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PRESBYTERIAN HISTORICAL SOCIETY OF CALIFORNIA
ORGANIZED 1900
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The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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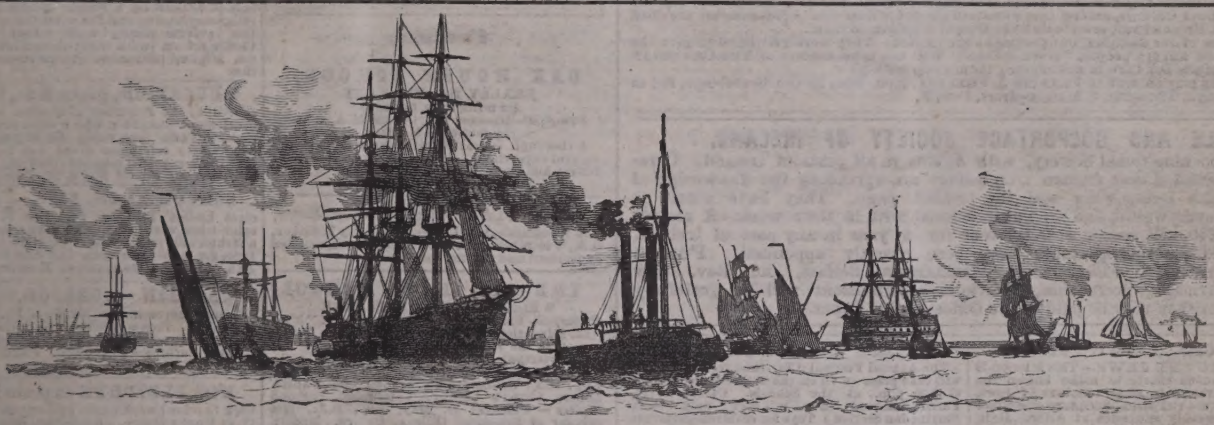

THAMES CHURCH MISSION.

The present is a fitting opportunity to recall attention to the Society's work for Christ.

The season of storms, shipwreck, and loss of life has commenced. The Missionaries, who are in daily contact with seamen, have been distressed to hear e and another—whose face was familiar, and whose hand had often been grasped at the close of a service—having found a grave in the ocean; and we that before the winter closes the sea will have claimed fresh victims, and many a dependent relative will be left to mourn the loss of the breadwinner.

ISSION VESSEL WITH DEEP SEA FISHING FLEET.

What this Mission aims at is that these poor bereaved ones may at all events have this consolation, that he whom they loved has gone "to be with Christ, which is far better," and "some tears of the poor widow may be wiped away, and some cries of the fatherless be hushed."

The year 1883 has been one of special blessing. From the various stations on the Thames have come most cheering reports of the conversion to God of those who hitherto lived carelessly or disreputably. The Chaplains at Gravesend, in particular, have repeatedly met on board homeward bound vessels, men who are seeking by their amended lives and personal testimony to prove the reality of the work of God's Spirit in their hearts.

The novel Medical Mission to the Deep Sea Fisheries, by means of the smacks *Ensign*, *Cholmondeley*, and *Salem*, has borne abundant fruit. A dear skipper writes: "Thank God, fishermen are coming to the Lord Jesus fast:" and this evidence is amply corroborated by independent testimony, as, for example, the statement of some of the largest smack-owners, that men once drunken and depraved are now sober and valuable servants. One firm, in announcing an annual subscription of £10 10s. to the Mission, remarked, "Our men are completely revolutionised, and much good has been done." They at the same time intimated that any of their employés who desire to spend the Lord's Day in quiet worship, will be alowed to do this without fear of dismissal.

But there are many thousands of seafarers who do not know their sins to be washed away in the precious blood, and to them—to every one of them who the Port of London—we desire to present the Gospel. Will all who have means help us to do this? It is an unspeakable privilege to be "workers er with Him." We commend the Thames Church Mission to your most earnest and prayerful consideration, and count upon your generous assistance e Master's sake.

E. J. MATHER, Secretary.
31, New Bridge-street,
Ludgate-circus, E.C.

R. N. FOWLER, Lord Mayor, President.
CHOLMONDELEY, Vice-President.
FRANCIS MAUDE, R.N., Chairman.

PROTESTANT BLIND PENSION SOCIETY.

The attention of the benevolent public is respectfully invited to the claims of this Society, which may be briefly summarised as follows:—

The Society was founded in 1853 for the purpose of assisting the Blind poor of Great Britain and Ireland, by life pensions paid monthly at their own homes, through the agency of voluntary visitors.

This system of distribution besides being the most economical to the Charity, is one that gives the greatest relief and gratification to the beneficiaries.

The Society has now upon its register 495 pensioners in receipt of allowances ranging from 10s. to 25s. each per month, and an approved list of 180 candidates seeking election.

In the selection of candidates no religious test is demanded, it being only required that they are in need of assistance, and their moral character is satisfactorily attested by responsible persons.

The only expenses of management are a nominal salary to the Secretary, a donation given to another charity for the occasional use of its board room, and the unavoidable cost of printing and postage. Hence nearly the whole of the moneys received go direct to the objects for which they are given.

Having barely sufficient funds invested to provide for one year's pensions, the Committee are compelled to rely from year to year upon the generous contributions of friends, and they appeal with all earnestness to those able to give for a share of their Christmas contributions.

Treasurer, N. J. POWELL, Esq., Devonshire House, Shortlands, Kent; Hon. Secretaries, Messrs. THOS. POCOCK and A. S. DODSON; Secretary, W. E. TERRY; Office, 235, Southwark-bridge-road, London, S.E.

AN EXAMPLE, AND AN INVITATION.

Our Lord was engaged in the glorious work of preaching and teaching, and there came unto Him a large company of "Outcasts," having with them those that were "lame, blind, dumb, maimed, and many others." Our Lord received them, and healed them, and blessed them, and the multitude "glorified the God of Israel."

Jesus said to his disciples, "I have compassion on the multitude.. ...I will not send them away fasting, lest they faint by the way" (Matt. xv. 32).

"Then Jesus took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude."

The sympathy and compassion of our Lord, and his care for the *bodies* of the poor, are worthy our imitation.

Every Sunday morning at the Seamen's Bethel, Old Gravel-lane, London Docks, a company of poor creatures, selected by the Missionaries of the Mariners' Friend Society, the Police, and Dock Officials, among the outcasts of our dense river-side population, are provided with a FREE BREAKFAST, after which the Gospel is spoken to them.

Like those of our disciples, our provisions are limited. They were privileged to give the Master, for the hungry people, "seven loaves." Will not some readers of THE CHRISTIAN help us to imitate our Lord in not sending them away fasting?

Donations may be sent to FRANCIS J. SHELTON, Hon. Sec., 19, Old Gravel-lane, E.; or JOSEPH MOORE, Treasurer, 9, Morgan-street, Bow, E.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this Paper.

BARBICAN EAST CENTRAL MISSION TO THE JEWS.—This Mission is making strenuous efforts to make known the message of salvation to large numbers of Jews, by house to house visitation, Scripture and Tract distribution, weekly addresses at Albion Hall, London Wall, and Night School at Hoxton. In view of the approach of winter, when occasional help to the poorer Jews is absolutely necessary, practical Christian sympathy towards the maintenance of the work will be gratefully received, and Annual Report forwarded by the Superintendent, PAUL WARSCHAWSKI, 6, Farleigh-road, N.

GREAT COLEMAN'S, near Ongar, is now opened by DR. and MRS. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.

TRINITY CHURCH, Triangle, Mare-street, Hackney, London.

MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.

TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.

At Rev. W. E. BOARDMAN'S, 3, Rochester-quare, Camden-road. First Tuesday each month, 2.30 and 6 p.m. Other Tuesdays, 6 p.m.

DINNERS TO DESTITUTE CHILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.

WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

CHRISTMAS AND NEW YEAR'S GIFTS.—An elegant and useful assortment of baskets, mats, screens, &c., now on show at the Cripples' Home, 17A, Marylebone-road, N.W. A visit is earnestly solicited.—Contributions thankfully received by the SECRETARY.

WOMEN'S MEDICAL MISSION.—The House and Premises at 2, Mecklenburgh-street, W.C., which have been taken as a residence for Medical Missionary Students, at the London School of Medicine for Women, and the Royal Free Hospital, will (D.V.) be opened on January 11, when a meeting for prayer will be held at 4.30 p.m. Rev. Osward Dykes will preside, and several friends will take part in the proceedings. Students of all denominations received. Donations will be most gratefully acknowledged. Cheques and postal orders payable to Mrs. MEREDITH, Women's Missionary Institute, Clapham-road, S.W. N.B.—Applications for residence, and particulars as to full or limited course of study, to be made to the LADY SUPERINTENDENT on the premises.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children a Christmas treat.—Hon. Secretary, HENRY REDGLEY, 85, Wood-street, Cheapside; HOBT. BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

ITALIAN MISSION IN LONDON.—The Annual Festival (Christmas tree and treat) will take place (D.V.) on the 18th next January, at 3.30 p.m., at the Schools, Onslow-street, Farringdon-road (five minutes' walk from Farringdon Station.) Toys for children, garments for grown people, are thankfully received by the Rev. Dr. Fassalenti, 10, Wells-street, Gray's-inn-road. The Mission is in want of funds to carry on this glorious work. Contributions in money will be thankfully received by the Hon. Treasurer, Captain St. John Hornby, R.N., 9, Chesterterrace, Eaton-square.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commander E. H. KEY, Downham, St., Edward's road, Southsea.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—President, the Right Hon. the EARL OF SHAFTESBURY, K.G. Friends and collectors will kindly forward their contributions to Office as soon as possible, so as to enable the Committee to close their accounts. Last year the accounts were closed without a deficit. Will kind friends help to do so this year also? Cheques and post orders to be made payable to the Secretary, Capt. JAS. KEARNEY WHITE, Offices, 27, Lower Pembroke-street, Dublin; and 9, Paternoster-row, London.

GEORGE YARD RAGGED SCHOOL, Infant Day Nursery, &c., High-street, Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from C. J. R. 5s.; Anonymous, 5s. Anerley, £1; Southsea, 10s.; W. H. B. £5. Left at the School, £3. Clothing from M. A. R.; a parcel anonymous.

Evening Classes for Children on Sundays, Mondays, Tuesdays, Wednesdays and Thursdays, at 6.30. Meetings and Classes for Elder Girls and Young Women on Mondays, Tuesdays, Wednesdays, and Thursdays, at 8.30 p.m. Industrial Classes and Meetings for Lads every evening. Meeting for Adults, Sundays at 7 p.m. Monday at 3 and 8.30 p.m. Tuesdays at 3, 6.30 and 8.30 p.m. Wednesdays at 3 and 8.30 p.m. Thursdays at 3 p.m. Friday at 8.30 p.m.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 230, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, the Ragged Schools, George-yard, High-street, Whitechapel, London, E.

TO THE FRIENDS OF ISRAEL.—We thank you for the interest you take in the circulation of the Hebrew Almanack. As we have had as yet but little support this year, we will be thankful to the friends kindly send stamps for postage.—D. C. JOSEPH, Evangelical Mission to Israel, 294, Hackney-road, E.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. Maternity and all departments in full work. Past and present students, over 40. Unsectarian. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

WESTWARD HO! NORTH DEVON.

A FEW PRIVATE PUPILS

ARE RECEIVED BY

MR. ARCHIBALD CAMPBELL, M.A.,

Fourth Wrangler, and late Fellow of St. John's College, Cambridge,

To prepare for the Universities, Army, Navy, Cooper's Hill, and other Examinations. Delicate or backward boys receive every care and attention. Highest references.

UNIVERSAL WEEK OF PRAYER.—The Council of the Evangelical Alliance have arranged for Meetings in the West-end daily during the week, commencing January 7, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30. The Addresses will be given respectively by the Revs. E. H. Bickersteth, J. R. Wood, H. Grattan Guinness, Filmer Sullivan, Dr. Monro Gibson, and E. E. Jenkins. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children. P. F. PROCTOR, Secretary.

Educational.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
(12 miles from London).

Principal—GEORGE ED. OXLEY, M.A., assisted by first-class Masters.

A thorough education, with every comfort and careful supervision. Five acres of meadow lands for cricket, football, &c.

Prospectuses on application.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

Principal—Dr. CRENAGE, M.A., Author of "Mental Education," "Three Lectures on the Tabernacle in the Wilderness," &c., &c.

Vice-Principal—Robert Weston, Esq., T.C.D. Head Master—Mathematics: T. Woodcock, Esq., B.A., Wrangler, late Scholar and Exhibitioner, Christ's College, Cambridge. Second Master—Classics: H. May, Esq., B.A., late Scholar of Brasenose College, Oxford. Modern Language Master: Mons. Rieunier, Graduate of the University of France; and other Masters.

Full particulars on application to the PRINCIPAL. The next Term will begin (D.V.) Thursday, January 17.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill Gate, W.

KEMPLEY HOUSE, Coronation-road, Bristol.—Boarding and Day School for Young Ladies. MRS. PRESCOTT, Lady Principal. This School combines the advantages of a first-class School with special attention to the physical, moral, and religious welfare of the Pupils. Healthy situation, excellent diet; moderate terms. Prospectus on application. Next Term begins Tuesday, January 15. The moral and religious education are under the direction of the Rev. P. PRESCOTT, Author of "Moral Education," dedicated by permission of the Right Honourable John Bright, M.P.

EDUCATION.—High-class School for Young Ladies.—Refined and happy home, thorough teaching, with special advantages for modern languages and accomplishments. Terms, to fill vacancies, 36 guineas per annum. Highly recommended by parents of pupils.—W. W. B., Dudley Library, 228, Clapham-road, S.W.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting Masters. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

SEASIDE EDUCATION.—High-class School for Girls. Limited number of boarders. Resident foreign and English governesses. Professors—Address, PRINCIPALS, Russell House, The Mumbles, Glamorganshire. Referee: Miss Havergal, The Mumbles.

ALMA HOUSE SCHOOL, Woodgreen, London, N.—Boarding School for Boys. Careful training and supervision. Healthy location. Religious teaching studiously Christian and unsectarian. Moderate inclusive terms. Prospectus sent on application.

EDUCATION.—High-class School for Young Ladies desiring the advantage of finishing masters, certificated governesses, and personal supervision with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. HALE, 1, Carlton-mansions, Clapham-rise, S.W.

HOME IN LONDON, with help in preparing lessons, offered by a beneficed Clergyman, formerly one of the foundation of Trinity College, Cambridge, to boys attending Metropolitan schools. An ancient one, of high repute, within walking distance.
BETA, care of Mr. Glen, 18A, Salisbury-square, E.C.

EDUCATIONAL HOME for Daughters of Gentlemen, Fair View, Cazenove-road, N. Miss BROWN and Miss GOOD (who for ten years conducted Clapton House Educational Institute under the superintendence of Mrs. Pennefather) receive twenty Pupils, whom they seek to educate on a system combining careful religious training and the advantages of a Christian private family with school discipline. Children from India received, and lovingly cared for. Highest references. Prospectuses on application.

EDUCATION, gratuitous, superior, offered by the Principal of a select school, to a gentleman's daughter, whose circumstances may make this offer acceptable. Strictly confidential. Satisfactory references given and required. A small sum required towards board and laundress.
ESTELLA, care of May's, 159, Piccadilly, W.

SCHOOL TRANSFER.—Middle-class Ladies' Boarding and Day School, long established, conducted on Christian principles in a fashionable seaside resort on the South Coast. Price for school, fixtures, and furniture, about £400.—H. S., 24, Hugh-street, Eccleston-square.

CAPTAIN MORETON, late of Mildmay, recommends Mr. GEO. FOSTER as an Educator. Please address Kelvedon School, Essex. Extensive premises. Ventilated dormitories. Bathing and cricket. 9 and 10 guineas per term.

Miss FLETCHER expects her boys back to school-work again on Thursday, January 17, at Rugby House, Albert-road, Brighton.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—MRS. R. L. HOWARD, Mackerye End, Harpenden, Herts.

OUGHTRINGTON LODGE, Buckingham-road, Brighton.—Educational Home for Indian children and others. Happy home. Good teaching. Foreign governesses. References kindly permitted to Rev. E. L. Rooby, Brighton; Arthur Nicholson, Esq., Brighton; Mrs. G. B. Dewhurst, Oughtrington Park, Lymm, Warrington.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, and Clifton House, Topsham, Devon.—Health Resort for delicate girls. Professors attend. English and Foreign Governesses, of acknowledged merit and decided piety. A high moral tone is ensured by careful Christian training. University examinations. Unexceptionable references to clergymen, ministers, and parents in England, Wales, Scotland, Ireland, and abroad.

EDUCATIONAL.—The Principal of a Ladies' School (high-class), who has had lengthened experience, and has been singularly successful as a teacher and trainer of youth, morally and physically, offers a present Vacancy on inclusive and reduced terms to parents seeking for their daughters intellectual culture combined with Christian training.—Address, for particulars, MISS E., 30, Downshire-hill, Hampstead.

SOUTHSEA.—A Clergyman is anxious to recommend a first-class school for twelve girls, exclusively gentlemen's daughters, where his own daughter finished sound Christian training and thorough teaching. Terms, to fill two vacancies at Christmas, 36 guineas per annum. Desirable home for Indian or delicate girls.—Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

RICHMOND, London, S.W.—A Rector's Daughter who has had great experience in the education and management of children, both in England and on the Continent, receives a few Young Ladies, to whom she offers the highest educational advantages, with every home comfort. She also wishes to hear of one little girl of six years, to educate with her only little girl. Careful Christian training. Professors from London. Thorough English, music, languages, science, painting, drawing, calisthenics, riding. Referees, Venerable Archdeacon Plume, the Princess Ourousoff, and other parents of pupils.
KLEIN, Bishop's Library, Richmond, S.W.

A LADY offers to receive, on half terms, a well-bred girl as Companion Pupil to another, 14 years of age, studying for public exams.; also music, drawing and languages.—MADAM, care of Mrs. Dean, Kirkdale, Sydenham, S.E.

GOVERNESS or Companion (26) desires re-engagement. English, French, music, drawing. Good experience. Excellent references. Willing to travel on the Continent or abroad.—Miss FRASCOON, 12, Pottingh-hill-square, Notting-hill-gate, W.

BATH, GROSVENOR COLLEGE (Ladies).—Resident English, French, German Protestant governesses. Ten masters attend. Out of 114 candidates entered for Oxford, Cambridge, and Preceptors' Examinations 108 obtained certificates. Seventy-two certificates also gained in Trinity and Kensington Examinations. Moderate inclusive terms. Governess-student required.

SCHOOLMASTER (Christian and married) offers comfortable home, and sound Commercial Education, for a few Boys. Careful training. Home comforts. House healthfully situated. 20 to 25 guineas per annum.—WILLIAM DIXON, Middle-Class School, Richmond-park-road, Kingston-on Thames.

A LADY, who attends the Academy for music and singing, would be glad to receive into her home two or three young ladies, who may be desirous of improving their music, and who, if wished, could attend daily a first-class Finishing School with her own daughters. For full particulars apply to Mrs F.—27, Oxford-road, Finsbury-park, N.

PADCROFT COLLEGE,
WEST DRAYTON, MIDDLESEX.
Divinity, Latin, Greek, French, German, and usual branches of a liberal education. Resident foreign master. Book-keeping a spécialité. Backward pupils have private tuition. Small classes; only forty boarders being received. Large recreation grounds. Home comforts.—For prospectus, examination papers, honours list, &c., address Rev. the PRINCIPAL.

SELECT SCHOOL.—A Lady of much experience, residing in a beautiful part of Derbyshire, receives a limited number of pupils. Advanced music (classical excellently taught. Home care and comforts, and personal supervision of Principal in every particular. References permitted to Rev. J. Guest, Burton-on-Trent, and many others. Terms moderate. B., The Ferns, Duffield, Derby.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.
Rev. W. TITTERINGTON, or Miss SHAWE.

GOVERNESS.—Wanted, in a family now residing in the country, in the North, but shortly removing to the south of England, a resident Governess for three girls, the eldest 13. Subjects: English, French, German, music and drawing. Salary £40.
Mrs. GODDARD Belsay, Newcastle-on Tyne.

MORNING GOVERNESS.—Wanted, by middle of January, for three girls (eldest 16). Thorough English, Parisian French, good music, freehand drawing. By letter.
33, St. John's Wood-park, N.W.

A GOVERNESS wanted, in the country, to teach five little girls English, French, and music, and attend to their wardrobe. Church of England.—Apply, stating age salary, and reference, Mrs. DAVIES, Blagrove's Farm, Milverton, Somerset.

FIRST-CLASS EDUCATION, for the Daughters of gentlemen, at the West end of London. Owing to increased accommodation in the establishment of long standing, the Principals can offer superior advantages at reduced terms.—RUBY, Bentley's Library, Kensington-park-rd., W.

GOVERNESS-PUPIL required, Ladies' School in the country. Good education offered, with domestic comforts, and careful Christian training. Terms moderate.
H., 7, Yonge-park, Finsbury-park, London, N.

A GOOD CHRISTIAN TEACHER and disciplinarian wanted, for a Boys' Preparatory School.—Miss BLACKWELL, Harrogate.

THE PRINCIPAL of a high-class Girls' School is desirous of placing a youth, aged 15, as Monitor in a good Boys' School.—A., Mr. Yorath, Chemist, St. Helen's-road, Swansea.

AS DAILY GOVERNESS.—A young Lady, just returned from Germany, after residence there of nearly two years, wishes re-engagement as above. English, German, French, painting (in oils, water colours, and on vitrina), music, and needlework. Salary, £50.
Y. Z., East Lodge, Park hill, Clapham, S.W.

PROTESTANT FOREIGN GOVERNESS wanted in a Ladies' Finishing Boarding School, by the sea-side. Must be a Lady, thorough musician, and teacher of French, elementary German.—Apply, with full particulars,
K., 35, Harlowe-terrace, Harrogate.

A LADY highly recommends her late North German Governess. Good classical music, German, French (Paris), rudiments of Italian.
Fräulein K., 9, St. Stephen's-square, Bayswater.

ENGLISH GOVERNESS in France.—Une fille de 16 ans désire de trouver une place dans une famille pieuse comme bonne et gouvernante ou comme élève institutrice dans une pension de demoiselles.—S'adresser à M. F. W. Wood, North-road, Darlington, Angleterre.

GOVERNESS, Resident or Daily.—A Lady requires a re-engagement. English, music (classical), drawing, French (Paris) rudiments of German and Latin. Pupils under 14 preferred. Highest references.
C. R., 2, Beaumont-terrace, Bournemouth.

BLACKHEATH.—A Widow Lady, residing five doors from the High School, offers comfortable, decided Christian home to the daughter of gentleman desirous of attending the School, or to a Lady wishing to reside in this healthy locality. References exchanged.
M., 30, Wemyss-road, Blackheath, S.E.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris.—Principal, Madame FLAMANT, 43, Rue Trézel, Paris

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WANTED, BY AN INVALID LADY, first week in January, a trustworthy, companionable person, age 25 to 30, who understands good cooking, and will assist in all household duties. Must have filled a similar situation. No governesses. Servant kept.
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Continued on page 22.

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The Christian.

THE NEW YEAR.

THE DUTY OF THE HOUR.

By Rev. WILLIAM GUEST.

"THINE, O LORD, IS THE GREATNESS, AND THE POWER, AND THE GLORY, AND THE VICTORY, AND THE MAJESTY." Thus, with David's noble ascription to the Lord Almighty, we enter on this new period of time. And may I suggest that when, a few days hence, we begin the Week of United and Universal Prayer, no petition or thanksgiving can claim a prior place to that our Redeemer taught us: "Our Father, which art in heaven, *Hallowed be Thy name*"? Nothing can more effectually lift us out of our self-considerateness, or bring us into a truer fellowship with the holy and the waiting ones in heaven and earth, than to recall the *order* in which our prayers should, as a prevailing rule, proceed. It was the Master who said: "*After this manner* therefore pray ye."

Amidst the upheavings of the nations with which we enter on the New Year; when all controversies gather more and more around Christianity; when from multitudes of peoples a smothered or active cry is being raised as to the way of salvation, a summons comes to the waiting virgins to arise and trim their lamps. The conversion of men to God is the duty which the Spirit presses on the conscience of many; on the other hand, the call of the Spirit of holiness to the professing Church is that which lies on the hearts of others. They are *both* imperative. This paper addresses those who are the servants of "*The righteous Lord who loveth righteousness.*"

A GRAVE DEFECT.

I venture to direct attention to a grave and too much overlooked phase of our present religious life and activity. I recall a meeting in a lecture-room attached to the Church where I ministered. At the close of a fervent address three-fourths of the people avowed their acceptance of Christ Jesus. I said to them, "Now you have to seek grace to walk as children of God." The gentleman who had spoken to them turned on me with an implied rebuke that I was misleading the people. Has not this been a heresy of late years? Has not coming to the blessed Saviour for peace been put forth as the end of religion, instead of the beginning? The difference between the teaching has been all but infinite in its subsequent issues.

Strong words have been recently uttered as to the rapacity of certain owners of property and employers of labour in the East of London. But in the matter of obligation between man and man no line can be drawn at any one class. What defence can be made of the fearful fact that at the last general election the political teachers of the land spent two millions and a half of money mostly in corruption and national demoralisation? There is no greater reproach among us, no cause for profounder humiliation, than that Christian morality does not keep pace with Christian agencies and evangelisation. Conscience is in sore default as to the nature and extent of the law of righteousness. While material resources have been increasing, the self-considerateness of operatives and domestic servants has been extending. The plumb-line of moral duty in the details of life is everywhere defective. With persons who profess conversion as to their feelings, the conscience is not rectified. Alarming contradiction! The idea of sin does not gain ground with the wider knowledge of the Gospel. Nothing in heaven or earth can equal the seriousness of such a paradox. The very sense of sin has become relaxed and nerveless. I may here add, that over some of us of late years has come a trembling under the fear that even among the Lord's people the obligation of undeviating veracity has been waning. There is no vice against which men are so helpless as that of lying; no sin is there that is a greater abomination to the God of truth; and no habit is there which will more certainly exclude from the Kingdom of God.

THE OLD TESTAMENT.

I may say here, I have watched with deep concern the growing scepticism of many Christian professors in relation to the Old Testament. A juster literary estimate of the sources and authority of the ancient Scriptures is one of the best gifts to our age. But rebounds almost always rush to perilous extremes. A tendency is in vogue which, if unchecked, will soon make it impossible for a man to derive any certain teaching from the Old Testament. Than this it is hardly possible to conceive of a more awful privation and calamity. If one man may reject this part and another that, what will soon remain? I do not stop to defend that majesty, loftiness, pathos, and beauty of the Old Testament, which have never been overpassed, but affirm that much of the criticism which is directed at the Old Testament is, in effect, pointed at the New. The modern objection, for example, against the *severity* of the Hebrew prophets in relation to evil, and especially to false profession, must be an objection equally to the like tone of severity from the lips of the Lord Jesus. If the devout reading of the Old Testament awakens and guides a chastened "fear of the Lord," that is the best preparation for receiving into "honest hearts" the lessons of the New.

FIRST PRINCIPLES.

We must go back to first principles. The Apostle of us Gentiles says that his conversion was "a pattern." Let us note that conversion in one aspect of it. Three times it is told by the inspiration of the Spirit. When the answer came to the troubled question, "Who art thou, Lord?" the response led to an instantaneous inquiry as to *duty*. The Lord was offered a throne on the heart of the convert. From Christ came at once an exaction of cross-bearing. "Go to Damascus" was the command. Not back to Jerusalem; not at that stage into the solitudes of Arabia; but "go where thou mayest be instructed by the men thou wast journeying to destroy; where thou mayest acknowledge thy blind mistake; where thou wilt be hated unto death by the party whom thou hast served." I say not that it can be always safe to unveil, as unto Paul, the naked cross. But woe unto us if we altogether hide that cross from a convert. Better will it be for us, a thousand times, never to have opened our lips in the Lord's name if we make the blessed Gospel an opiate, instead of a Divine incentive to faithful witnessing, and obedience to the perfect will of God. If we keep back the complete truth of Christ, we shall fail to arrest the Rationalism of our period.

In nothing are we more in accord with the method adopted by our Lord than when we remember that the maxim in relation to success in Christian work should be, Quality, not quantity. Oh, the endless, unutterable evils the forgetfulness of this truth has been working these last years. There are few more instructive passages than the direction Paul gives to an evangelist. The root, he shows us, of the Christian religion is faith unfeigned; out of this proceeds the pacified, converted conscience; out of this the heart purified by the Holy Ghost; but "the end" is that which the Apostle accentuates, and that is the restoration of the comprehensive and righteous law of love on the heart and life (1 Tim. i. 5). In his great Epistle to the Romans Paul tells us at the very opening that the Lord gave to him "grace and apostleship unto *obedience* of faith among all nations;" and, like a musical strain that falls back at the close on the original note, the Epistle grandly closes with the repetition of the same truth. Would to God that this practical godliness might be the reformation of the new year! A doctrine that becomes an excuse for, instead of a condemnation of iniquity, is that which the Lord told one of the seven churches He *hated*. Oh, strong word from his lips! Where shall we find an overwhelming motive against iniquity like that of his cross? Through the universe, and through all the eternities of God, the atoning blood of the Divine Son expresses a condemnation of sin which no tongue of seraph can adequately set forth. May the Lord in his mercy give grace to preserve us in sympathy with Himself, so that there may be heard among us the decisive teaching of this true, genuine, unimpaired Gospel of loyalty and obedience.

THE RELIGIOUS LIFE.

An urgent stress should, moreover, be laid upon obtaining the aids of private devotion. At any time did men more shrink from the blessedness of being alone with God? Was the temptation ever greater to starve the soul of even the Christian worker, by an unceasing round of public engagements? The temptation is, indeed, with many persons more serious still. It is to use no standard whereby we can test ourselves. A dealer who should, without a measure, sell gold hap-hazard, must come to ruin. If he sold overweight, there would be the ruin of his substance; if underweight, the ruin of his reputation. What must it be for a Christian man to have no standard to try his spiritual life? Through God's mercy, the rule of the inspired Word is all adequate. But what if, throughout the year, there is no private appeal to it? The petition for God to bless us may be followed by his remonstrance: "My son, I have nothing to bless to you. The words of holy men, which might correct your conscience, and direct your life, you never consult." No doubt men are busy, but they cannot afford to lose the enrichment of holy retirement; and they have also the blessed Sabbath. What is to come if, during the Sabbath leisure, the semi-religious newspaper, or the religious story that runs into the novel pure and simple, is preferred to the Bible, or to the stimulating book of devotion? The reply may be made that the Lord gives Sabbath liberty. Ah, my brother, the question is not what the Lord requires. That is not easy to affirm. The question is, what do *you* require? Do *you* not need the opportunities of the returning Day of Rest, for ascertaining how matters stand between you and God? By your modern habit of laying aside all private aids to devotion, may there not be coming over you a detriment which opens a path to infinite danger and loss? Let us not at a new starting time shrink from these inquiries. They were never more necessary.

THE WORLD SPIRIT.

In relation to the changed sentiment in reference to worldly conformity, to which my first paper referred, it may be said to young Christians and faithful brethren, let us avoid *argument* as to this or that form of worldliness. "What harm is there?" may be an ensnaring beguilement. Deceptive pleas can easily be urged. Half-dressed ballet girls know the power of filial affection. The gamester may be honourable outside the betting circle. Drunkards are often amiable. The thief is often generous. You make no way by arguing concerning these isolated facts. When Jehovah of olden time spoke through prophets against the practices of idolaters, he did not go into specific details, but warned comprehensively: "Every abomination to the Lord which He hateth have they done unto their gods." "The world," from "the evil" of which Christ prayed that his followers might be kept, and to "deliver us out" of which was one end for which He gave Himself, must be judged in our measure as Divine pity and holiness judge it. Its whole tendency is to withdraw men and women from God. It opens a deep of ungodliness no mortal line can sound. Its plain of misery is bounded by no horizon. Its attractions hide impurities and unutterable foulness. Its golden cup is full of corruption. Its demands become an inexorable tyranny. Its spirit and associations make real walking with God an impossibility. Behind its glamour there are cries of agony and despair. Its victims only a pitying God can count. It dupes innocence, silences conscience, satirises goodness, and leaves its prey in merciless desolation. Its selfishness and vainglory move along a path of costliness, bankruptcies, divorces, and unceasing wrecks. "The prince and god of this world" is said by infallible authority to be Satan. The world is *his* royal state. Its followers are his vassals. Its invitingness is his consummate artifice. To make agreement with it is for us to become confederates with him who is the mysterious adversary of God, and whose stupendous forces and powers have made human history a roll of tears, and lamentations, and woe.

Let me, however, suggest that we must avoid all austerity. This is hurtful all round. The word is, "*Thou shalt rejoice in every good thing which the Lord thy God giveth thee.*" The spirit of understanding and discernment will be given to us as we present the prayer which saintly men and women have offered for near five centuries: "O most merciful Jesus, grant that I may always desire and will that which is to Thee most acceptable, and most dear. Let thy will be mine, and let my will ever follow thine and agree perfectly with it."

SUGGESTIONS.

I am aware that in these times spiritual religion is saitrised by men from whom other things might have been expected. But this should not trouble us. The permanent elevation of humanity has come from the Spirit of Christ only, and from those who were in union with Him. I close, then, with offering a few brief helps to a Christian life.

(1) By the separation of His servants Christ has intended that they should bear witness on behalf of all purity, truth, and righteousness, and thus hasten the deliverance of the world from the evil one.

(2) Throughout all the ages, from Paul downwards, effectiveness of life has come by following "The royal way of the Cross."

(3) Morning by morning we should seek for the grace of watchfulness against the self-motive, and that our soul may be what the keys of the instrument are before the skilful player, so that in business, or Christian service, our actions may be in harmonious obedience to the Spirit's monition.

(4) The "quick understanding in the fear of the Lord" can be attained only through stated seasons of devotion. When we are a "long time with Jesus" faith grasps the Unseen, and all-powerful love sways the life.

(5) Since our best doings are defiled, our abiding endeavour must be "through faith in Christ to stand in the righteousness of God."

(6) All our desires to read the future must be subordinated to this—what the Lord's present service requires.

(7) A rich reward follows faithful walking. The experience of the early Church is to-day that of the loyal-hearted towards Christ: "the love of God is shed abroad in the heart by the Holy Ghost which was given unto us."

Let us thus tread the unknown paths of the year, and all must be well.

"Lead Thou me, Spirit, willing and content
To be as Thou wouldst have me, wholly spent.
I am thine own, I neither strive nor cry:
Stretch forth thy hand, I follow silently."

Ling Holme, Tunbridge Wells.

On the Threshold.

SOLEMN depths about me rise,
Stillness broods above,
Strangely clouded seem the skies,
Changes round me move;
Unto Thee I lift mine eyes,
Oh, eternal love!

Shall thy rescued one of old
Fear anew to roam?
Shall the heart that knows thy hold
Shrink from paths to come?
Shall I, as I near thy fold,
Dread the journey home?

Lord, within this rising year,
Thou alone canst see
What awaits of dark and drear,
Curtained now from me,—
What of loneliness and fear,
What of agony.

Therefore, ere I read the scroll,—
Kneeling at thy feet,
Leave I to thy care my soul,
Oh, thou Shepherd sweet!
From thy heart I take the whole
That this year shall meet.

Not one hour that Thou hast planned
Would my yearnings shun,
Not one step o'er sharpest land
(So thy will be done),
Not one thorn touched by thy hand,
O Thou wounded One.

Give me but to breathe a word
For my God and King;
Give me, where thy sheaves are stored,
Harvest yet to bring;
Give me for thy name, O Lord!
Yet a song to sing.

Choose the rest—oh choose the rest,
And if Thou shalt call,
Ere the New Year, bright and blest,
Fading hence shall fall,—
Take me calmly to thy breast,
Christ, mine All in All.

There, led home through shadowed ways,
Hearts that trusted Thee
Quietly through changing days,
And through mystery,
Everlasting chords of praise
Wake triumphantly.

MARGARET HAYCRAFT.

In Memoriam.

OUR FRIEND 1883:

DEPARTED THIS LIFE MIDNIGHT, DEC. 31.

BY ANNA SHIPTON.

WE shall go to him, but he shall not return to us. The friend that God has given us has departed, leaving us with many a message of mercy rejected, with many an invitation to the marriage-feast refused, with tender letters of love unread, with the finger of Providence unrecognised, and the face of the gracious Giver unsought! To some he has come like a dream of the night; with others he has left treasures that will never grow old, hopes that can never perish, and promises that shine like the stars at midnight, untarnished by prosperity or adversity.

What has he left you? Perhaps a vacant place by the household hearth, never again to be filled—another treasure safe in the arms of Jesus; or he has given you one that will be no treasure, unless you have laid it up in the sanctuary in his keeping. Perhaps he has left you nothing but what you would gladly exchange for forgetfulness which his rival will not grant you—false friends that have betrayed and forsaken you, disappointment, and regret, and remorse. The blots on his tablets cannot be washed out by the hand of his successor, but—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Yes, our friend is hid from our eyes; he is not dead, but sleepeth; he will arise again in judgment, and meet you face to face. Shall you meet him as an enemy, or as a friend? Shall you pause in Eternity, and track his footsteps, as the great mystery of life is unfolded, and pausing, praise with the multitude of the heavenly host, and cry "Glory to the Lamb," that in such an hour you overcame by the blood of the Lamb?—*there* was unfolded the riches of *his* grace, and *here* his love overpowered you, and *there* his care melted your cold heart when it seemed turned to stone, and again it beat in glad music to the love that never grows cold.

But it may be that you wish the vain wish that you had never been born, when he rises in judgment, when the voice of '83 may echo in tones of howling mockery in the land of darkness, a darkness that may be felt. Oh, man! Hell is no fable; Satan is no myth. Cast away the subtle delusion that you may live as you like, and become at last an inhabitant of some pleasant sphere, or at worst become as the beasts that perish. *God has said it* (see Matt. xxii. 13; xxv. 46), and will He not make it good? God is not mocked, "for whatsoever a man soweth, that shall he also reap."

. . . . . .

Hush! 1884 has glided on the last footstep of the year. We welcome him, *sent of God!* It may be our last unread scroll—our very last. He comes with the promises in his right hand and blessings in his left, for whosoever will. He comes to plead for the poor, the outcast, the miserable—he comes to whisper of the coming glory—to open doors whereby the children of the kingdom may go in and out for service—to bid them gird themselves anew, trusting in the Living God. Let us lay hold of the promises and expect the blessing. Let us take up our cross joyfully, and follow Jesus in the way; for He that shall come will come, and will not tarry.

WHAT IS THAT IN THINE HAND?

AN EXHORTATION TO CHRISTIANS.

By Mr. D. L. MOODY.

[The first half of this address, given by Mr. Moody on a recent Sabbath morning, is substantially the same as that which he gave at Edinburgh in February last, and which is published from this office as a leaflet (envelope size) under the title, "The Things that God Uses." (6d. per doz.) We append the latter part of the address.]

NO man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing, never accomplish anything. If you want to be wise in winning souls you must be ready to do just what the Spirit prompts you to do. It may be He will call you to go to the home of the drunkard, and stay there and mind the children while he or his wife goes to listen to the Word. If this were done by Christians generally, streams of salvation would break out in every quarter.

I do not believe in dreams, but sometimes they illustrate a truth. I read of a man who wanted to do some great thing. He was going to endow a charitable institution, but his object was really to glorify himself, to build up a name. Let me say here that no young man or young woman is fit for God's service who is actuated by any such motive. If you are going to work for God you must let Him take care of your reputation. If you look for your reward here then you will be doomed to disappointment. The reward will come hereafter. This is the time of Christ's humiliation, and we are to go "outside the camp bearing his reproach." The nearer you live to Christ the meaner will be the things that worldly people will say about you. If you want the applause of the world, you had better give up Christian work, because you cannot be useful in God's vineyard without the world beginning to slander and abuse you. This man was intent on building up a large fortune and endowing that institution. One night he dreamt that he was taken away to heaven and an angel took him into a temple of polished marble. Everything was complete, except one little stone left out, and he said, "How is this?" "The Master-Builder," said the angel, "intended that for you, but as you wanted to fill some greater place, you have been left out of the temple altogether." From that time the man made up his mind that if he could only be a chinkstone in the building he would be content.

Dear friends, it is a great honour to be connected with the Lord's work, and if you look down upon it you certainly are not fit for his service. It is the highest position any mortal can have to be a co-worker with God; but you must forget self. Many Christians are walking in darkness and bondage, who would be in the clear light of heaven if they were only willing to forget themselves and work for the Master. If you cannot do some great thing, be content to do some little thing. A friend told me something I did not see at the time about the burning of the Ring Theatre at Vienna. The gas went out. There was one hall where they were trying to get out, and it looked as if they were all going to perish. But a man had one match; he lit it, and so saved twenty lives. It may be you are not very talented, but God can use you to save twenty or forty souls. There is not a Christian hearing me but could lead one soul to Christ in the next forty-eight hours if he would make up his mind to do it, by the help of God.

You may have heard the story of the man in the cabin of a vessel at sea, who was seasick; those of you who know what that is will agree with me that one feels very little fit for work at such a time. This man heard a shout that there was "a man overboard." He wondered what he could do, and at last he thought he could hold up the bull's-eye lantern, in the hope that it might do some good. The drowning man was rescued. When the sick passenger was able to go on deck, he was talking to this rescued man, who told him that just as he was sinking for the last time, and they could not find him on account of the darkness, someone held up a bull's-eye lantern, which threw a light on his head, whereupon he was seized and saved. So you can hold the light for someone. How many of you could cheer your pastors on. Go and help them in their work; your presence will do some good, and may influence someone else. If you cannot sing as well as other people, you can pray. If you cannot speak, you can lift up your heart in silent prayer to God. If you have been saved yourself, ought you not to try and rescue others?

A young man went to Minnesota, one of our Western States, a number of years ago. In that part of the country they are subject in the fall of the year to fearful storms. The wind blows at the rate of forty to sixty miles an hour, and the snow beats upon you so that you cannot keep your eyes open. It is worse than a London fog, and that is bad enough. Sometimes the thermometer is far below zero, and men perish in the storm. This young man got lost in one of these storms. At last as he was almost ready to sink down and die; he happened to see a light in a little log cabin near by. He went in and found shelter and refuge and was saved. He has become a wealthy man now. He has bought a farm there, and put up a beautiful house; on the top of it is a revolving light. Whenever there is a storm the lamp is lit, if perchance it may be the means of saving some one else. That man had the right idea. If God has redeemed you and you do not try to redeem others, I would not give much for your Christianity. If any drunkard has been raised out of the pit and out of the miry clay, his feet established, and a new song put into his mouth, and he is not willing to save others, there is something wrong with him.

We have no time to lose. Time is short and it will soon be over with us. It is only a few months, or years at most. What we are going to do we must do quickly. Let us use what ability we have. If you are a Sunday-school teacher, do not think your work is too small. Mothers, see to the conversion of your children. Do not let cursed unbelief make you think they are too young to be converted. Let us remember what the Master said, "Suffer the little children to come unto Me, and forbid them not." Do not let your unbelief stand in the way of their coming. One of the most powerful of American preachers, Bishop Simpson, was converted before he was four years old. Let us pray God to sweep this cursed unbelief out of the way, and let us labour for the conversion of the little ones.

In Michigan, a few years ago, I was urging upon parents the importance of bringing the children early to Christ. An old missionary said: I want to endorse all that that young man has said. Sixteen years ago I had three little children left me, my wife having died. The first Sunday afternoon after my wife's death my little girl, only ten years old, came to me and said: "Papa, shall I take the children into the bedroom and pray with them, as mother used to on Sunday?" Taking her little brother in one hand, and her sister in the other, she led them off as her mother was wont to do. I noticed when they returned that they had all been weeping. "Nelly," I asked, "what is the trouble?" She said, "I made the prayer that mother taught me, and then brother made the prayer he was taught. Little Susie used not to pray when mother was alive—mother thought she was too young—but after we had done, Susie made a prayer of her own. She put up her little hands and clasped them, and said: 'O God, you came and took away my dear mama, and I have no mama now, won't you please make me good, just as my dear mama was? For Jesus Christ's sake. Amen.'" Said the old missionary, "That child gave evidence of being a true Christian before four years old; for sixteen years she has been in a heathen land, as a missionary, leading others to the Saviour."

Dear mother, have you faith to believe your children can come? Bring them to the Lord Jesus Christ. Let your motive be pure. Let it not be to build up this or that sect, but let it be for God's glory. A godly missionary lady in India, when she found her children had to be sent to America to be educated, said, "I am going to send them back. I cannot give up my work. My heart is here and God will take care of my little ones." She said she could do it for Christ's sake. She took them on board the vessel, and when the hour came to weigh the anchor an official came and said, "You will have to part with your children now." She fell on her knees and said, "Lord Jesus, I do this for Thee," and kissed her children and left them. I was told by one who witnessed the scene that there was not a dry eye on the deck. Let us do all for Christ's sake. He has done all for us, and we can do but little for Him. Let us re-consecrate ourselves to Him and his service here and now; and let us be willing to do whatever He appoints for us.

"I can bear anything now."

WE read with much interest "F. D.'s" account of her visit to a West-end shop, which appeared in your pages of Dec. 6. We are anxious to enlist her sympathy in the work of the Young Women's Christian Association which is trying to meet the needs of those engaged in business by opening rooms in various parts of London for classes, recreation, and rest. Here they will always find a welcome, and Bible-classes are held from week to week. That these are appreciated can be best seen by the large attendances and the thankful way in which many speak of the help they find there.

Our work could be enlarged to any extent if we only had the necessary means and the workers to interest themselves in our institutes. The West-end Institute is at 17, Old Cavendish-street, and we hope shortly to open a Y.W.C.A. Restaurant in Mortimer-street, connected with the boarding-house which has existed for so long in Welbeck-street. The City Institute is at 31, Finsbury-square. These have a membership of over 1000 drawn from the neighbouring houses of business.

We are now looking out for premises in the neighbourhood of the Strand, where we hope to establish a branch, and some scattered members are earnestly praying that suitable rooms may be found. We have in all sixty-four Y.W.C.A. branches in the London Postal District. The Hon. Secretaries will be very glad to give further information to F. D. or any of your readers.

EVELYN ARBUTHNOT.
EMILY C. KINNAIRD.

17, *Old Cavendish-street, W.*

For the Young.

UNPICKING.

"THERE, mother! I've finished it now. Can't I put the tiresome thing away and read my book?" So questioned Annie Leslie, as she tossed from her a plain print pinafore she was making for a poor child in her mother's district.

"Let me see what you called finished, Annie," said Mrs. Leslie.

"Ah!" said the little girl, shaking her curly head, "it will not bear close looking at, mother. I do not want you to go over my stitches with your sharp eyes. Do let me put it away, and forget such a thing ever was made!"

Mrs. Leslie only smiled at this, as she took up the pinafore, and caught sight of many a big stitch, and here and there a tell-tale stain which told of careless finger-pricking on her little daughter's part.

But presently, checking Annie's spring towards the book-shelf for her favourite story, she silently pointed to a seam, that had been cobbled together in Annie's most careless style, and which was puckered beyond description. Annie hung her head, as her mother bade her sit down, unpick, and re-sew the faulty seam.

Presently the little girl exclaimed with a pout, "I wish that things never could be undone, mother. I should like never to be able to unpick, or to alter anything I had done. It's so tiresome!"

"Well, my child," replied her mother pleasantly, your wish can be gratified early. What day of the year is it?"

"December 23rd, mother; just two days more to Christmas, and eight to the New Year."

"Then, Annie, you can look back upon a whole year, every day of which you have said, and thought, and done, countless things which you can never, never, undo. You cannot alter a single thing in the past. Much as you and I, looking back on our past, may long to sit down and remedy all its false steps, and foolish sayings, we can never do it. Are you satisfied, my daughter?"

"No, mother," said Annie, in a subdued way; "there are such lots of cobbles and bungles in my past year that I should be thankful to have the chance of unpicking them. I've tried this year, too, to do a little work for Jesus, but oh! mother, I am afraid it will never bear his looking into it after all!" And two big tears welled up in the little maiden's eyes and blotted out the sight of the seam she was sewing.

There was sympathy in the motherly face that bent to kiss Annie, as Mrs. Leslie answered, "The year's record and work are done, darling, and with all its mistakes we must let it pass away from us for ever. But the dear Lord has forgiveness for every fault, and a tender pity for every mistake, as well as an indulgent love for all our efforts at work for Him. We can only put the past year into his hands, dear. We can never undo what is past, but Jesus can forgive it all. Will my little daughter trust Him to do this, and to help her in the coming year to live a less careless life, and to do such thoughtful work for Him that there shall be less longing on her part to be able to go over the past?"

"Yes, I will, mother," said Annie.

Will you do the same, dear little reader, if you feel as Annie did, that the record of the past year has much in it that makes you long to have its days and hours back again that you might live them better? And remembering with joy that Jesus can and will forgive *all* the sins that we confess to Him, step very solemnly into the New Year, determined earnestly to watch every word and action, just because we can never sit down to undo the past.

Are you a little worker for Christ, and is your heart heavy at the thought of his all-searching eye inspecting what you have so poorly done for your Master? Do not be so fearful; Jesus is so kind, even to our mistakes. He will be very gentle over your failures, and will only point out to you what is wrong, because He can and will give you grace to do better.

Eva Travers Evered Poole.

Rum and Religion in Madagascar.

UNDER this title a letter has appeared in the *Pall Mall Gazette*, from the Rev. G. Shaw, in which he describes how a journey from Tamatave is accomplished, and the condition of the villages which are contiguous to the shore. He says:—"But frequently in these hamlets along the coast if the traveller arrives late he will be distressed and horrified to find that the demon of the rum-barrel has been before him, and the people are all more or less under its influence. Frequently have I entered a village after sundown only to find every person in it drunk, and even the little children staggering in their play round the fire or in the moonlight. In the village to which I have conducted you there were on my first visit but six houses, each of which was supplied with a large stock of rum; and while I sat at my evening meal a young urchin of perhaps ten or eleven years of age came in with a small piece of silver, which he tendered for the purchase of this vile spirit, and had I not been present I have not the least doubt the man would have supplied this child at his request.

"But what can the missionary do against this powerful agent for evil, introduced in European vessels by professedly Christian men, to the complete destruction of all morality amongst these ignorant natives? Not only are the people being ruined in body and soul, not only are they becoming so debauched that they cultivate barely sufficient rice to supply their most pressing wants, but they fail utterly to supply that most pressing demand of the foreign merchant and planter, the labour market. So long as over 10,000 barrels of rum, each containing between forty and fifty gallons, are imported in one year to the east coast of Madagascar, at so cheap a rate as to be retailed at sixpence a quart, it is vain for the planter to look for labour constant, regular, and trustworthy among these people. And this is the lowest view of the matter. There is a higher and graver responsibility resting upon the British nation, who with one hand send the Bible and missionaries to teach these people, and with the other pour into the country that which washes out at one sweep both the moral and religious life of the natives, and conducts them to an early and certain grave. It is to the disgrace of those speaking the English tongue that it was their voice which was uplifted to prevent the native Government from imposing a higher duty upon this importation, and so restricting in some measure the evil effects upon their people."

SHIPWRECKED FISHERMEN AND MARINERS.—The forty-fourth annual meeting of this Society was held on Dec. 17, at Fishmongers' Hall, London. Sir Thomas Dakin presided. The report stated that the deep had swallowed up 1,790 vessels and claimed 4,129 lives during the year. Happily, these figures show a slight decrease on the previous year. It was estimated that 20,000 had perished at sea during the last five years. The society had helped 13,145 distressed fishermen, mariners, widows, and orphans, during the year, and awarded seventeen silver medals for saving life. The gross payments of contributors, and 33,000 fishermen and mariners, members of the Society, amounted to £30,305,

THOSE IN PERIL ON THE SEA.

Dear Sir,—The following extracts from a letter of the skipper of the Thames Church Mission smack *Ensign*, stationed with the Short Blue trawling fleet, will not merely interest those whose sympathy has already been enlisted for the poor smacksmen; it must surely touch the hearts of all your readers, and cause many prayers to ascend to the Throne of Grace "for those in peril on the sea."—Yours very faithfully,

33, *New Bridge-st.*, E. J. Maiher, Secretary.
Ludgate Circus, E.C., Dec. 29.

SIR,—With a thankful heart to God for his love and kind care through another storm of life, I write to give you an account of the recent gale. About half-past four on the morning of December 12 (Wednesday) I turned out and had a look on deck. It looked rather dirty then, and afterwards, about five o'clock, I went up again and began to reef. The wind commenced to come in gusts, and I called all hands out to reef the ship as soon as possible. The wind came on so hard and sharp that we could scarcely stand to take in the last reef in the mainsail, but, with willing hands and our Father's care, we got it in all right. The power of the wind and storm beating against the canvas was more than our vessel could stand under, so we took in the jib and mizen and laid under the mainsail and foresail. The hatchways were battened down and tarpaulined, and all was done that seamanship could do.

About ten o'clock in the morning we are drifting as the wind and waves send us The gale is blowing as if it must blow everything away, the squalls bringing sleet so thick that all throughout the day you can see nothing. A little clear would come now and then, and last for five or ten minutes. For the twenty years I have been at sea I never saw it blow like it.

About eleven o'clock, the gale having been at hand now for five hours, I left the deck for a few minutes, with all hands, and we had prayer in the after-cabin, asking our Father to "keep us under the shadow of his wings." The experience of the Christian truly is this, that the man who loves Christ and is in danger finds to the full the truth of God's Word, that He is "our refuge and our strength, a very present help in time of trouble." I cannot say, as I have heard some people say, that I had no fear. Oh, yes, my flesh trembled at the prospect of death, but my spirit was happy in Christ my Saviour. Truly, "the secret of the Lord is with them that fear Him."

The gale still continued, and in the little bits of "clear" we began to see several smacks close together, which, at such a time, was very dangerous; but I steered our vessel surely in the midst of it all. "His banner over us was love," for we came up to and passed everything we saw. A heavy sea broke, with the roar of ten thousand lions, close to our bow, and then again near to our quarter, with hundreds of tons of water in it. Bless God! none of them came on board. We passed one smack in the gale, laying with her canvas blowing to pieces. I looked in a funny state, through wet and cold; yet I could look and rejoice in God all through the storm. I cannot explain to you the comfort of a Christian crew in such a time as that. We had one on board who could not see his way to serve Christ before the storm. Since then he has given himself into the care of the Lord Jesus, and is, I am sure, happy.

In the afternoon the sky showed signs of clearing up, and the wind began to ease. Still the sea ran very heavy. About five o'clock I left the deck, cold, wet, and weary, but happy in Christ for his preserving power and love through the gale.

Since then I have heard sad news. Many smacks have suffered; some are complete wrecks, some have lost one and two hands. My old ship the *Ann*, I am told, was seen by a Yarmouth smack to go down with all hands. May the widows and orphans find comfort in God! I wish I had a little hope that the master and crew had gone to the better land; I should then feel happy. I left a Bible on board of her, with a number of God's precious promises marked with pencil. I wonder if they ever were looked at. My heart is full.—Yours, W. Jones.

EVANGELISTIC NOTES.

MR. W. FALCONER, after serving as an evangelist nearly eight years in the villages of Milford and Wittey, in Surrey, is now settled at Scalloway, Shetland, N.B. He would be very grateful to any Christian friends who might be able to send him THE CHRISTIAN, or other books or papers, for distribution in his remote sphere.

MR. OSCAR OWERS, of the London Evangelisation Society, has conducted a series of Bible readings and evangelistic meetings in Forfar, N.B. We are now full of praise and gratitude to the Lord for the blessing given to us through His servant. The meetings increased in interest, power, and numbers. The Lord hath done great things for us, whereof we are glad.

REV. T. E. CLEWORTH began, on December 2, a mission under the auspices of the Belfast Y.M.C. Association, which has been very successful. The preacher has won his way to the hearts of the people of Belfast by his earnest and loving words. Large numbers waited behind for Christian counsel and encouragement, and many have professed to decide for Christ. The afternoon Bible readings were well attended and Mr. Cleworth's searching words were very helpful to a large number of Christians.

REV. E. P. HAMMOND.—A correspondent writes to the Philadelphia *Presbyterian Journal* of December 13:—"Rev. E. P. Hammond has been with us in Darby two Sabbaths and the intervening week. I am happy to report a very precious work of grace in progress in the church. During the week a number have professed conversion. Nearly all of these are in the Sabbath-school, and it greatly cheers all our hearts to see, in this beautiful Memorial Chapel, the spiritual fruits being garnered for which it has been erected and dedicated to God. It is hoped that a general revival of religion will spread through the whole community."

REV. W. HASLAM recently conducted a deeply-interesting Mission at St. James', Gloucester. Many souls, awakened by the truths contained in "From Death into Life," came to hear, from the lips of the author of a "full, free, and present salvation." A definite blessing lighted on many earnest inquirers. Backsliders, with the careless and ungodly, in many cases found forgiveness and peace. The services were well attended. Christians of various denominations gratefully acknowledged what a time of refreshing and strengthening of their faith the Mission had proved to them. W. BULMER, Vicar,

MR. J. M. SCROGGIE has paid a flying visit to Hawick. He addressed three meetings under the auspices of the Home Mission. On Sabbath evening, December 23, the Corn Exchange large hall was overcrowded; at the close of Mr. Scroggie's earnest and powerful appeal not a few anxious ones remained to be spoken to. Many were forcibly reminded of the first meetings held here by Messrs. Scroggie and Dunn, eleven years ago, when the Lord vouchsafed such a glorious work, the fruits of which still remain. Our Home Mission was instituted at the close of these earlier meetings. During January Mr. Scroggie will labour at Airdrie, after which he will join Mr. Moody in London. He desires prayer on behalf of his work in these places. J. F.

MESSRS. FULLERTON and SMITH'S fortnight's mission at Cambridge, which has lately terminated, was very successful. From the commencement much interest was shown. The services in Zion Chapel were largely attended, indeed, overflow meetings had to be held in the schoolroom on the Sunday evenings. At a meeting for men, we are told that many of the roughest in the town were present; nevertheless the service was very successful. A special service for women was also held, and was equally blessed. Mr. Fullerton preached once at St. Andrew-street Chapel (Mr. Tarn's), while daily Bible readings were held. The after-meetings have been attended by many inquirers; backsliders of twenty years have been restored, while many Christians have been refreshed. The evangelists conducted a watch-night service at the Metropolitan Tabernacle.

BIRMINGHAM.—The Lord is blessing the work of the Gospel Mission-room, Floodgate-street. Believers are being quickened, and souls are being saved. Some of the old Arsenal-street workers have come to our help, which has much encouraged us. What pleasure it would give me to be able to help some of the very poor in the neighbourhood of the Mission-room during this winter! J. GRINNELL, Superintendent.
186, *St. Andrews-road, Birmingham.*

Female Mission to the Fallen.

SIR,—I desire to direct attention at this season to the work of the Female Mission to the Fallen. Recent investigation has brought to light most deplorable evidence as to the numbers and the extreme youth of a very large proportion of the unfortunate class we seek to rescue. The Female Mission to the Fallen sends out nightly duly qualified women full of Christlike sympathy, to deal with their erring sisters, to hold out a helping hand to rescue any who are willing to leave their wretched life.

Such a work seems to me worthy of general support. There are usually upwards of eighty young women under the temporary care of the missionaries. The annual expenditure is about £4100. The income from annual subscriptions is £1224, so that the Committee are dependent upon donations to the extent of about £2880. I will only add that I shall be most happy to receive and forward any contribution.

Believe me, yours faithfully,
32, *Charing-cross, S.W.* GEORGE HANBURY.

A Beautiful Life.*

AMID the trees that fringe the banks of the Tay, at Perth, pleasant homes are planted, most of them looking westward towards the river. One of them, across its own fair grounds, looks southward, towards the "fair city"; this is "Springland," for so many years the residence of Mrs. Stewart Sandemann. Only last year, when we of the town caught a glimpse of the windows of the house, or the tower by the river-side, there came to us a feeling of sheltering motherhood. Behind these windows we knew there watched and prayed one whose faithful heart never forgot the wants of her native place, and whose remembrance ever was winged with prayer. For the sad or joyful, for the old or young, sympathy was ever found at Springland, for any who was known to be seeking the Lord Jesus; if not, the prayers that followed them were more earnest, and the yearning was deeper still.

The gracious presence of her whose life had been so bound up with the "valley in which she had spent the most of her days" was taken from us, and the loss was felt to be irreparable, not only for us of her native place, but for the many from distant places who had been welcomed under her hospitable roof. It seemed, too, as if no written memoir could ever convey to others the impression cherished by those who had known her. But her daughter's pen has given to us all a book like Mrs. Sandeman herself. Written with artistic taste and graceful diction, these pages are interesting beyond the records of most biographies. Glimpses of life refined and beautiful, sketches of strongly-marked personality combine to form a picture which fascinates the reader. Above all, the loving heart of the daughter has known how to place before us those incidents of her mother's life which are best fitted to draw us after Him who was and is her Saviour and her Lord.

The Christian world is richer for this memoir, and we trust that even as God's blessing was upon her spoken words, so his blessing may rest upon this written record, and make it the means of stirring lukewarmness into zeal, and love into stronger devotion.

Perth, N.B. A. J. G.

* MEMOIR OF MRS. STEWART SANDEMANN. By MRS. BARBOUR. *James Nisbet & Co.* 6s.

Henceforth.

FOR THE NEW YEAR.

"The Lord is round about his people from henceforth, even for ever."—Ps. cxxv. 2.

NOT ours, O Lord, the henceforth,
It cometh from thy hand;
The Future that we see not,
And may not understand:
The secret place of thunder,
The swelling tide of wonder,
"The deep that lieth under,"
Are all at thy command.

On thine unerring purpose
We would henceforth recline,
And lose each narrow longing
In that sweet will of thine:
With grateful hearts confessing,
Thou givest nought but blessing,
Our souls to thy caressing
With rapture we resign.

Thy choice for us, Lord Jesus,
Shall all our hopes transcend,
We take with deep thanksgiving
The "henceforth" Thou shalt send;
Assured no joy nor sorrow
Can reach our life's "to-morrow,"
But from thy touch will borrow
Its glory and its end.

Forth in thy name henceforward,
More boldly may we go,
As "conquering and to conquer,"
We fight a vanquished foe.
Our banners still uprearing,
While evermore is nearing
The day of thine appearing—
How near we may not know.

Our Alpha and Omega
Alike are found in Thee;
Thou art the only Henceforth
Of Love's futurity!
To Thee the soul aspireth,
And nought but Thee desireth,
In Thee alone acquireth
Its true felicity.

The love that "passeth knowledge,"
Oh give us, Lord, to know;
And make our hearts henceforward
Responsively to glow!
In questionless subjection
(No feverish introspection),
May thy divine perfection
Through us, unhindered, flow.

Oh by thy Cross and Passion,
Thy love so rich and free,
We claim thy full salvation,
And yield ourselves to Thee,
Through thy regeneration,
By fullest consecration,
With ceaseless imitation,
The miniatures of Thee!

LUCY A. BENNETT.

[This poem may be obtained, in leaflet form, from C. Caswell, Birmingham.]

A SEAMAN'S TEMPERANCE LEAGUE has been formed at the port of Naples, mainly through the efforts of Mr. S. Burrowes, the harbour missionary. The resident British consul, Mr. Grant, heartily sympathises with the movement, as do many of the ship captains trading from the port.

SAILORS' REST, WHITEHAVEN.—About six months ago, at the suggestion of Mr. White, who labours amongst seamen and fishermen in this district in connection with the Seaman's Christian Friend Society, suitable premises, close to the harbour and dock, were opened as a Sailors' Rest. An earnest working Christian, who has had some experience of a seafaring life, has been appointed caretaker. The Rest is proving a success. The Gospel and Temperance meetings are very well attended, and we have evidence by the changed lives of some that the good seed is not being sown in vain. We have one regret, and that is, we are in debt, not having been able so far to clear off the debt incurred in furnishing the house. If any of your kind readers who are interested in the work of God among seamen would help us with contributions, we will be deeply grateful.—Yours faithfully, JOHN DAVIS, Hon. Sec.

Messrs. Moody & Sankey in London.

Meeting of East-end Ministers.

ABOUT fifty of the clergy, ministers, and friends in the Stepney district met Mr. Moody, at the invitation of the Central Committee, on Thursday week, to confer as to the continuance of the work. Mr. Hugh Matheson presided.

Mr. G. Soltau reported, concerning the Islington work, that the names of converts and inquirers had been arranged in streets, and called upon by visitors. When all their reports have been received and tabulated, the names will be given to the various ministers whose churches they may desire to attend. Many most interesting cases have been recorded. In not a few instances those visited had been brought into liberty by conversation with the visitor.

Mr. Seaman spoke of the results at Wandsworth. The greater number whose names were taken were, it was believed, decidedly converted to God, though some were still inquirers. The work was not only being maintained, but increased, through the fuller development of Christian life in believers who, formerly, more or less indifferent, had now become thoroughly whole-hearted.

Mr. Moody mentioned several cases of interest. One was a young lady, accompanied by an eder one, who was a Unitarian. At first neither wished to be spoken to, but eventually the younger one was interested, and after some days decided, though feeling she got no sympathy at home. Thus the light was carried into that family, and other cases were cited to show how, when one soul was born of God others of the household were won also.

It appeared that at Stepney a great number, who, when others went into the inquiry room remained in the hall impressed or anxious, had not given their names. Some discussion arose as to how to secure the names of these, and what was to be done with them when they were obtained.

Dr. Barnardo suggested that a handbill might be distributed at the closing meetings, inviting all who had received any benefit, or were in any way interested, to leave their names with the stewards. At a smaller mission in which he had taken part this had resulted in 350 names being given, in addition to the 250 previous y received. Dr. Barnardo's proposal was seconded by Mr. Charrington.

It was at last decided that the question under discussion should be left to a committee of six, representing different denominations and interests, and who were prominent workers in the meetings. The names were Revs. Dr. J. F. Kitto (Rector of Stepney), G. S. Reaney, A. G. Brown, Rowe, Hurndall, Dr. Barnardo, and Mr. Charrington.

Mr. Moody then proposed that some young men from Cambridge University, who had been indefatigable in these meetings, should hold a ten days' Mission for men, in connexion with the work, in addition to all that will be done by the churches. This brought to his feet the senior curate of Whitechapel Church, who said that eight years ago, in Dublin, Mr. Moody had made a similar suggestion, which was acted upon; and he, who had gone in to scoff, was brought to Christ, amongst a hundred others, ten of whom, at that time worldly or sceptical, were now clergymen in various parts of the world.

At the close Mr. Kitto said they could not separate without expressing their warm gratitude to God for having sent Mr. Moody and Mr. Sankey among them, and for the work that had been done. Mr. Kitto's very informal utterance, spoken with evident emotion, was seconded by Mr. Reaney. Prayer was made in conclusion by Rev. G. Rowe, Mr. Hugh Matheson, and Rev. T. Richardson, in which the two Evangelists were warmly and affectionately commended to God.

A Saturday Night Prayer-meeting.

We suppose that the Saturday evening before Christmas would generally be regarded as an unlikely time for getting East-enders to a religious gathering. When we say that 2000 persons or more came to Stepney Hall on Saturday evening, December 22, for "a prayer and praise meeting," that fact will be accepted as a fair indication of the deep hold that the Mission has taken of the East-end community. To be sure it was widely advertised, by posters, that Mr. Archibald Brown would preside, and that Mr. Sankey would be present to sing some of his "Solos." The proceedings were altogether of great interest. The exercises were brief and pointed, Mr. Brown's interlocutory remarks forming excellent connecting links to the prayers and praises of those who led the devotions of the assembly. Mr. Sankey's recital of incidents in connection with the history of the songs added a distinct charm to that part of the evening's engagements.

Early in the meeting Mr. Brown said there had been some criticisms on the Mission. That was not to be wandered at—there are always some who cavil at everything. People had said: "Fancy putting up a huge hall like this for a fortnight's meetings, and then taking it down again!" "I believe," said Mr. Brown, "that the cost of the building has been repaid over and over again. I am within the mark when I say that the names and addresses of about 1300 persons have been received at Stepney of those who, at all events, had been made sufficiently anxious about their salvation to speak of it to others, and sufficiently in earnest to give their names. I would not myself take £500 for the blessing that I have got." Later on, in giving out the hymn, "More holiness give me," Mr. Brown said: "I believe that what the Church of God needs more than anything is a baptism into holiness. It is the worldliness in the Church that withers her power for service. The best sermons are those that walk about, and that people can see and hear."

Later still, Mr. Brown told the meeting about some "painful cases" he had heard of, and for which he desired prayer. One was that of a widow, who was trying to get into the Hospital for Incurables, and whose comfort was her only boy. That son had just stolen £100 worth of jewellery from the shop in which he worked, and had decamped. The mother, who was a true Christian, had sent to ask for prayer on her own behalf, and that her poor prodigal lad might be restored. Another godly woman, whom he knew, was in terrible trouble because her daughter had run away, and no tidings of her could be found. The sorrowing mother had sent this message: "Will you ask your missionaries, wherever they go, up and down the streets and in the slums, to seek for my poor, wandering child, who goes under the name of Lilian Gordon." She was encouraged to make this request by hearing of a young man who had been sought and found by the missionaries, and who, Mr. Brown added, was now in the meeting.

These touching and tragic stories greatly moved the heart of the meeting, and very earnest were the petitions that went up on behalf of the mourning parents and those for whom they mourned.

Mr. Sankey's solos were "When the mists have rolled away," sung in response to many special requests, and "We shall meet beyond the river." He told the story of the hymn, "It is well with my soul." A Chicago mother was voyaging to Europe with her four children in the ill-fated *Ville du Havre*, which collided with the *Lochearn*. All the children found a watery grave, but the mother was rescued. She telegraphed to her husband "saved alone." He afterwards wrote the hymn which so beautifully expresses the calm confidence of the Christian in the midst of earthly trouble and sorrow. When Mr. Moody and Mr. Sankey were in Chicago, this mother whose family attended the meetings, and all the four children then gave their hearts to the Saviour. Equally interesting was Mr. Sankey's recital of the conversion of Charlotte Elliot, through the instrumentality of Cæsar Malan, and her composition of the well-known Gospel hymn, "Just as I am," as the record of her own spiritual experience.

In the closing prayer of all Mr. Brown entreated the Lord to clothe Mr. Moody with unusual power for the work of the following day, and to give Mr. Sankey many precious souls through the songs he would sing.

Stepney's last Sunday

was as busy and, we trust, as blessed in its results as any of the two that preceded. The early gathering was very large. Mr. Moody discoursed with much unction on the Holy Spirit, as the author of Love, Liberty, Unity, Power, Boldness, &c., in the Church. In dwelling on the "liberty," which is the gift of the Spirit, he said: "I pity the church or chapel where there is no liberty for the people to do anything—not even to sing. There are, probably, a few in the choir who do all the singing; two or three in the congregation do all the praying; the minister does all the preaching; there is nothing left for the people but to do all the sleeping." Mr. Sankey's first song message was that triumphant anthem, set to Mr. McGranahan's stirring and stately music, forecasting the time of the second advent:—

"It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world his own."

His second solo was that solemn one, made more solemn still when placed in juxtaposition with the first:—

"Nothing but leaves; the Spirit grieves
O'er years of wasted life."

Forenoon, afternoon, and evening great companies of immortal spirits thronged the Hall for the last time, and listened to the earnest, pleading words of invitation and exhortation from preacher and singer. There were the usual after-meetings, and also the men's meeting conducted by Mr. Thorne in the evening. As to the ultimate results of all these unwearied labours by the evangelists, and those who so faithfully rallied round them day by day and week by week, "The day shall declare it." Doubtless the many Gospel messages that sounded up and down the Stepney Hall have proved to a great company the savour of life unto life; alas! that the converse should also be ture, and that they should be to others the savour of death unto death.

Notes and Incidents.

A policeman off duty "tossed up" one Sunday afternoon for Moody in the evening or the theatre on Monday evening. The "toss" fell for Moody, and at the meeting that evening he was led to yield his heart to Christ, and subsequently to confess Him publicly.

Two young men, unable to gain entrance during the address, attended the after-meeting. It so happened that no second address was given, nor any word given from the platform. But as they sat there conviction of sin laid hold on them, and they both were earnestly seeking Christ in a very short time.

A young man ran into the Wandsworth Hall to escape the rain. He was met by the Spirit of God, convicted of sin, and led to Christ.

An elderly woman, the wife of a labourer, told the following tale one Monday morning:—

"On Tuesday last I came to hear the preaching, and I heard the choir singing the hymn with the chorus, 'Follow, follow—I will follow Jesus, anywhere, everywhere.' I couldn't get those words out of my mind; they have rung in my ears night and day ever since. I have for years been a great drunkard—oh, such a bad sinner, but those words have just kept me from going near a public-house, or tasting a drop of liquor. When I have been half inclined to step in I have remembered, 'I will follow Jesus all the way,' and I am just trying to follow Him; but I want to get a little more instruction; I want to know

if He will forgive all my past sins, I want to know if He will and can bring me from the drink. I do so want to follow Him. I have had a good husband. For years he was very patient and gentle with me, though I was so bad. At last I tired him out, and he took to ill-treating me, and then to drinking himself. About twelve months ago he knocked me down, and broke my wrist (I observed that her right hand was permanently crippled), and since then he has never struck me, bad as I have been. Yesterday was the happiest Sunday we ever spent in our lives. We kept indoors the whole day, had no beer or drink in the house, and just read and talked together." After much talk and prayer, the poor weeping woman seemed able to trust the Word of the Lord, and to rest assured of His power to keep and bless.

It was a beautiful and touching sight at one meeting to behold a father and his two sons, aged about fifteen and thirteen, together confessing Christ, and taking their stand for Him.

A few seats off might have been seen a tall man—a mechanic, earnest in face, and with the little bit of blue conspicuous on his coat. On asking him what he was seeking, he replied, "Last Sunday I was here, and was woke up to feel my need of salvation. I have been anxious all the week, and now I want to get this thing settled. But I can't understand how I am to look for Christ—what does it mean?" The address had been on the serpent of brass, and after, in a few brief sentences, showing him the meaning of John iii. 14, that he must first accept by faith God's provision in Jesus as the remedy for his sins, he exclaimed, "Oh, I see it—I see it! It's all as clear as possible. I accept Christ. I am all right now." And jumping off his chair, in the exuberance of his newly-found joy, he gave clear testimony to those around him.

Not far from him sat an elderly gentleman, bowed down with sorrow and trouble, unable to look up and lose his load. His great cry was that he had such heaps of difficulties; that he couldn't feel any light or peace; that he couldn't *trust* the Lord until he felt more assurance. Patient reiteration of one or two texts at length availed to show him how foolish he was to carry a burden that he might at once throw down at Christ's feet. As he left he said, "Well, I will just trust the Lord about everything; you are quite sure I may venture, and that He won't cast me off if I fail, by and bye?" It was most touching, to see him, like a child, beginning to learn the first lesson of faith.—*Night and Day.*

THE WANDSWORTH WORK.

The special efforts in this neighbourhood have not been relaxed. Ned Wright, amongst others, has conducted services at the Presbyterian church to congregations growing in numbers and interest. The work of house to house visitation proceeds apace. Ministers and other workers continue to bless God for the visit of Mr. Moody and Mr. Sankey.

AFTER MANY DAYS.

An East End pastor, writing a few weeks ago, says: "During the last visit of the evangelists to East London, amongst others a stalwart fellow, about thirty years old, a barman in a public house, was brought to Christ through the Word. He at once secured another situation, and has ever since been a most consecrated and earnest Christian worker. For a long time he has been secretary of the East London Evangelisation Society, and has been the means of doing a marvellous work among the lowest and poorest classes of people. His example has been blessedly contagious in many cases too. Recently he has been out among the fishermen on the North Sea, where he has done a good work, and now he is appointed by the Thames Church Mission to their hall at the Tilbury New Docks. Eternity alone will reveal the results of this one man's toil."

Mr. Spiers' Saturday meeting for children in Lavender-hill Hall, Clapham, will not be held till Saturday, January 12, on account of the postponement of the Clapham meetings.

THE "MAIN SHEET."

HOW TO BE SAVED, AND HOW TO KNOW IT.

A Word to a really Willing Soul.

By DAVID ANDERSON MOXEY, M.D.

AMONG the number of those who are anxious about their souls, in connection with the great work that God is now carrying on through the agency of Mr. Moody and Mr. Sankey, it may be that some who read THE CHRISTIAN are just at that stage of their spiritual history wherein the following letter was useful to the recipient of it, himself a man who came under concern about his future at one of Mr. Moody's meetings in Scotland.

The person indicated was an officer in the mercantile marine, a man of superior breeding and intelligence. He went to several of Mr. Moody's meetings, and was conversed with by one and another, my wife being among the number. It was thought that he had come out of darkness into light, and one night I was introduced to him as a recent convert.

Soon after, I received a letter from him, the general drift of which is sufficiently expressed in the following words, which I quote from it: "I was sorry to have to leave home so soon, for I felt as if I could get some good from you, whose faith seems to be so strong. I want to get that faith and trust. I want to know that I have got it. Can you help me? . . . I am anxious to receive your reply to my question—Can you help me?"

I answered as best I could, and enclosed several tracts that I thought might assist him. His second letter came four days later, saying:—

"Your remarks are very comforting, and I trust will help me out of my great difficulty. But I must take time, and study your letter and Bible references, and examine myself, to see if I have a real faith. I pray for it night and morning, and try to be earnest in my prayers. The books you have sent I shall study carefully, and hope to get some help from them."

Again I wrote to him, and a few days after came his third letter, saying: "I thank you for the plain way in which you have put before me the matter of feeling; also, your remark, 'Examine Christ (not yourself or your faith), and see if you can as implicitly trust Him with your soul, as you can trust a bank with your money.' I say to myself that I do trust Him—that I know He can save me, that I know his blood was shed for me, &c.; still I am not sure if I fully realise it all. I seem to be like the one in the pamphlet you sent me, 'I have long tried to be religious, but cannot.' Only I cannot say as he did, 'I see it now.' I keep your letter in my pocket, and often take it out to read, hoping that light will come to me.

"I have a friend here who is very anxious that I should be confirmed in the English Church. I object, as I belong to the Scotch Church, and am a member of it with my wife, but, if being confirmed by the bishop was going to benefit me in any way, without detriment to my standing in my own church, I should be glad to have it done. I would like your opinion on this subject. What I mean by benefit is, if it (this confirmation) will help in any way to give me the light I am wanting?"

At this juncture it dawned upon me that I had been on the wrong tack with him in my attempts to argue and explain. Here, evidently, was a man who was dead in earnest, and who, I believed, was willing to come to God in his own way, only the devil was raising difficulties. This seemed to be a case wherein the man must be brought at once to a definite transaction with God—a deliberate, conscious surrender of self, and acceptance of Christ. I accordingly wrote a letter to that end, grounding it wholly on God's Word. Let me introduce the letter by my correspondent's answer to it.

He writes: "I am most happy to tell you that, through your letter, I have got hold of the 'Main-sheet' *now*, and with God's help will never let go of it. I saw it all at once on reading your letter: and as I could say from my heart that I believed God raised Christ from the dead, and that I was willing to accept this living Christ as my Lord, I followed your advice, and it seems as if a load was lifted from off my mind ever since."

Here is the advice referred to, as contained in my letter, and may God bless it now, dear reader, to the salvation of your soul: "'If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, *thou shalt be saved.*' (Rom. x. 9, R.V.)

"In this one verse you have the entire conditions of salvation. Read it carefully; note the two conditions—confessing something, and believing something; and then ask yourself, 'Am I willing now, at this moment, to accept Jesus as my Lord?" If your heart replies, 'Yes; God knows I am!' then kneel down and say to Him aloud: 'Lord Jesus, I really believe in my heart that God raised Thee from the dead, and that thou art listening at this moment to my words—and now, according to this verse, written by the Holy Spirit of God, I hereby come to the point of decision, and now, at this moment, deliberately, willingly, and thankfully, I confess with my mouth, that I take Thee to be my Lord, my Master, my Saviour; and I give myself to Thee, the best way I know how, body and soul, for time and eternity. Lord Jesus, I do not merely say I do this, but I really mean it and do it. Amen.'

"When you have done this, and really done it, as really as your wife did, when she accepted you as her lord (her husband)—she did not merely say she accepted you, but she did accept you—then you have God's word to your soul, 'Thou shalt be saved,' in other words, 'That is salvation.'

"He does not ask you to feel or realise salvation. He relieves you of all doubt, or trouble, or speculation, or anxiety on the subject, by coming down with his Almighty shall! He takes all the responsibility, and says—That *is* salvation, feel or no feel.

"When you believe that God in this verse, in the last four words, speaks the truth, says only what He means, and means just what He says, then kneel down a second time, and humbly and gratefully thank him for saving your soul."

Let me add the following lines as singularly appropriate:—

"'Tis done, the great transaction's done—
I am my Lord's and He is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life's latest hour I bow,
And bless in death a bond so dear."

The subjoined passages of Scripture are recommended for perusal: John i. 12, 13; 1 Cor. xii. 3; John iii. 3, 16, 18, 36, and v. 24; Acts ii. 36; viii. 37; xiii. 38, 39; Rom. v. 1; viii. 1; 1 John v. 19, 20; ii. 12; iii. 1, 2 (R.V.). Read also Num. xxiii. 19; James i. 17; 2 Tim. ii. 13 (R.V.); Heb. xiii. 8; 2 Cor. i. 20; Psalm cxxxviii. 2; Luke xxi. 33.

The Grange, Edinburgh.

LORD'S DAY OBSERVANCE.—The committee of the Lord's Day Observance Society have issued a powerful appeal to the directors of our great religious societies, asking them as far as possible to discourage Sunday travelling by their agents and deputations.

SOLDIERS' INSTITUTE, PORTSMOUTH.—In the recent notice of "Miss Robinson, and Her Work," in our columns, the number of people attending the weekly meetings was stated to be 7,200, whereas that is the estimated number of people using the institution weekly for all purposes.

EVANGELICAL MISSION TO ISRAEL.—The work carried on by Mr. D. C. Joseph at the House of Industry, 394, Hackney-road, E., continues to make progress, though but few inquirers can be received into the Home for lack of funds. The visits made among the sons of Abraham and the reception of the Hebrew almanac for 1884 give cause for much thankfulness. There is an earnest spirit of inquiry among many Jews at the present time in all parts of the world. Mr. Joseph and other Jewish missionaries need the prayers and sympathy of Gentile Christians.

Notes and Comments.

WITHOUT the least approach to formality or mere custom, do we commence our Notes and Comments this week, by wishing all our readers in the fullest and truest sense of the words, "A Happy New Year." The word happy is so familiar and so generally regarded as synonymous with joyful, that to some it may seem hypercritical to say that it far from expresses our real desire for our friends. The word, however, in its original derivation refers to outward things only, things dependent upon the haps or chances, as some call it, of life. True joy is not dependent on circumstances; whatever happens to or befalls the trusting child of God in the year upon which we have entered, he may rejoice; all things, adverse or prosperous, work for his good. Our earnest desire for all, therefore, is that they may find the New Year daily bringing them into closer fellowship with the Lord, and revealing to them more and more of the riches of his grace. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

As we enter on the privileges and responsibilities of another year of editorial labour we are encouraged by the kind and appreciative words of friends in different quarters of the globe. One reader, at Beaufort West, South Africa, writes as follows:—

"I should like to assure you that in this isolated part of the Karoo I have found THE CHRISTIAN to be a boon which I should not like to miss. The healthy and vigorous tone it manifests on the great social and other questions of the day I appreciate thoroughly. I pray that by God's grace you may be enabled in the future as in the past to take up with no uncertain attitude the cause of might against right."

Another subscriber, resident in Ontario, Canada, says:—

"I read your reports of Messrs. Moody and Sankey's meetings with the greatest interest, and long for similar meetings in Canada. THE CHRISTIAN has quite a circle of readers in this neighbourhood; it is sometimes sent from here as far as British Columbia. I pray that God may prosper you in your work for Him."

A third correspondent, an evangelist in far-off Australia, expresses a similar interest in the paper. We thank these friends for their prayers and kind words; we shall earnestly endeavour to merit a continuance of such practical sympathy.

In an article contributed to the *Pall Mall Gazette*, the Warden of Keble College has raised the question, "What is the charm of Quietism?" The term represents a mystic system of religious belief originated by a Spanish priest some two hundred years ago or more, a system which maintained that religion consists in the internal rest of the mind, employed in contemplating God and submitting to his will. Mr. Talbot judges wisely when he asserts that in an age when men's hearts and lives are secularised by competing interests, and perplexed by many complications, anything which encourages men to realise and act upon their filial relation to God is helpful and good. Intellectually also men need an influence which shall help to preserve the balance of thought, and keep from extremes and caprices of opinion and popular tumult. There is a preponderance of superficial religion among us, and it is largely owing to the want of quiet, earnest, and thoughtful regard to the fact that we are to "let the peace of God rule in our hearts."

Quietism has its weak and dangerous elements as a system; its indifference to the practical duties of life places it outside the sphere of such religion as is taught in the Word of God, and we must guard against allowing sentiment and mere feeling to take the place of consecration to the service of Christ. At the same time, it is unquestionably true that in these days Christians are in grave danger of neglecting the inner life, of paying too much attention to the claims of the world, far too little to those of the soul. Strength for service, and all right action are born of communion with God, and when all has been said that requires to be, for diligent performance of daily duty it yet remains true that "in quietness and in confidence shall be our strength."

We would remind our readers resident in the provinces, who desire to attend Messrs. Moody and Sankey's London meetings, that special provision is made for their accommodation. By sending stamped, addressed envelope to Mr. R. Paton, 186, Aldersgate-street, London, E.C., they will be furnished with tickets of admission to the services. The meetings are resumed at Lavender-hill Hall, Clapham, next Lord's day, January 6.

The dawning of the New Year is apparently bringing with it the growth of a more enlightened policy on the part of the Russian authorities in religious matters. We learn with pleasure that the Rev. J. D. Kilburn, of St. Petersburg, has been granted permission to visit Russian prisons for the distribution of the Scriptures among the prisoners. We sincerely trust that this wise and liberal step is but the precursor of others that will tend to the real and lasting elevation of the masses of the Russian people.

It has been stated that there are eight requisites to make a prayer-meeting successful. They are punctuality, life, brevity, variety, point, promptitude, order, joy. Just now, when thousands of special meetings for prayer are to be held, it is well for us to consider these points, and to let our own part in such meetings be marked by attention to them. Of course the *sine qua non*, for a good and successful prayer-meeting, is the presence and power of the Holy Spirit; but this is no less likely to be realised because preparation and watchfulness against human frailties and mistakes are borne in mind by those who seek his aid. Chairmen, speakers, and prayer leaders have a responsibility laid upon them which they should not forget, as by inattention to wise thought upon it they may spoil a meeting and hinder the Holy Spirit's work.

It has been stated in the *Nonconformist and Independent* that sixty thousand Protestants—one-tenth, that is, of the whole French Protestant population—belong to churches without pastors. The fact appears strange, and reveals a condition of things far from flattering to the spiritual status of the Church to which it applies. The gifts of Christ for the maintenance among his people of the ministry of the Word are not withdrawn, and yet there is a dearth in many quarters of qualified men to act as pastors and teachers. The question suggests itself as useful for all churches everywhere, Do we sufficiently realise that it is the Lord's work to raise up and provide ministers for his Church? May there not be too much reliance on colleges, and upon earthly circumstances, in reference to the keeping up the ranks of the ministry?

The tidings this month from the various agencies for spreading the Gospel among the Jews appear to be specially cheering and hopeful. A very stimulating and encouraging summary of recent missionary intelligence appears in *The Jewish Herald* for January; those who think of such work as unremunerative and unpractical cannot do better than read it; their confidence in Jewish Missions will be established thereby. Mr. Friedlander's report of work among the refugees given in a recent number of *Tidings from Zion* is also of a character inducive alike of thankfulness and increased earnestness. After all allowances are made for losses and disappointments, it is stated that there is a greater number of inquirers connected at this moment with the Mission than at any time during the last ten years. As the time draws nearer for the re-gathering and restoration of Israel to their own land, surely zeal and heartfelt interest in their spiritual welfare should become more fervent on the part of all true Christians.

The agent of the London Society stationed at Hull gives the following gratifying account of the way in which, even among some of the orthodox Jews, Mission work on their behalf is regarded. He says:—

"I was visiting the shop of a very wealthy and learned orthodox Jew. We soon got on the topic at issue—Christ, and after a spirited debate the Jew said to me, 'I feel we Jews ought to be thankful to you Meshomodim (*i.e.*, Jewish converts), because you keep as it were the lamp of God's Word burning amongst us poor Jews. Our own ministers never come to visit us, except on occasions of births, marriages, and deaths, and then only to the rich; and by your coming to us we do hear, and are led on to read what, alas! we so often neglect, our sacred Scriptures.' The earnest tone in which this peculiar testimony was given, was really a new phase to me to look upon Missionary efforts."

The decision of the Church Missionary Society to exclude all girls from their schools in China, unless the parents consent to unbind their feet, marks a new departure in Mission work. That the practice is cruel and unnatural is not to be doubted, but it is the custom of the land, and has been so from time immemorial, and some may think it questionable whether it is wise to make instruction dependent on nonconformity to a deeply rooted national prejudice or predilection. It might be well if Christian antagonism to fashion and worldly conformity, in England, were as pronounced as our friends of the Church Society would make it in China. But everywhere it is by the often slow but sure process of education in truth, rather than by compulsion, long standing prejudices are overcome.

The Hon. Roden Noel has written to *The Pall Mall Gazette*, expressing his deep sympathy with the movements set on foot for providing our destitute school-children with necessary food. He speaks of it as cruel to make little children work their brains with insufficient nourishment in their bodies, and argues that while in all cases where parents can feed their children, the right course is for school managers to insist on their doing so, it is nevertheless true that while the present system of starvation wages obtains, it is absolutely essential that along with compulsory education there should be a supply of food for those children who are unable to procure it at home. How far this should be the work of the State, or be left to the richer members of the community, is a point upon which opinions vary. That it must be done by some means is abundantly and urgently proving itself daily.

Mr. Noel's remarks on the general condition of the poor of our land are worthy of very careful attention. He says:—

"He who can read 'The Bitter Cry of Outcast London,' and Mr. Sims's 'How the Poor Live,' without wondering at the infinite patience of the people, must be 'made of stuff,' not only 'stern,' but impenetrable and obtuse. They wait three conditions—more enlightenment, organisation, and a leader. Once let them obtain these, and then has sounded the knell of our present fools' paradise, as of the plausible, comfortable commonplaces of landowning and capitalist political economy."

The conditions waited for are perhaps nearer fulfilment than some imagine, and the wise course to pursue is for all who perceive the drift of things to range themselves, on the side of fair and candid consideration of existing facts in relation to capital and labour, refusing to be biassed by the claims of class and self-interest on the one hand, or of spoliation and injustice on the other.

Some years ago the Rev. John Ross, of Hackney, used to keep before the Christian public the duty, the privilege, and the advantage, of proportionate and systematic giving; and those who adopted the principle of laying by a tenth, a fourth, a third, a half, of their income, as the Lord enabled them, for the support of Christian work, or for benevolent purposes, have, we doubt not, in every instance found the benefit of it.

We think we may also add, that the practice of apportioning a fixed annual subscription to those institutions or objects which the donor may decide upon helping, will be far more useful to the receiver, and more satisfactory to the donor, than the same amount given in occasional and uncertain donations. It enables the managers of the institution to apportion their outlay with some reference to a known income, and it saves the donor the necessity of considering the object and amount of every donation. At the same time, the total amount of his annual subscriptions may be so far within his means as to leave a margin for contributions to special objects.

Mrs. Watts Hughes continues, in a quiet but effectual fashion, to seek the welfare of poor lads in the Highbury district. In her Boys' Home, Holloway-road, twenty-seven destitute youths are sheltered. Besides the daily care of these lads, a weekly Sunday-school and evening service attract a large number of poor children from the immediate neighbourhood. During the week a mothers'-meeting and Temperance meeting are also held. We commend these efforts to the attention of all who can in any way help them on. Mrs. Watts Hughes' address is 19, Compton-terrace, N.

Among notable buildings just now in course of erection in our metropolis is the National Hospital for the Paralysed and Epileptic, in Queen-square, Bloomsbury. The sad prevalence of these pitiable diseases renders it a cause for thankfulness that there should be an enlargement of accommodation for the treatment and relief of sufferers from them. The new building will contain 160 beds and cots, and a spacious department for out-patients. The outlay involved is £60,000, exclusive of site, of which amount some £19,000 is yet required. The fact that in England and Wales 120,000 persons perish annually of the maladies for treatment of which the hospital is founded, is in itself ground for rejoicing in the extension of its provisions; the more so, as the class of patients contemplated are the really indigent poor.

Professor Huxley spoke rightly when at a recent meeting at the Mansion House he said, in reference to efforts on behalf of the outcast poor, that mechanical endeavours to improve their condition from the outside must be futile and useless:—

"Improvement should come from the inside. Cultivate their intelligence and sense of dignity, give them higher aspirations than those which could be gratified by their common vices, and they would improve the houses of their own accord."

This is all true; only, while the Professor would stop at science, art, literature, and recreation as the means for raising them, we should place before all these, and as a factor absolutely essential, the glorious Gospel of the blessed God.

Several articles on the religious condition of prisons, in this and other lands, have recently appeared in our columns. It is a matter for much thankfulness that the spiritual destitution of criminals in foreign prisons is engaging the attention of some Christians. Mr. Charles Cook, of Hyde-park Hall, is leaving this country in a few weeks, for the purpose of visiting the prisons of Italy, Turkey, and Egypt, in the hope of being able to bring the Gospel to those who truly "sit in darkness and the shadow of death." We commend this effort to the sympathy of our readers, and trust they will help forward the work both by their prayers and pecuniary assistance.

A scheme has been started for providing a Home for freed women slaves in Cairo, which promises to be successful. Mr. W. E. Forster has advocated it warmly in *The Times*, and it has been taken up by the British and Foreign Anti-slavery Society, the committee having opened a fund on its behalf. The horrors of slavery in some parts, even in these enlightened times, are fearful to contemplate, and women are perhaps now the chief sufferers; the gratification of human passions, and the maintenance of domestic slavery, forming the principal demands made upon the slave market. A grave reponsibility rests upon our Government in reference to the part played by Egypt in this traffic. The establishment of a Home such as that contemplated is an excellent idea, one well worthy of support.

Scientific men of late years have rejected contemptuously the very idea of the Deluge. They have ridiculed it, and would not even listen to any evidence in favour of it. The influence of all this has been very disastrous on the age. It is therefore to be noted that in the January number of *Good Words*, the Duke of Argyll, who has occupied the highest reputation and places in the Geological Society, has a paper which challenges the attention of the scientific world, and which gives remarkable proofs that since the birth of man a great flood of waters "prevailed exceedingly upon the earth" and "all flesh died that moved upon the earth."

It is a matter for devout thankfulness that we begin the year with such tokens of reaction against the scientific assumptions that have been darkening the air with scepticism. We are only at the beginning of this reaction. Certain scientific men have claimed an authority which has swayed multitudes. Men of equal eminence are now disputing this authority. One of the foremost among them (Principal Dawson, F.R.S.) has lately said that materialistic evolution is not only at variance with revelation, but with science, logic, and common sense.

A very praiseworthy project has been mooted in connection with the London Homœopathic Hospital and Medical School, Great Ormond-street, Bloomsbury, W.C. It is the endowment of several "Children's Cots" by mutual subscription. We are sure our readers will give the proposal a favourable consideration.

As a postscript to the issue of "The Metropolitan Tabernacle Pulpit" for Thursday, December 27 (*Passmore & Alabaster*), Mr. C. H. Spurgeon writes as follows:—

"Thus have I completed twenty-nine volumes of these sermons without a break. When I commenced printing them, little did I dream that 1766 would follow in succession, and continue to be received by the Christian Church with favourable regard. I am very grateful. How great a labour this publication has thrown upon me, few of my readers can ever know; but their edification has been my full reward. I make bold to beg the renewed prayers of the thousands of my readers. Many of them have sent me help for my many Christian enterprises, and I am sure they will continue to do so, and will also yield me their loving intercessions. Long as time lasts, may these discourses speak in many tongues the glorious Gospel of the blessed God! No new notions are preached in these pages. The truth of the unchanging Word is that which I have always proclaimed. 'Modern thought' finds no friend or spokesman in me. Quite enough boast of their 'progress;' my glory is to be 'steadfast, unmovable.' Pray that I may be as a brazen wall to this generation."

We are sure our readers will be glad to join in the request of the preacher; all the more when they hear, as the latest intelligence states, that he has been seized, even in his warm southern retreat, with a fresh attack of his painful physical complaint.

We have received several letters complaining of the paragraph in the obituary notice of the late Mr. John Eliot Howard, in which some remarks were made of the want of Gospel teaching and testimony in the Society of Friends in the early part of this century, as compared with the present time. We gave insertion to one of these letters, but being indisposed to prolong a controversy, arising out of a memorial of one so loved and respected by all, we felt it better to submit the correspondence to Mrs. Guinness, who has written the following note in reply:—

"My Dear Friend,—I have read Mr. Sydney Cooper's letter published in yours of Dec. 20, as well as similar ones you have since enclosed to me, objecting to a passage in my obituary notice of the late Mr. John Eliot Howard, of Tottenham. I observe that none of the writers seem to have noticed the printer's error in the dates, which should have been 1830 and 1836, instead of 1850 and 1856, an important difference as affecting the question. But I write to say that I regret that the paragraph referred to was introduced at all into an 'In Memoriam' sketch of the career of our late beloved friend and brother; and that, rather than continue a correspondence which must, under the circumstances, be painful, I beg entirely to withdraw it.—I am, dear sir, faithfully yours,

FANNY E. GUINNESS.

Harley House, Bow, E.

We trust this note will be considered sufficient ground for the non-insertion of several communications, and for which, indeed, we could not afford the considerable space which they would occupy.

APPLEDORE, DEVON.—In our issue of Nov. 15, a paragraph was inserted with reference to religious destitution among the seafaring population in this port. A communication, which we regret to find was mislaid, has been sent to us by the Congregational and Baptist pastors at Appledore questioning the accuracy of our correspondent's statement, and asserting that the religious needs of the population are fully provided for.

CHRISTMAS DAY IN RATCLIFF HIGHWAY.

VERY dreary indeed the East-end looked in the dull grey mist of Christmas afternoon. Scarcely a sound was to be heard; the streets were almost deserted; even the public-houses were closed up. All was busy and bright, however, at the Strangers' Rest, where I was courteously received by the secretary, Mr. Isaac, who kindly took me over the premises, and showed me the preparations for the sailors' Christmas treat. A great deal of good work is done at the Strangers' Rest. There is the "shop," as it is called, where men of all nationalities are welcome to step in and write their letters, read, or rest free of charge; behind is a large room in which evangelistic services are held for the Englishmen; above is another reading and writing room, a large room where a Bible class is held, and, at the top, other rooms, where meetings take place for Scandinavians, Germans, and occasionally Italians.

Nor do the friends at the Strangers' Rest only provide for Jack ashore. Some 1,500 bags of books are given away every year for men to read upon the voyage, while several ladies write letters to the sailors when abroad, and thus help to keep them in the right path. The Rest is worthy of better support. Something like 2,000 meetings are held every year, at a total cost of less than £400, out of which rent and taxes absorb about £100. There are no paid officials except the caretaker, a capital man for his post; and it is a pity that an institution doing so much at so little expense should have a balance against the treasurer.

On Christmas afternoon the shop was crammed with sailors, who spent a couple of hours, very heartily, singing Mr. Sankey's hymns and listening to Gospel addresses. At five o'clock came the adjournment of the Englishmen to the room in the rear, while the Germans retained possession of the shop, and after singing a verse, the business of tea was begun. Plates of bread-and-butter, jam, bread, and cake, quickly disappeared, while "more tea" was in constant request. When all were satisfied, the Germans vacated the shop for their room upstairs, and the doors were opened to admit some eighty poor ragged children who also had a feast of tea, cake, jam, and bread, which they eagerly devoured. The little urchins sang three verses of "Jesus loves me," several friends talked to them, and, on leaving, each child was presented with a pair of cuffs and a Christmas card.

Meanwhile meetings were going on in the English and German rooms, both of which were crowded. In the former, several addresses and exhortations were given, to which the men listened very attentively, and also joined vigorously in the singing. An anecdote by Miss Lockwood illustrating the dangers of delay, and a solo by Mrs. Isaac, seemed specially to impress them. Presently the meeting was thrown open for the sailors to bear their testimony. One man got up to say that there was no true happiness out of Christ; an old pensioner from Belvedere rose to testify that he had been a sinner, as bad as could be, for fifty years, but that Jesus had loved and saved him. A Swede stood up to thank God for his mercy; he had read the Bible for many years, and found peace at last under Miss Hedenstrom's teaching. Another said he had been a bad son and a bad servant—no use to anybody, in fact. He was first invited into the Rest by the secretary; what he heard there had changed the whole course of his life, and made him a better servant and son; he urged his fellows to decide for Christ. Then one came forward to say that he too had been as bad as bad could be; he had often been talked to by missionaries and others, but in vain; at length he came into the Rest, and attended its meetings; when away at sea he received letters and cards, and out of this had come his conversion. Yet another stood up to declare himself a monument of God's mercy.

The meeting came to an end with singing and prayer, in which twelve of the men present asked a special interest. After this came what was to many the great event of the day, the Christmas tree. The tree itself was given by Mr. J. Randall Wood, and upon it were socks, comforters, cuffs, albums, caps, bags of sweets, &c., in all about 150 lots, presented by miscellaneous friends, Messrs. Badger & Co. giving the sweets. Each sailor, on his way to the Christmas tree, was presented with a nicely-bound book and a ticket entitling him to some article on the tree, and much pleasure was evoked by the distribution, one gigantic "darkie" being particularly delighted with a red nightcap. On their departure, each received a bag of biscuits (the present of Messrs. Huntley & Palmer) and an orange, with, if they chose, a ticket for a tea on the following day.

So finished a pleasant afternoon and evening for Jack, though for the workers it was a very busy time. It is hoped and believed that good impressions were made, and that good results will follow. At any rate, for one evening, a hundred and fifty men have been kept out of mischief, brought within the sound of the Gospel. The Master's command, "When thou makest a feast call the poor," has been fulfilled. The results must rest with Him.

S. H. B.

CHRISTMAS AT THE HOME OF INDUSTRY.

AMONGST THE WIDOWS AND LITTLE ONES.

WE have much pleasure in telling the readers of THE CHRISTIAN what great joy we have had in distributing their bountiful supplies to both the aged and the young. The old widows came as usual to their class on Monday; but sewing was not the order of the day. After the singing of some Christmas hymns and a short address, warm garments were distributed among them, and each received a half-crown, a good piece of Canadian cheese, an orange, and a bag of sweets. Their delight and gratitude were touching to witness; we wish our Stratford (Ontario) friends could have seen the pleasure of the dear old bodies, as they received the Canadian cheese, and heard Mr. W. K. M.'s kind letter read, full of cheer and comfort to those lonely saints. One of them said: "It's just wonderful how the Lord opens the hearts of the rich to care for us poor ones!" Many are very aged, and are just waiting at the portal, watching for the call, whilst they work diligently for their weekly sixpence and tea, and help in making the children's clothing, either for service in England or emigration to Canada.

We returned to the Training Home from the Spitalfields Beehive on Christmas Eve, laden with gifts for the children. Before retiring we went to their dormitories, and filled the little stockings hung out for "Santa Claus" Early were they heard awake, busily regaling themselves with biscuits and sweets which their midnight visitors had provided.

In the morning we met as a family to tell out in song our joy, and once again recounted the birth of Jesus, who came to bring "peace and goodwill to men." Yea, the whole day was one joyous song of gladness to those young hearts. Every face was wreathed in smiles, except the two last rescued ones, and their pale, thin cheeks only told that they needed kindly nursing and loving care.

Would that, as a band of workers together with God, we could transmit the joy we realise in thus year after year entertaining these *new* families of destitute little ones. In every city in our land we should find, dining in Christian families, "those for whom nothing is prepared." Till He come, "ye have the poor always with you."

While the prince of this world is treading under foot thousands of parents, through the medium of drink, our work continues plain—saving the children ere they, too, are crushed by his delusions. Let every Christian resolve this new year to have his or her definite Christian work. Then we shall not have time to criticise the work or motives of each other. Let us obey the injunction to love one another, which is given fourteen times in the New Testament. Oh! for more open hearts and homes to shelter the "solitary in families" here, as well as in our colonies.

Our Christian brethren and sisters in Canada know that we do not bring them angels, but hundreds of letters now in our possession show that they "have entertained angels unawares." Our little ones have grown into their family life, and won their way into hearts and homes. Yes, princess and peasant can testify to this practical outcome of fifteen years' of Christmas songs, with orphaned, lonely-hearted children, and our present forty-first family is the loneliest of them all. The love of Jesus, manifested through his children, soothes the bitterest sorrow.

In the evening we contributed each our mite to the other's enjoyment. We began by repeating a poem, "The Lone Cottage." Then little Ada, aged four years, sang, "I'm a Little Pilgrim," followed by a young Italian girl in training, who gave, most pathetically, in her own language, "The Poor Mother."

Then we had several little songs and Temperance recitations, after which a boy of ten years offered to "act." This meant walking on his hands with heels in the air, across the length of the hall, telling only too truly of his Arab tricks. Their native talent in tricks and wit produced by want, was shown in full force. How we noticed the cleverness in these young philosophers of our day, and our hearts rejoiced that it was in our power to give them horses to drive, Canadian harvests to gather in, thousands of acres ready, waiting for these already developed youths to expend their talents upon.

Our merriment was calmed by two of our fellow-workers giving us a recitation in Hindoostanee and Welsh; and what with merry games, good cheer, and a bonny bright Christmas-tree laden with dolls and toys, we closed one of our happiest days.

We prayed that all the kind friends who had enabled us to make so many warm and comfortable, might receive in return spiritual blessings in large measure.

We hope to have an increase of homes in Canada to fill next summer, as we have taken up a fresh field, still more central; with our heavenly Father's blessing, what a comfort to be able to supply to many an overworked farmer's wife in the new land, a bright little sunbeam to cheer and comfort her in her declining years; or, as son, to aid in the never-ending daily detail of the farmers' life. It is just a mutual aid arrangement, but the successful issue depends on your prayers, kind reader, whilst we are sowing the seed in the young hearts under our care, that they may become a blessing in the families where they will be placed on arriving in the Dominion. £10 enables us to rescue one more. We receive girls under twelve years, and boys from ten to fifteen years of age. We hope to start our first party of boys in April, and the second in May.

Yours, in the Master's Service,

ANNIE MACPHERSON.

60, *Commercial-street, Spitalfields, E.*

AN ACTRESS IN THE PULPIT.—A converted actress, Miss Neilsen, of Norway, is attracting great attention in Sweden by reading sermons and speaking in Methodist chapels and public halls. She began by reading Mr. Moody's sermons; and, being an excellent reader, she did not lack audiences. She is said to be doing an excellent work.

EDINBURGH CABMEN.—A large number of Edinburgh cabmen were treated on a recent occasion to a warm supper by several friends. Mr. Paterson, missionary in the old part of the town, reported that Temperance and other work, as a whole, was encouraging. Nearly a third of the men were total abstainers, and drinking had decreased among others. The meeting, which was addressed by a number of other Christian gentlemen, lasted from about 10 p.m. to 1 a.m. A good work is being done amongst these men by Miss McBride Brown.

CITY YOUNG MEN KEEPING CHRISTMAS

ONE of the annual events of the Young Men's Christian Association is the Early Morning Christmas Breakfast. This took place at the premises of the Association in Aldersgate-street, the proceedings lasting from about half-past eight to nearly eleven o'clock. Mr. George Williams presided, and about 170 persons were present, of whom a small proportion were ladies.

The CHAIRMAN, in the course of his address, said England had been celebrating the 400th birthday of Luther, and the celebration had been heartily taken up by the people of every land. But to-day they were celebrating the birthday of Luther's Master, Luther's Lord, his great and ever-blessed King. On that occasion they were assembled together at this happy Christmas breakfast as true disciples of their most blessed Lord. Their presence there was an indication how they loved Him and delighted to celebrate his birth, because it had brought so much of comfort and peace to their hearts. As an Association during the past year they could rejoice at the goodness of God to them. If ever there had been a year in which God had shown his special favour, it was during the past year. He thought they had never known so many to have given themselves up to Christ, and become his followers as during the past year, and they rejoiced with such. He had no doubt there were many there present who celebrated the birthday of our Lord with a heartiness and thoroughness they had never done before, because during the year they had found Him to be their Saviour in deed and in truth. All over the country progress had been made. Three new associations had been formed in the metropolis, and Mr. Hinde Smith, the late secretary, had sent to say that at Brighton a handsome house had been purchased for a new home for the Association. New buildings in connection with the organisation were rising in all directions. The Christian Church was beginning to realise and feel that care for young men was the highest Christian policy to pursue. They would, therefore, on this most happy Christmas morning rejoice and be glad, and he was happy to see so many bright sunny faces there. He trusted that they would all realise for themselves a happy Christmas.

Mr. HENRY VARLEY in his address referred to the comprehensive character of the term "salvation," human life, from the beginning to the end of it, illustrating the necessity of salvation. He was grieved at the manner in which Christian festivals were observed in this country. He stood like a brick wall against a pantomime Christmas. The prevalent mode of keeping Christian festivals was a travesty of the truth and a caricature of the reality. God intended Christmas to be a holy day in the sense of a high and blessed condition of spiritual life. Whitsuntide was one of the most important of the Christian festivals; it commemorated the time of the fulness of the Holy Spirit, and yet perhaps on that day more young women were ruined and more young men debased by drink and vice than at any other time of the year. The same state of things, more or less, prevailed at other Christian festivals. The nation had the devil's counterfeit of a holy day in too many instances.

Mr. W. T. PATON said there was a power in Jesus Christ such as existed nowhere else to lift up this humanity of ours, sunk and degraded and lost as it was, into all the fellowship of sons of God. They, as Christians, would allow no other name to rank with that of Jesus. In a certain town-hall in England he was told that there were carved upon one of the pillars the names of Jesus Christ, Shakspere, and Gœthe. A sceptic might say that enough concession was made in putting the name of Jesus topmost of humanity, but Christians would never rest satisfied with that. He could not help loving sceptics and pitying them, except when they traduced the name of Jesus. He was himself near scepticism once, but 30 years ago he found Christ, and his sceptical inclinations had long since gone. He was once told of a sceptic who was urged on by his companions not to show the white feather in the hour of death, but to hold on. The answer of the dying man was, "I have nothing to hold on by." The Christian, when he came to die, could stretch out his hand in the dark, and would find it grasped by the hand of the Once Crucified.

Mr. JOHNSON, a coloured African evangelist, said he was proud to have been six years a member of the Young Men's Christian Association; he was delighted to see the progress it was making. He exhorted young men who were Christians to stand out boldly for the Lord in these days. He had been for 28 years and nine months a slave in America, when the Bible was almost a sealed book to him and witchcraft was his religion. But the grand Gospel message was blessed to the poor ignorant slave, who found salvation.—*Daily Chronicle.*

The Mile End Assembly Hall.

DEAR SIR,—It was my great pleasure last Lord's Day to be with our brother, Mr. Charington, at the Great Assembly Hall. The building was literally packed, and evidently very marked spiritual interest pervades the work which he has carried on with such unflagging zeal for so many years.

I observe that the builders are getting on with the front part of the new structure. I rejoice in this, but I wish to ask through your columns whether some Christian capitalists will not at once substantially help our friend in his work. How I wish I could have had some wealthy men who reside at the West End, with me on Sunday last. The brutal and licentious degradation of the young people in the Whitechapel-road is distressing beyond words to exaggerate. I returned home sick at heart. The indolence of many of the churches on the one hand, and the neglect of those who are heaping up wealth either for hoard or extravagant luxury on the other, is precipitating a crisis, which must end in anarchy, revolution, and bloodshed. I am no alarmist, but the Word of God shows very clearly how lawless and godless will be the last days of this wicked and adulterous age. I confess to the extinction of some little confidence which I once had that even rich men would read the signs of the times, and not edge the people on to the day of tremendous retribution.

Like Nero, drunken and fiddling when the invader was at the gates of Rome, so the licentiousness of luxury is "nourishing the heart unto the day of slaughter" (James v. 5). Once let the masses, sodden with poverty, ignorance, drunkenness, and hatred of the rich, find leaders, and there may be another version of our Lord's testimony concerning the rich fool: "This night thy life and thy property are required of thee." I notice another millionaire is dead, leaving £5,000,000 sterling. One, who is himself a man of wealth, said to a friend of mine a short time since, "If you did but know how hard it is for those who have money to give it away, you would pity us." Gold keepers, or are they kept by gold—which? Let this fearfully selfish and dark picture of our social life continue, and a new crusade must be heard. Christian teaching and teachers will be compelled to proclaim with trumpet-tongue a social communism which shall put an end to a condition which is to-day straining our national life almost beyond power of endurance.

If my letter should lead some to help—yes—and to visit so that they may see for themselves existing conditions, I will not regret that two recent visits to the East-end made my heart burn to my fingers' ends. I hear the Word of God saying: "Bring now the tithes into the storehouse." Christian men, patriotic men, Englishmen, I appeal to you all to come to the help of the Lord against the rising tides of iniquity.

HENRY VARLEY.

Jaffa Medical Mission.

THOSE who so kindly helped the Jaffa Medical Mission, in answer to an appeal in THE CHRISTIAN, about two years ago, will be glad to know that, as a result of that appeal, nearly £140 was raised. A large ward, containing eleven beds, with nurse's room adjoining, was erected on the flat roof of the Mission-house, and adequately furnished. This addition has enabled them to receive, during the past year, 150 in-patients; the number of attendances for the same time in the dispensary has been a little over 11,500. Who can say what may be the result? With help to the sick body, help was given to the still more sick soul. Several interesting cases are given in the report for this year. There is great need for a real hospital, as many patients have to be sent away for want of room. Now is the opportunity to build. A suitable site is still to be had, though all available land is being rapidly built upon, and the price rising very much. The Treasurer is Mr. J. E. Mathieson, Conference Hall, Mildmay-park, N.

Young Toilers in the City.

THROUGH the kindness of two Christian friends, a hundred young women and girls engaged in City factories and warehouses were invited to dinner on the three Saturdays previous to Christmas, at "The Welcome" Restaurant, Cross-keys-square, E.C. Roast beef, plum-pudding, tea, and coffee, were amply provided under the direction of Mrs. Fisher, who is unremitting in her labours of love among her hard-working sisters in the City. It was no small boon for these young people to sit down to a substantial meal, for many of them have fared but badly for some months past, owing to the scarcity of work at this season of the year.

After dinner the guests adjourned to the Lecture-hall of the Y.M.C.A., where Gospel addresses were given by several gentlemen. The exhortations of these friends were listened to with every attention; several professed at the close of each meeting to be desirous of knowing and serving the Lord. A double blessing was, therefore, in some cases the result of the kind thoughtfulness of those who provided these substantial meals.

Mission Appeals.

EVANGELICAL MISSION, GRAVESEND.—Mr. F. WHITE, South Hill, Gravesend, appeals for pecuniary help for a work he is carrying on at this place among the respectable poor. Many of them are in great want, but they listen to the Gospel.

TRACTS FOR WORKMEN'S TRAINS.—Mr. WILLIAM VEALE, 129, Tiverton-road, Stamford-hill, London, N., will gratefully receive sheet almanacks, Gospel books and tracts for distribution at the early morning workmen's trains, or they may be sent to Mr. GAWIN KIRKHAM, Open Air Mission, 14, Duke-street, Adelphi, London, W.C.

RESTAURANT HOME, MORTIMER-STREET, W.—Miss FLORENCE CAMPBELL appeals for help for a work among young women in business. The Home in Welbeck-street having to be given up, £3000 will be required to carry out the above proposal, after which it will be self-supporting. Through the efforts of Lady Ailsa and others, £1600 has been collected. Communications may be addressed to Mr. G. W. CAMPBELL, 34, Queen's-gate-gardens, S.W.

THE HOME, 29, ALEXANDRA-ROAD, ST. JOHN'S-WOOD, N.W.—The lady superintendent of this Home urgently asks help for current expenses. A lady and gentleman promise £2 each if ten others will do the same, or £1 if twenty will give a pound each. Those who enter the Home pay towards expenses. W. B. HORSFALL, M.D., 18, Gloucester-crescent, Regent's-park, N.W., will be glad to receive contributions.

MISSIONARIES' HOME, PLYMPTON.—Mrs. CHAPMAN writes us that she and her husband have been obliged to give up this Home for lack of support. Besides spending the greater part of her income, and obtaining a mortgage for £200, there is a debt of £50 needing immediate payment, towards which she would be glad of the sympathy of our readers. Address: Mrs. CHAPMAN, Beech Cottage, Newton Ferrers, Plympton, near Plymouth.

THE SADDLE ON THE RIGHT HORSE.

THE modern "publican" is, in the eyes of many social reformers, about as objectionable a personage as the hated extortioner of New Testament times. How far the vendor of fiery and poisonous liquors deserves the maledictions that are so freely poured out upon his devoted head we do not attempt to determine. Judging, however, from a somewhat remarkable article in *The Echo*, of December 27, the publican is, to a large extent, an ill-used man—a cat's-paw, in short, of his wary but still more culpable masters, the distillers and brewers.

The writer of this article, taking for his text a recent deliverance by Mr. James, the President of a Devonshire "Wine, Spirit, and Beer Trade Protection Society," on the subject of Licensing Reform, proceeds to reflect the light thus thrown on "the inner workings of the Liquor Trade." Let the facts speak for themselves, and let the saddle be put on the right horse:—

"Mr. James shows clearly enough that the publican is very much what the brewer has made him. Few people have any idea of the extent to which the bound-house system exists. In the city of Liverpool there are 800 public-houses managed by people who have been placed in them by the brewers, and who have no capital invested in such houses at all; and beside these there are a large number of others to whom the brewers have advanced a portion of their capital, and who are consequently compelled to purchase all their liquor from one source. In Plymouth, Devonport, and Stonehouse, out of the 650 public-houses, 500 are owned by or are leased to brewers and spirit merchants; so that only 150 retail members of the trade are at liberty to purchase in the open market. The result is that while the wholesale dealers are realising large fortunes, the retailers are driven to all kinds of shifts to keep their heads above water, and not unfrequently carry on their business in a manner detrimental alike to the health and the morals of the community. Even the deterioration of the quality of the liquor supply is often directly due to the wholesale dealer, who supplies anything he pleases to a bound-house. Not a few of these houses are mere spiders' webs, from which the small investor seldom escapes until every pound of his savings has been sucked out of him. Mr. James gives as an example one fully-licensed house in his own town belonging to a brewer, which was let to no fewer than five different tenants in five years.

"Let us glance at the commercial working of this system. The spider advertises that he has a licensed house in a good situation, incoming £600, part of which may remain. The fly is at once caught. Having saved £200, he goes to the spider with it, and signs away his liberty with the usual recklessness of simple people when legal documents are set before them. He has first of all to pay £20 per annum on the capital fictitiously lent. That, however, is comparatively a light evil. He has to bind himself to purchase from one source only. He is charged from 10 to 15 per cent. more for his goods than he would pay for the first quality in the open market. Often the difference is still higher. There is one firm in Plymouth which charges no less than 30 per cent. more to the keepers of bound houses for their own ale than is charged by such firms as Bass and Allsopp. Wines are sometimes loaded with a profit of 100 per cent. As for spirits, it is simply impossible to buy French brandy in a bound house; such an article is not allowed. The "best French Brandy" of the bound publican largely consists of plain new German spirit, which, as Mr. James observes, "is little better than poison.' This stuff, when imported, differs but slightly from pure alcohol; and, when reduced to the strength at which it is supplied to the retailer, it costs the wholesale man only two shillings per gallon, exclusive of duty. These revelations will explain to the public why it is they purchase spirits retail at a few well-known houses 12½ per cent. cheaper and 12½ per cent. stronger than at ordinary London public-houses.

"The moral effects of the bound-house system are still more pernicious. Almost invariably the brewer escapes all responsibility, even though it is morally certain that he must have a knowledge of reprehensible practices, and absolutely certain that he could have prevented them if he had exercised ordinary supervision. The man of straw has to bear all the consequences, and the Licensing Magistrates decline to inflict a loss upon a large firm of standing and respectability. Mr. James cites such cases, of which he has personal knowledge in his own town. He declares that at the appeal to Quarter Sessions in one case "the evidence given as to the manner in which the business was conducted in this seething hell of vice, immorality, and crime, was simply appalling, and that the owners must have known how the business was conducted. Yet they escaped with impunity. In another case the house is so 'vile' that the present occupant is about giving it up in sheer disgust; yet the President of the local Publicans' Society anticipates that it 'will be galvanised into a putrefied existence by the operation of the brewers' battery.' In the third case a member of a local firm of brewers, when the woman who kept the house complained of dull business, *suggested that she had two daughters and might obtain a few other girls as an attraction.*

"We are not at all surprised that the Licensed Victuallers' National Defence Fund, which depends largely upon the brewers for pecuniary support, is anxious to disown any complicity with Mr. James' damaging revelations. The facts may be left to speak for themselves; as in regard to land and to house property, so it is with the liquor trade, the division and subdivision of interests is contrary to public policy. Mr. James considers the abolition of the wholesale monopoly indispensable to any comprehensive measure of reform, and so do we."

CONTINENTAL AND FOREIGN NOTES.

SUNDAY OBSERVANCE IN FRANCE.

THE Religious Tract Society has supplied the funds necessary for the free distribution of 10,000 copies of the "Bulletin Dominical," the organ of the Swiss Lord's Day Observance Society, among the employés of the French Post-office and railways. The Society is much encouraged by the success attending its efforts in many parts of the Continent.

SASSAN, SARDINIA.

An English Evangelist, Mr. J. E. Thomas, is labouring single-handed in this town of 30,000 inhabitants. By Gospel services and Sunday-school, he and his wife endeavour to present the Gospel to those whom they are able to reach. Not a little persecution has to be borne by those who take a decided stand on the side of evangelical truth. Mr. Thomas desires that he and the little band of believers in Sassan may be remembered in prayer by our readers.

JAMAICA.

Shortly after the week of intercessory prayer last year, a remarkable movement commenced in the county of Manchester, Jamaica, which is still in progress, and by means of which great numbers have been awakened and converted, while many merely professing Christians have been aroused to serve the Lord with truer purpose of heart. Although some opposition has been occasioned, the work continues to bless and to be blessed, while to all who have taken an active interest in its furtherance and usefulness, it has been a time of much encouragement and refreshing.

The writer spent several weeks in the midst of the movement a short time since, and is able to testify his belief that in answer to prayer, the Lord is indeed "visiting his people," and that in these latter days "his hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear." Would your readers remember the work at this season of general supplication?—Faithfully yours,

BROOKE M. PANTON.

St. John's College, Cambridge.

PARIS.

Evangelistic meetings were held here from Dec. 1 to Dec. 16, under the direction of Mr. McAll. The Presbyterians kindly lent their church, the Oratoire, for the purpose. A prayer meeting, presided over by M. Th. Monod, followed each meeting. Salvation was the subject treated of, and the numerous and attentive audience seemed to appreciate what they heard, for many remained to the after-meeting. At one of the meetings, M. E. de Pressensé read a letter from a free-thinker, in which he expressed his disgust at so-called free-thought, and his desire to arrive at a true belief. The experiment has so well succeeded that it will be followed up. It is assuredly a joyful spectacle, this concourse of Christians of diverse Evangelical churches, united in seeking the conversion of souls, and finding each evening hundreds of attentive and serious auditors listening to their earnest appeals.—*Le Christianisme au XIX. Siècle.*

PUNJAB ITINERANT VILLAGE MISSION.

For some time past the missionaries of the Church Missionary Society have been convinced that more strenous efforts should be made to reach the people of the numerous villages which surround the large cities of the Punjab. It has therefore been decided that a great effort should be made to reach the village population. In accordance with the proposed plan of operation, the Amritsar Tahsil has been made over to the Native Church Council, who have stationed the Rev. Mian Sadiq, our native itinerant missionary at Jhandiála, in the midst of the villages of the Amritsar Tahsil, where he is working with great acceptance amongst the people. The large and important Tahsil of Tarn Taran has been made over to my charge. Tarn Taran ranks second amongst the sacred places of the Sikhs. It has a population of 6,000 souls, with over 300 villages surrounding it, containing 261,676 people. As a centre for missionary work it stands second to none in the Punjab; every month there is a *Mela* held there, to which thousands of people flock from all parts. We earnestly appeal to our friends to assist us in this great work. At the present time there is not, we believe, any other English missionary of our Society in the Punjab, who is able to devote himself specially to the villages.

E. GUILFORD.

Church Mission House, Amritsar.

Obituary.

MR. T. D. MARSHALL.

WITH sorrow we announce the decease of our earnest Christian brother, Mr. T. D. Marshall, of Oxford-street, W. For some months he had been in feeble health; his end came suddenly on the 16th ult., at Worthing, whither he had gone for the sake of his health. During recent years Mr. Marshall warmly espoused the work of the Salvation Army; his eldest son is one of its "captains." Other religious societies will also miss him. As for himself, he has gone to swell the throng of the glorified.

CAVALIERE DE MICHELIS.

God has called home to Himself one who for 21 years has been an earnest worker in Italy, Cavaliere Professore Paolo de Michelis aged 44. After a long illness, he died quite suddenly, a little before midnight, Dec. 21, in consequence of a violent attack of hœmorrhage from the left lung. From November, 1862, he resided at Pisa, where he laboured for many years as evangelist in connection with the Free Christian Church. Last September he came with his family to Spezia, as it was thought the mild sea air might be conducive to his recovery. His funeral took place at La Spezia on Christmas Eve, at 5 p.m., and was truly a proof of how much he was esteemed and beloved, both at Pisa and Spezia.

MESSRS. WHITTLE AND McGRANAHAN IN IRELAND.

BANDON.

(*From a Correspondent.*)

ON Sunday, Dec. 16, a Mission was commenced here by Major Whittle and Mr. and Mrs. McGranahan. The meetings were held in the Town Hall, in which there are sittings for about 500 persons. It was nearly full at the first afternoon service, when Major Whittle delivered a most suitable and forcible address on John xiii. 34, 35. The attendance at eight o'clock was much larger. During the week two meetings were held each day; the choir sang for half an hour while the people were gathering. Inquiry meetings were commenced on Tuesday, and continued after each meeting. Wednesday afternoon was specially devoted to the young folk, when Mr. and Mrs. McGranahan sang some of their beautiful songs, and taught the children to sing one of them. It was a week of great blessing.

On Sunday, 23rd December, the Mission was brought to a close, by a meeting at four o'clock and another at eight. The hall was full to overflowing, so widely had the interest in the good work grown. Both the singing and the preaching had won the people. Some came early in the week to see and scoff, who before the Sabbath dawned had been subdued and saved. The last meeting was one of marvellous power. The Major enforced the words, "Behold, I stand at the door and knock;" and then Mr. and Mrs. M'Granahan sang, "I will." The whole service was a great victory for the Saviour. Altogether upwards of 200 professed to believe to the saving of their souls. Such a spiritual awakening has not been seen in Bandon for more than a generation. All classes were reached and stirred. The Episcopal ministers did not join in the movement, but the beloved evangelists were supported and helped in their work by Rev. G. R. Wedgwood, Methodist, Rev. T. Brown, Presbyterian, and by lay representatives of all the churches.

Some of us were rather annoyed at your reference to Bandon in your issue of Dec. 13. Your informant could not have known this town. We had no hindrance whatever. All classes attended the meetings, and no one was molested. So far from opposing the Mission, many Roman Catholics expressed sympathy with it. At the closing meeting, Major Whittle referred to the harmony and union and peace that had prevailed all the week, and expressed his gratitude to God for the great blessings which had been poured out upon Bandon.

(*From another Correspondent.*)

We are glad to report that the meetings held by Messrs. Whittle and McGranahan during the past weeks in Bandon, Midleton, and Mallow, have been orderly and quiet, and the people attending them undisturbed, with no police force called out either upon the streets or at the meetings for the keeping of order. As the last two of these towns are almost exclusively Catholic in population, the trouble at Wexford would seem to be indicated as local in its character. It is but fair to the Roman Catholics of Ireland to say, that most of their leading organs have condemned those who precipitated the riot at that place, and that there is no evidence of any organised purpose on the part of the Catholics of Ireland, as such, to put down evangelistic work.

That our fellow-citizens there have much to learn as to the true principles of liberty of religious opinion, is undoubtedly true; this is strongly evidenced by the riot at Wexford, and by the resolutions passed by the eighteen Roman Catholic Town Commissioners of Enniscorthy (nine of them said to be publicans), protesting against Messrs. Whittle and MacGranahan going to that town, on the ground that there would be riots, and that their meetings were "irregular assemblies, under the name of religious meetings." It is to be deeply regretted that those who had invited the evangelists to Enniscorthy felt compelled by the threats of mob violence to the persons and property of all Protestants (evoked partly by this same resolution) to withdraw their invitation, and to decline receiving them. The meetings were therefore not held in Enniscorthy, and the eighteen Town Commissioners are certainly *not* to be congratulated on the fact. Catholics will sooner or later themselves see that to allow a religious service to be broken up by a mob is a precedent and example they can little afford or desire to encourage.

AMONG THE KABYLES.

IT has been a hard wrench to break away from those we have just left, but meetings and partings must occur in this changing world. But who can describe the intense joy we have experienced in seeing souls impressed and softened by the truth, and anxiously looking to us for light and teaching.

It would effectually reprove the incredulity of some who have said to us, "You will never succeed in converting a Kabyle," if they saw how near some are to the kingdom of God. Surely whether amongst English, French, or Kabyles, without the Holy Ghost none can either see or enter that kingdom. We do not go to them with half a Gospel, a work completed outside of us merely, but we reckon upon a mighty power sent down from heaven to make it effectual in us and in them, an unspeakable price paid, but also a power exerted; a glorious redemption effected, and a life also communicated. Christ for us, and a Christ in us. This is the efficacious Gospel that must and does succeed.

Now to further explorations; to scour the district immediately under the Jur-Jura mountains. We made our way along the road cut on the sides of the mountains for many a mile, parallel to various distant ranges, dotted over with villages of the Louaoua of the West. We distinguished the schools of the Peres Blanc on the Beni Janni, and the ait Menguellet, and passing the villages of Tavuirt Amran and Agouni Nesellen on the right, distinguished by their square minarets, we come to the village of Tiferdout (Beni bon Youcef), the highest in this part of the country. To the left, on a spur, with scarped sides, we passed the village of Koukou, of the Louaoua of the East, the ancient capital of a kingdom mentioned as a powerful one by Marmol, in the sixteenth century, and of which a few unimportant ruins are all that now remain of its ancient splendour. Recently a number of cannon were found there, one of which is a breechloader. (Handbook.)

Now the wild and rugged scenery bursts full on the view, and one is reminded of the Prophet's description of the judgments of the latter day, when men shall go into *the clefts of the rocks and into the tops of the ragged rocks* for fear of the Lord, and for the glory of his majesty when He ariseth to shake terribly the earth (Is. ii. 21). Through these "clefts of the rocks," the traveller passes to the Valley of the Sakel. The road reaches Jur-Jura by the Col of Tizi-n-Djama, overhung by immense limestone rocks, and then rises the turfy Col of Tirouda, through a valley, where in 1857 the female marabout of Soumeur, Lalla Fatimah, took refuge. Her capture hastened the submission of Kabylia." (Murray's Handbook.)

At El Hammam there is a flourishing school for boys, and one for girls. One at Ait Saada (Beni Ataf), and another at Beni Laziz (Akbil). The Government provides a mule for one of the schools, in order to fetch water for the Instituteur from a distance. Here, both country and the people are wild, and the people are seen in all their originality and exclusiveness.

If anything is done in this quarter, there should be two men, combining the gifts of evangelist, doctor, mason, carpenter, and having hearts burning with love to Christ and the people, able to endure the isolation from civilised life, at all events as well as the Pere Blancs do in similar circumstances.

But now for another region. On a bright, fresh Sabbath morning we proceeded by a long winding path on the side of a mountain to a large distant village, crowned by the white tower of its Mosque, and scattered along the length of its topmost summit; the mountain rose up to a considerable height on one side of our path, and deep precipices descended on the other, many a "Sebah el kher"—good-day—were uttered, as we passed the travellers, with their laden mules and donkeys. Ere long we neared the picturesque spot, the women, on their way to fetch water, gazing with wonder at the unwonted sight of Roumi travellers, and especially of a Roumi thamtouth, showing that we were in the vicinity of their homes. The children laughed, but scudded away.

Entering the village, the Djemâa was straight before us. Passing some men reclining against a wall, we called to them "ased," beckoning them to "come" and hear at the Djemâa. On entering this their village parliament house, which consisted of an open shed, surrounded with stone seats, we soon had about fifty men, boys, and children gathered to hear us. We explained to them that we were English travellers, who loved them, and were come to pay them a visit, and, with their permission, give them some of the words of Sidna Aisa. We were learning Kabyle, and wished to know if they understood what we said. We read to them from "the Book of Light," repeated the Lord's Prayer, and sang "Come to Jesus." They listened with solemn attention. On asking if they understood "the famadh," a young man replied, "irkoul" —everything!

We briefly explained the Gospel, and spoke of the first coming of Jesus to die for their sins, and his second coming as the Judge of mankind. This always takes with the Kabyles, as there is a general expectation that Jesus is coming soon to judge the world, and their attention was rivetted. They were greatly interested more than anything to hear a thamtouth Roumi (a foreign lady) repeat some texts in their own tongue, and smiled with astonishment. They were very friendly, and saluted us courteously when we retired. This will show how accessible they are.

GEO. PEARSE.

L'Agha, Algiers.

CABMEN'S MISSION, KING'S CROSS.—A correspondent writes to us:—"It was my privilege to be present last month at one of the Sunday evening services for the London cabmen in their Mission-hall, King's-cross. I was much impressed by the bright Christian spirit which pervaded the whole. The missionary, Mr. Dupee, is full of energy, and is evidently used as an instrument in God's hands of winning souls for Him. The personal testimonies given in the after-meeting were deeply touching. One after another of the cabmen rose, and told of the preciousness of that "peace which passeth understanding." Though daily life to them is often rough and stormy, yet they could tell of enjoyment of the better part, of which they had first learned within these walls. The other branches of the Mission comprise visiting the sick, working amongst the cab-stands, temperance work, Sabbath-schools, &c.

THE CHURCH ARMY.—During the terrible storm that recently swept over the country, the canvas-covered circus at Manchester, which had a nightly attendance of over 800, and on Sundays often 2000, was blown down with a terrible crash in the middle of the night. This is a sore blow to the work, which for the time being has to be carried on in two small school-rooms. The Vicar of the parish states that he can point to over a hundred homes totally changed through the efforts of the Church Army. At the head-quarters (21, John-street, Adelphi, W.), suitable working men are engaged as "captains" as fast as the conductors of the Army can find them. They cannot provide the parochial clergy with "captains" half as quickly as they are wanted. The Bishop of Oxford has notified his intention of becoming an annual subscriber to the Church Army Training Home at Oxford.

An Exceeding Bitter Cry.

A CRY from fetid alleys,
Where the sunbeams fear to shine;
A cry from loathsome cellars,
Where the outcast herd like swine:
A cry from lonely sickbeds,
Where sufferers pine for death;
A cry from stifling garrets,
Whose air is poisoned breath.
Oh, the bitter cry of London,
It keeps ringing in our ears;
The Cry of Outcast London,
Who can hear it without tears?

The cry of helpless women,
The cry of hopeless men,
The cry of starving children
For food to nourish them;
A cry from dens of darkness,
Where Satan's strongholds lie;
A cry from prisoned souls fast bound
With chains of slavery.

A cry that none can silence,
A cry that nought can drown,
A cry that rises night and day
From the sad heart of the town;
A cry for tender pity,
A cry for love and light,
A cry for help and healing
For freedom and for right.

Like a mighty surging ocean
The flood of evil rolls,
Oh, who will dare to stem it?
For love of precious souls—
For the glory of our Master,
Who bore for us the shame,
Now, forward, every Christian,
In Jesu's blessed Name.
Oh, the bitter cry of London,
It keeps ringing in our ears,
The Cry of Outcast London,
Who can hear it without tears.

M. F.

Letters to the Editor.

THE DAILY PRESS AND BETTING.

Sir,—Are the *Times*, *Daily Telegraph*, *Standard*, *Daily News*, and other newspapers justified in encouraging betting, by reporting in large type and prominent positions the transactions in betting, and thus fostering and extending it? On the Warden-Watters case, the *Times* had an excellent moral leading article on November 28, in which it said: "The broad outlines of the story are only too familiar. We have the clerk, who wishes to make money rapidly, who is tempted to gamble, first with his own property, then with that entrusted to him by his relatives, then with that of his employers." There was a sufficient analogy between that leader and the system of gambling and betting generally to warrant me in using the occasion for bringing the subject to the front, and I accordingly wrote to the *Times* on November 28, drawing attention to the inconsistency of its useful moral articles, deprecating a system, while in another way it encouraged it by regularly reporting its transactions, and giving in effect the gist of this letter.

The *Times* took no notice of my letter, and so on December 3 I wrote to the *Standard*, but with a similar result. On December 6 I wrote to the *Daily Telegraph*, the *Daily News*, and the *Pall Mall Gazette*, with a similar result; and on December 10 I wrote to the *Globe*, *St. Jame's Gazette*, *Morning Post*, *Daily Chronicle*, *Echo*, *Evening News*, and *Morning Advertiser*, but in each case with a similar result. I submit that this letter had as much right to a place in the *Times* columns as the numerous letters on less important subjects which find a place there, because of its being widely representative in character. I am justified in asserting that out of our thirty-six millions of population there are millions who feel aggrieved at the *Times*, *Standard*, *Daily Telegraph*, *Daily News*, and other influential papers, reporting with such persistent prominence (and thus recognising and extending) the practice of betting, and whose views were represented by my letter.

When we reflect upon the immense influence which these twelve daily papers exercise not only upon their immediate readers but upon other newspapers, and through them to their readers, both at home and in the Colonies, and when we further reflect that not one of these twelve papers would give insertion to a public expression of opinion against betting, it forces the mind to the unhappy conclusion that our greatest secular social power considers self-interest to be of more importance than National interests, for it dare not offend a section of its *clientèle* by admitting a *direct* attack upon betting, although its own articles deal vaguely on generalities connected with the system. Yet we all know that it is only by a *direct* attack, and not by vague generalities, that any result is effected.

The position of a daily paper is different to an ordinary business, because of its immense influence. The daily Press of this country could bring about endless wars and commercial catastrophes. Its power for moral good or evil is equally great and immensely affects the welfare of the nation. The Press occupies rather the position of a soldier than that of a man of business. If a soldier considered self before country he would be unworthy of his colours; and the comparison may be applied to a daily newspaper, for although we do not expect pulpit utterances, we do expect that it will not give countenance to systems which are destructive to the character of its youth, who will have to fill our places in a few years.

It is a fact too little recognised by our current moral literature—by the Press, the platform, and the pulpit—that betting and gambling are dangerously increasing, one proof of which is evidenced in the numerous new sporting papers with which the railway bookstalls are now covered, and which did not exist a few years since. When the Alexandra Park property was offered by auction last summer, the particulars gravely described "A public betting enclosure—a betting enclosure for members of Tattersalls,"—as if betting were a recognised profession. The *Times* recently reported the prosecution of the proprietors of two betting houses at Epsom, in which 5300 letters and telegrams were found referring to betting transactions with persons in various parts of the country. I need not enlarge upon this fact, or quote others which are frequently occurring, to illustrate the evil.

The complaint I venture to prefer against the *Times* and other papers is, that they should constantly head one of their columns with the word "Betting," in large type, followed by information on betting transactions, and thus give their great authority to the recognition and extension of a system, the principle of which their articles admit to be wrong. The impartiality of the *Times* and other papers is carried too far, or not far enough, for if there is to be no limit (though a limit seems to be drawn against those who write against betting), and evil is to be encouraged as well as good, a column could as consistently be granted for the recognition and extension of assassination and other secret societies, if only they became more popular. By 16 and 17 Vic. c. 119, it is unlawful to keep a "place" for betting, and by 30 and 31 Vic. c. 134, s. 23, it is unlawful for more than "three" persons to congregate in a street for the purpose of betting; thus it is plain that the *spirit* of the Act is to discourage betting, yet the *Times*, *Standard*, *Daily Telegraph*, *Daily News*, and other papers, with their immense influence, allow their columns to be used by betting men in disseminating information which encourages betting, and thus is in direct opposition to the *spirit*, although not the *letter* of the Act of Parliament.

The recent revelations of the gambling house at Monaco, show that gamblers frequently commit suicide in consequence of their losses there—that in the one month of last January no less than twenty-three persons who gambled there committed suicide.

I venture to submit to you that, through the assistance given by the *Times* and other influential newspapers to betting, as if it were a laudable vocation, instead of a dangerous system, that the principle is receiving an impetus which is daily gathering force, and is imperilling the youth of our country. Why, sir, should betting be recognised by the Press as an honest institution? Would you or the *Times* editor approve your sons becoming betting men? Would you entrust a solicitor with family money whom you knew to be a betting man? Would you open an account with a banker if you knew him, or even his manager, to be a betting man? Would you appoint as a trustee for your widow and orphans a man (whatever his good qualities in other respects) whom you knew to be a betting man? Does the public repose confidence in betting men? Betting is against the spirit of Acts of Parliament, and it is held in abhorrence by the right-thinking men who support the great moral and religious institutions of our country; and why, sir, should the Press recognise and encourage it as an honest system?

Your obedient servant,
C. F. Dowsett.

70, *Lincoln's-inn-fields*, *London*.

EMIGRATION TO NEW ZEALAND.

Dear Sir,—I notice in the "Notes from New Zealand," in your paper, that the writer recommends Christians who have an income of £200 or £300 per annum to go to New Zealand, as they would be better off and would enjoy better health. I have lived in the North Isle five years, and the climate is lovely; but from my own experience and what I have seen of others, I should advise persons with the income named to think twice before they leave their native isle for the far inferior isles of the Pacific. If they have a long family who are not doing well here that would alter the case. I have met many people in New Zealand who much regretted leaving a good home thinking to better themselves out there. I write this as a caution, as people are misled by statements read in papers. People who have lived in comparative ease here, find things go very hard in the Colonies. I should recommend only those who cannot do fairly well here to go to New Zealand.

Colonial.

RICH AND POOR IN WEST LONDON.

Dear Sir,—A great deal has been written respecting the wretched state in which a very large proportion of the poor live. Various remedies have been suggested to improve the present deplorable state of matters. I have visited a great many of the wretched hovels in which the poor live in the Lisson-grove district in the North-west of London, and I have never witnessed anything at all comparable to, or even approaching, the lamentable condition of the poor of the above district. I have seen pictures of vice, filth, degradation, and squalid poverty, such as I verily believe are not to be met with in any other part of the world. I assert, without fear of contradiction, that there few places, if any, on the face of the earth, where cuch a state of things exists, or would be permitted to exist.

What has most astonished me is that so very few of the professed Christians who live in the West of London appear to know anything about the poor, and how they live, and what is being done to carry the Gospel to the perishing in the above district. One hears of conferences, conventions, and meetings held for the promotion of spiritual life; such meetings being crowded, especially if a popular speaker is announced. If a meeting is held to promote the cause of Christ among the perishing, very few would attend it, or take any interest in it.

I am quite sure that the Gospel is the remedy to elevate the poor. There is more wanted of the religion that Christ and his Apostles practised and taught, and less of mere sentimental religion. Christ healed the sick and fed the hungry. If his followers wish to impress the poor and distressed with the reality of religion, it must be done by following the example of Christ, and prove to them by loving sympathy and kindness in the time of suffering and poverty, that we are really interested in their spiritual welfare.

The poor cannot be expected to be contented with mere barebone doctrine when they are sick and starving. I have met with devoted servants of the Lord Jesus who suffered the greatest poverty, when within a few hundred yards there were living professed Christians in grand mansions, and faring sumptuously every day. Christ very plainly tells us in the twenty-fifth chapter of Matthew that He will abundantly reward those of his servants who minister to the least of his sick and suffering people, He also as plainly tells us what He will say to those who do not so minister. Excuses of not knowing, &c., He will not then accept.

One who Loves the Poor.

A MINISTER RUINED BY DRINK.—A Liverpool correspondent informs us that a minister who once preached the unsearchable riches of Christ, and pointed sinners to the Lamb of God, may now be found among degraded associates in one of the lowest haunts of that city. Being asked the other evening if he ever intended to reform, he replied, "No; I'm a lost man; already I feel the flames of hell within me, and if I had my choice of being saved or having a glass of whisky, I would prefer the whisky. If I was going to die the next minute I would have the whisky."

Notices of Books, &c.

AFTER WORK. *E. Stock.* An attractive volume of gleanings suited for young and old. It has many chapters of what is aptly called "Home Reading for the Family Circle."

THE CHURCH. Vol. III., New Series. *E. Stock.* This old-established magazine presents in its neatly bound yearly dress many features of freshness and value. It is full of reading at once varied and useful.

CHRISTOPHER CRAYON AMONGST THE GOOD SAMARITANS (1s. *J. Clarke & Co.*) is a collection of Mr. Ewing Ritchie's lively and realistic sketches of charitable agencies, contributed to a weekly contemporary.

HOW WE ARE SAVED. 1d. *S. W. Partridge & Co.* This is a small Gospel book, calculated to be of great service; it should be well known and widely circulated. It is suitable for distribution among all classes, and can be enclosed with an ordinary letter.

THE THOROGOOD FAMILY. By R. M. BALLANTYNE. 1s. *Nisbet & Co.* A capital book for boys. Important truths are interwoven with interesting narratives; the aim of the author, that of winning the soul for Christ, is at the same time kept well in view.

THOUGHTS ON LIFE AND GODLINESS. By Rev. EVAN H. HOPKINS. *Hodder & Stoughton.* 1s. 6d. Short papers or sermonettes on practical aspects of the believer's life, rich in spiritual teaching. The book is neatly got up, and very suitable for a gift to young converts or to those who lack definite knowledge of the way of salvation.

THE GOSPEL ALPHABET. By C. R. HURDITCH. 1s. *J. F. Shaw & Co.* Twenty-six handsome cards, displaying the letters of the alphabet. Around each is a Gospel text, attractively arranged, and on the back are texts and verses bearing on the same subject. The idea is a good one, and well carried out.

A DAILY BREAD ALMANACK has been compiled and published by Rev. James Smith, Free Church, Manse, Glenbucket, Aberdeenshire. (1d.; cloth, 3d.) It furnishes a text for every day in the current year, one subject being continued throughout the month. It will, doubtless, be a help to the study of the Scriptures.

THE SYSTEMATIC BIBLE TEACHER, for School and Home. By J. GREEN. 2s. *G. Stoneham.* This work is designed to supply parents and teachers with a series of Bible lessons for school and home. They are arranged after the model of Mimpris. The explanatory notes given, and the selection of hymns, &c., make the book a useful volume.

VICTOR OR VICTIM. By JOHN SAUNDERS. *Temperance Depôt, 337, Strand, W.C.* A powerfully-written, dramatic story, illustrating the perils that attend the common use of intoxicating liquors. The responsibility incurred by doctors who freely prescribe these to patients is emphatically shown; we wish the note of warning could reach their ears.

A LIGHT UNTO MY PATH. 1s. 6d. *Hodder & Stoughton.* By Miss E. J. WHATELY. Short suggestive chapters on the negative and positive aspects of Bible teaching. A looking-glass whereby a searching examination is made into the spirit of the precepts that should guide the daily life of the believer, and by which all may discover in what graces and duties they are deficient. A profitable book to study withal.

WORK FOR JESUS. By FAIRLIE THORNTON. *Partridge & Co.* This small volume of sacred poems has the true ring about it; a spirit of consecrated fervour flows off in tuneful numbers, cheering and invigorating to the soul. It has a threefold aspect, "calls to work," "words to workers," and "after work." Those who are familiar with the writer's name attached to fugitive magazine pieces, will be glad to welcome them in this collected form.

THE SHORTER CATECHISM; WITH COMMENTARY. By Rev. A. WHYTE. *R. & R. Clark, Edinburgh.* 2s. 6d. The latest issue of the "Handbooks for Bible-classes," and by no means the least in value. Some of the doctrines propounded in the Catechism are not popular now-a-days; all the more do they need to be held forth and their Scripture basis shown. Dr. Whyte has rendered good service to the cause of truth by his exposition of this compendium of theological lore. The book is full of information and suggestiveness.

MAY LESTER. By Mrs. JOHN BRETT. *S. W. Partridge & Co.* The life story of one who, with many opportunities of self-indulgence, preferred a career of self-sacrifice that met with a rich reward.

ROBINSON CRUSOE. *T. Fisher Unwin.* A superb edition of Defoe's immortal tale, with many richly-coloured pictures. A short introductory sketch of the author is given. A very handsome gift-book for a boy of adventurous tastes.

HERMIE'S ROSEBUDS, and other Stories. By L. T. MEADE. *Hodder & Stoughton.* Seven short stories for young readers, in this popular author's best and most realistic vein. Profit, as well as pleasure, will accompany their perusal.

WINNING AN EMPIRE. By GRACE STEBBING. *J. F. Shaw & Co.* A cleverly-written story, with plenty of dash and movement in it, intended to narrate the conquest of India under Lord Clive. Two other delightful and attractive stories, especially for girls, from the same publishers, are: BEK'S FIRST CORNER, by J. M. CONKLIN, and THE CAGED LINNET, by Mrs. STANLEY LEATHES.

Messrs. Dean & Son, 160A, *Fleet-street*, have issued some attractively got up and profusely illustrated books for the very young folks, under the title of "The Rose and Lily Series." THE FRIEND OF THE FRIENDLESS (*same publisher*) tells of the actively benevolent life of Elizabeth Fry. *Dean's Gem Packet of Rewards* (1s.) is an assorted collection of pretty booklets illustrated by highly coloured chromos.

THE BROAD AND NARROW WAY. 1s. *Morgan & Scott.* Some years ago a Dutch allegorical picture of German origin, was brought from Amsterdam by Mr. Gawin Kirkham, who has since imported more than 4000 copies. As a Dutch picture can only be a minimised blessing in this country, an English edition has long been a desideratum. This edition is now produced with an illustrated "explanation," and will be valued by ministers, missionaries, Sunday-school teachers, &c.

DAINTREE. By BERNHARD HELDMANN. *Nisbet & Co.* A curious amalgamation of sermon and story, clothed in a very florid style of diction. The story, such as it is, hinges on the strong, almost imperious, wish of a father that his sons should follow the same occupation as himself, though their tastes and capacities were in widely different directions. Quotations from Scripture are very profusely scattered over the pages, though their congruity is not always apparent.

HONEST JOHN STALLIBRASS. By Rev. J. JACKSON WRAY. *J. Nisbet & Co.* Mr. Wray is a born story-teller. He has laid the scene of this lively tale partly in the Central Highlands and the East Coast of Scotland, and partly in Honolulu, so that there is ample scope for the display of his descriptive powers. He appears to be fond of the Scottish tongue, but he is not at home in it; nevertheless, he has produced a book with a fine sea flavour, and one that will be read with avidity.

HETTIE; OR, NOT FORSAKEN. By F. M. SAVILL. *Shaw & Co.* 1s. 6d. A story of a superior class, relating the adventures of a little orphan girl six or seven years old, among low life in the courts and alleys of London; and how the Christian teaching of her sainted mother brought forth fruit amid the unlikeliest surroundings. Although the reader is introduced to many scenes of sin and sadness, the spirit of the story is bright and cheerful, and all ends happily for the little heroine and her friend Mopsie.

THE GLORIES OF CHRIST AS SET FORTH IN THE EPISTLE TO THE HEBREWS. By E. A. H. 1s. *J. E. Hawkins.* We cordially welcome an enlarged edition of these Bible-readings, which originally appeared in our columns, and were looked forward to from week to week with much interest by many of our readers. The amount of time, thought, and spiritual intelligence manifested in these Bible-searchings is out of all proportion to the size or cost of the book, which we heartily commend for what it says, and still more for what it suggests.

THE ROBBER CHIEF; OR, TOO GOOD FOR HIS TRADE. By EDWARD BURTON. *John F. Shaw & Co.* The hero of this romantic tale is a young Scottish chieftain, the loved and trusted of a wealthy maiden. Envious and treacherous rivalry succeeds for a time in blighting and tarnishing a noble, unstained character. Grief and despair throw a life of worth into the leadership of a robber-gang; yet in that capacity he is strangely retentive of virtues which ultimately soften the hearts of his enemies, and restore lost joys, sweetened by bitter experience. The book is full of interest, and contains many an important lesson.

OUR OWN GAZETTE, AND Y.W.C. ASSOCIATION NEWS. Edited by Mrs. STEPHEN MENZIES. 1d. monthly. *S. W. Partridge & Co.* The first issue of this paper for young women is full of promise. There are contributions by the Editor, Mrs. Reaney, Rev. W. Haslam, Rev. C. J. Whitmore, Hon. F. Dillon, Miss C. Maynard, Hon. E. Kinnaird; specimen pages from Mr. Moody's and Mrs. Menzies' marked Bibles: and much other useful reading. The paper has a live and attractive look about it that will commend it to its special *clientèle*. A guinea prize is offered monthly for the best paragraph on subjects of special interest to young women. There seems little reason to doubt that it will speedily secure a wide constituency.

CORNISH STORIES. By MARK GUY PEARSE. *T. Woolmer.* 2s. 6d. Everybody will hail with pleasure a new volume of word pictures from the pen of this genial Methodist. We recommend it as a strong counteractive to tired brains and morbid feelings. Broad humour, practical commonsense, and the deepest pathos are charmingly combined; the whole is pervaded with a spirit of fervent piety. The characters who figure in the first story, "Christmas Eve in the *Vivid*" are cleverly depicted in the frontispiece and reproduced in gold on the front of the cover. Among the group, the one entitled, "Ye Parson," is, if we mistake not, a good likeness of the worthy author himself.

STRAY SUNBEAMS. By DR. W. M. WHITTIMORE. *Stoneham, 67, Paternoster-row, E.C.* A pleasantly-written book for young people from the pen of one who knows how and upon what subjects to speak to them. PLEASANT READINGS, 1s., and LIGHT AND HELP, 1s. (*same publisher*), are valuable little books, printed in large type, specially suitable for old people. The same may be had in packets of twelve tracts, price 6d. CHAINS FOR THE NECK, 1s., is a daily text-book for the young. A verse of Scripture and poetry are given for each day. The selection is good, while the type and binding are all that can be desired.

Requests for Prayer.

FOR suitable men of God as candidates for the Church Army.——For God's blessing on the Lewisham Bridge Mission at the New Hall, on the 3rd inst.——For special services to be held in the new year in Waterloo, West Shefford, Frost Village, Portage du Fort, Lumber districts, and other places in Diocese of Montreal, Canada.——For a Mission to be conducted in the parish of Godstone, Surrey, from Jan. 5 to 17.——For a little band of converts at Trouville.

MR. SAMUEL INSULL has been engaged during the past month in delivering Gospel Temperance addresses at well-attended meetings in Berks, Kent, Hants, and the metropolis, at which a number of persons signed the pledge and took the badge of blue. At Mr. Samuel Gurney Sheppard's Mission Hall, Potter's Bar, on the 27th ult., an interesting meeting was held, presided over by Rev. G. Stanton Batty, the vicar, at which addresses were delivered by Mr. Insull, Mr. Wood, and Mr. Sheppard, which also resulted in additional converts to the Blue Ribbon movement.

THEATRICAL MISSION.—As the work of the Theatrical Mission was noticed in last week's CHRISTIAN, some of the readers may be sufficiently interested to visit the scene of operations. Our respective Institutes—for girls, 21, King-street, and youths, 14, York-street, Covent Garden—are open daily, except Sundays, all the year round, and can be seen from 12 to 8. The best time for a visit is on Mondays, Wednesdays, and Saturdays, 5 to 7, or at the Friday tea and evangelistic meeting, at 4.30. We want to add dormitories as soon as means, just now greatly needed, are forthcoming.

COURTHOPE TODD, Director.

UNION OF PROTESTANTS IN ITALY.—A second meeting of the Intermissionary has been held in Rome, with very definite practical results. This committee, hitherto an informal brotherly gathering, was constituted a Conciliation Tribunal, an ultimate Court of Appeal, for the friendly settlement of all differences between the denominations. An assembly is to be held in spring for promoting the union and co-operation of the Italian churches. Two members of the Intermissionary are to draft a scheme for this assembly, as to colleges, schools, the press, and all matters for united effort, outside of individual Church action.

WILLIAM PATERSON,
Hon. Sec. Free Ital. Church.

Fraserburgh, N.B.

Week of Prayer, January 7—12, 1884.

PROGRAMME OF MEETINGS.

Evangelical Alliance: Steinway Hall, Lower Seymour-street.—11.30 a.m. Monday, January 7, Praise and Thanksgiving; address by Rev. E. H. Bickersteth, Hampstead. Tuesday, Confession of Sin, and Prayer for Cleansing and Renewal: address by Rev. J. R. Wood, Upper Holloway. Wednesday, Prayer for Families and Instructors of Youth; address by Mr. Grattan Guinness. Thursday, Prayer for the Church of Christ; address by Rev. Filmer Sullivan, Bayswater. Friday, Intercession for the Nations; address by Rev. J. Monro Gibson, D.D., St. John's Wood. Saturday, Prayer for Missions at Home and Abroad; address by Rev. E. E. Jenkins, Sec. Wesleyan Missionary Society.

Centenary Hall, Bishopsgate-street Within, E.C.—1 to 2 p.m. each day. Monday, Jan. 7, Rev. Gordon Calthrop; Tuesday, Mr. J. Herbert Tritton; Wednesday. Dr. T. J. Barnardo; Thursday, Rev. Frank H. White; Friday, Rev. Dr. Sinclair Paterson; Saturday, Rev. J. Hudson Taylor. The North London Choir will lead the singing; "Songs and Solos" will be used.

The South London Branch of the Alliance have arranged for meetings daily during the week:—Monday, at 7, Metropolitan Tabernacle. Tuesday, at 7.30, Lecture Hall, Wesleyan Chapel, Brixton-hill. Wednesday, at 7.30, Lecture Hall, Presbyterian Church, Clapham-road. Thursday, at 7.30, Lecture Hall, Denmark-place Chapel, Coldharbour-lane. Friday, at 7.30, The School-room, St. Matthew's, Brixton. Saturday, at 7.30, The School-room, York-street Chapel, Walworth. The addresses will be given by Revs. J. A. Spurgeon, W. Spilsbury, Dr. MacEwan, Dr. Stanford, N. A. Garland, and P. J. Turquand.

Conference Hall, Mildmay Park, N.—Monday, Jan. 7, to Saturday, Jan. 12. The following are the speakers: Revs. A. Box, Dr. Bullinger, Gordon Calthrop, Dr. Edmond, H. Grattan Guinness, D. B. Hankin, F. A. C. Lillingston, Jas. Stephens, E. A. Stuart, J. Hudson Taylor, J. Wilkinson, Geo. Wilson, Messrs. J. E. Mathieson, G. Kirkham, and others.

Eccleston Hall, Eccleston-street, S.W.—Meetings each day at 11 and 7.30.

Hammersmith and Neighbourhood.—Monday, Jan. 7, at 7.30 p.m., Broadway Chapel; address by Rev. J. Mason. Tuesday, at 7.30, Sutton Court Road Chapel, Rev. A. R. Shrewsbury. Wednesday, at 7.30, Dalling-road Chapel, Rev. W. Lynn. Thursday, at 12 noon, Albion Church, Rev. J. Mason; at 7.30 p.m., Oaklands Chapel, Rev. C. Graham. Friday, at 7.30, West End Chapel, United Communion, address by Rev. A. King. Saturday, at 7.30, Bassein Park Chapel, Rev. J. Lee.

Notices.

BRISTOL.—The words and music of "When the Mists have Rolled Away" can be had from this office. 1s. 4d. per 100.

COMMUNICATIONS RECEIVED WITH THANKS.—J.R S.R. G.O.S. W.B. O.B.A. W.C. J.V.S. E.M.H. J.F. F.W. A.F.F. H.M. G.S. W.W. W.G. W.A. E.D. A.F. R.McC. H.H.R.E. W.F. B.H. J.J. J.R.S. W.F. J.W.F. C.G.P. A.R. J.K J.R. F.C.W. J.F. C.B.M. T.L. L.R. F.G. A.K. J.S. V.W.S. G.K. T.W.C. T.F. T.S. J.J. M.S. B.E. E.G. B.M.P. D.M. G.A.C. W.E. E.S.C. W.T.P. H.S. Mrs. U. W.R. W.H.L. W.E.H. W.C. S.G. J.G. C.J.B. S.S. W.P. C.T. S.H.C. H.M.B. J.M.S. G.W.B. M.H.S. H.B. G.R.W. A.W. Col. G. P.P. T.J. W.P. W.G. G.T.H. S.J. S.E.S. S.S.

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SYDNEY Y.M.C.A.—The foundation-stone of a new home for this important Association was laid on Saturday, October 27, by Mrs. Hampson, the well-known evangelist, in the presence of a large company. The site cost £13,000, and the buildings, with furniture, &c., will absorb £20,000 more. It was stated, in the course of the proceedings, that the visit of Dr. Somerville to Australia gave a great impetus to the work of the Association.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 29, 1883.

	£	s.	d.
Homerton Mission—M. and S. £5; A. B. £1; C. J. C. £4; A. B. L. £1; Mrs. G. £1; L. C. 10s.; H. H. £1; T. P. 10s.; R. C. £5; S. £1; J. M. 2s. 6d.; (*Free Breakfasts*) Memory of Christmas, 5s.; (*Free Dinners*) A. H. L. £1; Firsdown, 10s.	21	17	6
Thames Church Mission—A. F. J. £1; H. B. £1; J. C. 5s.; Brussels, £1; R. M. 10s.	3	15	0
Marylebone Medical Mission—H. B.	2	0	0
Circus-street Mission—M. and S.	2	0	0
Robin Dinners—Master P.	0	6	0
London City Mission—A. F. J. £1; H. B. 10s.; Firsdown, £1	2	10	0
Evangelistic Mission—H. B. £2; C. P. Clifton, 5s.; E. F. £1 1s.; A. C. £5.	8	6	0
Mildmay Mission to the Jews—A. B. £1; A. F. J. £1; E. B. £4 8s. 10d.; B. M. W. 12s. 10d.; A. C. £5; (*Mildmay Mission*) H. B. £5	17	1	8
Destitute Children's Dinner Society—A Friend, 10s.; H. H. £1; T. P. £1; A. P. 5s.; S. J. K. £5; Three Little Girls, £1; W. O. 5s.; S. A. S. 2s. 6d.; H. B. 5s.; R. F. S. £2; Miss T. £1; J. M. £2; A. H. L. £1; M. T. R. £1	16	7	6
Homes of Hope—H. H.	1	0	0
Homes for Little Boys, Farningham and Swanley—A. B. L. £1; R. C. £5; C. P., Clifton, 5s.	6	5	0
Dr. Barnardo's Homes—A. S. 10s.; A. C. £10; J. R. 10s.; J. P. 10s.; Mother's Christmas Offering, 6s.; C. J. C. £10; A. F. J. £1; J. D. £2 10s.; W. M. 6d.; A. B. L. £5; H. B. £2; L. C. 10s.; T. P. £1; J. C. £1; M. N. 2s. 6d.; Brussels, £1; Friend, £1; A. K. £2 2s.; W. 5s.; Memory of Christmas, 5s.; R. F. S. £1; J. M. £2; J. D. and Friends, 10s.; E. F. £1 1s.; Elitta, 5s.; F. R. 10s.; A. K. C. 2s 6d.; (*Emigrating Work*) A. T. D. N. £2 10s.; Friend, £1; (*New Home for Babies*) Jeanie G. 5s.; B. C. 10s.	47	4	6
British and Foreign Bible Society—A. F. J.	1	0	0
Irish Evangelisation Society—H. B.	1	0	0
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Home of Industry—H. H. £1; Elitta, 5s.; M. T. R. £1; (*Christmas Treats, &c.*) Mrs. D. £1; Miss D. 10s; J. T. 10s.; (*Poor Women*) J. M. 10s.	4	15	0
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George-yard Ragged School—C. J. C. £3; Miss T. £1; R. M. 10s.	4	10	0
Latymer-road Mission—C. J. C. £3; H. H. £1; A. P. 2s. 6d.; S. £1; J. M. £1; A. Servant, 2s. 6d.; B. C. 10s.; M. W. £1; F. R. 10s.	8	5	0
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Dublin Prison-gate Mission—H. H. £1; J. C. 6s.	1	6	0
Birds' Nest Mission—J. C.	0	6	0
Homes for Blind Children, Hackney—Mnason	0	2	7
Moravian Missions—H. B.	0	10	0
Distribution of Scriptures (Pastor Dardiers)—T. R. F.	0	10	0
Irish Church Missions—T. P.	1	0	0
Haverstock-hill Orphan School—M. and S.	5	5	0
Miss Sharman's Orphan Home—J. M. 5s.; H. B. 10s.	0	15	0
Christmas Letter Mission—J. W. and K. A.	3	0	0
Colar Mission—H. B.	0	10	0
Mrs. Meredith's Prison Mission—J. C. 5s.; Firsdown, £1	1	5	0
Miss Mittendorff's Home—J. M. 5s.; M. 2s. 6d.	0	7	6
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Church Association—J. W. and K. A.	4	0	0
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Ed. Wright's Work—J. C. 10s.; E. F. £1 1s.	1	11	0
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Miss Whateley's Medical Mission, Cairo—J. W. and K. A.	4	0	0
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Midnight Meeting Movement—A. P. 10s.; J. C. 6s.; E. T. 2s. 6d.; Friend, 10s.; F. G. 10s.; B. C. 10s...	2	8	6
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Mrs. Hilton's Crèche and Orphan Home—H. B. 10s.; R. M. 10s.	1	0	0
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Cow-Cross Mission—B. M. W. £1; L. C. 10s.; H. H. £1; T. P. 10s.; J. M. 5s.; (*Free Meals*)—A. H. L. £1; (*Christmas Dinners*) J. M. 7s. 6d.	4	12	6
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Sailors' Welcome Home—R. M.	0	10	0
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Home for Aged Blind Christian Women—M. T. R.	1	0	0
	£450	7	10

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Evangelistic Mission—Per C. B. H.: Anon. (Alton, Hants), No. IV. £1; ditto, No. V. £1; Juvenile Scripture Union, Keswick, No. V. 12s. 7½d.; Anon. (stamps), 2s. 6d.; Cheviot (for No. V.), 5s.

Thanks—£6 from Dunstable, for Paris Mission.—R. R. F.

The London Samaritan Society and Homerton Mission—Two Postal Orders from Plymouth, 010075 and 007698; Mrs. P. £2; A. T. M. £5: Miss B. 2s. 6d.; Anon. (Cambridge), 10s.

Geo. Brealey thankfully acknowledges for poor: F. A. S. 2s. 6d.; Steward (Newport, Mon.), 15s.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

LAVENDER-HILL HALL, CLAPHAM, Jan. 6 to 22.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

STRATFORD, Jan. 23 to Feb. 11.

NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. HASLAM.—Jan. 8, Old Radford, Nottingham.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MR. J. M. SCROGGIE.—January Airdrie, N.B. February, with Messrs. Moody and Sankey in London.

MESSRS. FULLERTON AND SMITH.—Leicester, Jan. 6, for two months.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Waterloo, Liverpool, from Jan. 7: Mr. W. L. Seyler at Union Chapel, Parish-street, Horselydown, Jan. 7—11, at 7; Mr. Westall still at St. Ives.

CONFERENCE HALL, Mildmay-park, N.—Jan. 6, at 3.30 p.m., Mr. P. S. Badenoch; at 7 p.m., Rev. J. Hudson Taylor.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during the month of January: Sundays, 11 a.m. and 7 p.m.; Wednesday evening at Burlington Hall, Savile-row, at 8 o'clock.

REV. W. H. AITKEN'S ENGAGEMENTS for the early part of the coming year are as follows: St. Saviour's, Southwark, Jan. 13, for a fortnight, or longer; St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 15 (Easter Day), for nine days, or longer.

MISCELLANEOUS.

OPEN-AIR MISSION.—Annual prayer meeting, Thursday, Jan. 3, at Exeter Hall. Colonel Paget will give an address. Tea at 6; meeting at 7.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Jan. 4 all day meetings, 10.30 a.m., prayer; 3.30 a.m., address by Mr. J. Denham Smith; 7 p.m., prayer and praise for Missions and Workers. Dr. Boardman and others will speak.

STRANGERS REST, 163, George-street, Ratcliff-highway.—Monthly workers' meeting, Friday, Jan. 4, tea at 6, meeting at 7; address by Mr. M. C. Leite Rozas, subject: "The Three Commands."

"BRIDGE OF HOPE," 27, Princes-square, St. George's East. Monthly prayer meeting, Friday, Jan. 4, at 3.30 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, Regent-street.—New Year's meetings for young men. Thursday, Jan. 3, at 8.30, address by Rev. T. B. Hallowes; Sunday, Jan. 6, at 3.15 p.m., address by Dr. T. Gilbart Smith.

MALDEN HALL, Queen's crescent, Haverstock-hill, N.W.—Ninth anniversary, Thursday, Jan. 17, at 3.30 and 7 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Sunday, Jan. 6, at 3.15, special New Year's address, Mr. W. Edwyn Shipton.

LAY PREACHERS ASSOCIATION.—A public meeting in connection with the formation of the City of London Lay Preachers' Association will be held at the Y.M.C.A., 186, Aldersgate-street, on Tuesday, the 8th inst., at 7 p.m. Mr. R. C. Morgan will preside. Christian preachers of all denominations, and all friends interested in evangelistic work, are cordially invited.

FRIENDLESS AND FALLEN.

Grateful thanks are rendered to those Readers of THE CHRISTIAN who have, during 1883, helped with their contributions the work in the Homes of the London Female Preventive and Reformatory Institution.

A few facts connected with the work may interest such kind helpers. About 1,000 Young Women and Girls have been assisted during this past year, by the Homes and the Open-all-Night Refuge.

At times during the year, the difficulties arising from want of income were severely felt, but in the Lord's good time supplies came to hand. Many were brought to the knowledge of the truth as it is in Jesus. The work of the New Year is now entered upon, in the hope that the Lord may direct in all things, to the saving of souls and bodies of poor Young Women and Girls during 1884.

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Continued from Page 3.

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CASE FOR THIS WEEK.

COMMUNICATION from CUPAR (FIFE).

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RICHMOND, London, S.W.—A Rector's Daughter who has had great experience in the education and management of children, both in England and on the Continent, receives a few Young Ladies, to whom she offers the highest educational advantages, with every home comfort. She also wishes to hear of one little girl of six years, to educate with her only little girl. Car ful Christian training. Professors from London. Thorough English, music, language, science, painting, drawing, calisthenics, riding. Referees, enerable Archdeacon Plume, the Princess Ourousso?, and other parents of pupils. KLEIN, Hiscock's Library, Richmond, S.W.

EDUCATION,—High-class School for Young Ladies desiring the advantage of finishing masters, certificated governesses, and personal supervision with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. HALE, 1, Carlton-mansions, Clapham-rise, S.W.

EDUCATIONAL HOME for Daughters of Gentlemen, Fair View, Cazenove-road, N. Miss BROWN and Miss GOOD (who for ten years conducted Clapton House Educational Institute under the superintendence of Mrs. Pennefather) receive twenty Pupils, whom they seek to educate on a system combining careful religious training and the advantages of a Christian private family with school discipline. Children from India received, and lovingly cared for. Highest references. Prospectuses on application.

EDUCATION, gratuitous, superior, offered by the Principal of a select school, to a gentleman's daughter, whose circumstances may make this offer acceptable. Strictly confidential. Satisfactory references given and required. A small sum required towards board and laundress. ESTELLA, care of May's, 159, Piccadilly, W.

A LADY wishes to recommend a School for Girls, on the South Coast, where they will receive a thoroughly good education, with careful Christian training.—Mrs. R. L. HOWARD, Mackerye End, Harpenden, Herts.

OUGHTRINGTON LODGE, Buckingham-road, Brighton.—Educational Home for Indian children and others. Happy home. Good teaching. Foreign governesses. References kindly permitted to Rev. E. L. Roxby, Brighton; Arthur Nicholson, Esq., Brighton; Mrs. G. B. Dewhurst, Oughtrington Park, Lymm, Warrington.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, and Clifton House, Topsham, Devon.—Health Resort for delicate girls. Professors attend. English and Foreign Governesses, of acknowledged merit and decided piety. A high moral tone is ensured by careful Christian training. University examinations. Unexceptionable references to clergymen, ministers, and parents, in England, Wales, Scotland, Ireland, and abroad.

CAPTAIN MORETON, late of Mildmay, recommends Mr. GEO. FOSTER as an Educator. Please address Kelvedon School, Essex. Extensive premises. Ventilated dormitories. Bathing and cricket. 9 and 10 guineas per term.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. An Articled Pupil wanted.

KINGSTON HOUSE LADIES' SCHOOL, Abbotsford-road, Clifton.—First-class education, careful Christian influence. Two vacancies in training class for Teachers. Preparation for University Exams. and Royal Academy of Music. Highest references.

MORAVIAN EDUCATION.—Ladies' School, Gomersal, Leeds, Yorkshire.—Mrs. Weitbrecht wishes to recommend this establishment under the direction of a newly-appointed Lady Superintendent, who is well known to her. Sound education, grounded on Christian principles. Terms moderate.

Rev. C. REA, Gomersal, Leeds.

MIDDLE-CLASS EDUCATION.—Schoolmaster (Christian and married) receives a few boys to board and educate. Best diet. Home comforts. Christian influence. House close to Richmond Park. 20 to 25 guineas yearly. WILLIAM DIXON, Middle-Class School, Kingston-on-Thames.

SOCIETY OF FRIENDS' BOARDING SCHOOLS, at Waterford and Mountmellick.—The School for Boys at Newtown, Waterford, and the School for Girls at Mountmellick, have some vacancies for pupils who are not members of the Society of Friends. A sound modern education is aimed at, with careful moral and religious training. The Schools are healthily situated, and the terms are moderate. Satisfactory references are required.—For further particulars and prospectus, apply to the respective Superintendents—EDWARD GARRETT, Newtown School, Waterford; ELIZA BROWN, Friends' School, Mountmellick.

SOUTHAMPTON. — Educational advantages are offered to two pupils, aged from 14 to 17 years in a Christian family, where home care and comforts would be extended. Good English instruction. Flower painting in oils and water colours. Music and French taught by Professors. Terms inclusive, £100 per annum for each pupil. Laundress extra.

L. M., 22, East Park-terrace, Southampton.

ST. LEONARDS-ON-SEA.—HIGHBURY HOUSE SCHOOL.

Head Master—R. JOHNSTONE, M.A., LL.B., assisted by six resident Masters.

Classics mathematics, modern languages, and thorough English taught. The junior division trained by ladies. Delicate boys requiring a mild climate receive the greatest care.

The Easter term will commence January 19.

For prospectus apply to Mrs. DUFF, Lady Principal.

SWITZERLAND.—Rev. ED. and Madame DESCOMBAZ receive a few young Ladies, who have every educational advantage, combined with a most comfortable country home. French and German spoken constantly; visiting professors for other accomplishments. Arrangements made for attending classes at Geneva. First-class references. Children of parents in India, or from any cause requiring a Mother's care, would also be gladly received

SADEX, Nyon, Vaud.

SELECT SCHOOL.—A Lady of experience, residing in Derbyshire, receives a limited number of pupils. Home care and comforts, and personal supervision of Principal in every particular. References permitted to Rev. C. Guest, Burton-on-Trent, and many others. Terms moderate.—B., The Ferns, Duffield, Derby.

LADIES' SCHOOL, Ramsgate, Westwood House, The Elms. Christian training. Home comforts. Liberal education. Resident English and Foreign governesses. References to parents of pupils. Special advantages offered to the daughters of parents residing abroad. Principals—Mrs. HUME and Miss SUTCLIFFE.

PREPARATORY SCHOOL for Little Boys.—Country air and a mother's care. Mrs. WHITE, Heathfield House, Cuckfield.

PRIVATE TUITION, in the family of a Beneficed Clergyman, a High Wrangler of Trinity College, Cambridge, assisted by an Oxford Graduate in Historical honours. Only three pupils taken. Moderate terms. Good character indispensable.—BETA, care of Mr. Glen, 13A, Salisbury-square, E.C.

BLACKWELL HOUSE SCHOOL, Lewisham.—Principal, Miss BRADFORD. Young Ladies and Gentlemen received. Separate schools. Reduction to brothers and sisters. Inclusive terms. Term commences January 23rd.

EDUCATION.—The Misses FULLAGAR receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate. Prospectus on application.—Welby House, Ramsgate.

TO PARENTS AND GUARDIANS requiring a home for their young Sons, who may be coming to London to finish their education, or prepare for the professions may hear of one where they will have every comfort and careful supervision by applying to the Rev. J. GOSSET TANNER, Vicar of Emmanuel Church Maida vale.

A CERTIFICATED GOVERNESS (Christian) desires engagement in south of London Public, Private, or Boys' Preparatory School. Experienced; excellent testimonials. Government Examinations.—Further particulars, apply to H. E. K., 93, The Grove, Camberwell, S.E.

GOVERNESS-PUPIL required, Ladies' School in the country. Good education offered, with domestic comforts, and careful Christian training. Terms moderate.

Miss HENSON, Petersfield.

USEFUL COMPANION and Nursery Governess wanted, for young children. Good needlework, English, music.—Apply, stating salary, WALKEFIELD, South View, Basingstoke.

A PHYSICIAN'S DAUGHTER seeks engagement as Governess (morning or afternoon). English, music, singing, elementary French, photograph painting. Salary £36 to £30, with travelling expenses.—Miss BILLING, 38, Westbourne Park-road, Bayswater, W

PADCROFT COLLEGE,
WEST DRAYTON, MIDDLESEX.
Divinity, Latin, Greek, French, German, and usual branches of a liberal education. Resident foreign master. Book-keeping a specialité. Backward pupils have private tuition. Small classes; only forty boarders being received. Large recreation grounds. Home comforts.—For prospectus, examination papers, honours list, &c., address Rev. the PRINCIPAL.

BATH, GROSVENOR COLLEGE (Ladies).—Resident English, French, German Protestant governesses. Ten masters attend. Out of 114 candidates entered for Oxford, Cambridge, and Preceptors' Examinations 108 obtained certificates. Seventy-two certificates also gained in Trinity and Kensington Examinations. Moderate inclusive terms. Governess-student required.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school Reference kindly rmitted to Dr. THORN, Paddington, London.

A LADY, who attends the Academy for music and singing, would be glad to receive into her home two or three young Ladies, who may be desirous of improving their music, and who, if wished, could attend daily a First-class Finishing School with her own daughters. For full particulars apply to
Mrs. F., 27, Oxford-road, Finsbury-park, N.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Principal, DAVID STROUD, M.C.P., who has had 18 years' successful experience as Head Master. Constant personal attention. Very healthy and comfortable home, with thorough teaching. Sea bathing, cricket, and football. Thirty-three pupils have already passed the Cambridge Local and College of Preceptors' Examinations.

FIRST-CLASS EDUCATION, for the Daughters of gentlemen, at the West end of London. Owing to increased accommodation in an establishment of long standing, the Principals can offer superior advantages at reduced terms.—RUBY, Bentley's Library, Kensington-park-rd., W.

BATH.—Kindergarten, and Educational Home for Anglo-Indian, or other children. Reference permitted to the Rev. Canon Fleming, Chaplain-in-Ordinary to the Queen. Terms moderate.—10, Prior-park-buildings.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds. Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.
Rev. W. TITTERINGTON, or Miss SHAWE.

GOVERNESS.—Wanted, in a family now residing in the country, in the north, but shortly removing to the south of England, a resident Governess for three girls, the eldest 12. Subjects: English, French, German, music, and drawing. Salary £40.
Mrs. GODDARD, Belsay, Newcastle-on-Tyne.

A LADY offers to receive, on half terms, a well-bred girl as Companion Pupil to another, 14 years of age, studying for public exams.; also music, drawing, and languages.
Mrs. KENT, 41, Longton-grove, Sydenham, S.E.

GOVERNESS.—Wanted, by a Christian Lady, a re-engagement. Subjects, advanced English, French, music, drawing, needlework. Experienced. Highest references. Would take charge of motherless or Indian children.—A. B., Messrs. R. & W. Wright, Stafford.

RESIDENT GOVERNESS. — A Christian Lady desires a re-engagement. Highest references. Acquirements, thorough English, good music, singing, French, and drawing.
C., 21, Hanover-park, Peckham, London, S.E.

AS GOVERNESSES in Gentlemen's families.—Required, by two Daughters of a Clergyman, aged 23 and 19. No agents.—Mrs. BUNCHER CRADLEY, near Brierley-hill, Worcestershire.

AS GOVERNESS.—A young Lady (21), desires an engagement as Governess, to two children under 12. English, French, elementary Latin, good music. Country preferred. Three years reference
Y. Z., 4, Church passage, Guild Hall-yard, E.C.

AS NURSERY GOVERNESS. — Wanted in a Christian family, a young Lady as Nursery Governess and Mother's Help. Able to teach music. Abstainer. - M. G., 2, Oakfield-villas, St. James's-road, Tunbridge Wells.

NURSERY GOVERNESS. — A young Lady desires a re-engagement, within 30 miles of London, to teach English in usual branches, French, elementary Latin, and music. Two years' experience in a school; and good disciplinarian.
A. A. A., Miss Hungate's, Brixton-hill, S.W.

AS COMPANION OR LADY-HELP.—Lady (experienced) requires engagement immediately. Can teach English, French, music, Latin, to young children. Willing to make herself useful.—H., 129, Adelaide-road, N.W.

GOVERNESS, or Mother's Help.—A Lady seeks re-engagement as above. Can teach English and music thoroughly. Good needlewoman. Good references. Salary £25
BETA, 85, Mansel-street, Swansea.

Appointments, Situations, &c., Wanted.

RETIRED INDIAN Officer desires re-engagement in the Lord's Vineyard. Missionary, Evangelist, or other position. Prepares young men in Oriental languages. Abstainer. No objection to travel.
THETA, 6, Porteus-road, Maida-vale, London.

A CHRISTIAN MAN, 38, married, without family, seeks a situation with any Lady or Gentleman where a man and boy are kept. Has for the past two years been Valet-Nurse to an elderly Gentleman just deceased. Has practical knowledge of gardening. Highest testimonials of ability and character.—E. S., 132, Goldhawk-road, Shepherd's-bush, London, W. The Advertiser is permitted to refer to C. W. Reade, Esq., St. Catherine's Hall, Blackgang; Pastor Frank White, Talbot Tabernacle, Bagswater; and to the Editor of THE CHRISTIAN.

AS AMANUENSIS or Private Secretary, by a Christian young man, who is a proficient shorthand writer and thorough bookkeeper. Can be well recommended. Disengaged at present.—C. F. H., 2, Belgrave villas, Holmesdale-road, South Norwood, Surrey.

A YOUNG MAN (26) seeks employment, any spare time of Christian service. Experience in visiting, speaking to the anxious, &c. No objection to Mission Hall keeper if combining above. Educated, respectably connected. Highest references.
EBENEZER (341), Sell's, 167, Fleet-street.

MR. JOSEPH HANNINGTON, 4, North-street, Brighton, wishes to recommend a superior thoroughly qualified female missionary, of long experience, and most successful worker.
A. B., 96, Albany-road, Camberwell.

A LADY, whose husband is abroad, wishes an engagement as Companion to a Lady. Would like to assist in housekeeping, and a little needlework. No remuneration required. References exchanged.
M. P., Friend's West-end Library, Brighton.

A LADY desires Superintendence of Convalescent Home, or would help to establish one for Christian workers where required. Suggestions of suitable locality for latter (inland preferred) gladly received. Has furniture. Could bear own expenses.
Home, Friend's Library, Brighton.

A LADY, who has been much used by the Lord to the conversion of souls, wishes to engage in Gospel work. Highest references. Unsectarian.
O. A. B., 70, Whittington-road, Bowes-park, N.

SUPERINTENDENT, or Matron.—Experienced worker, abstainer, seeks re-engagement. Wide sphere. Unsectarian. Y.W.C.H., W.G.H., or similar. Particulars (letters only) to A. B., 97A, St. John's-square, Wolverhampton.

RE-ENGAGEMENT wanted by two Ladies anxious to find work together. Good references.—L., Licence Marine Library, Woolcumber street, Dover.

HOUSEKEEPER, or Governess-Housekeeper.—A thoroughly domesticated Lady, experienced in training and teaching children, is highly recommended for a position of responsibility. An economical, careful manager, industrious, and an excellent needlewoman.—M. B., care of Mrs. Gante, Camperdown, Barry-road, East Dulwich, London.

AS LADY HOUSEKEEPER, Companion, or Governess in a Christian family. A Lady wishes for a re-engagement. Would be glad to assist in Parochial work. A moderate salary accepted. References exchanged.—E. H., Cambridge House, 47, Hartington-street, Derby.

NURSE.—An experienced, certificated Lady's Nurse desires engagements. Disengaged. Highest testimonials from Ladies she has nursed, including Mrs. W. ASSHE, Larch Croft, Ridgeway-road, Red Hill, Surrey.

NURSE.—A Lady desires a good home for a steady young Nurse, particularly suited for children, from 2 years' upwards.—(M. J.) Mrs. Williams, Bolton Abbey, Skipton, Yorkshire.

AS HOUSEMAID.—A respectable girl wants a re-engagement near London, S.E. Wages, £12 per annum, and washing allowed.—Letters may be directed to, Mrs. CASSELS, 9, Vanbrugh Park-road West, Blackheath.

AS USEFUL MAID, in quiet Christian family, wanted, by respectable young woman. Good needlewoman. Nearly two years in present situation. EMMA, care of Miss Sharp, The Ferns, Bushey Heath, Watford.

AS MAID.—A situation wanted, by a respectable young person, as Maid to little girls, Mother's Help, or Nurse-Dressmaker. Disengaged.
J. G., 19, Little Silver St., David's-hill, Exeter.

Appointments, Situations, &c., Vacant.

AS WORKING FOREMAN.—A Christian man, experienced, and total abstainer, wanted, as above, in a job and livery yard. Good references indispensable.—Apply, by letter or personally, between 9 and 10 a.m., to Mr. KIDNER, Lancaster-street, Paddington, W.

APPRENTICE to the Cabinet and Upholstery.—THOS. WM. STIDOLPH has a vacancy for a well-educated youth in the front shop, to reside in house. Highest references. Premium required.—62, High-street, Dartford.

AGENTS WANTED, to sell CLAYTON'S Non-Alcoholic Beverages, and to introduce a new non-intoxicating Dinner Ale, to take the place of ordinary beer. The goods include pure mineral waters, fruit juice cordials, Scotch toddy (a perfect substitute for brandy), and a good coffee extract. Prices within the reach of everybody. One agent only appointed in each district.—Apply, before 1 o'clock, any Wednesday or Saturday, 61, Elliott's-row, St. George's-road, Southwark, S.E.

WANTED in London, close to the City, an active Christian working man, possessing knowledge of some trade or trades sufficient to afford instruction and amusement to Lads during the evening. Salary, £20.—SUPERINTENDENT, care of Mr. F. Smith, Stationer, 157, New North-road, Hoxton, N.

BIBLEWOMAN wanted, in connection with a Lay Mission, in a country town near London. Must be an experienced Christian worker. Salary 15s. per week.—Mrs. GRIMSDALE, Kent Lodge, Uxbridge (Treasurer).

BIBLE-WOMAN. — Wanted, an active, sensible, truly Christian person as Bible-woman. Member of the Church of England.
Mrs. F. R. WARREN, 7, Upton-park, Slough.

A WORKING HEAD GARDENER wanted, especially well up in fruit and vegetable growing. Must be a pledged abstainer.
Mr. W. GREEN, Bishopwood House, Highgate.

A GOOD GARDENER and Groom wanted. Church of England preferred. A married man, from 28 to 35. Good wages. Good references required of long duration.—M. C., Mr. Darter, Northwick-terrace, Bath-road, Cheltenham.

LADY HOUSEKEEPER.—A Christian Lady required, as Housekeeper to a widower, having two little boys at school as weekly boarders. No salary will be given, but a comfortable home is offered, in exchange for services.
R. P. T., Post Office, Bute Docks, Cardiff.

SEWING MATRON. — Can any Christian recommend a truly Godly woman, an abstainer, for the post of Sewing Matron, in a penitentiary? Salary £20.
Mrs. G., 4, Lansdown-crescent, Bath.

LAUNDRY MATRON.—Wanted, for the Female Refuge, Cambridge. Must be a Churchwoman.
SECRETARY, 19, Church-street, Cambridge.

MATRON wanted for small Refuge, —Experience in rescue work indispensable. North-country woman preferred.—Mrs. W. BROOKE, 20, reat Northern-street, Huddersfield.

CONVERTED COUPLE wanted, without family. Man to help in garden, one used to butchering preferred. Woman to manage Temperance Tavern. Good home.
J. P. FISON, Horningsea, near Cambridge.

CAN ANY CLERGYMAN or Lady recommend to a quiet Christian household, for a delicate Lady of good family, a superior, useful, middle-aged Maid attendant? Experienced. Church of England (not High). Communicant. Dressmaking, millinery, little light housework. Remuneration £30, including allowance. English only.—Apply (personally if possible), M. L., 84, Sloane-street, London, where address will be given. Letters forwarded. Not agent.

A LADY, in delicate health and residing in apartments, would feel very grateful if she could be conscientiously recommended to a thoroughly trustworthy and good-tempered person, with highest references, as useful Companion, about 30 to 36 years of age (without encumbrance and quite free), in good health, and able to read and write without fatigue. One accustomed and ready to travel if required. A maid is kept. A comfortable and permanent home is offered to one fulfilling the above requirements. Church of England preferred.—Address, stating salary, with references, to J. A., Jordan House, London-road, Tunbridge Wells.

A GOOD PLAIN COOK wanted, to undertake a portion of housework. Apply before 11 a.m. or after 5 p.m.—Mrs. MAYNARD, 10, St. John's-park, Upper Holloway.

A THOROUGHLY GOOD PLAIN COOK wanted, in Lady's large family. Kind and comfortable home. All found. Must be an abstainer. Personal character required. State wage, when disengaged, age, &c., to M. D., Lines' Library, 79, Fairfax-road, Hampstead.

COOK.—Wanted, a respectable plain Cook in a quiet family. Three servants and a boy kept. Early dinner. Must be an early riser. Abstainer much preferred. Wages £16.
Rev. J. HARGROVE, Silsoe Vicarage, Ampthill.

COOK. — Wanted, a trustworthy, experienced Cook. A decided Christian and total abstainer preferred, who would appreciate Christian privileges and a comfortable country home. Good character from last place indispensable. Wages, £18 to £20.
Mrs. CORY, Vaindre Hall, St. Mellons, nr. Cardiff.

WANTED IMMEDIATELY, for a Gentleman's school in Birkdale, two good servants, an efficient Housemaid Waitress and strong Kitchenmaid. Both Protestants.—Mrs. BENJAMIN GOODGE, 2, Oxford-road, Birkdale, Southport, Lancashire.

A GOOD STRONG general servant wanted who can cook, also a Housemaid Waitress for the country. Useful maid required, with knowledge of dressmaking preferred. — Miss METCALFE, Snab House, Hornby, Lancaster.

HOUSEMAID wanted in a Young Gentlemen's school. Must be an early riser.—Mrs. ESAM, Sea House School, Eastbourne, Sussex.

HOUSE AND PARLOURMAID.—Wanted, by January 15, a respectable young person as above. One accustomed to wait at table; with good character. Comfortable home. Age from 20 to 30.—T., care of Miss Randall, High-pavement, Lewisham, S.E.

HOUSEMAID wanted.—Thorough recommendation necessary. Christian desired. State wages and references. Also Bible-woman for rescue work. Send full particulars.
St. Mark's Vicarage, Barrow-in-Furness.

GENERAL SERVANT.—Wanted a respectable girl about 16, to train as General Servant. Must be clean, bright, and quick. An orphan preferred.—Mrs. SMITH, Grove End Lodge, Highgate-road, N.W.

A GOOD GENERAL SERVANT wanted. Must be an abstainer, and an early riser. From the country preferred. Wages £12 to commence.—Letter only to B., care of Good & Son, 12, Moorgate-street, London, E.C.

CAN ANY LADY recommend a good House and Parlour-maid, to a Clergyman's widow, living in the country, three in family. Comfortable home. All found. Good character indispensable. State wages and age.
Mrs. POSTLETHWAITE, Kenley, Surrey.

A THOROUGHLY GOOD HOUSE AND PARLOUR-MAID required in a small Vicarage at Eastbourne, two in family. Quiet, easy, and comfortable situation. Must be tall, of good appearance, and a good needlewoman. Wages £17 or £18, all found but beer.
Mrs. ADAMS, 64, Wimpole-st., Cavendish-square.

To Let, Apartments, &c.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C. This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber, and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

C. F. CARPENTER'S
HYDROPATHIC ESTABLISHMENT,
BISHOPS TEIGNTON,
SOUTH DEVON.

Bishops Teignton is about two miles from the coast, and is one of the most beautifully situated villages in England. The climate surpasses that of Torquay, being more completely sheltered from the North-east, and having, from its position, a fuller advantage of the bracing air of Dartmoor. One of the leading London physicians, who has resided for some weeks at the Establishment, speaks of it in his testimonial in the highest terms. A complete suite of baths, under medical supervision; extensive private grounds; and, as far as possible, every Christian home comfort.—For terms and testimonials apply to C. F. CARPENTER, Bishops Teignton, South Devon.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian*. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d. to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

BOARD AND RESIDENCE AT BOURNEMOUTH.—Visitors will find every home comfort at Loughtonhurst, West Cliff Gardens. Pleasantly situated on the Cliff, close to sea. Terms from a guinea and a half per week.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS, Board and Residence.—The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH. — Bognor, Sea View, West Cliff. Superior private boarding house, conducted by Mrs. PRICE. Every home comfort studied. Near church and sea. Terms from a guinea and a half per week.

BOURNEMOUTH. — Comfortable Furnished Apartments. Terms, from £1 1s
Mrs. NEWBURY, 52, Holdenhurst-road.

WORTHING HOME OF REST FOR CHRISTIANS. Ministers, missionaries, and other workers received. Private sitting room if wished for. Terms, from one to two guineas, unless by special arrangement.—LADY SUPERINTENDENT, Rutherford lodge, Worthing.

BRIGHTON.—Home in a family, with careful Christian training, thorough education, languages, and accomplishments, for Indian children or others. Reference to parents, clergymen, &c.—BETA, Beal's, East-street, Brighton.

A LADY living in a pretty Yorkshire village, wishing for companionship, would like to meet with another Lady to board with and share the comforts of her home. Close to church and rail. References exchanged.
S, care of Weighell, Stationer, Boroughbridge.

Continued on page 22.

THE HYGIENIC VALUE OF MAGNETISM.

Among the various nervous diseases, so intricate and intractable, and so alarmingly on the increase, we have had many cases of restoration to health when the patient had been pronounced incurable by skilled physicians. In short, it must, we think, appear patent to all, that whatever proof of the genuineness or usefulness of any remedy can be desired, has already been abundantly supplied by grateful patients on behalf of the Odo-Magnetic method of treatment. We shall enter upon a better state of things when the physician looks to nature chiefly for the principles on which to prescribe. Macaulay thought it not unlikely that remedial discovery might in the twentieth century add several more years to the average length of human life. If we are to realise this hope, towards which we have as yet made little progress, it can only be by the most perfect obedience to nature's laws.

It behoves us at all times to be extremely careful that we do not allow our prejudices to warp our judgment; but, before we condemn, let us apply ourselves to careful and unprejudiced examination, research, and inquiry, and, it may be, to adoption.

The subject here advocated has of late become very popular with many classes of the community, and, as a natural consequence, has forced itself on professional attention; and we earnestly trust it will receive that extended attention and support which it deserves. Great reforms in every department of religion, of politics and of science, have been demanded by the people before they have been conceded by the authorities. We are content to leave it to the acceptance of those readers who love truth because it *is* truth, reform when it *is* reform, and to the consideration of such as are interested in a great remedy because they *need* one, either for their own good, or the good of their fellow-men.

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November 26, 1883.

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The Christian.

FATHERHOOD AND SONSHIP.

IN days gone by the stern character of the times was reflected in the almost savage representation of the Gospel of God. Theories of election and reprobation were carried to such extremes that our forefathers spoke of elect infants who were saved, and of non-elect infants in hell. The pendulum in our days has swung to the other side, and God is said to be the indulgent Father of all mankind. Love has been so interpreted as to do away with Law, and Grace has been conceived of as altogether ignoring guilt.

Let it be freely admitted that beings made in the likeness of God have a claim to call Him Father. The angels are called the sons of God, and if Satan be a fallen angel, the same relationship might be claimed for him. But the sacred writer withholds it, and says that "Satan came also among them" (Job i. 6). Possibly at an earlier time, when the Morning Stars sang together, Satan, yet unfallen, may have been included among all the sons of God who shouted aloud for joy. But by apostasy and rebellion he and his angels forfeited their right to the privileges of sonship, and could only be treated as criminal subjects of the Great King.

The Apostle quotes with approval the heathen poet, who says, "We are also his offspring," and himself admits that heathen men are the offspring of God. Matthew, writing concerning Jesus as King of the Jews, traces his genealogy to David and Abraham; but Luke, writing the Gospel of the Son of Man, traces it back to Adam, "who was the son of God." If we are the offspring of God, and if Adam, out of whose loins we all came, was a son of God, then must every son of Adam be also to that extent a son of God. And this, indeed, is recognised by the Lord Jesus in his Parable of the Prodigal Son. The modern exposition which would confine the application of this parable to backsliders and deny it to other sinners, is refuted by reference to the circumstances which called it forth. "Then drew near unto Him all the publicans and sinners for to hear Him; and the pharisees and scribes murmured, saying, 'This man receiveth sinners and eateth with them.'" Surely all the publicans and sinners were not backsliders! No: it was to justify God in receiving sinners that the three parables, the Lost Sheep, the Lost Money, and the Prodigal Son, were spoken; while the two which follow, the Unjust Steward and the Rich Man and Lazarus, completely turned the tables on the accusing pharisees and scribes, who are here described as unjust stewards defrauding God, selfish rich men careless of their poor neighbours, and doomed to hell, while Lazarus is carried to Abraham's bosom.

The true answer to the modern heresy which makes all mankind children of God, and therefore in a state of salvation, is not to deny that we are all his offspring, or that we are all sons of God by our descent from Adam, who was the son of God; but to show that fallen men are sons of God to the same extent, and only to the same extent, as fallen angels are sons of God. In both cases the privileges of sonship have been lost, and the transgressors can only be treated governmentally, and punished as rebels against the authority of God.

Our relationship to Adam seals our doom, for in Adam all die. When he sinned he was driven forth from the presence of God, his privileges of sonship were forfeited, and he must henceforth be treated, not as a member of God's family, but as a transgressor of the Law of his Government. We believe indeed that our first parents were not only clothed with the skins of slain beasts whose bodies were offered in sacrifice, but that, believing in God, and the atoning sacrifice of which those slain beasts were types, they were forgiven their iniquity, and made children of God in truth, by faith in Christ Jesus, however dimly they foresaw his day.

But being fallen creatures in the flesh, they could only transmit a sinful nature to their posterity, and Cain their firstborn, instead of being called a son of God, was "of that wicked one." For it seems to be a natural law that if we yield ourselves to the devil we become his children; so that not only have we, as children of Adam, lost our status as sons of God, but have become by nature children of wrath (Eph. ii. 3).

When the representative men of the representative nation claimed God as their Father, Jesus said, "If God were your Father, ye would love Me; for I proceeded and came forth from God. . . . Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 33—47). So in the parable, the good seed, the righteous, are the children of the kingdom of their Father, but the tares are the children of the wicked one (Matt. xiii.). And again, John says in his first Epistle (iii. 8, 9), "He that committeth sin is of the devil. . . Whosoever is born of God doth not commit sin."

Thus Scripture declares not only that as sons of Adam we have forfeited our sonship to God, but have become children of disobedience, therefore children of wrath, because children of the wicked one.

Nevertheless, God has not forgotten that we are his offspring. He has so loved the world that He gave his only begotten Son that we, children of the wicked one, might become sons of God.

But this can only be through death. The first Adam and all his seed bear the utmost penalty of their sin in the atoning death of the Second Adam; and all who by faith receive Him become the children of God, children of the resurrection. The true sonship of God is in resurrection life.

Jesus is the *only-begotten* Son of God; that refers to his eternal sonship. He was born of Mary, at Bethlehem; that was his incarnation. He is the *First-begotten*, or Firstborn, from the dead; that is, in resurrection.

The incarnation of the Eternal Son of God did not redeem man, it only made redemption possible. His death and resurrection obtained our pardon and justification. But as Jesus Christ was born again out of death—declared to be the Son of God in power according to the Spirit of holiness, by the resurrection of the dead—that He might become the Firstborn of many brethren, it is of evident necessity that we must also be born again, that we must die out of our old Adam life, and rise into the new condition into which Jesus Christ has entered by his death and resurrection—in order to become sons of God. "Marvel not that I said unto you, 'Ye must be born again . . . born of the Spirit.'" These are no figures of speech. Just as by faith in the Old Serpent our first parents and all their posterity became dead to God, children of wrath, children of the wicked one, so by faith in God through Christ Jesus crucified and risen do we become dead to self, dead to sin, and alive to God. As faith in Him that had the power of death brought death to us, so faith in the living God manifested in flesh, and now raised from the dead to die no more, brings to us everlasting life.

These are they who have been born of water and the Spirit, and have been translated out of the power of darkness into the Kingdom of God's dear Son. These are as many as, having been baptized into Jesus Christ, into his *death* have been baptized, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. vi.).

In Adam, our relationship to God is that of criminals before a righteous judge. In Christ, it is that of children to a loving father. In the former God can only condemn us; in the latter, "Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Capital Punishment.

SOME letters have appeared lately in *The Manchester Examiner* on Capital Punishment, from the pen of "Verax," which contain facts of great importance as helping the formation of right opinion on the subject. Advocates of the death penalty generally plead that its abrogation would lead to an increased amount of murder, but statistics as to countries where it is already abolished appear to prove the contrary. In Holland the punishment ceased in 1870; in the eight previous years there had been nineteen murders, in the eight subsequent years seventeen. In Belgium no execution has taken place since 1863, but the proportion of murder cases has been considerably less than before that date. So in Finland, and in the fifteen cantons of Switzerland where the death penalty is abrogated. The same statement applies to Michigan and other American States.

From the spread of some conviction on the subject, whether of humanity or of the uselessness of the punishment, it is evident that in countries where the sentence is still passed, a growing unwillingness to carry it out prevails. In Austria, for example, during the ten years from 1870 to 1880, 806 persons were sentenced to death, only 16 were executed. In France, for the same period, one-half the sentences were commuted. In North Germany, from 1869 to 1878, 484 were condemned, but only one was executed—Hödel, who attempted to assassinate the Emperor. Even in our own country nearly one-half of those sentenced to death have the sentence commuted. While such uncertainty attends the penalty, its force as a deterrent from crime cannot but be greatly diminished, and the argument based upon it is weakened.

Of course the ultimate appeal must be to Scripture and moral law, but the arguments here are, to say the least, anything but clear and indubitable on the subject. It seems, as "Verax" says, an anomaly for a judge to ask the Lord to have mercy on the soul of a culprit, while we show none either to body or soul, and certainly, as Christians, for us to plead for vengeance as our prerogative is out of harmony with the inspired record, "Vengeance is mine, I will repay, saith the Lord." Life is in God's hand, both to give and to take, and while to take it is manifestly no safeguard to society, it is equally sure that for man to say when it shall terminate is to accept a responsibility from which we may well shrink. The subject demands serious consideration, both from the moral and political standpoint. G.

THE POOL OF BETHESDA.

AN ADDRESS AT GLASGOW,

By PASTOR THEODORE MONOD.

(Read John v. 1—15.)

THIS narrative, with which we are all familiar, centres around three sayings of Christ. The first is: "*Wilt thou be made whole?*" the second, "*Rise, take up thy bed and walk;*" and the third, "*Sin no more, lest a worse thing come unto thee.*"

A QUESTION.

Around the Pool of Bethesda are gathered a great multitude of impotent folk—blind, halt, withered. Thus do we often see large assemblies of Christians who know but little of the power of Christ, and among them unconverted men who know not Christ at all, but yet have some desire to know Him. Man without Christ is blind, is halt, is altogether withered. These people at Bethesda might be healed if they stepped into the water, but only one of them could be healed at a time; and that is the great difference between them and us. Christ does not say to us, At such a place and at such an hour, if you can reach the point before the others, you shall be healed; no, He invites us all at any time and in any place. As regards ourselves, we have to blot out the word "first," and leave only the "whosoever" to stand.

But there is another important word—"whatsoever." "Whosoever, then, first stepped in, was made whole of 'whatsoever' disease he had." Oh, these two words, *whosoever* and *whatsoever*, think of them! We are for ever saying, "Oh, but my case is so very peculiar." Well, "whosoever" must include you; if you come to God He will receive you. "Ah, but if you knew how miserable I am—the peculiarities of my temperament, of my mind and heart, or of my family; I do not think that what is said here can meet my case exactly." Perhaps not; but the Lord can understand and can heal "whatsoever disease" is distressing you. In these two words we have enough.

Here, then, was a man who had had an infirmity thirty and eight years. It is not said that he had been lying there for thirty and eight years, but he had been ill for all that time. It was as if we were told of a man now suffering since the year 1845. I do not suppose there are any among us who would say: "I have been seeking for spiritual healing for the last thirty-eight years;" but some of you may be thinking, "It is long, very long, since I have been desiring some better thing—desiring forgiveness, healing, cleansing; and now it is rather too late for me. I have waited so long, desired so long, tried so long, that I am sick and weary of it. I have gone through so many explanations and heard so many exhortations, I do not think they meet my case." Think, then, of this man, who had an infirmity thirty and eight years. He sees a stranger passing along, looking at those who are sick. And lo, the stranger stops before him, considers him in silence, and with a clear and gentle voice makes the inquiry: "*Wilt thou be made whole?*"

A strange question he must have thought it to be: "'Wilt thou be made whole?' Who would not if he were in my position? Why, this is what I am here for." And, in fact, he does not answer the question directly; he only explains how it is he has not been made whole. Others had friends to help them into the pool at the favourable opportunity; but as to him—"Sir," he says, "I have no man."

We are in need of no man, in spite of what some Christians may teach on the subject. We can go straight to the fountain ourselves, by the grace of God.

"I have no man." Lamentable case, indeed! Well, that kind stranger first looked at him; then, knowing he had been there a long time, He spoke to him. Now, does not that meet our case exactly? To begin with, Christ sees us. We forget that, though it is the simplest thing in the world. I was reading in a child's story-book about a little girl and her brother. They were lost in the woods, and one said to the other: "Do you think God will remember us?" The answer was: "Why, of course, He will remember us, since He sees us." I cannot forget you as long as I see you, can I?

Christ not only saw this man, but knew that he had been there a long time. He knows all about you, because He knows everything; He knows more about your case than anyone does, than you do yourself. And, finally, he put the question: "Wilt thou be made whole?"

That is the question before us, or, rather, it is the question that Christ puts to each one of us to-night: "Wilt *thou*?" There is a great multitude around, but what about yourself? Some of you may be saying: "This is a large meeting—very encouraging." So it is, but let alone the meeting—Wilt *thou* be made whole?

"*Wilt* thou?" Not do you fondly desire to be, but, *wilt* thou? Is it your will? Are you decided about it? Is it the one thing you wish for? Will you have, or will you not?

You will say: "Of course I want it." Ah! then, the next thing is, "Wilt thou be made *whole?*" Whole, that is the question. He does not ask if the man would like to obtain some relief; if he will accept of a remedy that will make him forget his pain; or if he would like to go about on crutches. Will you be healed? that is the question. This poor man wanted nothing more, nothing better than to be made whole. A great many really have no will in the matter; they are not at all decided; they have not made up their mind. They will come to the brink of the pool; they will see others being healed; but instead of pressing forward, they draw back, and say, "Not yet." Why? Just because they understand the question as to being made *whole*, but they are not ready for it.

Sometimes, after a battle, the surgeon says to a soldier, "Your arm must be cut off, or you will lose your life." The man says he does not want to lose his life, but he had rather take his chance than have his arm cut off. So he keeps his arm and loses his life. He thinks the remedy is worse than the evil; that is to say, he is less afraid of the evil than of the remedy. Ah! how often that is the case with people as regards their soul's health. They are afraid that God will come and ask for a right arm or a right eye, and they say, "No, no; give me something to make me comfortable, something that will suit me, that will put me to sleep or half stupefy me. I am willing enough to go to meetings; that is very nice. But to be made whole—not yet, not to-day; I will think about it."

This is the first question, therefore: Will you let the Great Physician take hold of you, to do what has to be done, and then take care of you? Are you ready for that? Oh! if you are ready—if you can answer simply and sincerely, "Yes, Lord, I will be made whole," then one touch of Him, one word from Him, is enough to make you whole.

A COMMAND.

In the second place Jesus said to the man: "*Rise, take up thy bed and walk.*" What did the man do? He might have argued, in the most logical and unanswerable way—He might have said: "That stranger is very kind, but he is altogether unreasonable. He says, 'Rise,' the one thing I cannot do. If I could rise I would not be here. He says, 'Take up thy bed'; why, my bed has to carry *me* all the day long, how can I carry it? I have not walked for thirty-eight years." If the man had replied in that fashion he might have remained there for other thirty-eight years. But what did he do? He trusted and obeyed. There was something in the voice of the Lord that made him say to himself: "He cannot have come to mock me; that would be cruel. He would not insult a poor man by asking him to get up and walk, if he could not do it; no good man would act thus." He felt that the stranger had not come to insult his misery. "Well," he said, "what does he mean by saying, 'Rise, take up thy bed, and walk.' He must mean that I am able to do it, though I did not think I was. I must be healed, though I do not feel that I am able to do it." So he rises without delay: "And immediately the man was made whole." When did he know it? He did not know it before he got the blessing; nor did he know it after he had felt it; he knew it in the very act of believingly making use of it. When he obeyed, the thing was done. As someone has said: "If God should tell me to jump through a stone wall, it is for me to jump *at* it; it is for Him to make me go *through* it."

So you will find it always. You are able to obey, because God never gives an order without giving strength to perform. In Psalm cxix. 66, we read: "I have believed thy commandments." It is a matter of faith first, and then of obedience. When God says, "Do a thing," it means, "You are able, by my grace, to do it." So the man got up immediately, and when he was made whole, he took up his bed and walked Then the people were down upon him at once. Instead of congratulating him, they said: "This is irregular; 'it is not lawful for thee to carry thy bed on the Sabbath-day.'" He had his answer ready for them: "He that made me whole"—he did not know the name, and that is the way he designates the Lord; we may call Him so likewise, if He has made us whole—'He that made me whole, the same said unto me: 'Take up thy bed and walk.'" That was authority enough for him. So, if the Lord has healed us, forgiven us, accepted us, what can we do but obey Him afterwards?

AN EXHORTATION.

Finally, Christ Himself finds the man in the Temple, and says to him: "Behold thou art made whole; *sin no more, lest a worse thing happen unto thee.*" In these words He showed the connection between sin and suffering; not always between a particular sin and a particular suffering. We have only to turn over the page to find that. Christ said of the blind man whom He healed: "Neither hath this man sinned nor his parents;" but, speaking generally, suffering is the fruit of sin. This man very likely knew that there was some connection between his sin and his suffering. At any rate, Christ bade him sin no more, lest "a worse thing" should befall him. What? A worse thing than being impotent for thirty-eight years? A worse thing. Christ spake such words just because He is love and mercy itself.

No man ever spoke of the doom of sin as Christ did. "I have just healed your body," He says, "but that is nothing. Sin no more, lest you lose your soul, and 'a worse thing come unto thee.'"

Now, my brethren, have we answered the first question: "Wilt thou be made whole?" Then comes the Lord's command: "Rise, take up thy bed and walk." What does this mean?" It means, do that thing which you consider impossible for you to do, but which you know to be right. That is the walk of faith; that is the obedience of faith; that is the great marvel of the spiritual life. That is the blessed experience that every Christian has gone through more or less frequently, but why should we not be repeating it continually? God is not mocking us with his commands; He gives us grace sufficient for every need. The Apostle says, in so many words, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." When, therefore, He bids you do a thing, do it. "Oh, yes," you reply, "I believe it for such and such acts of obedience, for such and such temptations to be resisted; but then there is one particular thing I cannot do, there is one particular temptation I cannot overcome." Well, what would you have thought of the impotent man, if, when the Lord had asked him whether he would be made whole, and told him to rise, he had answered: "O Lord, I wish to be healed of this little scratch on my finger"? You would have said he was out of his mind.

So a great many Christians put aside as out of the question the very disease from which they are suffering most. Why, you ought to *begin* with that! Christ comes most especially to heal you of *that* sin, whether it be temper, or pride, or sensuality, or slothfulness, or covetousness, or whatever other chain may have held you captive for many years. That sin is the very one from which the Lord is able and willing to deliver you first of all. Will you let Him heal you of *that* disease? Just say to your master—sin—well, say nothing to the sin; speak to the Lord, and say: "Thou hast bid me give up this sin; I *will* give it up, in the strength of Thy word; I *will* obey Thee." You will find that you *can* walk, after all.

And, lastly, the Lord gives you another word: "Sin no more." The whole Bible says this. In the very beginning of the book of Psalms we read: "Stand in awe, and sin not" (Ps. iv. 4). We have been reminded of the words of Peter: "He that suffered in the flesh hath ceased from sin, that he should no longer live the rest of his time in the flesh, to the lusts of men, but to the will of God" (1 Peter iv. 1, 2). The Apostle Paul says as much in very plain words, in his Epistle to the Corinthians: "Awake to righteousness and sin not" (1 Cor. xv. 34). What else could he say? What else can we say? What else can God say to us?

In the first Epistle of John, we find three reasons given why that Epistle was written. The first is (1 John i. 4), "These things write we unto you that your joy may be full." But how could they attain to fulness of joy in this world? The answer to this is found in the Apostle's second purpose (1 John ii. 1): "These things write I unto you that ye sin not." The great enemy to joy is sin. But what is the way to be made free from sin? Hearken to his words again (1 John v. 13): "These things have I written unto you that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God." Thus do faith, holiness, and joy go together; joy growing out of holiness, and holiness out of faith. "*If* any man sin," the Apostle says—mark how he puts it as the exception and not the rule—"if any man sin, we have an advocate with the Father, Jesus Christ the righteous." But the rule, the normal condition, the constant command is: "Sin not."

Let us now take to ourselves the words of the Lord which we have been considering. To his question: "Wilt thou be made whole?" let each one of us answer: "Yea, Lord, at any cost, and at this moment." Then, to his command, "Arise and walk, let us answer by immediate obedience, in the power of his might. Finally, let us take heed to his warning, which is also a command, and implies a promise: "Sin no more."

PAST, PRESENT, AND FUTURE.

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—ISAIAH xxx. 21.

"My presence shall go with thee, and I will give thee rest."—EXOD. xxxiii. 14.

WE have come to another milestone on life's journey. We would rest by it for a little moment, and in this solemn pause, endeavour to take a glance at the past, the present, and the future.

The past year—what a record of grace it has been? It was an untrodden path, and we remember how we feared to step out into the darkness, but God has brought us safely through. "A way in the desert!" He has made that for us. There were lions in the way, and, it may be, their shadow darkened our last New Year, but we were strengthened to go forward. We found that the lions were chained, and the "House Beautiful," with all its comforts and sweet fellowship, lay beyond them.

There have been dark bits in the way, the path of sorrow, but we were not left to tread it alone!—the dark shadow of bereavement, but there was the "appearance of the bow in the cloud." It was the token of the well-ordered covenant. We felt the stroke, but we knew it was a Father's hand, and its very pressure told us of his love. The hand that wounded and crushed was at the same time upholding and comforting! "Oh, the grace the Father shows!" We have had Elims too, palm-trees, and wells of water! Unexpected blessings and privileges—sweet resting-places, where weary pilgrims have been refreshed together.

Of the lessons we learned during the year, surely this is the sum, our own worthlessness and helplessness, and God's all-sufficient grace. "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way which thou shouldest go" (Is. xlviii. 17).

Before turning from the past, we would raise one glad song of praise, and by this milestone set up another Ebenezer, and write thereon (even in the enemy's land), "Hitherto hath the Lord helped us!"

And now for the present. "I will fear no evil, for Thou *art* with me!" "My presence!" "Thou art near, O Lord!" One other lesson we have surely learned—to trust and to desire Thy presence. In this solemn passing hour we put our hand anew into the hand of Jesus, our leader and commander. With our feeble, trembling, but trusting hand in his, it is enough. He is able to keep us from falling; able also to lead us safely home, whether our journey be nearly done, or whether we have still a long way to go.

"I will not fear thee, oh, my God!
The days to come can only bring
Their perfect sequences of love,
Thy larger, deeper comforting."

"I will give you rest." This is present, but it is also future. "There remaineth a rest to the people of God" (Heb. iv. 9). The future is very bright! The telescope of faith brings its glories near. We look across the river to yon fair city, and anticipate its joys. The Father's house with its many mansions, the home-bringing of all the children, "our gathering together unto Him;" the white robes, made white in the blood of the Lamb; the holy angels, glad re-unions; "The King in his beauty"!—all that is lovely and holy and true, and we in perfect harmony with all.

Fellow pilgrims to the Canaan above, be of good cheer!

"The road may be rough, but it cannot be long."

Only a little while, and "our feet shall stand within thy gates, O Jerusalem!" Looking back, we say, "Hitherto," looking forward, "Henceforth." "Thou shalt guide me by Thy counsel, and afterward receive me to glory." B. WYSE.

Starting.

FAITH mounts the Royal car,
Begemmed with many a star;
And, dashing o'er the King's highway,
Dreams not of danger, come what may.
The reins she gives the King,
Leaving his hand to bring
His loved one to the palace gate,
The home of her eternal state.

She hears the silver bells,
Their music sinks and swells
In holy and harmonious chimes,
Tuned to the tones of other climes;
She looketh *back* and sees,
'Mid flowers and shadowing trees,
Bending with mercies ripe and rare,
A past most fruitful, rich, and fair.

She looketh *down* and, lo!
Pure as the virgin snow,
The very chariot gleams with love,
Mosaic from the streets above.
She looketh *on*, and saith,
Beyond the vale of death
She sees immortal verdure bloom,
Above the mists of gathering gloom.

Sometimes the dust will rise,
And dim the dove-like eyes;
But she speeds onward, waiting not,
Leaving the cloud behind, forgot.
The tolls, the hill, the dale,
Robbers that may assail—
She leaves all humbly to her King;
He drives, she needs but sit and sing.

"How far, O Faith, how far,
Ere angels stay that car,
Before the portals pearly bright,
Shining amid life's closing night?"
Faith smiles, but answers not;
Contented with her lot,
She leans her head upon his breast,
His wisdom must decide the rest.

WM. LUFF.

HARBOUR WORK AT MALTA.—Mr. R. Stephens, sailors' missionary (19, Piazza Miratore, Floriana, Malta), writes to say that the Harbour work has greatly increased since the arrival of the steam launch. He has many opportunities of distributing Gospel literature, and will be grateful to any friends who will periodically send him a supply

THE BIBLE AND THE AGE.*

By Dr. ADOLPH SAPHIR.

PRACTICAL CHARACTER OF THE BIBLE.

IF we remember that God has given unto us his word, that we may find in it *Him*, and not food for our curiosity, material for the exercise of our skill and erudition, relief from feelings of gloom, and security in the superficial acceptance of doctrines and promises,—then we shall use the Book for godly edifying in faith, and realise in our experience that it is *profitable*. The practical character of the Bible will then increasingly manifest itself to us. Practical in the true and full sense of the word, not in the conventional sense, which opposes it to doctrinal, and has reference merely to outward acts and habits of life.

Nothing shows more fully the peculiarity of our age than the meaning attached to the word "practical" in the sphere of spiritual life. In other spheres men fully appreciate the value of theory. The practical significance of mathematics, astronomy, and chemistry is admitted by all; we constantly witness it, that a single idea, the discovery of a single law, is the fruitful source of the most important and manifold results. But while the world is becoming more philosophical in everything else, in spiritual things it is becoming more childish and superficial. The knowledge of God, of his counsel, of his love to the Eternal Son, of Christ, his Divinity and humanity, of the work of the Spirit, of the Atonement, of Union with Christ, of the Kingdom, of the return of the Saviour,—in short, theology,—is considered a barren theory and speculation; the pointing out of isolated duties and outward works and habits, is deemed "practical." Life is expected from the dead, and a pure river from a polluted fountain. Morality, like a castle in the air, is constructed without the foundation of the fear of God. While Christ tells us, that to know God and Jesus Christ is *Life*, the world insists that theology—the knowledge of God—is abstract, and has no immediate connection with the reality of life. It is the old story, the philosophy of the old serpent, of being good without God; of being like unto God without knowing, loving, and trusting Him. Formerly God was believed to be the source of all good, and men who were not willing to obey Him, said, "We love sin:" now men say, "We love virtue, but we can have it without God."

The great motives which God places before us, viz., the return of Jesus and the glory which He shall give to his servants; the great power by which God moves the heart, viz., the light of his love, his revelation of Himself, the whole counsel of God, which apostles preached and through which men became the salt of the earth and the living epistles of Christ; —all this is not "*practical*" in the estimation of many: they do not recognise the Divine power, full of vitality, which this teaching possesses. And thus it is that they ascribe in reality more power to the word of man, to the exhortations of human wisdom and earnestness, to the oratorical enforcement of isolated duties and of ethical maxims (not growing out of "the Root"), than to the very words of God. They forget that *God*, after all, and God alone, is life; that He hath life in Himself, and his words have also life; and that his words bring with them not merely good things, but that which is the first and essential requisite of all good, viz., *Life*.

For the Word is living ("quick," Heb. iv. 12); and when it is recognised as the voice of God, it is powerful. Christ's words are spirit and life. They are therefore compared to the seed, which appears insignificant, but which, if received in good ground, soon shows its vitality. Often the seed springs and grows up, we know not how; first the blade, then the ear, after that the full corn in the ear. The Word of God, received as such, does not remain in us as a dead and inert mass, a mere addition to our knowledge, but is continually active and growing in our thoughts and words, in our character and walk, bringing forth fruit, in some a hundredfold, in some sixty fold, in some thirty; while "again, it is written," that we are to lay aside everything that hindereth, and receive with meekness the engrafted Word; we are to keep the Word, to hide it in our hearts, to give heed that the enemy take it not from our memory and our affection.

Again, this Word, living and powerful, is as a sword; it possesses a dividing, separating, piercing energy, which penetrates into the very depths of man, and discerns the thoughts and intents of the heart. With a most faithful accuracy and searching minuteness it analyses our motives. It distinguishes between nature and grace, spirit and flesh, the old life and the resurrection life. It divides, where we in our blindness and self-sufficiency imagine that all is pure and pleasing to God.

Thus the word is a mirror, true and clear, in which we may behold our likeness. And as a mirror is for the purpose, that we should look not at it, but into it, so the Word is not used by us according to God's purpose, unless we look into it, to see in it ourselves; and all "objective" admiration of the Bible, as a wonderful mirror of the world and the Church, only increases our guilt when we neglect the subjective use. *We* are the subjects, "Thou art the Man." "Know thyself" has, from remote antiquity, been the counsel of human wisdom. But the precept forgets one great difficulty. "The heart is deceitful above all things." Who but God can know that mysterious fountain, out of which are the issues of life? God alone knoweth and searcheth the heart. We therefore need a mirror, such as man cannot provide. But while this mirror shows us faithfully our true condition, we behold in it also the face of the Lord from heaven, who is our righteousness, and whose beauty thus shines on his believers, so that the Father delighteth in them.

Seed, sword, mirror,—these are three aspects of the practical character of Scripture. In reading it according to God's purpose, in reliance on the Spirit, a wonderful influence is exerted on us. Impressions of an eternal character are received. The influence of the Lord is on the very heart, out of which proceed thoughts and works. Grace is our teacher, and its discipline is through the Word. And as God's dealings with us may all be comprised under the two grand lessons, our sin and need, and his grace and fulness, so the Word continually kills and quickens; takes away our own life and gives us the Resurrection Life; discloses to us our nothingness, and unfolds to us Christ's riches. Thus the ultimate end of Scripture is always *Comfort*. "Comfort ye, comfort ye my people," is the motto of the Bible. But God's comfort is in righteousness and truth. Sin is condemned in the flesh; life is given through the righteousness of Christ. The consolation of the world and the natural mind is based on the imperfect view of sin (thinking it less evil than it is) and on a false view of the creature-life (regarding it with hope); it ignores sin and evades the cross; it does not humble man; it does not lead through death unto life. Not so God's consolation. It is the consolation of resurrection after the cross. And this is our temptation, to separate what God has joined. His promises and commandments; his blessedness and his holiness; the cross and the glory; his earnestness and his compassion; Christ representing us in heaven, and we representing Him on earth; this constant combination, so harmonious, so vital, so immediately commending itself to the conscience, Satan is always anxious to dissolve, and thus render our use of Scripture to the flesh—comfort, and to the spirit—terror; whereas God's method is terror to the flesh and comfort to the spirit, that we may bear about the death of our Lord, and that in us may be manifested also the life of Christ.

The Word makes us wise unto salvation. The Word teaches us what it is to be wise. For the world often mistakes cleverness and prudence for wisdom, and sometimes calls unworldliness folly. But Scripture teaches us that wisdom is from above, that Christ is our wisdom, and that the end of wisdom is salvation. Yet this wisdom embraces true prudence in all earthly duties and relationships. And if we are guided by the Word, if we seek God's kingdom and his righteousness, if we have our eye fixed on his promise, and our affections set on the things above, if we walk with Him in humility and faith, our minds will be clear and calm, our words sober, truthful, and kind, our actions straightforward and prudent; in our intercourse with our fellow-men we shall commend and adorn the doctrine of the Gospel. Oh, how beautiful and perfect are God's directions in Scripture! If we obeyed God in all things, temporal as well as spiritual, inward and outward, how blessed and attractive would our lives be! What civilisation attempts, and attempts superficially, God's Word realises, and realises radically.

What true wisdom would he possess and manifest who followed the Scripture rule! In his heart he loves God and hopes for heaven, loving and forgiving his brother and thinking no evil; his speech is yea, yea, and nay, nay; his words are in truth and kindness; in dress simple, as becometh one whose body is the temple of the Holy Ghost, and who knoweth what is the true ornament; in his behaviour taking the lowest place until he is bidden to go up higher; in business not slothful, yet not making haste to be rich, and not anxious about to-morrow; in sorrow not overwhelmed, in prosperity not elated; a man who instead of asking "Who is my neighbour?" always asks, "To whom may I be a helpful neighbour?" A lover of solitude, but ready to exhort and comfort the brethren as he has opportunity, and to visit the fatherless and widow in their affliction; solemn and earnest, yet anointing his face when his soul is fasting before the Lord; a man faithful in that which is least, just and benevolent to all, fervent in love to the disciples of Jesus; a man whose heart is in heaven, and in whose heart is heaven, who learns daily of Jesus to be like Him who is the Wisdom from above.

The Bible is the book for life, and only he who desires to use it for life can enter into its true meaning. The Bible is profitable, but only when we read as disciples whose object is to "learn Christ." The children of God thus read Scripture, not with the purpose of exhausting its fulness, but of receiving from it what they need for the present, though often they treasure up much which at the time is scarcely understood, but is unfolded in the future. In reading the Word in which Christ is the substance, the believer

* From CHRIST AND THE SCRIPTURES. *Morgan & Scott.* 1s. Cloth, 1s. 6d.

feels that the providence of the Father and the application of the Spirit make the Scripture to have a direct guiding, exhorting, and comforting meaning to him. He thus not merely sees green pastures, but God Himself maketh him to lie down in them, and he receiveth from the heavenly Shepherd what is salutary and refreshing for his soul.

IF TWO OF YOU SHALL AGREE.

TWO young ladies called on me one day in my study to ask what special work I could give them to do for Christ. They said they had felt of late that they were not doing so much for souls as they ought, and wished suggestions as to what they might undertake.

"We feel too timid to speak or pray in public meetings," said one; "besides, that does not seem to be all the work needed. Others do that, and yet there does not appear any sign of the revival and awakening for which we all are longing. We want to do something else; can you tell us what to do?"

"Have you tried to interest others in their spiritual welfare?"

"We have tried," was the reply, "but it is so hard to reach any that way that we have become almost discouraged; we don't seem to know just how. We are afraid, too; we make such blunders that we fear our efforts do more harm than good."

"Have you tried our Saviour's plan?" I inquired.

"Our Saviour's plan? What plan?"

"The united prayer plan." I answered.

"Oh, yes; we have united our prayers with others at the prayer-meetings; and of course we do not forget the church hour of prayer." (We had all agreed, at our last communion, to offer at least one petition each evening between eight and nine o'clock for a revival in our church.) "But cannot we do more?"

"Yes; take the plan our Lord gave, and plead that promise. Select some who are not Christians, and pray specially for their conversion. You will find the plan and promise in Matt. xviii. 19: 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.'"

"We never thought of that," said both. "We can easily do that, and it is just what I wanted," added one of them.

"Whom shall we select?" asked the other.

"Any whom you choose," I replied; "but you will pray with more interest, as well as anxiety, if you select some of your most loved friends."

"Won't you please select?" they asked.

In a few moments I thought of seven young ladies, friends of these two, and suggested them as special subjects for prayer. None of the seven were professing Christians, and, as far as I knew, not one was specially interested in spiritual things. All were moral, and all but one regular attendants of church and Sabbath-school.

"We will take these," said the two when I handed them a scrap of paper on which I had written the seven names, "and will try to work as well as pray for their souls."

Before they left we knelt in prayer; I as their pastor prayed for the seven, and that the two workers might know how, and be successful in their efforts to bring their young friends to Christ. After the young ladies left I wrote down the names of the seven, determining to watch closely the results following the united work and prayer of the two.

For a number of weeks the two continued to pray for the seven, and made special efforts to lead them to the Saviour, but apparently without success. Once or twice they spoke to me despondingly, but were encouraged and urged to persevere. They did not give up, but tried new methods to reach their young friends. A note was written to one of the number, urging her tenderly but earnestly to give her thoughts to her soul's welfare. A few days after, this young lady met the writer of the note, and asked:

"Won't you try to lead my sister Maggie to Christ? When she comes I will; I can't come and leave her."

With hearts full of hope and joy the two told me the request. Maggie was one of the seven. As soon as they could the two visited Maggie, and found her anxious to talk about her soul, and even more anxious that her sister be talked with also. It was then found that for several weeks the two sisters had, unknown to each other, been praying each for her own and her sister's salvation.

By this time a precious but remarkably quiet work of grace had begun in the church, and one after another of the unconverted were seeking Christ. Soon Maggie and her sister gave themselves to the Saviour; others followed, and when the next communion came more than thirty were ready to confess Christ before the world. Among that number were six of the seven for whom the two young ladies agreed to pray. Before a year had gone by the seventh was anxiously seeking the Saviour. She, too, is now a hopeful Christian.

This incident carries its own lesson. Do we try faithfully the plan our Lord gave in praying for souls? Is there not a power in this plan, a power that we cannot afford to lose? The promise in it is a broad promise. It is a deep promise. It is a full promise. It is a promise that will bridge many a chasm between us and our unconverted ones. Why not use it oftener?—*American Messenger.*

"Waiting for de Master."

IT is the custom of several young friends to visit a large lodging-house every Sunday afternoon with the "Words of Life." We have often been touched by the eager attention paid to the preaching by the poor friendless ones there. On a recent Sunday, after setting forth simply the Saviour's dying love, we sang that beautiful hymn,

"How sweet the name of Jesus sounds," &c.

Everybody sang heartily, but especially a poor negro standing over six feet high. The Spirit brought this hymn home to his heart with marvellous power. When we came to the last verse, the poor fellow could contain his emotion no longer, the tears trickled fast down his black face, and with eyes radiant with heaven's beams, he waved his hand, as, with his old cracked voice, he joined in more heartily than ever to the verse commencing—

"I would Thy boundless love proclaim
With every fleeting breath."

On the Wednesday following (Boxing-day) we gave a Christmas dinner to about 240 poor people, mostly from the lodging-house. As soon as I entered the room, I looked, but in vain, for my black friend. I was not to search long, for a man came up to me, and said, "You remember the black chap as was a listening wi' us to you on Sunday?" "Yes, I do," I replied. "Well, he's dead, sir." "Dead!" said I. "Yes, sir. He's a lying dead." "What did he say before he died?" "Oh, sir, he said, 'I'se only a waiting for de Master to take me home,' and passed away." What a glorious testimony to the power of the Gospel! W. P. H.

For the Young.

OUR LITTLE DWARF.

"WHO is that odd little roundabout thing?" said I to Miss Jacombs, as we stood together watching the children enjoying their games at the Christmas treat. "That is Farhah, our little dwarf," was the answer. I had but lately come to Bethlehem; I had not yet made acquaintance with all the children in the school; indeed, the pronunciation of their names was in itself a difficulty to me. I had been attracted by Farhah's sparkling dark eyes and merry face above such a short, broad body: hence the above inquiry.

Little Farhah began to attend our day-school almost from the time it was first opened, and proved herself a clever, painstaking scholar. Her father had asked that she should be received into the boarding-school, and we much wished to take her, knowing the wretched life that lay before her in her own home. Of course she, being a dwarf, would never marry; after the death of her father she would have to live with her brother and his wife, and would be looked upon as a mere drudge to be at everyone's beck and call, learning nothing good and everything evil. At length a lady in England offered the money for her support. I shall never forget the child's delight when she was told that she was to come and live in school next morning. She said, "Please, teacher, had I not better come to-night?" We told her the next morning was soon enough, and then accordingly she appeared, very early, before breakfast was over. Such a queer-looking little thing, in one blue garment with a big white handkerchief tied over her head, and her face absolutely radiant with delight. She sat down with the other girls to breakfast, but was far too happy to eat anything.

She has now been in school for some time, and a more apt, intelligent pupil I have never had. But she scarcely grows at all, and will always be a dwarf, on which account she is often made game of in her own home, and is always glad to come back to school after the holidays. Her father said to her one day: "Farhah, you had better stay with me; what is the use of going to school?" "No, no," said she, "I must go back to my teachers!" We hope that when she is older she may be of use in the school as a teacher, or in some other way. And what a happy and blessed change for her, to have a useful life, with the love of the Lord Jesus to cheer her way, instead of being a laughing-stock and a drudge, retaliating on her tormentors by cursing them!

There are many unhappy and needy little girls in Bethlehem whom we should be glad to take and train, if it please God, for useful and happy lives, but we have no room. Land has been bought for building a larger and more suitable house than the one we occupy at present, and we earnestly ask for the money needed. Who will help us to teach these little ones, for the sake of the Saviour, who loves the little children of Palestine as well as those of England? The school in Bethlehem belongs to the Society for Promoting Female Education in the East, and contributions for the Building Fund will be received by the Secretary, Miss Webb, 267, Vauxhall Bridge-road, S.W. I am ready to give further information to any desiring it. (Miss) E. MARTIN.

Premier-place, Mount Radford, Exeter.

Messrs. Moody and Sankey.

Mr. Moody at Pau.

WRITING on the last day of December to a friend in London, respecting Mr. Moody's visit to Pau during the Christmas holidays, Rev. G. Brown, Presbyterian Minister, says:—

I am delighted to have to tell you of Mr. Moody's visit. A gathering was arranged for yesterday (Sunday) afternoon in the large concert room of the Hotel Gassion, and the two principal English churches were closed, as was ours, on the occasion. Dr. Tait was unable from sickness to be present, and Mr. Rogers, the new chaplain of the original English church in the Rue Serviez, threw himself into the business with all his heart. The place was packed to the door—600 people were present and about one hundred more were unable to gain admittance. Many gay, careless folks, whom no one expected to see, came after all.

Mr. Moody spoke with much affection and power, taking for his text, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Though he spoke little more than half an hour, there was a word for all. Outwardly there was sustained attention, and every sign of solemn feeling; the depth and permanence of the impression remain to be proved. There has been no little prayer for a blessing from on high. At the close, Mr. Moody said he had been so much impressed with the meeting that he would be glad to meet again with any who desired it, on Wednesday afternoon. As the Scotch church will not seat more than 200 or so, we arranged to have this second meeting in the Grand Hotel. There a large saloon, opening into a *salle à manger*, is put at our disposal, where there will be seats for at least 400 people.

There never has been in Pau such a gathering as yesterday's to hear God's Word—indeed, I do not think so many British and American residents were ever brought together on any one occasion.

The Clapham Mission.

The evangelistic labours of the New Year were entered upon at Clapham last Lord's Day. The Wandsworth building has been transferred to an excellent site, abutting on Queen's-road, Battersea. A dense population resides within a short distance of the spot, and the neighbourhood is altogether favourable for such work. A preliminary conference of workers was held last week in the school-room of the Wesleyan Chapel, which adjoins the large hall. There was a large attendance of workers. The utmost cordiality and enthusiasm pervaded the gathering, which was presided over by Mr. H. M. Matheson, Chairman of the Central Committee. Mr. M. H. Hodder, who acts as Local Secretary for the south-west districts of the metropolis, detailed the arrangements, and several ministers, representing various denominations, led the devotions. An extensive work of visitation in the neighbourhood has been carried on, for the purpose of announcing the meetings and inviting the people to attend.

Sunday was the brightest day, atmospherically considered, that we have had in London for weeks past; and though there was abundance of mud under foot, no one had the excuse of staying away from the meetings on account of the weather. A fairly good muster of Christian workers greeted the Evangelists at the 8 o'clock gathering. Both Mr. Moody and Mr. Sankey were present when the meeting began, but the singer retired at an early stage, and was not present during the remainder of the day. Mr. Moody explained to the friends present that Mr. Sankey had received a cable despatch the evening before, announcing the death of his aged father, at Newcastle, Pa. Much sympathy was felt for Mr. Sankey and his family in view of this bereavement, which is the third of a similar kind he has had to bear during his visits to this country. Eight years ago a brother died; when the late Mission in South Wales was in progress, the mournful tidings came of the decease of a sister; now the angel of death has entered the family circle and removed its head. We are sure Mr. Sankey will have the sincerest condolences of our readers. His presence and voice were greatly missed at the Clapham meetings on Sunday, though Mr. Peploe Earl and various helpers in the choir did their best to supply the lack. Mr. Sankey was expected to attend all the succeeding gatherings of the week.

Mr. Moody seemed quite fresh and vigorous after his brief holiday respite; though our report of the meeting at Pau will show it was not all holiday. His morning exhortation to the workers was a very stirring one founded on the words, "They that turn many to righteousness shall shine as the stars for ever and ever." The address formed a fitting and excellent keynote for the work of the year. To a large company, presumably of "non-church-goers," at the forenoon meeting, Mr. Moody spoke on "Repentance."

The women's meeting in the afternoon was one of the profoundest interest. The Evangelist discoursed with great pathos and tenderness on "the love of God," impartial, unchanging, and unfailing. This address, so full of touching incident and appropriate illustration, never fails to deeply move a female audience; so it was on Sunday afternoon. The large inquiry-room at the rear of the hall was well filled with anxious, troubled souls, to whom Mr. Moody further explained, with most admirable simplicity and adaptation to circumstances, the way of life. Many responded to his call for decision. One woman intimated to the speaker that she felt herself almost too bad to be saved. This formed the basis of another exposition of the glorious truth that Jesus "came not to call the righteous, but sinners to repentance." Personal dealing followed, and the meeting altogether was a very hopeful one.

The first evening meeting (for men) was as densely crowded as any that the London Mission has witnessed. The sombre, serried array of faces formed a very striking and impressive scene. Miss Sinclair sang, in a rich penetrating voice and with considerable feeling, "Where is my wandering boy to-night?" Mr. Moody's text was, "The Son of Man is come to seek and to save that which was lost"—"one of the sweetest passages," as he said, "that ever fell from the Saviour's lips," and one that "sparkles like a diamond upon the bosom of Scripture." The vast throng listened with breathless interest and attention as the preacher gave reins to his imagination, and re-told in his graphically realistic fashion the story of blind Bartimeus, and of Zaccheus, in whose house the words of the text were uttered. The after-meeting was again large, and a good day's work was thus brought to a close.

The usual order will be observed during the two weeks' meetings at Lavender-hill Hall, except that the afternoon prayer-meetings this week at the close of the Bible Lectures will have reference to the special topics for the "week of prayer." Parents and guardians of the young in the south-west district will be glad to know that Mr. Josiah Spiers is to conduct the meetings for children at 3 p.m. on Saturdays, 12th and 19th inst.

The Stepney Mission.

By ARCHIBALD G. BROWN.

My honest conviction is that there has been so evident a manifestation of God's own power and presence in the meetings that every child of God should have a new song in his mouth, even praise unto the Lord. My "old fashioned views," and expressed abhorrence of the rank sensationalism prevalent in the present day, are well known; I am, therefore, the more bold to avow my unqualified sympathy with the campaign our brethren are carrying on. There was nothing in any meeting I attended that could be objected to by any but the hopelessly prejudiced critic. Even the solo singing—which, as a general practice, I deprecate—is made by Mr. Sankey so evidently subservient to the honour of Christ and the winning of souls, that criticism is disarmed.

Mr. Moody's addresses were always clear, sound, expositions of the Word of God. Never were they weak, always full of life, and sometimes marvellous in their heart-searching power. His freedom from all "cant" is refreshing. His bold avowal of unlimited faith in God and God's Book is invigorating, and his evident determination "to save some" is an inspiration. To bring men to Christ is manifestly his "business." He intends to, he expects to, and instrumentally he does so.

The situation of the hall was a severe test. In the midst of a poor district, hidden entirely from sight, and away from any large thoroughfare, our brethren had no help from their surroundings. Taking these facts into consideration, and also the season of the year—the worst that could be picked for an East-end audience—the gatherings were wonderful. That the place was not full of an afternoon, will only surprise those unacquainted with the locality. We have very few who are free to spend an afternoon as they like. The great majority is a working, or "out of work," one. If the former they cannot come, if the latter they are too anxious to care to come.

In my judgment the Bible-readings were attended quite as well, if not better in proportion, than the evening meetings. They were seasons of much blessing, and the half-hour prayer-meetings at their close were times to be remembered. To a larger extent than before the right class was reached. There were fewer fashionable visitors, more of the genuine working class. That the *poorest* and most abject were not largely represented is no disappointment. I never expected them to be there as a mass. They must be gathered in by consecrated men of God going to them in their filth and semi-nakedness. The *poor*, however, were there, and there in hundreds, and to my certain knowledge a large proportion were rank outsiders.

It is early days yet to speak of spiritual results, as continuance is the only infallible proof of genuineness. Surely, however, it is no small matter for thankfulness that some thirteen hundred were sufficiently impressed to ask for prayer, walk into an inquiry-room, and welcome conversation with Christian people. To believe that only a few of these, if any, are genuinely saved requires more faith of a wrong sort than I possess. Should half of them turn out valueless, the remainder constitutes a grand haul, worth all the expense and effort a thousand times over. Any way, a noble testimony for Christ has been given, and that in itself is priceless. The Church of our Lord is not responsible for results, but faithfulness in her witness. The witness of our brother Moody is according to Scripture, therefore let every loyal-hearted subject of the kingdom drop cavilling, and take to praying. My firm conviction is that the work is of God. May He establish it to the honour of his own name.

A POSTSCRIPT TO THE STEPNEY MISSION.

One notable incident in connection with Messrs. Moody and Sankey's Mission at Stepney-green was the presence of several undergraduates from Cambridge University, some of whom had been led, when Mr. Moody visited that town, to dedicate themselves to God. They acted as stewards and as workers in the inquiry-room. On his last Sunday evening (Dec. 23) Mr. Moody announced that a meeting of young and elderly male converts would be held on the following evening, to co-operate with Mr. J. E. K. Studd, of Trinity College, Cambridge, in carrying on a week of evangelistic work at Beaumont Hall. As a result, a number met on Monday in the large building; it looked desolate after the gathering on the previous evening, but a spirit of earnestness prevailed. Mr. H. M. Matheson presided; Rev. G. S. Reaney, Rev. J. F. Kitto, and Mr. Studd gave encouraging and sympathetic addresses, the latter inviting

those present to aid him in the services by bringing their friends and companions. Mr. Studd, it may be added, is one of the brothers so well known in cricketing circles, and is the captain of the Light Blues. He has entered very heartily into the Mission work and was the centre of a body of kindred spirits.

He held his first meeting on Sunday week, and on inviting those who had got good from the Mission to give their testimony, some twenty did so, one stating that he had come to scoff, but remained to pray. At the evening service Rev. G. E. Ford, curate of Stepney Church, conducted it, and Rev. James Juby, the chaplain to the Bishop of Bedford, delivered an address. Mr. Studd presided at the meetings on Monday and Tuesday evenings, and in the former Mr. Green and Mr. Guinness, jun., took part. The response, as regards the attendance, has not been at present so large as was anticipated; but the gentle, earnest, and persuasive addresses of Mr. Studd, together with those of his colleagues, and the curates of Stepney Parish Church, cannot fail to emphasise the good work which the American evangelists have accomplished in Stepney.—*Christian World.*

FOLLOWING UP AT ISLINGTON.

Mr. J. E. Mathieson presided at a meeting of clergymen and ministers last week at Priory Hall, Islington, summoned by the local secretaries, for the purpose of hearing a report concerning the results of Messrs. Moody and Sankey's Mission in that locality. In the course of the proceedings it was stated that between 40 and 50 lady visitors had been employed since the beginning of December in visiting inquirers and converts who had expressed the intention or wish to join a stated church or chapel. Although about 2000 visits had been made, the whole allotted ground had not yet been canvassed by the visitors. The district had been somewhat elaborately mapped out for purposes of visitation, and such of the converts as came from a distance had been written to; their replies, as indeed the large majority of other replies received, were eminently satisfactory, as testifying to the permanence of the impressions received.

Many interesting incidents have come to light in connection with these reports—especially with regard to the effect of the Mission work upon some of the inmates of the tramps' lodging-house in Holloway. The Chairman said that Islington would probably yield the largest number of cases of conversion of any district to be visited, which testified to the value of the key-note struck all over London at the opening Mission of the present campaign. The proceedings were concluded by a formal vote of thanks being accorded to Messrs. W. T. Paton and A. O. Charles for their services as local hon. secretaries during the Islington Mission.

"AFTER MANY DAYS."

We are informed that in the paragraph under this heading, in our issue of last week, there was a misstatement. The worker referred to as having been converted at Messrs. Moody's East-end Mission in 1875 was not at that time engaged as a public-house barman; he was, and had been for some considerable time, in the railway service at old Bishopsgate-street Station.

TEMPERANCE PROGRESS.—Temperance men of all ranks and sections have been busily engaged, and sometimes keenly agitated during the year. The cause makes progress among all classes, but much harm is being done by the tardiness of our legislators, and, meanwhile, the drink traffic exerts its baneful influences. With these the Church is contending more courageously than at any former time, but their giant strength is not easily overcome, and the law, as it exists, is impotent to do more than curtail the mischief which is being done, and the misery being caused in the home, in society, and in the world. A great need of our country is that it should become sober; until then the "bitter cry" of the outcast will resound in our ear in an endless variety of forms.—*Daily Review.*

New Year's Breakfast to the Poor.

AT the Gray's-yard Ragged Church and Schools, James-street, Oxford-street, a breakfast was, in accordance with a yearly custom, given last Sunday morning to about 800 destitute persons. By a quarter past ten the several schoolrooms of the building and the main hall were packed closely with men, women, and lads, in all degrees of poverty and want. At that hour Mr. Ernest Tritton took the chair in the hall, and a preliminary repast of coffee and bread-and-butter having been served to each one present, addresses were delivered by Rev. E. W. Moore, Rev. A. C. D. Ryder, Rev. W. R. Mowll, Mr. George Hanbury, Dr. Routh, Dr. Habershon, and other gentlemen. The audience listened with marked attention, and they also, for the most part, joined in the hymns which were sung. During the morning Miss Mary Davies sang two solos, and, to judge from the expressions on the faces of her listeners, the charm of her voice was by no means lost upon them. The Chairman, in concluding the service with a few words, said he would give them two questions to ponder over, which were both practical and sensible: "Whose art thou?" and "Whither goest thou?" He further incited them to contrition and repentance, and contrasted the way of righteousness with that of wickedness.

At twelve o'clock breakfast was served round. Each person was supplied with a meat pie of a pound in weight, a large piece of cake, and as much coffee as was desired. The whole was served by a number of ladies and gentlemen who had volunteered their services, and among those present was Lady Colin Campbell. At the door of the building a large number of copies of the Gospel—the annual gift of Mr. John Morley—were distributed among those who had just partaken of the breakfast.

In addition to the Sunday services for adults, other agencies for the benefit of young and old are carried on at this Mission-house by the many ladies and gentlemen who have devoted themselves to the amelioration of the sad state of their neglected and wretched neighbours. There is a ragged-school in which from 250 to 300 children are gathered together for religious instruction every Sunday; five soup dinners are given; there are sewing classes, a Dorcas society, lectures for parents, Temperance meetings, and Mission services, a circulating library, a lads' club, a boot club, and a penny bank; and, finally, arrangements are made for boarding children in the country during the summer. An income of not less than £700 per annum is required to carry on the work, and a sum of nearly £200 is now owing to the hon. sub-treasurer, Mr. A. Woods.

REV. C. H. SPURGEON, it is understood by his numerous congregation, will, after his sojourn of some few weeks at Mentone, start for home some time next week. He is expected to arrive in London in time to prepare for the ministrations of Sunday, the 20th inst.

A NEW YEAR'S RECEPTION.—On Thursday evening, in response to an invitation by Mr. Geo. Williams, a large company met at the Young Men's Christian Association, Aldersgate-street, the occasion being the usual "New Year's social reception" of the members and their friends. Tea and coffee were served, after which a public meeting was held in the lecture-hall. Mr. Williams addressed the young men upon the three questions which Mr. Ruskin said every man should ask himself—"Where am I? Where am I going? What is it best to do under my circumstances?" The Rev. Richard Roberts, of City-road Chapel, said if one might venture to add anything to what such a man as Mr. Ruskin had said, he would put another question—"What am I?" Let the young men also consider their destiny, what they were capable of, what their possibilities were, and ask themselves whether they were living worthily of their privileges. Mr. Roberts counselled the young men not to let difficulties overcome them, but rather let them grasp circumstances and mould them to their advantage. The Rev. C. E. Ford, of St. Dunstan's, Stepney, also delivered a stirring address, and urged his audience to respect success in life only when attained through self-denial and enjoyed without self-conceit.

Workers at the "Strangers' Rest."

THE first of the monthly gatherings for the year was held on Friday last, and proved to be a time of real blessing. Mr. Leite Rozas gave the address. The work has been manifestly owned of God during the past year, and still greater things are looked for in 1884. The condition of the neglected children of Ratcliff Highway is pressing on the minds of the workers. Any friends with the gift and desire to work amongst the little ones would be welcomed on Sunday afternoons, when one of the rooms would be at liberty for a children's service.

The premises are being repainted throughout, and a few Gospel texts for the walls would be very acceptable. Next Friday it is intended to give a free tea with Gospel addresses to 200 or 300 of the men from the common lodging houses.

The Report of the work for the past year has just been issued, and our readers are referred to it for a detailed account (illustrated by some striking cases) of a quiet but truly Christ-like and fruitful Gospel work. Copies will be gladly forwarded post free, on application to the Hon. Sec., Mr. J. T. Isaac, "Strangers' Rest," Ratcliff Highway, London, E.

Messrs. Whittle and McGranahan in Dublin.

THESE evangelists, says *The Belfast Witness*, commenced their mission in the Metropolitan Hall, Lower Abbey-street, Dublin, on Sunday week. The mission will be continued every day (Saturday excepted) for a fortnight. The attendance at the meetings during the past week has been good. A special feature in connection with these meetings is a male choir, in addition to the ordinary choir composed of both sexes. In an able, well illustrated, and telling address on the first evening, Major Whittle presented to his audience the striking contrast there was between the present and future state of the godly and the ungodly, urging his hearers to seriousness by the flight and uncertainties of time.

In the afternoons Major Whittle is giving a series of Bible readings. At one of these Mr. and Mrs. McGranahan sang, "How far is it called to the grave?" the refrain being, "We're almost there." The singing was exquisite, the words very touching. Mr. and Mrs. McGranahan also sang the words of Scripture as found in 1 John iii. 2—"Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Even the most familiar words seem to possess greater sweetness and meaning when joined to the singing of these evangelists, as more than one person has testified. Major Whittle's address, says a local writer, could scarcely be surpassed for eloquence and sound doctrine. The subject chosen was taken from Eph. ii. 1, "Dead in sins," and Rom. vi. 2, "Dead to sin." At the close of the evening meetings inquiry meetings are held.

SOUTHSEA MISSION.—Mr. John Denning, Ebenezer Cottage, Southsea, has issued his annual letter giving account of Mission work carried on by him at Southsea by means of evangelistic services in halls, tents, &c. During the past year many have been led, not only to the meetings, but to Christ, and are now living to his praise. He asks prayer for the Mission, and states that the pecuniary support of the work is supplied by the voluntary contributions of the Lord's people.

STOKE NEWINGTON.—During the past year much lasting good has been the result of work in connection with Matthias-road Mission. The "Working Men's Temperance Sociable," held on Saturday evenings, has been the means of reclaiming men from intemperance, and has also led to real conversion to God in several cases. Those who give themselves to this work are anxious to provide a library of wholesome and entertaining books for the men. If any friends can spare suitable books, they will be thankfully received and acknowledged by B. DUMVILLE.

16, *Oldfield-road, Stoke Newington, N.*

Notes and Comments.

THIS (Thursday) evening, Jan. 10, at Exeter Hall, Mr. Richard Heath will give the first of a series of lectures on "Poverty in relation to Art," showing that the highest art is not the child of wealth and luxury, as is usually supposed, but of religion and poverty.

The following quotation from the pen of Rev. Dr. Howard Crosby, taken from *The Christian Intelligencer*, is painfully true, and calls for serious reflection. It strikes at the root of an evil which threatens to speedily bring down judgment on the house of God:—

"The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred enclosure of the Church; and, as a satisfaction for all this worldliness, Christians are making a good deal of Lent and Easter and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish Church struck on that rock. The Romish Church was wrecked on the same; and the Protestant Church is fast reaching the same doom. God will not bless a Church that drags down his heavenly things into the dust—that gilds vice, calls it Christian, and then indulges in it. But his holy vengeance will assuredly come and strip such a Church of its pride, and make it eat the bread of affliction."

"Our good minister," writes a warm-hearted abstainer, "wears a blue ribbon, but at the head of his Sunday-school is a rich young brewer, a subscriber to the Brewers' Defence Association, who is thus not only a defender of the faith, and an instructor of Sunday-school teachers week by week, but also a champion for the drink, and determined to use all possible efforts to protect its interests." We need make no note or comment on the powerlessness of testimony which has no backbone in it. People who are not thorough are worse than useless in any cause; they are like unsound links in a chain, and no chain is stronger than its weakest link. No Sunday-school should be superintended by a liquor-manufacturer or merchant.

Rev. Thomas Richardson, of St. Benet's, Stepney, whose Bible and Prayer Union has been the parent of many others has enrolled in that great company of regular students of the sacred page no less than 186,550 persons scattered throughout the civilised world. In his *Monthly Notes* for January, Mr. Richardson says:—

"Our Union by December 1st had enrolled 186,550 members. Since our last issue we have added 70 new members from foreign parts, including Ceylon, China, Egypt, Jamaica, and Morocco. Members write to us as follows: 'Since I last wrote I have travelled many hundreds of miles, have been surrounded by all kinds of fellow tourists, and have been in a variety of circumstances. I have been by the side of the dying, watching night and day. In all these circumstances I have never once omitted my daily chapter. It has been my joy in sorrow, help in weakness, directory in perplexity, and my unfailing resource in every period of my life experience. How much I owe to this persevering study of the pure Word of God I cannot possibly calculate. Would that millions participated in the privilege.' —'I have been in the habit of reading the daily chapters in my millinery workroom for the last three years, trusting that our Father would use them in the salvation of the young girls in my employ. A few months ago one of them confessed Christ, and was received into church fellowship; and I believe that the earnest conversations we used to have about the chapter that had just been read was one of the means of helping her to come out on the Lord's side.'—'The Bible and Prayer Union has opened up more clearly the great plan of salvation to my mind, and made me thirst more for a closer walk with my God.'"

Canon Liddon, in his sermon preached in St. Paul's Cathedral on the last Sunday of the year, said:—

"Believers could not be insensible to or contemplate without alarm the fact that among persons, including some in the most cultivated circles, the work of Christ and the existence of God were being questioned with a deliberation, a publicity, and a pertinacity unknown before since England had become Christian. Such a condition of things could not remain without grave results to human life and society."

The Canon's statement receives ample confirmation from an article in *The Nineteenth Century* for the current month, written by Mr. Herbert Spencer, entitled "Religion, a Retrospect and a Prospect." Seldom have we seen so terribly coarse and sweeping an indictment against Christian faith as some passages of that article contain. That such gross misstatements of the Christian's creed should come from any cultured writer is sad in the extreme; that they should find favour in the educated society of a so-called Christian land is even sadder still. "Grave results" indeed must follow from such affronts to the God of heaven.

One admission made by Mr. Spencer may be wisely reproduced, and its significance carefully considered. He says:—

"Those who think that Science is dissipating religious beliefs and sentiments seem unaware that whatever of mystery is taken from the old interpretation is added to the new. Or rather, we may say, that transference from the one to the other is accompanied by increase; since for an explanation which has a seeming feasibility, Science substitutes an explanation which, carrying us back only a certain distance, there leaves us in presence of the avowedly inexplicable."

"The world by wisdom knew not God." So is it to-day, and yet multitudes allow themselves to be deluded into acceptance of theories, speculations, and negations, which so far from freeing or enlightening the mind, only increase its bondage, and darken its counsel. In Christ alone can be found the light and life of men; happy all who, forsaking the "oppositions of science falsely so called," are found sitting at his feet.

Posting letters on Saturday in order to Sunday delivery is an evil that Christians at any rate should set their faces against, firmly and practically. They ought to be clear of complicity with all desecration of the Lord's Day. By refusing, as we know many do, to receive letters on the Sunday, they might also help on much needed reform in this direction. Such action on the part of Christian men and women would greatly help to form and strengthen public opinion against Sunday deliveries, and so hasten their discontinuance.

A correspondent writes concerning the wisdom and necessity of employing firmness in the discipline of children, both boys and girls. He justly says that parents are often at fault in this respect; they let their children have their own way at home, and then pack them off to school to get rid of the trouble of training them. He rightly argues that in such cases for parents then to refuse the schoolmaster or mistress the power to undo the mischief they have done, by the infliction of deserved punishment, is an injustice to both teacher and scholar. Disobedience to parents and contempt of authority are distinguishing features of our times, and require to be dealt with most firmly and seriously. If unchecked they cannot fail, as our correspondent says, to be to the hurt of the children, the parents, the Church, and the State.

A continuous meeting for prayer in connection with the Social Purity movement will be held in Exeter Hall on Tuesday, Feb. 5, the day on which Parliament opens; the proceedings will extend from 10 a.m. to 6 p.m., various friends taking the presidency each successive hour. A public meeting, presided over by Mr. Stansfeld, M.P., will be held in the hall on the following evening.

Dr. Brachelli, the Austrian Director of Statistics, has recently issued a new edition of his *Die Staaten Europas*, in which statistics are given for 1883 of the Christian faiths of Europe. The twenty-six European states have an aggregate population of 329,876,320, but of these 156,040,000 are classed as Catholics, 80,367,000 as Oriental, and 79,450,000 as Protestant. There are 6,445,000 Moslems, and 5,984,000 Jews, while 447,000 are classed as of no religion, or of very minute sects. The Church of Rome has in Europe 111 archbishops, 484 bishops, 29 abbots or minor prelates, and 181,960 priests, beside a vast array of "religious" men and nuns.

Mr. Reginald Radcliffe will give addresses at the Young Men's Christian Association, 186, Aldersgate-street, on Tuesday, 15th inst., on "New thoughts upon Outcast London, and how to provide fresh dwellings;" and on Wednesday, 16th inst., on "The desirability of reverting to apostolic methods in evangelising the heathen." The meetings will commence each night at half-past seven o'clock. During the meeting on Tuesday evening, a brief valedictory and dedication service will be held in connection with the departure of a member of the Young Men's Foreign Missionary Society, together with other friends, for China. Ladies as well as gentlemen are heartily invited to both meetings.

The Lord Chancellor, in reply to a letter from the Town Council of Newark requesting to know why an appointment to the Bench recommended by them had not been made, has said that his only reason was that it is his invariable rule not to appoint any gentleman to that office who is connected with the liquor trade. On every ground the country is to be congratulated on having at the head of its legal profession and jurisdiction one who can take a stand so firm and noble on the side of moral principle and social justice. It is not the advocates of Temperance only who can rejoice in the publicity of this statement by the Lord Chancellor, but all lovers of right legislation have cause to do so too.

M. Clermont-Ganneau wrote to *The Times* recently an interesting account of the discovery of two inscriptions of King Nebuchadnezzar, just made by M. Pognon, Assistant Consul of the French Republic of Beyrout. They are engraved on the rock in the Wadi-Brassa, one of the wildest valleys on the eastern slope of Lebanon. They are written the one in archaic, the other in cursive cuneiform characters, and form a whole of nineteen columns. The find is of deep interest, as proving that Lebanon furnished the King of Babylon with wood for his sumptuous palaces and temples. M. Ganneau vouches for the genuineness of these inscriptions, copies of which will shortly be published, and their contents more fully developed. It is a fact of no little significance, that in these days of scepticism and rationalistic irreverence for the Word of truth, so many ancient testimonies to its records should be brought to light.

The Local Government Board has issued notices to the London Vestries and other responsible bodies, relative to the dwellings occupied by the poor in districts such as those to which so much public attention has been called of late. The power of local authorities to deal with the sanitary condition of premises within their areas is clearly set forth and confirmed. Their responsibility to vigorously exercise the right to regulate the water supply, to see that proper cleansing is applied, and also to fix the number of persons who may occupy any house, or any part of a house, with other details of a most important and practical kind, is fully urged. An immense improvement must be made forthwith in reference to the homes of the poor if the instructions given are duly carried out. It behoves all persons interested in social questions to bestir themselves, and to see that in their respective districts those in office are awake to their duties. The issue of these notices places the whole community in a position of responsibility and power.

While it is quite true that merely to change the external surroundings of the indigent poor is insufficient to remedy their abject condition, yet it should be remembered that overcrowding, filth, darkness, and foul air are morally as well as physically deteriorating. It is impossible to exert wholesome moral influences in the midst of circumstances such as compel indecency, and constant disregard to the commonest instincts of morality or even humanity. Sir Charles Dilke deserves the greatest credit for the assiduity with which he has examined the facts of the case, and the celerity with which he and his colleagues have followed up the results of his personal investigations.

The Wesleyan denomination in the metropolis is preparing to take active measures for meeting the spiritual destitution of the people in some parts of London. A committee has been appointed to concoct plans for special Mission work, and general attention is being earnestly given to the whole subject. £25,000 has been promised toward the erection of chapels suited for destitute districts, and effort is being made to increase the amount to £50,000. The conviction appears to be gaining ground that suburban wealth and gifts for service should be employed diligently on behalf of City areas where masses of people are found neglected and unreached by Christian labour and concern. Herein we may all rejoice.

We are glad to see that that excellent monthly journal, known as *The Christian Church*, has entered upon the New Year with fresh vigour, and renewed resolve to hold on its course of intelligent defence of and contention for "the faith once for all delivered to the saints." In its opening article of the current number, under the heading, "Our Mission," the editor gives a fair and accurate, but sadly ominous, picture of the present state of the theological world, and says: "We believe firmly that true evangelical religion is the only preservative of the moral life, and of the happiness of individuals and nations." With this conviction we thoroughly coincide, and so wish our contemporary ever increasing influence in upholding the interests of Gospel truth against the vapid and meaningless ideas so freely circulated in many religious papers, and by other means.

With reference to the statement in our last number (which was based on information gathered from several contemporaries) that the Church Missionary Society had decided to exclude all girls from their schools in China, unless the parents consent to unbind their feet, we are informed by the secretaries of the Society that the Home Committee have come to no such decision, nor have they even considered the subject. A rule of the kind has only been passed by one local committee in one province in China. In another province the matter has been considered by the native Christians themselves, and resolutions passed by them condemning the practice of foot-binding; but no rule has been adopted.

The Civil Service Prayer Union has extended its efforts beyond the metropolis. It appears by the report recently circulated that branches have been formed in other towns, and that this work is to be pushed vigorously foward. Civil servants are to be found in all parts of our widely extended empire. It will be no small gain if those among them who are serving God can be knit together in a holy fellowship of believing intercession and loving service. Members of the Union have the advantage of a well-arranged basis for common prayer, for quarterly meetings for all who can gather at them, and of a quarterly paper through which all, however distant, can speak to one another. Further particulars may be obtained of the Honorary Secretary, Harrow, Middlesex.

Mr. Mitchell, a member of the Glasgow School Board, has been making some investigations into the moral condition of that town, the results of which are startling. He found thirty-four single apartments (not lodging-houses) with ten persons resident in each of them; 122 single rooms, with 9 persons; 401 single rooms, with 8 persons; 1047 single rooms, with 7 persons, and 2401 single rooms with six persons resident in each. A father, mother, and five or six children, are quite commonly fallen in with in one house, but one of the most disgraceful characteristics is the manner in which grown-up boys and girls, and even young men and women, herd together in the same apartment. The houses he found to be close and unhealthy; no conveniences exist for the ordinary decencies of life without going down long stairs to back courts. From this and other causes the rooms are frequently reeking with a malodorous stench. Poverty, grinding poverty, met them at every turn. Strong drink stalked like a demon everywhere, bringing misery and poverty and degradation in its train.

Many Christian people think and speak of the Brahmo Somaj, and of Chunder Sen and other of its leaders, with a favour and commendation which betoken either a want of acquaintance with their real principles, or else an unhealthy laxity of regard for true Christian doctrine. The prominent members of that sect must not be regarded as half enlightened inquirers after truth, but as highly cultivated rejectors of the Gospel of Christ, who declare that Christian Missions are a failure, the Christ our missionaries proclaim a Western Christ, and not one they can receive. If Rationalism and Socinianism can be looked upon at home with complacency, then the position held and the influence exerted by the Brahmo Somaj abroad may be regarded with hopefulness and pleasure. But as, neither here nor there, these oppositions to the claims of Jesus Christ upon the implicit faith and homage of men can be for one moment accepted in lieu of complete reliance upon His name, lovers of truth need to guard against lending to false systems any influence or support.

Our issue for next week will be a DOUBLE NUMBER (price 2d.), and will contain reports of the leading addresses delivered during the present WEEK OF PRAYER.

Dr. Munro Gibson will resume his lectures at the Y.M.C.A., 186, Aldersgate-street, on Monday next, at 8 p.m. Subject "The Symmetry of the Bible. Old Testament." Ladies invited.

The second volume of a work involving extraordinary toil, patience, and perseverance, has just been published, being Dr. Ginsburg's new edition of the "Massorah," compiled from manuscripts, and alphabetically and lexically arranged. The publication of this work has been justly spoken of as amounting to an entirely new departure in the domain of Hebrew scholarship and scientific Biblical criticism. The labour bestowed upon the transmission and preservation of the Hebrew Scriptures by the Massorites is well known to all who are acquainted with Jewish history, and in the providence of God has been the principal means of handing down to us the sacred text. But, hitherto, their work has been so scattered, divided, and misunderstood, that no complete edition has ever been compiled. Dr. Ginsburg has, however, devoted himself to this truly Herculean task, and when his third volume is issued containing a complete translation of the Hebrew text, with critical and explanatory notes, he will have furnished the world with an invaluable and indispensable guide to the correct study of the Old Testament Scriptures.

The light thrown by the careful study of the Massoretic text on the Word of God may be judged of by the following instances, which we quote from *The Times*, which has given a review of Dr. Ginsburg's book filling more than five columns:—

"In Genesis vi. 3, the text as it stands in the Authorised Version is scarcely intelligible—'And the Lord said, my Spirit shall not always strive with man, for that he also is flesh;' the true Massoretic reading, however, 'for because of their erring he is flesh,' expands and explains the sense by exhibiting with greater clearness the dependence of death upon sin. Again, in Genesis xviii. 22, for 'but Abraham stood yet before the Lord,' the Massorah reads, 'but the Lord still stood before Abraham,' which is in accordance both with the following verse and with the opening of the chapter. Another significant change may be noted in 1 Kings i. 18, where Bathsheba remonstrates with David for allowing Adonijah to usurp the kingly power in the place of Solomon, to whom David had promised the succession. The Authorised Version runs, 'And now, behold, Adonijah reigneth; and now, my Lord the King, thou knowest it not;' the Massoretic version gives 'and thou, my Lord the King, knowest it not;' the meaning is the same, of course, but the force and directness of the remonstrance are greatly improved. Or, again, in the sublime discourse of Wisdom in Proverbs viii. a material and significant change may be noted in verse 16, where instead of 'By me princes rule and nobles, even all the judges of the earth,' the Massorah has it, 'By me princes rule and nobles, and all who judge righteously.'"

ALNWICK.—Mr. A. L. Wolfe continues to carry on his mission to the lost in this northern town. The meetings both indoor and in the open-air have been attended with great blessing. Striking evidences of this are seen in the changed lives of some who were almost considered hopeless, and in the many happy homes which, a few months ago, were dens of sin. Mr. Wolfe asks the prayers of the Lord's people for blessing on his labours.—JOHN WALLACE.

EVANGELISATION IN FRANCE AND SWITZERLAND.

SIR,—The marked change which has taken place in Geneva since the fall of M. Heridier, the author of the unjust measure of interdiction and expulsion against the Salvation Army, may be judged from the fact that our Geneva Corps held its anniversary meeting in the large Casino Hall, where the work commenced this time last year. The meetings now go forward unmolested, under the direction of English and Swiss officers, and are accompanied with great blessing. Our officer writes: "During the last fortnight we have seen the power of God manifested in a remarkable manner in the salvation of twelve people of different nationalities."

From the Canton de Vaud we have also good news. Five of our Vaudois converts had been summoned, tried, and fined considerable sums of money for having met to pray in spite of the decree. They appealed to the Cantonal Tribunal, claiming their constitutional rights. This high authority declared in their favour, quashed the unjust sentence, freed them of their fines, and decreed that the authorities must pay the costs. The *Journal de Genève*, commenting upon this event, said: "The poor decree has been shot in the wing, and must soon fall." So with the new year comes the dawn of restored liberty, and in Vaud also our comrades now meet without gendarme molestation.

Miss Blundell, the well-known editor of the *Rayon du Soleil* and *Ami de la Maison*, who has been on a visit in the Canton de Vaud, and was present throughout the two days' trial, thus concludes a long article:—"As to the little band of Salvationists, they retired into a neighbouring room, where they held their usual meeting, which was particularly blessed. It is worthy of note that in this neighbourhood the greater part of the converts are *men*—great big fellows, powerful-looking peasants, who from being openly worldly, and many of them brutal and hard drinkers, have become gentle as lambs, kind to their families, upright, honest, returning good for evil, and if they had wronged anyone formerly, they made restoration. The change in their lives burns the conscience of their old companions in sin, and consequently the opposition is very great: it can be justly called persecution."

The *Tribune de Genève*, in a late number, contains the following true story, under the heading "The blessings of religion": "F——, a soldier of the Armée du Salut, Rolle division, had, several years ago, set fire to a large rick of hay belonging to one of his neighbours, out of vengeance. No one had ever been able to discover the author of this cowardly action. Well, a few days ago, F—— having become a fervent convert of the Armée du Salut, presented himself before his former enemy, and declaring himself the author of the fire, restored the value of the burnt hay, adding that his position as member of the Armée du Salut did not permit him to leave this world with a crime upon his conscience."

In Neuchatel the authorities still pursue their unwise course of oppression, utterly setting at nought all the guarantees of the Anglo-Swiss treaty. They have just expelled another one of our female officers for attending several meetings while on a short visit. When summoned before the Prefect she refused to leave, declaring she had done nothing worthy of banishment. He asked her to go away quietly, so as to avoid any unpleasantness. She refused to leave, saying that the authorities ought not to do anything which they were ashamed to do publicly, and must bear all the consequences of their illegal and oppressive acts. Finding that she had not left, a gendarme came and took her by train to another town. The work is now going forward with great blessing in Neuchatel under two Swiss officers. One of them writes with a heart overflowing with joy, and tells of many professed conversions.

In Paris Miss Booth has commenced a series of meetings for the upper classes. On Sundays they are held upon the fashionable Boulevard des Capucines, at the very head quarters, we may say, of gay Godlessness and elegant infidelity, and at the hour of all the week when the Boulevard is the most densely crowded. At the first meeting the hall was filled: at the second it was crowded to excess. The audiences have been of the very class which Miss Booth had desired to reach, described by a well-known Parisian writer, who was present with several other literary men of note, as "a special public, and quite different from that which fills the Quai Valmy hall—a public reserved, cold, sceptical! *salle d'amateurs!* the most refractory *milieu* for mystical effusions!" But the Spirit of God spoke, and we have had the joy of seeing these audiences listen with the most profound and respectful attention for upwards of an hour at a time. Nearly the half of the audience remain for the prayer-meeting. Letters of sympathy and encouragement come in, showing that a wide door has been opened among the better classes, while the work goes forward at the same time among the poor in La Vilette.

A comrade writes from Nîmes: "We visited seven villages, and held eight meetings: we had a blessed time. My heart did ache in some of those villages; people followed us miles to hear of salvation. If we went in to visit some sick person the house would soon become filled, some of them crying and asking whether we could not stay longer. They said they had a sermon preached every three weeks. Poor creatures! they are hungering and thirsting for salvation."

From Valence we have just received accounts of some striking cases of conversion; there, also, the work has extended to a number of villages in the departments, where many souls have been saved, and *avant-postes* are now established.

It is with feelings of profound gratitude to God that we look back upon the year that ha now closed. In spite of the extreme difficulties which we have encountered in consequence of the numerous untrue statements circulated with reference to this work, hundreds of souls have been saved. Tens of thousands of tongues have pronounced the word *salvation*, and have been obliged to look upon it under a new light, as a matter of such vital, eternal importance as to necessitate its being *forced* upon their notice. During these twelve months, under the blessing of God, the number of our officers has doubled, the number of subscribers to our paper *En Avant!* has trebled, the number of our stations has increased fourfold. Nine young men and women—French, Swiss, and Italian converts of the work—have consecrated their whole lives and time to God, and are now labouring as officers in various stations. We look forward to this new year with hearts full of hope, and in confidence that it will be marked with unprecedented blessing.

127, *Quai Valmy, Paris.* A. S. Clibborn.

Mr. and Mrs. Henry Wiggan have concluded a Gospel Mission at Oldfen-lane, Coningsby, Lincolnshire. The week-night and Sundays' meetings were crowded, and much blessed of the Lord.

Bradninch, Devon.—Mr. Thicknesse continues to labour successfully among the people in their homes and in the Mission hall. On New Year's Day a bountiful tea was given to all the aged poor.

Mr. Charles Inglis has been holding services during the past few weeks in Kilburn, Devonshire, Somersetshire, and Wimbledon, where much blessing has been given. He is now holding nightly meetings during the present month in the East-end of London.

Rev. J. Mountain writes from Port Elizabeth, South Africa, on Dec. 5: "My health is improving, though very slowly, yet sufficiently to give me good hopes of being able to resume work in the beginning of February. We are staying at a Moravian Mission Station, where we have every comfort an invalid can desire, and where we have cheering Christian fellowship. We purpose staying till the end of January."

Relief of Persecuted Jews.

SINCE my last communication on this subject we have heard of the arrival at Cyprus of the gentleman whom the Committee have placed in charge of our poor Jews, and of the work to be done for and by them. His report of the land granted by Government for the Colony, is that we are in possession of an extensive tract of land on the hills near Paphos—that there are upon it numerous wild olive and carob trees, which, when grafted, will be very valuable. There is a fair proportion of land fit for corn, and much more very suitable for vineyards.

But this land, so valuable in itself, both for the quality and for the healthiness of the site, needs much labour in clearing and cultivation. The Colonists, who had gone through so many hardships, and had suffered much from illness, have now been many of them again disabled by illness. When the British authorities assigned the allotted land the season was already very far advanced. It was near the end of September before the second party—having performed Quarantine in another part of the island—joined their brethren who had arrived a fortnight before.

The British authorities kindly placed them in the only village near at hand, where a few little cottages were obtained for the women and children. This village, however, is at the foot of the hills, on the top of which the Colony land lies. The rainy season soon set in, and our people have endured much discomfort and consequent sickness. The doctor speaks of them as in "a very low state, needing food, and more clothing and comforts for the winter." These our agent is providing for them as fast as possible. As soon as cottages and other buildings can be put up on the site of the future village, we may hope for great improvement in health and strength.

The committee are most anxious to press forward the building work with all speed. The clearing of the land will be gradually done as the people are able to do it.

Need I say that we are but at the beginning of a very great task, but also of an undertaking which may bring innumerable blessings to these and other persecuted sons of Israel. We need help for present support, for building and clearing, for clothing and necessaries of many kinds. We have not asked for Christmas gifts while the needs of our poor at home have been the subject of benevolent effort. But now we venture again to lay before Christians the great needs of these persecuted Jews.

Let it not be supposed that the persecution are over. These are a few recent incidents. A Jewish child was sent on a message to the master (a Christian) of the school which he attended. The master was absent. Two of the schoolboys (Russians) said, "Let us shoot the little Jew." Taking down a gun, they actually shot the Jewish child dead, then and there. They carried the body out and buried it in the garden. The oldest of these boys was thirteen.

At another Russian town some drunken soldiers attacked the Jews with their weapons, killed the Chief Rabbi, and wounded many before they could be stopped. At Ekurinoslav, in the recent attack on the Jews, 701 Jewish families were pillaged, with loss of about £45,000. At another town less property was destroyed—eighty families were ruined; but the cruelties inflicted were greater.

From Roumania we hear of an officer beating to death a Jewish private in his regiment, because the poor fellow had stayed an hour too long in synagogue at the Solemn Service of the New Year—a most important fast. No proceedings were taken against this officer, or anything done at the date of the report. Jewish persecution is being continued. We ask for means to continue such relief as can be given.

E. A. Finn, Secretary.

41, *Parliament-street, S.W.*

Hyde Park Hall.—Lady Hope has been preaching here, and at the Metropolitan Music Hall. Mr. Cook writes: "We are seeing marked blessing in all our meetings."

In Memoriam—Lord Congleton.

"THE LORD GAVE."

A VESSEL unto honour for the clay
Upon the Potter's wheel had so been wrought,
That scarcely in the porcelain of to-day,
We recognise the same the Master sought,
In purchasing the yield
Of this world's field.

Yet so He moulded it with his own hand,
And so He filled it with his Spirit's grace,
That flinty rock, and earth, and desert sand
Furnished a vessel for his holy place.
A cup to bear and hold
His burnished gold.

And when affliction's flame its work had done,
Burned in the Master's name, and fixed the hues
And patterns, which the High and Holy One
Designed upon his workmanship to use.
To many a pilgrim tent
That cup was sent.

Ofttimes a thirsty one of Eastern land
Drank from that vessel living waters sweet;
Ofttimes the Master took it in his hand
To pour the stream upon his wanderers' feet.
Took it, as Gideon of old,
God's light to hold.

And many a weary warrior saw that light,
And glorified the Lord our God, in heaven,
And many a stalwart foe was put to flight,
Who elsewise from the field had ne'er been driven. Oft was the traveller's way
Cheered by its ray.

And often did its golden lettering
The message of the Lord of Hosts proclaim.
And from that cup the ointment poured forth,
The precious ointment of the Saviour's name.
Thus more than we could crave
Jehovah gave.

"AND THE LORD HATH TAKEN AWAY."

And He hath taken: e'en that cup He took
Off from the service-board, and laid aside,
And then the pitcher at the fountain broke;
But like the iron that floated on the tide,
That cup restored shall be,
O Lord, by Thee.

Yes, He hath taken. Publish it in Gath!
The mighty hath not fallen: nay, he rose;
For though the earthen vessel fell to earth,
The treasure from the vessel Jesus shows
Safe in his own right hand,
In yonder land.

Yes, He hath taken; yet not all, not all
Of that which once we called our lost one's own
We wander now through a funereal hall,
When only empty hatchments mock our groan,
But where to sight revealed,
Hung sword and shield.

The Lord hath taken; but not all He gave;
Of his free bounty only part reclaims;
Hath He not left the bravery of his brave,
And living features of those blessed names,
All photographed in light
To meet our sight?

Yes, He hath taken; but the ointment sweet
The broken alabaster left behind,
Fil'eth the house around the Saviour's feet,
And still its fragrance floateth on the wind,
And passeth not away
With that cold clay.

"BLESSED BE THE NAME OF THE LORD."

And blessed be thy name, O Lord, our God!
We bless Thee for thy giving and thy taking,
We bless Thee for thy staff and for thy rod,
We bless Thee for our sleeping and our waking,
And for each link so bright
'Twixt day and night.

We praise Thee for the cup and for the treasure,
Praise Thee for wine so pleasant to thy taste,
That thou unto Thyself didst lift the measure:
Let not our cold affections count it waste
That thus our loss should be
So gained by Thee.

And when that precious dust again shall waken,
Emerge in beauty from the forming mould;
In thine own image we shall see it shapen
For service in the Temple—all of gold;
Then each full cup shall be
All, all for Thee.

A. W.

CHRISTIAN COMMERCIALS.

ACCORDING to the general opinion of those who know, the work of the Commercial Travellers' Christian Association is making rapid progress. The eleventh annual meeting of the Association was held in the Pillar Hall, Cannon-street Hotel, London, E.C., on Thursday, December 27.

Mr. JOHN MACGREGOR (Rob Roy) presided at the devotional meeting at 4 p.m. The tone of the meeting was as earnest as the Chairman's address was practical. Members of the Association, we are told, had lively recollections of Mr. Macgregor's conduct of a like meeting some years ago, and were, therefore, quite prepared to be helped and encouraged in their spiritual life and daily associations by the soldier and traveller under whose calm exterior so much of pathos, humour, thrilling adventure, and "sanctified common sense" repose.

The Chairman thought that when speaking to a body of such intelligent people as those before him there was no requirement of eloquence, nor even of rounded periods. Commercial travellers, in their business, heard quickly and understood in a moment. He would, therefore, at once proceed to give them a few thoughts. Human life had ever been compared to a pilgrimage. It was so represented throughout the Old and New Testaments, and Bunyan's Pilgrim's Progress was the expression of a universal sentiment. This introduction easily made way for the speaker to allude to travellers through the world. We can do no more than just indicate the points which followed. Travellers must make a start—a good start. The City of Destruction Bunyan compared to the world; travellers must come out of the City of Destruction. The prodigal son had said, "I will arise;" travellers must say so, and do it too. Law, the "schoolmaster," was critically and clearly explained; unity, recruits, resistance, enjoyment, thanks, and praise, were all pourtrayed and illustrated by the speaker's personal observation of and participation in events in Europe, Asia, Africa, and America. The large company listened, and it is hoped profited by the teaching; and when the short address was followed by prayer and praise, all must have felt that it was good to be there.

A tea and conversazione followed, after which Mr. GEORGE WILLIAMS, President of the Association, took the chair at 6.30 p.m. Prayer was offered by Mr. J. Jackson, member of Committee.

The report, read by Mr. J. W. Thatcher, the secretary, stated that about £470 had been received towards the Special Fund of £1000 for placing more libraries in commercial rooms of hotels, and more Bibles in hotel bedrooms. The new members for the year numbered 117, or a full total of something like 2000. Bibles had been placed in various hotels about the country in parcels varying from 6 to 70. The Library Fund was certainly receiving more support than usual, both from hotel proprietors and commercial travellers. Ten new libraries had been sent out, valued at £20 each; four had been renewed, and one new library had been despatched since the close of the financial year. The libraries scattered throughout the kingdom now number 142. The Committee suggested that gentlemen desiring to help this work could, upon subscribing £10, nominate any hotel to receive a library. A truly Christ-like part of the work was that which relieved necessitous cases amongst commercial travellers, or those dependent on them. The success which had resulted to *On the Road*, the organ of the Association, far exceeded expectation.

Mr. WILLIAMS expressed himself as being deeply thankful to God for the growth of the tree that they planted eleven years ago, and as a proof of his great sympathy with the work which the Committee were doing he promised £100.

Mr. HENRY LEA, late President of the Association, and chief representative of Messrs. Huntley & Palmer, of Reading, spoke highly of the effect of the Association for good upon the tone of "the road" generally, and earnestly commended the idea of the Benefit Society for Commercial Travellers. Mr. Morgan, speaking of the Bible Fund, said it was a great thing for the Association to have been instrumental in placing between 9000 and 10,000 Bibles in as many commercial hotel bedrooms. Mr. Arnold Pye Smith followed, and offered the sum of £50 to the Association if any other person would give or collect a like amount. Mr. W. G. Reynolds, hon. treasurer of the Leeds Branch, spoke of the progress of the work in Leeds, and urged the necessity of forming branches in the six great centres of industry of this country.

Mr. Henry Holme, hon. secretary, and Mr. G. C. Davies, late Chairman of the Committee, spoke of the need of every member of the Association being an evangelist for Christ in the commercial rooms up and down the land. Mr. W. Verry, an old and well-tried member of Committee, followed, and handed up the sum of about £16, which he had collected on account of the Beneficent Fund.

The Chairman read out a list of subscriptions and donations received or promised, which amounted to more than £240. During the evening a choice selection of sacred music was rendered by a choir of ladies and gentlemen, who gave their services freely. Altogether, this meeting was one that will be remembered by all who were present for its brightness and earnestness.

Frenchmen in London.

ON the last evening of the year just closed we witnessed a somewhat novel, but deeply interesting, gathering of young Frenchmen in Exeter Hall. About sixty of our foreign brethren were gathered for social intercourse and prayer. Short addresses were given at the tea table by the young men to their fellows, and, adjourning to the Lower Hall, they listened with the deepest interest to the earnest words of Rev. J. M. H. Du Pontet de la Harpe, the Swiss Pastor; Rev. Descœndres; Messrs. Brauem (Secretary), F. Terrisse, and others. The last half hour of the old year was spent in reading Psalms xxiii. and xc., and in fervent prayer for the Lord's blessing in the untrodden future. The proceedings were in French throughout, and we much enjoyed listening to the hymns from *Songs and Solos*, sung as we have often heard them in the Paris meetings.

A Bible-class for French young men is held in Exeter Hall every Thursday at 7.30 p.m. The Secretary, Mr. Alfred Brauen, 114, Beaufort-street, Chelsea, S.W., gives a cordial invitation to all French-speaking young men.

N. R. H.

LEEDS RAILWAY MISSION.—Through your kindness on a former occasion we obtained many kind helpers for this Mission, and there has been much blessed fruit for the Master. There are still some hundreds of railway officials without monthly packets. We feel sure at this time Christians will kindly comply with our request by either helping us to extend the work or undertaking to send, at their own expense, a penny Gospel paper and a few tracts monthly, also a letter when convenient. Communications to be addressed to Mrs. Cambie, 32, York-road, Hove, Brighton, who will forward any number of names for correspondence, with full particulars.

Pioneering in South Africa.

DEAR SIR,—As many of the readers of The Christian are personally acquainted with Mr. George Angus, formerly of the Congo Inland Mission, we would ask them to unite with him and with us in praising God for permitting him to reach Rock Fountain in safety. He has come to us with the view of settling at Hope Vale, one of the two out-stations we are preparing to open, and rejoices in the prospect of spending his life in giving the Gospel to the heathen of South Africa.

In a few days we purpose to start together to build the first house at Hope Vale, which joins a large native location, or tract of country, set apart by Government for natives to live in. It is about ten miles north of Rock Fountain, and is in every way a most suitable site for missionary operations; the people for miles round had never had the Gospel preached to them until I first itinerated amongst them.

The site of the second out-station is an equally important centre for Mission work; it is quite as neglected as Hope Vale, and, like it, joins a large native location. It is about ten miles south of Rock Fountain. We have named it "Eluxolwein," which means "where peace is:" it is named as nearly as possible after the Mission we helped Major Malan to found amongst the Amagcalekas. About two months since I encamped in the waggon at Eluxolwein, while I built the first part of a stone house, from which there is a magnificent view of hill and forest country. We hope to erect a school-house and other buildings, and to place a native evangelist and schoolmaster there, as God gives us the means.

There are many signs of encouragement in connection with our work here at Rock Fountain. There has been a greater desire shown to listen to the Gospel than ever before, and a larger attendance at the day-school, where gratifying progress has been made. The parents of the scholars have at last shown a real interest in the improvement of their children, who seem much pleased to learn, and expressed regret when the holidays began during the ploughing time. We are in great need of a larger school-house.

When will the Christian Church awake to a true realisation of her growing responsibility to the heathen world, and more especially to the heathen of our Colonies? Year by year they are in rapidly increasing numbers acquiring the vices of the white man. Hundreds of unprincipled people are drawing them by example and by temptation wilfully placed in their way into the vices which so stain our civilisation, while a missionary here and there is striving alone to lead them to God and virtue. I cannot but feel that it is not according to the mind and will of Christ that the prayer, effort, thought, and money, of those who love Him should be to so large an extent given to home work, while the heathen world is by so many, comparatively speaking, forgotten. Are we each honestly doing all we can, not to spread the Gospel in our own land alone, but to give it to the whole world? Elbert S. Clarke.

Rock Fountain Mission, Ixopo, Natal, Nov. 17.

THE MILDMAY MEDICAL MISSION Report gives a pleasing account of its last year's work among the poor. The skill of the medical gentlemen, he careful attention of the nurses, and the preaching of the Gospel, have resulted in many cases of recovery from severe illness and healing of souls.

DEAF AND DUMB.—Those who feel specially interested in these afflicted brethren and sisters will be glad to know that Mr. James Paul, Kilmarnock, Argylshire, is endeavouring to alleviate their lot, through the medium of a magazine devoted to their social and religious elevation. He would be glad to hear from any who can co-operate.

Mr. George Muller in India.

IN the midst of much determined opposition to the Gospel, and many peculiar trials attendant on a work like ours, it was a great relief to leave it all for a few days to listen to the very helpful addresses of dear Mr. Müller delivered at Bangalore. It was our privilege to be present at all his meetings, and also to meet him several times in Bangalore. The teaching of such a matured saint would be valued anywhere: how much more in a country like this, where such privileges are rare! What good was done in the great cantonment of Bangalore eternity alone will reveal. Missionaries and believers of all denominations listened to him with eager delight.

We had the joy of taking him and Mrs. Müller back to Colar with us. Our friends can easily imagine what pleasure it gave us to have them with us. We were sorry Mr. Müller could only stay a short time, but we listened to the three addresses he gave here with much profit. He strengthened our hands in the Lord, and his wise counsel was very valuable. I think we had the privilege of taking him over the first native town he had seen in India. Our orphans were drawn up in rank to welcome him, and again when he left. As the carriage moved off they started a farewell hymn, and so the happy visit terminated. Mr. Müller showed his entire sympathy with our work in a way we little expected. Although he has been in India but a short time, he is well known, venerated, and universally loved.

Mr. Müller gave one address to educated natives in Bangalore. He was giving an account of his gigantic work in Bristol, and how the Lord had graciously supplied all the means necessary. One young native gentleman rose and said: "Reverend sir, may I ask a question?" Mr. Müller told him it was not a time for discussion; but being assured that he did not want to argue (as is their custom), he was allowed to put the question. "Sir," he said, "I want to know how the money comes. Does God send it directly down from heaven?" This gives an idea how strange Mr. Müller's story seems to the heathen natives of India, even to the most educated of them.

We would earnestly ask the prayers of our dear Christian friends for our difficult work among these heathen people.—Yours faithfully,

W. Alfd. Redwood.

Colar, Mysore Territory, India, Dec. 11.

P.S.—I would take this opportunity of thanking, most sincerely, some anonymous friend who sends me The Christian.

WORKING LADS IN EAST LONDON.—Mr. Henry Hill, jun., has sent out the seventh annual report of the Working Lads' East End and City Institutes, and it is a most encouraging record, not only for the statements made as to what has been achieved among this important class, but for the plans proposed in extension of the work. It is carried on, as Mr. Hill remarks, at the very minimum of cost; those who help may therefore be sure that any money they may subscribe to it will be spent to the utmost possible advantage. Mr. Hill's address is, 38, Bow-lane, E.C.

NEW TEMPERANCE CLUB.—A Provisional Committee of some twenty gentlemen, including several names well known in Temperance circles, has been formed to promote a new club for gentlemen, to be called the "Metropolitan." Premises have been secured in the immediate vicinity of Ludgate Circus, and the exclusion of intoxicating drinks will be a ruling principle. A change in the proprietorship of the City Club, which has hitherto been conducted on Temperance principles, has led to the introduction of alcoholic beverages in that club, the result being that a considerable number of Temperance men feel called upon to attempt to prove the practicability of maintaining such an establishment on strictly Temperance principles for the accommodation of young men and others employed in London, and for country visitors, at a nominal rate of subscription. The hon. secretary of the movement is Mr. John Kempster, of 3, Boltcourt, Fleet-street, E.C., from whom preliminary information may be obtained.

Medical Students in Chicago.

DEAR "CHRISTIAN,"—I am always interested in your weekly messages from "the old country," and you may be glad to have a word from this side—a word bearing upon one particular line of work—that among medical students. In Chicago there are seven medical colleges, with an aggregate of fourteen hundred students. In these colleges there are to be found young men who are "out and out" for Christ, while many others have not had sufficient spiritual food of the right kind to make them strong.

The Young Men's Christian Association conceived the idea of doing a special work among these students, and organised a committee, the chairman of which is a respected physician, a graduate of one of the colleges, with a student from each of the colleges to complete the organisation. At the commencement of the college year a neat card of "greeting" was printed and put into the hands of each student; later on a reception was tendered them in Farwell Hall by the Association—about seven hundred being present. Brief addresses were given bearing upon the work of the Association, &c.

The latest, after the organisation of weekly prayer-meetings in two of the colleges—meetings conducted and supported by the students—was a "Medical Students' Missionary Conference," on Sunday afternoon and evening, Dec. 9. The afternoon session was opened with a devotional service by Mr. I. E. Brown, State Secretary of the Illinois Y.M.C.A. Following him, Rev. Dr. Henry M. Scudder gave an address on the work of a medical missionary. Dr. Scudder was thirty years in India. His father was a missionary; six brothers were missionaries, and he now has two sons missionaries. He declared, "I would be in India to-day if it were God's will;" but his health has failed; still, he is pastor of one of Chicago's largest churches.

After the afternoon session had adjourned the ladies repaired to the ladies' parlour, where they interrogated Mrs. Gray, who was a missionary for ten years in Persia, while the gentlemen pointed questions at Rev. H. M. Scudder, jun., who is just now here visiting from India.

The evening session was addressed by Rev. H. H. Jessup, D.D., of Beirut, Syria, where he has been for thirty years—much delighted with his work and the future prospects for the cause of the Lord. He showed in his address bright promises and prospects for a Medical Missionary, and urged the young men to take up the cross. One hundred students and Christian workers attended a consecration service in the parlours, at the close of the evening service. Many held up their hands when the leader said, "All who are willing to have the Lord show them their duty, and make them willing to follow the duty, raise their hands." Then followed a season of earnest prayer. Christians are praying for God's blessing upon this meeting. Six hundred students attended the afternoon session, while between seven and eight hundred were present at the evening session.

Let Christians put up a cry everywhere for God's blessing upon this work among the medical students. Some three or four students are only waiting to finish their course in order to enter the field. G. T. H.

Y.M.C.A. Rooms, Chicago, Ill., Dec 13.

LONDON BIBLE WOMEN.—Earl Cairns has written a brief but sympathetic preface to a volume just published by Messrs. J. Clarke & Co., from the pen of Mr. Holden Pike, under the title of "Darkest for the Perishing: the Power of the Bible in London." To those who feel the importance of looking at all sides of the question that now engages the attention of the statesman and the philanthropist, this record of what a few noble Christian men and women have been enabled to achieve in God's service amongst the thousands or even of hundreds of thousands of men, women, and children who have been produced in, or gravitated into, this great metropolis, and who constitute perhaps the most difficult element in the question, will be read with the deepest interest.—*Christian World.*

CONTINENTAL AND FOREIGN NOTES.

SICILY.

WE recently published an article on evangelization in Sicily. Later news from Signor Varnier is deeply interesting, and confirms the hope that the work is of a permanent character.

NEW YORK.

Rev. Jacob Freshman is labouring earnestly and successfully among the 80,000 Jews of this city. He has two Sunday-schools in the midst of a large Jewish population, and preaches the Gospel in the Cooper Union. A committee of advice assists him in furthering the work of the Lord among the sons of Abraham.

SWITZERLAND.

Alarmed by the inroads of immorality, many Christians are going out into the highways and compelling the "unfortunates" to come in to the feast prepared for them by the Heavenly Father. A remarkable impulse, too, has been given of late years to Sunday-school work.

A correspondent writes from Geneva to *The Times*: "On Christmas Day a Protestant service was inaugurated in the village of Lancy, a Catholic parish half an hour distant from Geneva. The official church of the place went over, ten years ago, to the Old Catholic fraction, and it is the parish council of that body that offered it to the Protestants. The few disciples of Father Hyacinthe, the founder of the Old Catholic or National Catholic movement, who have not ceased to take an interest in religious matters, will very likely attend the Protestant service rather than their own, and in the course of time the Old Catholic service will be suppressed, to the great satisfaction of the congregation. To reform Catholicism is an impossibility, and our Reformed Catholics will be most happy as soon as they no longer have the care of making their new Church cut a figure. This is the first step towards the fusion of the Anti-Infallibilist Catholics with the Protestants."

GENEVA.

A three days' conference was recently held for the promotion of holiness among Christians of all denominations, and to promote the evangelisation of unreached masses of the population. The afternoon meetings were crowded by Christians anxious for growth in grace, and in the evenings 1500 people, belonging to a class who never enter a place of worship, pressed into the hall of the Reformation.

An encouraging Temperance meeting was held two days after, in which interesting testimonies were heard; among others, from a proprietor of vines, who employs none but Temperance men in his vineyard, and from a happy Christian man, once drawn out of the very depths of dipsomania by the power of God. There are in Switzerland above 3000 abstainers, among whom are 1000 reformed inebriates. Intense resistance is still made by all classes of persons, but the cause is steadily making headway.

WEST AUSTRALIA.

The Rev. D. Shearer, of Perth, W. Australia, begs to acknowledge, with thanks, the receipt of tracts, papers, and periodicals, also various copies of THE CHRISTIAN, kindly sent regularly by friends. There is great need for much of this kind of literature in West Australia, and Mr. Shearer will be always glad to distribute any kindly sent him. Will friends of the Gospel pray much for its success in this colony?

COPENHAGEN.

Three years ago an Englishman, Mr. Wright, commenced to gather the children together in some of the most thickly populated districts. He taught them to sing and so made his way into the homes of the people. This work is now known as the "Court-yard Mission." The workers and members parade the streets, hold meetings, and gather into rooms a spiritually destitute though attentive people, to hear the Word of God.

SPA, BELGIUM.

A Christmas festival for children was held in the chapel built at Spa by the late Miss Beamish's exertions. Mons. Nicolet is pastor. Never, since the day of the opening of our chapel, writes M. Nicolet, had it been so crowded. There were nearly 300 persons of all classes and all ages. I think that in the audience there were at least 200 Roman Catholics. I naturally took advantage of this good opportunity to speak of the great gift which God in his mercy bestowed on mankind by sending Jesus Christ into the world. I am persuaded that this festival will under God's blessing determine many persons to come and hear the preaching of true Christianity, and that they will decide to send their children to our Sunday-school. Already the children of a large family have been promised to us at the beginning of the year.

Mildmay Mission to the Jews.

ON Sunday evening, December 30, Mr. Wilkinson baptized at the Conference Hall two Jews and one Jewess, on their clear confession of their faith in the Lord Jesus Christ. Many Jews and Jewesses were present. On Thursday, January 3, in the German schoolroom, Leman-street, Whitechapel, the annual tea and meeting of the night-school was held, when over 200 Jewish children gathered round the tea-tables. Prizes and presents were largely distributed. It was indeed a happy gathering, and full of promise.

On the following evening, in the same place, another wonderfully interesting meeting was held. About 200 Jewesses had tea, and listened most attentively to Gospel hymns and addresses for about two hours and a half. Mr. Wilkinson presided. Short Gospel addresses were given in German and in English by Dr. Dixon, Dr. Marshall, Mr. Field, Mr. Noble, Mr. Hutchinson, Mr. Adler, Mr. Hulbmillion, and Mr. Baron. On a call for a show of hands on the part of those who dare entrust to Jesus the soul's interests to all eternity, thirty hands were boldly uplifted. It was indeed a time for praising God.

REV. C. WORBOYS, late of Finsbury, writes to a contemporary announcing his arrival in New Zealand on Nov. 8. He says: "My first impressions are decidedly favourable. The climate is excellent, magnificent scenery, a wild profusion of lovely flowers of every kind, with an abundance of fruit and food. There is an air of prosperity about the place: have not encountered a beggar yet. I do not say there is no poverty, but I have not met with it. There is plenty of work, with liberal wages and short hours, eight being a day's work; but I understand they do work while they are at it. Agriculturalists and mechanics, especially carpenters and smiths, would do well to come out. Those who can only hold the pen, serve behind the counter, or engage in fancy trades, had better remain at home, unless they are disposed to adapt themselves to altered circumstances, and by labour contribute to the wealth and well-being of the community."

WORKING MEN'S LORD'S DAY REST ASSOCIATION.—This Association has issued a New Year's address reviewing the present position of the Sunday question. The most important event, says the address, relating to Sunday observance during the past year has been the unexampled opposition given to Sunday opening of museums by trades unions, working men's clubs, Oddfellows, Foresters, and similar working-class societies. A resolution to open the national collections on weekday evenings will be proposed in Parliament next session, and the association will support this resolution in every way. Satisfaction is expressed that the London Road Car Company has during the year discontinued Sunday traffic. The British Cab Company also abstained from Sunday work. The committee report that the parcel post is not worked on Sundays. Reference is made to the total Sunday closing of public-houses in Scotland and Wales (except to travellers), and in Ireland except in five principal towns. The address concludes with a notice of the dangers threatening the Sunday as a day of rest by the action of the various Sunday opening societies, and with appeals for co-operation in the efforts made to grapple vigorously with these organisations.

Midnight Meetings.

THE Committee of the Midnight Meeting movement arranged a series of Rescue Meetings in all the leading parts of the Metropolis on the last nights of 1883 and the first of the New Year. The arrangements were made by Mr. J. H. L. Christien, aided by a goodly staff of willing workers, whose zeal has been again conspicuous in seeking out, as far as possible, all the poor outcast women, in order to bring them under the sound of the Gospel.

It has been sought—on this occasion especially—to make the area of operations as extensive as possible. Islington and Highbury in the north, Kennington in the south, Bayswater in the west, Mile End and Bow in the east, formed the limits of the Mission. In each of these districts there was an extensive distribution of a specially-prepared letter tract, written by a lady greatly interested in this benevolent work. In addition a letter-tract was widely circulated, addressed to immoral men, on the sin of unchastity. The Mission work was not confined to the streets, but notably the common lodging-houses in the Mint, Southwark, Westminster, Thrawl-street, Spitalfields, and St. Giles', were visited, and hundreds were gathered out from these localities, to attend the meetings held.

At more than one of the meetings the increased number of girls of tender years—many of them probably not more than 14 years of age—was most painfully present, and to this class, particularly as being more hopeful and reclaimable, especial attention was directed.

The scenes witnessed on these occasions, at both the midnight and morning meetings, were of such a character as to command the sympathy of every Christian man and woman. Here were present, in large numbers, listening patiently and gladly to the proclamation of the grace of God through our Lord Jesus Christ, many young girls and mere children, living in a state of vice and degradation too painful to be described, and bearing in their faces the marks of ill-usage and suffering, which a life of sin almost invariably entails. It would have rejoiced the hearts of the lovers of Christian pity and forgiveness to have witnessed the eager and willing demeanour which characterised many of these poor sin-stricken and suffering creatures. Already some very encouraging instances of reclamation have been met with.

A WORD FOR MOTHERS.—If there is any one person in the wide world I have a great respect and admiration for, it is a mother who has trained a large family for God and for eternity. I have now in my mind a mother in America who has twelve boys, and nearly everyone of them is preaching the Gospel. It may be that during the long years she was training them she felt as if she was not accomplishing much for Christ. Probably few on that Continent have done so much for the cause of Christ as that mother.—*D. L. Moody.*

GOLDEN LANE MISSION.—The annual meeting of the members of the Golden-lane and Hoxton Mission Church, was held on Monday week at the Costers' Hall. Out of a roll of 261 members some 160 sat down to a bountiful tea which Mr. W. J. Orsman, the voluntary evangelist and superintendent of the Mission, with other friends, had provided; and after tea a pleasant evening was spent, the congregation then dispersing to meet again in larger numbers later on for the midnight service. One pleasing incident in the evening was the presentation by Mr. Orsman of a number of books of a superior class to the teachers and workers associated with him in the Mission.—*Christian World.*

PUBLICANS AND CHURCH MEMBERSHIP.—The minister of the Established Church at Portobello is at issue with his session and congregation with reference to the admission of publicans to the communion. He insists that the presence of those engaged in the sale of liquor in a Christian congregation has a demoralising effect; but, somewhat inconsistently, he will permit publicans at present members to remain in the church. That he has got himself into hot water goes without saying. The publican element threaten to withdraw from the congregation unless a full apology is forthcoming, and altogether the conscience-stricken Scotch minister is in a pretty fix.—*Pall Mall Gazette.*

The Public Schools' Scripture Union.

DEAR SIR,—Allow me to bring this Union under the notice of those of your readers who have sons or nephews at any of the large Public Schools. It has already been the means of much good; at several of the Public Schools there are a few members, and at two or three, as at Westminster School and Christ's Hospital, a goodly number. The branch at Westminster School numbers 50 or 60 members, and, I believe, some of them meet at a Bible-class weekly.

The Hon. W. J. Scott, of Trinity College, Cambridge, and Mr. S. Martyn Bardsley, of Christ Church, Oxford, have now joined me in the secretaryship of the Union, and by their influence and that of several other friends at the two Universities who aided in our seaside work last summer, I trust we shall, during this year largely extend the Union.

We feel it to be very important that members of the Union in the same school should be known to one another, and with this view we propose to form a central register of all the members. Mr. G. A. King (of Winchester and Corpus Christi College, Oxford), a member of the committee of the Children's Special Service Mission, is undertaking this part of the work, and he hopes to write occasionally to some of the members, and to put those whom he finds in the same school in communication with one another.

It would surely be of immense advantage for the sons of Christian parents, and for all boys who have been under Christian teaching, who are at the same school, to have some bond of union by which they could be brought together and be led mutually to help one another in the battle against evil, which must be fought at every large school. The Public Schools' Scripture Union seems to offer exactly the bond that is needed. To a little boy just going to the school an introduction to a band of earnest lads older than himself would be invaluable.

No doubt there are a very large number of Christian friends who know of *some* public school-boy whom they might influence to join this Union. All who are earnest enough to read the daily portion (the same portion as that read by the Scripture Union for children and young people) are invited. No time could be more favourable than the present, when we are at the beginning of a new year, and when boys are at home for their holidays.

I may add that we have also a "School-boys' Scripture Union" for boys above twelve in private boarding or day schools.

Yours very faithfully,

18, *Paternoster-row, E.C.* T. B. Bishop.

UNION HALL MISSION.—On Christmas morning a good company of the Lord's people came together at Union Hall, for praise, prayer, and addresses. A tea-meeting was held on Bank Holiday, and a goodly number were present, after which we had a large open-air meeting. Gospel addresses were given in the hall by Christian friends from different parts of London. The Watch-night service was well attended. The readers of The Christian will rejoice to know that we are being permitted to witness blessing to souls in the different localities of the halls, and that on the whole the work is in a prosperous condition.

18, *Greenhill Park Villas, Harlesden, N.W.* Robert Bilke.

MR. T. E. MURPHY.—It has been arranged by the Committee of the Irish Temperance League that Mr. Murphy will address meetings at the following places:—Stirling, Scotland, January 11 to 18; Monaghan, 22 to 24; Carrickfergus, 29 to 31. Since Dec. 1 he has addressed meetings at Larne, Belfast, Portaferry, Kirkcubbin, Cork, Bandon, Waterford, Moneygall, Shimane, Newtownards, Coalisland, Newmills, Kilrea, Killyleagh, and Downpatrick. On Friday evening last Mr. Murphy presided at a Temperance demonstration in the Ulster Hall, Belfast, which was densely crowded, the proceedings being most enthusiastic throughout. Mr. Murphy expressed the great pleasure he had had in labouring in Ireland, and the love he felt towards those who had aided him in his work. The Secretary stated that not less than 100,000 persons had signed the pledge in that country through Mr. Murphy's labours.

Letters to the Editor.

A BITTER CRY.

Sir,—May I be allowed to call the attention of your readers to a bitter cry which has reached me this Christmas? It comes from the class of small shopkeepers, laundresses, and dressmakers, who cannot get payment of money justly due to them. I have heard of two small shops lately closed whose owners were made bankrupt from this very reason. One poor dressmaker worked hard to get a dress finished for "a lady," but the latter left town and "quite forgot" to pay her, leaving the poor woman in the greatest poverty and distress. Will ladies and housekeepers generally bethink themselves if they cannot make two little rules which would be for their own true happiness and benefit as well as for those they serve: (1) Never to order anything which they cannot pay for; (2) to pay for everything *at once* if practicable, and, if not, *weekly*. V. M. S.

KEEP CLOSE TO SCRIPTURE.

Dear Sir,—A recent issue of The Christian contains a report of some lectures, in which the speaker is stated to have made two or three assertions now often heard and soon adopted; and, therefore, in offering a few remarks, I quote neither place nor name, as if the teaching was special to them.

One statement is: "The martyred dead, and all departed saints, will have part in the first resurrection. But the rest of the dead—who are they? The lost ones, the wicked dead."

Now, if we turn to our Bibles, we shall read, Rev. xx. 12, as follows: "And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is of Life." "And (*v.* 15), if any was not found written in the Book of Life he was cast into the lake of fire."

Hence it appears that while some "are accounted worthy to attain to that age and the resurrection from the dead," there is yet a Book of Life of others also.

Another statement is that the word translated "judgment-seat" in 2 Cor. v. 10 should be rendered "tribunal." Now whether the Greek word be translated judgment-seat or tribunal strikes me as of little moment in itself. But it becomes of moment if the hearer is to understand that the ideas in the words judgment-seat are diminished, or the force is lessened. The same word is used when Paul says, "I stand at Cæsar's judgment-seat," and also for the judgment-seat on which Pilate sat when he tried Christ. Therefore nothing can be stronger, more august, more serious. The danger is, lest, after letting in a meaning of less weight, we go on to harmonise it by some variation, and so finally the keen cutting edge of the real truth is rounded off.

I think I see such effect in the further statement that "all accounts will be settled, cleared, and gone for ever," and "we shall leave the tribunal clear." Let us not deceive ourselves. The verse does not say, "we shall leave the tribunal clear." The words are, "that each one may receive the things done in the body, according to that he hath done, whether it be good or bad." And if we find it difficult to fit such a truth into our scheme of theology, let us receive the truth, and await God's time for harmonising all his revelation.

And once again: "What if we have to judge our own kin, if unsaved? Think of that, fathers! You will have to acquiesce in the 'Depart, ye cursed.'" Of course, supposing the first word "if" covers all that is said, the application is based on a supposition. But surely there is solid truth enough in the Scriptures for us to exert any amount of earnest entreaty without sowing imaginary ideas, and then applying them. The Word of God says: "I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away." If we ourselves should realise such a scene vividly, and then speak accordingly, the truth will tell better and more powerfully on ourselves and others through its own intrinsic solemnity, than when it is encumbered with the superadded suggestion that we may have to decide upon the eternal destiny of anyone.

Let us at the commencement of this year resolve to keep closer, and yet closer, to the Scriptures, ever inquiring, "What does the Spirit of God teach?" So shall the light of truth flash more powerfully in us and from us.

Wimbledon Common. J. Van Sommer.

"SCIENTIFIC" MIRAGES.

Sir,—In *The Times* of Dec. 24 I observe a notice of the lecture by Dr. Fowler, at the London Institution, on Whales and their Origin. He states that "the evidence is absolutely conclusive that they were not originally aquatic, but sprung from land mammals of the placental division." Such authority, of course, has its weight, though it would have been more satisfactory had the said evidence been furnished, that it might have been liable to cross-examination. The statement is at variance with that of Moses, who is otherwise well informed.

The Professor is somewhat at a loss as to "the particular group of mammals whence the whole family of Cetacea arose. One of the methods by which a land mammal might have been changed into an aquatic one is clearly shown in the still surviving stages among the carnivora." He then, after disallowing the opinions on this subject of other naturalists, "considers it far more reasonable to regard whales as derived from animals with large tails, such as the beaver, or American otter." The argument seems strange to one unaccustomed to this species of reasoning! It rather carries us back to our early days, when papa's walking-stick was transformed into a goodly horse, on which we rode with great complacency and confidence. To make no difficulty about diversity of size between beaver and whale, what of the transmutation of bony teeth into elastic whalebone—the bark-eater into a fish-eating animal? It does seem rather strange that this industrious and intelligent architect should leave his home occupations, and his fresh water, to go and live in the briny ocean, where all his intelligence and industry would find no scope, and where his sole employment would be to swim about and swallow fish! Were one of our race, even the Professor, thus to conduct himself, we should scarcely admire his wisdom, even though his tail were to extend to the cetacean dimensions.

I have observed two little words growing into much favour of late among our literati—"may," and "might"—introduced in this way: An explorer in the dark, with uncertain footing, wishes to account for something he fancies he can just discern. At first he says to himself, "it *may* be, or it *might* be so-and so," according as his fancy suggests. Presently he advances a step; his may becomes "it is possible"—in another stage it becomes "it is probable"—then, "it cannot be anything else"—finally, "it is certain." Thus are our facile minds led on from nothing more substantial than a mere conjecture, through a mirage of conjecture, into the conviction that gossamer thread is a railway train; or a blade of straw a pyramid solid as the rock itself.

Buckle, who seems not to have read Euclid, in his History thus sketches what seemed to him the proper mode of ratiocination: "You have an idea. Launch out boldly with it into the air. As you float along, look down, and if you perceive anything that will give support to your idea, drop upon it a scaffolding pole. Soar away onwards till another such thing is discerned. Another pole. And so on, till your idea is supported to your satisfaction." A convenient process, by which everything in opposition to the opinion is overlooked, unnoticed: a process by which eyes are not opened, but blinded.

Another *savant* may perhaps prefer the contractile to the expansive theory, and tell us that a whale, having wandered with its mate up one of the American rivers, had settled itself there, and perceiving that there were plenty of trees, but no beavers to eat them, had considerately changed both its habits and its bulk, and become the parent of all the beavers in that part of the earth, and elsewhere.

Whether the learned Professor is in a mirage, or whether, mindful of the season, he was pleasantly preparing his audience for the transformations of the pantomimes, is unknown to Senex.

THE SOUTH LONDON TABERNACLE, erected in the Peckham-road, under the auspices of the London Baptist Association, was opened on New Year's Day by a dedicatory service, when the sermon was preached by Rev. J. P Chown. The building is the outcome of a movement begun three years ago to meet the spiritual needs of the rapidly-growing population of Camberwell and Peckham. A small congregation was gathered together, first in an old chapel, and subsequently in the hall of the Institute for the Blind. The structure, in its present state, provides accommodation for 750 persons; the addition of galleries will, in due time, make the accommodation equal to 1200. The cost of the present building is £5000, towards which £3000 has been contributed.

Notices of Books, &c.

THE GOSPEL TRUMPET. *Drummond's Tract Depôt.* Attractive alike in style and contents, this volume will be the delight of many a home.

WAYSIDE SPRINGS FROM THE FOUNTAIN OF LIFE. By THEO. L CUYLER, D.D. *Hodder & Stoughton.* Truly invigorating are these springs. We cordially advise all pilgrims to tarry awhile and drink.

A MESSAGE TO GIRLS, by R. A. Y. (*Partridge & Co.*), exhorts young women to a noble Christian life, and shows how that life may be obtained and lived.

MEMORIALS OF FRANKLIN HOWORTH. *Hodder & Stoughton.* This book is aptly entitled the Triumph of Christ. It is the record of a saintly life of no ordinary type.

THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL FOR 1884 (1s., 337, *Strand, W.C.*), contains many well-written articles on various phases of the Temperance question, as well as statistics of progress.

MR. C. R. HURDITCH has issued his "Message for 1884" (4s. per 100). The "London Sheet Almanack" and the "London Pocket Almanack" will be found useful for reference. *J. F. Shaw & Co.*

THE EDUCATIONAL ALMANACK FOR 1884. 6d. 19, *Warwick-street, London, S.W.* This is a useful manual for teachers. Much useful information connected with the scholastic profession finds a place in its pages.

SHORT ANECDOTES ON TEMPERANCE. By A. ARTHUR READE. *National Temperance Depôt.* Temperance lecturers will hail this little book with delight. Short, pithy, and telling, these stories will prove a perfect *vade mecum*.

LIFE IN A LOOK. By Dean BALDWIN. *Hodder & Stoughton.* In these days of vague and slipshod theology it is refreshing to meet with such a little book as this. It has the true Gospel ring throughout.

THE "CHRISTIAN WORLD" YEAR BOOK FOR 1884. 1s. 6d. *J. Clarke & Co., Fleet-street, E.C.* This handbook furnishes a full alphabetical list of ministers of all the nonconforming churches of Great Britain and Ireland, with much cognate information. A calendar for engagements, &c. is added.

THE "ALDERLEY SERIES" OF TRACTS, by Rev. A. R. M. FINLAYSON (*Drummond's Tract Depôt, Stirling*), are beautifully illustrated. The narrative Gospel stories are well told, and likely to be read with both interest and profit. (6d. per packet of 50.)

GRACE AND TRUTH, FOR OLD AND YOUNG. *Horner & Son, Paternoster-square.* 1d. Another new monthly magazine. The first number contains Gospel articles with illustrations, and pages for believers, by Mr. J. Denham Smith, Mr. F. Shuldham Henry, Mr. George F. French, and others. Without recognising any special niche it can fill, we trust it may become a useful monthly visitor in the home circle.

THE PARABLES OF JESUS. By SIEGFRIED GOEBEL. *T. & T. Clark, Edinburgh.* Messrs. Clark have, by the publication of their "Foreign Theological Library," greatly contributed to the advancement of biblical learning. Thirty or forty years ago Germany was, to most evangelical Christians in this country, what Nazareth was to the Jews in the time of the Apostles. The Messrs. Clark have done much to change this. They have given us many "good things" from Germany; they have shown that, while some German writers have been destructive of the Truth, many others have been its ablest defenders and builders-up. The present work is one of the latest of their series, and, though less original and striking than some others, it is certainly not the least valuable. It is a model of cautious and careful exposition. If we compare it with such writers as Trench, Alford, Stier, and Olshausen, we find that it differs from them mainly in its thorough examination of the words and phrases employed by our Lord, while they have spent their strength chiefly in developing and illustrating the ideas which they suppose to have been contained in the parables. Some of these ideas Herr Goebel rejects as the product of "caprice," handed down from the Fathers. Imagination has no place in the exposition. His supreme and controlling conception of his work is to find out and set forth exactly what Jesus hath spoken. Whoever sympathises with him in the desire to know this, will derive valuable aid from his book. It may be well to observe that the author assumes the possession of some knowledge of the Greek of the New Testament on the part of his readers.

DEVOTIONAL MANUALS. *Woolmer.* Those of us who have known and loved dear old Thomas à Kempis for years will recognise much similarity in this production of his Protestant brother in Christ.

LETTERS FROM SOUTH AFRICA, A CHILD OF THE DAY, AND MOONIATTA (*Messrs. J. & R. Parlane, Paisley*, 1d. each), relate to Gospel triumphs in the Mission field, in connection with the Free Church of Scotland.

ZIONWARD. By Rev. G. EVERARD. *Drummond's Tract Depôt.* The books of this deservedly popular author are too well known to need commendation. These plain, practical addresses to believers ought to prove a "help on the way" in the experience of many.

FRAGMENTS GATHERED. By S. ASHBY. (*S. W. Partridge & Co.*) A small volume calculated to instruct, comfort, and encourage. The fragments are gathered from the Word of God, explained in simple language, and intended to assist those who have but little time to search the Scriptures for themselves.

EVENING CALM is a pamphlet by Mr. J. M. WEYLLAND (*Partridge*, 5s. per 100), containing extracts from the letters of retired city missionaries and giving account of the money paid to pensioners of the Mission—men who have laboured long and well deserve the rest from toil this pamphlet speaks of.

CHRIST THE FIRST AND THE LAST. By the late T. HARFORD BATTERSBY, M.A. *Hodder & Stoughton.* These sermons, selected from those preached during the last ten years of his ministry, form a fitting memorial of the beloved and lamented author, whose name and influence will long be held in loving memory by multitudes of Christians in all parts of the land. They are rich in unction, and refresh the soul of the reader by their full and gracious expositions of Gospel truth. Our readers will not be disappointed if they obtain a copy with the view of deriving from it special spiritual profit and blessing. The sermons are worthy of a place in every Christian home.

THE SALVATION ARMY IN SWITZERLAND. By JOSEPHINE E. BUTLER. 4s. 6d. *Dyer Bros.* THE SALVATION WAR, 1883. 8, *Paternoster-square.* Those who observe and follow the movements of the Salvation Army will find in these volumes much welcome information with respect to its present position and progress. Mrs. Butler's full, graphic, and deeply engrossing narrative of recent Army experiences in the Swiss Republic is of course written from the point of view of an ardent sympathiser; nevertheless, many who do not feel able to endorse all the Army tactics and teachings, will read it with undoubted practical interest. It ably records an important chapter in the modern history of the struggle for religious freedom. "The Salvation War" is the official yearly bulletin of the evangelistic operations of the Army, and also furnishes the annual financial statement. Emanating from headquarters, the report has perhaps more of the *couleur de rose* about it than if it were written by an unbiassed independent observer.

SOME JANUARY MAGAZINES.

MESSRS. CASSELL & CO.'s budget of monthlies is a pretty complete library in itself. Taking first those that are of a strictly religious stamp, we have Part 46 of Bishop Ellicott's *New Testament Commentary* (7d.), which brings us up to Peter's First Epistle. The exposition of James v. 13—15 will probably not meet the views of modern believers in "faith healing," but as a whole the copious notes in this Commentary seem to us to be marked by wisdom as well as extensive critical knowledge. Archdeacon Farrar's illustrated *Life and Work of St. Paul* (7d.) draws near its close; the current part deals with "the Epistles of the captivity." In *Doré's Illustrated Bible* (part 45, 7d.), we notice in the engraving representing the return of the prodigal son a striking divergence from the text; instead of the father running to meet the returning wanderer "when he was yet a great way off," he sits in the midst of a group of attendants and appears to be in a fainting condition. Roberts' *Holy Land* (1s.) has a special interest for such as love to dwell in fancy on sacred scenes. Dr. Wylie's *History of Protestantism*, which is again being re issued, ought to serve as an antidote to modern hankerings after the beggarly elements of Romish superstition. *The Magazine of Art* (1s.) is usually a marvel of beauty and a storehouse of information on matters artistic. Among the other periodical issues from the house of Cassell & Co., each having a definite and special value, are the *Concise Cyclopædia; World of Wonders; Old and New London; Greater London; Peoples of the World; Popular Educator*, &c. &c.

OPEN DOORS is a new monthly magazine conducted by Mrs. Meredith (*Elliot Stock*, 2d.), in which is incorporated her "Record of Christian Labour." It is intended to advocate the claims and report the work of the Nine Elms Mission and its branches. THE CHURCH MISSIONARY INTELLIGENCER (*Salisbury-square, E.C.*, 6d.) has a lengthy and suggestive article on "Education as a Mission Agency." Some of the points touched on deserve careful consideration. THE INDIAN FEMALE EVANGELIST (*Nisbet & Co.*, 3d.) is full of interesting articles on Zenana work in India, and of the self-denying labours of Christian women who are seeking the salvation of their sisters in that empire. OUR OWN MAGAZINE, the monthly organ of the Children's Special Service Mission (48, *Paternoster-row, E.C.*), has entered upon the new year with a variety of good articles for the young. Mr. Bishop is anxious to issue 100,000 copies monthly this year and asks the co-operation of all interested in the Lord's work among the young.

Requests for Prayer.

FOR twelve days' evangelistic services at Brayford, Stoke Rivers, and Bratton Fleming, in North Devon, by Mr. G. Parker and Rev. A. Sprague, commencing Jan. 6.——For special services during this week by Rev. W. J. Millar, on the South Side, Glasgow.——For special services for children at Congregational Church, Stonehouse, near Stroud, Jan. 12 to 18, by Mr. Opie Rodway and Rev. Alfred Jones.——For blessing on a Mission at Newton Stewart, N.B., from Jan. 6 to 25, by F. E. Marsh.——For services to be held by Messrs. Mateer and Parker, from Jan. 14 to 27, at Stratford-on-Avon.——For Mission to Young Women on the third and fourth weeks of January, by Miss Fergusson Abbott, at Birkenhead.

Mission Appeals.

MARINERS' FRIEND SOCIETY.—Mr. FRANCIS SHELTON, 19, Old Gravel-lane, London Docks, would be thankful for help for the work of this Society. There is much need, both in connection with the Mission and among the poor. The Society is doing a good work, and is worthy of support.

HADDON HALL AND GREEN WALK, BERMONDSEY.—Mr. W. OLNEY, jun., has succeeded in building a commodious and useful hall, &c., for Mission work carried on in connection with the Metropolitan Tabernacle, for which he still requires about £1300. Mr. C. H. Spurgeon writes a special appeal on behalf of this. Contributions may be sent to Mr. T. H. OLNEY, 9, Falcon-street, E.C.

SADLER'S WELLS THEATRE.—This northern place of entertainment, we are informed, was in danger of falling into the hands of infidels for Sunday concerts, when Mr. W. Catlin came to the rescue. He undertook to pay £10 fortnightly, in advance, for rent, and hold Gospel services on the Lord's Day. There have been remarkable cases of blessing. Mr. Catlin's funds are exhausted, and if friends do not render speedy help, the services will have to be relinquished. Mr. Catlin's address is 17, Claremont-square, Pentonville, N.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 13, Dan. ii. 14—23; Jan. 14, Dan. ii. 24—36; Jan. 15, Dan. ii. 37—49; Jan. 16, Dan. iii. 1—12; Jan. 17, Dan. 13—21; Jan. 18, Dan. iii. 22—30; Jan. 19, Dan. iv. 1—17.

MR. W. FORBES has lately been giving addresses on Gospel Temperance in Brooklyn and New York. He expects to return to England about the middle of this month. Communications should now be sent to 71, Windsor-road, Holloway, N.

AN EAST-END CHURCH.—The report issued by Rev. A. J. Robinson, of St. Mary's, Whitechapel, gives a full description of the numerous agencies at work for the spiritual and moral improvement of the people. There seems to be nothing overlooked by Mr. Robinson and his large staff of coworkers. There are Y.M.C.A., schools, Temperance societies, classes, and a Jewish Mission, hard at work. The report may be had at the School Press, Gower's-walk, Whitechapel, E.

OPEN AIR MISSION.—The annual prayer-meeting of this Mission was held at Exeter Hall on the 3rd inst. About a hundred members were present. Mr. G. Kirkham, Secretary, stated that so far as the report of the past year's work had been received there was much to encourage the workers: year by year the work increases both in the opening of fresh doors for the preaching of the Gospel and in results. Much more could be done if more workers and more helpers were forthcoming. Rev. Dr. Gritton presided, and spoke a few kindly words of encouragement. Colonel Puget gave a brief but suggestive address on the lessons to be drawn from the cloud, trumpet, and prayer in connection with the church in the Wilderness.

Brief News Notes.

The army of the United States consists of only 25,000 men, including officers.

Pere Hyacinthe has been preaching and lecturing to large audiences in Boston, U.S.

Many Watchnight services were held as usual on New Year's Eve, throughout London and the provinces.

Preparations are being made at Geneva and elsewhere for the celebration of the fourth century of Zwingle.

The Old Year was ushered in by the Glasgow Evangelistic Association in giving a supper to 2000 poor people.

It is proposed to hold a Conference of representatives of the different branches of Methodism in Shanghai, China, next May.

The work of the Scotch Girls' Friendly Society is prospering and extending, under the fostering care of the Countess of Aberdeen.

According to recent statistics, suicide is greatly increasing in Germany. *The Gegenwart* attributes it to the increase of Pessimism.

About 650 poor people were entertained to a substantial dinner in the Kinnaird Hall, Dundee, on Saturday week, by Provost Moncur.

On Saturday week over 1370 of the poorest children of Edinburgh received a "Christmas Treat," in the Corn Exchange, Grassmarket.

At a meeting held in Edinburgh, on Saturday week, it was arranged to form a permanent choir for evangelistic work, similar to that in Glasgow.

The churches in Hull are uniting to hold a series of evangelistic services in the thirteen chapels in the town, from the 10th to the 27th of the present month.

Sunday-school work is progressing successfully at Neupesth, Hungary. Such efforts are all the more needful, as religious instruction is prohibited in Hungarian public schools.

A popular Saturday entertainment in Exeter Hall, the first of a series arranged for by the National Temperance League, was held on Saturday last. Archdeacon Farrar presided.

Some Christian friends in Berlin united in giving Christmas good cheer to released prisoners in Berlin; hymns were sung, addresses given, and presents of clothing made to those in the deepest need.

The thirty-third shelter erected by the Cabmen's Shelter Fund, of which Lord Shaftesbury is president, was lately opened by the Bishop of London. It is situate beside the cab rank in St. James's-square, S.W.

The New Year's day address to 400 City Missionaries at the Mission House, Blackfriars, was given this year by Dr. Stoughton. Each missionary received two volumes of the Biblical Museum, the gift of Mr. George Williams.

At the Lecture Hall, Junction-road, Dorking, on Boxing night, the town missionary, Mr. A. Brace, was presented with a purse, in token of respect, by the working men among whom he labours. A number of rescued men spoke.

Mr. Jerry McAuley's health having continued to excite the fears of his friends, he has gone to Lakewood, Ocean Co., N.J., to recuperate. Mr. Porter W. Hill and wife are to take charge of the Cremorne McAuley Mission in New York during his absence.

Judge Noah Davis, Chief Justice of New York, says there is an average of more than two persons murdered in New York City weekly, that there are 67,000 persons arrested annually for crime, and that nine-tenths of the crimes committed were traced directly to the grog shops.

Notices.

H. B. DOVLY, The Maples, St. Peter's, Thanet, wishes to know of a hospital where a text quilt would be acceptable.

COMMUNICATIONS RECEIVED WITH THANKS.—H.H. W.M.R. H.C. J. H.W. W.A. A.G. M.C. A.S.C. J.P. C.H. E H.M. J.W.J M.R. J.F. A.T.B. R.N. A.E.P. W.G. C.C. W.W. E.W. H.N. C.E.J. W.H.P. R.S. A.D. Miss M. L.B A.C.S. G.P. E.S. W.G. T.B. W.C. J.E. S.D. J.E.B J.H. S.C. F.T. W.A. K.B.D. W.B F.B. G.A.C. A.M. E McA. W.S. C.H. J.W. W.S. W.C. W.H. S.M. J.S. A.F.T. J.W. J.J. C.T.W. G.P. T.S. M.G.

APPLICANTS FOR TRACTS.—T. Humphreys, 12, De Beauvoir-square, Kingsland, N.; E. Shorter, 97, Moner-street, Chelsea; J. W. Jones, Antigua Villa, St. Sampson's, Guernsey; C. Amos, Victoria-road, Margate, Kent; Miss Hayward, 107, High-street, Longton, Staffs.; C. Adams, 14, Butler-street, Small Heath, Birmingham; G. Preston, Nottingham-road Ilkestone, Derbyshire; E. Norman, Fairfield, Hadlow; T. H. Franklin, 9, Dunollie Place, Kentish Town, N.W.; E. Roberts, 14, Trafalgar-row, Truro, Cornwall; S. Crook, The Gateway, Abingdon; A. Kitchiner, Sun-street, Biggleswade, Beds.; W. Mortlock, 19, Bale-street, Stepney, E.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

LAVENDER-HILL HALL, CLAPHAM, Jan. 6 to 22.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

STRATFORD, Jan. 23 to Feb. 11.

NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MR. J. M. SCROGGIE.—January. Airdrie, N B. February, with Messrs. Moody and Sankey in London.

MESSRS. FULLERTON AND SMITH.—Leicester, to end of February.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during the month of January: Sundays, 11 a.m. and 7 p.m.; Wednesday evening at Burlington Hall, Savile-row, at 8 o'clock.

REV. W. H. AITKEN'S ENGAGEMENTS for the early part of the coming year are as follows: St. Saviour's, Southwark, Jan. 13, for a fortnight, or longer; St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 15 (Easter Day), for nine days, or longer.

CONFERENCE HALL, Mildmay-park, N.—Jan. 13, at 3.30 p.m., Rev. Townsend Storrs; at 7 p.m., Rev. S. W. Darwin Fox. Weekly Bible-readings resumed by Rev. J. Wilkinson on 16th inst., subject, "Book of Daniel."

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Waterloo, Liverpool, from Jan. 7; Mr. W. L. Seyler at Union Chapel, Parish-street, Horselydown, Jan. 7—11, at 7; Mr. Westall still at St. Ives; Mr. J. Spires at Lavender-hill Hall, Queen's-road, Battersea, Jan. 12 and 19, at 3.

AGRICULTURAL HALL, Islington, N.—Sunday, Jan. 13, at 3.30 p.m., Rev. George Mole; at 7 p.m., Mr. Elvin and Miss Clarke (soloist).

REV. HUGH PRICE HUGHES IN LONDON (Great Queen-street Chapel, Lincoln's-inn-fields).—Saturday, Jan 12, for children, at 3, workers 7.30; 13th, service at 10.45 a.m. and 6.30 p.m., men only at 3; 14th, women only at 3 p.m., service at 7.3); 15th, Bible-reading at 3, service at 7.30; 16th, Bible-reading at 3, men only at 7.30; 17th, women only at 3, service at 7.30; 18th, Bible-reading at 3, service at 7.30.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

——A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Jan. 11, at 7 p.m., Rev. J. H. Pigott, on "Temptation following Blessing."

EXETER HALL.—Young men's meeting every night at 8. A series of addresses for the New Year at the Mid-day prayer-meeting, 1 to 2 o'clock. Rev. C. Moinet gives a Bible study, Friday evenings, Jan. 11 and 18. Colonel Paget gives a Bible study on Saturday evening, Jan. 12. Popular Lectures, Jan. 8, at 8 p.m., by Dr. Kinns, on 'Scientific Accuracy of the Bible;' Jan. 15, Miss Young on "Henry Wadsworth Longfellow." A series of twelve lectures by Mr. R. Heath, on "How Art is Born, and how it Dies," commencing on Jan. 10, and continued every Thursday, at 7.30 p.m.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for workers, Wednesday, 16th inst., tea at 6 p.m., meeting at 7 p.m. Address by Mr. C. R. Hurditch.

Y.M.C.A., IONA ROOMS, 205, High-street, Camden-town.—New Year's social reception on Thursday evening Jan. 10. Addresses by Rev. George Wilson and Rev. R. M. Thornton. Tea at 8.30; meeting at 8.45.

METROPOLITAN MUSIC HALL.—Sunday, Jan. 13, extra service, at 3 p.m., by Lady Hope. Mr. Chas. Cook at 6.30 p.m.

WOMEN'S MEDICAL MISSION, 2, Mecklenburgh-street, W.C.—Opening Meeting, Friday, 11th inst., at 4.30, Dr. O. Dykes—not Thursday, the 10th as advertised.

PENARTH-STREET MISSION HALL, Ormside-street, Old Kent-road.—Monthly meeting for workers, Tuesday, Jan. 15. Tea at 6.30; address at 7.30 p.m.

ECCLESTON HALL, Eccleston-street, S.W.—Meetings daily during week of prayer at 11 a.m. and 7.30 p.m.

DR. THAIN DAVIDSON'S monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sunday, Jan. 13, 6.30 p.m.

MISSION HALL, Old Montague-street, St. Mary-street, Whitechapel.—Social gathering of Hebrew Christians, on Thursday, Jan. 17, at 6 p.m. Mr. C. E. Tritton and others will take part.

MALDEN HALL, Queen's crescent, Haverstock-hill, N.W.—Ninth anniversary, Thursday, Jan. 17, at 3.30 and 7 p.m. Messrs. J. Denham Smith and Henry Varley.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 5, 1883.

. Donations should be sent by Cheque or P. O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

. Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s	d
Dr. Barnardo's Homes—R. A. A. M. 4s. 6d.; T. C. 5s.; New Year's Offering, 10s; E. H. C 2s. 6d.; G. H. 5s. 2d.; P. J. B. 10s.; G. H. H. £1 10s.; M. J. 10s.; R. M. T. £1; Louisa P. £2; E. D. 2s. 6d.; Tucker, 6s. 7d.; T. C. 2s. 6d.; C. H. G. 10s.; H. G. E. £1; A. P. 2s. 6d.	9	1	3
St. Giles' Christian Mission—C. K. 5s.; Miss M. £1; T. C. 5s.; E. H. C. 2s. 6d.; R. G. 5s.; L. E. L. 10s.; G. £1; G. H. H. £1; C. S. 2s. 2d.; S. B. 5s.; Mrs. A. £1; (*Prison Mission*) Miss M. £1; L. E. L. 10s.; A. P. 1s.; E. C. M. £1.	8	5	8
Strangers' Rest, 163, St. George's-street—Miss M. £2; R. G. £1 1s.	3	1	0
Bridge of Hope, Ratcliff—Miss M. £2; J. S. £3 10s.; G. £1; S. B. 5s.; E. C. M. £1.	7	15	0
Miss Leigh's Work, Paris—Miss M.	2	0	0
Miss De Broen's Work, Paris—Miss M.	2	0	0
George-yard Ragged Schools—P. A. T. £1; M. J. 10s.; A. P. 1s.; E. R. D. 10s.	2	1	0
China Inland Mission—J. B. B. 5s.; A. A. £5; M. S. W. 5s.	5	10	0
Miss Cole's Orphan Home—J. S.	5	10	0
Destitute Children's Dinner Society—J. P. £1; M. R. 2s.; T. C. 5s.; A. 2s. 6d.; G. £1	2	9	6
Rev. R. W. McAll's Work in France—Mrs. R. 10s.; Miss R. 10s.	1	0	0
Friendless and Fallen—T. C. 5s.; G. H. H. £1 10s.; R. H. 15s.; T. C. 2s. 6d.; B. A. 5s.; E. C. M. £3	4	17	6
Mrs. Hilton's Crèche and Orphan Home—T. C.	0	5	0
Hospital for Paralysed Children—T. C.	0	5	0
Indigent Blind Visiting Society—T. C.	0	5	0
Cripples' Home—T. C.	0	5	0
Miss Lee's Home for Destitute Girls—T. C.	0	5	0
Mr. Fegan's Boys' Home—T. C. 5s; E. P. 10s.; E. H. C. 2s. 6d.; P. J. B. 10s.; L. and W. 10s.; G. £1; G. H. H. £1; M. J. £1; Tucker, 6s. 7d.; T. B. W. 5s.; T. and F. C. £1; H. S. B. 10s.; N. E. D. 5s.; E. C. M. £2; J. R. £2 8s. 10d.; Mrs. A. 10s.	12	2	11
Homerton Mission—T. C. 5s.; Misses C. £1; R. M. T. £1; C. K. 5s.; L. S. E. £1 1s.; R. H. 10s.; (*Free Meals*) C. L. 10s.; A Servant, 2s. 6d.	4	13	6
Christmas Dinners for the Poor—T. C. 5s.; Anita, 18s. 6d.; G. H. H £1	2	3	6
Dock Labourers' Mission—Mrs. A. 10s.; (*Free Meals*) C. C. £1; M. R. B. 2s.; C. G. B. 2s.	1	14	0
Miss Weston's Work, Royal Navy—E. H. C. 2s. 6d.; T. and F. C. £2	2	2	6
Sermon-lane Mission—F. J. B. 10s.; (*Free Meals*) B. G. 5s.	0	15	0
Spitalfields Gospel Mission—T. N. J. 10s.; (*Free Meals*) B. G. 5s.	0	15	0
Mr. Fenn's Cambert Mission—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
East London Training Institute—Misses C. £1; G. H. H. £1	2	0	0
Mrs. Mumford's Work at Philippopolis—Misses C.	1	0	0
Bassim Mission—Misses C.	1	0	0
Soldiers' and Sailors' Rest, St. Helena—Misses C.	1	0	0
Rescue Work, Poplar—Misses C.	1	0	0
Poor Jews of London (D. C. Joseph)—C. L.	0	10	0
Mrs. Meredith's Prison Mission—C. L. 10s.; Mrs. A. 10s.; (*Prison Gate*) M. J. 10s.	1	10	0
Midnight Meeting Movement—G. £1; G. H. H. £1 10s.; B. A. 5s.	2	15	0
Golden-lane Mission (Mr. Orsman)—G. H. H.	1	0	0
Evangelistic Missim—G. H. H. £1; Mrs. A. 10s.	1	10	0
Cancer Hospital, Brompton—G. H. H.	1	0	0
Cow-Cross Mission—M. J.	0	10	0
Army Scripture Readers' Society—E. S. H.	0	10	0
Scripture Readers' Society, Ireland—E. S. H.	0	10	0
Home for Worn-out Governesses (Miss Cowie)—E. R. D.	0	10	0
Woman's Mission to Women—E. S. H.	0	5	0
Mildmay Mission to the Jews—J. R. £5; J. L. B 3s.; A. A. £5; Miss T. 10s.; Glenberry Band of Hope, &c., £1; E. C. M. £2	11	13	0
Birds' Nest Mission, Dublin—E. P.	1	0	0
Congo Mission (Rev. H. G. Guinness)—A. A.	5	0	0
Messrs. Moody and Sankey's Work in London—M. A.	0	10	0
Mrs. Birt's Sheltering Home—R. H.	0	13	2
Miss E. Hopkins' Work—R. H.	0	15	0
Miss Sharman's Orphans' Home—S. B.	0	5	0
British and Foreign Bible Society—T. and F. C.	1	0	0
London City Mission—T. and F. C.	1	0	0
Aldershot Mission Hall—T. and F. C.	2	0	0
Home of Industry—T. and F. C. £3; E. C. M. £1; E. R. D. 10s.	4	10	0
Irish Church Missions—T. and F. C.	2	0	0.
Moravian Missions—Glenberry Band of Hope, &c. £1 3s.; Mrs. A. 10s.	1	13	0
Latymer-road Mission—H. S. B. 10s.; A. P. 1s.	0	11	0
Colar Mission—H. S. B.	0	10	0
Railway Mission (G. Clarke)—M. and S.	5	0	0
Gray's Yard Ragged Schools—R. G. 5s.; E. S. H 5s.; (*and Church*) New Year's Offering, 10s.; L. E. L. £1; Mrs. A. 10s.	2	10	0
Miss Cole's Orphan Homes—Frankie	0	6	0
Sick Children's Dinners—E. C. M.	1	0	0
Irish Evangelisation Society—J. R.	5	0	0
Bristol Orphan Houses—J. R.	4	0	0
Bethlehem (Miss Webb)—Mrs A.	0	10	0
Marylebone Medical Mission—Mrs. A.	0	10	0
Field-lane Refuges—Mrs. A.	0	10	0
Poor Jews in Jerusalem—A. K. 16s. 8d.; Miss H. 4s. 2d.; E. K. 5s.; W. J. K. 12s. 6d.; J. K. 6d.	1	18	10
	£150	7	10

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—W. O. (Richmond), 10s; S. H. 5s.

Evangelistic Mission—Per C. R. H.: Anon. (Guernsey), 5s.; Anon. (Reigate), 5s.; Anon. (Sandy), 1s.; For the Work, 1s.; Anon. (W.C. postmark), 1s.

Home of Industry.—G. D., London, S.W., 5s.; Erin, 10s.; From Edinburgh, £10.

Ragged School Union—The Secretary thankfully acknowledges £1 from An Old Worker in Ragged Schools.

Home for Blind Children, Hackney—A Reader, at Leamington, 2s. 6d.; Agapes, £2.

The Anchorage Mission—£15 in Bank of England notes sent anonymously.

H. Cook (Gosport) a parcel of comforters, boys' books, &c., Mark xiv. 8.

Home for Aged Christian Blind Women,

90, JUNCTION ROAD, LONDON, N.

DEAR FRIENDS,

Having acquired a freehold property for £1,250, £500 more is urgently needed at once, for the enlargement and alterations of the house. The Committee have resolved not to proceed with enlargement until two-thirds is raised. The present number of immates is 24, the last admitted being in her 89th year.

If 1,000 Christian Readers will only send 10s. each the necessity is met, and 30 of Christ's aged and afflicted blind children will find a comfortable home until their Saviour call, "Come up hither"

Contributions received by Rev. J. R. WOOD, Honorary Secretary, 56, St. John's Park, N.; HENRY and ANN BRIGHT, Hon. Superintendents, 1, Pemberton-road, Upper Holloway, N.; and by Messrs. MORGAN & SCOTT, Office of THE CHRISTIAN.

REPORTS SENT ON APPLICATION.

THE SURGICAL AID SOCIETY.

President—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

This Society was established in 1862, to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease.

53,320 Appliances have already been given.

Contributions are earnestly solicited. *Bankers*—Messrs. BARCLAY & Co., Lombard Street.

Office—Salisbury square, Fleet-street. WILLIAM TRESIDDER, *Secretary.*

ROBIN DINNERS
IN THE
DUBLIN RAGGED SCHOOLS.

Not *only* at Christmas, but every day, the poor little children in the Ragged Schools need to be fed.

More than a thousand every day get a warm meal.

"And shall we not to-night,
Amid warmth and light,
Not think on the poor ones He bids us feed?
When the starving children the Saviour sees,
'Ye are caring for Me when ye care for these,'
He says; and looks, in His wondrous pity,
On the hungry babes in the sinful city."

Contributions will, at any time, be received by Mrs. ELLEN SMYLY, 35, Upper Fitzwilliam-street, Dublin.

BOOKS FOR ENQUIRERS AND CONVERTS.

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CASE FOR THIS WEEK.

CHRONIC BRONCHITIS with ULCERATED THROAT.

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For six years he had suffered from chronic bronchitis, and for twelve months with the throat. In such a case there are special instructions required, which I sent by letter.

I received a letter from him dated September 10, in which he says, "I had suffered from chronic bronchitis for six years, and with ulcerated throat for twelve months, with most distressing cough, shortness of breath, peculiar expectoration, and loss of flesh. I had surgical advice, with no good result. I was persuaded to use your valuable Balsam, and found relief in a few days. I used the liniment you prescribed for me for six weeks. I am thankful to God, and shall confidently recommend your treatment to fellow-sufferers."

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No. 729.] THURSDAY, JANUARY 17, 1884. DOUBLE NUMBER. [TWOPENCE, POST FREE, 2½d.

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DUBLIN MISSION HOMES & RAGGED SCHOOLS.

The friends of the DUBLIN MISSION are reminded that the time has come for closing the accounts, and that a good deal is still needed to meet the last Quarter's bills, and they are earnestly asked to remit their usual Subscriptions, or to send any help they can, to

MRS. SMYLY,

35, *Upper Fitzwilliam-street, Dublin,*

who will gratefully receive, and acknowledge their contributions.

MIDNIGHT MEETING MOVEMENT. *THE PROVINCES.*

The Committee have arranged, by God's help, to carry the **GLAD TIDINGS OF SALVATION** to all the Fallen Women in the Provinces this year, particularly **GARRISON AND SEAPORT TOWNS**, and the large **CENTRES OF MANUFACTURE**.

There are still **MANY TOWNS** in which there is scarcely any Missionary effort made on behalf of the Fallen.

Christian Friends desirous of **co-operating by contributing towards the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

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Help is earnestly solicited to provide TWO NEW CHURCHES in PARAMARIBO, SOUTH AMERICA. The population of Paramaribo, the Capital of Surinam, is 23,000, of that number 9,647 are members of the Moravian Church. There is accommodation in the existing Churches for 3,350, *leaving 6,297 unprovided for.*

The native Christians are doing what they can. Contributions will be thankfully at the office, or by Messrs. Herries, Farquhar & Co., Bankers, St. James'-street, Piccadilly. G. E. ROBERTS, *Secretary.*
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PROTESTANT BLIND PENSION SOCIETY.

The attention of the benevolent public is respectfully invited to the claims of this Society, which may be briefly summarised as follows:—

The Society was founded in 1863 for the purpose of assisting the Blind poor of Great Britain and Ireland, by life pensions paid monthly at their own homes, through the agency of voluntary visitors.

This system of distribution, besides being the most economical to the Charity, is one that gives the greatest relief and gratification to the beneficiaries.

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In the selection of candidates no religious test is demanded, it being only required that they are in need of assistance, and their moral character is satisfactorily attested by responsible persons.

The only expenses of management are a nominal salary to the Secretary, a donation given to another charity for the occasional use of its board room, and the unavoidable cost of printing and postage. Hence nearly the whole of the moneys received go direct to the objects for which they are given.

Having barely sufficient funds invested to provide for one year's pensions, the Committee are compelled to rely from year to year upon the generous contributions of friends, and they appeal with all earnestness to those able to give for a share of their Christmas contributions.

Treasurer, N. J. POWELL, Esq., Devonshire House, Shortlands, Kent; Hon. Secretaries, Messrs. THOS. POCOCK and A. S. DODSON; Secretary, W. E. TYRRY; Office, 235, Southwark-bridge-road, London, S.E.

PORTSMOUTH & GOSPORT SEAMEN'S MISSION
(ESTABLISHED 1853).

The Missionary Vessel for France, asked for of God in faith, has now been purchased, and will be fitted up in all possible haste.

To secure the promise of **£350** by the end of this month, **£130** is still needed to make the **£700** required in all.

Will Christian friends help to make up this little sum, for the Preaching of the Gospel in France, &c., &c.

8,000 little Bags (8 in. by 7 in.), Bibles, Testaments, Gospel Books, &c. (English or Foreign), Woollen Comforters, Cuffs, &c., are now much needed for the Two Missionary Vessels.

Any Contributions towards the French Vessel, or towards the one for our Coast, will be thankfully acknowledged by HENRY COOK,
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Or may be sent to the Editor of THE CHRISTIAN, for HENRY COOK'S SEAMEN'S MISSION.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. Maternity and all departments in full work. Past and present students, over 40. Unsectarian. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 20th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

SCRIPTURE READERS' SOCIETY FOR IRELAND. Established 1822.—President, the Right Hon. the EARL of SHAFTESBURY, K.G. Offices, 27, Lower Pembroke-street, Dublin; 9, Paternoster-row, and 357, Strand, London.—Full particulars, Reports, &c., can be obtained, post free, on application to the Secretary,
Capt. JAS. KEARNEY WHITE.

NEW CHURCH AND MANSE (United Presbyterian), Grange, Keith, Banffshire. No debt to be incurred, and no bazaar held. Contributions thankfully received; £650 still needed.—Rev. G. S. MUIR, above address.

HOLINESS AND FAITH-HEALING.—Meetings are held weekly in Hall, 80, Main street, Gorbals, Glasgow. Tuesdays, Bible-reading and testimonies of sanctification and healing, 8 p.m. Fridays, healing and anointing, 8 p.m. Sabbaths, holiness, 11 a.m.

RAMSGATE.

ST. LUKE'S INVALID AND CONVALESCENT HOME.

Friends are earnestly asked to help in further subscriptions and donations, more being needed in order to meet rent of new rooms. Many applicants were refused last summer for want of space. The Home is distinctly Christian in aim and influence. Vacancies at present for Gentlewomen, at 15s. per week.

MISS ROSALIND HOSKING, Finsbury House, Ramsgate, Hon. Sec.

DESTITUTE CHILDREN'S DINNER SOCIETY—(Bankers, Ransom, Bouverie & Co., 1, Pall Mall East.) The Committee gratefully acknowledge and anxiously solicit donations in aid of their fifty-five Dining Rooms, opened on behalf of poor children attending Board and other schools. Treasurers: Lord KINNAIRD, 1, Pall Mall East, and W. FULLER, Esq., 111, Piccadilly. Secretary: Colonel ALSTON, 86, St. George's-road, S.W.

SHACKLEWELL GOSPEL MISSION, Winchester-place, High-street, Kingsland.—Funds are urgently needed to meet pressing needs. Free Meals to the Poor, Mothers' Meetings, and general Gospel Work. Contributions thankfully received by C. W. MUTLOW, Treasurer, 46, Farleigh-road, Stoke Newington N.; Mr. G. KIRKHAM, 15, Beresford-road, Highbury New-park; or, by the EDITOR, CHRISTIAN, Paternoster-buildings, Paternoster-row, London, E.C.

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TRINITY CHURCH, Triangle, Mare-street, Hackney, London.
MONDAYS:—Address and Testimony on Faith Healing, 6.30 p.m. On Holiness, 7.30 p.m.
TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN.
At Rev. W. E. BOARDMAN'S, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commander B. H. KEY, Downham, St., Edward's-road, Southsea.

"THE BROAD AND NARROW WAY."—Mr. Gawin Kirkham will exhibit and expound his Dutch Picture of "The Broad and Narrow Way" as follows:—January 21 to 25, Liverpool; 29, Tottenham; 30, Brighton; 31, Surbiton; February 6, Mildmay Park. Application for this lecture should be made to Mr. KIRKHAM, Open-Air Mission, 14, Duke-street, Adelphi, London, W.C. Copies of the picture may also be had

DINNERS TO DESTITUTE CHILDREN in Clerkenwell, "Ragged London in the Centre." Entirely supported by voluntary contributions. Gifts of money and clothing urgently needed.
WILLIAM CATLIN, 17, Claremont-sq., Pentonville.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children a Christmas treat.—Hon. Secretary, HENRY RUDGLEY, 82, Wood-street, Cheapside; ROBT. BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F PROCTOR, Secretary.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

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LONDON.—First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the Westend. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill Gate, W.

KEMPLEY HOUSE, Coronation-road, Bristol.—Boarding and Day School for Young Ladies. Mrs. PRESCOTT, Lady Principal. This School combines the advantages of a first-class School with special attention to the physical, moral, and religious welfare of the Pupils. Healthy situation, excellent diet; moderate terms. Prospectus on application. Next Term begins Tuesday, January 15. The moral and religious education are under the direction of the Rev. P. PRESCOTT, Author of "Moral Education," dedicated by permission of the Right Honourable John Bright, M.P.

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MIDDLE-CLASS EDUCATION. Schoolmaster (Christian and married) receive few boys to board and educate. Best diet. Hcomforts. Christian influence. House clo Richmond Park. 20 to 25 guineas ye WILLIAM DIXON, Middle-Class School, Kiton-on-Thames.

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MARLBOROUGH COLLEGE Young Ladies, Larkbeare, Exeter, and Clif House, Topsham, Devon.—Health Resort delicate girls. Professors attend. English Foreign Governesses, of acknowledged merit decided piety. A high moral tone is ensured careful Christian training. University ex inations. Unexceptionable references to cle men, ministers, and parents, in England, Wa Scotland, Ireland, and abroad.

CAPTAIN MORETON, late Mildmay, recommends Mr. GEO. FOSTER as Educator. Please address Kelvedon Sch Essex. Extensive premises. Ventilated dor tories. Bathing and cricket. 9 and 10 guin per term.

PREPARATORY SCHOOL Little Boys, near Brighton. Locality healt Home comforts. Christian training. Spe attention to delicate, backward boys. Sepa beds. Visiting Masters. Twenty guineas.—L PRINCIPAL, Hamilton Lodge, Hurstpierpo Sussex.

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Classics mathematics, modern languages, thorough English taught. The junior divi trained by ladies. Delicate boys requiring a n climate receive the greatest care.
The Easter term will commence January 19 For prospectus apply to MRS. DUFF, L Principal.

SOCIETY OF FRIENDS' BOAR ING SCHOOLS, at Waterford and Mou mellick.—The School for Boys at Newtown, Wa ford, and the School for Girls at Mountmell have some vacancies for pupils who are not m bers of the Society of Friends. A sound mod education is aimed at, with careful moral religious training. The Schools are healt situated, and the terms are moderate. Satis tory references are required.—For further pa culars and prospectus, apply to the respec Superintendents—EDWARD GARNETT, Newt School, Waterford; ELIZA BROWN, Friends' Sch Mountmellick.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singi Sacred and Secular," "Bonally," 85 and 87, C bridge-gardens, Notting-hill. Professional Amateur. In and out door Students. Stud Singing (in private lessons), Elocution, Harmo Piano, Choral Practice, Italian, &c. Academy is established for the thorough devel ment and cultivation of the Voice in all branches. Fee for one term, for seventeen s ing lessons, with one other study, taken from above studies, at the option of the pupil, guineas. Each other study two guineas the te For further particulars apply as above.

TO MEDICAL STUDENTS. Physician in the West End of London rece into his family the sons of Christian pare during the whole or part of their Medical cou giving them also assistance in their studies needed. References given to members of the s of St. Bartholomew's, Guy's, and the Lon Hospital.—For all particulars, apply at firs letter only to Dr. SCHOFIELD, 23, Cambri gardens, Notting-hill, W.

EDUCATION on sound Protest and Evangelical principles.—A Lady in country (Oxfordshire), well educated, whose h band has retired from farming, wishes to rec three or four little girls from 4 to 12 years of to educate at home with her own child. Resid Governess. Very moderate terms. Referen among others, to Revs. Archdeacon Phil Canon Bardsley.—E. J., care of Mr. Carter, Oxford-road, Banbury, Oxon.

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Divinity, Latin, Greek, French, German, and usual branches of a liberal education. Resident foreign master. Book-keeping a specialité. Backward pupils have private tuition. Small classes; only forty boarders being received. Large recreation grounds. Home comforts.—For prospectus, examination papers, honours list, &c., address Rev. the PRINCIPAL.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school Reference kindly rmitted to Dr. THORN, Paddington, London.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Principal, DAVID STROUD, M.C.P., who has had 18 years' successful experience as Head Master. Constant personal attention. Very healthy and comfortable home, with thorough teaching. Sea bathing, cricket, and football. Thirty-three pupils have already passed the Cambridge Local and College of Preceptors' Examinations.

BATH.—Kindergarten, and Educational Home for Anglo-Indian, or other children Reference permitted to the Rev. Canon Fleming, Chaplain-in-Ordinary to the Queen. Terms moderate.—10, Prior-park-buildings.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.
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PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame FLAMANT, 43, Rue Trézel, Paris.

MORAVIAN EDUCATION.—Ladies' School, Gomersal, Leeds, Yorkshire.—Mrs. Weilbrecht wishes to recommend this establishment, under the direction of a newly-appointed Lady Superintendent, who is well known to her. Sound education grounded on Christian principles. Terms moderate.
Rev. C. REA, Gomersal, Leeds.

MRS. TATE, widow of a medical man, offers a happy home to children whose parents are abroad, and who need motherly care and education; or, to any attending the High School. References:—Dr. Kidd, Col. Brooke, and others. For terms, &c., address, Leighs Villa, Bennett-park, Blackheath, London, S.E.

A FRENCH PROTESTANT (Plymouth Brethren) seeks a situation as Lady's Companion in a Christian family going abroad, or would take entire charge of one child. Competent person. Good needlewoman. Good references.
M. U., 22, rue des Acacias, Les Ternes, Paris.

AS GOVERNESS.—A Lady (Christian and Abstainer) required in Preparatory School for boys. Thorough English. Good disciplinarian. Moderate salary.—FIDES, Young's Library, 36, High-street, Kensington.

DOMESTIC TRAINING and Education for Young Ladies, with the special view of preparing them for spheres of usefulness, mission or otherwise. Terms from £35 per annum. Three vacancies.
PRINCIPAL, 89, Shardeloes-road, New Cross, S.E.

ELLESMERE, SHROPSHIRE.—School for Young Ladies, conducted by Miss JAMES. Healthy locality. Very moderate terms. Little boys received. Reference permitted to Dr. Cranage, Wellington, Salop.

MELROSE HOUSE, Bedford.—Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

CLACTON-ON-SEA.—Ladies' Boarding School, conducted by Misses PRIEST. Good modern education in English, music, drawing. Personal attention, every home comfort, liberal table. Inclusive terms, 25 guineas.

AS RESIDENT GOVERNESS.—Re-engagement required by a Lady of Evangelical views. Acquirements: advanced English (Senior Camb. Cert.), French (abroad), German, good music, drawing, science. Age 31. Salary £60.
Miss A., 26, Norwood-street, Scarborough.

LADIES' SCHOOL for Transfer, on the South coast. Long-established and remunerative. Principal retiring. Evangelical connection. Premium, including pianos and furniture, £400.—SCHOLASTIC AGENCY, 17, Hanover-street, Hanover-square. Established 1863.

KINGSTON HOUSE LADIES' SCHOOL, Abbotsford-road, Clifton.—High-class education, careful Christian training Governess-Student required, to whom preparation for any Local Examinations is offered. Premium, 15 guineas. Highest references.

TWO LADIES, residing in an exceedingly healthy and pretty part of Hampshire, are willing to receive one or two little girls or boys to care for and educate. Indian children not objected to.
THETA, 8, Balfour-road, Highbury New-park, N.

AS GOVERNESS in a Christian family.—A young Lady desires engagement. Good certificates. Can teach English, French (acquired abroad), and rudiments of Latin.
G, 4, Palace-grove, Bromley, Kent.

LADY (22), educated in High School, seeks re-engagement. Thorough English, French, physiology, music, drawing, painting (water-colours). Excellent testimonial. Christian home greatly valued.
Miss B., 23, Weymouth-street, W.

A LADY wishes to place her daughter, an educated, bright girl (17), in a superior Christian School, to assist with the younger pupils in return for educational advantages.
Mrs. W., 207, Burrage-road, Plumstead.

GOVERNESS.—A Lady, age 24, wants home in Christian family as Governess Companion, or Useful Help. Speaks English, French, German, Dutch. Good dressmaker. Would not object to travel, or to home in France. Willing and obliging. References.
Miss N. H., 1, Maygrove-road, Kilburn, London.

GOVERNESS.—A young Lady, 21 (certificated), seeks a re-engagement in school or family. Three years' experience. Acquirements, thorough English, French, drawing, good music, and needlework. Salary not so much an object as a comfortable home.—J. H., 1, Carlton-mansions, Clapham-rise, London, S.W.

DAILY ENGAGEMENTS, in or near London, required by an experienced Governess. English, French (acquired in France), music, drawing, elementary German, and Latin. Good testimonials.
A. Z., 30, Margaret-street, Cavendish-square.

GOVERNESS-PUPIL.—Wanted, in a Ladies' School in the neighbourhood of London, a Governess-Pupil, to superintend the music practice of juniors. Lessons under high-class professors in music, French, and drawing.
PRINCIPAL, Cornwall House, Wanstead, Essex.

Appointments, Situations, &c., Wanted.

A YOUNG MAN (26) seeks employment, any sphere of Christian service. Experience in visiting, speaking to the anxious, &c. No objection to Mission Hall keeper if combining above. Educated, respectably connected. Highest references.
EBENEZER (341), Sell's, 167, Fleet-street.

A LADY, who has been much used by the Lord to the conversion of souls, wishes to engage in Go work. Highest references. Unsectarian.
O. A. B., 10, Whittington-road, Bowes-park, N.

RE-ENGAGEMENT wanted by two Ladies anxious to find work together. Good references.—L., Licence Marine Library, Woolcumber street, Dover.

AS LADY HOUSEKEEPER, Companion, or Governess in a Christian family. A Lady wishes for a re-engagement. Would be glad to assist in Parochial work. A moderate salary accepted. References exchanged.—E. H., Cambridge House, 47, Hartington-street, Derby.

HOUSEKEEPER.—A thoroughly domesticated Christian Lady seeks an engagement in a widower's or gentleman's household. Fond of children, and musical.—Address, with particulars, ALPHA, Mrs. Holden, 68, Regent's-street, Cambridge.

WORKING HOUSEKEEPER.—Wanted, by a middle-aged person, a situation as Working Housekeeper, or any position of trust. Abstainer.
Mrs. TURNER, 2, Laud-place, Reading.

HOUSEKEEPER in a small family, or any place of trust, required by a middle-aged person. Highest references.
M., 2, Alma-terrace, Woodford.

A CHRISTIAN PERSON seeks an engagement, to assist a mother, or any position of trust. Salary secondary consideration, where a comfortable home and Christian fellowship, with mutual help, could be realised.
M. G., 115, Upper North-street, Brighton.

AS HEAD NURSE.—Can take babe from the month; over three years' good character. Total abstainer. Age 30. State wages.—E. ROBERTS, Col. Rawlins, Earls Barton House, Northamptonshire.

NURSE.—Wanted, by an experienced person with two nearly 7 years' character, a responsible situation as Nurse. Used to travel.—Miss ALBRIGHT, Charlbury, Oxfordshire.

NURSE.—Mrs. F. AUSTIN can highly recommend her monthly nurse, who has had fifteen years' experience, and is thoroughly efficient, kind, and attentive. She will be disengaged after March.
7, Aubert-park, Highbury, London, N.

SCRIPTURE READER.—Wanted by a Young Man, married, without family, an engagement as Scripture Reader, or Caretaker of Chapel or Mission premises.—Refer to
Rev S. HARKER, Fordham, Soham.

LAY READER or similar work.—A young gentleman, married, aged 25, is seeking appointment in an energetic country parish. Good references; small salary.
W., Mr. Purssell's, Shooter's-hill, Kent.

AS SECRETARY, or otherwise.—Christian Young Man (27) desires an appointment, which would enable him to devote part of his time to study. Accustomed to conduct children's and other services. Thorough book-keeper, shorthand writer, and correspondent. Would prefer an engagement where ten years' experience on London newspapers would be useful. Highest references.—G., 61, Lavender-sweep, S.W.

BUTLER wants situation. Married, one child; tall, aged 28. Good character from former situations. Christian and abstainer. Would prefer not northern counties.—A. S., 6, Chester-street, Cirencester, Gloucestershire.

A GENTLEMAN wishes to recommend as Stud-Groom or second Coachman a young man, total abstainer, who has been his groom for four years.
C. HEWITT, Esq., Hope End, Ledbury.

COACHMAN AND GROOM.—A Gentleman wishes to obtain a situation for his servant, who has lived with him eight years. Age 35; married; two children. Abstainer.—G. R., 12, Drayton-mews, High-street, Kensington.

APPRENTICE.—A Widow wishes to place her daughter (a lady-like girl of 14½ years) in a first-class light business, millinery or otherwise, out of London, and with decided Christians. No premium; go d references given and required. —MRS. S., 1, Cuthbert-road, Kemp Town, Brighton.

PARIS.—To Christian families.—Mme. Dalencourt, 33 rue Denfert, Rochereau, recommends Head Nurse, Ladies' Maid to young ladies, Under Nurse, General Assistant. The first two understand English, the last understands Spanish.—J. DALENCOURT.

AS LADY-HELP, Companion, or Nursery Governess.—A domesticated young Lady desires a situation as above. Member of Baptist church. Disengaged in February.
Miss COWELL, 2, Tite-street, Chelsea, London.

A YOUNG MAN wishes to find a situation for his Sister, who is now a barmaid and wishes to relinquish this occupation.
W. H., 1, Bonwell-street, Green-street, E.

COOK (plain), in small family, where trustworthiness would be appreciated. Age 49; near London.
B. A., Brewery Cottage, Colney Hatch, N.

AS PLAIN COOK, or Housekeeper to an elderly Lady or Gentleman, within three miles of Dalston.—Mrs. TUCKETT recommends a trustworthy, active, efficient Servant, with long character.—Southwood Lawn, Highgate.

CURATE'S DAUGHTER (23) would assist a Lady. Cheerful disposition, thoroughly domesticated, fond of and accustomed to parochial work; plays piano, harmonium, organ. Happy Christian home, but not high salary, desired. Good references.
Z., 32, Vicarage-road, Camberwell, London.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED, throughout the United Kingdom, for the sale of very choice Teas, at extremely low prices. Delivered free to all parts; 6d. per lb. commission. Samples gratis. —Write to the United Tea Growers' Association, 11½, Union-court, Old Broad-street, E.C.

SCRIPTURE READERS wanted.—The Church of England Scripture Readers Association require an Agent able to devote four hours daily to house-to-house visitation, and another Agent able to undertake similar work of an evening. The latter should be resident in South London, if possible. Candidates must be men of earnest piety, communicant Members of the Church of England, and not over 45 years of age —For particulars apply either personally or by letter to the Lay Secretary, Office, 56, Haymarket, S.W. T. MARTIN TILBY, Lay Sec.

LADY MEDICAL STUDENT.—The Edinburgh Auxiliary of the Zenana Bible and Medical Mission (I.F.N.S. & I.S.) has an opening for a young Scotch Lady, to train as a missionary for India. Age about 20 to 25. True conversion and good education indispensable.—Apply, in the first instance, to SECRETARY, 17, Glengyle-terrace, Edinburgh.

A FURNITURE BROKER wanted, to buy second-hand furniture regularly for a City firm. Best references required.—Address, by letter, S. W., care of Bates, Hendy & Co., 37, Walbrook, E.C.

THOROUGHLY PRACTICAL PERSON wanted, from 25 to 35 years of age, of Christian character and industrious habits, to make herself useful in a Ladies' School. No teaching required Must understand household management, and be a good needlewoman. Total abstainer preferred.
Apply at 12, Melbury-road, Kensington, W.

A WORKING LAUNDRY-MATRON wanted, for an institution where work is done for the public. Must be active, energetic, and a good disciplinarian. — LADY SUPERINTENDENT, Heathfield House, East Heath-road, Hampstead-heath.

BAKER AND WIFE, without family, wanted to take charge of one of the Cottage Homes at Farningham. The man must be an experienced Baker, to undertake all the bread, with the help of the boys Should be members of the Christian Church. Abstainers preferred. Salary to commence at £40, with board and lodging. - Applications, with testimonials, to A. O. CHARLES, Homes for Little Boys Offices, Ludgate circus, E.C.

TO PARENTS AND GUARDIANS.—There is a vacancy for a Pupil in the office of the chief engineer of a railway in Ireland. Premium required.
C. E., The Grove, Collon, Co. Louth, Ireland.

HEAD LAUNDRESS, OR LAUNDRY-MATRON, wanted. Must be strong, healthy, good-tempered woman. Abstainer and Churchwoman. Salary £25.—MATRON, D. and E. F. Penitentiary, Holloway-street, Exeter.

LAUNDRY-WOMAN.—Wanted, a Laundry-Woman for a Girls' Home near London. She must be a Christian woman, well able to instruct the girls. Wages £18 a year and everything found.—Apply by letter to Mr. W. WILLIAMS, 9, Southampton street, Holborn.

COLPORTEUR wanted at Woolwich, on approval for three months. Wages, 25s. a week, and if a book depôt is kept, 5s. extra. Must be a member of some recognised denomination.—Major ROBERTS, 74, Plumstead Common-road, Plumstead.

COOK (good Plain) wanted, in a Christian family, where four servants are kept.
Mrs. CHAMPION, The Firs, Hassocks, Sussex.

COOK.—Wanted immediately, a thoroughly good plain Cook. Quiet family. Early dinner. Abstainer preferred. Wages £20 to £22 inclusive. Age 24 to 30.
W., 1, South-Western-villas, Aldershot.

GOOD PLAIN COOK wanted, in a small family. Early dinner. Two servants kept. Abstainer preferred.
Miss WRIGHT, 16, Thornton-hill, Wimbledon.

GOOD PLAIN COOK wanted in a small family residing a short distance from town. Age about 30. Must be a total abstainer. Two other servants are kept. Wages £22, all found.—Apply by letter only, addressed Mr. G. L. HAYTER, Gresham Club, E.C.

COOK.—Can any Lady recommend a good Cook, with a thoroughly good character, for a small family where three servants are kept. A quiet country place, and small dairy for home use. Good wages for a suitable person.
Mrs. TAYLOR, Old Rowney, Shefford, Beds.

PLAIN COOK wanted. Abstainer. Good personal character indispensable. Wages £16.—Mrs. BOYD, The Lawn, Broxbourne, Herts.

COOK, and a **HOUSE** and **PARLOUR-MAID** wanted, by a clergyman's widow in the country. Three in family. Comfortable home, all found. Good character indispensable. —State wages, and age, Mrs. POSTLETHWAITE, Kenley, Surrey.

PLAIN COOK wanted immediately, or a Kitchen-maid, who understands plain cooking.—Mrs. EVANS, Christchurch School, Hants.

GOOD NURSE wanted. Thoroughly Evangelical Christian, and an abstainer. Personal character indispensable. Three young children. Under-nurse kept.
Mrs. BOYD, The Lawn, Broxbourne, Herts.

NURSE-MAID.—Wanted, a thoroughly experienced Nurse-maid, about 20 or 22. Two children, aged 1½ and 2 months.—Address (letter only), Mrs. STANLEY, 17, Larkfield-road, Richmond, Surrey.

HOUSEMAID AND WAITRESS wanted, in a Christian family in North London. Three servants kept. Very comfortable home. —Address, with full particulars, Miss L., Mrs. B. Smith, Cromwell, near Newark, Notts.

HOUSEMAID wanted, where another servant is kept. A thoroughly respectable young woman, in whom confidence can be placed. The family is not large. Abstainer preferred.
Mrs. MARRIAGE, Mabledon House, Reigate.

CAN ANY LADY recommend a thoroughly trustworthy German Housemaid for a small family near Orpington?
H. E. D., 110, Cannon-street, E.C.

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THE WEEK OF PRAYER.

IT has surely been of the Lord that the Evangelical Alliance has given permanence to the invitation issued by the Missionaries in Lodiana, in the fall of 1859, to set apart the first week of the ensuing year for united and universal prayer. For twenty-five years this happy suggestion has been carried out, and annually with growing success and widening area of influence. It may now be said that all the ends of the earth are bound together by its means in one golden chain of loving sympathy and prayerful devotion around the throne of the heavenly grace. This year we are glad to know the arrangements of the Alliance have been taken up with even greater ardour and on a wider scale than before. The meetings in the various parts of London have been largely attended, richly enjoyed, and eminently calculated to produce abiding and gracious results. Both at Steinway Hall and at the Centenary Hall a spirit of fervour, unity, and devotedness has prevailed, full of promise as to blessing which shall follow.

The subjects which have been prominently before the minds of the suppliants at the various meetings have been practical, varied, and of pre-eminent importance to the Church and the world. It was fitting that praise and thanksgiving should lend their influence to the first day's proceedings. Amid all the dark and troublous aspects of affairs which may be beheld, there is abundant cause for grateful acknowledgment of Divine favour and longsuffering shown to the sons of men. We are living in times of wondrous manifestations of the Holy Spirit's power in the conversion of souls, and the spread of light and truth in all parts of the earth. The grace of God shines all the brighter to the earnest and believing mind through the gloom and darkness which on all hands are ensbrouding the nations. Confession of sin has appropriately been called for, and prayer for renewal in faith, consecration, and zeal earnestly presented. Alas! how sadly has the Church failed to present before the world the spectacle of a united, consistent, and Christ-like body of converts to truth and righteousness. Divisions, departures from the faith, coldness of heart, and selfish indifference to the woes and wrongs of others, have but too deeply marked its course and hindered its testimony. Our own nation, too, how signally favoured of God, yet how fearfully full of impurity, covetousness, and forgetfulness of its obligations to Him who has been its benefactor and guardian through centuries of progress and enlightenment. Surely we may hope that so widespread a humiliation and confession as has been called forth in the week just passed will lead to much quickened perception of duty and return unto the Lord.

The families of God's people, the youth of our schools and colleges, together with their parents, instructors, and guides, have been brought afresh and with deep concern before God. Are we not bound to be on our watch-towers, looking out for many an answer to supplications, long delayed, but sure to follow in due season if only we are steadfast in our faith and hope in God? The Church, too, with all its deep need of revival, its manifold corruptions, and strangely cherished rivalries and sectarian distinctions, surely this year we shall see a growing spirit of oneness, and of purity on the part of its members. Missions at home and abroad have been spread out before the God of the whole earth, and evils long standing in the way of the advance of truth have been mourned over and Divine power invoked to break them down and triumph over their hitherto impassable barriers. All nations have thus been brought into the light of his countenance whose eyes are in every place beholding the evil and the good.

It now remains for those who have thus gone boldly and unitedly before the Throne of Grace, to follow out the dictates of faith, the impulses of that Divine Spirit by whom their prayers have been prompted, and the aspirations which they have cherished. For all who have waited thus upon God, beyond a doubt blessings large and free are in store, and in proportion to their faith shall it be seen that a week of prayer is succeeded by a year of abundant cause for heartfelt praise.

SAINTS AND SAINTHOOD.

NO term employed in Scripture to denote the true people of God, is more familiar to the Bible student than that of saints. It occurs nearly one hundred times in its substantive form, and most frequently in the New Testament, all the Churches being addressed as composed of those to whom the title belongs. Yet no designation has fallen into such disuse or become less popular than this, scriptural and expressive as it is. The Church, except in rare instances, fails to claim or employ it, unless as applied to "the spirits of the just made perfect," or contained in formal and timeworn creeds; while the world for the most part uses it as expressive of derision and reproach.

A correspondent, referring to the clause in the so-called Apostle's Creed, "I believe in the communion of saints," asks us where they are to be found, and says he knows no community of people willing to so speak of themselves; all of every section whom he has spoken to on the subject disown the title as suited to their state. It is by no means an unimportant question to raise, why a title so glorious, significant, and Biblical, should be in these days so widely ignored?

What does it denote? In the Hebrew the word most often used (*qadosh*) signifies one set apart, separate, holy. The other word employed (*chasid*) means kind, pious. In the Greek the word (*hagios*) again means holy, either as separate and set apart, or in actual character. There is assuredly in these meanings of the words nothing to make a believer on the Lord Jesus Christ hesitate to accept the title, and wear it as his chief adornment and honour. "Know ye that the Lord hath set apart him that is godly for Himself." Although in reference to the most ungodly and evil among men, it may be said of believers, "Such were some of you," yet with no less confidence may it be added, "But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God."

Practically also the word is true of all who are really indwelt by the Spirit of Christ, and actuated by faith in Him. "In this the children of God are manifest, and the children of the devil, whosoever doeth not righteousness is not of God, neither he that loveth not his brother." There can be no true justification where there is not a consequent sanctification. Every one born of the Spirit is therefore a saint both as accepted and sealed of God, and as living a life of conformity to his will in proportion to the light received and grace bestowed. There is nothing implied in the Word which ought to be regarded as special or beyond the attainments of each and all of those who are Christ's.

The hesitation to adopt the term which so many show is attributable to various causes. By some *it is misunderstood.* They regard it as indicative of absolute perfection, applicable only to such as are sinless. They say: "We are sinners as yet; traces of the old nature remain with us; our hearts wander from God, and are often cold and dull; we come short continually of what a saint should be." To some extent this is true of the best among the people of God on earth, but it is no reason for disowning the name of saint. The same was true of the Christians of Apostolic times, and must be of all so long as we are in the flesh. Conflict and temptation, infirmity and defect, are inseparable from mortal life. But here the preciousness of Christ to the believer is seen: covered by his grace and righteousness, cleansed by his blood, justified through faith in Him, we are accepted before God, and realise with humble, thankful joy the truth that "by one offering he hath perfected for ever them that are sanctified." In the confidence of holy faith the soul can sing:—

> "O Love, thou bottomless abyss,
> My sins are swallowed up in thee!
> Covered is my unrighteousness,
> Nor spot of guilt remains on me,
> While Jesu's blood, through earth and skies,
> Mercy, free, boundless mercy, cries!"

Yet is there no licence for sin, no making provision for the flesh, for in proportion as faith realises the grace of God in the propitiatory work of Christ sin becomes hateful, and the believer looks upon it with abhorrence and resentment. Others disown the title because *they are conscious that although they profess to be Christians they are not really consecrated to Christ.* There is an alarming amount of half-hearted profession in these days; multitudes delude themselves with a form of godliness while they deny its power. Church and chapel going, sectarian zeal and party spirit, are made to take the place of true Christian living, and earnest, prayerful devotion to God. In all such cases the idea of saint-hood is, of course, at war with the whole tenor of the life, and its adoption out of the question. Probably to this more than anything else is it owing that the speaking of Christians as saints has so fallen into disuse. In proportion as the standard set up by the great Teacher has been lowered, and the leaven of corruption has been mixed with the meal of righteousness and truth, the glory of saintliness has been dimmed, and its very name deprecated.

In others *lack of holy boldness to enter into the holiest, and to lay claim by faith to the full privileges of a child of God,* may account for hesitancy to accept the name. But whatever reason may be assigned for its discontinuance, there are far stronger reasons why it should be employed as it was in the Early Church, and as it is in the inspired Word as characterising all true followers of our Lord. If they are not saints they ought to be, and one advantage of a frequent use of the word would be that it would serve to keep before us the fact that we are called to be saints, and that only as we are so is the great end of our calling of God answered. Were it more commonly applicable to the various communities of believers, hasty profession, insincere avowals of faith, and inconsistent claims to be regarded as Christ's, would be less likely to be made. Separation from the world would be seen to be binding on all who bore the name, and the distinction between the Church and the world would become more apparent.

Notes and Comments.

THE following extract from the preface to a recently published edition of a book written by M. Hegard, Professor of Philosophy, of Copenhagen, and regarded aforetime as a sceptic, is worthy of careful attention. It is another testimony to the worthlessness of all confidences in anything less than the Word of God. The Professor says:—

"The experiences and sufferings of my life have shattered the foundation on which I formerly thought to build. Filled with a sincere faith in the excellence of science, I believed I had found in it a sure refuge for all eventualities. This illusion has vanished. When the tempest came, and my heart was plunged in sorrow, the cables of science snapped like threads. Then I seized upon the succour which many others had laid hold of before me: I sought and found peace in the faith of God. Since then, while I have not abandoned science, I have assigned it a different place in my life."

The Committee of the British and Foreign Bible Society have signalised the commencement of the new year by reducing considerably the prices of the Scriptures in the English and Welsh languages. Remembering that for some time a Bible has been obtainable for sixpence, it is a problem difficult to solve how it is possible to further reduce the cost of their publications without serious loss to the funds. But the Word of God cannot be made too accessible to the poor of our land, and doubtless this new effort on the part of the Society to bring it within the reach of the very poorest, and to make it easily procurable by old and young in any type, will lead sympathisers with its noble work to increase their liberality in its aid.

Mrs. M. S. Osborne forwards us a copy of her cheering and deeply-interesting little book, "Under Canvas; or, Another Year of Work among our Soldiers at the Cape." As a record of Christian work in a sphere of special importance and interest, it is worthy of wide attention and concern. Its testimonies to the gracious power of God, in connection with the work done at the Home in Cape Town, and in the encampment at Wynberg, are touching, and help to quicken faith in God as sure to bless earnest effort for his glory. Larger accommodation for the Mission is urgently required, and we trust means for providing it will soon be forthcoming. Communications may be addressed to Mrs. Osborne, 12, Camden Hill-road, Gipsy Hill, S.E.

Among the "centres of spiritual activity" recently reviewed in the *Pall Mall Gazette* the Synagogue of the Jews has just been described by the Rev. Dr. Adler. Its claim to be regarded as a practical and busy section of the religious community is fully confirmed by the Doctor's statement of its actual work and influence. Twice daily, not only in the principal places of worship, but in the numerous small ones to be found in the narrow and crowded streets and lanes of Whitechapel and Spitalfields, service is held early in the morning, and at a late hour in the evening, so that the working-man may be able to seek divine blessing on the labour of his hands. Mission work in the sense of aggressive propagandism, we are told, is earnestly deprecated, but vigorous measures are employed to preserve members of the Jewish faith from apostacy and infidelity. It is still true concerning the seed of Israel, that "they have a zeal of God, though not according to knowledge."

In the matter of education our Jewish neighbours claim to be specially alive, and eminently successful in their operations. The largest school in the kingdom—probably in the world—is their Free School in Bell-lane, Spitalfields, where 2800 children form the average daily attendance. Dr. Adler quotes, with a degree of pardonable pride, Mr. Mundella's remark in the House of Commons, concerning the private aid afforded to this school, and the supervision exercised over it, viz., that "in this respect the Jews were very much better than the Christians: the West-end Jews did their duty to the children at the East-end." Besides this vast Institution many similar though smaller schools are established in various parts of the metropolis. At Lower Norwood 230 Jewish children are fed, clothed, and taught in the Orphan Asylum there, and a Home for the Deaf and Dumb is sustained at Notting-hill. There is also a Board of Guardians for the Jewish poor, which aims at charitable relief, and expends a large sum in assisting emigration and encouraging industry. Altogether, the two great ends of Jewish religious teaching, which Dr. Adler says are the knowledge of the law and the dealing of loving kindness, seem to be practically and zealously pursued.

The exclusiveness of the Jews is proverbial, but it appears that their resolve in reference to the appropriation of the Montefiore Commemoration Fund, which is now being raised among them, is to set up an unsectarian memorial of their devoted champion and advocate. It is proposed to devote it to the establishment and endowment of a Convalescent Home at Ramsgate to be open to all creeds.

Another "centre of spiritual activity" described in the columns of this enterprising journal is the Wesleyan Methodist church, Barry-road, East Dulwich, the writer being the Rev. Hugh Price Hughes. In his lively and interesting sketch, Mr. Hughes very modestly refrains from hinting at the powerful influence he himself wielded as pastor of this young and energetic community, in bringing about the state of things he describes. After recounting the various organisations at work at Barry-road, he says:—

"The supreme solicitude of Barry-road, however, is that the joys of Christianity may be brought home to every human heart. They systematically support every phase of home and foreign Missions. Their children, too, are trained to this. Last year the girls and boys raised £70 in halfpence to send the Gospel to the heathen. The little girls sustain a 'Busy Bee' for Zenana work in India. It is estimated that this church, which does not contain one rich man, has already contributed £6000 to the work of God at home and abroad, in addition to the £8500 which it has raised towards the cost of its building. All this is the work of nine years. How can so rapid a growth be explained? First and chiefly by the fact that the Christianity of this church has been from the first of an enthusiastic and aggressive type. Its evangelistic efforts culminated four years ago in an 'eight days' mission' on a large and elaborate scale. Literally every house in the neighbourhood was visited, and in the course of the mission several hundreds of persons, in all walks of life, were brought to Christian decision and to the joyous knowledge of Divine forgiveness. That mission filled the church, and it has continued full ever since."

In consequence of a serious affection of the throat, the Rev. Hugh Price Hughes was unable to conduct the Mission services at Great Queen-street Chapel, W.C., announced in our last, and which are now in progress. We are glad to hear, however, that Mr. Hughes is recovering. His place is filled by Rev. Edward Smith, of Manchester.

The death of Mr. Augustus Benham, of Chandos-street, and Bromley, Kent, removes a good and useful man from the field of Christian service. He was for twenty-seven years an hon. secretary of the Sunday-school Union, in connection with which he worked most energetically for the promotion of religious education. Indeed, Mr. Benham was well known in most circles of philanthropic and religious endeavour. He was only in the fifty-eighth year of his age. Such men leave behind them a blessed memory, and are sorely missed and wanted by those who have been their fellow-workers.

From Calcutta we learn of the death of Baboo Keshub Chunder Sen, the leader of the well-known sect called the Brahmo Somaj, or Theistic Church of India. Many in this country will remember his visit to England in 1870, when he addressed many audiences in London and the provinces. He was a remarkable man, and had his mind and heart been opened to the reception of the pure and simple verities of the Gospel of Christ his influence in India would have been a vast power for good in the interests of truth. As it was he promoted many social reforms of a desirable character, and did much to loosen the bonds of Brahminical creeds, but his religious beliefs and efforts tended rather to mystify and darken the truth than promote its highest interests.

Much care is required in investigating the facts of the case in reference to the London poor. The facts are bad enough in all conscience; they need no exaggeration, and it would be a pity any repression of zeal should arise from mistaken action on the part of any interested in dealing with them. The statement made in *The Times* of the 3rd inst., relative to parts of Southwark, as seen by a Brompton deputation, for instance, was as follows:—

"All these places are under the shadow of the parish church, within a circle of a hundred yards of it, and yet all the people met declared that no ministers of religion called upon them, except the priest upon the Roman Catholics, that they shared no benevolence, that the only signs of a religious life brought to any was an occasional tract thrown in at the doors, and that they were utterly forgotten by God and man—except by the rent collector and School Board visitors."

The parish referred to is that of the Rev. Burman Cassin, M.A., whose evangelical spirit and labours cannot be too highly spoken of. Writing to *The Times* concerning the above quotation, Mr. Cassin observes:—

"In fairness to the band of devoted workers there and myself I indignantly deny that the poor are unvisited and unhelped. For the last six years no part of my large parish has been so thoroughly worked, and no really deserving case has been passed over. That alluded to, and severely commented on, is well known to me, and at a proper time and place I can satisfy any candid mind upon it."

Dr. Andrew Mearns, of the Congregational Union, also writes as to the same district:—

"There are five missionaries connected with the London City Mission labouring in the neighbourhood. I have met with none more faithfully doing their work or better known or trusted by the people. All the places mentioned in the article are regularly visited by one or other of these missionaries and by other Christian workers as well, for house-to-house visitation is a branch of work carried on in connection with every place of worship in the neighbourhood and with every Sunday-school. A great deal of Christian and Temperance work is carried on at the 'Fawn-house,' and their agents go into the neighbourhood and do work from house to house and room to room as well."

That West-end churches should lend a helping hand to those who labour for the poor and destitute masses in the East and South is so desirable and praiseworthy a step, that we trust organised inquiry and aid will be arranged so as to arrive at accurate knowledge of the need, and definite application of suitable means for relief. Clearly it will not do to trust to the independent testimony of those needing help.

One of the good results of the attention called to "Outcast and Horrible London" will be to strengthen the hands of the London City Mission, which has done far more than many are aware to improve the condition of London during the past thirty years. To London flow streams of poverty and of vice from all parts of the land; therefore, the provinces may fairly be looked to for help in the maintenance of Christian agencies in the metropolis.

Bournemouth has set a good example in the recognition of this. A drawing-room meeting, attended by a large number of influential ladies and gentlemen, has recently been held, at the invitation of Mr. and Mrs. Futvoye at their residence, Merrow, Wimborne-road, the main object being to provide two additional missionaries for the East of London. Towards the cost—£160 a year—£140 has been promised, a good portion of which is to be continued annually. If any of our readers wish to share in this good work, they are invited to communicate with the above-named gentleman.

Major and Mrs. Evered Poole are conducting Missions as follow: Bath, January 18, 19; London, 21; Taunton, 22; Teignmouth, 24; Torquay, 24; and Plymouth, 25. Prayer is desired on their behalf for all these places.

The contemplated union of the various Methodist sections in Canada is an event we in this country cannot but regard with satisfaction, and many, we should think, with a feeling akin to envy and longing desire for similar fusion into one of the several branches of the Methodist family in the home-land. The churches in the far West now aiming at unity are the Methodist Church of Canada, the Methodist Episcopal, the Primitive Methodist, and the Bible Christian, their total membership amounting to 168,940. At a Conference held recently in Belleville, at which a majority of representatives of all these denominations were present, unification was resolved on, and June 1, 1884, the time appointed for the resolution to be put into practice. Every such amalgamation is to the glory of God and the advancement of truth.

A letter from Miss Hesba Stretton appeared in *The Times* of the 8th inst., in which the writer says: "Few people have any idea of the extent of active cruelty, and still more of cruel neglect, towards children among our degraded and criminal classes." The subject has been recently brought before the notice of the public by the Baroness Burdett-Coutts and Miss F. Devonport Hill, but as yet no organised effort to deal with it has been made. In Liverpool a "Society for the Prevention of Cruelty to Children" has been started, and in one month eighty-six children have come under its protection. That there is much suffering and hardship entailed on the children of the vagrant and other destitute classes cannot be doubted, and a national society for their protection is an unquestionable necessity, and would soon command wide sympathy and support.

It may seem late in the day to ask, "What is the Gospel?" but we shall be obliged to any of our readers who will send us the briefest possible definition of what they understand as constituting the Gospel.

All who have read or heard of the missionary travels in Central Africa of the courageous devoted young worker, Mr. F. S. Arnot, of Glasgow, will be glad to have tidings of him; we have received the following note from his father, Mr. W. Arnot:—

"DEAR SIR,—In reply to many inquiries about the safety of my son, F. S. Arnot, who went out as a missionary to the Upper Zambesi—will you allow me to state that a letter has been received from Shoshong, addressed to the wife of a missionary presently in London, that Mr. and Mrs. Coillard and my son were expected there, from which it appears evident that the Shoshong friends know of his whereabouts."

One of the speakers at the Centenary Hall, last week, expressed regret that such opportunities as are afforded for united action by the Week of Prayer should not be more frequent than once a year. It would be well if organised union in prayerful co-operation could be made more general and constant, at any rate, throughout our own land. But it should be borne in mind that in London and many other large centres of population, as well as in smaller spheres, opportunities are provided for daily united prayer by our Y.M.C. Associations and other Christian institutions. These in many cases languish for want of wider sympathy and hearty support. It is not so much more meetings that are required as more readiness to forego prejudices, and to come with one accord and one mind "to the help of the Lord against the mighty."

It is highly important that Christian men, whether among employers or employed, landlords or tenants, should seriously consider their relation, as servants and disciples of Christ, to the social questions which are more and more importunately pressing to the front. It is impossible to avoid connection with them, and it is difficult to view them outside the region of party politics and selfish interests. The position taken by Christian men is of importance, not only to themselves as responsible to the Lord for even-handed justice, social righteousness, and holy principles of action, but as affecting others, and helping on the cause of truth, in opposition to error, spoliation, and sin. Never was the call for active endorsement and faithful practice of the teaching given by our Lord in his Sermon on the Mount more urgent than in these days.

Mr. S. Smith, M.P. for Liverpool, has been speaking at the Town Hall there on what he deserbed as two programmes at present before the country for the good of the poorer classes. One was that of thrift, temperance, prudence, industry, and the cultivation of the moral virtues springing out of Christianity; the other was robbery upon a gigantic scale. In reference to the latter, Mr. Smith said he thought it was time the people of this country should turn their minds to the consideration of those socialist and anti-Christian doctrines publicly preached, and receiving a kind of patronage from men who had little idea of the logical lengths to which they proceeded. Such doctrines could only lead to the destruction of liberty, and the denial of the sacredness of life and of the family relation. Such a word of warning and instruction is timely, and calls for general attention and thoughtful concern.

Quite informally and unexpectedly on Sunday night the Lord Mayor and his daughter, the Lady Mayoress, joined the evangelistic meeting at the Grand Theatre, Islington, conducted by the City branch of the Y.M.C.A.; and at the after meeting his lordship gave a simple and persuasive Gospel address, much appreciated by the audience. It is gratifying to find the Chief Magistrate of the City of London personally engaged in the work of the Gospel among the poorest of his fellow-citizens. The friends interested in these meetings would be glad to secure more male voices for the choir; the singing commences at 6.30 p.m.

Bishop Ryle last week convened a meeting of all the clergymen who have been ordained by him since his consecration to the See of Liverpool, the purpose of their assembling being edification, devotion, and social intercourse. Canon Girdlestone addressed those present on the "Work of the Ministry," and urged the importance of faithful adherence to the fundamental truths of the Gospel. Such action in reference to the younger men of the ministry is highly commendable, and forms an example which might be followed with advantage by the senior pastors of all the churches. Young ministers often find it hard now-a-days to hold their ground against the many difficulties and disputations which threaten their faith and steadfastness.

The meeting advertised a fortnight since in our columns in connection with the formation of the City of London Lay-preachers' Association was held at 186, Aldersgate-street, E.C., on the 8th inst., at which about sixty were present, including Mr. R. Burn, on behalf of the Y.M.C.A., Mr. Gawin Kirkham, representing the Open-air Mission, Mr. J. Wood, of the Evangelisation Society, and Mr. Elvin, of the Metropolitan Tabernacle Association, all of whom heartily confessed their interest in the new Society. A number of workers enrolled themselves as members, and it is proposed to hold another meeting shortly. The Hon. Secretary is Mr. S. Ireland. In another column it will be seen that the "Christian Instruction Society," of the Memorial Hall, Farringdon-street, is prepared in the same way to supply preachers for any churches or halls needing them.

Speaking at the opening of a new public School in Glasgow last week. Mr. Mundella declared boldly in favour of a thoroughly sound religious education as opposed to a merely secular one. He said he rejoiced that the children would be taught that fear of God which is the beginning of wisdom, and which would raise up for Glasgow a liberty-loving, loyal, and God-fearing people. He also advocated an increased effort to give the children of the poor some refinement and taste, something to make life worth living, and expressed his hope that ere long we should have five millions of children within our schools in Great Britain all taught to sing from notes.

We are glad to observe that Dr. Barnardo is able to announce the re-opening of the new Edinboro' Castle for Monday, 28th inst., when the Earl Cairns is (D.V.) to take the chair. Our friend has had a hard struggle to complete this work, and we are sure he will have the sympathy of all our readers, and the presence of those who may be in London on the 28th.

Messrs. Moody and Sankey.

AGAIN and again comes back the question, Wherein lies the secret of these men's influence? Why do the people throng to their meetings, and why do they sit so spell-bound from first to last, whether to sing hymns, to join in prayer, or to listen to the preachers who sing or speak the Gospel? We reply, the twofold open secret is the Divine Spirit and human sympathy. These were the most prominent features in the Lord's life and ministry. Anointed with the Holy Ghost, He went about doing good. The Holy Spirit, who brooded upon the face of the deep, bringing order out of the chaos, who garnished the heavens and prepared the earth to be a dwelling-place for man, works through human sympathy. There is more meaning than we perceive in the frequent and hackneyed petition that "the Spirit may go from heart to heart, like oil from vessel to vessel." By a common attraction the publicans and sinners drew near to hear the Lord Jesus. The people thronged Him. The common people heard Him gladly. They hung upon Him for to hear Him. We see the Divine Spirit and human sympathy in equal measure in his taking up the little children in his arms and blessing them, in his tears at the grave of Lazarus, in his looking down upon Jerusalem and weeping over it. In each of the three recorded instances in which He raised the dead to life, the human sympathy is in perfect accord with the Divine power. He might have raised them without a word, but his human sympathy must also go forth in speech: "Young man, I say unto thee, Arise!" "Talitha cumi!" "Lazarus, come forth!" He was his personal friend, and He called him by his name.

In each of these cases, again, there is the outflow of human sympathy in that which follows the miracle. The young man was a widow's only son; therefore, Jesus delivered him to his mother. Jairus's little daughter required food, and lest, in their wonder and thankfulness, they should forget the child's need, He commanded that something should be given her to eat. When Lazarus was buried he had been bound hand and foot with grave clothes, and He bid them, "Loose him, and let him go."

The consciousness of the human sympathy of the Son of God underlies the narratives of each of the Evangelists. Thus Matthew tells us that when the men of Gennesaret had knowledge of Him, not only of the Divine power which rested on Him, but of Him himself, they brought all their diseased ones, and besought Him that they might only touch the hem of His garment; and as many as touched Him were made perfectly whole. That is where the power lies. We have in modern days learned the use of this word touch, and we say that a man has touch of the people, or that he has lost touch of them. And so says one of our poets, "One touch of nature makes the whole world kin." It is this touch of men that more than anything else explains the "eager anxious throng" which crowds these nightly gatherings

And as a consequence of this, another characteristic of these meetings is their naturalness. There are preachers who address the intellect, others who appeal to the conscience, some play upon the emotions, others are nothing if not sensational. But just as the seven colours are blended together in colourless light, so here, appeals to heart and conscience, hope and fear, emotion and sensation, all harmonise, so that none of them is conspicuous, though all are there.

A remarkable and valuable opportunity is being afforded to ministers and evangelists of observing Mr. Moody's management of these vast crowds. Said a very able and many-sided man who was sitting one night upon the platform, "One could learn a score of important lessons by observing the superintendence of this meeting." In preaching, in dealing with individual souls, and in the arrangements as to externals, Mr. Moody has had, in the providence of God, a unique training, and a very varied and wide experience, from which other men may profit. In justice to themselves and to their people, those especially whose calling it is to preach the gospel and to win and shepherd souls, should not lose the opportunity of gathering up what may be learned from the few men in a generation who, like Whitefield or Wesley, Charles Finney or William Dawson, William Taylor or D. L. Moody, are raised up to do a great and special evangelistic work. They may be quite sure that those who enter heartily into it, and identify themselves with it, who are anxious to help anxious inquirers, and still more anxious for those who are not anxious for themselves, will reap the fruit and gather in the sheaves, while others are complaining that they have had no harvest, and that their best workers have been drawn away to other and more living ministries.

Then how much of the influence of these meetings is derived from the double gift of sacred poetry and song! Is there no lesson to be learned from this? How often an able minister has got half through his sermon before he and his hearers are at home with each other; whereas, in the half-hour or more spent in singing, now by Mr. Sankey alone, now with the choir, then by the whole congregation, the truths contained in the hymns have so influenced the minds of both preacher and hearers, that when Mr. Moody speaks they listen with their minds prepared and already occupied with thoughts and feelings in harmony with his expositions and exhortations.

We are more impressed than ever with the important and essential part which the Holy Spirit assigns to the service of song. "Preaching" is a much more comprehensive word than our technical use of it would lead us to suppose. It simply means to proclaim or declare the glad tidings; whether this be done by speaking to an individual, by addressing a congregation, or by uttering the good news in song. Our ordinary worship is far too stiff and formal: the charm of these meetings is that they are so unconstrained and unconventional.

Lavender-hill Hall, Clapham.

IT has often been to us, as to many more, a marvel that Mr. Moody is able, week after week, month after month, and year after year, to bear the constant bodily strain involved in his work, without even a temporary visitation from some of the many ills to which our flesh is heir. Our variable climate has now and again, though even in his case with rare frequency, interfered with Mr. Sankey's free use of his vocal powers. Never till last week, so far as our recollection goes, has Mr. Moody been absent from the services, in this country, on account of indisposition, for a single day.

It was, therefore, with a very unusual feeling of surprise and disappointment that we found the preaching Evangelist absent from his post on the afternoon of Wednesday last week. Happily, his ailment, though painful enough in itself, was not a very serious one. For some days a tooth abscess had been troubling him, though, probably, no one who listened to his discourses could have guessed it. Up till Wednesday he had endured the discomfort, but that day matters reached a crisis, and he was obliged to succumb. The offending tooth was extracted, and on Thursday afternoon Mr. Moody was once more in his accustomed chair by the organ, apparently none the worse. Such an event, though it may be unimportant in itself serves to remind us that Mr. Moody is mortal like other men; at the same time, it will intensify the feeling of gratitude to God, which must be in the minds of many, for having dowered the Evangelist with such a full measure of bodily health and strength, so that for many years there has been no break in his valued and valuable ministry.

Mr. Moody's absence notwithstanding, this

AFTERNOON MEETING OF WEDNESDAY WEEK

was one of the best and most refreshing we have ever attended. Early in the proceedings Mr Sankey rose and said: No one more than those on the platform can feel greater disappointment at the fact that Mr. Moody has been taken away from us for a time. This week we say is the Week of Prayer, and it seems as though God had taken us at our word. So let us tarry awhile to praise and pray. It may be that the Lord Himself will speak some word to us instead of sending it through the lips of his absent servant. Mr Sankey then sang with great power "Only an Armour Bearer," the audience heartily joining in the chorus.

During the meeting much fervent prayer was made, not only for Mr. Moody, but for the progress of the work; many thanksgivings also went up for the tokens of rich blessing already observed in connection with the Clapham meetings. It has been noticed that the tide of spiritual blessing and of manifest result began in Lavender Hill Hall, almost from the very beginning and in unusual measure. It may not be easy always to gauge and estimate in their due proportions the human elements of success in such work. We know, however, for a fact, that there was much preparatory breaking up of the fallow ground in the Clapham and Battersea districts, by united prayer and active visitation. It is no interference with the doctrine of God's sovereignty, to believe that to these causes may be attributed in no small degree the seeming ease with which the people's hearts are reached.

One of the hymns sung by Mr. Sankey on this afternoon was that grand one:—

"Behold what love, what boundless love,
The Father hath bestowed
On sinners lost, that we should be,
Now called the sons of God."

Before singing it he said its theme—the wondrous love of God—carried his mind back across the sea to what took place in his own country some years ago. It was then that Mr. Moody learned more fully that blessed truth about God's marvellous love in the gift of his Son. Mr Sankey went on to tell, amid the hushed attention of the vast congregation, of Mr. Moody's first visit to this country, of his meeting with the late Mr. Henry Moorhouse, at Dublin, of Mr. Moorhouse's subsequent visit to the United States, of his preaching for Mr. Moody in Chicago, of the wonderful impression he made by delivering seven successive sermons on the one text, John iii. 16, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" of the remarkable way in which Mr Moody himself was affected by them, and of the revolution which a clearer view of this glorious truth worked in his mind, and his subsequent evangelistic methods. As Mr. Sankey proceeded with his interesting and touching recital, the whole company was deeply moved, and the effect was heightened as he said in conclusion: "I wanted to impress on you the truth that it is the story of Jesus' love that is going to wi

human hearts. It was the only thing that reached me. People might preach to me about sin and the terrors of the law without my being much affected; it was the story of the love of God in Christ that broke my heart, and brought me to Him in the years long gone by." Need it be added that, with hearts thus softened and prepared, the congregation seemed to receive with a double appreciation Mr. Sankey's message in the song so grandly and sympathetically delivered.

After Mr. SKAITH, one of the ministers on the platform, had given a brief, earnest exhortation on the power of prayer, and the need of being filled with the Holy Ghost, another very interesting

REMINISCENCE CONNECTED WITH MR. MOODY

was given by Mr. M. H. HODDER. A few years ago, he said, I visited Baltimore for the purpose of attending a Y.M.C.A. Convention there. There were Christians assembled there from all parts of the United States and Canada, and several had gone from this country, a distance of 4000 miles, to be present. At the first meeting the question was: Who should be president at the Convention? It was expected that a friend from Canada would be chosen. At that time Mr. Moody had been conducting evangelistic services for eight months in various churches throughout the city; with one accord it was agreed to ask Mr. Moody to act as president. For many of you may remember that he first entered Christian service in connection with the Y.M.C. Associations of America. At an early meeting of this Convention it was suggested that on the last day of its sittings the delegates should take a little recreation, at the invitation of a friend in the city, and many were looking forward to it with a special interest. Mr. Moody, however, said that we could not spare the Saturday afternoon, and that we would devote the time to waiting upon God for power from on high. He wanted also, he said, to talk to us about the power of the Holy Ghost for service. So every mouth was closed and all agreed to look forward with special interest to this as the most precious season of the whole Convention. When the time came our friend gave us a wonderful address on the Power of the Holy Ghost, and the necessity of his presence in our hearts as workers for Christ. The delegates and others filled a large church—some 1500 to 2000 were present. At the close of the address, which was very intense and was heard with rapt attention, he said: Now we cannot do better than fall down on our knees and ask God the Holy Ghost to come and take full possession of us all here. As one man that mighty company went down on their knees before the Lord, and the Holy Ghost fell on multitudes in a most wonderful manner. After silent prayer a dear, warm-hearted German brother, Rev. F. von Schluembach, began to pray. He broke down and could proceed no further, while all over the large company there was an intense desire to receive such a blessing as had never been experienced before. Many testified afterwards that they had never before had such a blessing from God in all their lives.

We have been disappointed in some respects this afternoon, but why should we not, before we separate, seek that the Holy Ghost may come and take entire possession of each heart, turning out everything that hinders his in-dwelling power and presence.

Before the close of the meeting, Mr. Sankey referred briefly to his recent bereavement, in the loss of his father, and also to the death of his sister, nine years ago, and that of his brother last year. All these friends, he said, had left behind them a good testimony as to their faith in the Lord Jesus Christ, and therefore, while he sorrowed at their departure, he looked forward with joy to a reunion with them in the better world, where partings are unknown. He then called on any who wished to be prayed for to rise, and a considerable number did so. He offered earnest prayer on their behalf, and though the general meeting was dismissed, many remained to be personally conversed with.

An immense multitude came together in the evening, and to these Dr. McEwan, of Clapham, delivered an earnest evangelistic address. During the evening Mr. Sankey read a telegram from Mr. Moody, saying that the troublesome tooth was gone, and he hoped to be at the meetings next day. He requested that as his message to the meeting, Rom. x. 13 should be read: "Whosoever shall call upon the name of the Lord shall be saved." It is an interesting fact that during the after meeting a young man said to one of the workers that he had accepted Christ when this telegram was read; he had in his heart called on the name of the Lord, and he believed he was saved. Thus Mr. Moody's absence was, at the least, the instrument of blessing to one soul.

Being the week of united prayer, Mr. Moody's three afternoon Bible Lectures during the past week were on the subject of prayer. The address delivered on Thursday afternoon is given at length in another part of this issue; two subsequent addresses given on Friday afternoon and last Sunday morning, dealing with the same important question—Why our prayers are not answered—will be given in succeeding numbers.

MESSRS. WHITTLE AND McGRANAHAN.

On Thursday last these friends closed for the present their evangelistic endeavours in Ireland. As we stated last week, their final services were held in the Christian Union Buildings, Dublin, where God owned their labours.

They reached London on the evening of Friday, the following day, and last Lord's Day found them in harness again at Clapham. Major Whittle's voice was heard in prayer at the early meeting for workers; during the day Mr. and Mrs. McGranahan seconded Mr. Sankey in presenting the Gospel message to the people in song. In the evening the great tabernacle was quickly filled to overflowing. The surplus flocked into the new and spacious Wesleyan Chapel near by, till every rood and almost every inch of space—aisle, pulpit, stairs, and all—were crowded. Major Whittle assumed the charge of the meeting, and at an early stage called on his singing companions to give their song sermon from John iii. 16. With voices blended in thrilling and beautiful harmony, this sublime passage of scripture was wafted on the ears of the crowded congregation. The repetition, in swelling and triumphant strains, of the last phrase, "that whosoever believeth in Him should not perish but have everlasting life," was singularly fine and impressive. The whole anthem is a splendid sermon, which, in its attractive musical form, will linger long in the minds and memories of those who hear it. Later on, Mr. and Mrs. McGranahan sang the better known melody, "I shall be satisfied." The music of both these pieces is composed by Mr. McGranahan. It is a very rare thing to find the gifts of composition and execution combined in one man to the same degree as in Mr. McGranahan. He and his wife will prove a very notable acquisition to the evangelistic forces in our midst, in their special department.

We may truly say the same of Major Whittle. His discourse on Sunday evening on "Decision," was one of most incisive and heart-searching power. It was founded on the challenge of the prophet Elijah, "How long halt ye between two opinions?" A graphic recital was given of the scene on Carmel, the application being made at the various stages of the narrative, to those who are seeking satisfaction in sin or in worldly pursuits and pleasures. The appeal to young men and women to instant decision was terribly solemn, and appeared to create a very marked impression. Among several anecdotal illustrations was the following:—

A man in America came home one evening and found that his wife and child, with his sister-in-law, had been attending a religious meeting. His wife and her sister were Christians, but he was not. The meeting had been a very enjoyable one, and his little girl began to prattle to her father in her own way about it. He did not wish to hear about it, and so he stopped her. She looked up as if grieved; she could not understand it. In a little while she began to talk of it again. He stopped her again, and said: "Your mother, your aunt, and you can go your own way, and I will go my way." The little girl said, "Papa, which way are you going?" The man drew back from the table, as if startled by the question. The Spirit of God had been striving with him all through the time the special meetings had been going on. Bursting into tears, he said, "Wife, which way am I going? My child has asked a question that has come home to my heart. Pray for me." They knelt right there and prayed; the man sought and found the Lord.

At the close of the Major's address a meeting for young men was held, a large contingent of these coming in from the large hall, at the end of Mr. Moody's discourse. A perfect chorus of brief but emphatic testimonies came at the call of Major Whittle, who interspersed suitable words of exhortation and encouragement. Mr. and Mrs. McGranahan sang with much pathos, "Where is my wandering boy to-night?" after the Major had related a pathetic incident in connection with the singing of the hymn in America. Many young men stood up as desiring to be prayed for, and altogether an excellent start was made of the work among young men; it is intended to continue the meetings for them every evening during the week at nine o'clock, with Major Whittle in charge.

There was a second overflow meeting in the Baptist Chapel.

The meetings in the large tabernacle during the day were marked by the profoundest interest and encouragement. Large numbers flocked into the inquiry-room, morning, afternoon, and evening, and there can be no reasonable doubt that many decided to follow the Lord fully.

Kept by the Power of God.

"He constrained his disciples to get into the ship."—MARK vi. 45.

"Kept by the power of God."—1 PET. i. 5.

HAD it been but a quiet sea,
On which stars and moonbeams shone
Over the waters of Galilee,
The bark had sped swiftly on.
Constrained by the Master to launch on the lake,
Why suffered He tempests and clouds to break?

Had it been but a quiet sea!
Ah! so we shiver and fear;
But over the waters of Galilee
The Lord had never drawn near,
If waves that rippled and winds that sighed
Had wafted the boat to the other side.

He saw them from the hill,
No darkness hides from Him,
Toiling in rowing with steadfast will,
Tho' the hope, indeed, was dim.
O weary heart! 'tis a word for thee,
Christ watcheth the toiler on life's dark sea.

A quiet resting hour
As the old year dies away,
Fresh casting the soul upon Jesu's power
At the dawn of the New Year's Day.
And now He bids us go forth once more,
Breasting the waves to the other shore.

How shall we face the way?
How shall we brave the blast?
The hands that row are feebler to-day
Than they were in the journeys past.
But He only asketh the best we can do, [through.
And our prayer pierceth tempest and billows

Let Him not pass us by
As we strive the shore to win;
Let Him hear our cry as He draweth nigh,
Unasked He enters not in.
But his hand at the helm, whatever betide,
Ere we know, have we won to the other side.

Kept by the power of God,
Our sailing orders we read;
Tho' swelleth the tempest, tho' rageth the flood,
Our watchword in every need.
Our song of rejoicing, our glad shout of praise,
When the voyage is past and the perilous days.

M. G.

[Thoughts from a New Year's Sermon, by the Rev. W. G. Burroughs, Mariners' Church, Kingstown.]

A LETTER TO A "FREETHINKER."

[We have received the following letters, which seem to us well worthy of publication. We certainly hope that the remarks of the first writer as to the methods adopted by Christians "in their attempts to convert Freethinkers," are of very limited application. We cordially agree with him in thinking that "the more excellent way" of winning unbelievers is to "lay siege to their hearts."]

DEAR SIR,—May I draw your attention to the accompanying letter, the production of a young lady not much over twenty? It is my misfortune to be what is called a "Freethinker." I usually keep this matter to myself, but a chance observation on the subject escaped me in a letter to Miss H——, and elicited the communication I now send you. I have read addresses to sceptics, almost to weariness, but nothing that has impressed me like Miss H——'s letter. Its great charm is its simple, unaffected style; while its close reasoning and vigorous grip of the subject, from the writer's point of view, bring out the Gospel with wonderful distinctness. In these days, when so many thinking men are driven in the direction of Freethought, I am glad to see any successful effort to combat it; although the torrent may be too strong for me, I am glad to see others escape it. . . .

I know it to be the fact that some Christians, in their attempts to "convert" Freethinkers, sometimes carry their strivings after effect beyond the bounds of decorum. They scoff and sneer as though they believe that they can force conviction into people as unruly or idle schoolboys are sometimes coerced into learning their lessons. The intention may be good, but the language often employed seems to me the reverse of Christian. I tell those who really desire the conversion of Freethinkers that they must first lay siege to their hearts. . . .

Very cordially yours,

DEAR MR.——,—I thank you for your letter, and the sympathy you express therein for our cousin's death. I do think sudden deaths are warnings; don't you? I am sorry that you say you find consolation in Philosophy. I think if I were dying and knew it, that if a philosophic treatise were handed to me for comfort, I am afraid it would prove anything but consoling.

A young girl, a friend of mine, about a fortnight or three weeks ago suddenly broke a blood-vessel, and was in a dying condition for some days. And yet, as she lay bleeding to death, she had perfect peace and joy—not in Philosophy, though, but in the fact that the Lord Jesus had forgiven all her sins. Now, I don't think it possible for a dying girl to be deluded. Mind, she was perfectly conscious and sane, and could assure and comfort those who were nursing her. Do you think Philosophy can comfort anyone dying? If it can, how is it that philosophers do not teach their doctrines gratis? It would be a real charity, for die we all must. Philosophy may do a great deal, but it leaves us at death's portal—there it stops.

You rather puzzle me when you say you can see no evidence of God's existence. "In the beginning God created the heaven and the earth" (Gen. i. 1). Is there not proof of the earth? Don't we live on it, eh? Did He not create the sun, moon, and stars? The Bible says He did; can't you see them? Again, "The heavens declare the glory of God, and the firmament sheweth his handiwork." Can you behold the heavens—say on a lovely moonlight night when the sky is spangled with stars—and philosophise their existence? They do exist, don't they? Science says, yes; but how came they there? I am not *shocked* at your views, but I am *sorry;* and if I could prove to you the reality of the Bible I should be only too happy to do so. I will try to undertake the task—that is if you really want me to.

First of all, in dealing with Christianity, this fact immediately presses upon our minds: if Christianity is a delusion, then in reality we are in the blackest darkness possible as to a future existence, for no reasonable being could believe in any other religion—that is, in comparison, say, to Mohammedanism. A glance into the evidences of that religion will soon convince us of its ridiculousness. Christianity is either one of the grandest *facts* it is possible to conceive, or one of the fondest delusions foisted by religious enthusiasm upon the credulity of mankind. Look at Sir Isaac Newton, Bacon, and Herschel—could these men be deluded by such a foolish imposture? Surely if great minds like these can see the evidence of God in *Revelation*, we ought to be careful in forming a hasty conclusion as to the verity or otherwise of Christianity. But I am digressing. Christianity, whether a delusion or not, *exists;* it is founded on Christ. No educated sceptic can doubt the reality of Jesus Christ; that He was crucified under Pilate is an *historical fact*. But the Christian religion is a *personal* one. It affects the individual in such a way as if he were the only purpose of the grand scheme of redemption; but I really cannot, on paper, go into all the evidences as to the inspiration of the Bible; for even believing the Bible to be the Word of the living God is *not* the power unto salvation. The saving power is the *Gospel*, and that only. "There is none other name given under heaven whereby we may be saved," except Jesus Christ; therefore I will try and explain to you the Gospel when you come and see us. I will lend you a splendid book on "Evidences," which *must* remove all your doubts as to the truth of Christianity.

I think one of the greatest evidences of Christianity is that it supplies all our wants, and even more. "Revelation" tells us that man was created in a different state to what he is now. Mankind hates this truth, and yet feels it is only too true. Man sees within himself sin; he stifles and smothers these guilty fears until death warns him of the fact, "Prepare to meet thy God." Then Philosophy gives way to the conviction that "it is appointed unto man once to die, and after death the judgment." He sees himself *guilty, helpless,* and *condemned;* for being full of sin, how could he wish to live with a holy and just God? Any place from Him would be a paradise. This strips him of every prop he has; be he philosopher or not, he becomes helpless, and, like a certain jailor at Philippi, cries out, "What must I do to be saved?" Now comes the object of the whole Bible: to tell man *how* salvation can be procured. Scripture and his own conscience condemn him, but God in love did a work for man: "*God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*" (John iii. 16).

Here a truth appears that I venture to say not all the philosophy of man could have devised. No man could have invented such a unique scheme from such a hopeless ruin. The highest of God's creatures have fallen below the brute creation, "for the mind of man is at enmity with God." So man, through sin, has become the enemy of his Creator. God is a just God. Justice means due penalty, does it not? It is so with us; why not with God? Therefore, *justice* condemns man. "God so LOVED the world." Here, there is something beyond justice—LOVE. Justice is stern, but righteous. Yet above all this, what *is* love? Something far higher. It loves the sinner; justice condemns him, but love *redeems* him. But how? Mystery of mysteries!—*God must die.* He must take the sinner's place, and be his substitute. His righteousness and justice demand it; how is it to be done? God must take upon Himself human form, and suffer as man as the sinner's substitute. The penalty of God's law must be paid: "*The soul that sinneth it shall die.*" So God in human form, as Jesus Christ, died for the sinner.

This, then, is Christianity in a nutshell. Man the *sinner*, God the *Saviour;* man helpless, God able to save to the uttermost. "Though your sins be as scarlet, they shall be as white as snow." Man incapable of lifting a hand to save himself; God stooping down and lifting him up. No merit whatever in man; all God's love. When a man is conscious of his state by nature, and *knows his need* of a Saviour, then the Gospel comes to him as water does to a thirsty man in a desert. It tells him of Jesus, "who came into the world to save sinners," and *sinners only*. The sinner sees Jesus suffering for his sins when on the cross. His resurrection was the proof that God accepted the atonement, and so can free the sinner, forgive him, and yet be just. He (Jesus) was wounded for *our* transgressions; He was bruised for *our* iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed (Is. liii. 5). Jesus thus (in love almost beyond our comprehension) died the just for the unjust, the innocent for the guilty. He died that we might live.

This is the real comfort of a true Christian. You may derive an artificial sort of comfort from Philosophy, which may lull to sleep the convictions and fears that are instinctively in the heart of man. It may suit in health, but the fear of death will soon scatter all false hopes. On the other hand, with the Lord Jesus Christ as my substitute and *Saviour*, the sting of death is gone; and, come what may, the nearer I come to death the sooner I shall realise life eternal. I write to you in this way because the Gospel only can prove to you the evidence of its reality. Evidences are all very well; but, after all, it is a round-about way of getting at the truth. When you are convinced by evidence, then you must start again—just as a little child—and accept the Lord Jesus Christ as your Saviour. "The wages of sin is death, but the GIFT of God is eternal life, through Jesus Christ our Lord."

My brother was at least ten years proving from books on "evidence" the reality of Christianity, and he says he wishes he had started at the Gospel; for it God's love will not soften a man's heart, stern truth will not. I send you a little book* expressing the Gospel much more explicitly than I can. *Do* read it, won't you? Forgive me writing you thus, but somehow I don't think you really have found true happiness, and I do sincerely hope that before long you may see as I do now. With every good wish for your spiritual as well as temporal welfare, believe me, very sincerely yours,

Jan. 7, 1884. ADA E. H.

* PARDON AND PEACE! A Word to the Anxious. By Rev. ERNEST BOYS. *S. W. Partridge & Co.*

Supper to Street Children.

ON the invitation of Mr. Quarrier over 700 children gathered in the Orphan Home Hall, James Morison-street, Glasgow, on Thursday last, and were entertained to tea and supper. The audience consisted of destitute children of the city employed in hawking, newsboys and girls, shoeblacks, match sellers, and beggars of tender years. The hall was crowded, and for such a promiscuous gathering the noise was not great, all things being considered. After a hearty tea had been partaken of, thanks were returned by a band of eight children from Cessnock House, Govan.

Mr. Quarrier, who presided, gave a few words of Christian counsel; he advised the boys and girls to get off the streets as fast as possible. He said he was sorry to say there were more boys and girls on the streets of Glasgow now than there were seven years ago. He urged upon them the acceptance of any work, however humble, rather than run about idle.

An interesting series of magic-lantern views, representing the "Prodigal Son" and the "Gin Palace," were shown and explained. Other short addresses were given. Before parting, a wholesome bit of supper was supplied, and the children were sent home pleased, and we trust profited.

EVANGELICAL CONTINENTAL SOCIETY.—The "Occasional Paper" of this Society gives an encouraging description of the work of evangelisation on the Continent. Copies may be had of the Secretary, Rev. R. S. Ashton, 13, Blomfield-street, E.C.

"ALL THINGS ARE POSSIBLE."

A PRAYER-MEETING TESTIMONY.

THE reading of those requests [for the salvation of inebriates] touched me very deeply indeed. They seemed to be an echo of many a request for prayer which has been made for me. If what I may tell you will cheer any Christian heart, encourage any godly father and mother to go on praying for their sons, or assist any man or woman who has felt himself or herself beyond the reach of hope, I shall thank God for it.

I had very good opportunities. My parents loved the Lord Jesus, and did their best to train me up in the right path; and for some time I thought myself that I should be a Christian. But I got away from Christ, and turned further and further away from God and all good influences. It was at a public school where I first learned to drink. Many a time at seventeen I drank to excess; but I had an amount of self-respect that kept me from going thoroughly to the bad till I was about twenty-three, and then on till twenty-six. At Cambridge I went on further and further in drinking, until I lost all self-respect and voluntarily chose the worst of companions. I strayed further and further from God, until my friends, those who were Christians and those who were not, considered and told me that there was very little hope for me. I had been pleaded with by all sorts of people, but I "hated reproof." I hated everything that savoured of religion, and I sneered at every bit of good advice or any kind word offered me in that way. My father and mother both died without seeing me brought to the Lord. They prayed for me all the time they lived; and, at the very last, my mother asked me if I would not follow her to be with her in heaven. To quiet and soothe her I said I would. But I did not mean it; and I thought, when she had passed away, that she knew now my real feelings. After her death I went from bad to worse, and plunged deeper and deeper into vice. Drink got a stronger hold of me, and I went lower and lower down. I was never "in the gutter," in the acceptation in which that term is generally understood; but I was as low in my soul as any man who lives in one of the common lodging-houses.

I went from Cambridge first to Newcastle, as a solicitor, and then to London. While I was in Newcastle, Messrs. Moody and Sankey came there; and an aunt of mine, who was still praying for me after my mother's death, came and said to me, "I have a favour to ask of you." She had been very kind to me, and I knew what she wanted. She said, "It is to go and hear Messrs. Moody and Sankey." "Very good," I said; "it is a bargain. I will go and hear the men; but you are never to ask me again. You will promise that?" "Yes," she said, "I do." I went, and kept, as I thought, most religiously my share of the bargain. I waited until the sermon was over, and I saw Mr. Moody coming down from the pulpit. Earnest prayer had been offered for me, and there had been an understanding between my aunt and him that the sermon should apply to me, and that he would come and speak to me immediately afterwards. We met Mr. Moody in the aisle, and I thought that I had done a very clever thing when I walked round my aunt, before Mr. Moody could address me, and out of the building.

I wandered further from God after that, and I do not think that I bent my knees in prayer for between two and three years. I went to London, and things grew worse and worse. At times I tried to pull up. I made any number of resolutions. I promised myself and my friends not to touch the drink. I kept my resolutions for some days, and, on one occasion, for six months; but the temptation came with stronger force than ever, and swept me further and further from the pathway of virtue. When in London I neglected my business and everything I ought to have done, and sank deeper into sin.

One of my boon companions told me, "If you don't pull up, you will kill yourself." "How is that?" I asked. "You are killing yourself; for you can't drink so much as you used to." "Well," I replied, "I can't help it then." I got to such a state that I did not think there was any possible help for me. Affairs went on in this manner until, at last, I lost all control over myself.

I had been drinking and playing billiards one day, and in the evening I returned to my lodgings. I thought that I would sit there awhile, and then go out again as usual. Before going out I began to think, and the thought struck me: "How will all this end?" "Oh," I thought to myself, "what is the use of that? I know how it will all end. I know that I shall destroy body and soul." But the thought came to me very strongly, "Is there any way of escape?" "No," I said. "I have made any number of resolutions. I have done all I could to keep clear of drink, but I can't. It is impossible."

Just at that moment the words came into my mind, from God's own Word, words that I had not remembered since I was a boy: "With men these things are impossible, but with God all things are possible." And then I saw, in a flash, that what I had just admitted, as I had done hundreds of times before, to be an impossibility, was the one thing that God had pledged Himself to do if I would go to Him. All the difficulties came up in my way—my companions, my surroundings of all sorts, my temptations, but I just looked up and thought, "It is possible with God." I went down on my knees there and then, in my room, and began to ask God to do the impossible. As soon as I prayed to Him with very stammering utterance,—I hadn't prayed for nearly three years—I thought, "Now, then, God will help me." I took hold of his truth, I don't know how. I thought the best thing I could do was to go and get somebody to talk to me about my soul and tell me how to be saved. For I was a perfect heathen, though I had been brought up so well. I went out and hunted about London, and it shows how little I knew of religious people and places of worship, that I could not find a Wesleyan chapel. My mother and father were Wesleyans, and I thought I would find a place belonging to their denomination, but I could not. I searched an hour and a half, and that night I was in the most utter, abject misery of body and soul any man can think of or conceive.

I came home to my lodgings and went upstairs and thought to myself, "I will not go to bed till I am saved." But I was so ill from drinking—I had not had my usual amount of food in the evening, and the reaction was so tremendous that I felt I must go to bed (although I dare not), or I would be in a very serious condition in the morning. I knew how I would be in the morning, thinking, "What a fool I was last night," when I would awake up moderately fresh, and go off to drink again as I had often done. But again I thought, "God can do the impossible. He will do that which I cannot do myself." And I prayed to the Lord to let me wake up, as I went to bed, feeling the weight of my sins and my misery. Then I went to sleep. The first thing in the morning, as soon as I remembered where I was, I thought, "Has that conviction left me?" No; I was more miserable than before—and it seemed strange, though it was natural. I got up and thanked the Lord because He had kept me anxious about my soul.

I went on for eight or nine days seeking the Lord. On the Saturday morning I had to go and tell the clerks. That was hard. I did it with the tears running down my cheeks. A man does not like to cry before other men. Anyway, I told them I wanted to become, and meant to become, a Christian. A sceptic dropped his head, and said nothing. Another fellow, with whom I played billiards, said, "By Jove, I wish I had the pluck to say so myself." It was received in a different way from what I thought it would be. But the very man who told me that I was killing myself with drink, spent an hour and a half trying to get me to drink, saying that "I had the blues, and was out of sorts, and a glass of brandy or whiskey would do me good." He tried to get me to drink, and I turned upon him at last, and said, "You remember what you told me. I am trying to get away from drink, and not to touch it again." When I think of that I am reminded of the words of God Himself: "The tender mercies of the wicked are cruel."

I must not forget to tell you that I went down before God in my misery, my helplessness, and my sin, and owned to Him that it was impossible that I should be saved; that it was impossible for me to keep clear of drink; but from that night to this moment, I never had the slightest desire for drink. It was a hard struggle indeed to give up smoking. But God, in his great wisdom, knew that I must have come to grief if I had to fight single-handed against the overwhelming desire I had for it. He took it clean away. From that day to this the Lord has kept me away from drink, and made me hate it most bitterly. I simply said that I hadn't any strength, nor have I now: but it is the Lord Jesus who is able to save to the uttermost all that come to God through Him.

If there is any one hearing me who has given up all hope, come to the Saviour. That is his Name, for "He shall save his people from their sins." Wherever I have gone, since then, I have found Him to be my Saviour. God forbid that I should glory; it would be glorying in my shame. It is to my shame that I speak thus of myself; but, oh! the Saviour is able to save, and He will save.

Christian friends, continue to pray. You may go to heaven before your sons are brought home. My parents did. My sister prayed for me for years and years; but now I can help others on their way to Zion. Praise the Lord for all his mercy to me.

EAST-END WORK.—Among other efforts for the salvation of the immense population in the East-end of London, is one by Rev. W. E. Hurndall and his fellow-helpers. From a report just issued, we find that he has 110 volunteer visitors to some 4000 families weekly, and pleads for twelve missionaries to follow up this work. In addition to the ordinary Church services, Mr. Hurndall conducts a few religious services for the people at the Bow and Bromley Institute accommodating 1200 persons. The annual cost of this service being £100. In addition to direct evangelistic work, various agencies are in full work for helping the people to help themselves. Mr. Hurndall will be glad of the prayer and sympathy of our readers for carrying on this work. The address is 16, Cottage-grove, Bow-road, E.

THE ELEMENTS OF TRUE PRAYER.

Address by D. L. MOODY,

AT LAVENDER-HILL HALL, CLAPHAM, THURSDAY, JANUARY 10.

TO-DAY I want to call your attention to this one thought—why so many of our prayers are not answered. I venture to say there is scarcely a person here who has not at some time or other had to say: It seems as though my prayers did not go out of the room, did not rise higher than my head, as though my words came back into my own bosom instead of going up to God. If the disciples of John the Baptist, and if Christ's own disciples felt as though they needed to be taught how to pray, surely we in this age need to be taught how to pray. So at the beginning of this service let there be silent prayer going up to God that we may get light on this important subject. I feel there is no subject that can come before us more important than this subject of prayer. If there is one here to-day saying, "I do not take any interest in prayer, for I have never prayed," I want to tell you that the time will come when you will pray, and when you will wish to know how your prayers are not answered. It will not be God's fault if they are not answered; it will be because you have not looked into the subject—to know how to make your requests known to God.

There are nine elements in all true prayer. I shall not have time to take them all up this afternoon, but to-morrow we will continue our consideration of the subject. In the first place there must be

ADORATION.

Let me refer to a passage in the prophecy of Daniel. He was one of the men who knew how to pray; his prayer brought the blessing of heaven upon himself and upon his people. In chapter ix. 3, we read:—

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

"And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments."

The thought I want to call your special attention to is conveyed in the words, "O Lord, the great and dreadful God." Daniel took his right place before God—in the dust; he put God in his right place. It was when Abraham was on his face, prostrate before God, that God spoke to him. Holiness belongs to God; sinfulness belongs to us. The same thing is brought out in Isaiah vi.:—

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.

"Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

When we see the holiness of God we will adore and magnify Him. Moses had to learn the same lesson. God told him to take his shoes from off his feet, for the place where he stood was holy ground. When we hear men trying to make out that they are holy and speaking about their holiness, they make light of the holiness of God. It is his holiness that we need to think and speak about: when we do that *we* shall be prostrate in the dust. You remember, also, how it was with Peter. When Christ made Himself known to him he said, "Depart from me, for I am a sinful man, O Lord." A sight of God is enough to show us how holy He is and how unholy we are.

We find that Job, too, had to be taught the same lesson. In chapter xl. 3, we read:—

"Then Job answered the Lord, and said: Behold I am vile, what shall I answer Thee? I will lay mine hand upon my mouth."

As you hear Job discussing with his friends you would think he was one of the holiest men that ever lived. He was eyes to the blind, and feet to the lame; he fed the hungry and clothed the naked. What a wonderfully good man he was! It was all I, I, I. At last God said to him, "Gird up your loins like a man, and I will put a few questions to you." The moment that God revealed Himself Job changed his language. He saw his own vileness and God's purity. He said, "I have heard of Thee by the hearing of the ear, but now mine eye seeth thee, and I abhor myself in dust and ashes."

If we are struggling to live a higher life, and to know something of God's holiness and purity, what we need is to be brought into contact with Him that He may reveal Himself. Then we shall take our place in the dust before Him as these men of old were constrained to do. We will hallow his Name, as the Master taught his disciples, when He said "Hallowed be thy Name." When I think of the irreverence of the present time, it seems to me that we have fallen on evil days. Let us as Christians, when we draw near to God in prayer, put Him in his right place.

Another element in true prayer is

CONFESSION.

I do not want the Christians here to think that I am talking to the unsaved. I think we as Christians have a good many sins to confess.

If you go back to the Scripture records, you will find that the men who lived nearest to God and had most power with Him, were those who confessed their sins and failures. Daniel, as we have seen, confessed his sins and those of his people. Yet there is nothing on record against Daniel. I suppose he was considered one of the best men—and probably he was—then on the face of the earth. Job was no doubt a holy man, a mighty prince in Israel; yet he had to fall in the dust and confess his sins. So you will find it all through the Scriptures. When Isaiah saw the purity and holiness of God, he beheld himself in his true light, and he exclaimed, "Woe is me, for I am a man of unclean lips."

I firmly believe that the Church of God will have to confess their own sins, before there can be any great work of grace in London or in any other place. There has got to be a deeper work among God's believing people. I sometimes think it is about time to give up preaching to the ungodly, and preach to those who profess to be Christians. If we had a higher standard of life in the Church of God, there would be thousands more flocking into the kingdom. So it was in the past; when God's believing children turned away from their sins and their idols, then the fear of God fell upon the people round about. Take up the history of Israel, and you find that when they put away their strange gods, God visited the nation and there came a mighty work of grace.

What we want in these days is a true and deep revival in the Church of God. I have little sympathy with the idea that God is going to reach the outlying masses by a cold and formal Church. The judgment of God must begin with us. You notice that when Daniel got that wonderful answer to prayer recorded in the ninth chapter, he was confessing his sin. That is one of the best chapters on prayer in the whole Bible. We read (verse 20):—

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God;

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."

So, also, when Job was confessing his sin God turned his captivity and heard his prayer. God will hear our prayer and turn our captivity when we take our right place before Him, and confess and forsake our transgressions. It was when Isaiah cried out before the Lord, "I am vile," that the blessing came; the live coal was taken from the altar and put upon his lips, and he went out to write one of the most wonderful books the world has ever seen. What a blessing it has been to the Church!

It was when David said, "I have sinned," that God dealt in mercy with him. Notice how David made the very same confession as the poor Prodigal did. There is no difference between the king and the beggar when the Spirit of God comes into the heart and convicts of sin.

If this confession of sin is deep among believers, it will be so among the ungodly also. I never knew it to fail. I am so anxious that God should revive his work in our own hearts, so that we may see the exceeding sinfulness of sin. I believe there are a greatmany fathers and mothers here who are anxious for the conversion of their children. I suppose I have had not less than fifty messages from parents come to me within the past ten days, wondering why their children are not saved. I venture to say that as a rule, the fault lies at our own door. There may be something in our life that stands in the way. It may be there is some secret sin that keeps back the blessing. David lived in the awful sin into which he fell, for six months before Nathan made his appearance. Let us pray God to come into our midst to-day, and make his power felt. If it is a right eye, let us pluck it out; if it is a right hand let us cut it off; that we may have power with God and with man.

Why is it that so many of our children are wandering off into the public-house, and drifting away into infidelity—going down to a dishonoured grave? There seems to be very little power in the Christianity of the present time. Many godly parents find that their children are going astray. Does it arise from some secret sin clustering around the heart? There is a passage of God's Word that is often quoted, but in 99 cases out of 100 those who quote it stop at the wrong place. It is in Isaiah lix. 1: "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear." There they stop. Of course God's hand is not shortened, and his ear is not heavy; but we ought to read the next verse: "Your iniquity hath separated between you and your God; your sins hath hid his face from you that he will not hear. For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." Bear in mind that if we are regarding iniquity in our heart, or living on a mere empty profession, we have no claim to expect that our prayers will be answered. There is not one solitary promise for us. I sometimes tremble when I hear

eople get up and quote promises, and say
nat God is bound to fulfil these promises to
nem, when, all the time there is something
n their own life which they are not willing
) give up. It is well for us to search our
earts and find out why it is that our prayers
re not answered.

There is a very solemn passage in Isaiah i.

"Hear the word of the Lord, ye rulers of Sodom;
ve ear unto the law of our God, ye people of
omorrah.

"To what purpose is the multitude of your
crifices unto me? saith the Lord: I am full of
e burnt offerings of rams, and the fat of fed
easts; and I delight not in the blood of bullocks,
of lambs, or of he goats.

"When ye come to appear before me, who hath
quired this at your hand, to tread my courts?

"Bring no more vain oblations, incense is an
)omination unto me; the new moons and sabbaths,
e calling of assemblies, I cannot away with; it
iniquity, even the solemn meeting."

"Even the solemn meeting!"—think of
nat. If God does not get our heart service
'e will have none of it; it is an abomination
) Him.

"Your new moons and your appointed feasts
y soul hateth: they are a trouble unto me; I am
eary to bear them.

"And when ye spread forth your hands, I will
de mine eyes from you: yea, when ye make
any prayers, I will not hear: your hands are
ll of blood.

"Wash you, make you clean; put away the
il of your doings from before mine eyes; cease
do evil;

"Learn to do well; seek judgment, relieve the
pressed, judge the fatherless, plead for the
dow.

"Come now, and let us reason together, saith
e Lord: though your sins be as scarlet, they
all be as white as snow; though they be red like
imson, they shall be as wool."

Again we read in Proverbs xxviii. 9: "He
at turneth away his ear from hearing the
w, even his prayer shall be abomination."
ink of that! It may shock some of us to
ink that our prayers are an abomination to
)d, yet if any are living in known sin, this
what God's Word says about them. If we
e not willing to turn from sin and obey
)d's law, we have no right to expect that
e will answer our prayers. Unconfessed
n is unforgiven sin; and unforgiven sin is
e darkest, foulest thing on this sin-cursed
rth. You cannot find a case in the Bible
ere a man has been honest in dealing with
n, but God has been honest with him and
essed him. The prayer of the humble and
e contrite heart is a delight to God. There
no sound that goes up from this sin-cursed
rth so sweet to his ear as the prayer of the
an who is walking uprightly.

Let me call your attention to the prayer
David in Psalm cxxxix. 23, 24. I wish all
e friends here to-day would commit these
rses to memory. If we should all
nestly make this prayer for twenty-four
urs there would be a good deal of change
our lives. "Search me"—not my neigh-
ur. It is so easy to pray for other people,
t so hard to get home to ourselves. I am
aid that we who are busy in the Lord's
)rk, are very often in danger of neglect-
g our own vineyard. In this Psalm David
t home to himself. "Search me, O
)d, and know my heart; try me and
ow my thoughts; and see if there be any
cked way in me, and lead me in the way
erlasting!" There is a difference between
d searching me and my searching myself.
nay search my heart and pronounce it all
ht, but when God searches me as with a
hted candle, a good many things will
me to light that perhaps I knew nothing
out.

"Try me." David was tried when he fell
taking his eye off from the God of his
her Abraham. "Know my thoughts."
God looks at the thoughts. Are our thoughts pure? Have we in our hearts thoughts against God or against his people—against any one in the world? If we have we are not right in the sight of God. Oh, may God search us to-day. I have been praying that there may be heart-searching here to-day, that God may do a deeper work here to-day than in any meeting I have ever had. My heart has been going out to God, that a lift may be given to the Church of God at the beginning of the year. I believe we are going to have the greatest blessing we have ever known, if the Church of God will but turn away from everything that is contrary to his law, so that He shall delight to answer our prayers. I do not know any better prayer that we can make than this prayer of David. One of the most solemn things in the Scripture history is that when holy men—better men than we are—were tested and tried, they were found to be as weak as water, away from God.

Now, dear friends, let us be sure that we are right. We do not want this week to pass without getting a great blessing. If there is anything in our lives that is wrong let us ask God to show it to us. Have we been selfish? Have we been more jealous of our own reputation than of the honour of God? Elijah thought he was very jealous for the honour of God, but it turned out that it was his own honour after all; self was really at the bottom of it. One of the saddest things, I think, that Christ had to meet with in his disciples was this very thing; there was a constant struggle between them who should be the greatest, instead of each one taking the humblest place and being least in their own estimation. Mr. Moody read several passages from the Gospel illustrative of this (*e.g.*, Mark ix. 30—37; x. 32—45). Referring to the latter passage he said: These words were spoken in the third year of his ministry. Three years they had been with Him; they had listened to the words that fell from his lips, yet they had failed to learn this lesson of humility. The most humiliating thing that happened among the chosen twelve occurred on the night of our Lord's betrayal, when Judas sold Him and Peter denied Him. If there was any place where there should have been an absence of these thoughts, it was at the Supper-table. Yet we find that when Christ instituted that blessed memorial there was a debate going on among his disciples who should be the greatest (Luke xxii. 21—24). Think of that, right under the shadow of the Cross, when the Master was "exceeding sorrowful, even unto death"—was already tasting the bitterness of Calvary, and the horrors of that dark hour were gathering upon his soul.

I think if God searches us we will find a good many things in our lives for us to confess. If we are tried and tested by God's law, there will be a good many things that will have to be changed. I ask again, if we are selfish or jealous? Are we willing to hear of others being used by God more than we are? Are our Church of England friends willing to hear of a great revival of God's work among Dissenters? Would it rejoice their soul to hear of such efforts being blessed? Are Dissenters willing to hear of a reviving of God's work in the grand old Church of England? If we are full of narrow, party, and sectarian feelings, there will be many things to be laid aside. Let us to-day pray to God to search us and try us, and see if there be any evil way in us. If these holy and good men felt that they were tried, should we not tremble and endeavour to find out if there is anything in our lives that God would have us get rid of?

Once again, let me call your attention to a prayer that David made (Ps. li.) A friend of mine told me some years ago that he made this prayer of David's every week. I think it would be a good thing if we offered up these petitions once a week; let it go right up from our hearts, and let us take our place before God as sinners. If we have been proud, or irritable, or lacking in patience, shall we not to-day confess it? Is it not time that we began at home, and get our lives straightened out? See how quick the ungodly will then begin to inquire the way of life. Let those of us who are parents set our own houses in order, and be filled with Christ's spirit; then it will not be long before our children will be inquiring what they must do to get the same spirit. I believe that, to-day, by its lukewarmness and formality the Christian Church is making more infidels than all the books the infidels ever wrote. I do not fear infidel lectures half so much as this cold and dead formalism in the professing Church at the present time. One prayer meeting, like what they had on the day of Pentecost, would shake every infidel in London.

What we want is to get hold of God in prayer. You are not going to reach the masses of London by great sermons. We want to move the arm that moves the world.

At the close of Mr. Moody's earnest exhortations as to the need of confession, he called on all the Christians present who felt they had anything to confess before God, to stand and audibly repeat after him a number of the petitions in Psalm li. He afterwards led in prayer for God's blessing on the great assembly. The first meeting being dismissed, Mr. Moody said that instead of asking the unsaved to rise for prayer, he would ask all the Christians who desired to be blessed to rise and present themselves for prayer. "I want you to pray for me," he said. "If I am to go on preaching in London during the next six months, I feel as if I shall have need of God's Spirit. If you have any regard for me, pray for me." Almost the entire audience rose to their feet, and stood while Mr. George Soltau led in audible prayer. In the closing prayer, Mr. Moody, with faltering voice, presented further petition, making special mention of the choir, of Mr. Sankey, that they might be more than ever enabled to sing the gospel; and of the ministers, that they might be endued with power from on high. Then the solemn gathering dispersed.

Rest.

"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Ps. cxvi. 7.

LIE low, O heart, at Jesu's feet
For there all bitter things are sweet,
Then thou canst know the heart of God,
Canst use the staff, and kiss the rod.

Lie low, O heart, at Jesu's feet,
Then thou canst every tempest meet,
Canst hear his whispered "Peace, be still,"
And love as well as learn his will.

Lie still, O heart, upon his breast,
And prove the peace of utter rest;
Then unbelief will find no place
And fear die out before His Face.

Lie still, O heart, upon his breast,
For He can work if thou wilt rest;
The journey is too great for thee
Unless the Lord thy shelter be.

A. Sp.

MISS MITTENDORFF'S HOME.—The report of this Home just issued states that the new building is now completed and has been put into the hands of trustees. Miss Mittendorff has had many heavy trials in the work of caring for and training the orphans; we trust our readers will continue their sympathy with increased diligence in so needful and excellent a work.

THE CONSTANTINOPLE REST.

ALLOW me to ask, once more, the prayerful sympathy and continued interest of Christians at home for the Constantinople "Rest." The last year has been one of renewed trial, and yet blessing, in the turning of some souls, as we trust, to the Lord. We left our former place by the sea, early in the spring, for a cheaper one not far away in Galata. But there we were soon prohibited, by the jealousy of Roman Catholic neighbours, from singing with our small organ; and finding the rooms damp and dark, we removed still higher up the Galata hill, to a new centre, which promises to become a great thoroughfare. Here we have two sunny and attractive rooms (at £175 per year) in the near vicinity of the British post-office and hospital, and enjoy perfect freedom in our Christian work. But I am now alone in carrying it on, as Mr. Burgen, my assistant, has so failed in health as to render it necessary for him to seek restoration in his native climate; a great trial to himself as well as to me, in the relinquishment of my hopes for the future of this work. Will not some strong soldier of the cross come to the rescue at this crisis. There is plenty of work here for one knowing only English. Much might be done in visiting British ships, and we are quietly drawing in a new class of men from surrounding offices and banks.

On the 17th, I closed the Stamboul "Rest," with much painful regret. It is scarcely a year since the experiment of this method of labour was begun in the heart of the old city, to meet, if possible, the needs of the thousands of men and lads from the interior, lodging in the Khans close by. But this work soon attracted the unfavourable attention of the Government, and I was interrupted by the police one day, when giving tracts to the quiet, orderly crowds that had gathered to hear the music of the organ. A pictorial arrangement of Mrs. Grimkè's text-cards was rudely torn from the wall by an officer, and an attempt made to drag away a native colporteur who remonstrated, in which struggle some panes of glass were broken. This outbreak ended at last in my being summoned to appear at the U.S.A. Consulate to answer to the charges made by the Chief of the Police, and I was "forbidden to play the organ, or to give away the little books" in that place. Indeed, so strong was the feeling, that I left the care of it entirely to my assistant till he left for England, the last of July. Yet, in spite of everything to hinder, the average of weekly attendance at that coffee-room, where men of various races could find food for their souls, was over one hundred. But neither funds nor workers could be found to carry it on. Five pounds per month was all it required in funds! Last week saw the last of my deposits for the Constantinople "Rest" withdrawn. For the year to come come, the American Board has kindly granted £30 (Turkish), but that will soon be swallowed up for rent; and in these hard times, when men can scarcely indulge in the luxury of even a cup of Turkish coffee, it is difficult to meet our current expenses, however closely we may economise.

During the spring months I was enabled to distribute thousands of Gospel messengers in many tongues, greedily taken by people in the streets, shops, bazaars, boats-landings, and on the boats; men often running out from wine-shops and cafés to beg for them. It was a repetition of former scenes in Smyrna, where more than 150,000 tracts, Gospels, &c., were sown among the various races by my godly Scotch Bible-woman, awakening that spiritual appetite (among the Greeks especially) which nothing less than "Bread from Heaven" can satisfy, and which prepared the way for the blessed work and ingathering of souls, which has ever since been carried on at the "Smyrna Rest." Here I may be pardoned for adding a word respecting the advantages of Smyrna over Constantinople for such work. "Infidel Smyrna," as the Turks call it, has but one centre. Everybody and everything gravitates to the sea-side upon the great esplanade, and the Christian population, so called, is largely in the ascendant; hence there is more religious liberty.

The problem of reformation in the Greek Church will probably be solved outside of Greece, as that of Mohammedanism may be in India.

In Constantinople we have many centres, and each one requires a separate set of appliances and workers.

Owing to the situation of the population upon the Golden Horn and the Bosphorus, a general gathering, for any purpose, is almost impossible, even during the day-time; but at night, when people have most leisure, it is entirely out of the question. Besides this inseparable difficulty in the way of Christian work at large, Christian workers at the capital are under the immediate inspection and zealous scrutiny of the Turkish authorities at head-quarters. This has made itself felt more stringently the last year than ever before in the history of Missions. And yet there is progress. The "Word of God is not bound," and it has gone all over these lands as never before. God is working, as in nature, silently, invisibly, and one day there will be a mighty upheaval of old foundations in this land and this citadel of the Turk!

Dear Christian friends at home, hasten that day by your prayers, your sympathy, your aid.
—Ever yours, for the Master,

The "Rest," Galata, Constantinople, Dec. 28, 1883. MARIA A. WEST.

Dark Morocco.

IN a letter dated Tangier, Morocco, Dec. 25, Mr. W. Mackintosh thus writes to a friend in Edinburgh:—

Poor Morocco is far behind most parts of Syria; the latter is a land of light compared with it. Here we have six or seven millions of people and *only one missionary*, one to the Jews at Mogador. There are no Mission schools except his at Mogador. China even cannot tell of such darkness as this, for it has now about one missionary to every million of people.

We want both Arabic-speaking and Spanish-speaking helpers for places on the coast like Tangier, as Spanish is the language of most of the Jews and Spaniards on the seaboard, while Arabic is that of the Moslems. But in the interior of the country different dialects of Berber are necessary, as there is a large Berber population in the mountainous district of Morocco—probably half of the whole mass, and many of them only know Berber. The Berber races are an interesting people, inhabiting the great Atlas range from the eastern limit of Algeria to the N.W. of Morocco, thence southwards to the furthest limit of the mountains. South of the terminating point of the Atlas range—three days beyond Mogador—the interesting and extensive country of Sus is peopled by them. The Berbers are nominally Moslems, but do not possess the rigid Moslem bigotry which people of Arab extraction often have, so that they are more frank and ready to fraternise when Christians approach them.

I am at present engaged in the study of the language of one branch of Berbers—the Rifians, found in the northern part of the Atlas. It is laborious work, as it is an unwritten language, but it is intensely interesting. I have begun to translate some of the first chapters of Matthew into it, and hope, if the Lord will, to be able to do more soon. I have had an interesting conversation this evening with an Arab Moslem about Christ, but as yet every little effort we can make is but in a state of embryo. I am sure you will pray for us and this dark, dark land, that a wide door may be opened for the Gospel of Christ.

For the Young.

A CHILD'S PRAYER.

ONE cold winter morning Mr. B. was sitting at his work, near a good fire in a comfortable, pleasant room. From time to time he stopped to look at the falling snow; and while thanking God for his own well-being, thought of the thousands of poor trembling with cold and hunger. All at once the thought of a widow who had lately come to the village crossed his mind. Her position was unknown to him, he only knew she had seen better days. He could not get rid of the thought of her. He rose, walked up and down his room, and again took his pen, but in vain: the widow occupied his mind in spite of himself; he wondered whether she was really in need, perhaps suffering from cold and hunger. He resolved to do the only thing that could quiet him, he went to the village to see for himself her condition.

Across a thick snow he soon reached the little house inhabited by the widow; stopping a moment before the door, he heard a child's voice saying the Lord's Prayer. The child repeated it many times, pronouncing with a special emphasis and touching fervour the words, "Give us this day our daily bread." Mr. B. listened, and was certain the Lord had sent him there.

Thanks to the snow which covered the ground, his approach had not been heard. Softly raising the latch, he saw a little boy of five years kneeling before a chair near the empty grate. His little hands were joined, and his pale face raised to heaven with an expression of earnest entreaty. He rose in a minute or two, and the visitor entered. The child appeared surprised, but not frightened. In reply to the kind questions of the stranger, he said that his mother was ill. Mr. B. then took him on his knee, and asked him what he had been doing. "Oh, sir," he replied, "you know in our prayer it says, 'Give us this day our daily bread;' and as we had no bread, I have been asking God to give us some." Mr. B. soon left the house, and going to a neighbouring shop bought bread and some other provisions.

Returning to the widow's, he found the little boy still before the grate, as if waiting for God to answer his prayer. As soon as he saw the bread, he ran to his benefactor, and putting his hand on the loaf, said, "That comes from our Father: how quick He has been in sending it! I am going quick to tell mamma." Mr. B. left the house, and on his way ordered some coal to be sent to the widow.

Returned to his own room, he took up his work with an unaccustomed facility, for even in the small things of life God honours those who honour Him. In the evening he returned to the little house, and how changed all was! A good fire blazed on the hearth, near which the mother and child were enjoying their evening meal. As soon as Mr. B. appeared, the little boy ran to him, took hold of his hands, and joyfully said, "Mamma, here is the gentleman that God sent with the bread." Mr. B. soon discovered that the widow loved the Lord, and trusted in Him. Weak, ill, and without support, living in a lonely house, her only resource had been prayer and confidence in God, but that morning she was well nigh in despair. "And now," she said, "God has given me far more than I asked or thought. Ah, sir, after what has just occurred, it seems impossible that I can ever again doubt the goodness of the Lord."—*Le Chrétien Belge.*

LEARNING TO COOK.

The Leominster Orphan Homes.

A VERY choicely written and prettily illustrated book* has been issued, giving a history of the rise and progress of these Orphan Homes. We are sure our young readers will be as much interested as ourselves in reading the following chapters. By the kindness of the friends in charge of the Homes we are able to give two illustrations from the book:—

A TALK WITH THE BOYS.

It would do you good to see the two new houses upon the hill, facing the sunshine, and to hear the merry ring of the children's voices.

Both houses were soon full—twenty children in each house, and one over. There were twenty-five boys and sixteen girls. Nine of them came to us from London, three from Birmingham, three from Penzance, two from Scarborough, one from Southampton, one from the Isle of Wight, one from Wales, one from Lancashire, and others from Uxbridge, Hitchin, Bristol, Evesham, Norwich, Luton, Nottingham, Surrey, Salford, and our own neighbourhood.

If you call on us you will find your way through a little iron gate that goes to-and-fro a great many times in the day, and then you pass up under a row of larch trees, to the houses side by side. The first porch you come to belongs to the boys, and the second to the girls. The girls sing you a hymn, or one or two songs they have learned at school; and the boys take you on to their playground, and show you their little gardens and their pigeons; and if you begin to ask questions they soon have some questions to ask you that you might find hard to answer.

The matrons would take you upstairs, and show you the clean little beds the children make for themselves every morning, and if you look out of the window you will see the apple orchard close below you, offering a plentiful supply for apple puddings for hungry children. The town is seen lying in the valley, with the church, and town-hall, the Corn Exchange, and the spire of the Congregational Church; and on beyond are the Birrington woods, Lord Rodney's estates, and the clear outline of the Clee Hills, from which the coal comes. If you come in the evening, you may find the children all gone to bed, and very comfortable they look. Here is a new comer in this bed by the door; his name is Clifford. Ask him how he likes it. "Oh, it'll do," he says, with great satisfaction; "I used to lie in the stable, or in the loft among the hay; father was a carrier in Surrey, and I was in no way very particular."

The children have splendid health. There is an abundance of plain food, and oatmeal porridge for them, but not many delicacies. They often go walks in the country, and at such times cluster round me, and some boy begins to tell his history. One boy comes up alongside, and says, "What are we to call you, sir? May we call you father?" So I say "Oh yes, you may call me father if you like." Another boy calls out, "Can you tell me, sir, how old I am?" And then another, "And how old am I?" They expect me to know their birthplace, their parents, their uncles and aunts, and they sometimes find I know more about them than they know themselves. Another question comes: Does anybody ever write to you, sir, to ask about me?" Then I have to tell all the messages and inquiries I can remember about them. One fat little fellow runs up and asks, "And does anybody ever ask after me?" Poor lad, he only knows of one person in the wide world besides us who cares about him, and that is the kind friend who sent him here; and I have to reply, "Oh yes, I met your friend in London the other day, and she particularly asked after you, and I told her you were getting on finely." The lad is right pleased that someone inquired after him, and he goes away with a feeling of self-respect quite new to his inner life.

If the friends of these children only knew how letters were appreciated, they would write more frequently. A boy will first sit down with delight as he reads a letter from someone that cares for him, telling him to be a good boy, and he will set to work at once, and try to be the best of boys.

A parcel of clothing arrives from a sailor at sea. It is for his nephew. It contains coats and trousers and boots; and the sailor's wife writes the lad a letter, finishing up with the request, "Remember to pray for Uncle Joyce in rough weather." Rough weather comes to most of us at times, but we have an Advocate at God's right hand who is ever faithful.

The children often ask questions I cannot answer. They find out I know their past history, and the mysterious thought occurs to them, "Perhaps he knows what will become of us;" and the question comes, "What shall I be when I am a man? What will you do with me?" "Oh, you will do for a farmer," I reply. "And will Jim be a farmer too? Me and Jim get on well together; we'll be partners." "And what shall I be, sir?" cries another voice. Oh, we'll make a schoolmaster of you." "No, I don't want to be a schoolmaster; I'll be a grocer." "And what will you make of Theodore?" asks a third boy, who inherits a weakness for inquiring into other people's business, and I have to reply, "Oh, he will do for a photographer." And then comes the question, "What is a photographer, sir?"

GOING OUT TO SERVICE.

Side by side in the railway carriage might be seen the Secretary and a boy in search of a place. The time comes when one after another is ready to leave the Home—where such happy years have been spent—and where the work is to be tested by the practical wear and tear of life. Children who have become endeared to us by years of friendship have to be launched on the open sea. Many prayers ascend to the Father in heaven to guide the bark across the waters. Jesus, who went before his brethren to preserve much people alive, will surely go before his orphan children, and prepare a place for them on earth where they may serve Him.

It is a serious business when the time comes for a lad to start in life. The Home finds him a box, with lock and key, and with his bit of luggage he turns his back on his old associates.

But we first go and see if the situation is likely to suit him. So the boy sits quietly in the railway carriage for half an hour, and then begins: "Sir, what sort of a man is it we are going to see?" "I really do not know, Tom; we must find out when we get there." The train stops, and we tread the streets to a well-packed shop, containing a most promiscuous assemblage of hardware goods. "I have brought the boy you wrote to me about. I thought you had better see him yourself, and talk to him, and ask him any questions you like before you agree to take him. We wish to apprentice him for four years, and recommend a little increase in his wages each year; but of course we do not expect him to get much at first if he can have a comfortable home." We carefully inquire into the character of the master. He likes the look of the boy, the boy takes a fancy to him, and the bargain is struck.

A few weeks later two ladies call at the shop, and inquire, "Is Tom in?" The boy appears. He is quite unprepared for visitors, but is well pleased to see his old friends. "May we take him to get a new top-coat?" inquire the ladies. Then there are many questions asked as the boy walks along by their side. "How do you like your place, Tom?" You must keep yourself clean. What do you do in the evenings? Tom has his master's great dog with him, that looks up in his face like an old acquaintance. And Tom has quite as many questions on his mind. "What are the boys doing at home? May I

ORPHANS AT BREAKFAST.

*THE STORY OF THE ORPHAN HOMES, LEOMINSTER. *S. W. Partridge & Co.*

come home at Christmas? Are there any more boys gone out yet? How are the rabbits? Have the pigeons any eggs? Are there any more canaries?" Tom and his master have each a patent spring bed, that turns them on the floor at half-past six in the morning without ceremony, and the lad is likely to make his way in the world.

New Court Chapel, Finsbury Park.

THE large measure of success with which God has blessed the ministry of Rev. J. Ossian Davies in this place has fully justified the expectations we expressed on his coming to London ten months ago. During the year just closed 261 members have been added to the church roll. At the last church meeting 68 persons, nearly all of whom joined the church for the first time, were admitted to membership —more than making up for the losses during the whole year from every cause.

It is proposed to hold a week of special services in New Court Chapel, to reach non-attendants at places of worship, from January 21 to 26, and, in order that the invitations may get into the right hands, arrangements have been made for a house-to-house visitation; the district being divided amongst one hundred volunteer visitors. Dr. Thain Davidson, Rev. J. R. Wood, of Holloway, Rev. Archibald Brown, of Burdett-road, are amongst those expected to aid this earnest effort of Mr. Davies and his people.

Out of the Depths.

A NEW YEAR'S HYMN.

"As sorrowful, yet alway rejoicing."

BLESSINGS abundant and mercies unspoken,
Be ever inscribed on this newly-turned page,
This year which we take as a sure sign and token
Of Love that can equal Eternity's age.

Look on the chapter now closed for ever,
Mark well each trial, each toil, and each pain;
Safely passed by, they are done with,—and never
Can they affright us or try us again.

Pierced thro' and thro' by adversity's arrow,
Deep in affliction our bleeding hearts lie;
He who regardeth the fall of a sparrow,
Treasures each teardrop and numbers each sigh.

Where are the loved ones our hearts held in keeping,
Where are the friends we once clasped to our breast?
While we are weeping, they calmly are sleeping
Safely in Jesus, at home and at rest!

Sadly we miss them, all vacant their places,
Vainly we list for a word from above,
All that is left are affection's sweet traces,
Garnered and kept in the storehouse of Love.

Closed are the dear eyes that met ours with gladness,
Quiet and still is the welcoming voice,
Yet could those accents but lighten our sadness,
Would they not bid us look up and rejoice?

Will not the hand that so oft has upholden,
Always be ready its guidance to lend?
Can the arms weary, which Jesus has folden
Round us thus far, and will on to the end?

Say not the trials were more than were needed,
Faithless shortcomings account for each one;
Vows disregarded, and warnings unheeded,
Counsels neglected, God's work left undone.

Welcome, then welcome, soft tears of repentance!
Myrrh of the soul, offered low at his shrine
Who, in our stead, suffered sin's dreadful sentence,
Blotting out guilt with his life-blood divine.

Onward we press, mingling joy with our sorrow,
Onward we press to the Home-land above,
Looking to Jesus Hope gilds all our morrow—
The Present, the Past, and the Future are Love

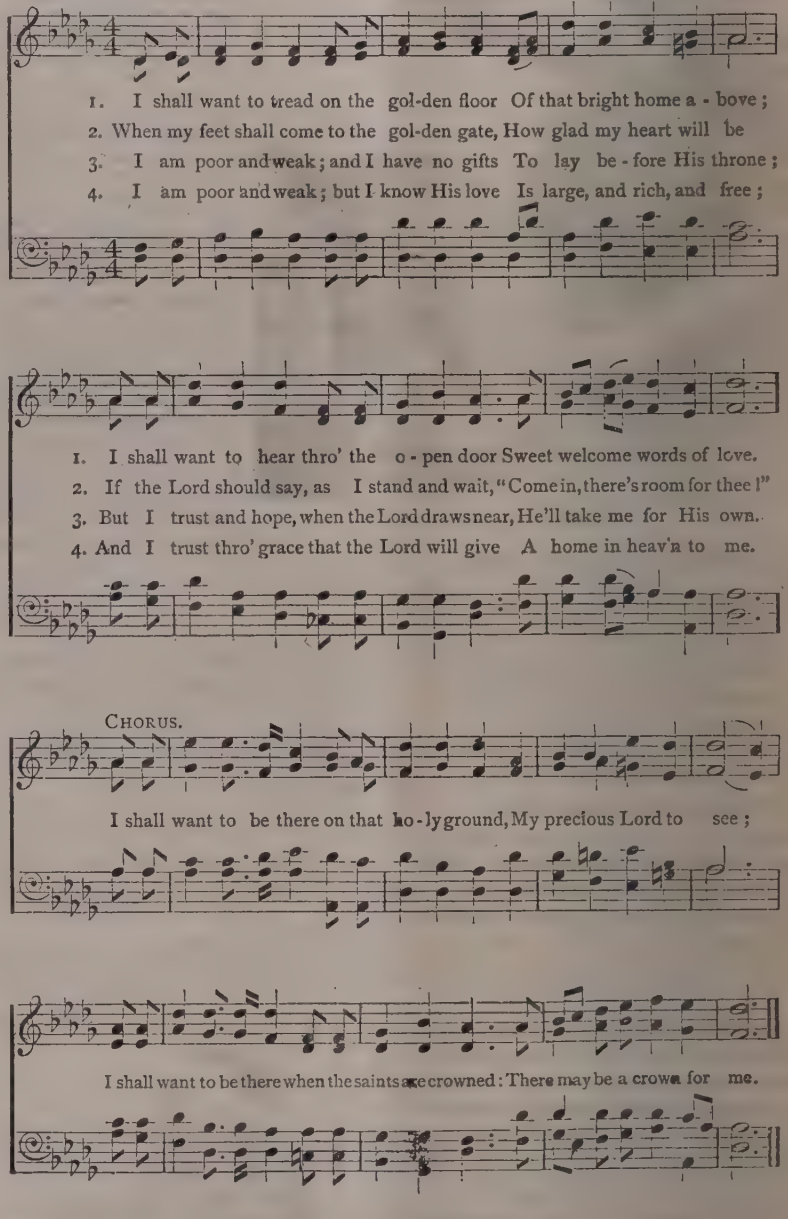
EVANGELA.

NEW HYMN BY MR. SANKEY.

A Crown for Me.

"Ye shall receive a crown of glory that fadeth not away."—1 PETER v. 4.

REV. W. O. CUSHING. IRA D. SANKEY.


1. I shall want to tread on the gol-den floor Of that bright home a - bove;
2. When my feet shall come to the gol-den gate, How glad my heart will be
3. I am poor and weak; and I have no gifts To lay be - fore His throne;
4. I am poor and weak; but I know His love Is large, and rich, and free;
1. I shall want to hear thro' the o - pen door Sweet welcome words of love.
2. If the Lord should say, as I stand and wait, "Come in, there's room for thee!"
3. But I trust and hope, when the Lord draws near, He'll take me for His own.
4. And I trust thro' grace that the Lord will give A home in heav'n to me.
CHORUS.
I shall want to be there on that ho - ly ground, My precious Lord to see;
I shall want to be there when the saints are crowned: There may be a crown for me.

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Mr. J. M. Scroggie In Airdrie, N.B.

ON Sunday, the 4th inst., Mr. Scroggie conducted the first of a series of meetings in the Public Hall, under the auspices of the Airdrie United Evangelistic Association, which has for years done good work in the town. Long before the hour the building was filled to overflowing, not a few having to go away. The impression produced on the vast audience was remarkable; the Holy Spirit seemed to fill all the house where they were sitting. Believers wept for joy, and many awakened souls willingly accepted God's unspeakable gift. Similar results have been experienced during the week-night meetings, which have also been well attended.

One extraordinary instance of conversion, among several which might be mentioned, is that of a man who for years had been the bond-slave of a besetting sin, and was despaired of by those who loved him most. On the same evening that a gentleman wrote to him this self-ruined man stood up in the after-meeting, and confessed that he had been born again before coming to the Hall. He is still enjoying the peace of God, and hates his sin. After what our eyes have seen of the Lord's work here during these last days, we shall be less disconcerted than ever by the criticisms of a Godless press, however able, and be unmoved. Brethren, pray for us. JOHN PATERSON, B.D.

Wellwynd U. P. Manse, Airdrie, Jan. 11.

WEEK OF UNITED PRAYER.

AN INCENSE CLOUD OF PRAISE.

Address by Rev. E. H. BICKERSTETH,

AT STEINWAY HALL, MONDAY, JAN. 7.

I AM so thankful that the key-note of this our Week of Prayer is "Praise and Thanksgiving to God." God dwells in the praises of his people. We feel, indeed, that God inhabits eternity; it is a great and blessed thought for us that his years do not fail, and that from everlasting to everlasting He is God. And, as one year is passing away and another is opening upon us, there is something very delightful in looking up to God as inhabiting eternity, and casting ourselves upon Him. The Lord has been our dwelling place, our home, from generation to generation.

Again, we read that God dwells "in the light which no man can approach unto;" and our hearts rest in the thought that He is infinite purity. "God is light, and in Him is no darkness at all." And again, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). We know what it is to say, "I flee unto Thee to hide me, thou God of light." We also read of God dwelling in heaven, and that is very helpful to us as we are here pilgrims on earth. We have so many things to bind us downward that it is helpful to look up and feel that we have God our Father in heaven. If Jesus had only come to teach us these words "Our Father which art in heaven," He would have taught us much, so that we might just look up.

But we also read: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Speaking to those who know Jesus, what an unutterable blessing it is that we may hold converse with our God and Father, through Jesus, by the prompting and the teaching of his Holy Spirit, in the depth of our hearts speaking to Him and hearing Him speak to us in his Word. It is a blessed thought that He dwells in our hearts.

But there is another dwelling-place spoken of, and that perhaps is the holiest. Psalm xxii. begins with words which solemnise every part when the first chord is struck. "My God, my God, why hast thou forsaken me?" And yet how soon from the very depths of distress the Lord our Master, the great exemplar of faith, looks up and He says, "But thou art holy, O thou that inhabitest the praises of Israel. What a wonderful dwelling-place for God! God in his Spirit dwells in the praises of his people. As an incense cloud in which the shekinah glory was seen upon the mercy-seat, so God dwells in the praises of his people. What a delightful thought it is that throughout the borders of our own land and far away in other Christian lands from shore to shore this morning, this day, a grand eucharist of thanksgiving is going up to God, an incense cloud of praise, and that our heavenly Father dwells in it.

There are two passages in the book of Chronicles with regard to praise, to which I will call your attention. When the temple was built we read in 2 Chronicles v. 13, "And it came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, for He is good; for his mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord."

There was one voice of praise ascending from that temple, and not till then, when it was one, did the glory of the Lord fill the house. I rejoice that to-day the hearts of Christians of different denominations are united as one, and that their praises and thanksgivings are going up in unison to God. Should it not be so with us? Ought not our hearts to be full of grateful love to our heavenly Father—each one having its own tribute of joy to lay upon the altar? The Lord is our God, and, the voice of joy going up as one, shall we not have the presence of his Spirit? Doubtless we shall have!

Though the first passage in Chronicles refers to worship we can never forget that we are members of the Church militant on earth; and we read with regard to Jehoshaphat in chapter xx. 21, 22, "And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." When the people began to praise, when they began to sing, the enemy was overcome. And shall it not be so with us in the great warfare which we have to wage? God grant that it may be so in the personal conflict which every one of us has to maintain against the powers of darkness. It is quite as true with us in the nineteenth century as when the Apostle wrote to the Ephesians in the first century: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." God grant that from the hearts of all Christendom there may go forth this year united adoration and praise; that we may rejoice praising the Lord as with one voice for what He has done; and we shall come off more than conquerors. So also in the closer home work in which we have to fight as good soldiers of Christ. God grant that the note of praise may continually go before us in all our prayer-meetings and acts of worship; that continually the note of praise may be sounded.

I believe that nothing vexes the devil more, I believe that nothing is more constantly the prelude to blessing, than the note of praise. So, when we pray for missionary work, let the note of praise be heard; we have abundant reason to thank God. I often think of my dear and blessed father. Were he alive we know how he would have clapped his hands and thanked God that his lot was cast in a day when the triumphs of the Cross are so great. He did so when he was alive, and he has been four and thirty years with his Master. I often wonder what he would say now. He would exclaim, "What hath God wrought!" They called him "a walking doxology" then; I do not know what he would be now. I am sure his life would be praise continually. Why, the whole earth is open to the reception of the everlasting Gospel; and if God would pour into the hearts of the English people such love that they must give, if they cannot go, to spread a knowledge of salvation to the uttermost parts of the earth, I fully believe that, in one generation from this time, the name of Jesus might be sounded from shore to shore and from pole to pole. Let us think for a few moments on what God has done for us. I do not know a more wonderful summary than that in which we bless God "for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory." Just one word or two with regard to each.

"Our *creation*."—I do not know how it is with you, but I think that every day I live I feel more grateful to God for creating me, that from the exuberance of his love He has made me. He could have got on perfectly well without me, but just out of love He made me. Let us take it personally. Why? Just because He loved me. Oh! those words of the Master, "That the world may know that Thou hast sent me and hast loved them as Thou hast loved me." You who are parents know what love is; and though we may try to elevate our thoughts and transfer them this morning from human to divine, we can only climb a little way towards the reality of the love by which God created us and loved us.

"Our *preservation*."—It is meet to think of this at the opening of another year. How many have been called away from us, and we are among the living to praise the Lord.

> "Strange that a harp of thousand strings
> Should keep in tune so long."

The arrows of destruction have passed by us on the right hand and on the left, but here we are, by God's infinite mercy, preserved under the shadow of his wings; safe in his presence and his work in us, and by us, is fulfilled. Who does not bless God to-day for preserving us? And not only for our creation and preservation, but for "*All the blessings of this life*." You will find it very difficult to enumerate them. Some of you may be good arithmeticians and mathematicians, but you will find the record of these blessings increase the more you ponder over them. They seem to increase continually in geometrical progression. One links itself into the other so marvellously that if you put the blessings of this life together, even the life that is most shaded with sorrow, you will be compelled to say, "How great is the sum of them!"

But, above all, *for God's inestimable love in the redemption of the world by our Lord Jesus Christ*." We spoke just now of how the Father loves us; but oh! there is a higher height than that. The Father loveth the Son. This word is used twice in St. John, in regard to the love of the Eternal Father towards the Eternal Son. In one case it is *agapai*, signifying the satisfaction of delight; and in the other it is *philei*, meaning tenderness of personal affection. And He gave that Son to you, to each one of you, dear friends. Marvellous word, that the Son of God loved me and gave Himself for me. He tasted death for every man. Each one of us can say that God's love for us is to be measured by the gift of his Son. Yes! no wonder the Apostle went on to say, "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" We need not wonder. Would He grudge us anything else? That is not like our bountiful heavenly Father. We may come to Him with the fulness of expectation, and we shall receive all that we need from his bounty and his love. And yet we are not satisfied. It is not intended that we should be satisfied here fully. We are to look forward. "In thy presence is fulness of joy, and at thy right hand

there are pleasures for evermore. I shall be satisfied when I awake with thy likeness." Oh, what wonderful satisfaction!

Take every joy that earth has, and you will find that the Bible uses it as an expression of heavenly joy. I once asked my Bible-class to jot down all the best things they could think of in life. They presented me with a list of thirty. I told them to take their Bibles and see if it did not use them all as expressions of celestial joy. And far more, for "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

You and I are travelling to this abode of joy. It will be but a little while for us who are getting on in life. Meanwhile let us work for the Master. This is the only state in which there is anything of struggling and sorrow; for beyond there is an eternity of perfect bliss. Ought we not then to praise Him? If God inhabits the praises of his people, and He has said, "Whoso offereth praise glorifieth Me," is it too much that you and I should pour out our hearts in grateful thanksgiving to Him; and especially at this time, when we are reminded of the marvellous opportunities which exist for spreading the everlasting Gospel.

Oh, the music of the Saviour's name! Talk of philanthropy! What can compare with the privilege of making known the name of Jesus?—the healing medicine for every sorrow, and the light that points to the bosom of God.

CONFESSION AND CLEANSING.

Address by Rev. J. R. WOOD,

AT STEINWAY HALL, TUESDAY, JAN. 8.

IT seems to me that the subject of to-day needs but very few words to commend it to the devout thought of all who are assembled in this hall. It is a subject that lies so very near to our daily experience, that enters so deeply into our very hearts, that we do not need very much should be said about it. In fact, it seems that less need be said this morning than perhaps upon any morning this week; only it is necessary that whatever is said should be said to help us to come more directly and more comprehensively to the throne of the heavenly grace.

We are to think, first of all, of the confession of sin; then we are to pray for cleansing and renewal. We are to do these two things with a double reference; first of all, with reference to our nation and our nation's life, and then with reference to ourselves.

As to the confession of national sin, I may be permitted to say just one word before I pass on. If we are to do this with any reality and any sincerity, we must feel our own place in the nation and not stand aloof in a spirit of selfishness and isolation. It seems to me that true piety is also the truest patriotism. When we speak with one another, and when we plead with God about the evils specified in our subject, whether it be intemperance, for example, frequent desecration of the Sabbath, impurity or scepticism, let us remember that we are not mere spectators looking upon these things from the outside; let us not contemplate them as if we had no personal relation or personal responsibility with regard to them; but let us strive to feel that they are the sins of our own nation, of the people whose name we bear, whose tongue we speak, and in whose destiny we share. They are our personal concern. In the old prophets we have examples of how to go to God when we bear upon our hearts the sins of the nation. Let us remember how they went to God each confessing the sins of the people as if they were his own sins.

Another thought in this connection which we must not forget is that we cannot confess our national sins to any good purpose, unless we get beyond the mere accidents of things and go down to the very root. As I was coming to this meeting I met a guardian of one of our large London parishes, whom I happen to know, and he said, "I am going to the Union to get out a person who was a graduate of one of our Universities, and who has reduced himself to his present position by drink. I am going to take him out and see what I can do for him." Well, one's first reflection is: What folly! then, what waste of power! then, what abject misery! But while we linger on these thoughts we do not go deep enough. We want to get beyond the waste and the folly and the misery of national crimes and sins and get down to the very root of the evil. "Against Thee, Thee only, have I sinned and done this evil in Thy sight." We want to get to the wrong, the sin, the guilt of these things, and by the help of the Holy Spirit to look upon them in the light in which God regards them. Misery and waste are but consequences, and folly is a phase of these things. We want to go lower down and think of sin as God sees it. Surely we have an errand to the throne of grace this morning, as we think of our national iniquities, and let us not forget that prayer for cleansing is only sincere when supported by effort and even sacrifice.

We will now turn to the other part of the matter which is to engage us to-day—our personal sins. We do well to attach great importance to the act of confession, or the soul unveiling itself before God. Permit me to read a passage in 1 John i., which seems to group together the two topics which have been properly grouped in our meditations and prayers for to-day (verses 6—10). John's language is strong, but not too strong. Surely, then, when we come to think of our personal sins and to confess them before God, as we do now, to lay open our souls in his very presence, we are doing that which gives energy to prayer and is exceedingly requisite to our Christian life; we are coming near to what John calls "the truth." In proportion to our sincerity in this exercise do we come near to the truth of things; and let us recollect that we also come near to God, who is the God of truth. Truth may be humbling and distressing, but it is always wholesome to reach it.

In this connection I may remind you of Canon Westcott's comment on this very text. He says that our recognition of our unlikeness to God is the first step towards our becoming like Him. So it is; our feeling our own sins, our full confession of them, our recognition of our unlikeness to God, is the first step to becoming like Him. How necessary, then, is the occupation in which we are now engaged. And thus engaged, do we not stand on the line of the great saints of the Old and New Testaments? when we come to God in the spirit of confession, and when we speak to Him of our sins, and crave cleansing.

Is it not quite clear that there is a larger proportion of confession in the prayers recorded in Holy Scripture than we often find in our own? When we read the supplications of Samuel, David, Jeremiah, Daniel, Ezra, and others, are they not largely made up of confession? and is it not clear that they spent more time in confessing sin than we commonly do?

Does not their confession lend an energy to their prayers for Divine mercy and forgiveness? And is it not so with us? Why, the moments when I have felt brought into closest and most loving fellowship with God have been moments succeeding to time spent in humiliation, confession, and self-abasement. It is then that the heart grows tender, and that the mercy-seat seems most accessible; it is then that prayer seems to have its clearest way to the throne, and that the answer seems to come most audibly back to us. And surely, surely, we stand upon the line of the great saints of the Old Covenant and the great saints of the New when we join with our brethren and sisters in Christ throughout the world to-day in confessing our own personal sins. If we do ill by hiding our sins, and thus aggravate our guilt, do we not well by confessing them, and pleading the promise in 1 John i., which I have already quoted?

Well now, if this duty be important and characteristic of the new life, if it be a part of the deepest instinct of that life, then it follows that we ought to do what we are now doing with all the thoroughness that we can. In order to this, let us remember that confession to be thorough must be personal. We are many in this gathering; but, if our confession is to count for anything, each one must confess for himself as if he were the only person present.

And then, besides this personal element in our confession, is it not clear that there should be definiteness about our sin? We should not indulge in vague generalities. We should not dismiss this matter of our sin in vague terms when we do that which our subject admonishes us, and when we are bidden to search our hearts. No; let us find out what the mischief is—"the sin that doth most easily beset us." Let us go with that particular sin to God in order that we may make direct, definite, and specific confession—confession that will have some spiritual virtue in it. How much this is emphasised in Scripture. I was turning to a passage just now (Leviticus v.) to refresh my memory. You will find that the man who took an oath without knowing the substance, and found himself committed to it, the inspired writer says: "He shall confess that he hath sinned *in that thing*"—taking that specific act of his and carrying it to God in confession. You will remember that the Israelites, when they came to Samuel, after having asked a king, did not indulge in general confession, but they said: "We have sinned against the Lord in that we have asked a king." Let us bear in mind these Scriptural examples, and endeavour at this time to make our confession of sin as definite and specific as it may well be.

And let the confession be full and comprehensive. Not simply up to the standard of our consciousness at the moment. Our consciousness is not the final standard. The final standard is God's Word. And when we confess our sins, should we not do it with an open Bible, searching to see what God says about sin, what the law of God is with regard to sin, an in order to discover our deficiencies. We have, I say, not to confess simply up to the measure of our human consciousness, but up to the measure of the divine standard itself.

Then let us remember, as a last thing, that confession is to be made to God; not primarily to one another, but primarily to God. David in Psalm xxxii. makes this beautifully clear: "I acknowledged my sin unto Thee and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." I am sure if the Holy Ghost help us to go in confession to God this morning, just in this way, personally,

with definiteness and fullness, up to the measure of the standard of God's Word, and of God Himself, we shall experience the cleansing of which this Scripture so expressly speaks. Prayer for cleansing will then very properly follow personal and entire confession of sin. Great will then be the benefits to be expected from the exercise in which we are occupied. It will keep our repentance fresh. I do not regard repentance as an episode marking the commencement of the Christian life, and marking none of its further stages. It seems to me that repentance covers the whole Christian life, and is one of the choice graces and works of the Holy Ghost in the Christian's soul. And so I have full sympathy with the words of good old Rowland Hill, to the effect that if he were permitted to drop a tear as he entered the portals of the City of God it would be a tear in that he parted for ever from a beloved and helpful companion, viz., Christian Repentance.

It does seem to me that this confession will help to keep repentance fresh, and it will help to water the roots of true humility, and make it grow. One of the graces of the Holy Spirit is that of humility. "God resisteth the proud, but giveth grace unto the humble." Perhaps, as children of God, we do not set such store upon this grace of humility as our Father Himself does. Confession will water the roots of this grace, and make religious life grow full and deep.

This brings us to the *cleansing* of which our subject speaks. Some talk of the cleansing of the blood of Christ as if it were a new discovery. Is it not the daily experience of the soul? And, when we confess, day by day we experience the full force of the present tense. What an infinite blessing that this text stands in the present tense, "The blood of Jesus Christ, his Son, *cleanseth*." Now, this moment, believers in Jesus Christ, the blood is applied to you and to me for this great purpose of cleansing. While we confess the application goes on and the cleansing is being realised.

And so, as the last benefit of which I shall speak, there will come to us, and I deeply believe this, by means of confession and cleansing, an enduement of power for service. Having learned the secret of access to God, we shall have discovered the secret of access to men; and we shall be able to speak more effectually about the efficacious power of the blood of Christ from our daily experience of what that blood is doing for us. And so there will come to us power for service as the fruit of our exercises to-day.

> "Thus the Holy Spirit answers
> Our poor weeping on our knees;
> Grants us healings sweetly hidden
> Like the fragrance on the breeze.
> Soul restoring, soul entrancing,
> Fresh from the eternal seas."

Thus invigorated we are braced and ready to do God's work wherever we may be.

May God grant us all these things; may the Holy Spirit overshadow the world's gatherings; may our hearts be tender and contrite before the Lord, and may the blood of sprinkling be applied to us all.

"A GODLY SEED."

Address by Mr. H. GRATTAN GUINNESS, At Steinway Hall, Wednesday, Jan. 9.

OUR Lord has said: "Make the tree good, and its fruit shall be good." Have you ever pondered the answer which God gives to the question, which He himself proposes in Malachi, Wherefore did He make both one? "That He might seek a godly seed." In order that the children should be godly, their parents must be so; and hence the New Testament rule, which admits of no exception, "Only in the Lord" (1 Cor. vii. 39).

Four memorable and decisive words. They are a standing direction to all who fear God and love Christ, in connection with that most important step and relationship in life—marriage. I suppose that next to conversion there is nothing more important than marriage; and it is in this connection that the precept is laid down for the guidance of the Church which admits of no departure—*only in the Lord*. The Christian must not vary his practice from this. The union must not be between the living and the dead; between the divine and the undivine; between that which is born of God and that which is of the flesh, and passes away, and is of the wicked one. It must be a union of the godly with the godly; and, in order to have God's blessing resting upon it, it must be *only in the Lord*.

In taking a retrospect of a ministry extending over thirty years, I have not spoken on this subject more than once or twice; and yet it has been often present in my thoughts and has had an immense influence in regulating my conduct, as of course it ought to have. As one getting on in life, I would press this point on two classes—on Christian parents who have so much to do in guiding the choice of their grown-up children in this matter, and on the young people themselves who are concerned, that they be directed by this divine motto: "*Only in the Lord*."

What numberless instances we could refer to, had we the time and opportunity, of the evil results which have followed the transgression of this apostolic injunction. I have before my mind one particular family, and I might allude to many—for it has been my lot to mingle with a great number in thirty years and to see behind the scenes—in which there was a wrong step taken at the outset, and which has continued to bear disastrous fruit to this day.

And then, on the other hand, how richly has the blessing of God descended upon such marriages as have been entered into in conformity with his mind and will. I urge upon Christian parents to use all their influence in this direction, and I admonish the unmarried to resolve, by the grace of God, that they will never transgress this precept.

As a Christian parent, the second point I would urge is that we should ask the Lord that all our offspring may be his. Indeed, before we become parents, it would not be amiss to ask the Lord that, if we should become parents, our children may be his. It was thus with myself. I remember many a time breathing this prayer to God: "O God, if Thou shouldst make me a parent, let my children all be Thine. Never let me be the parent of a child, and then that child be excluded from Thee for ever." The Lord hears such prayers. Then, from the dawn of their existence, devote them to the Lord.

Before coming here I took up this Bible (one of several that have grown old by use), and glancing at it, my eye fell upon the date of the birth of a dear child now far away. Immediately following the name and hour of his birth is the record that, with his first cry, my prayers ascended to heaven for his salvation. I remember well the place and the hour, in Paris, years ago. Directly under that entry is another, recording the baptism of that child, fourteen years and five months afterwards, in connection with his profession of a personal saving faith in our Lord Jesus Christ. This is not an isolated instance. I could mention instance after instance.

In my Bible, before coming here, I also fell upon some lines written years ago in connection with the illness of a darling child whose life hung trembling in the balance. I was a way off, in the north, holding evangelistic services, but the throne of grace was open and accessible; and I remember one Sunday afternoon, in agony of spirit, going to that throne in behalf of our child, who was almost gone. That child had taught her father lessons of love, taught him perhaps deeper lessons of love than he had ever learned before; because children have a wonderful faculty for developing latent affection and capacities for affection. My petitions were answered, and that child was rescued from the jaws of death and brought into the fold of Christ. And now, of our eight children, four are his on earth and four are with Him in heaven.

I want to urge upon Christian parents this, that they not only devote their children to the Lord in prayer and faith, but that they use means to bring them to Christ both by example and precept. Never be a stumbling-block in the eyes of your children. Do not make religion a burden to them or a weariness. Put forward its attractive aspects. Never repel, repulse, weary, or disgust; but attract, woo, and win them to Christ. Exhibit Christ to them in the power of his grace and love. I recollect, at times, being impressed with the folly of continually pursuing and harassing children with prohibitions. There are parents who, in their desire to keep their children right, are perpetually forbidding this and that. The word most commonly upon the lips of multitudes of people who have to do with the young, especially with children who are very young, is DON'T. "*Don't do this and that.*" They are constantly repressing, forbidding, prohibiting. Now, there is another far sweeter and better, an equally if not more useful word; and that is the word DO. Instead of continally saying *Don't do this and that*, substitute the word *Do*. Instead of positive precepts, or at all events accompanying them, let the power of example be set before the children and our growing youth. Lead the way yourselves where you desire them to follow; throwing yourselves into their occupations, and by sympathy, communion, and the various means which we cannot stop to describe, become harbingers in paths of practical wisdom and holiness.

Then, as regards leading children to the Lord. There are many Christian parents who satisfy themselves with an occasional exhortation, or setting the Gospel before their families in a general way. Love and wisdom would lead, I think, to a different course. There is a wonderful power in personal influence, in conversation, in dealing closely and privately with particular souls, and in choosing the right time and occasion.

I remember a circle of Christian people who all grew up in the fear of the Lord. One of them lived to be an authoress, died a triumphant death, and is with the Lord I doubt not. How were those children brought to the Lord? By a loving and wise father, whose wife was gone at the time, and he had to take her place as well as his own. At the close of each day it was his habit to pray with his children in secret, one by one, and he won them for Jesus.

I remember, years ago, in a distant town, many and many a time, in the evening, taking our dear children aside, when very young, for private prayer. Well do I recollect the room and the hymns that we sang. I am sometimes reminded of them now. A dear one said to me

only a short time ago, "Father, do you remember how we used to sing,

"Jesus is our Shepherd,
Wiping every tear;
Folded in his bosom,
We have nought to fear."

All these have been brought to the Lord, and some are now the means of bringing others to Jesus. One came home last Sunday evening and said, "Father, ten more have rejoiced in finding Jesus, where I have been speaking." And another said to me, only last night, "Father, it is in my heart to become a missionary."

Next to our own salvation, the greatest blessing, it seems to me, which we can enjoy or possess, as Christian parents, is the salvation of those whom God has made so dear to us, and has made our own. Their conversion is our own over again. It is a sort of repetition of our salvation. Seek, then, this blessing. Seek it wisely and assiduously. Bring the Gospel, in all its clearness and tenderness, to bear upon their souls, and God will bless them. Then dedicate them to Him. Say, "Lord, if Thou wilt call them to go here or there, to do this and that, I give them to Thee. Make what use of them Thou wilt, so that they may be made a blessing to others."

Time prevents any extended reference to many of the large and important questions brought before us in the syllabus. In regard to our dealings with the vicious and neglected young, I may say that only yesterday I was grieved and cast down by seeing two young lads who had been brought under Christian influence, but who had not, I am afraid, been well brought up, pass into the hands of justice; and this morning they will be brought up before the Court and no doubt condemned to prison for dishonesty.

What numbers of young people there are in this great city who are just living in the midst of influences which tend to drive them to destruction! What are we doing to bring the young around us, who are badly placed and badly circumstanced in regard to spiritual matters, to Jesus? God help us to exert ourselves in their behalf.

Then, as to the public schools and universities. Are not many of these poisoned fountains, which send forth poisonous streams? Are not Christian parents very responsible as regards the guidance of their sons in this matter of education? What a serious thing to send an intelligent son, who may become an influence and power in the world, to some poisonous or poisoned stream of education—to some university where he may be led into infidelity or immorality! What care should be taken by Christian parents to guard their children from such baneful influences. There are means of doing this. Education can be obtained without exposing children to such dangers. God help us to be wise; and may He, in his mercy, purify these fountains of educational influence increasingly, which are, to a large extent, alas! at the present time, poisoned by worldliness and scepticism.

The Lord give us now much of the spirit of prayer and expectation, and enlarge our hearts, while we especially bring to Him, in earnest supplication, the children whom He has given to us.

OUR DUTY TOWARDS THE CHILDREN.

Address by Dr. BARNARDO,

At Centenary Hall, Wednesday, Jan. 9.

In considering the topic for to-day, I propose, for the sake of definiteness and also to secure brevity, to express my views under three heads. First, I desire to dwell upon the Christian's duty towards the children of his own family; then I will say something upon our obligations towards children not our own, but who are in some sense or other entrusted to our care; and lastly, if there be time, I will refer to our heavy responsibilities towards the vast number of neglected children who crowd our streets.

With reference to the children of our own families, it seems to me that very much argument is not required to prove that our first and most bounden duty is to seek by all and every means their early and real conversion to God. Yet notwithstanding the widespread revival of religion and the remarkable blessing given of late to agencies for good among children, I must warn you all against entertaining the infidel notions still, alas! so prevalent as to the impossibility of quite young children being savingly brought to God. It seems to me that such sceptical views derive their strength chiefly from three sources:—

(1) Direct Scripture promises which embrace the conversion and blessing of the young are deliberately overlooked or misapplied. I earnestly ask those here who have never thought much on this subject to search the Scriptures for the plain promises of God, which comprehend the bestowment of blessing upon young children. I am satisfied that those who do this in the spirit of humility and prayer will feel astonished at the immense mass of Scripture which they have overlooked. I will only refer to two of these which are most widely and generally known. "Thou and thy house" is connected in Acts xvi. with the blessing of personal conversion, and that wider statement that "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," seems to sum up in one all the encouragements to faith contained in the Old and New Testaments.

(2) The second source of this error is doubtless our failure to learn the lessons taught by the life-story of some of the most useful and honoured servants of God. Many of these, far too numerous to mention, have declared that their first religious impressions were received in childhood, not a few of them at periods when according to the popular notion conversion is impossible.

In such cases the precious treasures of consecrated lives filled with blessed fruit to God, to his Church, and to the world, have been, so far as we can see, the result of seed sown and reaped in childhood. Nor should we forget the testimony of useful and eminent ministers of the Church now living, that of the many conversions which have occurred under their own observation, among the most stable and fruitful have been those of which the very young were the subject.

(3) But unbelief upon the subject of the conversion of children chiefly arises from ignoring the fact that all true conversion whether of adults or children is the result of the sovereign influence and power of the Holy Ghost. Did we recognise this truth sufficiently how would any of us dare to limit his action? Did we really recognise practically as well as theoretically that it is the power of the Holy Ghost which can alone renew the heart, would we not with more earnestness than we have ever yet bestowed upon the matter seek from God's hands for our children, that which He is so willing to bestow?

But let us now suppose that all here are convinced of the possibility of effecting the conversion of children, and of the desirability of seeking the conversion of our own. The next question is, What steps shall we take to effect this result? What hindrances must we remove, which, all unconscious to ourselves perhaps, stand in the way of blessing? Or, what course shall we adopt where conversion has been obtained, or where, from causes we cannot discern, it is for a season delayed? In the first place, I am satisfied if we are sincere in seeking the conversion of our children, we must begin with ourselves. We are all professedly Christian people, but there must be something more than an ordinary profession, there must be thorough reality, deeply toned piety embodied and illustrated in the lives of the parents. Do I need to say much more to impress upon you all the very deep importance of this? Will not the families of many professors of religion point the moral of my remarks? Where there are, for example, habitual displays of ill-temper at home, or where there is worldliness in talk and action frequently yielded to, or where even the religious duties are performed in a formal and lifeless way, how can we hope that in such a household anything like vital godliness will at an early age find a place in the children's hearts and lives.

Furthermore, I would suggest to each parent who desires the conversion of his children prayer for and with the children, beginning at the very earliest possible age and making each incident and little trouble of the child's early life the subject of fervent prayer. Let our little ones from the first dawn of consciousness have thrown around them the sacred influences of a mother's and father's prayers, let the child's faults and failings be brought to God daily, so that into its young heart and memory there shall sink deeper than any other lesson the belief that there is real power in direct reference and appeal to God for everything. The New Testament furnishes pathetic and powerful examples of the resistless efficacy of a parent's prayers; a ruler of the synagogue pleaded not in vain for his little daughter at the point of death, the Syro-Phenician mother took the position of a "dog" that she might carry a "crumb" of comfort from Christ's hands to her child, and the father of the son "possessed with a devil" was not satisfied until Jesus said of his boy in never to be forgotten words, "bring him hither unto Me." We parents have to-day to deal with the same tender Heart, in the fuller light of completer promises. Shall we miss the blessing because of our prayerlessness and unbelief?

Need I add that there must be also careful instruction in the Word of God continued from day to day? This work should not be delegated to others. It must, and ought where possible, be done by the parents themselves. A godly mother will know how to make the Bible delightful to her children, and the Lord's Day the happiest of the seven. Impressions thus created are never wholly effaced. Of course, in connection with such instruction in the Word of God, there must be inculcated absolute obedience to its precepts. Indeed, if the reading is to be of any value, there must be no hesitancy as to this, no question of expediency being ever allowed to neutralise in a child's heart the positive commands of God's Word.

Where the foregoing has been regularly and prayerfully carried out, it may only be needful to add, that parents who seek the conversion of their children should take opportunity to set before them in simple words the Gospel of Christ, and to urge it upon their acceptance and faith. I would say to such parents, do not fail to let *your* voice be the very first that shall call your little ones to the Saviour. Of all the stories which Mr. Moody has so effectively told, nothing has been more touching to me than the narrative which he has somewhere given of a dying child who soothed his father's regret at his impending loss by the beautiful words—"Father, when I die I will go straight up to the Lord Jesus, and tell Him that ever since I can remember you have been trying to lead me to Him." It must be a precious reflection to a parent if he can feel that his child owes its direct conversion to God to his faithful ministry. But a word of warning on this point is also necessary. By all means when the proper time comes, seize the right moment to speak to your children, but whatsoever you do, take care that it is the right moment. The little doors of young hearts are easily and soon opened, but they should never be forced. Let us take care lest we thrust the door ajar in our eager haste. Hot-house plants have, I admit, the earliest bloom, but how little qualified are such forced saplings to face the wintry weather of our bleak climate. So has it been with much of the family religion which has come under my notice. Many earnest people have failed of the very object they sought by pressing unduly upon their children the profession of a faith which they scarcely felt or knew the meaning of. The children yielded under the influence of a loving parent before their hearts had really responded to the voice of Jesus Christ, and when the time of temptation arose they fell away because there was no root in them.

To those parents who have already had the joy of seeing their children brought to the Saviour, or who profess that it is the aim of their life to bring them to Christ, I would earnestly say, "Do not now neutralise all your efforts by educating them as if they had to live for this world only." How often have ambitious projects or worldly desires for the advancement of their children on the part of professing Christian parents led to undesirable companionships being sought after, and doubtful acquirements pursued, which later on have proved but snares and pitfalls, often leading to lives of worldliness and even of open sin?

Assuredly the duty is incumbent on all who are heads of families of creating around their children a pure and holy atmosphere. How much sorrow has resulted from neglect in this particular it is impossible to say. Numberless evils are most subtle in their approaches, and find a footing in our households and in our children's hearts almost before we are aware. A look, a careless word, a pernicious suggestion, all easily made, are soon forgotten by us, but are often treasured up in a child's mind or heart when better things have been effaced.

How, then, shall we proceed in our efforts to diffuse a perfectly pure and holy atmosphere around our growing boys and girls? In the first instance, the most carefnl watchfulness on the part of the parents should be exercised. It was while the "servants slept" that the enemy sowed tares. At the very earliest age a sinful thought may be implanted in a child's heart through the unwatchfulness of its parents, which may blight the fairest hopes. Moreover, let us remember that our children inherit the evils which we deplore in ourselves. Sinful habits, perhaps, indulged in by parents before conversion, are often bequeathed to their children born afterwards, and lie latent, ready to spring up into being under the potent influence of neglect. Let, therefore, a very watchful eye be kept upon the earliest manifestation of tendencies, the existence of which, if ignored or neglected in childhood, may prove a life-long hindrance.

To give this watchful oversight its fullest scope, I would suggest to all, mothers especially, the absolute necessity of winning their children's complete confidence at the very earliest age. If successful in this, nothing will be kept from you. The first wrong deed or word, or even thought—yea, all the secrets of its young heart—will be brought as a matter of course to the mother who has early learnt to open the heart-gate with the golden key of love. But I am bound to ask, how can this be followed out, or indeed any of the counsel given, by mothers who are so absorbed in "other duties" that they can give but little time to their children? Has even religious work or the so-called "claims of society" any demands upon a mother so imperative, or, if she did but know it, so blessedly full of sacred duty and privilege, as those created by her thrice holy relations to her children? To my mind the answer is so obvious that I only put the question to awaken reflection in those who may have tried to quiet their uneasy consciences by fallacious reasoning.

To those who have followed me so far with interest, I would add, suffer none to have charge of or contact with your children, of whose uprightness, truthfulness, and higher morality you are not absolutely sure. As one who has had for years much and varied experience with large numbers of children, and who am also myself a parent, I would press upon Christian parents the desirability of obtaining at all costs godly people to have the oversight of their young children. Far better will it be for Christian mothers to put up with the unskilful ways and temporary ignorance of a truly pious and godly maid than to possess the most accomplished nurse if the latter is careless upon matters affecting truth and honour.

I need hardly say that parents who are alive to the necessity of care on these points will allow no book nor paper of doubtful value to appear anywhere within the reach of their children. Many magazines and books of boasted religious character contain much in them of a hurtful tendency. The provision of pure, instructive, and *interesting* books and papers, and of thoroughly healthful occupation at an early age, has a great deal to do with the true education and successful up-bring ng of young children. I have no sympathy with those who would banish all works of fiction from the nursery and school-room library. *The evils of fiction lie in its unreality and grossness.* Select books pure in suggestion and expression, and illustrative of real life; give under proper restrictions scope to the imaginative and poetical faculties of your children, and if you have not starved their young minds with hard facts you need not fear the infusion of a little wholesome fiction into their reading. The Pilgrim's Progress, for example, may be a safe means by which to feed appetites that at a certain age crave for "Giant Killers" and all their wondrous exploits.

On the next point which I feel it my duty to bring before you, I am aware that there is considerable difference of opinion, but none the less would I steadfastly urge the following as of unspeakable importance. Do not allow your boys and girls to grow up in utter ignorance of the temptations they are sure to meet, and which they will require strength to resist sooner perhaps than you are aware. Leave to no one but yourself, allow no other voice but yours to inform your children upon subjects which at an early age they begin to manifest curiosity about. This information, if withheld by you, who have the opportunity of conveying it in the wisest and best form, will certainly be obtained from other sources, to your intense sorrow and their hurt. That embarrassing questions are sometimes put we all know, but these may be robbed of their chief difficulty if on the first occasion the mother will suggest that all questions of such a sort should be put to her *when she and the young investigator are alone.* Then an affectionate mother will find less difficulty in replying to the awakened curiosity of her child. But great care must be taken, if questions are really asked which you do not feel prepared to answer, or where you are satisfied it is better to withhold for the present the information required, that you do not under any circumstances deceive your child. The attempt to put a child off who asks an awkward question by a statement that is not true always fails. Apart from the wrongness of it, in a little time the child will learn perhaps from others the deception practised upon it, and its confidence in that mother or father must be shaken. I would suggest in such a case that if you find you are asked a question you cannot or do not desire to answer, you should take the bold expedient of saying to the child whose confidence you have won, and who trusts you implicitly, "My child, I will tell you more by-and-bye upon this subject, when you are a little older and can understand it better, but don t ask anyone else about it; I will be sure to tell you later on."

Very many parents will obtain valuable aid in dealing with children sufficiently old to go to school by means of the little book which I hold in my hand. It is one of the White Cross series, and is published by Hatchards, of Piccadilly. It is entitled "Letters to a Son preparatory to a School Life," by the Rev. F. Burdett Money-Coutts. I do not say in every case that it will be wise to put that book into your boy's hands, nor do I say that every letter in the book is such as you would write to your child. Doubtless there is much in it that you cannot exactly follow, but I think that valuable and important hints as to your general demeanour upon these subjects towards your children who are going to school, or are already at school, can be obtained from this little tract, which I heartily commend, with its fellows of the same series, to the perusal of all parents. By wise, vigorous, and right action in this respect you may save your children contact with pollution, which in [a hundred forms will meet them in their school life, and which will be all the more dangerous because it is kept a secret, and whether indulged in or resisted is seldom made the subject of confidence between parent and child.

There are many other points upon which I would wish to dwell, but my time is passing so rapidly that I am anxious to speak a few words upon our obligations towards children not our own who are committed in some senses to our care.

Under this head are embraced the obligations of schoolmasters, schoolmistresses, teachers, tutors, governesses, heads of institutions, the clergy and ministers of all churches. With regard to the latter it is perhaps hardly expected that I should say very much to-day. I will only suggest what has long been upon my heart,

that the children ought to be remembered a little more in the ordinary ministrations of all our churches. I am satisfied that this could be done with great profit to the general congregation, to the children, to the parents who go with them, and to the ministers themselves. And I would urge also upon pastors of churches the wisdom and expediency of occasionally calling the very serious attention of parents in their congregation to some of the themes which I have so very hastily glanced at in the early part of this address.

In offering a few remarks to teachers and instructors of youth, very much that I have already said to parents will apply to them. A few points, however, require to be intensified, and this I will do with great brevity. Heads of schools should be most careful in the engagement of assistants and servants, that persons only of pure and upright character should be engaged. No amount of scholastic attainment, or of general efficiency for their work in other respects, can compensate for the terrible injury effected in a school by the admission of a master or of a domestic servant of questionable private character. Their communications, always made stealthily and under cover of secresy, rapidly spread the horrible malaria of impurity throughout a school. No one can imagine the untold horrors which would be revealed by a little careful examination of some of the most vaunted educational establishments for children of the better class.

In my peculiar position, I have for years past been the confidant of many young men, and I have also been the recipient of sad stories from mothers and fathers with regard to their children of both sexes, and I could give facts, if this were the time or place, connected with many schools occupying a high position for their supposed religious tone, where the grossest neglect on the part of those in power has led to widespread and terrible corruption of morals among the unfortunate young people committed to their care. A young gentleman, quite recently brought to Christ, told me of a school well known for its religious pretensions where such carelessness was the rule with reference to the private character of the female domestics, that he assured me there were few lads in it who reached the age of fourteen who were not familiar with the worst vices. Very many of these were promising young fellows, the sons of persons in the well-to-do classes, yet it was a notorious fact that every year many boys were dismissed from that school for grave impropriety, and that others subsequently went out into life from it so depraved, that they could not fail to spread abroad the contagion of habits formed in the school.

In view of this and similar statements, which have come to me from many quarters, I earnestly beseech all who have charge of the education of youth, to see to it that your school assistants, and especially that your female domestic servants, shall be persons of spotless character, of unquestioned purity of life, and also that the watchful supervision of your schools shall be undertaken and maintained with a deeper sense of your personal responsibility to God for the awful charge you have, perhaps too lightly, undertaken.

I would urge upon all schoolmasters, and those having the educational charge of groups of children, to weed out at once from among their company any child that they have reason to fear is corrupt in conversation or act. Evils of this kind require prompt measures, for you will soon learn that they are never long confined to the child who brings them into the school. By words, by looks, by acts, by innuendoes, by books and papers, by pictures, and by many other ways well known to everyone who has frequented a large private or public school, impure thoughts are disseminated and evil conduct indulged in, until by the force of habit the whole character is irretrievably ruined. Only one thing, therefore, remains to be done by the head of a school where such evil is discovered: weed out all the infected children. Treat it as you would an epidemic of smallpox; let no consideration of loss or gain induce you to retain a child so affected in the school for which you are responsible.

My time is now fairly spent, yet I do not like to close without adding a few remarks upon the last point I suggested at the outset; our responsibility towards the vast number of neglected children who crowd our streets. First of all, let me impress upon every one who hears me, that we have responsibilities towards these poor children, and that we cannot shake them off by the summary method of trying to forget their very existence. Who that has drunk in anything of our Master's spirit, who that has heard his tender words of invitation to the children, who that has seen in imagination his arms clasped around the little ones who clustered at his knee during the days of his flesh, or has watched Him taking a child and putting that child in the midst of his disciples, and teaching them lessons by the little one, will believe that we can be true, right, faithful servants of that Master, if we live forgetful of the fact that when He said "suffer the children to come unto Me, and forbid them not," He certainly did not exclude the homeless waifs and strays of our great cities. No—these must be gathered in by the loving hands of Christ's Church. They must be sheltered from the perils to which they are exposed. Their young feet must be guided into paths of holiness and virtue, and their hearts must be gladdened with the words of welcome which Jesus gave us to give them, if we would ever think of them and be happy.

Moreover, I would earnestly urge upon you all, as a means of education and blessing to your own children, that you should link on to their lives some other little ones, now friendless and forlorn. Thus, while you and your household are the means of blessing to the homeless waifs and strays, the recipients of your bounty, the children of your own family will be led at an early age to cultivate feelings of love and unselfish sympathy for other little ones in a less happy position. As the former grow up, the gracious influence of good works in which they themselves have engaged will pervade and hallow their lives. Who can tell what may be the result of thus leading the members of our families while young to imitate Him who "went about doing good?"

PRAYER FOR THE CHILDREN.

Address by Rev. Mr. FORRESTER,

At Clapham Presbyterian Church, Jan. 9.

THE main object of our prayers this evening is for the family and for the young. I do not think there can be any object for which our petitions can go up to God on high more important, and which is likely to bring down larger blessing upon us as a people, than those which thus flow from our hearts on behalf of the family. The family, remember, is the unit of society, and it is the foundation from which not only social life proceeds, but from which the morality and spirituality of a nation and of a community must flow. I believe myself that if we are to have a revival in our country it must show itself most distinctly and forcibly in the revival of the worship of God. I remember hearing from my own father, a Scotchman, that in his early days there was scarcely a household, however humble, throughout the length and breadth of the land, in which family worship was not offered up day and night. I do not know whether this is so still in Scotland, but I am very sure it is not so in England, and certainly it is not so throughout the length and breadth of this great centre of Christendom—our vast metropolis. I am sure of this, and I know you will testify to it by your own experience, that unless we can bring the fathers and mothers to own God, and to say, "As for me and my household, we will serve the Lord," we cannot rationally expect that the rising generation shall ever follow in the footsteps of their Redeemer, or go forth to battle against the tide of infidelity and evil which we are sure to meet with in the coming age. Let us remember that God blessed the house of Obed-Edom because the ark rested there. Let us be assured of this, that if we want a blessing for our family and a blessing for the young we must have the ark in our home, and this blessed book must be the guide-book for old and young alike.

I do not know what your experience is of the young, but I must say that if some accounts I hear of what is called the criminal class be true, that class is on the decrease; but I have great misgiving whether the irreligious class of the young is on the decrease; from my observation of schools and the young, and conversation with those who deal largely with them, I fear there is springing up amongst the young a strong spirit of irreverence—irreverence for those above them, and irreverence for Him who is highest over all, even for God. I cannot help seeing that in our Sabbath-school; I have faced it recently—an increasing spirit of irreverence. I was conversing with a missionary who had been thirty years in Battersea, and I asked him his comparative experience thirty years ago and now. He said: "I never met, sir, when I was down here thirty years ago, with what I meet now: there was much ungodliness, but there was never such a spirit of unruliness and of utter 'insolence' (I think that was the word) in the young as I meet in the present day. They seem devoid of any spirit of reverence, and of any sense of obedience to authority." Now I do not know whether that is the general experience, but I confess I fear there is something in it.

Then we hear from other quarters—and I can testify to this myself—there is a spirit of corruption afloat amongst us, that if we only knew it in its depths in some of the more degraded homes, it would fill us with horror. I dare not speak myself of what I know of the vicious practices of the young in some of the families at our doors; I dare not speak of it. We are thinking of the cry of London. But the horrors of these homes are not in the dilapidated buildings, or in the rags and misery which are seen outward to the eye; but the source of all this outward misery and deep degradation, which calls for our earnest compassion and earnest awaking to a sense of its peril, is the moral foulness which exists there—the utter lack of godliness which exists there. If we want to cleanse our homes and get better dwellings for our poor, let us try and create better dwellers, and then we may be sure that the homes will correspond with the inhabitants.

Let us pray, then, to-night that God may be pleased throughout this week of prayer to keep

before his united people the families of our great metropolis and the whole world at large; and may our own desire be, dear friends, in our own family circles, to see brothers, and sisters, and children all one family in God. What a blessing rests upon such a home. Poverty cannot blight it, for those there are eternally rich; sorrow can scarce darken it, for there is the sweet light of God's holy presence, and the abiding comfort of the Holy Spirit. Death cannot darken it, for although it will take away one and another from that blessed circle, it will but transplant them to our Father's house of many mansions; and those who therefore sorrow, do not sorrow as those who have no hope for those that sleep in Jesus; they have the sure and certain hope of the glorious reunion in the house of many mansions, and those who now sleep in Jesus will God bring with Him. Let us pray more earnestly still that God may more than ever sanctify our homes by his abiding presence.

CHRIST AND THE CHURCH.

Address by Rev. FILMER SULIVAN,

At Steinway Hall, Thursday, January 10.

"I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—John xv. 5.

OUR attention is directed to-day to the Church of Christ, of which we have a beautiful figure in this familiar passage from John's Gospel. Let us look at some of the thoughts that seem to suggest themselves. And first, there is evidently the thought of union—the union of the branches with the Vine, the union of believers in and with the Lord Jesus Christ. This union was, as we know, purposed of the Father in the ages that have gone by when He chose his people in Christ, and gave them to Christ.

It is evident through all the work of Christ, for they are one with Him in the death and in the burial, in the resurrection, in the ascension, and in the glory.

Not only is this a union purposed of God, but it is a union effected by God. Thank God the union does exist, and it is his work. Is not every believer here a witness? Were we not once wandering away from God, afar off, and have we not been brought nigh by the precious blood? And is this not true of everyone who believes throughout the world? Is it not just the work of the blessed Spirit of the living God who hath quickened us? Has He not been the agent, and the Word of God the instrument, so that by the Word and by the Spirit we have been born of God, and united by faith, a living faith, with a living Saviour?

Thus it is a purposed union, and a union effected by God, and presently it shall be a union manifested. God desires it should be manifested now. It must grieve the Spirit when it is not manifested. It must be grieving to the Spirit when party cries go up, and it must rejoice the heart of Jesus when we recognise one another and love one another as brethren in Christ Jesus, rejoicing in the common salvation, and looking up to our one Saviour—one in Him. But the day of the manifestation of the sons of God is drawing near. Oh, let us be looking for it! let us be preparing for it! When Christ shall come, and all his saints with Him, then He will come to be admired, to be wondered at, in all them that believe on that day.

But whilst there is the thought evidently of union here, there is, I think, lying upon the surface, the thought of variety. Unquestionably there is union, but there is not uniformity. Is it desired? Is it intended? Go and study any beautiful vine growing in its loveliness, and I ask you, will you ever find two branches growing exactly alike? And this law which we find in the natural world pertains in the spiritual world. If, in the natural world, there are no two blades of grass alike, no two leaves alike, no two branches alike—are we to expect a stereotyped Christianity? A vine with all its branches exactly alike would be a very ugly one. It would be a vine of man's making, and not of God's creation. No, there is this variety, and, therefore, let us rejoice that there is this variety. Surely we may learn this everywhere. Take merely the musical instrument leading us in our hymns; supposing every note were the same, where would be the harmony?

And does not the Spirit of the living God breath forth a beautiful harmony throughout his Church, and is not the Lord Jesus Christ glorified in the very diversity of the branches, the diversity of gifts? Surely one branch has not to boast itself against another branch, but rather to recognise the grace of God in each, rather to recognise the Christ in each, and, thank God, amongst other things, for the variety as well as for the community. Evidently there is another thought, and that is dependence. Look at a vine. Those branches do not depend upon themselves, and they do not depend on one another, though, indeed, there is such a thing as a beautiful sympathy and a very precious health, but they depend each one on the vine alone. And you and I know something of this, but have we not to learn it more? I cannot depend on Christ for you, or you for me, not ministers for people, or people for ministers; this thing must not be done by proxy. "My soul (saith the Psalmist) hangeth only on Thee," and that must be exactly the dependence. As each of the branches depends and hangs only on the vine, so you and I must hang simply and altogether on Jesus, and let the Vine bear up the weight thereof. Is it not able? So let us depend on Him. All our resources are in Him, and all our supplies are from Him. Let us be looking to this—the hanging upon Christ simply and wholly; not simply for salvation,—no, He *hath* saved us,—but hanging upon Him hourly, daily, moment by moment, for the grace we need, for the work to which He calls us, or for the suffering to which He may appoint us; in any case, fruit that He would bring forth by us; and then we should be able to say, as using another figure, that "my fresh springs are in Thee."

Then, as there is the thought of dependence so essentially connected with this life, there is the thought of growth. There are wonderful powers of extension in a thriving vine. How we have seen it in the south, how we have seen it running its branches here and its tendrils there, and spreading marvellously; and so we have the expression, "grow as the vine," or we speak of it as "luxurious in its growth." You remember the vine brought up out of Egypt. It is said of it that it "filled the land"—and has not this vine been brought up out of Egypt? Has it not been redeemed—the branches, for I speak of these—with more precious blood than the blood of the lamb that was slain? Is it not costly, is it not precious, and is it not the purpose of God that it should not merely fill a niche here, or a little niche there, but that it should run over the world, run over every obstruction, until it fills not this land or that land, not this community or that community, but fills all lands? He will be glorified in his people everywhere.

Then, I would say, the lesson for us amongst others is this—let us yield ourselves to Jesus, in a more complete and full surrender. So shall his power and his love be put forth through us and by us, and thus, this very year, his kingdom shall be enlarged and increased by us in the power of his own extension. And that leads us to another thought evidently here, and that is fruitfulness. Clearly the use of a vine, the chief use, is to bring forth fruit, and this Vine of which we speak—Christ and his Church—is no barren Vine; but there is a difference given here in the branches. We read in the text of "fruit," and we read of "more fruit," and we read of "much fruit"—different degrees of fruitfulness in the branches. Now we are told expressly that it is the Father's desire that He should be glorified in the bringing forth of much fruit, and I ask you, dear child of God, does not this just account for the dealings of the Husbandman, and the work of the Husbandman with you, and how He has been taking you in hand, not because He did not care for you, not because He did not love you, but just because He did love you, and wished you to bring forth much fruit that He might be glorified. If we really not merely recognised this, but were fully persuaded of it in our own souls, would it not enable us, by his grace, to yield up ourselves more trustfully, even to his chastening hand, if only this be the result, that He may be glorified in us?

And yet, one or two more thoughts. Surely there is the thought of influence. If in connection with this passage we refer to that well-known one (Hosea xiv.) we read there: "His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." If your own soul is flourishing, if you are one abiding in the Lord Jesus Christ, those who come in contact with you will be obliged to own, whether they like it or not in their own souls, that you have been with Jesus. There must be a very gracious influence from those who abide in Christ.

What a reason, then, to seek for closer communion with Him, not merely for the prosperity of our own souls, but that those who come under our influence may be helped by us. They shall revive, so that, as our soul lifts up its head towards the heaven for the dew of heaven to come down upon it,—abiding in Christ there shall be this gracious influence round and about, and others shall be blessed. And so his word be fulfilled—surely it is true of each, and a word for all—"I will bless thee." Take it for a promise for this new year, and God fulfil it—"I will bless thee; and thou shalt be a blessing." One word more. We see what the final result is. It is all tending to a great result. Everything connected with God is leading to a grand result, the highest possible result, and that is that He may be glorified. Oh, let us be looking forward to this. Let us be desiring this. Let us be seeking this. Let the whole Church be aroused to pray for this more and more; that He may be glorified. I have no doubt that the more self-forgetfulness in the matter of fruit-bearing the better. Do not let us handle the fruit too much, lest we rob it of its bloom.

With two thoughts I conclude. One on attitude, and the other on aspiration. The attitude, Abide in me; the aspiration, Father, glorify Thy name.

WALKING IN THE LIGHT.

Address by Rev. FRANK WHITE,

AT CENTENARY HALL, JAN. 10.

"COME ye, and let us walk in the light of the Lord" (Isaiah ii. 5.) It will not weaken, but strengthen, the force of this most precious exhortation in its application to the Church, if we first accord to it its undeniable reference to "the house of Jacob"—the nation of Israel—the descendants of the man who prevailed with the Most High, and handed down to his posterity a blessed testimony to the faithful love of a prayer-hearing and prayer-answering God.

The context in which these words are found proves their primary reference to the Jewish nation, and also indicates the time when such language as this can be appropriately addressed to that people. (See Is. ii. 1—3.) Blessed time of peace and rest, a time of light and gladness, when, instead of being stumbled and confounded by what they see and hear of those who profess the name of Christ, the nations shall go joyfully up to the City of the great King to learn his ways and to walk in his paths.

Nor shall they be disappointed, for "out of Sion shall go forth the law, and the word of the Lord from Jerusalem." Many scriptures speak of this glorious time, when the veil shall be uplifted from the heart of Israel, when the people that now walk in darkness shall see a great light, and they that dwell in the land of the shadow of death, on them shall the light shine. Then shall the words of the prophet be brought to pass: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah lx. 1—3.) Far into this time of blessing for his nation the prophet transports himself, and, standing up in the midst of the people, he breaks forth into the exhortation with which we exhort one another this morning: "O, house of Jacob, come ye, and let us walk in the light of the Lord."

Now to ourselves—and I speak exclusively to the believing people of God present. We meet to-day as those who "hold the Head," who call upon the name of Jesus Christ our Lord—men and women who have come to the blood of sprinkling, oil-anointed—in whom the Holy Spirit dwells, and to whom God has given the Spirit of adoption, so that they cry "Abba, Father." As such, we say one to another this morning, "Come ye, and let us walk in the light of the Lord." I do not preach this word at you, nor do I stand here to urge you to a path I am not seeking to walk in myself. I come to you as a brother in the Lord, to say with all the affection and earnestness I can command, "Come ye, and let us walk in the light of the Lord." I say this as the most appropriate thing I could say to you under the present circumstances. I say it because I know of nothing more suitable and seasonable to-day. More, I say it because I believe God has bid me say it.

First, let me notice, this word invites us to fellowship in the truth. It is not, Let *me* walk in the light of the Lord; it is not, Walk you; it is, Let *us* walk in the light of the Lord. The exhortation implies oneness, like-mindedness. "How can two walk together except they be agreed?" Do we not need so to address one another? We often hear it said, "individual walk and testimony is the great thing now-a-days." So it is, but is there no call also for collective testimony? The unity of the Church is one of our subjects for supplication this morning. Is there anything we should desire more ardently than true Christian unity—unity in the truth, unity without compromise of the vital doctrines of Christ? To obtain this we should be willing to cut off a right hand, to pluck out a right eye.

We differ greatly in some things. Some of us are weak and some are strong; some are young, some are old; some are far advanced in the divine life, some are mere beginners in the Christian path. Nevertheless, let us one and all walk in the light of the Lord. For this walk is not for the matured Christian merely. The prophet addresses the least, as well as the greatest in in Israel. And so we speak this morning to the weakest, the feeblest of Christ's disciples, equally as to the fathers in the faith. There are some I know who have a knowledge of the truth, a power of expression, a breadth of judgment, a keenness of spiritual discernment which I may never hope to attain to, but we may yet walk together in the light of the Lord.

In walking in the light of the Lord, I have not only fellowship with the holiest and best in this generation, but am at one with those who have gone before. In so far as they walked in the same light, they are to us examples to be imitated. This is real holiness, whether it be found in the Old Testament or the New. It constituted the faith of Abel, the righteousness of Noah, the obedience of Abraham, the faithfulness of Moses, the whole-heartedness of Joshua, and, coming to New Testament times, we may add, the boldness of Peter and John, and the saintliness and devotedness of Paul. Each walked in the light of the Lord. Each ordered his ways and works not according to the principles and practice of this world, but after God. They drew their springs not from an earthly, but from a heavenly source. They leaned not to their own understanding. They judged not according to man's judgment, they made not human standards of truth and holiness their ideals. The Lord Himself was their Guide, his truth the touchstone to which they brought everything. In his light they saw light.

Let none amongst us, therefore, fail to respond to this invitation because we are conscious of our own weakness and ignorance. All the more reason why we should "come and walk in the light of the Lord." In *his* light we shall see light. This is the way to advance—to make progress—to grow. Why do we not grow more than we do? why are we so stunted, why so feeble? Do we not walk too much in the light of other men and women—their experience—their examples? "O come ye, let us walk in the light of the Lord." The holiest and the wisest of men are sadly deficient. They do but present truth in pieces. Christ alone is our perfect example. Let us walk in his light.

The exhortation of this morning shows us (1) the *element* in which we should walk as Christians—the "light of the Lord," that is, that light of which the Lord is the sole author and giver. "The true light." The light which not only proceeds from the Lord, but conducts us back to his presence, reveals his glory, discovers his attributes, makes Himself manifest. Thus it is written, and thus, I trust, we can say: "God, who commanded the light to shine out of darkness, hath shined into our hearts, revealing the light of the knowledge of the glory of God in the face of Jesus Christ."

(2) The exhortation of this morning points out the *direction* in which we should walk as Christians. It tells us that it is our upward, onward, heavenward, Christward walk: that, like Israel of old, we should pitch our tents "towards the sunrising;" walking away from this world, looking off unto Jesus, our light and salvation. It bids us gird up the loins of our mind, "be sober, and hope to the end for grace that is to be brought to us at the revelation of Jesus Christ." When we say, let us *walk* in the light of the Lord, we imply progress. May this year be a year of progress to us all, a going on to perfection. May our path be as the path of the just, shining more and more unto the perfect day.

(3) This morning's motto indicates the *character* of our walk as Christians. To walk in darkness is characteristic of the ungodly, to walk in light is the privilege of the saints: thus it is written: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: for the fruit of the light is in all goodness and righteousness and truth (Eph. v. 8, 9). To walk in the light of the Lord is to walk "holily and justly and unblameably," to "walk in love," to "walk in wisdom," to "walk in the Spirit," to walk in Him; to "walk even as He walked." To walk in the light of the Lord is to walk a holy walk, is to walk a happy, a joyous, a glad walk. Even though we sorrow therein, yet do we rejoice. Even though pain and conflict attend us, we can cry, "Rejoice not against me, O mine enemy: when I fall, I shall arise; the Lord shall be a light unto me" (Micah vii. 8).

To walk in the light of the Lord is to walk a useful walk. He that is much in the light must needs enlighten. When Moses went up into the mount, into the light of the Lord, and came down from it, his face shone with glory though he knew it not. A Christian who walks in the light of the Lord, even though he never speaks, God will use him.

(4) The words of this morning suggest to us some of the *necessities* of a truly Christian walk. Amongst these, we may mention a fixed purpose, fervent prayer, strong faith, frequent reading of the Scriptures. No man can walk in the light of the Lord who does not delight himself in the Word of God.

Once when the venerable Dr. Moffat, in one of his lonely travels in Africa, came to a village, faint and hungry, he observed that the natives appeared anything but friendly towards him. Presently a poor Bechuana woman came out from one of the huts around, and spread before him some refreshment, some meat, milk, and fruit. She was about to leave when Dr. Moffat called her to him and asked for the reason of her act. Taking out from her bosom an old and well-worn copy of a Dutch Bible, she exclaimed, "This is the fountain whence I drink, this is the oil which makes my lamp to burn." Oh, let us more and more draw from this fountain in a day when the authority of the Scriptures is openly disputed, the claims of God openly denied, and so many of the vital doctrines of the Gospel openly rejected, let us cleave the more closely to his Word. Only thus shall we "walk in the light of the Lord."

Finally, let us walk this walk in hope. There is darkness here, even though the true light shines; darkness in the world, darkness in the Church, darkness in our hearts. We are journeying, however, to a land of light and love, to the Heavenly City, "wherein is no temple," for the "Lord God Almighty and the Lamb are the light thereof." There no darkness shall come, no sin shall mar our fellowship with Christ and one another. A dear young friend of mine

died during the past year. When on her bed of languishing, her mother asked her, would she be ready if the Lord should see fit to call her? A smile lit up her face, and she simply replied, "All the fitness He requireth is to feel my need of Him." After the lapse of a few days, she was told the Lord was really taking her home. Her answer was, with a glad look, "Oh, how nice, how splendid, to be so near the gates of heaven!" Before another year is gone, it may be, some of us will have passed through those gates as dear Mary Howie has done, there for ever to walk in the light of the Lord.

"YE ARE CHRIST'S."

Address by Dr. CHARLES STANFORD,

AT DENMARK-PLACE CHAPEL, THURSDAY, JAN. 10.

I AM not sure that I have anything to say, and not sure whether the words will come, but let me try and indicate, in a word or two I propose to utter, some thoughts for prayer founded on praise. This you will find in 1 Cor. iii. 23: "Ye are Christ's." We who are Christ's meet together to-night to pray for other people who are Christ's all over the world. It is our prayer first that we and they may, from this week of prayer, think less about ourselves, and more about being Christ's. A certain poet, whose magic has, perhaps, charmed us all, tells us that one day he overheard this debate between his two sons, one five years old and the other eight. The elder spoke first: "You are nobody." "Yes, I am somebody." "You are nothing." "Everything is something, so I am something." "You are no thing, therefore you are nothing." "I am my mother's."

We are at home, so I talk in a homely way. Mention of such simplicities as these you must not think undignified and out of place in such a meeting as this, and at such a moment; for at a moment when our souls are hushed before the majesty of the great Unspeakable, we are never likely to sin much against the fitnesses of things. We will try to plant our feet in the footprints of Jesus Christ, and remember that it was at a meeting of his disciples that Jesus took a little child, and set him in the midst of them, making to melt from the gentle presence into their ruffled hearts lessons of beautiful humility and love. Oh yes, Jesus is in the midst of us now. Take this little child of our nursery parable, and, through Him, teach us. The only thing that the child could say for himself, and the last thing that was left for him to say was, "I am my mother's;" and that may help us to formulate the only thing we can say for ourselves, and that is, "We are Christ's."

There is nothing in us—nothing whatever. But for our being Christ's there would be absolutely nothing; we should have no consequence, no significance, and we have neither before we are Christ's. We have not been born long, but we are Christ's. We are dull, slow, sickly children, but we are Christ's. We are not able to feed ourselves, nor to clothe ourselves, nor to keep ourselves, but we are Christ's. We have done nothing to merit our miracle—our eternal miracle of bliss, but we are Christ's. Our faith is not worth calling faith—we are ashamed of it; and our strength is not ours, and our love to Christ had no existence till He Himself loved us into it. As it is not the sunshine that makes the sun, but the sun the sunshine, and as it is not the wave that makes the wind, but the wind that makes the wave, so is it not our love that makes Christ's but Christ's that made ours. This is the state of the case.

Shall we glory in ourselves any more? We know that we shall, if we are left to ourselves; and so with all the brethren all over the world. The chronic tendency is to self-glorification; but we must give it all up, or there will be no good in us; it will be defeat in every battle, and dullness, darkness, and slowness in every struggle, until we learn that we are nothing, and glory only in being Christ's. Let us pray for ourselves and all Christians all over the world that this lesson may be learned in the coming year.

In our prayer for all who are Christ's, including ourselves, it is our prayer next that we and they may in the coming year be permitted to know more of the secret of fellowship with Christ. There is much stir in the Church now. There is rapid motion. All life seems to be in a hurry. Ah! but our best life must not be in a hurry, and it cannot be. You never can hurry it if you try. You never can hurry crystallisation—that *must* be slow. You never can hurry penitence; you never can hurry searchings of heart; you never can hurry prayer and praise. You must go out of the world of hurry, and you must be slow and certain in the presence of God alone. I put it to you, Where have you found yourselves most quickened? Where do you find the most living moments in the history of the most living souls? Where do you find the Holy Spirit steeping your hearts most in the very peace of Heaven? Where do you find most strength? Where do you find that union which is the intense reality of the soul? Where do you find it—in Exeter Hall? In great stirring meetings? In rapid rushes? In the public actions of a Christian life? Jesus is worthy to receive all kinds of public activity in his service, only it must be the outcome of secret fellowship, and we want all the Churches all over the world to know the joy and power of that life which springs from secret fellowship with Christ. To know it more than they have ever done; to know it this year. We cannot by our agency make them know it, but our prayer to-night from its very nature is an appeal to Christ to send the Holy Spirit. May the Holy Spirit come over all the catholic Churches and inspire that life which will seek its source in the stillness of hidden prayer.

We pray for them; for those who are Christ's away from us; and we pray for ourselves next that we may all have more joy in being Christ's. We ought not to have it said of us as it was said of the Englishman of Henry the Eighth's time, that he took his pleasures very sadly; we ought not to look as if we felt it rather a matter of constraint than a matter of enjoyment to belong to Christ. We cannot understand what it means if we feel this. You must recollect what is said in the life of Dr. Payson. Some years before death approached him it was said that there were moments when he seemed to be in heaven rather than upon earth, and more like a minister to angels than a minister to men. He said that if a Christian really did know what is meant by being in Christ and by being Christ's he could hardly restrain himself from saying to the first man he met when he went into the streets, "I am Christ's." Now, we all want to realise that joy of the Lord, which is strength. We want to be strong for work, and strong for warfare, and strong for all life, through the joy of knowing that we are Christ's.

We pray that we who are Christ's, and all others who are Christ's, may from this week of prayer more and more realise the unity that belongs to all who belong to Him. This is the only universal point on earth. It makes a unity that will survive the ruins of dull matter and the lapse of growing years. I do not say that we must give up denominations before we can be one in heart. Truths we must recognise and respect; and not only so, but we must respect the opinions about truths in the minds of those who differ; and this inevitable difference from infirmity or education may lead to certain conscientious and circumstantial differences as to church order and congregational life, and it is not for us to speak against the one thing or the other in any form of it. It is not for us to do so in a sense that implies want of affection to those who in these respects differ from ourselves. One fence may be better than another; one fold may be better than another; one lamp-stand may be better than another; one dress may be better than another. But the fence has value only for the sake of the field, and the fold value only for the sake of the flock, and the lamp value only for the sake of the light, and the dress value only for the sake of the man. An old writer speaks of a cover for the candlestick in which the light is put out.

You recollect, perhaps, in the life of poor Robert Burns how in one brief moment of dangerous popularity he was walking one day arm in arm with a lord on one side of the street and saw passing on the other side a man whom he knew from his own village; and how in a moment he bounded off and had his hand in the hand of that man, and his arm in the arm of his friend; and how some fashionable person lectured him on his want of good form, telling him that he ought not to parade before the public his acquaintance with a man in a dress like that. You may remember how the spirit of the poet was stirred as he replied, "Fool, I spoke not to the dress, but to the man inside." And God speaks not to the dress, but to the man inside. We, like God, would speak not to the ecclesiastical dress, but to the man inside it—to the man united to Christ. That makes the essential union; that makes the oneness, if we could but feel it as we must always recognise it, in intellectual belief. We have one Lord, one faith, one baptism, one God and Father of all, and it is strange that we ourselves should not be one. God grant all over the world that the power of the Holy Spirit may bring about the manifestation of this oneness.

And now, brethren, let us begin at home. Let us through the coming year, as far as we live into it, love and cherish all about us who are Christ's. We are all one in Christ if we love and trust Him. That which we touch first let us help first. The life that we come in contact with first let us love first. Let us help all the Christians around our own doors, and all the ministers, and let them live in our prayers. And you, each one of you, through this year, if you have not known it before, know what it is to feel a right to say, "I am Christ's." It seems a sad thing to pray that others may be Christ's if you are not. Are you Christ's? With face to the sea and back to the stake, Margaret Wilson saw the waves whiten and whiten rapidly up to her feet, and felt at length that the time had come for the next great surging wave to roll over her head. She was snatched just for a moment from that post of death that she might have one chance of life by recantation. The officer asked her to recant, and added in an imploring voice, "Oh, Margaret, do!" But she cried, "Never; let me go—I am Christ's." May God make each one feel perfect identification with Christ—that this is as true of each one of us as it was true of the maiden martyr, that, living or dying, we are the Lord's. Do you feel it yet? If you do you will help us, and your prayer will have power in it. We want no mechanical prayer and no mechanical service, but all the living faith and prayer of all who are Christ's, for all others who are Christ's.

THE TRUE RELIGION OF HUMANITY.

Address by Dr. MONRO GIBSON.

At Steinway Hall, Friday, Jan. 11.

As we continue our supplications to-day, our view broadens out to embrace the whole world of man. We have been gradually extending our vision. We began on Monday by looking upward to God in grateful adoration; then on Tuesday we thought of ourselves—our sin and unworthiness, and earnestly prayed for pardon and for renewal. On Wednesday our thoughts turned to our homes. We thought of the needs of our children, and of our youth, and presented these before the Lord. Yesterday our desires went out towards the Church of God—not bounded by any sectional lines but the Church catholic, the Church universal, including all who love the Lord Jesus Christ, and who seek to follow in his footsteps. To-day we take the widest range of all—embracing the whole world in our petitions, which we offer at the Throne of Grace; and in no petitions ought we to be more at home than in these. None ought to be more congenial, more natural to the Christian heart.

Ours is the true religion of humanity. I know very well that is not generally conceded. There are very many, even of intelligent people in the present day, who seem to think that narrowness, rather than breadth of view, is the characteristic, at any rate of evangelical Christianity. They judge, of course, by unfortunate specimens of it. They happen to have heard or seen people calling themselves Christians, who had no more religion than to make them anxious, perhaps, about their own personal salvation—about the salvation of their own soul, which soul, perchance, was not of the very largest. And then they may have known others who could not and would not look beyond their own ecclesiastical fences. We must admit that there has been, and that there is still, far too much individualism and sectarianism amongst professing Christians, but this is not the fault of Christianity, let us remember. It is not due to the presence of Christianity, but to the want of it. They may have a little of it, but not enough. They have not large enough measures of it, or their views would be broader. Their hearts would be larger, and their sympathies have a more extended range. We are beginning now, in large measure, to get over our sectarian exclusiveness. The Church Universal is taking place with Christ in a way that only a fragment did before, and the Evangelical Alliance is helping the work on.

But there is another broadening of view which perhaps is not quite so far advanced; I mean that broadening of view which leads us to compass in within its sympathies, not only the Church of God throughout the world, but the world itself—the nations of mankind. It is true we do not forget to pray for "all ranks and conditions of men." We do not omit the nations in our public intercessions; but it is greatly to be feared that our desires sometimes become very much attenuated and our prayers exceedingly feeble, when we get so far away from our precious selves, as these intercessions seem to lead us. Our prayers for all ranks and classes of men require to be more vitalised than they are—vitalised by a deeper, more loving, more real interest in the welfare of all classes and conditions of men—vitalised by a greater anxiety to do our utmost to help forward every good work which tends to promote the welfare of all kinds of men physically and intellectually, socially and spiritually. Questions affecting all ranks and classes of men and nations at large are too apt by some Christian people to be relegated to the sphere of politics, and when so relegated to be regarded as outside the sphere of Christianity, except so far as it is appropriate that prayer should be offered for the guidance of those who are entrusted with the management of them. This ought not so to be.

It cannot be denied that the word "Evangelical," by which our Alliance is properly designated, is in many minds associated with exceeding narrowness of view, and it can as little be denied that many who have called themselves "evangelical" have been exceedingly narrow in their sympathies. Sometimes very good people have carried the idea of separation from the world to such an extent that they not only separate themselves from the worldly spirit, which is right and necessary, but they have cut themselves off from a living interest in the welfare of the world of men, which is unnecessary, and not only unnecessary, but wrong; for the Gospel of the kingdom which Christ presents us with is not simply one of individual salvation, not merely good news for a certain number of people, but good news for the world. "Joy to the world, the Lord has come." It is indeed of very great importance that the Gospel should be so presented as to come home to the individual soul, so that each one shall recognise it as a message for himself, and apply it to his own individual case. But while this is done, the other ought not to be left undone. While the personal aspects of salvation are sufficiently pressed, the wider aspects ought never to be overlooked or allowed to lose their proper place of prominence.

It may not be out of place on this occasion, at a meeting called by the Evangelical Alliance, to show how truly evangelical thoughts exercise us when we pray for the nations. Evangelical—the spirit of the Gospel—the evangel of Christ. Let us look at the Gospel in its most rudimentary form. How is it first presented? Read the Gospel as it was presented in Eden. Is it the salvation of Adam or a certain number of his descendants? No; it is the triumph of a great cause. "The Seed of the woman shall bruise the head of the serpent." How reads the Gospel as preached to Abraham? Let Paul answer. Is it "Thou, Abraham, shall be saved," or "Abraham, thy seed shall be saved"? No. It is, "In thee, and in thy Seed, shall all the nations of the earth be blessed." That has a different ring about it, has it not? And this is the thought which ran trough all the patriarchal era, and finds its culmination in the grand outlook of the dying Jacob, when he looks forward across the vista of the ages, and recognises afar the coming Prince of Peace, and speaks about Shiloh taking up the falling sceptre of Judah, and then says, "Unto Him shall the gathering of the nations be." It is not "people" singular, but it is the "nations" plural. In the Mosaic era the same great thought is prominent: "Ye shall be unto Me a kingdom of priests"—the calling of the Hebrew people. What is a priest? A priest, we must remember, is not so much the recipient of blessing as the dispenser of blessing, and this kingdom of priests was brought into so much intimate relationship with God, not merely that they might receive certain benefits, but that they should be the dispensers of those blessings to the rest of mankind, that they should be the favoured channel of priestly blessing and royal gifts of truth to all who dwell upon the earth.

The same idea is kept up throughout the Old Testament. The Jewish nation became narrow and selfish and exclusive, but there is no narrowness, no selfishness, no exclusiveness in the tone of those holy men of old, who spoke as they were moved by the Holy Ghost. Let us listen to the priestly prayer in Psalm lxvii., and think as we read it that it sprang out of Judaism; it is the utterance of a Jew, supposed to be the most exclusive of men, and yet he could thus pray and think of all the nations of the earth (reads the whole psalm)—see what a grand sweep there is in a psalm like this. None the less earnest for blessings at home, but how the heart stretches out and takes in the wide world. That is a mere specimen of what we have.

Let us turn to one of the prophets; take a passage, say, from Isaiah—the evangelical prophet—(chap. xlix. 6, 7). Notice how the individual application reaches out to the wide world: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." That is a specimen of what we have in the Old Testament, which is supposed to be an exclusive word and to do with an exclusive people,—singled out to be not only the special object of favour, but to be a blessing and a channel of blessing to all the nations of the earth.

When Christ came, He kept still the same grand ideas, the same far-reaching aims, the same enthusiasm of humanity before the eyes of men. What was the substance of his preaching?—"Repent ye, because, if you don't repent, you are lost"? That is not kept out of view, for He said—"Except ye repent, ye shall all likewise perish." I am not going to cast any discredit upon this way of putting it, but it was not the way the Lord Jesus Christ was most careful to put it, nor did He put it first and foremost; it was—"Repent ye, for the kingdom of heaven is at hand." It was the gospel of the kingdom that He continually preached. We do find him on one occasion asking the solemn question: "What shall it profit a man if he gain the whole world and lose his own soul?" But I appeal to those who are familiar with the Gospels to justify this statement, that for once that He speaks of saving the individual soul, He speaks fifty times about the kingdom. "Seek ye first the kingdom of God;" not your own personal salvation. We are so apt to put it that way; personal salvation must come first. But that is not the most important. "Seek ye *first* the kingdom of God, and all these things shall be added unto you."

And when He teaches us to pray, the order is so different from that most natural to us. We find it natural to commence with ourselves, and by a long process we arrive somewhat exhausted towards the close to the ends of the earth. But is it not the case that very often our earnestness sadly diminishes, and our faith fails, before we reach these noblest objects of the soul's desire. Our Lord guards against that, "After this manner pray ye: "Our Father, which art in heaven;" and then, "Give us this day our daily bread." The same pre-eminence is given to the cause of universal humanity throughout the Gospels, nor is it lost sight of in the subsequent books, until at last, in the Book of Revelation, the individual seems to drop out altogether. It is Christ then, and his glorious kingdom; it is the multitude that no man can number, out of every kindred, and tongue, and people, and nation. It is the new heavens and the new earth, wherein dwelleth righteousness. It is Jesus, and not the individual happiness and the individual glory, that blazes before the rapt vision of the Prophet.

One thought more to finish what we had said about the calling of the Old Testament Church.

The calling of the New Testament Church is the same. It is the same as that of Israel in the Old, to be a blessing to all nations. The Church is not fulfilling her decree, unless it be manifest that wherever her children are found there continues to be fulfilled the ancient prophecy, "In thy seed shall all the nations of the earth be blessed." We are all made ministers and priests to God. For whose sake? For our own simply? That is not after the manner of the Gospel. "He that will save his life shall lose it, and he that will lose his life shall find it." That is true in spiritual, as in temporal things. A person occupied with his own salvation loses a large portion, but a person devoting himself to the salvation of others is the one who will get thoroughly saved. We are made kings and priests, not for our own sake, but for the sake of the nations.

It is the function of the Church to teach all nations. Our Lord did not say, "Go and make your calling and election sure," but, "Go and teach all nations, and preach the Gospel to every creature;" and then, besides this, there are three special priestly functions—atonement, intercession, benediction. As for the first, when our Lord died it became our duty, as a priest, to go and make known his sacrifice to the ends of the earth, to follow the example of Him who set it long ago, pointing to the Lamb of God who taketh away the sin of the world. And then the other two—intercession and benediction—are going on still, and ought to be going on all the while; and just as our Great High Priest is there interceding for us, even so we as priests unto God ought to be continually interceding for the nations, and continually showering upon them those benedictions which should come to them through the channel of the Church. This involves manifestly not only earnest prayer, but an earnest anxiety to do whatever our hands find to do, for these causes which are commended to us.

EIGHTY YEARS OF INDIAN MISSIONS.

Address by Dr. VALENTINE, of Agra,

AT CONFERENCE HALL, MILDMAY, WEDNESDAY, JANUARY 9.

THOSE who assert that Missions have been a failure lay themselves open to the charge of culpable ignorance, if not wilful perversion of the truth. My theme to-day is India. Let us in imagination throw ourselves back to the India that was at the beginning of the present century. Eighty years ago the fires of Suttee were publicly blazing, even in the presidency towns of Madras, Bombay, and Calcutta, and all over India. Upon these fires the screaming and struggling widow—in many cases herself a mere child—was bound and burned to ashes with the dead body of her husband.

Eighty years ago infants were publicly thrown into the Ganges as sacrifices to the goddess of the river. Eighty years ago young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kalee, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Eighty years ago the Cars of Juggernath were rolling over India, crushing hundreds of human victims annually beneath their wheels. Eighty years ago lepers were buried alive. Devotees publicly starved themselves to death. Children brought their dying parents to the banks of the Ganges and hastened their death by filling their mouths with the sand and water of the so-called sacred river. Eighty years ago the swinging festivals attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid-air in honour of the gods.

For these scenes that disgraced the India of eighty years ago we may now look in vain. Do I need to remind you that everyone of these changes for the better is due either directly or indirectly to the missionary enterprise? They were missionaries and the friends of Missions who brought these tremendous evils to light. Branded as fanatics and satirised as fools, they ceased not until one by one these hideous crimes were crushed out by the strong arm of the Legislature. Just as we will not cease to agitate until the accursed opium trade and other evils cease to exist.

Eighty years ago there was not a single female school in the whole of India. At the Decennial Missionary Conference held in Calcutta during the first week of 1883, Dr. Newton, of Lahore, said: "When I came to India in 1835 a young lady also came, under the protection of my wife and myself, to aid in that part of the work which relates to females; but soon after our arrival in Calcutta she was informed by the missionary who had preceded us to Lodiana, that there was no work there for young ladies, and so it would be useless for her to go—and she did not go!" Eighty years ago not a single bookshop existed out of Calcutta, and these were only for the sale of a few English books.

Eighty years ago and our native Christians could have been counted by tens, and the missionaries themselves, few in number, were liable to be turned out of the country at any moment as dangerous characters! The missionary enterprise a failure! It is a failure in the same sense as Christianity at the end of the first century was a failure! It had not then, nor has it yet, completed its triumphs. But it had entered upon its work—the nations that opposed or threw it out have ceased to flourish, many of them have ceased to exist, and those that accepted it have basked beneath its smile! In India Christianity has entered upon its work.

The Bible has been translated into almost every one of its languages. Millions of tracts and books in the vernaculars of that great land are now in circulation. Mission schools in which the Scriptures are read are scattered up and down through the country.

The number of Foreign and Eurasian Female Mission agents is 541, with a staff of 1944 native female missionaries, while the total number of female pupils was at the end of 1881, 65,761. Now the Zenanas, that masterpiece of satanic ingenuity, are opening before the Zenana teachers and female medical missionaries. Statistically, the progress of the native Church in India is represented by the following figures: In 1851, there were 91,000 Protestant Christians; in 1871, 138,000; in 1871, 224,000; and in 1881, 417,000. This represents an increase between 1851 and 1861, of about 53 per cent.; in the next decade it was 61 per cent., and in the last decade 86 per cent.

What reason have we for raising our Ebenezer and saying, "Hitherto hath the Lord helped us"?

But there is still another side to this great question. The harvest truly is plenteous, but the labourers are few, oh! how few. In India we have a population of nearly, if not altogether, 300 millions of people—a population as large as that of the whole of Russia, Turkey, Germany, France, Austria, Hungary, the United States of America, and the Kingdoms of Great Britain and Ireland all put together—with a Mission-staff of only 586 foreign ordained agents, with a native agency of 461. Truly may we exclaim: What are these among so many? Take the following as examples of how this agency is distributed:—

Within a hundred miles of Calcutta—the capital of India, the city of palaces—we have Burdwan, with 3500 square miles and a population of one and a half millions of people, with only one European missionary and nine Christian helpers; Bancoorah, an adjoining district with a population of one and a half millions, with one European missionary and ten Christian helpers; Beerbhoom contains half a million of people, and has three missionaries with nine Christian helpers; Moorshadabad contains about a million of people, and has three missionaries with four Christian helpers. These four districts are a fair sample of how feebly vast populous districts are occupied.

Nor is even this all. Bogva has half a million of people; Malda a like number; Pubna has nearly a million of people—living in 2702 towns and villages. These three districts are within a day's journey of Calcutta, and yet no Church in all Christendom has a single missionary labouring in them. In Bengal proper there are upwards of 22 millions of Mahomedans—our fellow-subjects—and yet in Bengal there is not one single male missionary who knows the Arabic language (the language in which the Koran is written), or the Mahomedan controversy, or is specially devoted to work among these people. These are facts of a sufficiently startling nature, and are well calculated to make each of us pause and consider our own individual responsibility for this state of matters. "Go ye into all the world and preach the Gospel unto every creature" are words addressed by our blessed Lord and Master to everyone who is called by his name. God grant that each of us here this morning may apply these words to ourselves, and that the answer of many a heart may be, "Here am I, Lord; send me."

The Centenary Hall Meetings.

MONDAY, JANUARY 7.

These meetings were held daily from one to two o'clock; although not so well attended as one could have desired to see, they were pervaded by a spirit of earnest devotion. The meetings were arranged by the East Central Young Men's Christian Association. Mr. N. R. Hughman, the secretary, presided on Monday. The singing was led with great spirit by some members of the North London Choir.

Rev. GORDON CALTHROP (after four brethren had offered prayer) delivered an address on the first part of the 34th Psalm. He said it was evident that the writer of the Psalm (and he inclined to the opinion that it was one of David's) had evidently experienced some remarkable mercies. It was the habit of his life to break out into fervent expressions of gratitude to God whenever there was a reason for it. The tenour of his mind was such that he could not receive a mercy and be silent—he must straightway go out and tell others what the Lord had done for his soul—he must offer thanksgiving.

Perhaps, continued the speaker, it might be well if the Church of Christ were a little more closely to resemble the Psalmist in this respect, and to lay aside the reticence which is said to be such a distinguishing characteristic of the English people. I sometimes think we lack zeal in declaring what the Lord has done for us, and the example of the Psalmist may give us a hint in this direction. He speaks on the impulse of the moment, for his heart is brim full of joy for the mercies he has received, and he makes a good resolution. He will not be content with one solitary acknowledgement in private, but he says, "I will bless the Lord at all times; his praise shall continually be in my mouth." He was resolved to give thanks for all things, to praise Him for the shade as well as for the sunshine. One good result that would spring from this constant practice of his would be its effect upon others—for they, seeing what God had done for him, would be encouraged to say, What He has done for one He can do for another.

In referring to the special subject before them—"Praise and Thanksgiving"—he said it seemed to him that thanksgiving must be especially acceptable to God. We know that God was well pleased with the sweet fragrance of the incense cloud in the Tabernacle; and He takes

actual pleasure in the praises offered to Him by his servants: He yearns especially for the love of his creatures, and is looking for a response from them for the love bestowed on them. "Whoso offereth praise glorifieth Me" is his word. When, therefore, we praise Him, we do what is specially pleasing to the loving, tender heart of our God and Father. The foundation of all acceptable praise is our realising what God has given us in his Son. How the Apostle Paul's heart swells as he thinks of it! He cannot be silent—cannot be content with ordinary prose, but must burst into a rapturous exclamation—"Thanks be to God for his unspeakable gift!" If you look at the context in which the words occur, you will see that apparently there is no connection between them and what precedes and follows; but the man's heart is so full of gratitude that it bursts out, without any warning; "Thanks! thanks be unto God!" he cries.

But let it not be forgotten that it is our privilege to bless God *at all times*. It is easy enough to thank God when all things are going smoothly with us, and the sky is blue above us; but let the clouds gather, and let the storm come; let us have experience of disappointment and failure and loss; let there be the anxious anticipation of bereavement—ah! it is not so easy for us then to bless and praise Him. But still it is possible, and we are called upon "in *everything*" to "give thanks," not merely for sunshine, but for shadows; not merely for success, but for failure; for adversity, as well as prosperity.

Let us thank God for what He has done, for what He is doing by his Church, and let us be grateful for the outpouring of his Spirit in connection with the labours of our American friends who have been with us in the north and other parts of London. We will not forget them in giving thanks to God to-day for all men, and for the blessings, the mercies, the goodness and loving-kindness which He has shown.

The last thought on which the speaker dwelt, singularly enough, was the same as that on which the Rev. E. H. Bickersteth dwelt with such pathos an hour before, in his address at Steinway Hall on the same topic. There is a passage, he said, at the close of 2 Chron. v. 13 which tells us of all the ceremonial being over at the dedication of the Temple by Solomon. All had been done according to the directions of God, and yet God had not come into the Temple. He had not taken up his abode in it, and manifested his presence. And it was not until the people were as one, and the trumpeters and singers were as one, to make one sound in praising and thanking the Lord, that the luminous cloud descends, and God comes to take up his residence among his people. It seems that it was not so much the prayer but that burst of united thanksgiving which drew down into the sanctuary the very presence of God Himself. "It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For He is good; for his mercy endureth for ever: that the house then was filled with a cloud, even the house of the Lord."

The meeting was closed with singing, "Rejoice and be glad! the Redeemer has come!"

TUESDAY, JANUARY 8.

Mr. J. H. TRITTON presided. The attendance was larger than on the preceding day. Prayer was offered by Mr. Hugh Matheson, and he was followed by a City friend present, whose name did not transpire, but whose heart seemed literally burdened with a weight of real wants, which he spread forth in prayer. Prominent among these was the intemperance of the day, the increasing worldliness of City life, and the want of true power to maintain spirituality amidst the bustle and distractions of daily business. Reference was also made to the opium traffic as a grave national sin. Altogether the prayer was in thorough harmony with the topic suggested, and it inspired the wish that those who undertake to lead a meeting in prayer should come with some preparation of the intellect as well as of the heart.

Mr. TRITTON, having read a few verses of the Psalm, "Praise waiteth for Thee, O God, in Zion," said that the order they were following in this Week of Prayer was a wise one; they had begun with Praise, and they now come to Confession. Praise and Confession are linked together from the earliest stage of our Christian course until our latest breath. The first breath of a newborn child was expressed in a cry—a cry of confession of unworthiness as he hastes to God. And no sooner does he apprehend the greatness of the salvation offered to him through the blood of the Lamb, than the cry is changed into a burst of praise and thanksgiving, and the two run together in the Christian life to its close. And then, whether the last word spoken be a word of triumph, as in the case of some of the holiest and best, or whether it be a confession of unworthiness, as has also been the case with some of the holiest and best, praise and confession would be linked together at the last. The one they would take with them into the glory, where they would praise Christ for evermore, and the other, confession, they would lay down with their earthly garments.

In speaking of confession, he said it had so many sides that it was somewhat difficult to take them in at a glance. It was a duty—but it was something more, it sprang from the realisation of a sense of sin; but it was something beyond this,—it was a yearning after pardon and cleansing, but it was something more even than this. In examining what other properties belonged to it, both personal and national, he directed attention to some of the prayers in which Jeremiah, Daniel, and Nehemiah poured forth their souls in quest of the sweet fellowship with God which had been lost. They did not want their Lord to be as "a stranger or wayfarer, giving them a glimpse of his presence for a night," they wanted Him to tarry with them, for though the longing was not expressed in so many words, it was clearly implied in the desire that He would be in their midst. In Daniel's prayer one had a glimpse of the longing of the soul for God to return to the sanctuary which He had left because of the sin of the people. The fact was not so truly realised as it ought to be, that, nationally speaking, sin has the power to separate between a nation and its God.

It was to be earnestly hoped that one of the results of this week of meetings would be the closer fellowship with God, through true confession of the sins which had led to separation, and through the application of the precious blood which cleanseth from all sin. It was their earnest desire to be brought into closer union with their God and Father. In conclusion, he adverted to some of the evils to which attention had been called in the newspapers, and urged that the Christian Church has very grave responsibilities in connection with these national sins. It was his conviction that if they were to spread their national and personal sins before the Lord, the result would be the same as that witnessed in the olden time—there would be victory all along the line.

It should be added that at this meeting, as well as that of yesterday, requests for prayer were read and remembered.

FRIDAY, JANUARY 11.

The Rev. Dr. SINCLAIR PATERSON, who presided over perhaps the largest in the series of City meetings, said it was their privilege, with thousands meeting elsewhere to-day, to make "Intercession for the Nations," and he then read the topics suggested for prayer. He read Rom. xiii., after which "Jesus, I will trust Thee," was sung. At his suggestion the friend whom he asked to lead in prayer referred to half of the topics named in the programme, and was followed by another friend on the same subjects. On the remaining topics four or five friends offered brief supplications.

In the address of the morning Dr. Paterson said: The Lord Jesus Christ is King of nations as well as King of individual saints, and although the world has rejected his authority in due time He will be manifested in his glorious power, and take possession of his kingdom. Meanwhile He has given authority to national rulers, and it was the duty of his Church to pray for such, and especially in times when God's law was set at nought. It appeared to him that there was an organisation against law and authority, and that the men who were guiding it knew well that they were powerless unless they could remove the belief in a God who ruleth above. All the rights of men, as they are called, really rest on God's laws, and so far as we make light of the least of these commandments the liberty of man everywhere would be overturned.

The other day it was openly proclaimed that property should be confiscated, but the enunciation of such a principle struck a deep blow at the very root of social order. Those among the audience to-day who had studied prophetic events were looking at the state of things now existing with solemnity, because they knew that if men got rid of law there must be terrible confusion. It had recently been said that Europe was like an armed camp, or as a pile of fuel waiting to burst into conflagration. Their duty as Christian men was to maintain the inviolability of the law of God under all circumstances, and to make it the first principle of all laws which are enacted.

They had to pray to-day for the success of truth and righteousness, remembering that government is appointed by God to maintain the rights of citizens; but they should never forget that the truth is to be spoken in love. He felt it impossible to express the sense of *pity* he had for infidels. The great truths which were dear to them as Christians, had not been touched by any of the infidel attempts to destroy them. They had not overturned the resurrection of the Lord Jesus Christ. It stood firmly on historical grounds, and the men who had led the attacks know well that they have failed. There would be much done with the lost if they were made to feel that they are burdens laid on Christian hearts anxious to do them all the good possible, and being such living epistles of Christ that even those who do not read the Bible can see what such epistles mean. This would be the method by which best to meet the "immoral propaganda" to which the programme of prayer referred.

In saying a word for "temperance," the speaker added that they had great reason to thank God for the immensely swollen tide of temperance which had passed over the land during the past year or two, and they had reason also to look with hopefulness towards the future. The effort, however, should never be allowed to stand still, for sin came with every child born into the world, and the battle must be waged in every generation. Nothing that they had done could secure the future to them. In referring to the importance of praying for the spread of wholesome literature, he said he had been greatly impressed by the fact of a young lady in one district going about selling immoral publications. While such efforts were being made, Christian people should be ready to come forward as helpers of every good work. Eminent saints were wanted, men like Gideon's three hundred, men on fire with the love of the Lord Jesus Christ. In a concluding word he said, if there are any papers which under a Christian flag teach Unitarianism, these should have no place in a Christian home, and ought to be disowned by Christian men. He would not characterise any particular book or paper; but if there are books and periodicals which deny the atonement of Christ and preach salvation by works, these should be heartily repudiated.

Conference Hall, Mildmay Park.

The week of prayer was devoutly observed at the Conference Hall, Mildmay Park, Room No. 6 being well filled at eleven each morning and seven each evening. Mr. J. E. Mathieson presided on each occasion; and a very large number of written petitions (a peculiar feature of Mildmay) were sent in. The order of subjects for prayer

was that followed at the usual daily prayer meeting, and not those suggested by the Evangelical Alliance.

On Monday the subject for prayer morning and evening was Jewish Missions. These gatherings are referred to in a separate article on this page.

On Tuesday, "Our Land and its Rulers, India and the Colonies, and our Countrymen Abroad," was the topic for prayer. In the morning the Rev. Gordon Calthrop, of St. Augustine's Church, Highbury, gave the address.

In the evening Rev. John Wilkinson spoke from Daniel ix. We should remember we came together to meet God, not man. Here is a model prayer for us. Daniel identified himself as one of the nation which had sinned, and so his confession was as sincere and whole-hearted as if it had been a purely personal matter. Daniel justified God. He did not forget that it is our sin which estranges us from God. If we are as sincere and earnest as Daniel was, we shall receive as prompt and effective an answer as did he.

Rev. G. Wilson said: We shall do well to take warning from the fall of ancient Rome from all her pride and glory. I feel most deeply the great Christian responsibility which rests upon us in regard to our vast empire, "on which the sun never sets." How mighty the influence for good were the powerful intellect of Hindostan consecrated to God's glory! So with the whole of the numerous colonies, which God has placed under our rule. We should pray God that the intellect of our land may be consecrated to His service. Our prayers for our nation should not only be for this evening, but should be lifelong. Let each one see to it that he feels his individu l responsibility in this matter.

On Wednesday the special subject for prayer was Missions to the Heathen. Rev. E. A. Stuart, of Holloway, selected the passage, "Lift u your eyes and look upon the fields, for they are white already to harvest," as his topic. He was followed by Dr. Valentine, whose address on Indian Mis ions is reported at length on a preceding page.

In the evening, Rev. Townshend Storrs, dwelling on the consecration of Saul and Barnabas to missionary work (Acts xiii. 2, 3) said: We are all called upon daily to testify for Christ, but all are not called, because all are not suited, to enter upon special service for Him. The Holy Ghost was the motive power in sending forth Saul and Barnabas. The lesson is that a mere fanciful or romantic spirit should not lead us to engage in foreign mission work; we must earnestly pray for the guidance of the Holy Spirit in seeking for our life-work. The laying on of hands here spoken of was the mark of identification upon these Apostles set apart for the missionary cause. From the example of Saul and Barnabas we should learn that itinerant work is an important feature in missionary effort.

Rev. J. Hudson Taylor, of the China Inland Mission, then spoke from John xvii. In missionary work we are continuing, as Christ's members, the work to which He Himself gave his life. Our witness for Christ should begin at home, but not end there. The home field should be regarded as the preparation for foreign service, and the foreign field as the outcome of home training. Many Christians seem to have an utter apathy with respect to the Mission cause, but such will do well to remember the stewardship into which their Lord has put them, "Go ye into all the world, and preach the Gospel to every creature." Unless we are fulfilling our Master's command we cannot expect to be received by Him with joy upon his return.

Mr. Hudson Taylor then dwelt upon the great needs of Central Asia, where many open doors are waiting for missionaries to enter. Many Christian parents profess to give their children an interest in missionary work, yet when called upon to give them up for that work are generally reluctant to do so. In Tibet the rule is to devote one son of each family to the service of their heathen religion. Shall we be behind the heathen? What a mighty growth of Christ's kingdom would there be if every English family were represented on the missionary field! Each one should ask himself, "What am I doing to further the kingdom of God?" More personal service is required—not merely money.

On Thursday the subject embraced parents and children, schools and colleges, and Young Men's and Young Women's Christian Associations. Mr. Gawin Kirkham read Proverbs iv., with brief comments; and Rev. D. B. Hankin, of St. Jude's, gave the address, on the Treasure hid in a Field and the Pearl of Great Price (Matt. xiii.). He applied it to the subject of the day in the upbringing of children, and urged parents to seek the conversion of their children while young.

The subject of prayer on Thursday evening was on behalf of the young, and for grace upon all parents, guardians, teachers, and all who are employed in training children. Mr. P. S. Badenoch spoke from Matthew xv. The chief lesson taught by this incident of the woman of Canaan is that of being in a proper position before God ere we can expect effectual answer to our prayers. So with us, deep humility and intense earnestness should characterise our supplication before the throne of grace.

Rev. T. Graham, St. Paul's, Canonbury, speaking from the vision of Zechariah, chapter iii., said: Here are three points to be noticed, (1) the position of Joshua before the angel of the Lord, (2) the person of Joshua, and (3) the portion of Joshua. Joshua was standing. This represents an attitude of confidence, of readiness for service, and of continual supplication. These marks should characterise our waiting upon God. But Satan is also represented here. The great adversary of souls is ever on the alert to baffle us, even when we draw near to God. But we have an advocate against our accuser, for we read, "The Lord rebuke thee, O Satan." Here is our strength. Satan is ever seeking to instil his tares into the minds of the young, but if we seek strength from God we shall be able to thwart those evil designs. Paul, in his Epistle to the Ephesians, shows how even in our daily trivial duties we need this Divine aid, and the reason is that "we wrestle not against flesh and blood, but against principalities, against powers," &c.

The person of Joshua is spoken of as being covered with "filthy garments." These represent our many sins and shortcomings. Yet, despite all these, God loves us, and we are shown that love when we consider our next point, the portion of Joshua: "Let them set a fair mitre upon his head." Let this be our prayer for ourselves and our children. Our lives must be a consistent example for our children, and we must lead them in the ways of God. We are shown our duty in this respect, and also the result thereof, by the 7th verse, for these "places" no doubt represent our eternal reward.

What greater reward can crown our labours among these little ones, as parents, guardians, and teachers, than to meet them hereafter in glory, and hear them praising God that, by his grace, through you they were led in the ways of heavenly wisdom, and are at last found standing before Him, blessed for ever and ever?

[We are obliged, through pressure on our space, to hold over several addresses and reports of provincial meetings.]

The Salt of the Earth.

SALT is doing no good whilst in a salt-mine, or salt-warehouse, or salt-bin, or salt-cellar, or along with nothing but other salt. To be of use salt must be in contact with—roughly rubbed into—something perishable and liable to become unsavory.

Perhaps you are a minister, stationed in a horribly wicked place, drunken, Godless, profane, unclean, &c. The very spot that needs a lump of salt. Perhaps a young man says, "There never was such a wicked shop as I'm in—the drunkenness, filthiness, swearing—all around is evil." Just so, my dear young brother—the very spot that needs a lump of salt.

If the Lord has selected thee to be the lump of salt, take it with thankfulness and joy as an honourable privilege, and pray for faith and faithfulness.—*American Sunday-school Times.*

Prayer for the Jews.

ON Monday, Jan. 7, the Annual Week of Prayer was commenced, with a morning and evening meeting at Mildmay, for prayer and conference concerning the Jewish work. The morning meeting was held in the Conference Hall itself, where a large company gathered. Mr. J. E. Matheson presided at both meetings.

Rev. J. Wilkinson described the work and growth of the Mildmay Mission to the Jews. He gave an interesting *résumé* of the past and previous years' work, showing what great things the Lord had done for and by the Mission. He mentioned the new project which he has had laid on his heart—to establish a training home for orphan and neglected Jewish children.

Dr. Dixon gave the statistics of the Medical Mission for 1883, which testify to abundant labour. Summarised, his statement gives over 16,000 attendances, either at the Dispensary or at the homes of the Jewish poor; while about 5000 Jews and Jewesses (one-tenth of the Jewish population of London) have come under our influence and have heard the Gospel faithfully proclaimed.

Mr. Grattan Guinness addressed the meeting on the subject of the recent wonderful changes that have taken place in the social and political condition of the Jews, and illustrated his deeply interesting story by a bristling array of facts culled from twenty-five centuries of Jewish history. Rev. Hudson Taylor, of the China Inland Mission, expressed his warm and lifelong interest in this work, and affectionately bade Mr. Wilkinson God-speed therein.

The evening meeting was devoted more especially to prayer for Israel and for the Mildmay Mission to the Jews; part of the time, however, was occupied by a repetition of the salient points of the morning's discourse by Mr. Wilkinson, and of the Medical Mission statistics, with some additions by Dr. Marshall. Rev. Dr. Bullinger refreshed both the Mission-workers and the visitors by a thoughtful address on the scriptural indications for such work as this Mission is carrying on.

Obituary.

MR. GEORGE EASTON.

WE hear with regret of the death of Mr. George Easton, one of the most arduous and heroic of the early advocates of the Temperance Reform in Scotland.

REV. WM. FISKEN.

This Presbyterian minister recently died at Stamfordham, Northumberland. Mr. Fisken, who was a septuagenarian, was a native of Perthshire; alongside the study of theology he diligently pursued mechanics. He will be remembered by posterity, as he well deserves to be, and especially by agriculturists, as having been one of the two inventors of the steam plough, the other being his brother Thomas.

PASTOR ONCKEN, OF HAMBURG.

This worker was called to his rest on the 2nd inst., having just completed his eighty-fourth year. For many years he had taken the lead among the Baptists in Germany, and was the means of establishing many churches in that empire. For some time Mr. Oncken had been laid aside from active work, spending the last few years in Zurich and neighbourhood, where he died. His remains were removed to Hamburg for interment.

REST FOR LONDON TOILERS.—Those of your readers who are working amongst London needlewomen, and other women and girls toiling in City warehouses and shops, may be glad to know that there is a "Country Cottage Home of Rest," where those of good character, needing rest and change, are received for three or four weeks on payment of 2s. a week; or in cases unable to contribute this, they are taken free if certified as suitable by those well-known ladies who devote themselves to this work. For particulars apply to Miss Johnson, Ventnor House, St. Dunstan's, Canterbury.

SAVING THE WOMEN AND GIRLS.

THE attention of your readers was lately called to the work of the Stoke Newington and Shacklewell Mission to women and girls, and to its proposed extension. As then stated, three Christian nurses and a Biblewoman are at work, while a large coal and blanket club and a mothers' meeting form part of the Mission operations. An evening club, with an average attendance of forty, is held twice a week in a Board school-room hired for the purpose. It is now earnestly desired to take a house where reading-rooms, class-rooms, &c., can be opened every night, as well as on Sunday, under the care of a matron qualified to influence the low and rough girls in this poor neighbourhood. Temporary accommodation at night will also be offered in special cases.

Many of the girls have histories too sad to be related in these pages. One girl well known to the teachers since the commencement of their work has had two babies under her charge, both of whom, there is reason to believe, have died from want of care, while three other children were in a terrible state of neglect before one of the nurses could gain admission to the house. One of these was received into a Children's Home.

Another girl had a miserable home with a father and stepmother. The latter died in a lunatic asylum, but the girl was incorrigibly idle, and her father turned her out of doors. She was admitted to one or two penitentiaries, but some time ago came to one of the teachers, ill and wretched. A lodging was procured for her with a respectable woman, but no control could be exercised. One day she took up her bundle, went out, and never came back. If she could have been placed under the care of a matron experienced in such cases, and in such a lodging as it is desired to provide in the institute, might not a more permanent influence have been obtained?

Sad cases, also, come under the nurses' notice. Not long ago, one of the nurses was fetched at eleven o'clock one Sunday night to a woman living at the top of a neighbouring public-house. On her arrival she found the woman so ill that she insisted on a doctor being fetched, and herself went to one who, she knew, would be able and willing to help her. The husband was much the worse for drink, and threatened personal violence if the doctor entered. The nurse refused to have anything to do with the case unless the doctor was admitted; at last the necessary advice and attention were given, and the woman's life was saved. The next morning the man was willing to offer any apology in his power, but it had been a terrible scene.

Sometimes the nurses can do good work by personally taking their patients to the hospitals. A short time ago one nurse found a young woman lying on a bed on the floor, and with little other furniture in the room, while her covering was two pieces of drugget. Two of the nurses met that afternoon, and took her safely to a hospital.

But though there are many discouragements there are also encouragements. A short time ago a nurse found a young woman almost starving, and with one child, which had been born in the Cambridge Union. A situation was found for her, money was furnished by the Mission to redeem her clothes from pawn, and also to go to Cambridge, in order to place her child in its grandmother's keeping. She went, returned punctually on the appointed day, and entered her situation, and was thus again enabled to earn a respectable livelihood.

A. N. was a respectable young general servant. The Bible instruction which is given at each evening meeting of the club was the means of making her anxious about her salvation. She sought and found the Saviour, and not long after left her situation because she was sent to fetch beer from a public-house. She told her difficulties to one of the workers, and an advertisement was placed *The Times*, which was the means of procuring her a good situation, where she is doing well.

Sometimes efforts have to be made to place special cases in suitable institutions. But in cases such as these a temporary shelter would often be an immense boon, and this would be provided by the proposed Institute. About £160 is promised towards the £500 required for the work, and an earnest appeal is made to those who are themselves sheltered from the terrible dangers to which these poor girls are exposed. The Treasurer is Mrs. Hutchinson, 15, Cavendish-square, W. Further information would be gladly supplied by the Hon. Sec., Miss Forsaith, 3, Lordship-terrace, Stoke Newington, N.

Messrs. Whittle and McGranahan in Dublin.

THE Mission of these friends, which commenced here on December 31, has closed. Throughout the entire period much blessing has attended the preaching and singing of the Gospel. As the days went on the congregations increased in number, until on the two last evenings the large hall and galleries were crowded.

At the afternoon meeting a large number of clergymen attended regularly, and many of the Christian workers of the city. The simple, earnest Bible-readings have been blessed to many students of God's Word. The subjects chosen were deeply interesting, the last five being the names of Jehovah, as found in the Old Testament; Jehovah Tsidkenu, Jehovah Shalom, Jehovah Jireh, Jehovah Nissi, Jehovah Shammah.

The sweet singing of the Gospel by Mr. and Mrs. McGranahan will long be remembered here. Well known passages of Scripture were beautifully rendered day after day, finding an echo in many hearts. The most familiar verses of Scripture seemed to possess greater depth of meaning and beauty, and show forth fresh aspects of the truth. The simple singing of Gospel truth has been owned and blessed of God in many cases; requests were frequently sent in asking the repetition of some favourite verse. John iii. 16, and "I am the Resurrection" seemed to be specially admired.

In the evening powerful Gospel addresses were given, full of simple eloquence and touching appeal; the speaker, often with a tremor in his voice and tears in his eyes, pleaded with his hearers to receive the message and turn to God. The man's whole heart is in the work; his life seems wholly given to saving others. The "military evening" was a time of great blessing. The text chosen was, "And one of the soldiers pierced his side." Christian workers testified afterwards of the wonderful power of the address, and many in the inquiry-room found peace with God that night. In one corner of the room sat Major Whittle, surrounded by a compact square of soldiers inquiring their way to Sion, with their faces thitherward. Mr. McGranahan is also gifted with great persuasive power in conversation, and is truly wise to win souls, gently bringing error to light, and quoting promises exactly suited to the inquirer's need.

At the closing meeting of the Mission, the hymn "I will" was sung. Many decided there and then, and stood up to give silent testimony to their determination to become Christians. The visit of these friends to this distracted country has been indeed blessed to many precious souls; the prayers of many Christians in Ireland will follow them in their work for the Master.

EAST LONDON SEWING CLASSES. — Lady Hobart, having returned from America, has resumed her labours in connection with these classes, the object of which is to give employment to poor women by which they may earn a little money for the support of their families, and also obtain articles of clothing at a cheap rate. Every £1 subscribed enables one woman to earn 1s. 6d. weekly during the severe and most trying season. Funds are urgently needed and solicited, and may be sent to Lady Hobart, 15, Eccleston-square, S.W.

"This Year Also."

(Luke xiii. 8.)

THE year hath sped, and its swift-winged hours
Bear life's record away for eternal tale,
And recompense sweet,
(If the work be meet,)
When God's hand shall lift the long-dropped veil.

What does it tell of my walk with God?
Has my heart beat true to its Kingly Lord?
Has it witnessed strife
Betwixt lips and life,
Or have both vibrated in one glad chord?

Another year! Have I witness borne
To the magical power of my Master's love?
Has my life told out,
Without shadow of doubt,
The secret springs that my spirit move?

O New Year given! soft-veiled and sweet,
Lies hidden its wealth of wondrous store,
My future out-planned
By an all-wise hand,
Till I tread the sands of the sinless shore.

Oh, glad New Year! how I welcome thee!
Filled with fresh service and needful grace.
Power God-given,
Nearness to heaven,
And haply the sight of my Saviour's face.

Eva Travers Evered Poole.

Village Work.

THERE are probably no darker spots to be found than the small hamlets and villages on the far outskirts of the East of London, abutting on the various remaining portions of Epping and Hainault Forests. A large section of this village population is engaged in field labour, for the cultivation of vegetables for the East London markets. The men and lads who drive the carts to London are brought into contact with all the vice and sin of the great city. The women and girls labour in the fields, and thus home ties are weakened and home duties neglected. Drunkenness prevails to a terrible extent, and the grossest ignorance exists on all matters affecting their higher interests.

During my residence at Dr. Barnardo's Village Homes for Girls, Barkingside, Ilford, I endeavoured to deal with this state of things in the surrounding hamlets by establishing cottage meetings, Gospel services, mothers' meetings, open-air meetings, and sundry other agencies. It pleased God to bless those efforts, and a radical change has passed over the neighbourhood of Barkingside; so much so that an urgent appeal for help now comes to me from one quarter of the village, where for a long time the darkness seemed most impenetrable.

The little Mission Hall that does duty in this spot, seating between 70 and 80 people, is found all too small for the numbers who are pressing in to hear the Word of Life. The Sunday-school is so crammed at times that there is a difficulty in seating all the children who want to attend. The quiet, consistent, and prayerful lives of the men and women brought to Christ during the last five years have told so powerfully on the neighbours, that many of them are coming forward to seek the Way of Life. Further, a building society has bought up a large area of property, and whole streets of small dwellings are in course of erection between Ilford and this particular part of Barkingside, which will shortly be tenanted by hundreds of families.

There is no place of worship in the neighbourhood save one little mission hall; and to meet the present pressing need, and provide for the future, I am most anxious to erect a Mission Hall to seat 300, on a freehold site, which can be obtained in a first-rate position. The Christian people of the village are doing their utmost to raise money amongst themselves, and hope they may be able to purchase the site. Will any readers of The Christian help me towards the erection of the building? It will be a great joy to me to see this work accomplished, and thus provide a permanent memorial of seven years' work in the Gospel amongst those people.

George Soltau.

69, *Beresford-road, Highbury New Park, N.*

THE EAST LONDON TABERNACLE.

ANNIVERSARY MEETING.

ALTHOUGH the population of the East End, as a whole, like the rest of "the whole world", lieth in wickedness," yet here, no less than in other localities, the Lord is taking out a people for his name. The Bitter Cry of Outcast London is supposed to be echoed loudest from the East, but it may very well be questioned if the foulest dens of iniquity are to be found there, though doubtless a larger mass of poverty and misery is condensed and packed together here than in any other part of the realm, or probably of the world.

But nowhere is there more devoted, laborious, self-sacrificing and efficient Christian work than in the East of London; and the proof of God's blessing on their labour is the difference between the state of things thirty years ago and what it is to-day.

Prominent among the zealous helpers in the war of the Lord against East End poverty and sin, is Mr. Archibald G. Brown, pastor of the East London Tabernacle, the anniversary of the seventeenth year of whose pastorate was commemorated on Monday evening of last week.

Mr. ROBERT PATON presided at the public meeting, and after singing and prayer,

The Rev. A. G. BROWN made a statement as to the nature and results of his seventeen years' work at the East-end. In early life he knew nothing of the neighbourhood, and even in his student days did not penetrate far into the Eastern districts. He now, however, thanked God that he had been called to work among the poor and suffering. He had not advanced with the times. He heard a great deal about modern thought, but it seemed to him to be but progress backwards. He found that the simple preaching of the Gospel had not lost its power over the people. During his seventeen years' pastorate, besides the thousands who had there been saved but had passed to other localities or joined other churches, it had been his joy to baptize and give the right hand of fellowship to about 3000 people, the vast majority of whom came direct from the world. During the last fortnight between fifty and sixty had applied for membership, independently of those accessions which were expected as the result of the Mission of Messrs. Moody and Sankey, in whose work Mr. Brown expressed the warmest interest and most entire confidence. He hoped all his people would feel the same and co-operate in carrying on the work.

Without diminishing the work at the Tabernacle, he had been able to branch out in a new direction in connection with the visitation of the poor, with 17,000 of whom he had been brought into contact. The foolish cry which had been raised about exaggerated statement, concerning "Outcast London" only came from those who had never acquainted themselves with the state of things. In connection with Mission work, 15,000 visits had been paid during the year, 2730 cases of special distress had been carefully investigated, and some small amount of relief given, 2134 sick beds had been visited, and sixty-five persons had been attended in their dying moments; thirteen orphan boys had been cared for, and this month the first of the orphans would be baptized. In closing, Mr. Brown stated that letters expressive of regret at unavoidable absence had been received from the Rev. W. E. Hurndall and Dr. Barnardo.

The CHAIRMAN dwelt on the value of outspokenness, and said the best preaching was simple, strong, Gospel talk. The condition of the masses could not be effectively dealt with outside the Church and religious truth. The Gospel was God's remedy for sin, and sin was the root of all the evils around us.

The Rev. T. RICHARDSON gave an animated account of his experiences as a preacher in London and as a worker among the poor, and said the way to stop the rowdyism and immorality of the streets was for Christians to speak individually to those they found misconducting themselves. Of 789 persons who were counted entering one public-house during the time of worship one Sunday, two-thirds were girls under twenty. Here was a work for Christian women—to influence for good these young ones going astray. He believed that the proposed "Palace of Delight" would do the Devil's work at the East-end. It would not prove the true means of elevating the people.

Mr. R. C. MORGAN spoke of the beneficent works in which Mr. Brown and others were engaged, not as being handmaids to the Gospel, but essential and integral parts of the Gospel of God; and did not doubt that the six missionaries now employed by them were supplemented by sixty or six hundred voluntary workers, more or less engaged in visiting or teaching the poor around them. He as well as others was specially interested in the thirteen orphans whom Mr. Brown had taken up, when their fathers and mothers had forsaken them at the call of death.

The Rev. W. C. JONES followed with words of congratulation, combined with references to the difficulties of religious work at the East End and to the unity of all true Christians, seeming differences notwithstanding.

In his concluding remarks, Mr. BROWN made loving and grateful mention of his mother, who was present, and to whom, under God, he owed all his success. Such a testimony is of special value in these days. Thus ended a very pleasant, enthusiastic, and profitable evening.

Seamen's Christian Friend Society.

ENCOURAGED by the spiritual success which has attended this Mission during the past year, arrangements have recently been made for enlarging the work, and the New Year opens with every prospect of extended usefulness and increased blessing. At several of the Society's stations a revival is taking place, and many seamen are being brought to the Lord. On the first Sunday evening of the New Year, at the Seamen's Chapel, Ratcliffe Highway, several sailors told what great things the Lord had done for them.

A tea meeting for about fifty Germans was held on the following Tuesday, after which an evangelistic meeting was addressed by Mr. E. Newell, Mr. Romeiser, Mr. Bottjer, and other friends. On Thursday evening a Gospel Temperance Meeting was held, and the chapel was well filled. Sergeant Colborne, of the City Police, presided, and six constables took part in the meeting. Whilst strongly urging the sailors to abstain from the drink, they earnestly besought them not to rest at that, but also to become followers of the Lord Jesus Christ. All present seemed much impressed, and thirteen signed the pledge. Many of the Christian seamen who attend this chapel are supplied with foreign Scriptures for free distribution among the natives of the various places to which their ships are bound, and the importance of this branch of the work can scarcely be overestimated.

Any friends willing to help this Mission with money or material, *i.e.*, Bibles, tracts, periodicals, or sailors' tract bags, may send their gifts to the institution, 215 and 216, St. George-street, London Dock, E., or to the Secretary, at the Offices, 237, Commercial-road, E.

Mission Appeals.

VISITATION OF BATH PUBLIC-HOUSES.—Will those who have derived benefit from the "life-giving" waters of Bath help to carry the "Water of Life" to its 246 public-houses? A suitable man has been engaged as missionary. Any help towards his expenses thankfully received by Miss V. M. SKINNER, 5, St. James's-square, Bath.

LEEDS.—A number of working men would be glad of the pecuniary help of friends of Gospel Temperance work in the Kirkstall-road Mission. They have done all they could, but still need help to provide seating accommodation for those who attend. Address: Mr. E. M. PIRIS, Kirkstall-road, Leeds.

SOLDIERS' HOME, NORWICH.—Mr. F. ADIE will be thankful for the help of friends in the support of this Home, so much needed and valued. Christian friends pay the rent of house and Mission-room, but there is still a need of further continued support.

MISS DE BROEN'S BELLEVILLE MISSION.

AMIDST the present distress of the poor, which is certainly as great in Paris as anywhere, it is a comfort to think that at least one day's pleasure was enjoyed by a few out of the number. Recently a treat was given to the scholars of the Sunday and day-schools, with those of the little wild street arabs gathered on Thursdays, who have been attentive and regular; and to-day the poor women of the Sewing-class had their much-desired coffee fête. Pastor Cook, who has a genius for Sunday-schools, kindly spoke to the children; M. Monod and others, being too busy, could only send kind wishes; but all the guests were happy, and felt that the wish to help them exists. This makes these sort of treats of far greater use than the mere pleasure of the day.

Readers of THE CHRISTIAN will be glad to hear of the continued success of the work, and of the large opportunities obtained for reaching the people of all quarters within and far outside the boundaries of Paris. Notwithstanding that Dr. Macrae guards against the abuse of the same patients returning too often to the Medical Mission, and the necessary summer vacation, the attendance during the year just ended, at the Dispensary alone, was 25,300. The people are really grateful for what is done for them; many of them are quite changed in heart and many sad homes are brightened by the opening of a higher prospect than is given by the life of this world, so poor to them, but which many among them imagine is to be their all.

The whole Mission is in full vigour now, but much more might be done with more workers and more means. Some of the people seek us out in strange ways. One, anxious for Bible-teaching, saw a mocking notice of a religious meeting in the *Lanterne* newspaper, and at last found out ours, which she regularly attends, though she has much to unlearn as well as to learn. Another, after a long search, had her attention drawn to ours, by something being given her wrapped in a torn piece of the paper Miss De Broen printed and circulated at Gambetta's funeral last year. The same paper was given lately at that of Henri Marten. This morsel contained the address of the Iron Room, to which she regularly comes; while her grandson attends the night-school also. Another, filled with revenge against a man who had fraudulently obtained her savings, resolved to kill him, content that the law should take her life if first her vengeance were satisfied. Attracted by the light, she one evening strolled into the Iron Room, curious to know what was going on. There she heard what caused her to relinquish her bad purpose, rooted though it had been in her desires, and the man unconsciously owes his life to God's blessing on the Mission.

As time and teaching go on the work deepens in the hearts of many. Besides Pastor Hirsch, who has been engaged for two years to have the meeting every Monday, Pastor Cordey gives a regular course of Bible-readings on Wednesday. The Doctor and the evangelists speak in the week and on Sundays. Kind friends have lately sent most useful presents of clothing. Means are much required to carry on the work in so wide a sphere. A. KER.

3, *Rue Clavel, Belleville, Paris.*

FOREIGN PRISONS.—Mr. Charles Cook writes: "I start on February 1 with Mr. T. Clark *via* Paris to Marseilles, thence along the south coast of France to Genoa, Rome, Naples, Brindisi, Athens, Corinth, Alexandria, Cairo, and 600 miles of the Nile, then on to Turkey. Will you ask the prayers of all the readers of THE CHRISTIAN for safety and success? At any place along the route we shall be glad to hold services where there are English residents."

Continental and Foreign Notes.

TAHITI.

WE are glad to see that, although many years ago the work of English missionaries was rudely stopped in Tahiti, it is yet being vigorously carried on by the Paris Evangelical Missionary Society.

WORKING CLASSES IN BELGIUM.

A letter from Brussels to *l'Evangéliste* speaks of the innumerable amusements provided in that city for all classes on the Lord's Day, horse races, pigeon flights, nautical jousts, gymnastic fêtes, &c. The working classes "require two days to satisfy their passion for pleasure and debauchery. 'Saint Monday' is a day when it is almost impossible to find a workman willing to work." In factories, where women are employed and where the wages of six days' labour is scarcely enough to keep them, it is most difficult to get them to work on Monday. "The theatres in Belgium seldom play any but French pieces, and of these the least literary and the most licentious."

BORDIGHERA, ITALY.

The schools and Mission work carried on by Mrs. Boyce continue to make good progress. The teachers are all Waldensians and hold Government certificates, and the pastor and evangelists have been supplied by the Committee of Evangelisation in Italy until recently. They no longer can do this so that the work will have to be given up or carried on by Mrs. Boyce, as before, on her own responsibility. A number of boys and girls have been educated and brought to a knowledge of Christ since 1865. Mrs. Boyce would be glad of the sympathy of Christians, in providing for the continuance of this useful Mission. Earl Shaftesbury has written her to say it will give him pleasure to aid her Mission to the utmost of his power.

WEST AND SOUTH AFRICA.

Two young Frenchmen have recently gone to Senegal, Africa, to preach the Gospel. At the farewell meeting was one whose son had lost his life on the field of honour. The addresses, consequently, were more or less shadowed by the remembrance of the dangers to which the young brothers would be exposed. At the close, the father of one of these two said, "I do not approve of the tone of sadness which has reigned over the assembly this evening. If Jesus or Paul had been here we should have used other language. Death! why one dies everywhere, and is it not glorious to die for the Lord's cause? Through our tears our eyes should always meet Jesus." The sound of such words had the effect of a trumpet note.

The above Society, which has done such good work in South Africa, also rejoices that the question of an English Protectorate over the Basutos has been settled in the way most favourable, as it thinks, to its work of evangelisation in that tribe.—*Journal des Missions.*

A GOOD EXAMPLE.—The States of Guernsey have given notice to the landlord of the Prince of Wales's Hotel, at St. Peter's Port, to quit at Christmas, 1884, as they do not intend to let any of their property in future to publicans.

LODGING-HOUSE MEN AT TEA.—On Friday evening last, at the Congregational Hall, Old Gravel-lane, E., about 250 men, mostly inmates of the common lodging-houses of Ratcliff Highway and neighbourhood, sat down to tea, after which short Gospel addresses were given by Messrs. Foster, J. Jackson, R. Burn, and E. Wright. About 60 remained to an after-meeting, at which the plan of salvation was set forth with clearness and simplicity by Mr. Burn, in response to whose final appeal twenty-five or thirty hands were held up as an indication that, at least, that number of consciences had been awakened by the preaching of the truth. It is hoped to repeat this practical effort at least once this winter, providing funds are forthcoming, and friends to whom this plan of combined provision for the body and care for the soul commends itself, are invited to address Mr. G. T. Isaac, Hon. Secretary, "Strangers' Rest," Ratcliff Highway, E.

Evangelistic Notes.

Polmont.—Mrs. Yeoland has been conducting evangelistic services here for four months past; they have been highly appreciated and means of doing much good. Mrs. Yeoland has now gone into Kent for further evangelistic work.

Hampstead Road.—A fortnight's Mission is being conducted at Mornington Hall by Mr. Thomas Wales, of the Evangelisation Society, in which he has also the assistance of others. Interesting meetings are being witnessed, and, though the nightly attendances are not large, there has been much cheering fruit in the conversion of souls.

Grove Hall, Lisson Grove, N.W.—A tea was given to a large number of aged poor and unemployed on Friday, the 11th inst. They listened with marked interest to "the old, old story," told out by Messrs. Wallis and Sprunt. At the close of the meeting each person was presented with a Gospel packet containing an illustrated tract, &c.

Mr. E. C. Davison, evangelist, who was nearly killed by the Sheffield mob about two years ago, has been conducting religious meetings in various places in the North of England with very evident tokens of God's blessing. During the month of January he is engaged to labour in connection with the Presbyterian Church of Swalwell near Newcastle-on-Tyne.

Oxford Music Hall.—The usual season of Sunday evening services in connection with the Evangelistic Mission is now in full progress. Mr. J. W. C. Fegan, of the Boys' Home, Deptford, is preaching during the present month, assisted by some of the rescued boys, who sing from 6.30 p.m. till the regular service opens at 7. His first address, on the 6th inst., was with power, and resulted in several cases of conversion. Prayer for increased blessing is earnestly desired. Helpers will also be warmly welcomed.

Peterhead.—During the New Year holidays special services were held here. Meetings for the deepening of the spiritual life on January 1 were well attended by Christians, and proved to be means of blessing to many. On the following evening a social meeting was held in the music hall, when a large number of the Lord's people came together to bid farewell to three young brethren leaving for Mr. Guinness' Training Institute, to prepare for the foreign Mission field. The bringing out of these young men, along with others, into the Lord's work, is the direct result of the blessed work God is doing in connection with Topping's Hall Mission; many have been brought to the Saviour and led into his loving service. He is still giving blessing.

W. S.

Requests for Prayer.

THAT a revival may sweep over all the Western States of America.——For 600 or 700 emigrants who leave this country on the 16th inst.——For special services in the Presbyterian Church, York, from Feb. 4 to 10.——That a minister newly-appointed to a remote parish may be greatly blessed.——For special blessing on the circulation of Dr. Moxey's paper, "The Main Sheet," in last week's number of The Christian.——For pecial services at Carlisle commencing on the 21st inst.

CHRISTIAN INSTRUCTION SOCIETY.—Some time ago we intimated that this society would be glad to receive communications from laymen willing to render aid in preaching the Gospel. The Secretary, Dr. Wickson, writes to us:—"We are making good progress in utilising the abilities of our lay brethren in this direction. The committee have desired me to solicit the favour of now making known that they will be happy to respond to requests for the services of lay-preachers as occasional supplies for the pulpit, or in conducting religious meetings in lecture halls or Mission rooms. Communications should be addressed to Rev. Dr. Wickson, Memorial Hall, Farringdon-street, E.C."

Letters to the Editor.

THE EMIGRATION OF WOMEN.

Sir,—Will you kindly allow space for some remarks regarding the emigration of women? The fact is well known that there is a preponderance of women in this country, so many of whom have to earn their own livelihood, and I desire to remind those who are vainly seeking employment at home, of the advantages to be derived from emigration. In the Colonies there is a demand for fairly educated, useful, domesticated women. The beauty of our Colonies, their genial climate and surroundings, together with the kind treatment and fair remuneration given to emigrants from the old Mother Country, ensure a freer and more prosperous life for all who are willing to work, and able to adapt themselves to a simpler mode of living.

Having been appointed Emigration Agent for New Zealand, I am able to obtain a free passage for suitable candidates. The arrangements for these passages is superior to that for the ordinary steerage passengers. It is desirable for them to go out in small parties, as this enables them to be rather more independent of the general society on board ship. There are always a sufficient number of refined in every class to give a tone to the community. I have just received a letter from the wife of a bishop, asking me to send out at least twenty domesticated young women, who could at once be placed in good homes. The highly educated and accomplished are likewise much appreciated in the Colonies. Assistance is given them by the "Female Middle-Class Emigration Society," founded in 1861, of which society I am secretary.—Yours faithfully, Sophia Strongi'th'arm.

19, *Sutherland-gardens, Harrow-road, W.*

THE JUDGMENT SEAT OF CHRIST.

Sir,—In the letter of Mr Van Sommer, page 18 of The Christian of January 10, reference is made to 2 Cor. v. 10, and the perplexing thought presented that all, converted and unconverted, are to appear before the judgment-seat of Christ and to receive according as each has done here below. As the passage stands in our version there is room indeed for such an alarming, such an overwhelming thought. Were it really so there would be an end of all hope for every one of us. No present peace, no future safety, nothing but despair would remain Had we then to give account of our sins before his scrutinising eye, and receive accordingly, would there be any joy in the prospect of meeting our loving Master? But inasmuch as He has loved us, and washed us from our sins in his own blood, and that there is no record against his people—no condemnation, all dread is taken away. Nothing awaits us at his tribunal except joy.

But what, then, is the purport of the text? Had our worthy translators rendered the words without putting in any words of their own, it would have read thus: "For we must all appear before the tribunal of Christ that each may receive the things in body, according to that he hath done, whether good or bad."

This is written by the Apostle to the saints of God sanctified in Christ Jesus; those who are desiring to please Him, to whom resurrection and glory are promised. These promises are not the portion of the world at large. The unsaved, the unbeliever, is not spoken of in this passage. It refers solely to the Christian. His neighbours think him mad; those of his own kindred speak against the follower of the Nazarene. But whether his course is approved by them or disapproved—whether he be accounted by them mad or sober—it is only fallible human judgment. The Master who employs his servants is the Person to decide whether the servants have conducted themselves according to his orders. And so, in his first letter to the same parties, the Apostle writes: "It is of very small importance that I should be judged of you, or of man's day—He that judgeth me is the Lord."

Again, he tells us that the work of each Christian shall be tried by fire. If approved, he shall receive a reward. If burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire. By the unerring discernment and judgment of him whose eyes are as a flame of fire will this scrutiny be exercised. Some of us will have no reward: others amply recompensed with living garlands of glory—all children of the Most High: all loved with an everlasting love: all heirs of life and immortality, abiding in the house of our Father. How deeply important for us to learn and attend to his orders, lest we fail of the prizes He deigns to bestow upon his children who please Him.

Malvern. Robert Nelson.

"JESUS ONLY."

SIR,—May I call the attention of those who have adopted these words as a motto or text, declaring the believer's sole ground of trust for salvation, that, however true and precious this doctrine, it is not the precise bearing of the words as they stand in connection with their context. They occur in the narrative of the Transfiguration of our Lord, and, by using them, the inspired historian seems to convey the impression of a feeling of disappointment in the minds of the three disciples present. The bright glory-cloud was gone. The voice of the Father was heard no more. The glistening robes and radiant brow of the Son of God no longer attested his divinity. The two witnesses descended from the skies had vanished, and "Jesus only," the Man of Nazareth—in all his lowly mien is left.

The subject, viewed in this light, has been beautifully handled by Pasteur N. Recolin, of Paris, in a sermonette contributed to a religious journal. He illustrates Peter's exclamation, "It is good to be here!" as expressing the complacency of many (1) in times of earthly prosperity; (2) in times of public revival of religion; and (3) in times of personal spiritual elation. Will these disciples trust their Saviour still—in times of privation; when the mission is over; when sensible comforts are withdrawn? He calls upon Christians to welcome "Jesus only" as discerned in the valley of ordinary experiences, and to walk by faith when they can no longer walk as it were by sight.

I am, Sir, yours faithfully,
Broad Mayne. G. W. BUTLER.

CAPITAL PUNISHMENT.

DEAR SIR,—I cannot agree with your contributor "G." that the argument from Scripture in favour of capital punishment for murder is "anything but clear." The words, "Whoso sheddeth man's blood, by man shall his blood be shed," are surely clear enough. They cannot be taken as a prophecy, for if so, the prophecy would in multitudes of cases be untrue. They must, therefore, be a command; and being addressed, not to an individual nation, but to Noah, as the head of the future human race, nothing but an express repeal of that command can set aside their binding force.

No such repeal can be found in the New Testament. "G." quotes the text, "Vengeance is mine; I will repay, saith the Lord," but he overlooks the essential distinction between private revenge and the penalty which a righteous ruler is bound to inflict upon the guilty. If his argument were sound, it would go to prove that judicial penalties of any sort are forbidden by Christianity. The ruler of the land stands in an entirely different position from a private individual in executing vengeance upon the evil-doer. His business is to uphold the interests of justice, and to protect the innocent by being a terror to the wicked.

So far from declaring that the command to Noah is repealed, Paul distinctly implies that it is still in force when he says of the ruler, "If thou do evil be afraid, for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath on him that doeth evil."

I think that these passages leave little room for doubt with those who are willing to decide this weighty question by the Word of God.—Truly yours, HORACE NOEL.
Woking, Surrey, Jan. 11.

ROME'S TACTICS.

SIR,—That the old Jesuitical excuse, "Man may do evil that good may come," is still working its deadly leaven in the homes of our people, may be seen in the following circumstance, for the truth of which I can vouch.

A young girl, not yet seventeen, born and reared a member of the Protestant faith, came home from a situation a few weeks before Christmas. This girl, unknown to her father, became a visitor at a well-known monastery in East London. Her visits were discovered, and I myself interviewed the girl, when she expressed herself satisfied upon the points at issue between the Roman Catholic and Protestant faith, and promised that she would think no more about the teaching of Roman Catholicism.

To-day she was to have left here for a situation. She even called to bid me good-bye, and told me she was going to be with a Church of England family at B——.

Two hours later I discovered that instead of going as stated to B——, she had, at the instigation of the priest, gone to another situation in a Roman Catholic family, and this quite unknown to her parents. On my interviewing the priest, he acknowledged that it was his doing, and that it was for the girl's soul's good.

Now, Sir, if this teaching is not at variance with the common instinct of humanity and the moral teaching of the Bible, I am at a loss to know what is.

I write this that the Protestants of East London may awake to the solemn obligations resting upon them, and that they may keep a sharp eye on the tactics of that destroyer of all home and national happiness, the Roman Catholic Church.—Your obedient servant, HENRY A. MASON.
All Saints' Vicarage,
Mile-End New Town, E.

Notices of Books, &c.

FULL SALVATION AS SEEN IN BUNYAN'S PILGRIM'S PROGRESS. By Rev. W. HASLAM, M.A. 2s. 6d. *Morgan & Scott.* The Pilgrim's Progress has often been commented on before, but Mr. Haslam introduces it to the reader from an entirely new point of view. Every one who is or desires to be acquainted with Bunyan's famous allegory, should read this latest attempt to grasp its full spiritual significance. The author has succeeded in throwing new light upon an old theme, and many will feel that he has in so doing made the pilgrim pathway much better understood, and much easier to trace. Thoughtful readers will find themselves led to the Word of God, and stimulated to seek higher attainments in the Divine life by its perusal. As a gift-book to young Christians, and for general circulation, it may be unhesitatingly commended. It is attractively bound and copiously illustrated.

"FOR HARRY'S SAKE" (3d., *Curwen & Sons*, 8, *Warwick-lane, E.C.*), a well-told story—the first of a series of Temperance stories, with songs for Bands of Hope, &c.

SWEET HERBS FOR THE BITTER CRY is a three-penny pamphlet (337, *Strand, W.C.*), by Rev. G. W. M'CREE, giving hints for remedying the state of "horrible and outcast London."

THE TEMPERANCE WORKER AND RECITER, 1d. monthly, edited by Rev. F. WAGSTAFF (337, *Strand, W.C.*), contains useful articles and hints for those engaged in Temperance work.

THE LICHFIELD LETTER LEAFLETS, by J. H., are a good selection of verses of poetry for enclosing in letters, and may be had from Mr. A. C Lomax, Printer, Lichfield, 3d. per packet.

BIBLE PICTURES FOR LITTLE PEOPLE. *Sunday School Union.* UNCLE HARRY deserves a vote of thanks from a host of parents and nurses for this charming Sunday book for the little ones.

TEMPERANCE BALLADS. By DAWSON BURNS, D.D. (337, *Strand, W.C.*). These stirring ballads and hymns will be of no small service for Temperance meetings. A brief history of the author, with portrait, is given.

BUCKETS AND SPADES. Words and music by Mrs. E. CAMPBELL. *Dean & Son.* A charming collection of rhymes, with music to match. A splendid gift for young folks with musical proclivities.

The CONGREGATIONAL YEAR BOOK for 1884. 2s. *Hodder & Stoughton.* Nearly 500 pages of information in connection with the Congregational body in all parts of the world. A cheap and useful book, supplying a mass of intelligence which will be found useful to those whom it may immediately concern.

"VOICES OF THE NEW CREATION" (*A. Southey*, 146, *Fenchurch-street, E.C.*) is an illuminated shilling packet of twelve cards, containing well-selected texts, verses of poetry, and thoughts from various writers. They are beautifully got up in gold and colours. The proceeds are devoted entirely to rescue work.

DAILY MEDITATIONS ON THE CHRISTIAN LIFE. By Mrs. HENRY SOUTHGATE. *Charles Griffin & Co.* A collection of most precious truths in prose and verse from the best authors, with selected passages from the Psalms and New Testament arranged for each day of the year. Such a book ought to find its way into the homes of many, shedding light into the heart, and stimulating a desire for a closer walk with God.

AILEEN AROON, and other tales of faithful friends and favourites. By GORDON STABLES, M.D., R.N. *S. W. Partridge & Co.* Very clever, sympathetic, and in every way delightful sketches, drawn from life, of the author's domestic pets, and sundry other birds, beasts, fishes, &c., he has encountered in his wanderings over the face of the globe. Young people with a fondness for dumb animals will be charmed by these memories, enlivened as they are with sundry biographical, domestic, and descriptive touches.

THE TEACHER'S STOREHOUSE. *Elliot Stock.* The eighth volume of a useful treasury of material for working Sunday-school teachers.

WORDS OF CONSOLATION. *G. Stoneman*, 1s. A little book printed in large type, containing words of comfort for the tired and sorrowful.

THE NEW EARTH. Part II., 6d. *E. W. Allen*, 4, *Ave Maria-lane, E.C.* Gives some good hints on Christian life, but contains statements which appear to us extravagant and unscriptural.

STEPPING-STONES TO HIGHER THINGS. By Capt. SETON CHURCHILL. *Nisbet & Co.* This is an admirable idea, well carried out. We commended the book when it was first published, and are glad to give this second edition a cordial greeting.

LIVING WATERS. Volume for 1883. Edited by Rev. ERNEST BOYS. *Partridge & Co.* This volume is the organ of the "Christian Progress Scripture Reading Union." The articles are short and spiritual. Provision is made for both old and young.

THE CLOSING DAYS OF CHRISTENDOM. By B. B. WALE. *Partridge & Co.* This volume has reached a second edition, which has been greatly enlarged. The author endeavours to harmonise the Historical and Futurist Schools of interpreters by showing there is a double fulfilment of prophecy.

CHARACTERISTICS OF CHRISTIANITY. By STANLEY LEATHES, D.D. *Nisbet & Co.* The book contains much that is suggestive, and calculated to strengthen and guide intelligent faith in the authority and value of the religion of Christ as a divine revelation, and as destined ultimately to fill the world with his glory, and to bring the nations to the obedience of the faith.

THE POLAR CRUSOES. Edited by PERCY B. ST. JOHN. *Dean & Son, Fleet-street, E.C.* A thrilling story of youthful adventure; a most interesting story for boys. HOW TO WIN LOVE. By the author of "John Halifax, Gentleman." *Same publisher.* A companion to the above, and intended chiefly for girls. The lessons taught are both practical and ennobling.

JESSIE MACDONALD. By J. S. WILLIAMS. *Partridge & Co.* The story of an English girl who was married to a Frenchman, and suddenly found herself an unmarried woman, according to French law. It is a sad story, and written as a warning to English girls to beware of contracting marriages of this kind while French law remains in its present unsatisfactory state. The story is dedicated to Miss Leigh, of the Paris Homes for young Englishwomen.

The Annual volume of the MESSENGER FOR THE CHILDREN, issued from the publishing office of *The Presbyterian Church of England*, is a good specimen of the old-fashioned type of magazine, in which fiction occupies but a very subordinate space. Yet it is full of interest, instruction, and information. Incidents of missionary life and work abound, and interesting Bible-readings form a prominent feature, and make a book that is by no means dull.

THE LIGHT OF LIFE. Addresses to Young Men. By DUNCAN M. WEST. *Simpkin, Marshall & Co.* Under this title we have three groups of addresses delivered in connection with the Glasgow Y.M.C.A., and prefaced by a short history of the writer's connection with the Association, which will enhance its value to those who buy the volume as a *souvenir*. But we hope its circulation will not be limited to the author's own immediate circle, although that must be large. These addresses are worthy of perusal by young men everywhere. They are full of Christ, full of Gospel teaching and its practical adaptation to the needs of every-day life. The chapter on "The Crises of Life" must have created an impression for good on the minds of many hearers.

THE GOSPEL IN PARIS. Sermons by the Rev. Dr. BERSIER. *Nisbet & Co.* The distinguished pastor of l'Eglise de l'Etoile is a power in Paris, both as an orator and as a practical reformer, and readers of these discourses will feel no surprise at such a preacher securing a prominent position in the city where he labours. As sermons they are of a very high order, while for outspoken rebuke of worldliness and social evils, such as abound in the gay French capital, as well as for thoughtful exposition of Bible truth, they are worthy of high praise. We could wish that definite teaching on vital aspects of the Gospel was more freely blended with the general truths dwelt on; but all must rejoice that such preaching as M. Bersier's commands crowded audiences in Paris. An interesting sketch of the author's life precedes the discourses, written by the Rev. Frederic Hastings, by whom the volume is edited in its English guise.

HAND-BOOKS FOR BIBLE CLASSES. ST. MARK'S GOSPEL. By Professor LINDSAY, D D. *Clark, Edinburgh.* 2s. 6d. To say that this book is fully equal to all and any of those which have preceded it in the same series, is to give it high praise, but were we to say more even than that, we should not exaggerate. The Introduction and the Notes form a mine of wealth, which students of this Gospel should work with diligence. There is a completeness about the work which gives it a peculiar value to the appreciative reader.

WOMAN'S WORK IN THE GREAT HARVEST FIELD. Annual volume. *S. W. Partridge & Co.* If one might venture to whisper in the ears of some of those rich people who have lots of money which they are anxious to dispose of in a useful manner, it would be a wise hint to suggest that they should buy up a number of these handsome annual volumes, and present a copy to any Christian women of their acquaintance who have not yet found a vocation in life. The examples of successful labour recorded in these pages form a loud call to "go and do likewise." It would also cheer the flagging spirits of many a weary worker plodding on in an obscure corner to read these stirring records, not the least useful of the many useful emanations from Mildmay.

POPPIES AND PANSIES. A Story for Children. By EMMA MARSHALL. *James Nisbet & Co.* Girls of all ages will rejoice in this simply told tale, chronicling the doings of a pair of little sisters left in the charge of strangers, while their father is seeking to retrieve his shattered fortunes in a foreign land. The characters are extremely well drawn. Little Pansy Bengough, with her "thought book," is a jewel of a child, and may fairly rank with Eva in "Uncle Tom's Cabin," while the thoughtful benevolence of her mother in caring for the outcast and the poor is of a kind which may safely be emulated, and should tend to promote a right spirit in the dealing of the rich with the poor. The binding is of the daintiest kind, characteristic of the title and the book.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

LAVENDER-HILL HALL, CLAPHAM, Jan. 6 to 22. —Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m.; Gospel Temperance meeting at 8 p.m. Mr. Moody and Mr. Sankey will not be present at the Saturday meetings. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

STRATFORD, Jan. 23 to Feb. 11.

NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MR. J. M. SCROGGIE.—January Airdrie, N.B. February, with Messrs. Moody and Sankey in London.

MESSRS. FULLERTON AND SMITH.—Leicester, to end of February.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during the month of January: Sundays, 11 a.m. and 7 p.m.: Wednesday evening at Burlington Hall, Savile-row, at 8 o'clock.

REV. W. H. AITKEN'S ENGAGEMENTS for the early part of the coming year are as follows: St. Saviour's, Southwark, Jan. 13, for a fortnight or longer; St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 13 (Easter Day), for nine days, or longer.

REV. W. HASLAM.—Welford, Nottingham, Jan. 19.

CONFERENCE HALL, Mildmay-park, N.—Jan. 20, 3.30 p.m., Mr P. S. Badenoch: 7 p.m., Rev S. W. Darwin FOX Mr. Henry Varley will give a lecture to men only on "Certain forms of Temptation," on Thursday, Jan. 17, at 7.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Banaster at Waterloo, Liverpool, from Jan. 7; Mr Westall still at St Ives; Mr J. Spiers at Lavender-hill Hall, Queen's-road, Battersea, Jan. 19, at 3.

AGRICULTURAL HALL, Islington, N.—Sunday, Jan. 20, at 3.30 p.m., Dr. Thain Davidson; at 7 p.m., Mr. Elvin and a soloist.

DALSTON HALL.—Messrs. F. C. Spurr and W. Atkins in January.

METROPOLITAN MUSIC HALL.—Lady Hope, Sunday, Jan. 22 and 29, at 3 p.m.; Mr. C. Cook at 6.30

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Myrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

———A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, Jan. 18, at 7 p.m., Rev A. C. D. Ryder, M.A., on "The Presence of the Lord in Salvation."

EXETER HALL.—Mr Geo Soltau will give a series of addresses at the mid-day prayer meeting from 1 to 2 o'clock, Jan. 21 to 25. Rev. G W McCree. lecture on "Poets, Painters, and Players," Jan. 22; by Mr. R. Heath on "Art," every Thursday, at 7.30 p.m.

UPPER NORWOOD.—Address by Mrs. Grattan Guinness, at Stafford House, Tudor-road, at 3 p.m.; and a missionary address in St. Andrew's Hall, Church-road, at 8 p.m., this day, 17th inst.

MRS. MICHAEL BAXTER will give a Bible-reading on Thursday, Jan. 24, at 3, at 102, Regent's-park-road, N.W.

STAFFORD-ROOMS, Titchborne-street, Edgware-road, W.—Friday, Jan. 18, at 3.30 p.m., for Deepening of Spiritual Life, Rev E. H. Hopkin; Jan. 25, Rev. H. Sharp.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—Jan. 25, 6.30 p.m., meeting at Messrs Crocker, Sons, and Co., 54, Friday-street Speakers: Messrs. Henry Varley and G. A. Hutchison. Mr. J. M. Cook will preside.—Feb. 1, Messrs. Leaf, Sons, and Co., 32, Old Change. Chair taken at 6, by Mr. Charles J. Leaf. Musical and social evening.

MALDEN HALL, Queen's-crescent, Haverstock-hill, N.W.—Ninth anniversary, Thursday, Jan. 17, at 3.30 and 7 p.m. Messrs. J. Denham Smith and Henry Varley.

Notices.

REV. B. RAINEY, late of St. John's, Antigua, asks that the friend who sends him THE CHRISTIAN would send it in future to Friedenstal, St. Croix, S.W. Indies.

A.E.C.—"Knocking, Knocking, Who is There," with music, can be had from this office in leaflet form, price 1s. 4d. per 100.

COMMUNICATIONS RECEIVED WITH THANKS.—L.H. H.H.H. W.D. F.A. E.M.P. A.A.K. C.A.T. A.F.C. H.A.M. M.W. E.F.B. Home R.M.G. A.E.C. F.G.H. M.H.W. E.G. W.J.S.S. M.S. M.A.W. M.C.V. E.J.D. V.M.S. W.F.B. E.S. E.K. D.A.M. F.E.E. J.C.S. G.H. J.J.D. J.W. J.E. W.C. C.A.H. H.N. F.H.W. T.J.B. J.H.M. A.K. G.K. S.S.M. W.V.D. H.S.N. J.J. F.A.W.

APPLICANTS FOR TRACTS.—Mrs. Vallins, 2, East-street Osney, Oxford; R. Coote, 54, Colegrave-road, New Town Stratford, E.; S. J. Lyons, 34, Wilton-street, St. Anne's street, Liverpool; J. Butler, 9-court, 9-house, Garrison-street Birmingham; W. Eatherley, 42, Narrow-street, Peterborough, G. E Pearce, Free Library, Camelford; G. Bickle, evangelist Delabole, Camelford; W. Rowe, fish dealer, &c., Medrose, Camelford; Mr. Ball, evangelist, St. Breward, Bodmin; E. A. Coome, B C. minister, Chatham; Mrs. Gaze, care of Mrs. Gawlers, High-street, Bagshot, Surrey; C. Jeffs, Railway Mission. Long Eaton, Derbyshire; W. Cant, missionary, 5, Bennett-street, Bath; L. Swain. High-street, Bishops Waltham; E. Kemp, missionary, Market Harboro', Leicestershire; W Blakeman, Tothill, Newbury; F. Beestoo, 33 Wharfdale-road, King's-cross; A. J. Sheppard, Wellington College, Winchester; M. A. Karslake, 8, Redcliffe-square, Kensington, S.W.; J. Abbott, Taylor's-lane, Hitchin, Herts.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 12, 1884.

*** Donations should be sent by Cheque or P. O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will Donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number

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5. "Repent and turn to God, and do works meet for repentance."
6. "The soul that sinneth, it shall die."
7. "In whom we have redemption through His blood, the forgiveness of sins."
8. "All have sinned, and come short of the glory of God."
9. "Except a man be born again, he cannot see the kingdom of God."
10. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
11. "Behold the Lamb of God, who taketh away the sin of the world."
12. "The Son of Man is come to seek and to save that which was lost."
13. "The Lord is good to all; and His tender mercies are over all His works."
14. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
15. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
16. "When we were yet without strength, in due time Christ died for the ungodly."
17. "Ye are all the children of God by faith in Christ Jesus."
18. "Whosoever will, let him take the water of life freely."
19. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
20. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
21. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
22. "Herein is love; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
23. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
24. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
25. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
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WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

CASES of a WIDOW and LITTLE GIRL in NORFOLK.

I have received a letter from Mrs. H. M. SMITH, dated September 11, from "near the School, SWAFIELD, NORTH WAISHAM, in which she asks me to reduce the charge for medicine to a very poor patient, anxious to persevere with my treatment. In this letter she says: "*Having myself been restored to health by your valuable medicine, also my little girl, I recommend it with the greatest confidence, and wherever I can.*"

The case of Mrs. Smith was one of broncho-phthisis, which all other means had failed to touch. She was under my care for about five months, and since her recovery has done what she could to make it known.

Her little daughter shortly after came under my treatment. Her case was somewhat like the mother's, but attended with an affection of the stomach and bowels, there being sickness and diarrhœa alternately, with night sweats. In one month amendment was manifest, and she progressed rapidly to recovery.

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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No. 730.] THURSDAY, JANUARY 24, 1884. [ONE PENNY, POST FREE, 1½d.

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RE-OPENING of the EDINBORO' CASTLE,

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DR. BARNARDO AND HIS COMMITTEE request the company and fellowship of Friends of Gospel Missions among the Masses of the People, at the Re-opening and Dedicatory Services of their

NEW LARGE MISSION HALL

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ON MONDAY (D.V.), THE 28TH JANUARY, 1884.

THE CHAIR IN THE AFTERNOON MEETING WILL BE TAKEN AT 3 O'CLOCK, BY

THE RIGHT HON. THE EARL CAIRNS.

THE CHAIR IN THE EVENING MEETING WILL BE TAKEN AT 7.30, BY

STEVENSON A. BLACKWOOD, ESQ., C.B.

Among others who have kindly signified their intention of being present to take part in either or both Meetings are:—The Rev. Evan Hopkins, M.A., Rev. C. Spurgeon, Mr. H. M. Mathieson, Rev. Arch. G. Brown, Mr. Joshua Poole, Rev. G. S. Reaney, Rev. Nevile Sherbrooke, Mr. Henry Varley, Mr. S. Gurney Sheppard, the Hon. Thos. Pelham, Mr. Robert Paton, Major Whittle, Mr. James McGranahan, and Mr. R. C. Morgan.

Admission to either or both Meetings by Tickets, to be obtained FREE on application to the Offices as below.

A few Reserved Seats at 2s. 6d. each. Refreshments at 5.15 (1s. each person).

18 to 26, STEPNEY CAUSEWAY, LONDON, E.

Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

SCRIPTURE READERS' SOCIETY FOR IRELAND. Established 1822.—President, the Right Hon. the EARL OF SHAFTESBURY, K.G. Offices, 27, Lower Pembroke-street Dublin; 9, Paternoster-row, and 337, Strand, London.—Full particulars, Reports, &c., can be obtained, post free, on application to the Secretary,
Capt. JAS. KEARNEY WHITE.

NEW CHURCH AND MANSE (United Presbyterian), Grange, Keith, Banffshire. No debt to be incurred, and no bazaar held. Contributions thankfully received; £650 still needed.—Rev. G. S. MUIR, above address.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commander B. H. KEY, Downham, St., Edward's-road, Southsea.

"THE BROAD AND NARROW WAY."—Mr. Gawin Kirkham will exhibit and expound his Dutch Picture of "The Broad and Narrow Way" as follows:—January 21 to 25, Liverpool; 29, Tottenham; 30, Brighton; 31, Surbiton; February 6, Mildmay Park. Application for this lecture should be made to Mr. KIRKHAM, Open-Air Mission, 14, Duke-street, Adelphi, London, W.C. Copies of the picture may also be had.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F PROCTOR, Secretary.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C

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Post Office Orders should be made payable at 68, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 26, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

AN URGENT APPEAL.—Chatham. St. Paul's Young Men's Institute greatly needs funds; the Committee therefore earnestly appeal to those who are interested in the moral and spiritual welfare of young men, to send help at once to enable them to carry on their work, which lies in a poor parish, otherwise the Institute will have to be closed.—Contributions may be sent to HON. SEC., 63, New-road.

A MEETING for Holiness and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, N.W., at 3 p.m. on Wednesday, 16th inst., to be conducted by F. Bennett, Esq., and others.

HOLINESS AND FAITH-HEALING MEETINGS.—TRINITY CHURCH, Triangle, Mare-street, Hackney, London. MONDAY:—Address and Testimony on Faith-Healing, 6.30 p.m. On Holiness, 7.30 p.m. TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN, at Rev. W. E. BOARDMAN'S, 2, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

SHACKLEWELL GOSPEL MISSION, Winchester-place, High-street, Kingsland.—C. W. Mutlow thankfully acknowledges £2 10s. from G. K., and 10s. from A. R. Funds are urgently needed to meet pressing needs Free Meals to the Poor, Mothers' Meetings, and general Gospel Work. Contributions thankfully received by C. W. MUTLOW, Treasurer, 46, Farleigh-road, Stoke Newington, N.; Mr. G. KIRKHAM, 15, Beresford-road, Highbury New-park; or, by the EDITOR, CHRISTIAN, Paternoster-buildings, Paternoster-row, London, E.C.

BIBLES, Hymn, and Reward Books, tracts, periodicals, &c., will be gratefully received (prepaid) and duly acknowledged by J. JENNINGS, 32, Posterngate, Hull, Yorkshire, for a school of Keel children.

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Continued on page 22.

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The Christian.

SONS OF GOD.

By Rev. GEO. F. PENTECOST.

AT the close of the first verse of 1 John iii. —"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"—our revisers have supplied the two Greek words *καὶ ἐσμέν*, and translated them, "and we are." These words appear, indeed, in the next verse; but their use in the first verse makes the statement of the Apostle there much more emphatic, and, indeed, qualifies the statement that we are "called the children of God," into an intensity of meaning that must be very precious to every believer, and goes a long way toward giving us a fuller and richer exegesis of the passage.

To be called the children of God is an unspeakable grace; but that does not tell the whole story of what is involved in our adoption. There have been children not born into a family who have been adopted and henceforth called the children of the parents who have adopted them: and yet their standing has been different even in outward things from that of the children *born* into the family. There are many grades or degrees of adoption into earthly families, all of which are gracious and carry privilege and favour with them; but the very highest degree that any earthly love or power can give must, in the nature of the case, come short of what is granted when God takes a sinner into his family. Moses "was called the son of Pharaoh's daughter," and doubtless every privilege and honour that she could bestow upon him was given; and yet Moses was not a *real* son. It could not be said that Moses "was called the son of Pharaoh's daughter, *and he was;*" for that last statement would have carried with it the thought that he not only sustained that outward and formal relation of a son to her, but that he was her son in very essence.

Now the apostle undoubtedly intended to say that the marvel of God's love was seen, not in that we are *called* his sons, but that *we are*, in point of fact, his sons. And this is the glory of the Christian's adoption, that he is not a son outwardly but characteristically and by an inward birth of the Spirit. Dean Alford, in his Critica Commentary, says these words were added "to serve the purpose of bringing out the reality of the *state* conferred with the title, in spite of any non-recognition of it by the unbelieving world." This "is of the highest possible significance, because we bear not the name only, but the essence," of sonship. In his commentary on John i. 12—"to them gave He power to become the sons of God"—he says, and truly, that this expression involves far more than mere privilege, even "the whole generation and process of our life in the Spirit." That is, "to them gave He the birth of the Spirit from above," of which our Lord told Nicodemus, insisting that every man must have it before he could see or enter into the Kingdom of God. This is the very essence of Christianity in a believer, that he has ceased to be a *natural* man and has become a *spiritual* man. He is no longer a mere *creature* of God, but has become a very *child* of God; not in some outward and gracious privileges only, but in essential nature. It is this fact that the world does not recognise, even as it did not recognise in Jesus the supernatural fact of eternal sonship. . . . .

Not many years ago, in the beautiful and proud city of B——, a wealthy merchant was sitting, one cold November evening, after having come home from business, in his elegant parlour, reading the evening paper. He was startled by what seemed to him to be the cry of an infant at his front door. The cry being repeated, he went forth and found in fact a little infant carefully wrapped in a blanket and placed in a basket upon the threshold of his door. He took the little waif into the house, and delivered it over to his wife. They kept it over-night, and then turned it over to the proper authorities, that it might be cared for at the Foundling Asylum in the city. The next day, the motherly heart of the Christian woman who sent the little waif from her home to the cold charity of the Foundling Asylum, smote her, and she sent and fetched the child back. "Who knows," she said to her husband, "but that God sent that child to us to rear for himself?" They decided to keep it for a time, at any rate until they might know the mind of the Lord.

After six months, in which the baby had been carefully and tenderly cared for, the father and mother agreed that the time had come to make a final disposition of their foundling. A family council was called, consisting of father, mother, three sons and a daughter. The father explained to the children the necessities of the case, and asked the children what should be done with the child. They had all learned to love the little one, and when the father put the question direct: "Shall we send it away or shall we keep it?" the answer came promptly and spontaneously from all: "*Keep it.*" Then the father explained to them the different phases of relationship to the family that it was possible to give the child. It might be kept and reared as a dependent; or it might be taken into a closer relation and be *adopted* in an outward way, or yet more closely, allowing it to have the family name and all the privileges of children; or, yet again, it might be legally adopted. In the latter case it would become joint heir with the other children to the large inheritance which would be theirs. The case being stated and fully discussed, the children were dismissed to consider the matter without further conference among themselves, for one week, when the family council would be reconvened, and every child should vote for himself what the relation of the little waif should be. When the day of decision came and the ballots were opened, it was found that every child had voted to make the little stranger a child and heir. Beyond this they could not go. The father and mother confirmed the children's vote, and henceforth reared the little girl as their own.

In the course of several years, as the child grew, she was with other children placed in a select school not far from her beautiful home. In the meantime it had been an anxious question with them all as to what would be the wisest course to pursue as to unfolding to the child, now that she was well grown, the truth as to her real origin and relation to the family whose name she bore and to whose fortune she was a joint heir. They would have gladly kept the secret from her forever if that were possible. But, while this anxious question was still undecided, one day the little girl came bursting into the house, and, running to her room, shut and locked the door. Nor would she open it, even to her mother. For hours she stayed there, sobbing and crying on her bed, until nature was exhausted and she slept. After that she opened to her mother. For a long time she refused to tell the cause of her grief. But at last, after repeated and tender entreaties from her mother, she said: "Mother, am I your child?"

"Why, yes, my darling. Have you ever had any occasion to doubt it?"

"But am I father's child, too?"

"Certainly, you are the daughter and beloved child of us both; and are not these (naming the other children) your sister and brothers?"

"Yes, but am I your *truly* child?"

"Why, my dear," said the perplexed mother, now not having the courage to confirm the little one's fears, and hoping to tide her over this first great suspicion and the present agitation before revealing the truth to her, "has not everything that love and tenderness could do been done to make you happy in your home? Has anyone ever treated or said anything to make you doubt that you were our precious darling? Have you ever known me as anything else to you, but a mother?" "No, mother," she said, flinging herself on the mother's neck with a great sob. "*But did you born me? Tell me that.*" Ah, here was the crucial question that was agitating that young child's heart, and which she must have settled. It seems that, in some childish quarrel with one of her school-mates, she had been taunted with the fact that she was a nameless foundling, picked up on the doorstep of her foster-parents' house. They had called her a "beggar's brat."

Now, no human love or power could do more for her than had been done; but after all she was not a *born* child of that family, nor can she ever be made nearer to them in the essence of her relationship. But thanks be to God, when he picked us up, abandoned, naked, and dying, on the doorstep of his mercy, it was his time of love; and he received us and covered our nakedness, and decked us with every beautiful grace and called us by his name; but he did more. He sent forth the Spirit of his Son into our hearts, and put the true cry of a child in our mouths, "Abba, Father," and made us his *very own* children. Who can estimate the unspeakable glory of this love? No wonder John calls adoring attention to it. No wonder he put the "*καὶ ἐσμέν*" at the close of his declaration. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God, AND WE ARE."—*New York Independent.*

PROGRESS WITHOUT POVERTY. — Sir T. Fowell Buxton, Bart., presiding at a thrift meeting held at Runton, near Cromer, on the 10th inst., referred to the improvidence of various classes, and the great need that exists for the development of the principles of thrift at the present time. An address on "Progress without Poverty," by Mr. T. Bowden Green (secretary of the National Thrift Society), was followed by a distribution of thrift literature.

RANGOON COFFEE-ROOMS AND SEAMEN'S REST.—This institution, located at 93, Fraser-street, Rangoon, in the heart of the town, and in that quarter where grogshops and still worse places are most numerous, is the only place of public resort in Rangoon where seamen or soldiers can spend a quiet hour or obtain refreshments without being exposed to the drink temptation. The work is conducted on an exclusively Gospel and Total Abstinence basis, under the immediate supervision of several Christian workers, who are able to devote considerable time to its interests. Military officers and civilians who have served, or are interested in Burmah, are earnestly asked to help with subscriptions. Mr. G. Vansomeren, Government Advocate, is hon. treasurer, and Rev. J. E. Robinson hon. secretary.

THE ELEMENTS OF TRUE PRAYER.—2.

By Mr. D. L. MOODY.

At Clapham, Friday Afternoon, January 11.

A THIRD element of successful prayer is

RESTITUTION.

If I have at any time taken what does not belong to me, and am not willing to make restitution, my prayers will not go very far towards heaven. It is a singular thing, but I have observed that I have never touched on this subject without hearing of immediate results. A man was telling me last night that he thought I would not need to dwell on this subject, because most probably there would be no one present to-day who would need to make restitution. But I think if the Spirit of God searches our hearts, we shall find a good many things will have to be done that we never thought of before.

After Zaccheus met with Christ, things looked altogether different. I venture to say the idea of making restitution never entered into his mind before. He thought, probably, that morning, that he was a perfectly honest man. But when the Lord came and spoke to him, he saw himself in an altogether different light. Notice how short his speech was. The only thing, put on record, that he said, was this: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." A short speech, but how the words have come ringing down through the ages!

By making that remark he confessed his sin—how he had been dishonest. Besides that, he showed he knew the requirements of the law of Moses. If a man had taken what did not belong to him, he was not only to return it, but to multiply it by four. I think that man, in this dispensation, ought to be quite as honest as man under the law. I am getting so tired and sick of your mere sentimentalism, that does not straighten out a man's life. We may sing hymns and psalms, and offer prayers, but they will be an abomination to God, unless we are willing to be thoroughly straightforward in our daily life. Nothing will give Christianity such a hold upon the world as to have God's believing people begin to act in this way. Zaccheus had probably more influence in Jericho after this, than any other man in it.

In Exodus 22 we read—

"If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep."

That was the law that God laid down for his people, and I believe it is as binding to-day as it was then. If we have taken anything from any man; if we have in any way defrauded a man, let us not only confess it, but do all we can to make restitution. If we have misrepresented any one; if we have started some slander, or some false report about him, let us do all in our power to undo the wrong.

A man came to one of our meetings a short time ago, when this subject was touched upon. The memory of a dishonest transaction flashed into his mind. He saw at once how it was that his prayers were not answered, but "came back unto his own bosom," as the scripture phrase has it. He left the meeting, took the train and went to a distant city, where he had defrauded his employer years before. He went straight to this man, confessed what he had done, and offered to make restitution. Then he remembered another transaction, in which he had failed to meet the just demands upon him; he at once made arrangements to have a large amount repaid. He came back to the place where we were holding the meetings, and God blessed him wonderfully in his own soul. I have not met a man for a long time that seemed to have received such a blessing.

Two years ago, in the north of England, a woman came to one of the meetings, and appeared to be very anxious about her soul. For some time she did not seem to be able to get peace. The truth was, she was covering up one thing she was not willing to confess. At last the burden got to be too great, and she said to a worker: "I never get down on my knees to pray, but a few bottles of wine keep coming up right before me." It appeared that years before, when she was housekeeper, she had taken some bottles of wine belonging to her employer. The worker said: "Why do you not make restitution?" The woman replied that the man was dead, and besides, she did not know how much it was worth. "Are there any heirs living to whom you can make restitution?" She said there was a son living at some distance, but she thought it would be a very humiliating thing, so she kept back for some time. At last she felt as if she must have a clear conscience at any cost, so she took the train and went to the place where the son of her employer resided. She took five pounds with her; she did not know exactly what the wine was worth, but that would cover it any rate. The man said he did not want the money, but she replied, "I do not want it; it has burnt into my pocket long enough." So he agreed to take the half of it and give it to some charitable object. Then she came back, and I think she was one of the happiest mortals I have ever met with. She said she could hardly tell whether she was in the body or out of it—such a blessing had come to her soul.

It may be that there is something in your life that needs straightening out, something that happened perhaps twenty years ago, and that you had forgotten till the Spirit of God brought it to your remembrance. If you are not willing to make restitution, you cannot expect God to give you great blessing. Perhaps that is the reason why so many of your prayers are not answered.

The next thing I would mention as an element of prayer is

THANKSGIVING.

We ought to be more thankful for what we get from God. Perhaps some of you mothers have a child in your family who is constantly complaining — never thankful. You know there is not very much pleasure in doing anything for a child like that. If you meet with a beggar who is alway grumbling, and never seems to be thankful for what you give, you very soon shut the door in his face altogether. Ingratitude is about the hardest thing we have to meet with. Here we are, getting blessings from God day after day; yet how little praise and thanksgiving there are in the Church of God. There is a great deal more said in the Bible about praise than prayer, yet how few praise-meetings there are. Among all the apostles, none suffered so much as Paul, but none of them do we find so often giving thanks as he. Take his letter to the Phillipians. Remember what he suffered at Phillipi—how they put him in prison, and gave him stripes down in the dark dungeon. Yet every letter in that epistle speaks of rejoicing and giving thanks. There is that well-known passage, chap. iv. 6: "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." As some one has said, there are here three precious things: "careful for nothing, prayerful for everything, and thankful for anything." We always get more by being thankful for what God has done for us. In Cor. i. 3, Paul says again: "We give thanks to God the Father of our Lord Jesus Christ, praying always for you." So he was constantly giving thanks; take up any one of his epistles, and you will find them full of praise to God.

The next thing we need to have, if we would get our prayers answered, is

UNITY.

If we do not love one another we certainly will not have much power with God in prayer. One of the saddest things in the present day is the division in God's Church. You notice that when the power of God came upon the early Church, it was when they were all of one accord. I believe the blessing of Pentecost never would have been given but for that spirit of unity. If they had been divided and quarrelling among themselves, do you think the Holy Ghost would have come and those thousands been converted? I have noticed, since Mr. Sankey and I have been together, that if we have gone to a town where three churches were united in the work, we have had greater blessing than if only one church was in sympathy. And if there have been twelve churches united, the blessing has multiplied fourfold; it has always been in proportion to the spirit of unity that has been manifested. Where there are bickerings and division, and where the spirit of unity is absent, there is very little blessing.

There are diversities of gifts—that is clearly taught—but there is one spirit. If we have all been redeemed with the same blood, we ought to see eye to eye in spiritual things. In 1 Cor. xii. 4, Paul writes:—

"Now there are diversities of gifts, but the same Spirit.

"And there are differences of administrations, but the same Lord."

If I belong to the family of God, I have been bought with the same blood, though I may not belong to the same sect or party as another. What we want to do is to get these miserable, cursed sectarian walls taken right away. Then Christianity would be like a red-hot ball rolling over the face of the earth. Our weakness has been in our division, and what we need is that there should be no schism or division among those who love the Lord Jesus Christ. In 1 Cor. i. 10, we read of the first symptoms of sectarianism coming into the Early Church:—

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

"Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

"Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

Notice how one said, "I am of Paul;" and another, "I am of Apollos;" and another, "I am of Cephas." Apollos was a young orator, and the people had been carried away by his eloquence. Some said Cephas, or Peter, was of the regular Apostolic line, because he had been with the Lord, and Paul had not. So they were divided, and Paul wrote this letter in order to settle the question.

What a strange state of things Paul and Cephas, and Apollos would find if they could come to the world to-day! The little tree that sprung up at Corinth has grown up into a tree like Nebuchadnezzar's, with many

of the fowls of heaven gathered into it. This is the Week of Prayer. Suppose Paul and Cephas were to come down to one of these meetings; perhaps they would hear something about Churchmen and Dissenters. "A Dissenter!" says Paul, "what is that?" "We have got a Church of England; and then there are those who dissent from that Church." "Oh indeed! are there two classes of Christians here, then?" "I am sorry to say there are a good many more divisions. The Dissenters themselves are split up. There are Wesleyans, Baptists, Presbyterians, and Independents, and so on; even these are all divided up." "Is it possible," says Paul, "that there are so many divisions?" "Yes; the Church of England is pretty well divided itself. There is the Broad Church and the High Church, and the Low Church and the High Lows. Then there is the Lutheran Church, and away in Russia they have got the Greek Church, and so on." I declare I do not know what Paul and Cephas would think if they came back to the world; they would find a strange state of things. It is one of the most humiliating things in the present day to see how God's family are divided up. If we love the Lord Jesus Christ the burden of our hearts will be that God may bring us closer together, so that we may love one another, and rise above all party feeling.

I was in a little town in America some time ago. One night as I came out of the meeting I saw another building where the people were coming out. I said to a friend, "Have you got two churches here?" "Oh yes." "How do you get on?" "Oh, we get on very well." "I am glad to hear that. Was your brother minister at the meeting?" "Oh no; we don't have anything to do with each other. We find that is the best way." And they called that "getting on very well." Oh, may God bring us together to-day! Let our hearts be like drops of water flowing together. I think these meetings, with the people of God coming together, are a sort of foretaste of heaven. There we shall not find any Baptists, or Methodists, or Congregationalists, or Episcopalians; we shall all be one in Christ. We leave all our party names behind us when we leave this earth. Oh, that the Spirit of God may to-day sweep away all these miserable sectarian walls that we have been building up!

Did you ever notice that the last prayer Jesus Christ made on earth, before they led him away to Calvary, was that his disciples might all be one? I suppose He looked down the stream of time, and saw that divisions would come—how Satan would try to divide the flock of God. Nothing will silence infidels so quickly as Christians everywhere being united. Then our testimony will have weight with the ungodly and the careless. But when they see how Christians are divided, God cannot work. The Holy Spirit is grieved, and there is little power where there is no unity.

If I thought I had one drop of sectarian blood in my veins, I would let it out before I went to bed; if I had one sectarian hair in my head, I would pull it out. Let us get right to the heart of Jesus Christ; then our prayers will be acceptable to God, and showers of blessings will descend.

The next thing is perhaps the most difficult of all to deal with:

FORGIVENESS.

I believe this is keeping more people from having power with God than any other thing—they are not willing to cultivate the spirit of forgiveness. If we allow the root of bitterness to spring up in our hearts against some one, our prayer will not be answered. It may not be an easy thing to live in sweet fellowship with all those with whom we come in contact, but that is what the grace of God is given to us for. The disciples' prayer is a test of sonship; if we can pray it all from the heart we have good reason to think that we have been really born of God. Though this prayer has been such a blessing to the world, I believe it has also been a great snare; many stumble over it right into perdition. They do not weigh its meaning and take its facts right into their hearts. I have no sympathy with this idea of universal sonship — that all men are the sons of God. The Bible teaches very plainly that we are adopted into the family of God. If all were sons God would not need to adopt any. We are all God's by creation, but when people teach that any man can say, "Our Father which art in heaven," whether he is born of God or not, I think that is contrary to Scripture. "As many as are led by the Spirit of God, they are the sons of God." Sonship in the family is the privilege of the believer. "In this the children of God are manifest and the children of the devil," says the apostle (1 John iii. 10). If we are doing the will of God that is a very good sign that we are born of God. If we have no desire to do that will, how can we call God "our Father?"

Another thing. We cannot really pray for God's kingdom to come until we are in it. If we should pray for the coming of God's kingdom while we are rebelling against Him, we are only seeking for our own condemnation. No unrenewed man really wants God's will to be done on the earth. You might write over the door of every unsaved man's house, and over his place of business, "God's will is not done here." If the nations were really to put up this prayer, all their armies could be discharged. They tell us there are some twelve millions of men in the standing armies of Europe alone. But men do not want God's will done on earth as it is in heaven; that is the trouble.

Now let me come to the part I want to dwell upon: "Forgive us our trespasses as we forgive those that trespass against us." This is the only part of the prayer that Christ explained.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Mat. vi. 14, 15).

Notice that when you go into the door of God's Kingdom, you go in through the door of forgiveness. I never knew of a man getting a blessing in his own soul, if he was not willing to forgive others. If we are unwilling to forgive others, God cannot forgive us. I do not know how language could be more plain than it is in these words of our Lord. I firmly believe a great many prayers are not answered because we are not willing to forgive someone. Let your mind go back over the past, and through the circle of your acquaintance; are there any against whom you are cherishing hard feelings? Is there any root of bitterness springing up against some one who has perhaps injured you? It may be that for months or years you have been nursing this unforgiving spirit; how can you ask God to forgive you? If I am not willing to forgive those who may have committed some single offence against me, what a mean, contemptible thing for me to ask God to forgive the ten thousand sins of which I have been guilty!

But Christ goes still further. He says: "If thou bring thy gift to the altar, and if thy brother has aught against thee, leave there thy gift, go and be reconciled to thy brother, then come bring thy gift." It may be you are saying: "I do not know that I have got anything against anyone." Has anyone got anything against you? Is there some one who thinks you have done them wrong? Perhaps you have not, but it may be they think you have. I will tell you what I would do before I go to sleep to-night: I would go and see them, and have the question settled. You will find that you will be greatly blessed in the very act. Supposing you are in the right and they are in the wrong; you may win your brother or sister. Oh, may God root out of all our hearts to-day this unforgiving spirit!

A gentleman came to me some time ago and wanted me to talk to his wife about her soul. That woman seemed as anxious as any person I ever met, and I thought it would not take long to lead her into the light; but it seemed that the longer I talked with her the more her darkness increased. I went to see her again the next day, and found her in still greater darkness of soul. I thought there must be something in the way that I had not discovered, and I asked her to repeat with me this disciple's prayer. I thought if she could say this prayer from the heart the Lord would meet her in peace. I began to repeat it sentence after sentence, and she repeated it after me, until I came to this petition, "Forgive us our trespasses, as we forgive them their trespass against us;" then she stopped. I repeated it the second time and waited for her to say it after me; she said she could not do it. "What is the trouble?" She replied, "There is one woman I never will forgive." "Oh!" I said, "I have got at your difficulty; it is no use my going on to pray, for my prayers will not go higher than my head. God says he will forgive you in proportion as you forgive others. If you do not forgive this woman, God will never forgive you. That is the decree of heaven." She said, "Do you mean to say that I cannot be forgiven until I have forgiven her?" "No, I do not say it; the Lord says it, and that is far better authority." Said she, "Then I will never be forgiven." I left the house without having made any impression on her. A few years after I heard that this woman was in an insane asylum. I believe this spirit of unforgiveness drove her mad.

If there is someone who has aught against you, go at once and be reconciled. If you have aught against anyone, write to them a letter telling them that you forgive them, and so have this thing off your conscience. I remember being in the inquiry-room some years ago; I was in one corner of the room talking to a young lady. There seemed to be something in the way, but I could not find out what it was. At last I said: "Is there not some you cannot forgive?" She looked up at me and said: "What made you ask that? Has anyone told you about me?" "No," I said, "but I thought perhaps it might be the case, as you have not received forgiveness yourself." "Well," she said, pointing to another corner of the room, where there was a young lady sitting, "I have had trouble with that young lady; we have not spoken to each other for a long time." "Oh!" I said, "it is all plain to me now; you cannot be forgiven until you are willing to forgive her." It was a great struggle. But then you know, the greater the cross the greater the blessing. It is human to err, but it is Christlike to forgive and to be forgiven. At last this young lady said: "I will go and forgive her." Strange to say, the same conflict had been going on in the mind of the lady in the other part of the room. They both came to their right mind about the same time. They met each other in the middle of the floor. The one tried to

say that she forgave the other, but they could not finish, so they rushed into each other's arms. The four of us—the two seekers and the two workers—got down on our knees together, and we had a grand meeting. These two went away rejoicing.

Dear friends, is this the reason why our prayers are not answered? Is there some friend, some member of our families, some one in the church, we have not forgiven? We sometimes hear of members of the same church who have not spoken to each other for years. How can such expect God to forgive them?

I remember one town that Mr. Sankey and myself went into. For a week it seemed as if we were beating against the air; there was no power in the meetings. At last I said one day that perhaps there was someone cultivating this unforgiving spirit. The chairman of our committee, who was sitting next to me, got up and left the meeting right in view of the audience. The arrow had hit the mark, and gone right home to the heart of the chairman of the committee. He had had trouble with some one for about six months. He at once hunted up this man and asked him to forgive him. Then he came to me with tears in his eyes, and said: "I thank God you ever came here." That night the inquiry-room was thronged. The chairman became one of the best workers I have ever known, and he has been active in Christian service ever since.

There are some people who say that they wish to be forgiven, and they are quite willing to forgive some offence against them. "Oh yes," they say, "I will forgive, *but I will never forget it!*" My friends, that is not forgiveness at all. I believe true forgiveness includes forgetting the offence—putting it entirely away out of our hearts and memories. If God's forgiveness were like that it would not be worth much. Supposing God said: "I will forgive you, but I will never forget it; all through eternity I will keep reminding you of it," we should not feel that to be forgiveness at all. Notice what God says: "I will remember their sins no more" (Jeremiah 31—34). In a passage in Ezekiel it is said that not one of our sins shall be mentioned; is not that good? I do like to preach this forgiveness—the sweet truth that sin is blotted out for time and eternity, and shall never once be mentioned against us. "Their sins and iniquities will I remember no more" (Heb. x. 17). Then when you turn to the 11th chapter and read God's roll of honour, you find that not one of the sins of any of these men of faith is mentioned. Abraham is spoken of as the man of faith, but it is not told how he denied his wife down in Egypt: all that had been forgiven. Moses was kept out of the Promised Land because he lost patience, but it is not mentioned in the New Testament, though his name appears in the Apostle's roll of honour. Samson, too, is named, but his sins are not brought up again. Why, we even read of "righteous Lot;" he did not look much like a righteous man in the Old Testament story, but he had been forgiven, and God had made him "righteous." If we are once forgiven by God our sins will be remembered against us no more. This is God's eternal decree.

We read in Matthew xviii. 15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Then a little further on we read that Peter comes to Christ and says, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus replied, "I say not unto thee, Until seven times; but, Until seventy times seven." Peter did not seem to think that *he* was in danger of falling into sin; his question was, How often should I forgive my brother? But very soon we hear that Peter has fallen. I can imagine that when he did fall, the sweet thought came to him of what the Master had said about forgiving seventy times seven. The voice of sin may be loud, but the voice of forgiveness is louder.

Yesterday we closed the meeting by repeating a part of Psalm 51, I want to close this meeting by repeating a part of Psalm 32. I think the 32nd Psalm ought to follow the 51st; it seems to me it must have come right after the other.

"Blessed is he whose transgression is forgiven, whose sin is covered.

"Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

"When I kept silence, my bones waxed old through my roaring all the day long.

"For night and day thy hand was heavy upon me: my moisture is turned into the drought of summer.

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

David could look below, above, behind, and before—to the past, present, and future—and know that all was well. Let us make up our mind that we will not rest until this question of sin is for ever settled, so that we can look up and claim God as our reconciled Father. Let us be willing to forgive others, that we may be able to claim forgiveness from God.

On the Shores of the Nile.

"BLESS me, even me also, O my Father!" was the cry of Esau when disappointed of an earthly blessing through his own previous fault: yet the cry always touches us with pity. How much more should we feel moved when these words, or something very like them, are echoed by one desiring, faintly and in ignorance, yet in all honesty, a heavenly blessing!

On the the third day of this New Year, I was giving some portions of Scripture and Bibles into a number of eager, outstretched hands on the banks of the Nile. "The people with the books are come," was the cry as soon as our boat anchored at the village (for we had been there before), and early next morning many came to ask for some. A Coptic teacher of a very small and poorly-provided school in a neighbouring village, came to beg for some Gospels for his boys, which I gave him gladly. As he took them, two sturdy, intelligent-looking Moslem peasants stretched their bronzed arms almost over his head, and pushing aside a crowd of boys who had assembled (some in search of books, some from curiosity) they exclaimed, "Are not we also to have Gospels? We want them. Have you only books for him and none for us?" Their earnest faces showed the desire to be a sincere one, and each received a copy of the Gospel by John.

Without a moment's delay they drew back from the crowd a few steps and sat down on the ground; then and there they began to read in a low voice the first chapter with deep attention, while I prayed in my heart that the true light might shine into their souls, and enable them, by and bye, to throw off, as a man throws aside a ragged garment, the erroneous belief in which they had been reared, and walk in the light of God.

This is only one among many deeply-interesting facts that I noted during our too brief visits to these benighted villages, which, if means allowed of longer trips, might be multiplied a hundredfold. M. L. Whately.

Cairo, January 7.

For the Young.

A CHRISTMAS PARTY.

IT was a noisy company, but how delighted they all seemed! There was such a gleam of pleasure on every little face, that even the dirtiest looked happy. There they were all gathered in a nice Mission Hall, right in the centre of a nest of dark and dirty streets and courts, in one of our large English cities.

Now they are all in and the door is shut. A gentleman asks them to sing grace; then, suddenly, from the class-room doors come ladies and gentlemen, and well-dressed boys and girls loaded with great piles of paper-bags containing a variety of tempting eatables. Quickly are all the bags distributed, and every little pair of hands is busy taking stock of the contents, which they so well know what to do with. Close on the heels of the bags of provisions come steaming kettles of nice hot tea, with plenty of milk and sugar in it.

While the little hands and mouths are busy, we will go and have a talk to little Nellie. She has just been trying to swallow the whole of her first cup of tea at one draught, and has choked violently in the attempt, but she makes nothing of it and goes on again. Poor little soul! I don't think anybody would have given threepence for that child's winter stock of clothes. "Well, Nellie, how do you like it?" "Oh, *'tis* nice!" "Did you get a good breakfast last Sunday morning at the free breakfast room, for which you had a ticket?" "No." "Why not?" "'Cause I got no clo'es." So poor little Nellie lost her breakfast because she had not clothes enough, or as her own brother put it, "was too *raggety*," to go through two or three dirty streets, but to-night it was only to creep across the road and walk about a dozen yards, so Nellie could come.

After all the good things were disposed of, a gentleman delighted the little folks for an hour or so with a beautiful set of pictures of scenes in the life of David Livingstone, shown by the magic lantern, while another gentleman told the story of his life, and explained the pictures.

How did all this come about, and whose kindness provided all these good things?

That is just what I want to tell you.

It was drawing near to Christmas, and some dear children who had a great many little cousins, and who had been in the habit of giving and receiving a great many Christmas presents, cheerfully agreed that this time they would all give up buying toys, and give the money to feed and cheer some poor little ones who had no one to make them any presents. So the little cousins talked it over, and all determined to spare what they could from their money boxes. Their parents and some other friends were only too delighted to assist them, and so it all came about, and there were no happier children in all that crowded Mission Hall than those who were busy up and down the aisles, carrying the bags of cakes and kettles of tea which their own simple generosity had purchased.

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again." X.

CHILDREN'S SPECIAL SERVICE MISSION.—The promoters of this excellent Mission have just issued a summarised account of the work done in various continental and foreign countries. Every aspect of the work is encouraging. The picture leaflets have been translated into many languages, and are bearing fruit. The report may be obtained at 48, Paternoster-row, E.C.

Messrs. Moody and Sankey.

PREPARING AT STRATFORD.

DURING the past few weeks the Stepney building has been transferred to Stratford, and re-erected on a plot of ground in West Ham Lane, kindly lent, without cost, to the Central Committee, by Mrs. Curtis. The building, which has been named West Ham Lane Hall, was used for the first time on the afternoon of Monday, 16th inst., for a Conference between Mr. Moody and the clergy and ministers of Stratford and the surrounding neighbourhoods. The meeting, which was a thoroughly representative one, embracing Christians of all denominations, was presided over by Mr. Moody.

After prayer had been offered by Canon Scott, of West Ham, in a few earnest words Mr. Moody expressed his delight at seeing the interest which was being taken in the work, as evidenced by the numbers who had gathered together. Referring to the work at Stepney, he asked Rev. J. F. Kitto, Rector of Stepney, to say a few words as to the result of that Mission, and to offer any suggestions which might tend to bring about a still greater blessing on Stratford.

Mr. KITTO said he was very glad to have the opportunity of testifying to the great blessing which had resulted in Stepney from the visit of Messrs. Moody and Sankey. If he might be permitted to say so much in Mr. Moody's presence, he was especially glad to be able to bear witness, for the benefit of his brethren of the Church of England, that having attended almost all the meetings, he had never heard one word which did not meet with his sincere endorsement. As the result of the Mission some 1800 names of those who had professed to receive a blessing had been enrolled; these were all being carefully looked after by some of his Nonconformist brethren and himself. Mr. Kitto's warm-hearted remarks evidently awoke the cordial sympathy of the meeting. Many questions were asked and suggestions made, all of which were responded to by Mr. R. Paton and the hon. secretaries for the Eastern district, and after most earnest and touching prayer by Mr. Moody the meeting separated.

Before these lines are in our readers' hands, the Stratford Mission will have commenced. During the past three months the local Christians have been constant in prayer for a great outpouring of his Holy Spirit. United meetings for prayer, which have been largely attended, have been held weekly in Stratford in various churches and chapels alternately. He in whose hands are the hearts of the children of men, will command his blessing. It is an interesting and noteworthy circumstance that the Great Eastern Railway Company are placing prominent notices of the meetings in all the stations along their line.

THE CLAPHAM MEETINGS.

Many deeply interesting testimonies have been given at the men's meetings in the Wesleyan Chapel, held at the conclusion of the services in the large hall. On the evening of Monday, the 14th inst., Mr. Henry Thorne led the meeting. He asked the men to rise and say how long any of them had been converted, and under what circumstances. Among the responses were the following:—

"I was brought to Christ nine years ago at the Opera House, at Mr. Moody's meetings there." "Four months ago I was led to Christ by the kind words of a friend." "Last Friday I gave my heart to Christ at Mr. Moody's meeting." "Last Sunday week I gave my heart to Jesus at the meeting." "I was saved twelve hours ago."

"In 1863 the Lord had to break my leg in order to break my heart, and I thank Him for doing both." "For thirty-eight years I have been a wanderer, but my wife was taken off her crutches at Bethshan, and the Lord used that fact to restore my soul a short time ago."

"Twenty-four years ago I was brought to Christ through the preaching on Clapham Common." "On December 7, 1878, I was at my work, when all of a sudden the hymn commencing, 'Mourner, wheresoe'er thou art, At the Cross there's room,' came to my mind, and I was convicted of sin. I was led to seek Christ, and I did not rest till I had found Him. I do not know how or where I first heard the hymn; it was not a familiar one." "Four years ago, I was led to Christ by my Sunday-school teacher." "I was brought to the Lord at the Wandsworth Mission."

Another evening these testimonies were given:

"In 1876 I found Christ. I had gone to a music-hall, and I am sorry to say I came home very drunk. When I awoke the next morning from the effects of the drink I was so convicted of my sin that I had to seek Christ, and I gave myself no rest till I had found Him as my Saviour, and He has kept me from the drink ever since." "I had for years clung to the old-fashioned idea that conversion was a very gradual process, but I thank God that, through Mr. Moody's preaching, I have been able to understand clearly that it is only one step to Christ for salvation."

"I have been twenty-one years a backslider, but I thank God I have been restored in soul in this chapel. I find though that Satan comes tapping me on the elbow very often as I go about my daily business, to try and draw me back into the ways of sin; but I keep looking to the Lord Jesus, and He saves me."

"I got into the large hall one evening last week, but unfortunately—or rather I suppose I should say fortunately—I got into such a bad position that I could not hear a word of Mr. Moody's sermon. God thus gave me time to see myself and to think, and I saw how awful a sinner I was. I was led to seek and find Christ that very evening."

SERVICES FOR CHILDREN.

For the last two Saturdays Mr. Josiah Spiers has held a Children's Service, which was largely attended. On Saturday, January 12, the numbers reached fully 3500, while about 2500 assembled on the later date. The interest shown was very marked, and there were on each occasion conversational meetings held after the close of the first service, at which not a few dear young people, it is hoped, decided for Christ.

LAST SUNDAY'S MEETINGS.

Sunday last was probably the grandest day of the London Mission. There was a large muster of workers at the early morning meeting, when Mr. Moody discoursed on the best way to study the Scriptures. The three other meetings of the day, in the large hall, at eleven, three, and seven, were packed. In the afternoon the overflow were accommodated in the Wesleyan Chapel; in the evening a second overflow meeting was held in Mr. Henderson's Baptist Chapel, where Mr. Sankey and Lord Radstock assisted. The meetings in the Wesleyan Chapel were conducted by Messrs. Whittle and McGranahan. A contingent of the large choir was also drafted off to the Baptist Chapel in Battersea Park-road, where Major Colquhoun, of Glasgow, spoke. Perhaps the outstanding feature of the day was the singing at several of the meetings by Mr. McGranahan's "Gospel Male Choir." This band of Christian singers rendered some of Mr. McGranahan's new song-sermons with much effect.

Lord Radstock Interrogated by Mr. Moody.

At the close of a very impassioned and impressive Gospel address by Mr. Moody on Thursday evening on "A Chime of Gospel Bells," the inquiry room was crowded with presumptive seekers and workers. The doors being closed, the buzz of personal conversation having ceased, and fervent prayer having been offered by Rev. Marcus Rainsford, the following conversation ensued between Mr. Moody and Lord Radstock:—

MR. MOODY: Christ says, "Except ye be converted and become as little children, ye cannot see the kingdom of God." What is it to be converted?

LORD RADSTOCK: To be converted is to turn to God, who is the only one that can save. We cannot save ourselves even by our religion. Therefore, in order to salvation we must turn to God, who alone has the grace, the wisdom, and the power to save.

MR. M.—What is it to be born of the Spirit?

LORD R.—Man, by nature, cannot enter into the thoughts of God. He cannot hold communion with God until he has a new nature. The natural man receiveth not the things of the Spirit of God; he has no capacity until he has got the new life which God will give him by the power of the Holy Ghost.

MR. M.—Can he get that to-day if he repents?

LORD R.—Yes. Repentance means a change of mind—a turning away from his own thoughts to hear the voice and the message of God. If we listen to the voice of God and confess our sins, God is faithful and just to forgive us our sins.

MR. M.—To whom are we to confess our sins?

LORD R.—When the light of God comes in we see that we are guilty before Him; then we are constrained to go and lay our case before Him. If we confess our sins He is faithful and just to forgive us.

MR. M.—There is a passage that says the Lord Jesus Christ bore our sins. In what sense did He bear our sins?

LORD R.—The Lord Jesus Christ had really laid to his charge sins which He had never committed. He was punished as if He had been the sinner. Therefore on the cross He cried out, "My God, my God, why hast thou forsaken me?" God was dealing with Jesus as if He had really been the guilty one.

MR. M.—Do we get any help by believing that?

LORD R.—When I believe God's testimony, God's witness about Jesus, I then can trust myself to God; giving myself to God, God becomes my Saviour.

MR. M.—Have these friends got the power to believe?

LORD R.—They are commanded to believe. They can believe it just as well as they can believe any other fact, if they only listen to God's voice. But they must get rid of their own thoughts and listen to God; hearing his voice they will believe. "Faith cometh by hearing, and hearing by the Word of God."

MR. M.—A friend said to me he was as weak as water, and he thought he could not hold out if he came to Christ.

LORD R.—A Swedish officer was speaking to me in Stockholm about four years ago. He had been very fond of the world, and was not a man of strong character. He said to me: "I know it is all right, but I do not like to begin, because I do not think I have the power to keep at it." I said, "I am quite sure you have not the power." Taking out my pencil, and placing it in my hand, I said, "Look at this pencil; why does it not fall?" "Because you hold it up." "If I did not hold it up, what would happen?" "It would fall." "Now then, you see it is not any power in the pencil, but a power outside the pencil, that keeps it from falling. When God undertook to save man, He was going to be the power that was to hold up for ever and ever the poor sinner who should trust Him. Therefore God pledges Himself that He will bring the weakest believer in the universe safe to glory."

MR. M.—Well then, all the sinner has to do is to repose in the promises of God?

LORD R.—Simply to trust himself to God.

MR. M.—What would you say to a man who says he has tried a good many times and failed, and who has become discouraged?

LORD R.—That man has probably made a good many resolutions, hoping that he would gradually make himself a Christian by going through this or that process, or by doing this or that thing. Of course he failed because he tried to make himself a Christian. It was like the pencil trying to stand upright by itself. Instead of trying to save himself let him trust in God, who has pledged his word that every one who believes on the Lord Jesus Christ has at that moment everlasting life.

MR. M.—Should a man not break off from some of his sins before he comes to God? Suppose he swears or has got a bad temper, should he not get a little control over his temper, or stop swearing before he comes to Christ?

LORD R.—God knows that a man's nature is wrong, therefore He has promised to give a man a new nature. We must therefore go to God just as a man goes to a physician, because he needs to be cured of some disease.

MR. M.—Can a drunkard or a blasphemer be saved all at once?

LORD R.—Paul says: "To him that worketh not but believeth on Him that justifies the ungodly,"—bad people, lost people, ruined people—"his faith is counted unto him for righteousness." When he believes God, God becomes his Saviour. God is the friend of sinners.

MR. M.—What is it to believe God?

LORD R.—To take Him at his Word.

MR. M.—Do you not think there are a good many here who believe that Jesus Christ is the Saviour of the world, and yet they are not saved?

LORD R.—No doubt; because they have not believed for themselves. A man at the time of the Deluge, for instance, might have said, "Yes, I believe it is a very good ark indeed, and that it will save those who get into it." But it does not follow that he got into it himself. The ark only saved those who went into it. So, when a man trusts in Jesus Christ for himself, Jesus becomes his personal and eternal Saviour.

MR. M.—What if he should fall into sin after he has believed in Christ?

LORD R.—"These things write I unto you that ye sin not," says John; "but if any man sin we have an Advocate with the Father." The good Physician won't give up his case because of the disease; he will deal with it. The Good Shepherd will not turn his poor wandering sheep away; He will go after it and bring it back. He has promised that He will save his people *from* their sins.

MR. M.—Is salvation within the reach of every man here to-night?

LORD R.—Jesus said, "God so loved the world that He gave his only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

MR. M.—But some say they do not feel that; they do not realise it?

LORD R.—When they take God at his word, and cast themselves upon Him, whether they feel it or not; when they confess Jesus Christ as their Lord, the Holy Ghost will come as a power to make them realise it. For instance, a man at the time of the Deluge might have stood outside the ark, and said, "I cannot realise how this ark will lift me up above the waters." But if he were inside when the flood came he would realise it. The sinner must believe first, and have his experience afterwards. A man is told that a certain train will take him to Edinburgh. He has never been there; he does not understand about this particular train, and he cannot realise that it will take him there. But he knows that he may trust the friend who told him; so he gets into the train. Then he realises that he is in the train; by and by he will be able to realise that he is in Edinburgh.

MR. M.—Would you advise them to come to God as they are, with their unfeeling, treacherous, hard heart—with any kind of heart?

LORD R.—God has provided this salvation for lost sinners—those who are thoroughly bad and corrupt. It is for such that God has shown his salvation, his love, his grace.

MR. M.—What would you say to any one who thinks he has no power to believe?

LORD R.—He *has* the power to believe. Probably he is trying to believe something about himself, to feel something about himself, instead of giving credit to God. He is not asked to realise this or that about himself, but to believe the faithful God.

MR. M.—Some say they have no power to overcome a besetting sin.

LORD R.—Jesus came proclaiming liberty to the captives. As it says in the beautiful words of the Church of England Prayer-book: "Though we be tied and bound by the chains of our sin, let the pitifulness of thy mercy save us." Jesus Christ takes the prisoners of sin and breaks off their chains.

MR. M.—There is something said about confessing Christ. Would you advise any one who wants to become a Christian to start right here by confessing Christ with the mouth?

LORD R.—God is already on your side, whoever you are. Christ is Immanuel—God with us and for us. He is already on your side, whether you believe it or not. Now it is for you to decide whether he shall be your Saviour. He says if you own Him as Lord—who is now the One rejected by the world—He is responsible to be your Saviour from that moment.

MR. MOODY addressed the audience: Is there anyone here who is willing to rise up and confess Christ now as your Saviour? "I will," "I will," came in response, from all sides. "Mr. Rainsford, have they got the power to do this?" "They are doing it. Of course when they know Him they can confess Him. They are commanded to confess Him after they believe Him." "Yes, that is it," added Mr. Moody. "Now is there another one here who believes with the heart and confesses with the mouth?" A chorus of "I do," "I do," "I do." Then the public talk was over, and the quieter, more personal dialogues began.

Incidents of the Meetings.

A man, forty-four years of age, who had been with the same employers thirty-five years, laid hold of the Lord Jesus as his Saviour very definitely. He is a carman, and says he finds the Lord Jesus with him in his daily work, blessing him in it. He has been spending his Sunday afternoons in St. Bartholomew's Hospital, with an intemperate man who has no other friend, but has now recovered from his accident and is going on better. The man has bought a beautiful accordion, on which to play the well-loved hymns, whilst the wife, with the little baby in her arms, sings with him. He hopes to be able to get off a little earlier on Tuesday evenings, to attend a class for instruction in music, so as to be able to play from note by-and-by. He is happy and contented, and the peace of God has blessed the house.

A man and his wife gave themselves to the Lord at the Priory meetings. Alone in London—his wife delicate in health—the husband, an engineer by trade, but unable to do his proper work through a paralysed arm, has to rise daily at four to do work of an inferior kind. Both are thoroughly happy in the Lord, and so full of rejoicing as to be lifted above these circumstances.

Another man, crippled by rheumatism in his feet, who has to rise at three every morning, as watchman of some buildings, testified to the rest and joy the meetings had brought him; for though a communicant for years, he had never seen the way of life so clearly before.

A man, by trade a carpenter, and his wife, were both brought to Christ at the Priory. He was a sad drunkard, she, a broken-hearted desolate woman. Her testimony now is, "I little knew what God was; we have had nothing but mercies since."

In the same house there is another couple. The man had been a Unitarian; now he and his wife are rejoicing in the Lord.

Another couple told the visiting lady that they had some desire toward God before the meetings, but that the sermon on the Prodigal Son had enabled them both to decide for Christ the same night.

F., A., and H., three dear children, were brought to Christ at the meetings, and seemed to fully realise that they were the lambs of the Good Shepherd. This family was at one time well off, but the father has deserted them, and the mother's trust is in God alone.

A parlourmaid in service in one of the south-western suburbs was invited by an elderly Christian woman in Highbury to come and hear Mr. Moody. She could only attend one meeting, and her friend took her, silently pleading with God for her. Prayer was answered, and the maid returned to her place of service rejoicing in the Lord.

A woman who had attended the meetings was impressed with the need of salvation. On being visited she said she had again and again asked Jesus to save her, but could not believe He had, as she felt as bad as ever, and surely if she were born again she would feel a difference in herself! The words spoken at this visit on the necessity of taking God at his word appear to have been blessed, and she was enabled to entrust herself to Jesus in spite of her feelings.

A young lady came from Sweden to stay with an aunt; during the visit the Lord blessed her at the meetings, and she has since returned home rejoicing in his love.

A servant girl told a lady calling on her that at one of the meetings a gentleman had asked her to promise to give her heart to God, but thought he fancied she had been very bad, whereas she had always been respectable. He told her of the broken law and of God's tender love; this quite broke her down, and she knelt to thank God for giving Jesus for her, and went home rejoicing and grateful.

All the foregoing facts have been elicited through visits paid at the homes of the people.

"THE CHAIN OF GOD'S PROVIDENCE."

In a provincial town in England lived a man and his wife, the latter a godly, praying woman, the former careless and worldly. When Messrs. Moody and Sankey were visiting this town, the man refused to attend any of the meetings, being opposed to all such matters. He was particularly anxious, however, to obtain a certain situation in a house of business in the town, so as to add to his small private income. After repeated applications, he was requested by the firm to desist from any further efforts, as they were unable to engage his services.

He then came to London, to seek a similar appointment, and in order that none of his friends might know his whereabouts, sought for lodgings on the south side of the city. Failing to find any that suited his fancy, he was obliged to call on certain friends living in another part of London, and inquire of them for lodgings. It so happened that they were able to take him into their house, as a young man who had lodged with them had been somewhat suddenly summoned to America. When the evangelistic meetings began in the neighbourhood, they invited him to accompany them, offering him the ticket that had been left behind by their previous lodger, who had engaged to act as a steward.

At the first Sunday evening meeting, Mr. Sankey sang the hymn with the refrain, "Ye must be born again." This entered his heart, and all the week he was unable to forget the line. He went to see the Lord Mayor's Show, but whilst standing in the crowd, the words kept ringing in his ears, "Ye must be born again."

The following Sunday evening, the address by Mr. Moody was from the text, "Thou art weighed in the balances and art found wanting." At the close he found his way into the inquiry-room; he was then led to Christ, and became a true disciple. Before the inquiry meeting broke

up, Mr. Moody urged all those who had accepted Christ to write at once to their friends and tell them of the blessed change that had taken place.

Whilst all this had been transpiring in the large hall, the lady friend of the house where this man was lodging, was attending her usual place of worship. On her return home she told how she had been unable to pay any attention to the service, as the conversion of this person was so laid on her mind she could only spend the time in pleading for his soul. In a similar way and at the same time his wife had been led to plead with God that her husband might be saved that night; she wrote to tell him of this, and to beg of him to yield to Christ. This letter to him appears to have crossed the one he wrote to her telling her of his joy in the Lord and of the answer to her many prayers.

But the reply from the wife to this letter, telling the good news, contained a letter from the firm in his own town stating that the appointment he had so long been seeking was now vacant, and was offered him, if he would like to return home and accept it. Wonderful are the links in the chain of God's providence in thus dealing with his people; true it is that,

"All is right that seems most wrong,
If it be his sweet will."

Rescue Work in Poplar.

THIS effort to help the lost has been in progress since July, 1878; a large number of poor and unhappy women, of all ages, have been helped on the open system. Each single case has been treated on its own merits, not according to a hard and fast rule. They have been kept till found fit to go out and earn honest bread, not longer. The records of the work show that many are known to be saved from the most dreadful fate that can befall woman.

For the first two years the work was done entirely in Kerbey-street; then The Elms, Walthamstow, was taken, and has been kept full for three years and a half. The use of the fine country house and nice garden has proved what can be done in a "short home" for women who have the will to reform. The growth of the work and other reasons have caused the committee to decide on making a change. I have left The Elms and returned to Kerbey-street to carry forward the work there.

Help is greatly needed for improvement of premises and working expenses. I most earnestly ask for aid now; the need was never more great nor the work more urgent. Time flies, and I want to do as much as possible, but the lack of funds cripples me. I beg those who have money to spare to think of those poor women and young girls for whom I plead; think of them, and help me to save these outcast creatures, whose souls are very precious in the sight of God.

Mr. Henry Green, Blackwall, E., is treasurer; or help can be sent to me here, where I shall be glad to see any one interested in this work of mercy. The report for 1883 will be published shortly and sent to contributors.

ANNA WILKES.

6, Kerbey-street, Poplar, Jan. 14.

SOCIAL PURITY IN AUSTRALIA.—From time to time we have noted the progress of the agitation at the Antipodes against the State regulation of vice; and we are now thankful to learn that in both Houses of the South Australian legislature it has been affirmed, without a division, that it is desirable to amend the laws relating to social purity. The objectionable legislation is believed to have got its death-blow. "It will soon be buried in a grave so deep," says one of our Australian exchanges, "that resurrection will be impossible."—*Christian Leader.*

Working Lads' Meetings.

ON Saturday last particularly interesting meetings were held at the Working Lads' Institute, East-street, East Greenwich, amongst elder lads, ranging from fourteen to eighteen years. They were gathered from various Missions and Institutions in South and East London, including amongst others the Railway Boys' Mission, Vauxhall; the Boys' Home, Southwark; the George Yard Ragged School and King Edward-street Youths' Institute, Whitechapel; the Home of Industry, Spitalfields; the Carter Home for Boys, Clapham; various Bible-classes at Wimbledon, Peckham, Woolwich, East Greenwich, West Greenwich; the Greenwich Hospital Naval School; Peek, Frean & Co's. Boys' Institute, Bermondsey; the West Greenwich Ragged School Institute, and the East Greenwich Working Lads' Institute.

The afternoon meeting consisted of a Christian Lads' Conference, on "How to Win one's mates for Christ." The invitations having been confined all but exclusively to boys giving evidence of real conversion (about 100 of whom attended), the power of the Holy Spirit was distinctly realised, as one after another made a few remarks on different means to be employed, insisting especially on the necessity of a consistent daily life. So general was the happiness felt, that when at 4.30 the hour had arrived for the proposed stroll in Greenwich Park, for which the weather was peculiarly propitious, it was suggested by a friend and decided by an overwhelming majority to prolong the afternoon meeting. The best part of another hour was devoted to a very profitable discussion of practical questions, dealing with the sometimes apparently conflicting claims of Gospel work and employers' rights, filial duty, private Bible study, worship, self-education, &c.

At 5.30 the Christian party adjourned to a large hall to welcome unconverted mates, chiefly members of local boys' institutes. In a few minutes some 240 sat down to a good tea. The evening Gospel meeting commenced at an early hour. After prayer, and with singing interspersed, nearly a score of short addresses were given by the boys, testifying to their own conversion in a manner which at least secured the marked attention of their audience. When at 8·15 it became necessary to close the first meeting, about twenty asked for prayer by holding up their hands. Several professed decision in the meeting for prayer and conversation which ensued, and much fervent joy in the Lord was evinced when the youthful workers finally dispersed to carry the blessing home.

EDINBURGH UNITED EVANGELISTIC CHOIR.—The effort to form a large choir bearing this name has been so far successful that a large number of ladies and gentlemen have joined it. The first practice took place in the Regent Hotel, Waterloo-place. Mr. John Robertson, Bac. Mus. Cambridge, who has been appointed conductor, superintended the practice, and very satisfactory progress was made. Large representations of such choirs as those of the Drill Hall, Carrubber's Close Mission, noon meeting, and church choirs of all denominations were present, and, altogether, the idea of forming a large and excellently-trained United Evangelistic Choir for the city of Edinburgh seems already to be an accomplished fact.

SAILORS' REST, ST. MALO.—Dear Sir,—Thanks to Lieutenant-General Kirby, St. Malo can now boast of a "Sailors' Rest," which is a great boon to the place, as hundreds of English vessels pass in and out during the year. I have already heard sailors say that a better idea could never have struck our worthy friend than to organise such comfortable rooms for the use of the British seaman. After no small trouble a suitable care-taker has been found; we hope, by careful management, soon to see it in a flourishing condition. Any person taking an interest in the British seamen who visit this place could not do better than send periodicals to the "Sailors' Rest," No. 16, Rue des Cordiers, St. Malo. E. B.

Desolate Siberia.

"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."—ACTS i. 8.

WHEN shall desolate Siberia
Hear the Gospel's joyful sound?
When will all the love of Jesus
In his people so abound,

That with glad, delightful impulse,
They will cross that barren waste,
And, before the Master cometh,
There with Love's sweet message haste?

Shall we choose the sunny regions,
Leaving out the cold and bare?
Shall we tell Him, when He cometh,
"No man dared to preach Thee there?"

Or do we, because so scanty
Is the population, smile,
Saying, "Those few scattered millions
Surely are not worth the while"?

Not so thought those brave Moravians
Who, by God's own Spirit sent,
Over "Greenland's icy mountains,"
To the heathen gladly went.

Not so thought that valiant soldier*
Who, in Patagonia's land,
Undeterred by cold or danger,
Bravely did for Jesus stand.

Are there not strong men among us,
Who will face the east and north,
And, from Moscow to Kamstchatka,
Sound the glorious tidings forth?

A. H.

* Colonel Gardiner.

Orphans at Walthamstow.

A CORRESPONDENT who paid a Christmas visit to Mrs. Parsons' Orphan Home, Cumberland House, Hoe-street, Walthamstow, E., sends some notes of her impressions. "In due time," she says, "I found myself at Cumberland House, among six and twenty little maidens from five to sixteen years of age, spotlessly neat in appearance, with bright happy faces full of expectation; only one or two of them still retained on their countenances the shadow of former sorrows. They sang sweetly, and were evidently well trained, and answered a few Scripture questions with much intelligence.

God has given his special blessing to this work, during the past year, bringing several of the children to trust in the Saviour; they are showing it in their lives. 'The great burden, indeed the only burden,' said Mrs. Parsons, 'is the want of pecuniary support for the Home.'"

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Jan. 27, Dan. ix. 1—15; Jan. 28, Dan. ix. 16—27; Jan. 29, Dan. x. 1—11; Jan. 30, Dan. x. 12—21; Jan. 31, Dan. xii. 1—13; Feb. 1, Hosea vi. 1—7; Feb. 2, Hosea xi. 1—12.

WORKERS' MEETING, PENARTH-STREET, S.E.—The second monthly meeting of Christians met for prayer and exhortation on the 15th inst. Mr. T. Dunn presided, and addresses were given by several brethren, calculated to stimulate to active service for Christ. About seventy friends were present. Though this is one of the youngest of London Missions, it bids fair to become a centre of real effort among the poor of South London. The workers need help to extend the efforts already begun.

CAMBERWELL Y.W.C.A.—On Monday evening, 14th inst., a well-attended meeting in connection with the Y.W.C.A. was held at the Camberwell Hall, Grove-lane, S.E., Mr. Geo. Hughes in the chair. After prayer by the Chairman, Rev. J. R. Howatt gave an address, which was listened to with much interest. Prayer has been answered in connection with this new branch; increased accommodation has been obtained, and the work of the Association fully established in the Camberwell district. Communications may either be sent to 17, Old Cavendish-street, W.; or the Hon. Secretary, Miss Steinetz, The Fernery, Windsor-road, Denmark-hill, S.E.

Notes and Comments.

THE New York *Weekly Witness*, commenting on questionable entertainments, such as are often announced in connection with Sunday-schools and Church funds, says, with just censure:—

"It is sad to reflect upon the many crooked ways adopted to raise money for 'the cause of Christ.' Let pastors, superintendents, and Sunday-school teachers think carefully over this matter, and, to say the least, permit no entertainments to be given the tendency of which is to injure the youth committed to their charge, and dishonour Christianity."

The rebuke and warning are quite as needful in our own land as on the other side of the Atlantic. To our certain knowledge, much work built up by the churches with one hand is by such means pulled down with the other. And yet the tendency to resort to these expedients grows rather than diminishes.

From various quarters the good news comes that the thraldom in which Popery has long held Spain is being more and more loosened on all sides. Señor Castro in an article which appeared in *La Luz*, and which has been translated into English, thus refers to the fact:—

"Throughout Spain, Romanism exhibits many plain and unmistakable signs of disintegration. Tired of unbounded tyranny, the people either chafe under Papal bonds, or break away from them altogether. No longer satisfied with bitter complaints and sharp remonstrances, which neither correct flagrant evils nor send relief, they declare open and desperate rebellion against the church, and in a thousand ways illustrate their hatred of sacerdotal pretensions. In some provinces, civil burial associations secure freedom from priestly intervention, their members increasing as people decline the risk of being denied absolution *in extremis* and church sepulture. Anti-religious societies spring up in every direction, and those newspapers which direct the fiercest onslaught against Romanism obtain the largest circulation."

Señor Castro's words in reference to the duty of his fellow-Christians in Spain to meet the demands made upon them at the present crisis, are heart stirring, and are salutary for us all. He says:—

"Indifference must have no place in our ranks. Pastors, evangelists, teachers, church members, men and women—we must all fight the good fight with our lips and lives. God commands, our country needs, perishing souls entreat, the honour of the Gospel requires, the glory of the Saviour demands, that we should each faithfully fulfil our duty as Christian men and women. Let us, therefore, gird up our loins, and, having put on the whole armour of God, fight the good fight, that light may prevail, the dead be raised to life, and God be glorified in Spain."

The work of God everywhere is requiring personal devotion such as these words invite; more than money, or any outward facilities, fervent, spiritual, and personal consecration to the service of Christ is the need of our times.

A law was passed in Cuba in 1868, providing for the gradual abolition of slavery in that island in twenty years. It seems likely that this desirable object will be gained even before that term expires. There were in 1868, 385,355 slaves, now the number is reduced to 99,556, mostly made up of such as are old and unprofitable, so that the slave system is really dying out. The general expectation in Cuba is said to be that this year will see its complete extinction. Every blow struck at this accursed and inhuman system is a cause for thankfulness, and a triumph of justice and truth in the earth. When shall it be that the universal jubilee shall be proclaimed? The Lord hasten it in his time.

Mr. Martin Tupper thus comments on what he fairly calls the incongruity of the fact that the flaring gin-palaces so well known in all our streets belong to, and are upheld by, sundry merchant princes, many of whom are known as leading philanthropists, and supporters of religious work at home and abroad. He says:—

"One need not mention names famous for all these virtues, and yet also incongruously enough deriving all their wealth—the very mammon of unrighteousness—from distilleries and breweries, the practical poisons whereof are diligently dispensed all over the three kingdoms by paid servants of our holiest, richest, and munificent. Let them extend their pious generosity somewhat further, and, by a noble self-sacrifice reducing their licensed public-houses to one-twentieth of their present superabundance, let the nineteen thus released from drunken orgies be converted by our brewers into poor men's clubs, with pleasant amusements, wholesome food, and non-intoxicants, practically in part at least self-supporting, if otherwise a costly donation from such generous givers to the poorest of their brethren, whose foolish prodigality has so long filled their purses. Certainly this would be justice as well as generosity."

The Committee of the London City Mission has just issued a pamphlet, entitled, "Down in the Depths of Outcast London," purporting to give facts not recorded in the "Bitter Cry." Its object is to remove misapprehensions as to the Society's usefulness, and to indicate the position of the City Mission as one of the oldest Christian agencies whose efforts have been put forth to carry the Gospel into the lowest and poorest localities. The revelations made of late as to the terrible condition of many districts in our great capital it is thought may seem to reflect on a Society which has so long been at work to remedy such evils. We should advise all who are interested in City Mission work to read this little book. It is well written, and worthy of the Institution from which it emanates.

Some of the facts recorded in the brochure alluded to above are very cheering, and stimulating to further effort on all sides. For instance, the steady decrease in the drunken habits of the people is shown by reference to the Police Reports from 1831 to 1881. The proportion of apprehensions for drunkenness in the former year was 20 per 1000 of the population, in the latter only 5. A missionary in the extreme East of London reports that in nine years the population has increased by 70,000 souls, yet in the same area there now fifteen less public-houses and thirty-four more coffee-houses. The devil has many triumphs to boast of, but it is far from being all on his side.

Russia is just now being moved to the erection of a national memorial to one of her sons, long forgotten, but of late called to mind. Ivan Fedorovitch, a deacon of one of the Moscow churches, was three centuries ago to Russia just what Caxton was a century before to England. He first took charge of the printing press in that land, issuing as his earliest attempt a copy of the Acts of the Apostles, and after passing through much obloquy, and overcoming immense difficulties, succeeded in publishing, in 1580 or thereabouts, a complete edition of the Bible. He died in December, 1583, at Lemberg, where he was buried. A subscription is now being raised to erect a monument to his memory in Moscow. It may be hoped that the calling of public attention at this time to the labours of such a man will help to accelerate the circulation of the Word of God in that vast empire, where of late its power has been asserting itself with wondrous and gracious results.

The education required for the ministry is aptly illustrated by a story told at the Boston Conference recently by the Rev. Dr. Hiden. Referring to an association meeting he had been present at in Virginia, at which a collection was made for the endowment of a college, he said John A. Broadus, a highly cultured man, spoke on behalf of the object. After his speech a plain farmer rose and said:

"Brother Moderator, I'm a plain uneducated man. I've heard a deal said about the great scholar who spoke a while ago; and I listened carefully to his speech, and he didn't say a single word that I could not understand. Now, sir, if educating a preacher makes him talk that way, I want to help. I'll give $50 to Richmond College."

The too common idea of an educated ministry is that it consists in being able to fly over the heads of all but the cultured few. This is an error really wise men will take care not to fall into.

Mrs. Grattan Guinness, in the January number of her valuable Missionary journal, *The Regions Beyond*, has an article on the famine of the Word in Western America. The marvellous growth of the population in the vast provinces of the American continent far outstrips the power, or at any rate the present efficiency, of the churches to keep pace with the demand made upon them for ministerial supply. Already the Presbyterians have 600 more churches than ministers, while the Baptist churches are said to exceed the number of ministers by 9850. In face of facts like these we are told that candidates for the ministry continue to decrease in number, and while churches long established lack pastors, hundreds of new missionary fields are at the same time asking in vain for men.

The significance of the fact that millions of people are actually without religious observances, and deprived of a Christian ministry, cannot be over-estimated as to its evil results. Speaking of Minnesota, one well acquainted with that State, says: "The Gospel destitution in many parts of this State will make any man's heart ache who prays 'Thy kingdom come.'" Similar statements come from many other States. Openings for unsectarian work abound in these regions of deep, and by many deeply realised, need, and no fields for Christian enterprise more loudly call for thought and prayer than those presented by the rapidly-growing settlements of the country west of the Mississippi. Mr. Guinness, we observe, declares himself ready to help forward into these needy fields devoted, earnest, self-denying men who are prepared to face the arduous duties involved.

The self-propagating power of the Gospel is one reason why the Word of the Kingdom is compared to seed. Only let that word obtain entrance into the heart, and it is certain to bring forth fruit, and to multiply itself. This is receiving fresh illustration in Japan, where the converts to Christianity are manifesting eager desire to mission other lands than their own. A prominent Japanese Christian has recently visited King-ti-tao, the capital of Corea, with a view to see what opening there is for Christian work in that country, a conviction that Corea is a sphere calling for their concern having fastened itself upon the Japanese Christians generally. Corea, with its eight provinces, and nearly ten millions of inhabitants, presents a fine field for evangelisation, and it would be a glorious thing for Japan to be the means of evangelising it.

Dr. Cuyler is given to saying good things, and to striking the nail on the head. He did so most truly when he said at a meeting he lately addressed, "I wish some of our preachers would spend less time in propping up the Cross, and more in pointing men to it." Many preachers would seem to be living in perpetual fear of the complete overthrow of truth, and so are continually defending their position, instead of fearlessly and persistently asserting the invulnerable and immovable character of the Gospel of Christ. The great business of the ministry is to preach Christ, not to argue with his enemies. Souls are saved, not by controversy or wisdom of words, but by faithful testimony, and by clearly setting forth Christ as the only Saviour of men.

A pitiable instance of religious intolerance and narrowness has occurred in Devonshire in connection with the Week of Prayer. Dr. Geikie, the well-known author of the Life of Christ and other works, who is the Vicar of St. Mary Magdalene, Barnstaple, presided at a united meeting held in the Bible Christian Chapel of that town. The attention of the Bishop was called to this act, and public protest uttered against it, by a neighbouring clergyman. Dr. Geikie's letter, published in the *Daily Western Times* on the subject, is to be highly commended for its manly and fearless stand in defence of the true brotherhood of all believers, spite of their divergences of thought and practice. The following extracts speak for themselves :—

"I do not envy those who would narrow the Church of Christ to adherents of Episcopacy. I believe in the Holy Catholic Church, which my Prayer-book tells me is 'the blessed company of all faithful people,' and say with St. Paul, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Like him, also, I would 'withstand to the face' St. Peter himself, if, while at one time professing brotherhood with all Christians, he at another 'withdrew and separated' from all friendly recognition of them in even so Christ-like a relation as union in prayer to our common God. Away with such Judaising! It is a disgrace to religion; an insult to Him who prayed that all his people might be one; a cruel wrong to the Church of England by alienating from it the sympathies of half the population of Britain: an affront to the 'Holy Catholic Church,' by an insolent excommunication of all but the approvers of one form of Church government. I refuse to denounce those who, while they may not follow with me, are acknowledged by Christ Himself as his servants by the grace given them to 'cast out devils in his name;' for it is quite certain that this is done by other communions as well as mine."

The overtures made by the British and Foreign Bible Society to the Baptist Bible Translation Society, with a view to amalgamation, have been rejected; the committees of the Baptist Missionary and the Bible Translation Societies having decided to continue the strictly denominational work of the latter. The concession made by the Bible Society to immersionist views, was so ample, and the spirit of the proposal so in accordance with the spirit of Christ, that not a few, who are on the Baptist side of the question at issue, will deeply regret this stand for denominationalism. The placing in the margin of the versions issued by the Bible Society the words "*e.g.*, some translate immerse," as was proposed, would have been a gain in every way to the truth, so that the policy, as well as principle, of the rejection seems to be at fault. In the circulation of the Word of God, unity of action is surely of vast importance, and seeing that no principle would be surrendered by coalition on the ground proposed by the Bible Society, it is a cause for great regret that the unity sought for has not been obtained.

Mr. C. J. Kennard, M.P. for Salisbury, has contributed a letter to *The Times* on Temperance Insurance Statistics, which contains facts worthy of note. The "Temperance Section" of the business done by the United Kingdom Temperance and General Provident Life Assurance Company has been kept in the books wholly distinct from the "General section," and the results of comparison are eminently satisfactory to the abstaining portion of the community. The expected claims by death in the Temperance section for the last seventeen years were computed by actuaries to be 2644, they really amounted only to 1861; for the same period the computation for the general section was 4408, the actual result 4339. Thus the mathematical gain is secured to Temperance of no less than just 30 per cent., and abstainers proved to have by far the best of it in reference to longevity.

A deeply interesting statement concerning the Free Church of Scotland and its work among the Highland crofters, has just been submitted to the Commissioners by Principal Rainy and Rev. J. Calder Macphail. It appears that a large amount of truly earnest and devoted work is being carried on among these hardy people, although peculiar difficulties stand in the way. Among these, the lack of Gospel agents able to speak in the Gaelic tongue is one of the chief. To reach the minds and hearts of the people it is necessary to adopt the language they best understand and most love; a very scanty supply of qualified men, however, are to be found for this work. There is a Gaelic School Society, whose object is to teach the Gaelic-speaking children in the Highlands and Islands to read the Word of God in their own tongue, by means of which important and blessed results are being gained, while, educationally, very satisfactory progress is being made.

It is gratifying to hear the statement from such authorities that although the Crofters are many of them far behind in the comforts and advantages of life, their character exhibits great elements of moral health and moral strength. They form a race of men who are full of the sense of duty, and of the ties that bind them to family and country; and the contribution they make to the general population of the home country and the colonies is sound and good. In pleading for further efforts to improve their social and temporal condition as well as to increase their spiritual privileges, Principal Rainy and his colleague wisely say :—

"We believe that everywhere, and certainly not least in Scotland and in the Highlands, the Church must co-operate on such questions with other agencies, and other agencies with the Church. Many evils have come from the separation and alienation of classes in Scotland—evils for which it will be found that "force is no remedy." If evils are to be averted and human passions are to be restrained, classes that have been too much alienated must work together."

The revelations made by inquiry into the housing of the poor in many parts of London, are more faithful than flattering to some who are concerned. *The Times*, for instance, has just given a description of property owned by the Ecclesiastical Commissioners in Slade-court and Redcross-street, Mint. The rents charged (extorted is the truer word) from the wretched inhabitants of these miserable tenements make overcrowding a necessity, and disease and vice a sure sequence. That a body of men, entrusted with wealth and influence in the name of the Church which claims to be that of the nation, should permit property, held by them, to be so occupied, is even worse than their holding public-houses and deriving revenue from them. It is well that public opinion should be brought to bear upon the fact, and it may be hoped that the Commissioners will be amongst the first to set the example of thorough reform in this most important direction.

Many residents in the Battersea and Clapham districts will be glad to know that Messrs. Whittle and McGranahan, by invitation of the local pastors and workers, will continue the special services during this and next week. This week, afternoon Bible-readings at 3, and Gospel services at 8, will be held in the Wesleyan Chapel; next week they will be transferred to the Baptist Chapel, Wandsworth-road.

Sir Bartle Frere, speaking at a meeting held in Westminster last week, in connection with the Universities Mission to Central Africa, spoke glowingly of the success which has thus far attended Christian work there. It is less than a quarter of a century since Livingstone appeared among us, and told us he had at length opened the door to that vast region, and now all Christendom is being stirred to action on its behalf, and great improvements are already effected in the state of the people :—

"That which they had now to record as sober facts seemed to him and others as the fulfilment of a beautiful dream which seemed hardly possible ten or twelve years ago when he saw the market place at Zanzibar, a filthy place, crowded with slaves laid out side by side in hopeless despondency, without a smile on their face, without a symptom of humanity about them beside the outward form. It was almost impossible to believe that where those scores and scores of slaves were then stretched out there was now a cathedral, of which the new Bishop would shortly take charge."

We are, it seems, to be visited with a fresh importation from America of what is known as the new or progressive theology. A new monthly, devoted to its advocacy and promulgation has been started, and is heralded as a desirable addition to our own literature of a similar class. It is mainly to be sustained by American contributors, but one name well known among ourselves is included in the list, that of Dr. Fairbairn, of Airedale College. Aids to positive and intelligent belief in revealed truth such as is definitely taught in the Word of God can scarcely be too numerous, but these attempts to supplant old truths by new ideas, and to construct fresh doctrines such as savour of the wit and wisdom of men, rather than the grace of Christ, so far from being welcomed, are to be deplored.

According to the special correspondent of *The Christian World*, who writes from across the Atlantic, America is by no means giving signs of improvement in the direction of Sabbath keeping. In notes furnished by him to last week's issue we are told that "to any one who believes that a Sabbath day, different from all other days by its elevation, is, in these competitive times, more than ever necessary, the direction of things in America is a sore trial." He only says what is largely true of our own land as well as of that to which he refers when he adds, "There are thousands of poor men here who never get a Sunday, because there are thousands of others who use their Sundays for selfish ends." The tendency all round appears to be in the direction of lessening Sabbath observance instead of strengthening it.

WEEK OF UNITED PRAYER.

PREVAILING PRAYER.

Address by Rev. E. E. JENKINS,

AT STEINWAY HALL, SATURDAY, JAN. 12.

OUR presence here during this Week of Prayer, which we close to-day, supposes that we are united in the belief of these two propositions: first, that the disorders which afflict the world have their seat in sin; and secondly, that the remedy for these disorders is not several but one—the Gospel of our Lord Jesus Christ. I will not step down from this position that we occupy to-day. I would not step down into the ground of controversy for the purpose of advancing these two propositions, but pass on to consider our duty, our present duty, with respect to the truths embodied in them. Our present duty this morning, in the face of the programme which you have read to us, is prayer, which must not be allowed to limit its meaning to mere formal supplication. We are here in the midst of Christian activities following the steps of the Divine Master, although at a miserable distance, waiting upon our duties, the duties we have in our own homes and in the Church, of ministering, of teaching, of giving, of ruling, of showing pity, and trying not to be slothful in business, seeking to be fervent in spirit, serving the Lord; and with the influence of those duties upon us, with the humiliation of wretchedly imperfect service, we come together for prayer.

We are all the priests of the Lord, and when we enter upon the holy service of a priest, which is intercession, let us, in the first place, seek what the priests did before they entered upon a service of the Lord—clean hands and pure hearts. Let us put up that petition, each one for himself and for herself, which we find in the Communion Service of the Church of England, "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee, and worthily magnify thy holy Name;" and now, having access to the Throne of Grace, let us lift up our prayers for those who are with us in the great and good fight of faith, our fellow-soldiers.

The consideration which most of all strengthens our position as intercessors is our living union with Him who is the Leading Intercessor. The conflict in which we are engaged as a Church Militant is his conflict. It is ours only by a necessary and by a dependent fellowship upon Him. When we pray together we contribute to the vast, immeasurable volume of supplication (if I may so speak) which, beginning with Christ's never-ceasing prayer and embracing the day and night cry of God's elect, pleads for the perishing world. Under these conditions let me say that it does not quite adequately express the truth that prayer has power with God.

The fact is that God—I speak with reverence—cannot resist prayer. Every voice of need, every call for help, enters his ears and engages his ministry. Why? Because the Lord of Sabaoth delighteth in mercy. But the intercessions which we make to-day are not contingent, isolated invocations; they express a Divine yearning for the salvation of the world. They join the redeeming work of Christ Himself. They are part of the operation of the Spirit of Christ, because they are born of his energy. May I not go further, and say that they are associated with the very prophecies which you have read to-day? The prophecies that went before Christ, and our supplications, are associated with the redeeming sufferings and triumphs of Christ. Our prayers are associated with all the activities in earth and in heaven that are pressed into the service and high calling of the Gospel.

This is claiming for prayer a very high place. But its supreme necessity is enforced in such passages of Scripture as these: "And He spake a parable unto them, that men ought always to pray and not to faint;" and again, "This kind of devil goeth not out but by prayer;" and again, "Praying with all prayer and supplication in the Spirit:" I say these passages make it abundantly clear that prayer is the mightiest agency of the Church to-day. Oh, brethren, let us rise this morning to the great argument of prayer.

Let us take two promises. First, "I will make the place of my feet glorious." That promise has been fulfilled. "I will make the place of my feet glorious" means, I will make the place of my feet clear, apparent; I will bring it out into its high place, so that all shall be able to see it. The unrestricted access which the humblest petitioner has to the throne of grace, shows that this blessed passage has been fulfilled, so that the place of God's feet, which is the mercy-seat, has been made clear, and so swept and cleared of all impediments that no one walking upon it need dash his foot against a stone. We take the next promise, "Afterwards I will pour out my Spirit upon all flesh." That promise is being fulfilled, because "I will pour out my Spirit upon all flesh" means, "I will move upon the minds of all men." That promise is being rapidly accomplished in the world just now. The old Genesis and the new Genesis are thus parallel with each other. "The Spirit of God moved upon the face of the waters, and God said, Let there be light;" and the Spirit of God is now moving upon the mind of man, and He is saying, "Let there be light." Divine light never spread so swiftly as it does to-day. It encounters a chaos, but supremely does it triumph over darkness and confusion.

I have now been a missionary, or connected with missions, for thirty-five years. General Bruce, who led us in prayer this morning, and I met together in India some twenty-five years ago. When we compare the India of that day with the India of this day in respect to what God is doing in India, we may well cry out, "What hath Christ wrought!" Why, when I went to India there was not a throb of moral pulsation from Cape Cormoran right up to the north of India. All was quietness; it was the quietness of death. Now, wherever I go in India—and I have not been very long absent from it—and the correspondence I receive, all concur to support me in the belief that there is life everywhere. Not light as yet, but men walking about in the dark and crying for the day-dawn.

There are two things occurring just now in India which are very remarkable indeed, and they will have a parallel operation. The first comes from a force which is not a Church force at all—it is the Government. The Government of India just now is about to undertake the great work of primary education—that is to say, of spreading instruction throughout the villages of that great empire. The masses of the people are now going to be taught, and at this particular time God is doing a wonderful work in the villages themselves. A brother wrote to me the other day and said: "I have already baptized 100 persons this year, and I expect to baptize 500 persons before the year closes (that is, the last year), and there are at least a thousand who are waiting to make a public profession of Christ. Yes, prayer has power with God. These things are the result of humble, persevering, and importunate supplication.

It seems to me that that which gives irresistible power to prayer is that Christ is a Petitioner, as it were, with ourselves; and that the work of saving the world is our work because it is his work. Therefore, let us lift up our hearts in devout thanksgiving for what God has already accomplished, and let us also have the hope of the Gospel for the future. I know that in our various walks we find a most strenuous opposition to Christ; in this London of ours there is a vast amount of scepticism—well, not intellectual scepticism; I do not mean that; but a kind of immoral unbelief, if I may so call it—a kind of insincere unbelief; and sometimes ministers and other active Christians are very much discouraged. But let us look above, and at this particular moment go up by faith to the Great Master Himself, who ever liveth to make intercession for the world. Let us remember that the Holy Ghost is in our midst for the very purpose of convicting the world of sin, of righteousness, and of judgment. May the Lord increase our faith.

NAILSWORTH, GLOUCESTER.

United services in the two Baptist chapels and the Congregational chapel were held here during the Week of Universal Prayer, when earnest Gospel addresses were given by the pastors and other ministers. There was a fair attendance each evening. A solemn and devout feeling was manifest in all the services.

BIARRITZ, FRANCE.

During the Week of Prayer some friends met daily for prayer on the topics suggested by the Evangelical Alliance. Our attendance averaged twenty-six, an increase upon last year. Several took part in the conduct of the meetings, and these short seasons of earnest, pointed devotion were felt very helpful. R. MACKINTOSH.

LIMERICK.

The meetings held here during the week were better, and showed a more extended spirit of unity than on any previous occasion, the result, doubtless, of Messrs. Moody and Sankey's recent Mission. The gatherings were well divided between the different dissenting chapels; the attendances were large, and the requests for prayer numerous.

NEWCASTLE.

In connection with the Week of United Prayer in this city there were two supplementary united Communion Services, under the auspices of the Newcastle Nonconformist Ministers' Association. The services were held in the Trinity Presbyterian Church and the Rye-hill Baptist Chapel; there was a large congregation at each place of worship. These services were attended and enjoyed by a large number of communicants from the different churches.

LAPFORD, MORCHARD BISHOP, N. DEVON.

The Week of Prayer was observed here by a meeting each evening, from Monday to Saturday, in the Congregational Schoolroom. I could not succeed in securing united meetings with the Church of England, and only our own meetings were held. The attendances were very fair—chiefly of members of our church. Throughout the week, but particularly on Wednesday and Thursday, a very lively and earnest spirit prevailed. The prayers, too, were very full, and remarkable for their direct bearing on the subject selected for the meeting. Altogether I am devoutly thankful for this season of prayer, and I hopefully look forward to increased prayerfulness and dedication among us as the outcome of the week's meetings.

HENRY N. MITCHELL,
Congregational Pastor.

LEOMINSTER.

United prayer-meetings were held in the Town Hall throughout the week, and have been largely attended. They have been times of much blessing and nearness to the Lord. The various ministers of the town have heartily co-operated, especially those connected with the Moravians, Baptists, Congregationalists, Free Church, Wesleyans, Primitive Methodists, and Friends. A powerful appeal for the purity of the Churches was given by Rev. W. H. Purchase.

GLASGOW.

On Monday, Jan. 8, at Glasgow, Mr. Macfarlane presided. Speaking on "Praise," he said they had much to praise God for in what He had done for them as a noon meeting during the twenty-five years of its existence. It was gratifying that during the past year the attendance had been much better than formerly, and great interest manifested. Mr. Jack said he knew that many had come to their noon meeting and received a blessing. During the week there was a large attendance at the meetings.

CHESTERFIELD.

The Week of Prayer was duly observed, as usual, under the auspices of the Town Mission, the meetings being held in the lecture room of the Stevenson Memorial Hall. They have been, on the whole, well attended, especially on Tuesday evening, when the room was well filled. Able and practical addresses were delivered by the clergy, ministers, and several laymen. The list of subjects and Bible references compiled by the late Canon Battersby was singularly apt and suggestive, as well as appropriate to the needs and circumstances of our country and the world.

This week was a fitting preparation for a Gospel Temperance Mission, which we intend holding for a fortnight. JOHN ROSE, M.D.

STRATFORD, E.

The noon-day meetings held at Rokeby House—and evening meetings at the various church and chapel schoolrooms—showed no diminution of interest from former years. These annual re-unions, which have now existed for over ten years in this town, have been anticipated with ever increasing interest, and, without doubt, have proved vastly helpful in drawing closer and closer the bonds of Christian brotherhood. The ministers of the town and near neighbourhood, representative of every section of the one Church of Christ, were in attendance, and led the meetings, either in the capacity of presidents, or by giving a brief exhortation on the subject assigned for the day.

A more than ordinary interest attached to this year's gatherings, in view of the forthcoming visit of the American evangelists, whose Gospel Mission in Stratford opens in the large hall erected in West Ham-lane on Wednesday, 23rd inst., and closes on Monday, February 11. Most earnest were the pleadings that great spiritual results might flow from this movement. Each Saturday evening, since October 20 last, united prayer-meetings have been held throughout the town to invoke the Divine blessing on the work. The attendance has been most encouraging and an ever-growing interest manifested, and to this the Week of Prayer gave a sensible impetus. The town has been mapped out for house-to-house visitation, and already upwards of 30,000 Gospel books and tracts have been distributed.

BOURNEMOUTH.

The meetings at this place were both interesting and well attended. On the first day Earl CAIRNS presided, and read a portion of Mark xii. and Ps. cxlv., after which the Dean of WELLS spoke on the different modes that different churches had of approaching God in prayer; some by means of written prayer, and others by extempore prayer. The great need was reality of heart.

The following day Lord PLUNKET presided, and read Neh. i. 4, 11, Rev. MARTIN LEWIS commenting on David's acknowledgment of his transgression (Ps. li.) and the pardon he obtained. Even so Christians could not draw near with acceptance or plead with power until they had confessed their sins, and had their hearts sprinkled from an evil conscience.

On the third day Mr. EDWD. FUTVOYE presided, and made some practical remarks on the necessity of parents being circumspect in all their ways. Rev. W. JULYAN spoke on Ps. cxl. 12, 13, and showed that what God hath thus joined together in precept, his people should seek to exemplify in practice; they should work no among one class or age in particular, but through agencies suited to all.

Dr. NANKIVELL took the chair the next day and referred to the inter-dependence of member with member on account of all being joined to the Head. Rev. W. JACKSON followed with a description of the first prayer-meeting of the Church recorded in Acts i. 8—14. The disciples were drawn together by love; their prayers were definite, believing, united, and persevering, hence the blessing followed.

On the day of "Intercession for the Churches," Dr. DRURY presided, and alluded to the purposes of God in his dealings with the nations of the earth and the responsibility of those who are privileged with the Gospel. Rev. G. TRUSLER pointed out that the lives and conduct of Christians must be consistent with their prayers. We should not only pray for wise and good laws but use all the means in our power toward obtaining them.

Colonel RAWLANDSON presided on the last day, and urged reality and progress as two important elements in Mission work. Captain DAWSON pleaded that more attention should be given to Home Mission work, and asked for the extinction of a debt on the Young Men's Christian Association. A fortnight's Mission had just been held there with success and blessing.

MISCELLANEOUS.

We learn from the secretaries of the Evangelical Alliance that the reports already received from various parts of our own country, as well as from the nearer places on the Continent, show that the Week of Prayer has been observed with unabated earnestness, and, in some instances, under exceptionally interesting circumstances. At Ryde, in the Isle of Wight, meetings were held daily, and at the closing gathering about 800 persons were present. At Hereford, two meetings were held each day; the attendance was very large, and the correspondent who reports them states that the whole was pervaded by a spirit of brotherliness and unity which was most remarkable. The suitability, earnestness, and spirit of those who took part in prayer have left their impression upon the city. From Buda-Pesth it is reported that meetings were held daily and were well attended. In Stockholm it appears there were gatherings each evening, and on several occasions 2000 persons were present.

MISSION HALL, MIDDLE BROOK-STREET, WINCHESTER.—Mr. W. D. Gibb appeals for help to carry on the Gospel work in the above hall. The Mission has been carried on in the poorest part of the city for eight years. Gospel services, Sunday Schools, open-air preaching, and Temperance meetings are included, and many souls have been gathered in from time to time. Donations may be sent to Mr. W. D. Gibb, hon. superintendent, 31, The Piazza, Winchester.

SABBATH SCHOOL MISSION FOR SCOTLAND.—This Mission has now been at work for a period of fifteen years. It is national and not denominational. In carrying out its objects most of the parishes and towns of Scotland, with the Orkney, Shetland, and Western Islands, have been visited. Villages and districts in which the evangelist is rarely seen have been traversed, and in some of these with the most gratifying results. The lectures and addresses which have been given on all the various branches of religious education and Sabbath-school work amount to several thousands, and private interviews to several thousands more. The results of so useful a Mission cannot be estimated by what is at present seen, though that is most encouraging. The superintendent, Mr. C. S. Inglis, 12, Dick-place, Grange, Edinburgh, will be thankful for continued support.

Eventide.

"Let my prayer be set before Thee as incense; and the lifting up of my hands as the evening sacrifice."—Ps. cxli. 2.

BEYOND the purple hills a tender light
Glows in the sweet and solemn eveningsky;
A gleaming band of opal, pale yet bright,
The silent sea beneath it still doth lie.

A thousand lovely tints do there combine,
With shifting forms that softly fade and glow,
And every change, in quivering light or line,
Is mirror'd in the sleeping waves below.

Oh that my soul, as that unruffled sea,
Reflecting every faintest touch of light,
Might so be swayed in every thought by Thee!
Might gleam and glow with quick responses bright!

Oh love of God! How wonderful, how sweet!
My heart bows down in silence to adore;
I clasp and kiss with joy thy blessed feet;
Oh leave me not, my Lord, for ever more!

C. B. M.

The Spitalfields Beehive.

THE monthly gathering of workers at this Home took place on Wednesday, last week. A number of the rescued children from the Training Home, London Fields, were present, and sang some hymns.

Miss Steer gave a brief account of the work carried on in connection with "The Bridge of Hope." Miss Child, who was unable to be present through ill health, sent an interesting letter, in which she gave an account of Christmas day at "the Welcome Home." The question went round among the sailors, "Where and how did you spend last Christmas day?" Some of the answers were as follows: "In a hurricane of wind in the China Sea;" "In the Channel homeward bound, in such bad weather that we lost our anchor and my pudding." One said that he was wrecked at Scager Reef, and picked up that same day, and thus saved from a watery grave. The watch-night service was also a time of great blessing in the salvation of souls at "the Welcome Home." A little before 11 o'clock the workers went out to sing, and a good number were brought in. Miss Child's letter ended with many requests for prayer, among others for a young widow, not yet 17, whose husband was suddenly killed while at work.

Mr. RUSSELL HURDITCH then gave a very helpful word to workers from Deut. xxxiii. There were seven little words in this chapter, he said, which would make up the whole Christian life. Saved, shielded, succoured (v. 29); separated (v. 16); shod (v. 25); sitting down (v. 3); satisfied (v. 23). If we would be true workers, we must be true walkers. Who has ever fathomed that word *saved?* Let us get a firm, comprehensive grip of it, that we may be filled with a burning flame of love for God. The attitude of every Christian should be, "Here am I, send me." It may not be to convert a hundred souls, or to send shiploads of children to Canada; it may be to plod and plod and plod. If I do not go to China myself, I pray God every day to send my children, all seven of them. Then as to sitting down, the Lord does not always want us to be running. Jesus says, "They shall go in and out." If we do not know the joy of going in, we shall not know the joy of going out. Do not be always in a scramble and a hurry. Do not be always thinking about the work. Think about the Lord, and He will think about the work.

After a few words from Miss Macpherson, and a short season of prayer, the meeting closed.

BRADFORD BLUE RIBBON MISSION.—The Mission being conducted by Mr. Wm. Noble, and which is specially intended for young men, is both successful in attendance and results. There has been a decided preponderance of those persons whom the promoters of the Mission desired to reach. The total number of pledges taken up to Friday night last was 1462.

MR. RADCLIFFE IN LONDON.

OUTCAST LONDON.

LAST week, as announced, Mr. Reginald Radcliffe visited London, before starting for Russia, and delivered two addresses at 186, Aldersgate-street. On Tuesday evening his subject was "New Thoughts about Outcast London, and how to provide fresh dwellings." Mr. George Williams, who presided, referred to the good work that had been done in the poorer districts of the metropolis by the City Mission and kindred agencies.

Mr. Radcliffe said we might well ask what the condition of London would have been now but for the influence of this large army of City missionaries. At the same time much remains to be done that all the missionaries, Bible women, clergymen, and other labourers have not been able to accomplish. Looking at the secular aspects of the question, Mr. Radcliffe said he would admit all the statements contained in "The Bitter Cry." He believed that London in a few years would be far worse than anything that had yet been described or imagined. This would arise from the immense increase of population, not only through natural growth, but the great influx of persons from the Continent and from the provinces, who would gravitate to this mighty centre. Mr. Samuel Smith, M.P., in a recent address at Liverpool, had expressed the opinion that, at the present rate of increase, England, by the year 2000, will be almost one continuous city from end to end. The increase is much more rapid now than in past times, because of the absence of destructive wars, and of pestilences that are prevented by better sanitary conditions. Mr. Radcliffe proceeded to show how London had been miserably malformed in the planning and laying down of the streets, without any regard to order or to future requirements. When in the matter of railway facilities for workmen, much remains to be done. This class pays much more in proportion than first and second-class season ticket-holders, because they do not become "residential contractors." If the evils we deplore are to be remedied, there must be less, and not more, concentration of the masses of the people. We want to "pump" the people in daily from the suburbs by railway machinery, and to pump them out again at night. These workmen need to be "residential contractors;" and if a clause were inserted in railway bills compelling them to be carried at a low rate, probably they would pay better than any other section of the community.

Mr. Radcliffe referred to the lamentable absence of any social conveniences in the London thoroughfares as one cause of the inattention by the very poor to "the decencies of life." In addition to the parks which are in most cases too far away to be of any practical benefit to the great bulk of the poor, there should be more sidewalk accommodation in the London streets, where trees could be planted and seats placed where the tired and the young could find rest and recreation. He commented with especial severity on the deplorable lack in the public thoroughfares of retiring-rooms and lavatories for women. We suffer greatly from the barbarity and forgetfulness of our rulers, and it is time that this disgrace were wiped out.

Then we want more houses built, but they must be built on a sound commercial basis and not as a matter of philanthropy. On this head Mr. Radcliffe strongly advocated co-operation in the building of workmen's dwellings, so that by doing away with the multiplied expenses of small ownerships, there could be a reduction of local rates and taxes of various kinds. Why should not the Government lend sums of money at low interest for the purpose of erecting suitable dwellings for workmen in the suburbs? An earnest endeavour must also be made to prohibit the placing of drink shops in these new neighbourhoods. We want to look this drink question in the face. We talk of our slums and our wretched houses, but we must not forget that nine-tenths of the misery of London comes directly from its drunkenness. Not content with the moral and physical degradation caused by drunkenness at home, we are doing our best by our opium to make the Chinese more degraded still. We may build houses for the poor in our suburbs, but we must remember that landlords will have sober tenants, and so the drunkards will have to remain in the slums.

In proceeding to advocate emigration as one means of relieving congested London and other large cities, Mr. Radcliffe paid a high tribute to Miss Macpherson's work of gathering brood after brood of human chickens, and transplanting them in the Far West. We have not yet begun to emigrate. Why should we be so sentimental about "our own, our native land?" Even Jacob himself, when he heard there was corn in Egypt, consented first to let his lads go there and at last went himself. There is plenty of corn for us in Canada and other places, and we must begin to emigrate after something like a true fashion. If the Church of God were alive to the opportunity, she might make this emigration one of the grandest possible schemes for spreading the Gospel.

MISSIONARIES FOR CHINA.

At the close of Mr. Radcliffe's vigorous and interesting address, a valedictory and dedicatory service was held for the purpose of giving a formal good-bye to four young men who were to sail next day for China. One of these, Mr. D. Evans, goes out as a member of the Young Men's Foreign Missionary Society, to distribute the Scriptures in China in connection with the British and Foreign Bible Society. He was converted at Aldersgate-street only some thirteen months ago, and is the first-fruits of this young Missionary Society. The other three, Messrs. King, Key, and Langman, go out to increase the band of workers sent forth to that vast Mission field by the China Inland Mission. These young brethren briefly and in turn addressed the meeting, expressing their earnest desire to be used of God among the Chinese, and asking to be remembered in the prayers of Christians at home. Mr. Evans was presented by his fellow young men with a parcel of books, including a beautifully bound Bagster's Bible, in token of their esteem and good will. Mr. Williams offered some appropriate words of counsel and encouragement to each, and all were earnestly commended to the grace and keeping of God by Mr. Robert Burn.

APOSTOLIC METHODS.

On the following evening Mr. Radcliffe addressed a not very numerous company in the same place on "The Desirability of Reverting to Apostolic Methods in Evangelising the Heathen." After some earnest prayer, in which the young men who had that day sailed for China were remembered, Mr. Radcliffe said he had received a letter from Dr. Baedeker to the effect that he would be ready to start for Russia on Friday next. Mr. Spiers, who was present, would also be going to St. Petersburg soon to carry the Gospel to the children. For these and for other workers on the Continent further prayer was made.

Mr. Radcliffe, in commencing his address, said we had had to unlearn much in this country during the last 150 years. It was 200 years after we emerged from Popery before we could bring our minds to grasp the absurd proposition of sending out missionaries to foreign lands. It was only some forty years ago that we discovered the value of Y.M.C. Associations. How slow we have also been to unlearn the practice of shutting up women's lips from proclaiming the blessed Gospel.

When our missionaries did start they went out with our old ideas—like Saul with his spear and his shield, not David fashion, with his sling and his pellets from the brook. Proceeding to quote some "simple texts about churches—not people, but bricks and mortar," Mr. Radcliffe, assisted by others, read passages from the opening chapters of the Acts, to show that "the upper room, ready to hand," was the greatest thing in the way of church buildings we read of in early Church history. Christians never appeared to get beyond that rude beginning. In Rom. xvi. 5, we read of "the church that is in their house"—a thing profaned by domestic uses, but ready to hand: a ready-made church; 1 Cor. xvi. 19, "the church that is in their house;" Col. iv. 15, "the church which is in his house;" Phil. ii., "to the church in thy house." The early Christians never seem to get beyond this; they do not seem either to have had any great ambition to get beyond it. I am unable to find anywhere a church that was not in a house, or to find that a single sixpence was ever expended in church buildings. In Acts xiii. 2, we read of "the church that was at Antioch." We have, surely, good reason to suppose that this was one of these same churches "in the house," and that from this house went forth the first *systematised* missionary effort. It is not the capacity of the walls that is the question; the Holy Ghost can work from a little house, and thence send missionaries to all parts of the world. Go where you will, where the human race is, you can find houses ready to hand, where you may gather little companies in the name of the Lord.

Now to another subject, much more important than bricks and mortar. Mr. Radcliffe here read the communication from Rev. Dr. Nevius, of Chefoo, on his methods of work, that appeared in THE CHRISTIAN of Aug. 30. In that letter Dr. Nevius said, "In my work in the country I have tried to depend upon God's providence, God's word, God's spirit, and the Chinaman." Mark that, said Mr. Radcliffe, "the Chinaman," a man on the spot ready to hand. So we come to living instrumentalities. Let us again go to the Word of God and read some passages so that they may "stick." "They ordained them elders in every church." (Acts xiv. 23.) To avoid all difference of opinion we will use the word "overseers." Paul and Barnabas we read appointed overseers; it is always in the plural, never in the singular. Dean Alford says there is nothing in common between these "overseers" and the "bishops" of the Roman Catholic or Greek Church. Mr. Macleod Wylie says this appointing of overseers was the constant practice of the Burmese missionary, Judson. When he had formed a native church he would ordain overseers from amongst themselves; then off he went into the interior. He repeated the same thing, and continually pushed on to the regions beyond.

Paul's address at Miletus to the Ephesian elders (Acts xx. 17—38) was here read. Well now, said the speaker, we have found how cheaply they could get bricks and mortar, and here we see how economically the Apostle got his bishops or overseers. He tells them they were not to take anything at all for their labours. Other passages were quoted showing the character and duties of the "overseers." What is this? "One that ruleth well his own house" (1 Tim. iii.) Then we cannot have these young unmarried men as overseers. They were to be the tried converts—married men, family men, and those who must show that they had succeeded in ruling their own houses well. Is it not in your Bible? (See, also, Titus i. 5—9.) Mr. Radcliffe also read from Jas. ii. 5 and 1 Cor. i. 27, to show that in the early Church overseers were not chosen for their worldly position, but for their spiritual gifts and graces. How proud we are in England of our correct speaking, and how we despise those who are unlearned, who deal in provincialisms and bad grammar, and leave their "h's" out of place. We say: How can God use such men?

If the churches were to proceed upon this principle of ignorating, and leaving the converts to take care of themselves, how soon

Africa and other heathen lands could be traversed and evangelised. If you mothers were to continue to carry your children after they were many months old, what puny, sickly boys and girls they would be. Suppose they had a fall now and then; what then? It has not killed them. Perhaps they are all the stronger and healthier for these things So with churches. Let them try to walk themselves, under their own overseers, and let their spiritual father go on, as Judson did, to the regions beyond.

At this point of his address Mr. Radcliffe read a number of quotations from a paper by Dr. Kellogg, of Alleghany, U.S., on the subject of "Church Organisation in Foreign Missions," that appeared in *The Catholic Presbyterian* for July, 1880. We may quote the following portions:—

"What principles shall guide us in the organising of new churches among the heathen? . . . . In all cases churches should be organised at once. Where there may be even two or three families converted to the faith of Christ, they should, we judge, be in some fashion organised for the purposes of government, instruction, and worship. . . . . When a Christian community is formed, we are to take from among them the men best fitted for the position, and make them elders of the churches. . . . . But here the venerable precedent left us by the Apostles has been too often abandoned. Instead of formally committing the instruction and government of the church to the elders thus chosen, missionaries have very commonly settled down, and themselves become the pastors, after the European fashion, of the churches which they have organised. We only echo the admissions of many a missionary in such a position when we say with emphasis that this ought not so to be. It is in glaring contrast to the practice of the Apostles. It has worked badly wherever it has been tried. It has greatly hindered, where it has not entirely prevented, the development of a vigorous and independent Church life. . . .

"By these missionary pastorates the wide extension of the Gospel has been greatly hindered. It has kept the missionary at one place when, having established a church, he ought to have moved on, as Paul did, and establish others. . . . We would have our missionaries in this matter follow in faith what we believe to be the inspired example. Let them when they organise churches ordain over them elders; and then fearlessly 'commending them to the Lord on whom they believe,' stretch themselves to the regions beyond for the further extension of the Gospel."

Here is a call from Mr. and Mrs. Guinness for pastors to go to the countless rapidly filling settlements of the great West. The American Home Missionary Society is organising over a hundred new churches every year, and unless these can be supplied with pastors they soon languish and die. "We are receiving many appeals," says Mr. Guinness, "and we feel we cannot turn a deaf ear to them. Multitudes of the emigrants who are pouring into these Western territories of the United States, have never yet heard the Gospel, coming from European countries where it has long been corrupted and lost. We are consequently preparing to respond to the invitations which reached us, and to send out to these needy fields a number of young evangelists who prefer preaching the truth in their own tongue to acquiring a foreign one."

What if the Holy Ghost should come down in our midst to-night, and some brethren should, at his bidding, go forth with their Bible, big with faith, in the name of the living God? Let them go as the little boy with the basket of loaves and fishes—go to these mushroom cities that are springing up on the west coast of America. The Lord Jesus is present with us yet, and He can send forth the weak ones. At the day of Pentecost all were filled and loaded with gifts—men and women—and thousands were converted. So it can be now. The command is, "Go to the uttermost parts of the earth." You have commenced your little Missionary Society here. It is but a little tree, but it will go on and on increasing because God is with you.

After Mr. Charles Cook had asked prayer for his coming visit to foreign prisons,

Rev. Mr. PIERCY, for thirty-three years a Wesleyan missionary in China, briefly addressed the meeting. His idea of a missionary going from England to China was that he is a planter of churches—an apostle He did not agree with the view that the converts from heathenism should not be taught to contribute to the support of those who labour among them in words and doctrine. If he held that with respect to converts abroad he could not himself conscientiously receive any support from Christians at home. But let all who go forth to China proceed on apostolic methods, and be planters of churches. He was bound to admit that there are church edifices in China that stand in the way of the progress of the Gospel, because the native Christians could not keep them in repair. It would be a blessed thing if all the supporters of Missions in London would come to a close consideration of the points that had been referred to by Mr. Radcliffe. He believed that the Church in the present day through the gift of the Spirit had within itself the men and the means to compass very speedily the conversion of the world. Let all, men and women, young and old, strive as to who would go to the darkest spots in the earth.

Rev. T. JOHNSON, a liberated slave, who has been in Africa as a missionary, and is now seeking to arrange for sending other coloured missionaries to Africa, next spoke briefly. At the close of the American Civil War he got his freedom; then he could not rest till he got to Africa somehow, that he might tell his African brothers about Jesus. He hoped and prayed that the Christians would take up the idea Mr. Radcliffe had propounded. If we follow the course laid down in the Bible we cannot be wrong.

Mr. STEVENSON, of the China Inland Mission, said he travelled eighty-six days through Bhamo without meeting a single Christian; he longed with an intense longing that many more should go out to that land and tell them the blessed news of the Gospel.

Mr. SPIERS also solicited an interest in the work of scattering Christian periodicals among the children of foreign lands.

ADINGDON.—A most successful Blue Ribbon Gospel Temperance Mission has been concluded in Abingdon. The meetings were held in the County Hall, and the utmost enthusiasm prevailed. Prior to the Mission the town was thoroughly visited by a number of ladies. A large representative choir rendered the most efficient service. During the week 453 ribbons were distributed, and 333 new pledges taken.

IRISH CHURCH MISSIONS.—The friends of this society have for many years been accustomed to devote January 16 to prayer for the Divine blessing upon the work of the missionaries. Wednesday last week was thus observed and meetings were held in various parts of England and Ireland. The central meeting in London took place in Exeter Hall. There was a good attendance About an hour and a half was spent in thanksgiving for blessings received, and in earnest prayer that this new year effort, the thirty-fifth since this society was formed, may witness many Roman Catholics forsaking the darkness in which they have so long been stumbling, for the light of Gospel day. Capt. the Hon Francis Maude presided.

FROM THE BACKWOODS OF CANADA.—May I be permitted to thank the sender of an occasional copy of THE CHRISTIAN, for the great benefit it is to me? The readers of your journal can scarcely realise what it is to be in the backwoods of Canada where literature is not to be had, and where the poor missionary, living on £1 a week, supporting wife and family, has to trudge twelve and fourteen miles a Sabbath, preaching three times a day. There are many at home, no doubt, who have books and periodicals that they do not know what to do with or where to send them. Perhaps such would be glad to find an opportunity of helping on the Lord's cause. Not only the missionaries but the people would be glad of such helps; it is enough for them in new settlements to make both ends meet, so that they cannot lay out money for books or other food for the mind. Should any of your readers think well to help on the Redeemer's cause by sending books, tracts, or periodicals, I shall be glad.—Yours, for Christ's sake,

WM. ROBERTSON.

Trout Lake P.O., Ontario, Canada West.

Rev. W. Haslam at Nottingham.

THE parish of St. Michael's, Old Radford, had long been notorious for its neglected condition. In 1880 Rev. C. Lea Wilson was appointed Vicar. To supply the deficiencies of church accommodation, a beautiful hall has been built, which was opened on January 8 by Rev. W. Haslam. It is capable of seating 600 persons, and one feature peculiar to it is its provision by means of sliding shutters for turning the aisles into numerous small class-rooms.

The opening service was the beginning of a Mission week; from the first, the hall was well filled both at the evening meeting, and in the afternoon when Mrs. Haslam conducted a meeting for women. There was also a well attended meeting for believers each morning held by Mr. Haslam. On Sunday there were three services, at two of which the hall was densely crowded. Day after day the feeling seemed to deepen and intensify.

The final praise meeting was a scene never to be forgotten by those who witnessed the thronging numbers who pressed in and heard the almost passionate outburst of praise and thanksgiving.

Evangelistic Work in Kentish Town.

MALDEN HALL, QUEEN'S CRESCENT.

THE tenth anniversary of this branch of the Evangelistic Mission was celebrated on the 17th inst. by large and enthusiastic gatherings. In the afternoon, after praise and prayer, Mr. John Churchill read and commented on Psalm xcii., and Mr Horton followed with a short and interesting address on Benjamin. Mr. Henry Varley gave a very telling address on the High Priesthood of Jesus Christ. Mr. Wm. Soltau, in a pithy address, took up several interesting points in connection with the same subject. Mr. W. R. Lane spoke briefly on the Levitical service of believers, urging all to keep near to Jesus.

Tea was provided by the friends at Malden Hall for 500, after which the meeting was resumed in the evening, by Dr. McKilliam giving a short address on Christ's love to us. Then came testimonies from the converts, some of which were very striking, and exhibited the wondrous grace of God in saving some of the worst characters.

Mr. Hurditch referred to the work of the Mission generally, and gave encouraging accounts of it. At Streatham, near Ely, a new hall has been erected—the outcome of the tent meetings, where many have been converted. This happy gathering was brought to a close with prayer, by Mr. G. A. Colman.

REV. MARK GUY PEARSE preached at City-road Chapel on Sunday, 13th inst., from Deut. xxxi. 12, 13. He gave a lively and earnest address on teaching and training the young in the home, as well as in the school.

CHINA INLAND MISSION.—Many of our readers will be glad to know that Mr. and Mrs. Henry Soltau safely reached Bhamo, Upper Burmah, after visiting missionaries at Madras, Calcutta, Rangoon, and Maulmein. They had a prosperous voyage, and a very warm welcome from many who first made Mr. Soltau's acquaintance nine years ago. They need the prayerful sympathy of English Christians in their lonely and difficult work amongst the heathen.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.—The General Board of this Society met in the Christian Union Buildings, Dublin, last month. Mr. David Drummond presided. Rev. John Elliott reported the grant of many valuable books from several friends in England, the grant of £50 worth of Bibles from the British and Foreign Bible Society, and the appointment of new colporteurs in many parts of the country. A deeply interesting Conference of colporteurs was afterwards held in Upper Sackville-street, when appropriate addresses were delivered. It is gratifying to hear of the continued progress of this valuable Society. Christians of all denominations unite in carrying on the work. The agents are spreading over all parts of the country, and are very favourably received.

Foreign and Continental Notes.

GERMANY.

CITY missionaries in Berlin find, for the most part, a very ready acceptance of sermons, small books, &c., among railway men and cab drivers.

The Empress of Germany has made known to Count Bernstorff, the President of the German branch of the Evangelical Alliance, her regret that the state of her health prevented her taking part in the New Year's united prayer-meetings.

DANVILLE, ILL.

Rev. Thomas Harrison has been holding meetings of great power at this place. Over 500 people, among them many heads of families, have professed a saving faith in Christ.

INDIA.

Dr. and Mrs. Schudder have decided to return to missionary work in India. They expect to embark for the Arcot Mission towards the end of the summer. The familiarity of Dr. Schudder with the work and languages of India makes his decision to return of the highest value.

A "White Cross Society" has been formed in India, having for its object "the promotion of purity and the protection of women and children from degradation." For the present it is confined to the Church of England, but is likely to extend.

AUSTRALIA.

During December, Rev. J. H. Mitchell and Messrs. Harrison and Isaac conducted a Mission at Horsham, which resulted in bringing many to Christ. The labours of Rev. A. J. Clarke at Maldon have been the means of much blessing to a number of young people. The Temperance movement is making progress in the Colony also; at Lara and Little River several hundreds signed the pledge at two meetings. Mr. Clarke's labours in the Gospel and Temperance at Campbells Creek were blessed to many. A large number professed to find Christ as their Saviour; many of them donned the blue.

FRANCE.

In several villages as well as towns of France the Week of Prayer has been observed with earnestness and blessing. In many places true Evangelical Alliance meetings have been held of the Reformed Church, the Free Church, and the Methodist Church. Meetings for prayer were held in Paris, amongst others at the chapels Taitbout and the Oratoire. M. Th. Monod presided at two of these meetings.

The Paris branch of the British and Foreign Bible Society held its annual meeting January 14 in the Malesherbes chapel. The report was read in English by M. Gustave Monod. The Society employs 45 Bible colporteurs in France. During the last year it spread abroad 84,000 volumes in 87 departments. The principle of the Society is to sell even at a loss, but to sell. It desires to help other societies, but not to make gratuitous gifts. Each volume costs the Society one franc.

Messrs. Réveillaud and Sainton have again visited the South of France in connection with the Mission Intérieure, and have had large audiences. In some places the largest halls to be procured were not large enough to contain those who flocked to hear the Gospel. A holy emulation has been awakened, and many when they meet say to each other, "Brother, let us serve the Lord."

ITALY.

Notes from our Free Italian Churches, recently received, abound with interest. At Rivoli Signor Benvenuti was offered 600 lire if he would abjure the evangelical religion and return to the Roman Catholic faith. His reply was: "Although I am the father of eight children and find myself in a difficult position to give them a little bread, I will not sell my soul for money. I prefer to live poor with Christ than to be rich by renouncing my Saviour."

Fines and imprisonments for the Gospel are happily ended in Italy. Rome is crippled; but she is as active as ever in her devices to frustrate the Gospel and to persecute believers. They need our sympathy.

Edinburgh, Jan. 18. WILLIAM PATERSON.

WORKING CLASSES IN BELGIUM.

The Belgian correspondent of *L'Evangeliste* gives a very dark picture of the moral state of the working classes in Belgium. He thinks they are not so well fed, and that they drink more than the same class f many other country. A workman willingly lives upon potatoes and red herrings, provided he can get as much gin as he wishes. Drunkenness is the great scourge of Belgium, and leads to many other crimes. From 1876 to 1880, 307 murders and 1304 incendiary acts were committed; in the same period 2412 undoubted suicides were registered, besides many other deaths where some little uncertainty existed as to the cause of death. In Brussels there is one spirit shop to every forty inhabitants.

Among the Children at Leicester.

A MISSION for children and young people has been held in Holy Trinity parish by Rev. James Stephens, assisted by Miss Bazett, Miss Jameson, and others. From the outset the Divine power accompanied the Word. Daily addresses were given during the Scripture hour in the girls' school, and three morning addresses for boys only in the church. Miss Bazett spoke every day to young women during their dinner hour. At 4.30, a general Mission service for children was conducted by Mr. Stephens, who also preached every evening at 7.30 to young people.

The attendance in the afternoon averaged about 300, and in the evening about 250. More than 200 were spoken with individually about their souls, and many gave evident tokens of conversion to God. Mr. Stephens' addresses to boys only were very pointed and effective. In answer to his appeal, many stood up in the presence of their companions, and gave clear evidence of decision for Christ. A boys' Bible-class has already been started for those over twelve years of age, at the request of the boys themselves; about twenty having given in their names for it. An inner circle of the Scripture Union, which is called a Prayer Union, has been formed in two sections (over and under fourteen), and about thirty have joined it.

Before admission, all have to be interviewed by the vicar or his helpers, and give tokens of true heart conversion. Thus it is hoped a permanent praying body of young people will be at work among the children.

Miss Bazett's work during the dinner hour was very successful, and was carried on a week longer. One hundred and thirty attended the thanksgiving communion on Monday week. Praise to God is offered by the clergy, Revs. M. Reed and W. G. D. Fletcher, and prayer is asked for the continuance of the work.

TRACTS FOR SAILORS.—A missionary who labours in Somersetshire writes that good tracts and books are much needed and appreciated by sailors. Recently he met with three sailors who said they had been to sea six weeks and had not seen a good book or paper. We suggest that if Christians living in ports would see that ships are supplied so far as they are able, not one need go without having the Gospel on board.

HEBREW CHRISTIANS IN WHITECHAPEL.—The eleventh annual meeting of Hebrew Christians at Old Montague-street Mission Hall was held on the 17th inst. After tea the chair was taken by Mr. E. C. Tritton. There were present Sir William and Lady Roberts, Dr. Stern, and others, several of whom gave addresses. The work carried on in behalf of the sons of Abraham in this district is under the superintendence of Mr. and Mrs. Ehrlich.

THE EDINBORO' CASTLE.—Dr. Barnardo asks us to say that the re-opening of the Edinboro' Castle, which, as we announced last week, is fixed for Monday next, 28th inst., will, it is feared, find him still nearly £2000 short of the sum required to defray the whole cost incurred by the re-building. If this should be the case, he is resolved to close again after the dedicatory services and not to open fully for preaching until the whole amount outstanding is in hand or promised. We hope, however, that the widespread interest shown in the evangelisation of East London may render such a course unnecessary, and that the close of the services of the 28th will find him in possession of all required for the due prosecution of the work.

A Noble Work in Jaffa.

DEAR SIR,—As some readers of THE CHRISTIAN may shortly be travelling in Palestine, I would like to draw their attention to a noble Christian work which is being carried on at Jaffa by four ladies, of which travellers do not often hear. I refer to the hospital for natives, under the charge of Miss Mangan. It was begun in a small way in the town of Jaffa by Miss Mangan and Miss Newton, who received a few sick people at their house as out-patients, and spoke to them of Christ. The work grew rapidly, and a house was taken in a more healthy situation in the suburbs that in-patients might be received; afterwards an additional ward was built.

There are now four ladies carrying on the work with a competent doctor, a Syrian. Last year 150 patients passed through the hospital, there being eighteen beds, which are always full. Of out-patients there were, last year, 11,500 attendances, 5000 being new cases. Out-patients are seen every day except Sundays and Wednesdays. In the house, family prayer is held daily in Arabic, all the in-patients who are able being present. In addition to this work, the ladies conduct sewing-classes for women and visit their old patients in the villages round Jaffa. The fame of the hospital has spread far and wide, and people come to it not only from the neighbourhood of Jaffa, but also from Nablus (Shechem), Gaza, and the borders of Egypt, and even from the Hauran (Bashan).

Thus the whole of Palestine is being sown with Gospel seed from this one centre. But a new hospital is sadly needed, and Miss Mangan is most anxious to build one; the present house is unsuitable in many ways, and she only has it on a short lease. Many more beds could be filled if there were room for them. A good site is for sale close by. The need is urgent; should sufficient money not be obtained to complete the hospital before they have to leave their present quarters the work must come to a standstill. I write this lest any travellers, coming like myself as strangers to Jaffa, should miss the pleasure of seeing this work and helping it, through not knowing of it. A CONSTANT READER.

SUNDAY CLOSING OF PUBLIC-HOUSES.—The Association for stopping the sale of intoxicating liquors on Sunday have issued a circular asking that all ministers and Christians generally would be earnest in prayer for the success of the Bill to introduced by Mr. Stevenson into the House of Commons on February 6, and that it may be passed into law.

SINGAPORE.—A correspondent writes asking prayer for the policemen at Singapore. She says that many who were sober and respected in England are becoming drunkards. The climate is trying and they are surrounded with temptation. Books and tracts will be thankfully received by Miss Sophia Cook, Singapore, for distribution among them.

REV. E. W. OAKES was converted by the grace of God from the gutter to the Saviour, in a New York park, confessed Christ in a Gospel tent in this city, studied a year in a theological seminary, was employed a year or two as a missionary in the Bowery, to the saving of souls. Last November he was ordained as a Baptist minister, and, going to Colorado, was made pastor of a Baptist church in Pueblo, where he is giving convincing testimony in the church and out of it. A. L. S.

SOCIAL GATHERINGS.—By the kind permission of Lady Brabazon, a meeting for young women engaged at refreshment rooms and restaurants was held at 83, Lancaster Gate, on January 18. To secure greater numbers it was divided in two parts, afternoon and evening. At the first there was a large attendance of lady workers, representing the Women's Union of the C.E.T.S., the Y.W.C.A., and the G.F.S., who together convened the meeting, but only a few of the class specially invited. At the second about forty-five young women attended. Earnest addresses were given by Mr. W. T. Paton, Miss Needham, Mrs. Anderson, Miss Andrews, and Miss Haslam, while several ladies kindly sang some sacred songs. Each meeting resolved itself into a social gathering; tea and coffee were served, and opportunity given for conversation. All seemed much interested; it is hoped that good was done, and that many more similar meetings will be arranged.

Letters to the Editor.

A PLEA FOR OMNIBUS MEN ON SUNDAYS.

SIR,—My sister was visiting an omnibus driver in one of the London hospitals. After talking to him about the rest and joy it is to know that our sins are forgiven, he turned round, saying, "You see, lady, if I become a Christian I must give up being an omnibus driver, for my masters would never keep me." He never thought for a moment that he could be a Christian and drive an omnibus on Sunday at the same time. Does not this man's decision rest in part, at least, with Christians, who for the gratification of hearing some favourite preacher, help others to break the Sabbath's rest. To see the omnibuses on Sundays full of people with prayer-books is one of the most painful sights in Christian London. This man's decision is, alas! but one out of hundreds of similar cases. There has been a loud outcry lately about the over-work of shop assistants, but omnibus men have sixteen hours a day, and scarcely a Sunday's rest. And *why?* A. F. SYNGE.

CAPITAL PUNISHMENT IN SWITZERLAND.

DEAR SIR,—Will you allow me to correct a misstatement in your issue of the 10th inst., viz., that in the fifteen Cantons of Switzerland where the death penalty is abrogated the proportion of murder cases has been considerably less than before. So far from this being the case, the truth is, that in three at least of these Cantons the rulers have been compelled, by the majority of voices in its favour, to reinstate the penalty of death for murder, the increase of the crime being truly alarming.

Holland is happy in being able to state that in eight years only seventeen murders have taken place. Here, it is sadly different. I am not able to give statistics, but the figures would considerably exceed that sum. I only write for the sake of truth. J. H.

Switzerland.

[NOTE.—The following is an extract from an article on this subject by "Verax," in *The Manchester Weekly Times* of Dec. 17:—"One of my correspondents refers to Switzerland as having restored the death penalty from a conviction of its necessity in cases of murder. It is true that by a Federal decree of June 18, 1879, the cantons recovered the right of re-establishing the punishment of death in their respective territories, and that seven of the cantons have exercised this right. They are the cantons of Lucerne, Uri, Schwyz, Unterwalden (Upper), Zoug, Appenzell, Rhodes (Lower), and St. Gall, all of them, with the exception of Lucerne, among the smallest in point of population. But though they have recovered the right to hang their criminals if they please, it appears from the letter written by the Chancellor of the Confederation in February last that down to that date the sentence of death had not been passed in any of the seven cantons. The remaining fifteen cantons, including those of Berne, Zurich, Valais, and Geneva, and more than four-fifths of the population of the Republic, have made no change in the law. The death penalty remains abolished."]

DEAR SIR,—I am glad to see in your issue of this week the protest of Mr. Noel against the article on the above subject of the week preceding. It is a question that needs placing in the full light of Scripture, for a great many Christians seem to entertain a false view of it. With reference to the statistics quoted to justify the abolition of capital punishment, it seems to me they are of little value. The truth in such matters is very difficult to obtain, for the moral effects of such principles as the one in question do not readily lend themselves to arithmetical calculations.

It is my impression that here in France, where the death penalty may be regarded as *nil*, the public conscience has become so abased with reference to murder, and attempts at murder, that numbers get no more than a passing notice in the newspapers. Yesterday, for instance, I took up a Paris journal, and the first paragraph that met my eye was this: "Only three attempts at murder to record to-day." One was that of a boy of 16, who was threatening the lives of two women, whose screams attracted the *sergent-de-ville* just in time to save them. The two women were the lad's mother and sister. A little while since I read the case of a man who appeared before the courts for having killed his wife by throwing her out of a window five storeys from the ground. The man put on a very penitent air, said his wife was bad, they quarrelled, he had a moment of *délire*, and the deed was done before he knew it. He was let off "scot free."

Anyone who reads the Paris papers knows that such cases are of common occurrence, while assassinations and suicides occur almost daily. I am very sceptical of such cases ever finding a place in any statistics, or if they do, of such statistics ever meeting the critical eye of foreigners. But is there not also a considerable amount of sophistry in the religious argument that "G." presents? If, Sir, the Gospel permits the judge to hold out to the condemned criminal a hope that God may have mercy on his soul, is not the unique reason that the satisfaction required by the divine law has already been given by another? God's mercy no more destroys or compromises his justice than Christ destroyed the law. To represent the giving effect to the law against murder with intent and malice aforethought as inconsistent with the idea of Divine mercy, is as wrong as to speak of it as taking vengeance. Nothing, it seems to me, can be more clear or indubitable than the law of Scripture as to the shedding of innocent blood. If men refuse to clear themselves of it, God says He himself will make inquisition.

What "G." states of commuted sentences in France is an instance of the facility with which statistics may mislead. All the executions of the communists are included in the period mentioned, which is therefore quite an abnormal one. Only for murders of the most atrocious description is the death sentence passed in France, and out of that small number only a few are executed. As I have said, the death sentence is practically *nil*.

Meaux, France, Jan. 18. H. W.

Notices of Books, &c.

THE RISEN LIFE is a packet of six chromo cards, with texts, bearing on the subject of the resurrection. They are beautifully got up and published by Mr. J. E. Hawkins, price one shilling.

Messrs. Hodder & Stoughton are just issuing a shilling edition of their popular Life of President Garfield, which, under the title of FROM LOG CABIN TO WHITE HOUSE, has had such a wonderful success both in England and America.

THE BRITISH WOMEN'S TEMPERANCE JOURNAL, volume for 1883. *Ludgate Arcade, E.C.* In addition to general information on the Temperance question, this volume gives a record of work done by women in furthering the movement.

THE STORY OF HIS CONVERSION. By R. H. M. JACKMAN. 4d. *Nisbet & Co.* This little book gives the account of the author's conversion to God, and is suitable for circulation among business men especially.

SIMPLE WORDS TO ANXIOUS SEEKERS. 2s. per doz. *Partridge & Co.* A small pamphlet, intended as a supplement to the Inquiry Room; it contains some useful instruction for those who are anxious to be saved.

CHRONICLES of CANNELBY CHASE. By JAMES YEAMES. *F. E. Longley.* A story designed to illustrate "The Lord's Prayer." Those who are weary in the good work of making the rough places smooth will find much encouragement and help in its perusal.

A pamphlet by Lady HOBART, entitled LONDON'S BITTER CRY HUSHED IN CANADA (4d., *J. F. Shaw & Co.*), shows how numbers of the poor at present in East London may find a home and work in Canada. Many cases are given of those who have been sent out and are doing well. We recommend all who are interested in emigration to read this pamphlet; they will then perhaps help Lady Hobart to send out many others from the courts and alleys of the overcrowded East-end.

THEODORA, AND OTHER POEMS. By GEORGE F. E. SCOTT. *Kegan Paul, Trench & Co.* The prefatory verses to this little volume prepare the reader for what is to follow—the heart breathings of a young, pure, and tuneful poet. There is, perhaps, nothing new in versification or sentiment, and in the poem which gives the title to the book there are two or three halting lines; but a calm purity pervades the whole, and the five concluding verses are sweet and true. "Maidenhood" is purposeful and good, if not very fine poetry, while "Love and Death" and "El Dorado" are fresh in thought and musical. There is light, graceful fancy in many of the "songs," and it is to be hoped that the love and the life and the hope which have inspired the writer may perfect his muse and lead him on to greater things.

JOURNAL OF MERCIES. *Partridge & Co.* Miss M. Sandeberg issues for the sixth time her annual register for the insertion of daily mercies received. The idea is excellent, and the arrangement good.

THE MINISTER'S CROWN. *Nisbet & Co.* A small volume on the subject of winning souls, with some account of the doctrine of the Second Advent of Christ. A book likely to stimulate to active service.

THE SHEPHERD OF SALISBURY PLAIN. By Mrs. HANNAH MORE. *Religious Tract Society.* The well-known story of this good shepherd is here published with two others, viz., "'Tis all for the Best" and "The Happy Waterman." Though the two latter have not the historic fame of the former, they are well written, and teach important lessons.

LITTLE KING DAVIE. By Miss HELLIS. 1s. *Jarrold & Sons.* The story of a little crossing-sweeper, that will make many boys thankful they are not in the same position. Davie's accident, hospital experiences, conversion, and subsequent life are of thrilling though somewhat painful interest.

THE MONTHLY REVIEW AND YOUNG MEN'S CHRISTIAN JOURNAL takes the place of the "Monthly Notes" as the organ of the Young Men's Christian Associations. The editor is Mr. Cameron Churchill, and it is published from Exeter Hall. This first number has several useful and interesting articles in it, besides notes of work by provincial Associations.

FRIENDLY GREETINGS (*Religious Tract Society*) is a volume for general reading, and is very suitable for placing in hospitals, workhouses, libraries, and the cottages of our land. It contains numerous illustrations, well got up, while the articles are pointed and lively. The "Friendly Greeting" packets of twelve numbers can be had for sixpence; they will answer the purpose of house to house magazine distribution.

OUR SCEPTRED ISLE, AND ITS WORLD-WIDE EMPIRE. By ALEXANDER MACDONALD. *Sampson Low, Marston & Co.* The subject of colonisation is dealt with in this able volume from a variety of standpoints. The author brings much practical acquaintance to bear upon his theme, having travelled long in various parts of the world, and carefully studied the question of which he treats. Intending emigrants and all interested in emigration will find much useful information and guidance in this really readable and instructive treatise.

PRESENT DAY TRACTS: ERNEST RENAN AND HIS CRITICISM OF CHRIST. By Rev. W. G. ELMSLIE. THE RELIGIOUS TEACHINGS OF THE SUBLIME AND BEAUTIFUL IN NATURE. By Rev. CANON RAWLINSON. *Religious Tract Society.* 4d. each. The first of these tracts does excellent service. It traces M. Renan's fantastical scepticism to his training, his false ideas of history, and his literary vanity. It would be well if the personal idiosyncracies of other noted sceptics were thus handled in an equally judicial and incisive manner. The second tract is a prose poem of exceeding beauty. Apart from its immediate object, it deserves to be read by all persons. It is not only an impressive testimony to the witness which Nature bears to the Creator, but is a little treatise on the beautiful in Nature, which meets a real need, and which may be turned to again and again by all Christian people. The admirable series of "Present Day Tracts" does not, we think, contain any more deserving of circulation than these two.

THE LIFE OF CHRIST. By Dr. BERNHARD WEISS. Vol. ii. *T. & T. Clark, Edinburgh.* A critic who should glance at this volume hastily and superficially, would be almost sure to err on the side of censure or that of strong commendation. There are passages that are rash and unwarranted, and there is often a tone of freedom in dealing with the Gospels which is not customary with orthodox and evangelical English theologians. On the other hand, this second volume of the "Life of Christ" is of the utmost value, and will be welcomed by those who possess the first. As a book to be consulted by thorough students of the Great Biography it is all but indispensable. In such sections as that on the relation of Christ towards Old Testament law, there is a singular keenness of spiritual insight and discernment. As a reply, moreover, to the school of Strauss it is most valuable; there are passages on the Lord's miracles, and his first conflicts with Jewish authorities, which are very profound in sympathy, and will come to some readers as a revelation. We may add that the translation seems to us an improvement on that of the first volume. It less follows a German mould of construction, and is more English.

Requests for Praise and Prayer.

PRAISE.—For blessing given recently at a ten days' Mission in Christchurch district, Birmingham.——For much blessing at the meeting in Newton Stewart, N.B., conducted by F. E. Marsh.

PRAYER.—For a series of meetings at Whitborn, N.B., by Mr. F. E. Marsh, from Jan. 27 to Feb. 15.—For a Mission being held at North Berstead, and one to be commenced on Feb. 6 at St. Pancras, Chichester.——For a Mission to be held at Heage, near Belper, by Major Graves.——For an outpouring of the Holy Spirit on Campsie, by Glasgow.——For a week's special services at Farnborough, commencing Jan. 24.——For special evangelistic services in Palace-road Congregational Chapel, Kirkwall, Jan. 20 to Feb. 4.——For Mr. and Mrs. J. M. Scroggie, bereaved of their little daughter on the 15th inst.

Mission Appeals.

HOSPITAL FOR WOMEN, SOHO-SQUARE, LONDON, W.—This institution is in urgent need of £1500 to complete alterations, by which the out-patient will be separated from the in-patient department, and to add the adjacent house in Batemans-buildings to the hospital.

CONVALESCENT HOME, RAMSGATE.—During last summer Miss Hosking was enabled to receive forty-six patients into her Home. She has decided to build a new wing, and will be glad of help for the same. Over 1000 have been benefited by this place of rest, mostly governesses and teachers.

COLLINGWOOD-STREET MISSION, NEW CUT.—Messrs. T. and G. YOUNG, 16, Queen-street, Blackfriars-road, S.E., would be glad of help towards giving free teas to the poor children and parents in this district. The Gospel is preached to them on such occasions. Friends are invited to visit the Mission.

WALDENSIAN MISSIONS IN ITALY.—Signor PROCHET appeals for pecuniary help towards meeting a deficit of £15 0, caused by a change in the value of Italian paper money. He would be glad of sympathy from British Christians. Contributions may be sent to Major FROBISHER, 118, Pall Mall, London, S.W.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.W. H.R. S.L. G.F.O. A.J.B. H.N.M. J.R. E.S. S.P. G.R.L. F.M.C. R.O. P.P. A.M. C.T. W.T.T. H.M. W.M.A.M. W.N. G.K. J.E.R. H.E.T. M.B.G. E.R.S. E.K. R.M. F.A. G.S. A.F.S. Q.H. C.M. R.C.E. M.O.K. W.C. S.W. M.N. F.N.S. F.E.G. N.R.H. J.B. J.G.B. G.K. J.H. W.D.E.P. W.P. S.C. E.L. W.L.L. C.K. E.W.H. J.S. O.E.P. W.M.R. H.D. J.V.S. E.S.S. E.L. M.A.C. H.T. W.G. M.H.G. W.P. G.F.T. J.C.T. C.R.H. F.H.W. J.A.A. H.N. E.M.S. I.S. T.F.P. T.J. M.R. R.J. J.E.M. W.H. M.A. J.A.R. P.O.D. S.C. W.W. J.M.S. J.S.M. W.H.N. H.W. J.S. A.C.N. E.B. H.W.E. J.H.M.

APPLICANTS FOR TRACTS.—A. L. Hickling, 36, Lyons-street, Ellesmere-road, Sheffield: R. Thorne, 40, Zulu-crescent, Battersea-park-road, S.E.; Miss Corrick, Ellesmere, Dartmouth-park-hill, N.; Mrs Barre, 23, Grovedale-road, N.; J. Evans, 5 Alpha-road, Millwall, E.; A. C. New, 17, Alfred-street, Burnham, Somerset (for sailors); W. Pode, rope maker, Launceston; D. Huggins, tract distributor, Launceston; Mrs. Carne, Acland-terrace, New Quay, Cornwall; G. Beale, Melbourn-street, Royston, Cambridgeshire; J. J. Browne, 8, Clifton-terrace, South Norwood; Miss Ballard, Walton-on-Thames, Surrey; T. Church, 4, Stradbroke-road, Gorleston, Great Yarmouth; Miss Rowland, Fern Cottage, Garden-street, Groves, York; C. Norcliffe, grocer, Bothroyd lane, Dewsbury, Yorkshire: R. Howell, tinman, 913, Neath-road, Morriston: A. J. Sheppard, Wellington College, Winchester; G. Grant, 18, Union-crescent, Margate; Miss Kelland, Heage, near Belper.

SOUTHWARK.—Rev. Burman Cassin and his staff are endeavouring in various ways to help the poor of the parish to help themselves by sewing-classes, mothers' meetings, Temperance Societies, &c. These workers are also active in seeking the spiritual good of the people.

SOCIAL PURITY.—On Thursday evening last, under the presidency of Mr. J. E. Mathieson, a large assembly of men only in the Conference Hall, Mildmay-park, listened to Mr. Henry Varley's lecture on "Certain Forms of Temptation." We wish that many ministers and persons of influence had been present to hear and realise how a subject of this kind can be dealt with boldly, plainly, and faithfully, without offending the highest sensibility. It will be well for society and for the Church when ministers will follow Mr. Varley's example, and use the pulpit in giving warning on this great department of "Temperance" (self-control), and in denunciation of sins which are sapping the vitals of the community. Mr. Varley had a sympathetic and solemnised audience, and it was impossible to restrain the bursts of applause which now and again greeted his exhortations to purity, and his withering rebukes of the cruel and debasing sin which drags down so many young women to a life of shame and an early grave.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

WEST HAM-LANE HALL, STRATFORD (near Town Hall), January 23 to February 11.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

NEW CROSS, Feb. 12 to March 3.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MESSRS. FULLERTON AND SMITH.—Leicester, to end of February.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Denham Smith during the month of January: Sundays, 11 a.m. and 7 p.m: Wednesday evening at Burlington Hall, Savile-row, at 8 o'clock.

REV. W. H. AITKEN'S ENGAGEMENTS.—St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 15 (Easter Day), for nine days, or longer.

REV. W. HASLAM.—Feltwell, Feb. 2; Christ Church Blackpool, Feb. 16; Christ Church, Newark, March 1.

CONFERENCE HALL, Mildmay-park, N.—Jan. 27, 3.30 p.m. Mr. P. S. Badenoch; 7 p.m., Rev. S. W. Darwin Fox.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Westall still at St. Ives; Mr. H. Hankinson at Stockbridge, Feb. 5 to 9; Mr. W. L. Seyler at Gedling-street Mission Hall, Dockhead, Bermondsey, Jan. 28 to Feb. 1, at 7; Mr. E. J. Kennedy at West Ham-lane Hall, Stratford, Jan. 26, at 3; Mr. E. Arrowsmith at Scarborough, Jan. 26 and 27.

AGRICULTURAL HALL, Islington, N.—Sunday, Jan. 27, at 3.30 p.m., Rev. Donald McLeod, of Crown-court; at 7 p.m., Mr. Elvin and a soloist.

DALSTON HALL.—Messrs. F. C. Spurr and W. Atkins in January.

METROPOLITAN MUSIC HALL.—Lady Hope, Sunday, Jan. 27, at 3 p.m.; Mr. C. Cook at 6.30.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

———A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—Jan. 25, 6.30 p.m., meeting at Messrs Crocker, Sons, and Co., 54, Friday-street. Speakers: Messrs. Henry Varley and G. A. Hutchison. Mr J. M. Cook will preside.—Feb. 1, Messrs. Leaf, Sons, and Co., 32, Old Change. Chair taken at 6, by Mr. Charles J. Leaf. Musical and social evening.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Jan. 25, at 7 p.m., Captain W. Warner Dennis on "The Baptism of the Holy Spirit." Christian workers specially invited. Tea at 6.

EXETER HALL.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. H. Thorne will give the addresses on the 28th, 29th, and 30th; Rev. Frank White on the 31st. Rev. B. Senior will lecture on "Rowland Hill and Surrey Chapel." Mr. R. Heath on "Art," every Thursday, at 7.30 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway.—Monthly workers' meeting, Friday, Feb. 1, tea at 6, meeting at 7; address by Mr. Frank H. White, subject: "Heavenly Service in Earthly Spheres."

STAFFORD-ROOMS, Titchborne-street, Edgware-road, W.—Friday, Jan. 25, at 3.30 p.m., for Deepening of Spiritual Life. Rev. H. Sharp; Feb. 1, Rev. C. A. Fox.

MRS. BAXTER will hold a Bible-reading at 102, Regent's-park-road, N.W., on Thursday, Jan. 24, at 3 p.m.

OPEN-AIR MISSION.—Quarterly meeting, Mission Hall, Queen Anne's-gate, Westminster, Monday evening, Jan. 28, Chairman, Mr. George A. Spottiswoode. Special address on "Labour: Not Lost Labour," by Rev. Baring-Gould, M.A. Tea at 6; meeting at 7.

Y.M.C.A., Manchester (56, Peter-street).—Daily prayer meeting, 12 to 1.

ST JAMES', Clerkenwell.—Sermon, by Rev. R. Maguire, on Tuesday evening, Jan. 29, at 8 o'clock, on behalf of the Widows' Friend Society.

CLAPHAM-ROAD CONFERENCE HALL (late Marble Rink).—Praise meetings, Saturday, Feb. 2, 5 to 6 and 8 to 9 p.m.; ladies' Bible reading, Thursdays, 11.30 a.m.; parents' prayer meeting, Thursdays, 4 p.m.

Y.M.C.A., IONA ROOMS, 205, High-street, Camden-town, N.W.—Meeting of Christian workers, Tuesday evening, Jan. 29. Address by Rev. W. Justin Evans; subject: "They have Done what they Could," at 9 o'clock.

DRINK AND SHIPWRECKS.—The statement was made the other day in the Aberdeen Chamber of Commerce, by Councillor A. S. Cook, that in almost all inquiries concerning the loss of vessels at sea, drink had largely to do with the disaster. When will business men have the courage to treat this agency as a deadly enemy to legitimate commerce?

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 19, 1884.

	£	s.	d.
Friendless and Fallen—G. D. C. 3s. 9d.; C. W. H. £5; Anon. 3s.; H. W. J. £1; A Servant, 2s. 6d.; L. H. £1; Y. Z. £10; E. Y. M. 10s.; S. O. L. 10s.; E. H. £2	20	9	3
St. Giles' Christian Mission—Mrs. J. L. £2; (*Prison Mission*) G. S. 5s.; E. J. F. 10s.	3	15	0
Children's Special Service Mission—E. H. C. £1; (*Foreign Fund*) Mrs. C. £3	5	0	0
Rescue Society—D. E. G. £1; E. H. £2	3	0	0
Mrs. Meredith's Prison Mission—C. W. H.	5	0	0
Mildmay Mission to the Jews—Friend, 10s.; C. W. H. £3	5	10	0
London City Mission—Mrs. J. L. £2; Mrs. M. £5; E. J. F. 10s.; (*Outcast Poor*) F. J. £3	10	10	0
Rev. R. W. McAll's Work in France—C. W. H. £5; (*Paris*) E. C. £2	7	0	0
Poor Jews in Jerusalem (*Mr. Friedlander*) H. R. £10; F. E. R. 14s.	10	14	0
Midnight Meeting Movement—F. C. B. 2s.; W. R. 7s. 6d.; E. J. F. 8d.	1	9	6
Widow of the late H. Moorhouse—J. L.	0	5	0
Rev. B. S. Clarke's Mission, Isopo—Sarah	0	3	0
China Inland Mission—C. W. H. £5; C. J. 7s. 6d.	5	7	6
Congo Mission (*Rev. H. G. Guinness*)—C. W. H.	5	0	0
Home of Industry—H. W. J. £1; (*Widows*) E. W. £1	2	0	0
George-yard Ragged Schools—H. W. J. £1; C. S. 2s. 2d.; T. S. £1 1s.; T. B. W. 5s.; S. O. L. 10s.	2	18	2
Bridge of Hope, Ratcliff—H. W. J. £1; E. W. £3	4	0	0
Tower Hamlets' Mission—E. J. F.	0	10	0
Mrs. Wilkes' Rescue Work—H. W. J. £1; Y. Z. £5; S. O. L. 10s.	6	10	0
Mr. Fegan's Boy's Home—H. W. J. £1; C. S. 10s.; Y. Z. £10; In Memoriam, 10s.; Edinbro', 1s.; M. S. 2s. 6d.	12	3	6
Destitute Children's Dinner Society—Mrs. W.'s Children, 3s.; Mrs. M. £5; S. O. L. 10s.; E. J. F. 10s.	5	3	0
Dr. Barnardo's Homes—J. M. 6s. 2d.; L. H. £1; Y. Z. £5; R. M. R. £5; Edinbro', 1s.; H. S. V. 5s.; X. A. £10	21	12	2
British Syrian Schools—Mrs. M.	5	0	0
Brunissard and St. Viran in Dauphinese Alps—Mrs. M.	5	0	0
Gray's-yard Ragged School—G. S. 5s.; S. O. L. 10s.	0	15	0
Syrian Colonisation Fund (*Cyprus Fund*)—S. S.	0	2	6
South African Mission—M. S. O.	0	10	0
Dock Labourers' Mission—Y. Z. £3; (*Free Meals*) A Merchant, £1	6	0	0
Whitefield Mission, Drury-lane—Mrs. H.	0	10	0
Cow-Cross Mission—(*Poor*) T. S.	1	1	0
Society for the Distribution of the Scriptures—L. H.	1	0	0
Home for Aged Blind Christian Women—T. S. 2s. 6d.; S. O. L. 10s.; E. J. F. 5s.	0	17	6
Miss Cole's Orphans' Home—T. S.	0	2	6
Colar Mission (*Miss Anstey*)—T. S. 5s.; Y. Z. £10	10	5	0
Homes for Aged Poor, Notting-hill—S. G.	0	10	0
Mrs. Birt's Sheltering Home—S. G. 10s.; (*Emigration*) Y. Z. £20	21	10	0
Miss E. Hopkins' Work—Y. Z.	20	0	0
Miss Mittendorff's Home—Y. Z. £10; E. W. £2; C. E. £1	13	0	0
Mrs. Ginever's Orphan Home—Y. Z.	10	0	0
Mrs. Mumford's Work at Philippopolis—Y. Z.	10	0	0
Spitalfields Gospel Mission—Y. Z.	10	0	0
Latymer-road Mission—Y. Z. £10; S. O. L. 10s.	10	17	0
Strangers' Rest, 163, St. George's-street—Y. Z.	5	0	0
Sailors' Welcome Home—Y. Z.	5	0	0
Mrs. Hilton's Crèche and Orphans' Home—Y. Z.	5	0	0
Miss Leigh's Home, Paris—Z. Y. £5; E. W. £2	7	0	0
Sadler's Wells Theatre (*Mr. Catlin*)—Y. Z.	5	0	0
Blackdown Hills Mission—Y. Z.	5	0	0
Deaf and Dumb Association, Oxford-street—E. J. F.	0	5	0
Mrs. Fisher's Work among Young Women—Y. Z.	5	0	0
Working Lads' Institution (*Mr. Hall*)—Y. Z.	5	0	0
Shop Girls' Home (*Miss S. May*)—Y. Z.	5	0	0
Mr. Johnson's African Mission—Carpenter's Shop	0	2	6
Mildmay Mission—(*Hospital*) S. G.	0	10	0
Soldiers' and Sailors' Rest, St. Helena—Edinbro'	0	1	0
Thames Church Mission—Xn, 3s. 6d.; E. E. £3 10s.; E. J. F. 5s.	3	18	6
Miss Weston's Work, Royal Navy—Edinbro'	0	1	0
Soldiers' Institute, Aldershot—In Memoriam	0	1	6
Homerton Mission—(*Children's Dinners*) M. S.	0	3	0
Evangelistic Mission—James i. 27, 5s.; Mrs. J. L. £1; (*Poor*) M. S. 2s. 6d.	1	7	6
Sailors' Rest, Whitehaven—E. E.	3	0	0
Sick Children's Dinners—S. O. L.	0	10	0
Homes of Hope—S. O. L.	0	10	0
Temperance Hospital—S. O. L.	0	10	0
Army Scripture Readers' Society—S. O. L.	0	10	0
East London Hospital for Children—E. H.	2	0	0
Bible Stand, Crystal Palace—X. A.	10	0	0
Asylums at La Force—C. E.	3	0	0
Rev. Mr. Gant (*Spencer Chapel*)—James i. 27	0	7	6
Home for Blind Children, Hackney—S. O. L. 10s.; E. J. F. 5s.	0	15	0
	£339	6	1

[ADVERTISEMENTS.]

Evangelistic Mission—Per C. R. H.: A. Friend, 10s.; Best Wishes, 1s.; P. L. L. 1s.: R. (Girton), 6d.

Mrs. Hilton's Crèche—Naples, £2.

The London Samaritan Society and Homerton Mission for Feeding Destitute Children—Naples, £2; Aldgate, E., 5s.; Miss P. 10s.; Anon. (Leeds), 3s.

MR. GEORGE WILLIAMS has commenced a series of meetings in the Orphan Home Hall, Glasgow.

MR. W. FORBES, Gospel Temperance Evangelist, since returning from America, has given addresses at Clapham, Lewisham, Vauxhall, and Maidstone.

FINSBURY PARK.—A committee of ladies and gentlemen connected with New Court Chapel, Finsbury-park, have visited the district for the purpose of ascertaining whether there were any not in the habit of attending any place of worship. About 2500 houses have been visited, and a cordial invitation was given to a series of Mission Services being held this week, when addresses are to be given by Dr. Thain Davidson, Revs. J. R. Wood, R. Roberts, the pastor, Rev. J. Ossian Davis, and others.

FRIENDLESS AND FALLEN.

Annual Devotional Meeting
Council Chamber,
Exeter Hall.

The Committee have arranged to hold the **ANNUAL DEVOTIONAL MEETING** on **TUESDAY**, the 29th inst., in the Council Chamber, Exeter Hall, Strand, at 7 o'clock.

FRANCIS A. BEVAN, ESQ., has kindly consented to preside, and W. HAIGH MILLER, ESQ., will give an Address.

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READERS of THE CHRISTIAN are most cordially invited. Others who cannot be personally present at the Meeting, but who are interested in this **MISSION OF MERCY**, are asked to unite in prayer that the work of God on behalf of the Friendless and Fallen may be more than ever blessed in **WINNING SOULS TO CHRIST.**

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DEAR FRIENDS,—We earnestly ask for Funds to pay the balance of what is owing for the New Building. We need Furniture for three Class-rooms which are finished, but cannot be used because they are empty. The Boys' Shelter, the Girls' Shelter, the Sunday Schools, and the Night Schools are crowded. Soup Kitchen is now open. Visitors are always welcome. The Mission is situated in one of the poorest parts of London. We gratefully acknowledge £25 from A. P., for Furniture, and 5s. from A. F. Subscriptions may be sent to Messrs. MORGAN & SCOTT, Office of "THE CHRISTIAN," or to

AULAY MACAULAY, *Hon. Sec.*, Blechynden-street, Latymer-road Mission, Notting-hill, W.

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Continued from Page 3.

SPAIN FOR THE LORD.—Two of the Lord's servants are leaving England for the work of the Lord in Spain; any Christian willing to enter into sympathy with these labourers can do so by writing.—M. G., care of W. J. H., Balcombe House, Dartmouth-park-avenue, N.

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Institutions.

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Capt. JAS. KEARNEY WHITE.

BETHESDA MISSION, PORTSMOUTH, with which is incorporated the Portsea Island Town Mission. Established 1856. Two new branches have lately been included. £1,000 are urgently needed to clear the building expenses and to meet the wants of the General Fund. During the past year the Romanists, Ritualists, and infidels have worked with unprecedented activity. Will friends help?—Superintendent Commander B. H. KEY, Downham, St., Edward's-road, Southsea.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
P. F. PROCTOR, Secretary.

GREAT COLEMAN'S, near Ongar, is now opened by Dr. and Mrs. S. C. GRIFFITH to give change of air and rest to educated people of limited means.—For particulars, apply to 45, Finsbury-square, E.C.

HOLINESS AND FAITH-HEALING MEETINGS.—TRINITY CHURCH, Triangle Mare-street, Hackney, London MONDAY:—Address and Testimony on Faith-Healing, 8.30 p.m. On Holiness, 7.30 p.m. TUESDAYS:—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN, at Rev. W. E. BOARDMAN'S 5, Rochester square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts will be thankfully acknowledged by the Committee. Old coats and trousers are very much needed.

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Continued on page 23.

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The Christian.

WHAT IS THE GOSPEL?

IN answer to this question, we have received sixty-four replies, greatly varying in length, in clearness, and in accuracy. We give the four subjoined letters, which may fairly represent the principal thoughts expressed in the remainder. Of the rest, one condenses the Gospel into the one word "Love." Another amplifies this into "God loves me." Another epitomises thus—"God is light: God is love." Several simply quote John iii. 16, 1 Cor. xv. 1—4, or other texts embodying the like precious truths. Some define the Gospel in the words of Scripture, or state it in their own words; but add that they themselves found salvation from some other text or aspect of the Gospel.

The great majority make Christ crucified the key-note, but more than one omits altogether the blood of his cross.

One of our friends says that there are three Gospels: (1) The Gospel of the kingdom, preached by our Lord when on earth. (2) The Gospel of the grace of God, preached by the Apostles after his death and resurrection. (3) The everlasting Gospel which is to be preached by an angel.

Another makes a similar distinction, except that he is inclined to regard the Gospel of the kingdom as future, and to identify with it the everlasting Gospel, which he is sure is quite different from the Gospel of the grace of God.

In reply to the former of these we remark that, whereas Paul tells the Ephesian elders he has received of the Lord Jesus a ministry to testify the Gospel of the grace of God, he says in the *next verse* that he has gone among them preaching the kingdom of God: thus clearly identifying the Gospel of the grace of God with the kingdom of God.

In reply to the latter, we would ask, How can anything be a Gospel—good tidings—to a sinful world, which does not proceed from the grace of God?

For ourselves, we are persuaded that the definition in the communication from Mr. R. Heath, that the Gospel is the Declaration of the Kingdom of God, is the most comprehensive and exhaustive that can be given.

The Good Tidings of the Kingdom of God we believe to include every aspect of the Gospel, whether it be the promise implied in the denunciation upon the serpent in the Garden of Eden; the prophecy by Moses of another prophet like unto himself; that of Isaiah of a Child born, a Son given; or any other Old Testament promise. Or again, whether it be the Gospel of God; the Gospel of Christ; the Gospel of the grace of God; the Gospel of our salvation; preaching the Word; preaching Christ; preaching Jesus; the Gospel of the glory of the blessed God; the sufferings of Christ, and the glories which should follow; the Everlasting Gospel; or any other form of words contained in the New Testament.

In past days our fathers may sometimes have magnified God's Sovereignty above his Fatherhood; one of the most widespread and subtle errors of this time is to magnify his Fatherhood at the expense of his Sovereignty. But the Gospel of the Kingdom, and that alone, puts these, as well as every other relationship of God to man, in its right place, for He has bidden all who come to Him, "Fear not, little flock: it is your Father's good pleasure to give you the kingdom;" and has promised that in the coming day the righteous shall "shine forth as the sun in the kingdom of their Father."

REPLIES.

The glad tidings of great joy that God, in love to man, has sent his Son Jesus Christ to reveal Him as the Father, and by his death for sin to declare and satisfy God's righteousness, so that in resurrection He might give pardon, life eternal, and power over sin to all who believe the message and trust Him. G. F. T.

The Gospel is very brief. The Gospel is God's glad tidings to sinners as such. Its announcement is salvation full, free, present, and *to come*. It promises, in the name of Him who cannot lie, immediate deliverance from the guilt and dominion of sin, and ultimately from its very being, on the above ground of Christ's meritorious obedience unto death. Its conditions to the reception of this mercy are heart-faith in the Lord Jesus as Saviour, and confession of his name as Lord, to the glory of the Father, who raised Him from the dead. Its fruit is holiness, its end everlasting life. F. H. W.

164, *Westbourne-terrace, Hyde-park, W.*

DEAR SIR,—The word "Gospel," as we all know, means "glad tidings," and St. Paul further defines the Gospel by calling it the glad tidings of the grace of God.

And, to state the matter more fully, we may say that the Gospel is the glad tidings of what God has done, what He is doing, and what He has promised yet to do for the salvation of men.

(1) What has God already done for the display of his grace?

"The Father sent the Son to be the Saviour of the world" (1 John iv 14). He laid upon Him the iniquity of us all (Is. liii. 6). He raised Him from the grave, and placed Him at his own right hand to be a Prince and a Saviour (Acts v. 31). He has sent the Holy Spirit to carry on his work of grace until Christ comes again (Heb. ii. 4).

The Son of God came from heaven to fulfil the work which his Father gave him to do (John xvii. 4). He was made man for our sakes (John i. 14), and bore the curse due to our transgressions in his own body on the Cross (Gal. iii. 13; 1 Pet. ii. 24). He rose again from the grave to be our living Saviour, and ascended to heaven to be the Mediator and Advocate of all who come to the Father by Him (Rom. v. 10, viii. 34).

The Holy Spirit has come to carry on the work of deliverance (John xvi. 7—15). He has spoken to us by the prophets and apostles, and given us the Holy Scriptures, which are able to make us wise unto salvation, through faith in Jesus Christ (2 Pet. i. 21).

(2) What is God now doing for the salvation of men? He is raising men from the death of sin to the life of righteousness (Eph. ii. 4—6). He is leading them to Jesus Christ in repentance and faith (John vi. 37, 44, 45). Jesus Christ is receiving and interceding for all who come to the Father by him (Rom. x. 12, 13; Heb. vii. 25). The Father freely forgives all who repent and believe on the name of his Son Jesus Christ (Acts ii. 38, x. 43). He makes them his adopted children (Gal. v. 26). He puts in them his Holy Spirit (Gal. iv. 6). He takes them under his fatherly protection and supplies all their need (2 Cor. vi. 17, 18; Phil. iv. 19). Jesus acts towards them the part of their Great High Priest. He presents to the Father their offerings of praise and service (Heb. viii. 15; 1 Pet. ii. 5). He sits upon his throne of grace to receive their petitions and to send them help in every time of need (Heb. iv. 15, 16). The Holy Spirit awakens spiritual life in the dead soul, and sustains it when awakened (John iii. 8; Rom. viii. 9, 10). He enlightens the minds of the children of God (Eph. i. 17, 18), purifies their hearts and lives (2 Cor. iii. 18; Gal. v. 22, 23), and comforts them with the hope of glory (Rom. xv. 13).

(3) What has God promised yet to do for the salvation of his people?

He will never leave them nor forsake them (Heb. xiii. 5). He will keep them from Satan's power, and suffer no one to pluck them from his hand (John x. 27—30; Rom. viii. 38, 39). He will finish in them the work of sanctification which He has begun. (Phil. i. 6; Eph. v. 25—27.) He will take their spirits to Himself when they die (2 Cor. v. 6—8). Christ will come again and raise the dead bodies of his departed saints, and change the bodies of his living saints into the likeness of his glorious body (1 Cor. xv. 51—54). He will gather together all his saints, and take them to share with Him the eternal glory of his Kingdom (John xiv. 3; Matt. xxv. 34). HORACE NOEL.

Woking.

DEAR SIR,—The Gospel is the declaration of the Kingdom of God (Matt. iv. 23; Luke iv. 43). This declaration contains necessarily a proclamation of its nature and principles. In his first proclamation Jesus declared its five points: good tidings to the poor, release to the captives, recovery of sight to the blind, setting at liberty them that are bruised, proclaiming the acceptable year of the Lord.

While the deepest meaning of these points must be a spiritual one, we shall soon lose the reality and power of that meaning, if we forget that the Kingdom of God is all-embracing and in its first and primary stage affects this earth and all visible things.

Jesus next proclaimed the laws of the Kingdom (Matt. v, vi., vii.; Luke vi. 20—47). Then He unfolded in his parables its spirit, and manifested in his miracles its power, and having declared Himself its anointed King, set forth in his own person a perfect example of its character, its principles, its spirit, and its power.

Finally, He revealed the secret which lies at the heart of the Kingdom and ensures its final triumph—life through death, conquest through suffering and defeat. "Except a corn of wheat fall into the earth and die, it abideth by itself alone: but if it die it beareth much fruit" (John xii. 24). "And I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32).

We are to-day in the same position with regard to the message, only instead of the manifestation of the spirit, principles, and power of the Kingdom of God appearing in one man, the Christ, it has to be manifested by a society, the Church. Before He quitted his disciples, Jesus said to them, "Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John xx. 21—23). And the full meaning of these words is given in John xvii. 20—26, from which we learn that those who believe in Jesus are to be so completely identified with Him, and through Him with his Father, that they are to be as He was—the temple of the Holy Ghost on earth, the continuance of the Divine manifestation and the continuers of the work of Christ.

Thus, part of the Gospel of the Kingdom of God is the actual manifestation of the Kingdom in the life of the Church. It has not only to proclaim the Kingdom, but actually to realise it in the eyes of men, and the Church has to manifest, as Jesus, the same life of absolute poverty, and complete renunciation of all worldly aims and objects, the same identification of itself with mankind, so that all the miseries, sufferings, errors, sins of men, become its own. It has, like its King and its example, to claim the title Son of Man, and taking all the load of men's sins and sorrows on to itself to walk straight to the cross.

When it does this, the Church will understand those wonderful words in which the Apostle Paul sums up his idea of the Gospel (2 Cor. v. 18, vi. 10). R. HEATH.

49, *Great Russell-street.*

For the Young.

THE NEW YEAR'S GIFT.

I SHOULD like to tell the young readers of The Christian a true story of a little boy and girl who live near me in a town in Scotland.

Lizzie is seven and Alick four years of age. Both of them have fair hair and blue eyes, and are pretty children; but I think you would be sorry to see what thin poor frocks they are wearing in this cold winter weather, and they have not always enough to eat. Their father is a painter by trade, he has been very ill, and is now only able to earn small wages, so that with a wife and four children to keep, you may be sure there is not much money to spare. The youngest child is a tiny baby four weeks old. This little one is said to be an extra good baby, for she sleeps nearly all day as well as all night, and scarcely gives the other children a chance of seeing her eyes, to find out whether they are blue like their own.

Though living in a small house in a back street, and sometimes with very little food in the cupboard, Lizzie, Alick, and the third child, little Donald, are generally happy children, and play merrily together. Their parents love them dearly, and best of all are teaching them to love the Saviour who is the Friend of little children. When bed-time comes, the father reads to them out of the big-print Bible, and then they kneel in prayer, and they have learned to look for God's answers to their prayers. This is what my story is about.

On New Year's morning, after the usual breakfast of a little porridge and milk, Lizzie and Alick went out to play with their companions who live in the same street. The wind was bitterly cold and our two little friends were shivering before they had been out many minutes. A few minutes afterwards they had begun to cry; but this was not by reason of the cold. It was because they found their companions so happy and pleased with New Year's gifts, oranges, sweeties, and toys. It is a great custom with us in Scotland to give presents on New Year's day, and the children even of working people always come in for a good share when their parents can afford it. However, poor little Lizzie and her brother had no presents this morning, when money was so scarce in the house. Their mother, who tried never to go into debt, dared not spend a penny not really necessary for food.

The children, crying from disappointment, came back to the house to pour out their sorrows at their mother's knee, and I think she also had to wipe away a tear. But then a bright thought struck her. "Children," she said, "the good Lord knows all about it, kneel down and ask Him to send you some money for presents." They did so in simple words; then kissing mother, and that very sleepy baby too, they ran out again much comforted. The street they lived in was a quiet one, and not many strangers entered it; but just as Lizzie and Alick went out of their door, an old man was walking slowly, as if in search of someone. He noticed Lizzie, and beckoned her to come and speak to him. "Here, lassie," he said, "do you ken where old Mistress McPhail lives?" "Yes, I ken," she answered, though trembling a little at being spoken to, for she was a timid child, "she lives in a wee room at the top of yon house round the corner." "Then tak' me to the room, like a good lass, and save my old legs going up the wrong stair." Lizzie hesitated a moment, but quickly made up her mind to do what she was asked, for to show kindness to the aged was a good lesson she had been taught.

Taking little Alick by the hand, Lizzie led the way, and in walking down the street she and the old man became quite friendly, ending by Lizzie telling him how they had just been praying to God to send them money for presents, because it was New Year's Day. "I'm hoping He'll send a little angel with it," she added.

When they reached the top of the stair, Lizzie pointed out which door was Mrs. McPhail's room. The old man, who was rather out of breath, signed to her to wait a minute: then fumbling in an old leather purse, he produced a bright shilling, which he handed to Lizzie. "Tak this, child. I can afford it, though I am no a rich man, and certainly I'm no a little angel!" Before Lizzie could recover from her surprise at the sight of the silver coin, and thank the old man, the door of Mrs. McPhail's room was opened and he had been admitted. The children scampered off home without losing time, you may be sure, and it was quickly agreed that father should go with them to the shop to help them make their purchases. That shilling bought a wonderful store of oranges and sweeties, and to crown the feast, a currant loaf. All these they brought home in triumph, and then, before enjoying the good things, they joined in thanking the Lord, who had so quickly answered their prayer, and in his own way given them their desire. "Perhaps the old man will be an angel some day, when he dies," said Lizzie, "for he must be a good man to have spared us a whole shilling."

I am glad to tell you that New Year's Day has been the beginning of brighter days for the family, as the father's health is improving, and he can get more work to do. A lady has given him some warm clothing, of which he stood much in need, and Lizzie is to possess a new frock in which to attend school. Now, dear boys and girls who may read this story, think how many little ones there are in our midst who have real wants and few pleasures. Try in all the ways you can to help them and make them happy, and may you all be what I am sure my little friends Lizzie and Alick are—children of the heavenly kingdom.

GRETA.

Welcome Home, Cardiff.

DEAR SIR,—The work at the Welcome Home prospers and increases. The house is nearly always full, and the men who stay with us seem fully to appreciate the kindness shown them. We have received men of many different nationalities, and all testify to the value of a clean quiet home.

A young Russian sailor, who seems very grateful, regrets that in his own country the people are "so dark." He wishes he could translate for them all the nice things he reads in English, but, he says, he does not know enough for the purpose; he has made an attempt, however, to translate hymn 386 from *Sacred Songs and Solos*. Spaniards, French, and others continue to attend in the evenings, and their attention and sometimes eagerness for the truth are very encouraging. A young Spaniard writes: "I feel obliged to write and thank you for all your kindness. . . . . Through you my heart has been renewed, and I have been saved from my evil vices. I was lost and you guided me to the right path."

We are very grateful to friends who have sent us text-cards, tracts, and periodicals. Any contributions of good literature will be most acceptable, as also hymn-books and Testaments.—Yours truly, ELIZABETH LAWRENCE.

179, *Bute-road, Cardiff.*

A Friend Indeed.

A REST I sought, O Lord,
A rest from care and sin,
Within Thyself I found
That rest, and entered in;
It proved a rest complete to be,
For Thou, my Saviour, gav'st it me.

A Peace I sought, a calm,
Which nought should ruffle here;
And o'er my weary life
Came the words soft and clear:
"My peace to troubled ones I give,
My tired child, that peace receive."

A Home I sought, I longed
For some kind shelter, where
I might forever be
Free from mistrustful fear;
I found it on my Saviour's breast,
No other Home so sweet a rest.

My all I found in Thee,
My Rest, my Peace, my Home,
When to Thyself I turned,
At thy sweet welcome, "Come,"
O Lord, no dearer friend I need,
For Thou hast proved a Friend indeed.

MARY SPICER.

Victoria Philosophical Institute.

A LARGE meeting was held on Monday, Jan. 21, at the above Institute, 7, Adelphi-terrace—a society consisting of home, colonial, and foreign members, founded to investigate all scientific questions, especially any said to militate against the truth of the Bible. The paper of the evening was read by Sir Edmund Beckett, Bart., Queen's Counsel. In it he, as a scientific man, described, in popular language, the laws of nature, reviewing the steps in the progress of scientific research recently made in various countries, and showing how they bore on the question, "Is all creation, in its perfect arrangement, its beauty and grandeur, self-evolved, as some assert; or are we not compelled, after patient investigation of its many departments, to confess that there is something beyond, which we are forced to recognise, and which evidences the existence of one Great, all-controlling, wise Mind?" An interesting discussion ensued.

A considerable number of home and foreign applications to join the Institute were announced, raising its total strength to considerably over a thousand, and it was stated that in addition to the very large number of foreign and colonial libraries purchasing its transactions, it now exchanged them with leading London learned societies, whose members—whether in the ranks of the Institute or not—rendered aid in its work.

A Y.M.C.A. has recently been established at Kilmarnock, N.B.

THE LATE KESHUB CHUNDER SEN.—In *The New York Independent* Rev. Joseph Cook thus writes about this Indian reformer:—"No Asiatic interested me as much as did Keshub Chunder Sen. I came near enough to him to understand something of his nature, his environment, his struggles, his triumphs, his defeats, his hopes. On no one born in India did I build more expectation than on him, as to the future of reform among the educated circles of Hindustan. How noble he was; how serious; how worthy of spiritual leadership; how intense; how eloquent; how prayerful! I saw in his soul the Oriental type, and was taught much by it, and had hoped to be taught more. The news from the Ganges that Keshub Chunder Sen is dead, overwhelms me with a more profound sense of personal bereavement than I can now remember to have felt before at the departure of any public man. A most interesting and noble career ended at an age of less than forty-six. O, my brother, my brother, how lonely the world seems without thee! . . . The Brahmo Creed is not yet fixed. It is likely to crystallise much about the final opinions of Keshub Chunder Sen. Would that Providence had led him to a deeper knowledge of Christianity before snatching him from the world! Mere Theism, in the form in which he held it, cannot save India. Christianity can."

MR. MOODY AND MR. RAINSFORD.

AN immense concourse of people waited for the second meeting in Lavender-hill Hall, Clapham, on Monday evening, last week, to hear the following dialogue between the clergyman and the evangelist. The latter had been preaching from the text: "There was no room for them in the inn."

MR. MOODY.—As a good many people were helped when I asked some questions of Mr. Rainsford at Wandsworth, about how to become a Christian, I am going to ask him a few more to-night. Mr. Rainsford, how can anyone make room in their heart for Christ?

MR. RAINSFORD.—First, do we really want Christ to be in our hearts? If we do, the best thing will be to ask Him to come and make room for Himself. He will surely come and do so. "I can do all things through Christ which strengtheneth me." "Without Me ye can do nothing."

MR. M.—Will Christ crowd out the world if He comes in?

MR. R.—He spoke a parable to that effect. "When a strong man armed keepeth his palace [the poor sinner's heart] his goods are in peace. But when a stronger than he shall come upon him and overcome him, He taketh from him all his armour wherein he trusted [unbelief, false views of God, worldliness, and love of sin], and divideth the spoil." The devil keeps the heart because Christ desires it for his throne, until Christ drives him out.

MR. M.—What is the meaning of the promise, "Him that *cometh* unto me I will in no wise cast out?"

MR. R.—I think we often put the emphasis upon the wrong word. People are troubled about how they are going to COME, when they should put the emphasis on HIM to whom they are coming. "Him that cometh unto ME I will in no wise cast out," no matter how he may come. I remember hearing this incident at an after-meeting. A gentleman was speaking to an anxious inquirer, telling him to *come* to Christ, to *trust* in Christ; but the man seemed to get no comfort. He said that was just where he found his difficulty. By and by, another friend came and spoke to the anxious one. All he said was: "Come to CHRIST; trust in CHRIST." The man saw it in a minute. He went and told the other gentleman, "I see the way of salvation now." "Tell me," said he, "what did that man say to you?" "Well, he told me to trust in Christ." "That is what I told you." "Nay, you bade me *trust* in Christ and *come* to Christ; he bade me trust in *Christ* and come to *Christ*." That made all the difference.

MR. M.—What does Christ mean by the words "*in no wise?*"

MR. R.—It means that if the sins of all the sinners on earth and all the devils in hell were upon your soul, He will not refuse you. Not even in the range of God's omniscience is there a reason why He would refuse any poor sinner who comes to *Christ* for pardon.

MR. M.—What is the salvation He comes to proclaim and to bestow?

MR. R.—To deliver you out of the power of darkness and from the bottomless pit, and set you upon the throne of glory. It is salvation from death and hell, and curse and ruin; but that is only the half of it. It is salvation to God, and light and glory, and honour and immortality, and from earth to heaven.

MR. M.—If the friends here do not come and get this salvation, what will be the true reason?

MR. R.—Either they are fond of some sin which they do not intend to give up, or they do *not* believe they are in a lost condition, and under the curse of God, and therefore do not feel their need of Him who "came to seek and to save that which was lost." Or they do not believe God's promises. I have sometimes asked a man, "Good friend, are you saved?" "Well, no, I am not saved." "Are you lost?" "Oh, God forbid! I am not lost." "Where are you then, if you are neither saved nor lost?" May God wake us up to the fact that we are all in one state or the other.

MR. M.—What if any of them should fall into sin after they have come to Christ?

MR. R.—God has provided for the sins of his people, committed after they come to Christ, as surely as for their sins committed before they came to Him. "Christ ever liveth to make intercession for all that come unto God by Him." "If we say we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. . . . For if any man sin we have an *Advocate* with the Father, Jesus Christ the righteous. And He is the propitiation for our sins." He will take care of our sinful, tried, and tempted selves if we trust ourselves to Him.

MR. M.—Is it not said that if we sin wilfully after we have received the knowledge of the truth, "there remaineth *no more* sacrifice for sins"?

MR. R.—Yes. Paul wrote it in his Epistle to the Hebrews. Some of them were trifling with the blood of Christ, and reverting to the types and shadows of the Levitical Law, and trusting to a fulfilled ritual for salvation. He is not referring to *ordinary acts of sin*. By sinning wilfully he means, as he explains it, a "*treading under foot the Son of God*," and a total and final apostatising from Christ. Those who reject or neglect Him will find no other sacrifice for sin remaining before Christ came. The Jewish ceremonies were shadows of the good things to come, but Christ was the substance of them. But now that He has come to put away sin by the sacrifice of Himself, there is no other sacrifice for sin remaining for those who reject Him. God will send no other Saviour, and no further atonement; no second "fountain shall be opened for sin and uncleanness." There remains, therefore, nothing for the rejector of salvation by Christ but "a fearful looking for of judgment."

MR. M.—There are some who say they do not know that they have got the right kind of faith.

MR. R.—God does not ask us if we have the right kind of faith. He tells us the right thing to believe, and the right faith is to believe the *right thing*, even what God has told us and promised us. If I told you, Mr. Moody, that I had found a hymn-book last night you would believe me, would you not? (MR. MOODY: Yes.) Suppose I said it was the valuable one *you* lost the other night, you would believe me also just the same. There is no difference in the *kind* of faith; the difference is in the *thing believed*. When the Son of God tells me that He died for sinners, that is a fact for my faith to lay hold of; the faith itself is not the thing to be considered. I do not look at my hand, when I take a gift, and wonder what sort of a hand it is. I look at the gift.

MR. M.—What about those people who say their hearts are so hard, and they have no love to Christ?

MR. R.—Of course they are hard and cold. No man loves Christ till he believes that Christ loves him. "We love Him because He first loved us." It is the love of God shed abroad in our hearts by the Holy Ghost that makes the change.

MR. M.—Paul said he was "crucified with Christ." What did he mean.

MR. R.—Oh, that is a grand text! Thank God, I have been crucified with Christ. The Cross of Christ represents the death due to the sinner who had broken God's laws. When Christ was crucified every member of his body was crucified, but every believer that was, or is, or shall be, is a member of Christ's body, of his flesh and of his bones (Eph. v. 30); again, we read (1 Cor. xii. 26, 27): "If one member suffer all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." So when Christ was crucified for sin, I was also crucified in Him, and now I am dead and gone as far as my old self is concerned. I have already suffered for sin in Him. Yes; I am dead and buried with Christ. That is the grand truth that Paul laid hold upon. I am stone dead as a sinner in the sight of God. As it is written Rom. vii. 4, "I am become dead to the law by the body of Christ, that I might be married to another, even to Him who is raised from the dead, that I should bring forth fruit unto God." "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. ii. 20); and God Himself commands me so to regard my standing before Him as his believing child. In Rom. vi. 10, 11, "In that Christ died, He died unto sin once: but in that He liveth, He liveth unto God. *Likewise reckon ye also yourselves to be dead indeed unto sin*, but *alive unto God* through Jesus Christ our Lord."

MR. M.—Should a man not repent a good deal before he comes to Christ?

MR. R.—Repent a good deal! I do not think any man repents in the true sense of the word till he loves Christ and hates sin. There are many false repentances in the Bible. We are told that Pharaoh repented when the judgment of God came upon him, and he said, "I have sinned;" but as soon as the judgment passed away, he went back to his sin. We read that Balaam said: "I have sinned." Yet "he loved the wages of unrighteousness." When Saul lost his kingdom he repented; "I have sinned," he said. When Judas Iscariot found that he had made a great mistake, he said: "I have sinned, in that I betrayed innocent blood;" yet he went "to his own place." I would not give much for these repentances; I would rather have Peter's repentance. When Christ looked upon his fallen saint it broke his heart, and he went out and wept bitterly; or the repentance of the Prodigal, when his father's arms were around his neck, and his kisses on his cheek, and he said, "Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

MR. M.—What is your title to heaven?

MR. R.—The Person, the Life, and the Righteousness, of the God-man, the Son of God.

MR. M.—How do you obtain that?

MR. R.—By receiving Him. "As many as received Him, to them gave He authority to become the sons of God, even to them that believe on his name" (John i. 12).

MR. M.—What is your meetness for heaven?

MR. R.—The Holy Ghost dwelling in my heart is my fitness for heaven. I have only to get there, and I have, by this great gift, all the desires and faculties for it; I have the eyes to contemplate it, I have the ears for heaven's music, and I can speak the language of the country. The Holy Ghost in me is my fitness and qualification for the splendid inheritance for which the Son of God has redeemed me.

MR. M.—Would you make a distinction between Christ's work for us and the Spirit's work in us?

MR. R.—Christ's work for me is the payment of my debt, the giving me a place in my Father's home, the place of sonship in my Father's family. The Holy Spirit's work in me is to make me fit for his company.

MR. M.—You distinguish, then, between the work of the Father, the work of the Son, and the work of the Holy Ghost?

MR. R.—Thanks be to God, I have them all, and I want them all—Father, Son, and Holy Ghost. I read that my Heavenly Father took my sins and laid them on Christ; "The Lord hath laid on Him the iniquity of us all." No one else had a right to touch them. Then I want the Son, who "his own self bare my sins in his own body on the tree." And I want the Holy Ghost; I would know nothing about this great salvation, and care nothing for it, if the Holy Ghost had not come and told me the story, and given me grace to believe it.

(To be concluded.)

"THE STAR IN THE EAST" is the quarterly record of the Turkish Missions' Aid Society, and reports the progress of Christian work in the Turkish Empire, and also in Persia and Greece. It contains accounts of work worth reading and supporting. The office is 7, Adam-street, Strand, W.C.

BIBLE FLOWER MISSION.—Mrs. Anne Dove, 110, Cannon-street, E.C., states in her monthly report that the disbursements for December last were as follows: Bouquets, 13,969; cards, 6866; lavender bags, 1268; presents, 2148; making a total of 24,251. Mrs. Dove would be glad to receive evergreens, parcels of ivy-leaves, mosses, &c., with ornamented cards and correctly-written leaflet-texts.

GENERAL GORDON.

BY common consent this Christian soldier is one of the most remarkablem en of the time. Even in an age that has produced many good, great and gifted public men, General Gordon stands out in such a marked fashion as to constitute him a phenomenon among his compeers. With a sagacity and enterprise that are almost equally phenomenal in modern English journalism, the conductors of *The Pall Mall Gazette* lately secured and published the report of an interview between one of its staff and the General, with respect to the state of the Soudan. Probably it is largely due to this deliverance that he is now in Egypt, charged by the English Government with the mission of evolving order from the chaos that resulted from the recent massacre of the Egyptian troops by the Mahdi and his forces. In *The Pall Mall Gazette* of the 22nd inst. there appeared another deeply interesting sketch of General Gordon; we think the perusal by our readers of the following extract (which, with the accompanying portrait, we reproduce by permission) will not make them less inclined to respond to the appended requests for prayer on behalf of this truly great and good man. We omit the purely political portions of the article from which we quote:—

GENERAL GORDON AS GOVERNOR-JENERAL OF THE SOUDAN, 1879.

To men like General Gordon there is no such thing as accident. All things were predordained before time began, and kings and peasants are mere instruments in the hands of the Higher Power which cannot err. Even to those who take less lofty views of human destiny, strange indeed was the combination of unexpected coincidences by which it has come to pass that the officer who a week since was all but deprived of his commission in the English army for taking service with the International Associates of the Congo, should to-day be speeding southward as fast as the mail-packet can carry him to act as the supreme representative of British power in the equatorial Empire of Egypt. Since Mordecai the Jew was led in triumph through the streets of Shusan, there has surely but seldom been so sudden an alteration in human fortunes. Great as the change is, it leaves him absolutely unchanged. "For what is this or that to thee?" says Thomas-à-Kempis in the "Imitation," a copy of which, with the page doubled down at this passage, was handed to his visitor on leaving. "Follow thou me. For what is it to thee whether this man be such or such, or that others do or say thus and thus?" And again at another marked passage it is written, "Let not thy peace be in the tongues of men; for whether they put a good or bad construction on what thou doest, thou art not therefore another man. Where is true peace and glory? Is it not *in* me? And he who covets not to please men and fears not their displeasure shall enjoy much peace." That peace which General Gordon enjoys is unruffled by the contumely, undisturbed by the eulogy, of man.

Slightly built, somewhat below the average height, General Gordon's most remarkable characteristic at first sight is a child-like simplicity of speech and manners. Notwithstanding his fifty years, his face is almost boyish in its youthfulness, his step is as light and his movements as lithe as the leopard. Although he is still excitable and vehement, those who know him best say that he has under much firmer control those volcanic fires which blazed out with fiercest fury in his younger days. But there is that in his face at times even now that contrasts strangely with the sweetness of his smile or the radiance which lights up his face when discoursing on his favourite author and the choice texts of the "Imitation," which for the present seems to have superseded his old favourite, "Watson on Contentment." "This," said he, holding a small copy of the "Imitation" in his hand, "is my book. And although I never shall be able to attain to a hundredth part of the perfection of that saint, I strive towards it—the ideal is here." General Gordon carries with him the saintly ideal of the cloister into the rough realities of the camp. He has a morbid horror of publicity or praise. "No gilt," he would exclaim imperiously, "no gilt, mind; no gilt. Say what is to be said, but no praise." "In all my career," he once wrote, "I can lay no claim to cleverness, discretion, or wisdom. My success has been due to a series of (called by the world) flukes. When one knows the little one does of oneself, and any one praises you, I, at any rate, have a rising in the gorge which is a suppressed 'You lie!'" To him a true perception of the Gospel is entire emptiness of self, an utter absence of any pretension, a complete and entire refusal to accept the world's praise or judgment. "Who is he or who is any man that he should be praised? I do nothing, I am a chisel which cuts the wood. The Carpenter directs it. If I lose my edge, He must sharpen me; if He puts me aside and takes another, it is his own good will. None are indispensable to Him. He will do his work with a straw equally as well. Do not flatter yourself that you are wanted—that God could not work without you; it is an honour if He employs you. No one is indispensable, either in this world's affairs or in spiritual works." "Do not send me your paper with anything written about me," he said on parting; "I do not want to see it, or to have anything to do with it. These things are not in my hands, and mind, do not forget, no gilt!"

In Gordon the tenderness of a woman, the gentleness of a child, the ready sympathy with all the sorrows and sufferings of others, are combined with an iron will and a certain "hardness" which is indispensable to a ruler of men. "I have a conviction," he wrote on first entering the Soudan, "that, God willing, I shall do much in this country. The main point is to be just and straightforward, to hear no one or no one's sayings, to avoid all tergiversations or twisting, even if you lose by it, and to be *hard to all* if they do not obey you." This capacity of hardness has been put to severe proof. In the Soudan he was to slave-dealers, pashas, and other evildoers, an incarnate terror. On his fleet camel, accompanied only by a single guide, he sped from province to province, like an angel of wrath descending like a thunderbolt upon all who withstood his will. Yet even while the rage of the Berserker flashed in his eye, infinite compassion for the weak, the helpless, and oppressed trembled in his voice. Again and again he refers in his letters in tones of pity and affection to the poor people of the Soudan. "I would give my life for them," he said. "How can I help feeling for them? All the time I was there every night I used to pray that God would lay upon me the burden of their sins, and crush me with it instead of these poor sheep. A strange prayer you may well think for one who has sins enough of his own to answer for, but nevertheless a real one. I really wished it, and longed for it; and now, having had the burden of their sufferings upon me for so many years, can you wonder that I wish to save them from being handed over to be 'slated up' by the Turks?"

In General Gordon's eyes, as every one is aware who has read Mr. Berkeley Hill's edition of his letters from Central Africa, the blacks of the Soudan are immeasurably superior in every way to the Egyptian Government. All the misery in those parts, he used to declare, is due to these Arab and Circassian pashas and authorities. "I would not stay a day for these wretched creatures, but I would give my life for these poor blacks." The people who annexed the Soudan, he maintained, stood in quite as much need of civilisation as those they attempt to civilise. There is no more touching passage in modern writings than that in which he describes his remorse at the share he had in carrying the "blessings" of Egyptian civilisation to the Moogie tribes, hundreds of miles south of Gondokoro. "We do not want beads," they cried. "'We do not want to see the Pasha; we want our own lands and you to go away.' A magician stood and cursed the expedition, and a disaster soon after befalling, General Gordon was inclined to believe that the prayer for protection against the invader had been heard. "'We do not want your beads, we do not want your cloth,' of the poor Moogies rings in my ears. 'We want you to go away.' They knew well enough the little benefits that would ever accrue from occupation. I do believe that God may listen to the cries for help from the heathen who knew him not. These prayers were earnest prayers for celestial aid, in which the pray-er know he would need help from some unknown Power to avert a danger. That the native knows not the true God is true, but God knows him and moved him to prayer and answered his prayer."

He has personal friends in the Madhi's camp. One of the revolted chiefs owes to General Gordon the lives of two of his sons, others have seen him strike terror into the hearts of the pashas against whom they are in revolt. All the natives know his inflexible justice. "Your brother," he wrote to his sister from Khartoum seven years ago, "is much feared and, I think, respected, but not overmuch liked. The people in the Soudan tremble before your brother." Personal popularity, it will be seen, he does not pretend to claim. But he was just, upright, and inflexible, and an especial terror to evildoers

of the kind against whom the Mahdi has risen in revolt. If he were left absolutely free now, he would begin by proclaiming a free amnesty to all those who have taken part in a rebellion which he regards as not only morally justifiable but politically necessary.

It is the conviction that he may be able to do some good to the "poor people of the Soudan" that induced him to postpone his magnificent project of cutting up the slave trade by the roots at the headwaters of the Congo until he had re-established decent government on the headwaters of the Nile. General Gordon is the natural tribune of the oppressed. "I believe I can do a great deal to ameliorate the lot of the people." That is why he has gone to the Soudan. He expects no gratitude and wishes for none. The post was none of his seeking. But when it was thrust upon him he could not refuse. The difficulties are great. He carries his life in his hand. Success is almost impossible, and failure would impair a reputation hitherto unequalled. That, however, is nothing to him. "Let me ask," he wrote on one occasion, when he had a great difficulty to surmount, "who that had not the Almighty with him could do that? I have the Almighty with me, and I will do it. No man ever had a harder task than I, unaided, have before me; but it sits as a feather on me. As Solomon asked, I ask wisdom to govern this great people, and not only will He give it me, but all else besides. And why? Because I value not the 'all besides.' I have nought to gain in name or riches. I do not care what man may say. I do what I think is pleasing to my God; and, so far as man goes, I need nothing from any one. I feel my own weakness, look to Him who is Almighty, and I leave the issue without inordinate care to Him. I am quite alone, and like it. I have become what people call a great fatalist—namely, I trust God will pull me through every difficulty. The solitary grandeur of the desert makes one feel how vain is the effort of man. This carries me through my troubles, and enables me to look on death as a coming relief when it is his will." And again he said, "I go up alone with an infinite Almighty God to direct and guide me, and am glad to so trust Him as to fear nothing and indeed to feel sure of success."

Although his energy and health are almost unequalled, he has suffered much from *angina pectoris*. Describing its symptoms he says, "a rush of blood takes place to the head, and you think all is over. I may say I have died suddenly a hundred times." But in sickness and in health he has followed his standing order, "Keep your eyes on the cloud by day and the pillar by night, and never mind your steps. . . . Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." "Were it not for the knowledge that I have that God is Governor-General," said General Gordon, "I could not get on at all." All must wish that this unfaltering confidence in the Divine Guidance may once more be justified by success, and that "the shrouded Power that cannot err" may find in General Gordon the instrument for achieving successfully the great work he has on hand in the Soudan.

DEAR SIR,—At the call of our Government, General Gordon, in the interests of peace and humanity, has put his life in his hands, but putting his trust in the God he has ever served, has gone to the Soudan. Should not brethren be called on to uphold him with their prayers?—Yours faithfully, JOHN A. WHEELER.

Cheddar, Jan. 22.

DEAR SIR,—I think that in every place where THE CHRISTIAN is read, fervent prayer should be offered up for the Lord's blessing on the trying and perilous mission of General Gordon, that true soldier of Christ. We know well that what he has undertaken has been laid before the Lord in prayer by General Gordon himself. Let fellow Christians join their intercessions to his that the unhappy natives of the Soudan may be the better of his mission, that the Europeans may be rescued from their peril, and that the brave Gordon himself may be preserved.—Yours faithfully, A. H. W-

DEAR SIR,—About the time your next issue will appear General Gordon will be beginning his all but superhuman undertaking, viz., the pacification of the Soudan, the adoption of measures for the deliverance from their oppressors of the tribes of the desert, and the ultimate extinction of a wide-wasting and inhuman slave trade. He will enter on the accomplishment of these great tasks as the representative of England; he then purposes proceeding to the Congo to deal with slavery in its head-quarters.

May I beg a little space to beseech, on his behalf, the prayers of your readers? Rarely could a man more need the guardian care, and the spirit of wisdom from the Lord. Not often in the history of our sinful and selfish world has such a momentous mission been undertaken. Some years ago it was my privilege to have intercourse with Colonel Gordon (which was his rank at that time), and I used often to see him in my congregation. A more reverent, benevolent, humble, and transparently upright man I have not known. I could give many proofs, and only mention the fact to encourage supplications for a humane soldier who fears God. We remember that Livingstone, whose great heart was pierced and oppressed with witnessing the cruelties and horrors of the slave trade, poured out his dying groan in words which men read on his grave in Westminster Abbey, that God would raise up those who should close that "open sore" of Africa. Not, therefore, for the sake of England merely, although that is far from unimportant, but because of this long-standing crime of humanity, let me beseech praying men and women, in an hour of hope and of peril, to surround a firm and brave man with their perpetual intercessions.—Yours ever truly, WM. GUEST.

Tunbridge Wells, Jan. 24.

A work of a theological nature may soon be expected from the pen of General "Chinese" Gordon. The MS. is at present in the hands of his old friend Prebendary Barnes. Readers of the foregoing sketch of the General may be glad to know that a new shilling edition of his favourite companion, the "Imitation of Christ," by Thomas à Kempis, has just been issued by Messrs. Field & Tuer, of the Leadenhall Press, as one of their vellum parchment series.

EVANGELISTIC NOTES.

SHANKLIN.—A farewell tea-meeting was held at the institute at the close of special services recently conducted by Miss Brryman, when 250 sat down to tea. Addresses were given by the Misses Reade and Hamilton, of Blackgang; Captain Mitchell, of Sandown; Miss Brryman, and others.

EXETER.—At the Bartholomew-street Baptist Chapel, Mr. W. R. Bradlaugh is conducting a Gospel Mission, assisted by the pastor, Rev. A. W. Hillier. Mr. Bradlaugh has lately given expression to the confident hope that his brother, the famous Iconoclast, will ere long be truly converted.

REV. E. PAYSON HAMMOND has been evangelising at Camden, New Jersey. The meetings held in various churches were crowded, and the people seemed very responsive to the earnest appeals of the preacher. Very interesting services have been held on behalf of the children, among whom Mr. Hammond labours with peculiar success.

THREESHELFORD, KELVEDON.—Mr. John Harris has been conducting special services here. He commenced on Jan. 6 with a small congregation, which gradually increased, both in number and manifest blessing. Many came some distance to attend the meetings, and went home rejoicing. A tea-meeting was held on the last day; about 170 were present.

CARLISLE.—Rev. H. J. Berguer, Vicar of St. Philip's, Islington, conducted a nine-days' Mission in Christ Church, from Jan. 12—21. Much blessing was vouchsafed. Special services were held for men, women, and children respectively, and an address was delivered in church each morning on the "Spiritual Life." At the after-meeting many were led to a decision for Christ, and throughout the Mission an earnest spirit of inquiry was manifest. Mr. J. T. Smith, of Kendal, conducted a daily prayer-meeting, which was well attended. An impressive thanksgiving service was held on the last day of the Mission, when 150 persons remained to partake of the Lord's Supper.

MESSRS. MATLER AND PARKER have been holding successful meetings at Stratford-on-Avon. The congregations have been large, and many were spoken to at the close of each service.

CHURCH PAROCHIAL MISSION SOCIETY.—A circular report from this society states that there is much to encourage those who have been engaged in the evangelistic work during the past year. The reports from the vicars of a number of parishes are full of interest. The society is sadly in need of funds to go forward with its work; any help may be sent to the Secretary, Rev. W. Darwin Fox, 21, John-street, Adelphi, W.C.

HALIFAX.—A Mission was held in the parish of Luddenden Foot, from Jan. 5 to 15, by Rev. Dr. Morris, under the auspices of the Parochial Mission Aid Society. Souls were saved and believers helped to a higher and holier stand for Christ. Meetings were held for men only and for women only, also for children. The after-meetings were useful in leading many seeking ones to decision for Christ. At the close of the Mission the Lord's Supper was observed in the church.

FALKIRK.—Dr. Moxey addressed a meeting on Sabbath evening in the Free Church, Falkirk, under the auspices of the Free Church Y.M.C.A. The building was crowded, and the audience largely composed of men. The Doctor told them the story of his conversion, describing with vivid reality his struggles with conscience, his search after the truth, and his agonisings to enter into light and liberty. Then came the blessed sense of forgiveness and peace. The address occupied one hour and a half in delivery; during the whole time the attention of the audience was rivetted, and the divine power was very sensibly present. There was a large after-meeting, and a great number, mostly young men, professed to have found the Saviour. J. M.

Jan. 23.

SUNDERLAND.—During the past two months in our Y.M.C.A. here, a good number of young men have been led to the Lord Jesus Christ. A Gospel-meeting is held every Sunday evening at seven o'clock, after all the ordinary congregations are gathered. From ten to fifteen young men meet for prayer, and then go out into the streets, and give personal invitations to any who are standing about the corners. Care is taken to have the meetings as attractive as possible. Some of the choicest of Mr. Sankey's hymns are great favourites. We thank the Lord that a good many young men have remained after the meetings as anxious inquirers; most of them we have reason to believe have found the Saviour. In several cases where men have received blessing they have brought companions with them to the next meeting. J. J. S.

GLASGOW.—On the invitation of Mr. Quarrier, of the Orphan Home Mission, Glasgow, Mr. George Williams first came to Scotland as an evangelist about six years ago, when he was much owned of the Lord to the conversion of sinners, not only in Glasgow, but in Edinburgh, Dundee, Hawick, and other towns. After two years' absence he returned to Glasgow and commenced services in connection with the Orphan Home Mission on Sabbath, 13th instant. During the week he spoke nightly in the Mission Hall, which was inconveniently crowded. At the close of each meeting numbers of anxious souls were dealt with and a great many professed to accept the Saviour. At the praise and testimony meeting held on Saturday week it was most encouraging to hear young men and young women tell how they had been brought to Christ through the preaching of Mr. Williams and other evangelists. Mr. Williams goes to the Bridgeton district in the east-end of the city for further work.

"KEPT BY THE POWER OF GOD."—This poem, which appeared in a recent issue, may be had in leaflet form of Mr. Burne, 57, Upper George-street, Kingstown, Ireland, at 10d. per dozen.

SUBURBAN LONDON.—A record of seven years' Mission work in Suburban London by Primitive Methodists at Walthamstow is a pleasing account of how difficulties were overcome and the Lord's work made to prosper. It may stimulate young workers to never despair of being successful. The report may be had of Rev. T. Jackson, Hawthorn-road, Walthamstow, price fourpence, post free.

SOLDIERS' INSTITUTE, SANDGATE. — The twenty-fifth report of this society gives a good description of the work, and contains a number of letters from soldiers who have found the value of such a Home. It is one of the oldest and best conducted Homes for soldiers, and deserves support. The report may be had of Mr. I. F. Bottomley, Soldiers' Home, Sandgate.

Messrs. Moody and Sankey.

Closing at Clapham.

So eager was the desire to be present at the last meeting in Lavender-hill Hall that the doors had to be opened two hours ahead of the specified time. It was speedily full to overflowing; the many disappointed late comers had to betake themselves to the Wesleyan and Baptist Chapels, where, however, ample provision was made for their spiritual entertainment and edification. These overflows are a severe strain on Mr. Sankey; after throwing heart and soul into a couple of solos at the big hall, he is expected to appear as fresh as ever at the smaller meeting. But the Lord has wonderfully sustained him, and enabled him, without any loss of voice, to tell out the tale of love divine night after night, first to one eager throng and then to another. One of his songs at the great hall on this closing night—sung in response to a number of requests—was, "Hallelujah, what a Saviour!" From the grandly responsive way in which the audience sang the refrain, it was evident that many were expressing, "with heart and voice," a new-found and blessed experience.

Mr. Moody gave the good people at Clapham to understand that although he had to leave them and pass on to a distant part of the city, he would not forget them. He invited all who had not definitely started on the Christian pilgrimage and who had any mental difficulty, to write to him at West Ham Lane Hall, Stratford, E.; he would endeavour to help them through the post, if he could not do so in person. Those who had decided for Christ he urgently exhorted to unite themselves at once with some of the Christian communities in the neighbourhood. With some surprise we heard him remark that the charge was still brought against this movement that it unsettles the people and weakens the churches. We can well believe that it unsettles those who have been at ease in Zion, and those who have hitherto cared but little about their personal relations to God. But no charge more false could be made than to say that this work weakens the living, working churches. Most probably, those churches where everything is of the routine, cut and dried and soporific order, will have small attractions for the Mission converts, full of zeal and new-born joy, and fresh from the unconstrained and hearty services of the evangelists. For the hundredth time let it be affirmed, as a matter of scientific certainty, that those churches in any district where the Gospel meetings are held, whose ranks are not reinforced and strengthened by the Mission, can only have themselves to blame. "If I thought there was any real truth in this charge," said Mr. Moody at Clapham, "I would at once give up the work. I do hope that the young converts here will identify themselves with some church or chapel. Not to be drones—we have got drones in abundance in the churches already—but to go to work. The ministers will give you a warm welcome; you will find no truer friends anywhere than these men of God. I have mingled a good deal with church pastors one way or the other, and I want to say that I have never found truer men in America and Britain than the ministers, as a whole. They are not perfect, and the churches are not perfect; you will not discover such perfection this side of heaven. But if the churches are not perfect, instead of pulling them to pieces and criticising them, let us do what we can to make them better."

Mr. Moody's last discourse at Clapham went to prove that the acceptance of salvation is not a long and tedious process, but something that can be done in an instant. It so happened that most of his illustrations had reference, in a greater or less degree, to the calling of the soldier. Perhaps this was due to the fact that a thin line of red coats ran from end to end of the front row in the central division of the hall. The attendance of soldiers at the Clapham meetings has been a very marked and pleasing feature—a result, we suspect, of earnest barrack visitation by Miss Fry, of Dublin, who takes special interest in the welfare of these stalwart fellows, and has been for some time in attendance at the meetings. Another circumstance that we noted with no small interest was the presence on the closing evenings of a group of deaf mutes, to whom a young lady rapidly translated in the finger language the speaking and singing as they proceeded. It was intensely touching to watch the effect on these afflicted friends, of Mr. Moody's lively anecdotal illustrations, as conveyed to their understandings through this wonderful palmistry.

It is not possible, with the space at our command, to mention all the interesting facts in connection with this closing evening; but we must make room for a striking incident told by Mr. Moody. A father, he said, came into the meeting a week ago. One night his two boys had each brought home from the Sunday-school a little card; on one were the words, "Obey God," and on the other, "Draw near to God and He will draw near to you." The little fellow who had the first said: "Father, which verse is the best, mine or Jem's?" The father replied, "I think Jem's is the best, 'Draw near to God and He will draw near to you.'" "But don't you think," said the boy, "that it is very important we should obey God." Although he was not a Christian, the man said he thought it was important. In ten minutes from the time he asked the question the little fellow was gone; he was accidentally drowned. The father came to the hall, and, strange to say, in the course of my address, I pointed in his direction, and said, "Man, won't you obey God?" It seemed to him as the voice of God; he went into the inquiry-room, accepted the Lord Jesus as his Saviour, and has been rejoicing in Christ ever since.

The parting text that the preacher gave to the Battersea and Clapham folks was his favourite one, Isa. xii. 2: "Behold, God is my salvation; I will trust, and not be afraid." He then proceeded to the inquiry-room to deal with the throng of anxious seekers, while Mr. Rainsford spoke words of exhortation and encouragement to the young converts, who gathered in front of the platform, from Col. iii. 3, 4: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." An hour or so later the last meeting in Lavender-hill Hall was ended; the last fond lingering look had been taken, and the Clapham Mission, as far as Mr. Moody and Mr. Sankey were concerned, was a thing of the past. It has been a channel of blessing and of refreshing to many, both saints and sinners, and will stand out brightly in the history of the present London campaign.

We stated in our last week's issue that Major Whittle, with Mr. and Mrs. McGranahan, were to continue the meetings for some time in the Wesleyan and Baptist Chapels. During the closing days of last week unfortunately both these brethren suffered from sore throat, and were obliged to rest. The meetings were continued by the local pastors, aided by Mr. Henry Varley and other friends, Mrs. McGranahan helping in the singing. It is fully expected that Messrs. Whittle and McGranahan will be able to conduct the services throughout the present week.

The South London Choir, which rendered such good service at both the Wandsworth and Clapham Missions, are banding themselves together for helping in further evangelistic work; they have already arranged for a Mission in the Clapham Rink, for fourteen days from Feb. 3.

MAKING RESTITUTION.

A worker sends to us the following "case":—"A very striking incident came under my notice at Lavender-hill Hall. The inquiry-room being usually overstocked with workers, I was seeking for sheaves in the half-empty hall, when I accosted a man with a very downcast appearance. He told me he had found peace in the Lord Jesus at the hall four nights before, but that he felt he could not assume the name of Christian until his soul was relieved of a sin committed some years ago. It appeared that, while residing in a provincial town, he had misappropriated the moneys of a loan society, for which he now could be liable to arrest. So miserable was he on this account, that he felt he could go all lengths to do the injured parties justice.

"After prayer, in which he followed me very earnestly, he decided, in the strength of the Lord, to lay by 2s., out of wages of 26s. per week, until the whole sum he had purloined was collected, and then remit the same. This I thought a wiser course than delivering himself up to the law, he being married and having a family to support. Great was the power of God at these gatherings."

Last week's *Outlook*, at the conclusion of an article on the Clapham meetings, says: "God's blessing has manifestly rested on the work. Christians have been revived and quickened, many souls have been hopefully converted, the ministers and people of different denominations have been brought together and made to realise their unity in Christ, and results are likely to flow from these meetings of a lasting and very beneficial kind. Already the ministers have agreed to hold every week a Monday mid-day prayer-meeting in Clapham Hall, and a monthly united meeting which will take the round of the several churches and lecture halls in the neighbourhood."

Starting at Stratford.

This London Mission gathers volume as it grows. The work at Stratford seems almost to have begun where that at Clapham left off. The very first meeting on the afternoon of Wednesday week saw quite a number rise for prayer, and not a few resorted to the inquiry-room at the earliest opportunity. The closing meetings at Clapham and the opening ones at Stratford were held in the midst of a violent tempest of wind and rain. At the latter place the hall was put to a severe test, but, with the exception of a chimney-can breaking over one of the glass panes in the roof, no damage was done. The elements raged so furiously at times that Mr. Moody's voice was almost drowned. Despite the storm there was a great gathering on the first afternoon, and the evening meeting was crowded to excess; an overflow had to be held in the Parish Church, whither Mr. Sankey bent his steps after singing in the hall. The succeeding evenings of the week brought still larger crowds, until the attendance of last Sunday evening was perhaps the greatest of any that this campaign has yet seen.

Mr. Moody, in his first address, said he was greatly encouraged at seeing so many come together for prayer. He had heard that the spirit of prayer in this district had been very marked and widespread. If there was to be great blessing in Stratford it would be in answer to the united cry of the Lord's believing children. At Clapham this spirit of prayer had been as manifest, perhaps, as at any place he had known for a number of years, and so the blessing had been large. The stirring words of the evangelist on this subject of prayer were fitly supplemented by Mr. Sankey's impressive rendering of that old favourite, "Are your windows open towards Jerusalem?" and the newer, but equally rousing hymn of Dr. Bonar's, "Pray, brethren, pray."

To show how the blessing spreads and is perpetuated, Mr. Moody told one evening that he

had heard of two persons who went to the meetings some six weeks ago. They were spoken to kindly by some worker about salvation, but they went away rather offended at the question having been put to them. One of them, however, who is now in the north of England, has been writing to the other in London, asking, "Have you found out yet how to be saved?" She was a little too proud to go into the after-meeting, but she evidently is anxious to have the question answered. Some of the reasons or excuses given for declining to enter the inquiry-room for personal conversation are curious. For instance, last Sunday morning at the close of Mr. Moody's address a worker urged a man who was, to all appearance, deeply impressed, to accompany him to the inquiry-room for a little friendly talk. The anxious one freely admitted the desirability of having the matter settled, but he said he did not yet feel sufficiently prepared! How hard it is to get people down to the simple platform of rejecting self and accepting Christ.

SUNDAY'S MEETINGS

were most memorable. The hall was probably more than half full at the early meeting for workers. To these 2500 or so Mr. Moody gave a full meal, as he discoursed powerfully on the qualities that go to make a successful winner of souls—faith, courage, enthusiasm, and sympathy. He gave some very hard knocks to the sectarian bigotry and exclusiveness that are far too common amongst some professed Christians in the present day. If some of our modern ecclesiastics had been asked to help the man that fell among thieves down the Jericho road, probably they would have declined, because it was not in their parish, and might get them into trouble with a brother clergyman! Most likely some would ask, too, whether the wounded man was to be taken to a "dissenting" or an "established" inn? Those who escape personal effort by bestowing their patronage and giving an occasional subscription, had also to undergo a scathing rebuke from the faithful preacher. Few hearts could have remained unmoved, and few eyes certainly were dry as Mr. Moody, at the close, told how he had been brought into fullest sympathy with some poor parents in Chicago, bereaved of their loved children, by putting himself in their place.

At the forenoon service, to a large congregation, many of whom were evidently not of the church-going type, Mr. Moody discoursed with power and pathos on the invitation of the Saviour to the weary and heavy-laden ones to come and get rest for their souls. He appealed to the universal instinct of the human spirit for rest—as common among the rich and comfortable as among the poor and destitute. With rare simplicity, and with many illustrations from the experiences of everyday life, therefore within the comprehension of the meanest understanding, the preacher pressed home the Gospel message. "Come," he said, "not only with the burden of your sins, but with your daily cares and sorrows." Judging from the many sad and wrinkled countenances that could be seen in the audience, the sermon was a very appropriate one. "I can see from your faces," said Mr. Moody, "that many of you are carrying burdens. If the joy of the Lord were your strength, your countenances would be lit up with a heavenly light. Many a man with a very homely face looks beautiful because his countenance shines so brightly. I think Abraham Lincoln was one of the plainest-looking men in America, but I declare to you he seemed to me one of the most beautiful men I ever saw." Right in front of the rostrum sat a little bevy of boys and girls; Mr. Moody did not forget them. "These children have burdens and troubles that are just as hard for them to bear as ours are. Let them come and pillow their young weary heads on the Saviour's breast." Then he exhorted those who had come to the Saviour not to "take up the old bundle again," like the man who, when he got a ride in a vehicle, persisted in carrying his load on his back. "It seems hard for some men to take the step that will rid them of the burden of sin. There was a man in the inquiry-room on Friday night who was asked why he did not rise and confess Christ. He said, he seemed as if he was glued to his chair. Why did he not take the chair along with him?"

Before the sermon Mr. Sankey sang in sweetest and most winning tones Mr. MacGranahan's Gospel lay founded on the words of Mr. Moody's text, with its soothing refrain—

"Weary, heavy laden, come, oh come to Me."

The afternoon and evening meetings for women and men respectively were grand times—crowded audiences and much manifest blessing attending the words of speaker and singer. Mr. Moody was suffering from hoarseness; yet his address to the men on "Sowing and reaping" was one of the most solemnly powerful and impressive we have ever heard from his lips. The fear of God seemed to have fallen on the vast audience; we trust multitudes were led to pause and think, and, better still, to repent and turn to the Lord with full purpose of heart.

In the evening Mr. Sankey sang to a great gathering in the Congregational Chapel (as well as to those in the hall), Mr. Knaggs being the preacher. A men's meeting is held each evening at Brickfields Congregational Chapel, under the conduct of Mr. Henry Thorne. A Male Choir has been organised by Mr. Harry Guinness. We are glad to learn that the St. Pancras site, near the great Midland Railway terminus in the Euston-road, has been secured; the meetings will be transferred to that locality at the close of the New Cross Mission.

"ONE ROOM IN LONDON." *

HOW familiar we are getting with the words, "One room!" How equally familiar with the terms, "Outcast London," "Horrible London," and so forth. This burning question of "How the poor live" ("*live*," indeed!) is being well aired and ventilated, and is getting so far into the altitudes of the universe of *thought* that we shall have to take care it does not remain there, to be frozen into the mere theories of philosophy or cant. Busy, true-hearted ones are already at the work; among the many attempts to solve this great problem of London's outcast poor is one by Mr. Archibald Brown, which is not only to be highly commended as worthy of imitation, but demands of itself the warmest support. It may be long ere "the powers that be" put anything definite into practice, and, it has been well asked, "Why should London wait?"

We are glad to make extracts from this little book which gives a descriptive and heart-stirring account of one year's work among the poor of East London, by one who would not be so entirely his Master's servant if he were not the practical, earnest worker that he is:—

"All classes of society, all shades of religious opinion, and those who dwell under the influence of no religious opinion at all, have joined in discussing the condition of outcast London. In this we most sincerely rejoice."

"The lives of shame have not only been laid open to view, but had attention called to them in the strongest language. Reticence has given place to minutest description, and silence has given way to a chorus of prescriptions. It has amazed us to find that those who have only thought on the matter a few weeks can see their way right through it, while years of study have only led others of us to the conviction that, if not insoluble, it is one of the most confounding problems to Society, to the Church, and to statesmen. There are poor—and poor—and poor. To single out any one class and argue that because a certain remedy meets its needs, that remedy meets the whole question, is utterly fallacious and misleading. Some without hesitation find the cause of the whole misery, or nine-tenths of it, in *the drink*. Their one prescription, therefore, for the whole evil is "total abstinence."

Mr. Brown goes to the root of the matter when he says, "Deeper than all their other needs is their need of Christ and his salvation. Let any man be saved from his sins, and he will be saved from dirt into the bargain." To reach the hearts of the poorest, the lowest, the most indifferent and callous, is the work of this Mission—a work which carries the Gospel of love and light right into the very haunts of these loveless, Christless ones. "It is these we have learned to love," says the writer, and it is this love, this all-conquering *love*, which alone dare hope for success in labours among the poor.

After describing the wretchedness of whole families, existing in one room, as they are compelled to do, on account of the fierce competition and starvation wages for labour, Mr. Brown goes on to say:—

"In one room we found a husband and wife and four children; one corner of that room, however, was let for sixpence a week *to a woman and two children!* 'Horrible,' say our readers. 'Horrible,' we say also. But the tenants of that room don't say so. To them it is only 'rather close work.' To our mind their not feeling it horrible is the most horrible part of 'horrible London.'

"During the year over fourteen thousand visits have been made. Relief in some form or another, but chiefly in food and clothing, has been afforded 2956 times. Not this number of persons have been relieved, but this number of times help has been granted."

From the reports by missionaries we take the following:—

"Mr. F—— and his ten children pay 2s. 6d. per week for one room. All sleep in the same room. There is a daughter of 20, and a son of 16. In the next room are Mr. R——, his wife and four children, making 18 persons in two rooms. The wife is ill, lying on the floor, with only a rug to cover her."

"In another square a widow lives in one room with her two sons, aged twenty-two and twenty-four. In the same square, father and mother and eight children live in one room; the eldest son is nineteen."

Many other extracts of a like painful kind could be made, but even a recital of misery may become monotonous. "To the poor the Gospel is preached," a divinely sanctioned labour of love. The faithful delivery of the "good news," and the relief of the distressed appear to be the only present means of alleviating the terrible misery and want of the thousands who go to make up perishing, outcast London. But there are bright spots in this dark picture, as the writer loves to tell. "Every day has brought its song of thankfulness, as we have proved how good it is to trust the Lord." "During the year we have been able to rescue some from paths of danger and shame, and return the runaway to his home. While the work gives many a heartache, it also gives birth to some of our happiest songs." May the Lord own and prosper this work in the hands of his servant with the prayers and encouragement of his sympathising people, so that songs of praise shall continue to ascend in his name!

* A RECORD OF ONE YEAR'S SERVICE. By ARCHIBALD G. BROWN. *Morgan & Scott.* 4d.

RYDE.—The institution known as "Garfield House" has been recently opened. It will give accommodation to 14 young women who may wish to go to Ryde in search of health and for rest. It is proposed to conduct it on similar lines to the Home for young men known as "Hazelwood."

THE LITTLE OUTCASTS OF LAMBETH.—A good work is being done among the child-waifs of this poor and densely-peopled neighbourhood. Twelve months ago a Tuesday evening service was begun at the Collingwood-street Mission, New Cut, with a few ragged and ill-fed children. By the persevering efforts of the workers, the number of regular attenders has grown to 400. Not only have these services effected a marked change in the outward appearance of the children, but there is good hope for the belief that spiritual blessing has been received.

Notes and Comments.

LORD RADSTOCK has gone to Stockholm. Will our readers pray to God for a rich blessing on his visit there, and also at Copenhagen? He expects to be absent about three weeks.

Our old friend Richard Weaver has been preaching to great congregations, with marked blessing and success, at Macclesfield and at Portsmouth. Dr. Barnardo has engaged him to preach at the Edinboro' Castle as soon as it is complete.

Many of our readers will thank us for reminding them of the all-day gathering for prayer at Exeter Hall on Tuesday next, on the subject of the State regulation of vice. It will commence at 10 a.m., and be continued without intermission till 6 p.m. The attendance of all sympathisers will be welcome. The important events which followed the Christian Convention in January last year have been such as to eminently encourage devout hearts again to bring this matter in united prayer before God. On the following evening (Wednesday, February 6) there will be a public meeting in Exeter Hall, under the presidency of the Right Hon. James Stansfeld, M.P. The Bishop of Bedford, Mrs. Josephine E. Butler, several Members of Parliament, and others, are announced to address the meeting. A few reserved seat tickets, price one shilling each, may be obtained of Mr. Alfred S. Dyer, Amen-corner, Paternoster-row, E.C.

We are glad to see, in the February issue of *The Sentinel*, some very telling and timely words on this subject from the Bishop of Canterbury. Writing to Mrs. Butler to express regret that he will be unable to attend the Exeter Hall gathering, he says:—

"It used to be the praise of the Gospel of Christ that under it the condition of women was lifted to an honourable equality (not to say chivalrous superiority) in regard to men. These wretched measures which you are endeavouring to undo . . . mean the degradation of women to the pleasure of men, and are surely characteristic of a debased morality which is growing with fatal rapidity among us."

At the near approach of the Parliamentary session, the question of Sunday closing in Ireland is being agitated by the Temperance reformers in the sister isle. An important Conference was held at Belfast last week, the first of a series to be convened in the five Irish towns at present exempted from the benefits of the existing law. We earnestly trust that the legislation which is promised in the coming session will embrace the whole island.

Workers in the Temperance field have no reason to fold their arms, or sit down contented with their successes. Much remains to be done in order to subdue the drink passion. Among the trades most rapidly developing in Belfast, for instance, is the blending and exportation of whiskey. Large quantities of this spirit leave that port almost daily for various parts of the world. A few days ago a vessel, entirely laden with whiskey, sailed for Sunderland, a fact which in itself indicates the great increase in the traffic; no vessel laden only with whiskey has previously left Belfast since 1854. Everywhere Bacchus is worshipped and upheld by hosts of votaries, who display no loss of ardour in his service. Clearly, it is no time for truce or quarter to be given by those who believe Temperance principles to be a blessing to the world.

A conference of delegates and representatives from all parts of the country will be held in London on March 19 and 20 to discuss the following questions: The Sunday Opening of Public Museums and Galleries; the Sunday Drink Traffic and Shopping; Postal Work; Railway Work; Omnibus and Tramcar Traffic; the Press and the Sabbath; the Sabbath and the Young. Arrangements are being made, and will in due time be made known. The matter is being undertaken by the Committee of the Lord's Day Observance Society, 20, Bedford-street, Strand, W.C.

A General Conference of Christians, of all nations, similar to that held at Bâle, in Switzerland, in 1879, has been arranged by the Council of the Evangelical Alliance, to be held this year in the month of September at Stockholm. The United States will be represented by some forty delegates, and numerous representatives of various European countries have also signified their intention to be present. The King and Queen of Sweden have expressed interest in the proposal, and a successful and highly beneficial issue may be fairly anticipated.

The outline programme which has been issued gives the following varied and important list of topics for consideration:—

"The religious indifference existing among various classes and the best means of meeting it; the Lord's Day question; Sunday-school work; Modern Unbelief, and the best methods of counteracting it; the Harmony of Science and Revelation; Intemperance; Christian responsibility in regard to prevailing immorality; and Home Missions, as well as Missions among the Heathen and the Jews."

The annual meeting of the London Baptist Association was held at Walworth-road Chapel, on Tuesday, 23rd inst., Rev. Dr. Todd, chairman for the year, presiding. The meeting was entirely devoted to the question of Mission work among the outcast poor; Messrs. W. Olney, of the Green Lanes Mission, Bermondsey, Geo. Hatton, of St. Giles', and W. J. Orsman, of Golden-lane, were the speakers. The attendance was not large, and the absence of ministers of the Association was very noticeable; the tone of the meeting, however, was hearty, and an evident impression was produced by the stirring facts and incidents of home missionary experience related by the speakers. It is a good omen that all sections of the Church are thus being aroused to the deep importance of the subject.

All the speakers at the meeting pressed their conviction that the working-classes were far more accessible and open to Christian influence than many seemed prepared to admit. Without sensationalism, bribery, or any pandering to vulgar tastes, so long as the plain Gospel is preached to them in a homely, sympathetic style, the masses are even thankful to have it carried to them. Mr. Hatton's account of the work among discharged prisoners was eminently gratifying, and productive of thankfulness to God for the abundant blessing He gives to it. No less gratifying was his contrast between the St. Giles of twenty-five years ago and that of to-day. But, say what we may for these aspects of the subject, it remains true that the social and moral condition of the masses in London calls for all the consecrated energy and prayerful concern we can bring to bear upon it. Hopeful we may be, but restful or satisfied no earnest observer can possibly be.

It was stated by Mr. W. J. Orsman, as a proof that thrift is increasing among the working classes, that no less a sum than forty-two millions sterling is now in our Post-office Savings Banks, placed there by depositors who are almost exclusively of the poorer section of the community. This is a fact which is suggestive of good results, inasmuch as industry, temperance, and frugality must lie at the root of savings thus accumulated. These are virtues which cannot be too earnestly inculcated; although not graces, or necessarily in any way gracious in their influence, yet they save their possessors from many vices and snares, and often lead to a desire for higher attainments. The young should be trained far more generally to cultivate habits of self-denial in reference to careless expenditure of pence, as it is a wholesome lesson for them to learn, "take care of the pence, and the pounds will take care of themselves."

The Spectator for Jan. 5 has a letter on the apathy which exists concerning Mr. Plimsoll's efforts made on behalf of sailors. The letter calls attention to the fact that the legislation required to protect the seafaring class from death and disaster is by no means secured, and urges the formation of a healthier public opinion as to the need for such legislation. The writer thus speaks of what he regards as a growing danger in reference to this subject:—

"In every class bound together by common interests and corporate responsibility, the sense of interest is heightened by the association, the sense of responsibility is lowered. It is marvellous to reflect on the chasm that separates the acts a man can bring himself to do, from those he can bring himself to palliate, ignore, or defend. There is no bond which unites men which is not liable to this danger; everyone must have seen something of it in family life, everyone must see much of it in national history; but in the life of a family or a nation certain noble elements come in, which to some extent counterbalance the danger. A family or a nation is a unity in a high sense, it has an organic life, it is founded in bonds we did not choose and cannot break, it is part of a great order, associated with the foundations of duty. In an assemblage of men bound together by their interests, even taking this word in its best sense, there is nothing of this. They are all the dangers of family selfishness and national selfishness, and none of the safeguards which attend both. When a profession or a trade discovers that somebody says the men who compose it are 'worse, very much worse, than they are,' even the good men among them are apt to refuse to recognise that every profession contains a few bad men, and a great many weak men. The best men in every class ought to welcome the enactments which defend their average brethren from the temptations of the worst."

Among those worthy of honourable mention, and of respectful tributes from their fellows, are many who are but little known beyond a limited circle. Of this number, one has just passed away—John Harris, the "Cornish Poet," as he was called in the West of England. He was a true man of God, quietly and unobtrusively so, but in his own sphere most effectively serving his generation. He was the son of a miner, and for twenty years worked himself in the famous Dolcoath mine. As a town missionary in Falmouth, where he died on Jan. 7, he did for many years a valuable work, and lived respected and beloved by all classes. His published works are voluminous, and highly spoken of by those who know them; they deserve to be far more widely known for their native genius, Christian tone, and often rare poetic simplicity and pathos. He was one of a class of men only too few and too rarely to be met with. His great features were a kind heart and simple faith.

It is a cause for congratulation that men of decided character as Christian social reformers, like Mr. S. Smith, M.P. for Liverpool, and others of similar calibre, are securing for themselves constantly widening areas of popular influence as well as Parliamentary status. We see that Mr. Smith has been selected to second the address to the Throne at the opening of Parliament. It is to such statesmen that England must look more than ever if the State is to be saved from the troubles and perils threatened by social evils and wrongs which have long called ineffectually for remedy and redress.

Tidings have come from Wolverhampton of the death of the Rev. Andrew Fuller, son of the well-known divine who bore that honoured name, and did so much in the latter half of the last century to free the Baptist denomination (to which he belonged) from the withering influences of the hyper-Calvinism which at that time prevailed. Mr. Fuller was formerly a missionary in South Africa, but was for many years well-known as a writer and preacher in this country. His latest work was to write the biographical sketch of his father's eventful and devoted career, which was recently issued by Messrs. Hodder and Stoughton in their "Men Worth Remembering" series. He was in his eighty-fifth year. *The Times*, in its obituary notice of Mr. Fuller, says that he was one of the founders of the Baptist Missionary Society, but as this society was formed before he was born it will be seen how the father's work in this respect is attributed to the son.

The conduct of officials in Russia in relation to persecution for conscience sake is disgraceful in the extreme. While nothing can excuse Nihilism in its plottings against life, it is by no means surprising that movements of a desperate kind should be set on foot against so despicable and despotic a form of government as there prevails. Even Imperial decrees seem powerless to prevent religious intolerance taking the form of cruel persecution. Col. Pashkoff's agent lately employed several of the Molcchans, to whom at the coronation of the Czar a special grant of religious freedom was made, on account of their loyalty and nobleness of character. A few days ago, we learn, he was ordered at once to discharge them, simply because of their religious convictions. M. Almanoffsky, at St. Petersburgh, has also been thrown into prison without a trial, solely because he is a Christian, and impelled by zeal for Christ to labour in the dissemination of the Word of God. All the Bibles and Testaments found in his house were seized by the police. Such acts are truly a blot to civilisation, and a curse to the land in which they occur.

Dr. Pressensé, writing to the *Christian World*, has been treating on the perils of democracy. Referring to the fear expressed by many that polite society will suffer from any further advance in democratic directions, he says that so-called polite society is itself doing the work of deterioration, and cites, as proof of his statement, the tone of its comic papers, the character of its popular novels, and of its most favoured theatricals. The Doctor is only speaking sober truth when he says:—

"The distinction of classes is rapidly becoming a mere matter of dress. It has ceased to be marked by a difference of speech. Drawing-room slang is no better than the slang of the streets. The lessons and examples which debase the common people are given from above, if we may so speak. The people supply the victims of lawless licence, but who incites and maintains them? Gloved hands scatter the vile gold which purchases the infamy of the daughters of the people."

It is useless to ignore these facts; the path of wisdom is to face them, and, by exposing their evil, help to bring about their correction.

It is the example of lawlessness and vice set by numerous members of the class known as "the upper ten" which accounts for similar recklessness of a more vulgar type, it may be, but not of a more reprehensible character, in the lower classes. To punish and prohibit gambling, late hours at the public-house, and immoral practices on the part of the poor, while similar things are winked at and passed over among the rich, provokes jealousy and just indignation, and must, in course of time, bring its own penalty in social anarchy and determined resistance. Aristocratic vice and ungodliness differ from democratic only in this, that they are as much more shameful as they are committed under more favourable circumstances, in the face of responsibilities more weighty, and of fuller and clearer light.

Taking his cue from the Apostle Paul's appeal on Mars Hill to certain Greek poets and their works, the Rev. E. Paxton Hood has been employing the pulpit of his chapel in Falcon-square to preach a sermon on the Gospel according to Tennyson. How far this plan of making our secular literature the basis of preaching the Gospel to the souls of men is calculated to win them and to increase reverence for sacred themes, is open to question. It may be safe in the hands of some men, but would be dangerous, we apprehend, were it a common practice. Readers of Tennyson, however they may admire him, will admit that there is enough of speculative genius and of poetic license in his poems to make the distinction between his work as a poet and as a Christian teacher tolerably clear. Happily, the Bible is by no means exhausted as a text book, and preachers will find it ever safest and best to confine themselves to its authority. Its light is clear, and as Herbert says,

"He cannot be mistook
Who speaketh by this Book."

Among good works carried on in distant lands, that accomplished by the Agra Medical Missionary Training Institution deserves to be held in high repute. It is the only institution in the whole of India in connection with which native Christians can receive a full medical education, and be trained for the work of medical missionaries. Its objects are to provide a home for native Christian youths while studying medicine at the Agra College, to assist the students in their medical studies while attending the college, and to impart to them a systematic knowledge of divine truth, so as to prepare them for practically engaging in the work of healing and preaching. The principal, the Rev. Colin S. Valentine, LL.D., F.R.C.S.E., is eminently qualified for his task; and in every way this young but extensively useful and unsectarian institution, is worthy of support. We learn that the committee are earnestly endeavouring to raise a sum of £10,000, in order to place the work on a permanent and extended basis.

It is instructive for us at home to note what those in far-away lands say of us and of our doings. *The Bombay Guardian* lately had a stirring leader on "The Bitter Cry of Outcast London." Our Indian contemporary regards the state of things existing in our midst as intimating that some great judgment must be near "a city where the truth of God is preached in a thousand comely churches to the respectable, and the fires of hell light a far larger number of outcasts to perdition." *The Guardian* argues that the sin which cries loudest from earth to heaven is not the sin of Ashantee or Juggernaut, but of those who sit where the Gospel of the grace of God is most abundantly lavished. This is a truth that our Lord emphasised in his teaching, and one which London may well take to heart.

The State as well as the Church comes in for just censure in the Indian journal from which we quote. Some facts, with which we are but too familiar, are thus commented on:—

"What is the State doing? It is licensing gin-palaces in such numbers that if they were made lodging-houses for the poor, there would be at once a marked relief of the overcrowded districts. But the light and brilliancy and music of these places lure the surrounding victims to come and spoil themselves of clothes and food and shelter and lights and fuel and self-respect that the gin-vendor may become rich. The riches of the gin-vendor furnish the tribute of householders moving in the best ranks of society, of brewers and wine merchants who sit in the House of Commons. Alas! the reports of the Ecclesiastical Commission admit that the rent of many public-houses goes to support the Church and enable the Bishops to have their five or six thousand a year. Is God blind? Will he not judge for these things? 'The time is come that judgment must begin at the house of God,' says Peter (1, iv. 17)."

As was fitting and right, the Metropolitan Tabernacle—that hive of busy workers—has been included in the *Pall Mall Gazette* series of "Centres of Spiritual Activity." The Rev. V. J. Charlesworth, than whom no better exponent of the work and the place could have been found, has told the story of its development and truly wonderful growth. At present there are 5339 members in the fellowship of the church, presided over by the Pastor, the Rev. C. H. Spurgeon, and his brother, the Rev. Jas. Spurgeon, who is co-pastor, and renders much aid in the oversight of the church. The Pastors' College is maintained chiefly by the weekly offerings of the congregation. An Evangelists' Association, composed of voluntary agents, labours extensively in preaching the Gospel in various parts of London, while a Country Mission extends its operations to the home counties. Missions of an extensive and flourishing character are sustained by the church in various districts, that known as the "Green Walk Mission," conducted by Mr. W. Olney, Jun., for which a large block of buildings is now in course of erection, being one of its offshoots.

A philanthropic work of no slight magnitude is also carried on in addition to the usual church agencies. The Stockwell Orphanage ranks first in importance among these; nearly 1000 orphans have benefited by its provisions, 400 being now in residence. Almshouses for poor women, members of the church above 60 years of age, have also been built and endowed; indeed, every form of want and suffering, as Mr. Charlesworth says, finds a response in the various ministries of this immense assembly of avowed disciples of Christ. Mr. Spurgeon's jubilee occurs on June 19 next, and it is indeed a marvellous fact that so gigantic a work as Mr. Charlesworth describes should be the result of the labours of a man not yet fifty years old. No one more earnestly than the pastor himself would join us in saying. To God be all the glory.

PRAYER AND MISSIONS.

AN ADDRESS DURING THE WEEK OF PRAYER,

By Rev. J. HUDSON TAYLOR.

IT was foreseen by God that his cause would be opposed and that great difficulties would present themselves to those who sought to obey the command to preach the glad tidings in all the world to every creature. But the cause in which we are engaged is one that rests not on human power or human strength—it rests on the prayers of God's believing people. We know how the little company were united before the outpouring of the Spirit on the Day of Pentecost. They waited upon God for the promise of the Father, and they waited not in vain. When the Spirit was poured out from on high, great things were done in the name of God's holy Son, Jesus.

In these words we have the purpose of God—"Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The connection of prayer with the extension of the kingdom of God among the heathen, unto the very uttermost parts of the earth, is very closely brought before us here. "Ask of Me, and I shall give thee." How is He to ask? in person on high before the throne, or on earth in the person of his members? I think we see this very clearly shown in the first verse of the Acts of the Apostles: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which He was taken up." All that Jesus began both to do and to teach" He has gone on working ever since. He is working still, but it is through his members who are upon the earth. It is through the united prayers of his people that He is to ask the Father to give Him the heathen for his inheritance, and the uttermost parts of the earth for his possession.

We do well to connect with these two passages a third very familiar passage (John xiv. 12—15): "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." Then He connects with these words, "If ye love Me, keep my commandments." Asking in the name of the Son, is it not the Son asking through us? We all know what it is, as a matter of business, to give a power of attorney to one to act for another, to act in his name, to act by his power; and, so to speak, Christ has given to us the power of attorney to offer our prayers in his own name and by prayer to draw down from the Father those things that He is prepared to grant and glad to grant in answer to the united petitions of his children.

What petition is there that should come so close to our hearts as this: "Ask of Me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." We are met together to do this this morning. We are a small company here, but we are met here as parts of the Church universal, gathered in every land. It seems to me all through these united meetings, united in spirit though separate in body, the Church of God is collected as never in times past, to ask those things on which we are all agreed, and that we may look during this year on which we have entered for God's manifest answer to prayer in giving a great blessing in the home field and a great blessing in the foreign field; for the field is the world. It is well that home and foreign Missions should be brought together. Those whose hearts are right with God, those who are seeking to benefit humanity and to glorify the Redeemer, surely must feel an equal interest in the home work and in the foreign work. There is nothing opposed to the interests of the home work in the foreign work, and there is nothing that will further the interests of the foreign work more than successful work at home. Therefore we ask God to pour out his Spirit all over the land, to bless his people everywhere, and to grant that the spirit of Missions may prevail more widely than ever before.

In offering this petition in the name of the Lord Jesus Christ, we do so realising that He Himself is working in us, that the Father will be glorified in our petitions being answered, that God will receive glory in the highest, while great blessing will prevail in answer to the prayers of his people in every part of the world. I do not think the Church of God has yet grasped the mighty power that God has given us in prayer. It has been realised in some measure, but yet how feebly. How weak our faith, how feeble our expectations. When we have the name of a good man at the back of a bill, we present that bill at the bank for payment with full expectation that it will be honoured, A doubt never enters the mind of anyone who takes a good Bank of England note to the bank that on presentation it will be honoured. Do we go to God in prayer with the same confidence and the same definiteness? If one may speak for others, it is often far otherwise. We hope, perhaps rather confidently expect, that we may receive answers, but sometimes so small is our expectation that the very prayers that we offer to God pass away from our memory, and when the answer comes, if we recognise it at all it is with surprise rather than with the confident expectation that a strong faith would have produced in us. If we believe in Him, then the Lord says we shall ask in his name what we will and it shall be granted.

There is one subject that we need to bring before God in connection with our meeting today especially, and that is, that He will deepen in the hearts of all his people, in every land, a consciousness of the great need of the unsaved, and of the great responsibility and privilege of Christians in connection with it. If the Church of the living God were only to fully arouse herself, and to realise her privilege through prayer, and her responsibility to the unsaved, there would be no difficulty whatever in fulfilling the command of the Lord Jesus Christ, in a very short time, of preaching the Gospel to every creature. How near the most remote parts of the world are brought to us now! The first time I went to China, thirty years ago, we were only a few days short of six months on the way; now six weeks is quite sufficient to make the same journey, and every distant part of the world is brought very near to us in point of time as regards travel.

And then, how many languages that were unwritten 30 or 40 years ago, have been reduced to writing. With what comparative ease the languages of all the great nations can be acquired now, compared with the toil and labour those who set themselves to study those languages originally had to pass through. We are amazed at the toil of Dr. Morrison and of others, who, in other lands, commenced their work under the most trying and disadvantageous circumstances. Now a very few months will put a student in a position that formerly required years of toil and years of labour to reach, and thus in this way we are brought nearer to the great needs of humanity.

How wonderfully God has been opening up the various parts of the world in answer to the prayers of his people, and in a remarkable manner, since this week of prayer was instituted. How wonderfully every land in the world has been opening up since that time, and how much has been done in the way of speading the Gospel. Then how closed China was, now how open. Then there was no access to Thibet, now both on the east and west there is no difficulty in coming in contact with the Thibetans. Then Corea was a closed territory, and also Japan; now both are opened. Then Africa was an unknown and unsealed continent. How wonderfully explorations and openings in Africa have gone hand in hand since then; and how much has been done in South America and North America, and indeed in every part of the world, compared with what was done before. We have been brought very near to the great needs of humanity.

Now, if the Church of God were to arouse and shake herself from her sloth and set herself at all in earnest to work, how easy it would be within the next ten years to bring the Gospel within the reach of every living man, woman, and child, in the world. There is no difficulty at all. There is wealth enough, there is energy enough in the Church of God to do it, if it were only properly applied. There is gift and talent enough to do it; all the necessary appliances are within reach, and what is wanted is that we should plead mightily with God to fill those who are already his with his Holy Spirit, and to make the work of the Master and the glory of the Master the one great object of life. If we only were in as great earnest to fulfil the command of the Lord Jesus to preach the Gospel to every creature, as we are to carry out other objects that are near and dear to our hearts, within ten years' time there would not be a man, woman, or child on the face of the globe to whom the Gospel would not have been presented.

Should we not pray, then, in regard to a responsibility so greatly increased by these enlarged facilities? There are a thousand times the facilities now for the spread of the Gospel that there were half a century ago; and are not our responsibilities increased a thousandfold thereby? There can be no doubt there has been a spread of interest of late in the cause of Missions, and as the work of God revives it will increasingly be so; but perhaps the interest is not so deep as it was at one time, and we need to pray very much that it may not be a superficial but a deep-seated principle within each one of us to live for the glory of God, and, with full consecration of all our powers to Him, to leave no stone unturned to accomplish this great object, for which we are left on the earth. "As the Father hath sent Me into the world, even so I send you."

God has given us great encouragement in the work in China. Many of you are doubtless aware how God has answered prayer in opening up all those provinces that were long sealed to the Gospel. So soon as we had men ready, so soon did God open the door. I am satisfied that God would do the same all over the world if there were men prepared. If there were men knocking at the doors the doors would be opened. When we pay a call we do not wait, without knocking, for the door to be opened. We knock, and as soon as the knock is heard the door is opened. And so it is not for us to say a certain part of the world is closed to the Gospel, and we must wait until it is opened. Why should we wait? Why not knock? No sooner will God's servants go into the closed parts of the world in the spirit of faith and prayer, than the door will be opened and access given. May God grant to us an ever-deepening sense of our responsibility, of our duty, and of our great privilege. The time is short in which to sow the seed for eternity, but the harvest will be glorious indeed.

A SERVANT'S THANK-OFFERING.—A highly respectable, first-class servant, who recently read "Miracles of Mercy," by Miss Leakey (*J. F. Shaw & Co.*), was deeply interested and affected by the account, and sent through her mistress 10s. for the Exeter Home, "as a thankoffering for having, by the grace of God, been kept pure until now." "Tell Miss Leakey," she said, "I have been reading her book, and I do not feel I can possibly do less than send her my little offering." If every virtuous woman would, according to her means, thus give a thankoffering to God, how much might be done for the impure.

MIDNIGHT MEETINGS IN LEEDS.—Two meetings, having for their object the reclamation of fallen women, have been held in Leeds, a noticeable feature was the presence of a number of women, who on the occasion of meetings held in Leeds about sixteen months ago, were induced to forsake the evil life they were then following, and who have since become worthy and respectable members of society. At each of the gatherings one of these young women told how grateful and happy she felt that she had been able to escape from her former wretched career. There was a good attendance on each occasion, and at the close of both there were many penitents. Nine were taken at their urgent request to suitable refuges, and the addresses of others were obtained for the purpose of future attention.

Foreign and Continental Notes.

FRANCE.

IN the year 1883, one colporteur, F. Pointet, has sold 7713 New Testaments and 78 Bibles, besides 17,355 almanacks and illustrated journals. In the same year he distributed freely 48,000 Gospels. This is a sower whom may God preserve from dangers without and within!

There is some talk among a few French Protestants of giving up the Bassuto Missions, in order more thoroughly to concentrate men and money on Algiers and Tunis. In view of the blessing given to the French Mission in South Africa, we hope they will take the advice given in the *Semaine Réligieuse*, and "redouble their efforts of zeal and generosity, and so fulfil their duty to both North and South Africa."

CHILI.

Rev. William Taylor says he finds Chili a much harder field for evangelistic work than India. The school work is prospering, however, and some are being converted to God, so that the work is full of hope and good cheer. At the usual services at Coquimbo two and three are brought to Christ each week.

WINNIPEG.

The New Year's reception under the auspices of the Y.M.C.A. was even a greater success than was anticipated. Through the whole day the rooms were thronged with people. The hearty greeting and warm hospitality were calculated to brighten up many young men who would otherwise have spent a gloomy and despondent New Year's Day. There is no way of measuring the power for good excited by such an effort.

MEXICO.

Rev. J. M. Greene recently went on a missionary tour for seven weeks from the City of Mexico into the State of Guerero, a district so intense in its fanaticism that it required great courage to venture upon evangelistic work within its borders. Yet everywhere Mr. Greene was received with favour. During the journey he held thirty-two services, established thirteen congregations, baptized 285 persons, and thoroughly organised six churches.

NEW ENGLAND.

Young People's societies of "Christian Endeavour" have been established in many churches in northern New England, and have been the means of doing great good. They are simply an organised effort to lead young people to Christ and into his Church, establish them firmly in the faith, and set them at work for the Lord. The main point insisted upon is the weekly prayer-meeting, which each active member attends, unless necessarily detained, and takes some active part.

The Boston City Missionary Society received over $3500 from Sabbath schools and individuals in response to its appeals for funds to carry on its thanksgiving dinner charity. This enabled it to carry cheer and gladness to about 900 families, numbering 4000 persons.

SWITZERLAND.

At Geneva, the Week of Prayer was observed by a noon-day meeting. Three large evening meetings were also held; the first was devoted to the subject of prayer; the second to the observance of the Sabbath, and to temperance and social questions; and the third to the Y.M.C.A., and all work concerning childhood and youth. The reunions were closed on Sunday evening by a united celebration of the Lord's Supper. At Lausanne, also, the interest was great enough to fill two places of worship at the same time, some being present who are not usually seen at prayer-meetings, especially from among the poorer classes.—*Journal Réligieux.*

The *Evan. Kirch. Anzeiger* says the Alliance prayer-meetings were attended by extraordinarily large numbers. In twenty-four meetings an average of 400 at each place was counted.

HONG KONG.

Some German missionaries at Hong Kong have, through their Consul, sent a petition to the Governor of the two provinces of Kwang, praying him to issue an edict recommending the people to have respect to the lives and property of the German missionaries and their followers. The Governor gave a very reassuring reply, and it appears that an edict has been promulgated by the Emperor himself, so that in case of war, only the French residing in China will be obliged to quit the country. "This proclamation marks a progress so enormous that we are amazed at it, and can only say, 'Bless the Lord, for He is good, for his mercy endureth for ever.'"

ALGIERS.

The *Signal* gives good reports of evangelical work at Algiers. Five times in the week the *réunions populaires* continue to be held. Only once has there been any attempt to disturb the meetings, and then the disturbers were sought out in their own homes and reasoned with. The next Sunday the most prominent opposer again appeared at the meeting, and on being spoken to said, "M. de Rougemont, I wish I were like you. Do you think I should be here if I were not most unhappy?" Conversation and prayer followed, and it is hoped that God may make him a witness of his glorious salvation. Four young Jews have said they much like to hear Jesus talked of, and though they cannot go so far as to worship Him, they yet think "He may probably be the Messiah."

Dublin Deaf and Dumb.

THE annual meeting of the Dublin Protestant Deaf and Dumb Association was held last week. The attendance of the deaf and dumb and the general public was larger than on any former occasion. The deaf mutes seemed thoroughly to enjoy the plentiful supply of tea and cakes provided for them. After tea the chair was taken by Rev. W. Robinson, Rector of Tallaght.

Mr. Maurice Hewson, the deaf mute secretary and chaplain, presented the annual statement, in the sign and figure language, which was interpreted. I have with God's blessing been able, he said, to visit many towns in the North of Ireland in addition to carrying on the regular work of the Society in Dublin, and have met many deaf mutes in Belfast, Holywood, Dundalk, Tillystown, Loughlinstown, Slane, Drogheda, &c. They were always glad to see me, and gave great attention to the reading of God's word and prayer. I found most of my afflicted brethren in the North industrious and happy, and hope this year to visit other parts of Ireland, and read the Gospel to any deaf mutes I can find out. I am glad to say my Dublin congregation (who are nearly all here present to-night) are able to earn honest livelihoods by working at different trades, &c., and I make it part of my business to try and provide employment for the deaf and dumb of all denominations who apply to me for help.

INTEMPERANCE IN INDIA is said to be on the increase. At a Conference in London last week Mr. F. T. Atkins, Grand Worthy Chief Templar of India, said:—"If we would see the people of India raised in the social scale we must remove many abuses which are now tolerated by the Government. Since England had taken over India nothing had been done to check the sale of intoxicating liquors. He did not see a drunken native in Calcutta twenty years ago, but he could not say that now. The stills had greatly increased in number during the last seven years, in which period the Government had granted licences for 'out-still' manufactures. The out-still system had been the means of strong drink finding its way into the zenanas, had increased smuggling, and degraded all classes. The Government of India was a despotic one, and appeals from natives for reform in this matter were almost useless. Hence he wanted to call the attention of the British public and the Government to the danger attending the encouragement of the drink traffic. A resolution was passed requesting that a memorial should be sent to the Earl of Kimberley urging him to make inquiry into the relations of the Government to the drink traffic."

"That Pilot, Wise and True."

FROM A LETTER TO AN ENGINE-DRIVER IN TEXAS.

MAN oft true pleasure loses,
And benefit abuses,
But still himself excuses.

When sorrow comes to 'bide,
And in his heart to hide,
He takes a look inside.

If, then, with Gospel lamp,
He'll search within the camp,
He'll wish his sins would tramp.

But wishes are not prayers;
They never pluck the tares;
And hard the poor soul fares.

Then rain the bitter tears,
On penitential fears:
Eternity he nears.

Now mighty Christ comes in,
To cleanse away his sin,
And heavenly joys begin.

As hurries on your train,
Through dark, and wind, and rain,
Oft will you look in vain

For track, or light to guide:
Perils you know betide
Upon the route you ride.

If Christ be then by you,
That Pilot, wise and true,
Will pull you safely through.

New York, New Year, 1884. A. L. STIMSON.

Working Class Congregations.

WE have more than once spoken of New Court Chapel, Tollington Park, and its minister, Rev. J. Ossian Davies, who assumed the pastorate less than a year ago. An endeavour has been made during the past few weeks by Mr. Davies and his united and zealous people to reach their non-church-going neighbours of all classes; over 2500 houses were visited, and and probably 15,000 persons individually invited to attend meetings held nightly during the past and present week.

The result has justified the effort, and two-thirds of the large congregations have been genuine working-men and their wives, many of them evidently unaccustomed to attend such meetings, while others had previously been attracted into one or other of the Mission-rooms in the locality.

We hope these meetings will be continued, and the like method adopted in other churches and chapels in London and the country. Why should our houses of worship be the least-used buildings in the land? The gin-palace is kept open every hour allowed by law; why should not the house of prayer be open all day long for rest and meditation? And why should there not be a proclamation of the good tidings of great joy, and an after-meeting for conversation, every night?

INTERNATIONAL ARBITRATION.—At a recent meeting of the International Arbitration and Peace Association, Mr. Hodgson Pratt reported, as the result of a special visit to Paris, that peace principles were meeting with considerable acceptance in France. The next International Conference of the Association is to be held at Berlin.

"NO INTOXICANTS."—A very comprehensive and interesting sketch in *The Pall Mall Gazette*, of the three suburban estates on which houses are erected by "The Artizans' Labourers' and General Dwellings Company" thus concludes: "The most remarkable fact of all, however, is that on all these three large estates there is not a single public-house, and that the inhabitants not only do not demur to this regulation of the company, but actually congratulate themselves on the existing condition of affairs, and strenuously resist all attempts to open public-houses near the estates."

A New Mission Hall in Manchester.

A WEEK of special services was held at the opening of a new Mission Hall in connection with the Boys' and Girls' Refuge, Strangeways, as part of the extension of this institution, which has already rescued some 1400 boys and girls from the streets and common lodging-houses of Manchester and Salford. It was the desire of the committee of the institution, which has for some time been engaged in active Mission work in the common lodging-houses of the city, to make these services the means of drawing to the new hall the lowest and most hopeless class by which it is surrounded.

The meetings throughout the week have been decidedly evangelistic, the hall being filled to overflowing by an audience largely composed of the class for whom it is intended. The opening service on Monday, the 14th, was taken by the Bishop of Manchester, who was surrounded by many of the clergy and other ministers. His lordship spoke in very earnest tones on "There was great joy in that city."

On Tuesday, Rev. Preb. Macdonald, the well-known earnest minister of St. Paul's, Kersal, preached a most touching and powerful sermon from Luke xv.; and on Wednesday, Dr. Barnardo spoke from Pilate's question, "What shall I do then with Jesus?", to a crowded congregation. Mr. W. P. Lockhart spoke most earnestly the next evening on the word "Salvation," showing that unless a man possessed salvation from a wasted life it was not a salvation worth the name. The Rev. H. D. Holland spoke on Friday on "Temptation," applying it specially to the drink question, and thus paving the way for the Saturday evening Gospel Temperance meeting, which was looked forward to with much interest, for the speakers were to be a number of converted colliers from some large pits in the neighbourhood. These worthy fellows, about twelve in number, have been brought out of darkness into marvellous light, chiefly through the agency of an earnest Christian gentleman, Mr. Frederick Smith, who has consecrated all his spare hours after business to work among colliers, and has been made a great blessing to that class. These twelve are Mr. Smith's body-guard, and if anyone wanted their faith strengthened in the power of the Gospel of Christ, they should hear these men tell in their own tongue "what great things the Lord had done for them."

At the close of this meeting ninety-six signed the pledge and took the blue ribbon.

The special services closed on Sunday, the 20th inst., when the hall and adjoining room was packed from end to end. A portion of the Sacred Song Association sang the Gospel, and three short addresses were given by Messrs. Kirlew, Sandiford, and Shaw.

The Refuge Hall is surrounded by a mass of ungodliness; some bad streets, containing large lodging houses, are close by, while German Jews abound. But each class was well represented at the services all through the week. Very touching was it to see, aged Jews and rough men, from the common lodging houses, joining many of the Lord's people in singing, "There is a fountain filled with blood." We cannot doubt but that joy has been in heaven during the past week over many repenting ones. The prayers of God's people are asked for a continual blessing on the work.

L. A. Shaw.

THE RELIGIOUS TRACT AND BOOK SOCIETY OF SCOTLAND, in its latest report, is able to show an increased interest in the work. There are now 13 book-agents at work in 206 districts. The extracts from the letters of the colporteurs show an appreciation of the visits and books of the agents. Nearly 30,000 Bibles, and over 300,000 other books and periodicals have been circulated. The directors ask that an interest may be taken by persons living in the districts, and urge the support of the society for the prosecution of their useful and praiseworthy effort. The secretary is Rev. Geo. Douglas, 13, South St. Andrew-street, Edinburgh.

Work among Glasgow Sailors.

THE report of the sixty-first year's work of the Glasgow Seamen's Friendly Society was submitted at the annual meeting, held in the Christian Institute, Bothwell-street, on Monday week. Sir James Watson occupied the chair, and he was surrounded by a large number of well-known ministers and merchants interested in Christian work.

Mr. Richard H. Hunter, the hon. secretary and treasurer, submitted the report, which stated that seven agents had been constantly at work among the sailors during the year, and eight for part of the time, and that the work had been carried on with great vigour and very great blessing. 40,000 sailors had taken advantage of the institute, while about 90,000 sailors and their friends had attended the indoor Gospel meetings, and very many had been led to the Saviour. One of the agents during the year sold to sailors 999 English and Gaelic Bibles and Testaments, and 51 foreign, in ten different languages. Upwards of 5000 ships had been visited, and services held on board many of them. The foreign sailors had been specially looked after; 120 meetings were conducted among them in different languages with blessed results. The Bethel on the south side of the Clyde has become much too small for the increasing needs of the work; ground was purchased at a cost of £2000, and a new chapel, reading and recreation rooms, coffee-rooms, and library, with rooms for distressed seamen are now erected, and will be opened very shortly. £4750 have been subscribed towards this object, but £750 to £1000 is still needed to open the premises free of debt; it is hoped that this will soon be provided. Upwards of £1500 was given for the general fund, and £300 for the relief of the widows and orphans of seamen, but all was required. The port is so rapidly extending that the directors feel it is necessary to press on and increase the work, so that all sailors coming to Glasgow will be brought under the influence of the Gospel.

Sir James Watson said there was no class of the community more worthy of the respect and sympathy and encouragement of the public than our seamen. It was well known that the seamen when they came ashore were in danger of falling into the hands of vicious and depraved persons, by whom they were often misled and robbed, and the efforts of this society in endeavouring to shield them from such dangers could not be too highly commended.

Rev. Dr. Donald Macleod said our country depended in a large measure upon our seamen. Their life was one full of romance and full of peril—a life that called for a high sense of duty, and for much chivalry and self-sacrifice. He did not believe there was any set of men more open to kindness than the sailors, and they did not get it often at sea.

Rev. Mr. Johnston spoke of the necessity of providing the sailors with something like a home when they were on shore, and surrounding them with friends. Mr. James Campbell, of Pilichewan, said it was the duty of Christian people to try how many luxuries they could deny themselves, and give during their lifetime as much as possible to all work of this kind.

Mr. J. Campbell White urged that more money should be placed at the disposal of the ladies who gave their time in visiting the widows and orphans of the seamen; and Mr. Alexander Allan, the chairman of the society, said that from his personal experience he felt it was impossible to over-estimate the value of this work.

Mr. R. H. Hunter, 27, Jamaica-street, Glasgow, will be glad to give further information regarding the work, or to receive any help.

BLIND POOR IN LONDON.—The annual entertainment to blind poor in London and suburbs, given by the Christian Blind Relief Society, took place last week at the East London Tabernacle (Mr. Archibald G. Brown's), Mile-end-road. There were about 550 blind persons present, and about 1000 guests sat down altogether to tea. Each blind person, as he or she left the meeting, was presented with a shilling. The society has at present 140 pensioners on its list, and is much in need of funds.

Christian Fellowship Meetings.

ON Tuesday, the 15th inst., a company of Christians met together at the Drill Hall, Malvern, for mutual edification by a local Christian, who for some years past has arranged for similar gatherings; union with the Lord Jesus Christ being the only ground of communion. The meeting was thrown open to those who were led by the Spirit of God in exhortation, &c. Mr. Nelson urged the advantages of a recognition of the fact that Christians of every sect are one in Christ Jesus, and should seek to cultivate a spirit of brotherly love and communion. The cheering fact was mentioned that sectarian walls are not now so high as formerly, hence it is possible to hold an interchange of experience which was impossible thirty or forty years ago.

Gospel Temperance.

EDINBURGH.

NO less than ten of the Presbyterian churches in this city have adopted the use of non-alcoholic wine at the Lord's Supper.

STIRLING.

Mr. T. E. Murphy, with other friends, had a six days' Gospel temperance mission at Stirling, N.B. The audiences were good, and the exhortations of the various speakers made an evident—we trust a lasting—impression.

LONGTON.

The Mission held here by Mr. A. G. Marment resulted in over 400 pledges. Mr. Marment spoke at Hanley on Sunday, January 20, at the Imperial Circus in the afternoon to about 4500 persons, and in the evening to nearly 6000 persons. Mr. Marment would be glad of tracts for distribution; they may be sent to him at 40, Ricardo street, Dresden, Longton, Staffordshire.

DULWICH.

On Wednesday, the 11th inst., the ladies' committee of the Barry-road Temperance Society held a meeting in the Wesleyan Church reception-room, when an address was given by Mrs. Bradley, who very clearly proved by facts the awful results from the use of intoxicating drinks. The meeting was well attended, and pledges and ribbons were taken at the close, and some temperance literature circulated.

MISSIONS IN PUBLIC HALLS.

The Mission, promoted by the committee at Hoxton Hall, held in Victoria Baths, Peckham, was concluded on Sunday, the 20th inst., by two services of song by Professor André's Alpine choir, that in the evening being attended by 1700 persons. The meetings during the week were addressed by Mr. William Noble, and others, resulting in 457 pledges. The third Mission of the series is at present in progress at Bermondsey Town Hall, having commenced with a special address by Mr. William Rains, under the auspices of the usual Sunday Service Committee.

SHOEBURYNESS.

A week's Gospel Temperance Mission has just been concluded here, and with very encouraging results. The speaker of the week was Mr. George Blaiklock, assisted by local ministers and others. The meetings throughout were crowded by most attentive audiences, and towards the end especially great numbers had to be turned away for want of room. Over 260 pledges were taken, and many were induced to don the blue ribbon who before entering the meeting had declared themselves fully resolved never to do so. The work thus auspiciously begun has already been heartily taken up by others on the spot, and gives promise of being at once consolidated and extended.

FOOD FOR THE POOR.—Under the auspices of the Prince of Wales, Sir Edmund Johnson and other gentlemen have taken a large site in Limehouse, near the West India Docks, for the purpose of assisting the poor in that district. The idea (says *The Citizen*) is to establish a kitchen on a large scale, cook dinners for the labouring classes, and send out the food in carts to the homes and places of work of those it is intended to help.

WELSH PREACHERS and PREACHING.

LAST Monday evening Rev. J. Ossian Davies, of New Court Chapel, Finsbury-park, lectured to the young men at Aldersgate-street Y.M.C.A. on "Christmas Evans," the far-famed Welsh preacher. In his introduction the lecturer had some very interesting things to say about Welsh preachers and preaching generally. Being himself an ardent Welshman and a preacher, and having such a congenial topic, it is needless to say that the lecture was entertaining and edifying to a very high degree. We are glad to be able to present our readers with some portions of Mr. Davies' eloquent utterances:—

"Wales has been made what it is by those fiery preachers who moved through the land like spiritual volcanoes—men whose words were thunderbolts, and whose voices were storms of power. To those who decry the sermon we would say: 'See what the sermon has done for Wales.' It was the trumpet-blast of Vavasor Powell, and Walter Cradoc, and Dr. Rowlands, and Howell Harris that awoke the Principality from the dead. Before the advent of these holy men it was a region of darkness and the shadow of death. The few who possessed the Bible treated it more as a dream book than as a book for serious study. An old man suffering from asthma would put it under his pillow for three nights in order to drive away the complaint! A farmer had a sick cow; he gave her a dose of medicine, and then read for her edification a chapter out of his charmed book, and the cow (so they said) was perfectly cured! A clergyman went to see a sick man one day, with his Bible and Prayer-book in a green bag. Said the man's wife: 'What have you in this bag?' 'A Bible.' 'Well, heaven be praised,' said she, 'there never was one in our house before, and there never was any need of it!' Of course, she treated the Bible as a charm-book, and nothing more.

"The moral night was dark and terrible until these God-kindled torches appeared. Dr. Rowlands, the so-called 'mad parson' of Llangeitho, in Cardiganshire, was the brightest of these great lights. He preached until his words echoed in cottages, and farms, and barns, and churches—the whole country was in a holy blaze! Rowlands had a voice of great compass and melody, and sometimes, in the middle of his sermon, he would break down with weeping, and all the congregation would weep with him. Llangeitho was a very sequestered spot in Cardiganshire, and the roads leading to it were almost impassable; but on a Sunday morning you would find from 2000 to 3000 persons from all parts assembled there to hear the simple Gospel, unadorned with gorgeous ritualism or classic culture. Some of them would travel 200 miles going and coming, and would brave the torrents, the snows, and the piercing frost winds! It is computed that about 100 of those who were saved under Dr. Rowland's preaching became ministers of the Gospel. I do not hesitate to say that the Christian pulpit has made Wales what it is to-day."

Mr. Davies attributes the extensive growth of "Nonconformity" in the Principality to the fact that many of the clergy appointed to minister in Episcopalian pulpits were ignorant of the native tongue. Some of these good men struggled bravely to master the vernacular, but with scant success. Amusing stories are told of their blunders; here are two instances cited by the lecturer. Only the other day, he said, an English Archdeacon was reading in public a Welsh phrase, the English equivalent of which is "the earth and the sky." By some ingenuity of mispronunciation the words that fell on the ears of his astonished audience were those that stand for "two hen's eggs and two crows' eggs"! Another Welsh-Englishman, through a similar mishap transmogrified "Hail, King of the Jews," into "the old straw cow of the King of Ireland"! Surely with good cause does Mr. Davies lay down the axiom that none but Welshmen should be placed as pastors over Welsh flocks.

Proceeding to unfold the chief characteristics of Welsh preaching, the lecturer said: "My English friends will pardon me when I say that there is more *heart force* in the Welsh pulpit than you find in the majority of English pulpits. The latter is more scholastic and refined; the former is more weird, forcible, rugged, and poetic. I suppose those stern mountains and wild torrents have something to do with the tempestuous force of our pulpit oratory. Another characteristic of Welsh preaching is *fire*. A dull, drawling, soporific, insipid, monotonous preacher is detested by the Welsh peasantry. Alas! that there should be so many of us like the parson in the Laureate's ditty:—

> "An' I'eerd 'um a bummin awaäy
> Loike a buzzard-clock ower my 'eäd,
> An' I niver knaw'd whot a meän'd,
> But I thowt a 'ad summut to saäy,
> An' I thowt a said whot a owt to a said
> An' I coom'd awaäy."

"Another marked characteristic of Welsh preaching is its *pointedness*. The conscience is always aimed at. The old preachers pointed their arrows straight at the heart, they made the greatest sinners fearfully uneasy, they sent the fire into their false refuges, they drove them out of their lurking places, they disarmed them, and at last they vanquished them. They never forgot to appeal to the sinner's conscience. Louis XIV. once said to Massilon, 'I have heard many great preachers, and I was always delighted with them; but when I listen to you I am always disgusted with myself, for you show me my character.' Our old preachers seldom failed to make men displeased with themselves, and this was the secret of their success in the land of the mountains. Hard-hearted sinners would faint away under the heart-piercing appeals of these grand old evangelists.

"We are not ashamed of our rude evangelists of the past. Their holy feet have made the mountains of Wales beautiful for ever, and they have their stately monuments on hillsides and in valleys. For what are our Pisgahs, and Hermons, and Tabors, and Ebenezers but the monuments of their faithfulness to the Master's flag? Let Bohemia boast of its John Huss, let Germany proudly boast of its Luther, let Geneva boast of its Calvin, let France boast of its Rassillion, let England boast of its Whitfield, let Scotland boast of its John Knox, who in his pulpit was a mightier monarch than any on her throne. All these countries have a right to boast of their great preachers! But little Wales need not hang her harp on the willows while Snowdon's peak pierces the sky. Walter Cradoc, and Vavasor Powell, and William Worth, and Dr. Rowlands, and Howell Harris, and John Elias, and Williams of Wern, and Christmas Evans will stand in the forefront of the servants of the living God. Long may the Welsh pulpit retain its naturalness, its heart-force, its fire, and its power of awakening the conscience, and never may that dear old land depart from the simple truth as it is in Jesus!"

We have not space at command to quote from Mr. Davies' vivid sketch of the life and personal characteristics of Christmas Evans. The main outlines of these are tolerably well known to the reading public, through the biographies by Rev. Paxton Hood and others. It was at a great open-air conclave that Christmas Evans first came into prominence as a preacher. Mr. Davies thus described one of these memorable gatherings:—

"Do you know what a Welsh 'Association' is? Well, it is the Welsh passover, when all the tribes ascend for open-air worship. Two or three counties unite as a rule to hold a grand open-air preaching festival. A stage is erected in a convenient field, and sometimes eighty or one hundred ministers may be seen on this stage supporting those who are invited to preach. For weeks prior to the meetings the Association is the topic of conversation in the field, and in the barns and farm kitchens, and in the smithy, and in the cobbler's shop. Who is coming? Is Mr. So-and-So coming? And when the great day arrives, the whole country, for twenty miles round, turns out: the fields are all deserted for the day, and all the farms entrusted to the juniors. The roads are filled with worshippers in brakes and waggons, in phaetons and gigs, in market carts and donkey carts; some are upon horses, others upon mules, and others upon donkeys, and the majority on foot—all making for the Association field, and all expecting a rare Gospel feast. It is not unusual to see 7,000 or 8,000 thus assembled in quiet country districts.

"As soon as a popular man stands up to preach, he is the focus of thousands of eyes! How they watch his every movement! Some of them look upon him as almost superhuman. It is not difficult to make an impression at such a time; the people are expectant, and their hearts open just as the eyelids of the lily open to the first rays of dawn. How the preachers roll forth their Welsh oratory in all its masculine grandeur! How clearly they enunciate! How fervently they declaim! How earnestly they appeal! How beautifully their cadences float on the perfumed summer breezes!

"The Welsh sermon, as a rule, grows in power of thought and language and eloquence until at last it breaks into a furious tempest, and the audience is left vibrating like a harp. Oh! I have seen some glorious Association meetings. Strong men mingling their tears with those of the preacher, groans, shouts of joy. I have seen whole audiences carried off by the resistless tide of sacred eloquence, their cries of 'Hallelujah!' and 'Thank the Lord!' drowning for a time the preacher's sonorous voice. These were the times of the Lord's right hand."

We must make room for the fine peroration of an intensely interesting lecture; we advise all who may learn of its re-delivery and who desire a real treat, to go and hear for themselves:—

"Christmas Evans left poor Wales mourning as a widow, but God has not forsaken it. The Gospel still rings melodiously among its towering mountains. Our judges have given to it the name of 'the land of the white gloves'; at county assizes they frequently receive white gloves, as a proof of the social purity of the land. Our superstitions are fast disappearing. The gaols of Cardigan, Flint, Dolgelly, Pembroke, and Radnor have been converted into dwelling houses because the prisoners were so few. Our Sunday is observed, and 80 per cent. of our population attend the Lord's house. Our public-houses are closed on the Lord's Day. Our Sunday-schools are more prosperous than ever. Our pulpits are better filled than ever by men of eloquence and of might; our congregations were never so large, so intelligent, and so attentive as they are now. We have no Biggars and Healys disturbing our peace; we have no Phœnix Park murders disgracing our annals; we have no O'Donovan Rossas preaching dynamite and daggers; we have no infernal league for the destruction of landlordism, and the prostitution of liberty.

"And what has produced these sublime results? Not the statesman, with his tongue of eloquence; not the soldier, with his flashing sabre; not the judge, with his spotless ermine; not the magistrate, with his armorial bearings; not the schoolmaster, with his grammar and arithmetic; not the policeman, with his uniform and truncheon. No! but the Christian ministers and lay preachers, who, with tongues of fire, have for over 100 years preached 'the old, old story of Jesus and his love.' Among those sons of the mighty, no nobler herald, no sublimer poet-preacher, no bolder sin-hater, no more thrilling orator appeared than Christmas Evans, of Anglesea, the John Bunyan of Wales."

THE TYROL.—A magic lantern with slides for Scripture and other lectures is greatly needed by a Christian labourer in the Tyrol. Contributions may be sent to Mr. Gawin Kirkham, 15, Beresford-road, Highbury New Park, N.

TORQUAY HYDROPATHIC ESTABLISHMENT.—DEAR SIR,—Will you please allow me space in your columns to state that I have resigned the position of Physician to the "Torquay Hydropathic Establishment," and have now no connection whatever with that institution.—Faithfully yours,

Brixham, South Devon, January 24. G. F. MABERLY.

Letters to the Editor.

ON KEEPING CLOSE TO SCRIPTURE.

SIR,—I hope my beloved brother, Mr. James Van Sommer, will not think that I am forgetting a friendship of forty years, if I ask him to reconsider his remarks in THE CHRISTIAN of Jan. 10 last, page 18.

(1) The Great White Throne.—The Book of Life is opened, indeed; but what proof is there that one single name of that multitude of dead is found therein? May not this Book be opened (ver. 15) expressly to supply this damning negative evidence?

(2) The *βῆμα* of Christ.—My friend Mr. Robert Nelson has replied to the error, "that all, converted and unconverted, are to appear before this judgment-seat;"—an error exceedingly prevalent, though I do not see that Mr. Van Sommer says this. That the Bema concerns believers only, and only in the aspect of servants, is clear from the connection; where motives for faithful service are arrayed, from iv. 7 onward. At v. 9 the Apostle shows that a believer's ambition (*φιλοτιμούμεθα*) is to be well-pleasing to the Lord [Christ]; and adds, "*for* we must all stand," &c. Why "for," if he is not still speaking of servant-saints? But the English Version does not quite accurately render another clause of this verse. Literally it reads: "——in order that each may receive the things, by means of the body, for what he did——." The grammar surely requires this construction. And the careful mention of the "body" (the raised body, doubtless), in which this reward is to be received is in harmony with what had just before been said, about being "clothed-upon." The passage is thus brought into harmony with other important Scriptures, such as Matt. xxv. 13—30, Luke xix. 12—27, 1 Cor. iii. 11—15; while it does not contradict the assurance of our Lord, in John v. 24, that the believer "shall not come into judgment (*εἰς κρίσιν*)";—*i.e.*, a judgment whose issues are life and death; what we may call a *criminal* court: this Bema being exclusively a *civil* court, dealing only with reward, and not touching life. The believer is already "passed into life;" and he that suffers loss "shall be saved," if "through fire."

(3) Mr. Van Sommer seems to consider it unscriptural,—"sowing imaginary ideas,"—to suggest "that we may have to decide upon the eternal destiny of anyone."

But the Holy Ghost, by Paul (1 Cor. vi. 1—3), not only asserts that the saints shall judge the world, but wonders that the Corinthians did not know this. These "saints," too, he calls "you" in the next clause; even the naughty, perverse, quarrelling, carnal, puffed-up, wrong-doing, heretical believers, that constituted the Church in that luxurious city. To *them* he says, "The world shall be judged by *you!*" Even the very angels (see Gen. vi. 2; Jude 6) are to receive their final doom from us, the saints.

Yet *why* ought the Corinthians to have known all this before Paul wrote his letter? Multitudes of believers, I fear, do not know it now. Surely they knew that the Father hath committed all judgment to the Son, judging none Himself (John v. 22). And had they not been taught the full, indissoluble union of every believer with the risen Son, so that "we are members of his body; [made] out of his flesh, and out of his bones"? And also, corporately, that "the Church is his body, the filling up (*τὸ πλήρωμα*) of Him that filleth all" (Eph. v. 30; i. 23). Only add Rev. iii. 21, and every glory that belongs to the throne of the glorified God-man is spread before the wondering eyes of the tried, tempted, struggling believer!

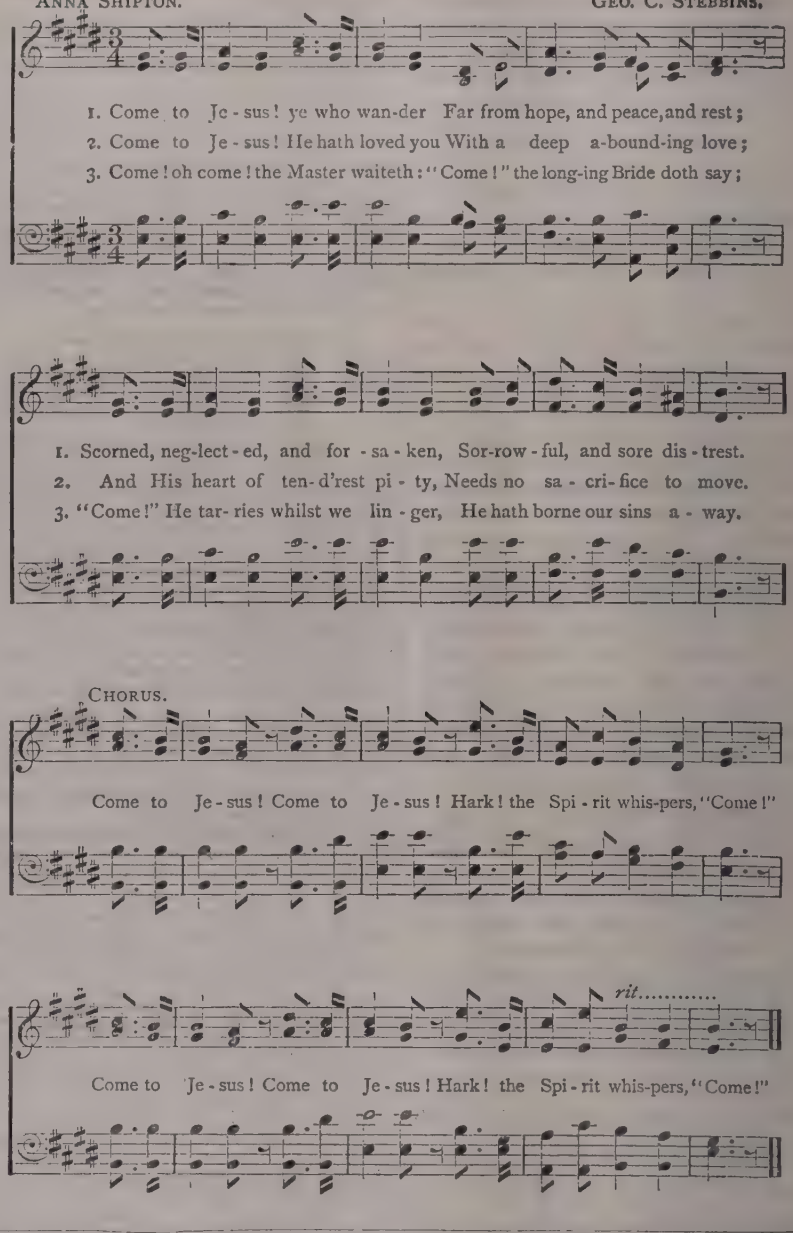
Torquay. P. H. GOSSE.

OBITUARY.—Mrs. Thomas Needham, the wife of Rev. T. Needham, and sister-in-law of Mr. George Needham, has recently fallen asleep, after much patient suffering. She died at Asheville, North Carolina, on January 1, whither she had gone in search of health. Her faith was firm, and her end was peace. Mr. George Needham is now carrying on the services inaugurated by his brother at Asheville.

Come to Jesus!

"Come unto Me, . . . and I will give you rest."—MATT. xi. 28.

ANNA SHIPTON. GEO. C. STEBBINS.


1. Come to Je - sus! ye who wan-der Far from hope, and peace, and rest;
2. Come to Je - sus! He hath loved you With a deep a-bound-ing love;
3. Come! oh come! the Master waiteth: "Come!" the long-ing Bride doth say;
1. Scorned, neg-lect - ed, and for - sa - ken, Sor-row - ful, and sore dis - trest.
2. And His heart of ten-d'rest pi - ty, Needs no sa - cri-fice to move.
3. "Come!" He tar- ries whilst we lin - ger, He hath borne our sins a - way.
CHORUS.
Come to Je - sus! Come to Je - sus! Hark! the Spi - rit whis-pers, "Come!"
rit.....
Come to Je - sus! Come to Je - sus! Hark! the Spi - rit whis-pers, "Come!"

Liverpool Sheltering Homes.

THE annual meeting of this institution was held on the 21st inst. in the Town Hall, which was crowded. Several hymns were sung by some 125 children, recently admitted into the Homes. The MAYOR presided, and amongst those present were the Bishop of Liverpool, Mr. Stephen Williamson, M.P., Rev. R. Hobson, Dr. Knox, Dr. Townser, Professor Blackie, &c.

The MAYOR urged those friends who had never visited the Sheltering Homes to do so occasionally; it would awaken some of the tenderest sympathies of the human heart more powerfully than eloquent sermons or finely-turned speeches. He trusted the work Mrs. Birt was engaged in would continue to excite more and more their practical sympathy.

Mrs. BIRT said that during the past year 230 children had been admitted; 180 of these were successfully carried through and placed into happy homes in Canada, besides a great number of others not emigrated, but under training, and assisted for longer or shorter periods until situations were found for them. They had received over 800 good applications from Canada for children. The visitation of the young emigrants already settled there greatly encouraged the committee to prosecute the work with increased vigour. She hoped Liverpool would be roused to its importance, and contribute the requisite means for its extension.

The Treasurer read the financial statement, from which it appeared that the institution was in a thriving and hopeful condition.

Mr. S. WILLIAMSON earnestly appealed for liberality, in order to enable the Committee to carry on the work. The Bishop of LIVERPOOL said that of all the admirable institutions in Liverpool, he had seen none that appeared to him more deserving of the support of the public. Rev. R. H. LUNDIE said he had visited many of the homes in Canada where the children had been placed. Professor BLACKIE thus ended a long and interesting speech: "To go into the streets of Liverpool, look upon the castaway weeds of humanity, pluck them up, nurse them, put them into hothouses, is something that can only be done by those who live in the most purified atmosphere of the highest Christianity."

Notices of Books, &c.

"GO FORWARD" is the title of a New Year's address by Rev. James Stephens. 2d. *J. F. Shaw & Co.* It is specially addressed to young Christians.

A SHORT EXPOSITION OF MASSAGE as a Curative Agency, and of the Physiological Principles on which it is founded. *Baillière, Tindall and Cox.* 6d. This little book should be highly prized in every family, for the strong light which it sheds upon the *importance* of perfect circulation of the blood. No one can doubt that "Massage," or "Shampooing," is a preserver, as well as a restorer of health.

The Edinburgh Health Society has issued a useful penny series under the title of "Health Lectures for the People." The specimen before us, entitled PHYSICAL EXERCISE: ITS USE AND ABUSE, considers the question in relation to school life, based upon a large amount of testimony gathered from eminent educationalists all over the country. The information it contains is valuable to all parents and teachers.

THE ROYAL CUP-BEARER; OR, LESSONS FROM THE BOOK OF NEHEMIAH. By Rev. THOMAS ROUSON. *E. Stock.* A very useful, instructive, and pleasing volume. The author has succeeded in producing a book eminently calculated to stimulate Christian zeal, and to lead the mind and heart to devout practical recognition of the need there is for faithful and courageous action on the part of all the people of God in dealing with the difficulties of these times. Sound exposition, evangelical tone, and no little freshness characterise this treatise on the life of the cup-bearer in the court of Artaxerxes.

THE GREAT COMMANDMENT. By CAROLINE FRY. *Whiting & Co., Sardinia-street, W.* It is well that the memory of one so gifted, and withal so gracious, as the authoress of this book should be revived, so that even on this ground we are glad to see a reprint of one of her works. Her life was love; she was, therefore, well qualified to write of that first of all graces. The book abounds in passages of great beauty, rare pathos, and spiritual force. The reader cannot fail to be enlightened, quickened, and drawn heavenward by its perusal. There certainly is no theme that the Church more needs to be reminded of, and this book is well adapted to enforce the lesson.

A CHAPTER OF SCIENCE; OR, WHAT IS A LAW OF NATURE? Six Lectures to Working Men. By PROFESSOR JAMES STUART, M.A., Cambridge. *Christian Knowledge Society.* Those who know Professor Stuart only as an ardent politician, or as a prominent worker in the cause of social reform, will be agreeably interested to know that he is as much at home in the realms of science, and one of the first mathematicians of the day. These lectures present the answer as to what constitutes a law of nature in a thoroughly original aspect, interesting to others beside working men; they will be particularly relished by anyone who enjoys a close and well-reasoned argument. The fourth lecture is interwoven with bits of biography concerning the men whose successive discoveries in astronomical science have been of such vast importance to the world.

POLAND: HER GLORY, HER SUFFERINGS, HER OVERTHROW. By Professor KALIXT WOLSKI. *Kerby & Endean.* We have here a concise history of Poland, a history of war, bloodshed, and misrule; from the earliest authentic records there does not appear to have been one single reign in which Poland was not at war with one or other of her immediate neighbours. Provinces obtained at the point of the sword in one generation were lost by the same means in the next, to be again seized upon the first opportunity. To sum up, the glory of Poland seems to have lain in the success of these raids, her sufferings ensued from the reprisals which followed, while her overthrow was caused as much by the want of just and equal laws and by the internal disunion of her people, as by the greed and rapacity of her neighbours, to which latter cause it is of course ascribed. The writer is a member of the Polish Literary Society of Paris, and cherishes the hope that "Poland will again play a brilliant part in the history of Europe." May we not hope that, grown wiser by past sufferings, Poland may rather seek to perpetuate a future renown in the arts of peace, which are only incidentally alluded to in this volume.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 3, Hos. xiv. 1—9; Feb. 4, 2 John 1—13; Feb. 5, 3 John 1—14; Feb. 6, Jude 1—13; Feb. 7, Jude 14—25; Feb. 8, Ps. xci. 1—16; Feb. 9, xcii. 1—15.

Evangelical Society of France.

THE services held on the occasion of the dedication of the new chapel of Fouqueure, Charente, have had a lasting influence on several persons. Fifteen years ago, the schoolmaster of F——, when on his deathbed, gave a bible to the daughter of a man named A, which he entreated her to read, saying that she would find in it what he himself had found, namely, peace to her soul. It is now six years since this young girl died of consumption, at the age of eighteen. She, also, on her death-bed begged of her mother to read the Bible, which had been to her the first and best of books. The afflicted parents read the Word of God, at first in remembrance of their only child, but they soon took pleasure in its perusal, and now they cannot do without it. They openly proclaim their faith in Jesus. The department of the Charente sadly needs the light of the Gospel.

In the adjoining department of the Creuse, the inhabitants are Freethinkers. The men go to Paris and work as masons, there they assist at meetings held by socialists and atheists, and return home with high and ridiculous theories about or against God. "All you have said is false," said one of these learned Freethinkers to our evangelist one evening after a meeting. The evangelist replies, explains, then asks each auditor his opinion. All the men present, except two, side with the opponent. Nevertheless, the same evangelist presided the other day at the funeral of one who, formerly an infidel, had been brought to the knowledge of Christ, and had for many years sought to bring his fellow-men to hear the Gospel preached.

At Guéret, the chief town of this department, one evening lately, ten charcoal burners entered the meeting-house, most likely seeking shelter from the inclemency of the weather. Their master, affected by what he had heard, returned several times, and now has frequent intercourse with the pastor, and contributes in favour of the Evangelisation Society. Where is the Christian who, knowing the value of redemption, would say, After all, it is only one soul saved? Must we not, therefore, continue to seek those who are lost? At Auxerre, Yonne, the agent has family worship at friends' houses in two of the suburbs of the town, where at least a dozen of the neighbours assist. At Clamecy, Nièvre, three young men approached the Lord's table on Christmas day; one of these walked sixteen kilometres every day for more than a year, that he might assist at the Bible-classes.

It is just when God blesses here and there the labours of the society, when the increase of infidelity demands the twofold efforts of Christians, that fearful pecuniary difficulties paralyse the society. This month, January, 1884, the difference between the expenses and the receipts is only £800, while in January, 1883, it was £1760. "The affairs of the society are at present directed with great prudence and strict economy.' Unfortunately, the deficit is increased by old debts. Who will come to the aid of our devoted agents, so poorly remunerated, of our noble work, which we believe to be a holy one?

H. MOURON, Secretary.

76, *Rue d'Assas, Paris, Jan.* 15.

BIBLE CARRIAGE WORK IN ISLINGTON.—The work done by this agency embraces the sale of Bibles and good books and preaching the Gospel in the streets, besides the circulation of tracts. The work is not self supporting. Contributions are solicited, and may be sent to Rev. F. Jewell, 93, Packington-street, Islington, N.

MILDMAY MISSION TO THE JEWS.—Mr. Wilkinson, 179, Mildmay-road, London, N., writes: Messrs. Baron and Barnett leave London on Tuesday, 29th inst, on an itinerant Gospel Mission to the Jews in Cheltenham, Cardiff, and Swansea. We shall be grateful prayers and co-operation of Christians residing in the towns to be visited. Clergy and ministers would find this a good opportunity for gaining an introduction to the Jews in their own town.

Y.M.C.A. of New York.

DEAR SIR,—We have been led to rejoice greatly because of the divine blessing on the work in this part of the Lord's vineyard. Our field is about 450 miles in one direction and 300 in the other. Here we have in all the principal cities an organised effort for young men.

Seven years ago we had in the state of New York 54 associations, now we have 104. Then we had 16 general secretaries employed, now we have 66. Then there were 5 buildings, now there are 14, valued at about one million dollars. Then we had 1 railroad branch, now at 13 points our work is organised among railway men. At that time but two associations were organised in the colleges of our state, now associations are actively at work to save their fellow-students in 10 of our colleges. At that time many of our young men were more anxious to hold great meetings than to definitely reach and save young men one by one. This has largely passed away, and now in all parts of our work we have an earnest band who are leading individual souls to the blessed Master. For all these things we rejoice and praise God, and ask your readers to especially pray for this work in our State.

GEO. A. HALL, State Secretary.

Evangelisation in Australia.

THE following extracts from a letter by an English naval officer who has long lived in that colony, and is now in his 90th year, were published in Australia at the close of Mrs. Hampson's Mission:—

"The question now appears to be, how is this awakening to be kept alive? what succession is to follow? Some forty years back, we formed a Colonial Missionary Society on evangelical principles; and subsequently a similar union, in which clergymen of the various denominations united; but both were premature, and were therefore short-lived. May we not now resuscitate such a mission? Let us cast aside our divisions, enfeebling the cause of Christ and alienating souls from the Gospel, and unite in spreading abroad Christian fellowship; adopting things essential, and exercising charity in things non-essential, in the spirit of St. Paul (Rom. xiv. and xv.)

"From our disunion, which God forbid we should continue to perpetuate, we increase expense, we fail for agency, we perpetuate disunions, and spread them broadcast through future generations, upon questions which all broad-minded Christians feel pained in, and subjects of reproach in which infidels rejoice and the devil triumphs. I therefore propose a Colonial Missionary Association, such as was contemplated years ago. I have yet the documents, and will be glad to meet those who may be influenced by a Catholic Christian spirit to consider the proposal. Let us remember that the young converts made under Mrs. Hampson's ministry need fostering care, and to feed the babes in Christ with the pure milk of the Gospel. Old as I am, I am ready to devote myself to the cause. RICHARD SADLEIR, Capt. R.N.

"83, *Kent-street, Sydney, Oct.*, 1883."

Requests for Praise and Prayer.

PRAISE.—For blessing on services at Brayford, Stoke Rivers, and Bratton Flemming, North Devon, from Jan. 6 to 17.——For much blessing attending a twenty-one days' Mission at the Congregational Chapel, Milborne Port, Somerset, conducted by Mr. Thomas Wales.

PRAYER.—For an outpouring of the Holy Spirit on the district of Heath-row, Harmondsworth, Middlesex.——For a series of meetings in Edinburgh for the deepening of spiritual life, between Feb. 18 and 23.——For the support of British Syrian schools and Bible Mission.——For evangelistic meetings commencing Feb. 3, by A. M. Scott and Major Oldham.——For a blessing on Gospel services in Glasgow, conducted by Mr. George Williams, evangelist.——For blessing on the Mission to young women at Swansea, Feb. 10 to 17, to be conducted by Mr. Legge.——For blessing on a Gospel Temperance Mission to be held from Feb. 2 to 9 at Barrow-in-Furness, by Mrs Bradley.

The Edinboro' Castle.

THE new and splendid evangelistic hall at the Edinboro' Castle was opened on Monday; the Right Hon. the Earl Cairns presiding over the large assemblage in the afternoon, and S. A. Blackwood, Esq., C.B., over the larger gathering at night. The present structure is called The People's Mission Church. It seats 3500 instead of the 1500 accommodated in the former hall

The cost is about £6000, besides another £2000 for other necessary alterations and improvements. This is remarkably cheap; we question if any hall in London has been more economically built. Dr. Barnardo has received, or been promised, £5500, and has wisely determined not fully to open the church until it is free of debt. Our report of the meetings must be reserved for our next.

Young English Women in Paris.

A LONG and interesting outline of Miss Leigh's work during the past year was telegraphed to *The Times* of Monday last by their Paris correspondent. We extract the following:—"The Mission Homes for Young English Women in Paris held their annual meeting on Saturday at the Home, 77, Avenue Wagram, under the presidency of Dr. Bishop, the honorary physician of the Homes. The report stated that there had been 408 admissions to the establishment during the past year. The Bible-class and weekly prayer-meetings had been well attended. The free registry had received 2447 visits from those requiring situations, while the applications for governesses and servants had numbered 900. The usual caution was reiterated as to the undesirability of accepting situations abroad from advertisements and unsatisfactory agencies.

"The Young Women's Christian Association showed a decided increase. A branch home in connection with this part of the work for young women employed in shops and houses of business will soon be opened near the Madeleine. The Mission-hall, with its group of services, night-school, library, and soup-kitchen, showed a general increase upon the figures of the previous year. The Temperance Association and Band of Hope had additional members, and through the visit of Canon Wilberforce in November, the Blue Ribbon movement had been instituted. The orphanage, which the late M. Galignani built, numbers forty children, of whom a large proportion were present, and between the various speeches sang with the Kindergarten children their action and part songs. Ten more children have been received, and six have left for service during the year.

"Revs. T. H. Gill, R. W. McAll, D. de Mouilpied, and Doctors Faure and Miller, were among the speakers who bore testimony to the indomitable zeal and self-denial of the lady workers associated with Miss Leigh. The treasurer's statement was most satisfactory. Though beginning the year with a deficit of over £514, it ended with a balance in hand of £238. An interesting allusion was made in the report to the home for respectable English girls employed in Paris theatres."

Notices.

WILL "C.," Weston-super-Mare, kindly send full address?

COMMUNICATIONS RECEIVED WITH THANKS.—E.S. W.C. M.S. E.L. M.A.P. H.M. W.G. A.G.M. C.P.M. P.O A.M. E.M.F.S. M.E.H. M.B. T.F.S. T.P. E.T. H.P. J.W. Miss V. S.C. E.H.R. C.H.C. F.Y. J.A.M. A.S.L.C. N.S.T. H.D. E.E.B. L.M. S.J.S. E.E.A. F.G. G.W. M.C.A. J.A. G.T.F. S.W.P. L.N.S. J.V.S. E.D.R. M.L.P. J.D.M.L.M. J.M. J.H. J.E.J. T.B. A.D.C. J.W.R. J.G. P.R. C.E.P. J.B.G. A.S.H. L.B. M.C. R.N. W.H. A.R. G.F.M. H.J.Y. J.G. H.W. R.T.W. C.M.C.P. J.R. W.D. G.E.W.C. M.W. P.B. S.J.M. I.S. M.M. W.T. G.P.B. E.B. N.F.D. H.E.S. Constant Reader. W.Q. J.W. R.V.O. J.H. F.J.T. E.M.F. W.S.P. P.A.D. S.C.G. S.C.R. M.R. J.V.S. F.D.H. L.E.H. A.B. W.G. S.H. S.W. C.J.

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Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

WEST HAM-LANE HALL, STRATFORD (near Town Hall), January 23 to February 11.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

NEW CROSS, Feb. 12 to March 3.

ST. PANCRAS.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MESSRS. FULLERTON AND SMITH.—Leicester, to end of February.

REV. W. H. AITKEN'S ENGAGEMENTS.—St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 15 (Easter Day), for nine days, or longer.

REV. W. HASLAM.—Feltwell, Feb. 2; Christ Church, Blackpool, Feb. 16; Christ Church, Newark, March 1.

CONFERENCE HALL, Mildmay-park, N.—Rev. J. Wilkinson's Bible-readings in Daniel on Wednesday evenings, at 7.30 p.m. Feb. 3, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

MR. G. KIRKHAM.—Jan. 31, Surbiton; Feb. 3, Metropolitan Music Hall; 4th, Gunnersbury; 5th, London Diocesan Conference; 6th, Lecture Hall, King Henry-street; 7th and 8th, Southsea.

SADLER'S WELLS THEATRE.—Mr. W. Catlin every Sunday afternoon and evening, at 3 and 6.30.

CONFERENCE HALL, Eccleston-street, near Victoria Station, S.W.—Sunday, at 3.45 and 7 p.m., Mr. C. Russell Hurditch; Thursday, 8 p.m.

OXFORD MUSIC HALL.—Mr. J. A. Vicary, Sunday, at 7 p.m. Boys from the Boys' Home, Southwark, will sing from 6.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Westall still at St. Ives; Mr. H. Hankinson at Stockbridge and Ashby, Feb. 5 to 9; Mr. W. L. Seyler at Gedling-street Mission Hall, Dockhead, Bermondsey, Jan. 28 to Feb. 1, at 7; Mr. E. H. Kerwin, at West Ham-lane Hall, Stratford, Feb. 2, at 3.

Y.M.C. ASSOCIATIONS.

Y.M.C.A., Manchester (56, Peter-street).—Daily prayer meeting, 12 to 1.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thursday, Jan. 31, at 8.30, special addresses, Rev. F. A. C. Lillingston, M.A.

Y.M.C.A., 61, GRACECHURCH-STREET, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Thursday, Jan. 31, at 7 p.m., addresses by Messrs. Joseph Fry and Leite Rozas; Tuesday, Feb. 5, at 6.30 p.m., Rev. T. L. Johnson and Mr. Percy Sylvester.

Y.M.C.A., CONFERENCE HALL, Clapham-road (late Marble Rink.—United Mission, by Messrs. E. J. Kennedy and Stanley P. Smith, Sunday, Feb. 3, to 17. Early meeting at 8 to 9 o'clock, later 9 to 10. Saturdays, Gospel Temperance meeting; Sundays, 7 to 8 and 8 to 9 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, Regent-street.—A conference on "The Christian Life," Thursday evenings, at 8.30, Jan. 31 and Feb. 7, Mr. H. F. Bowker chairman. Speakers: Revs. E. W. Moore, Evan H. Hopkins, John Pigott, Mr. W. E. Olliphant, and Mr. E. J. Kennedy. Young men are freely invited.

EXETER HALL.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "Art," every Thursday, at 7.30 p.m. Feb. 5, "My Trip to America," by Rev. Chas. Spurgeon, at 8 p.m. Monday, Feb. 4, Rev. W. H. Townsend; 5th, Rev. J. W. Stevenson; 6th, Rev. W. Scafe; 7th, Rev. J. Tuckwell; 8th, Rev. J. Topping.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

———A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway.—Monthly workers' meeting, Friday, Feb. 1, tea at 6, meeting at 7; address by Mr. Frank H. White, subject: "Heavenly Service in Earthly Spheres."

CLAPHAM-ROAD CONFERENCE HALL (late Marble Rink).—Praise meetings, Saturday, Feb. 2, 5 to 6 and 8 to 9 p.m.; ladies' Bible reading, Thursdays, 11.30 a.m.; parents' prayer meeting, Thursdays, 4 p.m.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—Feb. 1, Messrs. Leaf, Sons, and Co., 32, Old Change. Chair taken at 6, by Mr. Charles J. Leaf. Musical and social evening.

STAFFORD-ROOMS, Titchborne-street, Edgware-road, W.—Friday, Feb. 1, at 3.30. p.m., for Deepening of Spiritual Life, Rev. C. A. Fox.

MRS. BAXTER will give a Bible-reading at 102, Regent's-park-road, N.W., on Feb. 7, at 3 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Rev. W. Haslam will (D.V.) give the address at the drawing-room meeting this day, 24th inst., at 3 p.m. These meetings are held every Thursday afternoon.

MIDNIGHT MEETING MOVEMENT.—Meeting for Prayer, Feb. 1, 7 p.m., at 4, Regent-square, Gray's-inn-road.

EAST LONDON TRACT SOCIETY.—Annual meeting in Plimsoll-street School-room, Feb. 12, at 6 o'clock. Sir Arthur Cotton will preside.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Feb. 1, All-day meeting; 10.30 to 1, prayer for work and workers represented; 3.30 p.m., Rev. J. F. Andrewes, on "The Steps of Faith;" 7 p.m., prayer and praise for evangelistic efforts at home and abroad.

WESTMINSTER AQUARIUM.—Rev. A. Styleman Herring on "Twenty-five Years among the London Poor," Friday, Feb. 1, at 8 p.m. Captain Douglas Galton, R.E., will preside. Tickets to be had of Mr. H. Le Fevre, 26, Budge-row, Cannon-street, E.C.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, January 26, 1884.

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JEWISH REFUGEES' AID SOCIETY.—A member of the Jerusalem Committee of this Society writes, January 2:—"In Artouf all is well, and the Gospel is making progress; but unless we can, during the winter, buy the necessary animals, implements, and seed, I do not know how we shall fare If Artouf were three times its size, we should not have room enough for all the people anxious to come to us." The Jerusalem correspondent of *The Record* writes, January 9:—"On the Sunday before Christmas Day three adult Jews, a Jewess, and two children, were admitted into the Christian Church by baptism. These are the first fruits of the work of Mr. Friedlander amongst the refugees."

THE BITTER CRY of OUTCAST LONDON.

FUNDS are now being raised, and are urgently needed, for the purposes indicated in the pamphlets issued by the London Congregational Union.

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Continued from Page 3.

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MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, N.W., on Wednesday, 13th inst., at 3 o'clock. To be conducted by the Rev. ERNEST GILL, M.A., of St. Paul's, Lorrimore-square.

Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

URGENT APPEAL in aid of Little Paralysed Children, at the West-end Hospital, 73, Welbeck-street, W. The Committee earnestly solicit contributions, and a visit from Christian friends. Collecting cards for children.
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LADY ATTENDANT COMPANION required for Invalid suffering from nervous exhaustion Good health and domestic habits indispensable. Comfortable, liberal home, moderate salary offered. References exchanged.
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CAN ANY LADY recommend a Nursery Governess, or Mother's Help, to take entire charge of two children, and partial charge of another? Must be patient, as eldest girl is subject to slight epileptic fits. Church of England.
Mrs. JONES, Battledown Lawn, Cheltenham.

COMPANION - HOUSEKEEPER wanted, in a comfortable Christian home. Must be willing, active, good manager and needlewoman. Able to superintend cooking. Good references indispensable.—Apply, with full particulars, to Mrs. RALPH WALKER, Ellerslie, Leicester.

GOOD PLAIN COOK wanted, for a Christian family. Age about 30. An abstainer. Good references required.—Apply first by letter to Mrs. C. BOARDMAN, Magnolia House, The Green, Stratford, E.

GOOD PLAIN COOK wanted.—Abstainer. Active, obliging, about 25 to 35. Wages £20, all found. Write full particulars before personal interview.
H., Book-stall, Highgate-station, N.

COOK.—Can any Lady recommend a Christian woman, not under 30, as good plain Cook. Widow not objected to. State wages and full particulars by letter to A. B., Dooracole, Worthing.

GOOD PLAIN COOK wanted, by a clergyman's widow in small family in the country. Good character indispensable. Wages £18, all found. No baking dairy, washing; gardener cleans knives and boots. State age, length of character.—Mrs. POSTLETHWAITE, Kenley, Surrey.

A PLAIN COOK wanted, for small family, two Ladies. Good general servant not objected to.—E. D., Mr. Jeffreys, Chemist, High-street, Guildford.

GOOD PLAIN COOK wanted, in a Clergyman's family. Must have good character. —Apply to the VICAR, Newton Poppleford, Ottery St. Mary, Devon.

AN EXPERIENCED PARLOUR-MAID wanted, age not less than 26. Also a young person as **SECOND NURSE**, age about 16 or 20. Good personal references necessary.—Mrs. H., The Elms, South Side, Clapham-common, S.W.

A CHRISTIAN PERSON wanted, as House and Parlourmaid Quiet family. Needlework. Religious privileges. State age, wages, and all particulars
Mrs. COLLIS, St. Philip's Vicarage, Maidstone.

MRS. BAYLY needs a good experienced House and Parlourmaid. Number in family, three. Wages £16.—5 Kempshott-road, Streatham-common, London, S.W.

HOUSEMAID WANTED, in an Evangelical Clergyman's family, where nurse and cook are kept. Character guaranteed Habits active. Wages £12.—Mrs. COUSENS, The Rectory, Newcastle, Staffordshire.

TRUSTWORTHY GENERAL SERVANT wanted, for two Ladies. Good plain cooking necessary. Also young Housemaid, understanding needlework. Comfortable, quiet situation.—State age and wages, Miss EYLES, West-street, Dorking.

LAUNDRESS in a Reformatory Home.—Must thoroughly understand her business, and be willing to teach. A total abstainer.
X., 6, Hatton-garden, E.C.

A CHRISTIAN WOMAN (abstainer), active and amiable, is required to take the work and part responsibility of eight-roomed Boarding and Lodging House. Small family. Good wages.—23, Alexander-square, S.W.

WANTED AT ONCE, a Christian Kitchenmaid. Singlehanded. Age 18. £14. No beer.—W. A., 186, Buckingham Palace-road, S.W.

To Let, Apartments, &c.

LONDON.

WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian*.
Plain Breakfast or Tea, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d.
Printed Tariff on application to FREDERIC SMITH.

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Bishops Teignton is about two miles from the coast, and is one of the most beautifully situated villages in England. The climate surpasses that of Torquay, being more completely sheltered from the North-east, and having, from its position, a fuller advantage of the bracing air of Dartmoor. One of the leading London physicians, who has resided for some weeks at the Establishment, speaks of it in his testimonial in the highest terms. A complete suite of baths, under medical supervision; extensive private grounds; and, as far as possible, every Christian home comfort.—For terms and testimonials, apply to
C. F. CARPENTER, Bishops Teignton, South Devon.

PERCY'S HOTEL,
40, Bedford Place, Bloomsbury-sq., London, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes: — *"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house."* Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; DR. GOODMAN, Southport; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber; and readers of THE CHRISTIAN, from all parts of the world.
Tariff on application to Miss PERCY.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers Liberal table, with every home comfort.—Mr. & Mrs. BOX, 63, Old Steine.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH.—"Bognor," Sea View, West Cliff. Superior private boarding house, conducted by Mrs. PRICE. Every home comfort studied. Near church and sea. Terms from a guinea and a half per week.

BRIGHTON.—Home in a Family, with careful Christian training, thorough education, languages, and accomplishments, for Indian children or others. Reference to parents, clergymen, &c.—BETA, Beal's, East-street, Brighton.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first class education is combined with home comforts and Christian training.
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BOURNEMOUTH.—Clairville, Chine-road. — Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

TWO LADIES, residing at Woodgreen, would be glad to meet with one or two Ladies, to lodge or board with them. Good references.—M., 12, Buckingham-road, Wood-green.

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THE TORQUAY HYDROPATHIC ESTABLISHMENT,
GRANVILLE MANSIONS, TORQUAY.

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SHAFTESBURY HOTEL, Hastings.—Visitors to the South of England will find this a first-class Hotel, which has been redecorated and furnished throughout. All the comforts of a first-class home. Position south-west: sheltered from north and east winds; fifty yards from sea. Tariff from 2 guineas.
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BOURNEMOUTH. — To Let, furnished, private House. Two sitting, five bedrooms. South aspect; near churches, chapels, sea, pines Terms three guineas weekly, less if for several months.
T., Barnett, Southcote-road.

BOURNEMOUTH.—Quiet, cheerful, Christian home is offered to a Lady, Gentleman, or two occupying one bedroom. Good situation. Near sea, rail, and shops. Terms moderate.—ALPHA, care of Haydon, Ironmonger.

OBAN, Argyllshire.—To Let, furnished, from May next, semi-detached Villa, with fine sea view, containing two sitting-rooms, five bedrooms, bath-room, with hot and cold water, kitchen, and servants' accommodation. Rent moderate
Apply to HUGH MACCALLUM, Solicitor, Oban.

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LONDON.—Board by day or week. Bed, breakfast, attendance from 3s., tea 10d. Established 23 years, more than 1,000 testimonials. Dr. and Mrs. Baedeker writes: "Staid 8 days, found it quiet, comfortable, and attendance very good." Central by bus or rail to all parts.—1, Granville-square, Wharton-street, King's Cross-road. Note address.

CHRISTIAN HOME, 54, Drayton-park, Highbury, N., for workers and others desiring a quiet residence. Situation central and healthy. Terms, 18s., 20s., 25s., 35s.
Address, LADY SUPERINTENDENT.

YOUNG COUPLE in newly-furnished house would be glad to accommodate one or two young men, and study to make them comfortable. Terms moderate. Easy access to City.
J. B., 57, Montpelier-road, Queen's-road, Peckham.

A LADY, having a larger house than she requires, would be glad to meet with an elderly couple, or two ladies, to occupy part of it, either with or without board.—For particulars, address, Miss WARRINGTON, Broadwater, Worthing, Sussex.

A COMFORTABLY-FURNISHED Bed-room, in the home of Christian people, for a single Gentleman. Terms, 5s. a week. Sitting-room, and every attendance, if required, and equally moderate charges. One minute from City, bus, and tram. Most select part. References exchanged.—Mrs. SHAW, 15, Landseer-road, Upper Holloway-road.

A LADY requiring good bed-room, willing to share sitting-room with family, can be received in quiet Christian home. Small extra bed-room. Good references.—12, Lady Margaret-road, St. John's College-park, N.W.

FURNISHED HOUSE, rent free. —A Lady wanted, with small income, to take charge of above, as a sanitorium for a school in Folkestone.
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HOME for Ladies of limited means, Drayton, Clifton, Bristol. Having now moved into a larger house there are some vacancies. Rooms from 13s. to 19s.
Apply to LADY SUPERINTENDENT.

LADIES, with limited means, requiring Bournemouth air for the winter, and a comfortable home, very reasonable terms, can have particulars by writing to the Rev. W. de VEAR, Bournemouth, Hants.

A WIDOW LADY, living in a most comfortable house in a pleasant town in Devonshire, wishes to meet with a Lady to share the same with her. Terms moderate. Unexceptionable references given and required.
E., care of T. E. Byrt, Bookseller, Tiverton.

WANTED by a Married Couple, the care of a child, in a healthy country village. Christians and abstainers. Good references. Moderate premium.—Mrs. WHEELER, Brasted, near Sevenoaks, Kent.

A LADY, much engaged in Christian work, would be glad to meet with another Lady who would share the expenses of her small house, and help in the work.
S. L., care of Mr. Tyer, Broadway, Ealing, W.

WANTED, a Cottage to rent or purchase in healthy locality, within sixty miles of London, with four bedrooms and large garden. Terms moderate. Also, on South Coast, small furnished House or Apartments for two months from beginning of March.
ALPHA, 19, Garlick-hill, London, E.C.

BOARD AND LODGING wanted, in a Gentleman's family, Church of England, for a young Medical Student. Near Russell-square.
The VICAR, St. Stephen's, Tonbridge.

COMFORTABLE ABODE with an educated Christian Lady, near a town required this month. Terms strictly reasonable. Kent or Surrey preferred. State particulars.
Mrs. H. A., Mr. Mitchell's, Printer, Stamford.

AN INVALID LADY requires a Drawing-room and adjoining Bed-room, in a quiet Christian family, with or without board. The neighbourhood of Islington or Pentonville preferred. State full particulars.
A. B., Miranda Cottage, Holloway-road.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. EVANGELIST, Clapham, S.W.

AN EX-CLERGYMAN, one who has left the ministry of the Church of England for conscience sake, but yet desires to minister the Gospel of the grace of God, may hear of a sphere of ministry of some interest and importance by applying to H. E. B.,3, Orwell-terrace, Dovercourt, Essex.

MISSIONARIES AND FOREIGN RESIDENTS, before leaving England, should call or write to BYWATER, PERRY & Co., special agents for missionaries, &c. Outfits and goods at wholesale prices. Passages engaged. Shipments effected. Agents at all foreign ports. 2,000 references.
11, Queen Victoria-street, London.

PARTNER. — A Christian with capital, wishing to serve God in business, may meet with a suitable partner.
MACHINIST, 10, Queen-street, Colchester.

LOAN WANTED. — A Physician (Cantab.) having spent his whole capital in making a practice, will have to lose all unless he obtains more capital: £400 (in quarterly instalments of £50 if preferred) will secure him. Good interest offered. Life insured. Full particulars.—T., care of G. H. Hoyle, Esq., Solicitor, Parliament Mansions, Victoria-street, Westminster.

AMERICAN ORGAN.—Magnificent panelled walnut case; eleven stops, diapason, sub-bass, octave coupler; full organ and grand organ knee swells. Warranted as new, £17 17s. Approval.
A., 96, Wynford-road, Islington, London.

SEEDS, direct from best Continental Growers. Thirty distinct packets, 7s. 6d., including choicest Primula, Cineraria, Begonia, Petunia, Hollyhocks, Carnations, Asters, Stocks, &c. Half 4s. Satisfaction guaranteed.
SIMCOX, 153, Severn-road, Cardiff.

WASHING and Laundry Work wanted.—Absolute reliance may be placed that no chemicals or brushes are used, and the work is beautifully clean and fresh.—Byron House Temperance Laundry, Latimer-road, W.

Continued on page 23.

A SIMPLE, NATURAL, yet POTENT REMEDY.

THE most successful methods of curing disease rely more upon the healing power of Nature than upon medicinal remedies, and when the natural influence of Magnetism is allied with the recuperative force of the system, it energises the whole organism most successfully. The results accruing from its use clearly prove that Nature is the healer, and that by aiding Nature we effect a restoration as certainly as water when applied to the root vitalises every branch and leaf of a drooping plant. The general results of Odo-Magnetic Treatment establish its claim to a first place among Nature's remedies. It penetrates and permeates every atom and tissue of the living organism, every deep-seated gland; but it cannot injure the finest capillaries in the most delicate membrane. Every corpuscle of the blood is impregnated with its vitalising influence; consequently every organ of the body is simultaneously energised. This potent force of Magnetism can be made sufficiently powerful to lift several tons' weight from the earth; but by our treatment its influence on the nervous system is so subtle and intangible that it quickens life into vigorous exercise, and gives resolution of purpose to concentrate the mind upon chosen subjects of study, so harmonising the mental and physical as to restore the conscious possession of a sound mind in a sound body.

Although urging these facts, we do not wish to imply that Magnetism is a *cure all;* but we do say that it is a restorative calculated to alleviate and gradually eradicate all remediable weaknesses, and remove the chronic affections arising therefrom. By careful adaptation this powerful energiser becomes a remedy of the most general application. Its efficacy is now generally admitted as a controlling agent in nervous affections, and in all forms of general debility it has, perhaps, no rival in all the resources of nature. As a means of providing against the ill effects of mental and physical toil it will undoubtedly be welcomed by many; and our advice respecting its early application should be accepted by such as lack usual energy, while the help it affords to those who have already allowed health to decline till they need a cure, should leave no room for indecision as to the choice of the method of treatment they will adopt.

From Mr. W. T. MARK, 76, Partridge-road, Roath, Cardiff.

"*December* 20, 1883.

"I have now been under your treatment seven months for functional derangement and palpitation of the heart, especially after meals, and violent throbbing by night. I am very thankful to say that it has had the desired effect in regulating the heart's action. The good work has been going on slowly but surely, so that now, while I am writing, I hardly know I have a heart, the action is so normal. The nocturnal throbbing is vanishing almost like darkness before the day-dawn.

"Supposed incurable heart disease is so prevalent that I think sufferers should know that there is a 'balm in Gilead,' and I am glad to give my name with this statement of experience for any use you think well to make of it, and the more so because it has been in no way solicited."

Concurrent with the above will be found the following remarks of a gentleman who wrote me a short time since:—

"*September* 20, 1883.

"I am thankful to say your treatment has been of great service to me. Before I adopted it my heart (pulse) gave 12 good beats, and then an apparent 'miss'; now, however, my pulse is plumper and regular."

Letters commendatory of Mr. GARRATT'S treatment by Magneto-Electricity have been received from hundreds of persons in all classes of society. A private list of 850 names as referees can be had on application. Consultation free, personally or by letter. B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

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"We commend it especially to those who find in spiritual poetry an important stimulus to the spiritual life. It is full of elevated thought and quiet beauty."
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"These simple and strong writings hold into the most vivid light especially the following truths; viz. the sphere and power of faith; the certain prevalence of prayer; the particular providence of God; the proposition that nothing is secular which is sacred enough to be mentioned to God in prayer; the necessity of continual labour for Christ; the vital importance of seizing opportunities to do good, and to illustrate in the life the difficult and Christly graces of forbearance, forgiveness, and that charity, or love, which literally 'beareth all things.' By various arguments, by numberless touching and startling incidents, these truths are brought to view. There is something in the revelation of such implicit confidence in God and His written word that staggers the philosophy of materialism, and does mightily brace the faith of believers."
The Christian at Work.

"Those readers especially, who by sorrow or suffering are 'shut in' from active service for Christ, and who often lament that they can do so little for Jesus, will find in these books much instruction and comfort, and learn something of the mysteries of God's dealings with His chastened ones. Those who may have read the books will appreciate the aptness and beauty of these remarks, and any who may yet read them will, I am persuaded, do so with an increased interest."—*New York Advocate and Guardian.*

London: MORGAN & SCOTT, 12, Paternoster Buildings;

And may be ordered of any Bookseller.

The Christian.

THE STORY OF A KINGDOM.

GOD is the Great King. When He made man in his own image He set him over the works of his hands. But man, tempted by Satan, fell from his allegiance to God, who suffered the tempter to usurp the dominion of which he had despoiled Adam by guile and falsehood. Thus Satan, the conqueror of man, whom he led captive at his will, became the prince and god of this world.

All things were delivered unto him (as he not untruly declared (Luke iv. 6), though the ill-gotten dominion should work out his own destruction); and all creation through him was made subject to vanity.

From the moment of the fall there could no more be rest or peace until the reign of God should be re-established in the human soul, the dominion over creation recovered by man, the usurper destroyed, and the kingdom, with infinite increase of glory, be delivered again by man to God, man being raised above all created intelligences, and God being all in all. This is the goal to which revelation leads us, and it leaves us there (1 Cor. xv. 28).

The grand and glorious story of the accomplishment of this mighty redemption and restitution of all things is the Gospel of the glory of the blessed God, which is preached with the Holy Ghost sent down from heaven, which things the angels desire to look into. This is the Good Tidings of the Kingdom of God, in its broadest aspect.

In order to comprehend the significance of the parts of a thing we must have a conception of the whole. In order to harmonise the manifold grace of God with the righteousness of God we must understand the Kingdom of God. Let the Gospel of the grace of God, which bringeth salvation, and the everlasting Gospel which commands men to "Fear God and give glory to Him, for the hour of his judgment is come," be brought into line with each other and with the Gospel of the Kingdom—the good tidings of the Reign of God—and it will be seen that the three are one. The Everlasting Gospel of his righteous grace, in which mercy and truth have met together, righteousness and peace have kissed each other, is the everlasting Gospel of the kingdom of God.

Set the stationary foot of your compass upon the throne of God; the other on the beginning of Genesis; when you have described your circle, the end will be the last of Revelation, where Moses and John, the historian and the seer, clasp their hands together. The woman, the serpent, and the woman's Seed, the river and the tree of life, which we found in Genesis, meet us again in Revelation; the Adam who reigned in Paradise finds his counterpart in the King of kings and Lord of lords; the man who sinned is replaced by the sinless Man who suffered—the Lamb in the midst of the throne.

The God of Genesis, who in the beginning created the heavens and the earth, is He who in the Apocalypse sitteth upon the throne. And the rainbow of promise, the token of the covenant which God made with Noah, is seen to encircle the throne, its hue an emerald green, the characteristic colour of earth and sea.

Within the circle you have thus described is written the history of the Reign of God, so far as it relates to his highest creature, man. It tells of the temptation and the fall of man; of the discovery of his nakedness, and of his vain attempt, with flimsy leaves, to cover it from the eyes of God. It tells of the condemnation of the serpent to eternal shame, and the bruising of his head by the bruised heel of the woman's Seed. It shows the expulsion of man from his primeval home, but not without a God-provided covering, which foretells an everlasting righteousness, beneath which his guilty nakedness should disappear.

This wondrous story gives us the rehearsal in the first two sons of man of the parable of the two worshippers, the Publican and the Pharisee, and traces the two lines of men down to the great catastrophe of the Flood. Cain, the man of the earth, the man of violence, who stains the bosom of his mother-earth with his brother's blood, impresses his character upon all his sons, and though in the line of Seth there is a holy seed, all outside of this is intermingled with the evil family, and the earth is filled with the murderous violence which raged in the heart of Cain. The first great period of human history, the first era of God's government, was closed by his bringing the Flood upon the world of the ungodly.

But immediately another epoch, a new era is begun. God makes a covenant with Noah that He will not again bring a flood of waters upon the earth. Later prophecy, however, tells us that a more terrible and more effectual purgation shall take place, and that the heavens shall pass away with a great noise, the elements melt with fervent heat, the earth and the works that are therein shall be burned up; and this destroyed creation shall be succeeded by a new heaven and a new earth wherein dwelleth righteousness.

But within the long period which intervenes between the flood of water and the destruction of the world by fire, three great governmental dispensations are interposed—the legal, the evangelical, and the millennial. Or rather, we would say that from the fall to the end of the millennium there are four great epochs or dispensations—(1) From Adam to Moses without law; (2) from Moses to Christ under law; (3) from Christ's first coming to his second coming under grace; and then (4) the millennial reign of Jesus and his saints—his bride.

The first dispensation was marked by two great catastrophes, the Flood and the Confusion of Tongues. Then God called out Abram, and when He had increased him into a nation, training that nation in adversity and giving it experience of his righteous judgment and of his redeeming power, He placed them under a covenant of works, making their blessing conditional upon their obedience. We know the result—rebellion against God, rejection of his Son, blasphemy against the Holy Spirit.

Then came the dispensation of grace. The previous one had been elective—it had taken a nation from among the nations to be a peculiar people unto God. The present dispensation also is elective, but on another principle; not taking up a single nation, but taking out of all the nations, one by one, every individual who receives the Son of God as his Saviour and his Lord.

The Theocracy under the former dispensation had been disestablished because its foundation had not been laid in the hearts of the people. Therefore, in this later dispensation no attempt is made to set up a Theocracy in the world: but the foundations of the Kingdom are being deeply laid in the hearts of those who believe in the Son of God.

In the millennial dispensation this royal priesthood, this holy nation, this peculiar people, this chosen generation, will live and reign with Christ; the Theocracy will be established on a sure foundation. Like Jonathan's armour-bearer, the Church will say to Christ, "Do all that is in thy heart; turn Thee; behold I am with Thee according to thy heart." And He will say, "Or ever I was aware, my soul set me on the chariots of my willing people" (S. S. vi. 12). He will reign until He has subdued all enemies under his feet.

During that age Satan will be bound, and righteousness will cover the earth as the waters cover the sea. At its close, however, Satan will be loosed, and will make one last futile attempt against the government of God. He will be overcome and cast into the lake of fire, and the dead, small and great, will be judged by Christ, who sits upon the great white throne. Then, when all things have been put under Him (*i.e.*, under man in Christ), then shall the Son also Himself be subject unto Him that did put all things under Him—when He shall have delivered up the Kingdom to God, even the Father—that God may be all in all.

Thus the circle of history is completed. In the beginning God put all things under the feet of Adam. The man of the earth earthy, loses it to Satan, the tempter, liar, murderer, usurper. The second Man, the Lord from heaven, expiates the sin of the first Adam, and of all those of his race who will accept the benefit; brings to nought the devil, and destroys his works, subdues all things under his feet. Thus the Man Christ Jesus recovers and restores to God the kingdom which the man Adam received from God and lost.

The whole story is one of a kingdom lost and regained, and restored to God with infinitely increased power and glory, while the creature to whom it was given, and who lost it, is raised from the earthly Eden to the Paradise of God, from a condition a little lower than the angels, to one far above all angels and principalities and powers, not only now in the image of God, but a partaker of the Divine nature, made perfect in One.

The Gospel, the good tidings first declared in Eden, and to be full-filled when the Son shall have delivered up the Kingdom to God, even the Father, is a unity throughout. It has had its progressive stages of development; but in essence it is one, from first to last. It is the Everlasting Gospel—the Gospel of the grace of God—the Gospel of the glory of the blessed God—the Gospel of the Kingdom of God. And the great joy of its good tidings consists in this: its promise that the kingdoms of this world, misruled by Satan and by man, shall become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever.

The chief end and object of this stupendous drama is not the glory which He receives from his creatures, but which outshines from Him unto and upon his creatures. For in this, as in all else, He is not the Receiver, but the Giver, as it is written, "The heavens declare the glory of God." The Gospel of the Kingdom is the Everlasting Gospel of the glory of the blessed God—the God of all grace.

M.

A GAMBLER SAVED.

ABOUT six years ago, at the close of a Gospel meeting in an Opera house, a young man arose to express his concern for the salvation of his soul. His manner showed deep conviction and distress. To the Secretary of a Young Men's Christian Association, who spoke to him, he confessed that he was a professional gambler, and a fugitive from justice on account of a forgery committed in a distant State. His sins trooped about him like the ghosts of the victims he had fleeced and ruined; "and the pains of hell gat hold upon him."

Of course he was promptly told, upon the authority of the Word, which liveth and abideth for ever, of God's willingness to save him (2 Peter iii. 9), of Christ's death for sinners (1 Cor. xv. 3), of his coming to seek and to save the lost (Luke xix. 10), of his readiness to save the chief of sinners (1 Tim. i. 15), of his promise to give the water of life freely to every one that thirsts (Rev. xxii. 17), of his pardon extended to a dying thief (Luke xxiii. 43), of his precious blood which cleanseth from all sin (1 John i. 7), of his tender invitation to all the labouring and heavy-laden to find in Him the rest they need (Matt. xi. 28), of his own distinct declaration, that every one who believes has everlasting life, and shall not come into judgment, but is already passed out of death into life (John v. 24).

The heart of the troubled gambler was opened to attend to these messages; he received them as true, and true for himself, and straightway peace and joy took the place of the agitation and alarm that had surged through his breast. As he was a young man of more than ordinary brightness and intelligence, injudicious friends urged him to enter at once upon active Christian work in public testimony for his Saviour. But he wisely and modestly declined, saying that he had another work to do, before he could take a prominent part in the service, which he recognised as claiming all the affections of his grateful heart, and all the energies of a life that had been worse than wasted.

He obtained employment with a Christian, to whom he frankly told his history, and gladly undertook hard manual labour, to which his delicate hands were wholly unaccustomed. His fidelity and quickness, however, soon gained him promotion to a place less arduous and more lucrative, and every dollar over that which was needed to supply his actual necessities he sent to the man he had robbed by his forgery. As the sum was considerable, the work of refunding has been long and difficult, but he persevered with unfaltering purpose, and quite recently paid back the last cent, principal and interest, which he had wrongfully taken.

In a letter received from him he says: "How merciful God has been to me after all, and from what a fate I have escaped! It seems incredible to me now that I could have been so blinded and reckless as to stake so much for so little. And yet I sometimes think that it has been in a measure God's way of waking me up from the sleep of sin. It aroused me to a realisation of how far I had gone, and where I would ultimately land; it robbed me of my peace of mind, and thus led me to seek the true place of refuge. Blessed be his name! What shall I render to Him for all his benefits? What a change since then! How complete the revolution! Instead of restlessness, now peace; instead of unhappiness and ill-content, I can now calmly look into the future, and say with perfect assurance, 'He leadeth me.' My eyes fill with tears of gratitude, of which I am not ashamed, when I think of these things, and I feel like shouting, 'Oh that men would praise the goodness of God!'"

The converted gambler is now not only honourably employed, but actively engaged in the service of Christ, with a love that never tires and a zeal that never flags.—*The Truth.*

For the Young.

AN ABUNDANT ENTRANCE.*

By the late Dr. RALEIGH.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—2 PETER i. 11.

I HEAR you say: "What is the special use of bringing this subject before *us?* It is delightful to those who are in a certain state of Christian progress, or to those who are far advanced in life; but it is not very suitable to us." On the contrary, my young friends, you are the *only* persons, as a class, in the condition to get the whole application and benefit of this passage; you, and such as you, who have begun the Christian life in youth, and who have been going on steadily ever since.

Can we speak of an abundant entrance ministered to a man dying in the prime of life, but who has given all his strength to the world, and who is only now, amid the shadows and agonies of death, beginning to turn to the Lord? He would say: "Tell me of mercy—tell me of Him who saves 'to the uttermost.' Read to me of him who found mercy at the eleventh hour. Say nothing to me about song and triumph at heaven's gate! I have nothing corresponding to that in my life. I have burnt precious life to ashes. I have covered it with blackness. I shudder to think of it all as lost and dead. If I can get in at all, as I hope I yet may, it must be in quietness, or with only the murmur of the publican's prayer on my lips—'God be merciful to me a sinner!'"

Or, can we speak of an abundant entrance to quite old people who have turned late to the Lord, and who, with a long lost life behind them, are going away, through the mercy of God, to begin anew? Or to those who, although they began early to live the Christian life, have not lived well; who have put frivolities and passions among the virtues, and darkened and disordered the beautiful harmony of grace? No. The one highest kind of life is described here, and you who are young, with life all before you, have the opportunity of making it that one thing, and you cannot have that opportunity later.

You want to speak the language of a country to which you are going. What means do you take? Do you, having plenty of time before you, neglect the literature, the grammar, the very alphabet, saying: "I shall at the last catch up a phrase or two that will get me in at the gate of the frontier city"? If you were a husbandman, with wide rich-soiled fields lying about your house, for which you wanted a great increase in harvest time, would you loiter all through the crisp spring days, while your neighbours were busy with plough and harrow and seed-bag? In summer, would you spend your weeks smiling among the flowers or lounging under the trees, and then on an early day in the autumn, when the corn is yellowing fast in other fields, would you come out as a sower into your own? If you were captain of a ship, with orders to make direct across one of the great oceans, and if you wanted to get into port without having lost a spar, your sails all set, and your colours flying, would you, in the first instance, steer your vessel away from your course to the stormy north, and spend a year among the ice?

I am not sure that the most tender and beautiful parable that was ever spoken, that of the Prodigal Son, has not sometimes done harm by a partial and one-sided reading of it. Such an air of romance has been thrown around the poor ragged creature, and his home-coming has been so dilated upon and glorified, that the half-thought may have entered the mind of some young people: "Is it not almost worth while to be a prodigal to realise all this?" No, no, it is not worth while. The prodigal lost, in his prodigality, what he never could regain. He never lost his father's love, but he lost for the time his approbation. He never really lost his home, but he left it, and it could never be the same to him again, even when he came back to it. He lost his simplicity. He lost his purity. He lost his self-respect. True, he got these back, as far as might be; but still the loss was loss *for ever*, in a very real sense.

And he lost all the time he spent in the far country, and *that* he never got back. What did he get when he came? Everything that *could* be given. A wonderful welcome. The father's arms. The open house. The best robe. The ring. The shoes. The feast! But oh! how little to be desired is it all to be compared to this—"Son, thou art ever with me, and all that I have is thine!" Oh, my young friends, be wise. Begin the life work in the morning. Do it honestly; fully; without scamping it; without leaving it; without wearying in it; and your reward will be the highest and best.

I tell you again, if you want abundant entrance, you must show abundant diligence in order to gain it. If you want your life to be all saved, you must give it all to God. You have no time to lose. You have no strength to spare. Begin at once. To the undeclared and to the undecided, I say: "Now is the accepted time, now is the day of salvation." To those who have just begun, or who are now beginning, I say: "Cast the lines of your purpose high enough, far enough. Take the noblest view of the possibilities of your own life. You believe in God—believe in what God says. You believe in Christ—believe in what Christ promises to do and to be to you. Believe in going from strength to strength. Believe in a Light that shines more and more. Believe in glory, honour, and immortality."

This is a busy, fretful age; find time and make quietness to read sometimes about the golden city, and the robes washed white, and all the glory that life here borrows from the life celestial. What will perhaps do as well, read such a passage as we have been considering. Read it again and again. Again and again. Day after day. Rise up afresh and go along the line it opens. Do, and be, as far as you can, the thing that is here described; and then? You will groan, being burdened, many a time. You will struggle hard for the freedom that does not seem to come. You will sigh for the love that does not seem to warm your breast. You will look sometimes, with dim and tearful eye, for the city that will seem for the time to have disappeared. But you will struggle on. If you continue faithful, you will always be on the gaining side. God, on his part, will be faithful to his promise. He will develop his own Divine nature in you. He will see the graces in you that you cannot see, and, as his own gift, they will be owned and crowned in the peace and triumph of your latter end, and in the "entrance ministered abundantly into the everlasting Kingdom."

* FROM DAWN TO THE PERFECT DAY. Sermons by the late DR. RALEIGH. *A. and C. Black.*

MR. MOODY AND MR. RAINSFORD.

DIALOGUE AT CLAPHAM.

(*Concluded from our last.*)

MR. M.—What does it mean when it says that Christ saves "to the uttermost"?

MR. R.—That is another grand truth. Some people are troubled by the thought that they will not be able to hold out if they come to Christ. There are so many crooked ways, and pitfalls, and snares in the world; there are the power of the flesh and the snare of the devil. So they fear they will never get home. The idea of the passage is this. Suppose you are on the top of some splendid mountain, very high up. You look away to where the sun sets, and you see many a river, and many a country, and many a barren waste between. Christ is able to save you through and over them all, out and out, and beyond, to the uttermost.

MR. M.—Suppose a man came in here just out of prison; all his life he has been falling, falling, till he has become discouraged. Can Christ save him all at once?

MR. R.—It is just as easy for Christ to save a man with the weight of ten thousand sins upon him and all his chains around him, as to save a man with one sin. If a man has offended in one point, the Scripture says he is guilty of all.

MR. M.—If a man is forgiven will he go out and do the same thing to-morrow?

MR. R.—Well, I hope not. All I can say is that if we do, we shall smart for it. I have done many a thing since the Lord revealed Himself to my soul that I should not have done—I have gone backward and downward; but I have always found that it does not pay when I do anything that grieves my Heavenly Father. I think He sometimes allows us to taste the bitterness of what it is to depart from Him. And this is one of the many ways He keeps us from falling.

MR. M.—What do you consider to be the great sin of sins?

MR. R.—The Word of God tells us that there is one sin of which God alone can convince us. If I cut a man's throat or if I steal, it does not need God to convince me that that is a sin. But it takes the power of the Holy Ghost to convince me that not to receive Christ, not to love Christ, not to believe in Christ, is the sin of sins, the root of sins. Christ said, "When the Spirit is come, He will convince the world of sin, *because they believe not on Me*."

MR. M.—What do you mean by the Word of God?

MR. R.—The Son of God is the Word of God incarnate; the Bible is the Word of God written. The one is the Word of God in my nature, the other is the Word of God in my language.

MR. M.—If a man receives the Word of God into his heart, what benefit is it to him, right here to-night?

MR. R.—The Father and the Son will make their abode with him, and he will be the temple of the Holy Ghost. Where he goes the whole Trinity goes, and all the promises are his. "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God."

MR. M.—Who is it that judges a man to be unworthy of eternal life?

MR. R.—*Himself!!* There is a verse in Acts xiii. that is worth remembering: "Seeing that ye put it [the Word of God] from you, and judge *yourselves* unworthy of everlasting life, lo, we turn to the Gentiles" (ver. 46). God does not judge us unworthy. He has given his Son for our salvation. When a man puts away the Word of God from him and refuses to receive Christ into his heart, he judges *himself* unworthy of salvation.

MR. M.—I understand, then, that if a man rejects Christ to-night, he passes judgment on himself as unworthy of eternal life?

MR. R.—He is judging himself unworthy, while God does not so consider him. God says you are welcome to eternal life.

MR. M.—If anyone here wants to please God to-night, how can they do it?

MR. R.—God delights in mercy. Come to God and claim his mercy in Christ, and you will delight his heart.

MR. M.—Suppose a man says he is not elected?

MR. R.—Do you remember the story of the woman of Canaan? Poor soul, she had come a long journey. She asked the Lord to have mercy on her afflicted child. He wanted to try her faith, and He said: "I am not sent but to the lost sheep of the house of Israel." That looked as if He had Himself told her that she was not one of the elect. But she came and worshipped Him, saying, "Lord help me," and He helped her there and then. No; there is no election separating between the sinner and Christ.

MR. M.—Say that again.

MR. R.—*There is no election separating between the sinner and Christ.*

MR. M.—What is there between the sinner and Christ?

MR. R.—Mercy!!! Mercy!!!

MR. M.—That brings us near to Christ?

MR. R.—So near that we cannot be nearer. But we must claim it. In John vi. 39, 40, we get God's teaching about election. "This is the Father's will which hath sent Me, that of all which He hath given Me I should lose *nothing*, but should raise it up again at the last day." He will do his work, you may depend upon it. Then in the next verse we read: "And this is the Father's will which hath sent Me, that *every one* which seeth the Son, and *believeth* on Him, may have everlasting life, and I will raise Him up at the last day." That is the part I am to take, and when I have done so I shall know the Father's will concerning me.

MR. M.—What do you mean by the new birth?

MR. R.—I judge it by what I know of the old birth. I was born of human parents into the human family, so I belong to Adam's race by nature and by generation, and I inherit Adam's sin and curse accordingly. The new birth is from my union by faith with the second Adam; but this is by *grace*, not nature; and when I receive the Lord Jesus Christ I am born of God, not by generation but by regeneration. As I am united to the first Adam by nature and generation, so I am united by faith through grace and regeneration to the second Adam, and I inherit all his fulness accordingly.

MR. M.—What is the meaning of being saved by the blood?

MR. R.—A gentleman asked me that in the inquiry-room: "What do you mean by the blood?" It is the poured-out life of the Son of God—forfeited as the atonement for sinners' sins.

MR. M.—Is it available now?

MR. R.—Yes, as much as ever it was.

MR. M.—You mean it is just as powerful to-day as it was 1800 years ago when He shed it?

MR. R.—If the blood of Abel cried out for vengeance against his slayer, how much more does the blood of Christ cry out for pardon for all who plead it? It cleanseth (present tense) from all sin.

MR. M.—How do we get faith?

MR. R.—By hearing God's word. "Faith cometh by hearing, and hearing by the word of God."

MR. M.—How do we get the Holy Ghost?

MR. R.—In the same way as we get faith. The Holy Ghost uses the word as the chariot by which he enters the believer's soul. The Gospel is called the ministration of the spirit (2 Cor. iii. 8).

MR. M.—Is the Word of God addressed to all here?

MR. R.—"He that hath an ear to hear, let him hear what the Spirit saith to the Churches."

MR. M.—What is the Gospel?

MR. R.—"Good tidings of great joy, which shall be to all people." If our Gospel, proclaiming life, pardon, and peace, is not as applicable for salvation to the vilest harlot here as to the greatest saint in London, it is not Christ's Gospel we preach.

MR. M.—What reason does the Scripture give for the Gospel being hid to some?

MR. R.—It is "hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine into them" (2 Cor. iv. 4). May God open all our eyes, and take away the veil of unbelief with which the devil may be blinding any of us.

MR. M.—Are there not many who give an intellectual assent to all these things, and who yet have no power and no divine life?

MR. R.—An intellectual assent is not faith. I have never found any one who really believed God's Word who did not get power in believing it. People may assent to it, but I do not admit that that is believing it. I do not think there is any man or woman here who really believes the Gospel of the grace of God, who has not been taught it by the Holy Ghost. I could easily cross-examine any one of those "intellectual believers" who imagines he believes God, but really does not, and he would break down in a few minutes.

MR. M.—For whom, then, did Christ die?

MR. R.—For the *ungodly* (Rom. v. 6).

MR. M.—Why is salvation obtained by faith?

MR. R.—That it might be by grace, for this cause it is of faith that it may be according to grace (Rom. iv. 16).

MR. M.—What is the meaning of Christ dying for us?

MR. R.—As our Substitute, in our place, in our *stead*.

MR. M.—How may a man know if he has eternal life?

MR. R.—By not treating God as if He were a liar when He tells us He has given us eternal life in his Son (1 John v. 10—12).

MR. M.—What is the means by which the new birth we were speaking of is effected?

MR. R.—James i. 18: "Of his own will begat He us with his *word of truth*.", 1 Pet. i. 23, 25: "Being *born again*, not of corruptible seed, but incorruptible, even through the *Word of God*, and this is the Word, which by the Gospel is preached unto you."

Navvies in Scotland.

ABOUT three hundred "navvies" and workmen employed in the construction of the Edinburgh suburban railway, were lately gathered in the Hall of the West Port Free Church to a tea and service of song, under the auspices of the newly-formed "Scottish Navvy Mission Society." A lady kindly sang to them; then followed a short address from General Nepean Smith. The well-known story, "Christie's Old Organ," arranged as a service of song, was given with marked effect by Dr. D. A. Moxey and two of his pupils, supported by an efficient choir.

The men listened with great attention; and it is hoped that the Gospel message, so plainly set forth in the touching story, may have found acceptance among its hearers. After singing "Bringing in the Sheaves," each man received one of Drummond's floral tracts.

The Society employs a Scripture-reader to work among these men, and has engaged another who will next month take up his post at Queensferry, to labour among those employed upon the works in connection with the Forth Bridge.

Contributions will be thankfully received by the Treasurer, Mr. A. M. Brown, W. S., 6, Shandwick-place, Edinburgh; and it is hoped that friends may be found among the Scottish readers of THE CHRISTIAN who will take a kind interest in this important work.

SABBATH OBSERVANCE.—An "Anti-Sunday Travelling Union" has been formed by Miss Chase, Haddon Lodge, Kilburn, N.W., and Miss Smith, 103, Belsize-road, Kilburn, N.W., by whom a pamphlet has been issued advocating the cessation of Sunday travelling.

HELP FOR DISCHARGED PRISONERS.—The Chaplain of Clerkenwell Prison has established a small wood-chopping depôt, to give work to discharged prisoners. Perhaps some of our readers can help this work by sending orders. It is a small, but a very real way of doing the work of Him who came to seek and to save that which was lost. The address of the Chaplain is Rev. J. Horsley, H.M. Prison, Clerkenwell, E.C.

Messrs. Moody and Sankey.

CONTEMPORARY OPINION.

What Mr. Champness says.

In last week's issue of *Joyful News* there appeared a three-quarter length fancy portrait engraving of Mr. Moody; it was accompanied by the following editorial:—

"The success of our American friends is much greater even than when in London before. They had the crowd then, but now there is a larger amount of soul-winning done. Wherein lies the secret? It is a question too many-sided to be disposed of in one article, but we will, in a few words, give our view of the matter.

"The part Mr. Sankey takes is no small one. His presence and singing ensure that there shall be no dulness. That marvellous manner of his in presenting the truth has, in our opinion, done more to prepare the way for his colleague than many suppose. There can be no commonplace meeting where Mr. Sankey is, and for the preacher to know that the audience is sure to be interested, is to lift no small weight from his shoulders.

"Then, the fact that Mr. Moody is representing no denomination, gives him the sympathy of many who would not otherwise lift a finger to help. Whether it is all gain is another question. We are inclined to think that some of the harvesting would be better done if each of the great bodies had their turn; but this would shut the Church of England out, and no one knows better than our friends they are needed there as much as anywhere.

"Outside of all these things remains success that cannot be accounted for, only in the fact that Dwight L. Moody is a God-made evangelist. He is taught of God, and has not only had the schooling, but has made use of his lesson. We have been struck with two things, which we believe, more than anything else, account for the results. Faith is one of them. Mr. Moody believes in the Bible. Many other men think they do, but there is an antinomianism peculiar to the pulpit. Works here, as elsewhere, prove the faith. He has no doubts. 'If it is in the Bible, then it is true, and we must prove it.' He expects signs and wonders to be wrought at every service. He believes that the Holy Ghost is as powerful now as when Peter preached in Jerusalem, and this God-honouring faith brings its own reward.

"Courage, too, has something to do with the results. Mr. Moody is fearless. What is it to him that other folk don't agree with him? He is sure he is right, and so goes on; if they will fall in with him, all well; if not, he will go on without them, whoever they may be. He has learned that he must not be afraid to let the crowd smile. It is a relief to the pent-up feelings, and 'keeps way on her.' You cannot steer if you have not 'way on' the ship. Knowing this, he gives his audiences the chance to relieve their feelings by almost a laugh, but he never lets go the helm. The people are in his hands all the time.

"He has the courage to go on preaching old sermons, though he has many new ones. Like some skilful angler, he turns over the leaves of his book, and passing by many a gay fly, takes out one he has tried many times, saying, 'This is a killer. I have pulled out hundreds with this.' So he goes over and over again the well tried story, not fearing what men may say. There are not a few among us who might succeed much better than we do, if we had only the same trust in God, and distrust in man, which shown every day by Mr. Moody."

From "The Primitive Methodist."

During the last few weeks we have had frequent opportunities of hearing the American Evangelist, Mr. D. L. Moody; diligent observation of the substance and manner of his preaching has convinced us that evangelistic preaching amongst ourselves would be more successful if we gave more careful and intelligent thought to the conditions of success. It is true that Mr. Moody's sermons to the unconverted are on elementary topics; but it would be a serious mistake to suppose that they are, therefore, elementary sermons. Regarded as works of art, they are among the best discourses we have ever heard. They are full of rich and robust thought; often illuminated with fine imagery; frequently enlivened with fresh and striking illustrations; and their appeals are almost irresistible in their directness and force.

Mr. Moody has learnt that it is not by the monotonous repetition of a solitary truth, or by putting an incessant strain on a solitary motive, that all sorts of men are to be converted. He closely studies the manner in which the varied contents of the Christian revelation affect the varied powers, and passions, and susceptibilities of human nature; and he tries, in turn, every possible access to the conscience and the heart. To tell men over and over again that they ought to repent and believe the Gospel, to entreat them, no matter with what vehemence, to "accept Christ," will not produce the real and permanent results we desire. The day for mere exhortation has passed, and we are not going to accomplish much by just telling men to "Believe! Believe!" In an intelligent fashion we must present to their minds those truths which will make men wonder at the infinite greatness of the love of God, those truths which will create repentance and inspire faith.

Mr. Guinness Rogers' View.

In the February *Congregationalist* Rev. J. Guinness Rogers has a lengthy article on the London Mission. We quote the following, leaving some further extracts for a succeeding issue:—

"The meetings which Messrs. Moody and Sankey are at present holding in various districts of the metropolis are a phenomenon which deserves the careful study of all who are intent on dealing wisely with the great religious work of the age. In some respects these meetings are unprecedented. To compare them with the great gatherings attracted by Wesley and Whitefield would be misleading, since the circumstances are so entirely different that to institute a parallel between the two would be unfair. The evangelists of to-day appeal to a far larger population than that from which the revivalists of the eighteenth century drew their audiences, and therefore less significance might attach to the enormous numbers attracted to the movable iron halls—themselves a curious feature in the new movement—were it not that these buildings are crowded night by night, and well filled even in the daytime for week after week and even month after month. This continuous success, which at present is distinctly on the increase, is certainly one of the most surprising incidents in this new religious revival. From Islington to Wandsworth, from Wandsworth to Stepney, from Stepney to Battersea, the tide of numbers and the tide of enthusiasm have continued to spread and deepen. There is an important difference between his present visit and that which Mr. Moody paid to London in 1874. On the former occasion he had great central gatherings; he has now gone into the separate districts of London. The object was to get nearer to the people, and in that object he has succeeded.

"I have heard it said in the country that the newspapers say less of the present than of the former series of meetings, and that it was therefore inferred that they had not been so marked a success. But this is a distinct mistake. They have not, indeed, kindled so much excitement in the fashionable world; and from the fact that they are held at points of the vast circumference rather than at the centre of the metropolis, have not bulked so largely in the public eye. But the object being that to the poor the Gospel should be preached, they have been distinctly more effective. Large numbers have been drawn from the humbler classes in the social scale. To what extent they are of those who have been in the habit of neglecting public worship is a question which it is not possible to answer. Mr. Moody's own opinion does not agree with that of his more sanguine friends, who are confident that they are gathering in numbers who have hitherto been aliens to all our churches. He, on the other hand, complains that many of those for whom he is specially concerned are excluded in consequence of the thronging in of those who have already given themselves to God. It is certainly in favour of his view that so many of the same faces are seen both at the afternoon Bible reading and the evening meetings. As he also observed, with his characteristic shrewdness, it is hardly to be believed that ungodly people would besiege the doors of a religious meeting long before the time of opening, and would quietly wait for an hour or more in order to hear an evangelistic address.

"So far as I am myself able to judge from personal observation and careful inquiry, the audiences are largely, I believe mainly, composed of the members of Christian churches and congregations, and of a miscellaneous class who have been trained in Sunday schools, and who perhaps occasionally drop into a church or chapel, but who cannot be regarded as attendants on public worship. That vast numbers of a class morally and religiously lower than this have attended the meetings, at all events in my own district, is certain, but the exact proportion is not easy to ascertain. It is satisfactory to learn on undoubted testimony that this proportion is increasing. As to the attendance of religious professors, I can only say that one does not often meet with any who have not been present at one or other of the services. Some there are who, unable to find time to be present even occasionally at a week-day service in their own places of worship, assiduously attend these meetings from day to day, and even sometimes twice in the same day. Of the benefit they have derived the time to judge will come when the excitement is over, and the season for quiet, steady service follows.

"Whatever the ultimate results, the facts as they are before us are so striking that it would be worse than unwise to dismiss them without an endeavour to ascertain their real significance, and to learn any lessons which they may have to teach. One point is beyond controversy, and it is one which may well encourage those who are prone to take pessimist views of our position as Christians. The crowds are there How they are drawn is a point at which I shall look presently. The grand fact is undeniable that crowds gather, not once or twice on a great occasion, but continually. For what? Simply for a religious service. Nothing could well be more unlike the extraordinary sights and sounds by which the Salvation Army attracts multitudes. Yet the people come, and come night after night, in multitudes which I venture to predict would not be gathered in any hall thrown open for mere entertainment.

"Could anything show more conclusively that the Gospel has a deeper hold on the sympathies and hearts than unbelievers in their premature exultation, or faint-hearted believers in their hours of despondency, are inclined to admit? Of course a man with a strong faith, a sympathetic nature, and a powerful utterance, may secure an occasional audience. Mr. Henry George crowded St. James's Hall, and might possibly have filled a larger place, but we cannot suppose that any one believes that he could have continued to crowd even St. James's Hall for a single week. But the preacher of the cross, who has nothing beyond 'the old, old story' to proclaim, succeeds in attracting multitudes to listen to his earnest, direct, and forcible words. Is there not something here to teach unbelieving hearts that the Gospel of Christ is neither dead nor dying? It is clear that there is in it that which masses of the people still hear gladly.

"For reasons on which it is unnecessary to say anything here, except that they do not affect Mr. Moody or his Mission at all, I was not disposed to regard the movement with special favour. Revivalism did not, and in its ordinary forms does not, commend itself to my judgment. I had, perhaps, too readily assumed that Mr.

Moody's work was only a form of revivalism, with its undue exaltation of an individual, its unhealthy stimulus of the emotions, its tendency to sentimental gush, and its almost inevitable reaction. I have never doubted the possibility of revivals. It is revivalism—the endeavour to secure by outward expedients, often merely mechanical, effects which, if genuine, must be the fruit of spontaneous emotion—to which I object. My impression was that Mr. Moody's work was to be classed in that category. Possibly had he only carried on such a work as that done on his former visit, I should have remained undisturbed in that impression. But when he came into my own immediate neighbourhood I came gradually to feel that it was incumbent on me to look more closely into the movement. Many of the preliminaries and surroundings did not dispose me to regard it favourably. Dogmatic utterances as to the want of zeal in the churches pronounced in some cases by those who had done nothing towards quickening that zeal; uncharitable denunciations of all who did not see their way to throw themselves into the work; strange, unwonted outbursts of activity on the part of some who, in their own church life, have been mere drones, certainly did not tend to remove the doubts which were in my mind. It was manifestly, however, my duty to examine for myself. I had the opportunity, and I felt that it would be not only unfair to Mr. Moody, but unfaithful to my own instincts to neglect it. I had, indeed, heard the preacher before; and though I was interested, I found nothing to explain the secret of the wonderful power which he undoubtedly exerts.

"I must say that when I was once within the building, the marvel of the crowd to some extent ceased. Provided there was any faith at all in the truth to be preached (and this does seem necessary as an antecedent condition), it did not appear to me hard to understand how such vast numbers had congregated. About the number there had been no exaggeration. The great building was packed in every corner, and a spacious Wesleyan chapel adjoining was filled by an overflow meeting. A more lively, inspiriting scene it would not be easy to picture. Before the service began, hymn after hymn was sung and taken up with a gusto and fervour which showed how popular the music was. If any one desires to learn how much an English audience, composed largely of artisans, small shopkeepers, clerks, and domestic servants, enjoy a good, hearty, congregational "sing," he had better go to one of these meetings. But, in fact, it was not they alone who enjoyed it. There were others of a different class who seemed to enter into it with all heartiness. I felt at once that here was one of the great attractions, and that the experience was one which Christian churches ought to utilise. There are plenty of places where the killing power of slow, dull, spiritless singing is felt. Here was an example of the quickening effect of bright, easy, cheerful hymns in which all the congregation can join. Mr. Sankey's solos belong to another category. They have their effect, but it is evidently distinct in its nature from that of these swinging congregational melodies. One effect was to make the time before the service, which otherwise must have hung heavily on the hands of all, a period of true religious enjoyment, which contributed even to the success of what was to follow.

"Mr. Moody's conduct of the entire meeting was a remarkable manifestation of the way in which the fervour of his zeal is helped by the extraordinary sagacity and tact of a shrewd mind. Sanctified common-sense is characteristic of the man everywhere, and quite as much in his management of the proceedings as in his own address. He understands how much depends on little details, and there is care in relation even to the veriest trifle. He remembers, too, what many even of those who claim to be scientific forget, that men have bodies as well as souls, and that these two act and react upon each other, and he does his utmost to guard against the discomfort or weariness which may so easily mar the effect of the best sermon. His one aim is to get that into the hearts of the people, and if he sees anything which seems to hinder him, he spares no effort to remove it out of the way."

THE STRATFORD MEETINGS.

The past week has been one of great blessing for Stratford. There has been no diminution of public interest, as shown by the attendance at the meetings night by night. The overflows have been accommodated in Mr. Knaggs' Congregational Chapel; though that edifice is about a mile distant from the hall, it has, on some occasions, been filled with the late comers. In the chapel, Mr. J. M. Scroggie has been the preacher. Mr. Sankey has equally divided his favours between hall and chapel, sounding forth in both his trumpet-calls to service or to surrender. Mr. Moody has suffered considerably during the week from hoarseness, probably induced by the strain on his voice in battling with the storms on the first days of the Mission. He has never been absent from his post, however, and the new week has happily brought with it a measure of restoration.

Many facts of the deepest interest in connection with the meetings are coming to light. We are not in a position to enter into much detail, but we can indicate some of the circumstances that are causing the hearts of the workers to overflow with thankfulness and joy. A man of influence residing in a distant town came up to London and attended some of the meetings. His soul was mightily refreshed, and he returned to his home, not only determined to let his light shine there, but to bring others within the circle of blessing at Stratford. A wife came to one meeting and was led to a definite surrender of heart to Christ. The very next night the husband, who had been powerfully affected by his wife's conversion, came to the meeting. He was conversed with by an experienced worker, yielded to the claims of the Saviour then and there, and returned home to erect the family altar and fill up the cup of joy in his household. A young lady, of musical gifts and worldly tastes, was lately led to seek and find happiness in the service of Jesus Christ. She has been a constant attender and helper at the meetings, and her example is telling wonderfully upon others of her own rank and age, who have hitherto cared for none of these things. These are but stray specimens of what is going on at the hall in West Ham-lane. All cannot be known, and much that is known cannot now be told; but the Lord, of a truth, is working through his servants, and rewarding the faith of those who have sought to introduce their sin-sick friends and neighbours to the Great Physician. Some men of standing in the locality, who were known in days past to be opposed to evangelical truth, have attended the meetings; barriers of prejudice are thus breaking down, and we are fain to hope that the blessing these friends may receive will not be a purely negative one.

AMONG THE SCEPTICS.

It appears that the dreary creed of scepticism—if it can be said to have a creed—has a good many adherents in Stratford. The leader of the local synagogue of unbelievers was present at West Ham Lane Hall on one of the early days of the Mission, and even got as far as the inquiry-room—with what object or motive we do not pretend to say. At any rate, he came again with a little regiment of his followers, all of whom listened with the greatest courtesy and attention to a very earnest and impressive discourse from the evangelist on the words of Moses, "Their rock is not as our rock." Mr. Moody exposed with unanswerable force, both by argument and illustration, the hollowness of the atheistical position. The very fact of these pronounced unbelievers and opposers of the truth being there at all was an omen of the most hopeful sort. We are sanguine enough to believe that not a few of them will be led to choose the better part. Indeed, it is known of a truth that several professors of sceptical views have been brought to their right mind and are now resting on the sure foundation of a living faith in Him who is the Son of God and the Saviour of the world. Mr. Moody incidentally mentioned on Thursday evening that two nights before he had met in the inquiry-room the wife of a sceptic, who was converted, with herself, at the Stepney meetings. She had now come to Stratford with two daughters; one of these had found rest of soul, and the second was there as an anxious inquirer. "How is it with your atheism now?" asked the evangelist of this good woman. "Oh, it is all gone!" was the ready reply.

In the course of Sunday's meetings, while referring to the subject, Mr. Moody also said that one of the very band of infidels to which we have referred stood up in the hall before his fellows, and said he would accept Christ as his Saviour, going afterwards into the inquiry room. An interesting case of the same kind from the Battersea district, came under our notice on Sunday evening. We chanced to enter into conversation with a man in the inquiry-room, who said he was a convert of the Mission at Battersea, and had come all the way from there to Stratford, in order to hear the evangelists once again. He told us of a man, a noted atheist, who was brought savingly to believe in Christ as his Saviour the last week of the meetings in Lavender-hill Hall. He is employed in large public works in that district, and is now active in holding prayer-meetings and Gospel services, thus upholding the faith he once disbelieved and sought to destroy. Yet another sceptic came out definitely on the Lord's side at the meeting for intemperate men last Saturday night, as will be seen from the very interesting account by Mrs. Guinness appended to our report.

THE BIBLE LECTURES.

The afternoon Bible lectures, with the half-hour prayer-meetings that follow, are wonderful seasons of soul refreshing. One good pastor, out of the fulness of his heart, quaintly described them in his prayer as "those Sundays in the middle of the week." One of the noteworthy incidents of the week happened at the Bible lecture of Wednesday afternoon. Mr. Moody on that occasion gave the first of a series of addresses on "Grace." The burden of this address was to show that salvation is the free gift of God, through faith in the Lord Jesus Christ, and is not to be attained by any human merit or good deeds. In the course of its delivery Mr. Moody said:—

"I remember when I was in this country before, a Church of England minister got hold of me, and he said that I was teaching false doctrine because I said salvation was all through grace. He said that works had as much to do with our salvation as grace. At that time I had never read the Thirty-Nine Articles; if I had I should have been ready to meet him. I got the Prayer Book, and looked all through the Thirty-Nine Articles, and I found, to my amazement, that they put it a good deal stronger than I did. I want some one to take the Prayer Book and read these passages to you. And that you may not think that it is some other book that I have got hold of, and not a Prayer Book at all, I want to ask a Church of England minister here to read the 11th, 12th, and 13th Articles. I won't read them myself, because I want you to see that it is a regular Church of England Prayer Book." Articles 11, 12, and 13 were accordingly read by Canon Scott, of Stratford. "There!" said Mr. Moody, "that's stronger than I ever put it. The Articles of the Church of England say of works before justification that they have 'the nature of sin.' I never called them sin. So you see this is not any new doctrine that we are preaching; when the Church and the world wake up to the fact that works before salvation go for naught, then, I believe, men will come flocking into the kingdom of God by hundreds. We work *from* the cross, not *to* it. We work because we are saved, not in order to be saved. We work from salvation, not up to it. Salvation is the gift of God."

Perhaps the most heart-moving of all the meetings is the half-hour of prayer at the close of these Bible lectures. Those present are asked publicly to present their individual burdens and cares, so that they may be unitedly borne up before the throne of the gracious and merciful One. Requests for the conversion of near and dear ones are sent up in a constant stream, and in tones fitted to soften and break the heart of the most hardened sceptic. One afternoon

last week, a man was so overcome with emotion when presenting a request for the conversion of his children that he wept very sore. "Their dear mother," he sobbed aloud, "has gone to heaven, and I want them all to meet her there. Oh, I would rather perish myself than that any of them should perish." Then he told the Lord how he himself had aforetime wandered a long way off, and had known Him but a little while; but, oh! how he loved Him, and how he longed that all his family might be saved! Certainly, no one need resort to the shallow, painted bathos of the tragic stage in order to have their deepest emotions stirred. The same afternoon, prayer was asked on behalf of a young man who was about to leave the University to be ordained for the ministry while yet unsaved; also for the son of a widow, who would shortly come out of prison.

SAVING THE DRUNKARDS.

Among the workers from a distance—of whom we may say there are not a few—is the venerable Mr. Robert Simpson, of Glasgow, who has long taken a deep personal interest in the Temperance reform. He was moved with compassion for the drinking men of Stratford; as anyone might well be who has had the chance of seeing the havoc that is being wrought in the East End through the agency of the public-house. Never perhaps in the same short space of time has the present writer witnessed so many evidences of the fearful liquor leprosy that is infecting our youth—mere boys and girls many of them were—than on a recent evening's journey between Mile End and Stratford. Fairly possessed, as they seemed to be, by this rum, or gin, or whiskey devil, these boys and girls fought—like savages we were about to say, but it would be, perhaps, more correct to say like wild beasts, or fiends from the pit. It is one of the most insoluble of all mysteries how Christian (!) England permits this drink demon to stalk abroad at large. When is the thrice happy day to arrive when it shall be exorcised, or, at least, chained up within the bottles of the chemist's laboratory?

To return from this digression—excusable, we hope—Mr. Simpson proposed that a meeting for prayer on behalf of these victims of the alluring cup should be held in the inquiry-room on Saturday evening last. Rather novel steps were taken to secure the attendance of some of these drinking men. The local policemen were asked during Saturday to inform any whom they thought likely to come, or whom they believed to stand in need of such an effort. Some of the more zealous of the stewards visited the saloons to apprise as many as they could encounter. In the result some 400 men presented themselves, many of them presumably of the sort wanted. Mr. Moody felt so interested that he gave up his usual rest on that evening in order to be present. He and the other friends were fully rewarded. He said on Sunday morning that he thought it was perhaps the most touching of any meeting he had attended. It will be seen from Mrs. Guinness's communication that a most encouraging commencement was made of what we trust will be a memorable and wide-spread work of grace among the slaves of drink in Stratford.

The sequel to the meeting came at the early gathering of Sunday morning, when Mr. Moody told something of what had happened, and said it had been decided to form a Stratford "Mizpah Band," similar to the Glasgow band of rescued men which has proved such a blessed outcome of the late Mission in that city. Mr. Moody called for volunteers to form a nucleus of this band, and also for recruits to the Gospel Male Choir. About two hundred men responded, and it is desired to raise the numbers as soon as possible to 500 or so.

We have only space to say in a word or two that the gatherings of Sunday last were quite in keeping with all that had gone before. The power of the Lord was very manifestly present at all the meetings, morning, forenoon, afternoon, and evening. The last meeting, for men only, could hardly have been surpassed for power and for results. Both of Mr. Sankey's songs, "Eternity" and "The Ninety and Nine," made a remarkable impression on the vast congregation. This was especially seen in the case of the latter hymn; the solemn stillness during the singing and the universal rustle of relief as Mr. Sankey's triumphant notes died away, showed that the attention had been strained to its utmost extent. The sermon on "Excuses" was delivered with most marvellous unction and force, and the responses given at the close were grand and inspiring beyond all power of description. This was repeated in the after-meeting in an intensified form. Early in the meeting several of Mr. McGranahan's new pieces were effectively given by a small male choir, under the leadership of Mr. Godfrey.

A new and very effective song was sung by Mr. Sankey at the early workers' meeting; the refrain will indicate the character of the song:—

"Out in the highway, out in the byway,
Out in the dark paths of sin,
Go forth, go forth, with a loving heart,
And gather the wanderers in."

The music is by Mr. G. C. Stebbins, and the hymn is included in the new collection of Sacred Songs just issued by the publishers of this paper, entitled "The Gospel Choir."

The Gospel Temperance Meeting.

By Mrs. GRATTAN GUINNESS.

The Saturday evening meeting for men addicted to strong drink was one of the best of the week's meetings. Mr. Moody raised the question—*Can* the Gospel deliver drunkards from their besetting sin? Has Jesus Christ present power to give men the victory over this terrible vice? It was a question for testimony; we wanted to hear evidence on the point. Let those who had experienced such deliverance, if any such were present, bear witness, and after hearing their witness let the audience either reject it as untrustworthy or accept it as true.

Numbers of men rose one after another for an hour, giving clear personal statements, in the strong vivid language of the working classes, of the horrors of a slavery from which they had been delivered, and joyfully attributing their deliverance to the power of Christ. Old men of 70, young men of 25, and men of various intermediate ages, spoke out with evident sincerity and some with touching earnestness. One man, then under the influence of liquor, tried to make a speech, which, however, only elicited laughter. This was checked by Mr. Moody, who exclaimed, "Would you laugh if you saw a man cutting his own throat? Remember, it's not that man speaking—it's the whiskey that's in him."

Subsequently an appeal was made to those who *wished* to get the victory over drink to rise and seek the help of the intercession of those present. Many did so, and a move was about to be made to register their names, and to unite into a "Mizpah Band" the men, who, having been delivered themselves, were willing to labour unitedly for the salvation of the drinking men of Stratford, when a young man, who did not look at all like a drunkard, rose and said, in a voice full of emotion, "Will you pray for me too? I am an atheist; but I am very miserable. I am sailing in a few days for New Zealand, and I don't want to go away an atheist. Do pray for me." Mr. Moody, who was standing close by the young man, instantly quieted the meeting, and said, "Let us pray right now for this young man." He did so with simple faith and earnestness, while a deep "Amen" arose from many hearts and lips. He then requested me to accompany the young man into his private room, and talk to him. I did so. He was much moved, trembling with emotion. "Oh, I know there is a God; I know that there is a Jesus; but I have denied it so long and so often! Only last night I blasphemed when my sister, who has been converted at these meetings, spoke to me about Jesus. I told her there was no such person, and never had been. Oh, I am so wicked! I have been so wicked!"

I scarcely spoke, but allowed him to pour out his groaning. Then I asked a question or two as to the origin of his atheism. He was the child of Christian parents, his father already at home in heaven. He went to sea at 14, and fell under the dangerous influence of a very pleasing, high-minded, clever young man of 25 or so, who made it his business to destroy the lad's faith, and lead him into utter atheism. "Was he a wicked young man?" I asked. "O no! Very much the reverse! Rather a model young man; just the man a boy would like to imitate; as far as I could see, he was most moral and respectable. And then there was another of our set who made a profession, and was not what he should have been. So I respected the atheist and despised the Christian, and by degrees I came to be proud of my atheism." "Did it make you happy?" "No, never! but oh! it is so hard to believe in God, and yet perhaps harder to disbelieve!" and he groaned again.

Feeling I was by that time in real sympathy with the dear lad, and realising how vitally important was the crisis for him, I said, "Let us kneel and speak to God." For half an hour we continued in prayer. I quoted in prayer at intervals many of the words of Christ; he groaned out an assent from time to time. I put the language of confession into his lips, which he most readily adopted and repeated. Then I tried the language of supplication, and most earnestly he echoed it, accompanying me in many petitions; in the frequent silent pauses, which I purposely made, he kept groaning out, "Oh, it's very hard, but do, Lord, save me—do!" At last I tried the language of faith. He did not at first take it up, but turned it again into prayer. Then I prayed for him, that he might be enabled to grasp the promises, quoting one or two. He joined in these prayers with intense earnestness, but there was pain only, not peace in his words, and in his heart. He kept asking Christ to come into his heart. When he paused, I prayed that he might *listen* to Christ instead of speaking to Him, and hear Him saying, "Behold, I stand at the door and knock; if any man will *open* unto Me *I will come in* and sup with him, and he with Me," emphasising and pausing on the words italicised.

There was silence for a few moments; then he said, "O Lord, do come in," and soon after added *in an entirely different tone*—calm, soft, and quiet, "I *thank* Thee, Lord, Thou hast come in! I feel Thee in my soul! I know Thee! I love Thee! I trust Thee! I am Thine!" It was sweetly solemn and real: the storm was calmed by the divine "Peace, be still." We praised God together, and my son, who came in just then, pointed out to him, and made him read, several passages as to prayer and pardon, confession and forgiveness, and the gift of eternal life. He left us full of peace and joy and wonder, unspeakably glad that he had not sailed for New Zealand before these meetings. May he be kept by the power of God through faith unto salvation!

Paving the Way at New Cross.

On Monday, January 28, Mr. Moody held a Conference with the Local Committee for the S.E. district of London; notwithstanding the hour at which the meeting took place—3.30 p.m., when business men are so much occupied—between sixty and seventy were present.

After prayer by Rev. J. T. Wigner, a letter addressed to Mr. Moody, and subscribed by five clergymen in the district, was read, expressing anxiety lest the measures adopted by him for the safety of the inquiry-room should be insufficient to guard it from the entrance of improper people, and unqualified spiritual advisers, and urging as a remedy that distinctive cards of admission should be given to those who were allowed to enter it as workers.

Mr. Moody spoke at some length on this subject. He had tried and fully tested the system of distinctive tickets for inquiry-room workers, suggested by this letter, but had found it a complete failure; nay, more, it had proved most mischievous in its results in many ways. He was glad to say that hitherto, since the commencement of the London meetings, there had been no trouble in the inquiry-room arising from the cause suggested. He made use of

those workers of whom he felt most sure; besides the local helpers in each Mission, he had the assistance of tried friends, who made it their business to take part in the work in all the various districts he had visited.

It was hoped by a minister present that all Congregational week-day services would be suspended during the Mission. Mr. Moody advised that the Sunday services of all, and the week-day services of churches at a distance, ought not to be interfered with. A minister trusted that non-churchgoers especially would be dealt with during the Mission. Another observed that most of the regular churchgoers would get great benefit from it, and needed it just as much as the other. Mr. Moody remarked that the largest proportion of attendants during the last four Missions in different parts of London have been non-churchgoers. As an encouragement, several rows of seats in the front were occasionally reserved for such of the working classes as could not be at the hall until about the time for closing the doors, and who would otherwise have lost their chance of a good place, or possibly any place at all.

It was mentioned that some ladies were making arrangements for a Crèche, close by the hall, to enable mothers to leave their infants in safety whilst attending the services.

Mr. Moody closed with prayer this most encouraging meeting, in which the spirit of unity and brotherly feeling and deep interest in this great mission were abundantly manifest. It was felt to be true what one present afterwards remarked, surely "there was a sound of abundance of rain."

MESSRS. WHITTLE AND M'GRANAHAN.

These friends are now largely restored to their usual condition of health. Mr. and Mrs. M'Granahan were present at all the meetings last week in the Victoria Baptist Chapel, Wandsworth-road, and Major Whittle was able to be at the meeting of Sunday evening. There have been good attendances, and not a few conversions to God. We learn with pleasure that since the great meetings at Lavender-hill Hall the congregations of the churches and chapels around have largely increased; it is expected that considerable accessions will soon be made to the membership of several, as a fruit of the Clapham Mission.

Christ All and in All.

WHILE looking through some papers, says Mr. Moody, I got this wonderful description of Christ. I do not know where it originally came from, but it was so fresh to my soul that I should like to read it to you:—

"Christ is our Way; we walk in Him. He is our Truth; we embrace Him. He is our Life; we live in Him. He is our Lord; we choose Him to rule over us. He is our Master; we serve Him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate, ever living to make intercession for us. He is our Saviour, saving to the uttermost. He is our Root, we grow from Him. He is our Bread, we feed upon Him. He is our Shepherd, leading us into green pastures. He is our true Vine, we abide in Him. He is the Water of Life, we slake our thirst from Him. He is the fairest among ten thousand, we admire Him above all others. He is 'the brightness of the Father's glory, and the express image of his person;' we strive to reflect his likeness. He is the upholder of all things, we rest upon Him. He is our Wisdom, we are guided by Him. He is our Righteousness, we cast all our imperfections upon Him. He is our Sanctification, we draw all our power for holy life from Him. He is our Redemption, redeeming us from all iniquity. He is our Healer, curing all our diseases. He is our Friend, relieving us in all our necessities. He is our Brother, cheering us in our difficulties."

Young Women in Woolwich.

THE seventh annual report of the Woolwich Y.W.C.A. gives a most interesting account of the work carried on during the past year. We give the following extracts:—

"On November 25, having secured for the purpose a large central hall, we began a week of special services for young women, when from 200 to 300 were present each evening. Many were impressed by Miss Brryman's earnest Gospel appeals, and remained to be spoken with; some nights we had from ten to twenty in an ante-room seeking the Lord; many of these have decided for Christ. We closed these meetings with a tea, when the Hon. Emily Kinnaird, of the London Central Y.W.C.A., gave a most interesting account of the work of the Association.

"In our Institute we have now 109 local members, and more are joining every week, while many others come in to our meetings who have not joined.

"One matter presses much upon us—the need for increased accommodation. Young women often reside with us for longer or shorter periods, mostly those needing a temporary home while out of employment, and we have had to refuse admission for lodging from time to time, as our room is limited. We are anxious to build some more bedrooms, and, if possible, a larger room for meetings. About £200 would do all that is needed in this matter. We hope that our readers will help us with funds for this special purpose, as well as contributing to the present yearly work carried on."

The Secretary is Mrs. M. Mandeville, 28, Woolwich-common, S.E.

Village Missions in the Punjaub.

IN this district one solitary English lady began itineration in January, 1881, aided by one Bible woman, and in course of time by others whom she was able to gather round her and prepare for the work. Other ladies have since joined in the work, but surely the fact that the district is at least sixty miles in length and twenty of average breadth, that it contains 1550 towns and villages, should be enough to convince anyone that four English ladies are utterly inadequate.

The Punjaub is a comparatively new Mission field, and therefore is necessarily in a much earlier stage than are those of Bengal and South India, where in some districts the work began a century ago or more. A much larger staff of devoted English workers is urgently required. We need four central stations (one for each tehsil), occupied by English workers, and connected with each a group of out-stations occupied by native workers. Then, and then only, may we hope in God's strength to reach with the message of life each of the 1550 towns and villages which are so much on our hearts.

How is it that the Indian Mission field gains so little from the consecration meetings held in England? Surely this is a question that calls for "great searchings of heart." Why is it that so few come out "to the help of the Lord against the mighty"? Then, again, when we know how many ladies of suitable age have more or less private means, how is it that so very few who are able to come at their own cost, do so? Only recently we have heard from members of the Zenana Mission Committee, who would gladly send us the needed helpers if they could, that it was impossible, for not one honorary worker had volunteered this year; a similar remark was made last year. Oh, that consecrated workers would come forth in thousands, so that the glorious light of the Gospel might be carried into all the dark places of the earth. Volunteers are invited to communicate with Mrs. Weitbrecht, 16, Chesterton-road, North Kensington, W.

Jandiala, Dec. 29, 1883. ELIZABETH CLAY.

Letters to the Editor.

THE JUDGMENT-SEAT OF CHRIST.

SIR,—The rendering of 2 Cor. v. 10 proposed by your correspondent in number 729, p. 34, "that each may receive the things in the body," is indeed derivable, as he proposes, by admitting the word understood "done;" but the force of the Greek idiom requires some such addition, as in the Authorised and Revised Versions.

Your correspondent's difficulty is, however, capable of much relief by a more exact rendering of the original word for the "appear" of the Authorised, by the "made manifest" of the Revised text. D. J. ROWAN.

Kingstown, Jan. 22.

CAPITAL PUNISHMENT.

SIR,—Many of the advocates of the abolition of capital punishment can cordially sympathise with your correspondents in Switzerland and France, who complain of the terrible murders which there, as in Italy, Spain, &c., afflict and horrify the community. But they appear to mistake the cause of these murders. Capital punishment is the law of the land in France, Spain, Italy and Switzerland. Executions take place there from time to time, except in the last-named country, which has only restored the extreme penalty in name, or upon paper. But however deterrent this penalty may be, in theory, or even in actuality, if uniformly enforced, the great practical point to be noticed is, that in not one country in the world is it capable of being inflicted with any certainty, or regularity, as compared with other penalties.

This arises from several causes, but mainly from the peculiar and often insuperable difficulties which an *irrevocable* and fatal punishment involves. Questions of insanity, of identity, of probability, of circumstantial evidence, which would not be weighty enough to set aside ordinary sentences of imprisonment, assume a much more unmanageable aspect in connection with cases where the issue is final and fatal and utterly beyond reparation in the event of a mistake having been made. Thus this one penalty specially tends to promote the escape of murderers.

It is found that their conviction and punishment are more certain in countries such as Holland, Belgium, Portugal, Michigan, Wisconsin, &c., where the death penalty has been discontinued.

Again, your foreign correspondents seem to overlook the *real* causes of murders in the countries they refer to. They are, mainly, drunkenness in Switzerland (where the sale of alcohol is enormous); infidelity, with its hopelessness and desperation, in France; and popular ignorance and superstition, together with the most mischievous habit of carrying daggers, &c., in Spain and Italy.

The Island of Corsica used to stand pre-eminent over probably every other locality in the world for its murders, owing to the custom of the "vendetta," or private vengeance, and the universal carrying of arms. In the five years ending 1850, there were 431 murders and assassinations in Corsica. Then a law was passed prohibiting the carrying of arms by private persons. What resulted? In the five years ending 1860 there were only 146 murders and assassinations; truly a large total, but a great diminution from the previous state of affairs. This indicates that it is rather prevention that avails than an ineffectual, because generally impracticable, fatal penalty.

The Gospel and the extension of temperance and education are the chief preventives. But executions tend to brutalise the public mind. Does the spirit of the New Testament encourage such? Though it may be admitted that even the New Testament, in its letter, does not expressly forbid capital punishment, even as it does not forbid slavery or polygamy (except as to the latter for "bishops"), but its spirit condemns all *unnecessary* taking of human life. Evil is to be overcome mainly by good; by wise preventives and those evangelistic principles which convert or control the worst powers of violence.—Yours truly,

Stoke Newington, N. WILLIAM TALLACK.

RESCUE WORK.—A devotional meeting was held on Friday, Feb. 1, at the Homes in Regent-square, convened by the Committee and friends of the Midnight Meeting Movement. Rev. R. H. A. Bradley, Vicar of St. Peter's, Regent-square, delivered a brief but earnest address of encouragement and exhortation. A very encouraging account of the way the Lord is blessing the labours of his servants in the Provinces was given by Mr. J. H. L. Christien, the organising secretary.

Notes and Comments.

At a recent meeting in Canterbury, Canon Wilberforce told the following characteristic incident about General Gordon:—

"Just before General Gordon started, as he believed for the Congo, he sent to a prayer-meeting over which the Canon was presiding, asking for the prayers of those assembled. He said in his letter, 'I would rather have the prayers of that little company gathered in your house to-day than I would have the wealth of the Soudan placed at my disposal. Pray for me that I may have humility and the guidance of God, and that all spirit of murmuring may be rebuked in me.' When he reached London on his return from Brussels, and his destination was changed, the General sent the Canon another message: 'Offer thanks at your next prayer-meeting. When I was upborne on the hearts of those Christians I received from God the spiritual blessing that I wanted, and I am now calmly resting in the current of his will.'"

Such a testimony coming from a source where it is impossible to find a trace of fanaticism, goody-goodiness (as it is called), or anything less than Christian manliness, is in these times of great value. Stalwart piety, robust faith, and bold assertion of Bible principles are none too common. Independence of God, and an affected superiority to faith and prayer, are features but too fairly descriptive of modern times. Happily there are still not a few living examples of simple trust in God, and that in circumstances where an unbelieving world sees no place for its exercise.

Old Surrey Chapel is to be replaced, it appears, by a new one, to be built within forty yards of the original site. This was stated by Rev. B. Senior in the course of a lecture on "Rowland Hill and Surrey Chapel," given in Lower Exeter Hall, last week. The spot is so specially associated with the revival of evangelical truth and evangelistic zeal, awakened by Wesley's and Whitefield's labours, that it is gratifying to know it will still be a sphere of Gospel work such as they laboured to promote.

Temperance continues to receive support and to gain influence in the higher ranks of life, as well as in humble spheres. Canon Wilberforce says he has been told by the Duchess of Sutherland that her wearing the blue ribbon has resulted in the rescue from drunkenness of one she had long desired to save. We observe also that Mrs. Fawcett, the wife of the Postmaster-General, is announced to preside shortly at a ladies' Temperance meeting in Islington. Those in exalted and influential positions are never more honoured than when promoting a good cause.

Rev. William Guest, whose letter asking prayer for General Gordon appeared in our columns last week, has also written to the *Nonconformist* and *Independent*, suggesting more public prayer in our churches for our empire and statesmen. He pleads that the practice would promote a healthy public sentiment, lift us out of morbid self-considerateness, quicken the interest of the congregation, and sustain those sympathies which are a precious part of our religious life. He urges the importance of the suggestion on the ground of the vastness and complication of interests attaching to our Empire, comprising, as it does, 307,725,000 human beings. No one can deny the importance of practical attention to such a point; we commend it to our readers, as calling alike for private and public concern.

Canon Fleming spoke at the recent Islington Clerical Conference, on "The Holy Ghost: the True Source of all Ministerial Power." The following extracts from his address are eminently to the point:—

"We live in a remarkable period. Great changes are taking place, and greater are coming New arts, new sciences, new philosophies are in the field. Yesterday's wonder is superseded by to-day's prodigy. But I am here to assert that there is no new Gospel. The world of humanity stands before us arrayed in the garments of modern life, but underneath these splendid robes the heart is the same as it was in the far-off ages. Sorrow is the same in the nineteenth century as when Jacob buried his Rachel; the cares of life as heavy as when David cried, 'O that I had wings like a dove, then would I flee away and be at rest;' the burden of sin the same as when Paul cried, 'O wretched man that I am, who shall deliver me from the body of this death?'"

In speaking of the power by which alone we can rise to the exigencies of the times, Canon Fleming said:—

"A prophet long ago said, 'I am full of power' (Micah iii. 8). Wonderful language, and presumptuous, were it not for the words he adds, 'by the Spirit of the Lord.' 'I am full of power by the Spirit of the Lord.' This sends us at once to the source of all power—'the Spirit of the Lord.' The prophet of old attributed his power—not his inspiration, that is quite a distinct thing—to the divine energy of God the Holy Ghost. This is a truth which cannot be too closely pressed home on our heart. The power of learning, science, intellect, wealth, have their acknowledged place. We dare not undervalue them. An educated ministry we need, by all means (woe to our Church when her ministry shall cease to be an educated one); the more we know, the better for ourselves, and for those we minister to, but all our knowledge must become power 'by the Spirit of the Lord.' Without this it is 'sounding brass, and a tinkling cymbal.' Without this, better 'tarry at Jerusalem, and wait for the promise of the Father.' None of these adjuncts I have named can take the place of the power of the Holy Ghost, in answer to continuous, believing prayer."

These are old truths, but they cannot be too often reiterated. The Holy Ghost must be honoured if the Church of Christ is to be successful. The Canon was equally within the mark when he said that this was true for every believer as well as for ministers. There are other preachers beside those who occupy the pulpit. Every praying, loving, godly life is a sermon. The world's sorest need to-day is more Christ-like men and women.

The Daily Telegraph has had two or three editorials of late severely censuring the efforts made by advocates of Sabbath observance. The action of the Aberdeen Town Council in refusing to allow the sale of refreshments in Duthie Park on Sundays is ridiculed and condemned. The spirit of the articles referred to may be judged of from the following extract:—

"'Unity of Sabbath observance' is the war-cry of the fanatics; and, although they have fortunately no stake at which to burn heretics, they are busy framing nice little persecuting laws by means of which people who do not want to be treated on Sunday as though they were slaves or children may be fined or imprisoned."

There is room for fear that this way of treating efforts to obtain Sunday closing, and to secure the rest and sanctity of the Lord's Day, is becoming increasingly popular. The National Sunday League is more and more bold in its action, and unless zealous and prayerful endeavours are put forth by those who prize "the pearl of days" to preserve it from desecration, we shall yet see its privileges curtailed, its sacredness profaned, and the enemies of righteousness triumphant over truth. This is one of the points which should be made a centre of unity, around which all Christians might gather to make common cause against the foe.

We learn with much pleasure that Dr. Donald Fraser has considerably improved in health by his sojourn in the sunny south. He is expected back in London about the end of March.

The Record contains a letter with the well-known signature of "Credo," which, after calling for prayer with reference to Mr. Bradlaugh's intended attempt to take his seat on the opening of Parliament, thus continues:—

"Scarcely less fervent should be our prayers, that God would Himself overturn all crafty devices for the revival of diplomatic relations, under whatsoever cover, between England and Rome—relations so long ago broken with, after terrible experience had proved them to be fraught with dangers alike political and religious.

"I cannot refrain from entreating that daily intercession should be made, in these days of rebuke and blasphemy, for ever increasing power and blessing to be granted to all those who are preaching and teaching 'the Truth as it is in Jesus,' and especially for those men of God who have again crossed the Atlantic to win the mother-country to a more devoted allegiance to Him."

And yet one more plea for fervent prayer from every Christian heart:—

"At this moment, General Gordon, and his no less gallant comrade Colonel Stewart, are on their way to a fiery furnace of danger. Alone, unarmed, unbacked by any force of arms, with charge of specie (in the service of peace) adding a hundredfold to their danger, with a price on their devoted heads, and with their brave, noble hearts exposed as a prey to the countless human wolves of the desert, 'a sight to make angels weep,' whilst 'all the world wondered.' God of his pitying mercy defend them, and the Son of God Himself walk with them!"

Dr. Moxey, of Edinburgh, told the remarkable story of his conversion, on a recent Sabbath evening, in the Free Church, Falkirk, to a crowded congregation, mostly of men. At an after-meeting many young men, we are informed, professed to receive the Saviour. Preachers generally would find it a wise and fruitful arrangement to substitute this sort of service occasionally for the ordinary "sermon" on some fragmentary portion of Scripture.

Mr. C. F. Dowsett, of 70, Lincoln's-inn-fields, W.C., sends to us a strenuous protest against the practice of indiscriminate distribution of collecting cards and boxes by religious and philanthropic societies. A strong temptation to dishonesty, which they are not always able to resist, is by this means frequently thrown in the way of young people. Our correspondent cites some facts that fully corroborate this. We would earnestly second Mr. Dowsett's appeal to the conductors of these institutions to make such arrangements, by careful registration or otherwise, as shall obviate the danger to which he justly calls attention.

The report for the past year of the Dublin Y.M.C.A., which has reached us, contains a goodly catalogue of varied agencies for the welfare of the young men in the Irish capital Prominent among them, as it ought to be, is "the Evangelistic Meeting" which is a fruit of Messrs. Moody and Sankey's Mission in Dublin nine years ago. This branch of the work is a feeder of all the rest. It is carried on solely by the young men, and in consequence has an attraction for those of the same age and class. Once brought within the pale of the Association the young men are nurtured by the methods of Christian culture and fellowship which it provides.

Our Irish friends labour under some special disadvantages, of which the greatest, perhaps, are the Romish problem and the unsettled state of the country. The executive of the Association find it no easy task to keep up a sufficient supply of the sinews of war; we observe with regret that 1883 closed with an adverse balance. Perhaps some Christian friends on this side of the Channel who have young relatives resident in Dublin, will be moved to help with an annual subscription. At the same time we hope the Protestant Christians throughout Ireland will show that they are fully alive to the great benefits conferred on the youth of the country through this noble Institution. The Secretary of the Dublin Y.M.C.A. is Mr. Robert Cotter, Christian Union Buildings, Lower Abbey-street.

A site has been secured at Lutterworth, the scene of Wycliffe's labours, on which to erect a monument to his memory, the present year being the 500th anniversary of his death. No man, in connection with the religious history of our country, better deserves to be held in honourable remembrance for the work he performed on behalf of the freedom of the Word of God and the right of private judgment.

The Duke of Albany said at Liverpool the other day that drink was the only terrible enemy England had to fear. It would be well if all men of influence could be aroused to an equal sense of the danger to be feared from its inroads. The conviction is forcing itself on many minds. We note as a further proof of this, that the Directors of the Great Western Railway Company have taken steps to provide for the erection of a coffee tavern at Westbourne-park, for the benefit of their employés, with a view to promote habits of temperance among them. We are far from thinking, however, that drink is our only enemy. There are countries where drinking is not a popular vice, which nevertheless are decaying from moral corruption.

A correspondent in the *Nonconformist and Independent* asks, "Why do not those people who labour so hard for the success of Messrs. Moody and Sankey's work, and for outside Mission halls, do the same for their own ministers and churches?" The query is a fair one, and demands an answer. The querist signs himself "A Neglected Chapel," and complains that nothing has been done to brighten the building in which he worships, or to stir up the district, for many years. The people around are very poor and neglected; the minister is poorly maintained, although a good man, and a proved poor man's friend. Why do not Christian workers rally round such centres, visit thoroughly, week after week, such districts, precisely as is done around the Stratford Hall and other selected spots? This is the very result which Messrs. Moody and Sankey desire their work to produce.

There are some people who lack principle in working for Christ, and are only active under the impulse of novelty and excitement, but this only slightly answers the question proposed. Very often churches and church officers stand in the way of the work desired; their want of sympathy prevents their places of worship becoming the centres of such efforts. Sectarianism, again, often rears its ugly head, and bars the way to free Gospel labour such as is adapted to reach the hearts of the poor and destitute. Isms and crotchets must be given up if practical Gospel work is to be done. The fact is, chapels are often neglected, not only by earnest Christian workers, but by everybody, just because the churches belonging to them are so little possessed of the Spirit of Christ. Earnest workers find no response to their ardent desires for better things, and so are often driven to seek spheres of usefulness away from home.

In a recent letter to Mr. Grattan Guinness, Dr. Sims, of the Livingstone Inland Mission, speaks in very favourable terms of Mr. Stanley the explorer:—

"His methods are very kind, wise, and patient. He is working excellently in the interests of the expedition. . . . Without Stanley's expedition, the interior would be, humanly speaking, unopened and dark as ever, as it will yet be if he fails. He works under serious disadvantages, and has much trouble. During the time he has been here, our intercourse has been extremely pleasant. He is so kind, and has given us much important help."

Professor Stuart, of Cambridge, writes in the columns of *The Pall Mall Gazette* of Saturday, impressing on the Government the necessity of a full and unconditional repeal of the Contagious Diseases Acts during the present session. The Professor says:—

"The question is not one to be left to the Admiralty and War Office. It is a question of men's conscience, of the conscience of many of the best men of all parties, including a large and growing number in the Church of England, and the mass of women generally. These are perfectly determined, and have expressed the determination, that, whatever we do in this question, we can never tolerate that the State shall come to terms with vice."

However repellent or unsavoury this question may be, it must not be allowed to sleep while these degrading and immoral Acts remain on the British Statute book. In one of our Notes on this subject last week, the Episcopal utterance quoted was, by a curious mistake, attributed to the Bishop of "Canterbury," instead of Salisbury.

The Pall Mall Gazette of Thursday last had an able article on "Women as Preachers," by Mrs. General Booth, which our trenchant sister closes with the question: "In view of the wonderful results of woman's public labours, one may ask, if 'the State commits an injustice in debarring a woman from the rights of a citizen because she chooses to perform the good works of a saint,' what sort of an injustice does a Church commit which debars a woman from the right and privilege of preaching a living Saviour to the myriads who are literally rotting and dying in heathen darkness, for lack of those who will stoop low enough to get at them with the bread of life? God and humanity demand an answer!"

Professor Fairbairn, of Airedale College, is about to try an experiment. He has invited the working men of Bradford to a series of Sunday evening lectures on religion, which he intends to deliver for their special benefit. Starting with the inquiry, What is Religion? he proposes to trace its history through the Old and New Testament epochs, the first fifteen centuries of our era, in modern Europe, and then in connection with our political, social, and industrial position today. He disclaims any intention to take the place of an apologist or a critic, but simply that of an expositor. The ability of Dr. Fairbairn to deal with such a subject will invest the lectures with no little interest and importance; how far they may conduce to drawing men into the kingdom of God remains to be proved.

Suicides continue to be of frequent occurrence at Monte Carlo, the sole surviving European paradise of gamblers. The Roman Pontiff has been requisitioned to use his influence towards the removal of this international plague-spot. It is a standing reproach to European morality, and we trust its deadly days may soon be numbered.

An Oxford graduate thus practically and pointedly describes the preaching needed in these days. His words will commend themselves to preachers and hearers alike, who take a common sense as well as Christian view of the subject:—

"If the clergy will really and prayerfully preach the Word of God, and set forth Jesus Christ, his word, doctrine, and atonement, as they know them and have felt them, our sermons will not be insipid, lifeless essays, but living and edifying preachments. Learned discourses, scientific essays, and specious disputations, couched in pompous preparations of dictionary words, carefully catalogued and strung together for the occasion, are but very poor tools wherewith to cut stones from the human quarry; and intellectual parades for the applause of so-called educated congregations will do very little towards polishing those stones for the adornment of God's temple. Merely ethical essays can never satisfactorily supersede evangelical preaching, as the latter has the authority of God and the Church. We want stirring sermons from faithful men or the Church will not successfully cope with an age in which open antagonism to religion and creeds is in unholy alliance with base infidelity and communism."

The importance of keeping this fact before the minds of ministers and congregations is very great; the former often mistake the the truth as to the desires of the latter. As a rule, people go to the house of God more wishful to hear the truth of God than to feast on the rhetorical powers of the preacher. Hence it is that the largest attendances are to be found at places where the Gospel is faithfully and fully preached. Mr. Spurgeon uttered words in one of his prayer-meeting addresses which speak volumes as to the secret of his successful ministry:—

"I think I can honestly say that when I have had something come to me rather fine—a nice, rare oratorical bit, and I think I could do it—I think if I tried I might say something very fine—I have pulled it out of my mouth and flung it away that I might not take away the attention of any hearer from Christ crucified. 'Here is a sword.' 'But,' says one, 'it has not a handsome scabbard.' No; we pull that off. We throw that to some old rag and bone dealer. We use nothing but the blessed Gospel of Jesus Christ. When that does not save men, men shall be lost. We know nothing equal to it for the keenness of its edge; for the force with which it slays. It is a strange sword. With its edge it kills, and with its back it heals."

As will be observed by a paragraph in another column, Earl Shaftesbury recently presided over an important meeting on behalf of the Y.M.C.A. at Bournemouth. The noble Earl was supported by Earl Cairns and other influential friends. It is very desirable that the Association should be well and adequately represented in this growing town; probably some who have derived physical benefit there may wish to reciprocate it by aiding this important work.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 10, Ps. xciii. 1—5; Feb. 11, Ps. xciv. 1—14; Feb. 12, xciv. 12—23; Feb. 13, John i. 1—14; Feb. 14, John i. 15—28; Feb. 15, John i. 29—39; Feb. 16, John i. 40—51.

BY THE WAY.—A correspondent writes suggesting that travellers should drop tracts by the wayside, in order that many who would not accept them might pick them up and read them. These should consist of portions of the Word of God.

RICHARD WEAVER AT PORTSMOUTH.

THIS honoured servant of God has lately completed a fortnight's Mission at the Portsmouth Soldiers' Institute. It is the first time for many years that he has visited the South of England. Miss Robinson, who remembered him well in former days, sent him an express invitation to come to Portsmouth and speak to the soldiers and poorer inhabitants of the town. For many months past, since the extension of Miss Robinson's work to her poorer neighbours who were not in the habit of attending any place of worship, she has met with a warm and eager response from them. They have flocked in numbers to the frequent meetings, and have listened earnestly to words from the Bible which seemed as a new tale to them. Miss Robinson feeling that they were needing some special effort to bring them to a decision to accept Christ as their Saviour and to live for Him, asked Richard Weaver to come and hold a Mission in her hall.

The meetings began on Sunday, Jan. 13. Although no bills had been circulated to make known his coming, the hall was crowded by some 1200 people, soldiers and civilians together. Miss Robinson trusted to these people, the usual attendants at her meetings, to make known to their friends and neighbours what was going on, and by this means avoid the disappointment of seeing ordinary church and chapelgoers crowding and filling up the seats which were intended for those who did not profess to be Christians.

Night after night the body of the hall was well filled, and many stayed behind to the inquiry-meetings seeking to know the way of salvation. It was evident that in most cases this was no sudden excitement; one after another said that they had been miserable for weeks or months past, feeling the burden of their sins, but unable to trust Jesus fully. To these it was a solemn time of gladness when they were enabled to rejoice in God their Saviour.

Several of those who came forward to be prayed for confessed that they were backsliders. One evening the evangelist said, turning to the listeners in the distant parts of the hall, with an earnest entreaty to come out boldly for Christ, "You backslider in the gallery come down." Immediately a man, who had led an outwardly respectable life, rose up in his place and walked downstairs, saying to some men who knew him, "You should not have told Mr. Weaver about me." They assured him no one had spoken of him, but the man was persuaded that Mr. Weaver had called him to come down, feeling in his own heart that he was a backslider. He went into the inquiry-room and confessed his need of forgiveness and restoration. He has attended all the subsequent meetings and has found again the peace which he had lost. Another man and woman who had been living together, although unmarried, were stirred up to feel their sin, and have now been married. Both of them have come to Christ for salvation, and show by their happy faces that a new life has begun for them.

A poor drunken woman, who came to the meeting with her head tied up in rags, and with hardly a decent garment to cover her—one for whom the Institute workers had long been praying—was so moved by the words she heard that she prayed aloud in the bitterness of her heart that God would deliver her from the power of drink. A brighter look has come into the poor disfigured face, and she seems to be really trusting in Christ to keep her. Some of the rough lads of the town who have been gathered together for weekly classes during the last few months have come out boldly for Christ. They are so earnest in seeking the salvation of their companions that at every meeting they have persuaded some other lads to stay behind in order to try and win them for Jesus. Late one night two of these lads were found in the street, one on each side of another rough fellow who was in great distress, telling him of the Saviour they had found, and entreating him not to rest from seeking Christ until he had found Him.

Every evening a half-hour prayer-meeting was held beforehand. It was attended chiefly by the soldiers, who have nightly increased in numbers. At the close of the Mission a special tea-meeting took place, to which were invited all who had come forward to confess that they had found Christ, and all who were still seeking Him. About 160 came to this meeting, in addition to the staff of workers, and the bright faces of all showed the joy that they had found. It was a solemn evening, and some who came to it in a still anxious condition, then heard the voice of Jesus saying, "Be of good cheer; thy sins are forgiven thee." Richard gave as his last message to them the words, "Watch and pray." Miss Robinson earnestly entreated the soldiers present not to be ashamed before their comrades, but to take the decided step at once of kneeling down at their cot-side in the barrack room.

There has been much talk going on throughout the barracks about Richard Weaver's meetings, and it has been felt that God has very manifestly been working in Portsmouth by him. Miss Robinson and all her helpers can truly say, in the words which hang in both her halls where the Mission has been held, "The Lord hath done great things for us whereof we are glad."

During his stay he visited the dockyard twice during the dinner-hour; he was heartily welcomed, eagerly listened to, and invited to come again.

Obituary.

DEPARTED to be with Christ, on Saturday, Jan. 26, Mr. Henry Gould, a diligent worker in the Lord's vineyard for some years past. He laboured in connection with the Evangelistic Mission at the Oxford Music Hall Services, London, and in many towns and villages in Devonshire.

Mrs. Gwillin, who was a diligent worker at the meetings held by Messrs. Moody and Sankey during their former visit to the Metropolis, recently died, after many years of patient and effective service in conjunction with her husband, who is an elder at the Metropolitan Tabernacle.

Rescue of Little Girls.

SIR,—Allow me to state an easy way to save little girls from the terrible dangers to which many are exposed. I have a Cottage Home holding ten children rescued from vicious homes, where they were on the brink of ruin. Our plan is intended merely to receive them for a few weeks or months, as the case may be. When they are cleaned, clothed, and generally improved, as they soon are when removed from their bad surroundings, we pass them on to the care of Christian ladies willing to take them, and so make room for fresh children picked out of the mire.

In this and other ways many have been passed on; in the two years since the home was opened between thirty and forty have been through it. Lately, however, I have had more difficulty in getting them provided for, and the beds being full, the work of rescuing is at a standstill. Will any lady living in the country undertake to place one of the children with godly people in her neighbourhood, and pay for and watch over her? The cost is not much (5s. or 6s. a week), nor is the trouble great, while the good done is incalculable and the work is as interesting as it is useful.

I have now two or three nice little girls under twelve years old ready to be placed in this way, so as to make it possible to take others now in urgent need of rescue. I shall be very glad to give all the particulars which I cannot ask you to find room for, to any lady who will write to me. Address, Mrs. A. Johnston, Woodford, Essex.—Yours faithfully, C. Johnston.

CORRECTIONS.—In the letter by F. H. W. on "What is the Gospel?" in our last issue, the expressions "The Gospel *is* very brief" "on the above ground of Christ's meritorious obedience," should read, "The Gospel *in* very brief," and "on the *alone* ground," &c.

He said—Then I said.

"He said unto me, Thou art my servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain."—Is. xlix. 3, 4.

HOW often what our fears suggest,
Belies the truth!
"Thou art my servant," saith the Lord:
And we, forsooth,
Must sit us down amidst our work
And weeping say,
That we have spent our strength in vain
The livelong day.

He saith, it is for Him we toil;
We say, "for nought:"
As if we owned no Master's hand,
For whom we wrought.
He saith, He will be glorified
In what we do:
Fear saith, "It is impossible."
"Can it be true?"

"In vain have I been labouring,"
She pining saith:
While he declares, 'tis to his praise.
Oh lack of faith!
"He saith"—He saith a thousand things,
How sweet, how blest!
Yet Fear will contradict his words,
Plagued and distrest.

"How can it be," the Tempter cries,
"How can it be?
Thou seest it not, thou hear'st it not:
He mocketh thee."
And Unbelief re-echoes it—
"It cannot be."
For though both are false witnesses,
They thus agree.

"He saith." Oh! let his thunders roll
Above earth's groan,
Lost in the pealing majesty,
From his high throne.
He saith, his servants serving Him,
Toil not in vain:
He saith, He will be glorified—
He will—and reign!

Wm. Luff.

Children's Special Service Mission.

DEAR SIR,—May I call the prayerful attention of your readers once more to the Foreign Branch of our Society? In your issue of Dec. 27 you were kind enough to insert a letter, in which I made a special appeal for £2000. We are deeply grateful to the Lord for the response already sent to our appeal. Up to Feb. 1, £640 has come in, leaving £1360 yet to be given, if we are to accomplish this important and much needed object.

If any of your readers would like to see specimens of our beautiful picture leaflets in a few languages, I will gladly forward them on receipt of address. We have just had an application from the Bombay Tract Society for a series of the leaflets in Marathi and Gujerati: we have also recently been asked to print them in Finnish and Japanese; and how one longs to be able to print millions in Chinese!

Mr. Reginald Radcliffe, before leaving for Russia, desired a grant of 10,000 in most of the twenty languages our tracts are printed in, to be sent to the Strangers' Rest at Liverpool, for distribution among the people of many nationalities who call there. A well-known writer of tracts says: "I gladly give you £2 as a donation to your admirable enterprise for the Lord Jesus—the children's leaflets in many languages."—Faithfully yours, Josiah Spiers.

London, 48, *Paternoster-row, E.C.*

FALLEN THROUGH DRINK.—In a recent address Rev. Jas. Scott, Glasgow, said: "In our evangelistic work among the poor we have helped a merchant, who once rode in his carriage; a baillie, who helped to rule this great city; a councillor, who in his civic capacity dined with royalty; doctors, and others of University training, all brought down through drink."

Mrs. Spurgeon's Book Fund.

THE eighth annual report of the Book Fund so kindly and ably managed by Mrs. Spurgeon has just been issued, and furnishes food for much profitable reflection. It proves how even in the furnace God may be glorified, and how the physically weak and weary among his children may be used of Him, and find consolation and blessing in working for the Master they love. Few know how much real need there is among pastors of rural churches and ministers of various denominations in country districts. Books are not only a luxury, but a necessary stimulus to thought for those who have to preach three and four times a week to the same people; but too often to find bread for the family is a sore difficulty with some, the purchase of books being out of the question. Mrs. Spurgeon's Fund is one which some might think small in importance, in comparison with other objects claiming our benevolence, but having regard to the fact that those benefitted by it not only profit themselves but are better fitted to profit others, there is no limit to the results which flow from her loving and zealous labours.

Take the summary of last year's work. 11,351 volumes were distributed, and between 332 Baptists, 216 Independents, 310 Methodists, 163 Church of England clergymen, 37 Presbyterians, 61 evangelists, and 2 Moravians; in all, 1155 recipients. It will be seen by these figures that the work is unsectarian, and has no regard for party lines, a feature of special beauty and value in this, as in all labours for our "one Lord." The amount expended was £1757, received in sums varying from 2s. 6d. to £50. The conditions of grants are simple and practical, they are these: the minister must be in actual charge, he must be *wholly* dependent on his ministry, and his *total income* must not exceed £150, or if unmarried £100. In some cases gifts of stationery accompany the volumes given, while still more substantial aid, in very needy cases, is also furnished; a Pastors' Aid Fund of £340 having been provided during the year. The report just issued is a charming little manual; month by month it records the dealings of God with the recipients of this bounty and with their benefactress, and that in language at once quaint and eloquent. One record tells how a clergyman devotes himself to preaching Mr. Spurgeon's sermons in various parish churches, stating that "they are the only ones which can be really understood either by himself or the congregation," and that "people begin to inquire about their souls after I have given them one of his discourses."

The amount of labour involved in the management of this Fund may be judged of from the fact that in one month (February) Mrs. Spurgeon received 657 letters, demanding no little consideration, inquiry, and arrangement, truly, as she says, "a very grave and pressing business," one which its manager loves with all her heart, even while her hands can sometimes scarcely sustain the burden it brings." Some of the facts furnished as to the needy condition of many dear and devoted servants of Christ are touching in the extreme; not a few of them are receiving from £50 to £60 a year, and have families to maintain out of it. One writes stating that he is wholly dependent on his ministry, and that brings him in 3s. 6d. a week. What wonder if their hearts are often burdened, and their spirits depressed. All honour to the kind and devoted lady who, in true sisterly affection for the Lord's sake, thus devotes time, talent, and toil to relieve, encourage, and stimulate these tried and deserving brethren. Who will not pray that this good work may continue to prosper, and its manager be long spared and strengthened to minister to those for whom her sympathies are so energetically awakened and put forth?

MR. CHARLES COOK left England on Feb. 4, accompanied by Mr. T. Clark, on a tour of visitation among foreign prisons. He wishes us to state that letters may be sent to him, care of Mr. L. Cole, 3, Piazza de Spagna, Rome, for a fortnight, and after that to Messrs. Thomas Cook & Sons' Hotel, Luxor.

Notes from the Pacific Coast.

THE work on this coast, which centres in the Y.M.C.A. at San Francisco, has, under the very able management of Mr. H. J. M'Coy, the general secretary, been much blessed within the last few months. We lately had a visit from Mr. Alexander Balfour, President of the Liverpool Y.M.C.A.; he presided at various meetings of deep interest and good effect.

On New Year's day we had an all-day reception, which was taken advantage of by three thousand young men; many of them were friendless and homeless, and would otherwise have been led into questionable company and amusements. At intervals of an hour refreshments were served and the programme was varied by music, addresses, &c. In the evening a musical entertainment was given, which was largely attended.

Reports of work in Los Angeles, Sacramento, San José, &c., are very encouraging.

San Francisco, California, WM. HUNTER.
Jan. 11.

Bible Stand, Crystal Palace.

FROM a circular just issued by Mr. Wm. Hawke, we find that more than eighteen millions and a half of Bibles, Testaments, Gospels, Scripture-cards and leaflets have been circulated in twenty-two languages since the opening of the Bible Stand at the London Exhibition in 1862. This work of disseminating the Word of God is still continued at the Bible Stand, Crystal Palace, the Bible Carriage in France, and by posting separate Gospels to Ireland, Spain, and Vienna, through various grants to Russia, Italy, Poland, Egypt, and other places, and by a very large number of unpaid agents at home and abroad.

The cost of 1000 Gospels, including postage, amounts to about £6, and thus, for this small sum, 1000 individuals are supplied with one of these portions of the New Testament. Help towards the circulation of the Word of God in connection with the Bible Stand may be sent to Mr. Wm. Hawke, at the Crystal Palace, Sydenham, S.E.

Open-air Mission.

ON January 28 the quarterly meeting of members and friends of the Open-air Mission was held in the Mission-hall, Queen Anne's Gate, Westminster; it was presided over by Mr. George A. Spottiswoode. A valuable address on "Labour—not Lost Labour" was delivered by Rev. B. Baring-Gould. In answering the question, "How can ours be a ministry of power?" he proceeded to show that the preacher must first take heed to himself. The true evangelist must be a true Christian. It was possible to seek to kindle the flame in others while our own lamp needed trimming. Again, the preacher must take heed to his ministry. The law must be preached, sin denounced, and repentance insisted upon.

As to the preacher's manner there must be reality and earnestness, and an absence of the fear of man. Rash and timid preaching must equally be avoided, while bold preaching must be practised. He showed that the ground on which the preacher might expect success was the sure word of promise—"ye *know* that your labour is not in vain in the Lord." The Gospel without dilution or addition was still God's power unto salvation. But the reliance for success must be in the power of the Holy Ghost.

ITALIANS IN LONDON.—The church of St. Thomas, Liberty of the Rolls, Chancery-lane, being condemned, the congregation of Dr. Passalenti, in future, will meet at the church of St. John's, Clerkenwell, kindly granted by the Rev. W. Dawson.

DOCK LABOURERS' MISSION.—Many tea-meetings have been held in connection with this Mission during the winter, and blessing has followed the preaching of the Word. The object of the Mission is to reach the men engaged at the docks and wharves. Mr. C. Coleman, 32, Chamber-street, London Docks, E, is the superintendent.

A Good Work in North Italy.

IT is now nearly three years since the sad spiritual destitution of Bergamo, with its 40,000 inhabitants, pressed heavily on our hearts, awakening within us an earnest desire to make an effort to introduce the Gospel amongst them. Hitherto every effort to accomplish this had failed. The last was made some years ago by Signor Torino, Waldensian pasteur at Milan, who could have scarcely escaped with his life had it not been for the timely interference of a friend, who covered his retreat from an infuriated mob, lashed into violence by the clerical intolerance that rules in Bergamo, which for centuries has been one of the strongholds of popery in its most bigoted form.

Bergamo contains over fifty Roman Catholic churches, governed by a Bishop, besides fifteen to twenty clerical schools, and eight or ten well-appointed convents, and last though far from least in the influence it exercises over the whole province, a large and important college for the training of priests.

About two years and a half ago Signor Cesare Ginoulhiac came in contact with a poor ouvrier of Milan, who had been converted through the ministrations of some members of the Free Italian Church of Milan, and was residing at Bergamo. We heard that he was in the habit of reading the Bible to any he could induce to listen to him. A little Bible reading was opened at the man's house, where Signor Ginoulhiac regularly attended, speaking and praying with those assembled there. But these meetings were watched and reported, and soon the poor ouvrier received notice to quit. Three several times he was dislodged, and obliged to turn out with his family, and several times he was almost hopeless of obtaining lodgings anywhere in the town.

This circumstance first led Signor Ginoulhiac to try to hire a house, or even apartments, so as still to carry on the Bible readings, but always, after the first preliminaries had been agreed on, all future arrangements were suddenly cut short by some trivial excuse on the landlord's part. Signor Ginoulhiac purchased a house for the sum of £550. To adapt it to meet our purpose a further £230 was laid out. Other sums have been expended for salary of missionary, &c., as well as more than £100 given to poor brethren suffering from persecution and loss of employment.

As Signor Ginoulhiac has now left Bergamo he finds it impossible to carry on the work he has founded there. Therefore he has handed over the work to the Free Italian Church, under the supervision of the Rev. J. R. McDougal, Lungarno Guicciardini, Florence. At the same time, he binds himself to pay half the resident missionary's annual salary of £72, and to cede in gift for the work of evangelisation at Bergamo the house he purchased for this purpose. By these arrangements he has assured the well-being and continuance of the mission at Bergamo, and rests assured that the Word of God shall in the future as in the present, remain undisturbed a witness for God in his native town.

Each Sunday there are two meetings held in the Mission Hall, and a Sunday-school for the children; during the week there are three evenings set apart for the study of God's Word and the singing of hymns. Besides this an evangelical day-school is to be opened. S.

SPAIN.—The work of Mr. and Mrs. Armstrong in connection with the "Association for the diffusion of the Gospel in Spain," by means of Gospel meetings and schools, is full of encouragement. The extracts from the letters of the workers, given in the last report, are most interesting reading. Copies of the report may be had of Mr. J. B. Hunter, Brown's-buildings, Liverpool.

THE INDIGENT BLIND SOCIETY record continued progress in all their operations. There are nine blind visitors who visit the homes of the blind, and hold frequent Bible-classes. Educational classes are also held, and the Temperance Society now numbers 464 members. The Secretary is Mr. W. C. Lester, 27, Red Lion-square, W.C.

CHINA INLAND MISSION.

SIR,—Allow me to thank the many readers of The Christian who are interested in the work of the China Inland Mission, and who aid us by their sympathy and prayers, and especially those who give us many substantial proofs of their sympathy by sending us contributions, week by week, through you. Those contributions being anonymous, we can only thank the kind donors, through you, and assure them of our gratitude and of the encouragement their gifts afford us. I often think with great delight of the words, "God loveth a cheerful giver." Those who send their gifts anonymously to us, through you, are surely cheerful givers, and God loves such. We all do the best we can for those we love: how much, then, is ensured to such donors in God's great love?

A WORKER FALLEN IN THE FIELD.

I wish especially to ask the sympathy and prayer of your readers for one of our beloved and valued workers, Mr. G. W. Clarke, in the heavy bereavement he has sustained. He has been residing at Ta-li-Fu, in one of the most remote provinces of China, four months' journey from the coast, with his wife, who will be remembered by many of your readers by her maiden name, Mademoiselle Rossier, of Geneva. She was formerly a worker in connection with Mons. and Mdme. Barbier in London, in circumstances demanding great self-denial and patient continuance in well-doing, and with little apparently to encourage. Now our brother has been bereaved and left quite alone, the only Protestant missionary in the whole of the Province of Yunnan. We were rejoiced on January 2 to receive a letter from him announcing the birth of a son on the 20th of August, the letter itself being dated September 17; but a later letter, dated October 11, gives us the sorrowful tidings of his bereavement.

Our brother, Mr. Steven, who was on his way to join Mr. Clarke, on hearing of his loss, hurried forward without waiting for Mr. and Mrs. Andrew, with whom he was to have journeyed. It would have been a great joy to Mrs. Clarke had she been permitted to see Mrs. Andrew, as for two years before her death she had not seen any European sister. She is, however, "Safe in the arms of Jesus," and we cannot mourn for her. Will not many of your kind readers raise their hearts to God as they read these words, that He may comfort and strengthen the hands of his tried servant in his lonely outpost? Some extracts from Mr. Clarke's letter may interest your readers.—Yours gratefully in Christ,

J. Hudson Taylor.

6, *Pyrland-road, N., Jan.* 26.

EXTRACTS.

"Two or three days before her death my dear wife knew she was going home. She fell asleep in Jesus on Lord's Day, October 7, just as the sun was setting on the mountain tops. Her testimony for Christ was most joyful and triumphant. On Friday afternoon we had the Lord's Supper together for the last time on earth; it was a painful, but yet peaceful, time, in the light of eternity. She often repeated to me, 'Washed in the blood of the Lamb,' and 'Blessed are the dead which die in the Lord.' She said 'Oh! read to me about the New Jerusalem.' When I read 'there shall be no thirst there,' she said, 'I shall soon be at the river of the water of life, and I will drink.'

"On Saturday morning she was very happy to go home, yet sorry to leave me and our dear boy, but she felt at rest about us in the Lord. Our two women attendants and some neighbours were in the room. She asked me to sing

'I am sweeping through the gates
Of the New Jerusalem,'

and to let them know her peace in Jesus. I could not sing it through. I made the attempt, but could scarcely read it. I read, also, 'Leaning on Thee alone.' She helped me to sing the last verse:—

'Leaning on Thee no fear alarms,
Although I stand on death's dark brink;
I feel the everlasting arms—
I shall not sink.'

"She then exhorted our nurse and charwoman to put away idolatry and trust in Jesus if they wished to see her again, which would be in heaven.

"A short time before her departure I asked, 'Is Jesus with you?' She bowed her head in response, and soon after fell asleep in Jesus. It was a very painful moment, but I could truly say, 'The Lord gave her to me; the Lord hath taken his own; blessed be the name of the Lord.' This is the deepest water that God has caused me to cross. Blessed be his name for the joy of knowing Jesus in every circumstance of life. Her life has been that of a pioneer in the west of China, rather than of a reaper. She has done what she could, not what she would, because of the continual hindrances.

"On Monday scores of women came to see her corpse. They were much surprised to see her just as if peacefully asleep; they had never seen any one like it before. They heard her testimony from the women who had heard her give it, and it gave me the opportunity of preaching the Gospel to them. I do hope that God will use this event to quicken some souls."

From England to China.

DEAR SIR,—It is a great privilege to be able to report one's self safely in China. To Him who has guided, preserved, and crowned the journey with such blessing, be all the praise. It is just three months since I left for Shanghai, *viâ* America and Japan. Some weeks were spent in the northern part of Iowa, U.S., where one was glad of an open door to speak the Gospel amid many signs of acceptance and blessing. Here in a lonely little town I had sweet fellowship with some earnest, devoted workers, who are endeavouring to hasten the coming of the Lord by seeking the salvation of those around them.

One painful feature, however, of life in the Far West (say from the confines of Nebraska to California) was the scarcity of Christian ministers, especially among people in Nevada. This is also the case, I was told, in Dakota, Montana, and other more remote places. While the Christians of America are in many ways endeavouring nobly to remedy this lack, the rapid growth of the western portion of their country renders it a most difficult task, and one could not help thinking that out here is a splendid field for many in England, who, from a variety of circumstances, cannot enter into "the regions beyond."

The work in Japan was cheering beyond all anticipation. A conference of native ministers was being held at Tokio, full of warmth and enthusiasm, though conducted amid some signs of opposition on the part of "free-thinking" Japanese; much of this resulted from the deep-seated hatred that the people cherish towards the religion of Roman Catholics.

But China is the centre of interest to me now, and I am eagerly expecting my departure for the interior. Probably when this reaches you I shall be away from Shanghai on the journey. I begin to realise something of the greatness of the work to which the Lord has called me here, and do earnestly ask to be remembered in prayer. Any communications from home will be gladly welcomed, though they come from those unknown in the flesh.

Shanghai, Dec. 12, 1883. W. Upcroft.

ISLINGTON POOR.—Rev. Philip Gast appeals for help towards providing destitute children with boots, food, and clothing, and the very poor people with food and coals. There are many sick and unable to help themselves. Mr. Gast proposes giving free teas to the most destitute; for this he will also be thankful for assistance. His labours in connection with Spencer-place Chapel are warmly commended by Mr. C. H. Spurgeon. Help may be be sent to Mr. Gast at 12, Noel-street, Islington, N.

Colar Mission.

DEAR SIR,—Will you kindly insert these few lines as many of our friends may be distressed by the perusal of a letter which appeared in The Christian of December 6, signed by a "Subscriber." One friend has already written to my aunt inquiring "if we are following the examples of most societies and getting into debt?" and asks, "if the Lord withholds funds, is it not a sign that you have already undertaken quite as much as He thinks you are able for?"

In February, 1884, it will be seven years since the Lord called me to his work, and ever since, to his praise be it stated, I have repeatedly and steadily refused to leave faith-lines directly or indirectly by appealing to man, though pressure was put on me to apply for the capitation grant offered by Government in 1873, as stated in our second Repor.

Whilst thanking the writer of the letter for his kind sympathy, I am distressed that any passing expression of mine should have misled him to think we were "in straits." This is the Lord's work—the souls born here are his, and He will never cease to provide for his own work.—Yours very truly, Louisa H. Anstey.

Colar, Myso e Province, India, Jan. 8.

Mr. J. M. Scroggie in Airdrie.

ON Sunday, Jan. 27, this able evangelist brought his brief labours here to a close. From beginning to end his Mission has been a marvellous success. Notwithstanding his absence, owing to the death of a child, the interest taken in the meetings by the community deepened as the days went on; not an evening passed without earnest inquirers being saved. At several of the after-meetings more than twenty stood up for prayer.

Most cheering features of the movement have been the thoroughness of the work done, and the beautiful harmony which it has evoked among Christians of all denominations.

Mr. Scroggie had among his hearers the cultured and thoughtful, and we have heard only one opinion of the setting forth of the Truth. All alike could feel and know that the work was for God and eternity, and the power from on high experience can never be forgotten. Many conversions might be quoted, one, that of a sceptic, convicted at a meeting, and converted in his work. The case of an old man may be mentioned as singularly touching. When spoken to he thought there were "poor prospects for him in eternity." But a ray from the throne soon illumined his dark heart. When calling at his humble dwelling yesterday his wife told me that "William was awfully happy noo." Coming home from the meeting with a full heart, he said, "I've got mair than a kingdom the nicht, Marget." And so it was, the dear man had at the eleventh hour become an heir of glory everlasting. Will friends everywhere pray that it may continue more abundantly through a still greater outpouring of the Holy Ghost.

John Paterson, B.D.

Wellwynd Manse, Airdrie.

EMPLOYMENT AGENCY.—Mr. Henry Hill, jun., 38, Bow-lane, E.C., has issued a circular urging the establishment of a labour and employment agency on a large scale, for the purpose of finding employment for respectable men and women. The circular contains other suggestions, and may be had at the above address.

BELMORE INSTITUTE, SOUTH LAMBETH.—Those working in connection with the Bible-class and night-school at this institute for men and lads, are desirous, as the winter comes on, of forming a club for them—that is, to have a room where the young men can spend their evenings, instead of in the streets or public-houses. Those who know the Wandsworth-road and its surroundings can understand the temptations to which these poor lads are exposed. To help and rescue such as these, it is desired to have a warm room where they may spend their evenings in the winter. Any gifts to further this effort will be thankfully received by Miss S. Mannering, 99, Stockwell Park-road, S.W. The help of any who would give an address to young men will be most welcome.

THE PEOPLE'S MISSION CHURCH.

THIS is the title of the reconstructed Mission hall attached to Dr. Barnardo's "Edinboro' Castle" Coffee Palace, Limehouse, which was formally opened on Monday week. Much is changed besides the name; the place is so thoroughly metamorphosed that the visitor had hard work to believe he was on the same ground as that occupied by the former building. When this People's Mission Church has received the finishing touches it will be one of the most convenient places of public assembly in the East of London. Seeing the spacious platform we felt rather curious as to the possible utility of the handsome pulpit that is perched high up at one corner of it. We should hardly think there are any living evangelists so benighted as to prefer the box to the broad stage. We suppose, however, it will be turned to some account, or it would not be there. To show that he is abreast of the times, Dr. Barnardo has introduced the electric light into his new and spacious tabernacle—which, by the way, is said to have a seating capacity of 3500. The large lights outside the building burned brightly on the opening night, but there was some hitch in the transmission of motive power to the incandescent lamps within, so that one could scarcely judge of the effect it will have when in full working order.

The opening meetings were held both afternoon and evening. At the former, Earl CAIRNS, as President of Dr. Barnardo's Institutions, took the chair. After a devotional service, conducted by the Rev. NEVILE SHERBROOKE and the Rev. A. G. BROWN, the Noble PRESIDENT expressed his pleasure in attending and presiding at the re-opening of that great and handsome building: "I go back to thirteen or fourteen years ago, and recollect from descriptions given of it the building which then stood upon this ground. In the front there was a gin-palace, and in the back a music-hall, and the commodities sold in the one, and the amusements provided in the other, constituted a centre of vice and immorality, which could not but be gravely deplored. It was one of the earliest acts of Dr. Barnardo in his great work in the East-end of London, to secure the possession and the purchase of the "Edinboro' Castle" when it came into the market in 1872, and the result has been most gratifying. The gin-palace was suppressed and turned into one of the most successful of the coffee-palaces which have since been raised in the metropolis and in almost all the large towns of England.

"I have always said in regard to coffee-palaces that the real test of the manner in which they were managed was whether they were able to pay their way; for some years the "Edinboro' Castle" has paid its way, and even a small profit has been made for carrying on some of the many good works of Dr. Barnardo. Next the music-hall was secured, and a place of amusements of a highly immoral character suppressed. Hundreds, if not thousands, have there found peace and happiness for their souls. That is the history of the hall in the past, and what is to be its future? I look upon it as a place where the Gospel of Christ will continue to be faithfully preached; and I look upon the crowds that have attended in this hall hitherto, as a manifestation that where the Gospel is proclaimed with earnestness, with simplicity, and with sincerity, with a full and complete persuasion on the part of the speaker of the power and importance of the message which he has to deliver, that there you will find those of the poorest of the community who will gladly come to listen to the welcome tidings.

"Do not suppose that a hall of this kind takes away from the churches. Nothing of the kind: for those who come here do not go to church; they have not the means, they have not the habit of going to a place of worship, and unless they come here, they will go to no place at all. I attach as much importance as anyone to the providing of better dwellings for those who were called the outcast; but let no one be deceived by imagining that this was all that was needed; for the provision of a better dwelling would not change a man's heart, and if a man's heart was changed he himself would be willing to do all in his power to provide for himself a good dwelling. It may be a very humble and poor dwelling, but if a man's heart has been reached by the power of the Gospel of Christ, an improvement would be seen in his dwelling, and if not suitable he will do all in his power to provide himself with a better one. In conclusion, the noble Earl spoke in very warm terms of the work Dr. Barnardo was doing, and eloquently appealed to the meeting to give him that liberal support which would enable him to open this building free from debt."

Dr. BARNARDO described his first efforts in mission work among the adult poor of Stepney and Limehouse so far back as 1868 in a very small room lent by a poor woman. Subsequently several changes were made, and in 1868 all the houses in a court known as Hope-place, World's-end, Stepney, were devoted to his mission agencies. A piece of ground in the Rhodeswell-road was bought in 1871, and upon it a tent capable of seating 3000 people was pitched. The people thronged to hear, and within three months more than 4000 total abstinence pledges were taken, notorious evil-doers reformed, and three public-houses in the neighbourhood were soon afterwards closed.

The "Edinboro' Castle," he said, had always been densely packed, and the necessity to rebuild seemed imperative to those upon whom the chief responsibility rested. An immense number of agencies had been formed and were regularly worked in connection with the "Edinboro' Castle," the largest ragged-school in the kingdom, being within a stone's throw of it, containing on an average 1700 children each Sunday night. Free schools, giving education to 600 children, were also attached thereto. Bands of Hope, sick benefit societies, burial club, building club, Dorcas societies, and a network of other important operations had their centre there, and were sustained and worked by the people themselves. He added that promises or gifts in aid of the £2500 still required to defray the total cost are urgently needed. He paid a high tribute to the kindness of Mr. S. G. Sheppard, and could not speak too highly of the self-denial of the poor people by whom he was surrounded in order to bear their part in helping forward the building of the new Mission-hall.

Rev. H. Webb Peploe, Rev. Charles Spurgeon, jun., Rev. Evan Hopkins, and Mr. Henry Varley also spoke, all expressing their heartiest good wishes for the work carried on by Dr. Barnardo.

In the evening Mr. S. A. BLACKWOOD presided over a numerous assemblage of friends, all of whom seemed to take a deep and enthusiastic interest in the occasion. The speakers had many complimentary things to say about the remarkable earnestness and ability with which Dr. Barnardo has developed the work committed to his stewardship in the East End and elsewhere. We have sometimes condoled with the Doctor because of the hardness of hearing with which he is afflicted; on this occasion we felt as though that affliction might stand him in good stead, and prevent him from being unduly elated by the praise of his friends.

Mr. BLACKWOOD, taking for his text the rescue of the Edinboro' Castle in past times from evil uses, its present reconstruction, and its reconsecration to God's service, preached an admirably impressive sermon, suited alike to saint and sinner. JOSHUA POOLE, whose name is closely linked with the early history of the place as a Gospel centre, was present by special invitation, and delighted the audience with his reminiscences of bygone days, his rousing exhortations on the benefits of total abstinence, and on the necessity of being enrolled in the "Born Again Society." He said that when the fiddler and his wife came, the landlord of the "Edinboro' Castle" made a great noise, but they fiddled him out and Dr. Barnardo in. The allusion to Mary Poole, whose name and memory are dear to thousands, elicited the expression of tender affection towards her. Joshua spoke with such wonderful fire and vigour that we could not help wishing him a full restoration to health, that he might once more tell out the story of a Saviour's love and grace.

Every listener must have been interested and thrilled by Mr. ARCHIBALD BROWN'S narrative of his conversion through the instrumentality of Mr. Blackwood, the chairman of the evening. Mr. Brown was very warm also in his commendation of the work of his friend and fellow-labourer, Dr. Barnardo. He did not think that even the People's Mission Church would succeed in attracting the lowest stratum of the East-enders; these could only be evangelised by hand-to-hand work—in house-to-house visitation. In the course of his telling address he strongly emphasised the need of presenting an unadulterated Gospel to the people, and of more enthusiasm in the Lord's service. Equally hearty were the remarks that followed from Rev. G. S. Reaney, Mr. H. M. Matheson, and Dr. Heywood Smith. We must not forget to mention that a lady charmed, and we trust profited, the audience by a very fine and impressive rendering of "Over the Line," one of the hymns in Mr. Sankey's collection.

As up to Saturday evening £6100 were received or promised, the main hall, seating 3500, was announced to be opened the following day, but the several new approaches were still closed and will be till the money required is in hand.

The new and spacious building was crowded out on Sunday last, when Mr. Henry Varley preached morning, afternoon, and evening. Hundreds could not obtain admission at night. The meetings were felt to be seasons of power and blessing. Mr. Varley preached in the evening from John iii. 14. The sweetness, simplicity, and integrity of the old, old story were clearly stated, illustrated, and emphasised. About fifty believers received the right hand of fellowship from Dr. Barnardo, who welcomed these new fruits of the ministry of Christ in this important centre of Christian effort.

Richard Weaver begins a month's Mission next Sunday, when he will preach at 11, 3, and 7.

We are desired to correct a slight inaccuracy in the brief notice of the opening services which we gave last week. The £2000 mentioned is not as stated, the cost of "alterations and improvements," but of heating, seating, and the introduction of the electric light.

CITY WAREHOUSES.—A conference was held at 186, Aldersgate-street, E.C., on the 28th inst., for the purpose of making some arrangement for extending the work of Gospel Temperance among those employed in City warehouses, already begun by Mr. J. Orchard and Mr. S. Ireland. It is desired to hear from any gentleman who is willing to have a monthly meeting for his employés. Communications may be addressed to the Hon. Sec., City Gospel Temperance Mission, 186, Aldersgate-street, E.C.

STRANGERS' REST, MADEIRA.—We have received the annual report of Mr. W. G. Smart's work at this port. 724 vessels entered the port from Jan. 1 to Dec. 11; nearly all were visited personally or had a parcel of religious literature sent on board. About 50,000 tracts were given away in addition to magazines, illustrated newspapers, and Scripture portions. Sixty-nine shipwrecked seamen were landed here during the year; all of these boarded at the Rest, and the opportunity was not lost of pressing home on them the necessity for a change of life, and of giving thanks to God for their preservation.

YOUNG WOMEN IN LONDON.—A Drawing-room meeting was held at 4, Inverness-terrace, Kensington-gardens, W., on the 30th ult., the Rev. I. F. Sulivan in the chair. Miss Raymond gave a very interesting account of the work in the Walworth-road district, and urged the great need of more help to extend this important work in the south-east of London. Earnest addresses were also given by Mr. A. G. Watson and Rev. J. A. Jacobs, followed by a few words by the secretary, Mr. Geo. Hughes. Any who may feel the intense importance of the subject can obtain information on application to the Secretary, Y.W.C.A., 17, Old Cavendish-street, W.

I'll Sing upon the Way.

FAR distant from my Father's house
I would no longer stay;
But gird my soul and hasten on,
And sing upon the way!

The skies are dark, the thunders roll,
And lightnings round me play;
Let me but feel my Saviour near,
I'll sing upon the way!

The night is long and drear; I cry,
Oh, when will come the day!
I see the morning star arise,
And sing upon the way!

When care and sickness bow my frame,
And all my powers decay,
I'll ask Him for his promised grace,
And sing upon the way!

He'll not forsake me when I'm old,
And weak, and blind, and gray;
I'll lean upon his faithfulness,
And sing upon the way!

When angels bear me home to heaven,
Disrobed of mortal clay,
I'll enter in the pearly gates,
And sing upon the way!

Philadelphia. THOMAS MACKELLAR.

Evangelists for the Continent.

A PRAYER MEETING was held at the Conference Hall, Mildmay Park, on Monday, January 28, to commend to God Mr. Reginald Radcliffe, with his wife and daughter, who left England on the 29th for Berlin and St. Petersburg, Dr. Ziemann, who was about to leave for Bonn, and Mr. William Soltau, who joins Mr. McAll in Paris.

Mr. RADCLIFFE said that in going out to the Continent he felt it very important the members of Christian churches should be stirred up to prayer on behalf of the outcast of London as well as the Continent. His strong opinion was that until the poor saints in the garrets and attics of the great metropolis were sought out and cared for by Christians, much blessing from the Lord could not be expected. He urged that Christians should try and establish prayer-meetings in the slums for the benefit of those who cannot come to the churches. This could be done without expense and with little labour.

Dr. ZIEMANN gave an account of the great progress of the work in Germany, and said he was now leaving for Bonn in order to preach to the students "the unsearchable riches of Christ."

Mr. WILLIAM SOLTAU said he hoped soon to be able to preach the Gospel to the French. A Russian gentleman urged the claims of the Continent, and exhorted that the oneness of the disciples spoken of in John xvii. should be more sought after by the Lord's people.

We are glad to know that Mrs. Ziemann is recovering from her severe illness, thus enabling her husband, with her express wish, to go to Bonn on his present Mission.

Pampered Vice.

A GREAT public meeting was held on Thursday week, in Lincoln, at which the State regulation of vice was condemned by an audience of about two thousand persons. The principal speakers were Rev. Mr. Chancellor and Canon Leeke, of Lincoln; Mr. H. J. Wilson, J.P., of Sheffield; Mr. Alfred S. Dyer and Mrs. Ormiston Chant, of London, and the Countess Schack, of Berlin.

The *Derbyshire Advertiser* reports at length a very influential meeting, held last week at Derby, over which the Mayor presided, and which was addressed by Mrs. Butler, Mrs. Chant, Countess Schack, Professor Stuart, Mr. J. Wilson, Mr. Joseph Arch, and other gentlemen. It will be remembered that Sir Wm. Harcourt is M.P. for Derby. One object of this meeting was to bring a not unwelcome pressure to bear upon him in his capacity of Home Secretary.

The National Association is arranging for a "great meeting of the people," in favour of the repeal of the C. D. Acts, to be held in St. James's Hall, London, on February 28.

Foreign and Continental Notes.

BASLE.

THE Society of Bâle Missions has just inaugurated a new building destined to receive the daughters of missionaries.

CAWNPORE.

Mr. Arthur Foy writes of much encouragement in the Lord's work at Cawnpore. Recently he had the privilege of preaching the Gospel to fifty men and thirty women in the employ of a Christian landlord.

ASKOR, INDIA.

At Askor, a village in India, fifty-four converts have joined the Church as the result of a prayer-meeting held there by some Christian students of Serampore College, who, on their way home for the holidays, held such a meeting in every village at which they stopped.

ROUMANIA.

Roumanian papers announce that a considerable number of the inhabitants have made known their decision to come out from the Eastern Greek Church in order to join the Protestant. They are led to this by the crying abuses practised in every direction in the National Church.

HONDURAS.

Mr. Robert, of the Wesleyan Mission in British Honduras, has lately paid a visit to the neighbouring province of Spanish Honduras. The Government there have expelled the Jesuits, and the people are eager for the Gospel. We are glad to hear that a Wesleyan Mission has been promptly started in Spanish Honduras.

FRANCE.

The *Chambre Haute* is the name of the new French monthly organ of prayer-meetings, revivals, and of the Evangelical Alliance. It contains short articles, varieties, some religious items, with frequent mention of the Salvation Army, of which it seeks to take the most favourable view.

The *Société Evangélique de France* reports some encouragement in its efforts to cheer and instruct the lonely Protestants of some of the departments.

GIBRALTAR MISSION.

The Mission which commenced here on Tuesday, Jan. 8, was brought to a close on Thursday last, the 24th ult. The meetings throughout have been very encouraging, and at the close nearly a hundred memorial cards were applied for from those who had received blessing. Major Graves was much encouraged to find that many of those who professed conversion during his former visit here, in connection with Rev. W. E. Clewerth, were remaining steadfast, especially among the military. Major and Mrs. Graves left us on the 25th for Genoa.

G. H.

BELGIUM.

Le Chrétien Belge is much struck in reading the reports of the missionary agents at work in Belgium, at the large number of Romanists who take part in the meetings. Near Charleroi a meeting was opened about six months ago, where the Word of God is read and explained every Thursday evening; about 100 persons are present, of whom eighty or ninety are Romanists. Women are in the majority, which is rarely the case at the commencement of any Gospel work among Roman Catholic populations. Many Bibles and New Testaments are sold after each meeting. Similar encouraging reports are given of Antwerp, Brussels, Ostend, &c.

FRENCH PROTESTANTISM.

The Paris correspondent of *Evangelical Christenaom* says that "The adversary is insinuating among Christians distrust for the Bible; faith is undermined; the truth of God recedes to the background; real grasping of the facts of Scripture with intellect and faith is rare. Truth is given piecemeal, and remains vague and intangible; and the mind of the hearer or reader remains unimpressed, and his soul unsaved. We believe this to be the reason of the failure of French Protestantism as a thing of might; its roots are not striking down deep into the living stream. Complaints are general; much apparent sowing, and very little reaping; great opportunities, but few results; old societies tottering on their foundations for want of funds, but much more for want of men."

BERLIN.

Mr. Julius Rohrbach, formerly one of Mr. Grattan Guinness's students, has issued a report of his work in Berlin. The Mission premises are situated in a district containing 42,000 inhabitants, amongst whom are many workmen, and which has only one church, seating about 500. Mr. Rohrbach and his wife have brought into active operation a coffee-house, Gospel meetings, Bible and prayer-meetings, men and youths' Christian associations, women and young women's unions, children's meetings, mothers' meetings, &c.

Their object is to lead men "from darkness to light," and God has greatly blessed the work. Believers have been added to the Mission, and these in their turn are trained to witness for Christ by lip as well as life; the evangelistic work is therefore spreading beyond their bounds, and they now feel the necessity of building a larger hall. The sum required for this purpose is about £500, of which they have in hand about £100. Friends in England desirous of forwarding so good a work may receive further information from Mr. Donald Matheson, 120, Queen's-gate, S.W.

FAITHFUL UNTO DEATH.

M. Casalis in his book "Mes Souvenirs," relates a touching instance of missionary devotion, which he met at one of the stations in Cape Colony. After having been hospitably entertained by the missionary's wife, he was expecting to see Mr. Melvill. When the hostess saw that M. Casalis was sufficiently refreshed, she led him to the church, and there to his great astonishment he saw a man lying on a bed under the pulpit. It was the missionary, who cordially and affectionately welcomed him.

"My young colleague," he said, "some years ago I was a missionary at Philippolis, when I heard of a population living at the source of the Orange River, and I made an excursion to the borders of the country where God is leading you. I envy your position. To have new peoples to conquer for Jesus Christ—what a privilege! As for me, I can no longer even walk the short distance from my house to this temple. Not being able to go up to the pulpit without being carried like a child and suffering much, I make a pulpit of my bed. I have now nothing to do but to speak of my Saviour to all those who are seeking Him; and when the Sunday comes I hold my two services without fatigue. I am here waiting the call of my God." And in fact he died shortly afterwards.

Prayer for the Friendless and Fallen.

THE workers in connection with the Homes of the London Preventive and Reformatory Institution having so greatly increased during recent years, it became necessary to secure a larger and more central place in which to hold the New Year's devotional meeting. The Council Chamber at Exeter Hall was therefore selected as the place of meeting. There a goodly number of Christian friends attended last week. Mr. F. A. Bevan presided. Mr. Thomas submitted a brief statement of the work, from which it appeared that there are at least 1450 religious services held annually in the Homes, besides 800 classes, conducted chiefly by ladies. During 1883 about one thousand young women and girls were admitted. Mr. Thomas attends every morning at the Open-all-Night Refuge, in order to encourage those who are temporarily admitted with a view to their permanent reclamation.

The chairman read a portion of the Word of God, which was followed by prayer. Mr. Haig Miller addressed the workers, showing the great importance of utilising every moment of time in promoting the glory of God. It was announced that many friends in distant parts of the country had promised to unite in prayer at the same hour for a still greater blessing on the work of the ensuing year.

MR. GEORGE MULLER, with his wife, were expected to reach Calcutta on Jan. 11, and to address various gatherings of Christians during his stay in the city.

SIDCUP.—A branch of the Y.W.C.A. has been commenced in Sidcup, Kent, and is progressing satisfactorily. The need for a library is greatly felt. If any of our readers are disposed to send books to start this, they should address to Mrs. Billett, Secretary, Westwood, Sidcup, Kent.

Seamen's Christian Friend Society.

THE quarterly conference of the friends and workers of this Mission was held at the Institution, St. George-street, E., on January 29. Colonel Handyside presided. Brief statements were made by about twenty of the workers, showing that the attendance at the schools had increased, the reading-rooms had been well frequented, numbers of seamen had become total abstainers, and many had given their hearts to God. Addresses were given by Mr. M. H. Hodder, Mr. G. Wade, and Captain Dalrymple. The latter said, that from over forty-five years' knowledge of the mercantile marine, he was sure that there was a very great improvement in our sailors; never were there so many sober and Christian seamen as at present. A Gospel Temperance address was given in the same place on Tuesday evening by Mr. Wm. Rains, of the National Temperance League; the chapel was well filled, and at the close of the meeting ten sailors and others signed the pledge.

An East-end Birthday Party.

ON February 1, 1883, the St. Benet's Regiment of the "Church Army" came into existence. Friday last, being the first anniversary of its natal day, was signalised by a special meeting, at which some friends and fellow-workers at other places were present. Though Rev. Thomas Richardson is nominally Commander of the regiment, the real work has been carried on by his wife and three daughters, some of whom are in attendance at the Mission-hall every evening all the year round.

During the interesting proceedings of Friday evening, Mr. Richardson, who presided, gave a summary of the year's work. Though it was now called by a modern name, he said, it was only a development of what he had been endeavouring to do for many years. Constant parish visitation is carried on by the "soldiers." Speaking of the Temperance department, he said that about 1570 pledges had been taken during the year; his experience was, that in nine cases out of ten pledge-signing was a distinct step towards a complete surrender to the Lord Jesus Christ. Nearly 300 names had been taken at the after-meetings in the course of the twelve months; an analysis of this catalogue, by Mr. Richardson, showed that a goodly proportion of these have, in one way or another, joined the ranks of the one great Army of the living God. This work is carried on in no sectarian spirit. So long as the people get enlisted for Christ it matters little under what banner they march. A most interesting and well-conducted monthly broadsheet, called *The Helmet*, is published by the friends at St. Benet's, the articles being mainly by the soldiers themselves.

The programme of Friday's meeting was a varied one, and if space did not fail us much could be said that would be sure to excite the interest of the reader. There was plenty of lively singing, earnest praying, some admirable testimonies from the young recruits, and solemn Gospel appeals to the unsaved by two fellow-soldiers from Richmond. We were deeply impressed with the reality of the work that is going on at St. Benet's, and we commend it to the prayerful remembrance of all who are interested in the evangelisation of the people.

LONDON CABMEN'S MISSION.—A six nights' Blue Ribbon Mission has recently been conducted by Mr. and Mrs. Fred. Wilson at King's-cross. The meetings were well attended, and fifty signed the pledge. A second Mission by Mr. and Mrs. Wilson closed on Feb. 4 with further encouragement.

CORRECTION.—The Religious Tract and Book Society of Scotland has 193 colporteurs, who spend all their time in the sale of books; it also has 13 book agents. In addition to 30,000 Bibles, 17,000 Testaments were sold last year. The 300,000 books and periodicals mentioned in our last, represent only a small proportion of the actual number of all sorts of religious books and periodicals. The numbers quoted in our note were only those of specially selected books.

EVANGELISTIC NOTES.

BOLTON.—Three weeks' Mission services, conducted by the pastor, Rev. B. J. Harker, have been held in connection with Duke's Alley Congregational Church, Bolton, resulting it is believed in not a few conversions.

MORNINGTON HALL (Hampstead-road), a branch of the Evangelistic Mission, has been the scene of much blessing in the conversion of souls, during a recent three weeks' nightly Mission in preaching and singing the Gospel, conducted by Mr. Thomas Wales, assisted by his son and daughter.

STRATFORD-ON-AVON.—Messrs. Mateer and Parker have held special services at this place. About 1500 different persons have heard the Gospel, and the power of the Lord was present to heal. A hundred and fifty inquirers were pointed to the Saviour, many of whom are now rejoicing in Christ.

DORKING.—A work has been commenced in the lower store of a granary, on High Tree Farm, Newdigate, near Dorking, under the auspices of the Dorking Christian Workers' Union. It was opened by a week's Mission, which proved such a blessing, that the effort was continued another week. The meetings were well sustained by Mr. Brace, Mr. Bass, and others.

MR. STANLEY P. SMITH has concluded a most successful nine days' Mission at St. Peter's Mission Church, Heeley, Sheffield. The message of God's grace was delivered with immense power by the young evangelist, who attracted overflowing congregations. The after-meetings gave evidence of large results. Scores of young persons, it is believed, were won to Christ. C. C.

LINTON, CAMBS.—Miss Harriet Green, of Saffron Walden (minister in the Society of Friends), has recently conducted a week's special services in the Congregational Chapel in this place, by invitation of the pastor, Rev. J. W. Green. The power of God was present to wound and to heal, to kill and make alive, and many professed to have found peace by believing in Him who was made sin for us, that we might be made the righteousness of God in Him.

DEVONSHIRE.—Great blessing attended a series of special services held last month in the neighbourhood of Barnstaple. Several most interesting cases of conversion occurred. One young man—a ringleader in mischief—is now rejoicing in Jesus; a man and wife found the Saviour together at one meeting, and went home full of joy; another poor broken-hearted man came two miles to the service, and returned happy in Jesus to his wife, who said, "We had no sleep till four o'clock in the morning—we were so happy praising the Lord."
G. PARKER.

SHETLAND, N.B.—We have had a ten days' Mission in the place of worship where I am honoured with preaching two or three times weekly. The preacher on this occasion was a stranger. Never did I hear the Gospel preached with more freshness, quiet earnestness, and obvious interest. We are all thankful to the Wesleyan churches here for this visit of Mr. Byles, their district missionary.

I am thankful to friends in the South who communicated to me, in answer to my request in THE CHRISTIAN. Their interest shows that many think of these Isles. The success of the last two or three fishing seasons has in every way increased their importance, and our responsibilities in proportion. WILLIAM FALCONER.
Scalloway, Jan. 23.

A WEEK OF PRAYER FOR YOUNG WOMEN will be held from Feb. 10 to 17, at the various Institutes for Young Women in London. Particulars of the meetings may be had of Miss Ely, 17, Old Cavendish-street, W. The meetings are at 3.30 on Sundays and 8.30 p.m. on week nights. Short addresses will be given by various servants of Christ.

THE WHITE FIELDS OF EAST LONDON.—Sir,—We have commenced erecting a suitable Gospel Hall, with cottage attached, in Dace-road, Wick-lane, E.; we are only waiting their completion to extend our plans, and enlarge our agencies to reach the poor around. With the completion of this building, now requiring only £500, we shall have five such halls, besides three schoolrooms, where in various ways we are reaching both the young and old, in needy localities north and east of London. W. CHORLEY.
79, Norfolk-road, Islington, N.

Ratcliff Strangers' Rest.

AT the usual monthly gathering of workers at the Strangers' Rest on Friday last, Dr. Ziemann gave a most interesting account of his recent evangelistic work in Germany. He asked continued prayer on his behalf, as he returns to his own country on Monday.

Mr. FRANK H. WHITE gave a most helpful address to the workers on "Heavenly service in earthly spheres," basing his remarks on Rev. vii. It is not great gifts or talents God uses, but likeness to Himself; the one who walks nearest to God in his daily life will be the one filled with power.

Mr. KELLAWAY, who presided, said they were in great need of sailors' bags; will the kind friends who are so interested in this work do what they can to supply this lack? A sample bag, report, or any information, may be had by applying to the Hon. Sec., 163, St. George-street, Ratcliffe Highway, E.

Rev. E. Payson Hammond and the Children

THE recent labours of Mr. Hammond at Camden, New Jersey, have been greatly blessed. Large audiences crowded the Trinity Baptist Church and Centenary Church three times a-day for three days to hear Gospel sermons and thrilling stories of conversion.

At one of the afternoon meetings, in spite of the snow, a great crowd attended. Many of the children came with their slates and books right from school. Mr. Hammond gave to each child a little story he had written for them. He first repeated and explained it. In the inquiry-meeting a young girl sat deeply moved, her head bowed, and tears trickling down her cheeks; at last the light seemed to dawn for her. Mr. Hammond asked her if her father and mother were Christians. "Oh yes," she said, "and they'll be so glad to know that I have given my heart to Christ." Soon her father stood beside her, and as the meeting was just breaking up, he said, so that all could hear him: "My daughter has truly found the Saviour; she has made a fortune. I would rather hear this than to hear that she had received a million of dollars."

Hundreds of children have professed conversion, and there is great joy in many households as the result of the meetings held.

GENERAL GORDON.—On Friday last a special meeting for prayer and supplication on behalf of General Gordon—now on his perilous mission in Egypt—was held in the council-room of the Evangelical Alliance in the Adelphi. There was a good attendance, and much earnest prayer offered.

BOURNEMOUTH Y.M.C.A.—The Earl of Shaftesbury and Earl Cairns recently delivered addresses at a crowded meeting held in connection with the Young Men's Christian Association at Bournemouth. Lord Shaftesbury, who presided, urged upon the meeting to take warning from the sad state of some parts of London. Having known London for the last fifty years, and gone into almost every hole and corner of it, he believed that, bad as it is, it would have been even worse but for the counteracting influence of institutions such as they were met to advocate. We were now paying for the unwarrantable and unprincipled neglect of our forefathers, who in their greed had allowed houses to be so constructed that crime and immorality must of necessity prevail in those localities. He further urged the importance of institutions like this in the present day, with its whirling progress of irreligious thought. He characterised it as worse than insanity for Churchmen to separate themselves from Nonconformists in any of the religious movements of the day. Earl Cairns also spoke of the great temptations to infidelity, scepticism, and immorality with which young men are surrounded in our cities and in towns. Someone told him the other day that where forty years ago there was one source of dangerous amusement open to young men in London, there were now twenty of a dangerous and worse than dangerous character.

Requests for Praise and Prayer.

PRAISE.—For much blessing in the conversion of souls through the work of the Evangelistic Mission in its several branches in London and the provinces.——For much blessing on three weeks' special meetings at Mornington Hall, Hampstead-road ——For great blessing on Messrs. Mateer and Parker's Mission at Stratford-on-Avon.——For special blessing at the Metropolitan Music Hall this year, and for a dancing hall obtained for the Lord's work.——For much blessing at Sedgefield, Hailsham, and Godstone.

PRAYER.—That Joshua Poole may be restored from the nervous debility from which he suffers so much, and raised up to preach the Gospel as of old. ——That great blessing may attend a prayer-meeting conducted by Rev. Marcus Rainsford.—— For a Mission shortly to be held at Old Hutton and Garnet Bridge, Westmoreland.——For a Mission at Hartley, Wintney, Hants, Feb. 2 to 13, by Rev. R. D. Monro.——For a week of special services at Strand-street Institute, Dublin, commencing on Sunday, Feb. 10.——For success on Mr. Cook's visit to foreign prisons.——For one who writes: "I do fear I have quenched the Spirit. Pray nightly to God for me."——For an abundant outpouring of the Holy Spirit upon the parish of Feltwell during a Gospel Mission.

Mission Appeals.

DISTRESS IN BELLEVILLE.—MISS DE BROEN is about to open a soup kitchen daily for a short time, in the hope of doing something towards meeting the crying need around her, consequent upon 1 0.000 men being out of work. The expense entailed will necessarily be very heavy, and the smallest contributions will be gratefully received by Miss DE BROEN, 3, Rue Clavel, Belleville, Paris.

GIFFARD HALL MISSION—Mr. BENJAMIN CLARKE, Superintendent of this Mission, situated in Giffard-street, Caledonian-road, appeals for help for the various operations of an undenominational Mission Church, with upwards of 150 members, and twenty other agencies among the young and old, for their spiritual and moral good. The work has been established for twenty years.

PRESTON, LANCASHIRE.—Rev. W. F. NEWTON, St. Mark's Vicarage, appeals for £600 towards £1500 required for building an infants' schoolroom sadly needed. Mr. Newton labours in a very poor parish; the people themselves have raised £670. The sphere is large, and the work urgent. Help will be thankfully received by Mr. Newton.

ORPHANS AT LAHORE.—Three girls in the Christian Girls' School at Lahore have just been left fatherless, friendless, and unprovided for. The girls are aged from seventeen to fourteen, so they will soon help themselves. Friends of the Mission are asked to raise £40 towards their support and education. Miss Wallinger, who knows the schools, and has lately returned to this country from India, will give £18. Who will help? Mrs. GILMORE, of the Indian Female Normal School, would gladly receive contributions at 2, Adelphi-terrace, W.C.

Notices.

MR. W. R. LANE has removed to 20, Nightingale-road, Harlesden, N.W.

MR. F. C. SPURR has removed to 50, Claremont-road, Forest-gate, London, E.

THE address of Mr. William Soltau in Paris will be 70 Rue la Fontaine, Auteuil.

COMMUNICATIONS RECEIVED WITH THANKS. — G.D.S H.C.F. B.J.H. Pelican. W.F. C.C. Mrs. H. S.M. G.G. B.G. J.E.L. H.C. M.H.W. G.B. J.W. G.C. J.H.T. H.M.G. J.G. W.G.K. F.Y. C.H.C. N.N. E.H. J.W.S. Mrs. B. G.K. G.J. J.D.D. C.J.B. M.H.V. G.R.K. W.H. E.W.W. R.C. H.E.R. J.M. A.M.C. A.V.S. C.A.C. R.S. G.D. W.A. A.A.W. T.R. J.A.L. W.G.K. A.R.C. J.M.W. A.F. J.V.S. H.C. F.H.W. D.C. C.W. W.L. W.C. F.E.W. W.F.N. W.A. J.B. P.H.G. J.S. S.H. W.L.L. F.E.G. J.V.S. W.S. E.M. C.C. A.J.B. M.H.H. A.J. H.C. W.M.C. T.W. P.J.B. J.P. F.W. R.A. E.J.W. M.E.L. G. de G. M.A.P. S.H.

APPLICANTS FOR TRACTS.—T. Hughesman, 12, East-street, Bromley, Kent; E. W. Willes, 4, Westbourne-place-Manningham, Bradford; R. Sidebottom, 21, Winton-street, Ashton-under-Lyne; C. Green, Stoke Albany, Desboro; W. Johnson, drover, Quaker's-yard, Market Harboro; R. Rayner, 24, Abbey-road, West Ham, Essex; G. Wood, 45, Carwood-road, Sheffie,d; W. H. Franks, bootmaker, Kirkburton, Huddersfield; J. T. Welch, Old-park-road, Hitchin; Miss Freer, 19, Beecher's-cottages, Philip-lane, Tottenham, N.; G. Messer, 13, Camden-cottages, Hedgemead, Bath; J. Gilbert, 108 Leonard-street, Derby; H. Campbell, 30, Zion-place, Margate; W. Hilton, Two Gates, Taunton, Ashton-under-Lyne; F. Tyers, Red Lion-yard, 26, Cockspur-street, Charing-cross, S.W.; E. Murray, 56, Trafalgar-road, East Greenwich; T. Wager, 2, St. Peter-street, Hackney-road; T. Barfield, 20, Derby-road, Reading; F. Brett, 8, Ridley-road, Kingsland; C. Eldridge, 88, Stoke Newington-road, care of Mr. Curl; R. Holttum, grocer, Linton; F. G. Head, Bates-yard, Biggleswade, Beds.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

WEST HAM-LANE HALL, STRATFORD (near Town Hall), January 23 to February 11.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

NEW CROSS. Feb. 12 to March 3.
ST. PANCRAS.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

REV. W. H. AITKEN'S ENGAGEMENTS. — St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Kingstown, April 13 (Easter Day), for nine days, or longer.

REV. W. HASLAM. — Christ Church, Blackpool, Feb. 16 Christ Church, Newark, March 1.

CONFERENCE HALL, Mildmay-park, N. — Rev. J. Wilkinson's Bible-readings in Daniel on Wednesday evenings, at 7.30 p.m. Feb. 3, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

MR. G. KIRKHAM.—Feb. 6th, Lecture Hall, King Henry-street; 7th and 8th, Southsea; 10th, Metropolitan Music Hall; 11th, Hampstead; 13th, South London Auxiliary; 14th, Lenton.

SADLER'S WELLS THEATRE.—Mr. W. Catlin every Sunday afternoon and evening, at 3 and 6.30.

CONFERENCE HALL, Eccleston-street, near Victoria Station, S.W.—Sunday, at 3.45 and 7 p.m., Mr. E. Trotter, Thursday, 8 p.m.

CLAPTON HALL, Upper Clapton.—Mr. C. R. Hurditch during February. Sundays at 6.30, and Fridays at 7.30.

AGRICULTURAL HALL, Islington, N.—Sunday, Feb. 10, at 3.30 p.m., Rev. J. T. Wigner; at 7 p.m., Mr. Elvin and Miss Clark (soloist).

GRAND THEATRE.—Feb. 10, Ned Wright, at 7 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Feb. 12, Rev. E. White; Feb. 19, Dr. Kennedy.

DR. THAIN DAVIDSON'S monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sunday, Feb. 10, 6.30 p.m.

MESSRS. FULLERTON AND SMITH. — Leicester, to end of February; March 9 to 28, Edinburgh.

GREAT ASSEMBLY HALL, Mile-end-road. — Every Sunday evening at 7.

EDINBORO' CASTLE, Burdett-road, E. — Every Sunday evening at 7.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Liskeard; Mr. H. Hankinson at Stockbridge and Ashley, Feb. 5 to 9; Mr. E. Arrowsmith, at Weston-super-Mare, Feb. 9 and 10; Mr. G. Banaster, at Seaforth, Liverpool; Mr. H. Hutchinson, at West Ham-lane Hall, Stratford, Feb. 9, at 3.

EVANGELISTIC MISSION.—OXFORD MUSIC HALL, every Sunday evening at 6.30. TEMPLE OF VARIETIES, Hammersmith, every Sunday at 3.30 and 7 p.m. Gospel services are also held at Mornington Hall, Hampstead-road; Kilburn Hall, Kilburn; Bignold Hall, Forest-gate; Malden Hall, Kentish-town; and Dalston Hall, Dalston Junction, every Sunday evening at 7.

Y.M.C. ASSOCIATIONS.

EXETER HALL.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "Art," every Thursday, at 7.30 p.m.; 6th, Rev. W. Scafe; 7th, Rev J. Tuckwell; 8th. Rev. J. Topping: Feb. 12, "Past Biblical History and Persecution of the Jews," by Rev. W. L. Rosendale. Mr. Henry Thorne will give a series of addresses at the mid-day prayer meeting, Monday, 11th, to Friday, 15th, 1 to 2 o'clock.

Y.M.C.A., 61, GRACECHURCH-STREET, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted).

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thursday, Feb. 7, at 8.30, special address, by Rev. J. Edmond, D.D.

Y.M.C.A., IONA ROOMS, 205, High-street, Camden-town, N.W. —The New Year's social reception will be held on Thursday evening, Feb. 7. Mr. W. Edwyn Shipton will preside; addresses by Revs. Gordon Calthrop and Andrew C. Murphy. Tea at 8; meeting at 8.45.

Y.M.C.A., Manchester (56, Peter-street). — Daily prayer meeting, 12 to 1.

Y.M.C.A., SWANSEA.—Daily prayer-meeting from 12 noon to 12.45.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

——— A drawing-room meeting for prayer and reading the Bible is held every Saturday at 2.30, at Villa l'Olivette. M. and Mdme. Vales will give a cordial welcome to all.

CITY OF LONDON TOTAL ABSTAINERS' UNION. — Feb. 8, Messrs Cook, Sons, and Co., St. Paul's-churchyard. Chair taken at 6 o'clock. Speakers: Messrs. William Noble and George Thorneloe.

MRS. BAXTER will give a Bible-reading at 102, Regent's-park-road, N.W., on Feb. 7, at 3 p.m.

EAST LONDON TRACT SOCIETY.—Annual meeting in Plimsoll-street School-room, Poplar, E., Feb. 12, at 6 o'clock. Sir Arthur Cotton will preside.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, Feb. 8, at 7 p.m., Rev. G. D. Bartlet on "Life's True Object" (Luke xii. 15—22). Tea at 6.

STAFFORD ROOMS, Titchborne-street, Edgware-road, W.—Friday, Feb. 8, at 3.30 p.m., for Deepening of Spiritual Life, Rev. G. R. Thornton; Feb 15, Rev. E. W. Moore.

POWIS HALL, W., will be opened on Thursday, March 6, by Earl Shaftesbury, at 3 p.m.; evening meeting at 7. Mr. George Williams will preside. Speakers: Revs. C. Graham, E. G. Hodge, J. Bennett, W. Fuller Gooch, Adolph Saphir, J. Hudson Taylor, Hon. A. F. Kinnaird, and Messrs. F. A. Bevan, T. A. Denny, and W. J. Patou.

WELBECK-STREET HALL, 70, Welbeck-street, W.—Mr E. S. Bowden will give an account of the Lord's work in the Godavery Delta district, India, on Monday, Feb. 11, at 7 p.m.

EDINBURGH.—Convention for the Deepening of Spiritual Life, from Feb. 19 to 22 inclusive. Morning meetings at Freemasons' Hall, in George-street, at 11.15; afternoon and evening meetings at Free Assembly Hall, at 3.15 and 7. All Christians invited.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 2, 1884.

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"MRS. J———," who has already given £100, offers £100 more if nine other donors will each promise to give a like amount by 1st May.

"A MINISTER OF THE GOSPEL" promises £25 if nineteen others will each promise a similar donation.

"A YOUNG GIRL" (G. M. S. B.) undertakes to collect £10 by the end of May, if nine others will follow her example.

All gifts should be plainly stated to be for "The Edinburgh Castle Fund," and may be addressed to the Treasurer—

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DEAR FRIENDS,—On behalf of the Committee of the Latymer Road Mission, I have much pleasure in inviting you to pay a visit to the Institution any evening during the week, so that you may judge for yourself of our work amongst the young people of this dark neighbourhood. At the present moment we are sadly in need of money to carry on the work. Amongst many other agencies I may mention the Infant Nursery, the Ragged Boys' Shelter, the Girls' Shelter, the Mothers' Meetings, the Sunday Schools, the Children's Services, the Soup Kitchen, the Invalid Children's Dinner Table. Messrs. Morgan and Scott will gladly take charge of any donations, which may also be sent to me.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

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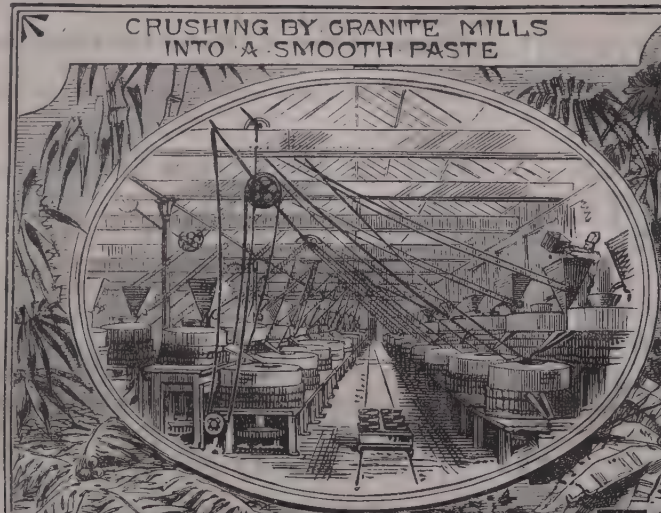

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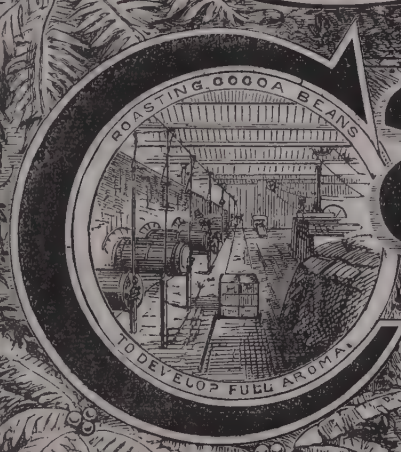

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Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

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Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 20th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

THE CITY TEMPLE, Thursday, February 14th, at noon, Sermon by Rev. JOSEPH PARKER, D.D. Anthems by the children from Mr. Spurgeon's Orphanage. Collection in behalf of the institution, which is designed for 500 fatherless children.

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A UNITED SALE of Work will be held in the Albert Hall in April (D.V.), one of the stalls of which will be for the benefit of Miss M. L. Whately's Cairo Schools, Bible-woman and Medical Mission. Any contributions of work, or fancy articles, will be thankfully received by Miss WHATELY, 21, Belmont park, Lee, S.E.; or, Mrs. WALE, 20, Vanbrugh-park, Blackheath, up to the beginning of April.

WHITECROSS-STREET MISSION.—Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 200 a week; more than 10,000 a year.
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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

LIVERPOOL.—Faith-Healing Home.—Meetings for Prayer and Testimony are held on Tuesdays at 3 p.m., and on Fridays at 7 p.m.—Communication to be addressed, SUPERINTENDENT, Bethshan, 161, Islington, Liverpool.

WILL CHRISTIAN FRIENDS kindly give a Piano and Harmonium for the use of the Hospital and Home, or kindly send contributions towards purchasing them?—HON. SEC., Zenana and Medical Mission, School and Home, 58, St. George's road, S.W.

GELLING HALL, Gelling-street, Park-road, Liverpool.—Mr. E. H. Maddock appeals for help to carry on the Gospel work in the above Hall. The Mission is being carried on amongst the poor of our city. Gospel services, children's services, temperance meetings, and open air preaching. During the past nine months over forty having signed the pledge, and many souls been born for the Kingdom of God. Donations may be sent to RENTON GIBBS, St. James's Works, Mill-street, Liverpool; or to Mr. E. H. MADDOCK (Hon. Superintendent), 15, Jacob-street, Toxteth, Liverpool.

THE GOSPEL ALL NIGHT MISSION.—The 11th anniversary of the above will be held at St. Matthew's Mission Hall, Walton-street, Marlborough-road, Chelsea, kindly lent by the Rev. H. W. Webb Peploe, on Tuesday, February 19th. Tea at 6 o'clock. Tickets to be had at Mr. Pye's, 324, Fulham-road. A public meeting will be held at 7.30, when the annual report of the Mission will be presented.

STATE REGULATION OF VICE.—A great Meeting of the People, under the auspices of the National Association, will be held in St. James's Hall, London, on Thursday, 28th February, to demand the total and immediate repeal of the Contagious Diseases Acts. The chair will be taken by STEVENSON A. BLACKWOOD, Esq., C.B., who will be supported by a large number of Ministers, and Ladies and Gentlemen from the Continent, the Metropolis, and the Provinces. Doors will be open at 7 o'clock, proceedings to commence at 8 p.m. punctually.—For fuller particulars, handbills, tickets, &c., apply to the secretary, Mr. F. C. BANES, 2, Westminster-chambers, London, S.W. See also future advertisements.

Educational.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin, conducted by I. SHARP, B.A., a member of the Society of Friends, assisted by resident and visiting masters

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds. Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.
Rev. W. TITTERINGTON, or Miss SHAWE.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. CRANAGE.

Mr. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home with the most excellent teaching and training for their children, to apply to I. D., 48 Paternoster-row, E.C. Inclusive terms, 100 to 120 guineas per annum.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting hill. Professional and Amateur In and out door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

LONDON, First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill Gate. W

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal oversight, and home comforts.—WM. HORSON, F.R.A.S. (a member of the Society of Friends), Principal.

EDUCATION.—Mr. HERBERT W. TAYLOR, assisted by a competent tutor, will be glad to receive, after Easter, into his family four or five sons of gentlemen residing abroad or otherwise, to educate with his own sons. Ages from ten to twelve.—For terms and particulars address, Hadley-grove, High Barnet

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame FLAMANT, 43, Rue Trézel, Paris.

TO MEDICAL STUDENTS. — A Physician in the West End of London receives into his family the sons of Christian parents during the whole or part of their Medical course, giving them also assistance in their studies as needed. References given to members of the staff of St. Bartholomew's, Guy's, and the London Hospital.—For all particulars, apply at first by letter only to Dr. SCHOFIELD, 28, Cambridge-gardens, Notting-hill, W.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings. DALETH, Boddington's Library, Notting-hill-gate.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
(12 miles from London).
Principal—GEORGE ED. OXLEY, M.A., assisted by first-class Masters (Graduates).
A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c.
Prospectuses on application. The term commenced January 23rd.

EDUCATION.—The Misses FULLAGAR receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. R. Whiting, St. Luke's Vicarage, Ramsgate.—Prospectus on application to the Misses FULLAGAR, Welby House, Ramsgate.

TO PARENTS AND GUARDIANS.—Messrs. William Alston and Henry Edgar, members of the Royal College of Veterinary Surgeons, Westfield House, Dartford, Kent, have vacancies for two Veterinary Pupils, resident and non-resident. Christian home and influence.—For terms and particulars apply as above.

The Hon. Captain MORETON writes:—"I have great pleasure in recommending Mr. Geo. Foster to parents."

KELVEDON SCHOOL, ESSEX.—Extensive premises. Large dry playground, with gymnastic apparatus. Drill, and the use of Indian clubs, poles, &c. Warm water bath, holding 1,688 gallons. Pure milk and fresh vegetables.

HIGH-CLASS SCHOOL for Girls.—Priory-crescent, Lewes.—The Misses SMITH receive a limited number of Boarders. Extremely healthy country. Home comforts. Visiting masters.

Madame DE COURTOIS, 29, Avenue de Paris, Versailles, receives, as Boarders, sons or daughters of English parents, for instruction in French. Masters available for German, mathematics, &c. References to admirals, general officers, and others; also to the Rev. Charles Hort, British Chaplain at Versailles.

TO CHRISTIAN PARENTS.—The Principal of a High-class School would complete her numbers by receiving two or three well-advanced girls on half terms. Thorough education in all branches.—MATER, care of Messrs. Giddy & Turner, 121, Pall Mall, W.

DOMESTIC TRAINING and Education for Young Ladies, with the special view of preparing them for spheres of usefulness, mission or otherwise. Terms from £35 per annum. Three vacancies.
PRINCIPAL, 89, Shardeloes-road, New Cross, S.E.

AS GOVERNESS. — Wanted, a Christian young Lady, to one boy of nine. Thoroughly good teacher of English, arithmetic, and Latin, conversational French (Paris pronunciation), music. Churchwoman; abstainer preferred.—Send all particulars to Mrs. S. W., West Lea, Ripon.

AN EFFICIENT TEACHER wanted, who will also act as Assistant Matron, in a home for thirty destitute girls, under 16 years of age. Testotaler. Age 25 to 32. Salary £25.
Mrs SIMPSON, Holme Lea, Bowdon, Cheshire.

SCHOOLMISTRESS wanted immediately, near Birmingham, for a mixed school. She must be a decided Christian. A Dissenter preferred.
A. B., Wilton Villa, Holyhead-road, Birmingham

TRANSFER.— A Church of England Lady wishes shortly to transfer the nucleus of a high class Boarding School, conducted 19 years in an attractive city of the south-west of England. Required from about £350, chiefly for furniture and fixtures.—FIDES, care of A. B. C., 5, St. John's road, Stockton-on-Tees.

GOVERNESS.—A Lady seeks re-engagement in Christian family. Subjects, advanced English, French, music, drawing, needlework. Experienced. Highest references. Would take charge of motherless children. Would go abroad.—A. B., 5, Vernon-road, Hornsey, N

A LADY (25), experienced and fond of children, wishes a re-engagement in a Christian family to teach children under twelve. French, music, and drawing. Dissenter, organ or harmonium.—Miss R., Groombridge, Broughton Park, Manchester.

AS NURSERY GOVERNESS or Mother's Help.—A young Lady wishes a re-engagement to young children. Clergyman's family preferred, in or near London.
Miss WELLS, 4, De Beauvoir-road, Kingsland, N.

AS NURSERY GOVERNESS.—A French Christian young Lady requires a situation. Teaches French, drawing, rudiments of Latin, and good needlework. Salary £30.—Madame MARZIALS, Barnave, Lue en-Diois, Drôme, France.

GOVERNESS.—Wanted, by a young Lady (age 19), a situation in a Gentleman's family as Governess to one or two young children, or Useful Companion. Cheerful, and musical. Good references.—J. S. L., 6, Upper Mt. Pleasant-villas, Crouch-hill, N.

TWO OR THREE children desired as Companions to a girl of seven. Also a Ten-roomed HOUSE for sale, pleasantly situated in Guernsey, a mile from sea and coast scenery, with vinery, garden, coach-house, stables, &c.—Mrs. DOBREE, St. John's Vicarage, Worksop, Notts.

THE REV. P. MONTANDON receives a restricted number of young boys, on moderate terms.—Haute Vue, Avenue Davel, Lausanne, Switzerland.

Appointments, Situations, &c., Wanted.

EXPERIENCED MANAGER seeks an engagement as Manager of Coffee Palace or Temperance Hotel. Total abstainer; age 29. Has had five years' experience of the business in London and the country.
J. C., 29, Theobald-road, London, W.C.

A CHRISTIAN YOUNG MAN (24) seeks employment; good character, &c.; could manage a coal depôt, stores, or any place of trust. Never change address.—E. C., care of Mrs. Horton, News Agent, Royal Hill, Greenwich, S.E.

A CLERGYMAN desires to find a situation for a respectable lad of 17, who has lost his right arm, but is strong and intelligent, and writes a good hand with the remaining one. It will be a great kindness to any way. oy the lad in
J. A. J., 219, Portobello-road, Notting-hill, W.

GROOM AND COACHMAN.—Situation wanted, by a respectable married man; two children. Four and a half years' character.—E. DENNIS, care of Mrs. Dennis, Lower Rainham, Kent.

GARDENER (Head working).—Wanted, a situation as above, where three or four are kept. Foreman in present situation. Good character; total abstainer. Age 27.—JOHN WILLIAMS, The Gardens, Pennoyre, Brecon, S. Wales.

MAN AND WIFE (no family) seek employment as Mission Hall keepers, caretakers, place of trust. Age 29. Total abstainers. 13 years' character.
T. P., 27, St James'-parade, Bath.

AS HANDY MAN about a Gentleman's place. Situation wanted by a Coastguardsman. Can paint, glaze, and do a little blacksmith's work. Could take care of stores, or make himself useful in any position of trust. A Christian; and can show first-rate testimonials. Wife cleanly, active woman. Country preferred.—J. KEMP, Coastguard Station, Blackwater, Kenmare, Co. Kerry, Ireland.

AS INDOOR UNDER SERVANT.—Situation wanted, for Youth (18). Tall, willing to make himself generally useful. Well recommended as steady, cleanly, well-principled, by
Mr. GREEN, Old Rectory, Cavendish, Suffolk.

RESPECTABLE YOUNG MAN (21) wishes to hear of someone about to travel abroad, who requires a trustworthy companion. Object given; highest references.
A. B., 41, English-street, Carlisle.

A DOMESTICATED, Middle-aged Lady (church member) wants a situation as Companion or Housekeeper, having for several years managed her father's house. In or near London. Excellent references.
S. L., Claremont House, Rotherhithe, S.E.

LADY (aged 40), experienced in nursing, requires an engagement as Attendant to an invalid, or Housekeeper.—Miss STUCHBERY, Miss Gardiner, Stratton House, 1, Devonshire place, Brighton, Sussex.

COMPANION, MOTHER'S HELP, or Nursery Governess.—An Orphan (23) desires engagement. Disengaged first week in March. Domesticated, cheerful, musical; also good dressmaker. Excellent references.
AGNES, Stepleton, Blandford.

AS USEFUL COMPANION.—Situation wanted by a quiet, domesticated Lady (28).—R. C. C., Clyde Cottage, Victoria-road, Kingston-on-Thames.

COMPANION or Nursery Governess.—A Lady (27) desires an engagement as either. Competent, through experience, to take entire charge of children out of arms.
L. L., 54, Upper Talbot-street, Nottingham.

A LADY wishes to recommend a young friend (17), seeking situation as Companion, or to assist Mother with family and light household duties. Good needlewoman.
Miss PARSONS, 4, Hampton-road, Bristol

MOTHER'S HELP, or Nursery Governess to little children.—A German, aged 17, gentle, obliging, decided Christian, desires situation as above.
M. S., The Poplars, Addlestone, Surrey.

A LADY recommends a Gentlewoman (49), strong, active, and domesticated, as Companion, or Matron. Experienced in both capacities. Excellent references. Salary.
S. J. M., 13, Gloucester-road, Norbiton.

A LADY RECOMMENDS her Nurse as Travelling Maid to a Christian family. Experienced in illness. Can take a baby from the month, and speaks German fairly. Age 30.—A. B., 52, Rose Hill-terrace, London-road, Brighton.

AS USEFUL MAID, or Attendant on elderly Lady. Good needlewoman. No objection to light housework. Nearly three years' good character. Middle age.
J. W., 12, South-vale, Blackheath, S.E.

THE ANCHORAGE.—Two young girls are ready to be placed out as General Servants in Christian families.—Apply by letter to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W.

A LADY wishes to find a situation for a girl (16) who has had two years' training in a Home, but requires strict supervision and kindly interest.
Miss Ross, 22, Outram-road, Addiscombe, Surrey.

PLACE WANTED under working Mistress (farmhouse preferred) for strong "rough girl" of seventeen. Please state full particulars. Miss BUSSELL, 63, Lee-road, Lee, S.E.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED throughout the United Kingdom, for the sale of very choice Teas, at extremely low prices. Delivered free to all parts; 6d. per lb. commission. Samples gratis. —Write to the United Tea Growers' Association, 111, Union-court, Old Broad-street, E.C.

TRAVELLER wanted, to represent a Woollen firm in the West of England, with good country connection. References will be required as to character.—Apply by letter, WOOLLEN Z., Mr. T. B. Eldridge, 79A, Watling street, London.

BIBLE-WOMAN wanted, in connection with a Town Mission. Nonconformist preferred.—Reply, stating age, experience, and salary required, to Rev. F. W. CLARKE, Frome, Somerset.

WOMEN OF KNOWN PIETY and experience wanted, to take charge of Homes for Young Women and Girls, in and near London. SECRETARY, 85, Queen-street, Cheapside.

THOROUGHLY efficient Bible-woman wanted. Strong and energetic; to work in connection with a Congregational church in East London.—Letter only to W. E. HURNDALL, 16, Cottage grove, Bow, London, E.

FOR COFFEE STALL in a good position, wanted, a tenant with small capital. Must be an accredited Christian abstainer. Apply at noon.—JAMES NEWMAN, Billingsgate District Association, 98, Lower Thames-street.

AN ARCHITECT and Surveyor, twenty years established in West London, has vacancy in his office for Pupil of Christian principles. Premium moderate.—C. HAKINS, 76A, Westbourne grove, Bayswater, London.

USEFUL COMPANION.—Wanted, a domesticated Christian Lady, to share household duties. Age about 30. Salary, £25. Servant kept.—Apply by letter, A. B., care of W. Smart, Esq., 62, Trinity-square, Stockwell.

A LADY is in want of an experienced and thoroughly trustworthy Parlourmaid. Not under 25.—Mrs. GIBSON, Saffron Walden.

WANTED, IN CLERGYMAN'S family (small) a good Plain Cook, or good general servant who can cook well. Housemaid and nurse kept. Must be trustworthy, active, and not object to washing. Churchwoman and abstainer preferred. Wages £14 to £18, all found; no beer. Also, a Christian woman as Nurse to three little children, good-tempered, and fond of children. Wages £14.
Mrs. E. HOLROYDE, Ribblesdale, Worthing.

GOOD PLAIN COOK, and a HOUSEMAID, to assist parlourmaid, wanted. Country servants preferred, with personal characters. Quiet place, small family.—Write for particulars. Mrs. H., 33, Lee-terrace, Blackheath, Kent.

GOOD PLAIN COOK, or General Servant who cooks well, wanted, for quiet family in country. Must be very steady. Housemaid kept. Five in family.
Mrs. O'NEALE, The Cedars, Uckfield, Sussex.

GOOD PLAIN COOK wanted, in a Clergyman's family in Kent. Kitchen-maid kept. Dairy and baking. Total abstainer desired. Good wages.—Mrs. RIDOUT, Sandhurst Rectory, Kent.

A GOOD PLAIN COOK wanted, for one Lady alone. Two servants kept. Christian servants appreciated.
Mrs. WRIGHT, 31, Woolwich-common, Kent.

GOOD PLAIN COOK wanted, in a Clergyman's family. Must have good character.—Apply to the VICAR, Newton Poppleford, Ottery St. Mary, Devon.

A GOOD PLAIN COOK and Dairy-woman wanted, in small family, where two other servants are kept. Age about 25. Good character indispensable.
Mrs. PRITCHARD, Willsbridge, Bristol.

GOOD COOK WANTED.—Age 30. Head kitchenmaid from large establishment would suit. Christian, abstainer. Wages £30, all found. Kitchenmaid kept. Dairy, £5 beer money. Country all the year.
Lady C., Champion Lodge, Maldon, Essex.

CAN ANY LADY recommend an active Christian person as General Servant? Plain cooking. Three servants kept. Small family. Country. Widow not objected to.
Mrs GRAHAM, Highdown Tower, near Worthing.

A GOOD PARLOUR-MAID wanted in a quiet family.
F. T., Stace's Library, Folkestone.

CAN ANY LADY recommend a good sewing Maid, able to do dressmaking?
F. T., Stace's Library, Folkestone.

NURSE (decided Christian), **GOOD PLAIN COOK,** and **HOUSE AND PARLOUR-MAID** wanted. Good general servant might suit as Cook.—Mrs. MCGREGOR, 1, St. Quintin's-avenue, St. Mark's-road, Notting-hill.

LAUNDRESS WANTED.—Must be first class. Able to teach in all departments. Must be total abstainer and member of a Christian church. (Age preferred not under 20). Wages £20. Apply by letter, with testimonials, to GOVERNOR, Village Homes, Ilford, Essex.

A GOOD GENERAL SERVANT, or elderly person, who would appreciate a comfortable Christian home, wanted by a Lady and Gentleman. Only moderate wages given.—D., 48, Bickerton-road, Dartmouth-park, London, N.

A GENERAL SERVANT wanted, of good character. Must be a good plain cook. Housemaid kept. Abstainer preferred.
Mrs. M. COLEBROOK, Cromwell House, Guildford.

GENERAL SERVANT.—A comfortable home is offered to a steady girl, with good character and abstainer, in home of Christian family of two.
Miss G., 15, Ramsden-road, Balham.

GENERAL SERVANT.—A most comfortable situation is offered to a respectable girl in family of two, at Surbiton. From the country preferred.
C. A., 7, Woodside, Ewell road, Surbiton.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE Newcastle-on-Tyne; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber; and readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to MISS PERCY.

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WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian*.
Plain Breakfast or Tea, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d.
Printed Tariff on application to FREDERIC SMITH.

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HYDROPATHIC ESTABLISHMENT,
BISHOPS TEIGNTON,
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Bishops Teignton is about two miles from the coast, and is one of the most beautifully situated villages in England. The climate surpasses that of Torquay, being more completely sheltered from the North-east, and having, from its position, a fuller advantage of the bracing air of Dartmoor. One of the leading London physicians, who has resided for some weeks at the Establishment, speaks of it in his testimonial in the highest terms. A complete suite of baths, under medical supervision; extensive private grounds; and, as far as possible, every Christian home comfort.—For terms and testimonials, apply to C. F. CARPENTER, Bishops Teignton, South Devon.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS, Board and Residence.—The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH.—"Bognor," Sea View, West Cliff. Superior private boarding house, conducted by Mrs. PRICE. Every home comfort studied. Near church and sea. Terms from a guinea and a half per week.

BRIGHTON.—Home in a Family, with careful Christian training, thorough education, languages, and accomplishments, for Indian children or others. Reference to parents, clergymen, &c.—BETA, Beal's, East-street, Brighton.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY, 4, Wellington-square, Hastings.

ST. LEONARDS-ON-SEA.—Board and Residence, close to sea and Warrior-square Station. Every attention to home comforts. Smoking-room. Moderate and inclusive terms.—Miss E. O. RENNECK, Hartington House, 65, Church-road.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea, with garden. All Christian workers received. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH.—First-class Private Boarding House, facing the sea, due south. Close to pier, baths, and reading-room. Every effort made for the comfort of visitors. Liberal table.—Mr. and Mrs. ALFRED ROBERTS, Marlborough House, East-cliff.

BOURNEMOUTH.—Clairville, Chine-road. — Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

THE TORQUAY HYDROPATHIC ESTABLISHMENT,
GRANVILLE MANSIONS, TORQUAY.

Proprietor—Mr. W. B. DAW.

Prospectus and Terms for Patients and Visitors sent on application.

THOROUGHLY COMFORTABLE, Christian Home (weekly or otherwise) offered for two or four young Ladies, within suitable and pleasant walk of North London Collegiate School for Girls, Camden-road.—Mrs. GEORGE OWEN, Archibald House, Dalkeney-road, Tufnell-park, N.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Caloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

SHAFTESBURY HOTEL, Hastings.—Visitors to the South of England will find this a first-class Hotel, which has been redecorated and furnished throughout. All the comforts of a first-class home. Position south-west; sheltered from north and east winds; fifty yards from sea. Tariff from 2 guineas.
Miss ABLEWHITE, Manageress.

OBAN, Argyllshire.—To Let, furnished, from May next, semi-detached Villa, with fine sea view, containing two sitting-rooms, five bedrooms, bath-room, with hot and cold water, kitchen, and servants' accommodation. Rent moderate.
Apply to HUGH MACCALLUM, Solicitor, Oban.

A LADY, having a larger house than she requires, would be glad to meet with an elderly couple, or two ladies, to occupy part of it, either with or without board.—For particulars, address, Miss Warrington, Broadwater, Worthing, Sussex.

A LADY requiring good bed-room, willing to share sitting-room with family, can be received in quiet Christian home. Small extra bed-room. Good references.—12, Lady Margaret-road, St. John's College-park, N.W.

ISLE OF WIGHT.—Apartments furnished, in two pleasantly situated houses, also in a small cottage a short distance from the Pier and Esplanade Gardens.
S. W., 1, Cross-street, Ryde.

BLACKHEATH.—Part of a House to Let. Suitable for a Lady desirous to occupy good rooms without the responsibility of an entire house. References exchanged.—Apply, by letter, J. W., 4, Princes-road, Lewisham, S.E.

BOURNEMOUTH. — First-class Apartments en suite. South aspect, dry, sheltered; two minutes from sea. Good bath-room and tennis lawn. Board if required.
PROPRIETOR, St. Michael's Lodge, St. Michael's-rd

BOURNEMOUTH EAST. — Chief part of private house, unfurnished, offered to one or two Christian ladies on advantageous terms. Near sea and Pines. Highest references required.
Z., Mr. Amoore, Lansdowne.

MR. FRANK WHITE warmly recommends the house of a Christian Lady in Westbourne-park (close to station) for boarders or lodgers.—F., Sinclair, Stationer, 44, Porchester-road, London, W.

A LADY, engaged in Mission work, could receive another East London worker on very moderate terms; or one wishing to visit London for a time.
B., 30, Albert-square, Stepney.

A WIDOW has very comfortable furnished Rooms to Let. Would be glad to receive an invalid Lady needing kind attention; or to take charge of two or three little children.—Apply, first by letter, to E. H., care of J. Humphery's, The Bazaar, High-road, Tottenham.

RESIDENT PATIENT.—A Doctor (Cantab, son of a clergyman), in a favourite health resort, receives two or three Ladies as boarders or patients. Reduced terms to relatives of clergy with small means.
M.D., B.A., care of Argles & Stonham, Maidstone.

INVALIDS, wholly or partially incapacitated. — A Christian Lady, thoroughly experienced, can accommodate two Ladies. Certificated nurse if necessary. Ministerial references.
Tweed House, Oppidan's-road, Primrose-hill.

INVALID AND CONVALESCENT Gentlewomen's Home.—A few Vacancies. Terms moderate, including medical attendance and nursing. Healthy situation.
LADY SUPERINTENDENT, 67, Dyke-road, Brighton.

TO LET, unfurnished, 7-roomed House. Rent and taxes, £22. Station, half mile; garden, 100 feet. Good road water, and drainage, very healthy. — OWNER, Winterbourne Cottage, Sutton-grove North, Sutton.

TO CONGREGATIONS in want of Chapel Accommodation.—To be Let, in Endell-street, Bloomsbury, W.C., a Chapel, newly decorated, for religious services or meetings only, on Sunday afternoons or evenings, or during the week. About 400 seats. Good organ, and use of vestry room.
Mr. J. J. MULLER, 58, Dean street, Soho, W.

APARTMENTS.—An elderly couple requiring medical supervision, with comfortable rooms on first floor, in the house of a Medical Man. Terms moderate. References required
56, Richmond road, Barnsbury, N.

TO LET, in one of best streets in Clapham, partly furnished or unfurnished Bedroom and Sitting-room. Communicating conservatory, garden, use bath-room. Suit Lady, Gentleman, or Married Couple. Inclusive terms. Very moderate. Attendance.
C. M., care of Mr. Giles, 146, Fleet-street, E.C.

Miscellaneous.

ANXIOUS INQUIRERS are again earnestly invited to write. Many have received blessing.
Jno. VI. 40. EVANGELIST, Clapham, S.W.

MISSIONARIES AND FOREIGN RESIDENTS, before leaving England, should call or write to BYWATER, FERRY & Co., special agents for missionaries, &c. Outfits and goods at wholesale prices. Passages engaged. Shipments effected. Agents at all foreign ports. 2,000 references.
11, Queen Victoria-street, London.

PARTNERSHIP.—An opening for a Christian man (trial allowed) with a view to Partnership in a well-established City firm. One preferred who will travel occasionally. Capital to be introduced as required; £1000 to £5000.
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LOAN.—A Christian worker wishes to purchase the Freehold of a Mission Hall, with "British Workman," having (including dormitories) more than 30 rooms, that have been in useful operation for 7 years, and to place the Institution in the hands of trustees. For this he desires the Loan of £1,800 at 4 per cent., which would be amply covered by Freehold Mortgage, and in this way permanently secure the property for Gospel and Temperance work. Will any of the Lord's stewards kindly communicate by letter with S., 14, Duke-street, Adelphi, London, W.C.

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Continued on page 24

JEWISH REFUGEES' AID SOCIETY.

"Pray for the Peace of Jerusalem; they shall prosper that love thee."—Psalm cxxii. 6.

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The Committee feel that the time has arrived when they should inform the friends of Israel what, by God's help, they have been enabled to accomplish since they issued their first appeal a few months ago.

The result of that appeal has been that upwards of £2000 was in a short time subscribed by the Christian public, and the Committee take this opportunity of thanking all the donors for their ready help in this good work, and especially do they desire to express their gratitude to God for disposing the hearts of his people to respond to their call for support.

A Property has been bought.

This has enabled the Committee to enter into a contract for purchasing a property called "Artouf," about half way between Jerusalem and Jaffa, and three miles off the main road connecting these places. It is supposed to be the Mahaneh-Dan which is said in Judges xiii. 25, to be between Zorah and Eshtaol, where the Spirit of the Lord first moved Samson to perform his mighty deeds. Towards the east of Artouf are the ruins of an old place, which is believed to be the house of Joseph of Arimathea. The neighbourhood is rich in ancient and hallowed associations. The land is principally in two valleys, and up the slopes of the hills on either side; and from the house and the farm buildings which are attached the whole property can be seen. There are 1250 English acres, water can be had in the valleys, and the innumerable cisterns on the hill will preserve an abundant supply.

The cost of the property is £1800, of which £800 have been paid, and the balance is to be paid at the end of a year.

The Refugees have been placed upon it.

The property was taken possession of by our friends in Jerusalem, on October 24, when the Revs. A. H. Kelk and H. Friedländer, with their families, and many of the Refugees went down to Artouf, and with prayer and praise solemnly dedicated it to God's service, and earnestly sought His guidance and blessing for the future.

A number of Refugees, selected as most suitable for the work, with their families, about 200 in all, have by this time been settled on the property.

The whole arrangements for the working of the settlement and the guidance of the settlers have been placed in the hands of a Christian man who is fully acquainted with the country, has also intimate knowledge of the Jews, and is responsible to the Jerusalem Committee.

Difficulties realised.

The Committee are not ignorant of the difficulties which are before them in the attempt they are making to find a home in Palestine for these Refugees.

They know that until the land can yield a return, care must be taken to make suitable provision for the settlers, if they would avoid the calamities which have befallen recent attempts to form Jewish colonies in Palestine.

They feel, however, that this is no plan of their own, nor are they attempting to do the work which belongs to God, but that they are only following the leadings of his providence in thus trying to find a home for some of his outcast people; and as it is undertaken simply for his glory, and with the hope of winning some to Jesus, they trust that they may look with confidence for his blessing.

In all Temporal Matters

the Committee will have the experienced counsel of the members of the Jerusalem Committee, all of whom have long and intimate knowledge of the people and the land. In addition to this, Captain Conder, R.E., whose name is so well known in connection with the Palestine Exploration Society, has kindly offered his valued advice to the London Committee.

The property being but a ride from Jerusalem, the settlers will be within reach of that inestimable boon—medical advice.

It will thus be seen that so far as human agency is concerned, the Committee have been greatly favoured in obtaining the services of those who are so admirably qualified for the work, and while they humbly acknowledge that God alone can give them that wisdom which they so much need, whether it be required for temporal or spiritual matters, they yet feel assured that the names recorded will inspire confidence in their friends and supporters, and ensure that sympathy and aid which are so essential to the success of the undertaking.

The Spiritual Prospects.

The London Society for promoting Christianity amongst the Jews has readily permitted its Missionaries to render spiritual help and supervision to the settlers; already a lay Missionary from that Society regularly visits the settlement, and holds meetings with Jews and inquirers, until a permanent Missionary Schoolmaster can be appointed.

Whilst none will be compelled to attend Christian worship or instruction, every opportunity will be taken to bring the Refugees and their children under Christian influence.

All have agreed that their children from six years of age and upwards, shall attend the School which will be opened on the property.

One-third of them are now genuine inquirers into the truth of Christianity, and look forward to the time when they hope to join the Church.

The Committee confidently believe that if this effort be supported and extended, it will be the means of inducing many who are now hesitating, openly to confess what is now their secret belief in Jesus as their Saviour.

Work yet to be done.

The Committee feel that their work has only just begun, and that they have undertaken a great responsibility, but they believe the Lord's people to whom they appeal will not withhold their support. Other "cries" reach many ears; the cry from the Jew enters chiefly into the ears of the Lord's people; to them, then, we are looking for help.

Had not circumstances, over which they have had no control, forced them into immediate action, the Committee would have waited till the whole of the £7520 wanted had been subscribed. It has been impossible to do this without a danger of bringing the Refugees to a state of starvation, or driving them to the unbelieving Jews.

The Committee are, therefore, in immediate need of £5520, to be spent thus:—

To build 48 houses at £60 each	£2880
To purchase necessary stock and implements	1200
To find seed, and provide one year's maintenance for the families.....	1440
	£5520

The Appeal.

Shall the Committee appeal in vain to the Lord's people for this small sum to protect, to house, to feed, and to clothe these Jews in the land of their forefathers, and to give them an opportunity, protected from the terrors of persecution, to seek, and they trust to find, Jesus as their Saviour? Is there anything in this effort to which any believer can take exception? Is it not rather a distinct call to him to come over and help them? Does it not afford an opportunity for fulfilling in an especial manner the words of our Lord: "When saw we thee naked," &c. "Inasmuch as ye have done it unto one of the least of these, *my brethren*, ye have done it unto Me" (Matt. xxv. 38, 40)?

This is *all the Committee are aiming at.* Whether their efforts, with God's blessing, are to be the beginning of greater things they know not, nor are they careful to ask. But what believer would not rejoice to be used in any way in a work which is the earnest of the fulfilment of all the great promises to Israel?

What an honour to lay the first foundation stone of such a work.

* Members of the Committee of the London Society for Promoting Christianity amongst the Jews.

† All communications to be addressed "To the Secretary, Jewish Refugees' Aid Society;" and all remittances made to the Hon. Treasurer. Cheques should be crossed "Barnett & Co."

The Christian.

"TAKING" SUBJECTS.

THE French correspondent of *Evangelical Christendom* begins his report this month by saying, "Among the many subjects that do not *take* among French Protestants are the Restoration of Israel, the Lord's Second Coming, and the amelioration of the lot of working men! Yet the harbingers are ever becoming more distinct."

We cannot say that these great events, the harbingers of which are ever becoming more distinct, do not *take* among English any more than among French Protestants; for during the last thirty years no truths have made such unmistakable advance among English Protestants as the Restoration of Israel and the Lord's Second Coming; while the necessity for the amelioration of the lot of working men has recently been pressed upon the country by the Christian Church with profound and permanent effect.

But the two former subjects certainly do not *take* among the majority of English Protestants. For example, a prominent Nonconformist minister, the Rev. J. Guinness Rogers, in his candid and appreciatory paper on "Mr. Moody's Work in London," observes that "there is in him a touch of fanaticism," which Mr. Rogers thinks is evidenced by his address on the Second Coming of our Lord. "It was curious," says Mr. Rogers, "to find this visionary conception having such strong hold of a man who has so much of the characteristic shrewdness of his nation; but it helps to account for that remarkable indifference to the world outside, which would be impossible to anyone who felt that it was only by taking his proper part in the work and struggle of the present life that he could really hasten the coming of Christ's kingdom." But was not that very indifference to the world outside one of the most striking characteristics of all the Apostles, and of the martyrs and witnesses of the Apostolic age? And are there any men who seek to take their "*proper part* in the work and struggle of the present life" more than those who, denying ungodliness and worldly lusts, live soberly, righteously, and godly, in this present age, looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ?

Mr. Guinness Rogers speaks of those who have not this belief as including certainly a large majority of those who have as firm a faith in the Gospel as Mr. Moody himself, and in whose view "the association of this dream of the second coming with the preaching of a kingdom of righteousness, peace, and joy in the Holy Ghost, mars the spiritual character of the religion, and interferes with the success of the Gospel?" We will not attempt to decide as to the majority claimed by Mr. Guinness Rogers, or as to the firmness of their faith in the Gospel, but we venture to affirm that of those who at the present day are spreading the Gospel at home and abroad, and who have arrived at their conclusion by independent and careful study of the subject, and not by receiving the traditions of the schools, the large majority strenuously believe that the promises of God to Israel, and the promised return and reign of the Lord Jesus Christ, will be literally fulfilled. They believe that "this visionary conception" came from Him who "spake in vision to his holy One, and said, 'I have laid help on One that is mighty. . . . With my holy oil have I anointed Him. . . . I will make Him my Firstborn, higher than the kings of the earth.'" They believe "this dream of the second coming" is as sure to be fulfilled as Joseph's dreams of rule, and that although the kingdom of God within is righteousness, and peace, and joy in the Holy Ghost, it wil certainly come with power, and its King shall reign until He has subdued all enemies under his feet.

WHAT IS THE GOSPEL?

By GEO. F. TRENCH.

THIS question is not to be understood as some of your correspondents seem, I think, to take it, viz., as equivalent to "What is Christian revelation?" The reply to the latter question must, to be satisfactory, include everything comprised in the New Testament, and a good part of the Old. But taken in the limited sense in which I understood it, *i.e.*, "What is the message God has sent to the world, and which evangelists ought now to preach for the salvation of souls?" the reply will be less voluminous. It has however suggested, even in this form, the thought that the Gospel is not exactly identical in its presentation in any two books of the Bible. Each writer emphasises a different part of it. In each Epistle, each Evangelist no doubt presents Gospel truth. But they do it differently. It is a very valuable and interesting study to seek the special features of the Gospel, as presented in each book, and to express them briefly.

I venture to offer the following as illustrations, imperfect ones I am most conscious, of this method. What is the Gospel?—

(1) *In Romans?* The "glad tidings" that sinful, law-breaking man, Jew and Gentile alike, without plea and condemned, shall, by faith in Jesus Christ alone, stand righteously acquitted, or justified, through the vindication of God's righteousness in the death of his Son; and that thus in peace with God, by the Holy Ghost indwelling them, the Saints may walk as men dead and risen with Christ, not under law, but yet superior to sin's power, until in resurrection bodies they share his glory as sons and heirs of God.

(2) *In Hebrews?* The proclamation by no less a Prophet than the Son of God, whom angels worship, that the Shadow-Gospel of Hebrew sacrifices has been "taken away," that the true atonement might be established in Himself, to whom it pointed, and that by the blood of Christ (the true Paschal-Lamb of sin-offering) sin is "put away," and the conscience of all believers finally relieved of its burden of guilt, so that they may boldly enter through the rent veil, within the holiest of all in heaven, where He is gone before, our Great High Priest after the order of Melchisedek, charged with the representation and help of his people, whom *faith* sustains and conducts through victory over sin, suffering, shame, and death, to the better inheritance, that is, the heavenly.

(3) *In Ephesians?* The revelation that Jew and Gentile alike, dead in sins, victims of Satan, and far from God, are now by faith forgiven all their trespasses, made nigh by the blood of Christ, quickened in Him, and builded together in Him for a habitation of God by the Spirit! so that as the Body of Christ, the fulness of Him that filleth al lin all, and blessed with all spiritual blessings in heavenly places, they may be linked in his love one to another, walk and war here in newness of life, and exhibit to principalities and powers in heaven the manifold wisdom and grace of God.

Ardfert, Co. Kerry.

PERNICIOUS LITERATURE.

A LECTURE was lately delivered by Rev. Chas. Bullock before a united meeting of Lay and Clerical Associations in London, on General Literature and the Use of the Press. He affirmed his belief that the harm wrought by pernicious reading more than counterbalances all the good that our schools are doing. He also asserts that it is producing as much evil in the community as the hydra-headed monster, intemperance. His suggestions as to what ministers and other Christian workers can do to remedy the evil, are worth reflection. His first point is pithy and practical. He says:—

"Preach on the subject of the printing press. Try to get up an Ephesian fire in every parish. There is plenty of material, if we can only touch the consciences of those who read and conceal it."

Mr. Bullock further urges the importance of finding out what books and papers are read in the home. Many parents would be astonished if they knew what kind of literature finds its way into the family circle. In a large number of cases, both in town and country, the Sunday paper, the cheap novelette or journal of fiction, often as filthy in moral tone as trashy in literary merit, accounts for neglect of public worship, and for growing ungodliness of life. The establishment of book shops in villages where there are none (and such villages abound), to be conducted on the principle of supplying nothing but pure literature, would be a step in the right direction, tending to create a different taste.

The lecture referred to above closes by enforcing the importance of utilising and recommending the Christian newspaper or magazine. With manifest truth the lecturer says:—

"If a clergyman were asked to preach to a congregation of ten thousand worshippers—assuming the possibility of his voice reaching them—he would appreciate the opportunity; or if, as an author, he could hope to secure a circulation of even a thousand copies of a volume of his sermons, he would know how to esteem his unusual experience; but the duty of rendering active and energetic support to Christian newspapers, which every week place a large amount of religious truth before ten thousand times ten thousand readers, is only realised by the few."

Those who labour to maintain a wholesome Christian journalistic influence are often discouraged by the small amount of support they receive from the Christian ministry. Such work surely deserves well of all who are concerned for the progress of truth.

"The Christian" Pulpit.

A CHRISTIAN—WHAT HE IS.

By Dr. HORATIUS BONAR.

Ye also, as living stones, are built up a spiritual house, an holy priesthood.—1 PETER ii. 5.

WE bear the name of Christians; and it is well to ask what the name means, and how far we carry out its meaning in our life.

All are not Christians here on earth, for the world lieth in wickedness. All are Christians above; the angels are all Christians, worshippers of Him whom we call Lord and Master; the great company which no man can number, are all Christians. It is a great and honourable thing in heaven to be a Christian, and it is a poor thing on earth not to be such.

What, then, is a Christian? What are the main features in his character? These verses of the Apostle tell us. Let us briefly examine them.

(1) *He is one who has tasted that the Lord is gracious.*—Or, as the Apostle John expresses it, "we have known and believed the *love* that God hath to us; God is *love*." This is the divine graciousness that shines forth in the person of the Lord Jesus. His words, his ways, his doings, his looks, when here, were all *grace*: for *grace* and truth came by Jesus Christ. It is of this grace that the Gospel brings us good news. It is of this grace that the Cross speaks to us so fully. It is on this grace that we stand. We taste and see that the Lord is good. The bread which He gives us to eat, even his flesh, which is meat indeed, is the bread of grace. The cup which He presses to our lips, even his blood, which is drink indeed, is the cup of grace. Love sparkles in every drop. We taste and are gladdened; we drink—drink abundantly—and are satisfied. The Lord is gracious! This we taste; and in tasting we are Christians. And if anyone asks the question of you, What makes you think yourself a Christian? you answer, "I have tasted that the Lord is gracious. What more can I say for myself?"

(2) *He is one who has come to the Living Stone.*—There is but *one* such stone in heaven or in earth: that stone is the Lord Jesus. He is the great temple stone, with which all the others are connected. He is the stone of attraction, drawing to Himself he hard dead stones of humanity. He is the stone of strength, capable of bearing the weight of all. He is the stone of life; not only possessing life in Himself, but communicating it to others: the living and life-giving stone. To Him we come, or are drawn; for both things are true: the drawing on his part, the coming on ours. Blessed drawing; blessed coming; securing our eternity! The Living Stone to which we come conveys to us the everlasting life which it contains; for in "Him is life, and the life is the light of men."

(3) *He is one who has himself become a living stone.*—The Living Stone has communicated its life to him; turning death into life: so that he who was before dead in trespasses and sins, a fragment of dead humanity, has become instinct with life. A stone, yet filled with life! A stone, yet imparting life to all who touch it! Such is the Son of God; and such in some measure de we become when connected with Him. All the strength and compactness of the stone is ours, yet life is diffused through all. The transformation is wonderful. The earthly becomes heavenly, the human becomes divine, the worthless stone becomes more precious than the gold of Ophir. Are we such living stones? Can we give this account of ourselves when we are asked, "What right have you to call yourself a Christian?" Can we answer to them who make this inquiry, "We are living stones"?

(4) *He is one who has discovered the preciousness of the Living Stone.*—Man has disallowed this; the builders have rejected it as worthless. But the Christian has discerned that to which the world is utterly blind. The rejected of men is the chosen of God; the worthless in man's estimate is the precious thing in God's. When thus we begin to see what we never saw in this stone; when we come to be of one mind with God concerning it, then are we Christians indeed. Our appreciation of the stone in all its matchless excellency is that which marks us out so specially as Christians. We begin our Christianity by learning the value of this stone—by learning the value which God attaches to it, and seeing how it is the object of his delighted choice. It is on our estimate of this Living Stone that our whole Christianity turns. What think ye of this stone? What think ye of Christ? These are the questions, by the right answers to which our religion is to be determined. He who has not learned to appreciate this Living Stone, must come to the conclusion that he is no Christian. He who has come to appreciate it may safely decide, however feeble that appreciation may be, that he is. And if asked on what ground he presumes to think himself a Christian, a forgiven sinner, he can answer calmly yet boldly, "I have learned the value of the Living Stone. 'It is chosen of God and precious:' to this I add my Amen and Amen. God, in his Gospel, asks me to recognise its preciousness. I do so; and in doing so I become a living stone myself, and am henceforth treated by God as one with the great and precious stone, which God has chosen and honoured."

(5) *He is part of a spiritual house.*—As a living stone he is built up into the house which is composed of living stones. That house is one not made with hands. It is a house not composed of marble and granite, or gold, or silver, or gems; but of Spiritual men. The Architect is the Father; the Model is the Son; the builder is the Holy Ghost; and the stones of which the building is constructed are men made alive from the dead. There is nothing carnal, or material, or worldly about this house. It is in all respects heavenly and divine. It is the house of Him who is a Spirit, in which they who worship Him will worship in spirit and in truth. It is a temple which eye hath not seen nor ear heard—a temple in which the Holy Spirit makes his dwelling; a habitation for Spiritual men and for Spiritual service; into which nothing that defileth can enter: as yet in some respects imperfect and incomplete, but rapidly rising into perfection, and ere long to be completed in every part. In it everything pertaining to the eternal service of the living God is to be found; and from it is to issue forth, throughout the ages to come, the melody of praise, the praise of ransomed men—the voice of the everlasting song, the new song to Him who loved us and washed us from our sins in his own blood. This great living temple, this Spiritual house, will be the excellency of heaven and earth, the glory of the universe. It will be the contradiction of materialism in every form, scientific or savage; the everlasting protest against idolatry and all the varied phases of sensuous worship by which man has, age after age, degraded that which is divine, and mocked the great Father Spirit, the God of the spirits of all flesh, by representing Him in images of gold and silver, or wood and stone, or figures framed by human art and man's device. If we belong to this Spiritual house, what manner of persons ought we to be in all our conversation and godliness?

(6) *He is the member of a holy Priesthood.*—Honour and dignity of no common kind belong to all who have tasted that the Lord is gracious. They become priests unto God; not Israelites merely, nor Levites, but priests; men peculiarly set apart for the service of God; service of a higher kind than belongs to angels. For *they* are not priests, but ministering spirits sent forth to minister for them who shall be heirs of salvation. God's purpose is to have a priesthood, through whom shall be carried on his worship in heaven and earth; the medium of communication between himself and creaturehood. This priesthood is composed of redeemed men, sinners of the race of Adam, at the head of whom is the Great High Priest, the Word made flesh. Ere sin entered it was only Kingship that was entrusted to man: "have dominion" is the divine commission to man (Gen. i. 28). But sin introduced the necessity of Priesthood, by means of which God could communicate with man righteously and honourably, and man held intercourse with God with safety and liber'y. It was sin that made Priesthood necessary, just as it was sin that made sacrifice necessary.

But this Priesthood is to extend far beyond that which introduced it. It is not merely to be the channel of forgiveness and reconciliation between the sinner and the Holy One, but it is to be the foundation of a new medium of communication between the Creator and creature throughout the universe: it is to be the perfect link between the Divine and the human, the heavenly and the earthly for ever—never to be broken, never to be abolished. Through means of it the Creator can more perfectly hold intercourse with his own handiwork; and the creature can be more closely knit to the Creator, approaching nearer, and enjoying fellowship more fully, than could have been done in unfallen perfection.

This Priesthood is specially a *holy* one, peculiarly set apart for Jehovah's service—of whatever kind the service may be—whether the service of song, or the service of prayer, or the service of work, or the service of administering the divine government throughout creation. All priesthood is in a measure holy, but this is pre-eminently holy; made so by the purpose of God, made so by the blood of the covenant, made so by the indwelling of the Holy Spirit, made so by association and oneness with Him Who is the Holy One, the Son of the Holiest. Hence we sing, "Thou hast made us Priest unto God!" We are the true Aarons and the true Melchizedechs; members of a Priesthood to which God has assigned the highest honour of creaturehood—a priesthood to which pre-eminently be-belongs, not only holiness, but royalty. For we are a *royal* as well as a *holy* Priesthood; and as the Priest's lips should ever keep and teach knowledge, so should his life ever show forth the holiness which is the special characteristic of his heavenly office.

(7) *The offer of spiritual sacrifices.*—"We have an altar," says the Apostle; and at this altar we stand continually ministering. But it is not at the brazen altar of burnt offering, nor even at the golden altar of incense that we stand, but at an altar more excellent than these; and the sacrifices we offer are more excellent than the choicest sacrifices of old. They are *spiritual*. They are not flesh and blood; they are not meat and drink; they are the sacrifices of the

spiritual being. We confess sin and plead for pardon; that is sacrifice. We pray and intercede; that is sacrifice. We send up our praises and thanksgivings; that is sacrifice. We consecrate ourselves, body, soul, and spirit, to God, laying ourselves on the altar; that is sacrifice. Our life is to be a life of sacrifice in all things, great or small. Our hands and feet, our lips and our tongues, our eyes and ears—all pertaining to us, we lay upon the altar as living and spiritual sacrifices. Not barren words, nor hollow praises, nor lifeless prayers, nor a cold service of the outer man; but living worship, the overflowings of a loving heart, the presentation of our whole being to God, as that which, having been forfeited by us, has been redeemed by his Son, and therefore no longer ours but his: for we are bought with a price, even the precious blood of Christ. God asks for sacrifice from us—the sacrifice of those who have already found, in the sacrifice of another, redemption and reconciliation; the sacrifice of those whom the love of Christ constrains, of those who feel that in giving up their whole selves they are giving up nothing in comparison with what He gave up who, though He was rich, for them became poor. Let us know what a true sacrificial life is; not the sacrificial life of those who are trying to purchase redemption and favour and life, but of those who, having already obtained all these at the cross of Christ, are surrendering their ransomed souls and bodies to Him who died for them and who rose again.

Every part of our daily life is to be a sacrifice. Whether we eat or drink, or whatsoever we do, we are to remember our priestly vocation and our sacrificial life. Consecration, sacrificial consecration—the consecration of the temple and the altar—is to mark everything we do. In our public and our private life, in our business, our common duties, in our givings and in our labours, we are to remember the sacrificial character which belongs to us as men who have taken on us the name of Christ, and have dedicated ourselves to Him in body, soul, and spirit.

As under the symbolical dispensation of old everything on which the sacrificial blood was sprinkled became "holy," and as contact with the cleansing blood consecrated it at once, so is it with the Christian. The "blood of sprinkling," which not only speaketh better things than that of Abel, but better things than that of bulls and goats, consecrates every man who receives God's testimony to it. It is not our act of faith that consecrates; it is the blood of the great sacrifice, the whole virtue and value of which become ours in believing, that effects the consecration. "Ye are washed, ye are sanctified, ye are justified," says the Apostle, announcing to us what the blood has done to the believing man. Thus we are "consecrated," not only as worshippers, but as Kings and Priests unto God.

Then comes in the glorious proclamation, NOT YOUR OWN! Your connection with the blood has broken connection with *self*, has handed you over to another, even to Him who bought us, and who by Himself purged our sins.

Not your own! It is this that gives colour and complexion to the whole of a Christian's life. Under the consciousness of this he acts and speaks, and thinks and feels, and gives and suffers. Under consciousness of this he fights the good fight of faith, he runs the race, he lives, he dies. "Whether we live, we live unto the Lord; whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."—*The Christian Church.*

For the Young.

A CHILD'S FAITH.

ON New Year's Day a little boy and girl, aged six and four, were spending the day with a number of orphan children gathered into one of those Homes, where so many neglected one are being rescued and trained for Jesus. It was such a pleasant sight to see some hundreds of boys and girls sitting down to their New Year's dinner, full of joy and happiness, then to follow them upstairs, where two large Christmas trees were bending under the load of a great variety of fruits suitable to children of all ages. It was quite a task to dismantle the trees and get all supplied with some little gift; then came the tea, with singing and recitations afterwards, and when it was time to go home the two little children were thoroughly tired out.

Arriving at their own home, they got out of the cab, and as there was some difficulty in getting the door of the house opened, their mother laid down her umbrella by the side of one of the porch pillars, and in the hurry of getting into the house forgot to take it with her. The little ones got off to bed, and the next day, when they were going out, the umbrella was not to be found; then their mother remembered that she had laid it down at the porch, and of course it must have been carried off by some passer-by.

At tea that evening some mention was made of the lost umbrella, when the following conversation took place between the little girl and her mother: "Mother, are you sorry you have lost your umbrella?" "Yes, dearie." "But father could get you a new one?" Yes, I know that, but mother would rather have her own one." "Well, mother, JESUS could easily bring back your own one, if He wants you to have it."

Nothing farther was said till bed-time; when the little girl was kneeling in prayer, her mother heard her ask, "Please, Jesus, put it into the man's heart to bring back mother's umbrella, and don't let him keep it." The little boy hearing his sister pray, asked Jesus in somewhat similar words to bring it back, and then they both went happily off to bed.

The next day, when going out, the little girl said, "Mother, father must not get you a new umbrella, but you can take mine till your own comes back." That same evening about nine o'clock the bell rang, and when the servant opened the door the lost umbrella, all dripping wet, fell into the lobby. Someone had laid it against the door and gone off, and on looking out no one could be seen. The little ones were very happy in the morning, when they heard of the answer to their prayer, and said, "Yes, we knew He would send it." Boys and girls! bring everything to Jesus; He is the same yesterday, and to-day, and for ever—the hearer and answerer of prayer.

THE LONDON POOR.—"Twenty-five Years among the London Poor" was the subject of a paper by the Rev. A. Styleman Herring, read before the members of the Balloon Society, Capt. Douglas Galton, C.B., R.E., in the chair. After reciting some of his past experience, Mr. Herring said that London last week supported 93,257 paupers, three-fifths being in-door. Those in Holborn Union cost 9s. 11½d. per week for in-door, as against 1s. 6d. for out-door relief. He lamented that there was not a hearty good feeling existing between employers and employés. Few laws were framed for the benefit and protection of the poor. A complete change with regard to the punishment for seduction was necessary. Mr. Herring spoke of the necessity of cheap rooms solely for widows and their families. He believed greatly in emigration as a remedy, and urged that it should be State-aided.

"God-speed" to General Gordon.

HE goes, as David went to meet the giant in his might;
The stone was small—but cast in faith—it conquered in the fight.
We pray, O God, that thou wilt keep this soldier brave and true;
And be to him a sun and shield in dangers ever new.

Alone he has gone forth, to save a desolated land—
Oh set a wall of fire around, uphold him with thy hand!
To guide him through the ravelled maze, with understanding clear,
That mountains may from off his path remove and disappear.

May hordes of all conflicting tribes respect this single life,
A guard invisible surround the healer of the strife!
Invested with imperial power to speed the Queen's behest,
To set his captive brethren free and give a kingdom rest.

To fail—may light the torch of war in many nations round:
The swords reluctant drawn would flash, and suffering abound.
This soldier of the Cross, intent to do his Master's will,
On "Peace and Righteousness" awaits,—a continent to still.

WILHELMINA E. DAZLEY-SMITH.

Among Discharged Prisoners.

DEAR SIR,—Having been lately at Wandsworth I had the privilege of visiting the "Prisoners' Rest," close to H.M. Prison there, I wish to give my testimony to the good work being carried on every week-day morning there by Mr. Wheatley and the St. Giles' Christian Mission. There are often twenty or thirty prisoners received in the little building, and while they are enjoying a good cup of coffee and some bread and butter prepared for them by the manager, a few loving words of Christian counsel are addressed to them on the desirability of their commencing a new life and accepting salvation. As one step in this reformation, total abstinence, is strongly recommended to them, I am happy to say the majority "sign the pledge" and "don the blue." I hope your readers will do all they can to support this most excellent work.

I would add that I think every endeavour should be made to get the laws amended with respect to sending young lads to prison. It has grieved me much to see so many there. If their friends do not come to meet them, they are so likely to make acquaintance, on coming out, with old offenders and be led into worse crimes. I feel convinced from what I saw that the prisoners themselves are truly grateful for these efforts, and I trust God's richest blessings may continue to rest upon the work done at the prison gates. But if it is to be followed up to ensure a good result, our Christian friends must give more liberally to the St. Giles' Mission.

HANNAH COLVILL.

136, *Mount Pleasant-terrace, Hastings.*

ABORIGINES OF NEW SOUTH WALES.—The last report, by Mr. Daniel Matthews, of the Maloga Aboriginal Mission gives encouraging accounts of the work of the year. Not only is the Gospel preached to the blacks, but families are taken in and cared for, and schools are provided for the children. Rich spiritual blessing has been continued. Mr. and Mrs. Matthews go on in their labours among the despised and neglected aborigines of Australia. The address of Mr. Matthews is Maloga Mission Station, near Echuca, New South Wales.

ELEMENTS OF TRUE PRAYER—3.

By Mr. D. L. MOODY.

WE have already considered six of the elements that go to make up true and prevailing prayer—Adoration, Confession, Restitution, Thanksgiving, Unity, and Forgiveness. Another element is

FAITH.

It is just as important for us to know how to pray as it is to know how to work. We are not told that Jesus ever taught his disciples how to preach, but He taught them how to pray. He wanted them to have power with God; then He knew they would have power with man. In James i. 5, we read, "If any of you lack wisdom, let him ask of God . . . . and it shall be given him; but let him ask in faith, nothing wavering." So faith is the golden key that unlocks the treasures of heaven. It was the shield that David took when he met Goliath on the field; he believed that God was going to deliver the Philistine into his hands. Some one has said that faith could lead Christ about anywhere; wherever He found it He honoured it. Unbelief sees something in God's hand, and says, "I cannot get it;" Faith sees it, and says, "I will have it."

The new life begins with faith; then we have only to go on building on that foundation. "I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark xi. 24). But bear in mind, we must be in earnest when we go to God. Take the case of the Syrophœnician woman recorded in Matt. xv. When she called to the Master, it seemed for a time as if He were deaf to her request. The disciples wanted her to be sent away. Although they were with Christ for three years, and sat at his feet, yet they did not know how full of grace his heart was. Just think of Christ sending away a poor sinner that had come to Him for mercy! Can you conceive of such a thing? Never once did it occur. This poor woman put herself in the place of her child. "Lord help me!" she said. I think when we get so far as that in the earnest desire to have our friends blessed—when we put ourselves in their place, God will soon hear our prayer.

I remember, a number of years ago, at a meeting I asked all those who wished to be prayed for to come forward and kneel or take seats in front. Among those who came was a woman. I thought by her looks that she must be a Christian, but she knelt down with the others. I said: "You are a Christian, are you not?" She said she had been one for so many years. "Did you understand the invitation? I asked those only who wanted to become Christians." I shall never forget the look on her face as she replied, "I have got a son who has gone far away; I thought I would take his place to-day, and see if God would not bless him." Thank God for such a mother as that!

The Syrophœnician woman did the same thing—"Lord, help *me!*" It was a short prayer, but it went right to the heart of the Son of God. He tried her faith, however. He said: "It is not meet to take the children's bread and cast it to dogs." She replied: "Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table." "O, woman, great is thy faith!" What a eulogy he paid to her! Her story will never be forgotten as long as the Church is on the earth. He honoured her faith, and gave her all she asked for. Everyone here can say, "Lord, help me!" We all need help. As Christians, we need more grace, more love, more purity of life, more righteousness. Are we not hungering and thirsting after righteousness? Then let us make this prayer to-day. I want God to help me to preach better and to live better, to be more like the Son of God. The golden chains of faith link us right to the throne of God, and the grace of heaven flows down into our souls.

I do not know but that woman was a great sinner; still the Lord heard her cry. It may be that up to this hour some of you have been living in sin; but if you will cry, "Lord help me," He will answer your prayer, if it is an honest one. Very often when we cry to God we do not really mean anything. You mothers understand that. Your children have two voices. When they ask you for anything you can soon tell if the cry is a make-believe one or not. If it is, you do not give any heed to it; but if it is a real cry for help, how quickly you respond. The cry of distress always brings relief. Your child is playing around, and it says, "Mamma, I want some bread;" but it goes on playing. You know that it is not very hungry, so you let it alone. But, by and by, the child drops the toys, and comes tugging at your dress. "Mamma, I am so hungry!" Then you know that the cry is a real one; you soon go to the pantry, and get some bread. When we are in earnest for the bread of heaven we will get it. This woman was terribly in earnest, therefore her petition was answered.

I remember hearing of a boy brought up in one of your almshouses. He had never learned to read or write, except that he could read the letters of the alphabet. One day a man of God came there and told the children that if they prayed to God in their trouble He would send them help. After a time this boy was apprenticed to a farmer. One day he was sent out into the fields to look after some sheep. He was having rather a hard time, so he remembered what the preacher had said, and he thought he would pray to God about it. Someone going by the field heard a voice behind the hedge. They looked to see whose it was, and saw the little fellow on his knees, saying, "A, B, C, D," and so on. The man said, "My boy, what are you doing?" He looked up, and said he was praying. "Why, that is not praying; it is only saying the alphabet." He said he did not know just how to pray, but a man once came to the poor-house, who told them that if they called upon God He would help them. So he thought that if he named over the letters of the alphabet God would take them and put them together into a prayer, and give him what he wanted. The little fellow was really praying. Sometimes, when your child talks, your friends cannot understand what he says, but the mother understands very well. So if our prayer comes right from the heart, God understands our language. It is a delusion of the devil to think we cannot pray; we can if we really want anything. It is not the most beautiful or the most eloquent language that brings down the answer: it is the cry that goes up from a burdened heart. When this poor Gentile woman cried out, "Lord, help me!" the cry flashed over the divine wires and the blessing came. So you can pray if you will; it is the desire, the wish of the heart, that God delights to hear and to answer.

Then we must *expect* to receive a blessing. When the Centurion wanted Christ to heal his servant, he thought he was not worthy to go and ask the Lord himself, so he sent his friends to make the petition. He sent out messengers to meet the Master, and say, "Do not trouble yourself to come; all You have to do is to speak the word, and the disease will go." Jesus said to the Jews, "I have not found so great faith; no, not in Israel." He marvelled at the faith of this centurion; it pleased Him, so that He healed the servant then and there. Faith brought the answer.

In John iv. we read of a nobleman whose child was sick. The father fell on his knees before the Master and said, "Come down, ere my child die." Here you have both earnestness and faith; and the Lord answered the prayer at once. The nobleman's son began to amend that very hour. Christ honoured the man's faith.

(*To be concluded.*)

Evangelistic Work in Western France.

SIR,—A few months since you were kind enough to accord to me space for an appeal for a journal devoted to evangelistic work in the Charente—the *Témoin de la Vérité*. The happy result has been that its accumulated deficits have been balanced, but its future is by no means assured. The proprietor, a local pastor (honorary), takes a very proper view of it in a letter just to hand, in which he says that if his resolution to make the journal more than ever a medium of evangelistic effort is in accordance with the Lord's will, and if He has need of such an instrument, the needful supplies for its support will be forthcoming. This induces me to lay the matter before the Lord's people, and to ask for further aid to scatter it, brimful of Gospel truth, among the nominal Catholic, but really pagan, population of the beautiful Charentes. The seven years of tearful seed-sowing, which this faithful servant of the Lord has carried on single-handed by means of this instrumentality, has doubtless paved the way for the great awakening which has taken place in this part of Western France, and which still continues.

Pastor Bertrand, of the Mission Intérieure, gathered nightly large numbers of Catholic hearers who listened with astonishment to the good news, so forcibly and lovingly presented by the hardy, faithful evangelist. I refrain from giving more under this head just now, as I may ask your permission to return to it when matte s have further advanced. Suffice it to say that the revival has revealed hitherto unknown believers, and roused the few but idle professors to a sense of their opportunity.

In closing reference to the journal, I may say that assistance has been sent from Scotland, and even Canada and the United States, in addition to the noble gift which opened the list; the publisher of an illustrated journal has given blocks, which will render the paper still more attractive and useful; and the Religious Tract Society has given a grant, which, however, will not be renewed.

I am requested to convey Pastor Marsault's sincere thanks to those who have hitherto rendered him help, expressing the hope that in the hard struggle which he has to endure against Popery, and its consequent ignorance, the prayers and help of those who love the same Lord, of whose honour he is jealous, and souls that are perishing for lack of knowledge, will not be wanting in the year now current. I shall still be most happy to be the medium for the transmission of any sums to extend the gratuitous circulation of the journal in France.

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Balham-road, Balham, S.W.

JOURNALISTIC ENTERPRISE.—We notice that the proprietors of the *Christian Commonwealth* are offering 300 guineas for prize essays on important subjects. Those interested can find full particulars in the issue of that journal for February 7.

MEDICAL WOMEN IN INDIA.—We learn that Miss Pechey has been gazetted Honorary Physician to the Pestovjee Hermajee Kama Hospital for women and children in Bombay. Miss Pechey, besides being a Christian lady, has had large experience in medical practice in this country; her services, therefore, among the poor, as well as the rich, by whom she has been well received, will doubtless open fresh doors for the Gospel in India.

Messrs. Moody and Sankey.

Mr. Guinness Rogers on the Mission.

(Concluded from our last.)

In hearing Mr. Moody every one must have felt he was listening to a man who forgot himself in his work, and whose first thought was not about the elegance of the form in which his message was to be delivered, but of the effect it was to produce. I do not say that his address would have satisfied all the canons of a fastidious taste, but it certainly did what was of far higher importance, it met the spiritual need of the thousands he was addressing.* It was spoken not to the philosophical thinker, but to the humble workers who were waiting to hear words that would move their souls. It was the kind of sermon which, with me at all events, disarms criticism, except so far as criticism relates to the end he had in view. It was the warm outpouring of a soul possessed with the passionate desire for saving men, and subordinating all other considerations to that. I was not impressed by its logic or its eloquence, but I was struck with its singular adaptation to its work. It bristled with points which laid hold upon the thought and feeling of the people; it was telling in the very abruptness and *brusquerie* of some of its expressions; and if a sermon is great in which there is true spiritual force, then was it entitled to be described as a great sermon. I left the hall satisfied that the preacher is a real power, for whom all Christian men may well be devoutly thankful.

That impression has been greatly strengthened by personal intercourse with the man. In him the power of the new life is seen in a rare meekness and gentleness of spirit. His extraordinary success leaves him, so far as I could see, as simple in heart and as unpretentious in bearing as he was at the beginning of his career. It was impossible for me in conversing with him to resist the conviction that here was one who feels that on him a Divine necessity was laid, and who has devoted himself to the special work in which he has attained so extraordinary a position, not from the promptings of ambition, but because circumstances, which seemed to be the leadings of Providence, forced it on him. Of course he may have misinterpreted these signs, but that is a point solely for himself to determine, and so long as he sees such extraordinary effects, it is not probable that he will arrive at this conclusion. It does not follow that all others will take the same view, and yet it would require no little hardihood for any one, because of some preconceived opinion of his own, to forbid the work. . . . .

It is continually assumed that the movement is doing good, and that therefore it must not only be right, but that all Christians are bound to co-operate in it. These three propositions do not stand or fall together, and each of them deserves careful examination separately. Of the results, as of some other features of the work, I propose to speak at a future time. Suffice it to say here, that some of the ardent believers in the work have spoken hastily and, so far, unadvisedly with their lips. At a prayer-meeting held a few weeks after the commencement of the Mission, I heard a gentleman thanking God for the hundreds who have been converted. I do not say it is not so, but I do say any positive statement on the subject must be premature. One of the most important issues that can be raised on the whole matter is the actual value of the success achieved. Everything has been made to rest upon it. The answer to every objection has been that God was owning the work in a very remarkable manner. The assertion, therefore, is one that must be sifted, and it is a pity that its consideration should be prejudiced by hasty statements which, from the very shortness of the time, cannot have been verified. Whatever the success, too, it will have to be looked at in its general relation to the work of the churches before it can be regarded as decisive. There are certainly drawbacks, as any one who has closely followed the course of the movement must confess. All these have to be taken into account before a final judgment is passed upon the practical result of the work.

But even if that were of the most favourable character, it would be extremely rash to infer that others should imitate Mr. Moody's methods. They are his own, and are suited for a special purpose; but that does not prove that they would be equally successful with other men in the ordinary work of their ministry. When, therefore, we hear of Christian ministers frequenting the halls from day to day, and sitting "admiringly and teachably" at the feet of Mr. Moody, we feel saddened. There is a touch of pathos in the humiliating confession of impotence on the part of men who have been consecrated to the work of the ministry for years, which is here implied, that to me is very melancholy. And yet if the true lesson were learned there would be some compensation. That lesson is not the wisdom of trying to be exactly like Mr. Moody. He is, as we judge him, a man of great singleness of purpose, who has spared no effort to make the best of the gift which God has bestowed upon him. If every minister and worker who hears him will catch that spirit, and strive to lay out his talents to the best usury in the same way, he will profit best by the example of this true-hearted evangelist. In his plainness of language and directness of appeal there is much by which every one who knows how to learn may be instructed. Only he must learn, not as the parrot which simply copies and repeats, but as the thoughtful student, who knows how to discriminate between the spirit and the form.

About one point there should be no mistake. Mr. Moody's success is an emphatic warning against a style of preaching which is only too common, the preaching which never attempts to come into direct contact with the consciences of men, and which fails in this because at bottom the preacher has but little faith in conversion as a great reality. One great secret of Mr. Moody's power is that he believes in the necessity of conversion, and preaches accordingly; and the gathering of such multitudes is a sign that in their hearts men feel that this is true. The zeal which many Christian professors display on his behalf is another indication of the like character. Very often that zeal is not according to knowledge, and some of the forms it takes are exceedingly offensive. When mere youths, who have neither years, experience, nor personal service to justify their assumption, who are, perhaps, not even professors of religion, and have done literally nothing for the kingdom of Christ, declaim against churches and ministers, who are half heart-broken by their want of success, for their supposed indifference to the salvation of sinners, one hardly knows whether to be more indignant or sad. So, too, when some from whom better things might be expected, commit themselves to uncharitable condemnation of all who because of conscientious difficulties hold back from participation in the work, the effect can only be injurious. Such attempts to carry men by storm are not pleasant, and are sure to provoke resistance. They involve a cruel injustice to ministers who are doing their utmost, and they certainly do not contribute to the success of the movement. But it is wise, if possible, to ignore them, or get below them, and understand that what they really mean is a protest against the exclusion of the emotional from religion, and a demand for more force, point, and fervour in the appeals of the pulpit. In this they are sustained by numbers of earnest but retiring Christians, who do not run to any extremes, and would be the first to condemn them, but who do long for more signs of life, who desire that the ministry of the Gospel should aim at the conversion of sinners as well as at the edification of saints; who are somewhat impatient of dreams about an indwelling Christ in every man, while such multitudes are clearly rushing down to perdition; who feel that the weakness of the Church for aggression is its reproach, and welcome any one who would help to remove it. These are points which all ministers should seriously ponder, whatever their views of Mr. Moody.

* A remarkable illustration of this was supplied to me by a worker in the inquiry-room. He was called upon to converse with a young lady whose presence there was to him a simple mystery. She was by her own confession a mere votary of pleasure. She seemed to have no religious belief at all, and she had been drawn into the room solely by the overpowering influence of Mr. Moody's earnestness.

THE STRATFORD MISSION.

Before these lines meet the public eye the visit of Messrs. Moody and Sankey to Stratford will be past and gone; they will have moved on to another part of the city. But their persons and the messages they have delivered will be long remembered in this eastern extremity of London. Many are now saying, and will continue to say, we believe, throughout a happy eternity, "God bless the day that Messrs. Moody and Sankey came to Stratford." The meetings will not cease at once with the departure of the two evangelists. Every evening this week Mr. Henry Thorne conducts Gospel services in the Wesleyan Chapel. From Tuesday to Friday, in the same place, Mrs. Grattan Guinness gives afternoon addresses to women. The choir that has most faithfully and efficiently helped in the singing at West Ham-lane Hall will be present at these meetings. It is hoped that during the week a good deal will be done in "bringing in the sheaves."

The Men's Meetings.

These were started early in the Mission at the Brickfields Congregational Chapel, by Mr. Henry Thorne, and were continued there for a time with a fair amount of success. At the beginning of last week they were transferred to the Wesleyan Chapel in The Grove, a more central and convenient place of meeting. Major Whittle came over from Clapham and took charge of the meetings, which began at nine o'clock, after the preaching was over in the large hall, and in the "overflow" at the Congregational Church near by. On Wednesday evening when our reporter was present, there was a good attendance of men in the chapel. The newly-formed Stratford Male Choir mustered in force, and sang with clearness and expression some of the pieces in Mr. McGranahan's "Gospel Male Chorus Book." Mr. Sankey had come in from the "overflow," and at Major Whittle's request he sang a hymn from "The Gospel Choir," of which a few early copies had just been that day struck off. This new collection, said Mr. Sankey, was not intended to supersede the *Songs and Solos;* it would be used chiefly by the choirs, so that the audiences might have the Gospel sung to them with an added freshness. He then gave Miss Frances Havergal's stirring song, "Tell it out among the nations that the Lord is King."

Major Whittle called for brief testimonies from those who were on the Lord's side. Before throwing the meeting open he told how a friend of his had conversed with a young fellow in the inquiry-room a few evenings before. While the anxious one was reading over and over John iii. 16, the light broke in upon his soul and he began there and then to rejoice in the assurance of salvation. In talking further with the worker, he said he would never have thought of coming to the meetings if it had not been that a chum of his in the workshop had been converted and confessed Christ before his fellow-workmen. That woke him up; up to that time he had been inclined to lead rather a "fast" life, but the Spirit of God met with him that night and spoke to him through the Word. "Now," added the Major, addressing the men, "perhaps some of

your chums are here to-night, and your public confession of Christ may wake them up."

Then the floodgate of testimony was opened and the stream flowed on apace, the president interjecting a sentence now and then by way of direction or encouragement. "Christ has been my Saviour for the last twenty-four years, and I can testify to his saving and keeping power." "Four years ago I was a drunkard, a blasphemer, a sabbath breaker—in fact, everything that was bad. But through it all I felt an aching void. I came to Christ and found in Him all I wanted. Now I love the prayer-meeting as much as I used to like the beer shop. Thank God, I have enjoyed my life since I got Christ in my heart." "I had a wife who prayed for my conversion for seventeen years, and as often as seven times a day. About fourteen years ago I was saved while under the influence of delirium tremens. The Lord, I am sure, can save anybody, since He has saved me." "Thank God for such a Saviour!" exclaimed Major Whittle. After another man had borne witness that he was converted three years ago, and that *his* wife had long prayed for him, the Major said, "Thank God for a praying wife."

"I found Christ in the London Hospital, as I lay there with my leg off." "Four weeks ago God saved me." "Only a week ago my eyes were opened to see that I could be saved through faith in the Lord Jesus Christ." "For six years my dear wife has prayed for me; I received Christ into my heart only a week ago to-morrow." "Thank God I found Christ a fortnight ago next Sunday. It has been a blessed time with me ever since. If there is a greater joy than that of being saved oneself, it is the joy of leading another soul to Christ." "That is true," quoth the Major; "I hope everyone here who is saved will seek to lead some soul to Christ before the week is out." "I thank God I ever went to Messrs. Moody and Sankey's meetings. I was saved the other evening, and I have felt happy ever since. I have been in America and in other parts of the world, and have been leading a rough life; but to-night I feel a different man from what I have been." "God bless you, my brother," said the president; "go right on and be out and out for the Saviour." "I thank the Lord I found Him about twelve months ago; He not only saved me but six of my family."

Major Whittle wanted to hear from some others who had never yet confessed Christ. One rose and said he found the Lord in the great Tabernacle a week ago. Another said he was converted nine weeks ago, but up to the present time he had not publicly confessed his Lord. He felt impelled to rise and do so now. A third said that some one had asked him if he was prepared to meet God; the question went straight to his heart, and he had no rest till the Lord pardoned his sins. He had been a slave to drink, but since his conversion, bless the Lord, he had not tasted or handled the unclean thing. A bright-looking boy rose and said he was converted some years ago, "and now, one after another, our family are getting saved." "I am seventy-six years old, but I am able to call myself a young convert. I professed to be a follower of the Lord Jesus Christ for years, but it was only profession. Last week, through attending the meetings at the hall, my eyes were opened to see myself as a sinner; I thank God I ever attended these services."

It was nearly time to close, and the Major, after some further exhortation, asked any who had not found peace and were willing to make a complete surrender to God, to rise. Quite a number did so, and they were commended to God ere the happy gathering broke up.

Next evening the attendance was even larger; some very good testimonies were given, and not a few professed to start out on the pilgrim way. One man who testified said that when he got home on a previous evening, he found a friend had come to visit his wife, and to sympathise with her because "Charlie had gone out of his mind." She replied that if he had gone out of his mind a few years sooner it would have been better for her and for the children; she only hoped that if he was mad he would go round and bite all the working men in London, so that they might be driven mad in the same way! This man is evidently a bit of a humorist. He added that some other friend had accused him of "having a tile off!" Yes, thank God, a tile *had* come off, and the light had shone in!

It is earnestly hoped that as the outcome of this Mission something may be done in Stratford to provide a safe place of resort and of social intercourse for the working men. We are informed that in all this district the public-house is the only place where a man without a home of his own can spend the leisure hours of the evening. One of the men whose testimonies we have quoted remarked on this point. He said if he were in New York he could go to the Cooper Institute, but where could he go when these meetings were over? Seeing that Stratford is a great centre for railway men and other labourers, the question propounded by this man becomes a very pressing one. If any wealthy East-ender has received a blessing at these meetings and wishes to know how he can give expression to his gratitude, we present him with the suggestion. Mr. Henry Thorne and others are making strenuous efforts to establish a branch of the Y.M.C.A., and we trust they may be abundantly successful. But even this would not meet the case of such men as we have alluded to.

The Work among Drunkards.

A second meeting for the slaves of the cup was held on Saturday evening. The inquiry-room was crammed almost to suffocation, and many, we do not doubt, went away for want of accommodation. Why this room should have been transformed for the time into a "Black hole of Calcutta," while the spacious hall stood empty, is a mystery we have not yet been able to fathom! Everybody, however, seemed to endure the needless discomfort as good-humouredly as possible.

Mr. Scroggie conducted the meeting in a very skilful and hearty way, never allowing the proceedings to drag. Some striking and convincing testimonies were given by reformed men of some years' standing, and also by those who had been converted during this Mission. No small interest attached to the testimony of the young man, the story of whose conversion from atheism on the preceding Saturday Mrs. Guinness told in these columns last week. With a bright and happy-looking countenance he stepped forward and said that the prayers offered up to God on his behalf had been answered. Instead of being an atheist he was now a Christian. The week of happiness he had spent in the fear of the Lord he would not exchange for ten years of life without Him. All his life up to a week ago had been spent in serving the devil; now he was seeking to work for Jesus and he had been able to do more for his new Master during that one week than he had accomplished for the devil altogether.

This solitary case, it seems to us, is worth far more than all the time and trouble expended on these Saturday night meetings; but there is much more to follow. Mr. Robert Simpson announced that up to that time 270 had joined the Stratford Mizpah Band. There must have been a good many recruits enrolled last Saturday night, so that the Band has now got a fair start. Among those who gave their testimony last Saturday was a man who said that one day, after he had donned the blue ribbon, he met a publican of his acquaintance, who asked him what was up, and tried, by an offered bribe of five shillings, to induce him to break the pledge. "Not if you were to put five golden sovereigns in my hand," replied this sturdy teetotaler, and his words were cheered to the echo. Another man said he thanked God that Messrs. Moody and Sankey ever came to Stratford. The first night he went to the hall it was out of mere curiosity. He remarked to his mates that the meetings would not make *him* any different any way. "Oh," said they, "worse than you have been converted." Mr. Moody's sermon so upset him that he went into the inquiry-room that night, but he would not take the decided step; however, he came back the next night, "and," said he, "I have been every night since, and twice on Sundays. I turned teetotaler when I gave my heart to Christ. I know what the drink is. It has brought me near to the gallows. I have taken knives to kill my wife, and I have bought poison for myself within a short distance of this hall. Thank God that is all past now." This man, with many others, signed the pledge at the close of the meeting. Before that, however, Mr. Scroggie and Mr. Simpson had each told a wonderful story of the reclamation of a drunken man, and what is far harder to reclaim, a drunken woman. So with speech-making and singing and prayer, a very blessed hour speedily passed by. When the gathering was formally dismissed, the workers had a busy time in receiving pledges, enrolling recruits for the Mizpah Band, and explaining the way of life to anxious inquirers.

Among the interesting testimonies given at the first of these Saturday meetings, for which we had not space last week, were the following:—

A man rose and said he had been a drunkard for several years, and a confirmed atheist; but he, by the grace of God, stood before them a converted atheist. Finding the time hanging heavy on his hands a few nights ago, he thought he would come and hear Mr. Sankey sing and Mr. Moody preach (he had no higher object before his mind), but when sitting in the crowd the Spirit of God convinced him that he was a lost, guilty sinner, and led him to behold Jesus as the Lamb of God bearing all his sins away. Having a taste for poetry, he had been employing himself in writing a satirical piece or song against Messrs. Moody and Sankey; but now, thank God, the Lord had given him more blessed and profitable work.

A middle-aged man rose, and looking round the audience, said: "Friends, you all know me; you know that I was one of the most worthless and wicked drunkards in all Stratford, but two years ago God in his great mercy saved my soul and made me a new creature in Christ Jesus, and has completely taken from me all appetite for the drink. Let me say before sitting down that I had four boon-drinking comrades, fellow-workmen, and the following is their history in a word or two. The first when infuriated with drink struck his wife a severe blow, felled her to the ground, and she died. He was tried, found guilty, and was hanged for it. The second when in drink quarrelled with a companion, who struck him such a blow that he fell down and never rose. The third committed suicide. The fourth in a fit of drink was wandering on the railway, when a train came up and cut him in pieces.

LAST SUNDAY'S MEETINGS.

The third and closing Sunday of the Stratford Mission will be long remembered by those who were privileged to be present. The early meeting of workers was by far the largest in attendance of the three. Mr. Moody's rousing plea for a thorough and continuous study of the Bible was greatly enjoyed; so also were Mr. Sankey's solos, "Tell it out," and the Second Advent song, "Christ returneth." To an immense congregation at 11 o'clock Mr. Moody once again answered the vital question, "What must I do to be saved?"

The last two meetings of the day were marked by marvellous interest, and it would be utterly impossible to give them adequate representation, even were the fullest space at command. At the close of Mr. Moody's address to the women in the afternoon, so many rose for prayer that any attempt to reckon up numbers was futile. Not only was the inquiry-room full, but many anxious ones were dealt with by the workers in the large hall. The evening gathering, confined exclusively to men and youths, was one of overwhelming import and impressiveness. The words of the preacher, who took up and applied *seriatim* the various commands of the "moral law," struck home as arrows from the unerring hand of God. Judging from the numbers who rose to testify their anxiety for salvation, the slain of the Lord were many. There have been few sights

throughout this whole campaign at once more awe-inspiring and joyful than that seen in the inquiry-room, when men started to their feet literally in shoals, as signifying their resolve to break with sin, and surrender to the claims of God and his law. At the evening meeting Mr. Sankey delivered a new and solemn song-message, "The Three Calls;" it is to be found in "The Gospel Choir."

The "overflows" in the Congregational Church have been conducted during the week by Mr. J. M. Scroggie, assisted by Mr. Sankey. Though overshadowed, of course, by the great gatherings in the hall, they have been times of deep soul-searching, and also, we believe, of soul decision.

BY A LOCAL CORRESPONDENT.

The actual work of the Stratford Mission was prefaced by a house-to-house distribution of Gospel tracts, with which was associated in great measure a personal dealing with souls. This paved the way for the work of the inquiry-room, and brought to light in many cases the existence of an intense longing for "the bread of God, which cometh down from heaven and giveth light unto the world." When the tickets of admission were circulated, there was displayed by almost all a willingness—often an eagerness—to receive them. Non-churchgoers of every kind—infidels, the frequenters of public-houses, the careless and indifferent—all alike seemed anxious to attend the services.

The interest has increased with the progress of the Mission. During the closing week the hall has been invariably crowded fully an hour before the time announced. As to the work itself, it has been both real and extensive. The afternoon Bible-readings have gathered interest daily. Many worldly, joyless, doubtful Christians, helped by these expositions of the Word of Life, have entered into a liberty of soul and an assurance of salvation wholly unknown before; a large number of anxious inquirers have professed a new-found peace. The evening services have been seasons of indescribable solemnity. The vast congregations have been bowed as one man by the tremendous force of "the word of the truth of the Gospel." There have been "multitudes and multitudes in the valley of decision." On one memorable Sunday night more than 300 men stood up to evince their anxiety of soul and their desire for salvation.

The inquiry-room has been nightly crowded with seekers after peace. The presence of the Spirit of God, convincing men of sin, has been manifestly felt, and we have been brought face to face with the realities of the world to come. "Surely the Lord is in this place" was the involuntary conviction of many awe-struck souls.

The general results of the Mission may be summarised as follows: (1) Ministers of the Gospel have had their faith confirmed and their zeal quickened. "Why do you ministers wrap up these truths in your sermons, and not speak them out plainly? Why do you not speak personally to us about our souls?" asked a young man awakened at one of these services. This reproach must, and by God's grace will, be wiped away. It is firmly believed the Mission will be followed by a bolder and more faithful declaration from all the pulpits of Stratford of "the truth as it is in Jesus."

(2) Believers whose testimony has hitherto been indistinct and intermittent, have been urged forward to a more decided witness to the faith of Christ. An element of reality has been introduced into Stratford Christianity which, it is hoped, will never be eliminated. Many, whose mouths were sealed up to this time, have been observed earnestly pointing the unconverted to "the Lamb of God."

(3) Members of Christian congregations having the "form of godliness," but "denying the power thereof," have become possessed of a living religion in the place of a dead religiousness. A striking example of this class is found in the case of a young man who, bound by the fetters of a system of formalism, was, against his own inclination, led by an unseen Power into the Mission Hall; he was there released from his legal bondage, and made "free indeed," with "the glorious liberty of the children of God." He is now openly confessing his great Deliverer.

(4) Atheists and infidels have attended these services in great numbers, and have sat spell-bound by the resistless force of truth. In Mr. Moody's preaching they have been confronted with a real earnestness, and a living power, which were unknown to them before. They have seen for themselves the visible operations of the Holy Ghost in the conviction and conversion of precious souls. Not a few have renounced "black Atheism," with its gloomy negations, for the positive blessings of the Gospel of Christ.

(5) Drunkards have been set free from the chains of a cruel bondage. Degraded and debased, they have heard and received the cheering message of liberty to the captive. A new power—the power of Christ's Omnipotence—has been vouchsafed to them. They are now the Lord's freemen. A band of reclaimed drunkards is being organised with a view to reaching other victims of strong drink.

(6) Last, but by no means least, the indifferent have been awakened to a lively interest in eternal things. True repentance has been evidenced by the forsaking of sin. A man and a woman, living in an unholy union, were convicted of sin, and mutually agreed to separate until, after a time of probation, they could be lawfully joined together in wedlock. "The words of God's dear servant, Mr. Moody," writes one aroused from his indifference to seek the Saviour, "have opened the eyes of my heart, which were ever before blind, to see the true and only way of salvation, which is to believe on the Lord Jesus Christ, and accept him as my only redemption from sin. I am not ashamed to own my Saviour now, and never will be."

Examples could be multiplied, but enough has been said to show that God's arm has been made bare in Stratford, and to inspire all believing hearts with gratitude and praise. "What hath God wrought?" "Praise ye the Lord!"

[We have received some very interesting notes and gleanings from our friend Miss Anne Macpherson, which we are compelled to defer to our next issue.]

Preparing at St. Pancras.

On Monday week a most influential meeting of the clergy, ministers, and leading Christian laymen of the west central and north western districts of London was held in the King's Cross Theatre, Liverpool-street, King's-cross, to concert measures for carrying out the proposed Mission of Messrs. Moody and Sankey in these divisions. By the kindness of the Midland Railway Company the hall will be erected on a vacant piece of ground adjoining the Midland Terminus, with entrances in Ossulston-street, Euston-road. It has, therefore, been decided to call the building "The Midland Terminus Hall."

Mr. GEORGE WILLIAMS having been called to the chair, the meeting was opened with prayer by Dr. Oswald Dykes. The Chairman stated that it was a great privilege to meet so many Christian brethren of various denominations gathered together to discuss the best methods of interesting the people in the approaching Mission.

Mr. ROBERT PATON, Secretary of the Central Committee, gave some useful hints as to how the work of organisation should be conducted, and related several interesting facts as to good having been done in other districts. Those present having been formed into a general committee with power to add to their number, Sir Henry Pitman was appointed chairman, and Messrs. Joseph Weatherley and Henry Workman, hon. secretaries.

Rev. Dr. O'Brien, Vicar of Christ Church, Somers Town, offered the use of his church for overflow-meetings, and his schoolroom for choir practices. Rev. Z. B. Woffendale, Minister of Somers Town Presbyterian Church, and Rev. J. Allen, Minister of Tonbridge Congregational Chapel, also offered the use of their buildings for any services that might be required. Mr. H. L. Fulkerson, Precentor of Regent-square Presbyterian Church, was appointed choir leader. The Chairman, in closing, requested those present to make the coming services a matter of public and private prayer.

A French "Robin Dinner."

WE are often asked: Do you see any results of all your labours among the French population in London? A good answer would have been given to any friends present with us on Wednesday night, when, with the kind help of the Rev. Charles Bullock, we were enabled to give our children a Robin Dinner in our large and comfortable schoolroom, Bedford-passage, Fitzroy-square. One hundred and thirty foreign "robins," great and small, sat down to the good fare provided by our English friends.

After tea Pasteur Du Pontet-de-la-Harpe gave a short address to the children on two characteristics of the robin—cheerfulness and gentleness; he earnestly asked the children to look to Jesus the Saviour to enable them to show in all their lives these two traits of Christian character.

The invitations to the dinner had been exclusively limited to children attending *regularly* the day and Sunday-schools and to some old scholars now fast becoming young men and having to work and fight for themselves in this great metropolis. It was interesting to see a number of nice-looking and honest young men sitting near the present scholars. They all had passed through our Sunday and day school, and now a committee of gentlemen have opened for hem some rooms near Regent-circus, where they can meet every evening to read, and attend different classes. ONE OF THE CARVERS.

Evangelising in South Africa.

THE *Journal des Missions Evangéliques* states that Lessouto and the Free State have sufferred much from drought, many thousand sheep having died for want of water, while the larger animals have been decimated.

Meetings were held to take leave of M. Coillard, and Levi, a catechist, who accompanies him to the Zambesi. There was great sorrow at parting with M. Coillard, but willingness to let him go where the Lord seemed to need his servant. Levi, a native, gave an account of his conversion, stating that he did not arrive at a clear comprehension of his own salvation until he was obliged to speak to others about it. The native Christians gave freely out of their poverty to provide Levi, his wife, and children, with the necessary equipment—some giving a wagon, others oxen, and some money.

An English artizan, Mr. Middleton, is one of the expedition. He addressed to the church at Leribé words that touched all hearts, showing that M. Coillard had enlisted not only a good workman, but a faithful confessor of Jesus Christ. Makotoko, an old warrior of Moshesh and Councillor of Molapo, one of the most remarkable of the Christian Bassutos, referred to the trials the Church had passed through and to its present critical position. He and the Christians of Leribé had hoped that M. Coillard might have seen in these difficulties an invitation from the Lord not to quit that post, but they all desired to entertain no feelings contrary to the will of their Lord.

M. Coillard, speaking from "God hath spoken once," sending him to Lessouto, and "twice have I heard Him," now guiding him to Zambesi, showed how he had been led step by step, and affectionately commended his children in the faith to the Shepherd and Bishop of their souls.

"The Gospel Choir."

THOSE who are interested in the presentation of the Gospel Message to the people, through the medium of sweet and striking melody, will, we think, be glad to have their special attention drawn to a new collection of Sacred Songs, entitled "THE GOSPEL CHOIR," just issued from the Office of this paper. It contains about eighty pieces; nearly all of these are published in this country for the first time, and some are absolutely new, having been written specially for this collection.

CHRIST RECEIVETH SINFUL MEN.

"THEY THAT BE WHOLE NEED NOT A PHYSICIAN, BUT THEY THAT ARE SICK."—*Matt. ix. 12.*

Arr. from NEUMASTER, 1671. JAMES MCGRANAHAN.

1. Sin - ners Je - sus will re - ceive: Sound this word of grace to all
2. Come: and He will give you rest; Trust Him: for His word is plain;
3. Now my heart con-demns me not, Pure be - fore the law I stand;
4. Christ re - ceiv - eth sin - ful men, E - ven me with all my sin;
Who the heav'n - ly path - way leave, All who lin - ger, all who fall.
He will take the sin - ful - est: Christ re - ceiv - eth sin - ful men.
He who cleansed me from all spot, Sat - is - fied its last de - mand.
Purged from ev - 'ry spot and stain, Heav'n with Him I en - ter in.
REFRAIN.
Sing it o'er..... and o'er a - gain:..... Christ re -
Sing it o'er a - gain, Sing it o'er a - gain: Christ re -
- ceiv - - - - eth sin-ful men;..... Make the mes - - - - sage
- ceiv-eth sin - ful men, Christ re - ceiv - eth sin - ful men; Make the mes-sage plain,
clear and plain..... Christ re - ceiv - eth sin - ful men.
Make the mes - sage plain:

Half of the pieces in the book are composed by Mr. MCGRANAHAN; we give one of his on this page as a specimen. About twenty are by Mr. SANKEY, including that fast favourite, "When the mists have rolled away." Among the remainder are songs by such well-known composers as GEORGE C. STEBBINS, G. F. ROOT, and R. LOWRY. One only is from the pen of the late P. P. BLISS, "Abundantly able to save;" but it is one of the most effective in the collection, and has lately been sung by Mr. SANKEY, with much acceptance and blessing.

Notes and Comments.

MAY we ask the kind attention of those who entrust us with donations for various objects, to the following directions:—

1. Be particular to specify the exact designation of the institution or purpose to which the amount is to be applied.
2. In addition to the title of the institution or object, give the name of the person (lady or gentleman), if any, who is known as the superintendent or secretary.
3. If the amount is given in response to a notice in the columns of "The Christian," state the date and page of the number in which the notice appeared.

If donors will be so good as to observe these instructions, confusion and delay may be prevented. With the multiplication of religious and charitable institutions, and the frequent similarity in their titles, increased care is needed in order to avoid mistakes and misunderstandings.

In a letter dated January 9, Lord Shaftesbury gives the following directions as to the most useful plan of Bible-reading for men of the working class. They are equally adapted to guide the Bible-reading of all classes. His lordship says:—

"First, begin always with prayer to God for guidance and light in the study of his Word. Secondly, compare scripture with scripture by paying much attention to the marginal references. Thirdly, regard the Bible as a whole; one part throws light on another. The Bible is oftentimes its own best interpreter. Regard it not as a collection of writings of historical persons, but as the work of many, under the inspiration and guidance of one mind, the mind of the Almighty Himself."

The last sentence in the noble Earl's directions is of great importance. The notion widely prevails that the Scriptures are a disjointed set of writings, so that no one of them is to be regarded as infallible, and the teaching of one age to be rejected as of no force for another. The unity of Divine thought through them all is ignored, and so the Book is reduced to a time-worn and exhausted level. No more destructive and dangerous form of criticism than this can well be imagined. Every part of sacred truth retains its value and authority as an inspiration from God. Mutilation here is sacrilege.

The advantages which result from the freedom of the Press in this country are many and great, and we have reason to congratulate ourselves on the average tone of our leading journals. But greater care should be exercised, and more brevity studied in reference to reports of many cases which come before our courts of law. The perusal by young people of details of villany, violence and passion is pernicious in the extreme. The secular Press has a serious responsibility in relation to forming and maintaining the morals of the people.

With feelings akin to anything but satisfaction, we recently read in *The Record* a description of the vestments made and presented to Bishop Smythies, the recently appointed prelate in connection with the Universities Mission to Central Africa. Mitre, cope, and chasuble are said to be of true popish type, so much so that the Bishop, when robed, will have all the appearance of a Roman Catholic celebrating High Mass. This certainly is not the Gospel needed for Central Africa, or, indeed, for any part of the world. Appeals to the eye may be effective so far as outward attraction goes, but they can never reach the heart; they obscure the truth, and detract from the glory of Christ.

Some singular facts are brought to light by a review of the last census returns for England and Wales. Out of a population of 26,061,736, only 11,187,564 are returned as having a definite occupation. Agricultural labourers numbered 870,778, more than 90,000 less than there were in the previous returns. It appears that the article of dress alone employs 1,048,534 persons, there being one milliner to every thirty-seven women, and one tailor to every seventy-nine men. The *Times* has said the attention of the female sex should be directed to this fact, the proportion not being very creditable to them, indicating as it does undue extravagance. There is room for improvement in this respect among all classes; extravagance in dress lies at the root of many evils.

The subject of children's amusements has been on the *tapis* of late in several public journals. Dr. Cullimore, in *The Standard*, first called attention to children's parties, as often conducted, and their prejudicial effect on juvenile health. This is no unimportant aspect of the question; but many anxious parents feel that a still more important one is involved. The moral and spiritual influence of recreations provided by those who cater for the young calls for serious consideration. Fancy balls, late hours, and grand parties have a sadly deteriorating effect upon the youthful mind and character. Parents are not wise who fail to see this and to guard against it. Our children must have recreation; by all means let them romp and play at proper seasons to their hearts' content. Be it ours to make their life as joyous as we can; but let it not be forgotten that they have a future, and that the impressions made and tastes formed in childhood have very much to do with the after life.

Thirty years ago a book was written, stigmatising domestic servants as "the greatest plague in life," and the comic papers have done not a little in the interval to perpetuate the charge against them. But influences, deteriorating or otherwise, descend from the higher to the lower strata of society, and the modern undomesticated young lady, devoted to frivolous amusement, or at the best to frivolous employment, is incapable, when she becomes a mistress, of training or counselling her servant; and no wonder she is plagued by her, and the more plagued the more she keeps. On the other hand, much is said, and truly, of the advantages which a domestic servant enjoys as compared with those employed in workrooms and factories. Amongst other things she is far better prepared to be a wife and to ensure comfort to her husband in his home.

But it may be questioned whether the domestic servant is not often in greater moral peril in the house than her sister in the factory—in peril from her master, from his sons, from the young men who call for orders, and from others. We speak from painful knowledge of characters thus broken. Mistresses have responsibilities towards their servants which, if kindly and faithfully fulfilled, might make these important and influential members of their household the greatest comfort instead of the greatest plague in life.

Miss Emily Leakey, author of "Miracles of Mercy," writes to us that she has received a donation of 10s. for the Exeter Home from a domestic servant, as a thank-offering to God for having kept her pure.

A specimen of Russian literature, taken from the late Ivan Tourgueneff's "Poems in Prose," will not be uninteresting to some readers. The extracts point a moral lesson which needs enforcement. Gratitude is by no means a too common virtue.

"It once occurred to the Supreme Being to give a banquet in his azure halls. All the virtues were invited to it—none but the virtues. . . . So there were no men—only women.

"Many of these were assembled there, great and small. The smaller virtues were more agreeable and amiable than the great; but all seemed in good spirits and conversed very politely with one another, as beseemed such near relations and acquaintances.

"Then the Supreme Being noticed two beautiful ladies who did not seem to know each other.

"The host took one lady by the hand and led her up to the other.

"'Benevolence,' said he, pointing to the first.

"'Gratitude,' added he, introducing the second to her.

"Both virtues were much surprised to make each other's acquaintance. For the first time since the creation of the world, and that was a long time ago, they now met, face to face."

No name is better known among modern scholars and able critics of the sacred text than that of Canon Westcott. We note that he has just been elected to the post of Vice-President of the British and Foreign Bible Society. In accepting the office, the Canon says: "Every day's work confirms the conviction that the surest hope of meeting the difficulties of our own time lies in the faithful and reverent study of Holy Scripture, in the living record of the Divine teaching interpreted to us by the Holy Spirit." Dr. Westcott has also just been appointed to the vacant Canonry of Westminster, a fact which, while it is a loss to Peterborough, is a gain of no slight account to the Metropolis.

In his new work on "The Modern Languages of Africa," Mr. R. N. Cust, Hon. Sec. of the Asiatic Society, thus speaks of the Bible:—

"To no other book of any kind at any period of the world's history has it fallen to be translated into so many languages, and to be disseminated in such amazing numbers. As Luther's Bible became the standard of High German, and our own English Bible became the standard of later English, so all over Africa, from the language of the Kábail in North Africa to that of the Hottentot in the South, from the Swahíli on the East to the Dualla on the West, the translation of the Book of Life is becoming the first, often the only, and always the typical representative of languages, which previously were wholly unwritten, uncultivated, and sometimes imagined to be destitute of phraseology for the expression of feelings and affections. In the great Vernaculars of Africa, such as the Swahíli, the Zulu, the Chuána, the Hausa, the Ashánti, the Amharic, the Yariba, the Bible has greatly helped to fix the standard of purity and good taste. In other languages the Bible has been the first expression of the power of conveying ideas to paper."

The effect of etiquette over religion forms the subject of a letter received from a correspondent. Doubtless it is often the case that the rules of "society" override the dictates of conscience and the claims of Christ. It ought not to be, and moral courage should be exercised by Christians where the temptation in any form presents itself. The writer of the letter before us was asked by a lady, "Do young men like to be spoken to on religious points by ladies?" The querist was reproaching herself that on the ground of etiquette she had let many golden opportunities slip of speaking for Jesus to gentlemen of her own circle. Surely nothing should be allowed to stand in the way of our testimony for the Lord we love.

Mr. Ruskin has been discoursing on "The Storm Cloud of the Nineteenth Century." It differs altogether, he says, from the cloud with which we have been familiar, and which is only an "incontrovertible evidence of the Father which is in heaven giving his children rain, and filling their hearts with food and gladness." The storm cloud from which all nature suffers now, "is not rain-cloud, but a dry black veil, which no ray of sunshine can pierce." The description of it as a plague-wind, a wind of darkness, malignant, pestilential, and polluting, prepares the way for Mr. Ruskin to declare his conviction that it is a judgment, a Divine retribution for our national sins and shortcomings. The words in which this is expressed are worth reproduction, though they are marred by some palpable exaggerations of language:—

"If you ask me what is the meaning of all this blanched sun, and blighted grass, and blinded man, I can tell you none, according to your modern beliefs, but I can tell you what meaning it would have borne to the men of old time. Remember, for the last twenty years, England, and all foreign nations, either tempting her or following her, have blasphemed the name of God deliberately and openly, and have done iniquity by proclamation, every man doing as much injustice to his brother as it is in his power to do. Of states in such moral gloom every seer of old predicted the physical gloom, saying, 'the light shall be darkened in the heavens thereof, and the stars shall withdraw their shining.' All Greek, all Christian, all Jewish prophecy insist on the same truth through a thousand myths.

"I leave you to compare them with the physical result of your own wars and prophecies, as declared by your own elect journal not fourteen days ago, that the Empire of England, on which formerly the sun never set, has become one on which it never rises. What is best to be done, do you ask me? The answer is plain: whether you can affect the signs of the sky or not, you can the signs of the times. Whether you can bring the sun back or not, you can assuredly bring back your own cheerfulness and your own honesty. You may not be able to say to the winds, Peace, be still; but you can cease from the insolence of your own lips, and the troubling of your own passions. And all that it would be extremely well to do, even though the day were coming when the sun should be as darkness, and the moon as blood. But, the paths of rectitude and piety once regained, who shall say that the promise of old times would not be found to hold for us also: 'Bring ye all the tithes into my storehouse, and prove Me now herewith, saith the Lord God, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?'"

"Modern thought on religious matters does not appear to be rated very highly in New South Wales, judging from the reports concerning Mr. Moncure Conway's visit to Sydney. His advertisements flared on the walls and in the columns of the newspapers, proclaiming him the friend and advocate of the leaders of modern thought; but to no purpose. His efforts have been a failure every way, and his sceptical campaign resulted in defeat. It is a credit to the colonists that they could only provide their would-be teacher, or rather perverter, with empty benches instead of disciples. Would that such leaders met with a similar fate in the Mother-country.

Referring to Sydney, we see that the newly-appointed Bishop of that diocese has met with a great misfortune. It appears that his library, consisting of some thousands of volumes, together with note-books and manuscripts containing the accumulations of many years of laborious study, were all lost in the recent foundering of the ill-fated *Simla*. A movement is on foot, headed by the Dean of Westminster, for helping to repair as far possible this loss, before Dr. Barry sails for his new sphere.

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The Anti-slavery cause has lost an eminent champion, and Temperance a devoted advocate, by the death of Mr. Wendell Phillips. He was foremost in promoting the abolition movement in America, and acquired great renown as a social reformer and eloquent orator.

Switzerland has lately been busy with its Zwingli Commemoration, and the Canton of Zurich full of enthusiasm in his honour. Ulrich Zwingli was born on January 1, 1484. His work as a reformer, however imperfect, when judged in the light of our own times, was sufficiently bold and valuable in its protest against papal errors to entitle him to the grateful remembrance of posterity. He grasped the sword in the cause of truth, and perished by the sword, dying on the field of battle in October, 1531. His life was one prolonged struggle against Romish pretensions, and he undoubtedly laid the foundation of that Swiss Protestantism which has figured so nobly in the history of the world.

In a lecture on Zwingli recently delivered at Philadelphia, Dr. Bishop said we owe five things especially to him as a teacher:—

"A juster conception of God—a juster conception of the Scripture as the imperative dictate of God—a juster conception of the Holy Sacraments—a juster conception of the Christian Church—and finally the evangelistic spirit of Protestanism."

A short examination of Mr. Herbert Spencer's article, entitled, "Religion: a Retrospect and Prospect," written by A Wykehamist, has just reached us. It ably exposes the fallacies and assumptions of the would-be philosopher, whose article in *The Nineteenth Century* has caused so much stir in some quarters. The writer expresses a feeling of pity for the man who is so clearly ignorant of the doctrines he criticises, and this should perhaps be the spirit in which one contemplates the sad spectacle of a weak mortal sitting in judgment on the Deity and on things divine. The pamphlet is published by *Marshall Brothers;* price 6d.

The Pall Mall Gazette has started a series of articles on the Gambling Hells of London. From the first of these, which describes the doings at a baccarat club, we gather that we have in our own metropolis traps and snares as seductive in their influence and as rash and wild in their character as those for which some parts of the Continent are notorious. It is anything but creditable to English jurisdiction that while gambling is supposed to be illegal, and in some spheres is sternly dealt with, in others it flourishes unchecked, spreads its ruinous glare, and exerts its fatal spell upon young and old, without let or hindrance.

The Rev. F. E. and Mrs. Wigram have presented the Church Missionary Society with £10,000 as the nucleus of a fund for providing means to remove their Missionaries' Children's Home from Highbury to the country. This is done, to use Mr. Wigram's own words, "to give a practical token, in which we trust others will join us, of deep sympathy with the dear brothers and sisters who are engaged in the Lord's work abroad, and who have to entrust the bringing up of their children to the Committee." Such regard for the servants of Christ, who have given up home and loved ones for his sake, is worthy of imitation by us all in our own measure, and in whatever way presents itself to us.

The Countess of Tankerville has issued a little brochure, entitled, "A Bright Spot in Outcast London," which calls attention to the work of the Mildmay Deaconesses in various parts of the city. The Bethnal-green Mission is specially described, and the work accomplished by it fully set forth. Her ladyship pleads for enlarged support of the Mildmay Institutions, and amply proves the claim they have on Christian beneficence by showing the practical character of their aims and results. The little book is published by *Hatchards*, price twopence; and should be widely read.

The Speaker of the House of Commons has written a letter to the *The Daily Telegraph* in which he urges the claims of young servants upon public benevolence and concern. Lady Brand is the Hon. Treasurer of the Metropolitan Association for befriending young persons of this class, and Sir Henry adds the weight of his testimony to the good work which is being done by its means. No class more needs kind and careful oversight. Servant girls are exposed to no end of temptations, and we are often almost helpless in resisting them. Christian philanthropy has a wide field in this direction for useful and important effort.

There is a vast difference between religiousness and Christianity, although the two are often confounded. The one may co-exist with spiritual death and utter ignorance of vital truth, the other is essentially life, and is sustained by close and loving fellowship with Christ. To belong to a church is not to belong to Christ; to make a profession is not to be a Christian. These are distinctions which, in a formal and ostentatious age like our own, need to be plainly pointed out. Everywhere there is a call for earnest assertion of the solemn declaration, "If any man have not the Spirit of Christ, he is none of his."

In a letter to *The Spectator*, "Another Woman" asks whether, in the papers which have appeared there on the happiness of women—one omission has not been made—that happiness is not an external thing, but an internal. Like the "Kingdom of Heaven," it is *within us*. To this the Editor appends a note, saying, "True, in the highest sense; but try a day of toothache." The covert and cynical sneer of these words represents the very prevalent idea that religion is very well for sunny seasons, but inadequate to lift above the influence of dark days. The mistake is great; even pain, though it should be severe and excruciating, cannot rob the soul of peace and joy, such as the Kingdom of Heaven in the heart produces. Inward happiness and calm repose are, in the case of the believer, quite compatible with outward suffering and turbulent surroundings.

GLASGOW NOON MEETING.—At the meeting on Monday week it was reported that at Inverness an evangelistic service carried on at the public exchange by some members of the Y.M.C A. has been stopped by the superintendent of police, because some persons living near complained. It has been ascertained in connection with the evangelistic meetings carried on at Johnstone that there are a large number of Highlanders in that town. A Gaelic service is therefore being held every Sunday, and the average attendance is upwards of eighty. It was mentioned that the public-houses in Coatbridge open at 6.30 in the morning, and often crowds are waiting to be supplied. A minister asked if they were to hold a prayer-meeting at that hour in the morning, what audience would they get?—*Christian Leader.*

Reminiscences by Mr. Hammond.

AS we intimated in our last issue, Rev. E. P. Hammond has been conducting an evangelistic Mission with much success at Camden, N.J. On one occasion he related some of his experiences during a Mission tour to the distant region of Alaska, in the extreme north-west of the North American Continent. The following details of the trip, as given by the Camden local journal, will be read with interest:—

Mr. Hammond, in accordance with a promise made in a previous meeting, gave an account of his missionary tour to Alaska. He said that when he was first converted he had a great desire to be a missionary. He felt that he was called of God to preach the everlasting Gospel to the poor heathen. He fully expected to bid good-bye to friends and home, and even went so far as to locate the field in which he would labour. It was Bulgaria. But while he was yet a student in the theological seminary he attended a meeting, where a minister present told of how merchants who sent boxes of merchandise to Alaska put in each package a leaf from the New Testament printed in their own language, and many who read them had been led to believe on the Lord Jesus Christ, even before a missionary had ever stepped foot on their soil. He concluded that this was the place for him to go; to a land where the natives were ready and eager to grasp any fact told them about a Supreme Power and an Intercessor between the two.

Sometime after this he and his wife, together with some friends, set out for Alaska, going by the way of Sacramento, Cal., and Portland, Oregon. A very singular incident that occurred on their way was that while travelling in northern California Mr. Hammond absolutely refused to travel on Sunday. His friends urged him to go on, for, they said, there was no way of overcoming the difficulty, unless it was to lie down on the cold earth and sleep there. They warned him that if they did not keep moving all day Sunday they would miss their passage, and in all probability be ravaged by mountain bandits. All of their efforts availed nothing; the youthful missionary was determined to rest on the one day out of seven set apart for that purpose by God, and if he did die, he said that it would be in a good cause. He stood up in his stirrups and scanned intently the hills which environed the lone travellers. Far to the north, crowning a little knoll, his eye caught sight of what appeared to be a building of some kind. "There! There," he exclaimed, "is a house," pointing in the direction of the knoll, and he was determined to go over and ask the family for shelter.

His companions endeavoured to convince him that it would only be folly to apply at such an out of the way and strange place for shelter; but he went nevertheless, and the rest of the party, unwilling to go on and leave him, followed him to the door. He knocked and the door was opened by a woman, who when she saw Mr. H., threw up her arms with a scream of delight, and rushed toward him. "Why, brother Hammond," she cried, "how in the world did you ever come to this desolate region;" and then without waiting for a reply she added, "why, I was converted in your meetings at Rochester, N.Y. Come in and stay as long as you wish." "Are there not other families living in this locality," asked Mr. H. "Oh yes," said the lady, "there are plenty of them within a mile of here, but they are very much scattered. I'll have plenty of company here to-morrow, the house will be full." That night and the next day the party spent under this hospitable family's roof, and then proceeded on their journey north.

The party, after a long and tedious journey, reached Portland, Oregon, where Mr. Hammond held meetings for six weeks, commencing on the Fourth of July, the day when the Americans celebrate their independence. When the people came to consider the subject, they could not conceive a plan by which to have their fireworks at a reasonable hour, and attend the meetings also. It was settled in this way. They first had a meeting at which there was a sermon and singing: then the fireworks, and afterwards the inquiry-meeting, at which every one who had been to the previous meeting was in attendance. Mr. H. held these meetings in a large rink for six weeks, and then gathering together forty of the best workers, including five ministers and their wives, and a whole band of music, he embarked for Vancouver's Island, where he mingled with the hideous Flat Head Indians for some time.

He then went on to Alaska, where he gathered together two tribes, in an old Russian-Greek Church. He said that he never saw such an audience in all his life. None of them knew what the seats were for; they made use of them to set their baggage on and then perched up on the backs of the seats. After a while Mr. H. managed to put on a straight face, and then prayed earnestly for the descent of the Holy Ghost. "Sitka Jack" interrupted the meeting several times. He said, "We know as much as Boston man; we know God made mountains, and made salmon in river; Boston man teach me nothing." Mr. H. prayed with several, and they all said, "Why didn't you Boston man come here before, and tell us of God; we would never drown our poor old mothers."

It should be stated here that when the Indian women get old and weak in Alaska they are drowned by their sons, and many of the girl babies are drowned by their mothers, who are such slaves to the men that they will not, if they can help it, have their children grow up to be treated as they are. Mr. H. was the first missionary that set foot in Alaska, and he was the instrument, in God's hands, of leading the first native soul to Christ.

After his narrative, says the Camden reporter, he preached a sermon from Rom. x. 10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." His central object was to abolish the idea, that some have, that they can be consistent Christians, and sit with their arms folded, doing nothing for the Master; he succeeded very well, for some of the members of the church were busy in the inquiry-meeting, who had never done anything before to lead souls to Christ.

Sunday Schools in South London.

THE annual meeting of the Sunday-school attached to Christ Church, Westminster-bridge-road, was held recently, Rev. Newman Hall in the chair. The reports presented showed the number of schools to be 13; scholars, 5065; teachers, 376. One school is two miles distant, at Dock Head. Four others are in the most populous, poor, and needy districts in South London, viz., Kent-street, the Mint, Jurston-street, and Bond-street. In addition to simple, unsectarian, evangelical Bible teaching, on Sunday, various philanthropic agencies are carried on during the week—such as sewing classes, boot and shoe, clothing, and music clubs, mothers' meetings, Band of Hope meetings, instructive lectures and entertainments, &c. From one school thirty-seven sickly children had been sent into the country for a fortnight's change of air. Upwards of 13,000 religious periodicals had been purchased by the children, in addition to a large number of tracts and portions of Scripture supplied gratuitously. About fifty children had become members of churches, and 100 were members of the Christian Band. Some of the teachers devote nearly every evening in the week to these labours. All these rooms are utilised on Sunday evenings for ragged schools and evangelistic services.

Thus for nearly a hundred years in some of these schools, with quiet perseverance, godly men and women have been at work to mitigate the evils lately brought before the attention of the world by the "Bitter Cry." The annual cost is about £500. The New Year offerings amounted to about £150.

A THEATRICAL TEA-MEETING was held on Friday last in Exeter Lower Hall. Gospel addresses were given by Mr. Newett, of Manchester, Mr. Churchill, Mr. Burson, and Mr. W. Forbes.

Mr. T. E. Murphy's Missions.

THE many friends of this most earnest and successful Temperance advocate will be glad to hear again somewhat of him and his work. Until a few weeks ago he had been labouring with the most blessed results in Ireland, under the auspices of the Irish Temperance League. Before leaving that country he was entertained at a social gathering by the members of the League, when he was presented with a large, handsome album, and an address which stated that 100,000 persons have signed the pledge at the 181 meetings he addressed.

From Ireland Mr. Murphy went to Stirling, in Scotland, and there we were privileged to be an eye-witness of the work. The large arcade hall of that town was crowded night after night with most enthusiastic audiences, and though his honoured father had held a Mission there, which was followed by a second, the ranks of Gospel Temperance were swelled by the addition of 900 persons who signed the pledge during his six days' Mission.

From Stirling Mr. Murphy returned to Ireland to pay a few farewell visits, and then crossed over again to Lancashire for a short Mission in the town of Haslingden. It was here he began his work in this country nearly three years ago, and the fact that since then he has again and again visited Haslingden, at the request of the Temperance friends there, shows that he continues to receive their esteem and gratitude. And much reason has Haslingden for gratitude, for through his advocacy many sons of toil in that busy town have been led to change their manner of life, both to their own advantage and that of their relatives and friends. Some of the grand old trophies of Gospel Temperance are to be found in Haslingden; and there its work through the Blue Ribbon Club and the British Women's Temperance Union goes forward in a progressive manner.

On Monday evening, 4th inst., we visited Mr. Murphy at this place. There was a magnificent meeting. The platform on one side was crowded with reformed men—members of the club. The chair was occupied by Mr. Riley, solicitor, St. Helens, and Mr. Murphy gave one of the most thrilling speeches we ever listened to; most beneficial results have followed this and the other meetings held.

From Haslingden Mr. Murphy has come to Sale, a suburb of Manchester, where two meetings have already been held. Some of us here were afraid that such a movement would not touch to any great extent our villa population; but we have been agreeably disappointed. The meetings held in our largest hall have been magnificent gatherings, and we may safely say that Mr. Murphy has already got the ear of our community. Friends of all sections of the Church are to the front. The chair on Thursday night was occupied by Col. Shaw, Consul of the United States of America in Manchester, who spoke in the highest terms of Mr. Francis Murphy, the father, as well as of the son. Last night the chair was occupied by Mr. Armistead, a Churchman, and a gentleman of great and good influence in our neighbourhood. Clergy and ministers of various denominations are co-operating, and the singing is led by a large united choir, under the conductorship of Mr. Lewis, leader of psalmody at the Presbyterian Church. Already over 400 persons have taken the ribbon at the meetings.

Mr. Murphy closes his Mission here on Thursday, 13th inst., after which he goes to fulfil engagements at Stirling, Edinburgh, Warrington, Ormskirk, &c.

ADAM SCOTT,
Congregational Minister.

Rookfield, Sale, ~~July~~ Feb 9.

SANATORIUM, WEST KILBRIDE.—A correspondent writes that he has received much benefit physically and spiritually by a visit to this place, near Ardrossan, Ayrshire. He says the spiritual tone and admirable domestic arrangements are excellent. Rev. Dr. Kirk is the director, and the manager is Mr. J. Newbigging.

PUBLIC MORALITY.

LARGE MEETINGS IN EXETER HALL.

THE day of prayer held at Exeter Hall on the occasion of the opening of Parliament, to supplicate the Divine blessing on the efforts made to abolish the State regulation of vice, was felt to be a time of blessing by all those who were privileged to be present. The meeting commenced at ten a.m., and continued without intermission till six p.m.

Mr. ERNEST NOEL, M.P., who presided during the first hour, remarked on the grand effects which would be produced by that day's meeting if it could result in opening the eyes of those Christians who were still blind to the iniquity of this legislation, and who cherished the idea, as he had done himself for a long time, that there must be some good in this evil system; when he came to inquire into it he found it utterly bad.

Each succeeding president took up some leading thought, either as a subject for prayer or a cause for thanksgiving. Mr. WILLIAM FOWLER, M.P., contrasted the present comparatively awakened condition of Christian feeling on this subject with the dense ignorance which generally prevailed, at the time that he introduced the first Repeal Bill into the House of Commons fifteen years ago. Mr. Fowler was followed by Rev. V. G. Barradaille, Rev. A. C. Murphy, Mrs. Hind Smith, and Mr. George Gillet.

When at four o'clock the chair was taken by Mrs. JOSEPHINE E. BUTLER, the attendance, which had fluctuated considerably during the day, attained to a goodly company, comprising well-known friends of the movement from every part of London and many from the provinces. Mrs. Butler read a sympathetic telegram from Pastor Appia, of Paris, who was at that hour presiding over a similar meeting in Paris. She stated that meetings were also being held at New York, at The Hague, Holland, and in Switzerland, besides in many towns throughout the United Kingdom.

One incident which characterised this hour was a visit from a member of Parliament who has been one of the most persistent advocates of State regulated vice in the House of Commons, as well as on the late Select Committee of Inquiry. His object in visiting Exeter Hall did not transpire, but some who were there could not think it mere accident that should bring him in while a fervent brother, all unconscious of his presence, was praying that "the Lord might influence the hearts of our opponents, even as He influenced the heart of the mighty king of old, when 'his thoughts upon his bed and the visions of his head troubled him.'"

The concluding hour was taken by Mr. BENJAMIN SCOTT, Chamberlain of the City of London, who, in reviewing the progress of the movement on behalf of social purity throughout the world during the past twelve months, said that the present stage of progress towards abolishing the State regulation of vice in England, reminded him of nothing so much as when the ark of God was brought into the house of Dagon, and Dagon fell down before it. The Dagon against which they were contending had fallen, and although his priests might attempt to set him up again, they would find he would be too much broken to stand. He felt that their concluding note should be that of thanksgiving and praise to Him who alone giveth the victory.

PUBLIC MEETING.

On the evening of the following day a large assembly gathered in the great Hall to testify their sympathy with this movement. The Right Hon. James Stansfeld, M.P., presided, and was supported on the platform by a goodly company, including eight M.P.'s, and many influential clergy and laymen from all parts of the country, besides many ladies, who take a deep and active interest in this cause. The Bishop of Bedford opened the meeting with prayer. Professor Stuart read letters of sympathy and apologies for absence from a number of people of influence, including clergymen living in districts subjected to the system of regulated vice.

The Chairman said he had always opposed this system because of its object. Whatever the personal motives of its advocates might be, its object was simply to make vice safe for men, an object which Governments and Legislatures had no right to take into account. He also objected to it because of its methods, which were abhorrent to justice, to freedom, to moral health and decency, and to that manhood of which an invariable part is respect for womanhood and individual right. He had demonstrated in the House of Commons the hygienic fraud and imposture of these laws, and would do so again, if needful; but he thanked God that less of that repulsive work would be necessary now, because since April 20 last we had risen above the mere hygienic aspects of the question and got on to the platform of principle. He could get no direct and certain intimation of the intentions of the Government to carry this principle into law; he heard rumours that they intended to rest with the mere suspension of the Acts, but it was not for repealers to acquiesce in that state of things. They would have to show the Government that there were not a few people in this country that deemed this a question transcending all party politics and concerning the duty and honour of a Christian nation.

Dr. CAMERON, M.P., said he had always considered the moral aspect of their case the strongest; as had often been well remarked, "what was morally wrong could never be politically right." He would, however, speak on the hygienic failure of the Acts. In a graphic and telling speech, he then proceeded to show, from figures supplied by the supporters of these laws, that the net results of life and health saved, from a money point of view alone, were ridiculously inadequate to the cost.

Rev. Sir J. E. PHILLIPS, Bart., spoke of the immoral tendency of these laws, and their hardening effect on the poor women who come under their operation, and expressed his belief that the success of that meeting would not so much depend on the speeches made as on the prayers of the day before.

After some earnest words from Mr. Samuel Smith, M.P., Miss TOD, of Belfast, said those who stood in the forefront of this battle desired nothing more than that the whole truth should be brought to the light. She considered it the duty of everyone engaged in any sort of work for their fellow-creatures to acquaint themselves with the facts and principles on which their efforts rested.

The BISHOP of BEDFORD, in the course of a manly and ringing speech, which was responded to with great enthusiasm, said: I cannot myself reconcile the making of sin safe with any theory of morals higher than that which is based on the barest expediency; certainly I fail to reconcile it with any conception I am able to form of Christian morality. I find it no less difficult to reconcile the Christian sanction—at any rate the distinctive recognition—of sins against the seventh commandment with my idea of the duty of a professedly Christian State. I know we are told that these simple arguments can be met by those who have greater personal and practical experience of the state of our great seaport or garrison towns. I am not prepared to submit great Christian principles to any such test as that. I may not be possessed of sufficient information to be able to forecast either the immediate or ultimate results, physical and material, of the Acts we are talking about, or of their suspension, but I may have intelligence enough to know what God commands, and to know what is in harmony with the religion of Jesus Christ. If I read aright in this matter, I find enjoined on one section as much as another, a high and pure morality. I do not find sins of impurity condemned in women and condoned in men. I find breach of purity in thought and act and deed to be inconsistent with the Christian man's profession, as much as deeds of shame not even to be spoken of by the Christian man. . . . . God forgive those who teach that sin is necessary for the health of a man. I say it is false. Why, when I was at Oxford, I knew brave men—athletic young fellows—pulling in the college eight, playing in the college eleven, who yet led a life of perfect chastity. We want to rise to a nobler and higher level; we want something of the old chivalry that was once in vogue; we want that our men should feel that they, as the stronger, are bound to protect the weaker, not to seek to injure them. We profess to follow the example of the pure and stainless One; we hope some day to be like Him, and "every man that hath this hope in him purifieth himself, even as He is pure."

Mrs. BOOTH also strongly repudiated the hideous doctrine of the necessity of vice, and said it was some time before her mind could grasp the idea that in this nineteenth century of ours any set of men could be found to advance such a monstrous proposition. She warned her hearers that the same men who would rob woman of her liberty would be ready to curtail the liberty of man also, and especially his religious liberty, when it would serve their purposes to do so.

Mrs. JOSEPHINE E. BUTLER said her confidence was in a higher power than that of the House of Commons. She had a joyous confidence in God, who is working with us to the confusion of our opponents and the victory of our cause. It will not be victory without a struggle, but it is a blessed and happy thing to be co-workers with God in this great work of justice.

Dr. Spence Watson, of Newcastle, Professor Stuart, of Cambridge, and Mrs. Eva McLaren also addressed the meeting.

Young Women and their Friends.

A NUMBER of young women and their friends gathered at Prince's Hall, Piccadilly, last Saturday evening, at the invitation of the Committee of the Central Institute of the Y.W.C.A., Old Cavendish-street. Nearly seven hundred mustered for tea at 6.30 p.m. The demeanour of the majority present sufficiently indicated their appreciation of the efforts made on their behalf by the workers at the various Y.W.C.A. Institutes. The sore temptations which beset the path of the gentler sex in this great city are greatly counterbalanced by the advantages attaching to these institutions. The last report shows that hundreds of young women have been blessed in a spiritual as well as temporal sense. Many of them are now witnessing in their various houses of business to the change which has been wrought in them.

After prayer by Mr. Cameron Churchill, the Chairman, Lord KINNAIRD, spoke a few words of sympathy with the efforts put forth for the spiritual and moral benefit of those present. He said he was pleased to know that the work was appreciated by them. He warmly commended it to the continued support of all who are interested in the welfare of this important section of the community.

Dr. GILBART-SMITH said that from an experience of nearly twelve years he was able to speak of the benefits of this Institution. On behalf of Miss Ely he stated that at the end of last year there were 700 names on the books; during the last two months 70 more had joined. These 770 represented, at least, 180 houses of business. The object was not only to care for the souls of young women, but to foster the improvement of mind and body. There were social evenings, a benefit society, a savings bank, and total abstinence society; all of these he warmly commended to them as means by which they might improve health, mind, and circumstances.

Rev. E. A. STUART gave seven mottoes, the adoption of which, he said, would be conducive to happiness, both temporal and eternal. They were "Looking unto Jesus," "Loving Jesus," "Leaning upon Jesus," "Led by Jesus," "Learning of Jesus," "Longing for Jesus," and "Living with Jesus."

Mr. SPENCER WALTON emphasized the importance of knowing the truth of the passage, "My God shall supply all your need according to his riches in glory by Christ Jesus." One great need was the pardon of sin; this he illustrated by several incidents in his own experience.

Mr. Aitken at Forest Gate.

ON Sunday last a ten days' Gospel Mission, to be conducted by Rev. W. H. Aitken and Rev. J. Stephens, was commenced at St. James' Church, Forest Gate. The four meetings of the day were of great interest and blessing.

In the afternoon, to a large company of men, Mr. Aitken delivered a sermon of indescribable power from the words of the Psalmist, "Who will show us any good? Lord, lift Thou on us the light of Thy countenance." The preacher's description of the two views of human life, as seen from the standpoints of the materialist and the Christian, couched as it was in words of marvellously convincing force and the most intense and yearning earnestness, will not soon fade from the memory of those who listened. A solemn, deathlike stillness brooded over the audience as they hung on the words of the speaker; though no after-meeting was held, the results of this one discourse must have been great. By a curious coincidence, while Mr. Aitken was setting forth the gloom and despair that are the inevitable and natural outcome of sceptical teaching, the church suddenly grew dark, as if night were prematurely settling down on the earth; as he drew to a close, and expatiated in glowing and triumphant tones on the joyous words of the Psalmist, "Lord, lift Thou on us the light of Thy countenance," the clouds as quickly passed away, and a bright light once more filled the building. This natural phenomenon seemed to lend an added impressiveness to the Gospel message.

Orphans at Walthamstow.

DEAR SIR,—May I supplement by a few words the kind reference to our Orphan Home which I noticed in THE CHRISTIAN of Jan. 24? Thanks be to God, the love shown in a practical way by this friend and others has broken, and healed, many of these young hearts, and his grace is changing the colour of their lives. The saved ones are now in their turn praying and watching for the salvation of the rest. What a joy it is to rescue even a few out of the perishing thousands. Nothing less than the gospel of Jesus Christ will ever hush "the bitter cry," whose echoes reach us here in the histories of destitute little ones. And if it is too late in the day to save the parents, let us have the children. Let us sow the seed of the Word of God in their hearts, train them up for lives of usefulness, and we shall reap a double harvest—the blessing in their own lives, and in the generation following.

I know of no more hopeful sphere of work in this day than of that among the children. So urgent is the need on all hands, that instead of twenty-eight, our present number, we only want means, and it would quickly be fifty or more. It is true, as my friend remarked, that we are greatly straitened for money to pay our way, and just now we very much want to replenish bedding, warm clothing, &c. Are not these children the sparrows, "not one of whom is forgotten before God"? Will He not stir up his people's hearts to remember them? We look to you, dear friends who read THE CHRISTIAN, to help us again as you have often done before.

Listen to some of the "echoes." (1) A case now in the Home—a little girl of five, cruelly deserted by the father, whose treatment of her mother had become so bitter that the poor thing took refuge in self-destruction. (2) Little girl nine or ten years old, one of a family of eight children, oldest son, twenty-two, daughter, seventeen; these, with father and mother, all living in one room! What must be the outcome of such surroundings? These are only samples from the mass. Let us work while the day lasts, for the night is quickly coming.

M. A. PARSONS.

Cumberland House, Walthamstow, Essex.

Foreign and Continental Notes.

A NOONDAY PRAYER MEETING

has been established at Spezia, Italy, by Mr. J. S. Anderson. Among those who attend are several Roman Catholics, who receive a hearty welcome.

DENMARK.

There is such a lack of theological candidates in Denmark that the ecclesiastical authorities do not know how to find pastors for the vacant churches. It was suggested that the Bishops should be willing to ordain any suitable men who have not gone through an academical course, but this proposal was rejected.—*Evan. Kirk, Anzeiger.*

CELTS IN CHICAGO.

At a meeting recently held at the Y.M.C.A. Chicago Building to further the preaching of the Gospel in the Gaelic language, it was announced that there were 2000 Highlanders in the city who understood that language better than any other, and that Dr. Campbell, of Collingwood, Canada, would soon arrive in Chicago to take charge of the work.

TAHITI.

A report from Tahiti says that the Tahitiens are still much attached to the Book of God, which they read every day, and that they make great sacrifices to be able to procure it. The number of communicants in the churches of Tahiti and Morea is 2337, in a population of about 8000. The Sunday-schools count 1159. In the last twelve months 258 members have been added to the church; it is right to add that in the same period 100 have been excluded, nearly all through drunkenness. The natives manifest a decided repulsion to the doctrines of the Romish Church.

SWITZERLAND.

The State Church in the Canton de Vaud, according to *Evangelical Christendom*, is suffering from want of pastors; a circular has been read from all the pulpits declaring that lay help will be accepted, and authorised laymen will be delegated to take the services until the pastoral staff is complete. Great anxiety is expressed at the small attendance on public worship, and which is still diminishing; in most places more than half the adult inhabitants are stated by the official circular to absent themselves habitually, and only to appear in church at baptisms, marriages, and other like occasions.

SARDINIA.

SIR,—With the beginning of the year we have commenced in Sassari a circulating library of evangelistic books. Accompanied by a Sard girl, one of our Sunday scholars, I also visit various houses to which I have access, and offer the loan of books. In most cases they are gladly received, some expressing a hope that another will soon be brought. The expenses of our library for the current year will be £30. The collecting of this money, as well as carrying on the work of the library, falls on myself, as my husband's time, this year, will be wholly given to circulating the Scriptures, under the British and Foreign Bible Society. May I beg our dear friends in England to help? MARGARETTA THOMAS.

96, *Via Roma, Sassari, Sardinia.*

NEW ZEALAND.

A correspondent writes to a friend in this country:—"The Invercargill Y.M.C.A. have been holding meetings in Slowans Theatre on Sunday evenings during the winter months, and the Lord blessed our labours. When the Salvation Army came we gave them the field, and the Lord is using them greatly. Some of the very lowest characters have been converted through them. Two friends and myself began a series of Sunday evening meetings in the west plains. We had five meetings there nine months ago, when a number confessed the Lord. I was glad to find that all I had the privilege of speaking with who professed on the previous occasion are holding on their way rejoicing. The Y.M.C.A. is doing good work all round here."

CORRECTION.—The note headed "Islington Poor," on page 16 of our last, should have been "Poor of St. Luke's, Clerkenwell." Rev. P. Gast is labouring among the poor of this district, where he finds much distress and abundant need for sympathy. His address is 12, Noel-street, Islington, N.

Without Carefulness.

"Casting all your care upon Him; for He careth for you."—1 PETER v. 7.

CASTING all, yes, all your care—
Not a little here and there;
Not to bear them while you can,
As if that were God's own plan;
Then, when sinking, look to Him,
With the eye of faith so dim!

But, as trials, troubles come,
Rolling back on Him the sum,
Who hath promised to sustain
Every burden, every pain.
Ev'n the smallest He will bear;
Trust Him, then, with every care.

Well He knows a little thing
Has the power to pierce and sting,
And how little worries wear,
For "He numbers every hair."
And "He careth:" oh how sweet!
Leave thy burden at his feet.

None can stay his mighty hand;
All things yield to his command.
All must work his gracious will:
Then, faint heart, rest, and be still;
Do not start with sudden fear,
With thy mighty Helper near.

As if He could e'er forget,
And thy needs should not be met!
Trust his love to meet thy lack,
Never, never looking back!
He who made thee knows thee well,
Peaceful, in his presence dwell.

And one day thine eyes shall see
How all things have wrought for thee,
Sweet from bitter, good from ill,
Working out thy Father's will:
Cast on Him, then, *all* thy care,
Who hath promised all to bear!

Constantinople Rest, Jan. 1884. MARIA A. WEST.

The Temperance Reform.

BRISTOL Y.M.C.A.—The second annual meeting of the Abstainers' Union, in connection with this Association, was held recently. It was reported that the work of the Union was prospering; many new members had joined during the year, and some of these had been brought to a decision for Christ.

A GOOD OMEN.—A correspondent states, "on reliable authority," that a well-known firm of brewers have been obliged to reduce the number of their horses by eighty, owing to a decrease in "the trade," caused by the spread of total abstinence principles. We should like to hear of other incidents of this kind.

PROHIBITION IN AMERICA.—The ladies of the "Women's Christian Temperance Union" of America intend before the close of the year to present to Congress a petition that shall be a mile in length, with more than a million of signatures. It will pray Congress to give the people of the United States the opportunity of amending the Constitution of their Government, so as to for ever prohibit the manufacture, sale, and importation of all intoxicating drinks as a beverage!

A BRITISH TEMPERANCE FEDERATION.—At a meeting of delegates from the national and provincial Temperance organisations, held on the 7th inst. in Exeter Hall, it was resolved to form a National Temperance Federation. The federated societies will work together in view of legislative and other action, and bring their influence to bear on Parliament and on Her Majesty's Government against any proposals of a retrograde nature. Mr. W. S. Caine, M.P., was elected president, and a Parliamentary Committee was also appointed to watch Temperance legislation in the House of Commons.

HOXTON HALL has just seen its sixth anniversary. For six consecutive years—about 2200 nights—without a break, meetings have been held at this place, or in connection therewith. Anniversary meetings were held on Saturday, Sunday, and Monday, when the hall was filled to its full extent. Professor Andrée's Alpine Choir took part in these meetings.

EVANGELISTIC NOTES.

Sheffield.—A series of special meetings have recently been held at this place in connection with the Methodist body. The results have been large and encouraging.

Mr. and Mrs. Henry Wiggan closed a series of interesting Gospel services in Halifax, Yorkshire, on Sunday week. During the services several persons have professed to get good.

Mr. Charles Inglis has during the past month been addressing large meetings every night in the Great Assembly Hall, Mile-End-road. In the after meetings many it is believed have been blessed, and are now rejoicing in a newly-found Saviour. Mr. Inglis is now holding Gospel meetings in Glasgow.

Collingwood-street Mission.—The friends of this Mission provided a free tea for 140 men out of work, on Wednesday, the 6th; the guests of the evening seemed truly thankful. After tea, Mr. R. Burn and others gave addresses. At the close several signed the pledge, and professed their faith in Christ. John Hancorn.

54, *Blackfriars-road, S.E.*

Rosehearty, N.B.—A very interesting religious movement is in progress in this town in the north of Scotland. Rev. G. Campbell, of Glasgow, a well-known Free Church evangelist, has been labouring there for two weeks, and the result is this most hopeful work. Many are anxious, and not a few, so far as man can say, have come to rest on Christ for salvation.

Timberscombe, Somerset.—During the past fortnight Mr. George Back, of the Evangelization Society, has been conducting a series of special services at this place. God has so blessed his labours in the conversion of souls that it is arranged to continue the Mission for another week. The attendances have been very good.

S. A.

Kirby-Stephen.—Mr. Hall, of Annan, is having special meetings here, attended with great blessing to both Christians and unsaved. From the first night anxious ones have gone into the inquiry-room, and numbers have professed to find peace. Prayer is requested that the work may be real and deep, and that God may specially help the workers to deal wisely in winning souls.

J. W. B.

Leith.—A Conference of ministers, missionaries, and other gentlemen interested in Mission effort in Leith, has been arranged by the Junction-street United Presbyterian Church Missionary Society. The object of the Conference was to endeavour to secure "more united action and co-operation" in Mission work in the town. This is a plan worthy of imitation.

Mr. James W. Moodie, evangelist, has conducted a series of meetings in the Free Church, Kirkpatrick-Fleming, including the village of Eaglesfield. Mr. Moodie, a vigorous young man about twenty-five years of age, is a very diligent student of his Bible, and much given to prayer; he speaks with much power and impressiveness. Our meetings were well attended, and a good many stayed to the after-meetings. Some seem to have made a clear decision for Christ; others are in a very hopeful state, while the Lord's people are cheered and refreshed. G. Mills.

Liverpool Town Mission.—The fifty-fifth annual meeting of this Mission was held last week, Mr. J. Patterson, J.P., presiding. The report read by Mr. Babcock stated that 27 missionaries are now employed. During the year consecutive house-to-house visitation has been carried on with considerable success. The number of known drunkards reclaimed is 226. The number attending the Mission schools is nearly 22,000, and the attendance at the meetings over 130,000. The people themselves have contributed well towards the expenses of the Mission; an appeal was made, however, for continued public support.

Rev. George F. Pentecost, of Brooklyn, has recently held a series of evangelistic services in St. Paul's Evangelistic Church, New York. Rev. Hugh Pentecost, pastor of this church, has begun his ministry there with a bold and faithful testimony to spiritual truth, which will certainly secure the Master's blessing, if it does not awaken the church to life and earnest work. Mr. Geo. Pentecost was assisted by Mr. and Mrs. Stebbins, and the services were continued for some weeks. The meetings were much blessed to the quickening of many Christians and the conversion of some souls. Mr. Pentecost has not resumed his Sunday services in the Brooklyn Academy, but is devoting the winter to the Mission connected with his church and to outside evangelistic labours.

Southsea Mission, Portsmouth.—Mr. J. A. Vicary, of Bristol, has completed a week's Mission here. The meetings were well attended, and a goodly number professed to be brought to the Lord.

Edinburgh.—A ten days' Mission has been concluded in St. Thomas' Episcopal Church, Edinburgh, in connection with the general Mission held in all the principal Episcopal Churches throughout the town. Sermons were preached three times daily by Rev. H. Pelham Stokes, and addresses were also given by Rev. E. C. Dawson, the Incumbent. The after-meetings were largely attended; many remained nightly to converse with the Mission preacher and a selected band of workers. A large congregation of men assembled on Sunday afternoon to hear a sermon to "Men Only," at which a deep impression was produced by the earnest words of the preacher. The Spirit of God manifestly worked among the people, and the services were prolonged, by special request, for some days longer than had been originally intended. The attendances steadily increased until the end of the Mission, and on Sunday last the church was crowded, both morning and evening.

Letters to the Editor.

CAPITAL PUNISHMENT.

Dear Sir,—Mr. Tallack's opinion, that capital punishment may be classed with polygamy, as things contrary to the spirit of the New Testament, though not expressly forbidden, is strongly at variance with the facts of the case.

I have already pointed out that capital punishment for murder was enjoined by God upon Noah as the head of the present human race; and that nothing less than an express repeal of this injunction in the New Testament would suffice to set it aside. Where can any similar injunction of polygamy be found?

In the next place, to say that "the New Testament, in its letter, does not expressly forbid capital punishment," is very much short of the truth. St. Paul declares that the ruler who bears the sword is *ordained by God* for a terror to evildoers.

Thirdly, Mr. Tallack says that polygamy is not expressly forbidden in the New Testament, except to bishops. This again is inaccurate. St. Paul says: "Let every man have his own wife, and every woman her own husband." This is equivalent to a prohibition of polygamy; for, were it sanctioned, every woman would not have her own husband.

If Christians would but study more carefully and diligently the Book which they acknowledge to be the Word of God, a great deal of error would be avoided.—I remain, truly yours,

Woking, Surrey, Feb. 7. Horace Noel.

A BITTER CRY.

Dear Sir,—As one who has taken in and circulated The Christian from the beginning, may I express my thankfulness that you have taken up in a recent number the subject indicated by "V. M. S." in "A Bitter Cry." The misery I have witnessed, from the neglect of professing Christians to pay ready money, and the running up of small bills, might fill columns.

May I give one instance? Late one Saturday night, a young woman, who for years had supported her aged widowed mother by dressmaking, called at my house. On entering the room, she burst into a flood of tears, and after apologising for the intrusion at such an hour, begged the loan of a few shillings. Knowing that she had been in constant work, I inquired the reason. Her story was this: "Miss —— owes me so much. She went into the country and forgot (?) to pay me Since her return I have called twice, but she was too busy. Though I sent word how much I needed the money, the servant said I was to call on Monday."

She and her mother were keeping an empty house. The doctor who had been called in pronounced the poor woman's life to be in danger; ordered a good fire to be kept up night and day, and nourishing food given. "She is alone," said the poor girl, "in that great house. I have spent my last penny in linseed, &c., to make poultices. We have neither coal nor bread; soon the shops will be closed; to-morrow is Sunday, and she must die." And all through Miss ——'s forgetting. I visited the case, and can vouch for its truth. H. W. E.

A QUESTION ANSWERED.

Sir,—What should we understand by John iii. 7, "They went forth taking nothing of the Gentiles?" Does the Apostle mean converted or unconverted Gentiles, or both? How does this apply at the present time? J. A.

[The brethren spoken of had gone forth as missionaries to heathen (Gentile) races. They had done so out of pure love to the name of Christ, and in full reliance on Him to supply their need. They would not let those to whom they went have opportunity to charge them with making the Gospel a means of livelihood. The Christian principle of giving for the support of the Lord's work, and of his servants wholly devoted to it, was of course unknown or undeveloped in such spheres as they thus visited. The same principle prevails now in modern Mission work; until native converts are instructed in the principles of truth, and impelled by personal experience of indebtedness to God, nothing is asked of them in the way of gifts, hence our societies for the support of Mission work (1 Cor. ix. 11—16; 1 Thess. ii. 8, 9; John iii. 8).—Ed.]

"KEEP CLOSE TO SCRIPTURE."

THE JUDGMENT OF BELIEVERS.

Dear Sir,—Will you allow me some few observations on the letter of my Christian friend and brother Mr. Gosse?

(1) Great is the subject under consideration. "*All believers, whatever their sins after faith, will have part in the millennial kingdom.*" Will our brother state his positive texts in proof of this?

(2) With regard to Rev. xx. 12, "I saw the dead, small and great, stand before God, and *books* (no '*the*') *were opened*; and *another book was opened, which is the book of life*, and the dead were judged out of the things which were written in the books according to their works." What is the proof here that none but the lost are before the throne of judgment? The mention of the book of *life* naturally suggests that there are some names in it of those judged. The supposition that the effect of the book is only negative and nugatory, is adduced just to get rid of the objection, which its presence naturally suggests. But it is no proof in favour of the idea. The dead whose sins stand uncancelled in the books of judgment are lost. Would the name of one of these, if found in the book of *life*, avail to rescue one condemned by the book of his deeds? Of course not. The books must be badly kept if such a contradiction were to be found. We know already that no name of the lost stands in the book of life. Shall, then, the book of life be brought to prove what we know already without such proof?

But, on the other hand, if the millennial kingdom be God's "prize," and many will be saved who are not rewarded, then the presence of the book of life is not useless, but is accounted for. By means of it, the saved who are not judged worthy of reward will be distinguished from the lost. There are those before the throne whose sins are blotted out. They have names in the book of life; and a name there has a positive effect. It gives entrance into the eternal city of God (Rev. xxi. 27).

(3) *The judgment-seat of Christ is to judge believers only, and that as servants.* I believe it. But the judgment-seats of every country try *criminal* cases among their subjects as well as *civil*. The Lord Jesus was tried for his life before Pilate's judgment-seat (Matthew xxvii. 19). So was Paul (Acts xxv. 11). Will Christ's judgment-seat have only to adjust degrees of reward for *good* works? Or are there not also among believers *offences* calling for punishment? (1 Cor. v. 1, 2; 2 Cor. xii. 21; 1 Thess. iv. 3—8; Heb. xii. 16, xiii. 4). The present putting out of the Church by Christ's command of certain offenders is the witness of the future exclusion of some from the millennial kingdom of God. The list of defaulters to be excluded now from church communion (1 Cor. v. 11) is repeated in the next chapter, as persons to be excluded from the coming kingdom (1 Cor. vi. 8—11). The Lord Jesus says that the just decisions of his churches now shall be ratified by Himself when He comes. Here is one who died excluded for drunkenness: must not Christ exclude him? (Matthew xviii. 18). Can the Saviour deny Himself? He was rightly accounted unworthy to sit down with the saints in the day of grace. Can the Lord Jesus account him worthy to sit down with Abraham, Isaac, and Jacob, in the day of recompense according to works?

(4) John v. 24 only discovers to us the believer's present standing. "He *hath* eternal life and *doth* not come into judgment, but *is* passed from death to life." So the Revised Version, "*cometh*."

(5) 2 Cor. v. 10 is, as our brother observes, somewhat inaccurately rendered; but when it is

corrected, does it not overthrow our brother's views? "For we must all be manifested before the judgment-seat of the Christ, in order that each may receive the things (done) by means of the body according as he hath done, whether 'it *be good or bad.*'" Why are the last words omitted?

"The body here named," says our friend, "means, doubtless, the *risen* body." Impossible! The man has done nothing with his *risen* body; responsibility refers only to the present body and life.

(6) In the parables of the Talents and the Pounds our Lord is careful to teach us that not all of his servants will, at his coming, be well pleasing to Him. *Unprofitableness*, as well as positive transgressions, will prevent the servant's entrance "into the joy of his Lord."

Our brother, as an honest Christian man, speaks out clearly his meaning. All believers, he thinks, must enter into the glory and reward *because they are members of the Son of God.* And they ought to know it.

Is there, then, *any* sin which will exclude a believer? *Can* any, if the ground of entrance be membership in the Son of God? For that is an indissoluble link. He says:-

"The Holy Ghost by Paul (1 Cor. vi. 1—3) not only asserts that the saints shall judge the world, but wonders that the Corinthians did not know this. These saints, too, he calls 'you' in the next verse, even the naughty, perverse, *quarrelling*, carnal, puffed-up, *wrong-doing*, *heretical* believers, that constituted the Church in that luxurious city."

Now, as I read the Scripture, the Apostle wonders that Corinthian believers were not aware that, as the kingdom is that of the *saints*, so *unsaintly conduct would exclude.* He expressly excludes from the Kingdom, in the 9th and 10th verses of that very chapter, the *wrong-doers*, the unrighteous, and unsaintly. "*Know ye not* that *unrighteous* ones (no *the*) shall not inherit the kingdom of God? *Be not deceived* [rest not on your membership in Christ]. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor *drunkards*, nor revilers, nor *extortioners*, shall inherit the kingdom of God." Look again. "Now, the works of the flesh are manifest, which are these—Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, *hatred*, *variance*, *emulations*, *wrath*, *strife*, seditions, *heresies*, envyings, murders, drunkenness, revellings, *and such like*, of which *I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God*" (Gal. v. 19—21; Eph. v. 5—7; Col. iii. 24—25). Seven times over is the warning given to believers, He who is so guilty shall not enter the kingdom."—Yours truly in Christ, R. GOVETT.

Norwich.

PRAYER FOR PARLIAMENT.

SIR,—In THE CHRISTIAN of February 7 a slight mistake occurs in an editorial introduction to an extract from a letter in the *Record* of February 2, signed "Credo."

No mention of the name of "Mr. Bradlaugh" has ever been made by me, for the Press, till this moment. As Christians, our war is against principles not persons; and the battle-cry referred to was in the following words: "Shall any one of us slumber whilst a God-insulting Atheism again threatens to force an entrance into our Parliament?" &c., &c.*—Yours faithfully, CREDO.

* Copies of the letter referred to can be had gratis at the Operative Jewish Converts' Institute, Palestine-place, Cambridge-heath, E.

THE "SABBATH ALLIANCE OF SCOTLAND."—Sums of £100, £50, £30, and £20 are offered for prize essays on the Sabbath; particulars may be had of Mr. James Brown, 26, George-street, Edinburgh.

LODGING-HOUSE MEN AT TEA.—About 250 men of the neglected class who frequent the common lodging-houses of Ratcliff Highway and neighbourhood were brought together for tea last Friday at the "Strangers' Rest," Ratcliff Highway. A bunch of snowdrops, sent by a friend from Devonshire (together with a scripture card), was given to nearly every man. Addresses were given by Messrs. J. H. Topping, J. T. Isaac, and J. Jackson. At the close about a dozen indicated their desire to be prayed for, and several remained to be further spoken with. It is a matter for thanksgiving that the miserable lives of these men were brightened for at least one evening, and that a motley crowd of thieves, tramps, dock labourers, and the wastrels of good society who filter down to the common lodging-houses, heard "the Gospel of Christ, which is the power of God unto Salvation."

Notices of Books, &c.

THE QUIVER (6d. *Cassell & Co.*) has something for all classes of readers. Its monthly summary of good works at home and abroad is becoming more and more comprehensive and valuable.

THE UNIVERSAL INSTRUCTOR (*Ward, Lock & Co.*) has reached Part XL. It continues to give ample instruction on many practical subjects for those who desire self-culture.

A BULWARK OF TRUTH (sixth thousand—*Religious Tract Society*) is a twopenny book with Scriptures arranged under various headings, by the author of "How do I know the Bible is true?"

In the present Egyptian crisis many will read with interest the sketches given of "The Soudan" in the current number of THE WELCOME (6d. *Partridge & Co.*) One of the serial tales is by the popular Scotch writer, Anne S. S. Swan.

An interesting and well-illustrated sketch of the far-famed Scottish isle Iona, from the pen of Mr. Grattan Guinness, appears in the current number of THE REGIONS BEYOND (*Elliot Stock.* 2d.).

DR. ADAM CLARKE'S COMMENTARY (*Ward, Lock & Co.* 1s.) has now reached its thirty-fourth part, and brings the reader to the end of 1 Thessalonians. The notes will prove helpful to all who value Bible study.

THE AUTOBIOGRAPHY AND CONVERSION OF W. R. BEADLAUGH (2, *Ivy-lane, E.C.*) gives a deeply interesting account of the early life, conversion, and subsequent labours of the brother of the Member for Northampton.

DELVING AND DIVING is a penny monthly magazine devoted to the advocacy of rescuing boys from the slums of Manchester and Salford. It gives striking instances of rescue made by the workers at the Boys' Home, Wood-street, Manchester.

THE LORD'S DAY. *T. Murray & Son, Glasgow.* An essay in verse, in defence of the Lord's day as a day of rest and worship. The history and blessings of the Sabbath are expatiated upon, as well as the ill effects of its non-observance.

GOLDEN HOURS. 6d. *Passmore & Alabaster.* In addition to some well-told stories, the February issue contains a good article by the editor, Rev. J. Jackson Wray, on "An Englishman's House is his Castle."

THE REAPER is the monthly organ of the Ayrshire Christian Union (*Office: Ardrossan, N.B.*). It gives interesting accounts of the doings of the Union, and contains much useful instruction for Christian workers.

With their current issues of periodical literature *Messrs. Cassell & Co.* send out the final number of their far-famed POPULAR EDUCATOR, including index and contents. Any persevering youth who masters this work will have received a liberal education at a merely nominal cost.

THE HYMNS OF MARTIN LUTHER, WITH MUSIC. 6s. *Hodder & Stoughton.* An elegant edition of the sacred songs of the great German Reformer, set to their original melodies; the words are given both in German and English. There is a most interesting introduction by Mr. Leonard Wolsey Bacon. Though it is rather late in the day, the volume is a fitting memorial of the recent Luther Celebration.

SWORD AND TROWEL. February. 3d. *Passmore & Alabaster.* Mr. Spurgeon, though absent from his post, has not been idle. In the current number of his magazine he deals some doughty and telling blows at modern doubt. In the "Personal Notes" he announces the immediate publication of a new book on the same subject. There is a characteristic paper from the pen of his son Thomas, besides much other very readable matter.

ALL HANDS ON DECK. *Religious Tract Society.* Sketches for seafarers, embodying the wreck of the *Cyprian*, which left Dublin for Oporto, and the loss of the *Hibernian*, a ship that left the Mersey for Genoa. The book abounds with Gospel truth and moral lessons. BELIHILD. By JULIE SUTTER (*same publishers*). An interesting tale of Irish missionaries in Germany in 703 A.D. The "men of God" mentioned in these pages are all historic, and the narrative is true.

GRACE AND GLORY (*J. Mann, Kingston-on-Thames*); LIFE AND DEATH AND THE WORD-MADE FLESH (*Nisbet*) are twopenny tracts, by Rev. F. Whitfield. They were delivered as sermons by him and are now published by request. They are both spiritual and practical, and calculated to help the reader to a good application of the Gospel to matters of everyday life. Mr. Whitfield shows it is not creeds but Christ that men and women need. Many will be glad to circulate these little books.

THE ENGLISHWOMAN'S YEAR-BOOK FOR 1884 (1s. *Hatchards, Piccadilly*) is a directory to institutions existing for the benefit of women and children. It contains a mass of useful information on the various agencies which materially assists the class for whom it is compiled.

GOOD WORDS; SUNDAY MAGAZINE. 6d. each *Isbister & Co.* These popular monthlies continue to maintain their reputation for excellence both in the articles and illustrations. *Good Words* has portraits of two Scottish worthies — Edward Irving, the preacher, and Janet Hamilton, the poetess.

INDIA'S DAUGHTERS is the title of a "Service of Song," descriptive of the way in which Zenana missionaries reach the women of India, and of the subsequent results. The verses are of a missionary character. It may be had of *Messrs. Weeks & Co.*, 14, Hanover-street, W. Price fourpence.

CONSTITUTION AND CANONS OF THE REFORMED EPISCOPAL CHURCH IN GREAT BRITAIN AND IRELAND. 2s. 6d. *Marlborough & Co.* This useful manual is published by authority, and contains much interesting information concerning the principles and practices of the Reformed Church of England, as it is commonly called.

DUSTY MIRRORS. By ISA NICHOLSON. *Abel Heywood & Sons, Manchester.* A much more attractive book than its title would imply. In a very interesting story it brings out many little defects which mar our Christian character, even when busily serving the Lord. To Sunday-school teachers and those engaged in parochial work it will be very helpful.

BAPTISM, ITS USES AND ABUSE; CONFIRMATION, ITS TRUE VALUE. By Capt. SETON CHURCHILL. 6d. each *Nisbet & Co.* These pamphlets defend infant baptism and confirmation as being scriptural in their origin and beneficial in their influence. The doctrine of baptismal regeneration is denounced as contrary to the Word of God, and also to the Book of Common Prayer.

GERTRUDE ELLERSLIE, a Story of Two Years. By Mrs. MELDRUM. *Oliphant, Anderson, & Ferrier.* The thoughtful reading of this interesting tale would undoubtedly prove a great blessing to all who have an undefined longing for something more than the routine duties and hollow pleasuers of the world. It well illustrates the truth that "None but Christ can satisfy." It may also be helpful to those who are desirous of improving and making the best use of their "precious golden talent of influence."

DR. BLANDFORD'S CONSCIENCE. By the Author of "The White Cross and Dove of Pearls." *Nisbet & Co.* This is a high-class work of fiction of a unique character. It consists of nearly five hundred closely-printed pages abounding with incident, comprising much subtle analysis of character, and of the influence of one mind upon another. The writer seems to have an extensive acquaintance with the modes of thought and distinguishing doctrines of almost every denomination of Christians, and gives some exquisite sketches of old Yorkshire Methodism. It is to be feared that the story is a too faithful transcript of what is happening all around in "cultured" circles, where young professors, weak in the faith, are led by the sophistries of "scientists" to entertain doubts about divine truth, and thus land in the mazes of error. The writer traces the career of two of Dr. Blandford's victims and draws a masterly picture of the Nemesis which followed that wretched man when, convinced of his folly, he tried to undo some of the mischief, while the good that he would have done turned continually to evil. Although the tale is thoroughly evangelical in its religious teaching, it is not altogether free from those elements of sensationalism which characterise works of this class; nor does it seem to us desirable to ventilate the views of freethinkers, even for the purpose of refuting them, in books intended for the perusal of young people.

A RESTAURANT FOR YOUNG WOMEN in business has been opened in the Walworth-road, under the auspices of the Y.W.C.A. and the supervision of Mildmay deaconesses. There is a reading-room where young women can read and write, or converse together; there are also bedrooms to let, suitable for the young women and for respectable servants. The Restaurant is next door to the Rochester Institute, which has been working now two years, and is resorted to by large numbers of young women in the neighbourhood.

E. A. RAYMOND.

9, *Effra-road, Brixton, S.W.*

Mission Appeals.

Gospel Tracts for Sailors.—Mr. W. H. Lloyd, H.M.S. *Asia*, Portsmouth, will be thankful for suitable tracts for distribution among the sailors in Haslar Hospital and on Her Majesty's ships.

The Infant Day Nursery, 30, Tavistock-place, Tavistock-square, London, W.C., is in need of funds to further develop its useful ness. The money paid by the mothers out of their often hardly-won earnings is not enough to enable the institution to pay its way. A visit to the Nursery will be warm y welcomed, and any contributions to the funds gratefully received by the Hon. Treasurer, Miss M. Petrie, 24, Gordon-square, W.C.

Requests for Praise and Prayer.

PRAISE.—For blessing on a three weeks' Mission by Mr. George Back, at Timbers-combe Chapel, Somerset.——For blessing already received at Dundee.——For great blessing at the "Workmen's Rest," Station-road, Wood-green.

PRAYER.—For a rich blessing on the meetings being held at Kirkby-Stephen, by Mr. Hall, of Annan.——For the work at Temperance Hall, Sedgley, Feb. 17 to March 2, by John Elliott.——For blessing at the new "Rest" Mission rooms, Station-road, Wood-Green.——For great blessing on a University sermon to be preached in St. Mary's, Oxford, on Sunday, Feb. 17, by Rev. F. J. Chavasse.——That the health of a Christian worker may be restored.——For the power of the Holy Spirit upon preachers and hearers at Mayfield and Jarvis Brook.——For a wise selection of a chaplain for Crediton Church.——For a revival of the Lord's work in Alderney.——For a special blessing on a week of revival services at Church-road Mission, Homerton, Feb. 17 to 23.——For a missionary who desires the way to be opened for him to labour in India.——For much blessing upon a series of evangelistic meetings in Chalmers Church, Dundee.——For a blessing on Mr. W. D. Dunn's labours at Grangemouth.

Notices.

E. J.—We have no knowledge of the gentleman named.

M. T. Daemble, Zenana Mission, Jabulpur states that The Christian is regularly received with thanks from C. M. D., Edinburgh.

Communications Received with Thanks.—T.B.R. A.G. C.J. G.M. M.T. H.W. C.T.F.B. M.N. C.H. D.G.H. M.E. J.C. Nina. R.W.P. G.T.B. T.M. W.W.W. E.J. F.E.A. H.R. M.T. J.M.D. J.C. L.F. W.E.D. G.B. A.M.B. G.A.R. G.E.P. L.G. E.C.D. J.I.C. J.S. L.E.B.G. A.L. H.N. W.T. T.W.R. E.N.H. L.H. J.W.B. C.M.C.P. A.S.T. H.R.H. M.A.W. J.P. de L. H. T.W. C.T. C.H.J. E.H.D. J.H. S.B. F.W. E.T.S.P. H.B.S. H.W. J.C. C.B. S.S.M. A.S. G.S.C. F.E.C. W.F. W.O.M. E.H.L.

Applicants for Tracts.—W. Rowe, fishmonger, Medrose, Camelford, Cornwall; G. Bickell, evangelist, Medrose, Camelford, Cornwall; J. Sleeman, local preacher, Pengelly, Medrose, Camelford, Cornwall; C. Norcliffe, Boothroyd-lane, Dewsbury, Yorkshire; E. Peters, High-street, Stevenage, Herts; Rev. J. Hirst, Smithfield-terrace, Elland, Yorkshire; C. Barton, 2, Borham-street, Petter-street, Bethnal-green-road, E.; C. Dixon, 120, Backchurch-lane, E.; Rev. C. P. Way, Alderney; E. Hines, care of Mr. Isherwood, Nursery-street, Pendleton, Manchester; J. H. Oakley, 121, Church-street, Pendleton, Manchester; W. J. Davis, 423, Portobello-road, North Kensington, W.; T. W. Heate, 213, Western-road, Plaistow, Essex (special); T. Green, Mornington-road, Woodford; A. Naylor, 347, Drayton-terrace, Sherwood, Nottingham; A. C. Smith, Thorn-villas, Church-lane, Marple; A. Davidson, Well-green, Stirling, Scotland; J. Humphries, Mount Pleasant, Kingswinford, Dudley; R. Chambers, 93, Church-street, Paddington; R. Webb, Horns Mission, Ilford, Essex; G. Evenett, 18, Temple-street, Dalston, E.; J. Simcox, 18, Ebury-street, Newhall-road, Attercliffe, Sheffield; E. Skinner, 12, Wonford-road, Exeter; H. R. Hanson, 153, Gt. Homes-square, Liverpool; W. Hilton, Two Gates, Taunton, Ashton-under-Lyne; H. Burgess, 7, King Charles-crescent, Surbiton hill Surrey; W. Sherwood 85, Donnington-gardens, Redlands, Reading, Berks; G. Harris, 24, Olmar-street, Old Kent-road, S.E.; Rev. J. Gibson, 159, Queen-street, Hurst, Ashton-under-Lyne; W. S. Veale, 7, Sussex-terrace, Markfield-road, South Tottenham, N.

THE THEATRICAL MISSION.—The work of this society is developing rapidly. Although there are now about 5000 members of the profession on the books, it has been arranged by the director, Mr. Courthope Todd, to hold special meetings in outlying districts. Teas will be given, with addresses, in Marylebone, Islington, and Lambeth, those engaged at theatres in other neighbourhoods being too far off to enjoy the privileges of the institute at 21, King-street, Covent Garden. There have been not a few cases of blessing of late, and the local visitors are having a busy season in going from home to home. The three meetings weekly, on Tuesdays, Fridays, and Saturdays, are well attended, and many come now who have refused to do so hitherto.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

New Cross Road Hall, near L.B. and S.C. Railway Station, from Feb. 12 to March 2.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

St. Pancras.—March 5 to 24.

Addison-road, Kensington.—March 25 to April 14.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Rev. W. H. Aitken's Engagements.—St. James's, Forest Gate, Feb. 10, for a fortnight, or longer; Mitcham, Surrey, March 2, for a fortnight, or longer; St. Peter's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11.

Rev. W. Haslam.—Christ Church, Blackpool, Feb. 16; Christ Church, Newark, March 1.

Sadler's Wells Theatre.—Mr. W. Catlin every Sunday afternoon and evening, at 3 and 6.30.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Sunday, at 3.45 and 7 p.m., Mr. E. Trotter, Thursday, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. C. R. Hurditch during February. Sundays at 6.30, and Fridays at 7.30.

Messrs. Fullerton and Smith.—Leicester, to end of February; March 9 to 28, Edinburgh.

Great Assembly Hall, Mile-end-road.—Every Sunday evening at 7.

Evangelistic Mission.—Oxford Music Hall, every Sunday evening at 6.30. Temple of Varieties, Hammersmith, every Sunday at 3.30 and 7 p.m. Gospel services are also held at Mornington Hall, Hampstead-road; Kilburn Hall, Kilburn; Bignold Hall, Forest-gate; Malden Hall, Kentish-town; and Dalston Hall, Dalston Junction, every Sunday evening at 7.

Mr. G. Kirkham.—Feb. 15th, Langley Mill, Notts; 19th, Harrow; 20th, Lecture Hall, King Henry-street; 25th, Old Kent-road.

Conference Hall, Mildmay-park, N.—Rev. J. Wilkinson's Bible-readings in Daniel on Wednesday evenings, at 7.30 p.m. Feb. 17, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Geo. Soltau.

Grand Theatre, Islington.—Every Sunday at 7 p.m.

Special Services at Woodford, Feb. 10—15, by Mr. H. Varley and Mr. John Bain.

Edinboro' Castle (close to Burdett-road Station from Fenchurch-street).—Richard Weaver will preach Sunday, Feb. 17, at 11, 3, and 7; also every week night at 8 o'clock, except Friday.

Children's Special Service Mission.—Mr. Spiers at Liskeard; Mr. G. Banaster, at Seaforth, Liverpool; Mr. H. S. Lidstone at Barking, Feb. 19 to 22; Mr. Seyler, at Plaskett, Feb. 12 to 14; Mr. J. W. Jordan, at the New-cross-road Hall, Feb. 16, at 3.

King's-cross Theatre.—Feb. 17, Ned Wright, at 6.45.

Y.M.C. ASSOCIATIONS.

Exeter Hall.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "Art," every Thursday, at 7.30 p.m. Mr. Henry Thorne will give a series of addresses at the mid-day prayer meeting, Monday, 11th. to Friday, 15th. 1 to 2 o'clock. "Visit to Scripture Sights and Eastern Lands," by Rev. J. T. Cohen, Feb. 19, at 8 p.m.

Y.M.C.A., 61, Gracechurch-street, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted).

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thursday, Feb. 14, at 8.30, special address, by Rev. Alfred Bax.

Y.M.C.A., Manchester (56, Peter-street).—Daily prayer meeting, 12 to 1.

Y.M.C.A., Swansea.—Daily prayer-meeting from 12 noon to 12.45.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thursday, 7 p.m., missionary prayer meeting; 8 p.m., devotional meeting, with address. Friday, 8 p.m., Gospel Mission, Clerkenwell, Open-air and Mission Hall. Saturday, 7.30 p.m., conversational Bible class. Sunday, 9.45 a.m., prayer meeting; 3.15 p.m., Bible class, "The Talents," Matt. xxv.; 8.15 p.m., evangelistic meeting. Monday, 7 p.m., strangers' reception meeting; 8 p.m., lecture on "Friendship," by the Rev. Burman Cassin. Tuesday, 8 p.m., teachers' preparation class, International Series. Wednesday, 7 p.m., workers' prayer meeting; 8 p.m., workers' training class, "Types of Christ in Genesis." Daily, central noon prayer meeting, 12 to 1 o'clock.

Y.M.C.A., Islington and Highbury Branch.—Annual meeting, Myddelton Hall, 142, Upper-street, Feb. 25, at 7.30 p.m. Chair to be taken by Mr. Sheriff Clarence Smith. Speakers: Rev. Canon Fleming, B.D., Rev. Ossian Davies, Rev. T. Thain Davidson, D.D., Mr. W. Edwyn Shipton, and Mr. Cameron Churchill.

MISCELLANEOUS.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Powis Hall, W., will be opened on Thursday, March 6, by Earl Shaftesbury, at 3 p.m.; evening meeting at 7. Mr. George Williams will preside. Speakers: Revs. C. Graham, E. G. Hodge, J. Bennett, W. Fuller Gooch, Adolph Saphir, J. Hudson Taylor, Hon. A. F. Kinnaird, and Messrs. F. A. Bevan, T. A. Denny, and W. J. Paton.

Edinburgh.—Convention for the Deepening of Spiritual Life, from Feb. 19 to 22 inclusive. Morning meetings at Freemasons' Hall, in George-street, at 11.15; afternoon and evening meetings at Free Assembly Hall, at 3.15 and 7. All Christians invited.

City of London Total Abstainers' Union.—Feb. 18, Messrs. Hitchcock, Williams, and Co., St. Paul's-churchyard. Chair taken at 6 o'clock by Mr. Geo. Williams. Speakers: Mr. W. S. Caine, M.P., and Rev. J. McCarthy. Feb. 22, Messrs. Foster, Porter, and Co., 47, Wood-street. Chair taken at 6 by Mr. Edmund R. Porter. Speakers: Dr. Barnardo and Rev. J. Johnson.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Feb. 15, at 7 p.m., Mr. G. W. Milne on "Pressing on" (Phil. iii.). Tea at 6.

Stafford Rooms, Titchborne-street, Edgware-road, W.—Friday, Feb. 15, Rev. E. W. Moore; Feb. 22, Rev. J. A. Jacob; Feb. 29, Captain Baring.

Open-air Mission, South London Auxiliary.—The annual meeting will be postponed till March 12. The usual meeting will be held on Wednesday, Feb. 13, in the school-room, Merlier-street, Southwark. Tea at 6.

Clapham-road Conference Hall (late Marble Rink).—Ladies' Bible-reading, Tuesdays, at 11.30 a.m.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, Feb. 20. Tea at 6 p.m., meeting at 7 p.m. Address by Mr. Geo. Soltau on 2 Kings xi. 9.

Governesses' Prayer Meeting, 63, High-street, Kensington.—Last Saturday in the month, at 3.30 p.m.

Bignold Hall, Forest-gate.—Anniversary on Feb. 20. Pastor C. Spurgeon at 3.30; Drs. Laseron, McKilliam, and others, at 7.30.; tea at 5.30.

United Army and Navy Prayer Meeting.—Saturday, March 8, in the City Terminus Hotel, Cannon-street, at 2 and 4 p.m.

St. James' Hall, Regent-street.—A meeting on "State Regulation of Vice," on Thursday, Feb. 28. Chairman: Mr. S. A. Blackwood. Doors open at 7 p.m.—(*See Advt.*)

Merchants' Lecture, Finsbury Chapel, Moorfields.—Feb. 19, Dr. Kennedy; Feb. 26, Dr. Aveling on "Cities of Refuge."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 9, 1884.

*** Donations should be sent by Cheque or P. O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s	d.
Dock Labourers' Mission—Miss D. 10s.; (*Free Meals*) G. W. 5s.; S. B. C. 10s.; B. B. 10s.; (*Free Lodgings*) Miss W. 5s.	2	0	0
London City Mission—E. H. £2; G. F. E. £1 1s.	3	1	0
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Miss De Broen's Work, Paris—S. R. S. £2 10s.; Misses O. £1	3	10	0
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Friendless and Fallen—S. R. S. £1; W. Y. £1 1s.; Anon. 10s.	2	11	0
Miss Carruthers' Schools, Pisa, Building Fund—S. R. S.	2	0	0
Free Italian Church—S. R. S.	2	0	0
Jaffa Medical Mission—S. R. S.	1	0	0
Mr. Pascoe's Work in Mexico—A. and E. F.	2	0	0
The Christian *to Foreign Missionaries*—A. and E. F.	0	18	0
Messrs. Moody and Sankey's Work in London—Thankoffering, £1; Anon. 5s.	1	5	0
Mrs. Wilkes' Rescue Work, Poplar—J. W. and K. A.	3	0	0
Congo Mission (*Rev. H. G. Guinness*)—M. E. D.	3	0	0
Dr. Barnardo's Homes—A. S. W. £5; T. B. W. 5s.; Miss D. 10s.; S. B. M. £2; E. B. 2s. 6d.	7	17	6
British Syrian Schools—G. E. and W. H. N.	2	0	0
Mr. Fegan's Boys' Home—G. and G. G. £1; S. B. M. £2	3	0	0
George-yard Ragged Schools—G. and G. G. £1; S. B. M. £2	3	0	0
Bridge of Hope, Ratcliff—G. and G. G.	1	0	0
Field-lane Refuges—A.	0	2	6
Country Towns Missions—W. A. B. C.	0	15	0
Mr. A. G. Brown's Visiting Work—W. H. B.	0	17	0
London Medical Mission—Anon.	0	5	0
Home of Industry—S. B. M.	2	0	0
Miss Mittendorff's Home—S. B. M.	2	0	0
Gratuitous Circulation of The Christian—W. T.	0	1	0
Gray's-yard Ragged School (*Breakfasts*)—Misses C.	1	0	0
Salvation Army (*Women's Training Home*)—Misses C.	1	0	0
Miss Cook's Girls' School, Singapore—I. R. C.	1	0	0
Irish Society—E. H. C.	0	10	0
Punjaub Village Mission (*Miss Clay*)—E. H. C.	0	13	0
Colar Mission (*Miss Anstey*)—G. E. and W. H. N.	1	0	0
Turkish Missions Aid Society—G. E. and W. H. N.	1	0	0
	£71	0	6

[ADVERTISEMENTS.]

Home of Industry—5s. and large text, Anonymous.

Archibald G. Brown's Visiting Work—£5 from Bristol. Should have been acknowledged before.

Home for Governesses, &c., St. John's-wood—Received with thanks: G. W. P., 10s; J. G. 5s; W. B., 5s.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 17, John ii. 1—12; Feb. 18, John ii. 13—25: Feb. 19, John iii. 1—13; Feb. 20, John iii. 14—21; Feb. 21, John iii. 25—36; Feb. 22, John iv. 1—14; Feb. 23, John iv. 15—30.

Mission Work among the Masses.

£6,250 *having been received or promised towards the rebuilding of*

THE EDINBURGH CASTLE,

The Main Hall, already opened on Sundays, will be re-opened (D.V.) for Nightly Services, beginning on

SUNDAY, 17th FEBRUARY, 1884.

£1,750 *are, however, still needed to complete, and friends of Gospe Work among the Masses of the Poor are earnestly invited to contribute towards this amount, so as to leave the Director unembarrassed in his other work among outcast and orphan children.*

"MRS. J.——," who has already given £100, *kindly offers* £100 *more if nine other donors will each promise to give a like amount by* 1st *May.*

"A MINISTER OF THE GOSPEL" promises £25 *if nineteen others will each promise a similar donation.*

"A YOUNG GIRL" (G. M. S. B.) undertakes to collect £10 *by the end of May, if nine others will follow her example.*

All gifts in response should be plainly stated to be for "The Edinburgh Castle Fund," and may be addressed either to the Treasurer—

WM. FOWLER, ESQ., M.P.; or to DR. T. J. BARNARDO,

Cheques being crossed London and South Western Bank, Bow Branch, and P.O.O. made payable at the G.P.O.

18 to 26, Stepney Causeway, London, E.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

NEW MONTHLY MAGAZINE.

GOSPEL ECHOES.

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AND

A RECORD of ONE YEAR'S SERVICE.

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Lond.n: MORGAN & SCOTT, 12, Paternoster-buil ings; *And may be ordered of any Bookseller.*

THE SURGICAL AID SOCIETY.

President—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

This Society was established in 1862, to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease.

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Office—Salisbury square, Fleet-street. WILLIAM TRESIDDER, *Secretary.*

AN APPEAL TO YOU.

A very earnest appeal is made this week to each reader of "THE CHRISTIAN" on behalf of the Latyme Road Mission. The Committee are anxious to collect the sum of £1,000 by the end, if possible, of this month Nearly £600 of this amount is wanted absolutely **NOW** to pay outstanding accounts, including the balance of the Builder's account. The next Tea Meetings for some of the poorest living in the lodging-houses will be given on Wednesday, 20th inst. (men), and on Wednesday, 27th inst. (women). Gospel Meetings will be held after the teas. The Infant Day Nursery, the Boys' Shelter, the Girls' Shelter, the Boys' Night School, the Sunday Schools, the Band of Hope form, with several other agencies, the work of the Mission.

Pray help the Committee by sending a donation, and thus relieve their anxiety. Visitors always welcome.

Subscriptions may be sent to the office of "THE CHRISTIAN," or to AULAY MACAULAY,

Latymer Road Mission, Blechynden-street, Notting-hill, W.

THE ANCHORAGE.

Heb. vi. 19.

Special House of Shelter for respectable young women in trouble.

For full description of the work of the Anchorage Mission, with rules for admission to the Anchorage House, apply by letter to Mrs. H. STUART WORTLEY (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W. Subscriptions may be sent to Mrs. H. STUART WORTLEY, to any member of the Committee, or to Messrs. MORGAN & SCOTT.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY.

FUNDS NEEDED to enable Jewish Colonists now in Cyprus to sow, plant, and build cottages this winter.

Hon. Treasurer—R. C. L. BEVAN, ESQ.

DONATIONS RECEIVED BY THE BANKERS.

Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland.

MRS. FINN, *Secretary.*

Office—41, Parliament-street, Westminster, S.W.

Continued from Page 3.

KINDNESS TO ANIMALS.—Picture Cards with Anecdotes. Drawings by Harrison Weir. Eight varieties. Dozen, 9d.; score, 1s. 1d.; hundred, 4s. 9d. Carriage free.—Mrs. BARROW, Fernside, Ampton-road, Birmingham.

Cloth. One Shilling.

A GLEAM OF LIGHT. By A. M. H.
London: NISBET & Co., 21, Berners-street, W.

ZIONWARD! Help on the Way to the Better Land. By the Rev. G. EVERARD, M.A. Cloth limp, 1s.

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Mrs. WILKES begs to acknowledge an anonymous parcel of clothing and 5s. for "Rescue Work in Poplar." After the 30th, Mrs. Wilkes will be at home at Manor Cottage, Kerbey-street, on Wednesdays.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money or clothing will be thankfully acknowledged by the Committee. Old coats and trousers are much needed.

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THE SALVATION ARMY, Regent Hall, Regent-circus, W.—Mrs. W. J. ARMITAGE, of Farnley House, will give Bible Readings on Revelation every Thursday afternoon at 3 p.m. Please bring your Bibles.

CAUTION.—The Public are cautioned against paying any money to an Italian soliciting subscriptions in my name, or selling things.—J. PASSALENTI, Chaplain to the Italians in London. Donations and subscriptions are thankfully received, on behalf of the Church of England Mission to the Italians in London, by the Hon. Treasurer, Captain ST. JOHN HORNBY, R.N., 9, Chester-terrace, Eaton-square, London, S.W.; or at the office of THE CHRISTIAN.

SHACKLEWELL MISSION, Winchester-place, Kingsland, N.—£5 already received toward £20, needed by the end of this month. Who will kindly send us one shilling or more toward making up the balance?—C. GULL, Superintendent, 2, Grove-lane, Stamford-hill; C. W. MUTLOW, Treasurer, 46, Farleigh-road, Stoke Newington.

U. K. BENEFICENT ASSOCIATION.—The friends of a Lady (nearly 74) afflicted with lameness and cataract, are very anxious to obtain addition votes for the above. She is dependent on her sisters, aged respectively 80 and 62, who are precariously earning their living. The urgency of any case is thoroughly investigated by the Society, before the friends of candidates are allowed to canvass. Inquiries may be made of, or votes or subscriptions sent to ADA, 46, Powis-square, W.

MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, on Wednesday, the 27th inst. at 3 o'clock. To be conducted by Commissioner and Mrs. Railton.

ON READING "TIDINGS FROM ZION," the Dowager Countess of Castlestuart has it much laid on her heart to collect £1000 for Artouf. £7000 is needed to supply the need of the colony, and make it self-supporting. £100 is already given.—Chelston Manor, Torquay.

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COACHMAN wanted. — Married, middle-aged, with or without family. Country. Must ride and drive very well. Two kept. Christian, Church or Dissenter. Abstainer. High references and character indispensable.—M. S., at C. H May & Co.'s General Advertising Offices, 78, Gracechurch-street.

GROOM and Coachman.—Wanted, an experienced Groom, who must also be a good and careful driver. Personal character required. An abstainer preferred.—Apply by letter, stating age, and other usual particulars, to W. M. S., Tower House, Putney, S W.

INDOOR SERVANT. — Wanted, a thorough servant, about 30, for three in family. Large house. Four maid-servants kept. A kind and conscientious servant required.

SHOW-ROOM APPRENTICE wanted, in a good-class private dressmaking business. Must be lady-like and well educated. Premium £20; half returned second year, or three years without premium. A comfortable Christian home. E. R., 22, High-street, Notting-hill-gate.

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Continued on page 23.

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The Christian.

FIRST MEMORIES.*

By Mr. J. DENHAM SMITH.

CAN we ever forget when first we could say, "Abba, Father"? Sweet turning-point in our life! And can we ever forget the added promise, "And shalt not turn away from Me"? (Jer. iii. 19.)

The very feeling of fear we had, lest we should fall away, He used as a kind of law of moral gravitation, binding to Himself; for this holy and filial fear is like the law which binds alike the tear and the planet to their centre; it binds to Himself, work of his own Holy Spirit, blessed be his Name! This is his promise, "I will put my fear in their hearts, that they shall not turn away from Me."

Another passage, akin to the foregoing, shows the same tenderness of love: "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness." Immutable love! Immutable Lover! He "remembers," but what does He remember? Israel's sins? That is not said. Their infidel worship of miserable idols? That is not said, No; what He remembers is, the kindness of our youth, the love of our espousals, when we went after Him in the wilderness; all which we did. Well do we remember it; how we went after Him in the Word,—discovering more and more of Himself in that glass of his love; and how we went after Him in his ordinances,—drinking of those rich streams flowing from Himself, the Fountain of all blessedness. And how we went after Him in the Gospel of his grace; for always fresh, always blessed to our souls, was the good news of God. And how, too, we went after Him in prayer, in holy, happy communion with Him. So sings our favourite bard—

"What peaceful hours I once enjoyed!
How sweet their memory still!"

But, blessed Lord, is the remembrance unalloyed? Is it full only of Thee; and of a life only for Thee; corresponding, in its ripe harvest, to the fair young days of its springtide bloom? The Holy Dove, that third Person in the adorable Godhead, will never leave us; but with folded wing He may be hindered, grieved within us. Oh, our souls! have we not grieved Him?

Sweet, sweet are the memories we have of his first quickening and enlightening power! with all the hallowed associations connected therewith. I never look at that first Bible, which, as a child, I received from one now long since laid beneath the clod of the valley, without calling such memories and associations to mind. Therein was inscribed what told the true wish of her heart, and which may be written by many another mother in the first Bible given to her child—

"Thy mother sought a pledge of love,
The holiest, for her son;
And from the gifts of God above,
She chose a goodly one;
She chose for her beloved boy,
The source of life, and light, and joy.

We may say of our departed, to whom we owe so much—

"Oh for the touch of a vanished hand,
For the sound of a voice that is still!"

But in such memories as these, being dead, they yet speak to us; and their hands, though lying in the dust, still aid in guiding us.

God Himself delights in his remembrances of our first love. How He reminded Jacob of that pillar he set up at his conversion, after he had seen the vision of heaven and earth united by the mystic ladder!

Are we weary of these words of his love? Here is another: "I will allure her into the wilderness, and speak comfortably unto her," or, as the word is, "speak to her heart." But before He can do this He must deal with the conscience. Whenever God works with a backsliding soul, He begins by giving first a conscience of sin, which makes way for the confession of it, with all the attendant blessedness of a full, free, and plenary forgiveness.

We see this in Joseph's brethren. First a sense of their great guiltiness was wrought in them. Joseph himself did it by his hard questions; by "Ye are spies," and by his hard words, together with the perplexities they endured respecting Benjamin their brother. He did this that they might feel and confess their sin, and that he might have the great joy of forgiving them. What he longed for was that they should be reconciled to him. Wonderful moment when, contrary to their thought of his not knowing their language (for he spoke to them through an interpreter), he heard those words, "We are verily guilty concerning our brother!" He knew not how to forbear, but yearned to throw himself on their necks and forgivingly embrace them. Meanwhile he put a restraint on his love, such as Christ now exercises in not coming at once to his own according to the flesh, or for those who are "members of his body, being of his flesh and of his bones." Only Joseph could have told what a relief to the bursting emotions of his heart was the moment when he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck, and when he kissed all his brethren and wept upon them, and after that talked with them,—communion following upon confession and forgiveness.

Inimitable picture! He required no words on their part telling of their sin. The sweetness of their regrets, spoken or unspoken, seen, it may be, only in their tears, or felt in their deep embrace, was comfort enough for him. I repeat it: Oh, inimitable picture and foreshadowing of the time when Israel shall look upon Him whom they have pierced, and shall mourn and be in bitterness, but when He will say, "I am your Saviour—Jesus, your Messiah." But if there will be mourning for their sin, there will be double joy. Oh, it is now that He will speak comfortably unto her; *i.e.*, will speak to her heart. It is in this speaking to the heart that so great a change will come. It is in her heart—the hearts of those now hardened against him—He will put his laws—yea, will write them there. Seeing Him, and having his laws in the heart, what a change! How will Israel have a different mind, another judgment of things then; and another history!

The Psalmist, speaking of this day of Israel's blessing, says, "Thou hast forgiven the iniquity of thy people, Thou hast covered all their sin. Thou hast taken away all thy wrath: Thou hast turned from the fierceness of thine anger" (Ps. lxxxv. 2, 3).

And now, how does the prophetic fire glow with yet more brightness as the seer tells it all out: "I will heal their backslidings." This is his Name, "Jehovah-Rophi, the Lord that healeth thee." Israel's wound in itself was quite incurable; but now God acts in grace, and not only forgives, but heals.

"To heal," says another, "is a deeper thing than forgiveness; it is the wound sin had made, covered, removed." Do we not know something of such wounds in places where we said we should never sin again? And do we not know something of such healing? We have failed, and have grieved to break our promise to the Lord; but He not only forgives the sin, He heals the wound.

Again the vision grows; there is no limit to the preciousness of it, as indicated by such words as "I will love them freely." Nothing is to be a hindrance to his love; which will be satisfied. "Freely" as their Saviour Messiah will He love them. "Impelled," as the word is; *i.e.*, impelled by Himself, moved by his own essential delight and bountifulness, He will infinitely love, and will rest in the objects of his love. Joseph loving on the necks of his brethren is an image of Him thus. Anyone seeing would have said, "Oh, how he loves!" A spectator at the scene of the music and dancing might have said, "Oh, how freely, how impelled, as it were, does the Father love!" See Him! It is as if He said, "My child is come back to me. He has turned to me at last; he has come to weep upon my bosom. I have had compassion. I ran towards him. Swift did I run. I fell upon his neck, and kissed him."

"Oh! who" asks another, "knows God's kiss but they who have felt it?" Returning one, He will wrap his holy, holy, holy arms around thee, and bury his face in thy bosom, and hold thee to his heart, and kiss thee. Oh! what is this? The embrace of God. No; no. What? The embrace of God?

Sinner, if you will return, God will as much embrace you as if He threw human arms about your neck, and laid a human face, pale with sorrow, and joy, and love, upon your bosom, and kissed you with human lips. Yes; God is love. You may come to Him, and say to Him, "Father." He will not break the heart already bruised; He will call you son. "This is my son," he will call out, as if all others knew. "Bring forth the best robe, and put it on him."

This is God's elect way of having his love

*From THE GOSPEL IN HOSEA. By J. DENHAM SMITH. *J. E. Hawkins.* 5s.

satisfied, and of resting in his love. And He can do this, not at the expense of, but in accordance with his righteousness. Some would say, reading Luke xv., that God is all mercy; that He does not mind sin; that He does not act with such strictness as is imagined; that He said not one word against the prodigal, and. in fact, never intended we should always take Him at his word. Others go to another extreme. They tell of God as if He were all justice and no mercy; or, as if there were no provided atonement for sin. They tell the sinner to think only of his sins; lying down and rising up, morning, noon, and night, the dark, black catalogue is to be ever present to the mind. Sorry remedies these for sin-sick souls! We would say of them as Lady Powerscourt once said of a bad book sent for her instruction, that "it smelt of the devil's dispensary." No; what a sin-sick soul wants is the healing of the blood of Christ, the knowledge of the love of God, applied by simple faith in the Word to the anguished conscience. It is at the Cross all his great attributes and perfections are seen in one harmonious combination engaged on our behalf. The Gospel is—I am as much at peace and rest with his justice as with his love. Such love surely begets love in us. Not faithful love merely, that is not enough; but the deep, personal love which rest in its object.

It is told of a French soldier who was undergoing an operation, that as the surgeon pressed the probe far into his lungs, to feel for the bullet that lay there, a ghastly smile came over his face as he said, "A little deeper, and you will find the emperor." Thousands there are who, while deploring their own failures, have God thus—shall I say the name of Jesus, which reveals God?—written in their heart deeper down than all other names; deeper than life or death; deeper than all else, both now and for ever. God has made glorious provision for the righteousness of such love. He has filled all time and eternity with Christ's value and merit for his people. Hence, what is Psalm xl., asks a friend, but the Lord wafting the fragrance of his burnt-offering sacrifice into all eternity past? And for the future, what is Hebrews x., but the same blessed God wafting it on and on into the eternity before us?

St. Luke's Invalid and Convalescent Home, Ramsgate.

TWO hundred and fifty patients and visitors were received in the year 1883 for rest and change, many of them being invalids who required much care and attention. The number of gentlewomen in straitened circumstances benefited is larger each year, and their gratitude is very touching in many cases. It is especially so when advanced in life; they find their strength more difficult to recruit than in earlier years. It is easier in this Home than in those on a larger scale to provide the quiet repose and personal comforts they need.

An effort is being made to enlarge the Home in order to accommodate thirty-five patients comfortably, in the ensuing season, as applications for admission are so numerous. The testimony of loving hearts to spiritual blessing experienced in the Home, as well as bodily health regained, is so cheering that advance in the work seems clearly indicated.

Increased subscriptions in the present year are earnestly sought in order to meet the added expenses attendant on receiving more inmates, that the Home may continue its work in freedom from debt. The anxiety of sending so many weak ones is enough for those who bear the responsibility without being weighed down by burdens of which kind friends might relieve them if acquainted with the facts of the case. These will gladly be supplied by Miss Rosalind Hosking, Finsbury House, Ramsgate.

ELEMENTS OF TRUE PRAYER.—4.

By Mr. D. L. MOODY.

(Concluded from our last.)

THE next element in prayer that I want to call your attention to is

PETITION.

How often we go to prayer-meetings without really asking for anything. Our prayers go all round the world without anything definite being asked for. We do not expect anything. Many people would be greatly surprised if God did answer their prayers. I remember hearing of a very eloquent man who was leading a meeting in prayer. There were not a single definite petition in the whole. A poor earnest woman shouted out: "Ask Him summat man." How often you hear what is called prayer without any asking. "Ask and ye shall receive." I believe if we put all the stumbling-blocks out of the way God will answer our petitions. If we put away sin and come into his presence with pure hands, as He has commanded us to come, our prayers will have power with Him. In Luke's Gospel we have a supplement to the "Disciples' Prayer" (chap. xi.). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Some people think God does not like to be troubled with our constant coming and asking. The only way to trouble God is not to come at all. He encourages us to come to Him repeatedly, and push our claims.

Having read the illustrations used by our Lord, in this chapter, of the man who roused his friend at the midnight hour that he might prefer his request, Mr. Moody said: I believe you will find three kinds of Christians in the Church to-day. The first class are those who "ask;" they never get beyond that; they do not wait or look for the answer. I remember when I was a little boy I went to a neighbouring town where there was a house with an old-fashioned knocker on the door; it was old-fashioned then. I used to think to myself, I would like to hear how the knocker sounds. One day I plucked up courage and lifted the knocker, then I let it go, and off I went as fast as I could. I thought it sounded pretty good, and I would like to hear it again. So I used to pass that way on the road to school and lift the knocker; but one day I got caught, and I have never done it since. A great many people pray in that way; they do not wait for the answer. Our Lord teaches us here that we are not only to ask, but we are to wait for the answer; if it does not come, we must seek to find out the reason. I believe that we get a good many blessings just by asking; others we do not get, because there may be something in our life that needs to be brought to light. When Daniel began to pray in Babylon for the deliverance of his people, he sought to find out what the trouble was, and why God had turned away his face from them. So there may be something in our life that is keeping back the blessing; if there is, we want to find it out. Someone speaking on this subject has said, we are to ask with a beggar's humility, to seek with a servant's carefulness, and to knock with the confidence of a friend.

How often people become discouraged, and say they do not know whether or not God does answer prayer. In Luke xviii. Christ teaches us how we are not only to pray and seek, but to find. If the unjust judge heard the petition of the poor woman who pushed her claims, how much more will our Heavenly Father hear our cry. A good many years ago an Irishman in the State of New Jersey was condemned to be hanged. Every possible influence was brought to bear upon the Governor to have the man reprieved, but he stood firm and refused to alter the sentence. One morning the wife of the condemned man with her ten children went to see the Governor. When he came to his office, they all fell on their faces before him, and he sought him to have mercy on the husband—the father! The governor's heart was moved, and he at once wrote out a reprieve. The importunity of the wife and child saved the life of the man, just as the woman in the parable who pushed her claims induced the unjust judge to grant her request.

It was this that brought the answer to the prayer of blind Bartimeus. The people, and even the disciples, tried to hush him into silence, but he only cried out the louder, "Thou Son of David, have mercy upon me!" You notice that prayer is hardly ever mentioned in the Bible alone; it is prayer and earnestness, prayer and watchfulness, prayer and thanksgiving. So you will find that throughout Scripture prayer is always linked with something else. Bartimeus was in earnest, and the Lord heard his cry.

Then the highest type of Christian is the one who has got clear beyond asking and seeking, and keeps knocking till the answer comes. If we knock, God has promised to open the door and grant our request. It may be years before the answer comes; He may keep us knocking: but He has promised that the answer will come.

I will tell you what I think it means to knock. In Philadelphia, a number of years ago, when we were having great meetings, it came to a point where there seemed to be very little power. We called together all the mothers, and asked them to meet and pray for their children. About 1500 mothers came together, and poured out their hearts to God in prayer. One mother said: "I wish you would pray for my two boys. They have gone off on a drunken spree, and it seems as if my heart would break." She was a widowed mother. A few mothers gathered together and said: "Let us have a prayer-meeting for these boys." They cried to God for these two wandering boys. See how God answered their prayer. That day these two brothers had planned to meet at the corner of the street where our meetings were being held. They were going to spend the night in debauchery and sin. About 7 o'clock the first boy came to the appointed place; he saw the people going into the meeting. As it was a stormy night, he thought he would go in for a little while. The Word of God reached him, and he went into the inquiry-room, where he gave his heart to the Saviour. The other brother waited at the corner until the meeting broke up, expecting his brother to come; he did not know that he had been in the meeting. There was a young men's meeting in the church near by, and this brother thought he would like to see what was going on, so he followed the crowd into the meeting. He was also impressed with what he heard, and was the first one to go into the inquiry-room, where he found peace. While this was happening the younger one had gone home to cheer his mother's heart with the good news. He found her on her knees. She had been knocking at the mercy-seat. While she was doing so her boy came in and told her that her prayers had been answered; his soul was saved. It was not long before the other brother came in and told his story—how he, too, had been blessed.

On the following Monday night the first to get up at the young men's meeting was one of these brothers, who told the story of their conversion. No sooner had

he taken his seat than the other jumped up and said: "All that my brother has told you is true, for I am his brother. The Lord has indeed met us and blessed us."

I heard of a wife in this country who had an unconverted husband. She resolved that she would pray every day for twelve months for his conversion. Every day at twelve o'clock she went to her room alone and cried to God. Her husband would not allow her to speak to him on the subject, but she could speak to God on his behalf. It may be that some of you have got some friend who does not wish to be spoken with about his salvation; you can do as this woman did—go and pray to God about it. The twelve months passed away, and there was no sign of his yielding. She resolved to pray for six months longer; so every day she went alone and prayed for the conversion of her husband. The six months passed and still there was no sign, no answer. The question arose in her mind: Could she give him up? "No," she said; "I will pray for him as long as God gives me breath." That very day, when he came home to dinner, instead of going into the dining-room he went upstairs. She waited and waited and waited, but he did not come down to dinner. Finally she went to his room, and found him on his knees crying to God to have mercy upon him. God convicted him of sin; he not only became a Christian, but the Word of God had free course, and was glorified in him. God used him mightily. That was God answering the prayers of this Christian wife; she knocked and knocked till the answer came.

I heard something the other day that cheered me wonderfully. A man was prayed for about forty years, but there was no sign of any answer. It seemed as though he was going down to his grave one of the most self-righteous men on the face of the earth. Conviction came all in one night. In the morning he sent for the members of his family, and said to his daughter: "I want you to pray for me. Pray that God would forgive my sins; my whole life has been nothing but sin—sin." And all this conviction came, as I have said, in one night. What we want is to press our case right up to the throne of God. I have often known cases of men who came to our meetings and could not hear a word that was said. It seemed as though some unseen power laid hold of them, so that they were convicted and converted then and there.

I remember at one place where we were in America, a wife came to the first meeting and asked me to talk with her husband. "He is not interested," she said, "but I am in hopes he will become so." I talked with him, and I think I hardly ever spoke to a man that seemed to be so self-righteous. It looked as though I might as well have talked to an iron post; he seemed to be so encased in self-righteousness. I said to his wife that he was not at all interested. She said, "I told you that, but I am interested for him." All the thirty days we were there that wife never gave him up. I must confess she had ten times more faith for him than I had. I had spoken to him several times, but I could see no ray of hope. The last night but two the man came to me and said, "Would you just see me in another room?" I went aside with him, and asked him what was the trouble. He said, "I am the greatest sinner in the State of Vermont." "How is that?" I said. "Is there any particular sin you have been guilty of?" I must confess I thought he had committed some awful crime, which he was covering up, and that he now wanted to make confession. "My whole life," he said, "has been nothing but sin. God has shown it to me to-day." He asked the Lord to have mercy on him, and he went home rejoicing in the assurance of sins forgiven. There was a man convicted and converted in answer to prayer. So if you are anxious about the conversion of some relative, or some friend, make up your mind that you will give God no rest, day or night, till He grants your petition. He can reach them, wherever they are—at their places of business, in their homes, or anywhere—and bring them to his feet.

The last element in prayer is

SUBMISSION.

All true prayer must be offered in full submission to God. After we have made our requests known to Him our language should be, "Thy will be done." I would a thousand times rather that God's will should be done than my own. I cannot see into the future as God can; therefore, it is a good deal better to let Him choose for me than to choose for myself. I know his mind about spiritual things. His will is that I should be sanctified; so I can with confidence pray to God for that, and expect an answer to my prayers. But when it comes to temporal matters it is different; what I ask for may not be God's purpose concerning me.

Some of the best men the world has ever seen have made great mistakes on this point. Moses could pray for Israel and could prevail with God, but God did not answer his petition for himself. He asked that God would take him over Jordan, that he might see Lebanon; after the forty years wandering in the wilderness he desired to go into the promised land, but the Lord did not grant his desire. Was that a sign that God did not love him? By no means. He was a man greatly beloved of God, like Daniel, and yet God did not answer this prayer of his. Your child says, "I want this or that," but you do not grant the request, because you know that it would be the ruin of the child to give him everything he wants. Moses wished to enter the Promised Land, but the Lord had something else in store for him. As someone has said, God kissed away his soul and took him home to Himself. "God buried him,"—the greatest honour ever paid to mortal man. Fifteen hundred years afterwards God answered his prayer; he allowed him to go into the Promised Land and to get a glimpse of the coming glory. On the Mount of Transfiguration, with Elijah, the great prophet, and with Peter, James, and John, he heard the voice come from the throne of God, "This is my beloved Son." That was better than to have gone over Jordan, as Joshua did, and sojourn for thirty years in the land of Canaan. So when our prayers for worldly things are not answered, let us submit to the will of God, and know that it is all right.

Elijah was mighty in prayer; he brought fire down from heaven on his sacrifice, and his petitions brought rain on the thirsty land. He stood fearlessly before King Ahab in the power of prayer. Yet we find him sitting under a juniper tree like a coward, asking God that He would let him die. The Lord loved him too well for that; He was going to take him up to heaven in a chariot of fire. So we must not allow the devil to take advantage of us, and make us believe that God does not love us because He does not just grant all our petitions.

As Moses takes up more room in the Old Testament than any other character, so it is with Paul in the New Testament, except, perhaps, the Lord Himself. Yet Paul did not know how to pray for himself. He besought the Lord to take away "the thorn in the flesh." His request was not granted, but the Lord bestowed on him a greater blessing. He gave him more grace. It may be we have some trial—some thorn in the flesh. If it is not God's will to take it away, let us ask Him to give us more grace, in order to bear it. We find that Paul gloried in his reverses and his infirmities, because all the more the power of God rested upon him. It may be there are some of us who feel as if everything was going against us. May God give us grace to take Paul's platform and say, "All things work together for good to them that love God." So when we pray to God we must be submissive, and say, "Thy will be done."

[These and other addresses on Prayer by Mr. Moody, carefully revised, are about to be issued in book form].

THE GOSPEL, A MESSAGE.

By Rev. JAMES GALL.

IT is generally said that the Gospel means "good news" or "glad tidings," but it is more. It is a message, and like every other message requires not only belief but obedience. We must not only *believe*, we must "*obey* the Gospel."

In the very heart of the word *ev-angel-ion* there is bound up the idea of a message, and in the word evangelist there is bound up the responsibility of a messenger. It is composed of two Greek words: *angelos*, a messenger, and the word, or rather the prefix *Eu*, which requires many English words to express it, meaning both good and true. Evangel, therefore, is a message of peace and love from a righteous God to a guilty sinner. It is more than news—it is a personal thing, and is itself a fact.

In the first place, it is God who speaks through the evangelist: "As though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." If it were merely good news, which somebody heard and somebody repeated, and which anybody may believe if he happen to hear it, it would carry with it no authority, and the hearing it would involve no responsibility. But as it is a message, it commands attention from those to whom it is addressed. Immediately the hearer is brought into relationship with God, he cannot escape the responsibility of having heard it. The message has been delivered, and at his peril he must "obey."

In the second place, it is a message addressed to the man that hears it—not as a piece of news, but as a summons. It is a message from God to *him*, as if he were alone in the universe; and it is addressed to him *now* while he hears it, and only now. To-morrow it may be no message to him. If the Gospel were nothing more than glad tidings, the first announcement would exhaust it, because after that it would be news no longer. Every time that it is repeated, it would only be the old, old story, and no news at all. But if it be a message, every time that it is delivered it acquires fresh emphasis and power; and, like a repeated summons, becomes louder and more imperative than before.

Do evangelists understand this? Do they not sometimes content themselves with merely stating, and explaining, and illustrating the Gospel, *without delivering it?* If it be all in the third person and the Greek aorist, the languid hearers listen to the oft-told tale and fall asleep. But if the evangelist were to burst out upon them and say, "I have a message from God to you; and in his name I demand an answer. Will you have Christ or no?" might not the result be different?

THE ROYAL DIARY.*

AMONG the many features of interest which mark the Queen's new book, we must rejoice in the traces of simple faith and unaffected piety which adorn its pages. Referring, for instance, to the trying part she had to take in unveiling the statue of Prince Albert, at Aberdeen, in 1863, Her Majesty thus indicates her faith in the power of prayer:

"I was terribly nervous in the morning. Longed not to have to go through this ordeal. Prayed for help, and got up earlier."

Her Majesty's estimate of Dr. Norman Macleod's character, reveals her regard for that which most draws the soul to confidence in God. We read:—

"No one ever felt so convinced, and so anxious as he to convince others, that God was a loving Father, who wished all to come to Him, and to preach of a living personal Saviour, One who loved us as a brother and a friend, to whom all could and should come with trust and confidence. No one ever raised and strengthened one's faith more than Dr. Macleod. His own faith was so strong, his heart so large, that all—high and low, weak and strong, the erring and the good—could alike find sympathy, help, and consolation from him. How I loved to talk to him, to ask his advice, to speak to him of my sorrows, my anxieties!"

It is equally interesting to note her readiness to see and acknowledge in the Word of God that which rebukes national sin. Take the extract dated October 2, 1870:—

"Dr. Macleod gave us such a splendid sermon on the war, and without mentioning France he said enough to make everyone understand what was meant when he pointed out how God would punish wickedness, and vanity, and sensuality; and the chapters he read from Isaiah xxviii., and from Ezekiel, Amos, and one of the Psalms, were really quite wonderful for the way in which they seemed to describe France."

We cannot omit one other reference to this aspect of these Highland reminiscences. It is a description of a communion service held in a country kirk, and indicates how the religion of Christ unites high and low, Queen and subject, in one common bond, when its true nature is discerned:—

"It would indeed be impossible to say how deeply we were impressed by the grand simplicity of the service. It was all so truly earnest, and no description can do justice to the perfect devotion of the whole assemblage. It was most touching, and I longed much to join in it. (Since 1873, says the Queen in a footnote, I have regularly partaken of the Communion at Crathie every autumn, it being always given at that time.) To see all these simple, good people in their nice plain dresses (including an old woman in her mutch), so many of whom I knew, and some of whom had walked far, old as they were, in the deep snow, was very striking."

These deeply interesting leaves from the record of an exalted and useful life will undoubtedly strengthen the bonds of true affection that unite the Queen of these realms with her loyal and dutiful subjects.

*More Leaves from the Journal of a Life in the Highlands. 10s. 6d. *Smith & Elder.*

GROCERS' LICENCES.—The committee of the Women's Union of the Church of England Temperance Society have decided to prepare a petition of women's signatures in support of the Bill, introduced by Mr. Coleridge Kennard, for the withdrawal of grocers' and other shopkeepers' licences for the retail sale of spirits and liqueurs. The Bill is backed by Viscount Folkestone and Sir H. Selwyn Ibbetson, Conservatives, and the Hon. E. Stafford Howard and Mr. James Cropper, Liberals. As it is important that this petition should be largely signed, the committee earnestly ask the help of all interested in the movement. Petition sheets, with full directions for signing, may be obtained free from the secretary, Miss Haslam, Palace Chambers, Bridge-street, Westminster, S.W., and should be returned to her not later than March 25.

For the Young.

THE BINDWEED'S LESSON.

"THIS horrid grammar! I can't learn it. I don't see a bit of good in such stuff," said a brown-eyed girl about ten years of age. She was seated, Turkish fashion, in a low, broad window-sill. Her usually bright countenance was clouded with discontent and sullenness. Letting the unwelcome lesson-book slip from her lap to the floor, she pressed her hot cheeks against the cool glass, and gazed on the pleasant scene without.

A robin red-breast was hopping across the lawn. Annie loved birds, and she silently watched her feathered friend as, with a graceful turn of the head, the robin scanned first this side, then that, hopped a few paces, and so gradually drew near the window for the daily meal of crumbs prepared by Annie's hands. Soon, the robin was satisfied, and with a grateful chirp! chirp! he flew to a tree close to the house and warbled out his song of thanks. Perhaps the robin had a special message for Annie; at any rate, as the little girl listened to the bird's sweet notes, her countenance cleared, and picking up the neglected lesson-book, she approached a lady who was steadily sewing at the other end of the room.

Annie quietly watched her mother's busy needle passing in and out of the pretty garment, which she knew was for herself. The silence was only broken by stitch! stitch! stitch! as the bright steel flashed on and on, seeming to say, "Idle girl! how can you waste your time when mother and I work so hard to keep you warm and neat?"

Annie could bear her mother's silent reproof no longer. One little hand crept softly round her mother's neck and the other rested on her work, thus checking busy needle's stitch! stitch! stitch!—an unpleasant sound to Annie just then.

"You are grieved with me, mother!" said the little girl, in a low voice. "I do not wish to be idle, but I dislike grammar: it is no use trying, I shall never like it."

"You think so now, Annie," replied her mother, gravely, "but I hope you will grow wiser in time. Even a disagreeable duty, sweetened by cheerful obedience, may eventually become a pleasant task. But, come, little daughter, you and I will take a walk in the garden. I have something to show you there."

Very gladly Annie obeyed her kind mother, and in a few minutes they were standing together by a small plot of ground, which Annie called "her very own garden."

"What have you to show me, mother dear?" asked Annie, eagerly.

"Only a troublesome weed, my child," said her mother, pointing to a trailing plant, which had twined in and out among the pretty flowers, and had twisted itself round and round a few of the best plants, shooting out here and there white bell-shaped flowers, which Annie thought very pretty.

"That a weed, mother!" said the astonished child. "Why, I thought it quite a beauty! and how funnily it crawls along the ground, and lays hold of the first flower it can reach to raise itself up!"

"Yes, my dear; harmless as that plant appears to you, it is an enemy to your pretty flowers. They and it cannot live together. If the bindweed flourishes, your flowers will die. One will surely conquer the other."

"I will root it out, mother; it shan't destroy that beautiful pansy."

"Yes, Annie, that is the only remedy—root it out! And will my dear little daughter bestow as much care in rooting from her heart selfishness and disobedience—ugly weeds which grieve the Lord Jesus?

"I knew a little boy who disliked grammar as much as you, Annie dear, and yet that lesson was always as carefully prepared and repeated as any other. A companion asked why he took such pains with a task he did not like? 'It must be good for me, or I should not have to do it,' said he; 'so I learn it for Jesus' sake, and He helps me never to let 'Don't like' take the place of 'I ought.'

"Try Willie's plan, my child, and always remember that 'even Christ pleased not Himself.'" Ruth.

A CHRIST FOR LITTLE CHILDREN.

"Is there a Christ for little children?" was the question asked of a lady by a little blue-eyed child.

There's a Christ for little children
Full of tender, pitying love,
Who is waiting to receive them,
And to welcome them above.
Every fault is freely pardoned,
Every weakness fully known,
And every childish sorrow
Made lovingly his own.

There's a work for little children
Which their tiny hands may do,
A love their hearts can render,
And a service bright and true;
There are souls they may win for Jesus
By their Christlike words and ways,
And He smiles upon every effort,
To tell out his wondrous praise.

There are those in heathen darkness,
Who know of no loving Christ,
Who never have heard the story
Of his precious love unpriced!
It may be the little children
Will send them the tidings sweet
Of the Lord who has freely loved them,
And woos them to his feet.

Are you trying to send his Gospel
To the souls that have never heard
Of the Saviour's boundless pity—
Of his true and faithful word?
He will bless every weak endeavour
With his look of tend'rest love,
And each soul you win for Jesus
Shall star your crown above.

Eva Travers Evered Poole.

The Late Bishop Gobat.

THE *Journal Religieux* calls attention to a "Life" of the late Samuel Gobat, Bishop of Jerusalem, published by Spittler, of Bâle. It compares the book to a new Gospel of Mark; it speaks of it as a living vindication of the Divine Government of the world, and of the Fatherly Providence of God over his people. During his journey through Abyssinia he on one occasion put to flight a leopard simply by fixing upon him his clear and fearless look, and on another a fierce lion came near him as if smelling him and then quietly turned away. M. Gobat prayed for whole hours at the entrance of a cavern full of hyenas without suspecting their presence.

One day he found that he and the twelve or thirteen men who were dependent on him were utterly destitute of money or food, but he set out on his journey with the air of one who did not doubt that He who feeds the birds of the air would provide him with what was needful, and had not travelled far before he received a basketful of provisions sufficient to supply the hungry company, which had been sent by an unknown chief.

The book also contains accounts of many striking conversions, and it would seem desirable that a translation of it from the German should be given to English readers.

Messrs. Moody and Sankey.

GLEANINGS AT STRATFORD.

By Miss ANNIE MACPHERSON.

IT was my privilege to attend several of Messrs. Moody and Sankey's meetings at Stratford. I remembered how, years ago, when in my village home, I used to read the smallest details of such gatherings where after-meetings were held and souls saved, and what deep longings I had to be there. I read also that she who tarried at home by the stuff shared alike in the spoils. We do realise that much prayer is ascending all over the world at this time for the people of this great and drunken city, cursed at almost every street corner with gin-palaces. These are now erected with every imaginable allurement outside and in.

It is just 6 p.m., two hours before the meeting in West Ham-lane Hall is announced to begin. We are sitting on the platform before several thousands already gathered, mostly working-men. We have met and heard the masters of these men pleading for the souls of their servants, in earnest cries to God. Indeed, for these past fourteen weeks, Christians of all denominations in Stratford have assembled for daily prayer for this season of blessing. Now most fully are their expectations being fulfilled, in the Spirit witnessing that not only hundreds, but they believe thousands, are being brought to a knowledge of the truth as it is in Jesus.

In front of us, in several rows, sit clergymen and ministers, taking a deep interest in the service, and uttering many a hearty "Amen." Afterwards they are mingling among the people, so Christ-like, true pastors rejoicing in the blessing. During frequent visits to Stratford it has been refreshing to hear of the unanimity existing among the Christians. Let us work while the Spirit is among the people, forgetting all differences, emulating each other to still greater love and good works. During these happy weeks old sores have been healed, which some thought could only be accomplished when the heavenly land had been reached, for which we shall for ever praise God.

It is now 7.15. The choir has led song after song, the congregation joining heartily. The place is filled to overflowing, making one's heart glad. What a striking type these thousands are of what all believers should be! On the tiptoe of expectation we look and wait for the Man who comes, and whose right it is to reign as King over every heart He has created and made one with Himself. May the increase of love to the souls of others cause the united cry, "Even so, come quickly, Lord Jesus!"

7.30.—The evangelists are in their places. We are singing Hymn 327. Mr. Sankey asks that the first three lines of the chorus may be sung successively by the different sections of the vast audience. Then all join in the closing line. One sees the words issuing from lips that had been closed until now, and prays that they may from their inmost soul cry, "Take me as I am." After this Mr. Moody bids the congregation "rise and sing" 436, to Tune "Belmont"—

> "I to the hills will lift mine eyes
> From whence doth come mine aid;
> My safety cometh from the Lord
> Who heaven and earth hath made."

How richly did these thousands of men's voices pour forth this fine old Psalm!

Dear friends! do praise God for the seed sown by these grand songs. This morning I asked one of our little rescued girls if it had done her any good yet, coming to live with us? "Yes," she replied; "I've been saved.' "How, and when?" The child of eleven said so simply, "When Mr. Sankey sang 'One by one,' and 'She touched the hem of his garment'; since then I've bin so happy, my sins are all taken away." On inquiry, I found that her life testified to a change of heart.

Mr. Sankey's first solo this evening is, "A Stranger at the door," with a chorus, "Let Him in." How ennobling and softening such utterances are; how they have hushed up those low, common rants sung at every corner!—even the whistling of the street boys has a higher lift in it. Ask, in prayer, that all the hymn-singing may lead to decision and new birth. After prayer Mr. Sankey gives out, "Over the line," and tells the touching story of the young American and Major Malan, which, as related on a platform, a young lady turned into verse and handed it to the reporter.

Next day, when speaking to many of the dear women as they poured forth from the hall, a young woman said: "We've had joy in our house; I told the story about 'Over the Line' to my only brother, and when he came down to breakfast this morning he exclaimed, 'Oh, mother, I've not slept a wink all night, but I'm "Over the Line;" the question is settled, and now I am saved.'" The faces of this mother and daughter beamed with joy.

8 p.m.—Mr. Moody asked that No. 400 might be sung, the men to sing the chorus. He told an incident of a man at Baltimore trying to drown this hymn by drinking whisky, still he could not forget the words of the chorus, "Come! come! come!" Thus when the attention of the congregation had been arrested, the preacher introduced his text, "Come." For half an hour the listening is intense; not a face is averted; all seemed to be drinking in the words of life.

8.30.—Mr. Moody asks the Christians to get down among the people. We pass with others into the nearest aisle, and find it easy to address first one and then another. A man asks us to speak to his wife. As we whisper in her ear she looks most miserable. We invite her to accompany us to the inquiry-room; she does so, followed by a friend, who also looks condemned and miserable. As we reached the inquiry-room we found every seat filled. We turned up a basket lying in the midst of a heap of sawdust; one of the mothers sat down, and soon, forgetful of all surroundings, we three women are kneeling together giving thanks that the eyes of their understanding have been opened, and that they are willing to come to Jesus just as they are. The weary load of sin had been removed; now they went away to try and win their children, and tell how they had entered into peace.

Blessed, happy after-meetings—heart to heart work, with "angels hovering round," envying us our privilege of "repeating the story o'er and o'er"! On leaving the large hall we hear workers comparing notes. "Mine has been a deeply-interesting case," &c. Others, with Bible in hand, are still endeavouring to show how the mystery is revealed when the heart yields and the poor sinner asks for mercy.

Truly, the weeks of continued prayer by the Stratford Christians have enabled the preacher to speak with power, and the answer in the conversions of many souls has brought glory to God. Dear reader! continue in daily prayer for these tens of thousands now being brought under the sound of the Gospel. Pray, too, that the evangelists and their helpers may be sustained in body and mind under the constant strain.

We London workers are all requiring more fellow-labourers. From our own Mission numbers of young men are now in Africa and other parts of the earth, who were revived and thrust into the fields that are white. Again, we are expecting devoted men and women as the fruits of this work, who will join us and be willing for any service. In Mr. Moody and Mr. Sankey we have precept and example blended, one aim and object—to bring souls to Christ. They are wise and self-reliant, urging upon all Christian to be "out and out" for the Lord Jesus Christ. God honours them in meeting the great need of these thousands. All can behold, night after night, the slain among the enemies of our blessed Gospel.

All classes are being reached, even to the lowest of the low. The poor street waifs come back from the meetings awakened. Men and women with hard hands, boys and girls, are seen as never before, solemnly determined to speak for their Master to others of their own age. Whole families are being made happy. Many coming from the country to visit their friends in London are caught in the Gospel net, and return rejoicing. It is a time for great thanksgiving.

By Rev. WILLIAM H. BOOTH.

In "Methodist Recorder."

This Mission, which has been the most successful yet held in London, has just closed, and the American Evangelists are now in full swing at New Cross. We had full opportunity of judging both the men and their methods during their visit to London in 1875. The favourable impression then made has been immensely deepened during the past three weeks. If numerical attendance is a fair indication of aroused interest in religion, then Stratford has never been so aroused before. There were seldom less than 6000 persons in the West Ham Hall at night; sometimes there were nearly 7000. Overflow meetings were also held each evening at the Congregational Church, into which as many as 2000 were sometimes crowded.

No doubt the charm of the singing, the novelty of the services, and the fame of the preacher sufficiently account for the large congregations which assembled night after night. But none of these factors, either separately or collectively, could produce the blessed and wonderful results which have been unmistakeably produced upon the minds and in the lives of not only hundreds, but thousands of men and women of all sorts and conditions. When we say that upwards of 3000 names have been sent in by the workers to the committee as those of persons who entered the inquiry-room at Mr. Moody's invitation as anxious inquirers concerning the Way of Life, we shall not be understood to affirm that all these are converted, or that they will be additions to Church life; but without doubt a large proportion did leave the room at peace with God. To our minds, the most interesting and impressive side of the whole movement is seen only in the inquiry-room. There one comes into contact with soul agony, with life tragedies, with perplexing mental entanglements, and with sad, sad stories of sin-sick prodigals, weary of the far-off land, and just waiting to be led home. The writer has spoken with infidels, Roman Catholics, Unitarians, Christadelphians, as well as church and chapel-goers of all kinds. And a more soul-refreshing work it is impossible to imagine.

At Stratford there have been one or two features of special interest. Some 3000 railway-men are employed at the Great Eastern Works. These men have attended in large numbers, and

as special seats have been reserved for them each evening right in front of Mr. Moody, their presence has always added a serious, earnest element to the appearance of the dense mass of human faces before the platform. Many of these men have been soundly converted. In one case we met with, the husband found the Saviour at the Sunday morning service, and the wife came in the afternoon, found her way to the inquiry-room, and went home rejoicing in the favour of God.

But the most unusual feature in connection with this Mission has been the presence night after night of a considerable number of professed infidels. Two nights before Mr. Moody commenced his work Mr. Bradlaugh addressed a crowded meeting of his friends and supporters in the Town-hall. There were some thousands unable to get inside, so eager was the desire to hear him. Many who were then his disciples are now disciples of a better Master, and the leader of the Cromwell Club, under whose auspices Mr. Bradlaugh lectured, has not only attended the services every night for the last week, but actually invited Mr. Moody to his home to tea. Mr. Moody went, and when he came on to the platform he brought the man and his daughter with him, and gave them seats by his side. Mr. Moody assured us that the confidence of the infidels in their position had been thoroughly shaken. The evening service, when he specially addressed them from the words, "Their rock is not as our Rock," was one of the most remarkable and powerful we have ever attended. We were not at all surprised that one, at least, who came in a professed atheist went home a happy and humble believer.

One of the most interesting cases we met with was that of a Roman Catholic, a mother of a large family, who has been thoroughly awakened but found it difficult to get rid of the intellectual fables and superstitions of a lifetime in a few hours. She was in such a state of mental distraction and uncertainty that she told us she felt sure she would lose her reason unless she found some sure footing. A night or two after, when Mr. Moody had been speaking on the word "Trust," I shook hands with her, and she assured me with deep feeling and quiet confidence that *she* was trusting, and had found rest at last. As she unburdened her heart and told us in the inquiry-room of her difficulties in shaking off the yoke of Popery, we understood, I think as never before, what a terrible master-piece of the devil that system of superstition and priestly tyranny must be to those who live under its baleful shadow.

Of course, the question will be asked—and very properly asked—"What about the future? Will the converts stand? Will they be gathered into the churches?" We have only to say that if they are not it will not be Mr. Moody's fault. He has most emphatically avowed himself as not only a member but an officer of a Christian church, and in full sympathy with the churches. Every care has been taken to ascertain the name and address of every inquirer, as well as the church or chapel (if any) which they usually attend. These will be thoroughly visited under the direction of the central committee, and every effort will be made to house them. The inquiry-room has been managed by Mr. J. E. K. Studd, who has proved himself as efficient at this work as in captaining the Cambridge University Eleven. We can only rejoice that so many devoted gentlemen and ladies, as well as ministers of all sections of the Church of Christ, have been constrained to rally round these plain but God-anointed ambassadors of Christ, and consecrate their gifts of social influence to this the grandest work in which mortal man can engage —that of winning souls.

A Y.M.C.A. FOR STRATFORD.

Stratford, at any rate, will have something to show to all the world as a permanent and tangible result of the evangelists' visit. A branch of the Y.M.C.A. was formed on the last day of the Mission. Mr. George Williams presided at the formal inauguration of the young society, and a number of sympathisers, including many of the clergymen and ministers who have been active helpers at West Ham-lane, were present. Mr. Moody, too, was there. With an eye to the future of the young converts, the evangelist pointed out that something much more extensive would have to be done if the many artisans and working men who have been influenced for good during these past weeks are to be shepherded and cared for. In accordance with this suggestion it was without delay resolved to erect in connection with the Y.M.C.A. a Conference Hall for the holding of united Gospel meetings, and for various objects of a cognate nature. One friend, said Mr. Moody, had generously promised the free gift of an excellent site, and it only remained for other friends to subscribe the sum that would be needed for the erection of the buildings.

A goodly sum was promised on the spot, and we understand that since the close of the meetings other amounts have flowed in, so that the project is in a fair way to speedy realisation. It is hoped that the new Conference Hall may be erected befor the close of the London Mission, so that the evangelists may be present at the opening and thus share in the joy of those whom they have made joyful.

THE NEW CROSS MEETINGS.

Crossing the river once more the evangelists have found their next field of labour at New Cross. The New Cross-road Hall stands on an open space, on the south side of the great highway leading from London to Greenwich. It is in the centre of a populous middle-class neighbourhood; being near several railway stations, it is very accessible, not only from the city but from the south-eastern provinces. The opening meeting on the afternoon of Tuesday week was largely attended, and since then the crowds that flocked to the hall every day, and all day on Sunday, have been enormous. The human tide seems to rise higher and higher in each successive district.

Mr. Sankey, having unfortunately contracted a cold at Stratford, has been laid aside for the most part of the past week. He was present and sang at the opening meeting in the New Cross Hall, but for the rest of the week his voice has not been heard, much to the disappointment of the great crowds. This week we hope he may be able to be at his accustomed post. Despite this drawback, there has been no diminution in the attendance, or in the interest. The key-note struck by Mr. Moody in his first address was on the need of the Holy Spirit's power to give efficacy to the Gospel message spoken or sung. The subsequent course of the meetings has surely proved that God Himself is working mightily among the people in this neighbourhood.

At one of his earliest Bible-lectures Mr. Moody took up the subject of "Revivals." We do not know of any recent opposing utterance that may have evoked his defence of the movement; anyhow, it was well fitted to disarm such opposition, if it exists, and to provide the friends of the work with ample material from which to meet critics and objectors. He said that opposition was to be expected from the keepers of publichouses and others who were losing the hope of their gains, but it seemed rather hard that good people should not be in the fullest sympathy with a movement that is saving so many people from the dominion of sin. So many appear to be afraid that things will not be done "in the regular order." The great movements under John Wesley and Whitefield were departures from the ordinary routine, and so indeed are all great awakenings of religious interest. When the Holy Ghost begins to work He will mark out channels for Himself. There is plenty of "order" in the cemetery, but there is no life. Talking of Wesley, Mr. Moody thanked God that the work of that mighty preacher was still going on. There are now perhaps 30,000 Wesleyan ministers and 80,000 local preachers on the American Continent alone. If one method does not succeed, why should the Church not try another? The methods that were successful fifty years ago may have lost their force now. Let us not be afraid of new methods and new plans. People are stretching their necks, and asking where are the fruits of the Mission in London nine years ago. Well, he thought it would not be easy to say where the fruits were not. London is the centre of the whole world. When at Stratford, a man told him they had at the meetings some from India, some from Africa, some from Canada, and some from America. The fruits of the London work in 1875 are to be found in every part of the city, and in almost every town in England. When the meetings were at Clapham, a lady helped in the mission who had worked in the Camberwell Hall in 1875. She took the names and addresses of those with whom she conversed in the inquiry-room. She has kept up a correspondence with them all these years; at Christmas she sends them cards, not one out of the thirty-five has gone back. That is pretty good testimony, and it is only one instance out of many. Mr. Moody quoted many other authentic facts, proving the permanence of the past work. Probably, however, no array of facts will satisfy those who are anxious to give some excuse for not joining in the work. Meantime, the stream of blessing flows on unhindered. Many dark lives are being lighted up with a new found life and joy; many hearts and homes are being transformed, day by day; the Gospel, so faithfully, simply, and affectionately presented to the people, is continually proving itself, as of old, the power of God unto salvation.

LAST SUNDAY

was a very busy day in the neighbourhood of the hall. Early in the morning Mr. Moody stimulated the workers by an address on the Good Samaritan. At 11 o'clock the vast congregation, composed largely of men, was much moved by the evangelist's presentation of the love of God. The same can be said of the afternoon meeting for women, to whom Mr. Moody discoursed of rest for the weary soul. In the evening the question "Where art thou?" was sounded out in the presence of a packed audience of men.

Perhaps the outstanding feature of the day was the dialogue at the evening meeting between Mr. Moody and Pastor Theodore Monod, of Paris, who was in London *en route* for Edinburgh, to attend a conference there for the promotion of spiritual life. The replies of the Pastor to Mr. Moody's questions we hope to give at length in our next issue. Pastor Monod addressed overflow meetings afternoon and evening in a tent that has been erected in an adjoining field. Mr. Scroggie had good overflow meetings in the Wesleyan Chapel, where he has also preached during the week to those who failed to enter the great hall. The work has taken a deep hold at New Cross, and there seems every reason to believe that the Mission there will be equally memorable with those that preceded it at Clapham and Stratford.

CHILDREN'S SERVICES.

The services for children at Messrs. Moody and Sankey's halls on Saturday afternoons have been conducted by different friends connected with the Children's Special Service Mission The three at Stratford were taken by Messrs. E. J. Kennedy, E. H. Kerwin, and H. Hutchinson, and the attendance rose from 1800 on the first Saturday to 2500 on the last of the series.

Mr. J. W. Jordan conducted the first of these services at the New Cross Hall on Saturday last, and between 4000 and 5000 must have been present. Mr. Jordan gave an acrostic address on the word "Gift." The attention of the children at these large gatherings has been excellent. On each occasion an after-meeting has been held, when a very short special address has been given, and a number of Christian workers have also been engaged in speaking to the children individually.

Some Results of the Cambridge Mission.

It is frequently asked by those who are sceptical about the work of the American evangelists, "Are the results permanent? Is not the impression produced ephemeral and transient?" The following facts, coming within the range of the personal knowledge of a Christian graduate resident in Cambridge, and furnished by him to a correspondent, speak for themselves, and supply a sufficient answer to the question. It will be remembered that it is now fifteen months or more since the Cambridge Mission, so that the cases referred to have been fairly tested by the lapse of time.

(1) An undergraduate member of —— College, who had previously been an avowed sceptic, was brought to the light by Mr. Moody's preaching. He is placed in the first class at all his College mathematical examinations, so that his conversion has not made him lazy. Since the Mission he has been a diligent attendant at the means of grace, and an earnest teacher in the Sabbath-school.

(2) A graduate of the same College, who has distinguished himself both in his College and in the University, was "born again" during the Mission. He has since taken a prominent part in connection with one of the Cambridge congregations, and is now studying for the ministry of the Presbyterian Church.

(3) A third member of the same College, once careless and flippant, was converted at the same time. He is now preparing, under the direction of one of the first of English theologians, for the Church of England ministry. Everyone noticed the immense change in the tone and bearing of these three men during the whole period of their residence after their conversion.

(4) An undergraduate of —— College was, prior to Mr. Moody's visit, a noisy, swaggering fellow. Since then he has altered entirely, and has prevailed upon at least five men to become devoted Christians along with him. He has also taken a leading part in the religious work of Cambridge.

(5) Two other members of the same college —foreigners—were brought to Christ under Mr. Moody's preaching. They have continued genuine, consistent Christians.

(6) In —— College, a meeting of Christian undergraduates has been maintained three times a week ever since the Mission. The excellent results produced in this college by Mr. Moody's visit are well attested.

These cases represent the personal knowledge of an individual Christian of the results of the Mission. If all Christian members, of the University of Cambridge were to collate and collect the permanent results of which they have cognizance, we should be confronted by a formidable array of well-authenticated evidence. Surely facts like these ought to make the most sceptical critic pause and consider.

BARBICAN JEWISH MISSION.—Mr. P. Warschouski, assisted by two missionaries and a staff of lady workers, are encouraged in their work among the Jews of the east central district of the metropolis. The meetings and classes are well attended and with good results. The report may be had from the Superintendent, 6, Farleigh-road, Stoke Newington, N.

EAST-END TRACT SOCIETY.—On the 12th inst., the annual meeting of this Society was held at the Town-hall, Poplar; Sir Arthur Cotton filled the chair. Mr. Fuller, the superintendent, stated that there were seventy different friends working in connection with the Mission. During the year, a large number of portions of Scripture, almanacks, books, and tracts, had been distributed. Many ships had been visited and also several thousand houses. Attention had been given to different classes of men in the East-end, and a Band of Hope had been established. Services were regularly held in the Mission-room. The Chairman, Mr. W. Green, and Rev. J. W. Atkinson, spoke at some length on the good work being done by Mr. Fuller and his helpers, and commended the work to the hearty support of all present. The address of the Society is 34, Cawdor-street, Poplar, E.

Miss Elizabeth Beach.

THE following touching narrative appears in *Galignani's Messenger*:—

"The telegraph brings the sad news that among those lost by the distressing wreck of the *City of Columbus* was Miss Elizabeth Beach, who was beloved by a wide circle of friends in Paris.

"Miss Beach came to Paris to study French. Her personal attractions and her intellectual gifts made for her many friends. But the charm of her grace and culture was crowned by a spirit of earnest, happy, all-pervading piety which was irresistible. To such a one life is but an unbroken opportunity for a helpful Christian influence. Wishing to perfect herself in the knowledge and practice of the French language, she secured as teacher one of the best professors in Paris. He was an unbeliever, but at once interested in her sincerity. As subjects for French conversation he asked her to recount to him anything that had most interested her. She listened attentively to Pasteur Persier, and one Monday morning repeated all she could of his sermon. The Professor was interested not only in the language but in the matter, asking her where she had heard that. The third Monday he was still more impressed, and exclaimed, 'I must hear that preacher for myself.' He did so; not only once, but many times, and became a changed man.

"The MacAll Mission offered to Miss Beach a wide field of effort. Returning to America she could but tell to her friends the story of the work in a foreign land, which had so filled her heart. These friends were so delighted that they begged her to repeat the story to ladies here and there, whom they would gather to listen. To her surprise, even against her protest, this frail girl found herself addressing large audiences in many of the cities of the United States. And everywhere those who heard were charmed with her and with her story. Large contributions were made to support and enlarge the work of the MacAll Mission. Auxiliaries were formed which from that time have continued, and in some cases largely increased their gifts. And last spring the results of her campaign took shape in the organisation of a National Society named 'The America MacAll Association.'

"But under the strain of so great labour her strength gave way. Tenderly friends cared for her, and provided all that love and skill could suggest for her comfort and recovery. Lately her gain was marked and hopeful. To escape the rigour of a New England winter and spring, she was placed on board of the *City of Columbus*, to be borne, as they thought, to the sunny south.

"Her influence in France and for France has been great, and there are not only many who deeply mourn her loss: there must be those who are roused by the knowledge of what even a tourist may accomplish for strangers in a strange land." WILLIAM W. NEWELL, Jun.

WAIFS AND STRAYS.—The annual meeting of the society in connection with the Church of England for providing houses for waifs and strays, was held on the 12th inst. at the Mansion House, under the presidency of the Lord Mayor. Rev. G. H. Woolley stated that the number of children under the care of the committee was 184, making a total of 238 since the commencement, two years ago. The Bishop of Bedford said that drink was at the root of a great deal of the poor children's misery, and urged the claims of the society for increased support. Bishop Claughton and several clergymen also spoke to the same effect.

BE YE ALSO READY.—A series of evangelistic services was held from the 11th to 15th inst., at Salisbury, conducted by Rev. J. R. Wood, of Upper Holloway Chapel. He was accompanied by an intimate friend, a deacon of his church, Mr. J. D. Freeman. On Wednesday, in the inquiry-room of Mr. Short's chapel, Mr. Freeman was conversing with the people; whilst kneeling down in prayer he was suddenly seized with paralysis, and taken to the hotel where he had been staying. Medical aid was called in, but it was of no avail; and although he remained in a partially conscious state he was unable to speak, and expired on Thursday morning at 4 o'clock.

The Busy One's Need.

'TIS well to dart the arrow glance to Heaven,
Amid the toil that fills the busy day;
To know that Heaven returns the glances given.
But is a glance enough? Nay, come away;
It may be when the early dawn is breaking,
Come from earth's midnight shadows to the light,
It may be when the shades of eve are shaking
Their long black pinions, resting for the night.

Whene'er thou can'st, away, away, my brothers!
And speak with thy great Father for awhile;
Unloose the bands that thy free spirit smothers,
Relax thy brow beneath his gracious smile.
I know the storm beats high, that nature labours
And strains her utmost to outride the blast;
But thou art faint, and like the Roman sailors,
Must even pause till thou shalt break thy fast.

'Tis for thy health. Say not the time is wasted;
Thy spirit starves, and therefore thou art weak;
Thou wilt once more be strong, when thou hast tasted
The Living Bread. Rise, and thy portion seek.
Oh! there are many spirits faint and drooping
Beneath the stress of cares that never cease;
They cannot stay to see the Guardian stooping
To breathe o'er the worn worker heavenly peace.

Rest, busy friend. This everlasting stirring
Disturbs the foul defilement of thy soul,
Mingles the good with ill, till, ever erring,
The streams that once were fair corrupted roll.
Oh! stay that clacking mill, for ever going,
Until the stream grows bright with beams from Heaven;
'Twill gather strength, and by and by o'erflowing,
Thy single stream shall do the work of seven.

WILLIAM LUFF.

Mission Work in Baltimore.

CAPT. WM. BETSWORTH, of Baltimore, who was won to Christ in the meetings held by Mr. Moody, while he "rested" (?) there during the winter of 1879 and 1880, sends the following interesting account of work for Christ among the lost in that city:—

Baltimore, December 26, 1883.—The Master's work is going right along. The Moody converts have become strong bands of soldiers for Christ in many parts of our city. Many of the old ministers of the Gospel say that the lay workers among the Moody converts are doing more, as rare instruments in God's hands in reaching a class of non-churchgoers, than all the churches in Baltimore. In one of our little Mission halls we have held meetings now about two years; there have been over 200 converts to Christ, who are standing firm, and for whom homes have been furnished by Christian workers. Many sailors who have confessed Christ have gone to sea to tell of the glad tidings of great joy all over the world. The Holy Spirit is wonderfully blessing our work among fallen men and women. There are many great miracles by the power of the Holy Spirit, and strong witnesses for Christ.

Mr. E. W. Bliss is doing a great work here, and many have been converted. Our open-air meetings during the summer were a success. The Sunday-schools in the Mission-halls are filled; the Mizpah Band has done good service in their hall, as well as holding many meetings in the churches. I sail for Florida on the 29th to spend the winter, and I hope to be a light for Christ, that some one who is in the dark may be led by me as an instrument in God's hands. Pray for me, that I may be helped with the mighty power of the Holy Spirit.—*Gospel Union News.*

AGED PILGRIMS' FRIEND SOCIETY.—The report of this excellent society states that there are now 1011 pensioners on the books; 98 receive ten guineas annually, 319 seven, 488 five, and the rest five shillings per month. The benefits of this society are only intended for the aged Christian poor of Christ's flock who are over three score years of age. The Secretary is Mr. J. E. Hazelton, 33, Finsbury-pavement, E.C.

Notes and Comments.

THE acceptance by Canon Fleming of the post of Hon. Secretary to the Evangelical Alliance is a fact in which all lovers of Christian unity will rejoice. It can scarcely fail to be a means of still further breaking down the walls of separation which have so long stood between those of varied ecclesiastical proclivities.

The wonderful awakening in many minds in Russia to the value and importance of the sacred Scriptures, appears to be affecting Jews as well as Gentiles. A missionary from that country has just told us of the rise and growth of a sect called Biblical Jews, who have quite renounced the Talmud, and are diligently studying the books of the Old Testament. Once the Jew is led to receive the pure word of inspiration apart from Rabbinical tradition, even though it be only that known as the "Law and the Prophets," we may soon expect to find him inquiring about the New Testament, without which the Old is incomplete.

A striking little tractate, entitled "England's Woe" (*Partridge & Co.*, 1d.), has just been published by Rev. C. G. Baskerville, M.A., of Birmingham, in the interest of the Temperance cause. It is based on Proverbs xxiii., which is aptly described as the yearning of a parent's heart for the true welfare of a beloved child, whom he warns against the evils of intemperance in eating and drinking, and against sensuality. The facts adduced, and the lessons inculcated in this tractate, are especially noteworthy, and we commend them as calculated to be eminently useful.

Among other facts referred to by Mr. Baskerville, is one asserted by Archdeacon Farrar, that "in four hours in one evening, in one city, 36,803 women were seen going into public-houses." The statement is scarcely credible by those unacquainted with the true state of things, and reveals a painful aspect of our social conditions. Dr. Forbes Winslow's statement before a Select Committee of the House of Commons is equally startling. He said: "I know numbers of ladies moving in good society who are never sober, and are often brought home by the police. They are wives of men in very high social position." This is no time for truce with strong drink and its advocates.

A meeting for day-school and pupil-teachers was lately convened at the house of Mr. and Mrs. Fielden Thorp, York. Mrs. Bradley, of London, addressed them as an old teacher, urging the importance of their personal influence and example in this burning question, and pressing on them the duty of total abstinence. All who were not previously abstainers took the pledge before leaving. Many inquiries for information on special points indicated the hold which Temperance principles had on some. The kind host offered any head-mistress present, who would use it, a copy of Dr. Richardson's recent valuable addition to reliable Temperance literature, called "Brief Notes for Temperance Teachers." Seeing the ignorance as to the hereditary as well as the present physical evils of drink among parents, and the fact that so many are ensnared by the fatal habit of drinking, the responsibility of all teachers, and the value of their sound teaching to the children in our schools, must be evident.

An interesting fact concerning Arabi, the leader of the recent insurrection in Egypt, has come to our knowledge. A missionary lately showed a lady, through whom we learned the fact, the Bible used by Arabi before his flight. It was interlined, and bore other marks of having been well used. How far this bears fruit we cannot say, but where the seed is well sown, a harvest sooner or later may be looked for.

One of the most gratifying circumstances connected with Messrs. Moody and Sankey's present campaign in London is the permanent unsectarian and evangelistic work to which it is giving rise. At Stratford, as at Wandsworth, a Mission Hall of large dimensions is to be erected. The work is to be conducted under the auspices of the Young Men's Christian Association, a branch of which has just been formed at Stratford.

The advances made in various directions by Protestantism in France, as well as other signs of the times, are causing the Pope considerable anxiety. In addition to addressing an encyclical letter to the French bishops, the Pontiff has summoned them all to Rome, that he may confer with them. The object of the Vatican is said to be to arouse the Romish spirit in France, in order to counteract the efforts of all who are opposed to that faith. Whatever course is adopted, it is too late to arrest the progress of Evangelical truth on the Continent; and the fact that Romanists are so vigorous in their opposition will only stimulate the zeal of those who are at work for the true Gospel of God.

A Chinese convert recently baptized at Kioto, on a profession of his faith in Christ, said, during his examination as a candidate, "Many dislike Christianity because of the Cross, but to my mind the Cross is the distinctive glory of Christianity. Buddhism and Confucianism have nothing like the Cross, and so I make the Cross very important." It should be very strengthening to our own faith in the power of the Gospel, to find converts abroad thus glorying in the Cross of Christ. This Chinese brother is seventy-three years of age, and has become a marked man in his own village by adopting the practice of prayer and Scripture-reading in his family.

The telegrams from General Gordon during the past few days have been such as to cause devout thankfulness, and give ground for hope that he will be able to bring about the pacification of the Soudan. The absence of hurry and anxiety, the calm confidence and courage, which his brief messages indicate, convey a lesson that many of us may learn with advantage. Animated by faith in God and a thirst for righteousness, "one shall chase a thousand, and two put ten thousand to flight."

We often stand in the way of our own success, and impede the work of Christ, by our want of faith and lack of quiet waiting upon God. We are forgetful that the race is not to the swift nor the battle to the strong, and that sometimes, at least, our strength is to sit still. Worry not only is not work, but hinders work, and sadly injures the worker. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee," is a truth for to-day and for ourselves.

We are asked to publish the following communication:—

"The Young Women's Christian Association desire to warn the Christian public against a man calling himself Rev. S. B Carey Lee. He goes about asking young women to join him in a Mission, which he calls the 'Church Evangelistic Army.' He is a man about 30 years of age, of middle height, thin, and of a reddish complexion. After gaining the confidence of several young women, who have gone forth to help him in his work, he has proved to be unworthy of their trust. It is hoped that all Christian institutes, homes, schools, and young women in any situation whatever, will be on their guard, and enter into no communication with him, under any circumstances."

The subject of over-pressure in education continues to demand and receive attention. Dr. Crichton Brown, Superintendent of the West Riding Lunatic Asylum, has just uttered the following note of warning:—

"It seems to me high time for a declaration of rights on behalf of helpless children, and on behalf of future generations also, whom, if we are not careful, we shall load with a burden more grievous than the national debt, a burden of degeneration and disease. I have encountered many lamentable instances of derangement of health, disease of the brain, and even death, resulting from enforced evening study in the case of young children, with the nervous excitement and loss of sleep which it so often induces; and I am fully persuaded that even when it does no perceptible injury to health, it is inimical to true progress. It implies a maximum of labour with a minimum of result."

Parents do well to see that their children are taught on common-sense principles and with a view to their welfare, instead of for the gratification of teachers whose one object is, for their own benefit, to pass as many heads as possible under the examiner's rod.

In replying to a deputation from the London School Board last week, Mr. Mundella admitted the necessity of diminishing the pressure as to needlework in girls' schools. He urged that needlework should be taught usefully and not as a fine art, not as for sempstresses, but as for thrifty wives and mothers. This is the great point to aim at—that in all departments practical and thrifty, rather than artificial and ornamental results, should be secured.

A correspondent of *The Daily News* has called attention to the increasing prevalence of card gambling by passengers in railway carriages. The practice is not uncommon on some suburban lines; it proves a strong temptation to City clerks and others who are thus necessarily exposed to its fascination. The writer states that he saw one young man, a clerk in a bank, lose 12s. in about half an hour on one journey. In the interest of public morality, and on behalf of thousands of youths exposed to danger by this habit, public opinion should be aroused and authority exercised to put it down.

Commenting on a book just written by Mr. Mark Thornhill, on "The Clergy and Vivisection," *The Spectator* says: "We believe, with him, that the question raised is virtually the controversy between Materialism and Christianity." This is a view of the case which reflection fully establishes, and which furnishes an additional argument of great weight with all who are concerned for the maintenance of truth. It is a strange fact, that a practice which, as Mr. Thornhill says, "deadens all natural feelings of compassion," should have any advocates among those who believe in a merciful and beneficent Creator.

We are sorry to find that Rev. Wm. Booth has lost his appeal from the judgment of Mr. Justice Stephen, having to give up possession of the Eagle Tavern at a rental of £100 a year during the remainder of the lease. The result is that the Eagle finally reverts to its former use as a place for the sale of strong drink, and Mr. Booth is condemned in the costs of the litigation.

The Methodist has been discussing the question of raffling at bazaars. One correspondent gives the following reasons why it should not be allowed: (1) If a *citizen*, because it is *illegal*. (2) If a *Christian*, because it is *a species of gambling*. (3) If a *Methodist*, because *it counteracts the spread of Scriptural holiness*, which it is the avowed aim of Methodism to promote. Another correspondent adds, that it hinders people from buying, and that it is injurious to public morals. The practice is so essentially and manifestly unscriptural and evil in its tendency, that it is passing strange any Christian community can be found to tolerate it. Yet there are cases where it is unblushingly resorted to, and objectors regarded as puritanical and squeamish in their ideas.

Medical missionaries are more and more felt to be the want of our times. We observe that the British Society for the Propagation of the Gospel among the Jews has issued a special appeal in this direction. The committee are anxious to have two missionaries in each field of labour, and that one of them may be a medical missionary. Openings are constantly presenting themselves for fresh work, and men are also forthcoming, but lack of funds bars the way. It would indeed be a grand thing if the £10,000 asked for could be raised for so important a purpose. Everywhere, and for all races, to combine the art of healing the body with endeavour to win the soul, is a wise and scriptural plan, and certain of success.

Persecution is not extinct. Giants Pagan and Pope have not quite lost their power. In China heathen fanaticism not seldom bursts out, and wreaks its hate upon followers of Christ. *The Freeman* cites painful instances of this from Mrs. Bishop's book, entitled "The Golden Chersonese, and the Way thither." One case is that of a native convert who was seized by the mandarin of his district, and by a cruel mob clothed in garments dipped in oil, and then burnt to death. It is well for us to remember that our brethren in China are exposed to dangers like these that they and the work they have undertaken may be oftener on our hearts when we are bowed at the throne of grace.

In Spain, too, despite the increased facilities afforded of late years for Gospel effort, the difficulties and perils which attend Christian workers are very great. We read, for example, of a village called Camunas, in the province of La Mancha, in the very heart of the country, where a little community of Protestant Christians has existed for fifteen years past, subject to cruel persecution worthy of the days of the infamous Inquisition. The law refuses them protection or redress, and so they suffer in silence, and bitter indeed is their outward lot, although they are spoken of as firm and unwavering in their trust in God. Be it ours to plead with renewed earnestness for all who suffer for righteousness' sake, and for the speedy dawn of the day when all shall know the Lord.

We are glad to hear that a second vessel is being fitted up by Mr. Cook, of Gosport, for Mission work. The *Annie* left a few days ago for the usual evangelistic work among the fishermen on the west coast of England, and either she or the new vessel will shortly sail for France, in continuance of the very encouraging work already begun there.

W. O. M. writes: Will you please tell me what you take the meaning of 1 Peter iii. 21, to be . . . . "*baptism doth also now save us.*" It cannot mean that we are saved *by baptism*, because Peter in his first Epistle i. 19 says we are redeemed "*with the precious blood of Christ*," and there are very many other passages to the same effect.

Baptism in water is the outward symbol of that work of the Holy Spirit by which we are baptized into the death of Christ, and rise into newness of life (1 Rom. vi. 1—4; Col. ii. 12). The Apostle Peter shows that as the waters of the flood were death to the old world, and the eight of Noah's family were saved out of the old and sinful world by means of the water, and brought into a new world and a new covenant with God: so the believer, by that work of the Holy Ghost, of which baptism is the outward and visible sign, is baptized into the death of Christ, and rises into his new life. For Peter says that baptism saves by the resurrection of Jesus Christ.

The worst fallacies are travesties of truth. Baptismal Regeneration is a soul-destroying lie, if we only mean by baptism an outward ordinance performed by a man; whether the subject be an infant or an adult, and whether the water be applied to the person, or the person be immersed in the water. But Baptismal Regeneration is an essential truth if by baptism we mean that operation of the Holy Spirit by which the believing soul is "buried with Christ by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." This is that "one baptism" of which all saints are partakers, and which is one of the seven elements of that unity of the Spirit, which, with all lowliness and meekness, with longsuffering, forbearing one another in love, we are exhorted diligently to endeavour to keep, in order to our walking worthily of the heavenly calling wherewith we are called. "For in one Spirit were we ALL baptized into one body; . . . and were ALL made to drink of one Spirit."

It is very refreshing from time to time to meet with cases of extreme suffering and need, in which the sufferer is not only upheld by the grace of God, but enabled to exult in the Lord. A correspondent sends to us an instance of this in the case of a dear child of God who is totally blind. So afflicted is she in body as to be unable to sit up in her bed, and she is often in extreme pain. Poor in circumstances, she is yet a source of blessing to many through the testimony she continually bears to the Saviour's presence and power. She has learned to write, and that with marvellous skill; so by her pen as well as her voice she bears witness to her Lord. We subjoin one or two extracts from her letters furnished by our correspondent. They are redolent of faith and love, and will perhaps cheer some troubled souls and help to animate their confidence in God.

Our suffering sister writes: "Oh, what a grand thing it is to be an ambassador for Christ! but is it not even more blessed still to be an imitator of his example, whose only will was to glorify the Father? I think how rejoiced He must be to see his redeemed ones seeking in all things to follow in his footsteps. Oh, what encouragement He gives to his followers in these his own words of promise, 'If any man serve Me, him will my Father honour!'" And, again, she says: "I am sure, from growing, happy experience, that the nearer we live to God the greater and richer are the privileges He gives us to enjoy. It is to his goodness and mercy that we owe everything, and the very stones would cry out against us if we withheld the praise and glory which, at best, we feel is all too imperfectly given." Such language from one in such circumstances may well stimulate our courage and excite our emulation.

We are requested to say that the Church Army are in need of a large number of earnest young men to train for the work. This is done free of expense, and the workers are sent forth as home missionaries amongst the poor of our land. Possibly there are some in London stirred by Mr. Moody's work who may be glad to know of such an opportunity. Full particulars can be had of the Secretary, 21, John-street, Adelphi, W.C.

We would direct the special attention of our readers to the announcement elsewhere of a Conferenee on Foreign Missions, to be held at Powis Hall, Powis-gardens, Westbourne-park, on March 18—20. Various aspects of Missions to the heathen will be dealt with by those who have been in the field, and are therefore able to speak from practical experience. We trust the occasion will not only be one of individual profit, but will be the means of awakening a deeper solicitude for the evangelisation of the world.

Rev. John Hunter, in a recent sermon at Hull on "Christ and the Working Classes," said a true thing, and one that needs frequent enforcement, when he asserted that "Christ made every man sacred, and his doctrine of brotherhood struck at the root of all caste and class distinction. He never thought of one man as being better than another on account of anything external." The worship of wealth and respect of persons which are so common in religious circles, finding their way even into church-life, are wholly foreign to the genius of Christianity, and accounts, in no small degree, for the alienation of the masses from our places of worship and from the truth itself.

Our friend Mr. S. G. Prout, of Ilfracombe, has decided upon going out to Egypt for Christian Mission and ambulance work among the British troops and others engaged in the present campaign. He purposes taking with him a good supply of Gospels, books and tracts in English, Arabic, Coptic, and other languages. He will be glad of the addresses of any Christian officers or residents in the neighbourhood of Suakin. Mr. Prout goes out mainly at his own expense, but as there will be many charges in addition to his travelling expenses, and much distress requiring some relief, he will be thankful for the help of our readers. We most cordially commend him to their prayers and sympathy. His address is: care of Mr. R. Gillespie, 11, Leyland-road, Lee, S.E.

Special Services in Theatres, &c.

A SPECIAL social gathering of subscribers and friends interested in the services held in theatres, halls, &c., was held at the Mansion House on the 12th inst., under the presidency of the Lord Mayor. About 700 were present.

The Lord Mayor said that the work had been prosecuted for a quarter of a century, and had been blessed of God in the conversion of many souls. He urged its continued support. Mr. C. M. Sawell, secretary, spoke of the beneficial results of the services to the masses who would not go to hear the Gospel in a church or chapel, and asked for £20,000 for the extension of the work. Lord Shaftesbury animadverted on the cry of "Outcast London," and said he did not think there was such a thing really as Outcast London. London had been sought out for many years, and the agents of the City Mission had gone over every part of it by day and by night. The services hitherto conducted had been greatly blessed, and he hoped those present would respond to the appeal made to them.

Resolutions were passed expressive of the necessity for aggressive effort being put forth for evangelising the people. Addresses were also given by Messrs. H. M. Bompas, F. A. Bevan, G. Williams, and S. A. Blackwood.

Our Sailors and Fishermen.

BY invitation of the Lord Mayor and the Lady Mayoress, a distinguished company of friends interested in the welfare of our sailors and fishermen, were entertained in the Egyptian Hall of the Mansion House on the 14th inst. Upwards of 500 guests responded to the invitation. The evening was chiefly devoted to a descriptive lecture by Mr. E. J. Mather, Secretary of the Mission, illustrated by dissolving views, of "Mission Work Amongst Seamen, Emigrants, and Fishermen from Putney Bridge to the Dogger Bank." Short addresses were delivered, not only by the kind host of the evening, but by Mr. Lowman, one of the Society's missionaries, and who, forty years ago, was mate of the *Swan*, the first Mission vessel on the Thames, also by Mr. Barnes, for many years a fisherman and until recently master of one of the fish-carrying steamboats that run between the Dogger Bank and Billingsgate.

As we have so frequently had occasion to refer to the very excellent, humane, and evangelistic work carried on by this Mission at so many points of the compass, it will not be necessary that we should attempt even a sketch of Mr. Mather's deeply interesting and instructive address. The true spiritual aim of this Mission is now well recognised; we hope it will be correspondingly well supported financially, so that there may be no lack of means to carry on and expand its operations in spreading the glad tidings of salvation amongst our seamen, fishermen, and emigrants. Mr. Mather instanced the case of a lady in her 100th year, who only a fortnight ago awoke to the fact that old as she was she could yet do something to assuage the hardships of fishing life in the North Sea; she is now busily engaged in knitting woollen cuffs to try and prevent the dreaded sea blisters which are produced by the friction of their oilskins upon their cuffless wrists. The Lady Mayoress was so deeply touched by the facts laid before her through this Mission a few days ago, that she has volunteered to try and find time from her many engagements to knit some cuffs and comforters for the fishermen; some other members of the family are following this excellent example.

Books, magazines, &c., are also much in request by sailors and fishermen, and the secretary will be grateful for any parcels sent to the offices of the Mission, 31, New Bridge-street, Ludgate-circus, E.C. Pamphlets descriptive of the work will be forwarded on application.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Feb. 24, John iv. 31—42; Feb. 25, John iv. 43—54; Feb. 26, John v. 1—13; Feb. 27, John v. 14—24; Feb. 28, John v. 25—35; Feb. 29, John v. 36—47; March 1, John vi. 1—14.

Africa and Christian Missions.

ONE of the most successful of native African Missions is that carried on upon the West Coast near the English Colony, Sierra Leone, in which the agents employed consist entirely of the African race, and which is under the care of the "United Brethren" of America. The American Missionary Association have lately transferred their Mendi Mission, which is in an adjoining district, and is conducted upon the same method, to the "United Brethren," and this has brought the English society known as the Freedmen's Mission Aid Society into co-operation with them. The result of this Mission is most encouraging. There are at present 28 missionaries and helpers engaged, and about 400 brought into church membership. There are 15 stations occupied, and 14 Sunday and day schools established. The whole district is now permeated by the influence of the Gospel, whilst a few years ago it presented nothing but heathenism of the most degrading type. The chiefs from the interior seeing the beneficial results of Christian education, not only gladly welcome the Christian teacher when sent to them, but often come to the missionaries begging for teachers for their people.

A small steamer was lately built in this country for the use of the "Mendi Mission," the cost of which was defrayed by the Sunday-schools of America. In her voyage out a few weeks ago she was overtaken by one of the most terrific storms of the winter, and was compelled to return to Dartmouth, where she must now remain till the spring. The damage and detention will add very materially to her expense, and unless met by special contributions, will greatly interfere with the extension of the Mission this year. On behalf of the Freedmen's Mission Aid Society's appeal to the Christian liberality of the British public, who have already enabled us to do so much in the preparation of the freedmen of America for the work, £2000 is needed to meet this unexpected extra expense, and for immediately extending the work into the exterior from stations already occupied on the coast. Contributions may be sent to Lord Kinnaird, the Treasurer, or Rev. Dr. Bevan, Honorary Secretary, at the office of the Society, 18, Adam-street, Strand, London, W.C.—We are, gentlemen, yours truly,

Shaftesbury, President.
Kinnaird, Treasurer.
George Williams, } Members of Com-
Robert Sinclair, } mittee.
Llewellyn D. Bevan, D.D., Hon. Sec.
J. Gwynne Jones, Secretary.

LETTERS TO EMIGRANTS.—Dear Christian Friends,—May I ask your help in an effort that is being made to reach the emigrants in a vessel bound for Australia in March? We purpose, by God's grace, to send out a packet of clearly and simply written letters telling the Gospel message, to be delivered during the voyage by one of the passengers, who will kindly undertake to do this. I shall be most thankful to receive letters suitable for this purpose by March 1; also, will you pray that this effort may be blessed, and that many lonely and friendless emigrants may be led to the best Friend during their voyage.

81, *Alexander-terrace, Newport, Isle of Wight.* A. L. Walton.

WEST CENTRAL HOME.—This Home is a safe and happy one for young and inexperienced girls coming from the country to this great city of temptation. Every care is taken to assist them when launching out in a busy, commercial life in work-rooms, shops, &c. Many have occasion to bless the day they ever came to the Home, not only for the temporal good received, but the spiritual help. There is a Free Registry, where girls can with safety rely on the respectability of the houses to which they are sent. Mid-day dinners are provided at cost price. Much blessing has been the result of the weekly social gatherings. But the work has suffered much lately from lack of means. The work is well known to Mr. Denham Smith and others, who from time to time cheer us on with prayer and sympathy. (Mrs.) E. Bramwell.

22, *Nassau-street, Mortimer-street, W.*

"The Son of Livingstone."

DEAR SIR,—Allow me through your columns to allay the anxiety of many friends who are deeply interested in the missionary labours in the Upper Zambesi of my son, F. S. Arnot. Letters have just arrived, from which we learn he has not been taken captive to the Matabele country, as the natives reported; he has, however, suffered much from fever and the unhealthy climate. He writes:—

"I tried to live on it (bruised corn) so long that it produced the most painful and serious results, reducing me to a living skeleton, and this at a time when I neither could get nor keep a dry blanket or mat to lie on, or cover myself with. My first house was wrecked with the storm and rain. The next I got was drenched through the first night I was in it. There I sat for ten weary days of perpetual rain, without food, I may say, with scarce two inches of dry clothes about me. Shut in from the very light of day in that dark, dripping hut, my soul sank within me, and I thought I was enduring the misery of miseries. . . . I have a hard, but happy life here. Many times have I gladly eaten the putrid flesh of some animal or reptile. Often after my arrival, during months of famine, have I lain down on my mat to sleep off the fatigue and pain of hunger, deserted by my servants, and treated with suspicion by the people, and robbed on all occasions. But things took a turn; health revived; more sympathy came from the King and people; and I can only look back upon my short stay in the Barotsi valley with much joy and thankfulness to God."

After going down to Panda-ma-Teuka for supplies, he returned to the Barotsi valley—Lea Lui, the capital—from whence he writes on October 28, 1883, and says, he is "quite happy, plenty of work to do, and, thank God, strength to do it." My son is always called by the natives "The son of Livingstone."

The following is an extract from a more recent letter from Barotsi valley:—

"Already there is a rustling among the leaves; a silent solemnity has taken the place among many at the mentioning of the things of God, instead of loud laughter and profane questioning. You will not fail to tell all those that are praying for Africa about the happy encouragement I have got since coming back again among the people (in Barotsi valley). . . . My heart goes beyond these tribes to the tribes upon tribes, nations upon nations, extending north, west, and east, living to kill and be killed, unknown and knowing nothing. Millions of our fellow-beings know not that there is a God and a Saviour. When told the precious Gospel message of life in their old age which WAS FOR ALL PEOPLE, they marvel at the fact that they have lived so long without having heard it. The heathen cannot understand how it is that those who have known these things so long, and have believed in God and in his Son, have never come before to warn them, and to tell them of the true God. These words come from the very heart of Africa, not the words of one man only, but of many. . . . There are tribes upon tribes open and waiting for the Gospel, though they know it not."—Yours faithfully, W. Arnot.

54, *York-street, Glasgow, Feb.* 13.

[Interesting letters from Mr. Arnot, full of details, will be inserted in *The Missionary Echo* for March, published by *J. E. Hawkins*, 21, *Paternoster-square.*]

THE BIBLE AND BIBLE UNIONS.—I would like to call the attention of Christian workers to the "International Bible Reading Association," conducted by the Sunday-school Union. There is a new topic chosen for each week, and the daily readings bear upon it. To my own knowledge, some who for years have not been in the habit of reading God's Word, have joined this Association. The portions selected are suitable and helpful alike to old and young. The address of the hon. secretary is 56, Old Bailey, London, E.C. He will, I am sure, give full information to all who care to write to him. J. D. Kilburn.

St. Petersburg.

Visiting 500 Villages and Hamlets.

SIR,—Several readers of THE CHRISTIAN have lately expressed sympathy with us in the village Mission work. Being thus encouraged, and finding, during our journeyings last summer, that others unknown to us were either doing a similar work or had great sympathy with us, I offer a few facts with reference to last year's work. The presence of Messrs. Moody and Sankey in London reminds me of our earliest efforts nearly nine years ago, with pony and chaise, when the Oxfordshire people were continually asking if we were "the Amerikin gintlemen."

It was our privilege last year to visit over 500 villages and hamlets, leaving books, &c., at almost every house. This is a greater number than we have visited any previous year, and it really seems as though greater blessings than ever were granted us in the work.

It is impossible to give details of a work extending over 1400 miles of country roads, but the fact that in one day ten or twelve cases of decision for Christ, or of a most hopeful character, were met with, should encourage the most desponding. Some districts, remote from each other, seemed wonderfully moved by the power of the Spirit. A day in North Essex seemed as full of blessing as one in West Bucks or Herefordshire, while another day in Cambridgeshire was principally remarkable for the fact that probably 5000 persons had the Gospel presented to them.

A nearly three-weeks' tour to the Herefordshire hop-gardens and back, in September, is still spoken of by twelve or more who took part as a most happy time. Hardly a company of hop-pickers were missed over a large area, and every house was also visited on the way. The excursions over the hills south of the valley running from Ledbury to Hereford, were very happy ones to the writer. Being in front of the party on one occasion I met a mother with her child. After inviting her to the Saviour she promised on reaching home to yield her heart to the Lord Jesus. Passing that way again the next day unexpectedly, she told me she was so happy in the realisation of pardoned sin and acceptance in the Beloved.

The hours of the Lord's day, Sept. 16, excepting a visit to one village, we spent from 8.30 a.m. until nearly 11 p.m. in driving from farm to farm collecting the hop-pickers and proclaiming the good news to them, beside leaving them tracts, &c. One party of Welsh pickers had been looking in vain for a place of worship. We sang together of the "Rock of Ages," and rejoiced together in the Lord. During the evening, especially, as we drove from farm to farm everybody turned out, from the lady of the house to the poorest hop-picker.

We might tell of public-houses emptied on Sunday evening by our startling news; of the sick ones and others whom Jesus loves, scattered over the country side, who remember us daily at the throne of grace; of the ploughman "William," who either lodged or obtained a lodging for us, pony and all, because we preached the Lord Jesus; or of another who, when a slight mishap befell our chaise (the only accident during the year), took five of us into his house and lodged us, although total strangers; but time forbids.

It would be easy to reach the whole of the remote country districts in the kingdom, if Christians everywhere would take up the work for a limited time, or would help those to go whose means will not admit of it.—Yours truly,

Wing, Leighton, Beds. T. S. HELEY.

THE SALVATION ARMY IN FRANCE.—Miss Booth is now in the South of France, Nimes being her headquarters, whence she visits the districts around. Last Sunday week a great meeting was held at Nimes by Miss Booth, in a hall hired by the Salvation Army for nine years. Outside, the crowd made a great disturbance, and tried to break open the doors and window shutters, but the police dispersed them, and the proceedings passed off in a tolerably quiet manner.—*Daily News.*

THE WEEK OF PRAYER IN CALCUTTA.

THE VISIT OF MR. GEO. MULLER.

MY DEAR BROTHER,—It has occurred to me, that readers of THE CHRISTIAN might like to hear something of how the "Week of Prayer" was observed in Calcutta, and what interest has been shown in the visit and addresses of the venerable George Müller. Though we are far away from what we are accustomed to think and speak of as the "home lands," we are nearer the rising sun; and it is often a pleasing reflection with us that the Christians residing in these eastern latitudes are the first to see the King, and to bring to Him the tribute of praise and thanksgiving, when He comes forth with every new day to bless his people with peace.

During the "Week of Prayer" meetings were held, as in previous years, in two places at the same hour—the Free Church of Scotland (Presbyterian), and in a room adjoining the old Mission Church (Episcopal). The hour of meeting was 7.30 a.m., and the attendance was encouragingly large at both places. The unity of spirit and the deep-toned earnestness which characterised the services throughout the week, were evidence of present blessing and the earnest of more to follow.

Members of all the evangelical churches forgot their differences as they gathered together in the name of their common Lord and Master. Christian laymen as well as missionaries and ministers presided by turns, and the Spirit of grace and supplication was poured out in large measure. It was a time of refreshing to all who attended the meetings, and the general feeling among the people was well expressed by one earnest Christian worker who had recently arrived from England, when, at the close of the last meeting of the series, she said, "I am sorry this week has come to an end; it has been such a happy time." Among the native Christians also there is a growing desire to take advantage of such unions for prayer; and in Calcutta this season the Bengali Christians have had some precious meetings and conferences.

The Week of Prayer has been speedily followed by a visit from the honoured servant of God, Mr. George Müller, of Bristol, and his devoted wife. Mr. Müller is still in the midst of us, and intends to remain for two weeks more. He gave an account of his conversion and life-work in the Methodist Episcopal Church to a large audience on Friday evening last, and on Sabbath he preached to crowded congregations in the Circular-road Baptist Chapel and the Free Church of Scotland. Other engagements are mapped out for this and the following week. He is the servant of all the churches and the slave of none.

At a meeting of Christian workers held in Union Chapel to welcome him to Calcutta, a beautiful spirit of love and unity prevailed; and it is the desire and prayer of many that his visit may be the means of stimulating the spiritual life of the churches, as well as of leading into the way of peace those who have been hitherto strangers to God. I anticipate that if this man of God is welcomed all over India by the Lord's people as he has been in Calcutta, his tour will result in untold blessings to this country. Pray that it may be so.

The Lord is opening for his servant a door of entrance also among educated natives who are not Christians, but many of whom are not far from the kingdom of God. May the hearts of many such be touched by the Spirit through the simple and assured testimony of one who has so fully and so long lived to demonstrate the power of faith in the living and true God.—Yours faithfully, W. MILNE.

Free Church Manse, Calcutta, Jan. 22.

The Indian Witness of Jan. 19 has the following note about the venerable and much esteemed evangelist:—

"On a recent evening, Mr. Müller was passing through Wellington-square, when the missionary in charge of the out door service asked him to speak. He at once mounted the box which served as a pulpit, and gave a most interesting and impressive address to the people who crowded around. He told of his conversion fifty-nine years ago, of his desire to become a missionary to India, of his five unsuccessful attempts to get away to this Eastern world, and of his gratitude in at last being permitted to preach Christ in this great city. He then proceeded to give a very simple and yet very forcible address, and was listened to with the closest attention; his voice was wonderfully clear, and his venerable appearance seemed to impress all present, not only with a feeling of respect, but of reverence. As he stood before the people, we were reminded at once of Abraham and Paul. He was the embodiment of the patriarch's faith and the apostle's quenchless love and zeal."

Times of Refreshing in Natal.

DEAR SIR,—The Lord has blessed us lately, both in spiritual and temporal things. Three of the schoolgirls have recently come out from heathen darkness—bolding confessing Christ and steadfastly defying persecution and threats from their heathen friends. Pray with us that these tender plants may be preserved through it all, and that they may grow in virtue and grace. On Christmas morning many of the heathen attended; we numbered over 400 persons. We had an interesting service in the morning, accounts given by the evangelists of work done at the preaching out-stations. After the midday feast, the whole school was placed in the centre of this large congregation, and entertained the people with singing and recitations. It greatly astonished some of the heathen fathers and mothers to see their boy or girl step forward and speak out so well. It was quite delightful to see the proud and happy looks of these parents.

One father stood up and said, "I am glad to see this day. I remember that when this school was first commenced and for long after that we were ashamed to acknowledge that we had been to the services, or that our children went to school. My boy there always wished to come, but I was ashamed to let him do so. It seemed to be a kind of disgrace amongst us to have anything to do with the school, and, of course, our children partook of the feeling shown by their elders. However, as time went on, the school has grown, and we have lost a good deal of that reluctance; and now what has this day shown us? Our boys and girls to be clever, and making us feel very happy and glad to have the Umfundisi amongst us."

We made a collection which was fairly good, 16s. 3d. Then came the distribution of gifts sent by five English friends, and we were glad to find that there was something for each one present. The whole day was spent very happily, and we were glad to have had such an opportunity for so many being brought together to hear the Gospel, and to see what the children can attain, if they are allowed to come regularly to school.

Last Sabbath we received into Church-fellowship two young men who had for some little time been wishful to be openly acknowledged as Christian brethren. Both young men are earnest helpers in trying to win others to Christ—may they be given the needed wisdom and words to speak to their fellow-countrymen. We hear from Mr. Alfred Eyles that the services at Malan Cliff are still well attended, also that there are some anxious ones, but very fearful that any change should come to them at present. The school is about the same, but we trust that as time passes its numbers will increase. Mr. Eyles is now able to speak a little to the people in their own language, which is a great advantage gained.

We thank some unknown friends for periodicals received occasionally. We are ever glad to communicate with anyone interested in the heathen and shall be pleased to give any particulars of our work if friends will kindly write to us. We ask for constant prayer that we may be sustained and guided in all we are led to undertake for the Master.—Faithfully yours,

FANNY E. AITCHISON.

Ikwezi Lamasi, Harding, Alfred County, Natal.

MEDICAL MISSIONS.

AN important meeting of medical students, representing the various hospitals in the metropolis, in furtherance of the object of the Medical Mission Association, was recently held at the Mildmay Conference Hall; much earnestness characterised the proceedings. Prayer having been offered by Rev. J. Wilkinson,

Dr. S. O. Habershon, who presided, pointed out that in engaging in this great work of preaching the Gospel, medical men were but following in the footsteps of Christ, the Great Physician, who also gave this command to his followers: "Go into all the world and preach the Gospel to every creature." Very slow had his people been in obeying that command. But what opportunities and facilities had the earnest Christian doctor for such work amongst the heathen! Having opened his dispensary, one and another would come for medicine or advice, and when people were suffering, or when relieved from pain, they were often more disposed than at any other time to listen to the Gospel. Medical men knew something of the pleasure of seeing a patient rallying from disease, but what was this compared to the joy of bringing men to Christ? Recently, over the mantelpiece of a medical friend he saw a Chinese inscription, and ascertained that it had been presented to his friend by some Chinese patients, who, in their address, spoke of him as the restorer of spring to them. This proved how grateful these people were for such relief. Of course, self-denial must be practised, but what was this to the joy of years of service for the Master and the reward He will give at the last. Many of the noblest and most talented i their profession had thus gone forth to serve tne Master, willingly laying their scientific attainments at his feet. Dr. Moffat's medical knowledge helped him greatly in his work amongst Hottentots and Becuanas. He believed God's blessing would rest on their work. In China and India and Japan the same grateful feeling was manifested, and he hoped many then present would devote their energies to the service of Christ in this and other lands.

Dr. Palin, who has lately returned from Japan, gave a statement of work done there, affirming that a young medical man had far better opportunities of gaining experience abroad than at home. In the Mission with which he had been connected, the total number of patients who attended during nine months last year was 3200; during the last twelve months a profit of 500 gen (nearly a dollar) was realised, in the previous year 1000, this sum being used for Mission work, and for building a chapel. The first year was spent in learning the language, and the second there were between fifty and sixty patients; but he had had the large number of 5000 in one year—quite as many as one man could attend to. The Japanese, if possible, always made a return for the benefits received, and disliked to be treated gratuitously. But Japan was not so good a field for such labour as China, for in the former country the Government encouraged the practice of medicine, and established hospitals in the principal towns, appointing in most cases a foreigner to take charge of them. China, India, and Africa were the great fields for Medical Mission work, but little effort being put forth for alleviating the vast amount of suffering endured in these countries.

Dr. Palin went on to speak of various rules to be observed in the conduct of such a Mission. Each day a portion of God's Word should be read to the patients, some of whom came a distance of 300 or 400 miles, and it was impossible therefore to estimate the amount of the good that might thus be done. A medical missionary was not a kind of officer attached to a Mission; but he should be eager to embrace any opportunity for setting forth Christ to his patients.

Rev. J. Hudson Taylor said the point for consideration was how could they as Christian men invest their talents so as to bring the fullest glory to God and benefit most their fellow-men; for their desire must be not only to benefit the body but that immortal principle within, which, in joy or misery, must live on for ever. Believing in the plenary inspiration of the Bible as the Word of God, they should study that as they would their professional text-books, but it must also be remembered that a theoretical knowledge of anatomy would never make an accomplished surgeon, and it was necessary, if the Word of God was to be as a sharp sword in their hands, that they must put in practice the lessons it taught them.

He then gave a very interesting account of how he came to undertake the management of a large hospital in Ningpo. The question was suddenly put to him, the doctor in charge being obliged to leave for England, "Will you take charge of this hospital?" He had previously done some Medical Mission work, but this was a great responsibility, especially as there were no funds, and it would be four months at least before any help could reach him from England. On the other hand, there were the patients to be considered, and the bad effect which the closing of a large hospital would have on the cause of the Gospel. After a week's prayer on the subject, therefore, he decided to undertake the work, but as there were no funds available, he felt constrained to dismiss the paid assistants, their places, however, being filled by members of the native church, who freely offered their services when the matter was laid before them. The average number of patients was 70 to 120 a day, besides in-patients, and several surgical operations he had to carry out alone—he never entrusted chloroform to the natives—were very successful; and God was pleased to restore many patients of whose restoration there was no human hope. Every morning they prayed for funds, and what was the joy of his native assistants when, one morning, he received from a Christian merchant in Liverpool a letter enclosing a sum equal to about £50 for any work to which he might wish to apply it. The effect on these stolid men was marvellous; they were convinced that God had sent this provision for them; they rushed into the wards and told the patients, saying, "None of the gods you serve send you money like Mr. Taylor's God does!" Their faith, too, was contagious, and the joy in the wards was very great. This proved whether the Book was to be trusted or not. For thirty-five years he had believed in the Bible; by God's help he had lived on it; it had never disappointed him. What joy it was to trust God fully; there was nothing like yielding everything into his hands, resting in his promises. The more they trusted God the more successful would they be in their earthly calling. For the good of humanity, and from love to God, they should go forth to these lands, where there was so much need of their services; if they went in God's strength they would have reward indeed.

THE DUBLIN VISITING MISSION.—The annual meeting of this branch of the work of the Irish Church Missions, which was held a few days ago in Dublin, was very largely attended. Rev. Dr. Fuller, who presided, said it was perhaps difficult for outsiders to realise the comfort which this society brought, not only to the Roman Catholic, but to the Protestant poor. At times it almost seemed to some of them as if a messenger had come to them from heaven, when, in the midst of sore trials and afflictions, they heard the Word of God read to them. Rev. H. Fiske, superintendent of the Dublin Mission, gave interesting details of the manner in which the efforts of Christian visitors were appreciated. The meeting having been addressed by Rev. Dr. Maurice Neligan, Rev. H. Dening, and Rev. J. Lynch, himself a convert from Roman Catholicism, Rev. Horace W. Townshend, Clerical Secretary, stated that two new schools and a new home had been opened; these were now actively at work, and were, in fact, so crowded that it would be absolutely necessary still further to extend the work.

Mr. Moody's Chicago Sunday-School.

WE take the liberty (says *The Gospel Union News* of Newhaven, Conn.) of quoting a few extracts from a letter of Mr. J. M. Hitchcock, who is associated with D. L. Moody in superintending the Sunday-school of the Chicago Avenue Church, Chicago.

The school is one of the largest and most prosperous in the world. Mr. Hitchcock, upon whom, in Mr. Moody's absence, the real work falls, has reason to rejoice at the success with which his labours have been blessed. He writes:—

"I enclose a brief report of our Sunday school, which was founded by Mr. Moody twenty-five years ago, and of which he is still the nominal superintendent, though he has been absent from our city for twelve years. An occasional visit from the great Evangelist acts upon the school like the winding of a clock, giving it new strength, and a letter from him while abroad always acts as a healthy stimulus to us all. We have just passed our first Sunday after the holiday inducements are over, and our attendance was fifteen hundred and twenty-one."

From the report enclosed by Mr. Hitchcock we learn that the school has increased from an average attendance of 1306, in 1880, to an attendance of 1733, on December 9, 1883.

A Christmas letter from Mr. Moody was as follows:—"London, December 14, 1883. Dear Friends,—I have only just time to wish you all a happy and prosperous new year. But to be happy and joyous, one needs first to be at peace with God through his Son. I am delighted to hear good news from the school. I hope to hear that 2500 men, women and children meet to study the Word of God every Sunday afternoon. My wife and children want to be remembered to all in the church and school.—Your old friend,

"D. L. Moody."

Soul-Winners in Plymouth.

DEAR SIR,—I have recently had some happy Gospel work in various halls in Plymouth and Stonehouse. I was rejoiced to find that several earnest workers have been carrying on a useful work in St. Andrew's Hall every Lord's day with more or less success ever since Messrs. Moody and Sankey were there. I was privileged to hold two services in the Hall on Sunday, February 3. At the close of the address in the evening nearly the whole assembly remained for prayer. At the after-meeting a large number were spoken with, and there is reason to believe many received blessing. One lady said, "Many fears and vexing doubts have been taken from me this night, thank God!" Another said: "I have been a wanderer from God for thirty years, but the Shepherd has found me, praised be his Name!" Another man, who was in an awful agony, was able to leave praising the Lord, who had kept him back from self-destruction and had saved his soul.

I had several meetings among the soldiers at the Soldiers' Home, where a deeply-interesting work is carried on every night by several of the officers and other gentlemen. I believe some precious fruit was found, and will be found in the day of the Lord, among these men and others who attended the services. I could but rejoice at seeing such agencies as the Soldiers' Home at Stonehouse; many have been truly converted, and are seeking to lead their companions to the Saviour. The ladies are most zealous workers for God. I had the joy of holding several other meetings in the town among women. I also sought to help the young converts in Bible readings; this is a special need in these days.

Clayhidon, Wellington, Som. Geo. Brealey.

EAST-END TABERNACLE.—On the evening of Sunday week Rev. Archibald G. Brown preached his annual sermon to young men. On this occasion the whole building was reserved for men only. It was filled in every part. The text chosen was "Thou art the man." After the service, about one thousand stopped to a prayer-meeting. Many requested prayer for themselves, and were personally spoken to after the second meeting.

Continental and Foreign Notes.

ITALY.

Il Tempo, of Venice, Jan. 31, there appeared the following notice:—"Abjurtion to-morrow evening with the public abjuration which a Roman clergyman will make there, a course of polemical conferences will commence in the evangelical church of Santa Margherita, on the error of the Church of Rome. A special pulpit is placed at the disposal of any theologian who may wish to assume the defensive." This means war in the heart of the citadel.

THE SPEZIA MISSION.

The method of extending the Kingdom of Christ by house to house visitation has been sealed with divine blessing. In a country such as Italy, where religion is regarded as a church service or sacramental entirely in the hands of the priests, by what more effective method can we preach Christ to the people than by holding Gospel services in the houses of those who believe? Impressed with this fact, several brethren of the Mission laid the matter before the church, and at once it was unanimously received with thanksgiving. During last month six houses in this city were offered for the expounding of the Holy Scriptures to the people. It has been my privilege to preside at these services; my heart has rejoiced to see neighbours and friends crowd these dwellings! God is blessing these means, we believe, to evangelise hitherto unreached districts.

Spezia, Italy. JOHN S. ANDERSON.

SOUTH AFRICA.

The Baptist Union of Churches of South Africa is already a power in the colony; and through its instrumentality churches are being raised in almost every town of importance. Mr. Batts is the president of the South African Baptist Union. To his pulpit power and genuine earnestness the church owes much of its present success. At Southend there is a large population, European and coloured, with only one evangelical church. The Baptist congregations and Sunday-school attendance have doubled, and the hall (which seats 200) is speedily filling.

JEWS IN NEW YORK.

The work carried on among the Jews by Rev. Jacob Freshman in New York continues to make progress. From a report just issued we find that two halls are now used for meetings, at which a good number of Jews assemble, some of whom give testimony of their trust in Jesus as their Saviour and Messiah. Two Sunday-schools are also carried on by an earnest band of workers. Visitation and various other agencies for reaching the sons of Abraham are used, and the reports of the missionaries and testimonies of the converts are pleasing and satisfactory. Mr. Freshman's address is 25, Seventh-street, New York.

MEDICAL MISSIONS IN NEW YORK.

The Medical Mission, under the superintendence of Dr. Dowkontt, recently held a meeting at which a number of persons bore testimony to the good they had received, through him, both for body and soul at the Mission. Nearly 3000 cases were treated last year, the total number of consultations given during the two and a half years at the three dispensaries being over 18,000. Through the kindness of one friend a Medical Mission is about to be inaugurated in Chicago, for which there seems to be as great need as elsewhere.

NEW ZEALAND.

Mr. D. Wright, who has been labouring in New Zealand, writes most hopefully of his work there. He notes with gratitude that hundreds of believing souls have verbally, and in writing, declared that they were refreshed and strengthened, and have quietly and solemnly vowed to be more consecrated to the service of Christ their Saviour; that in many places the prayer-meeting and the Bible classes are better attended; in homes family worship is now conducted where there was none before; the ordinary services of God's house are more largely sustained by interested and attentive hearers. The names of many who were without God are now on the communion roll; over 1300 persons have signed the Temperance pledge, and donned the blue ribbon.

Rev. John M'Neil concluded a fortnight's Mission in the Rokewood and Cressy district, and closed his labours for the past year, by an evangelistic service at Illabarook. His work in this district has been eminently successful, the whole community being deeply moved. At most of the services the attendance has been very large, and in some places especially there was abundantly manifest the demonstration and power of the Spirit. At every service some were impressed and awakened, and sometimes as many as fifty remained to the inquiry-meeting. In Illabarook especially, the work among the younger part of the community has been extensive.—*Southern Cross.*

EVANGELISTIC NOTES.

CHURCH ARMY.—On Monday week, the fifty-second station of the Church Army was opened at Haggerston. Other halls will be opened at Hull, Preston, and Newcastle.

STRATFORD-ON-AVON.—MESSRS. Mateer and Parker brought their Mission to a close on the 11th inst. The meetings were very successful throughout. The meetings for the men, and also those for women, were fruitful in conversions.

WOOD GREEN, N.—A new Mission-room was opened on the 13th inst. in connection with the work carried on by Mr. Browne at the "Workmen's Rest" in Station-road. Nearly 200 persons met for tea, and were afterwards addressed by Messrs. Browne, Seywood, Gillingham, and others. The opening of the room is, happily, a result of the work.

LEIGHTON-ROAD MISSION, N.W.—The anniversary of this Hall was held on the 11th inst. Nearly 300 persons sat down for tea, after which addresses were given by Rev. R. M. Thornton, Messrs. J. Dunn, W. R. Copeland, and others. The secretary reported that there had been considerable advance made in the Gospel and temperance meetings, and that many had been brought to Christ and had joined a neighbouring church.

KIRKWALL.—A fortnight's special evangelistic meetings have been conducted by Mr. D. Carnegie, of Aberdeen, and Rev. J. C. Hodge, in Palace-road Congregational chapel. On Sabbath evening many had to go away, the place being entirely crammed. Solos were sung, and the Gospel thus expressed came in power to many hearts. After the address anxious ones remained behind to be spoken to, and not a few went home rejoicing in the Saviour. S. WILSON.

NOTTINGHAMSHIRE.—A correspondent writes:—"Meetings have again been held in the villages of Buckingham and Everton by Mr. Gibbens. Large numbers have attended, and a deep interest has been aroused in the neighbourhood. Many walked miles, and a carrier's waggon was hired to bring others. There is cause for thankfulness for the fruit which remains from the meetings held last year, and every reason to believe that these have been no less successful."

HOLBEACH, LINCOLNSHIRE.—Very successful services were conducted in the Wesleyan chapel in this town by Mr. John Harris, of the Evangelisation Society, from Jan. 27 to Feb. 13. Night after night large congregations assembled, and listened with great attention and eagerness to the glorious Gospel. Many have been aroused from their sinful slumber, and about forty have fled to Christ to lay hold on the hope set before them, whilst God's people have been quickened to renewed activity.

REV E P. HAMMOND AT CAMDEN, U.S.A.—The revival among the children under Mr. Hammond's ministry has been unprecedented at Camden. Up to Jan. 18 it was computed that over two hundred children had been definitely brought to the Saviour. The meetings were both large and attentive. Many parents, who at the commencement were sceptical concerning the conversion of children, afterwards brought their young people to get a blessing. One of the friends of the work told of a mother who had heard that her children had been seeking Christ at these meetings, and she was greatly troubled about it. She thought her children did not understand what was meant by being converted, and then she was in considerable distress of mind as to the effect which a profession of religion might produce upon the children's minds in the future. So she told her husband, and they talked the matter over together, and finally he resolved that he would come to the meetings and see for himself before he put any restrictions upon his child; he came with his child, and listened to the beautiful singing; heard Mr. Hammond talk to them, and then saw the efforts which were put forth by the ministers and Christian workers to explain the way of salvation to the children. So deeply was he impressed with the great spiritual good that was being done, that he said, "If this be the kind of meetings you hold for the children, mine can come every time; it is the best thing I know of for my child."

KIRKBY STEPHEN.—The evangelistic work here is being sustained with much power, and numbers are being broken down under the power of the Word. Christians are asked to remember us in prayer, especially that the dear young converts may be kept. F.

NEWPORT, ISLE OF WIGHT.—On the afternoon of Sunday week, Rev. H. G. Thwaites preached in St. John's Church to 300 women. On Wednesday, the 13th, the members of the Young Women's Christian Association assembled in large numbers for tea in the rooms of the Legh Richmond Hall at 6 o'clock, and at 8 o'clock between 300 and 400 women were addressed by Mrs. Urmstone. On Thursday, the 14th, a drawing-room meeting was held in the Legh Richmond Hall, when Mrs. Urmstone pleaded the cause of the Zenana work in India; 130 were present.

WISHAW, N.B.—Mr. Richard Hill commenced a series of evangelistic meetings here on Sabbath, February 3, in connection with the Y.M.C.A. To God's people it has been a time of real quickening and blessing. Many have entered into fuller joy and liberty, and backsliding ones have been restored. There have also been a number of good cases of professed decision for Christ. There is a spirit of unity among God's people which is very pleasing to see. All the churches are represented at the meetings, and a deep interest is being taken in the work. Many who were converted to God ten years ago, through Mr. Hill's preaching, are still living for Christ, while not a few have gone home to the rest above; others are toiling in distant lands.

PORTSOY, N.B.—Mr. Joseph Cleworth has been holding here a series of successful evangelistic meetings for the past three weeks. We have had no such meetings for many years. At least 500 have been present every night. A deep interest is awakened, and there is appearance of much good being done. The meetings are under the auspices of the Y.M.C.A. The young men gave their cordial support, as did also Revs. Mr. Boyd and Mr. Simmers. On Thursday night last Mr. Clifford, who is at present staying with the Earl of Seafield at Cullen House, conducted the service, the Earl and his mother, the Countess, being present. Mr. Clifford has been holding services in various places in the locality during his stay in the North. The Earl of Seafield and Countess of Seafield take a great interest in the navvies at work on the railway being formed in Banffshire, and have done much to promote the cause of Christianity and temperance among them. S.

GRANGEMOUTH.—Special evangelistic services are being carried on here by Mr. W. D. Dunn, in connection with the Y.M.C.A. It is exceedingly gratifying to report that at every meeting there has been fruit more or less amongst all classes, and not a few very striking and remarkable cases. One evening a miner from a neighbouring village came into the meeting the worse for liquor; he was arrested by the Spirit of God, and could get no rest until the following evening, when he entered into joy and peace in believing. He comes every night to the meetings with a beaming countenance. A prodigal son of a wealthy merchant in Boston is in deep concern about his soul, and is found night after night at the meetings. A young woman was arrested, and could find no peace till pointed to John iii. 18 and 36. One very interesting feature of the work is the large number of young men who have been brought of late to the Saviour, and now devote time and talents to his service. A Christian conference is to be held on Saturday, 23rd inst., as a suitable close to this memorable and fruitful campaign.

MIDNIGHT MEETING MOVEMENT.—A tea was given on Thursday last, and a breakfast on Friday, at the Mission Hall, Colliers' Rents, Borough, to two hundred outcast women. Mr. J. H. L. Christien, assisted by various ladies and gentlemen of the locality, conducted the proceedings. The women were all sober, appeared to enjoy the refreshments, and remained for a devotional service on each occasion, and some were taken to institutions.

WHAT IS THE GOSPEL?—In the article on this subject, by Mr. G. F. Trench, in our last number, there was a serious misprint, which was only corrected in a portion of the issue. In the paragraph setting forth the view of the Gospel given in the Epistle to the Romans, the last clause should read:—"And that thus in peace with God, by the Holy Ghost indwelling them, the saints may walk as men dead and risen with Christ, not under law, *but* yet superior to sin's power," &c. For the italicised word was substituted the word *or*, which conveyed a sense exactly opposed to the view of the writer.

Mr. T. E. Murphy at Sale.

THIS Mission has been a wonderful success. Our large public hall became fuller night after night, until Wednesday, the 13th, the closing night, when we believe hundreds failed to get admission. Over 1300 persons signed the pledge, and over 2000 put on the blue ribbon.

Before the movement began, some of us were rather doubtful of its success, owing to the fact that as this is a residential place for Manchester gentlemen, it might be difficult to get them with their families to turn out to the meetings after coming home from business in the evening, but we soon saw how groundless were our fears.

In the work Mr. Murphy was helped by most of the clergy and ministers of Sale, and the chair each evening was taken by a leading layman. We had a large united choir, under the leadership of Mr. Lewis, and a goodly number of ladies and gentlemen gave their services at the signing tables. Mr. Frank Milne acted as secretary and treasurer, and it gives us pleasure to say the people gave so liberally, that, after paying all expenses, there is a balance on the right side. Mr. Murphy leaves Sale with the good wishes of all who identified themselves with the movement, and their gratitude for the great work which, under God, he has done. Arrangements are being made to keep up the interest, and, if possible, to organise means by which practical and continued benefit may accrue to the community. ADAM SCOTT.

Rookfield, Sale.

Christian Efforts at Luton.

THE blind evangelist of Bessbrook, Ireland, Mr. Thomas Houston, has been holding a series of Mission meetings in the Friends' meeting-house, Luton. They have been opportunities of much spiritual blessing to many. As soon as the public found the power attending them, the old meeting-house, so unaccustomed as it has been to such meetings, was crowded in every part. Even the lobbies were on Sunday nights filled with those standing to hear the Word of God, which was preached with marvellous power. Many an eye was filled with tears, particularly on Sunday night, February 3, when Mr. Houston related his life, the cause of his blindness, and his conversion. During the fortnight's Mission, over one hundred professed conversion, who had never experienced the new birth before; many backsliders returned, and Christians were strengthened and established in the faith. The after-meetings were well attended, and were times when the power of God was greatly manifested.

We trust that the Friends will see to it that the results of the Mission are not lost, and that they will again open their meeting-house for such services. We understand Mr. Houston represents the Friends' Home Mission Association, which was officially recognised at the last yearly meeting of the Society, and we trust that it will obtain the services of many more such devoted labourers for the Lord's harvest.

On Monday night, February 11, Mr. A. S. Dyer gave a lecture in the large Plait Hall at Luton to over 2,000 men, on the subject of "Personal and Public Morality." The lecturer was listened to with the deepest interest and attention, which was sustained during the two hours the meeting lasted. Many were astounded at the startling facts given relating to the Contagious Diseases Act, and when Mr. Dyer gave an account of the practice of kidnapping poor English girls for immoral uses, much indignation was expressed.

At the conclusion of the meeting, a suggestion was made by Mr. Dyer, seconded by Mr. Henry Brown, J.P., supported by the Mayor of Luton, H. Wright, Esq., and carried with acclamation, that a telegram be forwarded to Mr. Gladstone by the chairman of the meeting (Mr. Alderman Gilder), asking for the immediate repeal of the obnoxious Act. A more unanimous and enthusiastic meeting has scarcely ever been held in Luton.

Social Evenings for Young Women.

A SECOND social meeting for young women employed in refreshment rooms and restaurants was held on Thursday, February 14, at the house of Rev. J. J. Coxhead and Mrs. Coxhead, 12, Fitzroy-square, under the auspices of the Y.W.C.A. and the Women's Union (C.E.T.S.). About forty young women were present. All seemed to enjoy the meeting, and thoroughly to appreciate the kind attention and generous hospitality of their host and hostess. Earnest addresses were given by Rev. Canon Barker, Vicar of Marylebone, Rev. J. J. Coxhead, and Miss Andrews, Y.W.C.A. Sacred songs were sung by Mrs. Willis, Miss Cockerton, Miss Andrews, Miss Rumney, and Miss Sydney Roberts.

Miss Gough, who superintends this special branch of work, has received with much pleasure the grateful thanks of some of the young women, many of whom are looking forward to attend future meetings. May God's blessing rest upon this effort!

Messrs. Whittle and McGranahan.

DURING last week Major Whittle and Mr. and Mrs. McGranahan held meetings in Mr. Park's Congregational Chapel, Wandsworth; this week they are at the Methodist Chapel in the same district. The Bible-readings in the afternoon have been well attended. Major Whittle has discoursed on subjects calculated to establish the young Christians in the faith and set them to work for the Lord; the results have thus far been most cheering. The evening meetings have been largely attended and full of power; many have been brought to decision for Christ. Mr. and Mrs. McGranahan's sweet songs have greatly helped in preparing for and also in confirming the spoken messages.

The testimony meetings for men held by Major Whittle at the close of the evening meetings have encouraged many to accept Christ as their Saviour. Taking the men and women together, a goodly number have nightly professed to trust in the Lord Jesus for salvation; many are giving clear evidence of their conversion to God by a consistent walk.

Richard Weaver at the Edinboro' Castle.

ON Sunday last vast congregations assembled in the new hall, recently opened by Dr. Barnardo, to hear this well-known evangelist, who preached three times—at 11 a.m., 3 a.m., and 7 p.m. Spite of his years and long-continued and very arduous labours, Richard Weaver's old fire seems unabated; the dense throng turned from the doors on Sunday night, long after the capacious building had been crowded to its utmost limits, showed that Richard's influence and power over a working-class population are still immense. The secret is not far to seek; like Mr. Moody—although in a manner characteristically his own — Richard uplifts Christ alone. He preaches a very full and simple Gospel message, which is illustrated by touching narratives gathered wholly from personal experience, and which moves his audience alternately to smiles or tears. The three inquiry-rooms were crowded with anxious seekers after salvation; on Sunday night numbers of these found peace in believing.

There is much prayer going up at the Edinboro' Castle, and a manifest and widespread interest exhibited in the Mission throughout that part of the East-end. The great hall, lit up by the incandescent electric lamps, is a beautiful sight; when all the approaches are paid for and can be fully opened so as to give free ingress and egress to the crowds, it will be one of the noblest as well as the most perfectly arranged Mission stations in London. Richard Weaver preaches there every night this week and next week except on Fridays, also three times next Sunday. The services will be continued nightly for a month.

Hoxton Hall Anniversary.

THE annual meeting in connection with the Gospel Temperance work at Hoxton Hall was held on the 11th instant. Mr. W. Noble presided, in the absence of Mr. W. Palmer. The body of the hall and one gallery were filled with an enthusiastic audience, many of whom were not long since slaves to drink, and living in other sins. The Secretary said that 2124 successive nightly meetings had been held; they had resulted in the salvation of many souls, and the outward reformation, at least, of many others.

Mr. Robert Rae, Mr. Hughes, and others gave short addresses bearing on the advantages of Temperance, and the greater blessedness of knowing Christ as a personal Saviour. They urged the continued support of so good a work, not only in its relation to Hoxton, but also in its provincial influence.

Our Policemen.

TAKING into account the exceptional difficulties of their calling, and the many temptations to which they are exposed, we fear the guardians of the public peace do not as a rule get so much sympathetic attention as they deserve. All the more, therefore, we rejoice in the good work which has now been going on among this useful class of the community for the last year or so, in connection with the Christian Policemen's Association. During that time the interest has spread among the members of "the Force" with remarkable rapidity, until now there are seven branch Associations in the Metropolis, as well as a good few provincial branches. Meetings of various kinds are periodically held for promoting the spiritual weal of the members and for extending the area of the work.

Like many other associated efforts for the good of a special class, the Association has its organ, *On and Off Duty*, which has a considerable circulation, and not only serves to keep alive the interest, but helps by its varied contents to strengthen the spiritual life of the men. It is greatly desired by the workers to establish a healthy branch of the Association in all the large provincial towns; any Christian friends who may feel led to give themselves to this work are asked to communicate with the Hon. Secretary, Miss Gurney, 11, Ladbroke-terrace, London, W. A number of copies of the interesting Christmas issue of *On and Off Duty* are still on hand, and will gladly be sent to any who can see to their careful distribution. We hope to learn at the annual meeting in Exeter Hall, which is fixed for March 11, that this movement is taking root in many fresh places.

Requests for Praise and Prayer.

PRAISE.—For blessing on the Barrow Gospel Temperance Mission, conducted by Mrs. Bradley. ——For what the Lord is doing in connection with the meetings held in Edinburgh for the deepening of spiritual life.

PRAYER. — For special meetings at Exeter March 16 to 30, by Miss Spearman and others.—— For the work at Easter Fair, Exeter, in April.—— For a social gathering of East-end Theatricals at Bishopsgate-st. Chapel school-room on the 27th inst. ——That suitable men may be raised up for officers in the Church Army.——For a Mission at Littlehampton by Mr. J. Sida, Feb. 21 to Mar. 6.—— For blessing on a ten days' Mission at Congregational Church, Ledbury, Feb. 17 to 25.——For a great outpouring of the Holy Spirit on the city of Edinburgh, in connection with the visit of Messrs. Smith and Fullerton.——For special services by Mr. Opie Rodway at Stonehouse Chapel, near Stroud, February 23 to 27.——For a series of Evangelistic services in Berwick, until March 1. ——For much blessing upon an eight days' Mission at Clophill March 9 to 18.——For blessing on a Mission at Morecambe, Lancashire, till March 9, by Mr. T. Wales.——For great blessing on the tracts and Gospels given to the starving rag-pickers and men out of work, over 800 of whom are fed daily at the temporary soup-kitchen of the Belleville Mission, Paris.

Letters to the Editor.

LIBERTY IN RUSSIA.

Dear Sir,—It is at Morshansk that Mr. Almanoffsky is imprisoned—not in St. Petersburg—as stated in a recent Note in your paper. There is a probability of his being liberated soon. You will be glad to hear that the order to dismiss the Molochans has been appealed against, and will, very likely, be set aside. It arose from the strange and unaccountable custom of leaving laws on the statute-book, after new ones have been passed annulling them. This is the cause of no end of trouble, as many of the provincial officials act on the old laws, and either forget or ignore the new ones. You can easily see, too, that this makes justice very difficult for the poor and illiterate. It is, indeed, a pity that the Government do not give full liberty to the spreading and proclaiming of God's Word. Nothing would do so much to crush Nihilism and establish right and truth in this great empire.

I may mention at the same time that the Emperor has of late been driving very freely about the city, to the great satisfaction of the people. As I was going along the Litanaya last week he drove past in an open sledge, without even a footman in attendance.—Truly yours, J. D. Kilburn.

New Isaac-street, St. Petersburg,
Feb. 8.

BAZAARS AND RESCUE WORK.

Dear Sir,—May I, as one of those who have to lead our great national women's movement, protest, in all deep sadness and earnestness, against penitentiary work being brought to the notice of young girls by being made the object of a bazaar under Royal auspices in the Dôme of a fashionable watering-place, and the degradation of women robbed of all its shame and awfulness by being exposed to the idle chatter of a public fair?

I am thankfully aware that no one belonging to our movement would be guilty of what I cannot but think a grave dereliction of good taste and of right feeling. Our preventive work for our little rough girls we have felt might be produced in public; but our rescue work we have always considered must be done in silence, and kept from the public gaze in the background. Now that these traditions of modesty and shamefacedness are to give way to public bazaars and royal patronage, it behoves us to protest strongly against what we feel to be the desecration of our efforts to raise our own womanhood, and the breaking-down of those very barriers of modesty which we are endeavouring to build up.

May I implore women to face and strengthen one another to meet a very real danger which is threatening our movement from its very success. We have no choice but to face this evil, now that it is spreading to the very children of our land, and polluting the springs of our national life. But, for God's sake, let us take heed *how* we face it, for it will be to us either life unto life, or death unto death. In touching this evil, let us remember we touch the crucified body of our Redeemer Himself, and we shall handle it in reverent sadness and deep awe, in much silent prayer and few words, and then only to stir up the hearts of his people. If we so utterly forget ourselves as to lower our sense of its awfulness to the level of bazaars, and expose it to the idle gaze of fashionable resorts, or make it the subject of idle gossip in our own drawing-rooms, how can we wake in our sons a fuller sense of its shame and awfulness? And are we not unconsciously lowering the very sanctity of the womanhood which is to lift them up?

May I therefore implore my fellow-workers to take warning in time; to do their utmost to discountenance and denounce all publicity, other than that of a church or a meeting, in raising funds for rescue work; never to speak about it but as a means for doing; never to tell the horrible story for the horrible story's sake; never to leave publications about on the table; and never to touch the work in its sadder and deeper aspects, except in a spirit of reticence and prayer, gazing on the splendour of our Lord's purity till we gaze at all evil with sun-dazzled eyes, seeing not it, but Him.

In conclusion, I can only express my deepest regret that the penitentiary which was once at the head of the work in England, should now be reduced to raise, by such questionable means, the funds which once poured in upon it, through its excellent and quiet work from hearts that suffered and prayed. I do not believe that so false a step would have been taken had it not lost its committee of management, and passed in some measure into other hands than those that made it what it was. —Very faithfully yours, Ellice Hopkins.

Percy House, Brighton, Feb. 15.

THE CABMAN'S SUNDAY.

Sir—,I was glad to see in The Christian of Jan. 24, a letter calling attention to the case of the omnibus drivers on Sunday, and remarking on the number of persons with prayer-books in their hands who travel by these public conveyances on God's day.

I have long have had it on my mind to plead for the poor cabmen, who seldom if ever get a day of rest, or opportunity of attending a place of worship. One of them, to whom I was the other day speaking on the subject, said: "We should not have our cabs out if there warn't people as goes in 'em." And who are these? Only the worldly and thoughtless? No; they are the religious, church-going, ladies especially, who put this stumbling-block in their poor brothers' way because they want to be "edified" by hearing some favourite preacher, instead of going to the less attractive church near them, which they would be able to reach on foot.

Anyone who stands outside one of the fashionable evangelical churches, can see this for himself every Sunday, with shame and sorrow. And yet these are the Christians who, after being told they are to go out and take the blessed Gospel to the poor and ignorant, carry such teaching into practice by breaking the Sabbath themselves, and causing their "weak brother to offend." Will Christians lay to heart such inconsistency?—Yours faithfully,

G.

ENGLAND AND EGYPT.

Dear Sir,—At the present time, when all eyes in this country are being turned towards the progress of events in Egypt and the neighbouring regions, the following sentence will doubtless interest many: "Professor T. R. Birks understands the 'King of the South' in Daniel xi. as applying to England, who, by taking upon herself the protection of Egypt, will specially merit the name."

This extract is taken from "Palestine Repeopled" (p. 95, note), by the Rev. James Neil, published in London in 1876. Perhaps Mr. Neil himself, or some other of your readers, can give the exact reference to Professor Birk's book. If the words are taken from that writer's work on "The Two Later Visions of Daniel," published in 1846, they furnish an interesting illustration of the value of the study of prophecy. Who anticipated, even when the words were quoted in Mr. Neil's book in 1876, that England would be forced to establish her control in six years, and afterwards to maintain and strengthen it when taking steps to terminate it?

I need scarcely say I write in no political spirit, but merely in order to remind Christians of the importance of studying the opening roll of history alongside the open roll of prophecy. Surely at no time has it been more necessary than it is now for God's people to take heed to the "sure word of prophecy," for the prophetic words spoken to Daniel were to be "closed up and sealed *till* the time of the end" (Dan. xii. 9). Even then only "the wise shall understand" (ver. 10).—Yours very truly, C. N. B. M.

Edinburgh, Feb. 11.

Mission Appeals.

Dock Labourers' Mission.—Mr. C. Coleman, 26, Chamber-street, London Docks, E., appeals for help towards the expenses of this Mission. He is in urgent need of funds.

Penarth-street Mission, S.E.—The workers of this Mission will be thankful for pecuniary help. The district is a poor one; a good work is being done, and the workers are all voluntary helpers. The superintendent is Mr. S. Clayton, 85, Montpelier-road, Peckham, S.E.

Shacklewell Mission, Winchester-place, Kingsland, N.—Mr. Gull writes: "We need now about £15 to clear up our accounts by the end of this month. The people coming to our meeting are very poor, while we also have a great deal of distress and want to contend with. We give free meals as far as our funds will allow, and help in various ways. Our treasurer is C. W. Mutlow, 46, Farleigh-road, Stoke Newington, N.

Gospel Temperance in Cornwall.—There is great need in the village of Flushing, Cornwall, with a population of about 1000, for a hall in which Gospel and Temperance work may be carried on. It is desired to erect such a building, and in connection with it, on the quay, a coffee-room and shelter for sailors and boatmen. A good site is now ready, and an appeal is made for the needful funds. Help will be received by Mrs. M. Punnett, Flushing, Falmouth.

Notices of Books, &c.

Luther Miller's Ambition, by Lillie Montfort, 1s. 6d. *Wesleyan S.S. Union.* A most excellent little book to put into the hands of any youth who has to fight his way in the world without parental or other external help.

Annals of the Disruption. By Rev. Thos. Brown. Part I., 4d. *Macniven & Wallace.* This promises to be an interesting and comprehensive account, from the Free Church of Scotland standpoint, of one of the most stirring epochs in modern Scottish Church history.

The Science Monthly (illustrated, 6d., *David Bogue*, 3, *St. Martin's-place, W.C.*) is a serial of engrossing interest and attractiveness to all students in Nature's vast and wonderful laboratory. The February number contains a portrait of Lord Rayleigh, the successor of the late Professor Clerk-Maxwell at Cambridge.

Volume III. of Present Day Tracts, issued by *The Religious Tract Society*, contains six papers by Mr. S. R. Pattison, Sir Wm. Muir, the Dean of Canterbury, Dr. Henry Wace, the late Rev. W. F. Wilkinson, and Dr. Jas. Legge. There is little fear of Christianity and Revelation being discredited while they possess such able defenders as the gentlemen who are producing these valuable *brochures.*

Simple Words to Anxious Seekers. By the Author of "Light and Rest." *Partridge and Co.* 2s. per dozen. A useful, because thoughtful and practical, as well as thoroughly evangelical little book. It is a difficult task to trace the anxieties of an awakened soul through their many intricate windings, but the author has done much to help those in soul trouble to joy and peace through faith in Christ.

Hester Lennox; or, Seeking a Life Motto. By Howe Benning. *Religious Tract Society.* Hester in early womanhood became the possessor of a fortune; therefore, according to Mr. Moody, she had not "an even chance" of turning out well. Her search for a life motto and how she found it are here related after the liveliest American fashion. The fact that the book hails from across the Atlantic will recommend it to many, because they can be sure of finding freshness and "swing" in the story.

Daddy's Bobby, and other Stories. *Simpkin, Marshall & Co.* This little book is published on behalf of the Children's Aid Society, Strangeways, Manchester, and relates some touching stories of waif life in that city. Well written, and with several illustrations, it opens our eyes to the keen hardships endured by the little barefoot vendors of matches and newspapers who beset our path in all great cities; it also brings out traits of kindness and self-denial often found in their dealings with each other.

Samuel Rutherford. By Rev. Andrew Thomson, D.D. 2s. 6d. *Hodder & Stoughton.* As long as there is any beauty in holiness, and anything to be admired and imitated in a saintly life of Christian activity, Samuel Rutherford will rank high among the "men worth remembering." Dr. Thomson's interesting monogram is evidently the product of a sympathetic and kindred spirit; it will help still further to enshrine in the heart and memory of the Christian Church the good pastor of Anwoth and the "prisoner of the Lord." The appended selections from his letters will be prized by many readers.

Reasonable Apprehensions and Reassuring Hints. By Rev. Henry Footman. 1s. *Field & Tuer.* These papers, says the author, are "designed to attract attention to the nature of modern unbelief, and to meet some of its fundamental assumptions." We think every candid reader will admit that he has accomplished his task with wonderful ability and success. Mr. Footman is a model controversialist; he aims more at convincing than humiliating his opponent—a method not too common in Christian apologetics. To all trembling and doubting spirits we earnestly commend the thoughtful perusal of these reassuring pages. An interesting foot-note by the author deserves to be quoted. "When I was Vicar of Shoreditch," he says, "I often took down the Baptismal Register Book, and looked steadily at the name of 'Charles Bradlaugh' there. I prayed and wondered about him, and the answer I generally got was this: 'The Spirit of God has not done with Charles Bradlaugh yet.'"

We ought to have stated that the new edition of "The Imitation of Christ," to which we recently referred in connection with General Gordon, consists only of a number of selected passages from that work.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

NEW CROSS ROAD HALL, near L.B. and S.C. Railway Station, from Feb. 12 to March 2.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

ST. PANCRAS.—March 5 to 24.

ADDISON-ROAD, Kensington.—March 25 to April 14.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 33, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

REV. W. H. AITKEN'S ENGAGEMENTS.—St. James's, Forest Gate, Feb. 10 to 25, at 3 and 7.30 p.m.; Mitcham, Surrey, March 2, for a fortnight, or longer, at 11.30 a.m. and 8 p.m.; St. Ann's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Wrexham, Easter Day, and eight days after, or longer.

REV. W. HASLAM.—Christ Church, Newark, March 1.

MESSRS. MOODY AND SANKEY'S WORK IN LONDON.—A daily prayer meeting, conducted by the clergy and ministers of the district, is held from 5 to 6 p.m. at the Labourers' Mission Hall, King's-cross, in connection with the meetings to commence at St. Pancras on March 5.

SADLER'S WELLS THEATRE.—Mr. W. Catlin every Sunday afternoon and evening, at 3 and 6.30.

CONFERENCE HALL, Eccleston-street, near Victoria Station, S.W.—Sunday, at 3.45 and 7 p.m., Thursday, 8 p.m

CLAPTON HALL, Upper Clapton.—Mr. C. R. Hurditch during February. Sundays at 6.30, and Fridays at 7.30.

MESSRS. FULLERTON AND SMITH.—Leicester, to end of February; March 9 to 28, Edinburgh.

GREAT ASSEMBLY HALL, Mile-end-road.—Every Sunday evening at 7.

EVANGELISTIC MISSION.—OXFORD MUSIC HALL, every Sunday evening at 6.30. TEMPLE OF VARIETIES, Hammersmith, every Sunday at 3.30 and 7 p.m. Gospel services are also held at Mornington Hall, Hampstead-road; Kilburn Hall, Kilburn; Bignold Hall, Forest-gate; Malden Hall, Kentish-town; and Dalston Hall, Dalston Junction, every Sunday evening at 7.

MR. G. KIRKHAM.—Feb. 21, Hackney; 22nd, Wimbledon 23th, Arthur-street, Gray's-inn-road; 25th, Lenton, Notts; 26th, Tottenham; 27th, Bethnal-green-road; 28th, Plumstead.

CONFERENCE HALL, Mildmay-park, N.—Rev. J. Wilkinson's Bible-readings in Daniel on Wednesday evenings, at 7.30 p.m.

GRAND THEATRE, Islington.—Every Sunday at 7 p.m.

EDINBORO' CASTLE (close to Burdett-road Station from Fenchurch-street).—Richard Weaver will preach every week night at 8 o'clock, except Friday.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers and Mr. Westall at Liskeard; Mr. H. S. Lidstone at Barking, Feb. 19 to 22; Mr. E. J. Kennedy at New-cross-road Hall, Feb. 23, at 3; Mr. J. W. Jordan at Red-hill, March 9 to 13; Mr. E. Arrowsmith at Tottenham, Feb. 20 to 22.

ALBANY HALL, KINGSTON.—Sunday, Feb. 24, at 3 and 8 p.m., Ned Wright.

ST. GEORGE'S HALL, Langham-place, W.—Mr. J. Denham Smith, Feb. 24, and during March, at 11 a.m. and 6 p.m.

Y.M.C. ASSOCIATIONS.

EXETER HALL.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "Art," every Thursday, at 7.30 p.m. Rev. J. De Kewer Williams on "The Happy Wedding of Words and Thoughts," Feb. 26, at 8 p.m.

Y.M.C.A., 61, GRACECHURCH-STREET, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted).

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thursday, Feb. 14, at 8.30, special address, by Rev. Alfred Bax.

Y.M.C.A., Manchester (56, Peter-street).—Daily prayer meeting, 12 to 1.

Y.M.C.A., SWANSEA.—Daily prayer-meeting from 12 noon to 12.45.

Y.M.C.A., Islington and Highbury Branch.—Annual meeting, Myddelton Hall, 142, Upper-street, Feb. 25, at 7.30 p.m. Chair to be taken by Mr. Sheriff Clarence Smith. Speakers: Rev. Canon Fleming, B.D., Rev. Ossian Davies, Rev. W. Thain Davidson, D.D., Mr. W. Edwyn Shipton, and Mr. Cameron Churchill.

MISCELLANEOUS.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Sycphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

POWIS HALL, W., will be opened on Thursday, March 6, by Earl Shaftesbury, at 3 p.m.; evening meeting at 7. Mr. George Williams will preside. Speakers: Revs. C. Graham, E. G. Hodge, J. Bennett, W. Fuller Gooch, Adolph Saphir, J. Hudson Taylor, Hon. A. F. Kinnaird, and Messrs. F. A. Bevan, T. A. Denny, and W. J. Paton.

CENTRAL INSTITUTE Y.W.C.A., 17, Old Cavendish-street, Oxford-street, W.—Special services for young women, Feb. 17 to 24, at 4 and 8.45 p.m., by Mr. Spencer Walton.

EDINBURGH.—Convention for the Deepening of Spiritual Life, from Feb. 19 to 22 inclusive. Morning meetings at Freemasons' Hall, in George-street, at 11.15; afternoon and evening meetings at Free Assembly Hall, at 3.15 and 7. All Christians invited.

CLAPHAM-ROAD CONFERENCE HALL (late Marble Rink).—Ladies' Bible-reading, Tuesdays, at 11.30 a.m.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, Feb. 20. Tea at 6 p.m., meeting at 7 p.m. Address by Mr. Geo. Soltau on 2 Kings xi. 9.

GOVERNESSES' PRAYER MEETING, 63, High-street, Kensington.—Last Saturday in the month, at 3.30 p.m.

MRS. BAXTER will give a Bible-reading at 102, Regent's-park-road, N.W., on Thursday, Feb. 21, at 3 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Feb. 22, at 7 p.m., Rev. E. Gill, M.A., on "The Promotion of Spiritual Life." Tea at 6.

STAFFORD ROOMS, Titchborne-street, Edgware-road, W.—Friday, Feb. 22, Rev. J. A. Jacob; Feb. 29, Captain Baring.

OPEN-AIR MISSION, South London Auxiliary.—The annual meeting will be held at the Mansion House on Tuesday afternoon, March 25. The Lord Mayor will preside.

UNITED ARMY AND NAVY PRAYER MEETING.—Saturday, March 8, in the City Terminus Hotel, Cannon-street, at 2 and 4 p.m.

ST. JAMES' HALL, REGENT-STREET.—A meeting on "State Regulation of Vice," on Thursday, Feb. 28. Chairman: Mr. S. A. Blackwood. Doors open at 7 p.m.—*(See Advt.)*

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Feb. 26, Dr. Aveling on "Cities of Refuge."

BISHOPSGATE-STREET CHAPEL SCHOOL-ROOM (opposite Skinner-street).—Sixth annual social gathering of East End Theatricals, Wednesday, Feb. 27. The Lord Mayor will preside. Tea, &c., at 6 p.m.

SALVATION ARMY, Regent Hall, Regent-circus, W.—Mrs. W. J. Armitage will give Bible readings on "Revelation," every Thursday, at 3 p.m.

SCHOOL-ROOM, HIGH-STREET, SHADWELL, E.—Temperance and Provident Societies' meeting, March 27, at 8 p.m. Chairman, Rev. E. Bray.

CITY OF LONDON TOTAL ABSTAINERS' UNION.—Meeting at Exeter Hall, Feb. 29. Chairman, Mr. S. Morley, M.P. Speakers: Canon Wilberforce and Mr. W. Noble. Tickets to be had at Exeter Hall, and 186, Aldersgate-street, E.C.

CHRISTIAN CIVILISATION, the only True Method of Effecting the Subjugation and Improvement of Uncivilised Races.—Meeting at Mansion House, Friday, Feb. 22, 3 p.m., the Lord Mayor in the chair. The Italian Ambassador, German Ambassador, French Ambassador, Minister Plenipotentiary of Chili, Minister Plenipotentiary of the Argentine Republic, Earl Shaftesbury, Bishop Claughton, Rev. Dr. Forrest, Sir W. T. Charley, and others expected to speak.

FOREIGN MISSIONARY CONFERENCE, Powis Hall, Westbourne-park, March 18, 19, and 20, 11 a.m., 3 and 7 p.m. Speakers: Dr. Valentine (India), Dr. Gauld (China), Mrs. Smith, Mrs. Guinness, Mrs. Hudson Taylor, Mr. H. Morris, Mr. Jas. Smith, Mr. Eugene Stock, Mr. A. Baynes, Mr. E. H. Glenny, Revs. J. H. Taylor, J. Piercy, H. G. Guinness, F. H. White, Earl Shaftesbury, Sir W. Muir, Messrs. D. Maclaren, H. Matheson, J. E. Mathieson, and R. Cust.

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LORD RADSTOCK writes:—"Praise the Lord for his work in Sweden and Denmark; and pray for blessing on his people at Rome and Florence, and that I may be guided in seeking to make known the unsearchable riches of Christ there and in other parts of Italy during the next few weeks. Praise Him also that He is drawing his people closer to Himself in Rome and Florence."

Notices.

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Continued from Page 3.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. EVANGELIST, Clapham, S.W.

"LETTER TO THE REV. ROBERT DAWSON, Secretary of the London City Mission, on the dismissal, by the Committee of the Mission, of Mr. Samuel Ship, one of its missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ." By JAMES PILLANS WILSON, Local Superintendent in the Mission.
Any desirous of obtaining a copy of this letter can do so by writing to me at the undernoted address, sending 4d. for the price and postage, or without money if not well able to send it. But my immediate object in this advertisement is to obtain employment for Mr. Ship. For it is surely a reflection on the Church of God that a first-class missionary should remain unemployed only for believing and daring openly to avow his belief that "if we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin."
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GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving a parcel of books, from an Unknown Friend

The Infant Nursery opens every morning at 7.30. Five Ragged Day Schools are conducted in the morning between 9 and 12, in the afternoon between 2 and 4. Sunday Schools, morning, afternoon, and evening. Toy Classes, every Thursday evening at 6.30. Work among Lads every evening. Meetings and classes for elder Girls and Young Women frequently. Mission Meeting for Inebriate Women every Thursday at 3 p.m. Lodging-house Meetings on Sundays at 7 p.m. Evangelistic Service Sunday at 7 p.m.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

WHITECROSS-STREET MISSION.—Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 200 a week; more than 10,000 a year.

F. HASTINGS, Hon. Superintendent.

CHRISTIAN INSTRUCTION SOCIETY.—Ministers and others desiring the services of Lay Preachers are invited to communicate with the Rev. Dr. WICKSON, Memorial Hall, Farringdon-street, E.C.

PARENTS' PRAYER MEETING.—A meeting is held in Exeter Hall on the first Tuesday in each month, at 11.30 a.m.

Quarterly meetings for the same object will also be held at Steinway Hall, commencing on Friday, March 7, when the Rev. NEVILE SHERBROOKE will preside.

ATTACKS UPON CHRISTIANITY.—Lectures on Fundamental Truths of Christianity delivered in all parts of the country. Conversations and Correspondence with doubters and sceptics. Funds much needed.—Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, HENRY GREEN, Esq., Blackwall. Mrs. WILKES at home on Wednesday from 2 to 5, at No. 4, Kerbey street, Poplar, E.

LONDON CITY MISSION HALL, New Peter-street, Westminster.—The opening of the above Hall will take place (D.V.) on Friday Evening, February 29th, 1884. The Right Hon. W. H. Smith, M.P., has kindly promised to take the Chair at 7 o'clock, and will be supported by Very Rev. Dean of Westminster, Rev. W. M. Sinclair, M.A., Frank A. Bevan, Esq. Donations and subscriptions will be gratefully received by Mr. WILLIAM DAVIS, Treasurer, 48, Rochester-row, S.W.

THE SIBTON ORPHANS' HOME, YONFORD, SUFFOLK.—A United Sale of Work will be held (D.V.) in the Albert Hall in April, one of the Stalls of which will be for the benefit of the above Home, which is now in great need of funds. The readers of THE CHRISTIAN are earnestly solicited to send contributions of work, and any suitable fancy articles, to Miss MARGARET GREEN, Manager, by the beginning of April.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. Maternity and all departments in full work. Past and present students, over 40. Unsectarian. The Committee urgently ask contributions towards increased and increasing expenses. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

Educational.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds. Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.

Rev. W. TITTERINGTON, or Miss SHAWE.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

Principal: Dr. CRANAGE.

Mr. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to I. D., 48, Paternoster-row, E.C. Inclusive terms, 100 to 120 guineas per annum.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

LONDON, First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill Gate, W.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal oversight, and home comforts.—WM. HOBSON, F.R.A.S. (a member of the Society of Friends), Principal.

EDUCATION.—Mr. HERBERT W. TAYLOR, assisted by a competent tutor, will be glad to receive, after Easter, into his family four or five sons of gentlemen residing abroad or otherwise, to educate with his own son. Ages from ten to twelve.—For terms and particulars address, Hadley-grove, High Barnet.

EDUCATION. — The Misses FULLAGAR receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate.—Prospectus on application to the Misses FULLAGAR, Welby House, Ramsgate.

The Hon. Captain MORETON writes:—"I have great pleasure in recommending Mr. Geo. Foster to parents."

KELVEDON SCHOOL, ESSEX.—Extensive premises. Large dry playground, with gymnastic apparatus. Drill, and the use of Indian clubs, poles, &c. Warm water bath, holding 1,688 gallons. Pure milk and fresh vegetables.

HIGH-CLASS SCHOOL for Girls.—Priory-crescent, Lewes.—The Misses SMITH receive a limited number of Boarders. Extremely healthy country. Home comforts. Visiting masters.

TO MEDICAL STUDENTS. — A Physician in the West End of London receives into his family the sons of Christian parents during the whole or part of their Medical course, giving them also assistance in their studies as needed. References given to members of the staff of St. Bartholomew's, Guy's, and the London Hospital.—For all particulars, apply at first by letter only to Dr. SCHOFIELD, 28, Cambridge-gardens, Notting-hill, W.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
(12 miles from London).
Principal—GEORGE ED. OXLEY, M.A., assisted by first-class Masters (Graduates).

A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c.

Prospectuses on application. The term commenced January 23rd.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris.—Principal, Madame FLAMANT, 43, Rue Trézel, Paris.

A CHRISTIAN LADY, fourteen years in high-class Preparatory Boys' School, about to be given up, will require re-engagement at Easter. Acquirements, thorough English and Latin, French, good arithmetic, elementary algebra.

Miss G., Birkdale Priory, Southport.

FOR SEVEN SHILLINGS weekly, a delicate Boy between 3 and 6 years can be received, who needs fresh country air and pure milk.

Mrs. F., Rev. A. Smith's, Kelvedon, Essex.

THE REV. P. MONTANDON receives a restricted number of young boys, on moderate terms. Haute Vue, Avenue Davel, Lausanne, Switzerland.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this School that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. Half term commences Monday, March 3.

EDUCATION on greatly reduced terms is offered in a high-class Girls' School, in a pleasant suburb of London. Pupils are prepared for the Local Examinations.—Z., Miss Miller's Library, Church-street, Stoke Newington, N.

GOVERNESS wanted, to accompany a family to Singapore. Must have a thorough knowledge of advanced English, French, music, and drawing.—O. I., at C. H. May & Co's General Advertising Offices, 78, Gracechurch-street.

AN EXPERIENCED GOVERNESS disengaged. English, Parisian French, German acquired in Germany, music, and drawing. Excellent references. No objection to travel, or take charge of motherless children.

B. C., 40, Upper Parliament-street, Liverpool.

NURSERY GOVERNESS.—Wanted engagement as above, to young children; or Lady's Help. English, drawing, and French acquired abroad. Age 21.—Miss LOXTON, care of Mrs. Shcobridge, Aldmore Lodge, Bathford, Bath.

A YOUNG LADY wishes to meet with good Middle-class School, where she could be received as Pupil-Teacher. Would assist with music, &c., but would require preparation for College of Preceptors.

F., 1, Cyprus-cottages, West-lane, Plumstead.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.

DALETH, Boddington's Library, Notting-hill-gate.

AFTERNOON ENGAGEMENT required in the neighbourhood of Lee, by a Lady whose mornings are occupied in teaching.

F. X., Grisby, Stationers, Burnt-ash-lane, Lee.

Appointments, Situations, &c., Wanted.

EXPERIENCED MANAGER seeks an engagement as Manager of Coffee Palace or Temperance Hotel. Total abstainer; age 29. Has had five years' experience of the business in London and the country.

J. C., 29, Theobald-road, London, W.C.

IMMEDIATE EMPLOYMENT is anxiously sought for a superior man who has fallen through drink, and is now leaving a Home where he has conducted himself satisfactorily. He is a clever accountant, and would be thankful for any respectable employment. Who will help? Age between 30 and 40. Married.—Rev. N. G. PILKINGTON, Bedfont Vicarage, Feltham.

AS INDOOR SERVANT, in quiet family. Age 28; height, 5 ft. 8 in. Good character. Christian; total abstainer.—W., Mrs. Offwood, Earlswood-common, Redhill, Surrey.

A YOUNG MAN, age 21, having served seven years with bookseller, is anxious to obtain similar situation. Could manage Branch or Tract Depôt, or would be glad to serve Gentleman or Institution in any useful capacity. Willing to go abroad. Moderate salary. Highest references. Full particulars given with pleasure.—ED. SMITH, 83, Salop-street, Dudley, Worcestershire.

ORGANIST.—A Lady recommends a young man of considerable musical talent, who is blind. Has had some experience. Small salary.

Mrs. M., 13, Thurloe-square, London, S.W.

AS ORGANIST, in or near London.—A Lady can highly recommend a young man (19), who has had experience in playing during service and training a choir.—Mrs. GEORGE GORDON, Royal Lodge, Windsor-park.

A CHRISTIAN MAN seeks employment as Coffee Tavern Manager, or any position of trust. On account of total abstinence principles has given up his situation as Head Waiter at a large restaurant, where he had been 10 years. Would engage in any Mission Work.

G. W., 9, Charlton-crescent, Islington-green, N.

FOOTMAN. — Mr. WILBRAHAM TAYLOR desires to find a situation under a butler (as his first place) for a young man (18), height 5 feet 9 inches, whom he can thoroughly recommend as steady and obliging.

Hadley Hurst, Barnet.

AS HEAD GARDENER (age 32). Understands vines, greenhouse, conservatory, kitchen and flower garden, &c. 7½ years in last situation. Married, two children. Good references.

C. J., Mr. W. Giles, Ladygrove, Abingdon, Berks.

GARDENER.—An earnest Christian Man, age 28, married, one child, desires an engagement with any Lady or Gentleman requiring a thorough trustworthy, efficient Gardener. Total abstainer.

W. WARD, The Cottage, Harmondsworth, Slough.

TO ELDERLY LADIES and Gentlemen (without family) of limited income.—A Lady desires to recommend an economical, conscientious, useful Housekeeper, aged 40. Well-connected, good tempered; some property. No salary. References and antecedents unexceptionable.—HELPFUL, 94, Dudley-road, Birmingham.

A LADY RECOMMENDS a boy to work under a good gardener. He is intelligent, industrious, and obedient, and has two years' character. Age 15.

Mrs. HALLIDAY, 17, Belmont-park, Lee, S.E.

A YOUNG LADY (20), accomplished and cheerful, is willing to give her services in teaching one or two children; or as Companion to a Lady in a comfortable home, where she would be considered one of the family. Can teach English, French, German, music, drawing, painting. Salary no object.

E. A., Ticehurst's Library, Strand, Ryde, I.W.

A YOUNG LADY (23) desires an engagement in Stationer's or Fancy business. No previous experience. Would give time, or moderate premium.—C. L. G., 15, Oxford-road, The Avenue, Southampton.

WILL ANY FRIEND assist in providing employment (Light Porter) for a converted Jew, aged over 50, and entirely cast off? Respectable and willing to work

R. W., 186, Aldersgate-street.

COMPANION, or Companion and Housekeeper, to a Christian Lady.—A. B., 1, Hope-villas, Ripon-road, Plumstead, Kent.

CHAPERON, Companion, or Lady-Housekeeper.—A situation required, by middle-aged widow Lady, in any of the above. Would not object to travel. A good manageress. Good references.—Mrs. W., 176, Loyells-road, Handsworth, Birmingham.

A LADY RECOMMENDS a superior Girl of nineteen as Mother's Help in a respectable family, or to wait on an invalid. Also an active, well-looking Lad of fourteen as Page, under a good servant.

Miss BRICKDALE, Coleford, Glouc.

A YOUNG LADY (20) seeks a re-engagement as Lady Help in a Nursery.

H.M., Mrs. Tijon, Gibfield-lane, Belper, Derby

A LADY WISHES to recommend a young woman as House and Parlour-maid, in a small, quiet family.

A. B., Higham, near Rochester.

MRS. CHALMERS recommends two of Miss Marsh's Orphans. One, aged 22, as House or Parlourmaid; also Under Nurse, aged 17.—Mr. CHALMERS, 42, Stanhope-gardens, S.W.

A LADY WISHES to recommend a nice girl as Second or Children's Maid.

F. T., Stace's Library, Folkestone.

AS NURSERY-MAID, or Under Housemaid.—A Lady wishes to recommend a nice Girl, aged 15. Has been in service before. Total abstainer.—Miss EVELYN RYDER, Westbrook Hay, Hemel Hempstead.

AS KITCHEN MAID, or Under Housemaid.—Will any benevolent Lady undertake the care of a young girl of 16? She is strong and able to work, but needs oversight and careful training. Very small wages.

Miss TURK, Saffron Walden.

GIRL to learn Housework. Intelligent. Age 15. Another for House, Kitchen, or Nursery (15). Has had some training. Church of England situations required.—Recommended by Miss CATHARINE GREENE, Midgham, Reading.

AN EXPERIENCED Dressmaker seeks employment at the houses of Christian Ladies, or at her own home Terms moderate.

M. A., 51, Star-street, Norfolk-square, Hyde-park.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

TRAVELLER wanted, to represent a Woollen firm in the West of England, with good country connection. References will be required as to character.—Apply by letter, WOOLLEN Z., Mr. T. B. Eldridge, 79A, Watling-street, London.

SUPERINTENDENT REQUIRED for a Free Home for Working Girls, to be opened in The Paragon, New Kent-road, S.E.—A woman possessed of great discretion and used to Christian work among Young Women is necessary. Not over 35 years of age, and able to confirm her knowledge of household duties.—Reply, stating past occupation, age, &c. (no testimonials), by letter only, to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn-fields, London, W.C.

CURATE WANTED, thoroughly Evangelical, small Parish, near Bath. To a literary man, or earnest-minded brother needing change from arduous work. the post very suitable. A small furnished house and garden, and £50. Population 500.
Rev. E. FENWICK, Saltford Rectory, Bristol.

SUB-EDITOR and Reporter wanted, for a Christian weekly newspaper. State qualifications experience, and salary to D. E. F., 28, Messrs. Deacon's, Leadenhall-street.

EDITORIAL SECRETARY, Lady preferred. Experience almost indispensable; knowledge of accounts and publishing details, advantageous.—Address, full particulars, salary required, &c., Mrs. STEPHEN MENZIES, 10, Croxteth-road, Liverpool.

WAITER wanted, for small Hotel and Restaurant, and to assist in superintendence. A Christian man preferred; energetic, and fair experience necessary.—Address, letter only, stating particulars of age, wages, &c., to G. H., 23, Geneva-road, Brixton.

AS APPRENTICE to a Chemist and Dentist in a healthy town.—Wanted, a well-educated youth. Treated as one of the family.
HERBERT RAY, Chemist and Dentist, Margate.

VOCALISTS, Pianists, &c. wanted. High-class introductions, and free tuition.—The Directors of the London Conservatoire invite young Musicians to address the SECRETARY, New Resident Building, 1, Westbourne-park, W.

BRIGHTON WEST. — Wanted to receive a Lady to train in the care and management of a Christian Boarding-house. A small premium required. Piety and domestic tastes essential. Full particulars on application.
DOMESTICUS, 14, Lansdowne-street.

PAGE BOY WANTED, for family in Edinburgh.
Mrs. BUCHANAN, 10, Moray-place, Edinburgh.

TO CHRISTIAN PARENTS and Guardians.—An old-established Dentist, L.D.S., residing 30 miles from London, has a vacancy for a well-educated youth as Indoor Pupil.—DENS, care of Mr. Jeffery, 15, Boro, Farnham, Surrey.

MISSION WOMAN.—Wanted, an experienced Bible Woman. One who can help to nurse the sick poor.—Address, stating full particulars, to E. A., The High Grove, Stoke-upon-Trent.

BIBLE-WOMAN required, for earnest work in a country town not far by rail from London. Church of England preferred.—E. C., care of Nattall & Bond, 23, Bedford-street, Covent-garden, W.C.

A BIBLE-WOMAN NURSE wanted for a Country Parish, or an earnest Christian woman willing to be trained. Church of England preferred.
A. T., 66, Clarendon-avenue, Leamington.

TRAINED NURSE wanted immediately, to take entire charge of an old Gentleman who is paralysed. She must be firm and strong, aged about 30. Abstainer. Wages £35 to £40.—M. D., 39, Hall-gate, Doncaster.

AN EXPERIENCED NURSE wanted, where an under nurse is kept.
Mrs. GRAY, Park House, Sidcup, Kent.

GOOD NURSE wanted, for two young children. Good personal character indispensable. Good wages.
Brantwood, Macaulay-road, Clapham-common.

A VERY USEFUL and happy Work for Ladies, who can give voluntary service, may be found at the Convalescent Home, Redcar, in nursing and caring for the sick.

USEFUL MAID, for invalid Lady, wanted. Well recommended. Strong and active, from 30 to 35. Must be good plain dressmaker and hairdresser. State wages, and length of previous service.
K., James' Library, Church-street, Malvern.

WANTED, for Gentleman's family in Southampton, about 14th April, a thorough House and Parlour-maid. Christian preferred. Age about 24. Also, Children's maid, two children, 4 and 6. Good needlewoman. Christian. Age about 22. Personal interview necessary.—Apply, by letter, Mrs. OLLIVIER, 24, Belvedere-road, Upper Norwood.

WANTED, in Clergyman's family (very small), a good Plain Cook, or good general Servant, who can cook well. Also, a servant to act as Nurse to a child in arms, and willing to be generally useful. Good characters indispensable. Churchwomen. — SIGMA, Mr. Farnes' Library, Budleigh Salterton, S. Devon.

A CERTIFICATED MIDWIFE wanted, to work among the poor in connection with a Baptist Chapel. Salary guaranteed.—H., care of Miss Curnick, 245, Amhurst-road, Stoke Newington.

WANTED, for 15th May, an efficient Nurse (must be a decided Christian). For a comfortable situation in the country, near Glasgow. A good sewer. Satisfactory references indispensable.
NURSE, Sauchieball-street, Glasgow.

CAN ANY LADY recommend a trustworthy Nurse for three children, aged 8, 5, and 1? Must be good tempered, and respectable in appearance. Nonconformist family, and abstainers. Daily governess.
Mrs. PYE-SMITH, Croydon.

WANTED IN MINISTER'S family, plain Cook, as general servant. Nurse kept. Little washing. Abstainers. Write, stating wages, &c., to
Mrs. BYLES, The Manse, Ealing, W.

A GOOD PLAIN COOK wanted, strong, active. Excellent character. A quiet country home. Good wages; all found except beer.—Mrs. EVANS, Mapperley Vicarage, Derby.

GOOD PLAIN COOK wanted (to assist in the housework). Housemaid kept.—Apply, stating wages, to Mrs. A., All Souls' Vicarage, Halifax.

EFFICIENT HOUSE AND PARLOUR-MAID wanted, in a Clergyman's family. Girl under her. Good needlewoman. Good character.
Mrs SHEPHEARD-WALWYN, West Lea, Ripon.

CAN ANY LADY recommend a servant, as Under House and Kitchen Maid. Age 18 to 20.—Mr. CHARLES BULLOCK, 7, The Paragon, Blackheath, S.E.

SINGLE-HANDED thorough Housemaid wanted. Christian, abstainer; strong, active, early riser. Good, plain needlewoman. Assistance given. State age, wages.—Mrs. DUNNE, Bircher Hall, Leominster, Herefordshire.

SUPERIOR, thoroughly trustworthy, middle-aged woman wanted, who understands plain cooking, as General Servant, where another is kept. Churchwoman; early riser, and abstainer. Good personal character indispensable. Good wages.
Mrs. M., 26, Compton-terrace, Highbury, N.

GENERAL SERVANT (good) wanted.—Member of Christian Church preferred. Washing done at home, woman to assist. Must be fond of children. Good wages. Reference required.
1, London-terrace, London Fields, Hackney.

AS GOOD GENERAL SERVANT. —Wanted, a Christian person (not under 24). Three in family. Comfortable home. Wages £16. Must cook well.—Apply by letter, to
Mrs. DEAN, Crich Cottage, Ealing, London.

A CHURCHWOMAN, as Assistant Matron, wanted, with charge of the work-room, in the Cambridge Female Refuge. Salary, £18 a year, with board and lodging.
MATRON, 19, Church-street, Cambridge.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber; and readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to MISS PERCY.

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WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Used by numerous readers of *The Christian*.
Plain Breakfast or Tea, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d.
Printed Tariff on application to FREDERIC SMITH.

C. F. CARPENTER'S
HYDROPATHIC ESTABLISHMENT,
BISHOPS TEIGNTON,
SOUTH DEVON.

Bishops Teignton is about two miles from the coast, and is one of the most beautifully situated villages in England. The climate surpasses that of Torquay, being more completely sheltered from the North-east, and having, from its position, a fuller advantage of the bracing air of Dartmoor. One of the leading London physicians, who has resided for some weeks at the Establishment, speaks of it in his testimonial in the highest terms. A complete suite of baths, under medical supervision; extensive private grounds; and, as far as possible, every Christian home comfort.—For terms and testimonials, apply to C. F. CARPENTER, Bishops Teignton, South Devon.

LONDON:—INSULL'S TEMPERANCE HOTEL,
20 and 21, BURTON CRESCENT, W.C.
Near St. Pancras, Euston, and King's Cross Railways. Pleasantly situated for Visitors. CLOSE TO MESSRS. MOODY & SANKEY'S MISSION. Comfortable Coffee and Private Rooms. Drawing Room en suite. Large Room for Conferences and Teas for private parties. Tariff on application to Miss INSULL.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY, 4, Wellington-square, Hastings.

ST. LEONARDS-ON-SEA.—Board and Residence, close to sea and Warrior-square Station. Every attention to home comforts. Smoking-room. Moderate and inclusive terms.—Miss E. C. RENNECK, Hartington House, 65, Church-road.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea, with garden. All Christian workers received. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH. —First-class Private Boarding House, facing the sea, due south. Close to pier, baths, and reading-room. Every effort made for the comfort of visitors. Liberal table.—Mr. and Mrs ALFRED ROBERTS, Marlborough House, East-cliff.

BOURNEMOUTH.—Clairville, Chine-road. — Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

THOROUGHLY COMFORTABLE, Christian Home (weekly or otherwise) offered for two or four young Ladies. Within suitable and pleasant walk of North London Collegiate School for Girls, Camden-road.—Mrs. GEORGE OWEN, Archibald House, Dalmeny-road, Tufnell-park, N.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
MEDICUS, care of 9, Stoke's Croft, Bristol.

SHAFTESBURY HOTEL, Hastings.—Visitors to the South of England will find this a first-class Hotel, which has been redecorated and furnished throughout. All the comforts of a first-class home. Position south-west: sheltered from north and east winds; fifty yards from sea. Tariff from 2 guineas.
Miss ABLEWHITE, Manageress.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH.—"Bognor," Sea View, West Cliff. Superior private boarding house, conducted by Mrs. PRICE. Every home comfort studied. Near church and sea. Terms from a guinea and a half per week.

SOUTHBOROUGH, Tunbridge Wells.—A comfortably furnished House to be Let, on low terms to a careful tenant. Six beds, 3 sitting-rooms, good offices. Owner would let unfurnished on a lease.
C. C., Mildmay Lodge, Weston-super-Mare.

HOME REQUIRED in a Christian family (medical man preferred), for a lady of occasionally intemperate habits. Terms 35s. per week.
H. D., Ambrose Tapper, 40, Westbourne-grove.

WORTHING.—Detached Residence to be Let, furnished or unfurnished, within short distance of sea. Containing three sitting and eight bed-rooms. Good garden, conservatory, &c.—For full particulars apply Miss BLUETT, Manor Villa, West Worthing, Sussex.

A LADY who has been keeping her brother's house in the country, and caring for his two motherless children, is desirous of taking charge of two little girls under six, who need care and liberal diet more than tuition. Terms, 18s. per week.
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INVALIDS, wholly or partially incapacitated. — A Christian Lady, thoroughly experienced, can accommodate two Ladies. Certificated nurse if necessary. Ministerial references.—7, Garfield-villas, St. John's-wood-terrace.

INVALID AND CONVALESCENT Gentlewomen's Home.—A few Vacancies. Terms moderate, including medical attendance and nursing. Healthy situation.
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TO CONGREGATIONS in want of Chapel Accommodation.—To be Let, in Endell-street, Bloomsbury, W.C., a Chapel, newly decorated, for religious services or meetings only, on Sunday afternoons or evenings, or during the week. About 400 seats. Good organ, and use of vestry room.
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MOODY AND SANKEY.—Visitors to their St. Pancras Mission will find every accommodation at Taverner's Temperance Hotel, 35 and 36, Hunter-street, Judd-street, Euston-road; five minutes from the Hall. Beds from 1s. 6d.; plain breakfast or tea, 1s. 3d. References, W. T. Radcliffe and G. Bowden, Wesleyan Ministers.

SOUTH NORWOOD. — Near two stations. Detached Villa to Let, Furnished, for two months. Three reception-rooms, six bedrooms, lavatory, and bath, with hot and cold water. Large garden in good condition. Pleasant surroundings. Terms, about four guineas a week. Or a portion of the house would be let. Pony and phaeton can be left by arrangement if desired.—W., 38, Bow-lane, London, City.

APARTMENTS TO LET, unfurnished, with Christian family. Two parlours, folding doors, bow window, use of kitchen and bath room. Gas if required. One minute's walk from Clapham common, five minutes from Clapham-junction.
61, Lavender-sweep, Battersea-rise, S.W.

A LADY, or two Ladies (or Gentleman and Lady), are offered Board and Residence in large country rectory on moderate terms.—Apply, for particulars, to Mrs. SIDDONS, Thrapston, Northamptonshire.

WORK FOR THE LORD. — An eight-roomed House, rent free, in country town, to a brother who would preach the Gospel. Unsectarian. Also to Let, low rent, in lovely village, nice Villa. Greenhouse, garden, and fields (if wanted). Good opportunity to learn farming. Also very large House and Park, 60 acres, to Let. Workers for Christ greatly needed.
J. E. TAYLOR, Gt. Missenden, Bucks.

TO LET, a twelve-roomed House, with bath-room; hot and cold water. Close to Finsbury-park. First-class schools in neighbourhood. Furniture to be sold; occupier going abroad.
M. J. H., 3, Alexandra-road, Finsbury-park.

WANTED.—Cottage by Christian in good locality in the country suburbs of a large town where he desires to engage in work for the Lord.
Colonel S., 11, Upper Richmond-road, Putney.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. EVANGELIST, Clapham, S.W.

A YOUNG LADY (Clergyman's Wife), would be glad to give Evangelistic Addresses to women, in or near London.—Mrs. ERNEST FOSTER, 30, Ashburnham-grove, Greenwich, S.E.

PARTNERSHIP or otherwise.—An established City Firm can receive a Young Gentleman of Christian principles with £2,000 to £5,000. Good income guaranteed.
J., 1269, Daily Telegraph, Fleet-street.

"Letter to the Rev. Robert Dawson, Secretary of the London City Mission, on the dismissal, by the Committee of the Mission, of Mr. Samuel Ship, one of its missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ." By JAMES PILLANS WILSON, *Local Superintendent in the Mission.*

Any desirous of obtaining a copy of this letter can do so by writing to me at the undernoted address, sending 4d. for the price and postage, or without money if not well able to send it. But my immediate object in this advertisement is to obtain employment for Mr. Ship. For it is surely a reflection on the Church of God that a first-class missionary should remain unemployed only for believing and daring openly to avow his belief that "if we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin."

Mr. Ship can have the highest testimonials from the Committee and other Officers of the Mission, and other Christian friends, as to his personal Christian character and his devotedness to his work.
J. P. WILSON,
2, Lake-terrace, Wandsworth-common, London, S.W.

TWO HUNDRED GUINEAS as Prizes for Temperance Tales.—The Committee of the United Kingdom Band of Hope Union hereby offer prizes of one hundred pounds, seventy pounds, and forty pounds for the MSS. of three Temperance Tales.—For conditions apply by letter (enclosing stamped addressed envelope) to SECRETARY, United Kingdom Band of Hope Union, 4, Ludgate-hill, London, E.C.

PLANTS, STRONG, FREE. — Ampelopsis Veitchii, lovely hardy creeper, 10d. Jasmine, yellow, 8d., white, 6d., pair 1s. Passion Flower, splendid plants, two, each different, 3s. Twelve named Shrubs, twelve varieties, 4s. Four choice Deutzias, four varieties, 2s. 8d. Polyanthuses: Primroses, white, pink, 1s. 9d.; Parma Violets: Double Daisies, choice white, pink, red, 1s.; Belgian, bloom immense, 1s. 6d.; golden leaved variety, 2s. 6d. dozen. Old Clove Carnations, handsome plants, 1s. each, four 3s. 4d.—C. SIMCOX, 158, Severn-road, Cardiff.

KINDNESS TO ANIMALS.—Picture Cards with Anecdotes. Drawings by Harrison Weir. Eight varieties. Dozen, 9d.; score, 1s. 1d.; hundred, 4s. 9d. Carriage free.—Mrs. BARROW, Fernside, Ampton-road, Birmingham.

Continued on page 22.

THE INFLUENCE OF MAGNETISM UPON THE CIRCULATION.

The whole organism is worked by means of the nervo-vital fluid, the blood being its source, and the oxygen of the atmosphere supplying the positive element to the blood, which, when oxygenised, becomes Electrically positive: the lungs being already in that positive condition, there is a mutual repulsion; and, since the lungs cannot leave the chest, the positive blood must, especially as the lungs are being constantly supplied with negative venous blood, between which and the positive lungs there is a mutual attraction. The blood thus repelled from the lungs returns to the heart, and thence is propelled into the great aorta; thence through the whole of the arteries; the most distant, being most negative, attract the blood onward to the extremities of the capillaries; and the venous capillaries being still more negative all the way to the heart and lungs, the blood is attracted through its whole course on electrical principles.

Admitting that the nervous fluid is the channel of Magnetic influence—and by its constant change and repair it is fitted to become the agent of the mind—we see how it really forms the connecting link between the vital organs and all the functions of life; in fact, how the life-force of the animal economy permeates every part of the organism. It has for its great highway the spinal chord and the threefold system of conductors, viz., the nerves of sensation, and the nerves of voluntary and involuntary motion. This vital or "life" fluid is subject to the laws of Electrical polarity, both in its general circulation and in every organ of the body. When in health, the positive and negative forces balance each other: but any agency which changes this relation may be the cause of disease.

From Mrs. BLIGHT, Tythecott, Buckland Brewery, near Bideford, Devon.

January 17, 1884.

"It is with feelings of gratitude that I write to tell you of the benefit I have derived from your treatment. When first I adopted it, I was so crippled that I was unable to do anything, and could not get up and down stairs without assistance, and I quite despaired of ever getting better, the pain in my knee was so severe. But now, although using my crutch, I am able to get about nicely, can walk upstairs or to market, and do a great deal of housework, and am free from pain, for which I am thankful to my heavenly Father. I recommend your treatment whenever I have the chance."

Having spent many years of patient, laborious, and continued study in adapting his treatment to some of the most obscure and intractable affections, Mr. Garratt now claims, as the result of his professional career, to have attained a success unparalleled in the healing art. Those who desire further information on his method of treatment should peruse his Essays, explaining the medical effect of Magnetism upon the human organism in Health and Disease. His practice is essentially unlike the existing agencies for the manufacture or sale of special Magnetic or Electric articles, it being Mr. Garratt's careful study to adapt the remedy to the requirements of each case—a practice based upon the principles laid down in his published Essays, which can be obtained post free on application. He will always be happy to confer with any scientific or medical gentleman, either personally or by letter, upon any phase of the subject, or any case for treatment, and will send a private list of 850 names as referees to any address.—B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

OPENING OF

Haddon Hall & Green Walk Mission,

BERMONDSEY NEW ROAD.

WEDNESDAY, MARCH 5.

Sermon by Pastor C. H. SPURGEON at 12 o'clock.

At 2 o'clock the Right Hon. The LORD MAYOR will preside at a Luncheon, to which special invitations are issued.

TEA AT 5.30. TICKETS, NINEPENCE EACH.

PUBLIC MEETING AT 7 O'CLOCK,

Presided over by SAMUEL BARROW, Esq.

The Speakers include Revs. W. P. Cope, W. Cuff, W. Maltby, and P. J. Turquand, and E. Crisp, J. T. Olney and W. Olney, Esqrs.

THE ANCHORAGE.

Heb. vi. 19.

Special House of Shelter for respectable young women in trouble.

For full description of the work of the Anchorage Mission, with rules for admission to the Anchorage House, apply by letter to Mrs. H. STUART WORTLEY (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W. Subscriptions may be sent to Mrs. H. STUART WORTLEY, to any member of the Committee, or to Messrs. MORGAN & SCOTT.

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"Whatever Mr. Guest touches with his pen becomes at once interesting and suggestive; and though he has here worked a line of things on which much has been written, he has managed to say something both fresh and strengthening. Sorrowing hearts need a Barnabas, and here they will find him. There is tenderness and beauty, pathos and piety, and these in their robustest and most Scriptural form."—Rev. C. H. SPURGEON, in *Sword and Trowel.*

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HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

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To be opened early in March, is now in course of formation. Large premises have been leased in New Bridge-street, Blackfriars, opposite the Ludgate Hill Station. No intoxicating liquors will be admitted. Luncheon and dining rooms for substantial and light refreshments of best kind at moderate charges. Reading rooms, billiards, and other games, and every comfort and convenience will be provided. Terms of Membership: One Guinea a year to Town Members; Half-a-Guinea to Country Members. No Entrance Fee for first 1,000.—Applications should be sent at once to Mr. JOHN KEMPSTER, Hon. Secretary, "THE LONDON CENTRAL CLUB," Bridewell-place, New Bridge-street, E.C.

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The Christian.

GENERAL GORDON.

THE MAN AND HIS MISSION.

THE whole world is looking with astonishment at the movements of this remarkable man. All the world wonders at the magic influence of his name, and the extraordinary success of his mission. And yet the most striking feature of his character is his singleness of purpose, his simple straightforwardness, his directness and honesty—in a word, rightness—righteousness. He sees the right thing to do, he does it at once, and he does it openly.

The Christ, the King, who shall reign in righteousness, is the desire of all nations. Every righteous ruler among men has been an anticipative type of that coming reign of righteousness and peace; and because General Gordon suddenly appears on a scene where fraud and violence and oppression have been rampant, the story of his advent reads like a realisation in miniature of the coming reign of Christ. "He shall judge the poor of the people; He shall save the children of the needy, and shall break in pieces the oppressor. They that dwell in the wilderness shall bow before Him. He shall spare the poor and needy. He shall redeem their soul from deceit and violence, and precious shall their blood be in his sight."

This kind of government is needed everywhere. Only this will put down Nihilism and Red Republicanism, *et id genus omne*. It will be world-wide when Christ is King. It is good to see a foreshadow of it, however faint, in the reign of Gordon in the Soudan.

The Man.

The following extracts from the various biographies of General Gordon can scarcely fail to commend themselves to our readers, containing as they do so much of the true Christian philosophy of life:—

"It is our own fault we are so discontented. We throw away the best years of our existence in trying for a time, which will never come, when we shall have enough to content us. I am sure it is the secret of true happiness to be content with what we actually have. Of course you may preach this (and it has been preached for ages) and never be listened to. We raise our own goblins, and as soon as one is laid we raise another. I confess that I have not patience with the groans of half the world, and declare I think there is more happiness among these miserable blacks, who have not a meal from day to day, than among our own middle classes. The blacks are glad of a little handful of maize, and live in the greatest discomfort. They have not a strip to cover them; but you do not see them grunting and groaning all day long, as you see scores and scores in England, with their wretched dinner parties and attempts at gaiety, where all is hollow and miserable. I gave you 'Watson on Contentment'—it is the true expositor of how happiness is to be obtained, *i.e.*, by submission to the will of God, whatever that will may be. He who can say he realises this has overcome the world and its trials. The quiet peaceful life of our Lord was solely due to his submission to God's will. There will be times when a strain may come on one, but it is only for a time; and as the strain, so will your strength be." . . .

"Why are people hearses, and look like the pictures of misery? It must be from discontent at the government of God, for all things are directed by Him. No one has anything to make him really weary, if his heart is in tune with God and he has health. The cruet-stand expression of countenance ought to be taxed among us. . . . If by being doleful in appearance it did good, I would say, Be very doleful; but it does not do any; it only repels people." . . .

"I have done all my accounts with the Government, and am now, as far as the things of the world are concerned, ready to depart; but something tells me I shall not do so yet. The intense comfort of having no fear, no uneasiness about being ill, is very great, and more than half the cause of good health. No comfort is equal to that which he has who has God for his stay; He who has this has already died, and is free from the annoyances of this life. I do not say I have attained to this perfect state, but I have it as my great desire." . . .

"I would that all had the full assurance of future life. Till we throw over the idea that we are better than others we can never have that assurance. We must give up keeping credit lists with God, which are not true ones; they are all debtor lists. Do you know that verse, Eph. ii. 10, which says that ye are ordained to bring forth good works? If certain good works are ordained to be brought forth by you why should you glory in them? Do not flatter yourself that you are wanted—that God could not work without you; it is an honour if He employs you. No one is indispensable, either in this world's affairs or in spiritual work. When things turn out in a way we do not wish we quarrel with God if we feel put out. Most difficult is this lesson, and only to be learnt by a continual thought of this world being only a temporary one—*i.e.*, by continually thinking of death as a release. What a calm life a man living thus would live—what services he would render!—nothing would move him, whether he were soldier, statesman, or what not." . . .

"People say or think, Do not break the world's code of honour, and it matters little how we break the code of God. How we ignore Him in all things. Whilst I live I value God's blessing—health, and if you have that, as far as this world goes, you are rich. . . . . I feel much the want of something to do. I have been working at a great many things, but I cannot fully occupy my time. One cannot tell what a blessing employment is till we lose it. Like one's health, we do not notice these blessings. . . . Inaction to me is terrible. . . . I ask God for the following things: (1) Not to be disturbed if the Khedive sent me away to-morrow. (2) Not to be disturbed if he keeps me. (3) Not to have anything of the world come between Him and me; and not to fear death, or to feel regret if it came before I completed what I may think my programme. Thank God, He gives me most comforting assurance that nothing shall disturb me, or come between Him and me."

His Mission.

A wonderful scene in connection with General Gordon's arrival at Khartoum was described in a telegraphic despatch to *The Times* last week: the correspondent says:—

"Immediately on General Gordon's arrival he summoned the officials, thus preparing the people for some salutary changes. He next held a *levée* at the Mudirieh, the entire population, even the poorest Arab, being admitted. On his way between the Mudirieh and the Palace about 1000 persons pressed forward kissing his hands and feet, and calling him 'Sultan,' 'Father,' and 'Saviour of Kordofan.'

"General Gordon and Colonel Stewart at once opened offices in the palace, giving to every one with a grievance admittance and a careful hearing. The Government books, recording from time immemorial the outstanding debts of the overtaxed people, were publicly burnt in front of the palace. The kourbashes, whips, and implements for administering the bastinado from Government-house were all placed on the blazing pile. The evidence of debts and the emblems of oppression perished together.

"In the afternoon General Gordon created a council of the local notables, all Arabs. Then he visited the hospital and arsenal. With Colonel Stewart, Coetlogon Pasha, and the English Consul he visited the prison, and found it to be a dreadful den of misery. Two hundred wretches loaded with chains lay there. They were of all ages, boys and old men, some having never been tried, some having been proved innocent, but forgotten for over six months, some arrested on suspicion and detained there more than three years, many merely prisoners of war, and one a woman, who had spent fifteen years in the prison for a crime committed when she was a girl.

"General Gordon at once commenced to demolish this bastille. All the prisoners will be briefly examined, and if it be advisable set at liberty. Before it was dark scores of wretches had had their chains struck off, and to-day Colonel Stewart is continuing this work."

Telegraphing two days later, the same correspondent sends the following details as to the progress of events under General Gordon's beneficent sway:—

"General Gordon is perfectly confident that he will accomplish the pacification of the Soudan without firing a shot, such is the effect of the almost incredible influence which he has hourly manifested. Colonel Stewart is hard at work examining the prisons, and liberating the poor wretches confined in them. Many of them have been waiting several years for trial; many have remained long after their sentences had expired. In many cases the offences are unknown to the gaolers, and one man has been in confinement for a year awaiting his trial for stealing property to the value of 5s.

"To-day Sheikh Belud, of Khartoum, was carried into General Gordon's presence with his feet fearfully mutilated. Six weeks ago Hussein Pasha Cheri, the late Vice-Governor, bastinadoed the old man till the sinews of his feet were exposed. General Gordon has telegraphed to Cairo to have £50 stopped from Hussein Pasha Cheri's pay for the benefit of the Sheikh. If he objects to this deduction he is to be returned for trial. Yesterday an influential man stated that the ex-Vice-Governor had flogged his brother to death. I have myself heard him threaten to flog a small boy to death, in order to extract evidence from him.

"The minor authorities are accustomed to demand backsheesh from all people entering the one gate which is left open. General Gordon has now opened two more gates and prohibited the custom, and he has proclaimed a free market.

"He has also established boxes, into which the people can drop petitions and complaints. All these are examined, and the blame is quickly saddled on any official guilty of not allowing a petitioner the full benefit of the proclamation.

"The proclamation is posted everywhere. It gives more than the Madhi has promised, and is quickly restoring peace and secure government. The General believes that the petition-box system is equally applicable to Lower Egypt, and that it would go far to abolish the abuses incident to Pasha rule."

In a leading article on "The Power of the Individual," in its issue of Saturday last, *The Spectator* well remarks:—

"We can hardly recollect in history such a testimony to the power which may live in the individual as the summons sent by a great Government to an Englishman, still little known to the body of his people, to go without soldiers, or followers, or forces of any kind, into a mutinous city in the centre of Eastern Africa, and there, by his personal influence, release garrisons numbering thirty thousand men, imprisoned in cantonments scattered over a territory two thousand miles square, by hordes of savages wild with hatred, new-born hope of deliverance, and religious excitement. Who ever heard of or could have conceived of the possibility of such a feat? Yet it has not only been attempted, but will, if it is ever wise to predict upon evidence, in all human probability succeed. A single man, by virtue of the influence of a man upon men, of the belief he excites, and the awe he inspires, and the devotion he can elicit among men who detest his creed, dread his race, and distrust his colour, has changed the whole aspect of affairs throughout an African empire, has checked a native conqueror hitherto victorious, has calmed a fury which seemed unappeasable, and has, to all appearance, altered the entire complexion of internal politics. . . . No other man than General Gordon could, with the same means, have done what he has already accomplished; or, while still nearly invisible, have made himself in such a region so effectually felt. The strength, wherever it comes from, is in him, in a personality so potent that it lifts him of himself up to the level of kings."

FAITH v. DOUBT.*

By Mr. C. H. SPURGEON.

FAITH HAS WROUGHT WONDERS.

FAITH is a great worker. The men of strong convictions fashion the world upon their anvils. Confidence girds a man's loins, and nerves him to the putting forth of all his energy. In the eleventh chapter of his Epistle to the Hebrews, Paul brings forth a bead-roll of faith's heroes, and erects an Arc de Triomphe to their memory. The names stand out in capitals of light: Abel, Enoch, Noah, Abraham; and the sculptured scenes are such as these: "Subdued kingdoms;" "stopped the mouths of lions;" "quenched the violence of fire." If the panegyrist of faith comes to a pause, it is not because matter fails him; he exclaims, "What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets."

WHAT HAS DOUBT ACHIEVED?

How is it that no such trophy has ever been raised to the honour of unbelief? Will the poet of infidelity and the historian of scepticism yet appear? If so, what will be their record? "Working righteousness" and "obtaining promises" are rather out of the line of doubt, and it is not likely to endure much suffering to "obtain a better resurrection," for it sneers at the mention of such a thing; the eulogist of doubt would have to content himself with lower achievements. But what would they be? What hospitals or orphanages has doubt erected? What Missions to cannibal tribes has infidelity sustained? What fallen women or profligate men has scepticism reclaimed and new created?

"Sing, muse! If such a theme, so dark, so wrong,
May find a muse to grace it with a song."

The Milton of this subject may well turn out to be like him whom Gray describes in his Elegy as "mute, inglorious." "By their fruits ye shall know them."

What are the precious outcomings of "modern thought"? We hear the shouts of the craftsmen as they repeat this cry, "Great is Diana of the Ephesians!" But where are the holy and happy results of the "advanced criticism" which is so busily undermining the foundations of faith?

ADVANCED THOUGHT.

We none of us as yet know all that God may cause us to learn from his Word. We have waded into the shallows of that great sea; but, oh, the depths! We are to grow in heavenly knowledge. Possibly one generation may advance upon another in such knowledge. But some growths are suspicious, especially such as weaken faith. It is certain that from the apostolic period to the dark ages, if the Church advanced at all it was in a backward direction. Religious thought made progress in a wretched fashion away from truth for several centuries. It is more than possible that modern thought is starting on another such progressive period.

Those who are infatuated with novelties may make a dogma out of a certain divine's statement that "More light is yet to break from the Word;" but we, without denying it, take leave to question the common interpretation of the prophecy. If it be meant that apostles, confessors, and martyrs did not know the meaning of God's revelation; that holy men of former years were ignoramuses compared with our present professors; and that Puritans and the like are all to be discarded, because new lamps have eclipsed the old light—then we believe the statement to be one great, broad, pestilent lie.

God has not left these nineteen centuries without his grace. He has not tantalised the ages with a Bible which can only be opened up by a succession of Germans with big pipes. We have measured the boasters who are the apostles of "modern thought," and we are slow to admit that the truth of the Gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are famishing, and religion is falling into contempt; and yet we must daily wait at the posts of their doors, while their changeful oracles reveal to us the progressive theology.

Bah! we shall go on feeding men with the bread of heaven, while these pretenders are proving that sawdust is the true stuffing for the human doll.

FAITH MUST BE FOR EVERY DAY.

God is one; God's works and ways are one. His laws for earth are in the same statute-book as those for heaven. The natural, as God made it, is not in conflict with the spiritual. The line between things secular and sacred is imaginary and mischievous. We believe God for time as well as for eternity, for earth as well as for heaven, for the body as well as for the soul. Far be it from any honest man to confine his faith in God to certain mysterious and impalpable concerns, and doubt Him when it comes to his immediate business, and the trials of every-day life. We are taught by our Great Master to pray to the heavenly Father: "Thy kingdom come;" and the same prayer includes the petition, "Give us this day our daily bread." To confide to heaven the greater cares, and leave the less to unbelief, would be as unwise as to commit the door of the house to a watchman, but expressly to exempt an open window from his oversight. What is little? What is trifling? There exists no such thing to a wise man anxious to be always right. No, we must have a present, home-keeping, shop-keeping, table-furnishing faith; for if our mainstay be only available on great occasions, we may be utterly undone by the ills to which it is inapplicable. "The just shall live by faith." Faith is not a go-to-meeting coat for us; but an every-day suit. Comprehensive, universal, and constant in operation, it is a principle which those always require who are perpetually in danger, constantly in need. As the cherubic sword turned every way to keep the gate of Eden, so does faith guard the soul from the advance of enemies, let them come from what point of the compass they may.

TRUE, AND AS GREAT AS TRUE.

If the things which our faith receives be indeed facts, they are tremendously true, and demand from us life at its utmost stretch. Revelation deals not with trifles. Let men take heed how they behave themselves amid eternal verities. Furthermore, the believer rejoices that these things are also gloriously true. His is an inheritance of inconceivable magnificence. The truths which surround the life of faith are worthy of immortals; yea, worthy of God himself. Let us walk according to our high vocation. Oh! for ardours fit for the temple of the Infinite, wherein we minister this day!

* Under the suggestive title of The Clue to the Maze, Mr. Spurgeon's new book on modern doubt has been issued by his publishers, *Messrs. Passmore & Alabaster* (1s.) The extracts we give will indicate its valuable and helpful character.

THE GROCERS' LICENCE.

OUR eyes are even yet only half-opened to the mischievous operation of the Grocers' Licence. Medical men are perhaps more alive to it than any other class of the community. At a recent meeting of about forty members of the profession in a southern town, it was unanimously acknowledged and deplored that drinking and drunkenness are greatly on the increase among women, and that the Grocers' Licence is the cause.

"How can this be?" A housewife gives her order; while it is being attended to she is invited to take a glass of wine. She enjoys it. The price is only so-and-so, and a bottle is added to the purchase. Again: A Christmas-box is sent for the servants of good customers, and a bottle of wine or spirits is included. The gift—be it a glass or a bottle—is often the beginning of a very ruinous ending.

A surgeon was called in the other day to a desolate and destitute house, where a girl of nineteen, faint and exhausted, was in travail. He asked the drunken mother, who staggered in, for meal of any kind to make her daughter some food. There was none. The only bright thing in the wretched house was a bottle of gin on the mantel. "We have given her a good deal of that." "Yes, you have almost killed her. Can't you fetch some food?" "No; we owe a score, and they won't let us have anything." The surgeon fetched it himself, and saved the life of the young mother and her child.

But how did all this misery and ruin come about? The father, a painter, was an excellent workman, able to earn £3 a week; he drank, but not often immoderately. In an evil day a grocer added a licence to his business, and the painter's wife was caught in the snare. She drank and taught her daughter to drink. Then the husband got drunk more frequently, earnings decreased, and to make up the deficiency they took in lodgers, men who worked in the brickfield. Then the daughter fell. These are some of the results of the Grocers' Licence.

This pestilent evil has so increased that the greater part of many grocers' profits is derived from drink. Consequently, it is often difficult to find a grocer who is not also a licensed liquor-seller. And the man who shrinks from making money thus, and therefore does not take out a licence, is placed at a serious disadvantage in comparison with his less scrupulous competitor.

Sometimes the licensed grocer gains the Post-office; again his power for mischief is increased, as servants and young people sent with letters, or to buy stamps, become familiarised with the intoxicating drinks. We hope the attention of the Postmaster-General will be directed to this crying evil. It is greatly to be desired that those who seek the welfare of their families would make a point of supporting those grocers who do not take out a licence. It would be much better to do this than to save (possibly, not certainly) a few pounds a year by buying at the Stores, which are all contaminated with the drink traffic.

MR. HENRY HOLLOWAY.—This evangelist has been laid aside many months, but is now restored to health, and wishes us to state that he is ready for evangelistic work. His address is 24, Byrom-street, Normanton-road, Derby.

FLOWERS FOR THE POOR.—Mr. J. C. Rogers, formerly of Camden-town, having been recently appointed by the London City Mission to the overcrowded district of Barrett's-court, adjacent to Gray's-yard, Oxford-street, he is anxious to recommence cheering the homes and hearts of the poor by flowers and texts. Mrs. Gem, 59, Wigmore-street, W., will be glad to receive flowers cards, or donations.

For the Young.

TO BOYS AND GIRLS WHO LOVE FRANCE.

Dear Young Friends,

HAVE any of you thought of our Christmas while enjoying yours? I think none of you will have fancied a Christmas for us so sad as the reality has been. We were planning for our Christmas tree, and had little gifts all ready, when on our return from Valence we found that scarlet-fever had been brought to the village. One child after another took it, till one morning we were shocked to hear of the death of a dear little fellow, an only child. I had seen him the day before sleeping so peacefully that I hoped all danger was over, but we were sadly mistaken. He was buried the day after in his father's field. So sad it was to see father and mother leaning on one another, as if there was no one else in the world.

What did the pastor say? you ask. I have something sad to tell you. There is no pastor in Verchény, so the poor father sent to ask the pastor in the next town to come, but he would not come, and sent word that no one was to ask him again, as he was in another Consistory, So we thought of a young evangelist who had just began work in the Drôme valley. An old schoolfellow drove off to find him, and he came at once, and spoke words of comfort to the parents, and of warning to those who had not yet accepted God's great gift. The boys were all there, excited, but not solemnised. It is so rare a thing for a child to die in these villages that they hardly understood it. One, a tall lad of fifteen, however, cried bitterly. The last time the little fellow was at school there was a quarrel; perhaps he was already fretful from the coming fever, and the one who now mourned so deeply had struck him, "Oh," he said, "if I had known he was to die, I would never have struck him!" It was very sad, for in his delirium he still fancied his companion was attacking him. It should serve as a lesson for life.

Then we lost another, little Rachel—dear little lamb early gathered in the arms of the good Shepherd. She was only two days ill, and no one thought of danger. All the last day the bustle of sausage-making and chopping pork had been going on in the next room to her. She must have been sorely wearied, but before morning she was at rest for ever. It was very sweet to see her little Testament showing marks of diligent reading. I *never* saw the Testament of a child of six so worn. Almost her last words in delirum were, "Bring me my Testament, I want to learn my text." She was the only Bible reader in the house, and they buried her Testament with her. She looked very sweet, dressed for the grave in the new frock which she had only worn once, to come to the Sabbath school. We noticed at the time how little she was taken up by her dress, though naturally very fond of finery.

This time they sent for the evangelist, but he was away, so they asked another pastor to come (I don't like telling you these sad things, but I want you to know how great is our need here). He came, and what do you think was almost the first thing he said? He told the sorrowing friends that the little darling was not in heaven; he said that was all a mistake. Little by little God would draw her soul out of the grave. I don't know what he meant, and I don't think he did himself. The only comfort he gave the poor parents was that others had lost children as well as they. It was a sad funeral; every one was afraid; one or two young girls were sick afterwards only from fear, and to think of no comfort being given to the weeping crowd was terrible. Oh, if you could grow up quick and come to help us!

Since then we have lost two other little ones—one a little Catholic girl who always came to Sunday-school when she could escape the surveillance of the curé, and who dearly loved her little Bible. The curé told those who were at her funeral that God was angry with France because they had banished the nuns, and that He was visiting the sins of the parents on the children because He would have innocent victims! He told them little Gabrielle was young and not very guilty, but that she would need prayers to get her out of purgatory! I am glad to tell you that at the last funeral they found a pastor, who came several miles to be present, and who did preach the Gospel of Jesus Christ.

So you see our Christmas and New Year Year have been very sad in some ways. But not altogether; the few little girls who are not ill have come every Sunday, and they know how to find texts for themselves and sometimer surprise ur by their questions and remarks. We are to have a fête of thanksgiving when all are cured, but that will not be for a while.

You will remember having heard of Charens and Artamar, where we were in summer. We have just come back from seeing our friends there, and have had the joy of giving them the delight of a Christmas tree. I had thought of telling you about it, but I do not think there will be space for that now. Poor neglected children! They have no Sabbath school, and their pastor has been there five times during the last year. How they long for a Sabbath school! During the midsummer holidays two young girls, home from school, gathered the children of the three hamlets every Sunday for singing and instruction; but when the holidays were over they went back to school, and the little ones are again neglected.

We were there only three days, having meetings every night, and one day we walked over to Artamar where we saw the poor helpless invalid of whom I spoke last year. We found her able to be lifted from bed and placed in a chair, but her face was sadder and more wearied than when last we saw her. No wonder; her friend the young teacher has been placed in another village. Her successor is a Catholic, who has her own family with her, and who, of course, does not take the same interest in the invalid. We were glad to find some of you had thought of her. She thanks heartily the one who has sent her *Rayon du Soliel;* but some one has sent her regularly *Living Waters*, in English, which must have been a little tantalising, as she is, of course, French, and speaks patois even better than French.

The Artamar children are less trained than the Charens children. A group of boys, the oldest perhaps 17, were standing near the door as Miss Mudie sang "Porte ouverte." I gave each a little hymn-book open at the place, but they had not an idea how to follow the words. I think the oldest did understand at last, as he followed the tune of the last verse, and he told me afterwards he had caught the air. We hope to go again, but how to help them is a puzzle. Think, dear children, what Sunday would be to *you*, with no pastor, no Sabbath-school, no library, no hymns, no family worship, and thank God for your privileges! May He prepare you for his work very, very soon.

Yours very affectionately,

Verchény, Drôme, France, Jan, S. R. Geldard.

Major Whittle and Mr. McGranahan.

THESE evangelists have had a good week at the Methodist Church, Wandsworth. The meetings increased as they proceeded, and at the last many rose to testify of having found peace at Mr. Moody's and subsequent meetings. The minister, Rev. — Brown, and his helpers threw their energies into the work, and thereby strengthened the hands of preacher and singers.

On Sunday last the services were continued in the Presbyterian Church and closed last night (Wednesday). From this place Major Whittle and Mr. and Mrs. McGranahan go to Greenwich at the united invitation of five churches. They commence their meetings in the Presbyterian Church on Monday next.

Feasting the Friendless.

A VERY interesting gathering, as remarkable for the place of meeting as for the persons assembled, was held on Friday week at Mr. H. M. Rackstraw's large premises in Upper-street, Islington. This gentleman had very kindly invited the lads from Mrs. Watts-Hughes' Home for Friendless Boys, at Palmer House, Holloway, to a supper, and a splendid repast was placed upon the tables, which they heartily appreciated and appropriated. The delight of the poor boys seemed equalled by that of their generous entertainer and his assistants. The lads then marched through to the extensive shop, now converted into a meeting room, the wide area between the counters having been covered with chairs, which were filled by a large number of Mr. Rackstraw's employés.

Upon the large platform the boys (nearly thirty) performed their military evolutions, showing how excellently they had been drilled. After united singing came solos, &c., from the boys—one song with the touching refrain, "My father's a drunkard, and mother is dead," bringing tears into the eyes of the sympathetic listeners—felt to be only too true a picture of many such friendless children. Mrs. Watts-Hughes, with a voice wonderfully expressive and sweet, favoured the company with, "If I were a voice," and one of Mr. Sankey's hymns; after which Miss Annie Williams gave with great effect, "O rest in the Lord!" The only unpleasant performance was that of the clock, which at last, and too soon, brought this most enjoyable evening to a close, the boys taking away, in the form of oranges and cake, something more than the recollection of a delightful treat.

Mrs. Watts-Hughes has carried on her Boys' Home for some years, and her Gospel Musical Mission for a still longer period: but all has been done so unobtrusively as almost to escape public notice, more especially as but little appeal has been made. She is, however, well known to the poor and destitute, while the children of Highbury and Holloway seem to regard her almost as their personal property. A short time since a little waif, with not much besides dirt to cover him, was observed threading his way through the crowd until he had placed himself by the side of a lady. Was he aiming at her pocket? Oh, no; it was the lady's hand he sought, for he knew he already possessed her heart (shared, however, by numbers of others like himself). He gently insinuated his dirty little hand into hers; nor was it dropped in disgust or astonishment, but with a warm pressure and kindly smile (said the observer), this ill-matched couple passed on to the lady's (Mrs. Watts-Hughes') home, which is very frequently shared with much unaristrocratic company. Would that her purse were as inexhaustible as her sympathy, or that such noble work for homeless and helpless lambs were as well known as it deserves to be; then it would not be hampered and hindered by lack of "the sinews of war."

Lazarus.

"THEY meet together rich and poor. The Lord,
He is the Maker of them all."
The light
Streaming through Gothic windows many-hued,
With paintings of the Master's sad, sweet face,
His eyes full of the love divine, his hands
Touching the leprous and the sin-stained lost,
Fell on the preacher as he spake the words
Unheeded in the comfortable pews.
Then, as the organ rippled mellow notes,
The crowd surged out, and went away to dine.

A mist was creeping from the Thames, the slush
Was ankle deep along the Sunday streets,
And on the biting wind the sleet flew fast:
The poor had fled before it to their dens.

"The Lord He is the Maker of them all,"
Said softly, in an undertone, my friend;
And then he whispered, in a voice full sad,
"Where is my brother, whose shed blood
Crieth unto me from the ground?" "Am I
My brother's keeper, Lord?"

We spake no more,
But slowly turned, each with the same intent,
To seek our brothers and our sisters, poor
And an hungered, starved like famished wolves
In winter-time, and lo! we found them, hutched
In cellars filthier than the filthy streets;
In garrets vile, rank with the noisome smells,
Dread envoys of the pestilence that walks
At noonday in the slums and crowded courts
Where wealthy England's poor are packed like swine;—
Nay, not like swine, for swine, unlike the poor,
Are worth some gold at market and at fair,
And, therefore, are not left to pine and die.

From out one window of a gloomy room—
Where, on a heap of straw, a woman lay
And longed for death—we saw a lofty spire,
Pointing, through wintry mists, upward to heaven,
And on its peak a cross; but in the dens,
Where fever floated in the air, the folks
Were Christless in their woe; the children, gaunt
In grief, knew not the name of Him who said,
"Suffer the little ones to come to Me"—
The loving Lord, whose holy hands divine
Scorned not to touch men's lonesome castaways.

Huddled for warmth, and faint for want of food,
In rags, diseased, they lay, the little child
Scarce aught but bones and hungry-looking eyes;
The mother wan and wasted, and the girl,
Infant in years, but with the face of one
O'erburdened with a load of grief; the men—
Men with the strength of babes, weakened by want—
Looking with love upon the wife, the child,
They could not save from lingering death.

These are the poor the loving Saviour said
We should have with us always! Yea, Lord, see,
Our beasts are better cared for than thy poor!

At evening, as the darkness sadly fell,
We turned, with heavy hearts, unto the West.
A myriad bells were calling unto prayer,
The glittering gin-shops gaped for prey, the crowds [sweet
Surged through the streets, and life seemed very
To those who had no load upon their hearts,
And pain and death a poet's dream
Of that which is not and which cannot be,
Though in the East the human suffering seethed
As do the waters of a restless sea,
And unto God went up the cry, "How long,
How long, O Lord, how long?"

Upon my step
I found sad Lazarus with his many sores,
Without the background of the lurid East,
Aflame with fever. There he lay. No need
To go afar to find him or his like!
So common are they that we pass them by
And turn away to talk of "want of thrift,"
Of "surplus population," or "the East,"
Unthinking that the surging sullen sea,
Which,—ebbing not beneath the golden moon
Of all our nation's wealth, the gift of God,—
Casts these unsightly waifs unto our doors,
May one day overleap its feeble bounds,
And deluge all the land in tears and blood.

James Bowker.

Mission Coffee Houses.

DEAR SIR,—May I ask your readers for their kind sympathy and benevolence at this time of desperate need? "Outcast London" is crying out as it has never cried before, and respectable, hard-working people entreating to us to save them from these terrible depths. May I ask earnestly, as their mouthpiece, to be allowed to start some Mission Coffee Houses, in different parts of London, where I have found openings; buildings, customers by the thousand, workers ready to help, and managers to conduct the work, are ready to my hand. We only want the money, and we will then go forward. We could begin at once on a smaller or larger scale in several different places if we only had the funds. The first outlay is all that is wanted. We can make these Mission coffee houses pay their own way, by God's help, as we go on; and should any one of them fail, either the more successful ones will help it, or it will be shut up. We will not work in debt.

Earnestly hoping and feeling sure that your readers will respond to my entreaty,—I am, yours faithfully, E. W. Hope.

[Communications may be addressed to Lady Hope (Authoress of "Our Coffee-room," &c.), 12, Great Cumberland-place, W.]

A Note from Dr. Cuyler.

DEAR FRIEND,—In one of your brief editorials (January 24) you, quite too generously, attribute to me the pithy sentence that ministers had better spend their time in "*pointing* men to the Cross," rather than in "propping it." In my address here, before some public assembly, I only *quoted* that crisp sentence from that prince of sermon-builders, Rev. Alexander Maclaren, of Manchester. I sometimes see some of my own waifs picked up and *fathered* by other people—but I should feel very like a culprit if I were to be caught stealing one of the bright "bairns" of my brother McLaren. Honour only to whom honour is due.

I rejoice to read in your teeming columns each week the good tidings from brothers Moody and Sankey; I only wish that I could send you equally cheering intelligence. But this has been in every sense, a *cold* winter in America. The spiritual thermometer has ran almost as low as "Fahrenheit." I do not remember a season in which there have been so few revivals, and such a lack of conversions. My neighbour Dr. Pentecost expresses the same opinion.

Perhaps, in return for our worldliness and weakness of faith, God is throwing us all down on our backs, so that his people may be humbled and compelled to look upward. Oh, for Nehemiah's eyes to see "the distress," and Nehemiah's praying heart and busy hand to build up the walls. God save us, too, from the untempered mortar of a theology that blinks sin, and belittles retribution! These are sifting times: but for the Lord's own wheat there are glorious harvests yet coming.

Yours for the old Gospel,
Theodore L. Cuyler.

Brooklyn, U.S.A., Feb. 8.

DOCK LABOURERS' MISSION.—It was my happy privilege to spend an evening recently among the poor dock labourers with our toiling friend, Mr. Coleman. During the tea service the heat was very oppressive, but when the ladies commenced cheering the poor men by their solos, and when Mr. Miles proclaimed the Gospel message, we entirely forgot all that was unpleasant. Our worthy friend, Mr. Coleman, greatly needs our prayerful sympathy, so that he may have grace to continue this work among such a poor and needy class. J. Rothe.

Our Railway Men.

A MEETING of the supporters of the Railway Mission, the head-quarters of which are at the Y.M.C.A., Aldersgate-street, was held on Feb. 21st, at the residence of Mr. Arthur Hill, in Lansdowne-road, Notting-hill. Speeches were given detailing the progress made by the Mission. Mr. George Clark, the hon. secretary, referred with satisfaction to the fact that the work had grown tremendously both in London and the suburbs, and in many country towns, Birmingham, Derby, Ipswich, and several other large centres being alluded to. The Mission owed its origin to the need which had been realised by its promoters for a special effort with a view to reaching railway men, who as a rule were prevented by their duties from attending a church or Mission-hall on Sundays. The London, Brighton, and South Coast Railway Company had within the last two years opened three halls, to be specially devoted to temperance and religious services for their men. The official organ of the Mission, the *Railway Signal*, a penny paper published monthly, had a circulation of 17,000, and the men largely contributed to the funds, it being found best to make the different branches of the Mission as nearly self-supporting as possible. Each of these branches properly worked would cost about £30 a year beyond what was contributed by the men themselves.

Lady Hope, who afterwards spoke, pointed out the importance of the body of men among whom the Mission was conducted. There were about 400,000 of them in Great Britain, or more men than there are in the army, navy, and police combined. As special Missions to the army and navy were in fashion, it seemed reasonable that an attempt should be made to reach the larger class in whose hands when travelling we daily place our lives.

Several of the men themselves afterwards delivered brief addresses, and gave their testimony to the value of the work done by the Railway Mission. These speakers were — Guard Pearce (Westbourne-park Branch), Foreman Porter Attwood (South London Branch), Guard Pain (Walthamstow Branch), Inspector Roberts (West Brompton Branch), and Inspector Fox (Great Western Railway).

In the absence of the Hon Treasurer, Mr. S. Gurney Sheppard, Mr. Clarke made an earnest appeal for more liberal support from the travelling public generally. The cost of this large Mission last year had only been about £1,200, and so far the public had this year only guaranteed an income in annual subscriptions to the extent of about £100. We certainly hope that so good a work will meet with the support which it deserves.

CANTERBURY-ROAD MISSION, KILBURN.—The eighth annual report of this Mission, under the direction of Mr. H. D. McMasters and Mr. T. Luff, gives an encouraging account of Gospel and Temperance work among old and young in a needy neighbourhood.

OUR POLICEMEN.—In our brief notice last week of the work of the Christian Policemen's Association, we ought to have stated that *On and Off Duty*, the organ of the Society, is published monthly, price 1d., at 186, Aldersgate-street, E.C. All orders for copies should be sent to that address.

ITALIANS IN LONDON.—Having read that service for the Church of England Mission to the poor Italian Protestants in London would be held in their own tongue in St. John's Church, Clerkenwell, in lieu of St. Thomas', Liberty of the Rolls, which is about to be pulled down, I went there on Sunday, the 10th inst. The church was already occupied by a considerable number of Italians with their wives and children, and many others came in later. The service was hearty and bright; really good congregational singing, in addition to the choir of school-children of the Italian Mission Schools. A most impressive sermon was preached by the Rev. Dr. Passalenti, Chaplain to the Mission, to a very attentive congregation, from Rom. i. 16. The church of St. John's, Clerkenwell, has been kindly lent by the Rector, the Rev. W. Dawson, to Dr. Pascalenti for Sunday afternoons, at 4.30, and it is to be hoped that all the Protestant Italians will avail themselves of the privilege thus afforded them. A Well-wisher.

Christian Workers in New York.

A HASTY breakfast in a crowded restaurant is followed by a trip by elevated road to the Brooklyn Bridge, over which the large commodious cars hurry us to the city of churches. Passing the headquarters of the Salvation Army in America, a stop of a few minutes is made. Soon we are in the cosy office of an earnest Christian dentist, Dr. P——, whose New Year's testimony is that he is *saved*—saved, he says from rum, tobacco, and Sunday papers; and when we add, "Satan generally," he willingly gives his assent. A brief rest here, and we start for the home of George C. Stebbins, whose sweet singing we trust will long move Christian hearts. Mr. and Mrs. Stebbins welcome us, and afford us the pleasure of hearing one of their songs, and generously give for the benefit of Christian work in New Haven copies of all of Mr. Stebbins' latest hymns, with permission to print any others we choose.

Then across Brooklyn again, and over the great bridge to New York. A short stop at the Bible House, and a call on Dr. Barrows, one of the secretaries of the American Home Missionary Society, whom we find full of life and energy, planning and writing, pushing on the work of the Kingdom with hand and brain. A few minutes here, and we step down the hall and are shaking hands with that zealous opponent of the Pope, Father O'Connor. He has piles of his new magazine, "The Converted Catholic," lying about him; he tells us that his arm is lame from continued letter-writing and use of the pen in furthering his work. Then to Mr. Main, of the well-known firm of Bigtow and Main, from whom we obtain much music of one sort or another, and in whose establishment we catch a brief sight of the famous Jerry McAuley, whose work in New York is well known.

In the evening our guide pilots us into a narrow street with towering structures on either side, and an occasional low rookery. We enter a building bearing the sign of "Gospel Meetings," and located in what appears the worst part of this street. The meeting has not commenced, and as time is limited, after a look over the room, we go to a room above, where a class of Italian labourers are being taught to read and speak English; then to a little room adjoining, in which we find Brother Hadley, a fine-looking man of about thirty-five years of age, and a convert, a year or more since, of Jerry McAuley's Mission. Mr. Hadley is giving out keys through a small aperture in the door to rough-looking men, whose faces are seen from time to time at the opening. He tells us that he has a cheap lodging-room above, which we visit, and find to be a large room with a blazing fire, and fifty or more clean beds arranged something after the manner of cots, which are disposed of at the rate of ten and fifteen cents each to poor or homeless men sent from the Missions or Castle Garden. Thence we hasten through Chatham-street, with its old clo' men (who make ineffectual efforts to induce us to invest in their wares), to the Bowery Mission, in which are gathered two or three hundred men of an apparently neglected class. We remain while short and pointed testimonies are given by various speakers, some from the audience. One man tells the story of his conversion, and recalls the words of the preacher by which he was led to accept Christ, and he is recognised by our companion as a convert in one of his meetings in Brooklyn a year ago. The speaker continues his testimony without a thought that the human instrument who brought him to the Saviour's feet is sitting within sound of his voice, and rejoicing that he is still faithful.

Thence to Annex Hall, near Cooper Union, where a meeting is in progress in connection with the Gospel work of C. B. Sawyer. A large company is assembled, and the same order of speaking is observed as in the Bowery Mission. A young man says that he has been converted for some months. "Have you joined a church?" asks the leader. "Yes," is the reply. We think that this is as it should be. The Mission is the vestibule of the church, and, if not, its use is materially impaired. It is nine o'clock, and we enter the Florence Mission for Fallen Women, No. 29, Bleecker-street, passing, as we wend our way thither, many of the wretched ones for whom the Mission works. Some accost us, but step back, with an exclamation of surprise and recognition, when our guide replies, "God bless you." The meeting soon commences, Mr. Irons leading, and assisted by Messrs. Allen and Gibbud, in charge of the Mission. In front, on one side, are a number of young women who have been reclaimed; on the other side, separated only by a narrow aisle, and yet by a great gulf, are a company of others—lost ones to whom this Mission is as a light shining in the midst of great darkness. In the rear of the room are a number of men, idlers and loungers. All are attentive, and listen respectfully to the testimonies and appeals.

It is 10.30, and bidding our Mission friends good-bye and God-speed, we take a car for the boat, which is soon steaming through the waters bearing us back to New Haven.—*Gospel Union News.*

FRANCE AND MONTE CARLO.

By CHAS. COOK.

WE had not intended visiting any prisons until reaching Italy, but having time to spare in Paris, and having a number of French Gospels, we determined to go to the Maison de la Sante, which contains 1303 prisoners. We passed on through work-room after work-room, and from cell to cell, till at last we reached the hospital, but, alas! all the portions were gone. A number of tracts, however, which were simply a selection of texts, were given to the poor invalids.

To avoid any mistake I asked, "Have you any Bibles in this prison?" "No!" "Have you none in the library?" "I will ask." Then, after some little searching, the librarian found one large French Bible, but that was the only copy they had. Would that I had had a thousand testaments or portions, for they could all have been given away without let or hindrance; but not having intended visiting the French prisons I had made no provision, and only had procured a few dozen for general distribution.

At the Depôt Central we attended a meeting, at which several pastors were present, including M. Theodore Monod; we were glad to hear that a good work is being done amongst the Protestant prisoners by the French pastors and lady visitors, much liberty being allowed them. In the evening we went to the house of Pastor Appia, where a meeting was held to commend to the Lord two of their brethren who were leaving as missionaries, one going to Tahiti and the other to Basutoland.

On reaching Cannes, and hearing that there were a number of Arab prisoners of war upon the Isle of St. Marguerite, which is situated a little distance in the Mediterranean Sea. We thought it our duty to visit them and take them the Scriptures, and started in the little steamer which goes over to the island several times a day. It is noted as containing the prison of the man with the iron mask, and also as being the place where Marshal Bazaine was imprisoned, and from which he eventually escaped. Sad was the story some of these Arab prisoners had to tell. One fine man among them had nine children, and he was longing to get back to his home in Oran, in Algiers, to see them again. They have been there about three years, but no one can tell them when there is any likelihood of their being set free. They are allowed to walk about the island, and are well fed and cared for. Most of them can read French. They eagerly accepted the Word of God, of which we had procured a fresh supply in Paris. They are a fine race of men, some of them being of the tribe of Marabout, the chief of which accompanied us over different parts of the fortress.

The Italian papers are writing about "The Monte Carlo Scandal." The average number of suicides lately has been four a week, and sometimes a murder in addition. A few weeks ago a young fellow, a stranger, who had won very heavily, was followed, and whilst walking in the gardens of the Cassino was killed and robbed of every penny. A petition against legalised gambling at Monte Carlo has been signed by the mayor and chief notabilities of the city of Marseilles, and will be shortly sent up to the Chamber of Deputies; whilst a delegate of the International Committee for suppressing the gambling here, was received in private audience of the Pope a week or so ago. The Pope said, "While deeply deploring the lamentable effects of the gaming tables there, and in presence of so many fatal consequences, he could not do less than express his disapproval of the impunity granted to a system of gambling, which was the cause of so many suicides, of the ruin of so many families, and the loss of so many souls."

Many cases of suicide and robbery are hushed up, besides which there are nightly scenes and disturbances which only those know of who frequent the place. Four years ago I visited Monte Carlo to see it, and, with discretion, was enabled to give some small books away, for which I was warmly thanked.

This evening I again visited the place, leaving on the seats in each room a number of the Gospel of Luke, which were taken up by those who were sitting round the saloons, and apparently read attentively. A dreadful disturbance occurred just as I was leaving, the noise and confusion being such as to cause the gambling to cease for the time, whilst all eyes were attracted to a dark, wild-looking man, and a woman, with whom he appeared to be in angry dispute. The servants of the place were trying to silence the man, who was shouting and raving, whilst nearly a thousand persons were swaying to and fro in the wildest excitement. After some time they managed to get the man out of the place, and the next moment might be heard the roll of the ball, the click of five-franc gold pieces, and the voice of the croupier calling out the winning number. Very few young people are seen gambling, a few here and there in a small way, but the bulk of those who play regularly are middle-aged and old people—a sight truly appalling.

Having given away every portion I had, not forgetting the servants in livery, I came away particularly struck with this one fact, that *no one* drank anything *but water*. Cannot England help in the pulling down of this stronghold of sin and Satan?

London Waifs in Canada.

IN a recent letter from Mr. J. Merry, dated Boys' Home, Stratford, Ontario, he says:—

"I am glad to tell you that we are getting on nicely in the new home. We have been making some necessary alterations to provide schoolroom accommodation and extra dormitories for the parties when they arrive in the spring. I have just received a letter from our solicitor in Galt to say that the purchase-money for the Galt home is deposited in his hands, so that we shall be able to settle up for this place and have enough to cover all the expenses.

"The children and workers have had excellent health since we have been here."

CHRISTIAN CIVILISATION.—A meeting was held at the Mansion House on Friday last, to draw special attention to the work of the South American Missionary Society at Terra del Fuego. The Lord Mayor presided, and a number of influential gentlemen were present. It is greatly desired to provide the Mission with a suitable steamer for the purpose of giving succour to the shipwrecked, as well as providing the missionaries with a better vessel on which to prosecute their labours. About £2000 is required for this purpose. Rev. R. J. Simpson, South American Missionary Society, Serjeant's-inn, Fleet-street, E.C., is the secretary.

Messrs. Moody and Sankey.

THE WORK AT NEW CROSS.

MANY and many a time during the past week the Tabernacle in New Cross-road has shown what Mr. Spurgeon, jun., one day called "the grandest sight that mortal man can look upon." We have frequently remarked that no spectacle could well be more impressive or awe-inspiring, than that which presents itself to the eye when the hall is packed from end to end and side to side with serried ranks of immortal beings, listening, as for dear life, to the thrilling notes of the one evangelist, or the impassioned appeals of the other. This feeling is heightened beyond all capacity of expression, when, at the second meeting, there is an unusually ready response to Mr. Moody's call that those who desire to become Christians should rise in their places. Sometimes, as was the case last Sunday afternoon at the women's meeting, the movement is so large and so spontaneous that all counting is baffled. At other times, when more deliberation is shown, the process of counting, amid the deep stillness, awakens a very strange and almost oppressive feeling of solemnity. On Sunday evening, at the men's meeting, this was most marked. At the close of Mr. Moody's powerful address on "Son, remember," 350 men, or thereabout, rose for prayer. It was a memorable close to a day of very manifest blessing. Mr. Moody was constrained to say that the Spirit of God seemed to have been moving on the hearts of the people in a marvellous way.

The inquiry-meeting on Sunday evening was more wonderful still. The room was closely packed with men and youths, and as few workers were present, nearly everyone was either under conviction or ready to step over the line. Mr. Moody spoke to them in a body, and when the time came to ask all to stand who were really decided to trust the Lord and serve Him henceforth, the audience rose almost *en masse*, and as if a common impulse had moved them. It was a truly wonderful, and, in our experience, well-nigh unique spectacle.

The meeting on Sunday forenoon for "non-churchgoers" was the largest of its kind yet held during the present Mission. So great was the pressure that Mr. Moody requested the choir to vacate their places and go to the tent, in order to make room for those outside clamouring for admission. The same thing was repeated in the evening, when not only the great hall was full, but there were three crowded overflows. We heard from a credible source that four men walked on Sunday all the way from Sevenoaks—a distance of over twenty miles—in order to attend the services.

On Monday week the Bishop of Rochester was present, and seemed deeply interested by what he saw and heard. It would be a good thing if some of the clergy in his diocese would take the advice he recently gave, and see the work for themselves before condemning it. One of the Greenwich clergy preached a sermon against the Mission the other Sunday evening, having never, we believe, up to that time been present at any of the meetings. We understand that many of his district helpers remonstrated, and, as a consequence, the reverend gentleman attended an afternoon meeting last week. Some of the local friends who at first seemed suspicious, are now entering with great heartiness into the work.

Mr. Sankey, we are happy to say, has now almost recovered from his indisposition, and has been delighting the large audiences as before with his Gospel songs. Several new pieces from the Gospel Choir have met with great acceptance, among them, "The Good Shepherd," and "Along the river of time we glide." The latter as sung on Sunday evening, by Mr. Sankey, Misses Beauchamp, and Mr. Soltau, was something to be long remembered.

Mr. Kennedy, of the Children's Special Service Mission, conducted the children's service on Saturday afternoon, and had an audience of about 4500. From 1200 to 1500 young people stayed to the after-meeting, at which Mr. Kennedy gave a second short, but very earnest address. On Saturday evening a meeting for drinking men, conducted by Mr. Robert Simpson, of Glasgow, was held in the tent. Another will be held next Saturday evening. The New Cross Mission closes on Sunday next. After an interval of two days, during which Mr. Moody proceeds to Edinburgh to be at the opening of the New Carrubber's-close Mission Hall, the Evangelists will break ground in the central and densely-peopled district of St. Pancras. They have now been at work in London four months; of a truth, their earnest and disinterested labours have not been in vain.

In the Inquiry-room.

No effort is spared by Mr. Moody to increase the interest and practical utility of the inquiry meetings. Nothing could be less formal than the way in which they are conducted. Everything is made to converge on the one point of leading the inquirers to step "over the line"—to make a definite, deliberate decision. Sometimes Mr. Moody himself will, in a few sentences, supplement his address in the large hall and indicate the line of action the anxious ones ought to pursue. In doing so he will appeal to some of his experienced brethren within the range of his vision. "Mr. ———, am I making this too easy?" Of course there comes a negative response. Then he appeals to one or two others, and when their answers are given, he adds that these three friends belong to different sections of the Church: one, perhaps, is a Wesleyan, another an Episcopalian, the third a Presbyterian. All are agreed, and so in the mouth of three witnesses the thing is established. In this way the sensitive and willing listeners are virtually shut up to the acceptance of the Saviour. The sights that are often seen in the inquiry-room, when the convicted seekers, "not as single spies but in battalions," rise to their feet, and proclaim their determination to be the Lord's, are such as to make the Christian heart swell with joy and gratitude.

MR. SPURGEON, JUN., IN THE WITNESS-BOX.

One evening last week the Evangelist requested Mr. Charles Spurgeon, jun. (who has been a steady attendant and helper at the New Cross meetings), to say something to those gathered in the inquiry-room. Mounting a chair, with Bible in hand, the young pastor said he was not so experienced as some of his brethren, yet a small finger-post might point the way to heaven.

The best way to do that, he continued, is to tell how one has been led into it himself. It was just seventeen years ago that the Lord led me into it. Brought up by the very best of fathers and the godliest of mothers, I knew the letter of the Word, but did not believe it in my heart. It did not seem to have any personal reference to me as a sinner; Christ did not seem to be my Saviour. It was our wont to go down in the summer-time to a country village and for my father to preach there. I used to attend the service, but I was generally very glad when the Doxology was sung that I might get away; I thought I knew all about it. One day, when I had gone to have a ride on a blind pony, I saw an evangelist coming across the field. I knew who he was, and dreaded meeting him alone, for I felt sure he would button-hole me and begin to talk to me about my soul's salvation. However, there was no way of getting out of it; so I had to let the pony go, and listen to him. He got down on his knees beside the hedge and offered a few words of prayer; then he began to tell me the story of the Cross—how Christ came into the world to save sinners, and to save me. It was not the first time I had heard that, you may be sure, though I had not believed it for myself. But now the message seemed to come home to me with power, as the good man pressed it upon me. After he had spoken with me he prayed again, and in his prayer he said, "O, Lord, let Thy young servant see Christ upon the cross as his Saviour! May he just look and live, and Thine shall be the glory!" There and then the thing was done. I looked and lived. I am living to-day, friends, "looking unto Jesus."

After this simple narration, Mr. Spurgeon proceeded briefly to apply the truth, after which Mr. Moody called for decisions; and he did not call in vain.

TESTIMONIES IN THE TENT.

A men's meeting from 9 to 10 was begun in the large tent early last week. Resigning for the time his post at the door of the inquiry-room, Mr. Studd has been in charge of this tent meeting. Many striking testimonies have been volunteered evening by evening, to the power of God's grace in saving the lost and restoring those who had forsaken their first love. The very first to lift his voice in testimony was a mere youth, who not only thanked God for his own salvation, but said God had heard prayer in the salvation of a brother far away from home. He had another brother who was yet unsaved, but he believed God would lead him also into the fold.

Another told of the bitter experiences he had passed through during a period of backsliding, when he had known something of the taste of the swine's food. He had been carefully trained by a pious mother; had been taught, and in due time had become a teacher in the Sunday-school; had joined the church and confessed Christ; had even led others to the Saviour. But, alas! he began to have great ideas of his own goodness, and forgot the Lord that bought him: the house of cards he had been building up fell down one day, and he thought he had committed the unpardonable sin. He tried infidelity, Romanism, and all sorts of false refuges, in order to get peace, but in vain. Many a time he stood on Waterloo-bridge at midnight thinking to throw himself over and thus put an end to his misery; but he was too great a coward, and thus God held him back. Then he went on to tell how one night he was drawn into a Gospel service by the voice of song. The voice that prompted him to go in seemed so real that he replied aloud, "It is no use; you will only become worse than you are now." Nevertheless, he yielded to the heavenly influence, and the words of the preacher that night seemed pointed straight at him. He could not now remember the sermon, but the text would dwell in his heart and his memory as long as he lived. It was Ezek. xxxiii. 11: "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die?" God gave him grace to turn that night, and for twenty years past had kept him treading the heavenly road.

Another most interesting testimony given the same evening was by a tall handsome young Irishman who, after much sowing of wild oats and much trying to be better, was finally pulled up by hearing Mr. Moody speak at the Dublin meetings of one who was "near the kingdom of heaven, but would not go in." That thought haunted him till next night, when he went to the meeting, and stood up to say "I will!" Then the light broke in upon his soul, and he found peace. He declared from his own experience that if a young convert will but take a decided stand at once, he will have no trouble from his old companions; they will quickly drop off, and leave him to the companionship of the "One who sticketh closer than a brother."

Following up at Stratford.

The series of meetings arranged by Mr. Moody, and superintended by Mr. Henry Thorne, at Stratford, came to an end on Saturday. Since the close of the meetings in West Ham Hall, open-air services have been held each night by Mr. Stevenson and a band of workers from the East-end Training Institute. These have closed shortly before eight, and all present have been invited to adjourn to the Wesleyan Chapel in the Grove, where Mr. Thorne has told "the old, old story" for twelve consecutive nights. On the first Saturday evening Mr. Sankey's choir gave a Gospel Service of Song. The singing was interspersed by incidents concerning the hymns, and brief words of exhortation. On most of the evenings the Gospel Service was followed by meetings for men, in which the time was occupied by testimony and praise.

Mrs. Grattan Guinness gave four afternoon addresses to women. The attendances were most encouraging, and the Word was with power.

The last meeting—a service of praise—was held on the 23rd inst. After the singing of several hymns of thanksgiving and prayer, a number of passages of Scripture were read by Mr. Stevenson and commented upon by Mr. Thorne. All who had found the Saviour since Mr. Moody's mission began, were then asked to rise. A large number of men and women responded, and all joined in singing "Ring the bells of heaven." Those who had risen were then asked to testify as to what the Lord had done for them. The response was a remarkable testimony to the reality of the great work that has been done. The testimonies were brief, but of a deeply interesting character. A youth of 19 thanked God that he had been a Christian for three weeks. Another said he had been a selfish Christian, but the Mission had stirred him up, and then said, "This poor man cried, and the Lord heard him." Another had been drawn to the meetings out of curiosity, and had found the Lord. A man who had lived for sixty-five years without God, had found Jesus three weeks ago. Mr. Moody's sermon on "Excuses" having been referred to by one man as having been the means of his conversion, quite a number rose in succession to tell the same story. The last of these said, "My friends, I'm glad to say I had a bit of that supper." Another had found the blessing through hearing the hymn, "Christ for me!" A master baker, who was detained in his shop, sent a friend to testify for him. "Tell Mr. Thorne," he said, "I found the Lord last Wednesday night." For an hour and a half this meeting went on, and the deepest interest was manifest to the end.

The services, as a whole, have been a great blessing. Many have been won for Christ, young converts have been strengthened, many of the Lord's people have been drawn more closely to Him. The newly-formed Young Men's Christian Association has received a considerable impetus. Mr. Thorne has conducted two Bible classes for young men in connection with the association.

Y.W.C.A.—A list of the secretaries, institutes, meetings, homes, &c., in connection with the work among young women has been published by Messrs. Rose & Harris, Bristol. It is particularly suitable for Y.W.C.A. workers.

LONDON MEDICAL MISSION.—The twelfth report of this excellent Mission in St. Giles' is full of facts of the immense good being wrought by the labours of Dr. Saunders and his fellow co-workers. The spiritual as well as temporal aspect of the work is more cheering. Readers of the report who have health will be thankful, and we hope stirred to sympaathy with this and other medical Missions.

Elias Power In the Prayer Meeting.*

ELIAS had long felt that the prayer-meeting was a weak spot in the church life of Ease-in-Zion. It was his habit to attend regularly, yet he often came away grieved to the heart that a season which might have been invaluable to the vital health of the church, a feeder of its strength and energy, was little better than a lost privilege. The attendance rarely exceeded ten or a dozen persons, and these were generally the same individuals.

But what troubled Elias most was that those who were accustomed to engage in public prayer seemed so little to understand the direct way of access to God. The prayers were so stereotyped, so sermonising, so set and formal, and withal so intolerably long, that to Elias, who believed true prayer to consist in its simplicity, there was little or nothing that heaven could listen to. He was convinced that this form of prayer-meeting must be a pitiable spectacle to the throne of grace. It was not only unprofitable in itself, but it was bad training-ground for the young people who might incline to this kind of service.

There were not many young people in the church of Ease-in-Zion, but if any of them did pray, it was after the fashion of the old ones. They caught their phrases, quoted their passages, strained themselves to occupy as much time, and thus bade fair to perpetuate a stale, dry prayer-meeting in Ease-in-Zion.

On one occasion Elias struck a powerful blow at the formality of this meeting. A young man had availed himself of a long pause in the weekly meeting to engage in prayer, but his petition had so caught the set language of the Church that Elias cried out: "Lord, knock that lad's crutches from under him!"

It was a severe lesson to the young man. His lofty aspirations collapsed as suddenly as a bird tumbles to the earth when shot in the wing. His crutches were knocked from under him, and a poor limp he made of it when they were gone; but it saved him, at the outset, from a snare wherein the devil traps many of the prayers of the Church before they can touch the promises of God. "My lad," said Elias to the youth afterwards, "when thou prayest, thy heavenly Father does not want thee to spend thy time in telling Him that giving don't impoverish Him, or withholding enrich him. He knows all that better than thou canst tell Him. Never thee mind about making up a prayer with bits of sermons and grand speeches. Naught chokes prayer sooner than that. Remember that when the Lord Jesus taught us to call God 'Our Father,' it wasn't for the sake of just giving Him a name, but to make us feel that He has a Father's nature; and if God listens at the throne as our Father, we must pray to Him as his children; then we shall not ask in vain. Do thee go to the throne of grace, my lad, simple and humble as a little child, and then shall thee go as one of the greatest in the kingdom of heaven. Thee shall no more be clavering in the Royal presence with idle words; but the heart of divine love will open to thee like an ocean of glory."

But Elias was not a man to deal with the weak and pass by the strong. It was upon his heart to open his mind on the whole subject in the prayer-meeting itself; and at length he found a fitting opportunity of doing so.

* From Elias Power, of Ease-in-Zion. By John M. Bamford. 2s. 6d. *T. Woolmer, Castle-street, E.C.* A charming allegory, from a facile and gifted pen. We hope to make a further extract in a succeeding issue.

Street Children at Edinboro' Castle.

AN enthusiastic crowd of 1500 boys and girls were present on the 21st inst. at Dr. Barnardo's supper for street children. They were collected by means of the distribution of tickets by persons well acquainted with the places of resort for boy waifs and strays. It is estimated that there are about 2300 houses, registered and unregistered, as common lodging-houses; these contain a population of near 30,000 persons, the children forming a good proportion of the same.

The mass of children who attended the meeting was a sight not soon to be forgotten. There were only between two or three hundred girls present; the rest were boys ranging from eight to sixteen. Many were without shirts, and had the appearance of direst poverty and neglect. Although the tickets had been carefully distributed to the homeless and destitute, they had in some cases changed hands to less needy ones not of the class invited.

Each boy and girl was supplied with a large bag of bread and butter and cake, with mugs of tea, which they appeared immensely to enjoy. The repast ended, Dr. Barnardo gave an account of two boys he had previously rescued; one was now doing well in Canada and the other in England. These stories prepared the way for announcing to the boys and girls that he was anxious to give shelter to any desiring help to live an honest life, and become useful members of society. He stated distinctly that he never sent boys to Canada unless they wished to go, and invited all who wished to be received into the homes to tell him so as he came round among them. On his calling upon those to stand who got their living in the streets, fully one-third of the audience rose. Very few were found to be living with their fathers, a larger number with their mothers; and alas! not a few lived—"nowhere."

In connection with this meeting an All-night Refuge for destitute children has been opened, and is situated at No. 10, Stepney-causeway. This Refuge will be open all night all the year round, for homeless and destitute waifs and strays, who will be given, under certain restrictions, a shelter for one night, and a meal night and morning. Then their cases will be investigated with a view to their permanent removal from the streets.

In the Girls' Home, at Ilford, there are 100 vacancies, of whom a large number were drawn out for examination at the close of the meeting.

A hymn was sung and a few words said by the doctor and another gentleman present, on the importance of knowing Jesus as a Saviour, but the noise was so great that but little could be heard. The crowd gave vent to their feelings by incessant clapping, &c., showing that they quite understood the kindness that had brought them there. After the distribution of oranges and new sixpences, kindly given by a friend, the motley crowd dispersed.

STOCK EXCHANGE CHRISTIAN ASSOCIATION.—A well-attended meeting of this Association was held on February 21 at the Devonshire House Hotel, Bishopsgate-street. After prayer by Mr. Billett and Mr. Samuel Gurney Sheppard, Mr. John Marnham gave an inaugural address as president for the year. His address was full of Gospel truth, and was listened to with great attention.

Notes and Comments.

IT is stated in *The Times* that the freedom of the City of London is to be conferred on the Earl of Shaftesbury, as a recognition of his lifelong services as a philanthropist. The City roll contains no name more worthy of its highest honours than that of this truly noble peer, who has always counted it his highest privilege to be in the foremost rank of whatever is most calculated to promote the glory of God, and the good of man.

The sudden death of Mr. J. D. Freeman, of Upper Holloway, while engaged in evangelistic work at Salisbury the other day, has removed from the Church militant a man of special mark in the service of Christ. In the West of England, where he was well known as one of the principals in the firm of Freeman & Sons, granite merchants, employing large numbers of men, his influence was always vigorously exerted on the side of Christ. Among the quarrymen he often engaged in the service of the Master, while few men had so powerful a hold on young men, for whom he always cherished special concern. Deeply spiritual in tone, kind and loving in spirit, full of genuine Christian catholicity, and strong in faith, our brother may be truly said to have "left this testimony behind him, that he pleased God." He could not have been called away under circumstances more fully in accord with the spirit of his life, than while engaged in an inquiry-room, directing souls to Christ.

Rev. A. Mearns divides so-called "Outcast London" into four classes: those who live in single rooms which they furnish for themselves; next, those who live in rooms furnished for them; the third, living in lodging-houses; the last, and worst off of all, those who sleep on the stairs of tenements, as many have to do. Vice necessarily is born and bred in all these conditions, as in the first cases the rooms are generally those at the back, the front ones being let at higher rent, and occupied by those whose immorality furnishes the larger means, so that a premium is put on vice in the eyes of the children and young people who see the facts of the case. In the lodging-houses 30 or 40 men and women herd together, washing, dressing, and mending, all being done in one room, the honest and dishonest being thrown into close connection. Among the last class scenes of immorality and vice too terrible to mention are commonly and unblushingly beheld. These are dark blots which every Christian should vigorously labour to remove from our national escutcheon.

Our readers may have observed, in our report last week of a meeting at the Mansion House, the remark made by Lord Shaftesbury, that "there was no such thing as 'outcast London.' The poor of London had been sought out from one end of the town to the other; there were people doing Christian work who knew every hole and corner, and it was not from ignorance, but from want of support in their efforts, that the metropolis was now in the state of which they heard." This is, perhaps, the most lamentable aspect of the question. Response to such appeals as have been made of late comes from the few rather than the many; moreover, what is needed is not so much money as prayerful, personal, persistent effort. These things must be far more common in the rank and file of the churches before the needs of our city are adequately met.

Professor Candlish, of Glasgow, has begun a course of the Cunningham Lectures in Edinburgh. His subject is "The Kingdom of God, Biblically and Historically considered." No subject is of more importance. We shall read these lectures with the greatest interest.

The Lancet waxes warm at the announcement that the new Surrey County Asylum is to be "worked on Temperance principles." Medicine, it argues, has nothing to do with principles outside its own domain. But surely Dr. Richardson and many other eminent physiologists and physicians have shown that abstinence from alcohol is a principle which medical science includes in its laws for the wise government of the human constitution, so that Temperance principles are fairly within the medical domain. *The Lancet* may deem it a discredit to the profession to endorse the abstinence programme, and may brand the principles of Temperance as "vagaries," but none the less some of the most learned and trustworthy members of the profession it represents publicly advocate them as essential articles of a sound medical creed.

Mr. Broadhurst, M.P., has given a strong personal testimony in favour of total abstinence, although not himself a teetotaler. At the opening of a workmen's club at New Southgate the other day, he said that when he worked as a journeyman stonemason, he found he could get through a hard day's work far better without alcohol than with it. Since his occupation had been changed, he could honestly say that he believed it would be impossible to get through the usual hard day's work of a Member of Parliament if he were not almost a total abstainer. He also expressed his conviction that drink was the one great obstacle to the advancement of the working classes, who, but for its influence, might soon become masters of the destinies of this great country. Such a testimony ought to have great weight with the class that Mr. Broadhurst specially represents.

The Friend's Review for the current month publishes an appeal written by a Christian Corean on behalf of the spiritual needs of his country. In it he gives glory to God for his own salvation, and states that he is busy translating the Bible into the Corean language, praying day and night for success in his work. The Government is much more favourably disposed than formerly to foreign intercourse, and so is more lenient towards Christianity. Rijutei, who styles himself "a servant of Jesus Christ," thinks the present a golden opportunity for propagating the Gospel in his land.

This zealous convert relates that a Chinese Christian, named Wan Sok Chak, recently presented a copy of the New Testament to the King of Corea, but the Government interfered, and prevented its acceptance. This has given rise to much discussion, the king being greatly displeased, so that the fact will really help the cause of religious liberty, by arousing popular feeling on the subject. Among other reasons alleged why speedy efforts should be put forth for evangelising his country, Rijutei urges that if America (to the churches of which land his appeal is addressed) does not send the Gospel, other nations will hasten to send their emissaries, with teachings not in accordance with the will of the Lord. Surely the Lord's voice is heard through such an appeal.

Will any readers of The Christian kindly inform me if they have ever seen the tincture of "Cinchona rubero" tried in cases of habitual drunkards, if it has been successful, and how it was administered? H. J. M.

The following letter "Concerning Ecclesiastical Appointments," addressed to the Right Honourable W. E. Gladstone, appears in last week's issue of *The World*:—

"Sir,—If the schoolmasters and classical scholars are to have almost a monopoly of those high places in the Church which originally—that is, in the times of the Apostles—were occupied by working men, who had special power, not of worldly wisdom, but of preaching the Gospel, might it not be just and kind to announce this arrangement? Bishoprics might be attached to the masterships (after a few years' service) of such schools as Winchester, Eton, and Harrow; deaneries and canonries to schools of a lower grade. Young men taking Holy Orders would then distinctly understand that no amount of devotion to their work, no attempts, however successful, to convert unbelievers, to teach the ignorant, to alleviate sorrow, to comfort the sick, to do the work of their Divine Master, would be recognised as a claim to promotion: but that a knowledge of Greek and Latin, with the art of teaching these dead languages to boys (supplemented, if practicable, by some connection, through marriage or otherwise, with persons of supreme authority), would alone justify their hope of honourable recognition. It will prevent disappointment if it is known that the mitre is only for heads which can give felicitous translations of Aristophanes and Juvenal, and that the hand which would hold the pastoral staff must first learn to *swish*.—I am, Sir, your perturbed admirer, "Justice."

The "Monthly Notes" of the Y.M.C.A. have been incorporated with *The Monthly Review and Young Men's Christian Journal*. Among other valuable papers is a series on Lay Service, by Mr. J. Van Sommer. In Part III. of these papers the observance of family prayer is treated both as to its direct objects within the home circle, and in its incidental result as a means of training for exterior service. In days of increasing Christian labour by private persons, we think the observations made in order to nurture scriptural study and divine worship at home may be very helpful and seasonable. These papers may be also obtained in a separate form, free of cost, for private use and for circulation, on application by post to J. V. S., Cuffnells, Wimbledon-common, S.W.

The Executive of the Irish Branch of the Evangelical Alliance have, as usual, set apart March 17 as a day of united prayer for Ireland; they have addressed an invitation to Christians in all lands to join in its observance. Mention is made of hopeful and encouraging signs in the present aspect of the country, and a tone of hearty thankfulness pervades the appeal; the remarkable blessing attending the recent visit of Messrs. Moody and Sankey specially calls for fervent praise to God. Many obstacles, however, still stand in the way of the full evangelisation of the land. We trust that a widespread and hearty response will be given to the invitation which the Alliance has issued.

The Earl of Shaftesbury has promised to open on Thursday, March 6, the new Lecture Hall and Class-rooms at the back of the Talbot Tabernacle, of which our much esteemed friend and brother Frank H. White is the pastor. Meetings at 3 and 7. Subjects for very brief addresses—Christian Sonship, Saintship, Servantship, Soldiership, Stewardship. We hope our brother will be encouraged by a large attendance of sympathising friends. Tea and coffee will be provided.

In the same hall, Powis Hall, Powis-gardens, Cornwall-road, Westbourne-park, a Foreign Missionary Conference is to be held for three days, on Tuesday, Wednesday, and Thursday, March 18—20, of which we trust our readers will make a careful note. Particulars of subjects and speakers in our list of forthcoming meetings.

Rev. Joseph Cook resumed his Monday Lectures on Feb. 4 in the Tremont Temple, Boston, U.S., before a great audience. After an eloquent prelude on the life of Wendell Phillips, he briefly answered a number of topical questions, and then gave his lecture, which purported to answer the question: "Do we need a new theology?" We hope to find space for some extracts next week.

It is proposed to found a Luther Memorial Home for the benefit of gentlewomen past the vigour of youth, who have been suddenly reduced from affluence to poverty, by some of the failures, losses, &c., which we all know are but too common. There are many very needy candidates for such relief, and it is a most worthy object to endeavour to provide for their want. Miss Corke, 83, Talbot-road, Bayswater, W., is actively engaged with others in promoting the scheme.

Prince Bismarck has played so prominent a part in European affairs for many years past that the following extract from Dr. Moritz Busch's new book, relative to his religious notions, will be interesting to many readers:—

"In contrast with Goethe, the Chancellor has seldom uttered any confessions of religious faith at variance with other utterances of his on the same subject, and never any thoughts on divine things directly opposed to formerly pronounced views. Nevertheless, he passed through a rationalistic period—then an unbelieving time, a time at least in which religion was no felt want—then a period in which, as he decidedly affirmed, he took up a Christian and confessional standpoint. Lastly, he has arrived at a time in which he may simply be defined as a deeply religious man who believes firmly in God, in a divine dispensation, and in a personal continuance after death, who derives his sense of duty from his faith, but lays little stress on dogma, will hear nothing of intolerance, and has no strong desire for priestly edification."

Mr. Spurgeon remarked on Sunday week that the condition of many ministers in rural districts is getting more and more sad; they become poorer and poorer every year. The Rev. Chas. Hargreaves, of Leeds, writes to *The Nonconformist and Independent*, alleging that one great cause for this is the denominational rivalry which exists. He is assuredly right in this. Cases are not at all infrequent where in one small village chapels belonging to Baptists, Congregationalists, and various branches of Methodists are standing within a stone's throw of each other. Thus, as Mr. Hargreaves says, the same fields are ploughed over and over again, and evangelisation in such places is quite overdone.

The chief cause for this lamentable state of affairs is that some people think no town or village can be truly blessed unless their own sect is represented, and has a hand in the work. Ministers thus stand in one another's way, some of them being kept at starvation point, and a spirit of rivalry and jealousy created all round. Surely there should be grace enough in the churches of Christ to alter such a state of things, and to remedy so grievous a waste of time, money, talent, and energy. There is better work to be done than the building up of mere denominationalism.

It does not seem to be generally known that under the auspices of the Evangelical Alliance a parents' prayer-meeting is held in Exeter Hall at 11.30 a.m. on the first Tuesday in every month. The object is to unite in earnest supplication for the children of Christian parents. It is proposed also to hold quarterly meetings in Steinway Hall for the same purpose, and on the 7th March at 11.30 a.m. the first meeting will be held, under the presidency of the Rev. Nevile Sherbrooke. All who desire the spiritual welfare of their children are invited to attend.

"A Perplexed Believer" asks whether it is consistent with the position of a Christian minister, pastor of a portion of Christ's flock, for him to be seen drinking gin and water, and smoking at a refreshment bar in the town where he labours? We should have thought that it could scarcely be possible for anyone calling himself a servant of Christ to pursue such a course. No one so acting can be said to obey the injunction, "Be thou an example in word, in conversation, in charity, in spirit, in faith, in purity." Alas! that those who ought to be foremost in the way of righteousness are so often found to be stumbling-blocks, and decoys for the enemy's net.

Professor Geymonat, of Florence, has published a pamphlet urging the increased unity of Protestant churches in Italy. He proposes the adoption by them all of a general title, such as "Italian Evangelical Church," and the acceptance of a consensus of six articles of faith, as embracing a true evangelical creed. The spectacle of such a union would indeed be refreshing to look upon, although scarcely likely, we fear, to be realised, simple and practicable as the plan would appear to be to an unprejudiced mind. Happy would it be for the true welfare, both of the Church and the world, if in every land the followers of Christ could be thus enrolled under one banner.

Special Missions to public-houses form an excellent branch of Christian service, and we are glad to observe that they are increasing in the provinces as well as in London. Eighteen missionaries devote themselves solely to this work in the metropolis. One has just been appointed for Bath, where he is being well received by the landlords, a large number of whom have hitherto been without Christian visitation of any kind. Miss Skinner, the authoress of the Friendly Letters, has this new effort under her care, as treasurer of its funds. To try to bring Christian influence to bear upon all who are engaged in the public-houses of our towns and cities is an object calling for warm sympathy and support all over the land.

Rev. Edward White is the Merchants' Lecturer for this month, and has been discoursing on the evidential value of the Jewish festivals. He argues that the fact of three feasts like the Passover, Pentecost, and the Feast of Tabernacles, being from time immemorial observed by the Jews as commemorative of events in their own history, is proof positive that such events occurred. The miracles of the Exodus find full confirmation by this line of argument. The impossibility of inducing a nation to divide their year into three portions and celebrate three festivals like these for ever, simply on the ground of fabrication, is clear to any impartial mind. The investigation of such lines of thought is of great utility in the service of truth.

Apropos of a note in our issue of the 14th instant on religious etiquette, a lady writes:—"I believe an honest-minded worldly man will often be most grateful for a word about his soul from a lady, if that lady carefully asks wisdom from above." Referring to one case among others in her own experience the writer says, "I was earnestly praying for a young doctor who was a thorough worldling as far as I could judge; my soul longed for his soul, and I prayed for direction whether I should dare to send him a suitable little book on the subject. His answer was one which greatly encouraged me." It is this spirit of prayerful looking to the Lord for guidance which makes all work done for Christ acceptable, and which is sure to prepare the way for a successful issue.

The same correspondent refers to Mr. Dowsett's protest, mentioned in a recent number of THE CHRISTIAN, against children being entrusted with collecting-boxes and cards, for religious objects. As manager for many years of a juvenile missionary association, she strongly condemns the practice, except where the full knowledge and consent of the parents are obtained. It is simply putting temptation in children's way. It is likely also to give children a wrong idea as to how means for carrying on the Lord's work should be obtained. Indiscriminate begging for Christian objects is by no means the principle which believers in God's care for his own cause would most desire to inculcate.

We have before referred to the Agra Missionary Training Institution as specially worthy of commendation and support. Rev. C. Valentine, LL.D., who is its principal, forwards to us details of the steps which are being taken to induce the various missionary societies to avail themselves more extensively of its advantages. It is suggested that each Mission now at work in Upper India should select annually a few suitable men and send them, at their own cost, to this institution. The course of study extends over five years, and includes thorough medical and theological training. The local committee is composed of men belonging to all the Protestant churches in Agra, and is said to have the confidence of all the Missions. The value and importance of such work as it aims to accomplish are unquestionable.

A society has been formed in the Scotch capital to be known as the Edinburgh White Cross Union, having for its object the promotion of a higher, manlier, and more Christian standard of public opinion on the subject of Social Purity and the Prevention of the Degradation of Women and Children. The Council comprises a host of well-known names, those of Drs. H. Bonar, N. McLeod, Andrew Thomson, and others, being on the list. The Executive propose to enrol as members all who approve of their object and are willing to join in a vigorous crusade against social evils of every kind. It really will be a vigilance association, having its eye on all matters calling for public concern, and quickening the public conscience on subjects upon which it has too long slumbered. Such action is urgently called for; we trust it will be heartily sustained, and extended throughout the whole land.

LITERATURE FOR SOLDIERS.—Mr. J. Bridges, Army Schoolmaster, 1st Battalion Royal Inniskilling Fusiliers, Singapore, will be glad to receive tracts, periodicals, and books for distribution among the men of his regiment. Those sent him have been most thankfully accepted.

MORE RECRUITS FOR CHINA.

A VALEDICTORY AT WESTBOURNE GROVE.

IT has been our good fortune, first and last, to attend many of the meetings that are held for the purpose of saying "God-speed" to brethren and sisters about to depart for the Far East, there to labour in the Gospel, under the banner of the China Inland Mission. These farewells are always very enjoyable and stimulating occasions. Few if any of them have been of profounder or more affecting interest than that held in Westbourne Grove Chapel, last Thursday evening. This outgoing party numbers six—four ladies and two gentlemen; with the exception of Mrs. Cheney, who has been a worker at Clapton, all were present. A lively interest is evidently felt in Missions to China, by the congregation to which Rev. J. Tuckwell ministers; the attendance was good, and a feeling of deep sympathy manifestly pervaded the audience. The pastor himself presided, and in the course of the evening gave utterance to many appreciative and hearty sentiments.

The interest of these meetings mainly centres in the personal testimonies that are given by the departing friends. Before these began, however, Mr. Broomhall, the Secretary, alluded to the last time a similar gathering was held in the chapel; that meeting, we well recollect, was one of special interest also. Mr. Broomhall reminded us that the youthful Mr. McGregor was one of the party then on the eve of going out. Though his missionary career, so full of promise, was soon cut short by death, he left behind him many blessed memories of a bright and beautiful example. Miss Hayward, who then went out from Westbourne-grove Chapel, is now Mrs. Parrott, and Mr. Broomhall asked that prayer should be made to God for her restoration to health. Another member of that little band was Miss Evans, whose Welsh fervour and zeal have been turned to good account in China. Since then, said Mr. Broomhall, between thirty and forty others have left their English homes to reinforce the workers in the field; six more are about to follow their example.

The first to present themselves before the audience were Mr. Windsor, of Winchmore-hill, and Mr. Hughesdon, of Plumstead. These two brothers, in succession, told how they had first been brought to the Saviour for their own salvation, and then had been led to devote themselves to his service in the high places of the field. They are both young and, of course, inexperienced in Christian work; but it was good to hear them tell of their simple and restful confidence in God, and to see that they are filled with a yearning desire to be used in scattering Gospel light among the benighted millions of China.

Then it came to be the ladies' turn to speak. We could scarce repress an inward smile as we heard Mr. Tuckwell bespeak for them a considerate indulgence as they addressed such a large gathering. We could not but remember that at former farewells the ladies, as a rule, had borne away the palm of effective and touching utterance. And so it proved to be this time also. Miss Fowles, who hails from Devonshire, spoke very briefly. Her heart, she said, was too full to allow of the free use of her tongue. Waiving any recital of her personal experience, which might be told another time, she read the passage in Acts xiii. which describes the setting apart of Saul and Barnabas for work in a new field. In choice and measured phrase, she spoke of the need of Holy Ghost power, and of true separation from the world, in order to success in the service of Christ, whether at home or abroad. "I do praise God," she said, "that on the very night he saved me it was my joy to lead one of my schoolfellows to Him. We are to begin at home, but we are not to stop there." In closing her earnest exhortation, she asked, as the brethren had done before her, that they should be remembered before God in prayer, that He in his great love and mercy would bestow on them all the grace and strength and patience needed to carry out his will.

We wish we could afford the space to give without abbreviation the address that followed from Miss Whitchurch, whose country home has been in Wiltshire. Such a touching narrative of Divine guidance, told with such unction and womanly grace, is not often heard on a public platform; small wonder that it deeply moved those who listened. We can only repeat it in the briefest outline:—

It was some time last year that I felt especially doubtful whether I was in my right place—whether the Lord meant me to remain at home with my mother and my three sisters. I felt as though I were not doing as much for my Lord as I might do in another sphere. Yet I was afraid to stir without being sure that the Lord was guiding me. I knew his promise was there to all his children, "I will guide thee with mine eye." So I prayed daily, "Lord, what wilt thou have me to do? Make my way plain before my face." Weeks passed on and I had no sign. In September last a friend in Salisbury wrote and told me that Dr. Barnardo and Mr. Hudson Taylor, among others, were going to speak at the Conference convened there by Mr. Thwaites, and she invited me to be her guest during the conference. I was delighted to accept of the invitation. At one of the meetings I heard from Mr. Taylor, for the first time, of the work of the China Inland Mission. He told, as I had never heard it told before, of the great need of China, how there was *but one missionary to a million of the people* in that land. He put it very solemnly to each one of us as to whether *we* could not be easily spared. As I sat and listened a voice seemed to say to me, "Why cannot *you* go? *You* can be spared. Your mother has your three sisters with her, and your place can easily be filled up. The thought came with terrible power that it was the Lord calling me. I must own that no one can be more astonished than myself that I am standing here, expecting to go to China. I had been to many missionary meetings and heard about foreign lands, but I never thought of being a missionary myself. I used to think and say, very lightly I fear, that I was too selfish and too timid to be a missionary. I have a great natural dread of the sea; I should never think of going on it for pleasure. You may understand how terrible at first was the thought that God meant *me* to go to China. But I do thank Him that He enabled me from the first to say, "If Thou art calling me to go, I know Thou wilt give me strength, and I am willing to go." I was enabled also to go home and talk calmly to my mother about it, and she said she did not dare to hinder me—she might be fighting against God. I feel I can go forth joyfully—"anywhere with Jesus." He has been so good and so loving, and has revealed Himself so sweetly to me since I have been willing to go. However, the Lord tested me, and before Christmas it almost seemed as if I could not go after all. I came up to London hoping to be accepted, but the Council did not think I was strong enough, and I went home disappointed. I looked to the Lord to be my healer as well as my guide. He has restored me so that I was able to do more work for Him last January than I had done for some time. He has also given me great joy in working and speaking for Him. Some of my friends think I am going beyond all bounds of propriety in standing up here to-night; but I cannot trouble about that. The Lord has helped me all along, and I cannnot but put my trust in Him. Some of my friends say they do not quite approve of the China Inland Mission, because there is too much *faith* in it! The idea of anyone trusting our dear heavenly Father too much! It is very wonderful to me how even those who are good Christians seem to think we can trust God too much!

And so for a considerable space this devoted young lady spoke out of the fulness of her heart, quoting passages that had been to her a source of strength, and affectionately exhorting her hearers to give themselves up wholly to the service of the Master she so much delighted to serve.

More striking still, perhaps, was the story narrated by Miss Minchin, who, although well on in middle life, seems as enthusiastic and youthful in spirit as if she were still in her teens. She told how she had been privileged to labour for God and her fellows these many years past; how her coffee-room work at Moreton Hampstead had to be dropped because the brewer who owned the coffee-room caused it to revert to the degradation of a tap-room; how she had been laid aside by severe illness, and given up as a hopeless, incurable invalid by two doctors; how through the prayer of faith she had been marvellously raised up so that she could now hold five services on the Lord's Day, and be quite fresh at the end of them; how she had heard Mr. Hudson Taylor at the same Salisbury Conference as that referred to by Miss Whitchurch; and how she had been led, notwithstanding her mature age, to give herself to work among her sisters in China.

To complete the interest of the evening's proceedings, Mr. Hudson Taylor recounted some of the Lord's wonderful dealings with the Mission, especially during the past few years, in answering their prayers as to the supply of workers and of means to support them. His remarkable recital must have been strengthening to the faith of the friends who are going out, as well as stimulating to all the Christian hearts in the audience. We need hardly bespeak for this band of departing missionaries the hearty and continuous prayers of our readers.

Mr. Catlin In Clerkenwell.

A TEA-MEETING was held on February 20, at Gloucester Hall, Clerkenwell, at which about 200 persons assembled to bid farewell to Mr. and Mrs. Fred Wilson, who have held a series of successful services in connection with Mr. Catlin's work in that neighbourhood. Mr. Wilson gave a very practical and helpful address to those who had been led to Christ during the Mission, urging them at all costs to take a firm stand for their Lord and Master. Mrs. Wilson sang several hymns, which appeared to have a good effect upon the audience, many of whom, we are assured, were living a life of semi-starvation.

Miss Watt, who labours among the masses in Bermondsey, spoke well on the need of making "Jesus only" the object of trust both for salvation and preservation. This young lady, who is connected with the Metropolitan Tabernacle, is both simple and earnest in setting forth the Gospel.

Mr. and Mrs. Fred Wilson's address is 24, Henry-street Buildings, Pentonville, N.

Port Said as a Gospel Centre.

THIS might be a most important missionary centre. From Port Said the great steamship traffic is constantly on the increase, and will be far greater still when the Suez Canal is widened. Port Said is a useful centre for all the ports of the Mediterranean in Europe, Asia, and Africa.

A valuable worker, Mr. P. Whytock, left it some twelve months ago or more, and since then no one has come to replace him. We learn with satisfaction that Mr. Eöll, formerly labouring among the seamen in the port of Bristol, is on his way there with his wife and family. Those who know Port Said and its many temptations, will welcome the day when he arrives. A large hall, in a commanding position, was about to be opened as a billiard-room and tavern, but some friends there have rescued it from the hands of the enemy. It has been secured at a high price it is true, £12 per month, so as to convert it into a Missionary Hall and for a Sailors' Rest, or whatever best it may suit. Help is needed for the rental of £144 per annum, seats and gas, say £60, in all, £200. Wealthy shipowners who see this notice will, we trust, help in the effort to keep their crews from strong drink and other allurements. Subscriptions will be gladly received for this work by the writer,

Claydon, Suffolk. W. Greene, C.E.

Messrs. Fullerton & Smith in Leicester.

FOR seven weeks these devoted men have been holding services in this busy and populous town. Though they were comparatively unknown, and commenced their work in a small chapel, they have succeeded in filling night after night some of the largest audience-rooms in the town. They were invited to Leicester by four ministers, and at first the services were confined to the several districts in which their places of worship were situate; thus the work has gradually converged towards the centre of the town, where it will culminate in large united services in the great Skating Rink, specially seated for the purpose.

The evangelists are eminently fitted for their work. Mr. Smith's strong and flexible voice, with his clear enunciation of Gospel melodies, proves very attractive to the masses of the people. His silver cornet is admirably managed, whether he accompanies the trained voices of the choir or leads the hearty singing of the crowded congregation. His share in the services is so different to that taken by his brother evangelist that there can be no comparison between the two, but with his genial manner and bright smile and touching incidents, he contributes appreciably to the success of the services. Mr. Fullerton's addresses have been most telling. Their grand power is in their frequent and apt quotation of Scripture, but they are lit up by fresh illustrations drawn from wide reading and experience, and abound in those appeals to men which compel them to consider their ways.

On successive Sunday afternoons great audiences of men have gathered to hear them in the Rink, standing patiently to listen; and catching up the choruses of the Gospel songs. The effect of these services has been to send a fresh stream of hearers into the evening meetings. Perhaps the most popular of all the services have been the song services given each Saturday evening in the capacious Temperance Hall, which has been crowded by many who might otherwise have been spending their time amid scenes of dissipation and sin. The more cultured of our Christian people have richly enjoyed the consecration services held in the early quiet of the Sabbath morning, and the Bible-readings, which have opened up new constellations in the firmament of Scripture, and have taught the new converts fresh methods of Bible study.

Speaking more especially for Melbourne Hall, I can say that we have never had a Mission so eminently fruitful in spiritual results as this promises to be. Scores who had been listening to the Gospel for years have been led to decision. In some cases whole families have been brought to the Lord. Backsliders have come back, and Christians have been stirred up to speak for Christ. There has also been a great work among the elder lads of the Sunday-school, and among the young men who have had special meetings, in which the new converts have told their experiences in very touching words; in one of these meetings thirteen rose to testify their recent acceptance of Christ.

The evangelists leave us next week for Edinburgh; we affectionately commend them to the Lord's people there, and wherever they may come. F. B. Meyer.

5, Lincoln-street, Leicester, Feb. 21.

POLICEMEN IN LEEDS.—Sir,—A fact came to my knowledge, when in Leeds a few weeks since, that if made known would, I believe, do much good. I was invited to attend a policeman's prayer-meeting at the Town Hall, and found quite a happy party assembled. I ascertained that some seventy of the police of the town have banded together for Temperance and Christian work, and are encouraged by the magistrates. I also found that in connection with the police is a night shelter for stray young women, which is managed by a Christian policeman and his wife; thus every policeman is, day and night, a missionary to the outcast. I sincerely wish that this beneficent way of tempering mercy with justice was adopted by the magistrates of other large towns. Hundreds of young women might be rescued from a life of sin and misery if stopped in time.

John H. L. Christien.

Stock-Exchange Gambling.

THE events of the past three years should read those who "dabble in Stocks" a terrible lesson. The frauds which have come to light in the course of the last few months throw an alarming light on the extent to which the habit of Stock gambling has spread. Men possessed of comfortable incomes and assured positions have yielded to temptation, and have ended by becoming criminals. They thought to make gigantic fortunes at a stroke, and so to escape from the drudgery of work. What they have in fact done is to secure for themselves a prisoner's cell or a pauper's grave.

And who can say what has been the misery of the thousands all over the country who were drawn into the vortex beyond their depth? They were attracted to the Stock by the rapid rise, and the bulk of them have been, if not ruined, crippled for the rest of their lives, and saddled with debts they cannot hope to pay. What has come to light in the case of this slippery Security enables us to judge of what we cannot see, and the enevitable conclusion is that the habit of Stock Exchange speculation has honeycombed large classes of society, doing more mischief to those who are within the range of its influence than all other forms of gambling put together. It is all very well to condemn Monte-Carlo, but more fortunes are lost in Capel-court in a week than are handed over to the *croupiers* of Prince Charles in a year.—*Standard.*

Convalescent Training Home for Young Girls, Effington, Bournemouth.

THERE is space in this long and airy house to receive ten more children. Hitherto the number has been limited to seventeen at a time, who have been prepared for domestic servants. A brief sketch of the success of this work is given, in the hope that friends interested in rescuing children from the haunts of poverty and crime may at once send them to a place of security and loving care, with sea air and good food. The plan adopted is that of simple "family life," the youngest taking a share daily in the household duties, cooking, scrubbing, washing, while elementary education is carefully given.

It will be thought incredible that in these days some girls of thirteen and fourteen could neither read, write, nor sew; and some have declared they never heard of the Saviour, and asked, "Who Jesus Christ was they had been reading about?" To such untaught, uncared-for, sickly children, such a life as they then entered upon was a revelation. They have themselves given the place the name of the "Home of Love." Few rules are laid down for guidance, but an excellent matron, who is a skilful nurse and cook, with a lady superintendent, has managed to win them to obedience, a difficult lesson for all. After four years experience and unlooked-for success in a small house, a larger one was secured, that more children might be benefited, and with a hope for greater co-operation in such a labour of love. Children from any part of England are admitted, and references to those who have placed girls in the Home will be given by the matron on application. The charge is 5s. a week, which includes medicine and medical attendance, and, in extreme cases of poverty, clothing. It is desirable they should remain twelve months, as they have much to unlearn and forget of sights and sounds which some of the earlier inmates declare "it makes them shudder to recall."

SOUTH LONDON MISSION.—A week of special services have been recently held at the Victoria Hall, Lancaster-street, Blackfriars-road, in connection with the Mission founded by Mr. W. Carter twenty-two years ago. The work has somewhat declined since that time, but there is now an earnest band of workers engaged in conducting Bible-classes, Temperance, and other meetings among the poor of the district. Free teas were given during the Mission, and the Gospel preached to those who attended. Over 200 persons signed the pledge, and about 120 professed to accept Christ as their Saviour. The secretary is Mr. R. E. Ashton, 122, Loughborough-park, Brixton, S.

Memorial Fund for German Missions.

THREE pioneers of Continental Mission work have within the last two years been called home. Pastor Lehmann, of the Berlin church, entered into rest in January, 1882, and Pastor Oncken in January last. Pastor Köbner, who preached the funeral sermon of the latter, returned to his church in Berlin, and was shortly after called to join his brethren gone before. He was formerly a dramatic writer, but was converted in 1840 through the instrumentality of Pastor Oncken, with whom he thenceforth laboured in Hamburg, Berlin, and other large cities.

There are now sixteen hundred preaching stations on the Continent which owe their existence to the labours of these good men, and it is proposed to raise £1,000, to be called "The Oncken Memorial Fund," for the permanent carrying on of this noble work. Contributions may be sent to the treasurer, Martin H. Wilkin, Esq., Hampstead, N.W., or to the secretary, Rev. F. Horace Newton, 59, Bagby-road, Leeds.

Deacon Abraham at Home.

AN interesting letter from the Deacon, dated Oroomiah, Persia, Jan. 4, has bee received by Miss A. Heath, of the Mildmay Deaconness Institution, giving details of the present state of the Mission. Our brother has now almost completely recovered from the accident which last summer caused a serious fracture in one arm. But for that unfortunate mishap he would probably by this time have paid another visit to Great Britain, to reawaken an interest in the evangelisation of the Nestorian people. He hopes before long to carry out this design.

Speaking of the work under his care, the Deacon says that in addition to the orphanage for boys, he has now to provide for twenty orphan girls, who were formerly in charge of Miss Good. This is a serious increase of responsibility, which he earnestly hopes will be shared by his many friends in this country. He is much encouraged by tokens of a real work of grace among the boys; some of them with good voices are being trained to "sing for Jesus" among their own people.

A postscript to the letter tells of a happy watch-night meeting held among the orphans by Deacon Abraham. Much prayer was offered for a blessing on the various departments of the work, and for his proposed visit to this country.

The New Queen of Madagascar.

A CORRESPONDENT sends from Antananarivo, the capital of Madagascar, to *The Nonconformist and Independent*, a lengthy account of the coronation, or first public appearance of the new queen. He says:—

Soon after the Queen was seated, those of royal blood, and many of the chief officers, ascended the platform, to which also all the European and American residents were invited. The canopy over the Queen was the same as that used on the occasion of the coronation of her predecessor. On its four sides were written in golden letters, "Glory to God in the Highest," "Peace on earth, "Goodwill toward men," "God be with us." On a table by her right was a large and handsome Bible. In her speech the Queen quoted two passages of Scripture, "Righteousness exalteth a nation," and "The fear of the Lord is the beginning of wisdom." She also reminded her people of the treaties concluded with foreign Powers, and urged them to the strict observance of them. The Prime Minister gave a stirring speech, part of which related to the present difficulty with France. He stated, in the most emphatic manner, that they would give no territory to the French, not even the "size of a grain of rice." The ceremony being concluded, Her Majesty returned to the palace, and the immense gathering of people dispersed to their various homes. The day will ever be remembered in the annals of Malagasy history.

THE MALE CHOIR.

THIS is the latest innovation in modern methods of bringing the Gospel home to the ears and hearts of the people through the medium of song. For it, as for the "Sacred Solo," we have to thank our wide-awake American friends. It has now become acclimatised in Glasgow, in connection with the singing section of "The Mizpah Band." There it has abundantly justified itself. Our venerable, yet youthful friend, Mr. Robert Simpson, of that city (who may be termed the foster parent of the Mizpah Band), tells us that the good results that have sprung from its formation are incalculable. Not only to the lowest parts of Glasgow itself, but to the towns, villages, and country places round about, these singing brethren willingly go, and sound forth from warm hearts and well-trained lips the message of salvation. They accomplish a double purpose: the people are attracted by the novelty of the method to hear the Gospel; when they come the truth is presented to them in this fresh and pleasing channel, with the happiest effects, as we are assured.

Since Mr. McGranahan came to London a few weeks since, the Male Choir has taken root among us; it bids fair, we trust, at least to emulate if not to outstrip, its northern predecessor. In giving to our male musical readers (on the last page of this issue) a specimen piece from Mr. McGranahan's newly-published "Gospel Male Chorus Book," we thought it would be interesting, at the same time, to furnish some brief account of the origin and growth of the Male Choir. With a view to this, one of our staff sought occasion to interrogate Mr. McGranahan on the subject. Our singing brother is an excessively modest man, but we were happily able to extract from him some most interesting particulars.

"How long have you been making use of a male choir in your meetings, and how did it all come about?"

"As I look back," said Mr. McGranahan, 'it seems the result of a mere accident. Some six years ago, in conjunction with Major Whittle (with whom my wife and myself have been associated in Gospel work since the decease of our dear friend P. P. Bliss), we were having a series of meetings at Worcester, Mass., U.S. They were held in Mechanics' Hall—a fine commodious place, with a seating capacity for 2000 people, besides a terraced platform for over 300 singers. At our first meeting the choir was full, but in consequence of a draught that swept the rear part of the platform, many were obliged to abandon their places. After a fruitless attempt to prevent the draught, a few of the ladies and most of the men, with extra wraps for the emergency, determined to "hold the fort." Finding ourselves with a great preponderance of bass and tenor voices, the thought occurred, "Why not make the most of the situation, and utilise the forces to the best advantage by forming the men into a male choir, with its first and second tenor, first and second bass?" We had no thought of doing away with the mixed choir, but simply desired to supplement it by this auxiliary agency, which could sing one or two special pieces at each meeting—exactly as solos would be sung.

"This we did, and with such gratifying results that the Male Choir soon came to be regarded as an important factor in carrying on the work. Recognising the fact that God had owned and blest their singing, the Worcester choir became a permanent organisation for the purpose of aiding in united meetings, or, as was sometimes the case, going out to neighbouring towns and holding meetings themselves. The last time I heard from them (about two years ago) they were still enthusiastically engaged in singing for the Master. Since then in all the places where we have laboured, in our own country, in Scotland, in the north of Ireland (three years ago), and on the Pacific Coast, we have rarely been without this auxiliary. In America there are many places which, like Worcester, have an organised male choir connected with Mission work, Church work, and Young Men's Christian Associations, and the number of them is steadily increasing.

"Why has this power not been utilised before?"

"I think it is mainly owing to the want of appropriate music. The music, of course, must be specially arranged for male voices in order to be effective."

"How did you manage in respect to that with your first choir?"

"After a fruitless search in the music shops, I arranged some of the most interesting hymns I could gather, as a nucleus; then, alive to this special need, I secured what assistance I could from those who could compose music suited for men's voices. Thus the number of pieces has been increasing, until now, I am thankful to say, we have quite a fair supply."

"Do you find that our English people readily take hold of it?"

"In the few weeks we have been here I have been greatly encouraged at finding such a hearty response. Our male choir at Clapham and Wandsworth has rendered good service in the meetings."

The writer can say from personal experience that the same remark applies to the Stratford band; high hopes are cherished as to its future usefulness. It may not be amiss to add, in a closing sentence, that if these male choirs are to gain the ear of the people, and through the ear to reach the heart, those gentlemen who join them must not only possess a willing mind, but a reasonable store of musical capacity and skill. Furthermore, there must be adequate preparation, and a clear enunciation of the words; in a word, the song must be "with the heart and with the understanding also." On the other hand—though we trust it is scarcely needful to say this—any attempt at musical display would be fatal. The moment that the singing of any choir degenerates into an entertainment or performance, that moment its doom is written as a Gospel agency on which the Lord of the harvest is likely to smile.

Mr. Henry Varley at Sidmouth.

THIS honoured servant of God visited Sidmouth by invitation from Feb. 15 to 22; and the one regret is that, owing to press of work, his visit could not be indefinitely prolonged. From the very outset the assembly room was well filled; but after the first two days a building of double the capacity would scarcely have been too large for the multitudes who came, and who literally hung upon the plain, earnest, and heart-searching words of the preacher. Truly Christ was lifted up in all his fulness; and not one of those who thronged the building could say that the way of salvation was not made plain. Mr. Varley is terribly in earnest, and few could fail to see that his one desire is to make each one of his hearers feel "I have a message from God unto *thee*."

The large proportion of men who were present at these services was one of the most striking features of the Mission, and on two evenings the room was densely crowded, by men only. On one of these occasions Mr. Varley delivered his "Lecture to Men," which has already been so blessed elsewhere. Bible-readings were given on five afternoons, and many can testify to the wonderful interest awakened thereby in the study of God's Word. Rich results are earnestly looked for from this Mission; and short though his visit was, Mr. Varley had the joy of seeing numbers respond to the invitation to boldly confess Christ. Will your readers remember Sidmouth in their prayers, and so strengthen the hands of those who seek to extend the Gospel of Christ? M.

GOSPEL TEMPERANCE IN SOUTH ESSEX.—There is great need in Southend, Essex, with a population of 5000, for a hall in which Gospel and Temperance work may be carried on. An excellent freehold site has been secured and conveyed to trustees. Funds are needed, and will be gratefully received by Bishop Gregg, D.D., Southend, Essex.

Richard Weaver in East London.

AS notified in our last, Mr. Weaver had a large audience at the People's Mission Church, Edinbro' Castle, on Sunday night, the 17th inst. He has preached every night since to equally interesting audiences. The meetings last week were attended by at least 2000 persons every night, the majority being men from the district in which the Mission Church is situated. The inquiry-rooms have been filled with men anxious to break away from the terrible bondage of sin, and many have gone home professing conversion.

Persons who were converted fifteen and twenty years ago, under Mr. Weaver's preaching, have come forward to cheer the heart of the evangelist in his good work. Mr. Weaver has spoken with his old fire, and has put Christ in the forefront, warning sinners against trusting in anything or anybody but Jesus for salvation.

Sunday last was a day never to be forgotten by scores who attended to hear Mr. Weaver preach the Gospel at the Mission Church. In the evening many were unable to gain admission. Mr. Weaver, though far from well, was marvellously helped to preach a stirring discourse from John iii. 16. At the close the vestries were crowded with anxious souls, many of whom went away rejoicing in Christ. We are told by one who knows the neighbourhood that not a few working men, who a few days since were among the most ungodly, are now seen at the meetings night after night with bright and happy faces.

Whitecross-street Christian Mission.

AN interesting meeting was lately held in connection with this Mission. Mr. M. H. Hodder presided, and the meeting was addressed by Messrs. Patey, Whitfield, Curtis, and Dr. Lathbury.

Miss HASTINGS, Hon. Superintendent, gave a description of the work carried on during the last few years. One of its most important features is the Medical Mission, which is held two afternoons weekly. Last year over 9000 patients attended, and the numbers are increasing. Advice and medicine are given free. Dr. Lathbury is always at his post, and his labours have been much blessed. In bad cases he visits the poor people in their homes. The neighbourhood is a very poor and degraded one, and cases of great poverty, and even starvation, are frequently met with. The doors are closed half an hour before the doctor's arrival, and a simple Gospel address is given by some Christian worker. By this means many are reached who never attend any church or chapel. God has blessed this branch of the work very greatly.

Mrs. COATES, the resident Superintendent, gave some most interesting cases of poor people who have been brought to Christ through these Gospel addresses. There is a British Workman connected with the Mission, which is not only self-supporting, but contributes to the funds of the Mission. Mr. and Mrs. Coates have been encouraged by seeing the fruit of their labours in the changed behaviour of men who take their meals there. Not a few have been converted to God. Other agencies are at work for helping the poor. There is a day nursery, a mothers' meeting, evangelistic services, children's meetings, and night classes.

It is a pity that this excellent work is not better known. Funds are greatly needed for the Medical Mission and other branches.

WORKERS NEEDED.—A good opportunity offered to Christian friends to assist in forming a Sunday-school in St. Giles'. It is begun, but will have to be closed if help does not come. Rev. S. A. Griffiths, Christ Church, Endell-street, W.C.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Mar. 2, John vi. 15—27; Mar. 3, John vi. 28—40; Mar. 4, John vi. 41—58; Mar. 5, John vi. 59—71; Mar. 6, John vii. 1—13; Mar. 7, John vii. 14—27; Mar. 8, John vii 28—39.

TEMPERANCE NOTES.

A PROJECT is on foot for the offering of a prize or prizes for a cheap and palatable non-intoxicating beverage, under the auspices of an influential committee. It is hoped that funds will be provided sufficient to offer two handsome prizes, of £700 and £300 respectively.

MR. FRANCIS MURPHY has been conducting Gospel Temperance meetings in Boston, U.S.

MR. W. FORBES has held large meetings in the Concert Hall, Maidstone. He goes to Yorkshire this week.

IN the Hygienic Society of Geneva, it has been proposed that the free sale of alcohol should be prohibited in the same way as that of every other poison.

CENTRAL HALL, SHOREDITCH. — The annual meeting of the Central Temperance Association was held last week, Mr. A. M. Sullivan presiding. It was stated that during the past year 469 Band of Hope and other meetings had been held, and 2000 pledges taken.

IN the Chamber of Deputies, Saxony, a discussion recently took place on the abuse of strong drink, when it was maintained that the over-full condition of the prisons and lunatic asylums was mainly the result of drunkenness. Some were in favour of treating drunkenness as a disease; others as a crime, considered greater severity of punishment the remedy.

THE CITY OF LONDON TOTAL ABSTAINERS UNION held a meeting at Messrs. Hitchcock & Williams, 72, St. Paul's Churchyard, at which Mr. Caine, M.P., spoke of the advantages of business men, as well as others, abstaining from intoxicating drinks. There was a good attendance of employés and considerable interest shown in the proceedings. Sunday meetings are being held at various houses of business.

AUCHTERARDER.—A series of meetings was held here from Feb. 3—8. They were conducted by Ex-Bailie Ross, of the Highland Temperance League. The audiences were large; a deep impression was made, and much good done amongst those who had been victims of strong drink. Prayer-meetings were held daily. Last Spring the Gospel Temperance Union was formed in connection with the British Women's Temperance Association. The Union, including the Women's Branch, now numbers about 500 members.

BARROW-IN-FURNESS.—A seven days' Mission has recently been held in the Central Hall, by Mrs. Bradley. The meetings throughout were well attended, the audiences much appreciating Mrs. Bradley's earnest and useful addresses on "Doctor's Orders," "The Women's Crusade," "How the Money goes," &c. The history of the blue ribbon movement, and the service of women in the sphere of Temperance work, were successively dwelt upon, and a society was formed, to be called "The Women's Auxiliary of the Blue Ribbon Army," with Mrs. Freeman as president. Between forty and fifty new pledges were taken during the Mission.

LICENSING REFORM.—Last week a deputation from Liverpool had a private interview with the Home Secretary, at the House of Commons, and presented an influentially signed memorial, urging the early introduction of a measure of licensing reform. The memorialists propose that the granting and entire control of licences should be put into the hands of the people, through boards elected by the ratepayers; and they consider that the transfer and the control of licences from magistrates to town councils and county boards would not meet the necessities of the case. The Home Secretary received the representations of the deputation favourably, and promised to give them due consideration.

PROHIBITION has been in operation in Kansas for twenty months. *The Kansas City Journal* gives an abstract of full reports received from sixty-six out of the eighty-one counties in the state, from letters received from the county attorneys, county superintendents, and police judges. In these counties the number of saloons has been reduced from 708 to 313, of which more than half are in Leavenworth. In forty-one counties there is not one saloon. In the district courts there have been 351 convictions. In justice courts there were 378 convictions. The fines have amounted to 95,000 dollars; and eighty-one saloon keepers have been imprisoned. In fifty-one counties prohibition is reported as growing in favour, in seven as growing weaker, and in eight as at a standstill. The progress of prohibition is the phenomenon of our age.

EVANGELISTIC NOTES,

CHICHESTER.—Mr. Israel Sida has been holding successful meetings at this place under the auspices of the rector; he is now at Littlehampton.

HARROW-ROAD, W.—Mr. T. Rawlinson has been holding a seven days' Mission at College-park Methodist Chapel. Some remarkable cases of conversion took place. Mr. Rawlinson went thence to Kilburn.

ALDERSHOT.—Mr. and Mrs. Henry Wiggan, with others, have held a fourteen days' series of successful services amongst the soldiers and civilians of Aldershot. A local paper says: "These evangelists are well known in Aldershot, as they have conducted several series of interesting Missions here before, but perhaps their work never stood better with the people than it does now."

BLANDFORD, DORSET.—Mr. Oscar Owers held special services in the Corn Exchange from February 3—17. Many who attended have testified to the help and profit gained, some, it is believed, were converted. Thrice a week afternoon "Bible talks" were held. These were instructive and edifying to the Christians of all denominations, who attended in sufficient numbers to fill the lecture-room at the coffee house.

ABERGAVENNY.—A grand revival of God's work is taking place in this town. A good many souls have made a confession of Christ. God's believing people are deepening in spiritual things, and are banding themselves together to reach those who never go anywhere where God's love is expounded. In our visitations we stand greatly in need of tracts, far more than our limited income will allow. W. H. LLEWELLYN.

Box Cottage, Chapel-road, Abergavenny.

PRESTON.—In this large manufacturing town of nearly 100,000 people, a general Church Mission has been held, which terminated last week. Six of the churches have been provided with missioners by the Church Parochial Mission Society. In Emmanuel Church, where the population is entirely of the poorer classes, the church, holding 1200, was full every night but one, and generally crowded; 306 remained after the Wednesday evening service for the communion at St. James's. More than 400 came into the chancel as anxious inquirers, besides large numbers who were spoken with in the body of the church.

WEST-END YOUNG WOMEN.—A six days' Mission has been conducted by Mr. W. Spencer Walton, at the Central Institute, 17, Old Cavendish-street. The Lord has crowned the meetings with his blessing. The Lord has given marked and decided blessing, both at the afternoon and evening meetings. Many girls were completely broken down at the after-meetings, and a great many decided for the Lord, and went home rejoicing. It has been a time never to be forgotten, and the workers are thankful to God for sending Mr. Spencer Walton to labour at the Institute. Earnest prayer is asked that the efforts of the Young Women's Christian Association may be the means of bringing souls to Jesus.

GLASGOW.—At the Glasgow noon meeting on Monday week, Mr. Oatts said that the week of meetings held from Feb. 9 to 16, on behalf of the young women of the city, had been a great blessing to many who had attended the meetings. He regretted that the membership of the Y.W.C.A. was so small as compared with the Y.M.C.A. There was room for many more workers. A worker in the east-end of the city said that a good work was being done there. After the new year they gathered fifty men and women who had been hard drinkers and made them a subject of special prayer, and they had also arranged that a Christian worker should visit each one in their homes. The result had been very gratifying, as a number of them had received a blessing.

EVANGELISTIC MISSION.—On the occasion of Bignold Hall (Forest Gate) Anniversary, on the 20th inst., the afternoon and evening meetings were well atteneed. Pastor Charles Spurgeon expounded Ps. ciii., and preached from John xv. 11. In the evening, Mr. C. R. Hurditch said they "thanked God and took courage," in a review of past work in the district. Mr. Abraham Wallis referred with gratitude to progress in the work, as evidenced by the present full meetings at the Hall. Ground for needful enlargement had been secured, and funds were required to build thereon. Mr. F. C. Spurr said one hundred believers were now in church fellowship. Entire families had been brought to God. Successful efforts had been made to reclaim drunkards, 57 persons having one Sunday evening been induced to leave neighbouring public-houses to hear the word of God. Dr. Laseron, Dr. McKilliam, and others spoke.

EDINBURGH.—A week of special evangelistic services was brought to a close on the 17th inst., in St. Thomas' Chapel, Canongate. The Mission preacher, Rev. J. E. Linnett, vicar of Pavenham Park, Bedford, conducted these services with great energy and power, and laid hold upon the consciences of the people mightily. Every evening, a band of workers from St. Thomas' Church and Carrubbers' Close Mission, gathered round a lamp-post opposite the entrance where the Chapel is situated, and sang a hymn; a crowd quickly rushed together to listen, and were invited within the open doors. A certain number responded, and interesting cases occurred of careless passers-by being arrested, and subsequently found in the inquiry-room. The interest was sustained and increased throughout the week. The after-meetings were very solemn. A practical outcome in the life of the people is confidently expected.

St. Brides' Youths' Institute.

THE second annual meeting of the friends and supporters of this branch of the Working Lads' Institutes was held in the Lecture-hall, Shoe-lane, E.C., on January 19. Mr. Alderman SAVORY presided. The report, read by the honorary secretary, Mr. C. M. Chapman, stated that since the opening, two years ago, 859 lads had passed through the institute. During last year 390 attended, and at present there were 178 paying members, the average attendance during the day being from 30 to 40, and in the evening from 60 to 70. The Institute had been the means of drawing many lads from the streets, improving and forming their characters, and imparting spiritual good. Evening classes are held for reading, writing, arithmetic, grammar, shorthand, singing, drawing, &c. The fees from the lads amounted to £110, but the accounts showed a deficiency of £184, of which, however, £20 only arose last year, the greater part having been incurred in the furnishing of the institute. An appeal was made especially to men of business to contribute to the removal of the deficiency and the general support of the Institute.

The CHAIRMAN expressed the pleasure it gave him to be present. The necessity of such an institution was demonstrated by experience. He was glad to find that this particular institution was approaching the position of being self-supporting, and gave the lads as a motto the words of the Apostle Paul, "Not slothful in business, fervent in spirit; serving the Lord;" he urged the importance of beginning life well, and beginning every day well. Mr. Arrowsmith preached the Gospel to the lads, and Mr. Judd, Mr. Henry Hill, jun., and others also advocated the claims of the work and hoped for practical and permanent assistance.

Workers at the Home of Industry.

THE friends and workers among Home and Foreign Missions spent another profitable evening last week in Miss Macpherson's "upper room." Mr. H. A. Maude presided. After having their hearts opened for prayer and stirred to cry to God on behalf of the millions of India who have never yet heard of the Lord Jesus, they heard the record of twenty-three years of labour from the Lord's servant, Rev. Colin S. Valentine, of the Agra Medical Missionary Training Institution for Native Christian Missionaries.

Cases of the need of prayer were told to us by Miss Lowe, whose deep devotion to India's millions is beyond all praise.

The closing half hour was occupied by Mr. George Soltau in a solemn and practical exposition of 2 Kings ii. Sixty children were examined in Scripture; they will sail (boys only) in April. Two hundred woollen shirts are still required for the outfits, and many other things needed. Mr. and Mrs. Mercy report from Canada that all the family are well.

MR. S. G. PROUT leaves England this day (Thursday) for Egypt, for ambulance and Mission work; he asks prayer on his behalf. Letters sent to him, care of Mr. R. Gillespie, 11, Leyland-road, Lee, S.E., will be forwarded.

ORPHAN HOMES OF SCOTLAND.

AT present we have 540 children under our care gathered from all parts of the country, and each with his or her own sad history of suffering and want. Notwithstanding our efforts to keep pace with the demand we are now really straitened for room, and the need is only too apparent from the numbers who apply for admission every day. In January alone we added 47 new members to our large family, and still many are seeking our help, not only in Glasgow but throughout the country. Within the past few days we have taken in, among others, the following: A brother and sister of nine and six from the West Coast. The father went to sea 18 months ago, and has not been heard of since; the mother died a day or two ago, leaving the children without a friend to care for them. A girl of seven, whose father was lost at sea. The mother died previously, and the grandmother, who was trying to keep her, was paralysed. A young woman, found sleeping out, and with such scanty clothing that the neighbour who brought her had to lend her a shawl to come with. A boy of ten, whose mother, a poor widow, is lying very ill in a miserable hovel, and is to go into the town's hospital, being too far gone for the infirmary. With such as these coming before us we cannot refuse to help as long as we have a bed to spare; but as we are almost full now something must be done to provide more accommodation.

We have received notice to quit the homes on the Govan-road at May term, and we are looking to the Lord for £12,000 to replace these with new cottages and to provide extra school accommodation at Bridge of Weir, that we may be able to cope with the suffering on every hand. The future promises to be more full of work than ever, and we are hoping, if the Lord spare us for other 20 years, to rescue and permanently help 10,000 more children. If we are to accomplish this we shall require more houses to enable us to deal with a larger number of children year by year than we have hitherto done. We believe there are many Christian friends throughout the country who, if they knew from personal contact the need that exists for rescuing the poor children, would give the £12,000 for the work which the Lord has laid upon our hearts to carry out.

Of the fifteen houses of the group already built, Glasgow has only given five; the other ten are gifts of friends in the East, West, North, and South of Scotland. There is room and need for Glasgow to build four or five houses more for the reception of her own destitute little ones, and we trust she will speedily do so. Edinburgh and Dundee should also share the privilege, as we have children under our care from both of these places, and as yet they have not given a house. Some of their wealthy citizens might give the £1500 necessary for one of the cottages of the group, which would be a house of blessing to many a homeless orphan. As we have already said, the children gathered in are from different parts of the country, and the money for maintenance also comes from all quarters, so that the homes are essentially national in their character, and claim the sympathy and help of all who are interested in the welfare of their own land.

We purpose sending 200 children to Canada this year, and as it takes £10 for each child's passage and outfit, we will require £2000 for this piece of work alone. The first party, consisting of over 100 boys, will probably sail about the end of March; and the second, of about the same number of girls, in May. £560 are already in hand, leaving £1440 to be provided before the children can sail. £10 will pay for one, £50 for five, and £100 for ten. The sending of these will relieve the pressure and give us more room, but it will only be for a short time; as the applications are so numerous the vacant places will soon be filled with newcomers. We shall require at least £12,000 for the extra house and school accommodation we are in want of at Bridge-of-Weir. £1500 will build one cottage.

Are there not some wealthy stewards of the Lord who could give this to Him for his little ones and be none the poorer? Might we not say they would be the richer, for "He that hath pity on the poor lendeth to the Lord, and that which he hath given will He pay him again." At present it takes £30 a day or £900 a month for the maintenance of the work, but as it increases we shall need much more.

We know of no better way of preventing pauperism and crime than by lifting the children from their moral degradation and placing them in a healthier and happier sphere than it has been their lot to be born into. If the havoc which strong drink, pauperism, and crime are making in our land is to be materially lessened, there must be more self-sacrificing efforts put forth by God's children for the rescuing of the innocent victims whose cry is going up to the ears of the Lord of the harvest.

WM. QUARRIER.

318, *St. Vincent-street, Glasgow.*

CONTINENTAL AND FOREIGN NOTES.

ITALY.

THE Italian religious papers are deepening in interest, and this month's exceed any yet seen, in a prevailing spirit of love and longings for union.

GERMANY.

With the New Year a great change began in Germany as regards the colportage or hawking of books. The sale of all immoral novels, writings, or pictures is forbidden.

We are glad to see from a report in a German paper that Dr. Ziemann is again at work in that land. Great crowds flock to hear him preach the Gospel, and the Word is with evident power.

ONTARIO, CANADA.

Hon. G. W. Ross, who has recently been appointed Minister of Education, has notified the Legislative Committee of the Teachers' Association of Ontario that it is his intention to take immediate action to introduce Bible reading in schools. It is proposed to select passages from the Scriptures, one for each day in the year, and a circular containing these will be sent to each teacher in the Province.

EVANGELISATION IN FRANCE.

A report by M. Bertin, Pastor at Lisieux, Calvados, gives some interesting information on the evangelisation of the working-class in this town, which contains many factories. Thanks to the generosity of an English friend, an old factory has been hired, and is used as a place of meeting, where, for four months, every evening, more than 400 persons have come to hear the preaching of the Gospel. As the audience often changes, some thousands have heard of Jesus Christ, and many conversions have taken place. The work has not been without persecution; noise, howlings, threats, &c., but the superior authority has intervened, causing liberty of conscience to be respected, and the work continues, to the praise and glory of God.

SOUTH FRANCE.

A remarkable awakening has recently taken place at Cadogan-Beauvoisin, in the South of France. It commenced with the Week of Prayer. There was an intense desire on the part of a few to continue the meetings already begun, the result being that the Free Church could not contain the hundreds who assembled to hear the Word of God. The people could hardly be persuaded to leave. Every day there were conversions. The last meeting was attended by 1000 persons. On that evening only fifteen persons were found in the public-houses. Another result of the awakening has been that Christians have been drawn closer together, and the National and Free Church ministers have exchanged pulpits.

Young Men's Christian Association.

LEWES.

THE Mayor of this ancient town, Mr. Caleb R. Kemp, invited the members of the Y.M.C.A., with their friends, to a social gathering in the County Hall, on Wednesday, 14th inst., when addresses were delivered by Mr. Hind Smith and others to a most enthusiastic audience.

ALDERSGATE STREET, E.C.

In view of the number of young men engaged in business in this great city, it is arranged to hold a Gospel meeting every Friday, at 8 p.m., commencing March 7. It is desired to make the meetings additionally attractive by sacred songs and solos; Christian friends are invited to render help in this department of service, also by inviting their friends and companions to attend, and by earnest prayer for God's blessing.

BRIGHTON.

At a meeting held in the Assembly-room of the newly purchased premises, 55, Old Steine, on Wednesday, the 13th inst., plans for adapting the building for the Y.M.C.A. were submitted and approved. The private appeal for funds has resulted in contributions of nearly £4000 towards the £6000 required. The meeting was presided over by Mr. Marriage Wallis, and addresses were delivered by Messrs. D. Hack, R. A. Bevan, Hind Smith, and others. The Earl of Shaftesbury has consented to open the institution on Friday, April 2.

BOURNEMOUTH.

A second meeting for the furtherance of the work of the Y.M.C.A. was held in the Town Hall, on Friday, 15th inst., presided over by the Earl Cairns. The large hall was well filled with distinguished representatives of the institution, and visitors. After an introductory speech by the noble Chairman, an address was delivered by Mr. Hind Smith on "The Purpose and Work of the Y.M.C.A." He was followed by Mr. Mark Knowles on "Improving opportunities." We are glad to report that there is every probability of a call being given to a general secretary, and of steps being taken towards acquiring new and larger premises.

NEW YORK Y.M.C.A.

The Y.M.C.A. of this city lately held its thirty-first anniversary in Association Hall. The report of Mr. R. R. McBurney, secretary, was an encouraging exhibit of the various agencies connected with the Association for its legitimate work of developing and improving the physical, social, material, and spiritual condition of the young men of the city, especially of those who come here as strangers to find or make home and business for themselves. The total membership is 3,356. Its helpful aid is evident from the fact that 58 per cent. of the employers who applied for help were provided, and 38 per cent. of the young men who sought situations obtained them.

The addresses of the evening were made by Chief-Justice Noah Davis of the Supreme Court, and Rev. Dr. John Hall. Judge Davis spoke earnestly of the terrible exposures to young men from the dens of vice and iniquity that beset the city; he vigorously assailed the evil of intemperance and the strength and power of the liquor dealers. Dr. Hall confirmed his severe arraignment, and encouraged his hearers in their efforts to save the young men. He believed that the Association deserves sympathy because it is for the benefit of the young men, because of its social elements, and because of the instrument it mainly wields, for it is the Young Men's *Christian* Association.

POOR CHILDREN'S DINNERS.—The report of the Board School Children's Free Dinner Fund is a deeply interesting account of the way in which a few ladies and gentlemen have been enabled to give some of the destitute children of the metropolis dinners two or three times a week. Help for this work may be sent to Mr. H. E. Allen, 44, Marlborough-hill, N.W.

Letters to the Editor.

A QUESTION.

ARE the sins of believers to be remembered by them through eternity, to keep them humble and grateful? Or are sins, when confessed and forgiven, not only blotted out by the Blood, but annulled as though they had never been committed?

C. B.

MISSION TO SOLDIERS.

DEAR SIR,—We are in very great need of Gospel books and tracts for distribution among the soldiers in London. Through the goodness of God in prospering my business and the liberality of Christian friends I have been enabled to engage the services of Sergeant Pullinger (late Grenadier Guards) as missionary. He has been a Christian over twenty years, and has been much used of the Lord.—Yours faithfully, ROBERT J. MASTERS.

327, *Vauxhall Bridge-road, S.W.*

CHRISTIAN EMPLOYERS AND VACANCIES.

DEAR SIR,—As a constant reader of your valuable paper, I have, from time to time, noticed brethren taking an interest in the above subject. I therefore should esteem it a favour if any of the Lord's children know of any vacancies for earnest Christian men, as clerks, correspondents, managers, &c. (about the age of 30), if they would kindly send me word at any time; I would undertake to forward details and addresses for their consideration. In my humble judgment this matter is much lost sight of, and young men who trust in Jesus are often entirely overlooked.

Y.M.C.A., Bristol. J. A. S.

KEEP CLOSE TO SCRIPTURE.

DEAR SIR,—In a recent number of THE CHRISTIAN I was asked to reconsider my remarks in your paper of Jan 10. This I have done. Other communications have introduced co-ordinate topics; but I restrict these further remarks to the three subjects referred to in my previous letter, except an incidental one as to the inclusion of judgment in the preaching of the Gospel.

(1) It had been asserted "the martyred dead and all departed saints will have part in the first resurrection; but the rest of the dead, who are they? The lost ones; the wicked dead."

Such assertion is of vaster importance than might at first sight appear; and I called attention to Rev. xx. 12, showing therefrom that after the first resurrection another Book was opened, which is of Life. And if any was not found written in the Book of Life, he was cast into the lake of fire.

It is replied, "The Book of Life is opened, indeed; but what proof is there that one single name of that multitude of dead is found therein? May not this Book be opened (v. 15) expressly to supply this damning negative evidence?"

Is not this suggestion adding ideas to God's revelation instead of seeking to extract from his Word what He has revealed? Books are opened; then another Book of Life is opened; and that for the purpose of ascertaining (so to speak, this is the mode of presenting the truth for our perception), whose names among those then present are written therein. We have no right to add the idea, that perhaps none of their names are there, or that it is opened for a condemning purpose. The Word of God says, "If any was not found written in the Book of Life he was cast into the lake of fire." "If any" was not found. So far from its being revealed that there were no names found, the contrary is involved, and that, to my mind, to a very, very great extent. But if any were not written there, then the awful result follows.

Let us rather rejoice to know of the happiness of some more of the human race—our fellow-men, women, and children, perhaps some of ourselves—though not "accounted worthy to attain to that age, and the resurrection from among the dead." These have not had part in the first resurrection; nevertheless, at the great climax of history, there are yet two classes, and not a lost class only. Praise be to God!

Many persons reflect upon the destiny of the entire race, and imaginary ideas may soon arise. Here is a revealed truth. Let us be content! Let us be thankful! Let us not spoil it!

(2) It has been affirmed that "at the tribunal of Christ all accounts will be settled, cleared, and gone for ever, and we shall leave the tribunal clear." Also that "nothing awaits us at his tribunal but joy."

I call these statements in question, and have pointed out that 2 Cor. v. 10 is directly to the contrary. A correspondent has written, that the words as they stand in our version might furnish room for my conclusion. And he has supplied another translation, which he thinks should alter it. It may be helpful if I place the two translations in juxtaposition, when the difference will be exactly apparent, and its value can be easily weighed

Authorised Version.	*Suggested Amendment.*
For we	For we
must all appear before	must all appear before
the judgment seat of Christ	the tribunal of Christ
that every one	that each
may receive the things	may receive the things
done in his body	in body
according to that he hath done	according to that he hath done
whether it be	whether
good or bad.	good or bad.

Another correspondent says: "The things done through the body" would be better. Another: For "appear," read "made manifest."

Accepting all these amendments as improvements, do they establish any great difference, or any substantial difference whatever? I fail to see it. Do they not in common speak thus: "For we (not our service only, but we ourselves) must all appear (be made manifest—made to appear to be what we really are) before the judgment-seat (tribunal) of Christ, that every one may receive the things (done) by means of the body, according to that he hath done, whether good or bad?"

The meaning seems to me quite plain. Salvation is one thing, but it is not the only truth in the Bible. Recompense, whether for good or ill, is an initiatory principle of religion.

Righteous retribution for wrong is not set aside because of the forgiveness of the same offence. Though when, and how, it shall be brought about, is in the Lord's hands. The Lord put away David's sin (2 Sam. xii. 13); nevertheless, his child was smitten with mortal illness; also, "the sword shall never depart from thine house, because thou hast despised me." "Never," and yet David could sing, "as far as the east is from the west so far hath he removed our transgressions from us."

Indeed, as to forgiveness, see Matthew xviii. 23—35: the servant who was forgiven his loan, but who would not forgive another, had his debt replaced to his account; "and, so shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

Col. iii. 25: "He that doeth wrong shall receive for the wrong that he hath done: and there is no respect of persons." The atonement of Christ does not alter this position.

And again, Eph. vi. 8: "Whatsoever good thing any man doeth, the same shall he receive again from the Lord." Righteous recompense embraces both aspects.

If we inquire for particulars then, as members of churches, the 2nd and 3rd of Revelations will supply the principles of the Lord's dealings, whether for seven or for seventy times seven of his Churches.

The Apostle Paul was influenced by such considerations. He says, 2 Cor. v. 9, we make it our aim to be well pleasing unto Him; for we must all appear and receive. And, ver. 11, he sought to persuade men by this reason for fear, knowing it himself. He was not in dread, but a reverential awe was produced in him by such truths. He himself knowing the fear of the Lord, persuaded men. I must confess I am amazed that there should exist any difficulty as to the meaning of such very simple words. To my mind interpretation is unnecessary. What is needed by us is simply to let God's Word speak for itself, without our additions, and then to live, and to exhort one another to live, accordingly.

Let us, indeed, give place to all the truths in the Word of God, and if our Saviour will recompense the good, and cannot ignore the ill, though able to allow for ignorance (Acts xvii. 30), and for some actions done ignorantly in unbelief (1 Tim. i. 13), surely the true-hearted, though erring, can think: Even so, most faithful, forbearing, holy, righteous, considerate, loving Lord; let the righteous smite me, it shall be a kindness; and let him reprove me; his very reproof shall become as ointment to the head, and not be injurious to me. In short, is there not need, I will not say for creating a conscience—that we cannot do—but for quickening it by the Word; for bringing into greater activity the conscience of us all. And are not the truths of an account, and of a corresponding recompense, part of God's ordained means for this purpose?

Should there be a lurking thought, I cannot accept this, for I do not see how or when it can be accomplished; then, let us remind one another from Matthew xxiii. 29, that to avoid erring we must receive the Scriptures, and then trust the power of God to accomplish all his holy will.

Tribunal or judgment seat: I scarcely need to repeat that the Greek word used in 2 Cor. v. 10, and Rom xiv. 10, is the same word as is used for Cæsar's Court at Rome, the highest tribunal in the world, and for the Court of Pilate, the representative at Jerusalem of the Roman majesty.

"*We;*" I differ from your correspondents who confine the application of this word to Believers! By "we," and "shall all," and "that each one," I understand the Apostle Paul is making a general statement concerning every human being. In corroboration of this interpretation observe the next verse: Knowing the fear of the Lord we persuade "men," men generally. The intense solemnity of the hitherto hidden self becoming unmistakably apparent, what it really is, and that, with the view to a corresponding award, is a ground for fear calculated to awaken the conscience of anyone who is in a slumbering condition. See also Romans xiv. 10—12, which express exactly the same general truth.

Dear Christian readers, this subject of a personal account and righteous retribution accordingly, may drop out of view; and if so, the conscience of believers will be lulled into deep slumber. Do I go beyond the fact when I also say, that it does not obtain sufficient place in modern addresses and tracts for the unconverted? The Gospel in its essential truth is, and can only be, Jesus Christ and Him crucified, his blessed person and his blessed work. But it is not only necessary to teach what the Gospel is, but to attend to the truths appropriate to its proclamation. The Apostle Paul expressly includes this truth of "judgment" in his proclamation, for he says (Rom. ii. 16), "in the day when God shall judge the secrets of men, *according to my Gospel* by Jesus Christ."

(3) Respecting the point as to deciding on final destiny, I do not understand judgment when in the hands of man to include decision on destiny. Rather in the sense of ruling, administering the affairs of God's kingdom, having jurisdiction. Indeed, I only advert further to such a subject on account of its having been linked in with a statement which contains an element of danger. If it were so (though I do not accept it as a description of the entire body), that the church in Corinth was constituted of "naughty, perverse, quarrelling, carnal, puffed up, wrong-doing, heretical believers," then with the general truth of the saints judging must be taken this other truth, that the promise of sitting on Christ's throne is not indiscriminate; but in the solemn, searching, stimulating, encouraging words of the Lord Jesus it is, "to him that overcometh." Will that, reader, be you? J. VAN SOMMER.

Wimbledon-common.

Requests for Prayer.

FOR blessing on meetings at Methodist Free Church, Wolverhampton, by Miss Brryman.——That suitable men may be raised up for officers in the Church Army.——For a clergyman and his helper entering upon a new parish, that they may have abundant blessing in the conversion of souls.——For special services by Mr. Opie Rodway at Congregational Chapel, Pontypool, Mon., from March 1 to 5.——That the English Sunday Closing Bill may become law. It is down for second reading in the House of Commons on April 2.——That an evangelist may be sent to Cannes.

THE GOSPEL DIALOGUES at Wandsworth and Clapham between Mr. Moody and Rev. Marcus Rainsford and Lord Radstock, reported in these columns, have each been issued in separate form, suitable for enclosing in letters. As clear and simple expositions of the way of salvation, we think they are eminently deserving of circulation among the careless, the doubting, and the anxious.

THE WORKING BOYS' AND GIRLS' SOCIETY of Edinburgh reports favourably of their efforts during the past year. The record says: "The first year (1870) began with one Service, and at its close embraced eight, with a total attendance of 757 children. During the years which have elapsed the number of those Services has increased nearly sevenfold. There are now fifty-four Special Children's Services connected with the Society, with a total membership of 8322, whereof 4030 are boys, and 4292 are girls. The average attendance of children during the past year has been 5478; and the staff of workers engaged as superintendents and monitors numbers 733." The Secretary is Mr. George A. Touch, Inverleithfield, Edinburgh.

Notices of Books, &c.

A "portable edition" of The Congregational Psalmist, with the latest additions, has just been issued by *Messrs. Hodder & Stoughton*. Six hundred and fifty choice congregational tunes for three shillings!

The Christian Traveller's Continental Handbook. Edited by Rev. R. S. Ashton. 6d. *Elliot Stock*. This handbook is a compendium of the principal places of worship, missionary societies, and other institutions in the capitals and chief towns on the Continent, as well as many less important places.

Mildmay Illustrated Series of Gospel Books and Coloured Series of Tracts. It is well to have variety in the form and colour of tracts for distribution, and these seem admirably adapted for the purpose. While pleasing to the eye, they are none the less pointed in the application of the various striking anecdotes which they contain.

Two Saxon Maidens. By Eliza Kerr. Illustrated by W. Gunston. 3s. 6d. *Wesleyan Sunday-School Union*. These historical tales give vivid glimpses of the social and religious aspects of England ten centuries ago. While they have the special fascination that attaches to any well-written account of the play and interplay of human interests and passions, they also furnish the reader with a good idea of the struggles attendant on the rise and progress of the Christian faith in these isles. The "pen-and-ink photo" illustrations though having the charm of novelty, can hardly be deemed an improvement, artistically speaking, on the work of the engraver.

Over the Holy Land. By Rev. J. A. Wylie, LL.D. *Nisbet*. The able and eloquent author of the "History of Protestantism," is a traveller well qualified to discern and to describe the past history and present condition of the Holy Land. Before his visit he was well prepared not only by familiarity with the sacred and inspired history, but also through reading all that has been written by explorers since the dawn of Palestinian travel in modern times. The book testifies on every page that the writer is a lover of the desolated land and the expatriated people. Those who are about to visit Palestine will do well to study it before they start, and to take it with them for reference on their route. No guide-book supplies the sacred reminiscences which are here gathered and grouped together, and which supply the chief interest of a tour through Palestine. And those who, like Moses, may never have the privilege of looking upon the Holy Land until they have passed away from earth, may in spirit often visit it in imaginary travel, but with real enjoyment, as they read at home these graphic descriptions, these scriptural recollections and meditations concerning the past, present, and future of Abraham's seed and Abraham's land.

The Gospel of Grace. By A. D. Lindesie. *Cassell & Co.* The author says in his preface that "a denial of truth is less to be feared than a misrepresentation of truth." We have no wish to write harshly, but we are bound to say that in our judgment, while a great many true things are said in this book, its special teaching is a misrepresentation of the truth, and also, to a large extent, a misrepresentation of what is generally understood as evangelical doctrine. These are some of his statements: "Atonement, then, meant only a ceremonial purification, an outward purifying of the flesh—the remission of a nation's sins by their humiliation and confession, symbolised by the blood of one he-goat, and the sending of another into the wilderness. All the ceremony could do was to keep up a remembrance of sin, and their need of the mercy and forgiveness of God." "Substitution inverts, perverts, and subverts the whole economy of grace. . . . . Substitution cannot be traced to the God of all grace, but can be traced back to the father of lies." The author thinks that his version of the Gospel "will, in the future, be the Gospel that shall enlighten all nations, and reveal to them the glory of the Lord." We think it is "another Gospel, which is not another."

HARLEY-STREET CHAPEL, BOW-ROAD, E.—At the annual Tea and Social Meeting of Harley-street Congregational Church, Bow, held on the 12th inst., it was reported that during the past year 138 members had been admitted. The Sunday-schools have 1000 scholars, with a staff of seventy teachers: 110 visitors and two missionaries call upon some 4500 families weekly. The services for the people in the Hall of the Bow and Bromley Institute on Sunday nights, at 8.15, continue to be crowded.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

New Cross Road Hall, near L.B. and S.C. Railway Station, from Feb. 12 to March 2.—Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

Midland Terminus, St. Pancras.—March 5 to 24.

Addison-road, Kensington. — March 25 to April 14.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Rev. W. H. Aitken's Engagements. — Mitcham, Surrey, March 2, for a fortnight, or longer, at 11.30 a.m. and 8 p.m.; St. Ann's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; Wrexham, Easter Day, and eight days after, or longer.

Rev. W. Haslam.—Christ Church, Newark, March 1.

Messrs. Moody and Sankey's Work in London.—A daily prayer meeting, conducted by the clergy and ministers of the district, is held from 5 to 6 p.m. at the Cabman's Mission Hall, King's-cross, in connection with the meetings to commence at St. Pancras on March 5.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Sunday, at 3.45 and 7 p.m., Thursday, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. C. R. Hurditch during February. Sundays at 6.30, and Fridays at 7.30.

Messrs. Fullerton and Smith.—March 9 to 28, Edinburgh.

Evangelistic Mission. — Oxford Music Hall, Oxford-street, Sunday, March 2, the Lord Mayor. Dr. McKilliam, and C. Russell Hurditch. Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road: Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish-town; and Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Mr. G. Kirkham.—March 2, Hoxton; 3, King's College; 4, Edgware-road; 5, Reigate; 6, Old Gravel-lane.

Conference Hall, Mildmay-park, N.—Rev. J. Wilkinson's Bible-readings in Daniel on Wednesday evenings, at 7.30 p.m.

Grand Theatre, Islington.—Every Sunday at 7 p.m.

Edinboro' Castle (close to Burdett-road Station from Fenchurch-street). — Richard Weaver will preach every week night at 8 o'clock, except Friday.

Children's Special Service Mission.—Mr. Spiers and Mr. Westall at Liskeard; Messrs. G. and J. W. Jordan at the Town Hall, Redhill, March 9 to 13; Mr. G. Banaster at Seaforth, Liverpool, Feb. 25 to March 7, at New Farnley, Leeds, from March 9; Mr. S. D. Richards at New-cross-road Hall, March 1, at 3; Mr. W. L. Seyler at Centenary Memorial Schools, Kennington, Feb. 26 to 29, at 7.

Ned Wright at Albany Hall, Kingston, Sunday, March 2, at 3 and 8 p.m.

St. George's Hall, Langham-place, W. — Mr. Denham Smith during March, Sunday, at 11 a.m. and 7 p.m.; and at Burlington Hall, Savile-row, Wednesday, at 8 p.m.

Haydon Hall, North-road, Wimbledon.—Mr. R. Weaver on Friday night, at 8.

Mr. Henry Thorne.—Feb. 28 and 29, East Central Branch of the Y.M.C.A., London, 1.15 to 2 p.m., and in the evenings with Messrs. Moody and Sankey.

Y.M.C. ASSOCIATIONS.

Exeter Hall.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "Art," every Thursday, at 7.30 p.m.

Y.M.C.A., 61, Gracechurch-street, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Feb. 28, at 6.30, Rev. J. H. Pigott and Mr. A. A. Head. Bible-class each Tuesday, 6.15 p.m.

Y.M.C.A., Manchester (56, Peter-street). — Daily prayer meeting, 12 to 1.

Y.M.C.A., Swansea.—Daily prayer-meeting from 12 noon to 12.45.

MISCELLANEOUS.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Powis Hall, W., will be opened on Thursday, March 6, by Earl Shaftesbury, at 3 p.m.; evening meeting at 7.

Y.W.C.A., 17, Old Cavendish-street, W.—Bible readings on "The Offerings," by Mrs. Yapp, Tuesdays in March, 3.45 p.m.

Mrs. Baxter will give a Bible-reading at 102, Regent's-park-road, N.W., on Thursday, Feb. 28, at 3 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, Feb. 29, at 7 p.m., Miss Mason on "What is *the* Blessing." Tea at 6.

Stafford Rooms, Titchborne-street, Edgware-road, W.—Friday, Feb. 29, Captain Baring; March 7, Mr. H. F. Bowker.

United Army and Navy Prayer Meeting.—Saturday, March 8, in the City Terminus Hotel, Cannon-street, at 2 and 4 p.m.

St. James' Hall, Regent-street.—A meeting on "State Regulation of Vice," on Thursday, Feb. 28. Chairman: Mr. S. A. Blackwood. Doors open at 7 p.m.

City of London Total Abstainers' Union.—Meeting at Exeter Hall, Feb. 29. Chairman, Mr. S. Morley, M.P. Speakers: Canon Wilberforce and Mr. W. Noble.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 7. Tea at 6; meeting at 6.45. Address by Major Michael.

Return of the Lord Prayer Union.—Conference on May 14, 15, and 16, in New Conference Hall (formerly Marble Skating Rink), Clapham-road, S.W. For particulars apply to Rev. C. M. Pym, The Rectory, Cherry Burton, Hull.

London City Mission Hall, New Peter-street, Westminster.—Mr. W. H. Smith, M.P., in the chair. Speakers: Dean Bradley, Revs. W. M. Sinclair and J. Hutchinson, Mr. Frank Bevan, and others, at 7 p.m.

Haddon Hall and Green-walk Mission.—Opening on March 5. The Lord Mayor will preside, and Mr. C. H. Spurgeon will preach, at 12 noon.

Home for Christian Blind Women.—Opening of New Home, Hanley-road, Hornsey-rise, N., by Earl Shaftesbury, March 1, at 3 p.m. Foundation stone to be laid by Mr. T. R. Armitage.

Open-air Mission.—The annual meeting will be held at the Mansion House on Tuesday afternoon, March 25. The Lord Mayor will preside.

Foreign Missionary Conference, Powis Hall, Westbourne-park, March 18, 19, and 20. Programme: March 17, 7.30 p.m., prayer meeting, chairman, Rev. J. Wilkinson, subject, "Israel in all Lands" Tuesday, March 18, 11 a.m., "Medical Missions," Mr. J. E. Mathieson, opener, Dr. Gauld (China); 3 p.m., "Our Sisters in other Lands," Earl Shaftesbury, Mrs. Smith (Delhi), Mrs. Fagg; 7 p.m., "India," Sir W. Muir, Dr. Valentine. Mr. H. Morris. Wednesday, 19th, 11 a.m., "How best to kindle and deepen Missionary zeal in the Churches of Christ," Mr. F. H. White, open conference; 3 p.m., "External and Social Hindrances to Foreign Mission Work," Rev. H. S. Paterson; 7 p.m., "China," Mr. D. Matheson, Rev. J. H. Taylor. Thursday, 20th, 11 a.m., "Need and opportunity for Self-supporting Missionaries," opener, Mr. R. Cust; 3 p.m., "Christian Pioneers and their work in the Dark Continent and Elsewhere," Mr. A. Baynes; 7 p.m., "Africa," Rev. H. G. Guinness.

Notices.

Communications Received with Thanks. — Mrs. F. T. C. Mizpah. J.C. H.H. J.H.S. A.M. A.P. D.F.W. J.C. W.H.L. H.W. F.H.H. W.B. E.C.J.C. J.M. G.K. J.S.G. C.C. R.O. S.R. A.E.L. E.C.D. C.M. V.H. C.P. F.W. E.C. T.L.C. G.H.B. G.W. A.M. C.H.M. Miss L. A.D. T.J.B. W.H.S. A.R.F. W.G. G.S. H.W. W.T. M.O.K. R.C. K.R. T.W. B.V. F.B.M. W.P. W.O. C.L. C.T. C.G. W.P. W.W. E.G.H. L.H. C.M. G. deG. H.B. M.F.E. W.S. T.R. G.B. R.Z. T.B.H. A.C.F. J.S. G.H.P. S.W.D.F. J.L.D. R.B.M. E.B.R. M.R. G.F.E.S. R.W.G. E.F.A.D. D.B. H.L.M. F.E. P.A.D. S.R.G.

Applicants for Tracts.—Mrs. Male, Hope Seminary, Camelford, Cornwall; D. Huggins, tract distributor, Launceston, Cornwall; W. Pode, ropemaker, Launceston, Cornwall; T. W. Plover, Balkington, near Rugby; B. Bryant, 27, Windsor-place, Crockerbtown, Cardiff; T. and S. Buckle, 1, Pilgrim's-cottages, Thetford, Norfolk; W. J. Taylor, 35, Mayfield-road, Dalston; B. Skinner (going to America), 2, Belmont-place, St. Sidwell's, Exeter; G. Quisler, Aldinga, Bournemouth; T. Gilbert, Quaker's-yard, Market Harboro; E. Ford, Daisy Cottage, Market-street, Eastleigh Southampton; E. C. Austen, 4, Cricklewood-terrace, Kilburn, L. Herbert, 23, Saville-row, W.; C. J. Meredith, Station Hospital Barracks, Newport, Mon.; J. Sida, 46, New-road, Littlehampton; A. Mills, 17, Workhouse-lane, Kettering; W. H. Lewis, Aberclydach, Swansea Valley; Mrs. Weldon, back of 134, Gt. Hampton-street, Birmingham.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, February 23, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

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Mr. Fegan's Boys' Home—O'C. £3; W. H. S. 1s.	3	1	0
British and Foreign Bible Society—O'C.	2	0	0
Home of Industry—O'C.	2	0	0
Irish Evangelisation Society—Ross.	0	1	0
Friendless and Fallen—X. Y. Z. £1 1s.; A. 2s. 6d.	1	3	6
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Latymer-road Mission—C. P., Bristol, 10s.; P. N. O. 2s. 6d.	0	12	6
Poor Jews in Jerusalem (*Mr. Friedlander*)—Is. Irif. ?	0	2	6
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Rev. McAll's Work in Paris—Cellardyke S. School and Bible Class	2	0	0
Miss De Broen's Work, Paris—A Friend	0	6	0
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DEAR FRIENDS,—

In the midst of much happy and interesting work my health has suddenly failed me, and I have had to seek perfect repose away from this busy scene. It has been a great grief to me to thus give up my regular duties and cancel my other engagements, but I hope through doing so I may soon be fit again for active service.

May I very earnestly commend our Homes, &c., to your Christian sympathy? It has been a struggle all this winter to find daily food for our 230 Boys.

Our usual receipts at Christmas would have enabled us to close the year free of debt, but *we actually received less than for many years previously* (I suppose through the mildness of the season), *and some claims still standing over are a great weight upon my mind.*

These anxieties harass me more when thus laid aside than when busy in the work. About £500 will settle every liability, leave my helpers free to give ther undivided attention to the internal efficiency of the Homes, &c., in my enforced absence, and relieve me from every burden of care as to ways and means while in this shattered state.

Will you at this pinch kindly help to sustain the work which, by the liberality of so many dear friends, I have been enabled to build up bit by bit these last twelve years ?

Any token of loving interest in our Homes will be most thankfully acknowledged, and will cheer our hearts and strengthen our hands in this time of need.

Yours very faithfully,

J. W. O'Hagan

P.S.—Please address all letters to me as usual,

THE BOYS' HOME, 95, SOUTHWARK STREET, S.E.

A

Two Days' Conference

ON

THE HIGHER CHRISTIAN LIFE

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On Thursday & Friday, March 13th & 14th,

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CASE FOR THIS WEEK.

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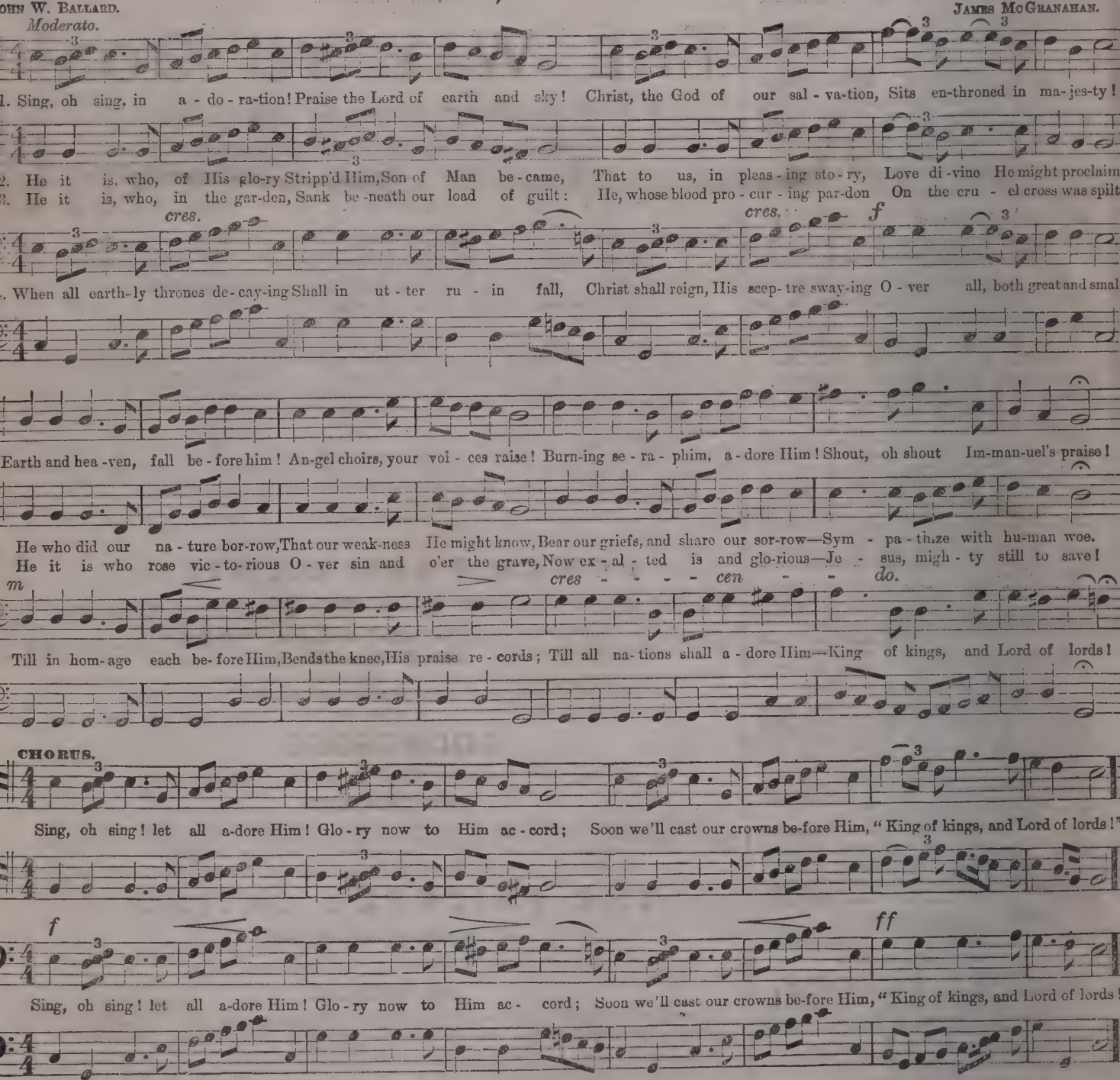
Moderato.
1. Sing, oh sing, in a - do - ra-tion! Praise the Lord of earth and sky! Christ, the God of our sal - va-tion, Sits en-throned in ma-jes-ty!
2. He it is, who, of His glo-ry Stripp'd Him, Son of Man be - came, That to us, in pleas - ing sto - ry, Love di - vine He might proclaim
3. He it is, who, in the gar-den, Sank be - neath our load of guilt: He, whose blood pro - cur - ing par-don On the cru - el cross was spilt
cres.
cres.
f
When all earth-ly thrones de-cay-ing Shall in ut - ter ru - in fall, Christ shall reign, His scep - tre sway-ing O - ver all, both great and smal
Earth and hea - ven, fall be - fore him! An-gel choirs, your voi - ces raise! Burn-ing se - ra - phim, a - dore Him! Shout, oh shout Im-man-uel's praise!
He who did our na - ture bor-row, That our weak-ness He might know, Bear our griefs, and share our sor-row—Sym - pa - thize with hu-man woe.
He it is who rose vic - to-rious O - ver sin and o'er the grave, Now ex - al - ted is and glo-rious—Je - sus, migh - ty still to save!
m
cres - - - - cen - - do.
Till in hom-age each be-fore Him, Bends the knee, His praise re - cords; Till all na-tions shall a - dore Him—King of kings, and Lord of lords!
CHORUS.
Sing, oh sing! let all a-dore Him! Glo - ry now to Him ac - cord; Soon we'll cast our crowns be-fore Him, "King of kings, and Lord of lords!"
f
ff
Sing, oh sing! let all a-dore Him! Glo - ry now to Him ac - cord; Soon we'll cast our crowns be-fore Him, "King of kings, and Lord of lords!

This book, from which we take the above as a specimen piece, is designed for use by Christian Male Singers a vangelistic Meetings. In a prefatory note, Mr. MCGRANAHAN says: "Organise a Quartett, a Double Quartett, or etter still, a Chorus of Male Voices; and prove, by the singing of one or more appropriate selections at the opening closing of the services, the power for good in the harmony of Male Voices when consecrated to the glory and servic our divine Lord and Master." For some interesting particulars as to the origin and growth of the Male Choir, se age 16. (For prices see Advertisement).

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General Conference of Friends of Lord's Day Observance.

The CONFERENCE will be held in the Lower Room, Exeter Hall, London, at 3 p.m. and 7 p.m., on WEDNESDAY, March the 19th, and at 11 a.m. and 3 p.m., on THURSDAY, the 20th.

PRESIDENTS.

The Hon. the Earl of Shaftesbury, K.G.; George Williams, Esq.; Abel Smith, Esq., M.P.; J. C. Stephenson, Esq., M.P.; W. Shepherd Allen, Esq., M.P.

SUBJECTS OF CONFERENCE.

"The Opening of Public Museums, Picture Galleries, Libraries, and other Collections on the Lord's Day;" "Traffic in Intoxicants and General Shopping on the Lord's Day;" "The Press and the Sabbath;" "Railway Work;" "Omnibus, Tramcar, and Cab Traffic;" "The Sabbath and the Young;" "Postal Work."

READERS OF PAPERS.

Rev. Canon Hoare, Tunbridge Wells; Rev. William Sandford Edlaston, Derbyshire; G. F. Chambers, Esq., Barrister-at-Law, Eastbourne; Rev. James Jolley, Convenor Edinburgh Sabbath Alliance; Charles Hill, Esq., Working Men's Lord's Day Rest Association; Rev. H. G. Tomkins, Weston-super-Mare; Rev. William Pope, St. Nicholas' Church, Nottingham; Alfred Sargent, Esq., General Secretary, Church of England Temperance Society; Rev. Canon Stowell, Honorary Secretary, Central Association for Stopping the Sale of Intoxicating Liquors on Sunday; Edward Whitwell, Esq., Kendal; John Whitehead, Esq., Sunday Rest Association, Rev. John Gritton; Robert Mackintosh, Esq., Glasgow.

Tickets of admission to the Conference can be had on application to the undersigned. Funds are needed.

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The Christian.

POWER OF THE GOSPEL.

By Rev. GEO. F. PENTECOST.

IT is without doubt an unspeakable privilege to proclaim the Gospel. The coldest heart must grow warm and soften with tender pathos while the lips utter the precious truths of God's mercy in Christ to a lost world. To make this Gospel, with its fullness of life and blessing, effective in the hearts of those to whom it is preached is a gift which an angel might covet and which the fewest number of ministers of the Gospel at this present day possess to any considerable degree. As we are writing, it seems to us that the characteristic word of the New Testament is "power." It enters into the very fundamental announcement of God's mercy to man. In order that we may get well back to the source of this power, let us consider Jesus as the first great minister of God's mercy to man; and his relation to and dependence upon Divine power for his ministry.

We first note that the ministry of salvation was a human one. It was Jesus, the Son of Man, who announced this salvation and preached it to sinners. If we are to do his work we must at least have the same qualifications, if not in degree at least in kind. And yet He has told us that we should do greater works than He did. What, then, is true of Jesus as the first minister of the Gospel under the New Covenant? Certain it was that He was endowed with the power of the Holy Ghost for his work. That we may get at this matter and persuade those of our readers who are hungering for more power with which to do the Master's work, we venture to direct their attention to certain Scriptures.

In inaugurating the ministry of mercy to man we find that the first great minister, Jesus, was the child of power. The angel said unto Mary: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee" (Luke i. 35). Thus we see that the Son of Man was ushered into this world by the power of the Holy Ghost, the Spirit of power. Everything subsequent in his life and ministry, and everything done in his name by those servants to whom he committed his work, might reasonably be expected to be done under the presidency and by the energy of the same Spirit. Let us follow this history of power through his life and ministry. Before He was publicly announced to the world, God had raised up and sent forth a man to be his herald who was "filled with the Holy Ghost, even from his mother's womb;" and who "went forth in the spirit and power of Elias, to make ready a people prepared for the Lord" (Luke i. 16, 17).

We further note that, when the time came for his formal entrance upon his ministry, and He was baptized of John, his forerunner, He was at once filled with the Spirit, "the Holy Ghost descending in bodily shape, like a dove upon Him;" "and Jesus being full of the Holy Ghost, returned from Jordon, and was led by the Spirit into the wilderness" (Luke iii. 22; iv. 1). And, again, "Jesus returned in the power of the Spirit to Galilee." And He came to Nazareth, where he had been brought up, and He went into the synagogue, as his custom had been heretofore, and stood up to teach. And when He opened the book which had been put into his hand, he read a prophecy concerning himself: "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor." Then closing the book he sat down and began to teach. His first words were: "This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth" (Luke iv. 14—22). Many times had Jesus before that memorable day taught in the village synagogue; but never until now had he *taught in the power of the Holy Ghost.* That day there was power in his words. It was the power of the Holy Ghost accompanying the word of God for life to them who believed, and death to them who rejected the word. Escaping from the hands of his townsmen, who sought to kill him, he came to Capernaum and taught in their synagogues on the Sabbath days. "And they were astonished at his doctrine; for his word was with power" (iv. 32).

Next we find him casting out devils. "And they were all amazed and spake among themselves, saying, What a word is this! For with authority and power he commandeth the unclean spirits, and they come out" (iv. 36). We know well what the power was which enabled him to cast out devils. It was "by the Spirit of God" (Matt. xii. 28). Not as the Son of God, but the Son of Man, by the power of the Spirit of God, he had power. The same was true of his power to heal the sick; for we read that on a certain occasion, when a great multitude was gathered and many Pharisees and doctors of the law were sitting by, "the power of the Lord was present to heal them" (Luke vii. 17). It was on this occasion that the palsied man, brought by his four friends and let down through the roof of the house, was both forgiven and healed. Here we find the power of Christ rising higher than in casting out devils and healing the sick; he forgives the sins of the man whose body he after healed. It is true that the forgiveness of sins was by authority, ἐξουσία, rather than by power, δύναμις, though the English word power is used in both cases.

This much will enable us to get a conception of the fact that the Gospel is a message that is to be accompanied with power, and that not natural power, but the supernatural energy of the Holy Ghost working in and with the minister of the Gospel. Again we suggest if this is found to be true of Jesus' ministry, how much more must it be essential for us who are his servants. When on trial before the Sanhedrim, and in answer to their question as to his divine worship, he answered that he was the Son of God, and added: "Hereafter ye shall see the Son of man sitting on the right hand of power" (Matt. xxvi. 64). It would appear from this that his ministry of power *on* earth was not to cease with his departure from the earth; but from his mediatorial throne he would still dispense power in connection with the Gospel.

We are ready now to take another step in this inquiry. Not only is the ministry of Jesus characterised by the presence and power of the Holy Ghost, but it is the purpose of God that all the ministers of the Gospel, who beseech men as though God did beseech by them, should be similarly endowed with power. Therefore we find Jesus during his ministry training his disciples in the way of ministry and power, by sending them forth to preach the Gospel and giving them power over devils and disease (Luke x. 19). It does not appear that power over the spirits and consciences of men was given in connection with the preaching of the Gospel till Pentecost. But just before our Lord's departure to be with the Father this power was promised. The disciples were sent to Jerusalem, and bidden to tarry there until they were "endued with power from on high" (Luke xxiv. 49). It is too familiar a story to need rehearsing, but we know full well that there was no preaching until after this enduement of power came; and if there had been, it is evident that there would have been no conversions to God from among men.

That the ministry of the Gospel was, in those primitive days, ever prosecuted in connection with this divine enduement is too well known to need reiterating. The whole book of the Acts of the Apostles is but the story of how weak and sinful men, who were themselves converted to God by the Gospel, were enabled to bring others to Christ and salvation through the preaching of the Word with the Holy Ghost sent down from Heaven. It was the hand of the Lord that was with them; it was the Lord who opened a door of faith to the Gentiles; it was the Lord who opened Lydia's heart, that she attended to the word spoken by Paul. Everywhere the story is the same. A wonderful and blessed fellowship between the disciples and the Holy Spirit, not for communion only, but especially for service. *Those disciples would have as soon thought of going without the message, as without the Holy Ghost to give power to the message.* Their "Gospel came not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5). Then it was that the Gentiles "turned to God from idols to serve the living and true God; and to wait for his Son from Heaven."

And we may be assured that this law has never been repealed or modified. The Gospel itself, no matter how ably or eloquently preached, is powerless to save men except it be accompanied with the Holy Ghost to give it power. Nor will it do for us to say: "It is our business to preach the Gospel; but it is God's business to give the power." This is but half the truth. It is our business and responsibility to seek and secure this enduement of power. Nor have we warrant or commission to preach without it.—*New York Independent.*

Ragged School Union.

THE annual report shows that the various agencies of the Union have been well sustained and productive of good results during the past year. The known evidences of the blessing of such an agency among the many thousands of the poorest and most degraded of the metropolis fully compensate for the labour; but, as in all good works, much is unseen, and therefore unknown. There are 3211 voluntary teachers, 62 morning schools, 104 afternoon, and 88 evening, with nearly 40,000 children under religious instruction.

The Children's Services, Bands of Hope, and Ragged Church services, &c., number many thousands in average attendance. Nearly 6000 names are on the day-school books, and 7500 on the night-school roll. Many of the present teachers were formerly scholars, while others have gone to be with Jesus.

Earl Shaftesbury says: "Having known and watched the Ragged Schools from their very beginning, I conscientiously assert that I believe their existence in full vigour to be, in the strongest sense of the words, absolutely essential to the saving from sin and misery of tens of thousands of children at present in the most degraded and unhappy condition." The secretary is Mr. J. Kirk, Exeter Hall, Strand, W.C

WHAT IS THE GOSPEL?—2.

By Mr. GEORGE F. TRENCH.

IN *Philippians?*—The sublime revelation that our Lord, in view of man's salvation, descended from his divine supremacy, through incarnation and humiliation, down to death, even the death of the Cross, at which depth alone he can meet the sinner; who, on his part, in like manner, for the excellency of the knowledge of Christ Jesus the Lord, surrenders as loathsome all claims to worldly or religious position, repudiates self, and takes his place at the Cross, being conformed to Christ's death; whence now he looks to share with Him resurrection and the heavenly citizenship.

Lowliness, love, joy, strength, purity, peace, and the hope of our Lord's return are the present fruits of righteousness resulting. Fellowship in Gospel work is the privilege and joy of all saints.

In Colossians?—The glad tidings sent to men dead in sins, and enemies of God, that Christ, who is his image, and the Creator and Preserver of all things, having in his Cross "blotted out the bond," and overthrown the powers of evil that were against us, has thereby established a basis of reconciliation for us, and for all creation, and in resurrection assumed the headship of the body composed of all believers. Consequently, that we, being forgiven all trespasses, are quickened in Him, and now stand accepted and complete in his perfection before God; responsible also, as his body the Church, to hold Him pre-eminent, the Head in whom all fulness dwells, and in all our relationships to walk worthy of our new standing, by thankfulness, holiness, love, and loyalty.

In 1 *Thessalonians?*—That having turned to God from idols, and being delivered from the wrath to come, believers may take comfort in the promise of our Lord's return, when all who sleep in Him shall be caught up together with us "who remain," to meet him in the air, and in heaven be rewarded according to the measure of sanctification, service, love, and faithfulness under persecution, in which they had lived on earth. The character of the evangelist, his purity of motive, many afflictions and spiritual and manual labours, are presented as incentives to stedfastness.

In 2 *Thessalonians?*—The everlasting consolation and good hope through grace, that when vengeance, terrible and destructive, shall be visited on that Wicked One who shall be manifested, and on all who obey not the Gospel, we who believe the truth, and whom they now persecute, shall obtain salvation, rest, and glory. So that we may wait for Christ and our gathering together unto Him, undisturbed in mind, and each pursuing in patience his daily industry.

HULL.—Mr. W. Forbes gave addresses at Hull on Thursday, Friday, and Saturday last. The circus, which holds 3,000 people, was crowded, and hundreds were unable to gain admission. Rev. C. M. Pym also spoke. Large numbers signed the pledge and put on the blue ribbon.

ANTI-NARCOTIC LEAGUE.—Ten branches of this confederation were established last year and 1330 pledges taken. Much literature has been circulated far and wide, and the Committee appeal to societies and Temperance advocates to adopt its use. The Secretary may be addressed Y.M.C.A., Peter-street, Manchester.

JEWS IN GALILEE.—The London Society for Promoting Christianity among the Jews have just completed their arrangements for commencing a Mission among the Jews in Galilee. At Safet there are 7000 Jews, and at Tiberias 3,400. The Committee have secured the services of an experienced medical man in Dr. Franklin. They are sanguine concerning the future of this Mission.

For the Young.

"WITHOUT THE CAMP."

SPEAKING recently at the Glasgow noon-meeting, on work among the Jews, Dr. Andrew Bonar related the following incident which he said had not been published before:—

In a German city a Christian lady and gentleman had for their neighbour a Jew, whose little boy found their company very inviting, and often visited them. He accompanied them to church, and his parents hearing of this severely reprimanded him; but this did not deter the boy from again accompanying his Christian friends to church, with the result that he was banished from his father's house. The boy, however, found that a friend in need was a friend indeed; the lady and gentleman sent him to reside with a friend in another part of the town.

He had not, however, remained long with them when he was arrested at the instance of his father and brother, charged with stealing, of which he was innocent, and sent to prison for three months. While in his cell he found a German New Testament, and read it with pleasure, having before made its acquaintance in his friend's house. The reading of the Word was blest to his soul, and the youthful Jew of fifteen years was rejoicing in Christ.

On his liberation bribes and other inducements were offered him if he would reject the Christian faith, but these were of no avail. He was removed to a distant part of the country and left destitute. A German pastor found him seated by the wayside one day; and although often deceived, he could not but put some faith in the boy's statement, and on communication with his Christian friends he was cared for, educated, and sent to college at their expense. Now he is working as a missionary in a large German town, where he has been the means of the conversion of another of God's chosen race.

Ten Days' Mission at Norwich.

WE have just concluded a remarkable series of evangelistic services in Norwich. All the clergy of the Church of England have combined in a ten days' Mission, Feb. 16 to 26 inclusive. The Bishop and Dean have joined in the holy enterprise. The inaugural sermon was preached in the Cathedral by the Bishop, and the concluding sermon (in the same place) was delivered by Canon Venables, vicar of Yarmouth. Several Church dignitaries have taken part in the work, while in many parishes addresses to women have been given by ladies who have accompanied the Mission preachers for that purpose. Many eminent men of God, whose names would be familiar to readers of THE CHRISTIAN have been amongst us. It has undoubtedly been a time of great and special blessing.

The Nonconformist ministers are intending to hold an evangelistic Mission in June, in anticipation of which, as well as in recollection of "The Church Mission," surely the language of our hearts and lips should be, "Bless the Lord, oh my soul, and all that is within me bless his holy Name." ROBERT ADCOCK.

Brundall, Norwich, Feb. 29.

DUNDEE GOSPEL TEMPERANCE UNION.—The report states that "The work of this society may be described as a well-sustained and aggressive effort. Many new and able workers have co-operated with the executive. Old and well-tried methods have been continued and improved; new departures have been made, and in both cases not a little real success has resulted." The public meetings have been well attended, and the results have been beyond all expectations. Mr. Francis Murphy's visit gave stimulus to the Temperance cause in Dundee, and was the means of banding many workers together in the good cause.

Foreign Servant Girls in London.

AN excellent and helpful work is carried on among young women from the Continent engaged in service in London by various ladies connected with the French Church, Bayswater. Social gatherings are periodically held at the reading-rooms, Oxford Mansions, Oxford-street, where there is also a registry. Mdme. Du Pontet de la Harpe, who is an active worker in this Mission, furnishes the following facts, which show how necessary it is to care for foreign girls. It cannot be said that her stories are sensationally told:—

"Our missionary, passing through a back street near the Strand, saw a large crowd, and in the middle of it a very young and pretty girl in a foreign dress, clinging to the hand of a policeman. She was crying bitterly and talking fast, but no one could understand her. She was Flemish. Our missionary, who had been in Belgium, knew this language pretty well, and anyone can fancy the joy of the poor girl when she was addressed in her own tongue. Then came her story—one often told. She had been attracted by some advertisement, and came to London, where she found herself in a house of bad fame. After many attempts she escaped, and ran through the streets crying till stopped by the police. Our missionary took charge of the girl, and, as it was late, he first of all left her with some respectable people connected with our Mission; the next morning he took her to the Consul, who sent her home immediately.

"Quite lately a Swedish young woman in service in Hamburg thought she could do better in London. She only knew a little German. When she started from Hamburg, the person who accompanied her to the steamer wrote the address on her travelling ticket where she could be received in London. The girl, without thinking about it, gave up the ticket on leaving the docks, and from memory gave a direction to the cabman. Of course the address was not right, and after going about for a long time the cabman was quite in a fix. Providentially he met with a friend of his, a German, also a cab-driver. This man happened to live near our Governesses' Home, and was often employed to take German ladies to the station. He spoke to the young girl, and could make himself enough understood, and though it was rather inconvenient to him at the time, brought the girl to our Directress. From that hour the girl was under the care of good friends, and provided with a situation in the house of a Swedish lady.

"Not so fortunate was a girl coming from France with a very doubtful address in her pocket. A lady talked to her in the train, and hearing where she was going, communicated immediately with the Pasteur Du Pontet de la Harpe. He went and inquired for the girl, but she was not to be heard of any more.

"During the past year 295 girls entered their names in the books, and 485 English families applied for servants. The lady secretary receives every morning from ten till one o'clock, except Saturday, in the vestry of the French Church, Monmouth-road, Westbourne-grove, W. We shall be glad to hear of any Christian ladies able to speak French and willing to act as corresponding members in large towns."

LINCOLN FAIR.—Mr. H. Johnson, of the Y.M.C.A., Lincoln, will be glad of parcels of tracts and books for distribution at the Spring fair. Last year he, with others, gave away 20,000.

ITALIAN EVANGELICAL SCHOOLS.—The thirteenth annual report of the Free Italian Schools states that there has been good progress during the past year. In Rome there are 153 pupils, and the work is carried on against much opposition. At Leghorn there are 175 pupils. At Turin the school has made remarkable progress. For want of teachers and room, fifty-seven scholars had to be refused at Naples. A constant revival has taken place at Bassignana for more than a year past, and the church needs enlarging. The promoters are in need of monetary help for the maintenance of the present and opening of more schools. Help may be sent to Rev. W. Paterson, Free Church Manse, Fraserburgh.

DO WE NEED A NEW THEOLOGY?

By Rev. JOSEPH COOK.

ONLY a saving theology is worth saving. The final theology of the world will be written by the iron finger of the law of the survival of the fittest. Perhaps this stern instrument has traced many legible syllables already. In the wide field of the Christian contest with unbelief, what are the positions that have seen battle but not defeat? In the struggle for existence, what theological propositions have approved themselves age after age in the presence of self-evident truth? What forms of faith and practice, generation after generation, have satisfied the depths of the human conscience, when it is the most thoroughly enlightened and aroused?

I. *On what facts may legitimate demands for a New Theology be founded?*

Do not be startled if I admit that there are facts justifying a call for a readjustment of several theological doctrines. I shall ask in a moment what are the fancies on which illegitimate demands for a New Theology have been based. Allow me first to name the circumstances, which, at the present hour of history, so near the opening of the twentieth century, appear to me to call for a theology in some particulars new, not perhaps in its central positions, but in many of the forms of its expression.

1. The providential necessity of choosing now a religion not for one sect or nation only, but for the whole world.
2. The advance of the study of comparative religion.
3. The progress of Biblical criticism.
4. The appearance of a Revised Version of the Old and New Testament in the most important language now spoken.
5. The growth of self-government in the Church, and of the free exercise of the right of private judgment among the masses of Christian and non-Christian populations.
6. The universal demand for the application of the scientific method of definition and induction, to all topics, however sacred.
7. The progress of the physical sciences.
8. The advance of psychological and ethical science.
9. The alleged existence of modern evidence of the supernatural.
10. The recent triumphs of Christian scholarship in the field of research as to the proofs of the historic reality of miracles recorded in the New Testament Scriptures.
11. A growing demand for the application to theology of those tests of truth which are supplied by the spiritual and intuitive faculties and the regenerated conscience, in distinction from the logical powers.
12. The necessity of making theology a balanced system, not fractional but integral, in both its methods of research and its inculcations.
13. The aggressiveness of materialistic and agnostic philosophies.
14. The decadence of strife within the Church as to many points on which sectarian divisions have existed.
15. The growing tendency among evangelical bodies to unite their forces in aggressive religious work and to emphasize the hidden half of Christian unity.
16. The certainty that Christian faith and practice have not yet been lifted into entire harmony with the tone of the Christian Scriptures, and that the work most needed in the Church at large to-day is the Christianisation of Christianity.

II. *For what purpose have illegitimate demands for a New Theology been made?*

If I mistake not, I shall offend many by reading this list of fancies; for it contains a description of some of the most mischievous portions of religious agitation in our day. A New Theology has been and is, but ought never to be demanded—

1. To make religion easy and fashionable, and lessen the breadth of the distinction between the Church and the world.
2. To satisfy the demands of State churches nominally including the whole population to which they minister, whether Christian or non-Christian.
3. To affect a multitudinist union of believers and unbelievers.
4. To advance merely denominational and sectarian ideas.
5. To gratify the idiosyncracies of one-sided and narrow minds, whether devout or undevout.
6. To satisfy the literary or scientific or political or social spirit of the hour.
7. To satisfy semi-Universalists and Universalists.
8. To satisfy Annihilationists.
9. To satisfy Unitarians.
10. To satisfy mere Theists.
11. To harmonise Theology with raw speculations in Biblical criticism.
12. To avoid asserting the supernatural in any sense.
13. To avoid asserting the supernatural in any but a Neo-Platonic and mystic sense.
14. To gratify the love of change.

God deliver us from being so caught by the spirit of restlessness as to allow the fangs of these fancies to seize and poison our souls!

III. *What tests must any New Theology meet in order to deserve acceptance?*

1. It must effect deliverance of individuals and of communities from the love of sin and the guilt of sin.
2. It must have Biblical authority and the Biblical tone.
3. It must be in harmony with all self-evident truth.
4. It must awaken evangelical zeal.
5. It must be in an attitude of mental hospitality to all severe truths as well as to all tender truths, to science as well as to revelation, to the Holy Spirit in the conscience as well as to the intellectual laws of the logical faculties, and to the beautiful as well as to the good.

IV. *What will be the leading traits of any New Theology that we can adopt in consistency with the demands of these tests and of the wants of the age?*

Truth, Comprehensiveness, Balance, Fruitfulness.

I am approaching the difficult question as to what are the true signs of progress in Theology; but here and now I only open my case and state what I hope to prove.

It is the business of both philosophy and theology, as of all life in the Spirit, to echo God. An echo is not divisive of the voice it represents. It has no selective, self-assertive power. And so the Church ought to utter and embody not a fractional but an integral orthodoxy. It should tell the truth and the whole truth and nothing but the truth concerning religion. My central thought is that orthodoxy is not worthy of the name unless it is an echo of God; not merely the truth, and nothing but the truth, but the whole of the truth as apprehended by both the rational and the spiritual faculties.

Can we find in our time a theology meeting these tests? If we cannot find one, can we invent one? Let no passing fashion mislead you. Let God be your guide in the building of the vessel in which you expect to cross the ocean of life, and enter eternity without wreck. Use no timber that will not bear storm. Never sleep while you skirt the reefs.

A Prayerless Prayer-meeting.

DEAR SIR,—That there is need for earnest prayer for the dead or dying churches, as well as for the dead souls living in open sin, or forgetfulness of God, was painfully illustrated a few Sundays ago.

A young evangelist preparing for the ministry had preached an earnest and most faithful Gospel sermon to a congregation composed mainly of church members, a sprinking of visitors and ordinary listeners.

There appeared to be a general desire for an after-meeting. A prayer-meeting was commenced, and it was estimated that about 150 remained. The hymn ended, and the preacher, being a personal stranger, asked "two friends to lead in prayer." *A dead silence.* After patient waiting, the preacher gave out a second hymn, and added a few words of exhortation for united supplication. The singing completed, another request for two leaders to pray. *No response.* The preacher laid his own request before the throne of Grace, and pronounced the Benediction. He afterwards remarked, "This is a new experience, never before even heard of—a 'Prayer-meeting,' and out of so many present, *not one* to pray."—I am, Sir, faithfully yours,

A. A. M.

THE LICENCE OF CHARITY.

THE following verses are from a Poem in *Truth*. Though it is primarily aimed at fashionable fancy fairs, it has its lesson for some of the modern devices for the carrying on of religious work:—

When women of wealth and of rank and repute
Forget what to woman's position is due,
Apologists, eager to censors refute,
Whilst owning the charge is undoubtedly true,
Go on to declare, though such women are fast
And flippant, and childish, and silly, and bold;
And though each Fancy Fête quite out-brazens the last
With doings more daring and still less controlled—
We yet for such faults full allowance should make,
Because they're committed for Charity's sake.

. . . . . .

Yes, Charity covers, as every one knows,
Of sins and offences a multitude great;
But since to such lengths bazaar enterprise goes,
No more can it hide all the faults of a fête.
And vain will it be for those ladies who ape
The tricks and the manners they ought to despise,
In Charity's cloak their excesses to drape,—
'Twill furnish no longer sufficient disguise.
No! Decency, now, is aroused and awake
To the outrages sanctioned for Charity's sake.

Too long has Society, parlously kind,
Let Folly and Nonsense do just as they've pleased,
If only they aided "The Indigent Blind,"
Or, maybe, the pangs of paralysis eased.
Too long has it winked at extravagant scenes,
Where women, forgetting their sex and their sense,
Have eagerly tried the employment of means
To name even which might be fraught with offence.
Too long has it shared in the common mistake
That all is permitted—for Charity's sake.

. . . . . .

For those in a Charity fête who may mix
May rest well assured that success they would gain,
Although they resorted to no senseless tricks,
And no giddy pretexts to money obtain.
They would not at home to such actions descend:
No; there they would be far too modest and proud;
Then how can they try foolish acts to defend
By pleading they're better if done in a crowd.
Or seek what is wrong in itself right to make
By urging they do it for Charity's sake?

Major and Mrs. Poole at Stroud.

ALMOST successful Ten Days' Blue Ribbon Gospel Temperance Mission has just been held in Stroud, by Major and Mrs. Evered Poole. The Mission had been anticipated by a series of prayer-meetings. A choir of 150 voices had been trained, and many workers enlisted. From the first the meetings were very full, hundreds were obliged to leave, there not being even standing room. Not only were multitudes won over to sign the pledge and don the blue ribbon, but many were led into anxiety about their souls. Major Poole conducted a meeting for men only, in connection with the "Purity Crusade." On this occasion the hall was densely packed with persons over eighteen years of age. His address to these men was singularly impressive, the entire audience being held spell-bound for something like two hours. Two hundred pledges were taken at the close of this meeting.

The addresses by Mrs. Evered Poole made a very deep impression on the people. Meetings were held for women only, for upper class children, and for Bands of Hope, and in connection with the Army Scripture Readers' Association, all of which were largely attended. A good collection was taken for this work among the soldiers, at one of the meetings. None could have pleaded the brave soldiers' cause with more effect than did Major and Mrs. Poole. There is no arithmetic by which can be reckoned up the enthusiasm, earnestness, and power manifested. Such gatherings have never been known in our town before in the interest of the Temperance cause.

During the Mission no less than 1200 have signed the pledge of abstinence from all intoxicants, 1700 have donned the ribbon, and between 200 and 300 men have taken the "Purity Crusade" pledge. Major and Mrs. Evered Poole have consented to visit Stroud again in July, when we hope and pray for yet greater blessing.

ISAAC WATTS,
Feb. 25. *Hon. Sec.*

BANFFSHIRE GOSPEL VAN.—The work of this Mission has been successful during the past year. Many farm servants and others in rural districts have been visited with the Gospel with good results. Help for the work is needed, and may be sent to Rev. G. S. Muir, Whitehall Manse, Grange, Keith, N.B.

The Southwark Boys' Home.

THE friends and supporters of The Boys' Home, Southwark-street, will all be greatly grieved to hear of Mr. Fegan's sudden illness, which was brought on by overwork and worry, caused by the falling-off of funds this past winter for the support of this important and blessed work.

I know of no work more deserving of help from the Lord's stewards than this, where 230 boys are personally taught and trained by such a whole-hearted servant of God, whose one object in life is to seek to teach these young souls the truth as it is in Jesus, and to learn each boy some trade to fit him to earn an honest livelihood when he leaves.

When visiting the Home a short time ago, I noticed two nice, gentlemanly-looking lads, and asked their history. I was told they were the sons of a magistrate, who by misfortune had lost all his property in Ireland. These boys were rescued off the streets in London. The eldest of them, I fully believe, was converted soon after admission, and is now a consistent young Christian. These are just sample cases of many I have seen in the Homes.

I do hope the Lord's stewards will speedily send in help for this work, and thus relieve and remove the burden off Mr. Fegan's shoulders; also that special prayer be made for this faithful servant, that he may soon be restored to health.

Valentine-place, Henry Perry.
Blackfriars-road, S.E., March 1.

English Governesses in Paris.

MANY of the readers of your paper may be pleased to have some account of Miss Pryde's Home for Governesses in Paris. It was started about three years ago on a very limited scale, but it has increased so rapidly that it has outgrown its present quarters. Miss Pryde is now about to move into more commodious apartments, situated in one of the healthiest and pleasantest parts of Paris, the Avenue de Bois de Bologne, in the immediate neighbourhood of which there are trams and omnibuses to every part of the city.

The Home is essentially French, and instruction in the language is given to those resident in it; nothing but French is spoken. Miss Pryde's wish is to enable those in the Home to support themselves by finding pupils for them. This is done as far as possible, but owing to the great number of English ladies in search of employment, it is somewhat difficult to accomplish, notwithstanding her untiring efforts on their behalf.

Having been myself resident in this Home for some time, I can cordially recommend it to any English girl who is coming abroad, either with a view of perfecting herself in the French language, or as a temporary home. Anyone wishing for further particulars should address to Miss Pryde, 16, Rue de Tilsitt, Paris.

The expenses attending the change of residence will be very great, and it is to be earnestly hoped that your readers will render assistance in this good work.

A Clergyman's Daughter.

SAILORS' "REST," CONSTANTINOPLE.—I wish to acknowledge, with many thanks, the valuable grants of books, text-cards, magazines, &c., by various friends made to the Constantinople "Rest" during the year. The valuable French periodicals edited by Miss Blundell, in Paris, are a great attraction, and regularly visit several of the native schools through one of their teachers in that language. Parcels of all these papers, &c., have been sent to other seaports and to interior towns of the empire. Allow me to add that God is working at the rest as never before. The last two weeks so much interest has been manifested by the Greeks, that we have held a daily meeting in the coffee-room; the moment singing is heard our seats are quickly filled, and after the Bible exposition a goodly number retire to the upper room for prayer and personal conversation. On Sunday last the place was filled with mostly new men, who were attentive and serious. A Scotch lady has just joined me for work amongst British seamen.

Feb. 22. Maria A. West.

Demoralising and Unjust Laws.

THE large and enthusiastic assemblage which gathered at St. James's Hall on the evening of Thursday last to demand the total and immediate repeal of the laws which are a dishonour to God and a disgrace to a nation professing Christianity, fully justified the expectations of its promoters. It was, in truth, "a great meeting of the people," and, as one of the speakers aptly put it, "a meeting of the people to demand the abolition of unjust laws from the Legislature, and not a meeting by which members of Parliament sought to create public opinion." Not a single member of Parliament was present, but the platform was occupied by a band of earnest men and women whose qualification for such a position was their long and earnest devotion to the cause of moral purity.

Mr. Stevenson A. Blackwood presided. He said they had met, not so much to argue and protest, as to demand. Commenting on the large number of women who had signed and collected signatures to petitions since these Acts first became law, he justly remarked that the women's opinion reflected the heart opinion of the country; and although it was well that statistics as to health and disease should be examined and dealt with, yet the objections to this legislation rest on higher grounds; no statistics could prove that it is not in the highest degree demoralising, unconstitutional, and unjust.

Rev. T. J. Lawrence thought these laws a strange satire on our profession of faith. Hypocrisy had been defined as the homage paid by vice to virtue: was there ever a more patent example of this than the provision in these Acts of Parliament to provide chaplains for the hospitals, whose sole *raison d'être* was to cure the women that they might sin again?

Mrs. Ormiston Chant condemned these laws because they tended to drive the unhappy women who came under their operation to deeper depths of degradation, and reminded her hearers of Whittier's words—

> "The ceaseless laws of justice bind
> Oppressor with oppressed:
> And, close as sin and suffering joined,
> We march to fate abreast."

Rev. W. H. Wood, late Assistant Chaplain to the Harrow-road Lock Hospital, said he was first led to see the demoralising character of these laws by the hardened demeanour of the women in the Government ward of that hospital, which contrasted most unfavourably with those in the other wards, where the inmates had not been under the influence of the Acts.

Madame Andersson spoke in a touching manner of the work she had been permitted to do for the cause of purity in Scandinavia, and of the confusion of right and wrong in the minds of the people who have been long under the influence of licensed and regulated vice.

After a telling speech by Mr. J. H. Raper, Mrs. Josephine E. Butler expressed her confidence that God was working for the overthrow of this iniquity, and added her conviction that if the soldiers for whom this legislation was ostensibly enacted were polled, a large majority would be found against it, as it placed their sisters and sweethearts under suspicion. Professor Stuart and the Rev. H. R. Baker, of Woolwich, also spoke.

The meeting was of a very hearty character throughout, and the resolutions were carried with acclamation, albeit a good deal of noisy interruption proceeded from a handful of youths at the back of the hall, but this slight opposition only served to put the speakers on their mettle, and added to the enthusiasm of the proceedings.

HYDE PARK HALL MISSION.—In Mr. Charles Cook's absence in the East, the work at the Hyde Park Hall Mission is continued with encouraging results. The hall is crowded each Sunday afternoon, and the Metropolitan Music Hall well-filled in the evening. The services have been taken by Lady Hope, Mr. G. Kirkham, and others. A dancing academy in Stourcliffe-street, Edgware-road, has just fallen into Mr. Cook's hands, and will shortly be opened as a reading and refreshment-room. The rent has been guaranteed for twelve months, and the cost of fitting-up only is required. Contributions may be sent to Mr. G. Kirkham, 15, Beresford-road, Highbury-new-park, N.

Mother Moody's Birthday.

(*From a Correspondent.*)

A PLEASANT company, consisting of the teachers from the Ladies' Seminary, and the Mount Hermon Boys' School, Northfield, with a few other friends, surprised "Mother Moody" on the 6th inst. at her quiet home in Northfield.

The friends were invited by Miss Gertrude, a grand-daughter of Mrs. Moody, in honour of the seventy-ninth birthday of this mother, known so widely through her beloved son, the evangelist, whose birthday was also celebrated this 6th of February.

"Grandma" was thoroughly surprised, and almost refused to be coaxed out of her favourite seat in her *favourite* room—that in which her son D. L. Moody was born. And I do not wonder, I am sure, for she was deep in the interest of one of his sermons recently preached in London, published in an English paper sent by him; and could anyone for a moment think that even the cordial congratulations of these warm-hearted friends could beguile her into forgetfulness that her son's sermon was waiting to be finished? However, no one would have thought of all this had they looked into the peaceful face of the dear old lady, for she welcomed all so cordially and kept them so interested that the few minutes' intended call was lengthened into hours.

Mrs. Moody is well-preserved for her years, and her keen black eyes hold enough of lustre to last years more; every thread of her hair is golden grey, but even that does not make her look old. On the wall of this large, pleasant front room in which we gathered, hangs a memorable picture. A frame arranged for six photographs holds those of six generations: the grandmother and mother of Mrs. Moody, her own picture, that of one of her daughters, grand-daughters, and great-grand-daughters. The grandmother, who lived to the age of ninety-seven, sat for her picture since photographs were invented.

We felt honoured with the privilege we enjoyed as one of this party, and shall long remember the pleasure it gave us.

During the past summer Mrs. Moody welcomed home all her sons and daughters, save one, and the mother-light that beamed from her face again after these years of separation, will warm their hearts for years to come.

As we thought of all these patient, painstaking years of widowhood, struggling alone for her children, loving them over all the hard places, pointing them to good and honoured man and womanhood, we could but think that for her those words of Boaz to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust," were a sort of prophecy fulfilled. And to-day that other sweet benediction belongs to her: "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Northfield, Mass., Feb. 9.

Christian Work at Port Said.

IN addition to the Mission Hall, or "Rest," notified in our last, Mrs. Prinsep writes that it is intended to build a church, a hospital, and a sailors' home at Port Said, at a cost of £5000, £1400 of which is in hand, though not a stone is yet laid. Drunkenness abounds, and the police are kept out nearly all night to keep Englishmen in order. The workers at the hall named are making strenuous efforts to get necessary furniture for use, and to rally the Christian and Temperance men both among civilians and military. Mrs. Munro is diligently assisting in pressing forward the work; and Mr. Eoll, who has probably reached his destination by this time, will take charge of the hall.

Mr. Donald Munro is leaving England this month for Port Said, and will be glad to take anything friends may wish to send, if sent to him, care of Mr. J. Grant, 63, Cornhill, E.C. Funds are urgently needed as well as good books. Mr. Eoll and Mrs. Munro will be thankful for a call from Christians on their way to China.

YOUNG MEN IN ISLINGTON.

THE annual meeting of the Islington Branch of the London Y.M.C. Associations was held at Myddleton Hall on Monday week—the first of the season. Our esteemed friend, Mr. Atkinson, the Secretary, may well congratulate himself on the gathering. There was a splendid platform, and a full, appreciative, enthusiastic audience. The chair was most worthily filled by Mr. Clarence Smith, one of the City Sheriffs, who was clad in all the gorgeous panoply of office. Besides a live Sheriff, there were on the platform, as one friend observed, an English Canon, a Scotch Doctor of Divinity, and a Welsh bard.

Mr. Atkinson's reports are always pleasant to listen to; they are full of heart, and tinged with a poetic glow that removes them far from the cut-and-dried statistical statement. This report was replete with deeply gratifying facts in connection with the work of the year. We extract the following passages, which, though not of greater interest perhaps than others we could quote, have a special value at the present time. A lusty cheer greeted the Secretary as he read them:—

"Special mention must be made of those honoured servants of God, Messrs. Moody and Sankey, who opened up in London their great commission in the Priory grounds. A tabernacle capable of holding 5600 was erected, and overflow meetings were held in the Priory Hall and the neighbouring churches. The fourteen days can never be forgotten by those who had the privilege to watch the workings, or take part in the ministrations. For weeks beforehand the members of the Priory branch had with heart and voice wrestled with God in prayer, that showers of blessings might fall upon the great assembly, who in crowds would congregate on the grounds, made memorable to hundreds of young men, now scattered to all parts of the world. Not only were workers diligent in the inquiry-room, but in every nook of the Priory grounds, earnest men and women, whose faces told that the burden of souls was resting upon them, might be seen rescuing outsiders, and pointing them to the Lamb of God, who taketh away the sin of the world.

"Mr. Henry Thorne not only conducted overflow meetings during Mr. Moody's Mission, but commenced a special Mission to young men only in the Priory Hall for twelve days; these meetings were greatly owned of God in the conversion of young men. One interesting fact we will note: on the first night of the Mission a gentleman from Wales came expecting to hear Mr. Moody, but finding he had left, went into our hall. God met him; he yielded his heart to Christ, and went back to his home rejoicing.

"A young convert writes: 'I was brought to the feet of Christ, November 22nd, 1883, during one of Mr. Thorne's meetings. I was asked in passing the gates to come in and hear him; I accepted the invitation, and the service made such an impression upon me that I stayed behind, when you came up to me, and putting your hand upon my shoulder you led me to the inquiry room, conversed and prayed with me, and when I rose from my knees I felt a different being altogether. I cannot say all I should like, because I cannot pourtray my feelings, but I am happy in the love of Jesus Christ.'"

After the Secretary came the representative of the Treasurer, who reported a balance in hand of half a crown. It leaked out, however, that this encouraging state of affairs was due to the fact that Mr. Austin, the treasurer, had given a special donation of £32, to wipe out what would have been a deficit.

The Chairman's address, which came next, was a novel one in all respects—brief, terse, and practical. A really good work, he said, is being done by this Association; and it is our clear duty and privilege to do it to the very utmost of our ability. Those who have homes of their own can hardly realise the sense of blank and loneliness which comes over a young man from the country, "alone in London." Some of them, it may be, take to hard, intelligent, thoughtful, profitable study. But there are many, wishful to do right—wishful, at all events, not to go wrong—but having no sufficient force of character to mark out a plan for themselves. Without any criminal intention whatever, but simply because they are not kindly and properly looked after, they too often drift into a course where they ought not to be found, and which means probable if not actual ruin, pain, and loss for the whole of their lives. Against such a fate an institution like this is the best of remedies. One feature of the work at the Priory is worth special notice. Every Wednesday evening young men have an opportunity of privately meeting Mr. Atkinson, consulting him about their difficulties, asking his advice about their studies, and no doubt in some cases telling him of their slips and falls. I can think of no more likely means of bringing back a young man who has gone wrong—not far, it may be, but beginning to go wrong; getting out of the straight path and into crooked ways—than half an hour's conversation with such a friend, the advice he would give and the prayer he would offer up by the young man's side.

As the "application" of his little discourse, Mr. Sheriff Smith made an earnest appeal for continued pecuniary help to the work of the Association.

The speeches that followed from Canon Fleming, Rev. Ossian Davies, and Dr. Thain Davidson, were all excellent in matter and tone, and were received with much cordiality. The Canon, referring to the unpretending balance in hand, said the Association seemed to be very much like that good, brave, noble fellow, Gordon—(great applause)—who has gone forth with faith in his heart and the Bible in his hand, endeavouring, as God shall help him, to solve a great problem. One of the great characteristics of the General is said to be that he despises money. He had been known to refuse £30,000 from the Chinese Government, when he was perfectly entitled to it. The Canon went on to impress upon the minds of his young hearers the necessity of diligence, contentment, honesty, reverence for the Sabbath, temperance, and, most of all, a saving faith in the Lord Jesus Christ. He told of a young fellow who had come up to London from a country home, and who, in writing to a friend, said he had promised his mother that when he came to London he would never touch a card or drink a glass of strong drink. "I think he is a brave fellow who can write that." The Canon must needs perorate with a poetical quotation: he invariably does. So indeed did all the set speakers at this meeting; it almost seemed like an evening with the poets. The Canon's double stanza ended thus:—

> "Whate'er may die and be forgot
> Work done for God, it dieth not."

Mr. Ossian Davies, "the Welsh bard," gave us three verses of Norman Macleod's well-known

> "Trust in God, and do the right."

Dr. Davidson quoted from a still more famous Scottish poet, poor Robbie Burns, who in some of his more sober moments wrote a New Year's poem, closing thus—

> "Let us the important hour employ,
> And live as those who never die."

The address of Mr. Ossian Davies was packed full of good and weighty sayings. Space would fail us if we were to quote them all; here are a few:—The greatness of a young man's nature lends a greatness to his life. We are mortal and immortal; let not our mortality discourage us, but let our immortality inspire us to fill every moment of life with noble work done for God and humanity. Let us not rest satisfied with existing or vegetating; let us strive *to live*. "Jesus of Nazareth went about doing good"—the shortest and best biography the world has ever known. To be a young man in London involves great responsibility. If he would make the most of it he must take special care of his physical constitution. There is a Gospel of exercise. It is not unchristian to turn a somersault or use the dumb-bells. Pure oxygen is worth all the bottles in the dispensary. Do not waste your leisure hours. Napoleon studied his watch as carefully as he studied the maps of the battlefield. "No readers" are not the men for this age. Read a good book through; do not be swallows skimming over the surface. Give the Bible the first place; it is the Book of God, and the god of books. We do not want in this day molluscous, invertebrate beings, but men with a backbone who will stand up against public opinion if need be. Let us call things by their right names. Let us call robbery, robbery—not "liquidation;" drunkenness, drunkenness—not "being a little elated." Wrong is wrong, whether done by prince or peasant. Let us cling to the fundamental truths of Christianity. Avoid the sceptic who nibbles at the margin of revelation. Do not give God the shattered remnant of your life.

Dr. Davidson complained that all the good and effective things he meant to have said had been said by Mr. Davies; however, he found a very responsive audience as he sang the praises of Islington with its healthful situation, its easy distance from the City, its good lodgings, and last, but not least, its sound evangelical teaching.

Mr. W. E. Shipton proceeded in a very ingenious way to move a vote of thanks to the chairman, though that sensible gentleman had previously placed a veto on the proceeding. As our reporter is of opinion that votes of thanks ought to be banished neck and crop from religious assemblies, he found this a very convenient moment to beat a retreat.

Persecution in Hungary.

THE Baptists continue to suffer great persecution in many towns of Hungary. The following cases, quoted from the *Wahrheitszenge*, are specimens of what they have endured for at least two years. In July, 1883, Brother Lojos, in Vaczhartja, was, at the instigation of the Reformed pastor, arrested and imprisoned. In the letter of accusation he was described as "a most dangerous rogue," and was accordingly treated as such. The prison-van in which he was conveyed to Pesth was guarded by two mounted police, and after spending seven days and seven nights in a narrow hole with about forty thieves, he was taken to the nearest station, whence he must go home on foot.

At the end of October a small gathering met for prayer, when they were suddenly attacked by an armed band. After having broken the doors they proceeded to beat and tread upon those present; one old woman of seventy they repeatedly lifted up and threw down again. The leader was so beaten and bruised that only by the help of others was he lifted out of a pool of blood and carried home. These surprises have been often repeated since then, with this difference, that the brethren have been less frequently beaten with sticks, but have been more trodden upon; Cayenne pepper has been rubbed into their eyes.

The authorities do nothing to protect the sufferers; on the contrary, they rather support the people. In Promontor and Dömschott the persecution rose to its highest point in 1883. Whenever a baptism is discovered to be taking place, it is violently prevented, and heavy fines are imposed. Infants are taken by force and sprinkled by the Lutheran pastors. The writer adds, "But enough about persecution; that is not the worst thing that can befall a Christian congregation. We have much to be thankful for; the good seed is scattered, and God gives the increase."

RESCUE WORK IN POPLAR.—The Committee of Mrs. Wilkes' work have decided to divide the Homes, and conduct each independently. Mrs. Walsham How has undertaken the patronage of the "Elms," at Walthamstow; it will be used as a training school for penitent girls. The rescue work at Poplar will be under the immediate superintendence of Mrs. Wilkes. During last year 251 admissions were made to Kerby-street, Poplar, eleven of whom left of their own accord, and only six were dismissed. Pecuniary assistance is much needed, and may be sent to Mrs. Wilkes, 4, Kerby-street, Poplar, E.

Messrs. Moody and Sankey.

CLOSING AT NEW CROSS.

THE New Cross Mission is ended. It always seems a thousand pities that just when the tide of blessing in a neighbourhood is fairly rising, it must suddenly be stayed and sent back to the old well-worn channels again. In this world, however, we must be content to do not what we would but what we can. Other parts of this great human hive are calling for the labours of the evangelists, and they must pass on. So the New Cross Hall, for three weeks the centre of many a busy and animated scene, now lies silent and deserted, awaiting its speedy removal and reconstruction.

If the tide of blessing returns very largely to its old channels, it will flow, for some time at any rate, in larger volume and at a swifter pace. What new channels it may yet make for itself remains to be seen. To drop metaphor for sober fact, we can rejoice heartily in the formation at New Cross of another branch of the Mizpah Band. It was started in the tent on Saturday night. Mr. Robert Simpson says it is a somewhat weakly babe, and will need much nursing, but there is life in it and it will grow. We sincerely pray it may; for there is probably no district in the whole sweep of the Metropolis that stands more in need of such an effort than Deptford.

Another very palpable and pleasing outcome of the Mission at New Cross is the increased spirit of unity and brotherly affection among Christians who are known by different names. We heard one good brother, who has been very active in the work, remark that he was most thankful that during these happy weeks he had learned to know and to love many of his neighbours, who had been strangers to him before. The fraternising that has been going on among the pastors and others has been delightful. It is not going to stop, as far as we can see. Indeed, it is receiving illustration in some very unexpected ways. Special meetings are going on this week in various places of worship in order to perpetuate and if possible to extend the influence of the Mission. Among the speakers set down for a series of services in Brockley Presbyterian Church is Rev. Gardner Smith, Vicar of All Saints, Hatcham. Imagine an English clergyman preaching the Gospel in a Dissenting Conventicle! What are we coming to? The millennium, some may say; may such signs of its approach be greatly multiplied.

A marked feature of the New Cross Mission has been the influx of visitors from all the regions round about. It has been less of a local Mission probably than any that have gone before. The rail has brought large contingents of people day after day from many Kentish and other country towns. This in part will account for the size of the week afternoon audiences. Last week, for the first time in the history of their London campaign, there were overflows in the afternoon! There can be no doubt that hosts of these friends have returned to their quiet rural homes and districts greatly refreshed, and with a fresh or a new-born zeal that will find outlets in numberless ways, and diffuse the influence of the meetings in a way that can never be recorded, or even known to the chief actors in the movement.

For the first week of New Cross, through the absence of Mr. Sankey, the setting forth of the Gospel in song went on with halting steps. The closing week has made up for the previous deficiency. Having finished their labours at Wandsworth, Mr. and Mrs. McGranahan came to New Cross on Thursday last, and since then "the music of the Gospel" has been sung into many an ear and many a heart besides those whom Mr. Sankey's voice has been able to reach. The Clapham male choir came as well, and the great crowds, both in the large hall and the overflow-meetings, have shared in the manifest delight of Mr. Moody, who appears to have a special fondness for these rousing Gospel choruses. The workers are continually bearing testimony to the power of these hymns to move upon the people, either in clenching the spoken word, or in serving as a channel of direct blessing. And not the solos only, but the hymns sung by the choir and the crowd singly or together. Among those frequently mentioned in this respect are "Take me as I am," "Come, Great Deliverer, Come," "Christ for Me," &c. &c. Among the solos sung by Mr. Sankey that are known to have been specially owned of late are "She only Touched the Hem of his Garment," "To the Hall of the Feast came the Sinful and Fair," "Where is my Wandering Boy?" and "Eternity."

Many other things could be mentioned that would interest our readers, such as the remarkable readiness shown by all sorts and conditions of people to converse about and listen to serious talk concerning the things of the soul. There seems a general thawing of the icy reserve that generally prevails in this matter. The workers are not slow to take advantage of this, and much quiet but effectual personal dealing goes far removed from the friends of the meetings. We ought not to omit the mention of an effort that Miss Kinnaird and other friends are making to extend the borders of the Y.W.C.A. in the New Cross district.

THE LAST DAY

was Sunday. It rose as bright and exhilarating as any spring morning could well be. By eight o'clock the great hall showed scarcely a vacant seat—such a muster at that early hour as has not been seen we think since the meetings at Islington. Mr. Sankey sounded forth in grand style Miss Havergal's Gospel message, "Tell it out." Mr. Moody, before beginning his address, asked all who had received spiritual blessing through the Mission to rise; thousands, we should think, started to their feet. "That will do," said he, "sit down. Now the next question is: What is it going to amount to?" Then he briefly urged the young converts to identify themselves with some church or chapel and go to work. "I am delighted to hear that there are going to be so many meetings in different places after we are gone. Every young convert ought to be good for a dozen others right away; there is a circle of friends they can reach that nobody else will be able to influence."

The theme of the discourse was the Bible, and how to study it. "I want to get you in love with the Bible. If you do not feed on the Word you cannot give it out to others. It is a sad fact that many who have been professing Christians for years and years have very little love for the Book. They still need to be fed through the ecclesiastical spoon. I was much cheered on going into a home yesterday to hear about one who was converted when we were in this country nine years ago. He died two years afterwards, and his wife told me that during these two years the Bible was constantly by his side. He never sat down to a meal without having it by him. It was always at his bedside. He said that if he was going to heaven he wanted to know all about it before he went there. I am sorry to say it, but I have noticed that there is not so much real Bible study here now as there was nine years ago. There is more discussion about various doctrines, but not so much feeding upon the Word."

Then Mr. Moody entered on a powerful defence and vindication of God's Word, dwelling especially on the fact that the Old Testament is of equal value and authority with the New. There are so many references and so many quotations in the New from the Old that they are inextricably interwoven; they must stand or fall together. Proceeding to urge a systematic study of the Bible in various ways, he advised all who did not possess a concordance to buy one the next day, even if they had to live on bread and water, in order to pay for it, for a week. He had heard of some ministers who stood up in their pulpits and talked against the doctrines of conversion and atonement; he would advise any young convert who came across such a minister to do as Lot did when Sodom was about to be destroyed: get out of such a church at once.

At 11 o'clock the crowd overflowed the great hall, into the tent. The Chairman and many of the workers had to exercise some self-denial at the bidding of Mr. Moody and vacate the platform, making room for many who were unable to get in. As the meeting was assembling, Mr. and Mrs. McGranahan sang with thrilling power their new song, "He that heareth and believeth." Later on, Mr. Sankey sang another of Mr. McGranahan's new hymns from the same collection, "The coming of the Kingdom draweth near," and also that sweet Gospel story in song, which has proved a channel of blessing to many, "She only touched the hem of his garment."

Among the congregational hymns sung was Mr. Sankey's "Take me as I am." Mr. Moody said he had just heard of a man now dying in Glasgow who found great comfort from the hymn. He also told of a man who heard it at one of the early meetings in Glasgow, and while Mr. Sankey sang it, before a word was spoken, he gave his heart to the Lord. At the close of the Glasgow Mission, five months after, he rose, told his story, and said he had been serving God ever since. Another case of blessing in connection with this hymn was that of a young lady who thought she was a Christian, but discovered she was not; as she sat at the instrument playing the hymn, she too gave her heart to Christ, asking Him to take her as she was. "Why should not every one of you here," said Mr. Moody, "just now ask the Lord to take you as you are?"

The sermon was on "Trust;" a marvellously clear and simple presentation of the Gospel it was. Speaking of the plague of half-heartedness, Mr. Moody told of a lady he met with in the second meeting some days before. He asked her if she was a Christian? No. Then would she go into the inquiry-room and have a talk about salvation. No, she would not go then; she would go some other day. He tried to show her that if salvation was a thing to be desired it ought to be attended to at once. Still she was indifferent. He saw her, however, in the inquiry-room on a succeeding day, but she seemed to be almost as indifferent as before. He remarked to the worker who was dealing with the lady that she was asleep and needed waking up, like some men who talk in their sleep. The lady went home and talked to her husband about it; the result was that both of them got thoroughly woke up, and they have both given themselves to the Lord.

As to the afternoon meeting for women only, we can but say in a sentence that it was packed, with two overflows. Mr. Moody's sermon on the wondrous love of Christ as seen in the shame and suffering that surrounded his betrayal, his trial, and his death on the Cross was of itself enough to very powerfully affect a susceptible audience. The atmosphere, too, was close and depressing, and as a consequence the delivery of the sermon was much interrupted by the removal of persons who had fainted. It was a time of great searchings of heart, and we believe much work was done for eternity in the subsequent large inquiry-meeting.

How shall we describe the closing gathering, with its wonderful array of men closely wedged within the four walls of the iron tabernacle? One could not look on the spectacle without being oppressed by a feeling of the deep solemnity of the occasion. After Mr. Sankey, Mr. and Mrs. McGranahan and Major Whittle, had sung "Oh, to be over yonder," Mr. Moody prayed in very touching words, entreating the blessing of God on the many present who had friends at home longing for their salvation. He thanked God for all the happy and blessed times they had enjoyed in the hall during the past three weeks. He added that, having received a note from a man who said he would be present, and who thought he had gone so far astray there was no hope for him, he would ask Mr. Sankey to sing "Abundantly able to save." Accordingly this glorious proclamation of salvation was sounded out by Mr. Sankey, the chorus being taken up as before. As he heard that many in the district did not believe in revivals, he asked all who were converted in a time of special awakening to rise, and a good sprinkling of men stood on their feet. Then those who had been converted in churches that did not believe in

revivals were next asked to rise, but there was no response. A little later on, while all heads were bowed in prayer, Mr. and Mrs. McGranahan sang the hymn out of the new collection, "How far is it called to the grave?"

Mr. Moody's closing message was an answer to the question, "What is the Gospel?" It was a message of hope to the very worst. Could there be blacker, viler creatures than those Jerusalem sinners who crucified the Lord of Glory? Yet salvation was freely offered to them if they repented. How grand and inspiring were the words in which he declared the "glorious news"—sin, death, the grave, the judgment, all met and conquered and swept out of the way through the life and sacrifice and resurrection of the Son of God. How the vast crowd looked and listened and eagerly drank in the sweet and comforting tidings that came flowing in one unbroken stream from Mr. Moody's lips. It is not everything that will move and melt down 6000 men of all ages and ranks and conditions; but Mr. Moody achieved this as he drew near the close of his address and told some of his most touching incidents setting forth the unspeakable and unchangeable love of God. "Oh, men! at the close of this solemn Mission, let me entreat you to close in with Christ to-night."

Then came the familiar call for a confession of soul anxiety; the responses were so many and so simultaneous that many must have missed even the vigilant eye of the preacher as he scanned the wondrous scene before him. "Thank God for this night" was his exclamation, which every sympathetic heart could echo to the full. "May God make this a memorable night in your history," was a petition that must surely have its full fulfilment.

At the various meetings on Sunday Mr. Moody announced that a reunion of all who had been brought to Christ through the various London Missions since November last would be held at the Midland Terminus Hall, St. Pancras, on Monday, March 24. He requested all converts to send stamped envelope with particulars of their conversion to Mr. Lindsay Brown, at the St. Pancras Hall, and they would receive special tickets of admission. As we have intimated elsewhere, the evangelists will proceed to Addison-road, Kensington, after the St. Pancras Mission is over. Hampstead will be the next field of labour. In our next issue we hope to give an account of Mr. Moody's visit to Edinburgh.

By Pastor C. SPURGEON.

Since February 12 there has been an increasing blessing in connection with the visit of Messrs. Moody and Sankey to this district. From the opening of the campaign the numbers in attendance have been marvellous, and the Bible lectures are especially noted in this respect. Non-churchgoers have been reached to a large extent, as will, in fact, be seen when we say that two-thirds of those seen by us in the inquiry-room and hall have been of this character. Six cases recur to our mind, as we write, of persons who had come simply out of curiosity, and were "believers in nothing." Another class which has been greatly blessed are those who have been anxious seekers, but up to this time remained in the dark. Mr. Moody's clear, simple, and whole-hearted declaration of the Gospel has brought them into light and liberty. As one inquirer put it to me, "I SEE it all now." Knots of doubt have been untied, tangled skeins of thought unravelled, and a "clue to the maze" given to many weary wanderers. Reaping has been going on at the same time as sowing and harrowing. Many have been "cut *to* the heart" by the first address, and then coming up a second night they have been "pricked *in* the heart." Conviction was the work of the Spirit when the evangelist discoursed upon sin and its direful consequences, and conversion soon followed as he told out the *love* of the Lawgiver. We admired the choice of subjects, as they seemed to fit into the needs of the people. When one rough-looking fellow said "he was too black to be saved," the next evening we had the "Dying Thief" as the theme, and if the suggester was not present, there were many who saw a crucified Christ as a Saviour for *black* sinners that night. No character has been forgotten, for both in preaching and in prayer, all have been remembered before God.

We think, too, every Christian has been bettered by these gatherings. It has been our pleasure to talk with a number who have trusted Christ for years and yet have not "delighted in the Lord." Such, by these services, have seen their privileges and possibilities more clearly, and by the grace of God are now "*rejoicing in Him.*" Is this not a work needing to be done even more fully everywhere? As God made a Moses to bring up his ancient people out of darkness and bondage, so He has, in a large measure, anointed our dear brother Moody to do the same grand work. That this has been one of the results of this Mission we gladly bear witness.

We were asked by a stranger in the district this question: "Do you think the work done will be lasting?" Our answer is, "*That* greatly depends upon the after working of the churches." Where "the wilderness has been made to blossom as the rose" it is necessary for gardeners to tend the flower, if it is to flourish; and so in these "waste places," where by God's Spirit and the blessing of this revival, buds of holiness and blades of grace are bursting forth, it will rest with the husbandmen in the churches whether "they bring forth fruit." Without undervaluing the glorious labour wrought, we firmly believe that the following-up work is of equal importance.

All round, whether it be as regards the singing, the overflows, the prayer-meetings, or the inquiry-room gatherings, we cannot but say, "It is the work of God." Most heartily do we rejoice in the manifold blessings of the Mission, and in the calendar of our life's history the period dating from February 12 to March 2 will be long remembered. We have counted it an honour to share in the smallest degree the benefits of this revival, and pray that everywhere others may be even more enriched than we have been.

A united Mission has been arranged for Greenwich, to be conducted by Major Whittle and Mr. and Mrs. McGranahan, commencing in the Presbyterian Church, South-street, on Monday, March 3. By this means we hope to "gather in the fruits."

The Children's Service on Saturday afternoon was conducted by Mr. S. D. Rickards, of the Children's Special Service Mission. About four thousand were present, and the attention and interest was very marked throughout. Mr. Rickards took the four pictures of the Sinner, in Luke xv. The closing one of the sinner forgiven was very impressive. A good number remained to the after-meeting.

Incidents of the Stratford Work.

Many cases and facts of a most encouraging kind are being met with by the workers in connection with the visitation of the people. We subjoin a few that have come to our knowledge:—

A gentleman called one day at a house where he had been accustomed on former visits to see the wife with a black eye, the result of her husband's bad tempers. This time, however, the door was opened by the husband himself, who astonished the visitor by saying, "I know you have come in answer to prayer." The gentleman, thinking of former experiences, replied, "That is not much in your line, is it?" "It didn't used to be, but since I have been to Mr. Moody's meetings things are very different with me." "Do you mean to say that I can now take you by the hand and call you a Christian brother?" "Indeed you can." It seemed almost too good to be true.

At one of the Stratford meetings a worker, in conversation with a man who seemed deeply anxious about his soul, had great difficulty in getting him to concentrate his thoughts on any point. After having prayer, and doing all he could to direct the man to the Word of God, the worker gave him a little book, entitled "Just the Saviour you need," asking him to read it carefully at home. The man said he did not want it; it had better be given to some one else. Not to be daunted, the worker, having discovered that the inquirer was married, asked him to take the little book for his wife to read; he at last reluctantly consented to do so. True to his word he gave it to his wife when he went home, and she read it through. As she laid it down on the table, she said it was a nice book, and advised him to read it. He took it up and when he came to the third page he exclaimed, "I see it now; I have been going the wrong way about; I have got to accept salvation as a gift." He has since been giving grand testimony, and every indication of having entered on a new life. His wife last week visited the house of the worker who talked with him, and was also led to an acceptance of the Saviour.

A man attempted to get into one of the Sunday meetings at West Ham-lane Hall, and failed, much to his disappointment. A young worker, who met him, seeing his downcast looks asked the cause. On hearing how the matter stood and seeing the man's great anxiety to hear Mr. Moody on that occasion as he could not get any other day, the worker managed to get him squeezed in through the crowd. He was wonderfully touched and impressed both by the sermon and by what the young worker said to him. This friend sent him a little book through the post, and had a hopeful letter from him. It so happened that another worker on going home the evening after this man had attended the meeting, found a letter awaiting him from a Christian woman, to whom he had been made a blessing four years before. The letter asked the worker to join her in praising God for the conversion of her husband at the hall the night before. Some days afterwards these two workers met, and the fact came out that the man whom the younger one had led into the light was the same as the husband referred to. He is now bearing noble witness for Christ in a church which greatly needs such testimony.

A great blessing has come to several of the young clergy in the Stratford district. Some who were wavering, or even hostile, have been brought into fullest sympathy with the work. There will be large additions it is expected to the membership of all the places of worship whose pastors were in sympathy with the meetings. A manifest blessing has come to not a few of the railway men, of whom there are so many in the district. It has been discovered that numbers who were impressed at the meetings, but did not go into the inquiry-room and come to a decision, are now grieving over the lost blessing and are seeking the counsel of workers with whom they come in contact.

It is known that some men who were notorious drunkards have been reclaimed. The newly-formed Mizpah Band is doing a glorious work. The friend who has given a site for the Conference Hall to be erected, now furnishes a temporary place of meeting on his business premises, where meetings are held every Saturday and Sunday evenings. The Mizpah Band has been very happy in securing such officers of worth and standing as will be a guarantee of the satisfactory and permanent nature of the organisation.

LOWESTOFT.—Mr. George Blaiklock has just conducted a four days' Blue Ribbon Mission at Lowestoft. The meetings were held in the Skating Rink, and were crowded each evening. Many new pledges were taken.

BRITISH AND FOREIGN SAILORS' SOCIETY.—Mrs. W. E. Gladstone will open a bazaar for the benefit of this Society on April 1 at the Town Hall, Kensington. Contributions of fancy or plain work, works of art, or any articles suitable for sale, also cheques or postal orders, will be gratefully received by Mr. E. W. Matthews, Secretary, Sailors' Institute, Shadwell, London, E.

Notes and Comments.

THE United Kingdom Band of Hope Union is offering prizes to the amount of 200 guineas for three Temperance tales. Upwards of 80,000 copies of six tales already issued by this society have been sold.

A prison chaplain, writing of scenes he has beheld, says :—

"People talk of holy poverty, but there is a great deal of unholy wealth—unholy in its origin, unholy in its distribution, unholy in its non-distribution. When a poor woman gets punished for stealing a fur jacket belonging to one of the upper classes, and that jacket is appraised at £300, sufficient to keep five families for a year as wages go, I feel inclined to wish there might be a revival of Sumptuary laws, and that certain expenditure, or expenditure in certain ways, might be branded as profligate and immoral."

We are constantly hearing of the wrong-doing and the thriftlessness connected with poverty: it should not be forgotten that wealth has also its attendant evils and dangers. Much of the poverty which exists results from the abuse of wealth by those who possess it.

The West-end has its outcasts and its bitter cry as well as other less aristocratic regions. A letter appeared in the *Daily Telegraph* from a West-end clergyman, in which it is said :—

"The Royal Commissioners need not go very far in their search for dens and dirt. Within a stone's-throw of Regent-street—its glittering shops, its rustling promenade—we can show them grown-up families in single rooms, houses all let off in tenements at shameful rents, families living and eating with the corpse in the same room, &c. Within the last fortnight's visiting I have found—(1) Man, wife, four children, crouching over the remains of an apology of a fire; three gallipots in the room; nothing else whatever; sold up; trade bad. (2) Wife, two children; husband sent to asylum six weeks ago (poverty preyed on his mind); selling her clothes and things gradually to buy food; broker's man in possession in the one room (same afternoon as 1). (3), Wife, family, children playing, eating, &c., in room; corpse in coffin, on two chairs, in same."

Many of the workpeople employed by tradesmen in Regent-street and the neighbourhood, as tailors, bootmakers, &c., are obliged to live near the shops for which they work, and so are charged enormously for the rooms they occupy. The consequence is that all the miseries of overcrowding, and its accompaniments, are entailed upon them. How long shall these things be? When will the public conscience awaken, and righteous action be taken in the matter of wages, and the social claims of the working classes? Surely employers who reap their wealth from such toilers have a responsibility to see that such conditions as those referred to are remedied.

A Society for the Enforcement of Sanitary Laws and the Improvement of Dwellings has just been formed, prominent among the names of its Committee being those of the Baroness Burdett-Coutts, Lord Shaftesbury, Miss Octavia Hill, Mr. S. Morley, and other well-known philanthropists. The prospectus, which has been issued, expresses the belief that much may be done by voluntary action in spreading a popular knowledge of the law, and in helping to enforce it. Communications are invited as to any particular cases of hardship or misery (in London) which are traceable to evasion or neglect of existing laws; they should be addressed to 17, Albert Mansions, Victoria-street, S.W.

Mission work among the deaf and dumb is a highly desirable and valuable form of Christian effort. Rev. W. F. Mayers, of Bristol, has been very active in this work, and a society has just been started in that city to care for the spiritual well-being of this sorely afflicted class of the community. Between eighty and ninety deaf and dumb persons are already within its reach, while from thirty to fifty attend a regular Sunday service held for their benefit. This, and similar movements in other districts, are worthy of general sympathy and support.

The Baptist Missionary Society has sustained another loss in its African field. Rev. Q. W. Thompson, who for twenty years past has laboured for Christ on the west coast, died at Victoria on December 29 last. He was only forty-three years of age, and had proved himself a most valuable agent and director of the work as Mission secretary for the district of Victoria and the Cameroons. Such losses are severely felt by those who have to fill the vacancies caused, and prayer to the Lord of the harvest to raise up a constant supply of efficient men should be earnest and continued.

The Rev. Hugh Stowell Brown, of Liverpool, says that "the Israelites sacrificed their children to gods, but that is nothing to what our English children suffer through strong drink. There are children in Liverpool who have not so good a place to lie down in as the horses, asses, and dogs for whom there has so long been a Protection Society." Such a statement ought to fill every member of society with sorrow. It is lamentably true of all our large towns and cities—indeed, all over the country—homes are desolated and misery is entailed on the young through intemperance.

A case in point has lately appeared in the daily papers. A commercial traveller and his wife at Birmingham were brought before the bench charged with endangering the lives of their three children by starvation. When arrested they were both intoxicated. The wife was wretchedly clad, and said for lack of clothes she had not been out for ten years, and had slept on a brick floor. The husband it appeared had been in receipt of a good salary, but through inattention to business was now receiving only 25s. a week. The children were emaciated and in rags. Such instances are by no means rare, when drink once gains the ascendency, it overrides natural affection, and thus brings untold misery in its train.

Isaac Walton tells that George Herbert, in the course of a walk to Salisbury Cathedral, saw a poor man with a horse that had fallen under his load. Herbert at once put off his canonical coat and helped the man out of his trouble. On coming to his friends at Salisbury they expressed surprise that he appeared among them soiled and discomposed, whereon he explained the cause. One of the company told him he had lowered himself by his action, but he replied "that the thought of what he had done would prove music to him at midnight; for if he was bound to pray for all that were in distress, he was surely bound to practise what he prayed for," and he added, "I would not willingly pass one day of my life without showing mercy, so I praise God for this occasion." Many who are joyless and shut up to themselves, would find in imitation of such examples music to their souls which would cheer and animate their whole being.

Bath has lost one of its most useful and devoted residents in the death of Mr. Leonard R. Valpy, which occurred on the 21st ult. He was a zealous promoter of various Evangelical and Evangelistic efforts for the glory of God at home and abroad. The South American Missionary Society and the Lord's Day Rest Association were specially indebted to his services. He will be greatly missed and deeply lamented.

The appointment of a Royal Commission to investigate the true condition of the London poor is an accomplished fact, and gives rise to hope that practical remedies for existing evils will not be long delayed. The Prince of Wales is one of the Commissioners, and has personally inspected some of the proscribed districts. The staff represents all shades of religious and political thought, and may be fairly expected to deal with this important question in an impartial and effective manner. With others, however, we much regret the omission of Miss Octavia Hill.

Miss Macpherson, of the Home of Industry, Commercial-street, Spitalfields, E., writes to us that she knows of a thousand Christian families in which her children reside in Canada who would be thankful for a copy of The Christian after it has been read. Any one sending their address to her on a post-card will have an address returned to them. Thereby the dwellers in the backwoods will join our other readers in prayer for still greater blessing to rest on our sister's work among the perishing masses. Some who do not wish to part with their own copies might order a copy to be sent direct from the office.

What Mr. Gladstone said the other night when introducing the Franchise Bill in reference to that measure is capable of a far higher application. "Let there be no wandering," said he, "on the hill-tops of speculation, or into the morasses and quagmires of doubt." So say we as to the Gospel of our Lord Jesus Christ, and all the glorious truths revealed therein. Such wanderings have been sadly common of late, and account in thousands of cases for low standards of Christian life, and for practical departures from the living God. Happy those who keep to the King's highway, abiding content with the word of truth, and leaving side issues and mere questionings of men.

Mr. Coleridge Kennard has brought into the House of Commons a Bill for the suppression of Grocers' Licences. *The Daily Telegraph* declares it to be as preposterous a Bill as was ever drafted, and asserts that "the private bottle from the grocer's" is a mere bugbear, devoid of any truth or reality. The editorial further warns publicans not to support this measure, as it is said they are likely to do, assuring them that by so doing "they would be only smoothing the way for the destruction of their own trade, root and branch." Facts only too glaring and frequent come under our own notice, proving the curse grocers' licences are to society; and as to the destruction of the publicans' trade, the sooner it is brought about the better. Anyway, we would urge our readers to use all their influence in support of the effort to undo the mischief caused by licences having been granted to mixed traders. The Bill stands third on the list for Wednesday, April 2. In a letter to *The Times* on the above subject, Mr. Kennard urges the adoption of petitions to Parliament in favour of the measure.

We have received a copy of a new and cheaper edition of a little work we have before noticed and commended. It is entitled, "The Divine Ideal of the Church," and has been compiled by an Elder. It is written in the very words of Scripture, and forms an excellent manual for young Christians and all Church members. It may be obtained of Mr. Elliot Stock for 9d.

The sad intelligence of the celebrated Dr. Lange having been found drowned in one of the canals of the Rhone has been received with universal regret. A prince of commentators and a man of God, he had won for himself a high place in the estimation of the Church of Christ. As Professor of Theology at the University of Bonn, he exerted wide influence on the Continent, and in England and America was held in great repute for scholarly research and patient toil in the exposition of Scripture.

In recent number of *The Pall Mall Gazet* Mr. W. Tallack has furnished an article on "The Society of Friends" in London. Starting with the admission that they were a small body, numbering in Great Britain and Ireland only 18,000, he shows that in proportion to their numbers they exert a very great influence in almost all directions. In London the Society includes about 2000 members, and is divided into twenty-two congregations or meetings. The Bedford Institute, Spitalfields, is cited as a proof that the Friends are fully alive to the importance of home-mission operations in our crowded districts. Schools and other agencies are carried on in connection with this central building, by means of which some 1800 children and adults are constantly brought under good training, and receive necessary kindly relief, a band of 130 voluntary workers giving their services to these ends.

The promotion of Temperance is specially aimed at. During the past year 536 adult pledges were received at the Bedford alone, beside 385 more in the junior Bands of Hope. Mr. Tallack refers to the principles of the Friends not allowing them to encourage theatres, dancing parties, and so forth as recreations, but states that industrial exhibitions and prizes offered for handicraft work are better means of quickening recreative activity, and afford more prolonged and real pleasure in the homes of the poor. Christian independence and manliness, self-help and self-development, are the great ends aimed at by their operations, both in spiritual and temporal matters. Altogether Mr. Tallack fully establishes the claim of this worthy section of the Church of Christ to be regarded as taking its full share in the work of benefitting the outer world.

A letter has reached us from Cape Town asking us to warn Christian parents and guardians of the inadvisableness of sending young people of either sex on the mail steamships unless accompanied by some one in whom they can place confidence. The writer says that during his own recent voyage the officers of the ship appeared to regard it as part of their duty to carry on flirtations with the ladies on board, while the doctor of the vessel openly advocated infidelity, and freely circulated freethinking periodicals and books among the passengers. The voyage was one endless round of amusements, dancing, card-playing for money, sweepstakes, and theatricals. The saloon is the common sitting room, and often the only only one, and being used for these purposes, those who decline to join in them are compelled to go to their cabins, or to remain on the deck.

Surely the directors of the companies should see to it that their officers are restrained from originating questionable amusements and circulating bad literature. It is to be feared some of them rather connive at it. Our friend adds, "I was able, by God's grace, to bear witness against such a course in the steamer in which I sailed, and I now call upon all true followers of the Lord using such vessels to do likewise, as I fear from what I gathered from the stewards that such witnessing is a most rare thing." Testimony firm and bold in the midst of abounding evil is, alas! very rare in these days of worldly conformity and laxity of principle. There is nothing which Christians more need to cultivate for the glory of their Master than faithful witness-bearing in every sphere they are called to occupy.

In the volume of Essays by George Eliot just published, a bitter attack is made upon evangelical teaching. The reputation of the gifted authoress is by no means enhanced by speaking of the evangelical ministry as a profession in which a man "will find it possible to reconcile small ability with great ambition, superficial knowledge with the prestige of erudition, a middling morale with a high reputation for sanctity. . . . His platitudes will be accepted as wisdom, bigoted narrowness as holy zeal, unctuous egotism as God-given piety.' Young, the author of "Night Thoughts," and Dr. Cumming, are dealt with as examples of this. Whatever failings and mistakes may be chargeable on some men who have held high place among evangelical divines (and the greatest men are not wholly free from them), it is very unjust on that account to satirise and censure a body of men whose aim is to hold up Christ to their fellows, and whose power for good has been a chief factor in the advance of righteousness and truth.

A correspondent writes to us relative to the question of selling and delivering milk on Sunday. She urges that milkmen are more hard pressed with Sunday labour than any other class, most of them having seven or eight hours' duty every Lord's Day. It is a difficult subject to deal with, but much might be done to lessen the labour involved, and to shorten the hours, if public sentiment could only be aroused upon it.

A sale of every kind of handiwork, including useful and fancy articles, is to be held by Earl and Countess Cairns, at their residence, 5, Cromwell Houses, S.W., in behalf of the Dublin Ragged Schools and Homes connected with the Society for Irish Church Missions. The sale will be opened at noon next Thursday, March 13, by Rev. H. Webb-Peploe, closing at seven; and on Friday by Rev. Nevile Sherbrooke, closing at eight.

There is an urgent need for premises to form the headquarters of the new Morocco Mission, just opened by the Council of the Mission to the Kabyles, and other Berber races of North Africa. A house, eminently suitable for the purpose, built by an English gentleman for his own use at Tangiers, has been offered at a low price, and has surroundings capable of adaptation for various branches of Mission work. The premises have been purchased at a cost of £2,250, of which about one-half is as yet received. Dr. Witten has been appointed medical missionary, and is prepared to start and join other workers there as soon as the funds are forthcoming. Mrs. Grattan Guinness will be glad to receive communnicatios addressed to her at Harley House, Bow, E.

We are desired by Messrs. Moody and Sankey's Committee to make it known that there is now a need of funds for the carrying on of their work to its conclusion. We hope it is only necessary for us to make this announcement in order to ensure an immediate and sufficient response. Our provincial friends will naturally be interested, as well as those in London, considering the ceaseless stream of people flowing from the country into the metropolis, and the action and reaction for good and evil of each upon the other.

Rev. Geo. F. Pentecost (the writer of the first article in our present number), accompanied by Mr. Geo. C. Stebbins (the composer of some choice tunes in the *Songs and Solos*), have arranged to sail from New York on the 7th inst., to hold meetings in connection with those of Messrs. Moody and Sankey. Many of our readers have pleasant recollections of their former visit.

The Japanese Ambassador, who for four years has been resident among us, has just returned to his own country. Before leaving, he gave a representative of the *Pall Mall Gazette* a lengthened statement of his views on public affairs, which proves him to have been a man of keen insight as well as close observation. He gives us, as Englishmen, some useful lessons, as for instance when comparing our Western civilisation with that of the East, he says :—

"There is one thing in Japan which you have not here, and which I miss. You had it perhaps hundreds of years ago to some extent, but we have it to a much greater extent in Japan. I refer to the sense of brotherhood which binds together all the members of one family, and which extends from them to all dwellers in one district. There is no member of our family, no matter how weak or poor, who has not a right to come upon the head of his household for assistance, with the full conviction that it will not be refused him. When I am in Tokio, for instance, there is no man from my native village, no matter how poor, how mean, or how destitute he may be, who would not have the utmost confidence in coming to me for assistance. Nor can I refuse it him. There is nothing like that here; and that you may say if you like is one great element of practical religion among my people. Thus it is that we keep the second commandment of Christ: 'Thou shalt love thy neighbour as thyself.' Among other things this sentiment has very good results. In the city of Tokio, with a population of 1,500,000, there are only 800 or 900—certainly less than 1000—persons who depend upon the State for their support—that is, who correspond to your paupers. In London, with three times the number of inhabitants, you have something more than thirty times the proportionate number of paupers."

Referring to the question of peace and war, he says :—

"You ask me about standing armies and the impression which is produced on the Oriental mind by a continent converted into an armed camp. That spectacle, I am free to confess, impressed me far less than the war of commerce which, under the name of 'competition,' goes on unceasingly. In military warfare there is sometimes peace. You have truces and treaties, and you have intervals during which nations abstain from armed strife. But the war of commerce never stops. The competition of nation with nation for the monopoly of the trade and industry of the world is constant and cruel."

There are many who suffer greatly from what is justly called the cruel competition of our times, and the amount of lying and cheating to which it gives rise is not the least part of the mischief wrought by it. Fair dealing is rendered increasingly difficult, both at home and abroad, and honest traders are hard put to it to hold their own.

The late Mrs. Curtis, of Stratford.

MANY of our readers will hear with regret of the death of Mrs. Thomas Curtis, whose name and interest are closely connected with Stratford, but who has been of late years resident at Highbury. On Sunday, February 24, at the age of seventy-four years, she "put off this" her "tabernacle," and being "absent from the body," was "present with the Lord." After a preliminary funeral service in Christ Church, Highbury, her remains were removed to East Ham, where they were interred.

She was well known in Evangelistic circles. Brought somewhat late in life to a saving knowledge of the truth, she dedicated herself and her talents to the service of the Lord that bought her, entering fully into the spirit of her Lord's command, "Freely ye have received, freely give." Her drawing-room was opened for Bible readings, with a view to the spiritual welfare of her friends and neighbours, while every good and philanthropic movement found in her a warm supporter.

The last public proofs of her love for the souls of Stratford were eminently characteristic. It was her kind generosity which provided the ground upon which was erected the hall where the wonderful Stratford mission of the American evangelists was carried on. Of that ground "it shall be said," with regard to very many, "this and that man was born there." Moreover, a liberal donation from her contributed in no slight degree to the establishment of the Stratford branch of the Young Men's Christian Association.

Sound common sense, sanctified to the glory of God, directed her zeal into proper channels, and accurate precision of character enabled her to prosecute with singleness of heart her "work of faith and labour of love." Now she rests from her labours, but her works "do follow" her.

A Mass Temperance Meeting.

ON Friday evening last a most enthusiastic meeting was held at Exeter Hall, under the auspices of "The City of London Total Abstainers' Union." The larger hall was crowded to excess, many hundreds being unable to gain admission. After prayer by Rev. Newman Hall, Mr. John Orchard, the secretary, gave a descriptive account of the rise and progress of the union. The work was begun in 1861, and now holds weekly meetings in the city warehouses, varying in number from seventy to 700. Many commercial men and women have thus been reached, among whom a good work is going on.

Mr. W. Pease, M.P., presided, in the absence of Mr. S. Morley, and said he believed thousands of young men in London were injuring their health and prospects by drink, though it could not be said that they were intemperate. He urged young men present to take the better course if they would preserve their health; especially if they were Christians and desirous of being useful in any Christian work.

Mr. W. Noble, in a spirited and forcible speech, dealt some heavy blows at the drink traffic, illustrating its evils and the dangerous influences of moderation, in his usual practical style, laying particular stress on the Gospel being the only positive cure for the terrible disease of intemperance.

Canon Wilberforce, in a speech of nearly an hour's length, spoke of the bitter cry among the children as the result of the drink. In common with others, he believed the great cause of the poverty and misery of London and most other places, was the fearful extent of the drink traffic. These evils would continue, until the nation arose as one man to crush its everflowing tide. He warned everyone present against supposing that temperance was salvation. Men do not go to heaven because they are total abstainers, but because they have been converted to God and have trusted in the Lord Jesus Christ for salvation.

The meeting closed with a few words from Mr. G. Williams, and the donning of the ribbon by 500 persons, 60 of whom were new abstainers.

Richard Weaver at Edinboro' Castle.

WE rejoice to say that the Faithful One is standing by his servant, and using him mightily. Our brother is preaching the Gospel with great simplicity, sobriety, and earnestness nearly every night. On Sunday evening every nook and corner of the great new hall was crammed; numbers were standing, and a multitude were turned away. Three-fourths of the congregations consist of men of the working class, who listen with immovable attention. In the morning there was scarcely a dry eye in the house.

The after-meetings every night are full of interest and power. Dr. Barnardo is favoured in being surrounded by a number of men and women who have been trained under him, and who in the inquiry-room are able ministers of the New Testament. The consequence is, that from the plain and ringing Gospel preached in the great hall, and its intelligent exposition and personal application in the after-meeting, some of the clearest and most decided cases (so far as man can judge) have been gathered in. On Sunday night thirty-one were received into fellowship, some of whom were the results of these meetings.

Richard Weaver closes his Mission here on Thursday, 13th inst. Every evening, except Friday, at eight; on Sunday (his last Lord's Day for the present) at eleven, three, and seven. He then goes for a fortnight to New Barnet.

Evangelising in Carolina.

DEAR SIR,—Communications from any of our Southern States are rarely seen in The Christian, and I fear it is because there is but little evangelistic work to report. It was my good fortune to meet some of your readers from England at the Believers' meeting for Bible study at Niagara last summer, who will be pleased, I know, to hear from Carolina.

The attention of the evangelists who met there was called to the remarkable fact that this section of our country is seldom visited by them, and the urgent entreaty was made, "Come South and help us." The first to respond was Mr. Thomas Needham, who brought with him his invalid wife, with the hope that our pure, "Blue Ridge Mountain" air might benefit her. I regret to say his reception by some of our ministers was by no means hearty at first, as evangelistic work is not known, and therefore not appreciated by our southern clergy. The Lord graciously spared Mrs. Needham's life many weeks, thus opening up a way for his servant to get a foothold with the people, who heard him gladly, and the ministers themselves becoming convinced of his "orthodoxy," finally gave him their churches for special meetings. A number of souls found peace in believing, and Christians entered into the liberty of the Gospel.

Mr. George C. Needham, who responded quickly to the telegraphic call to minister at the bedside of his sister, arrived in Asheville, but not until the Lord had claimed his own, and the dear relative of the evangelist had already departed for the north. He continued the work, however, which his brother Thomas had inaugurated, and our people were greatly blessed by his stay. His engagements in Rhode Island necessarily shortened his visit with us, but time will not furnish a boundary for the benefits derived from his visit. Special efforts will be made to prepare the way for Mr. Thomas Needham to begin a tour of the south, when we trust, if the Lord tarry, your readers may hear from us further. Robert N. Garrett.

Asheville, North Carolina, Jan. 19.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Mar. 9, John vii. 40—53; Mar. 10, John viii. 12—30; Mar. 11, John viii. 31—47; Mar. 12, John viii. 48—59; Mar. 13, John ix. 1—14; Mar. 14, John ix. 15—29; Mar. 15, John ix. 30—41.

VILLAGE WORK.—Mr. William Catlin and Mr. Joseph Phillips will be pleased to visit any neglected village in Surrey, Kent, or Sussex, for open-air or indoor services during the spring and summer months. Address, 17, Claremont-square, Pentonville, London, N.

The Paradise of God.

THE Paradise of God above,
The realm of bliss Divine!
There happiness alone holds sway
Around God's jewelled shrine.

The second Eden, spotless, pure,
Land of his blessed Son,
Who rising, raised the portals high,
And princely victory won.

Look up, my soul! and through the mis
Discern the glittering ray
Of glory, shining brightly down
From heaven's full endless day.

Catch, O my heart! the angel strain,
Ascend my soul on high,
Nearer and nearer to thy Lord,
Above the star-gemmed sky.

There shall my blindless eyes behold
The beauty of my King,
Who, dying, paid my boundless debt
And freedom full did bring.

Infinite happiness to feel
The heaven-born sunbeam's ray,
Incomprehensible the joy
Of that blest, raptured day—

Dawned with the opening palace door,
And fading glimpse of earth,
Heralded by the King's own choir—
A band of holy birth.

Life-dawn of happiness supreme,
The sequel of the cross,
First step to Christ-giv'n bliss unmarred
The end of earthly loss.

Welcome the first fair flushed sunrise
Of second Eden-life,
Peace, rest, and joyful happiness,
An end of sin and strife!

Eleanor E. Archer.

City Mission Work in Westminster.

ON Friday evening was opened a new Mission Hall, rendered necessary by the success which has attended the labours of two missionaries in the district. Mr. W. H. Smith, M.P., presided, and expressed his hearty sympathy with every effort intended to benefit his fellow-citizens and neighbours in Westminster, after which Mr. F.W. Buxton, M.P., spoke in high praise of the work and workers. Interesting addresses were given by Rev. W. M. Sinclair, Vicar of St. Stephen's, who takes great interest in the work, Dr. Rigg, Rev. J. Hutchinson, Messrs. C. Savell, F. Rose, and J. A. Gossett.

Messrs. Saunders and Barnett also gave cheering addresses and reports of their work in the neighbourhood. Mr. W. Davies, who has been well acquainted with the work from the commencement, gave an address, and urged all present to co-operate in this movement. Many souls have been saved during the past years. The hall had cost for fitting and renovation about £45. Funds are greatly needed, and will be gratefully received by the Treasurer, Mr. W. Davis, 48, Rochester-row, S.W.

HOME FOR AGED BLIND WOMEN.—On Saturday afternoon last the new premises of the North London Home for Aged Christian Blind Women, Mansion-house, Hanley-road, Hornsey-rise, were opened, and the foundation-stone of a new wing laid, in the presence of a large gathering of ladies and gentlemen interested in the welfare of the blind. Lord Shaftesbury, patron of the Home, was expected to open the new premises, but was prevented. Dr. T. R. Armitage therefore presided, and also laid the foundation-stone of the new wing. The Home, of which Mr. and Mrs. H. Bright are the founders and hon. superintendents, was opened in other premises in 1880, with four inmates, and now numbers 24, which will be increased to 30 on the completion of the new wing. The inmates are aged Christian women over fifty years of age, and there is no sectarian test imposed as a condition of admission. The freehold of the new premises has cost £1250, and the cost of the new wing, with renovation of the existing house, will be about £1000. Including the proceeds of Saturday's proceedings, over £1050 has been given or promised towards the entire cost.

MR. MOODY AND PASTOR MONOD.

DIALOGUE AT NEW-CROSS-ROAD HALL.

MR. MOODY: Now let there be perfect stillness all over the building; the questions I am going to ask of my friend are questions of life and death. The first question is this: What is the first step towards salvation?

PASTOR MONOD: We find the answer in the history of the Prodigal Son. If we look for the first symptom of his getting back into the right path we shall discover it in these words: "When he had spent all, there arose a mighty famine in that land; and he began to be in want. . . . *And when he came to himself*, he said . . . I will arise and go to my father." The first step towards salvation is to come to one's self—a long journey sometimes. Then, coming to himself, the sinner feels a sense of *need*, whatever the need may be. To the Prodigal Son, it was *hunger*. In many cases—commonly indeed—it is a need of forgiveness; but that is not always the beginning. It may be simply a need of strength; or it may be a need of comfort. Others, again, chiefly feel a need of love; well, God answers that. No matter by what door you come provided you do come. I remember a French friend, now gone to his rest, who told me of his conversion—a very striking one. He said to me, "No, I cannot say I had a very strong sense of sin. I just felt happy in the love of God. God did to me as a mother will sometimes do to her child when he has overslept himself: He woke me with a kiss."

MR. M.—Is it a *present* salvation? Can any one be saved here to-night?

PASTOR M.—I cannot see how it can be salvation at all, if it is not present salvation. If a drowning man is not being saved *now*, I do not see in what sense he is being saved. What says the Apostle? "*Ye are saved* by grace, through faith." In one sense, of course, our salvation has been accomplished in the past; Christ has done it all, and we have but to receive it. In another sense, our salvation, in its fulness, is still future, and "is nearer now than when we believed." Yet it is also true that we are saved *now;* just as a drowning man is saved now, although he may not yet have put on dry clothes, or feel perfectly comfortable.

MR. M.—Does *faith* or *repentance* come first?

PASTOR M.—In the Gospel of Mark we read: "After that John was put in prison Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying: The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel" (Mark i. 14, 15). The Apostle Paul said to the elders of Ephesus: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ" (Acts. xx. 20, 21). Both repentance and faith are needful; and they are inseparable. If, however, we must name them in succession, repentance comes first.

An illustration may make this plain. What is repentance? It is not *a feeling* at all; it is *an act*. Repentance means turning round. *Conversion* and *repentance* are two translations of the same word. Well, suppose you do turn away from your sin, that is not enough; you must look to Christ as your Saviour. The unconverted sinner has turned his back upon the Lord; what must he do in order to look to Christ and to believe in Him? He must turn round. If he does not turn round he cannot see the Saviour; and if he does see the Saviour, it is evident that he has turned round. Which of the two acts comes first? The turning round, of course. That at once puts him in a position to look away from his sin to his Saviour. I cannot hold on to my sin at the same time that I am looking to Christ. Nor am I able to forsake my sin, except by looking to Christ. But I turn to Him, who is ready to forgive the sin which I am willing to forsake. Repentance puts me in the right position for believing; and, I might add, that believing is, in its turn, a most powerful means of repentance; indeed, the bitterest tears of repentance flow after we have believed in the love of Christ.

When I was pastor of a French Canadian church in the United States, the elders of the church asked a poor old woman who could not even read, "What have we to do in order to be saved?" She answered, timidly: "Why, it seems to me that if one has got a good repentance in our Lord Jesus Christ one is saved." I had never heard the expression before, and thought it a very striking one; it seemed to settle the vexed question about repenting and believing; what she experienced, you see, was a good repentance in our Lord Jesus Christ.

MR. M.—What is it to believe?

PASTOR M.—The commonest things are the most difficult to define. Suppose Mr. Moody asked me, What is *life?* or, What is *love?* it would not be easy to give an answer. What is it to believe? Well, to believe a person, is to consider that person as truthful. To believe a thing, is to consider that thing as true.

If you believe me, then, you take it for granted that any promise I make you will be fulfilled. If you believe that a bank note which is offered you is genuine, you reckon it as worth £5, or £10, or £50, though it is but a piece of paper. If you have the slightest doubt about its genuineness, then you dare not count it as so much money. If you feel certain that it is forged you take no account of it at all. In the two latter cases you decline to accept it. The proof of the trusting is in the taking.

MR. M.—Many think they must wait God's time in order to be saved. What is God's time?

PASTOR M.—It seems to me that we have given the answer with our own lips this very day. We have been singing:—

> "While Jesus whispers to you, come, sinner, come!
> While we are praying for you, come, sinner, come!
> *Now* is the time to own Him, come, sinner, come!
> *Now* is the time to know Him, come, sinner, come!"

And again:—

> "One there is who loves thee, oh, receive Him now!
> He has waited all the day—why waitest thou?"

But we have better than hymns; we have the Word of God. There we are told very definitely what the time is. "He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). We may think that *we* are waiting; but it is *God* who is waiting for us all the while. When we do decide, of course we have a right to say: "Now is God's time to receive me." But we ought to have decided long before. How would it do to tell an undutiful son that he should return to his father some day, or by and by, or to-morrow? His plain duty is to return now.

MR. M.—So if these friends go away unsaved, they are adding sin to sin?

PASTOR M.—Surely: because unbelief is not a misfortune, it is a sin—the one sin of which the Holy Ghost is to convince men: "of sin, because they believe not on Me" (Jno. xvi. 9). We are making God a liar as long as we refuse to receive the record He has given concerning his Son.

MR. M.—After they believe, what have they to do? A good many are afraid to receive Christ because they think that when they go out to-morrow they will have the same temptations as to-day, and will fall into sin.

PASTOR M.—They forget that if they do believe to-night, then they have got hold of Christ and Christ has got hold of them. He says: "Abide in Me, and I in you." If I believe in Christ I am one with Him. "He that is joined unto the Lord is one spirit" (1 Cor. vi. 17). Henceforth I am to draw all my life from Christ, not from myself. "In me (that is, in my flesh) dwelleth no good thing" (Rom. vii. 18); but "the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2). A Christian working-man, being asked by what means he kept walking in the paths of obedience, replied: "Well, I came to the Saviour; He received me; and I never said, 'Good-bye.'"

MR. M.—Suppose they do fall into sin after they have believed?

PASTOR M.—We should not, and need not, fall into sin; but we may and we do fall into sin. If we have thus fallen, we are told most distinctly what we should do. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John ii. 9; i. 9). Have we fallen? Let us return to Christ, and make a clean breast of it. Let us tell Him all about it, and then resume the path of obedience, resting, not upon our good resolutions, but upon Himself, upon his blood shed for us, upon his word, upon his love, remembering what is said in the Epistle of Jude about "Him who is *able to keep us from* falling." Will anybody reply, "Oh, yes; it is written that He is *able*, but not that He is *willing*." What an offence to God! Suppose you are a surgeon, and you tell a poor man whose arm is broken, "My good fellow, I am able to cure you." He implores you to do so. "Ah!" you say, "but I did not say I was willing!" Why, if you were not willing, the least you could do would be to let him alone. But to go and taunt him by saying that you were able when you were not willing, would be cruel and heartless. Not one of us, "who are evil," would do such a thing; much less our Father which is in heaven. No; when God says that Jesus, "able to save to the uttermost," is "able to keep us from falling," that surely implies that He is willing. Let us, then, have full confidence, not leaning upon ourselves or upon these meetings, blessed as they are, but only upon the faithfulness of God.

MR. M.—Tell us how we can have a victorious life, right along, all the while.

PASTOR M.—Well, first of all, is such a life commanded and promised to us? What does Christ say? "Be of good cheer; I have overcome the world." "My grace is sufficient for thee." What does Paul say? "We are more than conquerors through Him that loved us." What does John say? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The victorious life of faith is summed up in the last verse of Col. i.: "I also labour, striving according to his working, which worketh in me mightily." The Apostle was labouring and striving all the time, but all the energy for that striving and that labouring came from Christ; it was *God's working* that worked mightily in his servant.

If we are to overcome our enemies, in the first place we must take our right position in Christ. As it is said in Romans vi.: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." Begin with that. It is not something to be found at the further end of the Christian life: it is the real, practical, starting point. Say to yourself: "I am dead to sin, not through any effort of mine, but through the death of Christ." "If one died for all, then did all die" (2 Cor. v. 15, R.V). Reckon it so. Do not consult your feelings about it. Take it as an accomplished fact that the death of Christ stands between the man that you were and the man that you are. But, further, we are to reckon ourselves as *alive unto God*. God commands us to make the reckoning; so we need not shrink from it, or fear that it shall not prove true. Then when a temptation comes, say to that temptation: "I am alive unto God; I am stronger than you, O tempter! I stand in the power of the resurrection of Christ. You shall not overcome me; but by thus trying my faith you shall only make it the stronger." For it is a glorious fact that every temptation over which we triumph through faith in Christ leaves us stronger than before. Need I add, alas! that every time we give way we are weakened.

The victory belongs to us; let us take hold of it, and go forth "conquering, and to conquer." And if there be failings in our faith, with defeat as the consequence, let us not be discouraged by them, still less reconcile ourselves to them. Let us keep aloft our only banner—the Cross of Christ. Let us trust the promises of God in Christ, which are the promises of pardon, of peace, of deliverance, of purity, of power, of joy, of victory, of plenteous and everlasting redemption.

[This Dialogue can be had in leaflet form, 6d. per dozen, post free.]

EVANGELISTIC NOTES.

Miss Waterman, who has been taking a brief rest, is now anxious to be again engaged in active service for the Lord. She may be addressed care of Mr. J. Smith, Castle-lane, Chilworth, Romsey, Hants.

Mrs. Hampson, whose remarkable evangelistic work in Australia and New Zealand we recently recorded, is now in California, hoping that the rest and change will restore her to health. She hopes to visit India next year if the Lord will.

London Police.—The work of the Gospel is making great progress among the Metropolitan Police. Miss Gurney and others who labour among them say there are now over five hundred enrolled as Christian men. A minister of South London recently baptized an inspector on a confession of faith in the Lord Jesus Christ.

Ross.—Mr. and Mrs. Diprose have been working here with good results. A recent meeting held in the Congregational Church, at which Mr. Diprose preached and Mrs. Diprose sang, was attended with blessing. The meetings held regularly at Michaelchurch and neighbouring villages are also well attended, and scores have been brought to a saving knowledge of the Lord.

Upper Norwood Y.W.C.A.—Mrs. W. E. Legg, of Harrow, has been holding evangelistic meetings every evening during the past week in St. Andrew's Hall, and has had Bible-readings for ladies and two children's services in the afternoons. Several accepted the Lord Jesus Christ as their Saviour, and left the hall with a determination to confess their Saviour, and to give their lives to his service.

Aylesbury.—A good work is going on at the Assembly Hall in this town. From six to seven hundred come to listen to the Gospel every Sunday evening, most of whom attended no place of worship ere this hall was built. In connection with this Mission a blessed work is going on in a number of villages in the neighbourhood, under the direction of Mr. J. E. Taylor. The people throw themselves heartily into the work.

Ledbury.—A successful Sunday's special evangelistic Mission has just been concluded at the Congregational Church, Ledbury, Hereford, conducted by Rev. T. R. Donaldson, of Ross, assisted by Mr. G. Donaldson. All the Gospel services, and especially those for women only, were much blessed. The church was quickened, and many of the young people of the congregation gave their hearts to the Saviour. T. R. D.

Homerton.—A week of special services, resulting in much revival and awakening, was held here. Rev. W. Darlow Serjeant (of Manchester), Mr. W. F. Price and Mr. W. Parker (of the Evangelisation Society), were the Mission preachers. Mr. Serjeant had a special meeting for men, at which over 200 were present on Sunday afternoon, and one evening from forty to fifty souls came up to the forms and knelt for conversation on seeking salvation. Each evening saw some finding peace, and the prayers of God's people have been answered, and rich blessing has been poured out alike upon the Church and upon sinners.

Glasgow Noon Meeting.—At this meeting on Monday week a student who had been brought to a knowledge of the truth during Major Whittle's last visit to Edinburgh, testified to a great work which had been done in Berwickshire through the work of a few students. He asked their prayers on behalf of the efforts to be put forth when Messrs. Whittle and McGranahan visited Edinburgh. Mr. Jack stated that a good work was going on in Dr. Somerville's old church, and numbers had been gathered in. On the south side of the Clyde in the Seamen's Bethel they had much to praise God for. One night thirty rose and professed to have found blessing.

The Bethel Ketch "Annie."—You will rejoice to hear that we were out last month in the very stormy weather, and were wonderfully preserved. Our ship has sustained but little damage. In the ports of Brixham and Torquay we have had great blessing; souls have been saved. Now we are at Plymouth, surrounded by thousands of fishermen from Cornwall, Devon, and other parts of England. The first night a full meeting. The second day from early morn the Cornish fishermen filled our cabin, and remained till one. On February 28, eighty sat down to tea, and a time of great blessing followed. Will the readers of The Christian pray that the Mission ketch *Annie* may be kept in motion in and out among the fishermen all the year round? Bags, eight inches by seven, Gospel books, Bibles, and Testaments are greatly needed, and may be sent to the *Annie* Mission Ketch, Plymouth, for the next fortnight.

Henry Cook.

Blackpool.—We had the privilege to be present at one of Rev. W. Haslam's Mission Services at Christ Church, in this town. The church was well filled, and the large congregation listened eagerly to the burning words of the evangelist, as he spoke from the text, "How shall we escape if we neglect so great salvation?" Hundreds remained to the after-meeting, and many inquirers found salvation. E. M. C.

Barking.—A series of special services for children was held at Barking from Feb. 19 to 22, in the Congregational Church, arranged by Mr. E. H. Glenny and Mr. G. T. Gillingham. 700 children were present each evening, and from two to three hundred remained to the after-meetings; many, it is believed, decided for Christ. The meetings were addressed each evening by Mr. H. Lidstone, of the Children's Special Service Mission.

Jarrow-on-Tyne.—A very successful series of Mission services has just been conducted here by Mr. James Nuch. The congregations were composed entirely of working men and their families. About thirty have professed faith in Christ, many others have been quickened and brought into closer fellowship with God. It is proposed to hold a series of tent services during the coming summer, to reach those who are at present outside the operations of the ordinary agencies.

Timberscombe, Somerset.—Mr. George Back has concluded a month's Mission in this quiet little village. The spiritual success of the work has surpassed our most sanguine expectations. There seems to have been a general awakening over the whole neighbourhood, for which we cannot sufficiently praise God. Towards the close of the meetings the chapel was literally packed with anxious listeners, and many could not get in.—S. A. C.

Melrose.—I am exceedingly thankful to say we have had a glorious revival here under Mr. Mormon, at the United Methodist Free Church; there were 140 inquirers. Mr. Mormon has just commenced special services at Camelford. Mr. Greenwood has been holding revival services at St. Minver; sixty were added to the church. Mr. Ball has been holding services at St. Breward; there were sixty inquirers. Wm. Rowe.

Brick-lane, E.—On the 26th February a tea meeting was given to about 250 Jews and Jewesses at the Gospel Hall, Brick-lane, after which Rev. J. Dunlop, Dr. Ben-Zion, from Odessa, Mr. J. Townley, and Mr. Rowe gave Gospel addresses, to which there was the greatest attention and manifest interest. A good work is being carried on by the agents of the British Society in this district. There is a Medical Mission, night school, mothers' meetings, &c., in full working order, and not without positive results in the conversion of some of the sons of Abraham.

CONTINENTAL AND FOREIGN NOTES.

REV. E. P. HAMMOND AT ADDISON, N.Y.

Mr. Hammond has been holding meetings for children at Addison, N.Y., in which nearly all the churches united. At the close of each service a look of anxiety took the place of carelessness; many were conversed with, and a number went away with smiling faces, saying they were converted. Many ministers came in from the country around, and Christians of every name were united in earnest prayer that the whole region might be permeated with revival power.

HANOVER.

The *Evan.-Kirch. Anzeiger* calls attention to a noteworthy proclamation just issued by the Hanoverian Consistory to all the school inspectors and teachers of its district. The authorities say it is incumbent on the national schools to co-operate with the Foreign and Home Missions, and call upon the teachers lovingly and carefully to awaken and train in the children entrusted to them, a genuine Christian feeling, which is as necessary for the home children as for those of heathen lands. It is also commanded that during religious or geographical instruction, opportunity should be taken to point out the places where Mission work is being carried on, special attention being given to those in their own neighbourhood. The youth of the land will thus grow up with a ready-made interest in the work of the kingdom of God, and they will become acquainted for their own benefit with Y.M.C. Associations, and with homes or lodgings. In order to help the teachers themselves to a knowledge of such works, various Mission journals are recommended to them, and a monthly conference is to be held.

PROGRESS IN INDIA.

The following statistics will indicate the progress made in the evangelisation of India during the last thirty years:—

	1851.		1881.
Missionary Stations	282	....	716
European Missionaries	373	....	658
Native Pastors	29	....	674
Native Helpers not Ordained	551	....	2,988
Congregations	310	....	4,538
Native Christians	102,952	....	528,590
Communicants	17,306	....	146,097
Schools	1,473	....	4,175
Scholars	27,830	....	234,759

BELGIUM.

Belgium is the musterland of the Ultramontanes. Church and State stand there constitutionally free and equal, and yet the history of the last fifty years is one unbroken record of attempts to make the State subject to the Church. Nowhere in the world is there more fanatical opposition to all faith, than in Belgium. In 1829 there were 260 convents in the land; the census of 1880 gave 1346, that is, two convents to three congregations. In the Flemish Provinces in the same year the number of monks and nuns was 24,672, most of whom devote themselves to teaching; and with what result? Of the collective people of Belgium 33 per cent. can neither read nor write.—*Evan. Kirch. Anzeiger.*

MEDICAL MISSION AT ST. ETIENNE.

This Mission was commenced by Mr. McAll, of Paris, nearly three years ago, and is now being carried on with great zeal by Dr. Burroughs. Besides dispensary work three days every week, where, by means of conversation with the patients and addresses, many have been brought to the light of the Gospel, other agencies are employed, such as mothers' meetings prayer meetings, and a Bible exposition. Dr. Burroughs says: "If twenty *salles* could be opened, all would be filled," so great is the desire to hear the Gospel. A hospital is urgently needed. Dr. Lowe, of the Cowgate Medical Mission, Edinburgh, is interested in the work.

CORCELLES, NEUCHATEL.

From Feb. 3 to 8 was a time of much blessing here; pastors and people of the National, Moravian, Free and Independent churches took part in the meetings, amongst other Pastors Stockmayer, Rappard, de Dombresson, &c. At 9 a.m. from thirty to forty persons met for prayer, which was very real and to the point. Full liberty was given to the sisters to raise their voices in prayer. The afternoon was specially consecrated to edification and the study of God's Word. The evening was devoted to evangelistic preaching when the small chapel was more than filled with from 500 to 600 persons. Very many believers have been revived, encouraged, and strengthened. At the evening after-meetings the deep feeling of a soul to whom God speaks was often manifest. The friends had the great and holy joy of hearing many say, "Blessed is he whose transgression is forgiven, whose sin is covered." The evangelistic services are still being carried on.—*Journal Religieux.*

FELIX NEFF'S SCHOOL.

The Model School, founded in 1823, by Felix Neff, at Mens, is in danger, says a correspondent, of having a term put to its long period of usefulness, by the withdrawal of the grants hitherto accorded to it from the Department of the State Exchequers. The reason for this step is the new regulation which denies any assistance to any school in which religion is taught. But the devoted founder and his successors noted that the children had an immortal as well as a temporal interest, and dared not exclude the Word of God from its curriculum, seeing that by it they were made better citizens, as well as being instructed in the way of salvation.

The leaders of the present French Government are so blind as not even to see that a Christian people are always and in every sense the best citizens. God grant that the issue of the present great efforts to evangelise that unhappy land may lead to the removal of the scales now on the eyes of the rulers and people alike! In the meantime this useful school must not be allowed to fail in its good work for want of the necessary means.

MILAN.

The Committee of the Evangelical Alliance, at their meeting on February 4, wishing in every way to co-operate in the grand ideal of a true union of the Evangelical Churches in Italy, has resolved that this be made the subject of prayer at their monthly meetings.

BERLIN.

This Association has sent out its first year's report. It was founded by Pastor von Schlümbach, and now numbers 449 members, who are vigorously working towards their own edification, and seeking to help, instruct, and interest other young men. A boys' branch was begun last September; the report announces 86 members. They are now seeking to make known their existence as widely as possible; one method consists in placing large placards at the railway stations, inviting young men to their meetings. This is done by consent of the railway directors.

AUSTRIA.

Religious liberty is very limited in Austria, as M. Fermand, a delegate from a Swiss Committee, has found. He was seeking to establish in Vienna a Y.M.C.A., and had been promised help by a pretty large number of persons. A meeting, numerously attended, which had been authorised by the police, was about to be held in the Scotch church, when a police agent entered, and notwithstanding the assurance that it was in order, he demanded full information about the leader, and required that all children under thirteen years of age should leave the meeting, thus obliging many of the parents to do the same.—*Christianisme au XIX^e^ Siècle.*

The Y.M.C.A. at Work.

ABERLOUR.

A MOST successful series of meetings have been conducted here, under the auspices of the Young Men's Christian Association, by Mr. Smith, of the Banffshire Gospel Van, during the last fortnight. The meetings, which were held in the Hotel Hall, were well attended throughout, and great attention was paid to the telling Gospel addresses given by Mr. Smith. This is the second time we have had a visit from this Mission Evangelist, which has been the means of much blessing in Banffshire since its commencement about two years ago.

BRECON.

During the winter the Young Men's Christian Association at Brecon has been busily engaged. Each night the Town Hall was the scene of earnest Gospel addresses, warm-hearted testimony of the power of Jesus to save and to keep. On the wings of song, too, the message of salvation flew into many a poor burdened heart. These open-air services have been accompanied by signs following. The Association has rented the large premises formerly occupied as the Post-office, which are particularly well adapted for evangelistic efforts. The heavy preliminary expenses in taking the building have pressed heavily upon the Association, but the members are working courageously to sweep away arrears. D. Devoir.

SOUTH LONDON.

The South Stockwell and Lambeth branches have lately united in holding a Gospel Mission at the Clapham Skating Rink, now known as the Clapham Conference Hall. It is comfortably seated with 1000 chairs. The Mission commenced Feb. 3, and closed Feb. 17. Messrs. E. J. Kennedy and Stanley P. Smith were the missioners, aided by the secretaries and workers of each branch. A strong force of Mr. Sankey's choir, under the leadership of Mr. Peploe Earl, rendered solos and led the singing. From the first night the hall was well filled. The blessing has not been confined to the irreligious or undecided; many of the members of our branches have had their spiritual life quickened, and a fresh baptism of that Power which alone fits for service.

The bond of union in our Y.M.C.A. was clearly seen, and though the nightly meeting was a great tax upon the time of our workers, yet there were many regrets when it was over.

Letters to the Editor.

WORKING MEN RESORTS IN STRATFORD.

Dear Sir,—Observing with surprise a statement in your paper of Feb. 14 (in which the account of Mr. Moody's meetings in Stratford is given) to the effect "that in all this district the public-house is the only place where a man without a home of his own can spend the leisure hours of the evening," I wrote to a well-known Congregational minister in Stratford to ask if this were so. The following is the reply: "We have a workmen's hall, with library, reading-room, and other arrangements for entertainment and comfort. We have a Mechanics' Institute, with similar arrangements and facilities for comfort, and moreover for instruction also. We have two or three Temperance public-houses. We have in the parish five Good Templars' lodges, and seven juvenile lodges of the same order. We have eleven other Total Abstinence Societies or Bands of Hope connected with nearly all the churches or chapels. There are in connection with nearly all the churches and chapels Young Men's and Literary Societies." After enumerating the many agencies in connection with his own church, which I need not repeat here, he says, "Now although we have not a great central Y.M.C.A., with appliances or arrangements like Exeter Hall, yet I think it cannot be said with any proper regard for truth 'that in all this district there is nothing but the public-house for working men.'" He acknowledges with deep gratitude the great success of Mr. Moody's meetings, and the number of inquirers therefrom, many anxiously wishing to join a Christian Church.—I remain, yours truly,

Feb. 25. E. C. R.

THE JUDGMENT SEAT OF CHRIST.

Dear Sir,—The very interesting discussion as to the interpretation of 2 Cor. v. 10, which has been going on for some weeks in The Christian, has brought out a marked divergence of opinion as to its meaning. In asking permission to say a word on this subject I cannot but express the reluctance I feel to differ from either of the honoured names which have appeared as taking opposite sides on this question.

2 Cor. v. 10 is a text which one can only hope to understand by the light of its context. If texts in an Epistle could be taken as so many detached statements of truth—such as occur, for example, in the Book of Proverbs—then the popular interpretation, so well advocated by Mr. Gosse, might freely be admitted. The argument then would take this shape. Here is a text which describes the trial of believers before the judgment-seat of Christ, with a result depending upon the character of the actions then brought to light. But we know by texts innumerable that the eternal salvation of every child of God is secured by covenant love and faithful promise. Therefore the results of this trial cannot affect their salvation, but can only affect their loss or gain of superadded reward, which loss or gain must, therefore, be the subject of this passage.

But how does this view accord with the context? But badly, it must be owned. There is a tone of deep solemnity about the Apostle's appeal to the approaching judgment which seems to involve much deeper issues contemplated than mere superadded reward, or the loss of it, at the tribunal spoken of. Even granting that the critics are right in objecting to the word, "the *terror* of the Lord," &c., as too strong; and taking it only as the word is generally rendered, "the fear of the Lord;" still this appeal to his consciousness of the fear of the Lord suggests more than either gain or forfeit of superadded reward where salvation is taken for granted. I do not wonder, therefore, at Mr. Van Sommer's protest against anything that would weaken the "reverential awe" which such a passage is calculated to produce if allowed to speak with undiluted force to the conscience.

On the other hand, what is the point of this solemn reference to approaching judgment? Those who have read the context, or indeed the whole Epistle carefully, can be at no loss to know. In no other similar writing of the Apostle Paul is there such constant reference, both tacit and expressed, to enemies of the truth amongst those to whom he was writing. "False apostles, deceitful workers, transforming themselves into apostles of Christ, . . . whose end shall be according to their works." Many allusions point to the fact that there was much false profession at Corinth, and though he might write only to "the Church of God, to them that were sanctified in Christ Jesus," saints by calling, yet it does not follow that he would not allude occasionally—indeed often, in this second Epistle—to those who were not what they seemed, though mixed up in a common profession with the true people of God, to those "who glory in appearance and not in heart," to those to whom he alludes in 2 Cor. xiii. as "reprobates," meaning thereby those who will not stand the test.

He had been charged by these false brethren with dissimulation and corrupt motives. Can we wonder, that after his assertion that his constant ambition or aim was to please Christ, he should appeal to their approaching manifestation before his coming tribunal, the result of which he could anticipate even now as owned of God, and to be owned moreover in the consciences of his converts. This word "be manifested" instead of "appear," is most important, and seems to afford the key to the whole passage. Whether the judgment referred to be the premillennial judgment of separation betwixt sheep and goats, wheat and tares, good fish and bad, or whether it be the post-millennial judgment of the great white throne, seems to me a matter of comparative unimportance, though I confess I think the former one intended. The point is that before Christ's bar we shall all be manifested, brought to the light, shown in our true colours, and that in order "that each may receive the things done through the body (so, I think, most naturally) according to that he hath done, whether it be good or bad." On this last clause, which is singular not plural, there is a good remark in the "Speaker's Commentary": "Men's actions are not spoken of as a number of items, but their conduct is taken as a whole, 'whether good or evil.'" To which I would add that Matt. xxv. 31 shows that this conduct is not the cause but the evidence leading to acceptance or rejection.

It is, then, in relation to the question of genuineness and reality that he would appeal for them as well as for himself to the approaching bar of Christ, and would even now anticipate for himself a favourable verdict, which he trusts will be ratified in the consciences of his converts. If the question were one of service, as there were, we know, ten more years of his own service still to run, I do not see how he could as yet say, "We are (or have been) made manifest to God and I trust also are made manifest in your consciences;" but, if the question is one of genuineness all is clear. Surely, in the present day, when profession so abounds it is not amiss to allow such a text to have its full force upon the conscience, not to deny the ultimate safety of the true believer, but to keep alive a wholesome fear of self-deception, and to arouse the fears of those who have a form of godliness, but deny the power thereof. The very zeal for higher positions in the Kingdom which some would excite may, alas, often co-exist with lamentable self-deception as to having ever entered it at all. The judgment of separation spoken of in Matt. xxv., under the semi-parable of sheep and goats, shows how to the last those on the left hand were self-deceived in their presumption; whilst those on the right—the righteous—were self-diffident in their humility.

May we all anticipate more and more this complete manifestation of what we are before God, to be made in that day, and walk even now in the light of it.—Yours very truly,

Dovercourt. H. E. Brooke.

CAPITAL PUNISHMENT.

Dear Sir,—I think this important question has scarcely been placed upon its merits in the few letters which have appeared in your columns.

I am not only ready to admit, with your contributor "G," that the *ultimate* appeal respecting it must be to Scripture; but I think that if anything can be found in the Word of God enjoining the death penalty upon the present dispensation, it is useless and wrong to consider any other plea for its abolition. I am prepared, therefore, to decide the question *entirely* by the Word of God.

The words spoken by God to Noah are, as Mr. Noel says, "clear enough." But what justification have we for taking them out of their connection, and thus appropriating to man the vengeance or requisition of blood which the passage—consistently with many others—clearly appropriates to the Lord Himself? The words, Mr. Noel suggests, "cannot be taken as a prophecy; they must, therefore, be a command." This is strange reasoning, and a remarkable inference. Is there no form of speech apart from, or between, a command and a prophecy? Compare, for instance, Prov. xvii. 13, xxi. 13, xxvi. 27; Matt. xxvi. 52; Rev. xiii. 10. Because these are not prophecies, can they be reasonably taken as commands? Surely if we read these words of God's covenant with Noah in their unbroken connection, and in the light which other Scriptures throw upon them, we cannot fail to see that the whole passage is an

expression of God's unchanging and providential law, and conveying a solemn and unmistakable warning of divine retribution. This is the view taken by Bishop Ryle, and many other evangelical writers. Compare Gen. xlii. 22; 1 Kings ii. 32; 2 Chron. xxiv. 22; Luke xi. 50.

Besides, if it is a divine command embodied in this covenant with Noah that is the justification for capital punishment in the present day, it must be admitted at once that that command is of a distinctly arbitrary character, and this is just to expose the inconsistency of the "deterrence" and every other argument. If this is a command to Noah, intended to apply to all time, there is no question of deterrence involved in it. It is not a *reformatory* punishment in any sense, it is a declaration of vengeance or retribution, pure and simple; and if a man is executed in obedience to this command, surely that is all-sufficient. It is quite superfluous and dishonouring to God, then, to plead that he is executed as an example to others; and if a man is condemned in obedience to this command, it is a manifest violation of God's law to reprieve him under any pretext whatever.

The punishment pronounced in the covenant with Noah is the same as that enjoined in greater detail upon the Israelites in a later age; and it is expressed in almost identical language in Numbers xxxv. and other places. The principle of the punishment which, in God's providence, He saw fit to enjoin upon his ancient people, was "an eye for an eye, a tooth for a tooth, burning for burning, stripe for stripe." But the teaching of Christ and his apostles was distinctly a contradiction of this. They plainly set forth the contrast between the old law and the new teaching of the Gospel (Matt. v. 21, 22, 38, 39, &c.). Love and mercy and forgiveness; these are the characteristics of the New Testament dispensation, not vengeance and blood shedding.

I know the God of Israel is still our God; and that the moral law contained in the Old Testament is as binding upon us as upon his people of old. It is not the law in its essential obligations, but the law in its effects, and the punishment, which is affected by the revelation of the New Testament. "The law was given by Moses," and the Lord Jesus came "not to destroy, but to fulfil the law," but "grace and truth came by Jesus Christ," likewise.

Under the Levitical law, the punishment of death was enforced for several offences besides murder. And it is to be noticed that God gave Moses his commands very explicitly; not by "whosos," but by "shalts" and "shalt nots." But while we accept the law given to Moses as the essence and perfection of our present moral law, we do not accept the punishments entailed by disobedience to it. And yet it would be quite as right and logical to consider these as binding upon the present generation as anything contained in the covenant with Noah, and thus to hang men for adultery and for dishonouring parents, as well as for murder. For if the teaching of Christianity was intended to be that murder was to be punished with death, and adultery, and theft, and false witness, &c., were not, would St. Paul have put all these offences together, in Romans xiii., in one category? Would he not certainly have put murder distinct, and specially noticed its punishment? And would Christ and his Apostles have said so many times "Thou shalt not kill," and yet never have added, "If you kill you shall be killed"? Would they not certainly have specified the particular punishment?

But the simple fact is, that the whole tenour of the Gospel teaching is entirely inimical to the spirit in which man can be put to death by his fellow-man under any circumstances whatever, and for such as are willing, as Mr. Noel says, to decide this weighty question by the Word of God alone, it surely ought to be sufficient that there is nothing in the New Testament—either in its letter or its spirit—which expressly enjoins capital punishment upon the Christian dispensation.

It seems to me a strange distortion of Scripture which makes St. Paul's declaration that "the ruler who bears the sword is ordained by God for a terror to evil-doers," applicable to the question of capital punishment.

I may just add that if the passage in Genesis ix. is binding as a command upon us, the context absolutely requires us to extend it to animals as well as man.—Yours faithfully, W. P.

Handsworth, Feb. 20.

THE WELCOME, CARDIFF.—Mr. George Lawrence, 179, Sale-road, Cardiff, writes of many cases of great need among the families of men who are waiting in that port for ships. Sometimes they are out of work a long time, on account of the periodical stagnation of the steamship trade. Mr. Lawrence will be glad if friends will enable him to help the many who apply to him for aid.

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A ROUMELIAN REFORMER.

A WELL-KNOWN and esteemed member of the Society of Friends, Mr. J. Bevan Braithwaite, of Lincoln's Inn, has recently spent several months in the East, including Turkey, Syria, and Egypt, where he has made the acquaintance of many interesting characters and delivered numerous religious addresses. Since his return to England, one of his friends in Turkey, Mr. J. A. Tonjoroff, a member of the Roumelian Parliament at Philippopolis, has communicated to him some information respecting the religious and general condition of the country, from which we are able to offer the following extracts for our readers. He remarks:—

"There is a general uneasiness among the thinking class of our people, about the religious state of our country. Many declare openly that the national Greek Church is utterly destitute of life, and the people are getting worse and worse. Infidelity, immorality, drunkenness, dishonesty, and all kinds of sins are on the increase. A few days ago the Bishop of Philippopolis died. Only a few days previous to his departure, I had a talk with him upon the deplorable state of the people and urged him to unlock the pulpits of the churches, and to give to the perishing sinners the words of life. He felt the power of my words and said, 'Something must be done, if we wish to save the people;' then he added, 'Unfortuately, I feel myself quite unable.' Poor man, soon after this he went before the Judge of all the earth.

"You have heard, perhaps, that I was chosen last year by all the Protestant communities of East Roumelia to be their deputy in the Provincial Parliament. The Lord has been very good to me, and I have been enabled to introduce into the House some very important questions, such as the reform of the prisons and the exemption of Protestants from the military exercises on Sundays. For more than three years, the Protestant young men, for refusing to perform military exercise on Sundays, have had to undergo imprisonments, fines, and other punishments. I have received and presented petitions to the Permanent Committee asking for relief. The matter was taken into consideration. I hope this great boon for those who wish to keep the Sabbath day holy will soon be granted.

"As to the reform of the prisons, I have also taken action in the House. The Government has promised to make some improvements soon. English people have no idea of the miserable state of prison life in Turkey. I have recently visited some of the prisoners, and finding them anxious for books, I resolved to try and get a small library for them. Yesterday I went on this mission to the largest publishing house in the Bulgarian language. The owner of the house very kindly gave me the list of his books, and asked me to choose those that would be most profitable for the prisoners. I was much encouraged; but, unfortunately, we have not many good books in our language for such reading. Could you kindly procure us some of the wall pictures and publications of the Religious Tract Society, and some other books also? They would be very helpful and welcome to our poor prisoners, and, indeed, to many others besides. We feel a great need in our country for an illustrated periodical, such as the *Sunday at Home* or *Leisure Hour*."

If any of our readers would like to contribute towards Mr. Tonjoroff's good works in this direction, Mr. J. A. Braithwaite, 312, Camden-road, Holloway, N., will kindly receive and forward, or apply, any donations sent to him for these objects.

A JEWISH REFORMER IN RUSSIA.—The correspondent of the *Daily News* telegraphs from Odessa that considerable excitement has been aroused in the Jewish communities of South Russia by the appearance at Kischineff of an energetic Reformer named Joseph Rabinovitch. He declares Christ to have been the real Messiah, supporting his theories by numerous citations from the Bible and the Prophets. Rabinovitch is an enthusiastic and eloquent preacher, and is winning numerous proselytes. He is anathematized generally by the Jewish Press.

Barcelona Protestant Cottage Hospital.

WE extract the following from the annual report of this hospital; copies of the report can be had post-free on application to Miss Mielecka, St. Lawrence Dene, Ventnor, Isle of Wight:—

"Beginning some three years ago with one single room, where our distressed brethren might be tended by a Protestant nurse, rather than left to the pitiless care of priests and nuns in the Roman Catholic hospital, we find ourselves to-day renting a pleasant cottage capable of receiving ten patients, towards whose accommodation six beds are already provided. We have been enabled not only to furnish the cottage, but to secure the services of an efficient trained nurse and an assistant. A qualified Spanish practitioner, who is both surgeon and physician, also attends the patients. Both the head nurse and her assistant are Swiss Christains; they have had a thorough training and considerable experience.

"Not only Spanish Protestants, but English, French, German, and Swedish as well have been nursed in the hospital, reaping benefit both physical and spiritual. A considerable number of patients have been nursed in their own homes, in some cases on the score of economy, and in others on account of their being in too critical a condition to be removed. Many cures that might be considered remarkable have occurred, leading the doctor himself to exclaim, 'Surely God is in this house.' While thankfully availing ourselves of every means God has placed within our reach for the amelioration or healing of disease, we mingle believing prayer with all.

"It would be almost impossible to over-rate the value of such a refuge in popish Spain, where the Protestants lying in her hospitals suffer most seriously, not only in body but in soul. Here, in Barcelona, where there is but one public hospital, and that strictly Roman Catholic, we have seen and known Protestants (both Spanish and foreign) endure things which, if recounted, would excite the strongest feelings in the hearts of all bearing the Protestant name—feelings of sympathy towards the poor sufferers, and feelings of indignation towards those who, instead of ministering to the relief of the body, add rather to its burden, and at the same time sorely harass the spirit."

The report concludes by expressing the hope that funds will be forthcoming not only to maintain the hospital, but to enable the friends to extend a helping hand to the aged and decrepit poor of the Protestants for whom the hospital funds cannot be touched. They do not strictly come under the head of patients, but their case is a very sad one, as their only refuge, if they are without relatives or friends who can help them, is the almshouse, which means a denial of their faith, or endurance of unrelenting persecution.

Requests for Praise and Prayer.

PRAISE.—For great blessing on the labours of Mr. A. M. Scott and Major Oldham at Dunkeld. ——For increased blessing on a month's Mission by Mr. George Back, at Timberscombe Chapel, Somerset.——For a daily prayer-meeting at Spezia.

PRAYER.—That suitable men may be raised up for the Church Army.——For special services by Mr. Opie Rodway at Ebenezer Chapel, Pontnewynydd, to commence on March 8.——For a Mission to be held at Medstead from March 8 to 16.——For the conversion of souls at Dunedin, N.Z.——For a revival at Campsie, Glasgow.—— For special evangelistic services to be held in connection with the Hexham Y.W.C.A., by Miss Gorham, March 11 to 18.——For an abundant blessing on meetings at Shottermills, Surrey.—— For the troops at Meerut, and Major Walley's labours among them.

Mission Appeals.

Anchor Mission, Dockhead.—This Mission is greatly in need of funds. It is not connected with any place of worship, and is situated in one of the poorest and most neglected parts of Bermondsey. There is a free day-school, ragged-school, and other work in constant operation. The Hon. Superintendent is Mr. H. Wontner, 15, Thorburn-square, Southwark Park-road, London.

Mr. Fegan's Homes.—Mr. Fegan makes an urgent appeal to his friends for £500 to clear off every outstanding claim in connection with his work among the boys. He is very unwell, and is taking rest; help, therefore, just now will be the more helpful. Address, The Boys' Home, 95, Southwark-street, Southwark, S.E.

Christian Colportage Association.—A leaflet, entitled "Stray Leaves," issued by this Society, says: "There are now nearly 100 colporteurs labouring in connection with this Association, and by them about 250,000 homes are visited regularly every month; nearly 150,000 copies of the Word of God, and 3,000,000 Christian books and magazines have been sold by its agents. We are greatly straitened, however, for want of funds. Help is therefore earnestly asked that this important work may be maintained and extended." Mr. W. D. Brown, 37, Farringdon-street, E.C., is Secretary.

St. Luke's Medical Mission.—The Secretary of this Mission, Mr. E. Bastin, has departed this life. The attendance of patients has considerably increased. The Committee hope to further enlarge the work of the Mission, and will be glad of the continued sympathy of those who can help. There is still an outstanding debt of £70. Contributions may be sent to the Treasurer, Mr. G. Gillet, 72, Lombard-street, E.C.

Limehouse Ragged School.—The Committee of this school earnestly appeal for pecuniary help towards meeting a deficit of nearly £10 and prosecuting their labours. The various agencies are doing a good work. Address: Mr. R. H. Garner, 1, Locksley-street, Limehouse, E.

Notices of Books, &c.

A Sermon, preached at Reading by Bishop Perry, on the Church of England doctrine of the Lord's Supper, may be had of *Messrs. Hatchards, Piccadilly*, price sixpence.

Kitty Parr's Blue-Ribbon Dinner. By S. J. Fitzgerald. 2d. *T. Woolmer.* A pretty story of how a drunken father became a teetotaller, and was enabled to provide good dinners instead of bad ones.

Poems. By Claud Vincent. 1s. 6d. 1, *Aldgate, London.* These poems have considerable merit. In some of them there is depth of feeling, and most are deserving of praise. The book might have been got up better.

Handbook to Canada.—An official handbook of information relating to the Dominion of Canada has been published from 9, Victoria Chambers, S.W. It contains a very good map, some illustrations, and much general information.

Welcome is a small tract with an appeal to young women on the most important of subjects. It contains a list of the London Young Womens' Institutes and boarding houses in London, and may be had of Miss Ely, Y.W.C.A., 17, Old Cavendish-street, W., at 4s. 3d. per 100, post free.

Man: Physically, Mentally, and Spiritually Considered. By B. Copson Garratt, 16, *Finsbury-square, E.C.* The author has here given a number of essays on the relation of natural laws to the restoration and maintenance of health. He inculcates faith in the Great Physician, but endeavours to show the harmony between the use of means and a confident trust in God.

No Natural Law in the Spiritual World. By the Rev. F. J. B. Hooper. *Elliot Stock.* We do not think this pamphlet will be held to have impaired the value of Professor Drummond's work. Mr. Hooper asks—"Is the Supernatural, natural or unnatural?" It is enough to say that the philosophy which is coming in, and advocated by the ablest minds, repudiates the notion that the natural is to be understood as mechanical, and that a creation from which the Creator has been excluded is a huge contradiction. It objects even to the term supernatural, as used by many persons, and maintains that a true conception of Nature includes what is called the supernatural, *i.e.*, matter and force are the work of God.

Notes for Bible Readings. *Partridge & Co.*, monthly 1d. Contains notes on daily portions, as well as many jottings and miscellaneous readings. A valuable magazine for parents, teachers, and Christians generally.

Church of England Official Year-Book. 3s. *S. P. C. K., Northumberland-avenue.* This volume, of 700 pages, furnishes a trustworthy account of the condition and work of the Church of England, and all bodies in communion with her throughout the world. It will prove useful to those who require such information.

Stops; or, How to Punctuate. By Paul Allardyce. 1s. *T. Fisher Unwin.* A veritable *multum in parvo.* Most persons who have to read letters or manuscripts, to any great extent, will know that the art of punctuation is a very rare and neglected one. If all those who essay to write for the press (and their name is legion) were to "read, mark, learn, and inwardly digest" this comprehensive and excellently conceived handbook, a great burden would be lifted from the shoulders alike of editors, compositors, and proof-readers. The specimen page of printer's proof corrections is not *quite* exhaustive.

The Great Problem of the Times. By Rev. Edward Smith. 1s. 6d. *T. Woolmer.* In this neat book form, Mr. Smith, with our hearty consent, has published the papers which originally appeared in these columns as the first prize essay on "The Churches in Relation to Evangelistic Work." As we judged them worthy of such publicity it is scarcely needful for us to do more than commend them, in their permanent shape, to the earnest consideration of all Evangelical Christians. To the twelve chapters of the prize essay Mr. Smith has added an able paper on "Religious Indifference Among the Working Classes." Of this question he takes a discriminating and hopeful view.

On the Difference between Physical and Moral Law. The Fernley Lecture of 1883. By William Arthur. *T. Woolmer*, 2s. One could wish that the pen of the author of "The Tongue of Fire" had not been employed in combatting the errors and contradictions of the philosophy of doubt, or of Nescience, as some choose to call it. There is, however, need for a warning against statements which have been passed off as scientific explanations, and Mr. Arthur has given that warning with copious illustrations, and very searching logic. The mental artifices of Materialists, and the difficulties of the Positivists, to connect with their system a code of morality, are very ably exposed, and the book will help forward the reaction which is setting in strongly against a false learning, which has been little better than a gigantic imposition.

The Harvest of the City. By "Pearl Fisher." *J. F. Shaw & Co.* Under this appropriate *nom de plume* Mr. Thomas Paul, who has been on the literary staff of our contemporary *Word and Work* since its commencement, occasionally contributes to its pages interesting and realistic sketches of Christian effort in and about London. Nineteen of these sketches are reproduced in a handsomely got-up and well-printed volume. They amply deserve preservation in this form. In addition to a flowing and lucid style of diction, Mr. Paul has the advantage, which some of our popular religious journalists can hardly claim, of fullest sympathy and practical acquaintance with Christian effort in its varied aspects. Readers of the book—and we trust it may have many—will be well instructed as to what is being done for the poor and needy by some of the best-known "workers of to-day;" they will also, we trust, gain a quickened sense of the responsibility that rests on all who love the Lord to help on such practical endeavours for the salvation and elevation of their fellows.

Infidel Objections to the Scriptures Considered and Refuted. By Rev. F. B. Whitmore, B.A. *James Nisbet & Co.* So far as it goes, this is a valuable book. Although it overlooks the subtle learning of modern sceptics, and does not seem adequately to estimate the influence of the materialistic philosophy which has been ensnaring the young and the working men of our times, it is, nevertheless, calculated to be at once popular and useful. It sets aside with directness and vigour the superficial assertions of modern unbelievers. We can scarcely say that it is "a handbook" to furnish refutations of "the works of Tyndall, Huxley, Spencer, &c.," but it proceeds in this direction, and it will be helpful to those who are brought into contact with infidels who quote these scientists. If the work comes to a second edition, we would recommend the author, while preserving his incisive style, to prune away repetitions which are less suited to the treatise than the sermon. The section at the close of the work—"What becomes of the Infidel leaders?"—deserves to be circulated broadcast.

Magazines Received.—From *Messrs. Cassell & Co.*: Technical Educator, Garden Flowers, Magazine of Art, History of Protestantism, Book of the Horse.

From *Sunday-school Union*: Young England.

From *Ward, Lock & Co.*: Dr. Adam Clarke's Commentary Part 35, Universal Instructor Part 45, Woman's Work, Clergyman's Magazine, Preacher's Analyst, Sabbath-school Magazine, Regions Beyond, Churchman's Family Bible Part 5, Wesleyan Sunday-school Magazine, Agriculture, Our Darlings, Free Church Monthly, Friend of Missions, Christian Church, Day of Days, Home Words, Fireside, British Friend, Herald of Peace.

Evangelical Alliance Conference.

THE Conference for 1884 has been fixed to take place at Stockholm, from August 30 to September 7. Many of the Continental branches of the Evangelical Alliance have already commenced active preparations. From Germany, Switzerland, and other European countries, numerous delegations will attend. From Great Britain it is expected a large number of members and friends of the Alliance, in addition to selected speakers, will avail themselves of such an opportunity as the Conference will afford for Christian intercourse and mutual counsel. In Norway and Denmark, as well as in Sweden itself, great interest has been awakened with regard to the proposed meeting, and it is anticipated that the assemblage will be a very large one. The meetings will be conducted in various languages, and many of the addresses will be interpreted for the benefit of the large number of Swedes who will be present. Special arrangements are to be made in regard to hotel accommodation for the visitors, and negotiations are in progress with a view to secure facilities for travelling. The Royal Family, and especially the Queen of Sweden, seemed to be much interested in the proposed Stockholm Conference.

Statements have been made in some of the continental newspapers that the proposed conference has been given up; but this is a misapprehension. It is true that difficulties arose with reference to the formation of a special committee for the conference, but the London Council, at the urgent request of Swedish and other continental friends, have undertaken the onus of making the preliminary arrangements. When the time draws nearer it is expected that a new and influential committee will be formed in Stockholm for the local management of the conference.

It has been stated that none of the leading pastors of the National Church in Sweden will take any part in the proceedings, but we have been informed that letters have been received within the past few weeks, from some of the dignitaries of that church, expressing their willingness to give addresses; the sister church in Denmark will also be represented by some of its influential pastors. The interest that has been awakened leads confidently to the belief, that not only will Evangelical Christians from all parts of Europe attend the conference, but many thousands of the Lord's people in Sweden, Norway, and Denmark will rejoice to have the opportunity of participating in the first assembly of the kind held in a Scandinavian country.

The London office of the Alliance is at 7, Adam-street, Adelphi, W.C.

TEXTS FOR SOLDIERS IN INDIA.—It is now two and a half years since your readers kindly sent me books, pamphlets, &c., for distribution in India. I am glad to say they were kindly received by the soldiers. In many cases through the gift of a volume the heart has been touched, and the soul led to receive the gift of God—eternal life. Several married people say, "Do you never get any illuminated texts? They would make our homes quite cheerful. They are so dear to buy out here, we wish you would bring some." I have decided to start "The Army Text Mission," as there is nothing like God's own Word; and if we can be the means of putting up in the married quarters, prayer-rooms, &c., in every station in India, the voice of God, we may expect great results. I earnestly appeal to you to aid me in this work. Will friends kindly remember the Mission in prayer? Texts should be sent out, *not framed*; we will frame them out here.—Yours faithfully in Him,

Charles C. B. White,
Army Scripture Reader.

Rawul Pindi, Punjaub, India.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Midland Terminus, St. Pancras.—March 5 to 24. Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall. There will not be a meeting on Wednesday afternoon, the 5th inst.

Addison-road, Kensington.—March 25 to April 14.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Messrs. Moody and Sankey's Work in London.—A daily prayer meeting, conducted by the clergy and ministers of the district, is held from 5 to 6 p.m. at the Cabman's Mission Hall, King's-cross, in connection with the meetings to commence at St. Pancras on March 5.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Mr. C. V. T. Onslow, Sunday, at 3.45 and 7 p.m.; Thursday, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. Shuldham Henry during March. Sundays at 6.30, and Fridays at 7.30.

Evangelistic Mission.—Oxford Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish-town; and Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Conference Hall, Mildmay-park, N.—March 9, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton. Evangelistic services at 3 and 7 p.m.

Grand Theatre, Islington.—Every Sunday at 7 p.m.

St. George's Hall, Langham-place, W.—Mr. Denham Smith during March. Sunday, at 11 a.m. and 7 p.m.; and at Burlington Hall, Savile-row, Wednesday, at 8 p.m.

Children's Special Service Mission.—Mr. Spiers and Mr. Westall at Liskeard; Messrs. G. and J. W. Jordan at the Town Hall, Redhill, March 9 to 15; Mr. G. Banaster at Seaforth, Liverpool, until March 7, at New Farnley, Leeds, from March 9; Mr. W. L. Seyler at Centenary Memorial Schoolrs, Kennington, until March 6, at 7; Mr. E. Arrowsmith at St. Andrew's Church, Upper Norwood, each Sunday in March, at 3.30, and at St. Andrew's Hall each Saturday at 3; Mr. H. Hutchinson at Midland Terminus Hall, Ossulston-street, Euston-road, March 8, at 3. Fifth anniversary of the Children's Scripture Union at Exeter Hall, April 1.

Rev. W. Haslam.—March 13, Leigh, near Tonbridge; 29th, St. George's, Macclesfield.

Messrs. Fullerton and Smith.—March 9 to 28, Edinburgh.

Ned Wright at Harvey-street Mission Hall, Hyde-road, Hoxton, March 9, at 6.30.

Mr. Richard Weaver at Edinboro' Castle every night at 8, except Friday and next Lord's Day.

Mr. G. Kirkham.—March 7, Surbiton; 8 and 9, Ballspond-road; 11, Stanstead Abbotts; 12, South London O.A.M.; 13, Wood-green.

Rev. W. H. Aitken's Engagements.—Mitcham, Surrey, March 2, for a fortnight, or longer, at 11.30 a.m. and 8 p.m.; St. Ann's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; April 13 to 21, or longer, Wrexham, North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, for a fortnight or longer, Dorchester.

Y.M.C. ASSOCIATIONS.

Y.M.C.A., Swansea.—Daily prayer-meeting from 12 noon to 12.45.

Y.M.C.A., Manchester (56, Peter-street).—Daily prayer meeting, 12 to 1.

Y.M.C.A., 61, Gracechurch-street, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Bible-class each Tuesday, 6.15 p.m. (Is. ii.).

Exeter Hall.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "How Art is Born and how it Dies," every Thursday, at 7.30 p.m.

Messrs. Moody and Sankey at Addison-road, Kensington, W.—Meeting for United Prayer, conducted by local clergy and ministers at Y.M.C.A., Wycombe House, King-street East, Hammersmith (close to Broadway Station), Fridays, March 7 and 14, and from 17 to 22, inclusive, 8 p.m.

Hammersmith Branch Y.M.C.A.—Inaugural meeting, Cadby Hall, Hammersmith, High-road, West Kensington (close to Addison-road and West Kensington stations, Friday, March 7, 7 p.m. Earl of Shaftesbury will preside. Addresses by Hon. and Rev. Carr Glyn, Rev. Webb-Peploe, Dr. Sinclair Paterson, &c.

Y.M.C.A., 186, Aldersgate-street, E.C.—Thursday, 7 p.m., missionary prayer-meeting. Friday, 8 p.m., Gospel meeting in Lecture Hall; 7.30 p.m., evangelistic meeting in St. Paul's school-room, Clerkenwell. Saturday, 7.30 p.m., Bible-class. Sunday, 3.15 p.m., Bible-class; 8.15 p.m., evangelistic meeting in Lecture Hall; 7 p.m., evangelistic meeting in Grand Theatre. Monday, 7 p.m., strangers' reception meeting; 8 p.m., lecture on "Wycliffe," by Rev. Jackson Wray—open to all. Tuesday, 8 p.m., Bible-class. Wednesday, 8 p.m., workers' training class.

MISCELLANEOUS.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Powis Hall, W., will be opened on Thursday, March 6, by Earl Shaftesbury, at 3 p.m.; evening meeting at 7.

Y.W.C.A., 17, Old Cavendish-street, W.—Bible readings on "The Offerings," by Mrs. Yapp, Tuesdays in March, 3.45 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 7, all-day meetings, 10.30 a.m. to 1 p.m.; 3.30 p.m., Rev. S. Borton-Brown, B.A., on "Following the Lamb;" 7 p.m., prayer and outpouring of the Holy Spirit.

Stafford Rooms, Titchborne-street, Edgware-road, W.—For Deepening of Spiritual Life: March 7, Mr. H. F. Bowker; March 14, Rev. E. W. Moore.

United Army and Navy Prayer Meeting.—Saturday, March 8, in the City Terminus Hotel, Cannon-street, at 2 and 4 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, March 7. Tea at 6; meeting at 6.45. Address by Major Michael.

Open-air Mission.—The annual meeting will be held at the Mansion House on Tuesday afternoon, March 25 The Lord Mayor will preside.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Henry Allon, D.D., on Tuesdays, at 12 noon, subject: "Social Aspects of Christianity." March 4, "Christ's Teaching Concerning Poverty."

Memorial Hall, Farringdon-street.—Rev. Dr. Sexton will lecture on "The Folly of Atheism," on Wednesday, March 12, at 8 p.m. Earl Shaftesbury will preside. Dr. Sexton will preach at 7 p.m., on March 16, at the same place. British Women's Temperance Association prayer meeting, first Wednesday each month, 10.30 a.m.

Edinburgh.—Deepening of Spiritual Life meetings. For particulars see *Advt.* p. 2.

Agricultural Hall, Islington, N.—Sunday, March 9, 3.30 p.m., Dr. Thain Davidson, the Lord Mayor presiding; 7 p.m., an evangelist from Mr. Spurgeon's evangelists.

Presbyterian Church, Colebrooke-row, Islington.—Dr. Thain Davidson's monthly sermon to young men, March 9, at 6.30.

Park Hall, Axe-street, Barking.—Opening services, Mr. J. A. Vicary, March 9, 6.30 p.m., and March 11 to 13.

Penarth-street Mission, Ormside-street, Old Kent-road, S.E.—Monthly meeting for workers, Tuesday, March 11, tea at 6.30 p.m.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street, E.C., 12 to 1 o'clock daily.—The following speakers are expected to deliver brief addresses:—Thursday, March 6, Divine Guidance, Rev. F. A. C. Lillingston; Friday, Nicodemus, Mr. R. C. Morgan; Saturday, Perpetual peace; how to obtain it—Mr. W. Benson; Monday, address to Christian workers, Rev. G. E. Ford; Tuesday, Psalm lxvi., Mr. James E. Mathieson; Wednesday, the Pool of Bethesda (John v. 1—9), Rev. W. Fuller Gooch.

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Continued from Page 3.

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The Directors and their friends, being largely interested in the shipping trade, have taken a considerable stake in the Company, one of the qualifications for the Directorate being the holding of £1,000 Stock or Shares in the Company; and the Directors, by reason of their position, will be able to influence a large amount of work to the new Company. Provisional arrangements with the Directors of the Dumfries Ship-Repairing and Engineering Company, Limited, have already been made (subject to the approval of their shareholders) for taking over that concern, with their Machinery, Goodwill, &c., &c. This Company has paid 15 per cent. per annum since its formation, and the Agreement provides for the purchase being paid for by Shares in the New Company.

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A Model of the Docks and of the improved method of shoring can be seen at the Offices of the Company.

A minimum dividend of 5 per cent. per annum on the paid-up capital of the Company is guaranteed until the Dry Docks are completed and handed over, but not exceeding a period of two years.

The Memorandum and Articles of Association and Agreement may be seen at the Offices of the Secretary, Bute Docks, Cardiff; and applications for Prospectus made to the Secretary will receive immediate attention.

* Dock in course of construction.

The Christian:

A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

WITH WHICH IS INCORPORATED "THE REVIVAL."

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FRENCH ANNIVERSARY
WILL (D.V.) TAKE PLACE IN
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ON MONDAY, MARCH 17, 1884,
Morning 11; Afternoon 2.30; Evening 6.30.

THE GENERAL will PRESIDE. Miss BOOTH, Pasteur VERNIER (of Valence), Mrs. BOOTH, Officers and Friends from France and this Country will also speak. Miss BOOTH and Pasteur VERNIER will make important and interesting Statements in the Morning.

Admission—Reserved Seats One Shilling; or One Ticket for All Day, Two Shillings. Back Seats and Gallery One Penny. Friends wishing tickets or circulars, or both, for Miss Booth's Meetings, for themselves, or sent direct to their friends, are requested to send names and addresses of same, with Postal Order enclosed for tickets, when they will be forwarded immediately. For other particulars of Meetings and Tickets apply to Major Edmonds, 101, Queen Victoria-street, E.C. *Please pray earnestly for much blessing on these Meetings.*

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Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me.

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P. F. PROCTOR, Secretary.

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Capt. JAS. KEARNEY WHITE.

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F. HASTINGS, Hon. Superintendent.

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RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, HENRY GREEN, Esq., Blackwall. Mrs. WILKES at home on Wednesday from 2 to 5, at No. 4, Kerbey-street, Popiar, E

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

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Friends are invited to visit the Institution any day but Saturday.

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HOME FOR BLIND CHILDREN, College Avenue, Hackney, London, E.—The needs of our little blind family are prayerfully commended to the kind readers of *The Christian*. Contributions thankfully received by Miss S. RYE, or by Messrs. MORGAN & SCOTT.

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THE ANNUAL UNITED SALE OF WORK from Benevolent Institutions, in connection with the SOCIETY FOR PROMOTING FEMALE WELFARE (President—The Lady Gertrude Foljambe) will be held (D.V.) on Friday and Saturday, the 4th and 5th of April, in the Arena of the Albert Hall. The Earl of Aberdeen will open the Sale at 12 o'clock. Admission: Friday 2s. 6d., Saturday 1s.; children half-price.

OPEN-AIR MISSION.—The Thirty-first Annual Meeting will be held at the Mansion House, on Tuesday, March 25, at 3 p.m. Chairman—The Lord Mayor. Speakers—The Earl of Shaftesbury, Bishop Perry, Rev. Gordon Calthrop, Rev. Dr. Thain Davidson, F. A. Bevan, Esq., and John MacGregor, Esq. Tickets may be had at the offices, 14, Duke-street, Adelphi, W.C.

LIVERPOOL BETHSHAN.—Faith-healing Home, 11, St. George's-square.—Meetings for Holiness and Testimony every Tuesday 7.30, and Friday 3 p.m. and 7.30 p.m. Sunday, Holiness Meeting.—For particulars, apply, Miss BAILEY.

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BAERWALDE, POMERANIA, Prussia.—The Misses BERGMANN receive Young Ladies desiring special education in languages, music, and drawing. Comforts of a Christian home. Terms, £50 yearly. Reunion April. Apply early.

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A. G., 111, Gillespie-road, Highbury Vale, N.

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A WORKER is anxious to be permanently engaged in the work of the Lord. Mission work, or otherwise. Is accustomed to open air and indoor services.

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S. C., 13, Grosvenor-street, Barnstaple.

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B., 74, Embden-street, Greenheys, Manchester.

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Miss O., 22, Buchan-road, Nunhead, London.

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A. M., 131, Graham-road, Dalston.

A LADY WISHES to recommend a thoroughly trustworthy, respectable person as Attendant on an old Lady. She is good-tempered and obliging, and a good sewer and dressmaker.
E. C., care of Mr. Channon, Stationer, Sidmouth.

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A YOUNG PERSON wishes to hear of a place as Sewing maid, under a Ladies' maid. Age 19. Good needlewoman. Church of England.—M. S., 66, Thistle-grove, Brompton.

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M. C., 14, Stourcliffe-street, Edgware-road.

A LADY wishes to recommend an under-housemaid. Has been out before. Most respectable. Total abstainer.
Mrs. J. PELLY, Chigwell, Essex.

KITCHEN-MAID.—A Lady wishes to hear of a situation for a strong, respectable Girl, aged 13 (looks 15). Only been in service four months.—ELIZ. ASHBY, Colne House, Staines.

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WILL ANYONE help a Lady to find a situation as Housemaid in a quiet family for a girl, age 21, who has been lately led astray? Has been in service some years. Strong, and good needlewoman.
LADY B., 3, Cromwell-road, London, S.W.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

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WANTED, a Christian Gymnastic Instructor. Attendance only required in the evenings.
The SECRETARY, Exeter Hall, Strand, W.C.

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GOOD NURSE wanted.—Must be an abstainer or willing to abstain. Wages about £18. Personal character indispensable. Three very young children. Under nurse kept.
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HOUSE AND PARLOUR-MAID.—Wanted, a thoroughly conscientious Christian person in a small family. Good wages.—M. T., Foulden Lodge, Upper Clapton (corner of Cazenove-road), E.

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HOME, SCHOOL, OR INSTITUTION.—The Leyton Manor House, Capworth-street, Lea Bridge-road, near St. James's-street, and Lea Bridge stations, G. E. R., and close to Clapton, and Walthamstow tramways. Three floors and cellars. Area of each floor over 3,200 feet. Three ground floor rooms are 24 ft. by 30 ft., 24 ft. by 27 ft., and 24 ft. by 17 ft. Hall, 24 ft. by 21 ft. Thirteen rooms over. Will be sold or let with about half an acre of land or more if required. — Apply at the House, or to Geo. Waymouth, Architect, 23, Moorgate-street, E.C.

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BOGNOR (South Coast), — Comfortable home offered in the house of a widow Lady and two daughters, near the Church. An Invalid would receive great care. Terms moderate.
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BRUSSELS.—Wanted to hear of a Christian household in Brussels, where a Lady could board occasionally for a month or two.—Particulars to
S. S. S., 15, Alma-road, Canonbury, London, N.

A LADY, living alone in a pleasant and central part of Stamford, would be glad to meet with a Lady to board with her. Terms moderate. Highest references exchanged.—M., Messrs. Jenkinson & Sons, Stationers, Stamford.

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COMFORTABLE FURNISHED Lodgings on moderate terms for either one or two Christian Young Men in a Christian home. Apply, personally or by letter, to EDWIN BAUGHAN, 208, Bridge-road, Battersea.

A LADY, or two Ladies (or Gentleman and Lady), are offered Board and Residence in large country Rectory, on moderate terms.—Apply for particulars to
Mrs. SIDDONS, Thrapston, Northamptonshire.

A COMFORTABLE HOME is offered to one or two Ladies, or Mother and Son, in a bright, happy, musical family. Situated in the best part of Southsea. Terms moderate. Home comforts studied.—M., Edman's Library, Seven Sisters'-road, Holloway.

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A WIDOW LADY, long established, offers a comfortable home on moderate terms to one or more Boarders. Central position near the West Pier, Brighton.
W. HARMAN'S Library, Sillwood-street, Brighton.

Continued on page 23.

MAGNETISM, AN UNIVERSAL LAW.

Nothing can be more patent to the informed student than the fact that Magnetism is not the isolated quality of a solitary substance such as iron, but a general, in fact, an universal law or force pervading all nature, and probably governing all material relations. Electricity is identical with Magnetism; and Magnetism we know is indubitably universal. Amber was anciently supposed to be one of the most Electrical of substances, simply because of the Magnetic qualities developed in it by friction. It is now well known that many substances very dissimilar to amber possess the same Magneto-Electric powers, which the mere act of friction will develop. Indeed, gravitation itself may yet be proved to be the general manifestation of the omni-existent Magnetic force.

Probably the precise and delicate *modus operandi* of remedial Magnetism will long remain inscrutable, just as it is not possible to analyse the nice and delicate chemical changes by which blood itself becomes transformed into muscle, membrane, bone, secretion, and nerve matter. Magnetic currents, however, pervade the entire system: when they are regulated and efficient the patient is in health; when they become deficient or irregular, the patient is plunged into the midst of disagreeable symptoms. No doubt can remain that much nervous distress either arises from, or is associated with, Magnetic perturbations of the atmosphere, and those disturbances which produce storms will often afford even a healthy man an unwelcome evidence of this truth. It is consequently perfectly natural that Magnetism, externally applied, should produce an *internal* physiological effect both in man and the lower animals, simply because *there is no element or structure in animal organisms which can intercept the free egress and ingress of Magnetic currents at any point or part.*

When it is fully known that Magnetic currents are as healthful as pure air, and as indispensable to the life of man; that they are not confined or local forces, but form a general principle, pervading all material things; when it is understood that man himself is truly Magnetic, and is vigorous only so long as the currents within him are efficient and equalised, *then* the employment of this powerful agent in the cure of disease will become general. A little further consideration of its marvellous effects will show the inquirer that there is no influence in all the known resources of Nature more powerful, more beneficial, or more strangely adapted to human wants; and will convince the sufferer that, of all remedial agents, it is the one which his condition requires.

From the March report of the "Evangelical Mission to Israel" in the *Messiah's Witness*:—

"We are thankful to say that by the instrumentality and skill of Mr. B. Copson Garratt, Medical Electrician, Mrs. Joseph's health has much improved, and she is able to give her indispensable help in the work. I know that our friends will be pleased to hear that since she is under the voluntary and kind treatment of Mr. Garratt, she is much better in health."

MR. J. IRVING, Boat House, Red Hill, Rockcliffe, Carlisle.

On February 24, 1884, the brother-in-law of the above-named gentleman wrote us as follows:—

"We have had good news of my brother-in-law, Mr. John Irving, of Rockcliffe, Carlisle. When we were there at the beginning of the year the poor man was suffering both by day and night with sciatica; but we hear this morning that he got one of your appliances lately, and is now able to go to work."

On March 1, 1884, Miss Irving writes:—"I am glad to say that since my father adopted your treatment he has been a great deal better; so much so, that he is able to go to work."

Letters commendatory of Mr. Garratt's treatment by Magneto-Electricity have been received from hundreds of persons, in all classes of society. A private list of 850 names as referees can be had on application. Consultation free, personally, or by letter. B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

General Conference of Friends of Lord's Day Observance.

The CONFERENCE will be held in the Lower Room, Exeter Hall, London, at 3 p.m. and 7 p.m., on WEDNESDAY, March the 19th, and at 11 a.m. and 3 p.m., on THURSDAY, the 20th.

PRESIDENTS.

The Right Hon. the Earl of Shaftesbury, K.G.; George Williams, Esq.; Abel Smith, Esq., M.P.; J. C. Stephenson, Esq., M.P.; W. Shepherd Allen, Esq., M.P.

SUBJECTS OF CONFERENCE.

"The Opening of Public Museums, Picture Galleries, Libraries, and other Collections on the Lord's Day;" "Traffic in Intoxicants and General Shopping on the Lord's Day;" "The Press and the Sabbath;" "Railway Work;" "Omnibus, Tramcar, and Cab Traffic;" "The Sabbath and the Young;" "Postal Work."

READERS OF PAPERS.

Rev. Canon Hoare, Tunbridge Wells; Rev. William Sandford, Edlaston, Derbyshire; G. F. Chambers, Esq., Barrister-at-Law, Eastbourne; Rev. James Jolley, Convenor Edinburgh Sabbath Alliance; Charles Hill, Esq., Working Men's Lord's Day Rest Association; Rev. H. G. Tomkins, Weston-super-Mare; Rev. William Pope, St. Nicholas' Church, Nottingham; Alfred Sargent, Esq., General Secretary, Church of England Temperance Society; Rev. Canon Stowell, Honorary Secretary, Central Association for Stopping the Sale of Intoxicating Liquors on Sunday; Edward Whitwell, Esq., Kendal; John Whitehead, Esq., Sunday Rest Association, Rev. John Gritton; Robert Mackintosh, Esq., Glasgow.

Tickets of admission to the Conference can be had on application to the undersigned. Funds are needed.

JOHN GRITTON, D.D.

Lord's Day Observance Society,
20, Bedford Street, Strand, W.C.

BIBLE LIGHT for Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path," Ps. cxix. 105.

"The entrance of thy words giveth light," Ps. cxix. 130.

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Just published, in 2 vols., 8vo., price 42s.

THE LIFE AND TIMES OF JESUS THE MESSIAH.

By the Rev. ALFRED EDERSHEIM, M.A. Oxon., D.D., Ph.D., *Warburtonian Lecturer at Lincoln's Inn.*

Opinions of the Press.

"The distinctive character, and, as we think, the great practical value of this book lie in the collection of what we may call Jewish evidence and illustrations, in the Jewish standpoint from which it is written, and in the Jewish atmosphere with which it is imbued. A Jew by birth, nurtured in the best Jewish learning, and with a large acquaintance with Jewish literature and customs, Dr. Edersheim is a Christian convert and minister, strongly evangelical in his views, and imbued with a devout feeling."—*British Quarterly Review.*

"We have in these volumes a realistic and copious description of Jewish life in the time of our Lord, as to its social conditions, manners and customs, sects, and religious ideas, such as we have not met with in any other work of its class. . . . . We hail Dr. Edersheim's contribution to the literature of the Life of Christ with devout thankfulness, and give to it our cordial commendation. It is manifestly the work of one who is a master in Israel, and eminently qualified for the task he has performed."—*The Christian.*

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THE SURGICAL AID SOCIETY.

President—The Right Hon. the EARL OF SHAFTESBURY, K.G.

This Society as established in 1862, to supply Trusses, Elastic Stockings, Artificial Limbs, &c., and every other description of mechanical support to the poor, without limit as to locality or disease.

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FOR POOR LONDON CHILDREN.

The Committee appeal for funds to open a Home for Boys. They wish to reserve the existing Home exclusively for Girls. Both the Homes will be for the reception of poor children from London courts and alleys. Subscriptions may be sent to Aulay Macaulay, Hon. Sec., Children's Convalescent Home, Broadwater, Worthing; or to Messrs. Morgan & Scott. Children are asked to start Juvenile Associations in different parts of England.

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The Workers of the East London Tract Society and Christian Union are in great need of a LARGER HALL near the principal Docks of London, and FUNDS ARE URGENTLY NEEDED for same. The workers are engaged amongst the Dock Labourers, Railway Men, Police, Bargemen, Sailors, also amongst the Poor; upwards of 3,500 families are visited weekly, &c., &c.

Sir Arthur Cotton, K.C.S.I., Earl of Shaftesbury, Samuel Morley, Esq., M.P., Lady Hope, and others, could bear testimony to our work.

Cheques and Post Office Orders may be sent to Morgan & Scott, or to the Superintendent, George Fuller, 34, Cawdor-street, Poplar, E.

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SOLD EVERYWHERE. WHOLESALE OF THE MANUFACTURERS,

J. R. NEAVE & CO., FORDINGBRIDGE, ENGLAND.

The Christian.

YE MUST BE BORN AGAIN.

JOHN tells us that many at Jerusalem believed on Jesus' name when they saw the miracles which He did; but Jesus did not commit Himself unto them, for He knew all men, and needed not that any should testify of man, for He *knew* what was in man.

Moses had said that the Lord their God led them those forty years in the wilderness to humble them and to prove them, to *know* what was in their hearts, whether they would keep his commandments or no. Their history was the exhaustive answer to this inquiry, the continuous revelation of the rebellion of their hearts, until, by Amos, Jehovah said, "I *know* your manifold transgressions and your mighty sins." But never until the days of Jesus had Jehovah absolutely refused to commit Himself unto them. He had smitten them with blasting and with mildew, sent them into captivity, and dispersed them among the nations. Yet by one of the latest prophets had come the word of the Lord to Israel saying, "According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not." But now He had come unto his own possessions, and his own people received Him not. And henceforth it was not to the nation as such that He could commit Himself, but "to as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name: who were *born* . . . of God."

There was all the difference between those who *received* HIM and believed on the name of the only begotten Son of God; and those who believed on his name when they saw the miracles which He did.

It was the error of the Jews, as of many in these days also, to suppose that God had made not only a dispensational, but a radical and eternal distinction, between their nation and the rest of the human race. But here it is emphasized that the character and conduct of *Israel* proved what was in *man*. And then man and the Jews, the race and the nation, are linked together in Nicodemus, who was "a *man* of the Pharisees—a ruler of the *Jews*."

Now that God had known, by proving Israel not only during the forty years in the wilderness, but through the longer periods of the Judges, the Kingdom, the Captivity, and the Dispersion, what was in the most favoured nation, and therefore in the race of man, this representative of both the nation and the race comes by night to Jesus, saying, "Rabbi, we know that Thou art a teacher come from God, for no man can do these miracles that Thou doest except God be with him." He was one of those who believed in his Name when he saw the miracles which He did; not one of those who had received authority and title to become the sons of God, because they had received HIM who was the Life and Light of men—the only begotten Son of God. Nicodemus was a living illustration of the man who, thinking that he knoweth anything, knoweth nothing yet as he ought to know.

To him Jesus answered with the second of those seven double verilys which distinguish this Gospel of John: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the KINGDOM OF GOD."

It was for this Kingdom, this Reign, of God, that Israel and the world had been waiting for four thousand years; and thus at the outset of his ministry Jesus reveals this momentous truth, that sin had so reigned unto death that without a new birth, a birth from above, man had no eyes to perceive that kingdom of God and heaven.

Let us pause to observe that this birth from above is no figure of speech, but a most literal and emphatic truth—as literal as the fall, as literal as death, as literal as the resurrection.

The natural man, who understandeth not the things of the Spirit of God, neither can know them because they are spiritually discerned, naturally asks, "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?" No, no, Nicodemus: that would only be to repeat the disastrous story of the past. All that sinful flesh is, or is capable of becoming, has been made manifest, during two thousand years without law, though not without death and judgment; and during two thousand years under law, holy and just and good, which only made the offence abound and sin exceedingly sinful. The new birth must be not only a second birth, but from a different, a higher, a heavenly source; not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Verily, verily, I say unto you, Except a man be born of water and the Spirit [out of water and Spirit] he cannot enter into the Kingdom of God."

The reason why a man cannot see nor enter the Kingdom of God until he is born again is this: he is in a state of being which is darkness and death toward God, out of which he must pass into another state or condition, with a higher order of faculties in harmony with that new sphere. He is of that wicked one, a child of the devil, a child of wrath, and only by an inward and spiritual death and resurrection can he be translated out of the power of darkness into the kingdom of God's dear Son.

But "as hieroglyphics preceded letters, so parables were more ancient than arguments." And God has created a series of living parables, in all those insects which, first coming to their life as crawling grubs, die out of that condition, lie in their chrysalis tomb, and are born again, the same creatures, yet not the same, out of that death, into a new and higher life. Of all such creatures, the grub of the dragon-fly is, perhaps, the most vivid picture of our natural condition, and of our second birth. Living its first life in a stagnant pool, dead to the bright and beautiful world above, it dies at length out of that low condition, and rises, a glorious winged creature, to bask in the light and warmth of the shining sun.

This is, we believe, what is meant by birth out of water and Spirit, viz., death out of our old condition, resurrection into a new and higher one; death out of the power of darkness, resurrection into the kingdom of God's dear Son.

This death and resurrection are accomplished by means of faith in our Lord Jesus Christ; it is the work of the Holy Spirit, through whose operation we are united to God in Christ; and it is symbolised by baptism, for we are "buried with Him in baptism, wherein also we are risen with Him, through the faith of the operation of God, who raised Him from the dead."

"That which is born out of flesh is flesh; and that which is born out of Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." The stream cannot rise higher than its source; and if the fountain be poisoned, the stream will be the same. Flesh became sinful flesh in Eve and Adam, and they could only impart a sinful nature to their posterity. In order that man may enter into the Kingdom of God he must become a new creature; he must be born of the Spirit.

"Ye must be born again." Spoken to any other man recorded to have come into contact with Jesus, these words would not have meant so much. As a man, he represented the race; as a ruler of the Jews, he represented God's peculiar people; as being of the Pharisees, he represented their most cultured society; as the teacher of Israel, he represented the highest religious learning in the world; as a member of the Council, he represented the political wisdom of the chosen nation. Had Jesus said, "Ye must be born again" to Nathanael, the solitary student of Galilee; to the woman at the Samaritan fountain; to the impotent man; to the profligate woman whom they brought to Jesus; to the man born blind; to Martha, Mary, or Lazarus; to Pilate, or to Herod—it would have conveyed with far less breadth and intensity the necessity of a new birth, in order that any of Adam's race may enter into the Kingdom of God.

Nothing could be farther from the thought of a Jew and a Pharisee than such a drastic mode of cleansing as passing through the laver of regeneration. The whole system of Judaism was built upon the ostensible basis of the possibility of purifying the natural man. The Christ's first sign to Israel had been to change the water for outward purifying into the best wine; and now the Jews and even John's disciples are still occupied about purifying, while Jesus is teaching the teacher of Israel that human nature is past purifying, and that the only washing that can cleanse it is the washing of *regeneration*.

You cannot wash a grub into a dragon-fly, and you cannot wash a sinner into a saint. Baptism does not symbolise washing or purifying, but death and resurrection—in one word, regeneration. Therefore Jesus called the resurrection state, The Regeneration (Matt. xix. 28). The right understanding of Baptismal Regeneration (not the figure, but the fact) would set a great many other wrong things right. M.

IS SIN UPROOTED?

THE Committee of the London City Mission have dismissed one of their missionaries, who has avowed the doctrine and his own experience of complete deliverance from sin. A letter has been written by a brother, long known, highly esteemed, and well beloved by us, defending the missionary, expounding his position, and professing the same views and experience.

He is a member of the Church of England, and prays according to its Collects, "Grant that this day we fall into no sin." Then he argues, "Believing this prayer to be entirely Scriptural, I feel it to be at once my duty and my great privilege to apply to it the words of our Lord: 'What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them;' and also the words of St. John:—

"'This is the confidence that we have in Him, that if we ask anything according to his will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.'

"And thus believing, according to that command of our Lord, that as I pray that prayer, I receive what I ask in it, I cannot doubt that God does as a matter of fact grant me that I that day fall into no sin. And so for the next day, and the day after that, and so on for any number of days."

The same reasoning is applied to the thoughts of the heart, and is continued in the following manner. A questioner asks the leader of a meeting:—

"Then you profess to be able truly to take into your mouth the words of our Lord Jesus Christ, 'The prince of this world cometh, and hath nothing in Me?' To which the unhesitating answer was, 'Yes, I do.'"

On which our friend asks:—

"Is there any reason to be shocked at this? Was not the Son of God manifested for this purpose, that He might destroy the works of the devil? And where are the worst works of the devil, but within us? Are not all his outward works only the fruit of what he has wrought there? ('From within, out of the heart of man, proceed,' &c.) And has not our Lord fulfilled that purpose for which He was manifested? Has He not Himself declared this by his words to the Father in the hearing of the disciples the evening before his crucifixion, 'I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do;' and by his words on the Cross, 'It is finished'?

"And if He has thus, as a matter of fact, destroyed the works of the devil; and if nothing is wanting—the rule in his kingdom always being 'according to your faith be it unto you'—but faith on my part to bring me into the benefit of what He has thus done; how can I, if by his grace exercising this faith, doubt that the works of the devil are destroyed in me? and therefore how could I, if that question were put to me, and I were required to give a simple answer, 'Yes' or 'No,' to it, do otherwise than give that same one, 'Yes?'"

Now it seems to us that the whole basis of this reasoning is unsound. The assurance we have that we are children of God, and of any further participation in the blessings of the Gospel, is not based upon or attained by any such process of reasoning as the above, but by the witness of the Spirit with our spirit. We never find the Apostles claiming, or professing, or teaching others to claim or to profess, that the prince of this world cometh and hath nothing in them. On the contrary, Paul says that lest he should be exalted above measure, there was given him a thorn in the flesh. But if Satan had nothing in him, the Apostle was in no danger of being puffed up, and did not need such a painful means of grace. James says that "in many things we all offend." And John: "If we say that we have not sinned, we make Him a liar, and his word is not in us."

We do not object to the teaching referred to that it inculcates too high, but too low, a view of deliverance from sin. Our friend contends that we are to believe that God fulfils his promises of deliverance from *all* sin, not only known but unknown to us, even "to the extent of *His* knowledge of sin, not merely of ours." But then follows this remarkable modification:—

"Though, of course, this belief is consistent with any amount of ignorance, if not wilful, and infirmity, and error in judgment, and mistake in practice, and all other consequences of our weak state through our fall from Him; but none of which things have anything in them of the nature of sin, if only they are such as are consistent with loving Him with all our heart and mind and soul and strength; poor and weak though that strength may be. For 'if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not."

"INFIRMITIES NOT SINS.

"This point of the consistency of much that is very defective with entire freedom from sinning, I feel to be most important."

We find in Scripture no such distinction as this between sin and infirmity; nor any direction as to where to draw the line between ignorance, wilful and otherwise, or how to distinguish between sinful and sinless error in judgment, and mistake in practice. Our view of sin is that it is a missing of the mark. Or, again, that "all unrighteousness is sin." Now righteousness is not a variable quantity; it is a straight line, and every deviation from that straight line is sin. Is a young convert, is any Christian, able to define the limit where error in judgment, or mistake in practice, begins or ceases to have anything in it of the nature of sin? Is not this the way to make casuists rather than Christians? Is it not safer and happier to confess the sinfulness which there must be in our every action, while in this body of our humiliation, to confess our errors and mistakes as sins, and to know that "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"? It is surely better to confess too much than too little.

SOUTH WINDS AND SMOOTH SEAS.

By THEODORE L. CUYLER, D.D.

THE narrative of Paul's voyage to Rome is fruitful in spiritual lessons. The contrast between that ship sailing out with a south wind and a smooth sea, and the same vessel rent with the hurricane, affords a vivid parable of human life. Fair appearances are not always to be trusted. Is there not many a business man who has been tempted by the promise of great profits into a great spread of canvas, which a sudden gale has swept from the spars and left under the "bare poles" of bankruptcy? These are the days of rash ventures in business with sanguine hopes of sudden wealth; "slow, safe, and sure" is the wiser motto. And how many a young pair have I seen float out into wedlock, while the warm wind of fair promise blew softly; nobody foresaw the tempests ahead; nor would their bark have ever foundered if the old-fashioned true love and trust in God had "undergirded the ship." Married life is not all smooth sailing; the head winds which Providence sends can be weathered out; it is the rough weather of your own making which wrecks home and hearts.

Sin, ever since its first entrance into this world, has owed its chief power to the fact that it presents its allurements and conceals consequences. Satan, in the Garden of Eden, promised only south winds and smooth seas. "The serpent said unto the woman, *Ye shall not surely die;* ye shall be as gods, knowing good and evil." So, when the woman saw the tree pleasant to the eyes and taste, and to be desired to make one wise, she took of the fruit thereof and did eat. So has it ever been from that hour to this; the power of sin lies in its *deceitfulness*. When I was in the Orient, I saw a most attractive tree laden with blossoms of a delicate lilac tint. The beauty of the flowers attracts insects, and bees are drawn to them to gather honey. But from the blossoms the insects extract a fatal poison, and often drop dead under the branches. It is called the Judas tree, and is a vivid emblem of the deceitfulness of sin. For sin always has two aspects; the one is that which she assumes before the deed is done, the other is that which she puts on after she has ensnared her dupe and is administering the retribution. She approaches with her allurements as Jael came to Sisera, bringing "butter in a lordly dish"; but the hammer and the nails she keeps out of sight until her victim is fast asleep in her power. The wages of sin are paid promptly; they are *death*.

The danger with every unconverted person who reads these lines lies in this very direction. Because you see now only a smooth sea, and hear only the siren song, "There is no danger," you feel no alarm. Because God spares you and mercies are around you, and no retribution visible, you shut your eyes to the fact that God is just, and will yet punish sin and the rejection of his grace with a tremendous penalty. You do not see yet what lies behind and beyond the "Cape Matala" of the Day of Judgment. The captain of that corn-ship would not believe that there was anything ahead but fair winds and a prosperous voyage to Rome. He would not heed Paul's warning. After the tempest had burst forth in its fury, and no sun or stars appeared for many days, Paul reminded him: "Ye ought to have harkened unto me, and not have loosed from Crete, and to have gotten this injury and loss." Then it was too late. And so may you find it if you presume on the smooth seas of God's present forbearance and shut your eyes to the sure and inevitable punishment that awaits every life of impenitence.

I write in this strain from the promptings of love. There is a temptation which besets both pulpit and pen and tongue to "prophesy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn-ship by predicting storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signals in the direction whither so many souls are heading; it practically ignores Hell! Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in his weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? *Love demands fidelity.* However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss, both to lading and to life! In the penitent acceptance of Jesus Christ is the only absolute, complete, perfect and everlasting salvation. Run no risks when your soul is at stake.—*New York Independent.*

Times of Refreshing in Victoria.

HAVING lately become a subscriber to your paper I have read therein with pleasure notices of the progress of God's cause in different places. It occurred to me that some reference to the work of Rev. John MacNeil in this colony may, by God's blessing, prove of service. Mr. MacNeil is known to many at "home" as a devoted follower of the Lord Jesus, having been successfully working for several years in and around Edinburgh. Since his arrival in this colony over three years ago he has been unremitting in his efforts to serve the Master, holding meetings night after night for months in succession, with brief intervals of rest now and then.

Having had a good deal of experience of Mr. MacNeil's work, I am in a position to speak of its beneficial nature and results. In the end of September, in compliance with an urgent solicitation, Mr. MacNeil began operations in the city of Ballarat, the next city in importance to Victoria after Melbourne. Two years before, the evangelist had laboured in the same city with gratifying success. Many Christians were anticipating a great blessing from this visit, and results fully justified expectations. As the result of the fortnight's work two hundred inquirers sought direction. But since the close of the services a number of other inquirers have been heard of. Over one hundred and fifty professed faith in Christ.

Some very interesting cases occurred. One instance might specially be mentioned. A young man who had been for some time in the interior of a neighbouring colony, away from religious ordinances, attended the services from the first, and soon intimated his desire to find Christ. Ere long the way of salvation was plainly seen, and the young man made a bold stand as a Christian. At the close of the services he intimated publicly that he had only known the Saviour for a fortnight, but had in that period enjoyed the happiness of years. But the cross had to be taken up and borne. It appeared that not long before the young convert had left his employer through some misunderstanding, and now his conscience accused him of having acted improperly. At once he wrote a humble apology, and returned thanks at the meeting for having been enabled so to do. He likewise wrote to a fellow-employé, who had left with him, saying how guilty he had been, and what regret he now felt because of his misconduct. His former employer, on receipt of the apology, intimated his full and frank forgiveness of the young convert. Since his conversion our young brother has been engaged earnestly for the Master.

In some cases conviction was very deep. One young woman—a backslider—heard the evangelist repeating solemnly, and in a voice peculiar to himself, the words "Lost, lost, lost!" These words struck terror into the young girl's heart, and soon she was found rejoicing in Christ. Being engaged in a large Institution where others were employed, her changed conduct excited notice and comment. The result has been that three of her fellow-employées have since received Christ. At a large Ladies' College in the city, where a number had previously been under deep concern, and some were rejoicing in Christ, others had not made the great decision, but after Mr. MacNeil's visit almost everyone attending as a boarder professed to have embraced the Saviour. Instances of backsliders being reclaimed, whole households roused, careless souls arrested, and Christians having been refreshed and reinvigorated, are numerous in the city. Bible-readings in the afternoons, conducted by the evangelist, are largely attended, and have proved seasons of refreshing.

After this fortnight's Mission the evangelist conducted services at Mooroopna and Shepparton, a township over 100 miles from Melbourne, As the result of a fortnight's work there were 70 persons who received inquirers' tickets. The next place visited was Buninyong, a pleasantly situated township about seven miles from Ballarat. In the surrounding district also services were held. Here there were 90 inquirers. Learmouth was next visited, and a very gracious work was the result; 70 were found seeking the way of life. A small township named Skipton was the next place where the evangelist laboured, and 55 souls were under concern. Rokewood and vicinity were then visited, and 115 souls were dealt with. All of these places are within a few miles of Ballarat, and are thinly populated, and each has experienced a gracious visitation from the presence and power of the Spirit.

Prior to this tour Mr. MacNeil was labouring for a fortnight at Warrnambool, a sea-coast town of some importance in the Western District of Victoria. Here 150 persons were found as seekers after salvation. A large mining centre named Stawell, in the North-western District, had also the benefit of Mr. MacNeil's abundant and successful labours, and 200 souls were awakened. The Pastor of the Presbyterian Church in the Stawell gave some interesting particulars of the work of God in his parish at the last meeting of the General Assembly, and stated that his own soul had been refreshed, his family had been blessed, his flock quickened, and the progress of the Gospel had been greatly promoted by Mr. MacNeil's visit.

The evangelist is now recruiting at the sea-coast, and many are desirous of enlisting his services when he again begins his tour of evangelisation in the cause of the Master to whom he is so much attached, and by whom he is so greatly loved. We ask the prayers of Britain's faithful Christian men and women on behalf of our beloved Master's work in these far-off highly favoured lands, and specially for our devoted brother who labours so abundantly in the Gospel.

W. L. M

Intemperance among American Women.

ACCORDING to a New York newspaper correspondent, who writes of the Home for Intemperate Women in that city, there is in certain circles a great deal of both drinking and drunkenness among women in New York. It is affirmed that "in the gay, fashionable society, women who are termed 'ladies' imbibe freely of intoxicants;" that "even in circles nominally religious an immense amount of wines and liquors is consumed at social entertainments;" and that "ladies moving in our highest circles, some of them members of our churches, and generally believed to be examples of rectitude," have been carried to the Home inebriated.

"Mrs. Blank, of Madison Avenue," the writer says, "is supposed to be at Point Comfort or at Atlantic City, while she is really at the Woman-drunkard's Home, in East Fifty-seventh-street. She returns to her splendid house, and her friends remark how her journey has improved her personal appearance." They are locked within the Home, necessarily, when under treatment, and it is stated that "the friends of the patients in every way try to hide their identity—fictitious names being given, &c. —but the truth is sure to leak out in some way, although the doctor tries to keep these painful secrets faithfully." "Delirium tremens in its hideous details," says this correspondent, "is not a stranger in many a grand mansion in New York, and, alas! the victim is not always one of the sterner sex, but some cultured, petted, pretty woman."

This is not at all a pleasant picture, and it is possible that it may have been overdrawn; but there is, however, too much reason to fear that it is substantially accurate, and that the case might be even more distressing if the truth were fully told. A "woman's crusade," supported and aided by good men, especially by the pastors of uptown, popular churches, which should work effectually to rescue and protect the women of what is called "good society" in this city from the toils and perils of the drink temptation, would be indeed a great blessing.—*National Temperance Advocate.*

LODGING-HOUSE WORK.—Mr. H. Putterill, 94, Frederick-street, Caledonian-road, N., would be glad of help in giving free breakfasts to poor children and the inmates of lodging-houses, on Sunday mornings. The Gospel is preached to them, and a good work is regularly going on among the poor and outcast found in such places.

For the Young.

"Love One Another."

A LITTLE girl with a happy look,
Sat slowly reading a ponderous book,
All bound with velvet, and edged with gold,
And its weight was more than the child could hold;
Yet dearly she loved to ponder it o'er,
And every day she prized it more:
For it said—and she looked at her smiling mother—
It said, "*Little children, love one another.*"

She thought it was beautiful in the book,
And the lesson home to her heart she took;
She walked on her way with a trusting grace,
And a dove-like look in her meek young face,
Which said, just as plain as words could say,
"The Holy Bible I must obey;
So, mamma, I'll be kind to my darling brother,
For little children must love each other."

"I'm sorry he's naughty, and will not play;
But I'll love him still, for I think the way
To make him gentle and kind to me
Will be better shown if I let him see
I strive to do what I think is right;
And thus when I kneel in prayer to-night,
I will clasp my hands around my brother,
And say, 'Little children, love one another.'"

The little girl did as her Bible taught,
And pleasant indeed was the change it wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on that happy mother
Whose little children loved each other.

* From a very choice and daintily got up volume of Children's Poems, entitled, SONGS FOR THE NURSERY (*W. Mack*, 1s. 6d.) It is plentifully illustrated with sketches from the pencils of such gifted artists as Kate Greenaway, Robert Barnes, &c. We give two of these, by the kind permission of the publishers.

Messrs. Moody and Sankey.

MR. MOODY IN EDINBURGH.

THE short interval between the closing at New Cross and the opening at St. Pancras was fixed that Mr. Moody might visit Edinburgh and preside at the opening of the new building of the Carrubbers-close Mission. The history of this Mission has almost been contemporaneous with the development of evangelistic work in its modern forms. The founders of the Mission claim that the term "evangelistic meeting" was first brought into common use in connection with the work at Carrubbers-close. The Mission was started in 1858, and since August in the following year the Gospel has been declared in or near Carrubbers-close every evening consecutively without intermission, except when alterations or repairs were going on. As far as we know there is no other spot throughout the length and breadth f this wide, wide world of which the same thing can be said.

Reaching the Scottish capital on Tuesday morning, last week, Mr. Moody was in close consultation for an hour with the Committee of the Mission. At noon he presided over the daily prayer-meeting in

THE FREE ASSEMBLY HALL.

The fine building was very well filled, many friends and workers being present from a distance. We were informed, however, that the Edinburgh pastors were poorly represented. After the audience had sung the grand psalm—

"I to the hills will lift mine eyes,
From whence doth come mine aid,"

Dr. Horatius Bonar offered prayer. Mr. Moody gave a short address on "the elder brother" of the parable in Luke xv. This man Mr. Moody regards as a type of those self-righteous people who think they do not need to be regenerated, and who do not rejoice over the salvation of others. In applying the narrative, Mr. Moody said he would rather stand in the shoes of the returning and repentant prodigal than cherish the proud and self-righteous spirit of the elder brother. Such religiousness, without any real spiritual life, and without any of the fruits of the Spirit, is an abomination to God. The true test of a man's religion is the spirit of love for others, and the desire for their salvation that he shows. In some remarks at the close of the meeting, Mr. Moody showed how the elder brother's conduct failed in every respect when compared with the characteristics of those who were described as "blessed" by our Lord, in his sermon on the Mount.

Mr. Moody appeared to be purposely brief, that there might be time for a number of other friends to speak. Accordingly many interesting and suggestive contributions were made to the elucidation of this question. Rev. J. Cunningham said it was a comforting thought that the coldness and lack of sympathy on the part of the elder brother did not prevent the prodigal from coming home. He knew that at any rate he was sure of his father's welcome, and his father's smile, and his father's forgiveness. The elder brother deserves to be pitied, because of the joy he missed; next to the joy of our own salvation, there is no greater joy than that of seeing other lost wanderers returning to the Father's heart and home. As other instances of the spirit shown by the elder brother, the Rev. J. H. Wilson cited from the Old Testament the case of Jonah, who was angry when God spared the repenting people of Ninevah; and the disciples at the well of Sychar, who did not enter into the Master's joy at the restoration of "the prodigal daughter." Another suggestive thought expressed by Mr. Wilson was to the effect that one phase of the elder brother's spirit is seen when people can rejoice over converts brought in through their own instrumentality, but not over those led to Christ by others. The wife of Jonathan Edwards was an honest specimen of such people. She said she had great difficulty in rejoicing over souls converted under the ministry of any one except her husband! The key-note struck by Mr. Moody, Mr. Wilson observed, was a very appropriate one in these days when the bitter cry going up from all our large cities is being so loudly heard. He feared that all the professedly Christian churches were pervaded by much of the spirit of the Scribes and Pharisees of old. Mr. J. M. Scroggie remarked that though there were plenty of people in London at the present time cherishing the spirit of the elder brother, yet many wanderers were coming home. He related a touching incident which the late Henry Moorhouse was wont to tell of a prodigal brother of his own who was gladly welcomed and sheltered by their father, though his other friends deemed him too bad and worthless to expend any love and care upon.

Dr. H. Bonar said he had traced the history of the elder brother back to Cain, the first and most perfect specimen of this type of character. "Am I my brother's keeper?" was the motto on which he acted. I fear, said the Doctor, that there are many such in Edinburgh sitting comfortably at their firesides, and hearing the bitter cry going up without heeding it. "What have I to do with the Grassmarket, the Cowgate, the High-street?" Many of these are not worldly men, but professed Christians, members of churches—I know them—yet standing entirely aloof from all movements for the evangelisation of the people. It is very sad that at a time when such movements as the one at Carrubbers-close are required in all our large cities, there should be Christians who not only draw back themselves, but try to hinder others. Rev. J. Carstairs contrasted the elder brother of the parable with our Elder Brother who came to us from the far country, and entered so deeply into sympathy with us as to bear our sins and sorrows. Another speaker said that the failure on the part of the elder brother began before the return of the prodigal. He did not seem to know that his father was on the look-out for his wandering son, and that he had gone out to meet him when he was yet a great way off. Without playing on words or straining their meaning, we may say that the reason of this ignorance on the part of the elder brother is described in the expression, "he was in the field." If we are not in sympathy with the work of our Father it is because we are in the *field*, not in the *fold*. If we are living near to God we will be in fullest sympathy with his yearning over the lost and will say:—

"The arms of love that compassed me
Would all mankind embrace."

OPENING THE NEW MISSION BUILDING.

Carrubbers-close is a narrow, dilapidated looking court abutting on the High-street of the "old town." The room, which for many years past has done duty as the head-quarters of the Mission, is at the bottom of the court. After seeing it, one does not wonder at the new move; it is a marvel that the change has been so long delayed. Thanks in a great measure to the unquenchable zeal of Mr. Moody in securing the generous support of various friends, the cost of the new hall, £11,000, has been met. It stands facing the High-street, about midway between Carrubbers-close and the house that has become famous by its association with that brave Scot who feared not the face of man or woman—John Knox. The *facade* of the building is of the Corinthian order of architecture; it is at once graceful and solid in appearance. The interior is not yet out of the contractor's hands; indeed, the main hall in which the opening meetings were held have yet to receive many finishing touches. It could easily be seen, however, that there is ample accommodation in the new house for carrying on an extensive and varied work among the dense population that resides within gunshot of the place. The hall is well designed, and has, we believe, a seating capacity of 1500. Probably several hundreds more were packed into it, both afternoon and evening on Tuesday week, many, if not most of them, were drawn thither doubtless by the name and fame of the renowned evangelist.

After a congregational hymn, the reading of appropriate Scriptures, and fervent prayer, offered by Rev. Dr. Macdonald, of Leith, Mrs. Hall, of Glasgow, sang very sweetly and expressively of "that beautiful city," where "the inhabitants never grow old." Then Mr. Moody called on Rev. Dr. Andrew Thomson to speak to the first resolution. The Doctor, it may be said, is a trustee of the Mission, representing the United Presbyterian Church, one of the three branches of the Scottish Presbyterian Family.

It strikes me, said Dr. Thomson, as a remarkable conjunction of Providence, that just when our old premises had become too circumscribed for our work, and consequently the progress of our labours had been arrested, our beloved evangelist [Mr. Moody] should once more have come upon the scene. With his fresh eye and shrewd discrimination, he at once saw the necessity for action, and giving it an impulse, set himself to raise the not insignificant sum necessary for the erection of this building. Having paid a warm tribute to the good service rendered by Rev. James Gall, the founder of the Mission, through its history of a quarter of a century, Dr. Thompson set forth the distinctive principles on which the past work had been carried on. These were in brief: (1) the duty of every Christian man and woman to be a worker; (2) that the service of these workers should be rendered gratuitously; (3) that the Mission should not be constituted into a church, or have any denominational colouring, but should simply be an evangelistic agency and a feeder of all the churches. Dr. Thomson said he could testify from an experience of those converts who had joined his church that they made very useful members. He referred in strong and feeling terms to the great services that had been rendered to the Mission by the late Mr. Jenkinson, who is now succeeded in the superintendence of the Mission by Mr. Robertson. The converts of the Mission are now scattered over the world, and many of them have been used of God to the salvation of others. Dr. Thomson closed his interesting statement by moving a resolution calling for thanksgiving to God for past tokens of his favour in connection with the Mission.

This was seconded in a hearty speech from Rev. Geo. Wilson, as representing the Established Church of Scotland. Other resolutions were presented, commending the work to the present and future support of Christians of all denominations; these were supported by Dr. Horatius Bonar, Mr. Brown Douglas, Professor Rainy, and Lord Polwarth. Dr. Bonar said he was sometimes afraid when, in a Mission, a new start such as this came in upon an old history. A work with small beginnings was often wonderfully blessed, but when it prospered and got "up in the world," the blessing did not always follow in proportion. He did not, of course, anticipate such a result in this case. In pressing the claims of the Mission on the Christian congregations of Edinburgh, Dr. Bonar said it seemed to him as though, in these last days, we were now in the position of the people to whom Jonah was sent with the message, "Yet forty days and Nineveh shall be overthrown." He did not say this to discourage but rather to stimulate the workers to greater faithfulness and diligence. Professor Rainy said this Mission seemed to him a very happy embodiment of the practical agreement of the evangelical churches, not merely in truth, but in practical work. It also affords a good example, and perhaps a rebuke, to the churches, which all need to learn the lesson that each ought to do its own work for the salvation of the sunken masses. If the Scotch churches have anything about them which unfits them, or makes them less fit for doing evangelistic work, then they must just be reformed. When Mr. Moody comes to labour in this country he very rightly keeps himself clear of all church distinctions, but that does not absolve the churches, if they stand by and do nothing. Each must turn to and do its own work with all its might.

Address by Mr. Moody.

Coming up on the train from the South this morning, I jotted down a few of the things that I should do if I were going to work at Carrubbers-close, and had my own way; committees sometimes sit on you. First of all I would have the place open from 10 in the morning to 10 at night, every day. If there are some men who have no homes in which to pray, let them come here and pray; we can learn something from our Roman Catholic friends in this respect. If you are afraid that someone will steal the Bible, chain it to the desk as they did in the olden time. Have the rooms kept warm and cheerful. You cannot do all this without money. I do not believe you are going to run this Mission on air. You have been going on without any paid workers, but you must have a janitor for the building in order to keep it clean, and therefore your constitution in that particular is broken down, is it not? Then you must have a superintendent to keep the work going. Your janitor must be a man who will make everything pleasant and smooth for the people; above all he ought to be one who will all the time be watching for souls. As I have said, you ought to use the place morning, noon, and night. There are many godly people who could come here and have different classes at certain hours during the day. If the meetings get into ruts, and you find the people do not come to a Gospel service every night, have a song service now and then. That will be much better than allowing them to go to the public-house and get drunk, and go home to beat their wives. This place, it seems to me, ought to be a sort of half-way house between the degraded masses and the churches. When I think of the many prayers that went up from John Knox right near here, I feel as if they ought now to be answered. Why should there not be a grand work of grace bursting out here? There are a great many Christians "pot-bound," like a plant confined in a small pot where it has not room to grow. Many think that because a thing has been done in a certain way for the last fifty years it must always be done in that way. We must get at the masses in some way, but I am convinced that we are not going to reach them wholesale. We must have individual effort, seeking to win them one by one. Have Temperance meetings. Go in for the blue ribbon, or the pledge, or anything that will get hold of the people. Neither the pledge nor the blue ribbon will save a drinking man, but it is a great thing to get these people out and have their names and addresses taken. Then you can visit them in their homes next morning and pray with them and tell them of the Saviour. Some of you may say that if you go at the people in this way you will be encroaching on the field occupied by some one else. It seems to me that nothing will wake a man up much quicker than to have people from four or five churches after him in one day. At any rate, get at them some way. Get a coffee-palace in the front of the building, and give the people the best cup of coffee to be found in all Scotland. These coffee-palaces have been a great success in Liverpool; why should they not be so here? We have got to fight this whisky devil; and how you can do it better than by providing the people with good wholesome drink, I do not know.

Now, as I said before, let the place be open right along all the while. If you know of any young men or young women with a turn for work, let them come and help. Let them be encouraged to take some class in the Sabbath school. Let someone take, say, five or ten street Arabs, link himself right to them, and say, "This is my work." If he were to do this, how long would it be before he would win every one of them to the Saviour? I know of a young lady of twenty in London who made up her mind she would reach some of the rough boys in her district. In a few months' time she had got a class of about fifteen or twenty boys. Some of them are already trusting in the Saviour. She has won their affections, and the whole class is just like clay in her hands. Probably you may find in these dark alleys some of the brightest jewels in Edinburgh, but you will have to go and search for them. Who knows but you may discover and bring to light another John Knox, or a Wesley, or a Whitefield, or a Newton. Then I do not see why adults should not come in here and be taught the Word of God. It would be a grand thing to have the gallery filled with classes for adults. It is harder to get the people together in Chicago than in Edinburgh, but for the last twenty years there has been a Mission there, where 1,400 adults come every Sunday afternoon to study the Word of God. Inside of a few months you might have 1,500 in this building every Sunday afternoon, and in the evening a good live evangelistic meeting. If this were to go on right along, year after year, this spot would become the birthplace of many souls. We generally get what we aim for, and if we work for souls and live for souls, God will give them.

Then you want to have mothers' meetings here. In order to that, you must get some of your godly mothers to come and work among them. A few of them can do more to reach the poor mothers in this district than all the ministers put together. Let the mothers bring the babes with them; never mind if the babes cry a little; it won't do anybody any harm. It would be a good thing if the Christian women would go and take care of these babes now and then, so as to allow their mothers to go out to the meeting. You must lay your life right alongside of theirs, and sympathise with them, if you wish to reach them effectually. I would have a register kept of every family that did not go to church within two miles of this hall. I would send them all a post-card now and then inviting them to the meeting. Depend upon it, many of them would feel highly honoured to receive such an invitation. If any distinguished persons visit the city for the General Assembly, or at any other time, I would ask them to come down here and preach. I see a number of men from Glasgow here; I would invite some of the friends in that city, and other places, to come and preach occasionally, so as to preserve the freshness of the meetings. There are the Bible pictures and scenes from the "Pilgrim's Progress," shown by lime-light, that many of you have heard of. Why not have the Gospel preached and illustrated with these pictures? Have Missions for children, and invite the waifs from the street to come and have a pleasant time looking at these pictures on the wall. In these different ways you can have the place occupied all the time. Perhaps there is no darker place in Glasgow than the Cowcaddens. When we were having services in that city, the district was so bad that the drunken men and women could be seen leaning up against the Free Church. You might have fired a shot right through the church itself and not hurt anyone, it was so poorly attended. For twenty-three months there have been Gospel meetings there every night, and there is now a pastor to the church in full sympathy with the work. He wrote to me that, since Oct. 1, 218 new members have been admitted into the church. If that can be done in one church, certainly great things ought to be done in this Mission, where all the different tribes of the Lord's host are visited and banded together. What I should like to see here is a sort of Edinburgh Mildmay. In connection with the London Mildmay, there are between 90 and 100 godly women going into the darkest parts of London, and getting access to homes that no one else could reach. Great multitudes are having the Gospel carried to them, and many are brought to Christ. Why should there not be the same thing in Edinburgh? Then there ought to be meetings for soldiers and for policemen. Let some of the workers give up their lives to one particular branch of work. Let us pray that God may bless every effort put forth in this building.

In the evening the hall was crammed with a deeply-interested audience, to whom Mr. Moody preached in his most earnest vein from the words, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." At the close, according to his wont, he called for public confession of Christ, and was rewarded with a goodly number of "I will's" from the crowded congregation. So the first Gospel meeting in the new hall of the Mission was, we may trust, the occasion of not a few soul decisions. The excellent choir sang with great spirit some of the pieces in The Christian Choir, and Mr. Moody had ample opportunity for the display of his skill in drilling the congregation into familiarity with the choruses.

The friends at Carrubbers-close, with their new and well-appointed building in the very centre of the unchurched masses of the city, have a grand opportunity before them; may they have the wisdom and the grace to make the most of it!

MIDLAND TERMINUS HALL, ST. PANCRAS.

If one may use a legal phrase, in speaking of a wonderful work of grace, the *venue* of the evangelists' labours is now in the very heart of London. No more central spot can be found in the whole length and breadth of the metropolis than that where the iron tabernacle now stands, hard by the Great Midland Terminus. It is close to a vast industrial population. It is almost within gunshot of the fashionable squares of the region of Bloomsbury. It is planted between the terminus of the North Western trunk line of rail on one side, and the termini of the Midland and Great Northern lines on the other. It is contiguous to the Metropolitan Railway, which sweeps around the city in several circles. It abuts on the Euston-road—one of the main thoroughfares of central and Northern London. The site was quickly "spotted," and coveted by the Committee when the visit of the evangelists to London was fixed upon. Difficulties, however, arose, and at one time it looked as though it could not be had. In the good ordering of God these were, however, smoothed away, and the kind co-operation of the Midland Railway authorities secured. We trust that in return a rich blessing will rest upon many of their servants, of all grades and classes, who alone we suppose would form a goodly congregation.

The hall has already become a fountain of blessing to not a few, though, when these lines are written, only four days of the Mission have come and gone. If it should serve any good purpose we would not cease to bemoan the fact that the hall, on its present unique site, will only be in use for two weeks and a half. We would that its doors were to swing open day after day for two years and a half. Then there would be hope of indelibly impressing the immense, throbbing mass of humanity that lies around. But it is useless to repine at the inevitable, and we can only pray that the stream of spiritual life that has begun to circulate around the hall may not stop when the building disappears and the evangelists have passed elsewhere.

The very first meeting yielded its rich clusters of ripe fruit—token of the goodly harvest to follow. That was on Wednesday evening, when the hall was as full as full could be, and an overflow was drafted to the Presbyterian Church in Goldington-crescent. The key-note of the St. Pancras Mission, and indeed of all the Missions of our beloved evangelists, was struck when on this opening night Mr. Sankey sang most clearly, in rich, full, sympathetic tones, that Gospel invitation which "has come ringing down the ages," and will not cease to ring till the last wanderer has returned to his Father's heart and home:—

"Weary, heavy laden, come, oh come to Me."

Who would not covet the high privilege possessed by Mr. Sankey of sounding out "the music of the Gospel" in such a way that it is wafted, not only to the outward but the inner ear of thousands? We praise not the singer, but we cease not to praise the Lord for enabling and inclining him to consecrate his marvellous gift. Would that all the great and rarely tuned voices up and down the world were dedicated to such high and glorious ends.

Mr. Moody's opening message was a comprehensive and pointed one—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and

He will have mercy upon him; and to our God, for He will abundantly pardon." "Every bullet has its billet," is a grimly realistic proverb in the sad and terrible province of the battlefield, as recent events have too truly shown. In the warfare of the Christian it is also blessedly true. That Mr. Moody's shots on this evening hit many a mark was demonstrated in the second meeting, when at least 150 men and women stood up, and thus confessed that they were wounded. Whether all were thoroughly slain, and made a live again, it is not for us or for any one to say. If not, they will not be able to plead ignorance as an excuse; on the skirts of the evangelists their blood cannot rest.

So for the rest of the working week the stream of song and of speech, and, we trust, of fruitfulness, has flowed on. Mr. Scroggie has taken the overflows at Goldington-crescent, and in his own earnest, lively way sought to point his fellow-mortals to the Lamb of God, which taketh away the sins of the world. Talking of these "overflows," we may allude to the closing meeting conducted by Mr. Scroggie at the Wesleyan Chapel, New Cross, on Sunday week. As the preacher was busy giving out his message, the power of God seemed to descend on the assembly with unusual power. One man was so moved that he could not restrain himself, and shouted, loud enough for all to hear, that he had entered into the joy of the Lord. A solemn awe, we are told, pervaded the house, and it was felt that the hand of the Lord was touching many dead sinners and waking them into newness of life. Mr. Sankey now feels himself able again to sing at the overflows, and this is a great help to Mr. Scroggie in his somewhat difficult *role* of holding and influencing "a disappointed crowd," as someone has very aptly described those who have failed to enter the meeting proper.

In addition to those in the Presbyterian Chapel, overflow meetings were held last week at Christ Church, Somers Town, where various clergymen preached, and Mr. Sankey sang. Revs. N. Sherbrooke and Sholto Douglas will be the preachers this week. On Sunday last both these churches were utilised for the overflows, and also Tonbridge Chapel, Euston-road.

ST. PANCRAS' FIRST SUNDAY.

If the story of any of these Sundays could all be told, from first to last, and told by the pen of inspiration, what a marvellous record it would be. What a tale of emotions stirred; of hearts pricked to the core; of consciences awakened from slumber long and deep; of false refuges exploded; of serious introspection; of chequered memories and experiences starting out of the grave of the past and crowding into a few fleeting moments of time; of anxious questioning and debate; of clutching at specious and welcome excuses; of hardenings of heart; of softenings of heart; of haltings between two opinions; of counting the cost; of momentous advances and retreats; of spiritual conflicts; of devilish temptations, yielded to or resisted; of dawning light or deepening gloom; of decisions big with eternal fate, either for weal or for woe. All this perhaps going on in a couple of solitary souls; multiply these units by 3000 or more, and imagination fails to measure the scope and depth of the tragedies that are compassed in one hour, not to say the four, five, and six hours over which the Sunday's meetings extend.

These Sundays, in some respects, are much like one another, yet each one has its distinctive features that make it stand out in the memory. Last Sunday will be remembered as one when Mr. Moody set forth, in a threefold form, morning, noon, and afternoon, the boundless, changeless, and unfathomable sympathy, compassion, and all-sufficiency of Jesus Christ. In the morning the story of divine sympathy, as typified in the Good Samaritan, melted and fused the hearts of the great company of workers as one heart. At noon the wondrous tale of Christ's compassion deeply moved the audience and filled the inquiry-room with troubled, anxious, seeking souls. In the afternoon the setting forth of "What Christ is to us," with some of those tender touches of Nature that make the whole world kin, fairly broke down and suffused in tears the company of women that filled the hall. In the evening, to a sterner audience of men, Mr. Moody changed his tack and discoursed on the eternal inexorabilities and verities of the law of cause and effect. And yet, mixed with the solemn utterances about sowing the wind and reaping the whirlwind, there came frequent snatches of tender entreaty and loving offers of escape through the abounding grace of God.

Mr. Sankey's share in the day's toil was ample, and he had the ready help of other singers on the platform, including the well-trained choir. In the evening Mr. Sankey sang, "What shall the harvest be?" Applying that question to the services of the day, we may well cherish the sure and certain hope that the fruits will be neither scanty nor evanescent.

FOLLOWING UP AT NEW CROSS

MESSRS. WHITTLE AND McGRANAHAN.

The curiosity which led many to the New Cross-road Hall "to see the empty chairs," and which resulted in not a few instances in their seeing Jesus, may in some degree be still gratified. What was the hall is now something like a ruin; but in the centre of it the chairs are piled high in the air like a pyramid, boldly attracting the attention of the passers-by. The chief visible testimony, however, to the impressive meetings of the last three weeks, is to be seen in the way in which the surrounding churches (whose ministers and members largely supplied workers for the inquiry-room and stewards for the hall) are entering into and extending the Mission services. Every available place of meeting seems to be utilised. The thousands whose addresses were taken in the inquiry-room are being quietly looked after, and some of the young believers used in such a way as may be helpful to themselves and others.

The necessity of further effort was especially felt by the churches in Greenwich, and at one time it was thought that every denomination would join in the movement. Rev. Brooke Lambert, the vicar of the parish, was willing to join it, and grant St. Alphage's, the parish church, for the services, but unfortunately one or two of his colleagues in the ministry objected to the proposal, and Mr. Lambert reluctantly withdrew. There are, however, five congregations whose churches are within a very small radius. Arrangements have been made by them for a three weeks' Mission, during which their five buildings will be used in connection with the work.

Those who have had the pleasure and privilege of meeting Major Whittle and Mr. and Mrs. McGranahan, will know with what force and sweetness they preach and sing the Gospel. For the past week a mid-day service has been held by these friends at the Lewisham-road Baptist Church (Rev. Campbell Gray's), and evening meetings at St. Mark's Presbyterian Church (Rev. Geo. Elder's). We are glad to report that their messages have met with much acceptance and many tokens of blessing. Monday evening's meeting in the Presbyterian Church was only fairly attended, but night by night the congregations grew in numbers and interest, until at last there was no room for more. Major Whittle's special aptitude as a Mission preacher was manifested, and numbers, from twenty to thirty, rose for prayer at the meetings towards the close of the week.

On Thursday and Friday evenings the after-meetings took the form of praise meetings, and many young men rose to acknowledge God's goodness in calling them from darkness into his marvellous light during the last month. One, who with two brothers and a sister have recently been converted, acknowledged that he had gone to Mr. Moody's meeting simply to see the crowd. By mistake he had gone to the tent and had to dodge the police to get into the hall, when he heard the line sung, "Eternity is drawing nigh," which led him to the Saviour. He said he had his hair cropped short in order to attend a sparring match upon the following evening, but by that time he was better engaged.

On Friday evening Mr. Charles Spurgeon, jun., who conducted this meeting, near its close invited those seeking salvation to stand up. Meeting with no response, he then asked all the Christians present to stand. "Everybody is standing," said Mr. M'Granahan. One might have thought that this was cause for congratulation, but not so thought Mr. Spurgeon. "We ought to be ashamed of ourselves," said he, "that we have not had better meetings with so many Christians among us. Let us pray." Then he led to the throne of grace, asking that every person should consecrate himself anew to the Redeemer's service, and work heart and soul to bring others into the kingdom. "Now," said he, "hands up for every one who will bring one unconverted to the meeting next Sunday night." On this being largely responded to, Major Whittle was obliged to protest that this did not mean their remaining to the meeting, as those present were not exactly the congregation he wanted.

The ministers of the five churches attended the prayer meeting of Saturday evening, special prayer being made for this week's services, which are to be held—mid-day meetings at the Congregational Church, Greenwich-road (Mr. Norton's); the evening meetings at the London-road Wesleyan Chapel (Mr. Boggis').

A Good Work at Gloucester.

DEAR SIR,—"Praise the Lord." He has been working mightily in Gloucester, in a Mission of nine days for the promotion of spiritual life, just held by Mrs. Lowther, of Richmond. The testimonies of Christians are: "It has been a blessing to hundreds." "A wave of blessing has passed all over Gloucester."

The Institute Hall (holding 600) was so crowded on one occasion that 150 persons could not get in; the interest increased daily, and many more disappointed ones had to turn away on the second Sunday for want of room.

The Holy Spirit wrought in the hearts of many Christians a deep sense of need and "great searchings of heart," and led them on to fulness of blessing. All who yielded themselves to God for this are already praising Him for "signs following" in their life and service for Him. Some who went forth in the power of the Spirit to the lodging-houses, on the second Sunday, saw great, rough men, whom they had not been able to influence before, broken down and weeping for their sins.

Though Mrs. Lowther spoke chiefly to Christians, we also found many unsaved ones at each after-meeting, in great anxiety about their souls, who afterwards "went on their way rejoicing" in their newly-found Saviour.

It was a most searching time. A very self-righteous woman stopped me, the day after, saying, "Before I came to these meetings I thought I was all right, but now I am sure there is something very wrong in me; will you pray for me?"

At one of the closing meetings a husband and wife were so impressed by the testimonies which flowed in from all parts of the hall, that they "asked and received" for themselves. Many and fervent were the thanksgivings offered up to God for having brought his beloved child amongst us, and earnest the prayers that He would bless her to many more elsewhere, for his glory. Truly "God hath visited his people," and filled our hearts with joy and praise.

Yours very truly,

Wotton Hill, Gloucester. MARY ANNE MEDLAND.

SALE OF WORK.—For the benefit of Mrs. Ginever's Orphan Homes, Holloway, a sale of work will be held on March 26 and 27, at St. George's Church room, Carleton-road, N., towards which contributions of fancy, plain, and miscellaneous articles will be gratefully received by Mrs. Hurst, St. Mark's Vicarage, Tottington-park, N., and Mrs. Washington, Southside, Carleton-road, Tuffnell-park, N.

Village Missions.

A WORKING-MAN evangelist, Mr. George Bailey, has been preaching and singing for Jesus in a number of villages in the neighbourhood of Wallingford, and there is great joy among the people.

SOUTH STOKE.

The Mission extended over a fortnight in this village, closing on Sunday, Feb. 24. The services were held in the new Temperance room, erected chiefly through the instrumentality of Mr. Isaac King, a farmer in the village, and promoter of all good works. This was the second visit of the evangelist here. About a score professed conversion, while those who had been added to the Lord during the first visit were greatly revived and strengthened. The incident is worth special note. Mr. Bailey had been praying that those at ease in false security might be undeceived, and that same evening an aged woman came there on her knees before the platform calling out for mercy. "Oh to think," she said, "that I should have been deceived for sixty years." By "simply trusting," she entered into liberty. Her conversion brought tears to many eyes, and produced a profound impression for good.

ASTON.

Here the Mission lasted from Monday, February 25, till Sunday, March 2. Mr. Bailey was here ten days at Christmas, when about thirty professed conversion, and these new converts raised the money among themselves in order that they might have a second visit of this servant of God. New converts came out every evening, and testified to the power of divine grace. At the last meeting two-thirds of the large audience stood up and bore witness to the good they had received at the meetings.

NORTH MORETON.

The services here extended over two nights. Every house was visited by the evangelist and Mr. T. Heley, farmer, who had instigated the movement. The greater portion of the inhabitants of the village were present to hear the Gospel, many who never go to either church or chapel being among the number. Some, indeed, had not been in a place of worship for ten years. The visit of the evangelist here was not without fruit, though, owing to the shortness of his stay, it was not so marked as in the two former villages.

Mr. Bailey has most striking success as a village evangelist, and it is a great pity that he cannot be relieved from the necessity of manual toil, in order to give himself entirely to this work.

THOMAS CURRY,
Aston Tyrrold. Presbyterian Minister.

OUR SOLDIERS.—Miss Tod, of Glasgow, who has done so much good work for the soldiers at Gibraltar, has gone to work amongst our troops in Egypt.

THE GLASGOW HOME MISSION UNION, which embraces ninety per cent. of the Glasgow churches, have been doing good work during the past few months. In the course of a few weeks they hope to be able to say that every non-church-going family in Glasgow is known and cared for by some Christian brother or sister representing a congregation in the immediate locality. The report when issued cannot fail to be of interest, and other large towns would do well to follow such a practical example.

CITY GOSPEL TEMPERANCE UNION.—This Union has been established for the purpose of holding meetings after the day's work is over, among the work-people employed in the factories and work-rooms of the metropolis. Several encouraging gatherings have been held. Monthly meetings are arranged at Messrs. Simpson and Renshaw's, 12, Paternoster-square, where the employés have heartily taken up the work. Monthly meetings are also arranged for the factory of Messrs. Copestakes, Hughes, Crampton & Co., 36, Goswell-road, who kindly provide a tea for those attending the meeting. Messrs. Smith Bros., bookbinders, Ivy-lane, have followed suit. Meetings are also being arranged for by Messrs. James and Pike, and several other firms. The Office of the Union is 186, Aldersgate-street, E.C.

Mr. Henry Drummond in Africa.

MANY of our readers will be glad to peruse the following portions of a letter from Mr. Henry Drummond, read by Professor Douglas, of the Free Church College, Glasgow, on the 23rd ult., and published in *The Daily Review.* It is written, remarks the Professor, a thousand miles from any post-office :—

"Africa, 9° South Lat., 33° East Long.
(Between Lakes Nyassa and Tanganyika),
Oct. 26, 1883.

". . . . I have not heard one word from home since June, and can only trust that you have been given strength to take your winter's place. I wish I could communicate to you a portion of the health and vigour, as well as some of the quiet and happiness, I have enjoyed in Africa. I left home with many misgivings, partly on account of the deadly climate, as well as of having to pass alone through the many dangers of travel in the interior. Indeed, had it not been a call of a special nature, as well as a special opportunity—probably the last of my life—of learning from nature better what I ought to teach, I should certainly never have come here. But I am thankful to say that, up to this time, I have passed through it all scathless, and without a touch of fever, even on the Zambesi. My object in coming to Africa is now all but fulfilled, and I am doing a little exploration on my own account.

"I came to Lake Nyassa *viâ* Zanzibar, Quillimane, the Zambesi and Shire rivers, with two breaks—the one at Blantyre Mission Station, and the other a fortnight's exploration of Lake Shirwa, which is very little known. After spending some time on Nyassa, and visiting, among other places, our Mission stations at Livingstonia and Bandawe, I left Mr. Bain on the coast, and pushed into the interior with a caravan of thirty-two men, all natives. At this moment I am camped in the bush, in the heart of the great forest country between Nyassa and Tanganyika. I thought of going as far as Tanganyika, but the usual travellers' misfortunes have overtaken my caravan, and I shall probably turn soon. A number of my men deserted at the first respectable hill, leaving their loads in the wilderness; and among those who are left there has been much fever and dysentery, as they are unsuited to the high country through which we are travelling. To add to this, the rainy season is due now in less than a fortnight, and although my tent is proof against anything even the tropics can produce in the way of liquid, the consequences to the men would be serious. I understand the remaining bit of country is just a repetition of this, so I shall lose little if I do not get much further. Up to this time everything has gone well, and I have seen and learned a good deal. It is a wonderful experience wandering among these tropical forests by the week together. Not a man in my caravan knows a word of English, so I am entirely solitary. My men are capital collectors by this time, and I have many new and rare specimens, and have seen much that will be of use to me by-and-by."

MISSION HALL, BARKINGSIDE.—A few weeks ago an appeal from Mr. George Soltau appeared in our columns asking for funds to build a small mission hall in Barkingside. We learn that but little response has been made to this appeal. If our readers would contribute the sum of £400 for this object within the next three weeks the work will be carried forward in Mr. Soltau's absence in America. His address is 69, Beresford-road, Highbury, N.

RESCUED FROM THE JESUITS.—Your readers, who have taken an interest in this case, will be pleased to learn that Mrs. Gaudeau was elected on March 6 to an annuity of £20 in the U.K. Beneficent Association. The Committee beg to thank the ladies and gentlemen who so kindly co-operated with them in securing this result, and they would further commend Mrs. Gaudeau and her three daughters to the Christian sympathy and help of any friends who may feel disposed to visit them at 205, King's-cross-road, W.C.

D. A. MOXEY, M.D.,
On behalf of the Committee.

Major and Mrs. Poole's Missions.

THESE evangelists held a five days' Mission at Eltham recently, when a good spiritual work was done. They then went to Stroud, as reported in our last; thence to Tedbury and Oxford. At the latter place two splendid crowded meetings were held in the Corn Exchange, with good results. From Oxford Major and Mrs. Poole went to Rotherham. In addition to the evening meetings, which were largely attended, a daily prayer-meeting was held every morning; about one hundred were present. Many earnest Christians looked for blessing, and were not disappointed.

Major and Mrs. Poole are holding a five days' Mission at Doncaster this month, and then on to Great Grimsby. They have been invited by the Bristol Gospel Temperance Union to hold a ten days' Mission in Colston Hall, from April 20 to May 3. Every branch of their work increases in magnitude, interest, and blessing.

A correspondent, in sending to us some details of the Mission in Rotherham, says:—The evening of March 3 was devoted to the great work of the Purity Crusade. Before an audience of men (all over eighteen years of age), filling the entire body of the large drill hall, Major Poole, in a clear and forcible speech of nearly two hours duration, dealt with the subject, "National Vice and Individual Responsibility." This is the first occasion on which the work of the Purity Crusade has been brought before the people of Rotherham, and a deep interest has been awakened. The Vicar (Rev. J. N. Quirk) and his three curates, together with many of the Nonconformist ministers and a large number of laymen, pledged themselves to organise a local branch for promoting the work. At the close of the meeting it was found that over 300 men had signed the Purity Crusade Pledge Card.

Through the kind permission of the proprietors, the men working at the Effingham stove-grate works assembled on February 29 in one of the large warehouses of the establishment, and listened attentively to a stirring address on Gospel Temperance work, delivered by Major Poole.

The straightforward, earnest, and thorough speaking of the Major, and the tender, eloquent, and loving testimony to the power and sweetness of the Gospel of Jesus Christ, borne by Mrs. Poole, were much appreciated by the Yorkshire people. It is, however, not in the great meetings alone that the missioners have been blessed in their labours. At the noonday prayer-meetings and at the solemn after-meetings the Spirit of God seems to have been especially outpoured, and the clergy, ministers, and workers have felt that from thence a great power for good has gone forth. Altogether the Mission has been a great blessing to the town.

A BIBLICAL CURIOSITY.—We have before us a small volume issued from the Guille-Allès Library, Guernsey. It contains the Sermon on the Mount and the Parable of the Sower, translated into the Franco-Norman dialect of Guernsey from the French of Le Maistre De Sacy, one of the distinguished band of scholars who in the seventeenth century suffered greatly from persecution. It was while enduring a three years' imprisonment in the Bastille that De Sacy commenced his translation of the Old Testament from the Latin Vulgate. The translation before us was made by Mr. George Métivier, a descendant of a Huguenot family, and widely known for his many works in the dialect of his native isle, where he died just three years ago, in his ninety-second year. There is also a version of the Parable of the Sower in the dialect of Sark, taken phonetically in 1862 by Prince Louis Lucien Bonaparte, which, as being probably the first specimen of Sarkese ever printed, is highly interesting. The little work is creditable to the editor, Mr. John Linwood Pitts, whose endeavours to preserve the island vernacular are meeting with much success.

Notes and Comments.

WRITING to a friend in this country, Pastor Aimé Cadot, Chauny, France, expresses a strong desire that some English friends should undertake work among Roman Catholics in Noyau. There is an open field, and the people are willing to receive the Gospel message.

According to the *Figaro*, twelve American millionaires have united to execute a gigantic plan. They intend to build in Jerusalem a Temple that shall exactly correspond to that which was destroyed by the Romans in A.D. 70. Two have already gone to Palestine to initiate the place and means of operation.

Mr. George Smith, of Coalville, the friend of poor toilers of every description, is contributing a series of illustrated articles to *The Christian Million* on "Our Canal and Gipsy People." These papers will doubtless be of special service at this time, when the attention of the Legislature is being called to the subject.

Under the new convention between Great Britain and the Transvaal State which has just been signed in London, the Rev. John Mackenzie has been appointed Commissioner in Bechuanaland. The Boers are not pleased at the appointment, but that augurs well for its value, as their dissatisfaction can only be from fear of his firm and resolute action in the cause of what is right and just. As a missionary of the London Missionary Society, Mr. Mackenzie has earned a high reputation for great abilities and faithful service.

The Rev. J. Long, Curate-in-charge of the Clare-market Mission, writes to the *Telegraph* touching the death of a girl in his parish, on whom a verdict was given by a coroner's jury of death from natural causes. The facts, as stated by Mr. Long, are that she lived and died in a room 13 ft. 6 in. long, 12 ft. wide, and 6 ft. 4 in. in height. In this room, at the top of the house, nine persons lived and slept, and it was also used as a workshop by the father of the family. The room was in a shocking condition, rain coming in through the roof. The child died on the 19th ult., the body remaining uncoffined until the 25th, when a post-mortem examination was made in the same room. The wealthy parish of St. Clement Danes has no public mortuary, so such scenes may be of oft recurrence. A more horrible state of things can scarcely be imagined, and calls for sternest denunciation. Such cases are not very rare after all, and vindicate the "bitter cry" from any charge of sensationalism.

We observe that the Marquis of Lorne, speaking the other night at a meeting in Kensington on behalf of the Church of England Waifs and Strays' Society, highly praised the efforts of Miss Rye and Miss Macpherson in connection with the emigration of children to Canada. He said that he had twice visited Miss Macpherson's establishment near the Niagara Falls, and could therefore speak warmly in its praise. A lady had lately told him that in Quebec alone places could be found at once for 1000 girls if they were sent out. It seems anything but desirable for either boys or girls to remain waifs and strays at home, while they can be made useful members of society at so small a cost abroad.

Speaking the other day on behalf of the South American Mission at Terra del Fuego, Lord Shaftesbury said, in words full of encouragement to our faith as Christian workers:—

"I think there is no record at all like the record of this Mission. I am perfectly astounded when I read the record of the doings of the men who have engaged in that work; I am astounded when I am told or when I read of what they have achieved. The only explanation which can be offered is that to be found in the words, 'What hath God wrought!' And will it not lead us to the conclusion that we should never despair with regard to Mission work? I believe that in the whole human race there are none so lost, none so degraded, none whose case is apparently so utterly hopeless, that by the grace of God and through the influence of Christian principles it may not be be brought to a level possibly quite equal to our own."

A correspondent sends us reports of a meeting held last month in the Wesleyan Reform Chapel, Sheffield, to give thanks to God for the remarkable removal of a long and painful affliction from a Miss Andrew, in direct answer to believing prayer. This lady had been unable to walk for three years, owing to an affection of the spine. Medical opinion declared her recovery impossible. Her sudden and immediate cure is thus narrated, in her own words:—

"My desire and prayer was that the glory of God might be manifested, and the impression being made upon my mind that this could better be gained by my accepting Christ as my healer, and the two passages, Psalms ciii. 3 and St. Matthew viii. 17, being also very forcibly suggested to my mind, I asked God to fulfil his own Word for his own glory, and a little time after rose and walked. Thus, to my great joy, it was proved that his everlasting promise is sure. To Him alone shall all the praise be given."

Since her recovery, thus effected, she has been able to walk considerable distances, and has no trace of spinal weakness remaining.

In this materialistic age God's own people have been far too ready to ignore His presence outside distinctly spiritual spheres. Many have limited "the Holy One of Israel;" of many communities it may be truly said He could not there do many mighty works because of their unbelief. It behoves all who believe in the unvarying and everlasting promises of God to consider well all manifestations of his continued presence and power in our midst, and prejudice against what may not be fully clear to us must not be allowed to shut out earnest inquiry. But, on the other hand, we must beware of going beyond the written Word, and making it appear that sickness is a proof of unbelief or sin. Paul did not recommend the prayer of faith in the case of Timothy, and the Lord Himself gave a better thing than cure, so that the Apostle gloried in his infirmities, that the power of Christ might rest upon him.

Our own zealous opposition to the still continued infamy of the opium traffic in China should be stimulated by the fact that, in New South Wales the Legislature is being roused to prohibit the introduction of opium into that Colony, save for purely medicinal purposes. A Chinese gentleman resident in Sydney pleads for such a course, on the ground of the fearful ravages the drug has made upon his own countrymen, urging that humanity and policy alike support his suit. It is gratifying to learn that twenty-nine municipal councils have backed up his appeal, and that widespread sympathy is being expressed with its object. Let us hope the Colonial Government will be more just and conscientious in this matter than our home legislators as yet have been.

Advocates of fancy fairs and kindred evils in connection with Church work may profitably ponder over the words of a recent leading article in *The Times*:—

"It is to be feared that an immense amount of time and money is wasted in these days upon new schemes. The clergy are ready to rely upon everything rather than upon the substantial claims of their message. One party takes to gay dresses, banners, and processions, another to penny readings, political lectures, and concerts. They change from one thing to another day by day, and the result is only a weary waste of their own time, and the creation of a certain amount of social feeling which might equally be produced without the supernatural influences of the Church and of religion. Religious truths, if they are what they are believed to be, cannot need all this trivial machinery to recommend them, and religious convictions which are to be of any value must be produced and sustained by more simple and more permanent means. If we may judge by the history of the Church, both in early and modern times, a man of true religious feeling needs nothing but a room and a Bible in order to produce the greatest results."

It is high time for the Christian heart and conscience to awake, and to assert themselves vigorously on the side of simple faith in God, and fearless reliance on his Word, when we find the secular Press saying:—

"We are inclined to think that too much money has been expended in the erection of large and costly churches. More parsonages, with simple lecture-rooms, and more ample endowments, would have given the clergy a much better chance of getting hold of the mass of the people. But the one thing essential is not new plans, new experiments, and daily changes, but a belief in the power of the permanent truths of the Christian religion, and a devotion to these, and to these alone."

The spirit of ancient Israel, when they went down to Egypt for help, is still prevalent among the professed people of God, and it is very suggestive to find secular journals rebuking it thus.

A correspondent writes from Manchester in reference to the great increase of secularism among young men there, and deploring the little energy displayed in endeavouring to stem the torrent. He says—and we fear his words apply to many other places as well as Manchester—"Freethought, like a plague, is gradually working its way into private homes, factories, &c., and, in fact, everywhere." The insidiousness of the infidelity with which we are confronted is its most dangerous feature. Rampant blasphemy and ribald Godlessness is not so much to be dreaded as the subtle, secret, and more restrained form of unbelief which is now so common in all classes of society. These are no times for dallying with the foe, but rather for bold and uncompromising contention for the truth.

The same correspondent refers to the apathy of many ministers and churches in the matter of finding out non-churchgoers who reside in the neighbourhood of their places of worship. In some districts house-to-house visitation is diligently employed, but in many cases no personal effort of this kind is put forth. Many people come up from country places to reside in our great cities, who have been accustomed to attend divine worship, but they are strange to all around them, and with no friendly hand to lead them they get lost in the crowd, and become regardless of the Sabbath, and of all religious privileges. A great amount of good may be done, by Christians just going out to kindly invite their neighbours and others to accompany them to the house of God. An hour so spent every Lord's Day, say just before a service, would yield rich results

We are asked to call attention to the Conference on Holiness to be held at St. Andrew's Hall to-day and to-morrow (Thursday and Friday), at 11 a.m., 2.30, and 6.30 p.m. each day. There will also be a meeting at Exeter Hall at 11 a.m., 2.30, and 6.30 p.m. on Monday next, at which Miss Booth, Pasteur Vernier, and others will speak, the occasion being Miss Booth's French anniversary.

The recently discovered diabolical plots to blow up several of our metropolitan railway stations prove that we have still to face a deadly and implacable spirit of malice and hate which lurks in our midst. A correspondent writes urging that the hand of God ought to be devoutly recognised as put forth to frustrate these cruel designs upon the public safety. Surely we are bound to offer praise for his kind and watchful providence.

Truth says:—"It is to be hoped that the Home Secretary will see his way to enforce the Prohibition of the Payment of Wages in Public-houses Act of last year, in the East-end. There is is no doubt that it is systematically disregarded there. The Fellowship Porters, who have to pay heavily to their officials for the limited monopoly they enjoy, could tell a tale or two of the way they are mulcted in their hard-won earnings by the publicans, owing to this system."

Infidelity and superstition are not far apart. Not long since in the town of Dürkheim, Pfalz, a family of gipsies encamped just under the University. There might have been seen women and young girls, amongst whom were many cultured ladies, in the evening twilight and the grey morning, disappearing under the dirty flaps of the gipsy tent to have their fortunes told. This happened in a town where the Protestant public, numbering 5000, are so enlightened that on Sunday, July 8, 1883, not more than fifteen men were present at the worship of God.

The *Bible Banner* gives two pieces of advice to its readers which are full of timely caution. One is to the following effect: "Let ministers be careful about what they say at funerals." There is reason to fear that too frequently at these solemn occasions there is a lack of fidelity and a generalising tone of remark in reference to the future life which sadly hardens the unconverted who are present. The formal words, often as indiscriminate as they are perfunctory, which are common in our great London cemeteries, are terribly deadening in their influence to religious conviction. Ministers and others taking part at such times do well to see that the living are duly warned of the momentous responsibilities and issues of life.

The other point which furnishes a good text for present day sermons is thus expressed, "Let there be pungent preaching to the large percentage of unconverted Church membership." Thousands think membership with the visible Church is synonymous with conversion to God, and in itself implies salvation. This is indeed a fatal mistake, and one we cannot be too earnest in discovering to those who are involved in it. The Church and the world have come so close to each other, the discipline of the former is withal so lax, that we need to be very clear and uncompromising in our testimony that outward privileges and professions are no sure sign of grace, and that "Except a man be born again he cannot see the kingdom of God."

Mr. George Soltau, late of the Ilford Homes, purposes proceeding to Canada and the United States on an evangelistic tour. He will commence work in Toronto on arriving there in the middle of April, and will then step into such openings as may result from this first Mission. He hopes to visit several of the new young cities of Western America, with a view to ascertaining the spiritual condition of the population, and preaching the Gospel among them. We heartily commend him to the prayers of our readers.

Various circumstances conspire at this time to call the attention of Europe to the Albanians. Few regions present a more promising field for Christian effort, or one more really needing to be worked than Albania. The great want is Christian schools, education being at a very low ebb. Dr. Thompson, agent of the British and Foreign Bible Society at Pera, Constantinople, says:—

"Scarcely an Albanian female in the whole nation can read, while more than half are Moslems, and with such mothers what can the succeeding generation be? The people are now, however, beginning slightly to waken up to a sense of their degradation, and are desirous for a national literature and education. What is needed there is male and female schools at Scutari, Berat, and Argyrocastro in the first instance, and these either to be supplemented by others afterwards, or to migrate temporarily to other localities like our Gaelic schools in the highlands of Scotland. The Christians of Britain are under no necessity of quitting Europe in order to find an ample field for missionary work. Here in Turkey are people plunged in ignorance and barbarism, with Mohammedanism eating into their very vitals, and probably even still gaining ground on the miserable nominal Christianity professed by the masses of the people, who understand no language but Albanian."

Several letters have reached us relative to the question asked by "C. B." in our issue for Feb. 28, as to the remembrance in eternity, or otherwise, of the sins of believers. One writes concerning our position in glory: "We shall be in no danger of needing incentives to either humility or gratitude, because when we see Him we shall be like Him" Another writes: "Reading the question sent through me a feeling of sadness, for has not our loving Father said, 'I even I am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins.'" It is certainly the teaching of Scripture that in justification we are cleared from all our former guilt, and to say that in spite of our perfect justification through the blood of Christ, we are yet to have a sad recollection of our past sins, and that even in eternity, seems to us to be a reflection on the grace of God and on the efficacy of the Saviour's work.

It is true that there is a sense in which it is impossible for God to forget, and it is strictly in a judicial sense that He is said not to remember the sins of those He justifies and forgives. We, too, shall have the power of remembrance in another world, and shall surely never forget that we have been redeemed from a state of depravity and guilt. But the remembrance can only be associated with joy and praise; it can involve no degree of sadness or of shame. We are fully, and for ever, absolved by the work of Christ from all our former sinfulness, and may confidently say with Zinzendorf—

"Bold shall I stand in that great day,
For who aught to my charge shall lay?
Fully absolved through Christ I am
From sin and fear, from guilt and shame."

The blessings obtained for believers under the Gospel are full and eternal in their gracious provisions.

We are desired by Messrs. Moody and Sankey's Committee to make it known that there is now a need of funds for the carrying on of their work to its conclusion. We hope the announcement will ensure an immediate and sufficient response. Our provincial friends will naturally be interested, as well as those in London, considering the ceaseless stream of people flowing from the country into the metropolis, and the action and reaction for good and evil of each upon the other. The office of Mr. T. A. Denny, Hon. Treasurer, and Mr. R. Paton, Hon. Secretary, is at 186, Aldersgate-street, E.C.

The title of "*The Gospel Choir*" has been altered to "The Christian Choir." After the former had been adopted, it was found to be already in use as the title of a Scotch publication.

The duty of the Church in reference to the question of recreation is among the most pressing subjects of inquiry and concern. To ignore the need of recreation is absurd and unreasonable, to pander to carnal tastes and adopt worldly expedients is unscriptural and injurious. Drawing the line between the Church and the world, separating the precious from the vile, becomes a less and less easy task. But the Church has to aim first at the formation in the heart of pure tastes in reference to all objects of pursuit, and then to aim at their satisfaction.

The current number of *Regions Beyond* calls attention to the fact that the British and Foreign Bible Society has issued in the 79 years of its existence 97,000,000 copies of the Scriptures, in whole or in part, in 250 languages and dialects. It is believed about 220,000,000 of Bibles, or Bible portions, are in circulation throughout the world. But of these a large proportion have been distributed in Protestant nations, not more than ten millions of copies of the Holy Scriptures being found among the one thousand million of heathen, Jews, and Mahometans who people the globe. There is, therefore, ample cause for ever-increasing zeal in the translation and publication of the Word of God. Thankful for what has been done, let all be bent on doing far more in this vital work.

It is said of the people of God, "They shall still bring forth fruit in old age, they shall be fat and flourishing." The Psalmist's words find an apt illustration in the case of the veteran philanthropist in whose honour the banquet was given last week at the Mansion House. Lord Shaftesbury has attained the honourable estate of old age, but his speech betokened a cheerful and vigorous faith, evidencing the genuineness and fervour of his convictions, and of his hold on God. He spoke as one who could look around on the varied scenes of life with firm confidence that God was guiding all events to an ultimate issue of triumph over all the powers of darkness and unbelief. The closing words of his Lordship's address, in which he exhorted his hearers to be "strong and very courageous" in working for God, will be long remembered.

MRS. DR. WELLS, a graduate of the New York Medical College for Women, has been for some months lecturing in this country on Temperance subjects, with occasional Gospel addresses. Her extensive and varied experiences, acquired by much foreign travel, with a full knowledge of the topics dealt with, render her lectures interesting, and highly instructive. Mrs. Wells is now lecturing in the North of England. Any friends who desire her services may apply to her at 3, Featherstone-buildings, Holborn, W.C.

Dr. Ziemann in Germany.

DEAR SIR,—I have cheering news for those of your readers who follow the work in Germany with their sympathy and prayers. The evening meetings, at Mülheim, attended by some 2000 people, were splendid opportunities for sowing the seed; it was so gratifying to see two classes of people there who usually do not come under the sound of the Word—a great number of working men, and men of higher education who think it beneath the dignity of an advanced thinker to go to church. One sees few men in the German churches. As the general interest spread they were drawn into the meetings. But I found neither time nor accommodation for after-meetings; so I proposed that those who were really anxious about their souls' salvation should meet me in the hall in the afternoon at 3 o'clock. I expected about thirty or so, and was not a little solemnised when I found gathered between 700 and 800 people, and looked into many faces expressing deep anxiety. It was easy to speak to such with the plain word of God in my hands; we searched out the meaning of faith, life, peace, assurance, &c.

Never will I forget those afternoon-meetings, which were held daily, the attendance increasing up to 1000. Those tears, those confessions, those praises and joy: it was heavenly! When searching Bible passages one afternoon about peace, we came to Ephes. ii. 15, "and made peace;" an elderly gentleman burst out, "I have been seeking all my life for peace, and here it is. He made peace, glory to God." And thus with a solemn voice which thrilled the whole meeting, he repeated, "He made my peace." I am sure the words unlocked many hearts; a great number professed daily to have found peace.

In a letter I received in Bonn, a friend told me that the movement is already spreading to the country places. In one large place of business five came in one day to their Chief (a Christian man), anxiously seeking peace. From Epen, we heard of two commercial travellers who had been to Mülheim during the week of those meetings, and were led to give themselves to the Lord. Some of the pastors here co-operated with much heartiness. I hear that yesterday (Sunday) the church was crowded, so that chairs had to be brought from the vestry, though there was nothing going on but the usual Sunday service.

I must add that Mülheim is a prepared ground. Here lived that saint of God, Tersteegen; though long since dead, yet he speaketh. The Gospel is preached here in one church very clear and warm; some brethren consecrated to God hold up holy hands. Mrs. Baxter has also been here, and is still kept in warm remembrance.

I have returned to Bonn for a day to make some arrangements to keep up the movement, and to provide care for the young converts. It seems to me that prolonged large meetings rather lead to make people dissatisfied with the quiet of the ordinary religious life. I have therefore proposed to have, in different houses, small meetings, more searching the Word. I would be glad if any of your readers could suggest to me anything in this line that experience may have taught them.

In some other places I have still much opposition from the clergy, but the people everywhere come and hear. In Bonn, where Professor Christlieb co-operated with me very heartily, God gave some encouragment, even amongst the students, though the ground is very hard. During this month I shall commence there again public meetings with Pastor Stockmayer. We ask for much prayer.

On the 18—20 inst. Professor Christlieb will have a conference with brethren from Berlin, Hamburg, Basel, Berne, *i.e.*, to start an Evangelisation Society for Germany on some sound footing. A most important question for Germany! Will the brethren ask that wisdom may be given? Yours faithfully,

Johanneum, Bonn, March 3. H. Ziemann.

A Story of Persecution in Ireland.

DEAR SIR,—I should like your readers to know the following instance of persecution for Christ's sake, which has lately come under our notice in our work among our Roman Catholic fellow-countrymen. It is the case of a young woman of Roman Catholic parentage, who from her childhood has been more or less a disbeliever in the peculiar practices of the Roman Church, and has had an intuitive dislike for the priests and the confessional. From the time she left home, at an early age, she has been in service mostly with Protestants, though always attending her own chapel, never seeing the truth until she engaged herself to serve an invalid lady, who lived alone near to one of the southern towns lately visited by Mr. Moody. While living here she had time and opportunity to read such books as "Grace and Truth," and took great delight in learning hymns from her mistress, who was always ready to answer her eager questions as to the meaning of the terms used, many of which were so new to her.

She soon stayed away from mass and confession, refusing to do anything on the Lord's day but read her favourite hymns, until one day she saw the placards up announcing Messrs. Moody and Sankey's Mission. Her entreaties to attend one of these meetings were so earnest that her mistress was constrained to allow her to go to the first. This was quite a new thing to her, and she returned in ecstasy of delight with all she heard. She attended each night during the Mission, at the end of which she stood and publicly declared herself on the Lord's side. Great was her happiness for the few following weeks. Her next step was a very courageous one, and that was to appear at the church on the Sunday. On leaving the church she was seen by a person who had in time past been her unsuccessful suitor. This individual now made it his business to inform the parish priest, who immediately took steps to bring back his never very submissive sheep. She was from that time subjected to the taunts, groans, and hisses of the neighbours, and the house was favoured with a series of visits from the father and mother, who had now been instigated to endeavour to get their daughter away, but she had no desire to return to a home where she had seldom as a child experienced anything in the way of maternal affection, but violent treatment and abuse, nor to put herself in the power of the priests to be made a drudge (or worse) in a convent.

His Reverence, however, was not so easily deterred from his purpose as the kind-hearted father, who it was plain, was acting under the commands of authority he would never dare disobey, so a plan was concocted to forcibly abduct the young woman. The milkwoman was made an accomplice, and instructed to call much earlier than usual, so that no one would be about but the girl herself. Meanwhile a car was had in readiness on the hill close by, and the father with several other men stood by while the milkwoman knocked, and immediately the girl appeared they came in upon her. A scene then ensued. The poor girl screamed and struggled for her liberty while her strength lasted, but becoming faint she was literally dragged out of the house, and along the road towards the car. A friend noticed something amiss and came running down the road towards them, but was stopped by two of the party who threatened to take his life if he came near; so he returned and went to inform the police, the resident magistrate, and the lady's solicitor. Meanwhile the helpless captive was carried off to her old home, which soon became a scene of revelry patronised by the rev. father of the parish, who was loudly exulting over the success of the enterprise.

Suddenly all were startled by the clatter of horses' feet, and the magistrate appeared at the door with a force of armed constables. On inquiring into the case, and after questioning the girl, the magistrate soon saw how matters stood, and sent the girl back to her mistress; but their formerly quiet little abode was quite different now, being under constant police protection, and the windows barricaded up in anticipation of an attack upon the house, which the police knew was meditated by the people. In this state of affairs the lady's health was becoming very alarming as well as the poor girl's, and it became absolutely necessary to have them away from the excitement, but no one would lend or let any kind of conveyance under any conditions, so great was their fear. Some kind friends, however, arranged a plan which was successful; one went to the nearest town and hired a wedding carriage and pair in great haste, to be at the church up to time; when it came, the two ladies accompanied by two gentlemen stepped into the carriage, and the coachman drove off to the railway station, several miles away, with what he thought to be the wedding party.

So far all is well, but who knows the sorrow and anguish these feeble children of the Master have had to endure, having literally left all for the Kingdom of God's sake, and are now strangers in the earth. They need our prayerful sympathy as many others need our help. I have seen this dear girl, and think her remarkably taught of the Spirit. Please pray for her.—Yours faithfully, Ellen Smyly.

Haddon Hall, Bermondsey.

THE opening of this new Mission Hall on Tuesday, the 4th inst., marks an era in the religious history of Bermondsey. Few districts of crowded London are more loud in their cry for help than this. With a population of 92,000, there is church and chapel accommodation for no more than 24,000, and of that not more than one-half is appropriated. The new hall is a spacious building, capable of seating 700 persons, with a reading-room, a special room for 400 children, and various other offices suited for Mission operations. The cost has been £6,000, exclusive of the site, the whole of which sum has been contributed, upwards of £600 being subscribed at the opening meetings, so that the place should be free of debt. Mr. W. Olney, junr., who has so indefatigably worked the Mission for some years past, and whose family circle have largely contributed to the erection of the hall, is to be heartily congratulated on the position the work has now assumed, and on the prospects of successful efforts for the salvation of souls which open up before him and his coadjutors. Though closely allied with the Metropolitan Tabernacle, the work is to be strictly undenominational, aiming only at reaching in every possible way the destitution which prevails around.

In the regretted absence through illness of Rev. C. H. Spurgeon, his brother, Rev. J. A. Spurgeon, preached the opening sermon. At the luncheon the Right Hon. the Lord Mayor presided, supported by Revs. Burman Cassin, Rector of Southwark, J. A. Spurgeon, and others, a large number of friends and Christian workers being assembled to show sympathy with the movement. An enthusiastic public meeting was held in the evening, and an auspicious start was given to a work which promises to yield a rich harvest of glory to God and blessing to souls. It is proposed to obtain £1000, either to purchase the freehold of the site or to be funded, so that the ground-rent may be secured for the whole term of the lease.

HAM-YARD HOSPICE.—The report of this institution for helping the needy says that during the past twelve months 1597 nights' lodgings have been given, and during the past fourteen months 152,671 meals. Subscribers of one guinea are supplied with tickets for a certain number of meals, which may be obtained of the Secretary, Ham-yard, Great Windmill-street, W.

STUDY AND STIMULANTS.—In a very impartial review of a book called Study and Stimulants, the *British Medical Journal* says: "We cannot help feeling with Dr. Maudsley, and some other eminent men, that neither alcohol nor tobacco is in the least necessary or beneficial to persons in health, and that harder and sounder work is probably done without them."

THE WORKING LADS OF LONDON.

THE boys and girls in our Sunday-schools are brought under good religious influence, and great efforts are made to reform and save men and women of the working classes; but between the children and the adults there is a great gulf, and it is filled with lads and girls in their teens. Let us think of the lads. How few of us realise their number, their condition, or their influence. Some idea may be formed by noticing the groups pouring into the City every morning between seven and nine o'clock.

A few years ago they were merry boys at school and play—now they are at work daily, and each has for himself to fight the battle of life. Toil over about 7 p.m., they are free for two or three hours, and what becomes of them then? They may be seen loitering with girls at public-house corners, and will be found in large numbers in the music-halls and theatres, being educated in what is low and immoral; also, we are told, many attend the infidel lecture-halls. Such sowing in the fertile soil of youth must bring a fearful harvest.

Some years ago, in conversation with an errand boy, I learned that he had left Sunday-school, went to no place of worship, did not read his Bible, never prayed! Here, then, in this Christian land, surrounded by countless agencies for good, he was living as really a heathen life as the natives of Africa or India—nay, worse, for they do worship some god, but he none. This lad is the type of thousands.

Here is a problem. How can we reach such lads—how can they be saved from these evil influences—how can the vicious literature which is so largely circulated and ruins so many be superseded? Can we not, by God's help, do something for the mental and moral improvement of these youthful toilers, and, if possible, win them for Christ and his service?

With such aims, seven years ago, we opened our first Working Lads' Institute, situate in Whitechapel-road. The difficulties were great, and many fears were expressed as to getting the lads, or if they should come, of retaining them. As we look back we are compelled to exclaim, "What hath God wrought?" Some of those who joined at the opening are still members and over 1100 lads have been benefitted.

A second Institute has been opened in St. Bride's, near Fleet-street, where 800 more lads have been cared for, and in addition to these the effort has directly or indirectly resulted in the establishment of about a dozen other Working Lads' Institutes.

The agencies employed are varied, and comprise library, reading and refreshment-rooms, evening classes, lectures, Temperance meetings, savings bank, cricket, swimming, &c., Bible-class, evangelistic services, &c. The whole work is carried on upon Christian principles, but is quite unsectarian.

After eight years' work we are more than ever persuaded, that if you want to save the lads the best way is by means of an Institute.

A few extracts from some letters received from the lads may be of interest:—

"I have to thank you for giving me such a lesson as to the foundation of a character, which I will try and maintain throughout my life."

"I write to thank you for your kindness in sending me such sound advice as was contained in your letter. Since you last saw me I have been better both in mind and body, having found I have a Friend above who cares for me."

"Your hearty wishes and friendly advice seem to have completely called me to myself, and to have instilled into my heart a wish to spend this new year in a way that shall be more pleasing to God than the last has been.

"It gives me great pleasure to be able to tell you that I was received into the Church yesterday as a member. I trust by thus acknowledging myself on the Lord's side I may be the means of bringing others to accept Christ as their Saviour."

Perhaps some friends with means but living in the country or in provincial towns may think that such an institution being in London has no claim on them. But is this so? What about all the dear lads from village homes and every town in the kingdom who make their way to London? Are they to be left to themselves? Suddenly freed from all restraint, in the midst of strangers, without a friend in this mighty city, and exposed to all its fierce temptations, if no hand is stretched out to help them, no institute offers its kindly shelter, they are the first to be ensnared and go wrong. We have now under our care a youth who walked up to London from Manchester (over 200 miles) with only a few pence in his pocket. Fortunately he was introduced to the St. Bride's Institute, and has resided there ever since. This lad could not get a situation, and but for the Institute I know not what might have become of him. We gave him temporary employment, and he is now earning 20s. per week. Recently I received a letter from him, from which I extract the opening lines:—

"I have abundance of good news for you. The youth who was expelled from the Dormitories was induced by me to go to the Exeter Hall Bible-class on Sunday last, and with three others stayed to tea and evening services. He was impressed during the Bible-class, and after evening service went into the Secretary's office; with some conversation and prayer he yielded himself fully to Christ. When he left the office he came to me and warmly thanked me for inviting him to Exeter Hall, and I am sure I never saw a more *bona fide* case of conversion. Since he left the Institute he has lived with a family of atheists along with another member of the Institute who is an infidel. No sooner did he meet the young fellow with whom he sleeps than he joyfully informed him of his change of heart, and prayed with him in the bedroom."

This same lad previously had induced two others to go with him to Exeter Hall, when both of them were converted.

At the Whitechapel Institute we are now in serious difficulty, which, however, is really the result of its success. The building is small and cannot be enlarged; the work has been sadly hindered in consequence. Three years ago the Committee felt that the time for enlarging our borders had arrived, and a new Institute Fund was started. Freehold land has been secured, and it is intended to provide reading, refreshment, and class rooms, dormitories, a workroom, gymnasium, swimming bath, lecture hall, &c. The total estimated cost, including land, buildings, furnishing, &c., is £9000. Towards this £4200 has been received or promised, which includes £1000 collected by my friend Mr. Edwin Arrowsmith.

The proposed Institute will be open every day and every night, and on Sundays will be used for preaching the Gospel. We expect to have a thousand members.

We seem to have reached a solemn crisis. We have given and collected what we can, but still require £5000. We are at a standstill, and cannot commence building until at least £1000 more is paid in.

Henry Hill, Jun.,
38, *Bow-lane, E.C.* Hon. Secretary.

TRYON HOUSE Y.W.C.A.—The address of this institution will after Lady day be Tryon House, 29, Whitehead's-grove, S.W. £500 is at present required for rent, taxes, &c., of the home at 115, Sloane-street. The work has gone on for twenty-two years, and must now stop for want of funds. The report just issued shows that a good work has really been done among young women in business, and may yet be done if friends will kindly help. Contributions may be sent to Mrs. Catherine Ellis, at 115, Sloane-street, S.W.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the monthly meeting of Directors held in the Society's chambers, 224, West George-street, Glasgow, on Monday, the agent in Japan was authorised to print an improved edition of the Japanese New Testament; and the agent in Pekin to issue the Gospel of Matthew and the book of Genesis in raised type for the blind. It was agreed to encourage colportage in Valparaiso. The sum of £50 was voted to assist the Bible Society of France, and arrangements were made to supply a reported lack of Bibles in the Sabbath schools of Lewis.

The Confidence of Faith.

"My God shall supply all your need."

GOD shall all your need supply,
All your need from first to last:
Never doubt his faithful Word,
For the promise standeth fast.

He is able to perform,
And we know is willing too;
Only trust Him with your all,
He will prove his power to you.

Boundless is his vast supply,
None can e'er exhaust that store;
Much He's given in the past,
Yet the Lord can give much more.

Bring Him hither all your grief,
Cast on Him your every care;
Everlasting are his arms,
They can well your burden bear.

He that sparèd not his Son
From the anguish of the tree;
With Him freely will bestow,
Every other gift on thee.

Limit not his Heart of love,
Limit not his Hand of power;
Nothing is too hard for God,
We may prove it every hour. M. F.

Messrs. Fullerton and Smith at Leicester.

THE closing services of this Mission have left a distinct and ineffaceable impression on the religious aspect of our town. At the conclusion of the three weeks' Mission at Melbourne Hall, the evangelists moved into the Skating Rink, which was sufficiently seated to hold vast crowds of people. Night after night goodly numbers gathered, but all previous attendance was far exceeded on Friday, when the story of Mr. Smith's life was told. On Sunday the rink was half full at 7 a.m., and the usual hour of morning service found a motley group of non-churchgoers collected to hear the invitation to the wedding feast. But the evening meeting was the most memorable; the thronged rink, the awful hush, the impressive singing, the rising of scores to signify their acceptance of Christ—all these constituted a scene which will live in many memories for ever.

F. B. Meyer.

"Poor, yet making Many Rich."

IN 1882, there fell asleep in Jesus, at the age of ninety, in the Isle of Ré, near Rochelle, Madame Joussaume. Left a widow with three children in 1845, she continued in the paternal house from that time to the day of her death. She belonged to the simple peasant class.

In the later years of her life her children allowed her 300 francs (£12) annually. In addition to this she possessed a goat, some rabbits, and a little garden. This was her all; and yet out of this she contributed every year about 100 francs to the poor, and to different religious societies. She knitted and spun articles that were sold for the benefit of Foreign Missions, in which she was much interested; especially did she follow with the most lively interest all that concerned the Bassuto Mission, knowing the station of each individual missionary. She might always have been found before her window knitting or spinning, with an open Bible, the *Journal des Missions*, or the *Feuille Religieuse* before her. She delighted in God, and in helping to spread the knowledge of his love.

BOOKS AND TRACTS FOR FISHERMEN.—May I plead for the fishermen of this port? There are about 230 fishing-sloops, each having four hands. Connected with the Baptist Church there are nearly forty evangelists, most of whom are fishermen. I am anxious to place on board each sloop a box of books and tracts. The Religious Tract Society has made me a free grant, and offers more at a reduced rate. I want about £50.

J. M. T. Almy, Baptist Minister.
Vectis Villa, Brixham, Devon.

A NEW HELP TO BIBLE STUDY.*

THIS is, as the title-page declares, "a literal translation and critical analysis of every word in the original languages of the Old Testament, with explanatory notes in appendices," and the first number (128 pages), which is before us, carries it down only so far as Genesis xvi. This might suggest that the whole when completed would be of rather portentous size, but the author tells us that "succeeding volumes will cover much larger portions of Scripture, as the earlier chapters of Genesis are necessarily dealt with very fully."

Of the value of the help which such a work as this will afford to the study of the Old Testament there can be no question; nor is this help such as will alone benefit the Hebrew student. It is the English reader who perhaps has most cause to be grateful for the help it will render to him, as, by a very literal translation combined with a grammatical analysis of every word, he can get at the nicest shades of meaning of the Hebrew idiom without knowing Hebrew. But we would not recommend anyone to stay in such a position; indeed, the chief value of such a work as this is that it will promote not only the study of the Scriptures, as to the accurate meaning in English, but will tempt the reader on insensibly to acquire a knowledge of Hebrew.

There is much that is very interesting in the exegetical part of this running commentary (for such it may be called) on the words of Scripture, but it must be owned there is that, too, which will disappoint the Hebrew scholar. There is a lack of sound judgment in some of the criticisms which is to be deplored. For example, the words in Gen. iv. 26: "Then began men to call upon the name of the Lord," are translated by Bishop Hellmuth, "Then it was commenced to call (idols) by the name of Jehovah," and the explanation to account for this extraordinary introduction of the word "idols," not in the Hebrew, is given thus: "Kimchi derives this verb (it was commenced) from 'to desecrate,' and translates, 'then it was desecrated to call in the name of Jehovah,'" *i.e.*, idolatry was introduced.

But this fanciful notion of Kimchi's is one which few Hebrew scholars of name follow, whether among the great Hebrew scholars of Germany or among the scholars of the Jews themselves; and even if it were adopted it should be adopted consistently and translated as Kimchi does—"it was desecrated." But the Bishop renders it, "it was commenced," and then tries to combine with this Kimchi's notion by inserting without the smallest authority the word "idols." This is a mode of criticism much to be deprecated.

Another very questionable rendering is that of the latter clause of Gen. iii. 15, where after having rightly given as the literal rendering of the Hebrew, "he shall bruise thee, the head," he goes on, "and thou shalt glide unto him the heel." But the word is exactly the same in both clauses, and all authorities of any note that we have ever seen, Jewish or German, confirm our translation. Dr. Hellmuth speaks of the meaning "glide" as derivable from the Syriac, but it seems quite a conjectural derivation.

Whilst noting what seem flaws arising from too great a tendency to conjectural criticism, we would heartily commend the great industry and the extensive scholarship shown in the critical notes which this work displays. We rejoice to see Gen. xv. 6 rendered, "he trusted in Jehovah," as this better corresponds to the Hebrew word than our "believed in," and better accords with St. Paul's analysis of Abraham's faith in Rom. iv. 20. We commend this work to the attention of all students of the Word of God, and wish it much success.

* Biblical Thesaurus. By the Right Rev. J. Hellmuth, D.D. (Assistant to the Bishop of Ripon). Part I., 5s. *Hodder & Stoughton.*

EMIGRANT LETTERS.—Miss A. L. Walton, 31, Alexandra-terrace, Newport, I.W., desires to thank all who have so liberally responded to her appeal for emigrant letters. She has received about 400 letters, in all of which books and tracts have been enclosed.

CONTINENTAL AND FOREIGN NOTES.

VALLERANGUE, FRANCE.

God continues to work here in a manner that gladdens us all. Amongst those who were converted last year, we have a dozen brethren who speak in public with great acceptance and blessing. —*Le Evangeliste.*

POOR IN PARIS.

Mdlle. de Broen, assisted by several English ladies, has for the last month been distributing food gratuitously to 800 workmen out of work. The sick and suffering poor are also visited at their homes.

SWITZERLAND.

Mlle. Wyssa, a Captain in the Salvation Army and a Swiss citizen, has recently been expelled from the Canton of Neuchâtel. This is a fresh act of intolerance which we much regret, says the *Journal Religieux.*

The Christians of Bâle are pursuing with perseverance and energy the evangelisation of the Catholic Cantons. In many localities around Locarno and Bisaca there are persons desiring to be instructed in the Gospel, and an evangelist has been stationed at Locarno.

TEHERAN, PERSIA.

Tha Shah of Persia has authorised the Presbyterians to build a chapel at Teheran for the use of the Protestants of that city, on condition that no Mussolman shall be admitted to any service or receive any religous instruction. Children especially must be rigorously excluded.

ST. PETERSBURG.

On the 4th inst. Mr. and Mrs. Reginald Radcliffe attended the funeral of the American Ambassador in St. Petersburg. Mr. Kilburn (the American and English chaplain) gave a faithful Gospel address. All the ambassadors were present, and they and others seemed much struck with the simplicity of the service. Mr. Kilburn has received permission from Mr. Radcliffe to speak to Swedes in the American Chapel. Dr. Baedeker is waiting for permission to speak to the Germans. Much prayer is asked for all these Christian workers in Russia.

TAHITI.

One of the French missionaries writes:—"The situation is difficult; we have a great battle to fight. The Romanists are directing all their efforts to the youth of the island. They know the Tahitians wish at any price that their children should learn French, and besides the marked favour of the Government to their scholastic establishments, they have a large staff of priests and sisters who offer the natives, in any part of the island, the teaching they so eagerly desire. If we only had some Christian teachers here we should have nothing to fear. The Tahitians would not hesitate a single moment in their choice of masters for their children."—*Journal des Missions.*

A REVIVAL IN FRANCE.

The Evangéliste continues its account of a Revival at Ganges, France. Some striking cases of conversion are given. A man between forty and fifty, strongly opposed to all religious belief, has gladly received the Lord as his Saviour, after some time of deepest sorrow for past unbelief. A young man who, having a very fine voice, was a great frequenter of hotels, &c., has given himself to God, and his fine voice is now employed in praising the Lord. The writer says: "We have employed no extraordinary means; we are content to present the old Gospel, which is always 'the power of God unto salvation, to every one that believeth.'"

MEXICO.

The work of God in Mexico appears to be advancing with cheering strides. Rev. J. Milton Greene, who has just returned from a seven weeks' horse-back tour among the mountains of Guerrero, says, after having travelled 700 miles: "In all our trip I found the people most eager to hear of the Gospel. Nothing surprised me more in my journey than the readiness of the people to receive tracts, with which our poor horses were loaded, and their positive anxiety to attain to a better religious knowledge and life. In nearly every place we found the people practically deserted by their priests, who visit them only once a year, and then only on condition that they make up a handsome purse for them. Some few for lack of the priest make the best of it and confess directly to God. So said soberly one of those with whom we talked."

TRACTS FOR FRANCE.

The present is a most favourable time for sowing the good seed of the Word, and it is for this seed I would appeal. Tracts, Testaments, and Gospels will be gladly received and distributed. In going about my regular work among the shipping, I have many opportunities of talking for the Master among custom-house officers, labourers, and others who get their living on the quay, and I am much in want of books to give them. Our *salle* at Rue Grand Pont is well attended, sometimes to overflowing, and the attention paid is most encouraging. Already the Lord has owned his Word to the conversion of souls. Another *salle* has been opened among the *ouvriers* in the Quartier St. Sever. A Sabbath school has also been begun for the children of this quarter on Thursday afternoons. At Le Manoir, a village near Pont de l'Arche, the people are eager for the truth, and have been asking what papers they must sign in order to change their religion. The work among the sailors is also being blessed of God. Books suitable for lending are much needed, as well as Danish and Italian tracts. Parcels will be received and forwarded to me by Mr. F. West, Strangers' Rest, 163, George-street, London, E. William Gilchrist.

8, *Rue Grand Pont, Rouen.*

A Chinese, named Wah Lee, who in the United States has saved $3000 in laundry work, is about to enter an American University. He says that being himself converted to the Lord, he wishes to return to his country as a missionary of the Gospel. —*L'Evangéliste.*

Railway Evangelistic Tea Meeting.

OUR friend Mr. Robert Adcock, of Norwich, sends us an account of an interesting meeting recently held in St. Andrew's Hall, in that city. No fewer than 800 employés of the Great Eastern Railway Company assembled by invitation to partake of a comfortable and substantial tea, provided for them by the generosity of friends interested in their temporal and eternal welfare. On the removal of the tables the men were joined by their wives and other members of their families, and several stirring Gospel addresses were given.

Many of the chief officials of the G.E.R. were present, one of whom—Mr. Worsdale, chief of the locomotive department—was called on to preside. On the platform were the Sheriff of Norwich (Mr. J. F. Ranson), and many friends from city and county.

Mr. W. H. Jary, of Burlingham, was the first speaker, and in the course of his preliminary remarks said he looked upon the gathering as a wonderful sign of the times. Mr. Nettleship, assistant general manager of the G.E.R., and Mr. Dobbin, the company's land agent, were afterwards called upon to address the large company.

Mr. Dobbin remarked that thirty years ago, when he commenced his connection with the company, there were not a dozen professed Christians upon it; now there were hundreds whom it was a pleasure and a joy to meet, for they were an ornament and a blessing wherever they went. Christian love was permeating amongst them, lifting up those below and bringing down those above; he rejoiced in this meeting, and hoped it would not be the last in Norwich.

Mr. R. P. Ellis, the respected local superintendent of the Goods department, was one of the most active promoters of this very successful "Evangelistic Railway Tea-meeting," the proceedings of which were brought to a close by singing and prayer.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Mar. 16, John x. 1—8; Mar. 17, John x. 19—30; Mar. 18, John x. 31—42; Mar. 19, John xi. 1—16; Mar. 20, John xi. 17—31; Mar. 21, John xi. 32—46; Mar. 22, John xi. 47—57.

THE BUTCHERS' FESTIVAL.—The annual festival of the London Journeymen Butchers will be held at Mr. Spurgeon's Tabernacle, Newington, on Tuesday, March 18. We believe this is the twentieth anniversary of this large and remarkable assembly. Mr. Herbert Tritton will preside, and addresses will be given by Mr. Richard Weaver, Mr. Henry Varley, and Mr. William Olney. The meeting commences at seven o'clock, and is open to the public in so far as the galleries of the Tabernacle are concerned.

THE FUTURE OF PALESTINE.

SIR,—The subject of Palestine now and then comes forward and drops, but again it is brought to the front, and each time with a renewed interest. It may be a new publication; it may be an account of the travels of a distinguished individual. Sometimes it is brought forward politically; and again by the announcement of a discovery in a newly explored district; by the report of the Syrian schools; or of missionary work of a society to assist returning Jews; or by the biography of one of England's honoured sons.

The unfolding of the future of Palestine is watched by all Christians throughout the world, and I would seek to place before your readers two questions. At the same time I would offer them for consideration, only as on a subject at present unsettled, until by the expression of different opinions an answer resting on authority may be given. I would try to avoid using Scripture for one purpose where the context would seem to apply it to another.

(1) Is there any assistance which Christians can give in *reinstating* the land of Palestine?

(2) Have they any duty to render such help?

To an observer of the different phases through which a new country passes before it becomes settled, the same advancement will be noticed to have been lately made in Syria.

Although not a new country it may be well called a re-newed country. From the usual quarrels created by the native tribes it has become quiet; trade is taking a stronger hold upon the population. Education is being commenced by missionary effort. An accurate survey of the country has been prepared. An influx of immigration, though small, has begun. Societies for improving the land have been formed. Together with a field of enterprise offered by a rich and undeveloped country, there are calls for help to that sympathy which exists between Christian gleaners and Christian workers.

North of Beyrout there are the American Missions; South, there are the British. The Syrian schools are influencing hundreds of children. The medical hospitals at Jaffa and Jerusalem are dissolving the antipathies of race and creed

But can work in the vineyard, used in a literal sense, become a part of Christian work and a special means of assisting the efforts already admitted to be worthy of a helping hand? There is the verse in Psalm cxxii. "Pray for the peace of Jerusalem; they shall prosper that love thee." As God works through his agents, praying would seem to imply working; at least, "love" is not a passive quality. Is. lx. 20, "And they (the Gentiles) shall bring all your brethren for an offering unto the Lord." A marginal reference on the word "offering" gives Rom. xv. 16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up (margin, sacrifice) of the Gentiles might be acceptable, being sanctified by the Holy Ghost." v. 27: "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Ps. cii. 13, 14: "For the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones and favour the dust thereof." V. 16: "When the Lord shall build up Zion He shall appear in his glory."

Some of your readers may think that Palestine may remain as it is until that time, but I would refer them to three passages clearly relating to a previous time. Jer. xxxii. 44: "Men shall buy fields for money, and subscribe witnesses, and seal them," &c. Ezek. xxxviii. 8—12: "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely"; and Ezek. xxxvi. 35: "This land that was desolate is become like the garden of Eden." V.

Le Mars, Iowa, U.S.A., Jan. 5.

Step by Step in Sweden.

AN interesting leaflet, describing the progress of her Mission in Spain, comes to us from Mdme. de Ramsay, of Wilhelmsro. She says:—

"Ten years have passed since the Home stood forth offering to shelter afflicted children. We have nursed seventy-five children on our property at Wilhelmsro. During these ten years we have succeeded in gaining many friends for the miserable children; above all, our own Royal Family, and especially our Princess Royal, Eugénie. In March, 1881, a Committee had been formed in the Palace at Stockholm, with the Princess as President; she took a personal interest in the matter through what she heard from us of the results of the work. Eight children were found and paid for at Wilhelmsro. In January, 1882, a bazaar was held for opening a home near Stockholm, called "Eugenia," to which contributions were sent from the whole country; and in October of that year we were happy to send the eight children back to Stockholm to that home. Besides the eight Stockholm children, fourty-two have gone out into the world to earn their own bread, or to other homes of their own, improved in health, taught many useful things, but some of them especially how to become children of God.

"Our own little flock cannot be considered as invalids any longer. We shall probably move them down to our other place, Hornsborg, a large farm in the south of Sweden. In the meantime God has led us to take up evangelistic work in the town of Jönköping. Classes for women, mill-girls, and children; Temperance work; Flower and Christmas Letter Mission, Bible and Prayer Union for adults and children, Sailors' work, Bible Hotel Mission, &c. We have a Young Women's Institute, but want to add a lodging-house to it. Being in England during the month of March, we use the opportunity of asking our loving friends for their praises and prayers."

Liverpool Strangers' Rest.

ANNIVERSARY meetings in connection with this institution, which is situated in Park-lane, were held last Friday afternoon and evening. The report was submitted and adopted:—"Seven years have now elapsed since the Liverpool Strangers' Rest was first opened. Many, we believe, have been rescued from degradation and vice through the timely invitations given to them by our workers on board their ships, and in the streets as they passed by. During the past year it has been most encouraging to notice the attendance of Spanish sailors at these meetings, on several occasions from forty to fifty being present at one time. Spaniards, who from their infancy are accustomed to witness such imposing ritual in their churches, are enraptured when they hear the simple story of the Cross. During the past year the Gospel has been preached in the Norwegian and Swedish languages twice every Sunday, and also on Tuesday and Wednesday evenings, to both emigrants and sailors, with most encouraging results. The ships and emigrants' boarding-houses are regularly visited, and occasionally the sailors' lodging-houses. One night there were about 400 Scandinavian emigrants at the Rest attending the services, and our preachers have been cheered by many who have voluntarily come forward before leaving the port to tell them that during their short stay in Liverpool they have been brought to trust in the Saviour through these meetings.

"We expect that still larger numbers of emigrants will be passing through Liverpool in the year on which we have entered, and we are anxious to secure the aid of steamship owners to influence the boarding-house keepers to allow our workers to conduct the emigrants to and from the meetings. As the Rest was never intended to be exclusively for seamen, but for strangers of every land, the workers have, as each year has come round, been enabled to vary their spheres of labour according as necessity has arisen. Not the least interesting feature of the work during the last few years has been that amongst the Jews, many of whom have at various times found their way into the Rest, and there heard the glad tidings of salvation through Jesus Christ. We are in great need just now of workers, and especially of an Italian preacher."

The treasurer's statement showed the receipts for the year to have been £356 13s. 9d., and that there is now a balance in hand of £12 19s. 8d.

Addresses were delivered by Mr. Clarke Aspinall and Mr. Balfour, the former saying that the Rest was in the very position it ought to occupy, close to the docks, the Post-office, the Custom House, and the Sailors' Home, and in a main thoroughfare. How could they be more English—not to speak of Christian—in their sympathies than by giving strangers and pilgrims, chiefly engaged in the business of the sea, by which England had gained its wealth, friendly hospitality and counsel? This anniversary should result in some strength, some weft, some backbone, being given to the resources of the association.

Just now we are greatly needing funds; several of our best supporters are unable to help us this year. Thos. A. Leigh, Treasurer.

19, *James-street, Liverpool.*

Young Men in the West.

BURLINGTON HALL, SAVILE-ROW.

LAST week Mr. Alderman Savory presided at the annual meeting of the West-end branch of the Y.M.C.A., at Prince's Hall, Piccadilly. The hall was full.

Mr. J. Pearce (Secretary) read the report, which stated that the annual expenditure of this branch amounted to £900. The association offered young men intellectual advantages and social enjoyment in the way of music, French shorthand, elocution, library for circulation and reference, and reading-room supplied with newspapers, periodicals, and writing materials, to which was added a refreshment-room. The most encouraging feature of their work had been the Missions conducted by Mr. E. J. Kennedy and Mr. Stanley P. Smith. Over 1000 young men had attended the services. The success of these services was mainly attributable to earnest prayer and devotion of heart and aim exercised by God's servants. The hospitality and social intercourse which had attracted large numbers of strangers to the West Branch of the association had again proved very successful. The report showed that one of the chief items of the year's work was Bible teaching, which had been carried on in this West Branch every Sunday afternoon without intermission for thirty-eight years. The Committee particularly desired that all the young men of the district should enjoy the privilege of belonging to this conversational Bible-class, where their difficulties may be solved and their trials and temptations looked at in the light of God's truth.

The Chairman expressed his sympathy with this important and valuable work. There were many points in the Association for which they were very thankful. They all knew of the terrible temptations which surrounded every young man at the present time, and into these this association did their best to prevent young men from falling.

Captain Verney, R.N., moved the adoption of the report; this was seconded by Mr. G. Williams, who congratulated the Committee on their choice of a new hall, a new chairman, and they hoped to make a new friend of him.

Rev. Canon Fleming, in an eloquent speech, dwelt on the word "Christian;" and Rev. H. P. Hughes chose the words, "Sincere, Social, Sympathy, Sanguine," with their place in the Christian life.

HAMMERSMITH.

The inaugural meeting of the Hammersmith Branch of the Y.M.C.A. was held last week at Cadby Hall, High-street, West Kensington. The hall, which will accommodate about 900 persons seated, was filled. The Earl of Shaftesbury presided. The Secretary read a statement setting forth that the branch was formed on the 8th of May last, when a lease for fourteen years was taken of Wycombe House, in King-street, East. There were about seventy members, and a Bible-class and various other classes had been formed. Addresses were delivered by Rev. Colmer Symes, Mr. J. H. Fordham, Rev. J. Macnought, Dr. Sinclair Paterson, Mr. T. A. Denny, Rev. H. Webb-Peploe, Capt. the Hon. Hobart Hampton, and the noble Chairman.

EVANGELISTIC NOTES.

Dublin.—Since the appointment of Revs. Henry Dening and Augustus Tabuteau at Baggotrath Church, the church has been crowded and the prayer-meetings and Bible-classes largely attended. Prayer is desired for their work.

Richard Weafer at Edinboro' Castle.—Another week of mighty work for God. Husbands and wives, and in some cases whole families, have been found in the inquiry-room, and very many have entered into the rest of the Gospel. The meetings close this week with a meeting for the testimony of converts on Wednesday, and a farewell meeting on Thursday.

Sedgley.—Mr. John Elliott has just concluded a fortnight's Mission at the Temperance Hall, where a most prosperous work is being carried on by Mr. Homer. The attendance increased at each service. Upwards of twenty professed to have trusted in Christ as their Saviour, one of whom was in a state of intoxication the previous day. A large number have been deeply awakened.

Girlington.—Messrs. Mateer and Parker have been conducting a series of evangelistic services in connection with this church with blessed results. A spirit of anxiety has been aroused in many, especially the elder scholars of the Sunday-school; and not a few have been led to the Saviour. Some eighty or more persons were dealt with in the inquiry-room, in addition to a large number of children under fourteen years of age.

G. J. Knight.

Abinger.—A week of Church Army meetings were recently held here by Mr. and Mrs. E. B. Russell, of Tonbridge. The schoolroom was crowded, and at the closing meeting over fifty came forward to receive cards in testimony that they had been blessed. A great number also joined the Abinger Temperance Society and put on the blue ribbon. Evangelistic meetings have been continued by Mr. Wm. Sharp and Mr. Alfred Furse.

Cox Green, Bolton.—During the past three weeks wonderfully successful services have been held in the large cotton mill at this place, arranged by Mr. J. Garnett, of Manchester. The meetings have been conducted by Mr. W. J. Taylor. From the very first meeting the interest has increased, many have publicly professed their desire and determination to spend the remainder of their lives in God's service. Mr. Taylor goes to the Circus, Middlesborough, Yorkshire, from March 17 to April 6. Prayer is earnestly desired for a great blessing on his labours.

Hertfordshire.—During the last month Lady Sebright, assisted by Miss Hamond, has been labouring as an evangelist in Hertfordshire, where there have been several crowded meetings, and apparently great blessing. The meetings held in different villages round Sir John Sebright's residence in Herts, ended by a very large one at Luton, in the Town Hall, where about 1200 listened intently to the Gospel message; hundreds were sent away from the doors. The evangelists were warmly invited to return, and to open the Plait Hall to the 2000 or 3000 that it would hold.

Vale of Leven, N.B.—The good work here is still going on, and at every meeting there has been more or less fruit, and not a few very striking cases. Some time ago a young woman was brought to Christ in one of the meetings, who shortly afterwards became seriously ill. On her death-bed she explained the way of salvation to a companion, which was blessed to her conversion. She in turn became concerned about a young man, who was also led to decide for Christ, and began to work. Thus the work is spreading by young converts seeking the conversion of friends and companions.

Bonhill, March 3. T. Collins.

Terrington St. Clement.—On February 24, Mr. Henry Murch concluded a series of evangelistic services at this place. The congregation grew in numbers daily, and there is evidence of a more satisfactory kind that Mr. Murch's visit has been owned of God. The several denominations in the place and persons outside them all mustered harmoniously at the meetings. On March 2, two services were conducted in the schoolroom by Mr. Murch. Though the notice was short large numbers were present. Many have to thank God for these services. Truly the name of the Lord was magnified in the addresses and in their blessed effects. At the close of the evening meeting those who had received spiritual benefit warmly shook the hand of Mr. Murch at the suggestion of the vicar. Marlborough Crosse, Vicar.

March 3.

Requests for Praise and Prayer.

PRAISE.—For great blessing on a recent Mission at Gloucester.——For blessing on the work at Trout Lake, Ontario.

PRAYER.—That suitable men may be raised up for officers in the Church Army.——For special services by Mr. Opie Rodway at Caerwent, to commence on March 15.——For services by the Rev. A. J. Jones, at Stonehouse, Gloucestershire, from March 10 to 15.——For blessing on meetings at Castle Cary.——For blessing on meetings being held at Middlesborough, by W. Taylor.—For a blessing on the Butchers' Festival on the 18th inst.

PLACES.—For the success and prosperity of the Aberdeen Tract Repository.

"Sorrowful, yet Rejoicing."

DEAR FRIEND,—Our dear son James died a most peaceful and triumphant death on the 19th inst. Since returning home from Holland last October his health gradually failed, chills and fever, with an increasing cough, continued, which terminated in a sort of bronchial quick consumption.

Never did we witness a more patient illness or cheerful submission to God's will. Not a murmur escaped his lips from first to last. All his regrets were in leaving father, mother, and brother. "But it's all right; I am ready to go." Among the many expressions which he was privileged to make were the following:—"I have travelled and seen about all I care to of this world, and now begin the struggles of life. I shall escape them all, and go to explore my heavenly home." "Father, I am glad I have always sung hymns with you. Keep on singing them. We'll be in time to sing together again in heaven." "Tell everybody I die a Christian; 'tis glorious to die with Christ." "Beautiful! I breathe out in faith my last sigh."

Our grief would be more than we could bear were it not for the comforts of grace, and his victorious entrance into rest. Our hearts are too full; we can write no more now.—Yours in Christian bonds,

Mr. and Mrs. Philip Phillips.

805, *Broadway, N.Y., Feb.* 25.

A New Hall for the West-End.

POWIS HALL, TALBOT-ROAD.

THIIS new and beautifully adapted hall, situated at the back of the Talbot Tabernacle, Notting-hill, was opened on Thursday last by the Earl of Shaftesbury, who laid the foundation-stone some months ago. There was a goodly gathering of sympathising friends, including many well-known, earnest Christian workers.

The hall will comfortably seat nearly 500 persons, whilst underneath are several commodious class-rooms, kitchen, &c. It is intended to serve as the lecture-hall and schoolroom of the future building, which as soon as funds are in hand will replace the present iron structure. We believe it is the desire of our friend Mr. Frank White that Powis Hall should be closely identified with sound, earnest Gospel work, both at home and abroad, on purely undenominational lines. Something of our brother's intention respecting it may be gathered from the fact that its house-warming is to take place next week in a Foreign Missionary Conference, particulars of which will be found in our list of Forthcoming Events. The cost of the hall, together with furniture and fittings, is about £2600; the whole of this amount has been received through the voluntary offerings of Christians far and near. Mr. White is steadily adhering to his determination not to go into debt. He will not therefore commence the larger building, though so greatly needed, until the £4000 required for its erection has been either subscribed or promised. The noble Earl who presided, as well as the speakers who supported him at the meetings last week, warmly pleaded for such ready help as would allow Mr. White to commence building in the course of the next twelve months.

Whether our friend is enabled to do this or not, he cannot but be cheered with the genuine and heartfelt sympathy which was shown him on Thursday. Mr. T. A. Denny, Mr. Charles Graham, Dr. Sinclair Paterson, Mr. Varley, Mr. R. C. Morgan, Mr. Russell Hurditch, and Mr. W. G. Habershon, spoke in warmest commendation of his effort. Mr. George Williams presided over the evening meeting, and so great was the number of people assembled that an adjournment to the Tabernacle was necessary. Good and earnest words were spoken by the excellent chairman, Mr. Frank Bevan, Hon. A. F. Kinnaird, Mr. R. H. Hill, and Captain Hobart Hampden. The offerings during the day amounted, we are informed, to £50 in cash and £550 in promises.

May we venture the hope that those of our readers who believe Mr. White's effort calculated to further the interests of sound doctrine and to promote the kingdom and glory of our Lord Jesus Christ, will endeavour to supplement this amount. We shall be very pleased to receive their offerings, or they may be sent direct to Mr. Frank H. White, 164, Westbourne-terrace, W.

Letters to the Editor.

CURE FOR DRUNKENNESS.

Dear Sir,—In reply to the query of "H. J. M." in your issue of to-day, "Cinchona Rubra" (Red Tincture of Cinchona) is considered the most powerful tonic known. Although there are several preparations of it, varying considerably in strength, it is administered in doses of half to a whole teaspoonful in water, three or four times per diem. I have known it prescribed for those recovering from drunkenness, with good effect, but believe there is only one cure for "habitual drunkards," viz., taking the pledge of total abstinence and sticking to it, which they can only expect to do by real earnest prayer to God for help.—Yours faithfully, H. S. Wade.

Fulham, Feb. 28.

Sir,—In reply to your correspondent "H. J. M.," I beg to say that a drunkard of eight years' standing was cured about thirteen months ago by taking Cinchona rubra, the second bottle (half-pint) giving him a dislike even to the smell of drink. A medical man here has another successful cure.

The patients *must* be desirous of cure, and abstain entirely from all intoxicants. The man I speak of says its effect is simply marvellous. He is now an earnest Christian, full of gratitude to God for having plucked him as a brand out of the fire. If your correspondent desires further information, I will gladly furnish it.—Yours, &c.,

Claremont, Alfred-road, A. J. Wilson.
Birkenhead.

CAPITAL PUNISHMENT.

Dear Sir,—I would beg for space to reply as briefly as possible to your correspondent "W. P."

I never said that everything which is not a prophesy must be a command. But I still hold that when God says "shall," it implies either the one or the other. "W. P." quotes a number of passages which he says are neither prophecies nor commands. I should call them prophecies; and I think most people would do the same. But I have given my reason for not regarding Gen. ix. 6 as a prophecy.

"W. P." thinks it "quite as right and logical" to consider the penalties of the Mosaic law binding upon the present generation as "anything contained in the covenant of Noah." I may leave your readers to judge whether a code of laws given to one particular nation, and of which many parts are universally acknowledged to be applicable to that nation only, can be as generally binding on those who are not of that nation as a command addressed to the whole human race.

"W. P." says that if the passage in Gen. ix. is binding on us, the context requires us to extend it to animals as well as men. Certainly it does; cases of accident being always excepted.

When "W. P." says that "Love and mercy and forgiveness are the characteristics of the New Testament dispensation, not vengeance and blood-

shedding," he repeats the fallacy which I have already pointed out, of ignoring the essential distinction between the duties of a ruler and those of a private individual. In one and the same epistle, Paul, addressing individual Christians, says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord:" whilst speaking of the ruler, he says, "He is the minister of God: *a revenger to execute wrath on him that doeth evil.*"

Calvin, in his "Institutes," says: "The law of the Lord forbids to kill; but, that murder may not go unpunished, the Lawgiver Himself puts the sword into the hands of his ministers, that they may employ it against all murderers." And a little farther on he quotes Rom. xiii. 4, as proving it.

Why it should be called "a strange distortion of Scripture" to quote the words, "He beareth not the sword in vain," as applicable to the question of capital punishment, I fail to see. A sword is not the appropriate emblem of fines, scourging, or imprisonment (though all legal penalties should be abolished on the principles which "W. P." lays down); but it is the natural emblem of capital punishment. If Paul totally disapproved of capital punishment, it would have been just as easy for him to use the word "rod" as "sword," and much more suitable to his meaning.

Dean Alford says on this text: "In ancient and modern times the sword has been carried before sovereigns. It betokens the power of capital punishment, and the reference to it here is among the many testimonies borne by Scripture against the attempt to abolish the infliction of the penalty of death in Christian states."—Truly yours,

Woking, March 7. HORACE NOEL.

[This letter must close this correspondence.]

"APOSTOLIC METHODS."

DEAR BROTHER,—In THE CHRISTIAN of Jan. 24 there appeared a report of an address by our good brother Reginald Radcliffe on the above subject. I thought its striking statements would, ere this, have called forth correspondence from far abler pens than mine. A subsequent speaker at the same meeting said, "It would be a blessed thing if all the supporters of Missions in London would come to a close consideration of the points that had been referred to by Mr. Radcliffe." By a reference to these points (the whole article is worth re-reading carefully) it will be seen—

First, the Apostles aimed at gathering and forming living churches, rather than buildings of stone and lime. I give the gist. How much time, anxiety, and money at the present day are spent on piles of dead material. I have seen, in islands not far from our own shores, a blessed work of ingathering, and very few shillings spent on buildings—cottages, barns, the hill-side, or the sea-shore, being our mission halls and churches. First get the living souls, these will soon find a temple in which to worship God.

But the more important point raised was, that the Apostles, having been the means of gathering a people out of the world, ordained elders or overseers in the churches, told them to feed the flock, labouring with their own hands for their personal support, as the Apostle by example had shown them. We know how these assemblies became not only able to edify one another, but of the Thessalonians he could say, "From you sounded out the Word of the Lord."

Let the people of God consider: (1) Are the methods referred to really apostolic, or, rather, are they God's methods? (2) Are these methods binding on the Church in every age and country?

It is very essential sometimes to improve on human invention, for thereby perfection is gained; but God's methods are perfect to begin with, and to attempt improving upon them is as impolitic as it is impious. I confess myself one of those old-fashioned Christians who believe the nearer we keep to the Book, the nearer we get to perfect ways. The Tabernacle of old was to be built strictly after the divine pattern. "Take heed how ye build" is a warning much needed, though little heeded. Hoary tradition or present utility, rather than God's Word, apparently guides many workers.

It will at once be evident that the gain in "Apostolic methods" over present-day ones are (1st) The evangelist having seen believers gathered to the Lord, leaves them in charge of men whom the Holy Ghost hath made overseers, and thus feels himself free to push on to make fresh conquests for Christ. The evangelist was a man who moved about from place to place at the call of God and of a perishing world's need, heralding the glad tidings of salvation to every creature, quite unlike many of our modern missionaries (all honour to God-sent ones!) who settle down for a lifetime in one spot, and attempt to fill the offices of schoolmaster, magistrate, pastor, and evangelist.

But, in the second place, not only are those methods a gain in freeing the evangelist in order to fresh aggressive work, but, what a blessing to the Church itself! As a child is nursed only until it can use its own limbs, so churches must not be treated as if they were ordained to perpetual infancy. Pastors and teachers are given, by the great head of the Church, "for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ" (R.V.). Thus we read of the Church at Rome being "able to admonish one another." The saints at Corinth were exhorted, "Desire earnestly that ye may prophesy." The Apostle adds, "For ye all can prophesy one by one, that all may learn and all may be comforted."

The young church of the Thessalonians not only "sounded forth the word of the Lord," but also comforted and edified one another. Thus it is clear that these churches, gathered out of heathenism, were taught to edify one another, and, as a holy priesthood, to offer up spiritual sacrifices and to hold forth the Word of Life.

You mention in the same issue some thousands of churches in America "without a minister." Ah! sir, my heart is grieved to hear such a statement. Can it be true, that these churches are assemblies of living souls as they ought to be? and can it be true that, after eighteen centuries, the Church is further back than in the first century, when, as we have seen, they were able to build upon one another? Surely the principles in 1 Cor. xii. and xiv. are not obsolete. I know many will say, "The thing would never work." My answer is, "Let us do what God bids us, and leave the working to Him." The resources remain with us to which the elders at Ephesus were commended—viz., "God, and the Word of his grace, which is able to build you up." OLD PATHS.

Notices of Books, &c.

FOOTSTEPS OF TRUTH, edited by C. R. HURDITCH (3d., *J. F. Shaw & Co.*), continues to provide articles on Christian life and walk, with copious notes for Bible study.

THE CHRISTIAN TEACHER AND HIS WORK is a small pamphlet by MARY HAYWARD, and contains good counsel for that profession. It may be had of Mr. Morcom, Market-street, Liskeard.

NOTES FOR BIBLE STUDY in union with the Bible Reading and Prayer Alliance is a useful and suggestive publication which comes to us from across the Atlantic, and deserves warm commendation. The yearly volume is full of information on Bible themes, and is published by S. R. Briggs at the Toronto Willard Tract Society's repository.

THE SHIPWRECKED MARINER. Edited by W. R. BUCK. *T. Fisher Unwin.* Sixpence. This quarterly maritime magazine has much interesting reading relative to life at sea. There are some good illustrations, and a record of the labours of the "Shipwrecked Mariners' Society," the office of which is at Hibernia-chambers, London-bridge.

THE PSALMS IN PRIVATE DEVOTION. By G. STRINGER ROWE. 2s. *Woolmer*, 66, *Paternoster-row.* These short and pithy comments on the Psalms are full of interest and profit to devout readers. Suggestions of a most helpful kind abound in every page. Bible readers will find the notes very valuable as aids to devotion, and not seldom will meet with good critical observations, although the author disclaims any attempt to take the critic's place.

ON HIS DAY: A MORNING PORTION FOR EACH SABBATH IN THE YEAR. By G. STRINGER ROWE. 1s. 6d. Like the preceding volume, this deserves well of the reviewer who judges of it from its own standpoint. It aims at strengthening and deepening spiritual life, and is admirably adapted for that purpose. Brevity and point mark the author's utterances all through.

PRECEPTS FOR PREACHERS, IN THE PULPIT AND OUT OF IT. Compiled from many authors, by Rev. W. GRIFFITHS. 2s. 6d. *T. Woolmer.* This volume consists wholly of extracts from various writers bearing upon the office, qualifications, preparation, and style of the Christian ministry. There are also chapters on the conduct of public service, efficiency in preaching, and on usefulness and success. Wide reading, careful collation, skilful grouping, and practical point mark the book from beginning to end. The reader is delighted with numerous beauties of thought and expression, and finds himself in the midst of a host of God's worthies, past and present, whose words "fitly spoken, are like apples of gold in pictures of silver."

THE WELCOME. 6d. *Partridge & Co.* A coloured frontispiece, representing the Ducal Palace of Venice, adorns the March number of this excellent home-circle magazine. Besides other good articles and stories copiously illustrated, there is a very good article on General Gordon, with portrait. The "British Workman," "Friendly Visitor," "Band of Hope Review," "Family Friend," &c., are all worthy of the reputation they have earned.

CLIFFORD'S TRIAL; OR, THE CONQUEST OF PATIENCE. By YOTTY OSBORNE. *Hatchards.* This interesting posthumous story for young people aims at teaching that we should not judge others before knowing them. Making up one's mind hastily often leads to difficulties. It gives a good idea of how a step-mother surmounted the trials of her new home. As no direct religious teaching is given, we must imagine for ourselves that her motive was that "love could conquer all."

DRIERSTOCK; OR, LIFE ON THE FRONTIER. By MISS L. BATES. 1s. 6d. *T. Woolmer.* A cheerful story recording the progress of Gospel work in one of the newly-settled mushroom cities of America, showing forth whole-hearted devotion to Christ and the influence of consecrated lives over the powers of evil. The American Home Mission Board is doing good service in planting such centres of good in places where the restraining influence of godly precedent is entirely wanting.

WILFRID HEADLEY; OR, HOW TEETOTALISM CAME TO ELLESMERE. By S. J. FITZGERALD. 2s. *T. Woolmer.* A truthful narrative dealing with the early days of the Temperance movement, when people were just beginning to hear of the new departure taken by the "Seven wise men of Preston," which has had such a blessed and continuing influence. The story is freshly told and forms a veritable magazine of argument and information. It should be largely used in Temperance libraries.

One of the most valuable serial works that has lately issued from the teeming press of *Messrs. Cassell & Co.* is their ENCYCLOPÆDIC DICTIONARY, now being published in monthly shilling parts. A more lucid, exhaustive, succinct, and well-furnished work of reference to the words in the English language could not be desired by the general reader. It is far more than a dictionary in the accepted sense of the term. The origin and history of the words are briefly stated, while the profuse illustrative engravings and quotations greatly enhance the value and interest of the work. No Englishman who aims at knowing and understanding his mother tongue ought to be without it.

PANTOMIME WAIFS. 5s. *Partridge & Co.* With preface by Lord Shaftesbury. In appealing for assistance on behalf of the hundreds of children who, often at very tender age, go upon the stage, Miss Barlee reveals facts which may well arouse our so-called Christian public. If parents knew the amount of physical suffering as well as moral evil to which these young lives are exposed in order to perfect their performances, they would not allow their children to derive amusement from such a source. This is no narrow-minded work, for the authoress, from her own experience, concedes much to the claims of public amusement, and acknowledges the great courtesy she has often received from theatrical managers while pursuing her work. But she gives no uncertain sound as to the evils connected with the stage.

EARLY CHURCH HISTORY TO THE DEATH OF CONSTANTINE. Compiled by the late EDWARD BACKHOUSE. Edited and enlarged by Charles Tylor. 16s. *Hamilton, Adams &]Co.* An interesting and intelligently written history of the Early Church, viewed from the standpoint of the Society of Friends, compiled in the closing years of his life by the late Edward Backhouse, of Sunderland, and finished and prepared for the press by his friend Charles Tylor. Many who knew Edward Backhouse will purchase this volume as a memorial of him. Inside the Society of Friends he was deservedly looked up to, whilst outside of that communion thousands knew him as a prince among philanthropists, employing his great wealth in the service of God with wisdom, munificence, and catholicity. The volume is profusely illustrated with photographic and other pictures, and prefaced by a brief biographical sketch, with portrait, of the compiler.

MAGAZINES RECEIVED.—*Passmore & Alabaster:* Sword and Trowel—Postman.

Hodder & Stoughton: Congregationalist.

Isbister & Co.: Sunday Magazine—Good Words.

Cassell & Co.—Quiver—World of Wonders—Greater London—Concise Cyclopædia—New Testament Commentary—Farrar's St. Paul—Old and New London—Peoples of the World—Doré's Bible.

Notes from Ontario.

DEAR SIR, — Allow me to express my renewed thankfulness to the kind friend who so regularly sends me The Christian. The paper is a welcome weekly visitor, and its cheering news and crisp articles often cheer and help me in my work. The accounts of Messrs. Moody and Sankey's campaign in London have afforded me great gratification and I trust some inspiration.

Your readers will be glad to learn that we are not without tokens of Divine favour in this far-off—and at this season—cold land. The power of God's truth and God's Spirit is not dependent upon climate or locality. During the present winter the work of the Lord has proceeded with gratifying rapidity in many places, notably in the cities of Brantford and St. Catharine, where many have been gathered into the fold. Here, too, God has favoured us with quite a number of conversions in all the dissenting churches. The work is still going on. In my own sphere I have had more encouragement than for a considerable time before. There are many yet unblest, and many discouragements; but God is able to make his grace to abound. There is ample room for many labourers in this great dominion, especially in the great North-West. May the Lord of the harvest send more labourers into his harvest. Robt. Lennie.

Baptist Manse, Dundas, Ontario, Canada.

Mission Appeals.

Walsall-wood.—Rev. T. Reakes appeals for help to continue a coffee-house work, which has been the means of much blessing. He needs £60, for which he is solely responsible. Address: The Vicarage, Walsall-wood.

Lydbrook, Gloucestershire.—Mr. A. W. Latham would be glad of help towards clearing off a debt of £40 in connection with the Baptist Church here. A good work is going on among tinworkers. Address as above.

Farnham.—A few Christians carrying on Mission work here are desirous of building a hall, the cottage being too small for the number who attend. A gentleman has given the ground, and Mr. Wilbraham Taylor commends the work. Help may be sent to Mr. W. G. Smith, Moor Park, Farnham.

China.—Rev. R. W. Stewart, Foochow, China, would be glad [of sympathy in building a Bible-woman's Training Home. He needs £60 to complete the building. Mrs. M. Fagg (formerly Miss Foster), Homeside, Duppas-hill-terrrce, Croydon, will be glad to receive and acknowledge contributions.

Destitute Girls' Home, Galway.—This Home has provided food and shelter, and secular and Christian instruction, for those who had none to help them, for twenty-one years. Funds are needed for enlargement, and will be thankfully acknowledged by Mrs. Eliza Shawe-Taylor, Castle Taylor, Ardrahan, co. Galway, Ireland.

Southwark.—Mr. A. Higgins pleads for help on behalf of Long-lane Mission, S.E. A good work has been done the past seven years. The Mission Hall is filled from Sunday to Sunday, and there are seven meetings held weekly. There is a need of £18 for hall repairs. Donations will be thankfully received by A. Higgins, Secretary, 38, Long-lane, Southwark.

Notices.

Communications Received with Thanks.—M.O.R. M.C. C.P.M. E.W. C.W.S. W.D. F.A.W. A.L.H. T.H.H. J.W.T.H. J.B. T.B. W.F. N.W. J.C. W.A.S. W.T. W.L. W.R. C.C.F.A. M.J.S. K.T. J.H.B. F.B. M.B.G. J.A.S. M.H.B. T.C. E.L.A. G.J.V. R.S. A.G. J.D. L.E.T. F.A.V. A.L.W. M.C.P. A.W.L. M.H. W.G. H.S. W.R. A.L.S. S.S.H. P.W.P. F.A.A. R.B. W.C. A.E.M.E.O. W.C. C.B. W.J.L. J.R.W. H.P. J.E.W. G.F.H. J.M.L. T.R.C. T.G.R. G.E.A. A.B. H.C.B. A.J.H. A.A.R. E.S. Regular Reader. G.K. G.P. G.H.P. R.C. C.D. S.H. H.N. A.E.P. A.P. T.C. R.A. A.J.W. D.M. H.C.B. M.M. S.B. M.P. W.R.S. S.B. M.J.L. D.A.M. S.B. P.P. W.E.D.S. W.J.T. E.P.S. J.M.T. E.W. A.D.S. R.W.McA. W.P.G. G.S. I.S. W.M. F.H.W. T.A.L.

Applicants for Tracts.—W. Uglow, Delabole, Camelford, Cornwall; W. McNaught, 23, Apsley-street, Ashford, Kent; W. Smith, 114, Carrwood-road, Sheffield; Mrs. Wilkinson, Station-road, Harrow; F. T. Rook, 16, Langbourne-buildings, Mark-street, Finsbury; W. Tulken, 1, Fairy-street, Stoke Newington; A. Simpson, 46, Copenhagen-road, New Brompton; J. Wells, Martyrs'-cottages, St. John's, Woking, Surrey; A. J. Hunt, 9, Harvard-terrace, near Park-grove, Battersea-park; S. G. Robinson, 1, Cranfield-villas, Summerhill-road, West-green, Tottenham; J. R. Whitburn, Waterside, Devoran, Cornwall; Miss Chuck, 24, Toronto-road, Leytonstone; W. Crockett, Earlston; T. E. Howe, 54, Tuileries-street, Hackney-road, E.; A. Neale, Long-lane, Billesdon, Leicestershire; F. Perkins, 7, Randolph-road, New Brompton, Kent.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Midland Terminus, St. Pancras.—March 5 to 24. Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall. A reunion of those converted through the various London Missions will be held on Monday evening, March 24, at 8 p.m. Tickets to be had on application (with stamped envelope) to Mr. Lindsay Brown, Midland Terminus Hall, St. Pancras.

Addison-road, Kensington.—March 25 to April 14.

Hampstead and Highgate.—April 15 to May 5.

Croydon.—May 6 to 26.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Rev. W. Haslam.—March 29, St. George's, Macclesfield.

Messrs. Fullerton and Smith.—March 9 to 28, Edinburgh.

Mr. G. Kirkham.—March 18, Peckham; 23 and 24, Blindley heath; 25, Mansion House; 26, Hendon; 27, Stoke Newington; 31, Brighton.

Rev. W. H. Aitken's Engagements.—St. Ann's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11: April 13 to 21, or longer, Wrexham, North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, for a fortnight or longer, Dorchester.

Grand Theatre, Islington.—Every Sunday at 7 p.m.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Mr. C. V. T. Onslow, Sunday, at 3.45 and 7 p.m.; Thursday, 8 p.m.

Clapton Hall, Upper Clapton.—Mr. Shuldham Henry during March. Sundays at 6.30, and Fridays at 7.30.

Conference Hall, Mildmay-park, N.—March 9, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton. Evangelistic services at 3 and 7 p.m.

St. George's Hall, Langham-place, W.—Mr. Denham Smith during March, Sunday, at 11 a.m. and 7 p.m.; and at Burlington Hall, Savile-row, Wednesday, at 8 p.m.

Evangelistic Mission.—Oxford Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish-town; and Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. Spiers and Mr. Westall at Liskeard; Mr. E. Arrowsmith at St. Andrew's Church, Upper Norwood, each Sunday in March, at 3.30, and at St. Andrew's Hall each Saturday at 3; Mr. E. J. Kennedy at Midland Terminus Hall, Osmulston-street, Euston-road, March 15, at 3. Fifth anniversary of the Children's Scripture Union at Exeter Hall, April 1.

Y.M.C. ASSOCIATIONS.

Y.M.C.A., Swansea.—Daily prayer-meeting from 12 noon to 12.45.

Y.M.C.A., Manchester (55, Peter-street). — Daily prayer meeting, 12 to 1.

Y.M.C.A., 61, Gracechurch-street, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (saturday excepted). Bible-class each Tuesday, 6.15 p.m.

Exeter Hall.—Mid-day prayer meeting 1 to 2 o'clock daily (Saturdays excepted). Mr. R. Heath on "How Art is Born and how it Dies," every Thursday, at 7.30 p.m.

Messrs. Moody and Sankey at Addison-road, Kensington, W.—Meeting for United Prayer, conducted by local clergy and ministers at Y.M.C.A., Wycombe House, King-street East, Hammersmith (close to Broadway Station), Friday, March 14, and from 17 to 22, inclusive, 8 p.m.

MISCELLANEOUS.

Hastings.—Daily prayer meetings from 12 till 1. Evangelical Mission, Beach-terrace, Hastings.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street, E.C., 12 to 1 o'clock daily.

Y.W.C.A., 17, Old Cavendish-street, W.—Bible readings on "The Offerings," by Mrs. Yapp, Tuesdays in March, 3.45 p.m.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Open-air Mission.—The annual meeting will be held at the Mansion House on Tuesday afternoon, March 25. The Lord Mayor will preside.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Henry Allon, D.D., on Tuesdays, at 12 noon; Subject, "Social Aspects of Christianity."

Stafford Rooms, Titchborne-street, Edgware-road, W.—For Deepening of Spiritual Life: March 14, Rev. E. W. Moore; March 21, Rev. W. Hay Aitken.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 14, at 7 p.m., Rev. Thornley Smith on "Fear and Love," 1 John iv. 18. Tea at 6.

Union Hall, Carlisle-street, Edgware-road. — Annual meeting, March 25, 3.30 and 7.30 p.m. Speakers: Messrs. Wilbraham Taylor, W. R. Lane, H. W. Taylor, J. E. Hawkins, Dr. R. McKilliam, Colonel Puget, and others.

Home of Industry, 60, Commercial-street, Spitalfields.—Workers' monthly tea-meeting, Wednesday, March 19 at 6. Address by Mr. R. C. Morgan at 7. A party of boys sailing for Canada on April 3 will be present. Tea at 6 p.m., meeting at 7.

The McAll Mission, France.—Revs. R. W. McAll and R. Saillens will hold meetings as follows: Congregational Church, Upper Norwood, March 26; Congregational Church, Clapton, March 27; Conference Hall, Mildmay-park, April 1; Congregational Church, Wandsworth, April 2. Each meeting is in the evening.

Salvation Army.—Two days' conference, St. Andrew's Hall, Newman-street, Oxford-street, March 13, 14, at 11 a.m., 2.30, and 6.30 p.m. each day. Speakers: Mrs. Booth, Rev. E. W. Moore, M.A., Rev. A. C. Ryder, Rev. J. A. Jacob, Mr. and Mrs. W. Bramwell Booth, Miss E. M. Booth, Commissioner and Mrs. Railton, and others. Miss Booth's French anniversary, Exeter Hall, Strand, March 17, 11 a.m., 2.30, and 6.30 p.m. The General will preside. Miss Booth, Pasteur Vernier, and Mrs. Booth will speak.

Foreign Missionary Conference, Powis Hall, Westbourne-park. March 17 to 20. March 17, 7 p.m., "Prayer for Israel," Rev. J. Wilkinson. March 18, 11 a.m., "Foreign Medical Missions," Mr. J. E. Mathieson and Surgeon-General Francis, Drs. Gauld and Maxwell; 3 p.m., "Our Sisters in other Lands," Earl Shaftesbury, Mrs. Smith, and Mrs. Fagg; 7 p.m., "India," Sir W. Muir and Rev. C. S. Valentine. March 19, 11 a.m., "Missionary Zeal," Mr. F. H. White and Rev. G. Karney; 3 p.m., "Social Hindrances to Mission Work," Dr. Sinclair Paterson and Mrs. H. G. Guinness; 7 p.m., "China," Mr. D. Matheson, Revs. J. H. Taylor and G. Piercy. March 20, 11 a.m., "Self-supporting Missionaries," open conference; 3 p.m., "Christian Pioneers," Mr. R. N. Cust and Mr. A. Baynes; 7 p.m., "Africa," Mr. J. A. Gossett, Revs. J. Hannington, and H. G. Guinness. Other speakers will take part.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 8, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mr. Fegan's Boys' Home—J. C. P. 5s.; E. G. 5s.; Miss E. T., Totnes, £30; H. £2; V. W. 10s.	33	0	0
Home for Blind Christian Women—L. A.	0	2	0
Distressed Jews in Jerusalem (Mrs. Finn)—E. T.	1	0	0
Syrian Colonisation Fund (Cyprus)—E. T.	1	0	0
Miss E. Hopkins' Work—J. S.	0	10	0
Messrs. Moody and Sankey's Work in London—R. H. W. £3 3s.; J. M. B. 4s.; Mrs. G. £4; L. E. £5; T. H. C. £1	13	7	0
London City Mission—R. H. W.	2	2	0
Destitute Children's Dinner Society—L. F. Ed. 2s. 6d.; J. B. S. £1	1	2	6
Evangelisation Society—J. G.	1	0	0
Rescue Society—J. G.	1	0	0
Livingstone Inland Mission (Rev. H. G. Guinness)—E. J.	0	10	0
Irish Evangelisation Society—E. J.	0	10	0
China Inland Mission—O. L. L. £12 10s.; A. S. W. £5; V. W. 10s.	18	0	0
Dock Labourers' Mission—Miss. L. £2; (*Free Lodgings*) Mrs. P. 7s.; (*Free Meals*) E. N. £1.	3	7	0
Mr. A.G. Brown's Visiting Work—Miss E. T., Totnes	30	0	0
Friendless and Fallen—M. C. S. £1; Pewsey, 2s. 6d.	1	2	6
Mrs. Meredith's Work—(Prison Gate) F. M. £1; (*Prison Mission*) W. H. R. £1 1s.; (*New Laundry*) Mrs. B. 5s. 1d.	2	6	1
Homerton Mission—J. B. S.	1	0	0
Day in the Country Fund—J. B. S.	1	0	0
Anchorage Mission—Pewsey	0	2	6
Whitecross-street Mission—H. £3; S. A. S. 10s.; (*Medical Mission*) A Servant, 10s.	4	0	0
Dr. Barnardo's Homes—H. R. M.	0	10	0
Jewish Refugees Aid Society—Two Sisters	1	0	0
Blue Ribbon Work (Hoxton Hall)—W. H. R.	1	1	0
St. Giles' Christian Mission—W. H. R. £1 1s.; S. A. S. 10s.; (*Prison Mission*) F. M. £1.	2	11	0
Gospel All-night Mission—W. H. R.	1	1	0
Country Towns Mission—W. A. B. C.	0	10	0
London Medical Mission—A Servant, 10s.; S. A. S. £1	1	10	0
Marylebone Medical Mission—S. A. S.	1	0	0
Miss Weston's Work in Royal Navy—S. A. S.	0	10	0
Mrs. Hilton's Crèche and Orphans' Home—S. A. S.	0	10	0
Watercress and Flower Sellers' Mission—S. A. S.	0	10	0
East London Training Institute—S. A. S.	0	10	0
	£127	4	7

BOW AND BROMLEY INSTITUTE.—In connection with the Sunday evening services at this Institute, which are conducted by Rev. W. Evans Hurndall, a tea-meeting was held on Wednesday, the 5th inst. Tea was served to over 450 persons. In the evening a public meeting was held, presided over by the pastor, who gave a lively address, followed by speeches from some of the deacons and missionaries. The majority of those present were not connected with any place of worship.

MARYLEBONE MEDICAL MISSION AND DISPENSARY.

43, Carlisle Street, Edgware Road, N.W.

Objects:—Preaching the Gospel and Healing the Sick Poor.

Funds to carry on the work much needed.

Gifts of Clothing thankfully received.

Reports may be had on application to Dr. R. Chambers, at the above address. Treasurer, E. Parker Young, Esq., 30, Westbourne-square, W.

IRISH CHURCH MISSIONS,

WITH WHICH IS INCORPORATED THE LATE

IRISH SOCIETY OF LONDON.

The remarkable success of the Missions in the

CITY OF DUBLIN

Encourages the Committee most earnestly to appeal for liberal contributions to the funds of this Society.

Peculiar facilities now exist for carrying on similar Gospel work in

SIX OTHER CITIES,

To which the Committee have been most earnestly invited, and where multitudes may be found willing to hear the Word of Life.

Special contributions are most earnestly requested for this purpose.

Cheques and P. O. Orders to be made payable to W. Pasley, 11, Buckingham-street, Strand, London.

HORACE W. TOWNSEND,
Clerical Secretary.

THE HIGHER CHRISTIAN LIFE.

A

Two Days' Conference

WILL (D.V.) BE HELD IN THE

St. Andrew's Hall, Newman Street,

(OXFORD STREET),

On Thursday & Friday, March 13th & 14th,

AT 11 A.M., 2.30 AND 6.30 P.M. EACH DAY.

The following are expected to take part in the Conference:—

Rev. E. W. Moore, M.A.	Mrs. Booth.
Rev. A. C. Ryder, M.A.	Mr. and Mrs. W. Bramwell Booth.
Rev. J. A. Jacob, M.A.	Miss E. M. Booth.
Pasteur Vernier.	Commr. and Mrs. Railton.
Mr. & Mrs. Haig Miller.	Dr. Wood Smyth.
Mrs. Armitage.	Major Howard.
Dr. & Mrs. Heywood Smith	Mrs. Somerton.
Col. and Mrs. Pepper.	

Major Edmonds, and others.

You are earnestly invited to attend, and to bring your Friends.

Admission to the Conference by Ticket only, which may be had free.

Friends wishing extra Tickets or Circulars, or both, for the Conference, for themselves, or sent direct to their friends, are requested to send names and addresses, when they will be forwarded immediately.

For other particulars of Meetings, and Tickets, apply to Major Edmonds, 101, Queen Victoria-street, London, E.C.

Please pray earnestly for much blessing on these meetings.

Mansion House Mission Chapel,

MANSION HOUSE SQUARE,

CAMBERWELL ROAD, LONDON, S.E.

Superintendent—G. W. LINNECAR (the Sailor Evangelist),

89, Bellenden Road, Peckham, London, S.E.

MISSION WORK IN SOUTH-EAST LONDON.

To the Readers of "THE CHRISTIAN."

OUR FREE TEA FUND.—Dear Readers,—The last Free Tea, held on Jan. 16, was such a grand success that we desire to give another on Easter Monday to about 300 people. One poor fellow told me he had not tasted food for two days, and many others expressed their thanks and joy at such a grand treat. Our friends will kindly remember 6d. will give a good tea to one poor person, or £7 10s. for the 300; and when we think of the large sums of money spent foolishly every day, surely it is not waste to make our poorer friends happy. After tea we shall have a public meeting, inviting all our subscribers to come that can, and judge for themselves if we deserve the help I ask from the readers of The Christian. I heartily wish many would come who love Mission work. One gentleman, after asking me many questions, the next day sent me £5 to help us on.

COLLECTING CARDS for 1884.—Will every reader of this appeal write for a card? I only ask you to put one penny a week on it. You may get a few others to do the some. Do you think, at the Judgment Day, you will regret having helped me to win precious souls to Jesus? Never was our work in a more prosperous state. We have this year already received 35 new members to the Mission. Every service brings fresh blessing, and never did I need help so much as now. Our roof must be repaired, as the water comes in. I will do the work myself if I can get time; but even then it will cost several pounds, and I am engaged every night up to April, so you will know I have plenty to do to be ready for the night. Every month I need £30 to go on with the work. Will you please help me?

Bazaar.—Dear Lady Friends,—I know I am a great bother to you, but this year I want our Annual Bazaar to be the best we have ever had. Every year the work increases, and also the expenses. If you will be kind enough to make up a small parcel, and send it to me by June 30. Small or large parcels will be gladly received, or remnants that our good friends can make up, for I have plenty of willing workers. No minister has a better people, and, although it is hard work to get the money, I love my people, and would not leave them for £1000 a year.

P.S.—Aprons or ladies' underclothing always sell well.

Left-off Clothing for the Poor.—One lady sent us a box of hats. God bless you for them They look so nice on our people. Another sent me some new ulsters; they are doing good service also; every parcel has now been given away. Will other friends kindly look up their old things? If you sell them they don't fetch much. Surely it is better to give them to the respectable poor. I always take care professional beggars don't get them.

Extract from one of Mr. Spurgeon's Reports.—"In Gordon-road, Peckham, our student, Mr. Linnecar, an earnest evangelist fresh from the sea, has gathered a people together, fitted up an arch with his own hands, and formed a Church. Here is the nucleus of a hopeful community, which may the Lord multiply exceedingly! We confess that our joy is great when we see the working people drawn to attend the means of grace, and to take an interest in extending the Redeemer's kingdom. Men like Mr. Linnecar seem to gather a congregation better than some of those who are more refined, but have less energy. A railway-arch is a poor makeshift; but if the Lord will give his blessing, though the beginning be small, the latter end will greatly increase. Mr. Linnecar does a great deal of open-air work."

The Rev. C. H. Spurgeon was right. The Lord is blessing us. Has He not removed us from the railway-arch to a nice Mission Chapel? He will yet do more for us if we trust in Him. I will work; you must send the money.

I shall be glad to conduct special services in town or country any Wednesday, Thursday, or Friday in April. Expenses must be paid, as my purse is not full; many friends come out to hear the old sailor, who will not take any notice of the word Reverend. Letters should be addressed to yours faithfully,

G. W. LINNECAR

(THE SAILOR EVANGELIST),

89, Bellenden Road, Peckham, London, S.E.

P.O.O. to Camberwell Green, S.E.

A CRY FOR HELP FROM THE WEST.

Very earnestly do the Committee of the LATYMER ROAD MISSION appeal for Help. The Funds are quite exhausted. The various agencies are at work as usual. Visitors are always welcome at the Infant Nursery and Ragged Boys' Shelter.

Several hundreds of pounds are needed at once, so as to free the Committee from pressing claims.

Messrs. Morgan & Scott will receive subscriptions, which may be sent also to Aulay Macaulay, Hon. Sec., Latymer Road Mission, Blechynden-street, Notting-hill, W.

THE ANCHORAGE.

Heb. vi. 19.

Special House of Shelter for respectable young women in trouble.

For full description of the work of the Anchorage Mission, with rules for admission to the Anchorage House, apply by letter to Mrs. H. Stuart Wortley (President of the Ladies' Committee), Rosslyn House, Grove End-road, N.W. Subscriptions may be sent to Mrs. H. Stuart Wortley, to any member of the Committee, or to Messrs. Morgan & Scott.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

Continued from Page 3.

ROTHESAY, Scotland.—The House of Rest. A Hydropathic establishment where Christian home comforts, combined with judicious treatment, may be had. Terms inclusive, from 25s. per week. Prospectus from C. Campbell.

A GOOD HOME, in a beautiful neighbourhood, offered to an educated Christian and his wife, in return for light, pleasant service. —Apply, in first place by letter, to Miss Heath, 23, Fitzroy-square, London.

NURSE CHILD wanted. — Baby from the month, or older child. Good references exchanged.
C. C., care of Mrs. Taylor, 23, South-end, Croydon.

INVALIDS, cases of Paralysis, incapacitated or otherwise under Certificated Nurse. A Christian Lady receives two Ladies. Highest references. Terms from 2½ guineas weekly.
7, Garfield villas, St. John's Wood-terrace.

DIPSOMANIA.—A vacancy in long and successfully established Private Home, SEASIDE, for six suffering from excess of Morphia, Chloral, Absinthe, Stimulants, or Nervous Debility. Christian care and influence, judicious supervision and home comforts, with every kindness.
Medicus, care of 9, Stoke's Croft, Bristol.

WORK FOR THE LORD. — An eight-roomed House, rent free, in country town, to a brother who would preach the Gospel. Unsectarian. Also to Let, low rent, in lovely village, nice Villa. Greenhouse, garden, and fields (if wanted). Good opportunity to learn farming. Also very large House and Park, 60 acres, to Let. Workers for Christ greatly needed.
J. E. Taylor, Gt. Missenden, Bucks.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. Evangelist, Clapham, S.W.

"*Letter to the Rev. Robert Dawson, Secretary of the London City Mission, on the dismissal, by the Committee of the Mission, of Mr Samuel Ship, one of its missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ.*" *By* James Pillans Wilson, *Local Superintendent in the Mission.*

Any desirous of obtaining a copy of this letter can do so by writing to me at the undernoted address, sending 4d. for the price and postage, or without money if not well able to send it. But my immediate object in this advertisement is to obtain employment for Mr. Ship. For it is surely a reflection on the Church of God that a first-class missionary should remain unemployed only for believing and daring openly to avow his belief that "if we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin."

Mr. Ship can have the highest testimonials from the Committee and other Officers of the Mission, and other Christian friends, as to his personal Christian character and his devotedness to his work. J. P. Wilson,
2, Lake-terrace, Wandsworth-common, London, S.W.

I must here acknowledge, as I have no other means of doing so, the receipt of an anonymous registered letter to my care for Mr. Ship containing £3; for which he returns his hearty thanks to the unknown giver, and all the more because of the cautionary texts accompanying the gift.
J. P. W.

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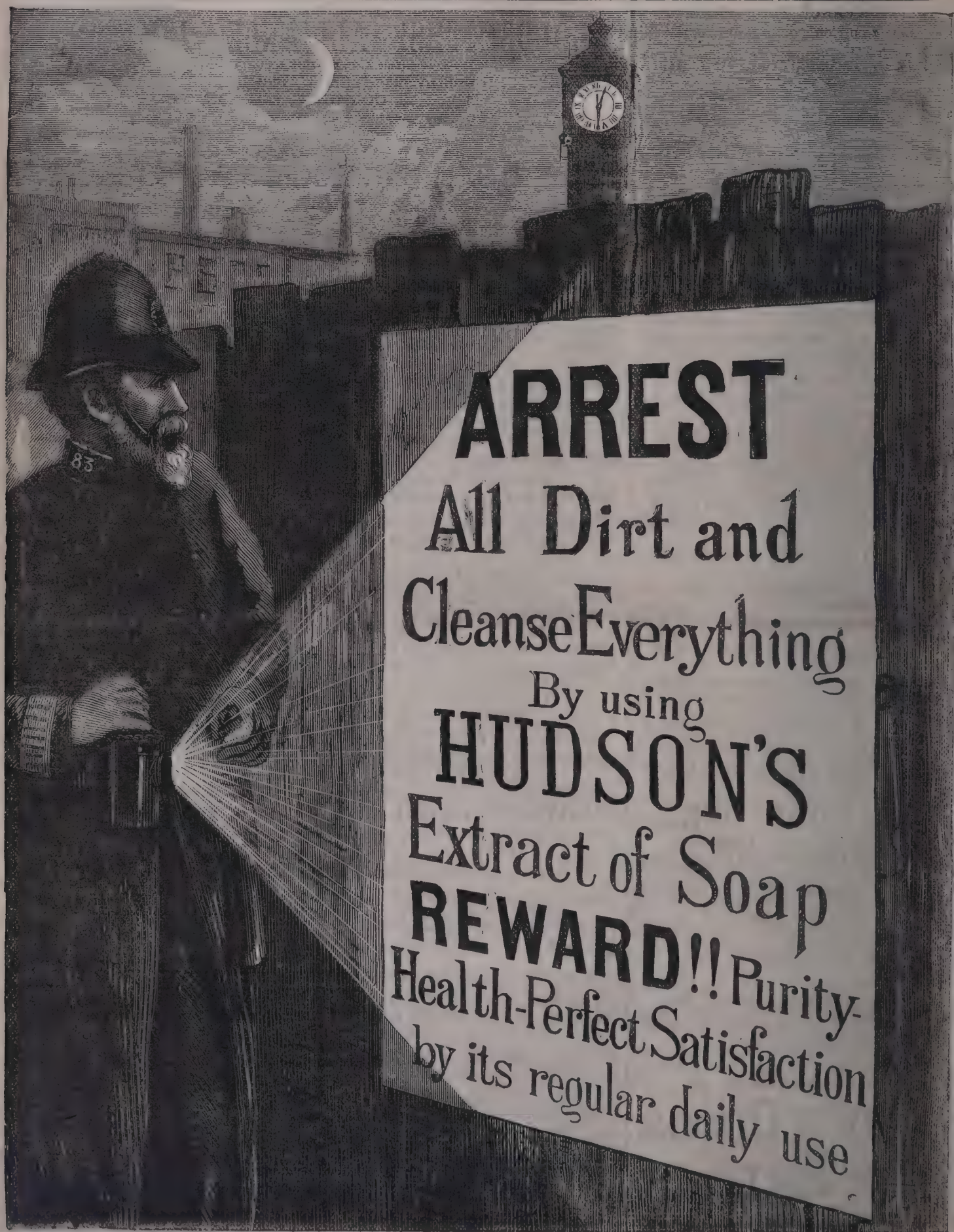

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F. Hastings, Hon. Superintendent.

ATTACKS UPON CHRISTIANITY.—Lectures on Fundamental Truths of Christianity delivered in all parts of the country. Conversations and Correspondence with doubters and sceptics. Funds much needed.—Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

HOME FOR BLIND CHILDREN, College Avenue, Hackney, London, E.—The needs of our little blind family are prayerfully commended to the kind readers of *The Christian*. Contributions thankfully received by Miss S. Rye, or by Messrs. Morgan & Scott.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks from G. D., £1. Yes, at 12 o'clock.

G. T.—The Lodging House Services are held every Sunday evening at 7. The Meeting for Inebriate Women is held every Thursday afternoon at 3; about forty attend, and seventy are under visitation.

Infant Day Nursery. Week-day Ragged Schools. Toy Classes. Clothing and Food to Destitute Children Toy Classes for Neglected Little Ones, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. For particulars apply to Mrs. Griffith, 45, Finsbury-square, E.C.

WEST OF IRELAND, Rosturk, Co. Mayo, Parish of Burrishoole. Dio. of Tuam.—It is proposed to erect a small building at Rosturk, in which to hold Divine Service on Sundays, and Lectures and Temperance Meetings on week days, for the benefit of that portion of the parish of Burrishoole, which is situated at a distance of eleven miles from the parish church. The nearest church is in an adjoining parish, also being eight miles distant. The Lord Bishop of the Diocese has signified his approval of the proposed building, and kindly consented to receive subscriptions and aid in its erection. Subscriptions may also be sent to the Incumbent of the parish, Rev. Samuel Johnston, Burrishoole Rectory, Newport, Co. Mayo.

MRS. PARSONS has two books of choice New Zealand Ferns given for sale. Price 3 guineas each, much less than they cost. Will some friends kindly purchase in aid of the Orphan Home.—Mrs. Parsons, Cumberland House, Walthamstow, Essex.

OPEN-AIR MISSION.—The Thirty-first Annual Meeting will be held at the Mansion House, on Tuesday, March 25, at 3 p.m. Chairman—The Lord Mayor. Speakers—The Earl of Shaftesbury, Bishop Parry, Rev. Gordon Calthrop, Rev. Dr. Thain Davidson, F. A. Bevan, Esq., and John MacGregor, Esq. Tickets may be had at the offices, 14, Duke-street, Adelphi, W.C.

LIVERPOOL BETHSHAN.—Faith-healing Home, 11, St George's-square.—Meetings for Holiness and Testimony every Tuesday 7.30, and Friday 3 p.m. and 7.30 p.m. Sunday, Holiness Meeting.—For particulars, apply, Miss Bailey.

MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, N.W., on Wednesday, 26th inst., at 3 o'clock. To be conducted by Rev. Ernest Gill, M.A.

RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, Henry Green, Esq., Blackwall. Mrs. Wilkes at home on Wednesday from 2 to 5, at No. 4, Kerbey-street, Poplar, E. Mrs. Wilkes thanks a Lady at St. Leonards for 10s.

ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157 to 159, Marylebone-road, N.W. This Society seeks to rescue young women who up to the time of their fall have bore a good character. Those with infants are assisted from a special fund. Contributions earnestly solicited. Bankers—Messrs. Sir Samuel Scott & Co., 1, Cavendish-square, W.

George Scudamore, Secretary.

Educational.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

MORAVIAN EDUCATION for Boys and Girls, Fulneck, near Leeds Established 1753. Sound, liberal, advanced education; special supervision and attention to moral and Christian training.

Rev. W. Titterington, or Miss Shawe.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. Cranage.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 35 and 37, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas Each other study two guineas the term. For further particulars apply as above.

LONDON, First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill Gate, W.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal oversight, and home comforts.—Wm. Hobson, F.R.A.S. (a member of the Society of Friends), Principal.

EDUCATION.—Mr. Herbert W. Taylor, assisted by a competent tutor, will be glad to receive, after Easter, into his family four or five sons of gentlemen residing abroad or otherwise, to educate with his own son. Ages from ten to twelve.—For terms and particulars address, Hadley-grove, High Barnet.

EDUCATION. — The Misses Fullagar receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate. — Prospectus on application to the Misses Fullagar, Welby House, Ramsgate. A Junior Teacher required. Advanced arithmetic essential; music, and conversational French.

THE REV. P. MONTANDON receives a restricted number of young boys, on moderate terms. — Haute Vue, Avenue Davel, Lausanne, Switzerland.

EDUCATION on greatly reduced terms is offered in a high-class Girls' School, in a pleasant suburb of London. Pupils are prepared for the Local Examinations.—Z., Miss Miller's Library, Church-street, Stoke Newington, N.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford Hill, N. Miss Brown and Miss Goon (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. Rererences kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

BAERWALDE, POMERANIA, Prussia.—The Misses Bergmann receive Young Ladies desiring special education in languages, music, and drawing. Comforts of a Christian home. Terms, £50 yearly. Reunion April. Apply early.

PARIS.—Pension Protestante de Demoiselles. Mademoiselle Vienot, 18 Rue Demours, près Bois de Boulogne. Préparation aux examens. Références — Messieurs les Pasteurs Bersier, Th. Monod; W. Armitage, Esq., Farnley House, Chelsea.

EDUCATION IN GERMANY. — Misses Eibach, Wiesbaden, receive young Ladies. Thorough instruction in German, and usual subjects. Best music, singing, and drawing masters. Terms, £60. Term begins April 21.—References to Rev. Dr. McLaren, Manchester, who will furnish prospectus, and to other Parents of Pupils.

A LADY is anxious to hear of a Christian school or home, where a gentleman's daughter, about 15, would be received free, and trained for work. The circumstances are exceptionally worthy of sympathy.—Particulars will be given by Miss Armstrong, Kingsholme, Weston-super-Mare.

PLYMOUTH, Manadon Villa, Tavistock-road.—The Misses Lane, assisted by efficient professors and governesses, receive a limited number of young ladies whose education and Christian training is carefully conducted. Home comforts combined with school discipline. Pupils prepared for Cambridge, and College of Preceptors' Local Examinations. References and terms on application.

MT. RADFORD SCHOOL, Exeter. —Pupils have obtained upwards of 140 certificates (twenty in honours), in the Oxford, Cambridge, College of Preceptors, and London University Matriculation Examinations. Careful oversight. The Word of God is made the sole basis of a prayerful moral training.

Principal, E. H. Vine.

BETHANY HOUSE SCHOOL, Goudhurst, Kent (near Tunbridge Wells). Principal, the Rev. J. J. Kendon. Healthy situation. Diet good and unlimited. Cambridge Local and College examinations. Terms, 27 guineas per annum. A preparatory department for little boys.

SEASIDE EDUCATION. — Westwood House, The Elms, Ramsgate. Mrs. Hume and Miss Sutcliffe. The domestic arrangements offer unusual advantages to delicate children needing home care and maternal supervision. Indian children received.

HIGH-CLASS GIRLS' SCHOOL, Priory-crescent, Lewes The Misses Smith, members of the Society of Friends, receive a limited number of boarders. Extremely healthy country, home comforts, visiting masters.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss Bastin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Inclusive terms forty-five guineas per annum. Referees — Rev. Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

SEASIDE EDUCATION for young Ladies. Special educational advantages. Earnest Christian training. Home kindness and comforts. Pleasant garden. Referees: Clergymen and Parents. Terms, fifty guineas.

M., Mr Grinstead, Chemist, Preston, Brighton.

MONTREUX, Switzerland. — Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—References, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

FOREIGN EDUCATION wanted, for a young Gentleman. Moderate terms. Where German and French languages would be well taught, and mathematical education kept up suitable for competitive examinations in England. Any information gratefully received by Z., 32, River-street, Old Brompton, Kent.

AT A FIRST-CLASS SCHOOL on the South Coast, a few Boarders can be received, at half the usual fees, to fill a few vacancies.—S. G., at C. H. May & Co.'s Advertising Offices, 78, Gracechurch-street.

HOME, with Education, for children requiring country air, or mother's care.

Mrs. N., St. John's House, Dunmow, Essex.

TO CHRISTIAN PARENTS.—A collegiate education, and residence with a Christian Master of the Bristol Grammar School, may be obtained on moderate terms, by addressing Christianos, 8, Aberdeen-terrace, Clifton.

WANTED. — Educated Christian Lady, Dissenter, domesticated, to superintend household, with four children (1½ to 6 years); capable of teaching the two elder.

J. Hicks, Padstow, Cornwall.

WANTED, AFTER EASTER, in a small School, a young Lady, about 16, as Article Pupil. Would have all the advantages of pupil's —For terms address,

Miss Cowley, Hawley-square, Margate.

GOVERNESS. — Wanted, a thoroughly efficient English Governess, of Christian principles. Good music, drawing, painting, and advanced arithmetic.—Address, stating salary and references,

Westwood House, The Elms, Ramsgate.

HANOVER.—One or two English boys, wishing to learn German, find comfortable home, on very moderate terms, in a good family. —Particulars from Miss Mielecka, St. Lawrence Dene, Ventnor.

WANTED FOR YOUNG LADY, a cheerful, refined, and happy home in a Christian household, where there would be pleasant companionship and educational opportunities.—State terms (moderate), and fullest particulars to, X. Y. Z., St. Gabriel's Villa, Christchurch-road, Worthing.

PIANOFORTE. — A Lady, Certificated R.A.M., with much experience in teaching, desires to give finishing or High-class Lessons either on her own instrument or in the neighbourhood. Would also like a daily musical engagement in a school.—For terms, Mrs. James, 85, Evering-road, Stoke Newington, N.

A NORTH-GERMAN Lady (Christian), desires a re-engagement as Governess to young children, or any position of trust where experience is valued. Accustomed to invalids, travelling. Good needlewoman Excellent references. — Fräulein, Norfolk House, 2, Birmbeck-Weston-super-Mare.

A FRENCH PROTESTANT LADY wishes for an engagement as Daily or Resident Governess, or to take charge of orphan children, or as Companion to a Lady. First class German, as well as French. Highly recommended by a Lady in London.

A. W., care of Messrs. Hatchard, 187, Piccadilly.

A HANOVERIAN LADY, Kindergärtnerin, is anxious to find situation in Christian family, country preferred. German, French, music, drawing. Salary, £30 to £40. Particulars from Miss Mielecka, St. Lawrence Dene, Ventnor.

GOVERNESS.—A Lady, of great experience, capable of undertaking the education and management of children, seeks re-engagement in Christian family; or as Superintendent of a Home.

A. B., 15, Braithwaite-road, Birmingham.

A LADY OF EXPERIENCE seeks to become Companion to a Christian Lady, or as Governess to one or two little girls. The spiritual element much valued. Moderate salary asked. Good references. — Alpha, care of Mr. J. R. Williams, stationer, 5, Union-street, Bath.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.

Daleth, Boddington's Library, Notting-hill-gate.

Appointments, Situations, &c., Wanted.

TO CHRISTIAN TEA MERCHANTS, and others.—Wanted, situation as traveller, collector, manager of a business, or any place of trust, by a respectable Christian. Good address. Highest references on application.

X. Y. Z., 39, Cadogan-street, Chelsea, S.W.

A CHRISTIAN GENTLEMAN, educated in England, well recommended, with great experience in teaching, has spare hours. Private tuition, or mastership in good school in London. Careful with delicate boys. Public and other examinations. All pupils passed Classics, modern languages, English, and special subjects. Highest references. Moderate terms. Could also act as secretary.—D. S., Exeter Hall, Strand.

A LADY WISHES to hear of a situation for a Footman, under a butler. Abstainer; age 18; height, 5 ft. 6½ in.—H. M., Walker's Dairy, Holmfield-crescent, Wimbledon.

A CHRISTIAN BANDMASTER seeks a situation of trust, being anxious to leave the musical profession. First-class references, and excellent testimonials.

Bandmaster, 76, High-street, Portsmouth.

A LADY OF POSITION wishes to highly recommend a Lady in a small Christian family, leaving her for no fault, as Companion, Governess Housekeeper. Gentle manners. English, languages, music, drawing, needlework. Moderate salary.

H., care of Mr. Barnes, Chemist, Knightsbrid ge

AS GARDENER, in a Christian family.—A Young Man, of thorough good character, desires a situation. Has been trained under a good head gardener.
CHARLES BERRIDGE, Glaston, Uppingham.

A CHRISTIAN MAN seeks a situation as Coachman, or Groom and Coachman. Thoroughly experienced. Married. An abstainer. At liberty 8th of April.
F. TAYLOR, Aksley-wood, Buckingham.

THE HON. SECRETARIES of the Brighton Servants' Home are anxious to recommend a Matron for any position of trust, where assistance is given. Particulars on application. Alexandra House, 69, Gloucester-road, Brighton.

WANTED, by a Lady (aged 34), an engagement in a Christian family, as Companion to a Lady requiring assistance in her home, or in Mission Work. Salary not so much an object as a refined and comfortable home. The highest references given and required.—M. H., care of T. E. Luff, Stationer, Windsor, Berks.

NO SALARY, but Laundry.—A Lady Housekeeper, trustworthy, conscientious, and considered an economical manager, would give her services. — Miss SIMPSON, Alexandra House, 88, St. John's-street, E.C.

HOSPITAL WORK, or Nursing, required by a Lady.
L., 16, Plimsoll-road, Finsbury-park, N.

LADIES' NURSING wanted, by a certificated Nurse; or Surgical and Mental. Good references. Abstainer.
B., 8, Carrington-street, May Fair, W.

HOUSEKEEPER. — Wanted, re-engagement as above, by a domesticated Christian Lady, to a Gentleman, or in quiet family. Country preferred. Three years' good reference, to Mr. W. Dowding, Slaughterford, Chippenham, Wilts.—H. M. R., 24, Pembury-road, Lower Clapton, London, E.

A WIDOW LADY (sister of a clergyman) desires an engagement as Lady-Housekeeper, Companion, or Secretary and Reader, to Gentleman or Lady. Home comforts of first importance. High testimonials.
M. ALPHA, Post-office, Hagley, Worcestershire.

RE-ENGAGEMENT, AS HOUSEKEEPER to Widower, Maid to Lady, or any position of trust. Good needlewoman. No objection to go abroad or travel.—B. E., 8, Albert Cottages, Station-gardens, Twickenham.

MOTHER'S HELP or Young Ladies' Maid.—A young person desires a situation in a Christian family. Has not been out before. Very fond of children, and understands dressmaking. Recommended by Rev. Dr. Wilkinson, Christchurch Lodge, Leamington. Address as above, Please state wages. Age about 17.

MOTHER'S HELP, Useful Companion, or Housekeeper to elderly Lady or Gentleman. Age 30. Salary, £22.—Recommended by Mrs R. WALKER, Ellerslie, Knighton-park-road, Leicester.

REQUIRED, an appointment as Assistant, or Needlework Matron, in an Orphanage or Industrial School. Six years' experience in the work.
J., Abbey Grange Lodge, Street, Somerset.

AN EXPERIENCED, useful Housekeeper is desirous of a re-engagement in a small family. Salary a secondary consideration.—Mrs. LAW, Nantwich House, Park-hill-rise, Croydon.

USEFUL MAID.—Wanted, situation as above (in a Christian family), by a respectable person Good needlewoman. Willing and obliging. Abstainer; age 24. London preferred.
M. M. B., 106, Belgrave-road, London, S.W.

A LADY WISHES to find a light place as Housemaid or Parlourmaid, in Bayswater or Notting-hill, for a young woman about 20, who has difficulty in obtaining situation. Low wages. Full particulars given.
A. F., 40, Montagu-square, W.

AS YOUNG LADIES' MAID.—Seven years' character. Age 24. Can be highly recommended by her late mistress.—MRS. DUNCAN, Miramichi, Withdean, Brighton.

UNDER-HOUSEMAID.—A Lady wishes to recommend a young person, aged 18, a Christian, and able to help with her needle.
C. E. H., 36, Baker-street, W.

A LADY wishes to find situation for an English Girl of 18 (now in Edinburgh), as General Servant, or Under Housemaid.
Miss A. DUNDAS, 5, Eglinton-crescent, Edinburgh.

AS HOUSEMAID, or Sewing Maid.—A Lady wishes to find a situation for a respectable Girl of 17. Trained at Hoddesdon. Very fond of needlework.
Mrs. HARGROVE, Silsoe Vicarage, Ampthill.

A LADY wants to find a place in the country for a Girl of 19. A good servant, honest and affectionate, but who has not been steady. Also, a place for a strong Girl of 16. Honest, difficult in temper.
B., 18, Endsleigh-gardens, Euston-square.

A LADY WISHES to recommend a thoroughly trustworthy, respectable person as Attendant on an old Lady. She is good-tempered and obliging, and a good sewer and dressmaker.
E. C., care of Mr. Channon, Stationer, Sidmouth.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

TO PARENTS AND GUARDIANS.—A rising firm of well-known Electrical Engineers has a vacancy for a Pupil, who would be taught the business in all its branches. Double the required premium would be returned as salary.—Apply, by letter, to VOLT, 77, Mildmay-grove, N.

WANTED, a Sub-Editor, for a Weekly Temperance Paper. Must be a good shorthand writer and of decided Christian principles. Salary, £2 10s. to £3 a week.—PROPRIETOR, 2, Ivy-lane, Paternoster-row, London.

ANGLO-INDIAN EVANGELISATION SOCIETY.—Wanted, for the work of this Society in Assam, a fully qualified Minister of the Gospel of any denomination.—Apply to the General Secretary, the Rev. PETER BANNATYNE, 7, Adam-street, Strand, London, W.C.; or 9, London-street, Edinburgh.

MISSIONARY EVANGELIST (undenominational), married preferred, for a Hall in East London Opened four years. Unfurnished rooms provided on premises. Must be successful preacher. One that cares more for souls than high salary may send particulars to H., 23, Christie-road, S. Hackney, E.

COMPOSITORS wanted, on a religious journal. Permanent situation to good hands. Must be of decided Christian principles.—Apply, between 9 a.m and 7 p.m., at 3, Dorset-buildings, Salisbury-square, London.

BIBLE-WOMAN wanted, for a Mission (Unsectarian) a few miles from Edinburgh. An earnest Christian, total abstainer, and one who has had experience, preferred.—BIBLE-WOMAN, care of Andrew Elliot, 17, Princes-street.

A WOMAN WORKER wanted, for a large parish. A good sphere for anyone who wishes for work among the poor.—Rev. W. MOORE-EDE, Rectory, Gateshead-on-Tyne.

A SCRIPTURE READER wanted, for the parish of Christ Church, Lowestoft, Suffolk. Population consists almost entirely of fishermen and their families. Salary £90.
Rev. E. W. S. KINGDOM.

MATRON WANTED, for St. Luke's Invalid and Convalescent Home. Christian with common sense and kindness. Experienced in nursing, without being trained. Salary £20.—Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

NURSE.—Wanted, a thoroughly trustworthy Nurse, not under 24. Churchwoman. Good needlewoman. Three children in nursery, ages 6 months, and 5 and 7 years, two others in schoolroom. Some assistance given. One who has been well trained as Second Nurse might suit. Good wages, and all found, except beer. Unexceptionable character required.
Mrs. P., 8, Eliot-place, Blackheath.

NURSE wanted, to three young children. Assistance given. Exceptional references. Must sew and speak well.—Mrs. L. M. KIRWAN, Callin, Castle Douglas, Scotland.

A HEAD NURSE wanted. French preferred. Not under 25 years of age. Must be a good needlewoman.—Mrs. HOARE, Jesmond Dene, Newcastle-upon-Tyne.

NURSE WANTED, for young children, where under-nurse is kept. — Apply, between the hours of 11 a.m. and 1 p.m., to Mrs. O., Albert Villa, Granville-road, Southfields, Wandsworth, S.W.

USEFUL MOTHER'S HELP wanted in Wesleyan family. Capable of teaching young children. Good needlewoman. No objection to perambulator. State age and salary.
Mrs. WALTON, 89, High-street, Sandgate, Kent.

CAN ANY LADY recommend a clean, active, intellectual Girl, aged 17, as Nursery-Maid? Must be a good needlewoman, early riser, and very plain and neat in dress, strictly truthful, and honest.
Mrs. L., 27, Blessington-road, Lee, S.E.

HOUSE AND PARLOUR-MAID.—Wanted, a thoroughly conscientious, Christian person, in a small family. Good wages.—M. T., Foulden Lodge, Upper Clapton (corner of Cazenove-road), E.

THOROUGH PARLOUR-MAID wanted, for Gentleman's house. Good character indispensable. State wages.
Mrs. L. G. 23, Trebovir-road, South Kensington.

GOOD PARLOUR-MAID wanted. Must know her duties. A little housework required. Good needlewoman. Personal character.
Mrs. R., 1, South-park, Sevenoaks.

AS GENERAL SERVANT. — Wanted immediately, a Christian and abstainer, in a quiet country village. Family small. Wages, £10. A steady, clean, industrious person, trustworthy, will find a good home.—References by post to Mrs. MOORE, Martin-place, Wilton, Brandon, Norfolk.

AN ENERGETIC, domesticated Christian Lady wanted, who for a small salary would superintend and teach household work, and train a few girls for service. Good health, and total abstinence principles essential.—Mrs. PARSONS, Orphan Home, Cumberland House, Walthamstow, Essex.

GOOD COOK required.—A conscientious Christian much valued. Wages £18 to £20. No beer allowed.—Mrs. L. R. LLOYD, Spark Hill House, nr. Birmingham.

GOOD PLAIN COOK, and House-parlour Maid, wanted, in Christian family of two. Must be experienced in work. Good characters of twelvemonth.—Write to Mrs. H., 43, Palace-square, Upper Norwood, S.E.

GOOD PLAIN COOK, for a family of four. Early riser; Church of England. All found except beer.—Address, personally or by letter, to C. B., 3, Kidbrooke-terrace, Blackheath, S.E.

HOUSEMAID.—Wanted, in a quiet Christian family in the country, a respectable, trustworthy person. Good needlewoman. Must be active and obliging. Good character indispensable. Comfortable home.—Apply by letter only, stating full particulars, to M. O. G., 35, Spring-street, Paddington, London, W.

HOUSEMAID wanted, in a first-class Ladies' School, who understands waiting at table. Must know her work and be active. Good personal character. Not under 18 years of age An abstainer preferred.
12, Melbury-road, Kensington, W.

WANTED AFTER EASTER, respectable, trustworthy, middle-aged woman as General Servant in a family of two. Good references required. Comfortable home. No beer.
Apply by letter, W., 19, Garlick-hill, E.C.

WANTED, a General Servant that can cook. Good personal character indispensable. Very comfortable home. Wages £12, and all found but beer.
H., 26, High-street, Sydenham, S.E.

GENERAL SERVANT wanted, in a small Christian family. Comfortable home. Must be fond of children. Abstainer preferred.—Apply, with full particulars, to N., 50, Wakehurst-road, Wandsworth-common, S.W.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE Newcastle-on-Tyne; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber; and readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

BOURNEMOUTH.—First-class Private Boarding House, facing the sea, due south. Close to pier, baths, and reading-room. Every effort made for the comfort of visitors. Liberal table.—Mr. and Mrs. ALFRED ROBERTS, Marlborough House, East-cliff.

BOURNEMOUTH.—Clairville Chine-road. — Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views Near church and sea. Most liberal table.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS, Board and Residence. —The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position. Close to sea and rail.
Mrs. LANDSBERG, 21, Warrior-square.

BOURNEMOUTH.—"Bognor," Sea View, West Cliff. Superior private boarding house, conducted by Mrs. PRICE. Every home comfort studied. Near church and sea. Terms from a guinea and a half per week.

BOURNEMOUTH.—IVORS, Old Christchurch-road, Boarding House. — Cheerful, central position. Close to Holy Trinity Church. Very comfortable house. Terms moderate.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea, with garden. All Christian workers received. Terms, one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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Continued on page 23.

MAGNETISM IN REFERENCE TO CHILDREN'S AILMENTS.

Of the value of Magnetism in the various affections of children it is impossible to speak too highly. The petulance and fretfulness of the little ones arise not from natural peevishness, but from the irritability consequent upon some nervous derangement. Cross children will be found to be sickly children, and fretfulness is often, to the scientific eye, the clearest symptom of disease. Whatever allays irritability or regulates the functional processes must, in such cases, be invaluable. A correspondent, writing to us, says: "My little boy was born with hoarseness and rattling in the throat, which more or less continued for nine months, during which time we had not a good night's rest. From the time your appliances were put on he began to amend, and after a little while he lost the symptoms altogether. My brother's little girl appeared to have chronic croup, which came on when she was only four months old, and after two months, treatment, different doctors quite gave the child up, thinking she must be suffocated, her breathing being so difficult. On adopting your treatment there was soon a marked improvement, which continued till the child got quite well. Both children are now strong and healthy."

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From Mr. BANNISTER, 18, Grosvenor-street, Camberwell-road, S.E.

"The following is an extract from a private letter just arrived from a cousin of mine in Sydney, Australia, in which you may feel interested:—

"'My time has been taken up for the past fortnight in nursing dear baby, who has been very ill ever since Christmas Day with dysentery, which afterwards turned to diarrhœa and sickness, and he wasted away till it became quite painful to dress or nurse him, he could not even sit upright. I remembered that I had an appliance by me which Cousin Millie gave me for Ada some years since, and that, applied to his back, very soon strengthened him, and he could soon sit up a little, and I am thankful to tell you now he has begun to pick up flesh, and looks quite bright and cheerful again. Many people advised different remedies, as usual, and some thought he could not recover.'

"The appliance mentioned was the same which you supplied to me for our little boy some years ago, which you may perhaps remember. It had lain by some years, and then was given to my cousin as stated."

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The Christian.

CHRIST REVEALING THE FATHER.*

By DR. OSWALD DYKES.

WHAT an astounding claim for any man to make: "He that hath seen Me hath seen the Father!" Hardly less astounding is the fact that eighteen centuries of Christendom have owned the claim, and bowed down before this Man as the embodiment and likeness of the Divine. Could one man have dared to put such words in another man's mouth, if He had not used them? Or would the ages have bowed to the words, if his life had not rendered them credible? The belief that Jesus did reflect the moral glory of God in a quite unapproachable way is at least no modern one. Years before this fourth Gospel was penned, Paul had expressed it in an unsuspected letter of his, as the faith even then of the Christian community. He wrote: "Christ is the image of God!" He wrote again: "The light of the knowledge of the glory of God shines in the face of Jesus Christ." So early did the moral beauty of that wondrous Man appear to a soul thirsting like Paul's after God, to embody just that Divine Person whom he longed to know, in the vision and knowledge of whom he found certainty and blessedness, righteousness and life. What Paul found to satisfy the old craving (unsatisfied in Job or Moses), the deeper spirit of John found no less satisfying. For he wrote: "The light was manifested, and we have seen it, and bear witness and show unto you that eternal life which was with the Father and was manifested unto us." Again he wrote: "The Son of God is come, and hath given us an understanding that we may know him that is true, and we are in Him that is true—even in his Son Jesus Christ. This (he adds) is the true God and Eternal Life."

Here, therefore, may you and I most hopefully seek after God, to find and to possess Him. Here, if anywhere, may we hope to come "even to his seat." That which is knowable of God is discovered in the person of Jesus, and through his revelation of Himself in word and deed, with more directness, more completeness, more certainty, and more satisfying, gladdening brightness, than in all other quarters put together. So say the Christian ages with unfaltering voice: and we, if we will search and try, will find it true. To begin with: Jesus is a Person, and reveals a Personal God; no mechanical Nature-force, no shadowy impersonation of Law or Rule; but a living, loving, choosing Person like myself, with whom I can enter into personal relationships. Next: Jesus reveals a Character: and such a character! "Merciful and gracious; long-suffering; abundant in goodness and truth; forgiving iniquity, yet too just to clear the guilty;" the old Hebrew name for God rendered into human life and illuminated by such deeds of charity, such infinite patience, such transcendent sweetness and self-sacrifice, such reverence for justice, such enthusiastic love for mankind as beforehand no man ventured to dream of. Nor can it be said that this is a distant or scanty revelation of the Divine Nature—a glimpse merely, retreating again into the gloom ere we can examine it. Jesus stands forth, an all-round figure, in the clear light of history; to be known by word and act, as we know our friends; to be examined, criticised, if you will, and studied as no other life on earth ever was.

Further: Jesus claims to have bridged the gulf of moral estrangement between mankind and its moral Ruler, so that God can justify the guilty, absolve the penitent, and restore broken intercourse with our fallen race. For not only is God in Him, He is in Him reconciling the world to Himself. Jesus reconciles the heart that trusts Him to the Father, for He reveals the Father as one with whom the sinful heart can be reconciled. He has made known a trustable, lovable Father—worthy of a sinner's confidence, and of a saint's allegiance. Best of all, perhaps, Jesus can still be approached with personal confidence and affection by us, if we will, for as a person He is neither dead nor changed, but the same as He was; and with Him it is possible for us to enter into personal exchange of feeling. You and I can get to know Him as we know other people; by keeping company with Him, and opening up our hearts to his influence, and getting more and more into cordial and sympathetic fellowship with Him. They who do this find that it conducts them to a real, indubitable acquaintance with God, not as a postulate of the reason, not as a working hypothesis to explain the world, not as a dogma of the schools, but as a Friend they know.

Of nothing are we so certain in this world as of persons; such persons as our mother, father, wife, child—persons whose inner being has been disclosed to us through the insight of love and moral agreement. Thus we may know God if we trust Him in Christ. In Christ we touch with our heart the heart of God. There is a poetic faculty—a faculty of apprehension, which belongs to the ethical side of our nature. Sympathy is the organ for discovery, *between persons*. By it we may know the Father, whom, intellectually, as the Hidden Absolute One, we cannot grasp. Know God we may, as we know our nearest and dearest. Of such knowledge, the conditions are trust and love. Its issue is moral one-ness between two persons.

Let me entreat you all—especially those whose life is before them—not to fling away in rash despair the hope of ever getting a sure hold on God and on the Unseen. Do not weakly give up the search after Him. To seek Him even is better than to be content without Him. Life forfeits its nobility when we abandon the ancient, indestructible craving of Job, and Moses, and David, and Philip, and John, and Paul, and every devout and godly nature—the craving which cries in secret: "Oh, that I knew where I might find Him! That I might come even to his seat!" Abandon it not. Be not disheartened though Science fail to detect Him for you, or history and experience answer with dubious accents.

Enough if anywhere, in one form only, is He come near within your reach; and if that form be the lowly, gentle, accessible, humane form of the Man of Sorrows and the Friend of Sinners, clasp that Saviour tightly to your bosom. Do not let Him go! For "this is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

* Extracted from MAN IN RELATION TO NATURE AND TO GOD—two very admirable discourses preached at Southport, last September, in connection with the meetings of the British Association. (18, *Paternoster-square, E.C.*)

"STRONG DRINK IS RAGING."

A STATEMENT lately issued by the Belgian Patriotic League would seem sufficient to confer upon Belgium the unenviable distinction of being the most intemperate nation in the world. The number of public-houses in that country has grown in thirty years from 53,000 to 130,000. The number of suicides has increased during a similar period 80 per cent.; the number of the insane 104 per cent.; of convicts 135 per cent. Of the workmen who die in the hospitals 80 per cent. are said to be habitual drunkards. Such facts are a startling testimony to the ravages strong drink makes upon society, and illustrate the necessity for vigorous resistance being made to its power.

Apropos of Temperance, we note that the Directors of the United Kingdom Temperance and General Provident Institution have issued a reprint of an article that appeared in a recent issue of *The Evening News*, entitled "Does Drinking Pay?" In it the death-rate of the publicans as a class is cited to prove that in reference to health and longevity drinking certainly does not pay. The Registrar-General says that they die faster than any other class of men in the kingdom. For every 100 men who die in ordinary trades, there die 138 publicans, and this not because they are usually drunkards, but that alcohol co-operates with disease and intensifies and accelerates its action. The same point is proved by the fact that while in the General Section of the Assurance Company named above the expected claims for the last seventeen years were 4408, the actual claims have been 4339. In the Temperance Section during the same period the expected claims were 2644, actual 1861.

While the effects of drink upon the individual are thus shown to be prejudicial, its influence on the criminal condition of the community is well illustrated by a black-bordered pamphlet issued by the United Kingdom Alliance, entitled "The Black Record; or, Fruits of the Liquor Traffic." Taking the last week of 1883 and the first of 1884 the following particulars are given: There were 25 perilous accidents through drink, 13 robberies through drink, 5 cases of drunken insanity, 62 drunken outrages and violent assaults, 20 drunken stabbings, cutting, and wounding, 5 cases of drunken cruelty to children, 72 assaults on women through drink, 18 cases of juvenile intoxication, 72 drunken assaults on constables, 94 premature, sudden, or violent deaths through drink, 18 cases of suicide attempted through drink, 15 cases of drunken suicide completed, and 12 drunken manslaughters or murders. Such a record speaks for itself, and needs no comment.

"YE WANT NOTHING BUT THE FIRE."

ELIAS POWER AND THE NEW MINISTER.*

THE ministry of Rev. Burnish Brighter produced a sensation in Ease-in-Zion. His preaching became popular. The invitation committee, with few exceptions, thought they had made a fortunate hit in securing such a man for the circuit. Certainly he was not the kind of man Father Damper wanted. He was ornate, both in person and in preaching. His garb was faultless in its ecclesiastical cut, and his sermons were like his garments, prepared and finished with much care; only, as in his attire the tailor was as manifest as Rev. Burnish Brighter, so in his discourses there was not the sermon only, but the sermon-maker; or perhaps a better illustration of the rev. gentleman's sermons would be a well-trimmed pleasure garden, laid out and kept very nicely, beds and borders full of flowers and colours, but nothing natural; that is to say, the work showing more of the hand of man than of the hand of God.

Nevertheless, Rev. Burnish Brighter was a popular man. The local newspaper frequently gave glowing reports of his services, and congratulated the Methodists of Ease-in-Zion on having secured a pastor whose gifts commanded such important influence in the town.

Elias was a close observer of Mr. Brighter's ministry. He believed it to possess qualities which, if ruled and vitalised by the Holy Ghost, would make his preaching powerful, both to the edification of the church and the salvation of sinners. He felt that mental glow was substituted for the "unction of the Holy One;" and believing as he did that no preaching in the absence of Divine influence could be right in its aims or satisfactory in its effects, he was greatly exercised in mind upon the subject. He determined to seek an interview with his pastor, in the hope that an honest conversation with him might lead to good results. After special prayer that he might be enabled to approach his minister wisely and lovingly; that nothing should escape his lips to chafe or irritate, but that their mutual conversation might be over-ruled to the divine glory; he went, and was duly introduced to Rev. Burnish Brighter in his study. "Good morning to ye, Sir," said Elias; "ye must forgive me taking up yere time, for I know it's precious; but something in my heart has been pressing me so hard, I could not rest without coming to ye."

"What is it, Mr. Power?" asked the minister.

In that moment Elias followed the example of Nehemiah, who when questioned by the Persian King said, "So I prayed unto the God of heaven." The lips were silent; nevertheless, communication passed between his uplifted soul and heaven. In the strength of the heavenly answer, he replied:

"I've been praying for ye, Sir, ever since ye came to Ease-in-Zion, that God would do for ye what St. Paul asked the people to pray God to do for him, namely, open to him 'a door of utterance;' I've been trying on my side to get that door to open to ye; and I thought if ye tried on yours, it would open all the sooner."

"I thank you very much," said the minister, "that you pray for me. I hope you ever will; but do you think my sermons too short, that you pray for utterance?"

"No, no!" replied Elias, "good milk is made no better with watering, nor good meat with over-roasting. A short shot will often hit the bull's-eye, when a long one flies wide of it."

"Then do you complain of my language?" asked the minister.

"I don't," said Elias; "I find no fault with what ye say, yere words are right enough."

"Then do you object to my thoughts, Mr. Power? Do you consider my mind too feeble to deal with divine things?"

"No, Sir, I'm sure ye don't spare yere brains to find us thoughts."

"Then what is the 'utterance' that you so much wish to be opened to me?"

"It's the utterance of the Holy Ghost," replied Elias; "ye come into the pulpit with nice fuel, and ye lay it very nicely, plenty of shavings, plenty of timber, and plenty of coal; but forgive me, Sir, if I say—ye never get it fired, and so no heat comes out of it. Don't ye think that if ye sought for the fire as much as for the fuel ye would preach all the better for it? Ye know, Sir, the timber burns just as well, and throws out as much heat, when used a little in the rough, as when it's placed so smooth. Ye want nothing but the fire, Sir, nothing but the fire!"

"Are you quite sure;" asked the Rev. Burnish Brighter, "that you judge me

fairly in thinking my ministry to be destitute of fire? Don't you think that a sermon well-prepared, and carefully thought out, is in itself fire?"

"Ay, Sir; but when is a sermon well-prepared without fire?"

"Then do you really think," inquired the Rev. Burnish Brighter, "that thoughtful, brilliant preaching is powerless without the fire?"

"I do," said Elias; "ye may build a sermon as ye build a machine; every bit of brass and steel so polished that ye may see yere face in it. The water's in the boiler, and the coal in the tender, but the piston never moves inside the cylinder: and why? Because ye have no fire, and therefore ye have no power. Without fire to boil the water, and bring the steam, yere beautiful engine is as helpless as a cold tin-kettle: and without the unction of the Holy Ghost, yere thoughtful preaching will have no spirit and life in it. But don't mistake me, Sir, God don't want weak preaching, and the people don't want it. The more thought ye can put into yere sermons, the more fuel for the fire; but the preaching of man's thoughts without Divine fire is preaching of impertinence."

The conversation impressed the minister. He felt, that although Elias was so plain-spoken, he was nevertheless an honest and a godly man. He thanked him for his visit, and promised to consider further the subject of this conversation. Elias asked to be allowed to pray, and he did pray, until that little study was felt to be hot with the fire about which they had been talking. He then departed, but with doubts as to the impression made upon his pastor.

For some time after Elias Power had taken leave of Rev. Burnish Brighter, the minister sat motionless; his arms folded, his head upon his breast, his eyes closed, his meditations absorbing his entire being. After a while he turned to the unfinished manuscript which was lying on the desk, and wrote in it where he had broken off to receive Elias:

"Ye want nothing but the fire, nothing but the fire!" He then fell upon his knees with his manuscript before him, and wept until his half-written sermon was soaked with tears, sobbing again and again:

"Lord Jesus, I want nothing but the fire, nothing but the fire!"

* From Elias Power, of Ease-in-Zion. By Rev. J. M. Bamford. 2s. 6d. *T. Woolmer.*

A SAINT INDEED.*

AS the outward life of Franklin Howorth was an unbroken course of beneficence, so his inward life was a ceaseless flow of aspiration. Exceedingly given to self-sacrifice, he was perpetually craving a larger measure of that grace. Laden with the fruit of the Spirit, he was always longing for more fruitfulness. Ever in close communion with God, he was always yearning after greater nearness. He was constantly asking his moral and spiritual inferiors to pray for his growth in holiness. His letters teem with these requests to confounded correspondents, fully aware of their inferiority and solicitous for his intercession. The most prayerful of Christians, he was ever aspiring to greater earnestness and perseverance in prayer.

Franklin Howorth was not only a man of prayer; he might be called, as Adolphe Monod calls St. Paul, "A colossus of prayer." If anyone ever obeyed the transcendent Apostle's bidding, "Pray without ceasing," my friend did. A strain of aspiration was ever ascending from his soul; but he was greatly given to uttered prayer, both solitary and social. He rejoiced to stir up others to prayer, to join with others in prayer. Thoroughly at home in a prayer-meeting, he loved to bring the power of prayer into other meetings, to mingle prayer with all business and all pleasure. On a wedding-day or birthday festival he never liked his friends to disperse, he never let his guests depart, without pouring forth his love for them in earnest supplication and thanksgiving to the Heavenly Lover. His character was well expressed in the deep, calm, tender fervency of his prayers in the public assembly, at private gatherings, and at home.

As his pervading cheerfulness seldom rose into extreme liveliness, so his intense, even unbroken, spiritual joy never vented itself in vehement transports and extravagant expressions. I never witnessed in him any undue religious elation, as, until after his paralytic stroke, I never witnessed in him the least religious depression. Lively, spiritual joy, springing, as it does, for the most part

* Extracted from The Triumph of Christ: Memorials of Franklin Howorth. By Thos. H. Gill. 3s. 6d. *Hodder & Stoughton.* A delightfully written memoir of one of the choicest spirits to which modern biography has introduced us. In this record of a life that was purified by much trial and conflict he yet speaks, and will speak, we trust, to many generations of readers.

from a vivid sense of pardoned sin, from an intense feeling of spiritual renewal, from the glow of constant and direct communion with God, belongs to Protestant and Puritan saints rather than to Anglican or Romish saints. Mr. Howorth was emphatically a Protestant, nay, a Puritan saint; but his exceeding humility and tenderness, as well as his strong sense of the sin and sorrow around him, softened and chastened his religious gladness without in the least impairing its depth or restraining its utterance. The joy of assurance was fully his.

But while most thoroughly and thankfully assured of the love of God in Christ towards himself, he rejoiced still more in that love as bestowed upon all, as yearning to embrace all men. He contemplated with more delight the glory and loveliness of that self-renouncing, all-embracing love, than his own interests therein. The lines of Doddridge were often on his lips:—

"There all the millions of his saints
Shall in one song unite;
And each the bliss of all shall view
With infinite delight."

His spiritual joy, though singularly unselfish, was intensely personal. It sprang mainly from the exceeding closeness of his communion with God. How wholly does he belong to the company of happy souls set forth by Watts—

"Not with the terrors of a slave
Do they perform his will,
But with the noblest powers they have
His sweet commands fulfil.

They find access at every hour,
To God within the veil;
Hence they derive a quickening power,
And joys that never fail."

It was this constant access, it was this close communion, that steeped his soul in the lowly, deep, serene gladness which always possessed him, which so gladdened and refreshed all who had aught to do with him—his flocks, his friends, his guests. It has been sometimes said that to live with the saints must be dull and dreary. A sojourn with Franklin Howorth was unspeakably delightful. The depth of his spirituality as well as the sweetness of his sanctity contributed to this delight. His nearness to God seemed to bring down the purity and bliss of heaven into the common pursuits and daily intercourse of life. The prayer in which he joined with a guest about to leave his house, transcended the wonted warmth and tenderness of his petitions. His farewells had a sweet solemnity and loving intensity about them altogether indescribable.

His deep, all-pervading lowly mindedness, found expression not so much in self-disparaging words as in self-renouncing acts. It led him to esteem others far below him more highly than himself, to yield up his fair share in general conversation to those beneath him in knowledge and colloquial power; to regard with exceeding admiration philanthropists and saints far less laborious and devoted than himself; to think much of sermons and religious books inferior to his own compositions.

One who walked so humbly among men, walked most humbly with his God. The lowly mind seems hardly akin to the aspiring mind; yet in Franklin Howorth the deepest humility was not only blent with the loftiest aspiration, but had some share in producing that ardour of soul. It was the small esteem of his own gifts, graces, and good works, as well as the overpowering sense of the love and holiness of God, that made him a ceaseless aspirant; that filled him with perpetual yearnings for greater nearness and likeness to his Lord.

WHAT IS THE GOSPEL?—3.

By Mr. GEORGE F. TRENCH.

IN 1 *Corinthians* the Gospel of our Lord Jesus Christ, in his death, burial, resurrection, and manifestation subsequently, gives to sinners of the grossest sort the assurance of redemption, cleansing, justification, and sanctification before God; it also introduces them to fellowship with Christ, and to the indwelling of the Holy Ghost individually and corporately, with its cognate responsibilities.

The Cross of Christ is presented as detaching us from sinful living, as from ease, luxury and all human pride of wisdom, religion, and power. His resurrection gives us the earnest of our own at his coming.

The Lord's Supper, as a perpetual remembrance of Him, points to these great verities; and in their light the Apostle treats of love, unity, purity of association, ministry by each according to gift, patience, liberality, unworldliness, marriage, manners, and litigation.

The preaching of the Gospel is to be supported by the contributions of those who have received it.

In 2 *Corinthians* the lasting glory of the Gospel is shown in vivid contrast to the transitory glory of the law, which could bring to the blinded victims of the god of this world only condemnation and death.

The Gospel, on the other hand, reveals by the Holy Spirit, to eyes unveiled by faith, the true glory of God, the "God of love," and the "Father of mercies," seen in the face of Jesus Christ. By Him, in grace "made sin" for us, made poor for our enriching, the world's reconciliation to God is righteously provided for. He is not reckoning unto men their trespasses. Nought remains but our grateful acceptance of his grace. To this we are urged by the love of God, his command, his entreaty—"Be ye reconciled." The evangelist is his ambassador to this end, a sweet savour of Christ, in publishing peace.

Afflictions, even to martyrdom, ever in view, attend the preacher's path, and these not only from the world, but even from the distrust of his children in the faith. And yet the frail vessel of this treasure is sustained by faith through all sufferings, in prospect of the exceeding and eternal weight of glory, and of his vindication at the judgment-seat of Christ. With his powerful words of rebuke and remonstrance, Paul mingles the spirit of love and sympathy, sorrow for their sins and sorrows, comfort and commendation. He exhorts to humility, holy associations, and large liberality in response to God's unspeakable gift.

In *Galatians*, the Gospel is the special subject of the Epistle, as distinguished from the law and Jewish rites, which some were still insisting upon.

It is viewed as the fulfilment of the promise made to Abraham, of blessing in Christ to all nations, accessible to faith, and only to faith, announced long before Moses' law of bondage, exclusive rights, and ritual, which cannot disannul or limit it.

In this promise of grace, as realised in Christ, are found righteousness, or "justification," life, blessing, liberty and sonship. By the death of Christ and ours in Him, deliverance is given from (*a*) the Law, (*b*) the Flesh, and (*c*) the World, and through the Spirit, revealing Christ in the soul, the fruits of holiness, grace and love abound in the "new creature."

The Apostle Paul boldly claims a special and independent commission to preach and to defend this Gospel.

A Plea for Missions.

PROCLAIM the Gospel in every land,
O Church of Christ, 'tis thy Lord's command:
Arise and shine; for his grace so free
Hath shone with a wondrous light on thee;
Reflect its beams to the sunless shores,
Full many a child of the night implores.
The beckoning islands plead from far;
And loud is the Macedonian call
From continents dark, where the Morning Star
Is struggling forth through the midnight pall.

Alas! how few are the hearts and hands
That haste to the help of the groaning lands;
Shall the millions sink to a hopeless grave,
Whom our hearts should pity, our hands should save?
Shall the harvest waste, while we still withhold
The hire of the reapers—that cankering gold?
Nay, lest the Lord of the harvest frown,
Let our willing tithes to his storehouse flow;
And so shall the showers of heaven come down
On our gladdening souls as we *give* and *go*.

The work is great, and the need is sore;
Shall we idly stand by the open door?
The time is ripe, and the hour is come,
Help! help for the perishing heathendom!
Be a loving heart, and a generous hand,
Our prompt response to the Lord's command.
"Thy kingdom come," our prayer then be,
Till the world be conquered, O Christ, to Thee.

Belfast. W. M.

Homes for Working Girls in London.

THE Committee of these institutions are still pushing on and increasing the number of the Homes. A meeting was held on Wednesday, 12th inst., for the dedication of Hyde House, Somerset-street, Portman-square. Lord Aberdeen presided.

The Hon. Sec., Mr. J. Shrimpton, related how they had obtained the premises through the kindness of a lady who did not wish her name to be known. They had not gone forward until the way was clearly opened up, and he believed that the success of the work hitherto was attributable to the exercise of that principle.

The new Home contains some ten bedrooms with sixty beds, and a capacious reading-room, parlour, &c., while the fittings throughout are substantial and attractive in appearance. Such accommodation would, he hoped, induce many girls to share the comforts which under ordinary circumstances are so difficult for them to find. Above all, loving sympathy and Gospel teaching would be extended to them, which was really the most important object of the institutions.

The Noble Earl spoke of the economy which had been exercised in fitting up the Home, and added that the best means for friends to show their gratitude to God was not only to be present at a mere ceremony of dedication, but to follow up the work and help it on by every means.

At the close of the proceedings the visitors were invited to inspect the house, and at 8.30 the same evening several of the girls from the other Homes met to join in prayer and praise for this, the ninth Home founded in the metropolis by the Society.

THE GIPSY BROTHERS.—Mr. F. C. Spurr, of Forest-gate, writes to us:—"You will be sorry to hear that one of our good gipsy brothers (Bartholomew Smith) has been laid aside for a month, and is likely to be so for some time, owing to enlargement of the heart. The sick brother's address is Cobbold-road, Woodhouse-estate, Leytonstone."

NEW "UNIONS."—Two more have lately been added to the list of these popular modern institutions. Those who join "The Text Union" are expected to learn a text of Scripture daily, except on Sundays, when the texts for the previous week are repeated. The Secretary is Miss A. L. Ashby, Bridge-road, Redhill, Surrey. "The British and Foreign Christian Union," we learn, is one of the fruits of the late Stratford Mission under Messrs. Moody and Sankey. It purports to combine Christians throughout the world with the object of definite daily work for Christ. If any of our readers think they can be helped in this respect by attaching themselves to this Union let them apply to the Secretary, 24, Toronto-road, Leytonstone, London, E.

THE REVIVAL IN LONDON.

A Glance at the Great Work.

By LADY HOPE.

"HAVE you been to Mr. Moody's meetings?" "Have you seen those meetings?" "What do you think of them?" These are the questions asked just now. They are asked everywhere—in the street, the omnibus, the railway train, the kitchen and the drawing-room; and then a conversation on the subject naturally follows. Some approve, some disapprove, few remain neutral.

"Haven't you been there yet?" asks one.

"No; not I. I should not like all that crushing and crowding. Besides, I go to my church every Sunday, and I don't really see what more is wanted," replies the other.

"Oh, but you should go and see. It is a wonderful sight. That it is. I never saw anything like it before. Thousands of people sitting there for hours and hundreds more turned away. And then the singing! Oh! it is lovely. And as for Mr. Moody's speaking, it is quite different from everything else that I ever heard. It has helped *me*. I know that I would go miles and miles to hear him. So come with me some day, and then you will see and hear for yourself."

"Me? oh, dear no, thank you! Not a chance of it. I don't care about such things. I do like to be let alone; just to go my own way quietly. I don't like all this jostling, and crowding, and noise, and—"

"But there isn't *any* noise. It is quite quiet."

"Oh, yes! I believe that! and such crowds of people all gathered together, that they have to run special trains and trams for them. I am sure it would make my head ache, and set me all in a flurry, even to look at it. And then don't they ask you questions—whether you are 'saved'—and all that kind of thing?"

"Well, I will try and explain to you just how that part of it is, if you really want to know. There is *no* noise. Everything is perfectly quiet and orderly. There are a great many gentlemen acting as stewards, all over the hall, showing the people their seats, and doing everything they can to make them comfortable. There *are* crowds of people, but they only come because they like it, and sit *so still* to listen. You would be surprised to see them. They do raise their voices when they sing; but that is glorious. It seems to me like a little foretaste of heaven to hear all those thousands of voices singing to the praise of JESUS. I *love* it! There now, I have told you the truth."

"Praising Jesus! Why, I never heard you talk like that before! Whatever has come over you?"

"Ah, that's it! I was going to explain. Perhaps you never *did* hear me talk like this before. The fact is, I have been changed, perfectly changed. It is a very extraordinary thing perhaps, but it is quite true.

"Changed! There now, that is just the sort of talk I don't like. I never did like that kind of thing."

"Never mind whether you like it or not. It is a fact. Can you listen to me patiently for five minutes? Because you like hearing about things, don't you now?"

"Very well! go on, and tell me. Only you'll never persuade me anything about its being true, for I don't like that sort of thing. And as for their asking you questions about whether you are saved or not, I think it is horrible! There, that's my opinion."

"That is just what I want to explain. I went into the meetings just to see, one day; and then I liked them, and thought I would go again. And so I did two or three times. One night Mr. Moody asked all who wished to be prayed for to stand up. I felt a great longing that they should pray for *me*, and so I stood up."

"Stood up! I never heard the like!"

"Yes, I did, indeed; and others did the same. And then Mr. Moody prayed for us. Oh! how he prayed! He asked God to *forgive* us, and *save* us, and to take us right into the kingdom of heaven, just as we were, poor lost sinners."

"Right into heaven! What! To *die*, do you mean? Besides, you are not a poor lost sinner, or anything of the kind; and if you were, heaven is no place for you. Heaven is the place for good people. Everybody knows that.

"Ah! but I *am* a poor sinner. I know it quite well now. I found it out at these meetings."

"Who told you so?"

"God showed it to me quite plainly. Yes, indeed! There is no mistake about it. And I have got right into the kingdom of heaven, without any dying at all. I am SAVED! That is the real fact; and no doubt about it. But I have left off my story. When I stood up that time, and the people were all praying, something came over me that I could not keep from crying."

"Something! What do you mean?"

"Well! A very gentle, tender feeling, as if God loved me, and Jesus, the Lord Jesus, wanted to save me. I feel quite sure that the Holy Spirit of God came right into my heart just then. And, oh! It does seem wonderful! But He has never left me since. He is with me now."

"You quite frighten me. Really you do!"

"No! there is nothing to be frightened about. It was all so still and gentle. Just as Mr. Moody was saying, 'You can be saved right here, if you will only believe on the Lord Jesus Christ—He is the Saviour for poor sinners just like you,' a young lady came up to me, and spoke very kindly. She said: 'Would you like to come into the inquiry-room? It is quite close to you. I will show you the way; and then we can have a little talk. We will have prayer together; and I will ask Jesus to comfort you.' I said to myself, That is the very thing I want most! So I went in with her. And never, never, in all my life, shall I forget that day! There, in that room, with numbers of others, who all wanted to be talked to just as I did, I found the very things that I wanted, COMFORT, and PARDON, and PEACE. Oh! why did no one ever talk to me before about it all, and make it so plain? The three verses which I saw that day in the inquiry-room were these:—

"'The blood of Jesus Christ, his Son, cleanseth us from all sin.' 'I, even I, am He that blotteth out thine iniquities, and will remember no more thy sins.' 'I will never leave thee, nor forsake thee.'

"Oh! . . . . it does surprise me, I never heard anything like it before. I don't think anybody could mind being spoken to kindly like that. And the singing, and praying, and all!"

"It must have seemed curious! And not on a Sunday either. Just on a common week day, wasn't it?"

"Yes. But it was no *common* day to me! It was the most wonderful day of all my life. To all eternity I shall bless God that ever I went to those meetings."

"Well, if they are like that, they can't do anyone any *harm!* I think I'll go to one myself, some day. Will you go with me?"

"To be sure, I will. Perhaps you will get some of the comfort that I got. I find it ever so much easier to do right now, than I ever did before. It is quite *a new life*, I assure you."

And thus ends one of the *many* conversations now going on in London,—lip testimonies of heart change. The *life* testimony follows.

When visiting a family where some of the young ladies were particularly opposed to everything connected with these meetings, and would not hear them spoken of without bursts of ridicule and the most cutting sarcasms, I interposed the question:

"But do you know anything about the meetings? Have you ever been to them? or have you known anyone who has attended them?"

One of the older girls immediately replied, "Oh, yes! There is Aunt J. *She* has been going to them. And really, she has been off her head ever since!"

"How has she shown this?"

"She used always to quarrel with everybody. She had quarrelled with almost every relation she had, and lived quite alone. Now she has written to *everyone* of them, and begged their pardon, and said that she herself was in the wrong. She says that she now loves them all very much, and wants to live in peace with them. Her spare rooms are always filled, and she tries to make us 'Christians,' as she calls it."

I replied, "Do you call that madness? It seems to me more like sanity! Will you take me to see her?"

"Certainly!" was the answer; "but I shall leave you alone with her, for she will be sure to begin talking *religion* to you, and I don't go in for that kind of thing."

We went; and I was left alone with the lady. Never shall I forget the sunshine of her room. Peace, joy, and beauty seemed written on her face. We talked long together of our Saviour and his love, his gracious promises too, and his commands. As we parted my new friend took my two hands in hers, and said, as the tears filled her eyes:

"Will you pray for my nieces! I do love them so much; and I *long* to see them blessed too!"

We would echo her prayer. Thanking our Heavenly Father with all our hearts for this great work that He is doing amongst us, let us plead most earnestly for its increase and continuance, doing all we can to invite others to share in the blessings that are now being so richly imparted.

Messrs. Pentecost and Stebbins.

The evangelistic forces now operating in our midst received a material accession by the arrival, last week, from America, of Messrs. Pentecost and Stebbins. These brethren, whose labours have been much blessed in their own country, are not unknown to us on this side of the Atlantic. All who had the privilege of hearing the one preach and the other sing the Gospel on their last visit to Britain, will sincerely welcome them again, and pray that a yet richer blessing may rest on their ministry during the coming weeks in the mighty metropolis of the world.

They were present at one of the overflows on Friday evening last, having only reached London the previous evening. On Sunday, Mr. Pentecost preached afternoon and evening at Tonbridge Chapel, Euston-road. No one who heard it will, we think, readily forget his wonderful discourse in the evening from the words, "Keep yourself in the love of God." For lucidity of exposition, fertility of striking illustration, freshness and force in the method of putting the truth, it could not well have been excelled. We were particularly struck with the beauty of one of the illustrations used. Having made the startling assertion that nowhere in the New Testament are we commanded to love God, and spent some time in a very conclusive argument that if sinners are ever to be saved at all it must be because of God's love to them, not their love to Him, Mr. Pentecost supposed a questioner to say, "Do you not love God then?" The reply was: "Certainly; I cannot help loving Him; but I do not love Him in order that He may love me. 'We love Him because He first loved us.'" Over the Niagara Falls thousands and thousands of tons of water descend into the stream below; at the same time a column of spray rises up from the falls. God's love to us is like the mighty thunderous torrent, the downflow of which nothing can stay or interrupt:, our love to Him is like the thin spray, which is itself a part of the water in the falls, returning to its source.

Mr. Stebbins' great gift of sweet skilful song found ample exercise during the services of last Sunday, in conjunction with Mr. Sankey. When their voices blend in some melting and impressive strain, as, for instance, in "The Three Calls," from *The Christian Choir*, sung in the great hall in the evening to a crowded congregation of men, the effect is peculiarly thrilling and solemnising.

On Monday morning a highly important and representative meeting was held in the inquiry-room of St. Pancras Hall to discuss the situation and to make arrangements for carrying on the work. There were present Revs. Shorto Douglas, Nevill Sherbrooke, Dr. O'Brien, J. C. Harrison, Newman Hall, Dr. Dykes, J. P. Chown, Samuel Beard, J. Denham Smith, and many other clergymen and Nonconformist ministers. It was arranged that meetings should be held during the present week, in the Presbyterian Church, Regent-square (Dr. Dykes'), by Rev. G. F. Pentecost and Mr. Sankey, and next week in Tolmer-square (Rev. F. Hastings), by Mr. Pentecost and Mr. Stebbins. An earnest desire was expressed that a Mission should be held in St. Pancras Parish Church, to follow up the present work in the Midland Terminus Hall; it is hoped that Canon Spence will return a favourable answer to the requisition which will be laid before him to this effect.

Messrs. Whittle and McGranahan.

The regrets that were so deeply felt as to the shortness of the visit of Messrs. Moody and Sankey to New Cross are in some degree being assuaged. In the first place, the wondrous results of their Mission are becoming better known. Then the effective following up of the work by Messrs. Whittle and McGranahan at Greenwich goes on under very favourable circumstances.

The past week, during which the services were held in the Wesleyan Church, will be remembered by many as their special time of blessing. The place was nightly packed, the centre being reserved for working-men. Owing to the structural condition of the building, some difficulty was at first found with regard to the after meetings, but Major Whittle happily solved it by sending the women into a hall close by, and making the church itself the inquiry room for men only. Large numbers acknowledge to having found the Saviour. The last one of a family circle of four brothers and two sisters-in-law was brought into the light on Sunday evening. Hitherto they have not been churchgoers. As a workman rightly dividing the word of truth, Major Whittle finds the greatest help in having the text "The blood of Jesus Christ his Son cleanseth us from all sin" in very large letters on the wall close behind him, that he may constantly refer to it.

One of the after-meetings was thrown open for testimony. It was as music to the heart to hear one after another rise to confess the Saviour, and to tell the text or sermon which had been the instrument of their deliverance. Here a mother with baby in arms, there a youth of seventeen years, who says he feels as if it were holiday all the time, a husband and wife, a grey-haired old man, an old woman, whose full heart will not let her tongue speak, yet all seem to know what she would say. We do not know that we ever heard the Christian life more beautifully epitomised than it was by one who said "I believed in Jesus, and I keep on believing." One young man had listened to Mr. Moody's sermon unmoved, and refused the invitation of a lady to go into the inquiry-room. However, he could not dismiss from his mind the impression of her tender voice and kindly face; he felt that in saying "No" to her he had lost some blessing. He went home convicted of sin, and he could not go to sleep until at his bedside he had made the publican's prayer his own, and found forgiveness. One and another testify that they gave their hearts to Jesus at Mr. Scroggie's overflow meetings. Nor are testimonies awanting as to the power and grace of God manifested during the preceding week's services at St. Mark's Church.

One of the remarkable channels in which blessing has come is in the families and friends of the gentlemen who acted as stewards in the hall. We hear of this, that, and another of whom it is said: His son, his daughter, his shop-assistant, were brought to the Saviour during the Mission. In such large measure does the Lord repay small service! Nor is the goodness of the Lord acknowledged only by word. We know of two shopkeepers who have placarded their premises, "We do not open on Sundays," who up till now have done a large trade on the Day of Rest.

Owing to the success of the Clapham Male Choir, Mr. James Knowles, organist of St. Mark's Presbyterian congregation, has very cheerfully taken up a proposal by Mr. M'Granahan that a similar organisation should be started in Greenwich. A very fair beginning has been made, and during his stay in Greenwich, Mr. M'Granahan is giving Mr. Knowles the advantage of his experience in conducting.

Friday, the 14th, closed the second week of the Mission, and Messrs. Whittle and McGranahan have now taken up quarters at the Baptist Chapel, South-street, Mr. Charles Spurgeon's.

As we have referred in our columns to clergymen in this district who had serious objections to the method of work of the American evangelists, we gladly state that more than one of them have withdrawn their opposition, after having been to the Hall. One who had carried his opposition to some length, went to Mr. Moody and expressed his full approval of his preaching and of the work done in the inquiry-room. We regret, however, to learn that opposition still exists in some degree; this has shown itself in the inhibition of Rev. Gardner Smith, of All Saints, Hatcham, whose zeal in the work is known to all, from conducting a thanksgiving service at the Brockley Presbyterian Church.

Giving Thanks at Wandsworth.

The friends in the Wandsworth district are determined not to lay themselves open to the reproach of being unthankful. "Were there not ten cleansed? Where are the nine?" is a question that cannot be applied to them. On Monday evening, last week, there was a full muster at the Town Hall, Wandsworth, of friends who took part in the recent Missions in the South-west. Many patiently stood throughout the two hours of the meeting, and many others, we believe, failed to get in at all. Under the genial presidency of Mr. M. H. Hodder, the proceedings passed off very smoothly and pleasantly. Some members of the Clapham Male Choir were present, and delighted the audience with their singing of several pieces from "The Gospel Male Chorus Book." Mr. Hodder remarked that as the South London Choir had been one outcome of the previous visit to London of the evangelists, so this Male Choir had sprung from the present Mission. It was a growing movement, he said; if all these singing brethren will bring to their endeavours the same skill and heart and enthusiasm as the Clapham Choir, it is bound not only to grow, but to scatter blessings on its path.

The meeting was largely devoted to testimony, both personal and relative. There were, of course, many songs of praise and prayerful thanksgivings offered in the course of the evening. A good many of the individual testimonies were of the ordinary kind, giving expression to the fact that through attending some of the late meetings either at Wandsworth or Clapham the testifiers had been led to see their sinful state and to rest in Christ as their Saviour and Friend. The first one to stand up in the body of the hall was an elderly man, who said he was converted at the Wandsworth meetings. Since then, when he read his Bible it seemed as though he were walking in a beautiful garden from which he had kept away for years. A woman thanked God for the conversion of a son and a daughter at Wandsworth. Another old man praised God that ever he came within the sound of Mr. Moody's voice. One said it was Mr. Moody's sermon on "that beautiful text," "Whatsoever a man soweth that shall he also reap," that led him to decision. Another was awakened by Mr. Sankey's singing of the hymn, "Step over the line." For some time these testimonies, brief and to the point, flowed on in close succession. Among the last was one from a young man who was converted during the visit of the evangelists to London nine years ago; this time, a sister of his had been brought in. All the Sunday-school teachers in the school where he taught had been greatly quickened, and as an indirect result of the meetings, five of the children had already confessed Christ.

A remark was here interpolated by Rev. Marcus Rainsford, that he remembered introducing Mr. Moody to fifteen young people belonging to one house of business in the neighbourhood; probably some of them were present. Dr. Redford, of Putney, said the most of these young persons had joined his church; he believed all of them were enrolled in the membership of some Christian congregation. Another gratifying interlocutory observation fell from the Chairman, to the effect that many of those who had been prominent in helping on the work of the late Mission in the south-west were the fruits of the Mission nine years ago.

The second half of the meeting was taken up with testimonies from the platform. Dr. Redford told of two interesting cases he had visited, where the reading of Mr. Moody's book, The Way to God, had been greatly blessed. Some of the young converts were not only reading it themselves with much profit, but were lending it to others. Mr. Sinclair, who was one of the most constant attenders and earnest workers at the Wandsworth Hall, bore happy testimony to the blessing the meetings had been in his own household. He had met with the converts of the Mission in his Bible-class and Society-class. One who had written to tell him of her conversion, spoke of having received a copy of The Way to God, which had been blessed in removing many difficulties that had presented themselves to her mind. Rev. J. Cunningham, of the Wandsworth Presbyterian Church, said that those who joined that Church at the last communion were entirely the fruits of the recent Mission. In his daily intercourse with the people he observed an extraordinary change had come over them, in that it was now so easy to converse of spiritual matters; the icy reserve had been broken up.

Mr. Shaman said he had attended every meeting at Wandsworth and Clapham with but one exception. His heart was greatly rejoiced at what he had himself witnessed in the inquiry-room. He gave the details of some deeply interesting cases of conversion of which he was cognisant. Mr. McLaren said he had casually met a gentleman at Wandsworth who told him of having been aroused at the meetings in Edinburgh ten years ago, by hearing Mr. Sankey sing. He was then led to accept of Christ, and was now a medical man of large practice not many miles from Wandsworth. Rev. J. Park, of the Congregational Chapel, gave a very hearty testimony to the good results of the meetings, not only those held by Mr. Moody and Mr. Sankey, but later by Major Whittle and Mr. and Mrs. McGranahan. He had met with a considerable number of young men who had been blessed. All the workers in his congregation had been greatly stimulated and revived. Rev. Mr. Buckmaster had also many encouraging things to say, though, as he observed, he was rather a cautious man and was waiting to see how the converts would develope.

Several other friends having added their quota to the pile of testimony, some closing words were spoken by Rev. Marcus Rainsford. He declared that in the course of the recent meetings he had met with some of the most interesting evidences of God's working he had known during his long ministry. Addressing a few brief exhortations to the young believers, he said: "If you have got life, you must feed it. If you do not feed on the Word of God your spiritual life will die out. God loves you better than any mother, and He has provided for you the sincere milk of the Word. But that is not enough; you must have exercise, and pure air and rest, if you are to grow in the Christian life. The pure air comes to you as you pray to God to make his truth really nourishing to your soul. If you would have exercise, try and win someone else for Christ. There are those whom you, and perhaps you only, can influence. In watering others you will be watered yourself. If you would have

rest, confide in the Lord Jesus Christ; tell Him all your troubles; make his bosom your resting-place, his love your home.

In leading the petitions and thanksgivings of the assembly, Mr. Myers said eternity would scarcely be long enough to utter all the praises due to God for what He had done. Then was sung—

"To the work, to the work."

As a practical commentary on this exhortation, the Chairman invited all who wished for prayer on behalf either of friends or of themselves to rise. The goodly company who did so were commended to God in the closing prayer, and the gathering soon after dispersed, making a thanksgiving "offering" as they went.

Men's Meetings at King's Cross.

At the close of the great meetings in the Midland Terminus Hall, Mr. Henry Thorne has each evening conducted meetings for praise and testimony for men only, in Tonbridge Chapel, Euston-road. The first of these meetings was held on the evening of Sunday, the 9th inst. The building was well filled. About forty men testified to the way in which they had been led to the Saviour, and at the close a considerable number rose for prayer. Subsequent meetings have been preceded by services in the open air conducted by members of the Exeter Hall branch of the Young Men's Christian Association.

At the indoor meetings the testimonies have been varied and interesting. One young man said that he had spent all the previous Thursday night in drinking and gambling, but he had attended the meeting in the Midland Terminus Hall on Friday evening, and found the Lord there. A working man was led to the Saviour by his little girl—a bright seven year old—who put to him the question, "Father, don't you love Jesus?" Another bright fellow had been led to Christ by the earnest entreaty of a fellow workman in a shipbuilders' yard where he had been employed.

Last Thursday evening was a time of great blessing. Quite a number of men rose for prayer, and at the close of the meeting many remained to be conversed with concerning the Way of Life.

Mr. Thorne remained at King's-cross till Sunday evening, and on Monday he commenced a series of special services at Brockley-road Chapel, in continuation of the wonderful work at New-cross. Several of the churches in the neighbourhood are uniting in this effort, and the district is being thoroughly canvassed by ladies with a view to securing the presence of non-churchgoers. Mr. Thorne will be aided by a large contingent of the New-cross Hall choir.

Mr. Moody at the Polytechnic.

In addition to his daily abounding labours at the St. Pancras Hall, Mr. Moody during the bygone week held four evening meetings for men at the Polytechnic. As our readers will be aware, this building, so long known as a place of public entertainment, is now the headquarters of "The Young Men's Christian Institute." These evening gatherings have been held in the large hall, capable of holding over 2000, and on each occasion it has been crowded. The audiences have been chiefly composed of the members of the Institute, though the meetings have been free to all young men. The hour fixed was 9 p.m., but it was generally some time past that hour before Mr. Moody could arrive from St. Pancras. The time of waiting was not wasted; opportunity was found for the singing of many of the Gospel songs, either as solos or in concert.

On Friday evening, after earnest prayer by Dr. Oswald Dykes, Mr. Moody spoke to his interesting and deeply interested congregation on Confession. When, at the close, he made a practical application on the subject by asking for a public confession of concern about salvation, nearly 120 young fellows responded to the call. The after-meeting was a large and helpful one; quite a number appeared to have come out boldly and decidedly on the side of Christ.

The meetings are continued four evenings this week, though Mr. Moody could only pledge himself to be present one evening. He said that Mr. Mowll, and probably Mr. Sankey, would be there on several of the evenings.

The Mizpah Band in London.

At the close of the Mission in the Stratford district a Mizpah band of some 200 members was formed. This has gone on doing effective work in strengthening and encouraging those who by the power of divine grace have obtained deliverance over their appetite for strong drink. Since its formation, the band has considerably increased in numbers. A very efficient choir has been formed, which is rapidly improving under the instruction of a devoted Christian teacher, and rendering valuable help in a series of evangelistic services, conducted by the band every Sabbath evening, for non-churchgoers. These services have been greatly blessed in leading several souls to the Saviour.

At the close of the Mission in New Cross district a band was formed, as we announced at the time. On the following Saturday evening another meeting was held, at which it was unanimously resolved to begin operations in the centre of Deptford, where both open wickedness and drunkenness prevail. A very suitable place of meeting has been secured right in the centre of drinkdom. It will be opened and consecrated by prayer to the service of the Lord next Saturday evening. From the devoted Christian character of the brethren who have banded themselves together in this much needed work of seeking the salvation of helpless drunkards, we have the highest expectation of their success.

The Coming Croydon Mission.

A highly successful meeting was held in the public hall at Croydon on Friday last to inaugurate proceedings in connection with Messrs. Moody and Sankey's meetings there in May. The vicar, Rev. J. M. Brathwaite presided, and after calling upon Rev. Mr. Hanna, Presbyterian minister, to pray, expressed warm sympathy with the object of the meeting. Mr. H. Matheson detailed the principal features of the work requiring to be done, and specially urged the need of prayerful preparation on the part of those who were to help in the inquiry-room. He also dwelt on the importance of all who joined the choir being decided believers in Christ.

Rev. J. F. Kitto, of Stepney, followed, giving interesting information as to the recent Mission in his own district. He dwelt forcibly on the duty of mutual forbearance and Christian confidence among the workers gathered from the various sections of the Church. He also defended the work from the charge of excitement which is often brought against it, asserting that there is an excitement which comes from God, and which we should, therefore, be careful not to despise.

Mr. John Macgregor (Rob Roy) then gave an intensely practical address, particularly enforcing the need for prayer on Mr. Moody's behalf, and entreating all who would help as stewards to cultivate patience and urbanity, in relation to the trying duties they would have to perform. A resolution, pledging the churches represented to give the evangelists a warm welcome, was moved by the Vicar, seconded by Rev. J. A. Spurgeon, and carried by acclamation.

The large hall was well filled, and it was generally felt that the forthcoming meetings could scarcely be prospected under more favourable auspices; unity, numbers, and earnest devotion, combine to give the work a most encouraging start.

The Y.M.C.A. in Ireland.

THE National Council have deputed Mr. W. Hind-Smith to visit the Y.M.C.A.'s in Ireland, with a view to their extension and organisation.

BELFAST.

The annual meeting of this Association was held in the Ulster Hall on the 6th inst, the Mayor in the chair. The report, read by the Secretary, Mr. Robert McCann, showed that the Association was in great prosperity. Addresses were delivered by Revs. William Park, J. Hudson Taylor, and Mr. Hind-Smith. The meeting was preceded by a social tea, provided by the ladies of Belfast. Several meetings of the members and others have been held for the purpose of co-operating with Mr. Hind-Smith in the organising of the Associations in the north of Ireland into a District Union.

CARRICKFERGUS.

The representatives of the Y.M.C.A. in this ancient town met on the 7th inst. to hear an address from Mr. Hind-Smith, and to confer with him as to the contemplated District Union of Associations. It was unanimously resolved to give every possible support to the effort. As a result of this visit we hear of new and extended premises being looked after for the Association.

MOUNTPOTTINGER.

A large meeting was held here on 10th inst. to hear an address on the work and agencies of the Y.M.C.A. by Mr. Smith. This Branch is a vigorous outgrowth of the Belfast Association.

DUBLIN.

The members of the Dublin Committee gave a hearty welcome to Mr. Hind Smith, and spent an evening in conference and prayer as to the best method of improving the work of the Y.M.C.A. in Dublin and the south and west of Ireland. The idea of forming a District Union, also of co-operating with the National Council, was thoroughly approved of. Arrangements are being made for a visitation by the national representative to each of the large towns in the south and west.

LONDONDERRY.

The Y.M.C.A. has been established twenty-nine years, and has a spacious and well-situated building of its own. On 11th inst., the Committee and friends of the Association held a social gathering for the purpose of giving a welcome to Mr. Hind Smith, who, after a conference, addressed a public meeting in the Hall of the Association. The Committee have resolved to support the District National Organisation of the Irish Associations about to be formed and to engage a secretary. Mr. Hind Smith has also paid interesting visits to Ballymena, Portadown, Armagh, and Dungannon.

A NONCONFORMIST CONFERENCE to consider the condition and claims of the London poor will be held in London on April 2 and 3.

SOCIETY FOR PROMOTING FEMALE WELFARE.—The eighteenth anniversary of this Society was held in the reception rooms of the Right Hon. the Earl of Shaftesbury, K.G., at his residence in Grosvenor-square, on Saturday week, his Lordship presiding, when there was a crowded attendance. In the course of his address, his Lordship said he was sorry to notice the growing dislike amongst women for domestic service. He heard of it everywhere. It was very sad, and so was the constant changing of places. The proposed system of this Society, of reward for length of service to combat with this, was excellent. It had been successfully tried in the Ragged-schools, and proved a strong inducement to the recipients, who had kept their places eight, ten, and twelve years. The more they looked into it, the more they realised the importance of preventive effort. There were scores of young girls who earned only 2s. 6d. a week. They would give a shilling to share the bed of some old woman, and try to live on the eighteenpence. Yet these poor things had hearts to be worked upon and souls to be saved. Whitechapel and its neighbourhood was swarming with these girls, whose consciences might be opened and their hearts touched.

For the Young.

LESSONS FROM LITTLE GARDENS.

Dear Young Friends,

I WONDER how many of you have little gardens of your own! I was thinking to-day of my own garden in our pleasant country home. It has long since been dug up; I could perhaps scarcely find its place again; and yet how clearly I seem to see it before me. The trim border of box, the gooseberry bush and two currant bushes on one side of the tiny gravel path, and on the other pinks, sweetwilliams, pansies, and the red daisies that grew so as to form the initial letters of my name. There are many sweet memories clinging round my garden, and I do not think I shall ever forget it. No doubt many of you live in the country, and if you have no gardens of your own, yet you love flowers and take some interest in every garden you see.

If you have tried, you know that it is no easy thing to keep even a small garden tidy. There is first of all a good bit of digging and hoeing to do; then the plants must be put in, and the seeds sown. In the hot dry weather they must be watered, and last though not least, the weeds must be rooted out. And very troublesome these weeds are to most young gardeners. I used to wonder where they came from, and often mistook some of them for flowers and watered them carefully, thinking they were some of the seeds I had sown. Then when they grew bigger, of course I was disappointed.

I asked the gardener to tell me who sowed all these troublesome ugly weeds. "Ah, Missie, weeds never want any sowing, they come up of themselves fast enough; and if you don't weed them out, they will soon spoil your garden."

These weeds do indeed seem to come of their own accord, and the highest wall will not keep them out. Some, like thistle and dandelion seeds, come floating through the summer air, borne up by their little feathery plumes; others are brought by birds, and some you may have noticed, are furnished with little hooks that catch in your dress, as you ramble after flowers in the woods, and wayside hedges.

Now weeds will always prove the strongest if you leave a garden long uncared for. Do you wonder why? Because they are the natural inhabitants of the soil; and the sweet pinks, lobelias, fuschias, and most of your garden pets, are little strangers from foreign lands that require a great deal of care to enable them to hold their own.

Have you ever seen a neglected garden? Oh, it is a sad sight, for the richer the soil the more luxuriantly the weeds will grow, really choking the poor flowers. Can you remember what Solomon wrote about a neglected plot of ground, that he passed one day as he was walking in the country? It was the field of an idle man, and he says he found it "all grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down." Then Solomon goes on to say, "I saw and considered it well; I looked and received instruction." If this great and wise king was not above learning a lesson from an untidy field, let us see if we cannot find something in our gardens to think about.

You may not all have a little garden of your own to dig up and plant seeds in. Yet you each have a little garden to take care of, a little garden that may become beautiful with sweet flowers or overrun with weeds. Have you guessed already what I mean? I think your minds and hearts are like little plots of ground prepared by loving hands to receive good seed, that may grow up and yield a rich harvest. What pains are taken with them; how patiently your kind parents and teachers try to prepare you for the life that lies before you.

And yet, when they have done their utmost, little weeds may be growing up unseen by them among the other plants. Evil birds may have dropped seeds that will spring up into bad habits and choke many of the sweet flowers and fruits of the Spirit; such as love, joy, gentleness, and faith.

I told you that when a garden was left to itself the weeds there grow very rank in the rich soil. It is a solemn thing to remember that if the great enemy of your soul finds an uncared-for garden, he is sure to plant weeds there; and then, oh how sad the harvest will be! How quickly weeds spread! It is said: "Ill weeds grow apace," and if weeds are allowed to grow up in one little garden, they will quickly fly over into the next, and from that spread further still. Thus you see no one has a right to think they may grow what they like in their own garden, without its making any difference to others. For it does matter a great deal, every one has an influence either for good or bad on all who come near them, and none can say where this influence will stop.

We read in the Bible that Adam had a garden entrusted to his care. When he sinned and was turned out of that sweet garden, the earth was cursed through his sin and brought forth thorns and thistles; what a picture of his own heart, where he had allowed evil thoughts to spring up into evil actions, destroying all his peace and happiness. Ah, if we had only our own strength to trust to, we might well look hopelessly over our little gardens, knowing how quickly the weeds grow and how strong they become.

But there is one Friend always near who is both able and willing to do what we cannot. You know who this mighty Friend is? Where Jesus comes, even the desert places in our lives will blossom as the rose. He will teach us how to get rid of the weeds, and will help us to tear them up at any cost. He will water the good seed with the refreshing dew of his Holy Spirit, and shine on it with the sunshine of his love.

Dear young friends, when the great harvest home comes, you would not like to have nothing but leaves to lay down at his feet who gave his life for you! Then go to Him now in this the early spring-time of your life and ask Him to take your heart and life, and make them what He would have them to be. We do not always know the weeds from the flowers, but we can trust Him to make no mistakes. Welcome this dear Saviour into your hearts, and then amid all the sin of this world's wilderness He will make and keep each heart "a little spot of hallowed ground," bearing much fruit to his honour and glory.

A. M. C.

DOCK LABOURERS' MISSION.—Arrangements have been made for the extension of this work by opening a Mission House near the Royal Albert and Victoria Docks. Gifts of books and tracts are requested as well as funds, by Mr. Charles Coleman, 32, Chamber-street, London Docks.

JEWISH "ROBINS."—Some 280 Jewish children were entertained to a "Robin Tea," at Mildmay, the other evening, through the kindness of Mr. Bullock. After the welcome and much enjoyed repast had ended, the youthful Isaacs and Ephraims, and Rachels and Miriams, were treated to a magic lantern entertainment, the pictures chiefly illustrating the lives of Joseph and of our Lord. Gospel hymns were sung and much prayer offered for a blessing on the engagements of the evening.

A CRY FROM BRAZIL.

DEAR SIR,—The following extract from a letter received from a friend in Brazil will, I hope, so impress your readers with the urgency of the appeal that they will aid me in my endeavour to meet the need. I propose to raise a fund sufficient to send an experienced evangelist to work amongst the English population in Rio de Janeiro, and if possible, also a seamen's missionary, to work in the harbour amongst the shipping, as the writer of this letter so strongly recommends.

I cannot but think that if the way could first be opened by a Gospel Mission, of, say, two months' duration, there would be then a prospect by God's grace of causing the residents in Rio to take up the support of the evangelist and seamen's missionary, at all events that considerable local help will be forthcoming towards this expense.

A Mission would cost at the least £300 for speakers to go out and return, besides the local expense of hall, &c. I cannot give an estimate as to the cost of the Mission without obtaining further information; but it has been laid on my heart that this will be the first most effectual step to take, and the most conducive to carrying on the Lord's work in that distant land, as opening out a way for persistent and continued evangelistic work.

I commend this appeal to your many Christian readers; any information shall be supplied to those who require it, from my friend in Brazil, and I shall be glad to receive personally any contributions for the Brazilian Mission Fund, which has been started by a contribution of £20 from the writer of the subjoined extracts.—Yours very faithfully, W. J. Evered Poole.

Enfield House, Southampton.

EXTRACTS.

"The population of Rio de Janeiro is about half a million. There are only seven Protestant ministers in the whole city—viz., two Brazilian, four American, and one English. There are only four Protestant churches. I grieve for the English people here, who are like sheep without a shepherd. When Mr. H. M. W. was here several came to hear him, and liked him very much; and I believe if we only had such a man here always, much good would be done.

"England sends missionaries to all parts of the world except Brazil; I think Mr. Vanorden, of Rio Grande du Sul, is the only one from England; there are none in Rio, unless you count the English Episcopalian minister one.

"Nearly all the shops are open here on Sabbath day. Sabbath is the great day for horse races and bull fights, regattas, cricket matches, and athletic sports. Sunday is the day for all grand exhibitions or important business; Sunday work is quite common amongst the English clerks and merchants here. Thousands whose souls are as precious as ours are marching merrily on the broad road to everlasting ruin. Thousands whom God loves and yearns over are walking blindfold into eternity, sowing the seeds of corruption, to reap a harvest of weeping and gnashing of teeth.

"Surely, amongst the hundreds converted under Mr. Moody's preaching, there are some who will leave home and friends to come here, and others who will be only too ready to assist them by paying the expenses. I would suggest that the work should commence amongst the English. It seems so strange to me to read in The Christian about all the Gospel preaching in other countries, and no mention made of Brazil. I think the people here would be easily reached, for they have very little respect for their own spiritual advisers, the priests: in fact most of the people are neither Roman Catholics, nor Protestants, nor Atheists, but simply worldly people, who never think of religion.

"I will be glad to get any information for you that you may wish about Brazil, and hope soon to hear that steps are being taken to send some one 'to the help of the Lord against the mighty.' It is high time something were done.

"Your sincere Friend and Brother,

"——."

Notes and Comments.

THE coffee-tavern movement is so good, and so calculated to counteract the bad influence of the public-house system, that we should be sorry for anything to stand in the way of its continued success. The *Globe*, in a short leader on philanthropy and profits has been administering some words of counsel to the promoters of these useful institutions, and thus refers to them:—

"It is perfectly legitimate that a coffee tavern should earn sufficient to pay a reasonable rate of interest on the capital invested in the undertaking. Only by adhering to strictly commercial principles will the movement—a most praiseworthy one in itself—secure a permanent footing in the country. But we have heard grievous complaints about the quality of the beverages sold at some establishments, and, if that be the result of large dividends, philanthropy would seem to be giving place to money getting."

It is not only legitimate, but necessary, that these establishments should pay, and we are not disposed to charge their promoters with making large dividends the primary aim. But the quality of drinks and viands served should be of first consideration, for only then can the real end be obtained—the supplanting the use of intoxicants by non-alcoholic beverages. Every effort should be made to render these places as attractive and satisfying as possible, and that done there is no reason to fear they will be other than successful, both from the standpoint of philanthropy and profit.

A people's church, capable of seating 2500 persons, has just been opened in Boston, United States. It is to be worked on broad unsectarian lines, the membership of the church to be open to all evangelical believers, and ministers of various denominations to assist in its services. The state of things religiously in Boston, according to American papers, is far from cheering. One journal, commenting on the opening of the new church, says:—

"The tendency in Boston is to agnosticism, or unbelief, on the one side, and to ritualism on the other. Even the Unitarian churches are falling off, many of their members or natural attendants either giving up church-going altogether or transferring their attachment to the Episcopal Church, with its liturgy and its appeal to æsthetic taste and religious emotions. Meantime the Roman Catholics are gaining rapidly in Boston."

The same journal says, in view of such a state of things, a new church is like a fifth wheel to a coach. We may rather hope that an earnest, united effort of this kind will effect what other means have failed to accomplish, and lead to a revival of holy fervour.

The work of nursing the sick poor, and arresting infectious diseases by proper sanitary measures, is a most praiseworthy one, and those who engage in it from motives of charity and philanthropic concern deserve all the encouragement and support that can be given them. Dr. Kerr, speaking of the Nursing Association at Edgware-road, says: "It is impossible in words to convey my sense of the value of your work. Life after life I have known to be saved by your nursing. Your exertions save the rates. But for you and your staff there would be many imperfect recoveries, and through the crippled state of the patient he would come on the parochial roll." By this one institution, with its staff of five nurses, 519 persons—labourers, charwomen, and others earning daily wages—were nursed through serious illnesses last year. Such work involves much self-denial, but is pre-eminently Christian, and worthy of commendation.

The General Baptists of Lincoln are about to rebuild their place of worship, and have decided to identify the movement with a name long connected with their community, that of Mr. Thomas Cooper. He has been widely and honourably known for many years as a lecturer on Christianity, and the story and results of his conversion from infidelity to faith have powerfully affected the religious thought of multitudes for half a century past. The proposal to call the new edifice the Thomas Cooper Memorial Chapel is by no means out of place or ill-timed, and will probably enlist not a little sympathy with the project outside the society chiefly concerned.

A correspondent calls attention to the prevalent and flagrant violation of laws which have been made for the regulation of the liquor traffic, and gives as illustrations the frequency with which little children are seen going to public-houses to buy ale and spirits, although the law forbids their sale to any under fifteen years of age. He suggests the formation by our various Temperance institutions of a society for seeing that the laws providing for keeping the liquor trade within certain bounds are carried out. The mischief done by sending children to public-houses and gin-palaces is incalculable, and it is certainly important to insist on the enforcement of any law tending to the prevention of so dire an evil.

The same correspondent, who signs himself "A Young Man from Home," also urges the need for greater vigilance for the enforcement of laws for the prevention of immorality. He speaks of the dangers young men are exposed to by the importunity of vile characters in the open streets, which, though punishable, is yet tolerated and passed over. He represents many others when he says "God only knows how some of us struggle against our passions and plead with Him for grace to subdue them, and yet attempts to draw us from the paths of virtue are allowed in the eyes of the police." Vigilance associations such as he pleads for are assuredly wanted, and should be widely formed and upheld.

The "nation scattered and peeled" continues to drink of the bitter cup of persecution. Says a telegram from New Stettin, on March 10:—

"The anti-Jewish riots which occurred here on Saturday evening, on the return of the four Jews acquitted by the Konitz tribunal of the charge of setting fire to the synagogue here, were renewed last night by the mob, who smashed the windows of several houses, and insulted the Jewish inhabitants. The gendarmery charged the rioters with drawn swords, and ultimately restored order."

The *Spectator* has an article on the prodigality of the rich, in which the writer attempts to justify the lavish expenditure on selfish indulgence to which the wealthy often resort. One illustration employed is as follows:—"Two thousand pounds is a large sum for the flowers to be used for a single night; but, the means being granted, is it so very sinful to spend one's surplus in producing a dreamily beautiful effect, which can by no possibility hurt anyone, and enables florists to ransack earth for their objects of beauty in a way otherwise impossible?" Our contemporary lays stress upon the necessity for the money to be come by without oppression, cheating, or sharp practice, and then concludes that there can be no moral evil in spending any amount of one's fortune in luxurious self-gratification.

It is commonly claimed that any man may do as he likes with his own, and on this principle prodigality on the part of the rich would be said to be justifiable. But there is a higher law than that, and one too readily forgotten and set aside. Men hold their possessions as stewards responsible for their use to Him who is Lord of all. He who has made both rich and poor, expects that the necessities of the latter should be the care of the former, and for men to waste on foolish extravagances, no less than on sinful lusts, what would relieve the sufferings of thousands who are their neighbours, is morally evil in God's sight. Blamable follies, which *The Spectator* speaks of as distinct from moral evils, are, after all, morally and socially reprehensible.

A correspondent writes, in reference to a recent note on the Sunday delivery of milk, stating that he is sure, from practical illustrations he has himself seen, that it may be avoided to a very great extent if only the milk owners and heads of households will act on principle about it. One man he knows in Middlesex, who gets his living by the sale of milk, resolutely refuses to send round on Sundays. He makes a special delivery at nine p.m. on Saturdays, and so keeps his customers, the Sabbath-day, and the Sabbath milk. God has honoured this course in his case, and always will have regard to those who revere his name. In the interest of the numerous milkmen employed on the Lord's Day, we gladly revert to the subject.

Will our readers help our Tract Fund? Applications for grants of tracts are continually reaching us. The following is one of them:—

"You have been kind enough on two occasions to make to me a grant of tracts for distribution, and I feel greatly indebted to you. In several cases they have been most instrumental in calling wanderers into the narrow way. I hope you will help me once more. I have lately been appointed Missioner to the ships frequenting the Bay of Gibraltar, and sail on April 9 next. It is estimated that no less than 103,380 souls in steamers and 1523 in sailing vessels visited the Bay last year, and no less than 700 total abstinence pledges were signed. All is under the direction of the Bishop and Archdeacon of Gibraltar. I should very much like to take out with me some suitable tracts for distribution, and I feel sure you will not refuse me when I ask for help in our blessed Saviour's name, and may I also ask for your prayers. My work will not be confined to the ships alone, I shall have to visit the sick in the hospital, the prisoners in the prison, the sick and infirm on the Rock, conduct Bible-classes, prayer and temperance meetings. Apologising or troubling you.—Yours sincerely,

"85, *Portland-road*, A. D. Sylvester.
"*Notting-hill, W., March* 8.

Several representatives of evangelistic work on the continent of Europe are now in London, or expected here at the close of this month; we bespeak for them from London Christians the sympathy and encouragement due to earnest workers in difficult and adverse circumstances. Signor Antonio Martinez, from Spain, and Pastor Brocher from Belgium, are already here; Mr. McAll, of Paris, with his fellow-worker at Marseilles, M. Saillens; and Professor Christlieb of Bonn in Germany, will arrive soon. Evening meetings are arranged at Mildmay Conference Hall for Mr. Martinez on Tuesday, March 25, for Mr. McAll and M. Saillens on Tuesday, April 1, and for Professor Christlieb on Monday, April 7. Dr. Christlieb will also preach in the Conference Hall in German on Lord's Day afternoon, April 6, at 3.30, and in the evening of the same day at seven, in English.

A party of young emigrants from "Dr. Barnardo's Homes" will be commended to the Lord at the Noonday Prayer-meeting, Aldersgate-street, on Monday next, the 24th instant.

Our esteemed and venerable brother, Rev. Dr. Somerville, has accepted an invitation to hold evangelistic services in Londonderry, commencing Sunday, 30th inst. We commend him to the prayers of our readers that he may have strength for this new undertaking.

We are sincerely thankful to find that our note on the death of Professor Länge in a recent issue was in one point a mistake. The Professor Länge whose melancholy death by drowning had been reported in several papers was not the celebrated professor of Bonn, but another of the same name at Hamburg.

A most interesting and important document is that issued last month from the Marine Department of the Board of Trade. It is headed "Loss of Life from British Ships," and was drawn up by Sir T. H. Farrer. It gives the number of lives lost from 1871 to 1882 inclusive. The average yearly number of sailors afloat during that time has been about 210,000, and the average loss by drowning one in eighty-two. The Wreck Commissioner has said that the loss of one-half of the vessels which founder or are missing is due to preventable causes, for which the owners are more or less responsible. The amount of overlading, undermanning, unseaworthiness, and insufficient equipment, which is proved to exist by the reports of Commissioners appointed to investigate, is a scandal and a shame.

It is therefore a cause for general satisfaction that the Government is set on redressing some at least of the wrongs endured by our seamen. The Merchant Shipping Bill certainly lends needed aid and protection to that class of the community who are exposed to much peril and hardship for want of better regulations on their behalf. Nefarious shipowners who desire to profit by heavy insurances on unseaworthy vessels will of course complain of provisions which restrict their power in these directions; but humanity and justice both urge such legislation as imperative. England owes much to the hardy tars who man her vessels and sustain her commerce, and must and will insist on their safety and welfare being ensured.

"The Reports of Revivals," says *The Methodist*, "which fill our weekly newspapers are most cheering. Gospel Temperance and Christian Evangelism are evidently reaching the masses. A large number of ministers and laymen are developing great power in these lines of work. Christian women also are coming under the influence of the spirit of this Christian age. We anticipate great spiritual results in the immediate future. But our evangelistic successes will involve the churches in the most serious responsibility. A vast amount of spiritual material is being prepared for what we may call higher manipulation. The evangelist must be followed by the pastor and by the teacher. The men who gather people into the Church cannot always keep them. The Timothy who is full of 'natural care' is needed to do that. There are fine opportunities just now for all men and women who excel in quiet and persevering power of toil."

We trust none of our readers will overlook the intensely, though somewhat painfully, interesting record of rescue work in the East-end, on another page, from the pen of Miss Steer. If they but knew the Christlike devotion and self-sacrifice shown by this brave sister and her helpers, we are sure there would be no lack of the means by which to sustain and extend this "life-boat work" on a perilous and rock-bound coast.

Dissatisfaction is increasingly prevalent on the important question of overwork in our public schools, and it must be so while cases of death and disease continue to be directly traceable to it. Dr. Forbes Winslow has been strongly denouncing the present system, asserting that he has ample proof that many children become hopelessly demented, and others unfitted for the serious duties of life, in consequence of the strain laid upon them. Such testimonies ought to awaken general attention to the subject, and lead to strenuous opposition of what threatens to have a most baneful effect upon the future well-being of the nation. "All overdoing is undoing," is a maxim some departments have evidently overlooked.

Two Bills, affecting the vital question of Sabbath desecration, are about to be brought before our Legislature. On Friday, March 21, Lord Thurlow will move a resolution in the House of Lords in favour of the opening of the public museums and picture galleries. The Bill is much more skilfully drawn than was Lord Dunraven's last year, and so it may command more support. It is getting in the thin end of the wedge to uphold this measure, and friends of Lord's Day observance should be awake to the need of resisting vigorously such encroachments on ground we cannot hold too tenaciously. It is desirable to spread information on these points as widely as possible, many failing to see the results of such a measure becoming law.

On Wednesday, April 2, Mr. Stevenson's Bill for the Sunday Closing of Public-houses in England stands first on the Order List for second reading. The passing of this Bill would be one of the greatest boons Parliament could confer upon the nation. There is no more fruitful source of evil and desecration of the day of rest than the having such places of resort open on the Sabbath. Only the enormous influence of the brewers' interests can prevent so invaluable a reform being effected forthwith. Not only Temperance advocates, but all social reformers, should support by all means in their power a movement which would bring salvation and joy to thousands of homes and hearts.

Rev. Joseph Cook, in one of his recent lectures, gives a dark picture of the lawless state of society in America when he says that while out of every 10,000 deaths in Europe only seven are murders, in the United States out of 1000 deaths twenty-one are caused by murder. Among the causes for the lawlessness which prevails he enumerates the animosities which obtain between races and religions and political parties; intemperance; irreligion; atheism; the failure of the Church to reach the masses; illiteracy; and the weakness of the Government in protecting the rights of citizens and of the States. On both sides the Atlantic there is evidently a great work to be done ere we see the triumph of righteousness secured. Most of the evils Mr. Cook enumerates would be lessened at once if only the Church of Christ rose to the true height of her calling and privilege.

We are glad to know that the project of erecting a Conference Hall at Stratford is proceeding favourably. The building will form a centre of very varied operations, such as that of the Mizpah Band, work among railway men, policemen, and others, Y.M.C.A., Open-air Mission, united prayer meetings, &c. We understand that a considerable sum is yet needed to make up the amount that must be expended on the building; we trust those who are specially interested in the East of London will help in this matter. The hon. treasurer is Mr. C. Boardman, Magnolia House, The Green, Stratford.

Referring to some remarks on the second coming of the Lord Jesus, recently quoted in these columns, a correspondent mentions the following words of the late John Angell James:—

"Bride of the Lamb, Church of the Saviour, where is thy looking, longing, waiting for thy Lord, like the Primitive Church?"

With regard to the restoration of Israel, it is God's commanded prayer that we should "give Him no rest" till answered (Is. lxii. 7).

Plain words and home truths are wholesome, if sometimes unpalatable to those who are wounded by them. Dr. Parker goes to the root of things, when he says, in reference to the Outcast London controversy, "When a woman is compelled to work all day for fourpence it is a mockery to build her a Mission hall and invite her to hear prayers from the people who ought to have paid her a better price for her labour. 'It is iniquity, even the solemn meeting.' When ladies grumble to pay half a crown for an article upon which some needy sister has spent a week of continuous toil, and then on Sunday give away tracts and ring the bells of heaven as if they were favourite angels of God, they ought to be told that their blasphemy and their benevolence are alike despised."

These are scathing words, but the Doctor is right when he adds, "The people to whom I refer do not want first to be robbed and then to be pitied by their robbers. They are honest people, downright hard-working, but who have never had a chance to show their real quality, and all they ask is a fair day's price for a fair day's labour." When, however, he says, "Better agitate for a new political economy than build Mission halls to mock the poverty we first created," we reply: By all means agitate for the new political economy; reprove, rebuke, exhort Christian employers, above all, to be just and righteous in their treatment of the poor who serve them, but build Mission halls as well, and make them centres of light, strong enough to let it be seen that the Gospel not only saves the sinner, but condemns all manner of injustice, and is ever on the side of all who are oppressed.

The district of Algoma, Canada, offers a wide and important field for Gospel effort. The Marquis of Lorne, at a meeting at Willis's Rooms the other day, expressed regret that Roman Catholic emissaries were more often to be met with in the outlying regions of the Far West, than those of the Protestant Church. The Indians who people the country north of Lake Superior are mostly heathens, but are said to be very accessible to the doctrines of the Gospel, and afford an encouraging sphere for labour. Another feature mentioned by Lord Lorne as calling for special zeal in these parts is the fact that some 9000 navvies are engaged in the construction of the Canadian Pacific Railway.

A GERMAN PASTOR ON MR. SPURGEON.

[A Swedish lady, resident in London, has translated and sent to us a chapter from a newly-published German book, by Pastor R. O. Funcke, of Bremen, in which he records his impressions of London. This apter, the greater portion of which we quote, is devoted, as will be seen, to the description of a visit to the Metropolitan Tabernacle.]

"HAVE you heard Mr. Spurgeon?" "Of course you will hear Mr. Spurgeon?" "How fortunate for you Mr. Spurgeon has just returned from the Highlands; you will find him in very good health." The foregoing remarks were addressed to me on the very first day of my visit to London, not only by professed Christians, but even by some to whom religion was a matter of indifference. For Mr. Spurgeon is a phenomenon, who may fairly claim the notice of any civilised member of society.

Great bursts of song were already issuing from the vast building when I arrived, and alas! outside were hundreds of people who, like myself, were too late, and apparently vainly desirous of getting in. I had been told that hundreds continually had to turn back, and I felt greatly distressed at the thought of having sacrificed my Sunday quiet to no purpose. Close to me was a gentleman of a peculiarly prepossessing appearance. I addressed him in my miserable broken English, and tried to explain my difficulty. He understood me, but shrugged his shoulders. However, when I told him that I was a German clergyman, this statement immediately wrought a change in my favour. "You shall and must get in, if nobody else does." He asked if Mr. Spurgeon had friends even in Germany, and was delighted to hear that many of his writings had been translated into German, and were much read. He thereupon proceeded to intercede for me with one of the officials. This man expressed his regret at being unable to procure me a seat, but through a back door he admitted me into one of the galleries, where there was at least standing room, and where I was not far removed from the platform.

Thus I found myself in the midst of that vast assembly, of which I had so often heard. It is stated that the Tabernacle will comfortably seat 6000 people. If so, there must at the least have been 7000 present, for of persons standing, like myself, there were hundreds, and hundreds again who were seated very uncomfortably. To anyone within the building the sight of so many people gathered together for worship cannot fail to be most impressive. I felt thrilled through and through when those thousands rose to their feet and sang a hymn. It struck me as worthy of imitation that Mr. Spurgeon first read the verse that was to be sung. Not because the congregation were not provided with hymn-books, for with the exception of myself they all seemed to be; but in this way they were made to understand and apprehend the contents of the verse before they commenced singing, and thus they did not merely sing one word after another, but they sung out of the spirit of the verse, hence with far more energy and feeling than they would otherwise have done.

In this temple of the Baptists there are, of course, no stained windows, no altar, and no ornaments of any kind. A very large baptismal font (for immersion) was the only thing, however, that would remind you of being among the Baptists. There was nothing in the sermon to make you aware of the fact. It was quite an ordinary evangelical address, with no sectarian features whatever. You could hear remarkably well in this mighty hall, and the preacher did not give you the idea of exerting himself unduly in order to be heard by those thousands of listeners.

But let us have a glance at the man himself. He stood there in his plain coat, without priestly vestment of any kind, with nothing of a clerical cut about him. That morning he appeared to be well, but I learnt that he had been a sufferer for many years. Several things in his sermon were suggestive of his having experienced physical weakness and pain. At the first sight of Mr. Spurgeon, I was struck with his resemblance to the late Mr. Blumhardt (so famous for the miraculous cures wrought by his laying on of hands). But on closer examination I found that there was a vast difference between that simple, studious mystic, and this fearless, vigorous, practical Englishman. In the short, stout figure, the kindly eye, and the hearty, frank, genial manner, the two were perfectly alike. But whereas the contemplative mind of the German was filled with the idea of the "restoration of all things," and with expectations of the speedy return of our Lord, the Englishman is devoting his zeal and energy to the practical end of bringing lost, wavering souls to decide at once for Christ, and to rejoice in their salvation.

Mr. Spurgeon is the type of a man of a thoroughly noble and winning disposition. We recognise in him, even as he is this day, the man who has not been brought up in the school of professors, philosophers, and scribes, but has been trained through God's immediate dealings with him, as was John the Baptist of old. It would require no great stretch of imagination to see in him the man who once stood on the bleak common addressing the assembled multitude. He shows himself just as he feels, and that he may safely do, for his frankness is linked with true humility. Christian courage and holy self-reliance seem to emanate from his whole being. "Every inch of him a man," has been said of him, and my impressions exactly tallied with that description. He inspires you with the reassuring conviction that he would be ready at any moment to lay down his life for the Gospel he preaches.

A greater contrast can hardly be imagined than that between Mr. Spurgeon and those Church of England clergymen whom I saw officiating at Westminster and St. Paul's Cathedral. There everything is made up of show and ceremony. The clergy are continually changing their vestments, their position and bearing, nay, even their tone of voice. Choir boys, candles carried in front and behind, various processions, long litanies and a wonderful music were the principal features of those services. Everybody's attention was engrossed with the music, but to all appearance the hearts were but little stirred by the sermon, which was read in a monotonous manner from the paper. Those High Church clergy put you only too vividly in mind of Roman Catholic formalism and drill.

As to the manner of Mr. Spurgeon's delivery, he would at times speak for five minutes without moving head, hand, or foot. While speaking he would lay both hands on the rails of the platform, or put his right in his bosom, or cross his arms on his chest, or even on his back. But anon he would elevate his frame, as if to holy combat. It was like unto an earnest struggle between God and man. He would raise his hands beseechingly towards heaven as if entreating God to come down, and then again turn to his fellow-men, addressing them in such a sweet, pathetic, and impressive tone of voice that it thrilled you right through.

Mr. Spurgeon's text on that Sunday was the fortieth Psalm. My imperfect knowledge of the language caused me to lose a good deal, but notwithstanding I felt mightily edified by the sermon. Even yet it is sounding, not in my ears, but in my heart. How he repeated three times following: "Lord, make haste to help me!" Of course this is not the place for giving an extract of the sermon. But not till that Sunday did I fully realise the man's peculiar power. It soon proved itself to me that those sermons ought to be *heard*, not read, and heard even thus—in the midst of this wonderful, vast assembly.

Infinite tenderness and love of souls, and a burning desire to bring every one that comes within reach of his voice out of the bondage of sin, are the characteristics of his manner. I had before this read a good many of Mr. Spurgeon's sermons; even at the risk of offending his friends, I must confess that I certainly thought most of them very good, but neither in form nor thought superior to many other printed sermons which are not received with anything like the same amount of favour. But having heard and seen the man himself, I was enabled to appreciate him at his worth, and to understand why he is trusted and looked up to by tens of thousands. I no longer wondered at his attracting thousands upon thousands Sunday after Sunday from any part of London to his Tabernacle.

Some of my German brethren in the ministry will perhaps want to know whether Mr. Spurgeon carefully studies his sermons, writes them down, and commits them to memory. I have not been able to ascertain, but I will guarantee that such a man not only works in earnest on his knees, but even with his brains and his pen, and does not trust to immediate inspirations, or to his happy genius. All his utterances had evidently been duly weighed and pondered. He never hesitated in his delivery, and never made a slip. At the same time he had made himself so thoroughly master of his subject, that he was quite independent of manuscript. And this, I take it, is precisely what all public speakers should aim at.

In conclusion, I will add a few words about the character and conduct of the congregation such as it struck me on that particular morning. It was apparently made up of all ranks of society, and the number of men quite equalled that of women. The middle class was most largely represented, but you would also see individuals of such moral and physical wretchedness as could not be found throughout the whole length of our country. On the other hand, there were ladies and gentlemen attended by powdered footmen. Nor was the black man wanting, and I made out a Chinaman and a native of India whom I had seen in the Home for Orientals on the preceding day.

In the gallery I noticed a number of gallant soldiers with white puggeries round their hats, showing that they were on the point of embarking for Egypt. To many of those it may have been the last public worship they were privileged to join in on earth. The Lord only knows how many of them are buried in the sand of the desert at this moment. Sailors of all descriptions, in their becoming costumes, were conspicuous in the centre. Once more, after a long time of tossing on the waves and knocking about in strange lands, they were enabled to praise the Lord in a large congregation.

Poor young mothers with babies had to leave because their little ones protested too loudly against the sermon. More than one lady was taken out, whitefaced and near upon fainting. I only wondered that such cases were not more frequent, as the atmosphere within the building was fearfully oppressive on that hot summer's day. Thousands of fans were in constant motion the whole time, and they were not used only by ladies. It made me quite nervous, and the smell of musk, used as an improvement on the atmosphere, affected me very unpleasantly.

There were no doubt hundreds upon hundreds of the audience who had only come out of curiosity. Mr. Spurgeon appears to be classed with the other "lions" of the metropolis, and strangers are advised to hear and see him as such a one. Thus many will go to Mr. Spurgeon's as they would go to the play, and they make use of their opera-glasses just as freely. But such as go to hear him in the same way as you would hear a celebrated violinist, or a reciter, will scarcely come with a praying heart and in a devout frame of mind. Some appeared to be busy counting the congregation, and others were drawing. It cannot be denied that such things in a measure mar the enjoyment of the service.

But the overwhelming majority might certainly be characterised as following the preacher with rapt attention. In many faces I read the most profound emotion, and tears were streaming from many eyes. It was forcibly brought home to me, that numbers of the men and women sitting there would then and there be pricked in their hearts, and eventually be able to trace to that hour the beginning of a new life. I shall

never forget the beautiful expression in the face of a working man close to me, who found the text in his Bible and then pointed it out to me. In doing so he put his finger on the first words of the Psalm, saying, with an inexpressibly happy smile, "The Lord inclined unto me," at the same time looking into my face, and apparently feeling satisfied that I was one who would know what this meant.

It was pleasant to see the kindly relations existing between the members of the congregation, and how heartily they shook hands at the close of the service, as if making a compact on the foundation of the sermon. It was no doubt also a praiseworthy practice that nearly every one had brought his Bible, which he made diligent use of. I noticed that the places were generally found very quickly, showing familiarity with the Word of God. The hymns, with but few exceptions, would not bear comparison with the German ones for beauty, power, and grandeur. The general tenor of English hymns is too sentimental, and they move within an extremely limited sphere of thought.

The service was over by half-past one. It concluded, to me, quite unexpectedly, as I fully supposed there would have been a farewell hymn. I should have preferred it thus. It seems to me that the congregation ought to have been allowed to lift up their voices at the conclusion. But this, of course, may be a matter of taste.

I made my way to a slightly elevated part of the street, and stood looking on while the mighty multitude dispersed in all directions. Who can say how many seeds of eternal life may have found a fruitful soil in the hearts of those many thousands? *That* day will reveal it.

By and by I found myself once more beneath the beautiful, quiet trees of Bromley, where I read Psalm xl. over again in my Bible, and determined to make it my text on the first Sunday of my return to my own flock; and if that sermon proved to be an edifying one to my hearers they were in no small degree indebted for this to the worthy Mr. Spurgeon.

Mr. Joseph Cleworth in Macduff.

THIS earnest evangelist held a series of meetings in the town of Macduff from Feb. 17 to March 9. From the beginning the meetings were well attended, but during the last week the numbers rose until on some of the week nights not fewer than 1000 persons were present, a large proportion being young men and women. On the last Sabbath evening the Established Church, the largest building in the town, was completely filled. There could not have been under 1400 present. The population of the town is about 3700. No evangelistic services have ever been so largely attended in this place.

Many in these large audiences were Christian people, who experienced a great refreshing; a considerable number of others went into the inquiry-room, and of these several professed to have found peace in believing. Christians of all denominations heartily united in helping the Mission. A large choir was formed and trained for some weeks before the Mission commenced, and their singing of Gospel hymns contributed in no small degree to interest the audiences and to awaken and deepen religious feeling. The whole community felt very grateful to Mr. Cleworth for his services, and would welcome him back if he ever had it in his power to pay them another visit. G.

THE GOSPEL FOR IRELAND.—In sending to us a contribution for the Society to which he refers, a correspondent writes as follows:—"While it is freely acknowledged that the best relief for Ireland's need is in 'the glorious Gospel of the blessed God,' it would surely be well to see more frequently in monetary acknowledgments the names of such unsectarian agencies as the 'Irish Evangelisation Society.' The humble contribution to its funds now enclosed has been stimulated especially by finding no Irish agency named in a list of seventy other worthy objects, presenting, however, no greater needs."

Let the Saviour In!

"Behold, I stand at the door, and knock."—Rev. iii. 20.

Rev. J. B. Atchinson. E. O. Excell.

1. There's a stran-ger at the door: Let Him in!
2. O - pen now to Him your heart: Let Him in!
3. Hear you now His lov-ing voice? Let Him in!
4. Now ad-mit the heav'n-ly Guest: Let Him in!
Let the Sa-viour in! Let the Sa-viour in!
1. He has been there oft be-fore: Let Him in!
2. If you wait He will de-part: Let Him in!
3. Now, oh, now make Him your choice: Let Him in!
4. He will make for you a feast: Let Him in!
Let the Sa-viour in! Let the Sa-viour in!
1. Let Him in, ere He is gone; Let Him in, the Ho-ly One, Je-sus
2. Let Him in, He is your Friend; He your soul will sure de-fend; He will
3. He is stand-ing at the door; Joy to you He will re-store, And His
4. He will speak your sins for-giv'n, And when earth-ties all are riv'n, He will
1. Christ, the Fa-ther's Son: Let Him in!
2. keep you to the end: Let Him in!
3. name you will a-dore: Let Him in!
4. take you home to heav'n: Let Him in!
Let the Sa-viour in! Let the Sa-viour in!

This piece will be found in the new hymn book, The Christian Choir.

Colportage in Northampton.

THE Christian Colportage Association for England has just issued the first number of an occasional paper entitled *Stray Leaves*, from which we extract the following:—

In the year 1880, at the urgent request and by the liberal aid of a number of the Lord's people (many of whom sent their contributions anonymously through The Christian) we sent first one and then a second colporteur to Northampton. These men have proved well qualified for this post, and their labours have been attended with much success, and their hearts gladdened by many tokens of the Lord's blessing in the conversion of souls. They are able to visit the whole town of Northampton once a month, besides one or two of the surrounding villages. They have also a weekly stall in the market, where they sell large numbers of Bibles and Christian books.

Last summer the two colporteurs made a fortnight's tour, visiting many of the more distant villages, hawking from house to house during the day, and holding Gospel services every evening. They were generally well received, and sold a large number of Scriptures and Christian books, finding many opportunities of speaking to the people individually concerning salvation.

When we consider that 2,243 Bibles and Testaments, 26,474 carefully-selected Gospel books, and 4,323 magazines, besides about 8,000 Scripture cards have, by this means, been sold in the town of Northampton, and the surrounding neighbourhood, who can estimate the value of the work done? So highly has this work been prized in the town itself, that many have contributed towards its maintenance, and have formed themselves into an Association for this purpose. They have, however, been unable to give more than sufficient for the support of one colporteur; and the society's funds being otherwise severely strained, unless help is obtained elsewhere, the other of these servants of the Lord doing this invaluable work, may have to be withdrawn.

[The Secretary of the Christian Colportage Association is Mr. H. D. Brown, 37, Farringdon-street, E.C.]

CHRISTIAN POLICEMEN'S ASSOCIATION.

THE first annual meeting of this Association was held on Tuesday, March 11, at Exeter Hall. The meeting was to have taken place in the lower hall at five o'clock, but shortly after commencing, the crowd outside, unable to find room, made it necessary to adjourn to the large upper hall, where there was ample accommodation for the policemen and their wives, numbering in all between two and three thousand.

The chair was taken by the Right Hon. the Earl Cairns, who expressed his pleasure at meeting such a large body of the Force on such an occasion, and at finding such a bond of union with them as the Christian Policemen's Association supplied.

Mr. J. H. Tritton announced that letters, expressing the greatest sympathy with the Association and the regret of the writers at their inability to be present, had been received from the Commissioner of Police, Sir E. Y. W. Henderson, Mr. Howard Vincent, Director of the Criminal Investigation Department, and Canon Wilberforce.

From the report, read by Mr. Tritton, we learned that the success of the Association has been most encouraging. Although it has only been in existence for a year, there are already nineteen branches, and over 700 members, many of whom speak warmly of the help it has been to them, especially in emboldening them to make an open confession of their faith. There are over sixty Bible-classes held in London and the neighbourhood in connection with the Association, besides many classes in provincial towns. The report also mentioned the monthly paper, *On and Off Duty* (published at Messrs. Marshall Bros., 3, Amen-corner, Paternoster-row. price 1d.), the subscribers and contributors to which are principally members of the force.

After a few earnest words by Mr. A. C. P. Coote, on the importance of believing with the heart and confessing with the mouth, addresses were given by Rev. Evan Hopkins on "Fight the good fight of faith," and by Mr. Stevenson Blackwood, who reminded his hearers that the second European conversion recorded in the Bible was that of an anonymous constable in charge of the prison cells at Philippi. Through the conviction of the Holy Spirit he had left on record the question which all should ask, "What must I do to be saved?" and called forth the plain, simple direction, which, if followed, brings peace to the longing soul, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Rev. Archibald Brown, who followed, addressed himself especially to the unconverted, entreating them to decide for Christ before leaving the hall; he also urged those who were already Christians to more perfect trust in God, as the only means of receiving that perfect peace which ought to result from a knowledge of our salvation.

Mr. J. E. Mathieson, of Mildmay, spoke on the need of spiritual power. After a few words of testimony from Superintendent Turner, the meeting was brought to a close by a short, pointed address from the Rev. Wilson Carlile, of the Church Army. Then followed prayer, during which at least 200 responded to the invitation to ask the prayers of God's people for their salvation.

The singing during the meeting was led by a choir of members of the Force, kindly conducted by Mr. Hales, leader of the Blue Ribbon Choir at Richmond.

At 7.30 the greater part of the audience left, many having some distance to go and a night of "duty" to follow, but a large number remained till a late hour at an experience meeting, which was addressed by Mr. Coote, Mr. Tritton, Mr. George Clarke, and several members of the Force. There is reason to believe that not a few decided to accept and follow Christ.

THE CHRISTIAN EVIDENCE SOCIETY have made arrangements for the delivery of lectures at the Hall of Science, Old-street. The first will be given on Wednesday evening by Rev. Edward White, of Camden-town, on "Miracles of the Bible; or, the Reason of the Supernatural in Christianity."

DISCHARGED CONVICTS IN NEW YORK.

I FEEL certain your thousands of readers on this as well as the other side of the water will be interested in hearing some news of the Home of Industry and Refuge for Discharged Convicts, located at 40, Hauston-street, in this city. As the sixth anniversary of this institution recently took place, I send you a few items of interest concerning its history.

The work of saving the ex-convicts of this city and country was begun over six years ago by Michael Dunn, an ex-convict. Mr. Dunn was born in Manchester, England, in 1826. He was taught to steal when a child, and was transported to Van Diemens Land at twelve years of age. He served thirty-five years in eleven different prisons, two terms of which were in solitary confinement. His back bears the scars of many a severe flogging. When liberated the last time, his keeper said, "Michael, I will keep your cell for you six weeks, as you will be sure to return by that time." But the Lord had other work for him. By mere accident he wandered one evening into Jerry McAulay's Mission, 316, Water-street, and there heard for the first time men and women tell how the Lord Jesus had saved them from being thieves and drunkards. To use Mike's own words, "I went to the front and knelt down and asked God to take the desire of thieving out of my heart, and I have never stolen since." He had been a bigotted, ignorant Roman Catholic, but his eyes were opened at last, and he learned to trust the Saviour.

He began to feel an earnest desire to help men of his own class, who when liberated from prison had no other channel open to them but to return to their former life, so he rented an old house down in Water-street, and in the most humble way opened a home for convicts. For a while their struggles and privations were great, and they were nearly starved out more than once. They made shoes, sold pencils, and made shawls, till finally good Christian men and women began to have confidence in their sincerity, and gave them substantial aid. Mr. A. S. Hatch, now president of the Stock Exchange, John H. Boswell, R. F. Cutling, James Talcott, W. E. Dodge, and other well-known Christian men of wealth, took hold of the work with Mr. Dunn, and incorporated the "Home of Industry and Refuge for Discharged Convicts." Mr. Boswell is now its president, and a most earnest, zealous friend of the ex-convict.

The present "Home" is a large, commodious building, in the very heart of the city, and well adapted to the purpose for which it was chosen. The property is worth some 40,000 dollars, and is owned by the "Home." Several branches of industry are carried on here. The finest brooms sold are made there, also scrubbing-brushes, baskets, shawls, door-mats, and carriage-rugs. Articles of *bric-a-brac* and mechanical genius adorn the walls, all made by the inmates in their leisure hours.

Though the industry is considered an important branch of this work, the saving of men's souls is the real object for which the Home was opened. The most attractive feature about the building is the chapel. Here services are held Tuesday, Thursday, Saturday, and Sunday evenings, and a Bible-class Sabbath morning. Song, reading the Scriptures, prayer and testimony, is the style of the meeting; but the latter creates the most interest. Here you can listen to men who have been in prisons all over the world, relating how they came to the Home, just out of prison, homeless, friendless, and penniless. They were taken in and here they found Jesus as their Saviour. They had no fears now that He was their Friend. Since the home opened its hospitable doors, some 1200 men have found a refuge there. The number of them who have proved steadfast, honest, and faithful is very encouraging. Many occupy positions of trust, while several are missionaries in the city, and some of the most earnest Christian workers we have are converts from this Home.

For some years Mr. Dunn has been urged to go to the Pacific slope and start a similar Home there. As the one here is in splendid running order, Mr. Dunn finally accepted a call from the California Prisons' Association, and has gone to San Francisco to aid them in the great work of saving the criminals. After Mr. Dunn's resignation was accepted, Mr. Charles Stewart was chosen by the trustees to fill his place, and the present condition of the Home is such as to make its friends thank God and take courage.

Samuel Hopkins Hadley.

Manchester Boys' and Girls' Refuges.

THE annual meeting in connection with the Manchester and Salford Boys' and Girls' Refuges and Children's Aid Society was held in the hall of the Manchester Y.M.C.A. on Tuesday, the 11th inst. The Mayor (Mr. P. Goldschmidt) presided, and during the evening the Mayoress distributed prizes to the children, who with their friends filled every part of the hall.

From the annual report we find that an important extension has been entirely completed—the Orphan Homes and Girls' Homes branch; and a new feature of the work, "The Seaside Home for weak, pale-faced city children," has been established at Lytham. The year 1883 began with 255 children under the care of the Refuge and branch homes. During the year 346 fresh cases sought their aid, 255 boys and 91 girls, nearly all ragged, neglected, and uncared for. Some were deemed unsuitable for admission, others received temporary help or were restored to friends, while 21 were passed on to other institutions, leaving 372 children in the Home during the year.

The Mayor said the work of the institution was most valuable, and deserved the support and encouragement of all members of the community. Looked at merely from a charitable and philanthropic point of view, the Refuges must command the hearty sympathy of all whose hearts were open to the pleading of suffering and sorrow, especially when it was remembered that the hard lot of the little ones was not due to any fault of their own. But apart from those philanthropic and what some might call sentimental views, there were other reasons why the Refuges ought to command ready and active support. The waifs and strays of humanity that were gathered under their benevolent shelter and protection would, but for such an agency, in all likelihood drift along currents of vice and crime which would lead them to destruction, both moral and physical; they would then, in such a case, eventually prove sources of trouble and danger to the community. In his opinion it was not only the shelter and protection and bodily care that the children received by means of the Refuges, but the education and training they there received, fitting them to earn their own living in an honest and honourable way, which made the Refuges entitled to the hearty support of the community.

Other friends spoke in hearty commendation of the work.

BRIXTON ORPHANAGE.—The eighth anniversary of the Orphanage for Fatherless Girls, Barrington-road, Brixton, S.W., was held on Monday, March 10, at the St. John's Schools, Canterbury-road, Brixton. The Lord Mayor presided. The meeting, which was well attended, was addressed by the Revs. Burman Cassin, Canon Hussey, C. J. R. Cooke, N. A. Garland, J. P. Gledstone, William Herbert, Mr. Locke, Marmaduke Osborne, and other ministers and gentlemen. The annual report, submitted to the meeting, stated that the institution had made rapid progress. Seventy orphan girls had been admitted into the institution during the past year; 180 orphans are now being maintained, clothed, and educated in the Home, and trained for domestic service. The average cost of maintaining, clothing, and educating each child is under £12 per annum. Destitute orphan girls are admitted (irrespective of sect or nationality), so long as there is room, without votes or payment of any kind whatever, and are trained as domestic servants. The home is now nearly full, but numerous applicants are waiting admission. The trustees are endeavouring to extinguish the debt of £750 still remaining on the new premises.

How Women may help Women.

ALL thoughtful people must be aware that snares and great temptations await every woman and girl who arrives friendless at a large railway station in a large town. Thoughtless, self-willed girls are in the most danger, as they usually wander from their homes from a desire to see more of life.

To meet this obvious danger the Committees of the Manchester Railway Station Lodging-houses have opened two houses in public thoroughfares, close to the London-road and Victoria stations, where board and lodging can be obtained at a cheap rate, and where womanly counsel and help in obtaining employment are given, to all who are willing to be advised.

At these houses a reference is expected after the first night, and in necessitous cases, where the applicant has a good character, small loans are made.

Are there any such houses under the personal superintendence of large-hearted, judicious, Christian ladies, near to the terminal railway stations in London? If not, why not? The difficulties surrounding such schemes are great, but "the Lord loveth the stranger," and so ought we, and we also should aim to prevent mischief. (There is a kindred scheme at 21, Conduit-place, Paddington.)

A second need for help among women has drawn forth an appeal from the Manchester Women's Christian Temperance Association, on behalf of their police-court branch. Women appear time after time before the magistrates, from the effects of their insatiable craving for drink. This fearful mania drives them into the commission of many sins. Women are known who have suffered punishment over forty different times, for acts done when under the influence of alcohol. If these victims, too often, of hereditary tendencies, could be legally committed to certified Inebriate Homes by the magistrates, both society and these poor degraded ones would be benefitted. The need for some such institutions, where women *must* submit to legal restraint, is recognised by all engaged in rescue work. Who will help? Of course fresh legislation will be needed, as at present, unless habitual drunkards are willing to enter such a home, nothing can be done for their restoration.

J. E. Wright.

9, *Addison-terrace, Victoria-park, Manchester.*

CRIME IN MELBOURNE.—A sort of cataract of crime has broken on the community. Melbourne larrikins have been fired by the example of Sydney youth, and a respectable woman has been seized and outraged in the streets by a gang of roughs, the victim owing her life, apparently, to the circumstance that her assailants were disturbed by some passers-by. Both Geelong and Prahran have been the scenes of singular brutal murders, the story of the wife-murder at Prahran being specially sad. Husband and wife had lived together happily for many years, and brought up a large family. About two years ago the husband fell into drinking habits. Idleness and misery came on the heels of drink; endless quarrels arose, these hardened into hate, until hate begot murder. The story, like all such stories, illustrates the limitless mischief and misery which break in on human life when God's laws are forsaken.—*Southern Press.*

THE DUBLIN RAGGED SCHOOLS AND HOMES.—By the kind permission of Earl and Countess Cairns, the sale of work which usually takes place at this season, for the benefit of the Schools and Homes in connection with the Irish Church Missions was held on Thursday and Friday last, at 5, Cromwell Houses. There was a good attendance of visitors, and the stalls of the kind friends who have now for the fourth year engaged in this labour of love were plenteously furnished with the articles usually seen on such occasions. On the first day the business of the sale was preceded by prayer offered by Rev. H. W. Webb Peploe, and on the second by Rev. Nevile Sherbrook. Twice a day Rev. Horace W. Townsend gave addresses, illustrated by dissolving views, showing the Society's field of operations in the four provinces of Ireland. It is to be hoped that the pecuniary result will be as favourable as in former years.

Mission Coffee Halls.

DEAR SIR,—May I thank your readers for their kind response to my appeal? They have sent me £600, part in gifts and part as loan, with interest to be paid. For the letters I have received and sympathy shown, as well as for these liberal subscriptions, I offer most grateful thanks. At the same time I am obliged to say that without more than double this sum we cannot make a beginning. To start well in a good position and on a suitable scale, so as to produce a Model Mission Coffee Hall, with a margin over to meet the first year's expenses, we require a larger sum, and therefore venture to make this one more request for further contributions, either as loan or in gifts. I will receive gladly any sum sent to the address given.

—Yours faithfully, Lady Hope.

12, *Great Cumberland-place, W.*

Mr. T. E. Murphy at St. Helen's.

FAREWELL VISIT.

ON Thursday evening, March 6, a meeting was held in the Mission Hall, Waterloo-street, St. Helen's, for the purpose of bidding farewell to Mr. T. E. Murphy, previous to his returning to America. The hall, which is capable of holding about 1,000 persons, was crowded to excess, many being compelled to go away unable to obtain admission.

Rev. Canon Carr, Vicar of St. Helen's, had been announced to preside, but, unfortunately, sickness prevented him from being present. A letter was read from him expressing his great regret at being absent, and wishing success to the meeting and the cause. The chair was taken by Rev. R. J. Ward, Congregational Minister, who reminded the meeting of the very successful Blue Ribbon Mission conducted by Mr. T. E. Murphy in St. Helen's at the close of 1882. It was well known that that Mission had been a great blessing to the town, and that very much of the good which was then accomplished still remained, and was spreading more and more. The Rev. W. Chaplin (Episcopalian) also addressed the meeting, and referred to his own Temperance society of nearly 700 members, which was largely the outgrowth of the Mission.

Mr. Murphy delivered an address of considerable length and great power, and at the close the audience passed a very enthusiastic vote of thanks to him for all his services at St. Helen's, and then united in commending him to God in prayer.

We have received from Rev. Adam Scott, of Sale, an interesting sketch of "A week with Mr. Murphy" in the neighbourhood of Manchester; we are sorry not to have space for it. The meetings described were held at Sale, Rawtenstall, and Stretford, and were all marked by much enthusiasm. Steps are being taken by the friends in the various places to give permanence to the movement. Mr. Scott says, in closing:—"Mr. Murphy has left us, but he will live in many grateful memories; should he ever find his way back hither, his friends and converts will accord to him a thousand welcomes. Meanwhile they follow him with their earnest prayers and best wishes."

LONDON CITY MISSION.—On Tuesday week, on the invitation of the Lord Mayor, the third social gathering was held at the Mansion-house of the subscribers and friends of the City and Central Poor Districts Auxiliary to the London City Mission. Between 700 and 800 guests assembled. An interesting report was read, which stated that the Auxiliary had recently made an effort to obtain the necessary support for at least one missionary of the Society, to labour in what was called "outcast London." The New Stock Exchange Association had already responded by contributing £120, a sum sufficient to meet the guarantee of the Auxiliary for two missionaries. One of these would labour in the Cowcross district, in Clerkenwell, and the other in Bethnal-green. The meeting was addressed by Rev. H. Huleatt, Bethnal-green; Mr. Sheriff Clarence Smith, Mr. F. A. Bevan, and Rev. Dr. Thain Davidson, all of whom bore testimony to the beneficial effects of the Mission.

Consecration Thoughts.

HAVE I received Thee, O my Lord?
Thy truth embraced, obeyed thy Word?
And by thy Spirit's quickening might,
Passed out of darkness into light?

Am I of that great gift possessed—
My soul's Redemption, Refuge, Rest?
That life divine, all gifts above,
Sure token of a Father's love?

If thus, then let me bow no more
At self's high altar to adore;
Nor on the world those powers bestow,
That now with heavenly ardour glow.

To Him who died, and rose, and reigns,
Be what of mortal life remains,
All consecrated, calm, and bright—
"At evening time let there be light."

Submissive to his gracious will,
Be every restless passion still,
And into holy bondage brought
Each anxious wish, each wayward thought.

On pleasant plains, or lonely steeps,
Where gladness smiles, or sorrow weeps,
His perfect life my pattern be,
My joy through all, his "Follow Me."

Norwood. J. Tritton.

Temperance Items.

On Saturday last Mr. E. P. Weston, the temperance pedestrian, completed his unprecedented feat of walking 5000 miles in 100 consecutive days, excluding Sundays and holidays.

The Glasgow United Evangelistic Association have strongly memorialised the magistrates of the city as to the prevalent drunkenness and the need for stringent preventive action.

Mr. Gough's House.—The house in Sandgate, in which Mr. J. B. Gough was born, and to which many an enthusiastic teetotaler has made pilgrimage during recent years, has been demolished, to make way for improvements in the pretty little Kentish town.

In reply to a largely-signed circular, presented by 713 ministers of religion in Liverpool and the Hundred of West Derby, Mr. Gladstone, through his secretary, states that the Government are most anxious to proceed with a prudent reform of the licensing laws.

A meeting of elementary school teachers, School Board officers, private schoolmasters, and other members of the teaching profession, convened by the National Temperance League, was held on Saturday week in the Albert Memorial Hall, Manchester; about 250 were present.

The Vicar of Burton-on-Trent and His Curates.—Our readers will remember the recent dismissal from his curacy of Rev. W. J. Spriggs-Smith, Christ Church, Burton-on-Trent, by Rev. Charles Guest, his vicar, under pressure of the brewers. We now learn that similar action has been taken by the vicar in connection with Rev. W. B. Dearden, fellow-curate with Mr. Spriggs-Smith. Mr. Dearden, having recently published a pamphlet entitled "Why I am a Teetotaler," has received notice to quit his curacy.

Honolulu.—Intemperance and other evils are making fatal ravages among the Hawaians. "It is evident," says the Honolulu *Friend*, "that the fight with intemperance is a combat with fearful odds against us. Greed, sensuality, and perverseness are a triple alliance it is no holiday diversion to meet in combat. If prohibition is too radical a measure for immediate success, cannot some legislation be devised that shall be not exactly self-operative, but in some measure self-supporting, directing and strengthening public sentiment?"

Temperance Reform in Canada.—The prominence given in the Canadian press to matters relating to temperance and the liquor laws testifies to the keeness of the interest with which the war against whisky is being waged. In Toronto the Temperance women are organising opposition to the sale of liquor in grocery shops. A popular vote has declared by a majority of 360 for the abolition of the grocers' licence. Retail druggists are being carefully watched against infringement, some of the number having already been heavily fined for contravention of the law. In Montreal the number of liquor licences has been reduced, and Brantford City Council, besides diminishing the licences, has increased the price charged for them.

THE RATCLIFF BRIDGE OF HOPE.

WE trust that the sympathy of the readers of The Christian is already enlisted in behalf of the Ratcliff "Bridge of Hope." From time to time, since the commencement of the work, we have given to them a little account of its progress, that they might follow it as it grew from year to year.

It began in the little room where Miss Macpherson and her fellow helpers first gathered in a few of the outcast women in the neighbourhood, to tell of the love of Jesus even for them. Now there are always forty inmates in the Refuge and Training Home, while the usual number passing through the Refuge weekly averages from eight to nine. When the house in Princes-square was offered to us, we felt that in taking it we were placing ourselves as it were in the midst of the enemy's ground. Immediately behind us, our back windows facing theirs, was a street, which many of our readers would find it impossible to imagine. In that street were thirty-five houses of the very vilest character; every house well known to us, as there was not a room in which one or other of us had not held out a helping hand to the poor lost girls living in them.

Many of our friends told us it was Utopian to imagine we could gather in the girls in the midst of such surroundings, but we resolved, God helping us, to set up a witness for Christ in the very stronghold of Satan. Very soon after we had settled in the Refuge the difficulties greatly diminished, for one day (how it came to pass we could never quite understand, but we believed it to be an answer to prayer) we found the houses empty; the attention of the owners having been directed to the condition of the property, they had found a good reason for ejecting all their tenants. Those houses have remained empty and desolate ever since. We saw at once what a desirable addition it would be to our premises to take those immediately in our rear. But for awhile legal difficulties came in the way, and it has only been within the last two or three weeks that we have been able to enter into any negotiation about the property. A considerable outlay will be necessary in order to make the premises convenient, but my Council will see that the matter is wisely arranged, and that we get a fair return for the money spent.

For some three years we have worked on, struggling with every kind of inconvenience, arising from want of space. Putting aside the utter discomfort to the workers, and looking at it simply from a sanitary point of view, it is absolutely necessary before the summer comes to make some change. We therefore feel constrained to lay before our friends the urgent need which has arisen, and to ask them again to express the sympathy they have so often shown by helping us to raise the sum of £1000.

Of course, from some comes the suggestion to curtail the work, and so solve the difficulty; but God forbid that our lack of faith or any inertia on our part should hinder work we believe to be the Lord's. Our past experience has given us confidence for the future; when we entered the empty house in Princes-square our rent alone was guaranteed, not a single subscription promised, and only £3 10s. in hand. But our Father knew the need, and sent the wherewithal. Two days after we came in, £20 was sent for the "Bridge of Hope" from New Zealand. I cannot say that since that time there has been no anxiety with regard to funds, but I can say there has been always daily food for the ever-increasing household, and we have been able to obey the command, "Owe no man anything."

Nor have we been left single-handed; earnest and devoted fellow-helpers have come forward from time to time, taking part in the different branches of the Mission. We have strengthened each other by prayer as we have worked shoulder to shoulder, and through the tender mercy and loving kindness of God health and strength have been sustained, and notwithstanding the unavoidable depression attending such work, the bow has been ever seen in the cloud.

During the past winter there has been more general interest shown in the work. What has been written and said about the condition of "Outcast London" has drawn the attention of many to this neighbourhood, and led us to visit much more among the very poor, which has naturally drawn larger numbers to our classes, and increased the claims upon us. We have worked under great disadvantages, having had to hire a room which could not always be obtained at convenient times. One of the houses for which we are negotiating was formerly a public-house, of such ill fame that even in this neighbourhood it was closed on account of its notoriety. Attached to it is a large, lofty room, capable of seating from 150 to 200 people, formerly the dancing saloon.

Will it not be a glorious metamorphosis to re-open this room, where amid ribald songs and obscene language the devil long held his own, and consecrate it to the service of God, and gather there the outcast girls to tell them of the Saviour who died to save them, and invite the poor tired mothers and give them helpful words to cheer their toilsome lives, and welcome the children who are only too willing to come to our classes. We have this great advantage, they know us as neighbours; we are always within call; they come to us from the first thing in the morning to the last thing at night.

While we wait upon God, and our expectation is from Him, we commend this simple statement of our needs to the prayerful consideration of the Lord's people.

Mary H. Steer.

26 & 27, *Princes-square,*
St. George's-in-the-East, E.

Personal Notes.

Rev. H. W. Beecher is reported to be on the eve of paying a visit to Europe.

Mrs. Lucas has concluded two series of lectures on Temperance in Aberdeen and Edinburgh.

Rev. Mark Guy Pearse preached with great acceptance on Wednesday, 5th inst., in King-street Chapel, Derby.

Mrs. Joseph Cook, wife of the celebrated Boston Monday lecturer, has herself entered the lecture-field. One of her subjects is "The Temples and Tombs of Hindooism."

Mr. Francis Murphy's recent Gospel Temperance campaign in Grace Church, Boston, U.S., was most successful. About 2500 signed the pledge, and many of these are seeking salvation.

Mr. R. T. Booth met a very cordial reception from the friends of Temperance at Melbourne, Victoria, on his arrival there in January last. He was to labour for four weeks in Tasmania.

Rev. J. S. Inskip, of Philadelphia, well known for his advocacy of Holiness movements, has been stricken with paralysis. According to latest reports received, he was not expected to recover.

Mr. H. R. Williams, an indefatigable worker for the last forty years in the cause of Ragged Schools, was presented with his portrait last week. Lord Shaftesbury made the presentation in the name of the subscribers.

Mrs. Booth, in a recent discourse, said the public opinion of England would demand that time shall be found for the drink question. We may do what we like for the poor, but while there are drink shops at every corner and sometimes at every dozen doors, no wonder that we have such constant records in the papers of deplorable murders and thefts and robberies. The Government tell us they cannot find time to legislate on the drink question. The people of England will rise up and say that they shall find time.

THE IRISH BIBLE AND COLPORTAGE SOCIETY has made a new start in Dublin. It proposes to attack the South and West more especially. The peasantry of Ireland are becoming readers. It is proposed to supplant the low literature which is at present so abundantly supplied to them by other of a more solid and interesting type. By means of the Society a colporteur can be supported for £40.

Obituary.

REV. Q. W. THOMSON.

Intelligence has reached the Baptist Missionary Society from West Africa of the somewhat sudden death of Rev. Quintin W. Thomson, missionary at Victoria, Camaroons, at the age of about fifty years. Mr. Thomson laboured nearly twenty years for the Baptist Missionary Society, and was well known throughout the churches in England.

BARONESS LIONEL DE ROTHSCHILD.

The death of this lady, "whose charity and kindness of heart have long been household words in the Jewish community," was announced last week.

MR. JAMES WHITE, OF OVERTOUN.

This well-known and much esteemed Scottish Christian philanthropist died on Saturday week, after a brief illness. An Edinburgh contemporary says: "All Scotland will recognise that a patriotic benefactor has been withdrawn from its midst. Mr. White's name was a household word in the land, as that of a merchant prince who honourably gained wealth and wisely used it. Though Glasgow was the sphere of his public work, the whole country was not unfrequently its witness and the conscious sharer of its influence. He loved to do good, but took pains to prevent it from finding fame. In his later years he associated himself along with Mr. James Stevenson in the establishment and conduct of the Livingstonia Mission."

A Work of Grace in Dunkeld.

A REMARKABLE work of grace has been going on in the Dunkeld district. Two years ago Major, now Lieut.-Col. Oldham, of the Indian service, conducted a series of meetings which were greatly blessed. The converts were chiefly young men and women attending the Free Church of Dunkeld. Subsequent to this several class and prayer-meetings were got up in addition to those connected with the several churches. Early last year Col. Oldham came with his family to reside in one of the villas at Birnam. Besides other meetings, he held one all through the summer in the open air at the close of the church services every Sabbath night. These were largely attended, but nothing special occurred.

In the beginning of February Mr. A. M. Scott, better known as the "Jailer Evangelist," was, on the recommendation of several eminent ministers of the Free Church, invited to visit Dunkeld, and assist at the services that were going on. A week of special prayer was observed in this connection. On Sabbath, February 3, he conducted the first of a series of meetings in the City Hall. His address made a powerful impression on the crowd that filled the building, and from the first it was obvious that a work of grace had begun. Night after night the hall was filled, and at the after-meetings numbers made profession that they had passed from death to life, or owned their desire to get peace through Christ. Other meetings were held during the day in class-rooms and elsewhere. The night meetings were frequently transferred to the hall of the Birnam Institute on the other side of the Tay, and still the work deepened and extended. As the result it may be stated that hundreds among the young and old profess to have been converted or greatly refreshed and revived. A thanksgiving service was held in the Free Church on Thursday, February 22, when the place was crowded. Rev. D. Macpherson delivered an address to the several classes of those who had come under spiritual influence. It was listened to throughout with the deepest interest.

Mr. Scott has returned to Edinburgh to fulfil an engagement there, and in the meantime the meetings are being carried on by an increased band of helpers. It is earnestly hoped that, in answer to the prayer of faith, the work will continue and increase.

Mr. Haslam at Newark.

A MOST interesting series of services has just been concluded in Christ Church, Newark. From March 1 to 11 Mr. W. Haslam and Mrs. Haslam have laboured amongst us, and we desire to record our hearty thanksgiving to God for the blessing vouchsafed through the preaching of the Word. After the first two days the church was overcrowded with eager and attentive congregations. The after-meetings were largely attended, and every night many remained for further inquiry and conversation, most of whom are now rejoicing in Christ. There are also many signs of real awakening amongst believers, many of whom testify to having received greatly increased light and blessing, and deep thankfulness is expressed for the privileges God has given.

Mrs. Haslam's addresses to the women in the drill hall, which was filled to overflowing, made a deep impression. In response to a special request she addressed a meeting for men only, when the Gospel message was earnestly given to a most attentive assembly.

The thank-offering on the last day of the Mission amounted to £20, and has been given to the Church Parochial Mission, with which Mr. Haslam is connected. Prayer is earnestly requested that God's blessing may rest on the work thus begun. H. A. Jukes, Vicar.

Letters to the Editor.

THE FUTURE OF PALESTINE.

Dear Sir,—There appears to be a great deal of spiritually unhealthy sentiment abroad on this subject. Your correspondent "V" asks two questions. (1) "Is there any assistance which churches can give in reinstating the land of Palestine?" The answer is, "Yes." If Christians will subscribe money enough (I say money, for money answers all things), it might be made like the garden of the Lord.

(2) "Have they any duty to render such help?" The answer is, "No." Every Jew who returns to Palestine as the Land of Promise distinctly rejects Christ, for a believer has nothing to do with Palestine as such. It is distinctly within the revealed purpose of God that the Jews shall be restored to their own land, which has yet a glorious future before it. Into the process by which this will be accomplished I cannot now enter. It is sufficient to say, "I, the Lord, will hasten it in its time."

Let it be remembered that in the same purpose of God Christ was slain from the foundation of the world. But would any believer say that he could have had any "duty" to have helped forward such a catastrophe?

Jews rejecting Christ now perish. Jews accepting Christ now become partakers of better promises.—Faithfully yours, Eboracum.

York.

CHRIST CHURCH, BURTON-ON-TRENT.

Dear Sir,—As I was so long and so closely connected with Christ Church, Burton-on-Trent, many of my friends have wondered that I should have preserved silence during this prolonged dispute between the vicar of that church and his curates. Hitherto, as a total abstainer, and one who mourns as much as any man the blighting effects of drink, I have feared to say a single word by which I might seem to defend the drink traffic. But I feel that silence on my part is becoming sinful, and though I shrink from rushing into print, I must ask your permission to place before the people of God, in defence of the truth, a few facts connected with Christ Church and its vicar.

For eight years I was privileged to work with Mr. Guest, during the whole of which time I scarcely think there were eight nights on which there were no Gospel gatherings. From year's end to year's end, in church, school-room, Mission-room, or street, some effort was being made in the Christ Church parish to reach the unconverted with the Gospel. There was a noble band of evangelists, twenty or thirty in number (many of them total abstainers), who were preaching the Word of God or circulating Gospel tracts every evening of the week. These had their own horse and cart; they subscribed quarterly for tracts to be distributed on the Sabbath among people in the parishes round who were not attending a place of worship. After they had distributed their tracts, they would stand back to back by the roadside and preach the pure Word of God. I say without hesitation that hundreds have been saved through their instrumentality.

Then, in our large Sabbath-schools, all the teachers were believers, as well as the many district visitors who, under the superintendence of Mrs. Guest, were in the habit of taking Gospel tracts wherever the people would receive them, and dealing personally with all those who cared to accept their ministrations. We were once permitted to carry on a School-room Mission for 145 successive nights, the speakers being almost exclusively working men; and from the beginning of June to the end of November have we held evangelistic services in our tent, continuing them in the school-room when driven by the cold from the tent. Hundreds of souls have been saved at these services.

Without regard to sect or party, all true servants of God have received a welcome at Christ Church and its vicarage. Now, we had with us the veteran missioner, Mr. Haslam; now, Mr. Sholto Douglas; now, Mr. Charles Graham, Mr. John Wilkinson, Mr. S. Field, Mr. Grattan Guinness, and now friends from the Evangelisation Society. I had forgotten to say that we had a girls' Sabbath school, in which nearly every girl could stand up and give a clear account of her conversion.

And yet there are people of God who, in ignorance, are aiding men, ambitious of notoriety, to break up a church like this, and to worry its pastorate into resigning his charge. I believe that Mr. Smith had placed himself in antagonism with Mr. Guest before ever the drink question, as a cause of strife, had been dreamt of, by fiercely attacking, in his vicar's absence, the British and Foreign Bible Society. It would be well to inquire, before condemning Mr. Guest for persecuting him, how this gentleman has worked with other vicars, at Wakefield and elsewhere. Both he and his fellow-curate must have known what was the trade of Burton before taking their curacies, and, after their assumption of office, they must have seen that nearly all the members of their congregations, if not brewers, were employed in breweries. What was poor Mr. Guest to do? The end of their writing and preaching on the Temperance question was just calculated to drive people either from the church or the town—from the church if not becoming abstainers, from the town if receiving their doctrine; and as it was not likely that many were about to give up their situations and leave the town, was Mr. Guest to sit still and see them empty his church? Let any minister of any denomination whatever, who reads this letter, imagine himself to have been in what has been Mr. Guest's position, and ask himself what he would have done in like circumstances.

Yours in the Lord Jesus,

Pavenham Vicarage, Bedford, March 10. John E. Linnell.

P.S.—The Christ Church evangelists would be glad to receive pure Gospel tracts for distribution, from any readers of The Christian. Address: M. Jewsbury, Sheffield-street, Burton-on-Trent.

IS SIN UPROOTED?

Dear Sir,—While acknowledging with many thanks the great kindness of manner in which, in your issue of to-day, you have dealt with a letter of mine, though differing so much from its contents, I must yet earnestly beg of you to make room for one further extract from it to prevent misunderstanding of those already given:—

"In speaking above of praying to be preserved from all sin outward and inward, and believing that we receive what we pray for, it is not intended that we thereby acquire *a stock of goodness or power in ourselves* (Acts iii. 12), by which to live free from sin. Such a thought is excluded by the concluding words of the two prayers above quoted, 'through Jesus Christ our Lord,' 'through Christ our Lord;' these do not mean merely 'for his sake,' but actually *through* Him, and *by union with* Him, as the branch receives the sap by which it lives and bears fruit, through and by union with the vine. If thus really united to Him 'as He is, so are we in this world;' He 'dwells in our hearts by faith,' and our lives are the fulfilment of that word, 'The pleasure of the Lord shall prosper in his hand.'

"'Surely shall one say, *In the Lord* have I righteousness and strength: even to Him shall men come; and all that are incensed against Him shall be ashamed. *In the Lord* shall all the seed of Israel be justified and shall glory.' 'Of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and redemption: that, according as it is written, *He that glorieth let him glory in the Lord.*

"To trust in any goodness or power of our own—even though asked of God ever so sincerely in the first instance 'for our Lord Jesus Christ's sake,' and believed to be so received—apart from this abiding vital union with Him, must lead sooner or later to disastrous failure; as indeed we know it already has done in many sad cases."—Ever yours in the Lord Jesus, J. P. Wilson.

2, *Lake-terrace, Wandsworth-common, S.W. March* 13, 1884.

[We insert the above at our friend's request, but we really do not see that it greatly affects the case. The last sentence, alluding to "disastrous failure in many sad cases," sufficiently shows the danger. —Ed.]

Notices of Books, &c.

"You're Me and I'm You." By S. G. Prout. 1s. *Nisbet & Co.* Simple talks with the little ones, written in that free and conversational style which always interests children.

God's Witnesses. *S. W. Partridge & Co.* 6d. per dozen. An address to Christians, admirably calculated to stimulate and encourage the full consecration so much to be desired on the part of all Christ's followers. We have pleasure in commending it for wide circulation.

New Biographical Sketches. *Religious Tract Society.* 1d. each. The lives and portraits of such men of note as Luther, Calvin, Melancthon. Concise in form, and well adapted to be within the reach of all who wish to become acquainted with the great facts and leaders of early religious reform.

A Help to Family Worship. By Rev. F. Bourdillon. 2s. *Religious Tract Society.* A useful book for those who find a difficulty in conducting household devotions. It contains short forms for morning and evening prayer, extending over four weeks. The manual is intended rather to suggest thought than to be slavishly adhered to.

Lectures to Children. By John Todd. 2s. 6d. *Religious Tract Society.* This new and complete edition of a well-known work will be welcomed by many who feel the importance of laying a good foundation for Gospel truth in children's hearts. It is well illustrated both by picture and anecdote, and in simple language expounds many important doctrines of the Bible.

Helon of Alexandria, with Preface by Dr. Adolph Saphir. 1s. 6d. *Religious Tract Society.* This is a story of Jewish times, more than a century before Christ. Biblical instruction is combined with an interesting narrative, which gives a good idea of the religious life in Israel, while the illustrations bring the scenes vividly before the reader.

Starlight Stories: Short Tales for the Younger Ones. By F. M. Holmes. *F. E. Longley.* This little book contains a series of short, well-written tales, well adapted for Sunday-school libraries. It will both interest our young people and improve their minds. The lesson of "Love your enemies" is excellently brought out in many of the stories, and all show that the bravest thing is to do the right, whatever it may cost.

Rays of Sacred Song. By Dawson Burns, D.D. *S. W. Partridge & Co.* This chaste volume is appropriately dedicated to the late Mrs. C. L. Balfour. The point that strikes one most forcibly in regard to the poems is their exceeding fulness of matter. Dr. Burns has something to write about and writes with all his heart; the result is soul—inspiring thoughts expressed in tuneful numbers—the theme the everlasting Gospel. His studies from Scripture are very suggestive and the hymns which he generously offers to the use of compilers are well worthy of consideration; being mostly written for special occasions, they may fill a niche in many collections.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Mar. 23, John xii. 1—19; Mar. 24, John xii. 20—36; Mar. 25, John xii. 37—50; Mar. 26, John xiii. 1—11; Mar. 27, John xiii. 12—30; Mar. 28, John xiii. 31—38; Mar. 29, John xiv. 1—15.

DEGRADING LAWS.—The strong religious feeling against the State regulation of vice received another illustration at a public meeting, held on Wednesday of last week in the West London Tabernacle, under the presidency of the Rev. W. T. Moore. The speeches of Mr. Henry Varley, Mr. Alfred S. Dyer, and others, met with a deeply sympathetic response from the audience, and a resolution, calling upon the Government to bring in a Bill this session to repeal the degrading laws in question was adopted without a dissentient.

Requests for Praise and Prayer.

PRAISE.—For blessing on meetings at Rhyl, North Wales, held by Mr. F. E. Marsh.

PRAYER.—For a Mission to be held at Broadwater by Major Frank Graves.——For a fortnight's Mission by Henry March (Evangelisation Society) among the miners and potters of Adderley, Staffordshire.——For an outpouring of the Holy Spirit on the services of Messrs. Fullerton and Smith, at Edinburgh.——For blessing on meetings at Pennaenmawr, Colwyn Bay, and Corwen, North Wales, by Mr. F. E. Marsh.——Lord Radstock asks for prayer for blessing on a special effort to reach the upper classes in Rome. The "Sala Dante," a hall holding 700, has been taken for six meetings in French.——A Christian minister desires prayer for the conversion of a young man just leaving home and friends for Canada, and also for a safe passage.——That a young clergyman may be led to see the need of conversion, and then guided to accept Christ.——For blessing on services at Runcorn by Mr. George Hefford.——For much blessing on the Mission at Mitcham.

EVANGELISTIC NOTES.

Mr. Denham Smith has just concluded some five months' labours in London. His engagements are: Harristown, co. Kildare, March 23; Limerick, March 30; Dublin, the whole of April.

Mr. Charles Inglis has been holding special meetings during the past few weeks in Glasgow, Dublin, and Manchester. Many have come out to hear the Word of life; not a few backsliders and unsaved ones have been blessed through the Word preached.

Children in Glasgow.—A series of meetings for children has been held in Cunningham Free Church, with good results; one of the teachers saw the conversion of most of his class before the meetings closed.

Edinburgh.—The Gospel services held by Messrs. Fullerton and Smith in the Free Assembly Hall during the past week, have been very largely attended. The Word, both spoken and sung, has been with much power and demonstration of the Spirit.

Banbury.—Thomas Houston, the blind evangelist, has been holding a ten days' Mission in the Temperance Hall at this place. The meetings were well attended. Several have thankfully acknowledged that they have been brought to Christ through these services.

Combs, near Stowmarket.—A series of successful services has been conducted here by Mr. John Harris, as well as occasional services at Stowmarket, Stownpland, and Battisford. All the meetings were well attended, and the Gospel addresses were listened to with great interest.

Our Soldiers.—Some good work has been done amongst soldiers in Glasgow during the past few months by means of Bible-classes, tracts, and personal visiting. Many who have been thus reached are now carrying the good news with them to Gibraltar and other garrison ports on the Mediterranean.

Battersea Park Tabernacle.—The wonderful blessing resting upon our labours here has caused our hearts greatly to rejoice. Since the visit of our dear brethren, Messrs. Moody and Sankey, we have had over thirty in one night, and within a very short space of time over a hundred have professed to find peace in Christ. The chapel is crowded with hearers, and so great is the change in one part of Battersea, that in nearly every house there is a blessing.

Our pastor's (Mr. Lardner's) hands are very full: the work of building a large tabernacle, seating over 1200 people, and seeking help towards £1000, soon to be met, taxes him to the utmost. I should like to see him set free from this, in order that he might give the whole of his strength to guide and continue this great blessing falling upon us.

35, *Hindon-st., Pimlico, S. W.* Henry Ruff.

Mildmay.—There has just closed a ten days' Mission in Iron Room, King Henry-street, Mildmay-road, conducted by Mr. W. Spencer Walton, which has been accompanied with marked results. Not only have many, it is hoped, during the last few days "received Christ Jesus the Lord," but others have learnt fresh lessons of what it is to "walk in Him." The hall has been well-nigh full each evening, and considerable numbers have given in their names as having received definite blessing.

Miss Booth's Anniversary.

THREE meetings were held at Exeter Hall on Monday last, at which Miss Booth gave accounts of the progress of the Salvation Army on the Continent during the last twelve months. It has now extended to Paris, Valence, Nimes, Geneva, Neuchatel, and many smaller towns and villages in France and Switzerland.

M. Convert, a wealthy supporter of the Army, from Neuchatel, testified of the good done in that city in spite of the opposition of the authorities.

Miss Booth stated that "a small Eagle" had been purchased in Nimes, which had formerly been used for amusements of a most degrading character, and some very striking cases of conversion have resulted.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Midland Terminus, St. Pancras.—March 5 to 24. Sundays: 8 a.m., Christian workers; 11 a.m., non-churchgoers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall. A reunion of those converted through the various London Missions will be held on Monday evening, March 24, at 8 p.m. Tickets to be had on application (with stamped envelope) to Mr. Lindsay Brown, Midland Terminus Hall, St. Pancras.

Addison-road, Kensington.—March 25 to April 14.

Hampstead and Highgate.—April 15 to May 5.

Croydon.—May 6 to 26.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Rev. W. Haslam.—March 29, St. George's, Macclesfield.

Messrs. Fullerton and Smith.—March 9 to 28, Edinburgh.

Mr. Henry Thorne.—March 17 to 24, following up Messrs. Moody and Sankey with united Mission at Brockley-road Chapel, New Cross.

Mr. G. Kirkham.—March 21, Ewell; 23 and 24, Blindley-heath; 25, The Hyde, Mansion House; 26, Hendon; 27, Stoke Newington; 28, Sawbridgeworth; 30, Rosemary Mission, Islington; 31, Brighton.

Rev. W. H. Aitken's Engagements.—St. Ann's, Dublin, March 23, for a week; St. Patrick's Cathedral, March 30 to April 11; April 13 to 21, or longer, Wrexham. North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, for a fortnight or longer, Dorchester.

Grand Theatre, Islington.—Every Sunday at 7 p.m.

Stepney Meeting House.—Mrs. Beaney at 3 p.m. on Sunday next.

Conference Hall, Mildmay-park, N.—March 23, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Ned Wright.

St. George's Hall, Langham-place, W.—Mr. Russell Hurditch, Sundays, March 23 and 30, at 11 a.m. and 7 p.m.; Wednesday evenings, Burlington Hall, Savile-row.

Edinboro' Castle, Rhodeswell-road (close to Burdett-road Station from Fenchurch-street).—Dr. Barnardo, Sunday, March 23, at 11 a.m., 3 and 7 p.m.

Evangelistic Mission.—Oxford Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish-town; and Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith at St. Andrew's Church, Upper Norwood, Sundays in March, at 3.30, St. Andrew's Hall, Saturdays, at 3; Mr. Hutchinson and Mr. Hankinson at St. Luke's Hall, Hackney, March 24 to 28, at 7 p.m.; Mr. J. W. Jordan, at Midland Terminus Hall, Ossulston-street, Euston-road, March 22, at 3; Mr. G. Banaster at St. Helier's, Jersey; Mr. H. S. Lidstone at Bignold Hall, Forest-gate, March 31 to April 4. Fifth anniversary of the Children's Scripture Union at Exeter Hall, April 1: Rev. S. D. C. Douglas presiding at 3 p.m., Rev. Dr. H. S. Paterson at 6.30 p.m.

MISCELLANEOUS.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

City of London Central Noon Prayer Meeting, 186, Aldersgate-street, E.C., 12 to 1 o'clock daily.

Mrs. Michael Baxter will give a Bible-reading on Thursday, 27th inst., at 102, Regent's-park-road, at 3 p.m.

Lord's Day Observance Society.—General Conference, Exeter Hall, Thursday, March 20, 11 a.m. and 3 p.m.

Y.W.C.A., 17, Old Cavendish-street, W.—Bible readings on "The Offerings," by Mrs. Yapp, Tuesdays in March, 3.45 p.m.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Sermon-lane Mission, Liverpool-road.—Annual meeting, at Myddelton Hall, Upper-street, Islington, Tuesday, March 25, 7 p.m.

Open-air Mission.—The annual meeting will be held at the Mansion House on Tuesday afternoon, March 25. The Lord Mayor will preside.

Grove Hall Gospel Mission.—First anniversary, Tuesday, April 1, at Grove Hall, Lisson-grove, N.W., 8 p.m. Dr. Gilbart Smith will preside. Tea at 6.30.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Rev. Henry Allon, D.D., on Tuesdays, at 12 noon; Subject, "Social Aspects of Christianity."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 21, at 7 p.m., Rev. J. H. Topping on "Jonathan's Faith, Hope, Love, and Failure." Tea at 6.

The Gospel in Spain.—Meeting at Conference Hall, Mildmay-park, Tuesday, March 25, at 7.30 p.m. Signor Antonio Martinez will give an account of his work in Spain.

Union Hall, Carlisle-street, Edgware-road.—Annual meeting, March 25, 3.30 and 7.30 p.m. Speakers: Messrs. Wilbraham Taylor, W. R. Lane, H. W. Taylor, J. E. Hawkins, Dr. R. McKilliam, Colonel Puget, and others.

Glasgow Half-yearly Meetings of Christians.—Thursday, April 3, Queen's Rooms, Clifton-street, 10 till 10.45 a.m., 11 a.m. till 1.30 p.m., and 5.30 to 8 p.m.; Friday, April 4, 4 till 6 p.m. and 7 till 9.30 p.m., in Christian Institute, Bothwell-street; Saturday, April 5, 4.30 p.m., at Roman-road Hall, Motherwell.

The McAll Mission, France.—Revs. R. W. McAll and R. Saillens will hold meetings as follows: Congregational Church, Upper Norwood, March 26; Congregational Church, Clapton, March 27; Conference Hall, Mildmay-park, April 1; Congregational Church, Wandsworth, April 2. Each meeting is in the evening.

Notices.

Communications Received with Thanks.—A R F. E.G. E.M. J.E.L. C.M.D. M..H M.S. J.G. K D.H. W.A. G.F.T. H.F.G. G.E.R. R.N. L.B. E.S. M.M.T. J C.M. M.P. J.P.J. K.S. E.J.B. L.W. J.W. H.R. Miss G. H L.O. S.R. T.L. Enquirer. M.A.B. C.G. A.S.L. W.S. J.M. J.W. Eboracum. A.W. E.L.B. C.C. E.P.T. A.A. D.A. W.H.W. E.D.O. W.R.P. E.A. J.G. R.S. J.P.W. W.B.F. W.A. J.G. C.R.H. A.M.C. S.S. F.T. S.D.F. J.G.D. M.J. R.J.W. J.D. E.W.H. W.G. W.D. R.L. J.P.W. H.C. C.F.H. O.D. A.A. H.L.H. A.G.M. H.A.J. R L. E.G. J J.L. J.N.F. C.B. J.R. J.P. C.M.C. B.W.L. G.E.P. L.G. A.F. F.G.N.

Applicants for Tracts.—Miss Truelove, care of Mrs. Wilkinson, Cleveland House, Barnes, S.W.; E. Wisebausen, 5, Buxton-street, St. John's-street-road; A. Saunders, 134, Culford-road, Kingsland; T. Wood, 24, Landsfield-street, Rendlesham-road, Clapton; J. Mollett, 31, Dover-street, Leeds; Mrs. Parmenter, 10, Beecher's-cottages, Philip-lane, Tottenham, N.; Mrs. Philthorp, 4, Napier-road, South-street, Ponder's-end; D. Abba, 37, Williamson-street, Hedon-road, Hull, Yorkshire; Miss Norris, 15, Ford-street, Roman-road, North Bow; E. M. Piris, 11, Florist-street, Kirkstall-road, Leeds; G. B. Taylor, 23, Church-street, Soho, W.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 15, 1884.

	£	s.	d.
Messrs. Moody and Sankey's Work in London—E. C. £2 2s.; C. R. and L. C. R. 5s.; G. E. H. £1 1s.; A. E. H. £5; Mrs. P. 5s.; Beth, £5; Anon. £1; L. L. G. £2 2s.; H. G. £1; J. J., per Miss F. £5; Friend, 5s.; T. N. J. £1; Miss T. £1	25	0	0
Mr. Fegan's Boys' Home—Anon. 5s.; H. G. M. E. £1; C. R. T. W. 10s.; M. M. D. 5s.; S. E. H. £1; H. S. B. £1; M. L. £4 17s. 3d.; R. L. £1; E. Y. E. 5s.; E. D. 5s.; T. B. W. 5s.; E. P. 10s.; Miss T. £1	12	2	3
Dock Labourers' Mission—G. W. 3s.; Miss W. 2s. 6d.; (*Free Meals*) Wellwisher, £2	2	5	6
St. Giles' Christian Mission—(*Prison Mission*) A. F.	0	3	6
Rev. McAll's Work Paris—L. E. S.	2	0	0
Home for Worn-out Governesses—L. E. S.	2	0	0
Zenana and Medical Mission—L. E. S.	2	0	0
Home of Industry—L. E. S.	2	0	0
Mrs. Meredith's Prison Mission—L. E. S. £2; S. E. H. £1; Mrs. P. D. £5	8	0	0
Home for Little Boys, Farningham—Collected at tea-table, Old Hall	0	7	8
Friendless and Fallen—T. S. 5s.; M. A. M. 10s.	0	15	0
Irish Evangelisation Society—D. J. R.	1	0	0
Dr. Barnardo's Homes—S. E. H. £2; E. P. 10s.; (*Rebuilding Edinbro' Castle*) S. A. P. £1	3	10	0
Jewish Refugees Aid Society—S. A. P. £1; A. E. B. 11s.	1	11	0
China Inland Mission—S. E. H.	2	0	0
Syrian Colonisation Fund—S. E. H. £2; Miss T. £1; (*Cyprus*) Mrs. P. D. £5	8	0	0
Latymer-road Mission—H. S. B. £1; J. B. 10s.	1	10	0
Colar Mission (*Miss Anstey*)—H. S. B. 10s.; J. B. 10s.	1	0	0
Watercress and Flower Girls' Mission—Thank-offering, C. E.	0	10	0
Mr. and Mrs. Mountain's, South Africa—J. B.	0	10	0
Miss Reade's Mission, Cuddalore—J. B. 10s.; G. E. and W. H. N. £1	1	10	0
Mrs. Wilkes' Rescue Work, Poplar—J. B. 10s.	0	10	0
H. B. M., please send full address			
Miss Sharman's Hastings Orphanage—J. B.	0	10	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
Barcelona Cottage Hospital—T. N. J.	1	0	0
Distressed Jews in Jerusalem (*Mrs. Finn*)—Memoriam	0	10	0
Ladies' Samaritan Society (*Paralysed and Epileptic*)—Miss T.	1	0	0
Port Said Mission Hall (*Mr. Bott*)—Miss T.	0	10	0
London Medical Mission—Miss T.	0	10	0
	£82	5	5

CITY WAIFS.

DEAR FRIENDS,

Let me very sincerely thank all those who have shown such kind Christian sympathy with me, and have helped to sustain the Homes, &c., at Southwark, Greenwich, and Ramsgate in my absence. Through mercy I am much better for the rest already, but do not feel fit yet for active service.

There are still liabilities to be met, amounting to about **£300.** *I cannot tell you what a relief it would be to my mind (especially under present circumstances) to clear off every claim, and be quite free of debt.*

"An Old Subscriber" sends £5, and promises another £5 if every claim can be met.

"A Friend" offers £10 if 9 others will give a similar sum by 13th April.

One little incident has greatly cheered me. A gentleman (who some time ago gave up smoking on conscientious grounds and sent us £37 odd, the proceeds of sale of cigars, &c.), recently asked prayer for City Waifs and Strays, mentioning our boys in particular. A dear old Christian man (a road-scraper) wrote on a sheet of paper now before me, as follows:

"Mr. —— asked God's believing children to pray for the distressed children of London, that God would raise up "friends to help them. It is no use to say, 'Be ye warm and filled' if you do not give to them. Their souls have "been redeemed by the same precious blood as ours. All souls are God's. He hears the young ravens cry, and He "hears those children need bread, and none to give to them. I thought we would get them a trifle to help them.—T. E."

Then follow twenty-two amounts, headed by those given by himself and his wife, making up a collection of **£2 0s. 6d.**

This hearty effort has been a real comfort and joy to my soul. Will you, dear friends, in the same earnest spirit, **remember the daily needs** *of our* **230** *"Nobody's Children"?*

Yours faithfully,

J. W. C. Fegan

Please address letters to me as usual, to
"The Boys' Home," 95, Southwark Street, S.E.

STRATFORD CONFERENCE HALL,

AND

YOUNG MEN'S CHRISTIAN ASSOCIATION.

Affiliated with the Parent Society, Exeter Hall.

COMMITTEE.

GEORGE WILLIAMS, ESQ. (Founder of the Young Men's Christian Association).
J. G. BARCLAY, ESQ., J.P. (President of the Young Men's Christian Association, Stratford Branch).
BURNETT TABRUM, ESQ. (Vice-Chairman, Leyton School Board).
J. T. PRIMROSE PECHEY, ESQ.
SPENCER M. WILSON, ESQ.
ARTHUR BOAKE, ESQ.
W. COLMAN, ESQ. (Chairman of West Ham School Board).
ED. LITTLER, ESQ.
J. R. HALL, ESQ.
J. McCALL, ESQ.

HON. TREASURER—C. BOARDMAN, Magnolia House, The Green, Stratford, E.

AT a Meeting of Clergy and Ministers held at the close of one of the afternoon meetings at West Ham Hall, Mr. Moody proposed that a building be erected for active Evangelistic Work.

The recent Mission of Messrs. Moody and Sankey, at which nearly 4,000 souls were dealt with in the Inquiry Room, shows that a large proportion of this class are not only willing to be spoken to, but are deeply anxious to know what they must do to be saved. Since the close of the Mission it has become still more apparent that an under-current of anxiety about spiritual things is spreading more or less throughout the whole neighbourhood.

It is intended to provide a Home for the recently formed Stratford Branch of the Young Men's Christian Association, which already numbers 250 Members, though the largest room of their present quarters will only seat about 60. It is proposed, therefore, that the Building should be constructed with different Stories, one for the Young Men's Christian Association and one for the Preaching of the Gospel.

A very large number of Working Men spend all their spare time at the corners of the streets, or round the public-house doors, and never enter any place of worship. Experience has shown that this class is amenable to affectionate personal persuasion, and one feature of this work will be the organisation of a band of discreet God-fearing Working Men, who shall go out some time before the Services and endeavour to bring in these people to hear the Gospel. It is believed that this work will re-act for good on the souls of those so employed, and tend to impress upon them their own responsibility before God for the souls of their fellows.

It is proposed to provide accommodation suitable for other Christian Agencies, such as the Mizpah Band, Great Eastern Railway Servants' Christian Union, Christian Policemen's Association, Open-air Mission, United Prayer Meetings, the Local Auxiliaries of the great Missionary and other kindred Societies.

We have received letters of sympathy from nearly all the Ministers of different denominations in the district, two of which we here append:

"St. John's Lodge, Forest Gate, Feb. 29, 1884.

"Dear Sir,—I have pleasure in saying that the Hall proposed to be built in Stratford, in connection with the 'Young Men's Christian Association' has my full sympathy, and I shall be very glad to assist in Gospel services therein when invited by the Committee to do so.

"I trust it may be made a great blessing to many souls.

"Yours very sincerely, Raymond P. Pelly (St. John's, Stratford).

"I shall be very glad to give £3 3s. to the Fund."

"Stratford, March 4, 1884.

"Dear Sir,—I give my hearty commendation to the scheme for providing suitable accommodation for the Young Men's Christian Association, and also for providing a Conference Hall in which undenominational services may be held. Evangelistic Services conducted by the Ministers of the district as far as possible in such a Hall will, I am sure, prove a great blessing to this vast population. I shall have great pleasure in cordially co-operating in so good a work.

"I am, yours very sincerely, James Knaggs
"(Minister of the Congregational Church, The Grove, Stratford)."

Upwards of £1600 has been already promised (principally by residents in Stratford), and as the district of which Stratford is the principal centre, contains over 140,000 inhabitants, nearly all of whom are of the working and poorest classes, it is clear that the necessary funds must be sought for elsewhere.

To erect a building at all in keeping with the need, at least £5000 will be required, apart from the cost of site, and the Committee have decided that the strictest economy, consistent with solidity and due efficiency, shall be studied in carrying out the design. They, at the same time, are determined that the building shall only be proceeded with as the funds are forthcoming, in order that it may be opened free of debt. Mr. Moody has expressed his desire to open the building before his return to America.

In the name of the Divine Master we appeal to God's Stewards for prompt aid to carry on the work which He has laid upon our hearts.

C. BOARDMAN, } *Hon. Secs.*
F. SMITH, }

Continued from Page 3.

BLACKHEATH. — Superior unfurnished Apartments, suitable for a Lady. — Apply by letter, to J. W., 1, Dartmouth-row, Blackheath.

APARTMENTS (furnished). — A Christian Lady, a Widow, has most comfortable rooms to Let, very pleasantly situated, and within easy distance of the City by tram-car or railway. References exchanged.
Mrs. Gant, 65, The Grove, Camberwell.

HAPPY, SUPERIOR HOME for little Girl or Boy, in small Christian family, or Youth beginning life in the City would find a comfortable home. References kindly permitted to a clergyman living in the family.
N., 15, Church-road, Stoke Newington, N.

A LADY residing at Waterloo, near Liverpool, offers a Home to one or two Ladies, who could either board with her or have separate apartments. References exchanged.
A. L., 25, Alexandra-road.

TWO LADIES having a large house in the West-end, wish to meet with another Lady willing to board with them. An invalid not objected to.—X. Y. Z., Beeching's Library, Upper Baker-street, N.W.

SUPERIOR TEMPORARY HOME for Ladies, at 15, Claremont-crest, Weston-super-Mare. Bible readings on Higher Life and Faith Healing. Terms, two guineas weekly.
Rev. W. and Mrs. Bradbury.

CHRISTIAN HOME offered to a Lady, delicate or otherwise, in the family of Physician's Widow. Good house and garden. Twenty-five miles from London. Moderate terms. —L. B. P., Fern Villa, Howard-road, Dorking, Surrey.

A CLERGYMAN and his Wife would be glad of a Lady or Gentleman to live with them, or would take charge of children whose parents are in India, &c. A happy Christian home. —Full particulars on application. A. B. C., care of Miss Webb, Western-road, St. Leonards-on-Sea.

HOME FOR CHRISTIANS, 54, Drayton-park, Highbury.—A quiet and comfortable Residence (permanent if desired). Near to trains, trams, and excellent Evangelical Ministry. Terms 18s. to 30s.—Address, Miss H.

BOARD AND RESIDENCE.—An Officer's Daughter offers a quiet home to one Lady only, near to Baker-street.—Zeta, care of Mr. Dawe, Bookseller, 44, Baker-street, W.

BOARD AND RESIDENCE are offered to a Lady of Christian principles, in a superior home at Woodside-park, North Finchley. —For further particulars apply to A. S., care of Mr. J. Connor, jun., The Parade, North Finchley.

FURNISHED HOUSE.—To be Let. Pleasantly situated, close to Canonbury Station, and within 5 minutes of Conference Hall. Containing 6 bed and dressing-rooms, bath-room, large double dining-room, handsome drawing-room breakfast-room, kitchens, &c. Rent only 4½ guineas per week.—Messrs. Wagstaff & Warman, Highbury-corner, N.

LONDON.—Lady requires combined bed and sitting-room, or two smaller, communicating. Moderate attendance, with cleanly, homely, Christian people. Terms very moderate.
Mrs. Elliott, 41, Clifton-street, Brighton.

A GOOD HOME, in a beautiful neighbourhood, offered to an educated Christian and his wife, in return for light, pleasant service. —Apply, in first place by letter, to Miss Heath, 23, Fitzroy-square, London.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. Evangelist, Clapham, S.W.

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THE RIGHT HON. THE LORD MAYOR, M.P.,

Supported by the The Right Hon. The Earl of Shaftesbury, K.G., The Lord Kinnaird, J. Flower, Esq., M.P., The Hon. and Rev. Canon Fremantle, Archdeacon Whateley, Sir John Coode, The Very Rev. the Dean of Canterbury, The Rev. Gilbert Karney, D. Matheson, Esq., and Signor C. A. Tron, of Turin, Waldensian Pastor.

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A MINISTER'S WIFE desires a situation in a Christian family, as Attendant to a sick Lady, or Mother's Help, for a young person of 20, in whom she is interested.
R. W. B., 39, Cadogan-street, Chelsea, S.W.

AS PAGE.—A Lady recommends a Lad, the son of a widow, who is 14 years of age, 5 feet 1 in height.
Mrs. O., Worlington Hall, Soham.

A LADY earnestly desires to place a man as indoor servant in Christian tectotal family. Not confirmed drunkard. In other respects appears very respectable, obliging, willing, punctual, cleanly. Accustomed to valet's duties, and to wait at table.—By letter, to Miss S. JACKSON, Bradburne House, Bournemouth.

WOULD ANY CHRISTIAN Lady rescue a youth, industrious, abstainer, from present evil surroundings? Find him employment under a gardener, or care of pony.—J. S., Brook House, Cockfield, near Sudbury, Suffolk.

HOUSEKEEPER, or useful Mother's Help, by young Lady, 21. Fond of cooking. No teaching; would attend to children out of school hours.—State salary offered,
W., Woodville, Arkley, Barnet.

LADY (45) wishes a situation as Lady Housekeeper to Lady or Gentleman. Satisfactory references. Small salary.
J. W., 58, Wellington-street, Gloucester.

AS LADIES' MAID in a Christian family. Situation wanted as above. Good dressmaker, milliner, and hairdresser.
W. FREKE, Milverton, near Taunton, Somerset.

AS LADY'S MAID, or Housekeeper.—Wanted, a re-engagement. Good needlewoman; plain dressmaker. Would not object to travel. Three years' reference from last situation.
E. A., 38, Garnier-street, Fratton, Portsmouth.

YOUNG LADY'S MAID or Companion. Age 17. Christian, abstainer. — L. UWINS, care of Miss Merrett, Stuart House, St. John's-hill, S.W.

AS YOUNG LADIES' MAID.—Seven years' character. Age 24. Can be highly recommended by her late mistress.—Mrs. DUNCAN, Miramichi, Withdean, Brighton.

LADY (30) owing to adverse circumstances seeks situation as Companion or Housekeeper. Cheerful, obliging, good reader, and amanuensis. Would go abroad. Excellent references.—PEATT, Mrs. Sinclair's, 50, George-street, Edinburgh.

USEFUL HELP and Companion, or Invalid attendant, by a Christian person. Methodical, understands cooking. Abstainer. Excellent references. Small salary.—A., 128, High-street, Sevenoaks (near London preferred).

COMPANION.—A young Lady accustomed to travelling, with a knowledge of French, desires a re-engagement as Companion, to travel or otherwise.—C. L., care of Miss Wood, 26, Avenue de la Grande Armée, Paris. Reference: Pastor Theodore Monod.

SITUATIONS wanted, together or separate, by Mother and Daughter, both accustomed to invalids, needlework, and children. Domesticated in fellowship with the "Brethren." Abstainers.—MATRON, Children's Convalescent Home, Broadwater, Worthing.

GOOD PLAIN COOK.—Situation wanted for respectable woman, in small family at Bournemouth or Ventnor. Six years' good character.—T. H. B., 25, Richmond-gardens, Uxbridge-road, London, W.

WILL ANY CHRISTIAN Lady take as servant a girl of eighteen, who needs strict supervision? Has been nearly three years in industrial school, and one year in service as kitchenmaid. Honest. Abstainer.—Full particulars from Miss NORMAN, Winster, Derby.

AS COOK in a teetotal house, where kitchen-maid is kept.—Situation wanted, by an experienced person, who is now a teetotaler.
Mrs. READ, Holm Lodge, Romford, Essex.

A LADY WISHES to recommend a good plain Cook, thoroughly honest and careful, and requiring an easy place because deaf.
E. H., 68, Swinbrook-road, Notting-hill, W.

A RESPECTABLE, trustworthy person (28), seeks situation in a Christian, or quiet family, as Housemaid, or help in light household duties. No parlour work.
W., 119, Hammersmith-road, West Kensington.

A LADY recommends two girls for light housework and needlework. Aged 21 and 27. Elder one good dressmaker. Excellent characters.—Miss A. PERRY, Mountshill, Chelmsford.

A LADY RECOMMENDS a well-trained Girl as Housemaid, in a small family where a cook or general servant is kept. Country preferred.—Miss ONSLOW, Alresford, Hants.

EDWARD W. THOMAS can recommend a person for any post of trust in London or 50 miles' radius.
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AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

TO PARENTS AND GUARDIANS.—A rising firm of well-known Electrical Engineers has a vacancy for a Pupil, who would be taught the business in all its branches. Double the required premium would be returned as salary.—Apply, by letter, to VOLT, 77, Mildmay-grove, N.

TO CLERGYMEN or experienced Laymen.—Wanted, for an important Charitable Institution, caring for Children, a Gentleman and Lady, as the responsible Heads. Really godly people, having powers of administration and a love for children, will find this a very happy sphere of service. To a married Clergyman or Nonconformist Minister, in sympathy, say, with such work as that of Mildmay, this presents a promise of permanent usefulness as large and as important as a good-sized country parish. Applicants need not be ministerial, but in that case must have had experience in Mission work, and be competent to give addresses, hold Bible-classes, &c. The emoluments, which are very liberal, will be stated on application. Candidates should give real names and full information about themselves in the first instance. All such communications will be regarded as confidential.—INSTITUTION, New Athenæum Club, Pall Mall East, S.W.

BRITISH WORKMAN.—Wanted, a man and wife, experienced in the business, and energetic, devoted Christians, to conduct on own responsibility the above in a market town in Kent, having with dormitories more than 30 rooms. Been established some years. Highest references required.
S., Horncastle's, 61, Cheapside, London.

WANTED, BY MISS ROBINSON, Soldiers' Institute, Portsmouth, a Christian man, to play harmonium and piano at meetings, services, &c., and to train a choir of men for singing in the open air. He should have some experience and ability, and be prepared to undertake the duties as a distinct branch of Mission work for God.

YOUNG MEN wanted, for Home Mission Work, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply, by letter only, to the Rev. C., 4, Campden-hill-terrace, Kensington, W.

A SUB-EDITOR wanted, of experience, a good shorthand writer and decided Christian, for a Religious and Temperance weekly journal.—PROPRIETOR, 2, Ivy-lane, Paternoster-row, London.

SHORTHAND CLERK wanted, of business experience.—PROPRIETOR, 2, Ivy-lane, Paternoster-row, London.

ORGANIST AND CHOIRMASTER wanted, in a Nonconformist Church on the South side of London. Must be a decided Christian.—Address, giving full particulars, S., 20, Christchurch-road, Streatham-hill.

AN UPPER FOOTMAN wanted, where two are kept under a butler, for a quiet situation in the country. He must be an abstainer, and have good references. Wages £30, with livery.
Mr. CAMERON, Agent, Lymm, Warrington.

A WORKING-MATRON required, competent to train girls in house and laundry work, in a Gentleman's family in the country. A young person not objected to. Wages £20.—X. X. X., May's Advertising Offices, 169, Piccadilly.

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UNDER MATRON wanted, early in April. She must be a Christian, and one who understands plain needlework; also some knowledge of nursing is required. The situation being that of a private home for poor boys.
Z., Buckenhill, Bromyard, Worcester.

NURSE.—Can any Lady recommend a thoroughly trustworthy, respectable person as Nurse in a School Sanatorium? Must be active, experienced, of pleasant manners, and a good needlewoman. Wages £20, with rooms, coals, and gas. Would suit a widow with small income.—S., care of Messrs. Reife, 6, Charterhouse-buildings, E.C.

NURSE.—Can any Lady recommend a trustworthy Nurse, who can take a young baby? Good needlewoman. Under nurse kept. Wages about £20.—Mrs. D., 6, Driffield-terrace, The Mount, York.

A LADY SUPERINTENDENT wanted, for small Training Home for Fallen Girls in Ramsgate. Board and residence is offered, small salary if required. Some experience of the work is necessary.
M. F., 11, Nelson-crescent, Ramsgate.

CAN ANY LADY recommend a thoroughly conscientious, trustworthy, Christian Nurse, for two little girls, ages 2½ years and 11 months? Must be really fond of children, good tempered, patient, correct in speaking, cheerful and refined in manner, healthy, and from 20 to 25 years of age. One who has been under nurse might suit, as Lady superintends her nursery.—Apply by letter, to Mrs. C. A., The Hermitage, Rosslyn-park, Hampstead, N.W.

A NURSE WANTED, about 20 years. Wages £12.
W., Mathew & Green, Stationers, Penge, S.E.

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A YOUNG PERSON wanted, by middle of May, to act as Nursemaid to first baby. Family live in the country. Good references required.—Apply, with particulars, in first instance by letter, to M. C., 13, Hyde Park-place, W.

YOUNG LADY wanted, as Mother's Help, to take entire charge of three young children. Will be treated as one of the family.
Mrs. LEVETT, Bodiam-park, Hawkhurst.

A DOMESTICATED, Companionable Christian wanted, to assist Mistress. Must be good sewer. Enclose photo.—State age, capabilities, and references to Mrs. SPEAR, East Hall, Rainham, Essex.

COOK AND HOUSEMAID wanted, in a small family. Good personal characters indispensable.—Apply by letter, or before eleven o'clock a.m., to
A. M. P., 22, Barnsbury-park, London, N.

HOUSE AND PARLOUR-MAID wanted, in a small, quiet family in Blackheath. Mrs. G., 7, Kidbrook-park-road, Blackheath.

WANTED AT ONCE, as Useful and Parlour-maid in small seaside vicarage, quiet, easy place, a superior Christian person. Clever needlewoman, understands dressmaking. One Lady. Tall, about 28.
Mrs. ADAMS, Meads, Eastbourne.

GOOD COOK wanted, about 30 years of age. Christian (Unsectarian in views), and total abstainer. Dairy and baking. Kitchen-maid kept.—Mrs. ASHTON, Delrow, near Watford.

A GOOD GENERAL SERVANT wanted, for small family; must be a good plain cook. Healthy, with good character, by April 3.—Mrs. MURRELL, Grove View, Mount Sion, Tunbridge Wells.

GENERAL SERVANT wanted, immediately. Must be thoroughly trustworthy, active, and able to cook. Abstainer preferred.—Mrs. C. WARD, 3, Zingari-villas, Gipsy-road, Lower Norwood.

WANTED, in a quiet family near London a good General Servant, able to do plain cooking well. A housemaid kept. Age about 23. Wages £13. Required April 1st.—Address by letter only to, Mrs. GALE, Argyll House, Balham Park-road, Upper Tooting, S.W.

CAN ANY LADY recommend a strong, active, willing Girl, about 18, from the country, as General Servant in a small, quiet family? Also another Girl, rather younger. Religious privileges. — E., 32, Vicarage-road, Camberwell, London, S.E.

A CHRISTIAN WOMAN required, thoroughly trustworthy, to act as General Servant, and to take care of house in absence of family.
Mrs. HAWKINS, 36, Baker-street.

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Apply to the Misses ASHBY, at above address.

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Mrs. CASSELS, 9, Vanbrugh Park-road, W.

Continued on page 23.

NATURE'S BENEFICENT FORCES.

It has often been the subject of remark by the scientist, as well as by the theologian, that the most powerful forces in nature, and some of them the most beneficent, such as light, heat, air, are the least observable in operation. Amongst such imperceptible arrangements perhaps none is more potent, permeating, silent, or beneficent in its operation than Magnetism, because it possesses properties admirably adapted to the restoration of the true balance of the physical economy, and is at the same time, of all the physical or psychical forces, the least appreciable by the senses.

In health the sensibilities are all quiescent, except the pleasurable consciousness of life; even this consciousness is in abeyance during sleep. The unconscious sleeper is in an equilibrium, and does not suffer pain; but upon being awakened the Magnetic conditions are re-established, and if they are disturbed he is conscious of it. Whether the change from a state of equilibrium be productive of pleasure or pain depends upon the healthy functional action of the organ excited. In a healthy state there is a sensible warmth at the stomach after eating. This is a positive pleasurable condition, but in how many instances pain and distress arise after eating, or exercising other bodily organs in the ordinary way. Pain reveals some abnormal or unnatural condition of an organ. We rarely meet with patients who can account for their sufferings. Yet our task is not difficult, as we have recourse to the only solution of the phenomena. To us pain and disease are simple terms, and easily understood to proceed from a Magnetic derangement of the human system. Every particle of the body is Magnetic, and Magnetic harmony at all points is in the highest sense a condition of rest and equilibrium—health. When polarities are thus equalised or normal, we are not conscious of any unpleasant sensation; but when any such impression is felt in any organ, the sensation is conveyed by an unbalanced polarity to the brain, with undue impression from the affected part, the sensation becomes disagreeable, and, when extreme, produces the phenomenon of pain.

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On March 4, 1884, the patient confirmed this as follows:—

"I have many times thought of writing you about the appliances I had from you by your advice in '79. Since I adopted your treatment I have never had an ailment, not even a cold, even if in a heated chapel I never feel worse. Oh, what a blessing your treatment has been! I shall never forget its effect for good; nothing I can get could ever supply its place."

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The Christian.

DEFENCES OF THE FAITH.*

FREQUENT notices have appeared in this journal of books written in reply to modern scepticism. We can scarcely wonder that on the part of excellent Christian men, the opinion should be expressed that the controversy has been carried far enough. There are, however, advantages. In the last century the answers sent forth to the works of Deistical writers were very numerous, but while they did much to silence the Deists of the period, they powerfully acted on the mind and heart of Christians. The defence of the Truth was followed by a time of clear and powerful evangelical preaching, and by the formation of those great Religious Societies which, ever since, have had such a mission of blessing in every part of the world.

It may, indeed, be admitted that the works of Christian advocates at this present time will have an inadequate effect on the upholders of modern infidelity. Many of these opponents are intolerant, and maintain a sort of infallible attitude; while others are malignant and are hardening their hearts against Christ. On the other hand, however, when the waves and billows of unbelief beat so fiercely against the ark of God, it is of supreme importance that Christian writers should defend the firm basis of the hope that is in them, and should make manifest to the age that they have no misgiving in relation to the truth and certainty of our holy religion. The waverers must not be allowed to drift to the wrong side; churches must be recovered from their paralyzing doubts; and preachers must be confirmed, for the usefulness of their sermons will be in proportion to the strength of their faith.

Only a seer can tell the things that are at hand. Signs there are that we are on the eve of great events. Venerable systems of lies are breaking up, and gigantic wrongs are coming up for judgment. A time is fast approaching when we shall have need to recall our Lord's words at a similar period, "Take heed that no man deceive you." "Deceivableness" has been always Satan's weapon, and will be more than ever in the days that are coming. We accept the fact with thankfulness, therefore, that the Spirit of Christ is moving upon the minds of men whose scholarship, and strength of conviction, are enriching Christian literature as it has never been enriched before, and who are resisting the adversaries in a way that must protect from misgiving the disciples of Christ.

Among works of the nature we have specified, must be placed the two below, and both of which are published by the same enterprising firm. Dr. Fisher is the Professor of Ecclesiastical History in Yale College, U.S.A. He lately sent forth a series of articles on Christian Evidences in the *Princeton Review*. These papers drew to them considerable attention, as they appeared in that leading theological Review. The handsome volume under notice contains this series of articles, which have been largely re-written, and a considerable amount of new matter. The book contains nothing out of date. It deals with the scientific, critical, and literary scepticism of these *living* times. The field of thought it traverses is as wide as the occasion demanded. In nineteen chapters it meets atheistic and free-thinking infidelity along all its lines. It sets forth the grounds for Christian faith firmly, and at the same time with a fine tone of fairness and courtesy.

After reading much of the volume the conviction has come over us, very strongly, that no honest person can follow its course of argument without great personal advantage. It is a book so cautiously liberal, so thorough, so scholarly, and so comprehensive, as to produce an overwhelming impression of the perfectly satisfactory and accumulative proofs with which Christianity is surrounded, and of the strength of the arguments against the Materialism, Positivism, and Agnosticism that have been troubling this age.

The second book, the title of which is given below, is cast into a more perfectly philosophic mould. But it is so as an answer to philosophical theories. It is, in every page, a treatise of marked ability, and it is scarcely too much to say that every sentence is pregnant with profound thought. The book admirably meets and exposes the false reasoning of the author of "Natural Religion," and most usefully sets forth the moral uses of the mystery of evil. The three chapters on the Hebrew, Greek, and Christian solution of the conception of God are exceedingly valuable as leading up to the revelation of the Divine in Christ. Altogether the volume worthily sustains the reputation of the series of the "Theological Library," of which it forms a part.

* The Grounds of Theistic and Christian Belief. By G. F. Fisher, D.D., LL.D. 10s. 6d. Is God Knowable? By the Rev. J. Iverach, M.A. 3s. 6d. *Hodder & Stoughton.*

OUR SOLDIERS.—Twelve months' work at the Curragh Camp has been productive of good results. The first annual report shows that numbers of men have received blessing at the Soldiers' Home, and the letters which they write from distant lands shows that they have not "believed in vain." Help will be gratefully acknowledged by Mrs. Perry Lumville, Curragh Camp, Kildare.

Y.W.C.A.—On Wednesday evening, last week, a third social gathering was held at the residence of Mr. and Mrs. E. M. Denny, 11, Bryanston-square, for the young women in the refreshment rooms and restaurants. More than fifty accepted the invitation, and expressed their grateful appreciation of the kindness and attention shown them by Mr. and Mrs. Denny and family. Several lady workers were present, among whom were Mrs. E. W. Moore, Y.W.C.A., Miss Erskine, and Miss Haslam, Women's Union, C.E.T.S. An earnest address was given by Mr. W. T. Paton. Miss Gough, 5, Theberton-street, N., will gladly receive the names of ladies willing to lend their drawing-rooms for the continuance of this good work. Help towards the needful expenses of this excellent movement will also be thankfully received.

THE EVANGELICAL ALLIANCE.

WE see with regret that the proposed Conference of the Evangelical Alliance at Stockholm has had to be abandoned, and that through the opposition of representatives of the Lutheran Church in Sweden, led on by the Archbishop of Upsala. Mr. A. J. Arnold, one of the secretaries of the Alliance, in a letter to the *Times*, calls attention to the fact that thousands of members of that Church were in favour of the Conference being held, three of its bishops having promised to take part. Great disappointment is felt and expressed in Sweden and elsewhere that the scheme has had to be set aside. We are glad, however, to learn that the Council are not without hope that an Alliance meeting will still be held in some other Scandinavian city.

The *Times* of the 20th inst. devoted a leader to the subject, in which a case is made out for the Swedes that they are an eminently contented race, and only desire to be let alone, preferring things as they are to any problematical gain. This may be so, but having regard to the cold and formal condition of the Lutheran Church, and the need there is of evangelical revival, many will look with mingled sadness and surprise at the spectacle of a Protestant Church declining to receive a body of Christians made up of representatives of all the Evangelical Churches of the world, and refusing to co-operate with an effort to awaken an entirely unsectarian but directly Christian spirit of earnestness in the work of Christ.

VULGAR LUXURY.

IT is well to remember that intemperance in eating is as sinful as to excess in drinking; many seem to be oblivious of the fact. *The Lancet* has lately had some caustic words on modern luxuriousness in living. The writer says: "It is beyond a joke to be invited to a dinner now-a-days, with its interminable number of dishes. Some physical evils are certain to overtake those who indulge in them—gout, rheumatism, and dyspepsia are some of the train of consequences." When our contemporary proceeds to speak of vulgarity as a proper stigma to be put upon the sumptuousness of many repasts, and to point out the unseemliness of such waste while thousands are visibly starving and underfed, we think nothing but sober truth and common sense characterise its words. Society is heavily weighted with what may be termed the curse of modern gourmandism and luxury.

We would not plead for asceticism; it is not the spirit of Christianity; but there is a self-restraint in reference to the body which Christians should be careful to maintain. The body is redeemed as well as the soul, and with it we are to glorify God as truly as with the spirit. The Apostle was not speaking as a monk or a recluse when he said, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should become a castaway." Without needless austerities such as punish the body and are alien from the teaching of Christ, we may yet cultivate a spirit and practice opposed to the self-indulgence which tends to give the flesh power over the spirit. We only require to carry out the injunction, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

WHAT IS THE GOSPEL?—4.

By Mr. G. F. TRENCH.

IN 1 *Timothy* the Gospel of the glory of the blessed God presents Him in his majesty, as the only potentate, eternal, invisible, dwelling in light unapproachable, and yet willing the salvation of all men, here and hereafter.

On the other hand, it presents man sunk to the lowest depths of atrocious crime and abominable corruption, and by the law (when lawfully used) convicted of sin in the presence of the incorruptible God.

But then it also proclaims the man Christ Jesus (blessed be his name!) as the one Mediator between such a God as this, and such men as these; and tells how in exceeding abundant grace He came into the world to save sinners, even the chief, and gave Himself a ransom for all, that those who should believe on Him might obtain mercy and life everlasting. Of this grace to the guiltiest, the Apostle points to his own salvation and employment in Christ's service as an example.

The exhortations relate mainly to Ministry and Rule in the Church, to conflict for the faith against error, to contentment, modesty, charity, and perseverance until the appearing of our Lord Jesus Christ.

In 2 *Timothy* the Gospel is a message, a proclamation to the effect that according to God's purpose of electing grace in Christ Jesus He has appeared and abolished death, and in his resurrection brought to light life and immortality, as the portion of all who have the wisdom of faith.

It brings us the promise of eternal life and glory in Christ Jesus, and of the kingdom and the crown, at his appearing as the Righteous Judge of quick and dead.

It is also a holy calling, requiring departure from every wicked work and doctrine, and as the evils of the last days abound, demanding endurance under opposition and persecution.

The evangelist is to use sound words and to labour manfully for the truth, maintaining the authority of the Scriptures against every assault, open or disguised.

Paul writes as one nearing the end of his course of service and conflict, in full view of the glory and reward awaiting him.

In *Titus* the Gospel reveals God as our Saviour, full of kindness, grace, and love, bringing salvation within the reach of all men through our Saviour Jesus Christ, who gave Himself for us, foolish, sinful, hateful, and hating as we were, that being justified by his grace, not by works, we might be made heirs according to the hope of eternal life.

The special aspect of this grace of God here, is its intention and power for *sanctification*, the purpose of Christ being to acquire in us a special possession for Himself, a people thus zealous to adorn the Gospel by good works, unworldliness, sobriety, purity, truth, while we ever look for the blessed hope and the appearing of the glory of our great God and Saviour Jesus Christ.

In *Philemon* the Gospel is shown in a beautiful parable from real life.

The rebellious slave, injurious and a debtor to his master, is graciously received by his master's partner and friend, who (himself a prisoner in bonds for the Gospel's sake) loves him, becomes responsible for his crimes and debts, adopts him as his son, makes him one with himself, and now as mediator, beseeching for him a welcome of pardon and grace, restores him to his master; no longer a slave but a brother beloved, to serve him in love henceforth and for ever.

The Cow Cross Mission.

THE eighteenth annual report of this Mission is a record of earnest plodding work in one of the worst districts of London. Mr. Catlin, the superintendent, preaches much in open-air, and continues to receive encouraging "letters from converts." The distribution of temporal relief is discontinued except in cases of sickness, and among the "household of faith." The Gospel services, Sunday-school, Mothers'-meeting, and Band of Hope are stated to be prosperous.

During the past winter months, Sadlers Wells Theatre has been secured for Sunday services, afternoon and evening; this effort has been attended with some very remarkable signs of divine favour. The report tells of the conversion of the "most notorious drunkard in Clerkenwell," also of "the young blackguard of the streets." Some of the employés of the theatre have even been wrought upon, the stage manager gives a contribution to the funds, and one of the freeholders of the property sends a donation of £5. A Bible-class has been started specially for the young converts of the theatre services, at 17, Claremont-square, Pentonville.

Copies of report, price threepence, post free, may be had of Mr. Catlin, at the above address.

Mr. Joseph Cook on Revivals.

IN the interlude to one of his recent Monday Lectures at Boston, Mr. Cook answered the following questions:—

"What are the prospect for revivals East and West?"

My travels bring me into intimate relations with a large number of preachers. Wherever I find a man holding three specific doctrines I expect a revival through his labours. What are these doctrines? The necessity of immediate repentance; the Atonement, as held by the evangelical churches; the supreme religious authority of God's word. Wherever I find a man in whom these doctrines are not a creed but a life I usually find a revival going on in a slow or a swift way. I solemnly believe that it is the divine will that we should teach the necessity of the new birth in this life, the necessity of the Atonement in its biblical form, and the authority of God's word in precisely the terms and tone in which the Bible teaches these truths. Wherever I find a man doubtful on either of these highest matters, I usually find a torpid church, or one that may, perhaps, be drifting into disintegration or into some foppish liberalism adapted to the wants of an easy-going age. Such an organisation may be called a church, indeed, but is really little more than a club house.

"What measures do most to promote revivals?"

Secret prayer in the closets of the congregation; family altars throughout the whole extent of the Christian population; home training in evangelical truth; pastoral visitation carried not merely to death-beds but into the daily secular life of parishes, and watching over the cradle itself; inculcation from the pulpit of the distinctively evangelical truths; organisation of lay religious effort in such a method as to bring church members face to face with the unconverted; after-meetings for conversation between church-members and the religiously irresolute; whatever addresses the will and brings it to a decision to give up itself wholly, affectionately, irreversibly to all the truth the soul perceives; an atmosphere of devoutness in the community at large; the opening of the dome window of human populations, and the streaming through it of that divine light which is beating for ever outside the damp vapours of our unbelief and worldliness, asking admission. Wherever the clouds are thrust aside above a population, and the sunlight of God admitted through an obscured spiritual atmosphere to the heart and will, there must be growth, or, in other words, a revival.

Mr. Aitken at Mitcham.

THE fortnight's Mission at the Parish Church here was brought to a close on Monday, March 17, thanksgiving services being held throughout. At the evening service Mr. Aitken gave some practical counsels to young Christians, urging them to make all they could of the means of grace, to be diligent students of the Bible, and that they should bring in others.

After prayer by the Vicar, Rev. D. Wilson, he gave his farewell address, taking as the basis of his remarks Isaiah xii. 1—3. Such, he said, will be the song when the ransomed ones shall be brought home, and it is now the song when the ransomed soul is brought to Christ. He enlarged on the three discoveries about God—(1) God my salvation, (2) God my strength, (3) God my song. In conclusion, he dwelt on the words, "With joy shall ye draw water out of the wells of salvation." Not duty but love should be the motive power in the Christian life. A large number remained to the Lord's Supper at close.

Mrs. Crouch, who is working with Rev. W. Hay Aitken and Rev. J. Stephens, held meetings for women in some of the Mission-rooms, and at the Upper Schoolroom; also two Drawing-room Meetings at "The Cranmers." Much blessing has resulted from this Mission. Some who were wavering have decided for Christ, some have been awakened and led to decision, while Christians have been revived, strengthened, and consecrated more fully to the Master's service.

Workers at the Home of Industry.

THE workers' meeting last week was one of peculiar interest. Good-bye was said to the sixty boys who sail by the *Circassian* on April 3. Many earnest prayers were offered on their behalf, asking that they might all be gathered into the fold of the Good Shepherd ere they leave our shores.

Mr. R. C. Morgan gave some very helpful thoughts on "The Kingdom of God," taking as the foundation Col. iv. 11: . . . "fellow-workers unto the kingdom of God."

Miss Child, of the "Welcome Home," in a few words told of the encouragement in the work among sailors. Some who have been converts, while still following their calling, have become missionaries by having Gospels in Chinese and other languages distributed in the various ports. A man who went into the "Welcome Home" to have a cup of coffee was spoken to by a worker about his soul, at which he laughed. Eleven months afterwards, on returning from a voyage, he went again and made himself known. He said that when he went out after laughing he thought it was like laughing at the Lord Jesus; for a fortnight he was very wretched, but he sought and found the forgiveness of his sins.

Miss Barton spoke of a mothers' meeting consisting of Jewesses held at the Home of Industry. About sixty Jewish mothers meet together on a Thursday afternoon singing hymns and learning a verse of Scripture. A short portion of Scripture is also read and explained, and some have been led to see that the Jesus of whom they sing is their Messiah.

At the close of the meeting a band of a dozen young ladies from a West End Y.M.C.A. presented Miss Macpherson with the results of their spare hours—some twenty little frocks which they had made for the girls who go in the May band.

TRACTS FOR EAST LONDON.—We are now in sore need of funds and tracts to carry on this work in a poor neighbourhood near the docks of London. We give free meals as far as our funds will allow. 34, *Cawdor-street, Poplar, E.* Geo. Fuller.

TRACTS WANTED.—The writer will most gladly receive from any Christian friends a supply of evangelistic tracts. They are needed by a Mission band of very poor but very earnest Christians who work out of doors a great deal, and who would like to give a tract and at same time speak a kind word of personal entreaty. Address John Line, Broad-street, Reading.

For the Young.

THE BOYS FOR JESUS.

["One Sunday evening recently, after a good deal of discouragement—I had been pleading with the Lord for a class of lads in whom I am deeply interested—I felt the Lord led me to write the following lines, as a fresh pledge of his faithfulness in fulfilling his promises. They may be a cheer to some other worker."—*Letter from the writer.*]

THE boys—the boys for Jesus!
I breathe it with a sigh!
But the sigh is upward winging,
And the sigh shall change to singing,
For 'tis heard beyond the sky.

The boys—the boys for Jesus!
I weep it out with tears—
But a rainbow through them glinting
Makes them flash with rainbow tinting!
Heaven's rainbow 'mid my fears.

The boys—the boys for Jesus!
The cry goes forth in prayer,
And where the white robes glisten
The Father stoops to listen,
And I read my answer there.

The boys—the boys for Jesus!
Now Faith shall urge her plea,
For 'tis writ in letters golden
In the Word of God enfolden:
"*Believe* and thou shalt *see*."

The boys—the boys for Jesus!
'Tis patience tunes the tone—
"Thou weak one, cease thy grieving,
And haste not, but believing,
Wait God's time, not thine own."

A little ship is tossing
On a dark and stormy sea,
And behold! a radiant angel
Stands to bring the glad evangel—
"Lo, *all* are given to thee."

So I wait to see the landing
Upon the other shore.
'Mid the choruses of heaven,
And the throng of the forgiven,
I shall see my boys once more!

THE LOST CHILD.

Some weeks ago, a poor little girl about eight years old, a stranger here, strayed from her home, and was not heard of for some days. The case excited great sympathy, and every effort was made to trace her out. Our dear children, Eva and Douglas, were greatly excited and so unhappy about it. Morning and evening they prayed most earnestly for the poor lost one. Late one evening we got the news that the dead body had been found on the shore, under some rocks.

Eva and Douglas were safe in bed and asleep when the sad news came, for which we felt thankful, but their mother seemed apprehensive of the effect upon them when they must come to hear it in the morning. I saw the difficulty, but was too tired and sleepy to suggest anything. However, she solved it, for next morning early, two bright and beaming faces were at my bedside, "Oh, grandma," cried Eva, "the little girl has been found—she is safe in heaven;" and Douglas, bursting with excitement, struck in, "The bright angels came down to the beach and carried her up—up," acting it all with his podgy arms. Then Eva, with a little sigh of envy said, "How happy she must be!"

H. C. H.

Jersey.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Mar. 30, John xiv. 16—31; Mar. 31, John xv. 1—15; April 1, John xv. 16—27; April 2, John xvi. 1—12; April 3, John xvi. 13—24; April 4, John xvi. 25—33; April 5, John xvii. 1—13.

MISSION TO THE KABYLES.

DEAR SIR,—The Mission to the Kabyles of Algeria was originated, as you are aware, by Mr. H. Grattan Guinness and Mr. and Mrs. George Pearse. It is now managed by a small Council, and has widened its aims so as to embrace not only Kabylia proper, but Oran, Constantine, and Morocco. The Berber races occupying these countries are all closely related, one nation in fact, though in subjection to different conquerors. They are a fine, intelligent, manly race, by no means as fanatical and bigoted as Mohammedans usually are; a race offering a most hopeful sphere for the Gospel of Christ. Our work among them will in future be known as The Mission to the Kabyles and other Berber Races of North Africa.

Mr. and Mrs. George Pearse, who have now for some years lived in Algiers, have a warm affection for the portion of this race occupying Kabylia proper, whose language they have in a measure acquired. Mr. Pearse kindly acted as honorary secretary and director of the Mission at the beginning. He has now resigned the post, preferring to be free for actual evangelisation amongst the Kabyles. At the unanimous request of the Council, I have undertaken to succeed Mr. Pearse in the somewhat arduous and responsible post of honorary secretary to the enlarged Mission. Under these circumstances I want to enlist the sympathy of your readers on behalf of the Berber races of North Africa, who, though descended from nations that were, in the early centuries of our era, Christians, have utterly lost all trace of their original faith, and now for many centuries have been subdued by conquerors who impose Mohammedanism on all subject races. To the number of six or eight millions or more these Berbers are living and dying, within a few days' sail of our shores, without God and without hope in the world. Our Council is neither large nor rich. We cannot do the work by ourselves. We want spiritual and material aid from multitudes of our fellow Christians. If each reader of The Christian would only help a little, how much might be accomplished.

I may mention briefly what we have done and what we are hoping to do. We have in Kabylia proper one station with three missionaries: a married man and his family, and two single ladies. They have been much occupied in learning the language, which is not an easy one, and in getting the station into shape and working order, but they have also had some success in making Christ known among the people. We have a second station at Tlemcen, in the province of Oran, a town of some 23,000 souls, where there is an Arabic college and many students. Our missionary there is a Frenchman, M. Bureau, who has visited most of the towns in the province of Oran distributing the Scriptures, and who is now studying Arabic seven hours a day, besides working among the French people.

We are about to open a third station at Tangier in the empire of Morocco. This empire is nearly twice as large as Great Britain and far larger than France, and *totally unevangelised*, one missionary to the Jews being the only witness for Christ throughout its entire extent. Half of its inhabitants belong to the Berber tribes, and dwell among the valleys of the Atlas mountains.

Difficulties would exist in the way of sending missionaries into their midst just at first, and our Council are consequently planning to train, as native agents, lads from the different Berber tribes in Tangier. A house admirably suited for the headquarters of the Mission was on sale at the time we came to this decision. Two members of our Council and two missionaries carefully examined it, and being strongly impressed with its remarkable adaptation to the work and with the special providence in its being available at this crisis, have been led to secure them provisionally, hoping that the Christian public will aid them to obtain possession of the buildings and open in them the first Christian Mission in the dark empire of Morocco.

The buildings stand on about two acres of ground, most of which slopes towards the sea, extending to within one hundred yards of the water. It is thoroughly well built in stone, and as good as new, well planned and well fitted. At a little distance from the house is another well-built structure, containing stabling for three or four horses, and four other rooms, with good laundry, bakehouse, &c.

The premises can be easily adapted for Mission purposes, and are not more than ten minutes' walk from the city. A dispensary, medical Mission, and school could be established in the out-buildings, while the house would be for the residence of one or two Mission families, besides affording accommodation for other branches of Mission work.

The Council of the Mission would have been thankful to rent these premises, but, as the owner wishes to sell them, they feel constrained to ask the friends of the Gospel to help in purchasing them. The price fixed is £2250, towards which the owner himself kindly gives a donation of £250. A deposit of £200 has been paid, leaving £1800 to be paid on or before March 25. Gifts and promises of seven or eight hundred pounds more have been received. Help may be rendered either by gift or by loan on the security of the house itself. The Council are quite willing to pay as rent five or even six per cent. interest for a portion of the purchase money, until the Mission would be able to repay the principal.

Dr. Witten, of Brighton, who has been appointed medical missionary to the Mission, is prepared to start for Tangier as soon as the purchase is settled and funds sufficient to furnish the house have come in.

Either the Treasurer of the Mission, Dr. Eccles, of Lyndhurst, Church-road, Upper Norwood; or Mrs. H. Grattan-Guinness, of Harley House, Bow, E., would be glad to receive any donations.—Yours faithfully,

Linton-road, Barking. Edw. H. Glenny.

Young Women in Ireland.

THE Irish Branch of the Young Women's Christian Association has made great progress during the past year. God is abundantly blessing the important work it has undertaken. It began its work in 1860, and we are thankful to know that many young women of all ranks have been helped during the past year through its various agencies.

A large gathering recently assembled in the Molesworth Hall, Dublin, where nearly 400 members assembled for a tea-party, given by Colonel Hatt Noble and his young wife, who is president of the Irish Branch. Mrs. Noble, in her address, stated that there are now ninety-six branches in Ireland, with 3655 members, and fresh members joining daily. The head of the total abstinence department reports that that there are 1700 members who are total abstainers. The institute at 5, Molesworth-street, Dublin, forms a centre of work amongst young women of all ranks; classes are held for music, drawing, nursing, cooking, besides meetings for prayer and the study of the Word. Ladies coming to Dublin, for the small sum of 2s. 6d. per year can have refreshments at the rooms, see servants, or have their parcels sent there for them.

A suitable lady superindentent has now been found for the Institute, and funds are much needed for carrying on its work. Help will be thankfully received by Mrs. Jones, Secretary, 43, St. Stephen's-green, Dublin.

SOUTHBOROUGH.—A most enjoyable and delightful evening was spent in the Parochial Hall of this village, on the evening of the 18th inst. Rev. H. J. Bigsby, one of the vicars, presided; the church choir, with ladies and gentlemen of the place, sang, while Rev. William Guest gave sketches of the life of Mr. P. P. Bliss. These were illustrated by the singing of the poet-musician's own songs and music. Rarely could entertainment for the poor and a true religious emotion have gone more hand in hand.

THE REVIVAL IN LONDON.

The St. Pancras Meetings.

[FROM "THE PRESBYTERIAN."]

A BLESSING in a district that needs a blessing. Such is the verdict, all but universal, of those who have been brought into contact with the work of these servants of God in Somers Town. We had followed with interest the progress of our brothers in other parts of the great city; we had united our voices in supplication that we too might receive some measure of impulse, some outpouring of the Spirit, and we have now gratefully to acknowledge that the blessing has come.

Mr. Sankey's singing, whether of the pieces in the earlier book with which we have become familiar, or of the newer hymns in *The Christian Choir* (which promises to take rank as no unworthy successor to *Songs and Solos*), is listened to with breathless interest, as of old, and continues to prove soul-stirring in the real sense of the word. At the 8 o'clock meeting of workers on Sunday week, the key-note was aptly struck in the happy choice of his solo, "Tell it out among the heathen," which rang from end to end of the great hall. Mr. Sankey has found an able coadjutor in Mr. George Stebbins, whose name is well known as the composer of many of the hymns in *Songs and Solos*; and a quartette, in which two of the ladies of the choir were supported by these gentlemen—"My Jesus, I love Thee"—was sung in a way that touched the hearts of all present.

As for Mr. Moody, what shall we say that has not already been said? When his critics have assured us that as a public speaker he is more than equalled by any average platform orator, that his appearance and manner are exactly the opposite of what one looks for in an ideal prophet, and so on in the same strain, they illustrate most admirably the preacher's own saying: "It is so easy to find fault; it requires neither brains nor heart;" but they leave quite untouched the explanation of mighty influence he exerts, in fact the more he personally is decried and run down, the more difficult does it become to account for what is going on before our eyes. There is certainly a singular fascination about this preacher. His tender and gracious presentation of the good news to an audience of women only, when so many stood up to be prayed for that he was unable to count them, was followed on the same evening by a vigorous and outspoken address to men only, which crowded the inquiry-room at the close of the meeting with young and old alike. We have already referred to last Sunday morning's service. It was indeed a striking gathering, completely filling the hall even at that early hour. The speaker seemed to get inspiration from his audience, and to feel impelled to give his very best to this eager throng of Christian workers. "I try to do the best I can," he said, putting the matter in a nutshell, "and if you all do your best, we'll get a good deal of work done." Weighty words of counsel and stirring appeals to greater consecration and devotion to the Master's service were intermingled with sketches and descriptions almost playful in their manner; while the concluding incident was told with a natural and unaffected pathos, Mr. Moody's own voice trembling as he spoke, which, coming from the heart, went straight to the heart. From that one address, with its store of illustrations, apt as Mr. Moody's illustrations generally are, it would have been possible to gather the preacher's leading characteristics; the wide experience, keen observation, unerring memory, ready adaptation, coupled with a plain, unadorned utterance, and simple-minded earnestness, which go far to make him the man he is.

Night after night has the vast hall been crowded to its utmost capacity, and the afternoon meetings are fairly well attended. The district has been carefully mapped out, and certain portions of it allotted to each church and chapel; and a thorough visitation has been made, the distribution of tickets being for the most part confined to those who live in the immediate neighbourhood. An interesting feature has been the invitation of special classes of people. One evening we noticed a large group of cripples from the Cripples' Home, while another evening a portion of the hall was set apart for the blind people from Somers Town Blind Aid Society, who attended in considerable numbers. Railway-men, postmen, and telegraph boys have been brought together in the same way, and several Bible-classes have attended *en masse*, in some instances coming from a long distance.

The work in the inquiry-room is of a hopeful character, and while we do not know of many cases of a startling or unusual nature, there is much serious concern manifested. Here is an illustration of what is taking place. Four young men from the same country village had been successively brought to a knowledge of the truth during the progress of the Mission, and last Sunday evening they brought with them a companion from the same place, "whose heart the Lord opened." We rejoice to see so many ready and anxious to be of service in dealing with inquirers; but we cannot help pressing upon those engaged in this difficult part of the work the necessity for extreme delicacy and tact. A case is within our own knowledge, in which two young men who were under a measure of conviction were all but driven away by the well-meant but unnecessary and injudicious comment made in passing by a fellow-worker on the success of him who was taking the men to the inquiry-room.

Large overflow meetings are being held in Christ Church (Dr. O'Brien, vicar), and also in Somers Town Presbyterian Church (Rev. Mr. Woffendale), to each of which Mr. Sankey goes after singing at the first meeting. In the former, among other clergymen, Mr. Mowll, of All Saints, Langham-place, has been giving addresses with marked result. We hear of an interesting case of an inquirer there who had come all the way from Lambeth, having been brought by a sister, herself a thorough Christian and anxious that her brother should share in the blessing. At the Presbyterian Church there is going on, Mr. Woffendale informs us, a remarkable work of grace. Not a night has passed without several professing to find their Saviour, while many more have been conversed with. Here the singing has proved very effective in melting the heart. We are told of a young lady who was deeply moved by Mr. Sankey's singing of the hymn, "Christ receiveth sinful men." She was spoken with at the close of the meeting without apparent effect, but came back next evening rejoicing in Christ. Men came into the meeting careless and indifferent, being impressed by the singing, and remained to the after-meeting in much anxiety of soul. The whole district Mr. Woffendale believes to be touched; and he states that the open-air meeting held at the Midland Arches on Sunday after morning service, with the view of reaching the working men, has had an attendance twice as large as usual since the meetings in the large hall began.

[FROM "THE RECORD."]

The correspondent of *The Record*, in describing "Two Sundays with Mr. Moody at St. Pancras," says of the meetings of Sunday week:—

"I may here recount a fragment of personal experience. An hour before the eleven o'clock service for non-churchgoers, I took fifty or sixty tickets of admission to it and went down a neighbouring street, where a roaring Sunday market was in full swing. I began gently and timidly offering a ticket here and there to some of the people who looked a little quieter and more respectable than the rest. Everyone, without exception, thanked me with all civility, and the majority accepted the cards. But presently, as the street became aware that there were tickets for Moody to be had for the asking, I was surrounded by eager applicants, men and women, of the humblest class; and some started off instantly for the hall to get in in time. In a few minutes I had not a ticket left, and I could have given another hundred away if I had had them. There could not be a more significant illustration of the importance of not waiting for the people to come to us, but rather of going to them.

"Mr Moody's address at this service was exceedingly powerful. The text was, 'And laid Him in a manger, because there was no room for them in the inn.' At the close he asked, as usual, any who desired to be prayed for to 'just rise' and then take their seats again. This is the part of his method which so many good men doubt. I can only say to them, 'Come and see.' I confess I did not like it in 1875; but Mr. Moody seems to me to have grown in tact and deepened in tenderness since then. Anything more quietly reverent and solemn and winning than his manner as he encourages this 'just rising' it is impossible to conceive. And as one after another does 'just rise' and sit down again, in perfect stillness, without a sign of 'excitement,' he must be a hard man whose prejudices do not melt away beneath the solemn sense that the Lord and the Giver of Life is Himself at work upon the hearts of many. On Sunday morning the process took some little time. Mr. Moody was not in a hurry; he quietly waited, putting in now and then a word of sympathy, and counting the rising figures one by one, until no less than 200 men and women had by that one silent but courageous act intimated their desire to be prayed for. Then he poured forth a brief, earnest prayer in their behalf; then gave out a hymn to be sung while the bulk of the assembly were departing; then beckoned to his workers to dive down into the crowd and come to close quarters with those who were waiting for counsel. Many of those who had stood up, and others, were conducted by the workers to the inquiry-room, where for more than an hour the personal work went on. It was noteworthy that almost all the 'workers' were unmistakably ladies and gentlemen, and many of them are well known as leaders in every good word and work.

"The work must be seen and examined if it is to be understood and appreciated. That such examination will satisfy any unbiassed mind that it is of God I have no doubt whatever."

A First Visit to Messrs. Moody & Sankey.

How slow many people are to appreciate contemporary history! Christians who get their hearts warmed by reading of great revivals of religion under the preaching of Whitfield, Wesley, Rowland Hill, and others, which have now passed into history, are yet slow to take in the fact that events of the same character, destined to have an equally great, if not greater, influence on the religious life of the present generation, are now transpiring at their very doors

Believing that everyone who can should hear these Evangelists for themselves, and privileged with platform tickets, we found ourselves at Ossulston-street, St. Pancras, a few minutes after seven on Monday evening week. At that early hour thousands had already assembled, and there were few vacant seats left on the platform. We succeeded in getting near the centre, capitally placed for seeing, but rather too close to the singers to enjoy the full effect of the music. It is often remarked that people go to these meetings chiefly to hear the singing; but, judging by the increased and eager attention with which the preaching was listened to, it did not appear that the singing was by any means the exclusive attraction. But one would have no fear of the results were Mr. Moody to try a week's preaching without the appendage of choir and solo singing, although it would perhaps be scarcely worth while to try the experiment simply for the sake of silencing cavillers.

One could not doubt the power and life of the Spirit of God being over the assembly. Prayer was offered at the commencement by a grand old man, with massive head and snow-white hair. It was a prayer for the presence and

power of the Holy Spirit, which, by its simple, direct earnestness, seemed to go straight to heaven.

Having read the Ten Commandments, Mr. Moody announced his text: "Tekel: thou art weighed in the balances, and found wanting." Into a pair of imaginary golden balances let down from heaven, the preacher dropped the Ten Commandments, one at a time, with terse explanation and application of each in its turn. "Thou shalt have no other gods before Me," to which he remarked, some make a god of the whisky bottle, and others of their church or their minister. "Remember the Sabbath-day to keep it holy," and "Honour thy father and mother," were particularly emphasised. But perhaps the Commandment most dwelt upon was the seventh, which Mr. Moody said he would rather have passed over altogether but for the terrible need at the present day to "cry aloud and spare not" in this particular. He read part of Proverbs iv. and vii. Seeing a young man in the audience laughing, he stopped, and exclaimed, "That young man there who can laugh at such a sin is nearer hell than he thinks." This interpolation drew forth an appreciative assent from the audience.

Having got all his weights in order, Mr. Moody next invited his hearers to step up and be weighed. He reminded them of the oneness of the law of God, how those who have offended in one point are guilty of all: he then proceeded to show how with Christ in the balances guilty man might face his Maker.

To the after-meeting about one-third of the audience remained, and during a solemn season of silent prayer one hundred and sixty stood up, at Mr. Moody's invitation, to indicate their anxiety about their souls. Most of them afterwards proceeded to the inquiry-roem.

A Friend.

The Last Sunday at St. Pancras.

Once more, and for the seventh time during the London Mission, we have to chronicle the termination of the large district meetings. On Sunday morning, in making the announcements, Mr. Moody remarked that he had heard of a man who once intimated that "the revival would close on such and such a day." His task was a more agreeable one. There had been so much interest manifested, he said, in connection with the St. Pancras meetings that the Committee have made extensive arrangements for the continuance of the meetings in various churches. This week Dr. Pentecost will give afternoon Bible-readings at the Regent-square Presbyterian Church (Dr. Dykes') from Tuesday to Friday, and will preach the Gospel in the evenings at Bloomsbury Chapel (Rev. J. P. Chown's). Mr. Stebbins will sing at both places. At the same time Mr. Mowll will conduct evening meetings at St. Mary's Church, Seymour-street, Euston-road. The friends at Regent-square will continue the evening meetings there also, with the assistance of various local friends.

Thus, though the evangelistic operations will be more diffused than during the three bygone weeks, it is hoped that the flow of blessing, far from being stayed, will rather be multiplied. In making these arrangements publicly known, Mr. Moody strongly urged the Christians who had been attending the large meetings to use their best efforts in drawing their friends and neighbours within the circle of spiritual influence, at either of the churches referred to. "You have not been doing much for the last three weeks but coming to these meetings; but it is time for you to go to work and bring others in." If he could imbue all his hearers with but a fraction of his own quenchless faith and zeal, still greater things would be seen in the days to come than have been witnessed in the days that are now past and gone.

We scarce know how to describe last Sunday's meetings in language different from that which has already been used in these pages on successive occasions. There were, of course, the same "eager, anxious throngs" morning, mid-day, afternoon, and night. The messages of the evangelist were taken from the same "old, old story." In the telling of them there was the same holy unction, and there came the same unfailing response.

The song messages were somewhat varied by the much regretted absence of Mr. Sankey, who is again indisposed. We hope a day or two's rest will bring our beloved singer back to his post. Happily the presence of Mr. Stebbins has enabled the breach to be filled; he has had the willing and efficient help of the Misses Beauchamp and Mr. Fulkerson, the choir leader, so that there has been no stoppage in the flow of Gospel harmony. The Christian Choir is now in frequent use in this department, and the congregations are becoming familiar with the sweet compelling strains,

"Let the Saviour in;"

of the comforting assurance not only that

"Christ receiveth sinful men,"

but that

"He is abundantly able to save;"

the ringing echoes of the glorious hope that

"We shall know each other better
When the mists have rolled away,"

and many other well-worn truths clothed in new and pleasing garb of richest melody. On Sunday morning we heard for the first time, and from the lips of Mr. Stebbins, the anthem, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is." Mr. McGranahan's musical setting of these "wonderful words" is worthy of himself, and it was rendered by Mr. Stebbins in really thrilling and rapturous tones that could not but yield a rare delight to all whose ear and heart were in accord with the sentiment and the song.

To the large early gathering of workers Mr. Moody discoursed on "The Bible; and how to Study it." This very practical address will shortly be published in separate form considerably enlarged. As a powerful plea for the preservation, unimpaired, of "the good old Book," with many suggestive hints as to its systematic study, it deserves the widest circulation. In the afternoon Mr. Moody addressed himself specially to young converts, on "Nine New Things," also a most valuable and helpful utterance. In the evening he answered the supremest of questions, "What must I do to be saved?" illustrating it by striking Bible cases of sudden conversion.

We are not able to furnish a report before going to press of the closing meeting at St. Pancras on Monday evening, for young converts of the various London Missions. In our next issue we hope to do so at adequate length. Before the eye of the reader falls on this page the eighth district—Addison-road, Kensington—will be enjoying the privilege of the ministrations of Mr. Moody, and also, we trust, of his singing companion and fellow-labourer.

A numerously attended and representative meeting was held on the afternoon of Monday week at St. Matthew's School-room, adjoining Addison-road Station Hall. Among those present were Rev. Chas. Graham, Rev. H. Webb-Peploe, Sir Wm. Muir, Rev. F. Page, Rev. Mr. Shaw (Chelsea), Rev. Henry Miller, Rev. J. Hancock, Vicar of St. Matthew's. A free conversation ensued as to methods adopted in working the Mission. Mr. Moody explained his views as to the work in the inquiry-room, and invited questions, which he answered. A very cordial spirit prevailed, auguing, we trust, a successful Mission.

THE CHILDREN'S MEETINGS.

The Saturday afternoons at St. Pancras have, as heretofore, been well occupied by a children's service. The meetings were conducted by Messrs. Hutchinson, F. Hodgson Jones, and J. W. Jordan, some 3000 being present on each occasion. The after-meetings had a goodly attendance of quiet, thoughtful children. After a short pointed address, many friends engaged in conversation with them.

Dr. Pentecost and Mr. Stebbins.

W in London owe hearty thanks to the Congregational Church, Tompkins-avenue, Brooklyn, for the kindly response they have given to the urgent request of Mr. Moody, that their Pastor, Dr. G. F. Pentecost, M.A., and their musical director, Mr. G. C. Stebbins, should come over and take part in the present revival in the metropolis. The Church is a very influential one, and both in pastoral and evangelistic work Dr. Pentecost is a power in Brooklyn and New York.

We have a very lively recollection of the valuable help which he gave to the Northfield Convention in 1881, in conjunction with Mr. Moody, Dr. Andrew Bonar, and others who were there for a shorter time.

Dr. Pentecost, as we intimate elsewhere, is this week giving afternoon Bible-readings on the Exodus from Egypt, at Regent-square Church; these will be published at this office with as little delay as possible. On Sunday, April 13, he will commence a Mission at the Conference Hall, Mildmay Park. A Bible-reading on the afternoons of Tuesday to Friday, and an evangelistic meeting every evening except Saturday.

We trust our readers will do all they can to secure for themselves and others the instruction of these Bible Readings and the benefit of the Gospel preached at night.

Mr. Stebbins is already well known and appreciated in London by thousands who have heard his singing at St. Pancras' Hall and the overflow meetings during the regretted absence of Mr. Sankey.

Messrs. Whittle and McGranahan.

By Pastor C. SPURGEON.

It was with the greatest possible pleasure that I hailed the coming of these friends to Greenwich. Knowing them previously by co-working with them in America, I rejoiced that such able servants of the Lord had been secured for the after-meetings in this district. The five churches representing the Presbyterian, Wesleyan, Congregational, and two Baptist bodies have each been visited, and in all great good has been accomplished.

It would be invidious to say that the last week has been the best, for in each of the separate churches the services have been grand. On Monday week the South-street Baptist Church was *crowded with the right sort of people.* The same faces are to be seen at every meeting, and these are the young converts eager to "grow in grace and in the knowledge of their Lord and Saviour." Amongst the many features of interest in this after-mission has been the following-up of impressed cases. Convicted ones have been dealt with on one evening, as such, and then each subsequent night the work of conversion has been advanced until the "I will" has come out of a full heart. Stones of stumbling have been picked out of the road by the different workers, and so "all the way long it is Jesus."

The Gospel preaching of our dear brother Whittle cannot be too highly spoken of; for it is full of loving earnestness and powerful with the Word of God. Meetings for young men have been held in the upper hall of the church, and here the testimonies of those lately led into the light have been given, while fresh souls have also been brought to the knowledge of the truth. The spirit of prayer prevails in all the meetings to a very marked degree, and the individual requests are numerous; not unfrequently, however, mixed with them there will be hearty thanksgiving for blessings received.

The singing of our friends Mr. and Mrs. McGranahan is touchingly powerful as well as tenderly pleasing. If selection may be made out of their "Gospel repertoire" we should say that "God so loved the world," and "I am the resurrection," are the best liked; while the

"Two Lives" find many admirers. In fact, now that we have commenced to commend we hardly know where to conclude. All the songs seemed "filled with the Spirit," and what is not for one comes home with God's blessing to another. We dare not forget the zealous labours of the choir. Right nobly have these stuck to their posts all through the Mission—with heart and voice served "The King." "The singing men and women" of the sanctuary will not go unrewarded. Without any antagonistic rivalry, the Greenwich Male Choir is progressing to the perfection attained by the Clapham contingent, and bids fair to succeed.

God be thanked for the Bible lectures which Major Whittle has given in the afternoons of the Mission weeks. Grace of no mean quality has been granted to him to set before the people of God a table of truth, bearing many precious viands. Personally we can say (and we but speak for others), soul-fattening by the Word has been our experience. "Things full of marrow and wines on the lees well refined" have been brought forth from the "King's bounty," and the board has been well furnished. All through the meetings we have been wonderfully favoured with fine weather. In a land like ours, which has given up the old-fashioned idea of having a climate, we cannot be too thankful that the weather has been propitious. We started with a rainy night, and our faith took it as a token for "showers of blessing;" God, however, altered the sign, for He has caused "his face to shine upon us" in the sunlight of fair days. The mercy has been of this order, too, for none can tell how many a heart and home has been illuminated by his love during the past three weeks.

On Friday the first overflow meeting in connection with the services took place, when some four hundred were accommodated in the schoolroom of the church, and it was our pleasure to preach the Gospel to these friends.

The gatherings on Sunday crowned all. In the afternoon, for women only, and in the evening, that for men only, overfilled the chapel, and many were the decisions made for Christ. The singing of the piece "I will" produced a wonderful feeling, and led numbers to rise in profession of faith towards Jesus.

Every night some 250 men have had seats reserved for them, and it has been a grand sight to watch the ever-changing features of these "hardy sons of toil," as the preacher's words have told upon their minds. Many sparkling cases might be brought forward to show the power of God's message in checking sin and in converting sinners. The same tale is told by all, though the circumstances and surroundings differ. They are all lost, and needing a Saviour; they have been led to trust in Jesus through these meetings. Most affectionately do we commend our beloved friends to the people of God everywhere, and assure them of our earnest prayers at all times. As they leave us in Greenwich for labour at the Town Hall in Bermondsey the good wishes of many out of the five churches will follow them.

THE BERMONDSEY MISSION.

A meeting for prayer and conference on this Mission was held in the Town Hall, Bermondsey, on Saturday last. Among those present were Revs. Wm. Allan (Vicar of St. James's), Dr. Leary (Avondale-square), W. Hensley (Bishop Sumner Church), B. Brigg (Baptist), J. Farren (Congregational), T. Kench (Methodist), G. McAll (Congregational), W. Maltby (Wesleyan), also Captain Charleton (London City Mission), Dr. McKilliam, Mr. C. B. Ker, Col. R. W. Brooke, Gen. Anderson, Mr. Jno. MacGregor, Mr. W. Olney, jun., and other well-known active workers.

A statement was made as to the steps which had been already taken for making the Mission widely known. Most of the gentlemen named bore testimony to the need of such a work in the district; it was stated that for a population computed at 95,000 the church and chapel accommodation provided for not more than 24,000, while the actual average attendance did not exceed 12,000.

The Mission will be conducted in the Town-hall, Spa-road, Bermondsey, from March 25 till April 11, excepting the intervening Mondays and Saturdays, and Sunday, April 6, when Major Whittle will hold services in Haddon Hall, Bermondsey. Several ministers offered their churches for overflow-meetings, to be conducted by Mr. Henry Thorne and others. The proceedings were of a most cordial character. Large attendances and much blessing are confidently anticipated.

Mr. H. Thorne at New Cross.

A series of united services was conducted last week by Mr. H. Thorne at the Brockley-road Chapel, New Cross, in connection with the recent services of Messrs. Moody and Sankey in that district. There were afternoon Bible-readings and a Gospel service in the evening. Neighbouring ministers of various denominations took part. The meetings were times of great refreshing for Christians, and the power of God was manifested in the salvation of many.

Mr. Thorne commenced work at Bermondsey, in conjunction with Major Whittle and Mr. and Mrs. McGranahan, on Tuesday, the 25th inst.; he has arranged to conduct Bible-readings daily at 3 o'clock (Saturday and Sunday excepted). Mr. and Mrs. McGranahan will sing.

The Stratford Choir.

The choir which rendered such good service with Messrs. Moody and Sankey at Stratford has now been organised on a permanent basis to carry on evangelistic work in that district. Mr. J. W. Godfrey continues as conductor, and the Hon. Secretary is Mr. Thomas, 19, Ham Park-road, Stratford, to whom applications for membership and requests for services should be sent. A prominent feature in the work will be the "Male Choir," commenced during the Stratford meetings, and now largely strengthened and increased.

Dr. Barnardo's Little Emigrants.

MONDAY'S Noon Prayer-meeting at the Y.M.C.A. derived special interest from the fact that forty-eight lads from Dr. Barnardo's London Homes were there who are to sail to-day from Liverpool for Canada. Twelve others from the country will join them in Liverpool, making sixty in all. Dr. Barnardo delivered a brief address, particulars of which we hope to give next week. Earnest prayer was offered by many present that every one of these little fellows might become the Lord's servant. The most sceptical must have been touched by the bright faces of these lads. In sending them from overcrowded London to healthy Christian homes in the Dominion, Dr. Barnardo is not only offering a very practical solution of a social problem, but is conferring upon these young fellows an inestimable and life-long boon.

That £10 can effect so much as seemed manifest from some of the cases of rescue and emigration mentioned, should certainly be suggestive to all who may have it in their power to co-operate in carrying it on. We believe Dr. Barnardo is hoping to emigrate not less than 350 boys and girls this year.

BIBLE FLOWER MISSION.—We are glad to observe from the Report for 1883, lately issued, that, in spite of many difficulties, chiefly owing to the scarcity of workers, the number of bouquets, &c., distributed, each with a Scripture text attached, amounted to no less than 372,725. This is one of the most attractive, and, therefore, efficacious methods of spreading God's Word. Thousands of poor sufferers in our great hospitals and infirmaries, and also thousands in their own wretched homes, have the Gospel message delivered to them. In many cases it is certain that the accompanying bright or sweet-smelling bouquet gives an opening that would otherwise have been closed. Help towards the necessary expenses is much needed. Flowers, evergreens, mosses, dried grasses, will be thankfully received at the Depôt, 110, Cannon-street, E.C. The Hon. Sec. will be glad to give any information required.

MISSION WORK AT CAMBRIDGE.

RARELY, if ever, has the University of Cambridge been so mightily stirred by the Gospel as by the Mission concluded on Sunday week. The origin of the Mission was very simple. By private invitation Rev. J. Pigott (Curate of St. Jude's, Mildmay), and Rev. W. E. Oliphant (Curate of Onslow-square Church) were invited six weeks ago to hold meetings; these were well attended, and produced so much inquiry among earnest seekers, that a special request was given to conduct a four days' Mission for the University (March 12—15). Immediately a letter from Mr. Pigott was printed, containing an account of God's work upon his own soul, and declaring the keeping power of God. A copy of this was left at the rooms of every undergraduate. Prayer was made daily in all the colleges for the promised blessing of the Holy Spirit. In some cases the name of every student was mentioned daily in prayer to God. Where this has been done the blessing has been most marked.

Public meetings were held each afternoon and evening in the Alexandra Hall, which were largely attended, and followed by after-meetings with personal dealing for inquirers. One notable feature of the evening meetings was the personal testimony given by University men. Many who had hitherto refrained from openly confessing Christ, stood up either to declare that they accepted the Lord Jesus or to tell others what great things He had done for them. Men who were known to have lived for the world, and some of powerful influence in the University, knelt together supplicating for mercy, while others were to be seen standing side by side in token of surrender to Jesus.

The afternoon meetings for the deepening of spiritual life dealt with the questions of "Sin," "The Cleansing Power of the Blood," and "The Keeping Power of God." Men were invited to yield themselves wholly to God by giving up every idol, and receiving the indwelling presence of the Holy Ghost.

On Friday afternoon a conference on the subject of "Holiness" was held in the Carr Library of Ridley Hall, by kind permission of Rev. H. C. G. Moule. On Saturday the presence of God was so manifest that it was decided to continue the services over Sunday (March 16), when the blessing was as marked as on previous days.

On Monday morning, by the kind permission of Rev. J. T. Lang, Dean of Corpus Christi College and Vicar of S. Benedict's Church, the Holy Communion was administered at a quarter to eight o'clock, and about 150 men were present. The Rev. H. C. G. Moule, Principal of Ridley Hall, gave an impressive address on the words "Rabboni, which is, being interpreted, Master," and with this service the Mission was brought to a close.

During last week a series of meetings have been held in several colleges, undertaken by the students, at which testimony was offered, and not a few have thereby been "added to the Lord." These meetings stirred up some little opposition, owing to the invitation notices containing the words "Ye must be born again." This opposition only proves that the Spirit is at work, for which we thank God and take courage.

NURSING THE SICK POOR.—A meeting in furtherance of the objects of the Association for Promoting Trained Nursing in workhouse infirmaries was held last week, by the kind permission of the Marchioness of Salisbury, at 20, Arlington-street, Piccadilly. The Association originated in 1879 in order to supply boards of guardians with competent and duly trained nurses. Since that time nearly twenty unions and infirmaries in the metropolis besides several in the country, have availed themselves of the services of those who have been so trained Many applications, however, have had to be refused, owing to the lack of suitable women. During the past year twenty-four have been appointed, and additional funds are required in order to extend the beneficial operation of the Association.

The Spezia Mission.

THIS Mission, after eighteen years of toil, can now report no less than fourteen full stations, with more than twenty sub-stations, where the Gospel of Jesus Christ is faithfully made known. It has the aid of five British missionaries, and twenty-two native helpers. It has six Bible day-schools, with between three and four hundred scholars; and eight Sunday-schools, with a most extensive Bible and Tract Mission, and a Sailors' Mission; and, in addition, a Young Men and Young Women's Christian Association, and Mothers' Meetings; and, what is not to be overlooked, a noon-day daily prayer-meeting. The interest taken in this Mission evidently increases year by year, and never has it more extended than during the past year—1883. And if those who read this Occasional Paper will at once consider how they can help to swell the annual income of the Mission to the needed £2500, so that the special and the ordinary fund may march hand-in-hand as a testimony to the living power of Gospel truths, who shall estimate the beneficent results of this united action, which seeks to transform material wealth into a source of moral and spiritual blessing, and render the moral desert as beautiful as fruitful gardens, watered by the cool waters of the Nile. There are many weighty reasons which might be urged why Italy should receive our loving, helping hand; but to those who have well considered her past history, and the opportunity now available for the wide diffusion of Gospel truth, either by the dissemination of the Scriptures, or the preaching of the Word, or the education of the young, such arguments will be superfluous.

To all who during the last year have aided the Spezia Mission, I tender my gratitude. Could these friends of the Mission see with their own eyes and hear with their own ears, the happiness they have aided to create, I do not think there is one but would consider it a joy and gladness to aid the work, as long as the opportunity is granted. And if every donor and collector is instrumental in only influencing one other friend of truth to aid this enterprise, we may look to seeing this year the annual ordinary income helped forward to its desired amount, and in this way the great desire of some devoted friends shall be fulfilled, viz., that any sums given to the special fund shall not interfere with the ordinary income, but even be a new spur to help it forward.

The thought has been raised that, could seven persons be found who felt that without trespassing on other righteous and benevolent enterprises, they could contribute £100 a year to the ordinary annual expenses of the Mission, and seven who could be found to contribute £50 per annum, not only would the recent pecuniary losses sustained by death be largely compensated, but the raising of the annual income to £2500 would be made a comparatively easy matter.

EDWARD CLARKE, Sup. Missionary.

Casa Alberta, La Spezia, Italy.

P.S.—The Treasurer is Mr. J. Sands, 50, Old Broad-street, City, London.

THE METROPOLITAN TABERNACLE FLOWER MISSION is doing a good work by distributing bouquets amongst the patients of various hospitals and infirmaries. This gives opportunities of introducing the Gospel to them. Friends are invited to send gifts of flowers in hampers to be delivered in London by ten o'clock on *Wednesday* mornings only, addressed to the Secretary, at the Tabernacle, Newington, S.E.

A CAUTION.—Lieut.-General Halliday, 5, Belmont-park, S.E., writes to us as follows:—"The following, as a matter of caution, may be of use among Christian brethren: I understand that a man, a professed convert from Judaism, who goes about selling various things, is making use of a paper, professing to be a certificate from me that I have long known him. The only truth in this is that, unfortunately, and very unwisely, a friend of mine sent him to me a couple of years or more ago with a note, but as I know nothing about him, I have steadily refused to give him any paper, or introduction to others."

MESSRS. FULLERTON & SMITH IN EDINBURGH.

BY D. A. MOXEY, M.D.

SOME time ago these well-known and much honoured evangelists, were engaged by the Y.M.C.A. of this city, for a three weeks' campaign. The main object of the meetings was to bring young men under the simple and earnest preaching of the Gospel, which was understood to be the characteristic of the work of these brethren. Their visit was anticipated with much earnest prayer, and when they arrived on Saturday, the 8th inst., a large number of the earnest Christian men of the city gave them a hearty welcome, and then proceeded to confer with them as to ways and means.

It was their first visit to the Scottish metropolis, and we were delighted to find in them men who were evidently determined to know nothing among us save Jesus Christ and Him crucified. We recognised in Mr. Fullerton a good deal of the manner of speech, but not *in* speech, of Mr. Spurgeon, with an additional smack of both the brogue and the humour of the sister isle. In Mr. Smith we got what we seldom miss from anyone who has been associated with the great preacher, the intonations of his voice and the reflection of his manner.

On Sunday morning, March 9, they spoke at the early breakfast of the poor outcasts, in the drill hall; then to a meeting of Christian workers in the Free Assembly hall, at 9 a.m.; and at 6.30 p.m., in the same place, they took the usual evangelistic service of the Carrubber's-close Mission. On the latter occasion the hall was crowded, and the whole service put us in mind of the precious Sunday nights when Mr. Moody and Mr. Sankey, or Major Whittle and Mr. and Mrs. McGranahan, conducted the meetings. Mr. Fullerton looks a delicate man, but Mr. Smith—"a mighty man is he"; and he shows the most solicitous regard for his preaching brother, by taking as much of the service off his hands as possible, and leaving him little more than the address to deliver.

Mr. Fullerton's discourse was based on Isaiah xlv. 22, "Look unto Me and be ye saved, all the ends of the earth," &c.; and he remarked that in this gracious command we had the following four things: (1) The greatest possible blessing; (2) To the greatest possible number, (3) With the best possible security, (4) On the easiest possible terms. From first to last the immense audience was held in breathless attention—a result secured, looking at it from a human standpoint, by the perfect ease of the speaker, and his entire freedom from those artificial cadences that mar so much of what might otherwise be effective Gospel preaching.

Then, again, he is simple, natural, and unaffected, and seems to possess a rare gift of finding in "the wonderful words of life," hidden meanings that other men fail to discover. For example, under the second head, he asked if any man, woman, or child in the meeting could exclude himself or herself from the wide embrace of the word "earth," and to a supposed attempt at escape, on the ground of "mine being a very peculiar case," he replied: "Oh! I see yours is a case outside of all ordinary earthly experiences. Well, this verse seems just to have been written for your special benefit; for, look you, it says: 'Look unto me, and be ye saved,'—not all the earth, as I have been saying, but 'all the *ends* of the earth.' There, you can't get out of that category!"

The meetings during the first week steadily increased in numbers till, on the Saturday evening, the large Synod Hall of the U. P. College was crammed from floor to ceiling to hear a service of song entitled, "Heaven our Home;" and on Sunday night, not only was the Assembly Hall crowded, but the overflow nearly filled the adjoining Free High Church. At all the services anxious souls have been dealt with, and we have reason to believe that many have found rest in Jesus.

The evangelists have conducted the daily noon prayer-meeting with much acceptance, and we are looking forward with no little expectancy to the remaining term of their sojourn among us. They have already endeared themselves to all the earnest Christians, and a large band of singers and workers rally around them each night.

The Assembly Hall being engaged, the meetings were transferred on Monday week to the Literary Institute, on the south side of the city. The meetings have been well attended, the Hall being nearly filled each night. On Thursday evening the room was crowded, and many inquirers were dealt with.

The noon prayer-meeting has been much revived both as to numbers attending and interest and warmth. Young men cannot attend this meeting, owing to the hour at which it is held, but they have started a prayer-meeting of their own, held in the Hall of the Y.M.C.A. at eight o'clock in the morning, where they gather to pray for a blessing on the work of the day before proceeding to business or classes. It is a healthy sign that this meeting has met with growing support.

On Saturday, as before, a song service takes place in the large Synod Hall, which alone can accommodate the crowds seeking admission; and on Sabbath tickets have to be used for the same reason, and two services given, one for women and another for men. Next week we return to our old quarters in the Assembly Hall, and we are praying for, and expecting, a great blessing to our city. Will the readers of THE CHRISTIAN join us in prayer to the Lord of the harvest?

11, *Mansion House-road, Edinburgh.*

Distributing Scripture Truth.

WE are glad to learn that the work of the Society for Distributing Scripture Truth, Eastbourne, is steadily growing and increasingly blessed. For a quarter of a century it has been engaged in scattering abroad the good seed of the Word of God in railway and other waiting-rooms, workhouses, hospitals, prisons, &c., by means of Scripture rolls, books and leaflets, printed in bold clear type that nearly all can read.

One of its supporters writes:—"This society can effect nothing but good." This is a great but a safe thing to say, for its publications are entirely composed of portions of the Word of God. A chaplain of a large workhouse says that they are better than any tracts he could obtain. From railway-station masters, army chaplains, Bible-women, and in a special manner from chaplains and others working among sailors, the most gratifying testimony to the power of God accompanying the spread of his own Word is constantly received.

YOUNG WORKWOMEN IN THE CITY.—An interesting summary of the varied work carried on among our toiling sisters in the City is issued by Mrs. Fisher. Three Bible women, she says, are at work daily visiting the warehouses, seeking to introduce good books, speaking individually, as opportunity offers, about the best things. During the past year the dinner-hour meetings have been well attended, and there has been great blessing, the girls themselves taking a warm interest in the services, and doing their utmost to bring others in. Every week some fresh opening is made for reading the Word of God in the workrooms. In one warehouse where two were saved at Mr. Moody's meetings at "The Priory," the way was opened by the Christian forewoman there for a weekly reading. The way, too, is open in a large number of firms for holding services in the evening amongst the employés in the factories, and also for encouraging the disuse of intoxicating drinks, which is such a snare, unhappily, to many even young girls. The two "Welcomes" are an immense boon to the girls. The girls get a good dinner at the price they can afford to pay, and many are received who are glad to bring their own food. "The Bible Flower Mission" and the friends at Winchester and Odiham are never weary in supplying us with flowers. All communications to be addressed and further particulars gladly given by Mrs. Eleanor Fisher, "The Welcome," Cross Key-square, Little Britain, Aldersgate-street, E.C.

Notes and Comments.

In the sudden death, from heart disease, of Mr. Samuel Bowly, of Gloucester, which took place on Sunday last, the cause of Temperance in these isles has lost one of its oldest and staunchest advocates. Mr. Bowly had attained the ripe age of eighty-two. A record of faithful and devoted service for God and humanity will keep his memory green for many a year.

No class of toilers in our great metropolis have stronger claims upon Christian sympathy and concern than the thousands of young workwomen employed in warehouses, shops, restaurants, and other spheres of labour. Our friend Mrs. Eleanor Fisher, of "The Welcome," Cross-keys-square, Little Britain, Aldersgate-street, continues to urge on the work of Christ among them, and with no little encouragement. Her brief statement of the Mission for the past year is both cheerful and cheering in its character. We have given some extracts in another column.

Many earnest minds are occupied with the subject of consecration; it is of vital importance that we should understand what it is, so that we may practically realise it in our daily walk. There is a sad lack of true consecration on the part of many professed followers of Christ, and attention to its nature and necessity cannot be too earnestly enforced. A letter to professing Christians by Rev. Wm. Richardson, of Bedford Church, Exeter, has just been published, which puts the subject in an admirably clear and impressive manner. It is entitled "Thoughts on Consecration," and may be had of W. Scanes, Religious Tract Society, Cathedral-yard, Exeter, at a cost of one penny.

The Mansion House has been frequently employed of late as a place for rallying together the friends of philanthropic and distinctly Christian endeavour. Last week it was the scene of a gathering on behalf of that ancient and heroic branch of the Church of Christ known as The Waldensian. The Lord Mayor only expressed the general sentiment of all Protestant churches when he remarked that the Waldenses were endeared to all Christians for what they had suffered in early days, all being indebted to them for upholding the pure principles of Christianity through centuries of persecution. God has honoured them in these days by largely committing to their trust the grand work of Italian evangelisation. The cause of Waldensian Missions in that country is one well worthy of universal sympathy.

The spirit of caste and race distinction is hard to overcome, judging from the opinions expressed by leading men in the Southern States. Bishop Pierce, of Georgia, of the Southern Methodist Church, has recently said that while the negro ought to be protected in all his rights of person and property, he should not be permitted to hold office or be a juror, and that for the Federal Government to appoint a negro to any official post is an insult to the white men of the South. Such sentiments are unworthy of the Gospel the bishop believes in and proclaims, and it seems wonderful that in these days of advanced thought on the rights of men to universal brotherhood any Christian teacher can take ground so manifestly unjust. But it is an illustration of the power of prejudice, and the difficulty there is in uprooting long-standing habits of thought.

Miss Ellice Hopkins desires us to state that fifty copies, *assorted*, of the White Cross series, may now be obtained at half-price from the publishers, Messrs. Hatchards, Piccadilly. 300,000 have been sold in four months.

We hear the funds of the Evangelistic Mission, which is doing a good work in various parts of London and the country, greatly need assistance at the present time for the current expenses, while there is an urgent need for the enlargement of some of its halls. There has never been greater interest in the work than now, and the blessing of God appears to be manifestly resting on it in the conversion of souls. It would be a cause for great regret if its operations have to be suspended or straitened.

We ask special attention to the following letter:—

"The second reading of the Sunday Closing Bill for England is the 'first order' on April 2. We earnestly ask them to write to each of their representative in the House of Commons, respectfully urging him to be in his place and give the Bill the full support of his vote and influence. We also ask for special prayer that our Heavenly Father may so graciously guide and bless the efforts to carry the measure that it may be passed this session of Parliament.

"Robert Whitworth,
"T. A. Stowell, M.A.,
"Edward Whitwell,
Hon. Secretaries.

"*Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, 14, Brown-street, Manchester.*"

Both the Spring and Autumnal sessions of the Congregational Union are to be held this year in London. The meetings in May will be divided between the Memorial Hall and the City Temple, Dr. Parker being the president. Dr. Dale, of Birmingham, is appointed to preach the annual sermon of the London Missionary Society, Dr. Conder, of Leeds, and the Rev. Arnold Thomas, of Bristol, being among other chief speakers of the session.

The President of the Baptist Union for the year will be the Rev. R. Glover, of Bristol, and among those to take prominent part in the services we observe the names of the Revs. Dr. Trestrail, Arthur Mursell, and others. Last on the programme, though not least in high and well-merited honour and esteem, the Rev. J. Aldis is to give an address on "Glad Service." His utterances on this theme will be looked forward to with deep interest by many, no man in the denomination having stronger hold on its affection than this venerable and venerated servant of Christ.

The value of congregational fellowship meetings and open Bible-readings is admirably illustrated in a paper written by the Rev. J. Gall, and read before the Edinburgh Free Presbytery. Their influence in promoting Christian union, increasing spiritual life, training those who attend to speak before others, securing better acquaintance with the Word of God, and in other ways, is ably shown. It is to be much desired that such meetings should be multiplied on all hands. Pastors of churches would find them of great value in rallying the most earnest and devout of their flock, and in bringing them into closer contact with the spiritual needs of the people. Our readers who desire to be better acquainted with such means of grace should obtain a copy of Mr. Gall's little pamphlet. It may be had of the Tract and Book Society, 13, South St. Andrew-street, Edinburgh.

Mr. John Shrimpton, 38, Lincoln's-inn-fields, London, W.C., will be glad to send (prepaid) to any Christian worker among young women in London a packet of four useful leaflets for distribution.

The formation of an International Association for the Suppression of the Gaming Tables at Monte Carlo is an object every right-minded person must rejoice in. No greater hell upon earth can be imagined than these institutions are, in the misery they produce, and the infernal influence they exert. It is therefore a cause for greatest satisfaction to learn that the movement for suppressing them is growing, not only in England, but on the Continent. Over fifty newspapers in all countries of Europe have written in its favour. The leading French and Italian papers have taken up the matter warmly, and at Nice a daily paper, *L'Independant*, edited by one of the ablest French writers, M. Le Pasteur Léon, is mainly devoted to combating the evils of Monte Carlo. May God speed every effort in this direction until this plague-spot is wiped off the face of the earth.

Mr. Spurgeon, in an article on Monte Carlo, which appeared in *The Sword and Trowel*, sets forth the evil of Christians who visit the district for health and to enjoy the surpassing natural beauties by which it is adorned, allowing themselves to be seen in connection with the gambling institutions of the place. They go simply to see the sight and to hear the finest band in Europe, but by so doing they strengthen and increase the power of this deadly evil. As he justly says of the promoters of the scheme—

"Few would come within their grip if all the assembly consisted of brazen-faced females and worthless sharpers, but there are many steps to the descending stairs, and right glad are the directors to see upon the upper rounds ladies and gentlemen who on Sunday will be conspicuous at church, and are known on other days as the cream of respectability. The presence of such persons makes the road to perdition a genteel promenade, and therefore it pays the promoters to give them music and flowers for nothing."

The world derives much of its power from the support given to its fascinations by those who are identified with the Church. The presence of professing Christians at theatres and opera-houses, and, still more, the adoption by Christian communities of semi-carnal expedients to gain money and to draw attendances, does much to build up the system of worldliness and sensuous delight which is so fatal to the soul's best interests. Would that all who bear the Saviour's name, and count his service their calling, would wake up to see the need of letting their light shine brightly, rather than allowing it to be beclouded by alliance with that which is "not of the Father, but of the world."

The conference of religious bodies on the state of the London poor, which is to be held at the Memorial Hall on April the 2nd and 3rd, is a good move. Care is being taken to make it thoroughly representative, and from such a united assembly of leading men of various churches much wise suggestion and counsel ought to be forthcoming. The actual state of the poor, the causes of their degradation, the duty of Christian churches in relation to them, and the best method of raising them, are the subjects to be considered during the two days' session. We may hope for important practical results to follow such an effort to grasp the facts of this burning question.

Having completed, for the present, his Gospel Temperance labours in the United Kingdom, Mr. T. E. Murphy sails for America on Saturday next. Many prayers and good wishes will follow our young and earnest brother, and a hearty welcome will be accorded to him if he should again visit these shores.

Mr. McAll, of Paris, will deliver a short address at the central noon prayer-meeting on Thursday, 27th inst., and Professor Christlieb, of Bonn, on Friday, the 28th. On Monday next, the 31st, Miss Macpherson will be present with sixty lads about to sail for Canada, earnestly desiring that they may be commended to the Lord in prayer.

At a Conference of Sunday-school teachers recently held at Tunbridge Wells, the Rev. Wm. Guest spoke forcibly upon the subject of how to prevent the loss to the churches of the senior scholars. He truly said no conceivable theme could claim a higher or more paramount importance. The perils which surround the youth of our land are appalling, far more so than some who interest themselves in their behalf are aware. The advance of popular education, in some respects to be rejoiced in, yet makes the minds of our young people more open to the insidious attacks of scepticism; and unless guided by principles of truth, early and deeply instilled, becomes a factor for evil rather than good. Mr. Guest spoke none too strongly when he said the devil is just now driving a desperate game, and the churches are too much open to the charge of ignoring the grave responsibilities involved.

One feature of youthful character to-day which may well cause great apprehension is the impatience of parental control which widely prevails. Independence is claimed, and home restraints are thrown off before any degree of maturity or solid judgment has been attained. The consequence is that the rising generation come under influences of a most pernicious nature, while wholly unprepared to cope with them. The luxury and effeminacy of our age has led to a baneful laxity of home discipline and parental authority, and the fruit is seen in the disobedience to parents and lack of respect for seniors which is a general cause of complaint. All who have children placed in their charge do well to bear in mind the need for special wisdom to guide them in their task, and to enable them to mingle firmness with gentleness in their treatment of them.

The Malagasy ambassadors are again at home, and have been giving accounts to their countrymen of their experiences in the countries they have visited. At one meeting 2000 were assembled, and Ravoninahitriarivo, the chief ambassador, gave a two hours' address on the reception accorded to the Embassy by foreign powers. He spoke glowingly of the kindness shown them in England, and again and again exclaimed, "Truly the English love us!" He gave a graphic description of English life, and astonished his audience by his reports of our churches, schools, home life, and commerce, &c. The French still continue their course of bombardment on the sea-coast, and the correspondent of the *Daily News*, referring to the fact, says: "Throughout the whole of this difficulty with France the wisdom and Christian forbearance displayed by the Malagasy Government stand out as a strange contrast to the conduct of the French."

This issue will reach some of our London readers in time to remind them of the conversazione and farewell meeting to which Mr. and Mrs. Grattan Guinness invite Christians interested in Foreign Mission work, at Eccleston Hall, Eccleston-street (near Victoria Station), on Wednesday evening, March 26. Tea and coffee at 6.30, meeting at 8, when addresses will be given by outgoing missionaries and others.

The Baptist Missionary Society have appointed Mr. R. W. Hay, of Edinburgh University, to succeed the late Rev. Q. W. Thomson in Mission work on the West African coast. Mr. Hay joined the Baptist body last autumn, and is likely to prove an able addition to the African staff. *The Freeman* states that this Society never had a larger number of men offering themselves as missionaries than just at present. More money, rather than more men, appears to be the requirement in this, as in many other spheres of sacred enterprise.

The *Daily News* has admitted a special cry on behalf of the domestic servants of London, many of whom are shown to be living under conditions as uncivilised and hard as the poor for whom so much has been said of late. The revelations made by personal investigation into the matter are startling, and show that there is ample need for rebuking the selfish indifference which many grand occupiers in the West-end show to the comfort and welfare of their dependents. Servants are not seldom reproached as being in these times a degenerate race, but the fault is far from being all on their side. As the article referred to justly asks, have we any right to expect faithful devotion and honest toil from men and women who are treated with very slight consideration, and lodged as we should never dream of lodging our horses or our dogs?

Apropos of this subject, we note with pleasure the issue of the seventeenth report of the Servants' Mission Christian Association and Homes for Men and Women Servants, established in the S.W. of London. Most pleasing results have followed the efforts made in connection with this Mission. 250 are enrolled with the Association of Christian Servants, 230 have been received in the Men's Home, and 280 in the Women's during the year, many of whom there found peace with God through Christ. Such efforts are urgently called for, and the blessing of God which rests upon them is occasion for much thankfulness.

After the several cases of imposture which have occurred in relation to the discovery of ancient documents and sacred manuscripts, one naturally feels cautious about accepting any fresh finds. A document said to have been found by Philotheos Bryennios, Bishop of Nicomedis, entitled the "Teaching of the Apostles," must therefore be regarded at present with some degree of sceptical hesitancy. Its date is said to be about the year 1000, and it professes to be a copy of a treatise as old as the first half of the second century, written to fix the order of things to be most surely believed. Were it genuine and authentic, some questions long in dispute might be nearer settlement; but it is wiser to appeal simply to the Bible itself, and let each one be fully persuaded in his own mind as to its dictates, rather than to depend on ancient or modern treatises, whatever their age or weight may be.

Mr. Josiah Spiers has postponed his visit to St. Petersburg, as the doors at present are tightly closed against work amongst children. Dr. Baedeker tried for three weeks to get a Sunday afternoon service in Mr. Kilburn's Chapel, and at last only succeeded in getting eleven children. At present £800 has been contributed towards £2000 required for the foreign work of the Children's Special Service Mission.

The tobacco question, next to the liquor traffic, is of pressing moment among social evils calling for resistance and restraint. The increasing prevalence of the habit of smoking, and that among the very youthful part of our population, is a fact of grave significance. A nuisance to multitudes who detest it, the practice is morally and physically injurious to those who adopt it. It is strange that the extent of the evil should not induce strenuous and organised opposition, akin to that which confronts the alcoholic enemy. That there is a strong feeling on the part of many in favour of such a movement is certain, and there are reasons of the strongest kind why an anti-smoking crusade should be vigorously prosecuted.

Those holding positions of prominence in the Church of Christ should seriously consider their responsibility in reference to the use of the noxious weed. Pastors and others specially connected with Christian work by their example may do much to deter from or to encourage the practice. Their action is watched and claimed as a warrant by young men who come under their influence. Looking at the expensiveness of the habit, the danger into which it is likely to lead those who addict themselves to it, and the deleterious effects of it upon body and mind, we can but think church leaders at least are called upon to use whatever self-denial might be involved in abstinence from tobacco.

The Queen newspaper reports the fact of a young lady of title having taken a room in the East-end, with the view of devoting her whole life to the care of the poor women and children of Bethnal-green. Her first and foremost object is said to be the promotion of cleanliness; hence she makes it her business to provide every room she visits with soap, scrubbing brushes, a pail, and a broom. She then sets the women to work with these in cleaning their domiciles, while she looks after the children, or whatever else requires attention. When the work is done she pays them for the time it has taken at regular wages rate, and tells them to expect her again in a short time. Such a case of self-sacrificing surrender to the work of social reform is indeed rare, and its practical adaptation to the material needs of the case is beyond all praise. Only let an army of such workers be raised up, and the reform of the homes of the poor would soon be secured.

Cleanliness is next to godliness, and a great work is done when the poor are induced to wage war with dirt and slovenliness. The filth in the midst of which thousands live, and that merely for the want of a little labour, is incredible, except by those who have actually witnessed it. Many of the abject poor seem to count water and fresh air as enemies, and to scrupulously avoid the application of either to the dwellings they inhabit. Carelessness in these respects operates most injuriously upon the morals as well as upon health, and district visitors and others who come in contact with the poor of our crowded areas, cannot be too earnest in urging habits of cleanliness both of person and house upon those they seek to benefit. But one chief cause is often the scanty water supply.

A CONFERENCE ON FOREIGN MISSIONS.

THE newly opened Powis Hall, adjoining Mr. Frank White's Talbot Tabernacle, was last week consecrated to its high uses, so to say, by a three days' Conference on Foreign Missions. The attendance at the opening of the Conference on Tuesday morning, 18th inst., was not by any means so large as the importance of the theme would have seemed to demand. We are all the more glad to be able to give publicity to some condensed notes of the interesting addresses.

At the first sitting, Mr. J. E. Mathieson took the chair. After prayer, praise, and the reading of the Scriptures, the Chairman said this Conference was a very happy sort of "house warming" for the new hall. Christian people at home are generally ill-instructed on the subject of Missions to the heathen; perhaps that is partly the fault of the pastors, who too seldom press it on their attention. Coming to the consideration of

Medical Missions,

the subject of the first session of the Conference, Mr. Mathieson said the command of our Lord, "Preach the Gospel and heal the sick," was no arbitrary one, but one that meets the dual need of the human family in all ages. The gift of tongues and the gift of healing, given to the early Christians, were but an endorsement of the Saviour's command. "Greater things shall ye do," said the Master to his disciples. Was it not the case that aprons and handkerchiefs sent to Paul had healing qualities given to them; so had the very shadow of Peter passing by. Medical Missions were not neglected in the middle and so-called dark ages. Monks were frequently the doctors of the time. In our own day England possesses every possible appliance for the healing of the body. What we need is not a multiplication of churches or mission halls, but the turning of every second or third church into a mission hospital where the bodily needs of the people may be met and an entrance thus found for the message of the Gospel. As the representative of Mildmay, with its two hospitals, Mr. Mathieson told some striking cases in which kindness shown to people in their bodily necessity had blessedly paved the way for the reception of the Gospel.

After further prayer by Mr. Saunders, of the St. Giles' Medical Mission,

Surgeon-General Francis read a paper. The field was so wide, that he could only refer to one aspect of it with which he was specially acquainted—Female Medical Missions. He would not speak of those who were simply "lady doctors," though for such there is ample opportunity in heathen lands. Those who know of the suffering in the Indian zenanas, and the inefficiency of the native women, recognise the need of European help in this respect, especially if such workers are attached to a public hospital. As to the amount of professional skill needed by medical missionaries, the speaker said there was plenty of work for those of all shades of proficiency; but any who were not fully qualified ought not to adopt a professional title. He read extracts from a letter by a young lady missionary in India who visits several zenanas; these extracts showed the deplorable condition of the native ladies in certain circumstances of life, and the unspeakable need of skilled help.

Incidentally the reader of the paper made a very strong appeal to all intending lady medical missionaries to become total abstainers before entering on their work. The natives have a very keen sense of the evils of the drink, and much influence will be gained by those who have cleared themselves of all complicity with the terrible snare. One of the first questions they ask is, "Do you drink wine?" The great success of the American missionaries may largely be attributed to their practice of abstinence.

For those who wished to qualify themselves *fully* as medical practitioners, Dr. Francis said the London School of Medicine for Women gave ample tuition. He also highly commended the opportunities to be found at the Bethnal-green Hospital in connection with the Mildmay institutions. He deprecated the idea of making "short cuts" to the possession of the needful skill and knowledge. Those who go out as medical missionaries, should, in addition to medical ability, have good physical health and the capacity for acquiring foreign languages. One great thing to be aimed at was the establishment of a well-organised and comprehensive native agency. Owing to the shortness of the allotted time, Surgeon-General Francis could only read portions of his deeply interesting paper; these were full of pertinent facts and valuable personal experiences.

Addressing himself to the practical aspects of Medical Mission work in China, Dr. Gauld said there was no better field for such efforts than that vast and populous country. In all its eighteen provinces there is not a single hospital, except those established in recent years by foreign missionaries. Neither is there in all the length and breadth of the land a skilled native doctor. The field, so vast, is now fully open. The medical missionary will not find a door closed against him. It was not ever so, but prejudices are crumbling away in all parts of the nation, and among all ranks of the people. The medical missionaries in Teintsin, in Canton, and in Swatow have patients of all sorts and conditions, from the inmates of the palace downwards. Dr. Gauld quoted statistics to show how the work of the Mission hospital paves the way for the spread of the Gospel throughout the country. As one instance, he told of a man who came from a distant village to the Swatow hospital, and was healed. A year afterwards he sent for hymn-books, and in due course several Christian congregations were formed as the result of that one act of bodily healing.

Dr. Downes, late of Kashmir, noted some points that he deemed of importance in connection with the subject. He contended that it should be laid down, once for all, that medical missionaries ought to be thoroughly well qualified. In his foreign work he had constantly to meet cases that tried his nerve and skill to the utmost. He really ought to be a specialist in every department of medical treatment. At the same time, any and every missionary ought to know how to treat simple diseases. "A little knowledge" of these matters instead of being "a dangerous thing" may be a very useful thing to the Christian worker abroad. But even for the acquisition of this elementary knowledge and skill a reasonable amount of time must be given, and trouble taken. This knowledge may be much better gained at such a place as the Mildmay Hospital than one of the large hospitals, where the regular curriculum is observed. It may be a truism to say that the missionary department of the work is more important than the mere medical aspect of it. But it must always be kept in view that the very depth of the bodily necessities of the heathen peoples is apt to distract the mind and deflect the efforts of the most earnest missionary. Dr. Downes dwelt on the great difficulty he had experienced at Kashmir in securing native assistants at once competent and well behaved. As to the relative advantages of hospitals and mere dispensaries, he strongly preferred the former, where it was possible. Many diseases could not otherwise be properly treated. At the same time, he warmly advocated extensive itineration by medical missionaries. There is so much to be done that there is a temptation to undertake more than can be well got through; this danger must be carefully guarded against.

Surgeon-General Balfour said his experience had largely been among the Mohammedan families in India. It was only when despair of any other help had faded away that these people would have recourse to foreign help, and especially male help. The ignorance of native practitioners was amazing; often their only claim to the title of doctor was the circumstance that their forefathers had been in the profession. It would therefore be seen how clamant is the need in India of English medical missionaries of all shades and degrees of ability and knowledge. There is no restriction in the country as to the exercise of their skill. It is comparatively easy in Northern India, with only two languages, to acquire medical knowledge; but in the Bombay Presidency, where there are so many dissimilar tongues, the matter is different. He was strongly of opinion that tuition in the English language ought to be preferred, as there is no native literature of any consequence.

Dr. Saundebs, of the St. Giles' Mission, said medical missionaries should be thoroughly competent, not only medically but spiritually. He emphasised this statement from personal experiences and observations in South Africa, Japan, and China. A woman in St. Giles' once told him she would fall down and worship him if he could cure her. So it was everywhere: the medical missionary will not only unlock doors but hearts, and any one else may follow. What opportunities they have to carry the Gospel to the sick and the dying. Dr. Saunders spoke of the importance of the Medical Prayer Union in fitting its members for the spiritual part of their work.

Coming a little nearer home than most of the speakers, Dr. Dixon, of the Mildmay Mission to the Jews, told of the great and unexpected success that has attended the efforts of that Mission. Many thousands are reached every year, and to all the Gospel of Jesus Christ is preached. Opposition, strong at first, is now vanishing, and the kindness of Christians is breaking down the prejudice of the Jew. Many of them are mere babes in their knowledge of spiritual things, and the music of the Gospel striking on the ear for the first time often makes a strong impression. All those who have been baptized do not turn out satisfactorily; still there is much to encourage, in the bold sincerity of confession of the Messiah, when there is everything to lose and nothing to gain by it in a material sense. We, as Gentiles, owe much to "the chosen people;" let us pay off our arrears of debt as far as we can. Doors that were closed before to the Christian visitor have now been freely opened, because of the influence of the Medical Mission.

A closing word came from Dr. Valentine, of Agra, a sturdy Scot, whose foreign experiences have not robbed him of his nationality. He paid a very high tribute to the useful character of the paper read by Dr. Francis. It was a proverbial saying that "doctors differ," but the wonderful unanimity shown by those at this Conference must henceforth bring about a modification of the remark. Some reminiscences of his early student life, and the difficulties that Christian students had to contend with, greatly interested the audience. He did not like the term "medical missionary;" he preferred to be called a missionary with the knowledge of medicine. The salvation of immortal souls was the great end and aim of their work, whether they had got medical degrees or not.

In the closing prayer mention was made, by the Chairman's request, of Dr. Burns Thomson, who is in the south of France, in feeble health. As one who has done so much in bygone years to further this work, it was earnestly desired that he might yet be spared to help it on.

Our Sisters in other Lands.

For the consideration of this highly important topic, a much larger company came together in the afternoon. As befitted the subject and the occasion, the meeting almost exclusively consisted of ladies. Lord Shaftesbury was advertised to preside, but another and official engagement prevented his attendance.

Mr. Frank White having read a letter from Mrs. Weitbrecht regretting her unavoidable absence, said there had been a very widespread interest felt in this topic, as evinced by many other sympathetic communications he had received.

The first to address the meeting was Mrs. Smith, of Delhi, who began by saying that the subject was so vast it was difficult to grasp it. Imagination fails to conceive of millions, yet there are 120 millions of women in India, 40 millions of whom are completely shut up in the zenanas. In a bright, pleasant, and rapid conversational style, she unfolded her experiences among the inhabitants in the north-west provinces of India. First of all she told a little about the

missionary conference of ladies held at Lahore last December twelve months. Miss Tucker, the well-known "A. L. O. E.," presided on that occasion, and charmed everybody by her able and spiritual addresses. At that conference it was shown by the figures quoted that while in 1871 there were about 400 lady workers in the country, in 1881 there were 540. In 1871 there were 947 native teachers; ten years after they amounted to 1990. As to pupils, they had risen during that decade from 1990 to 9220, all under some kind of Christian teaching. Going on to speak of her own experiences, Mrs. Smith said no idea of the difficulties of life in the zenanas could be formed by us. It was a great question at the Lahore Conference whether the converts should be advised to remain in the zenanas or come out. The work of Medical Missions among women has been an extraordinary success. She would advise none to be discouraged because they could not gain the opportunity of becoming fully equipped in medical skill. There is so much for all to do. What a dreadful loss of female life and child life there is in India, because of the ignorance of the native attendants and the superstition of the people. It was almost as deplorable as the former Suttee sacrifices. Mrs. Smith spoke in terms of the highest commendation of the work of Miss Thorne (Delhi), Miss Hewlit (Umritzur), who had the courage to open the first women's hospital in the land, and Miss Johnstone, of Agra. The workers are so few that they feel they are but drops in the ocean. Woman's life has been so utterly disregarded in India in the past, that the heart bleeds to think of it. The speaker quoted one case where eighty-five wives of a prominent native had been sacrificed at his death! Now, happily, the life of Indian women is better cared for, but what a responsibility lies on their sisters in Christian lands to go and take to them the light of the Gospel.

Mrs. Fagg, who has laboured in China, spoke of woman's work in that great country. She gave the foremost place to Medical Missions, which were the only means of entrance into the homes of the rich. These are most of all to be pitied, because custom has excluded them from influences that will reach those in lower circles of society. She made an earnest appeal to her sisters, either to give themselves to this work or to raise the needful funds for supporting other workers. The opium furnished to the Chinese by India was a great stumbling-block to the progress of the Gospel. The cry for workers is so great that she was constrained, wherever she went, to beseech her Christian sisters to press forward to the high places of the field. There is a great work also for Bible-women to do among Chinese women, who, said Mrs. Fagg, are the real perpetuators of the prevalent idolatry. She described how she had seen a mother, by the compulsion of bribes and fear, teach her children to worship an idol in the temple. There is one male missionary to every million of Chinese men. Excluding the wives of missionaries, there is hardly one worker to four millions of Chinese women! In closing, the speaker fervently entreated her younger sisters to give themselves to this work, and begged English mothers not to place any barriers in the way of their daughters being laid on this altar of service.

Miss Lancaster said she had been living in the North of China, where the customs are widely different from those in the South. Her experience had been not among the rich but the poor, mostly the orphans left by the great famine. In the capital of the northern province where she was stationed, her work had been chiefly among the girls, and it had been a very joyous work. She gave some very encouraging instances of the blessing among the children. A very affecting incident she also related, was of an old woman who was a bright, decided Christian; she feared, however, to be baptized, because she thought she could not fully obey the command given to the disciples of Christ to go into all the world and preach the Gospel to every creature! Well would it be if we whose opportunities are so much greater were equally sensitive as to our duty. The openings in the outlying villages, said Miss Lancaster, are wonderful. Everywhere there is a warm welcome and a longing desire to hear more of the good news of the Gospel. There were not many dry eyes in the room, we should judge, as this good sister told in a very simple and touching way some of the blessed experiences of happy and fruitful work she had passed through. She said she was going back next week, the Lord willing, and she asked for the prayers of those at home. Who could refuse such a petition from such a consecrated worker? "Not only pray," she said before sitting down, "but oh! if some of you could go out yourselves. If you had a little of the joy that I have had you would never want to come back."

Mrs. Guinness, being asked to say a few words, remarked that it was most desirable the conference should not end in talk. "If ye know these things happy are ye if ye do them." She made an intensely earnest appeal for sisters to devote themselves to foreign missionary work. Any woman with common sense in her head and the love of Christ in her heart, could be used of God in heathendom. Oh, the awful, utter deadness of the Christian churches in this land as to its responsibility for the salvation of the world! There are hundreds and thousands of Christian women in this so-called Christian land who are leading aimless, even miserable lives, and who, if they went to China or India, might shine for Jesus and carry the Gospel to those who are sitting in darkness and the shadow of death. Not only does China need them. What about France, so open to Protestant effort and so much in danger of lapsing into Atheism? What about Spain and other continental lands? In Alsace there are many churches without pastors and scores of villages with no one to preach the Gospel to them. Across the Mediterranean there are six or seven millions in the Empire of Morocco with only one Jewish missionary among them. Yet that country is within four days of London, and has a perfect climate! We need to realise that this work of bringing the heathen to Christ is no more an impossible thing than the conversion of a child at home. Will not this Conference result in the going out of scores and hundreds of young people to the Mission field? Many, by dispensing with a little luxury, could pay the passage money of some worker abroad. There are plenty of Christians in London to-day to evangelise the whole of the heathen world if they would only give themselves to the work. **Think of 856,000,000 of unevangelised heathen!!** God grant that this terrible anomaly and blot on our Christian churches may be taken away.

Mrs. Guinness followed up her words of burning appeal by earnest words of confession to God for this failure on the part of the modern Church, and of petition that many might be stirred up in these last days to go forth as the messengers of the Cross. She besought the Lord to speak to parents and to children, so that an age of evangelisation to the heathen, hitherto unknown, might speedily dawn, and a host of self-supporting missionaries go forth to sow the seeds of eternal life in all lands.

Indian Missions.

The evening meeting was well attended; the subject was "Missions in India." After praise and prayer,

Sir William Muir (chairman) said: India is going through a very trying time just now. The people are being enlightened, and education does not always lead them in the right direction. Multitudes of young men, highly intelligent and well cultivated, have thrown off the bonds of heathenism, and are now without God, and without any religion at all. Professing Christians do not always set them a good example, and the result of bad influence is deplorable. To any who have friends in India I would say: Do your utmost to rouse them to the necessity of right example before the natives. Advise them to make the missionaries their friends. I thank God I was led to choose some of them as my friends when I first went out. These young natives have not only a bad example, but they are poisoned by atheistic literature, Godless and God-denying teaching. Large quantities of such literature are sent out to India, and a regular infidel propaganda is in progress. Missionaries must adapt themselves to the circumstances of the times. Amongst educated natives special measures must be adopted to meet objections, and press home the necessity of personal salvation; amongst the villagers there is gross heathenism and darkness, and there the Gospel has to contend, not only with sceptical objection, but ignorance and superstition. Notwithstanding the difficulties, the Gospel is making wonderful progress.

Mr. Henry Morris (Civil Service, Madras) said: The first thing to be put in the forefront of all Missions is preaching the Gospel—going out in the highways and byways preaching the good news that Jesus Christ died and rose again to save fallen man. I fear there is not so much of that going from village to village and proclaiming the glad news as one would like. Our Lord rarely stayed long in one place, but went through the towns and villages preaching the Gospel. When it is remembered that India is an agricultural country, and that nine-tenths of the population are "peasant farmers," it is evident that only by village work can we reach them. I would have strong centres, whence missionary brethren could go out two by two right among the people, learning to talk to men at the bullock's tail—that is knowing the people as they are at home and at work—able to speak in the homely words of everyday life. Only thus will they learn really to understand the people of India. And let them speak to Orientals in Oriental style, that is, by incident, illustration, figure, and parable. Let them have a good deal of singing; and, although I abominate the native "tum-tum," I would not hesitate to use that in the villages. Only thus will the common people be reached.

Every missionary should have a medical training. It is so Christ-like to go about healing the sick and preaching the Gospel; and it is just at such times that men's hearts are more tender, and they are more ready to listen to the beauteous Gospel. Nothing opens the door to the Gospel so quickly as a knowledge of the healing art. This brings us to the very kernel of the question, the training of agents, and particularly native agents. If India is to be permeated with the Gospel it must be by native agents. However few there are, let them be well trained, taught how to preach and how to go about, and, if possible, a little knowledge of the healing art. What is true in this land is true in India: the poor man is the best missionary to the poor man; he understands his difficulties, and troubles, and speech, as no one else does.

Although I set preaching as first and highest, I do not forget how necessary teaching is. Let us train not only native pastors and evangelists, but also native schoolmasters. The work of education is of increasing importance. Christian literature is of immense importance. When infidel literature is being widely spread in India, can we not rouse ourselves to provide proper Christian literature in the vernacular? We want well-written little books in clear, pithy, idiomatic sentences, using the words of the people. The societies ought to combine for this purpose, choosing out, independent of denomination, the most suitable men, who will devote themselves wholly to the production of such books in the vernacular.

A word about missionary statesmanship—I use the words advisedly. We want wise, clear, heads, as well as warm hearts. I believe the future of India is dependent, under God, on the native church. We want to see that church self-supporting, self-governing, and self-extending. So long as it is dependent on foreign support it is a kind of hotbed Christianity. Let the native Christians maintain their own churches—and they are learning to do so—let them rule their churches, and let them send out their best and noblest sons to preach the Gospel to their countrymen. Heathenism is not decaying; Mohammedanism is full of vigour. Let us seek to spread the conquering Gospel in India,

and look forward in faith to the time, if the Lord come not first, when India shall lay her jewelled turban at the foot of the cross of Christ.

Rev. Dr. C. S. Valentine delivered a stirring address, contrasting India as it was with India as it is. Referring to his early experiences, twenty-three years ago, with Mr. Schoolbred, he told how they went out to the villages, amongst the hill people who had never seen a white man before; how the men flocked to listen, but the women were forbidden; how through their love for the children the women were reached, the ice once broken they come regularly to hear; how the Lord opened doors during a cholera epidemic, doors which never afterwards were closed. These experiences, narrated in a happy and animated way, were listened to with great interest. After referring to the work of the Salvation Army in India, Dr. Valentine concluded by giving details of the Agra Medical Missionary Training Institute.

Mr. Henry Stanley Newman, Secretary of the Friends' Foreign Mission Association, spoke on behalf of the young men of India. Could not many of our trained Christian young men go out and seek to win these intelligent young natives for the Saviour? A splendid field awaits any who are gifted for this work and willing to throw themselves heartily and wholly into it.

China and its Claims.

This was the subject set down for discussion on Wednesday evening; it drew together a goodly company, which manifested an eager and solemn interest in the array of stupendous facts presented by the speakers. After two hymns of praise and earnest prayer offered by Mr. Grattan Guinness and Mr. Frank White,

Mr. Donald Matheson (chairman) read a resolution drawn up in consequence of facts elicited at previous sessions of the Conference, and which ran somewhat as follows:—

"This Conference, while cheered with the progress of missionary work, has been deeply pained in the course of its proceedings with the evidence brought before it from various sources, by gentlemen in the Indian Civil Service and by missionaries of long experience, of the systematic propagation of infidel literature issuing at the present time from England to India, Japan, and other countries; so much so, that it appears that students taking degrees at our Government universities in India receive gratuitously a supply of debasing infidel literature from our own land. Thus the knowledge of the English language provided by our Government educational establishments is made the means of introducing evil instead of good. It seems that the time has fully come when those interested in the great work of our missionary societies should supply all these students with an exposition and declaration of Christian truth and the solid basis on which Christianity rests."

It was cordially agreed by the meeting that this resolution should be signed by the Chairmen at the various sittings of the Conference and be forwarded to all the Missionary Societies.

Coming to the special subject of the evening, Mr. Mathieson said we had all heard much of the vastness of China and of the population—a homogeneous race, the Saxons of the East—who are spreading themselves over the world, and doing the work of colonisation far and wide. China Missions are only about forty years old, but what wonderful progress has marked that period. In round numbers there are now about 22,000 converts in China under the care of some twenty different societies. Yet how small have been the results compared to the immensity of the need. Referring to the Medical Mission work in Formosa, the Chairman spoke of the good results of the work carried on at the hospital for lepers in Swatow. Looking to the prospects of work in China, he said that the weak faith of professing Christians and the low standard of life at home had been serious drawbacks in the past. He was thankful to believe that a higher and deeper standard was now beginning to prevail in the churches, and there was a more unwavering faith in prayer as a channel of blessing. There must be a consequent re-adjustment of our ideas not only as to prayer and holiness, but as to expenditure and to locomotion, which is now so easy and rapid. Other things greatly to be desired, were more unity among Christians generally, and a greater solicitude for the prosperity of foreign Missions on the part of those who minister in spiritual things to our congregations.

Rev. G. Piercy, who has laboured in the Gospel in China for many years, alluded, first, to the wonderful openings for Gospel effort, not only in that land, but the heathen world over. He could not but recognise the demand that has grown up in these days for more expeditious methods of reinforcing the army of workers in the field. With that feeling he thoroughly sympathised. He himself was thrust out at an early age by the Holy Spirit apart from all ecclesiastical routine and regulation. Many reminiscences in connection with his own early missionary career, begun at a time when the difficulties were more serious and more numerous than now, were recited to show that no one need be deterred from entering the foreign field. Mr. Piercy concluded his interesting biographical address by detailing the efforts he is now making to carry the Gospel to the various grades of Chinese in London. He hoped some younger man would take up this work and thus enable him to return to China, where he wished to spend the remaining years of his life as a messenger of the Cross. He invited any friends present interested in the Chinese to pay him a visit at the little Mission-house which is his London headquarters, close to the Strangers' Home, West India Dock-road, E.

Rev. J. Hudson Taylor, with a view of emphasizing the vastness of the field, said that during the hour and a half that had transpired since the meeting began, some 1500 souls in China had passed into the eternal world, having no one to tell them of the love of God in Christ. He prayed that God would make our Christian life more of a reality in view of the state of our brethren and sisters in that land. Pointing to the large map of China which shows Mr. Cameron's remarkable itinerant seven years' journey through that vast land, he asked whether the same responsibility to carry the Gospel to the Chinese did not rest on all who heard him. He wanted them to understand that spiritual work needs the power of God, and *nothing else;* let them see to it that traditionary ideas were not standing between them and their plain duty towards the heathen. For the benefit of the young people in the meeting he told of a Chinese boy whose faithfulness and solicitude on behalf of an old man, whom he saw worshipping idols, led to the conversion of this aged Chinaman and his wife. Get all the help you can by the way, said Mr. Taylor, but let nothing be put in the place of Holy Ghost power. I am convinced that but for our unbelief the whole world might hear the Gospel within ten years. To give some estimate of the vastness of the Mission field in China, he said that for one man to itinerate the whole of China, even in the cursory way that Mr. Cameron went through a portion of it would take 483 years, walking thirty miles a day every day in the year. The openings in China now are a hundredfold greater than forty years ago, when Mr. Piercy went out. The staff of workers is therefore a hundred times smaller in proportion. There are 1500 *counties*, each with its multitude of towns and villages, without a solitary Christian missionary in them. One of their workers connected with the Inland Mission is very anxious that six stations should be planted in the western part of Central China, each of them to be eighteen days' journey from the other. Many other facts were quoted by the speaker to show that the work is great and the labourers few. How shall we sit still and quietly enjoy our conferences while these things are so? If we did but believe that God is real and Christ "a living, bright reality," would not many of us find ourselves on missionary ground instead of staying comfortably at home? Oh the joy of not being one's own master—of being ready to be or do or suffer whatever the Lord appoints. It is in emptying ourselves as Jesus did, in going, and trusting, and dying, if need be, that we can learn fully of Him, and "win Him" who alone can satisfy the heart and mind and soul. God make us whole-hearted and real in our service. Shall we leave these heathen to perish, or shall we hear and obey the Master's voice, calling us to go and tell them of his love?

Self-supporting Missionaries.

This highly important topic was taken up on Thursday morning, when a considerable gathering met under the presidency of Mr. A. C. P. Coote.

ADDRESS BY MRS. GRATTAN GUINNESS.

Having read the passage from Rev. xiv. which describes the angel flying in the midst of heaven, "having the everlasting Gospel to preach unto them that dwell on the earth," Mrs. Guinness said: We shall understand this subject best in the light of past experience in connection with home work. Looking back over fifty years of Christian work in England, we are struck with one fact: the ordinary prevailing notion, deeply ingrained in the midst of the Church at the beginning of that period, was that the work of propagating the Gospel belonged to "the clergy." A wonderful change has since then come over men's minds with reference to this matter, until we have reached the deep-seated conviction that every man or woman who is converted is responsible in seeking the conversion of others. This change has been a progressive one. First there was a recognition of the fact that others, besides the regularly ordained clergy, might and ought to preach the Gospel. After "lay" preachers came city missionaries and Bible-readers. Then private Christians of various ranks in life began to take up the work of evangelisation. By-and-by woman came forward as a sharer in this great work, and her responsibility to use gifts of public utterance was recognised. Later still it has been seen in connection with the work of the Salvation Army that the young and even the ignorant of both sexes, when filled with the Holy Ghost, have a mission in carrying the Gospel to others.

The results of this change have been unspeakably blessed, both to the work and the workers. Within the last thirty years or so the Gospel has been spread abroad throughout England and America in a way unknown before in the history of the world since apostolic days. This has been accomplished for the most part not merely by what is called lay service, but largely by *unpaid*, voluntary, spontaneous service. This movement has tended greatly to the increase of consecration among Christians, and to the preservation of the young from temptation. This plan, which has proved so successful at home, has been scarcely begun in regard to the heathen world. What we need is to have it extended till it embraces the wide world in its scope. There are many reasons for insisting on this. First of all, there is the terribly inadequate supply of missionaries under the present system. The evangelisation of the world is utterly hopeless unless we can multiply the number of the workers a thousandfold. We know that a short time only will elapse before the Lord returns. His command is that the Gospel shall be proclaimed in all the nations for a witness before the end can come. If this word is to be fulfilled the Church must wake from her slumber. Nine-tenths of the world are yet unevangelised! Probably there are not more than 3000 Protestant missionaries at work all over the heathen world. Yet we have some thirty millions of professing Christians in England and as many more in America. Then what resources we have among the Anglo-Saxon people in the matter of wealth, intelligence, education, energy, scientific knowledge of every kind. How well able we are to do this work of world-wide evangelisation. The heathen races recognise our superiority. One white man is as good as a hundred of an inferior race. As to money, how deplorably disproportionate is the amount expended by the Christian world on the work of foreign Missions. A hundred and thirty-six millions annually spent on intoxicating drink—that which degrades our own people. Only a million and a half spent on efforts to evangelise the world. I do not say that all that worse than wasted wealth is in the hands of

Christians by any means; but a fair share of it is.

It seems to me that the change I have been speaking of is one that we may well pray for, seek after, and expect. If we ask anything of the Lord that is in accordance with his will, we know that He heareth us. Surely the thrusting forth of these labourers into the great harvest field is according to his will. Let us pray in faith, and without ceasing, that the change may be brought about. It is no impossible thing. We must seek after it in every possible way. We are bound to do this by the compassion of God, by our love to Jesus, and our fidelity to his cause, by the very circumstances of the age, which is so rapidly nearing its close. There is no time to lose. I solemnly believe that we may expect it, because the Word of God predicts it. The passage in Revelation about the angel flying with the everlasting Gospel must refer to this age. I see a glorious fulfilment of the words of the prophecy in what has already been done. Taken by themselves, the results of the work of our missionary societies and our Bible societies are magnificent, but they are as nothing in comparison with what remains to be done.

Mrs. Guinness went on to demonstrate that another great reason for this new departure may be found in the wonderful opening up of those parts of the world hitherto closed to the missionary. She detailed at some length the remarkable providential indications, derived from passing events, that ere long Africa will no longer be "the Dark Continent." The work of the International Association on the Congo being carried on under the fostering patronage of the King of the Belgians was described as something altogether unprecedented in its inception and execution. The Belgian monarch is spending on the project £80,000 a year out of his own private resources, and in the eventuality of his death he has made provision that the work of exploration and civilisation shall go on unhindered. It was mentioned as a most remarkable circumstance that three Anglo-Saxons have been chosen by the Royal patron of this scheme to take charge of the work—an Englishman, whose name we did not catch, to be administrator on the Lower Congo; Stanley on the Central region, and General Gordon on the waters of the Upper Congo.

What can we do to bring about the settlement of these self-supporting workers in the heathen world? It will be no easy task, as the experience of the past few years has shown. A strong public opinion must be formed in favour of it, and that can only be done by public teachers — ministers, lecturers, instructors of youth, and, above all, editors. If ever this movement is to gain a wide acceptance, there will have to be a fresh departure on the part of those leaders of public thought and opinion. As to the ministers, how often do they lay before their congregations the duty and responsibility of all Christians in this matter? In many pulpits such a thing is probably never thought of. Why should preachers confine their Sunday ministrations to an exposition of the word and doctrine, without going into these matters of practical life and duty? Thousands of church-going people never attend the missionary anniversaries. Why should not all ministers devote a Sunday morning or evening now and again to a description of the state of the various parts of heathendom, and a setting forth of what Jesus Christ expects from his disciples? Should not the heads of Christian colleges and training institutions seek to impress upon those under tuition the truth that God wants them to be the evangelisers of the heathen?

Popular objections and misconceptions must also be studiously removed. One of these misconceptions is the idea that in order to be a foreign missionary one must occupy an exceptionally exalted position spiritually. Of course there must be practical devotion to Christ, but that is as much needed for Christian work at home as for work abroad. There is the acquisition of a new language to be sure, but that is within the capacity of most. Many can already speak several languages. Why should not young ladies, for instance, learn a new language for Christ's sake as well as for the sake of society and for mere accomplishment's sake. Another fallacy that needs to be exploded is the idea that missionaries must of necessity be young people; and the worst notion of all is that a missionary life is to be looked at as a way of getting a living. Of course there must be those who will have to live by it, but the point to be aimed at now is to get those who can support themselves to enter on the work. There are vast numbers of Christians having means of their own who could live as comfortably and as happily in some heathen land as at home, and at the same time carry the Gospel to those around them. Then we want to get rid of the idea that a missionary's life must necessarily be one of great hardship and extraordinary self-denial. As to climate, there are many places abroad where it is all that could be wished for, and certainly far superior to that of London.

Thousands of young ladies especially would be healthier and happier in Morocco, or in some parts of India and China, than in this conventionalised, routine, "society" life, which is wearing them out and pulling both body and mind to pieces. Why should not many of those single women who have to make their own way in the world go to foreign lands, where they would not only find a life's vocation, but would have the opportunity of doing missionary work? Those who feel they cannot go themselves, and have been blessed with the means, could send out and provide for the support of others. If it be true, as our friends say, that one can live comfortably in China on £50 a year, some of those at home, whom the Lord has prospered, might have half a dozen representatives out there in the Mission field.

Lack of space compels us to be satisfied with a very condensed report of our sister's stirring address; it made a very deep impression on the meeting. If the leaders of public thought were to adopt her suggestion and seek to indoctrinate the rising generation, with a sense of the glorious opportunities open to them, perhaps it would not be long before this ideal state of things came within measurable distance of realisation.

In course of the conversation that followed, Mr. Piercy said that this was no Quixotic scheme: to carry it out, however, a man must be prepared to go against the opinion of some of his friends. But if the Master calls we need not heed their voices. If God sends us He will provide for us.

Mr. Hudson Taylor confronted the idea too commonly held that people must have superlative abilities or qualities before entering on this work. What we need is common people with common sympathies, and an earnest desire to serve the Lord. Why do we stop at home? Those who have an income can make it go as far, if not further, in a heathen land than at home. "God will withhold no good thing" is the promise that cannot fail, as many of those who have experienced it can testify. When we think of the sad condition of the heathen, let us not be ready to raise up insuperable barriers in the way of those who desire to go. As to climate, there are all kinds of it in foreign lands, and it need be no hindrance. If we allow God to invest our lives for us, He will do it well. Let us place ourselves simply in his hands, and He will make no mistake.

Mr. Landale, who has been labouring for the China Inland Mission since 1876, said on the question of expenses that an inspection of his bank-book showed him that during his stay in China he only spent about £1 a week. If anyone has £50 a year let them go to China; they can live comfortably and preach the Gospel at the same time. "Did you endure great hardness?" asked Mr. Frank White. "Oh no; I was never happier in my life. I do not think happiness depends on curtains, and carpets, and ceilings, and pictures. If the Lord is with you, you will not care much for those things." He lived in a Chinese house of fourteen rooms, for which a rent of 7s. a month was paid. The Chinese say, "We must eat our rice somewhere." So we may say, "We must pass our lives somewhere." Let us so spend these lives that we can look back upon them without self-reproach.

Africa and its Missions.

"The Dark Continent," *par eminence* the topic of the day, was reserved for the final meeting of the Conference. Mr. John A. Gosset, of the Speaker's Court, Westminster, presided. Though all Missions had an interest, he said, Africa would ever have a special importance to him, because of his recollections of Major Malan, whose name will ever be dear to those who seek the salvation of that land.

Rev. J. Harrington, of the Victoria Nyanza Mission, Central Africa, gave a very interesting sketch of his personal experiences in that region. He described the journey from the coast, traversed through dense jungles and forests under the rays of a tropical sun. At a spot 500 miles inland they came to a station where he was struck down with rheumatic fever, and for six weeks he only took one walk; that was when he went on the arm of a friend to choose a spot for a grave. It pleased the Lord, however, to raise him up, and he was able to press on, and ultimately he reached the lake. He described an interview with a great chief, Roma, who wished him to stay there. While there may be no great spiritual desire among these people, they see the kindness of the white man, and wish to learn something of his God. After a further illness he was compelled to return. On the way back he learned something of the fearful superstitions that prevail. One chief sacrificed nine lives in order that some spell which was causing his illness might be removed. Wherever a white man goes, though he be only a traveller, if he is fair and honest in his dealings, peace is sure to follow his track. The way to bring happiness to Africa is to send more missionaries, who will teach the people of the love of God.

Mr. Cole, who was sometime stationed in the interior, described an interview with a chief on his return journey to the coast, to whom he was able to preach the Gospel, and who seemed to receive it gladly. Patience, perseverance, zeal, and a cheerful disposition, he said, were essential requisites for a successful missionary in heathen lands.

The closing address of the Conference was a most remarkable one, by Mr. Grattan Guinness. Speaking of Africa as a Mission field, Mr. Guinness said it contained a vast number of people, speaking different languages, and in very different external conditions. Referring to Egypt, he said, that from the top of the highest pyramid the country looks like a green river flowing through a desert of sand. Egypt is really the Nile and its two banks. Leaving Egypt to cross the desert is like going to sea—you must cross the trackless waste of sand by the help of guide or stars. In Algeria you leave the flat country and get among the hills—range on range, some of them 7000 feet high. Much that is interesting could be said of the Moors, the Kabyles, and the Jews, the last of whom are very numerous, and much more accessible than their kinsmen in this country. These native races are Mahommedans by conquest, but they are not bigoted, and seem very easy to get at.

After some passing references to Mr. Pearse's work among the Kabyles, and to the Mission now inaugurated among the people of Morocco at Tangier, Mr. Guinness went on to remark, that throughout the northern part of the continent the people are Mahommedans by conquest. They are very intelligent and accessible, but very much prejudiced against the Gospel of Christianity. He viewed the Mahommedan faith as one of the prophetic woes sent on Eastern Christendom, which is now in process of removal. Practically the whole continent is yet an unevangelised one. In a few spots here and there labourers may be found, but the merest fringe of the country has only been touched. Central Africa is purely heathen and negro. The languages of the southern half of the Continent are in a measure cognate. The Congo language has been reduced to writing. A recent letter from Dr. Sims, who is stationed 250 miles above Stanley Pool, reports the return of Mr. Stanley from a five months' journey into the interior. He brought with him two lads rescued from the

slavers; one of them he gave to Dr. Sims, and the other to the head of the Baptist Mission. So the language spoken at the very centre of the Continent is now providentially within reach. An interesting sketch was given by Mr. Guinness, of the method of getting hold from these native boys of the language, as discovered during his studies in the Congo tongue. If we get hold of the idea that missionary work in Africa is only just beginning, we are in a better position to pray for its extension.

Having sketched in outline the great Missionary epochs in the past history of the Christian era, the Apostolic, the Missions of the Imperial Church in the middle ages, and the modern developments of evangelism, Mr. Guinness declared that the great heathen nations were not to be converted to Christ during the existing dispensation. If that were laid down as the teaching of Scripture he should feel inclined to turn infidel. The conversion had been all the other way, according to the facts; instead of the Church converting the world the world has been converting the Church. All the European nations have fearfully apostatised, and their present condition gives ground for the deepest forebodings. He was convinced that the heathen nations could only be thoroughly evangelised in a future dispensation. Wherever the Christian Church has gone she has been blessed, but apostate Christianity has gone with it, if not before it. He was in doubt as to whether infidelity or Christianity was making the greater progress now-a-days. This only confirmed his faith in the Word of God in which it is all foretold. We are living in the last days of this dispensation, and we are near the great "wind up." The Lord meanwhile is gathering out from all nations a people for Himself. We see cause for the quickening of hope and also of effort. The time is short in which we can work. Let us be up and doing, so much the more as the time of the end is at hand. Let us gather in the sheaves while the fading light still lingers.

With this solemn admonition—probably to some a startling one—ringing in its ears, the Conference broke up. Some brief words of acknowledgment came first from Mr. White to God for his goodness throughout the proceedings, and to many friends for their kind aid.

[Pressure on our space prevents us from giving in this issue any report of the interesting proceedings of Wednesday morning and afternoon, and Thursday afternoon; we hope to give a brief *resumé* of the addresses next week.]

Mr. Holland's Sixtieth Birthday.

THURSDAY evening, March 20, was a time of unusual interest at George-yard, Whitechapel; occasion was then taken to celebrate the sixtieth birthday of Mr. Geo. Holland. How thoroughly he has won the hearts of those among whom he has patiently laboured for the last thirty years can only be known by those intimately acquainted with the work; but it was in a small degree evidenced on Thursday evening by the crowd of poor men, women, and girls that filled the large room. Many of these had contributed from their poverty to obtain, with the help of some of the teachers, a handsome family Bible, an armchair, and a walnut stationery case. These, with a writing-table, the gift of several other workers, were presented to Mr. Holland.

The enjoyment of the evening reached its highest when Lady Ashburton announced that she was the bearer of a present from Her Majesty the Queen, who had sent Mr. Holland a copy of her new book, "More Leaves from a Life in the Highlands," with her autograph written in it. This called forth a burst of loyal feeling, and the National Anthem was enthusiastically sung.

Mr. Holland touched the hearts of all present by his acknowledgment of these gifts, and especially by his heartfelt ascription of praise to Him who had given him strength and grace to carry on the work thus far.

KEEPING FESTIVAL WITH LONDON BUTCHERS.

LAST Tuesday week the Metropolitan Tabernacle seemed in some danger of losing its grand leading position as a place of public worship. Vans were unloading provisions in quantity and variety, such as one might have thought would only be required for the commissariat of a popular dining-hall and coffee palace. Tea and its trimmings, under whose gentle influences sociality reigns in Mr. Spurgeon's congregation, were very largely represented; but consignments of cold round, brisket, and pork chops, with capacious hampers of cooked carrot, and piles of loaves to match, gave promise of an extraordinary outburst of serious eating, unusual at Newington Butts. The information, curtly given to the inquiring stranger as to such ongoings, was "The butchers are coming." This was deemed a sufficient reminder of an annual event of which this was to be the twentieth anniversary.

For the sake of the uninitiated we may state that twenty years ago, when Mr. Henry Varley was a member of the trade to which he still good-humouredly claims to belong, the spiritual condition of the working butchers of Newgate-market was laid upon his heart. He invited a hundred of them to Notting-hill, where his residence was and is. About two dozen accepted the invitation, and did justice to the creature comforts provided; but we would rather not say how many remained to listen to the Gospel message. The following year, however, Mr. Varley repeated the experiment, and received greater encouragement. So the meeting has grown from year to year, until nothing less than the accommodation which the Newington Tabernacle affords is sufficient now to provide for it.

We must pass by the material portion of the feast, merely remarking that nearly sixteen hundred men, besides 250 masters and their friends, sat down to a substantial tea. On the company assembling upstairs it was found that the spacious building was well filled.

Mr. Tritton took the chair, and gave the men a most kindly welcome. After prayer and a portion of Scripture had been read,

Mr. Varley took the floor. He knew that blessing had come to many through these meetings. Not only had men given up drinking, swearing, and gambling, but some had sought and obtained pardon through our Lord and Saviour. As a further step in the moral elevation of the men of the Metropolitan Meat Market, there were hopes that the Corporation of the City of London would grant an upper room at Smithfield as a general club-house for the trade. He asserted, from an experience of thirty-four years as a total abstainer, that their work could be better performed, and their character elevated, by signing the pledge that evening. He also referred to gambling as a besetting sin of many before him, and without respect to any rank or condition he bluntly asserted that a betting man was a thief. To part with or accept money on bets where there was no value given or received was an unrighteous transaction. He cried shame to the daily papers which affected to be teachers of the public, and yet at the same time helped in the demoralisation of their readers by keeping "prophets" on the course to advise as to how bets might be safely made.

The next speaker, Mr. Richard Weaver, the evangelist, said that perhaps it might be considered impudent in "a country gawky" like himself, to come to London to teach his betters; but he knew something of the love of God in his heart, and he could say to others, "The Lord hath done great things for me, whereof I am glad." Temperance was a grand thing, but the Gospel of the Lord Jesus was better; with it he had a merry heart all the day. The way to treat a drunkard was not to speak of him as if he were a despicable object, but to take him kindly by the hand and lead him to the Saviour, who could cure him of his drink-thirst and give him of the living water, which if a man drink, he will never thirst. After some personal testimony to the goodness of God, Richard concluded by singing a hymn, asking all to join in the chorus:—

"Come, come, come to Christ and be saved:
Oh! plunge into the fountain,
Christ died on Calvary's mountain,
On Him the sins of fallen ones were laid."

After the announcement by Mr. Varley that further meetings would be arranged to give Mr. Weaver opportunities to speak to the men, Mr. Olney closed the meeting with prayer, and the butchers went away to meditate—we trust to act—upon what they had heard.

Miss Whately's Schools in Cairo.

DEAR SIR,—May I again ask the attention of those of your readers who take a kind interest in my sister, Miss M. L. Whately's work in Cairo? The schools are fuller than they have ever been, there is an average daily attendance of over 600 (including boys and girls), and at least half of these are Moslems. All receive the same instructions and are trained to know and understand the Word of Life.

But these increasing numbers have brought increased anxiety, for all her class-rooms are so overcrowded that it is likely to be actually prejudicial to health, and when the hot weather comes (a time which is now very near), the effects will be very hurtful. An additional room is absolutely necessary if she would escape sickness in her school.

Another scarcely less pressing want is a proper operating room for her Medical Mission. The cases of eye disease increase as the weather grows warmer, and in very many instances an operation is the only chance of saving or restoring the sight. But both of these objects require money, however carefully and economically they are done, and her funds are very low.

If those who are interested both in the souls and in the bodily sufferings of the people of this poor down-trodden country would make a little effort to raise the moderate sum required for these additional rooms on her Mission premises, a great load of anxiety would be relieved. She has great encouragement in the willingness of the patients to listen to the Word of God, and the evident impression made on them by the kindness shown them.

Contributions will be thankfully received by Mrs. Whately, 21, Belmont-park, Lee, S.E.; or Mr. J. H. Tritton, 54, Lombard-street, E.C. As my sister has some materials on the spot, she thinks the building can be done, with strict economy, for £150.

My sister wishes to add a notice to the kind friends who have helped her with contributions to the Soldiers' Coffee-room. The Generals of the army of occupation wished to take the management of the whole into their own hands, and therefore it is quite removed from her control. If those friends who wish to help would send their subscriptions to the Army Scripture Readers' Society, they would be certain to be well employed.—I remain, dear Sir, faithfully yours, E. Jane Whately.

Cairo, March 10.

POLICEMEN IN NORWICH.—A good work has for a long time been carried on here among the policemen, by a lady who resides in the cathedral precincts, by whose instrumentality many members of the force have been brought to know Jesus as their Saviour. At her invitation Mr. Algernon Coote, as a representative of the Christian Policemen's Association, has been to Norwich for the purpose of addressing the constables. A meeting with this object was held at Earlham Hall, under the presidency of the Mayor of Norwich (Dr. Eade), the men having previously (through the kindness of the Rev. W. N. and Mrs. Ripley) partaken of a bountiful repast. Mr. Coote's exhortations were listened to with respectful attention. Through the courtesy of the Chief Constable at Yarmouth a short service was also held for the policemen in that town, several of whom were invited guests at Earlham Hall with the Norwich men on the previous day.

LORD'S DAY OBSERVANCE.

CONFERENCE AT EXETER HALL.

AN important Conference on this subject was opened on Wednesday last week in Lower Exeter Hall, under the presidency of the Earl of Shaftesbury. It was attended by delegates from various societies formed for the purpose of preventing Sabbath desecration. The President said: I believe that if a poll on the question were taken, and if the people of this country were asked whether they were in favour of this opening, man by man, there would be an overwhelming majority in favour of preserving the Day of Rest.

Mr. C. Hill read a paper on "The Working Classes and the Sunday Opening of Museums, &c.," in which he showed that so far as the wishes of the working classes have been expressed, they are not favourable to the opening of museums, &c., on the Lord's-day. In support of this he referred to the test furnished by petitions to Parliament. In provincial towns working people had signed thousands of petitions against, but not for Sunday opening. A telling point in Mr. Hill's paper was his pointing out that many of the "Societies" said to be in favour of the opening of museums were not *bonâ fide* working men's societies.

In the unavoidable absence of the Rev. G. H. Tomkins, of Weston-super-Mare, his paper on the same topic was read by the Rev. W. W. Cox. Claiming the Sabbath as the heritage of human nature by grant of its "faithful Creator," he argued that it should be for ever a part of the liberty of the sons of England to be their own masters on the Sabbath-day, that Christ may be their Master. If, he said, we give way as to a part of our Sunday we can never regain our true ground again.

Rev. W. Pope read a paper on this subject, in which he proceeded to show that it could not be urged that Sunday pleasure-seeking was refreshing rest, nor that Sunday museums would in the least degree check Sunday drinking, but rather the reverse. He concluded by affirming that the real point at issue was whether the Christian life, the mental vigour, and the physical strength of the nation were worth preserving. The corruption of the best was the worst corruption. The Lord's Day was the best and holiest of all the seven, but if perverted it became the worst and most destructive.

At the evening session, Mr. J. C. Stevenson, M.P., who presided, said the very name given to the Sabbath by Christians—the Lord's Day—showed that it was deserving the most careful guardianship. His experience was that there was no prosperity to be gained by engagements on the Lord's Day. He was satisfied that that business would prosper best which did not trespass on the consciences of those carrying it on. On the banks of the Tyne he had often been distressed to see the liberties taken with the Sabbath by shipowners.

Mr. Alfred Sargant read a paper, in which he gave practical hints for the closing of public-houses on the Lord's Day. He said the opening of such houses was exceptional, partial, unnecessary, and presented great temptation to the working classes who, on that day, had money in their pockets and their time on their hands. Ministers and clergymen might preach, but so long as this temptation remained unchecked, so long would people be found to be absent from religious worship. In answering objections, he said Scotland had clearly shown that Sunday closing is practicable. The cry that the poor man would be robbed of his beer was simply sentimental.

Rev. Canon Stowell also read a paper, in which he said it was the existence of this traffic in intoxicants which, more than any other, led to the desecration of the Lord's Day, which filled the streets with such sights that (to use the language of one of the Homilies), "It doth too evidently appear that God is more dishonoured, and the devil better served on the Sunday, than upon all the days in the week besides." The public-house was one of the principal causes of the absence of the masses from public worship, and was the acknowledged cause of vast numbers of workmen being unfitted or indisposed to resume their work on Monday, and sometimes on one or more of the succeeding days.

Mr. J. Whitehead contributed a paper on which an account was given of the dimensions of the evil of general shopping, as it exists in the metropolis. The last returns of the London City Mission showed that during the year ending March 1882, no fewer than 10,453 shops were found open on the Lord's Day, out of 38,032 visited. It had been hoped that the demolition of old rookeries in which Sunday shopping was carried on would diminish the evil; but although this had been so in one or two cases, in others it had simply pushed the trading into adjoining streets. It was added that 95 per cent. of the shopkeepers were urgently unanimous in desiring the suppression of Sunday trading.

SECOND DAY.

On Thursday morning Sir John Kennaway, Bart., M.P., presided at the opening of the Conference. He believed that this movement in connection with the Lord's Day would be of particular use at the present time, when a special endeavour was being made to open museums. They resisted these attempts both from the plain point of duty, physically, as well as from a religious point of view.

Rev. Dr. Gritton read a paper which opened with a reference to the magnitude of the operations of our postal service. The English Post-office does recognise the claims of the Lord's Day; the existing Lord's Day work, nevertheless, kept about 23,500 persons employed, some of them doing the same amount of duty as on other days. He urged that regulations made to secure a measure of rest for the officers actually working on Sunday should be more earnestly insisted on than they often are at present by local postmasters and surveyors.

Rev. Canon Hoare read a paper on the subject of "The Sabbath and the Young." There was no doubt the subject was one of considerable difficulty, and the reason was perfectly obvious. Young people are full of fun and energy, and spend six days partly in work and partly in amusements. The question had to be decided in what way the Sabbath should be made the happiest of the week, and leave behind such a blessed memory as would remain when those young people as old men and women were sinking down in a venerable old age to the grave. There were two principles to be carefully borne in mind. The happiness of the day would not be secured by breaking down its holiness. A second principle was equally clear if they wished to see the union of delight and holiness; they should remember that they were not carving blocks of wood, but were concerned with the most vigorous, active-minded, and intelligent young creatures in creation. In speaking of the legitimate enjoyments of the Lord's Day, he said one source of delight was sacred music. In many families there was a beautiful blending of voices, and young people were able to rise above the ordinary hymn to the enjoyment of lovely harmonies and soul-elevating pieces of some of the best composers. What could possibly be a more delightful Sunday recreation for a family? The speaker also directed attention to the hallowed joy of the sacred hours spent in the sanctuary.

At the afternoon meeting Mr. Abel Smith, M.P., said the subject to be brought under their notice was of great importance—railway work, omnibus, tramcar, and cab traffic. He thought if anyone was a slave in this country, these men, who laboured both on Sundays and week-days, were such. There was no doubt that many who used cabs and the railways did not think of the number of those whom they deprived of their lawful Sabbath rest.

Rev. Dr. Gritton, in a paper upon English Railway Traffic on the Lord's Day, gave the results of careful researches into the working of various lines, made in 1877. The ordinary Sunday traffic on English railways is far in excess of any demand which can possibly be defended on the plea of necessity or of mercy, and caused many thousands of men in various grades of railway employment to lose their day of rest. The provision of special facilities for travelling on the Lord's Day was a still more glaring sin, and a yet more cruel wrong inflicted on the servants of the various companies. The special excursion trains on the Lord's Day, at fares ranging from one-half to one-third of ordinary charges—such trains being multiplied on the great festivals of the Christian Church—were disgraceful saturnalia, most dishonouring to God, and unspeakably injurious to thousands.

Mr. Robert Mackintosh, Glasgow, presented a paper upon the Omnibus, Tramcar, and Cab Traffic. He proceeded to show that to run tramway cars, &c., on the Sabbath in order to provide for every possible contingency that may arise in the way of necessity or mercy, is to make the exception override and set aside the law. In a working class district, at Bridgeton, Glasgow, no cars were seen on the Sabbath, and though various attempts had been made to enlist the working classes they had not moved, and never would move, in behalf of Sabbath labour.

Resolutions were moved at each sitting of the Conference embodying the views of the various papers and addresses.

CONTINENTAL AND FOREIGN NOTES.

REVIVALS

of considerable extent and influence are reported in our foreign exchanges—at Georgetown, British Guiana; Waterbury, Vermont; Louisville, Iowa; Bellefontaine, O., &c.

ENGLISH WORKMEN IN PARIS.

Some English friends of Miss Leigh's work in Paris have been putting forth special efforts on behalf of the numbers of English workmen who are employed in that city. Tea-meetings have been held for them, and their interest and appreciation are unbounded; many, too, have donned the blue ribbon. There is great need for a larger Mission Hall that they may be able to enjoy the privileges of the Gospel, and an English Sabbath.

JAMAICA.

Mr. J. R. Townsend writes on January 25, from Cedar Valley, Jamaica, to the New York *Weekly Witness:* "My wife and I are here as missionaries, under the auspices of the Society of Friends of Iowa. Our Mission-station is about twenty miles from Kingston, over a very rough and mountainous road, most of the way only passable to single file horse or footmen. The field for Mission work is 'white unto harvest, and the labourers are few.' We think we shall enjoy the work, as the people seem to make us welcome and attend meetings and Sabbath-school very well."

NEW YORK.

At the recent anniversary of Jerry McAulay's Mission, Mr. W. E. Dodge, jun., said:—"I do not believe there are any greater miracles on record in the Word than the miracles that are seen in this work. Nothing can be more convincing of the holding power of God. I am reminded for the moment of a little anecdote that illustrates this work. In the lower part of this city there is a work carried on similar to this. A gentleman who stood outside looking toward the building asked, 'What do they do here, anyway?' A bright-eyed man stepped up and answered: 'I came here some time ago, poor, sick, friendless, and an outcast, deprived of home and separated from wife and children. Now I have enough to eat and wear, have good health, plenty of good friends, have a good happy home, have been reunited to wife and children, and am a happy Christian man, with an appreciation of what has been done for me, and a heart full of thankfulness. *I'm what they make here!*'"

STEP BY STEP IN SWEDEN.—In the recent notice of Madame Ramsay's Mission work we inadvertently mentioned it as being in *Spain* instead of *Sweden*. She asks us to add that she has still thirteen afflicted orphans to care for wholly at Wilhelmsro. Some of them seem capable of higher education than her home can provide. Madame Ramsay's present address is 3, Alexandra Villas, Brighton.

RESCUE WORK.

NEWCASTLE-ON-TYNE.

AN esteemed correspondent in this place writes to us as follows:—

"Your readers will be interested in hearing of a meeting we had last week in our Penitentiary here. Mr. Spencer-Walton, who is holding a Mission amongst the members of our Young Women's Christian Association, Captain Robertson, and myself, went up about five o'clock, and found them ranged round the room, expecting us.

"Mr. Walton sang the hymn, 'Where is my wandering child to-night?' all joining in the chorus. After prayer he spoke to them on the wonderful love of God, as brought out in John iii. 16. It was a sight never to be forgotten. One after another the poor weary hearts seemed melted and broken down, and they sobbed aloud. When they were asked to hold up their hands if they would take Jesus from that hour as their Saviour, only two, out of about thirty, were not held up. God was with us of a truth.

"We have been holding meetings in the Young Women's Christian Association every evening for a week, and at every meeting many have professed faith in Christ. The Bible meetings have been largely attended. Christians have been quickened, and have entered into a fuller blessing. We have had quite a revival in our town."

NEW YORK.

"New York, like all large cities," says the *Weekly Witness* of that city, "is alluring to young people, and hundreds come to it to have a good time. They are drawn on from one step to another, many escaping unharmed, while many others are submerged by the prevailing vices. Saloons, dance-halls, gambling-hells, and places of evil resort are being constantly supplied by new arrivals. Amusements are pursued with avidity, and too often continue till they end in moral and physical ruin.

"There are counteracting influences employed to remedy the evil, prominent among which is the all-night missionary. He begins his work in the evening, continues all night, visiting the dance-halls, drinking saloons, and such places, for the purpose of rescuing their victims. The following extracts from his report disclose the nature of this work:—

"A young woman who had just moved to our city with her mother, fascinated by the sights on the Bowery, had stayed out until twelve o'clock at night. On the fourth night our missionary met her in a concert and beer-garden, where she had been invited by some young men. She had taken some drink, but influenced by the warning voice of our missionary, abruptly left their company and returned home. Her mother was deeply moved at her daughter's narrow escape. Two girls, aged respectively sixteen and seventeen, had been put out of their home by drunken parents. They were found wandering about the streets by our missionary, who provided both home and employment for them. Two others were found in a den of iniquity, crying bitterly. They had been induced by an older girl to visit the place, and plans for their ruin had been laid, which had been happily frustrated by the timely aid of our missionary.

"A young man of good family, while on a spree, was drawn into a saloon in Mulberry-street, robbed and stripped of his clothes; he was rescued by our missionary. On a Sunday evening, while the service was going on, a woman stepped up to the desk, declaring her purpose to amend her life. She was removed to a place of safety. This woman belongs to a family of culture and refinement, but, like others, was betrayed and deserted. Lately we buried a poor girl who died on the street, and must have been sent to Potter's Field but for our Mission. At the funeral service a large number of poor lost sisters were present, to take the last look at one who, in her youth, had indeed been beautiful, but sin had completed its work of ruin. Let us hope that the solemn lessons taught at the funeral service may not be lost on the poor souls who were present, and going the same way which 'leads to death.'

"Mr. Weeks, the superintendent of the Mission (42, Baxter-street), offers to parents every assistance possible in recovering missing members of their family who may have come to this city in the pursuit of pleasure, but fallen victims to wicked devices."

EVANGELISTIC NOTES.

Camelford.—A very successful three weeks' Mission has been conducted at Camelford by Mr. T. Moreman, the blind evangelist, from Kingswood. On several occasions the chapel has been crowded. Many have professed conversion.

Bristol.—A fortnight's Mission has been concluded at Kingsland Congregational Church, Bristol. The Mission preacher was Mr. Edward Hurditch, of Swindon. It is felt that by God's blessing a deep impression has been made on the neighbourhood.

Kirtlington.—A week's Gospel services, conducted by Mr. John Harris, of the Evangelisation Society, have been held in this place and neighbourhood. Mr. Harris was for many years a very popular and respected local preacher for many miles round in this district.

Dublin.—Rev. T. E. Cleworth commences a Mission at Bagot-street Church, Dublin, on Sunday, the 30th. The incumbent of this church is the Rev. Henry Dening, formerly missionary of the Church Parochial Mission Society. Revs. J. H. Berguer, Dr. Morgan, A. R. D'Arcy, J. Simpson, and J. Stephens, will take part in this Mission.

Rhynie, N.B.—Mrs. Ferrier and Miss Grierson have just left Rhynie, after conducting a series of very successful meetings, which were well attended, both in the village and surrounding district. Many who seldom go within hearing of the proclamation of the Gospel came to hear these ladies, and not a few have "passed from death to life." Before coming to Rhynie these workers had glorious times in Gardenstown, Banffshire.

The Edinboro' Castle, Limehouse, E.—The blessing which marked Richard Weaver's visit continues to flow, and there can be no doubt that since the re-opening of the new building in February over 400 persons have thereby been brought to a knowledge of Christ. Dr. Barnardo has been preaching to large audiences three times each Sunday. He asks that much prayer may be made for a larger outpouring of the Holy Spirit in connection with these services.

Requests for Prayer.

PRAYER.—For a man who is a slave to drink, and is now serving a term of imprisonment for neglecting his children.——For blessing on Bible-readings in a lodging-house for tramps on Sundays.——For blessing on Gospel services by Mr. W. Nott, in Henrietta-street Chapel, Brunswick-square.——For a company of German pastors and men of science going on a tour through Eastern lands, that they all may be blessed of God, especially a young Swede.——For Christians in Germany.——For the conversion of a Jewish family who are shaken in their faith.——For Gospel services by Mr. Opie Rodway, at Caldecot, March 29 to April 1.

A SALE OF WORK will be held in Miss Daniell's Soldiers' Home, Plymouth, for the benefit of that Home, on April 9 and 10 (D.V.). Contributions of work, china, or paintings will be gratefully received by Mrs. Anderson, care of Colonel Anderson, R.A., 5, Albemarle Villas, Stoke, Devonport.

COVENT-GARDEN PORTERS.—A very interesting and exceedingly hopeful work amongst the porters of Govent-garden Market was commenced on Tuesday, 11th inst., at the Stanhope-street Mission Hall, Clare Market. About eighty men were invited to a men's tea-party. The company gathered together showed plainly that the kindness of the host and of the workers was appreciated in no small degree. Mr. Burson, of Exeter Hall, and Ned Wright delivered addresses, which were listened to with rapt attention and earnestness. The work at this Mission Hall, which includes nightly services, mothers' meetings, Sunday-school, &c., is carried on by the members of the Exeter Hall Y.M.C.A. The visible results from the preaching of the Word and from visiting the afflicted have been most cheering.

Prayer.

OH tell Him *all:* a father loves to listen
To everything his children have to say,
His heart would grieve, if one among the number
With cold indifference should turn away.

Great mystery of prayer! unsolved, unfathomed,
Excepting in the Fatherhood of God,
Forget we *that*, then doubt and dark misgiving
Creep in, and reign, where faith hath meekly trod.

Yes, "God is love;" He loves to hear our voices:
In Christ we share the riches of his grace;
He loves to fold his arms of comfort round us,
To let us nestle in the children's place.

He loves to answer prayer, though not, it may be
In just the way that we should think the best:
But in his own prospective perfect judgment
He gives the blessings, and withholds the rest.

Then let us trust Him; let us take the comfort;
Oh! let us lean upon our Father's care;
Life may seem dark at times—events mysterious,
But once at Home, all shadows vanish there!

Charlotte Murray.

Mission Appeals.

Miss A. Pearse asks for periodicals, hymn-books, &c., for supplying bags which are given to the sailors and fishermen who leave the port of Plymouth. Address: 5, Bedford-terrace, Plymouth.

Wanted, about fifty Bibles or Testaments for distribution among navvies. Over sixty have been given. Sixteen new applications to-day. Address: Rev. John Paterson, U. P. Manse, Airdrei, N.B.

The Sheltering Home, Liverpool, for Destitute Children, is greatly in need of funds for housing and feeding the numbers of little waifs who seek for admission. Help will be received by Mrs. Birt, Byrom-street, Liverpool.

Peckham.—Rev. S. Rogers having given up his work at Reigate to work among the poor of London, asks help to build a hall, an excellent site for which has already been secured. £1500 is needed. Address: Gordon-road, Peckham, S.E.

Willesden.—A good work is going on amongst railway employés at Willesden by means of an open-air Mission conducted by Christian guards, engine-drivers, &c. Help in tracts, books, or money will be gladly acknowledged by Mr. H. Osborne, 89, Railway Cottages Willesden.

Liverpool Midnight Mission.—This agency, which puts forth strenuous efforts on behalf of fallen girls, is now in need of funds, as well as of sufficient accommodation. Many applicants are perforce turned away. Help will be gladly received by Mr. M. M. Thomson, 3, The Atlantic, Liverpool.

Brierley.—Rev. John Thomas, Drybrook, Gloucestershire, appeals for help towards the erection of a Mission-room at this place, where he has held cottage meetings for over two years. The inhabitants are very poor, and there are no opportunities for public worship other than these meetings within some miles.

A Coffee-house for Walsall-wood.—We started a coffee-house here in 1880 to try and counteract the evil effects of sixteen public-houses in the place. The parish is in a colliery and brick-making district, with no one of means to help. God has blessed our efforts, I am thankful to say, for the good of the men and young men of the place. Many have been rescued from intemperance, and are now members of our Bible-classes. We have a deficiency of £50 for which I am solely responsible, and unless I can obtain this help I must close the house on Lady-day. It has been of so much use that I feel I must make a special effort to continue it, and appeal to those to whom the Lord has given means for help. My own income is so small that I cannot do more than I have done.—Thos. Reakes, Walsall-wood Vicarage.

"THE CHRISTIAN" TRACT FUND.—Dear Sirs,—Would you kindly oblige me with some tracts, *Heralds of Mercy*, cheap addresses by Mr. Moody, &c., for distribution among passengers and crew, on board one of the mail-boats trading between Australia and London? It is not only for the people on board, but for men at Malta, Port Said, Suez, Aden, Colombo, King George's Sound, Adelaide, Melbourne, Sydney, &c.—Yours faithfully in the Lord Jesus, Chas. F. Johnson.

6, *Regent-terrace*,
Custom House, London, E., March 17.

NEW HOMES for POOR CITY WAIFS.

Far-off Canada *is opening its arms wide to receive the Little Ones gathered in from "Outcast London."*

Over **300** *Boys and Girls will, if means are forthcoming, be sent out* (D.V.) *this year from our Homes.*

60 *Lads sail on Thursday by the "Parisian" (Allan Line), from Liverpool.*

£10 *will provide outfit and passage money for one child.*

Who will, by such a gift, divert the Life Current of some poor Little Homeless Wanderer from misery, wretchedness, and sin, to happiness, comfort, and purity?

Help is earnestly needed, and may be sent to

WM. FOWLER, Esq., M.P., *Treasurer*; or to

DR. T. J. BARNARDO,

18 to 26, Stepney Causeway, London, E.

IRISH CHURCH MISSIONS,

WITH WHICH IS INCORPORATED THE LATE

IRISH SOCIETY OF LONDON.

The remarkable success of the Missions in the

CITY OF DUBLIN

Encourages the Committee most earnestly to appeal for liberal contributions to the funds of this Society.

Peculiar facilities now exist for carrying on similar Gospel work in

SIX OTHER CITIES,

To which the Committee have been most earnestly invited, and where multitudes may be found willing to hear the Word of Life.

Special contributions are most earnestly requested for this purpose.

Cheques and P. O. Orders to be made payable to W. PASLEY, 11, Buckingham-street, Strand, London.

HORACE W. TOWNSEND,
Clerical Secretary.

Zenana and Medical Mission,

SCHOOL AND HOME,

58, ST. GEORGE'S ROAD, S.W.

Lady President—THE COUNTESS OF ABERDEEN.

Patronesses of the Society—

The Marchioness of Westmeath, The Countess of Cavan, Dowager Lady Outram, Lady Lycett.

A Sale of Work will be held (D.V.) in the Lecture Hall of the Home, on Thursday, April 3, and Friday, April 4, 1884.

The Lady Mayoress, accompanied by Mr. Sheriff Smith, will inaugurate the proceedings at 4 p.m., on April 3.

Admission, first day, Half a Crown; second day, One Shilling.

INDUSTRIAL HOME FOR BOYS,

119, Copenhagen Street, Caledonian Road, N.

Patron: THE ARCHBISHOP OF CANTERBURY. *Treasurer*: EDWIN AUSTIN, ESQ.

The Committee earnestly appeals for Funds for the sustenance of 100 Boys, who were fast verging on to the Criminal Class when rescued; and who the Committee are endeavouring, with God's help, to make good Christians and respectable citizens. We have no Government assistance.

Contributions are earnestly requested, and will be gratefully acknowledged by the Treasurer.

Cheques and Post Office Orders to be crossed "London and County, Islington Branch."

BRITISH & FOREIGN SAILORS' SOCIETY.

MRS. GLADSTONE WILL OPEN

OUR SAILORS' BAZAAR

On Tuesday, at 3 p.m., to be held at the

TOWN HALL, HIGH STREET, KENSINGTON,

April 1, 2, and 3, 1884.

The Earl of Aberdeen; Bishop Claughton; the Hon. and Rev. Carr Glyn, Vicar of Kensington; Rev. Colmer B. Symes; Sir Thomas Brassey; Sir Donald Currie; Herbert Gladstone, Esq.; and other friends, have promised to take part in the Opening Ceremony.

The Bazaar will be thoroughly nautical, also having a "Sunbeam" Exhibition, kindly lent by Lady Brassey, and H.H. Khedive of Egypt has promised a valuable contribution of Egyptian Stuff. A special fund to assist the Aged Missionaries and extend the work is to be raised. Sums ranging from 1s. to £100 to the extent of £650 have already been promised. Would friends make it £1,000 to be announced at the Opening Ceremony? Letters containing promises and cheques might be sent to Sir THOMAS BRASSEY, K.C.B., Vice-President, House of Commons; THOMSON HANKEY, Esq., Treasurer, Bank of England; Rev. EDWARD W. MATTHEWS, Secretary, Sailors' Institute, Shadwell, E.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 230 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

THE SALVATION ARMY.

MRS. BRAMWELL BOOTH and MAJOR EDMONDS conduct special HOLINESS MEETINGS at Head Quarters, 101, Queen Victoria-street, E.C., every Thursday Afternoon, at 3 o'clock.

MRS. W. J. ARMITAGE, of Farnley House, Chelsea, will conduct BIBLE READINGS for Christians, in the

REGENT HALL, OXFORD STREET

(*A few doors west of Regent-circus*),

Every Thursday Afternoon, at 3 o'clock.

No Tickets required for either Meeting.

Tinted Covers, 4d.; Cloth, 6d.

THE ENQUIRY ROOM.

Hints for Dealing with the Anxious.

By GEORGE SOLTAU.

London: MORGAN & SCOTT, 12, Paternoster-buildings; *And may be ordered of any Bookseller.*

Letters to the Editor.

A GOOD SUGGESTION.

Dear Sir,—Feeling confident of the thorough sympathy of your readers with all engaged in the work of the precious Saviour, may I suggest that if each reader would kindly glance at your advertisement list, and remember daily in prayer the occasional advertisers for a sphere of service, their hearts would be lightened, and success would be secured. And I think you will agree with me, that readers who will kindly take this trouble may often find themselves in a position to direct the Lord's servants to openings, by corresponding with them, and helping them in the outlook.—Yours very truly,

A Worker.

THE SALE OF LIQUOR TO MINORS.

Dear Sir,—The correspondent to whom you refer in "Notes and Comments" this week is, I am sorry to say, mistaken in regard to the law relating to the sale of liquor to children. I was labouring under a similar mistake until Dr. Dawson Burns put me right. Any person selling distilled spirits to any person *apparently* under sixteen years of age is liable to a penalty of 20s. for the first offence, and 40s. for a second and every succeeding offence. This, however, only applies to spirits *sold for consumption on the premises*, and not to spirits which the child may take away, nor are fermented liquors forbidden to be sold to children, or consumed by them on the premises.

You see the law allows plenty of scope for the manufacture of drunkards.—Yours truly,

John E. Jack.

100, *Ambler-road, N., March* 21.

THE OTHER SIDE.

Dear Sir,—Your correspondent, the Rev. J. Linnell, concludes a letter somewhat laudatory of the steps which Mr. Guest, Vicar of Christ Church, has seen fit to take with regard to his curates, with a challenge to ministers of any denomination to say that, under the circumstances, they could have acted otherwise.

I am a minister of no denomination, but, perhaps, as a simple servant of the Master, my reply may do as well. The letter is an eminently transparent one, and I am sorry Mr. Linnell has the questionable taste to insinuate that because the victim, Mr. Smith, has not, as alleged, got on well with other vicars, it is impossible he should with Mr. Guest.

But I fancy Mr. Linnell's saddest misapprehension is to be found in this sentence: "Was Mr. Guest to sit still and see them (his curates) empty his church?" Yes, most assuredly. If the curates preached the truth of God, let them do so fearless of man, and whether their audience will hear or whether they will forbear.

Does Mr. Linnell suppose that the Divine blessing must necessarily rest upon a full church; or, worse, does he suppose that the same blessing will be extended to ministers who, against their consciences, cry "peace," when, within a few yards of them, thousands of gallons of soul and body-destroying liquor is in course of preparation? And if Mr. Linnell was, as he says, an abstainer, why, during his eight years' ministry in Burton-on-Trent, did he not lift up his voice against what he must hold to be a crying sin? If men and women are driven from a church because the Gospel of love and right is held forth, let them go, for they are not members upon whom the everlasting Church may reckon.

A visitor to the House of Commons the other night, I could hardly repress a smile as I observed the complacent manner in which a prominent brewer advocated plenty of water for the sanitary condition of the poor of London. It would not do for him to acquaint his left hand with his right hand's doings, and it was, I think, a striking instance of how desperately the heart of man may deceive itself.

So Mr. Guest may deem a matter of passing moment the wholesale manufacture of strong drink; but if his curates, on the other hand, imagine that it affects, directly or indirectly, the eternal safety of thousands of souls, he might surely extend to them the liberty of utterance he expects himself. We sorely need Daniels to war against atheism, unscriptural doctrine, and social abuses. Why is Mr. Moody so vastly used of God? Chiefly, I think, because he is a Daniel.—Faithfully yours,

C. M. Crocker Pennell.

Islington.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Station Hall, Addison-road, Kensington.—March 25 to April 14. Sundays: 8 a.m., Christian workers; 11 a.m., non-church goers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

Hampstead and Highgate.—April 15 to May 5.

Croydon.—May 6 to 26.

Messrs. Whittle and McGranahan, Town hall, Spa-road, Bermondsey, March 25 to April 11.

Messrs. Pentecost and Stebbins, Regent-square Presbyterian Church, Bible-readings, Tuesday to Friday, 3 p.m.; Bloomsbury Chapel, Gospel services, 8 p.m. this week.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. G. Kirkham.—March 27, Stoke Newington; 28, Sawbridgeworth; 30, Rosemary Mission, Islington; 31, Brighton.

Rev. W. H. Aitken's Engagements.—St. Patrick's Cathedral, Dublin, March 30 to April 11; April 13 to 21, or longer, Wrexham, North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, for a fortnight or longer, Dorchester.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

St. George's Hall, Langham-place, W.—Mr. Russell Hurditch, Sundays, March 23 and 30, at 11 a.m. and 7 p.m.; Wednesday evenings, Burlington Hall, Savile-row.

South London Choir (and South-western Division), Town Hall, Spa-road, Bermondsey, at 7 p.m., Tuesday, March 25, with Major Whittle, praise meeting, Clapham (in connection with Messrs. Moody and Sankey's recent Mission); at 7.30 p.m., April 7, Congregational Church, Grafton-square, Clapham.

Evangelistic Mission.—Oxford Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish-town; and Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith at St. Andrew's Church, Upper Norwood, Sundays in March, at 3.30, St. Andrew's Hall, Saturdays, at 3; Mr. Hankinson at St. Luke's Hall, Hackney, March 26 to 28, at 7 p.m.; Mr. G. Banaster at St. Helier's, Jersey; Mr. H. S. Lidstone at Bignold Hall, Forest-gate, March 31 to April 4. Mr. E. J. Kennedy, at Addison-road Station Hall, March 29, at 3.30; Mr. Spiers and Mr. Westall, at West Looe, Cornwall. Fifth anniversary of the Children's Scripture Union at Exeter Hall, April 1, Rev. S. D. C. Douglas presiding at 3 p.m., Rev. Dr. H. S. Paterson at 6.30 p.m.

MISCELLANEOUS.

Conference Hall, Mildmay-park, N.—March 30, 3.30 and 7 p.m., Mr. Geo. Soltau.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Thames Church Mission.—Annual meeting, Exeter Hall, Monday, April 7, 2.30 p.m., the Lord Mayor in the chair; 7 p.m., dissolving views.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Mr. William Noble will conduct Gospel Temperance Missions in the Birmingham Town Hall and Victoria Hall, Exeter, in October next.

Sevenoaks Conference for Pastors, Evangelists, &c., April 2, at the Vine Hall, 10.30 a.m. Subjects: "Training the Young" and "Spiritual Gifts."

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, April 4. Tea at 6; meeting at 6.45. Address by Rev. W. Horne.

Belgrave Chapel, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, March 28, at 7 p.m., Admiral Fishbourne, C.B., on "The Atonement: Its Immediate Effects when Accepted." Tea at 6.

The McAll Mission, France.—Revs. R. W. McAll and R. Saillens will hold meetings as follows: Congregational Church, Upper Norwood, March 26; Congregational Church, Clapton, March 27; Conference Hall, Mildmay-park, April 1; Congregational Church, Wandsworth, April 2. Each meeting is in the evening.

MR. WM. NOBLE has conducted a brief Gospel Temperance Mission at Hove, Brighton. His earnest and telling addresses were well received, and a good many pledges were taken.

Notices.

The address of Miss F. Hastings, of the Whitecross Mission, is now 4, Fulham-place, Harrow-row, W.

We understand that Mr. George Hughes's connection with the Y.W.C.A. as organising secretary ceases on March 29. His address for the present will be 48, Mildmay-road, N. He leaves with the best wishes of his committee, and having high testimonials we trust some useful work will soon find so useful a helper.

Members of the South London Choir and others who are not otherwise engaged, and would be willing to assist in the singing at open-air meetings in Lyham-road, Brixton, on Sunday afternoons, at 3 o'clock, are invited kindly to communicate by letter with M. W. Nash, jun., 65, Tasman-road, Clapham-rise, S.W.

One who has the privilege of conducting Bible-classes for working men would be grateful for information respecting any societies or associations where earnest, godly men are needed for evangelistic work; men who, although not blessed with education and money, yet have an intense desire to spend their lives in the service of Christ, seeking to win souls to Him.

Communications Received with Thanks.—W.H.C. W.A. I.A. M.E. M.P.A. M.W.N. H.M. W.D. H.E.W. G.K. E.J.W. D.A.M. M.J. A.L.O.H. J.E.W. T.G. W.S. L.U.M. A.D. A.M. Mrs. R. K.R. M.E.C. N.K. W.M. H.B. F.J.T. M.H. W.J.P. J.P.M. R.M. G.H.G. W.B. H.F.B. K.D.H. M.R. F.S. E.L.R. E.M.C. H.R.G. H.P. W.G. E.W. J.S. H.C. J.E.J. A.B. S.H. A.F.M. C.M.C.P. F.M. W.B. W.P. G.F.T. C.B. W.C. J.L. A.E.C. M.J.C. C.E.E. S.W.D.F. K.W. E.J.M. E.K.C. D.M. J.A.A. C.M.B. G.W.A. J.W.G. E.J.P.

Applicants for Tracts.—A. Truswell, 37, Burngreave-road, Sheffield; Mrs. Lever, Church-street, Biggleswade, Beds.; G. W. Corderoy, 53, Provost-street, City-road, E.C.; G. T. McPherson, 21, Union-street, Hamilton, N.B.; E. Macindoe, 1, Phœnix-street, Northampton; Mr. E. Brown, Foxton, Market Harboro'; G. Bowden, 5, Queen's-terrace, Westbrook, Margate; F. H. Salmon, 15, Whitehorse-road, Croydon; A. A. F. Bendall, 24, Shepherdess-walk, City-road, E.C.; Mr. Mormon, blind evangelist, St. Judy, Bodmin; Mrs. Ann Worth, St. Judy, Bodmin; J. Wilson, 127, High Craighall-road, Glasgow; W. H. Gilbert, 239, Saracen-street, Possil-park, Glasgow; Miss Payne, 22, Blenheim-road, Notting-hill, W.; Miss E. Banks, 17, Suffolk-road, Stamford-hill, N.; J. Kenyon, Wood-street, Hirst Brooks, Ashton-under-Lyne; G. Bickle, evangelist, Rockhead, Camelford, Cornwall; W. Rowe, fishmonger, Medrose, Camelford, Cornwall; G. Finch, edge-tool maker, Sticklepath, Devon; H. Hudson, 101, Burnriggs, Warwick-bridge, Carlisle; H. West, 36, Little Pulteney-street, Regent-street, W.; J. Martindale, 11, Broad-street, W.C.; G. Terbury, 3, Clement's-inn-passage, W.C.; J. Davies, London City Missionary, 14, Blue Anchor-lane, Bermondsey, S.E.; H. Wilson, 150, Thistle-street, Glasgow; W. Wylde, Chapel-street, Pensnet, Dudley; Mrs. Brown, 59, Dickenson-street, Kentish Town, N.; R. Barrett, at Mrs. Sutton's, 50, Clapton-common, Upper Clapton; A. G. Williams, 22, Maple-street, Northampton; Secretary, British and Foreign Christian Union, 24, Toronto-road, Leytonstone, E.; G. Burnett, Scripture-reader, Abergavenny, Mon.; E. Webb, Blenheim, Marlboro'-place, Brighton; Mr. Shillam, Hawfield Farm, Newnham, Gloucestershire.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 22, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Messrs. Moody and Sankey's Work in London—M. J. E. £1 10s.; E. J. C. 5s.; E. H. L. 2s. 6d.; T. L. £25; S. T. L. & G. 2s. 6d.; E. C. 10s.; G.W. P. £2; W. A. 10s.; Rev. T. C. W. 10s.; E. M. B. £2; "Nhoj." 5s.; Friend, Manchester, £1 10s.; F. M. W. £2 10s.; Q. J. C. 10s.; F. B. 10s.	37	15	0
Mr. Fevan's Boys' Home—E. J. C. 5s.; J. B. W. £1; Mrs. O. 5s.; T. L. £25; T. B. W. 5s.; Q. J. C. 10s.	27	5	0
Dock Labourers' Mission—(*Free Meals*) C. W. R. 10s. 6d.; (*New Branch*) C. C. D. £2	2	10	6
China Inland Mission—B. W.	0	3	0
Syrian Colonisation Fund—R. P. 5s.; M. A. L. 10s.	0	15	0
Miss Mittendorff's Home—M. A. K. 1s.; S. 2s. 6d.	0	3	6
Rev. A. G. Brown's Orphanage—M.	15	0	0
Jewish Refugees Aid Society—Children's Christmas Gifts, 7s. 4d.; T. L. £50; C. E. C. £1	51	7	4
Mission to Kabyles—T. L.	50	0	0
Bristol Orphan Houses—T. L. £25; Barnabas, 2s. 6d.	25	2	6
Friendless and Fallen—E. C. 10s.; In Memoriam, E. R. 10s.	1	0	0
"*Lizzie*," please send full address.			
Mildmay Deaconesses' Work among Poor—Y. Z. A.	10	0	0
Mansion House Mission (*Mr. G. W. Linnecar*)—Y. Z. A.	10	0	0
Working Lads of London (*Mr. H. Hill, jun.*)—Y. Z. A.	10	0	0
Liverpool Strangers' Rest—Y. Z. A.	5	0	0
Southsea Mission (*Mr. J. Denning*)—A. B.	1	1	0
Distressed Jews in Jerusalem (*Mrs. Finn*)—L. M. 4s.; J. G. 10s.	0	14	0
Irish Church Mission (*Special Fund*)—F. M. W.	1	0	0
Dr. Barnardo's Homes—J. M.	0	10	0
Bridge of Hope, Ratcliff—Y.W.C.A., Leigh.	1	0	0
Poor Jews in Jerusalem (*Mr. Friedlander*)—Mr. W.S. per Mr. G. £1; P. A. £5	6	0	0
Birds' Nest Mission, Dublin—F. B.	0	10	0
The Christian *Tract Fund*—F. B.	0	2	6
	£256	19	4

[Advertisements.]

Dr. Barnardo's Homes—Anon. (Grays, Essex), 5s.

Mission Coffee Houses—Lady Hope begs to thank F. V. M for the gift of £5.

Thames Church Mission—Acknowledged with thanks, 10s., from G. D.

Continued from Page 8.

HAMPSTEAD.—Charming detached house to Let, furnished, with large well-stocked garden. Beautifully situated, commanding extensive views. Rent eight guineas per week, or less for long term.—C. W., care of Messrs. J. Beddow & Son, 2, Gresham-buildings, Basinghall-street, E.C.

A LADY AND GENTLEMAN who, with their son and daughter, reside in a pleasant house in the healthiest part of N.W. Suburb of London, within easy access of the City, desire to receive into their family a young gentleman as boarder. Moderate terms.—G. S., Chappell's Library, 3, Brecknock-road, N.W.

BOARD AND RESIDENCE.—A comfortable Home is offered in the healthiest part of North London, and within a few minutes' walk of Canonbury Station. It is recommended by the Rev. Gordon Calthrop, Vicar of St. Augustine's, Highbury.—For particulars apply to 3, The Terrace, Green-lanes, Highbury New-park, N.

BOURNEMOUTH. — Comfortable furnished Apartments. Drawing-room and bedroom. Terms very moderate.
CHEMIST, 52, Holdenhurst-road.

BRIGHTON, Board and Residence.—Early in April a vacancy in a quiet, comfortable home, where a few only are received. Terms, 25s. per week.
A. G., Shaftesbury Lodge, 10, Powis-square.

FURNISHED HOUSE to be Let in Petherton-road. Four minutes from Canonbury Station, five from Conference Hall. Eight bed-rooms, dressing, and bath-rooms. Five guineas per week.
J. HIBBARD, Newington-green, N.

IN CLERGYMAN'S FAMILY.—Situation healthy, quiet. Suite of airy rooms, well-furnished; bath, gas, piano. Suit two or three persons. Easy access to City.
M., Wallis, 233, Brixton-road.

A CHRISTIAN LADY can offer a most comfortable Home to an Invalid wanting care and attention. The highest references given.—E. G., Atholl House, 47, Evering-road, Stoke Newington.

HOME OF REST for Christian Workers, at 34, Beulah-road, Tunbridge Wells, now removed to Grove View, Mount Sion. Terms 12s. to 25s.
Mrs. MURRELL, as above, Tunbridge Wells.

A WIDOW LADY, residing in a large, comfortable house, delightfully situated in the Vale of Glamorgan, a few miles from the sea, would be glad to accommodate one or two Ladies, with or without servant.—Mrs. ROBOTHAM, Colwyn House, Colwinston, near Cowbridge.

TO THOSE SEEKING comfortable Home in a salubrious climate.—Rev. W. G. HAILSTONE, Falmouth, highly recommends the furnished apartments of Lady, member of his Church. No children. Good attendance. Terms moderate.

FREEHOLD Business Premises for Sale, price £450. Well situated. Good repair; good tenants. A good investment.—Address, by letter, H. TRUST, 28, Homesdale-road, Bromley, Kent.

JUSTINE DALENCOURT, 33, Rue Denfert, Rochereau, Paris, wishes to hear of comfortable homes, with Christian tradesmen, for two brothers. French Roman Catholics. Ages 17 and 18. No salary.

SUPERIOR HOME WANTED, for a little girl (18 months), in a quiet family, with mother's loving care. Suburban locality. Moderate terms. By letter only, with particulars.
D., 106, Blackfriars-road, S.E.

OFFICES for Religious and Philanthropic societies may be had at Exeter Hall, from £40 per annum.—Apply THE SECRETARY.

CHRISTIAN HOME offered to a Lady, delicate or otherwise, in the family of Physician's Widow. Good house and garden. Twenty-five miles from London. Moderate terms.—L. B. P., Fern Villa, Howard-road, Dorking, Surrey.

COMFORTABLE HOME for elderly Lady or Gentleman, rooms communicating; or Furnished Apartments for Gentleman engaged in the City. Bath-room, and use of piano.
ALPHA, Post-office, Highbury-park.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Jno. vi. 40. EVANGELIST, Clapham, S.W.

MISSIONARIES AND FOREIGN RESIDENTS should call or write to BYWATER, PERRY & Co., special agents for missionaries, &c. Outfits and goods at wholesale prices. Passages engaged. Shipments effected. 2,000 references. 11, Queen Victoria-street, London.

GLADIOLI, Anemones, Ranunculus, Lily of the Valley, Wallflowers, double Daisies, eight of each; Polyanthuses, Primroses, pink, white, Campanula, lovely dwarf bedder, four of each, lot 5s. 6d. Double Daisies, five choice varieties, excellent plants, six of each, with twelve packets imported seeds, 4s. Deutzia gracilis, Fern Adiantum bulbiferum, two excellent plants, 2s. Cuttings, strong, 36 double Petunia, one Tree carnation Malmaison, 3s. 4d. Parma Violets, 1s. dozen. All free. Satisfaction guaranteed.
C. SIMCOX, 158, Severn-road, Cardiff.

HOME MINES.—Investors should read Charles J. Sims' Home Mining Circular for March. Mid-March issue now ready, post free. Twenty-five years' practical experience.—CHARLES J. SIMS, 3, Union-court, Old Broad-street, London, E.C.

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CASE FOR THIS WEEK.

PHTHISIS.—CASE of MISS SUSAN NASH,

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"I feel I ought to write you. Words fail to express the gratitude I owe you for your advice, so kindly given under the recommendation of Rev. W. V. Smith. When I came to see you I thought it would be a serious illness for me. I have lost all pain and every other symptom now. With many thanks, I am, yours ever gratefully, Susan Nash, Somerville Aston, The Broadway, Worcestershire."

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Hon. Director—Dr. G. Saunders, C.B. Hon. Treasurer—Dr. W. R. Bell. 47, Endell-st., St. Giles'.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. For particulars apply to Mrs. Griffith, 45, Finsbury-square, E.C.

WHITECROSS-STREET MISSION.—Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 200 a week; more than 10,000 a year.
F. Hastings, Hon. Superintendent.

ATTACKS UPON CHRISTIANITY.—Lectures on Fundamental Truths of Christianity delivered in all parts of the country. Conversations and Correspondence with doubters and sceptics. Funds much needed.—Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, Spring Flowers from M., Toys from [illegible] Susan.—The Cottage for Children is at Stroudgreen-road, Shirley, Surrey, and is open to visitors every day.

The Infant Day Nursery Toy Classes for cheerless Little Ones. Special Work amongst Little Girls. Classes for Rough Boys. Rations of Food to Hungry Children. Mutual Industrial Classes for Lads. Work among Elder Girls and Young Women. Gospel Meetings in the Common Lodging Houses. Evangelistic Services, and other Missionary operations.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

MISSION WORK IN SPAIN.

RENS, NEAR BARCELONA.

Pastor, Senor ANT. MARTINEZ.

Sunday attendance at services, 120 and over. Eighty children in the Schools. There is now pressing need for Mission premises, otherwise the work must cease, as the hostility of the priests will not allow them any longer to hire rooms as they have done hitherto. It is a truly spiritual work under a most living worker. Help gratefully received, addressed to Sophia M. Nugent, 3, Coleshill-street, Eaton-square, London, S.W. Circular, with details, and names of other friends, sent on application.

LADIES' HIBERNIAN SCHOOL SOCIETY. — The Marchioness Dowager of Cholmondeley, President. — The Committee earnestly solicit the kind support and attendance of their friends at the ANNUAL UNITED SALE OF WORK, to be held at the Royal Albert Hall, South Kensington, on Friday and Saturday, April 4 and 5, where a Stall will be held in aid of the funds of the above Society.—Secretary and Sub-Treasurer, Miss A. E. Webb, 267, Vauxhall Bridge-road, S.W.

WEST OF IRELAND, Rosturk, Co. Mayo, Parish of Burrishoole. Dio. of Tuam. —It is proposed to erect a small building at Rosturk, in which to hold Divine Service on Sundays, and Lectures and Temperance Meetings on week days, for the benefit of that portion of the parish of Burrishoole, which is situated at a distance of eleven miles from the parish church. The nearest church is in an adjoining parish, also being eight miles distant. The Lord Bishop of the Diocese has signified his approval of the proposed building, and kindly consented to receive subscriptions and aid in its erection. Subscriptions may also be sent to the Incumbent of the parish, Rev. Samuel Johnston, Burrishoole Rectory, Newport, Co. Mayo.

ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157 to 159, Marylebone-road, N.W. This Society seeks to rescue young women who up to the time of their fall have borne a good character. Those with infants are assisted from a special fund. Contributions earnestly solicited. Bankers—Messrs. Sir Samuel Scott & Co., 1, Cavendish-square, W.
George Scudamore, Secretary

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee. Gentlemen's cast off clothing is much needed, especially coats and trousers.

NOTICE to the Friends of Israel.—Dear Friends,—The *Messiah's Witness* is now entirely in my hands; I shall feel very thankful to Christian friends to send all their communications, &c., direct to me at the Evangelical Mission to Israel.
D. C. Joseph, 394, Hackney-road, London, E.

THE HOSPITAL SCRIPTURE UNION.—Founded April, 1883. Patrons, the Earl of Shaftesbury, &c.—Three hundred have joined. More members wanted. Objects: Individual daily reading of same Scripture portion as appointed; Intercessory Prayer; Support of Beds in Hospitals by the subscription of one shilling yearly. New card for 1884 now ready. For further particulars of this interesting work and forms of membership, address
Miss Pattisson, 20, Clifton-gardens, London.

INVALID AND CONVALESCENT Gentlewoman's Home. Chairman of Committee, Richard Gurney, Esq. Terms moderate, including medical attendance and nursing. Severe cases of illness taken.
Lady Superintendent, 67, Dyke-road, Brighton.

MEETING FOR HOLINESS and Consecration will (D.V.) be held at 5, College-terrace, Belsize-park, N.W., on Wednesday, 9th April, at 3 o'clock. To be conducted by Captain and Mrs. Fry.

G. W. LINNECAR'S WORK amongst the Poor of S.E. London.—Received, T. B. N., 1s.; N. Evans, 2s. 6d.; Brighton, 5s.; M. Maxwell, 4s.; No. 264, 5s. Several collecting cards have been sent to friends. Many thanks.
G. W. Linnecar, 89, Bellenden-rd., Peckham, S.E.

THE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical and surgical cases). Situation most healthful, being open back and front, and adjoining the square. Applicants are requested to send in their names, as the beds will be filled up in order of application unless in cases of urgence.—For terms apply to the Secretary, at the Hospital, enclosing stamped directed envelope.

RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, Henry Green, Esq., Blackwall. Mrs. Wilkes at home on Wednesday from 2 to 5, at No. 4, Kerbey-street, Poplar, E. Mrs. Wilkes thanks a Lady at St. Leonards for 10s.

Educational.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. Cranage.

Mr. & MADAME BODDA'S (Miss Louisa Pyne) "Academy for Singing," Sacred and Secular, "Bonally," 85 and 87, Cambridge-gardens, Notting-hill. Professional and Amateur. In and out-door Students. Studies. Singing (in private lessons), Elocution, Harmony, Piano, Choral Practice, Italian, &c. This Academy is established for the thorough development and cultivation of the Voice in all its branches. Fee for one term, for seventeen singing lessons, with one other study, taken from the above studies, at the option of the pupil, six guineas. Each other study two guineas the term. For further particulars apply as above.

LONDON, First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill Gate, W.

WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal oversight, and home comforts.—Wm. Hobson, F.R.A.S. (a member of the Society of Friends), Principal.

EDUCATION.—Mr. Herbert W. Taylor, assisted by a competent tutor, will be glad to receive, after Easter, into his family four or five sons of gentlemen residing abroad or otherwise, to educate with his own son. Ages from ten to twelve.—For terms and particulars address, Hadley-grove, High Barnet.

MT. RADFORD SCHOOL, Exeter. —Pupils have obtained upwards of 140 certificates (twenty in honours), in the Oxford, Cambridge, College of Preceptors, and London University Matriculation Examinations. Careful oversight. The Word of God is made the sole basis of a prayerful moral training.
Principal, E. H. Vine.

SEASIDE EDUCATION. — Westwood House, The Elms, Ramsgate. Mrs. Hume and Miss Sutcliffe. The domestic arrangements offer unusual advantages to delicate children needing home care and maternal supervision. Indian children received.

EDUCATION on greatly reduced terms is offered in a high-class Girls' School, in a pleasant suburb of London. Pupils are prepared for the Local Examinations.—Z., Miss Miller's Library, Church-street, Stoke Newington, N.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss Penn, and Fräulein Esser receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.
Grove House, Upper Clapton, London, N.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brightholmston, Birkdale, Southport.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The summer term will begin (D.V.) on Thursday, May 1.

PLYMOUTH, Manadon Villa, Tavistock-road.—The Misses Lane, assisted by efficient professors and governesses, receive a limited number of young Ladies whose education and Christian training is carefully conducted. Home comforts, combined with school discipline. Pupils prepared for Cambridge, and College of Preceptors' Local Examinations. References and terms on application.

HANOVER. — First-class educational advantages for young Ladies. Comfortable German home and family life. Escort May.—For particulars address Miss Margaret, Petworth, Sussex. References permitted to Lady Maud Hooper, Petworth, and Mrs. Bedford, Kegworth, Derby.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The principal aim is to secure a training that will ensure spiritual well-being; and engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of 4 hours). The summer term will (D.V.) commence April 29th.

EDUCATION. — The Misses Fullagar receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate. — Prospectus on application to the Misses Fullagar, Welby House, Ramsgate. **A JUNIOR TEACHER** required. Advanced arithmetic essential; music, and conversational French.

EDUCATION FOR GIRLS.—The undersigned can with much confidence recommend a school, where thorough education is combined with happy, healthful, religious influence.—Rev. C. Moore (China Inland Mission), Winchmore hill, N.

SELECT SCHOOL.— A Lady, of much experience, residing in a beautiful part of Derbyshire, receives a limited number of Pupils. Advanced music (classical) excellently taught. Resident French governess. Finishing school. Personal supervision of Principal in every particular. Excellent references. Terms moderate.
B., The Ferns, Duffield, Derby.

41, LEWISHAM HIGH-ROAD, S.E. —Mrs and the Misses Willmot receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Motherly care and Christian training.

HIGH-CLASS SCHOOL for Boys. —The Woodlands, Hitchin, conducted by I. Sharp, B.A., a member of the Society of Friends, assisted by resident and visiting masters. N.B. Hitchin may be reached from London in less than an hour by Great Northern Railway.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster as an educator. The school premises are extensive. Drying playground, with gymnastic apparatus. Drill, with Indian clubs. Warm water bath, holding 1,688 gallons. Pure milk and fresh vegetables.
Kelvedon School, Essex.

AT A FIRST-CLASS SCHOOL on the South Coast, a few Boarders can be received, at half the usual fees, to fill a few vacancies.—S. G., at C. H. May & Co.'s Advertising Offices, 78, Gracechurch-street.

TO CHRISTIAN PARENTS.—A collegiate education, and residence with a Christian Master of the Bristol Grammar School, may be obtained on moderate terms, by addressing
Christianos, 8, Aberdeen-terrace, Clifton.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home (not a school), with the most excellent teaching and training for their children, to apply to J. D., 48, Paternoster-row, E.C. Inclusive terms, 100 to 120 guineas per annum.

PARIS.—Pension Protestante de Demoiselles. Mademoiselle Vignon, 18 Rue Demours, près Bois de Boulogne. Préparation aux examens. Références—Messieurs les Pasteurs Bersier, Th. Monod; W. Armitage, Esq., Farnley House, Chelsea.

MONTREUX, Switzerland. — Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—Reference, Rev. Dunham Smith, 38, York-terrace, Regent's-park, London.

BAYSWATER.—St. John's College, close to Parks.—High-class Boys' School. Large, well-ventilated class rooms 53 feet long; good playground. Thorough teaching.—Rev. C. Baker, 41-43, Mo cow-road, Pembridge-square, W.

A FREE EDUCATION for Orphan Boys, in a first-class London Day School, is offered by a clergyman. Must be sons of gentlemen, age over nine years, of good disposition, willing to work, and residing in W. district.
Orphan, Waters, 97, Westbourne-grove, W.

HIGH-CLASS GIRLS' SCHOOL.—Principal, Miss Bastin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Inclusive terms forty-five guineas per annum. Referees—Rev. Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

SEASIDE EDUCATION for young Ladies. Special educational advantages. Earnest Christian training. Home kindness and comforts. Pleasant garden. References: Clergymen and Parents. Terms, fifty guineas.
M., Mr Grinstead, Chemist, Preston, Brighton.

BETHANY HOUSE SCHOOL, Goudhurst, Kent (near Tunbridge Wells). Principal, the Rev. J. J. Kendon. Healthy situation. Diet good and unlimited. Cambridge Local and College examinations. Terms, 27 guineas per annum. A preparatory department for little boys.

AS NURSERY GOVERNESS. — Wanted in a Christian family, a young Lady as Nursery Governess and Mother's help. Able to teach music. Assistance. — M. G., 2, Oakfield-villas, St. James'-road, Tunbridge Wells.

WILL ANY CLERGYMAN kindly take a young man wishing twelve months' study previous to entering College, in return for help in parish. Musician. Abstainer. Good voice.
Woolcott, Memorial buildings, Newmarket.

A CLERGYMAN'S WIFE recommends a Young Lady desirous of giving three hours' tuition daily to children under twelve for comfortable home and laundry. English, French, music.—M., Puckington Rectory, Ilminster.

DAILY GOVERNESS.—A young Lady, having returned from Germany at Christmas, after a residence there of nearly two years, desires a re-engagement. English, German, French, drawing, and painting (in oils, water-colours, and on china), music, and needlework. Salary, £50.
A. B., East Lodge, Park hill, Clapham.

AS GOVERNESS, Daily or Resident.—A Lady of experience, teaching thorough English, fluent Parisian French, Latin, music, can prepare boys for school. Terms £45, if resident.—D., 47, Thurloe-square, S.W.

GOVERNESS.—A young Lady seeks re-engagement as above, in a Christian home, after Easter. Thorough English, music, singing, French, elementary Latin.
M. E., Riversles, Woodside-park, N.

GOVERNESS.—A young German Lady requires re-engagement in a family, to children under 13 years. English, arithmetic, German, French, and drawing.
T. R., 16, Powis terrace, Westbourne-park.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.
Daleth, Boddington's Library, Notting-hill-gate.

A YOUNG LADY seeks a re-engagement as Governess, in a school or family, or would undertake the charge of a household.—D., Hollyville Park House, Monkstown, co. Dublin.

PIANOFORTE. — A Lady, Certificated R.A.M., with much experience in teaching desires to give finishing or High-class Lessons either on her own instrument or in the neighbourhood. Would also like a daily musical engagement in a school.—For terms, Mrs. JAMES, 85, Evering-road, Stoke Newington, N.

MORNING GOVERNESS.—A Young Lady (Christian) will require a re-engagement after Easter. Thorough English, French, and music, and elementary German. — Miss FERNE, Woodstock Villa, Waddon New-road, Croydon.

AS NURSERY GOVERNESS to young children, or Companion to elderly Lady.—Situation wanted, by young person. Christian, abstainer. Good seamstress. Salary not so much object as a comfortable home. Excellent references. — Miss SKINNER, Spring-gardens, Melton Mowbray.

A LADY (Higher Cambridge Honour Certificate) wishes to receive one little Girl as Boarder, to educate with Day Pupils. Near Stokes Bay.
Miss LONGLEY, Fernleigh, Avenue-road, Gosport.

THE DAUGHTER of an Evangelical Clergyman can be received in a High-class Finishing School for Half Terms, 45 guineas, inclusive of the fees of seven professors.
CLERICUS, Flood & Edwards, Balham, S.W.

REQUIRED AFTER EASTER, a Christian Lady, upwards of 20 years of age, as English Governess in a Lady's School. Good arithmetic essential.—Apply, by letter only, to J. W., Messrs. Pawsey & Hayes, The Ancient House, Ipswich, Suffolk.

Appointments, Situations, &c., Wanted.

MISSIONARY, and experienced, earnest Gospel Preacher, seeks a re-engagement.—MISSIONARY, care of 61, Rockfield-road, Anfield, Liverpool.

AS SECRETARY, Manager, or any position of trust, wanted by a Christian Gentleman, of good business ability. Middle age, and strict integrity. Real security given if required. A large salary not desired, the advertiser having small private means
B. A., 16, Raleigh-road, College-park, Exeter.

A GENTLEMAN, Graduate of London, accustomed to Pastoral and Mission Work, desires a sphere of usefulness either in a Church or Mission. Undenominational, and near London preferred. A private Secretaryship would not be objected to, where opportunity was afforded for occasional preaching.
B. A., 52, Grove road, Bow, E.

EMPLOYMENT wanted for a truly godly and earnest Christian Man, in the Lord's vineyard, entirely, or as a Clerk during the week, where he could serve the Lord by preaching on Sundays, or evenings of the week.—HENRY REID, 163, Moscow Drive, West Derby, Liverpool.

MISSION WORK.—A respectable young Man, at present engaged in Mission Work (without remuneration), desires to find similar work, where the remuneration would at least provide for the wants of the body, either at home or abroad
G. M., Temple News Room, Fleet-street, E.C.

AS UNDER GROOM, or care of one Horse, and make himself generally useful.—Wanted situation by Christian Lad. Total abstainer. Age 18.—HARRY CRISP, Post-office, Blaxhall, Wickham Market, Suffolk.

FOOTMAN.—Situation wanted, by a young man, 18; height, 5 ft 9 in. Has not been out as above. Can be well recommended by his present master.—S. S., Hadley Hurst, Barnet

MATRON, Housekeeper, or Companion.—A Widow Lady of much experience desires a position of usefulness, and a comfortable home. No salary. Reference to clergymen.
M., 3, Montpelier-street, Brighton.

AS MATRON in a small Home, Convalescent or otherwise. Has had experience in training girls, and in Mission Work.—E. C., 80, Hamilton-terrace, St. John's Wood, London, N.W.

LADY OF EXPERIENCE seeks to become Companion to Christian Lady; or might help with one or two little girls. The spiritual element much valued. Good references.—ALPHA, care of Mr. J. R. Williams, stationer, 3, Union-street, Bath.

A RESPECTABLE WIDOW, well recommended, wishes to have charge of Offices. For additional security her son, who is engaged in business during the day, would sleep on the premises.
E. W., 6, Portland-place North, Lower Clapton, E.

AN EXPERIENCED CHRISTIAN Lady desires an engagement as Housekeeper, or Companion to a Lady. Good references. South coast preferred.
E. R., 6, Shore-road, Hackney, E.

AN EARNEST WORKER seeks a situation as Bible-woman Evangelist, to labour among the poor. Would commence a work. Good references. Country preferred.
Mrs. MAILING, 15, Parker-street, London, S.W.

AS BIBLE-WOMAN or Matron in Home, or Public Institution, Prevention, or Rescue, or any place of trust, by experienced Christian widow. Evangelical and abstainer.—E. J. G., Lady Alice Orphanage, Crookes, Sheffield.

AS USEFUL COMPANION or Mother's Help.—Situation wanted by a domesticated Lady (31), from the country, not been out before; in Christian family. Salary £16 to £18 E., care Mr. Adams, 24, Crayford-road, Holloway.

A LADY recommends a Lad of 16, either as Indoor Servant, under a butler; or as Stable Boy or Groom.—Mrs. ROSE, Seymour House, East Molesey, Surrey.

AS USEFUL MAID, or attendant on an invalid Lady. A Lady wishes to find a situation for a Christian young woman. Age 29 (at present in London), who has lived with her five years.—Mrs. FORSTER, Southwick Sussex.

LAUNDRY MAID, Second or Third.—A Lady wishes to recommend a respectable Girl, age 18. Good ironer. Trained in an Industrial Home.
Miss ROBARTS, 120, Stamford-hill, N.

AS NURSE to an Invalid, by a Christian woman, or any light work. Salary moderate.
M., 31, High-street, St. John's-wood, N.W.

NURSE.—Situation wanted as above, by a young Woman, in a Christian family. Age 22. Experienced; can take a baby. Good character.
EMMA FRAGNELL, West Tytherley, near Salisbury.

A LADY is desirous of hearing of situations in Christian homes, for two nice respectable girls, aged 15 and 16; one as Nursemaid.—Miss LYNN, 70, Fleet-street, London.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 11½, Union-court, Old Broad-street, E.C.

BRANCH CONGREGATIONAL CHAPEL, situated in rapidly growing suburb of Taunton. The Trustees wish to meet with a Christian Layman or Minister, having some other source of income (as only a small salary can be offered), willing to preach and work the district.—Apply, stating particulars and references to G. E. C., Windsor Lodge, Haines Hill, Taunton.

ORGANIST WANTED, for the Presbyterian Church of England, Bournemouth. He must be qualified to train a choir. Salary not to exceed £40.
Dr. ROXBURGH, Coromandel, Bournemouth.

BRITISH WORKMAN.—Wanted, a man and wife, experienced in the work, industrious and genial, earnest Christians, to conduct on own account, business established seven years. Accommodation now being increased.
THOS. WM. STIDOLPH, High-street, Dartford.

THOROUGH COACHMAN.—Must ride, and drive pair or more, well. High character, and abstainer, indispensable. Country. Christian, Church or Dissenter.—Reply to T. C. 811, care of Deacon's, 154, Leadenhall street, London.

A CLERK, aged about 18 or 20, wanted, in a Private Bank. References must bear strict investigation.
B. M., Deacon's, 150, Leadenhall-street, E.C.

EXPERIENCED GAMEKEEPER.—Christian. Church or Dissenter. Character as regards absolute honesty, and qualifications as to rearing &c., indispensable. — E. G. 780, care of Deacon's, 154, Leadenhall-street, London, E.C.

MARRIED HELPER wanted.—Must be able to drive. Good character indispensable. Light weight. Wages 18s a week. Cottage and milk.—Apply by letter, stating all particulars, to V. L., care of May's, 159, Piccadilly, London, W.

AN ENERGETIC Christian young man wanted, for Coffee Palace work; also a superior, trustworthy young woman. Good personal character indispensable. — MANAGER of Rose and Crown Coffee Palace, 16, High-road, Knightsbridge, S.W. A personal application preferred.

A BIBLE-WOMAN, of Nonconformist principles, is wanted immediately, by a Lady in London.—Apply by letter, stating age, and if experienced in Mission Work, Miss CATES, 67, Queen's-gate, Kensington, S.W.

YOUNG MEN wanted, for Home Mission Work, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply, by letter only, to the Rev. C., 4, Campden-hill-terrace, Kensington, W.

AN UPPER FOOTMAN wanted, where two are kept under a butler, for a quiet situation in the country. He must be an abstainer, and have good references. Wages £30, with livery.
Mr. CAMERON, Agent, Lymm, Warrington.

LAUNDRY MATRON (under) wanted, in Girls' Industrial Home, Tottenham. Good ironer indispensable. Previous experience in an institution desirable. Age not under 22.—Miss ROBARTS, 120, Stamford-hill, N.

LAUNDRY MAID wanted, in a gentleman's family. Thorough single-handed. Wages from £20 to £25.—Apply personally, between 10 and 1 o'clock, on April 4th or 5th, at Queensberry House, Richmond, S.W.

AN EARNEST Young Lady Evangelist wanted at once. One accustomed to conducting Mission Services amongst the people.—Apply, first instance, Mr. T. BOYCE, 9, The Shambles, York.

AS MOTHER'S HELP.—Required, a well brought up, good principled girl, where no servant is kept. Age 15 to 17 years.—Apply by letter, Mrs. L., 15, Hampton-road, Forest Gate.

A FEW STRONG, respectable, earnest minded young women wanted, age 24 to 34, to train in hospital for nursing the sick in private families, and among the poor. Can any Lady recommend?—LADY SUPERINTENDENT, Cambridge Home for Nurses, 13, Fitzwilliam-street, Cambridge.

A COMFORTABLE HOME offered, for a time, to a cheerful Young Lady (Dissenter) in return for assistance in sewing, and instructing two pupils.—Letter only, H., 162, Queen's-road, Dalston.

COOK.—Wanted, in a family of three Ladies, a very good plain Cook, to assist in housework. Housemaid kept. All found except beer.—State wages, M. J., Kidbrooke-park-road, Blackheath.

WANTED, for the Worthing Home of Rest, a Christian woman as Good Plain Cook. An abstainer desired; two other servants kept, besides a little help in kitchen. Wages £18, and all found.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

COOK, trustable and well-qualified, wanted for small family. Comfortable place for those who desire a quiet Christian home. Wages £25, no beer.
Mrs. GRANDY, Holmsdale-road, Reigate.

WANTED, April 21st, a Good Plain Cook for a family of seven (no children) Housemaid kept. Christian and abstainer valued.—Letter only, stating wages and full particulars, to S., care of Miss RANDALL, High Pavement, Lewisham, S.E.

WANTED IMMEDIATELY, respectable, clean Girl (age about 15), as Under-Housemaid. Good at needle. Wages £8, all found but beer. Clergyman's family. Good place; Christian influence.
Mrs. SHEPHEARD-WALWYN, Ripon.

PARLOUR-MAID wanted, thoroughly competent and trustworthy, with good character. Quiet family of three. Three servants kept. Write or call after three.—Mrs. M., 5, Burwood-place, Hyde park.

GENERAL SERVANT wishes a situation in a Christian family (small), within a walking distance of the Metropolitan Tabernacle. Can do plain cooking. Washing to be put out.—M. P., care of Mrs. Pearce, 2, Liverpool-street, King's Cross.

GENERAL SERVANT.—Wanted in a quiet family, respectable young woman. Strong, and early riser. Wages according to capacity. Christian preferred. Another servant kept.—Mrs. FREEMAN, 24, Warwick-road, Upper Clapton.

AN EXPERIENCED NURSE-MAID wanted, for two children under two years. Good needlewoman. Abstainer. Good character. Wages £15.
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Continued on page 22.

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The Christian.

"I AM TRYING TO BELIEVE."

By GEO. F. PENTECOST, D.D.

IT was during the last week of the meetings in the great Terminus Hall, St. Pancras, that I fell in with a very intelligent young lady on her way to the inquiry-room. She seemed to be quite anxious about her soul, and greatly troubled that she could not find peace. I asked her if she was a Christian? She replied, "I am *trying to be one*, sir."

"But," said I, "you are not to try; you are just to believe."

"I know that quite well, sir; that is what Mr. Moody has been telling us in his sermon this afternoon. And that is what I am trying to do. *I am trying to believe.*"

"Well, my dear friend, *what* are you trying to believe?"

"Why, sir, I am trying to believe *that I am saved.*"

"But you are not to turn your faith upon yourself at all. You are nowhere bidden in the Word to believe that you are saved. Do you not see that if you were to find something in or about yourself that you recognised as salvation or the ground of it, you would not be trusting in Christ at all, but only in yourself. This is a very common mistake. It is, indeed, the old one of trying "to feel," in order to be saved. We are constantly tempted to turn our thoughts inward upon ourselves, rather than outward to Christ, who alone can save. Now, dear friend, just give up all attempts to believe anything about yourself; believe on the Lord Jesus Christ, and thou shalt be saved."

With that kind of inconsistency that is characteristic of a newly awakened mind she at once shifted her ground, and said, "Well, that is just what I am trying to do. I am trying to believe in Christ."

"Very well," said I, with the purpose of clarifying her thought to her own mind a little, "what are you trying to believe concerning Him?"

To this she made no answer for a long while. The truth is, she was full of confused thoughts; she really did not know what her trouble was, and stood more in need of some simple and clear instruction than anything else. So I determined upon a course of questions which I thought would lead her out of her darkness and confusion.

"Let us see," I proceeded, "if we can't get at your difficulty. You say that you are trying to believe on the Lord Jesus Christ, but cannot. What is it that you cannot believe? Perhaps if we can separate that which you do believe from that which you do not believe, we will be able to treat your difficulties more intelligently. Do you mind answering me candidly a few questions touching your lack of ability to believe?"

"I will be pleased to answer any question I can, for I am very anxious to be saved."

"Well, then, we will try and see what you *do* believe, first. Do you believe that Jesus Christ came into the world, some two thousand years ago?"

"Oh, yes, I believe that, of course!"

"You are not in the least doubt upon that point?"

"Not the least, sir."

"Then you are 'not trying to believe' on that point?"

"No, sir."

"And do you believe that He was the Son of God?"

"Oh, yes, sir! I am not in doubt there in the least. I fully believe that He was God's Only Begotten Son, just as the Bible says."

"Very well. Now, do you believe that God sent Him into the world to save sinners?"

"Of course! What else did He come for? If I did not believe that, I would not be here trying to get my own soul saved."

"Very good, that seems to be clear. Here are two or three points concerning Jesus that you do believe without a doubt; and so we rule *them* out from among the difficulties in the way of your faith. Do we both agree, so far, that you are not 'trying to believe,' but that you really *do* believe?"

"Yes."

Then turning to Isaiah liii. I read the following: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath made the iniquity of us all to meet on Him." "Now my dear friend, do you believe that when God sent his Son into the world He did really lay or cause our sins and iniquities to be laid on Him? Or to look at another Scripture (Rom. iv. 25), do you believe that 'He was delivered for our offences and raised again for our justification'?"

After looking at these and other like passages for awhile, she agreed that she was "bound to believe that Christ had borne the iniquity and sin of the world."

"Well, do you believe that He bore *your* sins as well as that of all other sinners? or do you expect Him yet to come down and do this for you at some future time? Or when He died for sinners do you believe that you were left out of account?"

Here were some new lines for her. She dropped her head, and gave herself over to thought for awhile, and then with the dawn of new light in her face she said in substance:

"I do not see how I am to separate one thing from another. If I believe that *He* came into the world and died for sinners, I *must* believe that He died for *me* as much as for anyone else, and that if God raised him for anybody's justification, He must have raised him for *mine* as well." But there was anxiety in her face still. She was not abandoning herself to the glad truth without reserve; so I went on:

"Let us go over the ground of our inquiry a bit, and see where we stand. You began by saying that you were 'trying to believe on the Lord Jesus Christ,' but that you could not. Then when we began to take the difficulty apart, and look at it in bits, you came to the conclusion that you *did* believe (1) That Jesus Christ came into the world some two thousand years ago; that the story of his advent and death is no myth, but a real and blessed fact. (2) That Jesus is indeed the Son of God, and not a mere man. (3) That though we had all gone astray like lost sheep, yet God had laid on Him the iniquities of us all, and had caused Him to be delivered up for our offences, and had raised Him again for our justification. (4) And finally, you agree that you believe that *you* are included in that blessed saving work. That *your* sins, too, were on Him, and that He was raised for your justification.

"Yes, I agree to all that."

"Now, let me ask you two questions. *First.*—If you believe these things, you are not *trying* to believe them? for you cannot at once be trying to believe and yet believing them. In that case you may give over trying, and begin trusting. Is not this fair and true?"

"Why, yes, sir, that seems very plain; but I had never thought of it in that light."

"Well, *Second.*—What is it about Christ that you cannot believe?"

She looked up into my face, thoughtfully and steadily, as though she were trying to think of something she did not believe, and as if she feared to give up her trying and trust Him whom she did believe. But as she mused and thought on who Christ was, and what He had done for her, her fears had to melt away. Another moment she threw them all to the winds, and with a radiant face she said:

"Oh, now I see it. I am not to believe that *I* am saved, but that *Jesus Christ* saves me by what He has done for me, and by God raising Him from the dead."

"Yes," I said; "salvation is not the object of our faith, but Christ and his finished work. Indeed, salvation is the fruit or end of our faith. Further, we are not to look within for salvation, but to Him who is our salvation. 'Behold, God is my salvation; I will trust and not be afraid; for the Lord JEHOVAH (Jesus) is my strength and my song; *He also is become my salvation.*' This is the grand secret. It is not what *we are*, what *we do*, what *we feel*, or what *we believe;* but it is JEHOVAH—JESUS who is our SALVATION."

May the Lord direct the eyes of all anxious souls who may be "trying to believe" away from themselves to Him who came, who was the Son of God, who was made sin for us, who was delivered for our offences and raised again for our justification, AND WHO IS BECOME OUR SALVATION.

A NATIONAL BEREAVEMENT.

IN the death of H.R.H. the DUKE OF ALBANY a national bereavement has befallen our land. Gifted as he was with genius and virtue, reminding us of his lamented and beloved father, in whose devotion to the public weal he appeared to have found his model, the whole nation feels the heavy loss it has sustained.

All the circumstances of the Duke's end seem calculated to add poignancy to the sadness which is caused by the event. Its suddenness. its solitude, in that no member of his family was near, his youth, his home ties so recently formed, his career of social usefulness, so rich in promise, but so early terminated—all combine to make his decease one of the most sorrowful events that have transpired for many years. But the Lord hath done it, and it is for us to learn the lesson so solemnly taught by this unlooked for and unexpected stroke. To our beloved Queen and every member of the Royal Family we, in common with all our contemporaries, offer our respectful and deep sympathy; as also to the widowed Princess thus called upon to bear the yoke of sorrow in her youth. Before the throne of heavenly grace let us plead for them, asking that while Divine consolation and aid are afforded to the mourners, all classes of the people may have grace to profit by so loud a call to reflection.

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MR. MOODY ON FAULT-FINDING.

THE opening address of the Evangelist at Kensington was from the words, "When He saw their faith." We give some of the earlier portions of it, postponing the remainder for a succeeding issue:—

We read in the Gospel narrative that there was a great stir in the town of Capernaum at this time. A few weeks before, the Saviour had been cast out of his native town of Nazareth. He had come down to Capernaum, and the whole country was greatly moved. His star was just rising, and his fame was being spread abroad. Peter's wife's mother had been healed by a word. The servant of an officer in the Roman army had been raised up from a sick bed, and the Saviour had performed many other wonderful miracles. Men had come to Capernaum from almost every town in Galilee, and Judea, and from Jerusalem. They had gathered together to look into these wonderful events that were occurring. The voice of John the Baptist had been ringing through the land, proclaiming to the people that there a prophet would soon make his appearance, whose shoe latchet he was unworthy to unloose. While the Baptist was telling out this message the prophet Himself made his appearance in the northern part of the country, and all these wonderful things were transpiring.

The Pharisees and doctors of the law had come to Capernaum to look into the reports that were spread abroad. The house where they were gathered was filled to overflowing, and these wise men were listening to the Saviour's teaching. Perhaps many of them hardly believed a word that He said. It may be there were some believing ones among these wise men. Perhaps Nicodemus was there. Joseph of Arimathea may have been there; if he was, he was not yet known as a disciple of Jesus. It may be he had not yet believed, even if he was there.

The writer of the Gospel says, "The power of the Lord was present to heal them." We are not told, however, that one of them was healed. So it is very often now. The power of the Lord may be present to heal in these gatherings; yet many will come and go, wondering what it all means, and without being healed of their spiritual diseases. What we need is to have the power of God in our midst. I heard of a man who came into one of our meetings in London a short time ago. He got into a part of the hall where he could not hear a word of what was spoken or sung; he could not even hear the text or the portion of Scripture that was read. There he had to sit through the service, so to speak, shut up, alone with himself. A little while after he told someone that as he sat there God had revealed Himself to him, and spoken peace to his soul. There is such a thing as the power of God being present to heal, though men may not hear the voice of their fellow-man.

I want to call attention to four classes of people who will probably be gathered together here. The first class are the indifferent; the second class are the fault-finders; thirdly, there are the formalists; and finally, the workers.

I will not spend much time on the first class—those who are *indifferent*. Perhaps they may come to the meetings once or twice, just to see what is going on. But they will be so little interested that they will probably not care whether men get saved or not. They will not be in sympathy with the prayer offered up at the beginning of this meeting—that the harlots and drunkards might be reclaimed through this Mission. There will be no response in their souls, even if there should be ten thousand men and women, born of the Spirit, swept into the kingdom of God by a mighty wave of blessing from heaven.

The second class is much more numerous. No doubt they will be here by thousands; they are the *fault-finders*. There are many professed Christians who are all the time finding fault and criticising. They criticise the preaching, or the singing. The prayers will be either too long or too short, too loud, or not loud enough. They will find fault with the reading of the Word of God, or they will say it was not the right portion. They will criticise the preacher. "I do not like his style," they say. If you doubt what I say, just listen to the people as they go out of these meetings. "What did you think of the preacher?" says one. "Well, I must confess I was disappointed. I did not like his manner. He was not graceful in his actions." Another will say: "He was not logical; I like logic." Or another: "He did not preach enough about repentance." If a preacher does not go over every doctrine in every sermon people begin to find fault. They say: "There was too much repentance, and no Gospel; or, it was all Gospel, and no repentance." Perhaps the objection will be: "He spoke a great deal about justification, but he said nothing about sanctification." So if a man does not go right through the Bible, from Genesis to Revelation, in one sermon, they at once proceed to criticise and find fault.

"The fact is," says some one of this class, "the man did not touch my heart at all." Someone else will say, "He was all heart and no head. I like a man to preach to my intellect." Or perhaps it is, "He appeals too much to the will; he does not give enough prominence to the doctrine of election." Or, again, "There is no backbone in his preaching; he does not lay sufficient stress on doctrine." Or, "He is not eloquent"; and so on, and so on.

You may find hundreds of such fault-finders among professed Christians; but all their criticism will not lead one solitary soul to Christ. I never preached a sermon yet that I could not pick to pieces, and find fault with. I feel that Jesus Christ ought to have a far better representative than I am. But I have lived long enough to discover that there is nothing perfect in this world. If you are to wait till you can find a perfect preacher, or perfect meetings, I am afraid you will have to wait till the millennium arrives. God condescends to use the weak things and the foolish things and the things that are not, to bring to nought the things that are. What we want is to be looking right up to Him. Let us get done with fault finding. When I hear people talk in the way I have described, I say to them, "Come and do better yourself. Just step up here and try what you can do." My friends, it is so easy to find fault; it takes neither brains nor heart.

(To be continued.)

MRS. MARZIALS calls the attention of our readers to the needs of France at this time. Her husband is in weak health, and sorely needs a faithful and vigorous helper in his work. Who will go? Address, care of Mr. Copson Garratt, 16, Finsbury-square, London, E.C.

CORRECTION.—In our issue of March 13, it was stated that "Lord Lorne had twice visited Miss Macpherson's Home, near Niagara Falls." It was Miss Rye's Home that was thus honoured, Miss Macpherson's establishment being nearly a hundred miles from Niagara.

"BE YE HOLY: FOR I AM HOLY."

WE have received several communications respecting our brief article entitled, "Is Sin Uprooted?" on March 13, the writers of which appear quite to misapprehend the purport of that paper.

We repeat what we said then; we do not object that the standard of holiness set up is too high, but too low. When the language of the Holy One of God concerning Himself is assumed by his professed followers, then God's ideal of holiness, realised in his only begotten Son, is exchanged for that of a man of like passions with ourselves. The claim to which we objected was that any Christian should take to himself the words of the Lord Jesus, and say, "The prince of this world cometh and hath nothing in me." They were spoken by the absolutely Holy One, of whom the Father testified, "This is my beloved Son, in whom I am well pleased; hear Him."

It never has been true of any other man living on the earth except Jesus, the Son of God, that "the prince of this world cometh and hath nothing in me." If the words are used by any other they cannot be used in the same sense; they cannot mean the same thing as when uttered by the Captain of our salvation, and therefore they are, from any other lips than his, untrue. "Not he that commendeth himself is approved, but he whom the Lord commendeth."

One of our friends says we advocate a sinful holiness. We rather think that the teaching which levels down the ideal of holiness and righteousness to meet the experience of men, is more open to such a charge than that which refuses any other standard than the holiness of the Holy One, the righteousness of Jesus Christ the Righteous. He who aims at the stars will shoot higher than he who aims at the highest mark on earth; and if we aim to be holy as our Father in heaven is holy, we shall become more like Him than if our model is a sinlessness which is compatible with any amount of ignorance, or error, or mistake.

There is ample promise of an unlimited salvation, as well as unqualified command to be holy, without our theorising about the elimination of sin. Our Great High Priest is able to save them to the uttermost that come unto God by Him. Our ears shall hear the word behind us saying: "This is the way, walk thou in it." He gives us the ideal of the highest Christian life when he says: "Whither the Spirit was to go, they went; thither was their spirit to go. And they went and returned as the appearance of a flash of lightning." The living creatures do not assert their own holiness or sinlessness; like Paul, they say: "I know nothing against myself: yet am I not hereby justified; but He that judgeth me is the Lord." When they stood they let down their wings, which covered on this side and on that side their bodies; and there was a voice from the firmament that was over their heads when they stood and had let down their wings. It is to silent and reverent humility that the voice comes from the Man upon the throne.

FRIENDLY LETTERS.—Miss Skinner has issued another of her Friendly Letters, containing some very practical advice to lads and young men. Now that it is such a common thing to find mere boys indulging in smoking, swearing, and other evil habits, we welcome any effort which is made to point them to a better course of life, inducing them to remember their Creator in the days of their youth.

WHAT IS THE GOSPEL?—5.

By Mr. GEORGE F. TRENCH.

IN *James*, the Gospel, though not the most prominent feature of the Epistle, is found in the form of the promise of the Kingdom which God the Father, full of pity and of tender mercy, has promised to the poor of this world, rich in faith and love to Him.

By the engrafted word of truth, received with meekness, our souls are saved from death, our multitudes of sins are covered, and God recreates us to liberty, peace, humility, and holiness of walk and speech. Such works of obedience and love are the necessary fruits of true faith, by which alone we are justified in claiming to possess it.

The prayer of faith will be heard, and the patient sufferer who loves Christ will receive a crown of life at his coming.

In *Peter's* first Epistle, addressed to scattered Christian Jews, the Gospel is set forth, in accord with Old Testament Scriptures, as the good tidings now preached with the Holy Ghost sent down from heaven, to the effect that man, subject to vanity, sitting in darkness, indulging every carnal passion unrestrained, is through faith in Christ, the spotless Lamb, redeemed, and saved, and healed by his precious blood, who died for our sins upon the tree.

The stranger and alien thus finds himself, in the electing mercy of God, born again by the Lord's resurrection, into his living temple now, and with a living hope of glory in heaven at his revelation, unto which inheritance he is preserved by faith, through many sufferings and the fiery trials of persecution for Christ's sake; the love of whom constrains him to walk meanwhile as a pilgrim, consistently with his calling, in holiness, patience, subjection, love, modesty, humility, joy, and hope.

In 2 *Peter*, the Gospel is the exceeding great and precious promise of the eternal kingdom and glory of our Lord Jesus Christ as the inheritance of those who have the knowledge of Him, with precious faith.

This prospect, to be enjoyed at his coming, is brightened to us, by the exposure of the abounding sin, lawlessness, and heresies of the last days, and by terrible warnings of judgment about to fall upon the rebellious, both angels and men, and even upon the material world, which are confirmed by appeals to the most signal visitations of Old Testament history.

The purpose of the Epistle, from the pen of a dying apostle, is to promote steadfastness, watchfulness, growth in the divine life and in the knowledge and love of the Lord, with the earnest hope of his coming in glory.

Jude, while diligently purposing to write upon the Gospel, which promises us the mercy of Christ unto eternal life, and presentation, without spot, in the presence of his glory, with exceeding joy, is constrained to turn (like Peter in his second Epistle) to the exposure of the hidden dangers of false teaching, apostacy, and presumptuous sin which surround the saints, and attract (as in several notable Old Testament instances) the judgment of God on the ungodly. He recommends for their protection, steadfastness in the faith, prayer, and trust in the love of God.

In *John's* first Epistle, the Gospel is the declaration of the true God, as Light, Life, and Love, revealed by the Holy Spirit in Jesus Christ, come in the flesh, with a view to our enjoying abiding fellowship with Him thus known.

As Light, for God is Light, He is at war with all sin and falsehood; nevertheless, propitiation being accomplished by Christ's blood, our sins being forgiven and Satan's works destroyed, we may walk with God, even as Christ walked, till we see Him as He is at his coming.

As Life, He gives us in Christ eternal life, as those begotten into sonship; and righteousness—that is, obedience to his commandments—maintains the enjoyment of this relationship.

As Love, and God is Love, He proved his character by sending his Son to be the Saviour of the world, and in love to Him, and to our brother (not loving the world), we may abide in God, and God in us, all fear cast out.

Faith, the assured knowledge of our privilege and portion, will give us victory over the devil, false teachings, the world, and the lusts of the flesh.

DEEP SEA SOUNDINGS.*

THE adaptation of animal life in the ocean to surrounding circumstances, whilst showing the design of a Creator, affords also a striking analogy of the adaptation of spiritual life, by God's grace, to those various conditions in which the Christian may be placed. Professor Bailey believed that the ocean bed was one vast mortuary, because if the animalculæ had lived there their frail little textures would have been subjected in their growth to a pressure upon them of a "column of water 12,000 feet high, equal to the weight of 400 atmospheres." But if we can once prove that animal life does exist, we see in this a striking instance of the universal law of adaptation. The existence of animal life under circumstances where we are at a loss to conceive how the vital functions can be carried on, is one of the most interesting studies of nature. Organisms have been found present in hot sand, in snow, in calcined lava, on the barren rock.

We turn from the kingdom of nature to the kingdom of grace, and we say to every child of God in the depth of doubts and distresses, "God is faithful, who will not suffer you to be tempted above that ye are able." The history of the Church of Christ is one grand illustration of the law of spiritual adaptation. The word, "My grace is sufficient for thee," has been tried by countless children of sorrow, and each one has been able to testify to its force and its truth. Josse has written an interesting chapter on what he calls, for want of a better term, the "Discrepancies of Nature" (he adds, there are no real discrepancies in nature), *i.e.*, surprises at finding life, or any particular phase of it, in circumstances where we should not *à priori* have at all expected to find it. Every minister of Christ at home of any experience, and every student of the history of the Church of Christ, has compiled his chapter of spiritual "Discrepancies." He has seen the child of God supported under a weight of trial which he might deem phenomenal, did he not remember the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus." Under the pressure of the heaviest external calamities, many a Christian has said with St. Paul, "Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory."

The absolute stillness which reigns in the depths of the sea has its analogy in the silent submission to God's will—the soul-rest which is found in those who have been led into the depths of Divine chastening. Professor Bailey, of West Point, writes to Maury: "I am greatly obliged to you for the deep soundings you sent me last week . . . the bottom of the ocean at the depth of more than two miles I hardly hoped ever to have a chance of examining . . . I was greatly delighted to find that all these deep soundings are filled with microscopic shells; not a particle of sand or gravel exists in them." What does this fact signify? That at this depth there is absolute rest—not motion enough to destroy these delicate organisms, not current enough to mix with them a grain of the finest sand, that in the depths of the sea there are no abrading processes at work. Professor Maury compares these still and silent waters to a "great cushion" to protect and defend the bed of the ocean from a continual wearing.

Professor Wyville Thomson says: "Over a large portion of the ocean where the low-bottomed temperature is known to prevail the sea-bed is covered with a light fleecy deposit of microscopic organisms of great delicacy, into which the sounding-lead has in some instances sunk several feet, and which must inevitably be drifted away by a current of appreciable velocity. In all places where any perceptible current exists, the bottom consists of sand, or mud, or gravel, or rolled pebbles. In some cases also, sounding in the deep water of mid-Atlantic, the line, after running greatly in excess of the depth, has been found to have coiled itself in a tangled mass right over the lead, a proof of almost absolute stillness." There is something very impressive in the thought that whilst the surface of the ocean is ever restless—liable to be tossed by storm and tempest—there is a vast region in the ocean depths where all is still, silent, and at rest. Sir Emilius Bayley observes that the silence of the soul before God is a very high attainment in the spiritual life; and that "only unto God my soul is silence," (the literal rendering of the opening sentence of the sixty-second Psalm) expresses the resignation of absolute trust, the perfect acquiescence of the soul in the will of God."

This experience is not gained without long training in the school of discipline. Many a true believer is at first restive under the chastening hand of God, "as a bullock unaccustomed to the yoke," and it is only when that hand has long been laid, tenderly but heavily it may be, on the wayward child, that he is led to say, in great submissiveness to a Father's will, "I was dumb, I opened not my mouth: because Thou didst it." "It is good that a man should both hope and quietly wait for the salvation of the Lord." "It is good for a man that he bear the yoke in his youth." One case stands out in my clerical experience, of a woman who suffered such an accumulation of sorrows as I have never even heard or read of. I went to see her, but I passed and repassed the house before I could summon up courage to enter her home. Only one sentence passed the lips of that stricken and bruised heart, "Though He slay me, yet will I trust in Him." Beneath "the raging waves of the sea" of her trial was the depth of a heaven-born peace and rest.

Let every tried and afflicted reader of this paper remember for his comfort that he is not alone in his sorrow. "The eye of the Lord is upon them that fear Him," He who of old "led his people through the depth as through a wilderness," still makes "the depths of the sea a way for the ransomed to pass over." On the other side, "there shall be no more sea"—"there remaineth, therefore, a rest to the people of God." "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore."

* Extracted from GLIMPSES THROUGH THE VEIL; or, Some Natural Analogies and Bible Types. By Rev. J. W. BARDSLEY. *Nisbet & Co.*

For the Young.

"COME AND SEE."

"IS your God a great God or a little God?" mockingly asked an infidel of an old Christian woman.

There was a pause, and then solemnly upraising her hand, she replied, "My God is so great that heaven and earth cannot contain him, and he is so small that he can dwell in this poor heart!"

To search out the dwelling-place of God has been the desire of hundreds in every age. From the poor heathen beyond seas bowing down to wood and stone, to those in bygone days in our own island, blindly seeking after God in the leafy depths of the oak forest, the cry has been, "Oh that I knew where I might find Him! that I might come even to his seat!"

No spirit of idle curiosity, but a longing desire to know more of the Blessed One they had learned to love and follow, prompted the question of the two disciples of whom we read to-day, and to such seekers Jesus will ever turn with the wonderfully gracious words, "Come and see." And to you, dear children, Jesus gives the same loving invitation, "Come and see."

When King Solomon had finished the Temple which was, as he had purposed it should be, "great and wonderful," he felt how unworthy it was to become the dwelling-place of Jehovah; but as God in his condescending love filled the first Temple with the glory of his presence, so now He desires an earthly temple for his dwelling-place. This temple is the temple of the heart.

How wonderful! The great and holy God whom the heaven of heavens cannot contain, desiring the heart of even a little child for his dwelling-place! Wonderful indeed, but really and blessedly true. "For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." And listen again to his gracious promise, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

But you say perhaps, "My heart is so full of sin and naughtiness, often there are such angry and unkind feelings there; how can the holy Lord Jesus want to dwell in a heart like mine?"

It is just because He wants to make your heart a "holy place," because he wants to make you happy; for "Holiness is Happiness." Do not let Satan tempt you to delay by thinking you can make your heart more fit for a dwelling-place for Jesus. You might try and try, and delay year after year in vain, and at length, oh, terrible thought! perhaps there might come an end to his loving patience who is standing without, and He might sadly turn away from the fast-closed door.

Only admit this blessed heavenly Guest within your little temple, and he will make it meet for his abode. Let Him control that quick temper of yours which is always getting the better of you; let Him remove that forgetfulness, that carelessness, or whatsoever it is which you have so long tried in vain to overcome. Be content to be nothing and to let Him do everything.

Only let your heart be humble, so that Jesus may enter to make and keep it holy, and then, and only then, will it be really and truly happy.

"Seeking Jesus? Jesus seeks thee,
Wants thee as thou art;
He is knocking, ever knocking
At thy heart.

If thou let Him, He will save thee,
Make thee all his own;
Guide thee, keep thee, take thee, dying,
To his throne."

F. Eva Cole.

BIBLICAL PUZZLE.

How many chapters are there in the Bible? The reader may say that is a question easily answered, by adding together the number each book contains, as we find them in the index. But as by that method we learn so little of the Word of God I would suggest to those who are fond of searching the Scriptures another way—namely, to enumerate the chapters by different incidents recorded in the Bible.

First, find the age of Hezekiah when he began to reign. Multiply that number by the age of Jehoiachin when he began to reign. Divide the answer by the number of kings found hid in a cave at Makkedah. From the remainder subtract the number of years Eli judged Israel. To this add the number of Haman's sons. Divide this result by the number of measures of barley Boaz gave to Ruth. Add the number of furlongs from Bethany to Jerusalem, and multiply by the number of stones Joshua pitched in Gilgal. Then, again, multiply the proceeds by the number of young men that bare Joab's armour in the wood of Ephraim, and this result divide by the number of men that went to look after Elisha. The remainder multiply by the number of years the children of Israel were oppressed by the Midianites. To them add the number of verses the 119th Psalm contains, and also the number of kings that had their thumbs and great toes cut off by Adoni-bezek. Now add the age of Joseph when he stood before Pharoah, and the number of times the King of Israel smote upon the ground when told to do so by Elisha. Lastly, multiply the number of years it was foretold the Jews should be held in captivity in Babylon by the number of trees God said he would plant in the wilderness and the desert, and add the product to the previous figures.

The quotient will correspond with the number of chapters the Bible contains.

J. S.

Union Hall Mission.

THE twenty-fourth annual gatherings of this Mission were held on Tuesday, March 25, at the Union Hall, Carlisle-street, Edgware-road. A large company of Christians filled the Lecture-room in the afternoon, and addresses given by Mr. John Churchill, Colonel J. Puget, Mr. Herbert W. Taylor, and Mr. P. Moir-Crane.

In the evening the Hall was well filled with workers and friends from the various branches of the Mission and friends of the work.

Mr. Robert Bilke gave a brief sketch of the efforts put forth during the past year. He stated, that though they had much cause for praise for the great blessing God had permitted them to witness in the various branches, the balance-sheet showed a falling-off of funds to the amount of £250 from last year; still the Mission was free from debt.

Addresses were given by Messrs. Taylor, Inglis, Colman, Hambleton, and Hawkins. Mr. Bilke's address is 18, Greenhill Park Villas, Harlesden, N.W.

REV. J. INSKIP, of Philadelphia, whose serious illness we lately reported, died on Friday, March 7. His expiring words were, "Triumph! triumph!"

Sunshine and Shadow.

"We thank God for blessings given, but we may one day thank Him more for those He has withheld."

ACROSS my path the sun was shining,
The birds sang sweetly overhead;
While fragrance filled the air from blossoms
Purple, and blue, and rosy-red.

My heart was singing, too, with gladness;
I plucked the flowers that grew around;
Nor saw the dark grey shadow creeping
So silently along the ground.

Alas! the birds soon ceased their singing,
The flowers fell faded from my hand;
A sad wind moaned across the forest,
And darkness came upon the land.

I stumbled on amid the shadows,
My careless glee all changed to tears;
And through the silence rose the murmur
Of Death's dark river to my ears.

* * * * *

Now, Lord, I thank Thee for the sorrow—
That sacred shadow o'er my way—
That taught my heart its utter weakness
Until Thine arm was made my stay.

I thank Thee for thy many mercies
To me, unworthy though I be;
But also for the "desert-places"
That made me feel my need of Thee.

Our fairest hopes may sometimes perish
To show us earth is not our rest;
Our own way gained may bring us sorrow
To teach that God's way is the best.

If we are his no ill can harm us;
Safe on the Rock our feet shall stand;
The very troubles that alarm us
Are but the shadow of his hand. A. M. C.

Mr. McAll's Work in Paris.

AT the Noon Prayer-meeting, Aldersgate-street, on Thursday last, Mr. McAll gave some details of the progress of his work.

Twelve months have elapsed since his last visit, but much has been done during that time. He said he had two principal causes for gratitude; that the work has extended both in Paris and through France, and that more helpers have come forward, including some pastors who have given up their churches in order to engage in more distinctly evangelistic work.

The effects of the short visit of Messrs. Moody and Sankey to Paris some eighteen months ago are still felt, especially in the stirring up of many Christian friends to earnest labour.

Mr. McAll related an incident of a man and wife who came to Paris from Monte Video on a business speculation, which utterly failed. They were induced to attend some services being held in the Church of the Oratoire, and were much struck, having never heard such a Gospel before. In a few days they both found peace, and went back to their native town, poor in body but rich in spirit, to win others to the Saviour.

M. Saillens, from Marseilles, one of Mr. McAll's most efficient helpers, followed with a short account of work done in several of the ninety halls now possessed by the Mission in France, thirty-five of which are in Paris. The Gospel has made rapid progress in France since the war, before which all such preaching was forbidden.

A CRY FROM BRAZIL.—Referring to an article bearing this title in our issue of March 20, we have received a letter from Rev. R. J. Simpson, Clerical Secretary of the South American Missionary Society. He says, "There is doubtless enough call in Brazil to enlist the sympathies of thousands in this country, but you should know that a good solid work has been going on at Rio for some years. Our Society is now anxious to find two suitable men to go out there; one a clergyman for the Boca and district, the other a lay missionary, to assist Mr. Curran in his seamen's work. I may also add that we have Mission work at S. Paulo, Santos, and on the Rio Claro."

FOREIGN MISSIONARY CONFERENCE.

THE second morning of the Conference at Powis Hall was devoted to the consideration of "How best to kindle and deepen Missionary Zeal in the Churches of Christ." Mr. Frank H. White said: One way to deepen zeal is by holding such meetings as those. Would that in every district in London the Churches would combine and hold such gatherings. Another means is the reading the lives of those who have gone before.

Rev. Gilbert Karney said he was convinced that, in order to the quickening of missionary zeal, we must go deeper than mere mechanical means. We must thoroughly grasp the truth that the Lord is crowning missionary work with rich and abundant blessing. When we remember that a hundred years ago missionary work was scarcely thought of, and when we think of the triumphs of the last century, we surely feel that God is commanding us to "go forward." The conviction is growing on the minds of the Lord's people that the Master will speedily return. How that conviction must quicken our zeal for the cause of Missions! The Church is indeed to-day the messenger sent to prepare the way of the Lord. Mr. R. Bura said that a comprehensive map was a very excellent and telling way of increasing interest in missionary work. Then we want *facts* brought before us. Young men, at all events, are moved by facts much more than theory.

Dr. Woods Smyth said the best means of quickening zeal was by the power of the Spirit to preach the Gospel in its fulness of joy. Rev. Dr. Valentine spoke of the necessity of believing prayer. With regard to the Church, ministers themselves should be filled with the missionary spirit, and a bright missionary meeting should be held at least once a month. Good missionary literature is also very important. Let Christian families take up a special case—a heathen orphan—and thus will much interest be awakened. Mrs. Clark spoke specially of "information meetings," as so little is really known of the heathen and their actual condition. It is wonderful how God has used very small meetings to the stirring of perhaps one individual, who has become either a missionary or a noble helper of missionaries. Mr. H. S. Newman strongly advocated individual churches supporting individual missionaries, and specially interesting themselves in this work. Rev. G. Karney, in summing up, said the best way to quicken home zeal is to give one of the home circle for the work. Mr. Frank White called attention to the usefulness of "Juvenile Missionary Bands," especially amongst upper class children.

In the afternoon the question of "External and Social Hindrances to Mission Work," was considered; Mr. Broomhall read a paper on the subject. The intrinsic difficulties, he said, inseparable from the condition of the mind and heart of a heathen man are numerous and powerful enough. Ignorance, superstition, selfishness, ingratitude, an almost utter inability to believe in disinterested service at the hands of another, no word in his language to give a just conception of God, or of spiritual things, a moral degradation deep and appalling—these are all great hindrances. There are also *social* hindrances. In Africa they are various; in India caste, and in China ancestral worship, present inconceivably powerful barriers to missionary effort. It is a humbling and painful fact, that from our own beloved land have proceeded some of the most powerful hindrances to the spread of the Gospel in other lands. From Fiji, from Madagascar, from Africa, from India, from China, the testimony comes that the lives of some of the European residents (chiefly British) are scandalous, and a disgrace to the country from which they came. Among our countrymen living abroad drunkenness and licentiousness abound, and a very large proportion live in open concubinage with native women. When there is not open immorality to lament, there is often a haughty and contemptuous bearing on the part of British residents, which is most disastrous in its power to alienate the people, and to prejudice them against the teaching of men of the same nationality. Many warm friends of Missions little know how the work abroad is hindered by the presence and conduct of ungodly Englishmen. One external hindrance, which is of all the hindrances in the world the one most to be deplored, is our opium trade with China. Having regard to its consequences, to the multitudes affected by it, and our own connection with it, there is no one thing which more urgently demands the attention of British Christians. What can we do? We can pray earnestly and definitely, we can diffuse information in the matter, and we can use our influence, especially in view of the General Election. Our enemies are fully awake to this, and recognise that a hundred electors in each constituency putting pressure on the candidates would win the day.

Dr. Valentine spoke of the infidel literature sent to India, of cottons loaded with china clay, of adulterated goods, and similar frauds, which shake the faith of natives in Christian integrity; for all professing Christians are to them model Christians. Another strange fact is, that not a few Christian ladies, who at home did Christian work, when they go out lead too often useless and idle lives, not even speaking to their servants of Christ. An interesting conversation ensued, in which Dr. Eccles, Dr. Valentine, Dr. Paterson, and Mr. Hudson Taylor took part, in reference to the spread in India of infidel literature, while the Government of India has been discouraging Christian teaching in schools. One primary school was mentioned which refused the Government grant because the Inspector made in his examination slighting remarks with regard to the Christian instruction given.

Gospel Work in New York.

SINCE 1879 services have been held on Sunday evenings, in Cooper Union, New York. These services have become very popular with the residents of the east side of the city who do not attend services elsewhere. A choir of young girls, in sweet, clear voices, lead the singing of the Gospel Hymns. Mr. C. W. Sawyer addresses the congregation. He knows his audience at a glance, and possesses the tact of knowing when he has talked long enough. He addresses the people directly, wastes no words, and closes the meeting by inviting all who are interested to attend the after-meeting, which is held at Annex Hall, Fourth Avenue. Here the character of the meeting is changed. Short prayers and addresses and singing occupy the time, while the workers speak personally to such of those present as have attended the after-meeting regularly, or evince a particular interest.

Those persons are visited at their homes, and every effort made to increase their interest. As a result of this evangelistic work, within three months seventy-five persons have united with churches in New York city of various Protestant denominations. Every day brings applications for material aid. No needy one is turned from the door unaided. Work is furnished for such as are able to work. In addition to this work, cooking classes are held. These classes are free, and are attended by about two hundred and seventy-five wives and daughters of the working men of the east side of the city. The next step will be the establishing of cooking-schools for children. A sewing-school is talked of, and will be established as soon as practicable. Temperance is another feature of this Mission.

There is no doubt that the result of this practical Christian work has left its impress on the lives of thousands of individuals, and hundreds of homes; it must, in the future, tell on the moral and political life of the city. Any work that elevates that class of our citizens who are most liable, from various causes, to become wards of the State, should receive the generous, hearty support of the people.—*Christian Union.*

A CONFERENCE ON THE SECOND ADVENT will be held in the South London Conference Hall, Clapham-road, on May 14 to 16 inclusive.

Paralysed and Epileptic.

THE meeting at the Mansion-house on Friday, the 21st ult., in aid of completing the rebuilding of the National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, was especially remarkable for the important testimony supplied by representative members of the medical profession to the value of the work performed. It is seldom that a special hospital obtains from the profession a unanimous expression of goodwill. The faculty is rightly discriminative, and when we read in *The Lancet* that this particular hospital is one "of which the profession may be proud," we may be sure that some notable reason exists for so exceptional a commendation.

Diseases of the nervous system, which comprise epilepsy and the different forms of paralysis, are not easily dealt with in general hospitals. As the speakers at the Mansion House pointed out, only a few cases comparatively are admitted, and they cannot be retained for the length of time needful to their successful treatment. Yet so prevalent among all classes are these dreadful scourges, that it is computed 120,000 persons die annually in the United Kingdom from paralysis, epilepsy, and kindred ailments. To meet the wants of so great a mass of suffering as these figures indicate, the National Hospital stands almost alone, and the new building, which is now being erected at a cost of £60,000 and to contain 170 beds, is the first of the kind.

Considering the terrible nature of these maladies, the mystery which envelopes them, and their widespread ravages, it is difficult to explain the neglect with which they have been treated. In Holy Writ they are prominently mentioned, and in many instances they obtained our Saviour's especial pity, and were the objects of his miraculous healing. While this reflection should serve to commend the work of this charity to all Christian people, we cannot doubt that, looked at from the lower standpoint of merely worldly wisdom, such work as is performed in this hospital calls for greater support than it received. As Mr. Samuel Morley pointed out, even the proposed accommodation of the new Hospital, supposing it can be utilised to the full, will fall far short of actual requirements.

The Lord Mayor, in opening the proceedings, referred to the fact that twenty-four years ago—at the instigation of the members of the Chandler family—the Hospital had been established in similar public meeting at the Mansion House, under the presidency of his predecessor, Mr. Alderman Wise. Mr. J. Marshall, F.R.S. (President of the Royal College of Surgeons), explained the action of the nervous system at some length. It was impossible to suppose that this wonderful organisation could be disordered in any way without leading to great misery and suffering. Since this hospital was established, vast progress had been made in the treatment of nervous diseases.

Sir Risdon Bennett (late President of the Royal College of Physicians) confirmed the previous speaker as to the successful way in which the hospital had been conducted.

Mr. S. Morley, M.P., proposed a resolution pledging the meeting to assist the board of management in the completion of the new hospital. He observed that the occurrence of epilepsy in the parent of a poor family often meant absolute ruin. When they remembered the number of deaths from this disease, and the large number of cases which did not end fatally, they would see that to provide for 170 patients was not sufficient, and further efforts would have to be made to meet one of the most appalling diseases to which human nature is subject. He knew patients who had attended the hospital, and who were thankful not only for the skill with which they had been treated, but for the tenderness, care, and sympathy shown to them.

Addresses in support were also delivered by Cardinal Manning and Sir H. Giffard.

The Secretary announced that subscriptions had been received amounting to about £1700.

THE REVIVAL IN LONDON.

Messrs. Moody and Sankey.

NEAR the close of the Stratford Mission Rev. Dr. Goodell, of St. Louis, U.S., who was passing through London, attended several of the meetings. His impressions, as recorded in the Chicago *Advance*, will be read with interest by those on this side the sea:—

"Mr. Moody's bow abides in strength. I never heard him preach with so much breadth and earnestness and pungency and power. There is a pathos and mellowness about it very sweet and precious to all who love the Lord. Of Mr. Sankey, also, the same is true. He sings better than two years ago. His singing is an untold help in the service of praise and salvation. God has re-anointed them both for their work in the greatest city on the globe. They are the best answer to all scepticism and doubt. The sneers of Ingersoll vanish like flax in the flame before the mighty power of God which works in them.

"London is divided into districts, all to be worked as best they can be during the season. They are now in their sixth Mission, and have more to visit. The closing services at Stratford were very impressive and affecting. The day of doubt and questioning as to the worth of the work has passed, and God's people seem to have settled down to try to reach all souls possible in this mighty city. Christianity is all a miracle. It is the power of the Spirit, redeeming the world through Christ. This work is one of the bright and powerful miracles of Christianity. On Sunday morning, Mr. Spurgeon in his public prayer used this petition: 'Bless, O God, thy servant Mr. Moody, and let thy Spirit rest on every word he preaches this day with great power.' It was the only personal reference in his prayer.

"Mr. Moody does not forget America, and asks many questions about the spiritual state of the churches and the Y.M.C.A. work. Could we help going into the inquiry-room, and did we fail of a great blessing there? When one of his old St. Louis helpers said her Bible had been left at the hotel, he instantly handed her his familiar, well-marked Bagster, and said, 'Here, take mine. I have work for you.' We had the comfort of bringing in five names. Three, I trust, meant true acceptance of Christ, and two, restoration to light and peace, after long seasons of wandering and coldness. Oh, the joy of living in a spiritual atmosphere like this, of speaking God's invitations into hearing ears, and bowing in prayer with willing hearts. As I write these lines I know how many hearts in America will throb with a renewed delight, as they read, and long to be more deeply engaged in the blessed work of leading souls to know the Lord. Why need we tarry? Much time yet remains for this work in our churches before the summer breaks. We need not wait three months for the harvest."

The Converts' Meeting at St. Pancras.

This meeting, on Monday week, was an unqualified success in all senses of the word, and a very fitting close to the great gatherings in Central London. Long before the advertised hour the hall was crammed as full as full could be, consistent with locomotion in the aisles. After the proceedings had advanced a little, Mr. Moody took compassion on the many left out in the cold and ordered the passages also to be given up. "If I were outside," said he, "and could not get in to hear this singing I should feel pretty bad."

Mr. Moody, of course, was Commander-in-Chief, but for one evening he left the most of the work to his lieutenants. Of these there was no lack. The song department was represented as we have never seen it before. Mr. Sankey was back in his old place in splendid voice; Mr. Stebbins was near by; so were Mr. and Mrs. McGranahan. All these friends contributed their due share to the delectation and edification of the vast throng; they were helped by others from the choir. The great feature of the evening, however, was the singing of "The Gospel Male Choir," which, under Mr. McGranahan's lead, thrilled the meeting with their rousing song. It was a sight to see how Mr. Moody enjoyed it. The Christian young men of London have been taught a lesson as to the power they can wield in presenting the Gospel to the people through song. We trust they will not be slow to make the most diligent use of the talent that is hidden in a capable and consecrated voice.

If there was abundance of singing, so there was of speaking. If the young disciples can assimilate and make a practical use of all the good advice tendered to them in the three set addresses of the evening, their lives will assuredly be fruitful in those good works to which God ordains every member of the family of the faithful. Major Whittle, comparing the Christian life to a warfare, pointed out how those who enlist in Christ's army need equipment, training, and employment, if they would win at last the assurance of having fought the good fight and kept the faith. Pastor Charles Spurgeon, jun., spoke well on the words, "Go home to thy friends, and tell what great things the Lord hath done for thee." Dr. Pentecost, with "Go forward" for his text, emphasised the importance of progress and courage in the divine life.

The meeting was remarkable, not only for itself, but for what will probably come out of it. In one of his little talks, Mr. Moody said he felt full of suggestions. With him to suggest a thing is to do his utmost to bring it about. So with little ceremony, he arranged that at the close of the meeting Mr. George Williams, of the Y.M.C.A., should confer with all the young men present engaged in commercial pursuits, who had been blessed during the London work, to see what could be done in the way of giving practical and permanent shape to their energies. Those belonging to the artisan class were in like manner commended to the paternal counsel of Mr. T. A. Denny. Then the reformed drinking men were instructed to meet Mr. Robert Simpson, of Glasgow, and devise some plan of extending and consolidating the "Mizpah Band" movement. Last of all, but by no means least of all, Mr. W. T. Paton invited all the young women converts to rally round the various local Y.W.C.A.s, where they would receive a most hearty welcome, and be helped in every way in the nourishment of the Christian life.

Altogether it was a really memorable evening; to not a few, Monday, March 24, will stand out as a landmark in the annals of the Mission of 1884. Mr. Moody was so pleased with it that he announced a similar gathering at the Addison-road Hall at the close of the Mission now going on there. Converts who desire to be present should send a stamped envelope for ticket to Mr. Lindsay Brown, Addison-road Station Hall, Kensington, W.

The Addison-road Mission.

The three weeks' work of Messrs. Moody and Sankey in this far Western district began on Tuesday afternoon last week. At both of the services held on the opening day not a few souls were reaped, and the garnering has gone on, parallel with the sowing. Mr. Moody's opening address was a call to the exercise of faith on the part of the Christian workers. A portion of it will be found on a preceding page. There was an overflow-meeting at St. Matthew's Church the first evening. This building is at an inconvenient distance from the hall, but it has nevertheless been brought into constant requisition. An effort was made to secure an adjacent Mission Church for the men's testimony meetings, but the Bishop of the diocese stipulated that a clergyman should officiate, and that the Church Services must be used. We have clearly not come so near to the Millennium as a few weeks ago we had fondly hoped.

At the large hall during the week all has gone well. The afternoon meetings have been very largely attended, many "carriage folks" being conspicuous by their presence. In the evenings the seats reserved for working men have been freely taken advantage of. The power of God has been manifestly present with the word spoken and sung, and the workers have had a good time in bringing in the sheaves.

Sunday last was a busy day for preachers and singers, and a blessed one for many of those who listened to the joyful sound. In the afternoon three overflows were organised. The one in the beautiful and spacious Cadby Hall, in the Hammersmith-road, had Mr. Scroggie for preacher and Miss Beauchamp for singer. At St. Matthew's Church, Rev. William Handcock officiated. The day being mild and fine, an open-air gathering was held near the hall; and to the crowd the Gospel of the grace of God was declared by Mr. E. Trotter and others. At the meeting in the large hall 200 seats were reserved for and filled by young women employed in the leviathan establishment of Mr. Whiteley, in Westbourne-grove.

In the evening the old favourite, "What shall the Harvest be?" as sung by Mr. Sankey, paved the way for Mr. Moody's discourse, to a dense throng of men on "Sowing and Reaping." It was delivered with an earnestness and effect that cannot be described; neither can the wonderful solemnity that seemed to brood over the vast assembly, as the warning words rang out in all their naked truth and tragic import. There must have been over 500 men packed into the inquiry-room at the close, and a great majority of these rose *en masse* when Mr. Moody called for a confession of faith in Christ. It was one of the most striking and awe-inspiring spectacles we have witnessed in connection with these meetings during the past five months.

Messrs. Whittle and McGranahan.

The Bermondsey meetings are held in the Town Hall, Spa-road, as intimated in our last issue. It is a capacious building, most conveniently situated; for overflows not one, but three churches are at disposal. The Mission opened on Tuesday, March 25. The hall was filled to its utmost capacity. The key-note of the Mission was rung out by Mr. and Mrs. McGranahan singing John iii. 16, as the words are beautifully arranged to music in The Christian Choir. Then Major Whittle, in his clear style, displayed the Father's love to his children as manifested in "The Compassion of Jesus." The latest personal testimony to Major Whittle's power that we have heard was given by a working man, who had only been able to attend the two last meetings in Greenwich. He was clearly anxious about his spiritual condition, but not yet decided; and he expressed himself thus: "I never heard the Gospel preached like it before. If I had heard him another time, I believe he would have 'had me,' but I'll follow him to Bermondsey." With illustration and simile drawn from his own personal experience, the Major showed the power of sympathy among men, using all to enforce the leading thought that Christ receiveth sinners.

At this meeting Major Whittle requested special prayer for a fellow-countryman of his dying in consumption in an hotel in London. Mr. Moody had called to see him, but his kindly offices had been refused. We are glad to know that later on a business partner who had given himself to the Lord about four months ago at one of Mr. Moody's meetings, called on the sick man. He declared the Gospel to him, and there is good reason to hope that before he passed away he laid his sins on Jesus. Major Whittle also made excellent use of a document which he had had an opportunity of reading, and which seems to be now well known as "Lizzie's Letter." It had been sent during February by a daughter to her father, urging him to seek salvation. He simply laughed at it and put it in his pocket. But he could not forget it. It did its work. Now father, mother, and daughter

are rejoicing in the Saviour, the father having settled the matter through a sermon preached by Major Whittle a fortnight ago in Greenwich.

At the close of this, the first meeting, a very large number rose to express their willingness to accept salvation, and many found the Saviour before leaving. One lady, whose early home had been in the Hebrides of Scotland, went home rejoicing over a son, born of the Spirit. Others bearing the marks of heavy toil, and who could scarcely spell their addresses, confessed to the power of God in their hearts.

The account of the week's work, briefly expressed, is that the opening blessing was richly extended all through, making it perhaps the most successful effort to reach the masses of this district which we have had to record. The result of the sermon to women on Sunday afternoon was wonderful to witness from the number who remained to the inquiry-meeting.

Mothers who have lively babies will be able to sympathise with some who, with crowing infants in arms, hung upon the lips of Major Whittle as he patiently and tenderly unfolded the treasures of grace from Isaiah 53—6, and many of them confessed to going to their homes with lighter hearts than they had ever known before, through peace with God.

Overflow-meetings have been held every night but one, nor has Mr. Thorne lacked encouragement in his work there by seeing sinners saved through the proclamation of the good news. Mr. McGranahan has received an accession of power in his work of singing for Jesus, in Mr. Earle and a large contingent of the South London Choir. The newly-formed Greenwich Male Choir, led by Mr. Knowles, also rendered excellent service on Friday evening.

Messrs. Pentecost and Stebbins.

(*From a Correspondent.*)

These brethren have been engaged nightly during the past week at Bloomsbury Chapel. No sooner was the idea of their going there suggested, than the minister and other friends threw themselves into it with union and earnestness. Brethren were organised for various offices, and ladies of the church gave themselves to aid it in every way practicable. The service on the Sunday morning preceding, and the prayer-meeting on the Monday night, were made special and preparatory, and the result has been a blessing to all concerned. The congregations have been very large, growing every night deeply attentive, and often manifestly under the influence of the Spirit of God. There have been times, indeed, when in deep silence the feeling was almost more than could be borne, and while the present result has been gracious, there must be very much more than has been revealed at the time. A pleasing feature of the case, too, is that the bulk of those present were strangers, the members of the regular congregation in great measure giving up the places for those who were especially desired.

Dr. Pentecost was not before personally known to many, but has proved himself a worthy coadjutor of his fellow-ambassador, Mr. Moody. There has been no undue excitement in the services, but a deep and solemn feeling has pervaded them all. This has grown with every one. The subjects have been those of pure Gospel truth, The New Birth, Repentance towards God, Forgiveness of Sins, and Justification by Faith. These have been handled with much freshness, sometimes with characteristic raciness and humour, but altogether with so much pathos and power, that "the old, old story" was invested with a new interest. Many of the illustrations are such as certainly will never be forgotten, and the remembrance of them must be a blessing.

The preliminary exercises and the sermon generally occupied the first hour. Then an appeal more colloquial was founded upon it, and conducted with singular tact and grace, such as surely few could withstand. Numbers rose to their feet every night in response to the preacher's request, as an expression of their desire to accept the divine mercy and give themselves to Christ. The feeling of all who know most of the work is that it was one in which God was greatly honoured.

Mr. Stebbins fills Mr. Sankey's *rôle*, and does it with very great taste and power. Gifted with a fine voice, evidently cultured and under perfect control, his part in the services adds much to their efficiency and effect. The preacher and singer are at one in the choice of themes, and otherwise the song fittingly emphasises the prayer or the sermon. A large and sympathetic choir added very greatly also to the impression produced, and sometimes the emotions stirred in the assembly have been marked.

Taken altogether, the week, while it was anticipated with some anxiety, has been greatly enjoyed, and cannot but be remembered with blessing and praise.

Speaking of the Bible-readings in Regent-square Church, another friend says:—"Dr. Pentecost is an admirable speaker, who preaches the Gospel with great fulness and accuracy of doctrinal statement. His Bible expositions are peculiarly fitted to be stimulating to Christians, and to lead them to greater consecration in their Lord's service."

Notes and Incidents of the Work.

A young woman who was unable to attend the meeting on March 24 writes:—"I found pardon and peace on February 25 at New-cross Hall. Mr. Sankey sang 'Jesus of Nazareth passeth by,' and the few words he spoke before singing it made a deep impression on me. The awful thought of being 'too late' kept ringing in my ears. After the meeting was over I went into the inquiry-room and there met a dear young Christian worker who pointed me to Isa. liii. 5. Now I am happy in knowing that my sins are washed away in the blood of the Lord Jesus Christ."

Two careless and godless young men (one of them a prize-fighter) entered the New-cross Hall, it is believed with the intention of scoffing at what was said. They went home, however, broken down by what they had heard and spent the night in agony of soul; next day they found peace in believing. The one who had been a prize-fighter brought a pile of books to his sister, requesting her to burn them. They had nearly driven him to hell, he said, but now God in his mercy had arrested him and saved him.

One who wrote desiring prayer on behalf of a friend, said:—When Mr. Moody and Mr. Sankey were in the north of Ireland some years ago I was urged to go from a distance to attend their meetings. At one meeting Mr. Sankey sang the beautiful hymn, "I shall be whiter than snow." The stillness and solemnity that pervaded the meeting made me feel "Surely the Lord is in this place." I was for three weeks in great distress of soul; but the words of the hymn ever came up as a prayer from my sin-stricken soul, "Wash me, and I shall be whiter than snow." The Lord heard my cry and blessed me with the fullest assurance that the blood of Jesus Christ cleanseth from all sin. For weeks after this, I was possessed with such joy that often I got up to bless God during the night watches. I may say that before my conversion I had acquired more than a liking for strong drink. How often I tried in my own strength to free myself from the fetters in which I was bound hand and foot. But it was of no avail. I would yield when strongly tempted. Since the Lord came to my help against the mighty I can praise Him that He has set me free. Never once have I had even the desire to taste that which was my great snare. To my Father in Jesus be all the praise.

The singing brethren who helped Mr. McGranahan at Clapham have formed themselves into a "Gospel Male Choir," for helping in Gospel and Temperance Missions in the neighbourhood, or wherever the way may be opened. Any Christian male singers resident in the locality who may wish to join this band should apply to the Secretary, Mr. S. Burrow, 17, Linnell-road, Camberwell, S.E.

At a recent communion at Trinity Mission Hall, Battersea, where Mr. Cameron is the pastor evangelist, over sixty persons were received into Christian fellowship; of these more than forty were the direct fruits of the meetings at Lavender-hill Hall; ten of the converts had been senior scholars in the Sabbath-school. Some young men in the congregation have formed themselves into a Gospel Choir to help in the services. A branch of the Y.M.C.A. has also been formed and already has sixty members.

Spain and Belgium.

A DRAWING-ROOM meeting was held in the house of Sir Fowell and Lady Victoria Buxton on Friday, March 21, in behalf of the Foreign Evangelisation Society. This Society seeks to assist individual workers engaged in Mission work on the Continent, worthy of support, yet struggling with financial difficulties, when a small grant has often enabled such to continue a work which might otherwise have to be abandoned.

On the present occasion Pastor Albert Brocher, of Belgium, and Pastor Antonio Martinez, of Spain, gave some account of Mission work in those countries. Mr. Brocher stated that the Christian Missionary Church of Belgium, of which he is a member, has been engaged for forty years in evangelising among the Roman Catholic population, of whom 3600 are now enrolled as communicants, besides having many adherents. The converts engage in direct Mission work. The most interesting parts of the field are in and around Charlroi and Seraing, where there is a large manufacturing population.

Pastor Antonio Martinez, of Reus, told how the Inquisition had stamped out the Christian Church of the sixteenth century, of which terrible traces had not long since been found. At the Quemadera, in Madrid, when cutting for a new road, several feet in depth of the martyrs' ashes were laid bare. At Reus, in Tarragona, the pastor has preached the Gospel for many years. He is now under the necessity of building Mission premises, and for this he had come to ask for help. He was imprisoned for some weeks for the crime of preaching the Gospel to a crowd in the open-air, but he did not regret it, for he had the satisfaction of preaching to a greater number within the walls of the prison, with many tokens of blessing.

The meeting was also addressed by Sir Fowell Buxton, Rev. Henry Noel, and Mr. Donald Matheson.

SUNDAY CLOSING.—In support of the movement for the closing of public-houses throughout the whole of Sunday a numerously-attended public meeting was held last week at the Lambeth Baths, Westminster-bridge road, which added another local auxiliary to the Central Association for Sunday closing. This movement is gaining ground amongst the working classes, and when once they make their voices heard the desired result must shortly follow.

RELIGION IN PORTUGAL.—My Dear Sir,—Allow me, through you, to acknowledge the kindness of two unknown friends who for some time past have sent me your valuable and very welcome publication. I also desire the prayers of God's people in behalf of Portugal for a special reason. The Portuguese Parliament has been engaged in discussing the reform of the national charter: when the 6th article came up, which limits liberty of worship to foreigners, an attempt was made to eliminate the latter words, and leave that liberty within the reach of all. The present ministry did not feel disposed to yield, and the proposal was rejected, thus subjecting Portuguese Christians to bare toleration, while Gospel work in country places is well-nigh impossible, with priests and magistrates to interfere. We ask the Lord's people at home to pray for the speedy breaking down of this formidable barrier to the progress of the Gospel.—Yours very truly,

Robert H. Moreton.

174, *Rua da Piedade, Oporto.*

Notes and Comments.

OUR next issue will contain a new and hitherto unpublished Sacred Song by Mr. George C. Stebbins.

The Third Annual Conference at Blackheath intended in some measure to take the place of those held in previous years at Crayford, will be held (D.V.) on Wednesday and Thursday, the 23rd and 24th inst.

A Christian literary friend who has lately examined a large number of poetical contributions says: "Most of the writers have longings which if they knew the Lord Jesus Christ could so soon be satisfied. Why is there not more happy experience in the writings of Christian verse-makers?"

If any secretaries of societies who desire their anniversary gatherings to be announced in our "May Meeting List" have not received printed forms on which to supply details, perhaps they will kindly furnish the same at their early convenience. The list will appear in our issue of April 17.

The Christian World rightly condemns as irreverent the mimicking of a Welsh sermon at the Holborn Restaurant. This was done for the special benefit of Mr. Herbert Gladstone, the guest of the occasion, who is said to have been greatly amused by Mr. Maccabe's performance. Surely there are sources of supply open to those who furnish the hilarity of festive scenes, other than that which is sacred and relates to things divine. Of all preachers and sermons those of Wales are perhaps least fitted to form objects of ridicule. The fame of the Principality in this respect, both in days gone by and at present, lifts the Welsh pulpit far above the witticisms of nineteenth century satirists.

Among current signs of the times, a growing passion for gambling must be named as fearfully prevalent. It exists among all classes and ages; even women indulge in it to an unprecedented degree. Only last week we read of the police entering a house near the Paris Bourse, and surprising twenty-six women engaged in playing a game of chance. Some of these, it was said, had been drawn in and enticed. A more demoralising and pernicious habit can scarcely be imagined. That it should gain ground in our social circles is a cause for deepest lamentation. The young cannot be too earnestly warned against any approach to it in their recreations. It is one of the most serious dangers which confront the youth of to-day.

The change which has come over French politics and religion may be inferred from the fact that a proposal to erect a monument in Paris to the memory of the illustrious Huguenot martyr, Admiral Coligny, should have received favour in the eyes of the Government and of the municipal authorities. They so far accord with this as to give as a site the actual spot where the famous Protestant champion fell, and also to contribute a sum of £1300. The appeal of M. Eugene Bersier and others to this country to join in making the monument worthy of the historical facts it is designed to commemorate, will doubtless be viewed favourably. England can but rejoice in every sign of growth in the development of Protestant sympathies in France.

With the spring a large amount of tract-distributing begins, and we are receiving continual applications for grants. Will our friends, as in years past, help us to do this, and on a larger scale than before?

A project for the erection of a fitting monument to the late Robert Moffat, in his native place, Ormiston, East Lothian, is meeting with considerable support. Any admirer of the deceased missionary who may be inclined to show practical sympathy with the movement can have details on application to Mr. T. Fairgrieve, 46, Clerk-street, Edinburgh.

One of the most excellent and saintly of men is the Rev. A. M. W. Christopher, of St. Aldate's, Oxford. It is not therefore strange that the adversary should speak evil of him. A defamatory libel has been, in a very cowardly and dastardly way, put forth concerning him, the utterer of which has been committed to take his trial for the offence. Out of evil comes good, and the circumstance which has caused so much distress to Mr. Christopher has elicited an expression of sympathy and esteem which is described by *The Oxford Times* as "unique." It is signed by an immense number of graduates and undergraduates of all shades of opinion, and including men whose views are in sharp antagonism to his own.

Were it not for the pain occasioned to others, Mr. Christopher might well be congratulated on a libel which has called forth such unqualified and spontaneous testimony to his worth from his fellows in the University. Among those who have signed the address are the following well known and influential gentlemen: Archdeacon Palmer, Canon of Christ Church, Oxford, Vice-Chancellor Jowett, Canon Liddon, Professor Max Müller, Principal Girdlestone, &c.

Some unpublished letters of "George Eliot's" are just now occupying the attention of the press. In one of these, speaking of the contrast between life in the country and in London, she says:—"The large sky, the not-London, makes a new creature of me in half an hour. I then ask myself why I am ever dejected, why I get so agitated and disturbed. I return to London and the air becomes again filled with demons." Probably not a few of our London readers can sympathise with this experience. It requires no ordinary degree of self-control and elevation of soul to rise above the noise and worry of city life. Those who would live as children and servants of God need large supplies of grace and strength from above to enable them to resist the tide of earthliness and greed with which they have to contend.

Rev. Paxton Hood, in his recent Sunday evening lecture on Elizabeth Barrett Browning, said that her distinguishing feature as a poet was the fulness of her Christianity. Speaking of the vagueness of this latter term he described her Christianity as being of the order of Cowper and Milton, especially of Cowper; it is Christianity secured by atonement and sealed by holiness—a Christianity in which Christ is on the cross to overcome, and his Spirit is in the Church to purify and console. In Cowper this full-orbed aspect of the truth shines out with sweet simplicity and clearness of expression; the more mystic and artistic works of Mrs. Browning scarcely produce the same effect or imprint upon the mind the same lessons. But find it where we may, true Christianity is well defined as "secured by atonement and sealed by holiness."

Facts have come to the knowledge of Mr. J. Spiers, with respect to the condition of affairs in St. Petersburg, religiously considered, that have induced him to postpone for the present his intended visit. He is now conducting successful services among the children in Cornwall. We regret to learn that the recent appeal he made in these columns for £2000, for the foreign work of the Children's Special Service Mission, has not yet met with an adequate response. The movement is one of the deepest importance, and well deserves the support of the Christian community.

In addressing a social gathering of postal employés at Victoria Hall last week, the Postmaster-General said that intemperance and betting were the two causes responsible for almost everything that happens in the staff. It was most painful to him to sign the dismissal of any official, knowing as he did the consequences it so often entailed. Still, he was gratified to find that in spite of the extra pressure put upon the employés last Christmas, more than in any year before, he had not heard of one case of intemperance amongst them. Would that all employers had the welfare of their men as much at heart as Mr. Fawcett. Such interest must bring its own reward to themselves, to their servants, and to the community at large.

It would be a great blessing to the postmen if they were delivered from another evil habit, that of smoking. We constantly meet them returning from their rounds thus badly occupied, and the lads soon learn the pernicious practice from their elders. There is abundant evidence of its demoralising tendency.

The departure of an emigrant vessel from our shores is a scene presenting few features of a cheerful character; but those who saw Miss Rye's band of orphan girls embark on board the *Parisian* at Liverpool last Thursday would perhaps think otherwise. Their healthy and vivacious appearance as they passed the gangway and trod the deck of the huge vessel, presented a strange contrast to the many regretful and sad adieux and partings which were to be witnessed. Their bouquets of bright spring flowers, which had been given them on their leaving London, lent a picturesque aspect to the mingled scene. A number of boys from Dr. Barnardo's Homes were also on board. The success which has in the past attended the work of transplanting these London homeless ones to Canadian soil, makes every such fresh departure a cause for gratitude.

The present is an age of money-making; well nigh every pursuit in life is made subservient to this end. At the great meeting, presided over by Lord Shaftesbury at Exeter Hall last week, Mr. Stanley Leighton, M.P., said money was a hard taskmaster, and it was incumbent on us to do all in our power to relieve the schoolmasters of England from making money out of the brains of children. It is vitally important to press an alteration of the Education Code, so far as it lays the present undue stress upon individual examination of the scholars in order to secure the Government Grant. The proposal made at the meeting referred to, viz., to make the grant more dependent on general efficiency and attendance, and at the same time to give the teachers full liberty to classify the scholars according to their capacity and requirements, is, in the interests of the whole community, right and wise.

REACHING THE OUTCASTS.*

IN visiting the pickers' barracks one evening, an old man said, "Have you got another tract like the one you gave me before? It was about the Lamb of God who takes away sin. My missus has read it twice aloud, and it just suits me. I have been a bad man, ain't I missus?" he inquired of the old woman beside him; "but it is a long lane that has no turning: and I believe what the tract says. There is mercy for me! I have been a fool to myself!'

Felix read aloud the third chapter of the Epistle to the Romans, and prayed with them.

The man added a hearty "Amen."

It was evident that God's Holy Spirit was working mightily in this old man's soul. With the gift of a Testament, the Missionary left him.

Last June, as Felix was walking through his own district in London, a costermonger stopped his donkey, and came up to him, saying—

"How are you, Sir?"

At first it was difficult to recognise the stranger, but afterwards he remembered the look and voice.

"Don't you know me?" the man said.

"I have seen you somewhere," Felix answered.

"Yes," the man replied, "down with the hoppers; that's where I was."

It was no wonder that at first sight the costermonger seemed a "stranger," for he looked so respectable now—perfectly changed in appearance.

He said—

"Last year I went to Kent for the hopping, as usual, and it was the first time in eleven years that I came home sober. When I left the ground I had six golden sovereigns, besides silver. Instead of spending my money at the public-house I went to the tent nearly every night, and although I have been a drunkard many years, now I have learnt to 'Buy my own cherries;' and through taking your advice I have a splendid little donkey—here it is!—and am doing well. Now, sir, what will you have? I should like to treat you to something! anything but drink!"

Felix replied that he did not want to receive anything. The good news he had just heard was a sufficient gift. The grateful man, however, went off, and bought a cake, which he urged him to accept.

A lady in Kent has started a coffee-tent, which has proved exceedingly popular, and in many ways so valuable that we cannot help desiring earnestly to see its benefits multiplied. In the course of one month last autumn she took at the hands of these poor people, in one garden alone, no less than eighty pounds! This money we may look upon as almost entirely the result of sobriety instead of drinking, the pennies having been saved from the public-house, and their value returned to the people in meat, groceries, bread, and wholesome drinks. For this provision the people showed immense appreciation and gratitude, expressed in their rough way.

By perpetually moving this tent in the line of work through the hop gardens, sometimes repitching it twice or even three times a day, its furniture and eatables being removed with it in a strong cart, the ladies and their servants, who helped earnestly in the work, were enabled to keep pace with the demand. Had they been even at a little distance from their customers, the people would have either lacked time to make their purchases, or in the evening would have trooped by hundreds into the town, and squandered their money in the drink shops.

THE COFFEE-TENT FOR HOP-PICKERS.

* From Our Golden Key. A Narrative of Facts from Outcast London." By Lady Hope. *Seeley & Co.*

ROME AND ITS PRISONS.

By CHAS. COOK.

THE first prison we visited here was the well-known Mamertine prison, where the Apostle Paul is said to have been confined before his execution. It is near the Forum, and is a small underground dungeon about twelve feet square. Permission to visit the whole of the prisons of Italy was accorded me by the authorities, and with much prayerfulness of spirit, and trust in God, we went forward. Mr. Lionel Cole (nephew to the late Lord Congleton) having joined us, and Madame Rosetti being our interpreter, we started for the two prisons of Tre Fontane, about four miles outside the gate of St. Paul.

One of the prisons joins the three churches built on the place where he was executed, and down the Via Ostia, the very road and over the same stones which Paul trod on his way to death, we went. I remember how eagerly four years ago the poor chained inmates accepted the little books we offered them, and I thought how much better it would be if it was possible to give them the Word of God. We found the Governor very polite; on my offering him a very neatly bound gilt-edged book, containing portions of the Scriptures, he accepted it with many thanks, and we were soon busy among the convicts themselves, whose delight was unbounded at getting something to read. The majority of them we found were able both to read and write. They seemed well cared for, had plenty of clothes, and the prison was well ventilated, whilst out of 655 men only five were in hospital; the sad thing was they were in chains, which differ in weight according to the class of the prisoner.

The second prison is about a mile farther on, in a valley of the Campagna, and here again after inspecting the place we offered both to officials and captives our books, which alas! soon ran out. Fortunately Mr. Cole had quite a number of Mr. Moody's address, "Where art thou?" which Madame Rosetti had translated for him, and these came in very opportunely, and were also distributed, till with empty pockets we drove back to Rome, blessing God for being permitted thus to work.

The Castle of St. Angelo, built by the Emperor Hadrian, is now used as a fortress and a military prison, and here again we scattered amongst the soldiers the truth which could set them free, besides a large number of the address Mr. Cole had had printed.

We next went to the large prison of Regina Cœli, in the Via Julia, Rome. On this occasion we were accompanied by Mr. James Wall, who with his wife has laboured so steadfastly for the past twenty years in this city. No one could have been more kind to us than the Governor, who told us that he had found that kindness with firmness was the best means of dealing with these poor, degraded beings. He took us all over the place and then on to a separate part where there were nearly 100 of the worst criminals with long sentences, many of them for life, most of them having been guilty of homicide. We again began by offering the Governor a copy which he gladly took. He gave us permission to give our books to the convicts, which we very quickly did. He told us of one case which drew out our sympathies.

A young man, who had been very bad indeed, he took under his special care, and he told us that soon after "he was so changed by kindness that it was now quite a pleasure to have anything to do with him." And he added, "he has an excellent mother." Having only a single book left, I specially requested him to be sure and give it to this particular young man, which he promised to do. We left the place thanking the Director for his courtesy, and praying that God would bless his own Word.

On Sunday, the 17th Feb., we preached in the Scotch Church at 3, and at Dr. Young's at 8; whilst on the following night a crowded meeting was held in Dr. Young's drawing-room, where Miss Perks, of Winchester, gave an account of the work among the soldiers. Signor Cappilini told of blessing in the Italian army, and we described our journey, and sought the prayers of those present on our mission.

Brindisi.

COSTERMONGERS' COTTAGE MISSION.—Mr. Walter Penrose has issued the twelfth annual report of his work amongst costermongers in the City-road. It represents a good deal of hard, earnest work, which has not been unrewarded in the salvation of souls.

SUNDAY EVENINGS IN LODGING-HOUSES.—None but those who have visited these places would credit the misery and wretchedness existing in them. Foul air and the heat from the enormous fire which is usually burning makes it a luxury to breathe the air again. But it is worth a little inconvenience to take the Gospel to the poor creatures who are thus living without hope and without God in the world. It is encouraging to see how readily they listen to the glad message, and the delight they show at the hymns which we sing. They welcome us heartily, and seem to look forward to our visits every week. Our work is connected with the Hyde Park Mission, conducted by Mr. Charles Cook. Will not more Christians take up this work? A. J. McKENZIE.

12, *Neeld-terrace, Harrow-road, W.*

Mission Work in the Far West.

AMONG the poor known as the "bottoms" in Denver City, Colorado, there exists a fearful amount of spiritual destitution. There are 5000 people without pastor or church, and hundreds of children running at large. The population mostly consists of railroad men, men of the roundhouse, the smelter, the foundry, brick-masons, carpenters, teamsters, &c., a good, honest class of people. Like sheep without a shepherd, they wander on in their sinful course, making shipwreck of faith, and too often degenerating into an utter neglect of those things which pertain to their eternal welfare.

A brother who has recently arrived in the city of Denver writes: "I want you to be kind enough to do your best to interest our English friends in our effort to establish and build The People's Tabernacle. It is the first real effort which has been made in active Mission work in this city, and there is a strong opposition to it where there ought to be most help. There is, however, a great need, for the wickedness of the place is beyond description. I ask the earnest prayers of all Christian workers, and should any be willing to send a little help to you, I know you would not mind forwarding it on."

This effort of Pastor Uzzell is undoubtedly of great interest, and deserves our warmest support as much as it needs our earnest prayers. The ground is already secured on which to build the proposed People's Tabernacle, and we trust help sufficient will be forthcoming to raise a Mission Station amid the habitations of sin.

The writer expects to leave for the Rocky Mountains in a few days, to do Mission work in this very district; he will most gladly convey any free-will offerings which may be sent to him in aid of this needy work. J. H. Phillips.

200, *Lancaster-road, London, W.*

The Open-Air Mission.

THE thirty-first annual meeting of the Open-Air Mission was held on Tuesday, March 25, the Lord Mayor presiding, supported by Lord Shaftesbury, Mr. John Macgregor (Rob Roy), Rev. Thain Davidson, and others.

The report showed that the Mission employs eight hundred preachers, who during the year had visited some five hundred towns and villages and over three hundred fairs, races, &c. The Chairman spoke of the importance of the work, alluding to his own efforts in days gone by in St. Giles. He had worked for a great many years under Lord Shaftesbury in the society for holding evangelistic services in theatres and music-halls. That was an excellent movement in the winter, while the Open-air Mission was still more so in the summer.

Lord Shaftesbury, in a very clear and vigorous speech, said he was old enough to remember when open-air preaching was looked upon as one of the worst things that could be mentioned, while the magistrates viewed it as having a tendency to sedition. But a wonderful change had taken place. They had now the chief magistrate of the City presiding over their meeting, and preachers are now seldom molested. He maintained that the work was one of vast importance. It adapted itself to all circumstances and conditions, and was dependent upon nothing but the weather, and he was convinced that the effects it was producing would be deep and lasting on the country. This great country was not kept in order by the police or military forces, but mainly by that principle of self-control which found its way into the hearts of all true freemen and Christians. It had been said that the Mission was hostile to the churches and chapels, but that was not so; he had no hesitation in saying that it would help very much to fill them, as long as true and God-like men could be found who would exert themselves in the cause of religion.

Sermon Lane Mission.

THE annual meeting of this well-known Mission was held on the evening of Tuesday week at Myddelton Hall, Islington. The chair was taken by Mr. Joseph Surr.

Robert Hall is stated to have said, that if he wished to conceal a matter he would put it inside the report of a religious society, so uninteresting were these documents in his day. This remark could not apply to the report read by Mr. Cooksey, the Secretary to Sermon Lane Mission, for more than one speaker during the evening bore testimony to the attractive manner in which its very interesting contents had been arranged. The Mission, it would appear, has never been in a more flourishing condition. The Gospel services, in the Hall, had been sustained with unflagging interest, numbers of persons having been unable, from the crowded state of the apartment, to gain admission in the evening. This fact, it was subsequently observed by one of the gentlemen who addressed the meeting, seemed to foreshadow the necessity of an appeal to the public ere long, for an enlargement of the premises. Open-air services were also held, while many subsidiary efforts of usefulness had sprung up in the Mission, such as a mothers' meeting well-attended; a class of one hundred girls taught the use of the needle by Mrs. Lewis, a library, a flourishing band of hope, a night-school, Bible-classes, an overflowing Sunday-school, a penny bank, which had received £250 in deposits, and a flower show, with two hundred exhibits, free breakfast to the poor, &c. The report further spoke of midnight meetings having been held for the fallen women with whom the district unhappily abounds. Twenty-seven of these had accepted the offered shelter of a home. Domestic visitation to the families of the poor had likewise been kept up by the Superintendent, and it was truly observed, that if some of the wealthier subscribers to the Mission would occasionally join him in these visits, their own homes and furniture would shine with a new lustre on their return to them.

The meeting was addressed by Revs. Gordon Calthrop, W. M. Statham, A. Rowland, Mr. Hill, and by Messrs. Malcolm, W. Haig Miller, Gawin Kirkham, and others. In suitable and appreciated addresses, these friends expressed their sympathy with a Mission, which by its activities in doing good is a practical reply to the verbiage of secularism—which talks, while it works.

It was impossible not to be struck on considering the small sum on which so much good is effected by Sermon Lane Mission—a sum which would not amount to a quarter of that stated to be sometimes expended on flowers at a West-end evening party. How largely the ghastly features of "Horrible London" would be mitigated by the multiplication of such agencies, and better relations, by means of them, be established between rich and poor.

GOSPEL TENTS FOR SCOTLAND.—Mr. W. Gourley writes that he is increasingly impressed with the importance of utilising tents for Gospel work in the rural parts of Scotland, especially the east and north, during the summer months. He is anxious to enlist the co-operation of other Christians in extending the movement. If any friends are desirous of using them for a month or two, he will arrange to supply the tents. Communications on the subject should be addressed to Mr. Gourley, whose address for the next two months will be 11, Tipperlinn-road, Edinburgh.

SHELTERING HOMES, LIVERPOOL.—The nineteenth band of young Canadian emigrants from these Homes, consisting of eighty fine little lads from five to fifteen years of age, left the Mersey on Thursday afternoon, March 20, on board the *Sardinian*, of the Allan line. Mrs. Birt has not herself crossed the ocean this time, as she waits to take another party later in the season. Any help in clothing, or funds for the passages for the band of 100 girls she is now preparing, will be very welcome, as there are a larger number of children in the Homes this winter than in any previous one. The address of the Sheltering Homes is Byrom-street, Liverpool.

In the Valley.

POOR victim of fears,
Is thy Counsellor perished?
Oft telling thy tears,
Poor victim of fears,
Consider the years
He hath loved thee and cherished;
Poor victim of fears,
Is thy Counsellor perished?

In the palms of his hands
Thy name is engraven,
Securely it stands
In the palms of his hands.
Oh the faith this demands
From thy spirit so craven!
In the palms of his hands
Thy name is engraven.

Go, ponder the past,
Cease thy sad unbelieving;
Blest record thou hast,
Go, ponder the past.
If in trial now cast,
Is there warrant for grieving?
Go, ponder the past,
Cease thy sad unbelieving.

S. S. McCurry.

The Figueras Mission.

AS I cannot write many letters till my sight gets stronger, I should like to communicate with the friends of this Mission through your pages. Our hearts have been greatly cheered by seeing another soul brought "out of darkness into marvellous light" through the instrumentality of God's Word. A poor peasant walked for seven hours from his mountain home on purpose, as he said, "to have a Christian conference with the pastor at Figueras." He spent a couple of hours in earnest conversation with him, and told how that for some time past he had been studying the Bible, and became convinced that the teaching of the Church of Rome was false. With all his heart he embraced "the truth as it is in Jesus," and at once left off going to mass. The priest was very angry, and said that if he insisted on reading the Bible he would order his wife to leave him. As the man remained firm the threat was carried out, and his wife packed up her clothes and left her husband. "What did you do then?" asked Pastor Rodriguez. "I went," he replied, "into my room alone and spent an hour in prayer to our Lord for her. And will you believe it, I had no sooner finished praying than she returned home, and said she would never leave me again!" His anxiety to learn more of the truth was very touching. We told him we hoped soon to visit his village to preach the Gospel there. "That would be very good, but the people are such strong Catholics they might harm you." "Nevertheless we will go if the Lord will," answered the pastor. We trust that this convert may prove a bright light in this dark village.

We should be so thankful had we funds to pay the salary of an evangelist, to help us in evangelising the sixty-two villages and small towns around us. We have been encouraged during the past two weeks by the addition of thirteen new children to our schools. In Spain it is of the utmost importance to secure the children, for in the grown-up people there is so much to unlearn. It is sweet work bringing the little ones to Jesus that He may bless them. We trust that many of our dear Spanish children may be "our joy and crowns of rejoicing" when He cometh to make up his jewels.

Emily L. Rodriguez.

Calle Pedro 3o, Figueras, Spain (par Perpignan).

OUR SAILORS.—Few persons are more exposed to temptation than sailors ashore, and any endeavour to reach them is of great importance. An extensive work of this kind is being carried on in Glasgow; all vessels in dock being visited by Christian workers, who leave books and tracts with the sailors, and thus introduce the influence of the Gospel. Help gratefully received by Mr. R. H. Hunter, 27, Jamaica-street, Glasgow.

JOSEPH COOK on HEALING BY PRAYER.

IN his last received Boston Monday Lecture, Rev. Joseph Cook deals with this subject as follows:—

"Ought the Church to endeavour to restore the ministry of healing by prayer?"

This question has an exegetical, an historical, and a scientific aspect. Those who believe in the possibility of healing certain diseases by prayer appear to me to be right in maintaining exegetically that the immediate disciples of our Lord were commissioned and empowered by Him to exercise by prayer a ministry of healing. The question in dispute is whether this was a permanent commission or one intended only for the opening ages of Christianity. My conviction is that the New Testament Scriptures do not authorise us to expect now such miracles as occurred in the apostolic age. Nevertheless, I am convinced that prayer for the sick, with the use of the best known remedies of a physical kind, is always a Christian duty, and that very special blessings are promised in the New Testament as the results of such petitions offered in faith.

Historically these promises seem to have had occasional fulfilment in the very highest spiritual moods of certain circles of devout believers. As I do not admit exegetically that the power of working actual miracles was promised to believers in all ages, so I am not as yet convinced historically that any actual miracles of healing have been wrought.

Nevertheless, scientifically regarded, the question whether disease can be cured by prayer is one to be answered like any other in science, by the methods of exact research. Investigation of this subject is extremely important on account of the large numbers who are deluded, if miraculous healing is *not* a modern fact, but especially on account of the re-enforcement that would accrue to Christian faith if it is a fact. Inquiry on such a theme should not be closed by the assumption that the age of miracles is past. Observation, induction, the scientific method must settle this case.

It is greatly to be desired that those who believe in healing by prayer should accumulate lists of cases of the cure of *organic* diseases by faith. It is by no means denied that many *functional* diseases, especially those resulting from the multitudinous forms of nervous disorder, have been healed by the ministry of prayer. Sceptics affirm that these cases of cure may be accounted for by wholly natural causes. What is necessary for their conviction is a series of legally verifiable detailed cases of the cure of (1) organic disease; (2) pronounced such by competent physicians; (3) given up by them as hopeless; (4) but cured by prayer; and (5) the cure attested by its permanence.

In a large amount of reading on this theme I have found but one apparent example of such healing, and that is the alleged recovery of the wife of Dr. Asa Mahan from cancer which had been pronounced incurable by experts in the treatment of that disease. For evident reasons it is difficult to multiply public records in such matters of sacred private experience; but when physicians are themselves cured, as it is alleged they sometimes have been, of organic disease by prayer, they ought to be able to make such a record of their experience as to convince sceptical physicians.

Pastor Blumhardt, in whose parish, no doubt, wonderful cures of nervous diseases took place in answer to prayer, was asked by a professor of the medical faculty of the University of Tübingen, to give him scientific proof that such healing had occurred. Blumhardt opened a drawer and left the professor alone for hours to examine the letters that cured persons had written, as to their own experiences and with the corroborating recorded testimony of physicians. This evidence was treated with respect by the professor. Mr. Henry Drummond, author of "Natural Law in the Spiritual World," visited Blumhardt's Institution, and was convinced that functional diseases were cured there by prayer. Professor Christlieb is of the same opinion. Not a few careful investigators of Dr. Cullis's remarkable work in Boston, adopt, whether rightly or wrongly, the same view as to merely functional disorders. But the real question concerns organic diseases, and only the strictly scientific method of research can settle it.

Liverpool Evangelisation Society.

THE annual meeting of this society was held on Thursday, March 20. It was well attended by a number of ministers and influential gentlemen, several of whom gave varied and valuable testimony to the great good the society is doing in the city and neighbourhood.

There are about thirty volunteer preachers. An assistant secretary has been appointed, thus increasing the liabilities of the society. Every effort is made to bring the Gospel to the neglected masses, by tent and open-air work in summer, special Missions in halls, churches, chapels, &c., in the winter time. The workers have been permitted to see good and permanent results, in sinners being brought to Christ. Funds are greatly needed at present.

The Secretary is Mr. Thos. Lydiatt, 3, Hackin's Hey, Liverpool.

Our Working Girls.

A WELL-ATTENDED drawing-room meeting was held on Thursday evening, March 27, at the Conference Hall, Mildmay-park, under the presidency of the Earl of Aberdeen, in aid of the proposed extension of the Kingsland Institute for Working Girls and Nursing Association to women and girls in the neighbourhood of Stoke Newington and Kingsland.

Mr. Hoskin, Hon. Surgeon to the Mission, read a statement of the past work. This has comprised an evening school and club, a mothers' meeting, a coal and blanket club, three Bible-women nurses, a Bible-woman. The Mission has been carried on for the past nine years, and it is now proposed to open a permanent Institute and Mission House at Kingsland, under the care of an efficient resident matron. The Institute is to be founded with a threefold object: To provide (1) an evening club for working girls residing in the neighbourhood; (2) temporary sleeping accommodation in special cases; (3) an invalid kitchen.

A very large number of girls, varying in age from 14 to 20, earn their livelihood in the neighbourhoods of Stoke Newington and Kingsland as day workers, being employed as laundresses, step cleaners, charwomen, &c. There is great need of a safe shelter for them after working hours and on Sundays, in order to prevent them from spending their time in the streets.

The Chairman spoke earnestly of the great need of increased effort among this class of young women.

Mr. George Holland said that from his own long experience in Whitechapel he could testify to the blessed results obtained by the exercise of loving sympathy by Christian ladies towards the lowest of their sisters. Both he and one of the succeeding speakers, Rev. M. Washington, dwelt much on the fact that the time and resources of Christians are not their own, but the Lord's, and must be consecrated to his service. Rev. Dr. Edmond and Rev. W. Spensley spoke heartily of the incalculable benefit of the work of trained nurses among the sick poor. Mr. E. Trotter, Mr. Paton, Mr. T. A. Denny, and Mr. J. E. Mathieson also commended the work.

Arrangements have been made for taking very suitable premises for the proposed Institute, not far from Dalston Junction. We trust there will be no lack of means to meet the increased expenditure and to support the Nursing Association. The Treasurer is Mrs. Hutchinson, 15, Cavendish-square, W., and the Hon. Superintendent is Miss E. Robarts, 120, Stamford-hill, N., either of whom will gladly give any information and receive help.

Revival Work in the United States.

DEAR SIR,—Some of us were sorry to read in the note from Dr. Cuyler in The Christian of February 28, "This has been in every sense a *cold* winter in America. The spiritual thermometer has run almost as low as 'Farenheit.' I do not remember a season in which there have been so few revivals, and such a lack of conversions."

I do not know what opportunities Dr. Cuyler may have had in learning of this general desolation, but certainly it has rather surprised us. I have not been in the neighbourhood of Brooklyn, so that I cannot answer for our brother's own city, but I have been over a considerable area this winter and have been in correspondence with pastors east and west, besides meeting Christian workers from all over the country, all of whom testify that this winter has been a specially joyful harvest-time.

During the past few years there has been a dearth, and a dearth most depressing. Theological squabbling has been the order of the day for some time, and many pastors have been unconsciously diverted from the preaching of the Gospel to engage in these tiresome controversies. Some of them, however, have been taught that the divine Word will vindicate itself when preached in prayerful dependence on the Spirit of God, and to this now they are giving greater attention. So that throughout the country there has been "the sound of abundance of rain." My own heart has been rejoicing in precious seasons of revival, and I know of many pastors who have had large accessions to their churches.

From the West has come the tidings of revivals, not a few of which have been deep and widespread, for all of which we thank God and take courage. Even now, as I write, my mail has come to hand, in which is a postal from a well-known worker. I subjoin an extract: "God is giving blessings in the Missions among the outcasts in New York, though not much interest in the churches, that I hear of." Is it not thus that the elect are being gathered out in every country? "Hath not God chosen the poor of this world?"

There has been added interest throughout the land this past week in the study of the Sunday-school lesson. The subject, "The Coming of the Lord," has been much ignored as unworthy of attention. Heretofore, preachers and theologians have denounced a personal literal return of our Lord to this earth as a belief worthy only of fanatics. They do so still, and possibly will continue to wage war against this ancient faith of the Church. Yet now some strong men, clerical and lay, have been so overwhelmingly convinced of the truth, in their enforced study of such a forbidden subject, that post-millennialists are somewhat rebuked and silenced. Even leading journals have sought to expound the lesson (1 Thess. iv. 13—18; 2 Thess. v. 1—8) on the basis of a candid exegesis. We look for much good to come from this recent study, which at this time could not be shirked; and doubtless thousands more will be added to the company of those who daily wait for their Lord from heaven.

I have been in Providence, R.I., during the past seven weeks. My next field, D.V., is Philadelphia, commencing April 1.

In best bonds,

George C. Needham.

Manchester-by-the-Sea, Mass., March.

MR. QUARRIER'S LITTLE EMIGRANTS.—On Thursday last the Orphan Home Hall in James Morrison-street, Glasgow, was crowded to bid God-speed to 124 boys from Mr. Quarrier's Orphan Home, Bridge of Weir, who left for Canada on Saturday. Mr. Quarrier said in the course of the proceedings that the number of boys rescued had much increased; the number now leaving was 30 more than had been sent last year. This year 220 boys and girls would be sent, each would cost £10 for an outfit. Out of the 1250 children already sent they had reports that 95 per cent. of them were doing well. The homes at the Bridge of Weir numbered 16, but he was anxious to have 32, to accommodate 800 children.

DR. BARNARDO'S YOUNG EMIGRANTS.

AS stated in our last issue, Dr. Barnardo recently gave an address at the Noon Prayer-meeting, Aldersgate-street, when there were present a number of boys who had been in his training Homes, and who sailed for Canada in the *Parisian* on Thursday last. We give as much of his address as our space will allow:—

"The Emigration Department of our work was begun only one year and ten months ago. During that time, including the present party, a total of 304 boys and girls will have been sent to South Africa, New Zealand, Australia, and Canada, the Dominion receiving by far the largest number. Among the sixty boys now going out, only five have both parents living; fifteen possess a mother only, three have fathers only, thirty-two have no parents, and fifteen have not even a solitary friend in the wide world. Of those whose fathers are living, it is necessary to state that every one of the latter are either criminal, vicious, or hopelessly incapacitated from earning a living. We never receive boys who have fathers able to work, or mothers capable of supporting their children. Our doors have always been open to any case of real destitution, and I trust will continue so.

"These sixty lads represent widely different localities, coming from different parts of London, Birmingham, Tunbridge, Bridgewater (Somerset), Coatbridge, Statham (Norwich), Chelmsford, Romford, Waltham Abbey, Llanelly (Wales), Gateshead, Newcastle, Richmond, Kingston-on-Thames, Ilford, Cheam (Surrey), Manchester, and Bristol, while two come from Paris. They are the "advance party" of this year's exodus. I hope, if funds are forthcoming, that at least three hundred or three hundred and fifty boys and girls will be sent out this year. The cost of a thoroughly good outfit, and the necessary expenses of transit, has hitherto been £10 per head, not a very large sum, when it is borne in mind that for this we can practically settle a boy or girl for life. I hope this party will not cost more than £9 each, and that in future we may be able to keep the individual cost down to that sum."

Having dwelt on the great care needed in the choice of suitable situations in Canada, and on the importance of periodical visitation of the boys and girls in their new homes, Dr. Barnardo continued: "Of course, in the presence of the boys, I cannot say much of their past experience, but I will briefly give you a statement as to two of them, which will show the marvellous transformation that, by God's blessing, Canadian life will effect for them. One of these lads (whom I will call John) was born in Bristol. He is now about sixteen years of age. His father was an itinerant vendor of ice-creams, and the boy, for many years, frequented common lodging-houses in various parts of the country with him. Eventually the father, after much and long-continued cruelty, deserted him, since which time the lad has been living at common lodging-houses, or when he could not gather money on the streets to do this, he slept about in sheds, or where he could. The poor fellow kept honest under great temptation, though he had not a friend in the world, excepting the lady who noticed his sad condition, and brought him under my observation. At his age no ordinary Home would open its doors to him, and having a father somewhere, he would be ineligible for any Orphanage. I was glad to take the poor fellow in at once, and, having found him to be industrious, honest, and well disposed (and it is only such we can emigrate), he was admitted among this party, going to seek their fortunes in far-off Canada.

"James's case is even sadder. His mother was a confirmed mendicant, tramping about from one place to another the greater part of the year, during which time the boy has slept in tramps' kitchens, common lodging-houses, in hall doors, or if in the country, under the hedges, or in any place where he could find a shelter. Occasionally they were compelled by stress of weather to seek a refuge in the workhouse, and James thought the workhouse "first rate," much better than sleeping out. But the particular paradise of his recollection was the common lodging-house, because, as he said, in explanation, 'There was a fine fire there, and you could go as close as you liked, and lay down at it as long as you liked.' Poor fellow! the mother and he got parted somehow, and he had to hunt for himself as best he could, until he was discovered by a kind-hearted woman, who kept a lodging-house near Romford, asleep behind a waterbutt in the back yard. Pitying the boy, she applied for relief to a lady in the neighbourhood, who brought him under my notice. James is now twelve, and a very jolly little fellow he looks. I have no doubt we shall get him a capital home on the other side of the sea.

"Many of the other cases are quite as interesting as these, but what I have said will be enough to show you what the raw material is like. Now by God's grace we must endeavour to manufacture them into good, hard-working men. I earnestly hope and pray that all of them who have not yet decided to serve the Lord will take Him this day as their Friend, their Saviour, and their Guide.

CONTINENTAL AND FOREIGN NOTES.

FREE ITALIAN CHURCH.

SIGNOR CONTI, Rome, reports that in the thirteen years of his work more than three hundred persons have come under deep concern, and abandoned the Church of Rome. Many, through persecution, have not the courage of an open adherence to the truth; but the crowds of sympathisers prove that the masses are no longer slaves of Popery, and a leavening is in process for greater results. Superstitions are disappearing. Greater consecration is apparent with the converts.

AMERICAN INDIANS.

Near Dakota, at the Rev. T. L. Riggs' Mission Station, the Sioux and Dakota Red Indians recently held their anniversary meetings. Over 240 delegates, some of whom came from a distance of 300 miles, were present. The most prominent native preacher was David Grey-cloud, the "Moody" of his people. Their congregation numbers about 800 members, and there is a prospect of a large increase. Missionary work among these Indians is receiving God's blessing.—*Wahrheitszeugen.*

ONTARIO, CANADA.

There is at the present time a great wave of blessing passing over Upper Canada. Union meetings have been held in the Town Hall, Bradford, with a nightly attendance of from 500 to 600. Some 200 people have professed to finding rest in the finished work of Christ, and many of the saints have been strengthened and built up in the faith. Special services are now being held in the Scotch Settlement Church and at Mount Pleasant. Any tracts, books, &c., for distribution will be gladly received, addressed to F. G. Newton, P.O., Bradford, Simcoe, Ontaro.

The Gospel in Russia.

DEAR SIR,—By the time this reaches you Mr. and Mrs. Radcliffe will have left St. Petersburg for Helsingfors. As many of your readers have been praying for their work here, it may cheer and encourage such to know that the work has been greatly blest.

Amongst the English and American residents there have been many brought to Christ, especially amongst the young. I have never seen so many young people brought under the power of the truth in our church before. Last Sunday they had themselves arranged for a meeting from 8 to 9 p.m., though we had had seven services that day before. Mrs. and Miss Radcliffe have been holding four services a week with ladies. I am glad to say arrangements have been made to continue three of these. Miss Radcliffe remains for the present to conduct the meeting for young ladies.

Those of us who know Christ have been stimulated and helped. I trust we may go forward more earnestly and successfully to spread our great Master's Kingdom. We ask our English brethren to join with us in thanking God for his goodness and in praying that the work began may be continued after the workers are gone.—Truly yours, J. D. KILBURN.

St. Petersburg, March 22.

A MISSIONARY FAREWELL.

ON Wednesday evening, March 26, Lord Radstock's hall in Eccleston-street, near Victoria station, was filled by a numerous gathering of friends. They had assembled in response to Mr. and Mrs. Grattan Guinness' invitation to a conversazione and farewell meeting, on the occasion of the departure of another band of missionaries from Harley-house. Lord Radstock himself is in Rome, but Lady Radstock and many other well-known friends of Missions were present. Mr. Stevenson Blackwood, who was to have presided, was unable from illness to do so.

After a pleasant hour of social intercourse, the large platform was filled about eight o'clock, and the outgoing band of missionaries were commended to God in prayer. There were four bound to the Congo, to reinforce the Livingstone Inland Mission—Messrs. Richards, McKittrick, and Glenesk, with Miss Birch, who this week is to become Mrs. Richards. One brother, Mr. Adamson, was starting for China, and three—Messrs. Probert, Phillips, and Stevenson—for the Western States of America. Mr. George Soltau, who is also leaving shortly for America, was present on the platform.

Mrs. GUINNESS gave a brief review of the six years' history of the Livingstone Inland Mission. Over forty missionaries during the last six years have gone out in connection with it. Nine have laid down their lives for Africa, and others have been obliged, through failure of health, to abandon the field. Seventeen are still on the Congo, and four are now going out. There are seven stations, stretching nearly 400 miles into the interior. The remarkable rapidity with which—when in the providence of God the time was come for it—Africa was being opened up to civilisation and Christianity, was dwelt upon. Surely the hand of God in history was never more obvious. Africa's day of grace has come at last! The churches at home must press forward with adequate zeal in the work of evangelising this new world in the Dark Continent.

There was not time for all the outgoing missionaries to speak, but all rose and stood beside Mrs. Guinness on the platform. Three of them were starting for the Rocky Mountain Region of the Western States of America, in response to the urgent appeal for evangelists which is coming from Colorado, Wyoming, New Mexico, and Kansas. One brother goes to China, in connection with the British and Foreign Bible Society. Mr. Harry Guinness commended the outgoing band in earnest prayer to God. Mr. George Soltau also spoke a few cheery words.

Dr. Christlieb, of Bonn, who was present, gave the departing band a touchingly appropriate text, spoken of the disciples on the Mount of Transfiguration, "When they had looked round about, they saw no man save Jesus only with themselves."

Over 300 missionaries and evangelists have gone out from Mr. Guinness's Training Institute since its foundation ten years ago. One hundred young men and women are now preparing themselves to follow. The expenditure on the Livingstone Congo Inland Mission alone is between five and six thousand pounds a year, so that our friends need the generous co-operation of many in the prosecution of their important enterprises. The passages and outfits of this large party of labourers absorb no small sum, and it is only the first of the season. There are more to follow!

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—April 6, John xvii. 14—26; April 7, John xviii. 1—14; April 8, John xviii. 15—24; April 9, John xviii. 28—40; April 10, John xix. 1—15; April 11, John xix. 16—30; April 12, John xix. 31—42.

LATYMER-ROAD MISSION.—On Wednesday evening, the 19th inst., a free tea was given to about one hundred men in the new hall of the Mission, at the invitation of Ned Wright, who afterwards conducted a well-attended evangelistic service. The audience comprised a class of men who never attend a place of worship of any kind, and it was encouraging to notice how they were influenced by the speaker's words. Ned Wright has kindly promised to give addresses here on April 2 and 16.

Messrs. Fullerton and Smith in Edinburgh.

SINCE my last report, the Lord's work in the hands of these brethren has increased in interest and in soul-winning results. The return to the Free Assembly Hall, with its associations of former Gospel triumphs, was a distinct gain; and in point of aggressive equipment, the evangelists cannot complain. Unfortunately, the ministers of the city have been conspicuous by their absence, both from the noon prayer-meeting and from the evangelistic services. I cannot doubt but there must be some good reason for this apparent neglect; whatever be the cause the fact is greatly to be deplored, and it has unquestionably exercised an unfavourable effect on the gatherings.

Many interesting cases of personal dealing come under our notice: I may mention one that was narrated at the noon prayer-meeting. One of the workers came across a man from the Highlands, where sudden conversions, assurance of salvation, and a happy Christian face, are sometimes apt to be regarded with suspicion. He found the inquirer really anxious, but bristling with theological difficulties, as to election, human inability, waiting for the Holy Spirit, &c.; to add to the difficulty, his supply of shorter catechism and proof texts, for purposes of offence and defence, seemed practically unlimited. The worker, whose Biblical armoury was comparatively circumscribed, was quite nonplussed; but he had what the other had not—he had God to look to. With a prayer for guidance, he suddenly said: "Let us put the Bible aside for a moment." "What!" said the other, "be saved without the Bible?" "It is Christ who saves, my friend; the Bible is the lamp that the Holy Ghost uses to reveal Christ to our souls." "Then all the more reason for us to look into the lamp to see the way to Christ." "Nay, my friend, you would not, surely, on a dark, unknown road, gaze into the lamp that lighted you to find your way. It would only dazzle your eyes and confuse you." The inquirer admitted the relevancy of the remark, and took refuge in the question of faith, ringing the usual changes on appropriating faith, saving faith, &c. "We'll put aside faith also for a little," said the worker, "and fix our minds on the Saviour." He lifted up Christ before the eyes of the argumentative procrastinator, and He who of old promised to do it, drew the poor sinner to Himself.

Our evangelists have introduced a novelty into our city in the way of practical working. Instead of resting on the Saturday, they make Friday their holiday, because as Mr. Fullerton remarked at our preliminary conference, the caterers for the unconverted public find Friday the worst night of the week, and Saturday the best. Taking a leaf out of their book, they rest on the worst night, and give a "Service of Song" as likely to be popular, on what is confessedly *the* popular night of the week. The plan is useful as an excellent advertisement of the other meetings, and particularly of the Sunday services, which are almost sure to be crowded in consequence. D. A. Moxey.

11, *Mansion House-road, Edinburgh.*

Mission Appeals.

Mr. R. Everett appeals for funds towards an unsectarian chapel built at Te Puke, New Zealand, the only place of worship for a large district. The cost is £220, of which £90 are appealed for from the mother-country. Address: 8, The Paragon, Streatham-hill, S.W.

Edmonton.—A good work is being done among the poorer classes of Edmonton. The cottage-rooms now occupied are too small to accommodate the numbers who attend. The friends engaged in the Mission are of the working class, therefore have not the means of extending the work. They much desire to have a tent during the summer, or to purchase an iron room. Further information from Miss L. Godfrey, 11, Chesnut-terrace, Chesnut-road, Tottenham.

Palestine.—Rev. J. Wells, of Glasgow, by request of the Jewish Missions Committee of the Free Church of Scotland, has gone to Palestine, to inquire as to the most suitable placefor planting a Mission station.

Y.M.C.A. NOTES.

STOCKWELL BRANCH.

A SOCIAL meeting of members was held on March 27, presided over by Mr. H. S. Foster, when addresses were delivered by Messrs. H. Swift (Hon. Sec.), W. G. Friend, and W. Hind Smith. Several new members were received.

KINGSTON-ON-THAMES.

The annual meeting of this Association was held on March 20, in the Albany Hall, Captain Cundy presided. Mr. Frank Newsom, the Hon. Sec., read an encouraging report of the year's work. Mr. Hind Smith spoke on the work of the Y.M.C.A. as an ally of church work in general.

GLASGOW.

There was a large attendance of young men on Friday night in the Christian Institute, to celebrate the sixtieth annual meeting of the United Y.M.C.A. Mr. George Macfarlane presided. Mr. Oatts, Secretary, submitted an encouraging report, showing an increase of 309 in the membership during the year. Between three and four thousand organised canvassers are at present engaged in the attempt to gather as many as possible of the 105,000 young men in Glasgow into the Associations. They are receiving great encouragement in their labour of love.

WINNIPEG, CANADA.

Sir,—I would ask your readers to request their friends who come here to call at our Rooms. Especially I would call the attention of pastors to the desirability of giving young men, leaving their congregations, letters of introduction. We will endeavour to bring such into church relationship and to be of such service to them as we can. It is worth a great deal to a stranger to start right and to make desirable acquaintances at the outset, and to know where he may go for counsel or reliable information.

Our rooms are at 445, Main-street, not more than ten minutes' walk from the Railway Station. They are very comfortable and home-like, and we shall always be pleased to welcome strangers.

A circular recently signed by all the Protestant clergymen of the City testifies to our cordial relationship with the churches.—Yours very truly, C. M. Copeland, Gen. Sec.

IRELAND.

In visiting the Associations in the south and west of Ireland, Mr. Hind Smith reports that he met with a considerable number of earnest Christian young men who have been converted through the recent meetings held by Mr. Moody, Mr. Sankey, Major Whittle, and Mr. McGranahan. At meetings held in Waterford the Bishop of the Diocese, in presiding, spoke in most thankful terms of the blessing that these meetings have been to the district.

The Limerick branch of the Association is now revived, and a considerable number of recent converts have entered as members. The two most active men in Mr. Moody's work are Messrs. Frank M. Fitt and T. A. Ferguson, Secretary and Chairman.

At a meeting of representative members of the Association in Dublin on March 24, a district union was formed for the Association in the south and west of Ireland to co-operate with the newly-formed northern district, thus completing a national organisation for Ireland.

Liquor Traffic in Canada.—The Ottowa House of Commons on March 27 adopted a resolution recognising the advantage of restricting the sale of spirituous liquor, and promising legislation on the subject when public sentiment should demand it.

Manuden, Essex.—Mr. G. Back, of the Evangelisation Society has held a series of special services in the Congregational Chapel. The chapel was well filled every week evening, but on Sundays it was crowded to excess. Mr. Back has been with us three weeks and three days, and we have had a season of much blessing, for which we thank God.

W. J. McKittrick.

Christian Colportage In Ireland.

LAST week the annual meeting of the Bible and Colportage Society of Ireland was held in Belfast. Mr. Sinclair, J.P., President of the Society, occupied the chair. He said, during the twenty-five years of the Society's existence a very important and large work had been done in the circulation of religious literature. An idea of the extent of its operations may be formed by comparing the result of last year with those of the first year. In the first year of its formation it disposed of 14,000 Bibles and other religious publications, realising £565. In the year just closed, its depôts, which are the outcome of the Society, circulated almost a million periodicals, realising over £9000. The Society only requires to have its working known and to have its non-sectarian character, and the beneficent influences that it is calculated to impart and widely diffuse made manifest, to obtain for itself and its operations troops of friends.

Rev. John Elliott, Armagh (Hon. Sec.), read the report. Not only has there been an increase in the number and value of books sold, but never were the reports of the colporteurs more cheering, more hopeful, and more full of records of spiritual fruit reaped as the reward of their labours. The sum total of the year shows a larger amount of work done, more fruits reaped, and a more cheerful and trustful spirit manifested by the agents of the Society, than at any former period in its history. Everywhere the people of God seem to be awakening to a sense of the great value and importance of a well-worked system of colportage.

Rev. Dr. Johnston thought the Society had not yet received that sympathy and support to which it was pre-eminently entitled. They had it in an agent peculiarly adapted to the constitution of the country, and which, if earnestly carried out, would yet achieve great blessings for their divided community. They had not a sufficient number of colporteurs. What was one colporteur in a county like Cork, or in a county like Down, or in a town like Belfast? It was really time that people opened their eyes. He was happy to be able to state that not one man of the entire sixty colporteurs met with any obstruction in the execution of his work, even during the period of agitation and crime in the South and West of Ireland. Not an uncivil word was spoken to one of them, and they received that cordiality and kindness which used to be characteristic of the Irish people. Mr. R. L. Hamilton said the Society, by circulating the Bible, was proving itself Ireland's best friend.

Rev. Dr. Wright was perfectly certain that if the colporteurs never did anything but go from house to house and present good literature they would be doing a very important work indeed. Few persons were inclined to bring religious literature from house to house. In Ireland they thought that they were safe from the inroads of infidelity, but in so thinking they were living in a fool's paradise. They should be up and stirring in order to counteract it; and they could take no better way to counteract it than by calling the attention of their people to a study of God's Word. Other friends spoke, urging the hearty support of this excellent movement.

Requests for Praise and Prayer.

PRAISE.—For blessing on a Mission at Hexham, prayed for in The Christian.——For blessing on three weeks' Mission at Manuden, Essex, by Mr. George Back.

PRAYER.—For the safe arrival of Mr. Charles Carter, of the Evangelisation Society, from Australia, and that he may be used amongst those on board.——For a Mission in April at Liskeard Parish Church, Cornwall, by Rev. W. Bradbury.——For a young man converted in the country, but who in London has gone back to his former sins.——For blessing on a Mission during April to the Jews in Manchester, by Messrs. Barrow and Barnet of the Mildmay Mission.

Evangelisation in Germany.

At the Central Noon Prayer-meeting on Friday, Professor Christlieb, of Bonn University, said no land was so open to evangelistic effort as Germany; but, except the Roman Catholic countries, few were in such great need as the Fatherland, which is in a great measure ours also. Evangelistic work is carried on by the Tract and other societies, but it does not affect the masses; the great public life is running by it, and is scarcely touched. We want 10,000 more ministers to overtake the work; and as we cannot have them, we must arm laymen.

Another sort of agency is wanted, beside the city missionaries, to reach the social democrats, and men of that sort. Those who labour among the poor are no match for these, who are often men of education and capacity. Mr. Schlümbach, whom you know, is a man of the stamp we need. I heard of him in America, and invited him to Germany. We succeeded in keeping him a year amongst us; he has returned to America, but we expect him again in July. Two thousand people came to religious meetings in concert halls, hundreds of whom were social democrats, and many theological students.

Dr. Ziemann is now in Bonn, and Roman Catholics as well as others throng to hear him. A few weeks ago, in a town on the Lower Rhine, he had 2000 of a night. Then he proposed an afternoon meeting. It was an inconvenient time for working men, and he expected perhaps thirty or forty, but 800 came with Bibles under their arms. He has many open doors in Westphalia. They say they never heard the Gospel so plainly spoken. In one mining locality 3000 came every evening. They wished the meetings continued, but some stiff pastors prevented this.

At Bonn, the Roman Catholics said, "What a wonderful thing for a layman to preach." They would not think of going to a Protestant Church. They are so priest-ridden that they would give up their Bibles to the priests; but when they heard of a medical doctor preaching in a public hall, they went out of curiosity—also many students, many rationalists; and there have been not a few deep, solemn, earnest conversions.

In Northern Germany things have been in a very dead condition. In 1850 a Dean of a large district called a conference of his clergy and asked them if there were many who were really Christians among their people. One said he had only four out of a large congregation. Another replied that if he had four regenerate people he should think it the dawn of a new era; he had not one. After hearing others the Dean said nothing but the power of the Spirit could help them, and they all knelt in prayer to God. The answer came. In 1854 God put it into the heart of a shoemaker to go forth and preach and spread the Bible in the provinces of Schleswig and Holstein. Little bands of believers were gathered, an evangelistic society was formed and evangelists sent out, and now there are bands of Christians spread over all the country.

At Bonn we have formed a centre for the furtherance of evangelistic work. We have purchased a chapel with schoolroom and house, and a large garden, on which other buildings may be erected. Here we have the nucleus of a home for evangelists. Very recently we had a conference, at which we laid down the principles on which simple evangelistic work should be carried on—the preaching of a crucified and risen Saviour, leaving teaching and ordinances to the settled pastors. We hope Dr. Ziemann will be one of our evangelists, if it should please God to restore his dear wife from her delicate state of health. The Archbishop of Berlin has declared the necessity of laymen preaching. The signs are multiplying of a great awakening in Germany. Now is the time to enter into every open door, for we know not what change may be before us in the future.

GLOUCESTERSHIRE has lost another devoted and faithful Christian in the death of Captain Campbell, of The Reddings, Fretherne, who, during a long life, laboured in every field of Christian work, and whose whole-hearted consecration to his divine Master was such as is seldom witnessed.

General Gordon.

DEAR SIR,—It may interest and stir to prayer those who already are interceding with the Lord for General Gordon and his work to read the contents of a post-card received from him this morning by my son. I therefore send you a copy.—Faithfully yours,

R. Wilmot Brooke, Lieut.-Colonel.

Oak Lodge, Kidbrook-grove,
Blackheath, S.E., March 31.

"*Kartoum*, 25/2/'84.—My time is so occupied that I am sorry I cannot do more than acknowledge receipt of your letter 16th of Jan., received to-day. I am glad you have the little book of texts; you can help me by your intercessions for me. I am afraid I must conclude. —Yours sincerely, C. E. Gordon."

Pastor Martinez's Work in Spain.

DEAR SIR,—It gave me great joy to see your kindly notice of Senor Martinez in your issue of the 20th, inviting Christians to give him a welcome. May I tell your readers who he is, and what he has come for?

He is one result of the far-sighted faith of the noble Manuel Matamoros, who believed Spain would be opened to the Gospel, and acted upon the belief by having young men trained as evangelists, that they might enter the open door he prayed for and believed in. Antonio Martinez is one who was thus trained. For the last seven years he has conducted a Mission at Reus, near Barcelona. There was not one to welcome him when he began; now there is a regular attendance of 120 each Lord's Day, of whom 50 are full and distinctly converted members, 80 children in the schools, a colporteur, regular evangelisation in the villages round. This is no small result of seven years' solitary service, surely!

But now the success has brought the hostility of the priests to such a pass that the little church and schools can find no place any longer. They have been in hired rooms, but are now refused them. This is what Senor Martinez is here for—to plead for a building. It is not a common appeal, as it is either "build" or "leave Reus!" Will your readers help the work to continue? Senor Martinez is a very living worker, full of zeal for winning souls, and satisfied with nothing less. He works under the superintendence of the Rev. W. Gulick, head of the American Board of Foreign Missions. My father, R. Nugent, or myself, will be most grateful for any help. Senor Martinez will be a few days longer in London, if any would like to see him.—Yours warmly,

3, *Coleshill-street*, Sophia M. Nugent.
Eaton-square, London, S.W.

Evangelistic Notes.

Kent.—Mrs. Yeoland's Mission Services at Hawley Corner, near Westerham, now concluded, have been signally blessed. Her faithful and stirring appeals have specially aroused and comforted Christians. She has now gone to Portsmouth.

Cullen.—Mr. Joseph Cleworth held a series of meetings in Cullen from March 10 to 23. All the churches were in harmony with the meetings. Many have received spiritual blessings, and disappointment was felt when the meetings closed. The singing of Gospel hymns by the choir contributed largely to the bringing out of the people.

Liskeard.—Mr. Spiers and Mr. Westall, of the Children's Special Service Mission, have had a most united and encouraging work at Liskeard. The Temperance Hall was crowded night after night. A committee of fifty ladies and gentlemen of all denominations has been formed to carry on the work.

Kinnoir, Huntly, N.B.—Mr. Smith, evangelist, has conducted a series of meetings here. A deep interest has been manifested, the church, which is well suited for the purpose, being almost full every night, numbers remaining to the second meeting. Mr. Smith, who is connected with the Gospel Van Mission, is a very earnest preacher.

Work in the Villages.

"If you want to see a happy home, come to our little cottage, and we'll show you one, bless the Lord!" said a bright-faced village labourer, who rose to his feet to testify of what God had done for his soul lately, through the preaching of the Gospel in the tent which had been erected in the neighbourhood of Stretham near Ely.

The speaker was one of three sons who, with his two sisters, had been converted to God through the meetings held in connection with the London Evangelistic Mission, in Cambridgeshire. The mother, whose happy face bore traces, nevertheless, of previous sorrow, testified to the joy she experienced in seeing all her family thus brought into the fold. The work has spread through several of the villages, and many scores of souls appear to have been savingly converted to God. Blasphemers are changed into rejoicing believers, from whose lips now go forth the holy songs of joy, both in field and cottage. "We have long known that man," said a friend to us, "as one who could not speak to his horse without an oath; but you now hear the songs of salvation resounding in his cottage home every night." This is a sample of very many more.

Through the liberality of two friends interested in the work, a large iron building has been erected, containing Mission, coffee, and reading-rooms, which are crowded on the Sunday and well used every week-night; while open-air and tent meetings have been held in surrounding villages, with equal interest and results, by Messrs. E. Hurditch, D. Newall, C. Hall, and A. G. Andrews, with occasional visits from the Director of the Mission, Mr. C. Russell Hurditch.

Many rough lads have been brought to God, and are now boldly testifying of the grace of God. A pleasing feature of the work is their love for the Scriptures and diligence in searching them at the various Bible-readings, thus ministering to their souls' growth and increase of faith. The converts go in bands to assist in the open-air meetings in other villages, and even to the formal and religious town of Ely.

MRS. AMANDA SMITH is still labouring for the advancement of her race in the Republic of Liberia, preaching the Gospel and Temperance as she has opportunity. She reports the great want of the community to be education, in every sense of the word. When we remember the patient perseverance necessary to make any perceptible improvement on an ignorant, though docile population, it behoves us to encourage such labourers as Mrs. Smith, who can remain in a climate which is fatal to white people. Her friends know she is dependent on others for support, and some of them are anxious to show their sympathy by sending a remittance; should anyone wish to assist, Mrs. Y. Davis, Foxrock, co. Dublin, will be glad to receive contributions.

THE NORTH SEA FISHERMEN.—Writing lately from the North Sea to the secretary of the Thames Church Mission, a fisherman says: "I feel that I ought to thank God with all my heart for putting it into the heart of the Thames Church Mission to provide Mission vessels, and that great blessing, a medicine-chest. I am thankful to tell you that we derive great comfort from the mufflers, which we receive from the Mission with grateful hearts. The Lord bless those dear ladies that take such joy in making them. I would not forget to mention the library; for at one time we could hardly see such a thing as a book, but now, thanks to the Mission, we can always have a book to read when we find a leisure hour or two. Praise God! I say, that the Thames Church Mission found its way as far to sea as the Dogger Bank. Often and often the cry is, "Bear away to the *Cholmondeley*, that we may go on board." And when we get there, what is it for? Why, that we may assemble together and give praise to Him who holds the sea in the hollow of his hand. We have some blessed times together."

Letters to the Editor.

CHRIST CHURCH, BURTON-ON-TRENT.

Dear Sir,—I should like to give you a few facts in reply to the letter of Rev. J. E. Linnell, Vicar of Pavenham. Mr. Linnell has subscribed himself as a total abstainer in his defence of the Rev. C. Guest, Vicar of Christ Church, Burton-on-Trent, who has discharged both his curates for opening their mouths on the drink subject. Mr. Linnell knows that when a curate sets his foot in Burton it is usual for him to be invited to a certain brewer's house, and when once the curate's feet are well under his table, he is gagged from speaking out on the drink. He may denounce all other sins in the most scathing and withering language, but the sin of drunkenness, and the blighting trade of drink, which are robbing our churches of some of the best of its members, and stopping others from coming to hear the Gospel, must not be spoken against.

Here Mr. Linnell failed in his ministry at Burton by his deplorable unfaithfulness, and yet he subscribes himself a teetotaller. I would like to ask the rev. gentleman how long is it since he put on the blue ribbon? Did he wear it when a curate at Burton, or has he put it on since he became the Vicar of Pavenham, because his patron, who is a Christian gentleman and a teetotaller, and almost all his flock, wear the blue ribbon?

Mr. Linnell apparently at Pavenham is dead against the traffic; in Burton not a word must be said against it. "What is Mr. Guest to do?" Why, let him trust in the power of the living God, and not be running about after brewers and courting their favour, taking his pleasure and his holidays with them. The devil does not care how many Gospel meetings are held in the parish, so long as the ministers of Christ can agree with Sunday trading, Sunday manufacturing, Sunday public housing, in the liquor traffic.

Mr. Linnell says that I knew what was the trade of the town before my assumption of office. I did, and Mr. Guest knew perfectly well my principles, and in my principles I have not compromised at all. I was the same in Nottingham, and I am the same in Burton; neither folly, fanaticism, nor broken engagements ever marked my proceedings here. Because the trade of a town is drink, does it follow that a Christian minister should keep his mouth shut concerning it? Has it come to this, that Christ's work here has to be wedded to an infernal traffic? Are God's ambassadors to be muzzled by the gold of brewers? I say from the depths of my heart, No, not for the world.

Mr. Linnell knows very well that during his eight years at Christ Church, evangelists and their wives fell through the drink, as well as Scripture-readers, town missionaries and their wives, and church members in abundance. It is only a few months ago that Mr. Linnell and a friend of mine, Mr. Leakin, visited a drunken evangelist and his wife; and these are some of the many that Mr. Linnell says were converted at those remarkable schoolroom and tent services.

Yet Mr. Linnell was so under the pressure of his vicar and the brewers that he dare not speak out against all this seething mass of drunkenness and sin. I could bring before the public deplorable things in connection with our church-members caused by the drink, but I forbear. I say to my readers, beware lest this foul drink should enter your churches. In private Mr. Linnell once said to a friend of mine that he could smell these church-members and converted evangelists stinking with the drink as they knelt in prayer, and now he says he is afraid that silence on his part in not attempting to set up a plausible excuse for the Vicar of Christ Church would become sinful. I should like to ask him if he does not think that he has committed sin by his eight years of unfaithfulness on this deplorable subject. Why has he not raised his voice against it? It is time that ministers, if they cannot be free to speak against sin and its causes, left God's ministry altogether. The Church will soon fall where is an unfaithful ministry and where brewers with their infernal trade are allowed to take the lead; such places are nurseries of hypocrisy and immorality. If ministers cannot carry on a work for God without an unholy alliance, God forbid that it should be carried on at all. If drink interests have to rule a vicar and curates and regulate church work, may God sever the unholy link at once.

Trusting by the grace of God to be an enemy of the drink traffic in Burton and elsewhere, I am, Sir, yours faithfully in the Lord,

W. B. Dearden,
Curate of Christ Church.

103, *Moor-street, Burton-on-Trent,*
March 25.

Dear Sir,—I trust you will allow me, in justice to Mr. Guest (the Vicar of Christ Church, Burton-on-Trent), to make a few remarks in reference to the letter of Mr. Crocker Pennell, which appears in The Christian of this week. Mr. Pennell's letter, if left unanswered, is calculated to create a prejudice in the minds of your readers unjustly against a godly clergy man.

It is very evident that your correspondent knows nothing of the circumstances under which Mr. Guest was compelled (acting under the advice of his Bishop) to get rid of Mr. Spriggs Smith.

Mr. Linnell (a Blue Ribbon man) had acted as Mr. Guest's curate for eight years, during which time the Lord had wonderfully blessed the pure preaching of the Gospel by his servants—the vicar and his curate—many souls being won for Christ both from the drunken as well as the moral classes, who will doubtless be their joy and crown of rejoicing in the day of his appearing. I have myself, on several occasions, addressed 500 or 600 earnest listeners in the schoolrooms of Christ Church, and never did I witness a more attentive and devout class of hearers.

When Mr. Linnell was appointed to the vicarage of Pavenham, Beds., Mr. Guest (to his sorrow) chose Mr. Smith as his successor. This young man either did not know the Gospel of the Grace of God himself, or, if he did, supposed there was something better to preach. He soon found he had not the hold on the affections of the poor people that his predecessor had; he then, to endeavour to gain notoriety, began to attack the brewing interests of the town.

I can fully corroborate all that Mr. Linnell stated in his letter inserted in a recent Christian, about the work done during the last twenty years at Christ Church, Burton.

Had Mr. Smith as faithfully set forth Christ as the sinner's friend (whether that sinner be a drunken or sober one) as his predecessor (Mr. Linnell) had done, he would no doubt have gained the affections of the poor people. I can testify to their warm-hearted reception of all true servants of Christ who visit them.—Yours, in the interests of truth,

Samuel Field.

Prospect Hill, Walthamstow.

P.S.—If Mr. Pennell likes to place himself in correspondence with me, I can inform him privately of the circumstances under which Mr. Smith left the Vicar of Christ Church, Burton.

[We have received further letters on this subject from Mr. Linnell and Mr. Spriggs-Smith, but we have not space for them in our present issue.]

CRAMMING AND KILLING.

"Parents do well to see that their children are taught on common sense principles and with a view to their welfare, instead of for the gratification of teachers, whose one object is, for their own benefit, to pass as many heads as possible under the examiner's rod."

Dear Sir,—This paragraph from The Christian for Feb. 21, written with a true motive, that of warning against the baleful custom so much in favour at the present time, of making children pass examinations, carries with it an implied censure upon teachers generally, and especially upon those who prepare for examinations:—a system, let me say, which *most thorough* teachers *detest*, but which is forced upon them by the *demand*. Fashion rules the day, and although I believe it will not long be amongst the truly educated, it has been for some time past the fashion to consider that those pupils who pass examinations must necessarily have acquired something more to be proud of than those who do not. What that something is very few have any idea, but it is a something they get at "High Schools." Few know what the words mean, but High Schools are demanded, and "High Schools" appear everywhere.

This *something* is to be got through certificated teachers; therefore all teachers must be certificated—who knows what *that* is? However, demand creates supply, and those who do or do not adopt these magic words, but who still conscientiously desire to train and educate the minds of the children, are continually thwarted and hindered in the real work by requests from parents that their children shall be prepared for examinations, and at the same time cautioned that the work required is not to be done, for many are afraid of the consequences, but want to gain the end. I am writing from *experience*, having resisted the stream for years, in word and act, and have consequently had pupils who have been *well* and *thoroughly taught*, removed to other schools from which they have been *passed*, and these schools have had the credit of it. Many pass, however, who have had no thorough training or teaching. These things have of necessity to be put aside that the prescribed subjects may be prepared in cases where children have been left to untrained and inexperienced teachers during their early years, and then sent to pass and finish; these pupils do pass often, at the expense of true mental culture—of ordinary knowledge and of physical health—and a grand thing is thought to be accomplished, not by the teachers, who know better, and who would a thousand times rather educate and teach, but by those who follow the cry of fashion, and who must have the "higher education," which is impossible without the lower education to step upon; and until people can learn this, cramming and killing will go on.

"Fruit without seed time,
Harvest without sowing,
Produce without expenditure,
Knowledge without gathering,
Experience without time—can never be."

G. W. E.

THE REDEMPTION OF THE BODY.

Dear Sir,—Pardon my calling your attention to what is perhaps only a slip of your pen in your article "Vulgar Luxury," in to-day's Christian, viz., the words, "*the body is redeemed, as well as the soul.*" It is redeemed in God's purpose; and so far as we are concerned, it is "redeemed in hope," but not in fact. See Rom. viii. 23, and 1 Peter i. 3—5.

Is not this phrase, which you use, at the bottom of whatever there is fallacious in the Faith-healing movement? Pastor Blumhardt did not teach that the body was redeemed, nor did Dorothea Trüdel (I think); and yet the Lord gave them to heal many sick ones through the prayer of faith.

When the Lord Jesus was on earth, when the Bridegroom was here, He healed *all* manner of sickness; and so He will when He comes again; for even those whose bodies are not glorified will "no more say, I am sick."

But now, during his absence, "Even we, who have the first fruits of the Spirit (receiving the end of our faith, even the salvation of our souls:" 1 Pet. i.) groan within ourselves, waiting for the adoption, to wit the redemption of our bodies" ("the salvation ready to be revealed at the last time:" 1 Pet. i.). Our joy, even while we groan, is to know that all things work together for good to those who love God, who are called according to his purpose.—Yours faithfully in Christ,

E. F. B. Brooke.

3, *South Parade, Bath, March* 27.

A MESSAGE FROM INDIA.

Dear Sir,—At the request of an absent son, I beg to send to you for publication a suggestion of his, for the consideration of those who have to collect funds. My son writes as follows: "I see urgent appeals for money in every number of The Christian, and it strikes me that if subscription lists, with a printed formal notice at the top of the circular, were periodically sent to most of the large stations in India, considerable sums might be readily enough collected in British India from the European community. The notice at the head of each circular should authorise well-known men in India to collect funds for the society or institution, and I believe many would give when asked to, especially if contributions were received on the spot, in rupees, by well-known men, as donors would be saved further trouble; and we all know how often busy men forget and delay, and, indeed, will not go to the trouble of remitting home."

There is a society which has the strongest claim on our countrymen and women in India, as it is undenominational. I refer to the Anglo-Indian Evangelisation Society, which is represented at Simla by the Rev. J. Fordyce, whilst the office of the London Secretary is 7, Adam-street, Strand.

I name this particular society because its operations are confined to India, and because, if it were better supported in India, it might probably become an agent of transcendent importance; moreover, I think that in India a greater spirit of self-denying liberality should be more generally evinced, by those in particular who could well afford to be generous.—I am, Sir, faithfully yours,

Vox.

THE CANADIAN JUBILEE SINGERS are now in this country, seeking, by the exercise of their gifts of song, to raise funds for building a Theological Institution in Chatham, Ontario, in which coloured men may be trained for Afri an Mission work. The object is a most praiseworthy one, and the performances of these dark-skinned brethren and sisters are highly spoken of by those who have heard them. By an announcement elsewhere it will be seen that they give one of their song services at Mildmay on Tuesday next.

Notices of Books, &c.

Plain Teaching; or, Homely Lessons from God's Word. By Mrs G. E. Morton. *Hamilton, Adams & Co.* An attractive-looking little book in large type, containing very short addresses on various aspects of Gospel truth. Some of the chapters are suitable for mothers' meetings, and the book would be useful for lending to awakened souls.

Outline Texts. These texts are tastefully produced in outline, for working with Berlin wool. Directions as to shades and colours to be used are given. The sewing of the outlines will form a pleasant and instructive occupation for busy little hands. Price 1s. 1½d. per packet of six, post free, from Miss H. C. Brown, Trelawney-road, Falmouth.

The Manners and Customs of the Jews, by Rev. E. P. Barrows, D.D., 2s. 6d. *Religious Tract Society.* This book, freely illustrated, affords much information which is usually to be found only in larger and higher-priced volumes. It is handy in size, and will prove an invaluable help to Sunday-school teachers, while its cheapness brings it within the reach of all who would take interest in its contents.

Talks with Young Men. By Rev. Thain Davidson, D.D. 3s. 6d. *Hodder & Stoughton.* A series of addresses to young men, mostly on Biblical subjects. They are full of practical thought and earnest advice. Dr. Davidson has dealt with the subject-matter in a plain, straightforward way, but in an easy conversational style, which retains the interest of the reader, and cannot fail to gratify every young man who is fortunate enough to possess the book.

The Oakhurst Chronicles: A Tale of the Times of Wesley. By Annie E. Keeling. 2s. *T. Woolmer.* A fascinating story, told in quaint and graceful language. As it purports to have been written up from some ancient records accidentally discovered, it has the additional merit of being a truthful picture of the good old times. The character of the heroine is pure and true, her troubles grievous, and her happy escape from all her persecutions gives a very satisfactory finis to the book. The villain of the story meets, of course, with well-deserved retribution.

Irish Society

For Promoting the Scriptural Education and Religious Instruction of the Irish-speaking Populations, chiefly through the medium of their own Language.

Sir,—What is the Irish Society, and how does it work? This and similar questions have so often been put to me that I think I cannot do better than ask for a little space in your valuable paper to answer them, for the benefit of other persons who may not know anything of the grand work which the Society has been doing for so many years.

The Irish Society was founded in 1818 for the purpose of teaching the Irish people to read (in their own tongue) the Holy Scriptures. The need of this will be easily seen when we remember that there are 885,000 people in Ireland who speak Irish, and out of these there are 100,000 who cannot speak anything but Irish. The books used by the Society are the Irish Primer and the Irish version of the Holy Scriptures.

Who are the teachers? Men engaged most of their time at their different kinds of labour. Who are the pupils? People of all ages and both sexes. How and when are they taught? In any way and at any time when teacher and pupil can spare time to meet.

Perhaps your readers may not think this a very satisfactory way of teaching, but let me tell them that the scholar has to pass an examination before the teacher receives any remuneration for his trouble. There are five examinations at intervals of four months, at which the teacher receives respectively 1s., 2s., 3s., 4s., and 5s. every scholar who passes inspection; fifteen shillings for teaching one person to read. Should we not think this a very trifling sum to receive for giving up different leisure hours during a period of twenty months? and yet how many do this. I see from the last report that there are no less than 194 Irish teachers at work, who have the charge of 5,386 pupils.

I shall only be too pleased to give any information or answer any questions relating to the society. Surely if we prize our own Bibles, and are thankful for the daily help and comfort we get from them, we shall be anxious to do all we can for others to have the same.—Yours truly,

Margaret E. Bleasdale,
Mount-villas, York. Hon. Sec.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Station Hall, Addison-road, Kensington.—March 25 to April 14. Sundays: 8 a.m., Christian workers; 11 a.m., non-church goers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall. Young converts' meeting, Monday, April 14, 8 p.m. For tickets apply to Mr. L. Brown, at the hall.

Hampstead and Highgate.—April 15 to May 5.

Croydon.—May 6 to 26.

Messrs. Whittle and McGranahan, Town hall, Spa-road, Bermondsey, March 25 to April 11.

Messrs. Pentecost and Stebbins, Regent-square Presbyterian Church, Bible-readings, Tuesday to Friday, 3 p.m.; Tolmer's-square Chapel, Hampstead-road, Gospel services, 8 p.m. this week.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. W. Y. Fullerton at Chelsea Chapel, Lower Sloane-street, S.W., Good Friday, 4 and 6.30 p.m.

Rev. W. Bradbury.—April 5 to 15, Parish Church, Liskeard, Cornwall; May 1, Weston-super-Mare.

Ned Wright at King's-cross Theatre, commencing Thursday, April 3, 7.30 p.m.; Sunday, 3 and 6.30 p.m.

Rev. W. Haslam.—April 2, St. George's, Macclesfield: 10, Sandhurst, Kent; 19, St. James', Ryde; May 3, St. John's, Newport (I.W.)

Rev. W. H. Aitken's Engagements.—St. Patrick's Cathedral, Dublin, to April 11; April 13 to 21, or longer, Wrexham, North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, Dorchester.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during April, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Agricultural Hall, Islington, N.—Sunday, April 6, 3.30 p.m., Rev. Thain Davidson, D.D., Earl of Aberdeen presiding; 7 p.m., Mr. G. E. Elvin and a soloist.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Lieut. H. A. Mandeville, R.N., Sunday, at 3.45 and 7 p.m.; Mr. C. Russell Hurditch, Thursday, 8 p.m.

Children's Special Service Mission.—Mr. Spiers and Mr. Westall, at West Looe, Cornwall; Mr. G. Banaster at St. Helier's, Jersey; Mr. H. S. Lidstone at Bignold Hall, Forest-gate, March 31 to April 4; Mr. S. D. Rickards at Addison-road Station Hall, April 5, at 3.30 p.m.

South London Choir (and South-western Division), Town Hall, Spa-road, Bermondsey, till Good Friday (Mondays and Saturdays excepted). Praise meeting, Clapham Congregational Church, Grafton-square, April 7, at 7.30 p.m., in connection with Messrs. Moody and Sankey's Clapham Mission.

Evangelistic Mission.—"Oxford" Music Hall, Oxford-street, anniversary, April 6, the Lord Mayor will preside. Messrs. V. J. Charlesworth, Chamberlain, and C. Russell Hurditch will take part. Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road: Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Y.M.C. ASSOCIATIONS.

Y.M.C.A., City Branch, 61, Gracechurch-street, E.C.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Rev. J. H. Piggott, each Monday in April, at 1.15 p.m. Bible-reading, Tuesday, at 6.15 p.m., Isaiah Youths. Wednesday, 9th, 6 p.m. Social meeting, London Banks Prayer Union, Tuesday, 8th, at 6.30, address by Mr. Stanley Smith, B.A.

Y.M.C.A., The Priory, 193, Upper-street, Islington.—Thursday, April 3, at 8.30, address by Rev. J. Hugh Morgan; Sunday, April 6, special address, 3.15 p.m., Mr. W. Haig Miller; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Iona Rooms, 205, High-street, Camden-town, N.W.—Social reception, Thursday, April 3, Mr. George Williams will preside; addresses by Rev. P. S. O'Brien and Mr. Stanley P. Smith. Public meeting at 8.45. Mr. Shuldham Henry, Tuesdays in April, 9 p.m.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thursday, April 3, address by Rev. W. J. Avery, on "The Claims of Society on Christian Young Men." Sunday, Mr. Stanley P. Smith, 3.15, address to young men. He will conduct the Mission service at 7.30, open to all.

Exeter Hall.—Address each Wednesday in April, by Mr. H. Thorne, at the prayer meeting 1 to 2 p.m. Address each Thursday in April by Mr. T. Shuldham Henry, at prayer meeting, 1 to 2 p.m.

Annual meeting, Thursday, April 24, at 7.30. Earl of Shaftesbury will preside. Mr. McGranahan's Male Choir will sing from 6.30 to 7.30. Speakers: Dr. Sinclair Paterson, on "The Young Man's Power for Service;" Rev. R. T. Horton, on "The Young Man's Motives to Service;" Rev. Charles A. Fox, on "The Young Man's Rewards of Service." The Fisk University Jubilee Singers will render a selection of their National Slave Songs during the evening. Admission free (by ticket only).

MISCELLANEOUS.

Theatrical Mission.—Meeting at Mansion House, E.C. April 4, 3 p.m.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in April, at noon, Rev. Dr. Kennedy.

Thames Church Mission.—Annual meeting, Exeter Hall, Monday, April 7, 2.30 p.m., the Lord Mayor in the chair; 7 p.m., dissolving views.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 4, All-Day Meeting, 10.30 a.m., 3.30 and 7 p.m. Intervals for refreshment.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, April 4. Tea at 6; meeting at 6.45. Address by Rev. W. Horne.

Belgrave Chapel, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

Open-air Mission, West London Auxiliary.—Quarterly meeting, April 7, Trinity Rooms, 43A, Crawford-street, Bryanston-square. Lecture "America through English Eyes," by Mr. Gawin Kirkham, 7.45 p.m.

The Hall, King George-street, Greenwich.—Meeting for Christians, Bank Holiday, April 14, afternoon, 3 to 5.15, prayer, praise, and conference; tea, 5.15; evening, 6.30, addresses.

Mr. G. Kirkham.—April 4, Kingston-on-Thames; 5 and 6, Norwood; 7, Crawford-street; 8, Islington; 9, Bermondsey; 10, Dalston Junction; 12—14, Portsmouth; 15, All Saints', Islington; 16, Hampton; 17, High Wycombe; 20, Bedford; 22, Eltham; 23, Pope-street; 24, Mottingham; 27, Plumstead; 28, Aldersgate-street; 30, Dartford.

Notices.

Communications Received with Thanks.—G.C.B. W.S. V.M.S. H.S.A. J.H.P. J.R. H.M. W.C. R.H.M. C.C. R.P. R.S. A.Y.M. A.M. D.W. T.P. W.B.D. R.J.S. E.P.L. W.J.M. T.F. A.D.S. Inquirer. Farmer's Son. J.M.D. T.B. G.P.E. W.H.M. J.R. E.F.B. J.C.T. A.M. E.M.H. T.L. J.S. J.D. J.H. B.B.R. H.O. J.M.E. R.B. T.F. W.D. J.P. S.B. J.E.L. H.D.G. J.W.W. J.T. C.M.F. F.E.G. W.J.S. I.H.S. B.B.C. D.A.M. E.W.M.

Applicants for Tracts.—J. Wishart, care of D. H. Cousins, 102, Montrose-street, Glasgow; W. Davies, 85, Saxton-street, New Brompton, Chatham; G. Davey, 3, Black-hill-cottages, Lindfield, Sussex; H. Barclay, Charnham-street, Hungerford; J. Spiller, 8, Pitt's Head-mews, Mayfair, S.W.; S. Swann, tract distributor, 23, Union-street, Hyde, near Manchester; Mrs. Hudson, 45, Amity-road, West Ham, E.; W. J. Taylor, 35, Mayfield-road, Dalston, N.; T. Brazier, East Norton Station, near Leicester; C. Norcliffe, 275, Lees-street, Oldham; Mrs. O. Read, 19, Vernon-place, Canterbury; W. Kettle, Hulme-cliff College, Curbar, near Sheffield; Mr. Taylor, 28, Cressy-place, Stepney-green, E.; G. Hill, 2, Bath-street, Salisbury; Mrs. A. Popple, Cooperage, Eye, Peterborough; G. H. Thornton, 3, St. Martin's-street, Leicester-square, W.; F. English, Flackwell-heath, High Wycombe, Bucks; E. Peters, High-street, Stevenage, Herts; G. E. Pearce, Free Library, Camelford, Cornwall; Captain R. Perkins, Salvation Army, Camelford; J. Sleeman, local preacher, Pengelly, Camelford.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, March 29, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number

	£	s	d.
Messrs. Moody and Sankey's Work in London—Mrs. S. L. 15s.; Mrs. S. £2; Miss J. M. C. £1; E. S. £1; Mrs. M. 10s.; T. and F. C. £5; M. J. R. £2; A. P. F. 15s.	13	0	0
Mr. Fegan's Boys' Home—M. A. B. 10s.; M. B. 7s.; Miss H. 10s.; R. B. P. £1; S. L. R. 10s.	2	17	0
Friendless and Fallen—B. M. W.	1	0	0
Congo Mission (*Rev. H. G. Guinness*)—B. M. W.	1	0	0
Spitalfields Gospel Mission—L. E. S.	3	0	0
Colar Mission (*Miss Anstey*)—L. E. S.	2	0	0
Work at Ooromiah (*Deacon Abraham*)—L. E. S.	2	0	0
Ladies' Samaritan Society (*Paralysed and Epileptic*)—L. E. S.	1	0	0
Bridge of Hope, Radcliff—L. E. S. £1; A. C. N. £1; A. E. H. £3 3s.; S. A. B. £1 1s.; Miss H. 7s. 6d.; R. B. P. £1; Mrs. M. £1; S. L. R. 10s.; T. N. J. £1	10	1	6
Mrs. Hilton's Creche and Orphans' Home—L. E. S.	1	0	0
Zenana and Medical Mission—A. C. N.	1	0	0
Aged Pilgrims' Asylums—E. S.	0	10	0
Gospel All-night Mission—E. S.	0	7	6
Dock Labourers' Mission—B. B. 10s.; Miss B. 10s.; (*New Branch*) C. W. 3s.	1	3	0
Miss Pryde's Work, Paris—Miss H.	0	5	0
London City Mission—F. C. Crieff, £9; E. Y. £1; Needlewomen (F. C. Crieff) £1	11	0	0
Tower Hamlets' Mission—F. C. Crieff	5	0	0
Midnight Meeting Movement—F. C. Crieff	5	0	0
Bitter Cry of Outcast London—Union Halls, 5s. 6d.; *East-end Missions*, 5s.; *Collier's Rents*, 2s.—F. C. Crieff	0	12	6
Syrian Colonisation Fund—H. A.	0	10	0
British and Foreign Bible Society—E. Y.	0	10	0
Mildmay Mission to the Jews—E. Y.	0	15	0
Mildmay Conference Hall—(*Missions*) B. M. W.	1	0	0
St. Giles' Christian Mission—R. B. P. £3; K. T. 10s.	3	10	0
Gospel Tent, Bristol—M. and S.	2	0	0
Stratford Conference Hall and Y.M.C.A.—M. and S.	10	10	0
The Christian *Tract Fund*—Mrs. Dr. D.	0	2	0
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Notice to the Readers of "THE CHRISTIAN"
WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.
CASE of DISEASED LUNGS at BISHOP AUCKLAND.

The name of this patient is W. T. Fraser. By the request of Rev. R. F. Handford, of Bishop Auckland, I forwarded medicine at reduced charge, with advice, in June last.

Illness commenced in February with diseased finger, affecting his general health. Cough followed, with shiverings, loss of flesh, pains in the chest, &c. Expectoration thick and green, occasionally profuse night perspiration. *"Two doctors reported left lung diseased and in a wretched state."* So the patient writes me June 13.

In July the perspirations had ceased, and the cough and expectoration were easier. In August some other symptoms had abated. Ordered to continue the medicine as directed; also the use of an inhaler was permitted (according to the wish of his local doctor).

In October and November letters from the Rev. R. F. Handford reported still more favourable progress. The patient also writes: *"The medicine undoubtedly has saved my life."*

After steadily persevering in the use of five large bottles for seven months, recovery was fairly complete. On Jan. 4 Mr. Handford writes concerning him: "W. T. Frazer is working from morning to night, and feels as strong as ever. He says he has gained weight so much that, *although he was reduced to 9 stone 7 lbs., he now weighs 11 stone 10 lbs.* He says: 'I am grateful to God and to Mr. Congreve for (humanly speaking) saving my life.'"

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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No. 741.] THURSDAY, APRIL 10, 1884. [ONE PENNY, POST FREE, 1½d.

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SPECIAL NOTICE TO ADVERTISERS.—*Owing to the Easter Holidays, it is necessary that all Advertisements intended for insertion in the Number for April* 17 *should reach the office not later than the morning of Thursday, the* 10*th inst.*

"Smiles for Tears."

AN APPEAL FOR GIVING

A Whole Week in the Country Free

To the Poor and Debilitated Children attending the Four Sunday Schools and Two Ragged Schools of the North-East London Gospel Missions.

For many years we have spent considerable sums, not collected without diligent application, upon the proverbial "DAY IN THE COUNTRY" for our poor School Children, but with increasing exercise of heart as to the ultimate good attained physically or morally.

We are, in consequence, earnestly anxious to substitute for this rush out and home again, all within a few hours only, A WHOLE WEEK in the country to all such of our poor scholars who most need so helpful a change (there are few that are not needing it more or less), quite free, rail fare included.

Assured that little need be said in these times to win sympathy for these poor little toilers, whose lives are ebbing, and whose tiny faces are growing old ere their teens are reached, we are encouraged to believe, many who have given us a little help for the former, will extend again their willing aid to the same or greater extent for this latter proposition. The number taken will of course be determined by the amount of help received.

We have secured a desirable roomy cottage close to Lavender Hill, near Enfield, one of the most healthful spots, overlooking a large open country, and a Christian friend long known and valued by us, has been asked to take the charge. A liberal dietary has been arranged, a few simple rules, and now only the monetary help is needed to put the little plain furniture in, and open our doors.

Groups of boys and girls will be taken alternately. Letters of commendation will not be needed, nor shall we be easily be imposed upon, seeing we live and labour among the poor children we want to benefit.

We calculate that **£200** will enable us to take over **300** children, and include the charge of rent, furniture, &c. A most desirable freehold cottage (new) almost adjoining might be purchased advantageously, if friends would sufficiently help.

The Trustees of our Mission Halls are F. A. BEVAN, Esq., T. A. DENNY, Esq., S. GURNEY SHEPPARD, Esq., JOHN MCCALL, Esq., and ALBERT A. HEAD, Esq.

Contributions will be gladly received by the Editor of THE CHRISTIAN, or by

Yours very respectfully,

WILLIAM CHORLEY,

79, NORFOLK ROAD, ISLINGTON, N.

The Annual Report of our Christian Work in the East and North of London, together with the Balance Sheet, will be gladly sent on application. "*Gospel Echoes*," Monthly, Post Free, 1s. per Annum.

Bankers—Messrs. BARCLAY, BEVAN & Co., 54, Lombard-street, E.C. *Hon. Auditors*—Messrs. THEO. JONES, HILL & Co., 1, Finsbury-circus, E.C.

P.S.—Friends are invited to the Opening of our New Gospel Hall, Dace-road, Monier-road, Wick-lane, Old Ford, on Easter Monday. Tea, 6d., at 5.30. Meeting, free, at 7 p.m. Open-Air Meeting in Victoria Park at 3 p.m. same day.

FRIENDLESS AND FALLEN.

Annual Meeting,
Exeter (Lower) Hall,
Tuesday, April 22, at 3 p.m.

THE RIGHT HON. THE EARL OF ABERDEEN

will (D.V.) take the Chair.

A Report of the Work of the Homes and Open-All-Night Refuge will be submitted.

From Jan. 1 to March 31 there were no less than **404** applications for admission; *very many on behalf of Girls not more than 15 years of age.*

Contributions to sustain the work are earnestly solicited. Messrs. MORGAN & SCOTT will take charge of donations.

EDWARD W. THOMAS, SEC.

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To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."
Donations and clothing (new and old) thankfully received. Reports sent on application.
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GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. For particulars apply to Mrs. Griffith, 45, Finsbury square, E.C.

WHITECROSS-STREET MISSION.—Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 200 a week; more than 10,000 a year.
F. Hastings, Hon. Superintendent.

ATTACKS UPON CHRISTIANITY.—Lectures on Fundamental Truths of Christianity delivered in all parts of the country. Conversations and Correspondence with doubters and sceptics. Funds much needed. Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. Students have admission to several hospitals. Several have taken midwifery diploma. All who have gone up for exam. have been successful and taken their two years' curriculum diploma. Maternity and all departments in full work. Unsectarian. Ladies wishing to be admitted should apply at once. Next session commences April 15th. Hon. Sec., Dr Griffith.

THE HOSPITAL SCRIPTURE UNION.—Founded April, 1883. Patrons, the Earl of Shaftesbury, &c. Three hundred have joined. More members wanted. Objects: Individual daily reading of same Scripture portion as appointed; Intercessory Prayer; Support of Beds in Hospitals by the subscription of one shilling yearly. New card for 1884 now ready. For further particulars of this interesting work and forms of membership, address
Miss Pattisson, 20, Clifton-gardens, London.

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ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157 to 159, Marylebone-road, N.W. This Society seeks to rescue young women who up to the time of their fall have borne a good character. Those with infants are assisted from a special fund. Contributions earnestly solicited. Bankers—Messrs. Sir Samuel Scott & Co., 1, Cavendish-square, W.
George Scudamore, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee. Gentlemen's cast-off clothing is much needed, especially coats and trousers

RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, Henry Green, Esq., Blackwall. Mrs. Wilkes at home on Wednesday from 2 to 5, at No. 4, Kerbey-street, Poplar, E. Mrs. Wilkes thanks a Lady at St. Leonards for 10s.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness, from F. W., 5s. A Thank-off ring, £5; a parcel, G. S.
The Infant Day Nursery opens at 7.30 p.m. Free Ragged Day Schools, morning 9, afternoon 2. Special Work among Little Girls on Thursday evenings at 6.30. Classes and Meetings for Elder Girls and Young Women. Sundays 3 p.m., Mondays and Thursdays 8.30 p.m., Saturday at 4 p.m. Evangelistic and Lodging House Services, Sundays at 7 p.m. Work amongst Rough Boys Sundays at 7.30 p.m.; and other Missionary agencies in operations.
Friends are invited to visit the Institution any day but Saturday.
Post Office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

HOUSE OF REST.—The Annual Meeting, Wednesday, April 30, at 3.30, at the Staff-end Rooms, Titchborne street, Edgware-road, W. Rev. E. W. Moore, M.A., will preside; Rev. H. Sinclair Paterson, M.D., T. H. Denny, Esq., A. O. P. Coote Esq., Admiral Fishbourne, C.B., and others will take part. Miss Mason will give an account of the work carried on at Kilburn and Eastbourne. Tickets of admission not needed.

HOLINESS AND FAITH-HEALING MEETINGS.—TRINITY CHURCH, Triangle, Mare-street, Hackney, London. Monday.—Address and Testimony on Faith-Healing, 6.30 p.m. On Holiness, 7.30 p.m. Tuesdays—Anointing the sick, 11.30 a.m. Conducted by the Rev. John Allen, at Rev. W. E. Boardman's, 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

HOME FOR INVALIDS, 6, Queen's-road Villas, Battersea-park.—Invalids, Christian workers, and sick children received on low terms, with a subscriber's letter. Subscriptions greatly needed for extension of the Home.
Address, Secretary.

HOME MISSION WORK.—Help earnestly solicited to supplement grant kindly promised to support Bible-woman in very poor town parish. The smallest help thankfully acknowledged by Mrs. Collins Holgate, York.

Educational.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells: &c

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WELLINGTON, SHROPSHIRE.
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The next term will begin (D.V.) Thursday, May 8.

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WHALLEY RANGE COLLEGIATE SCHOOL, near Manchester.—A limited number of Boarders received. Careful personal oversight, and home comforts.—Wm. Hobson, F.R.A.S. (a member of the Society of Friends), Principal.

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MT. RADFORD SCHOOL, Exeter.—Pupils have obtained upwards of 140 certificates (twenty in honours), in the Oxford, Cambridge, College of Preceptors, and London University Matriculation Examinations. Careful oversight. The Word of God is made the sole basis of a prayerful moral training.
Principal, E. H Vine.

41, LEWISHAM HIGH-ROAD, S.E.—Mrs. and the Misses Willmot receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Motherly care and Christian training

HIGH-CLASS SCHOOL for Boys.—The Woodlands Hitchin, conducted by I. Sharp, B.A., a member of the Society of Friends, assisted by resident and visiting masters. N.B. Hitchin may be reached from London in less than an hour by Great Northern Railway.

CAPTAIN MORETON has great pleasure in recommending Mr. Foster as an educator. The school premises are extensive. Dry playground, with gymnastic apparatus. Drill, with Indian clubs. Warm water bath, holding 1,688 gallons. Pure milk and fresh vegetables.
Kelvedon School, Essex.

AT A FIRST-CLASS SCHOOL on the South Coast, a few Boarders can be received, at half the usual fees, to fill a few vacancies.—S. G., at C. H. May & Co.'s Advertising Offices, 78, Gracechurch-street.

TO CHRISTIAN PARENTS.—A collegiate education, and residence with a Christian Master of the Bristol Grammar School, may be obtained on moderate terms, by addressing Christianos, 8, Aberdeen-terrace, Clifton

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about 20 Sons of Gentlemen, from 7 to 14 years of age. Terms from 40 to 55 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care. Christian influence, and a healthy, happy home.—54 and 55, Buckingham-road, Brighton. References:—Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

Under the direction of the Rev. P. Prescott.
KEMPLEY HOUSE, Coronation-road, Bristol. — Boarding School for Young Ladies. Principal: Mrs. Prescott. Sound and thorough education, physical, mental, moral, and religious. Fees twelve guineas per term, including accomplishments, for pupils under 13; thirteen guineas above 12. Next term begins May 1. Visit invited or prospectus sent.

D'URBAN HOUSE SCHOOL, Blackheath.—This old established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the Principal.

SEASIDE EDUCATION. — Westwood House, The Elms, Ramsgate. Mrs. Hume and Miss Sutcliffe. The domestic arrangements offer unusual advantages to delicate children needing home care and maternal supervision. Indian children received.

EDUCATION on greatly reduced terms is offered in a high-class Girls' School in a pleasant suburb of London. Pupils are prepared for the Local Examinations.—Z., Miss Miller's Library, Church-street, Stoke Newington, N.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Mdlle Penn, and Fräulein Esser receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.
Grove House, Upper Clapton, London, N.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brighthelmston, Birkdale, Southport.

BEDFORD, — Melrose House. — Principals, the Misses Ray daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The summer term will begin (D.V.) on Thursday, May 1.

PLYMOUTH, Manadon Villa, Tavistock-road.—The Misses Lane, assisted by efficient professors and governesses, receive a limited number of young ladies whose education and Christian training is carefully conducted. Home comforts, combined with school discipline. Pupils prepared for Cambridge, and College of Preceptors' Local Examinations. References and terms on application.

HANOVER. — First-class educational advantages for young Ladies. Comfortable German home and family life. Escort. May.—For particulars address Miss Marcard, Petworth, Sussex. References permitted to Lady Maud Hooper, Petworth, and Mrs. Bedford, Kegworth, Derby.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils and Rev. C. H. Spurgeon. Prospectus on application to Mrs. Hale, 1, Carlton-mansions, Clapham-rise, S.W.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and Clarendon House, Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland Wales, and abroad. Pupils accompanied to and from London (journey of 4 hours). The summer term will (D.V.) commence April 29th.

EDUCATION. — The Misses Fullagar receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate.—Prospectus on application to the Misses Fullagar, Welby House, Ramsgate. A JUNIOR TEACHER required. Advanced arithmetic essential; music, and conversational French.

EDUCATIONAL HOME, Island of Jersey. — Two Ladies, highly experienced in Tuition, residing in a healthy suburb of St. Helier's, having charge of a girl, aged twelve, desire companions for her. Number limited to four. Great prominence given to the French and German languages. Careful Christian training, and special attention to health. Terms from forty-five to sixty guineas per annum
L., 7, Clarendon-road, St. Helier's, Jersey.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce Public Schools, or the Universities. Upper, Middle, and Preparatory Departments, seven resident Masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care. For Prospectus, apply to Mrs. Duff, the Lady Principal. The Summer Term will commence April 26.

TO CHRISTIAN PARENTS.—Two well-grounded girls can be received as Companion Pupils in a small high-class School, on half terms. One about 12; the other to prepare for Senior Oxford, June, 1885. A Lady also required, on reciprocal terms, to assist with French and music.
Mater, Messrs. Giddy & Turner, 121, Pall Mall, W.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame Flamant, 43, Rue Trézel, Paris.

LADIES' COLLEGE, Goudhurst, Kent (near Tunbridge Wells).—A happy home and school for girls, 420ft above sea level. College and Cambridge examinations. Terms, 27 guineas per annum.—Miss R. Kendon, M.C.P., daughter of Rev. J. J. Kendon.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home (not a school), with the most excellent teaching and training for their children, to apply to J. D., 48, Paternoster-row, E.C. Inclusive terms, 100 to 120 guineas per annum.

PARIS.—Pension Protestante de Demoiselles. Mademoiselle Viénot, 18 Rue Demours, près Bois de Boulogne. Préparation aux examens. Références—Messieurs les Pasteurs Bersier, Th. Monod; W. Armitage, Esq., Farnley House, Chelsea.

MONTREUX, Switzerland. —. Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

LADIES' SCHOOL, Petersfield, Hants. Principal, Miss Henson.—Good education, combined with domestic comforts and careful Christian training, on moderate terms. Ensuing term commences April 23. References to parents and others.

BRIGHTON.—A Lady assisted by resident Governesses and high-class Professors receives 12 pupils (girls), who have the advantage of a superior education, with Christian training and every possible comfort.
M. A., 12, Eaton-place.

BRIGHTON.—Preparatory School for Boys. The Misses Ashby expect the return of their pupils on the first of May.
Inkermann House, 116, Lansdowne-place.

BOYS WANTED, as Boarders in Christian master's family. Abitainer and married. Experienced and success ful. House near Richmond Park. H.M. Inspector recommends. References to public men. 18 to 20 guineas yearly. —William Dixon, Principal, Middle[Class School, Kingston-on-Thames.

WIESBADEN. — The Misses Beyerhaus continue to receive a small number of young Ladies. High-class finishing education, Christian training. Home comforts. Liberal English diet. Prospectus and references on application.

THE REV. P. MONTANDON receives a restricted number of young boys, on moderate terms.—Haute Vue Avenue Davel, Lausanne, Switzerland.

A LADY desires to undertake the charge of two or three little boys. Good elementary education. A happy Christian home; very healthy neighbourhood. — J. M., care of Mrs. Hely, Hutchinson Walshe, 17, Avenue, Bennett-park, Blackheath, S.E.

HOME FOR ENGLISH GOVERNESSES IN PARIS.—Advantages for French. —Apply to Miss Payde, 16, Rue de Tilsitt, for further information.

THE DAUGHTER of an Evangelical clergyman can be received in a High-class Finishing School for Half the usual terms, 45 guineas inclusive of the fees of seven professors.
Clericus, Flood & Edwards, Balham, S.W.

A LADY, going out with her husband as a Missionary to Madagascar, would be glad to hear from a Lady, willing to be her helper in her girls' school and village classes.—P. A., 27, Oxford-road, Finsbury-park, London, N.

A FRENCH PROTESTANT Youth, of 17, wishes to find a Christian Home, where he might give some lessons in French in exchange for board and lodging.—Madame Morin-Monod, 17, Rue Bleue, Paris. Reference: Pastor Théod. Monod.

GOVERNESS - PUPIL (about 15 years) required in a Ladies' School. Would receive good education with domestic comforts and careful Christian training at half the usual terms.
Miss Henson, Petersfield.

WILL ANY CHRISTIAN School-Mistress receive a well-educated Orphan Girl of 17, as student teacher without premium?
Miss B., Gothic Villa, North Malvern.

A YOUNG LADY wishes to obtain Music Pupils in Dulwich, Tulse-hill, Streatham, or neighbourhood. Can be well recommended. X., care of Mr. J. Sears, Crane-court, Fleet-street.

WANTED, in a Ladies' School, a Governess-pupil, to assist in teaching music to juniors. Lessons under Professors in music, French, and drawing given.
Principal, Cornwall House, Wanstead.

RESIDENT GOVERNESS.—Wanted, a thorough Christian Lady, at Easter, in a private family Abstainer preferred. Acquirements: English, French, music, needlework and elementary drawing. Four children in school-room, aged 6, 7, 9 and 12.—Mrs. HARDWICK, Woodheys Grange, Ashton-on Mersey, Cheshire.

REQUIRED AFTER EASTER, a Christian Lady, upwards of 20 years of age, as English Governess in a Lady's School. Good arithmetic essential.—Apply, by letter only, to L. W., Messrs. Pawsey & Hayes, The Ancient House, Ipswich, Suffolk

A CHRISTIAN YOUNG LADY (age 26) wishes situation as Governess, Governess-Housekeeper, or useful Companion and Housekeeper Good manager. Acquirements: English, music, singing, drawing. Excellent needlewoman; practical knowledge of dressmaking.
E. F. P., Prospect House, Trowbridge, Wilts.

A LADY WISHES to recommend a Governess for young children or Lady Companion who formerly resided in her family in both capacities Speaks perfect French acquired abroad. Is willing to make herself useful; would not object to travel, or to act as Chaperone to young Ladies.—Mrs. R., Aubrey Lodge, Aubrey-road, Campden-hill, London, W.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.
DALETH, Boddington's Library, Notting-hill-gate.

GERMAN LADY (Diplomée), having occupied the position of senior governess at the Church Missionary Children's Home for eleven years, desires re-engagement Thorough English, fluent French (Paris), German, music.—Miss KROE, Church Missionary Children's Home, Highbury-grove, London, N.

GERMAN GOVERNESS seeks a situation in a Christian family, beginning May. Four years with former pupils. Experienced teacher German, French, English, music, drawing.—FRÄULEIN, Upper Mount, Shanklin, I.W.

GOVERNESS. — Christian Lady desires re-engagement. English, French (not conversationally), music, singing, drawing, and elementary Latin. Children under 12 preferred. Salary £30, and laundress.
DELTA, 54, Moray-road, Tollington-park, N.

GOVERNESS-HOUSEKEEPER.—A lady who has had great experience in the management of children and servants, is highly recommended to fill above post. Musical.
H. P., Mr. Roberts, Stationer, Upper Norwood.

Appointments, Situations, &c., Wanted.

RETIRED MARRIED OFFICER seeks re-engagement, Lecturer, Minister of Chapel, Superintendent and Matron of school or Institution Missionary, Evangelist. Abstainer. No objection to travel.
THETA 6, Porteus-road, Maida Vale.

Mrs. DUDLEY RYDER, Westbrook, Hay, Hemel Hempstead, wants to find a single-handed place in the country for a sober steady, discharged soldier, wounded at Tel-el-Kebir. Can clean plate, look after horse, and help in garden. Officer's servant. Wages, £40.

A CHRISTIAN MAN seeks situation in a Temperance Hotel, or Coffee Tavern; or as Private Servant. Thoroughly understands waiting. Has been 12 years in large hotels as waiter. Left previous situation owing to total abstinence principles.
G. W., 9, Charlton-crescent, Islington-green, N.

HEAD GARDENER, aged 30, working, thoroughly good character, total abstainer, married two children, requires situation where two or three helpers are kept.
HENRY MORGAN, jun., Dane End, Ware, Herts.

AS HEAD GARDENER.—A Situation wanted by a thoroughly experienced man of good character. Age 29. Married; no family.—GARDENER, Long Lodge, Nether-street, Finchley, N.

A YOUNG MAN of colour, decided Christian, and total abstainer, is anxious to meet with employment in Warehouse, &c. Well educated. Good references.
RHINE, 7, Maria-street, Millwall, London, E.

AS COMPANION, Attendant, or to assist Lady in Housekeeping. Thoroughly domesticated. Understands plain needlework. Salary moderate.
J., Post-office, Cheltenham-road, Bristol.

A CLERGYMAN'S DAUGHTER seeks an engagement as Companion to a Lady. References exchanged. Salary required.
J. C., Post-office, New Kent-road, S.E.

A LADY (43) desires a situation as Companion to a Christian Lady. Light domestic duties not objected to. Unexceptionable references.—J., Rev. Charles Robertson, Wesleyan Minister, Stephen's-green, Dublin.

A YOUNG LADY accustomed to travelling, with knowledge of French, desires a re-engagement as Companion to a Lady, to travel or otherwise.—C. L., care of Miss Wood, 26, Avenue de la Grande Armée, Paris. Reference, Pastor Theodore Monod

LADY desires engagement as Companion and Attendant to Invalid, care of delicate child, or work in a Charitable Institution. Has some knowledge of sick-nursing. Experienced traveller.—A., 16, Steyne, Worthing.

A LADY can confidently recommend a respectable, middle-aged woman as Working Housekeeper.—A. B., Higham, Rochester.

WANTED BY THE DAUGHTER of an Evangelical Clergyman, a Christian home abroad, where she can either act as Companion to a Lady, or have charge of one or two children, to educate where a nurse is kept A small salary required.—M. T., Villa Evers, Biarritz, France.

HOUSEKEEPER wants a place where she could assist in the business, or be in charge of a milk shop.
B. S., Swanton Farm Dairy, Dalston-lane, E.

USEFUL COMPANION.—A Lady wishes for a re-engagement as Companion, and to assist in household duties. Church of England. Moderate salary.
F. S. H., 69, Todmorden-road, Burnley.

RECOMMENDED by a Lady, a superior, middle-aged person as Useful Mother's Help to children out of arms. Can instruct if required. Good needlewoman.
A. B., 1, Eblana, York-road, Bournemouth, Hants.

AS NURSE to a delicate or Invalid child; or any position of trust.—A Christian wishes for a situation as above.—ALPHA, care of Mrs Allen, Church-street, Reepham, near Norwich.

AS NURSE to children out of arms, or any place of trust. A Christian person desires a situation Good needlewoman Age 31 C. SIMPKINS, 4, Ashford-road, Eastbourne, Sussex.

AS NURSE.—A Lady recommends a quiet Christian young person Age 23. Very fond of children, and quite capable of taking the entire charge.—Miss GARRETT, Cavendish, Suffolk.

A LADY wishes to recommend a Lad of 18, who has been her page for nearly four years. He desires to be placed under a coachman, that he may learn the management of horses.
Mrs. WELDON, Morden Hill, Lewisham, Kent.

A CHRISTIAN HOME wanted, for a capable Christian Girl of 16, as General Servant to a Lady, or under one other servant.
Mrs. STAREY, 53, Hilldrop-road, Camden-road, N.

A LADY can recommend a Girl of 14, strong, and nice-looking. Two years' good character. Under another servant preferred.
Mrs. STUART, 8, York-terrace, Regent's-park, N.W.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation 7d. per lb commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

YOUNG MEN wanted, for Home Mission Work, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply, by letter only, to the Rev. C., 4, Campden-hill-terrace, Kensington, W.

A FEW STRONG, respectable, earnest minded young women wanted, age 24 to 34, to train in hospital for nursing the sick in private families, and among the poor Can any Lady recommend?—LADY SUPERINTENDENT, Cambridge Home for Nurses, 13, Fitzwilliam-street, Cambridge.

A YOUNG MAN wanted, about 18 or 20, to take charge of 1 or 2 horses (must understand the management of them) and a pony-carriage. Some housework required. Assistance given in the stable by under gardener. Board and lodging. £20 per year wages. Could any Lady or Gentleman recommend a young man of Christian principles?
Mrs. WELDON, Morden-hill, Lewisham, Kent.

A CHRISTIAN MAN wanted, as Groom, and to look after cows.—Apply by letter, 15, Duchess-road, Edgbaston, Birmingham.

A CORRESPONDING CLERK wanted, for a retail firm in the City. Must be young, energetic, and perfectly accustomed to his duties. Undeniable references will be required. —Apply, stating all particulars, including salary expected, to X 250, Messrs. Deacon, Leadenhall-street, London, E.C.

YOUNG MAN wanted, as Private Secretary, resident. Earnest Christian. Small salary to begin.—Old Hall, Wellington, Salop.

DEPUTY - SUPERINTENDENT required, for Morley House, 14, Fitzroy-street, Fitzroy-square, W. A domesticated, bright Christian woman, about 27 years of age.—Address, by letter only (no testimonials), to JOHN SHRIMPTON, Esq., 38, Lincoln's-inn-fields, London, W.C.

WANTED, in a small Home for Nurses, an energetic Working Housekeeper, who must be a good plain cook and a total abstainer. A General Servant also needed.—THE LONDON ASSOCIATION OF NURSES, 62, New Bond-street, W.

HOUSEKEEPER COOK wanted, in a Reformatory for Girls: with power of management &c. To be about 35 years of age. Wages £25 Abstainer preferred.—Apply, after 3 p.m., to LADY SUPERINTENDENT, Manor House, Daisy-lane, E.

A LADY in delicate health wishes to meet with a Christian Lady, who would be a pleasant companion and real help in every way. Must be fond of children. Two servants kept. Age 25 to 35.—Mrs. MORRIS, Cotham Brow Villa, Cotham, Bristol.

TWO BIBLEWOMEN NURSES required, in the North of London.—Apply personally on any morning before 12, or by letter, to Miss E. ROBARTS, 120, Stamford-hill, N.

REQUIRED, as Maid to Lady and little Boy (16 months old). Age about 30 Church of England. Good needlewoman indispensable. Willing, industrious, and with good references. Wages £25 a year.
Mrs. A. GRUNDY, Underley, Stand, Manchester.

WANTED, by Clergyman's Wife, Country Girl, about 14, to train herself, as Nurse to two children. Must be good tempered, tall for age, good needlewoman, and not have been out before.
E., St. John's Vicarage, Hollington, Hastings.

A CONSCIENTIOUS, sensible young person wanted, in a small family, as useful Servant; another kept. Good needlewoman active, orderly, good-tempered; accustomed to housework, valuing the regulations of a quiet Christian home
"DELTA," Sub-Office, Old Town, Eastbourne.

PORTSMOUTH ROYAL HOSPITAL.—Required, immediately, two Young Women for training as assistant Nurses Age from 23 to 30. Preference given to respectable servants.—Apply to MATRON, stating previous employment.

WANTED, a thoroughly competent Lady's Maid, and good dressmaker, to wait on two Ladies. Also, a Young Ladies' Maid.—Mrs. SLACK, Donnington Castle House, Newbury, Berks.

AN EXPERIENCED HOUSEMAID, a good Cook, and a Page or Youth under a footman to help in stables. Christian character.
Mrs. FOX, Post Office, Lympstone, Exeter.

HOUSE AND PARLOUR - MAID wanted.
Mrs. CHAMPION, The Firs, Hassocks, Sussex.

WANTED, for the country, age about 30, a thorough good Cook; kitchenmaid and scullerymaid kept.—Apply, stating wages and all details, Mrs. BROUNCKER, Doveridge, Cranborne, Salisbury.

COOK WANTED, in a quiet family. About 25. Strong early riser. Abstainer Two other servants kept Also, **GOOD NURSE,** able to take young baby.
Mrs. APPERLY, Hurstleigh, Redhill.

WANTED, for the Worthing Home of Rest, a Christian woman as Good Plain Cook. An abstainer desired; two other servants kept, besides a little help in kitchen Wages £18, and all found.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

GOOD PLAIN COOK, not under 30 years of age, wanted immediately, for small family Assistance given. Good references required.—Apply, stating full particulars, to Miss PERRY, Mounthill, Chelmsford.

A COOK wanted for a Gentleman's family here.
G. S. WINDHAM, Esq., Ashleigh House, Bedford.

A YOUNG HOUSEMAID wanted; able to wait at table. Age 17 to 20. Also a Girl for the Kitchen. Excellent characters indispensable.—O., Kimbolton, St. Neots

A YOUNG GIRL wanted, about 18, as Nurse to a baby under a year. Must be active, willing, and have good character.—Apply, by letter, G. E. 18, Messrs. Deacon, Leadenhall-street.

GENERAL SERVANT.—Wanted, for two Ladies at Balham a respectable girl with good character. Total abstainer. Comfortable home in Christian family.—Address, stating wages, &c., A. B., 15, Ramsden-road, Balham.

A GENERAL SERVANT, not under 18, wanted, in a quiet Christian family. Able to wash and iron. Another girl kept. Three in family. Abstainers.—Apply in first instance by letter, stating age, wages, &c., to Mrs PETCH, 22, Alexandra-villas, Finsbury-park, London, N.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies Drawing-rooms, and Private Sitting-rooms Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE Newcastle-on-Tyne; Dr. YOUNG, Rome; Rev. J. SAMPSON, Barrow-on-Humber; and readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.

WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds* 1s. 6d. to 2s 6d. Printed Tariff on application to FREDERIC SMITH.

BOURNEMOUTH.—First-class Private Boarding House, facing the sea, due south. Close to pier, baths, and reading-room. Every effort made for the comfort of visitors. Liberal table.—Mr. and Mrs. ALFRED ROBERTS, Marlborough House, East-cliff.

EASTBOURNE.—Board and Residence in a small Christian family. House pleasantly situated. Moderate terms.
M., 21, Furness-road.

HASTINGS, Board and Residence. The Rev. F. Whitfield, M.A., Vicar of St. Mary's-in-the-Castle, wishes to recommend to visitors the house of a Lady living in a good position Close to sea and rail.
Mrs. LANDSBERG, 11, Warrior-square.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the-Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY 4, Wellington-square, Hastings.

BRIGHTON, 116, Lansdowne-place. —One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev J. G. Gregory, Incumbent of Emmanuel Church
Apply to the Misses ASHBY, at above address.

HASTINGS, Shaftesbury Hotel.—This first-class Hotel or Boarding House formerly a gentleman's mansion, has been re-decorated and hand-omely furnished throughout, and is opened for the reception of Ladies and Gentlemen. Terms exceedingly moderate, from 6s. 6d. per day, or £2 2s. per week.
Miss ABLEWHITE, Manageress.

CLIFTON. — In private home, pleasantly situated. Drawing-room, with large bed-room, suitable for one lady, or two sisters, wishing permanent home. Good cooking; every comfort.—C. F., 5, Clifton-place, Clifton, Bristol.

HOME FOR CHRISTIANS, 54, Draytor-park, Highbury.—A quiet and comfortable residence, permanent if desired. Near to trains, trams, and excellent Evangelical ministry. Terms 18s. to 30s.—Miss H.

BOURNEMOUTH.—Clairville Chine-road. — Superior Boarding House, conducted by Mr. and Mrs. JACKSON Visitors will meet with an excellent family home. Charming sea views Near church and sea. Most liberal table.

BRIGHTON. — Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium and piers. Liberal table, with every home comfort.—Mr & Mrs. Box, 58, Old Steine.

RICHMOND.—A pleasantly situated house on the Hill, very near the Terrace and Park, to be let, furnished, for a few months Three reception rooms, 6 bed-rooms, dressing room, bath-room, &c.—For particulars apply to X. Y. Z., care of Mr. John Keay, Upper Hill-street, Richmond.

DROITWICH. — Visitors to the Brine Baths at this place, may find very pleasant and comfortable furnished Apartments Terms moderate. — Mrs. WRIGHT, 2, Westbourne Villas, Station-street, Droitwich, Worcestershire.

PARIS.—Avenue Carnot 25, Arc de Triomphe, dé L'Etoile. Furnished apartments bed-rooms, sitting-rooms, with board if required, in a very respectable English house. Charges moderate.—M. PATEN JACKSON.

TUNBRIDGE WELLS.—Comfortable Rooms are recommended to one or two ladies, with or without board, by Mrs. ESTRIDGE, 25, St. James'-road. Terms moderate

MRS. DALBY receives into her private residence one or two young ladies, who are causing trouble and cannot remain at home, needing watchful care.
7, Garfield-villas, St John's Wood.

PARTIAL BOARD and Residence offered to a Christian gentleman by a Lady in south Hampstead; near station.—Apply by letter first instance, to M., 7, Swiss-terrace, South Hampstead.

TO BE LET, furnished, on moderate terms, to a careful tenant, a small detached house; opposite church; seven minutes from sea Servant left.—Miss ATWELL-SMITH, Penlee, East Southsea, Hants.

IN CLERGYMAN'S FAMILY.—Situation healthy, quiet. Suite of airy rooms; well-furnished. Bath, gas, piano Suit two or three persons. Easy access to City.
M., Wallis, 233, Brixton-road.

OFFICES for Religious and Philanthropic societies may be had at Exeter Hall, from £40 per annum.—Apply THE SECRETARY.

WIDOW has Furnished Rooms to Let. Would like the care of Invalid Lady, or little children; the latter could be educated. Good references, and terms moderate.—C. C., Medway Cottage, Chesnut-road, Tottenham, N.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
R M E. 20. EVANGELIST, Clapham, S W.

BLOTTING CASE, strong, limp; size 10 by 8 ins., with two pockets and good pen-holder; free for 1s. 3d. Pocket-slates; size 5 by 3 ins., with three leaves and pencil; post free for six stamps. Stationery sent to all parts of the Kingdom.—G. ROBERTS, Stationer, Norwood, S.E.

Continued on page 22.

MAGNETISM: ITS VALUE AS A MEANS OF RECUPERATING THE SYSTEM.

Perfect Magnetic conditions preserve the vigour of the healthy man, producing a flow of animal spirits, the opposite of which is exhibited by the nervous patient, whose innumerable afflicting, and, not unfrequently, imaginary symptoms, would fill, and have filled, volumes—liable as he is to sick-headache, sleeplessness, melancholy, chorea, paralysis, or epilepsy. He requires generally an equalisation of his disordered nerve-forces; that which soothes the nervous system equalises the functional action of each organ and invigorates the nerve-centres. The unfortunate sufferer from rheumatism and its kindred ailments is never assured that, although comparatively free from pain to-day, to-morrow may not, by a constitutional deflection, find him prostrated with a return of the affection.

The remedy is simply to supply a positive influence to the negative condition of the man. This positive stimulus, operating on the blood, strengthens and vitalises the inner man as naturally as refreshing water revives the drooping plant, it urges the system to demand its proper nutriment during digestion, and to efficiently distribute those constituents to the general welfare of the body. The dyspeptic, unnourished, finds every function of mind and body fail him, because the mal-digestion of his food prevents the formation of healthy constituents for the blood. The natural impetus of Magnetism stimulates the latent functions by securing a better secretion of gastric juice, and a more healthy nervous and circulatory condition; and so, throughout a long catalogue of general and specific affections, Magnetism "allies itself with the recuperative powers of the system, thus increasing its resistance to all unfavourable external influences, and producing so radical a change in the whole organism that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited only by those who have proved its efficacy."

From MR. OWENS, Lavinia-street, Belfast.

February 23, 1884.

"I gladly bear my testimony to the success of your treatment in cases that have come under my notice. My own case was an obstinately chronic one; an affection of the bowels induced by overwork when I was young. In all other respects I was a strong, healthy man, but my sufferings internally were terrible. When I explained my case to you, I never expected you would be able to assist me, but I can truthfully say that from the time I began to wear the appliance, till the present, my weakness has never troubled me.

"Mrs. Owens was quite prostrated by an internal injury which confined her entirely to bed, and her sufferings were great; but since adopting your treatment she is able to go about, and the change is marvellous. She will gladly communicate with any sufferers.

"It appears to me that for affections of the nervous system no remedy is so useful as Magnetism, for it seems to put new life into the sufferer entirely."

The above instance, together with our list of 850 patients who have recovered from various chronic maladies, by Magnetic treatment, and to whom reference is permitted, will show that the best energies of many years devoted to the perfecting of such a remedy have not been spent in vain. The aim has been to place our treatment by Magnetism in its proper place as a Therapeutic agent.

Full particulars of the treatment may be obtained free on application to B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

Blackheath Christian Conference,

To be held (D.V.) at the RINK HALL, BLACKHEATH, on WEDNESDAY and THURSDAY, 23rd and 24th APRIL, 1884.

Date.	Hour.	Subject.	Chairman.	Speakers.
April 23	11 to 1.	"The love of God towards His Saints."	Mr. H. F. Bowker.	Rev. A. C. D. Ryder. Rev. Dr. H. Sinclair Paterson.
	3.30 to 5.	Bible Reading: "Possessing the possessions."—Obadiah, ver. 17.	Rev. C. Wilson.	Rev. J. A. Aston.
	7.30 to 9.	"The love of God manifested in His Saints on earth in the spirit of unity."	Rev. B. W. Bucke.	Mr. H. F. Bowker. Rev. Chas. Graham.
" 24	11 to 1.	"The love of God in His Saints as the power for testimony and service."	Mr. H. F. Bowker.	Rev. J. A. Aston. Rev. Evan H. Hopkins.
	3.30 to 5.	Bible Reading: "The Power of Christ"	Rev. J. W. Marshall.	Rev. Chas. A. Fox.
	7.30 to 9.	"The love of God towards His Saints in the coming of Christ to be glorified together with Him."	Mr. S. A. Blackwood.	Rev. J. Bennett. Rev. H. Varley.

Prayer Meetings will be held at the Rink on Wednesday and Thursday, at 9 a.m. and 7 p.m.
Sankey's Hymns will be used.

A few seats will be reserved, for which tickets may be obtained, price 2s. for the two days, on application to W. O'NEILL, 39, Manor-park, Lee, E. P. LE FEUVRE, 5, Northbrook-road, Lee, *Hon. Secs.*

Or to Mr. Burnside, Blackheath Village. Trains every 20 minutes from Charing Cross and Cannon-street. The Rink Hall is close to the Blackheath Station, South Eastern Line.

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The Christian.

THE CORRUPT CHURCH AND MODERN CHRISTIANITY.

By Rev. B. BORTON BROWN.

A RECENT American writer, W. H. Holcombe, M.D., in a chapter on "The Dead Church," has drawn a significant picture of the state of society in America, which he considers as the latest product of "Modern Christianity." This picture might do very well in some of its features for other countries beside, in Christendom. It may seem to some extent an exaggeration, but even discounting it somewhat, it is another confirmation how ripe the nations are becoming for some definite and divine crisis; how powerless the present state of professional spiritual life in the Churches is to remedy abounding evils; and how any true soul would be only too ready to praise God at the thought of a really divine and decisive crisis which should strike at the root of present evils and bring in everlasting righteousness.

He asks: "What do we see?

"The spiritual desolation of the age, in all its most painful forms.

"The differences, contentions, disintegrations, decadence, and helplessness of Christianity, associated with the most enormous pretensions and self-delusions.

"The baneful and often concealed ravages of infidelity, rationalism, spiritualism, and sensualism.

"The palpable decay of the old modesties and rectitudes of life.

"The sacrifice of all the moralities in the haste to get rich.

"The frequent desecration of marriage to the barbaric level of bargain and sale.

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"The wide-spread faithlessness in service and contract, among all classes.

"The rule and ruin of hideous 'rings' in politics, in business, and even in ecclesiastical circles.

"The alarming increase of intemperance, opium eating, debauchery, the social evil, insanity, suicide, embezzlement, and all other crimes; insanity alone increasing proportionately faster than the population in every civilised country.

"The extraordinary sensationalism rampant everywhere.

"The increase of emotional disorders, scrofula, blood-poisonings, blindness, deafness, monstrosities, &c., the hereditary products of a diseased civilisation.

"The growing contempt of authority, recklessness of life, and laxity of laws; the decline of patriotism, without any compensating development of the cosmopolitan spirit.

"The selfishness, malignity, mendacity, and jobbery of parties.

"The gradual dying of the public conscience.

"The autocracy of money, meanly lording it over intellect, virtue, and labour.

"The waning power of duty; the apotheosis of pl asure; the reign of buffoonery.

"The astonishing fact that Christians can consent to be rich, and to grow richer, amid all the want and suffering that surround them.

"That they squander in ostentatious displays and selfish appetites more money than would relieve all the necessities of the world."

He asks: "Are we tending in the midst of our fifty thousand churches to become a nation of drunkards, paupers, criminals, and lunatics?"

"The official statement of the annual expenditure of the people of the United States for alcoholic liquors is £140,000,000 per year. Can anyone imagine the moral and physical evils present and prospective, which are involved in that terrible fact?

"The money expended by the enlightened nations of Europe in the maintenance of standing armies for the unchristian business of overawing, checkmating, or destroying each other, would give food, clothing, work, and education to every necessitous human being in their borders: and these nations are not pagan, but the finished products of Christian civilisation!

"Licentiousness, open or concealed, is spreading its subtle poison without limit. Paris exists everywhere. If the surfaces be such as we see them, what must the hidden recesses contain?

"'It is quite curious,' says Ruskin, 'how often the catastrophe of the leading interest of a modern novel turns upon the want, both in maid and bachelor, of the common self-command which was taught to their grandmothers and grandfathers as the first element of ordinarily decent behaviour.'

"Fifty-five years ago when the first French ballet dancer bounded upon the stage in New York in short skirts and regulation tights, every lady in the dress circle rose and left the building. Now crowds of Christian people witness patiently and admiringly the dancing of troops of women, whose continuous approaches to apparent nudity have been regulated by the increasing demoralisation of the popular taste.

"The crime against the unborn child, which destroys the parental instinct, encourages sensuality, and suppresses population, is as common to-day in the most enlightened Christian communities as it ever was in pagan Rome. Dr. Storer, of Boston, has collected an enormous amount of evidence on this subject.

"But the list of special evils is too long to quote. It enumerates an unscrupulous press, the rapid increase of the gambling spirit in all shapes, the effort to amass enormous wealth without one stroke of honest labour, combinations to inflate and depress the markets of the world, detestable thievery, adulteration, quackery, bribery, the augmentation of the dangerous and vicious elements of society, &c.

"The diffusion of a vile, cheap literature through all classes, children included, like an underground sewer, full of nameless putridities.

"And to add a crowning horror to these allegations, men professing the religion of Christ participating in the spirit or the profit of all these evils.

"And amid all, the Churches of Christendom are semi-social, semi-political institutions with more religiosity than religion, formal, contentious, inflated, time-serving, power-loving, unable to Christianise in any true sense the majority of their members, or to civilise the besotted millions at their own doors in our towns and cities. Society indeed has reached a point in which the salvation of the helpless and brutal classes is, *under the present regime*, totally impossible."

Such is only a part of the indictment, but it is sufficiently heavy. It is utterly impossible for any one who knows it to exaggerate the fearful evils of these latter days.

It would be a mistake very grievous to say that true Christianity is the mother of all these evils. There is a false Christianity which is worse than powerless to prevent these evils, because it administers to the carnal desire of the natural man as to power and show; fosters pride, envy, deceit, mere appearances; expends marvellous energy on mere outsides, and is inwardly full of uncleanness and death.

Perhaps it is no wonder that men without faith and with confused discernment, say that "Christianity is played out; we want a new religion"! Well if all a man wants is a new religion, says Kingsley, "he can make one as often as he is tired of the old one. Man wants more than a religion; he wants *the living God*": "My soul thirsteth for God, for the living God." It would be nearer the truth, instead of saying Christianity has failed, to say true Christianity has not been fully tried, except in very few instances. For instance, has this command of Christ the Lord become the practical basis of modern civilisation? "A new commandment have I given unto you, that ye love one another, as I have loved you." Christendom professes to reverence the ten commandments, and places them in the churches; but does it accept and inscribe as all important the one great commandment of Christ, which transcends and includes all others as *the one new commandment of the Christian dispensation?*

What is really wanted is *Christ*, not "modern Christianity;" *divine life*, not mere religion; *the Holy Spirit*, not the spirit of the world or even of the Jewish dispensation, or even of what is called "modern civilisation." What is wanted is a chaste, pure, sacrificial Church of Christ, not a meretricious, flaunting, false spouse, proposing an alliance with Christ, but living in adulterous union with the world—*a veritable Babylon.*

The Royal Sorrow.

"Weep with them that weep."—Rom. xii. 15.

OUR nation heaves with sudden start,
And sad is many a royal heart,
For death has shot a secret dart
And laid a loved one low.

A noble Prince has breathed his last,
And England's sky is overcast,
As all his kindly useful past
Comes mournfully to mind.

Now mourn we with the widowed wife
This shadow o'er her early life;
Alas that woe should be so rife!
God help and comfort her.

And mourn we with the Mother-Queen
This loss that comes so swift and keen;
Oh that her sorrowing soul may lean
On Jesu's breast alone.

Oh that his hand may wipe each tear,
Oh that his love her heart may cheer;
His sympathy make life less drear;
God grant this for our Queen.

And mourn we too for those who know
A sister's grief, a brother's woe;
How quick must childhood's memories flow
Through all their aching hearts.

A solace from our God's good hand
We ask for this grief-stricken band,
And guidance to the tearless land,
Through all the ills of time.

L. W. P.

A WORD TO FORMALISTS.

By Mr. D. L. MOODY.

(*Continued from our last.*)

THE next class is more difficult to reach—the *formalists*. They go in strongly for "order." I venture to say there were a good many of this class in the house where Jesus was teaching in Capernaum. They were, doubtless, very much disgusted with these four men who brought the palsied man to Christ. "What do they mean by tearing up the roof and letting the man down in this way?" They were great advocates for doing things "decently, and in order." They believed in maintaining church order and dignity. The idea of making a hole in the roof of a man's house just to let a palsied man through—bringing down so much dust on their heads!

My friends, when God works many things will be done "out of regular order." It seems to me that will be a good thing. There are not a few who cannot be reached, apparently, through the regular channels, who will come to meetings like these out of the usual routine. You have got your churches and chapels, it is true, but we want to make an effort to reach these outlying masses who will not go to them. Many will come in to these meetings simply because they are to be held only for a few days. The hall will soon be taken down and removed to another place, and so, if they are to come at all, they must come to a decision about it quickly. Sometimes men will come out of idle curiosity, or a morbid desire to know what is going on. Perhaps at the first meeting they go to, something that is spoken or that is sung will touch them. They have come under the sound of the Gospel; probably they will become real Christians and useful members of society. May God deliver us from finding fault simply because things are done a little out of the regular line.

You will sometimes hear people say, "We have our churches and chapels; if men will not come to them, let them keep out." That was not the spirit of the Master; nor was it the spirit manifested by the four men of whom we are told in this narrative. When our Civil War in America broke out we had a very small standing army; a proclamation was sent out by the Government asking for volunteers to enlist. Several hundreds of thousands of men came forward and joined the ranks of the regular army. There was plenty for every man to do. These volunteers were not so well trained and drilled as the older soldiers, but we could use the irregulars as well as the regulars. Many of the former soon became efficient soldiers, and these volunteers did great service in the cause of their nation. If the outlying masses of the people are to be reached we must have the regulars and the irregulars both. If you have got any love for souls you will not be finding fault because everything is not done exactly as it has been done for the last fifty years.

I remember hearing of a Sunday-school in our country where the teaching had got into ruts. A young man was placed in charge as superintendent, and he wanted to rearrange the seats. Some of the older members said the seats had been in their present position for so many years, and they could not be moved! There is a good deal of that kind of spirit nowadays. It seems to me that if one method is not successful we ought to give it up and try some other plan that may be more likely to succeed. If the people will not come to the regular "means of grace," let us adopt some means that will reach them and win them.

You remember what Moses said to Joshua when the latter wanted him to rebuke Eldad and Medad because they prophesied in the camp. Instead of rebuking them, Moses rebuked Joshua. I believe it is the only thing on record against him; he objected to lay preaching. Moses said: "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

Neither Elijah nor Elisha was in the regular line of prophets. John the Baptist and Jesus Christ were both out of the regular order of those who officiated in the temple. Wesley and Whitfield may also be said to have been out of the regular line; and yet what grand and mighty things they wrought in England. I would ask those who are bound down to particular forms not to be finding fault because the methods used in these meetings may not be exactly the same as they have been accustomed to. When the Holy Ghost works He will mark out channels for Himself. We must learn to let God work as He will.

(*To be concluded.*)

Mr. Noble in Lancaster.

A FIVE days' Mission in connection with Gospel Temperance was held in Palatine Hall, Lancaster, commencing Monday, March 24. Mr. William Noble, of London, was the missioner and chief speaker every night. The Temperance movement has taken great hold of this town, and the enthusiasm increases rather than diminishes. There are several thousands of pledged abstainers, the result of previous Missions, and a noble staff of earnest workers, who, by constant visitation, prayer-meetings, Mission services, and house to house solicitation, keep the good work progressing.

The enlarged Temperance Hall was crowded each night. Mr. Noble spoke with his usual passionate earnestness, ability, and spiritual power. He kept his audiences from first to last deeply interested, and the large numbers that stayed to the after-meetings proved that many hearts had been touched and minds impressed. These after-meetings were a special and blessed feature in the Mission. As Mr. Noble pressed home some Gospel truth and earnest prayers were offered for the unsaved, a deep, hallowed feeling pervaded the service. Much spiritual good as well as Temperance work was done.

A very interesting gathering of women was held on the Wednesday afternoon, and many of the mothers signed the pledge. The noon prayer-meetings were chiefly conducted by Mr. Noble, and the biblical expositions he gave greatly encouraged the workers. He was well supported each night by the ministers of all denominations and the gentry of the town. The Blue-Ribbon Choir rendered very effective service, and altogether the meetings were very enthusiastic and successful. 285 new pledges were taken.

A GREETING FROM ONTARIO.—Dear Sir,—Through the kindness of some friend, unknown to me, I have been receiving The Christian for a number of years; and I cannot sufficiently express my thankfulness for the blessing. It keeps me well informed with respect to all kinds of Christian work carried on in my native land. I am frequently much encouraged to see the zeal of good men at home for the kingdom of Christ, and their interest in the welfare of their fellow-men. May the Lord abundantly bless his people at home and their labours for the evangelisation of the world! My copy of The Christian has been hitherto addressed to Stayner, Ontario. I left Stayner, and am now labouring at Port Elgin. Kindly make this known that I may receive The Christian addressed accordingly.—Yours in Christian work, (Rev.) D. McNeill.

Port Elgin, Ontario.

FIRST STEPS IN SIN.

BEWARE of first steps in sin. The first step from either wrong to right or right to wrong, is ever of the utmost consequence. If Ahab had never begun to go astray, he had never been found in the depths of woe to which he afterwards fell. The point at which a man makes his first departure from the straight line of righteousness, is the point at which he goes astray, and that point is the weak place in his character, the place of his danger, and the spot which ought to be watched with all prayerfulness, constancy, and dependence on God.

The first step is that which determines everything. If that be taken, the after consequences must follow, if that be not taken the after consequences cannot follow. If you don't enter the train, you cannot be carried by it to the distant terminus. If you don't go into the sea, you cannot be carried away by the tide and drowned. If you roll a round stone over the ledge of the summit of a smooth sloped mountain, it will bound down and down until it plunge into the lake at the bottom and sink into its depths; but if that stone be not rolled across that ledge, it can never fall, but must remain on the heights. And it is ever so. Retain your integrity, maintain your hold on God and righteousness and you will never need to bite the dust of bitter degradation; but, let go your hold, and God only knows what the end may be.

And it is of the utmost importance to remember that a very slight deviation at first may widen and widen, till the consequences are direful in the extreme. A variation of half a point in the compass has wrecked many a ship, and drowned many a gallant crew. "Only just this once," has blasted and ruined, for time and for eternity, many a boy and girl. The little act of sin, does it. Oh, be warned of this. Lot said of Zoar, "Is it not a little one?" And this undertaking, the consequences of little things, blasted his life and ruined his family. The pulling back of a lever in the signalman's box, may determine whether yonder train which comes thundering along shall carry its passengers to Edinburgh in the North, or London in the South. The first result of the reversing of that line, is to alter the rail points about three inches, but the consequence of this slight change is, that in six hours that train will be four hundred miles distant from the place where it would otherwise have been. And it is even so with a man or woman who is turned aside from purity, goodness, Christ, and God. At first the departure may be only a thought or a desire, an imperceptible defection; but there follows the outward act, then repeated acts, and so on till the far-off misery and shame are reached.

How different was Ahab as a child, from Ahab the husband of Jezebel, and the corrupter of Israel. He would never have been the bad man he was, nor the glaring beacon light moored over the black rocks of apostacy and sin, where he made such sad shipwreck of himself, had he resisted the first temptation, and been on his guard against first steps in sin. F. F.

GROVE HALL AND WEST MARYLEBONE GOSPEL MISSION.—The first anniversary of this Mission was held at Grove Hall on April 1, Dr. Gilbart Smith presiding. Services are held at this hall every Sunday, Tuesday and Friday, as well as on all Bank Holidays, &c. Open-air services, work amongst the fallen, and house-to-house visitation, are other features of the Mission which is well deserving of support. General Superintendent, Mr. James Sprunt, 16a, Omega-place, N.W.

For the Young.

BRING THE CHILDREN OUT OF EGYPT.

By Dr. GEO. F. PENTECOST.

WE make the following extract from one of Dr. Pentecost's Bible Lectures on "Getting out of Egypt," recently delivered in the Regent-square Presbyterian Church. The subject that afternoon was "The compromises which Pharaoh proposed to Moses." One of these was that the men of Israel should go themselves and serve the Lord in the wilderness, but should leave their wives and little ones behind. From the passage Dr. Pentecost drew this lesson: that the god of this world seeks to make parents contented with getting saved themselves, and to persuade them not to trouble their children with questions of religion. Said Dr. Pentecost:—

I wish very solemnly to lay upon the hearts and consciences of all parents here this afternoon the duty of seeking to win their children early to the Saviour. Many parents do not seem to think their children are in any danger of being lost. There is a widespread practical belief that children will be saved *because they are children;* that there is no urgent necessity for their being converted; that it is enough to teach them the ordinary Bible lessons, and bring th m up respectably; that we are not to expect young children to be converted. The consequence is, that sin gets the greatest advantage over them, and they too often grow up amid the pleasures of "Egypt" and "Egyptian" society. In after years parents mourn over the worldliness and even godlessness of their children, and wonder why it is that they have not given their hearts to Christ. I believe that God means us to have our children with us in the kingdom, and that we are to bring them out while they are yet little ones. We should make no compromise on this point, but set our hearts, from the moment they are given to us, on having them safe in the fold of Christ.

I venture to speak of the mercy of God to a child of my own by way of illustration. During the first year of my ministerial life I was a missionary in one of the small Western towns in our great country. We were living in one room, for we were but very poor, serving a little, feeble church. In that room, which constituted our dwelling, our first child was born. Of course she was solemnly consecrated to God. So far as we could do it, we gave her to the Lord, and asked Him to receive her and make her his own child. We believed that He would, but we were sure that it was for us to watch over and train her up in "the fear and admonition of the Lord." She was the subject of constant and unceasing prayer during all the period of her infant days.

As soon as she could speak any word, the name of Jesus was taught her. She could lisp that name almost as soon as she could those of "mamma" and "papa." Our thought was that she would grow up and never know anything otherwise than that she was a child of God; that being closely trained and tenderly cared for under the very wing of the Almighty, she would pass unconsciously from the death of nature into the life of grace in Christ. From her childhood we taught her the Scriptures, and her earliest delights were to listen to the Bible stories.

By and by, signs and marks of the unrenewed nature were apparent in her. Anger, passion, and wilfulness, would manifest themselves when her pleasure was crossed or she was not allowed to have her own way. An occasional act of disobedience caused us great sorrow and distress. At four or five years of age it was very apparent that, though by no means a vicious child, she was yet a child of Adam. Then we had great anxiety about her. Was this dear child, after all, to grow up and not be the Lord's own? Other children had come in the meantime; and this added more care to our parent hearts. I do not wish to convey the thought that our child was more sinful or wicked than children are in general; but that it became apparent to us that she was not regenerated. She was restless and impatient of restraint, and did not like in moments of wilfulness or times of childish disobedience to be chidden or remonstrated with. The admonitions of the Lord's Word, especially, were not received with a submissive spirit.

These were days and months of anxiety. The question came to us: how far and how urgently we should press upon her the claims of God, and enforce a strict discipline in God's name. I had often heard unconverted people say that they had acquired a distaste for religion by their too strict religious training in their childhood. They said they had learned to look upon Christianity as that one thing that was opposed to all childish freedom and pleasure; and so soon as they were free to choose their own way they went far astray from the precepts of the Lord. I dreaded to make religion distasteful to my child.

There were two or three years then in which we talked much more to the Lord about the child than we did to the child about the Lord. Parents need to be careful and very wise in their religious training of their children not to provoke or fret them by a too severe discipline.

Time went on, till my dear child was ten years of age; still there were no signs that she was a child of God. The bitter thought often came to my heart: "After all, is she to grow up without a vital knowledge of God, as so many children do?" And I cried unto the Lord afresh for my child.

One day she had committed some fault; I think now it was some act of disobedience, for which I chided her, and inflicted some slight punishment, perhaps restrained her from her liberty for a day, keeping her entirely in the house. The next day I took her into my study. My heart was very anxious and sore. Drawing her to me, I began to talk seriously to her about her soul. I had not for a long time had a serious direct talk with her. I told her plainly what sin was in God's sight, and what the consequences of sin were; how displeasing and hateful to God it was; how guilty and devilish a thing sin was. I tried to lay it on her conscience—not harshly, but lovingly. I said to her, with my arms about her: "My darling child, you know how tenderly I love you; how your sin has grieved me; how distressed beyond this I am, that you seem not to think that sinning against God is of any great account. Oh, my dear child, do give yourself to Him!"

She did not like the talk. She sat in a strained position, as if she would fain get out of my arms. She made no reply to me, but sat with downcast face and somewhat sullen looks. When I had said all I could say, I bade her go and think it over. She flew out of my arms, as if it were the greatest relief to get away from me. She went to play and I stayed to pray. Several months passed, and nothing occurred either to cheer me with the thought that she was turning to the Lord nor, on the other hand, to distress me about her conduct; for she was a loving and a dear child.

I was at this time pastor of a large church in Boston. Special interest arose among our people, and I was holding a few extra meetings and giving some addresses to the children and young people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday morning, a week or so after this, as I was going down to the dining-room, she intercepted me at my study door. I was surprised to see her down so early, for she was not usually the first to come down to breakfast. She came toward me with a strange eagerness. I saw by her face and the tears standing in her eyes that something unusual had happened to move her. I said, "What is it, dear?"

She made no reply at once in words, but with a bound she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time.

Presently she said, "Papa, I have got something to tell you." I at once turned and drew her with me into the study. And catching her in my arms she sat on my knees in the same chair where a few months before she had so unwillingly sat to receive my rebuke and instruction in righteousness.

"Now tell me all about it, dear," I said to her.

"Well, papa, you know how naughty I was when you talked to me here a long time ago. I did not forget it, and I have been very sorry and ashamed about it, and have often since prayed to God to make me a better child. Well, you know the little meetings you had with the children? I went to some of them, and resolved that I would give my heart to Jesus, but I did not. Yesterday your sermon in church made me see what a great sinner I was, and I went to bed very unhappy last night, thinking of my sins and wondering if God would forgive me. I don't know how it was but I think God must have awakened me. It was in the night and quite dark, when I awoke. I thought of my sins, and then I thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it, and gave my heart to Him, and oh, I am so happy! and I have been awake ever since, waiting for the morning to come so that I could tell you."

Dear friends, you may believe that there was a happy father as well as a happy child. I speak of this incident to encourage parents not to relax their purpose to bring their children out of Egypt. There may be times when your heart will fail you, but only be believing; seek wisdom from God and purpose truly and reverently that you will not leave your little ones behind you. God will assuredly give them to you.

Nursing the Sick Poor.

TO those who feel the importance of supplying the spiritual as well as bodily needs of our poorer brothers and sisters in the time of sickness, we would mention the Nursing Branch of the London Bible and Domestic Female Mission. This Mission seeks, in the first place, for earnest Christian women who are suitable, and then fits them for their work by the requisite hospital training. These Bible-women nurses, of whom there are between sixty and seventy, are then placed in or near their districts; and nurse the sick poor in their own homes entirely free of charge. The value of this agency (an offshoot from the earlier Bible-women's Mission, founded by the late Mrs. Ranyard) has been amply proved by fifteen years' experience.

The total cost of employing a nurse, including medical supplies, is from £55 to £60 per annum. The headquarters of the Mission are at 2, Adelphi-terrace, Strand, W.C. Hon. Sec., Mrs. Selfe Leonard. Treasurer, The Lord Kinnaird, 1, Pall Mall East, S.W.

THE CHILDREN'S SCRIPTURE UNION.

THOSE who have learned the priceless value of the Word of God, and who know that it is indeed "able to make wise unto salvation," will rejoice in the fact that through the means of this Union about two hundred thousand children in this and other lands are now regularly reading daily portions of the Word. Evidence is forthcoming that to not a few of these youthful readers it has proved the "savour of life unto life." The fifth anniversary of the Children's Scripture Union, at which these facts transpired, was held on Tuesday, the 1st inst., in the Lower Room, Exeter Hall.

Rev. Sholto D. C. Douglas, who presided in the afternoon, read and expounded the Scripture portion for the day (John xv. 9-17). He dwelt on the "imperial measure" of love: "As the Father hath loved Me, so have I loved you;" the test of love: "Greater love hath no man than this, that He lay down his life for his friends;" the confidential friendship of love: "All things I have heard of my Father I have made known unto you;" the discriminating character of the love of God: "Ye have not chosen Me, but I have chosen you;" and the purpose of love: "That ye should go and bring forth fruit, and that your fruit should remain." Speaking of the work of the Union Mr. Douglas told of one country gentleman in whom he was much interested, who had been led to a deeper interest in spiritual things through his little daughter becoming a member of the Union. The questions she asked led him to search the Bible as he had never done before.

Mr. W. F. Seagrove spoke on "How to keep and influence our Members." The progress of the work was, he felt, most encouraging. The Master Himself has greatly blessed the work of his servants, not only in keeping up the number of young readers, but in bringing many of those to Christ. The Union has increased largely in numbers, but desirable as that is, the most important thing is to seek so to influence them that they shall be won to the Saviour. Dealing with practical methods, he urged the value of personal influence and correspondence; also bright interesting meetings for the members, where they should be encouraged to study the lessons of the portions read, to digest with thought and prayer, so that the truth may sink into their hearts.

Mr. Mitchell Carruthers strongly urged the usefulness of meetings, monthly or otherwise, with the view of interesting the children in the Scriptures read. Bright lively addresses, object lessons, text competitions, special subjects, as for instance, crowns, faith, soldiers, the flowers of the Bible, &c.; these and similar means would lead the little ones to see that the Bible was not a dry, uninteresting book, as regarded by some who know it not.

Mr. King called attention to the Public Schools Scripture Union, which he felt was of great importance. It was satisfactory to know that the Union was represented in many public schools, one having no less than 250 members. At Westminster there is an organised branch, with 47 members. These branches are worked by schoolboys, for only fellows in the house or on the same form have influence sufficient to induce schoolboys to become members of the Scripture Union.

In the evening the hall was again well filled. After praise, prayer, and the reading of a portion of Scripture from 2 Tim. iii. 14—17,

Mr. T. B. Bishop, hon. sec., said he had been reading the reports sent in by the local secretaries, and he felt deeply encouraged. He had never before known how thoroughly the work was being done, and how it was permeating the towns and villages of the land. There are now about 1700 local secretaries, and 180,000 cards have been issued in English for 1884, besides a large number in foreign languages. All over the Continent—as well as in India, China, Japan, Palestine, Africa, America, and the Colonies, there are branches more or less numerous, and regular readers of the Word of God. One point the Committee had been anxious to ascertain was whether or not the children really read the portions day by day. Facts mentioned in a large number of the reports, from all parts of the country, seemed clearly to show that the children *do* read the portions. Quite a number of instances were given in which children were led to Jesus through the reading of the Word. In preference to any formal report, Mr. Bishop read extracts from many of these local reports, and thus a variety of interesting facts were elucidated with reference to the widespread character of the work.

Mr. S. Martyn Bardsley, of Oxford, spoke briefly on the importance of the Public Schools Scripture Union, after which

Rev. Dr. Sinclair Paterson (who presided) said he was more and more firmly persuaded that the grandest proof of the Divine origin of the Bible lay in its power to quicken dead souls, and sustain in active operation the life thus given. Neglect of the Word made a nation or a Church poor, and diligence in studying the Word made a nation or a Church rich—rich in good works. He had heard of butterfly readers who skimmed from text to text and gathered no honey, and of bee readers, who dipped deep into the Word, and sipped honey from the most unlikely places; he trusted the readers of the Union would be of the second order of readers, not of the first. The longer he studied the Word of God the more he was amazed at the fulness and freshness of its contents.

Mr. Edwin Arrowsmith earnestly urged the pecuniary needs of the Union, and of the Children's Special Service Mission. In view of the approaching season for seaside services, and in view of the blessing being granted everywhere on the work, he regretted to say that the funds for the general work were exhausted. Surely many would come forward to help liberally such a Mission. The speaker concluded with a few pointed sentences on the Blue Ribbon and Temperance work among the children.

Mr. Ranger spoke briefly on the scope, support, and supervision of the Mission; Mr. E. T. M. Dennes answered a few questions as to the working of branches, and with prayer and praise the proceedings were brought to a close.

The Theatrical Mission.

WE are glad to observe that the work of this Mission continues to make progress, and that the workers are greatly cheered by the results attained. In Marylebone, Islington, and Lambeth special meetings have recently been held, at which large numbers of *employés* at the various theatres and music-halls of the districts were present, deep impressions being made upon many, and some led to Christ.

An influential assembly was convened at the Mansion House, by the kind invitation of the Lord and Lady Mayoress, on the 4th inst., to hear reports of the work of the society. In the unavoidable absence of his lordship, Sir Wm. Muir, LL.D., presided. Mr. Courthorpe Todd gave an account of the various agencies employed in the Mission, the claims of which were urged by Dr. Norman Kerr, the Venerable Archdeacon Richardson, Dr. Barnardo, the Revs. Dr. Sinclair Paterson, Burman Cassin, and others.

Not a little surprise was occasioned by the speech of Dr. Kerr, who contended that it was just as possible to serve God well and truly on the stage as well as in any other profession—a statement which elicited loud expressions of disapproval from the greater part of the audience. The other speakers also strongly dissented from some of Dr. Kerr's remarks, all, however, agreeing in the urgent necessity for an enlargement of the resources for carrying on this eminently useful and important branch of Christian effort.

REV. S. BORTON BROWN, B.A., having now terminated his temporary special engagement in the East-end, is open to accept preaching engagements in or near London, or an invitation to a pastorate. His address is 52, Grove-road, Bow, E.

The Cross of Christ.

"God forbid that I should glory save in the Cross of our Lord Jesus Christ."—Gal. vi. 14.

WE glory in the things we love the best:
The warrior boasts of laurel-wreaths possest,
The world's renown and honour are his quest.
The Christian sees in Calv'ry's sacred story,
The Star that leads to everlasting glory.

The poet waves aloft Thoughts oriflame,
Strives for a niche in temples reared to Fame,
Seeks on the "sands of time" to trace his name.
The Christian finds in Calv'ry's wondrous story
A theme surpassing all, in light and glory.

The painter lives, Art's reign to magnify;
Beauty is all, in earth and sea and sky;
The beautiful is good, and shall not die.
The charm and beauty of the "old, old story,"
Is the ideal of the Christian's glory.

Music by some; or Wisdom most renowned,
In depths beyond the reach of man to sound;
Hath life's Elixir yet by them been found?
But at the Cross of Calv'ry's wondrous story,
The Christian finds eternal life and glory.

Christian, let all thine aspirations rise
From fading wreaths to crowns beyond the skies;
Christ be thy life, thy hope, thy joy, thy prize.
Oh, while on earth may Love's divinest story,
The Cross of Christ, be our delight and glory.

J. H. S.

Gospel Temperance in the North.

FOR ten days Major and Mrs. Evered Poole held drawing-room, temperance, and Gospel meetings in Doncaster, with much encouragement upon their labours. They went from Doncaster to Grimsby, where they had been eagerly expected for many months. Both at Doncaster and Grimsby the mayors have lent the Mansion House for drawing-room meetings on behalf of the Army Scripture Readers' Society, and much interest in the spiritual welfare of the soldier has been aroused.

Mrs. Poole is an earnest worker amongst the soldiers, and by means of her Association for the young pays the salary of three Scripture-readers who devote themselves to evangelistic work in camp and hospital. By her "Sunday Reading Association" she supplies many a barrack-room with pure and good literature, which the soldiers value inexpressibly.

The friends at Grimsby gave a warm welcome to the evangelists, and the usual crowded attendances at every meeting showed that God was moving the hearts of the people. The deep, spiritual tone of the Missions conducted by Major and Mrs. Poole is a matter of universal remark and of thankfulness. Their aim is ever to win the souls of their hearers for Christ, and never has been truer *Gospel* Temperance preached, the temperance following in the train of the Gospel as a veritable handmaid. Major Poole held a special meeting for men, presided over by the vicar (Rev. J. P. Young), enlisting a large number as pledged members of the "Purity Crusade."

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—April 13, John xx. 1—18; April 14, John xx. 19—31; April 15, John xxi. 1—14; April 16, John xxi. 15—25; April 17, Ezekiel i. 1—16; April 18, Ezekiel ii. 1—10; April 19, Ezekiel iii. 1—9.

HERRING-SMOKERS IN STORNOWAY.—Last year we gave a short notice of work among the women employed here in connection with the herring-smoking trade. There were about three hundred strangers engaged in it. There is to be a great increase this year, several new smoking-houses being in course of erection; owing to the demolition, by a gale, of a large coffee-house, it is proposed to erect a larger one, with a meeting-house and reading-room attached. Only those on this spot can realise the necessity for such combined Gospel and Temperance work among these poor hard-working women. Being all far from their homes, they have a special claim upon the help and sympathy of our English readers, many being natives of Newcastle, Lowestoft, and Yarmouth. Contributions of money, tracts, or books may be sent to Rev. Donald J. Martin, Free English Manse, Stornoway, N.B.

HOMES FOR WORKING GIRLS IN LONDON.

THE modest institution which under the kindly title of "Homes for Working Girls in London" has done such a good work for our metropolis, is continually carried on on the Christian principle of prayer. It lives largely, as Mr. John Shrimpton has with cheerful faith often told the public, on what the daily gifts of Providence supply. Its faith faculty therefore quickened, and, as a necessary consequence, its sense of gratitude is well developed. When a fat banker's book stands between a Society and starvation, there is a temptation if not a tendency towards the spirit of Jeshurun; but when daily bread has to be looked for each morning, dependence upon God is fostered and the humble trust of the Christian life becomes the ruling principle of all the doings of the Society.

It was therefore a fitting thing, symbolic of the habitual life of the Homes, that Mr. Shrimpton should convene a prayer and praise meeting on Tuesday week, to thank God for fresh blessings, and supplicate a continuance of them in the future. Gordon House—one of the neatest and prettiest of the Homes—was the rendezvous for the friends invited, and as usual those interested in the welfare of the girls of London mustered in large numbers in the pleasant sitting-room, which soon became "too strait." Tea had been discussed, and the cheerful arrangements of the House inspected by the lady visitors before Canon Boyd Carpenter put in an appearance to deliver his address on the occasion. He found awaiting him an audience the majority of which, as ought to be, were ladies, and in which enthusiasm for the Homes was in no sense lacking.

Prayer and singing opened the meeting, and then Mr. Shrimpton, greeted with a pleasant cheer as an old friend, treated the audience to an informal sketch of the past year's proceedings. They had had their trials, he said, but their joys likewise had been not a few. The Homes had progressed and they had been thoroughly appreciated by the residents; best of all, not a few of the girls in them had been brought to Christ. A most encouraging fact had just been related to him. A lady who was working in connection with Messrs. Moody and Sankey's meetings had received a letter requesting her to call at a certain house, and to her intense joy she found it was one of the Working Girls' Homes. No fewer than six young women were seeking Christ, who had all received their first serious religious impressions at one of Mr. Moody's meetings. Yes; in their homes they strove to make the girls as happy as possible, but lodgings without Christ would be a very poor look-out indeed. They tried their best to make lovable homes, but they did their utmost, too, to lead the girls to the Saviour. Mr. Shrimpton proceeded to touch lightly on the statistics of the movement, which he did with a deft hand. Gordon House had sheltered (in less than three years) up to last Christmas 950 young women, who had stayed within its walls for longer or shorter periods. The gentle influences of the religious atmosphere that surrounded them, the opportunities of meeting in the Bible-classes and prayer-meetings, the books to which they had access, and, above all, the constant lesson of the life of the superintendents, were all powerful towards moulding the lives and characters of the young women who came within their influence. Gordon House never had a vacant bed. Morley House, their largest establishment, was increasing its accommodation, and they had now 68 beds there. Their latest addition, Hyde House, with 57 beds, had already 30 inmates, though it had but been open about ten days. Woodford House, one of the prettiest of their homes, was always full, and hardly any of the others ever had many vacancies.

At the same time, they had had some trial. They had, as most of those present would know, obtained a very suitable house in the Paragon, New Kent-road, last autumn, and were within a fortnight of opening it for the reception of its residents, when the five Trustees were served with a notice to restrain them from opening it, on the ground that a clause in the lease prohibited any business from being carried on in it. They did not see how the Homes could come under that prohibition, but anyhow they had been forced into court, and compelled to desist from the idea of opening their Home there at the usual terms. They tried to open it and supply gratis accommodation, and their appeal on that aspect of the matter was still pending. He would ask Canon Boyd Carpenter to lead the prayers of all present, that God in his goodness would control the issue to his glory. There was a far greater difficulty than most of them would think in obtaining suitable premises for their work, and it was a very serious matter to be deprived, in the fashion that they had been, at Kennett House, of an eligible position.

Mr. Shrimpton, in concluding his little talk, recurred to the advantages which they had seen arise out of their Thursday evening Bible Talks. He rejoiced to find that without any pressure, beyond the religious tone of the house, these meetings were filled to overflowing each week by the girls, and that many cases had come under their notice in which definite good had by God's grace resulted.

Canon Boyd Carpenter followed in a cheering and stimulative address on "Praise and Prayer," which well harmonised with the plainly expressed satisfaction of the audience at the hopeful statement which had been presented. The Canon's address took the form of an appeal to the spiritual source from which all genuine religious work must draw its motive power. "Come ye apart and rest awhile" might have been chosen as its motto, and its calm, restful sentences, its quiet withdrawal of the spirit from the fussiness of mechanical appliances to the deep and secret well-springs of God-given strength, passed like a charm over his attentive audience. The self-poised life of a spiritually-minded Christian ought to bear itself unruffled amid the jar and friction of earthly machinery. Did they consider at all that thankfulness and praise was as much an enjoined duty as a reliance on prayer? Life was too much a thing of bustle in this nineteenth century. Let them throw themselves open to the influences of God, and their hearts would fill and overflow with a joy which lay beyond the reach of earthly disturbance, and which would fill the face with gladness and the voice with praise. The Church had too much neglected the great and solemn duty of Christian joy. But, of course, it must come from the depths of the spirit; it could not be evoked by harping on its necessity. Such institutions as these were the brightest outflow that he knew, in embodied fact, of the joy of God's chosen. They represented the higher spiritual life of communion and fellowship with the Divine, catching a glimpse of the radiance of heaven and reflecting it in sunshine on the sorrows and trials of earth.

A HOUSE OF REST IN SWITZERLAND.—The well-known home and house of rest for lady workers, La Retraite, Weissenstein, Berne, is again ready, and will be open till the end of October, when it will be closed, after more than seven years' activity under the blessing of the Lord. La Retraite is pleasantly situated on a hill, surrounded by park and woods, twenty-five minutes' walk from Berne. Communications should be addressed to the Directress, Mdlle. de Gregory, La Retraite, Weissenstein, Berne.

BRITISH AND FOREIGN SAILORS' SOCIETY.—In aid of this society, established over sixty years ago for the temporal and spiritual welfare of seamen, a bazaar was held last week at Kensington Town Hall. The headquarters of the society are at the Sailors' Institute, Shadwell. Consequent upon the death of the Duke of Albany, Mrs. Gladstone wrote to say she could not open the bazaar as promised. The Earl of Aberdeen, in doing so, expressed the Society's sorrow at their inability to postpone it, and respectfully requested Mrs. Gladstone to tender to the Queen and Duchess of Albany their profound sympathy. Among those who wrote expressing approval of the work were the Princess of Wales, Lords Granville and Derby, and the Poet Laureate. It was hoped that £3000 would be realised as an addition to the Society's too limited resources.

EGYPT AND ITS PRISONS.

By Charles Cook.

WE expected to find the prisons in a very bad condition in this poor mismanaged country, nor were we mistaken; but yet it is hardly possible to believe that any government would, in this age, allow hundreds of poor wretches to remain so long in gaol untried. There are over 1300 untried prisoners in Egypt, many of them having been incarcerated for eighteen months and two years; and still no one can tell them when they will be tried, although we have been officially told that "many of them are falsely accused." We have gone through the whole land of Egypt, visiting the prisons on both sides of the Nile; but though we have seen prisons in many countries, we have never seen such unhealthy places as these, nor found so abominable a system. Men are thrown into prison here simply because they are witnesses, and may be required; and until lately the bastinado was freely used in all the gaols.

Dr. Cruickshank has been Director-General since the beginning of this year, and he is doing all he possibly can to effect reform, both in the management and cleansing of the prisons. It is quite a common thing to find the water which the prisoners drink kept in a vile condition, and a cesspool under the ground where the men live and sleep. No work is given them to do, and they have nothing to sit or sleep upon but the dusty ground. There are scores of these men who have been imprisoned for years, and who have had nothing to do all that time. In the cities this is being altered. Too much praise cannot be given to the Director for the good already accomplished. Several of the prisons have been thoroughly cleansed, and the men are being taught to make rush mats, while raised boards and blankets are supplied for them to sleep upon.

In Upper Egypt some of the prisons are dreadfully overcrowded and unhealthy. More than one Governor has asked us to bring the state of the prisons before the authorities in Cairo, and in one particular case at Esneh, where they were unable to get sufficient water, the Governor met the steamer as we came down the Nile, and implored us to send another water-carrier. At Soag there were 255 men in one room, thirty-one yards by eight. At Assiout, two men came with petitions in their hands, the first being condemned to death. The Governor said he had killed a man in a passion, for having murdered his sister. The second case was that of a man against whom no witnesses could be produced, and yet he was kept imprisoned.

We have distributed Arabic portions of the Word all through the land, only, however, to persons who could read; but we found many who could, both on board the steamers and at the railway stations. The prison officials who could read were apparently only too glad to have them, though they knew what the books were.

I cannot close without adding my testimony to the importance of the good and great work accomplished in Egypt by the American Mission. It has seventeen churches and fifty-five stations on the Nile, and its work in educating the young, and in winning souls to Christ, cannot be over-estimated. We have met many young men who date their conversion to this work, besides having been taught to speak English, and thus enabled to take a good government situation.

Luxor, Upper Egypt.

POVERTY AND ITS CAUSE.—Mr. Samuel Smith, M.P. for Liverpool, the well-known social reformer, says:—"I have inquired into the cause of the poverty of great numbers of distressed people, and my experience is that the greater part of all the misery in this country is the result of intemperance and vice. . . . I have known skilled artisans, able to earn 6s. or 7s. a day, who through drunkenness chose to live with their families in single rooms, for which they paid 2s. a week, while spending 15s. or 20s. weekly in drink. The expenditure upon intoxicating drink in Liverpool is equal to two and a-half millions sterling annually, or to the entire earnings of 50,000 families of the class of common labourers."

A DIALOGUE IN BERMONDSEY

BETWEEN

Major Whittle and Rev. M. Rainsford.

ON Wednesday evening last week the spacious Bermondsey Town Hall in Spa-road was crowded with men, women, and children. Major Whittle and his helpers have adopted the plan in vogue at Messrs. Moody and Sankey's meetings, of reserving a square block of seats in front of the platform for the sons of toil who cannot be in attendance an hour before the time to begin the meeting. On the evening to which we refer, this space was filled up with men and youths, who must have fairly represented the manual industries of busy Bermondsey. With much tender pathos, Mr. and Mrs. McGranahan sang from The Cristian Choir of "The Two Lives"—of the one who was born and reared, and loved and wedded, and who died "in the terraced house;" and of the other, who passed a lonely, sad, and sorrowing life "in the street below;" and of how, when Jesus took them both to heaven, none could tell

> "Which of them lived in the terraced house,
> And which in the street below."

At the close of the Major's earnest and convincing Gospel address, he said that questions were often asked by inquirers on points relating to difficulties, or supposed difficulties, in their minds. In order that some of these hindrances might be removed, he had asked his friend, Rev. Marcus Rainsford, to come and answer certain questions which he would put to him. A man said the other night that he had been reading infidel works, and there was a difficulty in his mind as to whether there was a living God. "Prove to me," said he, "that there is a God; make it as plain as that two and two make four." Mr. Rainsford, what would you say to such a man?

Mr. Rainsford.—I must say a word or two before I answer the question. No fallen sinner can know God, or understand his mind and will, unless he receive the Spirit of God (see 1 Cor. ii. 9—13). You might as well talk of colours to a blind man and expect him to understand you, as of spiritual things to a man whose soul is dead in trespasses and sins. "Ye must be born again." God has said: "Except ye receive the kingdom of God as a little child, ye cannot enter therein." But if we ask the Holy Spirit to take of the things of Christ and show them to us, He will do so; and then the answers I give will be profitable to us. I do not come to answer curious questions. The Lord Jesus never answered such questions; but when any poor inquiring one sought Him for information he got it.

I am asked to prove that there is a God. Do you know the Bible does not attempt to prove it? The Bible says the man is a fool who does not believe in God. Look at the things that God has made; they bear witness to their Maker (Rom. i. 20). If I pointed you to these lamps that are now hanging from the roof of this hall, and tried to persuade you they came into their places in some mysterious way hundreds of years ago, and that nobody had any hand in putting them there and supplying them with light, you would think me fit for a lunatic asylum. Well then, when I look around me in the world, and see the sun, the moon, and the stars, the trees and the flowers, the sea in its might, and the glory of the seasons; when I see the trees budding, blossoming, and bringing forth fruit, can anyone persuade me that they all exist of themselves? No, no! If you will read the 19th Psalm you will find there are three books where we all may discover that there is a God. "The heavens declare the glory of God, and the firmament showeth his handiwork;" that is, created nature is one book. "The law of the Lord converting the soul;" that is another; and the conscience of every man is the third. People may live and close their eyes, and say there is no God, but I have often seen the hand of death opening men's eyes. It is the enmity of the heart to God that leads men to wish there were no God, and the wish is father to the creed.

Major Whittle.—A man said to me, "How am I to know that the Bible is the Word of God?" What answer would you give?

Mr. R.—Well, the Bible is the oldest book in the world; its existence is a fact, and, all things considered, a very wonderful fact. Somebody wrote it. The authors were either good men or bad men. I ask anyone of common sense whether it be not a truth that if all the people in this world were guided by this Book, if they did but obey its two great commandments: "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself," would not earth be a little heaven? Would we need policemen? Would we require jails? This Book teaches men how to live so as to be happy, and how to die so as to be saved. Will you tell me that *bad* men composed such a book? And if, as all men must admit, it was written by *good* men, why not believe them? They tell us it was God who spake by them; and any man who sincerely studies their writings cannot doubt the truth they assert. But we have the personal testimony of Christ living to the inspiration of the Old Testament Scriptures. When, after having appeared amongst us according to the prophets that went before concerning Him, and before He went back to heaven, He said to his apostles: "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me" (Luke xxiv. 44). "And He opened their understandings, that they might understand the Scriptures." May He do so for us, for his name and mercy's sake! The Bible tells me what no other book tells me. It tells me what I am, whence I came, and whither I am going. Other books deal with the things of this life. This alone tells me of my immortality, of my crown and my kingdom, and of the blood of Christ, by which I am redeemed; of a living Saviour, who lives in heaven to make intercession for me, and who has promised to come again and take me to Him, that where He is I may be also. I would not give it up for all the world, whatever other people may do.

Major W.—A young man said the other night—I think he was under conviction of sin, but was not willing to give it up—"Did not God make me with all these appetites and passions? Why should it be sinful to gratify them?"

Mr. R.—God does not condemn me for the lawful use of my natural appetites and passions; it is the abuse and the unlawful use of them that He condemns. God gave me my appetites and passions, which were intended to be channels of enjoyment to me, not occasions of sin. "God made man upright, but they have sought out many inventions" (Eccl. vii. 29).

Major W.—"If I have tried to do right, and have kept most of God's commandments, will God, who is good and kind, condemn me for the little things in which I have come short?"

Mr. R.—God's Word says: "He that offendeth in one point is guilty in all." This is God's law, and He is the best judge of who breaks it. Suppose I am hanging over destruction by a long chain of a hundred links. I do not need to break all the links in order to drop down; if one link fails, that will do the business. So I do not need to disobey all God's commandments in order to break God's law. "Cursed is every one that continueth not *in all things* that are written in the Book of the Law to do them" (Galatians iii. 10). Blessed be God, "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). Why not take hold of Him and go right into heaven, "And be found of Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith"? (Phil. iii. 9).

Major W.—One says: "I have been baptized and confirmed and am a member of the Church. I am religious and go to prayer-meetings; won't that save me?"

Mr. R.—These things are not Jesus Christ, and may not be substituted for Him. Paul was a very religious man in his day. He tells us that as touching the righteousness in the law he was blameless. But when he got a view of Jesus Christ and Him crucified, he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, and do count them but dung, that I may win Christ" (Phil. iii. 7, 8). "A corrupt tree cannot bring forth good fruit." We must be grafted by faith into Christ and be accepted *ourselves*, before our services can be acceptable to God, otherwise our best is not worth God's acceptance. When we believe in Christ, God gives us his own righteousness, then we can bring forth good fruit. But we cannot satisfy God with the dust and corruption of our own performances.

Major W.—"I cannot just understand how it was right for God to punish another for my sins," says another inquirer.

Mr. R.—What a dreadful mistake that is. It is not true that God punished another for my sins. Jesus Christ is "God over all, blessed for ever." "Who his own self bare our sins in his own body on the tree" (1 Peter iii. 24). People who talk like that do not believe that Jesus Christ was God. Compare the Apostle's argument (Rom. v. 6—8). A greater love than in one man dying for another has been commended to us by God, in that Christ died for us. The man who believes God's Word will have no difficulty about such a question.

Major W.—"How can the death of one be equivalent in law to the death that is due to so many?"

Mr. R.—The One was worth them all, a thousand times told. One drop of Christ's blood is worth the whole universe, but He shed every drop of it that He might open a fountain for sin and uncleanness.

Major W.—"You keep telling me to believe. What is it to believe?"

Mr. R.—The man who asked that was not in earnest. There is no difficulty in understanding what it is to believe. If I promised some one here my watch, and if he knew me to be a man of truth, I would not have my watch long. It is the thing we believe that makes all the difference. There is only one kind of belief. The devils believe and they tremble. They have good reason to tremble. The Bible tells us that the Son of God was manifested to destroy the works of the devil, and they believe it, and tremble accordingly. When Christ came they said to Him: "Art Thou come to destroy us before the time?" The Gospel we are commanded to believe is not preached to devils. The Son of Man came to seek and to save lost sinners. When I believe *that*, I, as a sinner, come to Him and trust Him, and cast my soul upon Him, and whosoever believeth shall never be confounded. I have his promise and his oath for it (Heb. vi. 17, 18). If you believe man, much more you ought to believe God. Man may deceive you, but God will not.

Major W.—Another objection was—"You show me a text! Do you mean that if I believe this text I am saved?"

Mr. R.—That depends upon what is in the text. A text is like a bank-note; it is worth what it represents. It has God's name to it. If I give a man a ten-pound note I do not ask him to eat it and get nourishment and clothing and comfort from doing so. If he believes in it, he takes the note to the bank, and if it is genuine he will there obtain what it represents. It is not the text that saves, but what it promises you. "The blood of Jesus Christ, God's Son, cleanseth you from all sin," and "Whosoever cometh unto Me I will in no wise cast out." Take that *to God* as the man takes the note to the bank, and you will get your full change.

Major W.—"A worker told me: 'Just believe that you are saved, and you are saved.' Is that true?"

Mr. R.—I am sorry to say I once heard a worker myself teach that. I wished I could just take hold of him, and send him about his business. Where do you find that in God's Word? If any man teaches or believes that a sinner can be saved without confessing his sin and

coming to the Lord Jesus Christ for pardon, to be cleansed in his blood and clothed in his righteousness, he is under a sad delusion. In the seventh chapter of Matthew, Christ tells us of such delusion. "Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?" and "Then shall I profess unto them, I never knew you; depart from me ye that work iniquity" (v. 22, 23). They seemed to have *believed* in and to have *expected* their own salvation but they had not come to Christ for salvation. There is no other name under heaven given among men whereby we must be saved but only the name of Jesus Christ. It is not believing that you are saved that saves you; it is believing in, trusting in, and receiving the Saviour.

(*To be concluded.*)

CHURCH MISSION IN DUBLIN.

THE first general Mission that has ever been held in this city in connection with the Church of Ireland is now going forward with every sign of blessing from above accompanying it. Occasional Missions have been previously held in single churches by some well-known evangelists, such as Mr. Aitken (in 1878), and Mr. Dening, Mr. Wrenford, and Mr. Spencer Walton, but this is the first general movement of the kind. Men of almost all shades of opinion are joining in it.

Mr. Aitken held a series of introductory services at St. Ann's Church, of which Dean Dickinson, of the Chapel Royal, is vicar. The congregations, large from the first, went on increasing, until by Friday the church was crowded in every part, both at the afternoon and at the evening services. The afternoon services were a special feature of the Mission, the attendance being so very large.

Mr. Aitken delivered a series of addresses on the spiritual life, which were listened to with the most profound attention and apparent interest. His subjects were consecutive, and may thus be stated: (1) The necessity of spiritual life; (2) The essence of the Christian life ("To me to live is Christ"); (3) The outcome of the spiritual life in work ("Work of faith"); (4) The outcome of the spiritual life in character and conduct ("imitators of God, as dear children"); (5) The law of spiritual experience ("led of the Spirit"). The evening meetings were followed by after-meetings, in which many anxious souls received comfort and help.

During the same week Rev. H. Berguer was holding a very successful Mission at a church in the West Strand.

On Saturday week the general Mission commenced with an address at Christ Church, to the missioners and parochial clergy, by Canon Bullock. The startling and sorrowful intelligence of Prince Leopold's death cast an additional air of solemnity over the opening services on Sunday, and formed the real text of many of the Mission services. It was indeed God's voice uttering in men's ears the warning, "Be ye also ready."

Mr. Aitken opened his work on Sunday in St. Patrick's Cathedral. This grand old pile, built in the palmy days of early English architecture, and recently restored in the most perfect taste, will compare favourably with some of the most beautiful of our English cathedrals. Surely it is something to rejoice over that these grand old edifices are being turned to such very practical uses. A work of spiritual revival in a cathedral may be expected to benefit, not only a congregation, but a whole diocese.

In the morning sermon Mr. Aitken, speaking from well-known words in Rev. iii., referred to the solemn knocks which were sounding there in the commencement of such a Mission, and in the death of a loved and respected Prince. In the afternoon there was an enormous concourse, and a very solemn feeling seemed to pervade the congregation as the preacher applied with great plainness of speech the question of St. James, "What is your life?" There was also a largely attended evening service, and at the after-meeting of this the proper work of the Mission may be said to have begun, in a manner that seemed to all most helpful and encouraging. Last week the congregation steadily increased, until on Wednesday night there was a magnificent gathering, and the impression made was so manifest that Mr. Aitken asked those who were anxious to come forward at once and join him in the lady-chapel (a beautiful structure at the extreme east of the church, behind the Communion Table). It did one's heart good to see numbers flocking up thither in response to his invitation, and it was indeed, we believe, a night long to be remembered by many. The work in the Cathedral continued to be most satisfactory to the close of the week; there were great numbers of anxious ones.

Mr. Aitken is also holding two services each day at St. Ann's, one for business men, at 11.30, and one in the afternoon, as heretofore, which is as well attended as ever, although now the other churches are all open.

With respect to these, so far as we have heard, there seems no less cause for thanksgiving and praise. Mr. Morgan, of Swansea, is addressing large and influential congregations at St. Matthias, while Dr. Pigou, of Halifax, is doing a very good work at Christ Church, Gresonpark. He seems particularly the right man for the place. Mr. Berguer is at St. Andrew's, where things are progressing hopefully; and the same may be said of Mr. Andrew's work at St. Thomas's.

Rev. T. E. Cleworth has been labouring with marked success at Baggobrath Church, assisted by Rev. Henry Dening, vicar of the parish. The after-meetings have been times of much blessing, many have decided to come out for Christ. The mid-day Bible-readings on "Abiding in Christ" have been most striking and helpful.

Mr. Stephens has for this once parted company with his fellow-labourer, Mr. Aitken, and is conducting a separate Mission at Harold's-cross, where he is reaping an abundant harvest, while Mr. Simpson takes his place as Mr. Aitken's helper. We can already raise our Ebenezer with much gratitude to God for showers of blessing. "Hitherto has the Lord helped us."

The Gospel in France.

AT the Conference Hall on Tuesday evening last a meeting was held, at which some most interesting information was given by Rev. R. W. McAll concerning the progress of the Gospel in France. Mr. Moir Crane, of Manchester, occupied the chair.

Mr. McAll said he was thankful to be again at Mildmay, where there were so many who sustained their work, and whence he had received but recently so able a helper in Mr. William Soltau. The past twelve months had been marked by many tokens of God's goodness, and the work was continually extending. They had now ninety-one Mission stations in different parts of France, about ten of these having been opened in the past year. One station had also been opened in Corsica, and two in Algiers. With regard to many of these stations, especially in Paris, whatever novelty there was had long since passed away, and yet, instead of losing ground, they were continually gaining; there had been an increase in attendance from 500,000 in 1882 to 554,000 in 1883, and the total attendances throughout France had been nearly 1,000,000. Between 14,000 and 15,000 visits had also been made to the homes of the people, and there had been a large circulation of Testaments and religious tracts. Acknowledging the work also done by Miss de Broen in Belleville, by Mr. Gibson, and Pastor Armand de Lille, he went on to say that the work amongst the children had been especially blessed; many scholars had become teachers, and devoted themselves to the furtherance of the work of the Gospel.

Further details of the work were given by Mons. Saillens, and Colonel Brice also spoke in its support.

AN EAST-END ANSWER TO THE "BITTER CRY."

SIR,—Some East-end working men and women who have been earnestly seeking a practical scheme to improve the condition of needlewomen, have asked me to be their spokeswoman, as I have been their companion in counsel.

The present system reduces these women to almost abject poverty, whilst high prices are being paid by the purchasers. A woman, for instance, receives one shilling for making an ulster that costs a guinea, and toils sometimes more than sixteen hours out of the twenty-four, at a wage of three farthings an hour; out of the sum received she has to pay for needles and thread.

Labour co-operation, and a direct communication between the workers and wearers is our cure, whereby women may earn from 15s. to 25s. a week, working eight hours a day, and may look forward to earning more. The benefit that would be felt in the homes of these women, by their wages being increased, whilst a reasonable amount of time could be devoted by them to making the home comfortable, is almost incalculable.

The sum of £500 is required to make a fair beginning (to take and fit proper premises, buy machines, material, &c., pay the first few months' wages, and advertise); and I now appeal to a beneficent as well as benevolent public, for this amount, either as a gift or loan at five per cent. interest.

I shall be happy to give particulars of the scheme, either personally or by letter, to any one interested or disposed to help. The chief feature in it is that, after all expenses for management and development are paid, the profits shall be divided amongst those who toil.

It may seem to some, at first sight, that to ask for £500 in order to help only a few women is too much, but it must be remembered that if this scheme works, as I am confident it will, it will inaugurate a new system for which the time, I believe, is ripe. The conscience of the nation is awakening, and there are numbers of ladies and gentlemen who, if they saw their way to begin similar concerns in other parts of London, would do so, and who would show a spirit not only of fairness but of generosity to their workpeople. Their example and influence would encourage habits of conscientious thought and action, as well as of the thrift which is not selfish, and before long a widespread moral as well as material good would be done.

In the name of these poor people who are conscientiously striving to solve the great problem of poverty and its remedy, I appeal for a hearing as well as for help. Many of them have worked their tears of sorrow into garments worn by their richer neighbours; may they now be enabled to shed tears of happiness by the money help and purchasing help provided by those neighbours.

I will thank all friends to send their contributions either direct to me or to pay them to the City Bank, Aldgate, to the credit of the "Working Women's Co-operative Association." I have worked many years in the East-end, having begun with the nursing of cholera patients in the year 1866 and having during my husband's lifetime, and in conjunction with him, and for some time managed, the East London Hospital for Children and Dispensary for Women, which we begun in an old warehouse we purchased at Ratcliff-cross, and which, after being handed over to a committee, is now doing an East-end service of great value, in a large and commodious building, a monument alike to public beneficence and to little beginnings.

In a very few years I hope to see my present scheme so prosperous that similar efforts may be made in other parts of London, and that a favourable answer may, before long, be generally given to one of the bitterest cries in London.—I remain, Sir, your obedient servant,

14, *Arbour-square*, SARAH HECKFORD.
Commercial-road, E., March 31.

Notes and Comments.

WILL the gentleman who in January last handed in a donation at our Publishing Office, as from "One of the Lord's children at Weston-super-Mare," kindly send us his name and address?

Many of our London readers may like to be informed that Rev. Dr. Pentecost, of Brooklyn, will preach on "The Crucifixion" at St. George's Hall, Langham-place, Regent-street, on Good Friday (to-morrow) at 11 a.m. As will be seen by our Forthcoming Announcements, Dr. Pentecost and Mr. Stebbins commence a Mission at the Conference Hall, Mildmay-park, on Sunday next. Mr. Sankey will assist at some of the early meetings.

We have received letters relating to the Burton-on-Trent controversy, from Mr. Linnell, in reply to Mr. Dearden; from Mr. Spriggs-Smith, in reply to Mr. Linnell and Mr. Field; from Mr. Pennell, declining to receive the information proffered privately by Mr. Field; and from Rev. J. Bennett, of Park Chapel, Chelsea, in defence of Mr. Guest. We think, however, that we shall best serve the interests of all parties concerned by closing the discussion in our columns.

Religious affairs in Malta seem in anything but a satisfactory state. The Jesuits are buying up property and establishing their schools, the Protestant College having recently fallen into their hands. They are exerting all their influence to hinder the advance of education, well knowing that if the people are taught English, as it is proposed they should be in the Government schools, the Bible will be read, and superstitious regard for priestism receive a severe blow. It is easier and safer to distribute the Gospels and tracts in Spain or Rome than in Malta, although the treaty of cession gives absolute freedom and equality to all religions. The picture is not all dark, however, for most encouraging reports are given as to the increase of the kingdom of Christ among the soldiers and sailors there. There ought to be no lack of firmness on the part of our own Government in insisting that the scheme for the advance of education shall be vigorously prosecuted.

We have much pleasure in calling the attention of our readers to the announcement, elsewhere made, that Mr. C. Stuart Thorpe has been appointed to the office of Secretary to the Rescue Society. At the same time, we are sorry to learn that, owing doubtless in part to the uncertainty which has existed since the death of Mr. Daniel Cooper, who had full charge of the work for so many years, and whose death has been so deeply lamented, the funds have greatly fallen off, and are much in arrear of the usual receipts. Now that a new Secretary has been appointed, we trust this Society, which has done such good service, and been so much blessed of God for the past thirty years, will not be allowed to languish for lack of funds. We earnestly commend Mr. Thorpe to the prayer and sympathy of our readers, and trust they will encourage him in his new duties by contributing liberally. He has had considerable experience in evangelistic work, and has for many years been Assistant Secretary of the Spanish and Portuguese Church Missions.

The famous aphorism of Chillingworth that "the Bible and the Bible alone is the religion of Protestants," requires far closer practical attention than it receives. A correspondent writes, in reference to the demand for a new theology as a basis of union, that holy Scripture is, in itself, a sufficient visible basis for Church unity and Christian communion. All our differences and divisions arise very much from either not receiving the Word of God simply and solely as authoritative, or else insisting on what is not explicitly laid down or decided therein. Bible Christians, in the literal sense of the words, are far too rare. The consequence is that division and sectism are far too common.

Another correspondent (G. W. A.) cannot understand how any can speak of themselves as *saved* while they are yet in the flesh. He specially refers to the article in our issue for March 20, by Lady Hope, and asks what chapter and verse in Scripture teaches us to say we *are* saved? We should refer the querist to such scriptures as Ephesians ii., where believers are taught to regard themselves as in a state of salvation; they are quickened together with Christ, saved by grace, and made nigh by the blood of Christ, and in contrast to their previous estrangement and enmity, have been reconciled and brought into the household of God. If actual and present salvation were not attainable, all the statements of God's Word about faith as the source of justification would be null and void.

Salvation in the New Testament has three aspects. In 2 Tim. i. 9, we are spoken of as saved now, and in accordance with this we are said (in Col. i. 13) to have been delivered from the power of darkness, and to be translated into the kingdom of God's dear Son. Many similar expressions of a saving change having been wrought occur in the Gospels and Epistles. But in 1 Cor. i. 18 (R.V.) we are spoken of as in process of salvation—"to us who are being saved." In Rom. v. 9, we are said to have been saved from wrath through the death of Christ, but in reference to the continuous need for grace and strength which arises from contact with evil we are assured that we shall be saved through his life, seeing that He lives to carry on the work of salvation in his people. In a third sense, salvation is yet future, for in 1 Pet. i. 5, we are said to be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." The consummation, the complete sanctification and eternal glory to which saved souls are called, is yet in store for us. It is blessedly true, however, that every genuine believer in Christ Jesus is saved, even though the fulness of his salvation is being attained by stages of growth and processes of Divine discipline and love.

In attempting to bring the outside population into our places of worship, the system of pew-rents is one of the difficulties which the churches must consider. It has much to do with the alienation of large numbers from the sanctuary. Not that they are unwilling to give of their substance for the support of the ministry, but they object to be charged for it, and still more to be classified and railed off in proportion to the rent they are expected to pay. Emerson said religion in our time has become pew-renting. It is not so bad as this, but the system is not a Scriptural one, and proves an obstacle to the furtherance of the Gospel; many thousands but for its influence would frequent the churches and chapels where the truth is earnestly proclaimed.

"The labourer is worthy of his hire," and "they who preach the Gospel should live of the Gospel," for "so hath the Lord ordained." But the means by which this principle is acted upon calls for careful examination. Many a minister would be thankful to find his church officers prepared to look at this subject simply with reference to the Master's will and the growing tendency to neglect public worship. By wise and kindly sympathy with a pastor's position, church officers may do much to bring about a healthier method of adjusting church finance, and so of attracting the masses to the house of God without injuring the interests of the faithful servant of Christ, whose work is entitled to its reward.

Parents and teachers cannot be too vigilant as to the class of reading which falls into the hands of the young people of their charge. The mischief wrought by impure and worthless literature cannot well be exaggerated. The New York *Tribune* recently said, touching this evil, what receives constant proof on all sides:—

"Through reading this pestilent stuff a great many boys are undoubtedly put fairly in the road to ruin. They insensibly acquire a crooked moral vision. They pine for opportunities to emulate the heroes they are reading about. Presently they are tempted to steal from their parents, friends, or employers, to prepare for some preposterous raid, and then, though they may be saved for a time, their characters have sustained a shock which is liable to weaken them permanently."

It is a difficult matter to deal with in many cases, but it is worth all the pains we can take to protect our children from so pernicious an influence. It is not only by exercising *surveillance* over their reading, but by using all means in our power to cultivate a healthy taste in this respect that we may succeed in preventing the mischief. The realms of history, natural science, and biography, abound withs cenes and incidents exciting and interesting as the pages of romance, and to guide the mind early to such resources of instruction and mental recreation is a work we do well to undertake with alacrity. Parents, if wise, will lose no opportunity of showing their children that they are deeply interested in whatever is calculated to give them pleasure and profit.

The following pathetic note from our dear friend Mr. Fegan, who is confined to his bed, will, we are sure, reach the hearts of all friends of poor boys:—

"Dear Friend,—I came back a few days ago, but have made poor progress. My doctors advise a sea voyage, &c., and to combine future usefulness with present re-construction, I am going (D.V.) in about a fortnight to Canada for a tour in the States. If you kindly mention this in The Christian it may help me on this side and on the other. Twelve years of such work, day and night, have made me very shattered, but I hope this move will through mercy set me up again.—
Your obliged friend, "J. W. C. Fegan.

"*The Boys' Home*, 95, *Southwark-street, S.E.*
"*April 5.*"

Among modern theologians the late Dr. Martensen, the Danish Bishop of Saeelnd, held distinguished rank. Subscribers to the standard series of works known as Clark's Theological Library, are familiar with his name and genius as an author. He held the highest position in the Danish Church for thirty years past, and his removal by death in February last has left a serious gap in the ranks of that community. Dr. Martensen was born in 1808, so had reached his seventy-sixth year.

We are glad to record the brotherly love of a clergyman who writes on behalf of a neighbouring congregational minister, with a family so large and a stipend so small that they have no meat five days out of the week. The clergyman says: "The people do what they can, but what is called Dissent in these regions is not characterised by rank or wealth." We fear there are not a few ministers of Christ, in all the churches more or less, in similar straitened circumstances.

"M. E. Monteil," says *Le Christianisme*, "Municipal Counsellor of Paris, has just published a manual of instruction which appears to enjoy considerable favour with the Paris municipality. The council wished a copy of the manual to be given to every teacher who desired it, and that two copies should be placed in every school library. To see what it is, we transcribe the first page:—

"'What is God?' 'We know nothing about it.'
"'You deny God?' 'We neither deny nor affirm, we do not know what it is, we are ignorant of what the term *God* signifies.'
"'God has created everything and rules all.' 'How do you know?'
"'It is so said.' 'Those who say so, have they seen or heard Him?'
"'No, they have not.' 'Then they do not know, neither do we know.'

"The author shows himself absolutely hostile to all religions. Concerning the Scriptures he says:—

"'Why did Jesus speak in parables?' 'Because this manner of speaking, which was habitual with the Hebrews, enabled Him more easily to deceive the people.'
"'Did He knowingly deceive the people?' 'Perhaps.'

"There are pages of such coarseness that we could not put them under the eyes of our readers. It is a grave sign that such a book, where atheism is openly professed, where the modesty of childhood is pitilessly outraged, should obtain the suffrages of the representatives of the first city in France."

The fate of Mr. Stevenson's Bill for Sunday Closing is rendered very doubtful this session by last week's debate. How men of common sense and wide observation—to say nothing of religious conviction—bring themselves to oppose a measure so manifestly on the side of morals, and so eminently calculated in every way to benefit the community, is a mystery difficult of solution. One reads the report of speeches made against the principle of the Bill without finding a single argument of weight, and searches in vain for a justification of the opposition so persistently offered. The battle, however, is not lost, although victory may be a little longer delayed.

It is always gratifying to see men of high position and commanding influence in the nation identifying themselves with works of distinctively Christian nature and aim. Mr. Fawcett, the Postmaster-general, last week opened the annual Scholars' Exhibition in connection with some Sunday-schools in Bethnal-green. In doing so, he urged that it was of the greatest importance to encourage just now the handicraft skill of the young of both sexes, and incidentally remarked that it was one of the great objects of education not to exalt one occupation or pursuit above another. It is a truth which needs to be clearly taught, that every occupation in life is equally honourable, if a man does his duty in it. No useful calling or trade should be despised.

We regret to hear that Dr. Barnardo's Homes are in much need of funds. That the workers under such circumstances should be somewhat anxious is not to be wondered at, but we are sure our readers only require to know the need to send effectual aid.

A Saturday afternoon Bible-class, with an average attendance of 2500, is a phenomenon of striking if not startling character. Yet such a one is a fact, to be witnessed any Saturday, at 3 p.m., in Tremont Temple, Boston. Dr. Meredith gathers this number of Christian workers together every week, for the simple purpose of studying and elucidating the Sunday-school lesson for the following day. Unflinching faith in the verities of Scripture, combined with rare tact in leadership, are cited by the New York *Independent* as foremost among the causes of this noteworthy success in awakening supreme interest in the things of God. Would that such a sight could be witnessed in our own metropolis! The record of it as an accomplishad fact elsewhere suggests not only the desire, but earnest inquiry what in a similar direction could be accomplished among ourselves.

Respectability may become a vice rather than indicate virtue. It is to be feared that it so in its hold on some of our churches. Rev. C. Parkhurst, of Madison-square Church, N.Y., in a paper on the relation of the Church to the masses, lately said: "It is a sad day for a church when it gets so far off from the ground, that drunkards and prostitutes find in it no meaning for them. Such a church is a castle in the air. An architect cannot make up in a cornice what his building lacks in mudsill. So in a church, a maximum of respectability in the arches will not make good a deficit of native soil at the pavement. The worth of a church or a denomination is to be measured by the success with which it fastens its grip on the men and women who lie at the bottom of society." Such words read a much-needed lesson to the many among us, who, like the Pharisees of old, look with supercilious scorn and cold indifference upon publicans and sinners.

Equally true and worthy of endorsement are the same writer's words when he says:—

"People circumstanced as the majority of us are do not more than half believe that a man in the gutter, or a woman across in Africa or out in China, has a soul, a whole soul, except by accommodation of terms. And it comes into our churches too. It is in the pulpit. I love to preach to wealth, to social condition, to culture, and to clothes. I do; and, my brother in the ministry, so do you. It is in our church arrangements. As a great many of our churches are administered, one of the most conspicuous facts in an assemblage of worshippers is the social and pecuniary inequality of those in attendance. So in this modern invention of Satan which builds one kind of church for a rich man, and another sort for a poor man. Hardly can there be anything in our ecclesiastical machinery that the devil relishes more than our architectural confessions that Mammon has more to do than the Son of God does in classifying and grouping our Sunday worshippers. I appreciate the difficulties; but before the Cross, in the presence of the Divine Spirit and around the emblems of our Lord's broken body and shed blood, the rich and the poor are bound to meet together."

Just as far as men are valued by us not for their social status, but for the immortal principle which is lodged within them, and are viewed from the standpoint, not of circumstances and character, but that of Christ's death for all men on Calvary, shall we rise above the evil Mr. Parkhurst rebukes, and have power as churches to win men from sin to holiness, from Satan to God.

Our old friend and fellow-worker, Richard Weaver, was married on Thursday last, at Brunswick Wesleyan Chapel, Leek, to Miss Mary Needham, a lady of that town. The local and other friends present manifested a hearty interest in bride and bridegroom.

The physiological value of Temperance has received another testimony worthy of notice, especially by all brain workers. Dr. Clouston, of Edinburgh, in an address to the students of that university, though not himself an abstainer, thus addressed his audience:—

"Looking at the University student, taking into account the period of life at which you study, the work you have to do, the unfavourable conditions of life in which you have to live from a physiological point of view; taking the long cold period of our Scotch dark winters, when we cannot get enough outdoor exercise; taking the fact that neither you nor I know the weak points of our constitutions as derived from our ancestry—taking all these things into consideration, I think that a student will have little reason to blame himself who totally abstains from alcohol during his period of study. You will all admit that a man who does so avoids certain manifest risks—most of you will admit that he will do more work."

The doctor says that he speaks from experience as well as conviction, having during his own college life been a total abstainer, and adds that if a man remains so all his life it is by no means the worst thing he can do.

The steady, if not rapid, advance which is being made by our Y.M.C.A.'s all over the country is a cause for general congratulation. The acquisition by the Brighton Association of the mansion built on the Steine by Mrs. Fitzherbert in the time of George IV. is a fact to be rejoiced in. The value of such an institution in a town like that known as London-by-the-Sea, and the desirableness of its facilities being of the finest and best, must be recognised by all. The rooms were opened last week by Lord Shaftesbury, and we hope a career of wide usefulness is before the executive of this important branch of one of our most potent and exemplary agencies for promoting the work of Christ.

It is to be feared that family prayer is a duty greatly neglected in these days of hurry and religious indifference, and yet how blessed is its influence on home life where it is devoutly observed, and how important that families by its means should be led to daily recognise the goodness of God, and his claim upon our gratitude and love. Mr. Spurgeon has given this subject good illustration by saying:—

"Family prayer is the nutriment of family piety, and woe to those who allow it to cease. I read the other day of parents who said they could not have family prayer, and one asked this question: 'If you knew that your children would be sick through the neglect of family prayer, would you not have it? If one child was smitten down with fever each morning that you neglected prayer, how then?' 'Oh, then they would have it.' 'And if there was a law that you should be fined five shillings if you did not meet for prayer, would you find time for it?' 'Yes.' 'And if there were five pounds given to all who had family prayer, would you not by some means arrange to have it?' 'Yes.' And so the inquirer went on with many questions, and wound up with this: 'Then it is but an idle excuse when you, who profess to be servants of God, say that you have no time or opportunity for family prayer?'"

We are obliged to defer the insertion of the promised new Sacred Song by Mr. Stebbins; we hope to give it in our next.

THE REVIVAL IN LONDON.

A Glance at the Great Work.

By LADY HOPE.

(*Continued from* The Christian, *March* 3.)

THE two friends who conversed together lately on the subject of the meetings now being held by Messrs. Moody and Sankey, have met again; this time they are on their way to the vast hall which holds from five to six thousand people. The one seems at her ease, the other doubtful in the extreme as to the direction in which her steps are tending.

"We are very early, are we not?" she asks.

"Not too early," her friend replies. "I am anxious to be on the spot quite an hour before the time, in fact, when the doors are opened, as it is sometimes difficult to get a good seat after the first rush of people has filled the building. I want a good seat for you to-day. And besides, I remember that you said you did not like the 'jostling and the crowding' that went on when people were eager to get seats; or rather, that you thought you would not like it."

"Oh! I think a London crowd is a dreadful thing. I shall never forget it one day when the boat race was going on between Oxford and Cambridge, and I went with others to see it. It was really enough to frighten one, though we only looked on from a distance. People were knocked about, and their pockets picked. It was horrid, I assure you."

"But this crowd is a very different on! The people are eager to get seats, I confess, and for this reason I have come early, that we may get in without more inconvenience than necessary. At the same time I must beg you to put yourself in the place of those who have encountered difficulties, as we have ourselves, in coming this distance, and imagine the disappointment it would cause them if they were turned away."

"I should not think such a thing could happen if the building is a large one."

"Well, you shall see for yourself whether this be the case or not! You will hear Mr. Moody give out, most probably, that there are two or three 'overflow' meetings being held close by in halls and chapels, for those who cannot find an entrance at his meeting."

"Nonsense! You are exaggerating!"

"Not in the least. But, as I say, you will see it all for yourself, and therefore can judge better."

"What did you pay for the tickets?"

"Nothing. No charge is made for them. They are to be had quite free, on request, either by letter or in person, at the office for the district where the meetings are held.

"That is most interesting. I cannot imagine why the promoters of the meetings do not make people pay for them. If they are worth anything at all, they are surely worth paying for."

"You might think so, indeed; but they are quite free."

"What! on the principle of a free tea?—that sort of thing?

"On the principle of a Free Gospel! These meetings are held for the purpose of making this Gospel known."

"Oh, now, do stop a minute. I cannot bear to hear you say such things. What in the world is the good of getting up efforts of this kind, when the land is full of churches, where the Bible is read and prayers are offered every Sunday, and in many cases every week-day too? I really feel now as if I should turn back, and not go with you at all."

"Oh! have patience with me for once, and let us keep to our bargain of going together, that you may be able better to judge of that which has so delighted and fascinated me; and, what is more, comforted me. But in reply to your objection, may I just say, that if in these meetings you were likely to hear one syllable of expressed, or even implied, antagonism to the church, I should not think of asking you to come to them. The 'Gospel' that is proclaimed is precisely the same as that contained in our Articles, our Church Service, and, better still, in our Bible. We cannot, therefore, endanger our principles by going to listen to-day. What is more, you will see several front seats on the platform occupied by clergymen, every one of whom is taking the deepest interest in the proceedings before him, and helping them on to the utmost of his power."

"Oh, you never told me that before! I shall feel safer if this be the case. . . . But there was a sentence you used the other day which I did not understand; and I am not quite sure that it was a genuine one."

"Not a genuine one! What do you mean? Something that I said about the 'after-meeting,' was it?

"Yes; something in connection with it. You said that you now experienced 'a new life.' Did you really mean this, or not? The words have occurred to me several times; and I have wondered whether you said them in a moment of enthusiasm, or, in fact, whether you really meant them."

"Indeed, I did not say them carelessly. In Hebrews vii. 16 we read of 'the power of an endless life.' This is my newly-found experience. I understand the meaning of those words now; I never knew them before. I never knew it before—that life I mean."

"But I thought this was a thing to be sought after, not——"

"Not to be obtained?"

"No, I do not exactly mean that. I mean that it is not to be obtained now. It is a boon that we may hope to receive after death, if we live as we ought to live here."

"Oh! how terribly uncertain! How dreadful to risk our salvation upon a chance like that! I do believe I thought something of the kind too; only, I confess I never put the idea into such plain words as yours. It is thoroughly erroneous, however; for the Scripture says, 'He that heareth my Word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation, but is passed from death unto life.' 'He that hath the Son, hath life; and he that hath not the Son, hath not life.' It is the present tense of this glorious privilege. Salvation in the highest and fullest sense of the term is put before us in these meetings. We are shown that God's will regarding us is that we should start with the acceptance and possession of this great gift. We are not to earn the gift, but to receive it and use it."

"This is all quite a new idea to me."

"And to many others. Though they have learnt it all their lives by rote, they have never known, understood, or believed it till now. I, for one, can speak for myself. It has been my own case."

"In what way is it a new life? Where do you perceive the difference?"

"I have not the same tastes, wishes, fancies, annoyances, or inclinations that I used to have formerly. I cannot, for one thing, enjoy the society or conversation that used to be a sort of second nature to me before. But I would rather not talk of myself. I admired the remark made at one of our testimony meetings lately. When a number of different people were giving their experiences as to their deliverance from besetting sins, and their joy and happiness in believing in Christ Jesus, one man stood up and said, 'The Lord has indeed done great things for me. Ask my wife, and children, and servants, whether a change has not taken place in me, and in my home.' 'A new life,' he called it too."

"Well, I must own that in one thing I have noticed a great change in you lately. You used to amuse us all very much with your stories. Scandal and gossip you used to serve out wholesale and retail, when we were at a small party together. I notice that you never do it now. I used to think it was very clever, and exceedingly amusing; and yet I never turned my back without feeling that I might become the subject of similar conversation the next moment."

"Oh, no! never now. I hope that as long as I live, I may never do these things again. They would give me no pleasure now. In fact, I could not bear to bring such words to my lips."

"Why not?"

"They are not Christian; they are not Christlike. Jesus would not say them—my blessed Jesus! He is my new Master and Lord. 'I count all things but loss,' for his sake. There is nothing on earth to be compared with the joy of serving the Lord. I serve Him now because He has forgiven me; not because I want Him to forgive me! That makes a great difference. The bond of gratitude is a strong one. Oh, 'the power of an endless life!' I know just a little of it. I am beginning to know it."

"Certainly you have a gift of expressing yourself. I have not. So you have me at a disadvantage."

"Not at all. The difference between us lies in a nutshell, if you word it concisely, though the importance of that difference is overwhelming. You depend for the whole of your happiness throughout eternity on doubtful possibilities, on uncertain salvation! Just for one moment conceive the alternatives as put before us clearly and plainly in God's own Word. You say you hope you may get salvation after death—a doubtful gift in the future. I come as a poor sinner, confessing my sins, and obtain this great salvation as a certain gift in the present time! And this is no delusion on my part. It is the result of Scripture teaching. My Bible is all opened up to me now. I never understood it before."

"This is a very abstruse subject!"

"Is it? and yet a little Irish boy expressed this truth very well, after the Mission in Belfast eight years ago. He said, 'I go to the other boys in the street that I used to play with, and I say to them, Come with me to the meetings! If one boy says No, I am not coming! What do you mean by preaching to me? You are no better than I am. What's the difference? I says, Oh, yes, Mike! There is a difference. You are one S., and I am two S's. What do you mean? he asks. You are a *sinner*, Mike, and I am a *saved sinner*. That is the difference. And now, I want you to be saved, too."

"You puzzle me, certainly."

"Here we are at the spot. Now you will hear Mr. Moody speak; and Mr. Sankey will sing, as well as the choir. Afterwards you will have an opportunity of remaining to the prayer-meeting if you like. We are in very good time, the doors are just opening!"

(*To be continued.*)

The Addison-road Meetings.

With unabated energy has the work of God been carried on at Kensington during the past week, the afternoon attendances increasing daily until the hall was taxed to its utmost capacity to admit the anxious throngs which train after train brought to the spot. The district around seems to have been thoroughly worked, and numbers come from other parts. In the evenings overflow-meetings have been held at Cadby Hall, conducted by Mr. Scroggie, but some difficulty has been experienced in persuading the disappointed crowd outside to avail themselves of this opportunity. Sometimes, too, when a goodly number have been gathered a few will disturb the meeting by leaving it before the speaker has fairly commenced. It is very hard to hold a disappointed audience, but Mr. Scroggie succeeds in keeping their interest when once it is awakened.

It is unfortunate that at more than one place the hall has been unavoidably erected in close proximity to a flourishing public-house, and it is sad to see men with their wives, and mothers with their children, adjourning thither upon failing to obtain admission. There are, however, some workers who, alive to this evil, have remained outside to turn the feet of such stragglers into the direction of the overflow meetings, or by a few quiet words endeavour to lead them into the path of life. There are many such ways in which a few Christians might be employed while the large meetings are going on.

The rush is over; the doors and gates are finally closed; only a few curious loiterers remain in the narrow street, peering through the fencing or turning unsatisfied away. The policemen, too, are glad to stand at ease, while even the vendors of hymn-books and so-called portraits have subsided into casual conversation with each other as they count their coppers, and for a while put up their wares. Might not some of these be reached? Shall it be that men who have been playing a more or less important part in the externals of such a great work as this, can pass through the entire Mission and never hear the Gospel from within or without? Might not a few more workers deny themselves to reach them, and then go, refreshed and strengthened, into the inquiry-room to lead others into light? The exercise of a little such practical Christianity would bring its own reward, and who knows the value of the fruit which might spring from it?

The scene within the hall varies but little from night to night, the seats immediately in front being reserved as usual for working-men. The wisdom of this is obvious to anyone who from the platform takes stock of their faces during the service. Their interest and attention seem unbounded, while now and then a note of appreciation escapes from the lips of one who feels the power of the speaker's words.

A working man said to me one evening, "It's my last night in London, sir. I'm going to start for Canada to-morrow, as I can't get on here; but, please God, I'll never forget what I've heard in there. I've been abroad before, sir, but I never spent my last evening like I have to-night." The poor fellow, an intelligent young Irishman of six and twenty, had been a *confirmed drunkard from fifteen years of age*. He was reclaimed a few months ago, but has many times since felt the awful craving for drink. He was much encouraged by Mr. Moody's assurance that God was able and willing even to take this appetite entirely away.

A very large number of men rose one evening in response to Mr. Moody's appeal after speaking upon the return of the wanderer in our Lord's parable. After 135 persons had thus testified their desire for salvation, Mr. Sankey and Miss Beauchamp sang, "Come home," and in the solemn stillness Mr. Moody asked: "Will no one else say, 'I will arise, and go to my Father'?" and the former number was supplemented by forty more.

The four meetings of Sunday last were marked by the usual immense audiences and general enthusiasm. Nearly three thousand men stayed to the after-meeting at night, and 230 rose for prayer.

It is interesting sometimes to make a few

RAILWAY JOTTINGS

while travelling to and from the meetings. The Metropolitan station presents a busy spectacle when the hall is emptying; the regular, steady-going passengers, who know but little change from their daily routine of "in in the morning and out at night," are somewhat disconcerted when they find themselves uncomfortably packed by the ingress of these meeting-goers. "Where on earth do all these people come from?" exclaimed an old gentleman, who fared rather roughly as he sat next the door. He had hitherto had the carriage to himself, but when he found out who his new companions were he escaped at the next station. Thus the work attracts attention and becomes the more widely known.

On another occasion, two very stylish ladies got in and greeted a third, presently asking, "Where do you think we're going?" "Oh! I'm sure I couldn't guess." "Why, to Addison-road, to those meetings. We have not been before, and our friends assure us we shall be crushed to death, but we have platform tickets." Their subsequent conversation, however, proved that their usual tastes were very different from any such religious movements as these. Still it is encouraging to learn that the good influence is penetrating even such circles as these.

G. E. M.

CHILDREN'S SERVICES.

The Saturday afternoon services for children have been conducted by Messrs. E. J. Kennedy and S. D. Richards, of the Children's Special Service Mission. The attendances were about 3000 and 2500 respectively. A short after-meeting was held at the close of each service, when many children remained for conversation with the workers.

Messrs. Whittle and McGranahan.

We thankfully record the continued success of these friends at the Town Hall, Bermondsey. The attendance has been well sustained, the audience being as far as can be judged the very sort that a Mission service like the present alone can reach. There is an overwhelming population of non-churchgoers in the district, chiefly of the labouring class, and we are glad to say that it is to this section that a very large number belong of those whose heart the Gospel has reached.

As there is no ante-room for inquirers, there has been some little difficulty in dealing personally with them, but it is met by friends taking up places all through the hall and galleries; and, indeed, excellent use is made of opportunities both before and after the service. Converts are spoken to with regard to their difficulties. Indifference is often changed to interest; in some instances the objections of infidels are judiciously put aside, and the Father's love to his children warmly pressed home upon them. A poor woman whose heart the Lord has opened tells how for the last two Sundays she has not opened her little shop as formerly, and she fears the loss to her may be more than she may be able to bear. A kindly hand points her to promises in the Word, and her faith is strengthened.

Perhaps the feature of the past week's meetings was the dialogue on Wednesday evening between Major Whittle and the Rev. Marcus Rainsford, of Belgrave Chapel. We give a part of it in another column, but the perusal in print of the answers will fail to excite an interest equal to that with which they were listened to by the audience as they fell from the lips of this genial and eloquent servant of the Lord.

At the closing meeting of the week, Major Whittle said his heart had been made glad by what he had seen at these meetings. He could not help thinking they had been the best meetings he had seen in London. He told of a man who had not been in a church for years. A ticket was handed to him in the street. He came to a meeting, and the cry wrung from his heart was, "There is a God, there is a God. I want to be saved!"

Another case is that of a young man, whose appearance fully confirmed his story. He was entirely destitute, and this it was which was his chief difficulty, lest it might be thought he wished to impose for the sake of charity. He had parents in a good position in London, but through some little difficulty he ran away from them years ago. Kind friends have taken him in charge; his parents are being communicated with, and in the meantime he is rejoicing to know that his Father in heaven has received him, a prodigal, to his favour.

Three services were held on Sunday, the three o'clock meeting being for women only. Instead of announcing the text as usual Major Whittle asked Mr. McGranahan to sing it, and he and his good lady sweetly sung "Come unto Me ye who are weary." Rich blessing followed the preaching and singing of that Word. The meetings are to continue till Good Friday, which is to be a busy day, the first of its three services being specially for converts and inquirers.

Messrs. Pentecost and Stebbins.

The meetings last week in Tolmers-square Church, Hampstead-road, under Dr. Pentecost and Mr. Stebbins, were most successful. On Monday evening the large church was filled in the lower part, but the galleries had to be thrown open the following night, and for the remaining nights of the week the church was crowded. The congregations, mostly of the working class, listened very attentively to the earnest words of Dr. Pentecost. A great impression was also made by the sweet pathetic song of Mr. Stebbins. The after-meetings have been most interesting and encouraging. A number of inquirers have remained every evening.

Such a good work has been done that Dr. Pentecost and Mr. Stebbins have decided to continue the services for another week. When asked if they would like him to remain another week, the large congregation in response at once rose to their feet.

Mizpah Band for King's Cross.

On Tuesday evening, April 1, a meeting was held in the King's-cross Theatre, of a number of friends who take an interest in the deliverance of those who have become or are in danger of becoming victims of strong drink. The meeting was presided over by Mr. R. Simpson, of Glasgow, who gave an account of the prosperity of the Band formed a few weeks ago at Stratford, and also of the recently formed Band at Deptford. The Lord has richly owned their efforts in the preservation of those who had been delivered, and in leading numbers of other perishing ones to the Saviour.

The meeting was addressed by a brother who had been held in the bondage of Satan by the power of strong drink for twenty-six years; he gave a thrilling account of how he was brought to Christ, and how the Lord had been using him in leading numbers of other drunkards to the Saviour, who had not only given them complete deliverance from the bondage of strong drink, but from the use of tobacco, proving that Christ's desire was to give a clean salvation to all his followers.

An opportunity having been given for any one present to bear testimony, several rose to thank and praise the Lord for the great blessing they had received from Him through the instrumentality of Mr. Moody. Some said they had been helpless victims of strong drink for many years, but were now delivered from the craving, and had found true rest and peace to their souls by faith in the Lord Jesus.

The Cabmen's Mission Hall, King'-cross, having been kindly placed at their disposal, the Band will meet there weekly, where all interested in this branch of work will receive a hearty welcome.

Obituary.

JONATHAN D. CARR.

AT Carlisle, on April 6, Jonathan D. Carr, aged 77, fell asleep in Jesus, after several weeks' illness, during which, in the midst of much physical weakness, he bore a most blessed testimony. He constantly dwelt upon the love of Jesus, again and again repeating, "Oh, the love of Jesus!" or, "What should we do without the blood of Jesus?"

BARTHOLOMEW SMITH.

This good man, one of the converted gipsies, entered into his eternal rest on Thursday morning last. For several weeks he had been laid aside from the evangelistic work carried on in conjunction with his brother Cornelius, owing to very rapidly-developed heart disease. Every means were tried for his relief in his own little home at Leytonstone, but without avail, and, as a final resort, he was removed on Saturday last to Mildmay Cottage Hospital, where he was surrounded with the best medical skill and tender nursing care, but he got gradually weaker. When the worst was made known to him he urgently pleaded that he might be taken home to die beside his family, and the wish was granted. His devoted Christian wife and brother Cornelius carefully moved him to his own little cot on Wednesday afternoon, and there, soon after midnight, the faithful servant was ushered into "the presence of the King." The funeral took place on Monday last, in Leytonstone Churchyard. He was laid beside his beloved brother, Woodlock, who it will be remembered met his death by accident two years ago while out on Christian service at Chingford, Essex.

THE LONDON POOR.

At the Memorial Hall, Farringdon-street, a Conference, convened by a Committee representing delegates from Christian churches, Sunday-schools, religious bodies, and philanthropic societies, was inaugurated on Wednesday last week. There was a large attendance at the morning sitting, at which Sir W. McArthur, M.P., presided. The object of the gatherings was to consider how the influence of the churches could best be directed toward an amelioration of the present state of things.

The Chairman said the great interest which had been excited in all directions on this subject was largely due to the publication of the pamphlet called "The Bitter Cry of Outcast London." A Royal Commission had since been appointed to examine the condition of things, while many private organisations had been at work with a view to improve the state of the London poor, which, after all, would have been infinitely worse than it is but for the past efforts of the religious bodies. He did not know what London would have been but for the indefatigable and self-sacrificing labours of the London City missionaries, and other similar agencies. Intoxicating drink was doubtless one of the greatest evils to be encountered. If England could but be made sober, educated, and religious, she would then become the greatest influence for good on the face of the earth.

Rev. S. H. Booth, Secretary of the Baptist Union, spoke on "the object and spirit of the Conference," which was not so much to formulate any new methods of action, as to stimulate and enlarge those already in existence. If the sad condition of things were but adequately pressed home upon the churches, there was that in the Christian heart of London which was fully equal to meet all the demands made upon it.

Rev. Andrew Mearns, Secretary of the London Congregational Union, said that he had again gone over the ground dealt with in "The Bitter Cry." Limiting his visits solely to the one-room people, the state of things he found was about as bad as bad could be. In one case he found as many as ten persons living in one room. A great many lived in cellars. Some of the sanitary provisions, or rather, the absence of such provisions, was simply horrible. Immorality abounded to a fearful extent. Time was when those who gave themselves up to an immoral life openly in the streets were at all events of mature age, but now child-immorality was deplorably prevalent, and the age at which it begins seemed to be getting lower every year. In some cases a boy and girl lived together, the girl going into the streets at night, and the boy thieving.

Rev. Archibald Brown spoke of the appalling state of certain parts of East London, giving facts which had been arrived at by his own personal visitation of the slums. One cause of much of the abounding misery was traceable to early marriages. Some would be astonished if they knew all about the matter. Unremunerative labour was another prolific cause of poverty. At one house he found a hard-working woman engaged in "finishing" trousers, *i.e.*, lining them throughout, putting on all the buttons, and hard pressing the seams, she having to find the thread, irons, and firing. The price per pair was 2½d. (Shame!) That woman worked from seven in the morning until nine at night, and just managed to earn one shilling per day. One sentence dropped from her lips that burned into his soul. She said, "I have buried eight children, but not one with regret. It's the best thing that can happen to children here, to die." The only way to reach the people thus sunk in misery and destitution through drink and immorality would be by individual members of our churches going themselves into these scenes of sorrow and taking them by the hand and telling them of the Saviour who came to seek and to save the lost.

A paper was read by Mr. Albert Spicer, on "The Extent and Distribution of the various classes of the London Poor." It was shown that in many parts of London the direst poverty and worst sanitary arrangements were to be found in close proximity to the dwellings of the rich. Mr. T. Marchant Williams confirmed the statements made by Mr. Spicer. The clearing away of old buildings had pushed the poor together. The landlords were too greedy of gain, and were masters of the situation.

Rev. G. M. Murphy contended that drink was the great mischief-maker of the evil deplored. He had observed that the poorer the inhabitants were the richer was the district in the number of public-houses; and the more squalid the homes and wretched the people, the more sumptuous the fitting-up of the drink temple.

In the discussion that followed, Mr. Hunter, of Southwark, suggested that Christian men with means at their disposal should buy up some of the vacant spaces in low neighbourhoods, where old houses formerly stood, and erect new ones with large, healthy rooms at a low rent. Rev. J. C. Whitmore said there were many thousands in this great city who are absolutely homeless, to whom the parks, the embankment, or any open space was a lodging. Very few perhaps in that meeting knew of the existence of "Ha'penny Refuges," places where persons can get shelter for two hours for a "Ha'penny." Rev. G. S. Reaney thought there was danger of waste in the method of indiscriminate impulsive giving adopted by many benevolent people. Mr. W. Harrison, of St. Giles' Mission, said what was needed was a more remunerative wage.

At the evening sitting Dr. Underhill presided. The general subject of discussion was, "The causes operating to degrade, and keep degraded, many of the London poor." Dr. Harrison Branthwaite expatiated on drink and overcrowding, as causes of the degradation. Mr. John Bell severely criticised the Torrens Act, for dealing with houses unfit for human habitation. Vestries did not demand its enforcement, partly on account of its cumbrous machinery, and the delay that was interposed in its legislative effect. Men of position, character, and influence were wanted for the office of vestrymen, and Christian men should do all in their power to get such elected.

Rev. J. Kent Philip, of Lewisham, said the question of Socialism was rising in importance. But the true Socialism was the old doctrine of "Bear ye one another's burdens," and not the gospel of plunder. The Chairman said not a few had been fatally contaminated through impure and demoralising literature. Vast numbers of young people from the country found no social or religious home to protect them from the temptations of London life.

THURSDAY.

This morning the chair was occupied by Mr. H. M. Matheson. He expressed gratitude for the facts elicited on the previous day. They were called now to deal with remedial measures, and suggested that it would be an admirable plan if every church should make a point of raising another congregation in a poor locality affiliated with it.

Dr. Allon contended that no force was equal to the problem before them but that of Christianity. Rationalism, with its philosophy and its ethics, left out the main feature of the great problem to be solved—the heart and life of the individual himself. It could only tell the drunkard to be sober, the profligate to be pure, the spendthrift to be less prodigal, and the selfish to be benevolent. They might as well tell fire not to burn. Christianity, however, changed the selfish heart, and made it a religious obligation to do good to others. The world was rapidly growing more humane and brotherly. Tenderheartedness was growing. Oppressiveness, brutal vices, wicked wars were being more and more discredited. During the last half-century it had become almost another world. All this had been effected by Christianity. Never was the cry for the redress of wrongs so clamorous or so widespread as at the present moment. It was waxing louder and louder, and that fact showed that Christianity was fulfilling her great mission.

Dr. Oswald Dykes suggested that an argument for unpaid and voluntary labour was to be found in the fact that respectable artizans disliked churches and chapels. Murmurs of dissent were raised by the audience when he expressed his belief that no agency had reached the kennels of the slums except the Salvation Army. That however, he said, was his conviction. He also believed that true Christianity had no sympathy with the idea of Socialism as it was commonly understood on the Continent and Great Britain at the present moment, a sentiment which met with the fullest approval of the meeting. The term "Christian Socialism" might be used innocently, but it was certain to be misunderstood. On the Continent there was no such thing as Christian Socialism, but there was a Christian principle which would accomplish the end that others sought to achieve by socialism, viz., a practical remedy for these evils—living for the public because it was God's public.

In the discussion that followed, Mr. James Matheson reminded the assembly of the great commission given to the disciples to heal the sick as well as to preach the Gospel; he feared the Church had almost forgotten its duty in this respect. A vast amount of female agency in our churches is at present unused. Mr. Binns contended that the Sunday-school was the most profitable outcome of the revival movement which originated in the time of Wesley. Mr. B. Clark argued that in the connection between the Church and the Sunday-school we must look for the future of the Church work. Rev. A. McAulay said they could only get four per cent. of the working men into church, but they could get seventy per cent. of the lads into Sunday-schools.

Mr. Samuel Smith, M.P., expressed great fears as to the enormous and rapid increase of the population, which was one cause of the present misery. He feared it would lead to some terrific revolution. The people should be taught to diffuse themselves over the unoccupied portions of the globe.

Rev. A. G. Brown said that the Sunday-school, grand agency though it was, did not reach the class of the destitute in which that Conference was specially interested—did not come within miles of it. The children of the slums were naked, were covered with vermin; and if they came to Sunday-schools it would be at the expense of every other scholar.

Rev. Dr. Clifford demanded the establishment of a municipality for London, and suggested the formation of a board of Christian Guardians, who should organise the charity which was administered. The meeting, before dispersing, resolved that the Committee be requested to consider whether any further steps could be taken in furtherance of the objects contemplated.

PUBLIC MEETING IN EXETER HALL.

The two days' Conference closed with a public meeting in Exeter Hall on Thursday evening. The audience scarcely occupied two-thirds of the area of the hall, but what was lacking in point of numbers was made up in enthusiastic intensity of feeling. Lord Shaftesbury presided for a part of the time; when weariness and another engagement compelled him to leave, his place was taken by Mr. John Bell.

Four addresses were given. Rev. J. Guinness Rogers contended strongly that if the churches are to do their duty in grappling with the evils and burdens that weigh so heavily on the poor, they must care for the temporal as well as the spiritual condition of the masses. Many churches are suffering from spiritual gout, brought on through absolute idleness. Rev. H. Price Hughes hoped they would not be satisfied with scratching on the surface of the problem; they must go to the root of the evil. The poor were in many cases better fed and housed than in former days, but it could not be said that they had their due share of the ever-growing wealth of the country. He scornfully repudiated the idea that in the matter of assessing the wages of the labouring classes they, as Christians, should be guided by the unbending laws of political economy or "supply and demand." Darwin might propound the theory that in the struggle for existence the weak must go to the wall;

with the Bible in his hand, he indignantly denied such a doctrine. The Gospel knew nothing of privileged classes, of sacrificing the masses of the people to secure culture, power, and fame for the few; it sought impartially the happiness of all. It laid down a revolutionary law for the idle, and in any truly Christian society the man who neither toiled with his hands nor span with his brains had a very bad time of it. (Lord Shaftesbury, interrupting, was understood to ask why such questions should be discussed there.) Mr. Hughes said he thought they bore very closely on the subject before them. The crime of Dives in the Gospel was that he was nothing better all his life than one who fared sumptuously and clothed himself in purple and fine linen, while Lazarus lay dying at his gates. Proceeding to remark on the spread of socialistic movements, Mr. Hughes asked if the Christian churches were to allow atheists and other foes of true religion to anticipate them by declining to look at this question in all its bearings, and to have regard to the social interests of the toiling masses? The Church that took up this question, and dealt with it in a Christian spirit, would be the Church of the future.

Rev. W. L. Watkinson expressed dissent from some of Mr. Hughes' statements. What society needed, he thought, was neither reformation nor revolution, but regeneration. He closed with a strong appeal for a curtailment of the liquor traffic. In this he was not merely imitated, but outdone by Rev. Newman Hall, who gave numerous facts from his own observation as to the terrible ravages of the accursed drink. To show that many of the churches were alive to the state of the people, Mr. Hall described the different Gospel and other agencies at work in various parts of London, and the success that had attended these efforts. If every individual Christian and every collective church would do what they can in their own immediate sphere, much of the evil and the sorrow would be speedily removed.

Conviction for Open-air Preaching.

MR. J. W. WOODALL, a direct descendant from the family of Anne Askew, the martyr, and a grandson of Rev. John Whitbridge, one of the founders of the London Missionary Society, was, with fourteen others, who assisted and listened, summoned before the Shrewsbury magistrates for alleged obstruction, by preaching in a little-frequented occupation road leading to some large railway works. The manager stated in Court that he fully sanctioned the meetings, because his men were benefited; also that the town refused to repair the road, and his company had to repair it. It was also proved that for months a cart had stood in the road, and the police had not objected, although no carts are allowed to stand in the streets. Overwhelming evidence was brought to prove there was really no obstruction, and yet all the fifteen were convicted, and fined 1s. each and costs. By an ingenious manipulation of the summonses, Mr. Woodall was convicted on two counts, involving double fine, &c.

As the Chairman refused to let the defendants go to gaol, and many of them were poor men, lately converted, Mr. Woodall paid the fines of all but himself, and, feeling that liberty of speech is at stake, he is desirous of appealing to the Court of Queen's Bench. The magistrates have virtually refused a case, but it is felt a mandamus ought to be applied for. Mr. Woodall for thirty years has been a voluntary worker for the moral and social elevation of the people (after business hours and on Sundays), and has preached hundreds of times in the streets. If any of the Lord's stewards feel inclined to help to pay the expenses and to prosecute the appeal, subscriptions may be sent to John Whitridge Woodall, 7, Mardot-head, Shrewsbury, or to the office of this paper.

Sailors in Sweden.—Will your readers help to the opening of a Home for Sailors in Halmstad, Sweden? There is a great need of monetary gifts, Bibles in the German and English languages. I should like to take out with me to the ships some suitable tracts for distribution. May I ask for your prayers?—Fr. Engelke, Halmstad, Sweden.

MR. MOODY'S SCHOOL FOR BOYS.

By Mrs. E. F. A. DRAKE.

WHO does not know of this enterprise of Mr. Moody, this school for homeless and unfortunate boys, away back among the hills of Northern Massachusetts? In quiet old Northfield Mr. Moody was born, less than half a century ago, but his interest in the beautiful village and all its belongings seems centuries old, for in it he has planted his Seminary for young ladies, which is broadening and blossoming wonderfully, like any well-developed plant; and just across the old Connecticut, in the town of Gill, is his younger child, the Mt. Hermon Boys' School.

Why, someone will ask, is another school needed in Massachusetts, the "State of schools"? Because there is not another like it in all the country. Because just *such* a school was needed to meet the wants of those for whom it was founded. Mr. Moody in his travels about the world saw this want; his heart was touched, and its desire has found expression in this beginning, about which we believe a great enterprise may grow.

We feel that we scarcely do it justice to call it a beginning, for it is already three years old. But its first years have been those of struggle for more perfect development, and it has hardly yet learned that it has feet upon which it can stand, and walk, and may some day run. Its board of trustees had laboured under many difficulties which have been met and conquered, and interested as they are in the work, we feel sure they will set it firmly on a hill of prosperity as high as the natural hill on which its buildings stand.

The history of its real beginning is full of interest, for it tells of the large-hearted donors who saw the need and the possibility, and whose hands threw down large gifts, and hearts sent up earnest prayers that the "might be" should become a reality.

Two large farms were bought, and the commodious farm-houses were made ready to receive the boys. In these two buildings, about thirty were given a home, and the school its existence. In September last, just before Mr. Moody's departure for Europe, five new brick buildings were dedicated, and are now filled with boys gathered from the North, East, South, and West. Nearly all nationalities are represented, and a more unfortunate, hopeful, bright, homeless, happy, fortunate lot of boys could hardly be found the whole world over, than these seventy-five lads, ranging in age from eight to sixteen. A few of them may have homes, and friends who support them here; but by far the greater number have no homes and few friends, save those who have been raised up to them through the school. Some come from homes broken up by the demon drink; others have been "picked up" in the streets of our larger cities; but all alike find a friend in the large-hearted founder of the school, whom they love and reverence as they would a father.

"No. 1" of the five houses is the English House. Why? Because here are housed, and mothered as well as may be, twelve orphaned English boys whom Mr. Moody received as a gift from Manchester and Liverpool. All, from the oldest to the smallest of their number, "Our Ben," as they call him, bid fair to make true Americans, while they do not forget Old England their "home."

What does Mr. Moody hope to make of these boys? He prays that they may come up under the fostering care of the school, to be "gap-men," standing between the clergy and the people, ready to fill any gaps where earnest workers for the Master are needed. The course of study has been planned to meet the wants of such a class of Christian workers, a thorough course in English, which may be supplemented by our higher schools should a more extended course be desired by any of the boys after finishing here.

The price, £20 per year, set for the board and tuition of each boy, is merely nominal, and does not now nearly cover the cost, but it is hoped that it will when the school is well established. Of the five new buildings erected, four are homes, the fifth being a common cook-house. The school-building now used is a small wooden structure erected when the school had its beginnings, and barely seats the boys now there, when closely packed, and affords poor accommodation for recitations. A larger school-house and chapel are greatly needed at once.

Are there not many friends of the cause who desire to be connected with so worthy a work, each of whom will stand behind one of the boys and be responsible for his support? This means pledging one's self for £20 a year for the boy, or giving outright £600, which purchases a scholarship. It is greatly desired that one hundred friends may be raised up who will give £20 each, for one hundred boys, that the support may be no longer a burden resting upon a few, but that the burden and blessing alike may be shared by the many.

At no time can the school be more perfectly endowed than now. Much is needed here, and many stewards of the Lord stand ready to give when the need is known, we feel certain. It is not an American school for Americans, but a school of the Lord and for all. All are invited to give; while America and England should give the most largely, for they have the larger number of representatives, whom it is most earnestly hoped and prayed may be representatives indeed.

A little Greek boy who drifted as a waif from his native land to California and then to Northfield, has had a home here for three years. He is now scarcely ten years old; and his name, Stephanos Harral-ambitis Rapley, seems a ponderous one for such a child. He is a black-eyed, active little fellow, and promises well. James Sangentisch is a Russian boy, and does his fatherland justice. Within the last few months four tall, black-haired, keen-eyed Indian boys have come to this school-house. They are older than the greater number of the boys, but seem happy in their surroundings.

Those who are at all acquainted with the opening of such a work need not be reminded of a library, museum of maps, globes, and those many other necessities that make successful the working of a school, and that open the eyes of the students to their needs and their ability to acquire. The school needs many friends, and more means to lift it up to the standard already raised for it.

Northfield, Mass., U.S.

Prayer for Sabbath Observance.

THE Sabbath Observance Prayer Mission Society has issued an invitation to a Sixth General Union for Prayer for the entire sanctification of the Sabbath-day, from April 13 to 20, 1884.

The following subjects for prayer are suggested:—1. That Christians of every land may take into more serious consideration than ever what is to be done to remove those public forms of Sabbath profanation which have long existed, as also to resist those that are attempted to be introduced. 2. That every facility may be afforded in families, for the servants as well as themselves, attending public worship on the Lord's Day, and that servants may rightly employ the opportunity thus afforded of seeking the Lord. 3. That all issues of newspapers on the Lord's Day may cease. 4 That Christians may consecrate the entire day to their own spiritual edification, and to the promotion of the highest good of others.

The invitation is publish d by Nisbet & Co. Copies, at 6d. per 100 (by post 8d.), may be ordered through any bookseller.

THE ENGLISH SUNDAY CLOSING BILL.—The debate on the second reading of this measure stands adjourned till Thursday, the 24th inst. It is hoped that a large number of numerously signed petitions may be sent for presentation on April 22 and up to the end of the month, and, if not ready before, during the first week of May. May we request those who have not written to their representatives kindly to do so, and beg of them to be in their places on the 24th and support the Bill. We would again ask for earnest prayer that notwithstanding all efforts to the contrary the Bill may be passed this session of Parliament.—Yours truly, Edward Whitwell,

Stafford-chambers, Manchester. *Hon. Sec.*

THEORIES OF THE ATONEMENT.*

TO those who wish to be acquainted with the various theories which have been from time to time put forth to explain the nature of the Atonement, the little book referred to at the foot of the column will afford most valuable help. The different views it deals with are concisely, and—what they are not always by their authors—clearly stated. The notes contain references to the passages in the various writers on which the author's summary of their views is founded, and it would be difficult to find compressed into a small compass so much information upon a controversy which can hardly be neglected in the present day, especially by those who are teachers.

The doctrine of the Atonement, and the controversy that has arisen on the subject, are, however, two different things which should not be confounded. For the one, the Christian who is wise will go to the Word of God and to that alone, seeking with prayer for the Holy Spirit's guidance to be taught therefrom the truth of God. For the other, one must have recourse to the writings of men, but it will not a little help to confirm the Christian in the truth of what he has gathered from the Word of God, to find that the same view substantially has been held in all ages by those who give evidence of having been taught of God, *i.e.*, of having been convinced of sin and led to fly for refuge to Christ as the Saviour of sinners. Those, and alas! their name is legion, who approach the subject without this essential qualification for understanding it, may theorise to the utmost extent of human ingenuity; those only who know the plague of their own hearts can rightly understand the remedy which God has provided. It is the lack of this knowledge of sin which lies at the root of so many of the objections to the doctrine of the Atonement made in the present day by earnest, thoughtful men, who approach the subject rather in the spirit of the theoretical questioner, "Lord, are there few that be saved?" than that of the practical inquirer, "What must I do to be saved?"

These two questions, we know, received very different answers. To the theorist our Lord gives a practical reply: "Strive to enter in at the strait gate," but does not gratify the mere curiosity involved in the question propounded. To the practical inquirer the Apostle gives a direct answer, "Believe on the Lord Jesus Christ and thou shalt be saved," and adds the information, not asked for, that the same way of salvation was available for his house. The first got less than he asked for, but what he got was what he needed to know—the intensely practical nature of the subject on which he was theorising. The other got more than he asked for; he asked only for himself, but salvation was set before him for his house also; and as his question was a practical one, so was his reception of the answer, for that very night "he rejoiced, believing in God with all his house."

May we not learn from this that the mere theorist on the subject of the Atonement will often go empty away, while the anxious soul will have cause to rejoice in the truth of Psalm cvii. 9, "He satisfieth the longing soul and filleth the hungry soul with goodness."

But while Mr. Lias gives much valuable information to his readers as to what the various theories of the Atonement are, he is by no means himself a satisfactory teacher on this all-important point. In fact, it would appear from his preface that the object of his lectures is to refute the notion that what has generally been accepted on the subject by evangelical teachers is of necessity to be believed. In his preface he thus speaks: "A certain theory of Atonement, which, though by no means excluded by the language of Scripture, is not laid down in Scripture itself, has been insisted upon as the very keystone of the Christian faith. The rejection of this theory has frequently been regarded both by supporters and opponents of Christianity as the rejection of revealed religion. The object of these lectures is to show that there is no ground whatever for such a supposition; that the theory in question was not propounded by the first preachers of the Gospel, nor by their successors for the next fifteen hundred years, and that it is not accepted by the vast majority of Christians of our own time. Consequently, a man may be a very good Christian without believing it, and a very serious hindrance in the way of belief is thus removed."

If Mr. Lias could make good his assertion that this theory "was not propounded by the first preachers of the Gospel" he would have gained his point, but in this we think he fails. He explains—we would almost say explains away—the many passages which speak of Christ dying for the ungodly, for sinners, &c., as if they conveyed no thought of vicarious endurance of punishment, or of satisfaction to the justice of God on account of sin; whereas it is undeniable that this is the thought which they naturally suggest, as a quotation which Mr. Lias makes from Dr. Pusey's writings well puts it: "The doctrine that Christ made amends to the justice of God by taking our place is plainly contained in every place of Scripture which speaks of the vicariousness of his death, or our redemption by his blood."

Of all the views on the subject of the Atonement that Mr. Lias passes in review, the one which seems to find most favour in his eyes is that propounded by the late Dr. M'Leod Campbell, of the main features of which he gives the following concise summary: Christ "presented on behalf of all mankind as their representative a full and sufficient acknowledgment of their guilt; a full and sufficient repentance for having committed it. His sorrows were no penal infliction of God's wrath, but the simple result of his full realisation of the position in which those for whom He pleaded, and with whom He was identified, had placed themselves by their transgression. His death was the Amen of Humanity to the just and righteous sentence, 'the wages of sin is death.'"

From this we see at a glance that substitutionary repentance, instead of substitutionary punishment, lies at the root of Dr. McLeod Campbell's conception of the Atonement; and so are enabled at once to detect its error by calling to mind that Scripture describes repentance as *our* part, not Christ's, in God's way of Salvation; whereas punishment is distinctly that accorded to Him, if at least such words as those of Isaiah liii. 5 are to be allowed to have any meaning: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with his stripes we are healed."

It may seem strange how any who reject the judicial view of Christ's substitutional death can face such a passage as that just quoted. Mr. Lias seems to feel its force, and gives a translation of his own of Isaiah liii. 4—7, not much differing from that of our version, except that he puts "*by* our transgressions . . . *by* our iniquities" in place of "for." But this really tells against his view, for whilst we have in the New Testament many passages that explicitly teach that Christ died for our sins, we have here, according to his emendation (which the Hebrew will admit), the even stronger statement that these sins were the cause of his sufferings and death. The change is very similar to that which should be extended to Rom. iv. 25, where "He was delivered for our offences" might be more literally translated "on account of our offences." But this only confirms the substitutional character of the great transaction on Calvary, and proves—what Mr. Lias seeks to disprove—that the sins for which Christ died were sins laid on Him as on a substitute, and that by the penal infliction which He in infinite love and mercy underwent, the full intensity of which we can little understand, He did indeed "put away sin by the sacrifice of Himself."

One well-known feature of the "school of thought" to which Mr. Lias seems to belong, appears in his endeavour to depreciate the value of the death of Christ as compared with his incarnation: "It was reserved for Protestant theology (he says) to make the death of Christ, rather than his incarnation, the keystone of the Gospel system." But what does Protestant theology—to its honour be it spoken—do in this matter but bring out to light what had long been hidden in the darkness of the middle ages, the teaching of Holy Scripture? When St. Paul determines not to know at Corinth anything "but Jesus Christ, and Him crucified," he certainly seems to make the Cross "the keystone of the Gospel system." And in writing to the same Corinthian Church, when reminding them of what he had preached, he gives a summary (1 Cor. xv. 5), in which there is no mention of the incarnation at all, but in which the death and resurrection of the Lord Jesus are presented as indubitably "the keystone of the Gospel system." St. Peter, too, connects redemption not with the incarnation, but with the precious blood of Christ; but indeed this is so plainly the teaching of the New Testament that one can only wonder how any Christian teacher can imagine it to be otherwise. It would appear, however, that Mr. Lias has in his mind that strange sacramentarian notion—which forms a link between High Church and Broad Church theology—of Christ's humanity becoming ours in some mysterious way by sacramental communication, for after referring to John vi. 53, which speaks of eating Christ's flesh and drinking his blood, he says, "That is to say, by a mystical and spiritual process, of which faith is an essential element, the flesh of the Paschal Lamb, the very humanity of the incarnate Lord, is to pass into us and become ours."

If it be true that the incarnation has supplied the food which sacramentalism ministers to the soul, we can well understand why the value of the cross must be depreciated in order that the sacramental system may be exalted; but this is not the teaching of Scripture, nor is it that of the sacraments themselves. Baptism points to the death and resurrection of Christ, not to the incarnation; and St. Paul affirms expressly: "As often as ye eat this bread and drink this cup ye do show [not the incarnation, but] the Lord's death till He come." H. E. B.

* The Atonement viewed in the Light of Certain Modern Difficulties. Being the Hulsean Lectures for 1883-4. By Rev. J. J. Lias, M.A., Vicar of St. Edward's, Cambridge. *Deighton, Bell & Co.*

Temperance Notes.

Mr. George Blaiklock has, during the past week, visited and addressed meetings in the Isle of Wight.

Mr. W. Forbes gave addresses last week at Maidstone and Chatham, and in different districts of the metropolis. On Good Friday he begins a series of addresses at Hull, Yorkshire.

"The Gospel Temperance Monthly" is the new title given to the organ of the Blue Ribbon Gospel Temperance Mission. It is sent free to all subscribers to the Mission, or may be had at Hoxton Hall or of *Partridge & Co.*

Sunday Closing in Ireland.—In a pamphlet entitled "A Social Experiment," Mr. T. W. Russell has adduced statistics from Parliamentary returns, showing that, during the five years in which the Act has been in force in Ireland as compared with the five years previous, the number of Sunday arrests for drunkenness, in the rural parts, have been reduced 53 per cent. In the five towns where Sunday closing has not been carried out, but where the hours of sale have been shortened, the reduction has not been more than 37 per cent. We heartily commend the perusal of this conclusive paper to all Temperance reformers. It is published by the Irish Association for Prevention of Intemperance, Eustace Buildings, Dublin.

Messrs. Glover and Booth in Melbourne.—A Gospel Mission by these gentlemen was opened in Melbourne on February 19, in the Exhibition Hall. Some 5000 persons were present, all classes of the community being represented. In the course of his speech Mr. R. T. Booth referred to the successful Missions he and his companion had just held at Hobart Town and Launceston. In the former place 4000 pledges had been taken, the pledgers including the Prime Minister of Tasmania, several lawyers and doctors, and one "landlady," who shut up her public-house. At this opening meeting in Melbourne 700 persons signed the pledge. A correspondent, writing on Feb. 27, reports an attendance of nearly 6000 every night, 11,100 having taken the Blue Ribbon and 4440 the pledge up to that date.

Requests for Praise and Prayer.

PRAISE.—For great blessing on a Gospel Mission at Broadwater.

PRAYER.—For blessing on special services for young men, held near Dublin.——For blessing upon a conversational Bible-class.——For much blessing on the distribution of Mr. Moody's addresses in a small country town.——For an outpouring of the Spirit on evangelistic meetings to be held at Stornoway, N.B., by Rev. G. Campbell. Also for blessing during the fishing season there, especially on the work among the women.—For some Christian soldiers lately moved to Nowshera, India, where they have no help in the way of Christian privileges.——For an officer and his wife in the Punjab, India, that the Lord may open doors of usefulness to them.——For meetings in connection with the Kirkwall Young Mens' Christian and Evangelistic Association, commencing on April 13.

CONTINENTAL AND FOREIGN NOTES.

A BUDDHIST PLACE OF WORSHIP

is about to be opened in Paris. A rich English lady undertakes the responsibility. She has secured land, an architect, and a colossal statute of Buddha. This is not the first time that this worship has been celebrated in Paris. During the last Universal Exhibition there some Hindoo Rajahs sought authority to celebrate their worship, when M. Bardoux, not content with obtaining the signature of the President of the Republic, gave them, out of the private funds of the Exhibition, a superb statue of Buddha, which is now in the Louvre.—*Le Christianisme au XIXe. Siècle.*

THE CEVENNES.

La Chambre Haute reports some revivals in the various towns and villages of the Cevennes during the month of February. The churches rejoice greatly in this outpouring of the Holy Spirit, through which the devotion of many Christians has been increased, and also in the conviction and apparent conversion of many who have not been in the habit of attending any religious meetings. "After-meetings" are becoming a regular feature of French evangelistic work. New Gospel Halls in connection with Mr. McAll's work have just been opened at Dijon, Sotteville-les-Rouen, and Melun.

MISSION INTERIEURE.

The Paris Committee of this Mission lately held a public meeting at which some encouraging results of the visits made by the agents to many churches and places were given. The committee has five *conférenciers* at its service, M.M. Fourneau, Réveilland, Hirsch, Bertrand, and G. Meyer, besides many pastors who help as opportunity is given. These visits of the evangelists are much appreciated by both faithful pastors and people. The evangelists receive a hearty welcome even in Roman Catholic districts, though sometimes they meet with opposition. But in general the French authorities are very willing to allow the meetings, some even going so far as to announce them on white placards (official paper).—*Le Christianisme.*

SOCIAL PURITY.—Mr. Henry Varley did good and useful work during the month of March, giving lectures on Purity, to soldiers, in the Soldiers' Institutes at Woolwich and Chatham. There was not a discordant voice at either place, Mr. Varley's reception being a most hearty one. It seems a strange anomaly that men who can listen with interest and sympathy to lectures on the obligations and advantages of chastity, should be made the excuse for the retention of Acts based upon the degrading doctrine of the necessity of vice. He had also lectured in the Congregational Church, Slough, to probably the largest audience of men ever seen in that town; to about 1000 men in the Town Hall, Holborn, London; then at Luton, on two nights, in the Plait Hall; and again to a large audience at Canterbury, and on two evenings in the large Drill Hall at Derby; on the 27th to civilians, at Chatham, and the next evening at the adjoining town of New Brompton.—*Sentinel.*—Mr. A. S. Dyer has delivered addresses on the subject during the past week at Bridgewater, Truro, and Penzance. The attendances have been large, and at the close of each meeting resolutions have been carried demanding the repeal of the Contagious Diseases Acts.

Notices of Books, &c.

THE DISCIPLESHIP OF LOVE. *Elliot Stock.* This book contains a series of sermons delivered during Lent and Easter last year. They are full of comforting and stimulating thoughts, which at this season of the year may be found particularly acceptable.

A fresh memento of the late lamented Dr. Punshon comes to us in the form of a lecture by that renowned orator, entitled, "WESLEY AND HIS TIMES." It is characterised by all the lecturer's well-known power, and is published by *Woolmer, 2, Castle-street, City-road.* 4d.

THE PRESENT DAY TRACT SERIES of the *Religious Book Society* continues to grow in the number and value of its publications. Among its latest issues are essays on THE UNITY OF THE CHARACTER OF THE CHRIST OF THE GOSPELS, by Prebendary Row, and on THE VITALITY OF THE BIBLE, by Dr. Blaikie, both worthy of highest commendation.

JOHN WESLEY, HIS LIFE AND WORK. By MATTHAW LELIEVRE. *T. Woolmer.* 1s. The author has been awarded the prize by the French Methodist Conference for the best Life of Wesley, no standard life of that eminent divine having before been publishedby that body. It is a specially interesting volume, and will be read with pleasure and profit by all lovers of good men. We commend it heartily.

SCRIPTURE VERITIES: GERMS OF THOUGHT ON BIBLICAL SUBJECTS. By Rev. D. PLEDGE. *Elliot Stock.* 2s. 6d. The author gives in a concise and readable form his views on the leading truths of revelation. Many thoughts are expressed of a suggestive and helpful kind, and the book is calculated to be of service to many who have neither time nor ability to study more elaborate treatises on such themes. It is decidedly evangelical in tone.

HEALTH LECTURES FOR THE PEOPLE. *Macniven & Wallace.* This, the fourth series of popular lectures published by the Edinburgh Heal h Society, forms a volume admirably adapted to promote the physical and social well-being of our population. The lecturers are men of great eminence in the medical profession, and the subjects chosen of first-rate importance, among them being "The growth and development of a child in body and mind," "Physical exercise: its use and abuse," and "The difficulties of health reformers."

We have received from *Messrs. Cassell & Co.* Part I. of their GREAT INDUSTRIES OF GREAT BRITAIN, to be completed in thirty parts, price 7d. each, and Part I. of their TECHNICAL EDUCATOR, to be completed in twenty-six parts, price 6d. each. Both these works promise to be of great service and value to the general community. They are profusely illustrated, and the authors employed are experts, well able to treat on their respective themes with completeness and accuracy. The latter book will be a great boon to working men and youths who desire to excel in the various pursuits they are called to follow, while the former is replete with interest to all classes of readers.

ALFRED SAKER, A BIOGRAPHY. By E. B. UNDERHILL, LL.D. *Alexander & Shepheard.* 2s. 6d. The subject of this memoir was a true missionary after the apostolic school, and must ever stand high on the roll of devoted and heroic servants of Christ. He was a man "full of faith and of the Holy Ghost," simple and tender as a child, yet great and noble in all that constitutes Christian manliness and strength of character. No more fitting biographer could have been found than Dr. Underhill, whose personal knowledge of Mr. Saker and his work all through his career combines, with refined skill as an author, to make his book one of special delight and instruction to the reader. As a study for young men, and as an incentive to earnestness in the work of Christ, this biography is pre-eminently worthy of wide circulation.

THE FOURFOLD LIFE: ITS ANTECEDENTS AND CONSEQUENCES. By H. SINCLAIR PATERSON, M.D. *J. F. Shaw & Co.* Dr. Paterson is too well known as a Christian polemic and defender of the faith to need commendation from us, but of this production of his pen we cannot speak too highly. The ground it covers has been frequently trodden, but no sameness or mere repetition is to be found in its pages. The great *facts* of our Lord's life, death, and resurrection are treated with a freshness and skill which betoken a master mind as well as a fervent spirit of faith and love. After reading this volume we turn to the Gospel records with quickened perception of their divine fulness and deepened confidence in their veracity. Such books are of surpassing value in these days of sceptical and irreverent thought.

THE NATIONAL LEAGUE JOURNAL and THE SENTINEL for April (1d. each, *Dyer Brothers*) give a good idea of the increasing interest felt throughout the country on the subject of the State Regulation of Vice.

GEMS FROM THE BIBLE. By E. P. *Nisbet & Co.* The object of these selections is to "furnish district visitors and others with portions suitable for reading to the afflicted and infirm, thus obviating the necessity of searching for such passages in the sick room." It may be a convenience, but we question whether visitors ought not rather to equip themselves fully before starting on these errands of mercy.

LOVING MESSAGES, a sequel to "Heart Lessons." By LOUISA CLAYTON. *Religious Tract Society.* This is a well-written book and worthy of its title; it is especially adapted for mothers' meetings. The subjects are well chosen, the first nine chapters being addresses on those women "who each had a talk face to face with the Lord Jesus." The illustrations are always to the point and a suitable prayer is given on each subject.

JOHN WICLIFFE, THE MORNING STAR OF THE REFORMATION. By DAVID G. DEANE. *Partridge & Co.* Public attention will be drawn to the life and times of this great Reformer during the current year, the 500th anniversary of his death. This little volume is well written, full of information, and pleasingly illustrated, and gives in clear and concise form a record of the principal events of a career which was laden with great issues for our own country and the world at large.

OUR GOLDEN KEY: A narrative of facts from "Outcast London." By Lady HOPE. *Seeley, Jackson & Halliday.* The brief extract we gave from this book in our last issue does not, of course, fairly represent the scope of its contents as described in the subsidiary title. So much has been said and written about the deplorable condition of the London masses that we are in danger of overlooking the vast amount of genuine work that has been done. This veritable record of Gospel triumphs, from Lady Hope's capable and graphic pen, will at once awaken to thankfulness and stimulate to redoubled effort. In telling something of what has been accomplished by an agent of the City Mission in one of the worst districts, her ladyship has rendered a fitting tribute to an agency that deserves the heartiest support.

STORMS AND SUNSHINE OF A SOLDIER'S LIFE. 2 vols. 15s. *David Douglas, Edinburgh.* This work records the career of Lieut.-General Colin Mackenzie, who belonged to one of the noblest families in Scotland, and died in 1881 at the age of seventy-four. Written from a soldier's point of view and in strong sympathy with the hero, it naturally dwells largely upon the deeds of "glory" and "valour" which characterise military service. Most of the General's life was spent in India. From his first entry into the army, his fearless courage won the respect and admiration of his fellow-officers and gained for him rapid promotion. Still he thirsted not for "a bubble reputation at the cannon's mouth." More than once did he hesitate, from feelings of pity and sorrow, in the execution of his duty. He was always religiously inclined, but after his conversion at the age of thirty, his Christian character was very clearly seen. His life abounded in adventure and dangers, and this account of it will be read with the deepest interest.

THE ENGLISHMAN'S BIBLE. By THOMAS NEWBERRY. *Hodder & Stoughton.* 10s. We are glad to see this new and cheaper edition of a very valuable work, which no Bible student who can obtain it should be without. Its object is to put the English reader as far as possible in possession of the advantages of a Hebrew and Greek scholar, and it proves almost a royal road to a knowledge of the original texts of Scripture. The articles, numbers, emphatic pronouns, tenses, particles and prepositions, correct and uniform renderings, together with divine titles, are all indicated by the use of small capitals, and other marks and signs employed by the editor. A mass of other information is also given, as, for instance, the meaning of proper names, chronological and parallel references, the whole Bible being arranged in paragraph form, and the subject of each paragraph given in the margin. The labour expended upon the production of the work must have been immense, but the result attained amply compensates for all the toil, if regard is had to the benefit conferred upon the numerous readers of the Word of God who are unable to command a personal knowledge of the original languages of the sacred writers. An indexed atlas is appended to the volume, which is got up in a most complete and elegant manner as to its typography and general arrangement.

EVANGELISTIC NOTES.

Mr. John Harris has conducted sixteen days' successful services at Pedlington, Thame, Oxon.

Broadwater.—A very successful seven days' Mission has been held here by Major Graves, and much blessing has resulted.

Glasgow.—The United Evangelistic Association of this city has completed its eleventh year of work. At one of the noon prayer-meetings last week thanksgiving was offered for the blessing given, and for the means supplied.

Dr. Somerville in Derry.—During the past week the Rev. Dr. Somerville, of Glasgow, has conducted evangelistic meetings in Derry with much acceptance and success. The week-day meetings have been held in the Union Hall, which has been occupied daily by large audiences. The local ministers are taking a prominent part in the services.

Ilfracombe.—A sixteen days' Mission has been held in this place by Mr. Charles Inglis. The interest in the meetings has been great, so much so that four meetings have been held on the Sunday, and two each week-day. A good many have professed conversion, and Christians of all denominations have received much blessing in the Bible-lectures.

The Christian Mission, Greenock.—Special meetings have been held here for the last month, conducted by Messrs. Smith and McNab. The Lord has been wondrously saving souls at these meetings. These brethren are open for engagements in churches or halls. Applications to Mr. Walter Fisher, Christian Mission, West Burn-square, Greenock, N.B.

Mr. Opie Rodway.—The visit of this evangelist to Caerwent and Caldecot has been attended with much blessing. At the former place great good has been done. The Church of Christ has been remarkably quickened, and very many precious souls have been converted. The Baptist chapel at Caerwent, where the services were conducted, was far too small for the many who were anxious to hear the Word of Life, crowds having to leave, failing to get into the chapel. Some of the oldest members of the Church tell me they never remember such services anywhere before. On saint and sinner the services have made such deep impressions that we believe Mr. Rodway's visit will be long and gratefully remembered. At Caldecot the services were good, and a few souls were saved, but the Divine influence was not so strongly felt here as at Caerwent. S. H. I.

Caerwent.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Station Hall, Addison-road, Kensington.—To April 14.

Fleet-road Hall, Hampstead.—April 15 to May 5. Sundays: 8 a.m., Christian workers; 11 a.m., non-church goers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture; evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

Croydon.—May 6 to 26.

Messrs. Pentecost and Stebbins. — Bible-readings, at St. Andrew's Presbyterian Church, Upper Norwood, S.E., Tuesday to Friday, 3 p.m.; Tolmer's-square Chapel, Hampstead-road, Gospel services, 8 p.m. this week. Dr. Pentecost and Mr. Sankey will hold meetings on Easter Sunday, at 3.30 and 7 p.m., and on Easter Monday, at 8 p.m., in Conference Hall, Mildmay-park, N. The meetings will be continued on Tuesday, Wednesday, Thursday, and Friday, in the same week, at 3 and 8 p.m., by Dr. Pentecost and Mr. Stebbins. The North London Choir will assist at all the Mildmay meetings.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Rev. W. Haslam.—April 19, St. James', Ryde; May 3, St. John's, Newport (I.W.)

Mr. W. Y. Fullerton at Chelsea Chapel, Lower Sloane-street, S.W., Good Friday, 4 and 6.30 p.m.

Rev. W. H. Aitken's Engagements.—April 13 to 21, or longer, Wrexham, North Wales; April 27 only, Christ Church, Everton, Liverpool; May 11, Dorchester.

Messrs. Fullerton and Smith.—April 13, Dr. Barnardo's Hall; 16 to 20, Haddon Hall, Bermondsey; 21 to 25, Pastors' College Conference; 27 to May 25, Cardiff; June 1 to 22, Dundee.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Bethesda Gospel Hall, 1A, New North-road, Hoxton, N.—Good Friday and Bank Holiday, 3 and 7.30 p.m.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during April. Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Lieut. H. A. Mandeville, R.N., Sunday, at 3.45 and 7 p.m.; Mr. C. Russell Hurditch, Thursday, 8 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith at Bedford, April 17 to May 4; Mr. Spiers and Mr. Westall, at West Looe, Cornwall.

South London Choir (and South-western Division), Town Hall, Spa-road, Bermondsey, till Good Friday (Mondays and Saturdays excepted).

Evangelistic Mission.—"Oxford" Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish Town; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m. Bank Holiday, Monday, April 14, special meetings, at 4 and 6.30 p.m.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street. — Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Rev. J. H. Piggott, Mondays, April 21 and 28, at 1.15 p.m. Bible-readings in Isaiah each Tuesday, at 6.15 p.m. Gospel meeting for Associates, Wednesday, April 9, 6.30 p.m. Tea at 6 p.m.

Iona Rooms, 205, High-street, Camden-town, N.W.—Mr. T. Shuldham Henry, Tuesdays in April, 9 p.m.

186, Aldersgate-street, E.C.—Mr. T. Shuldham Henry, Thursdays, April 10 and 17, "The Three Judgments;" Fridays, April 18 and 25, "The New Birth and Assurance," 8 p.m. each evening.

Exeter Hall.—Address each Wednesday in April, by Mr. H. Thorne, at the prayer meeting 1 to 2 p.m. Address each Thursday in April by Mr. T. Shuldham Henry, at prayer meeting, 1 to 2 p.m.

——— Annual meeting, Thursday, April 24, at 7.30. Earl of Shaftesbury will preside. Mr. McGranahan's Male Choir will sing from 6.30 to 7.30. Speakers: Dr. Sinclair Paterson, on "The Young Man's Power for Service;" Rev. R. T. Horton, on "The Young Man's Motives to Service;" Rev. Charles A. Fox, on "The Young Man's Rewards of Service." The Fisk University Jubilee Singers will render a selection of their National Slave Songs during the evening. Admission free (by ticket only).

MISCELLANEOUS.

Grove Hall, Lisson-grove, N.W.—Good Friday, at 7.30; Easter Monday, 3.30 and 7 p.m.

Miss Sisson will hold a Bible-reading at 102, Regent's-park-road, on Thursday, April 10, at 3 p.m.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in April, at noon, Rev. Dr. Kennedy.

Major Poole.—Kingston-on-Thames, April 14 and 15. On the 23th Major and Mrs. Poole commence work in Bristol.

Glo'ster Hall, Upper Gloucester-street, Clerkenwell.—Mr. William Catlin's anniversary tea festival, Good Friday, tea at 6.30; meeting, 7.30.

Union Hall Mission, Carlisle-street, Edgware-road.—Good Friday and Easter Monday, meetings at 11 a.m. and 7.30 p.m.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 11, at 7 p.m., Miss Mason on "What does Christ on the Cross signify?" Tea at 5.30.

Belgrave Chapel, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. April 11, Rev. G. Savage; 18, Rev. W. Haslam.

The Hall, King George-street, Greenwich.—Meeting for Christians, Bank Holiday, April 14, afternoon, 3 to 5.15, prayer, praise, and conference; tea, 5.15; evening, 6.30, addresses.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers. Wednesday, April 16. Tea at 6; meeting at 7. Rev. J. Hudson Taylor will give the address.

Mr. G. Kirkham.—April 12—14, Portsmouth; 15, All Saints', Islington; 16, Hampton; 17, High Wycombe; 20, Bedford; 22, Eltham; 23, Pope-street; 24, Mottingham; 27, Plumstead; 28, Aldersgate-street; 30, Dartford.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: April 10, "The Question of the Day;" 17, "Not Alone;" 24, "Five Words." All classes welcome.

Noon-day Prayer Meeting, 186, Aldersgate-street, E.C.—Addresses by Major Whittle on "Christ our Passover": Wednesday, April 9, "The Passover in the Land;" Thursday, 10, "The Passover in the Kingdom." Mr. and Mrs. McGranahan will sing the Gospel. Wednesdays, April 16 and 23, Mr. T. Shuldham Henry, subject, "The Intermediate State."

Southsea Conference, April 22, 23, and 24, Tuesday, Wednesday, and Thursday. Subject, "The Preciousness of Christ." First day, "Deliverance from Egypt;" second day, "Deliverance from Enemies;" third day, "Deliverance from an Unprofitable Life."

The Canadian Jubilee Singers will sing at the People's Service, Christ's Church, Westminster-bridge-road, Sunday, April 13, at 3 p.m. Rev. Newman Hall, LL.B., will preside. Also at Hawkstone Hall, adjoining, on Tuesday evening, April 15, at 7.30.

Edinburgh Castle (close to Burdett-road Station).—Good Friday, Mr. Joseph Proudman, assisted by a select choir, will conduct a service of sacred song, entitled "Calvary"; chair taken at 8. Easter Monday, special festival, tea at 6; public meeting at 8. Hon. A. F. Kinnaird will preside: Richard Weaver will preach. Easter Tuesday, Richard Weaver will preach at 8 o'clock.

Notices.

Egbaeum.—Will you oblige us with your address? we have a communication from a correspondent to send you.

Communications Received with Thanks.—H.W.S. W.A. J.G. R.L. G.D. M.D. J.G.R. W.J.S.S. E.H.H. H.H. D.J.M. H.C.A. P.B. A.M.C. C.M.B. S.H.J. J.E.L. C.C. A.C.P.C. H.M. S.H. J.P. C.F. W.A. J.B. C.M.C.P. S.S. J.S. M.A. E.H. W.H.M.H.A. J.H.W. W.F. E.W. W.T. J.P.T. S.W. M.W. C.M. A.B. J.H. G.L. H.E.F. A.E.W. G.B. C.I. J.P. H.S.N. J.R. A.M.W. E.G. A.B. D.B.H. J.J.H.

Applicants for Tracts.—Miss Phœbe Neale, Cottage-street, Kingswinford, Staffordshire; E. Searby, 15, Churchyard, Rotherham; Mrs. Lever, Church-street, Biggleswade, Beds.; T. Guest, Woodsetton, near Dudley, Staffordshire; H. B. Medway, 109, Dolphin-street, Salisbury; B. Davies, 70, Horseley-road, Tipton; S. Phillis, 3, Milton-road, Margate, Kent; Mrs. Brenton, South Petherton, Somerset; G. Parker, South Petherton, Somerset.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 5, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£ s. d.
Messrs. Moody and Sankey's Work in London—J. B. £1; M. L. W., Derby, 3s.; Mrs. S. £2; J. M. B. 4s.; E. L. E. 5s.; H. E. 2s. 6d.; A. B. L. £2	5 14 6
Miss Mittendorff's Home—M. A. P.	0 2 6
Thames Church Mission—V. £15; H. A. D. 5s.	15 5 0
Foreign Missions (Rev. H. G. Guinness)—V.	20 0 0
Evangelical Continental Society—V.	10 0 0
Mildmay, Turville-square, Hospital—V.	5 0 0
Widow of the late H. Moorhouse—A. H. C. and M. C.	1 0 0
China Inland Mission—V. W. 10s.; H. A. D. 5s.	0 15 0
Mission to Kabyles—V. W. 10s. N. D. £1; (*Morocco*) H. A. D. £1	2 10 0
Miss De Broen's Work, Paris—G. E. and W. H. N.	1 0 0
Mrs. Mumford's Work, Philippopolis—G. E. and W. H. N.	1 0 0
Mrs. Meredith's Prison Mission—G. E. and W. H. N.	2 0 0
Home of Industry—G. E. and W. H. N. £1; A. B. L. £1	2 0 0
Dr. Barnardo's Homes—H. T.	0 10 0
Mr. Fegan's Boys' Home—R. A. 10s.; A. B. L. £5.	5 10 0
Mildmay Mission to the Jews—H. A. D.	0 5 0
Free Distribution of the Scriptures—H. A. D.	0 2 6
Distribution of the Word in Foreign Prisons (Mr. Chas. Cook)—H. A. D.	0 2 6
Railway Mission (Mr. G. Clarke)—H. A. D.	0 2 6
Miss E. Hopkins' Work (White Cross Series)—H. A. D.	0 2 6
Children's Special Service Mission (Foreign Work)—H. A. D.	0 2 6
Miss Whateley's Schools, Cairo—T. N. J.	1 0 0
Gratuitous Circulation of The Christian—T. N. J.	0 0 7
Scripture Readers' Society for Ireland—T. B. W.	0 5 0
Evangelistic Mission—John. ii. 5.	0 2 0
The Christian *Tract Fund*—Inasmuch, 1s.; M. M. 10s.	0 11 0
Homes of Hope, Regent-square—A. B. L.	1 0 0
Bridge of Hope, Ratcliff—A. B. L.	0 10 0
Mission Hall, Barkingside—A. B. L.	0 10 0
Tracts for Australian Mail Boats (Mr. C. F. Johnston)—M. M.	0 10 0
Dock Labourers' Mission—A. F. £5; C. B. 10s. 6d.; (*Free Lodgings*) J. H. 5s.	5 15 6
Home for Asiatics—J. S.	5 0 0
Bristol Orphan Houses—C. L. M. T. £1; (*Missions*) C. L. M. T.	2 0 0
London City Mission—C. L. M. T.	1 0 0
London Bible and Domestic Female Mission—C. L. M. T.	1 0 0
St. Giles' Christian Mission—A. E. B.	0 2 0
Bitter Cry of Outcast London—A.	0 2 6
Latymer-road Mission—E. H.	5 0 0
	£97 13 1

E. S., S. O. L., and C. W. (*Liverpool*), please send full address.

[Advertisements.]

Home for Blind Children, Hackney—Miss Eye gratefully acknowledges £3 3s. from J. A.; 1s. 6d. from W. L.; and 5s. from Mrs. R.

British Syrian Schools, &c.—£50 from V. and R.

Christian Work at New Cross.—Some three or four years since I commenced the organisation of a Free Church, and have succeeded. The cost for accommodating a building formerly a workshop was so great that, although I got a little help, I am still liable for about £300. If this sum were now contributed, the work would be greatly assisted. There is a church and a Sunday-school, both in a promising state. The undertaking was entered upon, and has still been carried on, with a view of supplying a pure form of public worship on Church of England lines, and a faithful testimony to Protestant principles. Any contributions that may be sent to me I shall thankfully receive.—W. Glenny-Crory, Minister, Free Church of England, Hatcham-park-road, New Cross, S.E.

THIRTY £20 NOTES

Would remove the immediate anxieties of the Committee of the

LATYMER ROAD MISSION.

Will the Lord's people kindly remember us?

The work consists of an Infant Nursery, Boys' Evening Shelters, Girls' Evening Shelters, Night Schools, Gospel Meetings, Gospel Temperance Meetings, Sunday Schools, Band of Hope, Special Services for Children, Mothers' Meetings, and many other agencies.

The Committee are in really urgent need of Help.

Ned Wright will preach on Wednesday, 16th April, in the New Hall.

Evangelistic Meetings are held every Wednesday Evening.

"Light and Shade," and the Report, will be sent on application.

Messrs. Morgan & Scott will be happy to receive Subscriptions, which may also be sent to

AULAY MACAULAY, Hon. Sec.,

Visitors always welcome. Latymer Road Mission, Blechynden Street, Notting Hill, W.

Indian Female Normal School and Instruction Society,

OR

Zenana Bible & Medical Mission.

THE

ANNUAL MEETING

WILL TAKE PLACE AT THE

PRINCES HALL, PICCADILLY, W.

On WEDNESDAY, April 23, 1884.

The Chair will be taken by
THE RIGHT HON.
THE EARL OF SHAFTESBURY, K.G.,
AT 3 O'CLOCK.

SPEAKERS—

The Bishop of Lahore.
Rev. A. H. Lash.
Henry Morris, Esq., M.C.S.
R. Pringle, Esq., M.D.
Eugene Stock, Esq.
And other Gentlemen.

TICKETS may be had of the Hon. Secretary, 2, Adelphi-terrace, W.C.

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Continued from Page 3.

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This patient, now living at 20, Wye-street, Hereford, applied to me in July last. All the usual symptoms of confirmed Phthisis were present; in addition, blood was brought up in serious quantity, and swelling of the feet had commenced. He continued the use of my medicines, with liniment, &c., (as I believe) without intermission for four months. I received a letter from him in November as follows:—

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No. 742.] THURSDAY, APRIL 17, 1884. [ONE PENNY, POST FREE, 1½d.

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FRIENDLESS AND FALLEN.

Annual Meeting,
Exeter (Lower) Hall,
Tuesday, April 22, at 3 p.m.
Readers in Town are invited.

THE RIGHT HON. THE EARL OF ABERDEEN

will (D.V.) take the Chair.

A Report of the Work of the Homes and Open-All-Night Refuge will be submitted.

From Jan. 1 to March 31 there were no less than **404** applications for admission; *very many on behalf of Girls not more than 15 years of age.*

Contributions to sustain the work are earnestly solicited. Messrs. MORGAN & SCOTT will take charge of donations.

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WHITECROSS-STREET MISSION. —Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 300 a week; more than 10,000 a year.
F. HASTINGS, Hon. Superintendent.

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ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157 to 159, Marylebone-road, N.W. This Society seeks to rescue young women who up to the time of their fall have bore a good character. Those with infants are assisted from a special fund. Contributions earnestly solicited. Bankers—Messrs. Sir Samuel Scott & Co., 1, Cavendish-square, W.
GEORGE SCUDAMORE, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee. Gentlemen's cast-off clothing is much needed, especially coats and trousers.

RESCUE WORK IN POPLAR.—Funds urgently needed. Treasurer, HENRY GREEN, Esq., Blackwall. Mrs. WILKES at home on Wednesday from 2 to 5, at No. 4, Kerbey-street, Poplar, E. Mrs. Wilkes thanks a Lady at St. Leonards for 10s.

HOLINESS AND FAITH-HEALING MEETINGS.—TRINITY CHURCH, Triangle, Mare-street, Hackney, London. MONDAY.—Address and Testimony on Faith-Healing, 6.30 p.m. On Holiness, 7.30 p.m. TUESDAYS—Anointing the sick, 11.30 a.m. Conducted by the Rev. JOHN ALLEN, at Rev. W. E. BOARDMAN'S 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.

HOME FOR INVALIDS, 6, Queen's-road Villas, Battersea-park.—Invalids, Christian workers, and sick children received on low terms, with a subscriber's letter. Subscriptions greatly needed for extension of the Home.
Address, SECRETARY.

PRIVATE CONVALESCENT HOME for delicate children of the upper classes, specially those suffering from Scrofula and Consumption. Large garden, new-laid eggs, good milk. Terms from 18s. Highest references.
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GLASGOW.—The Workers in Vermont-street Evangelical Mission, Kinning-park, require about £70 to extend their Hall accommodation present premises being inconveniently small for the proper working of both adult and children's meetings. They respectfully solicit aid from the Christian public to help forward this object.
Referees: Rev. John Riddell, Paisley-road Free Church.
John Myers, Esq., 7, Berlin-place, Pollokshields.
Robert Rollo, Esq., Kinning-park.
Any of the following members of Committee will be glad to receive and acknowledge subscriptions: James Wilson, 233, St. James-street, Kinning-park; David Smith, 208, St. James-street, Kinning-park; S. H. Fyfe, 73, Houston-street.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.
Received with thanks a parcel of Worn Clothing from T. K. Clothing and two baskets of figs, Anonymous.
The THIRTIETH ANNUAL MEETING will be held (D.V.) on Monday Evening, April 28th, 1884, in the Large Room, George Yard, High-street, Whitechapel, E.
The Right Hon. the Earl of SHAFTESBURY, K.G., will take the chair at half-past seven precisely.
Doors open at seven o'clock
GEORGE HOLLAND will be glad to forward tickets to friends requiring them.

Educational.

BATH.—Belmont Collegiate School for Girls, 13 and 14, Belmont, Bath.—A thorough English education, with Latin, mathematics, French and German, &c., on inclusive and moderate terms. The School is established to provide a first-rate modern education, based on decided Christian principles. References kindly permitted to Rev. J. Fleming, Canon of York; Rev. T. D. Bernard, Canon of Wells; &c.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. CRANAGE.
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EXPERIENCED COWMAN, with WIFE, wanted immediately, to live in Lodge in country, near London, to attend cows, calves, turkeys, chickens, ducks, &c. Must be thoroughly experienced, total abstainers. Church or Dissenters. High references required. Good wages given.—E. C. 37, care of Messrs. Deacon & Co., 154, Leadenhall-street, London, E.C.

BIBLE-WOMAN wanted, for a country district in Scotland, with some knowledge of nursing.
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Selattyn Rectory, Oswestry.

CAN ANY LADY recommend a General Servant, for a small family of two persons? No children. She must be a fair cook; thoroughly respectable. Age about 30, and pleasing in appearance. Washing put out and assistance given.
Mrs. L. S., Post Office, Lymington, Hants.

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The Secretary, 4, Wellington-square, Hastings

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Miscellaneous.

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"*December* 20, 1883.

"I have now been under your treatment seven months for functional derangement and palpitation of the heart, especially after meals, and violent throbbing by night. I am very thankful to say that it has had the desired effect in regulating the heart's action. The good work has been going on slowly but surely, so that now, while I am writing, I hardly know I have a heart, the action is so normal. The nocturnal throbbing is vanishing almost like darkness before the day-dawn.

"Supposed incurable heart disease is so prevalent that I think sufferers should know that there is a 'balm in Gilead,' and I am glad to give my name with this statement of experience for any use you think well to make of it, and the more so because it has been in no way solicited."

Concurrent with the above, will be found the following remarks of a gentleman who wrote me a short time since:—

"*September* 20, 1883.

"I am thankful to say your treatment has been of great service to me. Before I adopted it my heart (pulse) gave twelve good beats, and then an apparent miss; now, however, my pulse is plumper and regular."

Having spent many years of patient, laborious, and continued study in adapting his treatment to some of the most obscure and intractable affections, Mr. Garratt now claims, as the result of his professional career, to have attained a success unparalleled in the healing art. Those who desire further information on his method of treatment should peruse his essays, explaining the radical effect of Magnetism upon the human organism in health and disease. It is Mr. Garratt's careful study to adapt the remedy to the requirements of each case—a practice based upon the principles laid down in his published essays, which can be obtained post free on application. He will always be happy to confer with any scientific or medical gentlemen, either personally or by letter, upon any phase of the subject, or any ease for treatment, and will send a private list of 850 names as referees to any address.—B. Copson Garratt, Medical Electrician, 16, Finsbury-square, London, E.C.

Blackheath Christian Conference,

To be held (D.V.) at the RINK HALL, BLACKHEATH, on WEDNESDAY and THURSDAY, 23rd and 24th APRIL, 1884.

Date.	Hour.	Subject.	Chairman.	Speakers.
April 23	11 to 1.	"The love of God towards His Saints."	Mr. H. F. Bowker.	Rev. A. C. D. Ryder. Rev. Dr. H. Sinclair Paterson.
	3.30 to 5.	Bible Reading: "Possessing the possessions."—Obadiah, ver. 17.	Rev. C. Wilson.	Rev. J. A. Aston.
	7.30 to 9.	"The love of God manifested in His Saints on earth in the Spirit of unity."	Rev. B. W. Bucke.	Mr. H. F. Bowker. Rev. Chas. Graham.
,, 24	11 to 1.	"The love of God in His Saints as the power for testimony and service."	Mr. H. F. Bowker.	Rev. J. A. Aston. Rev. Evan H. Hopkins.
	3.30 to 5.	Bible Reading: "The Power of Christ."	Rev. J. W. Marshall.	Rev. Chas. A. Fox.
	7.30 to 9.	"The love of God towards His Saints in the coming of Christ, they being glorified together with Him."	Mr. S. A. Blackwood.	Rev. J. Bennett. Mr. H. Varley.

Prayer Meetings will be held at the Rink on Wednesday and Thursday, at 9 a.m. and 7 p.m.
Sankey's Hymns will be used.

A few seats will be reserved, for which tickets may be obtained, price 2s. for the two days, on application to W. O'NEILL, 39, Manor-park, Lee, E. P. LE FEUVRE, 5, Northbrook-road, Lee, *Hon. Secs.*,

Or to Mr. Burnside, Blackheath Village. Trains every 20 minutes from Charing Cross and Cannon-street. The Rink Hall is close to the Blackheath Station, South Eastern Line.

INDUSTRIAL HOME FOR BOYS,

119, Copenhagen Street, Caledonian Road, N.

Patron: The Archbishop of Canterbury. *Treasurer*: Edwin Austin, Esq.

The Committee earnestly appeals for Funds for the sustenance of 100 Boys, who were fast verging on to the Criminal Class when rescued; and who the Committee are endeavouring, with God's help, to make good Christians and respectable citizens. We have no Government assistance.

Contributions are earnestly requested, and will be gratefully acknowledged by the Treasurer.

Cheques and Post Office Orders to be crossed "London and County, Islington Branch."

Indian Female Normal School and Instruction Society,

OR

Zenana Bible & Medical Mission.

THE

ANNUAL MEETING

WILL TAKE PLACE AT THE

PRINCES HALL, PICCADILLY, W.

On WEDNESDAY, April 23, 1884.

The Chair will be taken by

THE RIGHT HON.

THE EARL OF SHAFTESBURY, K.G.,

AT 3 O'CLOCK.

SPEAKERS—

The Bishop of Lahore.
Rev. A. H. Lash.
Henry Morris, Esq., M.C.S.
R. Pringle, Esq., M.D.
Eugene Stock, Esq.
And other Gentlemen.

TICKETS may be had of the Hon. Secretary, 2, Adelphi-terrace, W.C.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 220 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. **A. O. CHARLES.**

THE STONE OF ISRAEL. A Set of Four Cards by E. de C. W. Price 3s. 6d.

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John G. Wheeler, 88, Mildmay-park, London, N.

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Secretary—Mrs. FINN.

Office—41, Parliament-street, Westminster, S.W.

HOUSE OF REST.—THE ANNUAL MEETING, Wednesday, April 30, at 3.30, at the Stafford Rooms, Titchborne-street, Edgware-road, W. Rev. E. W. Moore, M.A., will preside; Rev. H. Sinclair Paterson, M.D.; Rev. H. J. Bergner, M.A.; T. H. Denny, Esq.; A. C. P. Coote, Esq.; Admiral Fishbourne, C.B.; and others will take part. Miss Mason will give an account of the work carried on at Kilburn and Eastbourne. Tickets of admission not needed.

The SALE of Useful and Fancy Articles will be held on May 7 and 8, at 8, Cambridge-gardens, Kilburn. Will friends kindly send articles before May 3?

SCRIPTURE READERS' SOCIETY FOR IRELAND,

Established 1822.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.

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Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

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For Truth Seekers & Christian Workers.

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The Objects of "Bible Light" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

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THE KINGDOM OF GOD.

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I. The Kingdom will be established by the Glorious and Personal Coming of the Lord.
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III. The Coming of the Lord, first to receive His Church, then to establish His Kingdom.
IV. Antichrist and his Destruction by the Lord, when He comes to establish His Kingdom.

London: JAMES E. HAWKINS, 36, Baker-street.

The Christian.

SELF-SUPPORTING MISSIONS.

THE recent Conference on Missions held at Pastor F. White's Powis Hall, and reported at some length in our columns, was marked by far more than a passing interest and importance. The addresses were generally of a most practical and stimulating character. Those of Mr. and Mrs. Guinness were so wide in their grasp of truth, and so eminently suggestive, that we are constrained to call further attention to them.

That of Mrs. Guinness, on "Self-supporting Missions," was first in order, and now claims our thought. The change which was spoken of as having come over men's minds during the last fifty years in reference to personal and unofficial effort to make known the Gospel is undoubtedly great, and much to be rejoiced in. Its application to the work of Christ at home is increasingly wide and graciously productive of beneficent results. Unpaid spontaneous service is being rendered in our midst on every side, and as a consequence fields are worked and souls are won which would otherwise be entirely neglected.

Let us at once say that the special work of the pastorate is not in question. We recognise it as clearly asserted in the New Testament and worthy of honour and warmest sympathy wherever it is faithfully sustained. But wholly apart from this point lies the further and equally important one of the necessity for every soul indwelt by the Spirit of Christ using the utmost endeavour to make known in every place the savour of his Name. If the world is to be evangelised, the work must not be left to the regular ministry, or to salaried workers, however zealous, efficient, and worthy they may be.

The facts referred to by Mrs. Guinness to prove the need for workers of a class and on a scale hitherto unknown, demand serious reflection. Nine-tenths of the world is unevangelised. Some 3000 Protestant missionaries represent the concern of the many millions of professing Christians in England and America for the vast mass of mankind at present sitting in darkness and the shadow of death; while out of all the wealth lodged in the hands of the Churches a million and a half of money is the extent of liberality annually bestowed on the claims of a perishing world.

In the face of all this we have tens of thousands in England alone who have capacity, energy, and opportunity, if only they felt the responsibility, to go forth and proclaim the salvation of God. Spheres long closed to Christian effort are now open, and calling in vain for workers, while in our midst are multitudes possessed of every facility to answer the call, but remaining inactive, and indulging themselves in mute unconcern and selfish ease. To a very large extent this is due to the mistaken ideas which obtain as to the requirements for Mission work abroad. We can but think great mistakes have been made by some in setting up loftier standards than are necessary in this respect, By all means consecrate the best we have to the service of Christ, but it is not the highly cultured alone who can be efficient as soul-winners. Nay, more often than not, those whose common sense and native tact combined with faith in God, were their chief equipment, have been the most signally owned in this direction. Not by wisdom of words or by splendid gifts and attainments have the noblest successes been won in the great harvest field of the world, but rather by plain unvarnished declaration of the Gospel, accompanied by the demonstration of the Spirit and of power.

But there is room for all. We have cultured men and women in our churches who could easily lay their ten talents on the altar of Christ, and constrained by a Saviour's love go forthwith and fill positions requiring consecrated skill. We have others who, apart from special gifts of such a kind, are admirably fitted to act as pioneers in the glorious work of proclaiming the Saviour of sinners to a benighted world.

Men of wealth and refinement travel far and wide for pleasure, for research, and for mercantile pursuits; why not also for the salvation of souls? Thousands emigrate mainly for the sake of change and wider scope for earthly gain; why should not thousands do so purely for the Master's sake, that his "way may be known upon earth, his saving health among all nations"? Is Mission work to be regarded merely as a means of livelihood for those who feel called to make it a profession, or is there not as deep, ay, and deeper need abroad for individual and unofficial action, than we have felt among ourselves?

The great point is to get the Church of God to realise the urgency of the world's need and to comprehend the imperativeness of the Saviour's claim upon all its energies, faculties, and opportunities. Have we aimed at securing this in our respective circles as ministers, parents, teachers, and friends?

Should not a crusade be vigorously undertaken against all apathy and indifference of feeling, and mere conventionalism and ecclesiasticism of practice in respect to this solemn matter? We are living in times and in the midst of circumstances of special concern, and we are bound to look directly to the great Head of the Church for intimation of his will, and to be ready to follow his call in any and every direction. Our preconceived plans and long cherished ideas may have been at fault from his point of view, or having served their purpose may require remodelling and re-construction.

The time has come when, in view of the speedy advent of our Lord, and in face of the rapidly accumulating forces of evil, we should arise, shake ourselves from the dust, and while sustaining with quickened ardour all old methods which have proved themselves effectual and accepted of God, further inquire what new plans of action and undeveloped resources yet remain to be employed.

This is not the business simply of our great institutions, as represented by their directors and committees, but of all who are disciples of Christ. A great work remains to be done, and but little time in all probability is left to do it in; and it is for each and all of us, independently of every other consideration, to ask what are we doing, and what can we possibly do, to accelerate the progress of the Gospel all over the world. We are too much bound down to routine plans of action, too ready to be content with things as they are. We need to be aroused to fresh zeal, and animated by renewed ardour. Come, sacred Spirit of our God, quicken all those who are Christ's with thy inspiring breath, until, as the Voice Divine is heard, saying, "Whom shall I send, and who will go for us?" myriads are heard responding, with eager joy, "Here am I, send me."

Resurrection Life.

"He is risen." "Risen with Him."

A BRIGHT and radiant glory clings
Around the Easter morn,
That touches, as with angel wings,
The weary heart and worn.

Earth's gloom is lost in sunshine,
By the risen Saviour's side;
All brightness gathers brightness here,
Peace, peace flows far and wide.

And deep within our hearts to-day
Abiding sunlight glows;
We share the resurrection joy;
New life from Jesus flows.

For we, we too are dead—in Him—
To sin, and self, and strife;
His Cross for ever stands between
Us and this earthly life.

And trustfully goes up to Him,
The spirit-prompted prayer:
May we each hour on earth we live,
Thy saving power declare.

Oh, may our heaven-born happiness,
To weary ones speak rest;
The sad and lonely hearts we reach,
Be comforted and blest.

May all whose lives we daily touch,
Feel Christ is passing by;
And, owning his sweet, saving power,
May lost ones be "brought nigh."

L. A. D.

Medical Missions in Palestine.

JAFFA.

DEAR SIR,—I visited lately the Medical Mission Hospital and dispensary at Jaffa, conducted by Miss Mangan, and in connection with Miss Walker-Arnott's work. The Mission appears to be admirably conducted, and is doing every year more good to the people of that land, who, in spite of their wondrous privileges in the past, abide in such gross ignorance of the true Christian religion. There is a daily attendance of about fifty of the sick poor in the consulting-room, and the hospital beds are filled up with cases from among them. To both classes of patients the Gospel is unweariedly and faithfully presented by Miss Mangan, Miss Newton, and other devoted ladies connected with it.

The great need of this work, so necessary and so admirably conducted, is a proper building. The work is carried on at present in a native house, which has been altered and added to in an irregular way, but no amount of such "improving" will ever make it suitable. I think the living agency in the shape of Christian ladies by far the most important, and hope that many more at home who have the leisure and the means may be led to join this or similar work in Palestine.

NAZARETH.

Since visiting Jaffa I have seen the new Medical Mission Hospital and Mission House at Nazareth, over which Dr. Vartan presides. The hospital is not yet completed, but from an examination of the plans and the site, I can commend it most cordially. It is placed on a height above the town, has a good water supply, and every accessory needful to heal the sick. A surprising amount of ingenuity and forethought has been exercised by the doctor in the carrying out of his work, so that the new building will in its arrangements and accommodation stand in the first class of hospitals. About £4000 has been subscribed and about £1000 more is needed to finish and complete the structure. For the building and large plot of ground this is a very moderate expense.

Commending both these institutions to the liberality of Christian friends, I am, dear Sir, yours very faithfully,

N. Laidlaw, M.B., F.R.C.S., Edin.

Hotel Treil, Jerusalem.

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BRING YOUR FRIENDS TO CHRIST.

By Mr. D. L. MOODY.

(Concluded from our last.)

NOW I come to the fourth class—the *workers*. These four men (Mark ii. 3) were real workers. They were worth more than a houseful of these Pharisees and doctors of the law who came merely to criticise and look on. I do not know who these four men were, but I have always had a great admiration for them. Perhaps one of them had been blind and the Lord had given him his sight. The other may have been lame from his birth; when the Master restored him to strength, he thought he would like to use it in bringing someone else to be healed. The third man may have been a cured leper, and he wished to help in getting some other afflicted one cured. Perhaps this palsied man was his next-door neighbour. The fourth man, it may be, had been deaf and dumb, and he thought he would employ his hearing and his speech in helping someone else. These four young converts said to themselves: "Let us bring our sick neighbour to Christ. It may be the palsied man said he had no faith in Christ himself. But these four friends told him how they had been cured and if the Master could heal them surely He could heal a palsied man.

Now it seems to me that nothing will wake up a man quicker than to have four persons after him in one day. People are sometimes afraid that they will entrench on each other's ground if more than one worker happens to call at the same house. For my part, I wish that every family had about forty invitations to each meeting. In the East-end I heard of a man, a non-churchgoer, who did not believe in the Bible or religious things. Some one who was distributing tracts asked him if he would go to the meetings. He got quite angry. No, he would not go; he did not believe in the thing at all; he would not be seen in such a crowd. A second man came along, not knowing that anyone had been before him, and asked if he would accept a ticket for the meetings. The man was still angry, and, as we would say in America, he "gave him a piece of his mind." He told him to keep his tickets. By-and-by a third man called and said, "Would you take a ticket for these meetings?" The man by this time had got thoroughly waked up, but yet he declined to receive the ticket. He went into a shop to buy some tobacco. The man in the shop put a ticket for the meetings into the packet; when the customer got home and opened it, lo and behold there was "a Moody and Sankey ticket"! He got so roused up that he went, not to our meeting, but to Mr. Archibald Brown's church. I do not know that he has come clean out, but I believe he is, at any rate, in a hopeful condition.

If one visit does not wake up a man whom you want to reach, send a second visitor after him; if that has no effect, send a third, and a fourth, and a fifth, and a sixth, and a seventh; go on in that way day after day. It is a great thing to save one man, to get him out of the pit, to have his feet set on a rock, and a new song put in his mouth. Nothing will rouse these men quicker than to have a number of churches after him. If you cannot bring him yourselves, get others to help you.

These four men found an obstacle in the way. The door of the house was blocked, and they could not get near the Master. They may have asked some of these philosophers to stand aside; but no, they would not do that. They would not disturb themselves about a sick man. Many people will not go into the kingdom of God themselves, and they will throw obstacles in the way of others. After trying probably for some time to get in, these four men began to devise another plan. If it had been some of us, most likely we would have got quite discouraged, and carried the man back to his home. But these men had got faith, and perseverance too. They were going to get their friend to Christ some way. If they cannot get him through the door, they will find a way through the roof! "Zeal without knowledge," people say. I would a good deal rather have that than knowledge without zeal. You can see them pulling and tugging away at the burden. If you have ever tried to carry a wounded man up a flight of stairs you will know it is not an easy matter. These four men were not to be defeated, and at last he is up there on the roof.

Now, the question was, "How can we get him down?" They began to tear up the tiling. I can see those wise men looking up and saying to one another, "This is a strange performance; we have never seen anything like this in the temple or in any synagogue we were ever in. It is altogether out of the regular order. These men must be carried away with fanaticism. Why, they have made a hole large enough to let a man through. Suppose a sudden shower were to come, it would spoil the house."

But these four workers were terribly in earnest. They let the bier, on which the man was lying, down into the room. They laid their friend right at the feet of Jesus Christ; a good place to lay him, was it not? Perhaps some of you have a sceptical son or an unbelieving husband, or some other member of your family, that scoffs at the Bible and sneers at Christianity. Lay them at the feet of Jesus, and He will honour your faith. "When He saw *their* faith," I suppose these men were looking right down to see what was about to take place. Christ looked at them, and when He saw their faith He said to the palsied man, "Son, be of good cheer; thy sins are forgiven thee." That was more than they expected; they only thought of his body being made whole. So let us bring our friends to Jesus, and most probably we shall get more than we expect. The Lord met this man's deepest need first. Perhaps his sins had brought on the palsy, so the Lord forgave the man's sin first of all.

The wise men began to reason within themselves: "Who is this that forgiveth sins?" The Master could read their thoughts as easily as we can read a book. "Is it easier to say, 'Thy sins be forgiven thee,' or 'Rise up and walk'? But that ye may know that the Son of Man hath power on earth to forgive sins"—He said unto the sick of the palsy—"I say unto thee, arise, take up thy bed and go unto thine house." The man leaped to his feet, made whole. He rolled up the old bed, swung it across his shoulders, and went to his house. Depend upon it these philosophers who would not make way in order to let him in, stood aside pretty quick to let him go out. No need for him to go out by way of the roof; he went out by the door.

Dear friends, let us have faith for those we bring to Jesus. Let us believe for them if they will not believe for themselves. It may be there are those here who do not believe in the Bible or in the Gospel of the Son of God. Let us bring them to Christ in the arms of our faith. He is unchangeable—"the same yesterday, to-day, and for ever." Let us look for great things. Let us expect the dead to be raised, the harlots reclaimed, the drunkards saved, and the devils cast out. I believe men are possessed of evil spirits now, just as much as when the Son of God was on earth. We want to bring them right to the Lord Jesus Christ that He may heal and save them. Let this cursed unbelief be swept out of the way, and let us come to God as one man, looking for and expecting signs and wonders to be done in the name of Jesus. He can perform miracles to-day, and He will if we ask Him to fulfil his promises. "He is able to save to the uttermost."

If there is an unsaved man here God has the power to save him from his sins to-day. If you want to be converted, come right to the Master as did the leper of old. He said, "Lord, if Thou wilt Thou canst make me clean." Christ honoured his faith, and said, "I will; be thou clean." Notice—the man put the "if" in the right place. "If Thou *wilt*." He did not doubt the power of the Son of God. The father who brought his son to Christ said, "If Thou *canst*, have compassion upon him." The Lord straightened out his theology then and there. "If *thou* canst believe." Mother, can you believe for your boy? If you can, the Lord will speak the word, and it shall be done. It will be a good thing for us to get right down at the feet of the Master as the poor woman who went to Elisha and told him of her dead child. He asked his servant to take his staff and lay it upon the dead child. But the mother would not leave the prophet. He wanted her to go with the servant, but she would not be satisfied with the prophet's staff, or even with his servant; she wanted the master himself. So Elisha went with her; it was a good thing he did, for the servant could not raise the child.

We want to get beyond the staff and beyond the servant, right to the heart of the Master Himself. Let us bring our palsied friends to Him. It is said of Christ that in one place He could not do many mighty things there because of their unbelief. Let us ask Him to take away from us this cursed unbelief, that hinders the blessing from coming down, and prevents those who are sick of the palsy of sin from being saved.

S. Norwood Coffee Palace & Gospel Hall.

DEAR SIR,—During last summer I obtained possession (on lease) of what had formerly been one of the largest public-houses in this neighbourhood—situated at the Norwood Junction Railway Station—and had it converted into a Coffee Palace. At the same time I purchased the freehold of a hall adjoining, capable of seating 300 persons. By opening a door between the coffee palace and the hall the two properties have practically become one. I do not now appeal for help to meet the capital outlay which was necessitated by the acquiring and adaptation of these premises, but merely to repay my out-of-pocket expenditure *since the commencement* of the work, amounting in all to about £200. This I can ill afford out of a very limited annual income. In the future—as I am thankful to say the Coffee Palace takings are improving—probably the receipts will more nearly balance the outgoings. A very blessed Gospel and Temperance work is being carried on, and we have large attendances at the services in the hall, a good proportion being men.

The surrounding population is chiefly composed of poor, who are therefore unable to give any material pecuniary help. The work is entirely undenominational.

I shall be grateful for any assistance your readers may be inclined to send. Will they also remember us in their prayers?—Yours faithfully,

ALGERNON C. P. COOTE.

12, *Lancaster-road, South Norwood-park, S.E.*

A SERVICE in the ROCKY MOUNTAINS.

OF all the noisy places in the world a mining town upon the Sabbath-day will surely carry off the palm. Saturday is the day for cleaning up the "claims," that is, taking out the gold which during the week has been deposited in the pits or boxes alongside the main flume. . . . Saturday night is the great night for carousing and revelling, after the payment for labour has been made or the profits for the week have been declared. Sunday is the day for marketing, and laying in the needed supply of provisions, or for the selling and buying of mines, and the trading and bartering of all kinds incident to a frontier life. A bright day naturally brings forth a greater company than a dull one, and the streets are more thronged with people.

It was a bright day when Steamboat and the minister stepped forth from the cabin. The town was all astir, but about the cabin all was still; it was built a little on one side of the road, and so was out of the way of the passing crowd. For a moment they stopped to gaze upon the scene of beauty which environed them. Away up the gulch at its very head stood a towering mountain like some great tonsured head uncowled, and clad in the whiteness of snow, rising from the midst of a fringe of spruces, which had grown upon its sides, stopping just about half-way up to the top. Between the beholder and the mountain was a range of smaller hills, so that the spruces only seemed to band the mountain. The climbing sun had tinged with its beams the white peak until it glowed with a silver sheen. The hills wore the green of opening spring. . . .

As they walked away, Steamboat said, "Where is your meeting to be?"

"A strange place, but the only place which was offered. Yesterday when I was tired out, and was thinking of giving it up as a failure, a saloon keeper called to me, and proffered his place, promising to get it ready, and to get me a congregation. This I accepted." . . .

"Well, that is a strange place, and a strange crowd you will have, I can tell you; the worst men in the camp meet there." . . .

The place of meeting was reached. Around its door there was gathered quite a crowd, they had heard of the new preacher, and that he was going to hold a meeting at "Aquafortis Jock's." So curiosity, and the lack of something to do combined, had caused them to come together; they admired the pluck of the stranger who would preach in such a place, and they were prepared to give him a hearing, providing he took their fancy.

As the two friends approached, they made way for them, and now and then one of the crowd passed the compliments of the day with Steamboat, looking with that quick searching glance, with which men weigh a new acquaintance, at the stranger who accompanied him.

They entered the door. True to his promise Jock had brought fresh saw-dust, and put it upon the floor. The day before, in the saloon, there had been a bagatelle table standing, where men played a game for the price of the drinks. This had been removed; all the bottles which were wont to stand upon the shelves behind the counter had also disappeared; the counter had been washed and wiped dry. . . . Everything had been made as neat and tidy as the place would allow, and Jock stood beside the door ready to welcome the preacher.

As they entered, the word was passed along, "Here comes the preacher, make way for him."

As he clambered over the seats he heard the company remarking upon his appearance. "He's a young fellow;" "He ought to have stayed with his mother awhile;" "He's forgot his good clothes, and borrowed some other fellow's;" "He don't amount to much anyway;" "What did he want to come out here for? he must expect to make money, but he'll be fooled." Such remarks he caught, and not a single word of encouragement from any one in that audience. As he passed around the corner of the counter, to take his stand upon the box, one rougher than the rest and a would-be wit cried out,

"Give us a gin sling, red hot!"

This raised a laugh, and the clergyman's face flushed for an instant ere he could compose himself. He stopped for a moment, and asked his Heavenly Father for help and guidance. Stepping upon the box he commenced by saying, "Boys, I am a stranger, and I know you love fair play; give me a chance, and I hope we shall not be strangers for very long."

Stopping for an instant and taking a Bible from his pocket, he laid it upon the bar before him, and said: "As we have no hymn books, let us sing together that hymn, which I am sure we all have sung time and again in our old homes,

"Rock of ages cleft for me,
Let me hide myself in Thee."

Then in a clear tenor voice, he commenced to sing with all the pathos and feeling of which he was capable. Every word of the grand old hymn became to him a prayer. Scarcely had he commenced, before a hush fell upon the audience, and you could hear the deep breathing of these men. He sang the first verse alone. Those about the door crowded up to catch the words and music, and stood motionless, whilst they listened.

After he had finished the verse, he said, "Will not some of you kindly help me to sing? Some of you must know the words. Have you not often sung it in your childhood in the old home circle? Let us sing the first verse together."

He commenced again; slowly and feelingly he sang the first line. Not a voice save his own was to be heard. As he commenced upon the second line, an old grey-haired man sitting in the corner joined in very feebly, but soon another, and another, until before the verse was ended all in the room were singing. It spread to the street, and those gathered there were joining in the hymn. The singing had attracted others, and now the space in front of the house was filled with men, eagerly seeking to get a view of that which was taking place in Jock's saloon.

The singing ended, a simple prayer followed, asking that God's blessing might follow the day's service.

Then they sang "Jesu, lover of my soul," and as they were singing it, one and another dropped their heads, as memory carried them back to their boyhood days, and on not a few of those rough cheeks there glistened tears.

Taking up his Bible the preacher read a few verses from the third chapter of St. John's Gospel, and taking the 16th verse of the chapter for his text, he began to speak to them about God's wonderful Gift. He touched upon the greatness of the Gift, his only Son, from Heaven's throne to an earth hut, from glory to suffering. Then the object of that Gift, to show men how to love, how to live, how to make sacrifices, for He came to redeem them through his own sacrifice, when they could not redeem themselves. Then the conditions of the Gift; none excluded, all needing it. Then the effects of that Gift on the world, on individuals, and how it was because of the wonderful love shown in this Gift, that he (the preacher) had come to preach to them; it was not their money which he wanted. God had loved him, God loved them; they were all brothers; some had wandered away from home, but their Father loved them yet. Then he spoke of the greatness of the inheritance, and as he spoke of their coming out to seek riches in these rough places, and enduring such hardships that they might have an easy and a happy time by-and-bye, he asked them what they thought of God's Son coming to die, so that he might give to them a share in his inheritance. He only asks your love in return for all this love shown; ought He not to have it? Then he spoke of their looking to a share in an inheritance back in the old home, and how happy a meeting it would be when they returned there with all their riches won; but how much happier would be a reunion in heaven, when the separated ones might be gathered as one family, never again to be scattered.

They listened, as only men deeply stirred could listen.

The sermon was only about ten minutes in length, but the effect could be easily seen upon all faces. Then after a short prayer, they sang the hymn, "There is a fountain filled with blood."

The minister afterwards thanked them all for their kindness to him, a stranger; but in passing out, they all seemed to draw away from him, and he could not understand it. Stretching forth his hand, whilst he was trembling with fear lest it would be refused, he said, "Will not some of you kindly shake hands with me? I know I am young. I do not know your ways, but I will try and learn them. You should have had an older and a better man sent to you, but I am here now, won't you please be friends with me?"

The appeal touched their hearts, and they pressed around him, and asked him, "If he would not preach them another sermon."

"Not now," he answered, "but in the evening if you will provide a place, and come to hear me."

"Here, here is the place," shouted a dozen voices, and Jock said, "Yes, here is the place, you can have it and welcome to it, if you will only come."

"I will."

"Sing 'Rock of Ages' again," was the cry; and again they sang, "Rock of Ages, cleft for me."

The song ended, the crowd parted, and the preacher and his companion moved away. It was seed sown by the wayside.—*Sunday at Home.*

The Ratcliff Bridge of Hope.

IN a letter from Miss Macpherson, highly commending the appeal for extended premises, by Miss Steer, recently inserted in our columns, she says:—

"Only those who dwell among scenes that a Christian lady cannot portray, can tell the relief it is to go from end to end of this square mile, containing 180,000 precious souls, and be able to say to every fallen sister, 'Go to Miss Steer, 26, Prince's-square.' Even this winter we have been saved sleepless nights, by at once being able to obtain shelter and hope of sound counsel for many a wanderer from the path of virtue.

"I, for one, shall deny myself a much-needed rest abroad, and give her my mite. Will our richer sisters not at once help in this cry for more room, to save those who in their very youth are demoralising our sailors? The angels and all saints must rejoice over the fact of 700 helped by loving care in four years."

A THREEFOLD VICTORY.*

By MAJOR WHITTLE.

THREE things are presented by the Apostle in the verses from 1 Cor. xv. over which he rejoices that believers have the victory—the law, sin, and death.

THE LAW.

"The strength of sin is the law." Victory must therefore commence here. So long as the holy law of God condemns me, there can be no victory in anything. I cannot pray to God in faith until I know my sins are forgiven. I cannot love God, while I believe I am under his curse. I cannot serve God acceptably until I am justified by God. On the other hand, God cannot bless me while his law still condemns me. He cannot impart his Spirit to me, while guilt is yet upon me in his sight. To be made right legally in an absolute and entire release from every demand of the law, must be of necessity the first step in salvation. "Thanks be to God, who giveth us the victory through Jesus Christ our Lord." He "was delivered for our offences." He was "raised for our justification" (Rom. iv. 25).

"Put *my* where it says *our*, and read it again, slowly," was said to an anxious soul. "*I see it! I see it!*" was the happy response, after the request had been complied with. Reader, do *you* see it? If not, will you read the verse again? Read it slowly. Think what it means. Look to the Saviour in his death as bearing the very sins you now feel to be condemning you. If Jesus Christ upon the Cross does not bring light to your soul, light will never come.

Do you not see from this verse, that the ground of your justification before God, the full and complete pardon of every sin, is simply the fact of Christ having died and satisfied God's law for you, and on your behalf; and that you may know you are justified before God, in that He has raised Christ up from the dead to show you that He has accepted Him, and accepts you in Him?

SIN.

For the second aspect of victory, viz., *over sin*, look at Rom. vi.: "Sin shall not have dominion over you: for ye are not under the law, but under grace." The central truth is—the spiritual union of the believing soul with a personal, living, risen Saviour. The failure in overcoming sin begins, and is continued, because of failure to enter by faith into the enjoyment of this relationship. For peace of conscience as to my sins, I must see Christ on the Cross, in his work of atonement. For power to overcome my sins, I must see Him as "the first-born from among the dead," the risen Head of his Church; and He, a living Saviour, must dwell in my heart. If, in my knowledge of Christ, I stop at the Cross, I cannot know his delivering power in my daily life.

The wonderful truth of Rom. vii. 4—showing the purpose of God, in setting the sinner free at the Cross, to be the marriage of the sinner to Christ, as raised from the dead—is apprehended so feebly, that the power of Christ in his salvation is hardly known. Christ found his bride in prison, shut up under penalty of the law. He died to release her, that she then might marry him. If the marriage is not consummated, how could the salvation be enjoyed? So far as He, the Bridegroom, is concerned, it is. He accepted us when we came to Him; for "Him that cometh to Me I will in no wise cast out." But, alas! his bride is very half-hearted, and slow to understand the fulness of his affection and the abundance of his power and grace for the supply of her every need. "Put *on* the Lord Jesus Christ." "Alive unto God *in* Jesus Christ."

"Married to Him who was raised from the dead." Surely, if we obeyed these exhortations, and accepted in simple faith the truth as to our standing before God in Christ, we should have victory over sin. The mistake is often made that the actings of the flesh are the cause of the low spiritual life of believers. The truth is, that the low spiritual life of believers is the cause of the actings of the flesh. Let the soul come into a higher spiritual atmosphere by being "married to Another;" let Christ be enjoyed and trusted, and fed upon through his Word, and the flesh is kept subdued. Engaged with Christ, the mind "makes no provision for the flesh," and it is kept under.

So that it is not by fighting our sins in detail that we get the victory—indeed, in this way, we find that the sins get the victory—but by coming into closer fellowship with Christ. Treat and trust Him, as a loving wife would trust her husband; as Ruth, the Moabitess—who found grace in the eyes of Boaz, and he became her redeemer and husband—trusted him to pay all her debts, and provide for all her needs. It would have grieved him, a mighty man of wealth, to have had her worried in the slightest degree about either.

Alas, how often we have grieved our blessed Lord by our doubts and suspicions as to whether He really *has* redeemed us from *all* our sins, or our unbelief as to the grace He has promised for all of our need.

DEATH.

"The last enemy that shall be destroyed is death" (1 Cor. xv. 26, 54, and 55). So death is an enemy; it always has been, and always will be; it is the last enemy to be destroyed. But, as an enemy, the believer is assured that in Christ he has the victory. With the question of sin settled, and judgment behind him at the Cross, instead of before him beyond the grave, the sting of death is removed; and the cause of its greatest terror, the fear of judgment, gone. Death no longer comes like a police officer to a believer, to bind him and take him to prison to await the great assize, but is allowed by God, as an enemy indeed, to hasten his children home—like a bad man who frightens the children as they come from school, and they run the faster to their father's house.

We have, as believers, the victory over death, in the triumph of our Saviour in coming up from the grave. The victory there gained was a victory in which every believer has a share. This robs the grave of its terror, should we be called upon to lie therein. There is no question as to our coming up out of the grave. That was fully settled when He arose.

Sin cannot keep us there: for Christ took our sin and carried it to his grave, and God raised Him up above it all.

Satan cannot keep us there: for Christ by his death has overcome him that had the power of death; and He has the keys of death and the grave under his control. None can go in without his permission; and all must come forth when He shall speak the word.

Corruption cannot keep us there: for "this corruption must put on incorruption, and this mortal must put on immortality" (1 Cor. xv. 53).

* From Life, Warfare, and Victory. By D. W. Whittle. 1s., 2s. 6d. *Morgan & Scott*.

WHAT IS THE GOSPEL?—6.

By Mr. GEORGE F. TRENCH.

IN *Matthew*, it is the good tidings of the Kingdom, preached by the Lord, by John the Baptist and the Twelve, that the promised restitution from heaven of the Kingdom to Israel, and the assumption of the crown by the Son of David, was about to be accomplished in Jesus of Nazareth, "the carpenter's son," as their Messiah. That in Him the promises made to Abraham and to David, whose lineal heir he was, should be fulfilled; and, as foretold by the prophets, an era of blessing inaugurated, including the forgiveness of sins, the health of the body, its liberation from Satanic tyranny, the supply of its daily need, the control of the elements, cessation of war, the conversion of the Gentiles, and the resurrection of the dead.

For the enjoyment of these good tidings, the repentance of Israel and their acceptance of the Lord Jesus nationally, were the necessary and only conditions. His rejection and murder interrupted and postponed their realisation.

Meantime, the Lord, anticipating his death, and announcing its redeeming character, invites all sinful and weary souls to pardon and rest in Himself, and announces in parables an *ad interim* Kingdom of a mixed character, in which the godly are not to use force to exterminate the unbelieving, but rather be prepared themselves to suffer violence for his sake, till He comes in his Kingdom for the eternal punishment of the wicked, and the eternal blessing of the righteous. God is made known in word and miracle by the Son, as the Father, full of pity and love, watchful and attentive to his children's need; whose righteousness is to be (not of rites and forms, but) that of love, grace, humility, and peace, according to the spirit, if not the letter, of the law of Moses. A circumstantial account is given of the Lord's death and resurrection, but their place as the foundation of all these blessings is left to later writings to be explained.

In *Mark*, the Gospel is not a form of doctrine, but the living Son of God, presented, not from his birth, but in his public ministry, the great Prophet of Galilee and Judæa, full of active pity, grace, and healing power, the visible, tangible manifestation of God, come down to deliver his people, "who went about doing good, and healing all who were oppressed of the devil," and thus in miracles of bodily deliverance showing forth, as in types, the soul's regeneration.

The *doctrine* of the Gospel is heard but incidentally, viz., that the Kingdom of God is at hand, that man is offered forgiveness of all sins, the sick a great physician, the weak a friend; that Christ's blood should be shed for a ransom, and eternal life be given to those who love Him. It teaches too that men must repent, receive the Lord Jesus as little children, believe the Gospel and be prepared to suffer, even unto death, for it and Him.

His rejection, betrayal and murder, lead to the announcement of his true glory and coming triumphs.

The Gospel is a net, its preachers are fishers of men, and its purpose is the salvation of all who believe in Jesus, of which his resurrection and ascension are the sure guarantee.

In *Luke*, the Gospel is the presentation of the Lord Jesus as Son of Man (traced back to Adam), in and of Israel, but with sympathies and purposes of mercy as wide as the human race. He appears here specially as the exponent of the grace of God, and of God in grace, bringing salvation to the lost. His

mission is to preach to all, by the Spirit of God upon Him, this Gospel of release for Satan's captives, light for blinded hearts, and the sinner's acceptance with God—to expose the tender mercy of God, and his joy in receiving sinners and remitting their sins, to show by act and word that poverty and helplessness and sin attract God's compassion, who loves even his enemies, and values the love of the sinful who turn to Him.

For the knowledge and enjoyment of all this, nothing is needful and nothing will avail but the reception of Himself, with self-renunciation and turning from mere worldly good, law-keeping, and religious forms for his sake.

This Gospel, "good tidings of great joy," conforms the receptive soul to its revelation, and draws us to follow a rejected leader and to bear his Cross; who now a greater Prophet than Jonah, will yet appear a greater King than Solomon, to reverse the positions of all things here, everthrow the proud city which crucified Him, and conduct to thrones of glory the poor of this world who love Him.

Navvy Mission Libraries.

SIR,—Five years ago you kindly inserted a letter in THE CHRISTIAN appealing to your readers for the gift of unused books to form libraries to be lent by the Navvy Mission Society in all parts of England on works where navvies in numbers were congregated. The Mission at that time had only one library, but in response to our appeal so many volumes were sent that we were enabled to form twenty-six circulating libraries of 225 volumes each. It is impossible to say how useful these books have been. Our plan is to encourage their free use in the Mission-rooms, and to lend them out in the huts and houses at one penny per week each volume.

The books have been well used and much appreciated. We are sorry to say all our libraries now need replenishing, the dull heavy books are still there, but a large proportion of the interesting ones are worn out or gone. Some books, such as "Uncle Tom's Cabin," might have feet, they go off so much "on tramp." In vain do our missionaries seek them up; lent quickly from hand to hand, they disappear. We therefore again earnestly appeal for the gift of any interesting books which may be lying useless on your readers' library shelves.

These would indeed be a blessing on our lonely moors, our crowded dock sides, our long railway cuttings, giving higher and better thoughts and innocent enjoyments to the men to whom we owe our pure water, our railways, and the other conveniences of life. Such memoirs as "The Story of John Wesley," "Felix Neff," "Chinese Gordon," "The Log Cabin," "William Wilberforce," &c. Travels of any kind, such as "Livingstone's," "Kane's Arctic Voyages," "Heralds of the Cross," "Miss Bird in the Rocky Mountains;" Natural histories, as Frank Buckland's good stories; any book, in fact, new or worn, with a good moral and religious tendency, will be most thankfully received and used by us.

In most homes a few such volumes could without great self-denial be spared, and we earnestly appeal to the readers of THE CHRISTIAN to send us such. May we also beg (as we have no funds for the purpose) that the carriage of all parcels may be prepaid to Mrs. Sleight, Newington, Hull. Any gifts of money to repair our present books will also be gratefully acknowledged.—We are, gentlemen, faithfully yours,

K. M. SLEIGHT,
ELIZ. GARNETT,
Hon. Librarians of the Navvy Mission Society.

ENQUIRY MEETINGS.—SIR,—Can any of your readers send to me the addresses of a few Mission Halls, in or near London, where evangelistic services are held, with an after-meeting for anxious inquirers?—Yours truly, W. F. HATHAWAY.
84, *St. Paul's-road, Camden-square, N.*

"BRIEF LIFE IS HERE OUR PORTION."

By Rev. C. H. SPURGEON.

FROM SERMON SUGGESTED BY THE DEATH OF PRINCE LEOPOLD.

IS life so short? Does it only appear for a little time, and then vanish away? Then let us put all we can into it. If life be short, it is wisdom to have no fallows, but to sow every foot of ground while we can. It will be prudent to pack our little space as full as possible. Somebody said the other day of our dear friend Mr. Moody, that he was the only man who could pronounce "Jerusalem" in two syllables. It shows the activity of the man that he can speak as much in two syllables as other people can say in four: he is always at it, working for his Master double tide, rowing with both hands. Some speakers are long in delivering short sense; instead of saying much in little, they say little in much. Oh, for some one to teach them to say "Jerusalem" in two syllables!

Let us put plenty of life into our existence, plenty of work into our life, plenty of heart into our work, and plenty of warmth into our heart. Oh, may God give us to live while we live! May we not only live but be all alive.

Is life so short? Then do not let us make any very great provision for it. I have heard of certain people who are so imprudent that they never lay by anything for a rainy day, to whom I would say, "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." It would be a poverty-stricken world if all followed the example of improvidence which is set by certain spiritual blunderers. There is a thriftiness which we all ought to exercise; but there is no justification for laying up treasure which will never be used. Ants do not store up grain for storing's sake: they do but divide over the whole year the harvest of a month. To hoard up endless gold is a species of insanity. If I were going a day's voyage, I should not wish to take with me enough biscuit and salt beef to last for three years; it would only cumber the boat. One walking-stick is an admirable help, as I often find; but to carry a bundle of them when going on a journey would be a superfluity of absurdity. Alas, how many load themselves as if life's journey would last a thousand years, at the least; some men have amassed hundreds of thousands of pounds: when are they going to enjoy their wealth? They are getting more and more, and this occupies all their time: they are so busy cooking that they never have time to dine; they are so taken up with filling the wardrobe that they are all in rags. We do not want a ton weight of candles if we are only going to sit up for a few minutes. Let us be wise enough to suit the supply to the need.

Is time so short? Then do not let us fret about its troubles and discomforts. A man is on a journey, and puts up at an inn, and when he is fairly in the hostelry, he perceives that it is a poor place, with scant food, and a hard bed. "Well, well," says he, "I am off the first thing to-morrow morning, and so it does not matter." This world is an inn, and if there are certain discomforts in it, let us remember that we are not tenants for years, but only guests for a day. Let us make the best we can of the temporary accommodation which this poor shanty of a world affords. Our life is removed as a shepherd's tent, which was a hovel in which the shepherds watched their sheep. A shepherd who has to watch the sheep for a short time does not set to work to build a granite palace, or a brick house: he is satisfied with a reed hut, and does not complain of its scant space and slender strength. So let it be with us. Let us sing together—

"The way may be rough, but it cannot be long;
Let us smooth it with hope, and cheer it with song."

Must life vanish away? We know it must. What then? Do not leave this life to be ravelled out at the end. I would like to have a well-hemmed life, with a finish about it. I would like to have my life enclosed with a ring-fence of completeness. Too many leave life's business in such a way that they leave endless trouble for their families: lawyers devour their substance, and their children are impoverished. See that your will is made, your debts paid, your charities distributed, and all your affairs are arranged. Set your house in order; it is your duty as a citizen; it is your higher duty as Christian. Do all that you would like to have done if you knew you would die to-morrow. I like Mr. Whitefield's order; for he could not go to bed comfortably if his gloves were not in his hat ready for the morning. He felt that he could not tell when he would be called away; but he wished to have everything in its place whenever the summons should come.

Must this life vanish away? Then recollect it is the beginning of another. The life present melts into the life to come. What kind of life will that other be? Do you not think that if it is to be a glorious life it ought to commence here? Who would like to enter heaven, could it be possible, and feel compelled to say, "I cannot join in the music, for I do not know the tune; I cannot take up the hymn, for I know nothing of the song. I cannot glorify God, for I never did so while below. I cannot adore the Lamb, for I never trusted in him while I was on earth." You must learn the music here, or you will never sing in the choirs of heaven. Oh, that this might arouse some of you! By the memory that this life must vanish away may you be led to seek that eternal life which will abide in its excellency world without end.—*Metropolitan Tabernacle Pulpit, No.* 1773.

The Second Coming of the Lord Jesus.

THIS subject is awakening deep and increasing interest in the hearts of Christians. The invitation from Melbourne to unite in prayer for the speedy advent of the Lord to set up his kingdom has met with a warm response from many English Christians. "The Second Coming Prayer Union" proposes therefore to devote three days to conference and prayer on this deeply momentous subject. The meetings will be held (D.V.) in the New South London Conference Hall, in the Clapham-road, on May 14, 15, and 16.

In this Conference all who know that this fallen creation shall only be delivered from the bondage of corruption, when we who believe shall receive the adoption—to wit, the redemption of the body—can cordially unite (Rom. viii. 20—25). And truly it is a time for those who fear the Lord and who think upon his name, to meet together and speak their mind one to another, and offer the prayer, "Come, Lord Jesus; come quickly" (Mal. iii. 16, 17).

And must not such meetings be pleasing to Him who prayed "That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us, that the world may believe that Thou hast sent Me" (John xvii. 21). And may we not confidently expect that the blessing of such meetings will greatly extend beyond the numbers of those attending them? S. MEREDITH.

For the Young.

WHAT A LITTLE GIRL DID.

IN the neighbourhood of New York, a feeble little church has been endeavouring to build a house of worship for itself, or perhaps it would be more proper to say that their more wealthy neighbours have been building it, but the church members have contributed according to their ability. Being anxious to raise more money than the people were able to contribute, one of the officers of the church procured some cards with the name of the church printed on one side, and on the other side these lines:—

"If you cannot give your millions,
You can give the widow's mite,
The smallest gift for Jesus
Is precious in his sight."

These cards were given to some of the children of the church to sell for ten cents. each.

A little girl took some of them to a shop in which her father worked, and passed around from one to another, soliciting purchasers, until she came to a man who was regarded by his fellow-workmen as one who had no interest in religious things, and was not disposed to give money to any object. "Will you buy one of my cards, sir?" said the child. "I don't want any cards; what is it for?" She explained that she was trying to raise some money to help to build the ——— Church. "What; a little girl like you trying to build a church?" "Yes, sir," was the modest reply. "Read that to me," said he. She read the verses. "Well, here are ten cents for you," and he took the card. Expressing her thanks, the child turned away, only to be recalled. "You can take the card," said the man, "and sell it to some one else, and get ten cents more." "Thank you, sir," she said, this time looking at him with beaming face. She turned away the second time, but was again recalled. "Little girl," he said, "will you read me those verses again?" She read them, when, much to her surprise, the man took out his pocket-book and handed her a ten-dollar bill. With reiterated thanks, the child went away rejoicing.—*New York Observer.*

THE TWO GOATS.

Lev. xvi.

Let us imagine that we are in the midst of Israel's camp; sadness is all around, for the people are mourning on account of their sins. Sin and sadness always go together. It is the Day of Atonement. "And what does atonement mean?" asks some young questioner. Wait, and we shall learn. Yonder is the Tabernacle, the centre of attraction at this important hour. Look! the priest has two goats; one he is about to kill. See! its blood flows, and is caught in a prepared vessel, to be carried into the holy place. This is the only time the priest is allowed to enter beyond the veil. Now he has passed from our sight, and as he does so, stands before the mercy-seat, where God reveals himself in the bright glory. There, in the divine presence, he sprinkles the red drops seven times.

But what will he do with the other goat? It is brought forth, and we see him place his hand upon its head and confess the guilt of the people, "all their transgressions in all their sins, putting them upon the head of the goat" (v. 21). Presently, a fit man leads the creature away: for it is bearing the iniquity of Israel, and cannot be allowed to remain near God's holy throne. On, on, on, past the tents, out into the desert, and then the man stops. All is silent! He looks around: no one is near to see Israel's sin. "Go," he cries, as he releases the animal, and it bounds over the plain. He watches until he can see it no more: the sin of the people is put away.

But how can sin be thus put away? Because the first goat died, and so bore sin's punishment: then the second goat could justly carry it away into a land of forgetfulness (v. 22).

I think I hear a little child ask, as the goat is led past the tent door, "Mother, is that my sin?" "Yes, child." "And where is my sin going?" "Right away out of sight." "And will it never come back?" "Never, child." "And who put it on the goat?" "The high-priest, child." "But who said he was to do it?" "God, my child." "Then it is all right, mother, I know." "Yes, child, and now you, and I, and all whom that goat represents, are clear in God's own way."

Thus Jesus bears our sins. "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

"The Lord in the day of his pity did lay,
Our sin on the Son, and He bore them away."

"Behold the Lamb of God, who taketh away the sin of the world" (John i. 29).

"My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin."

But how can Jesus take away sin? Because He is also "the Lamb slain from the foundation of the world" (Rev. xiii. 8). So that Jesus is both goats in one. He dies and makes an atonement for sin. He goes without the camp, and takes our sins where they will never be found.

Wm. Luff.

Thanksgiving at Clapham.

A VERY enjoyable gathering was held on Monday evening of last week, at Grafton Church, Clapham, under the presidency of Mr. M. H. Hodder. A number of friends came together to render united thanksgiving to God for the great things He had done in connection with the late Mission under Mr. Moody and Mr. Sankey, at Lavender-hill Hall, Battersea.

During the evening many emphatic testimonies were given as to the wide extent and genuine character of the work. These testimonies went to show that not only in individual cases of conversion, but among the ranks of the ministry and those who were already believers, the blessing received has been very real and full of promise for the future. One case of special interest was that of an avowed sceptic, who testified that his visits to the hall were the means of his conversion. He heartily commended to others the Saviour he had found so precious. The testimonies flowed on in quick succession, and altogether it was a very joyous occasion.

The presence and song of the South London Choir and the Clapham Male Choir added much to the heartiness of the praise. Mr. Guinness Rogers, the pastor of the church, was not present, but his son proved a good substitute, expressing much sympathy with the movement.

OUR RAILWAY MEN.—The ladies interested in our Metropolitan Railway Men have just given them two meat teas, at St. Matthew's Schools, Queen's-road, Bayswater. After tea very earnest addresses were given by different gentlemen. The workers are much encouraged, as many came out both evenings decidedly for the Lord. Miss Jackson, 21, Stanley-gardens, London, W., would be glad to hear from any who would help by sending Gospel packets to the men every month.

Mission Work in South Arcot, India.

ON Wednesday, April 2, a very interesting meeting was held at the House of Rest, Kilburn, on behalf of this Mission. The work is carried on by Miss Reade, who about two years ago removed from Punrooty to Cuddalore. She has been for the last five years greatly assisted in her work by Miss Groom, who is now in England for a few months to recruit her health; and who, on this occasion, gave some very stirring details of the Mission. The principal work consists of evangelising among the natives, visiting zenanas, and medical Mission work amongst the women and children. In all these departments the Lord has given many tokens of his approval and blessing.

The work also includes an Orphanage for forty girls. These children are entirely dependent upon the Mission for support and education; the object is to train them to be true witnesses for Christ, as they grow up and go out into homes of their own, in the various villages, where the light of the Gospel rarely, if ever, penetrates. No one could listen to Miss Groom's narrative without feeling profoundly thankful that such an effort was being made to reach the deplorably neglected women and children of our Indian Empire. Miss Groom will be thankful for any help towards the support of the Mission, which may be sent to her at the House of Rest, 8, Cambridge-gardens, Kilburn, N.W.

MR. GEORGE MÜLLER AT BENARES.

THIS Indian city was favoured, from February 20 to 25, with a visit from Mr. and Mrs. Müller, of Bristol, never likely to be forgotten by the many who rejoice in its spiritually refreshing power. Mr. and Mrs. Müller were the guests of Rev. J. and Mrs. Hewlett, at the London Mission House, where, on the evening of their arrival, nearly all the missionaries and missionary ladies of the five different societies, and some of the other friends of Missions at Benares, assembled to welcome them. Mr. Müller delivered a profoundly impressive address, in which he pointed out two indispensable requisites for our missionary success. First, all our purposes, plans, and efforts must be for the glory of God. Secondly, we should never let work, however much our hands may be crowded with it, take precedence of caring for our own souls.

There was a general expression of great joy at meeting Mr. Müller, and of deep thankfulness at hearing his wise and loving counsel. The following day he addressed an assembly of educated natives at the London Mission College, on Isaiah liii. The audience consisted of about two hundred, partly teachers and students, and partly outside friends. Though the bent of the minds of most of them, through being still professedly non-Christian, must have been very different from Mr. Müller's, yet his winning manner in speaking of the fulfilment of God's prophecy to work out redemption by Christ for the human race, and of his own happy experience through trusting in that redemption for fifty-eight years and three months, made such a deep impression that we still hear members of the audience speak with wonder at his words coming with such power from his heart.

On Friday, 22, he delivered to one of the largest audiences of the English-speaking residents of Benares that ever assembled in the London Mission Church, a most soul-stirring account of his great life work. The narrative he then gave of the answers he had received to prayer for the church of which he is minister and for the establishment and maintenance of the wonderful Scriptural Knowledge Institution for Home and Abroad, in all its branches, seemed one of the most astonishing narratives of God's dealings with man ever presented to the world. Mr. and Mrs. Müller departed from Benares on February 25; but many still thank God from their hearts for the spiritual stimulus caused by their visit. It is difficult to see how God could bestow a greater blessing upon India than to send for its spiritual quickening a man of such faith and prayer as Mr. Müller.—*Indian Witness.*

A DIALOGUE IN BERMONDSEY

BETWEEN

Major Whittle and Rev. M. Rainsford.

WE conclude the interesting conversation between the Evangelist and the Pastor. We hear that it was greatly blessed to many in the delivery, and we trust that perusal may be helpful to others.

Major Whittle.—This question is asked: "If I decide to accept Christ, and trust Him, how may I know that He receives me?"

Rev. M. Rainsford.—Just take Him at his word. Listen to it: "Whosoever cometh to Me *I will in no wise* cast out." Is there any reason in the world why you should not take Him at his word? Of course if He tells lies; if He makes promises that He will not or cannot fulfil; or if He gives invitations that He will not honour, you cannot be saved. But remember, the Scripture says that God cannot lie; He cannot deny Himself.

Major W.—"Do not believers have the witness of the Spirit? What is the witness of the Spirit?"

Mr. R.—"The witness of the Spirit" is the written Word of God. It is written, 1 John v. 10, 11, "He that believeth on the Son of God hath the witness in himself," that is, the record, the written Word of God. He that believeth not God hath made Him a liar, because he believeth not the *witness* God gave of his Son, and this is the witness that God has given to us eternal life, and this life is in his Son." That is "the witness of the Spirit." Note that the words "record" and "witness" are the same in the original. The believer receives with joy and comfort the word of a faithful God who never deceives, and who cannot be deceived.

Major W.—"Is it not right to wait for this witness before I say I trust in Jesus?"

Mr. R.—Why wait for it? You have got it. There it is in the Bible: "Believe on the Lord Jesus Christ, and thou shalt be saved." Is God going to send another Saviour, or another Gospel, or another Spirit to bear witness to the things of Christ? When Christ went away, He said, "I will send you another Comforter, who shall testify of Me." The Spirit came, and He is now testifying of Christ through this Word. Every time you read a promise in the Bible, the Spirit of God is witnessing with your spirit. Every message in the Word of God is the Holy Ghost speaking in the language of heaven to your poor human soul. My friend, do not wait for the "witness of the Spirit." We have got it. Remember what the Apostle says in Romans x. 8—11: "The Word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed." The moment you take Christ's Word into your heart, the Spirit witnesseth with your spirit.

Major W.—"Is not the work of conversion and salvation a gradual one? Surely I cannot take Christ all at once?" That was said by an inquirer last Sunday.

Mr. R.—Surely if salvation is a gift, and a *free gift*, it need not require much time to accept it. If I offer a man £100, how long time will the gradual process require? A working-man came to me a few days ago to tell me of his conversion. He heard a dialogue between Mr. Moody and myself at Wandsworth to this effect:—Mr. M.: How long would you give a sinner to come to Christ and be saved? Mr. R.: Do you speak of a real bad one? Mr. M.: Yes, a real bad one! (and the poor fellow said, "I listened sharp to that, for I knew I had served the devil for forty years!") Would you give him twenty-four hours? Mr. R.: Certainly not. He might awake in hell before half the time! Mr. M.: Well, how long would you give him—one hour? Mr. R.: No, certainly not; but just time enough to say, Lord, I believe; thanks be to God for his unspeakable gift. "Oh, sir," said the man to me, "that did for me! To think I might come to Christ and get salvation then and there, right off, it was wonderful good of Him, and I just took Him at his word, sir, and I am so happy ever since. I thought I must come and tell you." My friend, a look does not take long; and God says, "Look unto Me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. xlv. 22).

Major W.—"I have wanted to be a Christian for some time, but I have been afraid to commit myself, for fear I should not hold out."

Mr. R.—That is a queer sort of trust in the Saviour, isn't it, now? If you can trust Christ to save you, don't you think you may trust Him to keep you when He has saved you. It cost Him his life to save you. He need not die again to keep you. It is written, "If when we were enemies we were reconciled to God by the *death of his Son*, much more, being reconciled, we shall be *saved by his life*" (Rom. v. 10). And you remember David said, "Thou hast delivered my soul from *death*: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" (Ps. lvi. 13). Yes, He is "able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy" (Jude 24). Do not doubt Him any more. Just trust Him day by day; that is the way to hold out.

Major W.—"I have a sinful habit; I have been an intemperate man. What shall I do with this appetite if I accept Christ?"

Mr. R.—Suppose I had a heavy load and could not carry it, but there was a good friend here stronger than myself; should I not ask him to help me? I will tell you what to do. God has laid help on One who is mighty. Take your burden to Him, whatever it is, and He will carry both you and your burden. You are sure to fail apart from Him. You can do all things with Him. He is exalted to the right hand of God on purpose to give repentance, forgiveness of sins, and strength to his people. He says, "My strength is made perfect in weakness" (2 Cor. xii. 9).

Major W.—"Is all sin taken out of me when I believe in Christ, so that I shall have no more desire to do evil?"

Mr. R.—I wish it were! I read in the Word of God that "the flesh lusteth against the Spirit." I wish there was no flesh to strive with. I read again, "That which is born of the flesh is flesh." I am to wrestle, not only with flesh and blood, but with principalities and powers and the rulers of darkness in high places. Why, God calls me to be a soldier, to be a runner, to fight the good fight of faith. So He says: "Mortify therefore your members which are upon the earth." Oh, yes; it is a fight. But the house of David shall grow stronger and stronger, and the house of Saul shall grow weaker and weaker. That is my experience.

Major W.—"If I give up the world and the pleasures I now enjoy, what shall I get to pay me for it?"

Mr. R.—When I was a boy I was very fond of tops and marbles, but I never think of playing a game with them now. I tell you what it is: When Christ gets into a man's heart He turns all these worldly things out. You get new affections, new wishes, new hopes. "When I was a child," says the Apostle, "I thought as a child, I spake as a child; but when I became a man I put away *childish things*." When Christ gets into a man's heart He changes his tastes; he does not care for the old society, the old companions, the old scenes. Old things have passed away, and all things have become new. God never asks you to give up anything. He asks you to take in Christ. Everything will soon run out when He comes in.

Major W.—"I am willing to come to Christ, and to come now; what shall I do? How shall I come?" Thank God, a good many are saying that.

Mr. R.—Take Him at his word. Do not simply be talking about it. The Lord presents Himself to you as freely as the air you breathe. He is the gift of God. Take the gift and use it. Take Him as the One who healeth all your diseases and saves you from all your sins. Take Him as your Wisdom, your Righteousness, your Sanctification, your Redemption—all you want from God and all God wants from you. Take Him and thank God for Him. That is the way to be happy and to be safe. It seems so easy; I wonder we are not all rushing to Jesus Christ.

MRS. HILTON'S CRECHE.

IN recent discussions about "Outcast London," it has been well remarked that, bad as things are in many parts of the city, we can form little idea of what they would have been but for the patient, persevering, and successful toil of many, who have laboured when others heeded not the cry of the poor and needy. In planning fresh methods for meeting the deep necessities of our population, let us not abate our support of the workers who have borne the burden and heat of the day in past years. Our friend Mrs. Hilton of the Crèche, Stepney Causeway, E., sends the details of some cases recently received by her there:—

"(1) Three children of John Henry Billing, who is undergoing penal servitude for life for the murder of his wife. The sisters of the unfortunate woman were scholars in the Ratcliff Sunday-school, and are now teachers. The circumstances were very sad. The poor woman had become the victim of strong drink. The eldest girl, aged ten, witnessed the tragedy, and was chief witness in the case; the second is a girl of seven, and there is a boy of two summers. We were thankful to be able to take these unfortunate children, and to endeavour to brighten their lives, which had thus early been shadowed by such terrible sorrow.

"(2) A girl of ten, whose father, a man of good family and position, had, by drink and dissipation, wrecked his life, and had died by his own hand. The mother had also contracted habits of intemperance, and was associating with disreputable people. She is a beautiful woman, not more than thirty years of age. Every effort is being made to rescue her, but at present without success.

"(3) Little Nellie, a child of three, whose father had deserted her, and whose mother is leading a disreputable life, was brought to us by her grandmother, who advised us to take her for a time, as she hoped the father, who is in Sydney, would send for her. She said the mother took the child with her, and was frequently to be seen dragging her through the street after twelve o'clock at night. I consented to take the dear child until a reply came from Sydney. When I went to the Crèche the morning after her admission, I asked the matron to bring my new little girl to me. I said, "Well, Nellie, are you to be my little girl?" She replied, "Oh, yes, for I've dot such a naughty muver; she gives me no bread and butter, no fwocks, and no nuffin at all."

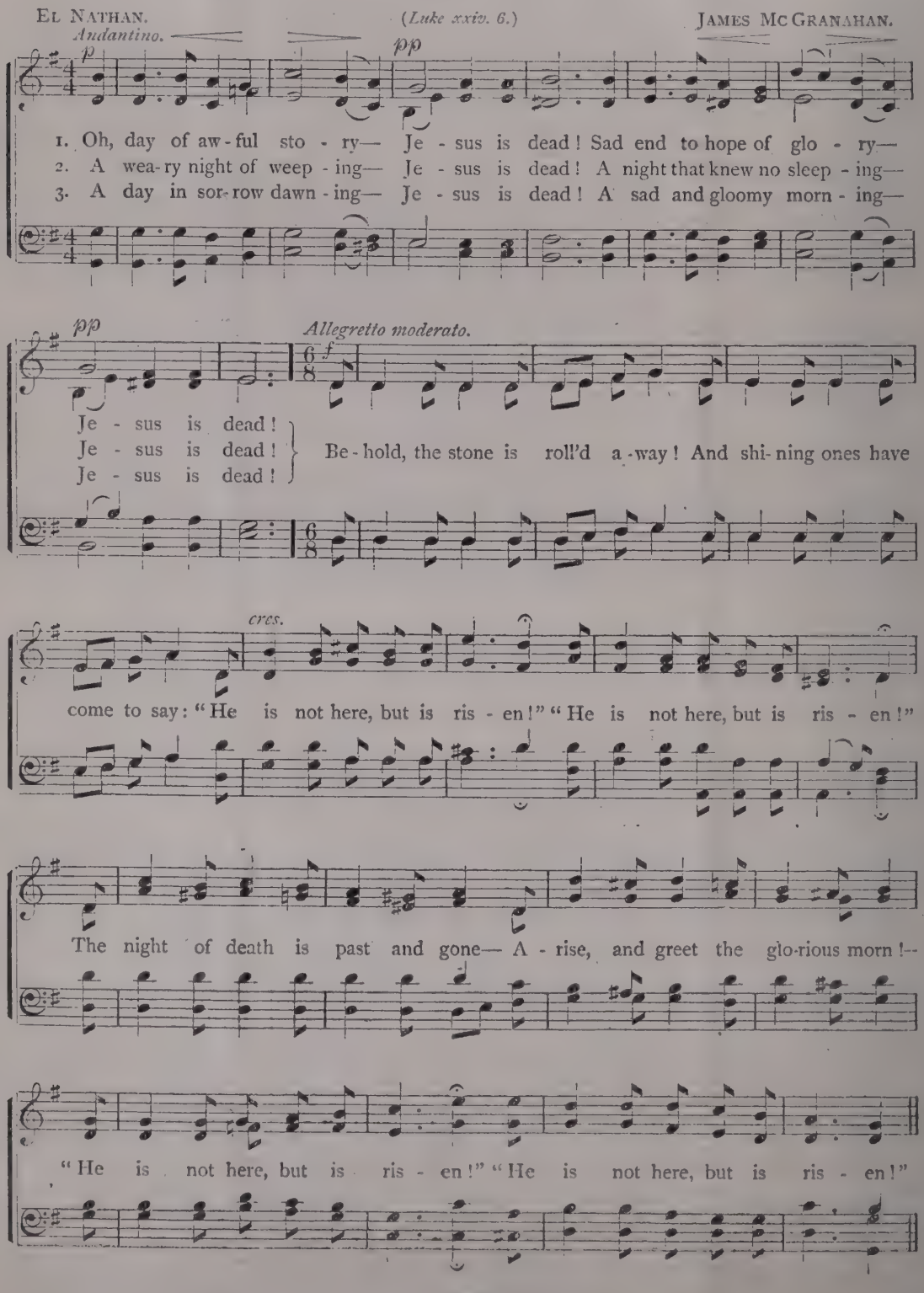
"(4) Louise, a girl of ten, whose father was dying of consumption in the sick asylum, and whose stepmother was treating her very cruelly. The child's mother, who died when she was three years old, had been a faithful and highly-esteemed servant of a friend of ours for many years; they were so distressed at the condition of the poor child, that they asked that she might be admitted till some arrangement could be made.

"We have thirty or forty applicants. I can only trust that our financial needs will be met, and that want of space will be the only reason for refusing aid to these helpless little ones."

We are sure the recital of these touching facts will awaken a sympathetic interest in the minds of our readers, and lead them to help Mrs. Hilton in her labour of love among the suffering children around her.

A NEW EASTER SONG.

"HE IS NOT HERE, BUT IS RISEN!"


El Nathan.
(Luke xxiv. 6.)
James McGranahan.
Andantino.
p
pp
1. Oh, day of aw-ful sto-ry— Je-sus is dead! Sad end to hope of glo-ry—
2. A wea-ry night of weep-ing— Je-sus is dead! A night that knew no sleep-ing—
3. A day in sor-row dawn-ing— Je-sus is dead! A sad and gloomy morn-ing—
pp
Allegretto moderato.
f
Je-sus is dead!
Je-sus is dead!
Je-sus is dead!
Be-hold, the stone is roll'd a-way! And shi-ning ones have
cres.
come to say: "He is not here, but is ris-en!" "He is not here, but is ris-en!"
The night of death is past and gone— A-rise, and greet the glo-rious morn!--
"He is not here, but is ris-en!" "He is not here, but is ris-en!"

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Notes and Comments.

OUR "List of May Meetings" will be found on page 22 of this issue. Those friends who may have occasion to refer to it afterwards are recommended to detach and preserve the page.

As we send this issue to press early, on account of the Easter holidays, we are not able to give our weekly summary of the special evangelistic work in different parts of London. In our next issue we hope to furnish some account of the closing meetings by Messrs. Moody and Sankey at Addison-road, and of Messrs. Whittle and McGranahan at Bermondsey, as well as the first week's services by the former at Hampstead, and those by Messrs. Pentecost and Stebbins at Mildmay-park.

Last week, at the Central Noon Prayer-meeting, Major Whittle gave four consecutive addresses on "The Lord our Passover" to large and deeply-interested companies of believers. The earnest, searching words of the Major, and the delightful songs of his fellow-workers, Mr. and Mrs. McGranahan, were much appreciated and enjoyed.

On a previous page we give some extracts from Major Whittle's new book, LIFE, WARFARE AND VICTORY, just issued by the publishers of this paper. The Major, whether in his spoken addresses or in his writings, is a very thorough workman—"one that needeth not to be ashamed." We believe this volume will be of immense service, especially to inquirers and to young Christians; we therefore confidently commend it to the attention of all who are themselves seeking to enter into the light of conscious acceptance with God, or who desire to help others to the possession of this privilege.

The question whether the Pope shall leave Rome or not continues to engross the attention of many who watch the current of continental events. The point is one of no very great importance. Rome can certainly do without the Pope; whether or not the Pope can do as well without Rome is not so easily settled. But for the fear that to abandon the scene of bygone papal supremacy and magnificence would lessen prestige and diminish the exchequer, doubtless the step would have been taken long ere this. Anyway, it is to be hoped that wherever he is, the power of his Holiness to do mischief, and to enslave the consciences of men will continue to wane, and by no means be permitted to revive.

Mr. Archibald Brown, at the late Conference on the state of the poor, spoke very forcibly on the mischief caused by Christians marrying the ungodly. He said he had repeatedly met with deplorable illustrations of this in visiting the outcasts of the East-end; women who had been members of churches, Sunday-school teachers, and tract distributors, had, through marriage with unconverted husbands, brought themselves into spiritual and social destitution of the saddest kind. The need for faithful teaching on the sin of believers marrying other than "in the Lord" is very great; many Christians do not recognise the sacredness and Divine authority of the principle involved. One of the main causes which led to the destruction of the antediluvian world was the sons of God contracting unhallowed alliances with the daughters of men.

A friend who is resident in the Netherlands states, in a recent communication, that Mr. Moody's addresses, translated into the Dutch language, have been owned of God to the salvation of not a few in that country.

An Evangelisation Society has been formed in Victoria, similar to the London Society. Mr. Charles Carter, writing to us from Melbourne, on February 27, says that wonderful blessing has attended its operations. He believes a great future is before it. He has acted as secretary for three months, in the absence of the regular secretary, who was laid aside through ill-health. Mr. Carter returns to England in the *Lusitania*.

"A Constant Reader" asks us to state a few of the reasons why an anti-smoking crusade should be vigorously prosecuted. We point in reply to the rapid growth of the habit among the youth of our land—a fact that few of the seniors who indulge in it would attempt to deny, or regard with complacency. The habit induces in many cases a thirst for drink, and so leads to intemperance. Tobacco, as a narcotic, has a most deleterious effect upon the physical constitution, specially so where used in early life. It involves a large waste of money, which might be employed to far better purpose. It proves a great nuisance in the streets and other places to thousands who dislike its use, and suffer in various ways from its being thrust upon them. Its morally injurious effects upon the young, in leading to reckless habits of life, inducing fast companionship, and leading indirectly to a host of other evils, no thoughtful person can question.

We have received a letter, signed by three gentlemen as wardens of Christ Church and All Saints' Church, Burton-on-Trent, denying the inference which they think might be drawn from Mr. Dearden's letter—that an extraordinary amount of drunkenness and sin has marked the Lord's work in that town. They say that "it would be difficult to enumerate a dozen cases of Christians, workers or otherwise, falling through the sin of drunkenness." And they think, "considering the vast numbers whom it has graciously pleased the Lord to bring to Himself, and the nature of the business carried on in the town, that this is a marvellously small proportion, and a striking testimony to the Lord's power to keep his people even in the midst of great temptation."

A letter has also reached us from "A Christian, though not a Teetotaller," who firmly believes "that statistics would prove that there is no more, perhaps less, drunkenness in Burton than in any town in the United Kingdom of the same population." We shall be interested in the verification or otherwise of this supposition. If there is not more drunkenness in Burton than in any other town, there must, one would conclude, have been more than ordinarily earnest and successful evangelisation. This, indeed, is in keeping with the letter of the churchwardens, who take note of the great temptations occasioned by the business carried on in the town, while speaking "of their twenty years' experience of a decided and blessed work of the Holy Spirit of God."

We repeat, however, what we said in our last, that the controversy, which we regret had become so personal, cannot be resumed here.

The impression made on some American minds by Mr. Matthew Arnold's recent lectures in the States, may be judged of from the following stanza of a poem written by a lady, after hearing him in Boston:—

> "He stands, the spectre of his age,
> With hopeless hands that bind the sheaf,
> Claiming God's work without his wage,
> The bard of unbelief."

A creed without definite faith in God is indeed a hopeless one, and a reputation for lofty genius displayed in mournful dirges over a world from which the light of truth has fled, and in which mystery alone remains, is scarcely one to be envied. The prophet of "sweetness and light" has succeeded in convincing men that he is "faith-forsaken," and has crossed the Atlantic to obtain the doubtful distinction accorded him in another stanza, of "The melancholy Guest."

Commenting on the parable recorded in Matt. xxv. 41—46, Bishop Ryle, the other Sunday evening, made the following weighty remarks. We commend them to the thoughtful attention of all our readers:—

"I declare I know very few passages of Scripture more solemn and heart-searching than this. It is not charged against these unhappy, lost souls, that they had committed murder, adultery, or theft, or that they had not been churchgoers or communicants. Oh, no! nothing of the kind. They had simply done nothing at all. They had neglected love to others. They had not tried to lessen the misery, or increase the happiness, of this sin-burdened world. They had selfishly sat still, done no good, had no eyes to see, or hearts to feel for their brethren, the members of Adam's great family. And so their end is everlasting punishment! If these words cannot set some people thinking, when they look at the state of the masses in some of our large towns, nothing will."

Among those who entered heartily into the work of the Mission lately held by Messrs. Moody and Sankey in Stratford, was Rev. J. Knaggs, of the Congregational Church. He gave his church for overflow meetings, and cordially co-operated with the evangelists. His church is now reaping the fruits. At the recent anniversary meeting of the congregation, the pastor stated that, as an outcome of the special Mission, 289 persons were candidates for church membership.

What is termed Christian Socialism is progressing amongst us. It has a journal of its own, and lately some of the leading men of various communities have given in their adhesion to it. The Rev. H. Price-Hughes declared in its favour at the Exeter Hall meeting in connection with the recent Conference on the state of the London poor, while the Rev. G. S. Reaney wrote to *The Echo* last week in unmeasured terms of sympathy with it. His closing words form a terrible indictment against the Church systems of to-day; opinions will vary as to its justice and truth. He says:—

"Modern Christianity is a big revolt against the Socialism of Christ, and the methods of political economy (of which a philosophical Atheist was the chief teacher) which seem so much in favour with well-to-do congregations, are little less than legalised confiscation."

We recently referred to the difficulties that had arisen in Sweden, leading to an abandonment of the Evangelical Alliance Conference at Stockholm in September next. We are glad to learn, however, that arrangements have been made for holding the Conference at Copenhagen, August 25—30. It is anticipated that the gathering will be a large and representative one. A detailed programme will shortly be published by the Alliance.

Mr. Thomas Hughes writes to *The Record* concerning Sunday postal deliveries, that if two-thirds of a "rural district" memorialise the post-office in London to that effect, Sunday delivery in the district will be discontinued. This fact is not generally known; if acted upon by influential residents, a needless encroachment on the rights of letter-carriers to Sabbath rest might, in many instances, be prevented. Even where this could not be attained, individuals, by requesting the local postmaster to retain their letters until Monday, could do much to lessen Sunday labour.

One of the grievances calling for redress in connection with our public hospitals and infirmaries, is the restriction on religious freedom which in many cases prevails. A case is reported, in connection with the Leicester Infirmary, in which a "Sister" deprived a patient of a copy of Mr. Haslam's "From Death into Life," which he was quietly reading and deriving comfort from. The Governing Board, when appealed to, approved the act, and asserted her right to do so. That nurses, be they "Sisters," or known by any other name, should be allowed to interfere with religious convictions, or to prevent the reading of any book calculated to benefit a patient able to read, is a state of things no managing body should permit. In many places religious intolerance, amounting to persecution, is shown to patients who desire to enjoy their own opinions.

A letter appeared in a recent issue of *The Leicester Journal*, referring to the above fact, which contains a paragraph worth quoting. It is eminently desirable that Christian men and women should more generally and heartily espouse the cause of the poor and oppressed. The writer says:—

"It is not the power of wealth, nor the sympathy of numbers that is most wanted, but it is the courage of the few: the courage of men who, for the honour of that Name which is above every name, will stand against the world if necessary for the rights of the poor, and go forward in the path of justice, unswayed by fear or favour, politics or precedent. Where are these men? They are needed in Leicester; they are needed everywhere. Some may doubt this, because they have not yet heard the undertone of suffering, but the voice *must* be heard, and brave hearts are needed who will consent to stand forward, to be ear and mouthpiece, and arm of strength to the suffering poor."

There are doubtless men in every town, who, if the idea were presented to them, would be willing for Christ's sake to band together, to stand by each other in making inquiries into the working of existing charities and local laws, to listen to the complaints of the poor, and to inquire into the ground of such complaint, where the working of such charities and laws is concerned, and to publish it when necessary. By such means a powerful testimony would be borne to the practical influence of the Gospel over the heart and life of its professors, and it would not be so easy for the taunt to be thrown out that Christians care but little for the poor while infidels plead and uphold their cause.

The *Indian Witness* says it is noticeable and instructive that Lord Ripon openly observes the rites and proprieties of his religion with a courage which no Protestant Governor-General—not even Sir John Lawrence—has shown. He worships in the Roman Catholic Church wherever he may happen to be; he ostentatiously helps Roman Catholic institutions when he is free to act in a private capacity; and recently he displayed the ardour of his faith by kneeling down at the door of a convent in the city of Secunderabad to kiss the ring on the hand of a bishop, who, with four priests, was about to enter. One is often led to ask how and why it is that the devotees of false creeds are so frequently found more bold and self-renouncing in the confession of their faith than the bulk of those who avow Evangelical truth.

Our dear old friend, John Hambleton, is about to leave England for Australia, accompanied by his young companion, F. Brewster. They propose to travel with Bibles and Christian literature through that great colony.

A Great Western Railway signalman writes to *The Record* respecting the disadvantages under which his class labour in regard to Sunday duties. They (the eight-hour men) never get a clear Sunday off duty. This is largely due to the running of goods and mineral trains on the Lord's Day, a practice which might surely be dispensed with. If this were done a number of signal-boxes could be closed, and a great number of men enabled to get to a place of worship who now cannot do so. This is a point that directors who aim at philanthropy and Christian usefulness should attend to.

Dr. Donald McLeod, in a recent lecture on "Social Inequalities," pleaded that there was an equality and an inequality ordained of God. In the divine sense inequality was productive of social benefit, but that which led to class separations and hatred was of the devil, and should be resisted with all earnestness by the Christian Church. The evil to be deplored is not that men are unequal, but that inequality should result in pride of rank, or of intelligence, or of any other distinction. Pride induces selfishness; selfishness is the parent of oppression, and oppression in any and every form necessarily causes discontent.

The Temperance cause in Boston has evidently made its mark. A proposition to have a wine room in the Art Club of that city was recently defeated by a vote taken after a month's canvass, only 68 voting for, and 363 against. Rev. Joseph Cook, commenting on this and other Temperance facts, has been advocating the introduction by law of Temperance text-books to the public schools. The Legislatures of Michigan, Vermont, and New Hampshire have already provided for this in the schools under their control. The State of New York has also enacted that in all schools supported by public money, provision shall be made for instructing pupils in physiology and hygiene, with a special reference to the effects of alcoholic drinks and narcotics upon the human system. No certificate is to be granted to teachers who have not passed examination in these subjects.

On being asked what three or four books recently issued in defence of scientific belief in God and its relations to Christian truth, he would most recommend, Mr. Cook, after referring to Professor Drummond's work on "Natural Law in the Spiritual World," and one or two others, said he should place prominently among them the fascinating biography of Professor Clerk Maxwell, one of the most accomplished opponents of Materialism England has produced. The value of this book as a testimony to the power of the truth to command brilliant intellect, and enlist the highest culture on its side, cannot be too highly spoken of.

A modern writer has said, "The instinct of society is to let things alone, to permit nothing to ruffle the cruel serenity of its pleasures, to vote everyone a bore who dwells upon any scheme for human improvement one moment longer than is necessary for the purposes of small talk." Against this instinct we have all reason to be on our guard. To be comfortable is the desire and aim of most people, and anything which upsets the equilibrium of our cherished surroundings, however desirable for society at large, is apt to be selfishly resisted and set aside. The Christian, above all men, should look not on his own things as the first consideration, but on the things of others, for he is called to be the follower of One who came "not to be ministered unto, but to minister, and to give his life a ransom for many."

The following words by Professor Sabatier, taken from *Le Journal du Protestantisme*, have a ring of genuine truthfulness which gives them great force. He refers to the question of public morality, and says:—

"Who will sound the alarum-bell? Who will brave the ridicule of society? Who will dare to call evil evil, and good good? The old Huguenot conscience, which would not bend before the dragoons of Louis XIV. and which will not be disconcerted by the smiles or the raillery of modern epicureanism. This, at least, is its work and mission in our country. It must be the first to utter the protest. Who will speak if it does not? We may seek after the best dogmatic *formula*, or the best ecclesiastical organisation, but of what use will these correct forms be if the moral and religious sap dries up or is corrupted; if life is perishing and conscience succumbs?"

The advocacy of doctrine, if divorced from practical righteousness, is more calculated to do evil than good. It makes hypocrites, deadens conscience, hardens sinners, and is apt to corrupt saints.

The immense influence which the National Church in this country has over the young, may be judged from the fact that in spite of the rapid increase of Board Schools, a far larger number of children are in Church of England schools than in those of any other class. The statistics issued by the Education Department show that the average attendance in national schools for the year ending August 31, 1883, was 1,562,507, as against 1,028,904 in board schools, 247,990 in undenominational schools, 162,310 in those of Roman Catholic influence, and 125,503 under Wesleyan control. The nature of the influence brought to bear upon the mass of child life represented by these figures is indeed of supreme importance. The future of the nation is to a great extent determined by it.

To lower the standards set up by the Word of God in reference to the spiritual obligations of a Christian profession is a sore evil, and one certain to result in moral failure and defeat. The tendency to do this in our day is but too manifest. The bulk of professors pursue a course in relation to worldly conformity which can by no means be regarded as treading the narrow way. Laxity as to doctrine and practice is openly pleaded for as required by charity and tolerance of the opinion of others. On many points involving fidelity to Christ as the Master and Exemplar of life, the ground is given up, and spirituality sacrificed. Let us bear in mind that confession of Christ in evil times, and the boldness which dares to be singular and to be counted narrow for Christ's sake, are virtues He has enjoined on his disciples and singled out for special reward.

GENERAL GORDON AT GRAVESEND.*

HE had eyes that were very quick to see sorrow. He was once watching a young bricklayer at his work, when he perceived there was something on his mind which was making him unhappy. In his own pleasant way he soon entered into conversation with the young man, and almost before the latter knew it he was pouring out his tale of sorrow into the sympathetic heart of Colonel Gordon.

"Mother has left us, and gone away from home; and everything there is so miserable that it is not like home at all."

"What do you do with your evenings?"

"I cannot do anything with them, sir. There is no light, no warm place in which to sit, no quiet in which to read; so I stand about the streets when I have finished work."

"Come and spend your evenings at the Fort House. You will find books and papers there, and pen and ink, and other lads too."

"Thank you, Colonel, I shall be very glad to do that."

So the young bricklayer became a nightly visitor, and had many a talk with the Colonel. Very happy evenings they were, both to him who did good and to him who received it; for no one could be in the company of Gordon without being morally and spiritually elevated.

One evening the young bricklayer was at Fort House as usual, when he was suddenly taken ill and hæmorrhage of the lungs set in. The Colonel at once sent for the doctor. He found the young man very ill, and likely to continue so for some time. What was to be done? He could not be sent in his present state to his own miserable home—that was not to be thought of. But the doctor and the Colonel consulting together decided that he might be removed in a cab to the house of Mrs. S——, where he would receive all necessary attention.

The Colonel delivered him into Mrs. S——'s charge, giving the Good Samaritan's injunction and assurance, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee."

He was not long before he came again, for he visited him continually. "What can you take? Can I bring you anything?" he would ask; and would never forget to say to Mrs. S——, "Be sure to let him have everything he fancies." He bore the cost of everything: met the doctor's expenses, paid for the lodgings, and was constant in his thoughtful helpfulness. He had plenty of work to do, but could always find time to read the Bible to the young man, who liked listening to that and to the Colonel's talks and prayers better than anything.

At last the doctor advised that he should be removed to the local infirmary, for he was in a rapid consumption.

"Shall I see you there, Colonel?" he asked, with wistful eyes.

"Certainly; I have a good many friends there, and I am often calling to see them."

"I know that I am going to die."

"But you are not afraid, for now you know who says, 'I am the Resurrection and the Life.' He will be as near to you in the infirmary as here, and as near to you in death as in life."

"Oh, yes, I know Him now!" And so he did, for as the narrator said, "the Colonel had led him to Christ by his life and teaching."

So the young bricklayer who would do no more work was taken to the infirmary, and was able to show to the patients there what Christianity could do for a dying man. "Read the Bible to me," he would say to the nurse; "there is nothing like it."

"But you are tired."

"Yes, I am very tired. I do long to go to Jesus." On another occasion he said, "I can see such beautiful sights—like little peeps into heaven. Can you see them? I shall soon be there!"

"Is there anyone you would like to see before you die?" asked his good friend, the Colonel, when he saw the end was near.

"Yes, I should like to see my mother." So the mother was telegraphed for, and arrived in time to see what the Saviour of the world is able to do for those who trust in Him. And then the young bricklayer went away, as he was longing to do, to be with Jesus, and to thank Him for sending him a friend and teacher in Colonel Gordon.

Another incident in the Colonel's life at Gravesend was the following: A boy in the employ of a tradesman robbed him. The culprit was discovered, and the master angrily declared that he would send him to prison. The mother of the boy was almost heart-broken, but she had heard of Colonel Gordon, and knew that, like his Master, he never turned away from the sad and troubled ones who sought his help. So with all a mother's earnestness, she went at once to the Colonel, and trying to check her tears, she told him the story.

"I cannot understand it, sir; he has always been an honest boy, and I do believe that this is the first and last time. If he could only have another chance! But if he is sent to prison I am afraid it will end in his ruin."

"I am afraid it will. I will do what I can for him. What would you like me to do?"

"Oh, sir, if you would intercede with his master, and persuade him not to send my boy to gaol. I will be grateful to you all my life."

So the Colonel went and saw the tradesman who had been robbed. He was very angry. He thought the boy deserved to be punished, and that it would do him good, and serve him right, and be a warning to him and to others, if he had a few months in prison. But Gordon pleaded very earnestly for him, and everyone respected the Colonel, and was glad to do as he wished.

"What will become of the boy? I cannot keep him here now."

"Oh, no, of course you cannot. But if you will promise not to prosecute him, I will take charge of him, and perhaps we can make a man out of the rascal yet. At least, I should like to try, if you will let me."

"Very well, Colonel. I will not punish him, and I hope he may repay your kindness."

"Thank you very much."

The Colonel spoke very gravely to the boy, telling him how he had barely escaped going to prison, and pointing out to him how he had broken the laws of God, as well as man. "But you shall have a chance," he said. "Your master has kindly forgiven you, and if you ask God, He will forgive you also. And I will help you, if you behave well in the future and try to do your best. Will you?"

"Yes, sir, indeed I will," said the boy, through his tears.

"How would you like to go to sea?" asked the Colonel.

"I should like it very much indeed, sir."

"Very well. Now you must go to school for a year. I will pay for you, and you must attend to your lessons, and try to learn as much as you possibly can in the time. Will you!"

"Yes, sir, I will try to be a good boy in everything."

"You must come up and see me sometimes at the Fort House, and you must spend your evenings at the Boys' Home, and I shall see you there. By these means I shall know whether you are keeping your promise. If at the end of twelve months I find that you have really been a good boy, then I will get you a berth in a good ship, and you shall go to sea."

The boy thanked the Colonel, and so did his mother; and, in fact, they continue to do so, though, perhaps, he does not know it, to this day. My informant says: "The lad is now a man, and goes to sea; while his mother resides in Gravesend still. He has a good character, and both the mother and the sailor bless the name of Gordon, who saved the lad from prison and the mother from disgrace."

*Extracted from Life of General Gordon. By the Author of "New World Heroes." 2s. 6d. *Walter Scott*, 14, *Paternoster-square*.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—April 20, Ezekiel iii. 10—21; April 21, Ezekiel ix. 1—11; April 22, Ezekiel xi. 14—25; April 23, Ezekiel xviii. 1—4, 19—24; April 24, Ezekiel xviii. 25—52; April 25, Psalm xcv. 1—11; April 26, Psalm cxvi. 1—13.

Scattering the Seed of the Kingdom.

MANY deeply-interesting testimonies continue to be given by Christian workers abroad as to the importance of free Scripture distribution. From the letters recently sent to Mrs. Robertson, 1, Oakhill-park, Hampstead, N.W., hon. secretary of the Society for the Free Distribution of the Scriptures, we are glad to extract the following:—

"I cannot express to you the joy some have shown when seeing they could read without difficulty the precious book of truth. For example, I gave a Bible to a gentleman who came to our Rue St. Honoré meeting. He was the son of Christian parents, but had left aside the good in order to do according to his heart, and a lot of misery has been his share. I offered him the Bible, which he read day after day. When he left the town for his business he sought to see me in order to tell how changed he was, and how thankful *for* the Bible and *to* the God of the Bible.

"A young man of about eighteen was the only son left of a large family. He told me how his father when dying made him promise to do good and give himself to God. Left to himself, he forgot his promises, until he heard in one of the meetings the history of the Prodigal, which history I showed him in the Book he received. He afterwards came asking me for some of the same (New Testaments) to give to his friends."

BOHEMIA.

Writing from Vienna, Dr. Baedeker says: "A railway-guard to whom I gave a Testament, was so happy and joyful that he considered himself highly favoured in having me for his passenger. And when, on the return journey, I travelled again by his train, he did not know how to express his satisfaction. Bohemia needs the Bible, and the people are thankful for it."

RUSSIA.

In later letters, dated Odessa, Dr. Baedeker writes: "At Gratz I had some interesting cases by talking to the people in the street or in shops, and also in a large shoe factory, where, by permission of the director, Scriptures were given to some hundreds in various languages. In the railway-carriage the offer of a New Testament to ladies or gentlemen often led to very interesting conversations. The railway officials were always thankful. A lady who travelled with us to Buda-Pesth accepted a Hungarian Testament for herself and a German Testament for her son. She showed her gratitude by giving us a quantity of the most delicious grapes, grown in her own vineyard.

"I had permission granted me by the authorities to hold public meetings, at which I endeavoured to meet some of the prevailing doubts and to claim the attention for the Bible which is due to it. These meetings were attended by large numbers of Jews and infidels, and there was a brisk demand for Bibles and Testaments by men who had neglected or rejected its claims altogether. They were not poor for the greater part, but they were such as would not have bought Bibles for themselves for lack of interest."

Evangelistic Notes.

Adderley-green, Longton.—Mr. H. Murch, of the Evangelisation Society, has held three weeks' special services here. The meetings were well attended nightly by many of the working-class, whom it is so desirable to bring under the sound of the Gospel.

Lenton, Nottingham.—Special services for a fortnight have been held here, nominally under the auspices of the Church of England, by William Taylor, of the Evangelisation Society, formerly a navvy. The various Nonconformist bodies co-operated heartily, and a spacious hall was crowded night after night. Bands of singers went round the streets an hour before the service each evening, and numbers of non-churchgoers were induced to come in by the kindly invitations given them. Mr. Taylor's addresses, possessing the true Gospel ring, were listened to with earnest attention; there is every reason to believe that lasting good was done.

CONTINENTAL AND FOREIGN NOTES.

DROME.

TWO young English ladies have been holding evangelistic meetings at a village in Drôme; the room has been filled every evening for three months.

SIGNOR CAPPELLINI,

well known for his earnest and successful evangelistic labours among soldiers in Rome, has received an honorary distinction from the King, in recognition of the good work he is carrying on.

BROOKLYN.

Mr. and Mrs. Clark Willson, the singing evangelists, lately held three weeks' series of services at Talmage Tabernacle, Brooklyn, which were attended nightly by large multitudes with good results.

M. FERDINAND DE LESSEPS,

the new member of the French Academy, has been writing about the journey of the Queen of Sheba to Jerusalem to visit Solomon. He says, "There can be no doubt of the journey. All the Eastern peoples attest it, and speak of it in the same terms as the Scriptures. The Abyssinian annals say that the queen lived at Saba, or Azab, the country of incense and myrrh, situated not far from the Red Sea."—*Le Christianisme.*

GOSPEL PROGRESS IN INDIA.

Rev. D W. Thomas, of Bareilly, writes to *The Indian Witness* that at a quarterly meeting held by him at a place called Islamnugger, the week before last, forty-one persons, including adults and children, were baptized. Fifteen other adults living in the vicinity are to be baptized at an early day. There had been two hundred baptisms within the bounds of the Rohilcund district during six weeks. This is really an astonishing record.

THE PUBLIC WASH-HOUSES OF PARIS

are the rendezvous of a large number of women. A French lady has begun a work in these places, which God has already blessed, and in which, it is hoped, many other ladies and young Christian girls will participate. The entrance to the *lavoirs* is quite free. The conversation carried on there is often of a very corrupting kind. What a happy and healthy change to take there words of kindness and encouragement in well-doing, Gospel words, and to sing some of the beautiful popular hymns!—*Le Christianisme.*

WORKMEN'S HOUSES IN PARIS.

One of the founders of this good work, M. Daniel Meyer, who from a workman has become a well-known merchant, devotes the whole of his time to philanthropic works. One of the inhabitants has written to M. Meyer expressing his great appreciation of the comfort derived from being conveniently housed at a small cost, and also of the moral elevation produced by the prospect of being one day their own landlord, and by the forethought and thrift required to make the necessary payments.—*Le Christianisme.*

ALGIERS.

M. Bost, of Boufarik, Algeria, pastor of the Reformed Church, has been giving an account at Lausanne of Protestant work done in his large parish, consisting of five or six villages. M. Bost thinks the evangelisation of Mahometan Arabs almost impossible. The Mahometan thinks himself more advanced than the Christian, Mahomet having come after Jesus Christ in order to throw light upon his doctrine and to complete his teaching. M. Bost seeks to get hold of the children, and for this purpose has an orphanage, numbering from thirty to forty young girls and about the same number of boys.—*Le Christianisme.*

CAMBRIDGEPORT, BOSTON.

A very blessed revival is in progress in the Pilgrim Church, Cambridgeport, and the number of genuine conversions reported has increased by the score. The pastor, the Rev. Geo. R. Leavitt, has been very happy in the choice of means and the way of work. One of the striking incidents of this great revival, which has proceeded with all the old-time fervour, is that a careful list of every member of the congregation not a Christian, so far as known, was made, and hearty prayers were offered in secret and by name for these persons by the pastor and his earnest coadjutors; and the result has been a very remarkable shortening of the list as names of converts began to be taken off that long roll.

ONGOLE, INDIA.

In acknowledging the receipt of some picture slides, the gift of a friend in London, Mr. Keirnan, of Ongole, reports much blessing on the Gospel work in the district. Quite a number of natives have lately been baptized on open profession of faith in Christ. Some of them have had much prejudice and many trials to encounter, but their faithfulness is very marked. Ongole is in the Telegu district, which has of late years yielded a rich harvest of Christian believers, through the labours of the English and American missionaries.

SENEGAL, AFRICA.

Mr. Taylor, a French missionary is seeking to found a new Mission at Dagana in Senegal. The Chief welcomed with joy the proposal to open a school there, and spoke of the general regret among the natives that they had neglected to profit by the school which had once been established there by the Roman Catholic Mission. In some neighbouring villages the missionaries were able to preach the Gospel and pray with the people. When asked if they would like to have a missionary among them, they all, as one man, raised their hands with an enthusiasm which deeply touched the missionaries. The object of their journey was attained; doors are opened, men and money only being needed.—*Journal des Missions Evangéliques.*

EVANGELISATION IN ROME.

Lord Radstock is continuing to hold special services in Rome. The meetings are fairly well attended, but scarcely sufficiently by the class Lord Radstock wishes to attract. Indifferentism to all religious subjects is the great obstacle here; it is so difficult to persuade men even to go and hear any address in their own language, far more, therefore, when they hear it will be delivered in French; and the women, as a rule, are as indifferent as the men, or they are bigoted Roman Catholics, emtirely under the influence of the priests. This makes missionary work in Rome very hard and discouraging to those who are not well acquainted with the state of Italy. Canon Wilberforce is also in Rome, and has held drawing-room meetings; but these are intended principally for the English visitors. The Rev. A. O'Conor, of Manchester, has lately taken the duty at Trinity Church, Piazza San Silvestro. His sermons are attracting a good deal of attention.—*Record.*

THE FRENCH SOUTH AFRICAN MISSION

Is thrown into some perplexity by the withdrawal of the Government subsidy hitherto granted to teachers. M. Dieterlen sends from Hermon an energetic appeal to the Church to save them from the dilemma of being without funds or of giving up the schools. The native teachers declare they will remain at their post until after the harvest, even if they do not receive a penny. Mica, one of them, says, "I shall keep my school until this pair of trousers is worn out, then I shall have to see about replacing them."

M. Christol is eagerly studying the Sessonto language. He says: "It will be cause for great joy when I can speak with facility of the Saviour to these dear Basutos whom in France I learnt to love."

In January M. Coillard wrote that he was at length *en route* for the Zambesi. On February 5 he writes from Pretoria: "The journey was very trying, but much kindness was a compensation." Whilst M. Coillard is advancing with his caravan to fulfill his promise of carrying the Gospel to the Barotsis, the courageous Stanley Arnot is preparing the way.

INTERNATIONAL BIBLE-READING ASSOCIATION.—A gathering of the members and branch secretaries of this association was held in the Lecture Hall of the Sunday-school Union, London, on April 1, under the presidency of Mr. F. F. Belsey. The hon. secretary, Mr. C. Waters, gave a statement, showing the progress which the association had made since its establishment in 1882. Up to March 31 of the present year there had been issued upwards of 53,000 membership cards. These were distributed in Australia, New Zealand, the United States, Newfoundland, Russia, France, Cape Colony, and other countries, besides about 650 branches in the United Kingdom. Steps were being taken to introduce the association into the Sunday-schools of the Continent, and already a number of branches had been formed in France, and the card issued in the French language. The chairman, Rev. J. T. Briscoe, of Peckham, and Mr. T. Brain addressed the meeting.

Our Naval Brigade in Egypt and England.

OUR Naval Brigade has been engaged on active service in Egypt. "You will be sorry to hear," writes one, "that H. C. of our ship was killed the other day; he was an earnest worker in our Gospel Temperance band, and when he left he took a little stock of ammunition in the shape of tracts and cards; they were found on his dead body." "Please don't forget to send the 'Blue Backs' regularly," writes another just before the battle of Teb; "we have not time to hold our meetings now, but we do look out for the little 'Blue Backs,' to speak a word to us from you on the battle-field." "Our battalion is stationed at Ramleh," writes a private of the Royal Marines, "and we don't know whether we go to the front, but we are pushing on the Temperance work, and wherever we go we hope by God's blessing, to fight the drink. Send on 'Blue Backs' and *Brigade News.* Our motto is, 'For Christ and Temperance.'"

The readers of The Christian who have so kindly helped my Gospel and Temperance work in the Royal Navy, will be glad to read these jottings from the Soudan, and to know the value attached by our men to the "Blue Backs." The circulation of these letters now stands at 22,000 per month. They go East and West, North and South, to every corner of the globe, to man-o'-war's-man and merchant sailor alike, and also to our fishermen, carrying the good news of the love of Christ. Every ship in the United States Navy receives them monthly, and they are translated into French, German, Italian, and Dutch.

I think it but right to mention that we are £234 on the wrong side of our books, in our Evangelistic and Temperance work among the blue jackets. I have always found that a simple statement of liabilities has been sufficient, under God, to give me "shiners enough," as the men say, to go forward.

At Portsmouth we are crowded out on every hand, especially in the hall where our meetings are held; the doors are opened, and the place is filled in ten minutes, when they have to be locked again, leaving a disappointed crowd outside. I intend to build a large hall, and meanwhile, during the summer, to use a tent which will hold between 400 and 500 people, and is now about to be pitched on our spare land at the rear. Its expenses are estimated at £65.

Our "Royal Naval Purity Society" is doing a great and good work; about 400 officers and men already belong to it. The testimony of many is, "Would to God it had been started before; we will join it, and God will give us grace to lead pure lives." The admirable pamphlet of Mr. H. Varley to "Young Men and Youths" is the very one to circulate on the lower decks of our ships of war; if anyone would entrust me with a few hundred or a few thousand copies, I would send them on a glorious mission through the British Navy. Our blue jackets are working well at Portsmouth, Devonport, and Sheerness, so that we have a "Naval Brigade" in England as well as in Egypt.

Agnes E. Weston.

Sailors' Rest, Portsmouth.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the April meeting of the Western Board it was agreed to encourage the preparation of a Gospel in the dialect spoken in the Loo Choo Islands. It was reported that 15,000 copies had been issued in China of the Society's new Wun li Gospels. A new colporteur was accepted for work in north-west India. The Evangelical Society of Geneva reported the sale on the Society's behalf, during last winter, of 9826 Bibles and Testaments in France, Switzerland and Italy.

EVANGELICAL ALLIANCE.—The last quarterly devotional meeting in connection with the Alliance was held in the Rink Hall, Blackheath. Mr. Henry Hill presided, and Rev. Charles Wilson gave the address. Many friends took part in the after conversation; and it was felt to be a time of real Christian fellowship and interchange of mutual exhortation. These periodical gatherings of the Alliance are of much benefit as a bond of union between the different sections of the Church. We should be glad to see them more largely attended and more widely appreciated.

The Thames Church Mission.

THE friends of this Society held their anniversary on Monday, last week, when two meetings took place in Lower Exeter Hall. The Lord Mayor presided over that in the afternoon, and adverted to the value of a Mission specially adapted to promote the spiritual interests of sailors. They are exposed to many and grave temptations. All of us who are connected with London should do what we can for the sailors who quit our port. There can be no doubt that the labours of the missionaries, both afloat and ashore, are made a blessing to the men to whom they minister the Word of Life.

The report presented by Mr. E. J. Mather, Secretary, gave an interesting account of the labours of the year. Perhaps one of the most encouraging features in it was the reference to the largely increased attendance of sailors at the religious services which have been organised for their benefit. In illustration of the frequent recurrence of instances in which the counsels and prayers of pious parents have been brought before the mind of one who for years had repelled their entreaties, he narrated the following: A man who called himself a sceptic came to one of the agents, and said he hoped God would bless him for speaking so kindly to such rough fellows. When asked if he had benefited from what he had heard, he replied he could not say he had, for there was so much in the Bible that was untrue. "I handed my pocket Bible to him, and requested him to point out to me any of these 'untruths.' I need not say he was unable to do so. We then spoke of the necessity of the new birth, and at Matt. xi. 28—30 he completely broke down; as the tears fell he said, 'That's just what my poor old father and mother used to tell me,' adding, 'They are both in heaven now, but God helping me I will see them again by and by.'" The missionary adds, "We believe he has since accepted the Saviour's invitation, and is now a faithful follower of Christ."

Mr. E. Birkbeck, M.P., bore his testimony to the godly character of many of the fishermen of Norfolk. They were always glad when Saturday night came, because they wished to attend church or chapel on the following day. The floating grog shop, or the "coper," as the vessel was named, was a source of great mischief among fishermen, but the Mission vessels of the Society had been of the utmost service.

Rev. Dr. L. Borrett-White said it was a source of great satisfaction to the Tract Society that they had so vigorous and useful a colporteur as the Thames Church Mission. Other addresses were given by Rev. S. G. Scott, Rev. J. M. Braithwaite, and Mr. H. Fordham. In the evening several of the Society's missionaries gave interesting details of their work among sailors.

MODERN CALCUTTA.—If a Jeremiah were sent forth by God now, he could say many startling things here in Calcutta. Practices which are justified without a scruple of doubt, and which the best men are half-reconciled to through familiarity, would be denounced as inexcusable breaches of the immemorial laws of the kingdom of God. The opium traffic, the liquor licensing, the toleration of brothels, the universal breaking of the Sabbath, the neglect of the worship of God, the selfishness of the press, the unfaithfulness of the ministry, the legislation in the interest of vice, and the vain life of society, would be rebuked in the most terrible way. We have become so accustomed to these things that we are in danger of regarding them as almost unavoidable in the circumstances of the present day. But the Jews had similarly slid into their ways, and could scarcely conceive of a different state of things; so much so that Jeremiah's exhortations simply provoked their anger. We may be sure that when the day of reckoning with this generation comes, the open Bible will be the standard by which every excuse is weighed. Well may the people then call to the rocks to fall upon them and hide them from the wrath of the Lamb.—*Indian Witness.*

PRISONS IN SOUTHERN ITALY.

By Mr. Chas. Cook.

THE Director-General of Prisons told us to expect that we should find the prisons of Naples in a very bad condition. We asked him "why do you not try to make some improvement in them?" A shrug of the shoulders was the only reply. On reaching Brindisi we went to the old castle overlooking the harbour, now used as a convict establishment. Here there were 750 convicts; to our surprise we found them at work, though it was Sunday. We were told by the Director that they all worked seven days in the week. Here we had some little difficulty about giving away the Gospel portions, but at last we got permission to do so.

As the prisoners saw us giving away the books they came to us in a body. The Governor told them to stand aside and let us pass; still they pressed upon us, and I took all the remaining books I had, and threw them into the midst of the convicts. A hundred men were soon scrambling for the precious books, which consisted of the Gospels of Matthew, Luke, and John. The horrible sound of their chains and fetters clashing and clanging was dreadful to hear. As we re-passed them on our way out their faces had quite brightened up. If our visit had been nothing but a cheerful episode in the dull dreary monotony of their existence, we should have been well repaid. Many of these unhappy prisoners were doomed to life servitude in chains. Many were at work making small fancy articles out of ivory and pearl; toothpicks representing Jesuit priests were favourite articles of manufacture among them. These were on sale in the prison, and could be bought for a mere trifle. The Governor, on handing us the visitors' book to sign, asked us to write what we thought of the prison and its system, as he said, "I have to send it to the Minister of the Interior." The entry I made in the book was as follows: "We found the prison clean, and the prisoners well cared for; but we trust the time will soon come when chains will be no longer required, and every prisoner supplied with a copy of the Word of God."

Of Brindisi itself, I may say it is the dirtiest and most disgusting town I ever saw; its streets are a disgrace to the age in which we live.

Returning from Egypt, we crossed the Mediterranean in an Egyptian steamer; one of the most interesting parts of our Mission was the distribution of the Scriptures to those on board. Turks, Greeks, Albanians, Cretans, Italians, were all delighted to accept our little books, and knots of men were soon found comparing the different Gospels. Our Greek portions were very useful here, and having the Word in four or five different languages, we were able to supply them all. After visiting Greece, we sailed from the Piræus for Brindisi in the Greek steamer *Elpis*, and here again the variety of costumes told us of the many nationalities which were represented. Most of these were from Albania and Thessaly, and were going to the Island of Corfu. To all of these we gave books, several of them particularly asking us to give them the four Gospels. The sail down the Gulf of Corinth is peculiarly beautiful, and we were favoured with very fine weather, the snow-clad hills reflecting in majestic splendour the glories of the setting sun.

Brindisi was soon reached, and a run of thirteen hours brought us to Naples. As we had been informed, we found the prisons dirty, and badly managed. In every cell and dormitory the food wasted was most noticeable; as many as eight or nine loaves might be observed in the cell, whilst a quantity of food was lying on the floor. We were again privileged to give to the men imprisoned the Word of Life.

We had just time to drive as far as Puzzioli (the ancient Puteoli where Paul landed), and see the large convict prison there, which we found well kept and clean, and where the officials permitted us to offer to the convicts our books, and graciously received them themselves. I was asked by a friend whether I did not think that after we had gone the books would be taken from them? I do not think so. Italy has lately made rapid strides, and the priests have far less power than they had. In proof of this I am able, with thankfulness, and yet surprise, to say that I have been officially informed that under certain conditions I could be allowed to put a number of Bibles in every prison library in Italy. The Director-General will permit portions of the Scriptures to be distributed to every prison.

Visiting Indian Tea Plantations.

WE have received from the Secretary of the Anglo-Indian Evangelisation Society an account of a tour of visitation in Bholan Dooars, by Rev. H. Rylands Brown, of Darjiling, in December and part of January last, under the auspices of the Society. We extract some portions:—

"After travelling all day I reached Teendarin, where are the workshops on the Darjiling and Himalayan Railway. Visited and held meetings; good and impressive services; some Babus were present. Spent several hours among the men on the subject of Temperance; exhorted some to abstain and others to stand fast. Went to a neighbouring plantation; at evening prayer we numbered seven; my host had not had a minister in his bungalow for some years past. Visiting several plantations, met with a Christian brother young in the faith, and was, I trust, the means of encouraging and strengthening him. Moved on into a district, newly opened up, but already containing upwards of sixty European planters. My proposal at one bungalow to close the day in prayer was accepted with the remark that 'that sort of thing was not much known in those parts.'

"At a place where I stayed for the night, met a number of planters, and was asked to conduct worship and to make comments on the reading, a most unusual occurrence; I afterwards found that a Roman Catholic, a member of the Church of England, a Scotch Free Churchman, and another, had bowed with me that night in prayer.

"After dispatching coolies and bearer with my baggage, I began a heavy day. I called on two planters, whom I had not met before, and then rode on to breakfast with another, the son of an English clergyman, whose sister had written to me to visit him; was received most cordially. Again I mounted, and made my last visit in the Dooars, at the bungalow of a lady and gentleman who had some months before lost a little one. Although it was the middle of the day, we sang together; I read and commented on the Scriptures, and then we bowed the knee in prayer. It was a very delightful and refreshing season. I then rode off for another sixteen miles, having already ridden ten since the morning. My servant and the coolies did not turn up, so I had to sleep in a wretched Dâk Bungalow, in Dâk Bungalow blankets.

"During this tour I distributed copies of Dr. Mackay's works, Spurgeon's sermons, and other literature, including some Temperance pamphlets. The many open doors convinced me that God was working with me."

The toil and hardships endured by Mr. Brown in this journey resulted in a very severe attack of fever, which prevented him from proceeding on a tour in Assam, which had been planned for him; but the gratifying intelligence has been received, that through the blessing of God he has been quite restored. Any help towards the important work of this society will be thankfully received by the Secretary, Rev. Peter Bannatyne, 7, Adam-street, Strand, London, W.C.; or 9, London-street, Edinburgh.

MR. W. R. BRADLAUGH has just closed a very successful series of meetings in Dalbeattie, under the joint auspices of the Young Men's Christian Association and the E. U. Church. Many striking cases of conversion have occurred, and the blessing of the Lord has crowned the work.

HOLINESS AND FAITH HEALING.

(BY A CORRESPONDENT.)

A CONFERENCE on these subjects was held during the past week at Trinity Church, Triangle, Hackney. Meetings were arranged for the afternoon and evening of each day, from Monday to Friday inclusive. The proceedings throughout were presided over by the pastor of the church, Rev. John Allen. Among the speakers were Rev. W. E. Boardman, Mrs. Baxter, Admiral Fishbourne, Dr. Asa Mahan, Miss Murray, Dr. Woods Smyth, Miss Mason, and others. Praise, prayer, personal testimony, and addresses, with here and there a solo sung by Mrs. Somerton, were the usual order of each service. There was an evident spirit of expectancy, and it is not too much to say that a large measure of God's presence and power was vouchsafed. Requests for prayer were presented, not only with unusual earnestness but with an almost startling confidence of immediate answers.

In referring to the meetings held throughout the past year, Mr. Allen stated that many sick persons had been healed, the greater part of whom had returned to give praise to God. These included several cases of consumption, bronchitis, hip disease, internal ruptures, diseased heart, abscesses, three of cancer, and two of blindness. One of the most remarkable was that of a boy who was deaf and dumb, but who now both hears and speaks. Personal testimonies to healing through faith and prayer were given by many present.

The general teaching of the speakers at the Conference was clear and definite. Holiness was defined as consisting of God's indwelling in the heart, and an absolute abandonment of all known sin. The doctrine of sinless perfection was universally disclaimed, and the root principle of sin in the believer was shown to be not annihilated, but held in subjection and kept under. The argument for bodily healing was based on the theory that all sickness is of the devil, whose works Christ came to destroy; and that the purpose of redemption includes wholeness of the entire being, spirit, soul, and body. The passages of Scripture chiefly quoted in support of the doctrine were "I am the Lord that healeth thee," "Himself took our infirmities and bare our sicknesses," and the well-known passage in James v. about calling for the elders of the Church, &c. Selections from the Messianic Psalms, which disclose the state of our Lord's sinless body, were referred to, as indicating that He bare our sickness as well as our sins. The case of Job, the woman whom Satan bound eighteen years, the custom of the ancient Church of delivering to Satan for the destruction of the flesh, were dilated upon. The simplicity of believing for bodily healing was shown to have its immediate parallel in the faith that looks to Christ for pardon and sanctification. Not the least striking feature in this movement is the almost universal experience of great spiritual blessing accompanying the physical healing, while the power for service simultaneously conferred is in some cases almost incredible.

As the services continued day by day, the interest increased, and the meeting of Wednesday evening was more largely attended than any previous one. Practical results were urged and looked for at each service, many standing up by way of request for prayer for healing of soul. One lady was anointed for healing of the body. Nothing could exceed the discretion manifested by the pastor in the conduct of the meetings, as well as the remarks which he interspersed throughout. All present were entreated to seek with whole heart so priceless a blessing, a sanctified soul in a healed body; also, to be taken up with the Great Healer rather than with the healing. The blessed life could only be known by getting into it.

It is held by the conveners of the Conference that the commission of our Lord to his disciples to go forth and preach the Gospel and heal the sick, has never been abrogated, though so long lost sight of and neglected by the Church. Also, that in these last days the gifts of the Saviour to his Church will be stirred up and revived in manifest power. A striking instance of the twofold healing was seen on Wednesday evening in the case of one who had served the devil and drink twenty-six years, and made himself a perfect wreck both in mind and body. He was, however, saved, sanctified, and ultimately healed. Six weeks after his conversion he was preaching the Gospel in front of the public-house where most of his former time and money had been spent.

Letters to the Editor.

HEALING BY FAITH.

DEAR SIR.—As this question is seething in our midst, Rev. Jos. Cook's thoughtful observations are very seasonable. It would be desirable, however, that he should give us his reasons for the "conviction," that miracles are no longer to be expected. I often hear the assertion made, that "the age of miracles has passed," but when I ask what proof from Scripture the assertors have, I never get them beyond a fresh assertion. It would be very important to get the well-digested views of a man like Mr. Cook.

I cannot have the smallest doubt, from all I have heard and seen, that functional disorders are frequently healed by prayer alone—of itself a great boon to the Church of God, but in no sense a miracle. Mr. Cook is, however, mistaken in believing that Mrs. Asa Mahan is the only case recorded of the healing of organic disease; I have both read and heard of professed cures of cancer, consumption, catarrh, diseased bones, &c. The healing of such without means is as much of a miracle to-day as in the days of our Lord. Mr. Cook's demand, therefore, for a scientific investigation of these cases is surely reasonable and right, and cannot be refused by Christian men.

Supposing the fact of miracles to be clearly sustained, what is the nature of miracle-producing faith? I wish Mr. Cook and others would give their opinion on the following point: What sort of "faith" is spoken of in 1 Cor. xii. 9? It can neither be saving faith nor the "faith" which is part of the "fruit" of the Spirit in Gal. v. 22, because all believers have the one, and more or less of the other. But it is one of the "gifts" of the Spirit which are "diverse," given "severally" to "one" this, to "another" that. May this not be the special faith needed for miraculous cures, or any other special and particular exercise of faith? If it is given by the Spirit "as He will," for his special purposes, there can be no sin of unbelief in its not being possessed. I am sure that if a clear answer were given on this point it would be a great relief to the tender consciences of many invalids who find themselves reluctantly obliged to use ordinary means.

A Constant Reader.

A MODEL CHURCH.

[We have much pleasure in publishing the following letter from our good and tried friend Mr. Geo. Kelsey.]

My Dear Brother,—As an old friend with whom I have enjoyed much Christian fellowship for many years past, you may be pleased to learn that I have been here at Mere for the last five weeks assisting one of our old Congregational churches, which seems to continue firm in the faith and service of Christ, the one great desire being the prosperity of the work of God, the growth in grace of the Christians, and the salvation of the lost.

This church has been established about ninety years; and from what I hear, I conclude that it has always been marked for its piety and zeal. The names of the late Mr. and Mrs. C. Jupe are mentioned by the people with much feeling. They were two most devoted members. The church has unitedly requested me to continue for the present and render what help I may be able. You know I am nothing. Let me ask your prayers that I may have strength of body and all needed grace to do all the Lord would have me do to his glory.

The few weeks I have been here I have noticed about 300 at each of the services on Sunday. There is an "after-meeting" in the evening for prayer and conversation with the anxious. The Monday evening meeting is attended by about 120, and is continued for about one hour and a half; after the first twenty minutes the meeting is "open," and any of the brethren and sisters, who will, lead in prayer.

There are two branches of this church, one at Zeals and the other at Huntingford, where the Christians unite in the special communion service. One of the members also conducts a cottage meeting on Sunday and Thursday evenings, about a mile from the town, where many have been brought to the Lord lately. On a recent occasion when I was at this service the room was packed; about sixty present. After reading a portion of Scripture and speaking for about twenty minutes, the meeting was "open," and ten or more took part in brief words and earnest prayer. There are other cottage meetings, Bible-classes, two Sunday-schools, two day-schools, mothers' meetings, and other good work. Most of the people seem to be members of the Temperance Society.

Nearly every day I visit some of the people in their homes, many of whom live over two miles from the town, and in most of the houses and cottages I engage in prayer, and very often others kneeling with me follow in prayer.

As you are deeply interested in every branch of the Church of Christ, and in all good work, pray that the Christians here may be kept faithful and that there may be given increased prosperity. And should you publish this letter, I ask the same prayer of each Christian reader.—I remain, my dear Brother, yours in Christian love,

Mere, Wilts. Geo. Kelsey.

Christians and Jews.

SIR,—There has been some correspondence in your columns lately as to the duty of Christians towards Palestine. Allow me to remark that the duty of Christians to the Jews is a more important question. To show forth the truth of Christianity by deeds and by words is a plain duty.

For nearly forty years some help has been afforded to the destitute Jews in the Holy City by means of donations sent to me. At times we were able to employ some of the men on the plot of ground near the city, which I still hold for that purpose, and where the first serious attempt was made to train those who were willing to earn their bread by out-of-door work. Employment on this land has been impossible of late for want of funds. Women and girls were employed in sewing and knitting, and thus was begun the "Jewess's Institution." The small sums entrusted to me have been spent in relief distributed by a lady on the spot, in the shape of coffee, sugar, rice and soap. Her monthly reports are very touching; the sick, the blind, and the infirm being chief sharers in this small bounty.

The urgent need of the Russian refugees in London has absorbed most of the means at our disposal. The care of the nearly two hundred placed in Cyprus, when the Turkish Government opposed the settlement of Jewish colonies in Syria, has taxed our whole energies. We are anxious to carry out the earnest desire of Lord Shaftesbury, that a well-founded colony may be established there in his lifetime as a refuge for persecuted Jews.

The land granted by the Government in Cyprus requires far more outlay than the authorities at first supposed. The sinking of wells has, however, proved successful, and an abundant supply of spring-water is secured. Cottages should be built at once, and the corn land cleared for next sowing season. Each double cottage will cost about £120—clearing of scrub, pruning and planting, all require outlay.

Yours obediently,

E. A. Finn,

Secretary to Syrian Colonisation Fund.

The Elms, Brook-green, W.

THE WORKING LADS OF LONDON.—Last week a meeting was held in the hall of the Young Men's Christian Association, Aldersgate-street, under the presidency of Sir Wm. M'Arthur, M.P., in support of the Working Lads' Institute, Whitechapel. The institution was inaugurated seven years ago, with the object of promoting the physical, mental, and moral improvement of boys employed in warehouses and shops. It was stated by the honorary secretary, Mr. Henry Hill, jun., that over 1100 lads had been benefited by it, having been provided during their leisure hours with the means of culture and of healthy amusement. A site had been purchased, upon which it was proposed to erect a building with accommodation for 1000 youths. The estimated cost was £9000, of which £4200 had been already subscribed or promised. On the motion of Mr. Sheriff Clarence Smith, a resolution commending the objects of the institute was cordially carried.

Notices of Books, &c.

Valuable pamphlets have been written by Mr. Samuel Smith, M.P., on National Progress and Poverty, and Fallacies of Socialism. *William Reeves*, 185, Fleet-street. 1d. each.

Mr. D. C. Joseph, of the Evangelical Mission to Israel, Hackney-road, E., has published a German edition of his Hebrew Sheet Almanack for the current year. Copies may be had direct from *Mr. Joseph* for 1d. each.

Gospel Flags. These are a series of the ensigns of all nations, with selected Scripture texts in the language of each. They are well calculated to attract the attention of sailors. In sheets assorted, or packets, in any language, 6d., Thames Church Mission, 31, New Bridge-street.

The demand for Professor Drummond's remarkable work on Natural Law in the Spiritual World (*Hodder & Stoughton*) shows no sign of diminution. The sale of the seventh edition has been more rapid than that of the earlier editions. Such a success by a new writer is a striking sign of the keen interest taken in the relation of nature to the supernatural.

The Biblical Treasury. Old Testament Series. Vol. I. 2s. *Sunday-school Union*. This is a very valuable and useful work, alike for students and teachers, containing as it does much information in a small compass. Being a new edition of a well-known work, it alludes to recent discoveries which throw light upon the biblical allusions to many habits and customs of the East which are not yet generally known.

Is it Nothing to You? 1s. By Rev. H. Rowley. *Hamilton, Adams & Co.* This introduces some pertinent questions and important facts on the subject of Social Purity. Appeals and statements of this kind have done much of late years to rouse public opinion from its slumber. While, therefore, we gratefully acknowledge the good which has been accomplished, we still welcome every fresh effort to strengthen the hands of those engaged in pulling down the strongholds of sin and rescuing the fallen.

An Earnest Remonstrance Against the Recital of the Athanasian Creed in our Churches. By "A Member of the Church of England." 6d. *Ridgway, Piccadilly*. The title of this book speaks for itself. The author points out the origin of the creed and the supposed necessity for it, to combat the various heresies rampant in the Early Church. There is much historical information in the work, and by comparing it with the creed itself the reader will form his own conclusions.

Pity for the Perishing; or, The Power of the Bible in London. With Introduction by Earl Cairns. By G. Holden Pike. *James Clarke & Co.* There are few persons more qualified than Mr. Pike to write upon the condition of the London poor, which for many years he has made a special study. We trust this well-written, interesting record will serve to keep up the interest so widely felt at this time. Several chapters are devoted to the description of such leading agencies as Dr. Barnardo's Homes, the work of Mr. George Holland, Mr. Hatton, and others, and the valuable labours of Lord Shaftesbury.

There seems no abatement of the interest that is generally felt in the remarkable career of General Gordon. At least three fresh volumes have lately been added to the biographical literature of this Christian soldier. Two of these are before us. From one of them—The Life of General Gordon, by the author of "New World Heroes" (*Walter Scott*)—we have made a deeply interesting extract on another page. The book is written with marked ability, shows a high appreciation of the Christian character of the man, and is altogether a very succinct and worthy record of a wonderful life. It brings the General's history down to a very recent date. The other book—Chinese Gordon; the Christian Hero, by Major Colquhoun (*Tract & Book Society, Edinburgh*) has not been compiled with the same care and skill, but it will be sure to interest many readers who cannot possess themselves of the larger and more elaborate works.

APRIL MAGAZINES AND SERIALS.

Among other new serials announced by *Messrs. Cassell* are The Book of Health: Popular Gardening; and a re-issue of The Household Guide. The third instalment of The Encyclopædic Dictionary (1s.) is marked by the same comprehensive and exhaustive treatment as its predecessors.

Mr. Spurgeon has seldom penned a more timely utterance than the brief but pregnant paper—"Children offered to Moloch"—that takes the first place in the current Sword and Trowel (3d. *Passmore & Alabaster*). It is a grave indictment, but in no way exaggerated. We commend it to the serious consideration of parents.

In The Congregationalist (1s. *Hodder & Stoughton*), Mr. Guinness Rogers continues his articles on "Mr. Moody's Work." This month, in a most friendly yet candid spirit, he discusses it in its relation to the churches. We would direct the attention of young preachers to Mr. Pearson's practical and sensible paper on "Pulpit Preparation."

Archdeacon Farrar's latest work, The Early Days of Christianity, is being republished in sixpenny serial parts, by *Messrs Cassell & Co.* The first part, now before us, furnishes a very vivid glimpse of the fearfully degraded condition of the Roman world in Apostolic times. According to the author, the infamous Nero was the Antichrist. In this part we are also introduced to the later history of the Apostle Peter and his relations to the Church Catholic. The work will be completed in ten parts.

Those who like more substantial fare than fiction, however artistically garnished the literary dish may be, will find ample material to choose from in the April issues of Good Words and The Sunday Magazine (*Isbister & Co.*). The short paper in the former serial, "Our Vile Body," by Mr. Walford, has a message that needs to be attended to in these high-pressure days. No reader of the *Sunday Magazine* will be likely to miss the short and highly sympathetic sketch of "General Gordon, the Christian Hero," by Mr. H. C. Ewart.

Messrs. Partridge's Monthlies. *The Welcome* has a fine coloured frontispiece engraving of "Lake Erie." There are sketches of the late Lord Lytton and Mr. John Hullah. An article on "Paternoster-row and its Associations" has a special interest in view of the recent disastrous fire. Mr. Anderson, the railway poet, contributes a vigorous poem on the "Anvil and Newspaper" to *The British Workman*. What could possibly be more attractive, each in its sphere, than *The Family Friend, The Friendly Visitor, The Children's Friend, The Infants' Magazine*, and *The Band of Hope Review*?

In The Sunday at Home (*Religious Tract Society*) we have, besides much other pleasant and profitable reading, an illustrated sketch of Addington, the residence of the Archbishop of Canterbury; "A Visit to Hayti;" a laudatory review of Thomas à Kempis, "Invitation of Christ," by Rev. Paxton Hood; "The Land of the Pharaohs," by Rev. J. Ossian Davies. True to its time-honoured title, The Leisure Hour has a full and varied store of articles on general subjects. *Friendly Greetings* ought to find a ready entrance into many a humble home. *The Cottager and Artizan* and *The Child's Companion* are beyond all praise. *The Tract Magazine* should not be overlooked by the district visitor.

The Quiver (*Cassell & Co.*) has gained an honourable place among its contemporaries by the prominence it gives to sketches of the many phases of Christian work to be found in London. This month, for instance, it has appreciative accounts of Mr. Hatton's work among thieves, of the operations of Mr. Jones' "London Samaritan Society," and of a "Children's Bazaar" for one of the metropolitan hospitals. The other issues received from Messrs. Cassell & Co. are: Concise Cyclopædia, Peoples of the World, Old and New London, Greater London, Canon Farrar's St. Paul, World of Wonders, Dr. Ellicot's New Testament Commentary, Doré's Bible, Magazine of Art, Roberts' Holy Land, History of Protestantism, &c.

We have also received the following April Magazines:—The Voice of Warning—Wesleyan Methodist Sunday-school Magazine—Sunday School World—Indian Female Evangelist—London City Mission Magazine—Band of Hope Chronicle—Jewish Herald—Old Jonathan—Church Missionary Gleaner—Preacher's Analyst—Woman's Work—Life of Faith—Service for the King—Regions Beyond—Evangelical Christendom—Universal Instructor—Young England—Postman—Expositor—Clergyman's Magazine—On the Road—The Messenger—South American Missionary Magazine—Western Temperance Herald—Onward and Upward—Children's Advocate—Gospel Temperance Monthly—Irish Congregational Magazine—Congregational Magazine—Y.M.C.A. Beehive—Light and Truth.

"THE SEA-SHELL MISSION."—We have at various times been asked for details of the work of this Mission, and for the present address. Can any of our readers supply us with the desired information?

"Whose Names are in the Book of Life."

Phil. iv. 3.

TO Reason cold, these words may seem
A fancy fond, a golden dream;
But hearts that love will still believe,
And, in the figure, truth receive.
I trust the heavenly oracle;
O chide me not, but let me tell
How fair the page, as snow-drift white,
How soft the lines of rosy light,
Where shine the names of those on earth
Who boast a more than royal birth,
Whose lineage, traced in Jesu's blood,
Proclaims each one a child of God.

Athirst for knowledge, wouldst thou look
And read the wonders of that Book?
Can wisdom tell what names are there,
That earth may know each royal heir?
Not yet to man the power is given
To read the heraldry of heaven;
No mortal eye looks o'er the roll,
Nor scans the bright mysterious scroll.

But oh, that Spirit, vast and high,
That soundeth ev'ry mystery!
He searcheth all: He knoweth this—
Who are the heirs of endless bliss;
And here on earth there is a shrine,
Where sounds the loving voice divine,
That says to each, "Child, thou art mine!"

Where may we hear that wondrous voice
That bids the burden'd soul rejoice;
That tells the secret of the Lord,
That sweetest, dearest, precious word;
That makes me know that I am known,
And have a place before the throne?

Oh, speaks that voice in royal halls,
Or in the shade of temple walls,
'Neath fretted roof, or classic dome,
Or in the peasant's humble home?
Or in the desert, wild and bare,
Oh, shall I hear the message there?
In whirlwind fierce, or earthquake dire,
In rushing flood, or scathing fire;
Or on the shore, or on the wave,
Or at the cradle, or the grave?

It is not thus the solemn tone
Proclaims the True and Faithful One.
Not palace walls, nor temples high
Where turrets seek the arching sky;
Nor desert lone, nor rolling seas,
Nor rugged shore, nor floating breeze,
Nor leafy forests' deepest gloom,
Nor yet the cradle or the tomb,
Doth speak to men, assuring them
What brows shall wear the diadem.

To what fair region shall we roam?
Stay, weary wand'rer, look at home.
From home and country do not part;
The word is nigh thee, in thy heart,
The living word of simple faith.
Believe in Christ, and then the path
Is opened up before thine eye,
That gains the portals of the sky.
The voice that frees from slavish thrall
Sounds in the heart, or not at all.
It tells thee not who else has rest;
But says to thee that *thou* art blest.
Tho' all beside is mystery,
Let—"*Thou* art Mine," still comfort thee.

Oh, look within, nor look around;
Just where you stand is holy ground.
In endless circles cease to roam;
But hear the voice that speaks at home.
For he at home who cannot rest,
Go where he will, is nowhere blest.

Believe and live! you then shall know,
Tho' toiling long and hard below,
That in the Book of Life above,
Thy name is writ in tints of love;
Writ by a nail-imprinted hand,
That guards thee in a stranger land.
And He shall bring thee on the way;
And, in the last tremendous day,
While flames encircle either pole,
Unfurl the long and dazzling scroll.
Oh, may thy name at last appear,
As surely there as mine is here!

Lewisham. Joseph Pitter.

Dublin Mission.

THE Mission closed in most of the churches on Monday 7th inst., and the general testimony is that it has been a means of much spiritual blessing to the city at large. The congregations continued to grow and increase throughout the week, and the after-meeting work greatly increased in interest, large numbers of persons being desirous of receiving personal help.

Mr. Aitken continues preaching to very large congregations at St. Patrick's Cathedral under somewhat novel circumstances in Mission work. It is the custom of the Cathedral that Bach's "Passion Music" is sung during each evening in Holy Week. The custom could not be abandoned on account of the Mission services, as the "Passion Music" is greatly appreciated here, and large congregations always attend to hear it. It was arranged that Mr. Aitken's Mission sermon should follow the musical recitation or representation of the circumstances of the Passion, and each night it has been observable that there has been no exodus from the church at the close of the music. The vast congregation has waited on, evidently quite as much interested in the Mission preaching as in the musical part of the proceedings, and each night there has been a most satisfactory after-meeting in the Lady Chapel. A grand Temperance meeting was held on Tuesday evening, to follow up the effects of the Mission; it was addressed by Dean Dickinson, the Archdeacon Shore, Mr. Berguer, and Mr. Aitken.

Mission Appeals.

WHITCHURCH, HANTS.—Mr. THOMAS SALMON is anxious to receive gifts of books, periodicals, and tracts on behalf of the Navvy Mission. There are a thousand of these men employed on the neighbouring railways; it is important to scatter good seed amongst them.

RAILWAY MISSION.—Mr. GEORGE CLARKE brings the claims of this work before our readers, seeing that the public are so largely dependent upon railway servants day by day. They number something like 400,000 in Great Britain, and this Mission puts forth worthy efforts to reach them. Address: 186, Aldersgate-street, E.C.

NORTHAMPTON.—The Salvation Army have lately acquired the old county prison in this town as an evangelistic centre of work, according to their peculiar method. Mr L. J. HOUGHTON, 30, Lawrence-street, Northampton, appeals to our readers for help in raising the £800 needed to complete the purchase and fit up the premises.

THE OTLEY AND WHARFEDALE MISSION has formed quite a large organisation of Gospel meetings, Bible classes, mothers' meetings, and other branches of evangelistic work. Arrangements are being made for tent services during the coming summer in the country districts. Help may be sent to Mr. JONATHAN SINCLAIR, Westgate, Otley.

THE LOWER PARK-ROAD MISSION, PECKHAM, finds ample labour amongst the poor and outcast. Many cases of conversion have occurred, and there is special need for such work, a large area being without church or chapel. Gifts, comprising boots and left-off clothing of all kinds, will be gladly acknowledged by Mr. LEWIS WOOD, 104, Lower Park-road.

THE LONDON CITY MISSION Committee propose to open a hall in the midst of "Horrible London," lately so graphically described by Mr. G. R. Sims. It is a neighbourhood utterly forsaken by respectable people, but it is hoped that those who reside in the suburbs will be willing to support those who still remain to labour in the courts and alleys of "Outcast London." Contributions will be thankfully received by the Treasurer, Mr. J. W. CHISHOLM, 8, Kennington-park-road, S.E.

STRATFORD, E.—Sir,—The legacy of seeking the anxious souls left in my parish of Stratford by the recent visit of Messrs. Moody and Sankey makes me doubly anxious to lose no time in re-building my Mission Hall. I had a year ago, in a very poor and populous part of my district, a Mission building, which was doing a good and blessed work. Many were there brought to the saving knowledge of Christ; but, alas! it was wholly destroyed by fire. I have been ever since seeking to re-build it, but with other building operations going on in the parish, I have only succeeded in raising £1500 out of £1000 required. May I appeal to your readers to help me? It is of great importance not to lose the summer weather for building.—Yours obediently, RAYMOND P. PELLY, Vicar of Stratford, London, E.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

FLEET-ROAD HALL, Hampstead.—To May 5. Sundays: 8 a.m., Christian workers; 11 a.m., non-church goers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture: evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

CROYDON.—May 6 to 26.

MESSRS. PENTECOST AND STEBBINS.—Conference Hall, Mildmay-park, N. The North London Choir will assist at the meetings.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. HASLAM.—April 19, St. James', Ryde; May 3, St. John's, Newport (I.W.)

REV. W. H. AITKEN'S ENGAGEMENTS.—April 27 only, Christ Church, Everton, Liverpool; May 11, Dorchester.

MESSRS. FULLERTON AND SMITH.—Till April 20, Haddon Hall, Bermondsey: 21 to 25, Pastors' College Conference; 27 to May 25, Cardiff; June 1 to 22, Dundee.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

MALDEN HALL, Kentish Town.—Mr. R. Ashton on Sunday, at 7 p.m.; Thursday at 7.30.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry during April, Sundays, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

CONFERENCE HALL, Eccleston-street, near Victoria Station, S.W.—Lieut. H. A. Mandeville, R.N., Sunday, at 3.45 and 7 p.m.; Mr. C. Russell Hurditch, Thursday, 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith at Bedford, April 17 to May 4: Mr. Spiers and Mr. Westall, at West Looe, Cornwall; Mr. J. W. Jordan, at Fleet-road Hall, Hampstead, April 19, at 3.30.

EVANGELISTIC MISSION.—"Oxford" Music Hall, Oxford-street; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish Town; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Rev. J. H. Pigott, Mondays, April 21 and 28, at 1.15 p.m. Bible-readings in Isaiah each Tuesday, at 6.15 p.m. Address by Mr. R. J. Landale on "China," Wednesday, 23rd, 1.15 p.m.

IONA ROOMS, 205, High-street, Camden-town, N.W.—Mr. T. Shuldham Henry, Tuesdays in April, 9 p.m.

186, ALDERSGATE-STREET, E.C.—Mr. T. Shuldham Henry, Thursday, April 17, "The Three Judgments;" Fridays, April 18 and 25, "The New Birth and Assurance," 8 p.m. each evening.

EXETER HALL.—Address each Wednesday in April, by Mr. H. Thorne, at the prayer meeting 1 to 2 p.m. Address each Thursday in April by Mr. T. Shuldham Henry, at prayer meeting, 1 to 2 p.m.

ANNUAL MEETING, Thursday, April 24, at 7.30. Earl of Shaftesbury will preside. Mr. McGranahan's Male Choir will sing from 6.30 to 7.30. Speakers: Dr. Sinclair Paterson, on "The Young Man's Power for Service;" Rev. R. T. Horton, on "The Young Man's Motives to Service;" Rev. Charles A. Fox, on "The Young Man's Rewards of Service." The Fisk University Jubilee Singers will render a selection of their National Slave Songs during the evening. Admission free (by ticket only).

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in April, at noon, Rev. Dr. Kennedy.

MAJOR POOLE.—April 20, Major and Mrs. Poole commence work in Bristol.

CANNES.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 18, at 7 p.m., Rev. E. Gill on "Salvation." Tea at 6.

BELGRAVE CHAPEL, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. April 18, Rev. W. Haslam; 25, Mr. R. C. Morgan.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, April 16. Tea at 6; meeting at 7. Rev. J. Hudson Taylor will give the address, subject, "Winning Souls for Christ, and Winning Christ for Oneself."

MR. G. KIRKHAM.—April 17, High Wycombe; 20, Bedford; 22, Eltham; 23, Pope-street; 24, Mottingham; 27, Plumstead; 28, Aldersgate-street; 30, Dartford.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.)—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: April 17, "Not Alone;" 24, "Five Words." All classes welcome.

NOON-DAY PRAYER MEETING, 186, Aldersgate-street, E.C.—Wednesdays, April 16 and 23, Mr. T. Shuldham Henry, subject, "The Intermediate State."

YOUNG WOMEN'S INSTITUTE UNION AND CHRISTIAN ASSOCIATION. All-Day Conference, Exeter Hall, April 25. Meetings from 10.45 to 11.30, 11.30 to 1.30, 3 to 5, 6.30 to 8, conversazione, 8.30, annual meeting in the large hall, Lord Shaftesbury in the chair.

SOUTHSEA CONFERENCE, April 22, 23, and 24, Tuesday, Wednesday, and Thursday. Subject. "The Preciousness of Christ." First day, "Deliverance from Egypt;" second day, "Deliverance from Enemies;" third day, "Deliverance from an Unprofitable Life."

Notices.

EBORACUM.—Will you oblige us with your address? we have a communication from a correspondent to send you.

COMMUNICATIONS RECEIVED WITH THANKS.—W.H.P. E.J. A.L. E.F.P. W.K. R.A. A.Y.A. C.E.F. J.L. E.A. S.L. H.C.H. H.Z. A.A.B. A.A.M. H.C. D.J.E. E.S. J.C. K.R. H.M. M.M.G. M.J.F. J.H. G.E.B. E.H.M.

APPLICANTS FOR TRACTS.—Mrs. Stott, care of Mrs. Gardener, 11, Alma-road, Canonbury; Mr. C. Spencer, 47, Claremont-road, Forest-gate; R. L. Tawn, Leicester-road, Uppingham; Mrs. Scarff, Water Mill-lane, Thetford, Norfolk; Mr. J. D. Cassels, Albion House, Sunderland; Mr. J. Hughes, Albert-street, Mill-street, Norton Malton, Yorks; Mr. H. W. Sandell, 1, Holford-villas, Parkhurst-road, New Southgate, N.; H. Kendrick, 3, Marrion-place, Keylne-street, Birmingham; A. McIntosh, 14, Sherdley-street, Liverpool; Mr. A. Huntley, 3, Park-road, Newport, Mon.; Mr. H. C. Wather, Salvation Army, Camelford; Mr. T. Salmon, Whitchurch, Hants; Mr. Taylor, 28, Cressy-place, Stepney-green, E.; Miss M. Wakeling, Munster-lane, Fulham-fields, S.W.; Mrs. Barber, 7, St. Martin's-street, Trafalgar-square, W.; Miss Waskett, 6, Queen's-road-villas, Queen's-road, Battersea-park; G. N. Yerbury, 3, Clement's-inn, W.C.; Mr. W. H. Doggett, Cherryhinton, Cambridge; Mrs. E. Bilbey, Aylesbury-road, Aston Clinton, Bucks; Miss Proctor, 23, St. Mary's-square, Aylesbury; A. Hunt, Clifton-on-Teme, Worcestershire.

Subscriptions received by Messrs. Morgan & Scott to Thursday Morning, April 10, 1884.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. In consequence of the Easter holidays our Donation List is made up to first post, Thursday, April 10.

	£	s.	d.
Children's Special Service Mission—G. H. 5s.; J. W. and K. A. £5; (*Continental*) J. W. and K. A. £5	10	5	0
Mr. Fegan's Boys' Home—H. D. Y. 10s.; H. W. S. 5s; E. R. S. 5s.	1	0	0
Luther Commemoration (Pastor Fliedner's College)—Lady Student	0	5	0
Cloudesley Institute, Islington—M. and S.	1	1	0
Messrs. Moody and Sankey's Work in London—E. R. S. 5s.; W. J. £5	5	5	0
London Bible Women and Nurses—Misses C.	1	0	0
Homes of Hope, Regent-square—Misses C.	1	0	0
Congo Mission (Rev. H. G. Guinness)—Misses C. £1; Mrs. B. 5s.	1	5	0
Strangers' Rest, 163, St. George's-street—Misses C.	1	0	0
Barcelona Protestant Hospital (Miss Meilecka)—Misses C.	0	10	0
Miss Whateley's Work, Cairo—(*Girls' Schools*) Misses C. £1; (*Medical Mission*) J. W. & K. A. £4	5	0	0
Working Lads' Institute, Whitechapel-road—J. R. C.	0	10	0
Miss Rye's Emigration Home—J. R. C.	0	10	0
Blackwall Home for Emigrants—E. H. C.	0	10	0
Trinitarian Bible Society—J. W. and K. A.	10	10	0
Sunday School Union—J. W. and K. A.	5	0	0
Schools for Missionaries' Daughters—J. W. & K. A.	8	0	0
Jewish Converts' Institution (Rev. J. Bruhl)—J. W. and K. A.	4	0	0
Book Society—J. W. and K. A.	3	0	0
Y.W.C.A., Pentonville—J. W. and K. A.	3	0	0
Gospel Tent Mission, Wellington, Salop—J. W. and K. A.	3	0	0
Blackdown Hills Mission—J. W. and K. A.	5	0	0
Soldiers' Institute, Brighton—J. W. and K. A.	4	0	0
Soldiers' Institute, Portsmouth—J. W. and K. A. £4; Mrs. B. 5s.	4	5	0
Soldiers' Institute, Winchester—J. W. and K. A.	4	0	0
Soldiers' Institute, Sandgate—J. W. and K. A.	4	0	0
Soldiers Institute, Woolwich—J. W. and K. A.	4	0	0
Gibraltar Soldiers' Institute (Mr. T. Blake)—J. W. and K. A.	4	0	0
Aldershot Mission Hall (Miss Daniell)—Mrs B.	0	5	0
Protestant Aid Society—J. W. and K. A.	4	0	0
Paralysed Children, Welbeck-street—J. W. and K. A.	3	0	0
Brazilian Mission—J. W. and K. A.	4	0	0
Aged Merchants' Seamen's Institution—J. W. & K. A.	5	0	0
Railway Mission (Mr. G. Clarke)—J. W. and K. A.	5	0	0
Freedman's Mission Aid Society—J. W. and K. A.	3	0	0
Y.W.C.A., Ireland—J. W. and K. A.	4	0	0
Walsall Wood Coffee-house—J. W. and K. A.	2	0	0
Bristol Orphan Houses—Mrs. B.	0	5	0
China Inland Mission—Mrs. B. 5s.; H. A. and M. A. S. £1 4s. 9d.	1	9	9
Salvation Army—Mrs. B.	0	5	0
Army Scripture Readers' Society—Mrs. B.	0	5	0
St. Giles' Christian Mission—Mrs. B.	0	5	0
Gratuitous Circulation of THE CHRISTIAN—Alexandria Y.M.C.A.	0	5	0
	£124	15	9

[ADVERTISEMENT.]

Bridge of Hove, Ratcliffe—Miss Steer gratefully acknowledges £5 from "W."

THE NEEDS OF PORT SAID.—Writing on March 22, Mrs. Prinsep says: "I regret much that owing to the non-arrival at Port Said of Mr. Eoll, who has, I understand, been prevented leaving England by illness, and owing also to my not having funds to pay the rent of the hall lately secured, I was obliged, reluctantly, to give it up. More than ever is it to be desired that there should be a room open for the poor sailors to go to. One said to me the other day, "Oh I wish we had a place to go to!" Do make this matter a subject of prayer. I trust that Mr. Eoll may soon be able to be at Port Said, for someone is sorely needed." Her permanent address is Mrs. Edward Prinsep, care of H. S. King & Co., 65, Cornhill, E.C.

BOURNVILLE,
THE "COCOA" TOWN.

[*From a Roving Correspondent.*]

The very next day I made my tour of Messrs. Cadbury's premises. Proceeding by the Midland Railway, I found myself, on alighting from the train, at a little wayside station, situated in a charming valley, which might have served for Rip Van Winkle's "Sleepy Hollow" but for the hive of industry it contained, and the strong, permeating, ever-present, and pleasant odour, as of freshly poured-out chocolate, such as strikes the olfactory senses on entering a Spanish or Italian *café* abroad. On either side were gently undulating hills, watered by a tiny streamlet that meandered in and out between the ridges and trim meadows, on which horses and cattle were grazing; farm-houses peeping out here and there amidst the hedgerows and copses in the most rustic fashion, as if "far from the din of cities and the busy haunts of men." Arriving at Messrs. Cadbury's works, I could not help but notice the evident desire displayed by the firm to contribute in ways many and various, which can scarcely be recorded here, to the comfort, happiness, health, and well-being of the workpeople who have the fortune to be employed by them; the entire little community, numbering over six hundred souls, being bound together by the kindly influences of temperance, religion, and thoughtful watchfulness, by ties dearer and closer than the mere common bond between *employés* and capitalists, of a stipulated service being given for a stipulated wage, as is the case in more mercenary establishments of the present day. A cricket and football ground is provided for the men, and for the young women and girls a spacious playground, fitted with swings and other contrivances contributory to outdoor enjoyment. These privileges are thoroughly appreciated; and the joyous indications of innocent pleasure that emanate from "haunts of leisure," in periphrastic phrase, "between times," were refreshing to the ears of a sojourner in cities like myself, for it was delightful to hear the cheery shouts of the men at play, and the merry laughter of the girls.

Spacious dining-rooms have been provided separately on the premises for both men and women. Stoves and cooking apparatus have been erected here, and hot dinners can be procured in a very few minutes. So complete are the *cuisine* arrangements that there is really no delay. In the females' cooking department a gas-oven has been fitted, on which about 220 dinners are cooked daily. In addition to this, an apparatus for frying, together with the necessary pans, has been provided by the firm, for cooking chops and steaks, and such-like.

But I must go on to describe the manufacture of crude cocoa into the luxurious beverage which we relish so much at breakfast. The cocoa plant, I may say, is no stranger to me, for I went out to the West Indies when quite a child, and almost the most vivid impression I have of tropical vegetation is of seeing the bright green leaves of the cocoa tree, with its elliptical, oval-pointed, yellowish-purple fruit—something like a vegetable marrow of a somewhat peculiar shape. Each of the cocoa fruit pods contains some twenty to forty seeds or "beans," which are imbedded in a sort of creamy, thick, acid pulp. Common enough in the West Indian islands of the Leeward group that stud the heel of the Caribbean Sea—such as Grenada, Trinidad, St. Vincent, and Cariacua—where the mountainous nature of the ground gives it that shelter which it requires as much as the heat for ripening, it is also to be found in Nicaragua, Honduras, Central America, Brazil, and Demerara; and also, too, in the Mauritius and the unfortunate island of Madagascar, which the French are now trying to find some pretext for annexing.

When the fruit is quite ripe it is gathered, generally, by being sliced from the boughs by a cutlass wielded by the arm of some stalwart negro; the pod being slit open and the nuts, with their creamy adjunct which holds them all together, placed in casks, where they are pressed down by weights and left to ferment, so as to get rid of the pulp, and, as it is said, improve the flavour of the cocoa. After some little time has elapsed the nuts are then placed in wide open trays in the Boucan or drying-house, where they are exposed for some days to the sun, after which they are placed in bags and exported to England.

The first process the cocoa undergoes is to cleanse it from all impurities of dust, dirt, and such-like that accompanied it from the land of its birth. This is done by sifting it in a long cylinder fitted with variously graduated sieves. From these the nuts drop, automatically assorted to several sizes, into boxes below, cleansed from all superfluous substances, and ready for "cooking"—their second experience being to be roasted in revolving cylinders over bright coke fires. It is requisite for those who have charge of the *cuisine* to determine the precise period at which the nuts are sufficiently roasted, for very much depends upon this point. A miscalculation in time, of course, would tend to spoil the flavour of the nibs, not to speak of burning them, and so ruin them altogether. In connection with this process, methods of treatment peculiar to the establishment are successively adopted. After being roasted, the nuts are placed in trays to cool, the fresh air speedily reduces the temperature of the cocoa beans, and they are then ready to be what is technically termed "broken down." The now crisp, roasted nuts are placed in a hopper, and afterwards raised by an elevator and passed through a machine, which gently cracks them, disengaging the hard thin skin, which by this means can be separated from the nutritive portion of the nut—that is, the rich glossy kernel, known in the market as "cocoa nibs." The separation is effected by a winnowing machine. From the outlet of the cracking machine the husk and nut are carried to a point over the "winnower," and as the cracked nut falls into its allotted receptacle below, a powerful blast of cold air blows away the shelly parts into an upper division of the same receptacle. They are next taken to the grinding room, where a series of revolving mill-stones speedily resolve them into a thick, brown fluid. From this liquid paste the oil is extracted, of which there is some 50 per cent. in the nuts; and then the substance, without the admixture of a single foreign element, but pure as it came originally from the tree, with the exception of being deprived of its fat, having "done Banting," so to speak, is known as "Cadbury's Cocoa Essence," celebrated for its purity and nourishing properties all the world over—an Essence which, indeed, has gained the little town on the banks of the Bourn its local habitation and name. The cocoa essence having been reduced to a very fine powder is then weighed and packed automatically in the well-known packages familiar to all cocoa consumers by an ingenious American machine which contrives to measure and put up some twenty thousand parcels of this theobromine—or "food of the gods," as Linnæus christened it—per diem.

The next article of Messrs. Cadbury's manufacture, and one almost as important as that of their cocoa essence, is the Mexican and other sweet chocolate for *bonbonnières* and other dainty uses to numerous to be specified. The pure cocoa is in the first place incorporated with the best white sugar in a machine called a *mélangeur* or mixer, where heavy granite rollers like mill-stones set on end, and a double-bladed knife acting as a screw propeller, thoroughly incorporate the substances into each other, after which it is flavoured with vanilla. The "Chocolate," as the material is now called, is then run into moulds, and cooled on stone slabs in a cellar, the temperature of which approaches more to the freezing point than any other part of the establishment I visited.

After seeing chocolate thus "put through its faces," in slang phrase, I was ushered into the cream-moulding room, where bonbons are manufactured apparently in quantities enough to fill all the *bonbonnières* of the juvenile world. The place seemed, really, more like a mill—that is, a flour-mill—than a chocolate turn-out, for everything here—the floor, the ceiling, and all surroundings—was covered with a white efflorescent deposit, while pulverised particles of similar substance permeated the very air and every nook and cranny in the place. As for the girls working here, they were like so many pretty little milleresses, and seemed to perform their task of manufacturing those delicious chocolate creams, which some of us with a sweet tooth wot of, with a skilful expertness which constant practice in filling the tiny moulds could only teach. They manage to fill each mould with just sufficient of the cream and no more, thereby preventing waste of time if not of materials. Hardly is this done than the "creams" solidify, and when cooled they are taken to another department and coated with chocolate, whereupon all that has to be done is to eat them!

To turn to another industry in full work in this manufactory, and one almost rivalling the production of the cocoa essence, chocolate, and bonbons, one must imagine a change of avocation, and go in for carpentering, paperhanging, and tin smithery.

Of course thousands upon thousands—nay, millions, of millboard boxes to contain cocoa essence, in addition to fancy cardboard boxes and other dainty devices for holding the various chocolate confections, have to be made in the year, and much ingenuity is displayed in their manufacture; the demand being so enormous for their cocoa essence that the firm had to employ elaborately constructed machinery to suit their requirements, one handy aid to labour cutting the card into the required shapes while a carefully devised appliance, not unlike an envelope-folding machine, glues the part, together and perfects the packet shell; the "output" of these two silent mechanical workers being some 12,000 each daily. Other machines are also employed to make the tin boxes for the outer casing of the essence, one especially cutting out the box-shape from the sheet-tin, forming the top and bottom, bending the sides together, and stamping the whole into a completed form, without any solder or other annealing substance, in the most wonderful way. Of all the departments of the factory, the girls' "general room," where the various arts of box-making, fitting, and packing were principally carried on, seemed to be the busiest; but perhaps this was from the fact of so many being grouped together in it, the apartment being at least two hundred and fifty feet long by sixty in breadth. Some hundreds of girls were here engaged folding, gumming, labelling, and otherwise constructing the fancy boxes to contain the chocolate and chocolate creams, whose manipulation and mode of manufacture have been thoroughly described; and it appeared really that the firm think it necessary that not only must the sense of taste be gratified by the manufacture of toothsome compounds, but the eye must be pleased as well, for many, indeed most, of the varieties of fancy boxes made in this room were admirable examples of art workmanship, the designs and pictures on some of the best being beyond praise; while in the vast assortment of decorative embellishment the most *exigéant* taste could not fail to be gratified. Cutting out paper and cardboard, filling, folding, glueing, packing, and stamping together, the busy girls get through their work *à merveille*, and when they had perfected and turned out some little *chef-d'œuvre* it was beautiful to notice its finish and completeness.

I may state, in now concluding this brief account of my peregrinations round this interesting factory, that most certainly Bournville is one of the wonders of England.

LIST OF "MAY MEETINGS," 1884.

Date.	Hour.	Society or Institution.	Meeting.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Mon. 21	3 p.m.	Turkish Missions Aid Society ..	Meeting ..	3, Stanley-gdns., W.	Earl of Shaftesbury.
,, ,,	6.30 p.m.	Uni. Meth. Home & For. Mis So.	Anniversa.	Exeter Hall	Mr. Robert Bird.
Tues. 22	3 p.m.	Friendless and Fallen	Meeting ..	,, ...	Earl of Aberdeen.
,, ,,	6 p.m.	Y. M. Missionary Association..	,,	Bap. Mis. Ho., Cstl-st.	Mr. H. M. Bompas.
,, ,,	6 p.m.	Wesleyan Education Committee	,,	Exeter Hall	Sheriff of London.
Wed. 23	3 p.m.	Indian Female Normal School..	,,	Prince's Hall, Picdly.	Earl of Shaftesbury.
,, ,,	4 p.m.	Widows' Friend Society	,,	Mansion House	Lord Mayor.
Thur. 24	11 a.m.	Baptist Missionary Society	Pryr. Mtg.	Bloomsbury Chapel..	Rev. A. Maclaren.
,, ,,	7.30 p.m.	Young Men's Christian Asso. ..	Meeting ..	Exeter Hall	Earl of Shaftesbury.
Fri. 25	All day.	Young Women's Christian Asso.	Conference.	,, ...	Earl of Shaftesbury.
,, ,,	3 p.m.	Midnight Meeting Movement ..	Meeting ..	,, ...	Adml. Fishbourne.
,, ,,	3 p.m.	British and Foreign Sailors' So.	,,	Mansion House	Lord Mayor.
,, ,,	8.30 p.m.	Young Women's Christian Asso.	,,	Exeter Hall	Earl of Shaftesbury.
Sun. 27	11 a.m.	Trinitarian Bible Society	Sermons..	Various Chapels	.....
,, ,,	6.30 p.m.	Trinitarian Bible Society	,,	,, ,, ...	.....
,, ,,	11 a.m.	Baptist Missionary Society	Sermon ..	,, ,, ...	.....
,, ,,	7 p.m.	British and Foreign Sailors' So.	,,	Camden-rd. Pres. Ch.	Rev. R. M. Thornton.
Mon. 28	3 p.m.	Vernacular Edu. So. for India	Meeting ..	Willis's Rooms	Earl of Shaftesbury.
,, ,,	7 p.m.	Church of Eng. Temperance So.	Fest. Ser.	St. Paul's Cathedral	
,, ,,	7.30 p.m.	City Abstainers' Union	Meeting ..	186, Aldersgate-st. ..	Mr. S. Morley, M.P.
Tues. 29	10.30a.m.	Baptist Missionary Society	Mem.Mtg.	Bap. Mis.Ho., Cstl-st.	Mr. Jas. Benham.
,, ,,	3 p.m.	Christian Evidence Society	Meeting ..	Mansion House	Lord Mayor.
,, ,,	3 p.m.	Church of England Temp. So..	,,	Lambeth Palace	Archbp. of Cantrbury.
,, ,,	4 p.m.	South American Missionary So.	,,	Exeter Hall	Mr. F. Bevan.
,, ,,	5.30 p.m.	Baptist Missionary Society	Soirée	Cannon-street Hotel	Earl of Aberdeen.
,, ,,	6.30 p.m.	Trinitarian Bible Society	,,	Freemason's Hall ..	Rev. G. W. Straton.
,, ,,	7.30 p.m.	British and Foreign Sailors' So.	Miss. Mtg.	Sailors' Ins., Shadwl.	Mr. John Macgregor.
Wed. 30	8.45 a.m.	Indian Zenana Mission	Breakfast.	Exeter Hall	Mr. George Williams.
,, ,,	11.30a.m.	Missionary Leaves Association	Sermon ..	St. Matt., Bayswater	Rev. Gordon Calthrop.
,, ,,	12 noon.	Baptist Missionary Society	,,	Exeter Hall	Rev. C. H. Spurgeon.
,, ,,	2.30 p.m.	Reform and Refugee Union....	Meeting ..	St. James's Hall	Earl of Shaftesbury.
,, ,,	2.30 p.m.	Ch. of Eng. Temp. So. (*Women*)	Conference.	Exeter Hall	Rev. Canon Ellison.
,, ,,	3.30 p.m.	Miss Mason's House of Rest ..	Meeting ..	Stafford Rooms	Rev. E. W. Moore.
,, ,,	7 p.m.	Church of England Temp. So...	Anniversa.	Exeter Hall	Bishop of Newcastle.
MAY.					
Thur. 1	3 p.m.	Moravian Missions.....	Meeting ..	Exeter Hall	Mr. George Williams.
,, ,,	3 p.m.	Mission to Seamen	,,	Willis's Rooms	Archbishop of York.
,, ,,	3 p.m.	Soc. for Suppn. of Opium Trade	,,	Mansion House	Lord Mayor.
,, ,,	3.30 p.m.	Ch. of Eng. Tem. Soc. (*Women*).	Conference.	Exeter Hall	Rev. Canon Ellison.
,, ,,	6 p.m.	Baptist Missionary Society	Meeting ..	,, ,, ...	Mr. E. Rawlings.
,, ,,	8 p.m.	Ch. of Eng. Tem. Soc. (*Women*)	,,	,, ,, ...	Mr. C. E. Tritton.
,, ,,	8 p.m.	Seamen's Christian Friend	Sermon ..	Vict. Park Cong. Ch.	Rev. Newman Hall.
Fri. 2	3.30 p.m.	Church Parochial Mission Soc..	Meeting ..	Willis's Rooms	Bishop of Rochester.
,, ,,	6 p.m.	Baptist Missionary Society	,,	Exeter Hall	Mr. Henry Lee.
Sun. 4	..	Ch. of England Temp. Society..	Sermon ..	Westminster Abbey .	Bishop of Newcastle.
,, ,,	11 a.m.	British and Foreign Bible Soc..	,,	Regnt-sq. Presb. Ch.	Rev. Professor Flint.
,, ,,	3 p.m.	National Temperance League..	,,	Metropolitan Tab. ..	Rev. H. P. Hughes.
,, ,,	6.30 p.m.	British and Foreign Bible Soc..	,,	Westminster Chapel.	Rev. H. P. Hughes.
,, ,,	7 p.m.	National Temperance League..	,,	Westminster Abbey .	Bishop of Newcastle.
Mon. 5	2.30 p.m.	Home and Colonial School Soc.	Meeting ..	TheInst. Gray's-inn-rd	Earl of Chichester.
,, ,,	6.30 p.m.	National Temperance League..	,,	Exeter Hall	Mr. G. T. Howard.
Tues. 6	4 p.m.	British and Foreign Bible Soc..	Sermon ..	St. Paul's Cathedral.	Rev. E. Carr Glyn.
Wed. 7	11 a.m.	British and Foreign Bible Soc..	Meeting ..	Exeter Hall	Earl of Shaftesbury.
,, ,,	12 noon	Royal Naval Female School ..	,,	Whitehall-yard	Adml. Duncombe.
,, ,,	3 p.m.	Missionary Leaves Association..	,,	Exeter Hall	Bishop Ryan.
,, ,,	7 p.m.	Church Pastoral Aid Society ..	Sermon ..	St. Dunstan's, Fl.-st.	Rev. Canon Cadman.
Thur. 8	11 a.m.	London City Mission	Meeting ..	Exeter Hall	Lord Mayor.
,, ,,	11 a.m.	Ch. of Eng. Zenana Missy. Soc.	,,	Polytechnic	Sir J. H. Kennaway.
,, ,,	12 noon	Soc. for Relief of Distrest Widows	,,	32, Sackville-st., W..	Mar. of Cholmondeley
,, ,,	3 p.m.	Church Pastoral Aid Society ..	,,	Exeter Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Society Christianity among Jews	Sermon ..	S. Grg's. Ch., Blmsbry	Bishop Hellmuth.
Fri. 9	3 p.m.	Anti-Vivisection Society	Meeting ..	St. James's Hall	Bishop Hellmuth.
,, ,,	3 p.m.	Nine Elms Mission.....	,,	Mansion House	Lord Mayor.
,, ,,	3 p.m.	Ch. of Eng. Scrip. Rdrs. Assoc.	,,	Willis's Rooms.....	Earl Cairns.
MAY.					
Sun. 11	7 p.m.	Moravian Missions.....	Sermon ..	St. Augustine's Ch..	Bishop Alford.
Mon. 12	3 p.m.	Christian Colportage Association	Meeting ..	Mansion House	Lord Mayor.
,, ,,	6 p.m.	Ragged School Union	Anniversa.	Exeter Hall	Earl of Shaftesbury.
,, ,,	6.30 p.m.	Congregational Union	Bus.Mtng.	Memorial Hall.....	Rev. Dr. Parker.
,, ,,	7 p.m.	Church of England S. S. Instit.	Sermon ..	St. Paul's Cathedral.	Dean of Windsor.
Tues. 13	6 a.m.	Yg. Men's Chris. Assoc.	Meeting ..	186, Aldersgate-st...	Mr. George Williams.
,, ,,	9 a.m.	Irish Church Missions	Breakfast.	St. James's Hall	Capt. Maude.
,, ,,	9 30 a.m.	Congregational Union	Assembly..	City Temple.....	Rev. Dr. Parker.
,, ,,	11 a.m.	Irish Church Missions	Meeting ..	,, ...	Earl Cairns.
,, ,,	2 p.m.	Church of England S. S. Instit.	Cnference.	Exeter Hall	Bishop of Llandaff.
,, ,,	6.30 p.m.	Church of England S. S. Instit.	Meeting ..	,, ,, ...	Bishop of Lichfield.
,, ,,	6.30 p.m.	Soc. Prop. Gospel among Jews.		,, ...	Mr. George Williams.
Wed. 14	9 a.m.	Lord's Day Observance Society	Breakfast.	St. James's Hall	.....
,, ,,	10 a.m.	Lord's Day Observance Society	Meeting ..	,, ...	.....
14 to 16	All day	2nd Congregatnl. Prayer Union	Cnference.	Sth. Lon. Conf. Hall.	.....
Wed. 14	11 a.m.	London Missionary Society....	Sermon ..	City Temple	Rev. R. W. Dale.
,, ,,	7 p.m.	London Miss. Soc. (*Yg. Men*)..	,,	Westminster Chapel.	Rev. Ed. White.
Thur. 15	10 a.m.	London Missionary Society....	Meeting ..	Exeter Hall	Mr. Hugh Matheson.
,, ,,	7 p.m.	British Women's Temp. Assoc.	,,	,, ...	Mrs. Reaney.
,, ,,	7 p.m.	Jewish Converts' Institution ..	Sermon ..	JewsCh., Camb.heath	V. of St. Paul's, Bath.
,, ,,	7.30 p.m.	Soc. Prop. Gospel among Jews .	,,	Christ Ch., W. B.-rd.	Dr. Macfadyen.
Fri. 16	9 a.m.	London City Mission	Breakfast.	Cannon-st. Hotel ..	Mr. Joseph Hoare.
,, ,,	10 a.m.	Congregational Union	Assembly..	Memorial Hall.....	Rev. Dr. Parker.
,, ,,	11 a.m.	British Women's Temp. Assoc..	Meeting ..	Exeter Hall	.....
,, ,,	2.30 p.m.	British Women's Temp. Assoc..	,,	,, ...	.....
,, ,,	11.30a.m.	Inst. Ed. Missnaries' Daughters	,,	Mansion House	Lord Mayor.
,, ,,	3 p.m.	Jewish Converts' Institution ..	,,	Exeter Hall	Earl of Roden.
,, ,,	7.30 p.m.	London City Mission.....	,,	,, ...	Earl of Shaftesbury.
Sat. 17	3 p.m.	Young Abstainers' Union	Meeting ..	,, ...	Mr. S. A. Blackwood.
Sun. 18	..	London Missionary Society	Sermons..	Various Chapels	.....
,, ,,	6.30 p.m.	Seamen's Christian Fund.....	,,	S'men'sCh.S.Geo-st.	Rev. Dr. McAuslane.
Mon. 19	7 p.m.	Met. Tab. Colportage Assoc. ..	Meeting ..	Metro. Tabernacle ..	Rev. C. H. Spurgeon.
Tues. 20	3 p.m.	Army Scripture Readers	,,	Exeter Hall	Bishop Claughton.
,, ,,	Evening	Evangelical Alliance	Conversaz.	Mansion House	Lord Mayor.
,, ,,	6.30 p.m.	Peace Society	Meeting ..	Finsbury Chapel	Sir J. W. Pease.
,, ,,	7 p.m.	Army Scripture Readers	,,	Exeter Hall	Col. Sandwith.
,, ,,	7 p.m.	Seamen's Christian Fund.....	,,	S'mens'sCh.S.Geo-st.	Col. Brockman.
,, ,,	7.30 p.m.	Tonic Sol-fa College	,,	Exeter Hall	Mr. E. N. Buxton.
Wed. 21	3.30 a.m.	Protestant Deaconess's Institn..	,,	Traing. Ho. Tottnhm.	Lord Mayor.
,, ,,	2 p.m.	Wyclif Commemoration	,,	Mansion House	Lord Mayor.
,, ,,	7 p.m.	Wyclif Commemoration	,,	,, ...	Earl of Shaftesbury.
Thur. 22	11 a.m.	S. American Missionary Society	Sermon ..	.....	.....
,, ,,	3 p.m.	Evangelistic Continental Society	Meeting ..	Exeter Hall	Mr. Donald Matheson.
,, ,,	6.30 p.m.	Children's Special Service Miss.	,,	,, ...	Rev. J. Monro Gibson.
,, ,,	7.30 p.m.	Ch. of England Zenana Missions	Sermon ..	S. James' Ch. Pdngtn.	Bishop of Ossory.
Fri. 23	4 p.m.	National Temp. League (*Ladies*)	Cnference.	Cannon-street Hotel.	Lady Hope.
,, ,,	6 p.m.	National Temperance League..	Conversaz.	,, ,,	Mrs. Evered Poole, &c.
Mon. 26	6.30 p.m.	Aged Pilgrims' Friend Society..	Meeting ..	Exeter Hall	Earl of Roden.
,, ,,	7 p.m.	Lord's Day Rest Association ..	,,	,, ...	Earl of Shaftesbury.
,, ,,	7 p.m.	Christian Community.....	,,	Mem. Hall, Beth-gn.	Mr. George Williams.
Tues. 27	2.30 p.m.	Christian Evidence Society	,,	Exeter Hall	.....
,, ,,	6 p.m.	Nat. Ref. for Destitute Children	,,	,, ...	Earl of Shaftesbury.
Wed. 28	6 p.m.	Field-lane Ragged Schools	,,	Holborn Town Hall	Earl of Shaftesbury.
,, ,,	7 p.m.	Zenana and Medical Missions ..	,,	Exeter Hall	Archbishop of York.
,, ,,	7 p.m.	Ragged Church Union	,,	,, ...	Major Smith.
Thur. 29	2.30 p.m.	Spanish Mexican Aid Society ..	,,	Willis's Rooms.....	Earl of Aberdeen.
,, ,,	3 p.m.	China Inland Mission	,,	Con. Hall. Mldny-pk.	Earl of Shaftesbury.
,, ,,	7 p.m.	China Inland Mission	,,	Exeter Hall	Mr. George Williams.
,, ,,	7 p.m.	Theatrical Mission	,,	,, ...	.....
,, ,,	8 p.m.	E. London Evangelisation Soc..	,,	Cong. Ch. Mile End, E.	Rev. J. W. Atkinson.
JUNE.					
Wed. 4	5 p.m.	Home of Rest, Hazelwood	,,	Exeter Hall	Mr. George Williams.
Tues. 17	6 p.m.	One Tun Ragged School	,,	Old Pye-st. Wstmstr.	Earl of Shaftesbury.
Sun. 29	11 a.m.	Open-air Mission	Sermon ..	Park Ch., Highbury.	Rev. Dr. Edmond.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC BRONCHITIS—FOUR YEARS.

In January of last year the patient, MR. JAS. CASWELL, of Heathy Close, Wootton Rivers, Marlborough, visited me at Coombe Lodge, having been recommended so to do by several in his neighbourhood who had found benefit from my treatment. For four years he had been the subject of cough, and expectoration of frothy or green appearance, with pains at the chest and oppressed breathing. I fully advised him.

Letters in February, April, May, July, October, all report gradual improvement, and increase of strength. A return of hemorrhage for a short time retarded progress. [To this every patient is liable, when once it has occurred, until thoroughly well.] December 19, Mr. Caswell writes me: "Your medicine is valuable indeed. I feel it so, for it has *twice been the means, in God's hands, of sparing my life.*"

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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The ANNUAL MEETING will be held (D.V.) on THURSDAY, MAY 1st, 1884, at Three p.m., in EXETER HALL (Council Room). *Chairman:* George Williams, Esq. *Speakers:* The Right Rev. The Lord Bishop of Lahore; The Rev. S. Christopher Morgan, D.D., Vicar of Swansea; The Rev. Gilbert S. Karney, M.A., Minister of St. John's, Hampstead; The Rev. Charles E. Sutcliffe, Moravian Minister, Bedford; and Major M. Frobisher, Secretary of the Waldensian Missions. A Collection will be made.

The ANNUAL SERMON will be preached (D.V.) on SUNDAY, MAY 11th, 1884, in ST. AUGUSTINE'S, Highbury New Park, at Seven p.m., by The Right Rev. Bishop ALFORD, D.D. (Late Bishop of Victoria, China). The Offerings in the Boxes at the Doors will be given to the Missions.

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CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

The TWENTY-SIXTH ANNUAL MEETING will be held on MONDAY, APRIL 28, in WILLIS'S ROOMS. The Right Hon. the EARL OF SHAFTESBURY, K.G., will take the Chair, at Three o'clock.

The object of this Society is to make the Gospel known to the children of India, and to the people generally. Its Agencies are—Institutions for training Native Christian Teachers, Mission Schools, Educational and popular Christian Literature, and Colportage. All the Evangelical Missions in India are benefited by the Society's operations. Funds urgently needed.

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HOME FOR INVALIDS, 6, Queen's-road Villas, Battersea-park.—Invalids, Christian workers, and sick children received, on low terms, with a subscriber's letter. Subscriptions greatly needed for extension of the Home.
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The Right Hon. the Earl of Shaftesbury, K.G., will take the chair at half-past seven precisely.
Doors open at seven o'clock.
George Holland will gladly forward tickets to friends requiring them.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds. There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, George Hanbury, 21, Portman square, by whom any donations will be most thankfully received.

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SOCIETY FOR THE STUDY and Cure of Inebriety. Inaugural Address by the President, Norman Kerr, M.D., F.L.S., in the Medical Society of London's Rooms, 11, Chandos-street, Cavendish-square, on Friday, 25th inst., at 3.30 p.m. All are invited.

IN LOVING MEMORY of Little Harry, Milly, and Charlie.—To provide change of air for children discharged from hospitals, Mrs. Hillyar has taken Beulah Cottage, Plympton, and will be glad of help from parents whose little ones have "reached the sunny shore." Correspondence invited.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Gentlemen's cast off clothing and Widows' mourning are much needed.

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PARIS.—Pension Protestante de Demoiselles. Mademoiselle Vienot, 18 Rue Demours, près Bois de Boulogne. Préparation aux examens. Références — Messieurs les Pasteurs Bersier, Th. Monod; W. Armitage, Esq., Farnley House, Chelsea.

MONTREUX, Switzerland. — Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

PARIS.—Protestant Establishment (founded 1866), offering thorough instruction in all branches. French only language of the house. Terms £40 a year. Ladies with a private bedroom, £5 a month. References to English parents of pupils; to the Rev. Baron Hart, 21, Avenue de la Grande Armée, Paris; the Rev. L. Vernes, 7, Rue des Batignolles, Paris. —Principal, Madame Flamant, 43, Rue Trézel, Paris.

HOME FOR ENGLISH GOVERNESSES IN PARIS.—Advantages for French. —Apply to Miss Pryde, 16, Rue de Tilsitt, for further information.

BRIGHTON.—EDUCATION.—Mr. Alfred Clark, B.A. (Lond.), receives about 20 Sons of Gentlemen, from 7 to 14 years of age. Terms from 40 to 55 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics. Personal care, Christian influence, and a healthy, happy home. — 84 and 85, Buckingham-road, Brighton. Referees — Rev. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Rev. W. Haslam, 19, King's-road, Brunswood-park, N.

Under the direction of the Rev. P. Prescott.

KEMPLEY HOUSE, Coronation-road, Bristol. — Boarding School for Young Ladies. Principal: Mrs. Prescott. Sound and thorough education, physical, mental, moral, and religious. Fees twelve guineas per term, including accomplishments, for pupils under 12; thirteen guineas above 12. Next term begins May 1. Visit invited or prospectus sent.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the Principal.

KILBURN COLLEGE for Boys.— Christian training; happy home. Pupils from twelve years old successful at Cambridge Locals. Limited number of boarders. Moderate terms.—Henry Carvill, 9, Somerset-terrace, Carlton-road, N.W.

EDUCATION IN HIGHGATE.— The Rev. G. D. Bartley, M.A. (Late Head Master of Mill Hill School), receives at his residence, South Grove, Highgate, fourteen Boarded Pupils. Superior home, individual attention, and careful Christian training. Highgate is strongly recommended by the medical profession. Reference permitted to Rev. W. E. Boardman, 3, Rochester-square, London.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident Masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For Prospectus, apply to Mrs. Duff, the Lady Principal. The Summer Term will commence April 26.

BRIGHTON.—Preparatory School for Boys The Misses Ashby expect the return of their pupils on the first of May.
Inkermann House, 116, Lansdowne-place.

KINGSTON HOUSE, Ladies' School, Abbotsford-road, Clifton. Careful Christian training. High-class education, vacancies for boarders. GOVERNESS-STUDENT required. Preparation for Local Examinations music, &c. Premium required. Highest references.

GIRLS' SCHOOL, Fonthill College, Gt Malvern. Pupils can be received on inclusive terms, 52 guineas The curriculum comprising the usual branches in English and drawing; French and piano lessons by professors; German and Italian. Next Term will begin May 1st.

OAK HOUSE SCHOOL, Bexley Heath, Kent. Principal, GEORGE E. OXLEY, M.A., assisted by first-class Masters (Graduates). — A thorough education, with every comfort and careful supervision. A meadow of six acres for cricket, football, &c. Prospectuses on application. The next Term will commence on April 28.

EDUCATION AT VEVEY, Switzerland.—Mdlle. CHATELAIN, successor of Miss Hooper, will be in London the end of April to see parents of pupils. Mdlle CHATELAIN is highly recommended by Rev M. Turner, Cotton Rectory, Bacton, Suffolk; Mrs Cubitt, Eastwick House, Great Malvern.—Apply in the first instance to the above addresses.

HAMMERSMITH High School for Girls. Head Mistress, Miss MARY E. PAGE, assisted by a large staff of Professors and Teachers. Scripture, Rev. W. Page, B.A.; pianoforte, Herr F. Praeger; German, Herr Klein; singing, J. A. Birch, Esq.; &c. Boarders in the house of the Head Mistress. Terms on application.

EDUCATIONAL ESTABLISHMENT for the daughters of friends and others, London-road, Chelmsford. Principals, S. A. & P. HICKS. Pupils prepared for the Cambridge Local Examinations. Prospectus on application.

EDUCATION FOR GIRLS.—The undersigned can with much confidence recommend a school, where thorough education is combined with happy, healthful, religious influence.—Rev. C. MOORE (China Inland Mission), Winchmore-hill, N.

EDUCATION.—A few vacancies in a superior Ladies' School, where the pupils receive a thorough education. Careful and kind training, with home comforts. High class professors attend. Can be strongly recommended for Indian children.
E. E., 12, Eaton-place, Brighton.

WANTED, in small Girls' Orphanage, Teacher, about forty, of thoroughly Christian character, also willing to help in work. State wages accustomed to, age, acquirements, denomination, and whether single, to Miss Arthington, 5, Belle Vue-terrace, Belle Vue-road, Leeds.

ASSISTANT MASTER wanted, to teach French, music, and to help in English. School small and select.—J. R. TRAVIS, Esq., The Cottage, Park-lane, Sheffield.

WANTED IN THE COUNTRY, a Nursery Governess or Lady Help, to teach two or three young children. She must have a thorough knowledge of the rudiments of music and French, and understand needlework. Must be a member of the Church of England.
Mrs. A. D. WELLS, Solwell-hill, Wallingford.

A MARRIED LADY wishes for pupils in singing. Also, would sing to invalids. Terms, &c.,
ALPHA, Forbes, Station-road, Finsbury-park.

A YOUNG LADY, about sixteen, wanted, in a small school, to assist with juniors. Very comfortable home. If lessons received, a small premium required.
Mrs. SHRIMPTON, De Burgh House, Dover.

NURSERY GOVERNESS or Mother's Help. — Wanted, sincere Christian person to take the oversight of three children, eldest under 8; to teach them English, and a little music. A comfortable home. One servant kept. Small salary.
Mrs. C. DRING, 32, Crescent, Spalding.

AS GOVERNESS to Children under 14, or Companion. — A young Lady seeks re-engagement. Acquirements: English, French, music, singing, elementary Latin. Good Christian home indispensable.
M. E., Riversiea, Woverside-park, N.

RESIDENT GOVERNESS.—A Lady, who has had several years' experience in tuition, desires a re-engagement in a Christian family. Can prepare boys for school. Acquirements: advanced English, good French and German, Latin, drawing (certificated from South Kensington), and music to juniors. Good references.
Miss G., 2, Elmscote, Tors-park, Ilfracombe.

DAILY GOVERNESS.—A young Lady, having returned from Germany at Christmas, after a residence there of nearly two years, desires a re-engagement. English, German, French, drawing, and painting (in oils, water-colours, and on china), music, and needlework. Salary, £50.
A. B., East Lodge, Park-hill, Clapham.

A YOUNG LADY requires a situation as Resident Governess, in a Christian family, where she would have a happy home. Pupils above 10 preferred. Acquirements: English, French, German, music, drawing. Good testimonials. References given and required.
A., Post Office, Hampstead-green, Hampstead.

A GOVERNESS, accustomed to boys' schools, desires re-engagement; or as Matron, Housekeeper, or any position of trust. Reference from last engagement; also to Rev. C. J. Goodhart, Wetherden Rectory, Suffolk.
A., 256, Southampton street, London, S.E.

ADVERTISER recommends Young Lady as Governess in Christian family. Good English and needlework. Elementary music, French, drawing. Latin (certificated). Domesticated and good-tempered. Highest references. 2, Sutherland-place, Penn Fields, Wolverhampton.

MADAGASCAR.—P. A. thanks those Ladies who kindly responded to her advertisement, but she has made other arrangements.

A PARISIENNE GOVERNESS, diplomée, Protestant, required immediately in a first-class, limited Ladies' School in London, to teach her own language thoroughly. — DELTA, Boddington's Library, Notting-hill-gate, W.

A GERMAN LADY (decided Christian) desires a re-engagement. Aged 25. Diplomée; fluent French, music, rudimentary Italian. Kindergarten. Daily or resident.
AIMEE, 16, Powis terrace, Westbourne-park.

A CLERGYMAN'S DAUGHTER desires an engagement as Governess to Young Children. — Miss ECROY, Bookstall, Railway Station, Hastings.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.
DALETH, Boddington's Library, Notting-hill-gate.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP (private, or of Christian work), or any similar position of trust desired by advertiser. Unquestionable references.
SCOTUS, 11, Blackfriars-road, S.E.

AS MANAGER of Coffee Bar or Tavern.—Situation wanted by a Christian, total abstainer. Age 28; experienced in every particular.—MANAGER, care of Mr. E. J. Ruffell All Souls' Church Home, 1, Nassau-street, Middlesex Hospital, W.

MR. GEO. HATTON strongly recommends an earnest Christian Man, aged 27, as accountant's clerk, bookkeeper by single or double entry, or any position of trust. Experienced, and thorough knowledge of French.—Mr. GEO. HATTON, 12, Ampton place, Regent-square, W.C.

AS MESSENGER, PORTER, or any position of trust.—A situation wanted by a Christian young man. Good characters from Gentlemen.—J. J., 126, Earl's-court-road, S.W.

CHRISTIAN MAN, Abstainer, requires situation as Coachman. Eight years' excellent character as coachman and groom. Age 35. Married, two children, ages 7 and 9.
A. B., 20 Porchester-mews, Hyde Park.

AS SCRIPTURE READER or Bible-woman.—Has had ten years' experience in London districts. Could commence a work, organise and manage Mothers' Meetings and cottage services.—L. T., 88, Clifton-street, Finsbury, E.C.

POSTMASTERS.—Situation wanted, by young Lady, as Telegraph Clerk. Single needle. Good certificate and reference. Full particulars and terms
B., Express Office, Witney, Oxon.

WANTED BY A YOUNG MAN (Christian), a situation as Footman, under a butler or single-handed. Age 20. Two years' good character. Town or country.—H. T., Davies's Library, 51A, Upper Berkeley-street, Portman-square, W.

WANTED, by Man and Wife (26), abstainers, no children, the management of Small Coffee House, with Gospel work combined, or separate.—G. DANN, 44, Delhi-street, Fratton, Southsea, Portsmouth, Hants.

MISSIONARY, and experienced, earnest Gospel Preacher, seeks a re engagement.—MISSIONARY, care of 61, Rookfield-road, Anfield, Liverpool.

A GENTLEMAN recommends as Page, a lad of 15. Has been in his service 11 months, in that capacity. Son of his coachman. Highly respectable. Good character.
ANDW. JOHNSTON, Esq., Woodford, Essex.

GARDENER.—Wanted, by a Young Man, a situation as Journeyman Gardener, with any Gentleman where he may have the privilege of attending the Salvation Army meetings. Good reference.—T. W., Seggieden-gardens, by Perth.

COACHMAN, Christian, abstainer, worker for the Lord, requires situation. Married, age 35, has family. 5½ years' character.—State particulars and wages to
G., J. Hoads, Springfield, Rye, Sussex.

A LADY recommends a Page. Had 12 months' service. Age 15, clever in his duties. Prefers Brighton or neighbourhood. Understands pony and carriage.—Mrs. HENDERSON, Effingham, Crawley Down, Crawley.

COMPANION or Amanuensis. — Salary not important. Advertiser fond of housekeeping and willing to be useful. Abstainer, Churchwoman. Christian privileges would be valued (near London preferred).
Miss N., Southside, Cirencester.

USEFUL COMPANION, Lady Housekeeper, Mother's Help (single). Active, domesticated, well educated; handy at needlework. Abstainer. Thirty years' experience. Remuneration secondary consideration.—Z., Miss Williamson, Berlin Repository, High-road, Lee, S.E.

RE-ENGAGEMENT wanted, in good Coffee Tavern or Temperance Hotel, by an experienced Manager, in town or country. Good references and testimonials.—G. A., care of Evans & Son, 18, Old Compton-street, Soho, W.C.

A LADY is anxious to find some situation for a girl of 20, subject at times to a constitutional weakness of the leg which makes stairs an obstacle to service. Diligent, clean, honest, obliging, fair needlewoman, but not suited to children.—Mrs. CLARKE, Hook Vicarage, Surbiton.

AS COMPANION. — Situation wanted, by a Lady willing to assist in housekeeping. Can read aloud without fatigue. Salary, £40.—C. N., Spring Bank, Graham, Malvern.

AS COMPANION to a Lady or young ladies. Wanted by a Lady, aged 33, an engagement in a Christian family. The highest references given and required.—M. H., care of T. E. Luff, Stationer, Windsor, Berks.

TWO FRIENDS desire engagement together in Christian work. One has been fourteen years a school-mistress, the other a dressmaker. No private means.
J. M., 1, The Croft, North Finchley, N.

AS HOUSEKEEPER to an elderly Lady or Gentlemen, or useful companion to a blind Lady; moderate salary. Re-engagement wanted by a respectable middle-aged person. References allowed to Mr. Frank White and Mrs. Henry Varley. — E. T., care of Mr. Warren, 5, Campden Hill-road, Kensington.

AS HOUSEKEEPER.—An engagement required, thoroughly domesticated and trustworthy. Good references. — Mrs. ECCLES, Heath Dell, Radett, near Watford.

LADY HOUSEKEEPER or Companion.—Re-engagement by Lady (34) in Christian household, willing to teach, or engage in Christian work. Good testimonials. References exchanged.
F., 40, Farm-road, Sparkbrook, Birmingham.

A CLERGYMAN'S DAUGHTER wishes to be a Companion to a Lady. Is musical and cheerful. Would not object to travel. Requires salary.
J. C., Post Office, New Kent-road.

RE-ENGAGEMENT desired in a Christian family, either as Lady Housekeeper, Governess to little children, or as Companion to a Lady. Good references.
BETA, Southwick Rectory, Brighton.

HOUSEKEEPER, Mother's Help, or Companion.—A Christian Lady, domesticated, with knowledge of cooking, seeks an engagement. Christian home more an object than salary.
A., 55, Chichester-road, Kilburn.

AS USEFUL COMPANION or Mother's Help.—Situation wanted by young lady (21) in a Christian family. — M. A. Y., 13, Glen View Cottages, Ashburton, Cork.

THE FAMILY of a Rector wish to recommend most highly a friend of many years (middle-aged) for a position of trust. A decided Christian, well educated, but not accomplished, refined and gentle; would prove valuable to an elderly or invalid Lady. Moderate salary.—Mrs. MASON, Leverton Rectory, near Boston, Lincolnshire.

A LADY is able to recommend, highly, from her own personal knowledge, an excellent Matron, for sole charge, with assistance, of a small training or lodging-house for girls.
H. F. M., 20, Parkville-road, Fulham, S.W.

MRS. GRATTAN GUINNESS can thoroughly recommend a respectable, Christian young woman as Needlewoman, in a family or school; and to assist in light house work.
LOUISA, Harley House, Bow, London, E.

A YOUNG LADY (18), accomplished, desires situation as Companion, or to instruct one or two children. Comfortable home, country or suburbs. Salary moderate. Laundry.—Mrs. HENDERSON, Effingham, Crawley Down, Crawley.

AS COMPANION and Lady Help, in a Christian family. Good needlework, and fond of children. Home more an object than salary.—M. G., The Manor House, Queen Charlton, near Bristol.

AS LADIES' MAID in a Christian family. Good dressmaker and hairdresser. Good references.
W. FREKE, Milverton, near Taunton, Somerset.

AS SEWING OR USEFUL MAID. —Good needlewoman and knowledge of dressmaking. Age 23 (total abstainer).
C. A., 6, Ladbroke-gardens, Kensington-park, W.

THE PARENTS of a large family desire to place one daughter, aged 17, with an energetic Christian Lady, where she would be actively employed. No remuneration, but comfortable home. References exchanged.
M., Holland's Library, Earl's-court-gardens, S.W.

A RESPECTABLE WIDOW, well recommended, wishes to have charge of Offices. For additional security, her son, who is engaged in business during the day, would sleep on the premises.
E. W., 6, Portland-place North, Lower Clapton, E.

AS NURSE to an invalid Lady or Gentleman, or any place of trust.—Situation wanted by a steady, respectable, middle-aged person as above.
E. T., 165, Tachbrook-street, Pimlico, S.W.

AS THOROUGH HOUSEMAID in a Gentleman's family. Age 30. Good references. Wages £30.—A. B., care of J. Watkins, 74, Coleshill-street, Eaton-square, S.W.

A LADY can recommend a strong, well-trained Girl, 16, as Under Housemaid, or to assist in house and kitchen.
Miss ONSLOW, Alresford, Hants.

A CHRISTIAN, who has been a Head Gardener for many years, desires a situation as Under Steward, Caretaker, or similar position of trust. Good references to nobility and others.—Address, in first instance, S. H. WARREN, Crewkerne.

AS GOOD COOK in a Gentleman's small family. Country or seaside. Age 30.
G. W., 37, Drummond-road, Guildford, Surrey.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

MISSIONARY WANTED for Seamen's Chapel, Glasgow, a thoroughly earnest Christian man, accustomed to work among sailors. Salary from £120 to £150, according to ability.—Apply, by letter only, enclosing copies of testimonials, to Mr. R. H. HUNTER, 27, Jamaica-street, Glasgow.

A CHRISTIAN MAN wanted, immediately (single), as third Resident Master in a College for Young Men. Good teaching power, and experience in the art of teaching, essential. Salary £50 or £60, according to attainments, and a comfortable home.—Address, stating all particulars, and enclosing cards, copies of testimonials, and names of referees, to W. RATTRAY, Esq., Cliff House, Curbar, via Sheffield.

MAN AND WIFE wanted in a Christian family. Man to attend upon invalid gentleman and to make himself general useful, and wife to act as cook. Abstainers.
E. W., 20, St. James's-road, Tunbridge Wells.

REQUIRED IMMEDIATELY, for a small station in Yorkshire, a good female evangelist, to conduct Salvation Meetings in Army method. Must be soundly converted. Liberal salary. Unsectarian.—P. A. G. N. C. A., 11, Long Close-grove, Normanton.

APPRENTICE for the front shop, in an old-established cabinet and upholstery business. Doing good-class trade. Comfortable Christian home. Highest references. Premium required.—T. W. STIDOLPH, Dartford Kent.

HEAD LAUNDRESS or Superintendent wanted, to take charge of the washing establishment of the Glasgow Magdalene Institution at Lochburn. A person of Christian character, good education, and administrative power, with a thorough knowledge of laundry work.—Apply, by letter, with copies of testimonials, to R. W. Sinclair, 17, Stirling-road, Glasgow.

FIRST AND SECOND LAUNDRESS wanted; country, near London; thoroughly experienced, high characters. Live together in cottage in park. Two relatives preferred. State ages.—Y. Q., at C. H. May & Co's. General Advertising Offices, 73, Gracechurch-street, London.

AN EARNEST CHRISTIAN wanted, as Matron for Training Home for young Girls, and to conduct free registry office in connection with it. An abstainer preferred.
B., Westfield, Headingley, Leeds.

HOME, with small Salary, offered to Christian caretakers, in exchange for light duties in a cottage villa, 30 miles south of London.
L., 50, Clissold-road, Stoke Newington, N.

A BRIGHT CHRISTIAN NURSE wanted (over 21) to assist a Lady with two children (15 months and 5 years). Good needlewoman. Country. Wages £12 to £14. For May 15.—Mrs. GRAHAM, Highdown Tower, near Worthing.

A LADY is requiring, in three or four weeks' time, a Competent Nurse, to take charge of a baby, and a little girl 7 years old.—K. H., Mrs. Morris Ashby, Northlands, Englefield-green, Staines.

NURSE.—Can any Lady recommend a respectable girl, about 17, as Nurse to a baby under a year old? Must be active and willing, and have good character.—Apply by letter to Z, Fernleigh, Sevenoaks.

WANTED, in a quiet Christian family, Nurse-girl, steady, honest, patient, and fond of children, to nurse a baby and assist with other children. About 15. Wages £5.—Apply, with references, Mrs. MOORE, Martin-place, Wilton, Brandon, Norfolk.

LADY HELP.—Wanted, a Christian woman to assist in management of small household, and in the care of one baby. A general servant only kept. Quiet, comfortable home. — Full particulars to A. P. L., at Hornastle's, 61, Cheapside.

A COMFORTABLE HOME, without salary, offered to a Christian Lady, as Companion to a Lady requiring care and firmness. Attendant kept for her.
Mrs. G., 3, Lansdowne-place, Brighton.

WANTED, IN A SMALL, QUIET family, a respectable girl of 15 or 16, to assist in housework and make herself generally useful.
Mrs. P., Ellerslie, New Malden, Surrey.

WANTED BY A LADY, a young Housemaid who can wait at table. An abstainer, and very steady.—Mrs. WILLIAM HEATH, White Rose-lane, Woking.

Continued on page 22.

THE INVIGORATING POWER OF MAGNETISM.

Perfect Magnetic conditions preserve the vigour of the healthy man, producing a flow of animal spirits, the opposite of which is exhibited by the nervous patient, whose innumerable afflicting, and, not unfrequently, imaginary symptoms, would fill, and have filled, volumes—liable as he is to sick-headache, sleeplessness, melancholy, chorea, paralysis, or epilepsy. He requires generally an equalisation of his disordered nerve-forces: that which soothes the nervous system, equalises the functional action of each organ, and invigorates the nerve-centres. The unfortunate sufferer from rheumatism and its kindred ailments is never assured that, although comparatively free from pain to-day, to-morrow may not, by a constitutional deflection, find him prostrated with a return of the affection.

The remedy is simply to supply what we understand to be a positive influence to the negative condition of the system. This positive stimulus, operating on the blood, strengthens and vitalises the inner man, urging the system to demand its proper nutriment during digestion, and to efficiently bestow those constituents which are necessary to the general welfare of the body. The dyspeptic, being imperfectly nourished, finds every function of body and mind fail him, because the mal-digestion of his food prevents the formation of health constituents for the blood. It is certain that the marked and speedy effect of this Odo-Magnetic influence arises from its natural affinity to the nervous force; ensuring a better secretion of gastric juice, and a more healthy nervous and circulatory condition. And so, throughout a long catalogue of general and specific affections, Magnetism allies itself with the recuperative powers of the system, heightening its vitality, increasing its resistance to all unfavourable external influences, and inducing so radical a change in the whole organism, that, if the weakness is not entirely overcome, it is kept in abeyance to a degree fully credited by those only who have proved its efficacy.

From MR. WM. SOLOMON, Church-street, Elsecar, Barnsley.

"*April* 8, 1884.

"You will think I have been very tardy in acknowledging the result of my trial of your treatment. With heartfelt gratitude I write now to tell you that I have derived very great benefit indeed from it. You may remember the debilitated condition I was in when I applied to you for advice; my state, originally induced by lumbago, rendering me unable to carry on my work as a preacher of the Gospel, having been for two years confined to the house and unable to walk more than a few steps daily. Your appliances reached me on a Saturday, and on the next morning I put them on, and I was that same day able to take two services, a thing I had been unable to do for two years. I regard it as a perfect marvel, and the more so because the benefit has been continuous, my experience dating back now eighteen months. I have the greatest faith in your treatment, and make it known wherever I go. I wish you every success in your work."

The above instance, together with our list of 850 patients who have recovered from various chronic maladies, by Magnetic treatment, and to whom reference is permitted, will show that the best energies of many years devoted to the perfecting of such a remedy have not been spent in vain. The aim has been to place our treatment by Magnetism in its proper place as a therapeutic agent.

Full particulars of the treatment may be obtained free on application to B. Copson Garratt, Medical Electrician, 16, Finsbury-sq., London.

DESTITUTE AND NEGLECTED CHILDREN.

On WEDNESDAY AFTERNOON, APRIL 30, 1884, a

CHOIR OF FIVE HUNDRED CHILDREN

From various Refuges and Homes connected with the Reformatory and Refuge Union, will sing a Selection of Pieces at

ST. JAMES'S HALL,

Conductor, Mr. JOSEPH PROUDMAN.

The Right Hon. Lord ABERDARE and the Right Hon. Sir STAFFORD NORTHCOTE, Bart., M.P., are expected to give addresses.

The Rev. CHARLES HENRY GRUNDY, M.A., will address the Children.

THE EARL OF SHAFTESBURY, K.G., will preside.

THE CHILDREN WILL COMMENCE SINGING AT 2.30. TICKETS for Admission, 1s., may be had at any of the Institutions connected with the Union, also tickets for Numbered and Reserved Seats, 2s. 6d., may be obtained at the Office of the Union, 32, Charing-cross, S.W., or at Austin's Ticket Office, St. James's Hall, Piccadilly.

ARTHUR J. S. MADDISON, Secretary.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY, K.G.

By kind arrangement of the Lord Mayor and Lady Mayoress.

A LECTURE will be given at the Mansion House, April 24, by the Rev. H. LANSDELL, D.D., M.R.A.S., F.R.G.S., on his Recent Journey of 12,000 Miles in Siberia and Central Asia.

The Right Hon. the LORD MAYOR will take the Chair at three o'clock p.m.

A Collection will be made on behalf of the above Fund.

For Tickets, apply by letter to the Secretary, "Syrian Colonisation Fund," 41, Parliament-street, S.W.

THE MISSIONS TO SEAMEN.

The LORD ARCHBISHOP OF YORK will preside at the ANNUAL MEETING OF THE MISSIONS TO SEAMEN, at WILLIS'S ROOMS, King-street, St. James's, S.W., on THURSDAY, MAY 1, at 3 p.m., to which all interested in Sailors are invited.

Eighty-One Hon. Chaplains, 25 Chaplains, 43 Scripture Readers, and 4 paid Lay Helpers, are labouring afloat in 49 Seaports, in Roadsteads, Harbours, Docks, and Rivers, being provided with Mission Vessels, and Boats, Churches and Mission Rooms. Income £23,034 11s. 3d.

W. DAWSON,
Commander R.N. and Secretary.

The Missions to Seamen, 11, Buckingham-street, Strand, London, W.C.

Church Parochial Mission SOCIETY,

21, JOHN STREET, ADELPHI, W.C.

The ANNUAL MEETING of the above Society will be held in WILLIS'S ROOMS, King Street, St. James's, on FRIDAY, MAY 2nd, at 3.30 p.m., the Right Reverend the LORD BISHOP of ROCHESTER in the Chair.

The Revs. W. Hay M. H. Aitken, M.A.; C. N. Keeling, M.A., Vicar of St. James's, Collyhurst, Manchester; S. C. Morgan, D.D., Vicar of Swansea, and others are expected to be present and to address the Meeting.

NATIONAL TEMPERANCE LEAGUE.

The **ANNUAL SERMON** at the METROPOLITAN TABERNACLE will be preached on Sunday, 4th May, by the Rev. Hugh Price Hughes, M.A., of Oxford.

Service to commence at Three o'clock.

The **ANNUAL MEETING** will be held in EXETER HALL, Strand, on Monday Evening, 5th May.

George J. Howard, Esq., M.P., will preside; and the meeting will be addressed by the Hon. and Rev. Canon Leigh, M.A., Marylebone; Rev. A. C. Murphy, M.A., D. Lit., Crouch Hill; Rev. W. F. Clarkson, B.A., Birmingham; William Barber, Esq., Q.C., Lincoln's Inn; Surgeon-General Gunn, M.D., J.P., Dublin; Dr. J. M. Howie, M.B., Liverpool.

Doors open at 5.45. Chair to be taken at 6.30 p.m.

The TEMPERANCE CHORAL SOCIETY (Conductor, Mr. Birch), will sing several pieces prior to the Chair being taken; commencing at 6 p.m.

Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 377, Strand.

The "Bible Forget-Me-Nots" Series

OF MINIATURE

DAILY TEXT-BOOKS.

Each Volume having Texts for Morning and Evening, an Introduction, and a Hymn by the Author of "Morning and Night Watches."

Every page decorated in colours, elegantly bound.

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The Christian.

THOUGHTS ON RESURRECTION LIFE.

"I COUNT all things loss for the excellency of the knowledge of Christ Jesus, my Lord . . . that I may know Him and the power of his resurrection . . . being made conformable unto his death" (Phil. iii. 8—10).

Jesus said, "I am the resurrection and the life." Note the order: As regards the Lord Himself, resurrection was beyond the corn of wheat falling into the ground and dying; but as regards our spiritual life as Christians—union with Him—"the Resurrection" is the starting point (see 1 Peter i. 3).

However small the measure of life in the Christian may be, it is life the other side of death (see John v. 24).

Christ entered on this human life of ours as the accredited and only Son of God, and in the power of Sonship. He went down into death for us. We, as Chris ians, are reckoned dead, and, in one sense, have died, for "one died for all, therefore all died" (2 Cor. v. 14, R.V.).

We must guard against the plausible theory that purified human nature is heir to the Kingdom—that only in proportion as we die to the world can we attain to justification. Were it thus it would be our cross, not his, by which peace with God is made (see Col. i. 20).

To the new-born child of God, not to the mere child of Adam, is the Spirit of God given (see John vii. 39; Acts ii. 38; Eph. i. 13), by, and through, whom he becomes a younger brother of the risen Lord.

Every child of God, however young or feeble, has, of necessity, everlasting life; but on the dying to self depends all fruitfulness, all power for service. Even Christ said, "I came not to do mine own will, but the will of Him that sent me;" how much more need therefore for us, in the power of that life in which we are one with Him, to die to all which is of self. The Christian's individuality is, however, no more merged than his very identity, but is made to minister to the new-born life; even as the budded rose derives from the stock—so worthless as regards its natural blossoms—the means of developing its own superior nature (see Gal. ii. 20).

It is not therefore human nature purified, but new life utilising human energies and powers; nor is it the offering of a dead and mortified self, but a "living sacrifice" which is "holy, acceptable unto God." Thus, the self-asserting man becomes, when regenerated, a fervent witness for Christ, jealous for his honour and glory; the politician becomes an instructor skilled in the counsels of God; the warrior, a much-enduring soldier of the Cross—all alike counting as loss those things which were gain to them, losing their lives to keep them unto life eternal.

Refine and elevate the natural man as you will, he yet has self for his centre. Consider the new life of the merest babe in Christ, and Christ will be found to be his centre. Nevertheless, is it not selfishness in some form or other that causes at once the necessity of and the hindrance to our "dying daily"? Are there not many Christians who are still loving their lives in this world, cherishing instead of repressing the offshoots from the stock, so that the new graft is not vigorous and fruitful, but remains poor and stunted?

Why should we not, in the power of the risen life, ignore self with its vain resolves and its struggles against self, and, as those who are alive from the dead, unreservedly yield ourselves to God, who will then work in us, "both to will and to do of his good pleasure"? Thus, and only thus, will it be realised that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," when our share in his throne shall be granted who has promised no less than this "to him that overcometh?" even as He also overcame and is set down with his Father in his throne.

ANNA E. ASHBY.

HEALING AND HOLINESS.

WHILE it is for learned and scientific men to deal with the subject of "Healing by Prayer" on the lines indicated in Joseph Cook's Boston lecture, as given in THE CHRISTIAN of April 3—and most desirable in the interests of the cause of truth and righteousness, that they should do so from the Christian standpoint—is it not time that some voice of weight and influence should be raised on behalf of the multitude of the sick and afflicted among believers? Many of them are being sadly "worried" by the injudicious and unauthorised pressing upon them of what is called "Faith Healing." Would that some "elder of the Church," in the Apostolic sense, with the gifts of discernment and true wisdom and discretion, might be led to address such as these, and the Church at large, in the spirit of love, and of the meekness and gentleness of Christ; setting before them in the light which He gives the true causes of disagreement between their own experience and that of many of the "cases" of healing which they have read or heard.

If the Christian men and women in the forefront of this movement would candidly admit in their publications many cases of failure—which it is believed from their own acknowledgment are more numerous than the apparently successful ones; and if they would accept as worthy of consideration words of remonstrance or of suggestion from time to time addressed to them, the want that is now felt would probably not exist. But the statements of doctrine dogmatically given and the reports of "cases" allowed to pass unchallenged place a yoke upon weak and tender consciences that acts very prejudicially in many cases.

It is not enough that we have the highest esteem for these earnest servants of the Lord Jesus; the church and the world require evidence that they are teaching and acting only through the leadings and in the power of his Spirit, in full harmony with the true scope and purport of his written Word. From the earliest days of church history there have been evidences of the tendency to exaggeration in one direction or another. Statements of truth have not been evenly balanced, and heresies have sprung up, causing sore trial or leading to many schisms and divisions or common troubles among the professed followers of one Lord and Master. The same tendency still exists and is developed in harmony with the spirit of the age, needing all the wisdom of the most enlightened and most deeply-taught Christians to restrain it from running rampant and laying waste some portion of the Lord's heritage, while there is room for the exercise of the largest charity, "forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

Very closely allied with "Faith Healing" in the programme of its advocates is "Holiness by Faith" setting forth a high standard as attainable by all the Lord's people. We would not lower the standard our God has set before us, nor depreciate the means for its attainment which He has put within our reach—"Be ye holy, for I the Lord your God am holy;" and that of the Lord Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect." But from examples which have come under our own knowledge of a very high profession under both these heads, it has been painfully manifest that the individual standard, whether of bodily health or of spiritual purity, was far below, in the one case, that of "the perfect soundness in the presence of all," which was the witness in Apostolic times to the verity of a miracle of healing, and in the other to that true spirit of humility, and of a sound estimate of the requirements of the law of holiness which led Paul to exclaim, "Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

THE CASE OF VALENTINE BAKER.

WE have read with regret in a contemporary, of which in general we heartily approve, an article headed "The Ex-Convict Valentine Baker." There should be no such word as "ex-convict" in the Christian vocabulary. Of the exceeding great and precious promises which the elders saluted from afar, and which are yea and amen in Christ Jesus the Son of God, the foundation promise is, "Their sins and their iniquities will I remember no more." For those who rejoice in having been forgiven their ten thousand talent debt against God, to keep their grip upon the throat of a fellow-sinner who has expiated his offence against the law, and therefore owes it nothing, is to contradict the teaching of their Lord and Master, and to act more unrighteously than the unmerciful servant, to whom a hundred pence were due, but whom the Lord condemned for exacting his debt because he himself had been forgiven. We confess that *Punch*, which our vigilant friend censures, seems to us in this matter to be the better exponent of the spirit of Christianity and of righteousness.

When a man has suffered the penalty of the law he has expiated his crime so far as man is concerned, and he ought to be treated according to his conduct in the present and not in the past. To ostracise him because he has so suffered is to cast contempt upon the law, before which he stands justified, and he ought to be so regarded by law-abiding citizens.

The offence of Valentine Baker in the eyes of Society, like that of many another wrong-doer, consisted mainly in his being found out. Thousands of men are received and welcomed in society who are guilty of accomplished frauds which are even more base and cowardly than the unaccomplished outrage for which Baker suffered. "Mothers present them their stainless daughters, Men of high honour salute them Friend." But let not Christians participate in their whitewashing of the sepulchre and in their turning of things upside down.

THE MONTHLY TRACT SOCIETY has during the last twelve months distributed 1,123,112 tracts and publications, being an increase of 654,873 over its issue for the preced ng year. We also learn that one of its travelling agents has done a large amount of evangelistic work throughout the country. This increased activity in the special work aimed at by the Society—viz., reaching the educated classes—is a cause for great thankfulness. Arrangements are being made for special effort at the Italian Exhibition shortly to be opened in Turin.

For the Young.

LITTLE WORKERS.

"MARY, I want to talk to you about something that troubles me very much," said little Amy, linking her arm into her friend's, and drawing her down a shady country lane, sweet with the scent of wild violets. It was a lovely spring morning, and the birds were singing joyfully in the hedges, but little Amy's face was not just then a cheerful one.

"Dear Mary, I am very disappointed that I can do so very little for the Lord Jesus. If only I could preach like papa, or take a Bible-class, or even a Sunday-school class as you do, I might be of some use; but I am afraid nothing I try will do real good. The other day I was reading a chapter of the Bible to blind Susan, and before I got to the end I saw she was fast asleep. It showed how little she cared about it, for she was wide awake and interested while I told her about Mrs. Brown's accident. Oh, I felt so discouraged! I should like to do a great deal for the dear Saviour who has done so much for me, but I fear the only things I can do are two small for Him to accept or even notice. Sometimes I feel inclined to give up trying altogether till I get older and know more," and little Amy's words ended with a deep sigh.

"Poor little Amy," said Mary sympathisingly. "Do you not think I have often felt the same? But we must pray for the true courage that, while deeply feeling how very little we can do, will enable us to do that little as well as possible."

"Oh Mary, all I can do seems like trying to empty that pond with my thimble."

"Well, dear Amy, sit down by me on this bank and I will tell you about a wonderful band of little workers in that very pond."

"In that dirty pond, Mary? Do you mean the frogs, for I don't think anything else could live there, as it is far too stagnant for fish?"

"You see that covering of green weed?"

"Yes; it is duckweed, and it prevents us seeing how very dirty the water is below."

"Ah, it does far more than that, Amy. Each tiny plant, so perfect with its beautiful rounded leaves and tiny rootlet, is helping, as it floats on the surface, to purify that water. It is giving out oxygen to the air, and by covering the water prevents the escape of the poisonous vapours that would otherwise rise from it. And the microscope shows us that down below there are a whole host of fairy workers. I must show you a few of them, some day, through the microscope, for they are so very tiny that even your sharp little eyes would not see them. They are almost too wonderful and beautiful for me to attempt to describe them to you. Many are like most exquisite crystal goblets, hanging to the weed by long transparent stems; others are like merry little 'Jack-in-the-boxes,' that pop up and down in little glassy tubes, with long hairs on their heads that shine with all the colours of the rainbow, like the Shah of Persia's aigrette of diamonds. Others are like little crystal balls, full of bright green spots, and these roll about through the water, very quickly, when the sun is shining brightly. Some of the most curious ones have bright red eyes that shine like rubies, and most of them have little hairs, called cilia, that whirl round and round, bringing all the little floating particles to the creatures' hungry mouths. Everywhere in that pond this active life is ever working on the dead decaying matter. Those little crystal goblets are slowly changing poison into food for themselves. Every dead leaf that falls into that pond is taken by those silent little workers; nothing is lost. Everywhere life, beautiful life, springs from death."

"Why, Mary, that sounds quite like one of the fairy tales I used to be so fond of. I shall never call that 'a horrid dirty pond' again."

"Do you know what would happen if these good fairies refused to go on, and struck?"

"I don't suppose it would make much difference, Mary—at least, not to us."

"Amy, if they left off their appointed work, the result would be truly terrible. These stagnant ponds would become centres of death; the germs of disease would be bred there, and fevers would carry off hundreds of lives from our happy villages. Thank God, these little creatures of his have no choice but to obey. Their life is bound up in their work. But, Amy, is it not far better to have the choice, and to be able to choose his blessed service willingly and gladly? I sometimes think our large cities, with the crime and misery that lies below the wealth and outward prosperity, are like these ponds; and I shudder to think what would become of them if the noble army of Christian workers stopped their Master's work, even for one day. You remember his own words, 'Ye are the salt of the earth.' You know salt has a wonderful preserving influence. It is made up of little grains; and so Christ's Church is made up of individual members, from whom He expects the work He has given them to do.

"When you are tempted to get discouraged, dear Amy, remember the silent little workers hidden in the ponds, and remember that He who gave them their work has also given you yours. He would rather have you do the little duties He has placed before you imperfectly, than do successfully what He has not given you. You may be sure that if you are faithful in little things, He will give you greater things to do for Him in his own good time. After all, darling, we are not always right in our estimate of great and little things. The little things may be every bit as important as the so-called great ones. I know that you will be happy if you remember that you are just where He has placed you, doing the very work his allwise love has chosen for you."

"So I ask Thee for the daily strength,
To none that ask denied;
And a mind to blend with outward life,
While keeping at thy side:
Content to fill a little space,
If Thou be glorified."

Little Amy did not forget the lessons thus learnt, and often repeated them to herself as she saw in God's works the wonderful results obtained through the united efforts of little workers. A. M. C.

GOSPEL TRAINING IN MADRID.—In reference to his work in Madrid, Pastor Fliedner writes:—"We daily feel more the want of qualified men to preach and teach; the people are very willing to hear, but frightfully neglected by their priests. The want was again brought very painfully home to me on a recent journey. In one village I heard of the priest having fought a duel with the tax gatherer. The priest proved the more adroit of the two, and the story was told in his praise as though he had done a great and admirable action. I found in another town a little congregation of forty, gathered round a poor man of no education, who could scarcely read fluently, and is half blind. He tried to explain what he read as well as he could, but whilst cheered to see the eagerness of the people to hear the Word, I was saddened to see the want of a capable pastor. This is the want we so desire to meet by training young men for the work of the ministry."

The Birthday of Eternal Life.

"He hath put a new song in my mouth, even praise unto our God."

MY heart is joyous as a bird,
The air around is full of spring,
The cowslips dance as if they heard
The glad, glad songs I sing!
Only the Master's touch can make
Such "music from life's chords awake."

My heart is like the morn, when gems
On dewy webs bespangled, gleam;
The flowers fresh crowned with diadems
This Easter sunrise seem.
A glad, glad song my mouth shall sing,
And all the Easter bells shall ring.

The apple-blossom time is near,
The trees and hedgerows all are green;
"The lilies of his love appear,"
Where bare brown earth has been;
And so I cannot choose but sing
The birth of life's eternal spring.

J. H. S.

The Home of Industry.

THE first party for Canada this year, consisting of sixty boys, sailed from Liverpool by the *Circassian*, April 3. They are a fine band of lads, intelligent and well trained. Many of them have given their hearts to the Lord, and are showing forth in their daily life the great change which has taken place.

Mr. George Soltau, who is going to Canada for evangelistic work, has accompanied our schoolmaster, Mr. F. Auvache, and the party. He wrote, on the 4th instant:—

"SS. *Circassian*, off Moville.

"Through the goodness of our loving Father, all things are prospering with us. The boys shook down very comfortably, and slept well. We have had a smooth passage across the Channel, and so all are perfectly well and are thoroughly enjoying themselves. To-day we have had our morning worship below-stairs, as it is cold. I wish we had some Swedish and German tracts, for a large number of steerage passengers are foreigners."

Miss Macpherson expects to sail May 15, with a second party of from sixty to seventy children. She asks the prayers of the Lord's people that the good seed which is being daily sown in their young hearts at the Training Home may bring forth abundant fruit.

A Converted Dancing Hall.

DEAR SIR,—Having returned home, I am pleased to find the work in all its branches prospering. Numbers of new faces testify that those who have laboured in my absence have been abundantly blessed. The Bible-classes on the Sunday afternoon have been so large as to inconveniently crowd the building, whilst some have been obliged to go away.

For ten years we have used Hyde-park Hall, and waited upon God to open up to us a larger place, using the large music-hall on the Sunday in the meantime. If friends would help we think we know of premises which could be had and altered to accommodate about 3000 people. A dancing academy in the same street has been offered me, and the first year's rent guaranteed. We intend opening it as a Temperance restaurant and reading-rooms, and the largest room for overflow meetings. We should be thankful for help to seat and furnish the place, which we desire to open in a week or two.

We have nearly 1000 men in our Sunday evening congregation, and this place would be of incalculable benefit to many of these, who would come and bring others. Will those who know of our work have fellowship with me in this matter? About £100 would fit up and furnish the place. C. Cook.

Hyde Park Hall, W.

THE REVIVAL IN LONDON.

[From "The Daily Telegraph."]

THE continued success of Messrs. Moody and Sankey, and the systematic campaigns of the Salvation Army, seem to indicate that Revivalists are resolved to take possession and fortify after they have attacked and conquered. The two American evangelists have lost the charm of novelty that originally attached to their proceedings. At first the direct, simple, and stirring eloquence of the one and the excellent singing of well-selected hymns by the other, drew towards them thousands tired of the flatness of the ordinary preaching and the very bad music of many chapels and churches. But that they touched deeper chords is proved by their renewed success in the suburbs of London just now. Their moveable building has a great advantage over the brick and mortar of wealthier organisations. The amount expended in mere architecture by the Church of England for centuries has been something enormous; and it would be curious to calculate for how many hours in the week the majority of the buildings are used. Some are never darkened by any shadows but those of the pew-opener from Sunday to Sunday; others lie stranded like the City churches, the people having ebbed away from them. Even the most frequented churches are deserted half the Sunday, and nine-tenths of the week; yet still the mania for spending money on the mere fabric goes on, because every young curate aspires to have a church of his own, and begs all round until he secures it. In contrast to this we have the Moody and Sankey big hall crammed one week with many audiences each day at Kensington, then found at King's-cross, collecting the St. Pancras populace, and now at Hampstead, appealing to the inner life of another suburb. When the people do not come to the services the services must become missionary, and seek them out.

They descend upon a town to preach, and they leave behind thousands taught to think earnestly of what they thought of tamely, or to think for the first time of what never crossed their minds before—to pray fervently instead of feebly, or to exercise in prayer souls that never knew what was meant by supplication. They reap the corn and leave it to be bound and gathered in by the local and resident ministers of all denominations. They thus fulfil the purpose and functions of the preaching friars long and still utilised by the shrewd rulers of the Roman Church.

Men and women who hear the same preacher from one end of the year to the other, dilating in the familiar way on the old story of God's dealings with men, get so used to the physical monotony of the style, tone, and even accent, that the meaning of the momentous issue presented becomes obscured to their ears. A stranger startles them when, with unaccustomed eloquence, he thunders forth the same ideas.

Thus the success of Messrs. Moody and Sankey is easily accounted for on the surface alone. But there are other and deeper reasons. To many middle-class Englishmen theology is their only literature, and religious aspiration the poetry of their lives. They live in the past pictured by the Bible, or in the future which it promises, and the old English of its history and prophecy brings the flavour of antiquity into the modern prose of their daily life. It is curious enough that while the ordinary "Evangelicals" find formidable rivals in the preaching, prayer, and song of the new missionaries, they should see another section assailing them from the opposite quarter. The Ritualists will not leave them alone. The eloquence of Mr. Moody, the melody of Mr. Sankey, shine by contrast with their too often dry preaching and dull services, while the advanced Anglicans bring all the resources of art to bear against them on the other side. Images, symbols, emblems, pictures, colour, incense, music, intonation, and song, varied vestments, and elaborate ceremonies, make a church where the service is very 'High' as attractive as a theatre and picture-gallery in one. Between the two extremes, the old 'Evangelicals,' content to dwell in decencies for ever," are certainly losing ground. The droning duet between parson and clerk, and the dull ugliness of the old-fashioned chapel of Dissent, alike tend to disappear. Now life is poured in at both ends to stir up the whole length and breadth of the national organisation of religion.

Secularists may fancy that the influences of such a society are purely theological; but, as all who have watched the local results of these movements can testify, there are obvious worldly consequences of the Gospel successfully preached that the statesman, the magistrate, and the social historian must recognise and record. Less drink, less riot, less crime testify to the local and 'clearing' effect of a well-served chapel; its frequenters are sober, steady-working, honest citizens, who by their conduct and care secure the best basis of a great State—happy, well-ordered homes. The most resolute Agnostics must read these results as they run. Mr. Spurgeon's congregation, Moody and Sankey followers, Salvation Army recruits, may be wrong in their theology or not æsthetic in their tastes, but they exhibit in daily life solid virtues which if spread amongst the whole population would give the magistrate a holiday and the policeman a sinecure. Of the one hundred millions a year and more wasted by Englishmen on unnecessary alcohol we may be sure that little comes from those who have heard the Gospel preached by men as ignorant of culture as the Apostles, but like them ready to go out into the lanes and hedges to seek those who are lost.

A Glance at the Great Work.

By LADY HOPE.

(Continued from April 10.)

The hall is entered, and the two friends take their places side by side. In front of them is stretched a platform capable of holding about 500 people, with a desk and harmonium at its centre. The choir are taking their places, and though the hall is as yet only partially full, the people are coming in rapidly. In a few moments the singing begins, its sweet melodies stealing in cadences soft and loud over the great building, hushing into silence the listening crowds.

Our stranger friend is bewildered with the novelty of the scene. One thing she acknowledges, in a whispered confidence to her companion—

"It is not at all dull or melancholy, is it? I think the singing is quite lovely. Don't you?"

"Yes, it is very sweet," her friend answers. "I have brought a hymn-book for you. Here it is!"

"Oh! how thoughtful of you! You know I cannot sing the tunes, for I do not know them."

"No, perhaps not. But you can follow the words; they are really beautiful, and so true."

Presently Mr. Moody comes in and stands in front of the rail, followed by Mr. Sankey, who takes his place beside the American organ, which soon begins to sound out its chords as a preface to the well-known hymn,

"Sing them over again to me,
Wonderful words of life."

"All rise and sing!" Mr. Moody says, in his own quick, earnest way—a manner quite peculiar to himself.

"Is that Mr. Moody?" one stranger whispers. "He is not like what I expected."

However the singing has begun, and thousands of voices are joining. The hall is crammed to excess, hundreds standing. As soon as the hymn is finished, prayer is offered by one of the clergy present, and then an intense silence reigns, for a solo is about to be sung. Mr. Sankey touches the organ again, bringing out once more its thrilling melodies, and he sings alone No. 295—

"Soul of mine, in earthly temple,"

with its wonderful refrain, so tender and pathetically sweet—

"I shall be satisfied when I awake in his likeness."

The distinct utterance of the words, and clear, full notes, so feelingly given by the singer, create a distinct influence on the meeting, and many hearts are touched. Our two friends sit in rapt attention till the unbidden tears flow down their cheeks. Other hymns are sung, and then the speaking begins.

"I am going to speak to you on the subject of 'Trust' to-day," Mr. Moody begins; "to-morrow we shall consider 'Assurance.'" And then follows the address, pointed, striking, and distinct, to a degree quite unique. The attention of all present is thoroughly arrested. Our visitor never moves her eyes. When the words, "Let us pray!" causes a movement in the meeting she cannot believe that the address is finished, so marvellously short has it seemed.

"Is this all?" she whispers.

"No!" her friend replies; and they kneel together.

After a very earnest, pleading prayer (quite extempore) from a clergyman near him, Mr. Moody requests all present to rise and join in a hymn, during the singing of which those who cannot remain may have an opportunity of leaving the hall, while all who may desire to stay for the prayer-meeting are requested to do so.

"We can then pray for ourselves, and for our friends or relatives," Mr. Moody says.

"I should like to stay!" the visitor whispers. "Poor James! You know, my brother. Oh! it is so sad."

Her friend knows that there is some hidden sorrow connected with that brother. They remain. When all is quiet, Mr. Moody begs that every head may be bowed in silent prayer, while those present offer audibly their requests for those they love, and desire to see saved and blessed. After a few moments, a voice from amidst the crowd asks prayer for "My mother!" another, for a "friend!" another for a "husband!" when from our stranger comes the entreaty, distinct and plain, "Oh, do pray for my dear brother!" and she bursts into tears. Hers, and many other petitions are gathered into one intense though short prayer from Mr. Moody, that "the Lord will bless, and save every one of those whose names have now been mentioned at his footstool; that He will hear and answer the cries that have been offered."

And then the meeting is over, the people filing out through the open doors, quietly and solemnly, though many with radiantly happy faces and comforted hearts.

What is the surprise of our friend to hear her companion say:

"I am not going home. I am going to remain to the evening meeting. What are you going to do?"

"Really! But where will you get your tea?"

"Oh! I don't care about that. I can get tea any day; but nothing will induce me to leave this spot until I have been to some more of these meetings. I must and will hear more. To you, I suppose, it seems quite commonplace, because you have been here so often; but to me it is the strangest thing I ever saw. I certainly cannot go away; but do not let me detain you."

Her friend smiles.

"Oh! certainly I shall remain with you," she says. "But come with me, and we will try and get some tea somewhere. You know you are my guest, and I must take care of you."

During the hour or two that intervenes before their return to the hall, our visitor asks whether "that intercession meeting is held every day?"

"Nothing is done every day," her friend answers. "The programme is continually varied. There is generally a prayer-meeting, and often an inquiry-meeting, besides the address and singing in the afternoon."

"What will the evening meeting be like? But, never mind! you need not describe it to me. I should prefer seeing and hearing for myself, now."

Again they take their seats early, and again are absorbed by the sweet singing, during the interval that is occupied by the people coming in and taking their seats. This time the address is upon the question "Where art thou?" A

searching description of the human heart follows upon the reading of verse after verse from the Divine Word. Man's guilt is held up to view under the light of the Holy Spirit; and in homely, simple phrase, with strong characteristic expression, and an enthusiasm of earnestness that cannot be mistaken, home truths are spoken and listened to attentively by thousands of people. Yes, attention is arrested; and from the stillness of attitude during the meeting, and at the close the rapid filling of the inquiry-room, it is evident that a very real impression has been made. The minds of many present are being awakened to the importance of the question, "What shall I do to be saved?" The home-thrusts and plain honest dealing of the speaker, used by a power mightier than his own, have done their work, and consciences are deeply wounded. Slumbering ones have been aroused, and their anxiety is taken instant advantage of before they have left the meeting, by the opportunities that are offered them to enter the inquiry-room for individual conversation with Mr. Moody himself and his helpers.

Our friends wait till the people begin to leave the hall, and then wend their way home. Their journey is a silent one, but by the time their paths separate, they have agreed to come again the next day. Five days pass thus, with scarcely a break in their attendance, and then difficulties begin to arise.

"I almost fear it will be impossible for me to come to-morrow," says the one who has become most recently interested in the meetings. "So many things that I formerly imagined to be duties have been left undone lately, while I have yielded to the strange fascination that has chained me to this spot. But oh! the disclosures that have been made to me in these hours! How little I have known of my real state in all these past years, while joining in the Litany and Penitential Psalms. 'A miserable sinner!' I have said. But I literally did not know anything about what I was saying. I wonder whether there are many others as ignorant and deluded as I now find myself to have been. Night after night lately I have been kept awake by the discoveries that have been made to me at these meetings. And then the melting story of our Saviour's love and his most tender compassion which we have heard day after day, his wisdom and grace, his power to save, his death and atonement, with his present, living, resurrection presence, have all opened to me new worlds of thought. My Bible has become a study to me, and now I have but one overwhelming, burning desire, and that is that I MIGHT POSSESS FOR MYSELF THESE CERTAINTIES which are being held out to us, and which others are apparently appropriating and finding *so real* a delight—a treasure not to be taken away. I am haunted, distracted, by the thought that my former goodnesses, besides my natural sinfulness and faults of commission and omission, are the whole of them fruits of DEATH and signs of it, literally at their very best reckoned by God as 'dead works.' He is just and true, and if He gives this as his reckoning the thought is terrible. It alarms me. And yet I believe it to be the true one. My mind is in a state of chaos. What should you advise me to do?"

"Believe on the Lord Jesus Christ and thou shalt be saved."

"Ah! that sounds sweet and clear. One blessed, pure, consoling note, amidst all the discordant ones around me. If I could only *do* it! If I could only have the blessing offered in those words."

"I have told you by my own experience, I have tried to show you that the *only* way of salvation is through CHRIST JESUS, that He is the *only* forgiver of sins. But, if you still cannot see plainly your own title to these blessings by the one means He has provided, I do really advise that you should converse with someone this evening more experienced than myself. Perhaps some lady or gentleman at the meeting may be able to point you to the way of salvation more clearly than I can. Or the Lord Himself may bless their words and make it plain."

"Very well! I will take your advice, if my courage do not fail me, and will try to speak to some one after the meeting."

(*To be continued.*)

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Young Women in Kensington.

To meet the convenience of a large class of persons who were prevented by the early hour from attending the Addison-road Hall evening services, a special meeting for young ladies in houses of business was held in Kensington Town Hall on Wednesday night, April 9. The spacious hall was filled with about a thousand young women, more than five hundred of them coming from Mr. Whiteley's, and the rest from other establishments in Bayswater and Kensington. Mr. Sankey arrived at nine o'clock from Addison-road, accompanied by some members of his choir and other workers, and the half-hour preceding Mr. Moody's appearance was profitably spent in singing and prayer. The now familiar quartettes, "Sinners Jesus will Receive" and "Let the Saviour in," lost none of their touching power, and the audience joined heartily in other hymns.

These preliminaries over, Mr. Moody announced his subject without delay when he stepped on to the platform. Starting with Luke xix. 10, he traced through the Bible God as the first seeker: seeking Adam when he was hiding away from Him in Eden; seeking the wandering sheep far off in the wilderness; seeking the lost piece of silver, more precious than the nine which were safe already.

Then the sinner is to seek the seeking Saviour—not with the head, but with all the heart—for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." When we are willing to do this the work of grace has begun.

Mr. Moody gave four words which make the way of life very plain to seeking souls:

(1) *Receive* Him. (John i. 12.) A personal Saviour, God's gift, which must be either rejected or accepted. "He that hath the Son hath life."

(2) *Believe* Him. (John v. 24.) Some people talk of unbelief as a great *misfortune*, but really it is the damning sin of the whole world. Satan's first triumph over mankind was when he instilled doubt into Eve's mind, teaching her to give God the lie. But "he that hath received his testimony hath set to his seal that God is *true*." God gives you something to believe—his Son; the only Man who ever trod this earth whom it is safe to follow.

(3) *Take* Him. (Rev. xxii. 17.) How can we take a gift? Not by earning it or working for it, but simply by taking it. The plan of salvation can be summed up in two words: God giving and we receiving. Who will say, "I will take the gift;" or rather "take Him"?

(4) *Trust Him.* (Is. xii. 2.) God my salvation at the beginning and the end; and I have only to trust Him. Stop doing, and believe what He has done. Let your feelings take care of themselves and simply trust. Is He *able* to save and keep you? Then trust Him to do it: this is all He wants you to do.

When the clock struck ten, the first meeting closed, as some of the audience were obliged to leave; the greater number, however, stayed for the short prayer-meeting which followed. While all heads were bowed in silent prayer, Mr. Moody requested that those who desired prayer for their own conversion should quietly rise. Seventy-eight did so, and these, with many others, remained behind for personal conversation with the workers, after Mr. Sankey's solemn singing of "Almost Persuaded." To use Mr. Moody's expression, truly the Lord was in the place, and many will date their decision to take Christ as their own Saviour from that memorable evening.

The Farewell Meeting at Kensington.

The last meeting held in the Station-road Hall, Blythe-lane, West Kensington, will be long remembered by all who were privileged to be present or to take part in it. This meeting on Easter Monday was the second meeting of converts which Mr. Moody has held during the present London Mission. It is now so usual to have the great hall filled to overflowing that one ceases to wonder at what, to a stranger, is one of the marvellous sights of the great City. If the people who were unfortunately kept outside could only have heard, as we did, the sympathetic remarks of Mr. Moody concerning them, or could have seen how hard he tried to make a little more room for them, it should have gone far to ease their disappointment. From six o'clock until 7.30 the gathering multitude sang heartily, quite forgetful of the passing minutes. Then Mr. S. A. Blackwood prayed. "There has never been an Easter," he said, "of such spiritual joy throughout this city as this Easter;" murmured "Amens" endorsed the statement.

Presently a few voices on the platform sang Mr. McGranahan's beautiful anthem in *The Christian Choir*, "I am the Resurrection," which closes with the triumphant question, "O Grave, where is thy Victory?" One of Mr. Moody's brief, characteristic prayers to the Throne of Grace followed, and in this prayer the whole of the workers, even to the doorkeepers, were commended to the care of Him who never slumbers or sleeps.

An address was then given to the converts by Dr. Oswald Dykes; we regret not to be able to furnish a report, but it appears at length, we understand, in the current issue of our contemporary, *Word and Work*.

"The Crowning Day is Coming By and Bye," was sung. "That's so grand," said Mr. Moody, "I'll have you sing it over again, and when you come to the last verses let everyone sing twice as loud." The people sang with all their hearts. "Glorious," cried the preacher, "let us have it once more."

Rev. C. A. Fox having offered prayer, Rev. H. W. Webb-Peploe next spoke to the young disciples, from 1 Cor. x. 13: "God is faithful, who will not suffer you to be tempted above that ye are able." Glad tidings are these, said the speaker, for the new-born of the Lord when they look out on that dark prospect that lies before them. At this moment every young child of the Lord is saying: "The things I have are exceeding beautiful, and the things I long for are more beautiful still, but can they be had? Will this last? When the Moody meetings are over, will these things stand when I am left to fight with the wickedness of the world?" Having spoken of the distinction that must be drawn between faith and feeling, Mr. Peploe said, addressing the converts:—

"Life lies before you with its many struggles, temptations, and dangers. Are you prepared to come right out to-night with the conviction that God speaks truth when He says that in Christ Jesus He is able to save and keep them that come unto Him?" He went on to speak of a lady who tried to believe, but her trials were so great and her circumstances were "very, very peculiar." "Why," said Mr. Peploe, remonstrating with her, "you have been saying to God that He is not strong enough to keep you in your very, very peculiar circumstances. God has exactly met your case by providing a very, very peculiar Saviour to keep you in very, very peculiar trial." The poor lady now could see her mistake, and fervently thanked the preacher for putting her right.

"In God's name," continued the speaker, "we stand here to beseech you to render up to God yourselves as those who are rendered up from the dead. Now where shall be the difficulty? The only thing is this, not that God cannot keep, but that we do not trust. Just as temptation comes, put up the Lord Jesus between you and temptation, 'Now, Lord!' 'Now, Lord!' There is just one look from the enemy; the next moment Christ comes in, and, by the grace of God, the thing is gone, and we see but Christ. Keep short accounts with God. Get back directly you make a false step. Go in a moment to the Fountain, and instantly you shall find that the precious blood has washed the stain away."

Mr. Moody soon afterwards rose and said, "I should like to speak for an hour." A quick response came from the people, "So do, Sir, so

do." "No," said the preacher, "if you can carry away the two speeches you have heard they will last you right on. I think we will have another of these meetings three weeks hence at Hampstead Hall. I cannot tell you how much I have enjoyed these two hours. Some of you I have not seen for three or four months, and God knows how my heart has been stirred at the sight of you again. It has been quite a pleasure to sit here and have no burden upon me." Then Mr. Moody read the ninety-first Psalm, and Rev. Charles Graham prayed, and the great congregation sang, "Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be." "Let us sing it again," cried Mr. Moody, and they sang it again. Then in the midst of solemn stillness the last prayer was prayed by Mr. Moody in Blythe-lane Hall.

J. W. T.

The Hammersmith Y.M.C.A., with the help of friends, have arranged to continue the Sunday evening services at Cadby Hall, lately used for overflow-meetings. Much interest was manifested at the first meeting held last Sunday evening. The hall was quite full. Mr. Marsack Day preached. At the close he asked those to rise who had received blessing at the late Mission; the response was satisfactory evidence of the success of the Mission.

Mr. Russell Hurditch will preach next Sunday. Friends wishing to share in the expenses of these services should communicate with the Treasurer, Mr. W. B. Croft, Stanley Villa, Shepherd's Bush-road, W.

Dr. Pentecost and Mr. Stebbins.

UPPER NORWOOD.

We have been highly favoured by a visit from Dr. Pentecost and his accomplished friend Mr. Stebbins, a happy combination of diverse gifts, by which the Word of God has been powerfully and persuasively commended to the understandings and hearts of men. I need not say that Dr. Pentecost's Bible-readings have been a source of refreshing to the people of God, and we believe of strengthening and quickening to many. We trust they will be the means of preparing a band of useful workers for the coming meetings of Messrs. Moody and Sankey in Croydon, to which we are hopefully looking forward.

One delightful feature of Dr. Pentecost's teaching is the union of singular clearness and originality, with great depth and accuracy of thought and expression, the simplest truths being based on a careful exegesis of the text of Scripture.

It is impossible to give any idea of the rich and full teaching of these addresses. While they have been like the wells and palm trees of Elim to many a thirsty soul, they also come like a trumpet call to life's work and warfare, and they will fail of their aim and disappoint their author if they do not lead to a higher and more earnest Christian life.

The attendance has been from the first larger than might have been expected from the short notice given. On Good Friday the church was crammed in every part. The singing of Mr. Stebbins, so cultured, powerful, and impressive, added much to the profit and enjoyment of these meetings.

J.

CONFERENCE HALL, MILDMAY.

For many years past the Mildmay Conference Hall has not presented so crowded an aspect (the Midsummer Conference days always excepted) as during last week. Dr. Pentecost commenced his services there, ably seconded by Mr. Sankey, on Easter Sunday. On that afternoon and evening, and again on Easter Monday night, the large hall was filled in every part long before the hour of service, and overflow meetings of 600 to 700 people were held at each of these services, in the commodious rooms below the hall.

On the following evenings of the week we had again the gratification of gathering with large and most attentive audiences, when Dr. Pentecost and Mr. Stebbins conducted the services. The North London Choir, under Mr. Godfrey's and Mr. Farie's direction, has all through the meetings rendered willing and efficient help.

It is no wonder that the people came again and again to hear Dr. Pentecost. Seldom have we listened to such lucid, forcible, and convincing statements of truth. We had a grand resurrection sermon on Sunday afternoon; a beautiful exhibition of "Christ, our Hope," on Sunday evening, preceded by a demolition of false hopes. Our good brother has a striking method of clearing away rubbish before he begins to lay the foundations; he sweeps away, as it were, the "refuges of lies" and then leads souls to the Rock of refuge and of defence. The stillness of the audiences has been remarkable, accounted for probably by the fact that the preacher quickly gets his hearers into sympathy with himself and his message; he is tender as well as strong, he has searched the well of truth to its depths and is master of his grand theme, and he has the gift of laying before the people the deep things of God in simple language.

On Monday night the subject was "Christ, the Light of the World," a masterly exposition of very glorious truth under four great aspects: Christ revealing God to man, revealing man to himself, exhibiting the true nature of sin, with God's remedy for sin, and throwing light upon death. On Tuesday "The Prayer of the Publican" was the preacher's text; we can only name the topics dealt with on Wednesday, Thursday, and Friday evenings,—namely, Regeneration, Repentance, and Faith,—to enable your readers to judge what a valuable exposition of the leading doctrines of Scripture has been furnished in one brief week.

At every service there has been a very tender and solemn time of decision among anxious souls, followed by patient work in the inquiry-room; many at each meeting, have stood up publicly professing their acceptance of the Saviour. Grey-headed men, young men and maidens, mothers with children in their arms, have found rest, and are now, we trust, rejoicing in God their Saviour.

The Lord's children are finding these meetings a spring-time of refreshing from the presence of the Lord; quite a large number of these stood up on Wednesday evening to confess their lukewarmness and to give themselves afresh unto Christ in whole-hearted consecration.

Will your readers pray that the Lord may continue to stand by and strengthen his servants who are thus helping forward his cause and kingdom in London? We owe much to these beloved American brethren, both the evangelists and the sweet singers who have crossed the ocean and are spending their strength in this needy London. May the Lord reward them an hundredfold and make the weeks that yet remain for their Mission in different parts of the metropolis richer and fuller in blessing than the preceding months have been. "Open thy mouth wide and I will fill it," saith Jehovah; let his people cry, "My soul thirsteth for God, for the living God."

J. E. MATHIESON.

Messrs. Whittle and McGranahan.

There were many who thought, as they saw the beautiful fresh spring morning that ushered in Good Friday, that Major Whittle and his friends were extremely sanguine, if they expected to find an audience to meet them at eleven o'clock of that day in the Bermondsey Town Hall. The opportunity to spend such a lovely day in the green fields is one which is highly prized by the closely confined toilers of the city. But in and around this district were many who during the last few weeks had discovered a new object in life, their inward eyes had seen One so altogether lovely, that it seemed to them the best use to make of the day was to meet to praise and glorify his name. As we came to the platform entrance, we became aware of an unusual thronging, and found that all gaining admittance here were those who had found blessing during the Mission, and for whom the body of the hall was reserved. Each as they came in delivered a slip with their name and address, which will enable friends to follow them up and promote attendance at means of grace.

As might be expected there was plenty of singing, and Mr. and Mrs. McGranahan sang their newest production—an Easter hymn which, from its beauty, we expect they will sing all the year round. "Why are we here?" asked Major Whittle. "Because we believe Jesus died for us, and we are going to spend this day in learning how to live for Him." A most useful address was given by Mr. H. Thorne, based upon St. Peter's injunction, "Grow in grace." The next to speak was Dr. Moxey, of Edinburgh, whose fresh, graphic teaching, drawn largely from his own experience, must have won its way into the hearts of the young converts. The Doctor brought sunshine into all the faces before him as he showed the value of confessing Christ personally, and through the means of friendly correspondence.

But the meeting did not close without a further pleasure. How beloved is Mr. McGranahan by all those know who have come within the influence of the ministry of his attractive gift, and the charm of his kindly spirit. In his work of song and in the perhaps more arduous labour of training singers, everybody knows his ardour and spirit are unfailing. He told how for the last ten years he had been rejoicing in the Lord, and singing the good news of everlasting life. Mr. Bliss, a master of song, who had been a great friend of his, wrote urging him to give his heart to Jesus, but before a reply could be sent to his letter that dreadful railway accident happened in which Mr. and Mrs. Bliss lost their lives. That brought him to a decision. He said, "A reply to Mr. Bliss I could not send, but I thought of the letters Jesus had sent to me in the Gospel, as yet unanswered. I read, 'Him that cometh I will in no wise cast out,' and I said, 'Lord Jesus, I come.' I found that this gift of song, which had been to me a pleasure all my life, would be accepted and blessed by the Master. Before, I sung for time; now I sing for eternity. Sing for the Master if you can; at least do something for Him, and so you will be blessed yourselves."

After a little further singing, Major Whittle brought the meeting to a close by giving a few more words of counsel. We could not help thinking that those who had thus waited upon the Lord, and been in harmony with his Spirit, were now the better able to enjoy the beautiful creations of his hand, and had discovered the best way of spending Good Friday.

W. M.

As these brethren had a week to spare after closing at Bermondsey ere they could commence operations at Woolwich, they arranged with some of the local pastors to hold meetings in the Rewel-street Congregational Church, on Wednesday, Thursday, and Friday evenings. These services was largely attended, as also a farewell meeting in the Town Hall on the afternoon of Sabbath, April 13, and many precious souls were personally dealt with, and, we believe, added to the one fold on each occasion.

The impression produced in the populous district of Bermondsey may be gauged by the fact that, in spite of the meetings of Messrs. Fullerton and Smith, to which all those residing in the neighbourhood of Haddon Hall were advised by Major Whittle to go, and although there were no advertisements, yet the large chapel was nightly almost filled to hear the word. Our beloved brethren preached and sang the Gospel with much power, and the presence of the Master was witnessed by the signs following. Numbers stood up to testify that they then and there decided for Christ, and others rose in token that they desired to do so. When the after-meetings were announced but few left the church, and it must have been very gratifying to the earnest ministers, so many of whom assisted at the meet-

ings, to see God's hand so manifestly at work. We believe that a great quickening of the Lord's people, and a large addition to the evangelical churches around, will be the result of these five weeks' labours. We are deeply grateful to the Lord of the harvest that we have been privileged to assist in "bringing home the sheaves."

On Friday evening, after the second meeting the evangelists went to Haddon Hall, to see our dear brethren, Messrs. Fullerton and Smith, and to wish them God-speed in their meetings. It was the first time the Major and Mr. Fullerton had met, and it seemed a great joy to each to grasp the other's hand. Many of the large audience which had left the hall returned, and we had a most enjoyable praise-meeting. Mr. and Mrs. McGranahan sang "For God so loved the world," and "I will;" loving words were spoken, and earnest prayer offered by the fellow workers in behalf of each other. It was a memorable meeting, and we believe will help on the work of our dear brethren who remain to tell out the good news.

On Saturday Major Whittle and his fellow labourers went to Woolwich to commence a short campaign on the following morning. Will your readers remember these meetings in their prayers? D. A. M.

A Fourth Mizpah Band in London.

On Saturday evening, April 12, a meeting was held in the inquiry-room of the Addison-road Hall of those interested in the deliverance of their fellow-men from the power of strong drink, to hear testimony from any who had by the power of divine grace obtained deliverance from the craving appetite. The large inquiry-room was well filled.

Mr. N. B. Stoney kindly took the chair, and Mr. R. Simpson, of Glasgow, gave a short statement of the nature and origin of the Mizpah Band in that city. He stated that the great end in view in forming such organisations was to help those who had conquered their appetite by surrounding them with new associates, and that they might use their united influence not only to rescue others from the power of drink but also to bring them to Christ. An opportunity was then given for testimony.

One brother said that up to eight weeks ago he had for five years been a helpless slave to drink, and had become a professed atheist, labouring assiduously to spread his obnoxious and destructive opinions. His actions agreed with his words, and he adopted a downward course, giving way to drink and all other iniquity, but often while boldly defending his atheism, deep down in his soul there was a feeling of uncertainty and a want of satisfaction.

He went one evening merely to hear Mr. Sankey sing, but while listening to the word the Spirit of God met him and gave him such a view of himself as a guilty sinner that he was constrained to cry, "God, be merciful to me, a sinner." In a day or two he found rest and peace. Since then the Lord had given him deliverance from his old appetite, and now he was glad to bear his testimony to the happiness he enjoyed in the service of Christ.

A tall, gentlemanly-looking man followed. Under the power of this great curse he had drunk himself out of two good businesses and out of every situation he had ever had. Whilst pursuing this downward course the question occurred to him whether there was any possibility of regaining his former respectability. The enemy was ready with his suggestion, saying, "You know that you have driven away every good friend from you, and are abandoned by both God and men." But a slight ray of hope came up before his mind. The devil whispered that it was too late—his day of grace was passed—and suggested suicide as the quickest means to get rid of his trouble. One night, as he wandered through the streets, without friend or shelter, he prepared to carry out the diabolical suggestion. Reaching the edge of the pond where he was about to take a leap into a dark eternity, the thought occurred to him that when his lifeless body was found no one would know it. He searched his pockets for a piece of paper to write his name upon, and in the bright moonlight he found an old tract which had been given to him. He read the title, "Where shall I Spend Eternity?" The question took hold of him, and turned him from his determination. Wandering alone next day, he sat down in a public park, not knowing what to do or where to go, when a member of the Stratford Mizpah Band came up to him, and in a few kind words asked him to come to their meeting. He did so, and the saving truth there preached took hold of him. At the close, a Christian worker came up to him, and laying his hand upon his shoulder, said, "Brother, how is it with your soul?" That word "brother," spoken so kindly, softened his heart; it was many years since it had been applied to him, and it thrilled his soul. The Holy Spirit enabled him to accept Jesus as his Saviour, and committing himself to his guidance, he had not only realised the pardon of his sins, but had been completely delivered from his craving for strong drink.

After these remarkable testimonies, it was decided to form a Mizpah Band for the Kensington district, of which Mr. J. H. Fordham was elected President.

May the Lord bless the new branch of this noble work.

The Hampstead Meetings.

As we have devoted so much space to various reports and notices of the work, we can only in this issue state in the briefest form the commencement of the Hampstead Mission, on Tuesday week. It has been continued with every token of encouragement. The hall stands midway between Hampstead Heath (N.L.R.) and Haverstock-hill (M.R.) Stations. Last week, owing doubtless to the intensely inclement weather, the attendances were not so large as we have been accustomed to see at these meetings. The word, spoken and sung, has been with much power, and many each day have enquired the way to Zion with their faces thitherward.

At the afternoon gatherings last week Mr. Moody spoke mainly to Christians. These addresses have been reported, and, with others on the same subject—"Working for God"—are being prepared for publication.

Mr. Moody was present on Saturday evening at the Gospel Temperance meeting, and on Sunday morning expressed himself as much pleased with the interest shown. Many were inquiring how they could get freedom from the slavery of drink, and there was work enough, he said, to keep the friends engaged till past midnight. All the four meetings of Sunday were of the usual impressive character. At the early meeting for workers thousands stood up, pledging themselves to definite personal effort during the Mission, and, as something almost unique, there was a considerable after-meeting in the inquiry-room for the anxious. Forenoon, afternoon, and evening, numbers were stricken under the power of the preaching and the song. In the evening, when the subject was "Sowing and Reaping," "the slain of the Lord" were very many.

Notes and Incidents of the Work.

The following interesting circumstance occurred in the Addison-road Hall inquiry-room, on the 10th inst.:—

A man in a semi-inebriated condition, after resolutely ignoring exhortation, when asked why he came into that room, sullenly replied, "Just to see." Immediately afterwards he burst into tears, and remained on his knees long after the worker had risen, leaving the hall in great peace of mind. On the Saturday following he signed the pledge at the same place, and a week later, when seen again, though in great poverty, was cheerful, nay, very happy, and declared his astonishment that all liking for drink had entirely left him.

Some extracts from letters recently sent to Mr. Moody will be read with interest:—

Some twelve years ago, when you were in Glasgow, I was induced (rather from curiosity than otherwise) to go to one of your meetings in the City Hall. Having been brought up a devout worshipper in the Roman Catholic Church, I did not imagine that anything you might say would have any beneficial effect on me. But, praise the Lord, your words did have an effect, not only beneficial but lasting, so that from that time until you and your fellow-worker came to Stratford (in January) there was a continual hankering in my mind after something, I knew not what. Although I have been to sea for upwards of seven years out of the twelve, yet living in South America for two years, and knocking about the world, having many ups and downs, I never could get rid of that hankering feeling, that I wanted *something*. Even when very near death's door with yellow fever, the words of that beautiful hymn, "Once for all, oh sinner receive it," kept ringing in my ears. In storms and tempests at sea, and even in the loneliness of the "look-out," those strains haunted my soul, and often I asked myself, "*What* must I believe? what must I receive?"

But the way had not yet been made plain to me, and my weary, longing soul had to wait; but when your Mission came to Stratford, I felt I must go, not out of curiosity, but as a duty. So I made a point of being at your first Sunday evening service. Your text was, "Whatsoever a man soweth that shall he also reap," and every word seemed to go home to my sinful heart. I rose for prayer, and in the inquiry-room one of the Christian workers took me aside and enabled me to find consolation in God's holy Word, of which I had hitherto been totally ignorant. . . . So full of happiness was I when I went home that my wife was astonished, and I tried to make her understand, but could not. The next night I took her to the hall, and there, thank the Lord, she also found the Saviour. . . . We are now both candidates for baptism at West Ham Baptist Chapel, and we feel that were it fire instead of water, we could undergo the ordinance for the sake of Jesus. We greatly enjoyed your converts' meeting at St. Pancras, and in conclusion I would say that your *Way to God* and *Daniel the Prophet* have been a source of much profit to us. We pray that the blessing of God may ever attend your work.

From an engine-driver:—

The first night I came to your hall at Clapham, in January, I thought it was good to see so many people going in, and I followed. When I got inside, my eyes were fixed on a Scripture text, "Come," and I took the word to heart. The next night you dwelt on the same word, and I gave my heart to the Lord. Oh! the glorious sight I saw that night. I now know what it is to be born again, and have a new life.

Another convert writes:—

It was through your Mission at Islington, last November, that I was converted. One Sunday evening you preached on the Ten Commandments, and your words went right home to me, as I had committed terrible sin. When I got home that night I gave myself to God. I pray God to send me away as a missionary. Of course I want to study the Bible now as much as possible. Could you tell me how I ought to carry on such study?

A domestic servant says:—

I attended the meetings at St. Pancras, and heard Mr. Sankey sing "The Ninety and Nine," and I felt I was the wandering one. On March 8 I found the Saviour, not in a hall or a church, but while cleaning the floor. There I heard his voice saying, "Thy sins be forgiven thee."

THE CANADIAN JUBILEE SINGERS gave a short service of sacred song on Sunday afternoon last at Rev. Newman Hall's church. Bishop Disney, of the British Methodist Episcopal Church, Canada, who is accompanying the singers, gave a short address, referring to the object of their visit to this country—viz., the raising of funds to build a theological institution in Chatham, Ontario, for the education of young black men for African Mission work. Mr. Hall expressed himself pleased with the service, and announced that the singers would again take part in the people's service on Sunday afternoon, 27th inst.

Farewell Meeting to Rev. T. Baron Hart, on his Departure from Paris.

AFTER twenty years spent as minister of the English Congregational Church, Paris, the Rev. T. Baron Hart has been reluctantly obliged to resign his position and return to England, owing to the very delicate state of Mrs. Hart's health.

On Wednesday evening, April 9, a valedictory meeting was held in Mr. McAll's Mission Hall, Avenue des Ternes, which was of a singularly touching character.

The Rev. T. Howard Gill, M.A., of the British Embassy Chapel, was called to the chair. He spoke in the warmest terms of his love and esteem for Mr. Hart, though he had only known him for a few months. He felt that Paris was losing much in losing Mr. Hart, and that he was parting from a dear and valued friend. He had specially remarked his unwearied efforts and his great wisdom and tenderness in dealing with the administration of the British Charitable Fund. He most heartily joined in wishing their dear friend God-speed.

Rev. R. W. McAll feelingly referred to the many years of close friendship that had existed between himself and Mr. Hart. He had been always ready to help in the work to which he (Mr. McAll) had been called. Mr. Hart's services as a pastor and preacher had been of the most faithful and devoted character, and during his long ministry in Paris he had influenced a vast number of passing strangers, the results of which could only be known in the future. Mr. Hart had always had the happiest relations with the French pastors, who loved him and esteemed him highly, and who all regretted his leaving their city.

Mr. Edward Long, as senior deacon of the church, then presented Mr. Hart with an address and a purse containing more than £90. In doing so he specially referred to the value of the Tuesday evening meetings, which had been held in Mr. Hart's house for so many years.

Rev. T. Baron Hart, with much emotion, thanked his many friends for their great kindness. He deeply felt leaving them, but believed he was taking the right step. He narrated several interesting incidents connected with his residence and ministry in Paris.

Rev. W. Gibson, B.A., Wesleyan minister, said he was losing one of his oldest friends in parting from Mr. Hart. They had come to settle in Paris within a few months of each other, and in times of deep sorrow he had proved the true value of Mr. Hart's friendship. He was an able expositor of the Scriptures, a thorough Bible student, and was also well up in scientific studies, which he had gladly used in lecturing to the young men at the chapel. Mr. Hart had been one of the most earnest workers at the Exhibition of 1867.

Mr. Lockie referred to Mr. Hart's connection with the Paris City Mission and the Young Men's Christian Association, which had always had his warm support.

Rev. Mr. Lucas, of America, and Dr. Macrae, of the Belleville Medical Mission, expressed their warm appreciation of Mr. Hart's friendship and usefulness. Messages were sent by Rev. Dr. Mackay, of the Marbeuf Church, Rev. Dr. Beard, of the American Union Chapel, Rev. D. A. Mouilpied, Wesleyan pastor, Professor Yeatman and others, expressing their great regret at being unable to be present.

Mr. Hart's address in London will be 3, Lordship-terrace, Stoke Newington, N.

WORK IN FOREIGN PORTS.—Mr. James Hitchens, who has for eleven years laboured among seamen in the port of Hamburg, has accepted the chaplaincy of the Mariners' Church and Institute at Antwerp. He will be thankful to receive old or new magazines and books for ship libraries, or any other assistance friends of seamen may kindly send. Parcels, marked "Books for Sailors," may be addressed to Messrs. Stahlschmidt, agents for the General Steam Navigation Co., Lower Thames-street, London, and conveyed free. Letters, &c., to be sent to Mr. Hitchens, at the Institute, Avenue du Commerce, Antwerp.

The Gospel at Bow.

THE Earl of Shaftesbury lately said: "Bow is one of the very worst districts in London. More evils of various kinds exist there than will be found in any other locality of the same density of population." It will be interesting to our readers to know that this part of the metropolis is not being neglected, but is the field of a vigorous evangelistic effort inspired by Harley College, the missionary training seminary, conducted by Mr. Grattan Guinness and his wife. By a variety of agencies suited to every age, from the infant to the grandfather, the Mission seeks to influence whole families, surrounding them with a net-work of Christian influences which never fails to reach some portion of the family, and sometimes is blessed to every member of it.

The first annual meeting of this, the Harley Hall Mission, Bow, was held on April 17 in the great Gospel tent which has been erected in the gardens of the Old Palace, St. Leonard-street. The chair was occupied by Mr. Harry Guinness, who presides over this branch of the East London Institute's evangelism, and preaches every Sunday night to the poor with marked tokens of blessing.

The closing words of the superintendent's report were as follows:—"Besides nightly evangelistic services, open-air preaching, tract distribution, and door-to-door visitation, we have a Bible-class for men, a Young Men's Christian Association, senior classes for lads, mothers' meetings, Young Women's Christian Association, factory girls' classes, a junior and senior Blue Ribbon Association, a vigorous Sunday-school, a Band of Hope, and several meetings for believers; we have also given gratuitous accommodation to a Phœnix Benefit Society for men, and also a Phœnix Benefit Society for women, as we wish to encourage habits of providence and hail every effort of the working classes to assist themselves.

"It is exceedingly difficult for us to tabulate the results of our first year's work, for we have had a good deal of cutting, levelling, and rail laying to do; but I have the testimony of a considerable number of persons who reside in the district, that the work of the Mission has made an unmistakable impression upon them, and has helped considerably to elevate their social, moral, and spiritual tone. The drink fiend has been driven from many homes, about 1000 persons having mounted the blue ribbon, and there appears to have been between three and four hundred most hopeful conversions."

About 600 persons were present in the tent. The interesting proceedings were brought to a close by an earnest spiritual address by the chairman. We understand that Gospel services will be conducted in the Gospel tent every night for the next six months.

INQUIRY.—Business engagements compel me to spend two Sundays in Bruges every year, and I shall be very thankful if any of your readers can favour me with the address of any Christians, English or foreign, who are resident there.—Yours truly, T. R. Tufnell.

10, *Moorgate-street, E.C.*

BRITISH SCHOOLS IN SYRIA.—Passing through Beyrout *en route* for Palestine, we spent a few days with Mr. and Mrs. Mentor Mott, and visited and saw the working of all the schools in connection with the work in that town. We were astonished at the extent of the work being done there and in Damascus, and are certain that few in England have any idea of it, or what great spiritual blessing is attending it. What struck us most was the thorough knowledge the girls at the training Home and the schools have of the Bible, the willingness of the children to learn, and their quickness in speaking and learning English. But workers are sorely needed. With such a wide open door, which may be closed ere long, and with a healthy climate, surely there are many in England who might come forward to strengthen the hands of those who for years have borne the burden and heat of the day. We would urge any who may be passing through Palestine to see for themselves the work in Beyrout and Damascus. Miss Poulton, 18, Homerfield-road, Wimbledon, will gladly give information, and receive help for this important work.

Palestine, March 3. E. & H. M.

Gospel Temperance Mission at Settle.

AS long ago as February of last year, a week's Mission was held at Settle, in the West Riding, Yorkshire, during which 1155 persons put on the blue ribbon, and of these 447 were new pledges.

This may be considered a remarkable result out of a population of about 3000, but the interest has been so well sustained that a Saturday night meeting has been held ever since, except during the middle of summer. From 200 to 600 persons have been present on these occasions. The district has been thoroughly aroused, and many country meetings have been held in farm-houses, school-rooms, &c.

That the results are most gratifying may be seen from the fact that during the past six months a public-house and a wine and spirit store have been closed, and a second public-house has been sold to be converted into a private dwelling. The first-named hotel has been purchased and furnished by a joint stock company, and is open as "The Commercial Temperance Hotel." In addition to most comfortable rooms for tourists and others, a considerable restaurant business is being done already, whilst the extensive stabling is most useful to farmers and others who desire to avoid the public-houses.

The High Sheriff of Yorkshire took an active part in the promotion of the company, and he was supported by two lawyers, a doctor, and two local manufacturers, and other gentlemen. Considering that Settle is the centre of a most beautiful district, abounding in natural curiosities for the geologist and naturalist, and with walks and drives in all directions, it is confidently expected that this rather bold venture for the Temperance party will form a financial success.

Village Work in Somerset.

DEAR SIR,—Our hearts rejoice when we read from time to time in the columns of your paper of the wondrous things which the Lord has been, and still is, doing through Mr. Moody's, and other Missions in the large towns, but He has not forgotten the poor, small, out-lying villages.

A three-weeks' Mission (the first ever held here) under the conduct of Mr. W. F. Holt, one of the Christ Church band of evangelists, of Burton-on-Trent, has not long been concluded in this village. Services have been held every night in the school-room during the last two weeks; all standing ground was occupied on the Sundays, many being unable to get in. There was a mighty power in the meetings; the people drank in the word, and many who came every night walked four miles each time to do so; and night after night souls went away rejoicing in Christ Jesus.

The after-meetings were also very full, there being many nights when everyone in the room stayed, so that, as we had no inquiry-room, we were always obliged to have a second "after-meeting" to deal personally with the anxious ones.

On the last night of the Mission we had a tea-meeting, when the brethren, poor though they are, as a thankoffering to God, presented to Mr. Holt a handsome Bagster's Bible and an inkstand.

God has worked wonderfully in families; in one case He has saved six in one family (since the Mission three more in the same family have been saved); in five cases He has saved both husbands and wives; in three more he has saved the husbands where their wives were already Christians.

You will understand what a song of praise goes up to God from our little village, when we say that, in less than two years, nearly half the adult population has been saved.

We ask the brethren who read this account to thank, with us, the great God and Saviour, both theirs and ours, for the tender compassion and unutterable love He has manifested in setting the feet of so many of us upon the rock, and to pray, since He has done so, He will so order our goings, that we may walk worthy of Him who has called us unto his Kingdom and Glory.—I am, dear sir, yours faithfully, D. M. B. Chapman.

The Rectory, Wambrook, Chard.
April 14.

Notes and Comments.

THE Conference on Holiness and Faith-healing at Hackney, which we mentioned in our last, has continued through the Easter holidays, owing to the increased interest felt by those attending it.

Mrs. Butler has opened at Winchester a little hospital for the poor fallen women. This is a practical answer to those who reproach us for the repeal of the Contagious Diseases Acts, and say we neglect these outcasts. God has signally blessed its beginning. We hope the same thing will be done in other of the lately-subjected towns.

Our friend Richard Weaver has been holding evangelistic services during the past week at the West London Tabernacle. There has been a remarkable interest attached to the meetings, and a large number have yielded to the power of the truth spoken by the evangelist. The services are continued every evening during the present week at 8 p.m., and next Lord's day the series of services will come to a close. Mr. Weaver's home address is now Milton Cottage, Sale, near Manchester.

One of the saddest records of crime we have ever read comes from Croydon, where last week eleven boys, varying from thirteen to nine years of age, were brought up on a charge of highway robbery and housebreaking. Gangs of boys, it appears, have been for some time disturbing the neighbourhood with their lawless deeds. One of the magistrates spoke of the parents as being privy to it. Children of nine years old in a police-court, hardened and bold in crime, is a fact which society cannot afford to disregard. There is reason to fear that juvenile crime is increasing among us, a spirit of early aspiration after deeds of violence and dishonesty having frequently shown itself of late. Lack of parental discipline, and pernicious reading, are foremost among the causes to which the evil may be traced.

Strong drink is a fell destroyer both of body and soul, and has slain myriads of its votaries and their victims. Seldom has so terrible an illustration of its raging power come before public notice as that recently reported from Naples. A young Calabrian soldier under its maddening influence took up a gun, and rushing through the quarters of his comrades killed five of them and others. Such events unmistakably reveal the demoniacal influence of alcohol, and serve to warn men of the danger of yielding to its baneful power. Deeds of darkness are rarely committed apart from a spirit of recklessness aggravated, if not induced, by its effects.

In view of such facts as the above, one hears with indignation and alarm that large importations of intoxicating liquors are being made into the country around the Congo. These are stored in great quantities at the stations of the International Association until they can be forwarded into the interior. The London auxiliary of the United Kingdom Alliance has done well to memorialise the King of the Belgians on the subject, and His Majesty we may hope will not fail to use his influence in putting a stop to so iniquitous a course. Nothing can more tend to demoralise and injure the races of Africa, whose welfare all Europe is concerned to promote.

Messrs. S. W. Partridge & Co. announce that they will shortly publish a memoir of the late T. B. Smithies, Editor of the *British Workman*, &c. &c.

Dr. Pentecost and Mr. Stebbins are conducting a Bible-reading and Prayer-meeting at the Conference Hall, Mildmay-park, every morning this week (except Saturday) at eleven o'clock. We are asked to insert the following note:—

"May I ask your permission to express my deep regret at the disappointment experienced by those who came to the hall last week, expecting afternoon Bible-readings with Dr. Pentecost? There was no time nor any adequate means of announcing the change of plan.—Believe me, yours sincerely,

"James E. Mathieson."

At the tercentenary celebrations of the Edinburgh University, held last week, Professor Calderwood, in addressing the graduates, spoke strongly on the danger which besets modern education owing to the fact that our own is an age of specialists. The growing tendency is to separate and classify workers, to concentrate attention on some one special study, and so to abate broad and generous interest in whatever affects the general good of the community. His closing words are eminently timely and wise. He said:—

"We must seek to deliver ourselves and our nation from the dangers of specialism. We must not content ourselves with formal acceptance of the commonplace that all advance of knowledge must carry with it the good of the race. We must make this end a living purpose, shaping our whole career. Carry throughout your life some earnest regard to the claims of the commonwealth on the fruits of her children's training. Remember what the cause of education in Scotland still needs at our hands, and the claim it has on the educated men of the country, both in the field of administration and in the efforts to secure legislative advance. And, rising still higher, I would ask you not only to be strongly and earnestly patriotic, but devoting yourselves to the God of truth, purity, and salvation, exercise all your life through the faith and world-wide sympathy which Jesus Christ has brought into our world."

Rev. Jos. Cook says, what most people will allow to be true, that Sunday is worth more than Sunday journalism. What Sunday journals displace is worth more than they supply. They displace rest. They displace the mood of religious thoughtfulness and worship, without which no civilisation can be maintained at a high level. He propounds a question of logical fairness when he asks, "Why should one trade be allowed to manufacture and distribute its wares on Sunday, and other trades kept from work on that day?" At the same time it is well to remember that more Sunday work is caused in the production of Monday journals than of those published on the day of rest.

At the session of the National Union of Elementary Teachers just held at Leicester, a resolution was passed by a large majority to the effect that the system of classifying schools as "fair," "good," and "excellent," and awarding them a corresponding money payment—viz., the merit grant—is based upon no sound principle, is unfair in its application, is calculated to provoke jealousies and ill-feeling among both management and teachers, and to become a most powerful incentive to over-pressure, and therefore ought to be discontinued. It is a good sign that this feeling is thus strong among the teachers, and such an expression of their opinion ought to have much weight with the Department, leading them to re-construct the Code in favour of a wiser and fairer rule of procedure.

Interesting Easter Conferences were held as usual at Kilburn Hall, Union Hall (Edgware-road), and other places. Pressure on our space compels us to omit any detailed account.

Another vacancy has occurred in the bench of bishops. The death of Dr. Bickersteth, the Bishop of Ripon, removes one who has long been known as an evangelical leader in the Church to which he belonged. Though only sixty-seven years of age, he had for some time been in failing health, and had only retained his bishopric of late through the earnest persuasion of his ecclesiastical friends and co-workers. His loss will be keenly felt by the evangelical party to which he was devotedly attached, and the interests of which he faithfully served.

Such has been the progress of the Hawaiian Islands in civilisation and refinement that a directory and hand-book of general information as to the exports, imports, revenue, &c., of the whole group is actually published in Honolulu, the capital city. Modern improvements are being introduced, the telephone is in operation in the city, commerce and business enterprise are developing on all sides, and traces of the barbarism which prevailed in Captain Cook's day are relics of the past, instead of features of the present. Prominent in the hand-book referred to is a goodly list of benevolent and philanthropic institutions established in the islands. Well may we exclaim, in the spirit of thankful joy, "What hath God wrought!" for all is due to the Gospel of his grace, and to its renewing power.

In an article on the popularity of firmness called forth by reference to the Merchants Shipping Bill, and the demand that its just provisions should be moderated, *The Spectator* says:—"There are many questions on which it is essential to be beaten first in order to succeed afterwards," and urges the promoters of the Bill on no account to modify the measure for the sake of passing it forthwith. The principle thus pleaded for is of wide application. There is a subtle influence about success which sometimes leads men to forego firm adherence to principle in order to achieve speedy results. But success gained by vacillation and temporising is at best short-lived, and great minds will always prefer slow progress on sure and safe bases to temporary gains made at the cost of fidelity to what is right. Firmness in the maintenance of a just and righteous cause commands confidence, and in the end is sure to win the day.

The same journal administers a severe rebuke to Mr. Matthew Arnold for his use in his lecture on "Numbers," reported in the *Nineteenth Century* for this month, of Isaiah's teaching concerning "The Remnant" of Israel, and its influence on the salvation of the race. Mr. Arnold ignores the Divine authority on which the prophet's teaching is based, and the vision from connection with which the prophecy derives its grandeur and impressiveness. We heartily agree with our contemporary in protesting against this unhallowed use of inspired language by writers whose convictions are wholly alien from the sentiments of the sacred penmen. "Eviscerated prophecy of this kind" is justly said to be "a mockery," and the employment of sacred truth for a purpose opposed to its original design is unfair. The practice is, however, very common with modern neologians.

We are informed that the Sunday postal service in any country district may be discontinued at the request of the *receivers of two-thirds of the correspondence*, and not of two-thirds of the population, as stated in our last issue.

Seldom has our beloved Queen displayed her noble character more forcibly than in the letter she has addressed to the nation, in acknowledgment of public sympathy with her and the young widow on the death of the Duke of Albany. The second paragraph is worthy of a place in the memory of all her subjects:—

"The affectionate sympathy of my loyal people, which has never failed me in weal or woe, is very soothing to my heart. Though much shaken and sorely afflicted by the many sorrows and trials which have fallen upon me during these past years, I will not lose courage, and with the help of Him who has never forsaken me, will strive to labour on for the sake of my children, and for the good of the country I love so well, as long as I can."

If anything were wanted to make Her Majesty more beloved, nothing could better have done so than this expression of grateful love to the country she has so long ruled with wisdom and grace. May the Comforter from on high be ever near to solace and direct her remaining years.

While politicians differ widely as to the critical condition of Khartoum, and its noble-hearted occupant, General Gordon, there can be but one feeling among Christian people as to the duty of bearing him up in earnest prayer to God. The purity of his motives, the unselfishness of his spirit, the simplicity of his faith, and the loftiness of his whole character, combine to commend him to the warmest sympathy and deepest concern of all who have studied his career. Let us not be slow to plead with God that he may be preserved from the imminent perils which surround him, and yet live to see his heroic endeavours for the good of Africa crowned with complete success.

A pleasing instance of what may be done in promoting Christian union and co-operation among different denominations has just occurred in one of our South London suburbs. Revs. E. Rae, Vicar of Emmanuel Church, West Dulwich; A. C. Tarbolton, of the Congregational Church; and W. Fuller Gooch, of the Open Baptist Church, have been holding a series of united evangelistic meetings, each one officiating in the other's Mission or lecture room. The result is that some have heard the Gospel who would not otherwise have come under its influence, Christians have been brought closer together, and a proof given of the possibility of dividing lines being made far less separating than they are supposed to be. Such an example might be widely followed with advantage.

Writing to us on board the ss. *Peruvian* from Moville *en route* for Canada, Mr. J. W. C. Fegan says he is accompanied by ten lads who have been rescued from London temptations and London misery, and for whom he hopes to find new homes and brighter prospects on the other side of the Atlantic. They are the first instalment of many hundreds whom he trusts to emigrate in coming years. During his stay in America Mr. Fegan will endeavour, by personal observation, to gather such information as will prove useful to him in prosecuting his rescue and training work among the poor boys of London. We commend our earnest brother and his companions to the keeping of our heavenly Father, and pray that he may come back in due season with his health fully restored. During his absence letters addressed as usual to The Boys' Home, 95, Southwark-street, S.E., will be immediately attended to.

The Rev. A. A. Rees, pastor of Bethesda Chapel, Sunderland, a personal friend of our own for thirty years, has just passed away. His death occurred on the 16th inst., to the deep regret of a large circle of friends, not only those connected with his own church, but also of other communities. He was a faithful servant of Christ, bold and fearless in his denunciation of whatever he regarded as contrary to truth and godliness, and unswerving in his attachment to the great articles of the Christian faith. He had a strongly marked individuality, which made his position in some respects isolated and unique, but he had a large heart, and was deservedly esteemed by all sections of the church in the town where he lived. He was a staunch supporter of Temperance principles, and one of its ablest advocates.

The House of Lords has in hand one of the most serious matters our home legislation is concerned with. The Criminal Law Amendment Bill, which passed its second reading in the Upper House a few days ago, has for its main object the suppression of immoral houses, and the cure of that social evil which pestilentially affects all classes and conditions of the community. The difficulties in the way of dealing with these questions are great, and are not likely to lessen while the Press and large portions of the public plead for State regulation and sanction of vice. Only by uncompromising opposition to the whole system of prostitution, as abominable in the sight of God and men, can we hope to mitigate the terrible state of things which exists. The country must beware, however, of the dangerous power given to the police under this measure.

The *Times*, commenting on the case of Euston *v.* Euston, recently tried in the Divorce Court, remarks on the frequency with which of late illustrious names have been referred to in that tribunal, and utters words of grave as well as truthful import when it says: "Nothing certainly would sap more swiftly the authority and influence of the English aristocracy and all connected with it than the notion that its tone of morality had lowered. It is peculiarly incumbent upon those who boast nobility of birth to bear steadily in mind and act in accordance with the maxim, *noblesse oblige*." . . . "No true friend to our institutions will think lightly of these considerations. Cynicism as to them must be fatal in the long run to any order, however powerful." Aristocratic vice is one of the most potent factors in the production of democratic revolutions. Bad enough in the rank and file of the nation, vice and immorality are simply intolerable in those who claim to be at its head.

The "May Meetings" are once more upon us. Our Baptist friends, as usual, lead the way, their programme having already commenced. The Missionary Prayer-meeting, which happily inaugurates these gatherings, is this year held in Bloomsbury Chapel, the Rev. Dr. Maclaren presiding. The call to devoted consecration to the Lord's work in the world was never louder than it is now. Never was there greater need to pray the Lord of the harvest to send forth more labourers, or to entreat the Lord's stewards to be more faithful to their trust. The time for working in the Master's vineyard is growing short, and He Himself will soon be here. Let us earnestly pray that the return of the season when the various sections of the one great host of God's elect meet to review the past, and gird themselves for further service, may be productive of vastly increased devotion to the Saviour's claims.

The summary of work done by the Victoria Institute, or Philosophical Society of Great Britain, during the past year, furnishes proof of the utility of its efforts to combat the influence of secularism at home and abroad. Few, perhaps, are aware of the immense exportations by the English Secularist Societies of avowedly atheistic literature. Under the garb of philosophical treatises, rank secularism is being issued in a wholesale manner, and by its means the secularisation of education in India and the Colonies is being extensively influenced. Hence the importance of institutes which aim at checking and counteracting such endeavours being adequately sustained. It is a special work, and calls for special consideration and support.

Much is being said just now about enlivening the public services of the sanctuary. Most will admit that there is need for this, the dulness and formality which prevail in many churches and chapels being patent and even proverbial. But care must be exercised lest in seeking to remedy this evil, spirituality and devotion are sacrificed to a false idea of what the life required really is. Good music and popular preaching may be made to harmonise with spiritual worship and work, but too often they are aimed at apart from due regard to the presence and power of the Holy Ghost. By all means let our songs be melodious and winsome, but let them be those of the heart; and let the preacher "seek to find out acceptable words," but always taking care to let them savour only of the mind of Christ.

The doctrine of the death of Christ as a vicarious offering for sin is of cardinal and vital importance. The declaration of the Dean of Westminster at the Abbey on Good Friday cannot therefore be read without regret. After speaking of the doctrine as marked by "moral repulsiveness" and "intellectual contradictions," Dr. Bradley said: "I have yet to learn that any amount of penal pain is in itself any satisfaction or atonement for sin, of which it is often the inevitable consequence, or that any amount of suffering or torment is worth in a Father's eye one tear of genuine repentance, one hour of amended life." That is to say, that one tear of genuine repentance, one hour of amended life, avails more for our redemption than the precious blood of Christ, as of a Lamb without blemish and without spot. A divine who has not learned the lesson of Calvary better than these words indicate, can scarcely be said to understand even the first principles of the doctrine of Christ.

METROPOLITAN POLICE.—On April 18 a meeting of a portion of the Metropolitan Police was held in the drawing-room of 4, Inverness-terrace, Hyde-park, W., in connection with the very successful Mission carried on by Miss Gurney. At both afternoon and evening meetings a number of testimonies were given by the constables, of the power of the Lord Jesus to save and keep them. Addresses were given by Rev. W. Haslam, Messrs. Spencer and Stoney.

GREECE AND ITS PRISONS.

By CHAS. COOK.

BEFORE leaving Egypt we petitioned the Khedive for the life of a poor man whose execution we had been the means of postponing while visiting the prison at Assiout. We also prayed him to consider a number of prisoners who had been awaiting trial for about two years. Dr. Cruickshanks told us that, apart from the fact that many of them were falsely accused, they had served in suspense the maximum period of imprisonment which they would have received if they had been duly tried and sentenced.

Leaving Alexandria, we sailed for Athens, and here our first real troubles began. Our beloved brother, Mr. Cole, was stricken with ophthalmia, by which he lost the sight of both his eyes. We were all affected by the dreadful atmosphere of the prisons and the bad air and smells we had to encounter. Thousands of persons in Egypt are blind in one eye with ophthalmia, and the eyes of the children are covered with flies, which carry the disease to others.

At Athens we obtained our permission to visit the prisons of Greece. The prisons here greatly surprised us, for we thought none could have been worse than in Egypt, but we found ten men sleeping in a low room nine feet square with no ventilation, the door and window at night both being shut. The principal prison of Athens is a small building in which are crowded over 200 men. In one room, seventeen feet by fourteen feet, twenty-three had to sleep; in another, ten feet square, there were twelve men, including one who was ill, there being no hospital in the place. Added to this, rooms, stairs, and corridors were covered with dirt, and while there seemed to be little or no discipline exercised, one man playing with a pet dog, a second with a musical instrument, and each doing as he liked, yet it was dreadful to see them herded together in such unhealthy places, and having no work given them to do. As many of them had been for years languishing in ill-health through dirt and idleness, we suggested that they should be made to keep the prison clean.

On the Sunday previous we had noticed a great tumult outside the gaol, and now we learned that three men had made an attempt to escape. Two of them succeeded, one having a life sentence, and another who had received seven years. We distributed the Word of God to all the prisoners, no books of any kind being supplied by the Government. The prisoners are allowed to buy their own food; if they have no money then they are allowed a small amount of food by the country.

An English clergyman being with us, we left enough money with the Governor of the prison to give them all a good supply of coffee. The other two prisons were not quite so bad; here also we gave away our Gospels to the prisoners, and also a few temporal comforts to those who were sick.

Space prevents our speaking of the many wondrous scenes in this city, so interesting to the Christian. Again and again we visited Mars Hill, which overlooks the whole of the city, and were charmed with the grand ruins of the Acropolis.

We were sad to find no testimony for Christ and his Gospel during the Sunday we spent here, though we searched the place; but, alas! no such clear ring as Acts xvii. is heard in modern Athens.

P.S.—Since my return to London I have received the following autograph letter from Mr. Clifford Lloyd, in reply to one that I wrote to him on the subject of the Egyptian prisons:—

"Dear Sir,—I thank you for your note. Prisoners are being released as quickly as possible, though it has been with great difficulty that any lists of them have been procured, showing the charges. I found some prisoners in jail, charged with theft, pending trial for six years and nine months! There were also many for over five years. Believe me that all my sympathies are with this down-trodden and oppressed people. We have already done a great deal for them. They are not liable now to be imprisoned at the will of the Mudir, and are not subject as before to the extortion of olden days. There is much yet to be done, I need not say, and our difficulties are many and great; but with patience I have no doubt all these will be overcome.

"Yours very truly,

"*Cairo, April 2.*" "Clifford Lloyd.

A Bible Carriage for Australia.

OUR brethren, John Hambleton and his young companion Brewster, sail (God willing) in the *Garonne*, Orient Line, on the 30th inst., for Australia. Mr. Hambleton thinks it probable that they will first be led to form a depôt for Bibles and Christian literature at Geelong, the place of the Lord's visitation to his soul, about thirty-six years ago. He had built a small theatre there, and it is his heart's desire to go and end his days in the Lord's service, in that land where he wasted his youth in the service of Satan. They have had a Bible carriage built, which is described as "a perfect picture—with Scripture texts all over it."

Mr Hambleton says: "There are thousands of Chinese coming to Australia for gold. They soon learn to speak English. I have conversed with many of them in San Francisco. They will return to China converted, and under God I believe this work will be the means of bringing numbers of Chinese as well as Australians to Christ after I have done my work here."

Messrs. Fullerton & Smith in Edinburgh.

THE Mission conducted by these brethren in Edinburgh has been attended with much blessing, and there are very many of God's children who will remember their visit with thankfulness and joy. The Lord has given manifest blessing at every meeting, but I now wish specially to mention the closing gatherings, which were exceedingly precious. The work steadily deepened, and it went on, and the numbers who received blessing nightly increased. The last evening service, like the preceding ones, was crowded, about 3000 being present, and there were large numbers who could not get even standing room. Before commencing the service, Dr. Carment, the President of the Y.M.C.A., briefly expressed the deep thankfulness of the Committee and Christian friends for the visit and labours of Messrs. Fullerton and Smith, and also expressed what he knew to be a widespread desire, that they would again visit Edinburgh, and assured them of a most hearty welcome when they did so.

The meeting for Christians on Sabbath mornings was largely attended, and was a season of great refreshing. There was great expectation for the other meetings, and the Lord gave abundantly. The address to women was accompanied with much power, and at the close about a hundred stood up professing their desire to be saved. But it was only in the after-meeting that the thoroughness of the impression was realised.

The men's meeting was not less interesting, the Lord being present there also. Numbers began to crowd into the hall fully an hour before the time. It was a grand sight when those who wished to be saved were asked to stand up. All over the hall men were seen to rise, and a large number remained to be conversed with. We praise the Lord for all He has done in our midst through the labours of these two brethren.

On Tuesday night following a meeting for converts and inquirers was held in the hall of the Association. This was beyond all doubt a most cheering and convincing testimony to the amount of good which had been done. The President of the Association, Mr. Stoughton of London, and others, briefly addressed helpful and encouraging words to the young Christians. This meeting having been such a blessed one, it was resolved that other meetings similar should follow.

Edinburgh. Wm. Brown, Sec. Y.M.C.A.

MR. AITKEN AT WREXHAM.

THE Mission announced as "Special Easter Services" commenced on Easter Sunday with the Lord's Supper, at the Parish Church, at 8 a.m., with an address by Rev. W. H. M. Hay Aitken, and at St. Mark's Church with an address by the Rev. J. Stephens. At 11 a.m. and 6.30 p.m. Mr. Aitken preached at the Parish Church to crowded congregations, and at a quarter to four a sermon of remarkable power was preached by him to a body of more than a thousand men, who were evidently greatly impressed.

At this place Mrs. Crouch addressed a large gathering of women at the hall attached to the Savings Bank, and at the same time Mr. Stephens held a children's service at St. Mark's Church, with evident tokens of the Divine presence and blessing. During the week Mrs. Crouch has addressed a meeting of women daily at the Savings Bank, and Mr. Stephens has held services at the Parish Church on two afternoons for young women, and daily for children, largely attended, and with most encouraging results. Many of the young women have been brought to decision, and a large number of the children have been deeply impressed. The power of the Holy Spirit has been unmistakably present in these services, and a considerable number of the children have been brought to God.

At 11.30 a.m. daily, a service has been held at St. Mark's Church, when Mr. Aitken has delivered a series of addresses on the Christian Life, largely attended by ministers of all denominations, and much appreciated by Nonconformists as well as Church people. The Mission service proper has been held every evening at 7.30 at the Parish Church, where Mr. Aitken has preached with great power to immense congregations. Night after night large numbers have remained for the after-meetings, and not a few souls have been brought into light, liberty, and peace. So encouraging have been the results that the services, which originally were only intended to cover Easter week, are to be continued up to Friday, the 25th inst., when they are to be brought to a close with farewell addresses by the Mission preachers at the churches, and a Temperance mass meeting at the public hall.

A special feature in this Mission is the gathering of clergy which is to take place on Monday, April 21, when addresses will be delivered by Mr. Aitken on the "Keeper of the Vineyard," "The Shepherd before his Flock," and "Concerning Definiteness." Mr. Aitken is no stranger to Wrexham, having been here with Mr. D. L. Moody in 1875, and in 1879 conducted a Mission here, which was greatly blessed to the neighbourhood for miles round. Wrexham is the most populous parish in the six counties of North Wales, containing a population of more than 14,000 souls, and well known for its grand old parish church, which is one of the architectural treasures of the kingdom. A sight never to be forgotten is that of the venerable edifice filled from end to end, and with God's message of truth and love delivered with the demonstration of the Spirit and of power.

Much prayer has been offered for weeks past for a large measure of blessing on the services; and both the local clergy and the Mission preachers appeal earnestly to all whom this account may reach, to continue in prayer and supplication for a still greater manifestation of the power of God in the preached word. It is not the town and parish of Wrexham only that is interested in these Mission services, but the surrounding parishes for miles round, populated mainly by colliers and miners. The present is a rare opportunity of reaching a large and important district, and "praying breath" could hardly be better used by your readers than in pleading for "showers of blessing" on the services now going on at Wrexham. D. Howell.

SEA-SHELL MISSION.—The Society for distributing boxes of sea-shells to poor sick children has its office at 26, Tunstall-road, Brixton-road, S.W.

Christian Work in Paris.

DEAR SIR,—I gratefully call to mind the articles published in your paper in 1881, in the hope of assisting me with aid for the preservation of the chapel in the Rue Royale. Notwithstanding our efforts in this direction we have been dispossessed, and we have not succeeded in meeting with any other suitable place. The interest you were good enough to manifest three years ago by the gift of £35 2s. 3d. from the readers of The Christian, makes it encumbent on me to give you the first intimation of good news.

What every one considered to be impossible—our return to the Rue Royale—has for some time been in a fair way for realisation. The pickaxe and the hammer of the demolisher are now at work for us in re-opening the way. A portion of the site of our ancient chapel, augmented by the entire space formerly occupied by an old building, which has just been pulled down, will be let. It only remains for us to avail ourselves of the site, and to raise thereon another chapel more spacious and more commodious than our former structure.

I know not for certain if my endeavour to regain possession of the *locale* will be successful. In any case, and however it may turn out, I am content and my heart is at rest. I discern the ways of God, and I bless him that the manifestation of his will is but the spreading forth of his love and his faithfulness.

I. Armand Delille, Pasteur.

7, *Rue Portales, Paris, April* 9.

Rev. Dr. Somerville in Londonderry.

A VERY successful Mission has just been concluded by Rev. Dr. Somerville in Derry. He undertook it at the urgent request of personal friends, and in response to a largely signed requisition from ministers and influential members of the various evangelical churches in our city. A select choir under the leadership of his son, Mr. W. F. Somerville, rendered in an admirable manner the service of praise.

On Sabbath evening, March 30, Dr. Somerville preached in First Derry Presbyterian Church, the largest available building in the city, to over 1200 people. On Monday, 31, and all through that week, mid-day services were held from twelve to one o'clock for prayer and a brief address. The attendance was large at each service, and especially on Saturday, when the service was for children, the Union Hall was nearly filled. Each evening, except Saturday, services were held at half-past seven in the Union Hall, which accommodates eight or nine hundred people, and almost every night the hall was filled.

The meetings for women only and for men only, possessed a very peculiar interest. On Sabbath, the 6th inst., at eight a.m., a service was held for young men in the Union Hall, and at that early hour over 250 came to hear the Word. In the evening Dr. Somerville again preached in the First Presbyterian Church, which was filled to overflowing, many being unable to obtain admission. Mid-day services were continued on Monday and Tuesday.

On Monday evening Dr. Somerville gave an address to Christians, and on Tuesday to anxious inquirers. It is believed there were as many at the Union Hall on Tuesday evening who could not gain admission, owing to the crowded state of the house, as would have filled it another time. It was pleasant to see the deep interest taken in the work by ministers of various evangelical churches, and it is believed that permanent and spiritual good has resulted. Ministers of all Protestant churches in town took part in the meetings, and so helped the veteran evangelist, who has been visiting the Church of God in nearly every part of the habitable globe. It is not too much to say the services just concluded will be long remembered by all who attended them, and the Rev. Dr. Somerville and his son will have a large place in the prayers of the Lord's people in this city for many years to come.—*Londonderry Standard.*

Our Young Women's Christian Association in Paris.

MANY of our friends at home are acquainted with the modest rooms of our Young Women's Christian Association in Paris at 88 Faubourg St. Honoré, where, since February 1873, the first and then only Sunday Bible reading for young English women in Paris has been held, and our Young Women's Christian Association was instituted; the card of membership, which has been translated for kindred associations in France, being as follows:—

"By the help of God's Holy Spirit I will seek, for Christ's sake—

"To read my Bible with prayer daily."

"Never to lie down at night with unforgiven sin upon my soul.

"To live for Christ, knowing that I am not my own, but bought with a price.

"To keep the Sabbath day holy.

"To remind those around me that there is a God, a Saviour, a Sabbath, and a judgment-day.

"To pray that God in mercy will quicken the living dead in this great city."

Our great aim has been to get reality between each soul and her Saviour, to cut away the props upon which human nature is so apt to lean, and to lead each one into communion, not with an earthly Association so much as with a risen living Saviour.

And our little card has been kept by some for months and years—one recently signed hers after eight years, and another after three of indecision, finding no rest save in complete surrender.

Scores of our associates are now scattered in almost every corner of the civilised world, whose names will be found with numbers of others written in a worn Bible on earth; in heaven, in the Lamb's Book of Life, which is the real membership.

On Thursday the last meeting and yesterday the last Sunday Bible reading were held at these rooms, larger and more commodious apartments having been secured at 26 Faubourg St. Honoré, where we shall have a small home for English girls employed in shops and apprenticed in houses of business. This means greatly increased expenditure with an empty exchequer—the rent alone being £220 a year—but it is a great necessity, as these young people form a class of themselves for whom we have not sufficient accommodation at our Home in the Avenue Wagram.

During their first apprenticeship their remuneration consists chiefly in two meals a day, no lodging, little or no pay, and long hours of hard work, and this where one sees on every side the costliness of sin.

But we cannot leave our old Young Women's Christian Association rooms, where every step has become hallowed ground from answered prayer, and where many a girl has sought and found a friend in Jesus, without bearing our testimony to the power of God's presence, and asking for much prayer that this branch of our work may be so consecrated afresh, that we may yet "see greater things than these," in our new Home and Young Women's Christian Association in Paris. Ada M. Leigh.

77, *Avenue Wagram, Paris, April* 14.

Y.W.C.A., Tryon House.—One hundred and thirty young women have found a safe shelter in this Home during the past year; some very young, who have been given us to care for by loving parents, who naturally shrank from letting them come to London. It has always been our wish to make it feel like home, and to take a motherly interest in all who are entrusted to our care. Before moving to our new Tryon House (for we shall still keep the name) we want some very substantial help, and we venture to appeal for £300, that we may begin out of debt, and with no money burden upon us. We have had the privilege of working without remuneration for several years, and although we are affiliated with the Young Women's Christian Association, we do not receive one penny from its funds.—Catherine Ellis, Annie C. Bamber, Hon. Superintendents.

29, *Whitehead's-grove, Chelsea, S.W.*

Counsels to Emigrants.

A PARTY of emigrants, going to Canada under the auspices of the London Samaritan Society, left St. Pancras yesterday (Wednesday). In reply to invitations sent by Mr. J. J. Jones, to be present at a meeting at St. Pancras before starting, the following very interesting letters were written by the Archbishop of Canterbury and Archdeacon Farrar:—

"My Dear Sir,—I am sorry that I cannot meet the Lord Mayor at St. Pancras Station at the departure of the emigrants; I shall not be within reach. But I am thankful that the Lord Mayor will address them. He will speak from his heart helpful and true words. May God be with them on the waters and in their new homes. May He prosper the work of their hands; may He keep them pure from the dreadful sins which they have seen to be the ruin of so many in their own land; may He keep them from ruining others by bringing in fresh sins among them. Many tribes have had to curse the day when Englishmen came among them. But may these Englishmen be true Christians, and not forget their faith, their hope, and their Master in heaven. Then they will spend the first fruits of their prosperity in providing themselves with churches and schools, and so the foundation of future greatness and happiness and real 'wealth,' in its old sense, will be laid.—I remain, my dear Sir, yours very truly, "Edw. Cantuar.

"*Lambeth Palace.*"

"Dear Sir,—It would have been a great pleasure to me to support the Lord Mayor on April 23, and to say a few words to the emigrants, as you kindly propose. I shall be prevented from doing so by other duties and engagements. Tell them that though they will be exiles from home, they need never be exiles from the best memories of home, and the truest and purest lessons which they learnt as little children in their schools. They will not change *themselves* by changing the scenes and the climate in which they live, and if they remain true to themselves, to the immortal soul which God has given them, they will have that inward peace and hope which alone can give real happiness. Even the severest trials and hardships of life, which happen to all of us in turn, become bearable when we can face them with the courage of an innocent and quiet mind.

"When W. Lloyd Garrison, who helped to overthrow slavery in America, was shut up in a prison cell as the only way to save his life from a mob, he tells us that he spent a perfectly peaceful night because he had with him two of the best companions, namely, a good cause and a clear conscience.

"When Sir Humphrey Gilbert was sailing home from Newfoundland in a terrible storm, he sat at the stern of his vessel, and the last words he spoke before she foundered were: 'Never fear, my men, God is as near us by sea as by land, and either way may lead to heaven.' Perhaps some of the emigrants may remember something of these two anecdotes, and may find a little comfort from them hereafter. May God be with them and give them his blessing.—Yours very truly, "F. W. Farrar.

"17, *Dean's-yard, Westminster, S.W.*"

Mimicking a Welsh Sermon.—In our issue of April 3 we referred in a note to a paragraph on this subject in *The Christian World*. In its issue of April 10 our contemporary had the following: "In reply to an inquiry by Mr. E. F. Mitchell, of Bradford, respecting our Note of March 27, Mr. Herbert Gladstone states that he in no sense 'presided' at the Press Club Dinner; that he was not aware that Mr. Maccabe's performance was for his benefit especially; or that it was a 'burlesque on sacred things,' and that neither he nor Mr. Maccabe knows the Welsh language. We much regret that we should have helped to give circulation to such an unfounded report. It, of course, did not originate with us. That the story was noted was only because it was so strangely at variance with the spirit for which the family of Mr. Herbert Gladstone is universally esteemed."

THE EVANGELISTIC VILLAGE MISSION, BREACHWOOD GREEN.

THIS Evangelistic Mission was instituted in 1874 at Kingston, in Hampshire, for the purpose of carrying the Gospel to the villages, hamlets, and solitary dwellings of the New Forest, Salisbury Plain, and other scattered districts where evangelists and missionaries seldom penetrate.

Frequent calls to labour in other parts of the Kingdom led us four years back to fix our abode at Breachwood Green, Herts, it being for a time more central and convenient.

Hitherto our desire has always been to do our work in a quiet way, and to leave the record with Him who best knows how to estimate it, and for this reason we have carefully shunned publicity, and we do not now adopt a fresh course without much exercise of mind.

But amongst other reasons for issuing this notice are the following, viz.: When speaking of our work to others we are continually asked, "What is your Evangelistic Village Mission?" "How is it supported?" "Why have we never heard of it?" &c. &c.

Again, our friends are now very numerous, and reside in various parts of the Kingdom, many of whom feel a deep and continued interest in our movements, and complain that they search The Christian and other papers in vain to find any trace of our whereabouts or of what we are doing. To satisfy such inquirers we now think it desirable from time to time to give some short account of our labours.

The nature of our work, necessitating a continual change of sphere, these notices will be intended to supply the place of a correspondence, somewhat burdensome and difficult to maintain, and not to give notoriety to a Mission which prefers rather to shun than to court publicity.

Furthermore, we wish to state that our Mission, with its staff of some six or seven and sometimes more workers, has hitherto been made self-supporting mainly by business transactions, but as this after all furnishes only a limited and uncertain income, our places of usefulness are on this account necessarily circumscribed, notwithstanding the fact that the work of the Mission so recommends itself that fresh doors of usefulness open to us in many directions.

Our present methods of supply also often cause much trial to faith and the loss of time that we should be glad to use in more direct work, and although we are very reluctant to ask anyone for money, we should indeed be glad to be relieved of some of the pressure upon our time and strength which such methods entail, and therefore seek the sympathy and co-operation of such Christian friends as may feel interested in the special character of our work, the principal features of which are to assist pastors and others who have the care of small or weak churches, Mission halls, or similar places, and who are unable to invite an evangelist because of the expense attending his Mission.

There are a great many such places sadly neglected on this account. We find it therefore very needful to avoid being any burden to those we seek to serve, and so prefer always to go at our own charges. Such small places can do but very little to help us, and as a rule we make no collection until the last service of the Mission, when the converts and others who have received benefit have the opportunity of giving a thank-offering to help on the work elsewhere.

But being often requested by some who drop in promiscuously and enjoy the meetings, and who wish to give a trifle, we have of late placed a box at the door for this purpose, but none are asked or expected to give unless they desire to do so.

Our Mission is quite unsectarian in its sympathies, its one object being love of souls and of the Gospel.

In the summer months we give more attention to open-air work, and usually long missionary journeys are made with Bible-van, &c., across the country. Several well-known Christians have accompanied us in some of our excursions, and have all expressed themselves as greatly pleased with the journey, and gratified with the part they have taken in the work, and this has led us to conclude that others might like to take advantage of an opportunity which will afford a pleasant change, and at the same time present many facilities for doing good. We, therefore, purpose making several journeys this summer from Breachwood Green (which is near to Luton, Beds., thirty miles from St. Pancras) to Bournemouth, distance about 140 miles, which will take a week, exclusive of Sunday.

We can provide covered and open vehicles, and we carry an harmonium and cornet, which, with good singing, never fail to draw a large congregation on the village green and other wayside places.

We shall be glad to have the company of any Christian (lady or gentleman), or a party of friends who may wish to take a little holiday in this way, and who are able at the same time to feel some interest in mission work.

The cost of the journey will be regulated according to requirements, and particulars may be had on application.

The first journey is expected to be about May 19, and those who cannot afford to spend a week may join the party at any of the following towns: Hemel-Hempstead, Amersham, Windsor, Ascot, Sandhurst, Odiham, Basingstoke, Winchester, Southampton, Lyndhurst, Ringwood, Christ Church, or Bournemouth: to return by Fordingbridge, Salisbury, Amesbury, Andover, Newbury, Reading, Maidenhead, Beaconsfield, Rickmansworth, Watford, and St. Albans.

There are many places of historic interest which we turn aside to visit, such as Rufus Stone in the centre of the New Forest, Stonehenge on Salisbury Plain, &c. We shall do our best to make the excursion both pleasing and profitable, and we confidently believe that those who accompany us in our first journey will anticipate a second before the season closes.

We shall be glad to correspond with any one wishing to take part in this work, and shall gladly welcome anyone wishing to gain experience and training, for which this Mission affords one of the best fields possible, either for ladies or gentlemen. This may be done with us at a trifling cost.

Space forbids our adding much as to the importance of this kind of rural work, but it can scarcely be overrated, for if the young people are allowed to grow up without proper religious instruction (as is the case in very many places), the great cities and centres of commerce will suffer in proportion, and as many are compelled to leave their homes at an early age it is of the greatest importance that they should be influenced for good before leaving their native place for life in the city, and we are glad to be able to state that we have the names of a very large number of young men, who are now to be found in almost all parts of the kingdom as well as abroad, who instead of doing their best to promote vice and crime, are doing what they can to extend the Redeemer's kingdom and to make his name a praise in the earth.

To those who may require our services, we shall be glad to forward numerous testimonials, and to give other particulars on application to Mr. George D. Shipley, Superintendent Evangelistic Village Mission, The Manse, Breachwood-green, Welwyn, Herts.

NORTH-EAST LONDON GOSPEL MISSION.—Park Hall, seating about 300 souls, was opened on Easter Monday. It forms the fifth centre of active Mission labour embraced by the North-east London Gospel Mission. After holding meetings among the holiday crowds in Victoria-park, the friends took tea in the new hall, to which over 200 sat down, followed later by the opening meeting. During the earlier part of the evening many hearty testimonies were given by various workers and others amongst the congregation. These were followed by deeply earnest and powerful addresses by several brethren present. The interest seemed to reach its height during a powerful appeal by Mr. Griffith, an evangelist from Millwall, when several raised their hands as testifying to their acceptance of Christ at that service. There are rooms adjoining, though as yet unfinished, for class-rooms and caretaker.

The Street Arab.—A Plea.

ONLY a poor street Arab,
Tattered his clothes, and worn;
But you need not, as you pass him,
Throw him a glance of scorn.

You need not shrink and shudder
As though he were only a clod;
Not a little outcast brother
Made by the self-same God.

The child of our Father in heaven,
With talents perchance as great
As yours, which you deem so brilliant,
Were his but a better fate.

How can he help his surroundings?
Do you think that he cares to be thus?
Nor ever casts envious glances,
Nor gazes with longing at us?

You make a wide sweep on the pathway
Wherever he chances to be;
Do you dream that the Lord you call Master
Approves of such doings in thee?

If now the Lord Jesus were dwelling
In the midst of the great city's throb,
Do you think *He* would pass by, unheeding
The little lad's pitiful sob?

Do you think the good Father who willeth,
In pity, that not even one
Of these little children should perish,
Would say to his servant, "Well done"?

His servant? for such you are counted
By all your good neighbours and friends
Then is it your part to make mock of
The poor little waif that He sends?

For each ragged lad you encountered,
And that craves you to help him along,
Is sent to you by the all-Father
That the weak may be helped by the strong.

Then give to the Homes which receive them,
And train them for years to be;
You shall hear "Inasmuch as ye did it
Ye verily did it to me."

An Irish Clergyman.

A Sailors' Rest for Cherbourg.

MR. AND MRS. BRUCE MOORHOUSE having for some time had Cherbourg laid on their hearts as a good sphere for Mission work, have for the last few weeks been residing there with this object in view. They have been asked by eight captains and about 100 men to establish a "Sailors' Rest," and are assured that this would be an excellent place, as the French could then be freely invited. Similar "Rests" are succeeding at Honfleur, St. Malo, and Granville. It is proposed, therefore, to purchase and fit up a hulk, for which about £250 is needed, and a similar amount to carry on the work at Guernsey, where Mr. and Mrs. Moorhouse have a very successful Mission. There are about 40,000 men in Cherbourg, and 900 vessels with 12,000 English sailors visit the port annually, for whom there is no place where they can spend their time when on shore. Mr. and Mrs. Moorhouse purpose returning to England to plead for the work both in Cherbourg and in Guernsey, and will be glad to hear of openings where they can address meetings for this purpose. Meanwhile communications may be sent to Mr. Gawin Kirkham, 15, Beresford-road, Highbury New-park, London, N.

LEIGH, TONBRIDGE.—The usual meetings for Christian fellowship were held in Leigh Chapel on Bank Holiday. Nearly 400 were assembled in the morning for the Lord's Supper, and more than that number in the afternoon and evening meetings. A number of young converts bore testimony of their conversion, and a spirit of praise and thanksgiving pervaded the day's meetings, the pleasure of which was enhanced by Mr. S. Morley kindly opening his grounds for the people.

CONTINENTAL AND FOREIGN NOTES.

HOTEL WAITERS IN BERLIN.

THE Berlin Y.M.C.A. recently held a meeting, to which the waiters of the principal hotels were invited. A head waiter, who had not long since returned from England, related how he had been ill in a London hospital, and through the visits of a missionary he had yielded himself to the Lord. Then followed a very tender and persuasive Gospel address from a minister, upon the Saviour's words "Come unto Me." At the close of the meeting several waiters joined the Association, and several bought a copy of the New Testament.—*Y.M.C.A. Anzeiger.*

LIBERIA, WEST AFRICA.

Mrs. Amanda Smith while labouring here was stricken with a severe attack of African fever, which laid her low for a very considerable time. She has now, however, been able to resume her active service. She heartily thanks those friends who have kindly sent her tracts and books.

CONVERSIONS IN RUSSIA.

A desire for the Word of Life is very manifest in Warsaw. Through the preaching of the Gospel some ten or twelve have lately believed and joined themselves to the Lord's people. As the hall in which the meetings are held is too small to contain the numbers pressing in to hear the Gospel, a larger one is being sought. In Lodz, too, the Word is preached with power, and forty-four believers were baptized, in February, on a confession of their faith, in the presence of a large number of witnesses.

SOUTHLAND, N.Z.

The Salvation Army is rapidly extending its work in this part of New Zealand, and by sending out parties into the small country towns and villages is stirring up the people as they have never been stirred before. Although it fails to command the universal sympathy and co-operation of the religious public, yet I believe it is doing a good work amongst the class which it especially seeks to influence, besides bringing the subject of religion into such every-day prominence as cannot fail to result in good in many ways. A. B.

BIGOTRY IN MILAN.

A colporteur named Columbus was standing not long since before the door of the church, Porta Vittoria, with a number of New Testaments, which he offered for sale to the passers-by, at the same time speaking to them of Jesus. Many gathered around him and listened reverently to his earnest words, while not a few, including two soldiers, also possessed themselves of the Book of books. At this moment two priests drew near, who each bought a New Testament. As once the Scribes and Pharisees gnashed their teeth upon Stephen, so did these priests in fanatical rage, and tore into a thousand pieces the leaves of the Holy Scriptures, scattering them to the winds, while they trampled the binding under foot. This exhibition of hatred had the effect of bringing the majority to the side of the colporteur, while the two soldiers said, "The Gospel, in the mouth of the priests, is as badly taken care of as the holy tomb of our Redeemer in the hands of the Turks."—*Wahrheitszeuge.*

PERSECUTION IN SPAIN.

The same periodical states that "the Government of Spain will pay attention to every appeal against any act of religious intolerance, such as has recently taken place against evangelical congregations and pastors. The Government is determined to respect freedom of religious worship. *Le Christianisme*, however, of the same date, contains a long article of quite an opposite character: "Alphonse XIII., after having appeared for a moment desirous of holding out a hand to religious liberty, has openly turned with an incontestable decision towards a policy of resistance and reaction, since which there has been quite an avalanche of trials, arrests, and condemnations. All have their turn, Republicans, Freethinkers, and Protestants, but these last have most to fear from the Ultramontanes in the Cabinet. The clergy will redouble their hatred and violence against our co-religionists, unless rigorous measures are taken by higher authorities. At any rate, they will permit the greatest intolerance to have its course. Recent events prove that more than ever in Spain the authority of the bishops and priests is above that of King, Ministers, or Parliament, and it is primarily to this that the judges yield."

SOCIAL PURITY IN BERLIN.

A large gathering of women of varied social position lately met in Berlin, at the invitation of the City Mission Committee, to hear addresses upon "The Moral Misery of the Fallen," by the Court preacher, Pastor Stöcken; "The Necessity of Fighting against Unchastity," by Pastor Wieszner; and "The Founding of a Women's Help Society," by Pastor Merensky, the Superintendent of the Mission.

Pastor Stöcker thanked God that so many women (about 500) had met, whose hearts had been touched by the sore need of their sisters, and who were willing to seek to snatch them from the power of Satan. In the Revelation of John it is twice said, "she is fallen," and it is remarkable how there the combined world-power, setting itself against the holy God, is represented by the picture of a fallen woman. . . . Not only in the lower classes, but even in the highest positions, fallen ones are to be found. They have not strength enough to lift themselves out of the slime, and so need a helping hand, even though all shame and sense of honour should have departed. In the world of men, too, there is a sad lack of purity. A new breath of life must go forth upon our young men. Therefore we call upon pure women to help in rescuing the twenty-five to thirty thousand fallen women of Berlin.

Pastor Wieszner referred to the old Greek myth of the minotaur, to whom were sacrificed every year the choicest young men and maidens of Athens. In his position as prison chaplain he had opportunity of learning how often the first departure from purity ended in the House of Correction. As in the fable, we want heroes and heroines to destroy this monster and deliver the victims.

Herr Merensky exhorted his hearers not to shrink from it as dirty work; a heart consecrated to God can never be soiled by kindly love to the miserable and lost.

A union was then formed of those who would seek to rescue the fallen, or, even better, to look after young girls in circumstances of peril; progress to be reported at a meeting to be held the first Wednesday in every month.—*Evan. Kirch. Anzeiger.*

Germans in the East-end.

REV. J. J. SOMMER, who for many years laboured in the Methodist Church at Stuttgart, has now for some time had the charge of the Peter Böhler Chapel, Commercial road. His work is exclusively amongst the German poor, who abound in that neighbourhood and Ratcliffe Highway, and is carried on, in addition to the chapel services, by means of open-air preaching, tract distributing, and personal dealing with those impressed or needing help.

This is a difficult sphere of labour, and rendered the more so from the fact that numbers of the sailors who are thus reached are only on shore for a short time, and are often lost sight of when their time comes to sail in their vessels. But from many of these encouraging letters are often received, showing that the Word spoken by the wayside has found a resting-place in the heart, and is bringing forth fruit to the glory of God.

But the great difficulty experienced in such a work as this is that they have no suitable home or lodging-place. Being Germans, and often quite ignorant of the English language, they shrink from visiting even such excellent resorts as the Strangers' Rest, and of course they could not all be accommodated there; consequently the workers are often confronted with the question: "Where can we go to avoid all the temptations and snares which we meet?"

It is therefore proposed to purchase a house exclusively for the use of German sailors, that they may thus be the more readily reached with the Gospel of Jesus Christ, and guarded from the manifold snares which beset them while in this city.

It is hoped that many friends will respond to this appeal, and send subscriptions to Rev. J. J. Sommer, 66, Lauriston-road, South Hackney; or to the office of this paper.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—April 27, Psalm xcvii. 1—12; April 28, Psalm xcviii. 1—9; April 29, Psalm xcix. 1—9; April 30, c. 1—5; May 1, Ezekiel xxxiii. 1—11; May 2, Ezekiel xxxiii. 12—20; May 3, Ezekiel xxxiv. 1—10.

HELP FOR POOR NEEDLEWOMEN.

WHILE Mrs. Sarah Heckford is making arrangements on a large scale to ensure better payment for women's work, may I call attention to a simple matter by which many ladies might help to improve the condition of poor needlewomen?

In many families of the upper middle-class it is usual to purchase the under linen ready made. There is a great difference in such articles both as to quality and price. The best are *very expensive*, tolerably good, and the sewing well paid for. To provide underclothing for a large family, from first-class establishments, would involve a yearly expenditure which comparatively few could meet. Second-class clothing has little to recommend it, either in the way of material or work. The wear of a few months, or even weeks, aided by a careless laundress, will suffice to make extensive repairs necessary. My object now is to suggest to those who are in the habit of dealing with these second-rate shops, a plan, by adopting which they will in the long run considerably diminish their expenditure, get good material, durable work, and help to lessen the complaint that women are inadequately paid for their work.

Exceedingly good cotton or, as it is often called, "long cloth," can now be purchased for 9d. or 10d. per yard. To buy a whole piece at a time somewhat lessens the cost. This good material, cut out at home and sent to respectable women to make up, will produce garments quite equal to the first-class sold at shops, often better, and at a cost rather under than over what is paid for inferior goods.

Take, for example, the six-shilling shirt. Good calico and Irish linen for fronts, collars, and wristbands, can be purchased for three-and-sixpence per shirt, leaving two shillings and sixpence for the making. The result will be a strong, well-made shirt, which can be reckoned on as wearing three or four times as long as the flimsy articles sold costing the same money, with the added advantage that the needlewoman has been paid first hand.

It often happens in a family that one daughter will be more clever at needlework than the rest. By cultivating this talent she might soon qualify herself to cut out all the various articles required for family use, and by so doing would be the means of effecting a great reduction in the family expenditure for clothing. Good cutting out requires much skill and contrivance, and is a very different thing from sitting down to monotonous sewing.

If this plan were to become at all general, it might be worth while for a few women, needing remunerative employment, to qualify themselves to go out by the day as professional cutters out. In this case they should be paid not less than five shillings a day, as the occupation, besides requiring much skill, is exceedingly fatiguing. So many articles could, however, be cut out in the course of the day by a skilled hand, that the added expense would be trifling, when reckoned in the whole amount. Great pains should be taken not to puzzle the "sewing woman" more than can be helped. A soft pencil should be almost as necessary to the cutter-out as her scissors. The various pieces should be so marked that no mistake could be made as to their relationship to other pieces. The judicious use of a little tacking thread will save much time and temper and often prevent after-trouble and disappointment. The material used should be washed and mangled before cutting out.—I am, Sir, yours faithfully,

Streatham Common, April 19. M. Bayly.

DUMFRIES.—A short series of evangelistic meetings has been held in George-street Free Church, Dumfries, by the pastor, Rev. C. M'Neil, Rev. Mr. Hallers-Closeburn, Rev. Mr. M'Culloch, Kilmarnock, and Dr. Moxey, Edinburgh. The attendance increased nightly, and on the last Sabbath evening the large church was quite filled. Dr. Moxey spoke with great effect, and at the after-meeting a number rose in their places as having that evening decided for Christ. Dr. Moxey had addressed a meeting of young men in the same church that morning and also a gathering of children in the afternoon.

Letters to the Editor.

"THE CHRISTIAN" IN THE WEST INDIES

Dear Sir,—Will you kindly convey my sincere thanks to the unknown friend who mail by mail sends me The Christian. They are always welcomed, and have often proved a means of inspiration and strength in my work.

But I would ask the kind friend who thus helps me in my work, to direct merely "—— St. Eustatius, West Indies," and not "St. Eustatius, Antigua, West Indies." Antigua is nearly ninety miles away from here, and consequently I receive The Christians two or three weeks later than I otherwise should do.

For the information of those who send The Christian to Wesleyan missionaries, I would say, they will find their "Postal Addresses" in "The Minutes of Conference" for each year, nearly at the end of the book. Praying that God's blessing may attend every issue of The Christian, I remain, yours truly, W. W. Thackeray.

HOLINESS AND FAITH HEALING.

Sir,—On behalf of the speakers at the Conference in Hackney on these subjects, I trust you will allow me to correct a grave error in your report of the same. The report says: "The root principle of sin in the believer was shown to be not annihilated, but held in subjection and kept under." I desire to say that no such form of doctrine was even once uttered by any of the speakers convened, nor do any of them holdsuch views, which you are aware are not to be found in the Scriptures. They teach that the blood of Christ is purificative and purgative, not repressive, as saith the Scriptures.—Yours faithfully. Wm. Woods Smyth.

Maidstone, April 17.

[We confess that we are not aware that the view above stated, viz., that the root principle of sin in the believer is not annihilated, but held in subjection and kept under "is not to be found in the Scriptures." On the contrary, the Scriptures testify that "if we say we have no sin we deceive ourselves, and the truth is not in us."

Do Dr. Woods Smyth and the others who spoke at Hackney, seriously mean to present themselves to us as men and women in whom the root principle of sin has been annihilated? This pretension reminds us of Coleridge's lines:—

"Weave, weave a circle round him thrice,
And close your eyes with holy dread;
For he on honeydew hath fed,
And drunk the milk of paradise."

Surely there must be some wonderful mistake, some strange misunderstanding of the use of terms. On the one hand we have George Müller, a man whose praise is in all the churches, as a good man, a wise and prudent man, a man of faith and prayer, to the reality of which God has borne witness by great stone edifices set on a hill, and by the daily need supplied of two thousand orphans, besides many other world-wide works of love and truth. Yet George Müller publicly speaks of himself in the following words:—

"When I look at myself, what have I to say? I am a poor miserable sinner, though, by the grace of God, I have sought to walk for fifty-six years and nine months in the ways of the Lord, and have, in some little measure, also been able to walk to the praise, and honour, and glory of God in some respects. Yet in myself I am nothing but a poor miserable sinner, and if God were to deal with me according to my sins, what would I say? That I am unclean, unclean; and yet because I am a believer in the Lord Jesus Christ, I am on the side of God, reckoned just and righteous. I am his darling child, because I trust in Christ, because I am united to Him by faith, that fills my heart with peace and joy, and thus I am constrained to work for God. The Lord grant that all of us may increasingly, really, and truly enter into what God, in the riches of his grace, has provided for us in the great storehouse of his Son, the Lord Jesus Christ, so that, constrained by love and gratitude, we may live not to ourselves, but to Him who died and rose again for us."

Dr. Woods Smyth, on the other hand, and those whom he represents, repudiate any such confession, and declare that in them the root principle of sin is annihilated.

"He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."—Ed.]

A QUERY.

Dear Sir,—At the late Conference on Foreign Missions Mrs. Grattan Guinness said: "The evangelisation of the world is utterly hopeless unless we can multiply the number of the workers a thousandfold. We know that a short time only will elapse before the Lord returns. *His command is that the Gospel shall be proclaimed in all nations for a witness before the end can come.* If this word is to be fulfilled the Church must wake from her slumber; nine-tenths of the world are yet unevangelised." It is also stated as a fact that over a thousand millions out of 1400 millions (the world's population) are non-Christians, and mostly heathen, the greater part of whom have never even heard of Christ. This being so, how, as some believe, can the Lord's coming be expected at any moment?—I am, Sir, yours obediently, S. B.

A CALL TO AGGRESSIVE WORK.

Dear Sir,—Would it not be grand if as one of the results of the Moody and Sankey Mission, Christian workers were banded together for united daily aggressive work among the seething millions of London? The "harvest is ready but the labourers are few."

Speaking generally, all Christians can claim the three hours from seven to ten p.m. as being free for the Lord's service. Many of us remember the days when every night was devoted to some scene of pleasure.

Why have we not some recognised counter attractions to the concert, the ball, the dinner party, the club, the opera, &c. &c., that once occupied all our spare evenings?

I should like to see a unity of "All for Jesus" disciples in every district, determined at all cost to meet daily for prayer, counsel, and active work among the heathen of our own country, resolved to gather in the masses to Gospel services, &c., in unsectarian halls.

To make such services attractive there must be solo and choir singing, and the ladies must show by practical sympathy and daily visitations how to alleviate the burdens which their poorer brethren find so difficult to surmount. Good management and an occasional helping hand will do far more to raise these people and secure their sympathy in the work than "charity doles," which are often given to the undeserving. Does not the Lord demand every moment of our time for his service?—I am, your obedient servant,

Frederick Churchill.

4, *Cranley-gardens, Queen's-gate, S.W.*

A FARMER'S QUESTION.

Sir,—I am distributing the enclosed in the following ways: (1) Posting them upon the walls of all the parishes of this union; (2) giving them away as handbills at the Corn Exchange of the nearest town on a market day; (3) putting one into each house of my agricultural parish. If you would have the goodness to publish this letter, with the bill, and where it may be obtained, perhaps others would try to interest agriculturists in similar ways. Farmers and farm labourers have been less affected by the Temperance movement than any other class. I have no interest in the sale of the bill. Country Parson.

IMPORTANT TO AGRICULTURISTS!!!

What is to Repay the Farmer for his Malting Barley?

The Teetotaler.

Suppose a man to consume the very moderate amount of one pint of beer a day. It amounts in the year, at 2½d. per pint, to £3 16s. 5d. This *ought* to be, though it scarcely ever is, entirely composed of malt, hops, and water; that is entirely of farmers' produce and water. To make 365 pints of beer, 4s. worth of hops and three bushels of barley, at a cost of 15s. (together 19s.) would be required, and that is all the farmer receives of the beer-money. The remainder, £2 17s., goes to pay beer-duty, labour, licences, brewers' and publicans' profits.

But suppose a man laid out this £3 16s. in farmers' produce in another way. He could then buy—

24 lbs. of meat, at 9d. per lb.		£0	18 0
10 st. of flour, at 2s. 2d. per st.		1	1 8
7 lbs. of butter, at 1s. 4d. per lb.		0	9 4
8 lbs. of cheese, at 8d. per lb.		0	5 4
2 sacks of potatoes, at 10s. each		1	0 0
10 lbs. of oatmeal, at 2d. per lb.		0	1 8
	£3	16	0
From this sum deduct—			
Butcher's profit, say	£0 3 0		
Greengrocer's and Baker's	0 8 0		
Grocer's	0 3 2	0	14 2
Leaving for the Farmer		£3	1 10

Thus the Farmer gets £3 1s. 10d. from the Teetotaler, and only 19s. from the Beer-drinker.

In other words, the Tectotaler is *more than three times* as good a customer to the Farmer as the Beer-drinker.

[To be obtained of F. R. Harvey, Andover, 1s. 3d. per 100 post free; and in larger size for posting, 12 copies for 7 stamps; 3s. per 100, carriage paid. Special terms for large quantities.]

Requests for Praise and Prayer.

PRAISE.—For blessing on services held at Duffield, Derby, by Mr. G. T. Gillingham, of Barking.

PRAYER.—For special services by Mr. Opie Rodway at Sydenham, on Sunday next, 27th inst. ——For blessing on a Bible-class for young women held weekly on Sunday afternoons.——For many native converts in Sierra Leone, who seem inclined to relapse into their old ways and customs.——For blessing on addresses by Mr. Taylor, the navvy, at the Soldiers' Institute, Portsmouth, from April 20 to May 6.——For a fortnight's Mission being conducted by J. Taylor Smith, of Kendal, at Stutton, near Ipswich, commencing Sunday, April 20.—— For the Normanton Christian Army, that the Lord may send an earnest Christian worker in their midst.——For a ten days' open-air Mission in Sawbridgeworth and neighbourhood, commencing on the 23rd inst.——For great blessing on a fortnight's special services being now conducted by Rev. Richard Steel, in Frederick-street Baptist Church, Glasgow.

Notices of Books, &c.

A small paper entitled *The Welsh Evangelist*, printed in the Welsh language, is published monthly by *Mr. D. E. Jones, Tredegar, Mon.*, and may be had of him at two shillings per 100. It sets forth the Gospel in a simple yet direct way, and will be found very useful for general circulation.

The Bible, the Sunday-school Text-book, 2s., and A Primer of Christian Evidence, 1s. 6d. *Sunday School Union.* These are two of a series of "Normal Studies for Sunday-school Teachers," which are intended to aid them in attaining fitness for their work. The former deals with the authenticity and genuineness of the Bible, while the latter gives in a nutshell the most important of the many arguments which have been adduced in support of Christianity. Now that infidelity is spreading its dire influence to such an alarming extent around us, we hail with joy every testimony for the truth of the Gospel and its foundation, the Word of God. We warmly commend these books to all who have the training of the young, that they may thoroughly master for themselves what they have to teach to others.

Outline Lessons for Junior Classes. 3s. 6d. *Sunday-school Union.* This is another useful book for teachers, giving an introduction, exposition, and sketch of application of every incident in the life of our Lord. We do not advocate "props," but this book leaves ample scope for originality in the working out of the subjects. The addition of "blackboard plans" is an ingenious and striking feature of the book.

Ezekiel's Last Vision, relating to the Land, City, and Temple of Israel in the Millennium. By Frank H. White. *S. W. Partridge & Co.* 4d. This pamphlet treats of that glorious time when Christ shall take his great power and reign, and when the saints shall inherit the kingdom prepared for them before the foundation of the world, and when the government of the world will be as perfect as are all the works of the Perfect One. In the early part Mr. White exposes the fallacy of that interpretation of Scripture which would refer this vision to the Church instead of to Israel, thereby robbing Israel of their future earthly dominion, and robbing the Church of the glory which excelleth and which is heavenly. Mr. White makes copious extracts from the writings of Mr. B. W. Newton, corroborating his own teachings. The book winds up, as does the vision, with the words Jehovah Shammah, The Lord is there, which comforts the hearts of God's people, as they know that they too shall be there "for ever with the Lord."

*** In our recent review of Mr. Newberry's Englishman's Bible (Hodder and Stoughton) the price was erroneously stated to be 10s., instead of 16s.

DUFFIELD, DERBY.—Mr. G. T. Gillingham has held some special services here with much blessing. A number of those who were converted through his instrumentality twelve months ago have formed themselves into a Mission band, holding open-air services, cottage meetings, united prayer-meetings, Bible-classes, &c. There is a flourishing branch of the Y.M.C.A., while one young man is studying for Foreign Mission work in Central Africa.

The Facts about Vivisection.

A SMALL, but very important work, entitled, "The Clergy and Vivisection," has lately been published by *Messrs. Hatchard*, of Piccadilly. It consists of a statement of facts, so calm, so moderate, and so lucid, that it seems likely to prove the most universally useful of all the publications issued against the practice. The author, Mr. Mark Thornhill, has learned in his high judicial capacity in India, to deal carefully with evidence.

The following are quotations from the book: "The tracts and pamphlets against vivisection are very numerous, and many are of the highest quality, full of earnest thought, of convincing reasoning, of eloquent appeals. But I have not found any pamphlets giving a full statement of what vivisection actually is, a summary of the grounds most usually relied on for its justification, and a consideration of their validity. Such a pamphlet I have, therefore, endeavoured to compose. On two points I have bestowed especial pains: first, to quote reliable authority for all my statements; secondly, to represent fairly the attitude of the other side.

"I have devoted a separate chapter to a consideration of the benefits of vivisection, and I have devoted another chapter to a consideration of the alleged use of anæsthetics, because I have found that it is on these two points that the greatest misconceptions prevail. I have also given a separate chapter to a consideration of the alleged humanity of vivisectors."

"The Vivisection Act is approved of by the general public, not so much for what it has really done, as for what it is erroneously supposed to have done. The general prohibitions with which the Act commences have attracted attention, while the exceptions which follow, and which nullify those prohibitions, have been overlooked. In consequence, there is an almost universal belief that vivisectional experiments are now only permitted under anæsthetics, and for the discovery of some remedy for injury or disease; whereas, in reality, *the Act permits any kind of experiment, for any object, and either with or without anæsthetics.*"

"We find that a result arrived at by any one physiologist is almost invariably disputed by other physiologists, and that series on series of experiments are performed before the result is accepted or rejected; often, that it still remains undecided. We find that in each of these disputations, hundreds, occasionally thousands, of animals are sacrificed. (Appendix M.)"

"The benefit of vivisection is, I admit, a matter on which opposite opinions may honestly be held, but the amount and the painfulness of vivisectional experiments are not matters of discussion, but matters of fact. The facts are easily ascertainable, and it is assuredly the duty of those who uphold vivisection to ascertain them; and all discussion on the justifiableness of vivisection, which ignores these facts, is alike unprofitable and dishonest."

"Howard reformed our prisons less by reasonings as to what they should be, than by exhibiting what they were; similarly, Wilberforce abolished the slave trade more by exposure of its horrors than by arguments as to its iniquity. In like manner, I think, a representation of the facts of vivisection will, better than reasoning, cause a conviction of its sinfulness."

"Dr. Burdon-Sanderson described in detail an experiment on a dog, of which the following is a summary:—

"1. The animal was rendered motionless by a drug which, without lessening pain, paralyses motion.

"2. His throat was cut open, and a tube inserted in the wind-pipe, the other end of the tube communicating with the nozzle of the bellows. The bellows was worked by an engine, and artificial breathing thus maintained.

"3. The head was partially flayed, and an artery exposed.

"4. The spinal marrow was next cut through.

"5. Needles were dug in the exposed marrow.

"6. The needles were connected with a galvanic battery, and shocks given to the marrow.

"7. The nerves from the brain to the heart were burnt away by means of galvanism.

"8. The nerves from the spine further excited shocks from the battery. (Parliamentary Blue Book, Appendix iv.)

"Dr. Burdon-Sanderson is spoken of by Dr. Simon (Question 1476) as one of the humanest of men, but this is the manner in which he concludes his description of the experiments:—'This beautiful, simple experiment we owe to Dr. Strickler, with whom I had the pleasure of repeating it here very frequently last summer!'"

"The modern physiologists of England identify themselves entirely with the physiologists of France, Germany, and Italy. They justify the same class of experiments, the same amount of experiment. They profess the same indifference to animal suffering, as compared with the acquisition of scientific knowledge. They simply do not experiment to the same extent, because the law prevents them, but against this restraint they remonstrate. They are now agitating for its removal. The persons who denounce the continental physiologists must cease to extol the humanity of the physiologists of England. Either both are humane or neither."

"It is notorious that vivisection is in the main confined to the physiologists. The mass of the practising surgeons acquire their skill and their knowledge solely and entirely from the experience of their patients. It is from the influence of the physiologists, the men of abstract science, that the opinions in favour of vivisection have arisen, and in the medical, as in other professions, when certain opinions have been adopted, few have the courage or even the desire to dispute their correctness." Forms of Petitions to Parliament may be obtained from Mr. Francis Vincent, Cam House, Dursly, Gloucestershire.

Evangelistic Notes.

Eastbourne.—Mr. George Blaiklock has paid a third visit, and conducted a five days' Gospel Temperance Mission in the public hall.

Turriff.—A series of evangelistic meetings has been very successfully carried on here by Mr. Richard Hill, evangelist. The meetings were well attended on week nights, and on Sabbath evenings crowded to overflowing. The word spoken by Mr. Hill has been greatly blessed.

Hanley.—At Hanley Old Church on Sunday morning, April 13, at six o'clock, no fewer than 300 people, members of the Mission (several of them recently reclaimed from a downward career) partook of the Lord's Supper. In the evening there was an outdoor procession. The choir and clergy assembled in the Mission hall, and being joined by a large number of workers and sympathisers, started on a march through the principal streets of the town. Later on a meeting was held in the Mission Hall, when Rev. T. P. Ring, vicar, Mr. Colville, the missioner, and Mr. King, delivered addresses.

Greenock, N.B.—Messrs. Smith and Macnab have laboured with marked success in the Christian Mission premises, West Burn-quare. A large number have been converted since the opening of this Mission five weeks ago. The meetings are quiet, being devoid of all fleshly enthusiasm. The young converts also help in the open air. The Mission held a special service for Christian friends and the young converts, when a number of them gave testimony to their change of heart and life. Churches or Missions during the services of these evangelists can obtain information from Mr. Walter Fisher, Christian Mission, West Burn-square, Greenock, N.B.

Berwick-on-Tweed. — Special services have been held for a fortnight in Cuxon's-lane Mission Hall, by Mr. Davison, who was formerly connected with the Salvation Army, and who suffered severe injuries at Sheffield. From the first, Mr. Davison succeeded in drawing out a great number of careless people from the lowest districts of the town, and not a night has passed without some of these having, to all human appearance, decided for Christ. A number of soldiers have been attending nightly, and several have given pleasing proof of a change of heart. On the last Sabbath evening there could not be less than 600 people present, and the week evening audiences have ranged from 150 to 300. Christian workers here are thankful for the excavating work that has been done among the classes most difficult to reach in this town.

Glasgow.—Mr. Cowper, of the Evangelisation Society, is at present labouring with much acceptance in the Seamen's Chapel, Glasgow.

Hull.—Mr. Forbes began a series of addresses in this town on Good Friday, in a hall which accommodates upwards of 3000 people. Large numbers have put on the Blue Ribbon, and several confess to having been brought to Christ. Mr. Forbes is still carrying on the meetings.

Workington Salvation Mission.—On Friday, April 11, the foundation-stone of a new Mission hall was laid by Mr. James N. Carr, of Carlisle. Tea was provided, and in the evening a large meeting was held in the Good Templars' Hall, addressed by Mr. James N. Carr, Mr. Robert Wilson, Broughton Grange, and other gentlemen. The want of a substantial, commodious hall has long been felt, but the way has now been opened, and, all being well, the Salvation Mission Hall will be opened towards the latter end of the summer. There is a great work to be done in Workington, and our earnest prayer and desire is that the words engraved on the foundation-stone may indeed be blessed to many a weary, sin-sick soul: "In this place will I give peace, saith the Lord of hosts" (Haggai ii. 9).

Soldiers and Sailors' Home, Malta.

READERS of The Christian, who have helped us with the enlargement and refurnishing of the Soldiers and Sailors' Home, Floriana, will be happy to learn that God has accepted their prayers and their offerings, and has prospered the home beyond our expectations, both in attendance and finance. Over 3300 beds were occupied in 1883, and during the same period the takings for refreshments, meals, beds, &c., exceeded £1400, so that the house promises to be self-supporting.

Two years ago we opened a small branch Home, known as the Soldiers and Sailors' Rest, on the east or Cottenera side of the Grand Harbour. This house has prospered under the direction of Rev. T. D. Barnes. The takings for refreshment have averaged £12 or £13 per month. The religious and Temperance meetings have often been over-crowded, while the mothers' meetings and Band of Hope have been attended with most cheering success. Further increase has become impossible in the premises now occupied, and extension of these premises is not practicable.

The refusal of a noble site is offered up to the 12th of June for £3000. A substantial one-storey building, recently used as a Government day school, with a spacious yard, occupies the best part of it, and by adding another storey it would serve admirably all the purposes of Soldiers and Sailors' Home and caretakers' quarters. This site, with the buildings now upon it, is valued at £1500, and it is estimated that another £1000 would be required to supply the necessary additions to the building and furniture. It is for this £2500 that we ask and pray.

With 5000 British soldiers regularly in this garrison, and as many sailors of the Royal Navy making head-quarters here, without mentioning anybody else; with 1500 wine shops, and traps and snares of every sort to ruin our countrymen, there is plenty of work for the two institutions on the west (at Floriana and Valletta), and for the sister institution at Lorenzo Steps, and this one on the east of the Grand Harbour, where 2500 soldiers are quartered, where is also the extensive Royal Dockyard, with dry docks, occupied for the greater part of the year by men-of-war under repair. Acknowledging gratefully the good work which is being done by one and all, it is manifest that there is plenty of room for more.

If the Lord lead the way, it is proposed to place the property under trustees, and to secure that it shall be used, under the direction of the Wesleyan minister for the time being, for the benefit of all soldiers and sailors without distinction.

Communications may be addressed to Rev. R. W. Allen, 26, Edith-road, West Kensington, W.; or to Rev. John Laverack, Floriana, Malta.

Victoria Hall, Norwich.

THE seventh anniversary of this Mission was celebrated on Good Friday with tea and a large public meeting. Friends representing various ecclesiastical views were present.

We desire to record our thankfulness for continued blessing on the efforts to win souls for Christ, and to promote union and concord amongst the children of God. Our platform is *broad* enough to hold all who, having entered in at the *strait* gate, are walking in the *narrow* way. We cultivate the society and seek the co-operation of all who love the Lord Jesus in sincerity.

By the uplifting of Christ in the preaching of the simple Gospel, the services continue to attract crowded and sometimes overflowing congregations. The spirit of hearing is given, souls are saved, and believers are stimulated to earnestness in running the Christian race. Preachers are never lacking, and funds are forthcoming as required.

No wonder, then, that our hearts are filled with gratitude as we remember God's promise to his faithful servants to renew their strength.

Bracondale, Norwich. Robert Adcock.

Pacific Garden Mission, Chicago.

AS a bright light shining through the darkness this Mission continues its good work in extending the right hand of sympathy and help to the wandering and the lost.

Evangelistic meetings draw hundreds under the sound of the Gospel, and among them are found thieves, burglars, ex-convicts, drunkards, fallen women and sinners of the deepest dye. Many a young man just starting on a course of crime and dissipation has been rescued in time, in his turn to help on the good work. The Sunday-school shows an average attendance of 300 per week; the Kindergarten and Industrial School for Girls about fifty daily; the Temperance Coffee-house has given away something like 10,000 free meals since Christmas.

Colonel Clarke is the director of this work, and we recollect with much pleasure hours of profit spent with him at Northfield. He is a man whose one aim in life is to bring in the lost ones, and to a wonderful extent has the Lord owned his work.

Nor is Mrs. Clark any less active, and her visits twice a week to the Chicago jail have brought the good news of a Saviour's pardon to many a hardened and despondent soul.

The total cost of the work is about $6000 a year, the greater part of which is borne by Colonel Clarke himself, donations only amounting to about $800 annually.

Notices.

Communications Received with Thanks.—J.V.S. A.A.S. J.S.F. W.C. J.R.M. C.C. A.S.H. D.B. H.N. M.S. A.D.H. Observer. M.C. J.T.A. H.P. W.B. J.T.M. A.M.S. E.H.L. C.M.C.P. A.S. G.P. A.L.S. C.H. Mrs B. G.C. J.S. T.O.B. K.D. A.M.C. G.W.A. C.M.S. H.G.A. C.M.F. S.E. W.W.T. L.F.M. S.S.E. J.B. W.P. E.W. W.G. J.J.J. M.B. E.A. J.S.L. E.L. F.C. W.S. A.S. Country Parson. M.T.B. D.M.B.C. J.H. J.S. H.W.T. A.P. J.J. A.A.S. S.A.B. C.J. R.A. E.M. J.T. Believer. J.J.S. W.C. W.W.S. J.W.McG. S.L.A. E.P. Mrs. L. E.B. W.E. J.H.S. E.B.B. J.E.M. S.E. W.M. M.E.R. C.B. E.R.K. Reader. A.E.P. J.W.C.F. M.B. N.R.H. A.E.C.S. W.G. T.B.G. W.C.O. J.S. J.F.S. E.P.L. G.T.G. R.E. D.H. J.A.S. G.B. G.A.W. D.A.M. G.R. E.T. J.T.

Applicants for Tracts.—Mr. Jesse Jackson, Willoughby, near Alford, Line; Mrs. Brookway, New-road, Marlboro, Wilts; Mr. F. Parratt, 9, Colwell road, Wellingborough; Mr. C. Nacliffe, 275, Lees-street, Oldham, Lanc; J. Loder, care of Mrs. Tudor, Kelston, near Bath; Mr. H. Jones, 10, Trafalgar place, Weston, near Bath; A. Simpson, 46, Copenhagen-road, New Brompton, Kent; Mr. J. Johnston, 2, Gilcomston-place, Aberdeen; Mr. T. Moreman, Church-hill, Port Isaac, Wadebridge, Cornwall; Mrs. Ann Worth, St. Tudy, Bodmin; G. E. Pearce, Free Library, Camelford, Cornwall; Mrs. Dally, Garfield-villas, St. John's-wood; Mr. T. Henry, 14, High park-street, Nechells, Birmingham; Mr. J. Ashbridge, 6, Simmisons-buildings, Michael-street, Hull; Miss E. Waskett, 6, Queen's-road-villas, Battersea-park; Miss R. Coates, Southside, Carleton-road, Tufnell-park, N.; Mr. S. Boyall, Ailsworth, Peterboro'; T. Franklin, 11, Belt View-terrace, Heudon, N.W.; Mr. H. Neale, 78, High-street, West Bromwich, Staffordshire; Mr. J. Parry, 83, Havil-street, Camberwell, S.E.; H. E. Simmons, 3, Norfolk-terrace, Oxford-road, Windsor; J. W. Taylor, 28, Cressy-place, Steyney-green, E.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

Fleet-road Hall, Hampstead.—To May 5. Sundays: 8 a.m., Christian workers; 11 a.m., non-church goers; 3 p.m., women only; 7 p.m., men only. Tuesday to Friday: 3 p.m., Bible lecture: evangelistic address each week evening, 8 p.m. (Saturday excepted). Saturday: Children's service at 3 p.m., by Children's Special Service Mission. Tickets required for all meetings, and may be had from the Hon. Secretary at the Hall.

Croydon.—May 6 to 26.

Messrs. Pentecost and Stebbins.—Conference Hall, Mildmay-park, N., every night in April except Saturday, 8 o'clock. Bible Readings at 11 a.m. this week, except Saturday. The North London Choir will assist

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Rev. W. Haslam.—May 3, St. John's, Newport (I.W.)

Messrs. Fullerton and Smith.—April 27 to May 25, Cardiff; June 1 to 22, Dundee.

Rev. W. H. Aitken's Engagements.—April 27 only, Christ Church, Everton, Liverpool; May 11, Dorchester.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Malden Hall, Kentish Town (five minutes' walk from Fleet Hall).—April 27, Mr. D. Spencer, at 7 p.m.

West London Tabernacle, St. James's-square, Notting hill.—Richard Weaver each evening till April 28, at 8 p.m.

Agricultural Hall, Islington, N.—Sunday, April 20, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., the Lord Mayor.

Conference Hall, Eccleston-street, near Victoria Station, S.W.—Lieut. H. A. Mandeville, R.N., Sunday, at 3.45 and 7 p.m.; Mr. C. Russell Hurditch, Thursday, 8 p.m.

Children's Special Service Mission.—Mr. E. Arrowsmith at Bedford, April 17 to May 4: Mr. E. J. Kennedy at Fleet-road Hall, Hampstead, April 26, at 3.30.

Hyde-park Hall Mission.—Closing services, Metropolitan Music Hall, Sunday, April 27, at 6,30 p.m. Opening services, in Hyde-park Hall, Sunday, May 4, 6 p.m. Trinity Rooms, 43a, Crawford-street, Thursday, May 1, at 8 p.m., lecture, by Mr. Chas. Cook, on "Egypt and the Soudan," illustrated with curiosities and costumes.

Evangelistic Mission.—"Oxford" Music Hall, Oxford-street (on the 27th inst. the Lord Mayor will preside); Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish Town; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Y.M.C. ASSOCIATIONS.

City Branch, 61, Gracechurch-street.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Bible-readings in Isaiah each Tuesday, at 6.15 p.m.

Exeter Hall.—Mid-day prayer meeting, 1 to 2 p.m. Mr. T. Shuldham Henry will give special addresses. Thursday, April 24, and Friday, 25. Subject: "The Disembodied State."

Wycombe House, King-street East, Hammersmith.—Sunday, prayer-meeting, 8 a.m.; Bible reading, 3.15 p.m.; evangelistic service, 8 p.m. Wednesday, 8 p.m. (strangers welcomed). Friday, prayer and praise meeting, 8 p.m., open to both sexes.

Annual Meeting, Thursday, April 24, at 7.30. Earl of Shaftesbury will preside. Mr. McGranahan's Male Choir will sing from 6.30 to 7.30. Speakers: Dr. Sinclair Paterson, on "The Young Man's Power for Service;" Rev. R. T. Horton, on "The Young Man's Motives to Service;" Rev. Charles A. Fox, on "The Young Man's Rewards of Service." The Fisk University Jubilee Singers will render a selection of their National Slave Songs during the evening. Admission free (by ticket only).

MISCELLANEOUS.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in May, at noon, Rev. Ed. White.

Major Poole.—April 29, Major and Mrs. Poole commence work in Bristol.

Cannes.—Bible reading every Friday, at 2.30 p.m., at Chalet des Syrphes. Mr. and Mrs. Cheyne Brady invite Christian friends to call.

Scripture Readers' Society for Ireland.—Annual meeting, Mansion House, May 15, 3 p.m. Earl of Shaftesbury in the chair.

Airdrie United Evangelistic Association.—Half-yearly conference, Thursday, April 24, subject: "The Holy Spirit," 3 and 6 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, April 25, at 7 p.m., Rev. A. C. D. Ryder, M.A., on "All My Springs." Tea at 6.

Society for Study and Cure of Inebriety.—Inaugural address, by Dr. Norman Kerr, 11, Chandos-street, Cavendish-square, April 25, at 3 45 p.m.

Mr. G. Kirkham.—April 17, High Wycombe; 20, Bedford; 22, Eltham; 23, Pope-street; 24, Mottingham; 27, Plumstead; 28, Aldersgate-street; 30, Dartford.

Belgrave Chapel, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. April 25, Mr. R. C. Morgan; May 2, Rev. E. H. Hopkins.

Open-air Mission.—Quarterly meeting, Y.M.C.A., 186, Aldersgate-street, Monday, April 28. Lecture on "The Life, Death, and Resurrection of a Plant," by Mr. James Crowther. Chairman, Mr. James H. Gresham. Tea at 6; meeting at 7.

Conference Hall, Mildmay-park, N.—Monthly prayer-meeting for Jews, Ladies' Waiting-room, April 25, at 7.30 p.m. Sunday, April 27, at 3.30 and 7 p.m., Rev. G. F. Pentecost and Mr. Stebbins. Also every evening until further notice, at 8 p.m.

Young Women's Institute Union and Christian Association. All-Day Conference, Exeter Hall, April 25. Meetings from 10.45 to 11.30, 11.30 to 1.30, 3 to 5, 6.30 to 8, conversazione, 8.30, annual meeting in the large hall, Lord Shaftesbury in the chair.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 19, 1884.

	£	s.	d.
Pastor Chiniquy's Mission—F. C. School, Thurso ..	1	5	4
Messrs. Moody and Sankey's Work in London—S. B. and E. M. W. £5; S. O. L. £2; M. M. 1s.; F. M. W. 10s. ..	7	11	0
Bridge of Hope, Ratcliffe—S. B. and E. M. W. £2; J. U. P. 10s.; M. W. P. 5s.; M. A. P. 10s.; G. D. 5s.; M. A. £5 ..	8	10	0
London City Mission—D. N. Z. £5; M. S. 10s. ..	5	10	0
Dr. Barnardo's Homes—D. N. Z. £3; R. S. £1; J. D. 10s.; M. A. P. £2; J. M. £2; Lizzie, 2s.; J. R. £2; M. R. W. £1; C. P., Clifton, 5s. ..	11	17	0
Mr. Woodall's Appeal Expenses—Friends at Mildmay, 10s.; E. E. £1; C. P., Clifton, 2s. 6d.	1	12	6
The Christian *Tract Fund*—Anon. ..	1	0	0
Mr. Fegan's Boys' Home—L. A. C. 2s. 6d.; J. M. £2; P. W. £70; Bertie, £1; S. A. B. 10s.; (*Personal Expenses*) M. and S. £10 10s.	84	2	6
Cow-Cross Mission—J. D. ..	0	5	0
Jewish Refugees Aid Society—S. O. L. £1; M. J. M. 6d.	1	0	6
Miss De Broen's Work, Paris—Edinboro, 5s.; Lily, 1s.	0	6	0
Church Missionary Society (Victoria Nyanza Mission)—M. E. R.	0	10	0
Baptist Zenana Mission—Chorley Friends	0	3	0
East London Training Institute (Home and Foreign Missions)—J. C. P.	0	10	0
Repeal Contagious Diseases Act—J. C. P.	0	10	0
Evangelical Mission to Israel—J. C. P.	0	10	0
China Inland Mission—J. C. P.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—J. C. P. 10s.; M. A. P. £1	1	10	0
Mrs. Meredith's Prison Mission—J. C. P.	0	10	0
Home of Industry—J. C. P. 10s.; (*Emigration Fund*) Edinboro', 5s.	0	15	0
Syrian Colonisation Fund—H. R. £4; C. W. 5s. ..	4	5	0
Smyrna Rest—M. A. P.	0	10	0
Kingsland Gospel Mission (Smiles for Tears)—N. T. X. £2 4s. 1d.; M. S. J. and A. M. S. J. 5s.; Friend, £1; M. A. £5; Miss M. £2	10	9	1
Mrs. Wilkes' Rescue Work, Poplar—Tiverton, 5s; M. A. P. 10s.	0	15	0
South American Missionary Society—Tiverton	0	5	0
Army Scripture Readers' Society—Tiverton	0	5	0
Thames Church Mission—Tiverton, 5s.; M. E. R. 5s.	0	10	0
Miss Weston's Work in Royal Navy—M. A. P. £1; F. M. W. £1 10s.	2	10	0
Asylums at La Force—M. A. P.	1	0	0
Strangers' Rest, Constantinople—M. A. P.	0	10	0
Bristol Orphan Houses—M. A. P. £1: (*Missions*) F. M. W. £1	2	0	0
Soldiers' Institute, Portsmouth—M. A. P. £1; X. L. £10	11	0	0
Mr Faithfull's Work—M. A. P.	0	10	0
Bordighera Mission—M. A. P.	0	10	0
Rev. McAll's Work Paris—J. M. £2; Mrs. G., per S. McAll, £1	3	0	0
St. Giles' Christian Mission—J. M.	1	0	0
Miss Whateley's Work, Cairo—J. M.	1	0	0
Mission to Kabyles—J. M. £1; F. M. W. £1	2	0	0
Working Lads' Institute (Mr. H. Hill)—J. M.	1	0	0
Friendless and Fallen—Friend, 5s.; M. E. R. 10s.; C. W. 5s.	1	0	0
Miss Cole's Orphan Home—M. S.	0	10	0
Miss Mittendorff's Home—M. S.	0	10	0
Dock Labourers' Mission—M. W. 4s.; Two Girls, 1s. 6d.; G. W. 3s. 6d.; (*Free Meals*) P. B. M. 10s..	0	19	0
Miss Leigh's Home, Paris—Friend	1	0	0
London Society for Promoting Christianity among the Jews—M. E. R.	0	10	0
Mildmay Conference Hall—Mrs. Pennefather's Mission) M. E. R.	0	10	0
Irish Church Missions—M. E. R. 5s.; X. L. £5 ..	5	5	0
Bible and Colportage Society, Ireland—G. G. G. ..	0	5	0
British and Foreign Bible Society—Anon.	0	5	0
British and Foreign Sailors' Society—Anon.	0	5	0
Bitter Cry of Outcast London—J. R.	6	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—C. W.	0	5	0
Ladies' Samaritan Society (Paralysed and Epileptic) C. W.	0	5	0
Evangelical Mission to Israel—M. J. M.	0	0	6
Working Women's Co-operative Association (Mrs. Heckford)—C. P., Clifton	0	5	0
Stornoway Coffee-house—C. P., Clifton, 5s.; M. A. £2	2	5	0
Homes for Working Girls—C. P., Clifton	0	5	0
Strangers' Rest, 163, *St. George's-street*—X. L.	10	0	0
	£201	11	5

[Advertisement.]

Kingsland Institute for Working Girls—Mrs Hutchinson thankfully acknowledges £2 0s. 8d. from T. N. X.

Nottinghamshire, Gringley-on-the-Hill.—As last year, a series of meetings has been held in this village by Mr. Gibbens, of the Evangelisation Society, with very abundant tokens of blessing. The remembrance of those was quite sufficient to arouse interest again. From the first great earnestness was manifested, and numbers were drawn together to hear the Gospel told, as one said, "in such a common-sense way." At the end of a fortnight there were many requests to continue the work for another week, which was gladly done. The meetings have been a great blessing to the neighbourhood. People have come every night from distant villages, walking six or seven miles, and no one can estimate the good this society has done by working in this locality. Alfred Strachan.

Beckingham, Gainsboro'.

Dr. Barnardo's Homes for Orphan and Destitute Children

ARE IN VERY URGENT NEED OF

IMMEDIATE HELP.

Gifts for any part of the work will be gratefully acknowledged if addressed to

WM. FOWLER, Esq., M.P., Treasurer, or to

DR. T. J. BARNARDO,

13, Stepney Causeway, London, E.

JUBILEE OF THE LONDON CITY MISSION.

THE ANNIVERSARY MEETING OF THE LONDON CITY MISSION
will be held (D.V.) in
EXETER HALL, at 11 a.m. on THURSDAY, MAY 8, 1884.

The Right Hon. the LORD MAYOR, M.P., will preside. *Speakers:* The Right Rev. the Bishop of ALGOA, D.D.; the Rev. Canon SPENCE, M.A.; the Rev. RICHARD ROBERTS; and the Rev. A. MEARNS.

Also a **MEETING** to **CELEBRATE** the **COMMENCEMENT** of the **JUBILEE YEAR** of the **LONDON CITY MISSION** will be held (D.V.) in **EXETER HALL**, at 7.30 p.m. on **FRIDAY, MAY 16, 1884.**

The Right Hon. the Earl of SHAFTESBURY, K.G., will preside. *Speakers:* Lord Justice FRY; Canon T. SCOTT, M.A.; S. A. BLACKWOOD, Esq., C.B.; and Mr. DUNN, late Missionary to Public Houses.

TICKETS for the above Meetings may be had of Messrs. SEELEY, JACKSON & HALLIDAY, 54, Fleet-street; NISBET & Co., 21, Berners-street; HATCHARD & Co., 187, Piccadilly; HODDER & STOUGHTON, 27, Paternoster-row; PARTRIDGE & Co., 9, Paternoster-row; WARREN HALL & Co., 88, Camden-road; and at the Mission House, 3, Bridewell-place, Blackfriars, E.C.

The whole body of City Missionaries will occupy the platform, and the JUBILEE CHOIR will sing special pieces before and during the Meeting.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 230 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

BIBLE LIGHT

For Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path."—Ps. cxix. 105.

"The entrance of thy words giveth light."—Ps. cxix. 130.

THE OBJECTS of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

London: JOHN F. SHAW & Co., 48, Paternoster-row, E.C.; *And of all Booksellers and Newsagents.*

Society for the Suppression of the Opium Trade.

THE ANNUAL PUBLIC MEETING

(By kind permission of the Lord Mayor)
WILL BE HELD IN
THE MANSION HOUSE,
ON THURSDAY, MAY 1, 1884.
At 3 p.m.

The Right Hon. the LORD MAYOR, M.P.,
Will Preside.

The Earl of Shaftesbury; the Lord Bishop of Gloucester and Bristol; Cardinal Manning; the President of the Wesleyan Conference; the Rev. W. S. Swanson, from Amoy; W. Fowler, Esq., M.P.; the Rev. Colmer B. Symes, &c., are expected.

For Tickets of Admission apply to Secretary, Queen Anne's Mansions, S.W.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY.

FUNDS NEEDED to enable Jewish Colonists now in Cyprus to clear, plant, and build cottages at once.

Hon. Treasurer—R. C. L. BEVAN, ESQ.

DONATIONS RECEIVED BY THE BANKERS,

Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland.

MRS. FINN, *Secretary.*
Office—41, Parliament-street, Westminster, S.W.

HOUSE OF REST.—THE ANNUAL MEETING, Wednesday, April 30, at 3.30, at the Stafford Rooms, Titchborne-street, Edgware-road, W. Rev. E. W. MOORE, M.A., will preside; Rev. H. SINCLAIR PATERSON, M.D.; Rev. H. J. BERGUER, M.A.; T. H. DENNY, Esq.; A. C. P. COOTE, Esq.; Rev. NEWMAN HALL, M.A.; and others will take part. Miss MASON will give an account of the work carried on at Kilburn and Eastbourne. Tickets of admission not needed.

The SALE of Useful and Fancy Articles will be held on May 7 and 8, at 8, Cambridge-gardens, Kilburn. Will friends kindly send articles before May 3?

Continued from Page 8.

CHILDREN'S MAID. — Wanted, for the North of Ireland, a Christian young person to take entire charge of two children, aged 7 and 9, assist them to prepare lessons, sew for them, &c. – Apply with references, stating salary, &c., to R. S. D., care Messrs. W. & S. Magowan, Stationers, Newry.

TABLE AND SEWING-MAID wanted, for quiet but pleasant situation in the country. Thoroughly satisfactory references required. A Christian much desired (for May 15th).—Apply by letter to Mr. Elliot, 17, Princes-street, Edinburgh.

AS USEFUL MAID to two little girls, 6 years old.—A superior person wanted, aged 25 years, or older. Must have had some experience, and be fond of children. Wages about £20.—Mrs. J. E. Ellis, The Park, Nottingham.

PUPIL WANTED in an Auctioneer and Estate Agent's Business. A Christian lad preferred, with or without premium. —Messrs. Nettleton, Auctioneers and Estate Agents, St. John's-hill, Clapham Junction.

WANTED IMMEDIATELY, in a Small Ladies' School, a good Plain Cook, and a Housemaid who can wait at table. Boy kept. Wages respectively £14 and £12.
Westwood House, The Elms, Ramsgate.

GOOD PLAIN COOK wanted, early in May, not under 25, for a quiet family. Abstainer preferred. Cleanliness and early rising indispensable. Two housemaids kept.
Mrs. B., 7, Dartmouth-row, Blackheath.

GOOD PLAIN COOK and General Servant wanted in a small family in the country, where housemaid and groom are kept. Wages moderate. Good character indispensable.
Mrs. Slinn, Ampthill, Bedfordshire.

GOOD PLAIN COOK wanted.—Two in family. Not under 28. Thoroughly trustworthy. Good wages given.
Mrs. Nicholson, Bgham Vicarage, Surrey.

WANTED, in a small Ladies' School, an experienced House and Parlour-maid, age from 25 to 30. Good character.—Miss H., Clevedon House, Shooters'-hill road, Blackheath.

AN EXPERIENCED Upper Housemaid wanted (an abstainer), for a large country house in Cheshire. Three housemaids are kept. Wages £20.
Mr. Cameron, Agent, Lymm, Warrington.

GENERAL SERVANT (comfortable place). –Wanted, by two Ladies, a respectable Girl, with good character. Abstainer preferred.—Address, stating experience and wages, A. B., 15, Ramsden-road, Balham.

A GENERAL SERVANT wanted, for small family (in Antwerp) where another is kept. Age about 18; who has been in service. Clean, honest, good-tempered. Christian preferred. Wages £12.—Mr. J. Ham, Mariners' Church, Antwerp, Belgium.

A GENERAL SERVANT wanted, between 20 and 30. Work not heavy, washing put out. No children. Wages £16. (A Christian required.) Able also to do plain cooking.—Miss Cesar, 14, Camden-cottages, Camden-road, N.W.

A TRUSTWORTHY GIRL wanted, as Nurse for three children. About 23. A Governess kept. Must be a good needlewoman.—Mrs. Mardon, The Manor House, Queen Charlton, near Bristol.

A CHRISTIAN, motherly person wanted, to take charge of a child 7 months old, living in the neighbourhood of Balham or Tooting preferred.
S. R., care of Mr. T. Bryen, Newsagent, Balham.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, Bedford Place, Bloomsbury Square, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. Milne, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. Collingwood Bruce Newcastle-on-Tyne; Dr. Young, Rome; Rev. J. Sampson, Barrow-on-Humber; and readers of The Christian, from all parts of the world.—Tariff on application to Miss Percy.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. W. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds*, 1s. 6d to 2s. 6d. Printed Tariff on application to Frederic Smith.

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A copy of my printed letter, stating the case respecting Mr. Ship, may be obtained by writing to me at the undernoted address, sending fourpence for price and postage, or without money.—J. P. Wilson, 2, Lake-terrace, Wandsworth-common, London, S.W.

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Notice to the Readers of "THE CHRISTIAN"
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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

PHTHISIS.—CASE of MR. ROBERT BURNET, Agent of the National BIBLE SOCIETY of SCOTLAND, 5, St. Andrew's-square, EDINBURGH.

This case was referred to in the *Christian Herald* of March 5, as one "*raised from the gates of death.*"

The patient visited Coombe Lodge on the 15th of last May. Consumption in the family, the mother having died of Phthisis. Had been five years in China. Had pneumonia first, four years ago; had pleurisy since, followed by signs of consumption, which became developed so far that on examination he was found to have the "*upper lobes of the lungs diseased, and congestion at the base of each.*"

Through June, July, and August, there was gradual improvement. In September he writes that Dr. Alexander had given him a certificate that he might resume his duties. Advised not to leave off the medicine or use of prescribed niment until thoroughly well, especially as winter was approaching. Wisely he continued up to the commencement of the year, gradually diminishing the dose.

In February I saw him again in London, and found him perfectly well.

Being about to return to China, he wrote the following letter:—

"Dear Sir.—Considering the great change that has taken place since I began to use your 'Elixir,' I cannot leave this country without bearing testimony to its good effects. I feel as one who has been *raised up from the gates of death*, and have cause to bless God, who led me to you for advice and cure.

"What a difference between my prospects when I landed in London, in May, 1883, and my prospects now! Then, compelled to leave my field of labour, with the sentence of death in me; and now in good health, returning to my missionary work in China.

"My acquaintances, looking upon me, have learned to know that 'the incurable disease' has been conquered; for seeing me, they can no longer doubt that Consumption is Curable.

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"Earnestly hoping that the above testimony will lead many sufferers to you for relief,—I am,

"Ever yours gratefully, "Robert Burnet."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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Rev. E. Gill, M.A.
Admiral Fishbourne, C.B.
Mr. and Mrs. Haig Miller.
Mrs. Armitage.
Miss Mason.
Col. and Mrs. Pepper.
Mr. and Mrs. W. Bramwell Booth.
Miss E. M. Booth.
Commr. and Mrs. Railton.
Dr. Wood Smyth.
Major Howard.
Mrs. Somerton.
Major Edmonds, and others.

You are earnestly invited to attend, and bring your Friends.

Admission to the Conference by Ticket only, which may be had free.

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On Sunday, May 4, at Westminster Chapel, James Street, Buckingham Gate, at 6.30 p.m. Preacher, Rev. Hugh Price Hughes, M.A., of Oxford.

On Tuesday, May 6, in St. Paul's Cathedral, at 4 p.m. Preacher, Hon. and Rev. E. Carr Glyn, M.A., Vicar of Kensing on.

The ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 7. The Chair to be taken by the Rt. Hon. the Earl of Shaftesbury, K.G., at Eleven o'clock.

Tickets may be obtained at the Bible House, 146, Queen Victoria Street, E.C., on and after Wednesday, April 30.

The Bible House will be open for the inspection of the Society's friends on the evening of Tuesday, May 6, from 6 to 8 p.m.

JOHN SHARP,
CHARLES E. B. REED, } Secretaries.

IRISH CHURCH MISSIONS
TO THE ROMAN CATHOLICS,
WITH WHICH IS INCORPORATED THE
IRISH SOCIETY OF LONDON.
The Right Hon. EARL CAIRNS
WILL PRESIDE AT THE
ANNIVERSARY MEETING
IN
ST. JAMES'S HALL,
On TUESDAY, MAY 13, at 11 a.m.

Further particulars will be duly announced. Contributions to the funds of the Society are most urgently needed. Cheques and P. O. Orders to be made payable to W. Pasley, 11, Buckingham-street, Strand, London.

HORACE W. TOWNSEND,
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No. 744.] THURSDAY, MAY 1, 1884. [ONE PENNY, POST FREE, 1½d.

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JUBILEE OF THE LONDON CITY MISSION.

THE ANNIVERSARY MEETING OF THE LONDON CITY MISSION
will be held (D.V.) in
EXETER HALL, at 11 a.m. on THURSDAY, MAY 8, 1884.

The Right Hon. the LORD MAYOR, M.P., will preside. *Speakers:* The Rev. Canon SPENCE, M.A.; the Rev. RICHARD ROBERTS; the Rev. A. MEARNS; and C. E. TRITTON, Esq.

Also a **MEETING to CELEBRATE the COMMENCEMENT of the JUBILEE YEAR of the LONDON CITY MISSION** will be held (D.V.) in **EXETER HALL**, at 7.30 p.m. on **FRIDAY, MAY 16, 1884.**

The Right Hon. the Earl of SHAFTESBURY, K.G., will preside. *Speakers:* Right Hon. Lord Justice FRY; Canon T. SCOTT, M.A.; S. A. BLACKWOOD, Esq., C.B.; and Mr. DUNN, late Missionary to Public Houses.

The whole body of City Missionaries will occupy the platform, and the JUBILEE CHOIR will sing special pieces before and during the Meeting.

TICKETS for the above Meetings may be had of Messrs. SEELEY, JACKSON & HALLIDAY, 54, Fleet-street; NISBET & Co., 21, Berners-street; HATCHARD & Co., 187, Piccadilly; HODDER & STOUGHTON, 27, Paternoster-row; PARTRIDGE & Co., 9, Paternoster-row; WARREN HALL & Co., 88, Camden-road; and at the Mission House, 3, Bridewell-place, Blackfriars, E.C.

The Title of this book has been altered from "The Gospel Choir" to "THE CHRISTIAN CHOIR." After the former had been adopted, it was found to be already in use as the title of another publication.

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No man is fit for God's service who is filled with doubts. If a man is not sure of his own salvation, how can he help anyone else into the kingdom of God? If I seem in danger of drowning, and do not know whether I shall ever reach the shore, I cannot assist another. I must first get on the solid rock myself, and then I can lend my brother a helping hand. If being myself blind I were to tell another blind man how to get sight, he might reply, "First get healed yourself; and then you can tell me."

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MORAVIAN MISSIONS.

PATRON: THE RIGHT HON. EARL CAIRNS.

The ANNUAL MEETING will be held (D.V.) on THURSDAY, MAY 1st, 1884, at Three p.m., in EXETER HALL (Council Room). *Chairman:* GEORGE WILLIAMS, Esq. *Speakers:* The Right Rev. THE LORD BISHOP OF LAHORE; The Rev. S CHRISTOPHER MORGAN, D.D., Vicar of Swansea; The Rev. GILBERT S. KARNEY, M.A., Minister of St. John's, Hampstead; The Rev. CHARLES E. SUTCLIFFE, Moravian Minister, Bedford: and Major M. FORBISHER, Secretary of the Waldensian Missions. A Collection will be made.

The ANNUAL SERMON will be preached (D.V.) on SUNDAY, MAY 11th, 1884, in ST. AUGUSTINE'S, Highbury New Park, at Seven p.m., by The Right Rev. Bishop ALFORD, D.D. (Late Bishop of Victoria, China). The Offerings in the Boxes at the Doors will be given to the Missions.

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WHITECROSS-STREET MISSION.—Funds are urgently needed to enable us to open the Medical Mission a third day in the week. Many have to be shut out. The numbers are above 200 a week; more than 10,000 a year.
F. HASTINGS, Hon. Superintendent.

ATTACKS UPON CHRISTIANITY.—Lectures on Fundamental Truths of Christianity delivered in all parts of the country Conversations and Correspondence with doubters and sceptics. Funds much needed.—Christian Evidence Society, 13, Buckingham-street, Strand, W.C.

THE HOSPITAL SCRIPTURE UNION Founded April, 1883. Patrons, the Earl of SHAFTESBURY, &c.—Three hundred have joined. More members wanted Objects: Individual daily reading of same Scripture portion as appointed: Intercessory Prayer: Support of Beds in Hospitals by the subscription of one shilling yearly. New card for 1884 now ready. For further particulars of this interesting work and forms of membership, address
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Address, SECRETARY.

ST. MARYLEBONE FEMALE PROTECTION SOCIETY, 157 to 159, Marylebone-road, N.W. This Society seeks to rescue young women who up to the time of their fall have borne a good character. Those with infants are assisted from a special fund Contributions earnestly solicited. Bankers—Messrs. Sir Samuel Scott & Co., 1, Cavendish-square, W.
GEORGE SCUDAMORE, Secretary.

IN LOVING MEMORY of Little Harry, Milly, and Charlie.—To provide change of air for children discharged from hospitals, Mrs. HILLYAR has taken Beulah Cottage, Plympton, and will be glad of help from parents whose little ones have "reached the sunny shore." Correspondence invited.

SECOND COMING PRAYER UNION.—A Conference in connection with the above Union will (D.V.) be held at the South London Conference Hall, on May 14, 15, and 16. The subjects selected are the Personal Premillennial Advent, Two Resurrections, Personal Antichrist, Character and End of the Age, Restoration of Judah and Israel, Millennial Age. Speakers: The Revs. A. Fausset, C. A. Fox, C. Graham, G. Karney, C. M. Fyvn, Webb-Peploe, C. Skrine, J. Stephens, H. Townsend, F. Whitfield, J. Wilkinson; Gen. Halliday, Col. Fuget, Col. Rawlinson, J. E. Matheson, Esq. Programmes and tickets may be had free by applying to the SECRETARY at the Hall, or by sending a stamped envelope with address. A few tickets for reserved seats at 2s. 6d. per day. For further particulars see bills.

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RAGGED SCHOOL UNION.—The Fortieth Anniversary will be held in Exeter Hall, on Monday Evening, May 12th, 1884, at six o'clock. 750 old scholars will receive prizes from the President, the Earl of Shaftesbury. They will also form a choir, and sing a selection of pieces Admission by ticket. Funds urgently needed to sustain these centres of Gospel light and beneficence amongst our ragged poor.
JOHN KIRK, Secretary, Office, Exeter Hall, W.C.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds. There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, GEORGE HANBURY, 21, Portman-square, by whom any donations will be most thankfully received.

HOLINESS AND FAITH-HEALING. — TRINITY CHURCH, Triangle, Mare-street, Hackney, London, E. Weekly Meetings conducted by the Rev. JOHN ALLEN. Addresses and Testimonies, Sundays, 3 o'clock p.m. Mondays, 6.30 p.m. ANOINTING THE SICK, Tuesdays, 11.30 a.m. The Rev. W. E. BOARDMAN'S Meetings at 3, Rochester-square, Camden-road. First Tuesday each month, 3.30 and 6 p.m. Other Tuesdays, 6 p.m.
For drawing-room or other meetings on Power for Service and Faith-Healing, address, Rev. JOHN ALLEN, Balcutha Lodge, Southgate, London, N.

CONVALESCENT HOME FOR CHILDREN (from 3 to 16 years of age). 12, Sea-side, Eastbourne.—Contributions thankfully received for the above. Conducted by Mrs. PARSONS. Good references.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for Contributions in aid of the poorer patients and their families. The smallest contributions in money or clothing will be gratefully acknowledged by the Committee.

HOUSE OF REST.—The Sale of Useful and Fancy Articles will be held on May 7 and 8, at 8, Cambridge-gardens, Kilburn. Open from 12 o'clock to 6, each day.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock.
Address Miss BAILEY.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A Sermon will be preached in aid of this Mission on Thursday evening, May 8, at 7.30, by the Rev. Archibald G. Brown, at the East London Tabernacle, Burdett-road, Bow, E. Owing to the extension of the Society's work, the 38th financial year is closing in debt, and donations are therefore most urgently needed for general Mission purposes, and also towards the debt of £800 on the Society's buildings in the Ratcliff Highway.—Contributions may be sent to Messrs. MORGAN & SCOTT; to London and Westminster Bank, Eastern Branch; or to the SECRETARY, at the Offices, 237, Commercial-road, E.

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SECRETARY. — Re-engagement required shortly, by a Lady, accustomed to invalids and gentlemen. References to medical men and others. In or near London. Could visit.—M. B., Court-hill House, Lewisham.

A SCRIPTURE READER of much experience leaving his present situation, is in want of a similar engagement. Most satisfactory references.
L. BIDDELL, Weston Turville, Tring, Herts.

GOOD COACHMAN (married), who has left situation on account of its disreputable character, wants another place immediately. Recommended by ALFRED S. DYER, Amen-corner, Paternoster-row, London, who will give particulars.

A YOUNG MAN desires a situation as Gardener in a Christian family. Single-handed; or, Foreman in a large garden.
CHARLES BERRIDGE, Glaston, Uppingham.

HEAD GARDENER, aged 30, working. Thorough good character. Leaving through failure of master. Total abstainer; married, two children. Requires situation where helpers are kept.
HENRY MORGAN, jun., Dane End, Ware.

REQUIRED, by a Christian young man, a situation as Book-keeper, Secretary, or any position of trust. Can furnish highest references.—C., 30, South-hill-park, Hampstead, N.W.

Messrs. NEWTON & HOLLOWAY, Evangelists, brother to Henry Holloway (A Voice from the Convict Cell), are open for engagements to conduct Religious and Temperance Services. Good references.—51, Vaudrey-street, Stalybridge.

MISSIONARY, and experienced, earnest Gospel Preacher, seeks a re engagement.—MISSIONARY, care of 61, Rockfield-road, Anfield, Liverpool.

MATRON. — The Committee managing a Refuge in Pimlico, would be glad to recommend a Matron for a similar situation, or in a Preventive Home.
HON. SEC., 10, Sutherland-street, Pimlico.

AS LADY MATRON in a School, Companion, or Lady Housekeeper. — Situation wanted by an experienced, energetic Lady. Excellent references.
BETA, Petters, Stationer, Lee High-road, S.E.

CHRISTIAN LADY, widow, age 40, no encumbrance, desires an engagement as Lady's Companion, Housekeeper, or small Matronship. In fellowship with Open Brethren. Suited for any position of trust.
BETA, 16, Rope Walk-road, Douglas, Isle of Man.

MISS J. G. BARCLAY recommends a Young Woman, aged 22, as School-room Maid, or young Lady's Maid, who has lived in her service nearly five years.—Knott's-green, Leyton, Essex.

AS HOUSEKEEPER, Nurse, or useful Attendant in small Christian family. Good plain cook and needlewoman. Age 40; kind, active, and reliable. Good references. Salary moderate.
B., 29, Upper Jackson-street, Hulme, Manchester.

WORKING HOUSEKEEPER or Companion-Attendant to elderly or invalid Lady. —Immediate re-engagement required by capable, worthy woman accustomed to these duties. Salary moderate.
C. D., Mr. Smith, Baker-street, Enfield.

WANTED by a Lady, a situation as Matron, or Companion to an Invalid Lady, or any position of trust. Good references.
B., Abbey Class Rooms, Romsey, Hampshire.

A LADY WISHES to recommend a Nurse for first baby; or Second where three are kept. Aged 21. Wages not under £16.
Miss ONSLOW, Alresford, Hants.

DOMESTIC TRAINING wanted, for a nice young woman, by Lady, who will defray all expenses, except board, for six months, in exchange for training.
Miss C. WALE, Shelford, Cambridge.

RE-ENGAGEMENT wanted as Assistant Housekeeper or Mother's Help (21). Very fond of children. Domesticated. Good needlewoman. Abstainer. Church of England. —J., Stanhope House, 14, Regent-street, Leamington.

AS ATTENDANT to an Invalid Gentleman (not mentally afflicted).—Situation wanted, by a Swiss, who understands German, French, and English. Can give good references as to experience and Christian character.—E. W., Conference Hall, Mildmay-park, London, N.

AS HOUSEKEEPER.—An engagement required. Thoroughly domesticated and trustworthy. Good references. — Mrs. ECCLES, Heath Dell, Radett, near Watford.

TO FARMERS —A Lady residing abroad wishes to place her son (age 17) in England with a Farmer, willing to teach him farming, and receive him into his family. Moderate terms. Decided Christian influence essential.
Mrs. D. CLARENS, Switzerland.

AS NEEDLEWOMAN, with good knowledge of Dressmaking. Would take charge of one child, or assist in light housework. Age 27. Well recommended. Wages moderate.
Mrs. CARTER, Bray, Maidenhead, Berks.

YOUNG LADY, age 25, desires engagement as Mother's Help. Fond of children. Good needlewoman. No salary required first six months; comfortable home chief object.
E. W. E., Spelthorne, Feltham, Middlesex.

A LADY desires to recommend a boy of about 13, to enter a Church of England family, under a Christian butler or coachman.
V. E. F., Glaston House, Uppingham.

A YOUNG LADY wishes to devote herself to some kind of Mission or Parish work, in London or country. Small salary.—F. G., Mr. Skelton, Post-office, Marton Rush, Surrey.

A LADY recommends a German Jewess (18) to Christian families on reciprocal terms.—Mrs. B., Gustav-street 10, Elberfeld.

A LADY WISHES to recommend a Lad, about 16, as Groom. Height 5 ft. 10 in. Good character. Has been under a coachman 18 months.—Green End House, Ware.

A LADY is anxious to find a place for a homeless girl, aged 25, strong and willing, not experienced, where a kindly interest would be taken in her.
Miss BUTLER, 17, Coates-crest, Edinburgh.

A LADY can recommend a Girl, almost 16, to assist in house or kitchen, where another servant is kept. Eight months' good character.
Mrs. STUART, 8, York-terrace, Regent's-park.

AS NURSE, to one or two children. Wages £14.—L. C., 16, Chey News, Manor-road, Stoke Newington.

COOK requires a situation in a Christian family. Kitchen-maid kept. Age 35. Abstainer. Understands dairy and baking.—M. B., care of Mrs. Murkett, 15, Market-street, Caledonian-road, King's-cross.

MR. WILBRAHAM TAYLOR can strongly recommend as Footman, a young man, aged 17, who has been 2½ years under his butler at Hadley Hurst, Barnet.

EDWARD W. THOMAS, 200, Euston-road, London, N.W., is anxious to obtain a situation for a good Plain Cook, in or within 50 miles of London.

EMPLOYMENT wanted, together, by two sisters (Christian abstainers). Elder, accustomed to Book keeping; younger, to Household affairs (good manager). Charge of house or anything similar. Highest references.
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Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 114, Union-court, Old Broad-street, E.C.

CLERK. — Intelligent, gentlemanly youth, with home in London, for "Christian Progress" Scripture Union, at Exeter Hall. Clear handwriting. Shorthand a recommendation. 10s. weekly.—Apply, in own handwriting, with references, stating age, to Rev. E. Bovs, Sidcup, Kent.

FREE PASSAGE out and home to St. Vincent, Cape Verds, and £100 offered to a truly Christian man, to whom the voyage and change of climate would be of service, to labour there for 12 months in Evangelistic and Mission work among the Europeans. — Address with references and full particulars to ST. VINCENT, Toms's Advertisement Offices, 3, Westminster-chambers, Victoria-street, S.W.

INSTITUTE KEEPER.—Wanted, a married man, without family, to take charge of the Seamen's Institute, Bilbao, Spain, and to visit ships &c., as the Committee may require. Must be an earnest but not bigoted Christian, total abstainer, obliging and industrious. Wages, about 30s. per week, with apartments, coals, and lights. Apply, giving full particulars as to qualifications, past experience, with references to Rev A. BURNELL, British Chaplain, Las Arenas, Bilbao.

MARRIED COUPLE, of Christian principles, without family, wanted, to take charge of a Temperance Lodging House in Leeds. Husband's time only partially required. In return for comfortable home, coal, gas, and small salary.—Address, with full particulars, to M., Basinghall Chambers, Leeds.

MISSION WORK.—The Committee of a charitable Institution desire to meet with a Lady who would canvass for subscriptions in the morning, taking partial charge of an Infants' Nursery during the rest of the day. —Salary and commission on application to HON. SEC., 4, Maitland Park-road, Haverstock-hill, N.W.

JUNIOR CLERK. — Wanted, a Young Man, for commercial house in provincial town. Must be of thorough business habits and good address. References required.—S., at HORNCASTLE'S, Central Advertisement Offices, 61, Cheapside, E.C.

MATRON wanted, for Kitchen Department of a Boys' Home thirty miles from London. Good premises, 140 boys, 9 resident officers. Must understand plain cooking, have good health, and be competent to train and control boys in kitchen and housework. As it is a position in which good influence over boys must be exerted, a Christian and total abstainer is desired. Salary £25.—Apply, stating age, qualifications, previous employment, whether widow or otherwise, and enclosing copies of testimonials, addressed A. H. C., Messrs. Street & Co., 30, Cornhill.

YOUNG GROOM wanted. — Can any gentleman thoroughly recommend for single-handed place in a Gentleman's stables, a Christian young man, under 20, who is an abstainer. Must thoroughly understand his work, and have been well taught — R. GREGG, Esq., Heather Lodge, Kingston-hill, Surrey.

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Mrs. M., 5, Trinity-road, Upper Tooting.

AN ACTIVE, pleasant young Lady wanted, willing to help in or learn household duties for comfortable home, without salary. Two in family; one servant. Christian and abstainer desired.
Mrs. H., Southside, Cirencester.

A CHRISTIAN WOMAN wanted, as good Plain Cook, where three are kept. Total abstainer. Wages £18, all found.
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GOOD PLAIN COOK wanted, early in May, for a quiet family. Personal character required. Apply personally after 5.—Mrs. WARE, 10, Astwood-road, Cromwell-road, S.W.

GOOD COOK wanted, a Christian and total abstainer; aged about 30. Dairy, kitchen-maid kept. Country place near Watford Herts.
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WANTED, in a business house, an abstaining, godly young woman, to assist with the children, and do some housework (not in the kitchen). Must be good tempered, and have good references.—Mrs. OWEN COOPER, 70, High-street, Notting-hill-gate, London.

WANTED IMMEDIATELY, in a new farm-house, a good General Servant to do plain cooking well. No children. No dairy or baking, and little washing. Liberal wages to one thoroughly suitable. Christian privileges.
S. W. P., Post-office, Shaftesbury.

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Mrs. SCOTT, Langton House, Salisbury.

WANTED, for Forfarshire, House and Table-maid, experienced, for single Gentleman. Christian principles, unexceptionable references. Wages £18, all found.
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AN EXPERIENCED General Servant wanted, who can cook well. A Christian abstainer, over 30, preferred. Good references.—Mrs. GRAVES, care of Major Graves, Yeomanry House, Lichfield.

AN EXPERIENCED Upper Housemaid wanted (an abstainer), for a large country house in Cheshire. Three housemaids are kept. Wages £20.
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Continued on page 22.

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Magnetism cures when other means have failed, because, instead of weakening and depressing the vitality of a constitution struggling with disease, it brings to its aid the fullest supply of recuperative power; a resisting force is imparted to the human system, rendering it impervious to ailments induced by unfavourable temperature, and often proof against epidemic disease. It does not tax and exhaust the energies; it sustains and renews them. Every organ of the body is better fitted to perform its proper function, and prepared for harmonious and united opposition to all unhealthy influences.

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MR. T. AMES, 3, Madryn-street, Toxteth-park, Liverpool.

"Permit me to add my grateful testimony to the many you continue to receive concerning your Magnetic Treatment. In January, 1878, my little boy was suffering so much from weakness and curvature of the spine that he could not stand or sit upright. At that date his grandfather, who had benefited by your Appliances, sent him a Combined Belt and Spinal Band. In a week from the time he put it on he was able to pull himself up and bear his own weight. He has gradually but surely progressed, and to-day he is able to run about as well as any child of his age, and his back is perfectly straight.

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London Society for Promoting Christianity amongst the Jews.—Patron: His Grace the Lord Archbishop of Canterbury. President: Right Hon the Earl of Shaftesbury.

SEVENTY-SIXTH ANNIVERSARY.

The Annual Sermon will (D.V.) be preached on Thursday evening, May 8, in St. George's Church, Bloomsbury, by the Rt. Rev. Dr. Hellmuth, Coadjutor Bishop of Ripon. Divine Service will commence at 7 o'clock. The Annual Meeting will be held on Friday, May 9, in the Great Room, Exeter Hall, Strand. The doors will be opened at ½ past 9 o'clock, and the Hebrew Children, from the Society's Schools in Palestine-place, will commence singing at 10 o'clock. The chair will be taken by the Rt. Hon. the Earl of Shaftesbury, K.G., President of the Society, at 11 o'clock precisely, and the Rt. Hon. the Lord Mayor of London; the Rev. H. W. Webb-Peploe, M.A., Vicar of St. Paul's, Onslow-square; the Rev. Canon McCormick, M.A., Vicar of Kingston-upon-Hull; Rev. J. Lotka is expected on his return from Persia, and other friends will address the meeting. Tickets to be obtained at the Society's House. The clergy and other members and friends of the Society will (D.V.) Breakfast together in Exeter Hall, at 9 o'clock, on the morning of the Annual Meeting; after which an address will be given by the Rev. A. Edersheim, D.D. Ladies are invited to be present. Admission to the Breakfast, 2s., either by tickets (to be obtained at the Society's House) or by payment at the door.—C. J. Goodhart, M.A., Hon. Sec.; W. Fleming, LL.B., Secretary; W. T. Gidney, M.A., Assistant Sec.—Society's House, 16, Lincoln's-inn-fields, W.C., April 1, 1884.

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21, JOHN STREET, ADELPHI, W.C.

The ANNUAL MEETING of the above Society will be held in WILLIS'S ROOMS, King Street, St. James's, on FRIDAY, MAY 2nd, at 3.30 p.m., the Right Reverend the LORD BISHOP of ROCHESTER in the Chair.

The Revs. W. Hay M. H. Aitken, M.A.; C. N. Keeling, M.A., Vicar of St. James's, Collyhurst, Manchester; S. C. Morgan, D.D., Vicar of Swansea; Rev. E. Walpole Warren, M.A., Vicar of Holy Trinity, Lambeth; and W. T. Paton, Esq., will address the Meeting.

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Patron: The Archbishop of Canterbury. *Treasurer:* Edwin Austin, Esq.

The Committee earnestly appeals for Funds for the sustenance of 100 Boys, who were fast verging on to the Criminal Class when rescued; and who the Committee are endeavouring, with God's help, to make good Christians and respectable citizens. We have no Government assistance.

Contributions are earnestly requested, and will be gratefully acknowledged by the Treasurer.

Cheques and Post Office Orders to be crossed "London and County, Islington Branch."

The Christian.

THE PRAYER THAT BRINGS THE BLESSING.

A MISSIONARY PRAYER-MEETING ADDRESS, AT BLOOMSBURY CHAPEL, APRIL 24,

By Dr. ALEXANDER MACLAREN.

WE have been praying this morning for missionaries and Missions, and I thought it might not be out of harmony with the devotional character of our service if I asked you to consider briefly what is implied in such prayers if rightly offered, and if I tried to deepen the thoughts and feelings which they pre-suppose.

The first element in our prayer ought to be THANKFULNESS. This must underlie all Christian work if it is to be any blessing either to the doer or the object of it. Our lives ought to be a strong, sweet song of thanksgiving to God for his unspeakable gift. That gift ought to breathe across our hearts like the west wind in this spring-time, drawing up the bright and laughing flowers from the else bare ground. The root of all true service for God is thankfulness, built upon a faithful reception of the Cross, and its work for us. That will lift us up, as upon a strong wind, above all discouragements, difficulties, and disagreeables; it will turn our work from mechanism to glad, impulsive service; it will heighten all our energies, and make us twice the men that we should be if we were only impelled by some iron-pointed goad of duty.

Dr. Maclaren warmly referred to the special causes for thankfulness that were to be found in the prosperity that has attended the Baptist Missions lately planted in North China, and in the Congo district. As the result of the labours of the brethren in China during a few years, over a thousand converts have been gathered in. As to the Congo Mission, he said: Time has not been allowed us yet to see large spiritual results. Its history has been saddened and darkened by loss, and consecrated by graves. Yet we have cause for reverent thankfulness, when we think of the story of these scarcely more than lads who have gone out in their fresh young lives, with a heroism that did not know itself to be heroic at all, and with a self-sacrifice in which the sacrifice was swallowed up in the thought of Him for whom it was made. They have been content to labour, and, when the time came, to lie down and die in their solitude, but not without being sure of the presence of the one Friend. We have treasures in those memories, as well as pledges for fresh work, which we cannot too highly estimate.

Think of an Agnostic Missionary Society developing force enough to send out its missionaries into the heart of Africa, content to lay down their lives if they might "prepare in the wilderness a highway for"—— ah! I must not finish the quotation. And the impossibility of finishing it, points to the weakness under which all such things labour. No speculation, positive or negative, still less a creed which is simply a formularising of despair and ignorance, can ever gender heat enough to kindle men's hearts to such a flame as that. It wants a Person, and a Divine Person, who has died for me and for all the world, and who has taught me to tell the world so, to evoke enthusiasm of such a sort as this.

Another unmistakably indispensable element in true supplication is that of humble CONFESSION. If our prayer be genuine, there cannot but come with it sighing and contrition, when we think of the contrast between it and the promises it professes to grasp; and yet more when we think of the contrast between the prayer and the work. We get a closer glimpse of God's purposes and of Christ's heart—of his perfect sacrifice and ineffable love, when we think of our own shortcomings; as we can fancy the poor village painter looking at his sign-post daub by the side of some great miracle of ancient art. Depend upon it, an indispensable condition of doing any work for Jesus Christ in this world, is a penitent, all-pervasive, and perpetual sense of our own unworthiness and shortcomings. It is the man who feels himself lame and halting on his thigh, who will be a prince with God and will prevail. So amidst our gratitude and buoyant hope, let us never forget that tears must prepare the way, ere we can be invested with the sword for our Divine Master.

Surely if we look at ourselves at all we do not lack reason for very genuine, deep contrition. Think of the dreadfully mingled and imperfect motives with which we do our very best work and pray our most earnest prayers. I suppose there is no water that will not leave something behind it in the filter; and so I fear there is no work of ours that does not leave behind some earthly deposit, no prayer of ours about which we do not feel there is something to be ashamed. Think of the way in which worldly purposes creep in, as oxygen acts upon some polished surfaces. What was at first inspiration becomes routine. What at first poured out of a full heart like lava, cools and crusts over like the same lava stream, and creeps slowly down the hill merely by the force of gravitation when the fiery impulse is all gone. Have we not to say about our highest and noblest Christian work—"Having begun in the spirit, it is far too often finished in the flesh?"

I need hardly add more than a syllable about another count in the indictment to which our consciences must plead guilty, when we think of the terribly incomplete sympathy that we have with our Master's purposes in his great work, and how little we have been able to share in his wondrous identification of Himself with man's sins and sorrows. We may well shrink from the comparison. And yet do not let us forget that it is to this very thing that we are most often exhorted in the Scriptures—to have the mind that was in Christ Jesus. It is for us to acknowledge how little we have been like that heart that was stabbed with all the wounds of humanity, and thrilled to its very depth when He had looked upon the multitudes who were scattered as sheep having no shepherd. I am afraid it is not a mere defect arising from legitimate occupation in our own business, or sluggishness of imagination, or any other cause that may be pleaded in extenuation; but that the slowness and smallness of our sympathy with Jesus Christ in this characteristic of his work *is a sin*, that comes first of all from selfishness, and subordinately from our imperfect fellowship with our Lord and Master.

There is yet another element I may touch on for a moment—the element of CONFIDENT DESIRE. Prayer is nothing unless it is the outgoing of the soul to the thing prayed for, because we know it to be God's will. It should rise on the pinion of strong desire heavenward, and gaze with a clear eye upon the certainty of the things for which it asks. These two characteristics—earnest longing and confident assurance—are indispensable to anything worth calling prayer. Trying our prayers by this simple test, what poor, broken-winged things they are—like a wounded bird fluttering along the ground, or rising to the sky like an arrow shot out of a bow and then dropping down again. I am afraid that most of us have three degrees of temperature in regard to our prayers—or our desires, which are our real prayers. The highest of the three is for temporal good for ourselves; the medium is for spiritual good for ourselves; and the most tepid of them is for the spread of Christ's Kingdom in the world. Our imperfect communion with our Lord, our consequent defective sensitiveness to his honour, and also our slight appreciation for ourselves of the blessings and realities of his Kingdom, account for the feebleness of our desires. We have no better thermometer as to our temperature than the way in which our confident expectation and earnest longing that Christ's name may spread through the world, go up and down.

Let us get nearer our Master, and live more in daily fellowship with Him; let us grasp more firmly his hand, and open our hearts more to all the influence of his indwelling Spirit. Then, and only then, will our desires rise to a height not inadequate, not unworthy, of his great purposes. At all events let us be sincere in the matter, and no longer deceive ourselves by dressing up our shrinking, puny desires in verbal garments a world too wide for them, praying for things that we do not feel and do not want; that we may no longer mock Him and hurt ourselves with such prayers, trickling painfully from empty hearts instead of pouring in a flood from full ones.

All these things being in our prayers, they will yet fail if they be not hall-marked and stamped as genuine gold by an accompanying and following CONSECRATION. In every prayer a vow is wrapped up, and when we go to God, asking Him to do something, He may well turn round and say, "Will you help me to do it?" Unless we can answer, "Here am I, use me," we had better be still. Are our prayers accompanied by any sacrifice and service? If not, they are worth nothing more than the gilt paper representations of valuable things which the economical Chinaman burns at the shrine of his ancestors. "It is better that thou shouldest not vow than that thou shouldest vow and not pay." But if my prayer leads to self-sacrificing service, and my self-sacrificing service refreshes itself and conquers its disappointment in prayer, then we shall be strong and do exploits, and the pleasure of the Lord shall prosper in our hand.

The waters that fertilise the valley of the Nile pour down from snowy summits far away, and the river swells in its mountain solitudes months before it floods the Delta. The waters that are to cause this wilderness world to rejoice and blossom as the rose, must be fed near their source in many an hour of holy communion with the living God. When the Church is quickened to pray as it ought, the hour will have struck for some great outburst of blessing for the world.

THE NEW CONGREGATIONAL CREED OF AMERICA.

THE Rev. Joseph Cook, in his closing "Boston Monday Lecture" for the present season, dealt with the subject of the "New Congregational Creed."

The Congregationalists of America seem within the last few years to have somewhat drifted with the theological currents of the time, and this new creed, drawn up by a committee appointed for the purpose at the invitation of the "National Council," expresses the general tendency of their departure from the older standards. The *New York Independent* defends the untheological character of the new creed, and says that "the thing aimed at is to get as far as possible off the ground and out of the region of theology. For the first time since the Apostles' creed the attempt is made to construct a confession on the basis of the Christian religion as distinct from Christian theology."

Mr. Cook, however, well shows that at a time when the most serious assaults are being made upon the essential truths of Christianity to bring out a creed that ignores these truths is virtually to surrender them. Thus, for example, the expiatory character of the sacrifice of Christ is fiercely assailed in the present day. Mr. Cook asserts, on the authority of a member of the Commission, that it was proposed to affirm that the sacrifice Christ made was expiatory—"it was suggested and voted down."

Other omissions of the same kind Mr. Cook points out—one to which he attaches considerable importance. It seems there is an increasing prevalence in America of the dangerous and groundless hope of probation after death, and those who embrace this unscriptural hypothesis deny that final judgment will be confined to "deeds done in the body." "I have authority to say that the addition of the words in relation to the issue of the final judgment determined by the things done in the body was suggested, candidly considered, and . . . respectfully declined."

It cannot, therefore, be wondered at that Mr. Cook is outspoken in his condemnation of such a creed. He points to the fact that in the last Bampton lectures this notion of probation after death is thus strongly condemned:—"The whole tenor of Holy Scripture is against so unfounded and dangerous a supposition." Yet the new Congregational creed refuses to disown the error, though it could be easily done by simply quoting the words of Scripture, which describe the judgment as being of "deeds done in the body."

After a vigorous onslaught upon the defects of the creed, Mr. Cook asserts his own impartiality as a critic:—

"I have no ecclesiastical motives. I have no ecclesiastical standing, and want none. Wendell Phillips used to say—God bless his memory!—that if one undertakes to discuss reform, he should have no party to support, no candidate to defend, no bread to earn. I am discussing religious reform without the slightest glance towards selfish considerations. I am likely to be very severely attacked for what I am saying this morning, and perhaps may lose much by my temerity; but I am attached to sound views. I am profoundly in love with evangelical truth, and do not like to see the veins of America filled with milk and water." (Loud cheers.)

These are the words of an honest man, and we trust the protest he has so faithfully made against the unfaithfulness of the Congregational standard-bearers of America may not be without fruit.

For the Young.

WHAT IS THE GOSPEL?

God	John iii. 16.
Offering	2 Cor. v. 20.
Sinners	Rom. v. 8.
Pardon and	I. Iv. 7.
Everlasting	John v. 24.
Life	John v. 24.

W. G. O.

A LETTER FROM A LITTLE HINDU GIRL.

A little girl in India, nine years old, writes to a little girl in New England:—

"BESSIE,—I to you many salaams and kisses send. I am very happy about the playthings, the little fishes you sent to me, and send to you very many thanks. I have become a Christian. I have placed faith on Jesus, and He has come into my heart to live, and I am very happy. I have been baptized in his name, and have become Christ's disciple, and his love has filled my heart. My firstna me, Rhemie, was for an idol named, to whom there was no ears or mouth; but my Christian name, Preethee, is love, which I wish to become. For this, your prayer for me to do. I have come into God's family, and am his child. I feel much pleasure. Jesus on me great, great mercy has done, and on me great love does and in my mind such brings. I to sin dead am, but to God alive am; and if I trust, He all conquers for me. He much every day conquers for me. My prayer is, 'O God, in me a clean heart do!' and my faith is, He clean my heart makes. By his blood me He has bought, and I sin's servant should not be. I to my people God's story of love wish to tell, that all my people in such darkness sitting may see light in Jesus' faith. You for me pray do, and I for you will pray, and I you one day in God's beautiful house will see, and in your face will look. In much love, PREETHEE."

—*Gospel in all Lands.*

Medical Aid Society.

DEAR SIR,—"Pain and suffering bravely borne;" such is the testimony of one of the medical officers of this Society, which aims at supplying advice and medicine without charge to ladies in reduced circumstances.

The outer world knows but little of the touching destitution which exists amongst gentlewomen of this class, yet it does exist, and needs a helping hand to lift the weary load in times of sickness, to prevent the inevitable "breakdown." You will, therefore, I trust, grant me a corner of your paper to make known this valuable society. The fourth report may be had from the Secretary, Captain G. J. Hamilton, 2, East India-avenue, E.C., who will supply any information.

The best way to assist the society is by becoming annual subscribers of £1 1s., and upwards, thereby securing medical advice in time of sickness, and if not needed by the subscriber she is able to recommend a less fortunate sister.

THE BURMAH BIBLE AND TRACT SOCIETY has done good work amongst natives and Europeans during the past year; 110,000 tracts and portions of Scripture have been printed, and a large number translated and published in various Indian languages. Reports have been received from some eight or nine stations, showing the extent of the distribution, and the readiness with which the little gifts have been received. Special attention, too, has been directed to travellers and employés on the railways, and very encouraging results have been found to follow.

Mr. Mackeith and the Glasgow Children.

A SERIES of meetings for children has lately been held in Free Gorbal's Church, Glasgow (Rev. Robert Bremner). They have been conducted by Mr. Mackeith, the "Children's Friend," assisted by his zealous and devoted coadjutors, Messrs. Steel and Pratt. The subject was the "Pilgrim's Progress," illustrated by lime-light views. A young worker who was present sends a detailed account of the meetings. We have on previous occasions fully described the methods adopted by this most successful preacher to the young, and therefore curtail the report.

Before showing the views, says the writer, Mr. Mackeith gives a short account of Bunyan, or rather draws it from his audience, and of the circumstances in which the Pilgrim's Progress was written. Then all the lights are turned down. It is all many can do to keep the attention of a few children in the most favourable circumstances; but to "hold" a church-full of rough boys and girls in the dark is a feat few attempt. Mr. Mackeith imperatively demands perfect silence, and with the help of the ushers, whom Mr. Steel has posted throughout the church, he obtains it. In the course of his exposition of the pictures, some important truth is invariably rivetted on the children's minds. For example, in connection with the burden Pilgrim is carrying, its significance is plainly pressed upon them:—

"Sense of sin and fear of wrath,
Make the burden Pilgrim hath."

Again, while the view of Evangelist giving Pilgrim the scroll is on the screen, Mr. Mackeith asks, "But what was in the scroll?" The picture vanishes, and the words, "Flee from the wrath to come," appear in bold type. This the children repeat simultaneously. The last scene of the first evening, Christian losing his burden at the cross, was followed by the text, "Behold the Lamb of God which taketh away the sin of the world."

The most important part of all the services is the after-meetings. Mr. Mackeith does not come to entertain the children, his supreme object is to have real conversion work done. When the after-meeting is announced and the children are invited to remain, it is undeniable that many will pass round to the hall not under spiritual concern, but merely from motives of curiosity. But then a golden opportunity is given to the Christian worker to deal earnestly with a boy or girl, pointing to the Saviour and urging immediate acceptance of salvation. Large numbers waited, and after being briefly addressed they were separated into small groups and dealt with by the workers who had kindly remained to lend a helping hand, and very enjoyable work they found it.

FRENCH EVANGELICAL MISSION.—DEAR SIR,—I have, as you know, been engaged for twenty-two years in the work of the Lord amongst my poor countrymen in London. We have had a little chapel in Portland-street, Soho, in the centre of the French population, where we had Sunday and day schools, a reading-room, and Gospel services three times a week. But we have been obliged to close it for lack of funds, but we hope to be able to re-open it in October. We have also a Mission-room in Collier-street, Pentonville-road, and a Home and Registry-office, for foreign servants, at 10, Charlotte-street, Portland-place. But we do not reach a tenth part of the French people in London and none in the country I should therefore, like to send a Bible to every French family in London, and afterwards to all in Great Britain. I have hired as a depôt for Bibles and French religious periodicals where foreigners can get the Word of God at a low price, two rooms in front of my chapel. The rent is £30 a year, and if this is provided I can begin at once, because I think the Bible societies will provide the Bibles, and perhaps some friends will help in the postage. GEORGE BARBIER.

10, *Charlotte-street, Portland-place, W.*

MR. SPURGEON'S PASTORS' CONFERENCE.

THE twentieth annual Conference of Ministers educated in the Metropolitan Tabernacle College was held during the past week. To the great joy of all assembled the beloved President appeared this year in his usual health, and was able to be present throughout the conference. The Monday evening preliminary meeting was held at the East London Tabernacle (Rev. A. G. Brown's), which was crowded in every part. Mr. Spurgeon delivered a most striking and characteristic address from the parable of the Prodigal Son. The work of the King's servants to bring forth the best robe, &c., and with it array the sorrowing penitent, was portrayed with a vividness and power that will not soon be forgotten.

Brief addresses were given by Pastors Dobson, of Deal, H. Stone, of Nottingham, and Mr. Shearer, a student in the college. In urging the ministers to bear a witness for Christ in the homes of the friends whose guests they would be during the conference, the President said that Mr. Burnham, one of the college evangelists, had been instrumental in the conversion of a considerable number of persons in whose homes he had been entertained while making his evangelistic tours.

Tuesday morning found the ministers assembled for the conference proper. The first hour was spent in prayer. The death roll showed that several had passed away during the year. Among them Mr. Hartley, who laid down his life on the banks of the Congo. Deep responses followed the petition of Rev. R. Glover, of Bristol, that the corn of wheat fallen into the ground in Africa might not abide alone, but bear much fruit. June 16 was appointed to be set apart as the college day of prayer. The remainder of the morning was mainly occupied by the delivery of the presidential address, brief extracts from which will be found on another page.

The ministers were invited to a *soirée* at Stockwell Orphanage for the evening. The Handbell Ringers, orphan boys and girls, and others who lead in song, furnished abundance of musical talent, while recitations by some of the dear children were of so touching a character as brought tears to many eyes. Referring to a quartette about to be sung, Mr. Spurgeon said he had already heard it in his own parlour as he never expected to hear it again, by Mr. Sankey, Mr. and Mrs. MacGranahan, and Major Whittle. A brief address was given by Mr. Manton Smith, who told of a lady converted by reading one of Mr. Spurgeon's sermons; though she afterwards lost a fortune, she declared herself infinitely more happy as a servant in an hotel than in the days of her former prosperity, without Christ. Mr. Smith also spoke of a blind man whom he met with in an inquiry-room, looking for awakened souls. Might they all be as busy as the blind man.

Next followed a lecture by Mr. Frank White, on "The Trees, Fruits, and Flowers of Canaan." Most instructive as well as attractive and beautiful it was. We believe Mr. White is prepared to give the lecture elsewhere. We can scarcely conceive of anything more interesting.

On Wednesday morning, after an exposition by the pastor, letters from brethren in Canada and India, &c., were read, telling of the general progress of their work and appealing for others to go forth to join them. Professor Marchant read an excellent paper on "The Headship of Christ," and contended that loyalty to Christ ought to secure our churches from the questionable amusements now so commonly introduced. Mr. Spurgeon said he had been grieved to see some ministers getting up entertainments that would not so much as benefit a frog. Pastor Townsend read a useful paper on "A Ministry of Power the Want of the Times." Rev. W. Y. Fullerton read a well-timed paper on "Spiritual Soudans," in which sensational preaching, transient experiences, exaggerated statistics, clerical assumption, selfish idleness, and ceaseless unrest, were dealt with as they deserve.

The grand event of the Conference takes place on the Wednesday evening, when the subscribers are invited to a tea and supper. On this occasion Mr. T. A. Denny presided at the intervening meeting. The proceedings throughout were most enthusiastic, and the Pastor was in his happiest mood. A select choir, comprising Messrs. Mayers, Burnham, Davis, Parker, and others, enlivened the meeting. The annual report was as good as ever. No less than 675 men have been received into the College during the twenty-six years of its existence, "of whom the greater part remain unto this present, but some [forty-six] have fallen asleep." Making all deductions, there are now in the work of the Lord, in some department or other, about 560 brethren. Of these, 505 are in our own denomination (says the report) as pastors, missionaries, and evangelists. These are now to be found located in every part of England, Scotland, and Ireland. The brethren are occupying responsible posts of duty also in most parts of the missionary field, as well as New Zealand, Canada, the United States, and most of the Colonies.

The published report, which may be had on application at the College, contains a grand record of work that has been done by students who have gone forth from the institute, and is well worthy of being widely circulated. The men must have proved their preaching capacity before entering.

Several of the Brethren present were then called on. Pastor Robert Spurgeon, from India, said he had baptized more than 150 converts during the past year. Many of the converts are more firm in their adhesion to the Bible and to prayer than English Christians. He was looking for a large accession to the Christian Church in India ere long from the followers of the late Keshub Chunder Sen, who it seems are not likely to find another capable leader. Mr Fullerton said that while the work of the College was to provide pastors for the churches, the work of the evangelist was to provide churches for the pastors, by stirring the people up to attend a place of worship. He and his co-worker, Mr. Smith, had had a year of much blessing. He could bear testimony that all the students whom he had visited were preaching the Gospel in its clearness. Public-houses had been shut up, betting men had burnt their betting-books, and whole families had been saved. But God forbid that he should boast!

The CHAIRMAN, in a genial and facetious speech, thanked Mr. Spurgeon for inviting him. He thought it a grand thing that a body of such men as those from the Pastors' College should be going forth all over the country. He would follow his friend Mr. Cory in the matter of contribution.

Dr. PATERSON paid a graceful tribute to the influence exerted by Mr. Spurgeon, believing it would last hundreds of years. He had been on five occasions to address the students, and was prepared to affirm that he never met with a band of men more ready to learn, whether in theology or science.

Mr. R. CORY, of Cardiff, effectively concluded an address which touched on many subjects by promising £100.

Sir WILLIAM MCARTHUR said the most interesting part of the meeting to him had been the brief addresses of the ministers themselves, who were able to tell what God had done through their labours. He had great faith in the bearing of a simple personal testimony to the grace of God in our own souls.

Pastor JAMES SPURGEON having tenderly alluded to the late Mr. Houghton, of Liverpool, who presided last year, the company repaired to the lecture hall, where a sumptuous repast awaited them; at the close it was announced that the magnificent sum of £2018 had been contributed.

The remainder of the Conference sittings were equally fruitful of blessing. To the brethren who were sorely tried through limited success, or non-success, or temporary suspension from the work which they love, the gracious words of tender reminder that fell from the lips of the Vice-President on Thursday morning would be grateful and reviving. "The urgent needs of the churches in town and country" was spoken to by Pastor A. G. Brown, who urged every minister to lead the van in the churches' great work of going among the people. A man in a wretched hut in Shadwell, when he was convinced that the visitor sought only the good of those whom he had come to visit, said: "Then there's more in religion than I thought there was." Other speakers followed, showing the difficulties that the rural pastor has to contend with; and the only remedy, viz., more power in and with God, and a greater measure of divinely-inspired energy in our work.

Friday morning witnesses the final gathering. More prayer, more words of exhortation, the communion, and farewell; after which the brethren return to their work of faith and labour of love, to continue to work, and wait, and watch—"till the day break, and the shadows flee away." I. B.

The Blackheath Conference.

THIS, which has now become an annual Convention, was held at the Rink Hall on Wednesday and Thursday last, 23rd and 24th April. The subjects were very attractive, and the attendance, though not so great as on former occasions, was good. "The manifestation of the love of God" was divided into the following sections: (1) The love of God towards his saints; (2) The love of God towards his saints on earth in the spirit of unity; (3) The love of God in his saints as the power for testimony and service; (4) The love of God towards his saints in the coming of Christ.

Our readers will see how much might be got out of such subjects as these, and much was got. It is one of the most instructive signs of the times that the believers in the Lord Jesus Christ are directing their thoughts more and more to Him. It is his Person—following, indeed, the tenacious grasp of his work—which is occupying so much attention and engaging so many hearts now. This is one blessed result of the stir and turmoil which has been caused by the daring attacks of infidelity. Those who are on Christ's side are becoming more and more determined to place Him in the centre of all their thoughts.

It was so at Blackheath in a marked degree. From the opening meeting on Wednesday to the closing one on Thursday night it was the same theme all through—Christ, and Christ only. Those who presided were Mr. H. F. Bowker, Revs. W. Bucke and C. Wilson, and Mr. S. A. Blackwood. The speakers were Revs. A. D. Ryder, Dr. Sinclair Paterson, J. A. Aston, C. Graham, E. H. Hopkins, C. A. Fox, J. Bennett, and Mr. Henry Varley.

It would be impossible to give even an analysis of the addresses. Let it only be said that some of them were marked by commanding power, and of all it was manifest that the promise of the Great Master was fulfilled: "It is not I that speak, but the Spirit of my Father that speaketh in Me."

After one of the meetings a Christian, whose own work has been much blessed of the Lord, remarked: "I subscribe to every word; but oh, now to live it out!" Yes, that is it. The testimony the Lord is calling for is to "live it out."

CHRISTIAN BILL POSTING.—Rev. J. Paterson, M.P., Manse, Airdrie, is endeavouring to get some of the hoarding space in his neighbourhood covered with Gospel messages. He will be glad if any of our readers can co-operate with him.

THE TRUE ATTITUDE OF LAW TOWARDS VICE.—On Wednesday, at the close of a lecture to men on "Personal and Public Morality," given in the Friends' Meeting House, Holloway, by Mr. Alfred S. Dyer, the following resolution was adopted amidst warm expressions of approval and without a dissentient:—"That this meeting of men considers that the law should not regulate vice, but be directed in every possible way to its suppression, and this meeting therefore calls upon the Government to finish the work begun last Session, and bring in a Bill for the total and unconditional repeal of the obnoxious Acts."

GENERAL GORDON'S NEW BOOK.*

(*From "The Times."*)

[The fact that an article like the following finds a prominent place in *The Times* is a circumstance of unusual importance. As to the intrinsic interest and worth of the article we need say nothing. Our readers may not be able to coincide with all the views expressed either by the author or the reviewer; but they will nevertheless be amply repaid by the perusal both of the criticism and of the book.]

THE earnestness of General Gordon is stamped on every line, while his strong and original views are expressed with characteristic self-confidence. Yet the tone is humble, for, if we may say so, he seems to believe himself to be actually inspired by the careful and prayerful study of the Scriptures. These "Reflections in Palestine" are, indeed, a strange self-revelation of one of the most remarkable men who has ever lived. The combination of strong religious enthusiasm, or the profession of it, with the practical gifts that make conquerors, soldiers, or statesmen, has been no unusual phenomenon. But, generally speaking, that enthusiasm has been too obviously tainted by ambition or carnal self-seeking, by spiritual pride or half-conscious hypocrisy.

GORDON IN A NEW RÔLE.

In these reflections, which were thrown into the form of letters, written either to near relatives or to intimate friends, we can detect no trace of anything of the kind. With all their assurance of conviction, their spirit is almost childlike; the writer is no fanatic, and only so far an enthusiast as he has thought with passionate earnestness on matters he believes to be all important. Had the little work been published anonymously, even with all we have heard of Gordon's double-sided character no one could possibly have dreamed of attributing the authorship to him. Indeed, in knowledge of the fact, it is difficult to realise that this docile student of the prophecies, that this humble searcher out of spiritual mysteries, is the stern soldier who saved the Chinese Empire, and who was forced upon our vacillating Government as the only man who could save "society," and the garrisons in the Soudan when the case was already desperate. It is probable, however, that all which seems most contradictory in his character really goes far to explain the almost inexplicable success with which he has hitherto triumphed over difficulties without any off chances in his favour. No one has ever questioned his capacity, and the resolutions dictated by his genius have been confirmed in critical circumstances by the conviction that he was but the instrument of an omnipotent Power which would assuredly help him to carry through his work. Then his genius, with the irresistible strength of those convictions, animated his will, and imparted something of his own exalted energy to the semi-civilised races whose primitive beliefs had not yet come in contact with the enfeebling influences of agnosticism or scepticism.

A MAN OF ONE BOOK.

And once the authorship of the "Reflections" is acknowledged, we have the clue to their author's method of treatment. All the reflections are so far controversial that they dispose of the most hotly-contested questions of topography or doctrine. But, unlike most disputants with new theories to broach or with old doctrines to defend, Gordon makes no reference to authorities, or to the voluminous literature of such questions. He makes no show of erudition, though now and again he shows his knowledge of Hebrew by the use of a Hebrew word. He only knows one book, and that is the Bible; but of the Bible his knowledge is exhaustive and profound; in fact, the soldier who had served in China, in the Soudan, in South Africa, who had been perpetually making forced marches in the midst of watchful enemies, could carry no library of divinity about with him. But it is clear that he had made the Scriptures his constant companion, and that he meditated on what he read there in the watches of the night. When, after repeated disappointments of a long-cherished plan—for his services had been always in demand—he was at last enabled in 1883 to spend a twelvemonth's holiday in Palestine, the "Reflections" that are now reprinted were all ready to his mind. With the Bible in his hand, with the sacred historians and the prophets for his only guides, he went straight to the Holy Hill of Zion, to the Mount Moriah and the Mount of Olives, swept the encumbered slopes clear of *debris* in his mind's eye, and settled the sacred sites on certain postulates he had accepted.

TOPOGRAPHICAL RESEARCHES.

Yet we should mislead our readers did we lead them to suppose that those topographical conclusions of his are founded altogether on blind faith or mystical fancies. On the contrary, the experienced officer of Engineers brings all his professional sagacity to bear on the solution of the problems. He works his diagrams out by contours; he carefully extracts square and cube roots; and he supplements his interpretation of the Scriptures by exact calculations and measurements. And so plausible is the combination of one or the other, that did we not feel persuaded, as matter of fact, that, beyond three or four ineffaceable natural landmarks, nothing can ever be confidently determined as to the ancient sites in the sacred city, we should be inclined to say that Gordon had proved some of his points beyond possibility of contradiction. Although true to his character, he is too concise; he goes to those cardinal points of his too directly; and his reasoning would be more likely to recommend itself if he expanded and developed it at greater length.

We believe that the scenes of the grand events in the world's history have been effaced beyond possibility of definite recognition. Consequently we take General Gordon's conclusions as suggestive rather than satisfactory, and so we prefer to indicate his method in place of following him into details. For example, some of his strongest arguments for certain localities are drawn from the types of the Old Testament dispensation; and he marks certain central spots precisely by the shadows they threw of the events they typified. He describes with the exactitude of the surveying engineer the lie of the ground on which Jerusalem was built, with the sites immediately beyond the city walls, celebrated in the holy histories:—

"The 'skull hill'—Golgotha, or 'the place of a skull'—follows a line which is aslant or askew to the valley of the Kedron, until it reaches, at about two-thirds of its entire length, another bare rock, now covered by the Mosque of Omar. . . . I think that the cross stood on the top of the skull hill, in the centre of it, and not where the slaughter-house now stands. Leviticus i. 11 says that the victim was to be slain 'on the side of the altar northward before the Lord,' and literally they were to slay the victim slantwise to the altar northwards. The altar was on the second knoll within the Haram enclosure, and if the cross were placed in the centre of the skull hill, the whole city, and even the Mount of Olives, would be embraced by those outstretched arms. 'All the day long I have stretched out my hands to a disobedient and gain-saying people.'"

So that Gordon finds a strong presumption, to say the least, for the site of the crucifixion from the geographical conditions which would give the fullest mystical meaning to the great sacrifice of the Atonement. Then, again, he has drawn out the exact diagram of the

INTERNAL ARRANGEMENT OF THE TEMPLE.

He places the ark of the covenant, the candlestick, the table of shewbread, &c., and he fixes their places from measurements given in the Book of Kings, &c., by two natural sites which he believes are to be absolutely identified. One of these is the altar of burnt offering, the other is the laver or brazen sea. As to the altar, he asserts from analogies in calculations that it was partly formed out of a living rock which may still be seen. While the brazen sea of Solomon, broken up and carried away, was replaced by the fountain of El Kas, "The Caliph who erected the fountain El Kas appears to have intended it to occupy the same place as the laver and to hold about the same quantity. El Kas means 'The Chalice.'"

We may note, also, the connection in Gordon's mind between the archæological and the purely religious portions of his book. One and the other are closely linked together by the strict sequence of his method of interpretation. We have seen that, according to him, there are still two existing relics of the old order of things and the Jewish ceremonial. These are the rock and the cup, the altar of sacrifice and the sea in which the priests purified themselves as the ministers of the sinful people. That rock is now represented by the sacramental table of the Lord, and the chalice of the Hebrew priests by the baptismal fonts in our churches. Accordingly, the chief part of these religious reflections is devoted to the consideration of the sacraments as the means of grace to man and of recovery from the consequences of the Fall.

SCRIPTURE ANALOGIES.

True to his governing principle "that all Scripture is given by inspiration of God," and consequently of finding pregnant analogies and lessons in the Old Testament narrative, he sets out from the fall, showing "a possible analogy between the three days of creation and our own lives." That "possible analogy," which he really takes for granted, lies at the root and heart of his subsequent matter. First came chaos, where good was mingled with evil, and the light was held captive to the darkness. Second, a state of light. Third, light separated from the darkness, and good separated from evil. Fourth, "A gathering—good gathered, evil destroyed; light gathered, darkness destroyed." He adds that, unless we understand that series of events, the remarks that follow will be incomprehensible; and he goes on to develop something like the Persian myth of the perpetual warfare between good and evil. He maintains that the scattering of light in the darkness—that is, the temporary or apparent triumph of evil—in reality tends to the final victory of the light, since it is winnowing the darkness of such light as may be in it. With good men, so far as we understand him, though they are necessarily committed to a struggle with evil, each successive and inevitable discomfiture, if retrieved, lands them on higher and ever higher ground. And "this is the history of every man's life; of every day's work of man, of the world, of each nation, of the Church, of every member of the Church, the threshing floor."

BAPTISM.

In the reflections on the Sacraments, again, Gordon always goes back to material types, by way of interpreting and explaining spiritual operations. He may be a mystic, he may be an enthusiast, yet the practical side of his intellect must have something tangible to argue from; just as in fixing the sites in the precincts of the Temple he makes his start from the solid rock and the perennial spring. Thus, man fell by eating the apple; he received a foreign and poisonous substance, in the shape of the forbidden fruit, into a body that had hitherto been pure and spiritual; so corruption came of incorruption, bringing diseases and death in its train. Man was dead; baptism revives him from death; and in partaking of the Holy Communion, the fruit of the tree of life becomes the antidote to the deadly poison of the tree of good and evil. "Water must be the connexion of baptism with some event prior to the Fall, and that event is the Creation." "In the beginning God created heavens and earth, and the earth was without form and void, and the Spirit of God moved on the face of the waters." And in baptism the Spirit, always giving life, is moving as of old on the face of

*REFLECTIONS IN PALESTINE. By CHARLES GEORGE GORDON. 3s. 6d. *Macmillan & Co.*

the water. We said that Gordon's very conciseness is somewhat confusing, and at first it struck us from the tenour of his reasoning that he was opposed to infant baptism. But, on the contrary, he holds to it very strongly, though, as is frequently the case, we follow him to his conclusion through a rather fine-drawn and far-fetched chain of thought. "Baptism signifies the burial of a dead thing which cannot move of itself. A babe is dead as far as its will, &c., are concerned, and when it is figuratively buried in baptism by believers, there is reason to suppose—indeed, our faith in God obliges us to believe—that it will rise in Christ." It is Gordon's idea, we may remark, that as the earth once lay dead under a dark waste of waters, so baptism is meant to cover man with water as the figurative acknowledgment of his death.

THE LORD'S SUPPER.

Perhaps we have said enough to show the characteristics of Gordon's system of theology, which is highly mystical, and sometimes fanciful, but intensely devout and sincere. We have indicated some of his ideas as to the rite of baptism, but we greatly doubt whether this is the place to explain his views as to the holier sacrament of the Lord's Supper; for we could only do him justice by going into them at length. We should only say that, holding as he does that the elements are actually a spiritual medicine to the body and spirit that were tainted in the person of the first Adam, he is urgent in his pressure upon all to partake, and most catholic in the wide invitations he issues. "I say, then, what is needed of a man to eat the Sacrament? Simply a sense that he is morally sick and wishes to be better—and few men do not feel both these sentiments."

It is impossible not to respect—nay, to reverence—the spirit in which Gordon approaches sacred subjects, whatever one may think of his theories or of the process by which he reasons them out. He has read much in a single Book; he has meditated upon it profoundly, and sometimes he puts things very quaintly, sometimes very tersely, and with pregnant force. He seems to have modelled his thoughts and style on Thomas à Kempis, who is known to be his favourite among uninspired writers. Here is what he says of the tongue and the ladies: "The tongue is glib, serpent-like, and it is odd that women have it in such perfection, which none have ever doubted. It is their defence. The woman ate first, and the tongue is her particular forte. Yet when women speak good, how well they speak out! They are in this point the salt of the earth." Again, and in a different tone: "If the Holy Ghost spoke through us, as He would through many (if the pipe of their bodies were in harmony—that is, if they were sanctified), would not the voice be God's voice?" Again: "I think our life is one progressive series of finding out Satan. As we grow in grace, we are continually finding out that he is a traitor; he is continually being unmasked."

For the most vivid and painful piece of writing in the book, we may direct attention to Gordon's conception of the sufferings of the Passion and Crucifixion. But we have said enough to show that the Reflections are a clue to the heroic character of the man who has set before him ideals impossible indeed of attainment, but towards which he is always striving to elevate himself; who seeks to mortify self like his model, Thomas à Kempis, and carries with him the profound conviction that, happen what will, his prayers are being heard and his footsteps directed.

OPEN-AIR MISSION: TRACTS WANTED.—DEAR SIR,—We commence our "season" with an exhausted exchequer, and with liabilities amounting to £50, and hence are greatly in need of grants of tracts, or of gifts to enable us to purchase them with. We have now more than 800 members, many of whom look to us for supplies for their street work; but specially do we need Gospel literature for our visitation of races, fairs, &c.—Yours faithfully, GAWIN KIRKHAM, Sec.

14, *Duke-street, Adelphi, London, April* 23, 1884.

MY FOURTH EMIGRATION PARTY.

By Dr. T. J. BARNARDO.

IN a letter dated Halifax, April 5, from my valued fellow-worker, Rev. T. Fielder, under whose charge my fourth emigration party of 61 recently sailed, he says: "I have to chronicle our safe arrival at this port. Our passage across the Atlantic has been performed without any serious occurrence, although our experiences have been varied and somewhat trying. We have had stormy nights and foggy days, and plenty of tossing in the bosom of the deep; but our gracious and loving God has brought us out of all our distresses and delivered us from all our fears. We are now, for the most part, well, and are about to proceed on our further journey by train to Toronto, a distance from Halifax of 1000 miles. This will probably occupy four days. The boys have behaved admirably; no insubordination or misconduct has arisen. All of them, however, have been very ill. Some are only now recovering."

A good deal has been recently said in many quarters as to the undesirability of sending any more children to Canada! Strange to say, a compact party of opposition has been formed on the other side, who have contributed paragraphs to Canadian and other papers, which would impress many people who did not know the facts of the case with a fear that the work of emigration was being overdone, especially so far as children were concerned. I have never known a single instance myself in which any such feeling was expressed by well-informed people, but I have heard that such statements have been made. As I am contemplating the emigration of our boys and girls upon a carefully extending and well-arranged plan, distributing them only where they seem to be really needed and are likely to be well cared for, I charged my co-worker to ascertain from the most reliable sources if there were any grounds for such fears. I am happy now to be able to say that the real state of the case proves the very reverse, and that there is still a vast and increasing demand for carefully-trained children, whose characters have been proved and tested before they are sent out.

If, therefore, all who contemplate, or would carry on, emigration would but use common care and prudence, not to send to Canada those who are idle, depraved, dishonest, or vicious, but only children of good character, who have had some practical training in habits of cleanliness, obedience, and industry, the opportunities and channels for their disposal on the other side are absolutely unlimited.

Let the following fact be carefully weighed: I have had myself to refuse hundreds of applications for children in the Dominion, from the very best class of employers, and I have now on my books offers of situations with really excellent people, which I cannot hope to avail myself of for a considerable time. A few days ago the following confirmatory telegram came to hand from Mr. Fielder, who has since reached Toronto. "Plenty of places, and wide demand for boys; will be glad to have another party out this year."

The only real limit to our usefulness is the difficulty of paying the expenses incurred in emigration. We have now reduced these expenses to £9 per child, and do not hope this year, at all events, to economise much further.

As I announced last year at our annual meeting, I am hoping to accompany our fifth party of 150 little ones the second week in July. To outfit and pay the passage-money for these we will require £9 per child. It will be a great comfort and support in the arduous work which I am carrying on if Christian friends, who desire to save the children of our streets, will send me aid in promises or gifts. This will make the future, as to our emigration work, very clear, and will serve to lighten the pressure of present burdens.

As to the necessity for this work, and to give some idea of the urgent demand for admission to the "Homes," now being made on behalf of absolutely destitute and homeless children, I will only add, that within the past eight days I have admitted nineteen little girls and ten boys, two of whom are *babies seven and eight months old* respectively, and all of whom were in most abject and urgent need of immediate shelter. Our "Babies' Castle," as it has been called, at Hawkhurst, Kent, the gift of a benevolent friend, enables me now to admit the youngest children, even babies of two or three weeks old, so that I am literally able to open our doors to children of all ages, if they are absolutely destitute, *i.e.*, without friends or home.

18 *to* 26, *Stepney Causeway, London, E.*

The Future of Palestine.

SIR,—As to the future of Palestine, let me inform your correspondent in Iowa, that those of us who had been helping Messrs. Kelk and Friedlander to supply the immediate needs of such Jewish refugees as had made their own way to Palestine, have found ourselves with Jews dependent on us in Palestine itself, whom we could not turn adrift. We have been forced to find place for them, and so have formed ourselves into a small society called the "Jewish Refugees' Aid Society," which has been acquiring an estate of about 1200 acres at Artouf, between Jaffa and Jerusalem.

We have no grant of land, but a private purchase, which we want funds to complete, but which is already harbouring a community of 40 families, each in a wooden partition of a temporary shed, with the bare earth for floor subsisting as yet on the pittance that we lend them for their maintenance till crops can be got in, and working hard to get the place in order; converts, inquirers, and strict Jews living peaceably together under a Christian manager, with a Christian missionary coming weekly to hold a Christian service and a Christian schoolmistress teaching the children; such a thing as has not been since Jerusalem was taken by the Romans.

What will come of it, or what place it may take, in the unfolding of God's purposes I do not know. It does not seem to me likely to be a place of much importance, but it is surely something that a few needy outcasts, who had never heard of Jesus as a living, loving Saviour, should be helped in his name and for his sake, and should be given to understand, as these Jews are, that it is for his sake they are helped, not with money only, but with hearty human kindness.

We call ourselves a society, but we are more like a committee for the building of a church or chapel, for we are not endeavouring to raise an annual income, but a little capital to float our enterprise. We want about £5,000 to complete our purchase, buy our stock and implements, build our houses, and keep our folk alive till crops can be got in, and they can maintain themselves, pay rent, defraying all expenses of management, and repay all advances made them. We have gone to work in faith, and if the funds should not be forthcoming the whole scheme must fall through. Our treasurer is Mr. Sanfield, of 10, Angel-court, E.C.

As one of the trustees, let me say on our own behalf, and in behalf of all who are engaged, like Mrs. Finn, in other similar enterprises, that I cannot see we are guilty of "rejecting Christ," as "Eboracum" asserts, for expecting the fulfilment of the promises which (as he himself admits) are confirmed to us of God in Christ; for God works out his purposes not only through the acts of wicked men as in the Crucifixion, but through the acts of those who trust in Him, as when believers took the body from the tree and laid it in the tomb, and though all that wealth can do to place Israelities safely in the land given to Israel can at best only be preparing for a mightier work of grace, such as that which the Apostle seems to liken to the Resurrection (see Romans v. 10 and xi. 15), yet I do not see that we are bound to hold aloof, or that taking part in such a simple work of charity, need be any indication of a "spiritually unhealthy sentiment."—Yours faithfully,

E. B. BIRKS.

THE REVIVAL IN LONDON.

"Lizzie's Letter."

IN our report of the meetings held by Major Whittle at Greenwich, we noted the use he made in a sermon of a letter which had been sent by a daughter, in domestic service, to her father, urging him to give his heart to the Saviour. We are glad to say that since the receipt of the letter the mother has trusted in the Saviour, having decided the matter at one of Mr. Moody's meetings at the New Cross hall. On Sunday evening, March 16, under Major Whittle's ministry, the father came to the same decision. We append a copy of the letter, in the hope that it may, by God's blessing, be again useful in leading some to decide for the Lord:—

"Dear Father,—Thank you for that pretty card you sent me. The words upon it are very beautiful. They are the words God gave to the priests to say to the children of Israel, when they dismissed them after a religious ceremony. You say to me through the card:—

"'The Lord bless thee, and keep thee:

"'The Lord make his face to shine upon thee, and be gracious unto thee:

"'The Lord lift up his countenance upon thee, and give thee peace.'

"When you sent it to me did you really believe that God could and would do all this for me? If He would do it for *me*, He can do it for *you*. You have tried to begin a new life in your own strength, and you have failed. Now try in God's strength. Ask Him to help you. It may be very hard for you to begin. Friends may not trust you at first, and false friends may laugh at you; but with God's help you can do it. But it can only be done by prayer. Every time you feel like giving way, pray, if it is only, 'God help me.' There is no other way of overcoming but by meditation on God's word and prayer. This is not cant; cant is pretending to be religious when you are not. There is no cant in true religion. Do not make any rash promise, but ask God to help you through his Son, who died that you may be saved from the power of sin. You know you are a sinner (we all know we are). You know that God can save you. But there is no use in asking his help and then going to a public-house and mixing with bad companions. Keep away from them all, shun them, and pray 'Lead us not into temptation.' It will be hard to begin, but be firm and God will be your helper and friend, the same as He is mine.

"I hope you will not mind me writing to you like this, but I feel so anxious that you should be happy. How different all our lives might have been—mother's, yours, and mine. When I look round and see how happy other families are, how other girls have nice little homes to go to, I feel so sorry. Let my twenty-first birthday, at any rate, be the happiest I have yet spent. Let me be able to come with some friends to tea with my father and mother, with not a cloud in your faces, in the dearest little home in the world, and one of the happiest in it, I know, will be your loving "Lizzie."

Messrs. Moody and Sankey at Hampstead.

It is a curious exercise for a Christian journalist to note the very varied attitudes assumed towards this Gospel work by the conductors of what is called the "secular" press. One would imagine that a movement which brings together, in any neighbourhood, say 10,000 men and women, on working days, and twice as many on the Sabbath, might claim a fair share of space in the columns of the newspaper that is intended for the mental delectation of the dwellers in the district. Our readers may judge of our surprise when, having invested a current coin of the realm in the purchase of the local Hampstead weekly, of Saturday last, we found that no less than *five lines, all told*, were generously given up to the record of the past week's work at Fleet-road Hall. Here are the lines, headed "Messrs. Moody and Sankey":—

"The evangelistic services now being conducted by the above-mentioned gentlemen in Fleet-road Hall continue to attract crowded congregations. Overflow-meetings have been held in the Gospel Oak Wesleyan Chapel."

That seems to us to be "news in a nutshell," with a vengeance. We can only hope in this case that the Editor, having whetted the appetite of his readers by this most meagre dish, means to satisfy it by a full meal in his succeeding issue.

It is perfectly true, though now trite enough, that these meetings "continue to attract crowded congregations." The interest of last week's meetings in Fleet-road Hall culminated on Friday. We were not present at the afternoon gathering, but those who were say it was a very remarkable time of the right-hand power of the Most High. The subject of the address was "The work of the Holy Spirit," and it would seem as if He specially honoured the occasion by an unusually distinct manifestation of convicting and converting power.

We can personally vouch for the wonderful blessing that rested on the proceedings of the evening. The hall was not crowded, as it had been on former evenings; indeed, it was scarcely full. Friday evening has always been found a comparatively slack time in point of attendance. The Hampstead Hall is on the very confines of the city, being in full view of the green fields adjoining the East Heath it is not exposed to the same pressure of attendance as when erected in the heart of a dense population.

Having viewed those great spectacles so many times from the platform and the reporters' table, we elected on Friday evening to take a seat at the very back of the raised gallery that now stretches across the rear end of the hall. The erection of this gallery is an excellent move, and it is a pity it was not done on all the previous sites. But the Committee have been learning by experience as they went along. We can but say in a word, that though seated at the furthest point of distance from speaker and singer, the rapid, rousing utterances of the one, and the melting, thrilling tones of the other, reached us as easily and distinctly as if we had been within a yard of the platform.

Mr. Moody's address on Friday evening was one that he generally reserves till near the close of a Mission—"Not far from the kingdom of God." Though we could not from our position observe the effect of his solemn, earnest words on the audience, we could not but note the deep stillness and attention that reigned in the vast assembly throughout. The evangelist seemed to us to close abruptly, and made no attempt to follow up the impression of his words by asking the anxious ones to commit themselves by rising. He quietly invited all who wished to become Christians to proceed to the inquiry-room, and there get on their faces before God, asking that He might guide them to a decision. Almost without any pressure or the personal invitation that often follows the address when Mr. Moody asks "the Christians all over the hall" to "speak to those nearest them," the enquiry-room was soon filled from end to end. In a few minutes this company of seekers and workers were indeed "on their faces before God," and brief petitions for help and forgiveness were going up from burdened hearts, by Mr. Moody's suggestion.

Then followed a busy and blessed season of personal converse with the inquirers. If we may judge of the whole from some cases that came under our individual notice, the reality and depth and interest of this evening's work was something unusual even in a work where the unusual is often happening. Talking over the matter with an experienced worker at the close, he remarked that perhaps the secret of the blessing that fell on the assembled company might be partly found in the fact that several friends were in an ante-room wrestling in prayer to God while the evangelist was delivering his discourse.

THE GOSPEL TEMPERANCE MEETING

on Saturday evening was very largely attended, and again the power of the Lord was present to wound and to heal. Several personal testimonies of great interest were given by men who had been rescued, within a recent period, from the thraldom of the drink; two of the witnesses spoke of the horrors through which they had passed while under *delirium tremens*. Mr. R. Simpson and Mr. Spencer Walton were intensely earnest in their exhortations to the undecided, and a good many were evidently brought to the deciding point. Others intimated their intention of joining the Hampstead Mizpah Band, which will be formally organized at next Saturday's meeting.

Mr. Moody made his appearance at the close, and by some timely words helped to gather up the results of the evening's work.

We have not space to make any detailed reference to the meetings of Sunday last, which were equal in interest to those on former like occasions. The address to workers in the early morning on "Shining for Jesus" was a very stimulating one, and must have sent them out with a quickened impulse for the engagements of the day and of the week. The address will form one of those in the forthcoming volume on "Working for God."

Mr. Moody went to Liverpool on Monday, to address a meeting of converts there on that evening. His place at Fleet-road Hall was taken for this occasion by Major Whittle. We trust the young converts throughout London will rally in large numbers to the farewell meeting at Hampstead on Monday next.

Dr. Pentecost and Mr. Stebbins.

By Dr. MOXEY.

The services of these beloved brethren were continued at Mildmay last week; the numbers who have been drawn to them, and the widespread blessing that has rested on the messages spoken and sung, have necessitated their continuance during the present week. How much we owe to America! Joseph Cook said that the greatest blessing America ever conferred upon the mother country was D. L. Moody. She has supplemented that great gift by sending to us (in Major Whittle and Dr. Pentecost) other evangelists only second to Mr. Moody. For them, and for the sweet singers whose equals we know not on the Gospel platform, we would gratefully thank America and humbly praise our gracious God and Father.

We recommend every Christian in London, interested in the advance of God's kingdom, not to lose the present opportunity of hearing these evangelists, as the term of their stay in London will so soon expire. To those who are engaged in active, soul-winning work, we can, from a most helpful experience, advise a sitting at the feet of each of the three American teachers and preachers who are now blessing London. "It is by imitation," says Edmund Burke, "far more than by precept, that we learn everything; and what we learn thus we acquire not only more effectually, but more pleasantly. This forms our manners, our opinions, our lives." By following only one example, however good, we are apt to become mere mimics, but by contrasting manner with manner, method with method, system with system, we obtain the greatest good, while we retain the individuality that God has given us, and which He intends us to use to his glory.

In listening to each of the three evangelists, we are put in mind of the four Gospels, wherein we get views of the Son of God and of the Truth of God from fresh standpoints. A harmony may be useful in its way, and the study

of any one of those glorious Gospels is most blessed, but give me the whole four with their substantial unity, yet with their most instructive and edifying diversity.

In Mr. Moody you get a unique man, raised, as it seems (though we know God educated him as well), to do a work that, so far as we know, stands alone in the history of the modern Church. It is easy to mimic the *defects* of this outstanding personality, or to *copy* his methods; but who has tried, and succeeded, in matching him?

In Major Whittle you come under the constraining attraction of a most lovable man. His face looks like a battle-field, and you instinctively say, "That man not only can sympathise with me, but he can help me, for he has come through all I have, and the very tones of his voice invite my confidence."

Dr. Pentecost claims not only your heart through the intense emotional nature that shines through his dark Jew-like eyes, and quivers in every tone of voice, but he enchains your mind by an intellectual demonstration of each great cardinal truth, such as can be neither gainsaid nor resisted. His theological training as a minister, and his exegetical acumen as a divine, are most skilfully brought to bear in each of his discourses, and tend to give his utterances an authority and power that are specially needed in these sceptical days.

And yet with all the learning, not a word seems to be lost. There is no shooting over the heads of the audience. The manner is so unconstrained and natural, the style so simple and unconventional, the words, though so fluent and eloquent, yet so everyday and understandable, that we forget it is a minister that is addressing us at all, and only feel that the Lord is speaking to us through a man, one of ourselves. Of all the evangelists we would specially commend Dr. Pentecost to the attention of our ministers. We are so apt to think that laymen, and laymen only, are specially blessed with the evangelistic gift, and facts seem certainly to point in that direction; but here you have a full-fledged minister, the pastor of a flourishing church in Brooklyn, that "city of churches," sowing the seed night after night in the most orthodox fashion, and reaping on the spot a harvest of souls. Why cannot other ministers do the same? Dr. Pentecost does not let down the Gospel net and enclose a multitude of fishes, and then leave it to the devil, the world, and the flesh to share among them, but following Peter's example on the day of Pentecost, he draws it ashore, and the Lord nightly owns the faith of his servant.

In this connection I would instance Dr. Pentecost's method of asking individuals to rise in the meetings. Instead of making it easier to the anxious one, as is so generally done, by requesting the whole congregation to bow their heads in prayer while the invitation is responded to, Dr. Pentecost as he utters the last word of his discourse, desires those who are willing, and who *do* accept Christ, as their Saviour and Lord, to rise up before the whole audience and do so. On Sunday night, April 20, he said, "Friends, I am sure there are many of you who want to accept Christ to-night; now it is as easy to accept as to want to—then do it now." Immediately all over the large hall, which was crowded in every part, men, women, and children rose up, each saying aloud, "I take the Lord Jesus as my Saviour." Over seventy were counted as having done so.

If we were asked to say what special characteristic of Dr. Pentecost's teaching and preaching (for the daily Bible Readings are as precious as the nightly evangelistic addresses) impressed itself most vividly on our mind, we should say that it is the ruthless way in which he tears off from saint and sinner that film of mysticism and sentimentality in the one case, and of dreaminess and unreality in the other. *Christianity* is a favourite word of his, as opposed to religion. "There is too much sentiment in our so-called 'religion.'" he said to the Christians one morning. "Christianity is built up of, and on solid facts, within the scope and reach of every intelligent human being." To the unsaved he said, "Christianity has solid facts as its basis, and in this respect it is different from all other religions which are founded on theories. In the same way the natural man of a Christianised society thinks that if he cultivates all the good in himself it is all he need do for salvation—that's his theory. Another says: 'It matters not what you believe, if you are only sincere'—that's his theory. And both are unsupported by a vestige of solid fact."

We have only time to add that scores are, we believe, being daily added to the blessed fold, and we ask fellow-believers to join us in prayer to God for a still greater blessing.

Dr. Pentecost gave two remarkable addresses at Mildmay on Sunday afternoon and evening on the words of the Apostle, "As having nothing, and yet possessing all things." We hope in due course to present them in substance to our readers. The Bible Readings are continued this week at 11 a.m. According to present arrangements, this Mission closes on Sunday next.

Messrs. Whittle and McGranahan.

Major Whittle and his singing companion have, fortunately, found Woolwich to be one of those pleasant places where all minor differences among Christians disappear when special opportunities present themselves for the furthering of the kingdom of our common Lord. Pastors and workers of all denominations have gathered together to aid in the Mission. The Rink, in Herbert-road, the largest available building, was secured for the meetings, and from the beginning it has been filled to overflowing.

There are many well-known Christian officers in the army who are stationed here, who carry on Mission work at the Soldiers' Home and elsewhere all the year round. These have rallied round the evangelists and largely taken the responsibility of management off their shoulders. The usual arrangement has been followed in reserving special seats, but in this instance they are not for "working men," but for soldiers. They, with their wives, largely avail themselves of the privilege.

The meetings at the Rink began on Wednesday last week, and on that evening the Major preached from the text "I am the Way," to a splendid congregation. Mr. and Mrs. McGranahan were in excellent voice, and "Abundantly able to save," prepared the audience for a full and free Gospel, which was faithfully proclaimed. In pressing home the truth for the encouragement of the anxious, the Major called on those to rise who had found their doubts dispelled, their hopes fulfilled, and their sins forgiven on their coming to Jesus. The response made was grand to see.

The work continued throughout the week; at meeting after meeting there were some pressing into the kingdom. On Friday, after the usual mid-day prayer-meeting at the Soldiers' Home, a lady whom the soldiers know as one of their best friends quietly put the question to one present, "Have you given yourself to Jesus?" The reply was rather a strange one; it was: "No, but I mean to do it to-night!" And sure enough he was one of those who stood up for prayer at the Rink that evening, and there he found the Saviour. It then came out that a brother-soldier had been long praying for him, and that the Spirit had been striving with his spirit when the lady addressed him. The Christian soldier warmly welcomed the "new chum," and said, "There's another comrade in my stable who needs salvation, I think he'll be next."

The mid-day meeting on Sunday was reserved for women only, and in spite of the heavy rain which fell, the Rink was filled. Mr. and Mrs. McGranahan most appropriately chose "The Two Lives," and sang it evidently with much acceptance. In other pieces they were supported by the Woolwich Gospel male choir, which has just sprung into existence under the guidance of Mr. McGranahan and Captain Russell; it being their first appearance in public. There was much waiting upon the Lord in prayer, and the good news was tenderly and earnestly preached from the great dialogue at the well of Samaria. At the close those who were anxious were invited to come to the front seats and many came, evidently belonging to all ranks of life—the mistress and maid together. They were received by a large band of ladies, Christian workers, and a good afternoon's work was done, as we hope, for eternity. One young girl who came to the great decision was welcomed by her Sunday-school teacher as the sixth of her class thus blessed within the past few weeks. "I have eighteen in my class," said the lady, "and I am praying and hoping for them all."

Messrs. Jordan's three o'clock service for children on Saturday was attended by thirteen hundred children, one hundred and twenty of whom waited to an after-meeting for special instruction and prayer.

There is a great shower of blessing upon Woolwich, and the spirit of expectancy and prayer is active in the hearts of God's people, for further blessing at the Rink, where the meetings are continued this week. After leaving Woolwich, the evangelists will hold a short series of services at the Rink Hall, Blackheath, commencing on Tuesday afternoon.

The Coming Croydon Mission.

A well-attended meeting of workers, in anticipation of this Mission, which commences on May 6, was held in the Public Hall on the 21st April, to meet Mr. Moody and discuss the arrangements. Rev. JOHN BRAITHWAITE, Vicar of Croydon, presided. In introducing Mr. Moody, he referred to some letters he had received from clerical friends in parts of London where Missions have already been held, giving most encouraging accounts as to the after results to their congregations. Pointing out that Messrs. Moody and Sankey have clearly received a mission from God to do this great work of preaching the Gospel, he invited all present to join with himself in giving them a most hearty welcome to Croydon, and in praying that the Divine blessing would rest on their labours there as elsewhere.

Mr. MOODY having said a few words as to methods of working, many questions were put on points of detail, eliciting replies of a helpful nature. A strong opinion was manifested as to the desirability of discouraging any traffic from the outlying districts on the Lord's Day. Arrangements have been made for the house-to-house visitation of Croydon and the surrounding districts, for the purpose of inviting the people to the meetings and distributing tickets, and prayer-meetings are being held daily that the power of the Holy Spirit may be manifested in our midst.

Central London.

Messrs. Moody and Sankey will begin a three-weeks' Mission on the Thames Embankment on May 27, at the close of the Croydon Mission. The Hall is to be on the vacant ground near the Temple Gardens. This may probably be their closing Mission in this country, and prayer is earnestly desired that a great blessing may attend it.

"GREECE AND ITS PRISONS."—Mr. Cole was mentioned in our last as having lost his sight through ophthalmia. We are glad to say that the affliction proved to be only temporary, and that though his eyes are weak, they are now much better.

CIVIL SERVICE PRAYER UNION.—Mr. C. E. H. Jay, of the War Office, writes to the *Civil Service Prayer Union Quarterly Paper:*—"We have a Civil Service lifeboat, why should we not have a Civil Service city missionary? I think the Union alone might support one, but I am sure there are many outside it who would gladly help. If every member of the Union would give or collect ten shillings a year, it could be done handsomely." Members disposed to assist in this scheme, may communicate with Mr. Jay, at Hawkhurst, Hawk-road, Upper Norwood. The Union has now extended into the India Office, the Inland Revenue, Customs, and Post Office departments, the Local Government Board, the Land Office, London District pay office, and Paymaster-General's offices.

Notes and Comments.

We have received a number of letters on the subjects of "Holiness and Faith Healing," taking divergent views of them. We must postpone to our next the insertion of such extracts as our limited space will allow.

The days are lengthening fast, and though the bitter east winds have retarded vegetation, it needs but a few warm sunny days to clothe the fields and forests in their beautiful summer garments. Many little longing eyes in the city are wistfully looking forward to their accustomed "Day in the Country." We are receiving applications for help towards these outings, and hope that our readers will, by their generous aid, enable us to respond.

Not less than three and a half millions of men are said to be constantly kept in Europe in military service. Russia alone has a standing army of about 770,000 men, involving an annual expenditure of many millions sterling. Both in France and Germany nearly half a million of men are kept under arms, while Great Britain has a standing army of 130,000 men. In the light of the Gospel which inculcates "Peace on earth and goodwill to men," the fact that we are so far from realising such ends is saddening in the extreme. We can only find relief in earnest prayer for the advent of the King in whose reign "wars shall cease," and nations learn the art no more.

The alarming earthquake last week in the Eastern Counties has called attention to the occurrence of similar shocks in the past history of our country. It is stated in the summary of *The Times* for April 24, that more than one hundred have been recorded since the Conquest. The last great earthquake in London took place in March, 1750. An interesting incident in connection with it is, that at the time it occurred Charles Wesley was preaching in the Foundry. The congregation was greatly alarmed as the building moved backwards and forwards. Wesley, without losing his presence of mind, quietly repeated the words, "Therefore will not we fear, though the earth be removed, and the mountains be cast into the depth of the sea." Such is the Christian's unchanging confidence.

Dr. Uhlhorn's book on "Christian Charity in the Ancient Church," just added to Clark's Theological Library, calls attention to a theme of pressing moment. The lack of charity, in the New Testament acceptation of that word, is one of the greatest blots on modern Christianity. The early Christians shone conspicuously bright in the love they bore to one another, and in the zeal which they displayed in alleviating the miseries and necessities of "a perishing world," or as Dr. Uhlhorn describes mankind at the commencement of our era, "a world without love." The love of the poor was then a passion; soon, however, it became congregational rather than personal; then institutional as connected with monasteries and orders, so that instead of being the outcome of genuine Christlike sympathy, the charity of the churches degenerated into the idea of meriting release from purgatory, or purchasing further degrees of happiness in heaven. Nothing is more desirable in the Church life of to-day than a revival of the spirit of love which at the first so nobly characterised the disciples of Christ.

A correspondent of *The Methodist*, writing in reference to Rev. Hugh Price Hughes's speech on Christian Socialism at Exeter Hall, aptly expresses one of the points involved. Coming from a large employer of labour, his remarks are worthy of commendation and respectful attention. He says:—

"I believe this to be the crucial problem of capital and labour in the present day—co-operation—instead of competition and disintegration. Mutual faith and mutual love, instead of class jealousies, mistrust, and bitter hatred. The brain directing the hand, the hand loyally and lovingly obeying the head, recognising its supremacy, though not its right to all the emoluments, all the privileges, of life. Until we have attained something of this ideal we are only in a state of civilised barbarism; given over, a few of us, to money-making and what we are pleased to call Christian charity, and denying to large masses of our fellow-countrymen any but the scantiest justice; still asking, with insolent (or shall I say ignorant?) arrogance, as of old, 'Am *I* my brother's keeper?'"

The Twenty-first Annual Report of the Surgical Aid Society has just been issued, and contains ample proof of the truly beneficent work the institution is doing. 7280 surgical appliances have been given to the poor during the last twelve months, 4632 persons having been relieved in various ways. No statistics can fully represent the benefits conferred by such a society, many by its aid not only being saved from deformity and physical suffering, but also from a life of helpless dependence.

The Baptist Missionary Society has again received tidings of bereavement from the Congo. The death of a devoted young brother, Mr. Hartley, which occurred at Manyanza on February 29, has been followed by that of the two mechanics who were on their way to Stanley Pool to assist in the reconstruction of the steamer *Peace*, recently sent out for Mission use. Their death was caused, it is said, by overstrain and fatigue in travelling. It needs to be pressed upon young missionaries that Western energy cannot be exercised without danger in Eastern climes.

Mr. J. M. Hark, of the Moravian Church, has been writing in the New York *Independent* on the need for a Christian alliance of an active, positive, and definite character. He pleads for one that should have for its object, not the discussion of doctrines, or ritual, or government, nor yet the destruction of any denominational "diversities of operations," but only the unification of purpose, and the drawing up a general plan of campaign. Referring to the Evangelical Alliance, he admits the value of its preparatory work, but pleads for something broader, more definite and practical, because men are now ready to carry out into further action the principles it has established.

Professor Lavaleye, of Liége, speaking at the Tercentenary Celebration of the Edinburgh University, thus expressed his view of the socialistic problem and how to solve it: "Open on the one side, on the left, the economists, Adam Smith and Stuart Mill; but on the other side open the Gospel; and if there is ever disagreement, follow above all the Gospel, for between the good, the just, and the useful, there cannot truly be contradiction. Recall to yourselves that admirable and profound word of Jesus, which would put an end to our miseries and discords if it were listened to: 'Seek ye first the kingdom of God and his righteousness, and the rest shall be added unto you.'"

The increase of dram-drinking in Calcutta is one of the most painful facts in connection with the social condition of that city. We learn that at the last sale of liquor-shop licenses, held about six weeks since, the aggregate amount realised was 20,000 rupees a month in advance of the sale of three years ago. This increased value of licenses proves the enormous advance made in the drinking propensities of the people. This means increased poverty, vice, and wretchedness among the population. It is a sad blot on the escutcheon of modern civilisation that wherever it goes the importation and use of strong drink follows in its train.

It is an interesting question what effect the placing a David or a Daniel at the head of modern Governments would have upon national legislation. A gentleman in Calcutta, writing to an Indian contemporary, says:—

"The announcement of the appointment of either Daniel or David would fill the country with alarm, and his first measures would strike with panic the Government that had appointed him. The first stroke of his pen, at ten o'clock on the morning that he took charge of his office, would be made through the opium revenue. The distilleries would next be ruthlessly expunged, and after one or two other similar acts of exorcism he would set to work with the confidence of a man of God to manipulate the lawful revenue till it fitted the lawful expenditure."

Would God that many Daniels and Davids were among us as administrators of justice and righteousness. But the world would not bear with them, and their firmness and fidelity would soon make them martyrs rather than heroes.

Among the remarkable men of present times, Lars Olsen Smith, the ex-brandy-king of Sweden, should certainly be ranked. Once the largest manufacturer of spirits in Sweden, he is now an ardent and uncompromising advocate of Temperance. He speaks seven languages, and is familiar with every country in Europe. Bent on the reconstruction of modern society, at least in his own land, he has agents all over the Continent, busily employed in gathering practical suggestions helpful to his end. He has lately been in England, examining the condition of our working classes, and investigating closely our social problems. The result of his work among the four and a half millions of his fellow-countrymen in Sweden will be watched with no little interest, and probably be powerfully felt by nations of far larger importance and size.

Mr. Smith's remarks on food, published in a recent number of the *Pall Mall Gazette*, are eminently practical and suggestive. He has established in Stockholm public kitchens for supplying cheap and wholesome food for the poor. As he says, of the expenditure of a working man, while only 15 per cent. goes for rent, 60 per cent. goes for food; therefore, if you can provide him with food twice as nourishing as that he gets now, so that he only needs half as much, or with as much at half the price, you save him at one stroke 30 per cent. of his wages. This Mr. Smith has done at home, and declares it can be done everywhere else. Insufficient nourishment is at the root of much of the physical degeneracy and drunkenness which prevail, so that reform in food is a great step in the right direction. The system he adopts is at once a simple, economical, and practical one, the cost of apparatus for supplying 1000 persons being only £200, and the management more than self-supporting.

We have received a lengthy communication from Mr. S. Gillespie Prout, dated "Souakin, Red Sea, April 14," detailing his experiences in Egypt, whither he lately went with the view of carrying on Christian work among the soldiers. We must defer the insertion of extracts from Mr. Prout's interesting letter.

Correspondents of *The Christian World* report from New Zealand that the several Methodist communions are drawing together, a basis of union on which they may become eventually and practically one having been drawn up and approved by a large majority of all concerned. A Congregational Union has also fused into one, various organisations hitherto working separately, so that a prospect of increased efficiency for service opens up before the churches composing it.

One of the correspondents whose reports we allude to, writes most seriously on the need there is for the home churches supporting vigorously colonial efforts to establish the cause of Christ. We quote his words as worthy of wide attention:—

"After years of close observation, I unhesitatingly pronounce it to be one of the most imperative obligations now resting upon the British churches, the provision of spiritual sustenance for the ever-increasing stream of emigration to the colonies. In the absence of duly ordered religious services abroad a moral deterioration goes on at an appalling rate. Every influence tends downwards. Prosperity brings its snare, and adversity begets a demoniacal despair. The quickened intelligence of colonial youth unmodified and uncontrolled by sound religious principle will but develop a rampant devildom. Already a 'larrikism' is upon us which bodes no good, and reverence is disappearing from our homes. The miserable negations of the Freethought School are eagerly caught up by the pleasure-loving throngs, and a deadly materialism is eating out the soul of society. It rests with earnest men both here and at home to determine whether or not a cry more bitter than 'The bitter cry of outcast London' shall not some day be heard from God-forsaken colonists."

According to Board of Trade returns recently issued for the past year, eleven persons met with their deaths in the United Kingdom from unavoidable railway accidents; 114 from causes the majority of which might have been avoided; while 754 were injured. We find, however, that in the same period 1042 railway servants were killed, and 2773 injured. These figures awaken serious thoughts as to the spiritual welfare of our railway men. We are glad to know that the Railway Mission is greatly encouraged in its evangelistic efforts among them. Just now the Mission greatly needs help to extend its operations. The treasurer is Mr. S. Gurney Sheppard, 25, Threadneedle-street, E.C.

A lady has received a letter from a young friend who went to Brisbane a few months since, in which she says:—"I am not sorry I came, but it is a downright shame that there is no one to look after the young women and girls when they land here. Thirty or more of the girls that came out with me are on the street now, and I do believe that one-half of them would not have gone wrong if ministers or some one had spoken to them on landing. It is the same with every shipload that comes in; 400 women and men cannot get employed in a day or two; they have nothing to do, are in despair, and go wrong. I do wish something could be done." Emigration Societies profess to look after girls on their arrival at colonial ports, but it seems they do not do so. There must surely be Christians in Brisbane who would take up this work if it were brought before their notice.

In a recent note we stated, on the authority of a correspondent, that a patient had been prevented from reading a copy of one of Mr. Haslam's books. The Secretary of the Infirmary having been appealed to by one of our readers, wrote in reply as follows:—

"The book to which you refer was not taken from the patient with a view of depriving him of it, but in consequence of serious complaints by the medical officers of indiscreet visiting on the part of a lady who was supposed to have lent the book; it was simply borrowed from the ward for the purpose of ascertaining the name of the lender, and it was inadvertently omitted to be returned for some little time. The Governing Board were not appealed to in the matter, so that the statement with regard to their approving the act is utterly without foundation."

Young converts throughout London are reminded of the third gathering convened by Messrs. Moody and Sankey specially for their benefit, which will take place at Fleet-road Hall, Hampstead, on Monday evening next. Tickets may be had on sending stamped addressed envelope to Mr. Lindsay Brown, Wesleyan Chapel, Gospel Oak, N.W.

A correspondent draws attention to a lack of courtesy often found even in religious gatherings. A young man, for instance, will sometimes allow a grey-haired person to stand during an entire service, while he himself is comfortably seated. Doubtless it is a satisfaction in a crowded meeting to obtain a "good place," but we are not acting in accordance with the Divine command to "Love thy neighbour as thyself" when our personal wishes make us blind to the discomforts of those about us. On the other hand, we have often seen two persons occupying one chair in turns. In this way a little practical Christianity as well as courtesy might often be shown.

The children are the joy and brightness of a household, and when our own children are grown up, how we try, and how we love, to live our young home life over again, and to romp, and play, and laugh with our grandchildren, as we used to with our own. And has not the Son of Man, who took the little children in his arms and blessed them, provided children for his spiritual family? Are there not thousands of children to-day who love Jesus because they have learned that they are loved of Him, but who are kept outside the Church, which is their proper home, which they would brighten and soften by their presence, and turn into tenderness and sweetness the hard and bitter thoughts which often grow up in the gnarled hearts of elder people?

"I felt that I must sit down and weep over what I saw." These were the words of a Christian brother the other night to his pastor, after an evangelistic service in connection with which the speaker had been going to and fro, inviting passers-by to enter the Mission-room. He had seen bands of girls, from twelve to sixteen years of age, unblushingly parading themselves as prostitutes. Victims of drink and profanity were encountered on every hand, and scorn of his errand and object greeted him all along. His tears were those of sadness at the sight of sin, and of true compassion for souls, not of despair or disappointed endeavour. Would that such concern and Christ-like tenderness were common among the followers of Christ! Only let this be generally felt in our churches, and zeal for God would soon drive out formalism, and strongholds of evil, now impregnable, would be broken down on all sides.

"Can nothing more be done to stem this torrent of vice?" Will not Christian ladies in the Church, for Christ's sake, give themselves to rescue these poor girls, who are thus led captive by the devil?" These were the questions asked by the same earnest worker, as he described the scenes he had witnessed. Oh! the need there is for self-denying, loving, faithful service of Christ in such directions. The cry for help comes up from many a worn and weary toiler in the great field of the world. Souls are perishing for lack of a kindly hand to lead them out of danger—away from Satan unto God. How regretfully, and with what self-reproach, many in the day of account will look back upon lost opportunities of doing the Master's work. "It is high time to awake out of sleep."

It is gratifying to note that the Church of Ireland, following the example of the English Church, has determined to form a Church Purity Society. This was resolved upon at the General Synod at Dublin on April 23, on the motion of the Rev. Canon Wynne, supported by the Dean of the Chapel Royal, the Provost of Trinity College, and the Bishop of Meath.

Mr. Wm. Tallack has lately called public notice to the need of classification in reformatories, and supports his case by facts. The youths found in these institutions are, for the most part, of a very depraved class, but some are much more so than others, and need separating from the rest. The associating little boys of eleven and twelve with young men of eighteen and nineteen is a serious evil, as is also the massing together in any one building of large numbers of juvenile offenders. The plan pursued at the Redhill Reformatory presents a wise contrast to some other similar establishments. There, 300 boys are equally divided amongst five houses. We hope the subject may receive speedy attention from the Government.

A Layman writes to the *Record* expressing anxiety to know what is thought in ecclesiastical circles of a rector's inviting a Plymouth Brother and a Wesleyan to offer prayer in the church at the "after-meetings" during a Mission. "Is it seemly? is it expedient?" he asks. Why not seemly and expedient? may well be asked in reply. Is a Plymouth Brother or a Wesleyan unacceptable before God in prayer? Are the prayers of members of any one church more likely to prevail than those of another? Surely prayer is free; the brotherhood of all believers should be recognised at the throne of grace without reserve.

"There are three things essential to build up a true Church of Christ, or to build up any man's moral health and spiritual life, 1, conscience; 2, more conscience; 3, a little more conscience still." Thus naïvely and pointedly writes an American contemporary, when dwelling on the need of revival in religion. The Apostle furnishes an example all Christian professors are bound to follow when he says: "Herein do I exercise myself to have always a conscience void of offence toward God and men." There can be no genuine, lively faith in Jesus Christ as the Saviour of men, where this principle is disregarded. The doctrine of vicarious atonement and the vital influence of all really evangelical truth, is diametrically opposed to all low standards of moral action. Wherever the Divine Spirit dwells, He quickens conscience and leads to holiness and strict integrity of life.

May Meetings.

Turkish Missions.

THE annual meeting of the Turkish Missions' Aid Society was held on Monday week at 3, Stanley-gardens, Notting Hill; the attendance was large. Hon. A. F. Kinnaird presided.

The report and balance-sheet were of an encouraging character, showing that considerable progress had been made during the year. The Chairman remarked on the agreeable fact that this Society had been the means of setting on foot a number of Christian agencies in the East, which were now in a prosperous state.

Dr. Donald Fraser, in the course of a vigorous speech, expressed satisfaction with the improved condition of the Society, which he ascribed to the ability and perseverance of the Secretary. He said it was strange that Christians should be sceptical as to the results of the preaching of the Gospel in lands where the most wonderful religious revolutions had been witnessed, and where that Gospel had achieved its earliest victories. Under the baleful influence of the Crescent, things were at present in a deplorable state; even Christian sects seem to have no sympathy with each other. The prevalent impression over the East was that powerful influence for good must come from without, and the eyes of many intelligent people there were turned to England. He pressed the claims of the Society as an instrument for helping forward Christian work in the ancient East.

Rev. W. Roberts, Rev. Dr. Thornton, Rev. Dr. Morison, Sir Wm. Muir, and Rev. W. Wingate also spoke. Dr. Thornton pointed out that we were now giving to the Turks that very Gospel for the lack of which, in its purity, they were sent as a scourge on corrupt Christendom. The audience manifested the deepest interest throughout, and there was a good collection at the close.

The Protection of Women and Children.

The twenty-sixth annual meeting of the Society for the Protection of Women and Children was last week held at Exeter Hall. Mr. Henry Cridland occupied the chair. Rev. A. A. O'Neill, Secretary, read the report, which stated that during the past year they had rendered valuable assistance to many who stood in need of it, not a few of the cases having been sent in by the police. Every complaint had received careful investigation, and in some cases judicious advice, or the knowledge of the fact that the society would interfere, had been sufficient to lead to amendment of conduct and the alleviation of suffering. The total number of cases brought under the society's notice and dealt with during the past year was 700. In 148 cases prosecutions were unavoidable, for which convictions were obtained varying from seven days' imprisonment to ten years' penal servitude. Many young children had been restored to their parents; homes had been found for many young girls, and comfort and happiness had been restored to domestic life in many instances.

The Chairman expressed his belief that this society properly carried on would prove a most valuable agency, though in the absence of careful management it was not unlikely to do infinite harm; for a number of the cases that came before the council were found on investigation to be trumped-up cases, such as the complaint of undutiful children, jealous wives, or abandoned women with a grudge against a particular man. Such matters demanded careful and discriminating treatment, such as could be supplied only by persons who had a knowledge of the world and of human nature. He thought it would be of great use if a council of ladies were appointed to assist the council in the investigation of cases, particularly where children were concerned.

Primitive Methodist Schools.

The Primitive Methodist Metropolitan Chapel Building Society held the annual meeting at the City Temple, Mr. George Williams in the chair. The report stated that since its formation the society had provided over sixty chapels and schools, accommodating 30,000 persons. The income for the year showed a balance of £181 10s., a large proportion of which, however, was promised already for new chapel accommodation. Now that the "Bitter Cry of Outcast London" had been so loudly heard, the committee, whilst appealing for continued support, drew attention to the fact that the Primitive Methodists had for many long years been labouring in the poorest slums of London. During the last fifty or sixty years their missionaries and workers had been visiting the localities where wretchedness, squalor, intemperance, vice, and crime abounded; and, mixing with the working and industrial classes, tried to improve their material and spiritual condition. Thousands of people had been made happy, thousands had been converted from evil ways through the working of this society, whose officers not only preached the Gospel, but visited and consoled the sick and dying, and in every way sought to promote the cause of virtue and religion.

The Chairman, in alluding to the work of the society and of the Primitive Methodist section of the Church in general, remarked that, while all would soar above any narrow denominational ideas, they must admit that the sect before their notice had been most powerful amongst those who had endeavoured to reach the lowest order of people, and to bring them the tidings of the Gospel. Other speakers also addressed the meeting.

Friendless and Fallen.

Quite a considerable company met on the afternoon of Tuesday, April 22, in the lower Exeter Hall, to testify their sympathy with the London Preventive and Reformatory Institution, of which Mr. Edward W. Thomas is the honoured and respected secretary.

After a short season of prayer, the Earl of Aberdeen, who presided, called upon Mr. Thomas to read an abstract of the Annual Report. From this we learned that 1435 cases in all had been dealt with during the year. Of this number 504 had been admitted to the Homes, and 558 to the Open-all-night Refuge. Of the six Homes belonging to the institution, two are of a preventive character, and four are for reformatory cases. Over 20,000 cases have been admitted since the foundation to these Homes and the Refuge. A noticeable point was made of the extreme youth of the majority of those who had applied for admission during the past year, but few being beyond their teens. Girls had been directed to the Open-all-night Refuge by clergy and ministers, City missionaries, policemen, former inmates, and others, and some even by poor women who were still leading an evil life themselves. While thankful for the moral reformation of those under their care, the friends who manage the Homes do not rest satisfied without seeking the conversion of their souls.

An encouraging feature of the work was the fact of 275 applications having been made for rewards from former inmates, who had kept their situations for two or more years. These had each received a book, and eighteen presentation Bibles had also been awarded to young women who had married during the year. The first young woman received into the first Home was mentioned as having married respectably, and brought up a family in a highly commendable manner. Particulars of other specially satisfactory cases were given.

The Chairman thought that if there was one work above others which should claim the active sympathy of all Christians, it was that of raising the fallen and protecting the friendless. The work had, doubtless, the effect upon the immediate workers of a realisation of the evil and bitter thing that sin is, and also begat in them a strong pity for the sinner. He was especially thankful for a noble movement in a similar direction for raising a higher tone with regard to the complicity of men in this sin, thus attacking the evil at its source. This should not cause relaxation in the effort of saving the fallen, but, on the contrary, should encourage them to renewed effort. It was a work which called for our most earnest pity and active sympathy.

Rev. Canon Spence, vicar of St. Pancras, testified to the great blessing this institution had been to his parish, and the always ready and cordial help rendered by Mr. Thomas in cases brought under his notice by his Christian workers. When they looked into the seething mass of corruption in this great city it often seemed a wonder that the wrath of God was not poured out upon it. Might it not be that such noble works as this, striving to ameliorate the mass of corruption, perhaps helped to avert that wrath?

Rev. H. G. Duffield said that his connection with her Majesty's prisons had proved to him the value of these homes, especially the readiness with which girls were received. He was often asked what was the nett result? He maintained that we had nothing to do with results, it was ours to work and leave the results to a higher power; but if the failures were ten times as many as they are, they would be more than amply compensated by the good achieved.

Dr. Sinclair Paterson related a touching incident in the life of James Hinton, who finding himself on one occasion surrounded by a knot of fallen women, detained his friend who would have fled, and discoursed sweetly of Christ, who came to seek and save the lost. Society for its own sake puts a ban on this vice. To reform a drunkard he (Dr. Paterson) would only need that the drunkard should be on his side, but to reform a fallen woman he would need society to be on his side too. The strong tide of feeling now setting in on behalf of purity must become ten thousand times stronger before this end would be attained.

Rev. W. R. Mowll related several histories of women who had been reclaimed through the Homes, in which he had worked with Mr. Thomas. Mr. J. L. Christien and Mr. J. J. Drydale also spoke; the latter related a pleasing incident of Mr. Thomas's persevering applications at the Home Office on behalf of a poor girl who had been sentenced some years ago to penal servitude for life for infanticide. These applications had at last been successful, and the girl was now restored to her aged parents.

Indian Female Normal School.

The annual meeting in support of the Indian Female Normal School and Instruction Society, or Zenana Bible and Medical Mission, was held on Wednesday week in Prince's Hall, Piccadilly. The Earl of Shaftesbury presided, and there was a moderately large attendance, consisting chiefly of ladies.

Mr. W. T. Paton (hon. financial secretary), in lieu of reading the report, stated a few facts in connection with the working of the Society. They desired earnestly to raise the income of the Society to £20,000, as there was nothing more touching than to receive constantly, as they did, appeals from India for more missionaries, and to be compelled to refuse them solely from want of funds. Their income at present was £9500. The number of lady missionaries sent out by the Society last year was ten, and encouraging reports of them had been received. He was glad to say that the British and Foreign Bible Society had granted to this Society the salaries of twelve Biblewomen to spread the Gospel through India. The number of Zenanas visited by the missionaries of this Association in 1883 was 682, against 491 in 1882. All along the line they had extended their operations, for which they were thankful to Almighty God. As for their hospital at Lucknow, under the able superintendence of Dr. Alice Marston, the number of patients increased from 529 in 1882 to 1250 last year, a fact of immense importance, considering that the key of Christian kindness was the only one by which entrance could be gained into the homes of India. The objects of the Society for the coming year included extension of the Lahore

rls' school at a cost of £500, and the purchase the premises occupied by the normal school Allahabad, the cost of the latter undertaking ing £1200. Altogether, increased assistance as greatly needed.

The Bishop of LAHORE said they must praise od that there were no fewer than four societies, which this was one, endeavouring to spread hristian education among the females of India. e made bold to say that such labours as it ndertook—labours carried on through the gency of ladies—were the most important mis- onary work done in India. The bearers of the ospel message were meeting the men of that ountry in the bazaars and the boys in the hools; but the Indian homes, where the females f the country could be reached, seemed quite npenetrable. Then, by God's blessing, the adies of England came forward with the key of oving-kindness, of gentle, courteous, refined, ultivated influence, and said, "Let us go into hose homes; hermetically sealed hitherto they ay have been, but by God's blessing, carrying he light of the glorious Gospel, we shall obtain n entrance for the Saviour Himself." He rusted that ladies of rank, influence, means, nd force of character would go out to India, ather about them groups of assistants, and mploy their gifts in revealing the love of Christ nd ameliorating the condition of the women of hat country.

Mr. EUGENE STOCK, speaking on behalf of the hurch Missionary Society, pointed out the reat assistance which it derived from bodies like his. Rev. A. J. PAINE moved a resolution, rging that more support should be given to the ociety, and in doing so dwelt upon the deep orruption caused by idolatry in India. Rev. . H. LASH seconded the motion, which was nanimously adopted. Dr. PRINGLE proposed a esolution, pledging the meeting to use every ffort to extend medical Missions among the uffering women of India. Enlarging upon the mportance of this branch of the work, he offered o assist the Society's agents, especially by eaching them how to vaccinate. Mr. H. MORRIS seconded the motion, which was unani- nously agreed to.

The Noble CHAIRMAN said: This Association ppears to me one of the best calculated, for the urpose it has in view, that ever entered into the ind of man. It means absolutely invading the omestic system of the whole Indian empire. ou are obtaining acc ss to the zenanas and the aremes, and you are obtaining access to the women connected with these baboos and nabobs; nd you can only do it by the agency of women nissionaries, especially medical women. They go into the zenanas and talk to the Indian ladies bout their present wants; then what an oppor- unity for dropping the word in season about he future! Such an opportunity, perhaps, ecurs on no other occasion, and it needs only hat people in this country should disburse freely f the funds they possess. See what an army we have of ladies fully qualified for the work, nd many training themselves in medicine and ther knowledge—what numbers we have full of eal, and piety, and intelligence, ready to devote themselves to service in that great country. This appears to be a mighty undertaking. Here are 200,000,000 of women in India; and all to be lifted out of the mire in which they are. The Government have always declared—I am not going to enter into the rights and wrongs of the ase—that they must look to the secular educa- tion and the secular education alone of the people of India. If that be the case—if the Imperial Government will not undertake to give the knowledge of Christianity—it must be given by the great mass of the English people themselves. If England should cease to govern that mighty empire it will be the greatest glory that ever came down upon this country if it can be said that the Imperial Government made India free, but the mass of the people of England made it Christian.

The Widows' Friend Society.

The annual meeting of this society was held at the Mansion House, City, on Wednesday last week, Mr. Alderman Savory presiding.

Mr. CHARLES E. CESAR (secretary) read the report, which showed that eighty-two widows had been effectively assisted last year by being supplied with the means of earning a permanent livelihood. Each case was personally visited by a member of the committee, and the necessary inquiries were made in a kind, sympathetic, and Christian spirit. Much indirect help had also been afforded, such as recommendations for employment, coals in winter, dinners at Christmas, &c. Nine £5 pensions were also granted to Christian women over sixty years of age. The report concluded with an appeal for aid, and for the assistance of a few earnest Christian ladies or gentlemen willing to visit cases in the south and west suburbs.

The Chairman commended the work to the Christian public as worthy of enlarged support, and deprecated indiscriminate charity. Dr. Thain Davidson referred to the practical and sympathetic character of the work, and its willingness to receive applications in any period of widowhood. Mr. Walter Hazell hoped that ministers and clergy would more largely advocate the Society's claims. Revs. Burman Cassin, A. Styleman Herring, Mr. F. A. Bevan, and Rev. J. W. Horne also spoke.

The Salvation Army.

The annual meeting was held at Exeter Hall on April 23, and was characterised by the demonstrativeness conspicuously peculiar to the Army.

The "General's" entrance was hailed with uproarious applause, aided by deafening blasts from various instruments, some horribly discordant. After a martial hymn to the tune of "The Sweet By-and-By," Mr. Booth prayed for *reality*. "Give us the kernel, O Lord, and the shell will look after itself!" The responses were deep and loud, as he supplicated for "a moral earthquake," and rose to a shriek for "the Salvation Army all over the world." Another hymn, and the leader introduced an "army trophy," a stalwart man of fifty-three, enumerating various sinful pastimes that he had habitually indulged in, such as prize-fighting, upsetting vehicles and persons at electioneerings, thrashing his wife, all accompanied, of course, with habits of fearful drunkenness. His stout and burly form well filled the red, yellow-lettered guernsey, and his testimony began with the uncompromising statement, "Oo'm well saved." In his own words: "Oi was a bad 'un! But oi went to the 'barracks' at Sheffield, where oi live, and me mates asked me if it was true, and oi says, 'Ay, and oo'm goin' agin to-neet,' and after oi'd been six times in a week, and three of a Soonday, oi got so as oi couldn't stop oot!"

"Captain" Johnston then sang, "Soldiers of our God, arise!" the full vocal and instrumental force thundering out the chorus:—

"Storm the forts of darkness, bring them down! bring them down!
Storm the forts of darkness, bring them down! down! down!
Pull down Satan's kingdom, where'er he holds dominion,
Storm the forts of darkness, bring them down! down! down!"

Mr. Booth then followed in a telling address, which lasted an hour and a quarter, intimating at intervals that he was just about to sit down, "to give place to his dear wife."

He denied the statement sometimes heard that the Army was a secret society, keeping friends and enemies alike in the dark as to its internal management. He was only too glad to take the public into confidence, but the difficulty was, they would not consent. Reviewing the past year, there were many events which called for gratitude to God. He had, however, to report some failures, some retreats, some disappointments, some mistakes, many things done which they ought not to have done, and others left undone which they ought to have done.

Seven years ago this movement began to attract public notice. For twelve years under the title of "The Christian Mission" they had laboured steadily for the salvation of the masses, and at the end of that period they had 26 corps and 36 officers. Now there are 749 corps and 1843 officers distributed amongst 18 nations and colonies, as follows: England, 473; Scotland, 37; Ireland, 17; Wales, 31; France, 4; Switzerland, 5; Sweden, 3; United States, 61; Canada, 30; Australia, 16; Victoria, 13; New South Wales, 14; Queensland, 1.; Tasmania, 3; New Zealand, 15; India, 7; Ceylon, 1; South Africa, 6.

His report embraced a period of seventeen months instead of twelve, which gave the idea that the extra prosperity in the five months of last year made a better total than the twelve months alone. However, the "General" strongly denied that the work was decreasing, though the actual advance had not been so large in proportion as in the previous year. The work is being carried on in thirteen different languages, and in spite of recent persecutions in Switzerland and Stockholm no retreat has been made. Speaking of the future, Mr. Booth said that his answer to the question, "What are you going to do?" was invariably, "Whatever God tells us to do: whatever takes place in the future, you may depend upon it we shall be there, and even at the battle of Armageddon our soldiers will be amongst the foremost. People say the Army will become a sect; then if it does, those persons will have the satisfaction of saying, 'We knew it would!' and with so many sects as at present exist, one more or less will not make much difference." He then made what he termed a "regular good beg," the object being to raise a relief fund of £10,000, amounts to be promised within twenty-eight days, and paid in during the year. During the collection, a solo was sung, with the rousing chorus:—

"We'll all praise the Lord for the victories we have won,
The Salvation Army will make the devil run!
Say what you like; when all is said and done,
We'll fight beneath our colours till we die."

Mrs. BOOTH devoted most of her remarks to answering various objections raised against the Army, in the course of which she said: Does not the history of humanity show how difficult it is for men and women, bound under the power of even one sinful habit, to break away from it? But here we have thousands of men and women who have lived for ten, twenty, and some even thirty years, steeped in all manner of evil and debauchery, who stand upon their feet, a mighty army of saved men, and declare before the world that the power of Jesus of Nazareth has made them whole. Therefore, I ask, what but the Divine breath could have quickened these "dry bones," and made them live?

The revenue for the year shows increase in every respect. The total raised by the Corps in the United Kingdom and *spent locally by their own treasurers* is £180,000. Received at Headquarters in the Trade Departments about £72,000, and in the Central Funds (including loans) of the Army £70,000. Income raised abroad and spent there, £71,800. Grand total, £393,800. Of this some £90,000 have been expended during the year in the acquisition of property in various parts of the world.

The Army has thus become one of the largest, if not the largest, Missionary Society in the world, with an income almost entirely derived from those who have benefitted by its ministrations.

The amount received in donations at Headquarters from the outside public was £32,000, and the vast demands for the extension of operations at home and abroad explain the extreme straitness constantly felt at Headquarters. For example, ten persons present at this very meeting are going abroad—five to Australia, two to California, a married couple and family to Canada, and one to the Cape of Good Hope. This alone will cost in passage and outfit £260.

Mrs. Booth then supported the General's appeal, and the meeting concluded in the usual manner.

Young Men at Exeter Hall.

The Young Men's Anniversary is always one of the great events of the Exeter Hall season. The thirty-ninth, held last Thursday, was not a whit behind any of its predecessors that we have attended. Lord Shaftesbury presided for the thirty-ninth consecutive time, and though he is on the verge of eighty-three, he showed as much vigour as would fairly be expected from a man of half his years. As Mr. Frank Bevan re-

marked, his lordship is *the* "Grand Old Man" of Christian London. The *début* of our old and highly esteemed friends, the Fisk Jubilee Singers, was an unqualified pleasure, and augurs well for the success of their third British campaign.

The report, an abstract of which was read by Mr. CAMERON CHURCHILL, spoke of decided progress in every department. The midday prayer meetings at the three City branches, the open-air work, the meetings for Bible study (which now includes a Bible-class for French and Swiss young men), the lodging-house visitation, the promotion of foreign Missions, the general educational work, the employment register, were among the many items touched on in this comprehensive but not exhaustive summary. The general work of the Associations in providing recreation and rest for young men at the close of the day, in giving advice, counsel, and a helping-hand to those who are out on the great ocean of London life, is also very important though difficult to tabulate. The sea-side homes at Hazelwood and Shaftesbury House have been largely resorted to during the summer. The national work of the Association becomes increasingly valuable and has been greatly extended during the year.

The financial footing of the London Associations has been considered, and it is decided that in future the three branches at Aldersgate-street, Exeter-hall, and Gracechurch-street, will each stand on its own feet. The year ended with a deficit of £1700. Towards this a legacy of £500 has been given, and Mr. George Williams, the ever-generous treasurer, undertakes to defray half of the balance, the other half being met by the Committee and other friends.

After some hearty words of introduction by the noble and venerable Chairman, the Jubilee Singers, clustering around their musical instrument, sang the old favourite, "Steal Away to Jesus." Who can hope to describe in cold and formal prose this exquisitely thrilling performance? It must be heard with a musical ear and received into a sympathetic heart in order to be understood. Then came the solemn, stately measures of the Lord's Prayer, chanted to perfection. At a subsequent period of the evening the song of these gifted dusky friends created quite a furore, and no progress could be made till they had satisfied the audience with another piece.

The first to address the young men was Dr. SINCLAIR PATERSON, who spoke on "Power for Service." "He who would be greatest," said the Master, "must become the servant of all." This is the first lesson for us to learn if we would tread in his steps. We are saved through grace, but our reward will be in proportion to our service. It may take a thousand different forms, but the great aim of the worker is to be a "living epistle of Christ." The power we need is Divine, and we are made partakers of it in the new birth. Then we must learn the methods of the Holy Ghost. As philosophers study the lines of nature's operations, and shape their investigations accordingly, so must it be with the Christian servant. Other indispensable conditions of service are simple faith and self-surrender. What the world wants is fully-consecrated men aflame with love to their Lord. If all the talent and energy of the Church were set on fire, what a storehouse we should have of the potency for effective service. Given these conditions, we must still bring to our work all the qualities of head and heart with which God hath endowed us. As some one has well said: If God does not need our culture, still less does He need our ignorance. We cannot be too complete in our mental and physical equipment; but most essential of all is the baptism of the Holy Ghost.

The second address, by Rev. R. T. HORTON, of Hampstead, was on "The Motives to Service," and was handled in a simple, earnest, and altogether admirable way. Young men must have an ideal in their service. As scientists, and philosophers, and statesmen, have their ideal, to which everything else must bend, so the Christian and especially the Christian young man, must find his ideal in the building up of the kingdom of God. If he will but grasp it, and become familiar with it, he will be willing "to spurn delights and live laborious days" in order to help on its fulfilment. The thought of the reward will undoubtedly prove a strong motive to services, though it is not the strongest. As we read in Daniel: "They that turn many to righteousness shall shine as the stars for ever and ever." What a beautiful and expressive phrase, "to shine as the stars." This is no selfish ambition, no sordid desire. It is simply to be what God means us to be, and to do what He means us to do. The highest and most powerful motive of all is the constraining love of Christ. To discover what this love means we must meditate much upon it.

The last to speak was Rev. CHARLES A. FOX, who expatiated with much force and expressive beauty on "The Reward of Service." We regret we have not space for more than a few of his stirring sentences: I do not think Peter had any idea of asking what would be his reward when the Master said "Simon, lovest thou Me? Feed my sheep; feed my lambs." He must only have thought as we think, "Is it possible, Lord Jesus, that I am permitted to do such wonderful work for Thee?" The reward of service, surely, is the infinite condescension of God, in using such poor instruments as we are. Christ's work is its own reward. In this day there is rising up in the midst of us a scientific unbelief which is rearing atheistic and agnostic altars to the unknown God. I do thank God that, in the face of all the nebulous negations that are surrounding us everywhere, there are at the same time rising up living human altars crowned with spiritual fire, with this inscription, "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to his trust against that day." What is this service that we are called to? Every believer is bound to be a messenger of the Cross. Every soldier is bound also to be a priest. "The sacrifices of God are a broken spirit." Is your heart crushed between the justice and mercy of God? Do you feel that it is only because of the great compassion of the Lord that you have any place in his kingdom at all? You must be priests also to offer the sacrifice of a presented body. Young men, this is the time to begin before the hand of the devil has got such a hold of you that, perchance, you shall never break from the habits of passion. Now is the time to put your foot down and conquer. Let us be irrevocably the Lord's. Shall we not answer the invitations of the world according to the parable of the Master? When the invitation went out to the Gospel-feast, one said, "I have bought a piece of land; I pray thee have me excused." Shall we not turn the tables on the world and say, "I have bought a piece of land, by the wondrous purchase of Christ Jesus; it is the promised inheritance: I must needs go and see it, live on it, build an altar there, and live for ever with Him; I pray thee have me excused." "I have bought five yoke of oxen; I must go and prove them." We have to prove the exceeding great and precious promises of God. "I have married a wife." We are married to the Lord. Shall we not say to the world, "My desire is to my husband; I pray thee have me excused?" We want more of this whole-hearted enthusiasm to the Master. Christ is his own reward. Do not be afraid of a few scars in the fight.

Of course there was the customary vote of thanks to the Chairman, who replied briefly, and to the point. We must not omit to say how well the Male Choir, under Mr. Godfrey's lead, sang a selection of Mr. McGranahan's Gospel Songs, whilst the audience were assembling. They were overshadowed, no doubt, by the more finished efforts of the Jubilees; but, all things considered, they amply earned the plaudits they received.

Young Women in London.

An all-day convention of the Y.W.C.A. was held at Exeter Hall last Friday. The day's proceedings began with a meeting for prayer. The morning sitting was occupied by a conference of secretaries and workers, at which Mrs. E. W. Moore presided. A letter was read relating the happy experiences of the late Miss Battesby in her last illness.

Brief papers were read on "The Adaptation of Y.W.C.A. Agencies to the Different Classes of Society;" "How to Create and Foster more *Esprit de Corps*;" "The value of Parochial Branches;" "The Association and Hours of Leisure;" and "The Association Viewed from an Educational Standpoint." The ladies reading them were Miss Moore, Mrs. Moore, Mrs. Legg, Mrs. Menzies, Mrs. Hay Chapman, Mrs. Thwaites, Miss C. Maynard, and Mrs. Wyatt.

The report for London acknowledges thankfully the prosperity God has vouchsafed the society. There are now twenty-seven institutes and homes in affiliation, besides fifty-three outlying branches, making eighty altogether throughout London, with a total membership of 6877. The appeal made by the committee last year for the sum of £1500, to enable them to extend their operations, had met with a liberal response, more than £2500 having been realised. Mr. Samuel Morley had also promised £500 toward strengthening their City centre. The total receipts for the year had been £5072. The Association had co-operated with Messrs. Moody and Sankey's Missions in each of the districts where held, and these had resulted in a large accession of members. Various projects were under consideration for the further development of the Association. In the country there had been a larger increase than ever before. The number of total abstainers, too, was constantly increasing.

The afternoon meeting was devoted to hearing reports of secretaries upon various subjects bearing upon the work of the Society. Young women in our cities, foreigners in England, evangelisation, young women in the country, &c., were among the subjects discussed. This was followed by a conversazione and reception by the Countess of Tankerville. The literary organ of the Society, *Our Own Gazette*, contains monthly information on the work done, besides useful articles on dress, music, painting, botany, cookery, nursing, emigration, &c. A printed list is published of the institutes, boarding-houses, and restaurants opened for the benefit of young women.

The evening meeting, held in the large hall, and presided over by the Earl of Shaftesbury, was crowded, and was enlivened by the charming melodies sung by the Fisk Jubilee Singers. Mr. Stebbins also sang some of his solos.

Three addresses were delivered. Rev. C. BASKERVILLE, of Birmingham, was there to tell of the progress of the Y.W.C.A. in the town from which he hailed. It had been a blessing, indeed, and he believed the secret of its success was mainly due to its being founded and worked on the line of evangelical principles. It was making itself felt in Birmingham. Its grand aim was to win souls to Christ. The example of Phebe was commended to the Y.W.C.A., as having been "a succourer of many."

Rev. C. SPURGEON, of Greenwich, in an enthusiastic address, warmly commended the service of Christ to those as yet undecided. The character of the Divine Master, the nature of his service, and the wages He gives, were affectionately urged as motives. Rev. Dr. MORGAN, of Swansea, believed that many did things which they never intended, and repented when too late. A young man on leaving home neglected to fulfil his last promise to his mother, viz., to write her. Years passed away, and he returned to find she had died of a broken heart because she had never heard from him. He went and threw himself on her grave, crying, "Oh, I never meant to do it!"

The CHAIRMAN said he had never dared to hope to see such a meeting as this at so early a stage of its history. He was glad to see the black people there helping the whites, as the

hite people had formerly, and for many years, ought to help the blacks. Mr. T. A. Denny aid it was one of the grandest meetings he had ver seen in Exeter Hall.

Midnight Meeting Movement.

The annual meeting of this Society was held n Friday afternoon at Exeter Hall. The chair as occupied by Mr. Drysdale. A "comparative tatement" shows that the work of the Society as been much extended and consolidated, many ore Christian workers have taken part in its perations, and a greater number as well as a ore varied class of women reached. Mr. hristien, the travelling secretary, read extracts rom the report, showing that during the past ear 46 meetings have been held in London and 7 in the country towns, and that great success ad resulted.

The Chairman urged that strenuous endeaours should be made to get hold of the fallen y means of personal converse. Believing this, he committee rejoice in the successful service f a worker who goes forth at night into the treets with suitable tracts and papers for disribution.

Rev. Burman Cassin did not think it would e possible to find anywhere a more thrilling eport than the one sent him by this Society, or was it in the least exaggerated. He was resent yesterday at a meeting in the Rochester Diocese, at which it was resolved to establish a ranch of the Social Purity Society. He did ot believe in sisterhoods, but would certainly ntreat women generally to take up the work of escue. He hoped ere long the ban would not e on the fallen outcasts alone, but on the men, oung, middle-aged, and old, who had been heir ruin. After a few earnest words from Rev. – Oakshot, the Chairman called on Rev. Dr. O'Brien, who marvelled that not until quite ecently had the Church of Christ been aroused o grapple with this devastating evil. He told f a potman, who was converted at Mr. Moody's eetings, and at once gave up his situation, hough without a penny; he is now at the head f a Mizpah Band in the neighbourhood of King's cross.

Mr. W. Thomas recommended the Mission to he support of the public by reason of its Christ-ike character. Jesus came to seek and save the ost. If one class was more lost than another, t was the poor fallen outcast. When he first egan rescue work, he was cautioned to leave it lone. Since the Society was called into existnce, many thousands had been rescued, and any were now before the Throne. He thanked God for the Purity Society, and for the White Cross Society. Unholy fortunes had been accumulated by the holders of buildings used for mmoral purposes. He was glad to say that a igilance committee had recently been formed n the drawing-room of a Christian lady, who nvited seventy of her friends. The City Corporation had given fifty guineas to the Society epresented that day. Mr. Thomas made an loquent appeal for a much increased income, o that their operations might be proportionately xtended.

Requests for Praise and Prayer.

PRAISE.—For the blessing of the Holy Spirit t services and Bible-readings held by Mr. Henry Varley during Easter week at Swansea.

PRAYER.—For the power of the Holy Spirit at men's evangelistic meeting to be held to-day Thursday) at the Young Men's Christian Association, Swansea.——For a ten days' Mission at Methwold, Norfolk, by Mr. and Mrs. William Catlin and Joseph Phillips, May 3—13.——For the Jewish settlement at Bristol.——For blessing on a Mission by Rev. Wm. Haslam at Newport, I.W., May 4—11.

Connemara Orphanages.—These institutions are doing a good work in the West of Ireland. At present there are at the boys' orphanage, Ballycouree, fifty orphans; at the girls', Glenowen, thirty-nine. Funds are urgently needed for the daily wants of the households. Miss C. Hooper, Westbury House, Weston-super-Mare, will be glad to give any further information and to receive contributions.

A Mission in Greenwich.

BY the same post we have received the two following reports of the same Mission. With the exception of slightly abbreviating the longer account, we give them as received, allowing each to tell its own story:—

REPORT NUMBER ONE.

A most successful Mission has just been held at St. Peter's Church, Greenwich, conducted by Rev. Dr. Morris, from the Parochial Mission Society. Truly it has been a blessed time. At first the numbers attending the services were small, but day by day the numbers increased, till it was most joyous to see the sight of poor people eagerly drinking in the truth.

Through the earnest, powerful appeals of Dr. Morris, combined with a masterly and loving delivery, with a burst of eloquence which could not fail to arrest the ungodly, very many are now rejoicing in the Saviour who were hitherto utterly lost in sin. Nor is this all. Morning addresses on "The Christian Life" have been given to the Lord's children, with the result that large numbers have now entered upon a life higher, nobler, and deeper, and which, we doubt not, will lead to true devotion and entire consecration to the will, work, and service of the Lord.

The Lord's name be praised for the Christian privileges which this Society affords through its agents!

REPORT NUMBER TWO.

Among the clergymen of Greenwich, none was in deeper sympathy with the work of Messrs. Moody and Sankey at the New-cross hall than Rev. Storer Clark, Vicar of St. Peter's, Bridge-street, nor was any more willing than he to assist in the continuance of the movement in the Greenwich district. Much to his regret, however, from want of support, and in certain instances from actual opposition among his brother clergymen, he could not actively join in the most successful services conducted by Messrs. Whittle and McGranahan in five of the Greenwich churches, and which were reported in your columns. But anxious to profit by the evident increased interest in religion, Mr. Clark arranged for a series of special services in his own church. The meetings took place last week, and were conducted by Rev. J. Morris, M.D., of the Church Parochial Mission Society.

Previous to this gentleman's arrival Mr. Clark had thankfully accepted the proffered services of the Greenwich Gospel Male Choir; but Dr. Morris having discovered, as he stated, that such choral aid had not been particularly acceptable at the later meetings of Mr. Moody, he limited their attendance to one evening only. His only requirement in that direction was "soft music in dealing with souls."

St. Peter's parish is the poorest and most densely populated in Greenwich, and in order to ensure a good attendance every house in it was methodically visited and supplied with full particulars as to the Mission. I regret to say the attendance was most meagre. At the closing meeting of last week, at the hour for beginning the service, less than 120 were present, of whom less than a third were men, and that meeting was the most successful of any as regards numbers. The voice of the speaker echoed through the empty building, so that some of the few present lost much of what was said. The sermon was an hour long; the entire service extended to two hours and a half. About sixty persons remained to the after-meeting, at which the doctor, during "soft music," went from pew to pew speaking to nearly every person present. He then stated, as the result of this personal canvass, that he found nearly everybody present were already Christians. He inquired of the women present where their husbands were. If there were any working men in Greenwich, where were they? He had heard that "one poor fellow," who had been at the Mission the previous evening, had given himself to Jesus at his home afterwards, for which he praised the Lord.

The addresses given by Dr. Morris were in many respects very unlike such as we are accustomed to hear at such occasions. That of Friday evening was based on the text, "How shall ye escape if ye neglect so great salvation?" and the subject was introduced by the following illustrations: A hat with Christy's name in it was sure to be a good hat; a book written by a good man was sure to be a good book, and a painting by some celebrated painter was sure to be a good picture. So a salvation brought by God was sure to be a great salvation. Such illustrations, which were submitted to an audience who very evidently knew nothing about Christy's, literature, or art, may be taken as a more than average specimen of the teaching power and discernment which the working men of St. Peter's parish failed to take advantage of.

The Sunday afternoon meeting reserved for men only had an attendance of about seventy. On this occasion those who were anxious were asked to rise, but meeting with no response whatever, Dr. Morris assumed that all present were Christians.

Rev. Storer Clark has my deep respect and sympathy, for it is not because he does not know how a Mission should be successfully conducted, that his was a failure to the extent I have indicated.

CONTINENTAL AND FOREIGN NOTES.

PISA.

THE Vaudois Evangelical Church, meeting in a hall at Pisa, is much disturbed by some atheistic opponents. By noise, hurling stones against the door, whistling inside, attempting to put out the gas, and insulting threats, the peace of the little community is broken up. The agents of the police refusing to act, the gendarmes were besought to stop the tumult and protect the congregation.—*Semaine Religieuse.*

PORT SAID.

Mrs. Prinsep writes that Mr. Eoll has arrived at Port Said in safety; also that a new Sailors' Home will shortly be opened at Alexandria, under the care of Mr. Whitfield and his wife, formerly in charge of the Bethel ship.

BARCELONA.

The Emperor of Germany has given £15 for the Barcelona Cottage Hospital, after making official inquiries as to the need of such an institution for Barcelona, if it was a help to the Protestant cause, and if it was in need of assistance. Miss Mielecke, who is the superintendent of the Hospital, asks for used postage stamps (not English penny ones), which she disposes of for the institution. Address, Shugborough, Great Haywood, Staffordshire.

SWEDEN.

Religious freedom does not reign in this country, at any rate as far as the Baptists are concerned. A Swedish pastor says: "The Baptists belong nominally and legally to the Swedish State Church, because they cannot separate from it without becoming subject to certain limitations which they deem contrary to the teaching and principles of the New Testament. We can only come out from the State Church by placing ourselves under the 'Law for Dissenters.' It requires that we should seek the King's permission for our existence, and we should not receive into our fellowship any member under eighteen years old. Places our church under the oversight and control of the Ministers of State, and forces us to support the State Church. These considerations cause use to remain as we are, to continue preaching the Gospel, baptize believers, build up the Church, and patiently to endure all the penalties inflicted on us, fines and imprisonment, &c."

BRITTANY.

Pasteur Lecoat writes:—A sick woman came to my wife for advice, and, during conversation, said, "I cannot read, but one of my neighbours can. Some time ago we bought a New Testament between us. I paid a penny more than she did, and she was to read it to me. When she went to confess the priest asked her if she had bought any Protestant books, and she told him about our purchase. He then said that to commit adultery was a smaller sin than to buy and read this book; so she came to me and said we must burn it. We threw the book on the fire, but two of the pages flew up the chimney. We put them on again, but with the same result. We tried once more, but up they went again. We were very much frightened, and I said, 'As long as they will not burn let us read them.' She did so, and on one leaf was written, 'God so loved the world,' &c. We both began to cry with fear, and thought we had been wrong in following the priest's advice. We have bought another book, and no priest will make us throw it in the fire when the fire refuses to burn it."

The Late Rev. A. A. Rees.

HIS PRAYER FOR THE PRESENT YEAR.

O H! to be ripe and ready
For the change so soon at hand:
Oh! to be firm and steady,
When on Jordan's brink I stand.

Oh! to be bold and fearless
When Death bursts on my view;
Oh! to be calm and tearless
When Earth I bid adieu.

Oh! to have no regrettings
When sinks my life-day's sun,
No sad, remorseful frettings
For work I've left undone.

Oh! to need no confession
Of sin I did not know,
But to see each transgression
And judge it, ere I go.

May Heaven to me be open
When my life's race be run;
And may the first word spoken,
Be—"faithful soul—well done."

And oh! when in I enter,
May the first sight I see,
Be Jesus in the centre
Of myriads saved, like me.

Or, if the Lord's returning
Precludes that I should die,
May my bride's heart be burning,
To meet him in the sky.

January 1. A. A. R.

State Regulation of Vice.

YOUR readers will be interested in hearing of the large and influential meetings held in Edinburgh during the last week, in opposition to State Regulation of Vice. The meeting in the Assembly Hall on Saturday, April 19, was well attended by both men and women. The speakers were accompanied to the platform by a large number of the leading citizens. Professor Calderwood was in the chair.

Dr. Andrew Thomson opened the meeting with a few earnest words of prayer, which seemed to solemnise it at the very commencement. Among the speakers were Mr. Ferguson, of Kinmundy, Canon Butler, Mrs. Butler, Professor Stuart, Rev. John Young, Miss Tod, of Belfast, and Mr. Kelman.

Professor STUART gave a powerful and interesting address, showing the sympathy of all classes, both in and out of Parliament, with the repeal movement, and that through good report and evil report, the cause of God had prospered.

Mrs. BUTLER said that it seemed to her the question asked was still as it was then in the Temple, "What shall we do with her?" We never hear it asked, "What shall we do with him?" No one-sided legislation can ever be accepted by the friends of repeal.

Interesting as was the demonstration on the 19th, it was far surpassed, in the estimation of those who had the privilege of being present, by the meeting for women only held in the Queen-street Hall on Sabbath evening. It happened to be the anniversary of the resolution of the House of Commons passed on April 20, 1883.

Mrs. Duncan M'Laren presided, and Mrs. Kelman opened the meeting with prayer. Miss Tod spoke at some length in a serious and solemn manner, warning the women present of the responsibility resting on them with regard to this question and the question of morality generally.

Mrs. Butler then addressed the meeting, but words are inadequate to describe the solemnity and impressiveness with which she related her own spiritual experience, and pleaded with all present for fuller consecration to the Lord's service. In a few solemn words of prayer she then commended the meeting to the Lord, and besought Him to give them of his spirit. After a few words from Mrs. M'Laren and Miss Wigham, the meeting closed. R.

PIONEERING—PAST AND PRESENT.

MY DEAR BROTHER,—A work for God is never lost. In the life of the American Missionary Judson, he is reported as saying: "I never was deeply interested in any object; I never prayed sincerely and earnestly for anything, but it came at some time, no matter how distant the day—somehow, in some shape, probably the last I should have devised, it came."

How this has been verified in our own case, in the China Mission, the Bible-woman's work, the French tract distribution, the Soldiers' work, and now more recently in the Kabyle Mission. The Lord has graciously used us to initiate these movements, but in his infinite wisdom He is pleased to carry them on by means which we never anticipated. For the China Mission we can only exclaim, "What hath God wrought!"

Many of your readers came to our help thirteen years since, to assist us in the support of twenty-nine Bible-women in various towns of France. This agency proved to be of the greatest value, but a relative of mine, a minister, strongly recommended us after having established the work, to leave it to the support of the French people themselves. This we did, and we do not regret having acted upon his advice. But I feel responsible to the many friends in England who contributed for several years to their support (some through THE CHRISTIAN) to tell them the subsequent history of the Bible-women. Six valuable labourers are continuing the same work, mostly in the South, sustained by French ladies. One was originally supported by Mrs. Ranyard, and one still by English friends; three have important engagements in Christian institutions in the north; five, we believe, are working in connection with Baptist brethren; four are retained in connection with their families, but still, we have reason to think, working for the Lord in various ways; one has become too infirm to work; three died at their posts, faithful to the last; two were not quite competent for an aggressive work; and five, wives and widows of evangelists, &c., we have no very definite information about, though we believe they are still serving the Lord.

It was necessary to superintend these sisters, but it could only be done efficiently on the spot. Mrs. Pearse did a good part in training most of them and setting them to work; during this time they distributed the half a million of tracts Mr. Henry Bewley placed at our disposal, and when I left the Depôt Central in Paris for work here, it was rich with the remains of the supply brought over from Dublin (thanks to the aid of many kind friends), some recently adopted tracts, besides two millions of essentially Gospel tracts, written by ourselves, which we find more and more adapted to our own purposes here, and much appreciated.

The Religious Tract Society, with their accustomed liberality, are prepared to make grants of tracts from their depôt, and we recommend all our friends scattered throughout the provinces of France, who have in many cases received them through us, to make application for a grant to the Secretaries of the Religious Tract Society, Paternoster-row, London.

I will now refer to some of the needs here in this prolongation of France, as many of its people love to call it.

The agency which we have found to be so valuable in France is still more needed here. Algiers is utterly destitute of evangelists, and what a boon a Bible-woman would be to penetrate amongst the families of Arabs, Kabyles, Moors, Jews, Spaniards, Italians, Maltese, and French! At present it is a subject for prayer and inquiry. We trust the Lord to raise up a suitable helper, and a Christian lady is on the spot prepared to superintend such an agency, when one is found.

A Sailors' Rest is also greatly needed here, and one to undertake it who could be missionary to the sailors and hold meetings for men of all nations. The Rest might include a reading-room and tract depôt. A *locale* in a very eligible situation on the quay can be had for £5 a month.

The soldiers' meeting, which we began with our beloved sister some years back in Algiers, has been kept up, but now needs the presence of a Christian lady to carry it on. Our soldiers' work in Paris being stopped by the authorities, we came here in 1876, and began the work in Algeria. We cannot undertake the responsibility of a permanent work in Algiers, as we keep before us as our first business the Kabyles, and pioneering amongst them in Kabylia. The letters which have appeared in THE CHRISTIAN from time to time have awakened much interest for them in various countries, and I trust labourers may be raised up on their behalf, and amongst them that great desideratum, a medical dispensary.—Yours very truly, GEO. PEARSE.

L'Agha, Algiers, April.

Major and Mrs. Poole at Bristol.

THESE Evangelists have been conducting a Mission on a large scale in this city for the past twelve days, ably assisted by the Revs. J. P. Gledstone, Hugh Price Hughes, and Mr. Hankinson, of the Children's Special Service Mission.

The Colston Hall, seating over three thousand was chosen as the scene of their labours, and the expectations of the four hundred Christian workers who assembled to meet them on the evening of their arrival has been realised, not only in the success of the Temperance cause, so lovingly pleaded by them, but in the real, spiritual work done, both in refreshing the Lord's people at the mid-day prayer-meetings, and in gathering in the anxious souls after the solemn after-meetings, which are invariably conducted by Major or Mrs. Poole. Six special drawing-room meetings were arranged for, and succeeded in rousing much interest amongst the better classes, enlisting their sympathies both for Gospel Temperance and work amongst the soldiers.

Major Poole gave two special addresses to men, and his powerful pleading, which is marked by delicate handling of a difficult subject, won him the hearts of his hearers. Mrs. Poole conducted, at the same time, women's meetings, which were densely packed. The Sunday services and special meeting for Bands of Hope were magnificent sights, the large hall being filled to overflowing with a silent, listening crowd, on whose faces one could read the solemn feelings of their hearts.

Mrs. Poole conducted the last Sunday evening service and after-meeting, and none are likely to forget her pleading for heart-surrender to Christ, in clear tones which reached every part of the enormous building. Many rose to testify to their decision for Christ and adjourned to the inquiry-room afterwards for counsel and prayer. Great closing meetings were held last Sunday afternoon and evening. The Hall was crammed on both occasions, and there was much evident blessing in the after-meetings.

It has been a happy, blessed time, and we shall send our friends away next week to Cheltenham and to Clevedon, winged with prayers from many loving hearts in Bristol.

Temperance Notes.

HULL.—Mr. W. Forbes has closed a seventeen days' Mission here. The blue ribbon is a feature on the streets of the town. The large hall was often crowded, and God blessed the work.

THE KING OF SWEDEN AND THE GOOD TEMPLARS.—An English Company is at present engaged in working a gold mine in Norway. The King of Sweden, a few days ago, had an interview with some of the heads of the concern. His Majesty was greatly pleased when informed that a large number of them were Good Templars, and said, "I am very glad to hear it, because they are just the sort of men to give satisfaction."

GLASGOW.—A conference on the best methods of promoting the Temperance cause was held at the Christian Institute on Monday week. Mr. Campbell White spoke of what might be accomplished through individual influence and effort. He said he had been led to abstain through meeting with a half-tipsy man in the inquiry-room. Dr. Elder Cumming said the good effects on society would be immeasurable if it were an understood thing that no Christian should have intoxicants on his table.

Blackdown Hills Mission.

DURING the past two months I have been evangelising in various parts of England with blessing to many souls from the Lord. Said one, "I have lost the burden of fifteen years to-night. I was so awfully miserable that I said I must be delivered to-night or I shall destroy myself. I can't endure it any longer. Fifteen years since you preached in this town; from that time I have been troubled, and often the dread of sudden death and eternity to follow has made my life miserable. I've tried to forget it, to drown it by drink, but cannot; and I've tried by reformation, but the past is always present, and the future is always present to my mind. Bless the Lord, I have found deliverance from my burden."

In every place visited of late this good news from God to sinners has found hearts ready to receive the message. The season will soon be here for tent services, and we hope to visit many places and persons with the Gospel, who do not hear it in a language that reaches the heart. We ask the prayers and fellowship of the Lord's servants for this work. We shall soon have the soldiers on the hills for their summer training; we have access to the camp, and shall be thankful for help.—Yours faithfully,

GEO. BREALEY.

Clayhidon, Wellington, Som.

Evangelistic Notes.

SWANSEA.—Bible readings and Gospel services were held by Mr. H. Varley during Easter week in Mount Pleasant Chapel and St. Andrew's Presbyterian Church, and were well attended. Many persons professed to decide for Christ, amongst the number being several young men.

GRAYS, ESSEX.—Mr. Catlin, of the Cow-cross Mission, has been paying us a few days' visit. His Bible-teaching has been most valuable, and many have been stirred up to feel their need of a closer study of God's Word. A meeting was held every night in our Mission-room, preceded by an open-air service. M. B.

LISKEARD, CORNWALL.—After eight days' Mission, a praise and testimony gathering concluded the first Mission ever held in this finest of Cornish churches, seating 1400. The Mission preacher was Rev. Walter Bradbury. Mr. and Mrs. Bradbury and Miss Haire are now having Bible-readings, &c., at 19, Claremont-crescent, Weston-super-Mare.

COLLINGWOOD-STREET, S.E.—A series of Gospel services just concluded here have been attended with much blessing. They were conducted by Mr. J. Creer, of the "Evangelisation Society." The scenes in the inquiry-room were most striking; many of those sunken in sin signed the Temperance pledge, and commenced a new life in Christ Jesus.

MR. DENHAM SMITH has been preaching for the last six weeks in Ireland, first in Limerick and Kildare, and during April in Dublin, where the meetings were very large, and many souls (some who were Roman Catholics) confessed to their having found Christ. On last Sunday evening many Christians testified to the blessing received. Many soldiers attended also. There is an excellent Soldiers' Institute in Limerick, where the converted ones are welcomed and helped in the divine life by the excellent and devoted lady in charge.

HENGLER'S CIRCUS, LIVERPOOL.—The seventh season of these Gospel Services was terminated on the evening of Sunday, the 30th ult. As a result of Mr. Moody's visit to this circus, in which he held his meetings last spring, the number of workers has now grown to about 150, and with this large staff nearly 60,000 houses have been visited, and a small Gospel book left at each. In point of attendance, the services have been even better sustained throughout than before, the congregation being always in the thousands, and sometimes many unable to gain admittance. Results have not been neglected, for short after-meetings were conducted at the close of each service, many always remaining to be conversed with. Arrangements are made to resume the work on the first Sunday in October next, and during the summer I hope to carry on the open-air meetings in Wavertree-park for the thirteenth season. D. M. DRYSDALE.

Prince's-park, Liverpool, April 26.

Notices of Books, &c.

THE NEW LIFE AND THE TRUE LIFE. By Rev. WILLOUGHBY BALFOUR. 1d. *Elliot Stock.* A pamphlet showing the influence of the Holy Spirit in the Christian's life.

SOCIALISM A SNARE. By "ONE OF THE PEOPLE." 1d. *Wade & Co., Ludgate-arcade.* This pamphlet presents some very fair, and of course adverse criticisms upon Mr. Hyndman's tractate, "The Social Reconstruction of England."

A SCRIPTURE ALPHABET FOR BUSY PEOPLE has been compiled by Mrs. E. H. Riches. It is well suited for hanging up in bedrooms, cottages, schools, hospitals, nurseries, kitchens, ships' cabins, and in the homes of all classes. (3d. *Simpkin, Marshall & Co.*).

SEEKING AFTER GOD IN SCIENCE AND RELIGION. 1s. By Rev. C. J. WHITMORE. *Nisbet & Co.* This is a useful little manual of Christian evidence derived from the sources of Astronomy, Geology, History, Scripture, &c. It contains the substance of eight lectures given by the author to his congregation.

CHRIST'S CALL. By W. J. H. Y. 6d. *Elliot Stock.* An appeal to the Young on behalf of Mission work, the exhortations being supplemented by "Missionary Thoughts and Aspirations," or the utterances of such noble men as Rev. Henry Martyn, whose whole desire in life was to lead the heathen into the light of the Gospel.

"WOUNDED IN THE HOUSE OF HIS FRIENDS." 1s. By F. M. *Nisbet & Co.* Applying these words of the Prophet to our Lord, the author "groups together thoughts on certain passages which show how deeply wounded He often is, in the house of his friends." It is written in an humble, earnest way, relating what is doubtless the experience of many; its perusal should stimulate every reader to a closer walk with God.

THE CHURCHMAN'S FAMILY BIBLE: NEW TESTAMENT. 6s. *Society for Promoting Christian Knowledge.* This goodly volume contains an extensive commentary, principally the work of several Episcopal celebrities. It furnishes a considerable amount of helpful and important information concerning the ways and habits of the eastern peoples, exposition of difficult incidents, historical and geographical allusions, &c. On the whole the work is a valuable one, while the illustrations which occur on almost every page add to the reader's conception of the events and circumstances referred to.

THE WAY TO THE CITY. By Mrs. E. J. CARR. *Holness.* The gifted authoress of this charming little volume is no longer with us, but by it, in a literal way, she "being dead, yet speaketh." The book is a spiritual gem, and cannot fail to be highly prized by its readers. The style is pictorial, the doctrine sound, and the aim Christ exalting. Travellers to the Celestial City will find in it waymarks they do well to carefully consider and closely follow. It is a book calculated to wean from the world, draw to Christ, and induce prayerful preparation and eager desire for his coming. We welcome its publication, and speak heartily and warmly in its praise.

OUR MODERN PHILOSOPHERS—Darwin, Bain, and Spencer. By "PHYCHOSIS." 4s. 6d. *T. Fisher Unwin.* This is a clever, amusing, and instructive book, and forms a valuable contribution to the literature of Evolutionism. In the first part there is, with pleasant irony, something like an apology for Darwin's theories. In the second and third parts the *reductio ad absurdum* is very telling as applied to Bain and Spencer. The versification (for it is in this form the satire moves) is excellent, always rhythmical, and often very skilful. The copious notes and quotations are by no means the least valuable part of the work. They are really worth the price of the book. On the general subject we are quite sure that the mechanical conception of the universe, which has been advocated by the three above-named philosophers, among others, is increasingly being discredited; and the more the mere field of physics is explored, the more is the conception becoming self-contradictory and untenable.

INDUSTRIAL HOME FOR BOYS.—This institution, like those of Stepney and Southwark, is designed for destitute boys who, if left uncared for, are liable of falling into crime. The boys, to the number of 100, receive teaching in school and industrial work, and thus become fitted for respectable situations. In spite of strict economy, the yearly receipts fall short of the necessary expenditure by about £470, towards which donations may be sent to the Treasurer, EDWARD AUSTIN, Esq., at the Home, 119, Copenhagen-street, W.

Gospel Work amongst Sailors.

THE French schooner *Mystery*, connected with the Portsmouth and Gosport Seamen's Mission, put into this port for a week on her way to France. Gospel services were held every evening on board and in the Baptist Chapel alternately. Crowds of seafaring men, with their wives and families, were gathered together, and the Spirit of the Lord was manifestly present on every occasion. On the last evening a special meeting was held in the chapel to commend this new French work to God, and when the little vessel sailed, many Christians gathered upon the shore to bid her God-speed on her mission of peace. J. T. ALMY.

Brixham, Devon.

We have had a very happy time with the fishermen, seamen, boatmen, and others in the West of England, first in the *Annie*, from Feb. 7 until the middle of the present month; then by way of trial in the *Mystery* Gospel schooner, previous to her sailing for France. Meetings were held every evening and on the Lord's day for the preaching of the Gospel. In Torquay and Brixham there were very evident tokens of the Lord's approval. Now the *Annie* has returned to be used among the East country fishermen and seamen, but the *Mystery* has arrived at Havre, one of the successful fields of the past few years' labours there. Any godly brethren or sisters, with means to provide for themselves, who can speak the French language fluently, and who can preach the Gospel, will find a welcome. HENRY COOK.

Bellevue-place, Stoke-road, Gosport.

"Sinless Perfection."

SIR,—As the much disputed subject of "sinless perfection" has often been referred to in THE CHRISTIAN, I think it may serve the cause of truth to narrate the following remarkable dying testimony.

Two ladies resided a short distance from each other, and both being decided Christians were on terms of intimate friendship. Miss A., in reliance on the power of God to keep from sin, maintained that she had been thus kept and cleansed from sin for some few years. Miss S., who did not view the subject in the same light, thought, however, that if anyone could say so, Miss A. might, as her life was a singularly holy one. Some members of Miss A.'s family died, and as she was left alone, she asked that she might be allowed to live as a boarder in Miss S.'s house. This plan was adopted, and they lived for some time under the same roof. One day Miss A. seemed so ill that medical aid was sought. The doctor thought Miss S. was needlessly alarmed, and that there was no cause for anxiety. Miss S. sat up with her that night, and she became so much worse that early in the morning the doctor, on coming again, pronounced her to be dying. She told Miss S. she did not want to see any of her relations or friends, but wished Miss S. to promise not to leave her. Miss A. appeared from that time to take no notice of passing things, but during the remaining few hours of her life she emphatically repeated, at intervals, these words: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Miss S. can never forget the solemnity of that dying hour; it seemed as if, when entering into the presence of Him "that is holy" (Rev. iii. 7), Miss A. had learned in the glory of that light what she never knew before, and was permitted thus to acknowledge her ignorance of the Divine standard. A CONSTANT READER.

ST. GILES' CHRISTIAN MISSION.—On Tuesday week the annual tea and public meeting in connection with the Sunday-schools Christian Mission was held in the chapel, Little Wild-street, Drury-lane. The proceedings opened with a tea, at which over 400 sat down. The public meeting was presided over by the Earl of Shaftesbury, and addresses were given by Mr. Alderman Savory, Dr. Oswald Dykes, and others.

Russian Missions.

WE do not usually connect missionary effort with the Russian Church, which, however, carries on an active propaganda in Central and Eastern Asia.

A very large proportion of the population of the Asiatic dominions of the Empire are heathens, and although not actual savages, many of the tribes of Siberia are in what may be called the second stage of barbarism. There is a Society of Orthodox Russian Missions, which seems to be supported pretty much as our own missionary societies are, and to carry on its work in a similar way. Hitherto the principal field of activity of these Missions has been the Altai, the Amoor, and maritime provinces, with the population composed of Tartars, Buriats, Tungus, and Chukchis; during 1883 the propaganda has been extended to the Kirghiz and the peoples of Turkestan. Special attention has been given to the Kirghiz, who are very numerous in Central Asia; there are half a million in the territory of Semipolatinsk, 30,000 in Akmolinsk, and some hundreds of thousands in the provinces of Semirechensk and Turkestan.

Russian missionaries are specially active in Japan. The orthodox community in Japan is stated to number 7,217, with thirteen priests and ninety-three unattached preachers. There were ninety churches, besides 277 "houses of prayer." Indeed, the Russian Church claims to have more adherents in Japan than the Roman Catholic and Protestant Missions together.—*The Times.*

Irish Church Missions.

LAST week was an important one for the friends of this society in Dublin and in various parts of Ireland, who met to celebrate the annual meeting. Lord Plunket presided at the opening meeting in the Metropolitan Hall. During the proceedings, about five hundred of the outdoor children under the care of the society sang a number of hymns learnt in their several schools.

The Chairman showed the necessity of such a society as this at work among the Roman Catholics of Ireland. He admitted that there had been many saintly men and women, many scholars of great learning and ability in the Church of Rome. "But," he said, "when we see how the way between the sinner and the Saviour is blocked up by mediation on earth and in heaven, and think how God is dishonoured by the worship, due to Him alone, being given so largely to saints and angels, and to the Virgin; when we remember that on the Continent the very images of those saints have become objects of the worship, while we love and respect many of our Roman Catholic countrymen, yet that very love prompts us to proclaim the truth, and to endeavour to win them to a knowledge of the Saviour alone.

The Rev. H. W. Townsend, the Secretary, presented the annual report, giving a *résumé* of the Society's operations, which will come before London friends at the society's May Meeting, held on May 13 at St. James' Hall (not at the City Temple, as erroneously stated in our list). The funds collected in Ireland, including legacies of £489 3s. 2d., amounted to nearly £3000.

SLAVERY IN EGYPT.—Last week the Lord Mayor presided over a meeting at the Mansion House, convened to establish at Cairo a home for freed women slaves, a similar meeting having been held on the 28th ult., at Cairo, by Sir Evelyn Baring. Letters of sympathy were announced from the Earl of Shaftesbury, the Archbishop of Canterbury, Earl Granville, and others. After a few introductry words from the Chairman, Mr. W. E. Forster, M.P., moved: "That this meeting, recognising the urgent claims of the emancipated slave population in Egypt to the generous sympathy of the British public, desires to express its hearty approval of the proposal made by Sir Evelyn Baring and the committee in Cairo to establish a home for freed women slaves in that city, and at the same time pledges itself to support the movement by every means in its power." He argued that as we were interfering with Oriental slavery, we should not refuse to take the consequences of that interference; and it was manifestly the case, as regarded these poor women, that we ought to establish this home. Upon this there was in Egypt absolutely no difference of opinion. The Queen, too, had most generously given a subscription of £100. The scheme, if carried out, would deal a heavy blow at the slave trade. The Lord Mayor, Mr. Forster, Sir T. Buxton, and Mr. Edmund Sturge were appointed as the London committee to co-operate with that in Cairo.

A Lesson from the Sea.

FROM the shore I gazed o'er a stormy sea,
As a strong wind swept its waves,
And impelled them on with a mighty force
To mysterious rocks and caves.
Oh so grimly brown, yet so white, that sea!
So exceeding fierce and high;
It appeared enraged with its very self
As its spray tore madly by.

Many wild waves broke with a sullen roar
'Mid a sheet of seething foam,
Which was straight recalled by a backward rush
To its ever-changing home.
How I loved to follow a crested head
In its path across the waste;
And to watch its course, as it shoreward sped
In its grandly solemn haste!

Then to see it break, with a leaping crash,
But a few yards off from me;
How I pitied those who were even then
Far away on that dark sea.
But one crest I saw high above the rest,
And I traced its course with dread;
On and on it came, then—no angry burst—
But it *kissed the shore instead!*

Yes, its wrath was spent, and it gently played
With the pebbles near my feet;
And it seemed to say unto me that day,
In a voice both clear and sweet:
"Oh, distrustful heart! why so often look
At a trial you dread may come?
For that very wave may at last but end
In a sheet of silvery foam."

For the storms of life are in loving hands,
And though wind and wave may roar,
Often breakers change into ripples soft
When they really touch the shore.
And if not, trust on, thou wilt surely find
That the Father's arms are cast
Right around his child, who needs only rest
On the strength that holds him fast!

CHARLOTTE MURRAY.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

FLEET-ROAD HALL, Hampstead.—Meeting of converts Monday, May 5, 8 p.m. Tickets may be had by sending stamped addressed envelope to Mr. Lindsay Brown, Wesleyan Chapel, Gospel Oak, N.W.

CROYDON.—May 6 to 26.

THAMES EMBANKMENT (near Blackfriars-bridge).—May 27, for three weeks.

MESSRS. PENTECOST AND STEBBINS.—Conference Hall, Mildmay-park, N., this week. Bible Readings 11 a.m., and Gospel Meetings, 8 p.m., except Saturdays. Closing Meetings Sunday next, 3.30 and 7 p.m.

MESSRS. WHITTLE AND MCGRANAHAN.—Woolwich Rink this week; Blackheath Rink Hall, May 6.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

REV. W. H. AITKEN.—May 11, Dorchester.

MESSRS. FULLERTON AND SMITH.—To May 25, Cardiff; June 1 to 22, Dundee.

MR. DENHAM SMITH.—May, Upper Clapton; June and July, St. George's Hall, Langham-place, W.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

HYDE-PARK HALL MISSION.—Opening services, in Hyde-park Hall, Sunday, May 4, 6 p.m.

MALDEN HALL, Kentish Town (five minutes' walk from Fleet Hall).—Messrs. Chas. Inglis and W. R. Lane every night (except Saturdays) from May 4 to May 18. Sundays, at 7 o'clock; week nights, 7.30.

EVANGELISTIC MISSION.—Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish Town; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Y.M.C. ASSOCIATIONS.

CITY BRANCH, 51, GRACECHURCH-STREET.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Bible-readings in Isaiah each Tuesday, at 6.15 p.m. Members' social meeting last Thursday in each month, 6 p.m. Youths' social meeting second Wednesday in each month, 6 p.m.

HAMMERSMITH.—Evangelistic meeting, Cadby Hall, Sunday, May 4, 7 p.m. Address by Mr. Oscar Owers.

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in May, at noon, Rev. Ed. White.

NEWPORT AND ISLE OF WIGHT CONFERENCE, May 14—16, subject: "The Calling of God."

CONFERENCE HALL, Eccleston-street, near Victoria Station, S.W.—Sunday, 3.45 and 7 p.m.; Thursday, 8 p.m.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—Annual meeting, Mansion House, May 15, 3 p.m. Earl of Shaftesbury in the chair.

BRITISH SYRIAN SCHOOLS AND BIBLE MISSION.—Tuesday, May 6, 3 p.m., Council-room, Exeter Hall. Chairman, Rev. E. H. Bickersteth.

BELGRAVE CHAPEL, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. May 2, Rev. E. H. Hopkins; 9, Rev. E. W. Moore.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, May 2. Tea at 6; meeting at 6.45. An address by Mr. John E. Jack, subject, "The Christian Church."

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—Annual meeting, Exeter Hall, Strand, Thursday, May 15, 6.30 p.m., Mrs. G. S. Reaney, in the chair; Friday, May 16, conference, 11 a.m. to 1 p.m., and 2.30 to 5 p.m.

Notices.

LIEUT. E. R. K.—Letter laid before the Committee.

C. C. F. ABBS, 45, Edwardes square, Kensington, W., would like to know the address of a Home for Female Inebriates of the working class, where they are kindly and judiciously treated, and where the influence of the Gospel is brought to bear on them.

COMMUNICATIONS RECEIVED WITH THANKS.—H.E.B. C.B. M.E.P. G.E.T. E.C.N. E.H. J.W.E. T.M.B. G.B. H.M. Ruth. G.F. R.A. E.J.B. H.L. G.J.S. J.H. M.A.B. W.A. W.G. B.G. A.A. E.B. S.S. G.H. G.K. A.K. A.W.R. O.T. J.D. J.J.S. H.C.H. A.S.C. S.B.S. W.K. J.B.M. C.H. W.C. W.W. C.M. C.D. J.P. W.N. D.J.L. T.J.B. R. B.B. M.L.B. D.C. T.S. C.S.W. D.A.M. W.C.A. W.F. W.W.S. D.S. M.B. I.S. S.McC. R.G. W.M. W.H. L.C. E.S. J.A. J.W. G.P. E.E.B. H.B. D.M.D. Inquirer. J.H.T. F.E.M. C.M.B. S.G.P. J.W.T. R.P. X.P.M. J.D.

APPLICANTS FOR TRACTS.—Mr. R. Sidebottom, 21, Winton-street, Ashton-under-Lyne; W. Willcock, 271, Deansgate, Manchester; W. Watkinson, Pantechnicon, Hadfield-street, Cornbrook, Manchester; Mr. Taylor, 28, Oressy-place, Stepney-green, E.; Miss Sealy, Gosberton, Spalding; W. J. Taylor, 35, Mayfield-road, Dalston; Miss A. Bacon, Post-office, Iver-heath, Uxbridge; Rev. G. Harris, 19, Hafod-street, Swansea, South Wales; Miss Pottenger, Coat, Martock, Somerset; G. R. Kirlew, 1, Clarence-street, Albert-square, Manchester; F. E. Wilmot, Church-street, Rugeley, Staffordshire; T. De La Mare, Post-office, Guernsey; Mr. A. Andrews, Children's Home, Bonner-road, London, E.; Mr. W. H. Thomas, 6, Cosmo-place, Southampton-row; B. Bryant, 27, Windsor-place, Crockherbtown, Cardiff; E. Hawkins, 21, Raglan-road, Bishopston, Bristol; Miss Ida Cleuch, 1, Dunmow-road North, Stratford, E.; W. H. Lewis, Aber Clydach, Swansea Valley; J. Smith, Bible Depot, Aylesbury, Bucks.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, April 26, 1884.

. Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s.	d.
Messrs. Moody and Sankey's Work in London—Mrs. C. J. 7s. 6d.; C. G. M. £1; E. C. 5s.; M. Y., A. C., and E. S. C. 6d.; (*Croydon*) E. C. 10s.; (*New Cross*) E. R. 10s.	2	13	0
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Soldiers' Institute, Portsmouth—B. M. W. £1; C. E. P. B. £2	3	0	0
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Miss Weston's Work in Royal Navy—C. E. P. B.	2	0	0
Midnight Meeting Movement—C. E. P. B.	1	0	0
Dock Labourers' Mission—(*Children's Tea*) Well-wisher.	1	0	0
Mr. Woodall's Appeal Expenses—T. N. J. £1; Mrs. and Miss P. 4s.	1	4	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J. 6d.; G. H. J. 10s.	0	10	6
THE CHRISTIAN *Tract Fund*—G. N.	0	1	0
Mr. Fevan's Boys' Home—L. O. R. £2; E. Z. H. £3; G. N. 2s.; G. H. J. £1	6	2	0
Evangelistic Mission—M. Y., A. C., and E. S. C.	0	3	0
Salvation Army—M. Y., A. C., and E. S. C.	0	2	0
Distribution of the Word in Foreign Prisons (Mr. C. Cook)—Matt. xxv. 36	0	2	6
London Medical Mission—Matt. x. 8	0	2	0
Foreign Missions (Rev. H. G. Guinness)—Matt. x. 8.	0	1	6
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Rescue Society—E. H.	2	10	0
Mrs. Wilkes' Rescue Work, Poplar—E. H.	2	10	0
Bird Fair Mission—G. H. J.	0	10	0
Cow-Cross Mission—G. H. J.	0	10	0
Homerton Mission—G. H. J.	1	0	0
Friendless and Fallen—G. H. J.	0	10	0
Sufferers from the Earthquake—T. F. P.	0	10	0
	£37	16	6

[ADVERTISEMENTS.]

North-West London Hospital, Kentish Town-road—The Secretary gratefully acknowledges a donation of 10s. from M. E. C.

Bridge of Hope, Ratcliffe—Miss Steer gratefully acknowledges two £1 notes from "Ruby."

Thames Church Mission—The Secretary begs to acknowledge twenty-four manuscript sermons from J. R.

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ARE IN VERY URGENT NEED OF

IMMEDIATE HELP.

Gifts for any part of the work will be gratefully acknowledged if addressed to

WM. FOWLER, Esq., M.P., Treasurer, or to

DR. T. J. BARNARDO,

18, Stepney Causeway, London, E.

MARYLEBONE MEDICAL MISSION.

THE ANNUAL MEETING
Will be held (D.V.) in
STAFFORD ROOMS, TITCHBOURNE STREET, EDGWARE ROAD,
ON TUESDAY, MAY 13, 1884,
At 8 p.m.

THE EARL OF SHAFTESBURY, K.C.,
WILL PRESIDE.

Speakers— **LADY HOPE;**
REV. H. SINCLAIR PATERSON, M.D.;
REV. E. A. MIDWINTER, M.A.;
DR. W. BURNS-THOMPSON, M.A.;
DR. R. CHAMBERS, Medical Superintendent;
E. PARKER YOUNG, Esq., F.R.C.S.; and others.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.
(In co-operation with the Church Missionary Society.)

THE ANNUAL MEETING will be held (D.V.) in the POLYTECHNIC YOUNG MEN'S CHRISTIAN INSTITUTE, 309, Regent-street, W., on THURSDAY, 8TH MAY, 1884.

The CHAIR will be taken at ELEVEN a.m. by
SIR JOHN H. KENNAWAY, Bt., M.P.

RIGHT REV. THE LORD BISHOP OF TRAVANCORE AND COCHIN;
REV. H. B. TRISTRAM, D.D., F.R.S., Canon of Durham;
REV. W. R. BLACKETT, M.A., C.M.S., Calcutta;
REV. T. P. HUGHES, B.D., C.M.S., Peshawur;
Are expected to address the Meeting.

SCRIPTURE READERS' SOCIETY FOR IRELAND,
ESTABLISHED 1822.
President, The RT. HON. the EARL of SHAFTESBURY, K.G.
OFFICES:
27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAS. KEARNEY WHITE, *or by the Proprietors of this paper.*
NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

THE SALVATION ARMY.

A
Two Days' Conference
On "The Higher Christian Life"
WILL (D.V.) BE HELD IN THE
Vestry Hall, Haverstock Hill,
HAMPSTEAD, N.W.,
On Thursday and Friday, May 8 *and* 9,
AT 11 A.M., 3 AND 7 P.M. EACH DAY.

The following are expected to take part in the Conference:—

Rev. A. C. RYDER, M.A.	Mr. and Mrs. W. BRAMWELL BOOTH.
Rev. J. A. JACOB, M.A.	
Rev. E. GILL, M.A.	Miss E. M. BOOTH.
Admiral FISHBOURNE, C.B.	Commr. and Mrs. RAILTON.
Mr. and Mrs. HAIG MILLER.	
Mrs. ARMITAGE.	Dr. WOOD SMYTH.
Miss MASON.	Major HOWARD.
Col. and Mrs. PEPPER.	Mrs. SOMERTON.

Major EDMONDS, AND OTHERS.

You are earnestly invited to attend, and bring your Friends.

Admission to the Conference by Ticket only, which may be had free.

Auxiliaries and Friends wishing extra Tickets or Circulars, or both, for the Conference for themselves, or sent direct to their friends, are requested to send names and addresses, when they will be forwarded immediately.

For other particulars of Meetings, and Tickets, apply to Major Edmonds, 101, Queen Victoria-st., London, E.C.

Please pray earnestly for much blessing on these Meetings.

Frequent trains to Hampstead Heath, from Broad-street, Victoria, and Kensington.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

BRITISH AND FOREIGN BIBLE SOCIETY.
EIGHTIETH ANNIVERSARY.
ANNIVERSARY SERMONS.

On Sunday, May 4, at the Regent Square Presbyterian Church, at 11 a.m. Preacher, Rev. Professor FLINT, of Edinburgh.

On Sunday, May 4, at Westminster Chapel, James Street, Buckingham Gate, at 6.30 p.m. Preacher, Rev. HUGH PRICE HUGHES, M.A., of Oxford.

On Tuesday, May 6, in St. Paul's Cathedral, at 4 p.m. Preacher, Hon. and Rev. E. CARR GLYN, M.A., Vicar of Kensing on.

On Sunday, May 11, in Westminster Abbey, at 10 a.m. Preacher Rev. H. MONTAGUE BUTLER, D.D., Chaplain in Ordinary to the Queen.

The ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 7. The Chair to be taken by the Rt. Hon. the EARL OF SHAFTESBURY, K.G., at Eleven o'clock.

Tickets may be obtained at the Bible House, 146, Queen Victoria Street, E.C., on and after Wednesday, April 30.

The Bible House will be open for the inspection of the Society's friends on the evening of Tuesday, May 6, from 6 to 8 p.m.

JOHN SHARP,
CHARLES E. B. REED, } Secretaries.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY.

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MRS. FINN, *Secretary.*

Office—41, Parliament-street, Westminster, S.W.

The Salvation Army.

Next Sunday being the Anniversary of the opening of the Congress Hall and National Training Homes at Clapton, the GENERAL will conduct a SPECIAL HOLINESS MEETING at 11 a.m., and GREAT SALVATION MEETING at 7 p.m.

MRS. BOOTH will preach at 3 p.m.

On Monday, RE-UNION of PRESENT and FORMER CADETS at 11 a.m. Admission by Ticket only, to be had from the Training Home, Lower Clapton. Lunch provided for Visitors, who must give notice that they wish it, at 1s. each. Afternoon at 3, and Evening at 7. GREAT MEETINGS conducted by the GENERAL.

Continued from Page 3.

LONDON. — MRS. GREATLEY'S Christian Boarding House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. DR. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
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LONDON HOUSE, with 10 beds, near Regent's or Hyde-park, wanted, in exchange for country house in a Rutland village, with garden. No rent either side. Term about six weeks; to include June.
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MAY MEETINGS.—Visitors to the above will find a Christian home at Taverner's London Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G. N., Mid., and N. W. Railways. Patronised by ministers and Christians of all denominations. Omnibuses for Exeter Hall pass the door.

BOURNEMOUTH, East Cliff. — Detached, well furnished House to Let, for some months. South aspect; near sea, Pine walks, churches, chapels. Seven bed-rooms, three sitting-rooms. Rent, five guineas a week.
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A LADY, or Gentleman, seeking permanent and comfortable furnished Apartments (sitting-room and bed-room), will find such in the house of a Christian Lady and Gentleman at Wimbledon (total abstainers, without family). The house pleasantly situated. Evangelical ministry. Terms, including meals with family, £2 weekly. References exchanged.
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HOME COMFORTS in a Christian Family for two or three young Gentlemen. Healthy situation. Two miles from Bank—Edward W. Thomas, 200, Euston-road, will gladly recommend.
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TO CONGREGATIONS in want of Chapel Accommodation.—To be Let, in Endell-street, Bloomsbury, W.C., a Chapel newly decorated, for religious services or meetings only, on Sunday afternoons or evenings, or during the week. About 400 seats. Good organ, and use of vestry-room.
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MRS. DALBY receives into her private residence one or two young Ladies, who are causing trouble and cannot remain at home, needing watchful care.
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MISSIONARIES AND FOREIGN RESIDENTS should call or write to BYWATER, PERRY & Co., special agents for missionaries, &c. Outfits and goods at wholesale prices. Passages engaged. Shipments effected. 2,000 references.
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AMERICAN ORGAN.—Magnificent solid panelled inlaid case; eleven stops, diapason, sub-bass, octave couplers, full organ and grand organ knee swells. Perfect condition. £17 17s. Approval.
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TO ALL MY BROTHERS and Sisters in Christ who believe that in the plain, simple, literal meaning of the words, "He gave Himself for us that He might redeem us from all iniquity," and that what He gave Himself for He does in all those who believe in Him for it.—Will you join with me in endeavouring to find work for our brother Samuel Ship, a first-class missionary, who has been dismissed from his last employment for believing as we do, and avowing that he does so, and that our Lord fulfils to him his word, "According to your faith be it unto you."
A copy of my printed letter, stating the case respecting Mr. Ship, may be obtained by writing to me at the undernoted address, sending fourpence for price and postage, or without money.—J. P. WILSON, 2, Lake-terrace, Wandsworth-common, London, S.W.

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Continued on page 23.

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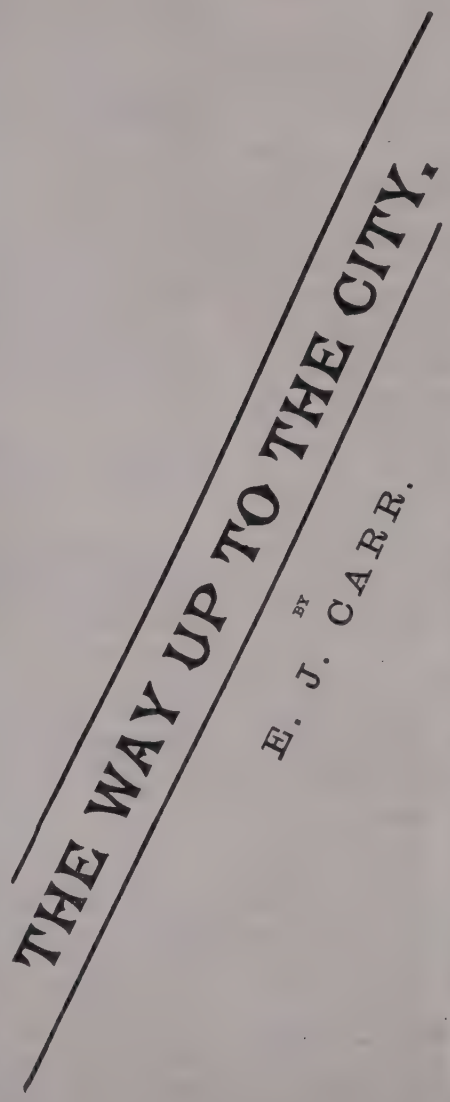

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The Christian.

THE LATE CHARLES READE.

AN ACCOUNT OF HIS CONVERSION.

By Rev. CHARLES GRAHAM,
Minister of Avenue-road Church, Shepherd's Bush.

The reader will find in this brief narrative the record of the conversion of Mr. Charles Reade, with the notice of his Christian character growing out of that conversion. This account the writer thinks to be due to the memory of his friend, but more especially to the cause of Christ and to his people, in particular to those of them who, verbally or by letter, make inquiries of him on the subject. And he is not without hope that this short history will lead some of the many friends of Mr. Reade who may be still in the world to seek for themselves that Saviour whom he found to be his refuge and consolation in the day of his trouble. For all his friends, and for all mankind, this was the earnest desire of his heart.

MR. CHARLES READE was born in 1814; was educated in Magdalen College, Oxford; took his degree, with honours, in 1835, and became fellow of his college. In 1843 he was called to the bar in Lincoln's Inn, but never followed his profession as a barrister. He devoted himself to literature, and by his numerous novels and his dramas was widely known in this country and America as a man of decided and original genius.

Mr. Reade was by nature a philanthropist. He sympathised with all known sorrow and suffering, and in his writings aimed at the correction of those abuses which he regarded as their cause. He considered our drink traffic and drinking customs as a gigantic evil and a peril to our nation, and sought, by his well-known and exceedingly popular drama "Drink," to bring his fellow countrymen to share in his convictions. His charities, even before his conversion, might well put many Christians to shame. A fortune which fell into his hands about six years ago he gave entirely away, dividing it between Christian institutions and the poor. But when the light of the Divine holiness shone into his heart he saw that, however his works and charities might have benefitted man, he had never done a single action simply and solely to please God.

Early in December, 1877, Mr. Charles Reade came with his brother to a Sunday morning service in Avenue-road Church, where it was my privilege to minister. On the following Sunday morning he was also there, and after the service asked for a personal interview, in which he frankly and fully opened his mind in relation to his spiritual state. Throughout the month these interviews were repeated several times each week. He had then deep conviction of his state as a sinner condemned by the righteous law of God. Determining that his "faith should not stand in the wisdom of men, but in the power of God," I read with him the Holy Scriptures. The substitutionary work of Christ as seen in the burnt-offering accepted for the offerer (Lev. i. 4); God by his ambassadors beseeching men to be reconciled to Him (2 Cor. v. 20); and God made a liar by our refusing to believe His testimony that He has given to us eternal life in his Son (1 John v. 10, 11): these with similar scriptures gave him a foundation on which he felt he could securely stand. He saw that the penalty of his sin had been borne by his Substitute, and that though God could not accept him as a sinner, He could accept Christ for him, and pardon and accept him for Christ's sake. So convinced was he of his acceptance that he told me he believed whenever God took him from earth it would be to his own blessed presence.

In his confession of Christ, at this period, Mr. Reade was bold and decided. At his house in Albert-gate, I met, at his own request, persons in whose spiritual state he felt a deep interest, that I might explain to them the way of salvation. For the same purpose I many times visited, at his request, his brother, the late Mr. William Barrington Reade. He himself, both by letter and personal intercourse, became a preacher of the Gospel. He commenced to visit and relieve the poor, and though he soon discovered that he had not strength for the visiting, the relieving he never discontinued. In this ministry he was careful that his left hand should not know what his right hand did.

Mr. Reade's attendance on the Sunday morning services in Avenue-road Church was only interrupted by illness, or an occasional brief absence from home. On what he heard he meditated, and on each Sunday afternoon his rule was to spend an hour with me for conversation, the subject often being what he had heard in the morning, or what he had been reading in his Bible.

In Mr. Reade the critical and logical faculties were strongly developed. Knowing this, and knowing also his long study and deep knowledge of men, I pressed him to write on some of the leading characters of Scripture. This, among other reasons, he desired to do, that he might leave something behind him in defence of the truth. He was a great admirer of Nehemiah, and finished a careful sketch of his character. On his principle of "Prepare thy work without, and make it fit for thyself in the field, and afterward build thy house," he spent much time on the study of David and Paul, but, alas! had not the time to commit those studies to writing. The character of Jonah, which he seemed to consider to be as useful for warning as for example, he finished at Cannes. This, with Nehemiah, will I hope yet be published.

For the recent persecutions of the Jews Mr. Reade felt both shame and sorrow, and in a well-known letter in *The Daily Telegraph* gave expression to his pained sympathies, and his strong conviction, based on the prophetic Scriptures, of the Jews' return at no distant day to their own land. On this subject we often conversed and read the Scriptures together, and rejoiced that as the righteousness of God was so awfully manifested in their punishment, his grace, in the sight of all the nations, will be still more magnified in their restoration to their inheritance and their great temporal prosperity and spiritual blessing under the covenant of grace.

Early in 1880 Mr. Reade asked my advice in relation to his connection with the theatre. My reply was that he had now found a new Master, from whom it was both his privilege and duty to seek guidance. Soon after, he said to me, "I have now cut off the right hand and cast it from me: I am done with the theatre." But here it is only right to say that in the meshes of that evil net he allowed himself to be again entangled.

Of his sin in this entanglement my valued friend soon became convinced. Confined to his room by one of his severe bronchial attacks, I called on him, when immediately he said to me, "I have backslidden from God; I have returned to the world. Is there mercy for me?" I pointed him to the examples of David and Peter; and among other scriptures I quoted for him the words of 1 John ii. 1, 2, the words with which he concludes his own epitaph: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins." That propitiation I reminded him is ever under the eye of God, and is the ground of his pleading, whom the Father heareth always. To this Advocate he returned, and on this propitiation his soul again rested.

After Mr. Reade's return from Cannes, his short stay on earth was spent chiefly in prayer. I saw him several times, and in one of my last visits we prayed together that God might graciously mitigate his severe suffering. The suffering after this was mitigated. To his niece, who nursed him with tender care and affection, he expressed himself as comforted by the promises I had quoted to him in one of my final visits, and asked her to keep me longer near him. His last audible words to me were: "I have no hope but in God. God only can create; and God only can re-create."

It is one of my joyful anticipations by-and-by to realise what my late honoured and esteemed friend said to me after his conversion, that in another and perfect state we would together examine those stellar worlds in which the great Creator has revealed so much of his glory. But, above all, my hope is that we may together search and enter into the depths of that love which passeth knowledge, and for ever admire and adore together that Blessed One, "who washed us from our sins in his own blood, and made us kings and priests unto God and his Father" (Rev. i. 5, 6).

I subjoin his epitaph, written by himself:—

Here Lie, by the Side of his Beloved Friend, the Mortal Remains of

CHARLES READE,

DRAMATIST, NOVELIST, AND JOURNALIST.

HIS LAST WORDS TO MANKIND ARE ON THIS STONE.

I hope for a resurrection, not from any power in nature, but from the will of the Lord God Omnipotent, who made nature and me. He created man out of nothing; which nature could not. He can restore man from the dust, which nature cannot.

And I hope for holiness and happiness in a future life, not for anything I have said or done in this body, but from the merits and mediation of Jesus Christ.

He has promised his intercession to all who seek it, and He will not break his word: that intercession, once granted, cannot be rejected: for He is God, and his merits infinite: a man's sins are but human and finite.

"Him that cometh to Me, I will in no wise cast out." "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and He is the propitiation for our sins."

[This memorial, with portrait, will be published in a separate form in a few days.]

Gospel Effort in Pontymoil.

THE inhabitants of this locality are chiefly iron and steel workers, colliers, brick-makers, factory girls, &c, many of whom lived regardless of God, spending their Sabbath in drunkenness, idleness, and sin. The children, too, were uncared for and allowed to run about the roads and lanes shoeless and almost naked. To this neighbourhood the Lord (in 1878) directed Mr. T. M. WINTLE to employment as foreman at the iron works. On every hand he saw the district lying in the depths of sin and ignorance, without concern for their salvation. The population was 4000, with one church and two chapels accommodating only 1000 persons. By cottage-meetings for adults and children's services he reached the hearts of numbers, and many of the children are now growing up sober and industrious workmen.

The whole neighbourhood is entirely changed, and the cottage rooms have been superseded by an iron hall. Rescue work has also been carried on amongst young women with great success, and many lads have been entrusted to different London Homes. It is now proposed to employ a colporteur for the surrounding villages to counteract the pernicious literature which still abounds in many homes.

WHAT IS THE GOSPEL?—7.

By Mr. GEORGE F. TRENCH.

IN the Gospel according to *John* the Father is plainly revealed by the Son "the Word of God," full of love to the world, and to his children.

The eternal Son, creator of all things, is revealed in the flesh, full of grace and truth, giving his life as Lamb of God for the salvation of men, without respect of nations; the light, the way, the truth, the life, of all who believe.

The Spirit is revealed as about to be sent by the Father and the Son, to convict, quicken, indwell, teach, comfort, and empower for worship and ministry.

Men, on the other hand, are exposed as helpless, blind, sinful, false, murderous, Satanic, and, in spite of all their religiousness, bitterly hostile to God. Yet the Gospel tells that now by faith in the uplifted Son of Man, being born anew, they may escape from judgment, receive everlasting life and sonship, and in oneness with Christ share his service and sufferings here, and at his coming (as "the resurrection" of the sleeping saints and "the life" of the living) behold his divine, and inherit his human glory. For this He keeps them safe in faithful love.

Henceforth the condemnation of the world is in its rejection of Christ, while all the fruit of life in believers is dependent on love for and fellowship with Him.

The Gospel in John unites the *narrative* of our Lord's life, death, and resurrection, with the germs of the *doctrine* of the Gospel, fully unfolded in the Epistles.

The Gospel in the *Acts* of the Apostles, is the preaching of Jesus Christ by them and others, in the power of the Holy Ghost now present upon and in them.

It has a twofold character and sphere. First to Israel, Jesus is presented as the Christ, crucified by that nation, but risen from the dead, by whom they may, through repentance and faith in his name, receive justification from all things from which they could not be justified by the law of Moses, the gift of the Holy Ghost, sanctification, and at Christ's coming the long promised Kingdom, with the restitution of all the position and power forfeited by their unbelief.

Secondly, the glad tidings are proclaimed to the Gentiles, Israel having rejected them, that of every nation without distinction, whosoever believeth on Him shall receive, through Christ's death and resurrection, the salvation of God, remission of sins, eternal life and the Holy Ghost.

This Gospel is carried far and wide by witnesses who are ready to suffer persecution, peril, imprisonment, scourging, and death for Christ's sake, undaunted and unmoved. Those who receive it confess his name by baptism, and commemorate his death in the breaking of bread, and are united, as the Church of God, in fellowship one with another.

The Gospel in the *Revelation* of *John* is the prophecy of the joys and honours in glory, which await those who have been washed from their sins in the blood of the Lamb, answered by the praises of the redeemed, to Him who loved them unto death.

Mainly devoted to warnings of the judgment about to fall on Christendom, preparatory to the coming of the Lord in his Kingdom, and upon the wicked and unbelieving thereafter, the book throughout looks back to the death and resurrection of Christ (the little Lamb as it had been slain), as his title to the kingdom and universal dominion, and ours to a salvation whose characteristics are active service in eternal joy, as kings and priests before the throne of God and the Lamb, with the final abolition of death, sorrow, sickness, pain, and tears.

The latest words of this latest book of God are the Lord's promise of his speedy coming, coupled with the invitation to everyone who is athirst to come and take freely the water of everlasting life.

HOLINESS AND FAITH HEALING.

REFERRING to the letter of Dr. Woods Smyth, and to our note thereon (April 24), Miss Mason, of the Kilburn House of Rest, writes:—

"Although I was only present twice at the Holiness Meetings, and on neither of those occasions was the subject of the 'root principle of sin' mentioned, still I ask to be allowed to decline being included amongst those of whose views Dr. Woods Smyth seems to be the exponent. The truth respecting deliverance from the dominion of sin does not run either in the line indicated by your own comment or that of your correspondent.

[We have not space for the exposition of Miss Mason's own views, which follows here.]

"I feel much more disposed to weep over the miserable contentions about this question amongst the Lord's people, and the constant pleadings 'for Baal' that one sees and hears everywhere. One would suppose that holiness was the thing to be dreaded, and not sin. For one voice raised against sin with any definite meaning, there are at least a hundred warnings trumpeted forth against some fancied 'unsoundness' on the subject of holiness."

We are constrained to remark that we do not plead for Baal, nor do we regard holiness as a thing to be dreaded. But we plead for a true interpretation of Scripture and for holiness as it is set forth in the Scriptures of truth. We are not against the shining of the sun, but we are against following an *ignis fatuus*—a Will-o'-the-wisp, which rises from the marsh and leads thither. Our friend adds:—

"In conclusion, I should like to say that I think your caution on the subject of "Faith-healing," so-called, is well-timed. I have no doubt whatsoever but that the Lord is quite as able and willing to heal the body now as when He was upon the earth. But granting that even all the cases of healing recorded are genuine, does anyone seriously see any connection between them and the miracles of our Lord and his Apostles? Is the healing of a few functional disorders to be understood as the 'greater works' which were to be accomplished by the baptism of the Holy Ghost? It seems to be forgotten that the body is part of the old creation, and still subject to its laws, and will so continue until 'the creation itself hath deliverance from the bondage of corruption.' But the 'inner man is already created anew in Christ Jesus,' and partakes of that which is divine (2 Peter i. 4). Our dear friends will pardon me for saying that in trying to promote 'holiness' by parallels on these lines, they are defeating their own ends."

Dr. Woods Smyth concludes a discussion of the subject, for which we have not space, by saying of 1 John i. 8: "This is not an independent scripture, but is linked with the succeeding words, which show that it really relates to an unforgiven and uncleansed person." C. D. writes to the same effect, and Admiral Fishbourne is reported to have said in reply to a question at an after-meeting in Dublin last week, "That verse does not apply to Christians." If these views of holiness require, as they do, such an inverted exposition of Scripture as this, then we think they are sufficiently self-condemned.

J. S. writes of healing as one of the gifts of the Spirit. C. D. speaks of having been cleansed from indwelling sin a month ago. Name and address are given, but we think it better that this valuable Christian worker should take more time to come to a mature judgment before we commit her to these views by publishing her name.

J. W. L., a young inquirer, is anxious to know the truth. We affectionately recommend him to study what the Scripture teaches as to the two natures in the believer.

S. B. S. dwells upon the happy experience of hearing and knowing the Shepherd's voice; also the importance of apprehending Christ as our Life, "the revelation of which great mystery by the Holy Ghost preserves us from the foolish and dangerous doctrines abroad on perfection in the flesh."

"A Suffering Sister" says:—

"When Christians pray for increase of holiness in heart and life, God often grants their request by personal or relative suffering, and thereby they enter into 'the fellowship' of their Divine Redeemer's 'sufferings.' A very tender sympathy with suffering in others is generally the result of this; and I am grieved to say this feature is not always discernible in the Christians who frequent 'Holiness meetings' or 'Faith Healing' meetings! While we desire to 'rejoice' wherever 'Christ is preached,' and much spiritual blessing realised anywhere and everywhere, it does increasingly force itself upon my most thoughtful and prayerful judgment, that these dear people have not 'attained,' and are not 'already perfect'; but that we *all* 'now' know only in part."

D. C. asks: (1) Can a child of God be a saint and a sinner at the same time? (2) Does the Scripture anywhere say that there are sinners in heaven, or that there are sinners going there?

Paul virtually answers both these questions when he says, at the end of his life: "Christ Jesus came into the world to save sinners, of whom I am chief." "Henceforth there is laid up for me a crown of righteousness."

E. G. has had for fifteen years such unbounded confidence in healing by faith that it was a constant trial never to have come in contact with anyone like-minded:—

"At length I met with one of the principal leaders of this movement, and entered into a long correspondence, of which the tone was this: That my unbelief was the sole reason I was not healed. . . . I am convinced that some of the Faith-healing teachers lack that humility which all followers of the lowly Jesus need, and . . . shall be thankful if these remarks should prove a comfort to any child of his who, like myself, is one of the failures not reported."

A. H. F. has written to Dr. Woods Smyth quoting Rom. viii. 13, to show that we are to *mortify* the deeds of the body, proving that the root principle of sin is there. He directs attention to the cleansing by the Word as well as by the blood, and to the difference between them. And he believes in healing by faith, having himself been so healed.

R. T. speaks of the very *im*-"perfect soundness" of the so-called healed ones. Her observations during some days at a faith-healing establishment led her to conclude "that the really bad cases, *i.e.*, real cases independent of any mere nervous malady, did *not* get healed. And I have been with dear Mrs. ——— (a leader), when she has had most splitting headaches, long after having been completely healed. But the serious part of the whole case is the doctrine taught, connecting by an indissoluble link all sickness with some sin allowed and clung to; and the teaching that Satan is only and always the author of sickness of all sorts."

A minister of Christ has in preparation for us a series of brief papers on this subject, which we believe will be well considered, scriptural, and impartial; and which, while showing that God does heal in answer to believing prayer, guards against such errors and extravagances as have been noted in some of the above correspondence.

For the Young.

PUT YOURSELF IN THEIR PLACE.

By Mr. D. L. MOODY.

IN this great city are there not hundreds and thousands who are in some need of human sympathy? That will speak to their hearts a good deal louder than eloquent sermons. This lost world is not going to be reached by eloquent sermons, so much as by tenderness and gentleness and sympathy.

Some of you may say: How am I to get into sympathy with those who are in sorrow? That is a very important question. Many people go to work for God, but they seem to do it in such a professional way. I will tell you how you can be brought into sympathy I have found this rule to be a great help to me: Put yourself in the place of the sorrowing and afflicted ones with whom you want to sympathise. If you do that you will soon gain their affections and be able to help them.

God taught me a lesson a few years ago that I shall never forget. I was superintendent of a Sunday-school in Chicago, with over 1,500 scholars. In the months of July and August many deaths took place among the children, and as most of the ministers were out of the city, I had to attend a great many funerals. Sometimes I had to be at four or five in one day. I was so accustomed to it that I got to do it almost mechanically. I could see the mother take her last look at the child and see the coffin-lid closed without being moved by it.

One day on going home my wife told me that one of the Sunday-school children had been drowned and the mother wanted to see me. When I got there I found the father in the room drunk. The mother told me that she took in washing in order to get a living for herself and her children, as her husband drank up all his wages. Little Adelaide used to go to the river and gather the floating wood for the fire. That day she had gone as usual; she saw a piece of wood out a little way from the bank; in stretching out to reach it she slipped and fell into the water, and was drowned. The mother told me her sad story; how she had no money to buy the shroud and the coffin, and she wanted me to help her. I took out my note-book and put down her name and address, and took the measure of the coffin in order to send it to the undertakers.

The poor mother was very much distressed, but it did not seem to move me. I told her I would be at the funeral, and then I left. As my little girl walked by my side she said to me: "Papa, suppose we were very poor, and mamma had to wash for a living, and I had to go to the river to get sticks to make a fire; if I were to fall into the water and get drowned, would you feel bad?" "Feel bad! Why, my child, I do not know what I should do. You are my only daughter, and if you were taken from me I think it would break my heart." And I took her to my bosom and kissed her. "Then did you feel bad for that mother?" How that question cut me to the heart!

I went back to the house, and took out my Bible, and read to the mother the fourteenth chapter of John. Then I prayed with her, and endeavoured to comfort her. When the day for the funeral arrived I attended it. I had not been to the cemetery for a good many years; I had thought my time was too precious, as it was some miles away. The father came to the funeral, but he was still drunk. I had got a lot in the strangers' field for little Adelaide. As we were laying the coffin in the grave another funeral procession came up, and the corpse was going to be laid near by. Adelaide's mother said, as we were covering up the coffin, "Mr. Moody, it is very hard to lay her away among strangers. I have been moving about a good deal, and have lived among strangers, and I have never had a burying lot. It is very hard to place my firstborn among strangers." I said to myself that it would be pretty hard to have to bury my child in the strangers' field. I had got into full sympathy with the poor mother by this time.

Next Sabbath I told the children in the Sunday-school what had taken place. I suggested that we should buy a Sunday-school lot, and when any of the poor children attending the school died, they would not be laid in the strangers' field, but would be put in our own lot. Before we could get the title made out, a mother came and wanted to know if her little girl who had just died could be buried in the lot. I told her I would give permission. I went to the funeral, and as we were lowering the little coffin I asked what was the name. She said it was Emma. That was the name of my own little girl, and I could not help but weep as I thought of how I would feel if it was my own Emma. Do you tell me I could not sympathise with that bereaved mother?

Very soon afterward another mother came and wished to have her dead child buried in our lot. She told me his name was Willie. At that time that was the name of my only boy, and I thought how it would be with me if it were my Willie that was dead. So the two first children buried there bore the names of my two children. I tried to put myself in the places of these sorrowing mothers, and then it was easy for me to sympathise with them.

About the first thing I did when I returned to Chicago nine years ago was to drive up and see our children's lot. I thought it would last a good many years, but it was about full. Many little ones are laid there waiting for the resurrection, and I would like to be buried close beside them.

If you would get into full sympathy with others, you must put yourself in their place. May God fill our hearts with the spirit of the Good Samaritan, so that we may be filled with tenderness and love and compassion. I want to give you a motto that has been a great help to me. It was a Quaker's motto:—

"I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being, let me do it now: let me not defer or neglect it, for I shall not pass this way again."

SOCIAL GATHERINGS OF YOUNG WOMEN.—Another of these gatherings in connection with the Y.W.C.A. has been held for young women employed in railway and other refreshment rooms, fifty-five responding to the invitation of Rev. Howard Wright, in Bayswater. Gospel addresses were given, and several ladies rendered vocal and instrumental music. Ladies willing to help in this desirable work, either by lending their drawing-rooms or in any other way, are invited to communicate with Miss Gough, 5, Theberton-street, Islington, N.

VILLAGE WORK IN HAMPSHIRE.—For some months Rev. James Thompson has, in addition to his usual work as a Congregational minister, organised a preaching circuit in the four hamlets of Ashton, Dean, Dundridge, and Whitehouse-hill, where there are no other services held. The purely unsectarian character of the work is shown by the fact that his helpers include members of the Baptist, Brethren, and Methodist persuasions, who in turn undertake meetings in the various localities every week. Friends willing to help, either personally or financially, will be welcomed by Mr. Thompson at Bishop's Waltham, Hants.

Lepers' Home at Jerusalem.

"OUR work among lepers is not one that shines by its success. However, we can speak of some fruit, all the more precious that it has been reaped after many tears. Take, for instance, one poor patient, named Fatmé, who has long suffered from a large and deep wound, while her hands and face, and particularly her feet, are pitiably deformed by fearful swellings. She keeps her eyes fixed by faith on Jesus, the Man of Sorrows, who gives her strength to bear her great trial. 'Nothing,' she says, 'happens to me without his will. I believe in Him, I thank Him for all his blessings, and am sure that a happy life above will succeed my miseries here.'

"Another patien tbeing asked if he was ready to go to Christ, replied, 'Yes, by God's grace I am, and I hope He will receive me in his kingdom.' This man had ripened for heaven, and learned to pray, in the midst of great sufferings, and calmly met death, which ended fifteen years' of leprosy. You can understand how such experiences encourage us. Amid all our anxiety, we find a recompense in the hope that some of our patients attain the prize of the heavenly calling. This seems the most difficult of all the labours of Christian philanthropy in Jerusalem, but also one of the most beautiful. What a blessing to tell of a Saviour to these miserable cripples whom men repel, and with whom few of the churches will occupy themselves!"

The above is part of a letter received by Rev. J. La Trobe, Victoria-square, Cotham, Bristol, who receives contributions for the Home.

Notes from Stornoway.

DEAR SIR,—It is not often that any accounts reach you of work done in this distant part of the Highlands. A few notes might not be unwelcome.

We had a visit from Rev. J. M'Carthy, of the China Inland Mission, who addressed thirteen different meetings during his short stay of four days. He spoke in the four Presbyterian Churches in Stornoway, and gave very interesting and stirring accounts of the vast spiritual needs of China; of the rise and progress of the Inland Mission; and of his own journey of 3000 miles across the country from Shanghai to Burmah. Mr. M'Carthy also addressed large Gaelic meetings at Back and Garrabout, through an interpreter. One result of all these meetings is evident, and that is the place given to China's conversion to God in the prayers of the Sabbath services and the week-day prayer-meetings.

We have with us at present Rev. G. Campbell, the evangelist of the Free Church General Assembly, who is holding a series of evening evangelistic services in the Free (English) Church. In this work he is most enthusiastically supported by Rev. D. J. Martin, minister of that church. Mr. Martin addresses open-air meetings of the fishermen, of whom about 1500 have already arrived from Morayshire and Aberdeenshire, to prosecute the herring fishing here, and Mr. Campbell afterwards addresses the general meetings in the church.

A large number of young women from Newcastle, Yarmouth, and Lowestoft come here every year to work at the kippering of herring. A meeting-house has just been completed at considerable expense and trouble, and two lady workers from Glasgow are expected to arrive in a few days to help in visiting and reading to them and getting them to come to the services. There is a coffee-room and a reading-room in the new meeting-house. One or two Christian ladies here work unwearedly every season among these strangers, and the Home Mission Committee of the Free Church send the two lady workers from Glasgow. Mrs. D. Smith, Francis-street, Stornoway, would gladly receive contributions towards the expense of the meeting-house erected.

One very sad result of the influx of so large a number of careless and wild women is that they are fast initiating into their habits many of the formerly well-disposed and very respectable young women of the place: and we are beginning to feel that when *they* get careless it is one of the most direful calamities that can befel any community.—Your faithfully,

NORMAN C. MACFARLANE.

Stornoway, April 26.

THE REVIVAL IN LONDON.

The Kensington Mission.

THE Mission at Addison-road has so far led to important and blessed results, although a great part of the fruit has yet to be gathered in. I have had brought under my own knowledge some interesting cases of blessing received during these meetings. I think it will be found that many of the inquirers were persons already belonging to some Christian congregation in whom a most gratifying change has taken place. Some who were unmoved by faithful preaching, or were so shy and reticent that they avoided close contact and personal dealing, have become entirely different and are ready at once to speak of their own hopes, fears, and difficulties. Some say they are earnestly seeking Christ; others boldly declare that they have found Him and rejoice in his love.

The blessing has not been confined to the inquiry-room. A week ago I met a man who had been brought back from years of wandering by these services, and is now rejoicing in Christ. Yesterday I met him again, and he holds on with the same hope, but he had never been into the inquiry-room, nor had he spoken to anyone at the hall about his personal experience. There may be many such.

The great thing seems to be to follow up the work and gather in the converts to the churches. It is only there that we can hope the beginnings made will grow into mature Christian life and experience. William Page.

Hammersmith, W.

Messrs. Moody and Sankey at Hampstead.

The correspondent of *The Record* sends to that journal a full and interesting account of the week at Fleet-road, in the course of which he says:—

"We have learned much from Mr. Moody's method of working in the inquiry-room. It is very different from what is commonly supposed, and careful precautions have been taken, at least in this Hampstead Mission, to guard against incompetence in the workers and crudeness or shallowness in the work. Some time beforehand the ministers of the several congregations in sympathy with the effort were requested to recommend for the inquiry-room only those of matured experience, whom they judged to be skilled in dealing with souls; in the interval many faithful exhortations were given from the pulpit and in private as to the nature and importance of the work. Some of the most effective inquiry-room workers here have been godly men of the working-classes. One evening I was working next to a railway goods guard, and I never shall forget the earnest way in which he pleaded with a young inquirer of apparently his own station in life, and the skilful manner in which he turned from place to place in his Bible.

"We in Hampstead look for a large permanent blessing as the result of this endeavour. Mr. Moody has succeeded in disarming the prejudices of many who were by no means prepared to welcome him. His work, and that of his colleague, Mr. Sankey, has sent many to the throne of grace, either as converts accepting salvation, or as believers strengthened in their spiritual life. Soon the evangelists will have gone, and the result of their work will be, we are confident, a large addition both to the Church and to the churches: for Messrs. Moody and Sankey distinguish carefully between the respective functions of evangelist and pastor, and their aim is to hand over, when they leave, the care of their converts to the appointed ministers of the place.

"And now, what is the secret of this good man's wonderful power? Of this we are certain: it admits of no human explanation. Judged by ordinary standards, his discourses and their delivery are in no way calculated to produce the effects we see; but if one who has been present frequently may be permitted to express his deep conviction on the subject, the secret of power is to be found in the honour which God has put upon simple men who are absorbed in a genuine yearning for souls; and who make it their study to present the Gospel of Christ to the needs of their fellow-men with a directness, a fervour, and a reality with which no fear of man and no love of self are permitted for a moment to interfere."

Much could be told about the past week's work at Fleet-road Hall, though it would not differ greatly in essence from what has so frequently been written about "these wondrous gatherings day by day." As the Mission has drawn near its close the public interest has manifestly deepened, and the great crowds have overflowed the iron tabernacle into the adjoining chapel. There have been the same tearful, anxious throngs of seekers in the inquiry-room as the result of the Gospel messages. One evening last week Mr. Moody varied the usual procedure in the after-meeting, by putting Dr. Sinclair Paterson on the stand and extracting answers to questions on the way of life, and how to find it.

The Hampstead Mizpah Band was duly formed at a deeply interesting gathering on Saturday evening, when additional testimonies were given to the constraining power of God's grace in preserving from the tyranny of the drink demon.

The Saturday afternoon Children's Services have, as usual, been conducted under the auspices of the Children's Special Service Mission. Messrs. Jordan, J. Kennedy, and Arrowsmith took the meetings on April 19, 26, and May 3, respectively. The attendances were very large, and the interest very manifest on each occasion. The after-meetings have given many opportunities for close work with the children, and there have been several very encouraging instances of decision for Christ.

On Sunday the Hall was the centre of a busy and ever-changing scene "from early morn till dewy eve." To the workers at 8 o'clock Mr. Moody spoke with much unction and pathos on "Love as a motive power for work." Mr. Sankey's solos were in accord with the theme of the sermon, and lacked nothing of their accustomed power to move the hearts of the multitude. At the afternoon service the throng of women was so great that Mr. Moody issued a somewhat unusual but perfectly justifiable ukase, that every member of the male species (excepting, of course, his colleague and himself) should "clear out," and make way for the gentler sex. Many of the banished ones found their way to the Wesleyan Chapel, where Mr. Scroggie exhorted the workers. Mr. Scroggie remains at Hampstead this week, and conducts services in the Presbyterian Church, High-street. About the middle of this month he proceeds to Newcastle to inaugurate a series of special evangelistic efforts in that city.

By the time these lines are read Fleet-road Hall will be dismantled, and the evangelists will be in full swing of work at Croydon; but the fruits and memories of their visit to Hampstead will be found many days hence.

Messrs Pentecost and Stebbins.

We have received the subjoined letter from an influential Christian teacher and worker in the West-end:—

In common with very many interested in the work of God in the West-end, I appeal to you to urge the claims of this part of London to a visit from Dr. Pentecost, of Brooklyn. Among the tens of thousands who have heard Mr. Moody, there are hundreds who have been thoroughly stirred, but are now relapsing into carelessness or sin, and many such might yet be won by a further effort on the same lines. I myself have met with one and another such as I describe, since the Kensington Mission closed—persons who never entered the inquiry-room, and are not attending any Gospel ministry.

To such Dr. Pentecost's ministry would be specially suitable, and I should look for great blessing, too, upon Christian workers and Christians generally. "Of all the evangelists, we would specially commend Dr. Pentecost to the attention of our ministers." I quote from page 11 of The Christian of this week; and I heartily endorse the words, not because he is, as your correspondent says himself, "a full-fledged minister, the pastor of a flourishing church in Brooklyn," but as a grateful acknowledgment of help received through his preaching by one who has been teaching others for years by voice and pen.—Yours faithfully,

May 2. A Fellow-Labourer.

[Our correspondent will see, from announcements elsewhere, that Messrs, Pentecost and Stebbins move from Mildmay to Belgravia on Sunday next.]

THE MILDMAY MISSION.

The third week of this deeply interesting and much blessed Mission is over. Our hearts are filled with thankfulness as we look back upon these three weeks, during the short space of which so many who were in darkness are now rejoicing in the light of the Lord. There has been no sign of abated interest during the week which has just closed; and so it has been decided to continue the meetings for yet another week—till Friday, the 9th inst.—Bible-readings at eleven (except Monday) and Gospel meetings at eight each evening.

How truly the morning Bible-readings have been appreciated is manifest from the number of people who have assembled each day. The attendance each day, we think, has seldom been much less than 1000, and on one or two occasions must have exceeded that number. On Tuesday, Wednesday, and Thursday of this week, Dr. Pentecost has been taking the earlier chapters of Exodus—the book of Redemption—drawing out wonderful and beautiful lessons from them of the Great Redemption which is in Christ Jesus. The Reading on Pharaoh's Compromises was one of the most interesting and practical addresses we have ever listened to; but really the same might be said of nearly every one.

On Friday Dr. Pentecost took by request the subject of "Assurance of Salvation." In introducing it he said that this subject had so often been spoken of that it seemed as if there could be little more to say on it; there were always plenty of sticks under a good apple tree, not many under a tree of sour crabs. Certainly Dr. Pentecost brought down some beautiful apples; they came showering down upon us that we felt almost bewildered.

At some of the morning meetings we have had both Mr. Sankey and Mr. Stebbins. This has added much to their interest. Mr. Stebbins' singing is very impressive. He has to a great extent that peculiar charm of Mr. Sankey's singing—a clear articulation—nearly every word being heard all over the hall. There is no attempt to "show off" his fine rich voice, but rather the desire to impress on his hearers the full meaning of the Gospel truths he is proclaiming in song.

Early in each meeting Dr. Pentecost has read out a number of requests for prayer, which have been sent in, some of them very touching; he has on several occasions given short answers to questions asked by letter. He has a singularly clear and candid way of answering difficulties. Indeed, nothing has more impressed us than the plain, straightforward manner in which he deals with every question he takes up.

We do not wonder that the evening meetings have been so well attended. On Sunday there was an overflow service, and grand gatherings each evening during the week, over 2000, except on Monday. Not only have the workers been diligent in trying to make the services widely known, but the addresses have been such as to bring people again and again. This week Dr. Pentecost has been taking "The Fools of Scripture," beginning with "The fool hath said in his heart, There is no God." The address on Thursday evening on "Thou fool, that which thou

sowest is not quickened except it die," was listened to by a large audience with rapt attention, and it seemed as if each one must be convinced by the powerful arguments adduced. Each address is characterised by clearness and definiteness of thought, abounding with telling, convincing illustrations. We have not heard one weak illustration from Dr. Pentecost's lips.

At the close of every service men and women have risen up in their places as a token that they accepted the proffered salvation, and desired an interest in the prayers of the congregation. These have generally adjourned to No. 6 room, which has been used as an inquiry-room, where they have had further conversation and prayer. We have been struck with the apparent reality of the cases we have spoken with. Some hundreds have professed to yield themselves to the Lord.

We have been thinking what are the chief characteristics of Dr. Pentecost's addresses. We should say first, his perfect naturalness. There is nothing conventional about him. There is confidence, too, in the message he is delivering, a confidence for which he is able to give a reason; and a fearlessness in speaking what he is convinced is the truth, though it may be contrary to the preconceptions of his hearers. There is eloquence without any attempt at eloquence, and with extreme simplicity and an almost conversational style, great aptness of expression. The Lord has done great things for us, whereof we are glad. T. S.

Messrs. Whittle and McGranahan.

The expectant feeling among the Church militant in Woolwich, that there was "blessing in the air," was abundantly justified by the result of the past week's services in the Rink Hall, conducted by Messrs. Whittle and McGranahan. The interest in the Mission steadily increased, so that the utmost capacity of the building was not sufficient, and overflow meetings were held in the nearest available building. In some degree to relieve the pressure at the evening meetings, Bible readings were held at 3 p.m., and at these Major Whittle had large gatherings to listen to his teaching, the subject being, "Union with Christ in death, in resurrection, and in glory." Through these meetings much spiritual refreshment was imparted to believers.

The work of soul-winning at the evening meetings went on from night to night. Conversion followed conviction, as the harvest the sowing of the seed. No address was given without being followed by the strangely solemn moments, when with head bowed in silent prayer the assembly waited, as it were, for the manifestation of the Spirit. Then, throughout the closely-packed audience, units in it asserted their individuality, and the power of God in their hearts, and gave the first visible sign of the new life by rising from their seats.

The testimony of the Christian workers, who were dotted all over the hall, was that the cases of conversion they met with were so bright, and the light broke in so sweetly and clearly, they had little to do but to join in thanksgiving with their newly-born sisters and brothers in the Lord. One worker was preparing to leave, thinking all who had waited behind had been spoken to, when a lady made the appeal, "Oh, are you not going to speak to me? I am seeking for salvation." The Saviour was again lifted up, and the seeker had but to "look and live." We hear of a workman in the arsenal whose leisure time was chiefly employed in betting upon the racecourse. Under God's blessing he was led to the Rink to hear the Gospel proclaimed by Major Whittle, and now he says he has made his last bet; he has found a new Master, and works for better wages.

The effect of the work comes home with stronger force when one personally knows something of converts. Twelve years ago we were introduced to a gentleman in the City who had an easy income of a thousand a year. But a life almost wholly devoted to the pleasures which town life affords brought disaster, and health and fortune were broken. And when he had spent all, and no man gave unto him, he was forced to hide himself away among the ne'er-do-weels of the great city, who live nobody knows how. The first step towards an improved life came with total abstinence and steady work, but reformation came with conversion, at these meetings. How we first learned of the good news was by seeing him bringing in others to hear the good news where he himself had found the blessing.

A very touching and solemn event occurred during the week, to some extent touching this Mission. A soldier who attended the meetings at the beginning of the week was taken ill, and went into the barrack sickroom. It was found that his case required special treatment, and he was ordered to the Herbert Hospital. The driver of the conveyance stopped on the way thither to see how the patient fared, when he discovered the poor man kneeling as in prayer, dead!

Sabbath was the closing day of the Mission, and very tender was the dealing with souls on that occasion. The afternoon meeting was reserved for women, and was so well attended that we had to be content to stand outside in a large crowd of eager listeners, round an open door. The blessing of God rested on the audience, and many in it yielded to the invitation of the Saviour, as it was sung and preached. The after-meeting was comprised of those who had received blessing during the Mission; words of encouragement and farewell were lovingly spoken by Mr. McGranahan.

The Thames Embankment Mission.

A most encouraging meeting of the Central Committee was held last Thursday in the hall of the City Mission House, to make arrangements for the meetings on the Thames Embankment, which are to begin on the 27th.

Mr. Hugh M. Matheson spoke with great thankfulness of the remarkable blessing which had been experienced hitherto, in the many hundreds who had been converted to God, and in the union and unanimity of those Christian brethren who had taken part in the various localities where the iron buildings had been erected. There had been a growing blessing, and they expected the Mission on the Embankment to be a great and mighty success. But it must be approached with much prayer and consecration, and remembering that the greatest blessing had invariably been given where the Christians were most united. The Central Committee were exceedingly happy in having obtained the services of Mr. Herbert Tritton and Mr. Edward Trotter, as hon. secretaries.

Mr. Tritton said this was a very great undertaking, and only to be accomplished by the largest amount of prayer, union, and help all round. Within a radius of a mile round the hall there was a population of 300,000 on the north side, and of 280,000 on the south side of the river. Many large establishments were included, such as the Post-office and Somerset House, the Royal Exchange, and the Banks, the railway-stations, printing and publishing establishments, &c., &c., all of which must be worked individually. He invited volunteers to undertake the visitation of all these places. The whole area had been divided into districts for this purpose. The co-operation and help of all clergymen and ministers was invited. A circular had been prepared asking them to supply the names and addresses of those persons who could assist as stewards, as workers in the inquiry-room, and in other ways.

A number of ministers representing the Church of England and the various Nonconformist denominations expressed their hearty interest and promised co-operation in every possible way. Suggestions and arrangements were made for local prayer-meetings. The claims and needs of all classes, rich and poor, merchants and bankers, barristers and solicitors, clerks and operatives, men and women, were earnestly pressed upon the attention of the committee of management. The representatives of several societies were present, and paticularly the Bible Society promised any number of portions of Scripture for which there might be occasion.

It is requested that the members of the various district choirs who have assisted at Messrs. Moody and Sankey's Mission services will meet for re-organisation and practice at Exeter Hall on Saturday, the 10th inst., at 4.30 p.m. The district choir tickets will admit to the hall on this occasion, and only those holding these tickets will be admitted. Mr. Sankey and Mr. Stebbins will (D.V.) meet the choirs, and it is hoped that there will be a large attendance. Any further information may be obtained from the Hon. Choir Secretary, Mr. H. A. Campbell, 3, Bridewell-place, New Bridge-street, E.C.

A Poetical Reminiscence

OF ONE OF MESSRS. MOODY AND SANKEY'S MISSIONS.

O blessed hours! so quickly pass'd
Beneath the Gospel's joyful sound;
Long will thy mem'ries live within
This heart, which long the Lord has found.

What joy to see the souls of men
Awakened from their sleep of sin,
By words wing'd by the Spirit's power
To search and probe the heart within.

To hear the message o'er and o'er
That "whosoever will may come,"
Proclaimed by lips divinely taught
To bring the wand'ring sinner home.

O peaceful, happy afternoons!
When the believers' souls were stirred
By loving counsels, faithful words,
That from the preacher's lips were heard.

The singer's voice, in tones so clear,
O how it thrilled my inmost soul!
How ev'ry sound was hush'd to hear
Words that could soften or control.

How often have I held my breath,
As those sweet notes would rise and fall,
And marked that many dropt a tear,
For solemn then were one and all.

Sweet, strangely sweet, would be his tones,
When singing of the home above;
But chiefly when the words would tell
Of meeting there with those we love.

O happy privilege to work
With these loved servants of the Lord!
Whether by song, or word, or both,
We labour on with one accord.

"With one accord." Ah! happy day,
When barriers all are broken down
That now divide the Church of God,
And all shall join our Lord to crown.

Rev. W. Haslam at Ryde.

THE Mission by Rev. W. Haslam, just concluded at St. James's, Ryde, has been productive of great spiritual good. There have been two services daily in the church, besides special meetings at the Town Hall, which were held by Mrs. Haslam.

The Mission as a whole has excited extraordinary interest, and the services have been very largely attended, more so, perhaps, than on any similar occasion. Mr. Haslam's discourses have been of the true "Mission" type, and were characterised by great plainness and earnestness. Some of his appeals were very solemn and striking, and produced a marked effect. On one occasion, at an "after" service, about fifty persons stood up as indicating a desire to be prayed for.

The meetings for women held in the Town Hall were evidently much valued. Large numbers assembled to hear the earnest and practical addresses given by Mrs. Haslam, and many testified of the blessing they had received. On Sunday every seat was occupied, there being from nine hundred to a thousand women present.

At the same time the church was crowded with children—one of the most interesting services of the Mission.

"QUIET RESTING-PLACES."

NO phrase that we can think of will better describe the two establishments at Kilburn and Eastbourne, over which Miss Charlotte Mason so wi-ely and successfully presides. It was a pleasure to be present at her annual meeting on the afternoon of Wednesday week, in Stafford Rooms, Edgware-road. It is a still greater pleasure to furnish our readers with some slight account of the proceedings. We wish the institution were even better known than it is, and had a more frequent share in the benefactions of the Christian public generally. There is not much about the work or about the methods of its overseers that commends itself to obtrusive publicity; but it is a work that grows in the esteem of those who know it.

In her very interesting opening statement, Miss Mason compared herself to Jehoshaphat, one of David's Court officials, who is described in 2 Samuel, viii. 16, as "recorder," and more fully in the margin as "remembrancer, or writer of chronicles." Her record concerned "the King's household." Those who shared in the benefits of the Houses of Rest are all messengers of God, going forth in his name to the lost multitudes, and seeking to win them back from the grasp of the usurper to a hearty allegiance to David's Son—the great King of kings. They are called "Christian workers." Their work takes varied shapes; it may be visiting the poor, nursing the sick, rescuing the fallen, nurturing the children, or evangelising those who are, as yet, aliens from the household of faith. Though the Houses are designed for women workers, occasionally a minister, or missionary and his wife are received, when the circumstances call for it. Many of the workers have small incomes; some are paid £1 a week, while others get only half that amount. When the strain of their work tells upon them, it is the privilege of the Houses of Rest to receive them for a time, and send them back to their posts invigorated by the change, and refreshed both in body and mind. In helping these workers at such crises, one is really furthering, in the best possible way, the carrying of the Gospel to the perishing masses of the population.

Miss Mason said that she was almost precluded from citing individual cases of those who had received help. She casually referred, however, to one, that of a young worker engaged in nursing the sick, who had become extremely exhausted, physically, by her arduous duties. She was an orphan, without friends and without a home, and she was so greatly helped by her stay that she asked if she might not look upon the House of Rest as her home, in the intervals between leaving one place and going to another. It was a great privilege to be able to say she might come at any rate for a little rest, and if a home was needed one would be found for her. Such cases were being constantly met with; of course those who were able to pay, or partly pay, the cost of their own sustenance gladly did so. During the year ending March 31, 623 workers had been received at both Houses; 233 at Kilburn, and 390 at Eastbourne.

Coming to the financial part of her "record," Miss Mason reported that the year's income from all sources, including £540 paid by the beneficiaires, was £1639, and the accounts showed a balance of about £13 on the right side. She went on the principle of regulating her expenditure strictly according to the income. If she had received £16,000 instead of £1600, she could have spent it all to advantage. Near the close of her statement, Miss Mason gave some very interesting details as to the noteworthy way with which the Lord from time to time supplied the pressing needs of the institution, in answer to the prayer of faith. There was also a little fund for providing some personal help to the workers, both for their own pressing necessities and for the temporary relief of any distressing cases of privation met with in their visitations. No sympathetic worker, she said, could go among the poor and see people starving without doing something to meet their sore need. It was also laid on her heart to do something towards helping to soothe the declining years of worn-out aged workers. She thought no one who had spent their strength in working for the Lord should be allowed to end their earthly days in the workhouse. This help she could only render, however, as kind friends were moved to furnish the means.

As one of the subsequent speakers well remarked, Miss Mason's full statement of the working of the Houses almost did away with the necessity of further advocacy. Nevertheless, the brief addresses from Rev. Newman Hall, Dr. Sinclair Paterson, Mr. A. Coote, Mr. T. A. Denny (Chairman), Admiral Fishbourne, and Mr. W. Haig Miller, each had a special value, and together formed a strong body of testimony at once to the need for and the excellence of the institution.

Miss Mason publishes a four-page sheet, entitled the *House of Rest Monthly*, which is sent post free from 8, Cambridge-gardens, Kilburn, N.W., for 1s. annually; it contains the latest information about the work, and also notes of her addresses at the weekly or monthly gatherings in the House of Rest.

Nine Elms Mission.

ON Tuesday week a conversazione was held at the Conference Hall of the Nine Elms Mission, Clapham-road. The programme included a Service of Song by seventy children from the Princess Mary Village Homes, Addlestone. There was also an exhibition of articles made by women discharged from prison.

The special object of the meeting was to give information relative to the various institutions connected with Mrs. Meredith's Mission work, comprising the Prison Mission, Village Homes, Missionary Institute, Medical Mission, and Christian Women's Union. Mrs. Meredith's address was one of much interest, and was delivered with much pathos. Many of the children in the Village Homes, she said, were the offspring of criminals, but not a few of them have been converted to God. Out of 500 who have been placed out, only two of them have gone wrong. Some have passed away, leaving a blessed testimony that they have gone to be with Jesus. Referring to endeavours now being made to improve the condition of the poor, Mrs. Meredith feared that the great obstacle lay in the indisposition of the poor themselves. The mothers in Mint-street revelled in their appalling condition. As 3000 women had been employed at the Nine Elms Laundry during the past year, opportunity was afforded them to hear the Word of God read and prayer offered.

The second address was given by Miss Cavendish, who spoke chiefly of the "training" provided by the Mission. This included preparation for missionary work both at home and abroad. Two of the students were now in Syria, and one was expecting to go to Africa. Others among the students were being trained for medical work. Young ladies present were urged to consecrate themselves to missionary work, and parents were tenderly besought not to hold them back.

Rev. Charles Graham preached a brief sermon from Luke i. 74, 75. The "Second Coming" Conference, to be held on May 14—16, was announced.

SEA BREEZES FOR LONDON ORPHANS.—We are requested to remind the managers of the London Homes who may wish to send their children and attendants to the seaside during the summer, that they should apply at once to the founder of the Dover Seaside Orphans' Rest, Mr. Thomas Blackman, 56, St. James's-street.

WARDOUR HALL, LITTLE CHAPEL-STREET, SOHO.—Mr. D. Basil Martin, B.A., of Oxford University, late of New College, and son of Rev. David Martin, late of Oxford, having become deeply interested in the condition of the very poor of London, placed himself at the disposal of the London Congregational Union, and has been appointed to the charge of the above Hall, which is very near Seven Dials. Mr. Martin was publicly ordained last Thursday evening, April 24, in the presence of a large number of his fellow-students, relatives, and sympathising friends.

General Gordon.

[General Gordon, just before leaving England for the Soudan, sent a message to Canon Wilberforce, ending, "I am now calmly resting in the current of his will."]

IT is easy when that current bears us softly through the vales,
Where sweet music ever cheers us, and sweet fragrance fills the gales; [shield from harm,
Where the sunlight gleams upon us, and the flow'r-banks
It is easy to be restful, when the stream is hushed and calm.

But it dashes and it crashes, and the rocks oppose its course,
As it rushes through the chasm with a wild impetuous force:
Lo, it leaps in foaming fury o'er the cataract's dark brow!
Am I resting in the current, am I calmly resting now?

Trust it, brother, ever trust it, for it cannot lead thee wrong;
Never dare to stem its progress, for its power is wise as strong. [darkly fall,
Though it wind among the mountains, where the shadows
Calmly rest upon its bosom, trust its majesty through all.

Do its waters overwhelm thee? art thou troubled and distrest?
Carried onward, carried downward, all is working for the best.
Hold the centre of the current; shun the rocks of human craft;
Calmly rest upon its bosom, and no hurt shall reach thy raft.

I am resting, calmly resting, in the current of his will;
Where it bears me, I am happy, be it cataract or rill.
Like a straw upon the waters, I would yield myself to go
Just wherever He shall bear me, and rejoice to have it so.

I am resting, calmly resting, in the current of his will;
Not a struggle, not a murmur, in the whirlpool restful still
O delightful, sweet submission! O enjoyed and perfect rest!
Till I reach the boundless ocean and his loving, peaceful breast.

WILLIAM LUFF.

Conference at Southsea.

THE third Southsea Conference was held on April 22—24. Says a correspondent: Those who came up to the Conference hungry can testify that "He hath filled the hungry with good things." The subject for consideration was a most glorious one—"The Preciousness of Christ." It was taken in three aspects—"He is precious" (1) as the Deliverer from Egypt; (2) as the Deliverer from our enemies; and (3) as the Deliverer from an unprofitable life.

Among those who spoke on these topics were Captain Baring, Rev. Graham Thwaites, Rev. J. B. Figgis, Mr. R. C. Morgan, Rev. E. N. Thwaites, Rev. F. Williams, Rev. S. L. Dixon, Rev. L. Young, Mr. Landale, Mr. H. Francis, and Rev. J. Wilkinson. Rev. J. Hudson, Mr. George Holland, Mr. Wilkinson, and others, gave interesting accounts at the afternoon gatherings of the work the Lord has entrusted to them.

On the morning of the last day a little company gathered around the Lord's table. A short address was given by Rev. J. Luce on the words, "Preserved in Jesus Christ." At the morning meeting for praise and thanksgiving testimonies were invited, and many lips were opened to tell how the Lord had blessed them. This was followed by a large gathering of children in the afternoon, at which an address was given by Rev. J. Macdonald, and in the evening there was a crowded evangelistic meeting, when the Gospel message was faithfully delivered by Rev. E. N. Thwaites and Mr. H. Francis.

MORNINGTON HALL, HAMPSTEAD-ROAD.—Gospel services will be conducted here by various evangelists throughout the month of May. This will opportunely follow the Missions of Messrs. Moody and Sankey in the north-west district. Workers and converts are earnestly invited to co-operate. Prayer is asked that much blessing may result from the meetings.

WORKING LADS IN WALWORTH.—An institute for the spiritual, intellectual, and physical improvement of youths in South London was opened on Monday evening, April 28, by Mr. Oscar Owers. Appropriate addresses were given by Rev. B. Senior (Primitive Methodist Minister at Surrey Chapel) and Mr. N. R. Hughman. Mr. Henry Hill, jun. (founder of the Whitechapel Working Lads' Institute), gave an interesting account of seven years' work amongst lads in East London, and congratulated the promoters of the new institute on the admirable premises which have been obtained. Rev. E. F. Alexander (Vicar of St. Paul's, Lorrimore-square) delivered a stirring address to the youths present.

MILDMAY PARK CONFERENCE,

JUNE 25, 26, AND 27.

LETTER OF INVITATION.

BELOVED CHRISTIAN FRIENDS,

IT is again our privilege to invite you to the Mildmay Conference. As year after year rolls away, thus bringing the day of our Lord's promised return nearer, and as the times become increasingly times of "perplexity," these occasions of withdrawal from worldly business, and even from the activities of Christian work, for quiet, holy worship, and for communion with our God and with each other, become more and more valuable and needful.

On the one hand we cannot but say with one of old, "This day is a day of trouble, and of rebuke and blasphemy." The enemies of the Lord and of his Anointed are crying more loudly than ever, "Let us break their bands asunder, and let us cast away their cords from us." Their attacks on the truth of God and on Christian institutions are growing more persistent and determined. The ties of society are being visibly loosened, and the very foundations of all that has seemed stable and permanent are "out of course."

On the other hand we are bound thankfully to acknowledge that "This is a day of glad tidings," and that while there is much to alarm, to sadden and to depress, there is abundant cause for praise unto our God for increasing manifestation of his presence and power. He is still our "King of old, working salvation in the midst of the earth." In this, and in other lands, the glorious Gospel of Christ has been wonderfully blessed, and we cannot doubt that the last few months have proved to be a time of wide spiritual awakening, not only in London and the neighbourhood, but in very many places, both at home and abroad. There is therefore very much to encourage our hearts and to lead us to renewed consecration in the work of the Lord.

Let us again come together, to take counsel, and draw near to God. "The work is great and large, and we are separated—one far from another." We need to draw close together as the days become more critical: and we are assured that, as in the past, our Conferences have been times of refreshing from the presence of the Lord, and we have left them with spiritual strength restored, our God will renew his former mercies to us, and give us all just the blessings of which we stand individually and collectively in need.

The subject proposed for our consideration is "The Knowledge of God,"—as the purpose for which He has redeemed his people—as that which should be the object of their most earnest pursuit—and as the blessing which they are the appointed means of conveying to the world.

Must it not be acknowledged with sorrow that many among us are prone to rest content with the "knowledge of salvation," though called to the inestimable privilege of acquaintance with all the treasures of wisdom and knowledge which are hid in the mystery of Christ—that to many the inquiry may still be addressed, "Have I been so long time with you, and yet hast thou not known Me?" May we not all make advances in this most glorious of all sciences—the knowledge of God Himself, as the One who can alone so satisfy our souls that we shall be filled with the fullness of God?

We earnestly trust that our meditations on this exalted subject may stir up all our hearts to "follow on to know the Lord," and thus not only to respond to his wondrous purpose of bringing us into fellowship with Himself, but also by closer intimacy to be more conformed to his image, so that we may represent Him more adequately to those around us.

The general arrangements of the Conference are now so well known that it is unnecessary to say more with regard to them at present than that we propose to adhere this year to those of our last gathering, in accordance with which the whole of the three days were dovoted, almost exclusively, to the primary object with which the Conference was originally held, worship and edification in the truth. The detailed arrangements will, as usual, be made known later.

You will, we feel assured, unite frequently with us in believing prayer that our gracious God and Father will, by the power of the Holy Spirit, make the Conference of 1884 an occasion of very great blessing to all who attend it, as well as to multitudes who are unable to come, and thus of glory to Himself, for his dear Son, Jesus Christ's sake. Yours affectionately in Christ Jesus,

S. A. BLACKWOOD, JAMES E MATHIESON,
CAVAN, HARRY C. NISBET,
Trustees of the Conference Hall.

Conference Hall, Mildmay Park, N., May, 1884.

SUBJECTS OF CONFERENCE.

Wednesday, June 25.—THE KNOWLEDGE OF GOD: The Purpose of God (Is. lii. 6; Jer. ix. 24; Hosea ii. 20, vi. 6; Jer. xxiv. 7; Heb. viii. 11, Hab. ii. 14). Revealed in the Son (2 Cor. iv. 6; Matt. xi. 27; John i. 18, xvii. 26, xiv. 9; 1 John v. 20). Imparted by the Holy Ghost (John xiv. 26, xv. 26, xvi. 14; Eph. i. 17).

Thursday, June 26.—THE KNOWLEDGE OF GOD: Eternal Life (John xvii. 3). The Ground of Faith (Ps. ix. 10). The Source of Peace (Job. xxii. 21; 2 Peter i. 2). The Secret of Power (Dan. xi. 32). The Object of the Believer's Pursuit (Ex. xxxiii. 13; Phil. iii. 8, iii. 10; Eph. iii. 19; Hos. vi. 3; Col. i. 10; 2 Peter iii. 18; 1 Cor. xiii. 12).

Friday, June 27.—THE KNOWLEDGE OF GOD.—Not possessed by the world (Acts xvii. 23; 1 Cor. i. 21; Rom. i. 21, i. 28; John xvii. 25). To be communicated by the Church—By the Word of Truth (Acts xvii. 23; Prov. xv. 7; Phil. ii. 16; 2 Cor. ii. 14; By the Manifestation of the Life of Jesus (2 Cor. iv. 6, iv. 7, iv. 11; John xvii. 22, 23).

CONTINENTAL AND FOREIGN NOTES.

HOLLAND.

THE Dutch Y.M.C.A. has in Holland 394 centres, with 8,099 members. There are 90 cadet centres, with 1,299 youths as members; and 21 reading-rooms open to the military.

VALPARAISO Y.M.C.A.

The first annual report of this Association has been sent to us. About 100 members have joined. A Sunday afternoon meeting for Bible study has an average attendance of twenty-one.

CAIRO.

Miss Todd, who has done so much good work among the soldiers at Maryhill, Glasgow, is now at work in Cairo, where the Scotch soldiers on their return from the war welcomed her with delight.

PERSIA.

A strange sect called the Baabys has arisen and is rapidly growing in Persia, who profess a religion which is a curious amalgam of Christianity, Mohammedanism, and Pantheism. One of the special commands of Beha is to be friendly with Christians and read their books.

RUSSIA.

There are twelve German Sunday-schools in St. Petersburg, with 1452 children and 152 teachers. One school numbers 400. All attendants on the schools are Protestants, for any attempt to draw in and teach others would be prevented by the authorities of the Greek Church.—*Phil. S.S. Times.*

THE McALL MISSION IN LYONS.

Major Colquhoun, who has laboured in Glasgow in Cowcadden's Free Church, under the Evangelistic Association, for some years past, left that city last week to take charge of Mr. McAll's Mission in Lyons. During the time he has laboured in Glasgow the Lord has greatly blessed his efforts.

EMMANUEL VON GEIBEL,

one of the greatest poets of the present day, who died recently at Lübeck, is said to have been an evangelical Christian. He once wrote to a friend: "If any good effect has ever been caused by my poetry, then it is a fresh confirmation of our Lord's words, 'My strength is made perfect in weakness.'"

HONOLULU.

The Chinese Y.M.C.A. at Honolulu has enrolled 100 members, who pay three dollars annually. They have voted a sum of £20 for the pastor of the Chinese church at Kohala. In the hall there is a service every Sunday afternoon. Once a week book-keeping is taught, and this class is attended by thirty young Chinese.

SPAIN.

The violent opposition which attended the commencement of Mr. Blamire's work at Marin is decreasing, and souls are being saved. A young woman, poor in this world's goods, but rich in faith, has voluntarily put her little house and garden at his disposal to construct a chapel or a hall, and has given in addition nearly all the stone necessary for the building. Many others are supplying the wood for the carpenters' work.

TRACTS FOR FRANCE.

The London Monthly Tract Society is publishing at Paris some good French tracts suitable for the more cultivated classes, for the benefit of those who may wish to obtain and send them by post.

THE CONTINENTAL SABBATH.

The Bulletin Dominical shows that the question of Sabbath rest is increasingly occupying the attention of employers in most of the Continental nations, both from the Biblical and hygienic points of view.

A VALUABLE WORK.

Pastor Augustin Bost, of Geneva, is preparing a Dictionary of Ecclesiastical History, which, after fifteen years of labour, he proposes to publish in June. A competent authority describes the work as a vast ecclesiastical and theological library.

SWITZERLAND.

A new sect called "Hinschiste," has arisen in Geneva. The pre-existence of souls, the eternity of Satan, the inspiration and authority of Mdme. Armengaud, née Hinsch, the community of goods, woman's ministry, and the abolition of the sacraments, are the principal articles of belief.—*Journal Réligieux.*

BELGIUM.

The quarter's report of the Société Evangélique of Belgium, ending in March, contains some very encouraging details. The young men of the Christian Associations take a very active part with the pastors and evangelists in spreading a knowledge of the Gospel. At Charleroi the members of this Union have distributed a large number of tracts to the soldiers at the barracks. Many meetings for Bible-reading and prayer are largely attended by Roman Catholics, but more labourers are needed.

ST. LOUIS, U.S.A.

Dr. Tudor, of the Centenary Church, in which Mr. Harrison held revival services for ten weeks, has recently baptized forty-seven adults. He has now a list of three hundred applicants for admission into the communion of the church. Mr. Harrison has left this city, but the services have not been discontinued. There are meetings for prayer and praise and experience every afternoon and evening, which are well attended, and much interest is felt.

GERMANY.

We lately reported a meeting of women in Berlin to consider the question of Social Purity. A similar gathering has since been held of men only, for, as Pastor Stöcker said, this question is not one for women alone, but concerns men and youths. "In the sight of God it was a cursed thought to lay the *shame* of the sin upon the woman, and not equally so upon the man." Another speaker said there were in Berlin alone 10,400 marriages where husband and wife were separated. A society was formed for the maintenance of purity, and an engagement to wage war against the barter of women. It will meet every month.

FRENCH IN LONDON.—In the brief notice in our last issue of Mons. Barbier's work among French in London it was stated that the chapel in Soho was closed for lack of funds. We are informed, however, that it is only the reading-room that is closed; the Gospel-meetings, the day-school, and the Sunday-schools are continued as before.

MISSIONARY LABOUR IN SHANGHAI.—In writing to a friend who sends him THE CHRISTIAN weekly, Mr. W. L. Pruen says:—"In this province American missionaries are being much used of God to extend his kingdom. During 1883 they admitted about five hundred natives into church membership. The Scotch missionaries, too, to the west of Chefoo have been bravely keeping to their work amid much difficulty, while we to the east of the harbour have had the privilege of a year's uninterrupted work, receiving about 4000 visits from out-patients, and attending to about 40 in-door patients, who have often heard of Jesus and his love. Here in Chefoo, although missionaries have been labouring in and around this place for nearly twenty years, the willingness of the people to hear is wonderful. 'Please go on preaching,' and 'Won't you stop and preach to-day?' are common expressions. Thus, far and wide, o'er this great land, the fields are ripening for the harvest."

Notes and Comments.

WE are obliged to hold over to our next Lady Hope's "Glance at the Great Work, Part IV."

The University of Oxford has done itself credit in admitting women to compete in some of its honour examinations. Experience has shown that in the world of letters women are as highly gifted as men, and we know of no valid reason why they should be in any way fettered in the due development and exercise of these gifts.

A gentleman will gladly pay the railway fares of a certain number of clergymen of the Church of England residing at a distance from London, who would like to attend some of Messrs. Moody and Sankey's meetings in the Temple Gardens Hall, Thames Embankment, commencing 27th inst. Preference will be given to those who have not yet heard these Evangelists. Address T. F. W. D., 3, Bridewell-place, E.C.

The musical world has sustained a heavy loss in the death of Sir Michael Costa, which occurred last week at Brighton. In a profession where many temptations to frivolity and carelessness as to morals abound, the eminent conductor achieved a high reputation for self-respect and lofty character. His career was a remarkable one; he furnishes another example of what inflexible purpose, patient toil, and honest principle can effect in the battle of life. He certainly did much to elevate the profession to which he belonged.

Money is by no means scarce when earthly pursuits and delights are in question. Eighteen thousand pounds seems a large sum for two horses, yet more than this was given for two of Lord Falmouth's racing stud last week, while twelve others realised 1350 guineas each. Such facts show the intensity with which the children of this world pursue its pleasures and vanities. We have inspired warrant for using their example as an incentive to increased eagerness and consecration in the pursuit of righteousness and truth, and the attainment of the best things we can obtain for use in the heavenly race.

At the Synod of the Presbyterian Church of England just held at Liverpool, the new Moderator, Rev. R. H. Lundie, referred to the Salvation Army as a movement which had arisen through the lethargy of the churches. While regretting its eccentricities, he urged imitation of its zealous efforts to turn men from Satan unto God. This is the right position to assume towards systems with the entire workings of which we may not agree. Emulation of whatever is good in them is far better than wholesale condemnation, or minute criticism of what is open to difference of opinion.

Speaking from our own experience, we know of no more necessary means of grace (second to our own individual reading of the word and prayer) than social meetings for Bible-readings. The fifth of a series of papers on "Lay Service: its Nurseries and its Spheres," by Mr. J. Van Sommer, is on "The Scripture-reading Meeting." These papers have appeared in the Y.M.C.A. *Record*, and small parcels of each paper for distribution may be obtained without charge on application by post to Mr. J. Van Sommer, Wimbledon-common, S.W.

The openings in China for Gospel effort are so many, and the needs of that country so vast, that we are glad to see that it is resolved to establish a Scholarship at Regent's-park College, for training a succession of missionaries for that country. A distinct fund of £1000 is required for the purpose, and is now being raised, one friend having started it with £250.

The annual Convention at Keswick will be held from July 21—26. The arrangements will be similar to those of past years. The large meetings will be in the tent, and the Rev. J. N. Hoare, successor to the late Canon Battersby, has kindly granted the use of the church and lecture hall as before. Applications for accommodation to be sent to Mr. John Postlewaite, Eskin-place, Keswick.

We commend those of our readers who have the opportunity, without fail to hear the Fisk Jubilee Singers, who have now entered on their third tour throughout Great Britain. Christian singers everywhere would do well to learn some lessons from these gifted friends, in the matter of thorough training; intelligible and expressive rendering of the sentiments of the song, and of abandonment to the spirit of their theme.

All lovers of religious liberty will read with rejoicing the letter sent by the Education Department to the Rev. D. D. Mackinnon, of Speldhurst, with respect to the flogging of boys in the presence of the scholars of Speldhurst School, for attending a Mission chapel. The letter censures the act as contrary to the spirit and letter of the law, and warns against any repetition of it, on pain of losing the grant. No sterner rebuke of religious intolerance has ever been administered, and it may be hoped that its effect will be felt and seen in many a country village and town where bigotry and narrow-mindedness continue to hold sway.

An equally outrageous instance of scholastic tyranny is recorded in the following paragraph from the *Echo* of May 1:—

"Yesterday the School Board of Turriff, Aberdeenshire, considered the complaint of a parent whose son had been dismissed from school for refusing to desist from wearing a blue ribbon when ordered to do so by the teacher. Several members thought the children ought to be encouraged in the practice, if they carried out the principle of the Blue Ribbon. Ultimately the action of the teacher was approved of by the Board."

What are we coming to? We have been accustomed to boast of our land as "the home of the free"! But if a child is to be prohibited from wearing a blue ribbon, it is time for us to relinquish the boast. Surely there must be circumstances in the case that do not appear in the paragraph we quote.

The death of Rev. Dr. Kennedy, of Dingwall, last week, at Bridge of Allan, has deprived the Free Church of Scotland of one of its well known and much esteemed pastors. He belonged to the same ecclesiastical school as the late Dr. Begg, and was equally bold and uncompromising in the advocacy of his views. Many of the friends of revival were grieved at his opposition to Messrs. Moody and Sankey's work some ten years ago, while they gave him all credit for conscientious adherence to what he deemed the truth. He was an able preacher, and held a high place in the esteem and confidence of many of his fellow Christians in the north of Scotland.

Too many biographies of eminent men either ignore religion altogether or pass it by with a cursory glance. It is gratifying to notice in the recent autobiography of Dr. C. J. B. Williams, F.R.S., Physician-Extraordinary to H.M. the Queen, that while he attained to the highest place in his profession by his talents and integrity, he also bears witness to the value of true faith in Christ. At the close of a successful life he now specially directs his attention to the study of the Greek Testament, and consistently testifies to the truth of God.

We learn that Deacon Abraham, of Oroomiah, Persia, is now on his way to this country, if he has not already reached our shores. He hopes, during this second visit, to revive and extend the interest of English Christians in the evangelisation of his Nestorian countrymen. A recent examination of the Deacon's Orphan School, at Oroomiah, showed that very satisfactory progress has been made in the training of these friendless children. This is a very hopeful element in his work, and one that will tell on its future usefulness.

The Merchant's Lecture is a time-honoured and useful institution, which many citizens of our great metropolis would be glad to see invigorated and popularised. While associated with the Weigh House, it was to many a moral and spiritual oasis in the desert of City life, and in its new quarters at Finsbury Chapel it still retains a hold on some of the busy toilers around. We note that Rev. J. Baldwin Brown, having withdrawn from his place on the rota of lecturers, Rev. J. Guinness Rogers has been appointed to the vacant post, and during the month of May will discourse on "Every-day Religion," every Tuesday at 12 o'clock.

Professor Henry Drummond, of Glasgow, returned to this country last week, after a long absence of nearly a year, spent in the prosecution of his Mission of exploration in Central Africa. He is in excellent health, though we believe he experienced his due share of the fever attacks incident to travel in those tropical regions. Mr. Drummond went to Central Africa, at the request of several Glasgow philanthropists, to examine the physical aspects of the lake regions, with a view to further efforts for the introduction of Christian and civilising influences to these "dark places of the earth." His report will be anticipated with much interest.

Friends in the West and South-West of London will be glad to know that a Mission has been arranged for Dr. Pentecost and Mr. Stebbins at the Conference Hall, Ecclestonstreet (a few doors from Buckingham Palace-road, near the Victoria Station). It will commence on Sunday next, afternoon at three, evening at seven, and will continue each week night at eight o'clock, Saturday excepted. Bible-readings at eight from Tuesday to Friday. Members of the various choirs lately assisting in other of Messrs. Moody and Sankey's meetings, and Christian workers generally, are invited to co-operate. Communications and applications for tickets to be addressed to the Hon. Secretary, Conference Hall, as above. Messrs. Pentecost and Stebbins remain at Midmay till Friday next. The subjects to be dealt with are "Sin" and "Punishment."

*** Would the clergyman who wrote respecting the needs of a Dissenting minister, send us his address?

Our Sunday Schools.

STATISTICS lately compiled by Mr. F. J. Hartley, of the Sunday-school Union, show that in the United Kingdom more than six millions of young people are receiving regular instruction in our Sunday-schools, 674,704 teachers being engaged in the work. A grand total for the whole world is given of 14,806,451 scholars and 1,766,996 teachers. Of these only 386,808 scholars are found in the heathen world, all the rest are in European countries, or America. A mighty force for good is represented by these figures. We cannot be too thankful for such a wide-spread Christian influence being brought to bear upon the rising generation. It is still more satisfactory to know that the number of schools and teachers on the Continent and in some foreign lands is rapidly increasing.

At the recent Midland Counties Conference on Sunday-school Work, one of the speakers, Rev. A. C. Gill, said they had never yet as churches dealt fairly with the Sunday-school movement. He alleged as a proof of his statement the unwillingness which was felt to receive children into the fellowship of the Church. Their habit had been to compel them to hang around the portals, to crowd the outer courts of their temples, and often when they were lame and weary, and had lost the fervour of their youth, to bring them in. Wherever this spirit prevails it is a sad mistake. Child piety is not only beautiful but powerful, and churches blessed with its presence would find abundant cause for thankfulness that the privilege of welcoming and tending it was accorded to them.

Suburban Life.

A NEW term, "Suburbanity," coined by a contemporary, is certainly expressive of a distinct type of life, and that not of the most attractive or desirable kind. *The Pall Mall Gazette* and *The Spectator* have both been dilating on the merits and demerits of suburban residence, the former representing it as abounding in social or rather non-social evils and discomforts, the latter defending it as less subject to the evils named than country towns. Both admit that the changing and fugitive character of suburban life is a barrier to the development of social relations and confidences such as are of great value in promoting efforts for the good of others, and in developing the finer feelings of the human heart.

The spirit of unsettlement and independence which obtains in our suburbs is unquestionably a great hindrance to Church life and work. It prevents the spirit of brotherhood and mutual interest in each other, which is of primary importance in Christian communities. In hundreds of suburban congregations there is a sense of isolation and restraint, which sadly deadens spiritual activity, and prevents the Church becoming a spiritual home.

But this need not be regarded as inevitable. Etiquette and society regulations ought not to stand in the way of Christian brotherhood, and will not, where the genial influences of the Saviour's love and of the Holy Spirit's presence are yielded to and enjoyed. Christian society has its rules and regulations, but they differ materially from those of the outside world, heart being paramount in the one, form and ceremony in the other. One of the first duties of a true follower of Christ is to promote as far as possible, wherever he may dwell, the spirit of brotherly love and Christian intercourse.

THE NEED OF ABUNDANT LIFE.

By Pastor THEODORE MONOD.

WHAT do we mean by "deepening of spiritual life"? Not deepening of the life of God, but deepening our hearts to receive more of God. It is said that M. Lesseps talks of deepening the Suez Canal. There is something there which is taking the place of water, and has to be carried off. So we have, as it were, to shovel up the earth out of our hearts, and God will help us to do it. Then they will be deeper. Then, too, light, and love, and joy, and God can flow into them with a mightier and deeper current. All the stones hindering this must be thrown away. Each one, for himself, has to see what it is that prevents the life of God from flowing through his soul freely.

We need it for ourselves; we need it for others; we need it for the Church. We speak of the prosperity of the churches, and we have it at heart. But no amount of alteration of forms, or methods, will give prosperity to the Church if we have not spiritual life in abundance in every member of it. We want union in the church. But we may have meetings to promote this, reports, addresses, &c., and it all will be to no purpose, unless there is plenty of spiritual life. When they are thus full of life, Christians do not think about their differences. They will not fight when full of spiritual life; minor differences are lost sight of, all mention of them seems beside the point then. That was a good illustration used by the writer who compared our denominations to the little pools on the sea-shore, standing each one alone, and shut off from all others, when the tide was out; but when the tide came in they were all filled up, and the fish could swim about from one to another. We will love our own church, and do more for it than for others; but we will also love all the brethren.

Then, as to the question of religious knowledge. We are bound to advance in knowledge, and intelligence of the Bible. This is the first condition of spiritual life. But to search after knowledge without having life would be as absurd as it would be for a man who wanted to know about animal life to begin by killing the animals, to dissect them. We cannot understand what the apostles mean without having life. What can a dead church teach us of theology? If we want to advance, we must be full of the life of God. We shall then love one another, and understand each other, and work together, and be ready to give up whatever we may find out to be wrong, and realise that we are "one body," and members one of another.

Also, for the sake of the world we need this abundance of life. When the world sees us half-alive (and half-alive means half-dead), without any energy or joy, how can it be drawn towards Christ? They say, If that is Christianity, we will have none of it. Take the case of our young men who are drawn by the world. It is full for them of all that is bright; full of apparent life and motion. And if they do not see in us abundance of life, power, and happiness, will they be drawn? Surely not.

Nothing attracts the young so much as life. Children will rather have a live mouse than a stuffed horse.

Numbers of great questions resolve themselves into the deepening of spiritual life. Take the cry of the poor at the present day. It is truly said that the remedy is to bring them to see a new ideal of life, and how they may realise it. I was in the inquiry-room at one of Mr. Moody's meetings not long ago, and there a man told me he had been converted in another Mission nine months ago. I asked him, "What has Christ done for you?" "Oh, a great deal," he replied; "and not for my soul only, but for my body too. He has given me a new heart and a new coat, and I am happy in my home. My wife and brother are converted as well." Before his conversion this man was a drunken blasphemer. Don't you see that that man can take care of himself now, because Christ takes care of him. But by whom was he reached? By living Christians; so you see how deep spiritual life solves that question.

You want to bring up your family for God. You want your sons and daughters to be as godly as your father and mother were; it may be you are sorrowing because piety is dwindling down and becoming less and less with each generation. Have abundance of spiritual life. Come and ask Christ to give it you, out of his fulness, and your children will perceive and feel it.

Finally, we need this life not only for ourselves, not only for the Church and the world, but first of all *for God Himself*. How often we leave God out of sight as we look over the list of our motives! If we have abundance of life, we enable God to show what He can do. If we have it not, it is as much as to say we will not let God glorify Himself through us. But if we wish for it, we have only to ask God to take every hindrance out of the way. We have an instinct within us that, if we are to possess it, the self-seeking life must end. If the life of God comes in, the life of self cannot continue. This fulness of life is a life which has God for its object, comes from and flows towards Him, transforming us into the likeness of Christ, not by destroying our personality, but by bringing heart, body, and mind, into fellowship with Him.—*The Life of Faith.*

Mohammedans.

DEAR SIR,—In THE CHRISTIAN of April 17, under the heading of "Continental and Foreign Notes," you allude to an address given by M. le Pasteur Bost, of Boufarik, Algeria, at Lausanne, of Protestant work undertaken in this colony. M. Bost thinks the evangelisation of Mohammedan Arabs "almost impossible!" Should we then abandon the idea of evangelisation here? But against his dictum I would place another opinion, that of M. le Pasteur Mettetal, Inspecteur Ecclesiastique, in his *Péril du Protestantisme en Algérie.* (Grassart, Paris, 1883.) M. Mettetal says: "Some of our compatriots would not that we should undertake the conversion of Algerian Catholics to the Gospel; some are not less hostile to every Mission work for the salvation of the Mussulmans. They tell us, these men of little faith, that we shall preach the Gospel in vain to Arabs and Kabyles. But Jesus Christ, will He then share the empire of the world with Mahomet? But the Arabs and the Kabyles, are they not more religious than three-fourths of the 'Christians' of Algeria? And the miracles of the time of St. Paul, of Cyril, and Boniface, have they become impossible to the Son of God? Let them send Casalis's to the Kabyles, and they will soon see if they are more inimical to the Gospel than the cannibals of South Africa.

"Let us dare to undertake the conquest of Catholics, whether French, Spanish, or Italians, in Algeria. Let us dare attack Mohammed in his vast deserts; let us be true apostles of Christ. We shall then do a work in Africa which will astonish the churches of France; one cannot doubt it, if one considers the dispositions of the Spaniards and the Kabyles. Let them cease, then, to speak of the pretended impossibility of converting the Algerians to Jesus Christ!"

L'Agha, Algiers. GEORGE PEARSE.

May Meetings.

Christian Vernacular Society.

IN the work of training native Christians, and of scattering good literature throughout India, this Society was able to disburse last year nearly £12,000. At the annual meeting in Willis's Rooms last week great stress was laid on the pressing need of pure literature in India at this juncture. The emissaries of Satan are very busy spreading broadcast publications of a most hurtful and abominable sort. Warm reference was made to the valued services of Dr. Murdoch, whose unwearied efforts in different parts of this great English Dependency have prevented the dissemination of much evil reading.

The cause of the Society was ably and earnestly advocated by Bishop Coldwell, Dr. Sinclair Paterson, the Earl of Shaftesbury, and others. His lordship thought it would be well, if possible, to secure an examination of every publication sent into the country.

George-yard Ragged School.

The thirtieth annual meeting of the George-yard Ragged Schools, Church, Shelter for Outcast Boys, Infant Nursery, and other organisations, was held at George-yard on Monday evening last week. The four or five hundred people present completely crowded the schoolroom with its ample gallery. Lord Shaftesbury presided, as he has done for many years past when his health and other engagements permitted.

Mr. G. Holland, secretary, read the annual report, an interesting record. In speaking of the "bitter cry," Mr. Holland claimed that it was no new thing to East London workers, who had often had their attention called to the high rentals of the poor, the lowness of their wages, and the want of employment. They had grappled with intemperance, and set its slaves free by thousands. They had comforted the sick, and succoured thousands of children; their boys were on every sea; their girls were toiling hard for a livelihood, and were respectable members of society. Among the many departments of work carried on, there are the day-schools, Sunday-schools (five rooms are crowded with scholars on Sunday afternoons), numerous Bible-classes and Missions, with a children's service every Wednesday, toy classes, special classes for teaching little girls knitting, and to do up old clothing, boys' classes, day nursery, clothing and boot clubs, Bands of Hope, classes for elder girls and young women, instruction in cookery, a coffee-room, &c. There is to be a museum, in which Dr. Johnson intends placing 2,000 objects, chiefly illustrating Bible objects. No really hungry child is allowed to go empty away. Garments are lent to wear; children are enabled to go into the country for a short time in search of health, and the cottages at Shirley, provided by Lady Ashburton, and maintained by her, have alone given more than 200 children fourteen days' rest each. A "Louise Ashburton Rest" will be established soon. Lodging-house visitation, mothers' meetings, Temperance and evangelistic meetings are also dealt with. The hope was expressed that the premises may soon be enlarged.

A number of friends spoke warmly of the work, and due thanks were tendered to the noble Chairman for his continued interest in its prosperity. In responding, he alluded to a subject that he never seems tired of mentioning—the kindness shown him by the Ragged-school children of London as expressed in many useful presents. Speaking of the rougher lads and the improvement in them, he said that a group had recently come at a quarter to nine one evening, knocked at a class-room door, and said they wanted to hear about religion; and, on the time being mentioned, wittily rejoined, "Ain't a quarter of an hour's religion better nor none at all?" He mentioned the case of a clergyman who had been appalled at the roughness of his parish, but who was induced by him (the speaker) to open a ragged-school. Open-air preaching followed, and at the first attempt the clergyman was horrified to see a dozen ruffians of the most outrageous type right in front of his stand. But it proved that these had come to "see that the parson had fair play, as nobody had been kind to the little 'uns before." His lordship concluded by an earnest eulogy on the George-yard work; every day he lived, he rejoiced more and more in Mr. George Holland's friendship and co-operation.

City of London Abstainers' Union.

The annual meeting of this Union was held last week at the rooms of the Young Men's Christian Association in Aldersgate-street. Mr. Benjamin Whitworth, M.P., presided, in the regretted absence of Mr. S. Morley. The report stated that during the past year the Union had enrolled ninety new members, making a total of nearly 600. Besides these 750 blue ribbons were distributed to those who had been influenced by the warehouse meetings, but who had not joined the Union.

The Chairman, in the course of his address, remarked that the doctors were the great stumbling block to total abstinence. He believed if we had not a single doctor in existence the average duration of life would be considerably increased. It was thought that people could not be made sober by Act of Parliament, but he was not sure of that. People had been made drunk by Act of Parliament, and the moment a Sunday Closing Bill was passed for England many people would be made sober by Act of Parliament. Mr. Hind Smith, Rev. Newman Hall, and Rev. W. R. Mowll also addressed the meeting.

Christian Evidence Society.

The annual meeting was held at the Mansion House on Tuesday, last week, the Lord Mayor in the chair.

The Treasurer gave a statement of the Society's position, and of its work in past years, showing how assiduously its labours had been carried on, through the medium of lectures, classes, open-air addresses, the circulation of literature, and the giving of prizes for proficiency in the evidences of Christianity. He pointed out that the Secularist propaganda was being carried on more vigorously than ever, and to meet it the Christian Evidence Society ought to do much more than the present state of their funds enabled them to do. They were also especially wishful to do more in the dissemination of evidential Christian literature in India and the East.

The Lord Mayor, Lord Carnarvon, Dr. Donald Fraser, Bishop of Bedford, and Rev. G. M. Murphy, testified to the importance of the Society's work.

South American Missions.

The annual meeting of the South American Missionary Society was held at Exeter Hall on Tuesday week, under the able presidency of Mr. F. Bevan. This is hardly the occasion to describe at any length the work of the society, so long associated with the name and the splendid efforts of the late Captain Allen Gardiner, R.N. Says a contemporary: "The general nature of the results which have been achieved within the past forty years is probably not unknown to our readers; but we may once again remind them that, thanks to the labours of the society, the inhabitants of Terra del Fuégo, who had an unenviable repute at one time of being lower in the scale of civilisation than any other people on the face of the earth, have been so far brought under the influence of Christianity that there is now in that region a church and regularly-organised district, with schools, orphanage, Bible and mothers' meetings, and, indeed, the whole machinery of a parish to be found in any town or village in England."

Rev. R. J. Simpson (clerical secretary) said that in order to extend and develop the Mission, and throw still more life into existing agencies, the committee have decided on substituting a new steamship for the present sailing yawl. The serious attention of the committee has been called to the importance of having additional missionary chaplains on the West Coast, and they are now taking steps with a view to one or two appointments. The committee hope at no distant date to appoint two suitable men to labour in the field of Paraguay.

Various speeches were delivered in support of the Society's operations.

Zenana Missions.

The usual "breakfast" anniversary of the work of Indian Zenana Missions of our Baptist brethren took place this year at Exeter Hall. Mr. A. H. Baynes' report stated that the Society has now thirty-eight lady missionaries and seventy-four native Bible-women at work, letting the light of the Gospel into the dark seclusion of Indian homes. Of these some 630 are regularly visited, and 1200 of the inmates are receiving instruction, having given up idol worship, and are reading the Scriptures in their homes.

Mr. George Williams, who presided, represented our Indian sisters as stretching out their hands and exclaiming, "Come over and teach us." Rev. D. Jones, of Agra, said a great wave of change was passing over India. The men now wanted their wives to be taught. The Calcutta Exhibition was visited by a large number of women, some of whom had been seen to weep as they looked at a picture of the Crucifixion. If Sutteeism was no longer allowed, widowhood had taken its place. There were 21,000,000 widows in India, but remarriage had begun. He earnestly appealed to Christian ladies to give themselves as well as their money to the work. Dr. Valentine, of Agra, said he did not believe that Mohammedanism was making the rapid progress which some said it was; but Christianity was certainly making great strides. Eighty years ago the burning of widows, the crushing of devotees under the wheels of Juggernaut, and swinging on hooks were common enough, but now they were to be no longer seen.

Rev. James Owen, of Swansea, followed with a powerful and eloquent speech. The voice of Christ was now heard, through the missionaries, asking the women of India, "Whom seekest thou?" As mothers, they would greatly influence the next generation, for Christians, when she left the City of Destruction, took her children with her. In France, Italy, and Spain, women were the mainstay of the system of Rome, and men, for the sake of domestic peace, kept their thoughts to themselves. If the women of a country were saved, its regeneration would be effected. The Zenana ladies were doing their work quietly, but was not the less effective.

Reformatory and Refuge Union.

The twenty-eighth annual meeting of this Institution was held on Wednesday afternoon last week, at St. James's Hall, the Earl of Shaftesbury in the chair. An admirable selection of songs and hymns was given by a choir of 500 children from various refuges and homes in London, under the direction of Mr. J. Proudman.

Mr. A. J. S. Maddison (Secretary) read the Report, which stated the Boys' beadle had aided 509 children, who required a friendly hand to prevent their drifting into a criminal career, and the Shoeblacks' beadle 333. The Council in May, 1883, appointed a rescue officer, who has in a period of eleven months taken fifty-three worse than orphan children from the horrible dens in which they were living, and placed them under legal training and protection. The work of the reclamation of fallen women has been considerably extended, and during the year 863 women have been assisted to lead new lives by the twenty-four agents of the Female Mission.

Rev. C. H. Grundy next delivered an address to the children on "Work," taking as his text: "I must work the works of Him that sent Me while it is day. The night cometh when no man can work." He divided his address into four parts, "Willing Work," "Obedient Work," "Rescue Work," and "Kind Work."

Sir Stafford Northcote, M.P., in commending the work, said: On looking back at the time when I first assisted at the founding of this institution, I remember how those engaged in reformatory work were looked on partly with pity, partly with astonishment, and also partly with dislike by those who were incredulous as to the result of the work. When we commenced, people shuddered at the idea of having a reformatory within a quarter of a mile, and asked how they could expect to keep fruit or fowls, or anything else under such circumstances. Now things are greatly changed under the blessing of God; but much remains to be done. Much advance has been made in intellectual education, but although that must have had its influence, the evil you aim at suppressing can only be remedied by personal and moral influence, by getting at the hearts of the children, and making them feel that you are their friends, giving them the idea wanting to outcast children—the idea of home.

Lord Shaftesbury said they had been told that it was utterly impossible to deal with the outcast classes, and that they would do well to leave them alone, to go their own way to destruction. What we see now is the strongest and most overwhelming refutation of all the fears then expressed, and the greatest encouragement to continue those efforts to cover this great Metropolis with institutions such as these. I was very glad to see that the report speaks of the aid we give the public. Look at the hundreds of thousands these good people have taken off the streets, taken from the dangerous classes, who would otherwise have led lives of crime, and turned them into good citizens. They were very right in speaking of the great aid we render the public, and we may fairly demand some assistance in return. Our duty is to train those children in the faith and fear and nurture of the Lord. In no other way can we hope to have a wise and understanding people,

and if we have not a wise and understanding people we cannot have a wise and understanding Government. You are doing the greatest possible good in this way to the children, the Government, and the nation for the peace of those who come after you, and for the maintenance of the position Old England holds amongst civilised nations.

Moravian Missions.

Mr. George Williams presided at Exeter Hall on Thursday last over the annual meeting of the London Association in aid of these Missions—the oldest of organisations for Christianising the heathen. The sphere of the Brethren's work covers Greenland, North America, Labrador, British and Danish West Indies, South and Central America, South Africa, Australia, North-West India (Tibet), and the lepers in Jerusalem, and the number of converts, especially in South America, has recently largely increased, rendering further church accommodation very necessary. Interesting testimony to the value of the work and self-sacrifice of the workers was borne by the Bishop of Lahore, who especially mentioned the fact that the missionaries had even become lepers to take the Gospel to the lepers and slaves to teach the slaves.

Major Frobisher, as representing Waldensian Church Missions, expressed sympathy with the movement. The Revs. G. S. Karney, Sutcliffe, and Dr. S. C. Morgan, also spoke, urging the self-denying character of the Moravian Mission as a claim to increased support.

Missions to Seamen.

The annual meeting of the Missions to Seamen Society was held in the afternoon of the 1st inst., at Willis's Rooms, St. James's, the Archbishop of York in the chair.

The twenty-eight yearly report was read by the Secretary, Commander W. Dawson, R.N. Great efforts have been made during the last twelve months to promote a proper observance of the Lord's Day on board passenger and trading ships. Much success has crowned these endeavours. Temperance work is making rapid head-way among our blue jackets. Thousands of them are now pledged to abstinence from intoxicating drinks. In the higher domain of spiritual culture and Bible distribution, some progress is recorded. The chairman spoke warmly in support of the Society and its aims.

The usual resolutions were adopted, after addresses by the Archdeacon of Southwark; Admiral J. C. Prevost, C.B.; Mr. Joseph Moore; Mr. C. H. Wilson, M.P., and others. The income for 1883 exceeded £23,000.

The Opium Trade.

Last Thursday the annual meeting of the Society for the Suppression of the Opium Trade was held at the Mansion House. The Lord Mayor, who presided, said it was now forty-one years since Lord Shaftesbury brought the opium question before the House of Commons. The Indian revenue from opium was now four times what it was then, and this was an instance of how much easier it was to do right in the first place, or to turn to the right as soon as possible. If the British public wanted the opium trade suppressed they must be prepared to make a sacrifice, and put their hands in their pockets, as they did in connection with the abolition of West Indian Slavery.

Rev. W. S. Swanson, a missionary of nearly a quarter of a century's experience at Amoy, protested against the inclination of people who knew nothing about the matter to minimise the evils of opium-smoking. The Bishop of Gloucester and Bristol congratulated the meeting on the recent treaty between this country and Corea, securing to that kingdom a protection against the importation of opium. He was glad that the conscience of the nation was at length being aroused on the subject. Mr. William Fowler, M.P., complained strongly of the administrative subsidy for the growth of opium in India, between which and a similar policy towards the manufacture of gin in this country he saw no difference.

Cardinal Manning held that no time should be lost in deciding to utterly extinguish the traffic; and if the House of Commons took that step, he, for one, would promise to exercise all his Christian patience as to the how and the when, though his patience in this and the drink question was not much. Denouncing the traffic as a violation of the comity of nations and of Christian justice and charity, he reminded his hearers that this nation professed to teach Christianity and civilisation to China. "Heaven help us," he exclaimed, "for such hypocrisy!" There was such a thing, he went on to say, as retribution in international affairs, and in the corruption of youth in British Burmah by this vicious practice, political troubles for us in India might be hatching.

C.E.T.S. Women's Union.

The first public annual meeting of this organisation was celebrated last Thursday by a conference and a gathering at Exeter Hall. At the former the Bishop of Rochester presided; in the course of an address he said that women had to a great measure the influencing of public opinion, for they had the training of the children during an important part of their lives. It was in vain that they pressed for Sunday closing and the abolition of grocers' licences, and the like, unless they created a public opinion that would support those measures when they obtained them. Papers followed by Miss Meresia Nevill, on "How the Women's Union may be Helped by the Upper Classes;" by Mrs. Carus-Wilson, on "The Work of the Women's Union amongst Servants;" by Mrs. Philip Papillon on "The Women's Union in Laundries, Factories, and Large Shops." In the discussion which followed, Miss Gough referred to the work amongst barmaids in London, and spoke of their peculiar temptations. She asked the ladies to speak kindly to this class.

At the evening meeting Mr. C. E. Tritton said he hoped the Union might make a favourable impression on the public, and take its place beside the other larger and older societies doing so much for the Temperance cause. Addresses followed by Mrs. Ormiston Chant on "Drinking Facilities for Women and their Remedy;" by Mr. Oliver Leeson, M.D., on "Alcohol and its Effects;" and by Mrs. Gregson, on "Woman's Work 'for God and Home and Native Land.'"

Church Parochial Missions.

The annual meeting of this Society was held on Friday afternoon at Willis's Rooms. The Bishop of Rochester presided.

The Secretary, Rev. S. Darwin Fox, said that during the year the Society had sustained a loss in the death of Dr. Bickersteth. The Bishops of Manchester and Durham were heartily co-operating with them. The Society was now contemplating the appointment of a Missioner specially for children, and hoped ere long to meet with one duly qualified for that important branch of the work.

The Chairman, in the course of his address, expressed his conviction that the labours of Messrs. Moody and Sankey in London were producing results of a most satisfactory nature, and that nothing could be better than that they should be supplemented by the coming Advent and Lent Missions of the Parochial Society. He was hoping for great blessing on the approaching London Mission.

Rev. Dr. Morgan, Vicar of Swansea, said he had tried every sort of means to benefit his parish, but nothing had succeeded until the Church Army came among them. By these means some of the worst people had been reached. He had himself conducted forty Missions, and although it necessitated temporary absences from his flock, he was quite sure they were the better for it when he returned.

Rev. C. Keeling, of Manchester, said the whole face of his parish had been changed since the Church Army had been among them. They had now 200 converts, gathered mostly from the lowest class, some of them coming from streets out of which none had ever come before. These were now taking delight in Bible-reading and coming to church on Sundays.

Rev. W. Hay Aitken fully admitted that the novelty of Mission Services had passed away, but reminded them that the need still existed. He thought there was an extraordinary "swing" in Mr. Moody's meetings. With what readiness the choir gave their services, and seemed to feel it as incumbent on them to be there as Mr. Moody himself. They had seen evidently that God was blessing hundreds of souls through the use of music. Mr. Moody once said to him, "I can't preach a bit if they don't sing well." As to the coming Parochial Mission in London, he believed it would be a dead failure unless extraordinary efforts were put forth by the Church, and its responsibility realised. He would urge all Missioners to preach Christ as a Saviour from the power of sin. He had recently seen profound interest excited among boys at a school when the preacher dwelt on this topic.

Rev. J. Lester said he could point to 200 men and women in the potteries, many of whom were formerly drunkards, prizefighters, and wifebeaters, now coming to a Sunday morning prayer-meeting at seven o'clock, and most of them remaining to the Communion.

Church of England Purity Society.

From the evident tokens of earnestness of purpose and depth of enthusiasm which characterised the first anniversary proceedings of the Church of England Purity Society last week, says a correspondent of the *Record*, we are amply justified in prophesying for that body a place amongst such organisations commensurate with the gigantic nature of the evil it seeks to combat. Many of its members met at Henry VII.'s Chapel, Westminster Abbey, at noon. Rev. A. Butler preached from the familiar words, "Thy kingdom come, thy will be done on earth, as it is in heaven." Looking at facts around us he saw fruitful causes of impurity in the extreme poverty of the poor, which compelled them to herd together in rookeries in a way that was obviously incompatible with modesty; in the condition of the young men, who could not marry until they could afford to keep a wife in luxury; in the position of many others, away from home, amidst a thousand temptations, with enfeebled principles, and often without God. The movement by which the evil could be met must, he held, be a combined undertaking, for these were pre-eminently the days of scientific warfare. They wanted, therefore, workers and helpers of every kind, who might affect the laws of the land, together with public and medical opinion. Lastly, they needed a greater outpouring of Christ's spirit, and a more chivalrous bearing towards women.

After an interval of an hour and a half, most of the congregation, with many additions, assembled at the National Society's rooms in the Broad Sanctuary. Dr. Griffith read the First Annual Report, much of which was naturally taken up with a record of the proceedings connected with the Society's formation. Branches of the Society exist in Chichester, Liverpool, Manchester, and Rochester; whilst the White Cross Army of Durham has also incorporated itself with the wider organisation. Mr. J. G. Hubbard, M.P., entered an earnest protest against the practice of asking virtue from women whilst tolerating vice in men. Canon McNeile bore testimony to the fact that working men gave a ready response to any appeal made to them in this matter. It was, he thought, with them that the strength of the movement must lie. Among the other speakers was Rev. H. W. Webb-Peploe, who entered an impassioned appeal against modern incentives to vice in the form of literature, art, and female attire.

The Irish Society.

By the kindness of Mr. and Mrs. Greer the anniversary meeting of the Irish Society was held in the drawing-room of Grove House, Regent's-park, on Tuesday week. The Earl of Shaftesbury occupied the chair. Rev. Thomas Keane (Secretary) read a letter from Miss Maria V. G. Havergal, expressing her regret at being unable to attend the meeting, and asking that a set of her sister's works might be accepted by the Chairman, their host, and each of the speakers. The Secretary summarised the Society's work. It was first and above all a Bible Society, seeking to place the Scriptures in the hands of the poorer Irish, and to teach them how to read with profit. It was thus also an educational agency. Lastly, he might describe it as a Peace Preservation Society, since during the recent troubles in Ireland not one of their many pupils had been brought up for sedition.

Rev. N. Foster, in a telling speech, occasionally interrupted by a relapse into the Irish tongue, described his own experience of the Society's work. He had been a voluntary worker for the Society since 1855, and there was no district in which its work went on which he had not visited on foot. He had been for some years rector of a parish in West Kerry, away on the Atlantic seaboard. He had three churches, and an Irish-speaking population, most of whom knew no English. At first there was no Protestantism, because no knowledge of the Bible, and accordingly no intelligence, no decency, no high-minded motives. But now, from the work of this Society, Protestantism had there been given a local habitation and a name. He gave some striking instances of the way in which the friends of converts who were at the point of death urged them to receive the priest. Their reply usually was, "I am not looking to any earthly priest, because I have the great High Priest to plead for me"; and then their friends had often solemnly cursed the dying for their allegiance to their new faith.

The Bishop of Derry, Lord Shaftesbury, and others pleaded the cause of the Mission.

MR. MOODY AND THE LIVERPOOL CONVERTS.

By Mrs. H. GRATTAN GUINNESS.

WE chanced to be in Liverpool at the close of the Mission which Messrs. Moody and Sankey held there a year ago, and were present at the last meeting when they made a collection for the purpose of enabling the committee to engage several earnest ladies for twelve months, to visit in their homes those who had in the after-meetings given in their names as inquirers. Mr. Moody told the people to look out for these friends, and promised, at the same time, to come and speak to them once more at the year's end.

Liverpool being a great port, many of our missionaries sail from it both for America and for Africa, and it so happened we were there again last week seeing off two parties, at the very time when this promise was fulfilled on the anniversary of the day on which it was made. "We know he'll come," the people used to say; "he said he would at the end of a year, and he'll never break his word." He came, and thousands of loving and grateful hearts had gathered to hear once more the well-remembered voice in Hengler's Circus, a place more hallowed to them than any cathedral in the country.

The plan so happily conceived has been heartily carried out during the year; every inquirer and convert has been cared for and visited again and again. The city had been divided into sections, and the cards of each section handed to one of the four workers. We gathered from a brief chat with one of these ladies some idea of her experience in the work. Eighteen hundred names were given to her, which, after the first three rounds, were reduced to fourteen hundred, the rest proving to be those of mere visitors from a distance, who had come up on purpose to attend the meetings, and who had returned, many of them rejoicing in Christ, to their homes.

In almost every case the visitor had met a hearty welcome. "You have been long coming; we were wearying to see you," was the greeting she received from not a few. Only in one instance did she meet with a rude reception, and that was from a "lady!" Her cards led her to courts and alleys, to respectable houses of all grades, to drawing-rooms in handsome mansions, and on one occasion, at any rate, into the minister's study at the vicarage!

Our informant's impression from all she had seen and heard during her twelve months' work was that the work was *intensely real*—a work not of the dear American evangelists, but of God by their means, a wonderful, widespread and thorough work of grace. She had met about 770 cases of clear, unquestionable conversion, many of them of a most remarkable character, besides very large numbers who had been restored from backsliding and otherwise blessed. She met also many who had been merely awakened, more or less impressed at the meetings, but who had not passed from darkness to light, and she was enabled to lead numbers of these to joy and peace in believing.

She also held drawing-room and cottage meetings, at the request of the converts, for their friends and neighbours, and saw about sixty cases of conversion, in and through these, of persons who had not been at Moody's meetings at all. The little book, "Grace and Truth," seemed to have been helpful to over 200 persons in leading them into clear, Gospel light; and there seems good ground to believe that between two and three thousand precious souls have been born again as the result of the Liverpool Mission of 1883. This is no vague general statement, but a tangible result remaining a year after the work.

Space would fail us to tell of the dear old Scotch washerwoman, who told the visitor how she was so tired she couldn't help going to sleep when "Maister Moody" preached, but when "Maister Sankey" sang how "Mary went forth in the beauty of heaven," it roused her attention, touched her heart, brought back all her long-forgotten knowledge of Gospel facts, broke her right down, and led her too, as well as her daughter, to the feet of Jesus; or of the lady who had the notion that she could not be saved unless Mr. Moody himself spoke to her, so tried to get a word with him, was offended because he called some other worker to speak to this "person," and went out in despair, to hear a voice all the way home saying to her, "Not Moody, but Christ;" or of the young man, of whom his landlady said to the visitor, "Poor fellow, he's quite off his head, ma'am, I'm sorry to say: keeps on singing and praising God, and even in the night sometimes; seems so full of joy—and all for nothing!"

Of course, the convert visited was often the solitary Christian in the family, and filled with a yearning desire for the salvation of parents, husband, or wife, as the case might be. In one case the wife had a sceptical husband, but ventured to gather in a few neighbours to hear the lady read. The lady, on her arrival, was rather startled to see a great, rough, fierce-looking man standing, arms akimbo and breast bare, in the middle of the room, with a defiant look, which seemed to say, "What business have you in my house?" She waited a few moments, hoping he would sit down; but, no! he only stared at her. She started a sweet hymn, and he listened; but when she began to pray, he marched off upstairs. On rising, she thought, "Now, I must not lose my chance," so sent his wife up with a message to say she could not think of holding in that house a meeting which its master did not sanction by his presence, so begged he would come down. He did so; she spoke of the blind man and the Lord's question, "Wilt thou be made whole?" She saw he was moved. Tears were in his eyes as they sang, "Take me as I am," on their knees; and before she left the house he was a changed man. He was a lamplighter, and had for twenty years been to no place of worship. Now he has a weekly meeting in his own house, and has been blessed to the conversion of a Roman Catholic.

The old Circus never looked brighter or better than when crowded with the converts and their friends, the Christian workers. It once more resounded with Mr. Moody's American accents on Monday, April 28, as he stimulated every heart by his simple, graphic sketch of the prophet Daniel, and drew from the story as he told it, the precious, practical lessons with which it is replete; from the lesson in holy consistency in the first chapter, to the shining "as the stars for ever and ever" in the last. Our dear missionary band were seated in front of the platform, and stood up by Mr. Moody's desire, while Mr. Guinness first, and Mr. Moody afterwards, commended them in prayer to God, the congregation very heartily saying Amen. The Congo boys, who were present, were also remembered, and the more tenderly, perhaps, because one of their number had but a few days before been laid in an early grave, after an hour's illness, consequent on the bursting of a blood-vessel.

And then we sang with full, though glad hearts, about "The crowning day that's coming by and by," and parted, probably to meet no more all together until it comes.

If God Himself is resolved to crown with the eternal brightness of starlike glory the man who turns many to righteousness, we cannot greatly err in very highly esteeming, and very gratefully loving, our dear and honoured friend, D. L. Moody!

OLD-STREET MISSION.—Over the entrance of this Mission Hall we find this inscription: "The fool hath said in his heart, There is no God." While the lecturer at the Hall of Science opposite (Mr. Charles Bradlaugh) is well-known, the work of this Mission and the workers are in comparative obscurity. We venture therefore to ask for a small space in THE CHRISTIAN. This Mission is quite unsectarian, although originated by friends connected with the City-road Chapel. A fortnight's special services have just been held, with increasingly encouraging results night after night. The work has entailed much labour, and although every effort is being made to render it self-supporting, the financial resources are exhausted. It is especially on behalf of the extinction of the debt of £150, for the fitting up of this building, that this appeal is made, which it is hoped will be liberally responded to. C. G.

Death of Mr. Reade, of Blackgang.

WE learn with sorrow that our dear friend, Mr. Charles Reade, with whose name our readers are familiar, in connection with the Missions at Blackgang, I.W., and at Punrooty, fell asleep in Jesus on Sunday, April 27. He had been suffering from congestion of the lungs for some weeks, but it was thought the crisis was over.

When the doctor announced that fatal symptoms were manifest, he exclaimed: "No need for sorrow, only cause for rejoicing. Let us be glad and rejoice." Just before his departure a sudden foretaste of glory seemed to break on him, and he exclaimed with delight, "Amazing, amazing glory! I am having Paul's understanding," referring to 2 Cor. xii. 1—4, which had previously been a subject of conversation with a relative.

Major and Mrs. Poole in Bristol.

OWING to the great success of the work here the Mission was continued until Friday. On Thursday evening Major Evered Poole delivered a second address to men only, in the large Colston Hall. The deepest interest was evinced. The lesser hall was also full of women, addressed by Mrs. Spencer in the absence of Mrs. Evered Poole, who was indisposed.

On Friday afternoon Major and Mrs. Evered Poole gave an account of the work in the army by the Army Readers at Mrs. Briggs's, 46, Cornwallis-crescent; the drawing-room, staircase, and landings were crowded with visitors.

On Friday evening a large thanksgiving service was held. The testimony of three men, in two instances rescued from infidelity and drink, was given and much appreciated, and Major Poole read a touching letter from two navvies who had been brought to the knowledge of Christ during the Mission and desired to record their gratitude. After this, Major and Mrs. Poole each gave a stirring address. Mrs. Poole's address on "Looking unto Jesus," proved most helpful to those who during the Mission had begun the Christian life.

Precious souls have been garnered for eternity during this brief Mission; the testimony of many was very touching, as they bade good-bye to their friends. "I have got such a blessing;" "I bless God that Christ is mine!" "My soul is in the Lord's hands to-night, thanks to you," &c. There have been several remarkable cases of backsliders restored. One said, weeping bitterly: "I would cut my right hand off if I could but get back to Christ. I can neither eat, drink, nor sleep; I have thrown my business up, for I must get this matter settled before the Mission is over. I do not want peace, or joy; I would gladly mourn all my life if I could but see the loving face of Christ as I used to see it, and hear his voice saying once more, 'Thou art mine.'"

A touching incident was that of a young man, engaged as billiard marker at hotels. He was deeply impressed and gave his heart to the Lord. His whole life has been spent in hotel work and in the drink trade, which tells against his efforts to get occupation. Perhaps some Christian may feel led to take up his case, and open a way for him in other work.

Major and Mrs. Poole are at Cheltenham and Clevedon this week. As a result of the work in Bristol, it was announced that the prayer-meeting would be continued daily in two central places, and that centres would be immediately formed for carrying on vigorously the important work of the Purity Crusade.

FAKENHAM NURSES' HOME.—The Hon. Lady Sebright writes:—"I am anxious to state that the Fakenham Nurses' Home, where I am at present residing, and which is an active centre of Christian work, is now a most comfortable and roomy house, perfectly suited to its requirements, with a pleasant garden for exercise and recreation. Ladies requiring a quiet home under special circumstances would find every suitable arrangement, as a good staff of certified nurses is attached to the Home. Terms for the occupation of these apartments may be had on application to Miss S. Hamond, Nurses' Home, Fakenham, Norfolk."

GOD'S FAITHFULNESS ON THE SEA.

MANY readers who have laboured with us during the winter, will now praise God for his delivering mercies during an Atlantic storm. The young schoolmaster, extracts from whose journal I send you, had crossed many times, being one of our own dear Mission lads. He knew how to comfort the boys, and also to whom to cry during the time of trouble. We hope to sail in the same vessel, *Circassian*, May 15, with eighty, mostly little orphan girls under ten years. Mr. and Mrs. Merry and Mr. Thom are selecting Christian homes for them. We have had a full and blessed winter's service, but now feel very nerve-weary, and earnestly beseech prayer. ANNIE MACPHERSON.

"We left Moville about 6 p.m., Friday, April 4, steaming away to the West. Sea calm, and not much motion. As soon as we were fairly started, we assembled the boys below deck, and had a prayer-meeting. It was good to hear the boys pray. All at the Home were remembered, each boy praying for some particular portion of your work. . . .

"*Sunday.*—A fine day. Sun shining beautifully. Ship rolling fearfully. Number of sick ones increasing. We are strengthened by the knowledge that you are praying for us. The young man J—— is helping among the sick ones, willing to do anything. How good of God, who knows all we need, to send him to join the party.

"*Tuesday.*—Boys all well, except, B., who at present does not improve. The waves this morning were rolling over the deck, sweeping everything before them. The boys had to keep below. Later on the wind increased, and all the passengers were ordered off deck. The boys began to be a little afraid, but we were able to cheer them. They are now asleep in their hammocks, knowing nothing of the peril we are in. Captain S. says we are in great danger. He has 'hove to.' We are lying with our head homeward. Such a storm is raging, threatening every moment to break our vessel to pieces. Our trust is in the Lord, and we know you are praying for us.

"*Wednesday.*—No sleep last night. Went to see the boys five or six times, each time found them sleeping quietly. Was it not good of God thus to keep them calm? Ship still lying to, and rolling frightfully. Such a noise of water as it sweeps over the deck. The gale is increasing; the wind literally howling. Again some of the boys are sick, but we are proving that God's grace is sufficient for us. B. is much better, praise God.

"*Thursday.*—No sleep again last night. Went to the boys time after time, thankful to find them sleeping, unconscious of any danger. About nine o'clock this morning the captain put the ship again upon its course, and we are now proceeding at half-speed, the gale going down and our hearts becoming lighter; we are ready to sing, 'How good is the God we adore,' and 'Praise the Saviour.' No going on deck yet, but it is almost music to hear the working of the screw again. We are now moving at full speed. Have just come from a prayer-meeting amongst the boys; enjoyed it much, feel quite refreshed. B. much better. All in bed by eight o'clock, and soon asleep. I, too, am quite ready for my berth.

"*Sunday.*—A beautiful day, bright, clear Canadian weather; ship steady; had the boys on deck this morning, gave the Bible lesson from Luke xxiv., first part: An empty tomb, and a risen Saviour. The saloon was crowded this morning. Mr. S. preached an excellent sermon. In the afternoon Mr. S. gave a lecture on the 'Tabernacle,' illustrated by large diagrams; the saloon was again full. About 5 o'clock we passed the *Sardinian* homeward-bound, in full sail, whilst we are struggling against a head wind.

"*Monday Morning.*—All are full of hope in expectation of landing; have had a fine gathering on deck; a grand time; trust good was done. We sighted land about 5 o'clock this morning, and were alongside the dock between nine and ten. The boys in fine spirits; all landed safely.

"*Tuesday.*—Left Halifax at 3 o'clock this morning; reached Truro for breakfast; and now praising God for his goodness in bringing us thus far in safety. F. AUVACHE."

TRIALS IN SWITZERLAND.

SIR,—The epidemic which has reigned in Geneva for the past six weeks, carrying off at times twenty to thirty persons in a day, has now greatly abated. Among the deceased were five soldiers of our Geneoese corps. The departure of each and all for the world of light was remarkably triumphant, and has added another seal to the reality of this glorious salvation which so many in Geneva had vainly tried to confound with mesmerism (*magnétisme*).

One of the deceased who had been unconscious for several days seemed at the moment of death to be awakened by a heavenly vision. Opening her eyes, and pointing upwards with a radiant face, she cried: *Maman, maman! regarde, regarde!* (Mother, mother! look, look!) and fell back dead. Another, before dying, said: "I have something better than a religion now; I have a Saviour who has saved me for eternity." Just as she died she raised herself a little, and, pointing upwards, said: "Good-bye, I am going home to my almighty Saviour."

Simon Coombe, a fine, bright young man (son of a lady who, after the conversion of her whole family, had opened her house to our meetings), a few weeks before his death wrote: "For the past two months and a half I am perfectly happy. All is well when it is well with the soul." A large procession followed his remains to the grave, the crowd, which filled the street, standing with heads uncovered in respectful and sympathetic silence, as the coffin passed covered with the flag and a branch of palm.

At the same time that our five comrades in Geneva were thus called upon to glorify God in their death, five others in the canton of Neuchatel were called upon to glorify Him in suffering and publicly prove once again in that canton the reality of salvation. Returning quietly one night from a little meeting in the village of Montalchez a band of men who had been lying in ambush fell upon them suddenly with sticks and stones. Lieutenant Schimitz received a blow from an enormous stone, which tore the flesh of the forehead downwards over the eye, leaving the bone bare; she fell insensible in a pool of blood. Three men were frightfully cut in the head; one of them had a piece of his hat forced into the wound by the violence of the blow. An old man was so savagely beaten that he remained in bed for several weeks, his life being in danger. A little boy even did not escape, his piteous cries being heard afar off. This murderous attack was accompanied with a refinement of cruelties which one can scarcely relate.

In the midst of the terrible blows these dear sufferers have been visibly preserved. The Lord did not permit greater wounds than were necessary to touch many hearts, open many eyes, and destroy many prejudices and antipathies. From the first, and while a just indignation called loudly around the wounded Salvationists for the punishment of the aggressors, Miss S——, collecting her remaining strength, continually repeated the words, "Lord, bless them!" and her comrades in suffering all spoke in the same strain. Their patience, their gentleness, their love, their prayers for those who despitefully used them preached—louder than the words of the most edifying meeting—repentance, faith, salvation, and the love of Jesus. This sermon will have reached the ears of many of those who, alienated by prejudice, fear, or hatred, would have otherwise never heard anything.

The cry of indignation raised by these atrocities has stirred the authorities to action; but strange as it may seem to English readers the consequences have fallen not upon the aggressors but upon the victims. Not one of the five men who committed these all but murders, though no doubt well known in the neighbourhood, has been arrested; on the other hand, the severity of the authorities towards the Salvationists has redoubled. The decree forbidding the meetings has been re-issued. The *Suisse Liberale* of the 21st ult. describes the discovery by the police of a meeting of Salvationists. Finding the door shut one of them drew his sword and broke it open.

They forced entrance, passed the owner of the house, heedless of his protestations, and "with drawn swords" ordered the meeting to disperse. This the Salvationists declined to do. The police took their names and retired. The same scene took place at another meeting the same evening. The police forced entrance, and took the names of the seventy people in the meeting.

A candidate with good certificates from the Gymnase Cantonal was by a resolution of the Conseil d'Etat excluded from passing his examination for the post of teacher in a higher school because he attended Salvationist meetings, and the Swiss themselves are now threatened with imprisonment for even attending private meetings.

But all the difficulties seem only to fan the flame of salvation which is spreading on from village to village, hamlet to hamlet. A Swiss paper says that the persecution in one district is "owing chiefly to the good done by the Salvationists; it is generally reported that 130 to 140 people have been snatched from intemperance, converted, transformed through their action" in that single district.

It has been my privilege to take part in about twenty meetings during the past three weeks in thirteen different places in the north-eastern cantons, and the scenes of overflowing spiritual life and joy and power which I have witnessed almost defy description.

On one occasion there was a stream of living, clear, terse, joyous, testimony from about sixty people, speaking indeed out of "the fulness of their hearts." About the half are generally men, most of them strong, solid, sensible fellows. On one occasion five young men and two women, all brothers and sisters, all rose one after the other to testify their father and mother are also saved, and the family is now a shining light in the neighbourhood and much respected. My movements have been closely spied, and during the last ten days several plots were on foot in the cantons of Berne and Neuchatel to *assommer* me.

The blessing upon our meetings is in proportion to the difficulty of holding them. We have seen some wonderful scenes of conviction and salvation. The work is chiefly carried on in these two cantons by six Swiss officers, full of courage and devotion. Many others are rapidly ripening to become leaders. I thank God from my heart for the privilege of having a share in this hard but glorious fight.—Yours in salvation bonds, A. S. CLIBBORN.

P.S.—Allow me to take this opportunity to correct a misprint in my last letter which you were kind enough to insert. Our central address is 187, Quai de Valmy, Paris, *not* 127.

HULL.—Mr. Forbes has just concluded a very successful fortnight's Gospel Temperance Mission at Hull. He is prepared to accept invitations for similar work, or for evangelistic meetings only. His address is 71, Windsor-road, Holloway, N.

EXETER EASTER FAIR.—An excellent work was done by the friends engaged in the Exe Island Mission while this fair was going on. Open-air services were held, and in spite of counter attractions, large numbers of pleasure-seekers paid attention to the Gospel message. Some of the exhibitors too, being free on the Sunday, attended a service held in their midst, no kind of opposition being made. The Bible stall, hung with Gospel texts, was erected inside the field, at which, through the kindness of the Religious Tract Society and others, the workers distributed 16,000 tracts. A young gipsy, dying in one of the vans, desired to be prayed with, and for several visits he expressed his gratitude, saying that he was not afraid to die, as he was trusting in Jesus as his Saviour. A similar work will (D.V.) be held at the Agricultural Show to be held in Exeter shortly. Supplies of tracts, &c., may be sent to Mr. William Eccles, Mission-hall, Exeter.

GEMS FROM MR. SPURGEON'S MISSIONARY SERMON

At Exeter Hall, Wednesday, April 30.

I HAVE taken for a text this morning "Thy will be done in earth as it is in heaven." It will be done. In one sense it always must be done. Yet will it cost us pain and sorrow and grief. Let us not only consent that it be so, but acquiesce and even rejoice in tribulations also if the will of the Lord be done.

When we are called to suffer bereavements personally, or when as a Society we see some of our best and most hopeful men taken away, let us bow in the same spirit as our Master did, and still say, "Thy will be done." God knows what is best for his own work. It does seem to us a great waste of human life that man after man should go to the malarious swamps to tell to the heathen the things of the Kingdom, only to die. Why not work a miracle, and cover their heads? It must not be so. We do not quite see the reason. God does not deign to give us reasons, else were there no scope for our faith.

See these great and huge stones brought from the quarry to the edge of the sea. They are thrown into it. Why so much labour? These great masses of masonry might surely have been built into a temple for the Lord. Here they come, still more, and still more, and still more for many a year, and all seems lost and thrown into the sea. It is the foundation of God's causeway through that sea, and blessed is that man that shall make the lowest block of it. Though he seem to be lost, lost only is he to our sight; he hath achieved his purpose, and that purpose shall rise above the waves of obscurity, till we shall see and wonder at what the Lord hath done.

Christ does not teach us to pray for impossibilities; he puts prayers into our mouths that can be heard and answered; but certainly this is a great prayer, a very big prayer. Can earth ever impinge on heaven? Is not it far off, a drifted planet, that has got out of place altogether? Is it not swathed in the dreariest mist? Can any of these swaddling bands be taken from it? Can thy will, O God, be done on earth as it is in heaven? It can be and it must be, for a right prayer is ever the shadow of a coming blessing.

It was so once; it will only be going back to the good old times which ended at the gate of Eden. There was a day when you could scarce know any difference between earth and heaven, for God was in Paradise with Adam, and Adam was in Paradise with God. All things were rightly ordered there, nor had the trail of the serpent as yet defiled anything; heaven and earth sang to the same tune, the hallelujah of the morning and of the evening. We are not going to institute a new order of things. We are only to bring back the old. History shall gloriously repeat herself, and there shall yet on earth be a perfect world with perfect omnipotence, and righteousness shall look down from heaven and behold it with complacency. It will be so at the last.

Verily, I ween that between here and heaven there is but a very slender division if we did but know it. Heaven is much nearer than we think. I question if "the land that is very far off" be a true name for heaven at all. Was it not Babylon that was referred to there? It can not be heaven, for heaven is not far off. We are taught to treat it as a place that is near. "Our Father which art in heaven." Where my Father is, the true spirit of adoption does not permit me to be far away.

They do God's will in heaven universally, without making a selection. Here men pick and choose—take this command to be obeyed, and lay that commandment by as non-essential. And we are all tinctured, more or less, with this odious gall. There is something that we like to do, and therefore we do it. There is some other duty that is hard, and therefore we try to forget it. Oh, it should not be so, but, constantly, from the first dawn of our spiritual being till we lay down our body and our charge, we should be doing everything which we see to be the will of the Lord.

Oh, to do what God bids us, as God bids us, on the spot, and in the moment!

"Ours not to reason why,"

or ask a single question, but to say with Esther, "If I perish, I perish, but I will go in unto the king." If it be for my country, for my God, I will sacrifice myself right readily without a moment's delay, even as they would do in heaven if such work were asked of them.

We catch ourselves at self-congratulation—oh, so often. We sit down and whisper, "I did that very well." We say to ourselves, "There was no self in that. I did really cast myself on God without desiring my own honour, or trusting in my own ability;" and, while we are laying that flattering unction to our souls, we are lying, as our self-congratulation proves. I do believe that there are some of us whom God might have allowed to do ten times as much, but He knew that it would not be safe. We must not stand on the pinnacle, for our heads are apt to grow dizzy. We must not be permitted to rule a great kingdom, for we should be tyrants if we had the opportunity.

There are two places mentioned in the text that are very dissimilar, are they not—Heaven and Earth? Is there not a likeness between them? I would answer that I think they are much more like each other to the sons of God than they are unlike. . . . "Heaven is a place of rest," says one; "there they rest from their labours." And what is the world but a place of rest? "Why, many other things," say you. "I know it is, because of our fretfulness and unbelief;" but "we that have believed do enter into rest."

Saith one, "But there is the place of perfect service; for 'his servants shall serve Him.'" And is not this the place, in some respects, of a more perfect service still? For there are some things which perfect saints in heaven and holy angels cannot do. If you are to have a choice of a sphere in which you can serve God, choose not heaven but choose earth. There are no back streets and slums in heaven; but there are plenty here. There are no jungles, there are no places where death speedily follows upon service, and therefore you cannot render to God self-sacrifice up yonder; you can render it here, I do believe there are some respects in which this world hath a preference above the heavenly state in this doing the will of God. Oh, that we were but better men, and we might make the saints above envy us! If we did but live as we should live, we might make Gabriel stoop from behind his throne and say, "I wish I were a man;" and make even the glorified wish that they could take part in that supreme conflict which is to-day carried on against the powers of death and darkness.

Do not be so eager to go to heaven. Nay, do not be eager at all. Set very loose by the things of earth; but count it a great privilege to have long life in which long to serve the Lord. It is but a little interval between the two eternities, and if we judged unselfishly and saw what can be done on earth that cannot be done in heaven, we might also say, "Give us back the antediluvian periods that we might serve the Lord in suffering and reproach for his dear sake who did hang upon the tree." But it will be very, very short at the best; therefore let us see to it that we do serve Him on earth as we shall serve Him in heaven.

God's will can never be done where it is not known; therefore in the first place it becomes us as a Missionary Society to pray that the will of the Lord may be known—that we may make known the Gospel in every place. Why is it not made known already? Is it not probably true that the selfishness of Christians is the main reason why Christ is not already known all the world over? If Christianity is to spread in the world at the rate at which it has done, and we are going to give to Christ's kingdom the percentage we have given, I suppose it will require about an eternity and a-half to convert the world, if such a thing can be.

We do not know how much money there is in the custody of God's stewards, and there are some of them not likely to let us know until we read it in the paper, and then we shall discover they died worth so much—that is, in the estimate of the world; but as one reads it with opened eyes, one reads they neither were worth much living nor dead, or else they would not have hoarded up all this when so much was wanted for the spread of the Gospel.

After all, the best rule of life is, what would Jesus do if he were here to-day, and the world still lying in the wicked one? If Jesus were in your trade, if he were in your business, if he had your money, how would he spend it? for that is how you ought to spend it—exactly so.

Brother, sister, you will be in heaven very soon. Since last year a great number have gone home; before next year a great many more will have gone home. Sitting up in those celestial seats, how shall we wish that we had lived below. Let us live a life that will bear the light eternal. Is it life to live otherwise? Is it not a sort of fainting fit, a coma, out of which life may not quite have gone, but all that is worth calling life has oozed away, unless we are every day doing that which will last, will outlive the last fires, and will appear before the judgment seat of God?

If I may have moved any person here to feel "I will live so," I have not spoken in vain. I have at least stirred myself with this intense desire to cast off all the parings, and outsides, and wastes, and husks of life, and just to let the real kernel be my one care. Thy will by me be done on earth, as yet, my Lord, I hope to do it in the skies. May I begin here what I can perpetuate into eternity.

Hopeful Signs in France.

SIR,—Not unfrequent mention is made in your columns of the absence of religious feeling in France, and I fear the statements are only too true. There is, however, a redeeming point which should, I think, be brought to the attention of your readers, namely, the eagerness with which women of the labouring and artisan classes and small shopkeepers receive the Bible. I have resided for the last two winters in a town in the south of France, containing some 30,000 inhabitants, and find that whilst amongst the men there is utter carelessness, it is not so with the women. A very considerable proportion of these feel strongly the emptiness of the Roman Catholic faith, the hollowness of its forms, and the absurdity of services of which they understand nothing.

Many of this class are very exact in the performance of the forms enjoined by their Church, such as masses, alms, fasting, &c., but they feel how unsatisfactory they are. One of them actually said, "Notre réligion n'est pas sérieuse;" another, who had attended a Protestant funeral, was perfectly astonished at the reality of the service, and to find that the prayers used were such as she could join in, and which enabled her to hold personal communion with God.

I find that confession is strongly disapproved of by many; that purgatory is believed by a large number to exist only in the imagination of the priests, to whom it is such a good friend. With all this, so wedded are the people to the faith in which they have been born, and their old associations, that but few break away.

My object in writing is to urge any of my fellow-countrymen who may be intending to travel in this country, to provide themselves with copies of the Gospels. I am not exaggerating when I say that these Gospels will be received with avidity, and in many cases read with great attention. Gospels can be bought for ½d. each; better ones for 1d. Children's tracts (with very nice pictures, taken from *Chatterbox* or *Children's Friend*) may be obtained from the Librarie Française et Etrangère, 204, Rue de Rivoli, Paris, and they are very welcome to the young people. Surely those who are about to visit this country will not grudge a corner of their portmanteau to convey to those who are in such darkness, but who are seeking for light, the Word of Life. S.

With the Army in Egypt.

WE subjoin a few extracts from the letter of Mr. S. Gillespie Prout, written from Suakin, referred to in our last. At the close of his communication he says that he will thankfully receive any help that Christian friends may send him for the expenses incurred in connection with his Mission in Egypt. Letters may be addressed to him at Northfield, Ilfracombe.

Having described his arrival in Egypt, Mr. Prout says he lost all chance of ambulance work through the delay in receiving his surgical appliances. He was also greatly hindered by officialism, that is not over fond of the presence of "free lances."

"At Suez I experienced much friendly and hospitable kindness from some of the P. and O. Company's officers. Obstruction was more rigid than ever. At every step I caught my foot in 'Red tape' of the most unyielding texture, my wish to be of service in any capacity being evidently regarded as conveying disparagement of the completeness of official arrangements and the zeal and devotion of all connected with the service. During a stay of a little over a week at Suez, in the hope of getting an opening for work, I visited the camp two or three times, but ascertained that no access to the hospital tents could be permitted to me. A Protestant chaplain belonging to the Wesleyan body, who had recently been appointed, evidently an earnest-minded young man, who cared more for soldiers' souls than for their salutes, gladly accepted from me for distribution several hundreds of the books which I might not myself give away to the sick and wounded men.

"A very interesting opportunity was permitted me during my six days voyage down the Red Sea from Suez. We had on board the crowded Egyptian steamer about eighteen men from the 10th Hussars, 65th, and 89th, who had been wounded in the affairs of Teb and Tamai; had been in hospital at Suez, and were returning to Suakin to join a home-bound troopship. We had a nice little deck service on the Sunday afternoon, and some pleasant talks together, and all were pleased to accept books. I came to Suakin in the full expectation of finding work among some 4000 of our men, having been assured that such a force would be retained here for some time, a then expected expedition towards Berber, in aid of Gordon being a strong added inducement. On our arrival, however, we got the news that nearly all the troops would be sent away, and that the others would shortly follow, all idea of further operations till the fall of the year having been abandoned."

Mr. Prout, however, found some weeks' quiet service at Suakin in visiting the troops, and holding services in his "Arab house."

"In the middle of one of them we had a fresh and most welcome arrival, the chaplain of H.M.S. *Briton*, who was delighted to come in for our little gathering of 60th men, joining heartily in the hymn. His frank, happy, earnest manner was a most refreshing contrast to my recent experiences. After this month there will, so far as I can at present see, be nothing here for me to do. My subsequent movements must be shaped by events and opportunities. I shall (D.V.) return home *vid* Malta, having left at Suez a considerable number of my books for distribution there and elsewhere. I have given away a good many Arabic Gospel picture cards and tracts, with a few entire Gospels, and have found them most willingly accepted. I was greatly struck by the eagerness with which they were received, indeed solicited, in the Bazaar of Jeddah, where I spent a day, a town which as the port of Meccah, is regarded as one of the most fanatical places in the East."

CHINESE IMMIGRATION.—The Canadian Government has shown its good sense by vetoing a measure recently passed by the British Columbia Legislature prohibiting Chinese immigration. On the announcement of this action by the Dominion Parliament the Premier of Columbia telegraphed to his provincial secretary to allow the 500 Chinese who had been kept on board their ship at Victoria to land.

St. Peter's Greenwich Church Mission.

REV. F. STORER CLARK writes that our correspondent who sent the second report of this Mission in our last was mistaken on various points. He speaks in high terms of the Missioner, Dr. Morris, of the Church Parochial Mission Society. Mr. Storer Clark thus concludes:—

"We must close with the expression of our deep thankfulness for the results of the able services of Dr. Morris, and also of the 'Mission lady' who conducted the women's meeting each afternoon, helped at the after-meetings, and visited the homes of those who through age or sickness were unable to attend. That God's blessing signally rested upon their labours was testified to by the eighty-eight who have applied for memorial cards. Several say that for the first time they have accepted Christ; others were restored from backsliding; many were raised out of doubts, inconsistencies, and negligence to a happier, holier, and more devoted life."

An Infidel's Prayer.

THE following incident has just been related by a minister, whose veracity will not be questioned by any one who knows him. It occurred under his personal observation, and hence it is not a story manufactured to illustrate a point. He has no objection to the use of his name, nor would he hesitate to give the name of the person who was most concerned. He is ready also to furnish the precise date and locality of an event in the history of a young man, that speaks in thunder tones to those who deliberately make light of God and of his Word.

This young man, just entering upon the practice of medicine, had become a scoffing infidel through the reading of Ingersoll's wretched books, and other vile productions of hell. He seized every opportunity to pour forth a tide of shocking blasphemy against Christ, and held up the Bible among his companions to coarse and obscene ridicule. At length he went so far in his desperate wickedness that he uttered a wilful lie, and perpetrated a monstrous fraud, in order to express his contempt for Christianity. He pretended to be converted, and asked permission in a meeting of the Young Men's Christian Association to confess the Lord Jesus publicly by leading in prayer.

Of course his request was gladly granted, but meanwhile he had prepared a prayer addressed to the Unknown God. It was filled with horrible irreverence and thoughtfully planned insult of the Saviour. Spreading the manuscript before him on a seat, he kneeled down, and commenced to read his ribaldry, when his voice was suddenly hushed, and his body was heard to fall upon the floor. The young men who were present hastened to him, but found that he was dead, and in unspeakable awe they carried forth the corpse, the ghastly pallor of the face and stony stare of the eyes haunting them, as they bore all that was left of the scoffer to his home.—*The Truth.*

MESSRS. F. AND T. E. MURPHY have been conducting Gospel Temperance meetings at Freeport, U.S. Mr. T. E. Murphy received a very cordial welcome on his return from this country, and his stirring addresses to the people of Freeport are highly spoken of by the local press. We wish a hearty Godspeed to father and son in their labours among their own people.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The friends of this Mission held their quarterly conference on Wednesday, April 30, at the Institution, St. George-street, London Docks. From statements made by Rev. G. J. Hill and a number of the workers, it appears that for extent of work and encouraging results, the past three months surpasses any like period in the Society's history. At three of the Society's Bethels and Sailors' Rests increased accommodation is needed, owing to improved attendance. Help is needed to carry on the work of this Mission. Bags, Bibles, books, and tracts will be acceptable, and can be sent to the offices, 237, Commercial-road, E.

Evangelistic Notes.

EXETER.—Many souls are being brought to Christ through the preaching of Rev. W. Richards, of Bedford Church. A united prayer-meeting is held every Tuesday in the Athenæum.

MOTHERWELL, N.B.—Mr. W. D. Dunn, evangelist, is here, conducting a series of meetings in the Home Mission Hall, which is filled, and the Lord is saving souls every night, and Christians receiving much blessing. As the meetings are to be continued, will your readers remember us specially in prayer? THOMAS MYSE.

HOCKLEY.—Mr. Harris, of the Evangelisation Society, has held a fortnight's services in the Wesleyan Chapel, which have been well attended and greatly blessed. Many souls have been saved, three of them over seventy years of age. Eight have already given in their names to join us in church membership.

ESSEX.—A ten days' Mission has been held at Thorp-le-Soken, by the Rev. A. R. D'Arcy, of the Church Parochial Mission Society. Large congregations assembled day after day to hear the message of salvation faithfully and lovingly declared to them, and we believe that the power of the Lord was present to heal. No effort made of late years for the spiritual good of the inhabitants has met with such results, and many have thankfully acknowledged the blessings they have received.
A. H. RUMBOLL, Vicar.

MR. OPIE RODWAY AT SYDENHAM.—The visit of this evangelist to the Gospel Hall on the last Sunday in April will long be remembered by many. Several came seeking the Saviour, and before they left rose and testified to the blessing received. A young man at the close of the afternoon meeting reminded Mr. Rodway of a service he had held ten years ago, where as a boy he had found peace under his preaching. "I was determined," he said, "to find you when I heard you were coming to Sydenham, and to cheer you on your work by telling you what a blessing I received." Mr. Rodway hopes to pay us a second visit at the end of May. D. BURTON.

PONTYPOOL, MONMOUTHSHIRE.—Mr. Opie Rodway's recent visit to Mount Pleasant Chapel in this town was much blessed. On Sunday evening, April 27, during a solemn and impressive service, the first batch of converts were publicly admitted to the church, numbering thirty-one adults, most of whom are in the prime of life and a few far advanced in years. Many more candidates for membership are waiting to be received. All hearts are rejoiced; Sunday-school teachers by seeing their scholars turn to God, parents by beholding a radical change in their children. One of those admitted has completely lost the taste for strong drink, though he has been its slave for thirty years. T. L. I.

GREENOCK, N.B.—A series of meetings have been held in the East-end of this town by Mr. James Moodie, which have been attended with great blessing, in the school-room of Rev. P. Thomson's Free Church. This was the first attempt which has been made to hold such services, but the large attendances showed the interest which was felt, and many souls professed to be born again. A foreman in one of the work-yards was heard to say, "I don't know what's come over my men; they do nothing but talk about finding Jesus, or wishing they had found Him." Many encouraging cases have come under the notice of the promoters of the work, who are filled with joy at such abundant answers to their prayers.

GOSPEL TENT WORK.—We are preparing to start on our eleventh year of Gospel-tent campaigning. A new marquee is being made, with wooden sides and canvas roof (extra strong for standing the gales), to be erected on the same site occupied for five summers, adjoining the New Esplanade, Weston-super-Mare. Another is preparing for the miners of the Welsh valleys, to be worked by our brother David Jones, who preaches in Welsh and English. We hope to have seven tents in constant use during the coming season, three large ones for the towns, and four smaller ones for the villages. Applications are daily coming in for tent services in spiritually dark and destitute neighbourhoods. I ask the prayers of your readers that all needful guidance, help, and blessing may be vouchsafed.
Ebenezer House, J. A. VICARY.
Dalrymple-road, Bristol.

REV. DR. PARKER, of the City Temple, is suffering from overwork, and has taken a short sea trip in order to recuperate, before he fulfils his duties as Chairman of the coming meetings of the Congregational Union.

Notices of Books, &c.

Mr. Moody's Text, "I will trust and not be afraid," beautifully printed in five colours and gold (14 in. by 10½ in.), is issued by *Mr. John G. Wheeler*, 38, *Maldmay Park*, *N.* 6d.

Garlands for a Royal Grave. *Hamilton, Adams & Co.* Into this neat volume has been collected a number of sermons delivered by leading preachers on the death of the late Duke of Albany. It is no unworthy memorial of a young life, full of promise, but suddenly cut short.

Miss Graham's "Protegs." By John Strathesk. *Oliphant, Anderson & Ferrier.* A clever piece of Scottish character sketching from the able pen that some years since delighted the reading world with "Bits from Blinkbonny." It ought to encourage Christian workers among the poor and the ignorant.

A Paper read before the London City Missionaries' Mutual Improvement Association, entitled Our Method in Visitation, has been sent us for notice. It contains many useful counsels to Christian workers, and may be had of the author, Mr. G. W. Morden, 34, Catlin-street, Rotherhithe-New-road, S.E.; price 3d.

Readers of The Quiver for May (6d., *Messrs. Cassell & Co.*) will be sure not to miss Rev. M. Guy Pearse's short paper on "How to use the Bible." The same number contains an excellent and well-illustrated sketch of Miss Hastings' Whitecross-street Mission, from the pen of Annie Beale.

From Loom to Lawyer's Gown (*S. W. Partridge & Co.*) is an outline of the eventful career of Mr. Mark Knowles, the well-known barrister and Temperance advocate. It reads like a fairy tale, and shows what can be done in the way of worldly advancement, in spite of exceptional difficulties, by means of integrity, self-reliance, and perseverance, crowned with a simple trust in God.

Sunday Talk. Edited by Rev. W. W. Tulloch. *Dunn & Wright, Glasgow.* A magazine of general reading, and marvellously cheap at twopence. But we are greatly puzzled about the title. In our young days, the introduction of such light literature into a Scottish Christian home circle on the sacred day of rest would not have been dreamt of.

In the Slums. By Rev. D. Rice Jones. The author of these graphic and veritable sketches of low life in St. Giles' has earned the best possible right to be heard on this burning topic of the time, by himself living and labouring in the heart of the dens and rookeries he describes. He makes a distinct addition to the growing literature of the subject; if many other consecrated workers were to follow his self-denying example there would probably soon be less to write about.

Eastward Ho (*H. G. Davies*, 73, *Ludgate-hill, E.C.*), 6d., is a new monthly, designed, says the introduction, "to be a medium of thought between East and West." The articles in the first number are by well-known and able writers, and mainly deal with social questions that have lately come to the front in the discussions about "Outcast London." On the whole, the serial seems to us much more likely to minister to the leisure hours of the West than to the crying needs of the East.

All on the Altar: Memoir of Rowland Lambert. By Rev. R. Leitch, Newcastle. 1s. *J. Nisbet & Co.* Rowland Lambert, of Newcastle, well known to all evangelical Christians in the North as an earnest and successful winner of souls, was taken to his rest in the end of July last, and many mourned his loss. In these interesting pages a fellow disciple and servant has recorded something of Mr. Lambert's busy and beneficent life. His active labours in the Temperance reform would alone entitle him to the most grateful recollections of the community in which he lived. It could be truly said of him, "his all was on the altar."

The series of admirable lectures delivered to young men at Aldersgate-street Y.M.C.A. by Dr. Sinclair Paterson several years ago, and published in three vols., are now issued by *Messrs. Hodder & Stoughton*, in one handsome and tastefully bound volume, entitled, Life, Function, Health, 3s. 6d. We know not where else there can be found, within the same compass, and in an equally popular and attractive setting, such a body of valuable information and teaching on the physical aspects of our complex human life. Cheap editions of the separate volumes, "Studies in Life;" "The Human Body and its Functions;" "Health Studies;" can also be had (1s. each).

The A.B.C. Church and Chapel Directory, 2d.; *Banks, Racquet-court, Fleet-street.* We welcome another edition of this most comprehensive and useful compilation. Besides containing a complete catalogue of the May meetings, it gives lists of clergymen and ministers throughout London, thus rendering it of permanent value.

We have also received the following:—

From *Messrs. Hodder & Stoughton:* Earth's Earliest Ages, by G. H. Pember (7s. 6d.)—Howard the Philanthropist, by Dr. Stoughton (7s. 6d.)—Kadesh Barnea, by Dr. Trumbull (2ls.)—The Law of the Ten Words, by Dr. Dykes (3s. 6d.)—Wiclif and Hus, by Dr. Loserth (7s. 6d.)—Biblical Lights and Sidelights, by Rev. C. E. Little—Life, Function, and Health, by Dr. Paterson (3s. 6d.)

From *The Religious Tract Society:* History of Protestant Missions in India, by Rev. E. Storrow (6s.)—Christ and the Church, by Dr. Adolph Saphir (4s.)—Wiclif Anecdotes, by Dr. S. Green (1s. 6d.)—Life of Wiclif (2s. 6d.)—Temple Hill (2s. 6d.)—Promises of Scripture, by Dr. S. Green (1s. 6d.)—Present Day Tracts, Vol. IV. (2s. 6d.).

From *Messrs. Nisbet & Co.:* Terse Talks on Timely Topics, by Henry Varley (3s. 6d.)—The Bible True to Itself, by Dr. A. Moody-Stuart (5s.)

From *Messrs. Partridge & Co.:* From Loom to Lawyer's Gown (1s.)

From *Messrs. Hunt & Co.:* Thoughts on Baptism; Thoughts on Sickness, by Bishop Royle (3d. and 6d.)—Ruth the Moabitess, by A. L. Hunt (1s.)

From *Simpkin, Marshall & Co.:* Fifteen Sermons, by Canon Edmonds (2s. 6d.).

From *Hamilton, Adams & Co.:* Garlands for a Royal Grave, Sermons on the Occasion of the Duke of Albany's Death.

From *Dickinson:* Paraleipomena (3s. 6d.).

From *McNiven & Wallace:* A Young Man, His Faith, &c. (6d.).

From *T. & T. Clark, Edinburgh:* Handbooks for Bible Classes and Students. (History of Christian Missions, 2s. 6d.), by George Smith, L.L.D.

From *Swan, Sonnenschein & Co.:* Needlework for Ladies, by Doriada (1s. 6d.)

Pamphlets Received.

From *S.P.C.K.:* Colonists' Handbooks, No. 6, New Zealand (4d.)

From *Stanford, Charing-cross:* "Is there A God?" Considered (1d.)

From *Hodge & Co., Dublin:* Guide to Dublin Charities, Part I. (1s.).

What is the Salvation Army Really Doing in India (1d.). 8, *Paternoster-square.*

Magazines and Serials for May.

Messrs. Cassell & Co.: Garden Flowers—History of Protestantism—Encyclopædic Dictionary—Magazine of Art—The Holy Land—Great Industries of Great Britain—Popular Gardening—Book of Health—Household Guide—Greater London—Old and New London—Peoples of the World—World of Wonders—Concise Cyclopædia—Bishop Ellicot's Commentary—Farrar's St. Paul—Doré's Bible—Quiver.

Messrs. Isbister & Co.: Good Words—Sunday Magazine.

Religious Tract Society: Sunday at Home—Leisure Hour—Friendly Greetings—Cottager and Artizan—Children's Companion.

Messrs. Partridge & Co.: The Welcome—Family Friend—Friendly Visitor—British Workman—Band of Hope Review—Children's Friend—Infant's Magazine.

Messrs. Ward, Lock & Co.: Dr. Adam Clarke's Commentary—Universal Instructor.

Messrs. Hodder & Stoughton: Expositor—Congregationalist—Clergyman's Magazine.

We have also received the following:—Footsteps of Truth—Our Own Magazine—Our Boys and Girls—Old Jonathan—Chart and Compass—China's Millions—Friend of Missions—Church Missionary Gleaner—Juvenile Instructor and Intelligencer—Children's Record—Free Church Monthly—Child's Own Magazine—Young England—Pearl of Days—Anti-Slavery Reporter—Musical Monthly—Wesleyan Methodist Sunday-school Magazine—Christian Worker—British Messenger—Preachers' Analyst—Christian Church—Good News—Gospel Trumpet—Sunday-school World—Hand and Heart—Believers' Pathway—Evangelist—Expositor—Regions Beyond—Our Darlings—Life of Faith—Protestant Alliance Monthly—On the Road—Sentinel—Band of Hope Chronicle—City Mission Magazine—Open Doors—Western Temperance Herald—Herald of Peace—Gospel Temperance Monthly—Children's Advocate—Voice of Warning—Amateurs Art Designer—Jewish Herald—Magazine of Music—Africa; Living Waters—Evangelical Christendom—Irish Congregational Magazine—School and Home—Bible Light—Sunshine—Christian's Record.

MALTA.—Miss Waldegrave is here, and continued blessing is experienced. We hear of the conversion of a very determined follower of Mr. Bradlaugh, who did much to disseminate his literature in the Fleet. A.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—May 11, Psalm cv. 28—45; May 12, Psalm cvi. 1—18; May 13, Psalm cvi. 19—33; May 14, Psalm cvi. 34—48; May 15, Psalm cvii. 1—16; May 16, Psalm cvii. 17—30; May 17, Psalm cvii. 31—43.

A DRINK FOR HAYMAKERS AND HARVESTMEN.—Mix 1½ lbs. of Epps' cocoa with warm water; mix 1 lb. *finest* oatmeal with a little boiling water. Stir both into six gallons of boiling water. Boil altogether for ten minutes; add sugar and milk to taste. This forms a delicious drink, which has been tried with great success in many country districts.

Mission and other Appeals.

The Seaside Orphans' Rests at Dover are in want of funds to carry on their work, which aims "to provide change of air for the inmates of orphanages and homes in and around London."—Mr. Thomas Blackman, 8 Biggin-street, Dover.

Longacre Mission, Aberdeen.—Funds are required to aid this work, which is unsectarian, and seeks by Sunday-schools and other evangelistic work to bring the Gospel to all classes. Secretary: Mr. John Cairnie, 26, Hill-street, Aberdeen, N.B.

Bohemia, St. Leonards.—In this difficult neighbourhood the Lower-road Mission puts forth earnest endeavours to reach the people by means of Gospel and Temperance services. Donations and tracts will be gratefully received by Mr. J. H. Meredith, 19, South-road, St. Leonards.

The Cornwall Home, Falmouth, provides for destitute little girls who, through the misconduct or poverty of their parents, are thrown early on the streets. Articles of food and clothing, or any other assistance, will be gladly received by Mrs. Hugoe, 1, Claremont-terrace, Falmouth.

Gospel Hall, Sydenham.—This Mission embraces open-air and in-door services, temperance meetings, a coffee tavern, and benefit clubs for sick men and women. All these cause expense, and friends willing to help in defraying it may communicate with Mr. J. Haine, Acton Villa, Devonshire-road, Forest-hill.

Holloway Evangelistic and Open-Air Mission.—For twenty-one years Mr. H. Puiterill has devoted his time to visiting the sick and dying, holding Gospel and Temperance meetings in and out of doors, and visiting regularly the common lodging-houses. During the winter months free breakfasts have been given to the poor and destitute, to whom also the Gospel was preached. The Mission owes £25, for which amount, together with the regular expenses, outside help is needed, the members being poor working people, many of whom are quite unable to give any pecuniary help.—301, Holloway-road.

Requests for Prayer.

For blessing on a series of special evangelistic services at Mornington Hall, Hampstead-road, N.W., during the month of May.——For a three weeks' tent Mission at Warninglid, Sussex.——For blessing on a Mission at Carlinghow, in Yorkshire, May 10 to 23, by Rev. R. D. Monro.——For blessing on evangelistic meetings at Stornoway, conducted by Rev. George Campbell.——For a Mission at Gloucester to May 18, by Mr. John Elliott, of the Evangelisation Society.——For blessing on special services from May 24, in a tent and Trinity Hall, Stewart's-road, Battersea, by local ministers and known evangelists.——For blessing on Exeter, and specially that the Athenæum may be filled every Tuesday with a praying and believing people.——For full and rich grace to be bestowed during the Conference at Newport, May 14—16.——For a three weeks' Mission conducted by Mr. Cooper at Coatbridge, N.B.——For Mission week services in United Presbyterian Church, Airdrie, N.B., beginning on the 12th inst.

SECOND ADVENT CONFERENCE.—We remind our readers of the Conference on the Second Advent, in the Conference Hall, Clapham-road, S.W., next week, Wednesday to Friday May, 14, 15, and 16.

TENT WORK AT SOUTHSEA.—The winter months leave behind them many rich tokens of Divine blessing in this neighbourhood in leading many souls to Jesus; as the summer approaches we are reminded of happy service in our tent-work during the past three years. We hope to go forth again in this important work on Southsea Common, where large numbers flock every evening for exercise and pleasure. Many will often come into the tent who probably do not hear the Gospel elsewhere, and permission having been kindly granted us again by the authorities, we feel it an opportunity not to be lost. I have been often thanked by strangers in the streets, and by others in house-to-house visitation, who by these services have been brought to their Saviour. Soldiers and sailors, too, have in this way received blessing, and are, we hope, receiving testimony in distant lands. Our tent last year was spoiled by the strong gales, and rendered unfit for the exposure of Southsea Common. We have now a much stronger one, capable of seating about 400 people. We hope to commence on the 18th inst., and to continue through the summer, preaching every week evening, and twice on Sundays. John Denning.

Inglis-road, Haverlock-park, Southsea.

THE ANCHORAGE MISSION.

THE ANCHORAGE HOUSE, Regent's Park, N.W. THE MISSION HALL, Queen Anne's Gate, Westminster.

Committee—George Hanbury, Esq.; Rev. H. E. Fox; Colonel Stuart Wortley.

GOSPEL MISSION AND PREVENTIVE WORK.

In addition to the Sunday and Week-day Services, Sunday Schools, Mothers' Meetings, &c., in the Mission Hall, Classes are now held for the instruction of young girls of various ages in the truths of the Gospel, and for teaching them sewing, cutting out, mending, and other such things as may be useful to them in their various positions in life.

Bible Classes for domestic servants, young women in houses of business, and others, are being arranged. All classes are conducted by Ladies.

RESCUE WORK.

The Anchorage House meets a great and acknowledged want, *in sheltering respectable young women who have been led astray.* Many and many a poor creature, now sunk in the sinful life of our great cities, might have been saved had such an opportunity come before her in the early days of her sin.

Special Mission Services are held from time to time for women living in sin.

The whole work of the Mission is directed towards producing a clear and definite change of heart, through simple belief and trust in the Atoning Blood of the Lord Jesus Christ. The work accomplished during past years shows that the blessing of God rests on what is done with that view only.

The expenses are necessarily heavy, and an earnest appeal for assistance is made to those who sympathise with work carried on on the lines indicated above. No debt will be incurred, and the work done can therefore only be in accordance with the funds sent in from outside sources, in aid of that found by the Members of the Committee and their friends.

Papers, containing a full account of the work of the Anchorage Mission, including suggestions as to the way found wisest by experience to overcome certain difficulties found in dealing with young women about to become mothers, and rules for admission to the Anchorage House, will be sent on application by letter (not post-cards), to Mrs. H. Stuart Wortley, President of the Ladies' Committee, Rosslyn House, Grove End Road, N.W., to whom, to any Member of Committee, or Messrs. Morgan & Scott, subscriptions, which are much wanted *now*, may be sent.

MARYLEBONE MEDICAL MISSION.

THE ANNUAL MEETING

Will be held (D.V.) in

STAFFORD ROOMS, TITCHBOURNE STREET, EDGWARE ROAD,

ON TUESDAY, MAY 13, 1884,

At 3 p.m.

THE EARL OF SHAFTESBURY, K.C.,

WILL PRESIDE.

Speakers— **LADY HOPE;**

REV. H. SINCLAIR PATERSON, M.D.;

REV. E. A. MIDWINTER, M.A.;

DR. W. BURNS-THOMPSON, M.A.;

DR. R. CHAMBERS, Medical Superintendent;

E. PARKER YOUNG, Esq., F.R.C.S.; and others.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

Established 1822.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.

OFFICES:

27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. Jas. Kearney White, *or by the Proprietors of this paper.*

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 220 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

Coloured Missionaries for Africa.

THE ANNUAL MEETING of the FREEDMEN'S MISSIONS AID SOCIETY will be held at WESTMINSTER CHAPEL, St. James's, on THURSDAY EVENING, May 15, 1884.

The chair will be taken at 7 p.m. by the Right Hon. the EARL of SHAFTESBURY, K.G.

Speakers—The Right Hon. the Lord Mayor, M.P.; A. Pease, Esq., M.P.; S. Smith, Esq., M.P.; Rev. Dr. Bevan; and Rev. S. Pearson, M.A.

The JUBILEE SINGERS (of Fisk University) will be present, and sing several pieces.

Tickets at Messrs. Hodder & Stoughton's, and at the Office of the Society, 18, Adam-street, Strand, W.C.

J. GWYNNE JONES, Secretary.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY.

Jewish Colony, Cyprus. *Water found.* The wells a great success. £500 WANTED to build first set of cottages, washhouses, and cattle-sheds.

Hon. Treasurer—R. C. L. BEVAN, Esq.

Donations Received by the Bankers,

Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland.

Mrs. FINN, *Secretary.*

Office—41, Parliament-street, Westminster, S.W.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

On FRIDAY, MAY 9, the FORTIETH ANNUAL MEETING will (D.V.) be held at WILLIS'S ROOMS, KING STREET, ST. JAMES'S. The EARL CAIRNS will take the chair at 3 o'clock, and Lord Ebury, Rev. J. A. Aston, Vicar of St. John's, Deptford; Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow-square; C. Ernest Tritton, Esq., and other Gentlemen will address the Meeting. The attendance of all interested in the work of the Church among the Poor of the Metropolis is cordially invited. Tickets on application at Hatchards, 187, Piccadilly, W.; Seeley's, 54, Fleet-street, E.C.; Nisbet's, 21, Berners-street, W.; Partridge, 9, Paternoster-row, E.C.; and at the Offices.

T. MARTIN TILBY,
Lay Secretary.

Offices—56, Haymarket, S.W.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.

INSTITUTED 1844.

Employs a large number of experienced men as workers under the Clergy among the Poor, the Sick, the Ignorant, and the Outcast of London and the Suburbs. House-to-house visitation and general parochial assistance is thus provided in poor districts, and with most encouraging results. The Committee specially APPEAL for NEW ANNUAL SUBSCRIPTIONS and DONATIONS to maintain this useful Religious and Social work among the masses.

T. MARTIN TILBY,
Lay Secretary.

Offices—56, Haymarket, S.W.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's Inn-road, London, W.C.

This Society was established in 1860 for the reception of the less degraded class of penitent young women. Young women are admitted on any day, and coming from any quarter whatsoever, if there be room and funds. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. A Home has been opened for the reception of such young women before they become mothers, as are unfitted from their previous good character and position to mix with others. The applications for admission are *painfully urgent.* Funds are greatly needed.

HENRY THOMPSON, *Treasurer*, 38, Mincing-lane, E.C.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.

THE FORTY-FIRST ANNIVERSARY

WILL BE HELD ON

Tuesday Evening, May 13,

In EXETER (Lower) HALL.

The Chair will be taken by George Williams, Esq.

AT 6.30.

Speakers:—Revs. J. H. Hitchens, D.D.; W. L. Rosedale, LL.D.; W. Unsworth; C. Wagner; J. Jackson Wray; and Aaron Matthews (one of the Society's Missionaries).

SCRIPTURE READERS' SOCIETY FOR IRELAND.

INSTITUTED 1822.

President:

The Rt. Hon. the Earl of Shaftesbury, K.G.

By kind permission of the Right Hon. Lord Mayor of London,

A MEETING

Will be held (D.V.) for the above Society, at the

Mansion House, on Thursday, May 15,

When the President,

The Right Hon. the Earl of Shaftesbury, K.G., will take the Chair at Three p.m.

An influential Deputation will be present to give information respecting the Society. All interested in this truly important work are earnestly requested to attend. For Reports and particulars of the Society, application to be made to the Secretary, Capt. Jas. Kearney White, Offices, 9, Paternoster-row, and 337, Strand, London; and 27, Lower Pembroke-street, Dublin.

IRISH CHURCH MISSIONS

TO THE ROMAN CATHOLICS,

WITH WHICH IS INCORPORATED THE

IRISH SOCIETY OF LONDON.

ANNIVERSARY MEETINGS

IN

ST. JAMES'S HALL,

On TUESDAY, MAY 13.

Captain the Hon. F. MAUDE, R.N.

WILL PRESIDE AT THE

BREAKFAST MEETING

At NINE A.M.

Speakers: Rev. H. J. Bergher, St. Philip's, Islington; Rev. H. W. Webb-Peploe, St. Paul's, Onslow-square.

The Right Hon. EARL CAIRNS

WILL PRESIDE AT THE

ANNUAL MEETING

At ELEVEN A.M.

Speakers: Rev. Horace Newton, Driffield; Rev. H. J. Bergher, Islington; Rev. Canon Cory, Clifden; Rev. H. Fiske, Dublin.

HORACE W. TOWNSEND,
Clerical Secretary.

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Letters to the Editor.

THE GOSPEL AND THE SECOND ADVENT.

Dear Sir,—The difficulty felt by your correspondent "S. B.," and noted by you as "A Query," arises out of the unauthorised putting together of two passages. There is no one passage where it is said, (1) "Proclaim the Gospel in all the world, for (2) until that is done the end cannot come." (1) The command is given at the close of Matthew and Mark; "Go ye, therefore, and teach [make disciples of] all the nations" (Matt. xxviii. 19). "Go ye into all the world, and preach the Gospel in all the creation" (Greek). "He that believeth, and is baptized, shall be saved" (Mark xvi. 15, 16). "The Christ must suffer, and rise from the dead the third day, and repentance and pardon must be preached in his name among all the nations" (Luke xxiv. 47). (1) Here is the command. But there is no prophecy, or promise, or command that this shall be done before the end comes. (2) The note of time belongs to our Lord's prophecy on Olivet (Matt. xxiv.). Four of his disciples had asked him when the buildings of the temple should be thrown down, and what should be the sign of his coming [presence], and of the end of the age (*αιων*).

The Saviour tells them, after several other signs: "This Gospel of the kingdom shall be preached (heralded) in all the world, for a witness unto all the nations, and then shall the end come" (Matt. xxiv. 14). (2) Here is a promise, but no command.

Moreover (1), the command is addressed to one of God's two peoples, and (2) the promise to another.

For God has two peoples now on the earth. (1) Jesus' Jewish disciples are to be on the earth when Christ comes, and "to see the Son of man coming in the clouds of heaven" (Matt. xxiv. 30; Mark xiii. 26; Rev. i. 7).

But the other people are to be "caught up in clouds to meet the Lord in the air, and so to be ever with the Lord" (1 Thess. iv. 17). Instead of seeing the Lord in heaven while they are on the earth, we are assured that when Christ appears in his glory in heaven, they are to appear in heaven in glory beside Him (Col. iii. 4).

Signs, then, are given to the earthly people, before the fulfilment of which Jesus will not be seen by those on earth.

But the other people are to be ready at any moment; and no previous signs are to be given. Aknowledge of times and seasons—such as "the end of the age," was not needed by the Church (1 Thess. v. 1). The Saviour is coming as the thief; and the thief purposely abstains from giving notice (Rev. iii. 3, xvi. 15). Believers, under Paul's preaching, "turned from idols to serve the living and true God; and to wait for his Son from heaven" (1 Thess. i. 9, 10). They were not to know the time of the Saviour's advent, not even what watch of the night the Master would come (Mark xiii. 32—37; Tit. ii. 11—13). To all his Church—without any previous sign given, it is commanded, Watch! They were to be as servants expecting their Lord's return from the wedding, ready to open to Him immediately as soon as he should knock (Luke xii. 36).

Please to observe also, that there is a difference between "the Gospel of the grace of God," or salvation through faith in Christ, which is now being proclaimed, and "this Gospel of the Kingdom," which is to be proclaimed in that day (Matt. xxiv. 14).* The Gospel of the grace is accepted now by multitudes, who believe not in the coming Kingdom, or the millennial glory of Christ.

There is also a difference between 'the return and coming of the Lord Jesus,' and "the end of the age."

If we do not distinguish between the Lord's two peoples, and the different positions they hold now, and will hold in the coming kingdom, we shall get into much confusion. May we distinguish things that differ (Phil. i. 10—margin).—Yours truly in Christ, R. Govett.

To the query of S. B. in our issue of April 17, we have received several replies, which are substantially summed up in the following extracts, and the letter by Mr. Govett.

"Eboracum" says: "The Scripture testimony is that 'the Gospel must first be published among all nations,' or, as St. Matthew has it, 'This Gospel of the kingdom shall be preached in all the world for a testimony unto all nations, and then shall the end come.' What constitutes a *sufficient* testimony we know not, for 'of that day and hour knoweth no man.' This we do know, that the Apostles, 'filled with the Holy Ghost,' regarded it as a possible event in their day."

J. W. Tait, also quoting the above passage, asks: "Where is there a nation in the whole world to which the Gospel has not been preached for a testimony? Let the meetings at Exeter Hall during the next few weeks supply the answer."

[Communications have also reached us from Thomas Newberry, H. M., and W. Cyril Andrews, for which we regret we have not space.]

[* This distinction we believe to be unsupported by Scripture. In Acts viii. the preaching is described under six various terms: "The Word" (ver. 4), "Christ" (5), "the things concerning the Kingdom of God" (12), "the Word of the Lord"—"the Gospel" (25), "Jesus" (35). In Acts xx. 24, 25, Paul speaks of his ministry "to testify the Gospel of the grace of God" as having been fulfilled by his "preaching the Kingdom of God." In the fundamental parable of the Sower (Matt. xiii. 19) the seed is expressly defined to be "the Word of the Kingdom." There is only one Gospel, and that is the Gospel of the Kingdom of God, which is a term inclusive of all other definitions of the Gospel.—Ed.

Notices.

Communications Received with Thanks.—J.W.T. A.L.H. S.A.H. H.B. E.R.K. H.M. E.B. E.A.A. T.L.J. T.N. W.P. J.F. E.R.T. P.E.P. C.R.H. R.L.T. N.C.M. A.H.T. A.R.D. A.M.D. F.J. A.B. W.A. S.W.K. R.W.C. S.R.G. W.D. F.J. A.J.S. E.J. N.K. W.H.V. A.B.H. A.M. M.E.B. T.S. J.H. H.R.F. B.P. S.S. H.E. J.A.V. R.T.A. H.B. R.A. J.B. T.S. J.W.B. W.E. G.J.H. G.F.P. C.G. R.M. A.A.B. Belfast Reader. Major E.P. A.T. F.S.C. J.L. G.M.S. E.F. A.A.D. W.M. M.F. J.S. N.H. H.G.A. W.S. A.T.M. S.B. J.L. T.D. S.S.E. H.A.C. E.H. C.R.H. E.W.A. D.C. C.E.J. J.F. F.E.G. M.P. J.B.

Applicants for Tracts.—A. Mudge, The Hut, Winchmore-hill, N.; Mrs. Gaze, care of Mr. Wink, Felixstowe, Suffolk; J. Bain, 279, Crookston-street, Glasgow; Mrs. E. Martin, Buckland, near Tring, Herts; Mr. George Fuller, Sermon-lane Mission, 54, Liverpool-road, N.; Mr. E. Peters, High-street, Stevenage, Herts; Mr. G. E. Lambeth, 31, Green-street, New Brompton, Chatham; Mr. E. Maslen, Vernon House, Weston-park, near Bath; Miss Hine, Campden, Gloucestershire; Mr. R. R. Blewer, 31, New Church-road, Camberwell; E. P., Ophthalmia Hospital, Maidstone; Mr. W. Goodall, Open-Air Temperance Mission, 2, Hamburg-street, London-fields; Miss Glaze, 48, Jackson-road, Holloway, N.; Mr. J. C. Andrews, Putney-vale, Surrey; Mr. W. J. Whenday, Freehold, Hadlow, Kent; Miss Jesse Jackson, Willoughby, near Alford, Linc.

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Dr. Pentecost and Mr. Stebbins, Conference Hall, Mildmay, till Friday next. Conference Hall, Eccleston-street (near Victoria Station). Sunday, May 11, 3 and 7 p.m. Week meetings, at 8 p.m., Saturday excepted. Bible Readings, at 3, Monday to Friday.

Messrs. Whittle and McGranahan.—Blackheath Rink Hall, May 6, for a week.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. Fullerton and Smith.—To May 25, Cardiff; June 1 to 22, Dundee.

Rev. W. Haslam.—St. Patrick's, Waterford, Ireland, May 18.

Mr. Denham Smith.—May, Upper Clapton; June and July, St. George's Hall, Langham-place, W.

Dr. Thain Davidson's monthly sermon to young business men, Islington Presbyterian Church, Colebrooke-row, Sunday, May 11, at 6.30 p.m.

Captain Baring at Talbot Tabernacle, Talbot-road, Notting-hill, Sundays, May 11 and 18, at 11 and 7; at Powis Hall, Powis-gardens, Monday, May 12, to Friday, May 16, 8 p.m.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland, Sundays, during May, at 11 a.m. and 7 p.m.

South London Choir.—Tent Mission (in Choir's tent), Stewart's-road, Wandsworth-road Station, May 25 to June 18.

Children's Special Service Mission.—Mr. Spiers and Mr. Westall at Fowey; Mr. Hankinson at Clapham Conference Hall, May 17, at 3 o'clock; Mr. J. W. Jordan at Fairfield Hall, Croydon, May 10, at 3.30; Mr. W. T. Seyler at Catford, May 19—23, at 7.

Malden Hall, Kentish Town (five minutes' walk from Fleet Hall).—Messrs. Chas. Inglis and W. R. Lane every night (except Saturdays) till May 18. Sundays, at 7 o'clock; week nights, 7.30.

Evangelistic Mission.—Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (*not* Town Hall), Kilburn; Bignold Hall, Forest-gate; Malden Hall, Malden-road, Kentish Town; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

Y.M.C. ASSOCIATIONS.

City Branch, 61, Gracechurch-street.—Daily Prayer-meeting, 1.15 to 2 p.m. (Saturday excepted). Bible-readings in Isaiah each Tuesday, at 6.15 p.m. Members' social meeting last Thursday in each month, 6 p.m. Youths' social meeting Wednesday, May 7, 6 p.m.

Exeter Hall.—Rev. C. H. Spurgeon, special sermon to young men only, Sunday, May 11, at 6.30 p.m.

Hammersmith.—Evangelistic meeting, Cadby Hall, Sunday, May 11, 7 p.m. Address by Mr. Russell Hurditch.

Westbourne Grove, Monmouth Hall, Monmouth-road.—Bible-reading each Sunday, 3.15 p.m. Prayer meeting, Tuesday, 9 p.m.

Burlington Hall, 23, Savile-row, W.—Thursday, May 8, at 8.30, lecture by Rev. Ossian Davies, on "Christmas Evans, the Welsh Preacher." Sunday, 11th, Bible-class, conducted by Mr. A. R. Pite, subject, "Egypt" (Exodus v.)

186, Aldersgate-street, E.C.—Annual May Breakfast, Tuesday morning, May 13, at 6 o'clock. Addresses by Major Whittle and others. Solo and other singing by Mr. and Mrs. McGranahan. Chair taken by Mr. Geo. Williams. Tickets (ladies or gentlemen): Single, 1s. 6d.; double, 2s. 6d.

MISCELLANEOUS.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in May, at noon. Rev. J. G. Rogers.

Newport and Isle of Wight Conference, May 14—16, subject: "The Calling of God."

Meetings of Believers, Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 10, 11, and 12.

Church Army.—Annual meeting, Wednesday, May 28, at 3.30 p.m., Princess Hall, Piccadilly. Chairman, Bishop of Oxford.

The Portman Institute, 37, Baker-street, W.—Conference of Sunday-school teachers, Monday, May 12, at 7.30 p.m.

Freedmen's Missions Aid Society.—Annual meeting, Westminster Chapel, May 15, 7 p.m. Earl of Shaftesbury in the chair.

Scripture Readers' Society for Ireland.—Annual meeting, Mansion House, May 15, 3 p.m. Earl of Shaftesbury in the chair.

Trinity Hall, Stewart's-road, Battersea.—Mr. D. M. Cameron every Tuesday in May, at 11 a.m. and 6.30 p.m.; Thursdays, 7.30 p.m.

Naval and Military Bible Society, 32, Sackville-street, W.—Annual meeting, May 23, at 2 p.m. Chairman, Gen. Sir Arthur Lawrence, K.C.B.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 9, at 7 p.m., Rev. J. Martin on "Holy Life and Holy Vision—My Privileges. Tea at 6.

Belgrave Chapel, Halkin-street, Belgrave-square.—Rev. Marcus Rainsford, Incumbent. Service every Sunday evening, 7 p.m. Strangers cordially invited to attend.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. May 9, Rev. E. W. Moore; 16, Rev. N. Sherbrooke.

British Women's Temperance Association.—Annual meeting, Exeter Hall, Strand, Thursday, May 15, 6.30 p.m., Mrs. G. S. Reaney, in the chair; Friday, May 16, conference, 11 a.m. to 1 p.m., and 2.30 to 5 p.m.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: May 8, "The Life of the World to Come;" 15th, "Faith's Choice;" 22nd, "The Glorious Ascension;" 29, "The Crown Jewels."

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THE MISSIONARY BREAKFAST will be held in Cannon Street Hotel on Tuesday, May 20, at Nine o'clock, under the presidency of the Right Hon. R. N. Fowler, M.P., Lord Mayor. Tickets Half a Crown each, may be had of the Secretaries.
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SECOND COMING PRAYER UNION.—A Conference in connection with the above Union will (D.V.) be held at the South London Conference Hall, Clapham-road, on May 14, 15, and 16. The subjects selected are the Personal Premillennial Advent, Two Resurrections, Personal Antichrist, Character and Errors of the Age, Restoration of Judah and Israel, Millennial Age. Speakers: The Revs. A. Faussett, C. A. Fox, C. Graham, G. Karney, C. M. Pym, Webb Peploe, C. Skrine, J. Stephens, H. Townsend, F. Whitfield, J. Wilkinson; Gen. Haliday, Col. Puget, Col. Rawlinson, J. E. Matheson, Esq. Programmes and tickets may be had free by applying to the Secretary at the Hall, or by sending a stamped envelope with address. A few tickets for reserved seats at 2s. 6d. per day. For further particulars see bills.

SEAMEN'S CHRISTIAN FRIEND SOCIETY. — The Annual Sermon will be preached at the Seamen's Chapel, opposite London Dock Wall, on Sunday, May 18, at 6.30 p.m., by the Rev. Alexander McAuslane, D.D. The ANNUAL MEETING will be held in the same place on Tuesday, May 20, at 7 p.m., under the presidency of Colonel Brookman, V.P., supported by the Rev. F. A. C. Tillingston, M.A., George Palmer, Esq., M.P., George Williams, Esq., M. H. Hodder, Esq., H. W. Maynard, Esq., John Bell, Esq., and others. Owing to extension of the work the Society is in debt, and donations are very urgently needed for general Mission purposes, and also towards the debt of £800 on the Society's buildings in Ratcliff Highway. Contributions may be sent to Messrs. Morgan & Scott; to London and Westminster Bank, Eastern Branch; or to the Secretary at the offices, 237, Commercial-road, E.

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METROPOLITAN TABERNACLE.—The Annual Meeting of the Colportage Association will be held on Monday Evening, May 19th, 1884, at 7 o'clock, in the Metropolitan Tabernacle. The President, Rev. C. H. Spurgeon in the chair; addresses by Rev. Samuel G. Green, D.D., and several Colporteurs, thirty of whom will be present.—Rev. W. Corder Jones, General Secretary.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children a Christmas treat.—Hon. Secretary, Henry Rudgley, 82, Wood-street, Cheapside; Robert Baxter, Esq., Treasurer, 6, Victoria-street, Westminster.

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Miss Mathews' Choir of Ladies will sing during the afternoon. Admission, Tuesday 2s. 6d., Wednesday 1s.

THE COLUMBIA MISSION, Columbia-road, Hackney road, E.—The Committee of the above Mission appeal for help. They wish to raise £50 by the end of June, to clear the Mission of debt. The workers are very poor and have done their best, so are compelled to seek outside help.—T. W. Jones, Esq., Treasurer, 24, Cavendish-street, New North-road, N.; Samuel Edwards, Secretary, 132, Pownall-road, Dalston, E.

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HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss Penn, and Fräulein Esser receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.

Grove House, Upper Clapton, London, N.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brighthelmston, Birkdale, Southport.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to J. D., 48, Paternoster-row, E.C. Inclusive terms, 100 to 120 guineas per annum.

PARIS.—Pension Protestante de Demoiselles. Mademoiselle Vienot, 18 Rue Demours, près Bois de Boulogne. Préparation aux examens. References — Messieurs les Pasteurs Bersier, Th. Monod; W. Armitage, Esq., Farnley House, Chelsea.

MONTREUX, Switzerland. — Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—Reference, Rev. Denham Smith, 33, York-terrace, Regent's-park, London.

HIGH-CLASS GIRLS' SCHOOL,—Paincipal, Miss Bastin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Inclusive terms forty-five guineas per annum. Referees — Rev. Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

SEASIDE EDUCATION for young Ladies. Special educational advantages. Earnest Christian training. Home kindness and comforts. Pleasant garden. Referees: Clergymen and Parents. Terms, fifty guineas.

M., Mr Grindstead, Chemist, Preston, Brighton.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.

Dalete, Boddington's Library, Notting-hill-gate.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford Hill, N. — Miss Brown and Miss Good (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, Rev. E. Matheson, Esq., and others. Prospectuses on application.

LATIN, FRENCH, GERMAN, Italian. Private Lessons, Evening Classes, schools and families visited. Terms moderate, by Dr. Gengnagel, 65, The Grove, Camberwell, S.—"Dr. Gengnagel's method (published by Simpkin, Marshall & Co.) is the only one which can secure fluent conversation."—*Schoolmaster*, Feb 16, 1884.

A LADY WISHES to recommend the Pension of Madame Bourget, Lausanne, to young Ladies desirous of mastering the French language. Every educational advantage. Kind Christian home. Terms, £4 per month

Mrs. H. Taylor, Romford.

CAPTAIN MORETON has great pleasure in recommending Mr. G. Foster to parents, as one both capable and anxious to train children in secular and spiritual things.

Kelvedon School, Essex.

CHRISTIAN HOME, with education, for little children at the seaside. Special attention given to health and training.—Principal, 5, Cliff Park-villas, Park-road, Southend-on-Sea.

SUPERIOR NURSERY GOVERNESS wanted, to take charge of four children. English, French, music, good needlework. In fellowship with "Open Brethren."—Apply immediately, E. M., 130, York-street, Belfast.

TO PARENTS AND GUARDIANS.—The advantages of Home with Tuition in French can be secured for a youth of good connection in a French Pastor's family in London.

French Parsonage, Kildare-gardens, W.

A LADY at Clapham wishes to meet with Companion-Pupils for her daughters, 9 and 14, to share daily instruction from a first-class Governess.

Mater, 63, Bedford-road, Clapham, S.W.

TUTOR.—Son of French Protestant Pastor, speaking English, desires Board in a family, for May, June, and July. Would give instruction in return for board. Best references.

L. A., 18, Minto-street, Edinburgh.

A LADY, of some experience, is seeking an engagement. English, fluent French, and German, good music and arithmetic, elementary Latin, and drawing. Liberal salary.—J., care of Ayles & Martin, 17, Firs Glen, Bournemouth.

RE-ENGAGEMENT required by Christian Governess. Thorough English, French (France), elementary German and Latin, music, drawing, and painting. Evangelical ministry desired.—H., 88, Mildmay-park, N.

GOVERNESS.—Re-engagement to young children required. Acquirements: English, music, elementary drawing, calisthenics, and needlework.

H. S., Post-office, Yardley, Worcestershire.

HANOVERIAN LADY seeks an engagement in a Christian family, or good school. German, music, English, French grammar, needlework. Several years' experience. Good references.—M. G. H., 16, Powis-terrace, [London, W.

A YOUNG GERMAN Lady (Diplomée) desires a re-engagement. English, arithmetic, French, German, drawing, and calisthenics. Good references. Moderate salary.

Esperance, 16, Powis-terrace, Westbourne-park.

GOVERNESS (22).—A young Lady seeks re-engagement English in all its branches, French, music, singing, drawing, and elementary German. Church of England. Excellent references.—A. E. H., Lion Villa, Blandford.

PRIVATE LESSONS, or Permanent engagement required. A German Protestant Lady (33) Spanish, thorough Parisian French, superior English, music (no performer), elementary drawing. Good references

C. E., 16, Powis-terrace, Bayswater.

A LADY (Cert. H.G.) and testimonials, desires day-pupils, or teaching in the country. South, or in N. Wales. Seeks small cottage in likely neighbourhood.

C. H., 16, Paradise-place, Stoke, Devonport.

Appointments, Situations, &c., Wanted.

TO MANUFACTURERS and Merchants.—An energetic Christian gentleman, good Accountant, Salesman, and Manager, desires appointment. Total abstainer. Highest references. — Clifford, 36, Chalcot-crescent, Regent's Park-road, London, N.W.

SECRETARYSHIP (private, or of Christian work), or any similar position of trust desired by advertiser. Unquestionable references.

Scotus, 11, Blackfriars-road, S.E.

WANTED TO PLACE an intelligent, well-educated youth in a Christian home, to learn farming. Preference given where land agency and valuing are combined with farming.

Rodgers, Syston, Leicester.

THE ADVERTISER, decided Christian, has been last seven years ship master, age 37, desires re-engagement on shore (no objection to travel), where energy and thorough attention to duties would be appreciated, and duly remunerated by Christian employer; or would be glad to consider proposals for entering into partnership, £200 to £400 with Christian, where no special knowledge would be at first obligatory. — H., 8, The Terrace, Queen Elizabeth's Walk, Stoke Newington, N.

A YOUNG MAN (27) requires an engagement as Counterman, or any position of trust. Could manage a book department of a religious society. Ten years' experience in the London book trade. Excellent references from previous employers and clergymen.
C. T., 16, Oldfield-road, Stoke Newington, N.

SECRETARY or AMANUENSIS.—RE-ENGAGEMENT required by a gentlewoman, rapid, exact, and energetic in her work. Possessing highest references and testimonials from former employers, professional men, and also invalids. Well suited to act for a society. Residence not imperative if near London.
B. M., Court Hill House, Lewisham.

TWO CHRISTIAN LADIES seeking work are willing to give voluntary help, and would like to relieve some tired worker for a time. Hospital work cannot be undertaken, but visiting amongst the poor or helping in Home would be acceptable.
Mrs. JONES, 56, Paddington-street, Marylebone.

A LADY EVANGELIST, and a good Revivalist, open for temporal engagements in mission halls, tent services, &c.—Mrs. A. B., 12, Warlock-road, St. Peter's-park, Paddington.

TO THE BENEVOLENT. — Will any kind Christian help a young man to retrieve his character by giving him some employment? A gentleman interested in the case will give particulars, and any additional assistance required.
B., 69, Upper-street, Islington.

ADVERTISER (Christian), middle-aged, active, abstainer, seeks employment. Suitable for position of trust. Make himself useful. Fair writer, can keep accounts. Salary moderate. Good references.
X., 9, Shepherd's-bush-road, W.

WILL ANY KIND CHRISTIAN assist a Young Man in obtaining employment? Has just left the army. Highly respectable. Was four years clerk in Adjutant's Office. Excellent testimonials and reference. Age 26.
W. O., 7, Approach-road, Victoria park, E.

AS COACHMAN, or Groom and Coachman. Married, no family. Total abstainer. Good character. — E. WHITLEY, High-street, Carshalton, Surrey.

GOOD COACHMAN requires a situation by the 7th of June. Married, age 34. Both Christian and abstainer. Two children, age 8 and 6. Four years' good character. Town or country. Used to driving good cattle. Christian privileges valued. Good testimonials for 18 years can be procured if desired.
T. PATEMAN, Westfield Downs, Wimbledon.

HOUSEKEEPER, where servant is kept, by an experienced, domesticated person. Cheerful disposition. Good needlewoman. Quiet, comfortable home desired. Salary no object. References. — Y., Miss Vine, Holdenhurst-road, Bournemouth.

THE ANCHORAGE MISSION.—A young woman requires a place as thoroughly good House-maid. Also her sister seeks a situation as Under Housemaid or Kitchen-maid. Both are Christians earnestly desirous of doing well, and can be strongly recommended.—Address by letter (not post-cards) in the first instance, giving particulars of situation, with wages offered, to Mrs. H. STUART WORTLEY, President of Ladies' Committee, Rosslyn House, Grove End-road, N.W. If no answer is returned, it will be because places have been found.

WANTED, situation as Matron, Housekeeper, or Companion. One or two children not objected to. Can overlook studies. Would read or write for an Invalid. England or France.—L., 10, Warlock-road, Paddington.

AS COMPANION. — An engagement required by a Lady, of education and experience, whose services to an invalid would be invaluable. Highest references.
A. B., *Cyclist* Office, Coventry.

AS USEFUL COMPANION.—Engagement desired by a Lady of methodical habits. Abstainer and Churchwoman. Salary secondary.—N., care of Mrs. GAIGER, St. Nicholas-road, Sutton, Surrey.

USEFUL COMPANION, Lady Housekeeper, Mother's Help (single). Active, domesticated, well educated; handy at needlework. Abstainer. Thirty years' experience. Remuneration secondary consideration.—Z., Miss Williamson, Berlin Repository, High-road, Lee, S.E.

YOUNG LADY, age 21, desires engagement as Mother's Help. Willing to teach young children, and to make herself generally useful. Comfortable home chief object.—B. E. W., Miss Massey, 10, Belsize-road, South Hampstead.

A CLERGYMAN'S DAUGHTER seeks a re-engagement as Housekeeper or useful Companion. Fond of children. Boys' school not objected to.—Address,
H. M. W., 10, Prince-street, Rhyl N. Wales

AS MOTHER'S HELP (children and needlework preferred), by a young person, 19, who wishes to be treated as one of the family. Comfortable Christian home. Moderate salary.
M., British School, Windsor.

A LADY WISHES to recommend a respectable young woman as Sewing or Useful Maid. A slight knowledge of dressmaking and housework. Age 30. Wages £12.
Miss CHURCHILL, Chesham, Bucks.

HOME WANTED, for a young Lady in a Christian family, either as Companion, Household duties, needlework. Small sum could be paid if necessary. — DELTA, 3, Wellesley-buildings, Copse-road, Clevedon.

A LADY can recommend thoroughly respectable Christian Man and Wife. Family; aged 42. Well educated. In great need, employment having failed. Suitable for Coffee Tavern.
B., Broadwaterbury, Tunbridge Wells.

Mrs. HIND SMITH wants to hear of a situation for an elderly person, of great respectability, as Housekeeper to widower, where young servant is kept
Woodside, Godstone Park, Surrey.

A LADY WISHES to place a Girl, of excellent character, as Under Nurse in Christian family, in neighbourhood of S. Hampstead or St. John's Wood.
Miss BOSTOCK, Wallington, Surrey.

AS USEFUL MAID, and to wait on a Lady, invalid or otherwise. Age 30; 2½ years' good character. Total abstainer.
M. W., 18, Chryssell-road, North Brixton, S.W.

A LADY WISHES to recommend a trustworthy person, to attend on one or two children, or an invalid; or as Wardrobe-keeper. Good needlewoman.
Mrs. CROWLEY, Highfield House, Alton.

Appointments, Situations, &c., Vacant.

AGENTS REQUIRED everywhere in England, Scotland, and Ireland, for the sale of Teas of exceptional quality at lowest quotation. 7d. per lb. commission. Free delivery to all parts. Special terms for cash.—Write to the United Tea Growers' Association, Agency Department, 11½, Union-court, Old Broad-street, E.C.

A CHAPLAIN (Evangelical), under licence of Archbishop, required for Coatham Convalescent Home, Redcar.
Rev. J. POSTLETHWAITE.

PUPIL.—An opening occurs for a Pupil in the offices of a firm of Architects in the City. Old-established practice. Premium moderate.—For further particulars address, ARCHITECT, care of Messrs. Mitchell & Co., 13, Idol-lane, Tower-street, E.C.

A MARRIED COUPLE.—Wanted, to reside in a Christian Gentleman's family near town, where parlourmaid and housemaid are kept. The man as Gardener and indoor servant, the woman as good Cook. State ages, qualifications, and terms.
L. L., Morley, Stationer, Forest Hill, S.E.

ONE HUNDRED POUNDS salary for three years (without board &c.). Wanted, an educated young woman of good appearance and address, willing to make herself useful in large Steam Laundry. Permanent situation to one having ability, with opportunity of learning the superintendence of such a concern. State age, give references and full particulars (which will be treated as strictly confidential), to W. D. O'BRIEN, 5, Franklin-street, Belfast.

YOUNG WOMAN wanted, competent to superintend checking, sorting, marking of family linen coming into public laundry. One having had experience in large establishment preferred. State age, experience, and salary (without board and lodging) required.
THE FRANKLIN STEAM LAUNDRY, Belfast.

NURSE.—Mrs. EDGAR THWAITES, Fisherton Rectory, Salisbury, wants a trustworthy Christian Nurse. Good needlewoman. Under nurse kept. Apply, stating wages and references.

A NURSE wanted, for four young children, in a Clergyman's family at Nottingham. One not under 28 preferred. Nursemaid kept.—Mrs. F. BOULTBEE, St. Mark's Vicarage, Nottingham.

NURSE.—Can any Lady recommend trustworthy Nurse, able to take baby from month? Good needlewoman. Healthy. Lady's first baby. No beer. Country, near Bromley.
Mrs. M., Brook House, Farnboro', Beckenham

MRS. EVERED POOLE requires immediately, an obliging Christian person to travel with her, acting as Nurse to her little girl, and Useful Maid to herself. Good needlewoman and abstainer.—Enfield House, Southampton.

CHRISTIAN WOMEN wanted, between 25 and 35, as probationers for the Norfolk and Norwich staff of Trained Nurses.—Apply, by letter, SUPERINTENDENT, Nurses Home, Bethel-street, Norwich.

UNDER NURSE wanted, for two boys, ages 4 and 6 years. State age, salary &c., to Mdme. A. V. GODWIN, 28, Grove-place, Pont-street, London, S.W.

A THOROUGHLY good plain Cook wanted, as soon as possible, for a quiet Gentleman's family in the country.—Mrs. J. B. PLUMPTRE, Goodnestone, Wingham, Kent.

WANTED, BY A WIDOW LADY, without family, by 1st of June, a very good House and Parlourmaid, aged about 30.—Apply to MR. A. W. PHILLIPS, Westbrook Lodge, Guildford.

CAN ANY LADY recommend a superior Girl, age 18 to 20, as Under Nurse? One who has been in a similar situation preferred.—Mrs. ROBERT HEATH, Greenway Bank, Stoke-on-Trent.

CAN ANY LADY recommend an active, Christian maid, as Nurse to invalid Lady? Experienced in sickness; gentle and cheerful. Church of England. Abstainer. Over 30.
Miss NEWBERY, 127, Portsdown-road, W.

CAN A LADY recommend trustworthy House-parlour-maid? Churchwoman, aged about 25. Abstainer preferred. Housework shared. Christian privileges.
Miss ELLIOTT, Lismore, St. Leonard's-on-Sea.

WANTED, an experienced Cook. Kitchen-maid kept. No dairy nor baking. Also thorough Parlour-maid. Must undertake dining and morning-rooms. Both strong and active. Used to large family. Ages about 30. Quiet situation as to company. Write with full particulars, to
Mrs. OSWALD, New Place House, Southampton.

LAUNDRY MAID wanted, for St. Luke's Invalid Home, Ramsgate. 18 years of age. Strictly moral. Willing to share housework, and work under Matron.—Miss ROSALIND HOSKING, Finsbury House, Ramsgate.

WANTED, for a family of six, in the country, where two servants are kept, an active, clean maid, between 18 and 23 years of age, for house and parlour work, to wait at table, and clean silver. Must have a good character. Wages £14, and to rise.
Mrs. WARD, Holme Lodge, Stanwell, Staines.

CAN ANY LADY recommend a young person to do plain cooking and housework? Must be willing, and have good character. Family small. Another servant kept.
X., Fernleigh, Sevenoaks.

TWO GENERAL SERVANTS wanted, in family of six persons, one as Cook, the other as Housemaid.—Apply first by letter, stating wages required, Mrs. MORRISON, 6, Pembury-avenue, Tottenham, N.

A YOUNG GIRL wanted, about 14. An orphan preferred. Comfortable home.—Apply by letter, Miss MACQUALTER, 72, George-street, Portman-square.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERC

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea, 1s. 3d. Beds, 1s. 6d to 2s. 6d.* Printed Tariff on application to FREDERIC SMITH.

LONDON. — Mrs. GREATLEY'S Christian Boarding House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

HILL'S COFFEE PALACE, 4, Bridge-street, Blackfriars, facing Ludgate-hill Station, and close to the New Central Temperance Club. Beds from 5s. per week, or 1s. per night. Bed and breakfast from 1s. 6d. Tea, coffee, and cocoa, 1d. per cup. Smoking and dining-rooms. Commodious Club-room to Let.

LONDON.
INSULL'S TEMPERANCE HOTEL,
20 & 21, BURTON-CRESCENT, W.C. Near St. Pancras, Euston, and King's Cross Railways. Pleasantly situated for visitors. Beds from 1s. 6d. Breakfast or tea, 1s. Printed tariff on application.

MAY MEETINGS.—Visitors to the above will find a Christian home at Taverner's London Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G. N., Mid., and N. W. Railways. Patronised by ministers and Christians of all denominations. Omnibuses for Exeter Hall pass the door.

ROTHESAY, Scotland. — West-Bay Hydropathic Establishment (House of Rest). Terms: board, lodgings, and baths, from 25s. per week. A congenial home for Christians.—Prospectus from C. CAMPBELL. Note the address.

APARTMENTS (furnished). — A Christian Lady, a Widow, has most comfortable rooms to Let, very pleasantly situated, and within easy distance of the City by tram-car or railway. References exchanged.
Mrs. GANT, 65, The Grove, Camberwell.

TO CHRISTIANS attending Mr. Moody's Blackfriars Meetings.—Use of newly-furnished Bed and Sitting-rooms in private house. Piano, bath-room, attendance, and partial board. Brixton-rise, eight minutes from tram each way; fare 2d. References exchanged. Two guineas weekly each, three guineas for Lady and Gentleman.—Write, P., 1, New-street, St. Martin's-lane.

COMFORTABLE COUNTRY COTTAGE to be Let, in a village surrounded by the most beautiful scenery in Surrey. Two miles from Witley Station, S.W.R., 38 miles from London. Contains breakfast-room, two sitting, and six bed-rooms, kitchen, and every convenience, garden, stable, &c. Rent £35 for term of 3½ or 7 years. Note: previous occupier held Gospel Meetings in the house. The owner would be glad to meet with a Christian brother or sister as tenant, who wishing to be used in the Lord's work, could continue the meetings, and in a simple way teach the Truth as it is in Jesus.
J. B., 1, Beech-lawn, Guildford, Surrey.

SANDOWN, Isle of Wight.—A Clergyman wishes highly to recommend Lodgings recently occupied by him. Comfort, cleanliness, and attention, with moderate charges.
Chester Lodge, Sandown, Isle of Wight.

BOURNEMOUTH. — First-class Apartments, superiorly furnished. Two minutes from sea. South aspect. Good bath-room and tennis lawn. Board if required. Terms moderate.
PROPRIETOR, St. Michael's Lodge, West Cliff.

WESTON-SUPER-MARE. — A Lady's private Residence, near the sea, containing three sitting and five bed-rooms, to Let, furnished, for six or eight weeks from middle of June. Two servants left.—H., Norvill, Stationer, West-street.

CLIFTON. — A Christian Lady offers a comfortable Home to one or two Ladies, who could have private rooms, or board with her Beautiful situation.
M., 112, Pembroke-road, Clifton, Bristol.

CLIFTON.—A Lady wishes to recommend Apartments, in house conducted by one having lived in her service fourteen years. Good drawing-room, large bed-room, use of dining-room. Pleasantly situated, good cooking. For permanency, 2 guineas per week.
ALPHA, Burge, 4, Victoria-street, Clifton.

EDINBURGH.—Lady highly recommends family with whom daughter resided two years, while attending classes. Desirable home for Indian children.—Letters, A. T., Messrs. Macniven & Wallace, 132, Princes-street, Edinburgh.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

GREAT MALVERN. — A Gentleman and Lady resident in Great Malvern are open to receive of her two Ladies, or a Gentleman and Lady to board with them. The house stands in its own half-acre of lawns and garden; well situated and fine views. It contains four sitting, and six bed-rooms.—Apply by letter, W. G. S., 20, South Hill-park, Hampstead, N.W.

WORTHING HOME OF REST FOR CHRISTIAN WORKERS.—Close to the sea, with garden. Terms from one to two guineas. — LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BONN.—A German Widow Lady, (Frau von Blomberg) residing in one of the best parts of Bonn, wishes to receive an English family, for board and residence; or young ladies who desire to perfect themselves in German, would find it a pleasant home.—For reference, address, Miss FREEMAN, 7, Vanbrugh-terrace, Blackheath.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY, 3, Wellington-square, Hastings.

BRIGHTON, 116, Lansdowne-place. —One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev. J. G. Gregory, Incumbent of Emmanuel Church.
Apply to the Misses ASHBY, at above address.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House. — Cheerful central position, near Holy Trinity Church. Very comfortable home. Permanency or otherwise. Terms moderate.

HASTINGS, Shaftesbury Hotel.— This first-class Hotel or Boarding House, formerly a gentleman's mansion, has been re-decorated and handsomely furnished throughout, and is opened for the reception of Ladies and Gentlemen. Terms exceedingly moderate, from 6s. 6d. per day, or £2 2s. per week.
Miss ABLEWHITE, Manageress.

Mrs. DALBY receives into her private residence one or two young Ladies, who are causing trouble and cannot remain at home, needing watchful care.
7, Garfield-villas, St. John's Wood.

DETACHED VILLA RESIDENCE, at Anerley, to be Let, on three years' agreement, or lease, at £40 per annum. Two sitting-rooms, four bed-rooms, bath-room. In perfect order.—S. S. BAGSTER, Conference Hall, Mildmay-park, London, N

Continued on page 22.

SLEEP AND DIGESTION.

How numerous is the class of persons who confess they do not awake refreshed and invigorated, proving that something has impaired or even destroyed the quality and effect of natural sleep! Tested by this rule, healthy refreshing repose is the exception. It is wrong to presume that when sleep is sought as a relief from worry of mind, or pain of body, these conditions necessarily and totally cease to affect the sleeper.

Dyspepsia is a common cause of disquietude. The brain and stomach are in intimate connection with one another through the medium of the sympathetic system of nerves: when any undue irritation is set up in either of these organs it is transmitted from one to the other. Any disturbance in the stomach, such as may result from overloading, or from indigestible food, causes irritation, which is reflected thence to the brain, stimulating the vessels. Anything which excites the cerebral circulation is antagonistic to healthy repose.

Everyone now believes that digestion is performed in its integrity during the day; the reflex action of an overloaded stomach on the brain at night may be just that desirable stimulus which is legitimate during the day, but which acts as an excitant when the brain should be soothed to rest at night. Work and nutrition for body and mind by day; rest and refreshment, both physical and mental, by night: these processes should be as far as possible carried on simultaneously. Such harmony of the system constitutes health. The state of rest called natural sleep is not, therefore, so much one of repair as a state in which chemical and vital changes are produced, and the worn-out materials eliminated from the system generally, both in the brain and cerebro-spinal system.

All natural processes are more effective than any artificial means of man's contriving. We have noticed some—and admitted that there are many — imperceptible causes of mental and physical unrest; and we think it is not beyond our power to conceive the possibility that a remedy of like undefinable and impalpable character may possess a power to cope effectually with these unseen causes; such gentle and invigorating influences—silent and beneficent—continually surround us. Where diseases have been induced by an abnormal condition of the nerves, no medical compound or agent—together or separate—can so potentially affect the restorative powers towards an equilibrium, or harmony of the physical economy, as the unseen and imperceptible influence of the Odo-Magnetic force. It supplies the surest, simplest, and most effective method of preparing the nervous system for refreshment at night.

From Capt. H. C. KENNEDY, Emmavilla, Cricketfield-road, Lower Clapton, E.

"*May* 2, 1884.

"I have much pleasure in testifying to the benefit I have derived from your treatment. For two years, previous to my adoption of it, I had suffered severely from indigestion; night after night intense pains in my chest and stomach, preventing me from sleeping, and compelling me to rise from my bed and walk the room for hours. I have now been under your treatment nine months, and I am happy to state that I enjoy refreshing sleep, and am free from aches or pains of any kind. I may add that I am now in the 62nd year of my age."

On receipt of particulars of any case, in which advice is sought, the fullest information will be given, and the required treatment suggested, gratuitously, by Mr. B. COPSON GARRATT, Medical Electrician, 16, Finsbury-sq., London, E.C.

Mansion House Mission Chapel,

MANSION HOUSE SQUARE,

CAMBERWELL ROAD, LONDON, S.E.

Superintendent—G. W. LINNECAR

(*The Sailor Evangelist*),

From Rev. C. H. SPURGEON'S COLLEGE,

89, BELLENDEN ROAD, PECKHAM, LONDON, S.E.

Mission Work in South-East London.

OUR FREE TEA FUND.

Thanks to many kind friends, the Free Tea on Easter Monday was such a grand success, we intend giving another on Whit-Monday, if the many readers of The Christian, who have not yet sent us 6d., will do so for this object. Some of the subscribers were present, and expressed great joy at the sight. I only ask a visit, and I am sure of the help I need. The work is of God. Sixty-one new members have joined the Mission since Jan. 1. Surely the Lord is with us—to Him be all the glory. Thirteen children out of the Sunday-school have also joined the Mission Church.

For the Free Tea on Whit-Monday I ask every reader to send 6d. I shall invite 300 persons, the cost will be £7 10s. Please give me your kind assistance. I often wish I had the money without asking you to give it, but that is only pride, "Ask, and it shall be given you."

I want to thank very heartily the friend who sent me £10, Y. Z. A. God bless you. Also J. C. for £5 off our debt. These gifts reduce the debt to £475. How I wish the Lord would inspire those who read this to do the same; it would strengthen me in this up-hill fight. But we shall get all we need; the promise is that of God. I am not afraid. I make known our wants, and the Lord will provide.

SUNDAY SCHOOL EXCURSION.

Our next struggle will be for a day in the country for the poor. This, I think, is the great day of the year. I enjoy it myself as much as the children and the poor. To see other people so happy, and the dear children shouting and singing in the green fields, after the continual gloom of their lives, must be a boon to all. Bear in mind, kind readers, that it is more blessed to give than to receive. Between £25 and £30 will enable this humble outing to take place.

BAZAAR, BAZAAR, BAZAAR.

Dear Lady Friends, please to remember the 30th June, my birthday, and try and send a Parcel, if ever so small, to cheer me. We have been trying to get the Rev. C. H. Spurgeon to open this year's Bazaar, but he cannot undertake the task, so we must try again. It is hard work to obtain a distinguished man to find time to devote himself to so humble a cause, yet Mr. Spurgeon has been a good friend to us, for he gave us £40 on a previous occasion. I often laugh in reading about weddings; if a young lady worth a thousand a year gets married she gets a gold watch, but a poor girl is lucky to get anything. So with Mission work. We hear much about the Bitter Cry of London, but many that cry fail to help; and yet we shall gain the day, for the Lord is on our side. Aprons and Underlinen always sell well.

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Will gladly be sent to any who will undertake to collect for our Mission. Come or send any Sunday or Tuesday, as this is the best time. Sunday services, 11 a.m. and 7 p.m. Open-air service, 6. Prayer-meeting, 8.15. Tuesday, Band of Hope, 6. Service, 8. We have other meetings nearly every night, but always on days stated.

LEFT-OFF CLOTHING FOR THE POOR.

Please turn out your boxes, the cold Easterly winds will soon be gone, and send us all your cast-off clothing. Our poor people will be so glad, and God will bless you for considering the poor. Remember, "He that giveth to the poor lendeth to the Lord."

EXTRACT FROM ONE OF MR. SPURGEON'S REPORTS.

"In Gordon-road, Peckham, our student, Mr. Linnecar, an earnest Evangelist, fresh from the sea, has gathered a people together, fitted up an arch with his own hands, and formed a Church. Here is the nucleus of a hopeful community, which may the Lord multiply exceedingly. We confess that our joy is great when we see the working people drawn to attend the means of grace, and to take an interest in extending the Redeemer's kingdom. Men like Mr. Linnecar seem to gather a congregation better than some of those who are more refined, but have less energy. A railway-arch is a poor makeshift, but if the Lord will give his blessing, though the beginning be small, the latter end will greatly increase. Mr. Linnecar does a great deal of open-air work."

This report was written by one of the best friends I ever had, for Mr. Spurgeon gave me two years in the College and £40 when we opened this Mission after leaving the Railway-Arch.

Thanks to all those who have helped us with Money and Parcels of Clothing.—Yours gratefully,

G. W. LINNECAR (*The Sailor Evangelist*),

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The Christian.

HOW TO USE THE BIBLE.

By Rev. Dr. MONRO GIBSON.

AN ADDRESS TO YOUNG CONVERTS, AT FLEET-ROAD HALL, HAMPSTEAD.

I HAVE been asked to speak to-night to those who have taken the first step in the Christian life—who have come to Christ and accepted his gift of life. This is the first and most important step of all; if there are any here who have not yet taken that step, I call upon you to take it now. The Lord Jesus is waiting to bestow upon you his gift of eternal life. Will you not have it *now*?

Next in importance to life comes something to eat. Everything that lives eats; and, though life is more than meat, it is not much without it. When our Lord said, "Is not the life more than meat?" He did not mean us to think little of meat, but He meant to assure us that, having given the life, He would also give that which supports it. God does this for all his creatures in nature. He does it also for his children in the Kingdom of Grace. He has provided plenty for us to eat. Here it is (holding up the Bible), and right good food it is. Jeremiah said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

There are other books besides the Bible that have spiritual food in them; but this is the great Storehouse. This is the original joint, and it is a great deal better to do your own carving than to take any number of made-up dishes, however good they may be. The Bible itself, then, ought to be the main support of your spiritual life; therefore, I hope nothing more is necessary in order to show the immense importance of using it rightly. Your growth, your comfort, your vigour, your health, your very life itself, depend on the use you make of it. May God teach us all how to feed upon his Word, so as to grow steadily, and become glad and strong and useful Christians.

The first advice I have to give is this:—

BE SURE YOU KEEP UP YOUR APPETITE.

A good appetite for breakfast is a grand thing. How it sets you up for the day! It is just as grand a thing to have a good spiritual appetite. "Blessed are they that hunger and thirst after righteousness." Make sure of that blessedness, for you *can* make sure of it. You cannot always make sure of the other appetite, but you can make sure of this. First, by prayer; for it is God who gave the appetite, and He must keep it up. But, then, we must be in earnest ourselves, or else we shall soon stop praying as well as reading. So the great thing is how to keep up our earnestness.

Your appetite for the Bible will not keep up unless you find it interesting. You may read a chapter day by day as a matter of duty for a while, but that will not continue long. You will never get the good of it, nor will you keep at it unless you find it interesting. Well, when is a book interesting? Sometimes because of its *subject*. See how everybody keeps reading about General Gordon. Why? Because of the interest of the subject. Now, the subjects of the Bible are the most interesting of all subjects. There is a whole gallery of heroes in it, more or less like General Gordon, and in the centre of it there is the life of the great Hero of all history, with whom no one can be compared—"Jesus of Nazareth."

Sometimes it is *the style* which makes a book interesting, not so much what is said as how it is said; and we like to read it for the same reason that we like to look at beautiful pictures, because they are works of art. Here, too, the Bible is not one whit behind. Its general style is a model of beautiful, straightforward simplicity, and then, all through it, you will find passages of exceeding beauty and grandeur; so much so, that if they were in any other book than the Bible, our literary men would never be done admiring them.

Other books, again, are read for the interest of the *object*. Here, for example, is a medical book. There is no interest in the subject except for a professional man. It is very dry; there is nothing attractive in the style. But if you have some terrible disease, and you believe that by reading this book you will find the way to get rid of it, nothing could be more interesting to you. Or, to take a commoner illustration, a bill of fare is very poor reading—very poor reading for the subject or for the style, especially if it be in French; but it is very interesting, notwithstanding, when you are hungry and waiting for dinner. That is the interest of the object.

Now, it is this last interest that we have mainly to depend upon. I do hope you will all get more and more interested in the different subjects of the Bible. I hope you will all see more and more of its grandeur and beauty. But what we have to depend upon to bring us back and back to it is the interest of the object, our longing to get good from it, to get healing for our spiritual diseases, comfort in our troubles, help in our difficulties, and grace to go on from strength to strength, until at last we appear before God perfect in the heavenly Zion. And, remember, if we seek we find, and when we find we are eager to seek again. That is the way to keep up the interest. If ever your appetite begins to fail, be alarmed. Betake yourself at once to earnest prayer, and give yourself no rest until it come back as keen as ever. May God give us each day not only our daily bread, but a great hunger for it!

The next advice I would give you is—

CHOOSE THAT WHICH AGREES WITH YOU.

We do it for our bodies, if we have sense; and why not for our souls? There is "milk" for babes, and "strong meat" for men, in the Word. If you were to feed a baby with beefsteak, and keep at it, the baby would die. But that would not prove that beefsteak was not good to eat. Do not be astonished, then, if you find a good deal in Scripture that you cannot yet digest.

There are hard things in the Bible, but why should you seek them out? That is what the infidels are always doing. They know the hard, dark parts, and nothing else. What would you think of the man who had a good sole or haddock set before him for his breakfast; instead of eating that which was good for him, he insisted upon choking himself with the bones, and then said, "That fish is not good to eat"? Show these sceptics a fine ripe peach hanging on the Bible tree; they stick their fingers into it, and scatter all the juices, until they get at the stone; and then they say to you, "There, is *that* good to eat?" Never you mind them. Eat you the peach and let the stone alone. You may depend upon it, it is of some use, or it would not be there. The great Pascal, in his "Thoughts," says: "There is as much light in the Scriptures as will satisfy those who love the light; and there is as much darkness as will satisfy those who love the darkness." See that you love the light, and you will get plenty of it. Begin with that which you can digest, and by and by you will be ready for the rest.

Then, there is plain fare in the Bible, and there is what may be called fancy fare.

MAKE SURE OF THE SUBSTANTIALS.

Do not go into very minute details about the Tabernacle and its types, nor dive into the mysteries of the Song of Solomon, until you are well acquainted with Matthew, Mark, Luke, and John. Necessaries first, luxuries afterwards. It is all good; but plain, substantial fare—good bread and butter—is what we need first.

This brings up the *order* of reading. What shall it be? Some people have no order at all. They open the Bible just where it will open, and take any passage that turns up; which is just as if a man were to blindfold himself when he sat down to dinner, and help himself to whatever came first, a spoonful of salt, perhaps, or a mouthful of vinegar. No, no; we must have some order.

Shall it be, then, right on from Genesis to Revelation? That is a very good way to *study* the Bible; but not the best way to *feed* on it. Some people think that it does not matter where you are reading so long as it is the Bible. They think a chapter of names in Chronicles is as good as the fifth or twenty-fifth of Matthew. But you may be sure they are mistaken. It is perfectly true that you may sometimes get very sweet picking off a bone; and you may learn very beautiful lessons in some of these chapters of names; but then they are somewhat hard to discover, and certainly you cannot get in such a place what the Americans call "a good square meal," and that is what we want.

Shall it be what is called the "topical" method, taking some topic, such as Faith, Righteousness, and so forth, and searching out, by means of a Concordance, the passages that bear on it! That is a very good way for preparing a Bible reading, and for studying particular subjects, but it requires one well versed in the Scriptures to do it safely. It is very apt to mislead those who do not know much about the Bible. One day my boy came home from school in great glee, saying to me, 'Papa, I have got into 'Miscellaneous.'" "What does that mean?" I said; "I do not understand it." So he brought his book to me, and he showed me how he had gone through addition, substraction, multiplication, and division, and had got into "Miscellaneous," a mixture of them all. Now that was all very well, but supposing the teacher had pitched him right into "Miscellaneous" before he had gone through the others, what a mess he would have made of it!

I hope you will all be able to study the Bible topically, but you cannot do it safely or to advantage unless you are careful to study whole books, especially the more important ones, and know not only the passages that the Concordance finds out for you, but the whole setting of them, what goes before and what comes after, and the bearing they have on the object the writer has in view.

I come back, then, to what I said before, that for those who wish to feed upon the Bible, the best thing is to take first that which is simple, necessary, and substantial; and, happily, what is necessary is also simple and substantial, just as it is in our every-day food. And on this principle the first place must be given to the Gospels in the New Testament and the Psalms in the Old, though we must not, of course, neglect the biographies and histories, the letters and prophecies, of the Old and New Testaments, taking in each case the simpler parts first, and then those that are more difficult.

(To be concluded.)

PAUL'S PARADOX.—1.

By Rev. G. F. PENTECOST, D.D.

"As poor, yet making many rich; as having nothing, and yet possessing all things."—2 COR. vi. 10.

I THINK you will all agree that, except to a Christian, this saying of the Apostle must seem to be an inexplicable paradox. How a man could be "poor yet making many rich;" how he could have nothing and yet boldly declare himself to be the possessor of all things, is a proposition which no unconverted man, I think, could expect to understand. But it is a declaration which every man, who has come into possession of the unspeakable wealth which the Apostle had in his mind when he declared himself to be the possessor of all things, will clearly apprehend.

Of course the Apostle had a very different standpoint from the worldling. The man who lives for this world only, whose back is toward God, and whose vision is bounded by the horizon of time, cannot see how there can be any possessions outside of those things which men ordinarily call property, or of those things which enter into the mere pleasures of the life that now is. Deprive him of these, and he cannot see how there can be anything outside of the things which he has not.

But Paul, as I have said, had a different standpoint. We will suppose him to have been, at this time, a prisoner in Rome: to have been destitute of all those things which the world counts worth having. Yet standing with his feet upon the Mount of Olives, from which the risen Lord ascended into heaven, he could look into the world to come and say, "Though in the world behind I have nothing, yet with reference to myself and to the world to come, I am still the possessor of all things."

Now, we must judge of the value of things by our relation to them. A life-preserver to a man in Oxford-street would not be worth a great deal; but if he were in mid-ocean, on a sinking ship, it might be of unspeakable worth to him. A bag of gold in the hands of a man on a sinking ship, in mid-ocean, would not be worth anything to him, though it might be very valuable in London. We must, therefore, estimate the value of things by the crisis we happen to be in, and by our capacity and our necessity for the things at the time that crisis is upon us. And it is in this direction that we are to explain the text.

What would a palace full of pictures and marble be to a man lying upon a dying bed? What would the most beautiful things in the world of art be to a man who is stone blind? It is the capacity to see that gives a value to things in that case. If the man has no capacity to see, the things which otherwise might be of value are of no account.

What are some of the things which Paul did not have? "As having nothing," he says. We assume that he owned no "real estate." Of course he had no bank stock or railway shares, or any other of those assets of which men of property are possessed in this world. He used to fill a very high position in the State, but he lost that when he confessed Christ as his Saviour. At one time he stood very high in the Jewish Church, but he was cast out from that. In former days he had a good social position, but he was now accounted as the offscouring of all things. He used to be a man of good property, but now he declares that oftentimes he was hungry and in want. In fact, looking at the Apostle as he is presented to us in the New Testament, and as he gives a little sketch of his life in these Epistles, it would be difficult to think of a poorer man in every particular. An outcast from the Church, thrust out of society, a poor preacher, one of a sect everywhere spoken against, oftentimes in prison, frequently having his back raw with the stripes of the Roman lictor, in perils by land and by sea, amongst false brethren, the Apostle's life after he became a Christian seems to have been one accumulation of what we call misfortune, affliction, trial, suffering, persecution, beggary.

Let us go back for a moment to the thought I have already suggested, that the test of possession must after all come to this: What are my supremest needs, and what is my capacity for possession? Man is a very complex being. He has great needs, and a great capacity for possession. One of your English poets says:—

> "Man wants but little here below,
> Nor wants that little long."

It seems to me the grand distinguishing characteristic of man is that he needs so much, and that he has a capacity for so much.

In the first place, see what he needs for the body. Looking at the way in which men, and women too, care for their bodies, you would say the man has almost unlimited capacity for possession in this respect. He can hardly get enough, it would appear, to satisfy his appetite. I do not mean to say that man *cannot* live on a few very simple bits of food; but, judging from the facts, there seems no end to the capacity of his palate. About the most popular profession in the world is that of a cook. The man or woman who can concoct the greatest number of new and palatable dishes will command about the highest price for their services.

Then take the capacity of man for clothing his body. I suppose, next to the cook, the dressmaker and tailor are most in request. There seems no end to what a man needs in the way of covering his body. Think of how much time is taken up in considering these questions: What shall I eat? What shall I drink? Wherewith shall I be clothed? What shall enter into the mere outside life of man? I suppose if you should go into the homes of the people in this country with fair incomes, you would find that about seven-tenths of the conversation in these families would be about the things that pertain to the mere outside life—eating, drinking, wearing, equipage, furniture, surroundings—that which goes to make up the comfort and pleasure of these bodies of ours.

When you compare man in this respect with other living creatures, you at once see that he belongs to another order of creation. The little bird sits upon the branch of a tree, in the spring time, and sings its song while its mate is building a nest up yonder, in which to lay a few eggs and hatch its young. That is all it wants. I suppose the bird builds the same kind of nest that the same kind of bird built a thousand years ago. But our sons are not contented to live in the same sort of house that their fathers lived in. They want larger and better houses. They cannot begin to be satisfied with the surroundings that their fathers had. So there is a constant pressing on, an enlarged intensity of desire to have newer, better, greater things all the time.

But man is more than an animal. He is an intellectual being. Who can estimate the capacity in the human mind for more knowledge? Look back a few generations and see what our forefathers were possessed of; a few books, a few simple discoveries in science, a very limited range of knowledge, summed up the measure of their intellectual possessions. Our children to-day know about as much, if not more, than the wisest men of science did a few hundred years ago.

And yet man is never satisfied, he has such a capacity for knowledge. "Of making books there is no end," and no cessation; and of the demand for books there is no end and no cessation. Man is not contented with the knowledge that comes in through his unaided vision, with the acquisition of things at hand. He must explore the heavens as well as the earth. When he has looked into the heavens as far as he can, he must call to his aid instruments that will enable him to see beyond the first range of stars. When he has reached the extent of his powers of observation with the help of the telescope, he will sit down and carefully begin to make calculations as to the worlds that are far beyond.

That is not enough. He sees the sunlight streaming down upon the earth, filling it with light and life; he must needs analyse every ray of that light. He is not content to know the position and mutual relation of the planets; he must go to work and weigh every planet. So with the telescope looking upward, and the microscope looking downward, man shows such a capacity for possession on the side of his intellectual nature as we are simply amazed and astonished at.

But man is more than an intellectual being. We have got another nature—a nature largely overlooked by many of us, but one the possession of which cannot be successfully denied by any of us. Man is a *spiritual* being. He has a capacity for spiritual things and a need for spiritual things. I know there are a great many people now-a-days who deny that there is a distinct nature in man, which we call his spiritual nature; I mean distinct from his intellectual nature. But if a man should know every star by name; if he could analyse every ray of light that proceeds primarily from the sun and secondarily from every planet that reflects it: if man had all knowledge of all things in the universe, it would not give him peace of conscience. There is another nature, beyond his intellectual nature, that cries out for possession. There is a possession needed by man that he has never been able to attain to by his intellect. It is the capacity for forgiveness, for reconciliation, for life, for immortality—for all those things that are brought to view in the Word of God. We cannot resist the conviction that man has a capacity for something else besides that which comes from the feeding and the clothing of his body, and from the adornment of his house, or from books, from the discoveries of all the scientists, and from all the uttermost range of his intellectual powers.

Do you mean to say that never in yourself you have discovered a need which cries out for what we call the forgiveness of sins? Do you mean to say you have never discovered in yourselves a need for being at peace with God? That in all the thoughts you have had about yourself—the involuntary as well as voluntary thoughts—you have never come across, in yourself, a capacity for God Himself? Do you mean to say that in all your life you have never been brought face to face with the thought that when this life is over another life confronts you beyond this life? Why, my friend, these capacities are in us just as really as hunger is in us, as thirst is in us, as a sense of the beautiful is in us, as a consciousness of the capacity to grapple with world problems is in us. We cannot escape from the fact that there is in us something else than physical and intellectual need.

(To be continued.)

A GERMAN VIEW OF CONVERSION.

By PASTOR FUNCKE.

A FRIEND of mine, who had thoroughly studied religious life in England, as well as in Germany, once made the following remark: "Many English Christians excite themselves and others into conversion, and are in danger of forgetting the spiritual idea thereof, confining it to certain sacrifices and works, certain forms of conduct and manner. The Germans, on the other hand, often fall into the error of dwelling solely on the development and progress of the inner life, without ascertaining whether conversion really has taken place; and thus they never get to the beginning."

There is undoubtedly some truth in this. At the meetings of the Salvation Army, and at other religious meetings in London which I frequented, I was amazed to hear people speaking from the platform, saying, in quite a matter-of-fact way, "This day fortnight I was saved," just as if we would say, "Yesterday I took a bath, and had a good wash." I know very well, however, that we find the same thing in certain parts of Germany. Thus, a milkmaid from Wrepperthal will tell us, with a face radiant with joy, "Yesterday, while milking the red cow, I became a Christian;" and a lad can tell to the minute how he was converted by Mr. M.'s prayer at the missionary meeting.

But even supposing that something really has been wrought in their hearts, and that it has not been only a delusion of the senses, it still remains a great and fatal error for those dear people to speak as if everything now had been accomplished. For, at the best, the seed out of which the whole thing is to grow has but just been received into the soil. What English dissenters (not to speak of the Salvation Army), and those Germans who have been influenced by Methodistic agencies lack, is insight into the organic nature of the Christian life, and how it is developed by gradual growth—a fact that was always strongly accentuated by our Saviour himself.

It is a great deal worse, however, when good people take it necessarily for granted that they have been converted. Not even ministers—nay, not even the most orthodox clergymen—are to consider this a matter of course. To be sure, when I was a child, I never questioned but that every clergyman was a true Christian. But this was a childish supposition, and "when I became a man, I put away childish things." Conversion is never a matter of course. The unconverted state is so, seeing that conversion never is effected through, but against, the old nature. A man may be converted without being able to state the time and the place, without having passed through a strongly-marked inner crisis; but the great change of the new birth must have taken place in his life in some way or other, or he cannot be truly converted.

At the time of the Apostles the conversion of any man was no doubt a much more apparent thing than is generally the case with us. The changed lives of those who became Christians from having been Jews or heathens, was so evident that the most shortsighted could not help seeing it. But even to-day it is true of the converted, "Ye were as sheep going astray; but are now returned to the Shepherd and Bishop of your souls." We must personally experience the transforming power of grace. The axis of our life, our entire way of thinking, our disposition, our views in all worldly matters, must become altered; and above all we must live for eternity. We must separate from the spirit of the time and the world. This separation may be brought about gradually, perhaps by slow degrees in the course of a long period, but it must take place.

And it makes no difference whether you belong to "the good" or to the "bad characters," whether you have been a respectable man all your life, or have sunk down to the level of the criminal. Peter and John had to repent as well as the thief on the cross; Mary of Bethany no less than Mary Magdalen. In those who have formerly been leading a life of notorious wickedness, the change wrought by their conversion will of course become a palpable thing to all the world. The soldiers of the Salvation Army who, perhaps, a fortnight ago were drunkards, thieves, and whoremongers, will have no difficulty in proving that they have been "converted." But even those in whom the eyes of the world see nothing but what is praiseworthy, and more especially those who have a very favourable opinion of themselves, will have to experience an entire revolution, a thorough renewal of their old selves.

No man has peace unless he has received it from above, for no one brings it with him into the world. Hence the great questions: "Have I peace? Have I been converted and born again?" will again and again be brought home to every heart that has not been hardened against the truth. When you ask a man "Have you been converted?" you throw a firebrand into his soul, and he will not easily get rid of it again, even though he may turn round upon his questioner with an air of offended dignity.

On the other hand, I admit that this question is often thrust upon people unwarrantably, and with great want of tact. I recollect how a blacksmith in K——, where I had to preach a sermon on trial, examined me thus, in a pharisaic manner: "Well, Mr. Funcke, you propose preaching at our church tomorrow, but allow me to ask you whether you have brought your certificate of baptism?" That is to say, in other words: "Can you produce proofs of your conversion before the congregation?" And more than once I have been asked across the table at large parties: "Is all well with your soul? Have your sins been forgiven?" It is unwise and indelicate thus with rude hands to penetrate into the sanctuary of the heart, and everyone ought well to consider if he is really called upon thus to interrogate another. But let each and all amongst us put this question, above all questions, *to themselves* all the more frequently, inexorably, and earnestly.

The power and right of Methodism consists in its ever bringing this question to the front. The weakness of the [German] State Church is in no small measure owing to its having only too frequently placed this great question second to that of orthodoxy. The question of conversion is not an outcome of Methodism, but of the Bible, and strikes down into the very depths of man's conscience. It expresses what is, consciously or unconsciously, the inmost desire of man. But Methodism has too often distorted it, and made it one-sided. Losing sight of the varied and manifold ways and dealings of God in his relations with the soul, it has made conversion of one type or character.

Still, this error must not keep us from recognising the truth that is embodied in it. And this truth has great need of being put prominently forward in our time, when the majority of the educated classes in matters of religion suffer themselves to accept a "liberalism" which does not believe in revelation, and thus runs the risk of falling into a modern pantheistic heathenism, while the bulk of the lower classes, especially in the towns, are sinking into sensual materialism.

It remains a fact that those preachers who paint in vivid colours the great contrast between sin and grace, and most strongly emphasize the word "conversion" and the way to conversion, the necessary difference between the lost and the saved condition, between the world and the Church of Christ, as a rule make the most impression and exercise the greatest influence. And not only amongst the lower classes of society. No; it is written even in the consciences of learned professors and titled men that they are dead as long as they have not passed from death unto life. "From death unto life"—that is the superscription of every life that is deserving of the name.

And this is what all our preaching should aim at bringing about. What we want is a general and thorough-going revival. Alas for the church, if it be true what a noted dissenter once said to me: "Most of the church clergy do not desire a revival. It would give them too much trouble." I will not believe this to be true of the majority of them, but it is sad enough that a really good and clever man should even fancy such a thing.

Let us not warn our people against Methodism before we have appropriated unto ourselves the deep truths it represents. The Church of England was roused from a state of deadness a hundred and fifty years ago by John Wesley, the founder of Methodism. Hence the monument of this once derided and persecuted man has found a place in Westminster Abbey in the midst of memorials erected to the honour of the greatest men of the nation. God grant that he may be acknowledged even amongst us, in spite of what was foolish and extravagant in his doctrines; or rather say (to name a greater man): God grant that we would rightly listen to the Apostle Paul when he puts to us this mighty question, "Have ye also received the Holy Ghost?"

Evangelistic Work in Germany.

THE prayers of all interested in the spread of Gospel truth in Germany are requested for evangelical meetings to be held by Dr. Ziemann, during the latter part of this month, in a remote village of the Prussian Province of Saxony, Branderoda, near Merseburg.

The population, a poor, hardworking people, is entirely Protestant, but, owing to the deadness of the church to which they outwardly belong, they live in complete indifference to spiritual matters. A small work was begun amongst them about ten years ago by the founding of a nursery-school, which, being conducted on Christian principles, has been the means of at least shedding a ray of Gospel light into these poor homes. The parents have, in some cases, acknowledged having learnt to pray by hearing their children repeat the prayers and hymns they learn at the nursery-school. Classes for grown-up girls are also well attended, whilst a Sunday-school, to which the entire youthful population flocked, was put a stop to by the clergyman of the parish, who objects to such "religious innovations" being introduced among his parishioners.

In many parts of Germany, thank God, a change is taking place with regard to evangelistic work. Meetings held by Dr. Ziemann and others in Westphalia and on the Rhine have been largely attended and much blest.

CLIFTON, BRISTOL.—We are asked to state that a meeting for the promotion of holiness and prayer for the sick is held every Friday evening at 7.30 at 1, Cornwallis-crescent, Clifton.

IS EVANGELICAL TRUTH DECAYING?

Reply to "The Spectator,"

By Rev. HUGH PRICE HUGHES.

IN a speech at the annual meeting of the Baptist Missionary Society, Mr. Hughes said:—

On a recent Saturday I bought a copy of *The Spectator*—my favourite paper, although I often have to bear much with it on account of its ecclesiastical narrowness and bigotry in its references to Nonconformity. My eye was caught by a remarkable article in this paper, entitled, "The Decay of Evangelicalism in the Church," in which the writer assumed that the Evangelical party was dwindling away. It is no part of our duty to discuss that question to-night; I will only venture to say that that is a statement often made, but which I have never seen proved. It is the popular caprice to disparage the Evangelical party in the Church of England, and to represent the Ritualists as being saints of the first water; but I believe there is exaggeration on both sides. The Evangelical party is not so feeble as some hope, and I am certain the Ritualists are not doing half the marvels with which they are credited. Evangelical churches at Oxford are far more numerous than they were thirty years ago, and the Ritualists have lost their ancient ascendency in the University. I leave that, however, to Churchmen; but there is one point in this remarkable article which concerns you and me.

The writer states the chief reason for the supposed decay in the Evangelicalism of the Church of England is "in the stress which Evangelicals have laid on the doctrine of conscious conversion." Just before I bought that newspaper I had come to the conclusion that this very doctrine of conscious conversion was both your great strength and ours, but I read there that it was the weakness of the Church. If that be a fact, the sooner we reconsider our position the better. The Baptist Missionary Society and the Wesleyan Missionary Society are straining every nerve (and I adopt the language of your own communion, which has been quoted to-night) for the diffusion of the knowledge of Jesus Christ throughout the world—"the conscious knowledge of Jesus Christ as my own personal Saviour"—and if that is a source of weakness, we must alter our tactics altogether.

The writer of that article, indeed, goes on to assume that we, who believe in personal and conscious salvation, hold it also as a necessary article of faith that every man should know the precise time and the precise place of his conversion. What can we say to such astounding ignorance? I stand here to-day as the representative of twenty-five millions of Methodists in all parts of the world, all of whom believe in conscious conversion, and not one of whom believes (to use the language of *The Spectator*) in the necessity of a conscious conversion at a specifiable date. All that we contend for—you and we in common—is the necessity of conversion, of which, in due time, the really converted man must become conscious. All we care for is that a man should really and unmistakably know that Christ is now his own personal Saviour. Whether he can point to the precise time and place of his first conscious trust in Christ is a very subordinate matter which does not trouble us. Evangelical Christians have never asserted that to know the time and place of conversion is essential to salvation, and yet there are a great many Christians who do know, and can point both to the time and place.

Unless I have been misinformed, about the time I was born, a youth somewhere in Northamptonshire was very much oppressed with the sense of sin, and he went to every chapel in the town, and he found no relief. One day he adopted the very excellent plan of going to the Primitive Methodist chapel, and just as he was entering, the preacher was announcing as his text, "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." That boy, whose name was Spurgeon, afterwards said, in the presence of a friend of mine, "I looked, and I was saved." Could *The Spectator* represent Mr. Spurgeon as a Christian failure because he knew the time and place of his conversion? I will mention another man, a little more to the liking of *The Spectator*, perhaps—John Wesley, an Oxford fellow, and a clergyman of the Church of England. He knew the time and place of his conversion; it was in this city, in a little meeting at Aldersgate-street, where his heart was strangely warmed within him, and he realised Christ was his Saviour. He went home in a very noisy manner, something like the way in which a member of the Salvation Army would in the present day. Before John Wesley was consciously converted he was a Ritualistic failure, and after his conversion he became the great success that the whole world knows he was. I wish that so eminent a paper, disputing the very fundamental and vital doctrines we maintain before men in all ages, would simply lift up its head out of the heap of speculative sand in which it is hiding it.

There is a very illustrious man of our own day whom *The Spectator* is never tired of praising—Cardinal Newman, the author of the "Apologia pro Vita Sua," in which he maintains that he was consciously converted. He is also the author of a most remarkable book—an essay "In Aid of a Grammar of Assent"—in which his long contention was that vital Christianity was personal trust in a personal Saviour. We very much regret that Cardinal Newman's teaching is mixed up with so much else that we know to be unnecessary, but the secret of his power is his own conversion; that taken from him, he would be like Samson shorn of his strength. In the Church of England itself when was this doctrine so prominently taught in many pulpits as it is to-day? What is the success of a man like Canon Body? And I wonder whether *The Spectator* has ever heard of the honoured name of Hay Aitken, who preaches personal conversion? And if, indeed, our Evangelical friends have lost ground at all, it has been because they have allowed Sacerdotalists to snatch out of their hands this mighty weapon of personal conversion which, by God's help, we should for ever wield. The truth is they have succeeded in our own time because they preach, though amid much that is superfluous, the very doctrines which their fathers derided when those doctrines were preached by Robert Hall, and which their fathers persecuted when they were preached by John Bunyan?

Which is the mightiest pulpit—in Europe—in the world—to-day? Whose sermons are more widely read than those of any other man? To what does Mr. Spurgeon owe his astounding pre-eminence except to the unmistakable plainness, the courageous emphasis, and the glowing enthusiasm with which he preaches the necessity of personal conversion and the blessedness of conscious conversion? The Metropolitan Tabernacle is our answer to the strange contention that we have made too much of personal conversion, and if it were necessary to produce any further witnesses I could put my twenty-five millions of Methodists in the box.

It is not necessary to pursue this inquiry further, but, if it were, we might call our friend Mr. Moody, who preaches personal conversion everywhere; and also the Salvation Army, which is a wonderful illustration of what may be done with this weapon. More than two millions of men, chiefly of the working classes, have been brought together in this country by that organisation, and last year alone they raised out of their comparative poverty, nearly £400,000. I should like to see any priest do that with any sacramental doctrine of his. It is evident that the doctrine of grace abounding to the chief of sinners is securing their conscious conversion, and is still the smooth pebble from the brook of truth with which we shall fell Goliath. I think the house is now ready to divide, and go into committee on this bill, and vote ample supplies. Millions of facts are ready to go with us into our lobby, and *The Spectator* must be left in a hopeless minority.

At Work in the Drome Valley.

DEAR SIR,—Will you kindly allow me through THE CHRISTIAN to tell our friends that our present address is Montclar and no longer Verchény? After two years' residence there we believed it best to leave. Verchény has been too hard for us. For the few Christians there we feel deeply, but they believe we are right to leave. An impression that we were agents, if not of the Salvation Army, of another society which paid us some fabulous salary for doing little or nothing, shut up our way, and no denial on our part was believed.

Thank God for faithful friends who have suffered what is hardest for the French to endure—ridicule and contempt—for the sake of the Gospel. Thank God, too, for the little girls and their teacher who have kept close to their Sunday-school, and who, we trust, will still keep it up when we are no longer there.

All looks dark, humanly speaking, for the poor, dark village. A young evangelical pasteur, who would gladly come, and who had won the hearts of most of the inhabitants, has been rejected by the Conseil Presbyteral, by order of the President of Consistory; and a young "liberal" pasteur is to be placed there at the command of the same gentleman. So strong is the objection to the liberal pasteur, that it is possible that he may find only the walls and benches of the temple when he comes. As yet there is delay, and prayer is made continually that a true pasteur, who will feed the flock, may be chosen, but there seems little hope at present—only God is mighty and answers the prayers of his people.

So with doors closing at Verchény and open elsewhere, with pleading calls for help from another valley in sight of Verchény, we decided to change our field of labour, leaving the seed sown to the care of the great Husbandman. This valley is midway between Brest and Saillans, producing many *fabriques* of silk and paper along the banks of the Gervane, with hamlets and "granges" on the upland slopes and mountain sides. Most of the inhabitants are Protestant, but very few attend worship. We were in the temple at "Paques." It was thronged, but it was sad to hear the pasteur say bitterly, in urging his congregation to stay for the communion, "With far the greater part of you it is the only time in the year you are here."

Our dwelling is about equally distant from several of the hamlets. We did not expect very many at the meeting, but last Sunday we could only thank God for sending so many to hear the word. One widow had walked two hours in order to be present, for, as she remarked to a friend, "if one really wants something and knows where to get it, one does not mind the distance." From all sides come invitations for visits and meetings. Suze, Gigors, Vangelas, Montclar, Mirabel, Beaufort, are all asking for meetings, and if health and strength continue it will be a great joy to carry the Master's message to those who will receive it. Pray that we may speak his words in simplicity and power; pray also for the lonely, timid women who are praying and often weeping at Verchény.—Yours very sincerely, SARAH R. GELDARD.

Montclar, Par Aouste, Drome, France.

HOMES FOR THE AGED POOR.—The committee of these Homes recently opened a new Home, No. 9, Minford-gardens, West Kensington-park, which, when filled (as it will be immediately), will contain sixteen new inmates, thus materially decreasing the long list of seventy applicants who have been patiently waiting their turn for admission. Most of those now entering the home have been candidates since 1882. The committee are greatly in need of help to carry on their work of housing 120 inmates, and also to free the seven permanent Homes from mortgage. The hon. secretary is Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

OUR SOLDIERS IN EGYPT.

DEAR SIR,—Knowing that many of the readers of THE CHRISTIAN have been praying for our work among the soldiers in Cairo, I ask you if you will kindly find space for a short report of the work and the need.

We arrived in Cairo on March 6, and with the sanction of the General commanding the forces, and the colonels of regiments, began our Mission. We were heartily welcomed by old friends and new, officers and men. Every evening in the different barracks, Gospel and Gospel Temperance meetings were held. The soldiers gathered willingly to hear, and we have to praise God for much blessing. Backsliders were restored; weary, heavy-laden ones found rest. The American Mission, with Dr. Lansing at its head, is a source of great blessing and comfort to our soldiers. Every night the drawing-room of one of those noble missionaries is thrown open to men of all ranks. The lady workers devote all the time they can spare from their own work, to the sick in body and in soul. They visit the hospitals, and night after night try to lead into the right way those who long for better things.

Dr. Lansing has let to the United Temperance Association a place which is open every evening as a Temperance coffee-room. They also give their schoolroom for a Temperance meeting on Saturday night. On Tuesday night a Bible-class is held in it by a Christian officer, when the young believers who have recently been gathered, and those who love the Lord, from all the barracks, come together, to be helped and taught the way of God more perfectly. Will our friends specially remember this class? We found many were out of the way because they had no one to guide them.

There are about 8000 soldiers of all ranks in Cairo. Tempted and lonely, they need help and sympathy. Drink is cheap; the adjutant of a Highland regiment told us a soldier could get dead drunk for a penny farthing. The great curse of our soldiers is drink. The Greeks who keep the low drinking places know, too, women's power over men; they have gaily dressed painted girls, who sit at the doors and cry to the soldiers, "Come in, Johnnie," as they pass by, and often, almost against their will, draw the men by the hand into the houses, where we were told they are "drugged and robbed."

Officers and men ask for workers and help. "Are you going to leave us all to ourselves?" one said, a fine manly fellow, who after many years in the service had found he needed a Saviour. "You do not know how happy it makes one to see a friendly face in the streets of Cairo, and to meet an English lady who will speak to you," said another; while a third bowed his head and nearly if not altogether wept, and when we asked him why, said, "We do not know what we will do when you go away."

One Sunday afternoon we found a soldier amid a crowd of Arabs, Greeks, &c. It was early—about three o'clock—but he had been in one of the shops, and was so drunk he could not stand. The crowd laughed and jeered at his efforts to regain his feet. He was our countryman, and we shared in his shame. As we lifted him to his feet and asked him to let us take him to a cab and drive him to his barracks, his first question was, "Are you a good woman?" "We came from home to tell the soldiers about Jesus," we said. "Then I'll go with you," was his reply.

Army Scripture-readers are wanted. Everybody, anybody, will not do. The soldiers will not listen to one whose life is not becoming the Gospel, but they will give heed to the words that a real, true-hearted servant of God speaks to them. Lady workers are needed. Women have power over soldiers and sailors, a God-given power; they will come to hear her speak, while she can say things to them they would not receive from a man. Her very weakness is her strength and power. A Mission-hall is needed, or Christian home, not a mere Temperance institute. All success to those who open them for the soldiers, but a house is wanted where the tempted and tried will find comfort and shelter, counsel and encouragement, and where hundreds of anxious souls may be led to the Lord Jesus.

In one regiment there were over 300 pledged abstainers, but they had no one to help them and tell them of the Saviour who saves to the very uttermost. So they fell before the cholera epidemic and other trials, and very few have been steadfast. Houses are plentiful enough, but rents are high. A thousand pounds would be needed to take and furnish a house as a Mission-hall or Home. Workers are offering themselves who will gladly spend and be spent for Christ's sake, but money is needed.

Who will come to the help of the Lord against the mighty, and to the help of our gallant soldiers who hold in a far-off land their lives in their hand in the interest of our country or at the bidding of our Queen?

A few people or a few hundreds are shut up in some garrison in the Soudan, and the British soldiers dye the sand with their life's blood to rescue and help them; but Satan is destroying our soldiers' bodies, and is there no one to stand in the gap to help them? The priests, aided by other Chaplains, have shut Christ out of the hospitals, except so far as they tell the soldiers what their duty is.

A missionary who has lived for long years in Cairo, told us there were streets filled with women such as Proverbs vii. warns us of, and "houses that are the way to hell." And strong men have been, and are, being slain by them. The Lord has laid it upon us to help and deliver them. "If thou forbear to deliver them that are appointed to die, doth not He that pondereth the heart consider it?"

(Miss) ALICE TODD.

Soldiers' Home, Maryhill, Glasgow.

REV. E. P. HAMMOND AT WORK.

A VERY successful series of Gospel meetings has been conducted by this well-known evangelist at Dansville, New York. The local paper reports them at some length, and in terms of the warmest appreciation. On one occasion, it says, "Mr. J. F. Tuller, of Hornellsville, added the strength of his influence and voice to the movement. Mr. Tuller a few months ago was a confirmed atheist, working with free-thinkers and unbelievers against Christianity; but made a change at the revival under Mr. Hammond at Hornellsville. In well-considered words and easy address he told the story of his conversion, and the joys and revelations it brought—a story as marvellous as it was irrefutable."

Three meetings per day were held, besides open-air efforts when the weather was favourable. Short visits were also paid to some of the neighbouring places. Mr. Hammond seems to have the faculty, so largely developed by Mr. Moody, of gathering around him a goodly band of willing and earnest helpers.

The following testimony to the value of the work is from the pen of Dr. James C. Jackson, Consulting Physician of the Dansville Sanatorium:—

"I have attended every meeting he has held but one, and have not 'taken a nap' at one. With eyes wide open, with ears on the alert, and with mind keen and active and perceptions clear and precise, I have studied the effects of his 'sayings and doings' upon the large numbers who have gathered day and night to hear him, and I submit the following:

"(1) Upon the clergymen who have attended his meetings, and who are pastors of churches in Dansville. Considered from a physically constitutional view, not one of them has as yet lived half as long as he is entitled to live. So he has coiled up in his body life-force to stretch out into years of labour for Christ; and wisdom and grace are needed to enable him to do the best he can for the Master. What effect has Mr. Hammond's talk, and prayers and songs, and stories and sermons, and conversations, had upon these able, well-educated, cultured, devoted, pious, Christian men?

"Their intuitive or spiritual powers have been greatly quickened. They have come to understand and appreciate the Divine scheme for saving men, to take in the largeness of it, the aptness of it, and the wisdom of it, together with the inherent strength of it, and the sure, ultimate success of it, as they never did before. I say this, because I hold it to be impossible that clear, *insighted* men, as they are, can listen for days and nights as they have, to Mr. Hammond's graphic delineations of 'the way of salvation,' and not have it unfold itself before them in larger and richer splendour than they had before conceived it to have.

"Their affectional qualities have been awakened and made active. Take our churches: what do their members know of the Divine art of loving? They know hardly anything about it; or, if they do, they have no skill, nor genius nor culture in showing it. Love lies as dead to all living expression in them as the grain of wheat did which Belzoni took from between the envelopments of a mummy in Thebes, which had been entombed for three thousand years. These clergymen are learning not only *how* to love each other, but how to love Christians, and not only these, but sinners; and what *they* are learning to do, every Christian who has attended these meetings is learning to do.

"(2) The effect of his work upon the Lay-Christians who have steadily attended his meetings:

"(*a*) Their enlightenment. I confess to surprise at the imperfect spiritual conception of 'The Way of Salvation' which numbers of church members belonging to the different churches have told me they held up to the time Mr. Hammond began to preach here. When Mr. Hammond preached it to them, not intellectually but spiritually—enabled thereto by the Holy Spirit—and their spiritual faculties apprehended the truth of it, and their hearts took it home and appropriated it, they were overcome with joy. Their faces became radiant with heavenly light. I make bold to say to you, sir, that I have seen some wonderful sights in the Baptist meeting-house in this village in the last few days,—sights which I think no person desirous to see what God's Spirit can do and is doing through this minister of his can have missed without suffering great loss in failing to understand what the Lord Jesus might do for him.

"(*b*) Their personal consecration. Our churches have a large proportion of their membership who are *religious* Christians, but are not *spiritual* Christians. Under Mr. Hammond's labours, a hundred men and women—church members and non-church members—I venture to say have passed from a pious observance of a religion of forms and ceremonies, and types and symbols, to that religion which centres in Jesus Christ, and finds its resting-place always in the heart of whoever has it, and makes itself manifest in *newness of life* of its possessor.

"(3) The effect on the children who attended the meetings. This I think crowns his work. The results are wonderful. What is done, demonstrates as unreliable and unsatisfactory all hitherto accepted philosophies of what human nature is and how it should be regarded, no matter whether the philosophy be metaphysical or scientific. I hesitate not to say that no one can account for the manifestations of the children who have steadily been present, on any operation of laws of mind or matter heretofore known to scientific men.

"I believe not one of my Dansville friends who does not approve of Mr. Hammond's work in our village, can tell what makes fifty to seventy-five children give, in language *quite their own*, as intelligent answers as to the fact of a change of heart and in what it consists, as the same number of men and women can. It is a secret which God hides from the wise and prudent and reveals unto babes, out of whose mouth He ordains praise."

NATIONAL REFUGE HARBOURS.—Rev. Canon Prothero recently preached a very eloquent and vigorous sermon at Westminster Abbey on the necessity and duty of saving the lives of our sailors and fishermen. He advocates as the best means of doing so the providing of Refuge Harbours or ports of shelter from storm or danger. The sermon can be had gratuitously on application to the Hon. Sec. of the National Refuge Harbours Society, 17, Parliament-street, S.W. It is the first of a number of sermons to be preached by clergymen in almost every part of the kingdom.

May Meetings.

National Temperance League.

THE annual meeting of the National Temperance League was held on Monday week in Exeter Hall. There was a representative gathering, but not so large as at former anniversaries. The addresses, says *The Temperance Record*, were all that could have been desired, and embraced almost every phase of the question.

The Chairman, Mr. George J. Howard, M.P., is a recent adherent, who is nobly "redeeming the time" by giving much of his valuable aid to the advocacy of the Temperance cause. Canon Leigh, who owes his first leanings to Total Abstinence to the Christian advocacy of the late President, Samuel Bowly, was originally moved in this direction at the breakfast given at Leamington some years ago to the members of the Sanitary Congress, on which occasion he was present in his capacity as vicar of that town. Mr. William Barber, Q.C., has thrown his whole soul into the movement, and has the honour of being the founder and proprietor of the first village coffee-tavern ever established within these isles. Four leading reasons why a man should be a total abstainer were well set forth by Rev. Dr. Murphy, and, though it may be true that the Temperance subject is exhausted, and that nothing new can be said upon it, yet this speaker put some old truths in a way that they have not often been, if ever, presented before. The address by Dr. Howie may be read with advantage by abstainers as well as by those who are in the habit of relying upon alcohol to give them that repose of the nervous system which should rather be sought in a diminution of work, and in a larger share of rest and quiet. The speech by the Rev. W. F. Clarkson, B.A., was an effective appeal to young men, while that of Surgeon-General Gunn was chiefly valuable for the personal experience of total abstinence under the varied circumstances which it set forth.

On the preceding Sunday Rev. Hugh Price Hughes, M.A., preached the annual sermon of the League in the Metropolitan Tabernacle. There was an enormous congregation, notwithstanding the showery weather that prevailed. The preacher was eloquent and earnest. Wasting no words, he clearly indicated in regard to the Temperance reformation the path of Christian duty, and cast upon those who heard him a responsibility from which they can scarcely escape if "the love of Christ constrain them," and if they have any wish to obey the apostolic injunction of "Bearing one another's burdens."

London City Mission.

The Lord Mayor, in presiding at the annual gathering of this Mission in Exeter Hall, said: You may increase the number of churches and chapels, and the number of those who preach in them, but the great mass of the people never go inside these places, so that they are just as badly off as if the Gospel were not preached within a thousand miles of their doors. You must go and search them out. This Society is eminently calculated to do the work. Its agents go into every house, and as far as they can into every room, up and down the poorer parts of the Metropolis, bearing the glad tidings of the Gospel of peace. We must feel that this work gives the society a high claim on the prayers and benevolence of Christian people in London. I believe the missionaries of this society are received in places where even the police are afraid to go. The wise way in which they carry their message, and the truths they go to teach must produce great results, and we cannot doubt that a great blessing attends their work. Another thing connected with this Society ought to give it a great claim upon us: it is unsectarian. The missionaries go forth and tell the people a plain, simple Gospel, and that is a message we can all unite in sending to the masses of our City population.

Rev. T. S. Hutchinson, Secretary, read an abstract of the Report, which gave some very encouraging instances of the good effected amongst the people by the missionaries. The visitation of workshops and factories is a work of the utmost importance, and for many years the committee have turned their attention to this special field of labour. At first it was difficult for the missionaries to obtain access to many of the factories, but prayer, perseverance, and patience have met with their due reward, and every year new doors of usefulness have been thrown open. Illustrations were given of the marvellous change which often takes place in the outward conduct of the men in a factory after faithful visitation. With regard to public-house visitation, the report stated that a grander field for Mission work than the public-house could hardly be imagined. The labours and successes of the past year supply ample encouragement for future effort. Landlords, their wives and children, barmen, barmaids, and customers have all been greatly influenced by the faithful witness of the eighteen missionaries who have been at work. Not a few have been truly converted to God, and several have given up the business from conscientious convictions. Some have thus incurred considerable pecuniary loss. There are now more than seventy missionaries daily engaged in the visitation of the police, the employés in the post-office, the cabmen, omnibusmen, tramcar men, coachmen, grooms and ostlers, canal-men, railway-men, bakers, butchers, cattle-drovers, fish-salesmen, labourers in the docks, gipsies, and others. The committee have for many years past appointed special missionaries, able to speak the various languages, to visit the foreigners in London—representatives of almost every nation under heaven, and encouraging reports have been received. With regard to the new fields of labour which had recently been occupied, viz., the servants in hotels and clubs, the employés at theatres, and the fire brigade, the committee state that in each of these fields tokens of Divine favour have been granted to the missionaries employed, and the blessing already vouchsafed to these new enterprises in the days of their infancy, inspires the hope of still greater success in times to come. A missionary had visited the Fisheries Exhibition once a week for nearly four months. Copies of the Gospels in foreign languages were given to exhibitors who came from other lands.

In advocating the claims of the Mission, Canon Spence said there was throughout Europe at this moment a breath of revolution, a breath of socialism, and of infidelity. The only way of dealing with this spirit of infidelity, the outcome of which was dynamite and petroleum, was to exorcise it. They were trying to do that in London, and the City Mission was doing a noble work in keeping infidelity at some distance from us. He appealed to all who loved their country, to every true patriot, to strengthen the hands of the great religious societies, among which, by its close and intimate dealings with the people, this Society stood pre-eminent. If they desired to see England free, great, and strong, then they would hold up the hands of a Society like this, and do all in their power to enable it to increase its work.

Addresses followed from Rev. A. Mearns (who gave some harrowing details as to the condition of the very poor), and Mr. C. E. Tritton.

Foreign Aid Society.

This Society held its annual meeting at the Mansion House. Mr. Joseph Hoare, who presided, said it had greatly promoted spiritual religion in France and Belgium, and to some extent in Spain. As far as it had gone it had met a want that was greatly felt on the Continent. He believed that at this time there was on the Continent a great yearning for spiritual truth, especially in France, and how was that to be supplied? The masses of the people did nothing to help on the work; the politicians did what they could to hinder it, while the Protestant community was feeble, and not able to do all that was required. This Society had no agents of its own; its plan being to subsidise the large Protestant institutions that were at work, and to aid them as far as possible by collecting funds for them.

One of the speakers was Pastor Theodore Monod, who said there was plenty to do in France at this moment, but in spite of all, he must say that the state of things was encouraging. Atheism was rampant and very bold, but he could see signs of encouragement; he had himself a large parish among working people, and in the church work itself there were missionary meetings among them. He went by invitation, with Mr. Fisch, to the General Congress of Freethinkers, who were very amiable to them at first, but less amiable afterwards. He found that but few went. He thought the working people were getting tired of all this, and if for themselves they did not believe anything, or thought that they did not, they began to understand that for the children, at any rate, perhaps it would be better to turn to another kind of education, and not to leave them altogether to themselves, and their sense of dignity, and so on. There were symptoms of this, and one must hope for a reaction by and bye, but not just yet. In view of that reaction, Protestants ought to be up and doing and making everything ready, for they would see for themselves that if there were to be a real, serious reaction now, there was every chance of its being a Roman Catholic reaction. When the people recoiled from atheism and its corruption—and they could not imagine the corruption that went along with it—they must be ready for them with the pure Gospel of Christ, with an organisation of pure and thoroughly good Christian men, and with church life. He had spoken of unbelief and immorality. Well, the immorality was something fearful. Of things that were played in the theatres one could not mention the subjects, but the newspapers, of course, gave an account of them and analysed them; books having the greatest circulation were of the vilest kind, and in what was printed for families, they frequently found that which ought not to be looked at. Now, it was for evangelical Protestants to lift up the standard of righteousness and truth together. It was only the Gospel that could help France out of her troubles. Every Christian should be a missionary; it was not enough to have societies. That had been said before, but "to say" and "to do" were not found on the same page of the dictionary. The new Society had not intended to have any agents, but that Christians should unite and themselves evangelise their neighbourhoods.

British and Foreign Bible Society.

At the close of the eightieth year of this Society's beneficent history, the Secretary was able to report to a large gathering in Exeter Hall, that its income for the past year (£233,309) was over £22,000 in advance of any previous year. During the year no less than 3,118,304 copies, or portions of the Scriptures, had been put in circulation. In the eighty years of its existence it had scattered abroad more than a hundred million copies. Among many other deeply interesting items mentioned was a fact of a most important kind. Steps have been taken by the committee to extend the circulation of God's Word among the girls and women of the East, and more especially among those who, through Hindu caste or Mohammedan custom, are rendered inaccessible to any Christian agency except such as can be carried on by female workers. Grants have been made to eight societies in aid of Bible women to labour in this field. The Committee are now preparing to issue a New Testament in good type and form to be sold at a penny. This will be a large drain on their funds, but they believe the deficiency will be supplied by the generous help of Christians.

Addresses were given by the noble Chairman (Lord Shaftesbury), Bishop of Saskatchewan, Mr. A. Pease, M.P., and others. In a very able and telling speech, Dr. Monro Gibson, after referring to prognostications by so-called scientists, that Bible truth is fast dying out, said: The fact is, all this talk about the Bible being out of date as a matter of science is so much nonsense. Let us have done with it, and let us know how the Bible stands on its own ground. How does it accomplish the object which is set before it? Is it out of date as a book upon Sin, upon Righteousness, upon Salvation? All other books that have been, attempted on these subjects, except those which have taken their inspiration directly or indirectly from the Scriptures, were out of date at the time they were produced, or became out-dated in a very few years. The ethical and religious productions of those who made the researches and recorded results, apart from the Scriptures, where are they? Where are the moralists and philosophers of Greece and Rome? Their works, indeed, are on the shelves, or on the shelf of every scholar in Christendom; but in what capacity? As authorities? Not at all; simply as monuments of genius and chapters of intellectual history. Is there a single Greek or Roman classic on the subject of man's condition and prospects that would be of the slightest use to a soul burdened with sin, or pressed with the weight of this most solemn of all questions, "How shall a man be just with God?" They are all out of date—cold monuments of genius, dead relics of antiquity, almost forgotten attempts to sound the mysteries of life and death. And does any one suppose that the new "Data of Ethics," by Mr. Herbert

Spencer, or the more recent "Science of Ethics," by Mr. Leslie Stephens, is likely to be the Sunday-school book of the next generation—say one hundred years hence, or to require the money of this Society to supply an exhaustless demand for it?

If those who are trying their hand in helping the Bible to work along the same lines get so soon out of date, what shall we say of those who fight against it? A still swifter and darker oblivion awaits them. Where is the sceptical writer of 2000 years ago, or 1000, or 500, or 100, or 50? I am almost tempted to come down to ten years ago, and to ask, "Where is one of them that our sceptical friends will stand by, as we stand by Moses, David, Matthew, and Paul?" They are all out of date, and their works are to be found—if found at all—amidst the dusty, decaying, moth-eaten relics of the past in the British Museum, or on the antiquary's bookshelf. But who will venture to predict the time when you will have to ransack the antiquary's library to find a copy of the writings of Moses, David, Solomon, Isaiah, Daniel, Matthew, Paul, or John? These authors are all old, but they are always new. Old as they are, their words are as weighty, as powerful, and as confidently appealed to now as ever, and they are far more widely read to-day than at any previous time. The path of the Bible is not like the path of the infidel production—a steep descent to dark oblivion—but it is like the path of those who are justified by faith, which is as "the shining light which shineth more and more unto the perfect day." "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever." The Spirit of God may use, has used, other books; but He identifies Himself with the Bible. He makes it the vehicle of his loving voice, and vital with his living power. He breathes through it on the living soul, and thus communicates life eternal. And so the work of this Society is not a work of a mere publishing firm. It is a great missionary work. This Society is called of God to the grandest missionary work—called of God to send forth his light and his truth, his Word of ever-fresh and living power, to the ends of the earth.

The Religious Tract Society.

The eighty-fifth anniversary of this society was held in Exeter Hall, on Friday evening last, under the presidency of Sir W. McArthur, M.P. The meeting having been opened, Rev. Dr. Green presented an abstract of the report. It appeared that the number of new works published during the year had reached 707, of which 209 were tracts. The issues from the depot had been 75,721,360, including 30,197,350 tracts. The Committee were thankful that at a time of great mental activity, and in the face of largely increasing competition, there was a greater demand than ever for publications which, like those of the Religious Tract Society, adhere without deviation or compromise to the evangelical verities of Scripture, enforcing them upon all classes and ages, and allying them with every form of literature. The Committee earnestly asked their friends to relax no effort that may aid the task of circulating throughout the world a literature which in every form shall be true to the Gospel of the Lord Jesus Christ, and adapted to the deepest needs of mankind. Reference was made to the efforts of the Committee in connection with the Luther Commemoration, and with some important exhibitions which had been held, in connection with which the Committee had found appropriate opportunities of bringing their works under public notice. An interesting item mentioned in the foreign missionary work of the Society was a reference to the publication in the Ojibbeway language of the "Peep of Day," and of the "Pilgrim's Progress" in Cree, for the use of the Indians in that remote region. A grant in aid of publishing these well-known works was made on the application of the Right Rev. Bishop Horden. The first of these works has already been completed, and sent out to the bishop.

The meeting was addressed by Archdeacon Bardsley, the Rev. Professor Elmslie, Mr. George Williams, the Rev. J. Ossian Davies, the Rev. Canon Hurst, and other gentlemen.

British Syrian Schools.

A meeting on behalf of this Mission took place on Tuesday 6th inst. at Exeter Hall. Rev. E. H. Birkersteth, who presided, read a letter from the lady in charge of the schools at Baalbec, telling of the recent wonderful increase in the number of Moslem pupils, all of whom are learning the holy Scriptures.

Canon Tristram spoke of his intimate acquaintance with this Mission, and pleaded for the completion of new school buildings at Tyre. Nearly 300 pupils are gathered there in a tumble-down old house, and it was most desirable to provide better accommodation for this the only Protestant Mission in that interesting old city.

Rev. Chalil Jamal, native pastor of Es Salt, spoke of the need of more schools. Dr. Craig said the social influence of the girls educated in these schools was incalculable; it was most encouraging to see education and Christianity advancing steadily by their instrumentality. Rev. W. Allan, of Bermondsey, having recently visited nearly all the stations of this Mission, fully endorsed this opinion. Rev. G. S. Flint, of Bayswater, since visiting Syria a few years ago, said he too had been a warm supporter of this work. He hoped Dr. Tristram's suggestion would be responded to and the £600 required would be soon forthcoming.

Sunday School Union.

Last week the annual meeting of the Sunday School Union took place in Exeter Hall. There was a crowded attendance. The Right Hon. A. J. Mundella, M.P., presided. He believed that one of the most important factors in the moral and religious development of the English people had been Sunday-schools. When he first became a teacher in the Sunday-school, what a laborious work it was! They had to teach the boys and girls then to read, and it was a matter of great difficulty to get them to put two or three letters together, or to approach their intellect with anything like religious truth. Happily, all that was fast disappearing. The Secretary, Mr. Hartley, had recently published some statistics of the most startling character, and which had gone largely beyond his (the speaker's) computations. A year or two ago Mr. Hartley maintained that, so far as he could judge, about four millions of children attended the Sunday-schools of England and Wales. That was more than they had at that time in all the day schools, notwithstanding their compulsory powers, and notwithstanding that 600,000 children in infant schools were too young for Sunday-school. That set him to work to inquire, and he asked himself what were the facts. Was it true that the working people of England were so inclined by tradition, by early training, by conviction, to give their children a religious education that they would send them more freely to the Sunday-school than to the day-school? He had arrived at the conclusion from facts that were beyond question that they were so inclined. He took for his test certain towns that he was best acquainted with, and he found that in every case the number on the Sunday-school rolls exceeded the number on the rolls of the day-school. In Sheffield the Society of Friends had a Sunday-school for men attended by 2000 persons, and in Birmingham 12,000 to 14,000 working men assembled every Sunday morning at a Bible class. These were not indications that they were about to become a godless people, or that the Sunday-school was going to become effete. It had done more than any other agency to get rid of the war of classes in this country, and bring out the sympathy of the rich for the poor, and the respect of the poor for the rich. It brought up the youth of the nation in habits of temperance, order, and morality with respect for all the decencies and conventionalities of life, and with receptive minds for receiving the truths of religion. He hoped God would enable the Sunday-school Union to rise to the importance of its duties, and to discharge them to the satisfaction of their conscience and to the honour of God.

Addresses followed on various aspects of the Sunday-school—by Rev. Dr. Monro Gibson, on the Sunday-school as an educational factor; by Mr. H. H. Fowler, M.P., on its social value; by Rev. R. Glover, on the conditions of successful teaching; by Rev. J. Brierley, B.A., on its place in our national life; and by Rev. Charles Clark, on the teachers' work and wages.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—May 18, Psalm cviii. 1—13; May 19, Joel ii. 1—14; May 20, Joel ii. 21—32; May 21, Joel iii. 9—21; May 22, Acts i. 1—14; May 23, Acts i. 15—26; May 24, Acts ii. 1—13.

"Sit Down."

"MAKE them sit down," the Master said;
"I want to bless and to break the bread."
So the crowd sat down in ordered ranks,
Bowing the head as the Lord gave thanks.

And the Master still delights to bless,
Providing bread in the wilderness;
Spreading a feast on the desert brown—
But He bids us first "Sit down, sit down!"

Sit down, O soul, if thou wouldst eat,
For the "House of Bread" is at his feet;
Angels fly low, and they pass us by
If the heart be cold or the head be high.

Sit down, O soul, He will give thee peace
When thou hast learned from thy works to cease;
'Tis not our "doing" makes us blest,
But ceasing to do, He *gives* us rest.

Sit down, O soul, sit down, and be still,
For He longs thy emptiness to fill;
But the hand that struggles cannot hold
The broken bread or the shining gold.

Sit down from pride and from cumbering care—
Down at his feet, for heaven is there;
He makes the desert his "house of wine"—
"Only believe," and all is thine!

High Beech, Acton, W. HENRY BURTON.

Obituary.

REV. H. E. SHAWE.

THE Moravian Missions have sustained a great loss in the death of their valued Secretary, the Rev. H. E. Shawe, who had held that post for twenty years past. He died at Fairfield, near Manchester, in the fifty-second year of his age.

REV. JOHN STOCK.

A well-known and highly-respected minister of the Baptist denomination has just died—Rev. John Stock, of Huddersfield. He was present at the recent meetings of the Baptist Union, and died suddenly at the Mill Hill Railway Station. He was a ripe scholar, a faithful preacher of the Gospel, and an author of no mean repute. His "Handbook to Revealed Theology" is his best known work, and has wide circulation, being much used as a College Manual. He was in his sixty-seventh year.

Freiburg in Baden.

A WEEK'S Gospel services in this town, by Inspector Rappard, of St. Crischona, and Pastor Stockmayer, have just been concluded. Spiritual life has been deepened in believers, and some who had hitherto attended the regular meetings have been brought to a decision. Since the awakening that took place here just a year ago, the work of the Lord has gone on steadily, though silently. Various establishments, such as an infant school on Christian principles, an orphanage and servants' home, form a convenient centre for work.

Connected with these is a Pension, conducted on Christian principles, combining quietness, comfort, and cleanliness, with cheapness, where Christians from all countries meet with a hearty welcome and Christian society. The climate is healthy, and the beautiful neighbourhood offers a number and variety of excursions rarely met with. Freiburg is situated at the foot of the Black Forest, and surrounded by woods. For particulars, apply in English to Fräulein Inez, Evangelisches Stift, Freiburg in Baden.

M. RÖMMELE.

OUR SAILORS.—Rev. Archibald G. Brown preached on Thursday evening last at the East London Tabernacle, on behalf of the Seamen's Christian Friendly Society, to a very large congregation, of which several hundred were seamen. Mr. Brown's address was founded upon Mark iv. 36, "They took him even as he was in the ship." Christ was faithfully and lovingly pressed upon the acceptance of all, and it is believed that many received Him. The evangelistic choir sang several of Sankey's hymns very sweetly, and at the close of the service a liberal collection was taken for the Society.

Notes and Comments.

ON behalf of Messrs. Moody and Sankey's Evangelistic Mission, Temple Gardens Hall, Thames Embankment, special meetings for prayer will be held at 3, Bridewell-place, New Bridge-street, E.C., from May 19 to 23, at five p.m. Christians are earnestly invited to attend any of these meetings.

We extract the following paragraph from the *Daily News* :—

"We understand that Miss Emily Faithfull will lecture in June in Prince's Hall, Piccadilly, about her visit to the Mormons, and that some startling disclosures may be expected respecting a system she describes as the worst form of slavery ever invented and justified on Biblical grounds, involving crimes against nature, and the utter degradation of the women, allured by special representations from England, Scotland, and Wales, by the emissaries of the Latter Day Saints."

In our issue of April 17 we noted a case of restriction in religious freedom at the Leicester Infirmary, in which a "sister" deprived a patient of a copy of Mr. Haslam's "From Death into Life." This was contradicted in a letter from the Secretary of the Infirmary, which appeared May 1. The matter has since been discussed in the local Press, and, so far as we are able to judge, the right is all on the visitor's side, and against those in authority at the infirmary.

One of the most glorious facts of modern times is the rapidity with which the Word of God is being translated into every known language of men. The whole Bible is now published in the Zulu tongue, and the work of revising the Kafir translation is advancing toward completion. The Board of Revisers is composed of seven members, representing seven branches of the Church of Christ labouring in Kafirland. Thus South Africa bids fair to be speedily in full possession of that seed of the Kingdom from which rich harvests of blessing must spring.

We have received a communication detailing the conversion to Christianity of a Mr. Samuel Davidsohn (a German by birth and a Rabbi in Wintersburgh, a small town in Holland), and his subsequent mysterious disappearance. Foul play, or at any rate harsh conduct on the part of some relatives, is suspected; it is asserted that Mr. Davidsohn has been improperly conveyed to a lunatic asylum in order to remove him from Christian influences. Any information with respect to his condition and whereabouts will be gladly received by Rev. A. H. Gezelle, Meerburg, at Baarn, Netherlands.

Dr. Xenophon P. Moschou, at present in Edinburgh, is anxious to prevent the idea being entertained that the pure Gospel is not preached in Greece. He says that there is an evangelical ministry not only in Athens, but also in Thessalonica, at Volos (Thessaly), and at Jannina (Epirus), led by evangelists who two years ago formed themselves into a Presbytery of the Greek Evangelical Church. The preaching hall at Athens is situated at the south-eastern extremity of the city, facing Hadrian's Porch, and Dr. Kalopothakés, acting as an American missionary, usually preaches there. It is very gratifying to learn that in these classic scenes of early Christian labour, the Gospel of Christ is still proclaimed, and testimonies to its power are being realised.

Any of our readers who can help in getting up petitions on behalf of the Sunday closing of public-houses are requested to communicate with Rev. W. H. Perkins, Sunday Closing Association, 14, Brown-street, Manchester.

From an article which appeared in the *Medical Press and Circular*, we cull the statement that insanity is nearly thrice as prevalent in the United Kingdom as it was forty years ago. The number of scrofulous and tuberculous patients has also largely increased in our hospitals. The same authority says that in both instances the increase appears to be, to a considerable extent, due to the great and increasing prevalence of alcoholism in all classes, in both sexes, and at all ages. The spread of intemperance among children is one of the saddest and most alarming signs of the times. The writer of the article already referred to, says:—

"Very recently we saw three children, the age of the eldest of whom did not exceed ten or eleven years, in different states of intoxication, reeling out of a public-house in one of our principal thoroughfares on a Sunday afternoon; one was unable to stand without the assistance of his companions, another was vomiting at the door of the gin palace, and all were uttering filthy imprecations, which under sad circumstances and in the voice of childhood, were to us not only the most pitiable of sounds, but also the strongest appeal we had ever heard for some legal interference with that unholy traffic of which such were the results."

Mrs. Fenn, the wife of a devoted missionary in Madrid, says: "The great spiritual blessings God has showered of late upon England, both by means of his servants from America and by other agencies, suggest the inquiry, Why is England so specially favoured? Is it only for its own sake, or is it not rather that an army of workers may be raised up to go forth and occupy the many fields open to Gospel effort, and white already to the harvest? The labourers are indeed few as compared with the harvest to be ingathered, and many things betoken that 'the night cometh, when no man can work.' Surely it behoves all whose hearts are filled with blessing to ask whether, instead of sitting under their own vine and fig-tree, they ought not to be 'going forth bearing precious seed,' and labouring to preach the Gospel to every creature, and so hasten the return of our long-absent Lord."

We have received from San Francisco copies of lectures delivered by Mr. Henry S. Highton, as Grand Orator of the Fraternity of F. and A.M., and of the Garfield Association, and have read with pleasure the distinct recognition they make of the Christian idea as the only true foundation of society and government. That on Garfield is of special interest, attributing his success in life, and influence as a statesman, to four cardinal points in his character. These were, faith in God, confidence in the people, obedience to law, and a deep sense of the dignity of labour. That these principles lie at the foundation of all good government there can be no doubt, and failure to act in accordance with them is the source of most of the political and social perils which threaten the welfare of mankind. Mr. Highton argues that one of the greatest dangers of modern society is found in the waste of energy to which agnosticism, hasty legislation, and false principles of action are leading multitudes of men all over the globe. Rest, such as is found in balanced activity, he rightly argues, is the world's great need. For this, faith in God, such as tranquillises and harmonises the mind amid all earth's conflicts, is absolutely essential.

Mr. Charles Carter (evangelist), who has just returned from Australia in the *Lusitania* (Orient Line), says he was crediby informed that whereas five years ago they used to take from £1000 to £1500 at the drinking bar on the voyage from London to Sydney, on the last voyage they only took £200.

The spread of Atheism of the Herbert Spencer type among young people is a fact of ominous portent. The Bishop of Manchester uttered a bold and timely warning on the subject in an address given at Bolton last week. He said:—

"They saw it plainly in the fashionable young people to be met in the parks of London. What did they care whether religion was being taught in schools or not? They were occupied with other things. If they had an average number of balls, dinner parties, picnics, and games of lawn-tennis they were satisfied, for they had no higher aims. Were they the people who would keep up the religious education of the generation coming on? Unless those believing in God and religion looked to it that families were brought up in truer lives of faith and duty he confessed he looked forward with no great hopefulness to what England might become."

It is in the indifference of the multitude of professing Christians that the chief danger is found; only let this be changed into earnest individual effort to uphold the cause of truth, and to train the young in the nurture and admonition of the Lord, and the aspect of things would soon change.

The name of Henry Martyn is redolent of truest sanctity and deepest devotion to our great Master and Lord. The perpetuation of it by the erection of a hall at Cambridge for the use of the various religious societies there, is a step in which many will feel interested. The recall to memory of the spirit which animated such men as Martyn, McCheyne, and others of a similar type, is eminently calculated to waken desire and excite emulation to follow their faith. Such names are as "ointment poured forth."

The Thames Embankment has received another adornment, and by no means its least, in the statue of William Tyndale, which has just been unveiled by the Earl of Shaftesbury. As a work of art the statue is well worthy of admiration, and as a memorial of a man whom his lordship spoke of as "one of the greatest men that God in his mercy had sent upon the earth," it possesses a permanent interest and significance. It was stated in the course of the proceedings connected with the unveiling, that the Bible Society was about to issue a copy of the New Testament in clear and legible type at a cost of one penny, a monument in itself most fitting, and, as has been said, "one after Tyndale's own heart."

A great amount of energy is being thrown into the preparations for celebrating the Wycliffe quincentenary. The Committee are appealing earnestly for funds to help them in wide circulation of books, &c., bearing on the life, work, and principles of the great reformer, and a plan is set on foot for publishing a complete set of all Wycliffe's writings. The British Museum authorities are also arranging for a special exhibition of MSS., prints, &c., connected with his life and times. England's debt to Wycliffe is sufficiently great to make such tributes warrantable and wise. But it is of great importance to preserve such commemorations from all that savours of hero worship, and to see that all the glory is given to God rather than to men.

We learn with much pleasure that the Queen of Sweden has sent a substantial donation towards the special fund of £2000 now being raised by The Children's Special Service Mission for translating, printing, and distributing Gospel tracts among the children of different lands. Her Majesty has been pleased to accept of 10,000 Swedish Leaflets, for distribution amongst the children of the schools in Stockholm. We trust the practical sympathy thus expressed by Her Majesty may suggest to others the privilege of helping on this excellent project. The office of the Mission is 48, Paternoster-row, E.C.

The Hon. and Rev. Canon Leigh, at the annual meeting of the National Temperance League last week, advocated a closer unity among the several Temperance Societies of the metropolis. If this were brought about it would add great strength to the cause that all have at heart. The National Temperance Congress, to be held at St. George's Hall, Liverpool, in June, may perhaps tend to promote this desirable union of forces. The Congress is supported, we observe, by leading men of all the great institutions, and comprises in its programme four distinct aspects of the subject:—

(1) The Scientific Phases of Temperance.
(2) Its Social and Educational Aspects.
(3) Temperance Economics and Statistics.
(4) Legislative Remedies for Intemperance.

The appeals which are being made by various Mission Agencies for help to give poor and destitute children of London a day in the country are eminently worthy of liberal response. Only those who know the facts, and witness the results of such outings to those who are fortunate enough to get them, can understand the need there is for such benevolence, and the benefits accruing from it. To many thousands of juveniles in our metropolis sunny skies and green fields are wholly unknown, and the song of birds a sound they have never heard. The season has come when those more favoured may in this respect consider the poor.

A correspondent cites a case where the clergyman, in reading the lesson for the day—Matt. v.—left out verses 27 to 32, as though afraid of offending ears polite by its use. We have indeed fallen on bad times if God's pure word recorded in our Saviour's own language may not be publicly read for fear of human censure. Well may our correspondent say the Christianity of a congregation with such a leader and teacher is not likely to be of a very robust kind. These are no times for withholding moral truth, or hesitating to reprove social vice, and no minister who fails to lift up his voice against abounding immorality can be said to be faithful to the stewardship he has received. (See Ezek. iii. 17—21.)

To buy cheap, if not to sell dear, is commonly regarded as a duty inculcated alike by the laws of economy and prudence. But in a lecture delivered the other day in Edinburgh, Dr. Macleod showed beyond dispute that it often becomes a sin, and one productive of evils of no slight magnitude. In order to meet the demand for cheap articles, hundreds of thousands of men, women, and children are made to toil for wages altogether inadequate for their support, and fraud and deceit are encouraged on every hand. We have no right to aim at obtaining goods at less than their fair value. Conscience—even in many who take Christian principle as their rule—needs awakening on questions of this class.

Part of the site of old Horsemonger Lane Gaol has become a playground for the children of crowded Southwark. Mrs. Gladstone publicly opened the enclosure for that purpose last week. The movement for providing recreation grounds for the many thousands in our great metropolis who have hitherto had no facilities for getting fresh air and healthy exercise is one deserving of all praise. Rev. Newman Hall said truly at the opening ceremony, that the greater the opportunities of healthy recreation the less need there would be for punishment. It is painful to think in how large a number of cases child-life is being crushed and distorted for want of room to develop its proper spirit.

Confessions of faith seem to carry with them separating rather than uniting elements all the world over, as though to prove that it is not in perfect uniformity of thought that Christian union consists. The Free Church of Geneva has divided into two parts, the Independent Church of the Pelisserie, preserving the ancient confession of faith intact, and the Evangelical Church of Geneva adopting a revised and abbreviated form of it. The differences rather relate to methods of worship, and forms of Church government than to matters of doctrine; so that it seems a pity any severance should have to be made. It is gratifying, however, to learn that no bitterness attends the rupture, and that the two communities preserve fraternal feeling and relations.

An interesting incident in the history of Burmese Missions has just occurred. Rev. Cephas Bennett, of the American Baptist Mission, in Burmah, having attained his eightieth year of age, and the fifty-fourth of missionary service in that country, has received the special congratulations of the Chief Commissioner of Rangoon, together with those of the missionaries of the province and ministers of the city. Mr. Bennett and his wife for more than half a century have laboured indefatigably in the cause of Burmese evangelisation. He has had the joy of printing the first edition of the Bible in that language, and numerous portions of the Scriptures in other dialects, as well as millions of tracts and other Christian literature. He was the friend and colleague of the great Dr. Judson, and after all these years of usefulness he and his devoted wife are still in good health, and actively engaged in valuable work.

The Flemish Training School at Brussels is an institution which exists for the purpose of seeking to evangelise the Flemish people by the agency of Flemings. The Flemish language being that of Belgium, naturally appeals to the hearts and sympathies of the people as no other language can, it is therefore highly desirable that the Gospel should be given to them in their own tongue rather than in French or Dutch, which to the common people are unintelligible. The school is thoroughly evangelical, and has at present eight pupils, three others having already gone from it to work as evangelists and teachers. The supervision of the school is in the hands of Mr. J. Mathysen, a Flemish gentleman who acts as treasurer, and the Rev. N. de Gouge, pastor of the Reformed Dutch Church in Brussels, who is the secretary. Though but little known, this effort to subserve the Master's cause has received much blessing, and is worthy of the sympathy and help it just now requires.

The Jubilee Testimonial Fund for celebrating Mr. Spurgeon's fiftieth birthday has been inaugurated by a private meeting, at which a thousand guineas were subscribed as a nucleus, Messrs. T. H. Olney and W. C. Murrell being appointed treasurers. Resolutions of concurrence in the movement have been passed by leading friends in the United States, the editor of the *National Baptist* truly remarking that Mr. Spurgeon is not the property of any one continent; he belongs, under God, to Christendom and to the age. No doubt the desire to express in tangible form the loving respect in which the Tabernacle pastor is held, will be as world-wide as the influence for good which God has honoured him to exert.

In a letter written to the Greenock Liberal Association, Mr. Chamberlain thus refers to his Shipping Bill:—"I wish I could get the shipowners to acknowledge that no trade can be in a healthy condition which is carried on with so vast a sacrifice of human life as theirs, and that they would show themselves ready to promote the reforms which are necessary to bring about a better state of things. The main contention on which my Bill is founded has been universally admitted—namely, that a man ought not to be allowed to make a profit by the loss of his ship and of her crew; but while all shipowners accept the principle the bulk of them seem unwilling to discuss seriously any practical attempt to give effect to it." The soundness of this reasoning is so obvious that it is passing strange any body of intelligent men should object to legislation enforcing its principle.

The recent attempts to suppress the Salvationists in Switzerland have led to the formation of a National Swiss Association, having for its title the League du Droit Commun (for the defence of personal rights under the common law). A central provisional committee, composed of three representatives from each of the cantons which joins the League, has been formed, and active steps taken to enlist widespread sympathy with the objects in view. The cantons of Vaud, Geneva, and Neuchatel have already joined, and M. Aimé Humbert has been elected president. The attacks on personal freedom and religious liberty have been so violent, and the apathy of the Government in dealing with the matter so great, that it was high time for some action to be taken, and the efforts of the new League will be watched with profound interest by the lovers of justice and partisans of freedom in all the countries of Europe.

In a recent paper on the effects of the present educational system on the physical condition of children, Dr. Rabagliati, of the Bradford Infirmary, most wisely says: "It is of the utmost importance that we require of young children only such tasks as they can perform well, and that we then insist that these be thoroughly done. To set them tasks beyond their strength or to attempt to compel attention when their limited power of attention is exhausted, can only result in inducing habits of working in a slovenly and careless manner, and must inevitably tend to increase the number of men and women, already so large, who live to 'scamp' their work, rather than to do their duty." What is worth doing at all is worth doing well. "Whatsoever thy hand findeth to do, do it with thy might," is an old-world injunction, but divinely wise in its application to the world of to-day.

THE REVIVAL IN LONDON.

A Glance at the Great Work.—4.

By LADY HOPE.

THE last meeting that our friends had the opportunity of attending together at this particular time was a specially solemn one. The Spirit of God seemed to rest on the vast assembly with wondrous power. Everything was still and quiet; even the very breaths of that mighty gathering of people seemed to hush themselves beneath the words of the speaker.

The subject dealt with was "Separation." "WHOM will ye serve?" "To WHOM will ye go?" And the people who listened so breathlessly were urged that very night to decide. Yes! they were to decide "now, in the accepted time;" on that decision their present as well as their future would depend. Mr. Moody's words were solemn, his manner as of one desperately, tremendously in earnest. It was no studied discourse, no rhetorical appeal, nor even a fervid harangue interspersed with the thunders of the law and the melting strains of eloquent persuasion. We have all heard these at times, and perhaps for the moment have been moved, perhaps hardened, perhaps amused. But they were merely human, they could reach the ear but not the heart.

The address to which this multitude were listening, as though it dare not lose one syllable, was none of these. It was the simple, burning conversation of a man who talked with his fellow men, and talked *to* them—not *at* them! He spoke *from* God *to* men, and he meant what he said. You could see this fact reflected in the thousands of upturned faces that gazed upon him while he spoke, like a vast mirror that catches the lights and shades, and returns them again.

Ah! but was this all? No, indeed. These words were sinking deep, deep down into many hearts, and soon, very soon, they would "bring forth fruit, some thirty, some sixty, some an hundred-fold." That some "fell among thorns," some were "choked," and "withered," we know too well, alas! but not that there were results, solid, lasting, eternal—divinely-promised and divinely-given results—this also we know.

At the close of the address, Mr. Sankey sang

"Over the Line."

If any of our readers have not seen this hymn, we would beg them to look at the words in *Sacred Songs and Solos*, No. 383; and, better still, let them hear it sung, and then use their voices in echoing it forth to those who *cannot* have the possibility of reaching these meetings for themselves.

It was an hour of decision with many. Our friends slip quietly into the inquiry-room, and take their seats, the one praying earnestly, though silently, that the *right* worker may be directed to them; and in a few minutes a clergyman is seated by their side, and is inquiring their difficulties.

Then the truth comes out. Our stranger-friend expresses the change that has been taking place in her views, her feelings, and even her life, during the past week. She "could not have imagined such a thing possible," and a few other sentences to the same effect; but now she wants to know,— wants to know,— and her words seem to fail her at the critical point.

"I understand!" says the clergyman. "I think I understand what you would like to learn. You wish to see what part *you* must take in reaping the advantages of Christ's death and resurrection. You would like truly to be saved. You want to know the Lord Jesus Christ as your Saviour."

"I want to have my sins put away; I want to be cleansed, and forgiven," she answers, bursting into tears. "Oh! my sins are such a burden. I don't think I can bear them any longer. The load is too great for me; I cannot sleep....and altogether I am perfectly miserable. Yet I cannot help coming here, and every time I come it makes me worse."

"Then I have good news for you." This is his answer. "You *need not* bear the burden of your sins; Jesus Christ has borne it for you."

"I don't think so," she says, shaking her head, "or I should be at peace. I feel that my sins are ruining me. They are destroying me. And my friend here is the only one I know who understands me. She says she has felt the same herself."

"Don't let us turn to *feelings*; let us rather keep to *facts*," he answers, and turns over the leaves of his Bible, until he reaches the fifty-third chapter of the Book of Isaiah. This he reads to her very slowly, verse by verse, until he reaches the eighth verse. This he asks her to read for herself. Clause by clause she follows him.

Presently she raises her eyes, and looks him in the face.

"Is this true?" she asks, "or is it not?" Neither of them speaks. The Bible is in her hands. She reads it again and again, and still her eyes seem rivetted to that verse. Then she studies its context; and in the stillness of that moment God speaks. Yes! He speaks to her soul. The light shines in, and she sees it all. The death-stone has been rolled away, and she sees that for her there is life—Life Eternal.

"Show me one or two verses more," she asks, as though afraid that a word, a movement, may disperse the sweet new joy that has filled her soul, and yet she longs to have this fresh and most blessed hope confirmed. But it must not be in human words. DIVINE syllables are the ones she craves. It is upon the truth of God alone that she can rest her soul.

There seems to be no *hurry* in this place. All is quiet. Many others like herself are being similarly dealt with; but she heeds them not. She is drinking in salvation to her soul from the precious Word of God.

At length, when she finds that passage after passage confirms the same glorious teaching, and that her very Bible is radiant with the Holy Spirit's light, she asks for prayer, and the little group kneels together. A very bright smile has now taken the place of that load of fear; and as she leaves the inquiry-room her friend whispers to her, "It is hard to leave this place, is it not? But we have JESUS with us! He has said, 'I will never leave thee, nor forsake thee.'"

And the promise has been truly fulfilled to them both. Each in her own little sphere, they are living now for their heavenly Master. His Word is their delight, and his work their joy. They are learning after the "whosoevers" the "whatsoevers" of the Bible. It is a delight to them both to remember that "whether they eat or drink, or *whatsoever* they do," they may "do it all to the glory of God."

But they have both also found it necessary for their own spiritual welfare, as well their bounden debt of gratitude to God and man, that they should have some definite spiritual work, and they are quite right. It will also do more to keep them in health and vigour than any diary-keeping or introspection. Our two friends are now living out the 8th chap. of Nehemiah.

They tell us plainly enough by their lives; yes, and by their words too, that they love the Lord, they love his word, they love his people, and they love his work. And oh, how they bless and praise his name for the means He has so graciously used in bringing them to THIS NEW LIFE!

Young Converts at Hampstead.

The days glide by so swiftly that it is difficult, in a brief weekly chronicle of this work, to keep pace with it. The Hampstead farewell gathering of converts on Monday week already seems to have receded into the far past; but we should judge the memories of it will long abide with the thousands who were crowded into the hall in Fleet-road.

Mr. Moody takes care to provide a full and varied programme for these occasions, while he seizes the opportunity of becoming a listener himself for the time. The hall was crammed to its utmost capacity; many of those present of course were not "young converts"; there were veterans in abundance who had come to mingle their prayers with those of their juniors, and share in the feast of fat things provided.

What with Mr. McGranahan's Male Choir, and the united talents of himself, his wife, Mr. Sankey, Mr. Stebbins, and others, there were ample attractions in the song department. Among the pieces sung was the anthem, "I am the Resurrection and the Life," rendered in a most thrilling fashion.

The first address, by Dr. MONRO GIBSON, on Bible study, was one so full of useful and timely advice to the young believers that we have given it a prominent place in this issue.

A second address by Rev. J. STEPHENS, of Highgate, was brief, but it was weighty and to the point. The speaker's first admonition to the young believers was: "Be ready to give an answer to every man that asketh you a reason of the hope that is in you." You will be asked, he said, why you presume to cherish the hope of acceptance with God. It will not be enough to say that you feel happy; let your reason be one that will stand the test of God's Word. Next, let me urge you to "continue stedfastly in the apostle's doctrine and fellowship." This was said of 3000 converts that were gathered together on one occasion in the days of the apostles. Whatever else the phrase may mean, it means this: that they kept company with the most pronounced and earnest workers for Christ in that day. I would say to every convert here: Get associated with those who are truly in earnest; make companions of those who truly love and fear the Lord. Take up the Cross, if need be, in identifying yourselves with those who earnestly avow themselves for Christ. One who is now a well-known minister had in his early days wandered far from God. He was converted in his native town. When walking in the street the next day, with two evangelists, he met some of those who had been his boon companions. There came the temptation to hide his colours; but he was enabled to cast it aside. He boldly put his arms in the arms of the two evangelists, in order to show that he had identified himself with those who were out and out for Christ. This is an important matter in all the relations of life. There was a great revival some thirty years ago in a northern city, under the preaching of William Burns. Some friends kept the names of the converts for twenty years. When Mr. Moody was in that part of the country ten years ago people were asking if the converts would stand. One who had these names wrote and said that they could trace nearly all the converts who were still alive. As a rule, they stood well for Christ; the exceptions were those who had not married "in the Lord."

Another thing to remember is: "One is your Master, even Christ." If you are converted you have got a new Master, and there is plenty of service to do for Him. There is not a convert here to whom God will not give something to do in working, or praying, or weeping for another. Finally, hear the word of the Apostle: "Know ye not that your bodies are temples of the Holy Ghost which dwelleth in you. Ye are not your own; ye are bought with a price." As you rise morning by morning remember that you are not your own. If we say to Christ "Thou art mine," we must also say to Him "I am thine." He establishes his claim to us by putting his Holy Spirit within us. Let the temple of God be kept for God; let us not grieve the blessed Spirit who dwells in our hearts.

Dr. PENTECOST completed the trio of practical exhortations. By and bye, he said, you will feel discouraged because you think your faith and love are not what they ought to be. This will come of looking at your own faith and your own love instead of at the Object of faith and love. You will be saying to yourself, perhaps, "I am afraid I am not a Christian, because I do not love God as I ought to." If there is one thing we all may be sure of, it is that none of us love God as we ought to. But nowhere in the New Testament are we, as the children of God, commanded to love Him. You say that Christ certainly told one who came to Him to love the Lord with all his heart and strength

and mind. But Christ said that was one of the greatest commandments of the Law. And that is just where man has failed from the beginning. The Gospel is something very different: it says, "Keep yourselves in the love of God." It is not my poor love to God, but his great love to me that brings me comfort. God's love to me is like the mighty torrent of Niagara pouring forth in one measureless, ceaseless, thundering torrent. My love to God is like the spray that rises up from the falls—a little of his own love going back to Him. Keep in the sunshine of God's love. A lady who had been afflicted with rheumatism had some remnants of it lingering in one shoulder. A physician advised her to sit some hours every day in the south window, where her shoulder would be exposed to the rays of the sun. She did so, and the pain was entirely removed, but she said to one who questioned her, "It is so delicious to sit in the sunshine that I am keeping at it." Let me exhort you to get into the south window, and bathe yourself in the love of God, as it pours down upon you. Your doubts and fears will soon disappear, and it will be so delicious that you will want to keep there as long as you live."

Before the meeting closed Mr. Moody announced that there would be another *réunion* of the same kind at Croydon, three weeks from that date. The proceedings did not terminate till about half-past ten. A great proportion of those present must have been in their seats for about five hours, yet all seemed loth to leave a spot hallowed by so many blessed scenes and memories.

Messrs. Whittle and McGranahan.

On the last Saturday evening of the Evangelists' stay at Woolwich a very interesting meeting was held in the large and comfortable hall of the Soldiers' Home. It presented a most brilliant and sociable appearance. Refreshments over, the chair was taken by Colonel Stirling. After prayer the hymn 402 was sung to the tune of the National Anthem, after which Major WHITTLE was asked to address the meeting.

He first directed attention to the American flag, which hung from one side of the platform, opposite to where was suspended the Union Jack. He said that Mr. McGranahan and himself desired to leave behind them a little memento of their visit, and they thought that this flag might serve for that purpose. He hoped it might be accepted, and allowed to decorate the hall where they had met, so as to remind them of their kin across the sea. He hoped the two flags would always thus hang together as emblems of two governments which would continue until He came whose right it is to rule. The two countries had a flag in common, the Banner of the Cross. Ten millions of his countrymen joined with the Christians of England in acknowledging its sway. Missionaries from each continent worked side by side in foreign lands to spread its power, and the children were being trained to continue the glorious work.

Major OWEN HAY, being called upon, said it was his pleasant duty, on behalf of the soldiers who frequented the Soldiers' Home, to thank Messrs. Whittle and McGranahan for this memento of their visit to Woolwich. He and they would never look at it without remembering the happy time of Christian fellowship and work they had together. Better than that, there were among those for whom he spoke some who thanked God that these friends had come, and that the Gospel, so winningly proclaimed, had found an entrance into their hearts.

Mr. MCGRANAHAN then said that in honour of the occasion, a hymn had been composed, which he had set to music. It was entitled "The Banner of the Cross." Copies of it would be distributed, and he would like all to learn to sing it. Then he called first on the Male Choir, and then upon all present, and a very creditable rehearsal was gone through. The song will probably appear in a future edition of THE CHRISTIAN CHOIR.

There were yet thirty minutes before the men were due at roll-call, and these were devoted to uplifting "The Banner of the Cross" to this company of British soldiers by Major Whittle. He earnestly called for decision to enlist, and promised, in the name of The Captain, victory to all its soldiers. All his illustrations pertained to the army, and a more responsive congregation we never saw. At the close an opportunity was given to any who would enlist that night under the banner of the Cross to rise in indication of the wish. Seven men avowed the power of Jesus' Name, by rising before their comrades. "God bless you men!" said Major Whittle, and with prayer and the benediction, he brought to a close perhaps the most remarkable and interesting meeting held in Woolwich during the Mission.

These evangelists have been busy during the past week at the Rink Hall, Blackheath, where the meetings are continued throughout the present week. We are obliged from pressure on our space to defer a report till our next issue.

Messrs. Pentecost and Stebbins.

CONFERENCE HALL, MILDMAY.

We have, with much regret, come to the close of a month of deep spiritual teaching and much blessing at Mildmay, through the labours of our beloved brethren, Dr. Pentecost and Mr. Stebbins. This last week has been a specially solemn one. The evening addresses were well calculated to arouse the unbeliever and sceptic; also to awaken the careless. Numerous petitions for prayer have gone up to the Lord for the conversion of fathers, mothers, relatives, and friends. Many believers have had their burdens removed by the great Hearer and Answerer of prayer, so that notes of thanksgiving have ascended, encouraging the confidence of his children to "trust Him at all times."

On Sunday Dr. Pentecost spoke both morning and evening on "The Precious Blood." The hall was crowded, and overflow meetings held, reminding us of Conference times. The preacher's clear and powerful addresses were such that the most unlettered could understand the great fact of God's salvation, through the power of the precious blood. At the after-meetings many souls gathered into the inquiry-room, and there confessed their belief and trust to the saving of their souls.

On Tuesday morning Dr. Pentecost resumed his Bible-readings for Christians, the subject being "Election." Wednesday morning, "Predestination, or conformity to the likeness of Jesus Christ." Thursday morning (Matt. xvii.), "The Transfiguration and Spiritual Recognition in Heaven." Friday morning, the last of these most valuable addresses was on "The Second Coming of our Lord, and in Him the consummation of all the promises of God seen." The Readings have been most helpful, especially to Christian workers, enabling many to understand truths which hitherto had been difficult, and making God's Word increasingly precious.

The evening addresses have been listened to by crowds, solemnised by the subjects spoken on. The peculiarly graphic illustrations and clear, distinct way of putting forth truth impresses it deeply on all, and seldom have we experienced a time of fuller blessing than on Tuesday evening, when the subject was "What men do not believe." From many of the Mildmay outlying Missions men and women were brought up by the workers.

We may mention one case: A man and wife, nominally Roman Catholics, living in one of the darkest spots of this great City, were induced to come to the meeting. No words could express the brutal character of the man—his poor wife blind from his ill-treatment. He listened to Dr. Pentecost with intense astonishment. The conviction of sin was deepened, and his conscience more and more aroused. On being asked if he and his wife would like to have the question of sin settled, he was shown into the inquiry-room, holding by the hand his sightless wife. It was touching to see his anxiety for her now. On leaving the inquiry-room she remarked, "True my sight is gone, but the Lord has given me back my husband, for it was the drink made him do it." We believe from this memorable night they have both turned their faces Zionward. This is only one of the many results of this Pentecostal time.

The subject on Wednesday night was "Eternal punishment as revealed in the Word of God." The reception of this awful but important truth was evident from the many men who went into the inquiry-room to find out "whether these things be so." On Thursday night Dr. Pentecost spoke on "The Judgment." The hall was thronged, and the meeting was more solemn, if possible, than on the previous night. The apparent results were not so numerous, but we believe hundreds left awed under the reality of the coming judgment for the ungodly. A tea to 150 of the London City Missionaries was held during the afternoon, seats in the centre of the hall being reserved for them.

Friday was the last night. "Who, then, can be saved"? was taken as a key-note to gather many Scriptural answers in order to make the way of salvation plain. We can scarcely give a more adequate idea of this powerful address than that it was "line upon line" and "precept upon precept," proving to all except those who determinately shut their hearts to the truth, that God is able and willing to save "unto the uttermost." We can truly say the Living Water flowed freely. This Mission has been to all the workers connected with Mildmay "times of refreshing," and our earnest prayers follow these devoted labonrers in the vineyard as they open a new field of service in Belgravia. A. S.

CONFERENCE HALL, ECCLESTON-STREET, S.W.

The services began here as announced, last Lord's Day. In the afternoon the Hall was full, and in the evening it was crowded. The gates had to be closed at seven o'clock, and many were unable to get in. God's presence was very manifest at both meetings. The evening service was followed by an after-meeting to which nearly all remained and many went away rejoicing.

These services will be continued throughout the week—every afternoon at 3.30 (except Monday and Saturday), and every evening at 8 (except Saturday).

Messrs. Moody and Sankey in Croydon.

Croydon is the tenth district in which the evangelists have pitched their iron tents since the beginning of last November. In none of the previous Missions—east, west, north, or south—was there a more auspicious opening than that of Tuesday week in Fairfield Hall, which stands close to the East Croydon Station. It was one of the loveliest days of the season; the sun shone out with a power and brilliance to which we have been strangers for many months past. We had a foretaste of the temperature that might be expected, if the meetings were continued through the sultry months that are close upon us.

Mr. Moody spoke on the hindrances that are thrown in the way of Gospel work by the prejudices and prepossessions of Christians. He showed very forcibly that in all ages of the world God had revived his work by the employment of special agencies, and that every prominent church in Christendom to-day, sprang out of a time of revival. We do not know that there has been any *unusual* opposition to the movement in ecclesiastical circles at Croydon, but these exhortations to sink individual prejudices are never unneeded. The principal difficulty in the matter is that those who need them most are not there to hear them. Those who come to the meetings are presumed to be, with few exceptions, friendly to the work.

At the close of the opening address there was the usual prayer-meeting. Nothing could have more completely proved Mr. Moody's case than what took place on this occasion. Though his

words were in no sense addressed to the unconverted or the anxious, there was a most remarkable response to his call that those who desired to be prayed for should rise. The inquiry-room was better filled than we have seen it at any opening meeting throughout the campaign, and real earnest soul dealing went on for some time. No better or more conclusive proof of the need of such special efforts could have been found than the fact that so many were inquiring about saleation even before a word had been spoken that could have awakened such solicitude.

Strenuous efforts have been made to reach the poorer classes, and with marked success, as the district visitors often recognise the faces of many they have invited. A word may well be said about these "visitors," whose earnest endeavours do not come directly under public notice in the hall. There is in Croydon a very flourishing infidel club, which meets every Sunday evening in a room in the same theatre in which evangelistic services are held. Numbers of boys, too, from fourteen to sixteen years of age, are brought under this pernicious influence. A Christian lady went to this place and distributed tickets of invitation for the meetings. "Well, ma'am," said one man, "there's nothing like bearding the lion in his den." "So I thought," she replied; and with the exception of one who used foul and abusive language she was courteously received and the tickets accepted. Then, again, the public-houses have not been overlooked, several ladies having undertaken even the difficult work of visiting them, and with equally encouraging results. One was begged by a woman to come into her lodging-house, which she did, though not without some misgivings. There she found about thirty individuals indulging in various meals of too nondescript a character to bear specific names. She then offered to sing a hymn for them, which they said they should be proud to listen to, and after a few words about the Saviour, and a short prayer, she left amidst many expressions of thanks, the tears standing in the eyes of several.

The most difficult places to reach have been *the churches!* True, some have shown sympathy, but several others have raised strong opposition. One parish has been thoroughly visited with a warning to the people not to go to the meetings, for "to enter that hall is to put themselves without the pale of the Church of God." It is hard to conceive the existence of such deplorable ignorance and bigotry, but this does not injure the cause but rather the reverse, as it induces people to go and see wherein the iniquity lies!

A prayer-meeting is held at noon every day in the School of Art, which is well attended, and great blessing has been poured out in answer to the prayers of the Lord's people.

Mr. Moody has certainly won the hearts of the mothers who have been attending the services. As often happens, in the midst of his discourse on one occasion a baby added its tuneful note of appreciation, which somewhat disconcerted some of the audience, but not the speaker. With his ready tact he reminded them that they need not pay any attention to it, as they could hear a baby cry any time when they could not hear him preach, and asked them to bear even this little discomfort for the sake of the mothers, who, unless they brought their little ones, could not come to the meetings at all; and if anyone desired to quiet them they could relieve the mothers by taking and nursing the baby outside. Then with a few words upon a mother's love he gradually resumed the thread of his discourse. Special permission has been granted by the authorities of the Union, to allow the inmates to attend the meetings, and accordingly nearly every afternoon there has been quite a number of them, both men and women, sitting immediately in front of the speaker.

On Friday, by special request, Mr. Moody lectured on "Assurance," the subject of the prayer-meeting being "Our Children," and many were the requests which anxious parents poured forth. The absence of Mr. Sankey through indisposition has been a source of great disappointment to many, but his duties have been kindly undertaken by Mr. and Mrs. McGranahan on one occasion, and upon several others by Mr. Stebbins. The way in which Mr. Moody has held out in this arduous and incessant work cannot be considered as otherwise than providential.

LAST SUNDAY'S MEETINGS.

Mr. Moody's first Sunday in Croydon was a memorable one. Mr. Sankey's regretted absence robbed the meetings of much of the charm that he throws into them, and it is fervently hoped that he will be speedily restored to fill his important place in the great work.

The early address to Christian workers was indeed a treat, and seemed in full harmony with Nature's "Smiling Morn," which gladdened all around. Mr. Moody's subject was taken from Daniel xiii. 3. In his own hearty and forcible manner, he told out the Bible truth that those who live for God shall shine brightly after all earthly splendours have passed away; that nothing done for Him is small, if love be the motive power.

The eleven o'clock service was well attended, the large building being nearly full. A great number, evidently, were from the ranks of those for whom the service was specially held, "Non-church and chapel-goers." Mr. Moody's discourse on "The Compassion of Christ," one of his favourite themes, was listened to with eager attention. As the preacher told out some of the many Bible records of Christ's tenderness and compassion the Spirit was evidently drawing the hearts of many of the audience towards Him.

At the afternoon meeting advertised for women only the building was crowded. It was a sight new to Croydon, though often witnessed in London during the present series of Missions, to see a vast throng of wives, mothers, and daughters listening attentively to the evangelist's heart-moving appeals to cast their burdens upon the Lord. A large number stood up at the after-meeting to be prayed for. The men's service in the evening was another time of searching power. The preacher's subject was "Sowing and Reaping." Many went into the inquiry-room during the day to seek further counsel and help.

Miss Macpherson's Bairns.

THE noon-day prayer-meeting at the Y.M.C.A., Aldersgate-street, was of an extremely interesting and novel character last Monday. Lord Shaftesbury presided, and said that his attendance was largely to express his deep personal respect towards Miss Annie Macpherson. With over sixty children she had come there that day to say good-bye, and on the morrow they were to embark for Canada. His whole heart was in the work in which Miss Macpherson was engaged, and he thought no more noble and patriotic work could be found than sending out the "waifs and strays" of London to new life, hope, and industry in Canadian homes. He pleasantly turned to the dear little children and addressed them in the most agreeable style, giving them his own motto: "Do your duty in the sphere to which God has called you."

We are sorry we cannot give at length our notes of Miss Macpherson's address. For the thirty-first time she was to sail with a precious cargo of little folk. Twenty-five of those present had no father, twenty-three no mother, and fifteen had neither. But her experience was that in the new homes her girls had gone to, taken in at first in love and pity, they had twined themselves round the hearts of their new parents and were the joy and light of their homes.

Many and fervent were the petitions at the throne of grace, that Miss Macpherson and the little folk should be carefully guarded by the Father's hand over the ocean and the greater sea of life.

Friends of the Temperance movement are asked to help in supporting the King's Heath Coffee Tavern. It has been of great service, and has nearly paid its way, but £40 are needed to meet expenses incurred in furnishing. Communications may be sent to Mr. B. Impey, King's Heath, near Birmingham.

The French in Madagascar.

THE French seem to be coming round to reason at last. They have made several desperate attempts to break up the Hova camp outside Tamatave, but have failed. As many of their men are ill with malarial fever, and numbers of them dying of it, they seem to be getting tired of the whole affair, and are thus being brought to their senses. They have altogether mistaken the people they had to deal with. Up to a certain point the Malagasy are a most patient people, but beyond that they are the perfect incarnations of obstinacy. It has been truly said of them: "Dealt with kindly and courteously, the Hova are a pliant race; but when thoroughly driven to bay they no longer know reason or self-advantage; they die, but do not yield."

We have had very little excitement on the whole, and a stranger visiting the capital now would never suspect for a moment that the country was at war. Our Sabbath services have all gone on as usual, and Antananarivo is the quietest and best conducted city on the Sabbath Day that I know of in the world. The monthly missionary meeting of the nine city churches has been held every month, and also the weekly prayer-meeting by the city churches.

The new Queen, the Prime Minister, and the Chief Officers of State, have worshipped at the palace church as usual every Sabbath since the late Queen's death. I preached in the Palace Church a few weeks ago. Apart from a shade of anxiety on the countenance of the Prime Minister, and the mention of the fact in the prayers of the native deacons, there was nothing to indicate that the country was at war, or that we were not at peace with all the world, and all the world with us. The native deacons prayed for the French, and asked that God would give them other hearts, and lead them to see how wrong it was to take that which belonged to others, and take them back with safety and peace as honest men.

All through this trying time the Malagasy have been somewhat like Israel of old in one respect, at least, for "quietness and confidence" in the justness of their cause "have been their strength," and they have possessed their souls in a patience that has been perfectly surprising. Of course it may be quite true that but few of them have really understood the seriousness of the situation, still their conduct from the first has been very surprising and most praiseworthy.

The French have sent out a flag of truce to the Hova camp from Tamatave, seeking an interview with the Hova commander, to see if they can come to terms, which they can, if the French will be satisfied with their money instead of their land. When they met with the French last October they were prepared to pay them a million sterling if they would only go away and leave them. If they now come to terms, and peace is proclaimed, then it is prayer and patience that have conquered this time, and not powder and shot.

We are most hopeful here, from all we know, and from the fact that advances have come from the French, that they will be able to make some settlement. We fancy they must have had telegrams from home with very positive orders on the point, as they treated the Hova officers, who went to try and settle with them last October, with a very high hand; but the hearts of all men are in his hands, "by whom kings reign and princes decree justice."—Yours sincerely.

Antananarivo, Feb. 19. T. T. Mathews.

FOREIGN MISSONS.—The substance of the recent address on "Apostolic Methods in Foreign Mission Work," delivered by Mr. Reginald Radcliffe, which a short time since appeared in our columns, with others on the same subject by Rev. Dr. Nevius and Rev. Prof. Kellogg, D.D., have been published in pamphlet form by the Young Men's Foreign Missionary Society, 186, Aldersgate-street, E.C. (price 2d.), and will well repay attentive perusal. The first annual meeting of this Society will be held on Friday, May 28, in the lecture hall of the Y.M.C.A., chair to be taken at 8 o'clock, by Mr. G. Williams. Brief addresses will be given by missionaries attached to several of the leading societies.

Rev. J. Mountain in South Africa.

WRITING from Port Elizabeth, South Africa, on April 10, Mr. Mountain says:—I am glad to say that I am again at work, and that last evening we concluded our second Mission since my illness. God has blessed both our evangelistic and Blue Ribbon meetings. Our congregations at Tarkastad and Queenstown have been very good, and in each place there have been hopeful cases of conversion to God, while many have donned the Blue Ribbon.

The prominence we give to the Temperance part of our work provokes great and often unscrupulous opposition. I do not hesitate to say that of all the evils afflicting this colony, drink is the greatest. Yet there is not one paid agent in the whole colony to attack it. Meanwhile it is slaying its tens of thousands. I would ask the prayers of your readers in this lonely and hand-to-hand fight.

We are starting on a three months' tour to Dordritch, Jamestown, Alewal North, after which we hope to visit a few places in the southern parts of the colony, and, if possible, then to spend two months in Natal preparatory to our visiting New Zealand.

We rejoice to hear of the glorious work in London. God bless Messrs. Moody and Sankey. Their names and their hymns are almost as well known here as in England.

Glasgow Prison-Gate Mission.

THIS interesting work has been carried on with increased vigour for more than two years under the superintendence of the committee of the House of Shelter, and the efficient management of the matron, Miss MacDonald. The Mission pays the women daily or weekly wages, not keeping a locked door, and giving a considerable amount of liberty, thereby testing them the more readily; and after nearly six years' trial of this plan we do not feel inclined to alter it. Above 300 disappointed women have been received during the past year, but the largest number of these only stayed a day or two, being unable to stand the test of work, and also for having too little laundry accommodation. A few found work for themselves, but most, we fear, returned to their old life. On the other hand, many have worked on steadily for many months, even bearing the severe test of passing eleven public-houses on their way to our dormitory in Young-street. Forty-five is our daily average number (though fifty-five were crowded in during the winter).

The behaviour of the women is remarkably good, and some have, we trust, yielded their hearts to the Lord. We still have satisfactory accounts from a number who have gone out to situations. Several of these have shown their gratitude for kindness received by subscribing to the funds of the Mission or by giving the women a treat.

The financial statement speaks well for their industry, £776 17s. having been received for work done last year; but we have not yet been able to make the Mission self-supporting. There is a balance on the wrong side for last year of nearly £100.

The work has now quite outgrown our present premises, and we are thankful to say that we have now come into possession of premises in Whitevale-street, which will give accommodation for a good many more inmates. About £3000 will be required for this purpose exclusive of the price of the property, £2500. The latter is converted into a ground rent of £100 until we are able to redeem it. Of the first sum a considerable portion has already been contributed, and we hope to open the new premises in a short time free of debt.

AGNES A. BRYSON.

1, *Belmar-terrace, Pollokshields, Glasgow.*

AGED CHRISTIAN BLIND WOMEN.—A very urgent appeal is made on behalf of the Home for Aged Christian Blind Women, late of 90, Junction-road, Holloway. The general maintenance fund is quite exhausted. Several very deserving and distressing cases are waiting admission, so soon as funds and vacancies permit. Help will be thankfully received by Rev. and Mrs. BRIGHT, at the Home, Mansion House, Hauley-road, London, N.

Alone with God.

"Nevertheless, I am continually with thee."—Ps. lxxiii. 23.
"Fear thou not, for I am with thee."—Is. xli. 10.

"ALONE with God!" O sacred loneliness,
Sweeter than all society, to be
In blissful fellowship alone with Thee;
To hear Thee say, when earthly friends are far,
"Lo, I am ever with thee!" Saviour mine,
And dost Thou condescend to speak such words
To me who oft have left Thee, wandering wide
From my soul's centre, seeking peace and joy
In other love and "lovers"? Vain the quest:
For Thou alone canst give me perfect rest,
And with Thee, Thee alone, "I shall be satisfied."

A. LLEWELLYN.

New Seamen's Bethel, Glasgow.

THE handsome new Bethel for Seamen which has been erected in Eaglesham-street, Govan-road, by the Glasgow Seamen's Friend Society was opened on Friday last. The buildings and the ground on which they have been erected have cost about £6000, and it must be highly gratifying to the Seamen's Friend Society that of this sum £5775 have already been subscribed. At the opening ceremony there was a large attendance of ladies and gentlemen. Lord Provost M'Onie, who presided, expressed his deep sympathy with the work.

Mr. ALEX. ALLAN, Chairman of the Seamen's Friend Society, said the Society was an institution of old standing. It was formed on May 13, 1822, nearly sixty-two years ago. The increase in the tonnage of the port had, of course, brought a corresponding increase in the number of sailors coming to Glasgow, but he doubted very much if the provision made for their spiritual welfare had been at all in proportion to the numbers who now annually came to this port. It was with the view of providing to some extent for this want that the Seamen's Institute at the Broomielaw was acquired some years ago, and that the premises in which they were assembled had been erected. They had there on the upper floor a seamen's chapel, and on the ground floor there were free reading, recreation, and coffee rooms. These rooms would be open daily, from ten o'clock in the morning till ten at night, and he thought they would prove very suitable for the purposes intended. He was sure it was the earnest wish and prayer of all that the work might greatly prosper, and that by the blessing of God many of our sailors might be brought to the knowledge of the truth as it was in Jesus.

Provost M'Lean, of Partick, Bailie M'Pherson, Rev. Robert Thomson, Mr. George Macfarlane, Mr. R. H. Hunter (Hon. Sec. of the Society), Mr. Galloway, ex-Provost Thompson, Mr. Hatfield, Rev. Mr. Griffiths (Bristol), and Rev. Mr. Renfrew also spoke.

YOUNG WOMEN'S INSTITUTE, BRIGHTON.—Feeling the necessity for a place where young women could assemble in the evening and on Sundays, for religious and social instruction, Mr. G. T. Congreve built and furnished, at his own expense, in November, 1882, a temporary iron structure, where, amongst other attractions, an extensive library was formed, and the scheme has proved a great success, the number of members at the close of 1883 being 163. It has been found necessary, however, to secure a more permanent building, and on May 1 two memorial stones were laid by Lady Cardross, of Holmes, and the Earl of Chichester, of a house to contain thirteen rooms. The Earl said that he considered it a great privilege to take a share in this truly Christian work, as he believed it to be. From a long knowledge of Brighton, he could say that for young women, especially those who were away from their homes and the control of their parents, there could not be a more useful institution. He knew by sad experience the great temptations young women were exposed to, and the risk they had of falling under the influence of evil companions. He believed, however, that many would be saved from these dangers and enabled to maintain a respectable position by means of this valuable Institution.

Englishwomen in Paris.

SIR,—Being a complete stranger in Paris; passing through that city on my way into Switzerland, Miss Pryde very kindly allowed me to take up my quarters with her at her Institute, 22, Rue des Acacias (formerly in the Rue Tilsitt). Her "Home" for English Governesses is in the Avenue du Bois de Bologne; but it is at the Institute where all the outside work is done, in a quiet, unsectarian, and unostentatious spirit. Only those who are actually living there can form the slightest conception of the wise counsel and kindly help given; also, where absolutely necessary, a meal and pecuniary aid; and the recent extension of this work is full proof of its deep need in Paris. It combines with its comforts a first-class French education without extra charge. Miss Pryde not only endeavours to find employment for each one, but also to make herself personally acquainted with their interests.

AN ENGLISHWOMAN.

Miss de Broen's Medical Mission in Paris.

THE cradle of the Belleville Mission was a tiny room. It was soon filled with poor communist women, eager to attend Miss de Broen's sewing classes, and became almost like the Black Hole of Calcutta ere it was replaced by a nice iron chapel, sent over from England. Now this iron building in its turn is overcrowded. As many as 300 sick people attend in one day. Sewing classes, children's school, night classes, Gospel services, all succeed one another in some section of the same building so rapidly that there can be no time to ventilate it thoroughly.

I have known Dr. Macrae, the medical missionary, from his first arrival in Paris, and have seen with great joy that the ever-increasing number of patients hear the Gospel from his lips. The sick come from great distances, not merely from all quarters of Paris, but many find their way to Belleville from towns and villages several hours distant by rail, so that the tracts given and Gospel portions sold travel to places hitherto unevangelised.

I feel convinced the Lord's stewards will deem it a privilege to save the doctor and his helpers the strain on health consequent on overcrowding, and Miss de Broen the pain of seeing them suffer. Ground for the site of suitable medical premises has long since been secured and paid for. That the building may soon be erected, and that all who contribute towards it may experience the blessing spoken of in 1 Chron. xxxix. 9, is my earnest desire and prayer.

Paris, April. BARTOLOMEO PERETTO.

EMIGRATION TO CANADA.—Mr. Jones, of the London Samaritan Society, and his party of emigrants, have arrived safely at Quebec. He reports work as being plentiful, and the prospects for agricultural labourers, mechanics, navvies, general labourers, and domestic servants, as being exceedingly good; another party, under the care of an experienced gentleman, leave London on the 15th inst. During Mr. Jones' absence the secretary, Mr. H. H. Board, at the Society's Offices, Ludgate-hill, will attend to all communications.

THE NATIONAL LIFEBOAT INSTITUTION.—We have received the annual report of the Royal National Lifeboat Institution, which records another year of noble, self-sacrificing, and perilous endeavour to save human life. It is prepared to establish and maintain a Lifeboat Station on any part of the coast of the United Kingdom where it can be shown, from previous disasters, that a lifeboat is required. It is requisite that there should be a sufficient number of men (fishermen, or others accustomed to the management of boats at sea) to man the lifeboat, and a Committee formed from the residents in the neighbourhood to superintend the Station and obtain such small annual subscriptions as may contribute towards a portion of the expense of the Lifeboat Station. Communications may be addressed to the Secretary of the Institution, 14, John-street, Adelphi, London, W.C.

Continental and Foreign Notes.

BOMBAY.

SOME fifty persons have publicly sought salvation in connection with the Methodist Church in Bombay during the past four months. A work of genuine revival is going on in Lanowli, with some features of special interest.—*Indian Witness.*

CAPTURED LANGUAGES.

Science is now being used to entrap strange dialects. An interesting experiment is to be made by Dr. Zintrgaff, who is about to visit the interior of Africa. He takes with him a phonograph wherewith to fix the speech and melodies of hitherto unknown tribes. The plates used in Africa will be sent to Berlin to be enrolled by another machine and thus to re-emit the sounds received.—*Regions Beyond.*

THE NEW TESTAMENT IN LIVINGSTONIA.

Dr. Laws, who for eight years has worked as a medical missionary on Lake Nyassa, but has kept before him, as most important work, the translation of the Scriptures into the Chinyanga and Chitonga dialects, writes that the first draft of the translation of the New Testament into the former tongue is now completed. Mark's Gospel has already been printed at Lovedale, and John's Gospel is passing through the press in Edinburgh.

A YOUNG HINDOO

was recently baptized in the English church of the Methodist Episcopal Church, Lucknow. He had laboured under a deep sense of sin, and seeing the English church, he asked where the minister lived. His informant happened to be the sweeper in Mr. Clancey's family. Mr. Clancey discovered in the young man an earnest desire to seek salvation. For two weeks he met him daily, talking with him and discussing questions which had given rise to doubt in the young man's mind, and praying with him. Thus God honoured his faithful counsel and gave him this fruit to his ministry.

NEW YORK.

Our work among the Roman Catholics in this city continues manifestly blessed of God, as it has been sustained by his divine guidance for the past six years. In that time I have received 600 persons in our church in this city. Rev. James F. McNamee in Brooklyn, and Rev. Stephen Dekins, in Newark, N.J. (both converted Catholic preachers), have been equally successful. Our audience averages 2000 every Sunday, about equally divided between Protestants and Catholics, and many even of the former have found the Saviour through our preaching Jesus only.—Yours sincerely,

JAMES A. O'CONNOR.

60, *Bible House, New York.*

CALCUTTA.

There was an interesting spectacle at the usual service in the Lall Bazaar Seamen's Coffee-rooms on Sunday evening, when a sailor who had been converted to God in those rooms before his last voyage appealed to several of his unsaved comrades sitting near him to tell if he had not been true to his profession of Christ during the voyage. In one respect the preaching of the Gospel among sailors is the most assuring of all varieties of missionary work. The services and other works of charity continue without abatement at the coffee rooms. One, two, three, or more are seeking salvation each evening.—*Indian Witness*, April 12.

CENTRAL AFRICA.

Rev. Dr. Laws, of the Livingstonia Mission, who recently returned to Scotland after nine years' labour on the shores of Lake Nyassa, has been giving a very interesting account of his work in the Bristo United Presbyterian Church. The plan upon which the Mission is conducted is threefold—first, evangelistic; secondly, medical; and thirdly, industrial. In evangelical effort, which is difficult because of the dense ignorance which prevails, the missionary is able to turn the eagerness of the people "to know" to good account. As a "medicine man," the Gospel teacher gains easy admission to quarters which would otherwise be barred against him, while as a director or manager of industries, as these are conducted on the shores of Lake Nyassa, he is in a position to exercise a wholesome paternal authority. Lake Nyassa covers an area as large as Scotland, and the region around is occupied by a great variety of tribes.

Temperance Notes.

THE open-air campaign for the present season, at Hoxton Hall, was inaugurated on Saturday evening last.

At a recent Friends' wedding in Gloucester, all the company, the bride included, wore the blue ribbon.

A very successful series of Gospel Temperance meetings has been held at Brighton. Mr. William Noble was the chief speaker.

Owing to the state of his health, Mr. F. Smith, Secretary of the Band of Hope Union, has been obliged to resign his secretarial duties.

The *Belfast Witness* thinks the prospects of the Sunday Closing Bill for Ireland are somewhat gloomy. Its enemies are very watchful and unscrupulous.

The alarming consumption of alcohol in Switzerland has induced the Government to propose fresh legislation on the subject. A prohibitive tax will probably be put on distillation.

Mr. Matthew Burnett, the well-known Temperance reformer, has returned to Melbourne after an absence of three and a-half years. Many thousands have signed the pledge at his meetings in Western and South Australia. He goes to Tasmania for an evangelistic and Temperance campaign.

Deputations have recently waited on the Lord Advocate and the Prime Minister, pressing on them the necessity of further Temperance legislation for Scotland. Though Mr. McLagan's Local Option Bill was rejected by a large majority in the House of Commons, it is believed that a less drastic measure would be successful.

The Gospel Temperance meetings by Messrs. Booth and Glover, in Melbourne, have resulted in nearly 13,500 pledges. One paper says that every tenth person in the city wears the blue ribbon. Mr. Booth's health has again broken down, and Mr. Glover is continuing the crusade in the suburbs. The evangelists have received a cordial welcome to Sydney.

The closing Saturday night Temperance meeting of the session in the Polytechnic, Regent-street, was presided over by Mr. John Ripley, and addressed by Mr. John Hilton and Capt. Waterson. Above 1500 young people from the age of eighteen to twenty-five were present, and seventy signed the pledge. There are 500 students and 2000 members in this remarkable institution, and 1000 applicants for membership are waiting admission.

At the anniversary of the Metropolitan Tabernacle Temperance Society a characteristic letter from Mr. Spurgeon was read. He said: "The drink must be dried up, fountain, stream, and pool; this river of death must cease to flow through our land. The desolate homes, the crowded jails, the untimely graves, and the terrible destruction of souls, all wrought by drunkenness, inspire you with fervour for the cause of Temperance."

Requests for Praise and Prayer.

PRAISE.—For many souls converted at Messrs. Pentecost's and Stebbins' Mission at Mildmay, and for great refreshing to the Christians attending the meetings.——For recent mercy when in danger of accident.

PRAYER.—A Christian asks prayer that God may open up a path for him in the foreign missionary field.——Richard Weaver intends visiting Belfast on May 18 for a series of evangelistic services in Hermon Hall. The brethren there desire prayer for much blessing on the meetings, and that very many may be won for Christ.

REMARKABLE TESTIMONY.—On Wednesday, May 7, a large company of working men and their wives, from Collingwood-street Mission, New-cut, met together at the Mission Chapel, Little Wild-street, Drury-lane, and gave delightful testimony to the power of the Gospel to create anew the vilest of offenders. The meeting throughout was one of special interest, and at the close we had the joy of immersing in a profession of faith twenty-two recent converts. It is quite clear that our brothers Young, of the New-cut, are in the right place, and our faithful Lord is greatly blessing them in the conversion of souls. Will the readers of THE CHRISTIAN kindly remember both them and their work in believing prayer?

12, *Ampton-place, Regent-square, W.C.* GEO. HATTON.

Y.M.C.A. Notes.

GUILDFORD.

STEPS are being taken to form a Y.M.C.A. in this town, on undenominational lines.

AUSTRALIA.

The *Southern Cross* of Melbourne states: "Young Men's Christian Associations are taking vigorous root in these colonies. Sydney is erecting an immense building for its young men, to cost some £35,000. The cost of the Adelaide institution will be £27,000."

WORCESTER.

This Association was visited by a representative of the National Council on the 30th ult., who addressed the members on "The Original, Essential, Constant, and Realised Aim of the Association." We are glad to report that this Branch of the Y.M.C.A. is doing a good work.

MALVERN.

The first annual meeting of this Association was held on the 29th ult. The report, read by the Hon. Sec., was a most encouraging one. Addresses were delivered by the President, Mr. J. P. Cheshire, also by Revs. F. W. Devonport, A. C. Gill, C. W. Pratt, Messrs. G. Skey, — Nott, T. Jameson, and Hind Smith.

BLACKHEATH.

A meeting was held on the 22nd ult. in St. Michael's Church Schoolroom, Captain Seaton Churchill in the chair, for the purpose of forming a branch of the Y.M.C.A. A provisional committee was formed and the rules of the Central Association were adopted. Mr. Hind Smith attended as a deputation from the National Council of the Y.M.C.A.

BOW.

The inaugural meeting of this new branch was held in St. Stephen's Hall, Saxon-road, on the 26th ult. The Earl of Shaftesbury, who presided, delivered an address full of practical advice to the audience and committee, and dwelt largely upon the value such an association would be to the teeming population of young men in the neighbourhood. The meeting was addressed by Revs. T. R. L. Lawrence, — Fletcher, Mr. Hind Smith, and others.

IRELAND.

The Association, recently formed in Limerick City, is progressing well under the presidency of Mr. T. L. Ferguson and the secretaryship of Mr. F. A. Fitt. The newly-formed Southern District Union of Y.M C.A.'s of which Dublin is the centre, has agreed upon a constitution for the furtherance of the work amongst young men in the South of Ireland. The Belfast Association in its enlarged and well-adapted premises is being made a great blessing to hundreds of young men. The Association at Carrickfergus has, through the recent visit of Mr. Hind Smith, reformed its basis of membership and adopted the London Rule VII. relating thereto. Londonderry has engaged Mr. Lapsley (late of Inverness) as Secretary.

CENTRAL SCOTLAND.

At the annual Conference of the Stirling District Union of Young Men's Christian and Fellowship Associations, held at Stirling on Saturday, the 3rd inst., the District Secretary reported that the number of Associations in connection with the Union had increased during the year from twenty-three to thirty-eight, thirteen of these are new Associations. This increase was stated to be largely due to the exertions of the travelling secretary for the National Union, Mr. R. Henderson Smith, the efficiency of whose work is being felt over the whole of Scotland. The membership of the Union was last year 1003, and is now nearly 1400.

Mr. J. W. Reid, Herbertshire Castle Academy, afterwards read a most admirable paper on "Personal influence as a power in Christian work amongst young men." About sixty delegates were present.

WEST LONDON TABERNACLE.—Thirty-five members were received into fellowship at West London Tabernacle, Notting-hill, on a recent Sunday evening. The pastor of the church has lately baptized about sixty persons, a large number of whom are young people from the Sunday-school, and children from the Children's Special Service Mission in connection with the Tabernacle.

Evangelistic Notes.

GOLDEN-LANE.—The open-air services in connection with Mr. W. J. Orsman's Mission were commenced on Sunday week, on the steps of the Royal Exchange. A few days previously a conference of 100 persons, who volunteer their assistance in the general operations, was held, when plans were arranged for the summer season.

CORNWALL.—Mr. T. Moreman, the blind evangelist of Kingswood, has been engaged since January by the United Methodist Free Churches, in the Camelford circuit, Cornwall. He has conducted Missions at Pengelly, Wadebridge, Camelford, St. Tudy, and Port Isaac, and nearly 500 persons have, at these places professed conversion under his ministry.

T. E. WAKEFIELD.

WEST BROMWICH.—Mr. George Green, evangelist, has concluded a very successful fortnight's Mission at Ebenezer Chapel. The results have been very highly gratifying and encouraging. The room specially set apart for "inquirers" was crowded each night of the Mission. Various means will be devised and adopted to strengthen the converts in the faith, and so help them in their endeavours upward and onward.

ISAAC HARTELL.

ST. GILES'S.—On Sunday week a series of interesting open-air services were held in and about the Seven Dials. The occasion was the opening of the season, during which this work is carried on in the thoroughfares of this crowded locality by Mr. William Harrison and his fellow-workers. The services were continued all day without interruption; the last service was one of praise, which was held in Five Dials at nine o'clock in the evening. This "day of work for God" was followed up during the evenings of the week by special meetings for the working people in the Mission Hall, Moor-street.

STUTTON CHURCH MISSION.—A fortnight of Mission services has been held in this parish, conducted by Mr. J. Taylor Smith, of the Highbury College. The meetings were held in the schoolroom, which from the first proved too small for the numbers that attended. Many anxious souls were led to believe in the Lord Jesus Christ. Three special services were held for men only, and it was most encouraging in a small country parish, to see about one hundred men gathered together waiting anxiously to receive the message frem on high. A special service for boys proved a very bright one. During the last week of the Mission many requests for prayer and praise were sent in, these being read each evening before the address.

C. D. F. HAMILTON,
Curate of Stutton, Suffolk.

THE GOSPEL IN FRANCE.—In the beautiful city of Bourges in France, a large military depôt, there are at least 200 soldiers who are nominally Protestants, but of whose interests, temporal or spiritual, no one is in charge. The Protestant pastor has his hands very full, having two parishes some miles apart to see to. What a field would this be for an earnest servant of God! What a work to inaugurate, especially as the present reception of the Gospel in France is most encouraging. I shall be happy to supply further information to any inquirer, but may add that the position should be filled by one who has the means of living, as well as of providing at first the little outlay necessary in such a work. This last the Pastor estimates at perhaps £10 to £12 a year.—Yours truly,

M. B. Y. B.

6, *Springfield, Bath.*

"HOPEFUL SIGNS IN FRANCE."—The article with this heading in your last issue gives perfectly the state of mind of our people, but the address given of a library is not correct. All the tracts bearing the imprint of 204, Rue de Rivoli, have been carried over to the Depôt Central, 4, Place du Théatre Francais, near the Palais Royal. Friends coming over to France can be supplied with small illustrated tracts, both for adults and children; taken in large quantities they can be obtained at a cheap rate. Another article in the same number of THE CHRISTIAN (page 11) speaks of the "French monthly tracts." They also are in stock at our Depôt des Publications populaires. It would be well if friends in England knew of our Bible and Tract Depôt in Paris, where they can avail themselves of all the information of the different Mission works and churches; we are always glad to give them, and too happy to put ourselves at their disposal.—Ever yours truly,

M. VASSEUR, Manager.

Notices of Books, &c.

SERAPH SONGS. By ROBERT OXLEY. 6d. *Sunday-school Union.* This is a neat little book of original hymns and music, suitable for the school or the house.

WHAT IS THE SALVATION ARMY REALLY DOING IN INDIA? By Mr. H. W. FRY. 1d. *Book Stores, 8, Paternoster-square.* This little brochure gives a graphic account of Army work in India, and is written by an able advocate and warm friend of the movement.

Many readers will hail a new edition of that familiar book known as A COLLECTION OF THE PROMISES OF SCRIPTURE UNDER THEIR PROPER HEADS. By SAMUEL CLARKE, D.D. It is republished by the *Religious Tract Society* as one of their new series of *Companions for a Quiet Home*, and should be in the hands of every reader of God's Word, as a help to its spiritual study.

THE BRITISH AND FOREIGN EVANGELICAL REVIEW. 3s.6d. *Nisbet & Co.* There are two articles of special interest in the current number. One by Professor Croskery on "Perfect Sanctification" exposes from a sound and scriptural point of view much of the false teaching which is current under this name. The other article of considerable interest is by Rev. R. G. Balfour, of Edinburgh, on "Theories of the Atonement," especially those of Bushnell and Macleod Campbell.

THE LAW AND THE PROPHETS is the title given to the volume of "Hulsean Lectures for 1882," preached by the Rev. F. Watson, M.A., before the University of Cambridge. Those who desire to see a refutation of the theories of Old Testament critics, like Reuss and Professor Kuenen, will find satisfaction from these treatises, which are marked by clearness and argumentative skill. Copious explanatory notes and appendices are given, containing a large amount of valuable information on subjects of great importance to Bible students. The book is published by *T. F. Unwin, Paternoster-square.*

LIFE AND TIMES OF JOHN WYCLIFFE, THE MORNING STAR OF THE REFORMATION. (2s. 6d.) WYCLIFFE ANECDOTES, by the Rev. S. G. GREEN, D.D. (1s. 6d.) *Religious Tract Society.* Both these books will prove a welcome guide to all who desire to acquaint themselves with the life and times of one to whom God gave the honour of introducing his Word into our land in our own tongue. They are written in a most readable style, are crowded with well-selected facts and incidents, and enriched with pictorial illustrations of memorable scenes in the history of the great reformer.

From *Messrs. W. Hunt & Co.*, 12, Paternoster-row, we have received two little books by Rev. J. C. RYLE, D.D. They consist of THOUGHTS ON BAPTISM, and THOUGHTS ON SICKNESS. Invalids will find much that is comforting and helpful in the latter book, which has our hearty commendation. So also has another volume from the same publishers, entitled RUTH THE MOABITESS, by ALFRED L. HUNT, M.A., Rector of St. Mary, Maldon. (1s.) As a short commentary on the Book of Ruth it contains many valuable critical and expository hints, useful to Sunday-school teachers and others.

SERMONS BY THE REV. W. MORLEY PUNSHON, LL.D. 5s. 6d, *Paternoster-row.* This second series of Sermons, by one of the best known and most deeply lamented modern divines, is possessed of rare merit, being distinguished not only by all the author's well-known ability as a preacher, but containing several discourses bearing on the ministry of special interest. There are also sermons relating to social questions rife at the present time, which are full of wise counsel and suggestion. The volume cannot fail to be appreciated warmly by all to whom Christian truth put in practical as well as eloquent form is welcome.

HOWARD, THE PHILANTHROPIST. By Dr. Stoughton. 7s. 6d. *Hodder & Stoughton.* Those who are acquainted with the writings of Dr. Stoughton will not be surprised to find this biography written in that terse and attractive style which characterises so many of his works. The life of a man like John Howard cannot fail to be of interest, and some of the scenes in his visitations of English and Continental prisons are very effectively written. In addition to this the author has visited almost every locality mentioned, and is, therefore, the better able to present a graphic description of the events for which they are remarkable. Short sketches of Howard's chief friends are also introduced, which lend an additional charm to a book otherwise of unusual interest.

A TEACHER'S COMMENTARY ON ST. MARK, from the same publishers, by Rev. R. GLOVER, 4s. 6d., gives in compact form the substance of several articles which appeared in the *Sunday-school Chronicle.* It contains ample notes, and deals fully with passages difficult to understand.

KADESH-BARNEA: Its importance and probable site, including studies of the route of the Exodus. By H. Clay Trumbull, D.D. 21s. *Hodder & Stoughton.* This work will attract readers of all tastes. Those who delight in travel and adventure will find much that will interest them, while antiquarians, and those who prefer historical and geographical research, have an ample field opened up to them. But especially is it of value to the Bible student, inasmuch as it affords an important link in the chain of the Exodus. Dr. Trumbull has spared no pains in the identification of this ancient locality, and his personal discoveries have rendered his testimony invaluable. In his introduction he says: "Kadesh-Barnea may seem a small subject for a large book, but it was a site of great importance forty centuries ago. It was more than once the scene of events on which for the time the history of the world was pivotting; and for now well-nigh twenty centuries its location has been a matter of doubt and discussion among Jewish and Christian scholars." The book has met with great acceptance in America, and we wish it equal success here.

T. B. SMITHIES: A Memoir. By Rev. G. STRINGER ROWE. 1s. 6d. *S. W. Partridge & Co.* The first thing that strikes us in this unpretentious memorial volume is the truly admirable photographic presentment of its subject. The open, genial, benevolent-looking countenance of Mr. Smithies is faithfully and happily reproduced; the very fidelity of the portrait causes a keen sense of disappointment that we cannot again hear the earnest and sympathetic tones of the voice that was so often lifted on the side of righteousness and truth, but is now silent in death. Within the bounds which he has set for himself, Mr. Rowe has produced a sketch worthy of his theme. What he gives us is so excellent that we wish he had given us more. Mr. Smithies' best and most lasting memorial will doubtless be found in the stream of good and attractive literature that he set flowing, till from small beginnings it has overspread the habitable globe. Mr. Rowe's brief monograph will help to deepen the affectionate esteem in which Mr. Smithies was held by all who knew him. We trust also it will stimulate many young men to imitate our departed friend in the singular devotion to principle and to the highest weal of his fellow-men, which, by God's blessing, enabled him to achieve so much.

The Religious Tract Society has made a valuable contribution to Missionary literature by the publication of a new edition of the HISTORY OF PROTESTANT MISSIONS IN INDIA, 1706 TO 1882, by the Rev. M. A. SHERRING, M.A., and carefully revised by the Rev. E. STORROW. It forms a manual of information no lover of Missions should be without. It gives an impartial and succinct account of the progress of the Gospel in India as connected with all branches of the Protestant Church, and presents a broad and accurate survey of the results thus far achieved. Nothing could be more calculated to cause abounding thankfulness, or to stimulate renewed ardour in the work than a perusal of this unique volume. The author was a man of distinguished character and ability, and pre-eminently fitted to write such a book; while Mr. Storrow has added fresh interest to it by his careful revision and extension of information to the present date. Young men it is to be hoped will read this volume with eagerness; they will find it worthy of all the thoughtful interest they can concentrate upon it. It is a standard work, and to be hailed with deepest satisfaction. The maps are a special feature, being quite new, and showing all the various stations occupied by different societies. (6s.)

WE have also received the following:—

Sampson, Low & Co.:
The Lost Tasmanian Race, by James Bonwick, F.R.G.S., 4s.

Cassell & Co.:
The Glories of the Man of Sorrows, by H. G. Bonavia Hunt, 2s. 6d.

Sunday School Union:
Commentary on St. Mark, by Rev. R. Glover, 4s. 6d.
From Christ to Constantine, by W. Adeney, 2s.
The Young Teacher, by W. H. Groser, 2s.
Seraph Songs, Part I., by Robert Oxley, 6d.

Hodder & Stoughton:
Twofold Life, by Dr. Gordon, 3s. 6d.

Partridge & Co.:
Memoirs of T. B. Smithies, by G. Stringer Rowe, 1s. 6d

Hamilton, Adams & Co.:
Memorials of Eliza Fletcherby, by Rev. C. A. Salmond.

Seeley & Co.:
In the Light: Memorials of Elizabeth Seeley.

THE PEOPLE CALLED QUAKERS.*

IN a goodly volume lately issued, Mr. Bickley gives a complete picture of the manners and morals of the seventeenth century. His book depicts not only the religious but the political aspect of that state of society which produced "the people called Quakers." It would, perhaps, be more correct to say that the political aspect has the ascendency. The author has a warm admiration for George Fox, and a due appreciation of his sincerity, courage, and fearlessness. Although he fails, as many modern friends will think, to fully appreciate the power and spirit of George Fox's teachings, they will doubtless welcome the book as a faithful picture of the outward concerns of their society during the first fifty years of its existence. All the "weighty" matter which usually makes Friends' books dull reading to the unsympathetic, are in this case eliminated, and a thoroughly readable and entertaining volume is the result. It is as reliable, too, as anyone, not a member of the Society of Friends, would be likely to produce.

With regard to the narrative itself, we venture to think that Christians of every name would find profit in its perusal. It is a story of enthusiastic missionary work, extending to many countries; of opposition to the powers of evil in high and low positions; to unjust magistrates, and to priestcraft; of calm endurance of wrong; of patient suffering of bonds and imprisonment, mingled with a tender care for the concerns and welfare of others such as has rarely been shown forth by any body of Christians since New Testament days—the present writer excepts only the Waldenses.

Although Mr. Bickley makes a mistake in intimating in the preface of this work that modern Friends as a body have lowered their standard with regard to the unlawfulness of war, he concludes his last chapter with the following estimate of the fruits of Quakerism:—

"As a body, the Quakers have been noted for the large amount of time and attention they have devoted to acts of practical charity. Constantly and perseveringly they worked for the abolition of slavery, for the amelioration of the Penal Code, and the more merciful treatment of prisoners and lunatics, until at length they achieved their objects. In later times they have been equally assiduous in endeavouring to open the eyes of the English people to the folly of war, and the wisdom of settling disputes by arbitration. It would be impossible in the limits of a small work to name all the philanthropic movements which they have either originated, or with which they have been identified; but it would be unfair not to mention their uninterrupted and consistent efforts in the cause of education, and their admirable system by which the child of every Friend, however poor, can receive a good boarding-school education; the large part they have taken in the Temperance movement, in the City Missions, and in the founding and support of the British and Foreign Bible Society, and the Society for the Protection of the Aborigines. And they have done something more — by their strict honesty, unimpeachable honour, undeviating truthfulness, and indifference to the sneers of the world, they have been a powerful means of upholding the credit and business morality of the country.

"At the present time the Society of Friends is a body inconsiderable only in point of numbers. Its influence remains measureless; and surely it is well that it should be so. The time is not yet come when we can afford to spare from among us such a sect as this. There are yet wars and rumours of wars; the people of every great nation in the world still groan under the abominable burden of vast standing armies the greatest folly of the age. The poor are still oppressed in their wages, and vice flaunts itself on the footpath, while virtue is insulted and thrust into the gutter. Successful swindles are lauded and admired, whilst our gaols are filled with men who, if guilty, are infinitely less wicked; workhouses are full, and even now men are allowed to starve in our midst. Lust, oppression, and cruelty still stalk unchecked through the land, and God's holy name is blasphemed daily in our streets. When all these things are altered, then—and not till then—can we afford to lose a Society whose whole career has been one long course of benevolence and justice, one long battle against evil, one long struggle for God and for truth."

* GEORGE FOX, AND THE EARLY QUAKERS. By A. C. BICKLEY. *Hodder & Stoughton.* 7s. 6d.

Notices.

WEST HAM.—A Christian young man, experienced in evangelistic work, is desirous of holding open and indoor services near West Ham, E., and is anxious to obtain the assistance of a few earnest workers. Write for particulars to E., 4, Havelock-villas, London-road, Plaistow.

FRIENDLESS AND FALLEN.—Mr. E. W. Thomas will thank the lady who wrote to him a few days ago for a report, if she will send him name and address, when a copy shall be forwarded immediately. 200, Euston-road, N.W.

COMMUNICATIONS RECEIVED WITH THANKS.—M.R. C.D.H. J.B. J.E.B. G.A.P. J.H. J.S.K. J.Y. H.M. H.B. J.C. E.R. D.M. W.S.R. J.H.L.C. J.O.C. H.G.A. T.T.W. G.F. S.B. A.B. W.H.P. H.S.C. A.A.S. D.M. J.N.W. J.J. W.C.O. L.S.T. A.A. E.S.P. A.S. A.R. W.B. E.F.B. J.M. W.O.S. J.A.P. C.L. C.E.F. E.B. A.P. S.S. W.A. J.E.C. M.B. A.F.T. W.J.D. G.T.C. J.S. L.P. H.E.B. R.H.H. R.B. A.M. H.G.A. J.L.W. D.C.

APPLICANTS FOR TRACTS.—Harriet Fuller, 34, Cawdor-street, Poplar, E.; E. M. Piris, 11, Florist-street, Leeds; C. Maidment, 5, Lapworth-cottages, Wilton, Wilts; J. Stead, 221, St. Andrew's-road, Bordesley, Birmingham; W. J. Young, Payne's-park, Hitchin, Herts; J. Durrall, 7, Hill-road, Weston-super-Mare; T. Owen, 72, Oxford-street, Swansea; T. Leadbetter, High-street, Broseley, Shropshire; E. S. Polkinghorne, 63, Arthur road, Holloway, N.; Miss Elliott, 11, Long-close-grove, Normanton, Yorkshire; Miss Rosa Home, All Saints' School, 7, Church-street, Fulham.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

CROYDON.—May 6 to 26.

THAMES EMBANKMENT (near Blackfriars-bridge).—May 27, for three weeks.

DR. PENTECOST AND MR. STEBBINS, Conference Hall, Eccleston-street (near Victoria Station). Sunday, May 11, 3 and 7 p.m. Week meetings, at 8 p.m., Saturday excepted. Bible Readings, at 3, Monday to Friday.

Messrs. WHITTLE AND MCGRANAHAN.—Blackheath Rink Hall this week.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Messrs. FULLERTON AND SMITH.—To May 25, Cardiff; June 1 to 22, Dundee.

MR. DENHAM SMITH.—May, Upper Clapton; June and July, St. George's Hall, Langham-place, W.

MR. HENRY THORNE.—May 15, Doncaster; 16, Southport; 17 to 20, Whitehaven; 21, Maryport; 22 to 24, Kendal; 25 and 27, Penrith; 31 to June 2, Derby; June 14 to 23, Malvern.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sundays, during May, at 11 a.m. and 7 p.m.

DR. THAIN DAVIDSON'S monthly sermon to young business men, Islington Presbyterian Church, Colebrooke-row, Sunday, May 11, at 6.30 p.m.

MORNINGTON HALL, Hampstead-road. — Messrs. J. J. Scroggie and F. C. Spurr during the present month every night (Saturdays excepted); Sundays, 7; week nights, 8.

BLYTHE-LANE, West Kensington.—Tent services, Sundays at 3, week nights at 8, by Messrs. F. E. Marsh, W. Lane, Chas. Inglis, C. V. T. Onslow, C. Russell Hurditch, and others.

SOUTH LONDON CHOIR (and Clapham and Wandsworth Divisions).—Friday, May 23, 7 p.m. Presbyterian Schoolrooms, Clapham-road; May 25, and each night following (excepting Saturday), The Tent, Stewart's-road, Wandsworth-road; Sundays, 6.30 p.m.; week nights, 7.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Central Services for South London. The 17th anniversary will be held in Hawkstone Hall, Kennington-road, May 20, 7 p.m. Mr. Spiers and Mr. Westall at Fowey; Mr. W. L. Seyler at Catford, May 19—23, at 7: Mr. Hankinson at Clapham Conference Hall, May 17, at 3 o'clock; Mr. E. Arrowsmith at Harrowgate, May 17—20; Ripon, May 21; Durham, May 22—25; Mr. Hutchinson at Fairfield Hall, Croydon, May 17, at 3.30.

Y.M.C. ASSOCIATIONS.

CITY BRANCH, 61, GRACECHURCH-STREET.—Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday excepted), from 15th inst., and to close of the Mission.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thursday evening, May 15, at 8.30, address by Rev. Marmaduke Washington, M.A.; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

WESTBOURNE GROVE, Monmouth Hall, Monmouth-road.—Bible-reading each Sunday, 3.15 p.m. Prayer meeting, Tuesday, 9 p.m.

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in May, at noon, Rev. J. G. Rogers.

CONFERENCE HALL, Mildmay-park, N.—Sunday, May 18, 3.30 p.m., P. S. Badenoch; 7 p.m., Ned Wright.

MEETINGS OF BELIEVERS, Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 10, 11, and 12.

CHURCH ARMY.—Annual meeting, Wednesday, May 28, at 3.30 p.m., Princess Hall, Piccadilly. Chairman, Bishop of Oxford.

FREEDMEN'S MISSIONS AID SOCIETY.—Annual meeting, Westminster Chapel, May 15, 7 p.m. Earl of Shaftesbury in the chair.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—Annual meeting, Mansion House, May 15, 3 p.m. Earl of Shaftesbury in the chair.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 16, at 7 p.m., Miss Mason on "The Old and the New Creation." Tea at 6.

NAVAL AND MILITARY BIBLE SOCIETY, 32, Sackville-street, W.—Annual meeting, May 23, at 2 p.m. Chairman, Gen. Sir Arthur Lawrence, K.C.B.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. May 16, Rev. N. Sherbrooke; 23, Rev. F. Sulivan.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, May 21. Tea at 6; meeting at 7. Address by Rev. H. J. Berguer on "Strength in Work."

RAILWAY MISSION.—Annual meeting, Exeter Hall, May 22, 7.30 p.m. Chairman, Mr. T. A. Denny. Speakers: Lady Hope, Rev. C. B. Sawday, Mr. S. G. Sheppard, and Railway Delegates. Mr. McGranahan's Male Choir will sing.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: May 15, "Faith's Choice;" 22, "The Glorious Ascension;" 29, "The Crown Jewels."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 10, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Homes—S, P. 4s. 2d.: W. G. 2s. 6d.; J. C. P. 10s.; F. W. 5s.	1	1	8
Sufferers from the Earthquake—E. T. £1; (*Wyvenhoe*) T. P. and F. M. £2	3	0	0
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Scripture Readers' Society for Ireland—J. C. P.	0	5	0
Syrian Colonisation Fund—J. C. P.	0	10	0
Friendless and Fallen—C. E. J. 5s.; M., Belfast, 5s.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—C. E. J. 5s.; C. M. £1	1	5	0
Messrs. Moody and Sankey's Work in London—Friends, Notting-hill, 6s. 6d.; C. E. J. 5s.; F. T. 2s. 6d.; J. T. E. L., and A. N. 5s.; J. and M. B. 4s.; Three Workers, Clapton, £1 10s.; A. B. 10s.; M. 7s. 6d.	3	11	6
Mission to Kabyles—Mrs. R. £1 1s.; (*Morocco*) C. E. J. 10s.	1	11	0
Church Missionary Society—C. M.	1	0	0
Livingstone Inland Mission—C. M.	1	0	0
London Bible Women and Nurses—C. M.	1	0	0
Ragged School Union—C. M.	1	0	0
"Chichester" Training Ship—C. M.	1	0	0
Dock Labourers' Mission—(*Children's Tea*) Miss B. 10s.; (*Free Lodgings*) A. T. M. 1s. 6d.; G. W. 2s. 6d.	0	14	0
"K.," please send full address.			
Evangelistic Mission (Town and Country)—W. C.	1	0	0
Miss Weston's Work in Royal Navy—M. 5s.; (*Egypt*) T. N. J. 10s.	0	15	0
Y.W.C.A., Paris (Miss Leigh)—T. N. J. 10s.; Mrs. R. £1 1s.	1	11	0
Railway Mission (Mr. G. Clarke)—Anon.	20	0	0
Aged Christian Blind Women—M. and S.	5	5	0
Salvation Army—Anon. 5s.; (*Special Appeal*) Leamington, £2	2	5	0
Mission to Seamen—Anon.	0	5	0
Congo Mission (Rev. H. G. Guinness)—A. P. S. B.	10	0	0
Kingsland Gospel Mission (Smiles for Tears)—Major W. S. H. 10s.; (*Children's Week in Country*) Lady J. 10s.	1	0	0
Gratuitous Circulation of THE CHRISTIAN—E. E. E. 7s. 6d.; A. B. 5s.	0	12	4
East-end Training Institute—Mrs. R.	1	1	0
Free Distribution of the Scriptures—Mrs. R.	1	1	0
Pastor Rodrigues' Work in Spain—Mrs. R.	1	1	0
London City Mission—A. B.	0	15	0
Distressed Jews in Jerusalem (Mrs. Finn)—A. B.	0	15	0
Irish Church Missions—A. B.	0	15	0
Thames Church Mission—A. B.	0	15	0
London Medical Mission—A. B.	0	10	0
Rev. McAll's Work, Paris—M.	0	5	0
Rev. J. Wall's Mission, Rome—M.	0	5	0
Jewish Refugees Aid Society—M.	0	5	0
Hyde-park Hall (Temperance Room)—M.	0	5	0
British Syrian Schools—M.	0	5	0
Mildmay Mission to the Jews—A. B.	0	15	0
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WM. FOWLER, Esq., M.P., Treasurer, or to

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THE BLUE RIBBON GOSPEL TEMPERANCE MISSION, founded by Mr. Wm. Nob'e, 10th Feb., 1878.—THE ANNUAL PUBLIC MEETING will be held in EXETER HALL, on MONDAY, MAY 19. W. SHEPHERD ALLEN, Esq., M.P., will preside at 7 p.m. Speakers:—Rev. WM. BARKER, M.A., Rector of Marylebone; Rev. J. OSSIAN DAVIES, New Court Chapel, Tollington Park, N.; Mr. Alderman WILLIAM WHITE, Birmingham; Mr. W. I. PALMER, J.P., Reading; and Mr. WILLIAM NOBLE. PROFESSOR ANDRE'S ALPINE CHOIR will sing. Admission Free. Tickets for Reserved Seats, 1s. each, at the Offices, 134, Hoxton st., N.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

ESTABLISHED 1822.

President, The Rt. Hon. the EARL of SHAFTESBURY, K.G.

OFFICES:

27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAS. KEARNEY WHITE, *or by the Proprietors of this paper.*

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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Office—41, Parliament-street, Westminster, S.W.

THE ANNUAL MEETING of the INSTITUTION for the EDUCATION of the DAUGHTERS of MISSIONARIES will be held on FRIDAY, May 16, at the MANSION HOUSE, under the presidency of the Right Hon. the LORD MAYOR, M.P.

Meeting to commence at half-past 11 a.m.

The Rev. Wardlaw Thompson and several missionaries are expected to address the meeting.

Cards of admission may be obtained at the London and Baptist Mission Houses, the Memorial Hall, Farringdon-street, and the Religious Tract Society.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's Inn-road, London, W.C.

This Society was established in 1860 for the reception of the less degraded class of penitent young women. Young women are admitted on any day, and coming from any quarter whatsoever, if there be room and funds. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. A Home has been opened for the reception of such young women before they become mothers, as are untitted from their previous good character and position to mix with others. The applications for admission are *painfully urgent.* Funds are greatly needed.

HENRY THOMPSON, *Treasurer*, 38, MINCING-LANE, E.C.

BRITISH AND FOREIGN SAILORS' SOCIETY.—MRS. W. E. GLADSTONE will open SUPPLEMENTARY SALE, at the Lecture Hall, City Temple (kindly lent by Dr. Parker and his Deacons), at 2.30, Friday, May 16, 1884. Admission to the opening ceremony, and up to 6 p.m., one shilling; afterwards and on Saturday, sixpence. Contributions of goods, cut-flowers, or money asked towards the Aged Missionaries Fund.—EDWARD W. MATTHEWS, Secretary, Sailors' Institute, Shadwell, E.

CHURCH ARMY.

FIRST ANNUAL MEETING will be held in PRINCES HALL, PICCADILLY, on WEDNESDAY AFTERNOON, MAY 28, at 3.30.

Chairman—The LORD BISHOP of OXFORD.

Speakers—EARL SHAFTESBURY, K.G., Lord MOUNT TEMPLE, the Hon. and Rev. E. CARE GLYN, REV. EVAN H. HOPKINS, Rev. S. A. SELWYN, Rev. F. S. WEBSTER, EDWARD CLIFFORD, Esq., and others.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

INSTITUTED 1822.

President:

THE RT. HON. THE EARL OF SHAFTESBURY, K.G.

By kind permission of the Right Hon. LORD MAYOR of London,

A MEETING

Will be held (D.V.) for the above Society, at the

Mansion House, on Thursday, May 15,

When the President,

The Right Hon. the EARL OF SHAFTESBURY, K.G., will take the Chair at Three p.m.

An influential Deputation will be present to give information respecting the Society. All interested in this truly important work are earnestly requested to attend. For Reports and particulars of the Society, application to be made to the Secretary, Capt. JAS. KEARNEY WHITE, Offices, 9, Paternoster-row, and 337, Strand, London; and 27, Lower Pembroke-street, Dublin.

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THE ANNUAL MEETING of the Society will take place on TUESDAY, May 20, in EXETER HALL, Strand. The chair will be taken at Three o'clock p.m. by General SIR ARTHUR LAWRENCE, K.C.B. The following are expected to take part in the proceedings:—Gen. Erskine, Lieut.-Col. Wilmot Brooke, Lieut.-Col. W. Ward, R.H.A., Major J. Smith, Rev. C. Skrine, Rev. C. A. Solbe.

A SUPPLEMENTARY MEETING will be held in the evening at Half past Six o'clock. Colonel SANDWITH will preside.

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Continued from Page 8.

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CASE FOR THIS WEEK.

CASE of a GIRL Twelve Years old, at Pontymister, near Newport, Mon.

In January last, Mrs. Hodges of the above place wrote me concerning her daughter Winifred. Consumption in the family; patient ill six months; constant cough with spitting of blood. She was fully advised, and got well.

In a letter recently received, Mrs. Hodges says: "I write to thank you for the great good your medicines have done my daughter. She has lost her cough and spitting of blood, and is quite restored. I shall recommend your treatment to all that I meet."

CASE of ROBERT HOWE—Second Notice.

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Continued on page 23.

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* * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

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The Christian.

GENERAL GORDON'S REFLECTIONS.*

IT is a great pity that at a time when so much interest is felt in General Gordon's noble, self-denying devotedness in the perilous expedition he has undertaken, and when so much Christian sympathy and prayer are being called forth for his preservation, this book, which is so little credit to him as a theologian, should be brought out. We could almost imagine its publication to have been the work of an enemy, were it not that we are told in the preface that "the following pages are given to the public not only with the sanction of General Gordon, but by his express wish and injunction." If so, we can only say his worst enemy could hardly have done more damage to his good name than he has himself done by penning and publishing many of the reflections which this book contains.

For it is as a Christian that he invites criticism in making public these reflections. And it is with their bearing upon Christian truth that we are alone concerned. We cannot but think of the influence his words might have had for good, if at a time when his name and perilous position have evoked sympathy in all hearts, he had been content to set forth simple Gospel truth, and had used his vigorous pen to exalt the person and work of the blessed Saviour. But instead of this, we mourn to say that sacramentalism, and that of the most materialistic type, is extolled throughout the book, as the Divine panacea for all evils. For as all the ills of humanity have come to us through our first parents having eaten the forbidden fruit, so he thinks the Divinely appointed antidote is *eating* likewise, *i.e.*, partaking of the sacrament.

But perhaps one will say, surely he means, in speaking of sacramental eating, what the twenty-eighth Article of the Church of England so well expresses: "The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is Faith." Alas! he does not. He makes it too evident that the gross carnal conception of Christ's body going into the mouth is that on which his whole argument hinges. He as little understands the teaching of the Article just quoted as he does the words in the service: "Feed on Him in thy heart by faith with thanksgiving." It is but justice to the Church to which he belongs, to say that the sacramental views of General Gordon are not those of the Church of England, and this will be easily seen by comparing his words which follow with those that come after, which are taken from one of the Homilies:—

"Analogous to the 'thou shalt not eat' the words God spake to man at the first—are almost the last words of Christ to his disciples, and through them to the world (?). 'Take, eat, this is my body.' Here is an actual substance (bread) to be eaten, taken into the poisoned body, assimilated with it, and which actual substance is *bidden* to be eaten by Christ, and is the vehicle or conduct by which Christ imparts his divine attributes to that poisoned body; just as much as the *forbidden* fruit was the vehicle or conduct by which Satan imparted his evil attributes to that body and poisoned it."

What a contrast to this materialism is the following passage from the Church of England "Homily on the worthy receiving of the Sacrament":—

"It is well known that the meat we seek for this Supper is spiritual food, the nourishment of our soul, a heavenly refection, and not earthly; an invisible meat, and not bodily; a ghostly substance, and not carnal; so that to think that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding, basely objecting and binding ourselves to the elements and creatures."

Our Lord blames his disciples for being "without understanding" (Mark vii. 18), because they confounded the mouth with the heart, and thought that things entering into the mouth could defile a man. It is this same want of understanding that leads many into the carnal materialism of supposing that what goes into the mouth is that which feeds the soul. As little can "that which entereth into the mouth" cleanse, as it can defile. The heart is the place to be reached. From it defilement flows; to it God's remedy must be appiled.

Although this little book is called "Reflections in Palestine," the amount devoted to topography, a subject on which the General might have spoken with authority, is very small. Six-sevenths of the book is devoted to reflections on the sacraments, which occupy in his scheme of religion a much more prominent position than we find assigned to them in Scripture.

On Baptism he has some interesting and profitable remarks. He sees more clearly than many do that death and resurrection are the two great truths set forth in that sacrament. "As the earth was once covered with water and dead, so baptism covers man figuratively with water to denote his death, to state publicly that he acknowledges death as his due; and as the earth emerges in its new creation, so man comes forth from baptism a new creature." It is but fair to add, he repudiates the thought that these last words unexplained might convey, and says, "I do not say that baptism as a rite does raise a man from death;" and again, "Baptism does not make a man a Christian. He who is not a Christian before, is not made a Christian by that rite." But he is not always consistent, for further on we read, "Every one of those lambs in our Sunday-schools we have the right to think of as God's lambs, for they are baptized into his name."

There is too little recognition of Christ's death as the death to be acknowledged in baptism, in the view above given. General Gordon is right so far as he goes, but he does not go far enough. Rom. vi. is the passage that sets forth God's truth on this subject most clearly, and there we learn that it is not merely our dead state or our desert of death, but Christ's death for us, that we own in baptism. "So many of us as were baptized into Jesus Christ were baptized into his death."

As it is in his reflections on the other sacrament that General Gordon's mistakes—to call them by the lightest word—most abound. We may observe that to work out the analogy between death by eating at the Fall, and life by eating at the Lord's Supper (!), he invents a notion wholly unknown to Scripture, of the evil effects of the Fall having come about by a sort of poison which Eve ate in the forbidden fruit. He passes over the real Scriptural cause of the entrance of evil, "By one man *sin* entered into the world, and death by sin," and in its place substitutes his own fancy, that Eve "was poisoned by evil introduced into her actual body." Nor does he modestly throw out this thought as a surmise. He goes on: "The fruit was the *vehicle* of the virus of evil. I thereupon say distinctly, that the moral poisoning man acquired was from the actual eating of a fruit which was forbidden, that this fruit was the cause of the poisoning, that had it not been eaten the poisoning would never have taken place."

To this we reply, it was not the fruit eaten, but the sin of disobeying God's command that brought death into the world, and all our woes. It may be from a sort of consciousness that the ordinary teaching here differs from his theory that General Gordon says (p. 39): "I do not like the word 'fall:' it is not Scriptural." Nevertheless the Greek word for "fall" occurs six times in the latter part of the fifth chapter of the Epistle to the Romans, for the word there rendered "offence" is literally "fall," and is so translated twice in Rom xi. 11, 12.

It is far from pleasant to blame where one would gladly praise, but General Gordon has left us no alternative. Already the enemy is beginning to make capital out of these reflections. *The Saturday Review* points to them as evidence that "sacramental Christianity is 'in the air,'" and "sacramental doctrine does stand confessed on the face of Scripture." To us it seems just the reverse. Where General Gordon wholly fails is to prove his points from Scripture. We have already pointed out how contrary to Scripture is his account of the Fall. We regard his views of the remedy as equally unscriptural. We lament that in an age when Romanism is increasing among us, a Christian man of high repute, and at present the just object of world-wide sympathy and admiration, should think it right to make his contribution to the religious literature of the day in a form that acknowledges Rome's sacremental materialism—nay, seeks to prop it up by arguments and analogies that happily will not bear examination. The book should be called "Speculations" rather than "Reflections." We hope "Reflections" may hereafter come, but of a very different kind. We have enough confidence in General Gordon's Christianity to believe that he will one day regret that he has ever published this book.

* REFLECTIONS IN PALESTINE, 1883, by C. G. GORDON. 3s. 6d. *Macmillan & Co.*

Emigrants' Home, Blackwall.

SINCE this was opened in February last year, large numbers of emigrants of many nationalities have passed through the Home. In passing through they have come under the preaching of the Gospel in their own languages. The Lord has given very many tokens of real blessing and conversion, but space will not allow of detail.

This year the Committee have found it necessary to add (in a very fine adjacent shed) about 300 beds, at a cost of some £700 to £800, of which we have only £108. The numbers passing through this coming year will, it is thought, be very large. For these we stand in great need of a lending library, Bibles, books, tracts, and toys of all sorts. If any of your readers will help in supplying this need, it will greatly cheer us. Any parcels addressed to Mr. Wilkie, Manager of Emigrants' Home, Blackwall Station, will be thankfully acknowledged.

The Committee earnestly invite any friends to come down to the Home and see the work for themselves. Trains every quarter of an hour from Fenchurch-street Station to Blackwall Station. The Home is by the side of the station.

EDWARD TROTTER.

VILLAGE EVANGELISATION.—Messrs. W. Catlin and Joseph Phillips, of the Cow-cross Mission, London, have paid a visit to Methwold, Norfolk. The Primitive Methodist chapel was placed at their disposal for ten days' special services. Mr. Catlin gave Bible readings, not only in the chapel, but in farmhouses and cottages around. A farewell tea-meeting was held, when the people came in from Wilton, Feltwell, and surrounding villages.

HOW TO USE THE BIBLE.—2.

By Rev. Dr. MONRO GIBSON.

ADDRESS TO YOUNG CONVERTS, AT FLEET-ROAD HALL, HAMPSTEAD.

BUT I wish to get to my third point. The first was, be sure to keep up your appetite; the next was, choose that which agrees with you; and now I come to the third, which I may put in familiar words:—"READ, MARK, LEARN, AND INWARDLY DIGEST." *Read*, of course, but reading will not be enough; you must also *mark*. You must notice what you are reading, especially in the more familiar passages. You are exceedingly apt to let the mind slip over the familiar passages, and not get a single new thought out of them. Be sure to mark as you read. It is a good thing sometimes to mark with a pencil, but be sure you mark with your mind. And then *learn*, not necessarily the words, though that is a good thing, but the lessons. We should always keep in view the purpose of the reading, and to do this we should keep in our hearts all the while these two prayers: "Lord, what wouldest Thou have me to learn?" and that other, "Lord, what wouldest Thou have me to do?"

"Read, mark, learn, and *inwardly digest*."

After you have finished a meal you have not done with it; you do not leave it behind you; you carry it with you to your work, and meantime it gets turned over and over in your stomach and digestive apparatus, and gradually it passes into your life. So in the same way, after you have read your portion of Scripture, you are not to leave it behind you; you are to carry it with you to your work, turn it over and over and over in your mind, bring it close to your heart, and keep it working there, and little by little it will pass into your life. That is the true way to "learn by heart;" not simply to learn the words, that is learning by rote; but to let the substance of it pass into your heart and life, that is learning by heart. "Read, mark, learn, and inwardly digest."

This applies, of course, to every part of our reading. But now I wish to say something, very briefly, about the different parts.

THE PSALMS.

They are the simplest of all reading; we may speak of them as the soup in our bill of fare, easily taken, very good for invalids, and yet not to be bolted down, but to be sipped slowly, so as to get the flavour. That is the reason why it is so good to *sing* the Psalms. I was glad Mr. Moody gave out that hundredth Psalm. Do you not think that we Scotch people know what is good for us when we like to sing the Psalms occasionally, even though the version in which we sing them be rough, and rugged, and old-fashioned, like the grand old Psalms themselves? And then let me recommend you to mark your favourite Psalms. What you like best is generally best for you, that is, if you are in good health; and so it is with the Scriptures. So when you find something that is particularly delightful and satisfying, mark it, and come back to it again and again and again.

THE GOSPELS.

Then the Gospels: these need a great deal more thinking than the Psalms in order to get the good out of them. If the Psalms are the soup, the Gospels are the main joint, and they need some carving to begin with. The division into chapters and verses is an attempt to carve, but the carvers, unfortunately, did not always know the joints, and sometimes they cut right through the bone. In this respect you will find the Revised Version very helpful by its division into paragraphs. And let me advise you to take it piece by piece, each piece of convenient size, so that you can easily manage it. A little at a time, well eaten and thoroughly digested, is far better than a long chapter bolted down, or, as is too often the case, not taken in at all. The eye is just run over it, the heart gets no nourishment, and you could scarcely tell at twelve o'clock in the day what chapter it was that you read in the morning. I would far rather have two or three verses read, marked, learned, and inwardly digested, than whole chapters run over in that careless kind of way.

Then, when you are reading the Gospels, let me recommend you always to look out for the two great lessons to be learnt in the life of Christ; the first of these, What God is; the second, What man ought to be. Jesus came to tell us who God is, and what He is, and how He feels towards us, and how He treats us. Always be on the look out for lessons on that subject in the life of Christ. So when you read about the poor leper who came running up to him, and saying, "Lord, if Thou wilt Thou canst me clean," watch what He does, because whatever He does to the leper is just what God will do to you. He immediately puts forth his hand, and touches him, and says, "I will, be thou clean." So, if you come to the Lord, He will put out his hand, and touch you, and say, "I will, be thou clean."

When you see the Saviour standing on the stormy lake, and lifting up his voice to the waters, and saying, "Peace! be still," and "immediately there is a great calm," that is just what the blessed Lord will do to you; when the waves of your spirit are agitated, and you in your trouble and fear come to Him, He will speak the word and say, "Peace! be still," and there will be "a great calm." And when you see Him agonising in the garden and dying on the cross, you see not merely a love that was felt and shown eighteen hundred years ago, but you see the love of God to you now; you see what God is, and how He feels towards you now. Always be on the look-out for that, as you read the Gospels, to learn what God is, and how He feels to you, and how He wishes to pardon, and save, and bless you.

And then do not forget the second lesson—to learn what man ought to be. The Lord Jesus has "left us an example, that we should follow his steps," and wherever it is possible for us to follow we should "come after" Him.

THE HISTORIES AND BIOGRAPHIES.

These cover a large part of the Bible, and are of course important. We all know the importance of teaching by example, of which these histories are full. Now, the study of the history in the Bible will take time, and I hope you will give time to it. If you cannot get time through the week, take it on Sunday; and if you were to spend say a couple of hours in this way every Sunday you would be astonished to find how fast you would become acquainted with the sacred history. And study it as you would any other history, so as to get a connected idea of it, and to follow and understand the whole course of events. And as you read always be on the look-out for helpful passages, and put a pencil mark beside them, and come back and back to them, so as to get again the help you had the first time, and whatever new help you can get, for it is not one, or two, or twenty drawings that will take you to the bottom of a Bible well.

THE EPISTLES.

Never forget that they are letters, and are to be read like any other letters. You must know who the writer was, if you can, and who the person or persons to whom the letter was written. And then, of course, you will read it straight on from beginning to end, if it is not altogether too long. If you receive a letter from a friend, even if it is a long letter, you do not read a few sentences to-day, and then lock it up and read a few sentences of it to-morrow and a few sentences the next day; you read it straight through to get a general idea of it, and afterwards you come back to particular passages. So should we do with the letters in the New Testament; we should read them through, especially the shorter ones, and get a general idea of them, and come back and study the particular passages.

Alongside of the Epistles in the New Testament you might perhaps put the Proverbs in the Old. These give us practical wisdom from the Old Testament point of view, as the Epistles give it from the New Testament point of view.

THE PROPHECIES.

They occupy a large portion of the Bible and therefore are important; but remember that the greater part of the prophecies are not predictions. A great deal of prophecy is just what we call preaching, only it is most powerful preaching. Sometimes it is like a trumpet or a clarion, to rouse men from the sleep of sin, and call them to "awake to righteousness." Sometimes it is like a sweet flute or Æolian harp, to comfort and soothe the sorrowing spirit. Let us seek out these passages and delight ourselves with these heavenly strains.

As to the predictive prophecies I should like to say much, but I can only give some broad hints. In the first place, let us be sure that we keep before our minds the great event to which prophecy points, the Second Coming of the Lord. Let us keep that in our minds and hearts, and always look forward to it as the goal of all our hopes.

So far in general; and now in matters of detail I give you

THREE COUNSELS.

1. Do not go into "Miscellaneous" here. Do not trust to a Concordance and a haphazard string of passages. Study the prophecies right on, and do not be quite sure about all that is in the book of Revelation till you come to it in the right order.

(2) Do not study to gratify curiosity. The prophecies were not given to gratify curiosity, they were given to build us up in faith, and hope, and love, and in preparedness for the Lord's coming. And especially remember what our Lord said to his own disciples, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Only remember that we are always to be waiting, always ready: for we "know not the day nor the hour wherein the Son of man cometh."

(3) "Be not wise in your own conceits." I apply that, of course, to myself as well as to all others. I am *quoting* the passage, or I should have said, "Let us not be wise in our own conceits." Remember that prophecy is very difficult. Let us not be quite sure as to all the details of it until—well, the question is whether we should ever be quite sure about all the details of it. Those who have studied prophecy most thoroughly are likely to be the most modest with regard to their ability to interpret the difficult passages. If ever any of you should be disposed to insist that of course you are right, that

course the Spirit of God is with you, though that means that He is not with others who are just as diligent and just as earnest as you, then regard it as a temptation of the evil one. You may be sure that, if you have feelings like that in your heart, the Spirit of the Lord cannot be with you, because wherever the Spirit of the Lord is there is humility, there is modesty. The Saviour says, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." And if any man is not "meek and lowly in heart," the Spirit of Christ is not in him.

May the Lord keep every one of us from all pride and self-conceit; may He save us from all self-will and selfishness of every kind; so that "as new-born babes we may desire the sincere milk of the Word, that we may grow thereby," "unto the measure of the stature of the fulness of Christ," and so may be ready for the "strong meat" which here is for strong men, and become not only "wise unto salvation," but "throughly furnished unto all good works"!

The Lord make every convert here an earnest, humble, loving, patient, persevering student of this blessed Word, in which we all rejoice, which is indeed a light unto our feet, and a lamp unto our path, and, next to the Son of God and the Holy Spirit, Heaven's greatest gift to man.

PAUL'S PARADOX.—2.

By Rev. G. F. PENTECOST, D.D.

[The preacher at this point in his discourse related a very affecting incident in his personal experience. He told how some years ago he was on a visit to the Continent of Europe. At Venice he received a budget of letters forwarded from London. One of them was from his mother, telling him of a welcome she was arranging for him on his return to New York. By and bye he opened another letter that came in the same packet and which he had overlooked. When opened, it contained a telegram from his brother in America, saying, "Mother is dead." Of course all the delightful visions he had conjured up as to the warm welcome being arranged for him now vanished, and when he did return he preferred not to look on the dead face, which he had expected to find full of life and love. He preferred to wait to greet her in the resurrection. Dr. Pentecost proceeded:—]

I WOULD rather have the assurance of seeing my mother on the morning of the resurrection than possess no end of earthly wealth, or enjoy no end of earthly pleasure. I only relate these things to show you that man has possessions that cannot be weighed, nor counted, nor measured, nor estimated by money value—which yet outweigh and outcount and outvalue all the possessions that men struggle after in this world. Are you not all conscious of some such need? It may be your sins do not press upon you, so that you are saying, "Would God I had forgiveness!" Your conscience is not troubled, so that you are saying, "Would God I were at peace with Him!" You do not feel your estrangement from God, so that you are saying, "Would God I were reconciled to my Creator and my Saviour!" Yet, if you have bidden farewell to father, mother, sister, brother, or child, who has died in faith, and if you yourself have no hope of immortality, you are a beggar in the presence of the greatest need that a human soul ever had. You cannot tell what your need is until that need is measured by the crisis in which it comes to the front.

Let me briefly call your attention to some things which men and women are eager to get hold of, but which weighed in the balance of their supremest necessity are just nothing. In the first place, there are those things that minister to the present pleasure of a man's life. I do not mean to say that under certain circumstances they are not to be desired; but I do say that that cannot be a real possession which perishes with the using. I cannot be said to be in possession of a pleasure that I used up last night; it is gone. All that go to make up the lust of the eye, the lust of the flesh, the pride of life—there is no possession in them. Sentient pleasure is not a possession. It is a mere passing breeze—a mere flash through the being, and it is gone, leaving not one solid thing behind it, only intensifying the craving for more, that will never be satisfied.

There are a great many people who have possessions that are only temporary. Suppose somebody should say to me, "Here is a house. I am going away to India or America; you are welcome to go into it and use it as if it were yours. You can have my servants and everything in the house; make yourself perfectly free." "When will you be coming back?" "Oh, I cannot tell; but you can go in and use the house till I come back. I may be back in a month or two, or I may change my mind and may not be back for years, or not at all. But you can go in and use it." Suppose after I had gone into the house a friend should come round and ask me if the house were mine. I should have to say: "No, I have no title to it; I have only got it for a little while; I do not know the moment I shall be dispossessed."

There is a woman in our country nearly ninety years old. For more than fifty years she carried on a law suit to gain possession of a large tract of ground in New Orleans. After fighting the case out through all those years she won it. The men who had built warehouses, shops, and factories, were quaking and trembling; they never knew whether they had a valid title to it or not. At last the United States Marshal came and served writs of ejectment on the whole of them. They were told they must vacate the property as it did not belong to them at all.

But you say: "My estate has a better foundation than that; it is an undisputed freehold." Well, suppose you *are* a man or woman of property. Presently there comes along that old Sheriff with the long, bony fingers and the icy breath. Death, the stern Sheriff of God, will come your way, and if he does not take your estate away from you, he will take you away from your estate. I feel supremely sorry for a man who is always reckoning up how much he has got, houses, lands, bank stock, and so on. You are a rich man to-day, but to-morrow you may be a miserable beggar. You may be dispossessed of all that you have in this world; you may be dispossessed of the world itself and thrust into eternity any moment. What have you got for the world to come?

Two great "railroad kings," as we call them in our country, not long ago had a terrific battle in Wall-street, the great financial centre of the United States. One was trying to crush the other and get the supremacy. The shock of the financial battle was great and terrible, and the whole country felt it that day when Daniel Drew lost his millions. Commodore Vanderbilt swept them all into his coffers, but he died two or three years afterwards. Drew lost his possessions, and Vanderbilt was snatched away by death from his. What poor men they were; after all they had nothing.

So once more, let me say that hoarded wealth of any kind is a perfect delusion. What can a man really have after all, more than his food, raiment, and a house to cover his head? There was a very weathy man in Philadelphia, Stephen Gerrard. A man came to him and said: "Can you give me something to do?" "I do not like to see any man idle; come into my warehouse and I will see that you have something to do." "What can you afford to pay me?" "I will give you bed, board, and clothes." The young man said: "I cannot afford to work for my board and clothes only." "Oh well," said the man of wealth, "that is all I get for my work. If you cannot afford to work for that you cannot afford to work for me." If we get our bodies fed and covered in some reasonable and respectable way we have just as much as the millionaire. He may reckon up his houses and estates and stocks, but after all what has he got but a lot of figures written down in his bankbook? I venture to say there is no delusion so absurdly false as the delusion that comes with hoarded and heaped up wealth.

Once more; the man who has only possessions that can minister to one side of his nature is a man who has nothing. I can explain in a single illustration what I mean by this.

Suppose, by way of illustration, that here is a certain kind of food that goes to build up the right side of a man's physical nature; here is another kind of food that goes to build up the left side. If the man eats of both kinds in due proportion, he builds up a fully developed organisation. But he says he does not like the right-hand food, and he exclusively eats the left-hand dishes. What is the result? One side stands out with fatness, while the other is shrivelled up. If such a thing were possible, and the man built up one side of the body and neglected the other, you would say he was a fool.

I knew a man in one of the New England States, the son of the Governor. His father was a pious man of high distinction. He was brought up with every advantage. He betook himself to "manly sports"—football, cricket, boating, baseball, &c.; by the time he was nineteen years old he had got to be a splendid athlete. But he neglected his intellectual culture, his social responsibilities, his spiritual life. He had a magnificent physical development; that was about all he had. He was a fool, was he not, to neglect his higher nature and capacities.

Now, we have not got two sides, but three sides to our nature, if I may so speak—the physical, the intellectual, and the spiritual. And the young man who neglects the culture of his mind and his heart in order to become an athlete is a fool as to the other two sides of his nature. What are you doing for your spiritual nature? Are you neglecting it? Though you have all wealth and all culture—everything that ministers to body and mind—if you have not those things that go to make up spiritual wealth, you are "poor, and miserable, and blind, and naked." A few years at most will show you your utter beggary and bankruptcy, and leave you through eternity without one solitary possession.

A rich man lived in the city of New York. He was supposed to be one of the wealthiest men in the city. He was a man of college education, and was distinguished in his circle of friends as perhaps the most brilliant conversationalist in society. He almost idolised his wife, but she died of consumption, and he was well-nigh heart-broken. What comfort was it to him then that he was a wealthy, educated man, living in one of the most splendid mansions in one of the finest avenues, or that his house was filled with pictures and marble? In less than a year his only child, a daughter of nineteen years of age, died. She had contracted the disease from her mother, and went into a sudden decline, ending in death.

How poor and how miserable the man was. He sold his business, took a manservant with him and started for a long tour through Europe, trying in that way to drown his sorrow. He came back to New York at the end of two years, his frame bowed with grief and his hair grey, though he was not fifty years old. He went into his splendid house, but he had only lived there a few months when he laid himself down to die. Fancy his private secretaries or his bankers coming to him and saying: "Do not be discouraged; you are worth ten millions of money. You have got one of the finest houses in New York, everybody agrees that you are a highly educated man: do not take your sorrows and approaching death so much to heart." What mockery! What were all these things worth to him then? The man said in effect: "Do not talk to me about these things. I do not care what becomes of them. Tell me where my wife and child are, and where I will be when I die? Curse the wealth; curse the culture; curse everything that I have followed with the eagerness of a hungry hound, and neglected my soul. And now I know nothing about God and nothing about the future."

And the man died in the darkness. He had everything, and yet he had nothing. I had ten thousand times rather be Paul, or anyone like him, who could look upon the possessions of the world and say: "I have nothing, and yet I possess all things."

Dear friends, what have you got? In the name of my Master I offer you forgiveness, justification, regeneration, reconciliation, eternal life — everything that makes up spiritual life.

For the Young.

BOYS AND GIRLS IN BEDFORD.

DURING the Easter holidays a Mission in connection with "The Children's Special Service Mission," commencing April 17 and ending May 10, was held by Mr. Arrowsmith for the boys and girls attending the schools in Bedford. From the first evening the missioner's words were used by the Holy Spirit to convince of sin and to reveal the Saviour, notably among the boys. Many young fellows and boys were glad to receive Jesus and to confess Him. Several Cambridge men assisted Mr. Arrowsmith during the Mission, among whom were Messrs. S. L. Swan, Stanley Smith, J. E. K. Studd, and others.

The work among the girls, which was carried on on the alternate days, was most encouraging, and many young people were led to the Saviour, and are now rejoicing in Him. The addresses to parents and guardians were well attended and particularly helpful; here, too, seeking souls found rest in the Saviour.

At the close of the Mission papers were distributed requesting those who wished to join Bible-classes or the Children's Scripture Union to say so on a form circulated. This invitation was very warmly responded to. Over eighty boys now belong to Bible-classes, and a still greater number to the Scripture Union. Over sixty girls have also signified their wish to be similarly provided for. Mr. A. T. Polhill Turner, Trinity Hall, Cambridge, Secretary to the Grammar School Branch of the Scripture Union, has a hundred members.

The Blue Ribbon meetings which concluded the Mission were well attended, and many girls and boys have joined the Blue Ribbon Army, and have taken a large number of the pledge-books with a view to getting recruits.

"RAGGED TOM."

A boy in a Wesleyan Methodist Sunday-school had become so incorrigible that it was found necessary to expel him, lest his bad conduct should corrupt the rest. On the following Sabbath the parents of this boy brought him again to the school, and begged the Superintendent to re-admit him, telling him that this was their only hope, that by being at the Sunday-school he might be brought to reflect on his bad conduct. The Superintendent, however, felt obliged to object, yet was very sorry to do so when he saw the distress of his parents. He then said that he would take him again if they would become sureties for his good conduct. But this they durst not do.

He then adopted the following plan, hoping to benefit the rest of the school. He took the outcast by the hand, led him into the school, and called for silence. He said, "Boys, you all know that this boy was expelled on account of his bad conduct. His parents have brought him to-day to have him again admitted; but to this I cannot consent unless some one will become surety, and answer for his future good conduct. Is there any one among you who will become surety for him?"

A solemn silence for some moments ensued; when a voice from the lower end of the school was heard, which said, "I will, sir."

"You will?" said the Superintendent. "Who are you? Come here, and let me look at you." A little boy then got up.

Now, this little boy was so poor as regards this world's goods, that he was known in the school by the name of "Ragged Tom." He asked if he was willing to become surety for the boy, when he softly said, "Yes." He was then asked if he knew the meaning of being surety for another, when he replied, "Yes; if he does anything wrong, I must be punished for him."

"And are you then willing to be thus punished?" "Yes, if he may be again admitted."

The little ragged boy then took his purchased friend by the hand and led him to his seat. On the school leaving, the Superintendent observed that Tom still stuck to the boy. He resolved to follow them home, and waited a little behind until they arrived at Tom's house and went in. Then he followed. On his knocking at the door, Tom's mother came, and in reply to his inquiry said that Tom and one of his schoolfellows had gone upstairs.

Asking leave, he went up after them, and when he got to the room door he heard Tom praying for the boy, and saying, "O Lord, do Thou make this boy from being the worst boy in the school; oh, do Thou make him the best boy in the school!" Then he could keep outside no longer, but went in and prayed with them; and their prayers were heard and answered in the conversion of this boy.

He afterwards became a very useful member in the church and a blessing to the parents whose heart he had so often grieved. He was soon made a teacher in the school, and afterwards became a prayer leader, then a class leader, and so on, step by step, until he was sent out as a missionary. In the first letter he wrote home he desired that "Ragged Tom," who was then a local preacher, might be sent to him, in order that he might "become surety" for some of the poor Africans.

MR. W. R. BRADLAUGH is meeting with much success in the large tent, Forstal-road, Aylesford, Kent. From Aylesford the tent goes to Malling, thence to Maidstone.

"Always Ready."

THE MOTTO IN THE LIFE-BOAT HOUSE, CLACTON-ON-SEA, ESSEX.

"ALWAYS ready," is the watchword
Of the Life-boat's noble crew;
Always ready, ever ready,
Let it be my motto too.

Ready when the sky is brightest,
And the ocean seems at rest,
When the little ships are cradled
Calmly on its tranquil breast.

Let me thus be ever ready,
When my heart is light and free,
In my happiest hours remembering,
That my King may call for me.

Ready when the waves are dashing,
Lash'd to fury by the wind,
When the tempest wildly raging,
Wakens terror in the mind.

Ready when the signal flashes
From across the angry wave,
Ready then to man the Life-boat,
And the danger nobly brave.

Saviour, thou wert ever ready
Human lives to bless and save,
And at last for our redemption,
Brav'd the terrors of the grave.

Thou hast told us to be ready,
For we know not when thou'lt come,
"One by one," or altogether,
To receive us to our home.

Trusting in our blessed Life-boat,
We are ready, come what may,
Like our Master gladly helping
Those who pass along our way.

Shipwreck'd hearts are all around us,
Let us lend a helping hand,
Point them unto Christ the Life-boat,
Who will bear them safe to land.

O'er the sea of earth's temptations,
And the raging waves of sin,
He will guide them to the haven,
Where the blessèd enter in.

Trust, oh trust, in Christ the Life-boat;
"Always ready" then we'll be,
Souls around to aid and succour,
Till the King's own face we see.

MARY E. SCOTT.

The Boys' Home, Southwark.

DEAR SIR,—We have received a letter from Mr. Fegan announcing his safe arrival with his party of boys in Canada. The voyage has benefitted him very much physically, and the prospect which he appears to have of doing substantial service to the work of the Homes, by his visit to the Dominion, causes him to write very hopefully. There are such good prospects of placing boys out in satisfactory positions over there that he speaks of the probability of sending another party of 50 out before the winter. We have much to be thankful for in all this, and I am sure you will join us in praise for it.

Meanwhile the work of the Homes goes on as usual. We have lately been somewhat troubled by the falling-off of funds since the fine weather set in, but I trust our friends will continue to remember our needs, so that we may not get in arrears before Mr. Fegan's return.—Yours faithfully, EDWARD BRAILEY,

95, *Southwark-street*, *May* 15. Secretary.

MORNINGTON HALL.—The Lord is blessing the special services at Mornington Hall, Hampstead-road, N.W. Several interesting cases of conversion have been witnessed, and the interest is deepening. This work follows close on Messrs. Moody and Sankey's Missions at Hampstead and St. Pancras, and the help of any of the worker and choir in the above Missions would be valued.

CORK SOLDIERS' INSTITUTE.

DEAR SIR,—I want to enlist the sympathy of your readers in the important and increasing work carried on in Cork by Miss Elise Sandes on behalf of soldiers.

She has just now begun building, in an excellent position, a new Institute, or Home, as it may fairly be called, the demands of the work having quite outgrown the modest domicile where, seven years ago, it was first started. Out of the £3000 required £1200 have been contributed. If the remaining £1800 is received as the work proceeds, the house will be finished by the end of the present year. If not—a contingency which faith will not contemplate,—yet, if not, the builder will stay his hand, for our friend will not go into debt. The building will be of the simplest character consistent with durability and the necessary accommodation.

A special feature of the Cork Institute is the pressing need for a supply of beds for the soldiers, who from the whole south of Ireland pass through Cork, the nearest port for England. As many as seventy men going on furlough have come to the doors in one night, asking for beds, between nine o'clock p.m. and midnight, and they often have begged for leave to lie on the floors or even sit up all night rather than go to the public-houses, their only alternative resource. In the present house, rather than send them away, Miss Sandes has been in the habit of laying mattresses on the floors, and even so cannot receive all applicants, while the men's wives, who are just as sorely in need of respectable lodgings as their husbands, must always be refused.

The new Institute will provide beds for fifty men, or at a pinch 100, with separate rooms for the wives and families. There will be, besides, large and comfortable coffee-rooms for men and women, separately, and good reading and meeting rooms, and all will be open to sailors and policemen as well as soldiers.

The work of the Institute in Miss Sande's hands (who, I may here say, has been fifteen years at work for soldiers in Tralee and Cork), includes Gospel services, prayer-meetings, Bible and Temperance meetings, one or other every evening; and the men are always encouraged at the Bible-classes to ask questions and talk over the chapter read, which they do very freely. The average attendance during 1883 at the meetings has been fifty-one. The object is the winning of souls, and God has abundantly owned the words of his servants to many of the men. There is also the daily visitation at the Military Hospital, with flowers for the patients supplied by the friends of the work, as well as visits to the married quarters in barracks, where the wives are sought in patient sympathy and love, drawn to the Lord in his Word, or invited to the meetings.

In appealing to England for funds for this work, I would remind you that the larger number of those whom the Institute benefit are Englishmen. Miss Sandes has been afforded opportunities during last year for holding drawing-room meetings in several places, in aid of the soldiers' cause. She has received some invitations of the same kind for the coming summer, and is prepared to go to any part of England, where a few Christian people can be assembled to hear the story of this work. The address for contributions or invitations of this kind will be Miss Sandes, Soldiers' Institute, Cork. I will only add, that in all the fields of Gospel labour there is none that I know of in which there is a greater need than this, or which is furnished with a guiding hand more clear, a heart more fervent for Christ, and a hand more zealous and efficient, than those of this dear and devoted servant of God. It is most worthy of a liberal and prompt support.—Yours faithfully,

GEORGE F. TRENCH.

Ardfert, Co. Kerry, May.

[We very cordially second Mr. Trench's appeal on behalf of this excellent mission. Our correspondent who visited Ireland with Messrs. Moody and Sankey last year had the opportunity of personally inspecting the work, and can bear strong testimony to the devotion and success of Miss Sandes.]

Marseilles Strangers' Rests.

THE enormous total of 140,000 seamen yearly visit Marseilles, of whom only 15,000 are English, so that 125,000 remain to be influenced by the means employed by us, and now so well known under the appellation of Strangers' Rests. One is a large five-flat house close to the Quay, where thirty-five beds are provided at a moderate cost, and on the ground floor is a large and comfortable reading and coffee-room combined, where unintoxicating drinks are sold, and where are found the Holy Scriptures as well as good and wholesome literature in at least six languages. In this room constant meetings are held, with a good attendance, though naturally varying in number according to the season of the year.

A restaurant has been in full work since last November, thus completing the efforts previously made to keep a hold upon those who formerly only came for the night. The success of this last measure is now assured, and encourages the long-cherished hope that with good management the Rests may yet become nearly self-supporting.

"The Lighthouse," our second station and an offshoot from the first, is situated on the Quay, with twenty-six dram shops on one side and twenty-seven on the other, and all in the short distance of about three-quarters of a mile. I am sorry to say we have overdue rents to meet amounting to £100.

The local committee, composed of pastors and merchants, all earnest men, would gladly welcome any earnest workers. Its vice-president, one of the honoured Monod family, writes me only recently: "We are more and more interested in the valuable work done by the Rests."

—Yours in the Master's service,

Villa Carabacel, Nice, France. CHAS. E. FAITHFULL.

Missionary Training College,

PUERTO SANTA MARIA, SPAIN.

WRITING from Spain, Miss Whately points out the pressing need of such an institution in Spain. Many lads of fifteen and sixteen in that country are ignorant even of the common rudimentary knowledge that every National School child has gained before he left the lowest forms.

The need of trained Spanish helpers in the work of the Gospel is also greater than can be conceived by any who have not been staying in this country. To find a Spanish schoolmaster who has any ideas of teaching; an evangelist or missionary pastor who has the Scriptural knowledge, and the moral and Christian training, which can make his work really useful, is a task of unspeakable difficulty; and yet a native agency is most imperatively required in Spain.

It was to supply this pressing want that the college was established. It was opened in January with five students, though the house might be filled to overflowing could the numbers who are applying be received; but, alas! they must be refused because they are too poor to pay even a small part of the expense themselves. In one instance an effort has been made to meet part of the cost in the midst of deep poverty. One of the few resident students is the son of a poor miner in the North. The father actually contributes more than a third of his small salary (he receives seventy-five francs a month, and gives thirty francs to help to meet the expenses of his son's training). How many there are in our favoured land who, by giving, not a third, but a tenth or twentieth, not of their living, but of the money at their disposal for superfluities, would be able to keep a boy at this college, and it may be literally "to save a soul from death!"

The college is quite undenominational, and would be available for any Protestants in Spain. Further information can be obtained from Miss Whately, 21, Belmont-park, Lee, S.W.; or from Donald Matheson, Esq., 120, Queen's-gate, London, S.W.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

ON Thursday last an influentially-attended meeting in support of this society was held in the Mansion House. The Earl of SHAFTESBURY presided at the opening of the proceedings, but had to leave early to attend to pressing business in the House of Lords. His Lordship said:—

I consider this work of the Scripture Readers' Society for Ireland to be one of the most important that could be imagined for that ill-fated country. I have always felt that we owe a very great deal to Ireland in a variety of ways; and now certainly, for the last fifty years, or rather more than that, we have been doing a great deal from time to time in compensation for all the wrongs we have inflicted on that country. It is our duty to do the best we can to give to Ireland all she has a right to expect from us; but I do not know any one single point upon which we owe her so great a debt as upon the matter in which you are engaged. No one can read that marvellous book, I think it is by Archbishop Usher, called "The Religion of the Ancient Irish," without seeing what a religious country it was until we undertook its political conquest, having on our side the assistance of the Pope of that day, who, by one of his autocratic letters, said that provided we gave Ireland to him religiously he would surrender her to us politically. Then we come to the time of Bishop Bedell, whose efforts were counteracted, especially by the Government of that day. That seems to me to be one of the most disgraceful and alarming epochs in the history of our connection with Ireland. Bishop Bedell had translated the Scriptures into the Irish language, and the Irish people, so far as the history of that time shows, had a very great appetite for the Scriptures and a great tendency to embrace many of the new doctrines. Charles I., acting no doubt under the advice of his minister, Strafford, put every impediment in the way of the circulation of that version of the Scriptures, so the version by Bishop Bedell was never circulated, or, at any rate, it was soon stopped. From that hour to this we have felt the consequences of that abominable interposition between the people and God's truth. How long we shall suffer through it is impossible to say. All I know is that this Society and some others are doing all they can to counteract the evil effects of what was then perpetrated. You find that Scripture-readers now, in the most disturbed times and in the most disturbed places, have latterly gone about in perfect safety. The Irish people are, upon the whole, a people with strong religious tendencies. I believe that it requires nothing but energy and due support from this country to give the Scripture Readers' Society for Ireland a full and abundant harvest year by year and greater and more blessed results.

Rev. JAMES ORMISTON said that the Society had been at work for the last sixty years, and that it employed upon an average fifty Scripture-readers, who went about the country in no controversial spirit, but with the simple desire of bringing the Gospel to the people. Mr. R. C. MORGAN said he had often thought that an occasional Royal visit to Ireland would do more good to the country than all the coercive legislation that could be introduced. We ought also to encourage the industries of Ireland, and not to suppress them as we had done in the past. But above all let us give the Gospel to the people; that is what this Society is doing. Mr. MAVITY, one of the missionaries, testified to the readiness and even the eagerness of the people to receive the truth. He had visited and been well received in the very localities where some of the worst of the late outrages had been committed. Canon Sayers, Colonel Brooke, Mr. Lefroy, Q.C., and others bore testimony to the valuable work of the Society.

THE REVIVAL IN LONDON.

The Croydon Mission.

THE continued absence of Mr. Sankey during the past week has robbed the meetings of much of their life and vigour, especially during the early portion of each service. Nor has this been without its reaction upon Mr. Moody, who often says that the singing inspires him in his preaching. There has, however, been no manifest lack of power in the meetings. The well-filled inquiry-room, night after night, has borne an unmistakable testimony that the Word has not returned void, but that in multitudes of hearts it has prospered in the thing whereto it was sent.

A touching incident occurred one evening. A fine young man, accompanied by his mother, was brought into the private vestry to sign the pledge, the mother watching nervously, with mingled anxiety and joy, as he put the pen to paper. He was then asked to join in prayer to God for help and strength, but said he was "too black." Failing in her persuasions, the good woman knelt down herself, and with tears besought the Lord to save her son. He seemed much moved; and a friend, taking his hand, said, "Well, my brother, won't you start anew to-night?" "*Brother!*" he exclaimed; "do you grasp my hand as a *brother?*" "Yes, certainly, I do." "Then God bless you; there is hope for me yet, and by his grace I will live to serve Him!" A bright smile lit up his face as he left, and his godly mother said, "He is my eldest son, and a child of many prayers. God has given me great joy to-night: these are not tears of sorrow, but tears of gratitude to Him."

On two or three occasions a detachment of Mr. McGranahan's male choir has been present to aid the service of song; and at other times Miss Agnew and the Misses Beauchamp have rendered their willing services.

The effects of this Mission will perhaps be felt over a larger area than in any previous district of the London campaign. Numbers of those who listen to the message of salvation, come from considerable distances by train, and from nearer localities by conveyances of various kinds, special accommodation being provided even for cyclists. A lady came all the way from Margate, on Friday, to hear the evangelists, and was sorely disappointed to find that Mr. Sankey was away, and that Mr. Moody would not conduct the evening service. The railway companies have been particularly enterprising in their arrangements.

A man was one day using foul language in a train, when a fellow passenger advised him to "go and hear Moody." "Not I," said he, "I've been once, but never again. Why, he made them stand up, and counted them like an auctioneer, and said who were saved and who were not." This misrepresentation of the case is of course obvious to all who are acquainted with the work, but when men desire some excuse for continuing in sin, the devil is ready enough to help them in framing one. In contrast to this may be mentioned the case of a fine-looking navvy in his white smock, who said: "Yes, thank God I ever came here. I found Christ a few nights ago, and I have been to every meeting since; I always bring one or two of my mates, and one of them has been converted since."

On Friday afternoon Mr. Moody spoke about "Heaven;" at the close of the address over eighty signified their desire to seek the better and heavenly country. His address was followed, as on the preceding Friday, by a prayer-meeting for "our children," and it was very touching to hear the varied requests from the overflowing hearts of anxious parents.

In the evening by half-past seven the hall doors had to be closed upon a disappointed multitude who could not obtain even standing room within. An overflow-meeting was speedily organised in St. Matthew's Church, which was also soon filled, conducted by Rev. W. Chapman. Mr. C. H. Spurgeon, who took Mr. Moody's place in the large hall, delivered a very powerful address from 1 Chronicles xxviii. 9, to which detailed reference will be found below. Very few left the hall at the close, and although Mr. Moody filled the inquiry-room with those willing to have the way of salvation explained to them, a great many remained in the hall itself and were spoken to by individual workers. This visit of the celebrated preacher will be quite a landmark of this Mission, and indeed of the whole London campaign.

The same evening a young man who has been a prominent atheist and a preacher in the Hall of Science, brought one of his infidel books to a lady worker, requesting her to destroy it. He promised to bring a hundred more to her address the following morning. Being unable to change his own lodging-place, he has suffered much ridicule from his companions by praying at his bedside before retiring. He is a vendor of hymn books in the street, and was thus brought into contact with the meetings. Such a case as this cannot fail to have an influence amongst the many infidels who are to be found in Croydon.

The services of Sunday last showed an increase in point of numbers, and great power was felt at each. Heavy rain prevented many from coming from a distance to the early meeting for Christian workers, but those living in the neighbourhood came in good force. The preacher's words must have refreshed and strengthened many a weary servant of the Lord.

At eleven o'clock, taking for his subject the death of Lazarus, Mr. Moody moved many to tears as he spoke of the death of his own brother, and the comfort he had derived from our Lord's assurance, "Thy brother shall rise again." The afternoon and evening meetings were likewise full of interest; at the latter over two hundred and forty rose for prayer after a most stirring address upon "Confessing Christ." An overflow meeting was held in the evening in the Rink, and was addressed by Mr. Stevenson Blackwood. Much precious fruit was reaped in the inquiry-room during the day, and the presence of Mr. and Mrs. McGranahan added much to the enjoyment and heartiness of the service of song.

Mr. Spurgeon at Fairfield Hall.

The Metropolitan Tabernacle Pastor is never more at home than in aiding evangelical efforts to reach the masses, and in the labours of our American brethren he has both publicly and privately rejoiced. Mr. Moody has been a welcome visitor at Westwood, Beulah-hill, and Mr. Spurgeon delights in recounting the incidents of these friendly meetings. When, therefore, the evangelists moved to Croydon, Mr. Spurgeon determined to avail himself of their proximity to his Norwood residence, and to accept the opportunity thus presented for sharing his deep interest in their work. On Tuesday week he put in an appearance at the afternoon meeting, and Mr. Moody induced him to give an address.

On Friday evening it was a pre-arranged understanding that Mr. Spurgeon should be the preacher, although Mr. Moody attended as usual and really conducted the service. The continued popularity of the pulpit-prince was testified to by a remarkable rush of would-be hearers. Some time before eight o'clock the great hall was crowded, and for the first time during the Croydon Mission overflow-meetings had to be held. St. Matthew's Church, hard by, was filled to overflowing, and many also repaired to the Skating Rink. In Mr. Sankey's absence Miss Agnew touchingly rendered a solo "Whiter than snow." Mr. Moody urged the friends "to get up in larger numbers and attend the Sunday early morning service, or if they could not wake themselves, at least to wake somebody else and send them." Prayer was offered by the Rev. W. Williams, of Upton Chapel, Lambeth, followed by a clergyman. Then Mr. Spurgeon, leaning on a stick and with the assistance of his brother, mounted the rostrum, and proceeded to read and briefly expound a short passage from the Epistle of the Romans, emphasising the righteousness which is of God by faith. "They tell us," said he, "that we who preach this do encourage wrong-doing, but they do lie in their teeth. 'The word is nigh thee, even in thy mouth,'—swallow it, man, and let it sink into thy deeper self; it is in thine heart—let it become a part of thy feelings, the object of thine affection." Characteristic touches of this kind sparkled throughout the reading, as well as the sermon, moving the vast assembly to alternate smiles and tears, and holding the people spellbound by so remarkable an assimilation of Scriptural truth, presented in this strikingly personal and common-sense form, to the experiences of every-day life.

Selecting his text from the Gospel of the First Book of Chronicles—for every book in the Bible is a Gospel to Mr. Spurgeon—28 chap. 9 v.: "If thou seek Him, He will be found of thee," the preacher, dispensing with any lengthened preamble, went straight to the mark. The words of the dying were always noteworthy, but the utterances of a dying king, like those of David to Solomon, should they not be specially treasured? The beauties of Christ were set forth in choicest phraseology, and illustrated with the noblest similes. Then how to seek Him was treated of. There was a ship at sea, and by stress of weather their supply of drinking-water had run short, so that the crew were actually perishing with thirst. Hailing someone else at a distance, "Water, water" was heralded out in piteous wail. "Dip it up," came back the answer, like the penetrating sound of the fog-horn; "you are in a river—the Amazon; water is all around you." And there they were, surely enough, perishing for want of that with which, though they knew it not, they were actually surrounded. Men sometimes created difficulties for themselves. Instead of simply taking what was presented to them for acceptance, they raised objections and urged arguments. "Will you pray for me?" said a young lady once to the preacher. "No, I won't." And she was astonished. "No, the way of salvation has been proclaimed; it is plain; you have not accepted it, and I cannot pray for any other plan." "But may I have it now?" "Yes." She there and then surrendered, and gave her heart to Christ. "Now," said Mr. Spurgeon, "we will pray if you like;" and so we knelt down together before God. Man's nothingness and God's all-sufficiency were powerfully indicated. Like the spider, man weaved for himself a web that was well enough in itself, but which would not bear any strain. "Oh, spider—I mean sinner," Mr. Spurgeon went on to appeal, "If thou seek *Him*, He will be found of thee." We must lean on Christ alone; cast our all upon Him, just as I am depending on this pillar with all my weight. If it goes, so must I. Even so have I trusted myself to Christ." For years, Mr. Spurgeon said, he had been preaching this same truth up and down the land, this readiness of Christ to save all, and he had never known a case where one had been rejected. If such an instance occurred in the experience of any of his present hearers, he begged them to let him know, and he would publish it widely, for he did not wish to go on proclaiming lies!

The last point of the discourse—and it was urged with characteristic entreaty—was this, "When you have found Christ, let everybody know it—tell others about it." On my study window-ledge I had a frequent little visitor, in the shape of a robin, for I used to put bread-crumbs out for him. He looked at me and I looked at him, and he semed so familiar that he would fain come inside but I did not want him there. He soon brought two or three other robins, to whom he had evidently communicated the fact that a certain man put crumbs out for them; and there they were, quite a number of them come for their share. One morning, however, my old friend looked at me so straight, and putting his tail a little higher in the air than usual, seemed to look uncommonly big. I found on that occasion, not content to bring other robins, he had actually brought a blackbird! Oh, how I afterwards loved that robin! So, if you have found Christ, tell it to others. The finding of water in the desert was communicated

to a travelling party by a line of explorers on camels, who, at certain intervals, called one to the other right along the line, "Water!" until the glad sound reached the travellers behind.

"To *you* is the word of this salvation sent," was the personal closing appeal—to *you*, to *you*, to *you*. "If thou seek Him, He will be found of thee."

Messrs. Pentecost and Stebbins.

Dr. Pentecost's Mission at the new Conference Hall in Eccleston-street, Belgravia, began with crowded meetings in the afternoon and evening of Monday the 11th, and is still proceeding. Every evening the hall is filled, generally to its utmost capacity; also on four afternoons during the week large congregations assemble, comprising many of the class which these meetings were specially designed to reach. Saturday is claimed as a day of complete rest by our American friends, and on the Monday afternoons Dr. Pentecost has had drawing-room meetings at the Marchioness of Ailsa's.

Mr. Stebbins has gathered round him a company of devoted helpers, whose services in the choir have been most valuable. When, at the close of the thrilling address on 1 John iii. 1, with which the Mission opened, the preacher's text was sung as an anthem—"Behold what manner of love," &c.—all must have felt that the effect was to rivet the words more firmly still in the hearer's hearts. Mr. Stebbins commends himself as a man who sings not to display a rich and pleasing voice, but in true service to God and his people.

Not only have there been the outward tokens of success which a full house and rapt attention afford. The deeper proofs of God's abundant blessing have been richly bestowed. Lasting spiritual impressions have been made. Very many Christians have been established or aroused, and called to a worthier life, and not a few have for the first time confessed Christ as their Saviour and Lord. A single verse in the Acts would perhaps have sufficed for the record of such a work in the days of the Apostles; and if we turn to speak of the men who are the agents in it, we may be reminded of St. Paul's remonstrance: "Who is Paul, and who is Apollos, but ministers by whom ye believed?" But if Paul also said that he and Apollos belonged to the Corinthian saints, we may fairly claim that our friends from Brooklyn belong to us; and it is only natural we should investigate our property a little. The inquiry, moreover, may prove of real value.

When the gaoler at Philippi came face to face with proofs of the power of God, he cried out, "What must I do to be saved?" and the answer rang out sharp and clear, "Believe on the Lord Jesus Christ, and thou shalt be saved." But faith never springs from telling men to believe; faith comes by hearing the Word of God. And the next verse adds, "They spake unto him the Word of the Lord." First, the sinner must be convicted or aroused; secondly, he must learn that salvation is not in *doing*, but in *believing*; and then comes the glorious Gospel on which faith takes hold. Verse 32 records the administering of the cure; verse 31 is only the prescription.

The secret of Dr. Pentecost's power and success in the Gospel is doubtless in the fulness and vividness with which he ministers "the Word of the Lord." Richly endowed with advantages of mind, and voice, and manner, he conciliates and wins an audience. But though these are talents to be used in God's service, they avail nothing to relieve the heavy-laden sinner, or give life to the dead. Neither will mere doctrinal accuracy of statement avail to feed or satisfy the soul. This indeed has not been wanting. And such is the boldness and definiteness of the preacher's language on great Biblical themes, that some are constrained at times to hold their breath; but in the sequel the judgment approves his words, and the heart responds to them.

Nor is it the mingled pathos and power of the preacher's utterances that produce the effects which mark these happy meetings. These words are not written in praise of man, but in acknowledgment of God's gifts, and to guide and help those who desire, not to imitate the preacher's methods, but to learn the secret of his power. And it cannot be urged too plainly that the secret of Dr. Pentecost's success is that he ministers *Christ* to the soul. His words are full of a deep sense of the love and grace and power of the living God and the risen Christ as a present Saviour. Converted and unconverted alike are brought face to face with a Divine Person. It is to be hoped that in the days that still remain before the meetings close, many more will be brought into blessing in Eccleston-street Hall. Christians would do well first to come and hear for their own soul's blessing, and also to bring with them their unconverted friends.

No meetings have yet been arranged for Dr. Pentecost beyond May 25, and it is earnestly to be hoped that during Mr. Moody's last Mission, on the Embankment, Exeter Hall may be secured for him. One of Mr. Moody's powerful appeals followed by one of Dr. Pentecost's "after-meeting" addresses would, speaking from a human standpoint, be a perfect Gospel ministry. With one on the Embankment and the other in the Strand, this would be attained; and instead of either Mission impoverishing the other, the opposite results would unquestionably follow. A.

Messrs. Whittle and McGranahan.

These friends have laboured for a fortnight at the Rink Hall, Blackheath, to the great comfort and joy of many. From past experience Blackheath has not been considered a fruitful field for Missions; but during these weeks the tide of revival has overflown its borders, and the Rink Hall was found too straight for the crowds who flocked thither.

Pastor Charles Spurgeon came from Greenwich and brought the good news that his congregation has received into membership over sixty persons who had found blessing during the late Mission in that locality. Moreover, the place was sprinkled all over with redcoats from Woolwich, who would hear further of the good things God had spoken to them through his servants.

Night after night was the Gospel "said and sung," and the power of the Spirit was manifested at every meeting. Not a service was held at which many did not enter into the Kingdom of grace.

The closing meeting was held on Sabbath evening, when a most solemn address was given by Major Whittle, and the great decision was pressed so tenderly and powerfully that, as one said, it seemed impossible for any to say no. The inquiry-room could not contain all who wished to press in. There was an abundance of workers, ladies and gentlemen, ready for the delicate and kindly duty of conferring personally with individuals, and a busy season was brought to a close with much blessing. As Major Whittle's departure for home is shortly looked for, there was much leave-taking and many farewells, for there were many present who will remember his visit as the beginning of a new era in their lives.

The Greenwich and the Woolwich Male Choirs, also Mr. Earle with the South London choir, gave able support to Mr. and Mrs. McGranahan in their special department.

Major Whittle purposes to be at the Duke of Connaught Hall, Woolwich, on Friday evening, to say a parting word to those who received blessing during his Mission there.

THE INFIDEL'S PRAYER.—In a recent issue we quoted a very striking incident under this heading from *The Truth*, a monthly magazine, edited by Rev. Dr. Brookes, of St. Louis, U.S.A. The narrative was prefaced by an offer on the part of the writer to verify the facts related. Many friends have written to us desiring such verification, which, of course, we ourselves cannot supply. Inquiries addressed to Rev. Dr. Brookes, St. Louis, U.S.A., would probably reach the proper quarter.

Mr. Aitken at Dorchester.

THERE has been no small stir this week in this quaint and picturesque little town, owing to the commencement of a Mission by the Revs. A. Hay Aitken and James Stephens. The church (St. Peter's) has been crammed each night, on some occasions many being unable to find admission. There seems to be a great impression produced by these Mission proceedings in this country town, where such services are certainly a novelty. The large number of persons who seem willing to seek advice and help appears to indicate that a very encouraging work is being done.

Mr. Aitken's morning addresses have been upon the Christian Life, and have been very well attended. Mr. Stephens' work amongst the young people has been most interesting; large congregations, composed of children of all classes, have flocked to listen to this remarkably successful children's preacher, and have hung on his lips with eager interest. The work is being continued this week; much earnest prayer is desired.

Policemen at Mildmay.

THE meeting of men of the Northern Divisions of the Metropolitan Police, which during the past eleven years has been held at the Conference Hall, Mildmay Park, took place on Tuesday week, and was of even more than usual interest. Upwards of 500 men were present, and the Lord Mayor presided.

Mr. J. E. MATHIESON, in a brief opening address, said that the object was, while thus manifesting the sympathy felt with the members of so important a body, distinctly to make known to them the love of God, as revealed in the person and work of the Lord Jesus Christ. Two years ago a practical suggestion for furthering the work thus initiated was adopted, and since that time monthly meetings for the study of God's Word and prayer had been held, with an attendance of between forty and fifty men. Simultaneously other efforts in other districts had been made, resulting in the formation of the Christian Policemen's Association, which now, he was thankful to say, numbered 800 members.

The LORD MAYOR said it gave him great pleasure to preside at such a gathering. They were much indebted to the police, and the way in which they discharged their duties, often under circumstances of great provocation, was very creditable to them.

Admiral Sir WM. KING HALL having spoken to the men in earnest terms on the subject of Temperance,

Mr. HOWARD VINCENT (Director of Criminal Investigation) gave a brief address. He said he had requested the Home Secretary to relieve him of his duties in the course of a few weeks. He expressed the pleasure and pride with which he should ever look back to his connection with the Metropolitan Police, and said he hoped, if he returned with health from a tour of study in India and Australasia he was about to undertake, that he might be permitted to serve his country in some other sphere.

Mr. ALGERNON COOTE put before the meeting four words—Pardon, Peace, Power, Provision, all needed by every man, woman, and child, and all freely offered to men by God in his Word, without money, without price, through faith in the Saviour. The meeting was concluded with prayer, by Mr. Kirkham.

This meeting was followed by an interval in the large garden, and that again in turn by a substantial meat tea, prepared Mildmay fashion, in rooms graced with flowers. Then another turn in the garden, where the band of one of the divisions played, and the evening closed by a meeting of the Christian Policemen's Association, where some Temperance pledges were taken, some testimonies by Christian policemen listened to, and some hopeful conversions recorded. This religious movement among these useful public servants is certainly among the most hopeful signs of the times.

Notes and Comments.

At the invitation of the Women's Christian Temperance Union, of Chicago, U.S., Mr. Francis Murphy began on May 4 a Gospel Temperance campaign in that city.

Our readers will learn with deep regret that Rev. Dr. Stanford is still laid aside, and there is grave doubt whether he will again be able to resume his pastoral work. The following extract from a letter lately sent by him to his Church at Camberwell is full of characteristic pathos and tenderness, and conveys a lesson that all may learn with advantage. He says:—

"I have indeed had great need of grace; but grace has been given me. I am not in 'Doubting Castle,' but only the 'Prisoner of the Lord.' He has taken me 'aside from the multitude,' and shut me in with Himself that I might know Him better, for I have often in the past very much misunderstood Him. He has made me find out more and more meaning in his Word, especially in his famous title, 'the Tried Stone,' for I have truly tried Him, resting myself and all my heavy cares on Him, and finding that He never gives way. I ought not to shrink from making this confession of faith out of the weak fear of being voted an egotist."

The Jubilee Fund of the Congregational Union now exceeds £305,000, of which sum the Welsh churches have contributed £50,000 in two years. Clearly Welsh fire and fervour are not confined to words; the principality knows how to abound in good deeds, and does not believe in a religion which costs nothing. The Rev. Dr. Rees, of Swansea, has been elected Chairman of the Union for 1885, the first time that post has been held by a native Welshman. No one more worthy of the honour has ever received it; his long and honourable career as a servant of Christ well qualifies him to fill the office.

Rev. G. S. Reaney created a profound impression upon the assembly of the Congregational Union last week when speaking on the "Bitter Cry." He produced a number of pinafores, shirts, and other articles made by the poor, and detailed the amounts paid for the work. Fairer wages and shorter hours of work, he contended, were essential in order to meet the difficulty of "Outcast London." There was a monstrous injustice somewhere between the penny an hour and the millionaire. The enthusiasm with which these remarks were received, and their spirit maintained by other speakers, shows how widespread the feeling is become that the relations between capital and labour must be re-adjusted. No little amount of Christian forbearance and high-toned principle is necessary for the fair consideration of a subject which so closely affects individual interests; but the question is evidently forcing itself to the front.

Large numbers of the Esquimaux, it is said, are leaving their native land and settling in Alaska. The Moravians, who have so long and so nobly cared for the spiritual interests of Greenland, are taking steps to follow these emigrants to their new sphere, and to provide them with Gospel privileges. It would be well if all the churches thus considered the special claims of new districts opened up by the ever-increasing flow of the stream of emigration. The need is as great as that of any other branch of Mission work, although not so fully recognised.

A correspondent sends us the following suggestion:—

"Would it be possible for you to say a few words to Christian ladies who sell their old clothes for a few shillings when God has given them plenty? Much good might be done if ladies would give their cast-off garments to their less favoured sisters; many a sad heart would be cheered."

The House of Lords by no means added to its dignity or influence by rejecting the Bill for the prohibition of shooting pigeons in sport. Common sense as well as justice demanded this concession to public opinion and to humanity. The brutality involved in gouging out the eyes, and otherwise mutilating birds, that they may be the helpless victims of men who have no better object in life than to find amusement in shooting them, needs no comment. It may be aristocratic pastime, but it is no less a disgrace to civilisation and an affront to the instincts of humanity to find the majority of an assembly like the House of Lords combining to perpetuate it.

The special claim of railway servants on public consideration is not recognised so fully as it should be. There is no class to which the general public are more indebted; their safety, comfort, and convenience in travelling, depend almost entirely upon the care and fidelity of those who are in charge of the trains. The perils to which these men are exposed in discharge of their duties, makes it incumbent on society to see that provision is made for their aid when accident befalls. Last year no fewer than 134 employés were killed by accidents and 2075 injured, a fact that reveals wide scope for benevolence, when we remember the widows and orphans as well as cripples represented by such figures. £8000 was subscribed at the meeting.

The appeals just now being made to dwellers in the country for spare plants and flowers for distribution to the poor and suffering denizens of our crowded city are worthy of kindest response. The facilities for transmission afforded by the Parcels Post make it an easy matter thus to show benevolent sympathy with the distressed, and at a slight cost to brighten many a dreary home. Flowers not only minister delight, but serve to refine thenature, and often to elevate the soul to thoughts of their beneficent Creator. The Secretary of the Kyrle Society, 14, Nottingham-place, W., offers to give addresses to which such gifts may be forwarded direct, at a great saving of time and expense.

In his recent address as Chairman of the Congregational Union, Dr. Parker made some vigorous remarks on the relation of the Churches to the Christian Press. He thinks, and rightly so, that they have but imperfectly fulfilled, perhaps because they have but imperfectly realised, their proper functions toward religious journals, and so have failed to enlist, as they might have done, their full sympathy with Church work. His contention is that "Editors are preachers, the broadsheet is a pulpit on the wing, articles are sermons, and reviews are spiritual monitors." We gladly re-echo his words when he says "We pray for preachers, missionaries, and teachers, why should we omit from our supplications brethren whose influence is immeasurably wider, and in whose power it is to give the Gospel a universal hearing?" Undoubtedly the power of the Christian Press is very great, and it is of the first importance that all who are responsible for its influence should be divinely taught and upheld.

Will any of our readers oblige us with the best hymn or poem they know of on Prayer?

In our issue of May 8, we referred to a case of the dismissal of a child from school in Turriff, N.B., for wearing the blue ribbon. A correspondent has since sent to us a detailed report of the affair. It is stated that the wearing of the ribbon in school by some boys was a cause of distraction and inattention to lessons. The teacher deemed it best, under the circumstances, to request the boys to remove the ribbon during lesson hours. Several of them refused, and it was for the acts of insubordination, not for the wearing of the ribbon in itself, that the punishment was awarded.

Now that the time for open-air preaching has again come round, Christian workers should be prompt and vigorous in embracing the opportunities afforded for lifting up the banner of the Cross. It is the only means afforded for reaching hundreds of thousands of souls wandering far from God and heaven. Bands of workers, whose hearts God has touched, should be formed in connection with every church, and sent forth sustained and encouraged by the prayers of those less qualified or in any way unfitted for such work. Ministers of the Gospel will find their spirits braced and their experience greatly enlarged by going forth from their pulpits to proclaim in the highways the Gospel of Christ. The need is great for such effort, and the reward sure.

Mr. Mundella, at the annual meeting of the Sunday-school Union, stated that he had himself been successively a Sunday-scholar, teacher, and superintendent, and therefore was well able to gauge the value of such an institution. It is a striking fact to which he alluded as showing the value parents place upon Sunday-schools; that in England, whereas some 4,300,000 children attend the day-school, upwards of 5,000,000 are to be found in the Sunday-schools. The necessity for employing this mighty engine of influence directly and at full pressure for the moral and spiritual welfare of the young becomes increasingly urgent as secular education advances. Redoubled ardour in inculcating Christian truth is everywhere called for.

June 3 ought to be a notable day in connection with prayer for missionary operations throughout the world. It was on that day in 1784 that at a meeting of the Northamptonshire Association of Baptist Ministers, held at Nottingham, a motion was made by John Sutcliffe, of Olney, that the churches should meet specially for prayer, to bewail the low state of religion and to implore a revival of the Redeemer's cause in the world. The first Monday of every month was accordingly set apart, and a solemn exhortation addressed to the churches to meet on that day for prayer, at the same hour, and to let the spread of the Gospel to the remotest parts of the world be the most fervent object of their requests. Other denominations were invited to join them—the invitation asking "Who can tell what the consequences of such a united effort in prayer may be?" After the lapse of just one hundred years we may well ask what have they been? That meeting was the birth-hour of modern Missions. Surely in these days of commemorations and centenaries, no day could more appropriately be regarded as calling for special praise and prayer than June 3, 1884.

THE CITY MISSION JUBILEE.

LAST Friday the City Mission entered on the fiftieth year of its existence. The Committee resolved to celebrate the auspicious occasion by a great jubilee meeting in Exeter Hall, and by the raising of a jubilee fund to provide for a wholesale extension of public-house visitation in the Metropolis. A good beginning was made in the matter of the fund at a "Jubilee Breakfast" on Friday morning at Cannon-street Hotel, when some £8000 was subscribed towards the £50,000 which the Mission hopes to secure for this special purpose before the jubilee year runs its course.

The Exeter Hall meeting on Friday evening was one of the most crowded of the season. Hundreds indeed failed to get in, and for these an overflow-meeting was held in the lower hall. The present staff of the Mission numbers some 460, and these gentlemen were accommodated with seats on the orchestra. A select party of them formed a jubilee choir which discoursed sweet gospel music while the people gathered, and at intervals during the evening.

The entrance of Lord Shaftesbury (as Chairman) and other leading occupants of the platform was a signal for the heartiest cheers. The meeting was a most enthusiastic one throughout, as befitted the occasion. One of the Mission Secretaries having read a portion of Scripture, and the other having led in thanksgiving and prayer,

The noble and venerable CHAIRMAN gave the opening address. This, said he, is a day much to be observed unto the Lord. We meet at this beginning of your Jubilee year to render humble and hearty thanksgiving to God for the great achievements of the past and to pray that the success of the Mission in the time to come may be multiplied fiftyfold. If we compare the London of fifty years ago with the London of to-day, what a mighty contrast we find. Then the city was nearly dead in a spiritual sense; the people seemed to know nothing and to care for nothing. Now their eyes are opened, their hearts and consciences are touched, and we may expect to see even far greater results than have been achieved. If those good men who founded this Mission could see what has been done and could witness a meeting like this gathered to celebrate the day on which they first met, and to give thanks on their behalf, it would add to the bliss of which they are now in possession. I will repeat an expression I once used with respect to this City Mission—that if it may not have made London a city of saints, by the blessing of God they have saved it from being a city of devils! Of course its leading and primary object has been the spiritual instruction and welfare of the people. But it has also achieved a great political purpose in promoting the peace and good order of the whole community, teaching the people to respect the rights of each other. Many of you do not remember, but at the time of the great Revolution in 1848 it is a fact that almost every throne in Europe was in the dust. With the exception, perhaps, of the Emperor of Russia, Queen Victoria alone sat safely on the throne. And why? I remember that Guizot, the Prime Minister of Louis Phillipe, who fled at the rising of the democracy in Paris, when he came to this country, talked to me about the state of things. Said he: "Be sure of this, and lay it seriously to heart, what has saved England at the present crisis has been the religion of the people." Sir George Grey was Secretary for the Home Department at that time. Shortly before the day when it was expected that the Chartist riots would burst forth he sent for me and asked if nothing could be done to soothe the temper of the people, and to preserve order and quiet among them. I said I thought a great deal could be done. I will tell you one thing that was done. For some time the agents of the London City Mission went out charged with the express duty of instilling among the people the necessity of order and quietness. They were everywhere well received. That famous day came and passed, and London was tranquil as it is to-day. There was not a breath of sedition, or the tread of a hostile foot. Sir George Grey wrote to me afterwards and said: "I do not hesitate to tell you that it is my firm belief that the movements of the religious bodies, and primarily of that great body the London City Mission, had the effect of soothing the spirits of the people, and enabling us to pass that day with satisfaction and joy."

His Lordship proceeded to eulogise the work of the Mission, and spoke in the warmest terms, from personal knowledge and contact, of the high character of the missionaries. Their work, he said, was a most striking proof of the power of the Word of God. They do not go forth charged with Hebrew, Latin, Greek, "the Higher Criticism," and all that dreadful nonsense! They go with nothing but a deep, living knowledge of the Word of God; yet we see what they have done. Read their reports; they are not coloured; I believe every word of them. The mightiest results have been obtained by the simple, earnest words of these men.

A lively and interesting speech followed from Canon SCOTT, of West Ham, who gave many encouraging and valuable experiences of the help he had received in his parochial work from the agents of the Mission. When he began his London career as chaplain in the London Hospital he had as a colleague one of the missionaries. A grand old fellow he was; full of sanctified common sense, as well as of tenderness and sympathy for the patients. No curate would have been worth half as much. The Canon had also many interesting reminiscences to give of the late Thomas Jackson, another agent of the Mission, and his remarkable work among thieves in Whitechapel.

After a few formal words from Lord Justice FRY, came an admirable speech, indeed *the* speech of the evening, by Mr. DUNN, late missionary to public-houses in Shoreditch. He began by referring to the happy gatherings of the Jubilee day, and the stimulus they as missionaries had received for their future work. We go forth, he said, from this day with renewed vigour, and with more holy consecration than ever; we are resolved, in the strength of the Lord, to serve Him with all our redeemed powers. Concerning the particular branch of the work in which he had been mostly engaged—the visitation of public-houses—he told of one case where four men who were in the habit of singing at a low music-hall were converted and singing for Jesus at the Mission-hall. In order to carry on the work of visitation in public-houses it is necessary to gain the goodwill of the publican and the potman; all the rest, said Mr. Dunn, is easy. He told an amusing incident illustrative of the way in which he met objectors and secured a hearing for the Gospel message. One day in a public-house a man said to him, "What book is that you have got?" "The Bible." "Oh, I don't believe in that." "I did not say you did. What do you believe in?" "I am a materialist; I believe in nature, and nature's laws." "Well, what is nature?" "Nature! Why, nature is nature, of course." "I believe you are right. Well, what is the first law of nature?" After some shuffling and haggling, the answer given was, "Why, to take care of yourself." "May I ask if you keep that law." The man evidently had no shirt on, and his toes were peeping through his boots. The others who stood by and listened understood the point of the question, and they said, "Tom, put that in your pipe and smoke it." The man could not but admit that I was better fed and clothed; so I said, "Then I am the best materialist. Now I will tell you how that is. This book has taught me how to be a good materialist. Let me read a little bit to you: 'Godliness is profitable for all things, having the promise of the life that now is, and of that which is to come.'" The result was that I was able to preach the Gospel to them. Tom shook me by the hand and said, "I shall not forget what you said. You touched a chord in my heart when you spoke to me about home; if ever there was a good man, it was my father." In closing his stirring address, Mr. Dunn said: "We are content to work on the old lines. Some people are crying, Legislate, legislate; others say, Educate, educate. Our motto is, Regenerate, regenerate."

A resolution in favour of the proposed Jubilee Fund was submitted to the meeting by Mr. S. A. BLACKWOOD, who gave most unqualified testimony to the worth of the four missionaries engaged among employés in the Post-office. The resolution was seconded by Rev. HUGH PRICE HUGHES, in one of his famous "begging" speeches. He is bidding fair to go down to posterity as the "Kimball" of Great Britain. He strongly recommended the perusal of Mr. Weylland's new Jubilee volume, "These Fifty Years" (S. W. Partridge), and also the other two books about the City Mission work from the same pen: "The Man with the Book," and "Round the Tower." Copies of these, he said, ought to be placed in every Public library and in every Sunday school library, that the rising generation may know what has been accomplished. Looking to the future, we find that a million and a half of citizens of this city never go to any church. There is much in their wretched surroundings that is not favourable to a life of virtue. At the same time we must remember that a great proportion of the misery of the poor is occasioned by the drink. That brings to the front this work of visiting the public-houses. Many of the publicans need our deepest commiseration. They have become entangled in the business and would be glad to get out of it. The most effective way in which we can help them is to send the missionary who will teach them how to trust in the Lord and forsake this ruinous business, even at the loss of all. Fifty new missionaries are needed to take in hand the 5000 public-houses in London still unvisited. If the funds are forthcoming, the men can be found. I addressed a crowded overflow meeting downstairs before coming up here, and two brave ladies stood up at the close of my appeal, each of whom offered to give £50. I had to leave, and do not know what the gentlemen did. There are Christian ladies and gentlemen in this meeting who could raise the sum of £5000 at once, without losing a single rasher of bacon at any future breakfast. Let the teetotalers set an example; let them consider how much they have saved by not patronising the public-house. There is no question on which Christian men need more teaching than on this matter of giving of their substance. No man has a right to die and leave half a million behind him. Standing here as an evangelist, I testify that next to intemperance the greatest curse of the day is mammonism. The devil once tried to destroy a man's soul by taking all his money from him. He found the plan such a terrible failure that now he seems to take the exactly opposite plan. The founders of this Mission said to the Christians in their day: "We want four hundred watchmen and £30,000 of the Lord's property in your hands." If every man here would pay up all arrears of the Lord's property in his hands, with compound interest, the London City Mission would not know what to do with the millions in its possession.

The collection came after Mr. Hughes' audacious appeal. How much it totalled we wot not, but as the Jubilee year has only just begun, there is ample time before it closes, for all the "arrears of the Lord's property, with compound interest," to be paid up. The Secretaries of the Mission are to be found at Bridewell-place, New Bridge-street, London, E.C.

May Meetings.

Christian Colportage Association for England.

THE tenth annual meeting of this Society was held on Monday, 12th inst., in the Egyptian Hall of the Mansion House. The Lord Mayor regretted that his duties in the House of Commons necessitated his leaving almost immediately, but gave the assembly a hearty welcome, and wished for the Society the greatest success. Sir William Muir then took the chair.

Mr. H. D. Brown's report was a most excellent one. It showed that during the ten years of the Society's existence 146,000 copies of the Scriptures had been sold, besides 3,000,000 books and magazines of a pure Christian character. Beginning with one colporteur in St. Giles, there were now nearly one hundred in London and the country. Countless instances of blessing accompanying the efforts of these workers might be given. These the friends of this good work can see for themselves in the printed report, which may be obtained from 37, Farringdon-street, E.C. The only regretable feature was the balance-sheet, which showed a deficit of about £400.

The Chairman said he deemed the Society a most valuable one, as affording opportunity for personal contact and converse with the people. The quiet and unostentatious character of the work done he had always admired, and he only wished it were increased a hundredfold.

Rev. Dr. Sinclair Paterson, in an earnest and eloquent address, directed the attention of the meeting to the efforts that are being made to diffuse infidel literature both at home and abroad. This is done with comparative ease: no organisation is needed to secure its sale. The dissemination of Christian literature needs pressing on the people. The Society is emphatically an Evangelistic Society. There is a splendid field open for ladies who are willing to work with the colporteur. Someone, dressed quite as a lady, had recently called at the house of a friend of his, offering the most filthy literature for sale. Surely, with such facts before them, it was gratifying to know that nearly a quarter of a million homes were reached by this Society every year.

Rev. H. W. Webb-Peploe said the colporteurs were worthy men, doing a gracious work. He could speak to the value of their services in his own neighbourhood (Belgravia). The houses were mostly grand, with butlers and coachmen, and they were liable at any time to get a rebuff in the form of a moral or physical slap in the face. They were willing, however, to begin downward, at the area door, and in many instances had worked their way upward to the drawing-room.

Mr. J. H. Fordham urged mistresses to see that their servants were supplied with good literature. Any who were able to offer £40 for a colporteur would be conferring an immense boon on the locality selected for his labours. Mr. R. Paton said that 250,000 homes were touched by the Gospel for the very small sum raised. They had the right men at work. Their zeal and ingenuity were seen in some of them rising early on Sunday mornings, and leaving a little book or tract at the people's doors before the arrival of the Sunday paper.

There was a capital display of the Society's books in the reception-room, with which the colporteurs appeared to be doing a brisk trade.

Scripture Readers for London.

At the recent annual meeting of the Church of England Scripture Readers' Association in Willis's Rooms, there was a large attendance, under the presidency of Earl Cairns. The present number of readers, some of whom are located in the lowest localities in London, is 120. Applications for more readers are constantly being received, but cannot be responded to for want of adequate funds.

The Chairman remarked that if this Society was deemed a necessity forty years ago, how much more was it needed now. There is no greater need for it anywhere than in London, where not a third of the population can be got into the places of worship. A pressing subject at the present time is that of housing the poor. If we could first change the man's heart he would soon change the aspect of his home.

Rev. J. A. Aston, Deptford, said he could give thirty or forty instances of practical good accomplished by the efforts of the readers. Rev. H. W. Webb-Peploe said he had considerable opportunity of knowing the condition of the poor of London, and ascertaining their need. He believed the Scripture readers were just the men for the work. He appealed for more liberal support, criticising in scathing terms the money lavished on fruit, dress, &c., by many professing Christians, as contrasted with the small sum given to the cause of Christ. Mr. Ernest Tritton said that factories and workshops were open to the readers as never before.

The Gospel for the Jews.

The British Society for the Propagation of the Gospel among the Jews held its anniversary on Tuesday, 13th inst., at Exeter-hall. Mr. George Williams presided. In his report, Mr. Dunlop referred with great satisfaction and thankfulness to the recent tour made by himself and the Treasurer. They had been able to see with their own eyes the Missionaries whom the Society had sent abroad in the midst of their work. A grand work was being done. This was shown by brief extracts read from accounts received from workers in various parts of Germany, Austria, Russia, Turkey, and Italy. They had learnt by their visit that some of the most important work done is the least chronicled. References to the Society's work at home were also cheering, showing that there was a constant succession of converts, who publicly avow their faith in Christ, and that during the past thirty years thousands of Jews had been truly converted.

The Chairman hoped that the time would come when a Rothschild or a Montefiore would be numbered amongst their converts. He strongly urged the singling out of some rich Jew as an object of their special prayer to God that he might be saved. Excellent addresses were given by Revs. Hiles Hitchens, Dr. Rosedale, W. H. King, Aaron Matthews, W. Unsworth, and Mr. W. G. Habershon.

Medical Missions in the West-end.

Among the societies that are bravely doing their best to answer "the bitter cry" of suffering London is the Marylebone Medical Mission, the annual meeting of which was held last week at Stafford Rooms, Titchborne-street. It was presided over by the Earl of Shaftesbury.

The services of Dr. R. Chambers, who is at once missionary and doctor, are entirely devoted to the work. The Mission has also the advantage of a nurse (whose expense is met by one lady friend), who, under the charge of the doctor, attends to the more serious ailments. It would, perhaps, unnecessarily harass our readers to recount the dire distress which this gentleman meets from day to day in the district allotted to him; indeed, he says himself it must be seen to be realised. He will therefore, gladly welcome any who choose to come into personal contact with it. Three days a week patients call at the dispensary for advice and medicine, the number of such visits amounting last year to over thirteen thousand; attention to their bodily requirements is preceded by a short address, in which salvation is freely proclaimed. Patients are also attended at their homes, and last year this work afforded an opportunity of distributing nearly 38,000 tracts and Scriptures. The Gospel is also made known in the sick-room, and many cases of blessing received have gladdened the heart of the willing messenger. Blankets, &c., are lent where necessary, and each case is dealt with as its circumstances require.

With such a work as this to plead for, one may be sure Lady Hope reached the hearts of her hearers. Her Ladyship's personal experience in hospitals was brought to bear on the subject; she knew how the souls of men had been blessed in bodily trouble, and she invited every lady to lend her aid in the blessed work. Lord Shaftesbury and Dr. Sinclair Paterson ably supported the appeal on behalf of this good work.

The Y.M.C.A. Breakfast.

Everybody knows that the "May Meetings" extend from April to June, but few of the societies find it necessary to begin the day's work so early as 6 a.m. It was, however, at this hour that the members of the Y.M.C.A at Aldersgate-street met on Tuesday morning last week to celebrate their annual May breakfast. Punctual to the hour the chairman, Mr. George Williams, took his seat, surrounded by a numerous company, many of whom must have risen with the sun to keep this feast.

When the business of satisfying the bodily appetite had been duly attended to, the company adjourned to the lecture hall for a breakfast of another character. The Chairman, in the course of a general address, introduced to the meeting four young men—two from Belfast and two from Glasgow—who had dedicated themselves to the missionary field in China. He wished that their voices might be heard. The words they spoke were of the most cheering character, and we congratulate the China Inland Mission on the acquisition of four such zealous servants. It must have been encouraging to Messrs. Whittle and McGranahan, who were present, to hear one of them acknowledge that they had been the means, under God, of his conversion.

Mr. and Mrs. McGranahan then sang their newest song, "The Banner of the Cross," as an introduction to an address by Major Whittle. Taking the text, "I was not disobedient to the heavenly vision," he told how good it was to work for Christ. His own heart had been made glad by the receipt of a letter from his daughter of fourteen years, saying how much she wished to be allowed by and by to go as a missionary to China. As an example of how the world misjudged God's servants, he said that when Mr. Moody gave up brilliant prospects of making money in business to preach the Gospel, he was called "crazy Moody." The result had shown that it was the world that was foolish, and that his friend was filled with heavenly wisdom. Then, in words of powerful entreaty, he placed salvation before all present, urging that such as may not have accepted it might even then believe and live.

Among the speakers who followed were Lord Kinnaird, Mr. Eugene Stock, Mr. J. Hayward, Mr. Falconer (Newport, Mon.), and Mr. McGranahan, each evidently striving to say the greatest number of good things in the briefest possible space of time. Mr. and Mrs. McGranahan sandwiched the speeches with their beautiful songs.

The meeting separated at nine o'clock, and we feel sure everybody was satisfied that the May breakfast is a delightful and a profitable institution.

Irish Church Missions.

A large party of the friends of the Society breakfasted together on Tuesday morning last week, in St. James's Hall, and spent an hour and a half in pleasant social intercourse. Captain Maude, R.N., presided, and short exhortations were given by Revs. H. J. Berguer and H. W. Webb-Peploe.

The thirty-fifth annual meeting of the Society was held at St. James's Hall later in the morning. Earl Cairns presided. Rev. Horace Townsend, Clerical Secretary, gave an epitome of the report, which stated that this year, although their agents had been reduced in number, they had been more blest in their work than in former years. During the last twelve months divisions among the priests, and even the prelates, of the Roman Catholic Church, had aroused a spirit of inquiry among the Roman Catholics, and an earnest desire for the guidance of the Holy Scriptures. There existed at the present moment in Ireland such facilities for Mission work as could not have been expected even two years ago. More copies of the Word of God had been sold by the Society's agents during the past twelve months than for several years before, and wherever faithful, earnest workers went forth in the Master's Name, they found willing listeners.

The Chairman said: There can be no doubt, from what we have heard and from what we know from other sources, that at this moment the people of Ireland have attained to a degree of freedom from the spiritual thraldom in which they long had been held, which is entirely new in that country. That condition of things has presented an opening for work like that of this Society, which is more hopeful than anything we have seen for many years. I hope that that opening will not be neglected.

Rev. Horace Newton, of Driffield, said there was nothing in the City of Dublin more truly calculated to bring peace to that troubled country than the glorious schools in Townsend-street. The children there had it in them to restore peace and prosperity to Ireland. For the last thirty years he had heard of the working of these Missions, and now he had had the privilege of coming in contact with some of its most earnest workers. He had a prejudice against controversy, but when he saw the loving way in which it was conducted in connection with this Society, he believed all he had heard about its usefulness. He found that wherever there was loving, faithful controversy, the putting forth of the truth of God, not as if one was ashamed of it, but as if one believed in it, and did not believe in error, there the work prospered. The men who thus faithfully set forth the Word

of truth were the men towards whom all opposition vanished, and they were respected above all others. The way in which the work was progressing was marvellous, and it was the Lord's doing.

Rev. H. J. Berguer said he had spent three weeks in Dublin lately, having been summoned to take part in a Mission. The work among the adults was largely controversial, and it must be so; but there was a spirit of gentleness, earnestness, and forbearance among the agents of this Society which it was beautiful to see.

Rev. Canon Cory, D.D., Rector of Clifden, and Rev. H. Fishe, B.A., Superintendent of the Dublin Mission, also spoke.

Ragged School Union.

The fortieth annual meeting of the Ragged School Union and the Distribution of the Scholars' Prizes took place on Monday week at Exeter Hall, which was crowded in every part. The Earl of Shaftesbury presided. There were 750 prize-takers present on the platform, from 61 ragged schools in connection with the Union, who formed a choir, and sung several selections at intervals during the evening. The Noble Earl presented the prizes, consisting of handsomely-bound books, to the teachers of the schools for distribution amongst their scholars.

The Secretary (Mr. Kirk), before reading an abstract of the report, stated that the flags that adorned the walls of the hall that evening were given by General Gordon to a Gravesend Ragged School where he had been a teacher. Their prayers, he hoped, would go up that that good man might yet live to see his native country again. The teachers' roll now musters 3278. To this voluntary army of earnest, devoted workers should be added 193 paid teachers and monitors. There are 35 day schools, having an attendance of 719 boys, 579 girls, and 2954 infants, with a total of 4252 on the books. There have been open 68 night schools for boys, with 2865 in average attendance; 39 for girls, with 1526 present; and 23 mixed, with 305 in attendance; giving in all 4696 scholars in average attendance. Some efforts are made to gain an influence over the factory girls at the East-end, and with considerable success. The number of scholars sent to situations during the year was put down at 667, but might safely be taken at a much higher figure. In conclusion, the Committee made an earnest plea for the continued co-operation of the workers, and for the extended liberality of the benevolent.

Rev. W. R. Mowll having addressed the children, Rev. J. R. Wood moved a resolution, heartily commending the Ragged School Union to the increased liberality of the Christian public. Although there were many calls upon Christian benevolence, he would say, Make room for the Ragged School Union, which was meeting one of the greatest needs of the time. The wretchedness and crime were unmerited on the part of the children, who were born into it. They were the victims of other persons' vice and other persons' sin, and they should take them into their pity. It seemed to him that the helplessness of the little ones was another reason why they should take up that work. They should remember that the little ones could not extricate themselves from the position they found themselves in, and they had a right to look to the strong arm of the Christian faith to lift them up to a higher level.

Addresses followed from Lord Leigh and Rev. Canon Cadman.

The Earl of Shaftesbury, in the course of a hearty and much applauded address, said. Some three years ago we sent out from the Ragged School Union a number of lads to Australia, and so well did they behave, so good was their conduct, that I received the greatest compliment and honour I ever received in my life. I received a letter directed to the Ragged School Union, saying, "Please send me directly a dozen more of Lord Shaftesbury's lads, for they are the best lads in the whole of Australia." But look behind you now; out of these 750 young persons that you see, full 700 are in domestic service, or some other honest employment. They have been taken from the streets and put in a way of obtaining a livelihood, and I ask you who have any households to keep whether they have not added brightness and peace to the inmates of these establishments. We are dependent upon our servants, and great complaint has been made all over London that domestic servants cannot be obtained, but here is a means by which you can send out not 700 but 7000 into the great metropolis, and who will continue to give a blessing, not only to children, but to all the families who receive them. We have taken off the streets of London 300,000 children, and put them in the way of earning an honest livelihood, either in this country or in the colonies, and all of whom would in all probability have been reared among the dangerous class of this community. While I am speaking of these ragged children my attention is called to those flags. Let our hearts rest in prayer and supplication for the welfare and security of that good man, General Gordon, as noble a man as ever lived. If you have ever read Bunyan's "Pilgrim's Progress" you will find that Great-heart is as good an account of General Gordon as you can have. I am sure from what I know of him that if he comes back in safety, one of his first acts will be to go and teach again in the Gravesend Ragged School, to which he bestowed those flags, which will stand for ever as a record of his name, and if he will bring the Mahdi with him, we will give the Mahdi such an entertainment that he will never regret the day that he paid a visit to the English people.

Soldiers at Winchester.

THE good work at the Soldiers' Home, Winchester, continues to increase in usefulness and blessing. We are much encouraged by the extension of its influence to the country places. The converts of the early years of this Mission have for some time been banded together in a Bible and Prayer Union, and are engaged continually in preaching the Gospel in neighbouring villages and hamlets.

In addition to a barn and Mission-halls, we are starting a tent for evangelistic work during the summer. The quickened interest already displayed, and the unity and prayer of the workers, promise fairly for a season of successful work. Our congregations consist entirely of the working classes, who contribute nobly towards the expenses; but we need help to defray the cost of the tent. Our staff of workers is composed not only of soldiers, but railway-men, prison warders, and agricultural labourers with their families. L. P.

Englishwomen in Paris.

BY the kind invitation of the Earl and Countess of Aberdeen, a meeting of the friends of Miss Leigh's work in Paris, met at their residence, 37, Grosvenor-square, last Thursday afternoon, to give that lady and others an opportunity of urging its claim upon West-end support. His lordship was supported by Mr. W. Fowler, M.P., Mr. Samuel Smith, M.P., Rev. Canon Boyd Carpenter, and other influential friends. The addresses delivered by his lordship and these gentlemen indicated the great importance and quality of the work conducted by Miss Leigh among English girls in Paris.

Miss Leigh's own account of the nature of evils they were endeavouring to counteract and remove was of a striking character. We earnestly repeat her warning that no young women should go to Paris in answer to advertisements, or in search of situations, without having learned something of the circumstances from an independent source. She also called attention to the law of France, which does not recognise as valid marriages between a Frenchman and an Englishwoman, celebrated in this country. By the assistance of Miss Leigh's institutions many mothers and children have been rescued from utter despair.

As a result of the meeting an association was formed, having the Countess of Aberdeen as president, and an influential local committee. It was also announced that the Lord Mayor purposes to hold a meeting at the Mansion House next month to place the claims of these institutions before the City.

HIRINGS DAY IN WESTMORELAND. — The profligacy and open sin so sadly prevalent at our North Country Hirings has prompted some Christians in Kirkby Stephen to unite together for special evangelistic work on the Hirings day, May 26. Every effort will be made for the purpose of drawing the young from the dancing-rooms, public-houses, &c., and getting them to hear the Gospel. Will anyone help with a supply of striking Gospel books?

Kirkby Stephen. J. W. BRAITHWAITE.

Evangelistic Notes.

MESSRS. MATEER and PARKER have been conducting a fortnight's Mission at the Baptist Chapel, Kent-street, Portsea. The effort has been greatly blessed.

BIGGAR, N.B.—Mr. Wm. Hall, of Annan, has conducted Gospel meetings here with very encouraging results. The meetings were held in the Christian Institute, and were well attended.

WM. ADAMS.

BITTADON, BARNSTAPLE.—During the past few weeks the Lord has been pleased to grant much refreshing from his presence in this little parish. Meetings were held in the schoolroom on successive evenings, and on one Sunday afternoon by an evangelist, with very cheering results. His addresses were simple, earnest, and scriptural, and well adapted to the people, many of whom are now rejoicing in a newly-found Saviour.

MESSRS. FULLERTON AND SMITH have been holding a Mission at Cardiff since April 27; it has been without doubt one of the most successful which they have held. From the first great enthusiasm has been manifested, for the spiritual blessings have been very great. In addition to the ordinary services, addresses have been given at the Docks to a large gathering of men, arranged by Mr. Richard Corey. One striking feature of the gatherings has been the large attendance of men. A time of blessing has indeed been experienced by many; in one house of business alone fifteen young men profess to have decided for Christ.

CHRIST CHURCH, DERBY.—The Lord has done great things for us. At the morning services Rev. Dr. Morris has delivered heart-searching addresses on the Christian Life, and many of God's children have testified of the help which they have received. The lowest and most degraded in this poor parish have attended the evening services, and there have been many most wonderful cases of the conversion of men and women who have been hitherto steeped in drunkenness and sin. The Mission lady has been most acceptable to the women in the afternoons. WM. H. ASKWITH,

Derby. Vicar of Christ Church.

STOCKTON-ON-TEES.—A very successful Mission from April 27 to May 13 has been conducted here by Mr. Henry Varley. Great interest has been felt, and encouraging results have followed. Mr. Varley has dealt some sturdy blows at sin, which have made him a terror to evil-doers. He has also preached "Christ in you" in such a manner as to inspire with greater courage and confidence many a wavering Christian. By his Bible-readings on "Faith" and "The Lord's Second Coming" he has given instruction and help to many. But no meeting equalled the one held on Monday, the 5th inst., when he gave his valuable lecture on "Certain Forms of Temptation." The Exchange Hall was crowded with 2500 men; the Rev. Canon Falconer in the chair. With great courage and yet with prudence he dealt with this difficult subject, and left impressions that cannot fail to produce the most important results.

LIVERPOOL WAIFS.—The twentieth band of rescued waifs, from our sheltering homes, have now been a week upon the mighty deep, and must be drawing near the shores of our fair Dominion, where they are sure of good home and a hearty welcome. There were seventy as pretty-looking girls as could be seen anywhere. Our little daughter, who has grown up in the work, went with them to take charge. Will your readers please help me to save yet a few more. We much want a suitable house through which we could pass these children for some useful training, before placing them into the farm-house homes of Canada. LOUISA BIRT.

1, Sugnall-street, Liverpool.

OPEN-AIR MISSION.—On Monday evening, May 12, the annual meeting of the West London Auxiliary was held at Stafford Rooms, Titchborne-street, Edgware-road. Many workers and friends who aid the Mission attended the meeting, which was presided over by Mr. G. A. Gossett. After an encouraging report had been read by Mr. W. Davis, hon. secretary, Mr. Gawin Kirkham remarked on various obstacles and discouragements in the way of open-air preaching, and its value in the work of the Church. Mr. John Short gave some illustrations of the benefit of outdoor preaching in rousing the thoughtless to reflection. Rev. A. C. D. Ryder and the Chairman also spoke, the latter touching on the aggressive element of open-air preaching.

John Hambleton at Sea.

THESE mail boats stop at nothing, their time is their money. The screw so shakes the ship that it is like writing in a jolting omnibus. On May 2 we left Plymouth; the predicted storm from America met us, and accompanied us across the Bay of Biscay, where out of about eighty, in 2nd cabin, five of us only answered the breakfast and dinner bells. The sea was very high, but the *Garronne* is a good sea boat.

The Lord gave my wife a sort of vision, which took timidity away. The ship was a cradle, a little child was in it, the mighty sea was the rocker; she told me it had taken away all fear.

There are three priests on board, with young women, watched by them, going to be nuns in Australia. Many Papists on board, and many mocking infidels. I took my stand on the fore deck, and preached on Sunday evening to the astonished crowds. Officers and men all heard the word; the Sunday was a beautiful day, and the wind with us. After we left Cape Finisterre behind, a splendid meeting. At first they took me for a Salvation Army Captain, and the battle was fought and the victory won before I had half expounded Rom. i. 16, "I am not ashamed of the Gospel of Christ." The power of God was upon us; but Monday evening, while I was writing below, they were dancing and carousing on deck, and the priests were the leading men in the ring.

On Tuesday morning at half-past two we passed the Rock of Gibraltar. I wanted to see the place, but all was hazy, only the lights on opposite sides to be seen, so I went below and turned into my berth. Our beloved young brother and his wife, the Brewsters, have now recovered their bodily strength after the Bay of Biscay storm. Their appetites prove that the rocking in the cradle has done them no harm.

Wednesday evening a little swallow, hundreds of miles from land, dropped panting on a rope near my hand, its wings hanging down. It seemed to say, "I will lodge with you through the night;" and truly the angel of God was with us during that memorable night, encamping in the rigging, for one of Paul's Euroclydons struck us later on, and I never saw such a night at sea before. The swell of the sea, rolling the ship about unmercifully for a few hours, was only the precursor of the terrific storm we entered before midnight. I waited on the Lord the whole night. In the morning the stewards were gathering up broken fragments of things below, but nothing else was lost, though the sea swept the decks.

Thursday morning under the lee of land; calm sea; rounding the Island of Sardinia; on for Naples. This morning at breakfast had the first saloon fight with mocking infidels; many inquirers listen, think, and weigh over matters. There are several of the Lord's children on board; we purpose (God willing) to have Bible reading when the weak ones gain sea-going strength.

Peace be with all them that love the Prince of Peace in sincerity.—Yours in Him,

Steamship "Garronne." JOHN HAMBLETON.

Mission and other Appeals.

UNION HALL MISSION.—I hope very shortly to erect three tents for Gospel work in different poor localities. God has wonderfully owned and blessed these efforts in past years. I would ask help for the expenses of this work, which are very considerable.—ROBERT BILKE, 18, Greenhill Park Villas, Harlesden, London, N.W.

COMPTON SKATING RINK (close to Highbury Station).—MR. W. FORBES, 71, Windsor-road, Holloway, N., has engaged this place for Sunday services, to commence next Sunday, May 25. As he will require either to purchase or borrow chairs or seats, he desires help in this matter. These may be sent to the Rink. Tracts, hymns, sheets, or contributions to be sent to his house.

SOLDIERS IN CANTERBURY.—Some of the Christian soldiers in the garrison have taken a small house, trusting that, with the Lord's blessing, it may grow into a "Home," where many shall find a place of refuge, and hear of Jesus. Help towards the expense will be thankfully received by Sergeant H. PAYNE, 7th Dragoon Guards Depôt, Canterbury.

A SECOND ADVENT CONFERENCE.

A THREE days' Conference was held during the past week at the South London Conference Hall, Clapham-road, on "The Second Advent of Christ." The subjects selected to be spoken upon comprised "The Personal Premillennial Advent," "The Two Resurrections," "The Personal Antichrist," "The Character and End of the Age," "The Restoration of the Jews," and "The Millennial Age." There were also sectional meetings, at which accounts were given of Mission work in Ireland, Egypt, and Syria. An early devotional meeting was held each morning, while the whole of the proceedings were prefaced by a special prayer-meeting on the Tuesday evening.

WEDNESDAY.

"THE PERSONAL AND PREMILLENNIAL ADVENT."

The assembly was presided over this morning by Col. ROWLANDSON, who remarked on the absence of any reference to the subject of the Second Advent in the announcements of the May meetings, notwithstanding the rapidly accummulating evidence, as he thought, of its near approach.

Rev. F. WHITFIELD (Hastings) said he believed we were close on the eve of the great event. Alluding to John xiv. to xvi., he would have them observe that our Lord evidently counted on his disciples sorrowing until his return. Little was said in Scripture about going to heaven, but much as to our Lord's reappearance. A large number of texts were alluded to as proving that his Advent will be personal and will take place before the millennium. This latter point was urged by reference to scriptures which represent the state of the world at his appearing being such as is utterly at variance with the idea of a millennium beforehand. As we neared the great event, it became apparent that it would consist of two stages, viz., a coming *for* his saints and a coming *with* them; the first of these might take place any moment.

Rev. G. KARNEY dwelt on the immense dispensational importance of the doctrine. Only by it could we apprehend clearly the various periods of the past, present, and future as representing those of the Father, the Spirit, and the Son. Difficult problems were solved by this form of doctrine which were otherwise involved in mystery. No other view furnished such a stimulus to the evangelist, who was enabled to remain buoyant and hopeful amid apparent discomfiture and limited success. Those who expected the world's conversion before the Advent could not but be discouraged at the present outlook. This doctrine was the key to the Apocalyptic Vision, wherein are seen two Churches—Babylon and Jerusalem, the harlot and the Bride—the latter to be fully revealed at Christ's appearing. It was almost universally held by Christians during the first three centuries. Rome was the greatest enemy it ever had. At the Reformation it came to the front again, and hundreds held it. Lastly, in its present day bearing, the importance of the premillennial view was simply unspeakable. Doubtless ours is the most remarkable epoch since the Apostles' days. The foundations of the earth seem out of course. Freethought, self-assertion, denial of the Supernatural, the worship of humanity, materialism, &c., abounded everywhere. But the millennial view explained all Said the speaker, I am at the present time seeing around me precisely that state of things both in the Church and the world, that I have been looking for. This address was listened to with deepest interest. At its close a gentlemen present expressed his astonishment at the silence of the pulpit generally on this topic, saying he had attended a place of worship for 50 years, but had not heard it spoken of more than two or three times.

In the afternoon an address on Holiness was delivered by Rev. CHAS. GRAHAM, the substance of which appeared in our columns some time since.

"THE TWO RESURRECTIONS."

At the evening meeting Col. PUGET presided. After prayer by Rev. H. TOPPING,

Rev. CHAS. GRAHAM gave a few definite statements from Scripture, which served to show that there *will* be two resurrections, and that the Saints will precede the wicked by 1000 years. The selective resurrection of the Saints was argued from their being one with Christ, because of analogy—they are a first fruits of the harvest; they have received the first fruits of the Spirit; there was a moral fitness that so it should be. It would be a resurrection "out from among the dead" (Gk.). Only such as were holy would be counted worthy of it; hence it was a doctrine according to godliness.

Rev. C. SKRINE, of Wimbledon, followed. The phrase in 1 Thess. iv. 17, should not be "caught up in the clouds," but simply "caught up *in clouds*." So that we were permitted to contemplate the beautiful idea of a great number of separate clouds in various parts of the earth, all rising upward, enveloping the Saints. This fully accorded with the ascension of Jesus into heaven, when a cloud received him out of the sight of the beholders. Christ will then meet his ascending ones on the way, as the friends of Paul came to meet him on his way to Rome. The day-star arising in the heart of the believer would be the divinely given earnest of the resurrection.

Rev. A. F. FAUSSET remarked upon the fallacy of supposing that the judgment-day meant simply a day of twenty-four hours. The "hour" of John v. 25 had already gone on nearly 2000 years. Hence the "hour" of the resurrection referred to in verse 28 by no means implied a resurrection of all men at the same time, but evidently covered a long period. The "better resurrection" of Heb. xi. 35, the desire of Paul in Phil. iii. 11, and the Hebrew rendering of Dan. xii. 2, "many from among the sleepers in the dust shall awake," all implied conclusively a priority and a preeminence.

THURSDAY.

Mr. J. E. MATHIESON presided at the meeting on Thursday morning; subject,

THE PERSONAL ANTICHRIST.

Among the marks of Antichrist were an endeavour to usurp the power of God, and the denial of the Father and the Son. Seeing all this there would be a rallying of believers around the person of our Lord as the Anointed of God. It was a startling thought that somewhere in the East there might be a beautiful child, or in some school there might be a precocious boy who was astonishing many with his progress in knowledge, who was destined to develop as the Antichrist.

Rev. CHAS. GRAHAM said no figure stands so prominent in Scripture as the Antichrist. It is important to distinguish between an antichristian system and the personal Antichrist. The former has long existed; the latter is yet to appear. When manifest he will be as truly a person as Christ. This is clear from the fact that when John speaks of many antichrists he always refers to persons. All admit that the antichrists predicted by our Saviour in Matt. xxiv. were persons. Beside which he is to be a king, to sit on a throne, to receive worship, will have eyes and a mouth, and finally will be cast alive into the lake of fire and be tormented. These things could not possibly be predicated of any but a person. The first verse of Rev. xiii. speaks of the papacy, but out of it comes the Antichrist, who is described in the verses that follow. All the world will worship him, and all political power will be in his hands. He will persecute the saints and shed their blood. He is the devil's parody of Christ. He is anti-Christ, against, and opposed to Him. Christ is the Truth. Antichrist is the lie impersonated. He will permit no worship but to himself. In Scripture he is designated the beast, the wicked one, the mystery of iniquity, and ultimately comes out as a blasphemer of God. He will be received by men as Christ foretold, and in like manner will minister for three and a half years. As he will go toward the east, it is evident that he will arise some-

where in the west. He will head the last great war against the saints, be overcome by Him who is King of Kings and Lord of Lords, and be cast into the lake of fire.

The subject was continued by Rev. A. Fausset, who said Jesus distinguished in his prophecy between many Antichrists and *the* Antichrist. Many have come but not *the* Antichrist. Lawlessness has been working 1800 years, but the Lawless One has not yet appeared. A great falling away precedes his manifestation. The hindrance to his full development is that which is opposed to it, viz., the Church of God. The wane of love will co-exist with the reign of lawlessness. There is a distinction between the "latter times" and the "last days," and each had its own characteristics. Also a striking similarity between the characteristics of the professing Church in the last days, as predicted in 2 Tim. iv., and the state of the heathen as portrayed in Rom. i. The Church, instead of witnessing against the world, has leaned upon it. But neither the Apostate Church nor the Church of Rome is Antichrist. The signs of the times warn us that his manifestation cannot be far off. The holy Scriptures are assailed by its professed adherents; men are teaching evolution without the Divine Evolver; and throughout the world we have an exhibition of evil in the form of Nihilism, Fenianism, Socialism, Dynamitism, Mobism, and Spiritualism, as never seen before. The oppression of Antichrist, though fierce, will be necessarily brief. The things foretold are such as we begin to see; therefore, let us lift up our heads, since our redemption draweth nigh.

Dean Bagot closed the meeting with prayer.

In the afternoon a stirring address was given by Rev. C. Fox, whose subject bore mainly on preparedness for the Lord's appearing, based on the three advent parables in Matt. xxv. Here, said the speaker, are three distinct relations of Christ to his people, as Bridegroom, Master, and King. The readiness of the believer consists in having the Holy Spirit dwelling in him. Mr. Moody once went into the prayer meeting at his own church in Chicago, and hearing his own name being used, said, "I suppose you are praying for my work." "No, sir," was the reply, "we are praying for you." The foolish virgins were more concerned about their lamps than the oil; the wise made the lamp a secondary consideration, "they took oil." We must go out and shine for Jesus, be wide-awake, no slumbering, and no looking back. Time must also be taken to trim the lamp, and keep it so. He requires our service, too. "Whose I am, and whom I serve," said Paul. The goods delivered to us are the Gospel; with these we must trade. The man who said most did least. His ignorance of his master was seen in what he said about him. The gauge of our service to Christ will ever be our knowledge of Him. We must serve Him as He now appears in disguise, in the person of his suffering brethren. And this service must be prompted by love. Don't be afraid to speak of Him to others. Some who are very near you may be dying of spiritual hunger. Jesus is not far away. He is to be seen in the slums of this great Babylon, and is weeping over it as of old. Thus be found preparing for his Advent.

THE CHARACTER AND END OF THE PRESENT AGE.

In the evening, Rev. C. M. Pym, Rector of Cherry Burton, presided.

Rev. J. Stephens, of Highgate, said the present age is one of progress, and many are expecting such a progress in Christianity as will culminate in a world prepared for Christ. "The whole world for Christ" is a popular cry, but as yet there is certainly no sign of it. Indeed, there is not a town anywhere to be found even in England that is wholly for Christ. The statement of the Apostle in 2 Tim. iii. implies that the end of the present age will be one of daring sin. And this may come about withal while certain appearances would indicate outward improvement. Even now we see the form of godliness, while the power is denied. The scoffers of the last days are familiar with the Word of God, and their forgetfulness and ignorance are wilful. To-day men of science are setting aside the testimony of the Bible concerning creation. I know of an institute where only two of its members are holding to the Mosaic account. Be not deceived when you hear of progress in art and science; this is quite compatible with retrogression in things spiritual. The days of Noah were characterised largely by indifference, and so will it be in the end. If we see not spiritual progress in our churches, let us not seek to adapt the church to the spirit of the age. The spirit of the age is the spirit that is according to the course of this world (Eph. ii. 2, see Gk.), and can never be in accord with the Spirit of the Lord. We have been separated from the world and from the spirit of the age.

The Rev. F. Whitfield continued the subject. Wherever the close of the present dispensation is spoken of, either in Old or New Testament, it is always a dark picture. Do not suppose that all will see it to be so: "the *wise* shall understand." There is the Jewish aspect. The Jews are everywhere coming to the front. The fig-tree begins to bud. The religious aspect also is another sign. The Holy Spirit is ignored, inspiration is denied, agnosticism is fast growing, and the supernatural is eliminated. The social aspect points to the sea and waves roaring, and men's hearts failing. The Black Band in Spain numbers two millions. In America, spiritualism counts her millions. I have just seen a book written by a clergyman in London denying the resurrection of the dead. And in France great efforts are being made to blot out altogether the name of God. The national features are those of lawlessness, seen in families, servants, and men generally; also in the spirit of democracy, which is coming in like a flood. Trade unions and strikes are also to be noted. For the physical signs of the end I would point to earthquakes. More have taken place during the last three years than during a century before. Signs in the sun were also specified.

FRIDAY.

THE RESTORATION OF THE JEWS.

In a long, clear, and lucid address, Rev. J. Wilkinson gave reasons for concluding that Israel and Judah will return to the land of their fathers. They are to be gathered "a second time." They are to be gathered from the four corners of the earth. This could not have been the case when restored in the time of Nehemiah, for they were not then *in* the four corners of the earth. There is a restoration predicted, after which they are never again to be dispersed. This is not yet fulfilled. The land was given to them for ever, therefore they must eventually inherit it. The land has never yet been fully possessed by them, and the Word of God says it shall be. The tribes, according to Ezekiel, are to be located and distributed after a certain prescribed order. This has never yet been, and therefore will be. They will be restored in unbelief; and there will be no conversion of the Gentile nations until the Jewish nation is converted.

One of the most instructive addresses was given in the afternoon by Rev. H. Webb-Peploe on the subject of "Personal Holiness." The rev. gentleman began by observing that in his opinion the advent of the Saviour was very near, and that if we believed it, the effect would be that of practical holiness. Holiness and the coming of Christ, said Mr. Peploe, are linked together in each chapter in Thessalonians. The Apostle desires for them that they might be sanctified wholly. It means to be set apart for God's use. Also means a provision made in Christ for us (1 Cor. i., end). Is also progressive in the sense of our increasing conformity to Christ. And lastly, the exhibition of holiness practically. No definition of the phrase "wholly" is possible. But it means everything about our entire being so operated upon by the Holy Spirit as to issue in entire conformity to his will and Word. In its fullest sense it is not realised here. How near to it we may attain I have never dared to say. But the text opens to our vision a wonderful possibility. We too often excuse little sins. But temper, taste, thoughts, &c., are all to be brought into subjection to Christ. Until He comes, we shall find the principle of evil is in us, which, if yielded to, would destroy our fellowship with God. But the question is, "Need we yield to it?" The text says, "Blameless at the coming." Did not Paul live a blameless life, and maintain a conscience void of offence towards God and man? So we are to be—

> "Not sinless, but stainless;
> Not guiltless, but blameless."

The tendency to corruption remains, but the Lord is our keeper. Hence we never need knowingly sin against God. Mr. Peploe concluded this valuable contribution to the Conference by an earnest appeal to Christians to live as in the light of God.

The last evening brought a large attendance to the meeting. Rev. C. Skrine, speaking on "The Millennial Age," said, the state of the world then will be one of world-wide righteousness, peace, and worship. The vast multitude of the redeemed will comprise Israel, the saved nations, and the Church—the former dwelling in the midst of the earth. Among the features of that blessed period will be the absence of Satan, and the longevity of man. At its close Satan will be let loose, and will once more urge the wicked on to rebellion—there being some unregenerate persons still remaining. This will issue in their destruction. Then will be the end of all things—time no more, eternity begun.

A united Communion service, conducted by Rev. Chas. Graham, closed this interesting and profitable Conference.

Grave Moral Questions.

On Tuesday evening last week, to a splendid and responsive audience of men, gathered in the Friends' Meeting House, Bishopsgate, Mr. A. S. Dyer delivered a new lecture on "Safeguards to Moral Purity." This powerful and practical utterance is the complement of Mr. Dyer's address, "Plain words on an avoided subject." Both can be had from the publishers, *Messrs. Dyer Bros., Amen-corner, E.C.* (1d. each), and we trust they will be very widely circulated among young men. In presiding at the meeting referred to, Mr. B. Scott, the City Chamberlain, paid a high and well-deserved tribute to the lecturer for the courage and ability he had shown in dealing with these social topics.

Mrs. Ormiston Chant gave two stirring addresses at Uxbridge on Wednesday last week, in connection with the Social Purity Society of that district.

Speaking at the City Mission Jubilee meeting in Exeter Hall, Rev. H. P. Hughes referred to the good service Lord Shaftesbury had rendered by his amendment to the Criminal Law Amendment Bill, carried in the Upper House, making street solicitation by males a penal offence. He hoped the House of Commons would see to it that the clause was preserved intact.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—May 25, Acts ii. 14—24; May 26, Acts ii. 25—36; May 27, Acts ii. 37—47; May 28, Acts iii. 1—11; May 29, Acts iii. 12—26; May 30, Acts iv. 1—12; May 31, Acts iv. 13—22.

LORD'S DAY OBSERVANCE SOCIETY.—Mr. J. H. Puleston, M.P., presided at the 53rd annual meeting of this society at St James's Hall. The details of the year's operations covered a wide field, including particularly the subject of opening picture galleries and museums, the drink traffic, and newspaper press work. The Chairman said he had always opposed the Sunday opening of museums, &c., because he did not want to see a Continental Sunday introduced into England. Mr. H. Morris, C.S.I., was sure that those who were advocating the opening of places of amusement on Sunday were not representing the feelings of the working classes. The Rev. J. R. Stacey also testified, from personal experience, to the saddening and depressing influence which a Continental Sabbath had upon him. Mr. H. J. Champness moved a resolution of thanks to God that Sunday had been excluded from the operation of the parcels post, and for advances made towards securing rest on that day for postal officials in several towns and villages. Addresses followed by the Rev. E. Brewer and Commander Dawson, R.N.

ORTHODOXY OF HEART.

THIS was the theme chosen by Dr. Joseph Parker, of the City Temple, for his inaugural address last week as Chairman of the Congregational Union. We make a few brief extracts: the address, in a complete form, can be had from *R. Clarke, City Temple, E.C.*, price 6d.

THE BUSINESS OF CHRISTIANITY.

Men of my particular class must rejoice that there are brethren who can discuss scientific questions with scientific men, whilst we are called to the not inferior work of proclaiming that the Son of man is come "to seek and to save that which was lost." I must not be understood as suggesting that Christianity is not more intellectual than any human philosophy, but rather as pointing towards a succeeding and completing mission which is distinctively and essentially Christian. The one business of Christianity is to save men. It is not to dazzle them by wit, to astound them by information, or to amaze them by ecclesiastical inventiveness; it is to save men! The true apostle must ever say, "I determined not to know anything among you, save Jesus Christ and Him crucified." The heart is the preacher—"not with wisdom of words, lest the cross of Christ should be made of none effect,"—but with the yearning love, the burning and unquenchable passion, which seeks to "save some."

To make this purpose a little clearer to the imagination, let us for a moment gather together our intellectual opponents and constitute them into a separate city, and call the city the Metropolis of Unbelief. What is our distinct and solemnly responsible relation as Christian men to that city? Is it enough to taunt its gods, to return the fire of its raillery, to scatter its sophisms, to daze it with intellectual miracles, and prove the staleness of its originalities? All this may fairly be done; probably most of this ought to be done; perhaps this might first of all require to be done; my contention is that what is of infinitely greater importance should be resolutely attempted, whatever ridicule the holy endeavour may provoke. We are to light a candle, and sweep the house diligently until we find the piece that is lost; we are to leave the ninety and nine, and go after that which is gone astray until we find it; we are to preach the Gospel to every creature, "to make the Gentiles obedient by word and deed, by the power of the Spirit of God." Only the heart can rise to the greatness of so sublime a task.

At the risk of incurring the contempt of the intellectually proud, we must, by our distinctively Christian service in their behalf, show that we set a higher value on our opponents than they set upon themselves. Their possible or even assured resentment of our prayers must not make us pray the less, but the more. The prayer that is contemned may ennoble itself by the very suffering which was intended to kill it. There is something which I fear infinitely more than the contempt of opponents. The subtle danger is that Christians themselves may distrust their own prayers, or by half-faith may detain them on the earth, and thus bring heaven into discredit, or may show a marked partiality for intellectual gladiatorship, as compared with the all-belief in God, which makes prayer the daily miracle of life.

May I venture to ask—as I would venture also to hope—that when we are called to pray for those who oppose themselves, the objection may not come from the Christian side? that it will come in some form from the other side is more than probable, but from our side nothing should be heard that can point to conscious hesitancy in the acceptance of our own principles. Prove prayer by praying. "Pray without ceasing." Of one thing I am sure, that no Christian heart can, in its best moods, view with unconcern the attitude of many eminent men towards the Christianity of the day. Would to God they could believe in Jesus Christ as the only Saviour of the world! How willingly would we stand back that they might stand at the front, and in their own noble eloquence tell the world of the love of God! How precious our privilege to stand at their feet and hear them discourse of heavenly things! For brass they would bring gold, and for iron silver, and for wood brass, and for stones iron! Would to God we might by intellectual service, by holy intercession, by gracious sympathy, or in some other way be made the means of winning them to the cross and bringing them to the Son of God.

LOVE NEVER FAILETH.

I make bold to say that the inspired heart alone, not the educated intellect, can undertake some departments of Christian service most needed by this age. As Divine love was the cause of Divine incarnation, so love of Christ is the cause of any love of man that is deep, constant, and sacrificial. In this sense, as in every other, love never faileth. Love will outrun genius. Love will wait longer than statesmanship. Love will stand at the door and knock long after dignity has fallen into deep sleep. Love will see the man, where self-conscious morality will only see the sinner. The darkness and the light are both alike to love. The bent figure passing to and fro in the thick night is love; the tired stranger whose locks are wet with heavy dews is love: the spectre walking on the troubled sea towards more troubled men is love: the wanderer in quest of the lost lamb is love: love never faileth—God is love!

What but love—love of God, love of Christ, love of man—could live, and work with anxious hopefulness, in some parts of the very London in which we are now gathered? No words can fitly describe the awful circumstances. We cannot, indeed, properly pronounce the words which even dimly indicate the perdition, the smoke of whose torment beclouds the splendour of our garish civilisation. Only a man who has known the pain of hunger can properly pronounce the word "hunger;" it is part of a foreign language to us, we know its letters, we do not know its gnawing cruelty, but he knows all the horrors of the expressive term. Gentility turns aside from the darker features of the times; pedantry asks for rising neighbourhoods and social distinctions: self-indulgence is anxious about its smoking feast and downy couch; speculation prays that its serene retreat be unviolated by the noise of vulgar tragedies; vanity exhausts itself in petty idolatries; learning plans an extension of its library;—still the appalling facts remain, a daily appeal to Christian attention: still, the little child dies in the fœtid room; the reeling drunkard staggers to his bed of straw; ruined womanhood cries for vengeance; pale hunger dies in silence; discontentment plots the downfall of society; bold blasphemy drowns the plea of timid prayer; still the darkness lengthens its deadly shadow, and still the pit widens into a gloomier abyss; and in the face of facts which are their own eloquence I venture to contend that the only force equal to the overwhelming occasion is a sanctified heart, a love like Christ's own, a compassion large and soft as the pity of God.

THE SALVATION ARMY.—Last Thursday Exeter Hall overflowed with an enthusiastic gathering, drawn together by the announcement that a number of "saved drunkards" would testify. Some hundreds of those professedly coming under this designation were present, and many bore witness to the blessed fact of their conversion and salvation from the drink curse. Nearly £10,000 were subscribed at or before the meeting, for a special fund being raised by the Army. Mrs. Booth gave a stirring address on "Drink." Mr. Booth stated that a Salvation Navy would shortly be launched.

THE THAMES CHURCH MISSION.—This Society has lately increased its working power by the addition to its Mission fleet of the smack *Edward Auriol*. The new vessel lies during this week off the Custom House Quay (near London Bridge), and will be formally dedicated at 3.30 on Saturday afternoon next, by Bishop Kelly. All interested in Gospel work among North Sea fishermen are invited to be present. The Mission, we grieve to say, is much hampered in its invaluable endeavours, by the lack of funds. We earnestly trust the friends of those who go down to the sea in ships will come to the rescue, and enable the Mission to be carried on with growing vigour.

Bournemouth Y.M.C.A.

AT the invitation of Earl Cairns, the President of the Y.M.C.A., and of Countess Cairns, a large number of members and friends assembled on Friday evening in the Town hall, which was beautifully decorated with flowers and plants. After refreshments a party of ladies and gentlemen entertained the guests with a selection of music, vocal and instrumental, charmingly performed and sung. In the course of the evening Earl Cairns announced that they were out of debt, had a balance of £350, and promises of £115. Some active members whom he named — Capt. Dawson, Dr. Drury, Mr. Rogers, Dr. Nankivell—were enthusiastically greeted. His Lordship then announced that a piece of land had been secured on which it was proposed to erect suitable premises at a cost of £6000, of which a third had already been contributed or promised. The various ways in which the welfare, comfort, and enjoyment of the members were to be provided for elicited very demonstrative approval and applause.

Later in the evening Captain Dawson gave them as a watchword, "Go forward." His mention of their kind and noble entertainers was received with a heartiness which showed how warmly the kind interest in their well-being manifested by Earl and Countess Cairns was appreciated by their guests. The evening was closed with praise and prayer.

Gospel Work in Spain.

I HAVE lately received a letter from Mrs. Blamire, wife of one of the missionaries at Marin, Pontevedra, in the north-west of Spain, from which I have made the following extracts:

"Hitherto we have invited the people to visit us in our house for conversation, which is the best thing to be done till they get confidence in us. A few Sunday nights back, however, we had such a good meeting that we ventured to hold an after-meeting, like old times in England. Nearly all the people remained in their seats as if they were glued to the spot. We led the way, and asked the brethren and sisters to follow. We took the people right and left as they sat. Young Francisco (the first male convert) collected round him a number of young men and grown lads. They bent forward to listen to what appeared to be earnest entreaties about their souls. This was concluded with prayer. Others of the Christians were at work, and I spoke to several who told me they were trusting in Christ.

"We made a start with building a chapel or hall this week. A number of the converts will help free of charge, which will considerably reduce the expense. We have several brethren carpenters, who give their time; had there been stonemasons also the building might have been erected independent of outside help."

Should any of your readers incline to assist Mr. and Mrs. Blamire, may I be permitted to mention a need to which they would not have themselves referred? Mrs. Blamire has two little boys dependent upon her for care and instruction. The means to pay an English household servant, who would liberate her from domestic cares; or, still better, a brother, who, while giving some hours daily to the instruction of the boys, would fill up his spare time in evangelising, would be of great value to the work, by setting Mrs. Blamire at liberty. Our friends are also desiring to commence schools, as the children of converts cannot be taught at the ordinary seminaries. The assistance of any lady who, while paying her own expenses, would give herself to this work would be of great value.—Yours faithfully, S. Southall.

3, *Central-road, Leeds.*

REQUESTS FOR PRAYER.—For blessing on open-air services at Whetstone, N., on Sundays, during the summer.——For an evangelist going to Canada, that God will open a great and effectual door for his own glory, in the conversion of souls. ——That the Holy Spirit may be abundantly poured out on a Mission to be held in the theatre, Ipswich, till Sunday, May 25.

Jewish Persecutions and Prospects.

AT the annual meeting held last week of the London Society for promoting Christianity among the Jews, the Earl of SHAFTESBURY said:—

For the last two or three years the Jews, in whom we take so deep an interest, have either been under actual persecution, or have been under the fear of it. That persecution has for a time subsided, but I fear it is about to be renewed. The anti-Semitic feeling is breaking out all over Europe, which we are pleased to call civilised Europe, and I am sorry to see—I should hardly have believed it possible—that that persecution has begun to break out in the Sister Island. Now I think it is the solemn duty of all of us who profess true Christianity to see that if the Jews are persecuted by Christians, they shall be assisted and consoled by Christians. Then let them judge of themselves—we need no other influence—whether there is anything at all in Christianity, and if there is, in what form of it they find the truest principles and the most upright actions. An attempt has been made by a great number of people to aid in this persecution, and I am astonished that literary men in England should be found a place in some of our reviews and periodical writings to justify it, on the ground of the Jews being an anti-social people, on the ground of their maintaining a tribal system, saying that that tribal system is the sole and the true reason why they have continued a distinct people on the face of the earth. Why, was there ever such an argumentative evasion of the whole truth as to suppose that it is their tribal system which has kept them whole over every region of the earth, and preserved their religion, their language, their habits, their manners, and their brotherhood? Even if it were so, is that a just ground for persecution, because they have habits and manners different from our own?

The truth is, that those who say the Jews are an anti-social people only use that as a cover for persecution. They say they are a people who ought to be shut out from the catalogue of nations, and to be forced by every power that can be brought to bear upon them to enrol themselves among the various ranks of society in the different nations of the earth, and so be lost in the great mass of the community. I am astonished that men of intellect should have condescended to write such stuff. They wished to evade what every man must see, and the truth which Addison affirmed so long ago, that the existence of the Jews as they now are is a standing miracle.

This Society is doing a very great work, and I am glad to find that there is not now the same desire that there was when I first joined the Society to see large and ample fruits and very brilliant reports every year. We cannot expect to have a harvest every year, and enormous results, though we should all rejoice in them. The time has not arrived for the seed to come to the surface, but I believe that the workings of this Society, underground as it were, are producing very mighty effects, which in due time will appear. I remember at one time studying Hebrew under a very learned German Jew, a convert, and he made the remark to me, "I have travelled all over Europe, and over a great deal of the East, and I do not believe there is a single thinking Jew in the whole civilised world who is contented with the religion he professes." If that be so, you cannot doubt that in circulating the Word of God you are producing serious and lasting effects on the minds of many of those persons. They may not avow it at the time, but the period is coming when their children will avow it, and you will be astonished some day at the rich and abundant harvest all of a sudden breaking out, in the goodness of God, as the result of the labour you have bestowed on this great work.

I see that we are called upon to rejoice in the establishment of a Mission in Galilee. Very well, but you must be quick about it, for I see that there is a body of men in this country who have formed themselves into a company for the purpose of making what they call the Jordan Valley Canal, their object being to submerge the shores of the Sea of Galilee, and many of the parts of the Holy Land trodden by the feet of our Saviour. All I can say is, "God stand in the way of their attempt;" and I hope the time will have come before they can accomplish or even begin their enterprise—that the Jews will have returned to their own land, and be able and willing to defend themselves against the attack of such irreverent invaders.

Letters to the Editor.

THE SPELDHURST FLOGGING CASE.

REFERRING to our recent note on this case, a correspondent asks us to state that the punishment of the two boys who had attended a chapel was administered by their father, the schoolmaster, because of disobedience. Says our correspondent: "This was done against the advice of Rev. D. Mackinnon, who was in no way responsible for the father's action."

"THE FACTS ABOUT VIVISECTION."

The following letter, sent to a friend in London, has been forwarded to us, and we gladly give it a place in our columns:—

An article in THE CHRISTIAN of April 24 has just been brought to our notice. It contains a serious mis-statement which it is desirable to correct. It occurs in extracts from a book recently published on Vivisection. In the course of these the following words are quoted:—

"Dr. Burdon Sanderson described in detail an experiment on a dog, of which the following is a summary." Then come eight paragraphs of description of the experiment, followed by these words: "Dr. Burdon Sanderson is spoken of by Dr. Simon (Question 1476) as one of the humanest of men, but this is the manner in which he concludes his description of the experiments: 'This beautiful, simple experiment we owe to Dr. Strieker, with whom I had the pleasure of repeating it here very frequently last summer.'"

The truth is that the words have *no reference whatever* to the description of an experiment which went before. The former was narrated in the course of a lecture as an experiment performed in Germany several years previously. The comment is a foot-note to the same lecture, and has reference to an experiment on a frog *which had been killed.* Anyone can satisfy himself of this by referring to the *Medical Times*, No. 1094, p. 684.

I make no remarks on the unjustifiable insinuation as to my husband's character contained in the sentences quoted.—Yours very sincerely,

50, *Banbury-road, Oxford.* G. B. SANDERSON.

RELIGIOUS AFFAIRS AT MALTA.

DEAR SIR,—In a recent issue of THE CHRISTIAN, you mention the unsatisfactory state of religious affairs at Malta. Unfortunately such would appear to be a very mild putting of the case. A short time ago, a lady well known at home for her work among sailors, was turned out of the Naval Hospital at Malta, in so rude a manner that even the men nurses felt compelled to make a sort of apology for having to act.

The same hindrance which was formerly exercised at Haslar seems to be now in force at Malta. While there a short time ago, I was told, on what would appear good authority, of a recent case in which "extreme unction" was administered to a dying patient, and he not a Roman Catholic. The same authority also informed me that, through the influence of a clergyman of the Church of England, the Bible had been banished, and it was hoped soon to banish Temperance work, from the rooms of an Institute for Soldiers and Sailors.

So rigorously is the rule about searching men who go to visit friends at the hospital carried out, that a blue-jacket was not even allowed to take in his Bible, which he had purposed reading to a sick friend. When the Word of God and religious books are prohibited, while such papers as *The Freethinker* obtain admission, matters may well have stronger terms than "unsatisfactory" applied to them.—Yours faithfully,

A VISITOR AT MALTA.

[We have also received a letter from Cairo stating that a lady who has been much blessed of God in visiting the sick soldiers in the Citadel Hospital there, has been prohibited by the authorities from further visitation because she gave with some flowers, a tract to each of two Protestant soldiers. Such intolerance is to be deprecated most earnestly, and is unworthy of the name of religion.—ED.]

"THE HIGHER CHRISTIAN LIFE."

DEAR SIR,—At the first meeting of the Conference on "The Higher Christian Life," recently held in the Haverstock-hill Vestry-hall, a speaker on the platform said: "Men preach for sin, plead for sin in all the churches around us." "Christianity is corrupted." "We must go to the root of the matter: the root of the matter is false teaching." After the meeting I addressed him outside the hall, and inquired whether he knew the Hampstead clergy and ministers. "No." Then I asked his authority for accusing them of "pleading for sin," and reminded him of the ninth commandment. The good brother seemed embarrassed, and assured me he meant nothing personal; it was religious teachers generally he referred to. I might have asked him whom among the most notable he could name as instances—Aitken or Haslam, or Spurgeon or Moody? But he tried to crush me by a personal appeal; I must come out of the corruption, give up the traditions of men—which was rather hard upon me, seeing he had not the slightest knowledge of my opinions. However, I stuck to my point.

Now, I turned round upon this good brother, and said I feared that there was a defect in popular religious teaching, and that the meeting we had just left, the speeches made, its very title even, afforded illustrations of this error. "The Higher Christian Life"—Is there, then, a Lower Christian Life? I denied it. The Christian life is one—not two—it admits of growth, but it is one life from first beginning to final perfection. But in the meeting, one of the Salvation sisters spoke of a state of justification, in which the believer in his life differed not at all from an infidel. Such doctrine seemed to me false and perilous. Yet I fear that it is too common. The impression is produced that there are two states of salvation, two stages of Christian life. At first the great business is to get saved from hell fire. The second stage is sanctification, salvation, holiness. While you are talking about the first, the second may be left out of sight. Is that Christianity? Is that the Gospel of our Lord and Saviour Jesus Christ?

My friend seemed to wish to get away, and I let him go, bidding him, in the name of my Master, to offer the higher, the highest Christian life to the worst of sinners.—I am, &c.,

AN OLD MISSIONARY.

Hampstead, N.W., May 10.

SCATTERING THE SEED.—The Berlin Society for the spread of Christian literature supplies 100 restaurants in Berlin with eight different religious and useful journals and papers. In the provinces fifty-four places are thus supplied.

MOTHERWELL, N.B.—A correspondent writing of the services here conducted by Mr. Dunn, says:—"Delightful times here. The hall is crowded night after night with iron workers, and great numbers of them are coming to the Lord. Sunday week was a day of great power and blessing. The workers had their hands full with anxious souls."

NEW YORK.—The International Free Reading Room, of 371, Third Avenue, in this city, has now removed to 744, Broadway. Would you be so kind as to insert this notice, as many subscribers send your paper to the Reading Room. For this we would express our thanks.—Yours respectfully,

WM. J. BOYNTON.

744, *Broadway, New York.*

CHINA INLAND MISSION.—Annual Meeting on Thursday, May 29, at Mildmay Conference Hall: afternoon at 3 o'clock, Lord Shaftesbury in the chair; evening at 7 o'clock, Mr. George Williams in the chair. The evening meeting was in our May Meeting List stated, in error, to be held at Exeter Hall. Mr. Hudson Taylor and several missionaries from China will be present.

PADDINGTON-GREEN CHILDREN'S HOSPITAL.—A meeting in connection with this institution was held at the hospital on Thursday last. Mr. George Hanbury (chairman) stated that the hospital had grown out of the children's dispensary in Bell-street, Edgware-road, and was opened to receive patients in 1883. Mr. T. A. Denny felt convinced of the need of the hospital, and was sure that there would always be plenty of children brought to it. Rev. E. W. Moore said nothing appealed more strongly to their sympathies than the sufferings of poor little children. What was more necessary to ultimate recovery than proper nursing and suitable diet? These were not to be had in the miserable homes of the poor. He was sure the claims of the charity only required to be made known for the necessary funds to be forthcoming.

Notices of Books, &c.

THE GLORIES OF THE MAN OF SORROWS is the title of a little volume published by *Cassell & Co.*, 2s. 6d. It contains six Lenten Sermons preached at St. James's Church, Piccadilly, by the Rev. H. G. BONAVIA HUNT. They are evangelical, thoughtful, practical, and suggestive.

A WOMAN'S WORK; or, Memorials of Eliza Fletcher. By Rev. C. A. SALMOND. 3s. 6d. *J. N. Mackinlay, Glasgow.* All who can appreciate the memoirs of Christian life and service will be deeply interested in the perusal of this book. Miss Fletcher was no ordinary woman, and her life was one of great usefulness and devotion to the cause of Christ. A portion of the book consists of a biographical sketch, the rest containing notes of addresses, chiefly to her Bible-class. Her remarks are intensely practical and pungent, and this record of both her words and actions should stimulate every reader to a closer walk with God, and more earnest endeavour for the good of our fellow-men. It is a worthy tribute to a noble woman.

THE TWOFOLD LIFE. By A. J. GORDON, D.D. *Hodder & Stoughton.* 3s. 6d. A specially instructive and useful book, written mainly for spiritual help and quickening of Christian ministers and workers. The work of the Holy Spirit in the believer is set forth very fully, the enduement of the Spirit for power, for service, for testimony, for success, being in brief the subject of the book. A special feature of this work is that the author lays much stress upon the manifestation of the Spirit's presence in the Church, and illustrates his theme by reference to the lives of saints of all ages, skilfully blending Scripture exposition with religious incident. It is sure to be a favourite book with spiritually-minded readers, and will, doubtless, help many to a better understanding and fuller realisation of the abundant life Jesus Christ came to secure for those who believe on Him.

TERSE TALK ON TIMELY TOPICS. By HENRY VARLEY. *Nisbet & Co.* 3s. 6d. The title very fairly expresses the character and aim of the book, which is cheerful, chatty, and companionable, as the author has endeavoured to make it. Some of the pieces it contains have appeared in *The Christian Commonwealth*, but are revised, and most of them amplified in the revision. A good index of subjects is appended, a glance at which shows the wide range of thought covered by the volume. Anecdotes and illustrations, gathered from a variety of sources abound, and a strong healthy moral tone, as well as the more distinctly spiritual element, pervades its pages. Altogether, Mr. Varley's first attempt to publish a volume deserves and is likely to secure success. It is specially adapted for circulation among young men, and should be in all libraries for their use.

WICLIF AND HUS. By Dr. LOSERTH. *Hodder & Stoughton.* 7s. 6d. This is one of the most able works on the Lollard movement that has appeared of late. After setting forth in a copious introduction the opinions of competent scholars as to the relation of Hus to the tenets of Wycliffe, it gives a number of sketches of men who, though less generally known, played very important parts as precursors of the great reformers abroad. The major part is devoted to the life of Hus; but as his views and tenets were so similar to those of his predecessor, the two men may be linked together as the leaders of the early stages of reform. It is admirably translated from the original German by Rev. M. J. Evans, and loses none of its force by the traduction. As a compact and yet exhaustive treatise on a movement to which all Christendom is indebted, we believe it will do good service on its mission.

THE BIBLE TRUE TO ITSELF: A Treatise on the Historical Truth of the Old Testament. By A. MOODY-STUART, D.D. *James Nisbet & Co.* 5s. It is gratifying to find this veteran theologian writing in refutation of modern theories respecting the Old Testament. We have read much on the subject, but have met with nothing that exposes with such a fine temper and such conclusiveness of reasoning the speculations of some modern writers. The argument of Dr. Moody-Stuart against the ceremonials of the tabernacle in the wilderness being the institutions and the ritual of the temple under Ezra and his successors, seems to us overwhelming. Equally valuable is the evidence offered in favour of the authorship of both parts of Isaiah. The untenableness of much modern criticism is shown in a few chapters, which must make the book a standard one. On other points lately raised by this destructive school, the reasoning is calm, candid, and convincing. We rejoice that the Old Testament has found such an able defender.

GOD IS LOVE. Sacred Song, by Sir JOHN BOWRING, set to music by Miss MARIAN PEARCE. 1s. 6d. nett. *Jos. Williams, 24, Berners-street, W.* The beautiful words are well known. The music before us is pretty, and well suited to the words. The song may also be had direct from Miss Pearce, 19, Victoria-road, Margate.

Two more additions have been made to the series of "Normal Studies for Teachers," viz., THE YOUNG TEACHER, an elementary handbook of instruction, by W. H. GROSER, 2s., and FROM CHRIST TO CONSTANTINE, or Christianity in the First three Centuries, by W. F. ADENEY, 2s. (*Sunday-school Union.*) They both contain valuable help to such work.

IN DIVINE REALITIES FORESHADOWED IN THE TABERNACLE AND ITS SERVICES the reader will find many good and striking hints explanatory of the precious truths typified by the Levitical economy. The book comprises seven lectures on the subject, by GEORGE HUCKLESBY, and is published by *W. B. Horner & Son.* (1s. 6d.) The lectures have been frequently delivered by the author, and he has done well to commit them to print.

NEEDLEWORK FOR LADIES, for Pleasure and Profit. By "Dorinda." 1s. 6d. *Swan, Sonnenschein & Co.* The authoress appears to possess good taste, and we have no doubt that the suggestions will be of great service to ladies wishing to increase their incomes by plain and fancy needlework. She shows how to make it remunerative, and gives instructions for the newest and most fashionable kinds of fancy work, with directions and recipes for various pretty and saleable articles.

SHADOWS; or, Scenes in the Life of an Old Armchair (with illustrations). By Mrs. O. F. WALTON. 4s. *Religious Tract Society.* This gifted writer has already made her talent known and appreciated in "Christie's Old Organ" and a "Peep behind the Scenes." Although this book does not contain the pathos of the one nor the startling revelations of the other, it is nevertheless a very interesting narrative, which adds its testimony to the truth of the divine assurance, "Be sure your sin will find you out." It will make a very readable and pretty present.

PRESENT DAY TRACTS ON CHRISTIAN EVIDENCE, DOCTRINE, AND MORALS. Vol. IV. 4s. 6d. *Religious Tract Society.* We have already given a separate notice of some of the tracts that appear in this portable and well got-up volume. We would now draw special attention to Dr. Porter's admirable argument for the truth of Christianity on the mutual relations of its three elements—its history, doctrine, and life, and to Prebendary Row's powerful statement of the historical reality of the Christ of the Gospels from the unity of characteristics assigned to Him by the Evangelists. This line of evidence is very instructive as well as convincing, and likely to do good service.

THE LOST TASMANIAN RACE. By JAMES BONWICK, F.R.G.S. (with illustrations). 4s. *Sampson Low & Co.* This is an interesting collection of facts and particulars relating to the lives and habits of early colonial races, especially the Tasmanians. It is an abridged reproduction of "The Last of the Tasmanians." The earlier works of this author are well known and worthily appreciated, and he has spared no pains in this to gather together incidents of interest to his readers. It reveals a sad tale of the past, and while we rejoice in the present civilisation of our Australian colonies, we cannot but mourn that in some cases such questionable measures were used in conquering a people less enlightened and less powerful than ourselves.

EARTH'S EARLIEST AGES; AND THEIR CONNECTION WITH MODERN SPIRITUALISM AND THEOSOPHY. By G. H. PEMBER, M.A. 7s. 6d. *Hodder & Stoughton.* Mr. Pember is favourably known for his able work on the great prophecies concerning the Gentiles, the Jews, and the Church of God. The present volume looks backward, and deals with very grave aspects of the present times. Intelligent readers may differ from the conclusions arrived at, but they will not differ as to the devout spirit, the scholarship, the clear, masterly style, and the appeal throughout to Scripture. We do not discern any positive scriptural basis for the author's theory of a preadamite kingdom of Satan upon earth; though we think the hints which are given concerning Satan's authority and power ought to be more seriously studied. Mr. Pember's book may be read with advantage by those who would follow in this line of inquiry. The 220 pages of the book on spiritualism, and the modern movement of an occult theosophy, are very remarkable and startling. These latter chapters give proof of careful research.

On the 31st May, the proprietors of *The Graphic* will publish on a large extra sheet a BIRD'S-EYE VIEW OF LONDON AS SEEN FROM A BALLOON. This is said to be the first time that an artist has gone up for the special purpose of making panoramic drawings of London. This feat has been accomplished by Mr. W. L. Wyllie, who went up on behalf of *The Graphic*, being accompanied by the eminent aeronaut, Mr. Simmons. With his keen artistic vision, Mr. Wyllie was able to see a great deal of the general effect, during his brief voyage through the air, but the whole of the details had afterwards to be carefully sketched from various high points of the metropolis. In this part of the work Mr. Wyllie was aided by Mr. H. W. Brewer, the beauty and accuracy of whose architectural drawings are well known.

ROCK VERSUS SAND; OR, THE FOUNDATIONS OF THE CHRISTIAN FAITH. By J. MONRO GIBSON, D.D. *Nisbet & Co.* Dr. Gibson is admirably qualified to undertake such a task as he has set himself in this volume, which displays rare skill and originality in its structure and composition. Following in his argument the order of God, Christ, the Bible, he unfolds clearly and logically the evidence that our belief in each and all of them is founded on solid rock, and in no degree upon shifting sand. The heart, the soul, the intellect, the conscience, are placed in the witness box, and made to testify for God and truth; and by their joint testimony with the works of nature they are shown to necessitate the existence of God, and to point to the certainty that He would reveal Himself to man. The life, works, and resurrection of Christ are then carefully reviewed, and by evidences, independent of inspiration, proved to be authentic, compelling conviction and assured confidence as to their truth. We are thus led to the inspiration of the sacred Scriptures, and a complete foundation for truth to build upon is deeply and solidly laid. We commend the book most heartily, as one in every way serviceable to the cause of truth. The style is popular without being loose, the arguments full without being diffuse, and the criticism of opponents firm and bold without being harsh or one-sided.

WE have also received the following:—

The Religious Tract Society:
- Shadows, by Mrs. Walton, 4s.
- Almost too Late, by Helen C. Garland, 2s.
- Her Object in Life, by Isabella Mayo, 2s. 6d.

Hodder & Stoughton:
- Religion in History and in the Life of To-day, by Dr Fairbairn, 1s. 6d.

W. Hunt & Co.:
- The Parochial Missing Link, by Rev. Henry Dening, 3d. and 6d.

Shaw & Co.:
- Thoughts on Subjects of Present Interest in the Church of God, 1s.
- John de Wycliffe, and What he Did for England, by Emily S. Holt, 3s. 6d.
- In Wyclif's Days; or, a Safe Hiding-place, by Grace Stebbing, 2s. 6d.
- Left to Ourselves; or, John Headley's Promise, by Catherine Shaw.
- The Sea Gull's Nest, by Emily Brodie.
- Leo and Dick; or, Seeds of Kindness, by C. E. S.
- Friendless Johnny, by Jennie Harrison.
- Shaw's Home Series: John de Wycliffe, by E. S. Holt; Water Gipsies, by L. T. Meade; Only a Tramp, by G. Stebbing, 6d. each.

S. W. Partridge & Co.:
- These Fifty Years, being the Jubilee Volume of the London City Mission, by J. M. Weylland; introduction by Lord Shaftesbury.

T. Woolmer:
- Memoir of T. B. Smithies, by G. Stringer Rowe, 1s. 6d. Rutherford's Letters, 2s.

W. Isbister, Limited:
- Short Addresses given at a Mothers' Meeting.

Alexander & Shepheard:
- Martin Luther, a poem, by Rev. E. Walters.

Pamphlets received:—

J. W. Kolckmann, Langham-place:
- The Utility and Morality of Vivisection, by T. Gore, LL.D., 6d.

Philip & Son, Fleet-street:
- Why do we Bantize our Children? (An Answer to the Opponents of Infant Baptism), by Johannes Winchelhaus, 6d.

Rivingtons:
- Sobriety: Teachings of Holy Scripture, by Rev. C. L. Coghlan, 3d.
- True Temperance, as Taught by the Bible, by M. Austen Leigh, 3d.

W. Hunt & Co:
- The Blood: Thoughts on Acts xvii. 26, by Bishop Ryle, 2d

Church of England Book Society:
- The Presence of Christ in the Lord's Supper, by Rev. Preb. Boultbee, 3d.

THE ANCHORAGE MISSION.

THE ANCHORAGE HOUSE, Regent's Park, N.W. THE MISSION HALL, Queen Anne's Gate, Westminster.

Committee—George Hanbury, Esq.; Rev. H. E. Fox; Colonel Stuart Wortley.

GOSPEL MISSION AND PREVENTIVE WORK.

In addition to the Sunday and Week-day Services, Sunday Schools, Mothers' Meetings, &c., in the Mission Hall, Classes are now held for the instruction of young girls of various ages in the truths of the Gospel, and for teaching them sewing, cutting out, mending, and other such things as may be useful to them in their various positions in life.

Bible Classes for domestic servants, young women in houses of business, and others, are being arranged. All classes are conducted by Ladies.

RESCUE WORK.

The Anchorage House meets a great and acknowledged want, *in sheltering respectable young women who have been led astray*. Many and many a poor creature, now sunk in the sinful life of our great cities, might have been saved had such an opportunity come before her in the early days of her sin.

Special Mission Services are held from time to time for women living in sin.

The whole work of the Mission is directed towards producing a clear and definite change of heart, through simple belief and trust in the Atoning Blood of the Lord Jesus Christ. The work accomplished during past years shows that the blessing of God rests on what is done with that view only.

The expenses are necessarily heavy, and an earnest appeal for assistance is made to those who sympathise with work carried on on the lines indicated above. No debt will be incurred, and the work done can therefore only be in accordance with the funds sent in from outside sources, in aid of that found by the Members of the Committee and their friends.

Papers, containing a full account of the work of the Anchorage Mission, including suggestions as to the way found wisest by experience to overcome certain difficulties found in dealing with young women about to become mothers, and rules for admission to the Anchorage House, will be sent on application by letter (not post-cards), to Mrs. H. Stuart Wortley, President of the Ladies' Committee, Rosslyn House, Grove End Road, N.W., to whom, to any Member of Committee, or Messrs. Morgan & Scott, subscriptions, which are much wanted *now*, may be sent.

EVANGELIZATION IN SPAIN AND PORTUGAL.

In Spain and Portugal, where until quite lately Reform has seemed to many an impossibility, there are now several thousand native Protestants. Confronted by obloquy and persecution, these noble Reformers have asserted for themselves and their fellow-countrymen their right to an "open Bible," and to the "free salvation" therein proclaimed. They are carrying on a really spiritual work—the result of an open Bible, and of that glad tidings which is "the power of God unto salvation." Those who are engaged in the work are thoroughly in earnest—anxious about their own spiritual welfare, anxious about that of their fellow-countrymen. Every member of these Churches is taught to regard himself as a missionary, and many of them gladly accept the responsibility. But these Reformers are only a handful in the midst of a vast Roman Catholic population. They are few, and poor, and weak. They are passing through the ordeal from which we emerged 300 years ago. We have safely reached the shore. They are still struggling through the waves. A cry comes to us as it did to the Apostle of old, "Come and help us." Shall we not, as he did, haste to the rescue of these our brethren, assuredly believing that the Lord Himself has called us?

Shall these our brethren sink—
And we so near!
Dare we from danger shrink—
And they so dear!

Ah! ye who still delay,
What if in the last Great Day
Ye should for mercy pray,
And none should hear!

Christ! let it not be thus—
Be Thou at hand!
Dear Lord, who died for us,
Now by us stand!

Teach us the lost to seek,
Help the strong to help the weak,
Safe through the waters bleak,
Bring all to land!

CONTRIBUTIONS in aid of the SPANISH and PORTUGUESE CHURCH AID SOCIETY will be gratefully received by the Rev. L. S. TUGWELL, Secretary, 8, Adam-street, Adelphi, London, W.C. Cheques and Post-office Orders (on Charing-cross Office) should be crossed BARCLAY, BEVAN & CO.

The ANNUAL MEETING of the SPANISH, PORTUGUESE, and MEXICAN CHURCH AID SOCIETY will (D.V.) be held at WILLIS'S ROOMS, KING'S-STREET, ST. JAMES'S, on THURSDAY, May 29th, at 2.30 p.m. The Right Hon. the Earl of ABERDEEN will preside, and Addresses will be delivered by the Most Rev. Lord Plunket, Bishop of Meath (who has recently visited the work in Spain and Portugal); the Rev. Canon Pope, D.D., British Chaplain at Lisbon; the Rev. E. W. Moore, of Brunswick Chapel; the Rev. R. J. Simpson, of Curson Chapel; the Rev. Saolto D. C. Douglas, of All Souls', Langham-place, and others.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

Established 1822.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.

OFFICES:
27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. Jas. Kearney White, *or by the Proprietors of this paper.*

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President—Rt. Hon. the Earl of SHAFTESBURY.

Jewish Colony, Cyprus. *Water found.* The wells a great success. £500 WANTED to build first set of cottages, wash-houses, and cattle-sheds.

Hon. Treasurer—R. C. L. BEVAN, Esq.

Donations Received by the Bankers,

Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland.

Mrs. FINN, *Secretary.*

Office—41, Parliament-street, Westminster, S.W.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Contributions of any amount most thankfully received by the Bankers, Messrs. Smith, Payne, and Smiths, 1, Lombard-street; or by the Secretary,

Offices: Ludgate Circus. A. O. CHARLES.

HOMES OF HOPE,

4, 5, and 6, Regent-square, Gray's Inn-road, London, W.C.

This Society was established in 1860 for the reception of the less degraded class of penitent young women. Young women are admitted on any day, and coming from any quarter whatsoever, if there be room and funds. Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied. A Home has been opened for the reception of such young women before they become mothers, as are unfitted from their previous good character and position to mix with others. The applications for admission are *painfully urgent*. Funds are greatly needed.

HENRY THOMPSON, *Treasurer*, 38, Mincing-lane, E.C.

CHURCH ARMY.

FIRST ANNUAL MEETING will be held in PRINCES HALL, PICCADILLY, on WEDNESDAY AFTERNOON, MAY 28, at 3.30.

Chairman—The LORD BISHOP of OXFORD.

Speakers—Earl Shaftesbury, K.G., Lord Mount Temple, the Hon. and Rev. E. Carr Glyn, Rev. Evan H. Hopkins, Rev. S. A. Selwyn, Rev. F. S. Webster, Edward Clifford, Esq., and others.

CHRISTIAN COMMUNITY.

THE ONE HUNDRED AND TWELFTH ANNUAL MEETING will be held in the MEMORIAL HALL, London Street, Bethnal Green (close by the Junction Station, G.E.R.), on Monday Evening, May 26, 1884.

GEORGE WILLIAMS, ESQ., will take the Chair at 7 o'clock.

The Meeting will be addressed by the Revs. Ira Boseley, R. P. Downes, R. Mitchell, Josiah Turley, J. De Kewer Williams, and W. Tyler; F. A. Bevan, Esq. (Treasurer), Lieut.-Colonel B. Wilmot Brooke, T. J. W. Bennett, and S. G. Sheppard, Esqs.

Tea and Coffee will be provided at 6 o'clock prompt.

A Collection will be made.

Help is very much needed, and Donations can be sent to the Secretary, J. Atkinson, 10, Enfield-road South, Kingsland, or to the Editor of "The Christian."

A MEETING ON BEHALF OF Miss de BROEN'S

Important MISSION in BELLEVILLE, PARIS, will be held (D.V.) in the Mansion House on Monday, May 26, at 3 o'clock, under the Presidency of

THE RIGHT HON. THE LORD MAYOR, M.P.

Lord Shaftesbury, K.G., Miss de Broen, and others will address the Meeting.

All interested in Evangelisation in France are cordially invited.

Apply for cards of invitation to Miss de Broen, care of La Comtesse Heloise de Manin, 14, Sussex-gardens, W.

CHRISTIAN EVIDENCE SOCIETY.

—The ANNUAL MEETING will be held at Exeter Hall, Strand, on Tuesday next, May 27, 1884, at 2.30 p.m. Chairman, The Right Rev. The Lord Bishop of Derry. Speakers: E. Clarke, Esq., Q.C., M.P., Rev. J. Clifford, LL.D., B.Sc., F.G.S., Rev. J. H. Rigg, D.D., Rev. C. H. Waller, M.A., Rev. Prebendary Whittington, M.A., and others.

No Tickets required.

Offices: 13, Buckingham-street, Strand, W.C.

ZENANA AND MEDICAL MISSION,

School and Home,

58, ST. GEORGE'S ROAD, S.W.

THE ANNUAL MEETING

Will (D.V.) be held in

EXETER HALL (COUNCIL ROOM),

On WEDNESDAY EVENING, MAY 28, 1884.

Chair to be taken at 7 o'clock by

HIS GRACE THE LORD ARCHBISHOP OF YORK,

Supported by

Sir Richard Temple, Bt., G.C.S.I., Ex-Gov.-General of Bengal; Sir Wm. McArthur, M.P., K.C.M.G.; Rev. Dr. Rigg; Dr. Heywood Smith; Dr. Routh; Rev. W. Sinclair; and other friends of Medical Missions.

All friends are cordially invited

Continental and Foreign Notes.

THE GOLD COAST.

IN consequence of the numerous cases of illness and death among the French missionaries on the Gold Coast, an exploring party travelled inland to see if they could find a more healthful climate. After an absence of forty-four days the party returned unsuccessful in that respect, but wherever they announced the good news they were favourably received, many of the chiefs expressing a strong desire for missionaries.

THE PHILADELPHIA SABBATH ASSOCIATION,

Established forty-four years since, composed of representatives of all denominations, is active in agitating the Sabbath question. Several meetings have been held in response to the call which was issued from the Union, for prayer for the better observance of the Sabbath, in connection with the Ministerial Union of this city. It is hoped that the newly-inaugurated mayor will take steps to close liquor dens on the Sabbath.

GIBRALTAR.

During the past few weeks we have been much cheered by visits from various fellow labourers in the Lord's vineyard, on their way to and from their Mission fields. These include Dr. Witten, late of the Brighton Medical Mission, Rev. H. P. Chapman, of Walworth, and Mr. and Mrs. Campbell, of Glasgow, who have given us refreshing and encouraging addresses, to stimulate us to further service. We shall at all times be glad to welcome any workers on their way, as steamers generally remain here for several hours.

G. HOLMES.

Soldiers' Institute, Gibraltar.

A RATIONALIST SAVED.

Dr. Hildebrandt, a learned German naturalist, travelled eight years in Africa and Madagascar, and gained a deservedly high name in the scientific world. He arrived in Madagascar a Rationalist, but died there a believer in Christ. When he was taken ill he was received into the house of the Norwegian Missionary and Dr. Borchgrewink at Antananarivo, where he died. When the missionary saw that the illness was likely to be fatal, he told him so, and said, "Shall we not together call upon God, and ask Him to reveal Jesus to you as his Son and as the only Saviour from death and judgment?" He willingly consented. "During the prayer," relates Dr. Borchgrewink, "the doubts which had so long held him captive disappeared, and soon after, when my wife came into the room, he stretched out both his hands, while joy beamed from his face, and triumphantly cried out, 'Yes, dear friend, there is indeed a Christ,' and he often repeated that he could now die with joy."—*Wahrheitszeugen.*

THE MISSION SCHOONER "MYSTERY."

Our Mission vessel has been for a few weeks in Havre, and we have been much encouraged in our work among the French sailors, fishermen, &c., who are attracted by the singing on board. The crowded gatherings night after night, and on the Lord's Day, made us anxious to continue in the port, but a more pressing need being felt at Trouville, we engaged our French pilot to take us in tow, and arrived there on May 8. Although it was nearly nine o'clock at night, we were welcomed by some French Protestants, who came on board and joined with us in prayer and praise.

There are here a number of French Protestants and Roman Catholics longing for the good news of the Gospel. They need the sympathy and prayer of the Church of Christ. If some warm-hearted, loving Christians could settle down amongst them, and hire a room for Gospel preaching, they would be doing the Lord's work. Weather permitting, we leave on the 23rd for Dunkerque.

Some four years ago I had the pleasure of lending the vessel to Count Bobrinskey and the Hon. Miss Waldegrave. Lard Radstock and his lady friends have also been labouring here, and have left the mark of their esteem in the hearts and homes of the people, through their deep and loving sympathy, while the light of the Gospel has dawned upon many in this fashionable watering-place.

H. COOK.

Trouville.

Notices.

SEAWEED.—Would Christian friends kindly send me a few bright fine pieces to help with Christian work? A. O. Grant, Craigend House, Linlithgow, N.B.

COMMUNICATIONS RECEIVED WITH THANKS.—J.P.L. S.H. M.H.I. W.A. C.K. F.P.M. J.M. W.B. F.P. J.W.S. J.W.G. S.T. S.C. S.G. J.B.M. A.B. G.F.T. D.M. H.B.F. T.F. C.T. T.C. R.H. T.W.B. E.T. R.G.V. T.B.S. E.M.A.C. R.L. G.H. H.E.F. H.A.B. W.B.D. H.N. S.H. T.B. A.M.D. M.J.H.T. J.V.S. E.T.R. A.W. W.D. W.H.A. W.G. A.H. T.F. S.N. H.B. H.W. A.B. D.S. R.B. W.R.B. R.A. A.M. M.M. F.C.B. B.G.P. H.W.F. J.E.B. G.P. L.B. E.B. S.T. F.A.F. J.G.S. E.A.R. W.A.P. J.W.F. J.T. J.J.S. H.E.B. C.C. J.W.B. J.M. F.J.R. F.C. M.W. M.P. E.J.M. A.H.G. E.P. H.E.B F.D. A.G.M. D.W. T.S.M. D.S.G. S.L.B. H.T. A.A. H.W.G.

APPLICANTS FOR TRACTS. — H. Teasdale, 43, Upper Thorpe-road, Sheffield; T. Plumridge, Wooburn-green, near Beaconsfield; Miss Hellmann, 17, Pemberton-gardens, Junction-road, N.; W. Tyler, Parcels Office, G.N.R., Hitchin Station; A. F. Cotton, 2, Derby-road, Ponder's-end; Mr. J. Taylor, 83, Cressy-place, Stepney-green, E.; Miss A. B. Brenton, South-street, South Petherton, Somerset; Mr. C. Appleton, 216, Dalling-road, Hammersmith; Miss E. Waskett, 6, Queen's-road-villas, Battersea-park; Miss Charriere, 14, Stanley-street, Queen's-road, Battersea-park; Mr. R. Bartlett, 228, Marylebone-road, N.W.; A. G. Marment, 32, Elliott-street, Newcastle-under-Lyme.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY IN LONDON.

CROYDON.—Till May 26.

TEMPLE-GARDENS HALL, Thames Embankment, commencing May 27. Preliminary prayer-meeting at 5 o'clock on Monday, May 26, at the hall. Choir, stewards, and workers invited to attend.—Meetings for prayer daily at 3, Bridewell-place, New Bridge-street, E.C., at 5 o'clock, May 21, 22, and 23.

DR. PENTECOST AND MR. STEBBINS, Conference Hall, Eccleston-street (near Victoria Station). Sunday, May 25, 3 and 7 p.m. Week meetings, at 8 p.m., Saturday excepted. Bible Readings, at 3, Monday to Friday.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

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MESSRS. FULLERTON AND SMITH.—To May 25, Cardiff; June 1 to 22, Dundee.

MR. DENHAM SMITH.—May, Upper Clapton; June and July, St. George's Hall, Langham-place, W.

MR. HENRY THORNE.—May 21 to 24, Maryport, Workington, and neighbourhood; 25 to 27, Penrith; 28 to 30, Kendal; 31 to June 3, Derby; 4, Kidderminster; 5, Malvern; 6, Evesham; 7 to 9, West Bromwich; 10, Banbury; 11, Coventry; 12, Birmingham; 13, Wednesbury; 14 and 15, Walsall.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

FINSBURY-PARK HALL.—Gospel Temperance Mission, by Mr. W. Forbes, on June 2, 3, and 4, at 8 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sundays, during May, at 11 a.m. and 7 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, May 25, 3.30 p.m., Rev. W. H. King; 7 p.m., Mr. Elvin and Mr. Evans.

MALDEN HALL, Kentish Town (five minutes' walk from Fleet Hall).—Mr. C. Inglis, Sunday, May 25, at 7 p.m.; Thursday, at 7.30 p.m.

BLYTHE-LANE, West Kensington.—Tent services, Sunday, at 3, and every night (except Saturday), at 8, by Messrs. F. E. Marsh, W. R. Lane, Chas. Inglis, C. V. T. Onslow, C. Russell Hurditch, and others.

EVANGELISTIC MISSION.—Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road; Kilburn Hall (not Town Hall), Kilburn; Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction—all, Sunday, 7 p.m.

SOUTH LONDON CHOIR (and Clapham and Wandsworth Divisions).—Friday, May 23, 7 p.m., Presbyterian School-rooms, Clapham-road; May 25, and each night following (excepting Saturday), The Tent, Stewart's-road, Wandsworth-road; Sundays, 6.30 p.m.; week nights, 7.30 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers and Mr. Westall at Fowey; Mr. W. L. Seyler at Catford, May 19—23, at 7; Mr. E. Arrowsmith at Durham, May 22—25; Mr. A. C. P. Coote at Fairfield Hall, Croydon, May 24, at 3.30 p.m.; Mr. H. Hankinson, at the South London Conference Hall, Clapham-road, May 24, at 3. Meeting at Exeter Hall, Rev. J. Monro Gibson presiding, May 22, at 6.30 p.m.

Y.M.C. ASSOCIATIONS.

CITY BRANCH, 61, GRACECHURCH-STREET.—Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday excepted). Bible readings in Isaiah, Tuesdays, 6 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Sunday, May 25, at 8 a.m., breakfast; 9 a.m., address by Mr. W. P. Paton. Young men heartily invited. Wednesday, 6 to 10 p.m., anxious inquirers and strangers welcomed.

WESTBOURNE GROVE, Monmouth Hall, Monmouth-road.—Bible-reading each Sunday, 3.15 p.m. Prayer meeting, Tuesday, 9 p.m.

185, ALDERSGATE-STREET, E.C.—Annual meeting of Foreign Missionary Society, Friday, 23rd inst., p.m.

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in May, at noon, Rev. J. G. Rogers.

MEETINGS OF BELIEVERS, Merrion Hall, Lower Merrion-street, Merrion-square, Dublin, June 10, 11, and 12.

CHURCH ARMY.—Annual meeting, Wednesday, May 28, at 3.30 p.m., Princess Hall, Piccadilly. Chairman, Bishop of Oxford.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 23, at 7 p.m., Dr. Smythe on "Truly to know God." Tea at 6.

GOVERNESSES' PRAYER MEETING.—Last Saturday in the month, 3.30 p.m. Miss Virgo removed to 3, Allen-terrace, High-street, Kensington.

NAVAL AND MILITARY BIBLE SOCIETY, 32, Sackville-street, W.—Annual meeting, May 23, at 2 p.m. Chairman, Gen. Sir Arthur Lawrence, K.C.B.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. May 23, Rev. F. Sulivan; 30, Rev. J. A. Jacob.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: May 22, "The Glorious Ascension;" 29, "The Crown Jewels."

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, June 6. Tea at 6; meeting at 6.45. An address by Mr. Denham Smith, subject, "The Christian, his Calling and Destiny."

RAILWAY MISSION.—Annual meeting, Exeter Hall, May 22, 7.30 p.m. Chairman, Mr. T. A. Denny. Speakers: Lady Hope, Rev. C. B. Sawday, Mr. S. G. Sheppard, and Railway Delegates. Mr. McGranahan's Male Choir will sing.

LATYMER-ROAD MISSION.—Meeting, Mansion House, May 27, at 3 p.m., for Children's Convalescent Homes connected with above. The Lord Mayor will preside. May 29, at 7.30 p.m., Lord Shaftesbury will open the new wing, Blechynden-street, Notting-hill, and will preside at the annual meeting on the same evening.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 17, 1884.

	£	s.	d.
Dr. Barnardo's Homes—G. G. 10s.; O'C. £3; H. £5; E. H. £1; R. C. £10; E. P. 10s.	20	0	0
China Inland Mission—Mrs. H. S. £1; G. J. 2s. 6d.; J. A. £2; K. M. 1s.; R. C. £10 5s.	13	8	6
Ladies' Samaritan Society (Paralysed and Epileptic) M.	0	6	0
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British Home for Incurables—W. E.	0	10	0
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Open Air Mission—G. G.	0	10	0
Bible Women for Algeria (Mr. G. Pearse)—G. G.	0	10	0
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Asylums at La Force—J. A.	1	0	0
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Army Scripture Readers' Society—O'C.	2	0	0
Thames Church Mission—R. J.	0	10	0
Mission to Costermongers (Mr. W. Penrose)—R. J.	0	2	6
Poor French in London (Pastor de la Harpe)—R. J.	0	5	0
London Female Penitentiary—R. J.	0	5	0
Governesses' Home, Kilburn—R. J.	0	5	0
King Edward Schools—R. J.	0	5	0
Evangelical Alliance—R. J.	1	0	0
Homes for Working Girls (Mr. Shrimpton)—R. J.	0	10	0
Haverstock-hill Orphan School—R. J.	1	11	6
Mr. D. L. Moody's Schools Northfields—Hampstead	0	6	0
Zenana Mission—K. M.	0	1	0
Miss Sharman's Orphan Houses—M.	3	3	0
Bignold Hall, Forest-gate—R. C.	3	0	0
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Home for Aged Blind Christian Women—J. A. M.	8	0	0
Latymer-road Mission—K. M. 1s.; E. H. £2	2	1	0
St. Giles' Christian Mission—(*Discharged Prisoners*) K. M.	0	1	0
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Scripture Readers' Society for Ireland—K. M.	0	1	0
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Continued from Page 8.

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Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the committee.

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GEORGE SCUDAMORE, Secretary.

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S., Post-office, Manor-terrace, Kilburn, N.W.

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A THOROUGHLY good plain Cook and Working Housekeeper wanted, for two persons. Other servants kept.—Write, stating age, wages required, and references, to Mrs MYERS, Filkins, nr. Lechlade, Oxon

GOOD PLAIN COOK wanted, for family at Kew, to assist in housework. Other servants kept.—Address, stating experience and wages, A. C., 83, New Bond-street, W.

A GOOD PLAIN COOK wanted, for a small quiet family. Age from 25 to 30. Good wages given and all found.—Apply, by letter, to Mrs. H., Cranham Lodge, Cheltenham.

GENERAL SERVANT wanted.—Comfortable home for steady girl (abstainer). Only two in family.
A. B., 16, Ramsden-road, Balham, S.W.

GOOD PLAIN COOK wanted, respectable and trustworthy, in a small family, where housemaid and girl are kept. Wages £15 all found.—E. F., 8, The Hawthorns, Finchley.

REQUIRED in June, at Forest-hill, Good Plain Cook, understanding pastry, &c. Also Housemaid, who can wait well and do plain needlework. Small family.
M., 7, Heathland-road, Stoke Newington.

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Mrs. S., The Hollies, Broxbourne, Herts.

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Apply to the Misses ASHBY, at above address.

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E. S., 19, Offerton-road, Clapham, S.W.

BOULOGNE. Bed-room wanted, by two Sisters, for a fortnight, from June 1st. Terms very moderate, with or without board, to Miss T. T., 69, Cherry Orchard-road, Croydon, England.

Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Rom. x. 10. EVANGELIST, Clapham, S.W.

LETTER TO THE REV. ROBERT DAWSON, Secretary of the London City Mission, on the dismissal, by the Committee of the Mission, of Mr. Samuel Shipone of its missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ. By JAMES PILLANS WILSON, Local Superintendent in the Mission.
A copy of this letter, which was commented upon, in very kind terms towards me personally, though in strong disapproval of the views expressed in it, in an article in THE CHRISTIAN a little time back, headed, "Is Sin Uprooted?" may be obtained by writing to me at the undernoted address with a fourpence for price and postage, or without money.—J. P. WILSON, 2, Lake-terrace, Wandsworth common, S.W.

TO SHIPOWNERS.—It is desired to procure a long sea voyage next Autumn for a young man suffering from a complaint for which this is recommended as a cure. It prevents him following his profession, rendering him dependent on a relative with very slender means. Any shipowner willing to help could have all particulars of the case (a very sad one) from the advertiser.—M. H., Montacute-hill, Southampton.

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Dr. THAIN, Longtown, Abergavenny.

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W. C. 53 Exeter-street Duke-road, Brighton.

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Continued on page 23.

ODO-MAGNETIC TREATMENT OF DEBILITY.

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From Miss A. WAINMAN, 106, Anne-street, Burnley.

January 3, 1884.

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On receipt of particulars of any case, in which advice is sought, the fullest information will be given, and the required treatment suggested, gratuitously, by Mr. B. COPSON GARRATT, Medical Electrician, 16, Finsbury-sq., London, E.C.

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The Christian.

THE WAGES OF THE POOR.

By Mr. SAMUEL SMITH, M.P.

I SEE in The Christian of last week an allusion to the striking address of Rev. G. S. Reaney to the Congregational Union, on the subject of the miserable payment for needlework in London. He displayed numerous articles of attire at the meeting, and stirred its sympathy by narrating the starvation wages paid to poor women for making them. He and many other good men are under the impression that the poor are defrauded of their just due by the cupidity of employers, and that far higher wages could easily be paid out of the profits of the work done.

Allow me to describe an experiment that some philanthropists made in Liverpool some years ago, under a similar impression. We had at that time a wave of sympathy for the sufferings of the needlewomen; the papers were filled with descriptions of their wretched condition; they were said to be ground down by cruel taskmasters, and not able to earn more than 5s. per week, while their work was worth twice as much. I was one of those who believed, like Mr. Reaney, that they were unjustly treated, and ardently supported the movement for their emancipation.

We rented a large house, fitted it with suitable appliances, and invited all the needlewomen who chose to avail themselves of it; we undertook to provide them with employment at the highest rate we could obtain in the market, without charging anything for the use of the house. The result was a complete disappointment. Our institution was filled with helpless, useless women, most of whom could not earn more than 2s. to 4s. per week—comparatively few could make over 5s.; and this was the utmost their labour would fetch in the open market, although there was no intervening profit to the employer. We did not get the higher class of machinists who could earn higher wages, say 10s. and 12s. per week, but we attracted, as usually happens in philanthropic undertakings, the inferior hands.

I much fear that the same result would follow a similar attempt in London. I should rejoice if by any means it were possible to improve the condition of the poor women who do slop work in London, but I much doubt if it be possible to raise the rate of wages effectually while the supply of labour is so far in excess of the demand. It is not the cupidity of employers so much as the excessive over-supply of female labour in the metropolis, and, I may add, its small commercial value, that depresses wages. It is hopeless to strive against economical laws, that are in their action as fixed and inexorable as those of nature.

I have been a party to many philanthropic attempts to improve the condition of the poor; of these not a few have proved failures. Indeed, I may say that in all cases they have been failures, where true commercial principles have been departed from. It may seem heartless to say this; but it is better to know the truth than to be buoyed up by delusions.

The ill-paid and under-fed labour that abounds in our large towns can only be permanently ameliorated by reducing its quantity and improving its quality. London is the sink of the pauperism, helplessness, and crime of the nation. A vast influx of needy people pours into it from all parts of the country, and even from the Continent. Its population increases at the alarming rate of one hundred thousand persons annually, and no amount of charity could permanently alleviate the condition of the very poor. Indeed the more charity that is dispensed the greater the influx of the destitute classes. The problem is therefore one of intense difficulty,

What is really wanted is copious emigration, and the diffusion of such habits of prudence and foresight as will prevent people recklessly multiplying without the least regard to the fate of the helpless beings they bring into existence. Were there any possibility of stopping the increase of the population for a generation, excessive poverty would greatly diminish, wages would increase by the natural law of supply and demand, and the poor would rise to a higher standard of life, and would resolve not again to fall below it; but I fear any expectation of this kind is Utopian in the present state of society, especially with the utter ignorance of economical laws that exists among the poor.

I am aware that this communication only touches the fringe of a great question; there is much more that I could say, were this the proper place. I will only add that no one more fervently desires than I do, to raise the condition of our poorer classes; no one has more intently brooded over this painful subject. The more I study it, the more am I convinced that philanthropy and religion alone are not sufficient to devise sound remedies, but to them must be added a practical acquaintance with trade, and a knowledge of economical laws. These may be looked upon as hard and relentless, and sometimes they are unrighteously divorced from the ethics of Christianity. Still, in the main they are the laws of nature, and they cannot be ignored without disastrous consequences. Just at present there is some danger, in our earnest longing to benefit the poor, that we may fail to study the question from all sides, and that mere declamation may take the place of Christian statesmanship.

WHITSUNDAY, 1884.

By the Author of "The Coming Prince."

THE Jewish Passover is celebrated at the full moon next after the spring equinox, and Pentecost falls seven weeks later. Our own Easter and Whitsuntide are fixed upon the same principle, and therefore it follows that only occasionally in a series of years can these festivals be real anniversaries of the events they are intended to commemorate. Such, however, they are in this year 1884. "Good Friday" was in fact the anniversary of the Crucifixion, and Easter Sunday of the Resurrection. This May 22 is the anniversary of the Ascension of our Lord, and Whitsunday will be the anniversary of the Church's first great Pentecost.*

But here a difficulty arises. The Feast of Pentecost, in the year of the Crucifixion, was celebrated on the Jewish Sabbath, Saturday, May 31. How, then, can any Sunday whatever be an anniversary of it? The solution of this difficulty involves an inquiry into truth of intense interest to the Christian.

Within the Feast of Passover was the day of the first-fruits, when the first sheaf of the harvest was presented before Jehovah in the holy place—a type of the Lord's resurrection, to which it is expressly referred in the New Testament (1 Cor. xv. 23). From that day was reckoned the seven weeks which ended with Pentecost, when the two loaves were offered in the Temple. Now, according to the law, the day of the first-fruits was the "morrow after the Sabbath" in Pascha week, and therefore ought invariably to have fallen on the *first* day of the week. But in Ezra's revival the Jews misread the law, and construed the words "the morrow after the Sabbath," as meaning the day following the festival. It therefore came to pass that the Jews were keeping the day of the first fruits upon the Sabbath day on which the Lord lay in the grave (one reason why "that Sabbath was a high day," John xix. 31), and thus the whole significance of the type was lost.

But Pentecost fell on the same week-day as that on which the wavesheaf was offered. Much has been written to disprove this. But these writers have overlooked the fact that with the Jews days were reckoned inclusively. The fact here asserted is plain to anyone who will turn to any Jewish almanack. In the present year, for instance, the fifteenth Nisan (Passover) was on April 10; the day of the firstfruits therefore was Friday, April 11; and Pentecost is Friday, May 30. It follows, therefore, that if in the year of the Crucifixion the feast day of the Passover fell on Friday, both the day of the firstfruits, and, seven weeks later, the day of Pentecost, fell on the Jewish Sabbath. If the one was wrongly celebrated on the Sabbath, so also was the other. With regard to the one, God ignored the Jewish calendar and the practices of the people, but it is always assumed that with respect to the other, God accepted the false date, and gave the great gift of the Holy Ghost, not upon the true day of Pentecost, but on the day in which the Jews were in error celebrating it. The true Pentecost was on the first day of the week (Lev. xxiii. 16).

The statement in Acts ii. 1 is generally read as though it said, "Upon the day of Pentecost, the disciples," &c.; and the Revisers, less accurate here than the translators, have sanctioned this. But the work used is of ambigious meaning. It is only used by St. Luke, and only three times by him (Luke viii. 23, ix. 51; Acts ii. 1). I means "completely filled," and thus when used of time, accomplished, and therefore, possibly, passed. Here it may mean either that the day was running its course, or that it had ended.

Can there be the least doubt that the disciples, as devout Jews, kept the feast according to the law as interpreted by the elders? Can there be a doubt that they "were all with one accord in one place" on the first day of the week, the day made sacred by the resurrection of the Lord? And can there be a doubt that it was then, on the *true* day of Pentecost, that the "promise of the Father" was fulfilled?

And, as already stated, the coming "Whitsunday" is the exact anniversary of that June 1, in the eighteenth year of Tiberias, which was dispensationally the "birthday" of the Christian Church. Every Passover lamb pointed forward to the Cross; every wavesheaf to the Resurrection; every "Feast of Weeks" to the gift of the Holy Ghost. Passover is fulfilled, but a greater Pentecost is yet to come, when Joel's prophecy will be realised in all its fulness, leading on to the great Feast of Tabernacles, earth's great Harvest-home.

* The birth date of Christ is not recorded, but the year in which He began his ministry is fixed with absolute definiteness and certainly (Luke iii. 1, 2); and having this date, we can fix the year of the Crucifixion. Once the year is known, the exact dates of the events of the last Passion can, of course, be ascertained.

"The Christian" Pulpit.

CHRIST THE WAY.

By Pastor THEODORE MONOD.

"Jesus said unto him, I am the Way."—JOHN xiv. 6.

I DO not propose to consider the whole verse, nor even the beginning of it: "I am the Way, the Truth, and the Life." We will confine ourselves to the first of these three words—the first in order, the simplest, and the nearest to us. Through Christ as the Way, we reach Christ as the Truth, and Christ as the Life.

Let me only observe what a wonderful thing it is that it could ever have occurred to a son of man to say, "I am the Way, the Truth, and the Life." No philosopher ever said such a thing, before nor since. He does not say: "I show the Way; I teach the Truth; I give the Life." *That* would be saying much; but He says: "I *am* the Way; I *am* the Truth; I *am* the Life." Who could speak thus but God? If a son of man has spoken thus, that son of man is also Son of God. Such words as these are the strongest evidence for the divinity of Christ.

But to return: "I am the Way." Man has lost the way that leads to GOD. He has so completely lost it, that nowadays we hear the fool shouting on the housetops what he used to whisper in his heart: "No God!" We hear others boasting that, supposing there be a God, we cannot find the way to Him.

We have lost the way to God. "Who is God? Where is God? How can we reach God?" Such are the questions that are asked. And every philosophy, and every religion of man's contrivance, is just an attempt to find the way.

Losing the way that leads to God we have lost the way that leads to *holiness*—that is, harmony with God. I surely need not expatiate upon the fact—that man has lost the way to holiness. Look at the history of mankind. We need not go so far: look all around you; take up your newspaper. We need not even go so far as that; look within you; look into your own heart. The way to holiness! Have we found it? No, indeed! "Harmony with God!" This world is full of discord and disorder just because it is, first of all, out of harmony with God.

Then again: having lost the way to God and the way to holiness, we have lost the way to *happiness*. Holiness and happiness go together. Indeed, one might almost say they are two words for one thing. Where there is no holiness there can be no happiness. A man *cannot* be happy if he is out of harmony with God. He can try to persuade himself for a little while that he is happy. He can try to content himself with the husks that the swine do eat, and call it happiness. He can run after "pleasure"—that miserable caricature of happiness. He seeks pleasure all the more because he has lost happiness. To be truly happy, contented, satisfied—to have happiness that is not dependent on circumstances—that is a secret that man has not found yet.

And, finally, having lost the way to God, and to holiness, and to happiness, we have, of course, lost the way to *heaven*. Men speak of a better world as though it were a certainty. But if you shut this Book and give the lie to the words of Christ and his Apostles, where can you find any evidence of a better world; and especially any evidence that you will get there? Where is this better world? How can you reach it? Certainly, if you look at death, it does not speak of a better world. Death is a horrible sight, against which all our hearts and all our senses revolt, and from which we recoil. If you look only at natural evidence, surely you have no evidence of a better world.

There was a French writer who was not a Christian, but who believed in God and in some kind of future after this life. During his last illness—a few years ago—a friend of his, who was an atheist, said to him: "How sad and weary you look. You say you believe in something after death. I think that believing in something after death, you ought not to be so downcast. You seem as if you were afraid." "Ah!" said the man, "that is the very reason why I am afraid. This part of the universe is full of suffering, and why should not another part be the same?" That was his reasoning.

We do not know the way to heaven. Man has been trying for ages to make to himself a ladder high enough and strong enough to bear him, so that he may climb above his misery and reach the battlements of the New Jerusalem. But where shall he set the foot of his ladder, and where shall he find a ladder high enough? Is there any answer to that question? My friends, what man cannot do God can do. If there be such a place as heaven, and if there be such a Being as God, that ladder, which we are unable to raise from earth to heaven, God is able (if He be willing) to let down from heaven to earth. My friends, God *is* able to do it and He *is* willing to do it. Nay, He *has* done it. "We have seen heaven open, and the angels of God ascending and descending upon the Son of Man" (John i. 51).

"Jesus said unto him, I am the Way." First of all, the way from heaven to earth; and therefore the way from earth to heaven. He is first the way from the light into the darkness, and therefore the way out of the darkness into the light. He is the way from God to man, and therefore the way from man to God.

And now, having the way before us, we have but to step into it, and we find God at once. "He that hath seen Me, hath seen the Father." Christ came to us from God. Yea, God was "in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." Christ has taken out of the way that which stood between us and God—even our guilt. He has reconciled justice and mercy, and through his taking our place, taking our guilt, taking the punishment of sin, we are reconciled to God. The chastisement that we deserved has been put upon Him, and it is "the chastisement of our peace;" through his stripes we are healed. "Behold the Lamb of God, that taketh away the sin of the world."

Having made the way clear, He not only reconciles us to God, but unites us to God—makes us one with God. In Him we find holiness. If you find the sun you find the light. If you find God you find holiness. If you find God, as your Father and your Friend, surely harmony with Him produces delight in his will and obedience to his commandments.

Finding holiness you find happiness. You are satisfied with God. You rest in God. You find in Him your everlasting portion. Finding Him, you have found the way to heaven. You need inquire no further. Heaven itself has come to him who has Christ.

A dying Christian, with whom I was acquainted, was asked by her mother, "Can you see me?" She answered, "I cannot see you; I can only see Jesus."

I read of a little girl who felt the shadows of death gathering around her pillow. "It is so dark," she said; "father, come with me." He answered, "I cannot go with you, my child." Then she said, "Mother will come: it is so dark." Her mother, weeping, said, "I cannot go with you; ask Jesus to go with you." The child kept silence for a little while. Then, smiling, she turned to her parents again and said, "I am not afraid now, *He* will go with me."

But let us look a little more closely into these words. Observe that Christ says "I am *the* Way;" not simply "I am *a* way,"—one way. If He had said that, we might conclude that there are other ways to heaven (though I cannot understand how such a thought could enter any man's mind). If there were another way to heaven than Christ, why did God give Christ? Why did He give Him up into the hands of his enemies? Why did He suffer Him to be scourged, to be spat upon, to be beaten, to be crucified? The very fact that God spared not his own Son, but delivered Him up for us all, is sufficient evidence that that was the needed way, that that was the one way. If God lets any sinner into his Kingdom, that sinner must in some manner be led to the Saviour. His notions about Christ may be lacking in definiteness and clearness, but surely he cannot be saved except through Christ. There cannot be two ways of salvation.

"*I* am the Way," He says—*I*. We often forget this. We imagine that something else than Christ may be the way after all. For instance, *the Church*. "We belong to the Christian Church; is not the Church the way of salvation?" Not except as it may be the way to Christ. It may lead us to Christ, but then we have to close with Christ, or we are still out of the way.

Is not *the Bible* the way? You may know the Bible by heart, from beginning to end, and not have found the way yet. The Bible points you to Christ. It is full of Christ, but it is not Christ. It was not crucified for you. The Bible, of itself, without Christ, without his Spirit, cannot bring you strength or light. It puts you in the presence of the truth; it is the messenger of God to you, but it is not your Saviour.

Well, but is not the knowledge of the truth the way? A knowledge of the truth is surely important. We must know the truth in order to receive it and possess it. But a mere knowledge of the truth never saved anybody. Nobody was ever saved by a notion of redemption any more than a man was ever nourished by a notion of food, or warmed by a notion of fire. It takes food to feed a man. It takes fire to warm a man. It takes Christ to save a man. If you have not found Christ Himself, you may know what every catechism says about Him and yet not be saved. You may even be able to explain and teach this knowledge to others, so that they shall be saved, and yet not be saved yourself.

A man may teach another man the way to such and such a place, but if he never moves himself he will not get there. I may tell you how to get to America: I may give you the most exact information about the passage; tell you where the boat starts from, and the course it will take across the ocean, and what the voyage will cost, and all about it; but that will not take *me* there. You may be a Sunday-school teacher, or an evangelist, or a preacher, but if you have not found Christ for yourself, you are still out of the way.

This is most elementary truth, but the

more correct our notions of redemption are, the more we need it. "I am the way."

But again, and this is the most striking word of all, I think. He does not simply say, "I *made* the way;" though He did make it. He does not simply say, "I *show* the way," though He does show it. He does not simply say, "I *walk in* the way," though He does walk before us as our Example. He says further, and foremost, "I *am* the Way."

Have you noticed the "I ams" of Christ? There are many of them. Christ does not simply *give* blessings; He *is* the very substance of blessing. He never sends us grace; He brings it. It is all summed up in Himself, and it cannot be separated from Him. It is not a kind of parcel that He forwards; it is the gift of Himself. "Who of God is made unto us, Wisdom, and Righteousness, and Sanctification, and Redemption." My Wisdom is Christ; my Righteousness is Christ; my Sanctification is Christ; my Redemption is Christ. And if I have not Christ I have nothing. Let us see to it, then, that we have found *Him*.

What I said about our *notions*, I might as truly say about our *feelings*. They are not the way. Our *experiences* are not the way. Nothing that takes place within us is the way: only Christ Himself received by faith, so that we are united with Him—one body with Him, one Spirit with Him, as the Apostle says. That is the way.

(*To be concluded.*)

GIFTS AND THEIR EXERCISE.

AT a meeting of ministers, a discussion arose upon the unused energy in their churches, and it was affirmed and agreed that not more than fifteen per cent. of the membership could be regarded as in any sense Christian workers. One minister silently dissented, and determined to test the statement amongst his own people, which resulted in the discovery that fifteen per cent. was over the mark.

The Revised Version of Ephesians iv. 11—13, throws a useful side-light on this subject, for it shows that the gifts of apostles and prophets, evangelists, pastors, and teachers, were given for the express purpose of making every believer an effective worker:—

"And He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Thus we see that the work of ministering, of building up the body of Christ, devolves not upon the pastor and fifteen per cent. of his people, but upon the whole of them, and only so is it possible that we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ. How displeasing, therefore, in the eyes of God must be the unused energy of the eighty-five per cent. of unprofitable servants, who have wrapped their talents in napkins, and hidden them in the earth; and how offensive in his sight the jealousy of any so-called pastors, who do not study to know and to encourage the gifts of those of whom they are overseers, but discourage and repress them. No matter what their own gifts may be, the purpose for which they were given was to perfect the saints unto the work of ministering, unto the building up of the body of Christ.

The Apostle Paul's Epistles testify how he admonished and taught every one in all wisdom, that he might present every one perfect in Christ, who also wrought in him mightily to this end. And Paul would have them know how greatly he strove, even for those who had not seen his face, that their hearts might be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they might know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden. Faithfully did all the other apostles fulfil this their appointed work. Well would it have been had all evangelists, and especially all pastors and teachers, kept in view the purpose of their ministry. But it is never too late for living men to awake out of sleep, nor for pastors and teachers to seek the exercise in every member of Christ of every spiritual gift which He has given to every man to profit withal. M.

For the Young.

A CHILD'S INFLUENCE.

"Happy the home where Jesus' name
Is sweet to every ear,
Where children early lisp his fame,
And parents hold Him dear."

THE truth of this little verse was very forcibly realised by me a few days ago, when visiting a respectable man (a retired soldier) and his wife, who were brought out of the darkness and ignorance of Romanism into the light and knowledge of the Gospel through the influence of their little daughter.

It happened this way: About two and a-half years ago little M——. and her sister began to attend one of the ragged-schools in connection with the Dublin Visiting Mission. After she had attended for some time, she learned about Jesus and his love—how He said, "Suffer the little children to come unto Me," and many other texts, such as John iii. 16; Eph. ii. 8—10; Luke xi. 13. She also learned how to sing many beautiful hymns.

Every day when M——. went home she used to teach her mother the text she had learned at school, and its application to the Romish controversy. She would repeat over the hymns until she had learned them by heart. Finally she prevailed on her mother to come to one of the Mission Sunday-schools. Soon she began to learn the truth, and one Sunday she told the superintendent of the school that a great change had taken place in her opinions. She felt in her heart that the Word of God was true, and that many of the doctrines she had been taught as a Roman Catholic, mentioning several, such as "the Invocation of Saints and Angels," "Purgatory," "Confession to an earthly priest," will not be proved from it. A greater change took place not long after this, a change of heart, for she came to Jesus and found in Him pardon and peace.

Her urgent desire and prayer now, was that her husband might find that same full and free salvation she had found. To this end she got a Protestant Bible, which she read for him every evening, comparing it with the Douay Bible. He was struck with the similarity between the two versions, and that there was nothing said, as far as he could see, about worshipping the Virgin Mary. He commenced attending one of the classes in connection with the Mission for discussing, in a spirit of love and friendliness, the chief points of difference between the Church of Ireland and the Church of Rome. His mind gradually opened to receive the truth.

A great deal of pressure was now brought to bear on him by the priest to remove his children from the Mission school, and to send them to a convent school, and also to give up attending the discussion class. On his visit, the priest first charged the master of the school with having an image of the Virgin Mary which the children were taught to insult by spitting upon, but the man said he did not believe a word of it. He had been in the schoolroom himself, and there was no image there. The priest also commanded him to give up his Bible, which he refused to do. Some one now lent him a volume of "The Lives of the Saints," in the hope that the reading of it would induce him to return to the Church of Rome. When he had read it he said there was a time when he would have believed every word of it, but he now knew too much, which he learned from his Bible and at the discussion class, to credit such stories.

The priest paid him a second visit a short time ago, and threatened to get him "put out of his room," and "run out of the parish," if he did not take his children from the Mission-school and give up attending the classes. When the priest found he could not succeed in getting him to do so, he said there was such a person in Parliament as Mr. Tim Healy, and that he was going to move in the House that the pensions of all those who sent their children to "the Soupers," *i.e.*, the Irish Church Mission Schools, should be stopped. Of course this did not frighten him, but has only made him more bold and resolute for the truth.

Eternity alone will reveal the influence for good that the children in our Mission Ragged Schools exercise on those around them. It is no uncommon thing for them to spend their evenings in singing sweet hymns for the neighbours, and teaching texts to those who have no other means of learning the Word of God.

Mr. Pascoe in Mexico.

IN a letter to Mr. Mercer, of Southport, dated Toluca, Mexico, April 14, Mr. Pascoe says:—

"I left San Telmo on Monday, the 7th, and reached here on the Tuesday. Our preacher here went to San Telmo during my absence. I have held services here, and have had most excellent congregations on all occasions; many could not find room. It has caused such a stir among the Protestants of Toluca that the preachers of the other two Missions found it advisable to suspend their services and come around to help me, so that we have had a glorious time. I gladly received their assistance, which much relieved my weak eyes. Thanks to our gracious Lord we have had an impressing time; many new comers are much impressed who never heard the Gospel before.

"Just at this moment Mexico is on the verge of revolution. For a week past the commerce in Mexico City has been closed. Government is trying by most unjust imposts to drive European merchants out of the land, in order—as I believe—to let Americans occupy the situation. Our Governor here in Toluca is too timid to publish the Governmental decree, and this keeps Toluca quiet for a time; but the whole nation is indignant, and if the Government does not give in I much fear that a revolution must ensue. Send me all the help you can, because should we have a revolution we shall need all we can get."

BARBICAN MISSION TO THE JEWS.—Christian friends will be glad to learn that another son of Abraham (a learned Talmudist) has been received into the Christian Church in connection with this Mission. Shortly afterwards, a large number of Jews assembled at the convert's lodgings, using threatening language. But the latter stood the test bravely, calmly preaching Christ to them.

WYCLIFFE AND HIS WORK.

From The Times *of Saturday.*

THIS is an age of revivals and commemorations. We are building the tombs of the prophets without much heeding whether we stand in their place or in the place of their persecutors. A century makes any man harmless. What if the dead languages themselves should live again? There are signs of it. The word "Quincentenary" has life in it, for it is quite original. Lord Bacon records that a leaden statue will grow if kept damp enough, and a pewter tankard in a parish chest will bud all over in a century or two. The centuries have brought round to the front again Luther and Tyndale, and now Wycliffe, first in order of time, and comparable to the greatest of the Reformers both in his character and in his work. After the lapse of five hundred years even more might have been made of the occasion, and there seems something wanting in a programme confined to sermons in a City church, a conference at the Mansion House, and an evening meeting at Exeter Hall. Even the promise of a statue on the Embankment fails to redeem the confessed shortcoming. It does not suggest the man who for near half a century divided English opinion, hook the whole fabric of the Papacy, denounced the fresh attempts of Rome to back up its old usurpations, and anticipated reforms, some now historical, some still in the uncertain future.

England, indeed, is hardly true to itself in going so little honour to the man whose whole career reflects so much honour on the national character. Wycliffe could never have done what he did had not England been what it was. But for the University, the Monarch, the Princes, the nobles, and even the clergy that stood by Wycliffe, he would have early shared the fate of his contemporary, Huss, and left not even his remains to be burnt by the Council of Constance. He paid no price for this support; he condescended to no delusion or iniquity; he spoke the truth, or what he believed to be such, with a courage that won for him the greatest men of his age. There is no point of the vast controversy between the Roman and Anglican Churches, nay, hardly of that between Rome and all the Protestant communities, that Wycliffe did not enter upon, or in which he did not worthily acquit himself. Finding tradition corrupted, encumbered, divided, and complicated, so that it was, indeed, hard to say what tradition was human and what divine, Wycliffe fell back on Holy Writ. At a time when the language was not only clumsy, but in a very rapid course of change, he translated the whole Bible, retranslating portions of it. The work is now little more than a curiosity, though a very valuable one. We have to consider that it only preceded by three or four generations the translation forming the basis of the present Authorised version, and, no doubt, gave a great impulse to the religious literature as well as the faith of the English people.

The Wycliffe Exhibition at the British Museum shows how much had been done in former ages to present the Scriptures, or select portions, to the English people in their native tongue. What was actually accomplished may seem slight in comparison with that entireness deemed necessary in these days, when everybody has a Bible, even if he never reads a chapter. But everywhere there was the Vulgate, and a much larger proportion of the people familiar with Latin, even in a debased form. The country swarmed with preachers, who made the freest use of sacred history and types. The clergy were quite as political as the Scotch Covenanters, or the English High Churchmen of a later date. Among the MSS. displayed at the Wycliffe Exhibition is a comment on the 105th Psalm, describing the swarm of Frenchmen in the train of Isabella of France as another plague of frogs sent for the sins of this country.

Divided as the clergy and people might be, there was great freedom of speech in those days, and a humble man could easily find a strong man to back him up. Again, the simplicity of the quarrel was much in Wycliffe's favour. The one question over all was that between the Pope and the King; and Wycliffe took the King's side and was what is called a King's man. Wycliffe's war on Roman theology seemed universal and indiscriminate, but that was because Rome so put every part of her doctrine and discipline as to make it depend on Rome for its grace and validity. The exaggeration itself compelled a fundamental inquiry. In the face of all true ecclesiastical tradition, Rome sent armies of Mendicant and Preaching Friars over the land, defying and brow-beating the secular clergy and the old authorities. It was contrary to Wycliffe's personal conviction to dispute that a man might preach, if so disposed, and if occasion required. So he met that move by doing what John Wesley did four centuries after. He sent out preachers, and would have sent an army of them, if they could have been found. He denounced the universal buying and selling of livings and dignities, and, as it was impossible to stop it, he held that such appointments were void in fact, and that he or any other person might enter there, and take possession, as far as was necessary for the saving of souls. There can be no doubt Wycliffe contemplated an entire re-organisation of the English Church, independent of the See of Rome, and on a scriptural rather than traditional foundation.

The English people ought to know more about the man, his life, his times, and his works, published or still waiting publication. No man has suffered more misrepresentation than Wycliffe, whether by friends or by foes. He is almost an unknown personage—certainly unread. His Latin works, intended more for foreigners than for his own countrymen, are only read by scholars. His English works equally require translation into the language of the present day. His history and his arguments require elucidation. It is not known what he said and what he did not say. There is no such monument of a man as his works. We shall be told, perhaps, that there are books enough in the world; but the publication of good books, of a really authentic and historical character, is sometimes the best way to prevent the multiplication of volumes that cannot be so described.

CAUTION.—We are asked to warn advertisers against "a respectable-looking woman" who makes personal application for domestic work for two daughters, in answer to advertisements in our columns. She has on several occasions lately, by false representations, succeeded in getting sums of money out of those on whom she called.

INTOLERANCE IN A WORKHOUSE. — Canon Hoste, the chaplain of the Farnham Workhouse, says *The Nonconformist and Independent* of last week, felt it his duty to attend the meeting of the Board of Guardians, and complain that a young lady had visited some of the inmates, held religious conversation with them, left tracts, and read the Bible. He thought it very hard that the poor people should be unnecessarily hunted about on religious matters. There was another point upon which he had to complain. He learned that a service was regularly held of which he had no knowledge. The thing resolved itself into this: If the Board could trust him as their chaplain, let them tell him so; if they could not trust him, let them tell him so and he would bid them "good morning." A somewhat heated discussion followed, and the master was called in, who explained that as to the service, he had given permission to a few old men to meet together in a certain room and read and talk over the Bible together. One would think this most commendable, but the sapient Board of Guardians decided that such a meeting could not be permitted, nor could any person be allowed to visit for any religious purpose. Against this Mr. Sears and Major-General Smyth protested most strongly, the latter gentleman saying he had been connected fifty years with the army and he had never heard of anything equal to it. Surely intolerance could no further go.

Times of Refreshing.

BULLS, NEW ZEALAND.

ANSWERS to prayer truly are all around us; living answers; dry bones have moved—bone to bone. The breath has come, and we see a small army of new spirits—spirits born of God—joyous, happy spirits. Even in a large town such a work as we see around us would shake the town and awaken saints and sinners.

This is an earthquake in a small place, and we hear that the whole district is amazed at the commotion in little Bulls; the larger townships send many on-lookers to the meetings every night.

In July last we returned to this place from Dunedin, and it did appear as if God had prepared the people to hear.

The women's prayer-meeting was a great success; many came. True prayer and faith in God were in some hearts, although others said, "In a small place so cold you cannot expect much." The old converts, however, never failed in faith. The numbers were not sufficient to require a chapel. The men held prayer-meetings in private houses, and it was resolved to ask the Salvation Army to send help from Wellington. They sent a warm old Wesleyan, Sergeant Hildreth.

The first meeting in a private house moved one young girl; the next convert in a chapel was an educated young lady. Others followed, and among young men a great work began—sometimes three in an evening, then five, six, eight, and so on. One meeting found fifteen at the "penitent form," and at a time when the Salvation Army officer was absent, my own faith in the "form" was weak, and I could not invite them very freely to move except to Christ; nevertheless, up they came to the front and kneeled down—young men, old men, and matrons, people known to us as almost Gospel-hardened or public-house lovers.

The report is that after two months' work we have more than half the young men of the place—some say two-thirds of the young men—and they are a bold, joyous band. The Army certainly encourage happy Christians, and if they had only food to keep up this high-bred enjoyment they would be worthy of still higher praise. Godly, earnest pastors need never fear the operations of the Army; on the contrary, they will, I believe, willingly or unwillingly, send forth most blessed lambs that they can by no manner of means feed or maintain. If churches stand aloof they simply commit suicide and drive the lambs into the wilderness to wander about, get wounded and starved, and take up every spiritual disease that is to be found. In large cities the Army will exist for years to come, but in small towns they will in one year find their practical work done.

Gordon Forlong.

LANCASHIRE BIBLE-CARRIAGE.—A report of the work carried on in connection with this agency states that it has proved to be of great service in scattering the good seed of the Kingdom at fairs, watering-places, &c. Crowds gathered around, to whom the Gospel was faithfully preached by various qualified evangelists. A suitable man is greatly needed to conduct the evangelistic part of the work. Communications may be made to Mr. J. Mercer, 29, Queen's-road, Southport.

ENGLISHMEN IN ALEXANDRIA.—Dear Sir,—In consequence of repeated appeals from Alexandria, I despatched one of my most trusted helpers to see if an Institute and Mission Hall for soldiers, sailors, and English working men could be established there. To-day I have had letters which have decided me to go forward with the scheme. The English Consul, the port captain, and others have most kindly helped my representative in his investigations, and he has found a suitable site, which I shall empower him to secure without delay. From among the band of Christian ladies helping me here, two will be chosen for that work, and I ask the prayers of your readers for God's blessing and guidance. I trust those able to help with money will feel it a pleasure to do so, as a large sum will be needed.—Faithfully yours,

Sarah Robinson.

Soldiers' Institute, Portsmouth.

YOUNG MEN AND FOREIGN MISSIONS.

ONE of the latest and grandest outcomes of the London Y.M.C.A. is the Foreign Missionary Society, founded about a year ago in connection with the Aldersgate-street branch. We have from time to time noted the gratifying progress of the young institution. It is now a pleasant task to record the holding of the first anniversary of the Society at Aldersgate-street on Friday evening last There was an excellent muster, chiefly made up of young people of both sexes. As we entered the room Mr. Robert Burn was earnestly praying that some young men in the meeting whose future was not fixed, and some young maidens who were perfectly free to follow the leadings of God's Spirit, might that night receive such impulses as would cause them to consecrate their lives to the glorious task of spreading the Gospel among the heathen.

Mr. GEORGE WILLIAMS, most genial and happy of chairmen, in some introductory words, said this was not another new missionary society, but a new feeder of the existing organisations. It aimed at helping young men through the initial stages of their earnest struggle to equip themselves for the missionary field.

The brief report read by Mr. Hall, the enthusiastic secretary, proved that the young institution has already more than vindicated its existence. During the year four young men from its ranks have gone forth to distant lands, to labour for God and for souls. Six others are now in training for the field, while many more are waiting for the way to open up. A reference was made to Rev. G. Piercy's efforts among Chinamen in the East-end; several young natives of far Cathay were present, among them one who has lately been baptized by Mr. Piercy.

Quite a galaxy of returned missionaries and others interested in the good cause surrounded the chairman. The first of these friends to favour us with five minutes' speeches was Rev. D. BRODIE, of the British and Foreign Society, who referred to the recent letter in the *Standard*, asserting that there were no converts from Mohammedanism in Palestine. He said that Missions to Mohammedans living under British rule were one thing, and Missions to Mohammedans under Mohammedan rule are a very different thing indeed. Under the former conditions such Missions were, he asserted, a glorious success. On the other hand, the avowal of Christianity in any country under Mohammedan government was certain death to the convert: this would account for the paucity of results in the latter case. The British and Foreign Bible Society was doing a grand work in these Mohammedan countries, by scattering the good seed of the Word.

Next came Rev. J. B. GRIBBLE, who framed a heavy indictment against Englishmen for their unjust treatment of the Australian aborigines among whom it is his privilege to labour. Still the Gospel was beginning to tell on these degraded people. He wanted to take back with him three brothers and two sisters to help in the working of a new Mission on the coast.

Hailing from the sacred city of Benares, in India, which is up to this day "wholly given up to idolatry," Rev. G. M. BULLOCK said he was going back in the autumn, and would like to take not three, but a shipload of young men with him to act as "spiritual masons" in pulling down the hoary piles of heathendom, and rearing the fair edifice of Christianity. In the province of Benares alone there are ten millions of people, and only fourteen men to tell them of the love of God in Christ.

Passing from vast India to vaster China, we had Mr. J. W. STEVENSON, who gave cheering news of the power of the Gospel in breaking down the antiquated superstitions of that wonderful people. One very touching case he related as showing how many up and down the land are groping their painful way in heathen darkness, because no one is there to hold up the light. If a shipload of missionaries were needed for India, ten shiploads were needed for poor China.

Missionary labour among the heathen, said Rev. J. SMITH, of Delhi, is the happiest work that any man can engage in. Speaking of India, where he had worked for over forty years, he asserted that England, despite all the faults of her government of India, had done more for that land than any one nation had done for another. In India, where ancient systems of religion had struck their roots deep into the soil, the great battle of Christian Missions must be fought out.

Good Deacon ABRAHAM, from Ooromiah, who had arrived in England a week before, came next, and greatly interested the meeting, as he told, in somewhat broken English, but with great simplicity and earnestness, of the Lord's dealings with himself, and the blessing that had rested on his work among the Nestorian orphans.

Yet further, we had brief reports from Rev. H. DUNCAN about Gospel work among the seventeen millions of Roman Catholics in Spain; from Capt. POULDEN, who gave some words of cheer and encouragement to any young men going forth as missionaries to South America; from Mr. E H. GLENNY, who reported on the work of the Kabyle Mission; and from Mr. JOHNSON, about work among his coloured countrymen in East Africa.

A Good Work at Southall.

TWO years ago, my father gave me the use of his barn for Gospel services, I promising to try and collect sufficient money to defray the expenses of fitting up, seating, &c. It cost £60, and I have only £31 10s. at present, besides which there is the constant expense of gas, coal, and bill printing. The Evangelisation Society send preachers every Monday, and we have very blessed meetings, which are attended by many who never used to attend any place of worship. In consequence of heavy losses we fear the services will have to be discontinued, unless we receive help; they are well attended, and have proved a great blessing to many. The barn was my spiritual birthplace, and that of several now working for the Lord. My mother, sisters and I have over 100 children and lads in our classes (the waifs and strays from the brickfields). Most of the children are taught in our kitchen and the barn, besides which we have a small room in the brickfield, kindly lent us for the pu pose.

We are also desirous of getting a Temperance cart. We have long felt what a boon it would be to have non-intoxicating drinks taken round to the men at work in the fields. Many say it is almost impossible to abstain from taking beer, their thirst is so great, and they can seldom get anything else. I am particularly anxious to supply this want at the present time, as several of the young men in my class have been brought to God during the last nine months; they meet here every evening for reading, or singing, and Bible-class, either in the kitchen, drawing-room, or barn. Several have also been converted through attending some of Mr. Moody's services at Adison-road; some were so anxious to hear, they walked there—quite eight miles. Many of these lads have been total abstainers for some months, but told me last week they fear they cannot work without beer much longer. They say if they could obtain lemonade, milk, oatmeal-water, cocoa, &c., as easily as beer, they and many others would much prefer it. I have now promised, if they will, with God's help, try to do without it a little longer, we will see what can be done. I think £50 would clear the barn from debt, so that the Gospel services might be continued, and purchase a Temperance cart, donkey, and tins; two carts are really needed, the fields are so widely scattered.—Yours truly,

The Green, Southall. HENRIETTA J. BAXTER.

TO TOTAL ABSTAINERS.—A correspondent desires us to publish the following, as forming a successful substitute for brandy for medicinal purposes: Tincture of ginger—strong—aromatic spirits of ammonia, sal volatile, chloric æther; equal parts of each. In faintness, spasm of stomach, diarrhœa, or sudden pain, one large teaspoonful, in one tablespoonful of hot or cold water, may be taken, and repeated every quarter or half hour until relieved. To be kept in a well-stopped bottle.

Nothing to Give.

"NOTHING to give!" said the rich man bold,
As he hastened on in the bitter cold,
While so closely wrapped was his stately form,
That he heeded not the driving storm.
"Nothing to give!" and a wailing cry
Went up to God as the blast swept by.

"Nothing to give!" said a lady fair,
While jewels gleamed in her raven hair,
And the Eastern looms their skill had brought
For her gorgeous robes in beauty wrought.
"Nothing to give!"—and a shivering form
Went sadly forth 'mid the raging storm.

"Nothing to give!" said a maiden gay,
As she lightly sped on her joyous way,
And thoughtlessly turned from the pleading face,
Where famine and want their impress trace.
"Nothing to give!"—and wild despair
Is mingled now with the pleader's prayer.

"Nothing to give!" said a bright-eyed boy,
Of his princely home the pride and joy;
"Your clothes are ragged, your eyes are wild,
So go away, little beggar child."
"Nothing to give!"—and the naked feet
Go pattering on 'mid the frozen sleet.

"Nothing to give!"—be it not our cry,
Whenever we list to the pleading sigh,
But with generous heart and open hand,
May we gladly aid earth's suffering band—
Something to give, be it ever so small,
Something to give when the needy call.

—*Dawn of the Morning.*

THE EVANGELICAL ALLIANCE.

THE Conversazione of the Evangelical Alliance, held at the Mansion House on the evening of 20th inst., was of an exceptionally interesting character. Nearly all the countries constituting Christendom were represented, with others, such as China and Japan, who are becoming candidates for admission. The assemblage entirely filled the Egyptian Hall, but we may not attempt to name the many leaders of every branch of Christian work who were present.

The LORD MAYOR, in welcoming the Alliance to the Mansion House, pointed to the important position it occupied. Many associations were now laying before the Christian world their special work, and among these he would give the Alliance, with its comprehensive programme, a first place. It was essential that it should be shown how largely Christians all over the world were agreed, and how small were the matters on which they were agreed to differ.

Rev. Canon FLEMING, who said it was more than twenty years since he had joined the Alliance, claimed as its great object the manifestation of the union which exists amongst the true disciples of Christ. By fraternal and devotional intercourse, such as that which had called them together, the union was promoted, while its strength was shown by the efforts made to counteract Infidelity, Romanism, and the desecration of the Lord's day.

While speech-making was not the main intention of the gathering, there was much satisfaction in hearing the voice of Signor Tron, the delegate from the Italian churches, and better known as the representative of the Waldensian Church in Italy. Dr. Schaff of New York, also gave a short address, and the Hon. Secretary followed, giving information with regard to the Conference of the Alliance to be held at Copenhagen during the first week in September.

The Canadian Jubilee singers sang an admirable selection of their well-known melodies. The interests of this useful institution, and so of the cause of Christian union which it aims to promote, cannot but be greatly served by an occasion so kindly conceived and so happily carried out.

THE REVIVAL IN LONDON.

The Croydon Mission.

DAY by day the gatherings have increased, both in attendance and interest; in many hearts has the good seed taken root to bring forth fruit that will never be fully known until the great harvest day.

The afternoon Bible lectures last week were upon the Atonement, the Resurrection, the Second Coming of Christ, and the Good Shepherd. The numbers who have been daily found seeking the way of salvation, have afforded good evidence that the word has been with power. It is, perhaps, remarkable that not a few of these had already accepted Christ, but were desirous of knowing more, and finding strength and encouragement in their faith. A young man was asked why he remained behind, and he replied, "Oh, I cannot read the Word myself, and so I like to get all I can from people coming to talk with me."

This last week of the Mission has been well taken advantage of as regards attendance, and on two or three evenings overflow meetings have been held in the Rink, conducted by Major Whittle, Ned Wright, and others. At one of these Mr. Wright related an incident that occurred at the Hampstead Mission. A man living at Harlesden came with his wife to hear Mr. Moody, and was brought under deep conviction of sin. While at the station waiting for the train to go home he was strongly impressed with the thought, "If any accident should happen, where shall I spend eternity?" Filled with alarm, he walked home rather than run the risk. On his way he lifted up his heart to God for the pardon of his sins, and before he reached his home the Lord spoke the word of peace to his soul.

Another striking case is that of a young man at Croydon who, while in a situation, had habitually had recourse to his master's till. Impressed by Mr. Moody's preaching, he could not find peace until he had confessed his sin and made restitution in full to his employer.

On the three Saturday afternoons special services for young people have been conducted by Messrs. Jordan, Hutchinson, Coote, and Standen. The evenings have been occupied by Mr. Robert Simpson, in the formation and organisation of a Mizpah Band. A good number have joined the Band as helpers and helped, in the fight against the temptations of drink. Some very stirring testimonies have been given on these occasions by men who have felt the enslaving power of this destroyer of mankind.

On Monday afternoons a prayer-meeting for mothers has been held by Mrs. Buller and Mrs. Fagg. Mr. Moody has reserved that afternoon for much-needed rest. On Friday the usual supplications for "Our children" were attended with results as interesting and encouraging as upon previous occasions. A male choir has been formed by Mr. McGranahan, which will help to carry on the work in connection with the ordinary mixed choir under the conduct of Mr. Ebenezer Carr.

The thousands who attended last Sunday morning's meeting for Christian workers were well repaid for their extra exertion put forth in order to secure this early meal. It was a grand beginning for the closing day of the Mission. Mr. Moody's address on "The study of the Bible" was one that has been heard by many a crowded audience in the great city, and is well worth listening to over and over again. It is full of practical suggestions, that if followed out must be of invaluable help and blessing to the Bible student.

The eleven o'clock service for non-church and chapel-goers was well attended, and the afternoon service for women was again crowded. At the evening service for men, Mr. Moody commenced his address by saying it was not his object to preach on that occasion, but to answer the question, "What must I do to be saved?" Such Bible illustrations as "The Ark," "The Brazen Serpent," and others, were skilfully used in illustrating the simplicity and completeness of the salvation God has provided. The eager attention of the vast crowd was delightful to witness, and a large number waited behind for the after-meeting.

For the many hundreds who could not gain admission to the evening service, a crowded overflow-meeting was held at the Skating Rink close by. Mr. Henry Varley conducted the service. "The power of the Lord was present to heal," as many testified at the after-meeting.

The "final farewell" at Croydon was held on Monday evening, but a report of this must be withheld till our next issue, as also the opening services at the Thames Embankment.

Messrs. Pentecost and Stebbins.

Dr. Pentecost's afternoon Bible lectures at Eccleston-street Hall last week were on "Coming out of Egypt," and on each evening his subject was "Forgiveness of Sins." Day by day the interest seemed to deepen and the work of God to prosper, and increasing numbers publicly asked for prayer or rose to confess Christ as their Saviour.

On Sunday evening a never-to-be-forgotten meeting brought the Mission to a close. The hall was densely crowded by an eager audience, and numbers who were unable to obtain admission remained in the rooms adjoining, though scarcely within sound of the preacher's voice. Mr. Stebbins sang with more than usual feeling his favourite hymns, "Along the river of time we glide," and "The clanging bells of time." Then, after prayer by Rev. J. Bennett, of Park Chapel, Chelsea, Dr. Pentecost gave an address on "The Precious Blood of Christ." Just as the cultured ear of a highly-trained musician is hard to satisfy, so the soul that has learned deep lessons of the grace and love of God, and the wonderfulness of his salvation, is keenly sensible of the poverty of human thoughts and human words on such a theme. But seldom have we been privileged to hear an address that went so far as this to satisfy the highest aspirations of the heart. Rich in doctrine and appeal, and warning and anecdote, it was redolent of the "preciousness" which the Word declares is the believer's portion.

As wave after wave of conviction or emotion passed over the audience, all were conscious of a power beyond the power of man. When the congregation was dismissed, the seats vacated by those who left were again filled up by the valiant occupants of the ante-rooms. At the close of the after-meeting addresses many publicly confessed Christ in presence of the crowded meeting. One plants, another waters; God gives the increase. We praise Him for the increase. We praise Him, too, for such ministry as this, the preaching by which He is pleased to save them that believe.

As already said, the Mission is practically closed, for Dr. Pentecost is called away to follow up Mr. Moody's work at Croydon, where he preaches nightly during the current week. But the good work at Eccleston Hall is not to cease. Dr. Pentecost will continue the afternoon Bible lectures until Friday, 30th inclusive, taking as his subject the parables of Matthew xiii.; evening meetings will be held throughout the week by Lord Radstock, assisted by Captain Baring, Mr. Charles Inglis, and others.

Young Women in Pimlico.

On Wednesday evening last week at Eccleston Hall, Dr. Pentecost, at the close of the first meeting, addressed a number of the young ladies employed in the shops of Pimlico and the surrounding neighbourhood. In the earlier part of the service, Mr. Stebbins sang "The Eleventh Hour" and "My Refuge." The words of the latter were written by a young Indian girl of high caste, who was sent to this country for her education. Here she found Christ, and this hymn is one of many she has laid as a tribute of love at the Master's feet. Mr. Stebbins has set it to a very lovely melody. Dr. Pentecost's subject for the evening was "Ruth." This Bible story, he said, is one of the most beautiful in the world. If read carefully, on the knees, and with the heart open to God, it may certainly teach us wonderful things. In giving a short *résumé* of the leading facts of this book, he said that if we take Boaz for Christ and Ruth for the sinner, this beautiful story is at once linked with the still more beautiful story of the Redemption.

He proceeded to draw some practical lessons from the narrative. When Ruth came, a strange girl, into a strange city, she first of all attached herself to a religious woman, one who served the Lord: Naomi stands for religion. The speaker applied this in a deeply sympathetic way to the many young women before him, entreating them to do as Ruth did, and not to be as Orpah, turning aside to the world of sin surrounding them. Ruth had great decision of character, and knowing all her own surroundings to be ungodly, she clung persistently to and cast in her lot with God's people. We can well imagine what would have become of Ruth had she been like Orpah, of whom we hear no more. There are hundreds of young women who have had opportunities and neglected them—they have thus fallen out of the sight of the world, and are lost. Ruth made no conditions in her choice. "Where you live, I live; where you die, I die." What did Paul say? "I have learned, in whatever state I am, therewith to be content." Go to any of the many splendid assemblies in the homes of the great, held in the city of London to-night, and take the fairest, richest, most courted woman of them all, and ask her if she is content with this. If she is honest she will tell you "No!" Jewels, money, dress, beauty, attention, do not bring peace. Only the one whose hope is in Jesus has found out, with Paul, the secret of content.

In closing, the preacher earnestly entreated his fair auditors to be on the Lord's side. About twenty responded to this appeal for a confession of soul anxiety, taking their seats in the front, and boldly declaring their desire to serve and follow Christ.

Major Whittle's Farewell to Woolwich.

By the reports which we have given of the meetings conducted by Messrs. Whittle and McGranahan at Woolwich, our readers know how largely they were blessed, and how numerous were the individual cases of conversion which came under notice. But the general reader may not know how carefully converts are looked after, and how the touch is kept until each has been brought under some faithful ministry, and into Christian communion.

It was, therefore, with much satisfaction that the agents in this work found Major Whittle had a spare evening before his departure, and that he was willing to spend it in coming face to face with the new converts, to encourage them in their Christian life, and to give them such counsel as would be useful to them in trials and temptations.

On Friday evening last this meeting took place in the hall of the Duke of Connaught Coffee Palace, and the place was packed to its utmost capacity. Mr. and Mrs. McGranahan were unable to be present, but their friends of the Woolwich Male Choir were excellent substitutes. From the faces of the audience it could be seen what a joyous feeling filled their hearts, and that it deserved Major Whittle's description—"a very happy meeting." A short time was spent by friends on the platform giving three minute addresses based on personal experience, on "Helps in the Christian life." This proved to be a most useful procedure.

Major Whittle's address was on Christian service, under the following divisions—enlistment

equipment, instruction, employment, and promotion. He told how, twenty years ago, when Mr. Moody and he were associated in Christian work in Chicago, they were going home together one night much disheartened by the want of spirituality around them. Mr. Moody stopped short under a lamp-post, saying, "No matter; here are our orders plain enough," and read from 2 Tim. iv. 12. He had never forgotten that night; the verses took hold of him so that they had been a mainspring of power to him ever since. The closing words were addressed to any present who had not yet accepted salvation, and at the singing of the hymn, in answer to invitations, many rose to indicate their surrender to the power of the Word.

Then, after much prayer, commending each other to God's keeping, there were many farewells, and the happy meeting was brought to a close.

It was announced that a copy of Major Whittle's new book, LIFE, WARFARE, VICTORY, would be sent to all converts who had given their addresses, of whom, we understand, there are from four to five hundred.

The Embankment Mission.

A large meeting of the Committee and friends, including many lady workers, was held under Mr. Moody's presidency on Monday afternoon.

Mr. J. H. TRITTON stated what had been done in preparation for the work, after which many suggestions were made as to reaching particular classes, high and low, and as to the large overflows which by some well-informed friends were confidently expected.

The greatest unanimity and brotherly kindness were manifested in this meeting, representing Christians of all denominations and all ranks.

The Training Hospital at Tottenham.

THE well-known institution at Tottenham, over which Dr. Laseron presides, has found so much work laid upon it that its premises have proved much too strait for the increasing demands. With the growth of Tottenham there has been a much greater call for hospital accommodation, and the forty beds of the institution have been quite inadequate for the needs of the neighbourhood. A goodly assembly met on Wednesday last week, under the presidency of the Lord Mayor, to celebrate the annual meeting and to lay the foundation-stone of an important addition to the buildings.

Dr. Laseron stated that the demand for nurses, both in hospitals and private families, steadily increases, so that it is impossible to meet it. There are thirty-nine nurses in the parent institution at present, while twenty-four are engaged at nursing at out-stations.

Rev. Dr. Bevan expressed his deep sympathy with the objects of the institution. It brought Christian sympathy and the highest medical skill to work together for the highest purposes. It was a happy union, and great good had resulted from it. Striking testimony was given by Mr. S. Bewley, from Dublin, of the value of the work carried on there in the union by nurses from the institution; he was followed by Rev. R. Waters, rector of Sunderland, who testified to the efficiency of the nursing in the infirmary of that town, where eighteen nurses were engaged, all of whom had been trained at Tottenham. Within his personal experience, their spiritual ministrations had been the cause of much blessing to persons in the infirmary. Rev. E. J. Bevan and Rev. W. L. Watkinson also contributed their quota to the speech-making.

PENNY DINNERS FOR SCHOOL CHILDREN.

IN an article on this subject which appeared in the *Pall Mall Gazette* of 17th instant, Mr. Benjamin Clarke says:—

"Besides the objection urged by some that the distribution of dinners without any charge does more harm than good, there remains the more serious one that dinners so given are necessarily dependent on private generosity, which may not always be easily evoked. Some gentlemen interested in the subject and acquainted with Sir H. Peek's successful plan of distributing penny dinners to school children at a village in Dorsetshire, on a basis that may be said to be practically self-supporting, were anxious to see how far the experiment might be repeated in London. Mr. S. D. Fuller, of Bayswater, consulted Miss Octavia Hill and Mr. Marchmont Williams, Inspector of the London School Board, who encouraged him in the enterprise, and advised him to make a beginning in the neighbourhood of Gifford-street Board School. At the suggestion of the head master of that school, Mr. Bennett Williams, Mr. Fuller put himself in communication with the authorities of the Gifford Hall Mission, situated nearly opposite the Board school, and which possessed facilities for preparing and distributing the dinners. All that the Mission was asked to provide free was the use of its rooms and some of its utensils, and of course its copper; the service of the caretaker and her assistants, and fuel, were to be paid for out of the children's pence.

"How to provide a tasty and a nutritious dinner for one penny was the problem. The composition of a proposed soup, a stew, and a broth was submitted to Dr. Richardson, F.R.S., who either approved them at once, as forming a sufficiently nutritious dinner for young children, or else suggested the addition of certain ingredients to make them so. We began on a Tuesday, notice having been given out at the Board school on the previous Monday. The children were told to purchase their tickets in the morning on their way to school. This furnished the exact number to provide for, so that there might be no waste—an important consideration at any time, but an indispensable one here, where the dinners were not to cost more than the amounts paid for them. After a trial or two, it was seen that the dinners were appreciated, and we fell into a system that assured excellent dinners at a minimum of cost. Parents are grateful, the teachers at the Board school are pleased that some of their poorer scholars are now better fitted for their school duties, and the friends of the Mission rejoice that so easy and unobjectionable a plan for relieving some of the distress that confronts them has been set on foot. It is only right to say that Mr. Fuller, at this early stage, only looks upon the effort as an experimental one; but he will be happy to furnish particulars to any who desire to attempt something in the same direction. His address is 85, Inverness-terrace, W."

FRENCH IN LONDON.—Last week, in the Riding School, Knightsbridge, the Earl of Shaftesbury opened a bazaar in aid of the Mission to the French in London, under the superintendence of M. le Pasteur du Pontet de la Harpe. This work is carried out by the various agencies of church services, day and infant school, Sunday school, dispensary, governesses' home, governesses' agency, tutors' agency, registry office for servants, reading rooms, youths' and young men's club, Bible-class, penny bank, Mission to shop girls, lending library. His lordship delivered a brief address, in which he expressed his high opinion of such institutions, as the very best Channel scheme that could connect England and France. These formed a means of international communication between the two countries, which would prove advantageous to the two nations primarily concerned, but indirectly to the world at large. The institution was doing a good work, and he heartily commended it.

The North Sea Fishermen.

ANOTHER step was taken in furtherance of the good work going on amongst fishermen in the North Sea, on Saturday last, by the dedication of the *Edward Auriol*. This will be the fourth Mission smack sent out to the North Sea under the auspices of the Thames Church Mission. She will be the largest. Her interior is specially fitted up for evangelistic work, and will be capable of seating a congregation of somewhere about 200 men. The comfort and convenience of missionaries and others visiting the fishermen have been carefully studied, and there are many arrangements added, which are not generally found in vessels of this size. There are berths also in a separate compartment for the accommodation of two ladies, should any who possess the necessary qualifications have it laid upon their hearts to share in this noble work.

The dedication service was conducted by Bishop Tozer, as a substitute for the Bishop of London. In the absence of Mr. Mather, the secretary, through temporary illness, Mr. Dashwood, one of the owners, gave an interesting sketch of the work. At the close of the service on deck a prayer-meeting was held below, in which the crew and several visitors who remained heartily joined.

It may be well to explain that these Mission smacks trawl in the ordinary way (Sundays excepted) in order to cover their working expenses. But there are many expenses incidental to the Gospel work and other humane efforts, which have to be borne by the Thames Church Mission. For this it was found necessary to open a special fund, which it is earnestly hoped may be well supported, so that this most valuable service may not be crippled for want of practical sympathy.

Captain Barnes, for over thirty years a North Sea fisherman, and Captain Jones, late of the *Ensign*, but who now goes out as skipper of the *Edward Auriol*, gave deeply-interesting testimonies of the way the Lord is using the Mission smacks now afloat. It was stated that several of the wildest and most intemperate men amongst those visited have been won for Christ, and are now working for Him.

Warm cuffs and comforters are always acceptable; so also are books and periodicals. The secretary will at all times be glad to supply information and forward patterns if necessary. The address of the Mission is 31, New Bridge-street, Ludgate-circus, E.C. The *Edward Auriol* will remain at her present moorings, off the Custom House, a few days longer, for the inspection of visitors interested in Gospel work amongst our deep-sea fishermen.

AMONG THE KAFFIRS.—Friends who are interested in the Rock Fountain Mission to Kaffirs will be glad to hear that George Angus is now at Hope-vale, the site which I bought and named about a year before he came. A few weeks after his arrival he went with me, the English youth, and three Kaffirs, to begin operations. Just before Mr. Angus came, I built part of a stone house at Eluxolweni, the out-station to the south-east of Rock Fountain. We shall gladly place a native evangelist and schoolmaster there as soon as we are in a position to support one. While thanking friends for their kindness to Mr. Angus, and their continued interest in the work here, we would ask their earnest prayers for a spiritual blessing on our united labours. ELBERT S. CLARKE.

Rock Fountain Mission, Hope, Natal.

SCRIPTURE READERS' SOCIETY FOR IRELAND.—A meeting on behalf of this Society was held on Tuesday afternoon last week, in the Conference Hall, Mildmay Park. Mr. Samuel B. Power, who presided, advocated the claims of the work because of its non-controversial character. Rev. James Ormiston said that the Society sowed the seed of the Word broadcast among the people. He was informed that since the Irish Church was disestablished, there were 550 fewer clergymen than forty years ago, whilst there were 3363 Roman Catholic priests in 1881, as compared with 2156 then. A well-informed newspaper stated that the Roman Catholics had spent £5,650,000 in Ireland within the last eighteen years. The meeting was afterwards addressed by Mr. R. C. Morgan, Lord Bangor, one of the Scripture readers from Ireland, Colonel Brooke, and Captain Kearney White, the secretary.

Notes and Comments.

WE are asked to state that the tickets for reserved seats at the forthcoming Mildmay Conference have all been issued.

The movement for some manifestation of organic union among the Protestant churches in Italy makes very satisfactory progress. At a recent Conference in Florence it was unanimously agreed by the assembled delegates that this union was not only desirable but attainable. Arrangements were put in train for the holding of an Italian Evangelical Congress.

The Presbyterian dwellers in Belfast are setting their houses in order so as to receive with befitting hospitality the delegates to the Pan-Presbyterian Council which meets in their city on June 24. The largest contingent will come from the United States, where Presbyterianism is strong. The conclave is expected to be one of interest and usefulness.

In a recent interview with a representative of the *Pall Mall Gazette*, Mr. Bentley, of the Baptist Mission to the Congo region, uttered a very strenuous protest against the ratification of the treaty which our Government is said to have made with the Portuguese. The extension of Portuguese sovereignty, he declared, would be an unmitigated evil.

"We only know the Portuguese official as an insufferable nuisance, imposing all manner of burdens upon business, and using, or rather abusing, his influence in favour of the Roman Catholic religion. At this moment we have to struggle hard to hold our own in San Salvador, where the Portuguese priests are constantly endeavouring to persuade the native King to banish the Protestant missionaries, the usual threat being that if he did not do what the priests told him, they would send for the Portuguese soldiers, who would make him do what they wanted. The Portuguese priests are by no means perfect in these parts, either in private morals or in the methods of their propaganda. One of them recently much disturbed the native mind by declaring that he would poison the King if the latter did not send the Protestant missionaries out of the country. If this is done in an independent country, where the Portuguese have no local authority, you may imagine what will happen should Parliament ratify the Congo treaty, and hand over the Bas-Congos and their independent neighbours to the yoke of Portugal."

Another potent argument against the proposed treaty, in Mr. Bentley's mind, is the fact that it would subject British traders to a heavy and unnecessary burden. He calculates that in many cases the tariff that would be imposed will amount to 30 to 40 per cent. On the Baptist Missionary Society, which last year spent £8000 in support of its Missions on the Congo river, the new treaty, he asserted, would involve an annual tax of £3000.

The British and Foreign School Society still has a mission, and spite of the wide extension of the system of national education is enlarging its sphere of operation. A new college for training teachers for infant schools on the Kindergarten system has just been opened under the auspices of the Society at Saffron Walden, Essex. The building cost upwards of £10,000, and has been erected at the expense of Mr. George Stacey Gibson. The Society has done so much valuable and effective work in the cause of voluntary and religious education that it is gratifying to see its efforts still called for, and thus liberally sustained.

A correspondent writes to say that no adequate and organised effort has yet been made to promote the spiritual well-being of the members of the London Fire Brigade.

It is announced that Dr. Temple, the Bishop of Exeter, is to succeed the late Mr. Samuel Bowly as President of the National Temperance League. The acceptance of this appointment by his lordship cannot fail to be a great gain to the society, on account of his indefatigable zeal and marked ability in the promotion of any cause he undertakes.

The appointment of the Rev. Canon Boyd-Carpenter to the Bishopric of Ripon, rendered vacant by the death of Dr. Bickersteth, will be regarded by most people with satisfaction. He has worthily held several high offices in the Church to which he belongs, and by his contributions to theological literature is well known as a man of great ability and extensive resource. He is in the 48rd year of his age, and the 20th of his ministry.

It is to be deeply regretted that the arbitrament of affairs between France and China does not seem to be extending to the relations of the former country with Madagascar. Latest news indicates an increase of armaments for employment in connection with French policy in the island, rather than the suspension of hostilities. Fairly dealt with, and let alone as to internal political arrangements, a bright future is before the Malagasy: disturbed and coerced by foreign invasion and threats, every good influence is restrained, and moral and social advancement obstructed.

The Wycliffe Commemoration meetings of last week were possessed of several features of special interest. The unity to which they gave rise between leading members of the various churches was very encouraging, as were also the outspoken views in favour of the principles for which the bold Reformer contended—which, as Professor Burrows remarked, are the living, real and practical principles of to-day. The need for their intelligent exposition and firm advocacy is wider and deeper than many suppose. Efforts to lead men back to mediæval sacerdotalism and superstitious regard for outward ceremonial are very bold and subtle in these times, and we cannot be too zealous in upholding against all gainsayers the spiritual equality of all believers as priests unto God and the Father, as well as the all-sufficiency and authority of Holy Scripture as the guide of individual conscience.

The *Nonconformist and Independent*, referring to the discussion on the London poor at the Congregational Union, says:—"We are confronted with the fact that there are members of churches who either deny or doubt that spiritual motive power has any place in the region of trade or manufactures, in which it is contended the inexorable laws of political economy are alone operative." A typical case is given, in which the writer heard a business man say, when asked to take a humane view of a certain transaction, "I know nothing of philanthropy in business." In proportion as such sentiments prevail in churches, in like proportion will the essential principles of Christianity be ignored also. A religion which fails to mould the action of its professors in accordance with universal righteousness is not of Him who said, "All things whatsoever ye would that men should do to you, do ye even so to them."

A circular has lately been sent on behalf of the Early Closing Association to a large number of clergy and ministers of various denominations in the metropolis, soliciting their aid in abolishing the present practice of late shopping. This practice is unnecessary in a vast majority of cases, and is the means of inflicting great hardships and privations upon the shop assistants.

At Cambridge, last Saturday, Prince Albert Victor, eldest son of the Prince of Wales, made an excellent start in his career as a public speaker. He took part in a meeting for the furtherance of a Universities' Mission in the East end of London. It is a happy omen when one occupying the high social position of the young prince shows a personal interest in such undertakings. On the same day the English Princess Royal and Crown Princess of Germany laid the foundation-stone of an English Church at Berlin.

The general assemblies of the Established and Free Churches of Scotland are both in session at the present time. The Earl of Aberdeen is acting as Lord High Commissioner, and Dr. Mackenzie, of Ferintosh, as Moderator, in the former; while Dr. Walter Ross Taylor, of Thurso, is the Moderator in the Free Church. These anniversaries will not be marked by any very stirring discussions. The financial reports of the latter are of a most prosperous character, showing an increase of £47,000 over the income of the previous year. Her Majesty has renewed her gift of £2000 to the Established Assembly for the advancement of religious knowledge in the Highlands, appending a recommendation that part of it be devoted to providing ministrations in the Gaelic language.

The United Presbyterian Synod this year has derived fresh interest from the fact that it has had to celebrate the third jubilee of its formation as a distinct branch of the Christian Church. The attendance of ministers and elders at the Session has been the largest yet secured, and the returns from the presbyteries very satisfactory. A theological lecture similar to the Baird and Cunningham lectures in other Scotch churches is to be established, and signs of renewed vitality appear to be manifest in various directions. The temperance proclivities of this community are evidently strong and vigorous. A motion was made, though lost, that all sellers of intoxicants as a beverage should be excluded from membership. Faithful discipline was urged in all cases where they were proved to have been sold to drunkards.

The following paragraph is from *The Indian Witness* of April 26:—

"A formal invitation has been sent both by the Missionary Conference and the Evangelical Ministers of Calcutta to Messrs. Moody and Sankey, asking them to visit India at the earliest practicable date. We are not aware that any information has been received which makes it probable that the invitation will be accepted, but we notice that very many earnest Christians seem strong in the faith and hope that the great Evangelists can be persuaded to devote at least one season to India, and we are assured that no effort will be spared to induce them to do so. That they would stir our great cities as they have never been stirred before is more than probable, and even if they should not succeed in breaking the ranks of the non-Christian population they would make a deep impression upon a very important class of young men, while the awakening and conversion of worldly and irreligious Europeans would make a profound impression upon all classes."

Fifty years ago the English Parliament passed an Act decreeing the emancipation of the slaves in all the colonies of Great Britain. To celebrate this great event, a public meeting will be held at the Mansion House on August 1, the fiftieth anniversary of the day on which the Emancipation Act became law in the British Colonies.

We learn with the deepest regret that Mrs. Evered Poole is, for the present at least, quite laid aside from work of any kind, in consequence of a serious affection of the eyes. There is no organic disease, but she is suffering from severe over-pressure of brain and nerves, and perfect rest is absolutely necessary to recovery.

No fewer than 943 in-patients, and 14,700 out-door, were treated and furnished with medicine and advice last year at the Hospita. for Sick Children in Great Ormond-streetl The annual report just read gives a total number of 20,650 indoor, and 363,284 outdoor cases relieved since the opening of the institution in 1852. The incessant and increasing need for the charity afforded by this hospital makes it eminently desirable that the new wing, to accommodate eighty more children, should soon become an accomplished fact. Suffering childhood has a special claim on human sympathy.

The question, "Is there a God?" is one many would feel requires no consideration, inasmuch as it carries with it its own affirmative, and admits no denial. But there are some whose materialistic training, or associations, make the inquiry one less easy to determine intelligently and surely. For this reason we are glad to commend a little treatise on the subject lately published, dealing with the question from the secularist's standpoint. It admirably puts the argument in terms at once concise, transparent, and spiritual. It is entitled, "Is there a God?" and is published by E. Stanford, 55, Charing-cross, S.W., at a cost of one penny; it ought to be very useful for circulation among those inclined to scepticism.

None of the Missions of Mr. Moody and Mr. Sankey have been more encouraging than that at Croydon, where, notwithstanding the enforced absence of Mr. Sankey during the greater part of the time through indisposition, and the attractiveness of the beautiful weather to outdoor recreation, the hall has been filled night after night. Now that Messrs. Moody and Sankey have begun their meetings on the Thames Embankment, Dr. Pentecost and Mr. Stebbins are continuing the work at Croydon, where they are holding meetings in the Rink every evening, and three times on Sunday next. At Ecclestonstreet Hall Dr. Pentecost is continuing his Bible-readings on the afternoons of this week from Tuesday to Friday.

A correspondent calls attention to the large sums contributed to the Salvation Army, and fears lest funds should be diverted from such beneficent works as Dr. Barnardo's Homes, the Homes of Hope, Mr. Thomas's Preventive Homes, &c. It is not for us to find fault with those who so bountifully contribute to the "Army;" rather, it is to be hoped that others will follow their example, and not allow other institutions to suffer for want of the like munificent support. The great bulk of professing Christians have not learnt to give. If money which, had they remained unconverted, would have gone in worldly amusement, were now given to the work of God, many worthy societies would be more adequately sustained.

RAILWAY MEN & THEIR FRIENDS.

THE Gospel is for all, and there is only one Gospel. And yet, few features in the history of home missions are more worthy of remark than the development of what may be called "class Gospels;" by which we mean, the application of the Gospel message to special sections of the community by distinct and special agencies. We know of no plea that can be urged against this method. Indeed its success seems its perfect justification. There is a sympathy and *esprit de corps* that can be brought into requisition in dealing with such classes, that are entirely lost when the member of a class is merged in the miscellaneous crowd.

Take for instance the Railway Mission, which has within a brief period grown from a small local effort, into a well-nigh national movement for the spiritual good of a large and important section of the public. The hold which this Mission has already taken on its own *clientele*, and on the public generally, can be judged from the remarkable gathering in Exeter Hall last Thursday evening, when the first anniversary was held. Never before in any single Christian assembly, in that historic meeting-place, have there been displayed so many brass buttons and other insignia of the railway servant. Mr. T. A. Denny filled the chair with all his customary geniality and homeliness.

The preliminaries being over, Mr. GEORGE CLARKE, Hon. Sec., made his statement of the work, which began with a note of hearty praise for the acceptance with which the efforts of the Mission have been received in different parts of the country. The work has grown with great rapidity. The salvation of a railway man was almost doubted but a few short years ago; now there seems to be a general awakenment among the employés all over the English lines of railroad. Mr. Clarke furnished a brief sketch of the rise and progress of the Mission, giving a due meed of praise to Mr. Elliot Walton, whose earnest labours for the spiritual weal of railway boys at Vauxhall was the seed plant that has now become such a far-spreading tree. It is only a little over two years since this local work blossomed into the "Railway Mission," with branches throughout London, and in many of the leading towns in the provinces. As one interesting item in the work of the year, may be mentioned the circulation of about three millions of tracts specially prepared for railway men. The organ of the Mission, *The Railway Signal*, has a growing and useful circulation. Mr. D. Spencer has lately joined Mr. Clarke in the conduct of the Mission. Graceful acknowledgment was made of kindred efforts, such as the Mildmay Railway Mission, and the special efforts of the City Mission to reach this class. "No better investment for shareholders than to help on such Missions" was quoted as the saying of some shrewd American railway director, which may be commended to the attention of railway investors at home.

As honorary treasurer of the Mission, Mr. S. GURNEY SHEPPARD reported on the state of the exchequer. Beginning the year with a very small balance, they were able to get from various good friends of the work during the year nearly £1300. The close of the financial year saw them with a balance of £100, but many unpaid bills in addition. The Chairman afterwards divulged the fact, modestly concealed by the Treasurer, that he had himself been the largest donor. Mr. Clarke announced that they wanted £1000 out of the meeting. The Chairman added, that if that sum could be raised, three friends on the platform would give £100 each.

In the course of a chatty and good-humoured little talk, the CHAIRMAN said they were on this occasion going to throw routine to the winds. Instead of cut-and-dried resolutions, they would have about forty railway-men who would testify as to what the Mission was doing in different parts of the country. He then recalled some facts and figures to show how rapidly the railway system had spread over the country within the past fifty years, so that now the English lines employ some 300,000 to 400,000 men. Surely nothing was more desirable, even from a director's and shareholder's point of view, than that these railway servants should be Christians and abstainers.

In quick succession there rose up and gave "two minutes' speeches," more or less, and holding various posts on their respective lines, from signalman to inspector, men from Finsbury-park, Cambridge, Derby, Hastings, West Brompton, Wellington (Salop), Birmingham, Worcester, Stratford, &c. They told out of full hearts how the Lord had blessed them in their own souls, and how He had prospered his work among their mates through the agency of the Mission. Not with much excellency of human speech, perhaps, but with a warmth and reality that carried conviction to all hearts, those working brothers declared the goodness of the Lord, and rehearsed what great changes for the better had taken place in their neighbourhoods.

As a pleasant interlude, Mrs. GATES, of Brighton, spoke of her particular work in that watering place, which, beginning with a meeting of three men nine years ago in a waiting-room, now embraces many weekly gatherings largely attended. Mr. Knight, the general manager of the Brighton line, had given her every help and support in the work. She would not attempt to give the numbers of those converted, while praising God for all the encouragement He had given. She closed with an earnest womanly appeal to the men to confess Christ boldly before their unbelieving companions.

Equally pleasant was a brief but rousing speech from Mr. POETAL, deputy chairman of the London and South-Western Railway, who spoke of the importance of the work, and his hearty sympathy with it. He had taken a special interest, he said, in the Temperance part of the work, which seemed to him of special importance among those having such responsibilities to carry.

Lady HOPE, as a tried friend of the work, received a very warm welcome when she rose to speak. She said she must tell what had been done by one little company of railway servants at Westbourne Park; they had raised among themselves £300 in order to establish a Railway Mission Hall for themselves and their mates, which has since been opened. She spoke very feelingly about the need of earnestness in the Temperance cause, telling some touching incidents about what had been done in country places, even by young people. She urged the Christian men to be enthusiastic and united in their efforts, and closed her address by a Gospel appeal to those who were undecided.

MRS. Colonel PEPPER had a good account to give of the work among railway servants at Salisbury, where a wonderful change had taken place in the hearts of many, and where she had the privilege of conducting a Bible-class. Though she had suffered much at the hands of opposers in her work at Salisbury, she had never, in all her experience, heard a rude remark from a railway man.

There were plenty more "testifiers" on the platform, but the time was flitting fleetly by, and there was only an opportunity for a select few to take to their feet and give some condensed essence of report. Many of these delegated reporters came from long distances, and this fact shows that the scope of the Mission now extends over a wide area. We echo the confident hope expressed by one speaker, that another anniversary will see such an extension of the work, that even Exeter Hall will not contain those who have been blessed through its instrumentality.

GENERAL GORDON'S REFLECTIONS.—In the extract from this book, given in our first article last week, there was a misprint. The word "conduct," which is twice used in the extract, should be "conduit."

THE FAROE ISLES.—Mr. Thomas McLaren, of Glasgow, has issued a very interesting pamphlet upon "The Lord's work in the Faroe Isles," recounting a visit which he made to Mr. Sloan, who for some years laboured as a colporteur of the Edinburgh Book and Tract Society in Shetland, and is now similarly engaged in the above islands. It may be obtained at 40, Sauchiehall-street, Glasgow (1d.).

May Meetings.

Freedmen's Missions Aid Society.

THE annual meeting of this Society was held at the Westminster Chapel, Buckingham-gate, on the evening of Thursday, May 15. In the unavoidable absence of the Earl of Shaftesbury, the chair was taken by the Rev. H. Simon, the pastor of the chapel.

The Secretary, Rev. J. Gwynne Jones, proceeded to read the report, which stated that during the year a very important step had been taken in reference to the Mission at Shingay, a small steamer having been built in this country for its service. The new projected Mission in Central Africa had not yet been entered upon, the district having been inaccessible during the year. The region where it is proposed to establish it is situated to the south-west of Abyssinia, the easiest way to which is from Suakim to Berber, thence to Khartoum, and by boats on the Nile to Gondokoro. It was, however, hoped that the Mission would shortly be able to enter the country either that way or through Abyssinia with a large band of devoted men, and take possession of the land for Christ. Financially the condition of the Society is encouraging.

Rev. S. Pearson, of Liverpool, moved a resolution rejoicing in the advance in education and religion which has been made by the American freedmen. There was a good deal about slavery in the Old Testament, and we taught our children to admire the wonder-working wisdom of God in bringing the children of Israel out of the land of Egypt, and out of the house of bondage. God had repeated the history of the children of Israel in our own times. God had his Moses in the days in which we lived, and He had told the Pharaoh of modern despotism to let his people go. The slaves who existed within the memory of a large number of persons then present had leaders as divinely inspired and as divinely appointed as was Moses himself. The slaves of our time had had to pass through their Red Sea of blood and agony; they had had their Passover. The angel of death went into the homes of the North and of the South during that terrible civil war, and took away the flower of the American people, but folded her wings and passed over the homes of the slaves, who were now singing jubilee songs to remind them that the hand of the Lord had done gloriously, and had triumphed over this principle of despotism and of slavery. Africa had been in some respects the grave of the white missionary, but throughout twenty-seven years not one of the coloured missionaries had succumbed to the influence of climate. Though the American and the English nations were separated by the wide waters, they were joined together by a cable of Christian love and of Christian enthusiasm. Let them flash through that cable to-night a fresh message of brotherhood, and give a hearty response to the appeal which had been made in the report.

Mr. Arthur Pease, M.P., felt called upon, in his position as President of the Anti-slavery Society, to show his interest in the work of this Society. They could rejoice to-day that not only in the West Indies, but also in the United States of America, the earnest labours of both white and coloured teachers had been blest of God to the bringing up and educating of men and women of intellectual capacity and of undoubted piety, for various positions in the Church.

Rev. Dr. Bevan moved, "That while the Freedmen's Missions Aid Society can never cease to take interest in the Christian education of the coloured people of America, it desires to recognise the tendings of the will of God in directing its efforts to the special work of the evangelisation of Africa, by means of coloured missionaries. It pledges itself to sustain the Missions already established upon the West Coast of Africa under the care of the United Brethren, and to carry on the proposed work for Central Africa, as soon as the condition of the country will permit of its operation." Dr. Bevan said: To some extent we close a chapter of the past and open a new chapter of the future. This Society was intended to co-operate with the American Missionary Association in the instruction of the freedmen of the United States, but the American Missionary Association always had some Missions outside the limits of the States themselves. They had an important Mission upon the West Coast of Africa, and we thought we could very properly aid them, as they were employing some of their freedmen to go out to that Mission. Our freedmen's work slowly grew upon us, and after awhile the American Missionary Association determined to hand over their Mission on the West Coast of Africa to a society which had a similar Mission adjoining theirs. This society was the Society of the United Brethren. You have heard of the success of their labours. The people are learning to clothe themselves, and build houses for themselves. They are learning the progressive arts of civilised life, and above all the story of the Cross of Jesus Christ, and to feel the power of the Gospel, under the superintendence and instruction of coloured missionaries, and for these we plead.

Another work is opening up before us. When the secret of Central Africa was disclosed, an English gentleman, living in the north, expressed himself willing to form the nucleus of a fund for a Mission in Central Africa, to be carried on by coloured missionaries, and £10,000 was placed in the hands of the American Missionary Association for the purpose. The troubles in the Soudan prevented anything from being done, and the American Missionary Society handed the matter back to the committee of this Society. The committee has carefully considered it, and we believe that, with this sum of money in hand, and with the great possibilities of Central Africa in the future, and God calling us thitherwards, we shall not appeal in vain to the Christian generosity of England to support this work. The instruments are ready in our hand, and are, in fact, our own students. The Christian men and women who have started this Society have educated many of these young men and young women. We want you to send these men to Africa, and to use them there. I only wish the great Egyptian question could be settled. On whatever side of politics we may be, we must all alike pray that God may preserve the life of the great captain who is out there. I pray that God may preserve his life by peace; because I doubt very much whether good comes out of the wars that some are so anxious to see set on foot. I hope that now the question will soon be settled. God has not allowed us to find out the secret of Africa, to hand it over to perpetual strife and intertribal and internecine war, but He has opened that secret in order that into the very heart of the Dark Continent may come the light of the truth as it is in Jesus.

The resolution was seconded by the Rev. W. Tyler, and adopted. During the evening sacred songs were rendered by the Jubilee Singers.

Gospel Temperance Mission.

The annual demonstration of this Mission took place in Exeter Hall on Monday week, under the presidency of Mr. W. Shepherd Allen, M.P. The great hall was crowded by an enthusiastic audience, and the proceedings were introduced by some songs by the Alpine Choir, under the direction of Professor André.

Mr. John T. Rae read the annual report. The work, he said, has been extended beyond the permanent Mission at Hoxton Hall, where 2243 consecutive nightly meetings had been held until March 31, and various agencies had been carried on, embracing twenty-five meetings weekly. Mr. William Noble had addressed a large number of meetings in all parts of the country, and conducted, amongst others, two very successful Missions in Bradford and Preston. The members of the committee and honorary deputations had spoken at 3177 meetings in London and the suburbs. The agents had taken part in a large number of meetings at Hoxton Hall, and other places in the metropolis, and in many provincial towns. The general work had consisted in answering questions and giving advice on a variety of points. Letters were received from all parts of England, Ireland, Scotland, Sweden, Switzerland, the Cape, the Australian Colonies, New Zealand, the United States, Ceylon, and Syria; these indicated the far-reaching influence of the Mission.

The Chairman was bound to say that he looked upon the Blue Ribbon Gospel Temperance movement as one of the grandest, if not the grandest, temperance movement of the present day, for here they had the union of two things which, in his opinion, could not well be separated—the Gospel and Temperance. He was sometimes saddened at the indifference exhibited by Christian men with respect to this question of temperance, especially when he saw Christian parents placing the intoxicating cup before their children, and Christian men engaging in this traffic. He would be ashamed of calling himself a Christian man if he were thus tempting his fellow-men to destruction.

Rev. William Barker said it was a subject which was burning hot in the hearts of thousands throughout the length and breadth of the land, and they wished to-night to stir this question into a flame. There had been many movements in England, but, in his opinion, there was never a movement fraught with greater good results than this Blue Ribbon movement. There were many Christians, total abstainers, who did not see the necessity for wearing this badge. What was the good of Christians if they did not let their lights shine before men, that others may see their good works and glorify their Father in heaven? This piece of blue acted precisely in the capacity of illuminating their principles as they walked along the streets.

Rev. J. Ossian Davies rejoiced in their motto—"Gospel Temperance." He was very proud of the little badge of blue which he always wore, not because he was very anxious to advertise his abstinence in a Pharisaic manner, but because it helped the wavering and the weak ones around him. A publican once asked an abstainer, "Why do you wear that ribbon?" "I will put you a question," said the abstainer. "Why do you put a sign-board above your door?" "Oh," said the publican, "to sell my beer." "Then," said the abstainer, "I wear this ribbon to show that I don't want your beer." This Blue Ribbon movement had shaken the castles of Bacchus as nothing else had done. Time was when the medical men and the Press were arrayed against them. Even the Christian Church had looked down upon them; now, the majority of our ministers and students were total abstainers, and, in defiance of Burton-on-Trent persecutions, their principles would leaven all the Christian churches of the land. What they wanted was a Sunday Closing Bill for the publican's sake, for the sake of the poor barmaids, and for the sake of the other tradesmen around. And they wanted the grocers' licences abolished. This was the one great mistake of Mr. Gladstone's life, and he trusted that before the great statesman's death he would make amends for it by abolishing these licences. They also wanted the law to deal with the club-houses that destroyed the young men as the butcher slayethe early lambs of spring—these whited sepulchres, attractive from without, but foul within Let them come forward and join the ranks of this army; then they would gather up the beer vats, the whisky casks, and the wine hogsheads, and piling them up in one vast heap, would set fire to them, and when the flames were wildly crackling, let the nation dance around the reeking pile, and send up to the God of heaven songs of praise.

Mr. Alderman White, of Birmingham, said that the police in that city had become, under the pressure of the Temperance reformation, a little more vigilant in their arrests of men from drunkenness. He believed that in Birmingham, as in all other places, intemperance was on the decrease, or else what did the 130,000 customers they found weekly in the numerous coffee-houses of the Birmingham Coffee House Company mean? He rejoiced to bear testimony to the good work which Mr. Noble had done a little while ago at Bradford.

Mr. William Noble spoke of the quiet, but yet great work which was being done by individuals behind the scenes. He often asked God to give him an overwhelming sense of the great truth that there was deliverance for the worst of men. The nearer they got to science the less enthusiasm they would have, and the nearer they got to the man's heart the more enthusiasm they would have in their work. Hence the importance of rescue work; let them take that as the watchword of the future—rescue. They must add to faith in God, faith in the people.

Metropolitan Tabernacle Colportage Association.

The annual conference and public meeting in connection with the above organisation was held at the Tabernacle on Monday week, Rev. C. H. Spurgeon, the president, occupying the chair.

In the afternoon Mr. Spurgeon addressed the colporteurs in a practical way as to the value of the work in which they were engaged, and the manner in which it should be conducted. He wanted all the brethren as long as they were colporteurs to think very highly of their calling. If they were in Slocum-in-the-Marsh, then let them think that that was the most important village in the world. There were souls there as valuable as in London, and there was a work there which required to be done as well as they could do it. He believed they would not be mistaken in thinking that colportage was a highly important work. He believed they filled up a gap which was causing much mischief all round, and oftentimes their calling at a house might stop a

gap the public preacher would never stop. Let them resolve to speak to everyone in the house, for they might hit the nail on the head, and after selling books to all who could buy, they could talk of Jesus to those who could not buy. He was pleased to hear a friend speak of the preventive power of colportage, by its taking out of the homes many books of a questionable character, the very cheapness of which probably increased the mischief done by them. Let them remember they were to sow to the best of their ability, but God was responsible for results. A soul might take twenty years of preaching, and then not be converted; then go on for twenty-one, and until it was converted. Perseverance was a good watchword. Let them be on good terms, too, with all. If a minister in a parish delighted in the work, give him cause to continue to rejoice in the work. If people persecuted, heap hot coals of kindness on their heads, and they would soon "cave in," under the love of Christ.

In the evening the public meeting was held in the Tabernacle, when Mr. Spurgeon again presided. There was a large attendance. After a few words by the Chairman on the adaptation of the work to the requirements of the time, the seventeenth annual report was read by Rev. W. C. Jones, who stated that the Association now employed seventy-two colporteurs, who had sold books to the value of £8,156, and made nearly six hundred thousand visits during the year.

Rev. Dr. Green, of the Religious Tract Society, said he was convinced more and more every day that it was their business to be interesting in what they printed for the world to read. He believed in fiction provided it was true to human nature—true narratives founded on facts. They need not be alarmed at the utterances of a small company of infidels while they, as Christians, had the might and the truth of the Lord on their side. The great antidote to popular infidelity was not in discussion, but by a simple and straightforward exhibition of what Christianity really was. The strength of popular scepticism was in the ignorance of the Bible and Bible truths. Teach these, and the light would be its own witness, and the hearts of men would be won.

Addresses followed by several colporteurs, including Mr. Wm. Lloyd, of Poole, Dorset, and Mr. Robt. Hall, of Riddings, Derby.

Young Abstainers' Union.

The annual meeting of this Union was held on Saturday week in the Lower Room of Exeter Hall, which was densely crowded. Probably a great attraction was the presence of the Fisk University Jubilee Singers, who sang two of their slave songs. Mr. S. A. Blackwood, as president of the Union, occupied the chair. The annual report read by the secretary, Miss L. E. Andrews, stated that the increase of members during the twelve months has been 1200, and this in spite of the suspension of some of the branches.

The Chairman said alcohol was still working terrible havoc amongst the people. At the present moment there were thrones in the world occupied by drunkards, and only the other day a peer of the realm, now in prison, was charged with a crime committed when drunk. Members of the Legislature had been overcome by drink. He had seen it—for he had been a great deal in the House of Commons. He knew a young man, now being educated in a large college, who told him that the drinking amongst these lads of from fifteen to twenty was something dreadful. It was to combat this sort of thing that the present Union was formed, and he believed they were accomplishing a good work in that direction. They were trying to form right opinions as to the real nature of strong drink. The habit of self-denial for the good of others was very rare in the present day, but it was the leading principle of this society.

Lady Hope pointed out the importance of individual influence, and based a powerful appeal to the young people to abstain upon the love they should feel for those around them, and in order to shield their own lives from an insidious foe. Mr. W. S. Caine, M.P., in addressing the meeting, said Lord Granville was a teetotaler, and Sir Charles Dilke had been one for a great number of years. The Under-Secretary for Foreign Affairs (Lord Edmond Fitzmaurice) had been a total abstainer for six years. Some of the most distinguished and eloquent preachers they had were teetotalers. More than half the ministers in the country were teetotalers. If drink did no good, and if it did harm, what business had Christians to touch it at all?

Mrs. Anderson said she was in the habit of speaking to people in railway carriages, and some little time ago a young man of nineteen or twenty years of age entered a carriage where she was sitting, and, taking out a flask, put it to his lips and drank deeply. She was not long in beginning to speak to him, and she did it earnestly. He burst out into a loud laugh, and said, "Why, only three weeks ago I was a total abstainer." "Then why did you not continue so?" "Because I left home and came to London, and got amongst people who drank, and they persuaded me to break the pledge." Let boys beware of the first temptation to break their pledge. Might God help them when some wicked, remorseless man came across them, and might they then "steal away to Jesus," who would help and sustain them. She said to this young man, "Is not your mother's heart breaking?" He said, "My mother drove me to London. My mother is a confirmed drunkard, and I have the fever for drink in my own veins." Then she said, "Sign the pledge." He said, "Never," and dashed from the carriage. Let the young people present beware, for they knew not the sleeping tendencies within them.

Christian Work in the Army.

The annual meeting of the Army Scripture Readers' and Soldiers' Friend Society took place in Exeter Hall, on Tuesday, 20th inst., when General Sir Arthur J. Lawrence filled the chair.

A report of work for the past year was read by the secretary, Mr. W. A. Blake. Ninety readers are now employed at the chief military stations at home and abroad. Great care is bestowed upon the selection of fitting agents. Gospel Temperance is advocated with commendable perseverance, and thousands in the rank and file of the British Army are total abstainers.

The claims of the Society were urged most impressively by Colonel Wilmot Brooke, Rev. Claremont Skrine, General Erskine, Major John Smith, Colonel Sandwith, Dr. Greenfield and Lieut.-Colonel W. Ward. Tea was provided for the readers and their friends. Colonel Sandwith presided over a supplementary meeting, at which many soldiers attended. The results were cheering.

Evangelical Continental Society.

At Exeter Hall, on Thursday last, Mr. Donald Matheson presided over the annual gathering of this Society. A statement, by Rev. John Ashton (secretary), showed the chief aim of the Society to be the evangelisation of the Continent of Europe, by means of aid rendered to existing agencies, upon an unsectarian basis. A special evangelistic fund has been raised, and extra efforts put forth, in addition to the Society's regular work, in order to forward the Gospel in new districts. The opposition of the Romish Church has been increasingly manifested, though it has not amounted to open persecution. The spiritual section of the Reformed Church in France is cordially entering into the work of evangelisation. A grant has been voted to the Belgian Evangelical Society, in order to enable them to establish a Mission after the order of Mr. McAll's in France. The work in Italy is difficult, but a church has, nevertheless, been formed at Nizza. The oldest station of the Society in Spain has been the scene of much trial, but a Mission has been started at Matero, and help given toward establishing another at Villafranca.

The Chairman said this Society held a foremost place in the evangelical work of the Continent. The progress made during the last thirty-five years is such as few persons have any conception of. Of late there has been an accession of spiritual life among the Continental churches which inspired them with good hope for the future. There is a prospect of a federation of all the Churches in Italy, also of a union of the native Churches, the Waldensian and the Free. A new society has been started in Germany for evangelistic work, and a Native Missionary Training College has been opened in Spain.

Mr. W. Pethick, of Bristol, said he was convinced that any lack of sympathy or aid by our Churches at home was the result of ignorance as to the state of things abroad, and the claims they have upon us. Several representatives of the French and Belgian Societies gave brief addresses, confirmatory of the report and of the Chairman's remarks. Pasteur Dardier, from Geneva, said he rejoiced in the work God was doing among them, and had occasionally witnessed more remarkable signs of the Holy Spirit's power in some of their Protestant Churches than anything he had ever seen in England. Pasteur Anet, of Brussels, said that, during forty-five years, the Protestant congregations in Belgium had increased from 7 to 27, including from 6000 to 8000 members, most of whom were Romish converts. Pasteur Monier, from Bordeaux, spoke of a good work that sprang out of the Week of Prayer last year, many conversions resulting. Pasteur Mouron said there never was a greater opportunity than now for extending operations on the Continent, and never a greater need for it.

Some others spoke, wishing that English Christians would visit them more frequently when on the Continent. The Secretary announced a new edition of a handbook prepared for Continental travellers, published by Mr. Elliot Stock for 6d., with all necessary information about churches, Missions, &c.

Seamen's Christian Friend Society.

This Society held its anniversary in the Seamen's Chapel, St. George's-street, E., on Tuesday evening, 20th inst., Mr. J. H. Fordham presiding. The report, read by Rev. G. Hill, stated that the work had never been so extensive or so richly blessed of God as during the past year. A new Sailors' Rest had been opened, and the debt on the Society's buildings in Ratcliffe-highway had been reduced. A long list of figures showed the number of lectures, meetings, entertainments, and services conducted on sea and land; visits paid, relief afforded, free meals provided, and Bibles, magazines, and other literature circulated.

The Chairman, in a brief and interesting address, strongly urged the claims of the Society. The addresses that followed were remarkable for the warm sympathy which they indicated for the seamen. Mr. W. H. Maynard said he had good cause for being at their meeting, for it was a sailor who gave him "the finishing touch." From that time he had been an abstainer. He urged all to give up drink, telling of one who had run through £30,000, but was brought to Christ by his wife, who had prayed for him thirty years. Mr. John Bell, Mr. M. H. Hodder, Rev. De Kewer Williams, Rev. Trevor Fielden, Mr. Mackenzie, Colonel Handyside, and others, spoke.

The Peace Society.

The annual meeting of the Peace Society was held as usual at Finsbury Chapel on Tuesday, 21st inst. The report of the year's work, read by Mr. Henry Richard, M.P., the secretary, showed some progress, notwithstanding the troubles caused by the war in Egypt, against which the committee had all along protested, even before the commencement of hostilities. Besides keeping this protest before the people of England, a good deal had been done in connection with similar organisations on the Continent, in the practica work of obtaining the insertion of clauses in international treaties referring disputed points to arbitration. After the usual tabular statement of meetings held, the work of auxiliaries, &c., the report concluded with the hope that the failure of our recent policy of intervention in Afghanistan, Zululand, the Transvaal, and now in Egypt, would result in convincing our legislators of the abortive character of such a policy, and show them that for nations, as well as for individuals, "the way of transgressors is hard."

Sir J. W. Pease, M.P., who occupied the chair, expressed his conviction that the present Government had lost popularity to a large extent through its Egyptian policy. He referred in encouraging terms to the general improvement in the tone of feeling with regard to war.

Mr. James Cropper, M.P., moved a resolution commendatory of the aims of the Peace Society, which sought to bring all wars to the test of Christian public opinion. He said the halo of romance thrown around war caused the very same people to delight in it who were horrified at a few cases of infanticide in a distant Indian province, or at the proposal that cremation should be adopted in this country. This showed great confusion of mind. He believed that before this Parliament came to an end it would have to answer for blood shed in the Soudan.

Rev. Colmer B. Symes said England's honour would be on a far higher level when she pursued a policy of peace. Prophecy and the future were on the side of peace. In the full light of Christ's Gospel the apparent glory of war would look as worthless as did the trappings of a ball room or theatre in the light of day. The Peace Society would achieve no mean victory by bringing the

standard of national virtue and honour up to that now required of the individual in private life.

Dr. R. Spence Watson, of Newcastle, in a racy and telling speech, moved another resolution, deploring the armed intervention in Egypt, and deprecating continued hostilities. While fully acknowledging the high character of General Gordon, he thought that to send a military man on a pacific errand was a dangerous thing to do. The rule of Egypt for the last fifty years in the Soudan, even from an Oriental point of view, had been the saddest ever known. He thought the country should have been left to work out its own salvation. From the commencement of hostilities by the bombardment of Alexandria, England had been in the wrong, and when the history of this time came in future to be written, the battles at Tel el Kebir and El Teb would be considered the saddest blots of our day.

Mr. Thomas Snape, of Liverpool, and Mr. Arthur Pease, M.P., also addressed the meeting. The body of the chapel and front seats of the gallery were quite filled with a thoroughly earnest and attentive audience, who, judging by the points most applauded, appeared to be thoroughly grounded in the principles of peace.

Monthly Tract Society.

In the Council Room of Exeter Hall on Wednesday, last week, Lord Shaftesbury presided over the annual gathering of this society. Rev. W. Durban read the report, showing that the total number of tracts issued during the year was considerably over a million; on every hand the work had extended its influence and operations. Many thousands of tracts and pamphlets had been carefully distributed among the upper and middle classes in the west and north of London, and 2300 sent to the Undergraduates at Cambridge and Oxford Universities. Liberal grants had also been voted to Churches, Missions, and Workers. Their tract on "Justification" had been sent to the clergy and Nonconformist ministers throughout London, to many of the peers, and to English residents in Germany. Mr. Mackenzie, son of the late Dr. Mackenzie of Birmingham, is now travelling secretary. About 35,000 evangelical tracts had been distributed in France among colleges, pasteurs, senators, members of the Corps Législatif, and persons of noble rank. One eminent senator wrote for more. Thanks were received from M. Lemaire and others.

The Chairman said he was much gratified by the excellent report. Everywhere he found the good results of tracts, and was astonished at the readiness of the people to take them. A poor woman, whose husband drank, once wrote to him asking for a suitable tract with a picture heading. Soon after she wrote again, saying: "Your tract has done wonders for my husband; he has already bought a new pair of boots for our child." He believed much more was often done by a tract than by a book. Mr. McAll had spoken of the avidity with which the people in Paris received tracts.

Mr. F. Bevan said he certainly thought their tracts were the best of any published. Rev. H. Webb Peploe owed his conversion to one of the tracts of this Society handed to him on the Doncaster racecourse. He believed we had no conception of the religious ignorance of the upper "ten thousand;" he saw no way of getting the Gospel before them but by tracts. At the Society's request he was very happy to become their future treasurer.

Several stirring speeches followed. Rev. Ossian Davies, in an elegant address, said he should like to see a literal cremation of all the filthy literature that went forth from the press. Rev. J. Reid Howatt spoke of an intimate friend of his who, wherever he goes riding, throws out tracts enclosing bon-bons, and the children pick them up. He wished there were more tracts for tempted Christians and backsliders. Rev. G. S. Karney looked for great good to result from the distribution of tracts, &c., at the coming Exhibition at Turin.

Children's Special Service Mission.

The seventeenth annual meeting of the Children's Special Service Mission was held last Thursday evening at Exeter Hall, under the able presidency of Dr. J. Monro Gibson. The proceedings were of the most interesting character, and there was no mistaking the opinion of the large audience as to the high value of the work which is accomplished by this Society.

After prayer and reading of Scripture, Mr. T. B. Bishop, hon. sec., submitted a report of last year's operations, which indicated a most wonderful work in a sphere of labour which is widening year by year. The friends associated with the Mission have discovered new and rich fields of Christian labour, which appear to be inexhaustible, and their efforts are circumscribed only by the limited means at their disposal. Each branch—the Special Mission, the Scripture Union, the seaside service, and the foreign literature, all for children—has been abundantly blessed during the year.

The Chairman declared that there was no part of his work he enjoyed better than ministering to children, and in nearly every sermon he preached he devoted ten minutes to their special benefit. In any case he never omitted the children's hymn. He knew that some thought this work was an invention of the nineteenth century, but he rather thought it was a present discovery of what had been enjoined upon the Church since the beginning. He could not deny the youthful appearance of those who filled the platform, the leaders in the work, but he felt sure that when their heads were grey this work would be dearer to them than ever. It was not the children of the poor, but of the upper class, that now were most neglected, and the aims of this society were admirably suited to reach them.

There was no lack of interesting speeches from Dr. Gibson's "young men," all of whom advocated the work with such zeal and ability as are not always characteristic of their age. Some of them had come expressly from their colleges at Cambridge to take part in the proceedings. Mr. E. J. Kennedy's subject was the work of winning children to Christ, and he illustrated it from his own experience at Scarborough, where last year he spent his annual holiday, holding from three to four services on the sands every day for a month. He felt as well on his return, perhaps better, than if he had gone to Switzerland. Mr. Ranger, of Corpus Christi, gave his experience at watering-places in North Wales, where "story telling" on the beach charmed crowds of children of all sizes, and thus the good news was made known to hundreds daily.

The account of the work accomplished by Mr. Banaster by the use of the *Kingfisher* yacht was grand. From May to September nearly thirty English fishing ports had been visited, services almost daily held; ships were boarded and the Scriptures sold to all who would purchase.

Rev. W. S. Standen's testimony confirmed what previous speakers had said on seaside work and among boys and girls at school, and he unfolded another power of influence by his writing to all the young people whom he met with who had received blessing. He had sent 250 letters to boys and girls last Christmas holidays. Mr. Farthing, from Cambridge, was the last speaker; he very emphatically showed the importance of the Scripture Union among the higher class, by illustrations of the ignorance at the "little go" scriptural examinations at colleges; and so ended a most successful meeting.

A VERY DESERVING WORK is that done by the Bible Flower Mission, which brings sunshine and gladness to the hearts of many poor sufferers in our hospitals, who are debarred from enjoying the beauties of nature. Over 50,000 bouquets of flowers have been thus distributed during the past twelve months; they are generally accompanied with a Gospel message. Will friends willing to help in this kindly send donations or hampers of flowers to Mrs. Dove, 110, Cannon-street, E.C.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—June 1, Acts iv. 23—37; June 2, Acts v. 1—16; June 3, Acts v. 17—32; June 4, Acts v. 33—42; June 5, Acts vi. 1—15; June 6, Acts vii. 1—16; June 7, Acts vii. 17—29.

PERSECUTION IN ZANZIBAR.—A correspondent, writing lately from Souakim, says: "I should like to let it be known that a man was lately, and is probably still, languishing in gaol at Zanzibar, because he was bold enough to attend a Christian service. Colonel Miles (who was Acting Consul-General when he was incarcerated) did his best, I am told, to get him released, even so far as applying to the Foreign Office; but all in vain. The Zanzibar gaol is so foul that no European is ever allowed to visit it; but I have looked into it from the top of the Sultan's clock tower, and it is a disorderly crowd of miserable huts, enclosed in a high wall. Many a man has been imprisoned there for an indefinite period, and left till he died of privation and filth."

Under His Wings.

"The Lord God of Israel, under whose wings thou art come to trust."—Ruth ii. 12.

SWIFT to save! Oh! swift to save
The tempted souls who for succour crave;
Swooping from heaven like a flash of light,
Into their terrible starless night;
Bearing them up on his pinions broad,
Through trackless heights to his fair abode.

Strong to succour! strong to aid
The struggling soul that is sore afraid;
Stumbling along on life's midnight way,
Longing for peace, and the light of day;
Stretching from cradle to shadowy grave,
The wings of God are so strong to save!

Shadowing wings! tender wings!
Covering loathsome and fearful things;
Sins of the soul, black as darkest night,
Sins of the thoughts that never saw light.
Radiant in beauty, undreamt, unknown,
Stands the sheltered soul at the judgment throne.

Tender wings! gentle wings!
Under their shadow the sad heart sings;
Hidden beneath them the weary rest,
Close to God's great heart of pity prest.
There wounded spirits find healing balm,
And restless wills an unbroken calm.

Under those wings I shelter seek,
Knowing myself to be frail and weak
Needing a comeliness not my own,
Ere I can face the dread judgment throne:
Longing for help, when the tempter's power,
Seems to grow greater with every hour;
Refuge and rest from my faithless fears,
Strength to face boldly the coming years:
All the fresh need that each moment brings,
Finds its fulfilment beneath thy wings.

Eva Travers Evered Poole.

Richard Weaver in Belfast.

ON Lord's Day, May 18, this well-known evangelist began a Gospel Mission in Hermon Hall, Belfast. The building is a large wooden structure of the amphitheatre shape, capable of seating nearly 2500 people. Although almost sixteen years have elapsed since Mr. Weaver's former visit to Belfast, a great deal of interest still clusters around his name, and the result was that his opening meetings were densely crowded by an eager and a motley throng; the interest and attendance have not flagged as the week wore on.

A pleasing feature of the work is the fact that Mr. Weaver has reached a lower strata of the population than almost any other evangelist who has visited Belfast. That dark fringe of human existence which men call the "lapsed masses" has been well represented all through the week, and for this we are very thankful.

Many, too, have noticed the large proportion of men in the gatherings at Hermon Hall during the week. They have listened eagerly, and often tearfully, to Mr. Weaver's words. His addresses were such as have been described often in your columns, full of personal reminiscences and apt allusions to the stirring scenes through which he himself has passed—hitting in all directions at the sins of the day, dealing powerfully with the consciences of men, and always full of reference to "the precious blood of Christ."

During the week many have been dealt with personally on the subject of salvation, and numbers have professed to put on the Lord Jesus. We are sanguine that a work of grace is in progress among us, but we need more of the mighty power of the Spirit of God. While the Evangelist comes to us with the fire and fervour of other days, he also comes with a more matured experience, and a riper knowledge of saving truth. Will your readers, therefore, pray that he may reach a wider circle of the community than on any previous visit, and that the message of mercy may be blessed to all who hear.

H. Montgomery.

A Village Conference.

ON Monday, May 19, at the invitation of Mr. Thomas Heley, of Wing, Beds., a large number of habitual and occasional village workers assembled in a tent on his lawn, in the morning, afternoon, and evening. Mr. Heley said he never went out for village visitation without seeing some results in blessing to souls. He had a pony carriage in which four or five brethren went from village to village, seeking out the most neglected hamlets and lone houses. Last year he and his helpers had spent seventy days in this interesting work, travelling about twenty miles a day. Many villages had been greatly improved since he first knew them, but every visit to new districts revealed more and more the necessity of carrying the Gospel to the dark places of the land. It was not intended to confine the conference to village work alone, but to help each other by the interchange of experience and suggestion.

A number of brethren followed, each contributing some encouraging fact or useful suggestion.

In the afternoon an almost unknown visitor from an Oxfordshire village—a tall, gaunt, unworldly man—burst upon us like an Elijah or a John the Baptist, and having uttered some burning words full of the Spirit and of power, disappeared as suddenly as he had come. The brethren soon after formed a procession, and marched through the village, inviting the people to an evening meeting, when a numerous company gathered to hear the Gospel.

When we remember that our villages are pouring their young people into London and all our great towns and cities, it is evident that by reaching them in their village homes we have much more prospect of success in leading them to Christ than when they have been absorbed into the excitement and hurry of crowded City life. It is therefore to be hoped that many more will, in different parts of the country, pursue the same course as that of Mr. Heley and of Mr. Shipley, whose work we mentioned a few weeks since.

Mr. Aitken at Dorchester.

THE second week of the labours of Rev. W. H. Aitken and his colleagues at Dorchester appears to be even more noteworthy than the first. The Spirit of God has manifestly roused the souls of all classes of the inhabitants. It is a place in which "the candle," lighted at the martyr fires, has, at least for half a century, "never gone out." But nevertheless the Mission was needed, if we may judge by the crowds who have joined in the various services; by the many who have sought for individual comfort and guidance from the Missioners; and, lastly and chiefly, by the very considerable number who really and truly seem now to have at length come from darkness to light.

It is a new thing in Dorchester to see one church well filled every morning and another crowded every evening. At these daily services Mr. Aitken has preached with great and increasing power. Such a congregation of men only as crammed Holy Trinity Church on Sunday to hear his sermon on "Judgment to Come," was probably never seen in Dorchester. It is also a new thing to see such numbers of household servants and of children of all classes attending service. At these Rev. Jas. Stephens has preached with very unmistakable success. We would thank God, too, for the blessing granted to the word spoken by Mrs. Crouch, who has daily addressed one or more full, often crowded, meetings of persons of her own sex. She has held drawing-room meetings, meetings for women of all classes, and meetings for maid-servants.

At many of the various services and meetings not a few of the clergy and laity from neighbouring places have attended, including some from Weymouth, where the same missioners laboured last year, and whither they hope to go for a few days on leaving Dorchester.

H. M.

Requests for Praise and Prayer.

PRAISE.—For precious souls brought into liberty, and sick ones healed, in answer to believing prayer at the "Rest" Mission Rooms, Wood-green.——For great blessing in answer to prayer at Gloucester, during a three weeks' Mission conducted by Mr. John Elliott.——For great blessing at Chenies Mission by Rev. A. R. D'Arcy. ——For blessing given in connection with evangelistic labours, by Mr. J. I. Sida, in Sussex.

PRAYER.—For blessing on preachers and singers at the tent meetings going on nightly behind Trinity Hall, Stewart's-road, Batterea, S.W.——For special services by Mr. Opie Rodway at Mission Room, Station-road, Wood-green, N., to commence June 1.——For one who after enjoying the light of God for years has got into great spiritual gloom.——For Gospel services in a Northumberland village.

A Neglected People.

DEAR SIR,—May I enlist the prayers and sympathies of your readers for a most interesting, but little known people. During my late husband's residence in charge of the Nicobar Islands, in the Bay of Bengal (which now belong to the English Government, and on which an Indian convict settlement has been made), he took a warm interest in the native Nicobarese. They are a people allied to the Malays in appearance, but much more gentle in their habits. In 1767, the Moravians established a Mission in the Nicobars, and persevered for nineteen years in their attempts to learn the language and teach the people, but one after another succumbed to fever and privation, and after thirteen out of the twenty-four men, who in succession were sent out, had died, the Mission was abandoned. Since then a Danish missionary, M. Rosen, lived on the islands for three years, but since 1847 no Christian instruction has been imparted to the natives.

In 1870 the English Government took possession of the Nicobars. My husband was sent there in 1871, and lived there at times for shorter or longer periods ever since. We had much intercourse with the natives, making friends with many, and training four little boys in our own house. Mr. de Roepstorff prepared a dictionary of the Nicobarese language, which has just been published by the Indian Government. He also revised a manuscript translation of St. Matthew's Gospel, which he found at the Moravian settlement at Hermhut, where it had lain for many years. This is now passing through the press in Calcutta, but who is to take it to the people and instruct them in its truths?

They have no idols, and their religion consists chiefly in a terror of evil spirits, though they have some idea of a Maker and Giver of all. They are greatly under the influence of their priest-doctors, who are great jugglers, but that their belief in them is lessening is shown by the facts that some of them were willing to come to us for medicines, and that during the great earthquake of 1882 numbers came from far and near to ask us to pray to our God for their protection. Though not a missionary, my husband was a true friend to them, and that his love was returned was shown by the way they mourned his untimely end May his death be the means of calling the attention of Christians to their sore spiritual needs.

I am soon returning to Denmark, but should be thankful to give further information to anyone desiring it. Letters addressed to me at 27, Sidney-road, Bowes-park, Wood-green, N. would be forwarded wherever I may be.—Yours truly,

CHRISTIANE DE ROEPSTORFF.

BRIGHTON Y.W.C.A.—The Association here has its centre at Victoria House, 4, Pavilion-buildings, where an institute and boarding-house have been established for the benefit of those engaged in business in this rapidly-growing town. For more than twenty years earnest Christian ladies have worked amongst the young women of Brighton, and the many devoted Association members labouring in their spare time amongst the perishing souls in this great town testify to the "signs following." Our Home is in the centre of the town, is under the direction of an executive of ladies, and is in connection with the parent Association. Mr. Congreve's new building, an account of which appeared in a recent impression of THE CHRISTIAN, is not in Brighton at all, strictly speaking, but in Hove, and is more than a mile away from the Y.W.C.A. Institute.

Continental and Foreign Notes.

ALGERIA.—In 1883, the French Bible Society gave and sold 35,343 copies of the Bible in France and Algeria.

THE MONACO GAMING COMPANY is stated to have made last year 17 million francs, of which 11 millions remain as profit. But, from January to August, 1883, there were 33 suicides, and in 1884 there are already 17.

CHICAGO.—M. Seguin, a converted priest, after having laboured about two years in the evangelisation of the French in New York, has just gone to Chicago, where he wishes to carry on a similar work among the French Canadians inhabiting that town.

THE ZAMBEZI.—In February M. and Madame Coillard were between Pretoria and Shosong, on their way to the Zambezi. The journey was most difficult, owing to the bad wagons and rain; but they felt the hand of their heavenly Father guiding them.

THE BERLIN MISSIONARIES IN CHINA write from Canton that after much disquiet and danger in consequence of the French attack, they are now gradually getting settled. Many houses and chapels have been destroyed through the renewed jealousy of the Chinese towards all foreigners.

FRENCH ANNIVERSARIES.—The various religious societies of France have been holding their anniversary meetings in Paris in April and May. The reports are for the most part encouraging; the increasing readiness with which Evangelical truth is listened to makes the need of more workers and more money very emphatic.

We learn from the April circular of "Evangelisation in Spain," that the meetings are being well attended in various places; not many women are present, they being too much in fear of the priests. The sale of Bibles, too, is frequently hindered by two or three priests standing near the colporteur, few having courage enough to purchase them under the eye of the priest.

RELIGIOUS LIBERTY IN SWITZERLAND continues to be outraged by the violence exercised against the Salvation Army, and even against assemblies that have nothing in common with it. Temperance societies have been assaulted. A meeting held in a private house at Grand Champ was interrupted by the gendarme. The tolerance of the authorities towards the disturbers, and in certain cases their intervention against the Salvationists and against other Christians, is a subject of surprise and sorrow to those even who sympathise the least with the Salvation Army.—*Le Christianisme.*

THE LA FORCE ASYLUMS.—We regret to learn that Pasteur Raynoux, the successor to John Bost as Director of the Asile John Bost, at La Force, France, has met with a serious accident, while driving from the railway station of Pregonerieux to the institution. He was thrown out of his conveyance, together with his aged father and two daughters. He was much shaken, and his father suffered serious injury; his daughters happily escaped. M. Raynoux had only recently recovered from a serious illness, and his visit to this country last autumn made for him many friends, who will be pained at this *contretemps.*

SOUTH AMERICA.—In the communication made before the French Geographical Society by Captain Martial, relative to the scientific mission of the *Romanche* to Cape Horn, he said that the English Protestant Mission of Ooshooaia had contributed greatly, if not to the civilisation of Terra del Fuego, at least to reclaiming them from savage life and manners. Consequently, when he quitted the island in September last, he, with the consent of the French Government, made over to the missionaries the large range of huts which the French Mission had erected for their lodgings and meteorological and magnetic observations.—*Galignani's Messenger.*

DROUGHT IN BENGAL.—The poor people are suffering much from lack of water. Wells never known to be dry before are dry now. The rainfall of 1883 was far below the average, for our rains stopped fully a month before the regular time. The thunderstorms that usually bring much rain have so far been denied us, and the parched earth mocks the hunger of unnumbered droves of famishing cattle. Disease of a grievous type is beginning to break out amongst the people of our cities and *mofussil* settlements. The outlook is dark, and calls for *more prayer.* Let us who believe in prayer cry aloud to God for his blessing now upon a dry and thirsty land. Elias prayed and the heavens gave rain. So let the Church of Bengal pray in faith for abundance of rain for our suffering land.—*Indian Witness.*

GOSPEL TRIUMPHS AT A HEATHEN FESTIVAL.

IN *The Indian Witness* of April 26 there appears the following sketch from the pen of Rev. S. Knowles, of Gonda, Oudh. As our contemporary remarks, it is well fitted to give encouragement to the friends of the missionary cause; in some places it reads like a chapter from the Acts of the Apostles:—

"The harvest is all gathered and stacked on the threshing-floors under trees outside the villages, and the people have both time and money to enjoy a holiday, and take a trip to the *Devi Pátan mela* on the borders of the Nipal jungles. Hence the roads leading to the *mela* are covered with these holiday-making rustics, tradesmen, and officials. Here we see a crowd of pedestrians, men, women, and children, carrying their sleeping and cooking arrangements, and leading or dragging the doomed he-goats, forcing their onward, eager way. There stout self-satisfied officials on their well-fed, ambling ponies, urging their not over-courteous way through the dusty groups of travellers. There, too, in the deep ruts, the rough, slow-going country carts, with their screeching wheels that set your teeth on edge, and each filled with a peasant family, including the devoted he-goat, the women singing a monotonous song in praise of *Sita Ram* that somehow makes the heart feel sad. It is through these motley crowds and clouds of ever-rising dust some eight of us are pressing on our way to the first camping place at Maháráj-Gunge, sixteen miles on the Balrampore-road.

"After our usual preparatory services in the afternoon, with united faith, we marched to the front of the shop of a vendor of spirituous liquors, situated at the head of the village. The expressive sign of this reeking, foul-smelling shop was a long pole with a broken bottle hanging by the neck. We found about twenty men and women sitting on one side of the shop drinking and quarrelling together. We soon collected over a hundred persons. After our customary service of song, and prayer, and preaching, we gave our invitation for any impressed to come forward and acknowledge it. The *kalwar*, or liquor vendor, himself was the first to respond to our call. He promised he would give up his unholy trade, worship God in and through the name of Jesus Christ, and, as far as he knew it, always walk in the way of truth. On this confession we baptized him. He has since separated himself from the liquor business, and gone back to his village to cultivate the land. After we had received the *kalwar*, a poor blind man cried out: 'These men speak the truth, and from this day I am also a disciple of Jesus Christ.' With his sightless eye-balls turned to the setting sun, we received him as a *chelá* of the Lord Jesus Christ.

"The next day we reached Balrampore, ten miles further on our way to the *mela*. Here we found a heterogeneous mass of people crowded into the many parks of mangoe trees that surround this capital of the first *talluqdar* in Oudh. For though Deg Biseg Singh is dead, having lost his life two years ago from a severe fall from his elephant, when attacked by a wounded tiger, Balrampore is still the abode of his widow Maharani, and called by his name. Here we have a native preacher, Bihari Lal, and a number of our new converts baptized last and this year. We had the pleasure of partaking the hospitality of the former, and the delight of seeing, and instructing, and encouraging the latter. In the evening we marched in full force to the *chauk*, or square in centre of the city, and gathered over five hundred listeners. Ten persons, two Brahmans and eight *koris*, believed the Word, were received, and placed under the instruction of Bihari Lal. Most of these new converts live in villages round about Belrampore, so can be easily looked after.

"The next day, reinforced by brethren from Balrampore, we started for the *mela*, eighteen good miles towards the misty mountains seen in the distance. After a most trying march in the heat and blinding dust, we reached the refreshing banks of the beautiful Rapti river. Oh, how grateful we felt as we bathed our fevered limbs in its cool, clear waters, and drank in new life! After tiffin, and a reviving siesta in the acceptable shade of a large *pákar* tree, we started again in the dusty track of the devotees for the *mela*. But just as we crossed the bridge of boats, a number of people stopped us and requested us to preach to them. We were not slow in holding forth the Word of Life, and pressing our willing hearers to come to Jesus. One Brahman *bairági's* heart was touched, and he came forward confessing Christ to be the only Saviour of men. We led him down to the river and gave him the Christian sign of discipleship, and then we broke the bread of fellowship, of which he willingly partook. Thirsty, tired, and full of dust, we entered under the grand grove of tamarind trees that surround the gloomy temple of the blood-deluged idol goddess, and were soon enjoying an agreeable rest in the cool of the evening.

"The *mela* partook more of a migratory character this year than last; still there were never less than 22,000 people present as long as the *mela* lasted. The first impression you receive as you enter this fair, is that you are entering an immense slaughter house; for the odour and sight of blood are everywhere, We always wisely pitch our tents to the north of these shambles, and are thus saved from the horrible effluvium so fiercely carried to the east. But the temple of the female deity and its vicinity are only equalled in butchery and gore by the tomb of Mirza, a few yards off, daily washed with pig's blood. Both form a complete Aceldama. At the former, relays of sanguinary priests keep severing with their sharp, heavy-bladed *kukeries* the heads from the quivering bodies of he-goats and male buffaloes from morning till evening.

"This sickening carnage takes place over a sand-pit, which is emptied and filled with fresh sand every morning. The devotee first takes the animal to be offered to an adjacent tank, and dips it three times in the foul water. The devotee pays two pice for dipping the doomed creature, and two pice for offering it. At the latter, or tomb of Mirza, another awful destruction of animals is witnessed. A number of blood-stained priests stand behind a stone in front of the temple, in readiness to relieve the one who takes the sucking-pig from the devotee, dashes its head upon the stone and hands it back to the offerer, who rushes with the bleeding animal into the building to let the blood drop on the dishonoured shrine. In the evening time, heaps of dead sucking-pigs of a thousand each may be seen, said pigs being sold off at a pice each to *koris* and other low caste Hindus. It was calculated that one animal a minute was sacrificed from sunrise to sunset of every day, for a week; thus not less than 5040 animals were cruelly and uselessly immolated during the time we were present at this great pandemonium.

"Our manner of operation was the same this year as last. We rose in the grey of the morning to our bugle call, and met for prayer and consultation and council; then, when our hearts were strong and our faith as one man's, we sallied forth with banner flying and music playing, assured of victory. We chose a shady convenient place where we could operate without fear of being molested, and at the same time readily reach the great mass of the people. There we spread our carpet, conducted our services, and invited the worshippers of a gory deity to the loving arms of the Great Father. Sometimes we would march round and through the fair among the crowds, who had come with a view to the worshipping of mammon as well as to the worshipping of the particular deity at the *mela*; then we would be greeted with cries of, 'Here come the *padris* that fascinate and then make the people Christians!'

"Enough if we say that we had never less than 500 people at any one of our services conducted in the open *mela*, and that perfect order reigned, and the greatest attention was given throughout. At one time the people were so moved that they shouted as one man, with all the enthusiasm of devotees: '*Isa panth ki jai!*' (May the religion of Christ prosper!) and kept prolonging the shout for some time. The women, too, this year found their way into the listening crowds; and after the services would bring their children, place them at our feet, and ask for our blessing. At the close of every service one or two would respond to our call, come out, and be received before the whole assembly, either as disciples or inquirers. One noted *faqir*, a *kabir panthi* named *Mangal Das*, pressed out of the crowd, threw himself at our feet, and said that he surrendered body and soul to the Lord Jesus Christ. We baptized him and broke to him the bread of holy fellowship in the midst of the astonished people. Thus we received as disciples of Jesus Christ in this fair seven persons, one *faqir*, two Brahmans, and four *koris;* and took the names of over fifty inquirers.

"But the most encouraging thing we met with at this *mela* was the visit paid us of the two *pandits* whom we baptized last year. They came from their village, 14 miles from the fair, specially to see us. We found that they had stood firm all through the year, though at times greatly persecuted; that they had intelligently read the books we had given them; and that they were more determined than ever to know the Lord more and more, and serve Him with all their physical and mental powers. They were greatly revived and refreshed by their timely visit, and went back to their village powerfully impressed. Nothing to me showed the power of the Gospel at this *mela* of blood, more than the words of the *kabir panthi faqir* whom we baptized and met at Balrampore on our way home from the fair. 'Sir,' he said, 'I went to the mela a *Hindu*, I have returned a *Christian*.'"

A Testimony to General Gordon.

SIR,—While so many touching tales are being told of the kindness and sympathy that General Gordon has always evinced towards the forsaken and distressed by those he has succoured and by those who know him, I think I should be guilty of the basest ingratitude were I to remain mute.

My story may be told in a few words. From the time of my father's death, which occurred before my ninth birthday, to my meeting with General Gordon, I can scarce say I ever knew what it was to possess a real friend. Up to seventeen years of age, my existence was a most chequered one, owing partly to my passionate and self-willed character. My relations, by whom I was considered, and no doubt justly, as a scapegrace, determined to rid themselves of such an encumbrance by packing me off to sea. I was forced to yield, though much against my will, for beggars are not choosers.

Never was life more hateful to any man. After my first voyage I pleaded hard not to go again, but my relations turned a deaf ear to all my entreaties and I found myself compelled to make a second voyage. Earnestly I cried unto the poor man's Friend. I prayed to the Almighty to save me. He heard and sent me a deliverer. On the eve of my departure, broken-hearted yet bursting, I had the wonderful good fortune to see General Gordon. It would be unnecessary to relate how, for where distress is, there his heart is also. I told him my woe, of the wretched life which awaited me in the world. He had compassion on me.

This happened in the spring of 1881. He arranged with the shipowner, sent me off to a school in France, and promised to allow me during one year and a half a certain sum sufficient to live on. Thus the world was suddenly changed from a hell into a paradise, and all my misfortunes into so many blessings. After having acquired a certain knowledge of the French language, I came to Marseilles, where, at the expiration of my allowance, with the help of God, I found myself enabled to earn an honest livelihood, with several hours of leisure a day, by giving English lessons.

When I reflect on all this I cannot help blessing the name of my benefactor, and expressing my gratitude in the words the great Latin poet uts into the shepherd's mouth:—

"O Meliboee, deus nobis hæc otia fecit:
Namque erit ille mihi semper deus."

A READER OF "THE CHRISTIAN."

Marseilles.

Notices of Books, &c.

Her Object in Life, by Isabella Mayo, with illustrations (2s. 6d.) *Religious Tract Society*. This story should stimulate every girl with ambition to help the weak and erring, and shows how their influence over their own brothers may be made a very great blessing. It is well written, and the tale is good.

Talks with the Troubled, by Dr. Doudney. 1s. *W. Mack*. There is scarcely any form of spiritual difficulty which the author does not meet. His remarks are most practical throughout, and are based upon suitable passages, which have been carefully selected. Christian workers may learn much from them to teach to others.

Memoirs of Capt. Prescott Stephens, by B. A. Heywood (6s.), *Nisbet*. This is a very interesting record of Christian life amidst manifold temptations, and often great physical dangers. Captain Stephens was an undaunted follower of Christ, and was always proud to nail his colours to the mast. The accounts of his travels and adventures will be read with enjoyment by old and young.

Messrs. Shaw & Co. continue to sustain their high reputation as publishers of attractive and useful books. We may group a few that have lately come to hand. In Wiclif's Days (2s. 6d.), by Grace Stebbing, is an interesting addition to the literature of the Wycliffe celebration. In the guise of a sprightly domestic tale, a great deal of information is conveyed as to the history and teachings of the great English reformer. It will no doubt be read when more prosaic matter-of-fact chronicles are passed by. Left to Ourselves (2s. 6d.), by Catherine Shaw, is a well-conceived and well-constructed story. The parents of five children take a trip to America to visit an aged relative, and during their absence the children are "left to themselves." How they fared and what uses they made of their opportunities we must leave the curious reader to discover, only remarking that story and sermon are cleverly intermingled. Leo and Dick (1s.), is a dashing story that conveys valuable teaching; it is sure to be a favourite with boys. Friendless Johnny, by Jennie Harrison (1s.) This simple little story will prove very interesting to the young, and it is well calculated to instil in their minds principles of honesty, self-denial, and forgiveness. The Seagull's Nest, by Emily Brodie (1s. 6d.) This is a good story for boys, showing that while independence of spirit is sometimes good, obedience to parents is always better. Shaw's Home Series (6d. each) is a perfect wonder of cheapness, beauty, and general excellence. The three latest additions are "Only a Tramp," by Miss Stebbing, "Water Gipsies," by Miss L. T. Meade, and Miss Holt's new work, "John de Wycliffe."

Ye Olden Time, by Emily S. Holt (3s. 6d.), *J. F. Shaw & Co.* In the course of her active researches among the records of the past, Miss Holt has unearthed many curious facts relating to English customs in the middle ages. She has done well to collect them in this entertaining volume. While we are much interested by these glimpses of the social arrangements of our progenitors, on the whole we are unprepared to subscribe to the saying that "the former times were better than these."

John de Wycliffe, by Emily S. Holt (3s. 6d.), *Shaw & Co.* This life of the great reformer is written in the attractive and interesting style peculiar to Miss Holt. It is a plain, homely volume, which the least educated can understand, and will no doubt receive a warm welcome from those who prefer a simple narrative to a more profuse research, of the deep theological controversies in which Wycliffe was engaged.

The Law of the Ten Words, by J. Oswald Dykes, D.D. (3s. 6d.), *Hodder & Stoughton*. Another volume of the series known as "The Household Library of Exposition," treating on a subject by no means too frequently dealt with. There is an ultra evangelicalism falsely so-called, which considers it derogatory to the Gospel to pay any attention to the Law, regarding it as worn out and obsolete. Dr. Dykes shows that the Decalogue, at least, retains practical utility for us, containing spiritual and moral principles of the highest importance in these days. The cause of Christian morality gains much by the publication of this work, which deserves, as it will doubtless obtain, a wide circulation. It is full of wise and timely counsel, and handles the somewhat difficult points it discusses with a delicacy, frankness, and fidelity worthy of the highest praise.

Capital for Working Boys, by J. E. McConaughy (3s. 6d.), *Hodder & Stoughton*. We could scarcely over-praise these capital "chapters on character-building." The amount of good, solid advice crowded into this handsome volume and interspersed with illustrative living examples, and couched in terse transparent phraseology, is simply wonderful. Any youth who takes it for a holiday companion will surely return to his daily duties much better equipped for their due discharge.

Cluny Macpherson, by Amelia A. Barr (5s.), *Hodder & Stoughton*. To a Scottish reader there are not a few glaring anomalies in this "tale of brotherly love," such as the transfer of the broad Doric dialect to the Highlands of Ross-shire, where it is probably as much a foreign tongue as in the county of Middlesex. Passing over these, it may be conceded that Mrs. Barr has given us a story marked by fine character sketching and stirring incident. The get-up of the book is characteristic and elegant.

Christ and the Church, by Adolph Saphir, D.D. *Religious Tract Society*. We are glad to welcome this new and carefully revised edition of a book already known to many readers as an exposition of the Apostolic Commission recorded in Matt. xxviii. 18—20. Dr. Saphir's fame as an author is too well established for any book of his to require eulogy. He is as a "Master in Israel," and his pen that of a ready writer when discoursing on sacred truth. The present volume throws much fresh light on an oft-discussed theme, and is marked by all the author's peculiar ability and spiritual fervour.

The Last Prophecy, being an abridgment of the late Rev. E. B. Elliott's "Horæ Apocalypticæ," by H. E. E. Third edition, as revised by the late Rev. E. B. Elliott. *Nisbet & Co.* This is an abridgment of so well-known a book that it is unnecessary to do more than call attention to the advantage it offers to those who may not be able to purchase the large four volume edition of the standard work, the substance of which it gives in an abridged form, in a small octavo volume. Mr. Elliott's "Horæ Apocalypticæ" is a perfect storehouse of information on Church history, and this abridgment presents a very fair summary of the historical fulfilment, as traced by one whose ability in this field has been fully recognised by the churches.

The Prodigal Continent, its Prodigal Son and Missionary. By Mrs. McHardie and Andrew Allan. 1s. 6d. and 2s. 6d. *Morgan & Scott*. The title of this volume may seem a somewhat strange and perhaps ambitious one; but we think when the reader has finished its perusal he will agree with us that it is amply justified. If he should be induced to begin he will not dally long over its intensely interesting pages; we were constrained to complete the reading of it at a single sitting. Mr. Newby, the hero of the narrative, has had more thrilling adventures on land and sea, and more hairbreadth escapes, we should think, than any other man of his generation. The story of his prodigal life, of his remarkable conversion, and of his devoted labours in Central Africa, is here set down with much literary skill and circumstantial care. We hope in future issues to make extracts from these highly engaging chapters; meantime, we commend the book as one of the most attractive and most useful we have met with for many a day.

We have also received the following books:—

Paul Monnerat, Paris:
Georges Fisch, et un Jeune Prisonnier pour Christ, par Auguste Fisch.

T. & T. Clark, Edinburgh:
The Doctrine of Divine Love, by Sanatorius, 10s. 6d.
The Life of Christ, by Dr. Weiss, 10s 6d.
The Life of St. Paul (handbook), by Rev. J. Stalker, 1s. 6d.

W. Mack:
Credentials, Claims, and Calls of the Christian Ministry.
Forty-four Years' Editorial Annual Addresses. Both by Dr. David Doudney.

Hodder & Stoughton:
Health Studies, by Dr. Sinclair Paterson, 1s
Heart Fellowship with Christ, by Rev. Poole Balfern, 2s. 6d.
How Sorrow was Changed into Sympathy, by Mrs. Prentiss, 2s. 6d.

T. Fisher Unwin:
John Wiclif, Patriot and Reformer, 2s.
Arminius Vambery, his Life and Adventures, written by himself, cheap edition, 6s.

S. W. Partridge & Co.:
The Sheet Anchor; or, Philip Colville's Holdfast, by Mary Inman.

Morison Bros., Glasgow:
Heathen Mythology, by Dr. Hugh Barclay.

Pamphlets received:—A Holiday Tour in America. By Gawin Kirkham. 3d. (Open-air Mission, 14, Duke-street, Adelphi, W.C. The Christian's Outlook (John Bryson, Kirkcaldy, N.B.) Faith and Science: a Sermon. By Principal Rainy (Maclaren & Wallace, Edinburgh). Little Marjory 1d. (Pemberton's League, 163, Hope-street, Glasgow). The Christian Creed, 3d. (Hodder & [illegible]. La Croix, sont-elles des Idoles? (Grassart, 2, Rue de la Paix, Paris).

Y.M.C.A. NOTES.

VALPARAISO.

This Association has just issued its first annual report, which shows that the total number who have joined during the year is 106; special terms of membership are offered to officers on board of Straits' steamers, warships, and coasters. Mr. Alex. Balfour, of Liverpool, has accepted the post of honorary president.

BIRMINGHAM.

The Association at Birmingham seems keenly alive to the need of providing for the improvement of young men, by lectures, educational classes, &c. The committee have also adopted the plan of giving letters of introduction to the secretaries of other associations, so that young men leaving Birmingham may not be quite friendless in a strange town to which they may go.

FINSBURY PARK, N.

The committee of this branch have secured a large hall close to the railway station, where an Evangelistic Mission is conducted, assisted by a large choir. The object is to gather in non-church and chapel-goers. The help of friends is needed for the choir, as open-air workers, stewards, and in the inquiry-room. Every information may be obtained of Mr. Cotching, Secretary, Y.M.C.A., 1A, Coleridge-road, N.

Evangelistic Notes.

Hyde Park.—Mr. C. Cook informs us that the open-air services held on Sunday afternoons during the summer in this popular and pleasant West-end place of resort, have opened with many tokens of encouragement. The new Temperance restaurant, lately attached to the Mission, is proving of great service in different ways.

Messrs. Wharton and Weaver have concluded a five weeks' Mission with their Bible carriage at Oldham. The Gospel has been faithfully proclaimed to hundreds of working men and women night after night, and many have purchased copies of the Scriptures. The evangelists purpose to spend Whitsun week at New Brighton, where thousands assemble during the holidays.

Hoxton Hall Mission.—A Gospel Mission, extending over fourteen days, has been held by Mr. Thomas Wales and family at Hoxton Hall. The results have been of the most satisfactory kind. Miss Wales is a speaker who unites ability with earnest purpose. Many have been roused to the importance of divine things; some have started on the Christian life; numerous abstinence pledges have been taken, showing how really the Gospel influences people in this direction. Mr. Wales and his family have it in prospect to go out to Australia; pending the completion of their arrangements are prepared to fulfil short engagements. Their address is meanwhile 134, Hoxton-street, E.

Glasgow.—The tenth annual meeting of the United Evangelistic Association, which embraces all classes of the Christian Church, was held on Monday, the 19th inst. Mr. R. Miller, owing to the absence through ill-health of the secretary, Mr. Scott, read the annual report, and said that although they had not the assistance of Mr. Moody and Mr. Sankey during the year, the work done had been fruitful in spiritual blessing. The noon prayer-meeting had been well attended; it was now proposed to carry it out on the lines of the Bible and Prayer Union. A number of other workers in connection with the Association spoke of the good done by means of the Mizpah Band, which has now a membership of over 1090.

STRATFORD.—The foundation-stone of the Conference Hall and Y.M.C.A. will be laid on Monday, June 30, at 4 p.m., by Mr. Moody and Mr. Sankey. The Earl and Countess of Aberdeen and the Lord Mayor and Lady Mayoress have also promised to be present. About £3000 are still needed to open the building free of debt.

THE NEW CRUSADE.—A large demonstration of working men, including delegates from various distant parts of the Kingdom, was held on Wednesday evening last at the Memorial Hall, Farringdon-street, to demand the immediate and total repeal of the Acts that regulate vice. A small and noisy band of opposers were present, but the overwhelming majority of the assembly voted for the resolutions submitted, denouncing the partial, unjust, and useless nature of these enactments.

Mission and other Appeals.

CLOTHING THE POOR.—Mr. THOMAS CLUTTERBUCK, 196, Seymour-street, Camden Town (London City missionary), writes that he would feel thankful for any clothes or boots to help in clothing the poorest of the children who attend St. Pancras Ragged School.

THE ZENANA BIBLE AND MEDICAL MISSION will hold a fancy sale at the Kensington Town Hall in December, to meet the increased expenses of the work. Second-hand books and tracts or other articles will receive prompt acknowledgment from Mr. J. W. FALL, 40, Nottingham-place, York-place, W.

SUMMER TENT WORK.—The Union Hall Mission proposes erecting tents in Hampshire, Battersea, and Kensal-green, to be used by various well-known evangelists. This is an expensive work, and liberal support is earnestly sought by Mr. ROBERT BILKE, 18, Greenhill-park Villas, Harlesden, N.W.

OUTCASTS IN BILLINGSGATE.—To meet the need of numbers of persons out of employment, twopenny tickets are distributed by the London City missionary, and free breakfasts provided on Sunday mornings. Help will be gladly acknowledged by Mr. J. NEWMAN, Billingsgate Mission, 93, Lower Thames-street, E.C.

MISS ADA M. LEIGH, 77, Avenue Wagram, Paris, writes to say that the resources of the Mission work she carries on among English women in Paris are completely exhausted, while at the same time a large sum will have to be expended on necessary repairs of the premises at Avenue Wagram. She earnestly asks for the help of the Christian public.

THE LODIANA MISSION.—This is the Jubilee year of the Lodiana Mission; many missionaries and others are expected to meet there in December to commemorate the founding of the Mission in 1834. It has been proposed, as a Jubilee memorial, to enlarge the Mission church, so as to accommodate another 120 persons. The native Christians have just been putting up class-rooms for the Sunday-school, so that, for the enlargement of the church, they need extraneous help. Miss E. A. GREENFIELD, Chepstow-rise, Croydon, Surrey, will be glad to receive and forward contributions.

SOLDIERS' INSTITUTE, 2, Pery-street, Limerick.—This Institute, which has been in operation for the past five years, is a re-ort for soldiers, policemen, and sailors, who are always made welcome; many of them have heard the glad tidings of salvation through Jesus Christ, and have there received and accepted Him as their Saviour. It is earnestly hoped that the work will not be allowed to suffer for want of funds to support it. The sum of £150 per annum is considered sufficient to carry on the work as at present. Subscriptions may be sent to Mr. WILLIAM A. BOYD, Westfield, Limerick.

HAMMERSMITH Y.M.C.A.—The Committee of the branch, seeing the great need there is for a hall suitable for carrying on evangelistic work in this thickly-populated neighbourhood, and having regard to the great expense incurred in keeping on the services at Cadby Hall, are contemplating the erection of a hall on ground in connection with their premises at Wycombe House, King-street East, Hammersmith-road. £500 would enable us to complete our scheme, and give to the neighbourhood a hall greatly needed. Should this project fall through, a grand opportunity will be lost.—WILLIAM B. CROFT, Treasurer, Stanley Villa, Shepherd's Bush-road, W.

THE SALVATION ARMY.—Rev. W. Booth presided last week, at the Regent Hall, Oxford-street, at an adjourned meeting from the previous Thursday, when further testimony from reclaimed drunkards was one of the features of the evening. Addresses were also given by Major Cadman, of the Yorkshire division, himself a reclaimed drunkard, who described numerous cases of conversion that had occurred there; and by Mr. Fry, who described what he had seen of the work of the Army in India. The General announced that the idea of starting a Salvation Navy with a sailing yacht had been given up, as that was considered too slow a means of locomotion, and that he wanted a steamer to begin with. Miss Needham, the General announced, had given up a considerable position in life to work for the Army in India. Mr. Booth announced that, making a calculation of what the "soldiers" would bring in, the relief fund now reached £12,000. He also announced that he had recently acquired a piece of land in Edgware-road, which would cost £700 a year ground rent. On this a building was being erected which would seat 3700 persons.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.C.A. J.P. P.A.G. P.L. T.F. J.G. J.G.P. S.R. A.G.A. J.P. T.H. F.P. W.C. H.C. E.F. J.M.S. W.C.M. W.A. L.D. W.B.C. E.H. W.C.D. C.M.C.P. J.H.S. J.G. G.F. T.W. A.D.A. P.W. C.F. G.D. W.D. A.M. J.N. R.P.J.S. H.R. G.E.T. A.P. E.L.R. M.F. Mrs. S. E.M. M.T.H. V.K. A.M.B. L.D. H.E.B. R.A. J.M. T.G.S. S.S. E.F. J.L.P. C.H. T.M. J.M.K. R.W.C. O.R. R.A. E.H. G.K. H.F.G. I.S. E.D.W. M.A.A. E.S.R. J.T.M. W.E.G. Mrs. R.B. J.B. G.B. H.M. S.W. J.M. H.G.M. Miss B. Mrs. H.P. M.J.A.

APPLICANTS FOR TRACTS.—I. Sida, 46, New-road, Littlehampton; Mr. W. J. Morris, 26, Tudor-road, South Hackney; Miss P. A. Gadsden, Long Close-grove, Normanton, Yorkshire; Mr. Smith, Chilcombe, Bournemouth; Mrs. E. Shepherd, Cheltenham House, Chaplin-road, Willesden-green, N.W.; Mr. G. Sykes, 7, Holloway-road, Harrow-green, Leytonstone; C. Quick, 4, Dunger-terrace, Brockhill-park, Plumstead; D. T. May, 27, Hounslow-road, New-cross, S.E.; Mr. Hugh Wilson, 160, Thistle-street, Glasgow; A. Mills, 17, Workhouse-lane, Kettering; Miss Cade, 33, Grange-street, Swann's Estate, Hull; A. F. Solloway, 46, Holywell-street, Oxford; Mrs. Wood, 83, Edgware-road, W.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY.

CLOSING LONDON MISSION.

TEMPLE-GARDENS HALL, Thames Embankment, commencing May 27. Week days: Bible Lecture, at 3 p.m.; Evangelistic Address at 8 p.m. No afternoon meeting on Mondays. Sundays: Address to Christian Workers, 8 a.m.; Evangelistic Address, 11 a.m.; Evangelistic Address (Women only), 3 p.m.; Evangelistic Address (Men only), 7 p.m. No Service for Children on Saturday afternoon. Admission to all meetings will be by ticket, obtainable at—Exeter Hall, Temple-gardens Hall, 186, Aldersgate-street, 41, Coleman-street (Ground Floor); also at Booksellers, 79, Cheapside, 129, Fenchurch-street, 9, Old Broad-street, 14, New Broad-street, 39, Walbrook. All free of charge. Admission at a quarter of an hour before each meeting without tickets.

DR. PENTECOST AND MR. STEBBINS, Conference Hall, Eccleston-street (near Victoria Station). Bible Readings at 3, Tuesday to Friday. At Croydon Skating Rink every evening, at 8.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. SHULDHAM HENRY, at Merrion Hall, Dublin, in June; Harrogate in July.

MESSRS. FULLERTON AND SMITH.—June 1 to 22, Dundee.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., Sundays in June, 11 and 7; Burlington Hall, Savile-row, Wednesdays, at 8.

MALDEN HALL, Kentish Town.—Mr. C. Inglis, Sun. 7 p.m.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

CONFERENCE HALL, Mildmay-park, N.—Sunday, June 1, 3.30 p.m., P. S. Badenoch; 7 p.m., Ned Wright.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sundays, during May, 11 and 7.

AGRICULTURAL HALL, Islington, N.—Sunday, June 1, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. Elvin and a soloist.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Fowey; Mr. E. H. Kerwin at Kingston, May 31, at 3 p.m.; Mr. H. Hankinson at the South London Conference Hall, Clapham-road, May 31, and each Saturday in June, at 3 p.m.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Kilburn Hall (*not* Town Hall), Kilburn; Temple of Varieties, King-street, Hammersmith—all, Sunday, 7 p.m. Nightly services at 8 in Mornington Hall, corner of Granby-street, Hampstead-road; and in the Tent, Blythe-lane, West Kensington.

Y.M.C. ASSOCIATIONS.

CITY BRANCH, 61, GRACECHURCH-STREET.—Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday and Whit Monday excepted). Bible classes and members' meetings, &c., suspended during the Mission.

BURLINGTON HALL, 23, Savile-row, W.—Thursday, May 29, at 8.45, address by H. M. Bompas, Esq., Q.C., subject, "Fifty Years Hence." Sunday, June 1, at 3.15, address by the Secretary on "The Bible: Its Author and Teacher."

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in June, at noon, Dr. Aveling.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Whit Monday, meetings at 11 a.m. and 7 p.m.

MEETINGS OF BELIEVERS, Merrion Hall, Lower Merrion street, Merrion-square, Dublin, June 10, 11, and 12.

MONTHLY PRAYER MEETING FOR JEWS.—Ladies' Waiting Room, Conference Hall, Mildmay, May 30, 7.30 p.m.

GOVERNESSES' PRAYER MEETING.—Last Saturday in the month, 3.30 p.m. Miss Virgo removed to 3, Allen-terrace, High-street, Kensington.

GLOUCESTER CONFERENCE.—June 4—6, Shire Hall, daily at 7 and 11 a.m. and 3, 4, and 7 p.m. Particulars from Rev. J. J. Luce, St. Nicholas' Vicarage.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, May 30, at 7 p.m., Rev. G. A. P. Arbuthnot on "How to Retain the Blessing." Tea at 6.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. May 30, Rev. J. A. Jacob.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: May 29, "The Crown Jewels;" June 5, "A Wonderful Name."

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, June 6. Tea at 6; meeting at 6.45. An address by Mr. Denham Smith, subject, "The Christian, his Calling and Destiny."

POWIS HALL, Powis-gardens, Westbourne-park.—Annual Missionary Breakfast, Monday June 2, 9 a.m.; addresses by Revs. J. Smith (Delhi), Dr. Valentine (Agra), and J. Monro Gibson, D.D. Tickets (1s.) of Mr. Everett, 75, Cornwall-road, W.

AGED CHRISTIAN BLIND WOMEN.—Annual meeting of North London Home in Lecture Hall, New Court Chapel, Tollington-park, Thursday May 29, 7.30 p.m. Addresses by Revs. J. R. Wood, A. C. Murphy, F. A. C. Lillingstone, and Mr. John Beauchamp.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, May 24, 1884.

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SINGING THE GOSPEL.—Some earnest Christian young men have formed themselves into a ch ir, to sing at evangelistic services, and have called the band "The Male Gospel Singers." They will be glad to assist at evangelistic meetings, or will be open to go into the neighbouring villages to preach and sing the Gospel. All communications to the Secretary, J. G. Stanger, 30, Trevelyan-road, Stratford, E.

"They beckoned unto their partners."

Dear Fellow-workers,

The peculiar anxieties realised in the conduct of this work during the past eleven weeks have been such that I feel I must no longer conceal the recital of them from the large body of loving sympathisers who all over the world are, I know, praying for the rescued children under my care.

Our financial year ended on the 31st March, and up to the 15th day of that month the donations fairly kept pace with our needs, while the sum total for the whole financial year had been a remarkably good one, evincing a steady and growing interest on the part of the Church generally. But from the 15th March, a steady and serious falling-off has taken place daily.

To illustrate the extent and nature of this it is perhaps only needful to say that for many days, and almost weeks together, only so much has been received as would supply, at the most, one meal per day for my large family; thus to give, say, dinner only, to nearly 1,300, including adult helpers as well as children, in the different "Homes," at least £20 per day is necessary. Often our total daily receipts have been but £15 or £18.

But besides dinner other two meals must be provided daily, besides clothing, education, salaries, rents, &c. Moreover, numbers of fresh children apply in the most destitute condition each week, whom we dare not turn away.

Thus of necessity a large daily deficit has occurred, which, multiplied by 77, the number of days in the 11 weeks since the deficit began, means a burden of no small weight, and which is steadily growing larger daily.

In such a crisis, trying as it may be, I can thankfully say my trust is only in the Lord God. His faithfulness and goodness in the past forbid even the thought arising that all will not be well that He sends, whether poverty or sufficiency. So day by day our case is spread before Him, and I know He hears and will answer prayer.

To-day, however, I am reminded that I have not done all that I possibly could do,—that I have not yet with sufficient clearness stated to those who have been my co-workers for years, and who have a right to know the present trial of faith through which we are passing, the needs of the "Homes" under my care.

Hence this letter, which I only hesitate to send lest some might suppose the recital of my case in this form argued a failure of confidence in Him Who has fed and clothed my Little Ones these many years until now.

But this is not so.

I know full well by experience that such trial of faith often only means an invitation to more complete and unreserved dependence on His strong arm, and I doubt not but that in due season "the Lord will turn again our captivity as the streams in the south; then shall our mouth be filled with laughter, and our tongue with singing."

Faithfully yours in Christ's service among the children of our streets,

THOMAS J. BARNARDO.

18 *to* 26, *Stepney Causeway, London, E.*

P.S.—To those who may possibly hear in the foregoing the voice of The Master calling them to a neglected ministry of mercy towards the Little Ones, I would add that all communications should be addressed to our Treasurer, Wm. Fowler, Esq., M.P., or to me as above.

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Continued from Page 8.

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* * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

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Shall these our brethren sink—
And we so near!
Dare we from danger shrink—
And they so dear!

Ah, ye who still delay,
What if in the last Great Day
Ye should for mercy pray,
And none should hear!

Christ! let it not be thus—
Be Thou at hand!
Dear Lord, who died for us,
Now by us stand!

Teach us the lost to seek,
Help the strong to help the weak,
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CASE FOR THIS WEEK.

CASES REPORTED by MR. C. CLARKE, STEAM PRINTING WORKS, HAYWARD'S HEATH (Sussex).

(1) In a letter dated April 7 Mr. Clarke writes me, relative to the case of Miss L. M., then of DITCHLING RISE, now of HAYWARD'S HEATH, as follows:—"You remember I wrote you on behalf of Miss L.M. Her own doctor gave her no relief, nor did she meet with any at the Brighton Hospital. *With your treatment I am happy to say it was altogether different.* She felt relieved from the first dose, and kept mending until well."

The following particulars are taken from the statement sheet of her case, which is now before me:—"Consumption in the family. First symptoms extreme weakness, with fainting fits, followed by diarrhœa and copious yellow expectoration, and spitting of blood. Breathing short, hot flushes, palpitations, and gradual loss of flesh. Had been to the Sussex County Hospital at Brighton. Blistering and other treatment had proved of no avail. Evidently getting worse, day by day."

The result of my treatment is above stated by Mr. Clarke, and he adds:—"*It was a marvellous cure.*"

(2) In the same letter Mr. C. speaks of the case of MRS. SMITH, of SOUTH ROAD, HAYWARD'S HEATH:—"Mrs. Smith was also given up by her doctor after long treatment as an *incurable case of consumption*, but she has quite recovered under you."

N.B.—*Another case reported by Mr. Clarke will follow next week.*

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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The 12th of June is very near, and unless some very considerable help is forthcoming before that day, the beautiful site, for which Mr. LAVERACK pleaded in his letter in THE CHRISTIAN of the 24th April, must pass out of his power, perhaps to be used again for Roman Catholic priest's house and Roman Catholic schools.

About £50 has been received in several sums which have been acknowledged. Will one or two, or more, send the balance of **£2,500** asked for, to the Rev. R. W. ALLEN, 26, Edith-street, West Kensington, W., by the 11th June, that he may telegraph to Mr. LAVERACK, "MONEY RECEIVED, PURCHASE!"

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LETTER TO THE REV. ROBERT DAWSON, Secretary of the London City Mission, on the dismissal, by the Committee of the Mission, of Mr. Samuel Ship, one of its missionaries, apparently as the result of his having recently adopted higher views than he formerly held of the extent of deliverance from sin offered to us in the Gospel of our Lord Jesus Christ. By JAMES PILLANS WILSON, Local Superintendent in the Mission.
A copy of this letter, which was commented upon, in very kind terms towards me personally, though in strong disapproval of the views expressed in it, in an article in THE CHRISTIAN a little time back, headed, "Is Sin Uprooted?" may be obtained by writing to me at the undernoted address with fourpence for price and postage, or without money.—J. P. WILSON, 2, Lake-terrace, Wandsworth common, S.W.

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The Christian.

MODERN PREACHING.—I.

BY AN OCCASIONAL CORRESPONDENT.

THE following important distinction is commonly overlooked: A writer may hold that the present age is, in relation to moral and religious questions, far in advance of former days; and at the same time maintain that there are dangers which now threaten society of a peculiar and alarming nature. Let us take one example. No intelligent man would assert that the world has ever before known men who systematically plot to bring destruction upon innocent persons in order to advance political designs, or to avenge themselves on others. A man is not to be charged with saying that the former days were better than these, because he alleges that in the history of the world lawlessness was never, as now, so fraught with danger, so unscrupulous, and diabolic.

So it is with the subject upon which I am constrained to write. Whatever advance the age has made in other directions, and the advance has been wide and palpable, in the matter of the incisiveness of the preaching of professional men there has been for the last thirty years a steady deterioration. I remember being in York on a matter of business during the ministry of the late Rev. James Parsons. Among the visitors at the hotel in the city where I stopped were gentlemen engaged in manufactures, and on the Sunday evening some of them went to hear the celebrated Nonconformist preacher. As they returned to supper the change from the tone of conversation of the afternoon was most remarkable and impressive. They did not talk about the sermon they had heard, much less criticise it. There was a positive awe upon some of them. The dead sleep of worldliness had been broken; the faithful preacher had reasoned of righteousness and a judgment to come. Instead of conviviality there was silence, and then retirement, probably to pray. I refer to this as an indication of the kind of preaching that was then by no means uncommon. There was scarcely a town in the kingdom where there might not be heard powerful, unaffected, and wrestling appeals to men with a view to winning them to repentance. People could not help going to worship on a Sunday night because the exhortations to reach the heart and awaken the conscience were at once so awakening, convincing, persuasive; and brought the living realities of eternity into distinct and immediate connection with men's thoughts and souls. No doubt there were sermons of a very different order. But I will not hesitate to affirm that there was in recognised places of worship much more preaching that directly aimed at conversion, that sought to bring the hearers to immediate decision for Christ, that warned against evil courses, and that was marked by thrilling, impassioned, personal address, than is heard in these places now. Congregations were not asked after the appeals of the sanctuary to sing some sentimental poem, or to listen to what no persons *could* sing except the members of the choir; but they rose, not unfrequently, to pour forth a cry, and, under the resistless power of the discourse, to sing in music with which they were familiar:—

> "O Thou that hear'st when sinners cry,
> Though all my crimes before Thee lie,
> Behold them not with angry look,
> But blot their memory from thy book."

To those who did not live in the days to which the above refers there may seem an exaggeration in the foregoing description. The fact, however, will be verified by hundreds of persons who worshipped in Methodist and Dissenting chapels thirty or forty years ago. Congregations on a Sunday night would in those days break up, not in a cold critical mood, but deeply contrite and subdued by the weight and solemnity of eternal verities. The exhortations to come to Christ would send home multitudes to pray. Sunday evening services were delightful, because preaching was enkindling and earnest. It is painful to say it, but I am bound to do so, after much inquiry, that somehow sermons are now strangely different, and that such arousing, stimulating preaching is not heard in pulpits where it formerly obtained.

On the other hand, the themes of the Christian ministry are, if rightly apprehended, unparalleled for their transcendent import. No Christian man will dispute that when our ascended Lord called Saul of Tarsus to the ministry He sent him to us Gentiles in order "to turn men from darkness to light, and from the power of Satan unto God." And still men are alienated from the life of God; still, as in apostolic times, the Devil has got the unconverted world into his arms. "The whole world lieth in the wicked one." Adored be God, the "I AM" hath come forth as our Redeemer; the mighty sacrifice of the cross pleads for us, and the Spirit of grace is given. With a meaning that no human thought can fully reach, salvation or perdition is set before us. To deny this is to break with Revelation utterly. But in thousands of pulpits where do words, looks, tones, declare the solemnity of these considerations? Where in these pulpits are seen the zeal, the compassion, the fervency, and the fidelity these facts demand? Paul so entered into the meaning of the charge his Master had given as to be ready in self-forgetting absorption to make any possible personal sacrifice—"That I may by all means save some." Who, then, can estimate the perils, the unutterable loss an age sustains, when the vast and appalling realities of man's condition, and all that God intended when He appointed "the ministry of reconciliation," are shrouded, trifled with, or ignored? Those who fill pulpits may be clothed in the gown of distinction; the dignity of scholarship may be recognised; there may be no faltering of utterance; nothing to offend in style or demeanour; the rhythm of cadences may fall on the ear; homiletical ingenuity may please; and pretty rhetorical phrases may relieve truisms and platitudes of their tedium; but these things may be an impo-ition and a deadly snare. They may be no better in churches and chapels than sounding brass or a clanging cymbal, if men are not entreated on behalf of Christ to be reconciled to God.

Let me, however, say, to prevent misconception: I hold firmly the Divine appointment of the Christian ministry, and that those set apart as Christian teachers should be trained and educated men. Spite of exceptions, the most successful preachers of bygone times have been men of learning and scholarship. Especially have the men who have powerfully wielded the sword of the Spirit been cultured in theology, a science which would appear to be deplorably despised in these days. Neither do I plead for preaching which is wholly hortatory. A wide range of topics must be assigned to men who would faithfully interpret God's message. But there is a great deal of preaching in places where the culture and the message might be expected to go together, but which corresponds with that which Ezekiel describes when he says that the prophets follow their own spirit, and *have seen nothing!* (Ezek. xiii. 3.) Surely a minister of God is a man who has waited as on the steps of the eternal throne, and delivers his message as from the Lord. Wide may be his range of topics for the "defence of the Gospel," and "the edifying of the body of Christ;" but that is not Christian preaching which, by quickening words, does not aim at the hearer's hearts, and to which persons listen month after month, and do not hear one plain statement respecting the way of a sinner's salvation. There is not a congregation of any size in the land where there are not men and women who are in their sins; and if, instead of being shown their undone condition, and their need of Christ, and the renewing grace of the Spirit, they listen to sermons that never help them to know themselves, and never, with pleading intensity, convince and persuade them to set their face from earth to heaven—then surely men are found false to their holy calling. They are like lecturers on art, who never speak of drawing; or on healing, who never refer to medicine. Paul tells an evangelist that he is to preach with sleepless earnestness, in season and out of season, and that with all persistence and encouragement of teaching, he must reprove, rebuke, and exhort. It is not necessary that there should be always the fervour of excitement, but it is expected of men of God, who stand between the living and the dead, that they should throw their whole souls into their message, and be profoundly interested in the issue of that message, and appear as men to whom sin, atonement, perdition, and immortality have a surpassing meaning and a tremendous urgency.

No more awful calamity can fall upon an age than when religious services are without warmth, preaching without unction, and when churches and chapels are regarded as places without interest. Especially must this be so in this age. Life everywhere else is throbbing and intense. Pleasures have a culmination of fascinating and splendid attraction. Vice and corrupt passion in great cities spread alluring, enchanting, subtle, and most captivating snares. The press pours out an endless stream of fiction, while newspapers and magazines cannot be told for multitude. Infidelity and so-called Free-thought are putting forth an energy of propagandism which is little dreamt of by the Christian people who do not inquire. Even in what are called religious circles, people occupy themselves in excitements and engagements that offer but a thin covering for fashionable dissipation. In politics and commerce, money-getting was never before such an ambition, and party agitations rarely so fierce and unscrupulous.

With this seething eagerness all around, is it not treason to Christ and to the times that the pulpit should be unimportant, uninfluential, accommodating, and so obviously ailing to arrest the swollen stream of earthly-mindedness? In a second paper, I shall attempt to give some explanation of this state of things. The "Immortal Love" that "outwearies mortal sin" will be sure, in the failure of the ordinary, to work on man's behalf by *special* instrumentalities, but it were to be desired that the ministers of the churches might be the agents to meet that yearning for the truth of the Gospel which the Spirit is awakening far and wide.

"The Christian" Pulpit.

CHRIST THE WAY.

By Pastor THEODORE MONOD.

(*Concluded from our last.*)

"Jesus said unto him, I am the Way."—John xiv. 6.

FINALLY, Christ is not a part of the way, but "*the* way;" that is to say, the whole way, the way from beginning to end. Here again, what a grievous mistake we often make, as Christians, because we forget that Christ is the way from beginning to end. We need to know Christ not only as the Sinbearer, the Reconciler, the Redeemer, and further as our Leader and our Example, our Teacher and Guide; but as our Way—the whole way.

If He is not the whole way, what profit is it to us that He calls Himself "the Way"? Suppose I ask you the way from one village to another, and you point me to a certain road. I follow it, and in a little while I suddenly find myself before a wide, deep, rushing river, with no boat, no bridge, no possibility of my getting to the other side. I may see a further road on the other side, but of what use is that to me? Your so-called road is no road at all.

Or if a man falls down a great precipice among the mountains, and he cries out for help, and you throw down to him at the bottom of the abyss where he lies, say four rounds of a ladder, while you hold in your hand a little bit of a ladder many yards above his head, what is the use of that to him? You have a little piece in your hand, and he has a little piece in his hand, but there is nothing between. That is no salvation to him. Nor is the salvation that God has given us one of such description. Christ is the way, and all the way. He tells us that He is "Alpha and Omega," that is to say, the first letter and the last; what does it mean, except that He is the whole alphabet? He is "the first and the last," the beginning, the middle, and the end; He is "the way," all the way long. There is no day in my life, no hour in it, no circumstance, no temptation, no sorrow, where I have not Christ with me. All that I have to do is to put my trust in Him.

Strangely enough we all understand this, as regards the first step into life and as regards the last step upon the road. If a man is anxious about his soul, and he comes to you in the inquiry-meeting or elsewhere, saying, "What must I do to be saved? I am such a sinner; I feel terribly distressed and burdened." What do you say? Do you send him to his feelings, to his notions, to his efforts, to his merits? Do you even send him to his Bible? You do more than that; you send him to his Saviour. You say to him, "Believe in the Lord Jesus Christ and thou shalt be saved." When he does truly believe he is saved. He finds peace in believing.

And if a man is on his dying bed, and tells you that the sins of his life rise up like a mountain before him; that in spite of what he may have understood and what he may have partly and faintly believed, he is afraid at the thought of finding himself in the presence of the Holy God, what do you say then? Just one thing. You say to him, "Let go everything; turn your eyes from everything, and fix them upon the Lord Jesus Christ. 'Believe in the Lord Jesus Christ and thou shalt be saved.'" And if he does that, he dies in peace, looking to the Saviour.

Now, why are we so loth to understand, and so slow to believe, that Christ is not only the first step, and the last step, but every step? Whatever your need may be, the thing you have to do is just this, which you have so often told others to do: "Believe on the Lord Jesus Christ and thou shalt be saved." Is it light you need, and wisdom to know which path to choose? "Believe on the Lord Jesus Christ." Take hold of Him. Rest upon Him. He is "the light of the world," and He will give you the light you need. Perhaps He may not give it as speedily as you *expect* it; but one day, and quite as soon as you *need* it, He will give you light, and will show you the right path.

Is it strength you need? Do you feel helpless and powerless? What does Christ say to you at such a time? "My strength is made perfect in weakness." Then you are made strong at once. Is it peace, is it consolation, is it patience? Step out upon Him, and you have them.

But there is a previous question. What is it that you desire these things for? I am afraid that a great many sermons practically miss the mark, just because we take it for granted that people have an object which they do not really have. What some people want is that we should teach them the way that will make them comfortable and easy, and satisfied with everything and with themselves, and take them to heaven at last; but will, after all, leave in their own hands the management of their life. They will admit Christ as a guest; they will give Him the best room in the house. But they will not admit Him as Master of the house. Therefore the first question is: What is your attitude towards Christ? Why do you want Christ? Is it simply for your own benefit, or is it for the service and the glory of God, and the good of your fellow-men? In short, keeping to the illustration furnished by our text. Where do you want to go?

Suppose someone should stop you in the street and ask you to tell him the way. You say, "The way to what place?" "Oh, I don't know; I just want to know the way." I think a good many people are in that state spiritually. They ask us to show them the way. "Well, my good man, where do you want to go? What is your object in life? What is your purpose?" He does not know; he has not quite made up his mind. Well, as long as you have not made up your mind, we cannot tell you the way. The Bible does not teach the way to a selfish or half-hearted life. It tells us the way to the true life, the life *in* Christ, the life *for* Christ.

This question, therefore, must be settled, and if it is not settled, it is time it should be for each one of us. Are we not weary enough and sick enough of *our* wisdom, of *our* strength, of *our* will? "We have turned every one to his own way," says the prophet. Have we not done it long enough? Does your own way satisfy you? Do you *get* your own way? I daresay not. But if you did, would it bring you satisfaction? You know it would not. "They are full of their own ways," says the Word of God. It is a terrible thing to be filled with one's own ways.

If we would know practically what this means—that Christ is our Way, our Life, our Strength, our Joy, and Blessing—let us settle this with Him, that we *will* follow Him and belong to Him, that we *are* his, that we take Him for our Saviour, for our Lord and Master.

Then let us not forget that in whatever depth of difficulty, of temptation, of anguish, of persecution, we may find ourselves, He is ever the Way. He is the way out of every trouble; He is the way from the very point where we stand to-night to the point where God would have us to go, whatever it is. Step by step we have but to set our feet upon his promises; we have but to rest upon his love, and He will never fail us.

Here is a backslider. No one, perhaps, is more miserable than a backslider. He has known something of the liberty of the children of God, and now he is in bondage again. He is sorely tempted, instead of accusing himself, to accuse others, to accuse the Gospel, and to persuade himself that after all these things are not true, are mere fancies. He is tempted to throw overboard altogether all that he has received, and to plunge into a selfish, unbelieving life again.

Is there a backslider here, who is ashamed of himself, and who knows not how to come back? He is feeling about for some blessing, he hardly knows what. He says to himself: "Oh that I might find the way that would lead me to Christ." That is a great mistake. Christ Himself *is* the Way. Instead of crying for the way to lead you to Christ, just look for Christ; cry to Christ; call upon Christ, and you will find Him at your right hand.

Between Him and you there need be nothing but your guilt and your faith. And that is nothing that separates from Him, but rather that unites to Him. It is because you are a sinner that He comes to you; He came to seek and to save sinners. Your faith, of course, does not keep Him at a distance, but brings you into fellowship with Him. So that there is nothing at all between Christ and you. Put your trust in Him and you are in the way at once, because Christ *is* the Way.

Are you in distress? Go straight to Christ, and then, with Him, to your troubles: which is far better than simply to go, with your troubles, to Him. He will show you the way of deliverance. If you have found Him, you have found everything. Shall we use an illustration to make this plainer? Let us suppose a child living in a cottage on the outskirts of a village. The child has been playing all the summer afternoon, and, from one thing to another, gathering flowers, running after butterflies, he has strayed into the neighbouring wood. He wants to get home, but he mistakes the way. Instead of taking the right way, he goes further into the depths of the forest. And now the day is fading; the shadows are lengthening; the sun is disappearing in the west. The poor child, weary, hungry, and cold, sits down and begins to weep. He has lost the way altogether, what shall he do? After a little while he sees a light in the distance. Listening, he soon hears a voice, and a faint sound of steps approaching. He hears his own name being called. Oh, be sure he does not remain there weeping at the foot of that old tree. He rises and runs. Who is it? His own brother, his elder brother, come from the father's house to seek him and fetch him back. That moment he is clasped in his brother's arms; his brother takes him to his bosom and carries him to his mother.

Well, suppose she should ask—not a very likely inquiry—"What way did you take to come home?" What could he answer? Just one thing: "The way I took? Why, I do not know the way. I know one thing—that, as soon as my brother found me, I was in the right way again. *He* was the way home."

When the sinner meets with Christ, he is in the right path again. However far he may have wandered, though he may have lost himself in the very depths of sin, though

he may have tried hard and long to find the way for himself; when at last, weary and worn, he hears the voice of that Elder Brother, come "to seek and to save;" when he sees the light in the distance; when he answers to the call; when he says: "Here art Thou, and here am I"—then he is in the way.

I remember lately visiting a good woman in my parish. She said to me that she had as a boarder in her house a workingman, from Sweden, who did not know the French language. He had been ill. She thought he would be better cared for in the hospital, and told him she was going to send him there.

When everything was ready for him to be carried away, then (she told me) "he looked at me with such a sad, longing look, and said, '*Moi—vous*'—'Me—you.' I understood that to mean that he wanted me to take care of him, so I kept him, and he is now quite well again."

I thought to myself that was a very short address of the young man—no verb in it, no connected sentence, only two words—"me—you." But she understood it; her heart responded, and she took care of him. Be sure that we need say no more to the Saviour than this: "Me—you." Here is the sinner; there is the Saviour. Come to Him and say: "I am out of the way; I give myself over to Thee." Then having found the way, let us remain in the way.

This is what we need, each one of us. And this is what our age needs. We must show to this generation that is at heart so weary and distressed, that has so thoroughly lost the way, and is trying so many ways that will take the place of the way God has given us, and finding none—we must say, yea better we must show, that we have found the way, so that others will join us in walking in it—that is to say, in Christ; day by day, hour by hour, doing and suffering his holy and blessed will, step by step, from grace to grace, until it be from grace to glory. Amen.

SOUNDING AN ALARM.

I enclose an extract from a letter I have just received from a lady over seventy years of age. I think the publishing of it in THE CHRISTIAN may be the means of doing much good.—J. F. F.

HOW is the work of God going on among you? Are sinners convinced of sin, and fleeing to the Refuge?

Oh for more of the burden of souls laid upon Christ's people, the yearning to save them from the wrath to come!

The love and mercy of God, the ability of Christ to atone, are freely proclaimed, but many go to and fro as the door on its hinges, and feel quite satisfied that Christ has done all for them. The views of sin and its punishment are very hazy and uncertain, and few seem to trouble themselves about it. Rarely is a verse of Scripture quoted that disturbs anyone's peace of mind, or causes a tear to drop.

The exceeding sinfulness of sin, the dust and ashes of repentance, seem things of the past.

Who cares to get into a life-boat if the ship be in no danger? Who thinks of escape if there be no peril? Who flees to the stronghold, if he has no anxiety as to the safety of his own dwelling?

If souls are not lost, what does salvation mean, purchased at such a cost?

Spite of all the college education and years of training, would that we could see again the days when even the uneducated local preachers could say: "There was hardly a sermon preached where there was not one converted." That is how John G—— accounted for his willingness to finish his Saturday night's labours, walk over to a distance of nearly twenty miles, preach three times, and be back in time to begin work on the Monday.

A dying gentleman said to his brother, "Oh, Charles, you never spoke to me in real earnest about my soul!" "Nay," he replied, "did I not often allude to it?" "Yes, you did, but that was nothing. You ought to have taken me by the collar and shaken me, and warned me to flee for my life." While I see the mote in my brother's eye, I too often forget the beam in my own, and can only say:

"Forgive me, Lord, for Thy dear Son."

But that will not bring from the pit those who are lost through my negligence.

JOY IN GOD.

By CHEYNE BRADY

IT is our privilege and duty to live happily in the Lord. Let what will happen, we are to rejoice in the Lord alway. The world is full of sin, the Church in many respects is backsliding, our own hearts are prone to evil, all is confusion, contradictory, tending downward. Though it be so, yet I will rejoice, I will trust, I will fear no evil. This gives glory to God. Grace is grace, over and above everything. We are to live happily in the favour of God, in the light of his countenance, in a full sense of his wondrous love, in plenitude of grace, looking for his presence in glory, and enjoying his presence and fellowship now. This is God's work in the soul, and heart, and conscience, founded on the full reconciliation done and finished in and by the blood of Christ.

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the field, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation."

Although my labour and work for God seem to fail and appear unproductive, *yet* I will rejoice.

"*Though* He slay me, *yet* will I trust Him."

Though all be against me, sickness, impoverishment, *yet* will I trust.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me."

"*Though* our outward man perish, yet the inward man is renewed day by day."

Our blessed Lord, in John xv. 11, said: "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." And in John xvi. 24, He said: "Ask and ye shall receive, that your joy may be full." Again in John xvii., "These things I speak in the world, that they might have my joy fulfilled in themselves."

What is this joy? Let us see the meaning of the word itself—joy.

First, it must be distinguished from happiness.

Happiness and joy in God are quite distinct, and a clear understanding of the distinction will tend to establish the soul in joy even when circumstances are adverse to a state of happiness.

Happiness, then, is the condition which results from external circumstances, such as health, prosperity, glad news, favourable position, the surrounding of friends and comforts. We are happy when things occur to us agreeably—when our happiness is propitious. Happiness is that state in which we attain possession of that which simply for itself is to be desired, and containeth the contentation of our desires.

Joy in God, on the contrary, is an internal condition; it springs from within; it flows from the soul. Joy in God is a perennial spring of ever-flowing joy. In the words of an old writer, "Joy, properly taken, hath its seat in the mind and spirit of man; nor is it there placed without the Spirit of God."

Happiness is at times a tumultuous feeling, a quick emotion, a lively passion, sometimes calm and subsiding; at other times blazing up, as the crackling of thorns under a pot.

Joy in God is not a rapturous state, nor an impulsive condition, nor does it result from flashes of excitement, or enthusiasm, or warm devotions, or religious impressions. Joy in God is not merely the spiritual joy prevalent in times of awakening, nor the effects of partaking of a gracious ordinance, nor the effects of a rousing voice, nor is it the joy which flows from a complacent contemplation of one's own work for the Lord. Such joy is often "as morning cloud and early dew which goeth away" (Hos. vi. 4).

Joy in God is Christ's joy. To speak of the joy of Jesus in his Father would be too high for us. It is a subject for meditation, for contemplation, for waiting on the teaching of the Holy Spirit. The joy of the God-man, Christ Jesus, when on earth is seldom spoken of, but his whole life of obedience was his joy. "I delight to do thy will, O my God." We are told He had joy at the well of Samaria, when He revealed Himself to the sinful woman. "I have meat to eat that ye know not of." Such joy as is in heaven over one sinner that repenteth. On only one occasion is it mentioned that "Jesus rejoiced in spirit."

The early disciples were filled with joy and with the Holy Spirit.

The kingdom of heaven is righteousness, peace, and joy in the Holy Spirit.

The fruit of the Spirit is love, joy, &c.

The Thessalonian converts received the Word in much affliction, with joy of the Holy Spirit.

Peter, speaking of the Lord Jesus, says: "In whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory."

John wrote of fellowship with the Father and with his Son Jesus Christ, that our "joy might be full."

Under all circumstances, then, we are to "joy in God," and "rejoice in the God of our salvation." For "in his presence is fulness of joy."

REQUESTS FOR PRAISE AND PRAYER.—Praise for blessing at services in Theatre Royal, Ipswich. Prayer for blessing on a special meeting of Y.W.C.A., Birmingham, June 5. Praise for blessing on services at Holmwood and Carlinghow; and prayer for blessing on Mission at Cross Stone, Todmorden, by Rev. R. D. Monro, from June 7 to 16.

THEATRICAL TEA-MEETINGS.—One of these gatherings for the women engaged in theatres was held on the 27th ult. at Waterloo-road Chapel schoolroom. After tea addresses were given by Rev. John Morgan, of Whitefield Tabernacle, and the Rev. Frank Smith. Mr. Forbes had obtained a number of tickets for Messrs. Moody and Sankey's meetings, and these were eagerly accepted by his guests.

SINGING THE GOSPEL.—The choir that led the service of praise at Messrs. Moody and Sankey's Hampstead meetings has been organised on a permanent basis, to assist in any evangelistic effort in that neighbourhood. A preliminary meeting will be held at Leighton Hall on June 7, at 7 p.m. Practices, second Saturday of every month at the same place. H. A. FARLEY, Hon. Sec.

9, *The Crescent, Leighton-grove, Kentish Town.*

TEMPLES OF THE HOLY GHOST.

By Pastor STOCKMAYER.

MANY passages of Holy Scripture encourage and even command us to seek the face of God. In Ps. cv. 4 we are exhorted to "Seek his face evermore." In Psalm cxxxix., however, we have the reverse side of the same great truth. In verse 7, the Psalmist exclaims, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Heb. "face"). Here, then, we have the face of God and his Spirit seeking man. Both supplement each other, and are one and the same thing, for no one ever seeks God unless He have first sought him.

Many people pray for years to have their sins forgiven, without it ever occurring to them that all they have to do is to accept the finished work of Christ, that there is no need for their conciliating God, but that, on the contrary, He invites them to be reconciled to Him. We may make known all our requests to God, but we are not to trust to our feelings, but to the fact that Jesus Christ has borne all our sins. Many Christians are entirely swayed by their feelings, and in times when they do not realise God's presence, they think they must bring Him down from heaven. But He never changes. He is not a God afar off; we need not bring Him down; He is ever near us. It is therefore most important for those who seek the face of God to remember that it is his face that is seeking them.

If we keep this great fact in view, we shall discover much that is unreal even in our most earnest prayers. Many Christians will lie on their knees for hours, asking to be filled with the Holy Spirit; but when the Spirit of God wants to speak to them and discover some secret sin to them, they refuse to listen to his voice. This is a plain proof that they are by no means as anxious to be filled with the Holy Spirit as they imagine, otherwise they would yield those points on which the Holy Spirit has a controversy with them. We need not think that by calling loudly upon God and wrestling with Him, we have to compel Him to concern Himself about us. Let us learn to know God such as He has revealed Himself in Holy Scripture. Let each one learn not to measure himself by his impressions and frames of mind, but to hold to the Word of God and trust his promises. This will stamp our prayers and our conversation with quite a different character.

Our prayers must have reference to the revealed will of God. And what is that will of God? What is the object He has in view, when He compasses about one of his creatures and his Spirit pursues him? What is the aim of the unwearying, patient reproving of the Holy Spirit? God desires to have the house which he prepared for Himself for his habitation. Our bodies are the dwelling places which God prepared and destined for his temple. The Holy Spirit demands this habitation of God, which he prepared for Himself. God demands these members of ours, which we had turned into members of sin, that they should henceforth become instruments of righteousness.

Among the curses laid upon Israel if they should forsake the law of the Lord their God, it is said, "Thou shalt build an house, and thou shalt not dwell therein." It is thus we have treated God, by allowing other spirits to dwell in his temple. All the work of the Holy Spirit in us has for its object to clear these temples of his from all his enemies, so that our members may again be permeated with the Holy Spirit and become members of Christ, after having so long served self. How is this to be effected? First of all we must get a clear view of God's purposes with us. We must realise that God desires to dwell in us, and that Christ gave up his own body that God may be able to take possession of us. In order to do this we must keep still, when the Holy Spirit is seeking us, and deliver up all the enemies which He discovers to us.

Before the Spirit of God can take up his abode in us, He must pursue us. The enemies of God must no longer have allies in his children. As soon as we meet with anything in ourselves which uses the unloyal language, "We will not have this Man to reign over us;" if there be any sin which will not yield the ground, let us come and appeal to the fact that Jesus Christ has overcome Satan and paid the price for our ransom. He has given up his own life, and delivered his body to be torn, in order that our bodies might be set free from sin and become temples of the Holy Ghost. Let sin entrench itself as much as it will, if we only hold fast the fact that Christ redeemed us from the power of sin on the cross, sin must at last yield. But we must take up our stand on the side of the Holy Spirit. We must not try to drive out the enemies ourselves, but leave it to Christ to redeem us. Let us never forget that the Lord shed his blood that our bodies might become temples of the Holy Spirit, which He wants to fill with his glory, in order that He may use them for his service.

NOTES ON SCRIPTURE.—I.

MARY, standing by the opened sepulchre, did not recognise her risen Lord, but thought He was the gardener, until He said unto her, "Mary," calling her, as one of his own sheep, by name. Then all her soul went out in her response, "Rabboni!" When He stood on the shore of the Sea of Galilee the disciples knew not that it was Jesus, until he whom Jesus loved, exclaimed, "It is the Lord!" Then Peter cast himself into the sea, and came unto Him. The eyes of the two going to Emmaus were holden by their slowness of heart to believe all that the prophets had spoken, so that they did not know Him; yet their hearts burned within them while He talked with them by the way, and opened to them the Scriptures, and at last He was known of them in breaking of bread.

How often in the Scriptures we see Jesus standing, and, like Mary and the disciples, know not that it is Jesus, our eyes holden by our slowness of heart, so that we do not recognise Him in Moses and the Prophets and the Psalms. Yet passages otherwise obscure become luminous when we see HIM there. For example, in Isa. xxv. 8 we are clearly led to Calvary: "He will swallow up death in victory." But the Prophet proceeds, "In that day . . . He shall *spread forth his hands* in the midst of them as *a swimmer* spreadeth forth his hands to swim; and He shall bring down their pride together with the spoils of their hands." This is explained in John xxi. 18 by the Lord's own words to Peter, "Thou shalt *stretch forth thy hands* . . . [This spake He signifying by what *death* He should glorify God.] Follow Me." The Lord spread forth his hands upon the cross, and Peter followed Him in the manner of his death.

The Apostle says, "Now we see through a glass darkly" (or as the margin reads, "in a riddle"), "but then face to face." It is when, by the teaching of the Comforter, we perceive the solution of the riddle, that we see HIM as in a mirror, when "Darkly here as in a glass, He doth make his glory [or his sorrow] pass." But when we see Him face to face, and are like Him, because we see Him as He is, we shall read the Bible with opened eyes, and wonder that here on earth we had not seen more in the Scriptures of the things concerning Himself. M.

For the Young.

A THOUGHTLESS BOY PUNISHED.

I SHALL never forget an incident of my childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the road-side one Saturday afternoon, when the stage coach drove up to the neighbouring tavern and the passengers alighted. As usual, we gathered around to observe them. Among the number was an elderly gentleman with a cane, who got out with much difficulty, and when on the ground he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

I unthinkingly shouted, "Look at old Rattle Bones!" while the poor man turned his head, with an expression of pain which I can never forget. Just then, to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger, shook hands warmly, and assisted him to walk to our house, which was but a short distance.

I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself; but I knew it would be in vain, and so tremblingly went into the sitting-room. To my great relief, the stranger did not recognise me, but remarked pleasantly to my father, as he introduced me:

"Such a fine boy is surely worth the saving!"

How the words cut me to the quick! My father had often told me the story of a friend who plunged into the river to save me, as I was drowning when an infant, and who, in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule, and a laughing-stock for my companions!

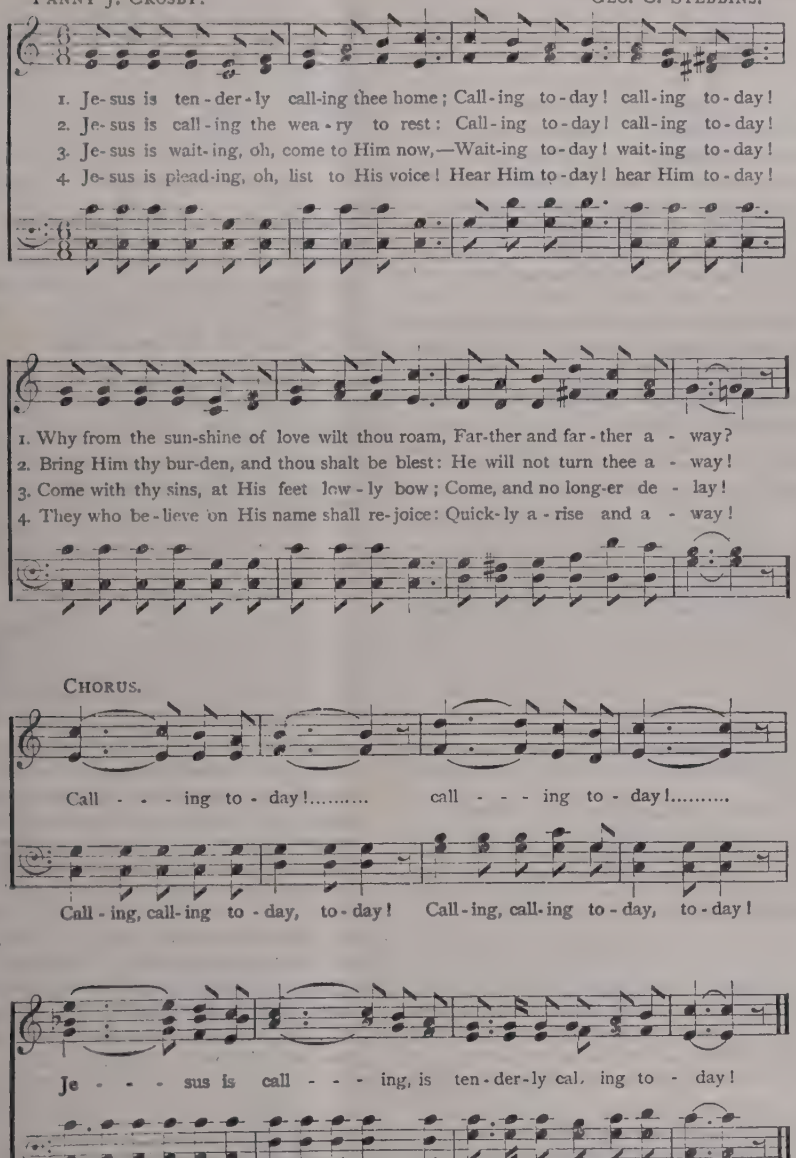
I tell you, boys and girls, I would give a great deal to have the memory of that event taken away. If ever you are tempted as I was, remember that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a lifetime. S.

SOCIETY FOR PROMOTING FEMALE WELFARE.—The annual united sale of work from the industrial and benevolent institutions affiliated to this central Society was held on Tuesday and Wednesday last week in the Duke of Wellington's Riding School, Knightsbridge. A large number of stalls displayed a quantity of the various articles made in the different Homes. The sale was opened on Tuesday by Lord Ebury, who said he was surprised at the extensive dimensions and unique organisation of the Society. It attracted to its centre some eighty institutions, whose work was encouraged and fostered by help and sympathy from the London committee. These institutions were not only in England, but on the Continent and even in Egypt, as he noticed Miss Whately's school at Cairo was represented. Information can be obtained from the honorary lady secretaries, Mrs. Whatten and Miss E. E. White, 47, Weymouth-street, W.

Jesus is Calling!

"To-day if ye will hear His voice, harden not your hearts."—Heb. iii. 15.

Fanny J. Crosby. Geo. C. Stebbins.


1. Je-sus is ten-der-ly call-ing thee home; Call-ing to-day! call-ing to-day!
2. Je-sus is call-ing the wea-ry to rest: Call-ing to-day! call-ing to-day!
3. Je-sus is wait-ing, oh, come to Him now,—Wait-ing to-day! wait-ing to-day!
4. Je-sus is plead-ing, oh, list to His voice! Hear Him to-day! hear Him to-day!
1. Why from the sun-shine of love wilt thou roam, Far-ther and far-ther a - way?
2. Bring Him thy bur-den, and thou shalt be blest: He will not turn thee a - way!
3. Come with thy sins, at His feet low-ly bow; Come, and no long-er de - lay!
4. They who be-lieve on His name shall re-joice: Quick-ly a-rise and a - way!
Chorus.
Call - - - ing to - day!..... call - - - ing to - day!.....
Call-ing, call-ing to-day, to-day! Call-ing, call-ing to-day, to-day!
Je - - - sus is call - - - ing, is ten-der-ly cal-ing to - day!
Je-sus is ten-der-ly call-ing to-day!

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Cabmen at Mildmay Park.

A MEETING of cabmen, probably 400 or more, took place at the Mildmay Conference Hall on Friday week. First they gathered in the large basement-room for a meat tea, and then assembled in the large hall, where they were addressed by Mr. Arthur Pease, M.P., who presided, Dr. Barnardo, Mr. James E. Mathieson, and Mr. P. S. Badenoch. From the hearty response at certain points bearing on total abstinence, we concluded that a considerable number are pledged men, and from the equal enthusiasm on points of personal piety a large number must be godly men.

The meeting was convened by the workers of the Cabmen's Institute, High-street, Islington, where a good work is going on, and evidently the tide of blessing is rising for this class, as for many others in our privileged times. The first meeting began at half-past eight, and the second ended at twenty past eleven. Rows of cabs round the hall told of some unusual gathering inside.

To Total Abstainers.

IN your issue of May 29, there is a brief letter from a correspondent addressed "To Total Abstainers," giving the formula for a "successful substitute for brandy, for medicinal purposes." As an abstainer for more than a quarter of a century, and connected with the medical profession twice as long, permit me to utter a note of warning against its adoption. For those who may be suffering from extreme exhaustion to resort to such means, would be to take a remedy which feeds the disease. The ingredients mentioned are truly medicinal, but dangerously common and deceptive, and only fit to be used under the supervision of a medical man. In other hands, they would be *almost certain* to lead to excess in dose or frequency, and if no other harm arose, would certainly prove a delusion and a snare. In case of sudden faintness, pour cold water on the wrists and bathe the temples with it. The other maladies require the attention of a qualified practitioner. Rest, with food frequently, in small quantities, with fruits or non-alcoholic drinks of any simple character, are, with prayer and patience, the only means I can recommend as a help to those who are emerging from the slavery of drink; in my experience they are effectual. J. C. P.

Liverpool Seamen.

THE annual report of the Liverpool Seamen's Friend Society is a highly interesting record of work done among the seafaring population of this great seaport. The staff consists of one chief agent, three port missionaries, and one Bethel keeper, who acts as a missionary in a room near the Sailors' Home, known as "The Forecastle." These appear to have been fully engaged with sixteen weekly religious services, daily street preaching, letters to officers and sailors, visiting shipping and pay officers, sailors' homes, boarding houses, hospitals, and residences; looking for wanderers and missing relatives, and restoring them to their families; Sunday-school, Temperance work, reading room, library department, &c.

The library department is a very important factor in the work of this Society. No less than 1223 libraries were actually afloat in vessels on every sea at the date of the report, and there were thirty-four in the hands of the librarians, making a total of 1257.

The committee have resolved to extend their operations till every ship leaving the port (if the owner or captain will permit) shall be supplied with a library, for the use of the crew on the voyage, and appeal to the sympathy and co-operation of any who may feel interested. A number of friends have each furnished the cost of a library, which amounts to £4. Friends wishing to help on this or any other part of the work of the Society, will please address Mr. James M. Wilkie, South Bethel, Wapping, Liverpool.

London's Bitter Cry.

AN EAST-END ANSWER.

SIR,—Will you allow me, through your columns, to acknowledge the response to the appeal you so kindly enabled me to make on behalf of the poor needlewomen, and further to inform those kind friends who have contributed towards the sum of £500 I then pleaded for, what steps I am taking at present?

I have secured a suitable place of business, at a very low rental, at 8, High-street, Shadwell, where a shop will shortly be opened for the sale of articles of clothing, made on the premises by women, who will work but eight hours a day in a healthy workroom.

Garments of various kinds, for working people and their children, will be exposed for sale in the shop, but gentlemen's shirts, and under-clothing for ladies and their children, will be made and kept in stock, and it is hoped that numbers of persons who are desirous of helping the poor to earn fair wages by honest work, will give orders for such garments as they may require.

I shall live on the premises, and superintend the management, but with the greatest economy in the practical working-out of the plan it will yet be marred if the £500 be not forthcoming, and I therefore appeal most earnestly to the public for the £117 still required.

Although many of those who have kindly assisted the scheme have not specified that their contributions are loans, it is felt by my poor friends, as well as by me, that no effort must be spared to repay all those who have generously trusted us.

I append a list of some of the contributions received. Yours obediently,

14, *Arbour-square*, Sarah Heckford.
Commercial-road, E., May 24.

	£	s.	d.
A Lady (a loan at 3 per cent. interest)	100	0	0
X Y Z (a loan, free of interest)	50	0	0
Wm. Collins, Esq. (promised as a loan for three years, free of interest)	50	0	0
T. A. Denny, Esq. (promised as a loan, free of interest, if the rest of the £500 be raised)	50	0	0
Lady and Miss B. E.	50	0	0
Readers of The Christian	12	16	0
Lord Blantyre	10	10	0
Lady Baird	10	0	0

And others, amounting in all to £383 8s.

THE REVIVAL IN LONDON.

Opening in Central London.

THE opening of the Mission at the Temple-gardens Hall, on Tuesday afternoon last week, was "the beginning of the end." Having, so to speak, circumnavigated the outlying portions of the metropolis during the past seven months, it was fitting that the great campaign should terminate in the very heart of the City. On Tuesday afternoon it was pleasant to find many of those who had been active workers in the various districts rallying around the evangelists: such men, for example, as Mr. Archibald Brown, of Stepney, and Mr. Stuart, of Holloway, both of whom led the meeting in prayer. The attendance of the public was very good indeed, and embraced all grades and sections of the community, from peers of the realm downwards. The hall itself looked more trim and tasteful than ever we had seen it before; fresh texts adorned the walls, and a slightly raised platform gave the occupants of the reserved seats a coign of vantage not hitherto accorded to them.

Mr. Sankey was in capital voice, and his second solo, "Pray, brethren, pray," paved the way for Mr. Moody's discourse on the Elements of True and Successful Prayer. This address has been given in our columns at length, so we need do no more than refresh the reader's memory by mentioning the points—Adoration, Confession, Restitution, Thanksgiving, Forgiveness, Unity, Faith, Petition, and Submission. If there is to be a large and lasting work of God in this last district, said Mr. Moody, it must be begun, continued, and ended in the spirit of prayer. When he touched on the importance of making restitution to those we had in any way wronged, the preacher mentioned the case of a man at Croydon, whose conscience was touched by the reference made to this subject. He went to his employer and restored some money he had appropriated. He was able then to enter into liberty of soul, and proved to be one of the brightest cases of conversion met with at the meetings there.

At the close of the prayer-meeting which followed on the heels of the sermon, Mr. Moody invited the intending workers to meet him in the inquiry-room. There was a large response, boding well for the prospective supply of helpers in the work of personal dealing, that forms so essential a branch of these special efforts. In the course of some very free and frank talk addressed to the assembled workers, the evangelist referred to a matter that had caused considerable difficulty and done much harm at Croydon. Among those who went to the inquiry-room, ostensibly as being anxious, were some whom Mr. Moody bluntly but correctly designated "tramps." Their real object appeared to be to beg for monetary help, and in too many cases they had succeeded. This, though well meant, was most objectionable, and opened a door for all sorts of abuses. He wished it to be distinctly understood that if any such persons were found in the inquiry-room they were to be directed to Exeter Hall, where their circumstances would be carefully examined, and if the necessity were apparent, help would be given. Mr. Moody proceeded to give many practical hints to the workers, admonishing them to the utmost deliberation and thoroughness in the work of personal dealing with inquirers. We doubt not the fruit of these kindly and important suggestions will be round throughout the course of the three weeks' Mission in Central London.

The Converts' Night at Croydon.

These farewells awaken very mingled feelings. There is about them much of "the joy of harvest." The faithful workers who have gone forth in the bygone weeks, sowing the precious seed, sometimes literally with tears, come again rejoicing over the goodly sheaves that have been garnered. The converts themselves have cause enough for holy mirth, and they are by no means loth to show it. But in the minds of many of them sadness must alternate strangely with the gladness. They have been in the full swim of the meetings perhaps for weeks; the moving speech of the evangelist, the sweet inspiring strains of the Gospel in song, the hallowed scenes of the inquiry-room have kept them in a very seventh heaven of delight. Now the Mission is over, and they must revert to the humdrum experiences and duties of daily life. These good-bye gatherings must be of great service in giving them a good start—an impetus in the Christian life that will not soon be spent.

In point of attendance the Croydon meeting was little if any behind its predecessors. In point of interest and practical utility the same might almost be said. To the glad surprise of many, to the certain satisfaction of all, Mr. Sankey appeared on the scene, and once more made his peerless voice to resound among the iron rafters of the tabernacle, which has many and many a time re-echoed with his tuneful notes through the winter months. Mr. Stebbins, too, was there. When his voice mingled with the voices of the Misses Beauchamp and of Mr. Sankey in singing "Along the river of time we glide," the great congregation had a feast of honeyed sound that comes but seldom to the ear. Then there were the Male Choir and the regular Mission Choir, both of which sang with heart and voice.

Adopting the metaphor of Dr. Gibson at the Hampstead Good-bye, we may say that these singing friends provided the "luxuries" of the evening; the two spoken addresses were the "substantials." Some very condensed notes of these are all that our space will permit.

REV. M. RAINSFORD'S ADDRESS.

I am asked to say a few words to those who have received the Gift of God—the Lord Jesus Christ. Why should not all receive Him? God is a great Giver, and the whole of salvation is just this—God giving, and poor sinners receiving. To those who have received this gift let me point out a few simple truths.

We read in John i. 12, "As many as received Him, to them gave He the *privilege* to become the *children* of God." Properly translated it is not "sons of God." A man may adopt a son, but he cannot impart to him his own nature. God does not merely adopt us into his family when we receive Christ, but He gives us his own Divine nature. Now I want to fasten one text upon your minds, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." The way to grow in grace is to grow in the knowledge of our Lord Jesus Christ. Walk about your inheritance, and see what great things God has bestowed upon you in the gift of his Son. He is given to you as a *Saviour*. Go to Him for everything you need. Go to Him with your burdens, with your guilt, your failures, your backslidings. He is able to save you to the very uttermost. He is given to you as a *Priest*—transacting all your affairs with God, and all God's affairs with you. There is nothing God wants from you that Christ has not undertaken to accomplish for you; there is nothing that you want from God that Christ is not pledged to procure for you. He is given to you as your *King*. Let Him rule in your hearts, let Him live in your lives.

Now you are to walk in Him; that is a life of trust. There is a close analogy between the natural life and the spiritual life. Many of you have just got spiritual life; you are babes in Christ. A babe, of course, has a father and mother; God says that a mother may forget her sucking child, but He will not forget the one who has received life in Christ. Then a babe must eat; see that you feed daily on the sincere milk of the Word. A babe must have fresh air; see that you breathe heaven's air by constant prayer and supplication in the Spirit. Besides these things, a babe must have exercise, or it will soon die of apoplexy. So there are many Christians who have got a kind of spiritual apoplexy. If you want to grow you must work for the Lord. Those who water others shall themselves be watered. One thing more. A child may have all these things, but if he keeps bad company he will be ruined. ("Hear, hear," from Mr. Moody.) Let the young disciples of Christ take care whom they associate with. Are not those who have the image of God stamped on their brow sufficient companions for you? Is not the language of heaven sufficient music for you? Beware of evil companions.

Remember you have three Graces to conduct you through the wilderness—faith, hope, and love. Faith assures you that you stand on the Rock of Ages; though you may tremble, the rock will not tremble under you. Sometimes faith is feeble; then hope springs up, and looks out upon the bright future. Sometimes even hope grows dim; then love comes to the front—love that beareth all things, that hopeth all things, that believeth all things, that never faileth. All these come from God; He does not stint his gifts. Let nothing ever tempt you to doubt his love.

DR. PENTECOST'S ADDRESS.

One of the wise things about these Missions is such a meeting as this for the young believers. One of my troubles as a young Christian was that nobody told me what my privileges were. When I was converted and the truth dawned upon me that my sins, which were many, were all forgiven through faith in the Lord Jesus Christ, I can assure you I was an exceedingly happy man. I met in the street an old man, a deacon in the little church where I had accepted Christ. When I told him that God had forgiven my sins, he said he was very glad, but he began to ask me about Regeneration, Justification, Sanctification, Adoption, and other things that I knew nothing about. I thought if Christ had forgiven my sins everything else would follow. When I looked at my Bible, with which I was not at that time very familiar, I found that Forgiveness of Sins was in Christ, that the New Birth was in Christ, that Justification and Adoption were in Christ—in fact, that everything was mine when I took Christ as my Saviour. So I want you who have recently received the Lord Jesus Christ to remember that *in Him* you have everything you need now, and everything you will ever need. If you have accepted Him, He will be your Saviour, your Lord, your Captain, your Deliverer, your Friend, your Brother; He will never disappoint you.

After some thoughts on being fully assured that Christ is able to keep that which we have committed to Him, the speaker went on to say that belief is always closely associated in the Scriptures with *confession*. People say they hesitate to make what they call "a profession of religion." God does not ask us to make a profession of anything that implies that *we* are going to do so and so. The Bible always exhorts us to make a confession of faith in Christ. There is a vast difference between a sinner "making a profession of religion," as if he were going to endeavour to live up to something, and the same sinner confessing Christ as his Saviour. To profess that we are always going to be faithful to Christ would be a rash thing to do, but we never need be afraid of confessing Him before men. Let it be our daily joy and privilege to confess Christ. Dr. Pentecost told of a lady he had met at Eccleston Hall who was offended because he spoke to her on spiritual matters, but who afterwards came and thanked him for it, and said she was now glad to let everybody know that Christ was her Lord and Saviour. He also related an incident of a commercial man in Boston who was converted, but he made up his

mind he would be a Christian without letting anybody know about it. Strangely enough he was put to the test the very next day, when he met a business friend, who asked him to "go and have a drink." He declined, but would not at first give the real reason; ultimately, however, he was obliged to confess that he had taken sides with Christ, so that his resolve was broken through. The young disciple will find it an unspeakable advantage if he will from the very beginning make a thorough and outspoken confession of the Saviour. Unless a Christian is out and out for God he cannot hope to be either happy in his own soul or useful to others.

MR. MOODY'S PARTING WORDS.

Mr. Moody has usually preserved a comparative silence on these occasions, but this time he ventured on some final admonitions to the young disciples. I have been asked, he said, to urge the converts to unite themselves with some church or chapel. I think that is almost unnecessary. Mr. Rainsford has told you that you must part with your old companions, and, of course, you will want new ones. Unless a person has really been born of the Spirit, we do not care to have them publicly identify themselves with Christians; if they are truly converted, they will be sure to wish for the society of their fellow believers. It is like water finding its own level.

Then there is the Young Men's Christian Association. I cannot but think that if these young men are really in earnest, they will identify themselves with any institution that helps to carry Christ to those who are perishing. I am glad that mention has been made of the public-house. I have no bitter feeling in my heart against the publican, but we cannot doubt that the public-house is an awful snare to any child of God; if you take my advice you will not go near it. Coming back to this country after an absence of eight years, I think I do not exaggerate if I say that among all those of whom I have heard as having become backsliders, about nineteen out of twenty have been drawn away by the public-house. I believe I can do as much work—perhaps more—than if I had recourse to stimulants. God will give you all the life you need. I want to give you one passage of Scripture on the subject: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." If you can go and drink in the public-house to the glory of God, then go. If you honestly regulate your whole lives by this maxim you will be kept right.

Let me say another thing. There are many Christians who seem to have no unction, no dew of heaven resting upon them. When they talk they are like sounding brass and a tinkling cymbal. I believe God will give us a baptism of the Holy Ghost if we truly desire it; but there are a good many things we may have to give up, if we find they are marring our testimony. If you are in earnest in wishing to be used of God, you will be willing to give up anything that hinders your growth in grace, or destroys your influence. In these closing moments of this blessed Mission let us take as our future motto: Whatsoever we do let us do it to the glory of God.

Ere the company was dismissed, all bowed in silence, and after Mr. Moody had led in earnest petition, a few friends sang, "My Jesus I love Thee, I know Thou art mine." And with that joyful confession ringing in their ears and thrilling through their hearts, the Croydon converts were sent forth to witness for their Lord in the face of friend or foe.

At Stratford Four Months after.

(*By a Special Commissioner.*)

One of the charges brought against the Prophets of old by Jehovah was that of healing "the hurt of the daughter of my people slightly; crying, Peace, peace, when there was no peace." Among the favourable symptoms which mark the inquiring age in which we live, is the increasing desire manifested to ascertain the true character of evangelistic effort, and the extent to which it is permanent in its duration. In our endeavours to meet this legitimate demand we have been anxious to obtain information on this subject from sources of an absolutely reliable nature, and for this purpose have secured personal interviews with those of the clergy, Nonconformist ministers, and prominent laymen, whose immediate contact with the work fitted them for forming an accurate judgment on so important a matter. It is, therefore, with no small pleasure that we are in a position to say that the unexceptional and universal testimony borne to the permanent and abiding results of the Mission recently conducted by Messrs. Moody and Sankey at Stratford are most unequivocal and gratifying.

To discover here and there a church that stood aloof from the movement and was consequently left without a share in the blessing, afforded us no surprise. But we found that even where the ingathering of converts into a particular church has not been large, a manifest and abiding stimulus to greater activity and personal consecration is thankfully admitted.

One of the most zealous workers in the late Mission says, "The good resulting from the late revival is simply immeasurable, both in its immediate and far-reaching effects." Stratford and its surrounding neighbourhood are fortunate in its possession of many bands of earnest, godly men and women, who not only threw their best energies into the meetings at the time of the Mission, but have since followed it up with indomitable zeal. Neither have the after-work labours been confined to the immediate neighbourhood—persons who came up from various parts of the country and were awakened at the meetings have been subsequently corresponded with and counselled. Indeed, it is evident that no effort has been spared to gather up the fruits of the revival, and equally clear that the labours of the devoted workers have been amply and richly rewarded.

Among the ascertained results, in addition to those already noted in your columns, we may observe the following: The Congregational minister at Manor Park Chapel has received some sixteen into his church, nearly all being brought to decision through Mr. Moody's preaching. A Baptist minister in the neighbourhood has also admitted into fellowship several who were brought to decision, though some had been more or less awakened for some time previously. A similar testimony is borne relative to the United Methodist Congregation. Rev. Mr. Jackson, minister of the Wesleyan chapel, says, "Our church has been quickened, our congregations increased, our prayer-meetings more numerously attended; a considerable number have been saved, and I have personally received much blessing."

The testimony of a clergyman (St. John's) is that out of more than 250 names received for visitation by himself and his curates, he has good reason to conclude that not less than two-thirds of the number are genuine cases of conversion. Many of these it must be observed are young. Another clergyman bore testimony to its being "a splendid work," and that among the converts were several young ladies who have consecrated themselves to the work of singing for Jesus, and are now seeking to bring others.

A Primitive Methodist minister rejoices in now "having two services where formerly there was but one." In one congregation a weekly Bible-class has been established, and in another a weekly meeting for inquirers. The factory men admit that nothing has ever stirred them like it before. A Baptist minister says, "We have conversions now at every service."

Mr. Boardman, the active chief of the stewards, tells of a prayer-meeting which he attended in the neighbourhood (where the pastor has himself been greatly blessed), and where he found ten young men, including three brothers, all brought to Christ through the Mission. Another minister writes, saying, "My testimony is entirely in favour of the Mission, for we have come in for a large share of the harvest."

Nor is it in the churches alone that the blessed work continues to go on. The Secretary of the Y.M.C.A. says that at any of their weekly open meetings a number may be found giving their testimony to having been brought savingly to the Lord during the revival. At the Deaconess' Institute, in the Romford-road, we heard from the excellent lady who is the Principal of the establishment a statement of the deepest interest relative to the good there received. A mothers' meeting has been started; a weekly meeting is also held, largely consisting of converts of the Mission, whose happy and assured state is a marked feature. "The awakenings still go on in our meetings, and the converts seem to receive a large measure of the Holy Spirit."

Since writing the above, we have had the privilege of attending one of the meetings at the Romford-road Deaconness Institute. Like Barnabas, we were glad when we saw the grace of God in these new converts. Their simplicity, assurance, and joy in the Lord are striking. They hunger and thirst for the word of life. The difficulty is not to get them to the meetings, but rather to separate, for they linger on in prayer, praise, fellowship and converse, long after the ordinary service is concluded. One of them informed me that in the factory where he works not less than fifteen of the men have been brought savingly to Christ beside himself.

Another outcome of the Mission, as your readers know, is the establishment of a Mizpah Band. The members are chiefly those who have been rescued from the evil of drink, and they are banded together for the main purpose of rescuing others. From what we saw and heard during a recent visit on Sunday evening, we are able to bear witness to the singular appropriateness of the Gospel service by the band. We were reminded of one of whom it is recorded, that he was "sitting, clothed, and in his right mind." The wives, too, how happy they looked. A gracious and lasting blessing this, even if there were no other fruit of the revival. An excellent address, showing Christ's power to save to the uttermost, was eagerly listened to and drunk in as only such an audience can. One evening in the week is set apart for testimony. On the Sunday we were there eight persons professed to be saved. Indeed, there are conversions at almost every service.

Our matter is not exhausted, but these facts, ascertained by personal interviews with gentlemen, from whom we are bound to say we have received the utmost courtesy, will be deemed ample evidence that Messrs. Moody and Sankey's work is an abiding one. We give God the praise.

The following appeared in a Stratford paper of a recent Saturday:—"It is generally known that, resulting from the blessing attending Messrs. Moody and Sankey's Mission, the building of a Conference hall and room for the Y.M.C.A. has been decided upon, and that our townsman, Mr. Frederic Smith, offered the Committee in gift a freehold site at the corner of Vicarage-lane, worth £1000, or failing the acceptance of the ground, £500 in cash. On measuring the ground it was found short of the requirements, so Mr. Smith has now most generously increased his cash gift to £1000; and another most generous gift has come from Miss Eccles, of Highbury (niece of the late Mrs. Thomas Curtis, of worthy memory), of a freehold site for the building in West Ham Lane, adjoining the Dispensary. About £3000 has been promised, and we trust, after these noble examples, friends will speedily contribute the remaining £2500 needed."

Notes and Comments.

HAVING to prepare this number for the press earlier than usual, on account of the Whitsun holidays, we have not been able to acknowledge or insert communications received after Friday morning last.

The proposed railway between Suakin and Berber seems likely to be carried out. In view of General Gordon's opinion upon the subject—and no man is better able to give one—all who desire the rectification of affairs in the Soudan will wish God-speed to the project. He has said, speaking from long experience in the country, that until such communication is made no real progress can be reckoned on; and further, that the hidden misery of peoples in the dark places of the Soudan exists because no light is thrown on those lands. If this project were completed, light would be given, and an entire change effected in the condition of the people. The difficulty of communication is the greatest obstacle in the way of good government.

The duty of prayer for General Gordon has been the subject of remark in several quarters the last week or two. The Archbishop of Canterbury has been appealed to, and recommended coupling the General's name with prayers for special cases as appointed in the rubric of the Church. The *Christian World* recently had a caustic note on the absence of all reference to Gordon in the many prayers offered at the several meetings of the Baptist and Congregational Unions. Assuredly prayer offered in spirit and in truth is a far mightier defence than an armed expedition, and its bloodless victory would be a nobler trophy and a deeper source of joy than a costly armament could under any circumstances prove.

The visit of Tawhiao, the Maori King, will doubtless produce something like a sensation in London for a time. He is said to have become a pledged abstainer, though once noted for the strength and copiousness of his potations. The way in which these representatives of heathen barbarism turn toward England as the central point of civilisation, and as the ground of confidence when counsel and help are required, is a tribute to the Christianity which has gone forth from our shores to the distant parts of the earth. A Christian community of some 30,000 strong is to be found in the dominions of the strange and swarthy monarch now on a visit to our land.

Dr. Gerhard Rohlfs contributes to the last number of *Africa* a most interesting article on the present condition of Abyssinia. This country has a surface of some 300,000 English square miles, with a population of scarcely two millions. The religion of the people is a curious compound of Roman and Greek Church, and of Christian and Judaistic elements, the Scriptures being both possessed and studied. The entrance of Protestant missions is barred by the warlike relations of Egypt to Abyssinia, and by the internal feuds which prevail in the country. The Negus, or chief ruler, it is said, longs for peace, and is eager to open up his territory to Europeans. Once let this be brought about, as it easily might be by English intervention, and the Abyssinians would soon be awakened to the reception of the truth, slavery entirely abolished, and a strong barrier to Mohammedanism set up.

Dr. Talmage has been preaching on the easiness of divorce under the existing laws of the States, and referred to the increasing freedom of opinion upon it in France and England. The subject calls for earnest attention, the sacredness of the marriage tie requiring to be upheld with firmness and tenacity. Dr. Talmage scores a good point when he says:—

"I want you to notice that the frequency of divorce always goes along with the dissoluteness of society. What we want in this country, and in all lands, is that divorce be made more and more difficult. Then people, before they enter that relation, will be persuaded that there probably will be no escape from it except through the door of the sepulchre. Then they will pause on the verge of that relation until they are fully satisfied that it is best, and that it is right, and that it is happiest. Then we shall have no more marriage in fun. Then men and women will not enter the relation with the idea that it is a trial trip, and if they do not like it they can get out at the first landing."

Success is insufficient in itself to bring satisfaction. The blessing of the Lord is an essential factor, and all labour without it is lost. An illustration of this is found in the confession made by an editor of a German paper which had an enormous circulation and brought him much money and reputation. He said, writing to a friend, "If I were asked if I am happy I should reply—

"No. For fifteen years I have been occupied with nothing but my journal; it is like a tyrannical power that rules me day and night, and has made of me an absolutely isolated man, and has reduced me and my family to the lowest point of misery. I have buried in this work fifteen of the best years of my life. I have not had a single Sunday. The direction of such a work is a malediction which holds you with an iron grip, and you have obtained nothing but a large number of subscribers. Pride may be satisfied, but happiness, I know by experience, is not to be found in it."

We are exhorted to "give all diligence to make our calling and election sure." The hurry and incessant strain of life in reference to outward things which it seems almost impossible to avoid, make the danger great of our neglecting the secret claims of the soul. We cannot be too often reminded that the character of our inner life is the only guarantee for the real success of our outer life, and that the ensuring Divine favour and acceptance is of infinitely more importance than any earthly attainment. Luther's famous saying, that when he was less busy, he could do with fewer hours of prayer than he found essential when he became pressed with duties, points a moral for us all. Many beautiful texts—promises, precepts, and exhortations—are adopted as mottoes, and are often exquisitely illuminated, and sent to friends. We fear, however, that there are few texts more applicable to a large number of real and genuine Christian workers than this: "They made me keeper of the vineyards, but mine own vineyard have I not kept."

In several American temperance journals we have seen it stated that Mr. F. N. Charrington "brews by day and mounts the Temperance platform at night." All who know him on this side of the ocean are aware that he has no connection whatever with the brewing interest, having renounced it at the outset of his Christian career. As one of the statements that we have seen bears the date of "London, January 26," we would certainly suggest that correspondents who are in communication with foreign papers should carefully become acquainted with the facts before giving such assertions to the world.

A clergyman's wife writes, in reference to a recent note, that several ladies give her their cast-off clothing, which she gives to others in needy circumstances in exchange for still older garments, which in turn she gives to the very poor, upon whom they look wonderfully well. Great benefits may be conferred on many persons by a judicious and kindly lady like this minister's wife.

The serious condition of the labour market is one of the subjects which call for the thoughtful attention of all who desire the real welfare of our country. The distress which exists among the working classes from lack of employment is very great; many strong and willing men finding no means of gaining a livelihood. Such a state of things is perilous to society as well as disastrous to the individual, and requires to be dealt with earnestly and without delay. Lord Carnarvon urges increased emigration, and to that end pleads for further aid to be given to funds which exist to help the needy to settle in colonial spheres. The wisdom of directing and promoting well digested emigration schemes cannot be doubted, and to a much larger extent than is yet realised the solution of difficulties like those involved in the English labour question must be sought in such directions.

In reference to emigration, we learn from Mr. John James Jones, of the Samaritan Society, who has just returned from Canada, that there is an overplus of skilled labour in that country, although an unlimited demand for agriculturists and domestic servants. It is essential that intending emigrants should carefully investigate the facts bearing on their own requirements and capabilities before deciding on the country to which they go. It often happens that, for lack of this, great disappointment is experienced where otherwise success might have been achieved.

A friend who knows Paris well, has just told us of the marked increase there is in that city of shops closing on the Lord's Day, and says that there is a manifest tendency to pay greater regard to the day of rest on the part of many in the middle and lower classes. It is very gratifying to learn, also, that Mr. McAll's "Popular meeting" movement gains ground rapidly. No fewer than thirty-five halls are now opened in Paris, in connection with his work. Evangelistic work of all kind is being pushed forward with growing zeal and success; one of the most recent efforts in this direction is a Mission of Christian women to the laundresses who ply their occupation on the washing-boats. Such signs of gracious visitation from God in the gay French capital can but excite praise and awaken hope of large spiritual results.

On the other hand, there appears to be deeper need than ever just now for Gospel work of all kinds in Paris. Pauperism is said to be greatly on the increase in the city; during the last winter applications for relief were 25 per cent. more than in the previous year. Intemperance makes rapid strides. The correspondent of *Evangelical Christendom* states that in the Department of the Seine there is a drinking-house for every 88 inhabitants; in the Seine Inférieure, 1 for 75; in the Rhone and in the Somme, 1 for 70; in the Pas de Calais, 1 for 54; and in the Nord, 1 for 52. Such figures are startling in the revelation they make as to the drinking habits of the people, and call loudly for zealous propagation of Temperance principles, as well as of the more direct forms of Gospel teaching.

A correspondent writes us as follows:—

"Having read it, I forward, postpaid, my copy of THE CHRISTIAN, with other periodicals, to ministers in neighbouring villages. Such packets are gratefully received, and sometimes acknowledged with remarks as follows:—'If gentlemen only knew the pleasure it affords ministers in country places to receive a supply of periodical literature, such as you occasionally send, I am sure many would send us papers after they have finished with them.'"

The subject of the "Rede" lecture at Cambridge last week was "The Measurement of the Human Faculty," the lecturer being Mr. Francis Galton, M.A., F.R.S. The fact that man's capacity is finite was considered to be a proof that it is measureable; temperament and character, with physique, forming the means by which measurement must be made. The lecturer spoke of the art of measuring intellectual power as the dawn of a new and interesting science. Assuredly, in these days, it is eminently desirable that men should learn to estimate aright their own capacities; too often the worship and undue exaltation of intellect leads to evil results in the rejection of Divine truth and the forgetfulness of God.

We have received a circular from which we extract the following:—

"A few weeks since the Rev. H. Bradford, the Baptist minister of Prince's-street Chapel, Northampton, preached a sermon on 'The duty of Christians to separate themselves from all unbelievers.' This was prior to the last election, and understood by the supporters of Mr. Bradlaugh in the congregation to be specially intended for them. Their opposition was aroused, and they soon secured an adverse vote which led to his resignation and withdrawal. But a large proportion of the people who approved of his faithfulness and were attached to his ministry followed him, and in compliance with their earnest entreaties not to leave them, he consented to remain in the town and form a new church on Union principles. This will require the erection of a chapel and schools, where they can worship God and educate the young apart from all supporters and sympathisers with Mr. Bradlaugh. An unsectarian committee, consisting of leading members of various Christian denominations in the town, has been formed to assist Mr. Bradford, of which Mr. David Sherwell, 9, St. George's-terrace, is hon. secretary."

The movement appears specially worthy of commendation and general support, Mr. Bradford's moral courage and faithfulness in a trying crisis having done much to confirm the undecided and strengthen the hands of those who are labouring for the emancipation of the town from the influence of Bradlaughism.

The fifty-fourth Annual Conference of the Mormon community met in Salt Lake City on April 4. A membership was reported of 92,000, and in addition there were 46,000 children under eight years of age. 28,838 church officials are appointed to have charge of members of the flock—one overseer, that is, to every four and a half persons, old and young. Ninety-five missionaries were sent out out by the Conference, twenty-nine of them to Great Britain. The monstrous delusion involved in this infamous system appears to command a growing influence over the minds of men in all parts of the world, fresh converts being reported in large numbers every year. Nothing of a distinctly religious character was done at the Conference, polygamy, and the increased independence of the community by means of home manufactures and productions of all kinds, being the topics discussed at all the meetings.

The fund for celebrating the jubilee of the Rev. C. H. Spurgeon continues to make progress, and the current month will witness several specially interesting meetings in connection with the event. One gratifying incident is the return of Mr. Thomas Spurgeon from New Zealand; his presence will add a joy to the proceedings which nothing else could impart. Among the objects selected by Mr. Spurgeon for absorbing the fund in course of formation, is the tabernacle now being erected in Auckland for his son. On the 18th inst., the poorer members of the church at the Metropolitan Tabernacle are to be entertained at a free tea, and on the 19th, a general meeting will be held, presided over by the Earl of Shaftesbury.

A new Nonconformist burial-ground has just been opened at Chingford Mount by the Committee of Management for Abney Park Cemetery, that well-known and specially-hallowed spot being soon to be closed. The new ground is seventy-eight acres in extent, and conveniently situated about seven miles from London, and is approached through Clapton, Walthamstow, or Tottenham. An address descriptive of the various methods of dealing with the dead in various nations in past history was delivered by Dr. Bevan at the opening ceremony last week. It was specially laid down as a principle governing the action of the Committee, that the new cemetery would be open to all classes of the community, and to all denominations of Christians, without any restraint as to forms of service.

A new Mission to the Jews is about to be established in Tiberias by the Free Church of Scotland, to be called "The Sea of Galilee Medical Mission." The report given to the "Assembly" by the deputies who had been appointed to visit Palestine to consider the prospects of Jewish Missions there, was very encouraging in its character. They stated that the younger Jews were manifesting a spirit of restlessness and inquiry, and an impatience of old Talmudical authority which made them specially open to efforts for their enlightenment on Christian truth. The signs of the times in relation to Israel are loudly calling for increased concern on the part of the Christian Church to bring them under the influence of vital Christianity.

Messrs. Bagster and Sons are about to publish a reprint of William Tyndale's "Five Books of Moses," first printed A.D. 1530. The text of Tyndale is given unchanged. The most striking parallel and different renderings and readings in the Latin and German versions are inserted, and difficult archaisms are explained in the margin. A contemporary Commentary in the Notes of Luther and Rogers (Matthew's Bible) is furnished, and the work, as edited by Dr. J. S. Mombert, will be a valuable addition to our theological literature. The cost to subscribers up to October next will be 21s. After that date the price will be 31s. 6d.

THE YACHT "KINGFISHER."—Mr. George Banaster, of the Children's Special Service Mission, is spending the summer in the Mission yacht *Kingfisher*, holding Children's Services at various seaside resorts on the west and north-west coasts, and visiting the seamen on British and foreign ships at different ports. He is desirous of finding one or two gentlemen to join him in the cruise, sharing the expense. Particulars may be had of Mr. H. Hankinson, 48, Paternoster-row, London. The "services held daily," mentioned in Mr Banaster's speech at the meeting of the Mission last week, were the children's services on the beach. He is adding to this work, as opportunity offers at each seaside town, a work among the sailors.

WHITECHAPEL IN THE COUNTRY.

ABOUT two years ago we were much concerned when we saw so many children and people looking pale, and exhibiting signs of failing health. We knew that much of the sickness amongst the poor could be prevented, and many precious lives saved, if pure air, proper rest, and wholesome food were provided in the country. The Lord disposed the heart of Louisa Lady Ashburton to give the land to erect two cottages, and to provide the means necessary to sustain such an important work.

"The Mary Baring Nest," for children, at Addiscombe, Surrey, was opened on June 13, 1883. Since then 260 poor children had received fourteen days' rest, change, and pure air, in this beautiful part of the country.

On Monday week "The Louisa Lady Ashburton Rest" for men and women was opened, in the presence of many friends and 400 men and women from East London, and who had been invited to spend the day at the cottages. After journeying from Whitechapel to Woodside and arriving at the cottages, the people gathered outside and sang a hymn of praise. They were then admitted to the grounds, and twenty at a time inspected the new cottage and also the "Nest" for children and the nice garden.

At three o'clock the people again gathered around the cottages. After a hymn of praise, Rev. Marcus Rainsford read Psalm cxlv., and asked the Lord's blessing on this new work. Lady Ashburton, addressing those present, said: "This cottage is opened for the benefit of poor men and women, for the sake of Jesus, and to the glory of God the Father, God the Son, and God the Holy Ghost."

Another hymn was sung, and the people proceeded to a tent erected in a meadow close by, where dinner and tea were served. Addresses were delivered by Rev. M. Rainsford, Mr. A. Denny, and the writer.

We are so thankful that a gracious God has made this provision for the poor. Here at George-yard, with 2500 souls in connection with the schools, classes, and meetings, besides others under visitation in the courts, alleys, and back streets, we know well the value of the blessings of fresh air, good food, change, and rest. It is a beautiful sight to see sometimes from 300 to 400 young people gathered in our large room, but it is painful to think that a large proportion of those present will have been removed by death before reaching their twentieth year. A stay in the country, even for a short time, will be greatly beneficial. The children will gain force and fire and freshness, and roses will replace the pallor of their cheeks. The men and women dispirited and weak, the broken in health, and the bankrupt in pocket, will get a lift on life's road.

The readers of THE CHRISTIAN will be pleased to know that the work amongst children at the George-yard Ragged Schools still prospers, the Lord is winning to Himself precious souls. Will they pray for a blessing to rest upon this new effort for the good of the bodies and souls of the very poorest? There are eleven rooms in the Children's "Nest" and twelve rooms in the "Rest" for men and women. The Lord Jesus is saying, "Ye have the poor with you always, and whensoever ye will ye may do them good."

GEORGE HOLLAND.

George-yard, High-street, Whitechapel.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—June 8. Acts vii. 30—43; June 9, Acts vii 44—60; June 10, Acts viii. 1—13; June 11, Acts viii. 14—25; June 12, Acts viii. 26—40; June 13, Acts ix. 1—16; June 14, Acts ix. 17—31.

WOMEN'S EMIGRATION SOCIETY.—A portion of a party of emigrants proceeding to Canada by the *Peruvian*, under the auspices of the Women's Emigration Society, of which the Princess Louise is President, were received by her Royal Highness at Kensington Palace last week. She takes a deep interest in the question of emigration, and addressed to each of the party some kind words of advice and encouragement.

May Meetings.

The Christian Community.

THE 112th anniversary of the Christian Community was celebrated on Monday, May 25, in the Hall, London-street, Bethnal Green. The members and friends first took tea together, and then Mr. George Williams presided over the public meeting.

The report, read by Mr. James Atkinson, the Secretary, showed that there were now 173 members who had held 12,950 meetings during the year, indoors and out, and had thus addressed an aggregate of 498,200 people, and had given 293,886 tracts and periodicals. In the open-air alone they had held 400 meetings with 70,000 hearers. The workhouses under visitation contained 10,000 people, and meetings were held in 150 halls and wards therein. Further, there were 30 common lodging-houses under visitation. Then there was the regular mission work at the halls in Thrawl-street, Spitalfields, and in Bethnal Green. The Temperance works and the free lectures drew together many hearers, and the Free Library was well attended. Altogether, for the £1422 contributed, the Society certainly had a good report to present.

Ten speakers were announced on the bill in addition to the Chairman, and of these only two were defaulters. The following spoke:—Rev. Ira. Boseley, Rev. R. Mitchell, Mr. F. A. Bevan, Col. R. Wilmot Brooke, Rev. J. De Kewer Williams, Rev. R. P. Downes, Mr. T. J. W. Bennett, Mr. G. Kirkham, the Rev. W. Tyler, and Mr. Webber; this last-named brother having been a member for the long period of 62 years. The speaking was good, and the meeting hearty; and doubtless while these devoted labourers rejoice in what has been already accomplished, they will gather fresh stimulus from such an anniversary, and attempt yet greater things for their Lord and Master.

Homeless and Destitute.

The annual meeting of the National Refuges for Homeless and Destitute Children was held at Exeter Hall, on Tuesday, May 27, under the presidency of Lord Shaftesbury. There was the usual choir of 600 children, including the boys from the training ships *Arethusa* and *Chichester*, and the boys and girls from country Homes, who delighted the large audience by their performance of the musical programme during the first hour, under the able directorship of Mr. Proudman.

Mr. Williams, the Secretary, read extracts from a report, showing that more than 9000 children have been admitted into the Refuges since their establishment, of whom nearly 7000 of the boys have left for the Royal Navy and Merchant Service, the Army, to situations at home, and as emigrants to the Colonies, &c., and about 1500 of the girls for service at home and abroad. During the past year 474 boys had been gathered into the Refuges from the streets; also 54 girls had been received. They came from all parts of England, and no homeless boy or girl was refused admission. All the Homes were in a prosperous condition, the children well-trained in each department, a healthy religious element pervaded the administration, and the Divine blessing accompanied all

The Earl of Shaftesbury, who on rising received quite an ovation, said the whole public were indebted to this Society for making these boys and girls a security and honour to the State. "Look at these boys on my left," exclaimed his Lordship, and "here you see our future Mercantile Marine, and Royal Navy, who will attend our commerce and guard our shores. Some of the worst vagabonds of our streets are turned into our best sailors, imbued with knowledge, tact, and judgment. Then look at these girls on my right, what excellent servants they will make. Most of us know what an abomination a bad servant is, and what a blessing a good one. Oh that you would give us the means of extending our operations a hundredfold."

Rev. R. J. Simpson read three brief letters from boys in Canada, expressive of deep gratitude for the good received by them through the Homes. Rev. Stylcman Herring spoke of the Temperance movement, the emigration, and the grateful and prayerful element connected with the Homes.

Aged Christian Blind Women.

The fourth annual meeting of the North London Home was held at New-court Chapel, Tollington-park, N., on May 29. From the superintendent's report it appears that the institution shelters twenty-two patients. Two more are waiting to be admitted when the new wing is opened in July by the Earl of Shaftesbury; this will enable the committee to admit thirty of these afflicted ones. With the exception of infirmities incidental to old age, the health of the inmates is good, their ages ranging from fifty-two to eighty-nine years. Great kindness has been shown to the inmates by visitors. Various societies and friends, too, have helped them by subscriptions and gifts of flowers, which tend to make the life of blindness a little more fragrant. Services have been held on Sundays and Thursdays, which have been attended with great interest, and it is believed that the religious influence brought to bear upon the patients has been productive of blessed results.

Various friends spoke on behalf of the good work.

Field-lane Ragged Schools.

On Thursday last, at Holborn Town Hall, the Earl of Shaftesbury presided, for the fortieth time, at the forty-second annual meeting of the Field-lane Refuges, Ragged School, and Boys' and Girls' Industrial Homes, &c. Mr. Peregrine Platt, secretary, said the number of men and women received into the Refuges during the year was 510, of whom 225 had been placed in employment or otherwise provided for. Night's lodgings had been given to 15,000. The Servants' Training Home trained forty-two girls for service. The Industrial Schools were training 241 children. The Mothers' meeting, an important part of the Mission, was attended by about 300 women weekly, who were also visited and helped at home. The Crêche had fed and taken charge of many young children, so that parents could go to earn their bread. The Ragged Church services were attended by an average of 400, whose unsightly rags would preclude them going anywhere else. A vast amount of good work, that could not be chronicled, had been done through the Sunday Evening Services, the Night School, Band of Hope, Bible Ragged School, Penny Bank, and various other modes of operation. The treasurer, Mr. W. A. Bevan, said that £12,000 had been received during the year.

Several stirring addresses were delivered. The choir of 200 children rendered good service. Canon Cadman made an earnest appeal for continued and increased help for the institution, trusting that the recent labours of Mr. Moody in that neighbourhood had led them to greater devotedness than ever in the work they were doing. Rev. G. S. Reaney spoke to the boys. He had formerly been a telegraph clerk, with small pay, sharing half a bed, sometimes in a public-house. But he did not drink the publican's beer, and to his abstinence, Sabbath-keeping, and the habit of prayer, under God, he owed his success in life. Rev. R. P. Downes said that a Scotchman of great promise many years ago came up to London to try his fortune, but having no money, he slept on the ground in one of the parks. From this he caught a chill, and died. Had there been such institutions as these in that day his life might have been spared. Rev. W. H. King told an anecdote of a little boy who had read "The Pilgrim's Progress," and when asked which character he liked best, said he liked Christiana better than Christian, because she took the children with her to heaven. Rev. C. Schuadhorst, and Mr. Burson of the Exeter Hall Y.M.C.A. having briefly spoken,

The Earl of Shaftesbury said the state of society in London would probably have become intolerable and the place itself uninhabitable by this time, but for institutions such as these. People said this was his hobby, and that he was always harping upon it. "And so I will," continued the Earl, to the end of my life." Parental restraint he feared was becoming almost a thing of the past. Perhaps the reason why the young people so objected to go into domestic service was because of the restraint which is imposed. All the greater need, therefore, for these institutions, which disciplined and trained them for domestic service, and whose recognised system is parental. Think, too, of the mothers' meetings: he believed some of the best mothers in all London were to be found amongst the poor who attended these meetings.

Ragged Church and Chapel Union.

Major Smith presided last week at Exeter Hall at the thirty-first annual meeting of this organisation, which was formed in 1853, under the auspices of the Earl of Shaftesbury and others, on an unsectarian basis, with a view of providing places of worship for the destitute poor, by means of annual grants and other help. Rev. Burman Cassir, Southwark, read an abstract of the report, which stated that the twenty-three Mission-halls of the Union afforded accommodation for 14,000 hearers. The Society employs 106 unpaid agents at its preaching stations.

The Chairman referred at some length to the increasing popularity of such work as the Union carried on, dwelling particularly on the chariness with which soldiers were at one time admitted to places of worship, which prejudice he was glad to say had been overcome. Rev. R. J. Simpson enlarged on the necessity for such work. The "bitter cry" of the present day would have been infinitely worse but for the efforts of this and kindred organisations. He had never known mere secular education to save or restrain children from evil, and he was glad this Society had started the lifeboat to rescue them. Rev. Bevill Allen, expressed his sense of the value of Mission-rooms, for he, with many of his fellow-pastors, found that the poor would not come to aristocratic edifices. Rev. W. Frith, Rev. Wm. Tyler, and Mr. John Kirk also spoke.

The Church Army.

The Bishop of Oxford presided last Thursday afternoon at the first annual meeting of the Church Army, held at Prince's Hall, Piccadilly. Rev. W. Carlile read a brief report describing the origin of the movement, and the steps that had been taken to formulate, develop, and guide it. The result, after two years' experience, had been most satisfactory. It had now become by far the largest part of the lay department of the Church Parochial Mission Society. There were fifty stations now in active operation. *The Battle Axe*, the organ of the Mission, was composed largely of reports written by working men.

The Right Rev. Chairman remarked that this movement was a new mode of attack on those dire evils which result in such misery among the poor. They had been charged with imitating Mr. Booth's Army. This he frankly admitted, and was not ashamed to do so. He was bound to say he felt moved to indignation against the persecutors who in Switzerland had been guilty of acts of atrocious violence towards members of the Salvation Army, which were a disgrace to the nineteenth century. What he feared, however, was that the Salvation Army would become a sect, and after the removal of its founder would split up into several divisions. In the formation of the Church Army measures had been adopted which would effectually guard against any coterie being formed around a leader.

Lord Mount Temple said he felt great interest in the movement. He thought the country owed a great debt of gratitude to Mr. Booth for having been the first to organise a system of evangelistic work, that certainly penetrated the lower masses as nothing had done before. Rev. E. H. Hopkins bore testimony to the good done at Richmond by the Church Army. There were a hundred persons in communion with his church, who were brought to Christ through their efforts. The results too were abiding. Rev. E. Carr Glyn asked for tolerance and patience by the friends, until the Army was grown a little. If they heard ill reports, let them inquire at headquarters. Rev. F. S. Webster, of Oxford, introduced the "converts" to the assembly, several of whom bore brief testimony to the power of God's grace in rescuing them from the bondage of sin. Rev. S. A. Selwyn had found the Army work a great blessing to his own soul, as well as to his parish.

An important Conference on the work of the Army was lately held at Oxford, where it has done most excellent work under the leadership of Mr. Webster. The Bishop of Oxford presided, and spoke very highly of its work, as he had become personally cognisant of it. Like testimonies were given by Mr. Hopkins, of Richmond, Mr. Wilson Carlile, Mr. A. M. W. Christopher, and others, while various converts told of the good influence the Army had exerted on them.

Aged Pilgrims' Friend Society.

The seventy-seventh annual meeting of this Society was held on Monday week, in the Lower Exeter-hall. The Hon. Henry Noel presided. The Secretary, Mr. J. E. Hazelton, read a summary of the report, which stated that the society rendered assistance to aged Christians of every Protestant Evangelical denomination. Pensions of five, seven, and ten guineas per annum were granted, and four asylums or homes are established, in which 180 of the pensioners were comfortably housed. There were 1051 on the books. The pensioners resided in all parts of the United Kingdom. The asylums were situated at Camberwell and at Hornsey Rise. The Home at Brighton, opened in 1879, provided room for seven pensioners

The Chairman said he was pleased with the catholicity of the society, which did not confine its benefits to any one denomination. The housing of the aged was the right thing to do. It was computed that 2000 families in London were occupying only one room for each family. This society provided one room for each pensioner. He appealed for increased support of the society as having special claims. Rev. J. Gritton, D.D., Rev. T. Hull, G. D. Copeland, B.D., W. R. Skerry, Mr. William Heathfield, the Rev. J. Vaughan, Rev. H. Sinclair Paterson, M.D., and others also spoke on behalf of the society.

Zenana and Medical Mission Home.

This institution held its annual meeting last week, under the presidency of the Archbishop of York, in the Council-room of Exeter Hall. The object of the Home is to act as a training institute for medical ladies who desire to devote themselves to Zenana and medical missionary work in Oriental countries. It operates on an unsectarian basis. Its medical curriculum extends over two years, and the instruction is given gratuitously by numerous well-known London medical lecturers and examiners on various departments of therapeutic science. Certificates of proficiency are granted after examination. Much success has attended the labours of former pupils now engaged in active missionary work in India.

After the presentation of the report by Dr. G. de G. Griffiths, the Chairman warmly eulogised the objects and methods of the Home. Its ingenious and beautiful arrangement of sending out Zenana ladies avoided any shock to Oriental prejudice, and secured a ready access to the native homes. During the three years of its operations it had more than justified its existence, and given them good reason to predict its extended success in the future. There were plain signs that the old prejudices against Christianity in India were greatly weakened, and he attributed that largely to the proofs afforded by the Zenana Societies that Christianity was a religion of charity and help. Ladies could not only do this medical work among women, but nobody else could, and it was their plain duty to send out trained nurses and female doctors to minister to the crying necessities of their Indian sisters. The education given in the Home was thoroughly efficient and sufficient, and he hoped the Home would receive increased support.

Sir Richard Temple bore personal testimony to the need, both physical and moral, for such agency as the Society provided. Girls in India were only slowly being brought under the influence of education, and until female education was general, the demand for Zenana work would be existent. He could assure them that Christianity was making very rapid progress throughout India, and there was a real, solid, sound basis of hope for the future, if such societies as this would continue their grand work of active charity.

Rev. T. P. Hughes, of Peshawur, said that the difficulty of access to Zenanas had been thoroughly conquered by medical ladies. Such a mission was also the cheapest and most effective of Christianising agencies.

Dr. Routh and others also spoke in support of the Society's efforts.

GERMAN EMIGRANTS.—Some of the German journals call attention to the neglected condition of German emigrants in North America. A writer says:—"Thousands, after they have been there a few years, are worse idolators than Fetish-worshippers. Their farms, oxen, asses, and swine possess their whole thought and being. There is no difference in this respect between the educated and the uneducated."

SPURGEONIC PARAGRAPHS.

From "The Sword and Trowel for June."

RUINED BY BAD COMPANY.

IF the company of the wicked does not leave a smear it will leave a smell; if it be not deadly it will be dangerous. Some of us are more plastic or malleable than others, and we are the first to be impressed by our surroundings; it is to us, therefore, of the first importance to place ourselves in holy society, and shun all needless association with the godless as we would avoid the plague. We are ourselves acquainted with many who have been ruined by bad company—such were C——, who became a reprobate through spending his Sabbaths in excursions and amusement; F——, who was led into peculation and ultimate embezzlement through his friends of the billiard-table; H——, who was never worth a penny-piece after he had found his heaven in the banquets of the Freemasons; and J——, who went from bad to worse through the company of those who laugh at purity, and call vice pleasure. Indeed, the list is endless; and we shall be conceited to no ordinary degree if we imagine that we shall be safe where so many have fallen, never to rise again.

THE DELIGHTS OF GOOD COMPANY.

There must be disease in the mind of that Christian who would not find delight in the company of many men and women of our acquaintance; for their experience, their holiness, and their communion with God, have made their words as music to the ear. When a few true believers meet together, and hold converse upon the grand themes of our divine faith, the pleasure is as real as it is pure, as intense as it is profitable. We shall never forget an hour with George Müller, with Samuel Martin, with Baptist Noel. It has been our privilege to converse familiarly with many renowned persons, but we speak without any reservation when we say that with the most godly we have had the best-remembered and the happiest forms of intercourse. It will be among our sunniest memories throughout life that we have many times had the good Earl of Shaftesbury all alone in dearest fellowship at our own home; and, much as we have valued his public utterances, one of our highest joys has been to hear him pour forth a full-volumed stream of story and incident of a personal kind connected with his own walk with God. We were never dazzled by his rank, but we have been profited by his friendship in a way which may be more freely spoken of another day. Yet have we found equal joy and good cheer in the company of godly men of names unknown to fame. We could mention a score of intimates with whom "a crack" is a grand treat.

FOES OF LIBERTY.

We fear that we are "shooting Niagara," as Carlyle would say: we doubt not that Jesuits are working to stamp out the doctrines of the Gospel; but, politically, the worst foes of liberty at this time are those members of the House of Commons whose tatics are making Parliament ridiculous, and the working of the Constitution impossible. It is time that men of all parties should combine in the resolve that national business shall be conducted in a manner worthy of a great empire: at present we think certain of our senators might learn improvement in the way of manners even from a pot-house club.

"THE BELOVED MOODY."

It has been the Editor's great joy to take part on two occasions in Mr. Moody's work in Croydon. On Friday, May 16, all the students went over to Croydon, and formed part of an enormous multitude, who gathered to hear a sermon from their President. We are more and more impressed with a sense of the remarkable power which rests upon the beloved Moody. His words are plain and fresh from his heart, and a special influence from on high goes therewith both to saint and sinner. It is a happy thing for London that such a shower of blessings falling upon it.

THE TABERNACLE PULPIT.

We have lately received many testimonies to the usefulness of the sermons to aged Christians at home and abroad. The following instances will serve as specimens of many similar cases. One of our former students writes:—"I was speaking in a village under the shadow of H—— Castle the other evening. After the meeting I was told that an old lady was searching for me. I was brought to her, and she began to weep with joy, saying, 'You are from Mr. Spurgeon! My husband and I are over eighty; yet, bless the Lord, I can read Mr. Spurgeon's sermons! I get them every week, I do not know what I should do without them. Do tell him from me what a comfort they are to my soul.'" A friend, who sends a card announcing his father's death, says:—"I desire to tell you how much he and mother have profited from your sermons. He has been a Christian for sixty-six years, but for four or five years has not been able to attend the means of grace; but the sermon has been rich food for his soul, and every week, when read, it has been passed on to other families."

Romish Revolt in Canada.

SOME months ago a French-Canadian journal reported that several ladies of Montreal were in open revolt against their Confessors, because of certain questions which were put to them. In speaking of it one evening at the house of a rich and influential Senator, the latter suddenly said: "That has lasted long enough, we must put an end to it. Let us go over *en masse* to Protestanism, and get a preacher from Paris." He was applauded, but fear paralysed action.

Nevertheless, M. Réveillaud, in a book just appearing, "L'Histoire du Canada et des Canadiens Français," says "there is a breeze which announces a speedy awakening among the French Canadians." There are causes at work in the heart of the Canadian Church which may any day bring about a schism, the result of which would be the separation of a good half of the Franco-Canadian population from the Romish Church.

En attendant, we are permitted to see the first-fruits of a more complete Reformation in the existence, in the middle of the province of Quebec, of several small Protestant churches and communities of the French language. Montreal alone counts five of these, whose ministers are distinguished as much by their talent as by their firm and enlightened piety.—*Le Christianisme.*

Mr. Scroggie in Newcastle.

A SERIES of special evangelistic services to be held in the Circus of this City on Sunday afternoon and evening, has lately been organised by Captain Robertson, R.A. These were inaugurated by a fortnight's Mission, conducted by Mr. J. M. Scroggie. The opening meetings on Sunday, May 18, were very well attended, between 3000 and 4000 being present in the evening. As the preacher powerfully pleaded with his hearers, many seemed to be convicted of sin. In the after-meeting not a few were led to give their hearts to Christ. The meeting each evening during the week, in the Central Hall, were well-attended, and with very blessed results.

On the second Sunday the Circus was again well filled, numbers in the evening being unable to obtain admission. Mr. Scroggie spoke from the words, "Though He was rich, yet for our sakes He became poor, that we, through his poverty, might be rich." The address was marvellous; it seemed as though God Himself was very near to us. Many realised as they had never done before, not only the greatness of the riches their loving Saviour had given up to them, but the depths of the poverty to which He came down. It was a time of much blessing, and many precious souls were won for Jesus.

Mr. Withers, of Durham Cathedral, much helped the meeting by singing three solos very sweetly and impressively.

CHINA INLAND MISSION.

THE conductors of this Mission called together their friends and neighbours at the Mildmay Conference Hall last Thursday, both afternoon and evening, to hear reports of the work and to receive a fresh stimulus, by prayer and exhortation, for entering on the responsibilities of another year. The Earl of Shaftesbury was unavoidably prevented from presiding in the afternoon, and his place was taken by Mr. R. Scott.

In the evening the attendance was large, Mr. George Williams in the chair. After praise and prayer,

Mr. Broomhall, the Secretary, made some announcements with respect to the progress of the work at home. Since last anniversary thirty new missionaries have gone forth. An increase of income is also encouraging. During the year 1881 the income was £9544; in 1882 it was £10,608; in 1883 it rose to £16,290. Taking the Mission year ending at the present date, there was last twelve months an increase of over £3000, exclusive of a special donation of £2000; yet the year closed with a balance of about £10. He hoped next year to report an income of £20,000 at least. Among other things needed at home was a larger and more comfortable room in which to hold the Saturday prayer-meetings.

Mr. G. Williams said the Secretary's statement as to the expansion of the work was very encouraging, and a sign that the Christians of this land are beginning to feel their responsibility towards China. It is the highest privilege one can have, and an exceedingly great honour, to be permitted to help on a work like this. These good Chinamen who send to us "the cup that cheers" deserve our gratitude on that ground alone. Any blessing we can confer on them will return to us a hundredfold. All sections of the people are learning to take a deeper interest in the Chinese people; as an instance of this the Chairman mentioned that one gentleman had sent £2000 to the Bible Society to further the spread of the Scriptures in China.

As one of the earliest missionaries to China in connection with this Society, Mr. J. W. Stevenson recalled with thankfulness the great and wonderful progress that had been made. There is not now a province in the whole of China that has not been touched by its operations. Still there is ample room for further extension. Referring to his recent experiences in Bhamo, Mr. Stevenson was glad to record the baptism of the two first converts in that part of the country, in July last. There was some anxiety lately on account of a rebellion, but matters are now quiet and the missionaries have again settled down to work. Eight years ago there was not a single Mission station between Bhamo and Hangkow, a distance of 2200 miles; now there is a chain of stations, at long intervals of course, and not a few converts. China is now fully open to the Gospel, more so, indeed, than some European countries, or even some parts of Ireland. It is for us to enter in and possess that vast land for Christ. Inrelating some typical cases of conversion, Mr. Stevenson told of a Chinese woman whose conversion at sixty-eight years old strikingly showed the power of the Gospel in overcoming the ancient superstitions that are such a hindrance to the acceptance of the simple Gospel. An ancestral scroll, once belonging to this woman, was exhibited and explained by Mr. Stevenson, showing the power of the ancestral worship over the minds of the people. In the case of another who had been down-trodden by her relatives, and led a very cheerless life, there was a complete and remarkable change, after she had learned to know God as her heavenly Father. She has been a Bible-woman and devoted Christian for a number of years. A third case was that of a Chinese "agnostic," who after months of reading the Scriptures, and prayer, saw things in a different light. He confided in his wife that he had resolved to become a follower of the Lord Jesus Christ, and found that she, too, was longing for peace. She became an anxious inquirer, and by-and-by a true Christian. Others heard the Gospel story from the lips of the ex-agnostic, and not a few were converted. There are to-day three different native churches, mainly the result of that man's efforts. He presented a Chinese scroll to Mr. Stevenson, which, being interpreted, means "Come over and help us." This the speaker exhibited and earnestly applied at the close of his interesting address.

Dr. McKilliam, of Blackheath, strongly urged his fellow-Christians to lay China and its claims, and the work of the missionaries there, as a continual burden on their hearts before the Lord. We are hearing of many converts all over London through Messrs. Moody and Sankey's labours. Shall not many of them give themselves to the work of foreign Missions? It may be that the days of persecution are coming on us again; if so, many will be scattered abroad in heathen lands. But it is better to go out as volunteers, instead of waiting to be driven, perhaps against our will. The speaker closed with an earnest appeal to young Christians to give their lives to the blessed work of carrying the Gospel to far-away China.

Deacon Abraham, the Nestorian brother, excited considerable interest as he presented himself. He said that many centuries ago missionaries were sent to China from his own country, and he felt much interest in that great empire.

Mr. James Mathieson cited the deeply interesting fact that five ladies, members of one family in Belfast, had given themselves to Mission work in China as the result of a speech at the Conference Hall two years ago by Mr. Grattan Guinness. He had heard of other results of the same kind from that speech. From his study of Scripture he had come to the conclusion that the plan of itinerant Missions adopted by the China Inland Mission, was the one that was most in accordance with early methods, and most likely to be useful in spreading the good news of the Gospel. He closed with a word of earnest advocacy on behalf of Medical Missions, both at home and abroad.

Last, but not least, came Mr. Hudson Taylor, who said he rejoiced in the efforts of all the thirty-one Protestant Missions in China (with perhaps one exception, a very high Church Mission). They were all doing good work, and as long as the messengers of the Cross went to China, he cared not what Society they joined. As Mr. Broomhall had said, God had answered their prayers to the extent of enabling them to send thirty new workers during the year. If all the thirty-one Missions were to increase their staff in the same proportion they would soon have a goodly band of workers. He believed the city of Glasgow had more ordained ministers in it than there are Christian workers of every kind in the whole of China. Mr. Taylor told how a great blessing often follows the testimony of the missionaries on shipboard, before they reach Chinese soil. If no other results were to follow their labours, all the money expended would be well spent. The past has been a year of special difficulty, through the action of the French with respect to Tonquin. Still, they were able to record gratifying progress in various parts of the country, in the matter of Mission premises. Among the things wanted at the present time were two really competent Christian male teachers. Some dozen children had been converted during the year in the schools, and some of these had been the means of much blessing to their parents. Better premises are needed in Shanghai, for the entertainment of the workers as they pass and repass to and from the field. Mr. and Mrs. Dalziel, who have been stationed there for some years, have been greatly used of God to the conversion of British sailors. It is desired, if possible, to set them entirely free from other duties in order to give themselves wholly to this work. Referring to the opium question, Mr. Taylor said that Gospel work among the victims of this drug is being signally blessed. This opium is a great curse among the people. One worker lately reported some twenty-five cases of suicide from this cause that had come to his notice. Mr. Douthwaite has paid a visit to Corea, and has been able to put into circulation many copies of the Scriptures. Altogether there has been great cause for thankfulness to God for what He has done. He looked forward with a certain hope that during the year to come the additional missionaries for whom they had prayed would be given, and that a fair margin of the needed resources would be supplied.

In some closing remarks, Mr. Williams referred to the fact that nine young men had gone forth to the foreign field from the ranks of the Y.M.C.A. during the year. He hoped that in the time to come not units, but hundreds would go forth.

Before offering prayer, Mr. Eugene Stock said that he had just heard that Corea was likely to be speedily opened to free Gospel effort; he hoped the agents of the Inland Mission would be able to seize the opportunity thus offered.

We understand that Rev. J. McCarthy, who has returned from a two months' deputation tour in Scotland, has been able to awaken considerable interest throughout the northern kingdom in the work of China evangelisation. It is expected that a goodly number will offer themselves for the work; some at their own charges.

The Connaught Institute, Brighton.

DEAR SIR,—As a large number of your readers are interested in this Institute for soldiers and mechanics, and have generously helped us in the past, I venture to ask you for space to lay before them very briefly a statement of advance. I am thankful to God to be able to say that every branch of the work shows distinct advance. Many have to thank God for the blessings of the Gospel, received through its various agencies, and are to be found now helping to draw others under the same influence.

As responsible trustee, I, with Mrs. Pennefather's consent, placed the whole practical work of the trust under the guidance of Miss Sooby, of the well-known Mildmay Association; she, with several others of the same Association, has worked most devotedly, and in a spirit of complete self-denial.

The following table will show without further comment how their labour of love is valued by those to whom they minister:—

AVERAGE ATTENDANCE.

	1882.	1883.
Mothers' Meetings	50	80
Coal Club	38	150
Men's Night School	45	120
Boys' Night School	20	50
Temperance Institute	150	250
Band of Hope	80	200
Saturday Prayer Meeting	12	42
Members on Books	—	60
Sunday Bible Class (Men)	30	98
Sunday Bible Class (Women)	15	48
Sunday Bible Class (Elder Boys)	12	20
Sunday Bible Class (Younger Boys)	16	40
Sunday-school	120	240
Afternoon Meeting	20	50
Evening Meeting	370	700
Medical Missions on Patients	—	100

The bar and secular portion of the work show a profit. Over 500 abstainers pay 1d. per week regularly. We are much indebted to the Evangelisation Society for the generous supply of preachers on two Sundays per month, during the last two years. I have had to enlarge our Mission Hall, owing to the pressure for room and the numbers who had to be turned away; for this I would ask those of your readers whom the Master has made his stewards, for £200.—

Yours in Him, Frank Graves,
Lichfield, Staffs. Major, 20th Hussars.

YOUNG GIRLS IN FRANCE.—An association of ladies has been formed in Lyons in connection with *l' Union Internationale de la jeune Fille.* It is proposed to send to every schoolmistress, without distinction, throughout France, an appeal drawing their attention to the danger to which young girls are exposed on leaving their village, without careful surveillance as to where they may be placed; 35,000 appeals have been printed, and are being sent out. This is the first step of the kind in France; let us hope it may awaken us to a greater sense of our individual responsibility in this respect, and to more vigilance on behalf of our young girls. M. A. P.
Pau.

EVANGELISING IN SPAIN.

ONE of the many devices of Rome to gain and retain her hold on the Spanish nation is by commanding the observance of saints' days, *fiestas*, as they are called. The amusements are, as a rule, innocent. Families exchange visits, dine in the olive woods or pleasure gardens, and follow up with music and dancing in large circles. Unhappily for this town and neighbourhood, the French from across the frontier have introduced dancing halls, so that now the people carry their festivities late into the night, instead of retiring early, as formerly.

On May 3 the great annual fair and *fiesta* of the Holy Cross took place. In response to our urgent appeal, the Trinitarian Bible Society had kindly sent us a grant of Gospels. Early in the morning thousands of people from distant towns and villages came into Figueras, looking very picturesque in their provincial costume. Owing to the disturbed state of the country, great numbers of soldiers and civil guards came pouring into the town, so we had a day of glorious opportunities. Pastor Rodriguez, aided by two or three schoolmasters, gave away thousands of Gospels to the passers-by, and were so alert that no one was allowed to escape without a book being offered. On one occasion a conveyance passed by, containing a portly priest and two women, his "Mayordomas," as they are called. Seeing the priest, Pastor Rodriguez only ventured to give one copy, which was at first accepted, but on reading the title-page, that "successor of the apostles" shouted out three times, with great emphasis, "To the fire! to the fire! to the fire!" and tore the precious little Gospel in pieces, which he scattered right and left, telling the people along the road to do the same. The command was, I am sorry to say, not altogether unheeded. The two women were equally bitter in their denunciations. Such cases were, however, quite exceptional. As a rule, the books were well received, and particularly by the soldiers. While the pastor and his helpers were hard at work at the entrance of the town, his brother, with one of the schoolmasters, were similarly engaged at the railway station, where they went in time to meet the excurs on trains and those by which fresh troops arrived.

Our hearts were greatly cheered the same day by the visits of two civil guards, who told us the joyful news that, through the reading of Gospels given to them last year, they had both been brought to Christ as their only Saviour. We heard from one of them that one night, when reading the "Pilgrim's Progress," his commanding officer asked him what he was perusing. "A new book of rules," was the reply. "How is it that you have received a copy and I have not? Show it to me. Oh, I see it is Protestant. While I am in command, I never wish to see one again. Do you understand?"

"But, sir, have I not been faithful for many years in the discharge of my duty? And while I continue so surely no man has a right to bind my conscience. Pardon me, sir, but I cannot give up my faith, if that is what you wish." "Very well, then, I will write to the Colonel, and get you dismissed; further, I command you not to speak of *el Evangelio* to any of the men." The sergeant received orders to caution the men on the subject, but the result was exactly the reverse of what the officer wished, for the curiosity of the men was so aroused that nothing but full explanation would satisfy them. Thus in the Spanish army we have two voluntary Scripture readers.

Sailors are equally laid upon our hearts, and we rejoice to be able to tell our friends in England that the Lord has given to us, after much praying, searching, and waiting, a suitable building just facing the landing-place in the port of Rosas, in which are now being carried on a day school, preaching of the Gospel on Sundays and Thursdays, a Sunday-school, and a Strangers' Rest. We have obtained permission from the *Alcade* to take Gospels, &c., to the vessels that, not paying dues, do not come ashore. We have, to save cost, bought a boat, which bears the name, understood in so many languages, *el Evangelista* (the Evangelist). Her first trip was to carry the "good news" to a large Italian steamer. We trust that many a sailor's heart may be won for Christ in Rosas. Gifts of Scriptures in various languages, also texts, will always be welcome.

Lying around Figueras are sixty-four villages. A good number have already been evangelised by the Mission, but there are others in which the Gospel has never yet been preached. This summer, instead of holding meetings in England on behalf of the Mission, we purpose spending it in Spain, and our special work will be evangelising. The roads in this part of Spain are bad in the extreme. When trudging along them we have often looked with longing eyes (at least we ladies have) at the peasant's little covered cart, and exclaimed, "What a boon one would be to us in our village work!" Maybe some wealthy servant of Christ, driving in his carriage and pair, would be willing to extend to his missionary brethren and sisters the comfort daily enjoyed by himself. How much time, as well as strength, might thus be saved! The price of a *tartana*, or covered cart, seating six persons, with a strong mule would be £40; and cost of keeping for one year £35. It may be suggested that the purchase should be made out of the Mission fund, but that is not possible, as we have just heard from England that there is such a small balance in hand that there is barely enough to meet the inevitable expenses of the next two months.

Reports and information regarding the Mission can be obtained on application to Colonel Baynes, 87, Elgin-crescent, Notting-hill, W., who will acknowledge any help sent on behalf of the Mission.

EMILY L. RODRIGUEZ.

Calle Peiro 3°, Figueras, Spain.

Evangelistic Work in Germany.

THE Mission in Branderoda, for which prayer was requested in your columns, is over, and has more and more convinced those engaged in it what an open door there is for the preaching of the simple Gospel throughout that whole district. Dr. Ziemann states that in his whole experience of two years in Germany he never met a people more spiritually dead, more ignorant of simple truths than here. The meetings held during the last week proved that if the Gospel were preached with living power those poor people could be reached.

Dr. Ziemann held meetings every night, to which the people came with eagerness, and listened with deep attention. It was gratifying to see even those faces, furrowed by care and hard work, lit up by the story of the love of God. Some came a long distance every night, and brought people from the surrounding villages. An impression was evidently made, and some touching testimonies of interest given at parting.

Dr. Ziemann, compelled to leave, parted with the deep conviction that if there is any place that cries for God-sent, earnest workers it is this district, with its many little towns and villages, hidden in remote parts of the country, far removed from the great thoroughfares of trade, unknown almost to anyone except the military officials, and so neglected by those who profess to feed the flock of God.

Impressed by the great need, and trusting in God, we have resolved to place here two evangelists, twin brothers, trained at Chrischona, near Bâle, gifted with fresh loving hearts and zeal for their Lord, which will give them ready entrance among the people. Besides holding meetings and visiting among the people, they will keep up the Sunday-school at Branderoda, which has already been started, and which is largely attended, even by children from distant villages; it is the only one in the whole district.

A. DE WELING.

THREE DAYS OF REST are regularly observed every week in Jerusalem. The Mussulman Sabbath, when all go to the mosques for prayer, is on Friday; the Jewish Sabbath, Saturday, which is observed with scrupulous zeal; and the Christian Lord's day, celebrated with more care than is often done in countries where the Christian religion is nominally predominant.—*L'Evangéliste.*

LIFE IN A LONDON INFIRMARY.

THE following account of life in a London Infirmary was given by a poor fallen girl who received blessing at Addison-road Hall, Kensington. Through the kindness of Christian friends she was received into a Home, and several times the worker, to whom God gave the joyful privilege of leading her to Jesus, was gladdened by seeing her bring others also (girls from the Home) into the inquiry-room, requesting that they, too, might be spoken with. F. R—— was ill, and so she is for a time in an infirmary, where there are at present forty patients, ranging in age from 18 to 83. From the infirmary, and at a worker's request, she has written the following:—

"Our mid-day meal is just over. The doctor and nurse are busily engaged opposite my bed completing an operation on the breast of a young woman who has been here since the birth of her baby, who died yesterday, aged fourteen weeks. I have felt much sympathy for her, as her husband, a young hearty man, who was out of employment at the time, was obliged to go into the workhouse with his three little ones.

"A written message handed in to the doctor caused him to leave his work, and hastily quit the ward, but a patient in a bed next the door caught his eye. He stopped for a minute to give one of the workers orders for a little brandy for her immediately. The order was promptly obeyed, but the poor sufferer, on its being held to her lips, refused it. The nurse went to her at once, and her words (she has a beautiful voice) came clear up the ward to me at the farthest corner: 'You must take it.' I suppose the poor thing still refused, for she added, 'Very well, then, I must report you.' The incident, common enough in a place of this kind, would have passed unheeded, but it came back to me so vividly the same evening, when nurse going her round with the medicines, found the poor creature dead. She had passed quietly away to 'report herself' to the Great Judge of all!

"Having never been in a place of this kind before, and only very lately brought myself, through God's mercy, to a knowledge of his redeeming love, I was much impressed. To die, as it were, *alone*, in the midst of so many, without one word of comfort or prayer, seemed so dreadful!

"The next evening, at exactly the same hour, a dear woman, whose slow, painful steps as she crawled, rather than walked, up the ward the day before, had called forth some unkind jest, fainted by her bedside, and breathed her last as soon as she was laid down. Again that night, between twelve and one, a sharp cry of pain awoke me out of a sound sleep. Another dear one, who had lingered here a great, but very patient sufferer for twelve long months, cried, 'Lord, have mercy on me!' and was gone!

"When I look at our day nurse's bright, kind, intelligent face, I cannot help thinking what a wonderful amount of power she holds over these poor suffering ones. Does she ever think, as she attends to their bodily ailments, of their precious souls? What opportunities she has of breathing a word of comfort if she were only a disciple of Christ. I often think if, before leaving the ward for the night, her sweet voice could be heard for a few moments breaking the silence, stealing softly through the semi-darkness, asking God's mercy on the suffering ones, leaving them to his all-wise care, how many a turbulent spirit would feel subdued; what a sweet calm would rest with the weary one, over whose bed the angel of death is hovering!

"Let us hope all our dear nurses may be led to think of this, that when called upon for their report at the last great day they may be found ready to give a good account of the treatment of the thousands of poor souls, as well as bodies, committed to their care. May God bless them, and give them bodily courage for their labours, but, above all, the courage to speak at all times for the Master."

Do ask prayer that we may be guided where and how to place the writer of these extracts. She says she is willing to do anything to gain an honest living, even to be a maid of all work.

M. M

SCOTTISH REMINISCENCES.

By GORDON FORLONG.

A GREAT TRACT DISTRIBUTOR.

TRACT distributors seldom receive the credit they deserve, while we who preach often get more credit than we deserve. Scotland owes a deep debt of gratitude to the early tract distributors. When some of us who began the work in Scotlond long ago were yet unconverted, I remember the human and superhuman efforts of one great tract distributor. Peter Drummond, of Stirling, was sowing tracts broadcast over Scotland at an extraordinary expense before one ripple of the great revival appeared.

I do not overlook the fact that the disruption of the Presbyterian Church had burst like a thunderstorm over Scotland some years before that. Hundreds of half-hearted preachers had sprung into vigorous spiritual life, and preached the "Headship" of Christ with power, and made the old gravestones of the old churches wake up. Poverty, joy, and blessing, went hand in hand then. No doubt Peter Drummond was a child of the Disruption, and took fire, perhaps, from McCheyne or one of his brethren. But that battle was in its very nature an ecclesiastical battle, and not so general as the later revival; but it ploughed and harrowed some of the land.

Peter Drummond gave tracts either for love or money—few in comparison bought them—but his fiery zeal found ways and means of scattering them over all Scotland. They appeared in every county. The minister might be willing or unwilling, but these arrows flew over his parish. Young ladies even in the English parishes used to write for Stirling tracts, and ladies in London circulated thousands of them. He must have expended an immense sum of money in printing and publishing, &c.

As to the character of the tracts, they exactly suited the then cold, dead state of Scotland. They were rousing tracts. No tract that I remember preached immediate rest and peace; they responded rather to the remark of an earnest Countess who wished for tracts. Some one gave to her a packet, saying, "They make the way of peace so very clear." "Peace!" said her Ladyship, "why the whole parish is full of peace already; there is not an anxious soul all round. Take away your tracts, and give me first some that will drive this false peace away."

Our Lord, when preaching upon hard, dead soil, once concluded an address thus: "How shall ye escape the damnation of hell?" and He left them with that word. Peter Drummond's tracts ploughed the whole land, and prepared men's minds to look at sin and judgment. When the Lord called me into the field in 1856, Mr. Drummond's labours yielded great fruit.

A GREAT EVANGELIST.

Brownlow North next year came forth to the work; he had exactly the same style of preaching as Drummond's tracts, only more vigorous. His style was rousing and awakening. He had not, as he told me himself, any assurance whatever of his salvation at first. He never preached a clear Gospel that year, and when we preached together I always spoke last in order to give the Gospel. A very intelligent person called to ask him how he could know he was saved. "Know," he said, "know; how can I tell you that? I suppose I ought to know, but I do not; let us sit down and look over the Bible at once." But his legal, awakening testimony exactly suited the public disease.

I took Brownlow North from his home near Elgin southward, and my friend, Mr. Macdonald, who was abroad at the time, kindly offered to me Rossie Castle, near Montrose, as our head-quarters.

We were compelled to preach very loudly and very strenuously, and crowds arose on all hands; not fewer, perhaps, than 200 churches sent to us preaching invitations, ministers sometimes, but oftener the congregations, and we were obliged to separate for work.

Faith was in these days our lever power. I will illustrate that by one circumstance that happened. A godly minister joined us at Forfar, and we asked him to preach and help. He was enthusiastic and zealous, but he said, "As to Forfar I know it well, you must not expect any fruit or good in Forfar." I turned to Brownlow North when he uttered these words, and said, "I really would not like Mr. —— to speak without faith." "Certainly not," said Mr. North; "we cannot let you witness here."

A "MAD" CONVERT.

As illustrating the dead state of the country at that time, let me give some particulars about an early convert. She lived with a sister and mother at the time of her conversion, and as she visited all her neighbours, urging them to think of their souls' welfare, the people in the street agreed with the mother and sister that Mary Ann must be deranged. They asked the opinion of two medical men, who easily agreed to give an order for her being removed to the asylum, and the day was fixed.

Her sister told me that she could not sleep that night; in the morning she said to her mother privately, "Mother, I have been wondering whether WE are mad, or Mary?" "Just what I have been thinking," was her mother's answer. "If Mary is right, WE are mad, and really the Bible is on Mary's side; all the curious things she says are written there. Let us put it off, she must not be carried away to-day."

In a week or so the sister was converted,—then the mother. A year or two after, Mary asked me to the house, and said, "Every one present in this full room is a relation of ours, and all are converted except one."

Tract distributors! who cannot speak a word, let me again urge you to go on distributing. A minister told me once that he was converted through a tract I threw out of a coach window at his feet as we passed the bridge of Ellon. Scatter broadcast, and in faith, with much prayer and great "hope," remembering our God is "the God of Hope."

Orphans in Nazareth.

WILL you find space in your well-known paper for a subject that should be brought before English and American Christians respecting Nazareth, the city of our Lord? Many of your readers have seen or heard of the large English Orphanage there, under the auspices of the Female Education in the East Society, where 100 girls are trained in the Protestant religion. These girls are betrothed when very young by their relations. The question comes, "To whom?" There is no Boys' Orphanage, though the land is bought, and money forthcoming, waiting for some one to take up this great work. Therefore, as Protestantism is at a very low ebb here, these girls have to marry Greeks or Latins, and go back to their old native life, and follow their husbands.

The Roman Catholics, who are fully alive to this, and are gaining great power, are building a large Hospital and Boys' Orphanage very near the Girls' Orphanage. What will be the result? Simply this: the English Christian Orphanage will be training the girls to become the wives of these Latins. Will Christian England allow this without an effort on her part? There never was a greater opening than now for workers. The people are willing to listen. Miss Lee, who is carrying on single-handed a large day school and mothers' meetings, could greatly enlarge the work if she had help. Miss Dixon, who has laboured for thirty years in the land—for the last ten in Nazareth—is so broken down in health that she is obliged to return to England. Will no one come to the aid of the Lord's work at such a time? Must the Orphanage be closed, and the Lord's enemies triumph? Mr. Huber, the German clergyman of the C.M.S., will give any information regarding the Boys' Orphanage. He holds the land, and many have offered to come forth liberally with money. I am sure Miss Webb, of the Society for Promoting Female Education in the East, 267, Vauxhall Bridge-road, S.W., would be glad to hear of anyone fitted for their work in the Orphanage.

R. S.

May 6.

A Summer Day.

OH, the radiant light and sweetness
Of a sunny summer day!
How the calm of its completeness
Rests us on our homeward way!

When the snowy cloudlets shimmer
'Neath a field of purest blue,
And the smiling sunbeams glimmer
Over flow'rets crowned with dew;

When the birds' songs, rife with gladness,
Through the whispering tree-tops ring,
And no shade of care or sadness
Mingles with the song they sing;

When the quiv'ring emerald grasses
Bending, own the breeze's sway,
As with royal step it passes
O'er the meadows green and gay;

When with dimple and with chatter
Sunny brooklets foam along,
And the music of their clatter
Mingles with the sweet bird's song;

When with crimson-tippèd fingers
Summer paints the flow'rets fair,
And their sweet breath's fragrance lingers
On the scented, sunlit air;

When the waving branches quiver,
Bowing to the breezes free,
Bending low to kiss the river
As it hastens to the sea;

When sweet nature's silent ringing
Flushes o'er the joy-filled air,
And the radiance of its ringing
Flings its music everywhere—

Then I feel, with spirit rested,
Trouble hushed and pulses stilled,
That the words are true and tested—
"Earth is with God's goodness filled."

E. E. F.

Mr. Radcliffe In Finland.

MANY of our readers, like ourselves, will be rejoiced to hear of the continued blessing that attends the labours of our much-esteemed brother and his wife and daughter in the Far North. In a recent private letter to Mr. R. Burn, of Aldersgate-street, from which we are privileged to quote, Mr. Radcliffe says:—

"The Lord has answered the prayers of Christian friends at Aldersgate-street in sending to me for the Finns an excellent interpreter. The night after he arrived (Tuesday) he was with me in the Factory Church at Tammerfors, and so every night till Sunday. On Sunday afternoon we had to move out to the great parish church, and the multitude surged into it. At the close of the evening service we urged only those who wished to speak to us, to follow us about a quarter of a mile to the Factory Church. The number was so great that with no workers and only one interpreter we could do nothing but speak to them all together. There were some precious liberations, and we tore ourselves away to come to this place (Tevastehus).

"This is the third place from which, by other arrangements, we have been torn from the crowds and an awakened people. How glorious it would be for some who are skilled in dealing with anxious souls to follow quickly after our flying visits. This people came out at a stroke for Roman Catholicism at their Reformation. The Lutheran pastors have been so kind in opening their churches to me. I wish the friends at Aldersgate-street would pray about what I say—that many Christian brothers and sisters might come in the summer to look for the awakened souls."

UNION IN HALIFAX.—Writing with respect to the movement for uniting the various evangelical bodies in Italy, a correspondent says: "If ever there was a time when union among the different evangelic churches in Italy was to be wished for, it is certainly at present, when the Jesuits are going from town to town in bands of fifteen persons, trying to excite the people and draw them to their false doctrines and abominable idolatry."

PORT SAID UNDER THE ENGLISH.

A VERY interesting communication on this subject appeared lately in *The Methodist Recorder*, from the pen of a correspondent. We make some extracts:—

"The first thing that strikes a stranger in landing is the number of nationalities you meet with. Here you have Egyptians, Turks, Arabs, Nubians, Abyssinians, French, English, Italians, Maltese, and Greeks. Perhaps the Arabs are the most striking and interesting, as they are certainly by far the most numerous section of the population. With all their vices, which, alas! are not peculiar to them as a people, the Arabs are a light-hearted, harmless, and withal a brave, and—when occasion arises—a hard-working race. They are very nimble and speedy at whatever they take in hand, and it is quite a sight to watch them when they are on board ship discharging coal or other cargo. They go at their work as if it was a matter of pure enjoyment, and accompany it with a kind of chanting *Ah-ah-ah*, generally consisting of two notes, which breaks and swells on the air with a not unpleasant effect. I have never, in all my life, been more struck with the value and function of music, especially in connection with work. One would think that nothing could throw an air of agreeableness over some of their occupations, such as unloading the ebon-coloured combustible which comes from the mines of Wales or Wallsend. See them broiling under an African sky, at times almost lost to view in clouds of coal-dust. However, they have set their work to music, and their wild barbaric shout, as the contents of the baskets are shot into the lighter below with almost bewildering rapidity, does tend to brighten and ameliorate their grimy toils. Something, too, of pleasure is felt in watching the light and graceful movements of these children of the desert.

"The facility which these people possess for picking up language is remarkable. Conversing with a young Arab who spoke English quite fluently, I remarked, 'I suppose you speak French, too?' 'Oh, yes,' he replied, with a smile, as if that were nothing. 'And any other language?' 'Yes, Italian and Greek too.' I have been informed that it is quite a common thing for these bright young Africans who are employed, or who seek employment in various ways about the harbour, to speak four or five languages. Surely there is a future before this versatile and attractive race. They are now only a rabble, degraded, despised, yet surely something of the old spirit still survives, and their indomitable courage in the recent battle was not unworthy even of the golden age of Saladin and his Saracen chivalry. It is sad to think that their morals, which are low enough, are not improved by contact with Europeans.

"At the Roman Catholic chapel there is a series of services on the Lord's-day in the language of the various nationalities. There is only one English service in Port Said, and that is the service of the Church of England, which is held in the storeroom of the Dutch Palace—formerly an hotel, but now converted into a barracks for our troops. Thither I repaired last Sunday morning, but on arriving at the palace was informed there would be no service. It appeared that the chaplain who usually officiates was at Suez, where he preaches once a month, and that in his absence the churchwarden reads the prayers. Unfortunately, however, the caretaker had gone away for the day, taking with him the key of the room in which all the prayer-books and hymn-books were kept, 'so that there could not be any service.' I expressed my disappointment to the Major, who was very courteous, and ventured to make one or two suggestions, but there was no help for it, and the little assembly dispersed.

"Only one hundred and fifty miles eastward lies the Holy City, Jerusalem! What are a hundred and fifty miles in England? Only a matter of four or five hours. But here how different! and it is a matter for regret that my arrangements will not enable me to visit the most sacred spot on earth. What names rise around me here! What haunting memories! Egypt, Palestine, Syria! Their glory has set—the night has fallen upon them. But surely a moral day is yet to dawn on this, the land of the rising sun. Is England here to wake these nations from their long slumber? Who can tell? How they will rejoice in the cheering light of the morning, and set their banners again flying in the wind, but the ensigns shall not be of Syria, or Egypt, or Judah, or any earthly kingdom, but of *Christ*."

In THE CHRISTIAN of March 6 mention was made of the Church and Hospital at Port Said, and it was stated that although £1400 is in hand, not a stone is yet laid. We are requested to say, in explanation, that the title deeds had to be obtained before any building could be commenced. Sir Evelyn Baring thought that the hospital-funds should not be commenced until £4000 were in hand. The title deeds have now been obtained, the land has been apportioned by the committee, and contributions for the church and hospital will be gladly received at the Anglo Egyptian Banking Company's Office, St. Clement's-lane, Lombard-street, London. The condition of the sailors in the Egyptian Hospital is so miserable that a properly-conducted British hospital is greatly needed. Lady Strangford has most kindly sent hospital furniture, &c., ready for use; this is stored in the Government buildings, and all that is now needed is the funds to build with and a doctor and nurses.

Gospel Temperance in the East End.

THE Blue Ribbon Gospel Temperance Mission, so well known throughout the East-end of London, under the management of Mr. William Noble, is now in the full swing of its summer work. There are processions every Saturday evening through the streets and slums of the crowded East-end, attended by banners and bands of the different Temperance Associations connected with the work, and a choir. Whenever a halt is made, hymns are sung for the benefit of those who from curiosity join the procession or lounge out of their windows and doors to see what is being done. A congregation, so to speak, having been thus collected, active canvassers of both sexes go round among its members and try to persuade them to sign the pledge. Whoever does so receives a card, and is at once invested with the blue ribbon, which is to mark him henceforth as a "teetotaller." The procession on a recent Saturday started from the Mission-hall in Hoxton-street, and thence made its way down various streets through Bethnal Green and Whitechapel. During the whole of the march, which lasted nearly two hours, the canvassing for pledges was earnestly but unobtrusively carried on, and with fairly good results. Not once in the march was a rude word or action used towards any member of the procession, and Mr. Noble avers that such has never been the case.

We were glad to find that representatives from Amsterdam and Switzerland, who had come over for the May meetings, paid a visit to the hall to see and hear for themselves, so as to adopt Missions abroad on similar lines. Friends at home might do the same with advantage to themselves and their churches.

LONDON TEMPERANCE HOSPITAL.—The annual meeting of this institution was held in Exeter Hall on Tuesday week, when the chair was occupied by Mr. B. Whitworth, M.P. The report of the board of management, an abstract of which was presented by the honorary secretary, Dr. Dawson Burns, stated that during the last year the in-patients had been 513, an increase of 25 per cent., and the out-patients 3333, an increase of 50 per cent. on the year preceding. The new wing, of which the foundation-stone was laid April 24 by the Duke of Westminster, would more than double the accommodation for in-patients. The medical staff had reported satisfactorily on the results of the treatment pursued, which in every case but one had been without the administration of alcohol. In the exceptional case the patient died. In a total of fifty-three typhoid cases admitted, all treated without alcohol, the deaths had been but five.

Slavery in Kaffirland.

AT the late annual meeting of the Wesleyan Missionary Society in Exeter Hall, Hon. F. W. Garland, a member of the Legislative and Executive Council of Natal, gave a vivid description of the condition of the native peoples in Kaffirland. He said:—

The two great evils under which the people groan and are burdened are superstition and polygamy. As to superstition, they have doctors to make the rain, and doctors to ward off the evils of lightning; they have medicine doctors, and witch doctors.

Another evil is that of polygamy. What does Kaffir polygamy mean? It means the sale of girls; it means trade in women. A Kaffir the other day had become bankrupt, and amongst his assets there was one entry of a girl worth £50. That was in Natal. To-day the law of the land fixes the number of cattle that a man is to be paid for a girl. The law of the Legislature of Natal, the law of the British Empire, states that ten head of cattle for a common man shall be the limit demanded by a father for selling his girl. If it is a chief who takes the girl there is no limit to the number of cattle to be paid. What is the result? Old men of course become the wealthiest. Old men who have the largest number of wives and the most girls to sell can get the most cattle; they can compete successfully with the young men who have only a small number of cattle. The evils of polygamy are thus shown in the terrible suffering inflicted upon the women who are sold. A father barters his daughter; he sells her and she knows nothing of the matter; it is only a transaction between the man who purchases and the man who sells.

The Legislature of Natal has interfered, and there is a law by which the people are compelled to have official witnesses certifying that the girl is willing to take the man to whom she is to be married. But what is the result? Only a week or two before I left Natal a missionary on the American Board, with whom I have been very friendly for the last thirty-four years, came to my home, and I saw that he was very much dejected. I asked him what was the matter.

"Ah," said he, "we have had a terrible trouble in our station the last few days. We had a nice, intelligent girl, and the father has been seeking for a long time to marry her to an old man, because he knew he would get more cattle than he would get by a certain young man that the girl loved. She refused entirely to have the old man, but at last, being continually worried and persecuted, she consented. She said there would be no peace for her unless she let her father have his way, and so she yielded. The marriage festivities began, but at a certain point in the festival the girl was absent, and could not be found, and the marriage assembly had to disperse. Presently they found the girl in a wood hanging by a monkey rope, as it is called—a rope made of grass, so strong that it will bear any strain. The poor girl, rather than be married to the old man, hung herself in this way."

Kaffir polygamy, as we have it in Natal, can only be called by one name—woman slavery—for that is what it means; and I am sorry to feel that the flag of England waves over any country that will not only consent to but will legislate to regulate the traffic in girls.

REV. W. H. HASLAM has been holding evangelistic services in Waterford, in connection with the Irish Church. The evening services were always numerously attended, and the deepest interest appeared to be manifested in the addresses. One day the Mission services were held in Tramore, instead of in Waterford. Mrs. Haslam also usually held an afternoon meeting for women. The "Moody and Sankey" choir, to the number of about 120, led the singing each evening. The preacher, in plain, simple language, but with marked earnestness, sought to lay before his hearers the fundamental principles of the Gospel.

Obituary.

MRS. RAWLINSON, CHOWBENT.

WITH great sorrow we note the death, after a long and painful illness, of Mrs. Elizabeth Rawlinson, of Chowb nt, Lancashire. She was for many years a most devoted and self-denying worker amongst the poor of her own town and neighbourhood. She had worn herself out in doing good. Her husband, Mr. James Rawlinson, has for some time made his business secondary to his efforts on behalf of the poor and needy, and he has lost a most efficient helper in the decease—or rather, the happy release—of his beloved wife from the painful disease (cancer) which closed her loving and beneficent life.

SIR BARTLE FRERE.

Our readers will regret to hear of the death of this Christian philanthropist and statesman, which happened on Thursday last, after a lingering illness. In the early days of his public career he did noble service in connection with the abolition of the African slave traffic. His policy with regard to the treatment of the Zulus during the late administration was disapproved by a large portion of his fellow-countrymen; but friends and critics alike will join in paying a tribute to his memory, for many services rendered to the cause of Christ and of humanity.

The Power of a Tract.

BY REV. J. OSSIAN DAVIES,

At Religious Tract Society Annual Meeting.

THE statistics of heaven will amaze us with the grandeur of the results of this society. Audacious tract! It stands before the hoary temples of India like Carey before it, and fearlessly claims them for Jesus. Catholic tract! Unlike other preachers, it clings not to the shibboleth of a sect, but preaches a full and free Gospel.

Soul-transforming tract! It will reclaim the outcasts of London, and will make them sons and daughters of the living God, and will in due time turn "The Bitter Cry of Outcast London" into "The joyful anthem of London redeemed." All-inviting tract! Like its Christ, it speaks to the poor harlot, that Jezebel of the night, until she becomes ready to wash her Saviour's feet with her tears and wipe them with her hair.

Ubiquitous tract! It enters the theatre and the Mission-hall, the sailors' society and the soldiers' home, the hop-pickers' camp, and the workhouse; it travels with lumbermen into the back woods of Canada, and goes down to the Derby races—even there to attack Satan in his stronghold. Humble tract! Without noise it goes down to the filthy hovels of London; no den is too foul for it, no man is too depraved for it; it passes not by the poor kerbstone trader or befouled gutter-boy, but speaks to them of a cleansing blood with a silence that is Divine.

Adventurous tract! It penetrates the snows of Greenland, the steppes of Central Asia, and the burning sands of the tropics, and tells the manacled sons of Ethiopia of the glorious liberty of the children of God. On the stormy seas of the North it sows the seed whose harvest shall be seen when the sea gives up its dead. Fearless tract! It penetrates the gory battlefield, and amid the hail of war and the prancings of the war-horse Death, it cheers the heart of the dying soldier, and surrounds his blood-stained couch with a cohort of angels ready to bear him heavenward. Like the angel in the book of Revelation, this society plants one foot upon the sea and the other foot upon the land, and its voice rings like a clarion through the continents.

No single tract shall return void to the great God. All that is true in the simplest tract must accomplish its mission, for the Divine Economist cannot afford to waste a grain of what is good, and true, and beautiful.

The Fruits of Foreign Missions.

IN his address at the recent annual meeting of the London Missionary Society, Rev. Wardlaw Thompson, secretary of the Society, who has lately returned from a long missionary tour, said:—

"I may be asked, 'What is your impression of this mission work? Do you think there is real and substantial work being done?' I am thankful to testify emphatically, and without hesitation, that mission work, as I have seen it, is a great and growing success. On my travels I have had to listen to a lot of adverse criticism on mission work. People got to know that I was a secretary of a missionary society on my travels, and acted the part of the candid friend. I was told in India and China that heathen servants were always better than those professing to be Christians, and in South Africa that Christianity spoiled the niggers.

"I am quite prepared to admit that there is some truth in the statements which have been made to me in regard to those who have professed themselves to be converts of missions. It is quite true that numbers of those who come under Christian teaching just have enough to be utterly conceited and spoiled; it is quite true also that some of those who profess to be converts present a very different outward appearance to the missionary to that which they present to the world at large; but I have observed, even in England, that there are gentlemen who, in the presence of a clergyman or a lady, are very different beings from what they are elsewhere, and it must be remembered that a large number of those who are under Christian instruction, and go forth from the mission station, and make use of their connection with those stations in order to gain credit with others, are really not Christians at heart. I have seen statements about the number of erstwhile Sunday-school children in prison which have shocked me, and I am not surprised to find that among converts from heathenism, there are a large number who are not worthy of the teaching they have received. Of course all these people go out into the world, and they give a bad impression of mission work to the Europeans with whom they come in contact.

"But I would say further, that much of the criticism I have heard is due to the thoughtless and unreasonable estimate of the results to be expected from Christianity. Old habits, old associations, are not to be shaken off in a day; national failings cannot be outgrown in a generation, and yet I have heard men speak as if they expected a convert from heathenism—sometimes a man who has been dragged out of the horrible pit and the miry clay of savagedom—to exhibit all the virtues of a long established Christian life. It is unreasonable. I have been content to find out the peculiar failings of the people in each district of the country to which I have gone, and then to compare as well as I could the Christian and the heathen, and I say with all emphasis that I found it universally true that the Gospel is the power of God unto the salvation of every one that believes: that there is a marked improvement in the habits and the characters of those who come under the influence of the Gospel of Christ, and that there are very many rescued from heathenism who are adorning the Christian profession by a consistent Christian life."

SAILORS IN SWEDEN.—Our Sailors' Home in Halmstad, Sweden, is now opened. Many prayers have been offered and heard. God has already blessed us abundantly at the meetings which are held in the Home. We hope that six sailors have been converted, and a number are seeking salvation. I am greatly thankful for the tracts and money which have already been given. May I ask for your readers' interest and prayers?

FR. ENGELKE.

Evangelistic Notes.

MARSH GIBBON, OXON.—Mr. J. Harris has been holding a sixteen days' Mission here, which has been richly blessed in the conversion of souls. His addresses were earnest and loving, and listened to by hundreds of persons.

VILLAGE WORK IN PONTYMOILE.—I am pleased to be able to report continued blessing upon our labours. Our open-air work is most encouraging, as in the neighbouring villages we get audiences of from three to four hundred people, which is marvellous for small villages. T. M. W.

TAUNTON.—Messrs. Mateer and Parker, two of Mr. Spurgeon's evangelists, have held a very successful fortnight's Mission in the Silver-street Baptist Chapel of this town. The attendance was very good, though not so large as in some other places where these brethren have laboured. The earnest Gospel addresses of Mr. Mateer and the very effective singing of his companion produced a deep impression on many minds; while about fifty persons, mostly from among the young, have already been led to avow themselves on the Lord's side.

MR. H. THORNE.—On Sunday, May 18, and following days, Mr. Henry Thorne conducted Mission services at Whitehaven. Through the Lord's blessing on his earnest preaching of the Gospel several were aroused to seek the Saviour. On the Friday evening he met with the members of the Y.M.C.A. (commenced through his instrumentality eight months ago), and gave an address full of wise suggestions with reference to the work of the Association. Mr. Thorne also spoke at a Gospel service at Maryport, on Wednesday, May 21, at the close of which he had the joy of conversing with many inquirers. G. H.

THEATRE ROYAL, IPSWICH.—A series of Gospel meetings have been held in this building with very encouraging results. Addresses were delivered by Mr. W. Rainer, Mr. Roberts, and others, the singing being led by a choir of fifty voices. They were well attended, and the after-meetings have been greatly blessed to many. On the second Sunday evening the building was crowded and great interest prevailed. The proprietor, who was present, kindly sent word that he would lend the theatre the following Sunday free of charge.

R. PENNY.

Subscriptions received by Messrs. Morgan & Scott to Friday Morning, May 30, 1884.

**** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

**** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. In consequence of the Whit Monday holiday our Donation List is made up to Friday morning, May 30.

	£ s. d.
Day in the Country Fund—A. H. R. £5; Medical Student, 2s. 6d.; Miss L. £3; Anon. 1s. 6d.	8 4 0
St. Giles' Christian Mission—(*Prison Mission*) G. C. B.	3 0 0
Salvation Army—R. H. £1; (*Special Appeal*) A. H. R. £5	6 0 0
Thames Church Mission—G. C. B.	3 0 0
Syrian Colonization Fund—F. T.	0 2 6
Distressed Jews in Jerusalem (*Mrs. Finn*)—Romans vi. 7, 8, £1; E. J. B. 10s.	1 10 0
Messrs. Moody and Sankey's Work in London—Romans vi. 7, 8, £1; M. L. 10s.; A. L. B. 5s.; E. L. £1	2 15 0
Friendless and Fallen—A. L. B. 5s.; J. P. 5s.; R. H. £1	1 10 0
Gratuitous Circulation of THE CHRISTIAN—J. C. 2s. 2d.; T. N. J. 6d.; E. L. £1	1 2 8
London City Mission—T. N. J. 10s.; R. H. £1; E. J. B. 10s.	2 0 0
Scripture Readers' Society for Ireland—T. N. J.	0 10 0
Mr. Fegan's Boys' Home—R. H. £1; W. G. R. 10s.	1 10 0
Dock Labourers' Mission—E. L. £2; (*New Branch*) B. B. 5s.	2 5 0
Dr. Barnardo's Homes—E. L.	3 0 0
Miss Mittendorff's Orphan Home—E. L.	1 0 0
Free Distribution of the Scriptures—E. L. £1; E. J. B. £1	2 0 0
London Medical Mission—E. L.	3 0 0
Bridge of Hope, Ratcliffe—E. L.	1 0 0
Rescue Society—E. L. £5; M. and S. £5	10 0 0
Open Air Mission—E. L. £3; E. J. B. 10s.	3 10 0
East London Training Institute—E. L.	3 0 0
Strangers' Rest, 163, St. George's-street—E. L.	1 0 0
China Inland Mission—W. G. R. 10s.; E. J. B. 10s.	1 0 0
Home for Worn-out Governesses—C. O.	1 0 0
Kinmland Gospel Mission (*Week in Country*)—P. N. C. 5s.; Old Hall School, 10s.; Lottie, £1	1 15 0
Latymer-road Mission—Miss L.	2 0 0
Bristol Orphan Houses—Alpha	1 0 0
Jewish Refugees Aid Society—E. J. B.	0 10 0
	£68 4 2

(For Notices, Forthcoming Meetings, &c., see p. 22.)

"They beckoned unto their partners."

Dear Fellow-workers,

The peculiar anxieties realised in the conduct of this work during the past eleven weeks have been such that I feel I must no longer conceal the recital of them from the large body of loving sympathisers who all over the world are, I know, praying for the rescued children under my care.

Our financial year ended on the 31st March, and up to the 15th day of that month the donations fairly kept pace with our needs, while the sum total for the whole financial year had been a remarkably good one, evincing a steady and growing interest on the part of the Church generally. But from the 15th March, a steady and serious falling-off has taken place daily.

To illustrate the extent and nature of this it is perhaps only needful to say that for many days, and almost weeks together, only so much has been received as would supply, at the most, **one meal per day** for my large family; thus to give, say, dinner only, to nearly 1,300, including adult helpers as well as children, in the different "Homes," at least £20 per day is necessary. **Often our total daily receipts have been but £15 or £18.**

But besides dinner other two meals must be provided daily, with clothing, education, salaries, rents, &c. Moreover, numbers of fresh children apply in the most destitute condition each week, whom we dare not turn away.

Thus of necessity a **large daily deficit** has occurred, which, multiplied by 77, the number of days in the 11 weeks since the deficit began, means a burden of no small weight, and one which is daily growing larger.

In such a crisis, trying as it may be, I can thankfully say my trust is only in the Lord God. His faithfulness and goodness in the past forbid the thought arising that all will not be well that He sends, whether poverty or sufficiency. So day by day our case is spread before Him, and I know from blessed experience, He hears and will answer such prayer.

To-day, however, I am reminded that I have not done all that I possibly could do,—that I have not yet with sufficient clearness stated to those who have been my co-workers for years, and who have a right to know the present trial of faith through which we are passing, the needs of the "Homes" under my care.

Hence this letter, which I only hesitate to send lest any should for one moment suppose the recital of my case in this form argued a failure of confidence in Him Who has fed and clothed my Little Ones these many years until now.

But this is not so—blessed be His name!

I know full well, as I have said, by happy experience that such trial of faith often means but a loving invitation to more complete and unreserved dependence on His strong arm, and I doubt not that in due season "the Lord will turn again our captivity as the streams in the south; then shall our mouth be filled with laughter, and our tongue with singing."

Faithfully yours in Christ's service among the children of our streets,

THOMAS J. BARNARDO.

18 *to* 26, *Stepney Causeway, London, E.*

P.S.—To those who may possibly hear in the foregoing the voice of The Master calling them to a neglected ministry of mercy towards the Little Ones, I would add that all communications should be addressed to our Treasurer, Wm. Fowler, Esq., M.P., or to me as above.

Notices of Books, &c.

We are informed that an English edition of the Life of the late Bishop Gobat will be published by *Messrs. J. Nisbet & Co.* in the autumn.

Almost too Late. By Helen C. Garland. 2s. *Religious Tract Society.* A very pretty story, with an excellent moral. It gives a pleasing account of a young girl's life before and after conversion, showing how a very real change was produced, but not without an emphatic warning.

The Sheet Anchor; or Philip Colville's Holdfast. By Mary Inman. 2s. 6d. *Partridge & Co.* This is a good story for boys, who will do well to form their actions by the principles enunciated. The whole turns upon a capital motto founded on Hebrews vi. 19: "Which hope we have as an anchor of the soul both sure and steadfast."

The work entitled My Bible, which Canon Boyd Carpenter, Bishop-designate of Ripon, recently contributed to the "Heart Chords" series (*Cassell & Co.*), has already passed into a second edition, while the same author's "Commentary on the Revelation," contributed to Bishop Ellicott's Bible Commentary, which has been reprinted in a separate volume, is now in its third edition.

Heart Fellowship with Christ. By Rev. W. Poole Balfern. 3s. 6d. *Hodder & Stoughton.* This book contains some very profitable meditations, based upon the various relationships which Christ bears to the believer. Each meditation is followed by a prayer, and these are arranged for the Sundays of the year. They are well calculated to impart spiritual help and benefit to thoughful readers.

Messrs. Cassell & Co. have issued Part I. of a revised edition of Dr. R. Brown's graphic and popular description of The Countries of the World (7d.), illustrated. With it is presented a capital map of the world, surrounded by geographical and other information of a most useful character. Part I. of a re-issue of Butterflies and Moths (7d.) will also be gladly welcomed. The exhaustive and altogether excellent Encyclopædic Dictionary (1s.) has reached it fifth part.

Joyful through Hope. By Blanche A. L. Garvock. *Seeley, Jackson & Halliday.* Hope, the heroine of this tale, is a fair vision of a model clergyman's wife. Having experienced many family troubles and the poverty too often inseparable from such a lot, she could still say to her husband, "God has never, never failed us in any way; and though we still pray it, I think we may say as a fact—mayn't we?—that 'the God of hope has filled us with all joy and peace in believing'"? The glimpse into the deaconness's life which was her early labour of love is well worth the perusal of our girl readers.

In the Light: Memorials of Elizabeth Phœbe Seeley. *Seeley & Co.* A touching record of one of whom it may truly be said, "She hath done what she could." She did not aspire to great deeds—the gift of a cup of cold water satisfying her ambition—but her arduous work in the British schools in Syria was undertaken and accomplished with that Christ-like simplicity which characterised her whole life. This memorial, written by her sister, presents many features which an ordinary biographer would have left unnoticed, but which add to the interest of the book. The original poems also give an insight into the spiritual life of the subject of this interesting memoir.

MAGAZINES FOR JUNE RECEIVED.

Messrs. Cassell & Co.: World of Wonders—Old and New London—Greater London—Bishop Ellicott's Commentary—Peoples of the World—Concise Cyclopædia—Farrar's St. Paul—Early Days of Christianity—Magazine of Art—Holy Land—Cassell's Household Guide—History of Protestantism—Great Industries of Great Britain—Garden Flowers—Doré Illustrated Bible.

Messrs. Partridge & Co.: Children's Friend—British Workman—Band of Hope Review—Infant's Magazine—Family Friend—The Welcome.

We have also received the following:—China's Millions—British Messenger—Good News—Gospel Trumpet—Wesleyan Methodist Magazine—Christian Worker—Old Jonathan—Little Christian—Good Words—Young England—Child's Own Magazine—Pitman's Musical Monthly—The Reaper—Friend of Missions—Divine Life—English Illustrated Magazine—Sabbath-school Magazine—Christian Church—Band of Hope Chronicle—Our Own Magazine—Sword and Trowel—Postman—Preachers' Analyst—Sunshine—Bible Light—School and Home—Voice of Warning—Messenger—Children's Record—Free Church Monthly—Expositor—Clergyman's Magazine—Biblical Thesaurus, Part II.—Footsteps of Truth—Regions Beyond—Home Words—Day of Days—Fireside—Footsteps of Truth—Woman's Work—Sunday Magazine—Dr. Adam Clarke's Commentary.

Mission and other Appeals.

Ragged School, Pontymoile.—Persons acquainted with this locality will acknowledge the good which this agency has done during the past few years. The funds are now exhausted, and co-operation is invited by Mr. T. J. Wintle at the above address.

A Home for Gentlewomen of limited means has for some years been carried on in the West-end, which has afforded recreation and rest for many weary and overburdened ladies. A debt of £166 is now, however, overhanging the institution, for the removal of which help is earnestly solicited by Miss Strongi'th'arm, 19, Sutherland-gardens, Harrow-road, W.

Blair-street Mission Hall, Poplar, E.—Help is much needed to carry on the many branches of work in connection with this Mission among dock labourers, railway men, police, &c. The hall is situated in a densely-populated neighbourhood, near the East, West, South, and Milwall Docks. The secretary is Mr. George Fuller, 34, Cawdor-street, St. Leonard's-road, Poplar, London, E.

Buckhurst-hill.—An earnest appeal is made to your readers for funds to assist in carrying on a good Gospel work at Prince's Hall, Buckhurst-hill, amongst the very poor of the district. A very real work has been carried on for the past ten years. The freehold and building have been purchased, and extensive alterations and additions have been made to meet the requirements of the neighbourhood.—Charles Fuller, Queen's-road, Buckhurst-hill, E.

Sharnbrook, near Bedford.—It is proposed to build a hall in this village for evangelistic, temperance, and other meetings. The only place available for these purposes is a small room, formerly a loft, capable of seating about ninety persons, and wholly inadequate for the needs of the place. The people are anxious to do what they can, but the small contributions they are able to make will not go far towards supplying the necessary funds. Further information can be obtained from Mr. L. G. Stileman-Gibbard, Sharnbrook House, Bedford.

CONVALESCENT HOME FOR BOYS AND GIRLS.—The annual meeting of the supporters of this Home, in connection with Latymer-road Mission, was held last week at the Mansion House, the Bishop of Bedford in the chair. The Home was opened at Broadwater, Worthing, in May, 1882, in order to give children, whose constitutions had been enfeebled by sickness or want, a chance of life and health by enabling them to enjoy for a few weeks the benefits of sea air and bathing, good food, and watchful care. The Broadwater establishment accommodates only twenty-two children—too few for the ever-increasing exigencies of the work—and it has therefore been decided to retain it for the use of girls, and to take a suitable cottage for boys in some healthy place away from Worthing. The report, read by Mr. Aulay Macaulay, hon. secretary, stated that the committee had decided to extend the area of admission, and were now prepared to receive children from any part of London, or even the country, and they were also thankful to report that no infectious disease had ever appeared in the Home.

THE BELLEVILLE MISSION IN PARIS.—A meeting was held last week in the reception saloon of the Mansion House, in aid of Miss de Broen's Belleville Mission in the Rue Clavel, Paris. The Lord Mayor, having briefly opened the business of the gathering, vacated the chair in favour of Mr. J. H. Fordham. From a statement circulated in the room, signed by the Earl of Shaftesbury, it was shown that there were few institutions in France or England more heartily deserving public and liberal support than this Belleville Mission, founded and conducted by Miss de Broen. The Mission consists of services in the iron room, medical attendance, orphanage, day, night, and Sunday-schools, household visitation, sewing-classes for destitute women, sale of Bibles, Testaments, and Gospels, tract distribution, study of the Bible, prayer-meetings, &c. The permanent agency consists of doctor, dispenser, evangelists, schoolmistress, matron of orphanage, ladies assisting, and occasional helpers. The expenses are about £2,000 yearly, for which there is no fund. A very interesting account of her work having been given by Miss de Broen, who made an earnest appeal for assistance to enable her to continue it, an address was delivered by Miss Kerr in further illustration of the good which is being done. Lord Shaftesbury, from personal observation, testified to the worth of the Mission, and to its claims upon the attention of a benevolent public.

Communications Received with Thanks.—C.K.T. A.T. E.A.C. T.T. A.B. E.W.S.B. R.C.T. F.C.K.W. B.B. R.McG. S. T.T.W. J.P.S. R.D. S.W. M.A.P. M.T. S.W.P. R.P. W.F.N. E.H.K. H.C. G.K. E.P. E.M.E. Friend to Children. C.J.D. J.E.H. F.T.T. G.N.W. G.H. W.L.L. B. H.W.C. Fairplay. H.A.F. M.T. H.H. Major J.C. J.C.P. M.E.C. J.F. G.P. F.J. C.S.

Notices.

Dublin.—Pastor F. White (of Talbot Tabernacle), 164, Westbourne-terrace, London, W.

Mrs. D. Tomkins, Sutherland House, Great Yarmouth, would like to hear from anyone interested in getting seats behind the counter for shop-girls, who would advise how to set to work in the matter in a large country town.

Applicants for Tracts.—Alice Mills, Strathallan Cottage, Gloucester-road, Lyonsdown, New Barnet; W. J. Taylor, 35, Mayfield-road, Kingsland, N.; Walter Pickering, Martin's-yard, Market Harboro; Miss F. E. Barker, Barnston, Dunmow, Essex; E. Hawkins, 21, Raglan-road, Bishopstone, Bristol; Mrs. E. Pesseam, Oak Cottage, Mill-hill-road, Acton; Frank Parrott, 9, Colwell-road, Wellingborough; R. Jones, Bache Mill, Craven Arms, Salop; Mr. Corkett, Nightingale-road, Hitchin, Herts.; Mr. Taut, Trevor-road, Hitchin, Herts.; W. Cant, 5, Bennett-street, Bath; George Wood, 45, Carwood-road, Sheffield.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY.

CLOSING LONDON MISSION.

Temple-gardens Hall, Thames Embankment. Week days: Bible Lecture, at 3 p.m.; Evangelistic Address at 8 p.m. No afternoon meeting on Mondays. Sundays: Address to Christian Workers, 8 a.m.; Evangelistic Address, 11 a.m.; Evangelistic Address (Women only), 3 p.m.; Evangelistic Address (Men only), 7 p.m. No Service for Children on Saturday afternoon. Admission to all meetings by ticket, obtainable at—Exeter Hall, Temple-gardens Hall, 186, Aldersgate-street, 41, Coleman-street (Ground Floor); also at Booksellers, 79, Cheapside, 129, Fenchurch-street, 9, Old Broad-street, 14, New Broad-street, 39, Walbrook. All free of charge. Admission at a quarter of an hour before each meeting without tickets.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. Shuldham Henry, at Merrion Hall, Dublin, in June; Harrogate in July.

Messrs. Fullerton and Smith.—Till June 22, Dundee.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., Sundays in June, 11 and 7; Burlington Hall, Savile-row, Wednesdays, at 8.

Stepney Meeting House.—Mrs. Reaney at p.m. on Sunday next.

Compton Skating Rink (near Highbury Station).—Mr. W. Forbes, Sunday, 3.30 and 7.

Children's Special Service Mission.—Mr. Spiers at Fowey; Mr. H. Hankinson at the South London Conference Hall, Clapham-road, each Saturday in June, at 3 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Kilburn Hall (*not* Town Hall), Kilburn-gate; Temple of Varieties, King-street, Hammersmith; Mornington Hall, corner of Granby-street, Hampstead-road—all Sunday, 7 p.m. Nightly services at 8 in the Tent, Blythe-road, West Kensington.

Y.M.C. ASSOCIATIONS.

City Branch, 61, Gracechurch-street.—Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday excepted). Bible classes and members' meetings, &c., suspended during the Mission.

MISCELLANEOUS.

Upper Norwood.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in June, at noon, Dr. Aveling.

Meetings of Believers, Merrion Hall, Lower Merrion street, Merrion-square, Dublin, June 10, 11, and 12.

Evangelical Mission to Israel.—Annual meeting, Tuesday, June 10, 394, Hackney-road, E., 3.30 and 7 p.m.

The Portman Institute, 37, Baker-street, Portman-square, W.—Conference of Sunday-school teachers, Monday, June 9, at 7.30.

Evangelical Alliance, 7, Adam-street, Strand, W.C.—Friday, June 6, at Steinway Hall, at 11.30, quarterly parents' prayer meeting.

Gloucester Conference.—June 4—6, Shire Hall, daily at 7 and 11 a.m. and 3, 4, and 7 p.m. Particulars from Rev. J. J. Luce, St. Nicholas' Vicarage.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. June 6, Rev. D. B. Hankin; 13, Rev. J. B. Figgis.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: June 5, "A Wonderful Name;" 12, "Men Wondered at."

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, June 6. Tea at 6; meeting at 6.45. An address by Mr. Denham Smith, subject, "The Christian, his Calling and Destiny."

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 6, all-day meetings: 10.30 a.m., prayer; 3.30 p.m., Rev. H. Burton on "The Higher Way;" 7 p.m., Rev. G. D. Bartlett. Intervals for refreshment between the meetings.

*** In consequence of the removal of Rev. W. E. Boardman from 3, Rochester-square, the Tuesday meeting held at his house will be discontinued after June 10. His future address will be 3, Highbury-place, N.

THE ANCHORAGE MISSION.

THE ANCHORAGE HOUSE, Regent's Park, N.W. THE MISSION HALL, Queen Anne's Gate, Westminster.

Committee—GEORGE HANBURY, Esq.; Rev. H. E. FOX; Colonel STUART WORTLEY.

GOSPEL MISSION AND PREVENTIVE WORK.

In addition to the Sunday and Week-day Services, Sunday Schools, Mothers' Meetings, &c., in the Mission Hall, Classes are now held for the instruction of young girls of various ages in the truths of the Gospel, and for teaching them sewing, cutting out, mending, and other such things as may be useful to them in their various positions in life.

Bible Classes for domestic servants, young women in houses of business, and others, are being arranged. All classes are conducted by Ladies.

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Special Mission Services are held from time to time for women living in sin.

The whole work of the Mission is directed towards producing a clear and definite change of heart, through simple belief and trust in the Atoning Blood of the Lord Jesus Christ. The work accomplished during past years shows that the blessing of GOD rests on what is done with that view only.

The expenses are necessarily heavy, and an earnest appeal for assistance is made to those who sympathise with work carried on on the lines indicated above. No debt will be incurred, and the work done can therefore only be in accordance with the funds sent in from outside sources, in aid of that found by the Members of the Committee and their friends.

Papers, containing a full account of the work of the Anchorage Mission, including suggestions as to the way found wisest by experience to overcome certain difficulties found in dealing with young women about to become mothers, and rules for admission to the Anchorage House, will be sent on application by letter (not post-cards), to MRS. H. STUART WORTLEY, President of the Ladies' Committee, Rosslyn House, Grove End Road, N.W., to whom, to any Member of Committee, or Messrs. MORGAN & SCOTT, subscriptions, which are much wanted *now*, may be sent.

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CASE FOR THIS WEEK.

ANOTHER CASE (THIRD) REPORTED by MR. C. CLARKE, STEAM PRINTING WORKS, HAYWARD'S HEATH, Sussex.

[Two cases were given (reported by Mr. C.) last week.]

Mr. Clarke writes as follows:—"MR. JOHN CHEALE, of BURGESS HILL, was given up in the winter of 1883 as an *incurable case of consumption*. I advised him to adopt your treatment, and he has been restored to health and strength."

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* * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

* * * * *

19. Why is it that dying men never regret being Christians? And why do Deists often on their death-beds mourn over the fact that they were not Christians?

* * * * *

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LECTURES.—Mr. B. W. Newton will resume (D.V.) his Lectures on Prophetic and other Parts of Scripture, at Stafford Rooms, Titchborne-street, Edgware-road, on Tuesday, June 3, at half-past eleven, a.m.

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THE "ONE TUN" RAGGED SCHOOL MISSION.—Day in the country for nearly 500 school-children, boys and girls, working lads, mothers with babies and infants, &c. The Bitter Cry told the sufferings of these dwellers in the "back slums." Many friends helped last year to give them the one day's pure enjoyment amid trees and flowers and sunshine. Kindly help us again with funds for this one happy day, which brings a tinge of health in the cheek of many a pale, sickly child. Will friends kindly send an address, and an interesting report of the many efforts of this Mission will be sent by Mrs. A. Barker Harrison, Hon. Sec., 78, Coleshill-street, Eaton-square, S.W.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

George Holland thankfully acknowledges receiving 2s. 6d., "A Thank offering from a Railway Man, Norwood"; M. R., £2 12s. 6d; B., £3.

The Infant Day Nursery opens every Morning at 7.30. Free Ragged Day Schools, Morning 9 to 12, Afternoon at 2. Sunday Schools, Morning 10, Afternoon 3, Evening at 6.30. Classes and Meetings for Elder Girls and Young Women, Sundays at 3, Mondays, Wednesdays and Thursdays at 8.30. Saturday at 4 p.m. Adult Meetings every evening but Saturday. Work amongst Lads every Evening. Other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 86, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."

George-yard Ragged Schools, &c.—When sufficient funds are in hand, 500 poor children will be taken into the country for one day's fresh air. Necessary food will be supplied. Received with thanks, G., 10s.; B., 10s.—George Holland, George-yard Ragged Schools, &c., High-street, Whitechapel, E.

PHILO-JUDÆAN SOCIETY.—The work of this Society, which was carried on by the late Mrs. Ellen Way, and in which she was so deeply interested, is still continued by her nieces Mrs. Orchard and Miss Barton at the Home of Industry. Will the readers of The Christian kindly help in taking 60 Jewish mothers for a day into the country? Contributions to be sent to Messrs. Morgan & Scott.

LIVERPOOL. — Bethshan Faith-Healing Home, 161, Islington. — Meetings are held on Tuesdays at 3 p.m., and Thursdays at 7 p.m. The House is open to receive a limited number of those who desire to wait upon God for faith and physical healing. Devotional services and Bible-readings daily. Requests for prayer, and all communications, to be addressed,
Miss Gibbs.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

LAY PREACHING. — Ministers and others desiring the services of Lay Preachers in the pulpit, lecture-room, or mission hall, are invited to communicate with Dr. Wickson, Secretary of the Christian Instruction Society, Memorial Hall, Farringdon-street, London, E.C.

Educational.

EDUCATION. — The Misses Fullagar receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St. Luke's Vicarage, Ramsgate. — Prospectus on application to the Misses Fullagar, Welby House, Ramsgate.

41, LEWISHAM HIGH-ROAD, S.E. —Mrs. and the Misses Willmot receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Motherly care and Christian training.

THOROUGH EDUCATION, based upon careful Christian training, with languages and accomplishments, for INDIAN CHILDREN or others, in the family of a widow lady of position and experience. Special watchfulness over very young or delicate children. References to parents, clergy, &c.—Zeta, Gillett's Library, St. George's-road, Brighton.

BELLE VUE, AMBLESIDE, Boarding School for Girls.—Mrs. Fleming can now receive six additional pupils. House well situated, with good airy rooms, garden, and tennis ground. Teaching and training careful and thorough. Distinguished success in the Cambridge Examinations. Resident foreign and English governesses. Visiting masters. Inclusive terms, 50 to 60 guineas.

LONDON, First-class Education for the Daughters of Gentlemen, in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate Professors, their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill Gate, W.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the Principal.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss Penn, and Fräulein Esser receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.
Grove House, Upper Clapton, London, N.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brightholmston, Birkdale, Southport.

MONTREUX, Switzerland. — Madame Dolmatoff. Christian Home for Young Ladies. French and German taught. Other branches of education, if required.—Reference, Rev. Denham Smith, 33, York-terrace, Regent's-park, London.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. Cranage.

CAPTAIN MORETON has great pleasure in recommending Mr. G. Foster to parents, as one both capable and anxious to train children in secular and spiritual things.
Keivedon School, Essex.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and school for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

Certa Bonum Certamen Fidei.
WHITE ROCK SCHOOL,
HASTINGS, adjoining ST. LEONARDS-ON-SEA.
Principal: H. T. HABERSHON, Esq.

EDUCATION. — In order to fill some unexpected vacancies in a good Girls' School in a healthy suburb of London, one or two pupils will be received at reduced terms.
Principal, Cornwall House, Wanstead, E.

SHAFTESBURY HOUSE SCHOOL, Shenley-road, Camberwell.—Principals of above school having one Boarder (child of Christian Minister), are anxious to meet with others. Happy Christian home. Excellent testimonials. Terms moderate.

TUITION in Hebrew or German.—A converted German Israelite, a thoroughly competent teacher in both languages gives lessons on moderate terms. Recommended by Rev. Dr. Stern, 5, Cambridge Lodge-villas, Mare street, E. H. Goldberg, 23, Essex street, Hackney, E.

A LADY, well known, wishes to recommend her invaluable Companion Governess (39) to Christian widow lady, or widower with small family. Church, English, French (7 years), German, music, drawing, housekeeping. Moderate salary. Cheerful, gentle. — Miss Bailey, Ivanhoe, St. Leonards-road, Eastbourne.

FIRST-RATE FINISHING GOVERNESS desires Afternoon engagement. Very good Shakespearean readings.
Daleth, Boddington's Library, Notting-hill-gate.

EDUCATION ABROAD.—Can some Evangelical Clergyman personally recommend a finishing Girls' School, or Educational Pensionnat? Dresden or Hanover preferred. Wanted, earnest Evangelical influence, good diet, best educational facilities, and refined associations.—M A., Colchester Post office.

SEASIDE.—In a first-class Ladies' School taking high honours at Oxford and Cambridge Examinations, and strongly recommended by a London clergyman for delicate girls requiring special care and attention, a pupil can be received at half-terms (45 guineas). Careful religious teaching and home comforts.—Alpha, 3, Fountains, Winchmore Hill, Middlesex.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View 89, Cazenove road, Stamford Hill, N. — Miss Brown and Miss Gloag (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

HIGH-CLASS GIRLS' SCHOOL,—Principal, Miss Bastin, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Inclusive terms forty-five guineas per annum. Referees — Rev Gordon Calthrop, 3, Highbury Grange, N.; Rev. William Spensley, 20, Lordship-park, Stoke Newington, N.

MALVERN HOUSE, BLOCKLEY, Worcestershire. Principal, Mrs. Judson.—In this Establishment, as only a limited number of young Ladies is received, home comforts and maternal care can be combined with the regularity and discipline of a School. Careful individual teaching is given in all branches of an advanced English education, and in all modern accomplishments, on moderate and inclusive terms. Pupils prepared for the Public Examinations. Blockley is beautifully situated among the Cotswold Hills, and, besides being an exceptionally healthy place of residence, offers the advantages to pupils, not available in towns or in places of fashionable resort, of secluded rambles in a lovely neighbourhood. References permitted to parents of pupils: the Rev. J. Wilkinson, 79, Mildmay-road, London, N.; and to other Ministers and Gentlemen.

TO MEDICAL STUDENTS. — A Physician in Westbourne-terrace, Hyde Park, is open to receive one or two resident students, and to assist them in their studies. Highest references required. Reference given to members of the staff of the leading hospitals, most of which are within easy distance. — Apply by letter only to M. D., Hancock's Library, Bishop's-road, W.

SYDNEY GIBSON, 11, Grove-park road, Tottenham, would be glad if anyone could tell him of an opening near London, or in a country place, where he could meet with a few pupils to educate with his own children, and help in Gospel work.

LONDON.—Swiss Lady (middle-aged), superior linguist and musician, helping in Mission Work, offers her services in return for a comfortable home, to any family or select school, where spiritual influence is desired.
E. S., 5, Gordon-street, W.C.

A WIDOW LADY offers £25 per annum, and daily assistance in a School or Private Family, either in the domestic arrangements, or in teaching young children; in return for a comfortable home. Highest references.—J. H., care of Miss Honsden, Bookseller, Wimborne.

A LADY going to Australia, July or August, would act as Governess or Travelling Companion in return for passage. Music and languages.
Alpha, Mr. Wm. Hogg, 3, Hilltown, Dundee.

GOVERNESS wanted immediately, for three months, to teach two Girls, 17 and 14.—Address, with all particulars, Mrs. Postlethwaite, Wreaksend, Broughton in Furness.

GOVERNESS-PUPIL wanted, immediately, in a high-class Girls' School, to superintend the practice of the juniors. Lessons from professors. Moderate premium.
Miss Perkins, Ethandene, Westgate-on-Sea.

AS GOVERNESS (Resident).—A re-engagement required by an experienced Lady. English finish. Parisian French. Latin, and music. Young pupils preferred. Successful with boys. Terms £40.—S. A., Oak House, Greenhithe, Kent.

RESIDENT GOVERNESS. — A Lady experienced in tuition, desires a re-engagement. Acquirements: Thorough English, good music, drawing, French singing. Highest references. Abroad not objected to.
B., 432 Old Kent-road, London.

A NORTH GERMAN Protestant Lady (diplomée), requires re-engagement as Resident Governess. Fluent English, French, and German; good music. 12 years experience. £50.—Fräulein, Danes' Lea, Bridlington Quay.

A YOUNG LADY, aged 21, requires a situation as Governess to children under ten. English, French, and music. Or as Attendant to an Invalid.—L. Saunders, Station-road, Redhill.

HOLIDAY ENGAGEMENT wanted, in Christian family, English, French, painting, music. Travelling expenses. Board, laundry. Slight remuneration.
Miss W., 242, Duke-street, Barrow-in-Furness.

RESIDENT GOVERNESS.—Young Lady seeks engagement in family, or Boys' Preparatory School. Neighbourhood, Bayswater, Notting-hill, or Westbourne park. English, good arithmetic, French, Latin, good music, drawing Cert. S. K. Good references.
G. M., 192 S. Lambeth-road, S.W.

Appointments, Situations, &c., Wanted.

GENTLEMAN (Scotch), with experience in farming matters, desires situation as Factor, or Land Agent.
E B., care of Post-office, Edinburgh.

A GENTLEMAN, of middle age, an abstainer, and possessing good business qualifications, wishes an appointment as Private Secretary, Clerk, or Collector. A moderate salary would be accepted. Good references. An interview solicited.—J. L. L., The City News Rooms, 4, Ludgate-circus-buildings, E.C.

MISSIONARY seeks re-engagement. Experienced in conducting Gospel and temperance meetings. Good references; total abstainer 13 years. Married.
H. P., 9, Vestry-road, Camberwell, London, S.E.

A MARRIED MAN (good tailor) appeals to Christians for employment in an institution, or care of offices. Wife also hard-working woman.
ROBBINS, 20, Bolton-road, Notting hill,

TO THE BENEVOLENT.—Employment as Secretary or Clerk is earnestly requested by a Gentleman, who would gratefully accept small salary till found useful.
G. CLARK, 14, Broad-street, Portsmouth.

WANTED, by a Christian man, situation in some light occupation. Twenty-eight years last place. Lay preacher and Gospel Temperance advocate over 40 years. Willing to take charge of Mission or any religious work at moderate salary. References from Ministers of the Gospel.—Care of W. Turner, 32, Dartmouth-park-road, Kentish-town.

TWO STUDENTS, disengaged during the months of July, August, and September, would be glad to spend the time in Evangelistic work. Friends desirous of their services should communicate with Rev. R. T. LEWIS, New Whittington, Chesterfield.

AS MANAGER of Coffee House, with Gospel Temperance preferred, or House to House visitation, or any Mission Work, or any office of trust. Now as manager of restaurant. Highest references.
F. J., 53, Arundel-street, Landport.

LIGHT PORTER, Caretaker, Messenger, or Attendant.—Wanted, by a Christian Man, recently married, a situation as above. Aged 27 Genteel appearance; 5 ft. 9½ inches high Wife could also assist
Mr. ANDREW MEGGY, Solicitor, Chelmsford.

MAN COOK. — Re-engagement required by Christian Young Man, abstainer, in hotel or restaurant. Understands management of Coffee Palace Good reference given.
CHES, 39, Northumberland-place, Bayswater.

PAGE or Errand Boy.—A Lady desires to procure a situation for a respectable boy, who has lived with a medical man, recently deceased.—Norfolk House, Kew-road, Richmond.

EMPLOYMENT WANTED as Indoor Servant, or otherwise, for a Young Man. Hebrew Christian. Accustomed to wait at table. Well recommended.—Rev. J. B. BARRACLOUGH, 46, King Edward-road, Hackney.

HOUSEKEEPER, Useful Companion, or Mother's Help — Re-engagement wanted in Christian private family. Active, domesticated, educated, conscientious. Used to children. Clever needlewoman. Musical. Dissenter. 38 Five years in last engagement.—State salary offered.—Miss MUATER, Westbourne, Selhurst road, South Norwood.

A LADY can most highly recommend a Gentlewoman as Companion to an Invalid Lady or gentleman, or Housekeeper. Accustomed to illness. She is cheerful and obliging. Salary moderate, but comfortable home desired.
Mrs. BOYLE, Wallington Vicarage, Surrey.

WANTED IMMEDIATELY, an engagement as Useful Companion to an elderly Lady. Good amanuensis. Or Lady Help where servant is kept.
A. B., Mr. Gale, Halesworth, Suffolk.

AS MOTHER'S HELP, or Lady Housekeeper. — Miss WHATELY, Ladymead, Walton-by-Clevedon, Somerset, wishes to recommend a well-qualified person.

A LADY desires a situation in which she can be useful in Parish work, in a town. Church, Evangelical.—F. O., at C. H. May & Co.'s Advertising Offices, 18, Gracechurch-street, E.C.

AS COMPANION or Lady-help.—A clergyman's daughter, who has musical ability (piano, organ, and vocal), and knows something of dressmaking.—Apply, with references, M. E. E., Woodlands Post-office, Isleworth.

A LADY WISHES to find a situation of trust for a Christian widow as private Housekeeper, or Matron in hospital. South coast preferred.
Miss BANNISTER, 6, Connaught-street, London, W.

AS ATTENDANT to a Lady in delicate health, or to travel; or a small Matronship in Rescue or Preventive work. Accustomed to the duties.
H. A., 10, Sutherland-street, Pimlico.

AS COOK.—Situation wanted.
E., Post-office, Mortlake, S.W.

MRS. HENRY VARLEY desires warmly to recommend as Housekeeper to an elderly Gentleman, or Companion to a Lady, a superior Christian, who for five years filled a similar position in her own family with the greatest satisfaction.
E. T., 4, Hanover-terrace, Notting-hill, W.

WILL ANY LADY take as Parlourmaid a young person anxious to retrieve her character? Good needlewoman; understands waiting at table.
T. C., 9, Westbury-road, Paddington.

AS NURSE, or Nursery Governess to Children (age 3 to 8). Three R.'s, and music. Good needlewoman. Well recommended. Age 28.—E. C., Heath, Leighton, Beds.

A LADY can recommend a certificated Monthly Nurse; she is also willing to undertake cases of sick nursing, not infectious. Good references. Terms moderate.—For further particulars apply to Mrs. W. M. C., 19, Westbourne-terrace, W.

AS GOOD COOK in Gentleman's small, quiet family. Country or seaside preferred. No cooking on Sundays undertaken. Age 30. Good wages. Please state all particulars.
J. W., 4, South-hill, Guildford.

A LADY WISHES to recommend a good Parlour-maid for a small family. She thoroughly understands her business, is a capital waiter and good keeper of plate; thoroughly trustworthy.—F. C., 7, Bruce grove, Tottenham.

HOUSEMAID.—A Lady wishes to recommend a Girl as Housemaid in a small, quiet, Christian family in the country. Strong, very clean, and steady.
Miss BANNISTER, 6, Connaught-street, London, W.

A LADY WISHES to recommend an Under Housemaid. Most repectable. Aged 16 Has been maid of all work, but worthy of a better place.—Mrs PILLY, Chigwell, Essex.

GENERAL SERVANT or Under Housemaid.—Re-engagement required in a Christian family near London. Abstainer. Good references. Wages £14.
D., 14, Kings-road, Wimbledon.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS WANTED.—The Church of England Scripture Readers' Association have one or two vacancies for active, energetic, and truly pious men, desirous of devoting their whole time to work for Christ. Age between 25 and 45. Stipend £77. Must be communicant members of the Church. Candidates resident in London and the neighbourhood preferred. Unsuitable applications not replied to Forms of application and all particulars at the offices. Also vacancies for evening Readers in Clerkenwell.—T. MARTIN TILBY, Lay Secretary, Offices, 56, Haymarket, S.W.

WANTED AS FOREMAN. — A young man of Christian principles and an abstainer, who is thoroughly capable of taking charge of vineries, peach house, orchard houses, &c., and has a good knowledge of the propagation and growth of stove and greenhouse plants.—State wages, age, and experience to F. G., care of Davies & Co., Advertising Agents, Finch-lane, Cornhill.

A DECIDED CHRISTIAN, who, for love of the work (without salary), would take charge of Home for destitute boys about to be opened in Cardiff, S. Wales.
W. LIGHTFOOT, 80, Kings-road, Canton, Cardiff.

IOWA, U.S.A.—An English Gentleman can receive two Pupils on his farm at Le Mars.—J. VAN SOMMER, jun., 13, New-inn, Strand, London.

A MAN AND WIFE wanted, as Verger and Caretaker of a Parish Church. Salary £40. Must be Christian people, and have a pension or means of their own.—Address, with particulars, Rev. A. Z., New Athenæum Club, Pall Mall East.

COFFEE PALACE.—Wanted, for the bar, a trustworthy Christian man. A good opening for an energetic one. Liberal wages given.—MANAGER, 1, Newton-street, Holborn.

AS GARDENER, and to take charge of horse and trap, a Christian Young Man of some experience, and with good recommendation. —Apply by letter, with full particulars, stating salary required, to Mrs H. GRATTAN GUINNESS, Cliff House, Curbar, near Sheffield.

GROOMS.—Wanted, a Christian man, single, to live in. One accustomed to cows.
Old Steam Mill, Birmingham.

HOUSEKEEPER.—Wanted, in a drapery establishment, a practical working Housekeeper; one who has filled a similar position preferred.—Apply, with full particulars, Mrs. HANDLEY, 1, 2, 3, 4, Highbank, Southsea, Hants.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality, at market prices. A margin of 7d. per lb. profit to Agents who can earn £2 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C.

WANTED FOR AUGUST, experienced Head Nurse (children's) for Scotch country situation. Must be thoroughly reliable, with satisfactory references, thorough needlewoman, and able for charge. An earnest Christian much desired.—Apply by letter, ELLIOTS, 17, Princes-street, Edinburgh.

CHILDREN'S NURSE wanted (thoroughly trustworthy). Youngest child five years Good needlewoman Age about 30.—Mrs. BRASHER, Feldheim, Queen's ride, Barnes-common, S.W.

NURSE GIRL wanted, for two boys ages 4 and 5 years, in a private business house.—Address, stating age, salary, &c., Mdme. A. V. GODWIN, 28, Grove-place, Pelt street, S.W.

CHILDREN'S MAID wanted, in gentleman's family, for two children, aged 6 and 4. Thorough needlewoman, and require children's dresses made. Christian. Age 22 to 26.—Mrs. OLLIVIER, Ashton Lodge, Basset, Southampton.

MOTHER'S HELP wanted, and to assist in educating young children. Another lady-help kept. Must have good reference, and be a Christian. Wages £12.—Mrs. WORDLEY, 7, Grove-road, Dartmouth-park, N.W.

MOTHER'S HELP wanted (total abstainer), in a family of five (3 children). No servant, but assistance in roughest work. Comfortable home.
Mrs. G., 38, Oakfield-road, Clapton, London.

USEFUL MAID required for elderly Lady in Bournemouth. Must understand dressmaking Church of England.—Apply by letter, to S. E., 45, Longridge-road, London, S.W.

WANTED in a Clergyman's family, a Christian woman, for Cooking and Needlework. Young kitchenmaid and housemaid kept. Early dinners. State wages, which must be moderate.
Mrs. SEWELL, Headcorn Vicarage, Kent.

A LADY (Evangelical) willing to devote herself to district nursing, will meet with a comfortable home in a Mission House in the north of London. Hospital training essential Salary if required.—Address by letter to Miss E. ROBARTS, 120, Stamford hill, N.

YOUNG WOMAN wanted, competent to superintend checking, sorting, marking of linen coming into public laundry. One with experience of large establishment preferred. State age, experience, and salary required. (To board and live out.)
THE FRANKLIN STEAM LAUNDRY, Belfast.

LAUNDRY MAID.—Wanted, an active, Christian woman, not under 25 years of age, to train girls in Laundry work.—S. CAMPBELL, Strathallan Hall, Douglas, Isle of Man.

GOOD PLAIN COOK wanted. Wages £20. Church of England. Abstainer preferred. Assistance given in kitchen. — Write full particulars of previous situation, length of character, &c., to Mrs. G. N. B., The Homestead, West Croydon, Surrey.

GOOD PLAIN COOK wanted, in a small, quiet family, consisting of two ladies, where two servants are kept
Miss S. ASHBY, Holmcroft, Staines.

A GOOD PLAIN COOK wanted for a small, quiet family. Age from 25 to 30. Good wages given, and all found.—Apply by letter to
Mrs. H., Cranham Lodge, Cheltenham.

GOOD PLAIN COOK wanted in small family. Must be competent, trustworthy, and willing. Three servants kept.—Apply, by letter, or personally,
Mrs. M., 5, Burwood-place, W.

CAN ANY LADY recommend a respectable woman (not under 30) as good Plain Cook to one Lady? Two other servants kept.—Reply by letter to
Mrs. R., Thalassa Lodge, Worthing.

WANTED in a Gentleman's family, in about three weeks a good Plain Cook. Must be used to a dairy.—Apply, stating age, length of character, and wages required, to Mrs MORRIS ASHBY, Northlands, Virginia Water, Staines.

COOK.—Can any Lady recommend trustworthy, reliable person, about 30, as good plain Cook in small family, for end July? Abstainer. Comfortable home. Good wages
E. C., Marienberg, Malvern.

A GOOD PLAIN COOK wanted, where housemaid is kept. Five in family. Must be thoroughly respectable. Good character. Wages £13 to £14
Mrs. W., 33, Blessington-road, Lewisham.

TWO GOOD SERVANTS wanted, one as Plain Cook and to assist in housework, the other as House and Parlour-maid. Comfortable situation.—Those with good references may apply, either personally or by letter, to Mrs G., Lyndhurst, Kew Gardens. State experience and wages.

A GOOD GENERAL SERVANT wanted. One who is fond of cooking.
B., Hurstleigh, Red-hill, Surrey.

Apartments, &c., Wanted.

A LADY WISHES to board in Christian family, of some refinement, where she would be treated as member of it. Terms very moderate.—A., Beale's Library, 61, Cambridge-street, Belgravia.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house." Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. R. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds*, 1s. 6d. to 2s 6d. Printed Tariff on application to FREDERIC SMITH.

LONDON.
INSULL'S TEMPERANCE HOTEL,
20 & 21, BURTON CRESCENT, W.C. Near St. Pancras, Euston, and King's Cross Railways. Pleasantly situated for visitors. Beds from 1s. 6d. Breakfast or tea, 1s. Printed tariff on application.

LONDON. — Mrs. GREATLEY'S Christian Boarding House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

VISITORS TO LONDON will find a Christian home at Taverner's London Temperance Hotel, 25 & 26, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

ROTHESAY, Scotland. — West-Bay Hydropathic Establishment (House of Rest). Terms: board, lodgings, and baths, from 21s. per week. A congenial home for Christians.—Prospectus from C. CAMPBELL. Note the address.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY, 4, Wellington-square, Hastings.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 55, Old Steine.

DIPSOMANIA. — A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or Nervous Debility. Christian care and influence. Judicious supervision and home comforts.
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Continued on page 22.

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POLITICAL ECONOMY AND THE POOR.

By Rev. S. BORTON BROWN.

IT would indeed be a sorrowful thing if this question of the state of the poor and their wages should be dismissed with the hopelessness which seems rather to cling to the communication which formed the leading article in THE CHRISTIAN of May 29.

The outcome of that article is that many eloquent and touching things might be said about the state of the poor, but it is not much good. Certain experiments have been tried and failed. Here are a certain number of poor, helpless, and useless women who get very little but starvation wages, but it is all they are really worth. The case would be different if they could be made more efficient and fewer in number. They would then earn more, and regulate the market, and bring up the price of wages. It seems to come pretty much, however, to this, that it is their own fault, not at all the fault of society.

We are, moreover, pointed to fixed and inexorable laws of nature, and reminded of economical principles; and told we must reduce the quantity and improve the quality of this ill-paid and under-fed labour. We are told that what is wanted is emigration, and besides that a reduction in the increase of population. Somehow or other I suppose people must not marry, or if they do they must not have children, if they happen to be poor—a doctrine worthy of Malthus, Bradlaugh, and Mrs. Besant; stopping the natural increase of population for a generation, if possible, &c. The conclusion arrived at after all is, that philanthropy and religion alone are not sufficient, and we must bring to our help a practical acquaintance with trade, and a knowledge of economical laws. Good as far as it goes.

But granted that the highest appliances and thought of Christian civilisation should be brought to bear on this question, which surely none dispute, what is wanted to be known—and a good many would be glad to know it, who know nothing of political economy—is this: Is there no hope in Christ and in Christians for an improvement of the present state of things among the poor and sick, the inefficient, the under-fed, and under-paid? Must this thing be left to take care of itself till political economists are decided even on what system of political economy is best, not for the human race, but for trade; until the present awful system of competitive industry reforms itself; and until the rulers of the world can decide how to cure this increasing poverty of the poor, the dreadful inequality of classes, industrial anarchy, and the gradual absorption of enormous capital into the hands of the few?

In our present Christianity of the Nineteenth Century, and in our boasted modern civilisation, there is very little hope possibly; or in present ideas of philanthropy, or even in present day practical trade ideas. But surely not in Him who says, "I sit upon the throne. Behold, I make all things new." There ought surely to be Christians somewhere who believe in such an Almighty Christ, and who are capable of dealing with such questions without being political economists of any earthly school. Surely Christ knows a little about trade principles and political economy, and foundation principles of righteousness, the principles of love, and of sacrifice through the cross. There must be surely something which He can say which can go to the root of this matter. Is it to be the Gospel of political economy and practical trade, in combination with the philanthropy and religion of the present day, or the Gospel of Christ?

I am quite sure the key is in Christ, and in his revealed will, in this as in all other questions affecting the earthly as well as heavenly welfare of men and women, and of the whole human race.

If the principles and commands of Christ were simply carried out by Christians, they would and must affect all political economy in course of time, all principles of trade, all questions of supply and demand, all cases of philanthropy, the labour market even, emigration, degree of population, and so on. But as long as the Christ-life does not prevail, and wherever it is not introduced fully and really, a most deplorable state of things will exist, and that state of things will even grow worse and worse. This is simply saying that Christ is the sole remedy, and Christians in whom there is the living Christ. To many this will not mean much. But properly apprehended it is the very thing, and the only thing, which can deal with this question.

Suppose every Christian so named were simply to keep "the new commandment" in this life, and in every word and action as the outcome of the Christ-life within them: "A new commandment give I unto you that ye love one another, as I have loved you." That word, if received as a living word, would settle the question whether we should enjoy a full meal when some poor soul whom we could help had none; would settle all questions of charity, all questions of buying and selling, of wages, of competition, and the whole range of practical trade and life. And suppose it should involve loss and ruin commercially in some cases, what then?

The fact is, it seems as though we Christians wanted to be Christians without the renunciation of self, of taking up the cross, and following Christ, except when and where we will, and as if we wanted the world's political economy to settle these things on trade principles.

Society cannot be saved without a real Christ, and without real Christians filled with the living Christ. Socialists of a certain type are going to try to do it now, and they are preaching what they call a new morality, which says, "Don't be selfish, working men; but let every man live, not for self but for all." They say, "Christ is a failure because his followers are as selfish as anyone else. Let us see what can be done without Christ and Christianity, which teaches 'Everybody for self, and the devil take the hindmost.'" Of course this is a lie, because they estimate Christ by too many of his professed followers. But if it could be shown by Christians that they could sacrifice anything to carry out the principles and life of Christ, and to live his life, that would be a gospel indeed, and there could be no gainsaying it! Nothing else than this can save the poor, or society, from its increasingly dreadful condition.

By Rev. J. GUINNESS ROGERS.

(*In "Congregationalist."*)

It is not to be denied that Mr. Reaney adduced some very startling facts, and presented his case with as much earnestness as ability, and he was well sustained by Mr. Spensley. But the question at once presented itself as to the possibility of any beneficial interference on the part of the Congregational Union. The law of demand and supply is a very hard one in many of its incidents; but so also is the law of gravitation. The difficulty is to see how to get rid either of the one or the other. Just now there is an outcry in some quarters against political economy, which seems to us to rest on an utter fallacy. Take this very case as an illustration. Everyone, we suppose, who heard Mr. Reaney's statements was shocked at the thought of the wretched remuneration paid for the work of the poor women in question. But political economy does not create that evil. It simply teaches that when twenty people are competing for work, the price of labour is sure to fall. It does not say that it ought to fall, it merely records the fact that by an irresistible tendency it will fall. Whether high-minded men and, above all, whether Christian men, will press to the uttermost the advantage thus placed in their hands, is a question political economy does not touch, for the obvious reason that it belongs to a region far outside its domain.

The less that questions of political economy are mixed up with considerations of Christian principle the better. We have to meet a state of society in which all the elements are not Christian. Even if all the members of the Congregational Union could be persuaded (as we hope it would not be difficult to persuade them) that hard dealings with poor people, screwing them down to the barest minimum, are not justifiable because the state of the labour market allows them, the evil would not be thus removed. Were all Christians to withdraw from this kind of business, there would be others to fill their places who would not be restrained by the scruples which Christians must feel. We do not urge this as a reason why Christians should forget the high law by which they should govern their whole lives, but simply to show that the problem to be solved is not so easy as might at first sight appear.

The subject is to come up again, and, when it does, it is to be hoped that there will be opportunity for the fullest discussion. We greatly honour those who feel that Christians, and Christian ministers in particular, ought to have something to say on the great social problems which are so largely occupying men's minds. But there is need for a very wise discrimination. We are in the presence of some of the most dangerous theories as to the rights of property, and they evidently have a fascination for numbers. We doubt the wisdom of using the term "Christian Socialism," lest it should convey a false impression. To be frank, we must admit we do not quite understand it; but it looks very like an edged tool with which it would not be very safe to play.

MODERN PREACHING.—2.

BY AN OCCASIONAL CORRESPONDENT.

IF, as is maintained by some expositors, the epistles to the seven churches of Asia were sent, with their reproofs and encouragements, to the chief pastors or bishops of those churches, we have in this a very sacred proof of the discriminating notice which the Chief Shepherd and Bishop of the Church is taking of the ministers of his Word. Still more weighty is this reflection if, with distinguished modern critics, we hold that, at the date of the Apocalypse, Timothy was the presiding minister of the first of the churches addressed by the ascended Lord. Even he is warned of a first love left, and is urged to "a sustained enthusiasm, and to seek a rekindling of the grace of God."

In offering, then, some reasons for that decay in the power and incisiveness of preaching to which a preceding paper referred, we would do so with the acknowledgment of the perils to all of us in this age, and of the peculiar temptations with which the great enemy of Christ will assail ministers of religion. Their temptations, however, are the danger of the whole Church, and their influence of gain or of loss is a matter with which all Christian believers are concerned.

Of late years, among Methodists and other Nonconformist bodies, great stress has been laid on intellectual studies as a preparation for preaching. Youths who have gone to college, from "the clerk's desk or the shop-counter," have been told that critical and scientific questions presented problems that the highest learning alone could solve. There is wisdom and at the same time great danger in such representations. Young men come to think that the indispensable qualification for the minister is intellectual culture. This thought, I have reason to know, is very general. It may spoil a life. Let a young man be chiefly impressed with the notion that the prime requirement for successful preaching is human learning; he will, under this persuasion, look for the fitness to uninspired and even heathen men. Let it be strenuously and ceaselessly pressed on him that the essential, paramount requirement is deep religious life, he will in this case be driven upon the all-helpful, sanctifying Spirit of God.

The difference between the two incitements is little less than infinite. Men, and their books, can furnish the intellectual training and the culture. The truth, however, that is to be burnt into a student's soul is that no men can make the successful preacher. The region in which he is fitted for his vocation is one lifted far above human curriculums. He alone speaks with power, who speaks as the oracles of God. He alone ministers with effects following, who ministers of the ability that God giveth. Before Barnabas and Saul were sent forth to the ministry, the large church in the Syrian Antioch fasted and prayed. We, therefore, soon after read of the two men so speaking that "a great multitude of the Jews and also of the Greeks believed." The indispensable preparation for the ministry is the hallowed fellowship of a saved sinner with Christ, and the opening of the heart by the Spirit to understand Divine sympathies.

Learning if you will, my friend; it will wonderfully add to the spiritual grace; but as a substitute for the anointing of the Lord it is weakness and death. Never could churches fall into such a delusion of the devil as when on an unsophisticated youth they too urgently press the human resources, those which living and dead men can supply, instead of ceaselessly magnifying and accentuating that which has been the qualification of all powerful preachers throughout the Christian centuries. Ah, we have need only to look round and see how dry and sapless are the sermons of mere human learning, and how the men who go in the strength of the "excellency of words and of wisdom," are clothed with mortifications before the Lord. Happy the preachers who, with all the help that man can give, cry out before God, with pleading cries of self-abnegation, "Our sufficiency is from Thee."

As another explanation of the failure in converting power that marks modern preaching, should be mentioned recent discussions on the doctrines of the restoration, or of the annihilation, of the wicked. It may be admitted that the widespread interest in these grave subjects has arisen from a not unnatural reaction against mediæval representations of the punishment of the lost. But such a subject called for the most reverential caution. Dogmatism was quite out of place. No man can see in the dark. Upholdings of the righteousness of God by *human* conceptions of what He must do may be presumptuous. No attitude prepares for the discussion of this theme, except that which never forgets the cries of anguish sin is always sending through creation, and the awful darkness that gathered round an uplifted Cross. To set aside by ephemeral articles and pamphlets the teaching of the greatest theologians was to incur a risk of the discussion filtering through lower channels as an opiate of moral poison. I blame no man, but must affirm that the idea of a "wrath to come" and a wholesome fear of the judgments of the Lord have departed from multitudes in this generation. Than this no greater detriment can be done to an age. Preachers have neutralised Scripture by reserve, and the people have come to think that future retribution is explained away. Yea, worse still: the Gospel itself has come to be looked upon—not as a gracious summons to return to a reconciled God—but as the announcement of a universal indulgence and clemency. Let the stern necessities of repentance be lost sight of by Christian teachers, and the old power of the pulpit departs. Preachers might ponder how Christ began his ministry (Mark i. 15); and with what message Paul came to Europe (Acts xvii. 30.)

Turn for a moment to the example of the Apostle. He spent "three years" in Ephesus. And how did he pass those years? He persuaded and entreated "day and night;" he did so "from house to house;" he warned "every one;" and let us note that day and night, from house to house, he spake "with tears." Was Paul mistaken? Why those tears, and labours, and importunities? Must he not have beheld an awful, inexpressible calamity which was overhanging lost men? "Explain to me," said a great Continental theologian, "those tears of Paul, if he has not before his eyes the image of some fearful punishment reserved for those who reject or turn away from the truth? Or to borrow his own energetic language: 'A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.' To such a man this Gospel was an offered deliverance at once merciful and terrible, as vast as the world, as high as the heavens, and as deep as hell."

In relation to all aspects of truth, the spirit of the age has been adverse to effective preaching. The province of faith has been belittled. The striking difference between much of modern preaching and that of the great preachers of other times has been that while the former tells men they *ought* to feel; the latter so exhibited Divine relations that their hearers could not help feeling. With us, Scripture is not enough. Reason must explain. The *authority* of the inspired Word has not been maintained. In the place of that authoritative testimony which is the preacher's function and force, Revelation has been measured by human standards, and weighed in human scales. The spirit of doubt upon the times has induced a false apology and compromise. Although modern criticism, materialistic philosophy, and sceptical science have not made good any single assault on the Bible, the commanding authority of the Divine Word has been let down by its very advocates. Who dare affirm that Christ's teaching of the malign power that rules the world, or man's lost condition, or the breadth of God's commandment of love, is enforced now as in days of great awakenings?

And this lowering of the immutable warrant for the preacher's testimony has had another effect. Congregations have come to decide for themselves what the ministers shall teach. Some, in pleading for what they term the simplicity of the Gospel, limit the scope of the preacher's message. Others, in that utter spirit of worldliness which has got into churches, clearly see that decided evangelical teaching carries with it separation from the world and a high spirituality. They do not like it, therefore, and many of them have so lost faith that they have come to believe that nothing will attach their children to religion but what they call æsthetics, and turning rooms for worship into concert-halls. In the Episcopal Church different tastes find their appropriate edifices, and in towns the parochial system is all but dead. This, however, is scarcely possible elsewhere, and no doubt just now there are ministers whose heart-sorrows and difficulties make them of all men the most pitiable. There is no cure but returning to the old paths, and exalting the unique, complete, and commanding claim of the Spirit's teaching. The doctrine of inspiration is more and more asserting itself, and will not fail a man who throws himself upon it. The penalty will come speedily and most disastrously to preachers who conceal, that they may not offend. Let others be content with the *privilege* of suffering with the Master. Their ample recompense will come. Time will help them. Men soon will come to ask more loudly: should not the sixty thousand sermons of professional men, which at heavy cost are preached every Sunday, tell more visibly on the moral and social condition of the nation? In words which I am glad to quote from the Bishop-Designate of Ripon: "The eternal laws of truth and right are ultimately found stronger than half truths and falsehoods. In a mysterious way, every devil-born flood of opinion or sentiment will sink beneath the surface. 'The earth helped the woman.' Creation is ultimately a witness for righteousness and truth."

An able weekly paper lately gave a wretchedly meagre and utterly defective representation of evangelical doctrine, upon which it founded a sweeping allegation of the "Decay of Evangelicalism." Rarely has anything been more prejudiced and unlearned. Every tyro in learning knows that "Evangelical" is simply a Greek word (from a master word of the New Testament) made English. According to the Imperial Dictionary it is that which is "consonant to the doctrines and precepts of the Gospel published by Christ and his apostles." Evangelicalism cannot perish. The Articles and Liturgy of the Church of England are steeped in it. The Methodist Hymn-book is brimful of it. Take it out of the devotional

books used by all Christian people, and they would be mutilated unto worthlessness. Let the self-less men and women who, under the force of evangelical motives, are seeking to save the miserable, be removed, and every neighbourhood of sorrow would be overwhelmed with mourning. Silence the preachers of this doctrine, and you would do away with "the power of God," which is saving the world. Let the witness for this doctrine depart, and earth's very soil would cry out, for it has been wet with the tears and blood of the Son of God.

Evangelicalism, according to the definition of the authoritative standard above quoted, finds its unassailable place in the New Testament Scriptures. The so-called "modern thought" of this over-praised age will pass away, but the Word of the Lord can never pass away. Sure I am that even now, from literary circles and from intelligent artisans, who are so lamentably separated from all church organisations, would be heard this voice, if we could listen to its "We know nothing of your human name: and theological parties, but if we must have preaching, let it be after the New Testament. Let preachers in living words help us to understand Christ. If the selfishness which has everywhere broken the law of love brings death to the life, let us be told this. We want no clerical officialism. We repudiate priestisms of men; the world has had enough of them. It is not the exaggeration of mysterious sacraments nor church principles, we care for. We want a pacified conscience, help against our temptations, and to learn how God meets our dark and mournful condition. We want to hear in plain, brotherly, and feeling language about the Deliverer who came to redeem our miserable humanity, and how we can be made right, and enabled to overcome, and be lifted into blessedness through Him."

LESSONS FROM A ROYAL LIFE.

By Miss MARY GLADSTONE.

One of the most interesting papers in the current *Contemporary Review* — an unusually excellent number—is one by Miss Mary Gladstone on the Letters of the late Princess Alice, which have lately been given to the public in an English dress. It is full of gracious and highly-appreciative references to the noble and useful life of the late Princess, and closes as follows:—

ABOVE all things let us learn this lesson from the example of Princess Alice—the quickening, purifying, bracing power of pain. In every trial that she had to undergo—and perhaps these trials were more than ordinarily severe and frequent—we see how her character developed and strengthened. To her each trial was as an April storm to a young plant or tree, lending new vigour to the roots, new power to its growth, so that when the sun shines the buds are seen to expand and blossom—those same buds which without the rain-cloud would have shrivelled and died. Every time she was called upon to give up what she most deeply cherished, she counted with faith and gratitude the blessings that remained to her. "Thus do we learn humility," she said, with quivering lip. "God has called for one life, and has given me back four. How then should we mourn?" These words she pronounced when she lost her darling little "Sunshine" as she called her, her sweet "May-blossom," little guessing that in a few short weeks she would be called upon to enter the same valley of the shadow of death.

"I always wonder how there can be dissatisfied and grumbling people in this beautiful world, so far too good for our deserts, and when, after our duty is done, we hope to be everlastingly with those we love; when the joy will be so great and lasting, that present sorrow and trouble must melt away." How rarely do we see this! Every hour of our lives do not we add to our sorrows, by perpetually dwelling on the daily little rubs and difficulties of life? How seldom do we allow this wonder and gratitude to fill our hearts for the endless beauties and marvels that surround us! "I don't like what I don't like, so much more than I like what I like," a child once said to its mother. Most typical saying! We hug our difficulties and persistently ignore our blessings.

But she knew that the brightest light makes the darkest shadow—that if she was to be blessed with the fulness of joy, she must also realise the depths of sorrow—that in exact proportion to our joy is our capacity for grief, and that there is a love that lives through both. For—

"Where will God be absent? In his face
Is light, but in his shadow healing too."

It has been well pointed out that life generally includes for us three kinds of love—the ascending, as seen in filial affection; the equal love, as seen in marriage; and the descending love, as seen in the parents' relation with the child. For most of us it is a gradual lesson, an ascending scale, "steps along which to mount upwards," reverential trustfulness, the chief element of the first; reciprocity, a mutual giving and receiving of the second; and the perfection of disinterested love the characteristic of the third. "Then, and not till then, love enters upon its highest stage, and puts on the crown of sacrifice." In Princess Alice's life we see the three kinds—the love of the daughter, of the wife, and of the mother; the three elements which make up perfect love—reverence, equivalence, and sacrifice, in full bloom at once. "The Trinity in unity of love."

It is well for us that at the hour of death the mistakes and shortcomings which necessarily belong to our human frailty are lost in a mist of tears; that our graces and virtues, our highest aspirations, should live on after us, softening sorrow, kindling hope, strengthening faith, inspiring those who are left behind, stimulating them on to ever nobler efforts and higher aims.

"Through such souls alone,
God stooping shows sufficient of his light
For us i' the dark to rise by."

NOTES ON SCRIPTURE.—2.

GOD'S STRANGE ACT.

"For the Lord shall rise up as in Mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do his work, his strange work; and bring to pass his act, his strange act." —*Isaiah* xxviii. 21.

THIS passage is usually, perhaps always, interpreted to mean that the execution of judgment is God's strange act. But if He be the Judge of all the earth, if righteousness and judgment are the foundation of his throne, how can the execution of judgment be his strange or foreign or alien act? Let the expulsion from Eden, the flood, the destruction of Sodom and Gomorrah, and all other judgments give the answer.

Dr. Kay, in the Speaker's Commentary, comes a little nearer to the true interpretation when he distinguishes between God's own people and the Gentiles; and regards the strangeness as consisting in this, that his wrath falls upon Israel no less than upon the heathen. But so far from the judgment of his own people being God's strange act, the Holy Spirit declares, even in the New Testament, that "judgment must *begin* at the house of God."

There is one particular work, one special act, which stands out from all God's ways, as strange and foreign and alien and unusual. (For all these renderings have been given of the word translated "strange.") It is not strange that He executes judgment on the wicked, nor that judgment should begin at the house of God. These are parts of his ordinary and necessary ways.

But that He should condemn the Most Just; that He should visit iniquity upon the Holy One; that He should deliver the soul of his Turtle Dove unto the multitude of the wicked; that He should make Him who knew no sin to be sin for us:—that was his strange act—strange indeed to men and angels and devils, but the perfect and necessary outcome of his divine and everlasting love.

But how with reference to Jesus did Jehovah rise up as in Mount Perazim? How was He wroth as in the Valley of Gibeon? In both of these places the prominent feature was that God fought from heaven against the enemies of Israel. At Perazim He went out before David to smite the host of the Philistines (2 Sam. v. 24). At Gibeon He cast down great stones from heaven. . . . They were more which died with hailstones than they whom the children of Israel slew with the sword. And at the prayer of Joshua the sun stood still in the midst of heaven . . . for the Lord fought for Israel (Joshua x. 10—14).

But when Jehovah did his work, his strange work; and brought to pass his act, his strange act: He fought against Israel in the person of his Son, that He might save Israel in Him with an everlasting salvation. And the fighting against Him of men and devils was as nothing compared with the hailstones of wrath which were cast upon Him out of heaven, and which wrung from his soul the cry: "My God, my God, why hast *Thou* forsaken Me? I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for Thou hast lifted me up and cast me down. Thou hast afflicted me with all thy waves. All thy waves and thy billows have gone over me!"

If it was Abraham's strange act to lay Isaac on the altar, and take the knife to slay his son, how much more was it God's strange act to execute the judgment of a felon's death upon the Son of his love, in whom his soul was well pleased, in order that He might bring to pass that other strange act, to the praise of the glory of his grace, "wherein He hath made us accepted in the Beloved . . . according to the riches of his grace."

Read the wonderful story of the mystery and of the eternal purpose which he purposed in Christ Jesus our Lord, as it is unfolded in the Epistle to the Ephesians by the Comforter, who is the Holy Ghost. M.

LAMB AND FLAG SCHOOLS.—These excellent Ragged Schools continue the work of training the young in Clerkenwell with increasing energy and success, as may be inferred from the fact that the scholars have taken in six years no less than 343 prizes for long service and good conduct. In connection with the schools there is also a Mission carried on by means of open-air services, on Clerkenwell-green, in the summer. The district visiting has been greatly blessed, a fruitful branch of the work being visitations to Smithfield markets and the goods sheds of the Great Northern and Great Western Railways. The Hon. Superintendent is Mr. J. C. Sherrard, 7, Oxford-square, Hyde-park, W.

SANCTIFICATION.

A NEW book on this important topic from the pen of Rev. Evan Hopkins * will be welcomed by many. He is generally considered to be one of the safest teachers on a subject on which many have gone astray; for whilst maintaining in his teaching a high standard of holiness, he rejects as unscriptural those claims to sinlessness which we not unfrequently meet with in the present day. On this point we are glad to see that he says in the preface of this book:—

"We believe it is the distinct testimony of the Scripture, that we can never in this life say we have no sin. We accept those words in 1 John i. 8, as referring to believers, to Christians even in the highest stages of the Divine life. The Apostle, we believe, included himself in that statement, 'If we say that we have no sin, we deceive ourselves.'"

Mr. Hopkins' work consists of ten chapters, which indicate the following subjects by their several headings: Sin, No Condemnation, Life, Liberty, Sanctification, Conformity to the Death of Christ, Conditions of Power, Watchfulness, Conflict, Filled with the Holy Ghost. On all these various matters he has much to say that is interesting, and says it well. He abounds in pithy and apt quotations from well-known writers, and his expositions of Scripture are for the most part able and convincing; but we remark two or three exceptions to this, which, on account of the importance of the truths involved, we will briefly notice.

First we observe (p. 134) a very unsatisfactory exposition of that cardinal text, "the blood of Jesus Christ his Son cleanseth us from all sin":—

"There is a power in his death to separate us from sin. All cleansing is separating; when a garment is cleansed, it is separated from that which defiled it. So the 'blood of Christ cleanseth'—*i.e.*, the death of Christ separates—from every sin."

Again, further on we read as follows:—

"Taking the 'blood of Christ' as equivalent to his death, and the effect of the death to be separation, we can understand how it is that the blood is continually cleansing us from every sin. Walking in the light, as He is in the light, the necessity of this constant separation from sin is felt more deeply continually. But the need is met by the divine provision, and we become more and more conscious of the power of that death to separate from sin of every kind."

But separation from sin as a practical matter is a very different thing from cleansing from sin as the result of the atoning or propitiating value of the blood of Christ, and it is this latter which is clearly the subject of 1 John i. 7. The one is separation from sin by being kept from committing it, the other is its guilt being blotted out after it has been committed. There can be no question as to which meaning is indicated in the teaching of the types of the Old Testament, and especially that of the day of Atonement, to which there seems almost a reference here. "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. xvi. 30).

The next exposition is, we cannot but think, an equally serious misconception of the meaning of a very important text, Rom. viii 1: "There is therefore now no condemnation to them which are in Christ Jesus." Mr. Hopkins does not actually deny the universally received meaning of the word "condemnation" as here used, but he wishes to combine with it another meaning which seems, nevertheless, to supplant it in his judgment. This new meaning is that the Apostle is here speaking of condemnation as an experimental matter. In fact, *self-condemnation*, for he adduces as a parallel thought 1 John iii. 21; but we will give his own words:—

"Surely it is to this condition of soul that the Apostle refers when he says, 'Beloved if our heart condemn us not,' not if we stand justified in Christ, but if our heart be not accusing us 'we have confidence towards God.'"

Now it so happens that the word used here by the Apostle John is a totally different word from that in Rom. viii. 1. In the latter it is *κατάκριμα*, the well-known judicial word for condemnation, whilst in 1 John iii. 21 the verb is *καταγινώσκω*, formed of the two words "to know," and "against," so that it means rather "to bring a charge against," "to accuse," and points to the function of a witness rather than to that of a judge. Professor Westcott says of it in his comment on this passage: "The word is used of the internal judgment of conscience as distinguished from the formal sentence of the judge, *κατακρίνω*."

There is then no real parallel between these two passages, and the fact that a different word is used to express the self condemnation of an accusing heart, rather shows that such cannot be the meaning of the "no condemnation to them that are in Christ Jesus," of Rom. viii. 1., for here the condemnation is distinctly judicial. It is, however, but fair to Mr. Hopkins to quote a sentence that shows that he distinctly admits the truth which the ordinary interpretation conveys:—

"It is the believer's privilege to know that there is now no condemnation for him whether he thinks of himself as standing before God as a judge, or as walking before God as a Father. As in the one case he stands before God in Christ the Righteous One, who has met all the claims of the righteous law; so in the other he is abiding in Christ the Holy One, who has satisfied all the desires of a Father's heart."

But attempting to combine two different meanings in the one word is far from satisfactory, and even if the word could mean self-condemnation, how could it be broadly said, "There is no self-condemnation to them that are in Christ Jesus"? for the appended words in this place are universally rejected by all critical editors. No self-condemnation may be, in the sense of 1 John iii. 20, an attainment, and a high attainment; but what is stated here is something true of all Christians as such. The Apostle John treats self-condemnation as at least a possible thing, and if so, it surely could not be said that there is no such thing "to them that are in Christ Jesus."

There is so much in this book that is interesting and profitable, that it is the more to be regretted that exception should have to be taken to these two expositions: but we hope that Mr. Hopkins is not wholly committed to them. Indeed, as to the latter, he writes with some hesitation, and more as though he would suggest than speak confidently. We sincerely hope this hesitation may increase, and that in a new edition they may be abandoned in favour of the sense which both texts have conveyed to generation after generation of Christians. For the consentient testimony of the most spiritually-minded Christians of all ages is surely not a thing to be lightly tampered with.

The chapter on "Life" is admirable. What could be a better exposure of the hollowness of the pretensions of the critics of Christianity in the present day than the following?—

"You may put a telescope into the hands of a man that is blind, and bid him look at some distant star, or on some lovely landscape. He tells you he sees nothing. Well, his witness is true. So the Agnostic affirms of all supernatural religion that he knows it not. His witness also is true. But if the blind man goes further, and asserts that because he sees nothing there is *nothing to see*, his assertion is untrue, and his witness is worthless, because he speaks beyond the range of his capacity. Such is the value of the natural man's *opinion* when he declares his mind on spiritual things."

We close our notice by quoting some very good and practical remarks on the importance of Christ and Christ alone being allowed to reign within:—

"When we are in the right condition, Christ and not self occupies the centre of our being. Then it is that He reigns with unhindered sway as King within. The writer not long since heard one who had been a Christian many years describe the nature of the blessing he had recently received, in the following words: 'I had heard of Christ being King. Well, He had reigned in me, but it was only as a constitutional sovereign. *I was Prime Minister*, and I did a good deal of the work myself. Then I found that *He must be absolute Monarch*. And so now He is.' How much is involved in that thought! How much turns upon this condition of things! In one sense, everything depends upon it.

'Higher than the highest heavens,
Deeper than the deepest sea,
Lord, at last thy love hath conquered;
Grant me now my soul's desire:
None of self, and all of Thee.'

* The Law of Liberty in the Spiritual Life. By Rev. Evan H. Hopkins. *Marshall & Co.*

Dublin Ragged Schools.

SOME five years ago a large whiskey saloon in Townsend-street was closed, and turned into a Home for Waifs and Strays. For the past year we have been asking the Lord to give us another public-house in like manner, which is next door to one of our Mission Infant Schools and the Girls' Home in Luke-street. About November last there seemed to be some hope that our prayers were then to be answered, but we were disappointed, and were almost beginning to despair, when one morning we saw the house closed. Upon inquiry, we found that the owner was willing to let us have possession for £30, which terms were agreed upon. A new floor was needed, beside a few other alterations to make the place suitable for a school-room. This will enable us to carry on this valuable Mission-school much more efficiently, besides getting rid of the daily annoyance of the public-house company.—Yours faithfully, Ellen Smyly.

35, *Upper Fitzwilliam-street, Dublin.*

John Wycliffe and War.

AS considerable attention is being directed at present to the career and opinions of Wycliffe, the following extract from his writings, in reference to war, may possess some interest:—

"Friars now say that Bishops can fight best of all men, and that it falleth most properly to them, since they are lords of all this world. Thus they say, Christ bade his disciples sell their coats and buy them swords; but whereto, if not to fight? Thus friars make a great array, and stir up many men to fight. But Christ taught not his apostles to fight with a sword of iron, but with the sword of God's Word, which standeth in meekness of heart and in the prudence of man's tongue. And as Christ was the meekest of men, so He was most drawn from the world, and would not judge or divide a heritage among men; and yet He could have done that best. Angels have withstood fiends: and many men with right of law withstand their enemies, and yet they kill them not, neither fight with them. Men of the Gospel, by patience and the prospect of rest and peace, have vanquished through the suffering of death, just as we may do now.

"But here men of the world come and say that by this wise kingdoms would be destroyed; but here our faith teaches us that, since Christ is our God, kingdoms should be thus established, and their enemies overcome. Well indeed I know that men will scorn this doctrine; but men who would be martyrs for the law of God will hold thereby."

THE HIGH PRIEST OF ISRAEL.*

ISRAEL stood doubly represented by the high priest in the presence of God. On the brilliant stones that rested on his shoulders, their names were engraved *according to their birth.*

ON THE ONYX ON THE LEFT SHOULDER.	ON THE ONYX ON THE RIGHT SHOULDER.
Gad.	Reuben.
Asher.	Simeon.
Issachar.	Levi.
Zebulun.	Judah.
Joseph.	Dan
Benjamin.	Naphtali.

The stones on the *breastplate*, however, were arranged in four rows of three; and the names were engraven on them *according to the tribes.*

THE FIRST ROW.

Carbuncle,	*Topaz,*	*Sardius,*
ZEBULUN.	ISSACHAR.	JUDAH,

THE SECOND ROW.

Diamond,	*Sapphire,*	*Emerald,*
GAD.	SIMEON.	REUBEN.

THE THIRD ROW.

Amethyst,	*Agate,*	*Ligure,*
BENJAMIN.	MANASSEH.	EPHRAIM.

THE FOURTH ROW.

Jasper,	*Onyx,*	*Beryl,*
NAPHTALI.	ASHER.	DAN.

As the Hebrew language is written from right to left, the stones, with their inscribed names, would probably be arranged as here set forth. This is the order of the tribes, as they were arranged in their camp, and in the march.

Does not this twofold arrangement of Israel, according to birth, and according to tribes, point out to us the two aspects in which we stand as believers before God, presented in our great High Priest, the Lord Jesus? If looked at in the onyx-stones, there was no difference between one of the children of Israel and another. They were alike children of the same father, and each was presented in the same glory and beauty. No order of precedence was adopted: no conduct evinced by any altered the arrangement. Reuben might prove unstable as water: and yet he was first in one of the stones. Benjamin and Joseph might be especial favourites: yet they were last. In point of fact, each of the two stones gave forth its glowing brilliancy equally to each of the six names inscribed thereon.

Thus it is with all the Israel of God. If viewed with reference to their birth of God, there can be no difference. One is as precious and glorious as another. The infinite cost of the blood of Christ has been paid alike for each and all. Each has indissoluble union with the risen Lord, in life and glory. Each has been loved with an everlasting love, and chosen from everlasting in Him. And the Lord, as the great High Priest, bears up each alike in the perfection of his own glory before God. The shepherd, when he had found the lost sheep, laid it on his shoulders, rejoicing, and bore it thus in safety to his home. The Great Shepherd of the sheep will not cease to bear on his shoulders the weakest of the flock, until He at last places it in the mansion of rest and joy, which He is gone to prepare. When the resurrection-morning comes every one of the redeemed will be like Christ, and will be manifested then in the same beauty and glory, in which now he is representatively upheld, on the shoulder of the great High Priest before God.

God has predestinated those whom He foreknew to be conformed to the image of his Son: and as seen in Christ—the First-born among many brethren—they are even now, not only justified, but glorified. A whole family, whether in heaven or on earth, yet named of the Father of our Lord Jesus Christ, children and therefore heirs of God, and joint-heirs with Christ.

But the children of Israel were represented in an entirely different order, and after a different manner, on the breastplate of the high-priest. Each there had his own peculiar precious stone, and his own peculiar place. Judah was the head of the first row: and Dan took the lead in the last. The gorgeous colour of the ruby shone out from one: the soft refreshing green of the emerald was visible in another: the brilliant light of the diamond flashed out from a third: and the heavenly azure of the sapphire was displayed in a fourth. Thus, each had his own peculiar glory and beauty: each differed from, without rivalling the other; and each filled his appointed place in the order of God. There was unity, combined with diversity. God is able to create variety, without that variety involving inferiority. And so it is with the individuals that compose the Church of God. Each reflects Christ; and yet Christ is seen in each, with a peculiar beauty and glory, into which another does not intrude. Each has his place also in the body: a responsibility to exhibit Christ in that very place, which belongs to himself and not to another; for which he alone is fitted, and without which the symmetry of the body would not be complete, and its beauty would be defective. Moreover, the individual glory of the saint above will probably have a close connection with the place which he has occupied in the body below; a connection, which would inevitably be broken, were it not for the unwearied love and faithfulness of the great High Priest.

* FROM THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS. By HENRY W. SOLTAU. 5s. *Morgan & Scott.*

The Theatrical Mission.

THE annual meeting of this Society assumed a very interesting form when on May 29 the Lower Exeter Hall was prettily arranged for a tea to over 300 of the adult members. In the gallery were subscribers and friends of the Mission, who watched with pleasure the quiet and orderly behaviour of those assembled below. Mr. and Mrs. T. L. Johnson and sister sang jubilee melodies, and Mr. Johnson spoke with intense earnestness; Mr. E. C. Newberry also gave a stirring address.

In the evening, when the "Theatrical ladies" had quitted the hall, Colonel Sandwith occupied the chair, and the Report, a series of touching life stories, was read by Mr. Courthope Todd, whose eight years' experience has very clearly proved that this must be an individual rescue work. Rev. Dr. Glitton advocated this view of the Society's labours, and Mr. Mark Knowles, barrister, pleaded for the more practical development of a scheme which should furnish other work for girls anxious from conscientious motives to gain an honourable living apart from the boards.

The premises occupied by the Mission are wholly inadequate for its truly Christian purposes. Mr. and Mrs. Courthope Todd will hold meetings for the Society in the North of England from June 23 to August 14, and will be glad to hear from friends who can arrange such for them. All communications to the office, 21, King-street, Covent-garden, W.C.

SUNDERLAND.—Mr. Herbert R. Francis is preaching at Bethesda, the chapel built by the late Rev. Arthur A. Rees, and where he laboured so successfully for many years. His loss is deeply felt by his own people, and by the church generally. Mr. Francis is being much blessed in his ministry and many souls are gathered in.

A Missionary Breakfast.

THE Annual Missionary Breakfast, arranged for by Pastor Frank White, took place on Whit-Monday at Powis Hall, Westbourne-park. There was a good attendance. At the meeting which followed, Mr. White presided, special prayer was offered for those who had gone forth from the fellowship of the Church to foreign Missions. Letters were read showing that the latest accounts reported satisfactory progress and success in the various fields of labour. This gathering, said the President, began six years ago by a few young men, who suggested a missionary meeting instead of taking the usual holiday, had gradually increased to its present most cheering dimensions. The object was to stir each other up to greater zeal in the work of foreign Missions.

The first speaker was Rev. J. SMITH, of Delhi, whose address bore largely on the immense changes wrought in India during the past generation. Having spent forty-three years in the country he was able to speak from personal experience. These vast changes were seen, for example, in the personal safety which is now felt; forty years ago every ploughman carried a sword for self-defence. Through sanitary and medical reforms cholera has almost ceased its periodic ravages. Agricultural schools have been established for teaching husbandry, while the Government schools and colleges provide education for vast numbers of the people. The greatest triumphs have been effected by the Gospel. There are, however, hundreds of miles of territory in India without a missionary. Mr. Smith appealed that our best men and women should be given to the work. Coming more specially to his work at Delhi, Mr. Smith said they now had a church of 200 members. A marvellous work was being done by the native converts who go forth preaching the Gospel.

Mrs. WEITBRECHT followed with an address of deep interest, confirming much that had been said. India owed much to the labours of the late Dr. Duff, and more than she could express to the Baptist missionaries. She could thrill the meeting by narrations of the sufferings she had witnessed by native converts, who were banished from their homes through embracing Christianity. A recent case was that of one who had been decoyed to a spot where she was terribly beaten. The last account was that she had found her way back to the church, and is now protected. Volunteers were coming forward for the work. A lady in Somersetshire had just offered herself, paying all expenses. A soldier also had felt constrained to go forth as a colporteur, hoping to plant Scripture readers all along the line, from Calcutta to Lahore.

Dr. MONRO GIBSON reminded the friends that the first three petitions in our Lord's Prayer bore on missionary work. He would have them make it their prayer; they must of course live up to it, and that would make them all missionaries. He feared that too many Christians made the cultivation and advancement of their own spiritual life their main object, and in loving their own life they lost it, as our Lord said. They must learn the great law of losing their own life in order to save it. The same principle would apply to churches, many of which he thought were dying through trying to save themselves rather than to save others. This most profitable meeting closed with prayer by Rev. W. Page, of Chelsea.

A FRENCH WORKER WANTED.—We are asked by the director of the St. Etienne branch of the McAll Mission to solicit the aid of a Christian lady who would desire to work for the Lord on the Continent. The Mission is about one of the most interesting and encouraging of all the provincial branches. A special feature which does not exist elsewhere is that of a very important Medical Mission. There is plenty of work for two ladies if two could go. St Etienne is a town of 140,000 inhabitants. Every particular can be had on writing to the director, Dr. Hastings Burroughs, 35, Rue St. Louis, St. Etienne, Loire, France.

The Children's Page.

A VISIT TO A LONDON HOSPITAL.

SOME children in Dublin who had read of the pleasure which a present of toys had given to poor sick children in a London hospital,* set to work to prepare a boxful of dolls and other treasures, which they sent, when ready, to the Secretary of the Children's Medical Missionary Society for distribution. The lady who gave them away wrote to the Secretary afterwards a letter which will doubtless interest many children besides those in Dublin. It says:—

"I thought I had better take that box of toys myself, so I went this morning. I emptied the contents into baskets, and arrived at the hospital about 10.30. The porter came up to me at once quite eagerly: "Where do you want to bring those?" "To the Children's Wards. Where are they?" "Oh! all right! Go up to the first landing, and you will find the —— Ward. There are children in it."

I found the ward, and three little girls were occupying it; the other beds were vacant. One child, Emily, was such a wee pet. She was sitting up in bed having a tea party, with a set of toy tea-things and a slice of bread and butter and sugar. I went over to her: "Would you like to have a dolly to come and have tea with you?" "Yes, oh yes! my own dolly broke her leg." "Well, here's one; isn't she pretty?" (a dear old fat wax doll, dressed with a red cloak over a white silk skirt). Emily cuddled her up snugly at once, and hush-a-by-babied her, and turned her all over, admiring the bow on her hair, the rosettes on her shoes, and above all the beautifully embroidered under-clothing. She was such a dear little bright child, and seemed perfectly happy with her new possession.

Next Emily lay a little girl named Clara; she got a doll too, and a mustard box covered with pictures. Her little face brightened up as she took her presents, but she looked so ill, poor child, that we agreed that the doll should have a rest on her new mother's pillow. The other little girl got a doll too, and I told her of the Lord Jesus, who inclined other little girls to make sick children happy.

The "Sister" told me there was another ward upstairs with children in it; and one of the nurses came with me along the corridors and up the stairs. Such a pretty ward it was, with pictures and flowers and birds painted round the walls; and when I went in with the toys I got many a welcome. The ward was full. A boy at the far end was sitting up in bed, with a cage over his limbs. I had a train with me, and brought it over to him. "I've broke my leg, I have," he said, while he and I took the train out of the bag, and arranged the engines and carriages on his table. He was pleased. Then all the girls had dolls. There was one nice doll's bed, and I gave it to the eldest girl; and when the dolls in the ward get tired, she is going to give them a rest in it.

One dear child, Ambrose, was lying back in his little cot; he was very thin and weak. I brought him three boxes, and we shook them and guessed what could be inside, and then took off the lids, and looked at the pictures. "Do you love Jesus, Ambrose?" I said. "Yes; He died for us." "Who is 'us'?" "Little children. He loves us. I think of Him." "Yes, and when I go to church," said a convalescent girl, who came round with me to the cots, "I hear *all* about God, I do."

I then went off to another ward, where I heard there were some more children. I found two; one had just had her leg cut, and the sister said, "Perhaps you will give her something; she has been so very brave." So she got two dollies, and I sat on the side of the bed and heard all about the pains and aches. Next her lay a dear little child, whose foot had lately been taken off; and as I had not many dolls left I told her she should have her choice of them all. She chose accordingly the one which pleased her best, and then I asked where there was any mother in the ward who would like a toy for a child at home. Nearly every adult had some little friend. "Two little girls," "three little sisters;" "I have a little boy, miss." So the little boy got a pair of cuffs for next winter.

The boxes covered with pictures were so much liked, and you cannot think how the children brightened up over their presents. They showed them to the doctors, and talked to one another across the wards about them. It was such happy work! I wish you could have been there yourself, and the givers of the toys, too.

Who would like to help in the work of supplying comfort and healing for the sick bodies and souls of little ones in England and in foreign countries; or would like to read more about them? Those who wish to do so can have books, papers, and information on application to the Secretary of the Children's Medical Missionary Society, 47, Endell-street, London, W.C.

THE ORPHAN GIRL.

O Father of all forsaken, take pity on me, I pray;
I look to thy loving-kindness, alone in the world to-day,
Bereft of father and mother, who have passed to the better land:
Oh, list to my supplication, and lead me by the hand!

Ah me, when I think it over, the happy life we led
Until that sorrowful morning they told us he was dead,
My strong, brave-hearted brother, who in the war was slain;
And our grey-haired father and mother were ne'er the same again.

Morning and noon and evening, she sat by the cottage door,
With dim eyes weeping and longing for him who would come no more,
Until, in the dreary autumn, she could no longer wait,
And passed from us to meet him within the golden gate.

Ah, father, loving and tender, he loved me well, I know,
But his heart was crushed and broken; he sank beneath the blow;
He always seemed to be searching for something he could not find:
So long they had walked together, he could not stay behind.

Alone in the world, O Father! 'Tis hard and cold they say;
In trial and temptation, be Thou my help and stay!
Bereft of father and mother, to Thee alone I plead;
O Father of all forsaken, be with me in my need.

My father, mother, and brother, they rest with Thee above;
And I, thine earthly orphan, I rest me in thy love;
I go as Thou wilt lead me, upon thy will I wait,
Until Thou bidst me join them within the golden gate.

—*Harper's Young People.*

SUNDAY IN THE NURSERY.

Under the care of a wise Christian mother, Sundays were associated in the minds of her children as holy, and also very happy days. Our "Sunday" picture-book and dissected pictures were always put away during the week, so that they came out with a fresh charm on that day. Our parents also made it a special day to us by allowing us to be more in their company at meals, and allowing us a little variation from the plain nursery diet. As we grew old enough to attend divine service we were always taught to look upon it as a special privilege, and were never forced to go against our will. Only once do I remember objecting, and immediately the little cape and bonnet were laid aside, and I had to remain in the nursery with the nurse and baby for a long, lonely morning, bitterly repenting the foolish speech that excluded me from the treat of joining the older ones.

The hour or two devoted by our parents to hearing us repeat our little hymns and texts, and in telling us "Bible stories," will ever be amongst the happiest recollections of our childhood. In summer time our father used to take us a quiet little stroll round the garden, or down the lane, and point out to us some of God's beautiful works, explaining the value and use of many of his creatures which are too often looked upon as objects of disgust, to be killed or tortured. As we grew older we thoroughly enjoyed copying out texts into a little book, and from that we soon learnt to take pleasure in finding all the passages we could under one heading (as "love," "children," "shepherd"), and arranging these in our little albums. I have found children take a (hitherto) inexhaustible delight in arranging a book with a picture pasted on each page, the texts applicable to the subject to be printed neatly below. Thus ordinary subjects are made to teach sweet lessons that will never be lost, and the scrap-albums when completed may often be found useful in brightening the hours of some invalid. Thus the little worker, seeing that his efforts have been of real use, is encouraged to begin another and another album.

Some of our little ones have found employment for many happy hours in preparing text-holders for a Hospital Flower Mission; and it is surprising how soon the little hand that has learnt to form printed letters will be able to copy a text boldly and legibly between lines ruled for it. This employment is additionally fascinating if an occasional holiday can be spent in the woods, and a hamper of flowers gathered by the same busy little fingers can accompany the texts to their destination. Should some of these employments seem of too secular a character, I would ask friends to consider that the little active mind and body—good gifts of the Creator—must both be supplied with employment, or they will suffer. Have we not all come across sad instances of children who have been restrained from all active pursuits on Sundays, learning to dislike it as the most miserable day in the week, and eventually throwing off that restraint, have rushed into an utter disregard of all sacred associations with the day? May we not put employments, such as I have hinted at, before our little ones, in a spirit which will lead them on in the footsteps of Him who went about doing good, so that the day set apart for the remembrance of his goodness may indeed be the happiest and brightest of all.—*Woman's Work.*

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* "Three Letters," 1d. *W. Mack & Sons*, 4, *Paternoster-square, E.C.*

IRISH EVANGELISATION SOCIETY.

THE report of this Society's excellent work during the past year is one of very great interest. The committee and evangelists represent various sections of the Christian Church in Ireland, and the Society bands together those who feel that the salvation of the perishing is a work in which Christians should show a united front.

The following extracts from the recently issued Report will give a fair estimate of the importance and value of a work which gains admittance into many quarters where the simple Gospel is heard for the first time :—

"A district of country called Cross Hill, studded with farm-houses, has been wonderfully blessed by God during these services; in the first house as you go up the hill a wild young man has yielded to Christ, and in the second, about 100 yards distant from the first, two or three have professed to find Christ, and an old man of ninety years of age is deeply anxious. Pass another 100 yards or so, and a tailor addicted to drink and his brother have found peace; a short distance further we find three rejoicing in sins forgiven, one an old man; a little distance from this another old man found a refuge in the Saviour; on the top of the hill is a little colony of houses, and as far as I can learn nearly all have been converted; and this is not all, for just on the opposite slope of the hill an old man discovers, after attending church, as he said, fifty years, that he is all wrong, though thinking he was right; his wife was also led into the light.

"During the past month we have indeed had showers of blessing. Our second Sabbath service was held on the green, adjoining the hall, at 4.30, attended by not less than 1200 people, and many came from considerable distances; last Sunday's meeting was announced for 4.30. The hall was crowded to suffocation at 3.30. It was Mr. Peatt's evening for speaking; service commenced at 4 o'clock; and he gave a most beautiful address to young converts. Those who were unfortunate enough to be outside waited patiently until the first service was ended, then as the people left by one door, outsiders crowded in at the other. Mr. Clark gave a most stirring address at the second meeting. There were still great numbers outside; we were obliged to hold a third meeting, and the hall was closely packed. For six hours there was not even standing room.

"At Dromara, co. Down, meetings were held by two of the evangelists for some weeks. Some time after this the Secretary was asked by the Rev. W. J. Patton to send evangelists again, and upon his declining to do so after so short an interval, a petition was sent him signed by 2300 persons, entreating the Society to do so. Such an invitation could not be resisted, and at the close of the second series of meetings, Mr. Patton, whose own earnest work in the North of Ireland is so well known, wrote: 'I think I should write you about the two series of meetings held here by your Society's evangelists. The attendance at all the meetings was remarkably good. The whole country for two or three miles round seemed stirred. Persons of all the Protestant denominations attended. A great many persons who usually go to no place of worship attended, especially on week nights. Many of them have not clothes to go on Sabbath. This class was certainly reached and benefitted. The addresses were sound and Scriptural.'"

Mr. James Barton, Dundalk, as hon. secretary, concludes the report by asking the prayers of the Lord's children that the Holy Spirit may continue, and increasingly, to use this agency for the winning of souls for Christ; that fields prepared of the Lord may be opened for the work; that men of power, and men of prayer, may be raised up as preachers; and that means may be supplied for carrying on the work of the Society.

MR. W. FORBES conducted a three days' Gospel Temperance Mission last week at Finsbury-park Hall. Ministers of the neighbourhood took part in the meetings. Among those who signed the pledge were some notorious drunkards.

Whitsuntide Conference at Kilburn Hall.

AN interesting conference, embracing large and enthusiastic afternoon and evening gatherings of Christian workers and converts, chiefly in connection with the Evangelistic Mission, was held at Kilburn Hall on Bank Holiday, the 2nd inst. The meetings were of a highly representative character, Christian assemblies in various parts of the metropolis and its suburbs showing fellowship by the presence of friends connected with them, while there must have been many persons present from country places.

After songs of praise and prayer, Mr. J. DENHAM SMITH gave an address on seven desirable aspects of Christian life and walk. Remembering (specially in connection with the Lord's death); Purifying, 1 John iii. 2—4; Holding, Rev. ii. 24, 25; Comforting, 1 Thess. iv. 16—18; Hastening, 2 Peter iii. 12; Ministering, 1 Cor.; Abiding, 1 John ii. 28.

Mr. RUSSELL HURDITCH remarked that while, by God's grace, believers hold the truth, it also holds them. It might be that our efforts shall be used to bring in the last soul Christ and the Church are waiting for, to complete his body.

After an interval for tea, the evening meeting was opened with prayer, and Mr. HENRY GROVES spoke upon John xvi. 7. Knowledge of the truth in the love of it is attained only by the teaching of the Holy Ghost, and experience comes through the tribulation which worketh patience. Knowledge, without the power of love, is utterly profitless; but though we be slow learners, we shall make divine knowledge our own by personal experience, if we be taught by the Spirit, who is a listener in heaven and a speaker upon earth. God's promises cannot fail where there is a due observance of his precepts. May the truth of the "little while" of verse 6 be impressed upon us all by the Holy Ghost.

Mr. W. R. LANE pointed out thankfulness as helpful to true success in service, and that all Paul's epistles, except one, begin with expressions thereof. Mr. G. A. COLMAN pointed out that the extra blessing of our times brings with it extra responsibility. Mr. STEVENSON, of the China Inland Mission, said that China is now everywhere open to the Gospel and the natives are becoming very teachable. Of seventy new missionaries required God has given forty-nine. Who will fill up the ranks? Mr. HURDITCH mentioned that it was in Kilburn Hall the late Mr. Macdonald received his call to China. Mr. GEORGE HUCKLESBY referred to four characteristics of God's servants—Expectancy (John xxi. 22), Activity (Luke xix. 13), Stability (Rev. ii. 25), Obedience (1 Cor. xi. 26).

As three precious souls were brought into liberty at the last Bank Holiday meeting, Mr. Hurditch asked for silent prayer prior to an address by Mr. CHARLES INGLIS, to the unconverted, on the subject of the coming of the Son of Man to seek and save the lost. Thus closed the times of refreshing, and overflowing cups from the words of comfort and counsel by the Holy Ghost through God's servants present at these happy gatherings.

THE RATCLIFF STRANGERS' REST.—A goodly number of workers and friends met together on Friday, June 6, for the monthly gathering. Mr. Isaac, Hon. Sec., in briefly reporting progress, stated that there was abundant cause for thanksgiving in the conversion of men to God. Reference was also made to the recent departure of a sailor, brought to the Lord at the Rest, for foreign Mission work. The distribution of bags of Gospel books and good literature goes on steadily, as many as 1500 having been sent away last year. At the open-air services the attention paid to the Gospel message by many of the most godless of both sexes is truly encouraging. In addition to meetings held every afternoon and evening and Bible-classes for English-speaking seamen, the Gospel is daily preached both to Scandinavians and Germans in their own tongue, as well as to men of other nationalities. An address was then given by Mr. Denham Smith on "The Christian, his calling and destiny;" it was well fitted to stimulate the workers to renewed zeal and to a higher appreciation of the privilege of winning souls.

Rev. George O. Barnes in London.

THE Rev. George O. Barnes, "the Kentucky Evangelist," has for some weeks past been preaching in the far East of London. He is now at the Great Assembly Hall, Mile-end-road. Mr. Grattan Guinness has listened to his preaching in Bromley and Stratford, and has gone fully into the question of his views with him in private. The result is a pamphlet, entitled "The Heresy taught by the Rev. G. O. Barnes, the Kentucky Evangelist; exposed and answered by H. Grattan Guinness." Published by Messrs. Hodder & Stoughton.

Mr. Guinness says that Mr. Barnes preaches "a false, one-sided view of the character of God, a view which denies his justice, and pours contempt and hatred on his righteous judgments, wholly confounding them with the works of the devil."

Mr. Barnes is a very incisive preacher, and sets forth much important truth in a way very attractive to his present audiences. His sermon on Friday night was on Gen. xxiv., and he traced the typical teaching of that chapter with force and clearness. There were a few passages, however, in his address which evidently pointed in the direction indicated by Mr. Guinness, and it is manifest to us that a false view of God and of Satan underlies all his conceptions of the Gospel, which is not the less dangerous because there is so much that is true in his general preaching.

Two passages in his discourse were specially objectionable. One in which, after speaking of Abraham (type of the Father) sending forth Eliezer (the Spirit) to seek a bride for Isaac (the Son), he applied to God the words of Abraham: "Thou shalt not take a wife unto my son of the daughters of the Canaanites among whom I dwell." This, he said, taking the Canaanites to represent wicked spirits, showed that Satan was still in heaven. He did not know which heaven; Paul spoke of a third heaven, and he supposed there were at least seven; but at all events the devil was there somewhere. The implication, though not definitely asserted, was that as Abraham dwelt among the Canaanites, so God dwelt among the wicked spirits typified by them.

The other specially objectionable statement was that when he was a young pastor, not knowing as much as he does now, he visited a mother who had lost her son, and sought to comfort her with such platitudes as "The Lord gave and the Lord hath taken away." But the woman's eyes flashed, and she said, "Young man, I don't doubt you mean well, but you had better go." The idea conveyed was that the devil, not God, had taken away her son. And in speaking afterwards to a young disciple of Mr. Barnes, we found that the notion behind that was, that God could not help it: and that if He could help it, and did not, we do not want such a God. But those who have passed that way of sorrow know that the only comfort for a bereaved and breaking heart is not to gnash our teeth and say, "The devil did it," but to lay our head on God's bosom and say, "He hath both spoken unto me, and Himself hath done it." "I was dumb; I opened not my mouth, because Thou didst it."

The want of home training, the obsoleteness of systematic catechetical instruction, the absence of definite teaching of elementary and foundation truth from the pulpit, the general indifference, and even scepticism, as to eternal realities—all these combine to render the young of all classes peculiarly accessible to subtle and plausible error; and all who fear God, and revere truth, and love souls, must be on their guard against it, lest inexperienced and unstable souls be led practically to question whether God or Satan is the present governor of the world.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week :—June 15, Acts ix. 32—43; June 16, Acts x. 1—16; June 17, Acts x. 17—33; June 18, Acts x. 34—48; June 19, Acts xi. 1—18; June 20, Acts xi. 19—30; June 21, Acts xii. 1—12.

Notes and Comments.

MR. SANKEY sails with his family to-day (Thursday), from Liverpool for New York. He is much improved in health but not yet fully restored. We heartily commend them to the prayers of our readers.

We are glad to learn that the Midland Railway Company have decided to provide their servants with refreshments, consisting of tea, coffee, soup, bread, &c., at a cheap rate, at those refreshment-rooms which are under their management. We trust this commendable example will be followed by other companies; amongst no class of employés is sobriety more important than those into whose hands thousands daily entrust their lives.

One of the saddest features of London outcast life is the ever-growing number of young people who are homeless, and who as a consequence are compelled to prowl about the streets by day, sleeping in threepenny lodging-houses, or on doorsteps and staircases, or in cellars and passages, by night. School Boards, Sanitary Inspectors, and Police are alike powerless to cope with this aspect of affairs, which assumes larger proportions every week. No wonder that vice and crime fasten upon these hapless victims of overcrowding, and that they are too often driven to courses of life utterly opposed to virtue and honesty. What is to be done? Christian benevolence and philanthropic effort are nobly exercised, but the evil is beyond the power of these potent forces to remove. Homes at rents within the means of all are a *sine quâ non*, and at present our political economy and our social sympathies seem equally at fault in meeting the need.

The Mildmay Conference is coming on apace. Having regard to the wide range of Christian union which it covers, and the far-reaching influence exerted by its various assemblies, our readers do well to give it a prominent place in their prayers for Divine blessing and guidance. Nowhere is the true brotherhood of believers more recognised, or the spiritual fellowship of Christ's disciples more earnestly aimed at, than in these annual Conferences. The subject chosen for this year's consideration is "The Knowledge of God, as the special duty and privilege of his people." Increase in this divinest of all sciences is of incalculable importance alike to the practical and experimental welfare of the Church. The Lord grant a gracious anointing of his Holy Spirit to all who take part in the coming assembly.

Monaco, with its infamous Monte Carlo, so justly denounced for its gambling hells, appears not only to receive the benediction of the Romish Church, but is expressly forbidden by the authorities to allow any religious liberty within its area. According to a letter in the *Record* of May 30, no one is permitted to circulate the Word of God, or distribute religious tracts, permission, even if asked for, being refused. No Protestant Church can be opened, or private Bible-reading held by the Christian resident or visitor; the Roman Curia exercises its vigilance and authority to keep out from a spot notorious for vice, all influences other than its own, calculated to arouse conscience and save souls from perdition. Yet this same Church demands and enjoys full liberty for zealous propagandism in other lands.

Mr. Moody has decided to hold a week's services, exclusively for men, commencing on Sunday evening next. It is hoped that the converts from all the other districts will rally round him in an endeavour to gather in their unsaved brethren. We also commend the effort to the attention of mothers who are desirous for the salvation of their sons.

M. Ernest Renan has just published a new book entitled "Nouvelles Etudes d'Histoire Religeuse." In the preface he expresses his delight that the twenty-five years which have elapsed since he published his first "Studies" have been years of rapid progress in unbelief as to supernatural facts, and rejoices that theses for which he was anathematised then, are now accepted even in religious circles as laws for all honest minds. He says "the human race is getting to pray less and less, because it knows that no prayer has ever been followed by a result." He is certainly right when he asserts the rapid growth of refined scepticism, but we altogether deny the truth of his statement that belief in the power of prayer is waning, or the results of prayer less manifest. Never was the power of prayer more manifest by direct results, or more realised by multitudes of believers, than at the present time.

Applications come in from all sides on behalf of the various Missions which desire to provide a day's enjoyment in the country to the juvenile inhabitants of our crowded city areas. Could our friends see the conditions under which those exist for whom this charity is sought, and the happiness which accrues from the day's outing, they would need no pressure to render all the aid in their power to so deserving an object. Earnestly would we commend these appeals to the generous sympathy of our readers, and urge that speedy supplies be sent to augment the funds which we have in hand.

The following plea on behalf of the children under the care of the Ragged School Union adds weight to our entreaty. The responses that have come to our previous appeals this season have not, as yet, been anything like adequate to the need.

"Sir,—May I repeat my customary appeal to your readers at this season of the year, in aid of a fund to provide the committee with the means of giving the poor children of many of the Ragged Schools a day's enjoyment in the country. In addition to the day's holiday, it is proposed to give a fortnight's change of air to the few convalescent or enfeebled children specially needing it. The number who will thus obtain this great moral and physical benefit, as well as the extended holiday, must depend upon the response to this appeal, which I earnestly commend to your generous sympathy. "Shaftesbury."

The orphans of Sunderland have come in for an unusual meed of good fortune as many would term it, of special providential regard as we would prefer to speak of it. Under the will of Mr. Geo. Hudson, of Monkwearmouth Grange, the sum of £200,000 has been set aside for the maintenance, clothing, and education of orphan children belonging to that town. Such a benefaction rarely falls to the lot of any one class in a provincial town, and to no class could it be more beneficially applied than to those deprived of all parental care. Of such God has said, "Leave thy fatherless children, I will preserve them alive." In various ways does He carry out his merciful promise, all through the ages. We trust the testator's intention will be faithfully carried out.

The Society of Friends in Great Britain continues, although noiselessly and without obtrusiveness, not only to carry on its work of true Christian philanthropy, but also to increase in numerical strength. The statistical statement just made up shows that its total membership is now 15,219. There is abundant room in this lax and luxurious age for the testimony borne by this estimable body of Christians against worldly conformity, and in favour of spiritual devotion to the work of God. Ever foremost in the van of religious liberty and genuine goodwill to men, society generally may be congratulated on the permanence and advancement of their influence as a religious community.

At one of the meetings of the Free Church Assembly just closed, Mr Iverach, of Aberdeen (author of "Is God Knowable?"), made a suggestion well worthy of attention. Giving it as his opinion that in many cases the working classes of our great cities are only getting caricatures of Christianity, he asked why the Church should not set forth—not merely in fervent appeal, but in real statement—the organic truth of Christianity, by her wisest and noblest and best men? That there is need of a more intelligent setting forth of the foundation truths of the Gospel, few will deny. Not for the sake of controversy, not with the wisdom of words, but with sound Biblical exposition and clear statement of truth, should the vain but often powerful reasonings of men against the Gospel be met. Declamation is not enough in these days to convince men who are being trained more and more to think for themselves. We do not want less direct evangelistic fervour, but there is room for more intelligent exposition of the vital truths of revelation.

At the Conference on the Dwellings of the Poor, held in the Royal Albert Hall last week, Dr. C. B. Longstaff gave some important as well as curious information as to the population of London. This, he said, grows at the rate of 56,000 a year, or 150 persons a day. 125,000 are born every year, and about 80,000 die, leaving a natural increase of 123 per diem. The most numerous of the working classes are domestic servants, of whom there are 301,188, five-sixths of them women. Next in order are builders' employés, numbering 42,366. Printers number 26,226, and railway servants 21,951. Overcrowding, which is so sore an evil, can only be prevented by lessening the population, or at any rate, preventing its further increase, to which end Dr. Longstaff argues emigration should be urged on country residents rather than on Londoners. Some 200 people come up from the country to settle in London every week. These ought rather to go abroad.

Judging from the reports of the British and Foreign Unitarian Association meetings just held in London, Unitarianism in England is by no means in a flourishing condition. Progress was noted in America, Hungary, and Australia, but in England the prospect was spoken of as by no means bright. Complaint was made that the doctrines of the Atonement, the Trinity, and the infallibility of the Bible, were being taught to the large majority of children, sectarian education being stronger to-day, it was said, than it was ten years ago. It is a good feature of national education that it should set up an acknowledged barrier against the advance of the bare and lifeless creed which reduces the Son of God and Saviour of men to the level of a mere human teacher and social reformer.

The onslaught made by Rev. Stopford A. Brooke upon the fundamental doctrines of the Christian faith, in his sermon at the anniversary of the Unitarian Association the other day, serves to mark him off as wholly severed from orthodox belief. His denial of the incarnation and resurrection of our Lord was so emphatic, and his protest against vicarious atonement so strong, that there can henceforth be no doubt as to the cause he has espoused. It is well that men who have so entirely abandoned their old moorings should be known in their true standing, although it is with deep regret the spectacle is beheld of those once ranked with believers in the Christian faith, now active in denying its claims.

In reference to the late discussion on Dr. Kinns' work, "The Scientific Accuracy of the Bible," we have received a testimony in favour of his position in the controversy, signed by Lord Shaftesbury, the Lord Mayor, and others. The document also calls attention to other letters from several eminent scientists, testifying to the ability Dr. Kinns has displayed as an author. We have not taken sides in the discussion hitherto, and, therefore, content ourselves with chronicling this fact, without prejudice in favour of either Dr. Kinns or his critics.

Our readers are aware that our good Nestorian friend, Deacon Abraham, of Oroomiah, Persia, is now on a second visit to this country, desiring to elicit the sympathy of English Christians on behalf of his deeply interesting work among orphans. Those who may have an opportunity of hearing the Deacon tell his story of progress in Christian work in his far-off Asian home, will do well to embrace it. He is accompanied on this occasion by his eldest son, who purposes devoting some time to the study of the English language. The present address of the Deacon is 36, Gloucester-street, Queen's-square, W.C.

Temperance principles are so deeply rooted in the State of Iowa that by a majority of some thirty thousand the people have adopted an amendment to the Constitution, forbidding the manufacture and sale of intoxicating liquors therein, and directing the legislature to provide for carrying it into effect. The authority of the legislature to do this has, however, been called in question, and it seems doubtful whether the Constitution of the United States allows any one State to enact a law of so strictly a prohibitory character. The point is an important one, and the result of the inquiry concerning it will be watched with interest by friends of Temperance on both sides the Atlantic.

The progress being made in the moral and intellectual elevation of the freedmen of the Southern States is exceedingly gratifying. Reports of religious and educational movements among them are full of encouragement and promise. In spite of this, the prejudices of the white people against the negroes, are still strong and slow to give way, as is evidenced by the refusal to allow coloured persons to ride in the same cars with the whites. The testimony of a writer in the Chicago *Advance* is, however, that there is a growing conviction in the South that the railroad authorities should, as an act of simple justice, give equal accommodation to all who pay the same price. The common brotherhood of man is a lesson some people find it hard to learn, and harder still to practise.

With very great regret and sympathy with our dear brother, we have received the following. We commend Dr. Barnardo and his faithful helpers to the care of God, and to the prayer and sympathy of his brethren, whose almoner he is:—

"Dear Friend,—With great sorrow of heart, I have to announce that scarlet fever in a mild form has again appeared at our Village Home. About nine cases are already declared and one or two fresh cases occur daily. At any moment the outbreak may become more serious, both as regards the numbers affected and the gravity of the disease. We are, as you may imagine, taking every precaution that wisdom and knowledge of the disease can suggest, but I would earnestly ask for the believing prayers of the readers of The Christian that the epidemic may be stayed, if God will. Four years ago God mercifully heard and answered prayer in a similar state of things, so that out of seventy-one taken ill not one died. Now I would entreat the daily prayers of God's remembrancers. With an absolutely empty purse, such a visitation is peculiarly trying, for it always leads to much expense. You may imagine, therefore, with how heavy a heart I write, for our bank account has been *overdrawn* for weeks!

"Yours very truly in Christ's service,
"Thos. J. Barnardo."

The Early Closing movement calls for general public co-operation, and ought not to call in vain. Late shopping, except in very rare cases, is altogether unnecessary, and inflicts hardship on a large and deserving class of the community. The public have it largely in their own hands to bring about the desired reform, and we would exhort every one of our readers to do all in their power, both by example and precept, to help it forward. Tradesmen would find public sympathy far more with them than they seem to think, if they made a stand themselves for the principle of justice which is involved.

Truth, which is a journal representative of worldly sentiments rather than those of the Christian Church, has lately commented on the inconsistency of ladies who do their own shopping early in the day, sending out their servants for that purpose in the evening, thereby not only helping to keep up the system of late closing, but also exposing the girls themselves to many temptations. There needs to be more thought and care exercised all round in order to the securing such ends as are desirable in the interests of social morality.

The subject chosen by the Rev. Edward White as Merchants' Lecturer for the current month is one of unusual originality and freshness. It is "The Laws and Limits of Responsibility," and includes the general doctrine of liability for the consequences of our action and neglects; the moral law of partnerships; compensation and punishment; and pardon, not impunity. In the first lecture Mr. White dealt with the 21st, 22nd, and 23rd chapters of Exodus, which he said consisted of detailed applications to actual life of the general principles of the ten commandments, specially of the laws of the second table. He dwelt at length on the too much neglected truth that human action carries with it results of enormous magnitude to our fellow-creatures, and therefore involves responsibilities of appalling import. Nothing, as he said, is more difficult than to raise in most men's minds a vivid sense of the wide-spreading results of their character and conduct. Such a review of personal and social responsibility as these lectures include is of highest importance, and calculated to be productive of great good.

Next Lord's Day being Hospital Sunday, a word in reference to the funds of these institutions is timely and necessary. University College Hospital, for which a special plea has just been made by the Lord Mayor, will be compelled to lessen its operations if help is not afforded, and so with some others. Lack of funds on the part of charities so indispensable as these is deeply to be regretted. Not only by unexampled generosity of gift to the collections of next Sunday, but by widespread liberality and regular subscriptions from all parts, let us hope these national charities will be made increasingly effective.

"Evil communications corrupt good manners." The *Sword and Trowel* for this month contains a specially useful article by Mr. Spurgeon on the influence of company, in which he rebukes the craving there is in certain minds after what is called "admission to society." His words are of admirable import when he says: "We are so much under the influence of our comrades in life's battle that we dare not enter a regiment whose traditions are ignoble; we need to unite with the best, and rally to the most glorious banner. We are none too good when aided by the most helpful associates; we can none of us afford to be deteriorated by ill connections. The mountain of life must be scaled; crevasses, chasms, precipices, must be encountered. Almost without exception we must be roped together in this mountaineering; let the wise man accept only as his partners those who will pursue the ways of faith and virtue, for with these only will he reach the summit."

The sixth and last of the series of articles on Lay Service, by Mr. J. Van Sommer, in the *Y.M.C.A. Record*, is entitled "Delivering Addresses;" it contains, like the previous papers, some valuable suggestions and information. The six papers are republished in one pamphlet by Messrs. Shaw & Co., price 2d.

In a letter to *The Glasgow Herald*, Mr. William Quarrier, of 318, St. Vincent-street, Glasgow, states that he has resolved to double the accommodation at the Scottish Orphan Homes under his care. He has been moved to do this by the daily increasing number of perishing children who seek admission. The cost of this large extension of his work Mr. Quarrier estimates at £40,000. Doubtless the numerous friends throughout the country who are conversant with the past achievements of this truly noble institution will be glad to second our friend in this further effort.

We acknowledge with thanks the many responses which our readers have made to our request for a poem on Prayer. By far the greater number have sent us Montgomery's well-known and beautiful hymn, "Prayer is the soul's sincere desire."

The opening of a new room in the British Museum, devoted to Semitic inscriptions and antiquities, will be welcomed by very many to whom the study of Oriental history is a delight. A series of inscribed monuments, dating from the tenth century before to the thirteenth century after the Christian era, has been arranged in a separate chamber, and in order to completeness, casts of valuable inscriptions preserved in Continental museums have been added to originals possessed by our own authorities. The evidence to the truth of Bible records and to the leading facts of Christianity afforded by the "Stone Witnesses" which have come to light in recent times, is so striking that such a collection is of more than ordinary value and interest to Bible students.

THE REVIVAL IN LONDON.

Where are you Going?—I.

By LADY HOPE.

A YOUNG man is standing at the corner of a street. He has walked down that street briskly enough, threading his way through the crowds that throng the pavements, ever passing and repassing on their way. At the end of the street he has made a sudden halt, and seems to be hesitating as to whether he shall turn his steps, when he is suddenly accosted by another man, who might be a year or two older than himself.

"Whither are you bound?" he asks.

"Whither am I bound?" says the first. "Upon my word, I don't know. Where have you been all this time? I haven't seen you—well, for ages. Remember the fun we used to have down the river together? Harry Ardent we used to call you. But that was not your real name, was it?"

"Yes, it was," said the other. "And what have you been about since those days? It does seem a long time since we met."

"Me? Oh, I have been just the same—slaving away at the old office till six o'clock generally, and then down to the 'Ball and Racket' (which you may perhaps remember in the far-off past) for my supper; and then off for some fun somewhere or other in the evening. There is always something going on—that is the best of this dingy old city. I declare city life would kill me off in no time if there were not always 'something up' that I could turn to. As it is, I have a jolly enough life—as jolly as most people have, that is to say. But you have never answered my question. What have you been doing all this time?"

"Oh, don't expect me to answer such big questions all in a breath. In the meantime we are walking on ever so far from the corner where you were standing. Which way are you going?"

"To tell the truth, I hadn't quite made up my mind. Shall we take the oars and go up the river? We have not had a pull together for a long time."

"I can't; for I am bound in another direction. If you like to come with me, that will be another thing. I shall be delighted to have your company."

"Where are you going?"

As this question was asked, the two men stood still, and faced one another. Burnett's cigar was in his mouth, and a short cane in his hand. For the first time he appears to notice that the accessories carried by his friend are of a different nature. At any rate, he opens his eyes and asks—

"What on earth have you got under your arm? I say, old chap, you have got a load!"

"A very light one!" Harry replies, smiling. "I have got so used to them, that I never know I am carrying them now."

"What are they all? Let us see!"

And immediately the young man shows in his two hands three books—a limp-covered Bible, with a strap round it; a copy with music of *Sacred Songs and Solos*, and a square, flat book, entitled *The Christian Choir*.

"What has come over you?" asks the other man. "Quite a theological library! and all carried under your arm too! I never saw such a thing in my life;" and he bursts into a hearty, genuine fit of laughter.

Ardent looks quietly at him, and smiles too. The man's fun is contagious.

"It must look very odd to you!" said Harry. "It is so long since we have met; and now when we turn up again, here you find me——"

"A regular divinity student!" said the other man. "What on earth has happened to you?"

"If you will come down to the Thames Embankment with me now, I will tell you exactly what has happened. But I have not time to wait any longer here."

"Oh! the Embankment! Now I begin to understand—to guess something. You have been infatuated, I do believe, by those two Americans. No word's bad enough for them. Regular downright ranters they are. I know all about them. I have seen their pictures selling for twopence apiece; and great big advertisements up everywhere. But really, now, I do declare, that if they have gone and done this—turned your head, I mean—they ought to be—— Well! you make me downright angry, you do."

"What is there about them that can make you angry?" Harry asks.

"What is there to make me angry? Why, their interference. What business have they to come and meddle with us—with our set, I mean—and take you right away from us? I could not conceive what had become of you. Can't they be content with all the old women, and the dowdy people, and the missionaries to the heathen, and all that lot, without coming down upon us? It is too bad, I declare it is! I wish they would come and try to convert me. I am ready for them. They would find it a pretty tough job, I can tell them. And to tell the truth, Harry, I should never have thought you would have let them convert you."

"How do you know they have converted me?" Harry replies.

"How do I know? Why, you look uncommonly like it," John Burnett replies.

"I told you that if you would come with me to the great iron building where they preach, I would tell you all about it; but I cannot stay here. Will you come?"

"I will walk a part of the way with you. Really, this is the best joke out. So, you acknowledge that they have converted you?"

"No, I deny it. *They* have not converted me."

"Oh, I say!" says Burnett, once more taking a good look at his friend. "You deny it, do you? What on earth makes you rush along in such a hurry, with all those books under your arm, then? and what makes you go near that low place down there? Why can't you go to church, if you want to be so religious?"

"You have never been in the iron hall, and yet you call it 'low.' I don't think that is fair. And after all, between ourselves, Burnett, some of the places we have frequented together, you and I, have not been the best of places, have they?"

His companion looks annoyed, and answers—

"Oh! if you are going to take to preaching yourself—which, by the way, is 'every man's trade' just now, I shall say good-bye."

"Not a bit of it," says Ardent. "If you are going to pass comments like this upon my resorts, it is but fair that you should give yourself the opportunity of judging of their truth. I should not like you to go and say to another man what you have just said to me."

"Oh! indeed no! I should not think of going in. But there is some hope yet for you, if you won't allow that they are converting you. Do you go there for fun, or what is it?"

"No, indeed, I don't go there for fun! I am in right good earnest about it."

"Well! so long as you don't get converted, and become a 'pious Christian,' I don't care. Come back amongst your old friends, and let us have some more jolly times together. And then you can tell us all about your experiences during the last three months."

"Stop a minute," says Ardent. "I am quite willing to tell my experiences. But I should like to tell them quietly. I don't want you to misunderstand me."

(*To be continued.*)

Mr. Sankey's Departure.

We have had, at last, to bid a final and very reluctant farewell to our dear friend and brother, Mr. Sankey. Since Whitsuntide he has been compelled again to relinquish his post, in deference to medical advice. He is, however, much improved in health, though not sufficiently so to resume his work. He has accordingly taken passage to his trans-Atlantic home, and sails with his wife and family from Liverpool to-day, the 12th inst. We know we have the hearty sympathy of all our readers in wishing him God-speed and fully restored health, as we unite in praise to the Giver of every good and perfect gift for the valued services which he has rendered, in so sweetly singing the Gospel, whereby multitudes have been persuaded to "let the Saviour in."

Many a time, too, has he materially helped the general warmth and interest of the meetings by a few pointed words of exhortation and of prayer, or a brief incident connected with the hymn he was about to sing. His kindly face, his genial manner, and humility of spirit, have gained for him a warm place in the heartfelt esteem of all who have had the privilege of a personal intimacy with him, while those who have been associated with him in leading the service of song in the various districts he has visited, will ever remember him with respect and affection. Having thus spent so much of his bodily strength in the service of the Lord, may he reap the promised blessing a thousandfold into his own bosom.

The Embankment Mission.

Despite the much deplored absence of Mr. Sankey, the meetings at the Embankment Hall have gone on with unvarying interest and success. The additional burden thrown on Mr. Moody has only served to bring out into strong relief the wonderful resources he has at command. The audiences have been composed, literally, of "all sorts and conditions of men." Being at a convenient distance from the fashionable parts of the town, the meetings have attracted not a few of those in the upper ranks of life. On the other hand, "the residuum" of society has not been unrepresented. To each and all the same Gospel of the Grace of God has been proclaimed, and many deeply-interesting scenes have been met with in the inquiry-room night by night.

One evening last week, after a very telling address from the words, "There is no difference," Mr. Moody held a conversation in the inquiry-room with Rev. Newman Hall, who was present, on the meaning of such elementary doctrines as Repentance, Faith, &c. A very large and attentive company of seekers listened to the dialogue, which proved most helpful in paving the way for personal talk.

LAST SUNDAY'S SERVICES.

The early meeting rejoiced the hearts of the Lord's people, as a continual influx of persons filled tier after tier of seats, until, with the exception of a few chairs on the far platform, the large hall was covered. One gets accustomed to see the busy neighbourhood of the embankment well thronged on week days with passengers and vehicles, but it presented a somewhat unusual aspect on the early Sabbath morning. There was a perfect dearth of conveyances, and yet the people were there; in groups of twos and threes they had wended their way to the iron tabernacle.

Nor were they ill-rewarded for their early attendance at the house of God, for with even more than his usual fire did the speaker expatiate upon *the necessary qualifications for efficient service.* The marked interest which the audience occasionally expressed in audible appreciation, showed how thoroughly they were enjoying it. Although the address was nominally for Chris-

tians only, Mr. Moody invited any unsaved ones to rise for prayer—a step not often adopted at this meeting; but the responses made to the request fully justified it.

At the close, Mr. Moody invited all the Christian men present to remain, and expressed his ardent desire to conduct a

SPECIAL WEEK OF SERVICES FOR MEN

only, commencing on Sunday next, until the following Sunday, June 15—22. Excited by this suggestion, a chorus of "Amens!" rose from the assembly. "That is all very well," observed the speaker. "It is easy work to shout 'Amen!' and say 'Go on, Moody!' But I want you to do more—I want you to lead in this work. Who will promise to attend every evening?" A large number gave the requisite assurance, and promised to render all the assistance in their power to further this object. Several who could only attend two or three nights agreed to send substitutes on the others. "Now," said Mr. Moody, "it's your work; you go ahead, and I'll follow." We earnestly commend this new addition to the stated services of the Mission, to the earnest prayers of our readers.

The next hour and a-half were occupied in distributing tickets for the eleven o'clock service. It was a novel sight to see passers-by in Fleet-street and Ludgate-hill frequently accosted with the question, "Would you like to go and hear Mr. Moody?" and the invitations were, with very few exceptions, cordially received. The result of this canvassing was a hall full of nominal non-church-and-chapel-goers, who paid great attention as the speaker declared *what Christ is to all who will receive Him*—a Saviour from sin, the Way, the Truth, the Life, and the Light of the world. Many were bathed in tears, and the inquiry-room was soon filled with an anxious throng, seeking the way of life.

Most interesting cases are not infrequently found outside as well as within the inquiry-room. A pleasant-looking navvy, who was asked if he was serving the Lord, responded with unmistakable emphasis, "Yes, thank God, I am. I was converted ten weeks ago." "At these meetings?" "No, down at Camberwell, where I live, through the Salvation Army. I have walked from there to-day with my brother, whom I have brought here trusting that he may find the Lord. He's in the inquiry-room now, and I've been praying God to save him. I didn't know whether we should be able to get in without a ticket, but I asked the Lord to guide us, as my brother was anxious about his soul. He knew all about it, and has answered our prayer." After a few words of encouragement we left him, rejoicing in our hearts that the Lord is faithful in answering the prayers of his servants, even in comparatively little things.

The afternoon gathering of women was very full, numbers not being able to obtain admission; in the evening the men came out in such numbers that an open-air "overflow" was held in the street by Mr. Edward Trotter, assisted by a few members of the choir. Mr. Moody spoke very impressively upon confessing Christ, and at the close asked those men who were willing to do so to rise and remain standing, which was a greater cross to bear than simply rising and resuming their seats as usual. But a large number overcame all timidity, and like true men stood before their comrades as anxious to serve God. A goodly sight, indeed!

Before closing, Mr. Moody submitted his proposition regarding the Mission for men next week. Loud responses arose, and a forest of hands were uplifted before he had time fully to explain his object. But when this was done, nothing could have exceeded the evident pleasure with which the suggestion was received, so that due steps have accordingly been taken to carry it into effect.

The singing was conducted during the day by Mr. and Mrs. McGranahan, who, it is hoped, will be able to continue until the Mission closes. They are assisted by several ladies, who have given their hearts and voices to the work.

Messrs. Pentecost and Stebbins.

NORWOOD.

The interest created by a fortnight's Bible-readings lately given by Dr. Pentecost in St. Andrew's Presbyterian Church, Norwood, of which the Rev. Robert Taylor is pastor, excited a strong desire that he might give some purely evangelistic addresses in that district. When it became known that he was to give a series of such addresses from the second to the sixth of June, thanksgiving and prayer abounded among believers. Efforts to secure a larger place of meeting failed, so the addresses were given in St. Andrew's Church. A good half-hour was devoted to praise and prayer. Mr. Stebbins each evening gave two Gospel songs with much sweetness and effect.

Dr. Pentecost on successive nights opened up with great charm and fulness the Gospel of the grace of God, and always gathered up his expositions in a direct personal application and appeal that it was hard for any soul, at all anxious, to set aside. This was continued in the short after-meeting, when each night the effectual work of the Spirit was made manifest by the confession of some that they had found peace and joy in Christ. By the young and by the old, by school girls of tender age and by gray-haired men, the Saviour was joyfully accepted, and willing testimony was borne to the Lord.

The church was able to hold all that came till the Friday night, when every available space was occupied with chairs and forms, and the small gallery for the choir was filled. It has been a precious week to believers as well as to those who have been quickened. Mr. Taylor assisted in the work each evening; the other local ministers were unable to be present, but the meetings were composed of Christians from all the evangelical churches, with friends and neighbours whom they had influenced to come and hear the truth. It was a time of sweet fellowship and much rich and lasting blessing—a blessed foretaste to the believers of the time when clearer vision in the presence of the Lord will break down all the petty barriers of the present separation, and make apparent to all, what was so much realised in their meetings in Norwood, that believers are all one in Him.

Mr. Taylor is to have a meeting for the converts on the Wednesday evening, for testimony and for help. W. C.

THE MISSION AT ECCLESTON HALL.

By LADY HOPE.

Have we ever had so rich a season, with regard to spiritual helps by the way, as in this memorable year of 1884? God, in his great mercy and love to us, has sent across the ocean to our shores a whole band of messengers, and truly their message is from Him! Truly it is well carried! There is not a cut-and-dried sentence, a dull thought, a wasted word, in the teachings they give us. When we are with Mr. Moody, we see the glorious work of conversion going on with a reality and a rapidity that is almost impossible to follow. We can but watch and wonder, and praise too, for the *waves* of blessing that seem so suddenly to have overtaken us. But there is not only this glorious work, in all its arousing power, to be witnessed, and his heart-stirring addresses to be heard, and *long*, I hope, remembered. We have also the great privilege of hearing the most clear and explicit Scripture teaching from his friend and coadjutor, Dr. Pentecost. He has a special gift in building up Christians, strengthening them, feeding them, and presenting Scripture in a manner altogether his own.

While there is great simplicity in his method of expression, there is also great depth and much spiritual insight in his exposition. He has a rare power of imparting to the *mind*, as well as to the *heart*, the great truths of the Gospel. Amidst quaint illustrations not a few, and anecdotes quite thrilling in their beauty and pathos, we find the Word of God in its pure grandeur, brought down like a veritable sledge "hammer" upon the "rocks" of doubt and unbelief, shivering them as it falls.

We go there, with our "I thought this," and "I thought that," our difficulties, our flimsy cobwebs, like entanglements of hazy, misty speculation; and we find, to our surprise, that he knows them every one! He has thought them all out for us! He knows just the objection that is going to be raised before it comes! He has been troubled by the very same "objection" himself; but he has had it met! And he brings us to the trysting-point that he has found, and where he has himself obtained relief. He gets us into the attitude of prayer and faith there, and we are relieved. We leave that place with a burden rolled from off our shoulders. But a new burden is placed upon them! It is one of responsibility, of Christian position, of duty to God and duty to man, greater than ever—when the cavilling, doubting spirit has been silenced and in many cases entirely removed!

It is curious to find one's little pet theories of doubt and argument taken in another's hands, each held up to the light and exposed, till we are filled with shame and surprise, while we recognise ourselves as its owners, and then see it hurled to the ground, dashed in pieces, or torn to shreds. It was worthless after all; and yet we had made our boast of it. It had been our excuse, our shield, the screen that stood between us and God, and hindered our communion with Him; but we see it to be nothing—only a Dagon, that must fall sooner or later. It has fallen now, thank God!

Yet it is all-important to notice that while our mind, our heart, and our ear are pleased and delighted with the varieties brought before us by this singularly fresh and lucid teaching, there is no "hay or stubble" about it. There is but the one way of salvation put forth, even Christ Jesus Himself. Faith in Him, communion with Him, trust in Him—these are the doctrines taught. All Christ. Only Christ. Everything human, everything of self, is put in its true light. It is altogether sinful, most corrupt. It is "altogether vanity." Christ must be all in all. In these times of varied teaching, when our ear gets wearied, and our hearts ache, with the new ideas and extraordinary opinions that we hear every day, it is rest indeed to be allowed to "sit down under his shadow with great delight, and find his fruit sweet to our taste." If a commonplace simile may be used to describe in some measure Dr. Pentecost's teaching, this great preacher never leaves his one track, but he runs a vast number of trains upon it. He gives us an untold amount of new, fresh thought in our Bibles; but he never puzzles and distracts us with popular ideas, or new superstructures, or something here, and something there, out of his own head, or out of somebody else's head, but apart from Christ, and apart from his Word.

It is an interesting sight when you enter the Hall to see the crowd—their attention rivetted by the words that fall on their ear, and are so evidently entering their hearts. Ladies and gentlemen, servants and working men with their wives; business men, and those that serve them; all meet together, and receive the truth that is being taught to them, and enjoy it too, heartily, thoroughly; you can see this by their faces. In the afternoon the meetings are chiefly composed of ladies and gentlemen who have left their drives and calls, and other manifold engagements, that they may hear this strangely new, and yet delightful, exposition of the "Old, old Story," that sounds so sweetly to them.

Sometimes those who desire to give their hearts wholly to God are invited to "manifest it by rising," or by "coming forward," as an outward testimony that they are in earnest about the step they are taking. To this call there are many responses. Oh, what a wonderful sight! What a wonderful thought! Barriers breaking

down! Hearts yielding to their Creator, their Lord, and owning Him as their Master, their Saviour!

One very important part of this work is the sweet singing that blends with the preaching, from time to time, adding strikingly to the effect of the words spoken. Mr. Stebbins sings delightfully, and some of the melodies he has given us, with their impressive words, will ever remain graven on our hearts.

Another correspondent writes: The afternoon lectures last week at Eccleston-street Hall were not announced in time to allow of much effort to make them known. But yet they seemed to rival the earlier meetings both in the numbers present, the interest awakened, and the results. It is particularly satisfactory to note that an increasing proportion of the audiences consisted of the class which these meetings are specially designed to reach. The mechanic and the peer have the same place in the love of God, but the spirit which led the apostle to become all things to all men will ever prompt us not only to beat up the highways and hedges, but to seek to break through the barriers with which wealth and station surround themselves. It is in this spirit that the system of "reserved seats" has been pursued in these meetings. And God has used it. Many have thus been induced to attend who were never seen before in meetings of the kind, and not a few whose names are known in society in London have professed, either openly or by letter, to have received the Gospel. Dr. Pentecost's ministry seems to have special acceptance with such.

The meetings will be continued during the current week, when Dr. Pentecost will preach daily (Saturday excepted) at half-past three, and again at eight o'clock; and meetings on the afternoon and evening of Sunday, the 15th, will bring the Mission at Eccleston-street to a close. That these final meetings may be abundantly blessed of God is the earnest prayer of many who have received blessing in the hall during the past month.

Holiday Work.

Derbyshire.—Miss Kelland, Primrose Cottage, Matlock Dale, writes describing the many opportunities there are, during the summer months at that beautiful holiday resort, for preaching the Gospel to the crowds who flock thither for health and recreation. She is very anxious that more should be done to reach these friends, and will be glad to communicate with any who can lend a hand in the work.

Southend.—I want to arrange for open-air services on the beach here. I can generally have some music and singing, but the visitors having come, our townspeople are so busy that they cannot assist in the speaking department. If any of your readers who purpose spending their holidays here are used to open-air work and will send me the dates of their visit and when they would help, I could manage the rest.

H. W. Childs, Baptist Pastor.
4, Queen's-road, Southend-on-Sea.

Westmoreland.—A time of real blessing was experienced at Kirkby Stephen at the Whitsun Hirings, when a united effort was made by the Christians of the district for the benefit of the hundreds of people who flock to these hiring fairs from every nook and corner of the hills and dales of this beautiful neighbourhood. The noise and din of the shows with their brass bands, &c., together with the attractions of the dancing room, public-house, ballad singers, &c., renders any ordinary Gospel preaching almost out of the question; recourse was therefore had to the help of a hearty, zealous band of Salvation Army soldiers from Penrith, who with their brass band, headed processions through the town, and succeeded in clearing large numbers of people off the streets into the Temperance Hall, where crowded meetings were held, and a most blessed time of refreshing was experienced by many of God's children. Mr. J. N. Carr, of Carlisle, threw himself heart and soul into the day's work, both in preaching outside and indoors, and in distributing books, &c., in the fair.

B.

BECUANALAND.

FROM A SOUTH AFRICAN CORRESPONDENT.

[The following article is a little wide of our usual scope, and raises certain points with regard to native treatment on which our knowledge of the facts does not enable us to adjudicate. Being written, however, by an English missionary on the spot, we have deemed it worthy a place in our columns. It was written before the arrival of Mr Mackenzie on the scene of his new labours; we need hardly emphasize the request with which the article concludes.]

VERY deep interest naturally centres in the coming of the newly appointed British Resident for Becuanaland, and very deep interest will undoubtedly be manifested in the plans he developes and the course of action he carries out. This interest—equally deep in the minds of all parties—is of a very different character in different sections of South African society: and I suppose I may say the same to some extent of English society also.

To the Boer party and those whose sympathies are with them, the appointment is an unwelcome one. The main ground of their objection is the fact that Mr. Mackenzie has been a missionary. As far as this objection goes it is the old, old story, "once a priest always a priest;" it is urged as though the exercise of a man's highest powers in the service of God must of necessity unfit him for any other kind of useful work, and in an especial manner disqualify him for political and diplomatic appointments. No doubt much could be said on both sides, and even missionaries would, I think, say that the fewer of such changes the better, even for the interests of Mission work. The present, however, is a special case, and must be acknowledged to be so by all parties. The circumstances which led to the appointment are in themselves exceptional.

The expectations and hopes arising from the appointment have never been cherished before. Those who are best acquainted with the existing circumstances of the country, and those who know Mr. Mackenzie best, are deeply impressed with the necessity for a man specially qualified for the work that has to be done, and also with the fact that such a man has been, as it were, compelled to take the position by the force of circumstances. One cannot help feeling that if a weak-kneed brother had been chosen for the office, less importance would have been attached by some to his past history. At the same time, we can hope that the future judgment, even of the Boers themselves, will be influenced by measures rather than men; even they may have reason to rejoice that a sturdy Christian man has been appointed to do a work which will make special demands upon all the patience and perseverance and zeal and hope which any could possibly possess.

Before setting themselves to anticipate and look for the results of this new departure in Becuanaland, there are one or two points upon which I think the English public should modify the opinions which, from sundry indications, I fancy they now cherish. Much has been lately said about the main road to the interior. While one rejoices over the decision of the Government regarding the immediate future of Becuanaland, one cannot but feel regret that the necessity for keeping open a main road to the interior of Southern Africa seems to have been a much more powerful factor in the settlement of the case than any arising from higher claims and considerations. That large tribes of defenceless natives should be shut out from all hope of a helping hand from the Government of the Queen of England, and hemmed in by those whose past history as a people and personal proclivities point them out, to some extent at all events, as the natural enemies of such people, seemed a matter of but little importance. But when it was realised that one of the outlets for Manchester cotton, and Sheffield cutlery, and Birmingham guns, was in danger of being closed, then the nation in the persons of its representatives became excited, and no one could endure the idea of such a possibility.

After all, the importance of this road to the interior as a highway for commerce is more fancied than real. As a fact, the Transvaal already has the trade of the interior passing through it, and by liberally devised measures may retain it. I have just had an opportunity of talking this matter over with a gentleman who has long lived on the old road into the interior, and he confirms me in the opinion I before held, that the traffic on that road has for several years been small. A large proportion of the trade is now done with Natal, and of course passes through the heart of the Transvaal. Most of the wagons loaded up at Kimberley also pass through the Transvaal. That road is less heavy, and water is more abundant, and even many native wagons take that route by preference. Should the Transvaal succeed in getting a railway from Delagoa Bay, and should they be able as a people to move in any moderate degree with the age, that which was once the main road to the interior for commerce will never assume its old importance. Of course, none will regret this, inasmuch as it will imply progress among our neighbours; while the dangers arising from any possible proclivities in another direction will, by the new settlement, be fully provided for.

There is another opinion which needs a little correction before the English public will be prepared to study the future of Becuanaland intelligently. It is thought that the chief difficulties of the British Resident will arise from the Boer side of the new boundary line. Many of those who are well acquainted with the actual state of things doubt this. The very knowledge of the fact that the British Government has put its foot down has for the present settled the Stellaland and Goshen difficulty, as far as these communities are Republics of Europeans. It is the native difficulty which will test the powers of the new Resident to the utmost. The quarrels and divisions between the native tribes have been at the bottom of all that has occurred in these parts during the past few years, and they still exist and threaten to give trouble. When the English Government annexed Griqualand West in order to secure the Diamond Fields, one section of the Batlaping tribe looked on and acquiesced, while the country belonging of right to another section of the tribe was taken away from them. The wheel went round, and when it came to the turn of the acquiescing section of the tribe to become deprived of lands and cattle—also unjustly—the previous sufferers and their sympathisers thought it was now their turn to stand on one side and let things take their course. Some of those who had suffered in consequence of the Act of the British Government, and from what they regarded as treachery to the national interests on the part of some of their own people, joined the freebooters and land sharks on the latter occasion, while others maintained the position of independence they before enjoyed, and refused to move in any way.

Some of those whose friends lost their power by the English annexation, and fought with the vain hope of recovering it, were allowed to return as before to fountains outside the Griqualand West boundary line. During the last year these fountains have been given away to their European helpers by those who suffered most at the hands of the freebooters. This act is regarded by them as a just punishment upon those who refused to help them in their troubles; but to other sections of the tribe, and to other tribes of the Becuana nation also, the act will be attributed to a feeling of personal resentment, and the question is being widely asked, Even should the Boers come, could they do worse than some of our own countrymen are trying to do? As yet the occupants of these fountains have simply refused to move, and in some cases have driven away the European grantees; and one of the first acts of the President will necessarily be to grapple with this difficulty—a difficulty which may possibly become a far more serious source of danger than it seems at present.

Such are some of the matters awaiting the new Resident, and they are such as to give him a claim upon the sympathy of Christian people, and may cause complications which will need special prayer on his behalf and on behalf of the cause he has at heart.

Becuanaland, April 2, 1884.

THE GOSPEL IN FRANCE.

NOYON, THE BIRTHPLACE OF CALVIN.

PASTEUR CADOT, of Chauny, Aisne, France, writes hopefully concerning his efforts to re-introduce the Gospel in its native purity into the benighted district which gave birth to the great Reformer, but from which the last trace of Protestantism was driven with himself. The completeness of the victory which the Catholics have achieved over the simple Huguenot worshippers in this historical district has given point to more than one Lent oration in Notre Dame, Paris.

The devoted evangelistic pastor, considering the neglected Noyon in his parish, or certainly within his Divine commission, essayed to make the attempt to carry to it the Light of Life. He reckoned upon all or even more priestly opposition than he actually encountered.

We leave him to give his own experience, with just one mention that it is contained in a private letter in response to an inquiry for the true facts of the case, seeing that only the briefest hints have as yet appeared in the English religious journals.

He says:—"I had hoped ere this to have received the authorisation of the Minister of Public Worship, but in the meantime I availed myself of the new law of public meeting, and gave the Mayor twenty-four hours' notice upon each occasion of holding meetings. Our first Conference was held in a hall which was far too large for our purpose, but which was the only one we could hire. There were many persons in the town who would have allowed us the use of a large room in an hotel, or an unused workshop or store, but this they knew would give offence to their Catholic *clientèle*, and consequently injure their business. I had, therefore, no alternative but to hire a dancing saloon, in which our meetings were immediately followed by a ball of a not very select character. Our adversaries were not slow at making very untoward remarks upon this unseemly overlapping of the sacred and the profane. Indeed, the Mayor urged it upon the Prefect as a special reason why that functionary should not endorse our application for authorisation to the Minister of Public Worship. He urged that it discredited our religion, and he feared the results of such an outrage of the religious feelings of the community. I, having a chance of reply, cited the case of the Saviour Himself, who went uninvited to the house of Zaccheus, the notorious publican; and that the blessed Lord was specially known as the 'Friend of sinners,' in consequence of like intercourse with the vilest of his day, whom He came to save. But the arguments of the Mayor, which I presume had political expediency for their base, prevailed with the Prefect, rather than mine.

"But the Lord was preparing better answers for me, at least to my own soul. The proprietor of the hall and his family confessed to being so far influenced by what they heard at our meetings that he resolved, though at some sacrifice, that no more balls should be held in his house. Having put his resolution into effect, a preaching desk and forms now take the place of the orchestra, &c. We are sure that all lovers of the Lord Jesus will join with us in hearty thanks to God for his wonderful goodness to his servant. No sooner were the balls closed than two fiddlers who had been engaged at them confessed to having heard words whereby the Lord had brought about a change of heart, as they had listened to our pleading while waiting for us to retire previous to the dancing. I had never before seen a parallel case of closing a dancing-room by the preaching of God's Word. They came to dance, but returned to their homes to mourn (Eccl. iii. 4), and that for sin. Immediately upon this change in the situation, I wrote to the Prefect, pointing out to him that the divorce which had taken place between the preaching and the frivolities of the ball-room removed the only pretext raised by our opponents against our authorisation which had any show of reason. In his reply to me he confessed his agreement with me, and stated that my application would now be forwarded to the minister of Public Worship. Pasteur and Senator Pressensé has also written to support our request, so that I await the result with little doubt. Brethren, pray for us; we labour together for eternity."

A. L.

Mr. Scroggie at Newcastle-on-Tyne.

AS stated in the last issue of THE CHRISTIAN, a very successful series of evangelistic meetings has been held by Mr. John Scroggie in Newcastle-on-Tyne. A considerable number of persons profess to have undergone a saving change. On the evening of Sabbath week the circus was crowded, and a solemn awe seemed to rest on the vast assembly from the beginning to the close. The after-meeting was one of great heart-searching; some souls were deeply wounded by the arrow of conviction, and were willing to close with Christ Jesus as their Saviour.

Many most interesting incidents have occurred in connection with the meetings. Let me name one or two:—"Returning," says one Christian worker, "to my lodgings after distributing some tickets for the meetings, I saw my landlord at the top of the stairs. I gave him an invitation to the meeting and a ticket, and began to pray for him. On coming to the meeting I saw him and his wife and daughter all there, sitting in the gallery. On arriving home, after 10 o'clock, I heard them singing that hymn—

'I am thine, O Lord, I have heard thy voice,' &c.

In a few moments I heard a knock at my door, and on opening it I saw father, mother, daughter, wishing me to sing and speak with them. I saw an answer to my prayer. I told them of Jesus. We knelt in prayer. They all decided for Jesus. My own soul was filled with such joy as I could not express. They are going on their way rejoicing in the Lord." Several soldiers, it is believed, have found the Saviour through these meetings. A soldier's wife came one evening to the meeting, gave her heart to God, and is now an earnest Christian worker. "I went to hear Mr. Scroggie," said a soldier in the hospital, the other day, "with the ticket that I got. I gave my heart to God, and am now feeling very happy." By his providence as well as his Word God has been speaking to the soldiers in our barracks. One young soldier attended the meeting at the Central Hall (the place where the meetings were held on the week nights) on the Wednesday night, was taken to the hospital on Thursday, and died on Friday morning at four o'clock.

Since Mr. Scroggie left us, fruit has begun to appear in some quarters. A Christian lady wrote to the writer of this notice yesterday and stated the following pleading incident:—"I have this moment had an anxious soul here who has left rejoicing in Jesus. She wrote to Mr. Scroggie, the day he left, and as he could not see her, I wrote to her asking her if she would come and see me. She was deeply anxious, and so she came just at the time I fixed, and I never saw a clearer case of conversion."

Many Christians have been greatly quickened by the services. One marked feature in all the fortnight's meetings was the large number of men who were present. Many of them stayed to the inquiry meeting.

Mr. Scroggie has gone to Biggar, in Lanarkshire, N.B., to carry on the Lord's work there. Will friends remember him in prayer? The meetings here will be continued in the circus on Sabbath afternoons and evenings. Ned Wright took the services last Lord's Day.

R. L.

MR. J. P. SQUIRE, Central Hall, Hood-street, Newcastle-on-Tyne, would feel greatly obliged to any friends for gifts of books, &c., towards the circulating library in connection with the above place. The library is solely used by reclaimed men and women.

Little Things.

"As mountains are formed of little grains, and little drops make ocean's depths, so the sum of life's great joys and cares is made up of little deeds and little words."

ONLY a word of comfort
To the weary ones you meet,
May lighten their heavy burden,
For sympathy is sweet.

Only some self-denial
No earthly friend could see;
But the heart will hear a whisper,
"I know 'twas done for me."

Only some sweet wild blossoms
Brought to a sick one's room,
With their scent and smiling presence
May brighten the weary gloom.

Only a text of scripture
Read in an earnest tone,
May bring forth a blessed harvest
Where such good seed is sown.

Ah, who can tell the power
Of little words and deeds?
They float out from the Christ-like life
Like many light-winged seeds.

The years will come and vanish,
With footsteps still and fleet;
And at last some seed forgotten
Will blossom round your feet.

All work that's done for Jesus
Is certain to endure,
And if not *here*, yet *there* above
The harvest will be sure.

A. M. C.

Rescue Work in Poplar.

ON leaving The Elms, Walthamstow, last November, I fully intended taking residence in Manor College, Kirby-street, though having possession of only half of it, the other part being promised later on. But a severe outbreak of scarlet fever in this other part, resulting in two deaths, quite prevented the carrying out of that arrangement. In February last, the Committee dissolved, and it was decided that we should work as associates. Then I had a severe illness caused by blood-poisoning, which left great weakness and inability to do anything for some months.

Through the mercy of God that has all passed away, and I am now able to resume my duties and, taking a new departure, go forward in the cause of Rescue Work.

In 1883 we were able to send 120 girls to service; four married; fourteen emigrated; two died; twenty-four were sent to other homes; twenty-seven to friends; three to lunatic asylums; six to the Union; eighteen to hospital; and six were dismissed. This made it an expensive year, and disappointments, which I could not in any way help, left a debt which sorely fettered me when I came to Manor Cottage in May. There was, and still is, a great deal to do to make the Home comfortable, but some special efforts have nearly cleared off the liabilities, so that with much lessened expenses the work will now, I hope, proceed to be very useful. Since November we have admitted forty-five, and sent twenty to service; fourteen are in the Home now; we have an efficient staff of unpaid workers. Scarcely a day passes but some applicants have had to be refused for want of funds.

Associates are now joining who will work with me cordially, and I most prayerfully ask to be spared the necessity of turning girls away for want of means. Any lady who will give me the use of her drawing-room for a meeting will do us a kindness; I am glad to tell the method of our work, and the results which have gladdened our hearts. Our Treasurer is Mr. Henry Green, Blackwall, E. Gifts of clothing of any kind, and also subscriptions, will be most thankfully acknowledged by me. I shall also be glad to see anyone who feels interested in the cause on Mondays, Tuesdays, Thursdays, or Fridays.

ANNA WILKES.

Manor Cottage, Kirby-street, Poplar, E.

Letters to the Editor.

POLITICAL ECONOMY AND THE POOR.

Sir,—I thank you for your insertion of Mr. Samuel Smith's remarks on "The Wages of the Poor." In nothing is it more important that legislators and philanthropists should be thoroughly instructed than in the laws of Social Economy.

The science of Political Economy, which teaches these laws—laws of human nature—is fixed and inflexible as human nature itself; it in no degree checks the operation of spiritual motives, as I see in page 12 of the same issue it is sometimes supposed to do, or discourages the efforts of philanthropy. On the contrary, its function is so to guide men under the operation of all such motives, as that their actions shall most effectually secure the ends at which they aim. There is nothing more dangerous than unenlightened philanthropy. In social dynamics, so far as success is concerned, mere purity of motive goes for nothing. Motive power must drive one in the right way, or he comes to grief; and that, in such cases, the grief not of himself only, but of the unhappy objects of his philanthropy. W. M.

Dear Sir,—Doubtless many of your readers' with me, will be glad of the interest taken in the welfare of the poor by Mr. Samuel Smith, M.P., and others in the higher social scale. "The liberators, the deliverers, and the advancers of humanity, have always been those who were moved by the sight of injustice and misery rather than those spurred by their own suffering, for the more men *need* help, the less can they help themselves," says a modern writer.

But correct thought is absolutely necessary to right action. I feel bound to point out to Mr. Smith what I think will be admitted to be an unfortunate statement in his article on "The Wages of the Poor," viz., "It is hopeless to strive against *economical laws*, that are in their action as fixed and inexorable as *those of nature*." I think a full and scriptural refutation of such a statement is found in The Christian of November 15, 1883, page 5, which I quote: "He (the Apostle James) warns the rich of the miseries that shall come upon them. He will not recognise *the infallibility* of *political economy*. He does not believe in the righteousness of blind obedience to the laws of supply and demand. He will not assent to the proposition that wages rise and fall by a righteous sliding-scale which needs no interference. He says the hire of the labourers is kept back by *fraud*, and the cry of the workers is entered into the ears of the Lord of Sabaoth."

I am sure every servant of "the righteous Lord who loveth righteousness," will see the paramount importance of embracing and propounding scriptural sentiments and convictions on this burning question. A Reader.

Dear Sir,—It may be, as Mr. Samuel Smith, M.P., says in his article on "The Wages of the Poor," a true commercial principle to pay labourers according to their number, and not according to the value of the work done; yet to me it savours of extortion. I have lived many years in countries where the extortion is all on the other side, where the labourers are few, and they ask more than the value of their work. For instance, I have known farmers turn their cattle into the ripe corn rather than pay extortional labourers 1s. 6d. an hour to reap it. No doubt emigration is the true remedy for over and understocked labour markets, providing a due proportion of capital accompanies any large influx of immigrants; else the sad old cry would come ringing back to these shores, "I have no work to do." A Citizen from the Other Side.

"THE CLERGY REST-HOUSE."

Dear Sir,—Many of your readers will be glad to hear of the establishment of "The Clergy Rest House." Long experience of the necessities of the "working clergy" has shown us how little provision has been made for the resting of those who are emphatically bearing the burden and heat of the day. With small incomes, which they can do little to increase, and not seldom pressed down by family cares and sickness, they have too often no means of getting any change, even if they can for a time cease from public work. These cases are not few or hidden. They meet us everywhere.

Through the thoughtful kindness of some Christian friends, contributions have been sent to enable the taking and arrangement of a large and comfortable house at Bournemouth, in its most salubrious part. There a simple, but comfortable family home will receive the weary one. The expenses are far below those of lodgings, while all trouble and care in "providing" for each day is removed. I shall be glad to give any further details that any friend may desire.—Yours faithfully, (Mrs.) Mary E. Litchfield Layton.

Branksome Towers, Bournemouth.

The Fisk Jubilee Singers.

On October 6, 1871, the first party of Jubilee Singers started from the city of Nashville, Tennessee, almost as a forlorn hope, with the desire of raising funds for the extension and support of the Fisk University for coloured teachers. The story of their successful campaigns, by which £30,000 was raised for the educational training of the young freed-men and freed-women of the States—those whom the Emancipation Proclamation of President Lincoln had delivered from the house of bondage—is too well-known to need repetition.

Thirteen years have nearly passed away since that first party ventured forth "in weakness, and in fear, and in much trembling;" and now the Fisk Jubilee Singers are again amongst us, delighting us, as of yore, with that wonderful singing which must be heard to be appreciated. Many changes have taken place in the *personnel* of the company; but Mr. Loudin and Mr. Thomas still remain, while the places of Maggie Porter, Ella Sheppard, and the two Jacksons are filled by others, to whom it is equally pleasant to listen, who sing their slave-songs with the same grace and pathos, and who merit as cordial a welcome. Hearts are still touched by the old favourites, "Steal away to Jesus," "My Way is Cloudy," with the refrain, "Send Them Angels Down," "I've been Redeemed," "Swing Low, Sweet Chariot," and scores of others.

The present party have also a new selection of pieces, which are just as touching, just as "spiritual." The Jubilee Singers gave sacred concerts at Exeter Hall on both last Saturday and Saturday week. They are open to go to any part of the country. Letters should be addressed to Mr. H. C. Loudin, care of Messrs. Hodder & Stoughton, 27, Paternoster-row, London, E.C.

The Gospel at the Races.

As we were preaching under the well-known clock-tower at Epsom on the night of the Derby, we were conscious of a double power being at work. There was the *constraining* power of God in the testimony of the brethren, and the *restraining* power of God in keeping the people quiet. Certainly in this respect there is matter for thanksgiving. We are able to do now by the educating process of our work what we could not have done some years ago. For example, on this said Derby day six of us preached on the course itself for two hours till it was cleared for the first race, during which the amount of opposition was hardly worth mentioning, while some thousands heard the voice of warning and entreaty. This in itself shows that our work tells in making the people bear with the Gospel even if they do not receive it.

Another sign of progress was noted. Hitherto we have regarded "the miller" as a part of our reward, but this time there was no flour-throwing. The crowd at our meeting on the course on "Show-out Sunday" was also larger and more steady. But this doubtless was due in part to additional attractions. I hoisted an enlarged copy of my Dutch picture, "The Broad and the Narrow Way," on the stand from which we preached. We had also a musical instrument, and some part singing, including two female voices. On the Derby day also I had an ordinary English copy of the above-named picture hoisted on a pole, with a "Chart of Life for Sailors of all Nations"* on the other side. These served to attract the people while the brethren were preaching.

But the bulk of the work consisted, as usual, of tract distribution and personal conversation, on all the roads and footways leading to the downs. Here our brethren of the Open Air Mission and London City Mission stood day by day sowing the good seed of the Kingdom to thousands of thoughtless wayfarers. Probably during the week from 50,000 to 75,000 tracts, books, and cards were thus distributed; and it is impossible that this labour can be in vain.

Gawin Kirkham.

* Just published at 6d. by the Thames Church Mission.

The Goodly Heritage.

"The lines are fallen to me in pleasant places; yea, have a goodly heritage."—Psa. xvi. 6.

Fairer than others have, the lot that falls
Into my lap, cast there by Heavenly love,
Then why should I repine if Jesus calls
To momentary pain, my faith to prove?

Better than my deserts—O humbling thought!
No faithful servant I, reward to claim.
E'en when my best and hardest I have wrought,
Not single was the eye, nor pure the aim.

Far other might have been, had guardian care
Not overruled for good my wayward will.
Restraining mercy met me everywhere,
And changed to blessing what had else proved ill.

Lord, grant me light that I may understand
The fulness of this heritage divine;—
The hidden treasures of this goodly land,—
The riches of its growth of corn and vine.

Help me to realise it as *my* lot,
That with contentment I my cross may bear.
Then at my trials I will murmur not;
But in them all behold a Father's care.

Its value may I feel as day by day,
The time draws near when fadeless crowns are given.
Through toil to rest, is thine appointed way,
And life on earth prepares for life in Heaven.

Epping. Frederic Wagstaff.

A South African Bible Society.

The Rev. Dr. Hole, of Cape Town, who visited this country some years ago, writes to us the following interesting letter:—

"I am now in prosecution of a Mission entrusted to me by the British and Foreign Bible Society—no less than a tour, to advocate its claims through the whole Colony, the Orange Free State, the Transvaal, and Natal. I left Cape Town on March 12, and do not expect to return until November 15. At first I was somewhat doubtful of what I could do. I wished to avoid the mere secretarial presentation of facts and figures, but felt it might be difficult to combine these with the preaching of the Gospel. I find, however, that I can do both; and my tour resolves itself into a great Mission effort, which enables me to go from place to place, and, while advocating the Bible Society's claims, forming branches, &c., to lift up Christ.

"The Dutch ministers are most cordial and sympathetic, and, as an Episcopal clergyman, I have the opportunity of preaching the Gospel from the church pulpits. These have not in any case up to the present time been refused to me, my custom being to preach (on Sundays) in the English churches in the morning, giving the rest of the day to my other meetings.—Yours very faithfully, "Charles Hole."

Requests for Praise and Prayer.

PRAISE.—For the awakening and conversion of souls in the tent meetings, nightly, behind Trinity Hall, Battersea.

PRAYER.—For an evangelist returning from Adelaide, that he may be benefitted in health and blessed to many on board during the voyage.——For blessing on evangelistic work by Mr. Arthur Stavert, in Sutton Bridge, Lincolnshire.——Mr. Gawin Kirkham asks for distinct blessing on an eight days' Mission at Hull, commencing on June 8.——For blessing on tent services near to the Post-office at Kingston, Surrey, conducted by the London Evangelisation Society.——For Gospel meetings in a tent at Bromley, Kent, every Sunday in June.

Obituary.

REV. H. W. WITTEVEEN.

THE Church of Christ in the Netherlands has lost one of her most devoted and eminent ministers. On May 9, the Rev. H. W. Witteveen, of Ermelo, fell asleep in Jesus. In every sense of the word his life was Christ. Formerly a minister of the National Church, he was ejected from his parish for unflinchingly maintaining church discipline, and refusing to obey the commandments of men, contrary to the ordinances of his God and the dictates of his conscience. He soon gathered a little flock at a Mission church, which became the nucleus of Mission work to all parts of the world, Egypt, Soudan, Palestine, South Africa, Sumatra, Java, the United States of North America, &c. Also in his native country his evangelists laboured with signal blessing.

He was a mighty man of prayer. Daily he used to shut himself up in his little chapel to pray for hours together for his various institutions; many a wanderer has he been the means of leading to the fold. He was the first in this country to make the attempt to bring lunatics under Gospel influence.

Evangelistic Notes.

KENT.—A Conference of Christians was held in the tent at Bromley, Kent, on Bank Holiday, when several came together from various gatherings. A very happy and profitable time was spent.

TOLLINGTON HALL, Hornsey-road, formerly occupied by the Salvation Army, was re-opened last Sunday evening by a band of Christian workers. The prayers of fellow-workers in the Lord's vineyard are desired, that the meetings may be blessed to the conversion of many souls.

LONG ITCHINGTON, WARWICKSHIRE.—A series of services has been held here in a tent by Mr. F. Holmes, of the Evangelisation Society, London, and Mr. Humphries, of the Village Mission, in which the Lord has given much blessing; many have professed conversion and several backsliders have been restored.

COATBRIDGE, N.B.—A three weeks' Mission, conducted by Mr. George Cooper, has closed here. Great interest was manifested in the meetings; this was largely due to the fact that the ministers and their congregations threw themselves unitedly into the work. The results have been very gratifying; very many have given evidence of real blessing received.

Religious Services for the People.

THE Lord Mayor presided on Saturday afternoon at a meeting of about 250 ladies and gentlemen held at the residence of Mr. and Mrs. Reckitt, Caen-wood Towers, Highgate, in aid of the Society for Promoting Special Religious Services for the People in Theatres, Halls, and Mission-rooms. In opening the proceedings, his lordship said that the object which had brought them together was a very important one. If they looked at the condition of the large masses of the people in the poorer parts of London, they could not but feel that there was a great gulf separating them from the Christian influences around them. As those masses would not come to the Church, the Church must go to them. And that was the object of this association. He appealed to the public to give the support needed, and expressed the hope that, with the assistance of the Christian public, they might go on for another quarter of a century doing the same work, and that God would continue his blessing on their labours.

Rev. T. C. Udall, deputation secretary, said the object of the association was to be an auxiliary to the churches and chapels of London, and not in any sense a rival. They required £3000 a year to carry on their services, and he asked the meeting to remember their poorer brethren in Bethnal-green, Southwark, and other parts of the metropolis. The claims of the Society were also cordially advocated by Rev. Burman Casin, Mr. Arthur Pease, M.P., Rev. Newman Hall, Mr. R. F. Horton, Rev. H. W. Dearden, Mr. G. Nokes, Mr. H. M. Bompas, Q.C., Rev. D. Trinder, M.A., &c.

Notices of Books, &c.

Some very useful expository teaching will be found in a little volume entitled THOUGHTS ON SUBJECTS OF PRESENT INTEREST IN THE CHURCH OF GOD (6d.), by Rev. W. B. DOHERTY, St. Matthew's Vicarage, Bristol, from whom it may be obtained. Scriptural, Christ-exalting, and discriminating are terms fitly applicable to the chapters it contains.

We have received from *W. Mack*, 4, *Paternoster-square*, a volume consisting of FOUR-AND-FORTY YEARS' EDITORIAL ADDRESSES, written by DAVID ALFRED DOUDNEY, D.D., as editor of the *Gospel Magazine*. They are justly said to contain Christian counsel and comfort, and will doubtless be specially welcome in their book form to readers of the magazine, and others who sympathise with the school of thought it represents. The price is 2s. 6d.

HEATHEN MYTHOLOGY CORROBORATIVE OR ILLUSTRATIVE OF HOLY SCRIPTURE. By HUGH BARCLAY, LL.D. *Hamilton, Adams & Co.* 2s. 6d. Will be found to be a most suggestive and useful work. First delivered in the shape of public lectures, the contents of the book were afterwards published serially in the *Christian Treasury*, and now in collected form furnish a handy book of reference for Bible students. A large amount of information gathered from various sources is presented in small compass. A brief sketch of the lamented author's life is prefixed.

THE LIFE OF PASTEUR GEORGES FISCH (in French), by his Son, gives us a most attractive picture of a man devoted to God from his youth. His zeal in the furtherance of God's kingdom in France was great. Mr. McAll in Paris found in him his most active auxiliary, "his right arm," as he said. His youth was bright and full of trust in God; whether engaged in athletic pursuits, or in distributing tracts (for which he was once imprisoned for three or four days), his object was to do all to the glory of God. His last words were, "Pray; I have great confidence in prayer." (*Paul Monnerat, Paris.*)

REASONS CONCERNING OUR HOPE. *Alexander & Shepheard.* 2s. 6d. The author conceals his name, but, whoever he is, has rendered good service to the cause of truth by his thoughtful and frank examinations of the basis upon which our faith in Divine revelation is built. The credentials of Christianity are set forth with fearlessness and a firm conviction of their invulnerable character, and the Bible shown to be from every point of view worthy of the position it holds as the veritable Word of God. Difficulties and honest doubts are recognised, frankly considered, and satisfactorily met. The book is addressed to those "who find the battle of thought come as early and inevitably as the battle of life;" such cannot do better than read it with the care and consideration it merits.

THE LIFE OF CHRIST. By Dr. BERNARD WEISS. *T. & T. Clark, Edinburgh.* 3 vols. 10s. 6d. each. We are glad to draw attention to the third and concluding volume of this able work. This new Life of our Divine Lord forms a contribution of the highest value to Biblical science. No thorough student of the Great Biography should willingly be without it. While saying this we are compelled, in justice to ourselves, to acknowledge that, after a German manner, there is an occasional freedom in dealing with the inspired sources of the history which we do not think advancing criticism will sustain. Already opposition has been taken to some of the conclusions in the long and learned treatise in the first volume upon the origin of the four Gospels. But the value of the work remains, notwithstanding these drawbacks. Its defence of the authority of the New Testament Scriptures, on purely historical grounds, is impregnable Its refutation of a reckless rationalism and an unlearned criticism is most complete, and places the author in the very first rank of Continental expositors. The varied scenes of our Lord's earthly life are spread out with a reverence and loyalty which leave little to be desired. Although English readers are too often made aware that Dr. Weiss is writing in the presence of a hostile learning, there are never wanting marks of judicial calmness and spiritual penetration. We should assign the highest value to those chapters of the last volume which deal with the discourses of Christ, rather than with those which treat of events and miracles. The highest conception of the life of Christ has yet to come. Whenever that crowning work appears, the author will doubtless attribute his indebtedness to Dr. Weiss; and while he will reject in part, he will also recognise much in these three volumes which Christian scholars will not let die.

CREDENTIALS, CALL, AND CLAIMS OF THE CHRISTIAN MINISTRY. By Dr. DOUDNEY. 7s. 6d. *W. Mack.* Dr. Doudney is not only highly honoured and respected in the town in which he now labours, but has, through his writings, gained a warm place in the spiritual affections of many. This book is written in an easy, attractive style, recounting incidents of his early life, and abounding in anecdote and illustration. He has seen many temporal trials, but these have only been channels for the mercy of God to flow through. The letters which, as an editor, he wrote and received on the subject of "The Christian Ministry" are given in full, and anyone seeking such instruction cannot fail to derive blessing and profit from their perusal. The whole concludes with an interesting narration of his labour in Ireland, extending over a period of twelve years. We are sure no one can read this excellent work in vain.

WE have also received the following books:—

Macniven & Wallace, Edinburgh:
Lectures on the Churches of Christendom, 5s.
Lectures on the Evangelical Succession, 5s.

Literary Society, 376, Strand:
Right for Right's Sake, by Emily Fleming.

ADDITIONAL MAGAZINES RECEIVED FOR JUNE.

Irish Congregational Magazine — Open Doors — South American Missionary Magazine—Evangelical Christendom—Church Missionary Juvenile Instructor—Children's Advocate — Church Missionary Intelligencer — Church Missionary Gleaner—Woman's Work—Science Monthly—Sentinel—Life of Faith—Railway Signal—On the Road—Christian Million (Part)—British and Foreign Bible Society Reporter—Congregationalist—City Mission Magazine—Our Own Gazette—Onward and Upward—Gospel Temperance Monthly—Work and Leisure—Service for the King—Herald of Peace—Bradford Y.M.C.A. Monthly—British Friend—Irish Christian Union Magazine—House of Rest Monthly—Pulpit Treasury—Jewish Intelligencer—Our Little Lads.

Pamphlets received:—Was Paul Crucified for you? The Unknown Sufferings of Christ, by late Bishop of Peterboro' (Church of England Book Society, 11, Adam-street, Strand, 4d.)—Inaugural Address to Society for Study and Cure of Inebrity, by Dr. Norman Kerr (H. K. Lewis, 136, Gower-street, 1s.)—The Survival of the Soul (Elliot Stock, 6d.).

Dr. James H. Brookes, St. Louis.

DEAR BROTHER,—Permit me, through THE CHRISTIAN, to call attention to the visit of Dr. J. H. Brookes, of St. Louis, who hopes soon to be in Ireland and England. Our greatly honoured friend has been prostrated through overwork, and now leaves our shores with his family, to seek rest and recuperation elsewhere.

Dr. Brookes' reputation is world-wide as a preacher, teacher, and writer. His books have had an extensive circulation. As a preacher his style is eminently Scriptural, expository, exceedingly clear, and direct. His Bible knowledge is marvellous. Gifted with rare powers, highly cultured, a scholar, and, above all, a man anointed with the Spirit of God; humble as a child, yet fearless as a lion, he has been for many years a sustained witness of the Word of God. The novelties of the hour have not moved him from the faith and hope of the Gospel.

Our brother may not be permitted to preach frequently through physical weariness, but as he is to give addresses at the Dublin Meetings, and at the Mildmay Conference, we hope many will hear him. I trust, also, that all Christians will give our beloved brother a hearty greeting and a friendly welcome.—Yours ever,

GEORGE C. NEEDHAM.

Manchester-by-the-Sea, Mass., May 21.

WORK AMONGST YOUNG GIRLS.—Mrs. Fisher has for some time been engaged in a very blessed work amongst young girls in the city. A "praise band" from different houses of business meet twice a month for mutual encouragement and prayer; this has already resulted in much real good. House to house visitation, dinner-hour meetings, and a Flower Mission, all tend to gladden the hearts of many whose lot it is to work in the close workrooms of our crowded city.

NORMANTON CHRISTIAN ARMY.—This Mission has now been actively at work for nearly twelve months, and has been up to the present greatly owned and blessed of God in the conversion of sinners. We require a much larger building. Some of the vilest characters in this place have been converted, and are now working for Jesus. The sum required for the erection of a wooden building to seat 900 persons will cost about £600. Will the readers of THE CHRISTIAN do what they can to help us?—PHŒBE ALICE GADSDEN, 11, Longclose-grove, Normanton, Yorks.

Holiday Helpers.

EARLY in July the hundred students of Mr. and Mrs. H. Grattan Guinness' Institute for Home and Foreign Missions will be dispersing for the long vacation. Some of them would be glad to supply the pulpit of ministers taking their annual holiday; others would be suited to help in village Missions or in tent work, or evangelistic efforts of any kind; while a few foreigners would like to undertake the charge of boys at home for the holidays, teaching them conversational French or German. Application for the services of any of these brethren should be made early to Harley House, Bow, E.

During the summer vacation the country branch of the institute, Hulme Cliff College, Curbar, is thrown open as a summer resort for Christian families requiring change of scene and air. It is situated in the most beautiful part of Derbyshire, between Matlock and Buxton, a mile from Chatsworth Park, in a remarkably healthful and attractive neighbourhood. Particulars on application.

Continental and Foreign Notes.

NEUCHÂTEL.—A large meeting of Swiss Temperance and Blue-ribbon Societies was lately held here, the subject being "The Struggle against Intemperance by Individual Christian Effort."

THE Committee of the Algerian and Tunisian Evangelical Society have decided to place a colporteur-evangelist at Aumale, in Algiers, and another in Tunis; they have besides voted a subsidy for an evangelist at Oran.

THE YOUNG CHRISTIANS' FETE was held in May for the second time in the Oratoire, Paris. It was altogether a most successful and pleasant meeting; remarkably suitable addresses were delivered by Messrs. Bersier, Décoppet, Monod, Récolin, and others.

CONFERENCE IN GERMANY.—At Argoire, Baden, a Conference was held in May, when the principal subject considered was "The First Resurrection." The greater number of the speakers thought this would take place *before* the appearance of Antichrist, but the more practical side of preparedness and holiness was most dwelt on. Temperance work was also considered.

AUXERRE.—Pastor Eynard is utilising the *Salle McAll*, when not in use for meetings, as a reading-room for soldiers; it was immediately frequented by them, and is much appreciated as a pleasant change from barracks or the public-house. M. Eynard has also adopted a new method of evangelisation. He goes into the suburbs of the town to any friends known to him and there conducts a sort of family worship, to which the neighbours are invited. He thus readily falls into conversation and succeeds in removing many difficulties, by answering objections and doubts. Much good has thus been done.—*Société Evangélique de France.*

SUICIDE AND JESUITISM. — Vincent Carafa, seventh General of the Order of Jesus, practised the most severe asceticism, though he knew that he was thereby shortening his life. He justified himself by saying that these austerities would soon put an end to this life of miseries, and would bring him all the sooner into the glorious presence of God. "I ought," he added, "in every way to mortify, and injure both body and mind, granting myself nothing that is pleasant; in short, hating myself, and shortening my life." How different is this from St. Paul's "keeping the body under, that body, soul, and spirit might be ready for the Master's use."—*Le Christianisme.*

PORT SAID.—Mr. G. A. Eoll writes that he and his family reached this port on April 12; he has since been occupied in Gospel work among the sailors on board ship, the patients in the hospital and the inmates of the prison. He has come to the conclusion that a floating Bethel will be the best medium for reaching the numerous seamen who visit the port; for preserving them from the abounding temptations of the place, it will be better than a Bethel on shore. If the way opens he also hopes to establish a Home for Destitute Seamen. He is distributing Gospels, a supply of which, in thirteen languages, was granted by the Crystal Palace Bible Stand.

STRATFORD CONFERENCE HALL.—The opening of this Hall, which was announced for June 30, has been altered to Monday, June 23.

Notices.

PONTYMOILE.—We are requested to state, in answer to inquiries, that the correct postal address of Mr. T. J. Wintle is Pontymoile, near Pontypool, Mon.

COMMUNICATIONS RECEIVED WITH THANKS—A.A.S. F.J.S. G.L.D. M.M. W.A.B. E.G. J.S. D.C. S.F. P.A.G G.K. C.K.T. M.T. M.B. D.E. Lady H. (Tele) H. J.C.R. W.A. F.W. M.M.K. G.A.C. W.T. B. E.E.P. A.R.B. T.P. C.C. C.S. W.A.G. E.C.G.T. L.R. A.O.F. L.A.S. J.C.R. R.T. A.M. F.M. J.F.W.D. P.E.B E.B. J.W.J. A.D. J.S. W.L.L. G.C.M. G.P. H.J.G. J.A.B. E.R. L.M.T. W.F. C.D. F.S.S E.G. H.P. C.W. G.B. T.J.B F.H.W. R.H.W. R.L. R.T. M.S.C. T.W. T.M.W. T.S. C.B. E.F. J.S. O.N. R.C.A.M. M.B. W.R.D. F.J.R. F.D.H. L.B. A.L.S. J.J. H.E.B. H.B. W.C. R.A. R.H. F.W. H.T.

APPLICANTS FOR TRACTS.—Mr. J. P. Squire, 32, Oak-street, New Benwell, Newcastle; E. Smith, 56, Richard-street, Commercial-road E.; Miss Barrett, 50, Clapton-common, Upper Clapton, N.; W. Mortlock, 1, Dace-road, Monier-road, Old Ford; W. H. Browne, High-street, Winslow, Bucks; Mr. G. F. Hilcken, Memorial Hall, Bethnal-green, E.; Mr. E. H. Lander, 7, Milton-street, Liverpool-road, Patricroft, Manchester; Mr. A. Dunn, 222, Holm-street, Glasgow; Mrs. Sayer, 46, Hereford-street, Marylebone-road, N.W.; Lucy A. Jackson, 2, Jessamine-cottages, Whitehorse-road, Croydon; H. Norman, Wellesley-court-road, Croydon; Mr. Butler, 95, Maldmay-grove N., London, N.; H. J. Clayton, 38, St Thomas'-road, Stepney, E.; E. Williams, 17, Liversage-street, Derby; E. Peters, High-street, Stevenage, Herts; G. Badham, High-street, Chipping Campden, Gloucestershire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send us the name of one or more responsible referees.]

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY.

CLOSING LONDON MISSION.

TEMPLE GARDENS HALL, Thames Embankment. Week days: Bible Lecture, at 3 p.m; Evangelistic Address at 8 p.m. No afternoon meeting on Mondays. Sundays: Address to Christian Workers, 8 a.m.; Evangelistic Address, 11 a.m.; Evangelistic Address (Women only), 3 p.m.; Evangelistic Address (Men only), 7 p.m. No Service for Children on Saturday afternoon. Admission to all meetings by ticket, obtainable at—Exeter Hall, Temple-gardens Hall, 186, Aldersgate-street, 41, Coleman-street (Ground Floor); also at Booksellers, 79, Cheapside, 129, Fenchurch-street, 9, Old Broad-street, 14, New Broad-street, 39, Walbrook. All free of charge. Admission at a quarter of an hour before each meeting without tickets. Meetings for men all next week at 8 p.m. (except Saturday).

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. SHULDHAM HENRY, at Merrion Hall, Dublin, in June; Harrogate in July.

MESSRS. FULLERTON AND SMITH.—Till June 22, Dundee.

REV. W. HASLAM.—During June at Cahir, Dungarvan, Bandon, and Cork.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., Sundays in June, 11 and 7; Burlington Hall, Savile-row, Wednesdays, at 8.

STEPNEY MEETING HOUSE.—Mrs. Reancy at 3 p.m. on Sunday next.

CLAPTON HALL.—Mr. Herbert W. Taylor will preach (D.V.) during June; Sundays, 6.30.; Fridays, 7.30.

AGRICULTURAL HALL, Islington, N.—Sunday, June 15, 3.30 p.m., Rev Ed. A. Stuart; 7 p.m., Messrs. Elvin and Keys, and a soloist.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. H. Hankinson at the South London Conference Hall, Clapham-road, each Saturday in June, at 3 p.m.; Mr. E. Arrowsmith at the Pavilion, Brighton, June 12–29; Mr. G. Bannister at Ardrossan.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Kilburn Hall (*not* Town Hall), Kilburn-gate; Hammersmith: Temple of Varieties, King-street; Mornington Hall, corner of Granby-street, Hampstead-road—all, Sunday, 7 p.m. Nightly services at 8 in the Tent, Blythe-road, West Kensington.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, CITY, E.C. — Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday excepted). Bible classes and members' meetings, &c., suspended during the Mission.

BURLINGTON HALL, 23, Savile-row, W.—Thursday evening, June 12, at 8.45, lecture by Rev. John Telford, subject, "Christianity in the Fourth Century." Sunday, June 15, at 3.15, Bible-reading, by Mr. A. Woods, "Solomon: Wisdom and Knowledge." Prayer meetings as usual.

THE PRIORY, 198, Upper-street, Islington. — Thursday, June 12, at 8.30 p.m., address by Mr. J. H. Pigott. Wednesday, 6 to 10 p.m., anxious inquirers and strangers welcomed.

MISCELLANEOUS.

UPPER NORWOOD.—Drawing-room meeting at Stafford House, Tudor-road, at 3 p.m., every Thursday.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields.—Tuesdays in June, at noon, Dr. Aveling.

NORWICH CHRISTIAN CONVENTION.—Agricultural Hall, July 9 and 10. Particulars from Mr. G. Chamberlin, Colney Hall, Norwich.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 13, at 7 p.m. Rev. Thornly Smith on "The Promise of the Father." Tea at 6.

THE TUESDAY MEETINGS at Rev. W. E. Boardman's, 3, Rochester-square, are discontinued. When resumed will be at 3, Highbury-place, N. Notice will be given.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. June 13, Rev. J. B. Figgis; 20, Rev. C. A. Fox.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, June 18. Tea at 6; meeting at 7. Dr. Macnutt will give the address.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: June 12, "Men Wondered at;" 19, "Remarkable Restorations."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 7, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Kingsland Gospel Mission (Week in Country)—H. S. 10s.; N. L. 5s.; A. H. C. and M. C. £1.. ..	1	15	0
Mr. D. L. Moody's Schools, Northfield—M. A. P. ..	0	10	0
Rescue Society—J. G.	1	0	0
Mrs. Fisher's Work among Young Women—A. Z. ..	5	0	0
Home for Soldiers, Cairo (Miss A. Todd)—A. Z. ..	5	0	0
Mrs Grover's Orphan Home—A. Z.	10	0	0
K., address particularly required.			
Dr. Barnardo's Homes—M. S. £10; A. S. W. £5; Old Hall School, 9s.; O. P. 10s.; Mrs. R. £1; Miriam, £5; L. 1s.; C. E. M. 2s. 6d.; A. J. 11s.; (*Emigration Fund*) A. Z £10	33	2	6
Miss Mittendorff's Orphan Home—A. Z.	20	0	0
Scripture Readers' Society for Ireland—M. E. £2; Mrs. R. £1	3	0	0
Cork Soldiers' Institute—M. E...	2	0	0
Soldiers' Institute, Gibraltar—M. E.	2	0	0
Mr. Fegan's Boys' Home—H. S. £1; Mrs. R £1; L. 10s.; M. S. £5	7	10	0
Day in the Country Fund—A. M. G. £2 2s.; F. H. 10s.; W. £5; T. H. £5; O. P. 5s.; H. R. V. £10; C. C. F. A. 10s.; A. H. C. and M. C. £1; Miriam, £5; S. R. Y. 6d.; M. R. £2 2s.; M. G £1; T. T. 5s.	38	14	8
Messrs. Moody and Sankey's Work in London—J. C. H. 5s.; Miss B. £5; G. B. 2s.; E. C. C. B. £1; J. M. B 4s.	6	11	0
Syrian Colonization Fund—E. X. A.	1	0	0
St. Giles' Christian Mission—H. H. S.	1	0	0
London Medical Mission—H. H. S. £1; E. M. B. £1	2	0	0
Marylebone Medical Mission—H. H. S.	1	0	0
Miss Leigh's Work, Paris—H. H. S. £1; M. L. £1; M. S. £1	3	0	0
Miss de Broen's Work, Paris—H. H. S. £1; S. C., Exeter, £5..	6	0	0
Irish Church Missions—H. H. S.	1	0	0
Thames Church Mission—H. H. S.	1	0	0
China Inland Mission—O. P. 10s; V. W. 10s.; E. J. P. £1	2	0	0
Punrooty Mission—O. P.	0	10	0
Mildmay Mission to the Jews—O. P 10s.; E. J. P. £1	1	10	0
Children's Special Service Mission—O. P.	0	10	0
Friendless and Fallen—O. P.	0	5	0
Mr. W. J. Lewis—R. A. M.	7	10	0
Mission to Kabyles—V. W. 13s.; (*Tangiers*) Miss W. 10s	1	3	0
Miss Robinson's Projected Work at Alexandria.. Mrs. R.	1	0	0
George-yard Ragged School—(*Day in Country*) M. J. M.	0	0	6
Home for Aged Blind Christian Women—M. J. M...	0	0	6
Congo Mission (Rev. H. G. Guinness)—E. J. P... ..	1	0	0
Soldiers' Institute, Portsmouth—L.	1	0	0
British and Foreign Bible Society—E. M. B.	1	0	
London City Mission—S. R. Y. 2s.; W. J. E. £5; (*Jubilee Fund*) E. M. B. £1	6	2	0
Cow-cross Mission—(*Day in Country*) E. C. W. ..	0	5	0
Miss Baxter's Temperance Cart, Southall—Mrs. R...	1	0	0
Widow of the late H. Moorhouse—A. H. C. and M. C.	1	0	0
Free Distribution of the Scriptures—H.	5	0	0
Rev. R. W. McAll's Work, Paris—Miss C. E. D. £20; S. C., Exeter, £5	25	0	0
Crystal Palace Bible Stand—M. L.	1	0	0
Aldershot Mission Hall—M. L.	1	0	0
Working Lads' Institute, Whitechapel)—W. H. S. ..	0	2	6
Philo-Judæan Society (Day in Country)—C. B. 10s.; E. B. 2s. 6d.	0	12	6
Dock Labourers' Mission—(New Branch) Three Friends	0	15	0
Holloway Mission (Mr. Putterell)—J. A.	0	5	0
Bridge of Hope, Radcliffe—W. J. E..	5	0	0
Homerton Mission—Mrs. S. L.	0	10	0
Miss Robinson's Work among Sailors—M. S.	1	0	0
Stornoway Coffee-house—M. S.	0	0	6
Glasgow Prison-gate Mission—M. S.	1	0	0
Mrs. Hilton's Creche and Orphan Home—M. S....	1	0	0
Lady Hobart's Family Emigration Fund—X. M. ..	13	0	0
	£223	4	3

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Penzance, 10s.; J. B. (Portrush), £1.

Smiles for Tears (Week in the Country for Schools of Kingsland Gospel Mission)—H. C. £3; Loudon, W. 5s.; Halesworth, 2s. 6d.; M. A. P. 10s.; E. P. 5s.; J. M. 5s.

Good Work at Southall—Miss Baxter gratefully acknowledges the following anonymous donations: L. B. S. 2s.; Penzance, 10s.; E. V. £1.

THE ANCHORAGE MISSION.

THE ANCHORAGE HOUSE, Regent's Park, N.W. THE MISSION HALL, Queen Anne's Gate, Westminster.

Committee—GEORGE HANBURY, Esq.; Rev. H. E. FOX; Colonel STUART WORTLEY.

GOSPEL MISSION AND PREVENTIVE WORK.

In addition to the Sunday and Week-day Services, Sunday Schools, Mothers' Meetings, &c., in the Mission Hall, Classes are now held for the instruction of young girls of various ages in the truths of the Gospel, and for teaching them sewing, cutting out, mending, and other such things as may be useful to them in their various positions in life.

Bible Classes for domestic servants, young women in houses of business, and others, are being arranged. All classes are conducted by Ladies.

RESCUE WORK.

The Anchorage House meets a great and acknowledged want, *in sheltering respectable young women who have been led astray.* Many and many a poor creature, now sunk in the sinful life of our great cities, might have been saved had such an opportunity come before her in the early days of her sin.

Special Mission Services are held from time to time for women living in sin.

The whole work of the Mission is directed towards producing a clear and definite change of heart, through simple belief and trust in the Atoning Blood of the Lord Jesus Christ. The work accomplished during past years shows that the blessing of GOD rests on what is done with that view only.

The expenses are necessarily heavy, and an earnest appeal for assistance is made to those who sympathise with work carried on on the lines indicated above. No debt will be incurred, and the work done can therefore only be in accordance with the funds sent in from outside sources, in aid of that found by the Members of the Committee and their friends.

Papers, containing a full account of the work of the Anchorage Mission, including suggestions as to the way found wisest by experience to overcome certain difficulties found in dealing with young women about to become mothers, and rules for admission to the Anchorage House, will be sent on application by letter (not post-cards), to Mrs. H. STUART WORTLEY, President of the Ladies' Committee, Rosslyn House, Grove End Road, N.W., to whom, to any Member of Committee, or Messrs. MORGAN & SCOTT, subscriptions, which are much wanted *now*, may be sent.

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ST. LEONARDS-ON-SEA.—Educational Home for the Daughters of Gentlemen. Foreign and English Governesses. Lectures. Finishing Masters. First-class education, with Christian training and home comforts.
Miss PRICE, Silverlea, Chapel-park-road.

KONIGSHEIM. — Weston-super-Mare.—The LADY SUPERINTENDENT of this Home for Governesses desires to recommend several well-educated and refined Christian Gentlewomen, of considerable experience, capable of taking any position of trust, and with excellent testimonials. One of these ladies is accustomed to travelling, speaks French and German fluently, and is open to holiday engagement.

GREENFIELD VILLA, Beaconsfield road, New Southgate London N. - Preparatory School for Boys, conducted by Miss PRICE. A limited number received. Home comforts with careful training. Locality healthy. References to clergy and others. Half term, June 14.

A CHRISTIAN LADY (Swiss), married and elderly, wishes to receive into her home three or four young Girls; motherless children, or those whose parents are abroad, preferred. The children would have the advantages of one of the Ladies' schools in the town. Terms moderate; no extras, except music and washing.—Madame C. B., Poste Restante, Avenches (Vaud), Switzerland. References to several Swiss pastors.

PREPARATION FOR ORDERS, or Theological Colleges.—A North London Vicar, who has prepared many for the Ministry, offers partial assistance as above, in return for partial assistance in Parish work, principally on Sundays. —Address, with references and particulars, Rev. H. R., care of Messrs. Dawson & Sons, 121, Cannon-street, E.C.

A LADY SEEKS for her daughter of 8, in W. or N.W. suburbs of London, a decided Christian Lady, who takes a few pupils, where earnest Christian teaching and conversion is made the first importance, and health and education carefully attended to.
N. M., 39, Cornwall-road, Bayswater.

SINGING (Sacred or Secular).—Madame D'ESTE gives lessons on moderate terms. Voices cultivated, improved, and strengthened. Most successful method.—Academy, 261, Tottenham-court-road (a few doors from Oxford-street).

WANTED FOR SEPTEMBER, at a Ladies' Boarding School in Holland, an English teacher (Prot.), devoted and cheerful Christian, to teach her own language and its literature thoroughly. Ability for drawing and painting will increase the salary.—Miss DE VRIES, Wateveld, near Zutphen, Holland.

CHRISTIAN NURSERY GOVERNESS wanted, for children under 12, able to teach thorough English and French. One with Brethren preferred.
Mrs. OXLEY, 1, South-terrace, Rotherham.

SWISS LADY (middle-aged), linguist, musician, devoting two evenings to London Missions, offers her services, in return for comfortable home, to any family or select school, where spiritual influence is desired.
E. S., 5, Gordon-street, W.C.

Appointments, Situations, &c., Wanted.

A GENTLEMAN in the prime of life, late pastor of a church, desiring to meet with Open Brethren, would be thankful if anyone would procure him active employment, either in a bank, accountant's office, or as secretary. Is a good correspondent and accountant. Has had previous business experience.—E. H. A., May's Advertising Offices, 159, Piccadilly, London.

EVANGELIST.—Itinerant, country and village; or Saturday evening and Sunday open-air preaching; or Sunday indoor supply. Member of Open-air Mission.—J. D. Cox, 139, Camberwell New-road, S.E. Copy this address.

A YOUNG MAN (28), abstainer requires a situation as Timekeeper, or attend a Gentleman. Would like to travel. Good references.—B. G., 24, St. James's-road, Forest-lane, Stratford.

AS COACHMAN.—Married, no encumbrance. Good character. Total abstainer. S. HOLTON, 53, Landor-road, Clapham-road, S.W.

A LADY WISHES to recommend a useful boy of 15, as Stable boy, or to work in the garden. Has learnt to wait.
Mrs. C., Combe Grange, Bath.

SCRIPTURE READER, leaving his present situation, is in want of a similar engagement. Has had 25 years' experience in visiting, cottage meetings, Sunday and night schools, care of reading-rooms, &c. Has been active, earnest, and useful in his work. Most satisfactory references.
J. BIDDELL, Weston Turville, Tring, Herts.

WANTED IMMEDIATELY, by an educated married Lady, without encumbrance, whose husband is abroad, an engagement as Useful Companion to an elderly Christian Lady Good references. Salary necessary.—A. B., Mr Warham, Library, Clevedon, Somersetshire.

A LADY WISHES to recommend as Young Ladies' Maid, a good dressmaker Highly respectable. Been out before.
A. B., Higham, Rochester.

MATRON, or Matron and Teacher, in an Orphanage for Children; or Useful Maid to a Lady, where she could help in Christian work. Age 29. Salary £35.—Miss Fox, Minsmere, Maldon-road, Wallington, Surrey.

MATRON, ASSISTANT MATRON who does not object to nursing, also LAUNDRESS competent to take charge and instruct, required for Home at Hampstead for Fallen Women. Decided Christians. — Apply, stating qualifications and salary expected, SECRETARY, 88, Queen-street, Cheapside, E.C.

A LADY who has been engaged in Education many years, desires a position of usefulness. No objection to temporary engagement; or companionship to invalid.
KETA, Wilson, Stationer, High-road, Kilburn.

COMPANION to a Lady.—A young Lady (25), total abstainer, wishes for a situation as above. Would like to travel. Good references.—R. G., 24, St. James's-road, Forest-lane, Stratford.

USEFUL COMPANION, or Assistant in Housekeeping.—Engagement desired by a Lady, of active and methodical habits. Small salary. Churchwoman.
Miss N., 3, Park-road-terrace, Forest-hill, S.E.

HIGHLY RESPECTABLE PERSON seeks an engagement to attend on elderly or invalid Lady; or Housekeeper where one or more servants are kept. Highest references.—H. M., Avenue House, Finchley-lane, Hendon, N.W.

SECRETARY or Companion. — Situation urgently needed by daughter of a Free Church minister. Well qualified; good reader and amanuensis, and musical. Small salary.
L. D., 5, St. Margaret's-road.

WANTED by Young Lady (20), a situation in Christian family as Mother's Help and Nursery Governess to two or three children. Good references.
A. J. A., 5, Prince Arthur-road, Hampstead, N.W.

HOUSEKEEPER OR MATRON (Brighton preferred).—A Lady strongly recommends an efficient young Lady who has been four years with her in that capacity
T., 117, Crawford-street, W.

A LADY WISHES to find a light place under cook and housemaid for a Girl who has difficulty in getting a character. Honest and willing.—A. B., 40, Montagu-square.

AS USEFUL ATTENDANT on a Lady, invalid or otherwise, or Housekeeper to a Gentleman, by a highly respectable person, age 39. Good reference.—A. P., Hill House, Wedmore, Weston-super-Mare.

COMPANION, Housekeeper, or Amanuensis.—A Christian Lady highly recommends a physician's daughter (over 30), who is cheerful, domesticated, accomplished. Experienced continental traveller. Dissenter. Excellent references.
C. M. P., Messrs. Deacon, Leadenhall-street.

HOLIDAY ENGAGEMENT wanted, as Companion, in the country or by the sea. Disengaged from July 19 to August 30. Good references.—H. K., 16, Pyrland-road, Highbury New-park, N.

AS HEAD NURSE to children out of arms, in a family of rank.—Situation wanted by a Christian Lady. Excellent testimonials. Salary nominal.
G. W., 83, Wellington-street, Gloucester.

WANTED IMMEDIATELY, an engagement as Useful Companion to an elderly Lady. Good amanuensis. Or Lady Help where servant is kept.
A. B., Mr. Gale, Halesworth, Suffolk.

A SITUATION as Sewing Maid is sought by a young person, aged 24. Has served an apprenticeship as dressmaker.
A. G., Marden Ash, Torquay.

A LADY DESIRES to recommend as Maid or Attendant, a thoroughly trustworthy person, aged 31. Dressmaker. Good needlewoman. Well educated.
C., Stickland Rectory, near Blandford, Dorset.

AS UNDER HOUSEMAID in a Christian family.—A Lady wishes to find a situation for a Young Woman, aged 21. Country preferred.—Mrs. BROWELL, Feltham, Middlesex.

AS UNDER HOUSEMAID, or Housemaid, in a quiet family. Aged 20. Can wait at table. Total abstainer. Two years' good reference.—E. L., Disley, Gresham-road, Staines.

AS HOUSEMAID in a Christian family in or near London. Age 21. Thoroughly good character.—E. J. C., care of Rev. D. Macmillan, Baptist Minister, King's Langley, Watford.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS WANTED. —The Church of England Scripture Readers' Association have one or two vacancies for active, energetic, and truly pious men, desirous of devoting their whole time to work for Christ. Age between 25 and 35. Stipend £77. Must be communicant members of the Church. Candidates resident in London and the neighbourhood preferred. Unsuitable applications not replied to. Forms of application and all particulars at the offices. Also vacancies for evening Readers in Clerkenwell. —T. MARTIN TILBY, Lay Secretary, Offices, 56, Haymarket, S.W.

ASSISTANT SECRETARY wanted, for Home Mission Society. Retired military man preferred. Stipend small at first. Earnest Christian, Church communicant.—Apply, stating full particulars, to Rev. C., 21, John-street, Adelphi, London, W.C.

GARDENER (Under) wanted, married, no family. Must understand his business, and be very strong and hard-working. Christian, abstainer. — Mrs. C. H. SPURGEON, Westwood, Beulah-hill, Upper Norwood.

STAR VILLA Orphan and Industrial Home, Rainham-road, Chatham.—Wanted, a Christian young person as Teacher, and Assistant. Only small salary at first.
Address, The LADY SUPERINTENDENT.

EXPERIENCED PARLOURMAID required. Age about 30. Strength, early rising, and activity essential, family being large. Dining and morning room to do. Quiet place as to company.
Mrs. OSWALD, New-place House, Southampton.

WANTED, by 1st of July, an Elderly Woman (Christian) to help nurse an Invalid Gentleman and assist in housework. Must be abstainer.
42, Kimbolton-road, Bedford, Beds.

WANTED AT ONCE, two steady, respectable Young Women, age not under 23 years, as Nurses. Training not essential. Further particulars and terms on application.
Miss PEARE, Ophthalmic Hospital, Maidstone.

THOROUGH HOUSEMAID, also an Under one, ages not under 28 and 16. Churchwomen and good plain needlewomen. Men servants kept. Wages £20 and £10, and all found. Good personal characters and total abstainers.
Mrs. W., Hoe-place, Woking.

MRS. VISICK wishes to replace her nurse, who has been with her ten years. Must be thoroughly trustworthy and energetic. Age from 18 to 25.—The Woods, Eastbourne.

WANTED IMMEDIATELY, experienced Plain Cook where housemaid is kept. Good wages. A Christian would be valued.—Apply personally or by letter, L. D., Stourport, Salters-hill, Upper Norwood.

WANTED, a thoroughly good Plain Cook, age over 30 years, for a small, quiet family. Wages £20; all found, except beer. Three servants kept, no kitchen maid. Good personal character of some years indispensable. Church of England.
Miss LAURENCE, Froxfield, Park-hill, Clapham.

COOK (good plain).—Quiet, regular family, six servants. Age 25 to 30. Wages about £20.—E. T., Chipstead, Chislehurst, Kent.

GOOD PLAIN COOK and General Servant wanted in Christian family. Abstainer. Parlour-maid kept. Wages £16 to £18.
Mrs. T., 18, Grange-park-gardens, Ealing.

A RESPECTABLE, trustworthy person wanted as General Servant. Must be strong, willing, and a good cook. Total abstainer preferred.—Apply immediately, Miss GURNEY, 2, Queen's-road, Richmond, S.W.

IOWA, U.S.A.—An English Gentleman can receive two Pupils on his farm at Le Mars.—J. VAN SOMMER, jun., 13, New-inn, Strand, London.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality, at market prices. A margin of 7d. per lb. profit to Agents who can earn £2 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C.

WANTED, respectable, clean, obliging man, as Indoor Servant, and to wait on invalid Gentleman. Wages £20, all found but beer.
Mrs. PRITCHARD, 37, Hamilton-road, Brighton.

HOUSEMAID required, June 24, at Forest-hill, who can wait well, and do plain needlework. Abstainer preferred. Two in family.
M., 7, Heathland-road, Stoke Newington, N.

AN EXPERIENCED General Servant wanted in a quiet Christian family. Good references required.
S., 143, Offord-road, Barnsbury, N.

GOOD GENERAL SERVANT wanted. Two in family. No washing. A conscientious person, having good references, would find it a comfortable home.—Mrs. CASSIN, The Firs, Tilford, near Farnham, Surrey.

CAN A LADY recommend a Housemaid, who understands the duties of Parlourmaid? A Christian and an abstainer. Must be good-tempered and willing. Washing put out. Good salary.
C. A. B., Wyvenhoe, Tennyson-road, Worthing.

WANTED, for the months of August and September, a Working-man Evangelist, for a country parish.
R. HEATH, jun., Greenway Bank, Stoke-on-Trent.

To Let, Apartments, &c.

VISITORS TO LONDON will find a Christian home at Taverner's London Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by DR. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. Youroe Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

PRIVATE and Commercial Hotel. —Visitors to London will find every accommodation at Keeley's "Bell" Hotel, 59, Euston-road; opposite Midland and Great Northern Termini, and within a few minutes of Euston (L. & N. W. R.). Easy access to all parts of London. Good attendance and very reasonable tariff.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-in-the-Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and Christian training.
THE SECRETARY, 4, Wellington-square, Hastings.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

DIPSOMANIA. — A successfully established private Home at the seaside for six, suffering from excess of morphia, chloral, absinthe, stimulants, or **Nervous Debility**. Christian care and influence. Judicious supervision and home comforts.
MEDICUS, 9, Stokes Croft, Bristol.

BED-ROOMS and Sitting-room to Let, or Sleeping-room and use of Sitting-room, with partial board. Domestic comfort studied. Terms moderate. Near station on N.L.R.; close to cars to City. Quiet Christian home; no children.—A. B., 77, Mildmay-grove, N.

BOARD AND RESIDENCE. — A very comfortable home for visitors to London, or for a permanent home. Situation central. Within easy distances of omnibuses or railways. Terms moderate.—C. M. B., 33, St. Stephen's-road, Westbourne-park, Bayswater, W.

REFINED HOME for Married Couple, in Widow Lady's large handsome house, newly furnished. Baths hot and cold. Pleasant garden. Most healthy suburb. Easy access to all parts. Terms 21s each.—Edinburgh House, 35, Parkhurst-road, Tufnell-park, London, N.

A MINISTER of the Gospel, having a large house in the most pleasant part of Barnsbury, would be glad to Let part of the same to any Christian or well recommended person. Could have drawing-room floor, breakfast-parlour, and extra bed-room if required. It is near train, tram, or 'bus to any part of London —Can be seen any day at 14, Thornhill-crescent, Barnsbury, N.

EAST CROYDON.—In best part, near Surrey Hills, lovely country, and Crystal Palace.—To Let, furnished, at nominal rent (or exchange for sea side), August and September, Gentleman's detached residence, 3 sitting, 6 bedrooms, bath, gardens.—YEDLEE, Fairfield-road.

APARTMENTS TO LET, Furnished. Bed-room and use of sitting-room, with American organ and piano. Close to tram or rail.—19, Lyndhurst-grove, Camberwell.

CHRISTIAN FAMILIES, and others who at this season are thinking about a few weeks' change, can generally be directed to comfortable lodgings at Farm-houses and elsewhere in the country; or at Bournemouth, or Swanage, Dorset, by the sea-side, by applying to SUPERINTENDENT of the Village Mission, The Manse, Breachwood Green, Wilwyn, Herts.

CAN ANY LADY recommend good comfortable Apartments at Brighton for a family, where the landlady is thoroughly honest, clean, and a good plain cook. Situation between the Piers preferred, either facing the sea, or five minutes' walk from it.
Miss R., 27, Blessington-road, Lee, Kent.

A LADY, residing within three-quarters of an hour's ride from London, wishes to meet with another Lady to share her home, either separate apartments or to board. Terms moderate. Pretty neighbourhood.—X. Y., Hardwicke House, Windhill-road, Bishops Stortford, Herts.

BLACKDOWN HILLS.—Furnished Lodgings. Two sitting, three bed-rooms with dressing-rooms. Splendid situation, near railway. Good fishing. Terms £1 weekly. (Engaged during August.)
Mrs. MAYNARD, Pencross-Hemyock, Cullompton.

HOME FOR CHRISTIANS, 54, Drayton-park. Quiet, comfortable residence, permanent or otherwise. Central position, within easy distance of Mildmay. Terms 18s. to 30s.
Address Miss H.

BOURNEMOUTH. — Comfortable furnished Apartments to Let, near Pine Walks, and within easy distance of the sea. South aspect. Home comforts. Terms very moderate, especially for permanency.
A. P., Brooklyn, Southcote-road.

BOURNEMOUTH. — The Priory Boarding Establishment, beautifully situated, two minutes from the Pier. Conducted with every regard to the comfort of visitors. Lawn tennis. Steamboat excursions daily.

EASTBOURNE.—Board and Residence in a small Christian family. House delightfully situated near sea and park, with extensive grounds. Terms from 26s. weekly.
C. D., 21, Furness road, Eastbourne.

BUXTON, Derbyshire. — Alpine Boarding House. Most pleasantly situated, on high ground, near Baths and Gardens. Comfortable home, with liberal table. Terms from 30s. per week.—Proprietor, Miss PALMER.

FURNISHED Sitting and Bedroom to Let, June 24th, with or without board. Semi-detached house, good garden, close to tram and rail.—FERNLEA, 8, Stamford-grove West, Stamford-hill.

LONDON, N. — Large detached House with charming garden, sheltered with good foliage, to Let for a month or six weeks, from July 24th, or exchange for house close by the beach in a bracing sea-side place, not far from town.—Grove House, Upper Clapton.

NORTH WALES, Snowdon district.—Required, from July 15, for six weeks, small Furnished House, with garden.
Mrs. BORGSTRÖM, 3, Palmeira-terrace, Brighton

NEAR SOUTHAMPTON, in a beautiful locality.—To Let, furnished, part of an eight-roomed House, situated in its own grounds, with conservatory, stables, garden, paddock, &c.
Laurel House, West End, Southampton.

ILFRACOMBE.—Furnished House to Let for some months. Lovely sea view; pure, bracing air. Eleven rooms. Two families no objection. Servant left. Six guineas weekly.
The Heights, 18, Oxford-grove.

ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment. Terms: board, lodgings, and baths, from 25s. per week. A congenial home for Christians.—Prospectus from C. CAMPBELL. Note the address.

PARIS.—Mme. DE PRADEL, 86, Boulevard de Port Royal.—Visitors or Students will find comfortable home, good board, and every attention given. Moderate terms, highest references. Easy access; healthiest part of city.

PASTEUR F. DUMAS, of Paris (18, rue des Boulets, near to the Place du Trône), is desirous of receiving, in September or October next, two young men as Boarders in his family.

SEA-SIDE. — A Lady highly recommends the Apartments she is just vacating at Mrs. HEWENS, Maisonette, German-place, Brighton.

ST. LEONARDS-ON-SEA.—Large detached House, with garden and tennis lawn, to Let, for six or seven weeks from the end of July.
Silverlea, Chapel-park-road.

BRIGHTON, 116, Lansdowne-place. —One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev. J. G. Gregory, Incumbent of Emmanuel Church.
Apply to the Misses ASHBY, at above address.

EASTBOURNE.—Pleasant Apartments close to sea, overlooking Downs; or a Lady only requiring three rooms, offers her comfortably furnished house on moderate terms, with good attendance. Excellent references.
G. J. A., 2, Compton-street.

WORTHING HOME OF REST FOR CHRISTIANS.—Close to the sea, with garden. Terms, from one to two guineas. LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

COFFEE TAVERN and Boarding House to Let, in the central part of Cardiff. Good opening for Christian man and wife.
R. EMERY, 20, Queen-street, Cardiff.

TO CONGREGATIONS in want of Chapel Accommodation.—To be Let, in Endell-street, Bloomsbury, W.C., a Chapel newly decorated, for religious services or meetings only, on Sunday afternoons or evenings, or during the week. About 400 seats. Good organ, and use of vestry-room. Rent from £40 to £50.
Mr. J. J. MULLER, 58, Dean-street, Soho, W.

Apartments, &c., Wanted.

A LADY WISHES to board for two months with a Christian family, end of July, in bracing air; or join some one, each paying own expenses. Continent preferred.
SEA, Post-office, 72, Princes-square, Bayswater.

WILL SOME CHRISTIAN FRIEND kindly allow an aged Minister the use of three unfurnished rooms and a little attendance for a merely nominal rent, out of love to the Master, as his means are exceedingly limited; and he is willing to preach regularly all the year round without any charge, or conduct a Gospel Mission amongst the poor.—R. W., Mr. Cullum, Stationer, Upper St. James's-street, Brighton.

Continued on page 22.

THE PHYSIOLOGICAL EFFECT OF MAGNETISM.

It should require no proof to show that the disturbance or deficiency of any natural energy or influence, such as we find in the Magnetic and Electric forces, must exert a very sensible effect on so delicate a nervous organism as that which exists in a human being. But if anything more were necessary to complete our evidence on the physiological effect and value of Magneto-Electricity, it is at once apparent in the following quotation from an authoritative work:—"It is singular that the Electric fluid, so powerful an agent in producing cohesion of inanimate substance, is also the great agent of chemical composition and decomposition, and, likewise, that this fluid is evolved by a mere change of motion in the particles of matter. It seems highly probable, therefore, from analogy, that a nervous fluid is extricated in like manner by a molecular motion or contraction of muscles, and that this fluid is the cause, not only of nervous and muscular cohesion, but is also the great agent of the vital compositions and decompositions which are incessantly going on in every part of the body." How wonderful in operation is this Magnetic force, and how desirable that its balance in the system should be preserved in health and restored in disease! The fact that the sudden contraction of a muscle will produce a sensible deflection of the needle of a compass is most significant, conclusively proving the relation of external Magnetism to nervous and vital force. We commend this evolution of nervous and Magnetic fluid to the attention of those who may still venture to presume that Magnetism has no physiological effect.

Magnetic influence, then, effects a general equalisation of the powers, functions, and forces of the system—that balance of the system which is in the highest sense worthy the name of health. Indeed, it is by no means necessary that to enjoy health a person must possess the muscular strength of the athlete or of the labourer. The lady in her boudoir may enjoy equal health, the requisite being a perfect balance of the functions—none operating in excess, and none failing for want of power. It is obviously impossible to lay down a general law, or to define the exact proportions of the Magneto-Electric forces necessary to the preservation of health and harmony in every individual. They must needs vary in varying temperaments, and even in the same person at different periods of life. We can scarcely over-estimate the equalising power of this agent. For whether the disturbance of health be in this direction or in that, whether it arises from an obstinately torpid condition of the bowels, or from a weakness which becomes apparent upon a slight change of temperature, diet, or excitement of any kind, it is the office of Odo-Magnetic influence to correct it by equalising or harmonising the functions of the body.

From Rev. Thornley Smith,
12, Sparsholt-road, Crouch Hill, N.
January 12, 1884.

"I ought, long ago, to have written to you respecting the Belt, for it has been of great service to me, and I am quite sure I could not do without it. I am a firm believer in the value of the Magnetic treatment of disease, and that it is one of the means which God often blesses, while sometimes He heals without means at all."

All those who experience loss of energy unfitting them for ordinary duties, and exposing them to debilitating, perhaps chronic disease, should make themselves thoroughly acquainted with the Odo-Magnetic mode of treatment. Mr. B. COPSON GARRATT has devoted many years of his life to the practical adaptation of the Superhuman force of Magnetism to the alleviation and cure of various forms of disease. His published essays clearly demonstrate the natural action of the remedy, and may be had on application at his Consulting Rooms, where a private list of 950 names may also be obtained.—B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

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The Christian.

OVER-PRESSURE IN ELEMENTARY SCHOOLS.

By A TEACHER.

I HAVE noticed that several times of late you have drawn your readers' attention to some of the evils of the present general system of education. I have wished that more might be said on this subject, as I feel sure that much good might be done by faithful dealing with the public on this question.

The letter headed "Cramming and Killing," in THE CHRISTIAN of April 3, applies chiefly to the children of middle-class people, as well as the quotation accompanying it from your issue of February 21. In the case of these children the chief responsibility rests with the parents themselves, who certainly ought to think and decide how their children shall be trained, and not leave the whole matter in the hands of the teachers.

But I think the case of the working people of this country far more serious. Their children are all in attendance at voluntary or board schools, which are chiefly supported by the Government grants earned by attendance and the results of examinations. A book might be written showing the evils that have arisen out of this system of "payments by results." Teachers have often been blamed for all these evils on the ground that they practice "over-pressure" solely from greed of gain; but if you consider that in the eyes of managers of schools, a teacher's whole character and value depend on the amount of money he can make, you will see how helpless he is in the matter.

The Government Code of Education lays down the standard of attainment for children, and, no matter how varied their capabilities, all the children in one standard must come up to the requirements of that standard. Suppose we take a school of one hundred children, and roughly estimate their probable classification. Ten per cent. will usually be above the average for intelligence, aptness to learn, and freedom from shyness and nervousness. These will pass in every subject, without any trouble being bestowed upon them beyond the ordinary routine of school and home lessons. About 40 per cent. more will be children of good average ability, who will pass if they are well taught, and cared for at home by parents who enforce regularity of attendance and pay strict attention to home lessons.

About thirty per cent. more will not pass without being "whipped up" to it. They will be those who are little cared for at home, some under-fed, more improperly fed, allowed to stay at home on any pretext by injudicious mothers (often because the fathers drink, and school-pence are hard to get), to play in the street until late at night, and to be as rude and noisy, and disobedient as they choose. To make these children come up to the requirements, the teacher must enforce attendance by any means in his power; he must drill them in the most necessary subjects all day long, everything must be set aside for them but what will make them pass.

Hence in many schools you will find these unfortunates drafted out for a cram lesson while the others receive the early morning Bible-lesson; they will have another extra lesson at play-time, if in a school where that happy interlude is still allowed; they will be kept in for more cramming for half or three-quarters of an hour after the other scholars are gone home, both night and morning. Poor little weary bairns! How they must hate the everlasting spelling, reading, and arithmetic! They are often entrusted to young teachers, with so much work to be mastered for each week. If the required progress is not made, this young teacher gets all the blame, so he crams and drills with all his might, and probably by the examination day most of this thirty per cent. manage "to pass under the examiner's rod."

Thus, out of our school of one hundred children, eighty may be brought up to passing point; but of these several will very possibly fail through accidents. One may be detected in trying to "copy," or in some other kind of mischief, and "failed" by the irate inspector as a punishment to both teacher and scholar. One or two more may fail through nervousness or misunderstanding, and often these will be children of whose success the teacher has felt certain.

But now we have the remaining twenty scholars to consider. Of these, at least, ten are utterly hopeless, some are dull in intellect, others are subject to weakness of body, or have been absent from school through illness just long enough to make it impossible for them to pass, but long enough to compel the teachers to present them for examination. Some of these may be withheld on presentation of a certificate signed by a doctor or the managers; but the inspector will be very suspicious about them, and will probably decide that at least half of them must not be exempted. The other ten will be the children of the lowest poor, who have been neglected in every way since babyhood. They have not been sent to school at all, till perhaps at six or seven years of age, the attendance officer has hunted them out; and, after all possible excuses have failed, they have been dragged or driven to school by mothers as unwilling as themselves. Need we say that, under the existing system of examination, such children are not welcome? They can only bring trouble and discredit to the already overworked and worried teacher. Perhaps they have come too late in the year to be eligible by attendance for the next examination, and they therefore take their place in the "Dunces' class." Every nerve of teaching power is being strained to the utmost to prepare those who *must* be examined, and others must take their chance till they too become eligible for examination.

Then all who are so hopelessly ignorant as to be incapable of passing the lowest standard open to them, are the greatest source of unrest in the teacher's life. Especially is this the case with older "Infants," who, if they are seven, even if only seven on the last day of the school year, *must* be examined in Standard I. By hard and patient work he might teach them much, if they would only come regularly and remain long enough, and most of them could be got ready to pass the year after. But this year's examination has to be met first, and this time they will certainly fail.

Every failure is a disgrace. Neither inspectors nor managers will know why a child has failed; and though a "failure" often represents more work than a "pass," no one but the teacher knows that. Every failure brings down the percentage, and percentage is credit, position, and daily bread to the teacher; so he is bound to keep the names of these unlucky children off his schedule if possible. It is often easy enough to do this. He has only to sternly enforce the ordinary rules of the school in most cases, and the undisciplined children soon rebel, and tell sad tales of hard usage at school to friends at home, which speedily bring clamouring mothers to the school, vowing vengeance on the teachers. The surest punishment they can think of is to send the children to another school, where they quickly pass through the same experience, and are removed to another. Often these children alternate in attendance, between three or four schools for several years, and are never examined in one.

(*To be concluded.*)

A Great People with Bad Laws.

IN the *Pall Mall Gazette* M. Emile de Laveleye describes our nation as a great people under bad laws, and proves his point by reference to existing anomalies in our home government. He refers to the land laws, and the unequal distribution of the soil, which is really vested in the hands of a very few; the insecurity of title deeds; the complicated system which practically results in accumulating fortunes for legal men at the cost of their clients; and the immense cost involved in any legal action of a civil kind. That these things are as this eminent Frenchman asserts cannot be denied. Rogues find our laws, in not a few particulars, helpful to their success, while honest men have difficulty in obtaining justice, through the complication and cost involved in seeking it. To such abuses as these our legislators need to turn their attention, in order to avert growing discontent.

M. Laveleye, in asking how it is that with such imperfect laws we are a great nation, attributes the fact to the religious principles which largely prevail amongst us. These teach us "to aim at perfection and to do good each man to his neighbour," and so counteract in great measure our bad legislation. The Quakers are justly spoken of as a class who, as apostles of peace, of justice, and equality, have brought not only England but humanity in general under a vast debt, and their prominence in philanthropy is traced to their close following of Gospel teaching. The 600,000 Sunday-school teachers, voluntarily working in our land for the good of others, are also appealed to as a proof of the power of religious sentiment. The religious atmosphere pervading the families of England, and more notably of Scotland, is said to be so different to what is found on the Continent, that one would imagine himself on another planet.

It is instructive to find such views propounded by a foreigner, and to ponder well his words when he exhorts us to reform, as soon as possible, our bad laws, and to carefully maintain and strengthen our religious principles, seeing they are the real cause of our pre-eminence.

THE BITTER BONDAGE.

By Rev. G. F. PENTECOST, D.D.*

"And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour."—Exod. i. 13, 14."

HERE we have a vivid picture of the sinner's condition in this world; or, in other words, we have a picture of the life of the unconverted. Sin is the hard taskmaster which the god of this world has set over the souls who are in his power.

It may be replied that sinners do not find it so. I am aware that there is a popular delusion, especially among the young, that the way of the Christian life is a hard and rigorous one, in which all the spontaneous and joyous instincts and impulses of nature have to be suppressed; in which pleasures of all kinds have to be denied, and life is sobered and made serious to the point of gloominess: that it is one constant battle with the flesh, which has to be denied and put down at all points. There is hardly enough truth in this statement to make it recognisable to the real Christian; nevertheless, this distorted picture is so cunningly set before the eyes of sinners, especially the young, by the devil, that many are deterred from entering upon the Christian life through fear that all joyousness and brightness will go out of life for them. In a word, the devil would persuade them to the belief that the only path of pleasure lies through this world, and in the ways of sin; that the service of God is bondage, and the service of sin is liberty.

But the truth is far otherwise. The ways of wisdom are ways of pleasantness, and all her paths are peace. Not to speak of the joy of knowing sin forgiven, and of heaven made sure by the resurrection of Jesus from the dead, the actual service of Christ is full of blessedness. "Take my yoke upon you and learn of Me," says our Lord; "for my yoke is easy, and my burden is light."

There are some Christians no doubt who give an evil report of the Christian life, upon whose neck the yoke chafes, and to whom the burden is wearisome; but these are they who have not put the yoke well on—who have not honestly and earnestly lifted the burden fully up, or taken it on their shoulders. I remember to have heard an old farmer say that the yoke that was not fitted close down upon the shoulder would always chafe, especially if the ox would insist on throwing his head around as though he would rather go the other way; but if the yoke were well on and the ox went straight ahead there was no chafing. I am sure that is so with Christians who have only reluctantly and in a half-hearted way put on the yoke of service; but those who have fully given themselves to the Lord in service, and are not looking back to Egypt, have their hearts full of his peace, and find that the yoke is lined with love.

It is so with the burdens which come with Christian service. I remember walking through Switzerland a few years ago, carrying a knapsack on my shoulders. I noticed that in the course of walking and climbing it had a tendency to slip down on my back. This made even the comparatively light load heavy and burdensome. But when I wished to rest from this sense of burden, I had only to thrust my thumbs under the shoulder straps and raise the knapsack well up on my shoulders, and then rest came. This is quite true of the burdens which Christ gives us to carry. If we lazily let them drag down upon us they are wearisome; but if we take them heartily and carry them well up on the shoulder they are not heavy.

The way of the sinner, however, is not a pleasant one. Indeed, the Scriptures say that "the way of transgressors is hard." And I am sure that the experience of sinners bears out this Scriptural declaration. The devil's taskmasters make them serve with rigour. Take, for example, some of those who are under the whip of passion and appetite. The drunkard, for instance. Perhaps at the beginning he found some pleasure in the cup; nor did he dream that his master was at once forging a chain of appetite upon him, and preparing bitter service for him. But look at him now! See how he is urged on by the fiery whip of his thirst. He is made to serve with rigour. Many times he has tried to free himself, but, alas! his master is remorseless, and only drives him into more bitter bondage and more rigorous service. Oh, my heart has ached to see these poor slaves of strong drink driven hopelessly and miserably on. Ask any one of them if it is not a bitter bondage. Do you doubt the answer?

Or go to the man or woman who has been carried out of the path of virtue and made to tread the path of sin under the soft and silken lash of passion which has been laid across their soul rather like a breath than the scourge of a taskmaster. But now that they are fairly in this field, ask them what it is to be a slave to their passions, to live under the dominion of the lower half of their nature. Who can tell what the first hot and burning welt of pain was which followed the first stroke of passion's whip? Oh, the bitter tears, the conscious shame, the first feeling of self-loathing! It was assuaged, however, by a delusive lotion; and again the taskmaster urged his victim on with the goad of pleasure; and so it went on until at last the hard, coarse, knotted thong of unbridled passion drove his slave. The sins that first enticed ceased to give pleasure; but still the sinner is urged on further and further along this dark pathway, until now, at the very gate of hell, the hot flash of coming torment enswathes the soul.

Do you say that all unconverted persons are not under the dominion of appetite and passion? Quite true. Satan has more than one taskmaster. Here is one. He is well known as Mammon, or Covetousness. How persuasive and plausible he was at first! How seductive was his argument for wealth! Presently you got fairly into this field. At first there was charm and delight. Self was gratified. Ambition sprang into place, and mounted the throne, and seized the reins of your life, and began laying on the lash. Does any one think that the pursuit of wealth and the battle for gold is an easy service. Go and ask that tired and weary merchant, who leaves his home early and comes back late, who sees little of his family, who is almost a stranger to his children; go and see him in his office, often harried and distracted with care and anxiety; and he will tell you that the compensations of wealth are hardly come by. He meant to retire when he had secured a moderate competency; but now the passion for acquisition and gain has got the mastery, and daily he is driven forward under the spur of a mammon greed. It is not needful to follow this slave further. He is often envied by the people of God; but they know not what bitter bondage there is in connection with "the prosperity of the wicked."

The same may be said of those who are caught and carried away with the desire for the empty and ambitious honours of this world. And as for the poor slaves of mere worldly pleasure, scarcely a word needs to be said. The passion for passing pleasure is a shallow though tyrannical one. Men and women are caught in this snare, and driven headlong in its course. But there is no peace in it. The desire for pleasure grows by what it feeds on, and becomes more insatiable every day, and with every momentary gratification. It leaves no fragments behind to satisfy after the feast has been eaten. All pleasures perish with the momentary enjoyment, so that the poor soul that is serving in this fair field is driven forth with every new day or night to seek after fresh pleasures. Old ones pall, and new ones are rare.

If you could look at the weary languidness of the devotees of mere pleasure in those moments when the excitement and stimulus of the lash is off them, you would not envy them their life. Tired and weary in body, restless and discontented in mind, hungering after peace and real pleasure which the world at its best estate cannot give, with every new day they must still go forth under the master to whom they have yielded themselves to obey, ever stretching forth their arms after happiness, only to bring them back again unfilled.

Surely there is no phase of this Egyptian life that is other than bondage and weariness. The hardest labour, and the sorest trials, which may come to the child of God who knows the presence of the Lord, are bliss in comparison with the most delightful pleasures the world can give, if we take into account the bitter dregs that lie in the bottom of pleasure's cup. It is not without reason that the prophet cries out in God's name to the bondslaves of this world: "Ho, every one that thirsteth, come ye to the waters: and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good; and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Is. lv. 1—3).

Thus we see in this picture of Israel in Egypt the life of the unconverted in this present evil world. The land may be fair and fruitful of "melons and leeks, onions and garlick," and with all strong-tasting food for the flesh; but Egypt life is bitter bondage at best; and daily it must become worse, until it is dealt out to you with rigour, and you be urged on with the unpitying whip of sin.

* From Dr. Pentecost's new book, Out of Egypt. *Morgan & Scott.*

WORKING GIRLS IN KINGSLAND.—We have taken a house for this work near Dalston Junction, and come into possession of it on 28th inst. The premises appear most suitable, and contain good club-rooms and class-rooms, as well as accommodation for the resident workers. A lady will devote her time to work amongst the rough women and girls with which this neighbourhood abounds, and two others will work as district nurses. We believe the value of the Mission work will be greatly increased by the establishment of such a permanent centre, but the coming year will be a heavy one, as we shall have to spend a considerable sum immediately on the necessary furniture. We hope to announce the opening of the Institute in the course of next month, but if another £100 could be raised by that time it would greatly cheer the hearts of those on whom rests the burden of the work. The Treasurer is Mrs. Hutchinson, 15, Cavendish-square, London, W.

(Miss) E. Roberts,
120, *Stamford-Hill, N.* Hon. Superintendent.

The Children's Page.

TADPOLES: A PARABLE.

IT was in a vale: a lovely spot, where a merry brooklet ran through a small copse, and then tumbled in confusion, broken and shattered, over rugged stones. A little above, where the waters were quiet, a family of almost full-grown tadpoles lay upon the muddy margin meditating.

As I sat upon a stile overlooking this peaceful scene, I seemed to understand the thoughts revolving in their large heads, for somehow a notion had seized them that they were not destined to abide for ever in this low and grovelling world: there was a higher sphere, a future and nobler life, and some of them declared they were preparing for it. Some, however, seemed possessed with a desire to see the extent to which they could go in their present state of being, and so ventured out into the middle of the stream, where the new sensation at first greatly pleased them.

But there was danger near, for the course ran deeper and stronger. Yet, what cared they? They were not going to mope eternally in such shallow water: they must dance in the swift current and sport in the midst of jeopardy. I watched one of the adventurers as he ventured further and further from the shore. At length I saw him swim into midstream, where he was turned and twisted in all directions. Too late he realised his position. Too late he began to struggle against the downward rush. On, on, on he went! Faster and faster, until he was hurried over the fatal brink and I saw him no more.

How like, I mused, to many of our young people, who, tired of quiet home-life, risk soul and body upon the stream of sin and fashion, to be hurried downward to destruction.

Again I watched: this time I noticed some who for a time were more fortunate. By great energy and many efforts they managed to venture into the stream, and yet reach a place of temporary safety against a stone or a piece of weed. Some I saw escape a final and fatal fall almost at the verge of death. But they had no peace, no rest: it was a life of constant risk and struggle. As for their security, it was but for a moment: sooner or later I saw one after another hurried down the stream, wriggling and writhing in vain.

Young people, you may get into danger and yet for a time escape; but it will not be a happy life, for your security may end at any moment. You will venture farther and farther, each venture bearing you nearer the fall; your moments of apparent safety only cause you to run into danger with greater needlessness.

At length I thought of a plan by which I might illustrate God's great salvation. Another foolish tad was coming down the stream, rolling and turning in hapless, hopeless, helpless haste. Nearer and nearer he hurried toward the waterfall, but, stepping down upon a stone that stood in mid-stream, I put my hand into the water and rescued the little fellow. I know not what he thought of his position. Perhaps he imagined himself in greater danger than ever from such a monster, but he soon learned that all my strength was put forth on his behalf, for, carrying him where the water was still and calm, I placed him once more in his native element, and had the pleasure of seeing him shake his tail with evident delight.

Is not this the way in which Jesus stretches forth his hand to save? He stoops—oh, such a step!—from the shores of glory to the waters of death. I only wetted my hand. He had to say, "All thy waves and thy billows are gone over me" (Ps. xlii. 7). And this, that He might snatch a worthless creature from an everlasting destruction, and place it in the "still waters" of his love.

If I had not saved my little friend at the moment he was passing it would have been too late. Now or never is the word. Do not endeavour to escape the saving hand. Do not think to save yourself. Wayward ones, the time is short.

"Jesus ready stands to save you,
Full of pity, joined with power:
He is able,
He is willing—doubt no more."

WILLIAM LUFF.

"SHE WOULD TELL HIM A BEAUTIFUL STORY."

Two little ragged children,
Comrades for more than a year;
One sold flowers on a doorstep,
One swept a crossing near.

He was a sturdy, strong laddie,
Brimful of mischief and fun;
She was a staid little lassie,
With hair tinged gold by the sun.

When the toil of the day was o'er,
And the street was dim and lone;
She would tell him a beautiful story,
She heard of a kingdom called Home.

Roses that cost not a penny,
Grew in that garden fair;
Lilies that never will fade
Blossom in winter—there.

Over the golden threshold,
Children were always at play;
Nobody sang there for money,
Nobody drove them away.

And when she had finished her story,
They wished that a stranger would come,
And show them the way on the journey,
That led to that kingdom called Home.

One night when the snow was falling,
He came for the oft-told tale;
But her voice began to falter,
And her cheek was wan and pale.

One kiss on the gold-crowned forehead,
And he *knew* that the Stranger had come
To take her away on her journey,
That ends in the kingdom called Home.

JESUS AS A MECHANIC.

Like all Jewish boys, Jesus became an apprentice to a trade at an early age. It is said that every Jewish father was bound to do four things for his son, namely: to circumcise him, to redeem him, to teach him the law, and to teach him a trade. This was in keeping with that Jewish proverb which says: "He who teaches not his son to do some work, is as if he taught him robbery." Joseph was a carpenter, and he doubtless taught Jesus such a trade. This enabled him to earn his own living; for it cannot be supposed that he would have consented, had he not been obliged to learn a trade, to be a needless burden to his parents. His high sense of honour, even at an early age, prevented him from yielding to any temptation to shirk the responsibilities growing out of his filial relations to his parents. He owed it to them, as well as to himself, to not only learn a trade, but to make it a means of self-support. And if he obtained anything beyond the necessary expenses of living, either for himself or his parents, it is not likely that he hoarded it up, but, rather, dispensed it for the good of others. Such an idea is in keeping with his general public ministry.

But let us look at the young mechanic from another point of view. In the first place, he soon learned the trade. His keen intellect was quick to comprehend every requirement of the vocation. He soon perceived the different relations which the several parts sustained to each other; and then he vigorously applied himself to execute the duties belonging to the business. Whatever he did was done thoroughly. There was no slighting of the work. He did not cover up what ought to be revealed. He did not put poor material into some place where he thought it might not be easily detected, and then seek to convey the impression that it was "a good job," and charge as much for it as though it were the best. If it happened that some of the material was not first class, he candidly told his customer the truth about it, without being asked. At no time did he ask anything more for his labour than it was worth. If he worked by the day, he gave full time. He did not keep his eye on his employer, and when he was out of sight loiter away his time.

He was honest in all that he did and said. He was as faithful in the little things as he was in the large things, of his avocation. He was, indeed, a model mechanic, not only in respect to the work he did, but as an example for every mechanic to follow. And who shall say that his experience as a mechanic did not qualify him the better for the greater work which followed?—*Christian Secretary.*

WORKERS AND INVALIDS.—The aim of the Christian Workers' and Invalids' Mutual Help Association is to bring each confirmed invalid lady in the United Kingdom into direct communication by means of correspondence with a Christian worker. It is found there are many invalid ladies whose ill-health prevents their actively engaging in work amongst the poor, or in other spheres, who derive great pleasure and profit from corresponding with a Christian sister busily engaged in the Lord's vineyard. In very many cases strong personal friendships have grown up between the correspondents. We would advise any of our lady readers whose hearts are led to join in this quiet but useful and most blessed work, to write for a little book giving full details of the working of the society. A copy will be sent free to anyone forwarding an addressed halfpenny wrapper to Mrs. Daniel Tomkins, Sutherland House, Great Yarmouth.

DR. BARNARDO'S ANNIVERSARY.

IN reporting the great annual gatherings at Exeter Hall, in connection with these well-known institutions, it is not easy to import the element of freshness. Year by year we have what appears to be the same small army of smiling youth filling up the benches of the spacious orchestra, charming us by their sprightly looks, and their sweet songs; the same influential platform, with Earl Cairns and Dr. Barnardo for the central figures; the same cogent arguments and irresistible appeals on behalf of the work, and the same responsive throng of listeners filling every corner of the immense auditorium. The only variation that we invariably find on these occasions is the announcement of some fresh development in this good, and great, and growing work. Whereunto it will grow, we are not able to foresee. To appearance there will be ample room and verge enough for many more developments and extensions before the *raison d'être* of the institutions passes away and ceases to be; unless, indeed, the millennium arrives, and the misery, vice, and sorrow, so rife about us now, are swallowed up in a golden age of plenty, purity, and universal peace.

The very successful meeting of Thursday last was marked by all the characteristics to which we have referred. Greatest of all the attractions, of course, was the presence of the children from the Homes, numbering about 700. These constituted a choir which any conductor might envy. Thanks to the well-nigh perfect training and leadership of Mr. J. Proudman, their rendering of the long and varied musical programme, with its frequent surprises and prettily conceived auxiliary "effects" would be alone sufficient to draw and hold an audience. The arrangement of the children was most pleasing to the eye. The girls, in their neat and tasteful attire, were grouped in the centre, looking like a huge *parterre* of pure white lilies, while an effective background was formed by the dark suits, tinged with scarlet, of the boys and youths. These points may appear small, but they indicate the thorough-going way in which the institutions are conducted.

But it is time to refer to the speeches. First of all, and chief of all as usual, was the address by the noble Chairman,

EARL CAIRNS.

The Homes, said his Lordship, live from day to day, from hour to hour, on the kind support of the public. We are always anxious, therefore, to keep our friends informed as to the progress of the Institutions. This meeting takes place at a critical point in the history of the Metropolis. Much interest has been awakened with respect to the condition of "Outcast London." It was time that such a fierce light should be thrown on this subject, but to those who know the work of these institutions, the subject is no new one. Why, it is out of this very condition of things that Dr. Barnardo's work has sprung. During its existence *it has rescued, at least, six thousand boys and girls* from the filth, and squalor, and vice of London; has not only fed, clothed, and educated them, but given them a good start in life. In order to bring about these results, the children had to be sought out and taken away from their evil surroundings, and placed under the gentle influences of tenderness and care, and the softening power of the Gospel.

His Lordship proceeded once again to retell the oft-told tale of "the special features and characteristics of the Barnardo Homes"—no voting, no really destitute case refused, physical infirmity no barrier to admission, no early limitation of age, a watchful care and oversight displayed for an adequate period after the children have gone out into active life; instead of a "barrack life" for the girls, the domestic system as adopted in the Village Homes at Ilford. Last of all and best of all, the children are trained up in the knowledge of God, and it is earnestly sought to bring them under the saving power of the grace of God. It is a gratifying fact that this end has in a large number of cases been attained.

The Emigration Department is receiving increased attention. The best results has been attained with respect to those already sent out. Mr. Phipps, of Northampton, has given 1000 acres of land for the purpose of training boys in agricultural pursuits. Last year 255 boys and girls were emigrated, mostly to Canada, but some to Africa and Australia. Forty other boys are now ready to go if the needful funds are provided. Through the kindness of Mr. and Mrs. Cox, a house at Peterboro', Ontario, with accommodation for 100 children, and six acres of land, has been made over, rent free, to the trustees of the Homes. The children are kept there till proper provision is made for their settlement. Dr. Barnardo hopes to take a trip across the Atlantic during the coming autumn, to inspect this part of the work, but he cannot well go till the finances of the Mission are on a better footing.

As to the number of children benefitted during the past year, the noble Chairman gave the following figures: Boys and girls received into all the branches of the institution, 1812; emigrated or otherwise started in life, 589; 11 died: leaving at the close of the financial year over 1200 inside the Homes. In addition to these, a large number have attended the ragged schools. Altogether the number of those dealt with is 400 in excess of any previous year. The question of the "babies" has been an element of difficulty in past years, and it has hitherto been met by placing one baby in each of the Ilford cottages. A good friend of the Homes has given a suitable house at Hawkhurst, Kent, where there is accommodation for twenty-six babies; twenty-two are there at the present time. Another development is an "All-night Refuge," which has been opened in Stepney, for destitute children. It is desired to increase the number of cottages at Ilford, and for this purpose land has been secured. There is here an opportunity for any friend or friends of the children, to donate the sums requisite for the erection of these new cottages. Reference was made to the rebuilding and repairing of the Mission Hall at the "Edinboro' Castle," at a cost of £6500. Night after night the hall is resorted to by multitudes, who listen to the preaching of a pure Gospel.

Coming to the question of finance, Earl Cairns reported that the income for the year had been £55,740—apparently an increase of £10 000 as compared with last year; but against that there were special payments for the "Edinboro' Castle," the ground at Ilford, emigration expenses, &c., amounting to £13,000, so that the increase of income is not what it seems. At the close of the financial year, on March 31, there was an overdraft on the banking account of over £2000, and now that amount has largely increased, so that the deficit stands at £8000. The conductors of the Homes must look to the kind generosity of the kind Christian public to rid them of the incubus of this debt, so that the work may go on with success, and the blessing of God upon it.

DR. BARNARDO.

In rising "to say a few words," Dr. Barnardo, the Director, was greeted with thunderous applause. He was not going to read the report: he would take it as read, and hoped they would all read it for themselves when it is published and circulated. He would rather tell of one case that had come under his personal observation to shew what becomes of the children when they have been rescued. He thought they were doing an equally important work when they helped some struggling widow in making provision for some of her children, as when they rescued the young victims of evil surroundings. He mentioned that, to show that their work did not touch one class exclusively. Coming to details, Dr. Barnardo told the story of an Irish boy, "one of the most picturesque young ragamuffins" he had ever seen. His mother and some young sisters were all leading an evil life. The boy applied for admission, was taken in, and was well clothed. By and by he disappeared, and, after considerable trouble and personal risk, was discovered and rescued, with all his clothes gone and pawned for drink. He was taken back, educated, became a master in the school, became a Christian, was married, last year got a prize for having kept his situation for five years, and now, having a house of his own, has received a little girl rescued from misery, and has adopted her that he may lavish on her some of the love and kindness bestowed on himself. The Doctor said he thought this was work worth doing; he made it the text for a most earnest appeal for the removal of the debt and for continued support in the glorious work of saving the little ones. It was true he turned none away, and some might say he was to blame for that; but how could he help it? There was plenty of money when a man wanted to buy a race-horse, or a piece of costly furniture, or a rare book; was it to be said that the needed means were not forthcoming when the saving of the little ones from a terrible fate was in question? Dr. Barnardo concluded an impassioned appeal by announcing gifts amounting to £1500, including £500 from Mr. Samuel Morley and £400 from Mr. R. Cory, Cardiff. The total amount collected during the evening was £2340, and subsequent gifts up to the end of the week have, we believe, increased the sum to £3100. It will thus be seen that £4900 is still needed to meet the deficiency.

MR. SAMUEL SMITH, M.P.,

was the next speaker. He had lately gone over the Homes with the director, and he had been delightfully surprised at the extent and character of the work, though he had long taken a deep interest in it. He regarded this work as one of the social phenomena of the day, which all Christian philanthropists and statesmen should take account of. If it were not for noble Christian effort of this kind the state of our social system would be very hopeless and deplorable. This work began at the right end, by taking hold of the children, before they had become too far gone for recovery. What misery had been prevented, and happiness imparted, if only in the case of the 6000 children who had been rescued and cared for in the past! He wished the Education Department, by compelling all the children of the land to pass through some course of useful industrial training, would take a leaf out of Dr. Barnardo's book. After some further commendations of the work, Mr. Smith referred with high approval to the Emigration branch of the work, which he maintained was the most fruitful kind of charitable effort they could engage in when dealing with these destitute classes. There is far more scope in the British Colonies than in this overcrowded country. His experience had been that ninety-five per cent. of those sent out had turned out well. The Emigration movement was also doing good service to the Colonies which want and welcome these young lives into their borders. Thousands and tens of thousands of children could still be sent to them. Our Colonial Empire is seventy-eight times as large in area as Great Britain, yet we have three times the population of all these territories combined. It is monstrous that we should have so much pauperism at home while these virgin soils are waiting to be peopled and cultivated. But the work must be done with wisdom and under Christian auspices. If it is made to run in pure channels, it is sure to prosper, and there is virtually no limit to it. How much better and nobler it would be for those who waste such large sums on a racehorse, or a piece of useless furniture, if they would devote the money to such grand objects as those sought after by institutions of this kind.

REV. DR. McEWAN,

who followed, pointed to the serried ranks of neatly-dressed and healthy-looking young people that occupied the platform; they were in themselves the best and most powerful plea that could be urged on behalf of the work. To see their happy faces, to hear the sound of their ringing voices, was argument enough. They tell their own tale, they plead their own cause, and h

did not envy the man whose heart was not softened, whose soul was not stirred, and whose practical sympathy was not aroused and increased by the spectacle before him.

AN INTERESTING INTERLUDE

was the presentation of various prizes, provided by the generosity of members of the Committee, to a number of young men and women for length of service in their situations. The young women who gained these tangible tokens of good conduct and faithful service were clad in neat working attire and mob caps—the insignia of the honourable profession of domestic servants Several of the young men received watches as a reward of continued good conduct for a lengthened period.

Neat little speeches from Rev. Evan Hopkins, Mr. James Mathieson, and the noble Chairman, in reply to the customary "vote of thanks," brought a very successful and interesting anniversary to a close.

A Letter from Armenia.

DEAR SIR,—For a number of years I have had the pleasure of reading THE CHRISTIAN; I wish to repeat my former expression of gratitude for this favour. I always delight in reading it, and find an inspiration in witnessing the untiring industry of those whose labours you record. At times I have made use of its information to instruct our Sabbath congregation Especially have I taken pleasure in the effort, by the aid of the portable buildings, to reach the masses of London. The Lord continue to bless such an undertaking.

The Armenian nation, among whom we live, are longing for the promised "reforms," so that they may pass from under the almost intolerable burdens which oppress them. We have no expectation that they will realise their wishes until they have been converted to Christ, and faithfully obey that Gospel which they pretend to accept. The Lord has here and there called one from nature's darkness into his marvelous light, and in them is being laid the only foundation by which any nation can become great. We realise more than ever the truth that "righteousness exalteth a nation, but sin is a reproach to any people"

Here in this city there is a Sabbath congregation of about 400 souls, a church of 160 members, a high school in which young men and boys are being trained to become teachers among our out-lying districts, besides common schools and a boarding-school for girls. The latter contains between thirty-five and forty scholars, and is conducted by the Misses Ely with marked success.

Among the villages in distances varying from three to seventy miles from this city, we have some twenty schools and preaching places. Just a year ago to-day, while Rev G. C. Reynolds and myself were returning from one of these, we were attacked by a Kurdish chief and two of his hirelings. Mr. Reynolds was severely wounded in many places by a sword, and I was beaten with a heavy oaken stick. Both of us were stripped, robbed, and left blindfolded, fettered, and helpless by the road-side. Mr. Reynolds weltering in his blood. Although five months after this sad event we identified the chief, yet until now he has been permitted to go at large by our Turkish officials. For four years past there has been an unprecedented amount of waylaying of caravans, plundering, and murdering, which has rendered it unsafe to tour among our people. Our late Governor-General, the abettor of all this, has been replaced recently by another man, and we hope for a better state of affairs.—Respectfully yours,

GEO. C. KNAPP.

Bitlis, Turkey, May 22.

CHILDREN CONVALESCENTS.—Mrs. Hillyar, Beulah Cottage, Plympton, Devon, writes to say that a cottage has been opened for the reception of children discharged from hospitals, who require country air and good food. Gifts of toys and clothing, as well as help towards the furnishing, will be welcomed. Further particulars as to terms on application.

THE MILLENNIAL KINGDOM.*

THE peculiarity of this book is that, like other writings of Mr. Govett, it draws a very sharp line of distinction between the Millennial kingdom and the Eternal kingdom, teaching that the latter is the gift of God to all believers, and consequently "This Eternal kingdom is ours in principle and in title, as we have by faith accepted God's gift."

But of the Millennial kingdom Mr. Govett teaches that very few Christians have much ground for hoping that they will attain that prize. He thinks the Apostle Paul "did not feel sure of the Millennial glory." The reason of this is that, according to his view, access to the Millennial kingdom is on a wholly different principle to that of salvation. Salvation is of grace—entrance to the Millennial kingdom is of works. No wonder, if this be true, that so few, we should think that any, enter therein.

Mr. Govett's whole theory is built up upon the unwarrantable assumption that the words "kingdom of God," or "kingdom of Heaven," when they occur in the Gospels—indeed, in the New Testament, generally refer, not to Gospel salvation, but to the Millennial kingdom solely. Finding frequent allusion to the kingdom in the Sermon on the Mount, he imagines that our Lord is there laying down the conditions of admission to the thousand years' reign, and that even before he has unfolded the way of salvation, or even—what most Christians believe to be the subject of that portion of Scripture—the needed preliminary teaching concerning the spirituality of God's law and its consequent far-reaching claims upon those under its sway

But not only of the Sermon on the Mount does Mr. Govett teach thus; he says, "It was of this 'kingdom,' rarely of 'eternal life,' that Jesus spoke." It has lately been pointed out in these columns that this distinction between the kingdom of God, viewed as solely the Millennial reign, and viewed as Gospel salvation, will not hold good when examined in the light of Scripture. David reigned seven years at Hebron, and subsequently thirty-three years at Jerusalem. Who would venture to say that the reign of David must mean the first portion of his reign only?

An ordinary reader would hardly imagine that anything could be found in the Epistle to the Hebrews about the Millennial kingdom, but Mr. Govett sees it in the words which occur early in the second chapter, "How shall we escape if we neglect so great salvation?" This, according to him, "is not a word to the ungodly; 'salvation' in this Epistle is spoken of the full deliverance in the first resurrection."

To state such a view as this is surely sufficient to condemn it in the eyes of all who can view truth proportionately. To suppose that the "so great salvation which at the first was spoken by the Lord and was confirmed . . . by them that heard Him, God also bearing witness with signs and wonders, and with diver miracles, and gifts of the Holy Ghost," means only the admittance of believers into the Millennial kingdom is too great a perversion of the plain words of Scripture to deceive any but those who, at all hazards, will follow a theory wherever it may lead. As to the rigidity of the principle of exclusion which Mr. Govett thinks will be carried out, we may judge from one sentence: "Without immersion there is no entrance into the Millennial kingdom!"

There is much in this Commentary that is interesting and instructive, but we deplore greatly that a writer who might be so useful is himself misled, and so seeks to mislead others by this utterly groundless fancy of any real Christians being excluded from the Millennial kingdom. The first resurrection consists, we are distinctly taught (1 Cor. xv.), of "those that are Christ's at his coming," and we are taught also (1 Thess iii. 13) to expect the coming of our Lord Jesus Christ with *all* his saints."

*CHRIST SUPERIOR TO ANGELS, MOSES, AND AARON. A Comment on the Epistle to the Hebrews. By R. GOVETT. *Nisbet & Co.*

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The Rev. Dr. Laws, of Livingstonia, was present by invitation at a meeting of directors held in Glasgow on Monday week, and made an interesting statement in regard to his translation of the New Testament into Chinyanja. It was very cordially agreed to undertake the publication of this new version, which will be available for at least a quarter of a million people in the vicinity of Lake Nyassa. At the same meeting the beginning of active colportage in Corea was reported. Two Japanese Christians have been placed at Fusan as colporteurs.

HE LEADETH.

A THOUGHT FOR THE SORROWING.

THE loving Saviour, on our homeward journey
Is leading us by ever-changing ways:
Oh, may we have the faith to trust his guidance,
And in the *shadow* still to give Him praise!

For oft He leads us into darkened dwellings,
And bids us stay within a silent room,
That we may know how sweet it is to suffer,
If only He is with us in the gloom.

Restored, He leadeth on to mountain summits,
Through pathways beautified by his own hand;
Whence we can drink the very breath of heaven,
And gaze in rapture o'er an unknown land.

He leads us, too, within his "hallowed acre,"
Beside the resting-place of one we love;
That He may tell us of the ransomed spirit,
And glad re-unions in his home above.

He leads us often amid countless crosses,
Yet not that we should be depressed, or sad;
But just that we may cast on Him our sorrow,
And in his sympathy be always glad.

He leadeth; but He leadeth ever onward,
And should He beckon us across the sea,
Thence He will bear us in his arms of mercy,
Within the haven of eternity.

CHARLOTTE MURRAY.

Charity Organisation.

THE following indictment of the methods of the Charity Organisation Society is by Dr. Barnardo, in the current issue of *Night and Day*:

"One of the latest activities of the C.O.S. has been an attempt to *organise* the affairs of that admirable Christian enterprise entitled the Theatrical Mission. One of their inquiry officers called upon Mr. Courthope Todd, the excellent and devoted secretary of the Mission, and coolly installing himself in the office began to look into this and into that; he eventually withdrew, saying he would call next day to examine the books!

"Hearing of the affair, I strongly advised Mr. Todd, if the officer called again, to politely but firmly show him the door and desire him to mind his own business. It really surpasses belief that a Society which, although it raises five-sixths of its funds by appealing in the daily papers for money to *relieve distress*, and yet actually spends sixteen shillings out of every pound received on what are called 'Organisation expenses,' should have the hardihood and audacity to constitute itself a tribunal capable of determining the bona-fides or judiciousness of other charities!

"Its heartless treatment of numbers of the deserving poor is brought under my notice continually; for although a few case are helped by it, I have been forced to the conclusion that nearly all these instances have been taken up or recommended by local clergymen, Nonconformist ministers, or persons of standing, whose good opinion of the C.O.S. is actually purchased by the relief in question.

"It is wonderful, too, with what clever sagacity the Society endeavours to get hold of really earnest and good men, working in independent spheres, and tries to draw them into affiliation with it, publishing their names if they only venture inside one meeting, even though it is known such visitors are utterly opposed to the Society's schemes and principles. Some little time ago I pointed out in these columns how the Society had induced about twenty well-known Mission-workers from various parts of London to attend a special meeting, and forthwith published their names as though they were co-operating with the Society, when I was privately informed that to a man and woman they were indignantly opposed to the Society's measures. But surely such unworthy shifts show to open men's eyes to the true character of this great Bubble 'Organisation.'

"Let any one, who cares to know more fully of the doings of the Charity Organisation Society, write to the Rev. Brewin Grant, M.A., Vicar of St. Paul's, Bethnal Green, and he will send pamphlets and published cases which really constitute a powerful indictment of its treatment of the suffering poor."

THE REVIVAL IN LONDON.

Where are you Going?—2.

By LADY HOPE.

"NOW, here we are, close by the place," Harry continues. "Once and for all, will you come in?"

"Once and for all, I certainly will not," replies the other man, more decidedly than politely, perhaps.

"I am very sorry," says Ardent. "I wish you would come in."

"I tell you, I don't like that sort of . . . . Did you ever in your life see such a crowd? Well, we are living in strange days! Are all those people infatuated, too? Look at them bustling along, and pushing and struggling to get in. You would think it was a betting ground, or a chance for some commercial ventures. Anything like the way people are fooled in this country I never beheld! It is a joke! it is indeed—the best joke I have seen for a long time! Look at that old woman! Good gracious! you would think that her all depended upon her getting in. And there's a regular swell—how ridiculous he looks holding out that card in his hand. Do they have admission by ticket? Upon my word, if that isn't Tomkins pushing his way. He is trying to get in, I do believe. Tomkins! I say, Tomkins!"

But the man is deaf to all appeals. He vanishes with the crowd inside the gates.

"Well! this beats everything. It is as good as a play to watch those people. And now I suppose *you* want to push in too. So I shall take myself off, and wish you good luck when you get in there. A jolly good lark I shall have to-night, telling Fenton, and Hartley, and Brown, and all the other fellows about it. Good-bye! I hope you may enjoy yourself!"

And Burnett walks away.

He is pursued, however, by Ardent, who says—

"Don't let us part like this, John! Give me your address, and I'll come and call for you some day. On Saturday we might go somewhere together. If you want to be on the river, I'll come with you; I shall not have much time, but I can come for an hour or two. Let us go by ourselves, not a whole party."

"Thank you! I would rather be excused," says Burnett. "I have no desire to be preached to. I know what it would be now, if you and I were alone together in a boat for an hour or two. No thank you, old fellow! Much obliged all the same."

"Won't you give me your address even?" Ardent asks.

"Same old quarters," says Burnett, turning away.

Ardent enters alone through the crowd, and pushes his way up to the little side door, where the choir enters. He is a member of the choir. As he takes his seat amidst all the bright, earnest faces, two or three of the men accost him with the words—

"You are rather late to-night!"

He covers his face with his hands, and remains in this attitude for some minutes. His lips are moving, but only One listening ear has heard his thoughts.

The fact is that Burnett's words have been rather hard on this man. He has felt them more than he cares to show. Hartley, who is to be one of the recipients of the ludicrous side of this matter, has been in former days his greatest friend. Their homes adjoin in the country. They were schoolfellows once; and they have had many mutual interests, and not a few mutual friendships.

To think of a repetition of his conversation, under these circumstances, and in the light of sarcasm, not to say ridicule, galls him not a little. His thoughts are interrupted, however, by a burst of harmony. The choir has risen, and is singing the grand old promise set to music—

"When the storms of life are raging,
Tempests wild on sea and land,
I will seek a place of refuge
In the shadow of God's hand.
He will hide me . . . He will hide me,
Where no harm . . . can e'er betide me,
He will hide me . . . safely hide me,
In the shadow . . . of his hand."

Ardent is a member of the choir, and must rise, too. His tenor part sounds out grandly, and the very singing of those words strengthens him. He has a fine voice and accurate ear. Until this last winter his great talent had been in use only for what is called "pleasure." He has amused himself and his friends with a variety of songs, that have made him especially popular at every convivial party, and has enlarged, to an unusual degree, his circle of friends and acquaintances.

Little does he know that while he is saying secretly, from his innermost heart—

"Lord! Thou knowest that 'I am exceedingly filled with contempt.' The 'rebukes of Thy hand are upon me.' Oh! have mercy upon my tremblings! and keep me firm—keep me close to Thyself!"—little does he know that after his back was turned, his scoffing friend, having nothing to do, and having found his curiosity strangely excited by the scenes he has beheld and the words he has heard, has quietly entered the building with the crowd, and found himself seated amidst rows and rows—*interminable* rows! he thinks—of other people, none of them particularly strange-looking, none of them looking *so very good*, as he expected. He turns himself round, and looks about.

"They seem to be very ordinary mortals," he says. "They surely cannot have come to hear these fellows preach!"

But that they *have* come for some purpose of the kind is evident enough, for they are generally quiet and grave, and look as if they were bent on some definite purpose. As for noise, or laughter, or irreverence, there is not a sign of such a thing. He cannot make it out at all. There is not the air of restraint about the people that he has been accustomed to see in a church or chapel congregation; but an indescribable appearance of keen interest in every face, which puzzles him not a little. They all seem as if they were "looking out for something," he thinks; and this "appearance" must be contagious, for gradually his own face wears the same expression, and the man looks for a moment or two keenly alive to what is coming.

Unfortunately, however, it is just at this crisis that he discovers in the far distance, amidst the choir, his friend, Harry Ardent! There he stands, singing with his whole heart—

"He will hide me . . . He will hide me,
In the shadow . . . of his hand."

Burnett gazes in absolute amazement, till he has satisfied himself of the fact that he is not mistaken; and then the contrast between *past* and *present* strikes him as so utterly ridiculous, that in spite of all his efforts to the contrary, and in spite of the furious glances of his neighbours, he bursts into an uncontrollable fit of laughter. He is now requested by several people near him to "leave the hall, if he cannot behave better;" he is nudged, and whispered to, on every side. But he is immovable. A little opposition does him good; and the fervent desire to get rid of him that these people have manifested only serves to nail him to his seat.

"I am not going, to please you," at last he says, angrily. "I shall stay where I am."

"Then behave properly," says an old man who sits close by. "If you don't, we shall complain to the stewards, and they will put you out."

"Hush!" says the steward; and there is silence.

At the close of the hymn, a man leans forward from the end of one of the seats, and says—

"Let me come beside him! Just make room, will you? I am coming over there;" and he struggles his way down till he reaches the row of chairs where Burnett is sitting, and takes his place next to him.

Burnett is beginning to think he has made himself conspicuous, and is seriously considering what he shall do. Shall he beat a retreat? But this is no easy matter now! For the doorways, passages, every nook and corner of the vast building, are filling fast. It is impossible. He must wait patiently. He hopes the "affair won't last long."

While he is looking round, his new neighbour hands him a hymn-book, and points to a hymn.

"The people sing heartily!" He cannot deny this, and then he enters silently into a rough calculation as to the numbers that are present. This baffles him.

(*To be continued.*)

Mr. Moody on the Embankment.

The interest of these meetings seems to deepen as the end draws near. Last week, both afternoon and evening, great crowds, representative of all classes of the people, flocked to the Temple Gardens Hall. On Thursday afternoon Bishop Ryle was one of the many enthralled auditors, and led the meeting in prayer. The closing moments of this meeting were of a specially impressive character. Towards the end of the half-hour's prayer-meeting, Mr. Moody asked all whose hearts were burdened for the salvation of their children to rise. To this request a good many parents responded. Then in succession he desired all who wished prayer for the conversion of husband, wife, brother, sister, or other friend also to rise; many more stood. When, finally, he invited those who were themselves anxious about salvation to signify it by rising (the others having remained on their feet), it appeared as if the whole audience stood with bowed heads and uplifted hearts before the Lord. The tender solemnity and import of such scenes cannot be transferred to paper; they must be sympathetically witnessed to be understood and appreciated.

HOSPITAL SUNDAY AT THE HALL.

Last Sunday was the day appointed for making collections in all the London churches on behalf of the hospitals in the metropolis. In announcing, on Friday evening, that collections would be taken up for this object at all the four services of Sunday, Mr. Moody remarked that a good many people had expressed regret that there had been no collections at any of the meetings of the Mission held throughout the winter. Such persons would now have an excellent opportunity of showing their liberality. At one of the Sunday meetings, when announcing the collection, he naïvely suggested that every one present should contribute a sovereign as a thankoffering to God for having been blessed with good health during the past year; if they had not sufficient money with them, let them write a cheque and put it in the box. If this happy thought of the evangelist's could have been carried into practical execution during the day, at least £20,000 would have been added to the coffers of the London hospitals. As it was, the collection for the entire day amounted to £273 odd, which was by no means a discreditable show, all things considered.

Sunday was altogether a memorable day; for one thing, it was signalised by the presence at the Hall of not a few of those in the upper ranks of the social scale. We are not in the habit of laying much stress upon this, because we believe that all souls are alike precious in the sight of God. Still we could not but rejoice that such influential personages as Lord Wolseley, the Duke of Abercorn, Earl Jersey, Lord and Lady Aberdeen, Lady Gainsborough, several members of the Rothschild family, besides a good sprinkling of M.P.'s, were there during the day to sit at the feet of the renowned evangelist, and catch some of the holy fire that seems to course through his veins, and finds an outlet in such burning, rousing speech.

The early morning sermon was on "Sympathy," as exemplified in the case of the Good Samaritan. At the afternoon meeting, to a splendid congre-

gation of women, Mr. Moody discoursed on "The death of Christ," tracing the various successive steps in the great tragedy of the Trial, Crucifixion, Burial, Resurrection, and Ascension of our Lord. The silent awe that brooded over the assembly, chaining their closest attention, despite the sultriness of the atmosphere in a crowded hall, as Mr. Moody told out the supreme Story of atoning love, was almost painful in its intensity. Rev. Newman Hall's prayer that followed was one of surpassing pathos and melting power, and we were not surprised to find the inquiry-room crowded at the close.

At the evening service Mr. Moody gave his famous sermon on "Excuses," touching the keys of the human heart with a master hand, and bringing to the light many of the popular and time-worn reasons that men offer for not accepting God's offer of salvation. The evangelist showed his wonderful gift of utilising any passing event as an illustration of his theme. Speaking of the danger of delay, by reason of the uncertainty of time, and pointing to the large choir behind him, he said: "There was a man in that choir last Sabbath; he is in his grave to-night." When dealing with the free-and-easy way in which many condemn the Bible without knowing its contents, he made reference to Professor Drummond's book, "Natural Law in the Spiritual World," "which is making quite a stir. People are asking each other what their opinion is? They will say they have only read it once, or they have only read portions of it, and they would not like to judge till they had read it more carefully. Yet people do not scruple to condemn the Bible without having read it at all."

THIS WEEK'S MEETINGS.

The closing week of the London Mission bids fair to be the most memorable of all. Not content with having special services for men in Temple Gardens Hall each evening, Mr. Moody has consented to give Gospel addresses on three afternoons. Besides this, meetings for conference and prayer are arranged for Tuesday, Wednesday, and Thursday. Particulars as to subjects will be found in our list of Forthcoming Meetings. Mr. Moody will, of course, preside, and among those who have promised to take part are Canon Wilberforce, Dr. Pentecost, Rev. H. Webb-Peploe, &c. On Friday afternoon, at the close of an address by Mr. Moody on "The Holy Spirit for Service," there will be a United Communion—a most fitting event in connection with a Mission where sects and parties have been unknown. The farewell meeting will be held on Monday evening next, when space will be reserved for those who have professed conversion, in the various districts where the meetings have been held. Tickets for this meeting may be had on personal application, or by letter, with stamped addressed envelope, to Mr. Lindsay Brown, Temple Gardens Hall, Thames Embankment, E.C.

Messrs. Pentecost and Stebbins.

Many a heart was full and many an eye was dim during the closing scenes of Dr. Pentecost's last meeting, on Sunday evening, at Ecclestonstreet Hall. The prayer had gone up that the final meeting of the Mission might be marked by a crowning blessing, and assuredly that prayer was answered. Last week's meetings, afternoon and evening, deserve more than a passing mention, for each day seemed to have special characteristics. And yet, to pass on and speak only of Sunday evening, is entirely in accord with the feelings of those who were privileged to be present at the series; for while each gathering was blessed, and fruitful of results, Naphtali's portion marked the last—"satisfied with favour, and full with the blessing of the Lord."

The preacher's subject was Isa. lv. 11, "My word shall not return unto me void;" and a striking feature of the address was the frequency of the appeal to Scripture, not to point a sentence or grace a period, but in a spirit of truest faith and reverent worship. The preacher spoke of what that word had been to the people of God in ages past, and how promise after promise had been realised in the very teeth of seeming impossibilities; then he led on to the two great declarations in which an oath confirmed the word; the one, confirming in their hope the "heirs of promise;" the other, shutting the unbeliever out for ever from the rest of God. And the sermon closed with an earnest personal appeal to receive the word and decide for Christ.

Most touching was it to see what numbers rose in the crowded pews and aisles to claim a special interest in the closing prayer. And when the congregation was dismissed, the places of the hundreds who withdrew seemed to be quickly occupied again by the crowds who had filled the ante-rooms. In the after meeting very many openly confessed their acceptance of Christ as their Saviour. And when an opportunity was given for any present who had received definite spiritual blessing in the Mission to acknowledge it, the response from all parts of the crowded house was most affecting.

These brief sentences are not intended as a notice of a meeting or a sermon, nor yet as the account of an American preacher's success. They are the record of what God has wrought; to his great name be all the glory.

R. A.

Cruelty to Children.

THE Liverpool Society for the Prevention of Cruelty to Children is doing admirable work. How I wish such an association existed in London! But no one can read the report of the Liverpool Society without being satisfied that it would not be possible to deal in London with cases in the manner it seems so easy to do in Liverpool. I have lately taken two little girls from the Liverpool Society's agents—children who had been starved, beaten, and kicked by the inhuman wretch whom they called father, their only bed the floor of a back cellar, their appearance such as would impress the least observant with the suffering they must have undergone—one blind of an eye, the other dwarfed in stature, and both bearing marks of long-continued ill-usage.

Were I less occupied I would myself have responded ere this to the appeal made in some of our daily papers that a Society for the Prevention and Punishment of Cruelty to Children should be started in London—a society which could stretch out its strong yet tender hands to every case of helpless childhood whose cry of distress is heard. Indeed, I proceeded so far in the matter, that I had asked several friends to co-operate in forming a committee of management, and I had hopes of securing the services of a young barrister-at-law, interested in such work, as the secretary; but the scheme, to be worked thoroughly, was almost too large to be attempted by one whose hands were already so full as mine. I felt, however, and still feel, the urgent need of such an Association, and I would gladly co-operate with others willing to undertake the real burden of organisation, and capable of carrying the matter to a successful issue.

Of the value of such an agency in London there can be no doubt, the daily papers affording abundant proof of the revolting cruelty to which defenceless children are often subjected by wretches scarcely worthy of the name of men and women.—*Dr. Barnardo in "Night and Day."*

THE SALVATION ARMY.—On Monday week, at Regent Hall, Oxford-street, Messrs. Oliphant, Sampson, and Pigott, the three "curates" who have lately joined the Army, gave addresses explaining their reasons for the change. On Saturday afternoon Mr. T. A. Denny laid the foundation-stone of a new building in Lisson-street, Edgware-road, adjoining the Metropolitan Railway station; the building to be erected will accommodate in the upper and lower rooms an aggregate of 3800 persons. At a luncheon given previous to the ceremony General Booth stated that the total cost would be about £3500, of which a large amount had been promised, whilst several handsome donations were handed in during the proceedings.

Continental and Foreign Notes.

A REVISED BIBLE IN GERMANY.—The Baden evangelical clergy ar making a new revision of the German Bible. Single books of the Old and New Testaments are undertaken with lively interest by different learned men.

MR. T. J. SAWYER, a negro merchant at Freetown, Sierra Leone, has placed £1000 in the hands of the Church Missionary Society, to be invested for the benefit of the Native Church in Sierra Leone and its missionary work.

SABBATH KEEPING.—The Swiss section of the International Society for the observance of the Sabbath states that in many places in Switzerland wages are now paid on Friday evenings, which greatly helps the housewife in her preparation for Sunday. In Solothurn many places of business are closed on Saturday afternoon.

HAVRE, FRANCE.—Mr. G. Whelpton, who is at work among seamen in this port, states in a recent letter that he has had much encouragement in connection with the conversion both of English and French, especially the latter. He would be glad of a visit from any Christian friends sojourning in Havre during the summer season. His address is 2, Rue Joinville, Havre.

IT is reported in Calcutta that many native ladies are contracting a taste for novel-reading. It would be sad indeed if the efforts so kindly made to give them a knowledge of English were to bear this kind of fruit. There is reason to believe that the educated natives of India, both men and women, are taking largely to the reading of trashy novels that stimulate the passions and the imagination without giving any compensatory good. They take hold of European culture at the wrong end.—*Bombay Guardian.*

THE steamer *Corisco*, which lately arrived in the Mersey from the West Coast of Africa, conveys the report that health on the coast was very bad, and that several deaths had taken place from fever. On the Congo the Baptist Missionary Society is reported to have suffered severely in their missionary staff on the river. Three missionaries who went out a few months ago were said to have succumbed to the disease. At Manyanya three deaths occurred in two days, and in consequence the Mission-house has to be removed to a site higher up the river. Ill-health has also compelled one of the two other missionaries to return to Europe.

CAPE COLONY.—A friend writes from George Town:—"As our faithful pastor had to attend a synod in Cape Town, he entrusted his congregation to Mr. Gamble, from Mr. Guinness's College. His work was soon richly crowned with revival, which commenced amongst the children. One very interesting case is that of a young girl who "went for the sake of going, but not for worship." Her conversion was instantaneous, and the next day she burnt all her secular songs, determined that in future her voice should only sing the praises of her King. She is now an active worker, and thirsts to gain souls, and to tell what Jesus has done for her. The children brought their parents, and the blessing spread. Mr. Gamble has been an honoured instrument in leading many out of darkness into light."

CAIRO.—A soldier stationed here writes asking for prayer that a spiritual revival may take place amongst the troops of the British army in Egypt. He says: "The missionaries of the American Mission are very kind to our men. They have received them cordially, and opened their house for the men. The ladies of the Mission work a deal amongst the men, together with the Rev. J. MacTaggart, Presbyterian, and Rev. W. Baxter, Wesleyan. A lady and gentleman living in Cairo have also opened their house to the men, where they can go and spend an hour for Bible study or prayer on almost any evening."

THE TURIN EXHIBITION.—I have just returned from visiting the great Exhibition at Turin and have made arrangements for the circulation of Gospels and tracts in the Italian language. 6000 Gospels have been given by the Trinitarian Bible Society, 5000 Scripture cards and prayers, &c., by a lady, and 12,000 tracts by the Monthly Tract Society, besides which this Society has sent out several electro types for printing 200,000 Gospel tracts, illustrated. The reception of truth in this way is most encouraging. The one thing now most needed is the erection of a kiosk—where preaching, Bible-reading, prayer, and the circulation of tracts, &c., may be carried out, for which the prayers and help of Christian friends is required. JOHN STABB.

6, *Norcott-road, Stoke Newington, N.*

Notes and Comments.

A CORRESPONDENT, in writing with reference to a meeting lately held at Highgate, in connection with Theatre-services for the people, makes an excellent suggestion. He says:—

"One cannot help being reminded of the many opportunities of doing good those have who are the possessors of grounds large enough for public meetings. Most of our principal suburban thoroughfares are thronged with people on Sunday evenings during the summer months. How many spacious lawns there are where a Sunday evening service could be held. Let those Christians who are anxious to further the cause of Christ, consecrate their lawns to this noble purpose; there are plenty of workers who would be ready to assist."

In *Work and Leisure*, a magazine published by Hatchards, and devoted to the interests of women, there appears this month an article entitled "Suburban Hospitality." It appeals to dwellers in suburban districts, who have means at their disposal, to lay themselves out for usefulness by inviting Christian workers in the metropolis to bring parties of their poor protégés down to their residences for a day's country air and enjoyment. This would not only be true hospitality, but would prove a means of doing good of incalculable worth to both givers and receivers. Each effort of this sort is one little handful thrown into the great gulf which separates one class from another, and bears its part in filling it up. Many a Sunday-school teacher, Bible-class leader, or district visitor working in crowded city districts, would be thankful indeed for an invitation to come with twelve or twenty of the poor for whom they labour to some country spot within twenty miles of town.

The combination of active work with prayer and close study of the Word is a condition of spiritual life that we do well diligently to cultivate. Action without prayer is like firing a gun without a charge, or running without an errand, while for a Christian worker to neglect the careful study of the Bible is to have zeal without knowledge, and to embark on a voyage without compass or chart. Only so far as religious activity is the outcome of spiritual life is it pleasing to God, or really profitable to men. We are in danger of forgetting this. In the multiplication of public meetings, and in the ceaseless round of busy engagements we are liable to lessen the fervour and constancy of private devotion. It should be borne in mind that the sanctuary can never take the place of the closet, nor outward service be a substitute for secret communion with God.

Adulteration of food is properly regarded as a criminal offence and is punishable by law. A similar evil exists in reference to the spiritual nutriment provided for the souls of men, although it is regarded by many with far less apprehension and censure. An important discussion was held at the meetings of the Church Association Conference at Willis's Rooms the other day on "Dangers connected with Mixed Missions." The importance of withstanding efforts to mix truth and error, as also of refusing to coalesce with those who depart from the Word of God, was insisted on, and the evil of neutrality in reference to the defence of the Gospel pointed out. Assuredly there is a stand which believers in the infallibility and authority of the sacred Scriptures, and in the great doctrines of the Gospel are called upon to take, else the confessors and protestors of bygone days, who form "the noble army of martyrs," were needlessly firm and foolishly rash.

A great mistake is made by many modern Christians as to the nature of charity. On the ground of being charitable to the opinion of others, numbers of orthodox believers deem it right to pass by fundamental errors without a word of protest, and will even unite with those who propagate them, in works of usefulness. To give countenance to what is contrary to revelation and subversive of truth is to be responsible for its influence over the minds of others, even though we do not ourselves endorse it. A faithful maintenance of God's Word and stern refusal to yield to any departures from it, is one of the chief points that Christ singles out for commendation and enforcement in his messages to the Seven Churches in Asia: "He that hath an ear let him hear what the Spirit saith unto the Churches."

The well-known itinerant evangelist, Rev. W. Taylor, has been appointed missionary bishop for Africa by the Methodist Episcopal General Conference at Philadelphia. Commenting on the appointment, an American contemporary says:—

"With all due respect to synods and conferences of sincere, holy, and wise pastors and office-bearers of churches, they sometimes do things that we can in no way account for. One of these unaccountable things is making William Taylor, the street-preacher of San Francisco, and subsequently the apostle of India and South America, a bishop. We would as soon think of making Mr. Moody a bishop, or for that matter the Apostle of the Gentiles. A bishop Paul was in a certain sense, for he was not only an overseer for Asia, but for Europe also; but to regulate the churches was only part of his aim. The great object was to convert sinners, whether of the heathen or the circumcision—to bring them to Christ, and form them into living churches. This also, we take it, has been William Taylor's high and very successful work."

Mr. Samuel Smith, M.P., in speaking at the annual meeting of the Charity Organisation Society, wisely cautioned against the tendency to do charitable work by deputy, and permitting organisations to stand in the place of personal contact with the poor. The advantage gained by the wealthier classes mingling with their poorer neighbours is great every way; and from the Christian standpoint at least no greater mistake can be made than to think charity ends with money aid, or can be truly shown by deputing another to do what each one should in Christlike compassion do as far as possible himself. Mr. Smith rightly says no greater evil could happen to English society than a cessation in the intercourse between the rich and the poor. But if so, where is the sphere of the C. O. S.?

In view of Dr. Verner White's assertion that Romanism produces disloyalty, pauperism, and crime, the proofs furnished in this month's *Voice of Warning*, of its rapid increase in our midst, are indeed alarming. The estimates made by Mr. E. G. Ravenstein, F.G.S., shows a Roman Catholic population in the United Kingdom (exclusive of Ireland) of 1,193,000. Whereas in 1841 we had 600,000 Roman Catholics, in 1881 we had 1,500,000, an increase of 900 000, or 250 per cent. When to this is added the enormous influence of Ritualism in paving the way to Rome, we may see how Protestants ought to be on the alert, prayerfully dependent on God, faithful in testimony to Gospel truth, more united among themselves, and increasingly active in seeking to frustrate Romish designs.

The New York *Witness*, in advocating more continuous special Gospel effort, speaks of a minister in New York "who has special services daily, and who is sending out from his single congregation more missionaries to the heathen than some considerable missionary societies."

Our American cousins have not been behind ourselves in doing honour to Luther, as the great instrument used of God for effecting the Reformation. A statue, said to be one of the best specimens of European sculpture to be found in the States, has just been unveiled to his memory in Washington. It is a reproduction of the splendid figure with upturned face, so familiar as the central point of the historical group at Worms. Some 10,000 people assembled to witness the ceremony of unveiling, among them being many of America's foremost representative men. The world-wide respect which has been paid to the memory of the noble reformer is a tribute to the principles for which he contended, and goes far to strengthen confidence and hope in reference to the hold they have upon the minds and hearts of men.

A pious negro, sadly wearied by the tedious prayer of one who preceded him, prayed, "O Lord, bress de dear brudder who we has listened to *so* patiently." It may sound harsh to say so, but it is hard to believe that those who take up fifteen or twenty minutes in a meeting only lasting an hour, are led by the Spirit in their exercises. We earnestly counsel those in danger of this evil habit to guard against it, and to remember they will not be heard any the more for their "much speaking."

The Irish Presbyterian Assembly reports decreasing numbers, and an unusually long list of losses by death. No fewer than twenty ministers have passed away during the year, including some of great prominence and usefulness, such as Drs. Knox, Graham, Macnaughton, and others. A warm debate on the use of instrumental music in public worship resulted in confirming the practice, greatly to the discomfiture of a very large minority who voted against it. The Assembly was occupied with many subjects of ecclesiastical importance, the reports of the past year's work being on the whole cheering and hopeful. The venerable Dr. Horatius Bonar formed one of a deputation from the Scotch Free Church to their Irish Brethren, and addressed the Assembly.

The Evangelical Alliance Council are to be congratulated on the success which has crowned the efforts of their secretary, Mr. A. J. Arnold, to effect an arrangement for the Conference to be held at Copenhagen in September next, also upon the completeness of the programme of meetings they are able to announce. The Conference promises to be one of the most practical and effective that has yet been convened. Among the most prominent speakers will be the venerable Dr. Kalkar, of Copenhagen; Professor Godet, of Neuchatel; Pasteur Theo. Monod, of Paris; Professor Schaff, of New York, with Drs. Angus, Sinclair Paterson, Eustace Conder, and others from our own land. The Lord Mayor of London is also upon the list. Everything possible is being done to facilitate the cheapness and ease of the journey, and to provide for the accommodation of visitors in Copenhagen. Looking at the beneficial results to be expected from such a gathering, we can but bid hearty God-speed to the movement, and trust the £700 or so required for expenses will soon be forthcoming.

Among the themes chosen for consideration at this Congress none strikes us as more important and practical than that assigned to Professor Myrberg, of Upsala, *i.e.*, Returning to true Christian Simplicity, a condition necessary to the Revival of True Religion in our Times. The boasted progress of the nineteenth century, so far from casting Primitive truth and Apostolic methods into the shade, only serves to reveal the deep necessity of a return to old types of thought and original plans of action. Could the Apostles come back to us, they would find much connected with modern Christianity as cumbrous and ill-suited to their warfare as Saul's armour was to David. The Athenian rage for novelties still continues, and the disposition to gratify it largely prevails in the churches, but the only path to Pentecostal blessing is the obtainment of Pentecostal power, and the best means of securing this is a return to the simple faith and prayerful fervour which then marked the disciples of Christ.

A serious difficulty has, it appears, been brought to a peaceful conclusion on the Congo by the intervention of Mr. Craven, described in the despatches as an "English Methodist," really, we believe, one of the Livingstone Inland Mission workers. The persistent refusal of Dutch traders to pay a small toll agreed on between them and the native chieftains led to the latter forbidding the caravans to pass through their country. On this the Dutch organised a small force, and at Noki attacked the natives, who resisted, and gained a decided advantage. Through Mr. Craven's influence the quarrel has been settled, the Europeans, who were decidedly in the wrong, having come to a fresh arrangement to pay the duty promised.

By an arrangement just made between the Baptist Missionary Society and the International Association of the Congo, the seven years' lease of land held by the former at Stanley Pool has been changed into perpetual tenure, and fresh grants at a nominal rental made for new stations in the interior. These arrangements must tend to increased facilities for work on the part of the Mission, in which all who thirst for the progress of the Gospel will rejoice. It is said to be one of the principal objects of the Association to bring about the formation of a Free State, embracing the whole region of the Congo, in which free trade and full religious liberty shall be secured to all, independent of race or sect. Such a State, recognised by all the European powers, would be a happy solution of what as yet promises to be a difficult problem.

The eighty-third Conference of the Methodist New Connexion has just been held at Nottingham, under the presidency of Rev. T. D. Crothers, of Stalybridge. His inaugural address was full of evangelical fervour and force, claiming for the Gospel complete supremacy over all other methods employed for the amelioration of human woe. He denounced the modern practice of resorting to frivolous and worldly expedients for the support of religious objects. The office of the Church was not to provide amusements, but to regulate them, and to attempt to win souls to godliness by merriment is unreasonable and vain. The statistics of the Connexion show increase of numbers and of power, while the meetings of the session seem to have been replete with encouragement and fresh impulse.

The *Daily Telegraph* aptly describes the streets of London, which form for hundreds of thousands of children their only playground, the Devil's Kindergarten. Object-lessons of a sadly practical kind are certainly given there to the lifelong injury of multitudes of the hapless juveniles who are perforce brought under their influence. The provision of playgrounds in the very heart of London seems an idea altogether Utopian and futile, save in rarest exceptions. But wealthy philanthropists might do far worse than expend their money in the purchase of the wretchedest and meanest house property in the poorest parts of central London, clear the sites, and provide that they be retained for ever as gardens and recreation grounds for the poor.

An important question affecting the employment of Nonconformist chaplains in workhouses was decided in the Court of Queen's Bench, before Justices Stephen and Williams, last week. The authorities of the Liverpool Workhouse, having appointed and salaried two Roman Catholic priests as assistant chaplains, the Poor Law auditor disallowed the costs; an appeal was thereupon made, and the question raised whether any one not a clergyman of the Church of England could be appointed to such duties. The Judges decided that the order of the Poor Law Commissioners, upon which the question turned, permitted the guardians to appoint any officers they deemed requisite, and that upon any terms which seemed suitable to themselves; so that after all, the offices of dissenting ministers may be legally secured, and the monopoly of the Established Church in this respect is broken. The action of the auditor was quashed, and the costs allowed.

The International Health Exhibition not only furnishes a most interesting and instructive collection of objects for the eye to gaze upon, but is being made the centre of practical conferences and free inquiry on various subjects of national importance. The discussions on the state of the London poor which have just been held are to be followed by an educational session, in which almost every possible aspect of the subject is to be dealt with. Lord Reay is the chairman of the Managing Committee, and many leading friends of education are associated with the project.

The Christian Church for this month has a trenchant article on the address on Prophecy given by Mr. Glover, of Bristol, as President of the Baptist Union. The principle laid down that the inspiration possessed by the writers of Scripture differs only in degree from that which is possessed by all Christians, is shown to be essentially erroneous and mischievous in its results. It diminishes the reverence which is due to the gift of inspiration, bringing down the things of heaven to the level of the things of earth. The great purpose for which the writers of Scripture were inspired marks them out as a class separate from and immeasurably superior to all others. The view which supposes that inspiration is a gift common to all Christian men, and in some degree even to all men, as the address asserted, undermines the authority of Scripture. The writer of the article wisely says: "While we count as friends all workers for the good of the Church, and reckon presidents of Unions worthy of double honour, a thousand times more do we hold in estimation the least truth of the Gospel of Christ."

The Marquis of Lorne has contributed to the June number of *The Girl's Own Paper* an article on Miss Rye's Girls' Homes, in which, speaking from knowledge of the facts on the other side of the Atlantic as well as this, he warmly eulogises the movement for Canadian emigration. The article is full of information as to the surroundings of the girls in their new Western home, and we cordially agree with the wish that "instead of two or three such institutions, there should be a thousand of them."

Mr. Moody will be busy enough in the closing days of his stay in our midst. We give elsewhere the full programme of work for the present week. The London Mission ends with a fourth and final meeting of converts at the Temple Gardens Hall on Monday evening next. That afternoon, as we have already notified, the memorial stones of the new Conference Hall at Stratford will be laid. In this pleasant task the evangelist will be assisted by the Earl and Countess of Aberdeen, and other friends of the good work. The Stratford brethren are making strenuous efforts to raise the £3000 still needed for the erection of this permanent and tangible outcome of the visit of Messrs. Moody and Sankey.

On the following day, Tuesday, June 24, Mr. Moody will lay the memorial stone of the Down Mission Hall, Wandsworth, at 4 p.m. This hall will be built at the sole expense of Dr. Watney, who has also provided the site. It is expected that the hall, which will seat nearly 800, will be completed by the close of the present year. The Down Hall Mission is purely an outcome of the meetings conducted by Messrs. Moody and Sankey at Wandsworth in November last. The services of the Mission, which meanwhile are conducted in the Assembly Rooms, Wandsworth, are of a very encouraging character. Early next week Mr. Moody will open a Y.M.C.A. building in Bristol.

Our next issue will contain copious reports of the Conferences held this week in Temple Gardens Hall; in order to furnish adequate space for these, we shall probably give an eight-page supplement without extra charge.

Major Whittle having returned to America, his singing companions, Mr. and Mrs. McGranahan, are now assisting Mr. Moody at the Embankment Mission. At the close of the meetings they will spend a season of rest on the Continent before recrossing the Atlantic.

The Indian Witness of May 17, commenting on the opium traffic, indignantly repudiates the question so often asked by timid politicians, "What could India do if the opium revenue were lost?" If a wicked war were thrust upon us, and ruinous expense involved, no one would despair; but a proposal to do right by the sacrifice of a portion of revenue, gained by injustice, is regarded with dread. For nations as for individuals, the question should be, not what is most likely to pay, but what is right? We have no business to count the cost, or fear the sacrifice involved in doing what the law of God requires. It is ours to do right, regardless of results; we cannot afford to do wrong.

THE PURSUIT OF SCIENTIFIC THEOLOGY, where there is not first of all a living religion, is commonly a wandering in dry places, seeking rest and finding none.—*Dr. Walter Smith.*

BELIEVERS' MEETINGS, DUBLIN.

THESE annual gatherings were held in the Merrion Hall, Dublin, during the past week, from Tuesday to Thursday inclusive. The proceedings were of the usual order, including early prayer-meetings from 8 to 9.30. teaching meetings from 12 to 2.30, and a similar meeting in the evenings.

TUESDAY, JUNE 10.

The mid-day meeting was presided over by Mr. George F. Trench, who read Psalm xxvii., directing special attention to the need of waiting on God for guidance and strength. Mr. C. R. Hurditch read selected passages of scripture on prayer, and fervently prayed for that preparedness of heart necessary for receiving aright God's messages.

Mr. Henry Dyer delivered an address of much unction and power. Basing his remarks chiefly on Paul's utterance in 1 Tim. i. 15, he said: Two things will ever characterise the true child of God: an ever-increasing sense of his own vileness, and a growing consciousness of his own weakness and littleness. With this experience there will be a growing apprehension of the all-sufficiency and omnipotence of Christ. When we view the atoning work of Christ as being needed in all its completeness for *our* salvation, we get some idea of the heinousness of our own guilt, and the infinite value of that atonement. You will preach a cold Gospel to harlots and blasphemers if you think yourself better than they. Throw open wide the Gospel door, saying: It let *me* in, and therefore it is wide enough for you.

Mr. H. Grattan Guinness continued the subject. God has through long and succeeding ages been laying bare man's vileness and impotency, and perfecting his power in him. The darkest crime ever perpetrated by man was the Crucifixion, and in the Cross we see the grandest display of God's love. Under succeeding dispensations God has permitted man to discover his utter impotency and worthlessness, so that the sins of the heathen were as nothing compared with the sins of Christendom in veiling the truth. Alongside with this there has been the gradual revelation of the all-might of God. This is seen in the wonders of the heavens, 40,000 worlds up yonder appearing to us simply like a little spot. We see it also in his providence, preserving the Jews, dispersed and downtrodden as they are. Most of all we see it in the kingdom of his grace, overcoming Satan. Let us not wonder, therefore, if He weakens us, so as to make room for his power and strength.

Dr. McKilliam, of Blackheath, said the same power that raised Christ from the grave should operate mightily in our souls. Mr. Bland showed in a few closing words that our Saviour humbled Himself so low that He could go no lower, and God raised Him up so high that He could go no higher.

DR. BROOKES ON THE ENDUEMENT OF POWER.

The evening meeting was mainly occupied with an address by Dr. Brookes, of St. Louis, who took up this subject. While self is always seeking to lift itself up, the grand secret of power lies in keeping self ever in the place of death, so that Christ may be magnified in us. The Holy Spirit is revealed in Scripture as the Originator of the New Birth through the preaching of the Gospel. We are thus dependent on Him for the very commencement of the new life. Afterwards, He is revealed in us as a well of living water, and an indwelling Spirit. This truth received and clearly apprehended, how different men become; everything is dignified and lifted up to a higher and nobler plane. This indwelling Spirit is furthermore revealed as flowing out of the believer wherever he goes. Now that Christ is on the throne, and we are united to Him, the same spirit that is in Him flows into every member of his body. Had the Church been careful never to grieve the Spirit, no need of a revival would ever have been known, since the need of a revival implies a declension in the soul through the temporary suspension of the Spirit's work. As the Testifier of Christ the Holy Spirit is also given.

Who were the men who received power on the day of Pentecost? The plainness and simplicity of the sermon preached by them immediately after, shows them not to have been men of poetry or of rhetoric, and yet as the result 3000 were awakened, convicted, and saved. Stephen was a man full of the Holy Ghost and of faith. Afterward, we are told, he was full of power and wisdom. In order to this we must be emptied of self; and when we have heartily understood and accepted our Saviour's declaration, "Without Me ye can do nothing," the Holy Ghost power will come. A minister, whom I well knew, once had to preach before a large assembly, but up to the very hour of going into the pulpit could get no text; neither did he get one until he was actually standing before the people. When at last, in answer to his fervent cries to God, it came, such was the power which accompanied the sermon that 150 persons were smitten down in agony, and completely overwhelmed under the Spirit's conviction of their lost condition. Let us always remember that the secret of power in preaching is that of entire dependence on the power of the indwelling Spirit. Let us carefully abstain from grieving Him by guarding against every sin, and by instant confession if we do sin.

Fervent prayer for the baptism of the Spirit followed this address, after which Mr. Henry, of Belfast, read from 2 Cor. vi., observing that in the long list of qualifications there enumerated for ministerial work and character, patience was made to head the list. Moreover, Apostolic power must be joined with Apostolic practice; hence the need for practical manifestation of all the fruits and graces of the Spirit.

WEDNESDAY.

At the breakfast table this morning "The work of God among the Papists" was suggested for converse, and prayer was offered by Mr. Newberry. It was observed by Mr. Guinness that perhaps no small degree of obligation rested on those who were locally attached, in the providence of God, to the great strongholds of Catholicism, to make known the Gospel among them in spite of all opposition. At the present time, there is a striking display of God's work among them on the Continent. In Paris alone, there are thirty-five centres where the Gospel is regularly preached. In Austria, Spain, and Germany the work is going on. Many forsake their Romanism on reaching America, where the progress of the good work is obvious. Too many Christian workers, said Mr. Guinness, return from these Conferences and make no further effort.

Mr. Dyer said that Palestine was as bad as Ireland, and the thought of Jesus going into the synagogues to face opposition and scorn, ought to put us to utter shame. If the people will not come to our services then we must go to them. The Apostles went straight to the temple to proclaim Jesus, facing death in the attempt. Too often we sing "Stand up for Jesus," and then hide ourselves away.

Dr. Brookes remarked that in America several priests recently left the Romish Church, and were now endeavouring to persuade others. He had, however, more confidence in simple preaching and Gospel singing than in controversial discussion.

Mr. Dixon urged that everything offensive to Roman Catholics should be avoided. He was glad to be able to affirm from personal visitation that many in our hospitals are confessing Christ on their dying beds in the language of one who exclaimed, "Jesus, I have trusted alone in Thee." Mr. Trench asked that importunate prayer should be made for them.

At the mid-day meeting the first speaker was Mr. Geddes, who read and briefly commented on Eph. ii. 2, 3, and Eph. i. 19.

Mr. Bland said: The entrance into "the Holiest" is now the privilege of the entire priesthood of saints; it means our being as much in the presence of our God as it is possible for mortal man to be. As saints, the Epistle of James directs us what to do. If we ask wisdom of God, let us be prepared to follow his leading at any cost. There are marvellous contrasts in this epistle, and no more striking utterances than those referring to the *tongue*. The man who bridles his tongue is said to be a perfect man; but observe what is said on the other side. Many would utter a sharp and cutting expression about another, who would be horrified at the idea of vivisection. No man can tame the tongue that is set on fire of hell. As the wisdom of earth is devilish, so the strife maker is doing devilish work. If we are pure, and peaceable, and gentle, we shall not be dictatorial.

Rev. John Wilkinson gave the last address of the morning. After reading Isaiah vi., he said: The Cherubim represents divine nearness, and the Seraphim the glow of communion in this nearness. While two wings were for work, there were four for worship. Man says, "All hands to the work." While being driven to the Hall I observed that not once was there a need for the use of the whip; and I remarked to the driver, "you put the whip inside, in the shape of corn." So let the worker wait and worship much, and the working fitness will be a result.

At the evening meeting Mr. Trench gave an address. Referring to Creation, Conscience, Law, and Gospel, as representing a fourfold revelation of God, he said the eternal throne was fixed on the four pillars of justice, judgment, truth, and mercy; but men were trying to wipe out the first three, leaving mercy only. Even ministers were to be found who seek to undermine the foundations of God's throne by preaching his love and mercy to the exclusion of his justice and righteousness.

Mr. Guinness said there never can be any lack of complete harmony between nature and revelation, since both are from one hand and unfold one plan. The study of astronomy is painful because it makes one feel almost annihilated by its immensity. Geology presents to us a progress which has extended over ages, and equally reveals a divine purpose and plan. All the great movements of the early world bore upon redemption, and had more or less to do in paving the way for the first advent. We are standing now in the Saturday night of the world's history, awaiting the second advent, which we believe to be nigh at hand.

Mr. Lane read part of Psa. lxxxix., and reminded believers, in view of the consummation of God's great purposes, of the duty and privilege of making known "the joyful sound" to others. The picture of the blessed Saviour being moved with compassion at the sight of the multitude was graphically portrayed, and urged as a pattern for his people.

THURSDAY.

The meetings of Thursday were devoted mainly to hearing reports from Christian workers at home and abroad. Mr. Trench presided.

Several of the evangelists related the good results of their travels with the Bible-carriage. Mr. Hind said that during five years there had been sold from his carriage no less than 150,000 copies of the Bible and Testament. Mr. Weaver is engaged in similar work in Burton and elsewhere. Mr. Wadding said they were able to go to fairs and plant their Bible-carriage in the midst of caravans and shows. He had sold 34,000 Bibles and books in one month. At Barrow-in-Furness 140 persons professed to be saved through Gospel preaching. The carriage was now on the sands at New Brighton.

Mr. Bowden, the worthy son of a missionary, gave a deeply interesting account of the work being done in India, to which he and Mrs. Bowden are shortly returning, leaving their family in England. He is continuing the work begun by his father forty years ago, and superintends a Mission which numbers 300 native converts now in fellowship, though widely scattered among the villages. In answer to several questions, Mr. Bowden stated that infidel literature is being scattered broadcast in India; recently a young man asked him about Mr. Bradlaugh's writings who was living in quite an out-of-the-way part of the country. The women could not come to the open-air preaching, but would stand behind their doors to listen. Once a woman so far forgot herself as to join the crowd, so that she got close to him, but he could not speak to her personally without damage to herself. This brother was fervently commended to God in prayer by one who had known his father.

Mr. Hurditch asked prayer for the Maharajah Dhulup Singh, who, he said, had abandoned Christianity, and avows his faith once more in the religion of his country. He also desired praise for the conversion of his two sons at Mr. Moody's meetings.

Dr. Brookes said that thousands were weekly flocking into America, mostly unbelievers. To meet this need, much is being done; still there is a vast mass of people untouched. He spoke highly of Mr. Needham, the late H. Moorhouse, and others, as witnesses raised up by God to do a much needed work. The coloured population of the South is increasing, and evangelists from England are better received there than men from the North. This is partly through antagonistic feelings created during the war. There is a grand opening there for men whose hearts are filled with a desire for the salvation of the blacks. A freed

slave, recently converted, sent money to his late mistress whom he heard was in need. This was a fruit of the Gospel.

After Mr. Dunn and another friend had given encouraging reports from Scotland, Miss SANDES appealed for sympathy and help in her work among soldiers at Cork. She told of the conversion of an officer who has lately received the Victoria Cross for bravery in the Soudan. She believed that as many of our soldiers were slain at home by strong drink, &c., as on the battle-field. Miss GURNEY asked prayer for the policemen, 800 of whom now belong to the Christian Association. Much blessing had followed the efforts made on their behalf. They were much shut out from general society through the official position they hold. When converted, they become valuable agents for reaching prisoners under their care.

Mr. Robert Stewart and Mr. Edwards having briefly spoken, Mr. Hurditch said they had never seen so much blessing as during the past two years. Ten tents were out this year.

Mr. GUINNESS said they were sending out from the East London Institute, on an average, one missionary every week. In no country, save Japan, had there been any lack of blessing. After preaching in Belfast recently, seventy young men came forward to offer themselves for Mission work. Many of the men are earning their own living and sustaining a Mission as well.

One of the most interesting and touching statements was made by Miss CARE, who has laboured in China. Being wrecked while voyaging up the country, and landed in a most unfriendly district, her prayer to God was that if she was to be killed it might be done quickly, so that she might escape torture. Meeting, however, with a case of sickness, her medicines were available for healing, and the people flocked around her, to whom she dispensed healing for soul and body. They never had heard before of a God who loved them. "If your religion is true, why did you not come and tell us about it sooner?"

At the evening meeting much time was spent in praise. Dr. MCKILLIAM addressed the workers and said: These are days of the Holy Ghost. Let us all resolve to do more and expect greater things than ever before. The ignorance of people in many parts of our own land is awful. There is wanted a band of men who can realise the fact that Satan is holding men in his own power, and that only God's power can release them from his grasp. I believe a time of trouble is coming for the Church, and it will do good. Be prepared to go where God wills, but be sure it is his will.

Mr. Hind having given some exhortations, Rev. John Wilkinson narrated a number of remarkable personal experiences of God's faithfulness in providing for the needs of his Mission among the Jews. The Conference thereafter closed with singing and prayer.

Scriptural Texts Association.

THIS Association was formed in June, 1883, for the purpose of placing texts of Scripture in tram-cars and omnibuses, &c. The number of the London Tramways alone exceed 400, and it is estimated that the passenger traffic, which is steadily increasing, is 75,000,000 annually. Texts have been placed in fifty tram-cars. The cost for the display of one text is ten shillings annually.

We feel sure that if this Association were better known, it would have the hearty sympathy and co-operation of our readers. The workers are encouraged by hearing of some of the blessing received by this effort. An old woman travelling in one of these cars was much struck by the text. She read there "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." On her return home she searched the Bible to find it. In this case the chapter and verse had been accidentally omitted, but this was the means of sending her straight to the Word of God. The Hon. Sec. is Mrs. Wood, 191, South Lambeth-road, S.W., and the Hon. Treasurer Mrs. Dorin, 344, Clapham-road, S.W.

A RESTING-PLACE.—A correspondent who has lately sojourned at the House of Rest for Christian Workers, "Königsheim," Weston-super-Mare, writes to us, desiring to commend it to the attention of our readers. She describes it as "a happy home, with thorough religious influence, in beautiful air."

CONFERENCE AT GLOUCESTER.

"ONE of the happiest weeks of my life." "I was never at a Conference where so much love and fellowship seemed to prevail." "I learnt to commit everything to the Lord." "I found out that I had been habitually worrying about the Lord's work, and began to trust and rest as never before." These are a sample of the many testimonies which have been received, all proving that our Heavenly Father delights to pour out his blessing upon his children at such gatherings.

The meetings were marked throughout by an earnest, joyous tone, combined with much freshness, simplicity, and liberty of spirit. The Rev. J. J. Luce, who presided, impressed upon us the thought that we did not meet merely for what we could *get* from the Lord, but for what we could *give* to Him of praise, love, and devotion, and this thought was steadily kept in view during the whole course of the Conference.

The following short extracts from some of our beloved brethren's addresses will be read with interest and profit:—

Rev. J. B. FIGGIS (2 Cor. i. 20, R.V.).—What is the "Yea?" The veracity of God. The promises are like bank-notes, promissory-notes, and in Christ there is that which can meet them all, "how many soever they be." What is the "Amen?" Our response to God. The Yea is God's, the Amen is our's. Our Amen is not presumption, but it glorifies God by trusting Him and his Word.

Rev. C. CAMPBELL (1 Pet. ii. 7).—Christ is precious because Faith (1) knows Him (2), appropriates Him (3), enjoys Him. Is there anything that you are not willing to give to Jesus? If so, that thing is more precious to you than Jesus. And yet, even then, ye are precious to Him.

Rev. J. A. JACOB (Matt. xiv. 28, 29).—Christians need courage, the courage of Faith. Let your faith rest upon (1) the Word of God (2), his supernatural keeping power (3), the person of Christ. Let it be practical faith.

Rev. J. MORE, Cheltenham (Matt. ix. 19).—The order of discipleship adjusted. First it was anxious Jairus leading on, and Jesus following; afterwards, the order was, Jesus going before, and restful Jairus following.

Rev. E. N. THWAITES (2 Sam. ii. 1).—Hebron is the place of (1) Prayer, (2) Sorrow, (3) Service, (4) Refuge, (5) Fellowship, (6) Kingship, (7) Victory.

Rev. H. G. THWAITES (1 Cor. i. 29).—God has given to us all He has to give, in giving us Christ. Possess your possessions.

A special service for the Gloucester Police Force was held on the second day of the Conference at St. Nicholas Church, when as many of the men as could be spared from duty were assembled. The sermon was preached by the Rev. E. N. Thwaites from the words, "Agree with thine adversary quickly, whiles thou art in the way with him." A deep impression was made upon all present. The Rev. J. J. Luce made a touching reference during the service to the fact that the oldest member of the Force lay dying at that moment, and had sent a message to his fellow-constables. It was to this effect: "Pray for me, I am trusting my Saviour. Love Christ and serve Him now."

The afternoons were occupied, first with a Bible-reading conducted by the Rev. C. Campbell, followed by an account of Christian work.

On the first day the Rev. J. Hudson Taylor gave the story of the needs of China and of the origin of the China Inland Mission. The next day we had a very clear and forcible description of the principles and work of the Evangelisation Society from Mr. Oscar Owers and the Rev. J. More. On the last day Mrs. Greaves gave a very interesting account of the C.M.S. Zenana work in India.

Perhaps the most impressive part of the Conference was a side-meeting, held each night after the general gathering in St. Nicholas school-room, when our beloved brother, the Rev. J. Hudson Taylor, in reponse to the request of the President, gave a detailed account of God's dealings with him, and of his experiences in the work of the China Inland Mission. The godly sincerity, the sweet simplicity, the intense reality of the speaker were very powerful and very fragrant. The records of God's faithfulness to him in supplying all his needs and delivering him and his from so many perils, were most thrilling, The crowded room was hushed into a sweetly solemn stillness; it is no marvel that several are now, as a result, offering themselves to the Lord for China, and saying, "Here am I, send me."

TEMPERANCE JOTTINGS.

Mr. Francis Murphy has secured more than 4000 signatures to his Temperance pledge in Chicago.

A National Temperance Fete at the Health Exhibition, South Kensington, has been arranged by the C.E.T.S. for Saturday, July 19.

Siam.—The American minister at Siam, Gen. Haldeman, has persistently refused to license a single American liquor dealer in that country. A noble exception to the action of the representatives of other nations.

At Winnipeg the advocates of high license have achieved a victory. They have succeeded in fixing the rates for licenses at 500 dollars for a saloon or tavern, 300 dollars for a hotel, and 250 dollars for a shop or a wholesale license.

Australia.—Large and successful Blue Ribbon meetings have been held at Sandhurst in favour of Local Option. Mr. Glover is working away with amazing energy. As the result of the first week's work in Hobart, Mr. Matthew Burnett and his fellow-workers have secured 1000 pledges.

Mrs. Bradley, of Ealing, spent a busy Whit-week in addressing double meetings each night in the villages of Ashley, North Thoresby, Holton, Grainsley, and Tetney, Lincolnshire. Much interest was aroused by the forcible illustrations laid before the audiences through the "Drink Diagram."

Cherokee.—A noteworthy incident of the annual May party celebrating the thirty-third anniversary of the Cherokee Seminaries at Tahlequah, Ind. Ter., was the entire absence of liquor. Everything was in contrast to some of the parties of former years, before the Gospel Temperance movement became so prominent. The interest in Mrs. Molloy's work there grows, and is reaching out to the regions beyond.

Rev. J. E. Robinson, of Rangoon, has created a little stir by visiting the liquor-shops on Sunday evenings, and inducing the seamen to leave those haunts and go to church. On a recent occasion he, with a few friends, succeeded in drawing off thirty men in a body, and taking them to the house of God. The "publicans" and their friends resent this intrusion, but the influence of such zealous efforts is not lost.

Wine-drinking at Ecclesiastical Dinners.—"A rumour has reached us," says the *Freeman*, "which we hope is correct. Wine and beer are no longer provided at the Baptist Union dinner on the last day of the spring session by the London Baptist Association. A few friends, who are not teetotalers, provide these beverages. We are unfeignedly thankful to hear that the amount consumed is only about half what it was a few years ago."

Paynesville, a small fishing village in Australia, with a population of about 100, has the unenviable distinction of having four licensed drink shops and no church. A writer in *The Southern Cross* says: "For a long time the fishermen's wives fought hard against any licensed public-house being planted in their midst; yet, against the wish of the people, four licenses have been granted—one for every twenty-five of the population. But the publicans are getting uneasy. The bit of blue is rapidly reducing the number of their customers. One of the fishermen, who had the blue ribbon on his coat, said, 'We shall shut up three of the houses out of the four.'"

SPECIAL AFTERNOON SERVICES.—As there are districts in the Metropolis where, except on rare occasions, the people will not come out to evening services, it has been laid on my heart to hold afternoon services at three or four o'clock. I shall be glad to hear from ministers and others who may be willing to grant the use of their lecture halls or places of worship for this purpose. Children's meetings may also be held.

71, *Windsor-road, Holloway, N.* W. FORBES.

AMERICAN GLEANINGS.

THE SUNDAY IN CHICAGO.

THE Chicago *Journal* exclaims: "Is Chicago relapsing into Paganism? The Directors of the Driving-park have resolved to have Sunday races hereafter. Sunday base-ball matches and Sunday theatrical performances are bad enough in all Christian conscience, but Sunday horse-racing is a good deal worse. Are our Christian churches losing their restraining influence in this community?"

BEN HOGAN IN COLORADO.

Writing to the New York *Witness*, this evangelist says: "I am working at present in Pueblo. This is a hard field—harder than I expected to meet; most people seem to be unsettled. Most come here for money and for health, but not for the Gospel of Christ or for temperance. Still God has blessed me in my efforts. Hundreds have come who have not heard the Gospel for ten or fifteen years."

AMONG THE SOUTHERN FREEDMEN.

Writing from Atlanta, Georgia, a correspondent of *The National Baptist* gives the following interesting sketch:—

"I had the pleasure, a few weeks ago, of spending a few days (while attending an Association about sixty miles west of New Orleans) at Thibadeaux, Terre Bonne Parish, with Miss J. P. Moore, who makes her headquarters there. Miss Moore is devoting her entire time to work in the churches and homes in the country and villages. Her field is a needy one. The people are generally poor and ignorant, and are surrounded by the worst kind of influences, as they are in all sections, where there are large plantations in charge of agents and overseers, as the sugar plantations usually are. Drunkenness, gambling, Sabbath-breaking, profanity, and other gross vices, prevail to an alarming extent. Men, women, and children use tobacco. The girls are growing up like their mothers, and will continue to do so until they have better homes and better surroundings. Many of the Sunday-schools are only schools in name; and the same, I fear, is true of some of the churches.

"The influence of Romanism is seen in some places, in "wakes" for the dead, a night of revelry, flavoured with religion; the custom of 'blessing babies,' and in other things. Many mothers fear that if their babies die before they have been 'blest' by a preacher, they will be lost.

"Miss Moore began her work in the country about four months ago, and though most missionaries, white and coloured men, and many pastors, suspended their wanderings during the winter, because the weather was so bad, she scarcely lost a day. During the five weeks preceding the Association, she had visited seventeen churches and organised her work: a meeting for women, a sewing-school for children, Sunday-school work, and a Temperance society, in fifteen churches. Besides visiting the houses, she had held three meetings daily, one for the women, one for children, and a general meeting in the church at night. I was deeply interested in the reports which the sisters whom she had left as leaders in the work in the churches made at a meeting they held during the Association. They had collected in that short time from the women and children sixty dollars for African Home Missions. She has also sold and distributed about 200 dols. worth of books.

"But few women, and no man, could or would do the work she is doing. It is unique, irregular, 'unwomanly,' some would say, but to me it seemed most beautiful, most Christly. It showed more nearly not only the spirit, but the manner also, of Him who went about doing good than any work I have seen. One can but feel that Jesus is, through her, truly seeking for the lost, opening the eyes of the blind, proclaiming liberty to the captives, and binding up the broken-hearted.

"There must be a great awakening of interest, North and South, in regard to our work among the coloured people. There are six or seven thousand churches yet to be supplied with pastors and teachers, many of which are helpless for lack of them, and some actually going backwards. I have been surprised even myself, after eleven years in the South, during the past year, as I have worked in four different States, to see evidence that there are such vast regions yet almost untouched. I have found greater destitution, especially on the Mississippi river, than I have seen in ten years. There are churches in all those regions, and many of the pastors are good, earnest men, who only need to be instructed and encouraged to be enabled to do great good."

NEW YORK MEDICAL MISSION.

The third annual meeting of this important Mission was held in the chapel of the Broadway Tabernacle, New York, on Thursday evening, May 15. The president, Professor Alfred C. Post, M.D., LL.D., occupied the chair. The secretary, Mr. Edward A. Jones, read his report, from which we quote the following:—

"The Society has its head-quarters at 81, Roosevelt-street, and during the past year has had two branch dispensaries, at 130, Stanton-street, and at 42, Baxter-street. The first one is situate in the midst of the Irish population; the second in the German district, while the third is surrounded by Jews, Italians, Chinese, and coloured people. Many poor drunkards and those addicted to other evils have been led to confess and forsake their sins and obtain mercy, so that in many homes where before nothing but blasphemy and cursing used to be heard, there now ascends from parents and children hymns of praise to God for his goodness to them."

Dr. Dowkontt, the medical superintendent, presented his report. The figures showed that a vast amount of medical aid has been given, and this, in the majority of cases, to the most degraded as well as the poorest in the city. The Mission receives all comers, without respect to creed, colour, nationality, or disease, the only recommendation needed being that of sickness and poverty. The doctor narrated many striking incidents in connection with the Mission. He referred to the intense power of strong drink, and told how a woman came to him with her two-year-old child, asking him to extract four teeth (which of course he did not do), and saying that she had made the child drunk on brandy three times because she could not sleep for its cries. What wonder is there in the fact that these poor creatures have such a struggle to free themselves from the monster alcohol when such has been their tender mothers' care? The wonder is, that any are able to get free.

The meeting was further addressed by several friends, among them being Rev. Charles Parker, the aged blind preacher of Brooklyn.

AN AMERICAN ASSEMBLY.

It has been my good fortune to be present during the recent long session of the Presbyterian General Assembly in this famous sanitary resort. The Convention has been memorable. Over 600 ministers and elders of the Presbyterian Church in the United States are a formidable body, representing as they do some millions of Christian people. The assembly included many men of extraordinary capacity, both ministerial and administrative, yet humbly and earnestly consecrated to the evangelisation of all lands and the islands of the sea. Its transactions, conducted with refreshing liveliness and Pauline spirit, yet in all love and unvarying decorum, were very numerous, and in many instances of vast importance, not only to the Presbyterian Church, but to the cause of religion throughout the world.

Another fruitless advance was made by this Assembly to conciliate the Presbyterian Church South, and open the way to organic union. Rev. Dr. Stratton, a venerable servant of God in the Southern states, was present and expressed himself in the most tender and fraternal manner, but confessed he did not voice the sentiment of his section. A. L. S.

Saratoga Springs, May 27.

THE MORMON PROBLEM.

In a recent sermon in Chicago on this topic, Rev. Joseph Cook said:—

"A distant view of polygamy is very different from a near one. When I first went there three years ago I went with my wife, and am glad I did. She learned many things from the Mormon women that a man never could have learned. We came away with our blood boiling, and it has been boiling ever since. The American people ought to rise and demand the abolition of Mormonism in Utah. We ought to arouse Congress. The churches ought to send detailed information, by special agents if necessary, to the leaders of the great churches in Europe, advertising polygamy for what it is. In Denmark, Sweden, &c., there is need of information. I would have our Government turn Mormon emigrants back as prospective violators of law."

RELIGIOUS INTEREST IN ST. LOUIS.

In a communication to the Chicago *Advance*, a St. Louis correspondent says:—

"The centre of religious attraction during the winter was at Centenary M. E. Church South, under the labours of Rev. Thomas Harrison. There, for many weeks, crowds gathered at every service; the daily papers gave an account each morning of all that was said and done, and the first question of a friend on meeting you always was, 'Have you been to hear Harrison?' Mathematics were given full play during all the meetings, and each day we knew the exact number of converts to date. The whole number claimed was somewhere from 1200 to 1500. A great jubilee was held when 1000 was reached. The question will appear at once: was it wise? Why not leave the results to appear exactly as they are later on? It seems now that the church where the meetings were held has received, or will soon receive, 300 new members as the direct result of this special effort; and a grand result it is. No one can doubt that Mr. Harrison's work here was a success, but it was marred by the straining after effects that are not manifest to-day.

"We have greatly missed the evangelistic work of Dr. James W. Brookes, who always labours for conversions. His tremendous powers of endurance are undermined at last, and he has crept away, first to the south, and now to Europe, to rest the brain that threatened to give way altogether."

London Missionary Society.

REV. C. B. SYMES presided on Tuesday week at his chapel in Kensington over a meeting to bid farewell to the following missionaries, who have sailed for Central Africa, for work in connection with the above-named society:—Mrs. Hore, the Rev. John Harris (of Rotherham College), the Rev. Bowen Rees (Bala College), and Dr. Frank Laird (of Edinburgh).

Rev. R. Wardlaw Thompson introduced the missionaries, with a few prefatory remarks as to the needs of the heathen as evidenced to him during his recent twenty months' visit to the various Mission stations of the society. Mr. Thompson said that the Central African Mission was commenced in 1876, and was the youngest of the society's Missions. Already of the twenty-one missionaries who had been connected with the Mission from its commencement, seven had died and six others had retired from the field. There were at present remaining six missionaries, so that the Mission, with such a history, would excite their deepest sympathy. The directors of the society looked upon them as the pioneers of a great work in the future, and as they believed that much of the trouble of the Mission had resulted from the fatiguing journey from the coast, another route would be traversed by those about to sail, which would shorten the journey overland by more than 500 miles, whereby they hoped the dangers incident to travel would be considerably diminished.

Rev. Dr. Bevan, of Highbury, delivered the parting address to the missionaries. The valedictory prayer was offered by Rev. Dr. Clemance, of Camberwell.—*Daily News.*

MR. AND MRS. CHEYNE BRADY'S address is Hotel Krone, Pontresina, Switzerland. Christian friends are invited to call.

"Members of His Body."

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."—JOHN xvii. 21.

"We are members of his body, of his flesh, and of his bones."—EPH. v. 30.

"Members one of another."—ROM. xii. 5.

WE had not dared to frame them—
The words, dear Lord, are Thine!
Nor human thought had fathomed
The mystery divine;
Nor saint on earth had asked to be
So intimately near to Thee.

In hope's ecstatic moments,
When joy is on the wing,
We feel thy love's embraces,
And to thy bosom cling;
And own it "Heaven begun" to rest,
Close-folded to thy sacred breast.

Even then, to sense, it seemeth
As if the soul had soared,
For a brief glad communing
With her beloved Lord.
Faith only learns thy lavish grace,
And knows thy heart her dwelling-place.

'Tis ever thus! Thy giving
Transcends our conscious need—
"Abundantly exceeding!"
We find it so indeed.
So far beyond our utmost thought
The sacred nearness Thou hast wrought.

The "members of his Body"!
Oh, what a word is this!
Lord, teach our hearts to grasp it—
This miracle of bliss;
And touch our eyes that we may see
How truly we are one with Thee.

Yea, life with life united,
No longer we are twain;
To full and happy union
Thy Spirit doth constrain.
To Thee eternally allied!
With Thee, O Christ, identified!

The brightness of the glory
Dark shadows may obscure;
The bond can ne'er be broken,
Immutable and sure.
And all who love thy precious Name
In one great brotherhood we claim.

The members of thy Body!
What "schism" can there be?
The Church of Christ retaineth
A vital unity.
When Thou shalt come, O risen Head,
The Body shall be perfected.

LUCY A. BENNETT.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—June 22. Acts xii. 13—25; June 23, Hab. ii. 1—14; June 24, Hab. iii. 1—10; June 25. Hab. iii. 11—19; June 26, Hag. i. 1—15; June 27. Hag. ii. 1—9; June 28, Hag. 28, ii. 10—23.

OBITUARY.—With very much regret we have received the following:—On the 10th of June, at her residence, Grove-villa, Teigumouth, South Devon, Elizabeth Ford fell asleep in Jesus (Eph. i. 7). Our dear friend, Miss Ford, was a truly faithful and devoted servant of Christ, and a centre of usefulness in her own neighbourhood.

MEDICAL PRAYER UNION.—The tenth annual Conference of the Medical Prayer Union was held at Exeter Hall, on Monday, June 9. The chair was taken by Dr. George Saunders, and there were present about sixty medical gentlemen and students. Papers were read by Mr. Biggs on "Social Purity in its Medical Aspects," and by Mr. Curless on "Heart Purity." This important subject of purity was dealt with in a very practical and straightforward way by the former gentleman, and the spiritual side of the question was brought out with great force by the latter. In the discussion that followed the question was taken up with great spirit by several gentlemen, an earnest address from Rev. W. R. Mowll being particularly valuable. Afterwards an interesting paper was read on "Mission Work" by Mr. Charles Gayford. The meeting closed with a short address from Mr. Hudson Taylor.

Friendless and Fallen.

THE Lord Mayor, whose term of office has already been signalised by so many efforts in aid of philanthropic objects, kindly granted the use of the Egyptian Hall, Mansion House, on Friday last, for a meeting to further the benevolent interests of the London Female Preventive and Reformatory Institution, in their efforts to rescue the penitent fallen of the Metropolis, as well as to protect young friendless girls from the snares that surround them.

Mr. Sheriff SMITH, who occupied the chair (the Lord Mayor being unexpectedly summoned to the House of Commons), said he was sure they were all sufficiently acquainted with the work of the institution to feel deeply interested in it, and deeply grateful to those who took upon themselves the burden of the work. Leaving out of question the religious aspect of the matter, upon which he assumed they were all agreed, the political and civic aspect of the question was one in which all citizens must take a deep interest, and if they were good citizens they would do their best to further its success.

A statement giving full particulars of the working of the Institution was then read by the Secretary, Mr. EDWARD W. THOMAS, from which it appeared that no less than 600 applicants had presented themselves for admission to the Homes this year.

Rev. Canon BOYD CARPENTER, Bishop-Designate of Ripon, said that this Institution had the advantage of having been tested, and during its existence had increased sevenfold; but everyone knew that this increase was not enough for a metropolis like London. The operations of this society were not carried on in a spirit of sternness and quasi-Phariseeism; its object was to build up a breakwater against temptation and a refuge for those who had fallen. They knew there was an absolute need for preventive as well as rescue work. When the London season ended a number of poor girls were turned adrift. The society endeavoured to remove as far as possible every hindrance and weight from the tempted, and to assist the fallen in recovering their position.

Rev. A. STYLEMAN HEERING alluded to the vast number of young girl-outcasts to be found in the north of London, and to the terrible increase of immorality in certain localities. Mr. Salt, Rev. R. C. Billing, Mr. Drysdale, Mr. Nichols, and Rev. G. Playford, Chaplain of Holloway Prison, also addressed the meeting. While pointing out the necessity for such societies, they spoke of the effective aid rendered in the furtherance of mercy and morality by this Institution.

The City of London may well be congratulated on devoting the residence of its chief magistrate for a time to what may be termed a Mission meeting in aid of that unhappy class who are indeed a sad reproach to a Christian city. The Benediction followed, and a good collection was voluntarily made at the close of the meeting in aid of the funds of the Institution.

TAWHIAO, the King of the Maories, attended morning service at the Metropolitan Tabernacle last Sunday, Mr. Spurgeon being the preacher. As it was Hospital Sunday, there was a very large congregation, and several thousand persons assembled outside the building to catch a glimpse of the King and his party.

SHELTERING HOMES, LIVERPOOL.—Just one month since our party of girls sailed off to happy homes of plenty in Canada, and here are already in our possession another hundred, to feed, clothe, train, and try to make loveable for our dear Saviour's sake. Let us have your kindly remembrances when we leave your English shores with these rescued children, and endeavour as best we can to visit and look up our large and ever-increasing family on the farms of our fair Dominion. Friends interested in the Homes have decided, for the purpose of extension of premises, to hold a sale of plain and fancy needlework in the autumn. Would all desirous of helping communicate with us about it? LOUISA BIRT.

1, *Sugnall-street, Liverpool.*

Richard Weaver In Belfast.

THE visit of Mr. Weaver to Belfast has now terminated, and by many it will be long remembered as a season of reviving and life-giving power. Sunday, June 8, was the closing day of the Mission; it brought together an extraordinary multitude of people who eagerly sought to hear the evangelist's voice for the last time. Hermon Hall was densely packed on each occasion, while many were unable to obtain admission. In the inquiry-meetings many were dealt with about spiritual things, and numbers we are persuaded opened the door of their hearts to let the Saviour in.

On the following Monday evening the preacher left by the steamer for Liverpool. Long before the hour of sailing large crowds of those who had attended the meetings gathered along the quay to wish Mr. Weaver "good-bye." When the vessel left her moorings there must have been over 1000 people assembled, and as they sang, "I love to think of the heavenly land," with its appropriate chorus, "There will be no parting there," many of the passengers and onlookers seemed filled with wonder at a sight so rare. As the vessel steamed slowly down the river there was many a wet eye, and many an earnest prayer for the blessing of the Lord to rest on the worker and his work.

Belfast, June 14. H. MONTGOMERY.

Y.M.C.A. NOTES.

Rev. F. Von Schluembach is reported as being recently at St. Louis, Mo., aiding the work of the German branch of the Association there.

Christ Church, N.Z.—This Association has got a new building; the top stone was laid on March 4 by Sir William Fox.

Sydney, N.S.W.—An interesting gathering was lately held in the rooms of the Association of those who received blessing through Sunday evening services at the Opera House.

Camden and Kentish Town.—A new house for the use of the members of this branch Association will be opened under the presidency of Lord Shaftesbury to-morrow (Friday) afternoon.

The Tenth World's Conference of Associations will be held in Berlin, August 20—24. The American Associations have arranged an excursion at reduced rates. The Glasgow Associations, which are said to have the largest collective membership in the world, will send four delegates.

Bombay.—The members of this Y.M.C.A. are particularly successful in their evangelistic work at the docks of that city. They are now established on the vessels of those companies which run steamers regularly to the port, such as the Clan, City, and other lines, and thus they have often the opportunity of addressing and influencing the same men after an interval of a voyage.

Young Men's Meetings.—An earnest young man in a certain town, says *The Chicago Watchman*, started a young men's meeting. He commenced with three. It now numbers twenty-three. They meet weekly. They have pledged themselves to individual work among their fellow young men, and also try to secure their attendance at the meetings. The town has not quite 5000 inhabitants. The same thing can be done in many similar towns all over the country. What is needed is one young man ready and determined to have such a meeting.

PERE HYACINTH is expected in London at the end of this week on his way from New York. It is stated that the Bishop of London has given consent to his preaching in the French Anglican Church, Bloomsbury.

GOSPEL VAN WORK.—Mr. J. C. Robson writes from the Rectory, West Torrington, Wragby, Lincolnshire, that he is about to commence itinerant evangelisation with a Gospel van. "We have already ordered the van," he says, "and have made arrangements for starting as soon as it is ready for use. There are many districts requiring help such as we purpose giving, and of which your readers could most likely inform us. We would also be glad of personal help; there are surely numbers of gentlemen who would gladly give one or two weeks' help at a time. Others may be glad to help us to provide sound, healthy reading for those we visit."

Letters to the Editor.

THE LONDON FIRE BRIGADE.

Sir,—In your issue of the 29th ult. you note on page 12 as follows:—"A correspondent writes to say that no adequate and organised effort has yet been made to promote the spiritual well-being of the members of the London Fire Brigade." Kindly permit me to state that one of the most experienced of the 460 missionaries of the London City Mission is daily engaged in visiting the fifty-nine stations in the metropolis at which firemen are located. I am glad to add that he meets with much encouragement in his work. As only about six hundred men are employed in the Fire Brigade, one missionary is sufficient for the work.—Yours faithfully, T. S. Hutchinson,

Clerical Secretary to the London City Mission.

THE CLERGY AND VIVISECTION.

We have received a letter from Mr. Mark Thornhill, the author of the book, "The Clergy and Vivisection," stating that the words quoted by him, from Dr. Burdon Sanderson's evidence before the Royal Commission on Vivisection, are to be found on p. 381 of the Report of that Commission. Mrs. Burdon Sanderson, in her letter to us of May 22, omitted to state what would doubtless have been satisfactory to Mr. Thornhill, that Dr. Burdon Sanderson was confronted in February last, in the Convocation at Oxford, with this very quotation, and he proved, to the satisfaction of the Convocation, that parts of the evidence which he had given had been transposed, and that he was not responsible for the application to a live dog, of words which he had used in relation to an experiment on a dead frog. He distinctly disclaimed the references to the live dog, of which complaint had been made.

Mrs. Burdon Sanderson may fairly have expected that a disclaimer, made under circumstances so public, would have been known to, and accepted by, leading Anti-Vivisectionists.

Interested though we are in the cause of humanity, we cannot open our columns to controversial details.

POLITICAL ECONOMY AND THE GOSPEL.

Sir,—The world is Christ's. "All things were made by Him, and without Him was not anything made that was made." The laws of nature, moral and material, are equally laws of Christ. The laws of political economy—that is, the laws of social human nature—are also laws of Christ; and the Gospel of Christ, and the spiritual life and its laws, in every sense of the word, are all of Christ. How, then, can Christian men set these things or any of them in opposition to one another, as I see writers in your most valuable periodical again and again do? What is the cause of this? It would be well were this subject investigated and the evil cured, for, undoubtedly, it must seriously hinder that amelioration of society which it is the duty of all Christian men to seek.

Of course, knowledge is not enough. There must be motive power begotten of the Spirit of God to bring that knowledge into practical, effectual operation. Right motives and right means are equally indispensable conditions of right ends. Is there, however, any antagonism between either of these things? Is a spiritual man absolved from the laws of common sense? May he reasonably expect to gather grapes of thorns or figs of thistles; or is the constitution of this universe so flexible a thing under his hands that he may, in fact, effect any ends by any means he pleases? We must sit at the feet of Christ and learn all that He teaches us, as well as the Gospel, if we are to meddle successfully with the universe which He has made. And, in truth, every Christian man does so, more or less. But there is no disparagement of the Gospel in this. It is still the wisdom of God and the power of God unto salvation to every one that believeth, and the only means of it. Because there is science falsely so called, why should Christian men manifest antagonism to what is not so? W. M.

Dear Sir,—There are laws and laws. There is the law of God—holy, and just, and good; and there is the law of sin and death. The Psalmist indignantly asks, "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law?" The law of God is summed up in this, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." The Holy Spirit by the Apostle declares that "love is the fulfilling of the law." There is a law of Political Economy which may be thus expressed, "Every man for himself, and let the weak go to the wall." But God's law is, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

The law of Moses contained numerous provisions for the express purpose of neutralising the laws of human selfishness, which are the laws of so-called Political Economy. The enactments with regard to the Jubilee year, *e.g.*, were in the very teeth of Political Economy. So are those of the Sermon on the Mount. What kind of political economy is it, if a man sue thee at the law, and take away thy coat, to let him have thy cloke also? or not to lay up for yourselves treasures on earth, but in heaven?

True Political Economy, indeed, keeps all the commandments of God, Who is love; but the science, falsely so called, which men designate Political Economy, is treasuring up wrath against the day of wrath, for those who grind the faces of the poor, and who add house to house and field to field, that they may dwell alone in the midst of the land.

God's political economy is based upon the law of Love. "Seek not every man his own, but every one another's welfare," for "love seeketh not her own." But the Political Economy inculcated by the god of this world is based upon the fact of fallen human nature, that "All seek their own: not the things which are Jesus Christ's."

If the views here expressed are erroneous, I shall be very thankful to be corrected.

A Christian.

Sir,—I have read with interest the reply to my remarks by Rev. S. Borton Brown. With the spirit that underlies his article I entirely sympathise. I have no desire to water down the principles of self-sacrifice contained in the Gospel, and which are obligatory on all Christians. "He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" is the foundation-truth that must guide our relations to our fellow-men. No efforts to raise our suffering and degraded fellow-creatures can be otherwise than acceptable in the sight of our heavenly Father. Political economy has nothing to do with the *motives* that govern a Christian, and most of the hard, self-denying philanthropy that lightens up the dark places of our towns is altogether ignorant of social science.

But the point I wish to bring out is this: All departments of nature are governed by laws appropriate to them, which have been discovered and methodised by man. A Christian is not dispensed, by his religion, from understanding them, any more than a worldly man. He cannot be an astronomer without understanding the laws of astronomy, nor a chemist without knowing something of chemistry. He cannot build bridges or make railways without the requisite knowledge. No degree of piety will save his bridges from falling, or his railways from wrecking the trains, if he has not had the training of an engineer. Neither will a man of business succeed if he ignore the laws of trade—if, for instance, he pays more for the articles he deals in than he can get for them, or if he fail to keep accurate accounts and ascertain whether he is making profits or losses.

How many good men fail in business, sometimes with disastrous effects to others, because they neglect those essential principles. It is in this respect that I call the laws of Political Economy inexorable. I mean to say that the God of Nature has subjected this world to fixed laws instead of chance, and those laws must be attended to, else disaster will follow. A man who falls from a ladder hurts himself because the law of gravitation throws him on the ground. No amount of faith and prayer can alter that law. A miner who neglects to cover his safety lamp in a dangerous working, causes an explosion; his piety does not rescue him from the consequences. So does the neglect of the laws of trade bring commercial failure, or of social laws, poverty and suffering.

Surely in the face of the terrible destitution in our great cities it is incumbent to examine the deep-laid causes of it, and not merely to scratch the surface to allege that the low wages of many of the poor are the result of commercial laws that are perfectly well understood. This is not the place to discuss these laws, but those who groan over the present state of things may be pardoned for wishing to spread some knowledge of the true causes of it among the poor sufferers themselves, and so prepare the way for a better state of things hereafter. Just as fever and cholera used to be ignorantly spread by polluted water, long before sanitary science was understood, whereas now, by improved drainage, better water supply, &c., disease has been greatly reduced, so it will be found that pauperism, and the moral degradation it produces, will be greatly lessened when people generally know the causes that produce it.

In the middle ages the chief duty taught by the Church was that of almsgiving. Europe was covered by mendicant friars who took vows of perpetual poverty. The result was that a great part of the populations were converted into beggars. Even now, in some parts of Europe, begging is almost universal, and it will take ages to eradicate the vicious consequences of this doctrine. The vast amount of charity dispensed in London—said to be four or five millions a year—is believed to have caused much of the chronic poverty. Were the rich people who live in the West-end, by a supreme stroke of charity, to devote their incomes to raise those of the poor to a minimum of say thirty shillings per week for each family, it would be found that the metropolis would draw to itself all the pauperism of Europe. In place of tens of thousands we should have millions of destitute people to provide for, and at last the nation would sink under the social corruption that would be engendered.

When the matter is put in this plain fashion, anyone can see it; but the same principle stated more insiduously is taken by many to be the teaching of the Gospel. The highest form of Christian charity is that which seeks permanently to elevate our fellow-men, not merely to eke out miserable wages by charitable doles, but to place them in circumstances where they can develop an honourable independence. This process is a laborious one, demanding infinite labour, patience, and faith; the fruit is slow in ripening; the workers must be willing to leave the full fruition to posterity; but surely it can claim the approval of Him with whom "one day is as a thousand years, and a thousand years as one day."

I would not in the least discourage temporary and provisional forms of aiding the poor; these are often the only ones possible. They are often the outcome of infinite devotion and self-denial. Without them Christianity itself would decay. But alongside of this there is equal, nay greater, need for measures that deal with the roots of the disease and seek to effect a permanent cure. It is for these I plead in the interests of Christian charity itself, viewed in its largest and most enlightened form.—Yours truly,

Clapham Common, S.W. Samuel Smith.

Evangelistic Notes.

Mrs. Hampson, whose evangelistic services at the antipodes have been crowned with such marvellous success, is expected back in Australia, after conducting a Mission in Tasmania.

A Soldiers' Missionary.—The good results which have accompanied the appointment of a missionary among the Militia of the county of Lanark last year, have encouraged Christians in Glasgow to repeat the experiment this year also.

Feering, Essex.—Mr. Harris, of the Evangelisation Society, has concluded a very successful series of Mission services in this place. Several personal testimonies have been given to blessing received. A similar Mission has been organised in the adjoining parish of Messing. J. M.

Oby and Thurne, Norfolk.—During the past few months a good work has been carried on in this parish, with still increasing results. Mr. Page, a resident farmer, having obtained the use of a Primitive Methodist Chapel, has engaged the services of Mr. W. Endersley, a travelling "vauman," who hawks his wares by day and preaches the Gospel at night. A noticeable change has come over many lives; those who formerly rejoiced in Sabbath breaking, drunkenness, and swearing, have learnt the new song of praise unto God. Temperance work is also in operation.

GOVERNESSES AND THE HOLIDAYS.—Dear Sir,—May we again ask you to inform your readers that we are ready to receive applications from families requiring foreign governesses for the holidays?—Yours truly, C. F. Ryffel.

16, *Powis-terrace, W.*

ORPHAN WORKING SCHOOL.—Should any of our readers have votes, unallotted, for the July election to the Alexandra Orphanage branch of the Orphan Working School, Haverstock-hill, we would draw their attention to a case which is highly recommended by Rev. Dr. Dykes, Rev. Andrew Mearns, Professor Leone Levi, and others. Votes will be gratefully received by Mr. Henry Markham, 124, Chancery-lane, W.C.

Notices of Books, &c.

Boys' Own Paper. *Religious Tract Society.* A special summer number of this periodical (6d.) will be on sale on the 24th inst. It is attractively got up, contains much excellent reading of the lighter sort, is profusely illustrated, and altogether well calculated to please the eye and improve the mind.

Joyful Lays. By Rev. R. Lowry and W. H. Doane. 2s. *Sampson Low & Co.* This is a collection of two hundred hymns, with music; it contains some very choice pieces which have met with much acceptance in America. We doubt not that it will be well received here also, as it deserves.

A Holiday Tour in America. By Gawin Kirkham. 3d. *Open-air Mission*, 14, Duke-street, Adelphi. This little book presents a most interesting record of personal travel. It carries the reader through several leading cities of the States, and by means of graphic description and pleasing illustrations proves a very attractive narrative.

Safeguards against Immorality. By A. S. Dyer. 1d. *Dyer Bros., Amen-corner, E.C.* The impression made on us by hearing this lecture is deepened by its perusal. We cannot but think that its judicious distribution among young men would accomplish much good of a preventive kind. The restraining power of God's grace finds its due and prominent place among the "Safeguards" enumerated by the earnest author.

Motto Notes for Everyday Letters. By Wm. Luff. *Drummond's Tract Depôt, Stirling.* 6d. per packet. Here are verse-leaflets for every day—very sweet and beautiful, by one of our own contributors, who himself knows the blessedness of that "daily communion" into which he would fain allure others. Many a weary saint would be refreshed by receiving these letter-enclosures. An easy and delightful mode of "exhorting one another daily."

The Light of Life. By Rev. F. J. Scott. 2s. 6d. *Hatchards.* A book containing twenty-seven sermons naturally suggests a good deal of patience and deep thought in its composition, and perhaps not less in its perusal. But Mr. Scott has chosen interesting subjects, several of which are not often dealt with, and has revealed many thoughts which are not mere surface gleanings, but are well filled with the precious grain. They are clear, concise, and well calculated to reach the hearts of his hearers.

Recent Discoveries on Temple Hill. By Rev. James King, M.A. 2s. 6d. *Religious Tract Society.* The author has succeeded admirably in describing some results of the labours of the "Palestine Exploration Fund." To all interested in the important excavations which have been carried on at Jerusalem we commend a perusal of this book. Sunday and day school teachers will find it helpful in their teaching. The Psalmist's words, "Pray for the peace of Jerusalem," will possess new meaning as readers are reminded, by these unearthed witnesses, of the glory from which the children of Abraham have fallen.

Day Dawn in Dark Places. By Rev. John Mackenzie. *Cassell & Co.* We have greatly enjoyed the reading of this book. We have found it full of instructive particulars affecting Mission work in general and Missions to South Africa in particular. As our readers know, the able and experienced author has lately been appointed British High Commissioner in Becuanaland, and has thus far met with considerable success in his Mission. This narrative gives a vivid glimpse of the triumphs of the Gospel in these dark places of the earth. We trust the present and future labours of the writer may help materially in introducing to those places the full light of the glorious Gospel, which alone can chase away the gloom of superstition and wrong.

The Churches of Christendom. 5s. *Macniven & Wallace.* Here we have a series of Lectures delivered in St. Giles's Cathedral, Edinburgh, by various Scotch divines, who, by making a special study of the subjects with which they deal, have succeeded in presenting a concise and yet exhaustive description of the rise and progress of the most important branches of the Christian Church. While we enjoy the blessings which have been won for us by the labours, and often the trials, of servants of God in past ages, it is well that all should familiarise themselves with the circumstances and times in which these faithful witnesses lived. This object will, in a great measure, be attained by the perusal of this book, which combines pleasure with profit. Its price brings it within the reach of all students.

Dugald Buchanan's Spiritual Songs. Translated into English verse by Mr. L. Macbean. *Maclachlan & Stewart, Edinburgh.* Not being conversant with the original Gaelic, we are not qualified to adjudicate on the faithfulnes or felicity of these translations. But, arguing from the imaginative vigour and power of forceful expression that mark the poems in their English dress, we conclude that the translator has admirably fulfilled his task. He informs us in a preface that the author was "the greatest sacred poet" of the Scottish Celts; we gladly commend his productions to a wider constituency.

These Fifty Years. By John Matthias Weylland. 3s. 6d. *Partridge & Co.* The issue of a jubilee volume, by the London City Mission, forms a very marked incident in the history of that honoured institution, the interests of which cannot but be greatly promoted by Mr. Weylland's narrative. The book forms one of the most suggestive and interesting records of Christian work we have seen. The story of the past is told in a simple yet graphic style, and abounds with proofs that truth is often stranger than fiction. Faith feeds upon such narratives as these, and is nourished by them, while a healthy stimulus is given to increased effort for the salvation, spiritually and temporally, of the fallen and depraved. Lord Shaftesbury contributes an introduction to the book, which is also copiously illustrated with engravings, descriptive of Mission work. Altogether the volume is well worthy of the good cause with which it is identified.

The Evangelical Succession. Third series. 5s. *Macniven & Wallace.* Beginning in the first series with the great Apostle to the Gentiles, these lectures have traced the working of "the evangelical principle" through the intervening centuries, till the present, and third, series winds up with a double monograph of the famous Apostle of the Scottish Disruption, Thomas Chalmers. Here we find the true "apostolic succession" of men who have faithfully represented and exemplified the teachings of the Great Master, and who have exercised a vast and abiding influence for good on their generation. No better service could have been rendered to the cause of pure and undefiled religion than to group together in this popular form such well-executed photographs of those in whom the revealed truths of the Christian faith have been a living, working, witnessing force. The third series of these valuable lectures, now before us, embraces such men as Owen, Bunyan, Wesley, Carey, Chalmers. The choice of lecturers seems in every case to have been most happy; and not least happy the choice of Dr. Walter Smith to take the place of the departed Sir Henry Moncrieff in describing the life-work of Chalmers. To our thinking it is one of the most readable and most suggestive of the series. But where all are so good, it is almost invidious to particularise.

*** Mr. Hopkins' book, The Law of Liberty in the Spiritual Life, reviewed in our last week's issue, is published by *Marshall Brothers*, 3, *Amen-corner, E.C.*, not *Marshall & Co.*, as stated.

We have also received the following books:—

Whittingham & Co., 91, Gracechurch-street:
John Wyclif, by Henry Varley, jun., 6d.

Hatchards:
The Light of Life, Sermons by Rev. F. J. Scott, 2s. 6d.
A Lamp and a Light, by Rev. F. Bourdillon, 2s.
Touchstones, by Bishop Oxenden, 2s. 6d.

Oliphant, Anderson, and Ferrier, Edinburgh:
Dorothea Kirke, by Annie S. Swan.

Hodder & Stoughton:
The Expositor, Vol. VII., 7s. 6d.

Passmore & Alabaster:
The Spurgeon Jubilee Album.

Wesleyan Methodist Book-room:
Life of Wicklif, by Rev. W. L. Watkinson, 2s. 6d.
Modern Romanism, Illustrated, 1s.

Pamphlets received:—No Vested Interests in Licences, by W. C. Amery ("Forward" Office, 49½, Dudley-street, Wolverhampton)—Report of the Annual Conference of the Lord's Day Observance Society, 2s. (20, Bedford-street, Strand).

Star Villa Orphan Home, Chatham.—In a very poor neighbourhood, this agency provides for the needs of orphan and destitute little girls. The numbers admitted during the past year have left the exchequer with a deficiency of more than £50. It is hard to turn the little waifs away, but this must be done unless help is forthcoming. Hon. Superintendent: Mrs. H. W. Wills.

BAPTISMAL CONTROVERSY.*

On opening the book, the title of which is given below, thinking that its name implied that it was a commentary on the books of Chronicles, it was a surprise to find that it was about the old controversy as to the subjects and mode of baptism. Why, then, it may be asked, should it be called "Paraleipomena," which is the name the Septuagint gives to the books of Chronicles? The answer is that the name suited the writer to express his subject, which is the exposure of what he considers "things left out" in a book called "Theodosia Ernest," which, from his description of it, seems to be a species of religious tale, written from a Baptist point of view to inculcate Baptist views.

Of course the writer, being an opponent of such views, sets himself the task of ruthlessly exposing the weak points in his adversary's armour and weapons, and judging from his own account of the matter, "Theodosia Ernest" has certainly its weak points. Many would take exception to its form, which is the rather objectionable one of the religious tale—or, as a poor woman once called it, "pious love story." Theodosia is represented as a sincere inquirer after truth on the subject of baptism, and ends by marrying a Baptist minister. Cardinal Newman has used this sort of religious tale in "Callista" to further his own views, and by way of introducing us to religious life in the third century describes the worship of the Virgin Mary as then existing, which Neander cannot trace before the fifth century. One may object to such statements in a book of serious controversy, but how can one deal with religious fiction?

The chief point, however, in which "Theodosia Ernest" seems open to criticism is its unfortunate use of a mistake committed by a Mr. Robinson, who about a hundred years ago wrote a history of Baptism, and drawing upon his imagination more than upon facts, invented a story about a woman called Quintilla, who, he said, had first suggested infant baptism in a letter she wrote to Tertullian. But no such letter was ever heard of, and the mistake Robinson fell into was in confusing the fact that Tertullian's well-known treatise, "De Baptismo," in which the first clear mention of infant baptism occurs in Church history, was written against the views of a woman called Quintilla, who, however, rejected the rite of baptism altogether. In this treatise he speaks of infant baptism disparagingly, and advises its postponement till its nature and responsibility can be understood, and this, so far, is valuable evidence for the Baptists, who may rightly claim Tertullian as a witness for them. But Robinson's blunder about Quintilla, now nearly a hundred years old, should not have been reproduced in these days.

But, while quick to detect and expose the mistakes of others, our author is by no means infallible himself. In his attempt to question the meaning that Greeks, whether ancient or modern, have always given to their own Greek word "baptism," he quotes Cyril of Alexandria as using the phrase, "baptized with the ashes of a heifer;" but when giving the exact quotation in Cyril's own words, he is obliged to give it thus: "We are not baptized with mere water, nor with the ashes of an heifer," where the little word "nor" separates the connection of the two words which our author would fain join together, thereby considerably modifying the meaning.

Another quotation, which he makes with great triumph, from Josephus (Antiquities, Book iv., chap. 5, 6), he translates thus:—

"Putting a little of the ashes into spring water and hyssop, and then baptizing with these same ashes put into the spring water, they sprinkled those who had received pollution from a corpse."

This, of course, if Josephus had written such

* Paraleipomena, or things left out: being more facts for Theodosia Ernest, and all who, like her, are in quest of the true doctrine of Christian Baptism. By One of Themselves. London: *R. D. Dickenson.*

a sentence, would show that he regarded baptizing and sprinkling as synonymous. But on looking at the Greek in Bekker's Edition we find a very different story. The Greek runs thus (we give the punctuation as it is in Bekker):—

"Putting a little of the ashes into spring water and dipping hyssop, they sprinkled, &c. &c." Here clearly we have the word for baptizing used of the dipping of the piece of hyssop in the water, and not applied to the sprinkling which follows.

These are, however, small points of controversy hardly worth noticing, but that our author attaches such great importance to them. As to the main features of the book, it is written in too combative a spirit to be very edifying. It may be said that no controversial book can well be otherwise, but this is not always the case. Luther's works are fiercely controversial, yet he never fails to set forth bright and glorious views of Gospel truth, and baptism is surely no less suggestive of Gospel truth than Romish controversy.

Our author, too, is rather behind the time. He treats us to the controversy as it was handled nearly a century ago, ignoring, or perhaps not knowing, the light which of late has been thrown upon the subject; of which we would mention, as specimens, the recently-discovered book, "The Teaching of the Apostles," supposed to be as old as the early part of the second century, where directions are given as to preparation for baptism, but such as to show that infant baptism is not contemplated, nor even alluded to as an exceptional case. Then as to the mode; an admission of the greatest Church historian that Rome probably ever had in her communion—Dollinger—made about ten years ago at the old Catholic Conference at Bonn (1874) is worthy of note. We give it in the words of the published report, premising that Rhossis is a Greek Theological Professor from Athens, and Janyschew the Rector of the Clerical Academy at St. Petersburgh: both of course representing the Greek Church.

Rhossis: "Members of our Church are scandalised by baptism by sprinkling. Baptism was originally administered throughout the whole Church by trine-immersion, and it is a most suggestive emblem of the death and resurrection of Christ. Perhaps in consideration of this, and to avoid offence, the Western Church could restore the use of the primitive rite."

Dollinger: "In any case the matter need not be regarded as a subject for contention. As a matter of fact Westerns do not baptize by sprinkling, but by effusion."

Janyschew: "You admit, however, that the Eastern is the most ancient and primitive form?"

Dollinger: "Undoubtedly; and also that it corresponds more with the Scriptural word 'to baptize.'"

It should, however, in fairness be added that the so-called "Teaching of the Apostles" recognises pouring on the head as permissible, but only when there is no water available to baptise in. Probably had this distinctly exceptional character of "effusion" been practically observed—as is admitted in words in the Church of England Baptismal Service—we might have been spared, on this point at least, much of the Baptismal Controversy. H. E. B.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—The Executive Committee of this Association intend to inaugurate a Commercial Travellers' Provident Association at their forthcoming half-yearly meeting at the Crystal Palace, on Saturday, July 12. Four hundred pounds have already been promised towards a guarantee fund of £1000. The guarantors are Mr. George Williams (President C.T.C.A.), Mr. P. J. Whittaker (Treasurer), Mr. Henry Lea (Reading), and Mr. J. Sinclair The new Association will probably include a sick and death fund, deferred annuities, and accident insurance. Further particulars will, doubtless, be supplied by Mr. J. W. Thatcher, Sec., C.T.C.A., 186, Aldersgate-street, London, E.C.

Forthcoming Meetings.

MESSRS. MOODY AND SANKEY.

CLOSING LONDON MISSION.

Temple Gardens Hall, Thames Embankment.—Wednesday and Thursday, 11 a.m., conference and prayer. Subject on Wednesday, "Communion with God;" on Thursday, "The Unity and Fruits of the Holy Spirit." Dr. Pentecost, Canon Wilberforce, Rev. H. Webb-Peploe, and others will speak; 3 p.m, Gospel address by Mr. Moody. Friday, 3 p.m., address by Mr. Moody, subject, "The Holy Spirit," followed by a united Communion. Gospel address each evening (except Saturday), 8 p.m., for men only. Sunday meetings as usual; subject at 8 a.m., "Daniel." Closing meeting of the London Mission, for young converts, Monday evening, at 8. Tickets from Mr. Lindsay Brown, at the Hall, by sending stamped envelope.

EVANGELISTIC ENGAGEMENTS.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

Mr. Shuldham Henry, at Merrion Hall, Dublin, in June; Harrogate in July.

Messrs. Fullerton and Smith.—Till June 22, Dundee.

Rev. W. Haslam.—During June at Cahir, Dungarvan, Bandon, and Cork.

Mr. Denham Smith.—St. George's Hall, Langham-place, W., Sundays in June, 11 and 7; Burlington Hall, Savile-row, Wednesdays, at 8.

Rev. Walter Bradbury during June at Amesbury Parish Church, Wiltshire.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Clapton Hall.—Mr. Herbert W. Taylor will preach (D.V.) during June; Sundays, 6.30; Fridays, 7.30.

Agricultural Hall, Islington, N.—Sunday, June 22, 3.30 p.m., Rev. C. B. Sawday; 7 p.m., Mr. Elvin and a soloist.

Children's Special Service Mission.—Mr. Spiers at Par, Cornwall; Mr. H. Hankinson at the South London Conference Hall, Clapham-road, each Saturday in June, at 3 p.m.; Mr. G. Banaster at Largs.

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith: Temple of Varieties, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Mornington Hall, corner of Granby-street, Hampstead-road—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, City, E.C.—Messrs. Moody and Sankey, Thames Embankment. Meetings for special prayer daily, 1.15 to 2 p.m. (Saturday excepted). Bible classes and members' meetings, &c., suspended during the Mission.

The Priory, 198, Upper-street, Islington.—Thursday, June 19, at 8.30 p.m., address by Rev. J. Kinnings. Wednesday, 6 to 10 p.m., anxious inquirers and strangers cordially invited.

Kentish Town Branch.—Opening of new house at 17, Camden-road, by Earl Shaftesbury, Friday, 5 p.m. Tickets at 205, High-street, Camden Town.

186, Aldersgate-street, E.C.—On Tuesday next a nightly Gospel meeting will be commenced, following up Messrs. Moody and Sankey's meetings.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields.—Tuesdays in June, at noon, Dr. Aveling.

Norwich Christian Convention.—Agricultural Hall, July 9 and 10. Particulars from Mr. G. Chamberlin, Colney Hall, Norwich.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Tichborne-street, Edgware-road, every Friday, 3.30 p.m. June 20, Rev. C. A. Fox.

Miss Leigh's Homes, Paris.—Meeting at the Drawing-room of the Mansion House, Friday, June 20, 3 p.m., the Lord Mayor in the chair. Numerous speakers.

Conference Hall, Mildmay-park, N.—Sunday, June 22, 3.30 and 7 p.m., Rev Jas. H. Brookes, D.D., of St. Louis; Sunday, June 29, at 3.30 and 7 p.m., Rev. G. F. Pentecost, D.D.

Upper Norwood, Stafford House, Tudor-road.—Miss de Broen will (D.V.) give an account of her work among the Communists of Paris this day (Thursday), at 3 o'clock. All invited.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.)—Addresses by Mr. S. A. Blackwood, on Thursday evenings, at 8: June 19, "Remarkable Restorations;" 26, "Spirits in Prison," by Rev. E. W. Moore.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, June 20, at 7 p.m. Rev. A. C. D. Ryder on "Thorns, and How to Treat them." These meetings will be discontinued for a time. Tuesday, June 24, at 11.30 a.m., Miss Mason on "Spiritual Discernment" (1 Cor. ii. 6—12).

British Temperance League.—Jubilee Conference, Sunday, June 29, 3 p.m., sermon in City Temple, by Rev. J. P. Chown; Monday, June 30, a reception meeting, Central Temperance Hall, Bishopsgate; July 1, 10 a.m., conference, Exeter Hall; annual meeting, 7 p.m.; July 2, public meeting, Exeter Large Hall, at which twenty or more Members of Parliament are expected to take part; July 3, farewell meeting, Central Temperance Hall, Bishopsgate-street.

Requests for Praise and Prayer.

PRAYER.—For a great blessing on tent services in Wiltshire, conducted by Mr. G. Hefford, of the Evangelisation Society.——For a Mission in the Central Hall, Swindon, by Mr. F. C. Spurr.——For great blessing to attend Mr. E. Elliott's Mission at Dorchester in a tent during this month.——For Norwich and its neighbourhood.——For a series of meetings by Mr. J. M. Scroggie at Biggar; that the Lord would abundantly bless this effort.

Notices.

Communications Received with Thanks—F.T.T. S.S. A H B. C. A.C.C. L.A B. C.H. P W S W.A. A E B. H G. H H. J.M. F.A.V. J.S. F T P G.B G.C.K. J C R. A.M B. R. J.M. W.W. J.D L.E.T. W H.S. D.C.J. J.G.P. M R.J. A E R. J.D. L S T. F A P. H.W.W. W M. M.T. W.D.L E.J.T. R.T. E.J.B. E.H.G. M.J.H. H.C.D. E.B.B. C.L.T. T S H. H.E.B R.A.

Applicants for Tracts.—E Simmonds, 2, Smith-street, Knott-mill, Manchester; W. Watkinson, Hadfield-street, Cornbrook-road, Cornbrook, Manchester; C. Martin, 5, Newark-street, Bath; D. D. A. MacGregor, 61, Marlborough-road, Dalston E.; W. H. Taylor, 28, Great Knollys street, Reading, Berks; Jane Skinner, Ford Cottage, Chulmleigh, North Devon; Miss Kelland, Primrose Cottage, Matlock; A. Ravilious, Chantlers-hill, Paddock Wood, Kent; Miss Clifton, 65, Riversdale-road, Highbury, N.; E. Wickes, missionary, 57, Cyril-street, Northampton; Mrs. Brown, 68, Fairbridge-road, Hornsey-rise, N.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send us the name of one or more responsible referees.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 14, 1884.

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Dr. Barnardo's Homes—T. E. K. £2; B. F. H. S. £1; X. Y. Z. £10; L. R. 5s.; E. M., Dundee, 10s.; G P. D £5; S. A C 5s; Miss J £1; C. D. 5s. ..	20	5	0
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[Advertisements.]

Strangers' Rest, 163, *St. George's-street*, Ratcliff, E.—E. G., for Scriptures for sailors' bags, £1.

Mr. George Muller gratefully acknowledges the receipt of £50 from H. A. Y. for the support of the Orphans on Ashley Down.

Mr. Fegan gratefully acknowledges receipt of £50 from A. N. D. for emigration work.

Lord's Work in Chowbent—Mr James Rawlinson thankfully acknowledges £20 from H. E. B.

British Soldiers in Egypt—Miss Todd thankfully acknowledges 10s from R. C. H. M.; 2s. 6d. from Birmingham; £5 from A Reader of The Christian.

Dr. Barnardo's Homes for Destitute Children—Anonymous (for Emigration), £50.

Miss Leigh's Work amongst Young English Women in Paris—E. N. D. £20.

Good Work at Southall—Miss Baxter thankfully acknowledges 10s. 6d. from "Kew."

EVANGELICAL MISSION TO ISRAEL.—A very interesting meeting was held at the Evangelical Mission to Israel, celebrating the tenth anniversary of the Mission and the twenty-fifth year of Mr. Joseph's work. Hebrew Christians representing the different denominations attended the meeting, having come to show their sympathy with the work. The afternoon was spent in prayer and praise, in which both Hebrew and Gentile believers took part. In the evening Mr. Joseph gave a statement of the work, after which several friends addressed the meeting, among whom were Revs. Wm. Tyler, R. B. Lander, I. Berenstein, and Messrs. Miller, Beckwith, Brownstain, and Chowen. All earnestly commended the Mission to the sympathy of the Christian public.

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Papers, containing a full account of the work of the Anchorage Mission, including suggestions as to the way found wisest by experience to overcome certain difficulties found in dealing with young women about to become mothers, and rules for admission to the Anchorage House, will be sent on application by letter (not post-cards), to MRS. H. STUART WORTLEY, President of the Ladies' Committee, Rosslyn House, Grove End Road, N.W., to whom, to any Member of Committee, or Messrs. MORGAN & SCOTT, subscriptions, which are much wanted *now*, may be sent.

MILDMAY PARK CONFERENCE.
1884.

PROGRAMME OF ARRANGEMENTS.

WEDNESDAY, JUNE 25.

Large Hall, at 11 a.m.—The Knowledge of God:—"The Purpose of God;" "Revealed in the Son;" "Imparted by the Holy Ghost." Mr. S. A. Blackwood will preside at all morning and evening meetings.

Large Hall, at 3 p.m.—The Hope of Israel:—"The Redeemer shall come to Zion." Chairman, Earl of Cavan. Speakers, Rev. J. Gossett Tanner, M.A., Rev. Clarmont Skrine, M.A., Rev. John Wilkinson.

Rooms Nos. 4 and 5, at 3 p.m.—Foreign Missionary Meeting: Africa and China. Chairman, Rev. D. B. Hankin. Speakers, Bishop (Designate) Hannington, Professor Henry Drummond, F.R.S.E., Rev. J. Hudson Taylor, Rev. William Duffus (of Swatow).

Room No. 6, at 3 p.m.—Deepening of Spiritual Life. Chairman, Rev. J. B. Figgis. Speakers, Rev. Evan H. Hopkins, Rev. Hubert Brooke, B.A.

Tent, at 5 p.m.—Prayer Meeting for Israel. Dr. Laseron.

Large Hall, at 7 p.m.—The Knowledge of God.

THURSDAY, JUNE 26.

Large Hall, at 11 a.m.—The Knowledge of God:—"Eternal Life;" "The Ground of Faith;" "The Source of Peace;" "The Secret of Power;" "The Object of the Believer's Pursuit."

Large Hall, 3 p.m.—The Hope of the Church; "The Desire of all Nations shall come." Chairman, Earl of Cavan. Speakers, Rev. John Bennett, M.A., Rev. H. E. Brooke, M.A., Rev. Jas. H. Brookes, D.D. (St. Louis).

Rooms Nos. 4 and 5, at 3 p.m.—Home Missionary Meeting. Chairman, Lord Polwarth. Speakers, Mr. George Holland, Dr. Burns Thomson, Dr. Barnardo.

Room No. 6, at 3 p.m.—Deepening of Spiritual Life. Chairman, Rev. Chas. A. Fox, B.A. Speakers, Rev. H. Webb-Peploe, M.A., Captain Dawson.

Tent, at 5 p.m.—Prayer Meeting for Missions. Chairman, Rev. Townsend Storrs, M.A.

Large Hall, at 7 p.m.—The Knowledge of God.

FRIDAY, JUNE 27.

Large Hall, at 11 a.m.—The Knowledge of God:—"Not Possessed by the World;" "To be communicated by the Church;"—"by the Word of Truth;"—"by the Manifestation of the Life of Jesus."

Large Hall, at 3 p.m.—The Lord's Supper. Speaker, Rev. Donald Fraser, D.D.

The doors will be closed at 2.45. No admission except by Ticket, to be obtained on application to the Stewards.

IMMEDIATELY AFTER THE UNITED COMMUNION.

Room No. 4.—Parents' Prayer Meeting. Chairman, Lord Polwarth.

Tent.—How to Deal with the Anxious. Rev. E. W. Moore, M.A.

Mulberry Tree.—Gospel Addresses and North London Choir. Speakers, Captain Baring, Messrs. Gawin Kirkham and Ned Wright.

Large Hall, at 7 p.m.—The Knowledge of God.

On Sunday, June 22, Rev. Jas. H. Brookes, D.D., of St. Louis, will preach at 3.30 and 7 p.m. in the Large Hall. On Monday and Tuesday (June 23 and 24), at noon in Room No. 6, and at 7.30 in the Large Hall, there will be preliminary Prayer Meetings. At 7 a.m., in Room No. 4, there will be the usual Prayer Meeting, on Wednesday, Thursday, Friday, and Saturday. On Saturday (28th) there will be a Thanksgiving Meeting at 11 a.m. in the Large Hall, and Prayer Meetings at 5 p.m., in Room No. 6. On Sunday, June 29, Rev. Geo. F. Pentecost, D.D., of Brooklyn, will preach at 3.30 and 7 p.m. in the Large Hall.

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For other particulars of Meetings and Tickets, apply to the Secretary, Christian Union Buildings, Dublin; or to George Herbert, Bookseller, Grafton-street; Robert Stewart, Bookseller, Nassau-street; Mrs. Haslam, 97, Katherine-road.

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Continued from Page 8.

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* * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

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MISS WESTON'S WORK IN THE ROYAL NAVY.

By kind permission of the LORD MAYOR,

A MEETING

WILL BE HELD IN THE

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The Refuge is open Night and Day, and none are refused as long as there is room to receive them. The work has hitherto been carried on under peculiarly trying conditions, owing to the lack of space and the difficulty in finding another house. An opportunity, however, now occurs to obtain the lease of an Old Public House, immediately in the rear of the present Refuge. The former Dancing Saloon to be converted into a much needed Mission Room for Women and Children in the neighbourhood.

£1,100 will be required to repair and equip the premises for use. Half of which, we are thankful to state, has been subscribed.

The urgent need for the work is patent to all who have any acquaintance with Ratcliff Highway, and an appeal is earnestly made for the funds to carry out the proposed plan. The temptations to young girls are unusually great. The payment given for women's work is so extremely low that bare subsistence is scarcely possible, while the wages of iniquity are so high that many are attracted to the neighbourhood from other districts of London, and from all parts of England.

Besides the special need arising from the enlargement, the Preventive Branch has lately much increased; during last year a Training Home was opened in connection with the Mission, accommodating twenty young girls; all who have been received there have been taken from most perilous surroundings.

From this Home several young girls have been already emigrated to the Colonies, and as the facilities increase for placing them in good situations, under judicious supervision, we hope to send out very many more.

Sewing Classes are held for young girls, and Services for Children; also a Mothers' Meeting is carried on; besides which, several Ladies visit, not only among the extreme poor, but in the bad houses which are around us, endeavouring to persuade the inmates to a better life. By means of these visits, many young children have been rescued who were growing up to vice.

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Continued on page 30.

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"About fifteen years ago this little book attracted my notice. I read it with interest, and felt so much profited that I re-read it several times, and then circulated hundreds of copies among the soldiers during the American war. The number that then seemed blessed through reading the book has induced me to ask Messrs. Morgan & Scott to republish it, hoping that it may be the means of good in this country, as it has been in America." D L Moody

All About Jesus.

Thoughts and Reflections on the Person and Work of Christ. By ALEXANDER DICKSON. *This book was printed at the express desire of* Mr. D. L. MOODY. Tinted Covers, 1s. 6d.; Cloth, 2s. 6d.

"The volume sets forth Jesus very much in Scriptural language, for we have counted over 1340 passages of Holy Writ, chastely and lovingly interwoven in the discourses. Throughout, Jesus is the subject of delightful meditation, affection, and adoration."
The Methodist.

The Christian.

NOTES ON SCRIPTURE.—3.

SATAN.

MR. BARNES, we regret to say, is not alone in the endeavour to resuscitate the monstrous Manichæan delusion of the independent existence and sovereignty of Satan. But the attempt will bring about one good result if it leads ministers and teachers, and Christians generally, to take more adequate account than for a long time past they have done, of the power for evil of that fallen spirit. Who will venture to say that modern preaching or current religious thought gives anything like the prominence to Satanic activity and agency, that is found in Scripture?

No sooner is creation fairly launched than it is wrecked by Satan, incarnate in the serpent. His influence over Cain (who was of that wicked one) fills the earth with violence until its deliverance by the Flood. He comes with the sons of God into the Divine presence, and in the case of Job, David, and Ahab, his malignity and deceit are overruled for ultimate good to the good, and judgment on the evil, under the wise government of God.

No sooner does the Son of God appear on the scene of his ministry than He is driven by the Spirit into the wilderness to endure, among the wild beasts, the lengthened but impotent temptation of the devil. Constant conflict with the Satanic legions is the foremost feature in the public work of Jesus and his disciples: for He came to destroy the works of the devil.

> "Through weakness and defeat
> He won the meed and crown;
> Trod all his foes beneath his feet
> By being trodden down."

He became partaker of flesh and blood that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage.

In the New Testament times, no less than in the Old, Satan's malice is overruled by God for good, and even Christians are delivered over to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

As he beguiled Eve, so the Apostle fears that he may deceive those who constitute the Bride of Christ. Again and again the Apostles warn the saints against him, now as an angel of light, then as the prince of the power of the air; and again, as a roaring and prowling lion. They exhort us to watch and be sober, and to put on the whole armour of God, that we may be able to withstand the wiles of the devil.

The Scripture closes with reiterated warning of the Church concerning the synagogue of Satan, Satan's seat, the place where Satan dwelleth, the depths of Satan; and under the multiform nomenclature of the angel of the bottomless pit, Abaddon, Apollyon, the dragon, the old serpent, the devil, and Satan, the last prophecy reveals his action in the world, and against the Church. The extent and intensity of that action may be gathered from the fact that during the thousand years in which Satan is confined in the bottomless pit the earth has peace, but when he is again loosed for a little season he incites man to increased malignant hostility against God and his Church, the camp of the saints and the beloved city.

Renewed attention which is so necessary to the present permitted energy and the future inevitable doom of this fallen spirit, would give backbone to our conceptions of justification and righteousness, as well as of sin and its penalties; for it has been truly said that disbelief in the existence and agency of Satan has always been accompanied by an insufficient estimate of human depravity and of the woes of perdition.

And we may add, that to trace through Scripture the black line of Satan's history, concurrently with the scarlet line of the story of Son of Man, will give much light and will correct many errors with regard to prophetic truth.

The idea of an uncreated and eternal Satan is subversive of all revealed truth. We do not hesitate to affirm that every statement in Scripture concerning him is consistent with his being a fallen creature; while the view of his being an independent being would throw all into inextricable confusion.

M.

OVER-PRESSURE IN SCHOOLS.

By A TEACHER.

(Concluded from our last.)

THUS you will see that two great temptations are before the teacher, viz., to secure success by over pressure, or to use means to get rid of damaging scholars. The teacher who would scorn to be guilty of direct cruelty, must work children to their utmost strength, and often beyond, though he is the first to acknowledge the injuriousness of the course, because however near they may come to the standard, if just below it, they might as well know nothing at all, and for want of the over-pressure all the work reasonably done might be in vain.

A few weeks ago two children of schoolmasters died, within a few miles of each other, from the effects of over-pressure in school; and, as the doctor said, who attended one of them, if teachers cannot be safely entrusted with the health of their own children in this matter, how can it be right to place power over others in their hands which must be such a terrible temptation? Again, under this system, a teacher who would never make a false entry in his register, or a dishonest one on his schedule, must for his credit's sake take advantage of the existing facilities for getting rid of unwelcome and damaging scholars.

There are many teachers who have been trained by "cramming" and to "cram" ever since they entered the profession. Their highest ambition, as teachers, is to secure high percentages and large grants. They have for years used every means to gain these ends, and they have proved "that nothing succeeds like success." They have the good word of both inspectors and managers, who argue "If one man can produce these results, why cannot all?" And so others, goaded by poorer results, have resorted to similar means until the general character of the work has become almost unbearable to honest minds.

There are yet numbers of teachers who care too much for the moral welfare of their scholars to put high percentage and grants before everything else; and there are some intelligent managers who uphold them, but they are so borne down by the growth of this pernicious system that their influence is scarcely felt. There are many more who deplore the evil, and would rejoice to see it removed, but who are carried along with it, nevertheless. No class of workers toil harder than the teachers of our elementary schools. The strain on both mental and physical powers is so great, that every year many fall out of the ranks, invalided or discouraged, to seek a living elsewhere.

Why cannot people see that this system is ruining the moral character of both teachers and scholars? If teachers, as a body, had only and always done right, if they had been able to resist the temptation to set examination results and payments first, the system would never have become what it is. But in all the walks of life human nature repeats itself, and the power to do wrong creates a supply of people who will do it. At this time there are hundreds of young teachers, who have no idea that "cramming" is morally wrong, or that drilling children merely for examination is not education. Knowing the temptation that exists to make teachers dishonest, inspectors are always suspicious that they may be dishonest; and the effect of this is to harden many, who reason that as they are likely to be suspected, whether guilty of scheming or not, they may as well overreach the inspector as far as possible; while others, who will not stoop to any unlawful means, yet feel that they are constantly suspected of the intention to do so.

One year I made an error of ten in adding a child's attendances, crediting him with 290 instead of 300. The inspector happened to alight on this number, and exclaimed, "Ah! you have made a mistake here, this child has made 300 attendances; how strange to make a mistake against yourself!" Another year I had been just five weeks at a new school when the examination took place. The inspector found fault with the needlework, and said it was much too well done to be entirely the work of the children who worked specimens of their skill before him. I explained that it had all been done before the late mistress left, and that, as I had kept the children to knitting since I had come, probably that would account for the deterioration. He persisted in his opinion, and said that I must know very well that it was not honest work, that the children could not have done it all themselves. "But," he added, "*you* need not be anxious about my opinion, as the responsibility rests with your predecessor." He allowed it to pass, however.

More serious still are the effects of this system on the characters of the children. The bright, quick ones, who really need repressing, and most judicious management to prevent them becoming vain and self-conceited, are extolled and held up to constant admiration. They carry off all the prizes, and learn to regard themselves so highly that many of them are ruined in disposition for life. Others are undermined in health and nervous temperament by the continual grinding and competition with more easily successful companions, whilst all see the constant scheming and torturing to secure "passes."

The greatest sufferers are the delicate children, and the unwelcome little lost, unloved children of the depraved poor, on whom real and persistent cruelty is often practised, to drive them away, or make them pass if possible. The pupil teachers, too, suffer greatly, both morally and physically. In spite of Government rules, many of them work many hours beyond school time, and in many schools female pupil teachers scarcely ever sit down. Doctors could say much on the results of these two wrongs alone. I could give many instances of wrong-doing on every point I have touched, and I have only referred to the most apparent aspects of the evil system of "cramming" for examination returns.

"SOCIETY."

By Dr. HOWARD CROSBY.

THAT which is technically called "society" is earthly, sensual, devilish. No Christian is safe who enters its alluring, but pestiferous circle. It is a satanic contrivance to make vice respectable, so that young people can slide down to perdition smoothly and with propriety, without shock to culture and refinement. The theatre is one of the strongest pillars of this diabolical structure. It accustoms the young mind to adulteries, abandonments, intrigues, semi-nude exposures, and all that depravity reckons to be the spice of life. To suppose that a Christian may go through this and preserve his integrity is absurd. One who tries it is a fool, and one who defends it is worse than a fool.

It is a favourite device of those who are wading in this filth to sneer at those who denounce it as themselves unclean. Faithful men will cheerfully bear this reproach while they perform their God-given duty. The thief crying "Stop thief" is a very old dodge, and some are yet deceived by it. But God will be with his faithful witnesses, and use their testimony to save some, plucking them out of the fire. The Church of Christ must be separated from the world. It can have no fellowship with the works of darkness. This false fellowship is most readily consummated through "society" and social amusements. By this road thousands fall away to perdition. The Church of Christ must have its own high and holy joys, its own pure and distinctive ethics, its own heavenly aim and standard. Christians must associate with one another, and cultivate a healthy society, and not be afraid to say "No" to the world's invitations. Our young people will find more genuine happiness, in such a sweet and clean atmosphere, than in the sickly excitements of a sensual society.—*Episcopal Recorder.*

Specialism in Theology.

IN these days, when doctrinal discussion is so rife, there is need to sound a note of warning, as to the danger of dwelling too exclusively on one truth, to the exclusion of other truths equally important. It is well known that a specialist in medicine is seldom a good physician. He takes up one form of disease, and by devoting himself to the study of it may attain great skill and experience in treating it, when that form of disease alone presents itself for treatment; but when there is a complication of disease, or when other conditions of health have to be considered, the disadvantages of specialism soon make themselves apparent.

Now there is a "specialism" in theology, and one that has its dangers also. If one subject, however important that subject may be, is taken up in teaching almost to the exclusion of others, we are in danger of losing sight of the breadth of the Scripture treatment of our great disease. We may rejoice that so much attention has been bestowed within the last ten years to the subject of sanctification, but we must not forget that the "wisdom from God" (1 Cor. i. 30) which Christ has been "made unto us" consists not of sanctification alone but of "righteousness, sanctification, and redemption," and if some Christians in times past have dwelt upon the first of these too exclusively, there is just now considerable danger of the second being similarly treated, not to say of the third being ignored altogether.

The extreme view of sinlessness ignores "the redemption of the body," seeing that it insists on having now what Scripture teaches can only be attained when the believer has entered the glorified state. A disproportioned view of sanctification may in like manner tend to ignore "righteousness" or justification, by seeking to make texts such as 1 John i. 7 and Rom. viii. 1, which treat of that subject, speak rather of sanctification; and this, if carried further, would lead to more serious error than the other. How much to be desired is the happy attainment of "rightly dividing the word of truth."

MR. SPURGEON'S JUBILEE.

THIS notable event has passed off with all the *éclat* and success which could be hoped or desired. It has rarely fallen to the lot of any man to have a career of such continuous prosperity, or to exert so world-wide an influence both by voice and pen. So earnestly and fully does the Tabernacle pastor recognise in it all the grace and power of God, and without any trace of self-congratulation lay all the glory at the feet of the Lord, that with heartiest affection do we join the general spirit of thankfulness and joy with which he is regarded and spoken of. In his case, it is to the glory of the Master as well as to the honour of the servant to specially acknowledge and record what God has done by means of the special instrument He has been pleased to raise up. Long may the voice of the great preacher be heard ringing out with undiminished fervour and clearness the glorious Gospel of the blessed God.

The enthusiastic meetings held on the 18th and 19th inst. at the Tabernacle have been so fully reported in other columns, that we need do little more than say of them that they were in every way successful. They were representative not only of Tabernacle associations, but of all classes and denominations, and of various nationalities. Telegrams from all parts of the world were handed in, conveying the congratulations of far-away friends and admirers. Lord Shaftesbury, who presided on Thursday, was at his best, and spoke powerfully on the fidelity to Gospel truth which he regarded as lying at the root of Mr. Spurgeon's success. The speakers comprised leading men of different denominations, all of whom claimed that their friend and brother was not the property of any one party, but of the whole Church. In responding to the gift of £4500, which was presented to him in the name of the donors by Mr. T. W. Olney, Mr. Spurgeon generously said he always enjoyed money most when he could use it for the work of the Lord. Accordingly he proceeded to distribute the greater part of the amount among various objects: £1000 to the "Jubilee House," £200 to the almshouses, £200 to the deacons of the church for loan to the poor, £200 to the Colportage Association, £250 to his son's chapel in Auckland, £100 to Mrs. Spurgeon's Book Fund, and other donations. Among the speakers were the Revs. Canon Wilberforce, Dr. Parker, Newman Hall, and J. P. Chown; Sir William McArthur was also there to represent Wesleyan Methodist sympathies; even Mr. Moody found time among his heavy and pressing engagements to put in an appearance, and speak words of brotherly congratulation and warm esteem. It was a specially interesting fact to which Mr. Moody referred, that the stimulus afforded to him by hearing Mr. Spurgeon preach many years ago had much to do with inducing him to give himself up to the work in which he has been so graciously owned of God.

The colossal work in which Mr. Spurgeon is engaged, and which is the fruit almost entirely of his own sanctified genius and consecrated energies, is well set forth in a handsome JUBILEE ALBUM just published by Messrs. Passmore and Alabaster. Portraits of Mr. and Mrs. Spurgeon, together with photographic sketches of the Tabernacle, the Orphanages, the Pastors' College, and Haddon Mission Hall are interspersed, with descriptive articles of a racy character. Those desiring a lasting memorial of the occasion cannot do better than possess themselves of this beautiful book, the cost of which is half a guinea.

Few things could more strikingly manifest the position which Mr. Spurgeon has attained in the Universal Church, and in the whole world, than the following article, which we reprint.

From "The Times."

The Baptist Church is celebrating the Jubilee of its greatest preacher and pastor, Mr. SPURGEON. To most of our readers this will suggest the fiftieth anniversary of that gentleman's call to the ministry, or of some institution or building associated with his name, so long has he occupied a large space in public interest and regard. In fact, it is Mr. Spurgeon's fiftieth birthday, and he is honoured with almost national festivity at an age when many men are just emerging from obscurity into note, if not from activity into usefulness. We wish Mr. Spurgeon could be regarded as not only old in regard to work done, but as still young in regard to vital power and unexhausted energy. That, we fear, is far from being the case. From time to time he has had to seek absolute rest, and the medical reports seem to show that henceforth he will have to struggle with the maladies and infirmities specially incident to those who speak much, and feel much, and do much. He is evidently not a strong man in the purely physical sense of the word. For the best part of his short life he has drawn on his powers to any extent demanded of him, and he has now to pay the cost of his unsparing generosity.

A volume, entitled "The Spurgeon Jubilee Album," with very striking photographic illustrations, records the chief material and visible results of this noble career. The Metropolitan Tabernacle is probably the largest and best edifice for congregational worship in this country; our cathedrals being rather for spectacles, ceremonies, processions, and meditation. In external architecture it is one of the ornaments of the metropolis, and of a region wanting ornament. The other edifices are as worthy of their use, and not less ornamental in their way. These are the Pastors' College, the Colportage Association, the Almshouses, the two Orphanages at Stockwell, and the Mission Hall at Bermondsey. These institutions have all been founded and are still sustained by collections and subscriptions elicited chiefly by the eloquence of the great preacher. It is at the music of his voice that stone has placed itself on stone, and the stream of charity set flowing.

Meanwhile, Mr. Spurgeon has been the most voluminous author of the day. All his sermons, we believe, have been published—a severe trial, indeed, to extempore eloquence, and compelling a continual recurrence to the fountain head. Besides, he has published much in periodicals and in separate volumes. Absolute originality is seldom found together with great exuberance, for no human being can create the whole world of thought, sentiments, and ideas anew every twelvemonth. But Mr. Spurgeon is always fresh, and what he says or writes retains its freshness long. For the special character of the multitudes addressed, we are not aware of any English preacher who could be compared with

him, all in all. The last great luminary of the Baptist Church in this country was Robert Hall, who died two years before the event this jubilee counts from. But he was by no means a preacher for the masses, or even for any class out of which a large audience could be expected. His style was more chastened and classical, more in rounded periods, well-chosen phrases, and gracefully fluent. But it was not so scriptural, nor so imaginative, nor so practical. It was also accompanied with some faults of delivery. The hearer was struck with it all seeming to be read from a book. It did for the period when the towns Robert Hall went the round of had not a quarter of their present populations.

The man who has done this work, and attained this position at a comparatively early age, went to no university or college. He prepared for no examination. He was a preacher at sixteen, a popular preacher at seventeen, and in a year or two more, the restorer of a metropolitan congregation that had begun to find itself tending to the desolation of a City church. He has now for thirty years been one of the chief preachers of the age. Such a fact has important bearings upon several questions, such as the usual preparation for orders, and alleged impossibility of dealing with the working classes, or even with the middle classes from a certain point of view.

We are repeatedly told of tens of thousands whom it is impossible to get at, or to draw, or to interest in the affairs and prospects of their eternal souls. But it is quite plain by the fact before us that tens of thousands can be drawn, and secured, too, in what used to be thought the most hopeless parts of the metropolis. The days of multitudinous congregations, and of conversions on a national scale, have been long gone by, we are often told. Such gatherings there might be at the restoration of the older church, at the first preaching of the Gospel, at the foundation of the Christian Church, and the successive incomings of the Gentiles. Superstition itself might collect its multitudes of ignorant worshippers or indolent gazers. But such a thing as a myriad or two people brought to a new life by the preaching of one man, and proving their sincerity both by regular observances and unbounded benevolence, was no longer to be expected. It belonged to the youth of the world. There are no arguments so efficacious with most people as those adduced to prove that nothing can be done. They are not even silenced by any amount of practical refutation.

The Church of England had sufficient warning of what could be done with a little zeal last century, but it compelled John Wesley at last to cut the moorings which, almost to the last, he wished to retain with it. At a time when the three hundred Presbyterian congregations established after the Revolution of 1688 were rapidly diminishing, passing out of favour, splitting, or disappearing altogether, the wonderful growth of "Methodism" raised universal rivalry, for every sect saw what could be done if it only tried. All these bodies have transacted their business on the principles found to answer in secular affairs They have selected the fittest men, and the fittest methods, and the fittest buildings, and the fittest services, taking leaf after leaf from the world's book. No doubt the Church of England has latterly shown more common sense, better tactics, and a little more of that open formation which experience shows to be often necessary in war; but it cannot be denied that she is still greatly encumbered and hindered in the competition.

A sad shortcoming there is, by universal admission. It is not the Press that parades the fact, or volunteers it. From every quarter of the metropolis there comes in succession the melancholy cry of despair. The working people rest in their own fashion on Sunday, and care not for the improvement of either their souls or their minds, nay, for the matter of that, of their bodies either. We are continually asked to publish this fact, and to invite the succour which may at least do something. Now, here is what one man has done. One man! Nay, rather what one boy has done. Spurgeon was but a boy when he set to work in the metropolis. He was of an age when no Oxford or Cambridge man is deemed fit for orders. The metropolis was worse thirty years ago than it is now, and the cry from the Surrey side was even louder then than now. But this mere boy, still in his teens, came into this dark and dreary region, and never for a moment had the least doubt that he would win a good harvest of souls. So he won them.

It is almost superfluous to ask by what style, or methods, or arguments this has been done; still less to criticise that which has stood the proof of trial and won the testimony of success. Mr Spurgeon laid his foundation on the Bible. His utterances abound with Scriptural text, figure, metaphor, and allusion. Whatever he says sends his hearers to the sacred record. But, starting from this basis, he has added to it a stock of other reading, such as few men can show in their talk or in their writing. He cannot be accused of not being a man of the world, or not knowing the ways of the world, for he has read that book, and the book of nature too. His style is illustrated with almost pictorial brightness. No one can read without carrying away something when the book is closed.

THE McALL MISSION IN FRANCE.

PARIS.

DEAR SIR,—As you are aware I passed through London during the first days of May, on my way to this city to take up the direction of the McAll Mission. I had the intention of spending only fifteen days in Paris, but it was not until fully the end of the month I found it possible to leave the capital, on account of the many opportunities for work I encountered, and the desirability of becoming acquainted with the Parisian friends and methods, before proceeding to my own future field of operations. I found a new meeting had been begun nightly on the great Boulevard, the Boulevard de la Bonne Nouvelle, near the Old Porte St. Dennis. The great stream of Parisian life passes the very door, and hundreds have already learned the way into the spacious but unpretending hall, provided through the generosity of American friends, and appropriately named the Salle Baltimore. There, every night in the week, M. Réveillaud, M. Saillens, and other well-known preachers, may be heard announcing the Word of Life, with great force, simplicity, and clearness.

Then the Hall in the Rue St. Honoré, not far from the Admiralty Offices, has its nightly meetings; while near the old Tour St. Jacques, in the Rue de Rivoli, a much-frequented hall is always open. The other meeting-places in Paris, to the number of upwards of thirty, are open on special nights, and nearly all on Sabbath afternoon or evening besides. The number of meetings, large though it be, might of course be much increased, if there were more labourers in the field. As it is, the Salles of the outlying districts have to be taken up alternately.

For four successive Thursday afternoons during May, I had the privilege of visiting, in company with a lady who had been in the habit of going there previously, the whole of an enclosed territory, called the Cité Jeanne D'Arc, in the Rue Nationale d'Ivry, in the extreme south of Paris. There cannot be less, I should compute, than 500 families, nearly all occupying single apartments of the most miserable description, in that vast "rookery." The time of our visiting, between 6 and 8 p.m., was, perhaps, upon the whole, the best suited to find the majority of the occupants at home and well-disposed, and in almost every case, therefore, were we politely received. Often invited to enter the poor dwellings, the promise was made, and to my amazement I found kept, in the large majority of instances, to attend the meeting in the Rue Nationale, near at hand. Most had already been present on some occasion or other, and only needed a kindly word of encouragement to bring them again. From all those dark, high-mounting stairs and passages they came, and night by night the place was full. We had even an after-meeting on the last occasion, and many rose for prayer then. Several times we had the magic lantern, and although we were all English managing it, and the foreign tongue not quite up to the mark in the way of description, the people would have sat for any length of time looking at the Gospel pictures. We had no difficulty in keeping them quiet, although all the roughest elements were present.

I am glad that those people, both men and women, "lost and all forsaken," are easily reached, Most of those in the habit of attending the meetings, when first asked if they are trusting the Saviour, answer "Yes!" but a following question or two makes it in many cases apparent that there is no personal faith in the matter. Some there are, however, who joyfully give their testimony as to what the Lord Jesus has done for them. It only requires fuller organisation, and more workers of the right kind systematically to work among them, for many souls continually to be won for the Saviour.

LYONS.

Paris is scarcely touched as yet, despite all the noble agencies in operation. But what shall I say of Lyons! There are workers in the field, and good work has been done for many a day. But I feel like one set down on the sunny edge of a gloomy forest, with orders from the master to cut it down, and cultivate the ground for many a rood. I believe He will provide labourers enough to do the work; but inch by inch the field must be won from the forest of superstition and atheism. I will tell you something of Lyons in another letter. I am already greatly encouraged in the work, and I believe will soon find many friends to help; some are already in the field.—Yours faithfully,

A. S. D. COLQUHOUN.

174, *Cours Lafayette, Lyons.*

Open-air Mission.

DEAR SIR,—The financial position of this Mission is a source of increasing anxiety. Each year the work grows, but for three years the income has been stationary. Small missions like this are apt to be overlooked in an age of new schemes and great missionary enterprises. Death is also busy thinning the ranks of our supporters. In examining our list of subscribers the other day, I noted thirty-five had passed away during the year.

Our present position may be stated in a few words. Nearly half the year has gone, and we have not received more than a third of our usual income. We are in the midst of our "season" with an exhausted exchequer, and with liabilities amounting to £100. A friend offers £10 if this £100 is secured during the present month. But we need at least £1000 to see us through the year.

The extent of our work may be gathered from the following: Last year our members laboured in 505 towns and villages, including 312 races, fairs, and other special gatherings, and preached the Gospel to nearly three millions of people. Direct spiritual results are much more frequent than most people imagine from this open-air evangelisation. I analysed the reports of 195 of our members last year, and found that 93 of them testified to the conversion of 396 souls by open-air preaching within the year. And now our hardest work is easier than many think, *e.g.*, six of us preached for two hours on Epsom race-course on the recent Derby-day with no opposition worth mentioning.

The readers of THE CHRISTIAN have hitherto been the warmest friends of the Mission, and I am sure they have but to learn that help is needed, and they will gladly supply it, and thus enable us, by the blessing of God, to continue and extend the work.

Our Treasurer is Lord Kinnaird, 1, Pall Mall East, S.W.—Yours sincerely,

GAWIN KIRKHAM, Secretary.

14, *Duke-street, Adelphi, W.C., June* 17.

Notes and Comments.

OUR next issue will be a Double Number (price 2d.), and will contain, as usual, copious reports of the Mildmay Conference meetings. Our readers will observe that this week we have given eight additional pages, without extra charge; we shall be glad if they will aid us in the circulation of the practical and useful addresses delivered at Mr. Moody's Conference in the Embankment Hall.

We have much pleasure in directing the special attention of our readers to a revised and enlarged edition, just issued, of Mr Hudson Taylor's missionary manifesto, "China's Spiritual Need and Claims." (1s., *Morgan & Scott.*) Originally published in pamphlet form, nearly twenty years ago, its value has been abundantly proved since then. By its perusal many hearts have been stirred to think of the perishing millions of China, and many lives have been laid on the altar for Christian service in that vast and populous country. In a brief notice it would be impossible to touch upon the very varied and attractive features of this new edition; we hope ere long to notice them somewhat in detail. Suffice it at present to say that the array of facts and figures collated by Mr. Taylor, not to speak of the striking diagrams (which bring the vastness and the spiritual destitution of China into strong relief) and the many artistic engravings illustrative of Chinese life and scenery combine to make this a perfectly unique production. We trust it may be very extensively circulated.

In a recent article on the signs of the times in New England, *The Presbyterian*, of Philadelphia, endorses the belief that a defection from the faith as sad as that of Unitarianism in the days of Channing is imminent. The way in which vital truths are thrown into the background, the favour with which the new Congregational Creed is being received, and the deliberate purpose there evidently is to teach in theological schools errors from which the fathers of fifty years ago would have shrunk with horror, are facts appealed to in support of the conviction. There are signs of the times in Old England no less portentous than in New England. Let us not be blind to these portentous facts, but rather be urged by them to greater vigilance and fidelity in the maintenance of the truth.

A worker amongst young women, writing to the *Daily News*, refers to the frequent injury to the morals of young, unprotected, and innocent girls by the efforts to mislead them made by men who pass for respectable members of the community, but who at heart are base and corrupt. Returning from a meeting at Exeter Hall, the writer saw two young women who had also been present there, accosted in an omnibus by a well-dressed man, who persisted in entering into conversation with them, and on reaching the terminus, paying their fare. Only by speaking to a policeman could he be got rid of. Scoundrels of this type, in the garb of gentlemen, abound in modern society, and the young cannot be too much guarded against them. All right-minded persons, who keep their eyes open, may find an opportunity of courageously interposing to save the unwary, as in the above instance. If everyone were a self-constituted detective, on behalf of others, they would often find the blessing return upon their own households.

It is proposed to extend the working of the Factory Acts to all towns having a population of 20,000 and upwards, so as to make them bear upon the young persons employed in shops and warehouses. Sir John Lubbock has charge of a Bill, endorsed by Lord R. Churchill, Mr. Burt, and others, to be introduced to the House of Commons with that object. The measure will doubtless command the support of many on both sides the House. It is supposed that smaller towns would easily and readily follow suit in early closing if the larger ones were thus dealt with.

Last week the City of London did honour to itself by enrolling on the list of its renowned citizens the venerable Earl of Shaftesbury, "in recognition of his life-long services on behalf of the young, the suffering, the degraded, and the oppressed." The noble Earl has now attained to an age when earthly dignities may seem of small account, but it is well that the worth of such services as he has rendered to humanity should receive due recognition from the greatest civic community in existence. The panygeric pronounced by Mr. Scott, the City Chamberlain, though strongly worded, conveyed no exaggerated estimate of the career of one who lives and will live for many a day in the heart's affections of his countrymen.

Pressure on our space does not admit of our giving any detailed notice of the proceedings of the National Congress on Temperance held at Liverpool last week. We refer those specially interested in the subject to the various Temperance periodicals, which contain lengthy reports of the weighty utterances that marked the Congress. We cannot doubt that these will give a powerful impetus to the growing agitation in our midst on behalf of reformed legislation and more earnest social endeavour in grappling with the evils of the drink traffic.

The new President of the London Temperance Hospital is Mr. Samuel Morley, M.P., who has just been elected in room of the late Mr. Samuel Bowly. The Committee of Management are to be congratulated on securing so able and philanthropic a leader as Mr. Morley is sure to prove.

A striking illustration of the worth of prayer was given at the half-yearly meeting of the Lawyers' Prayer Union, held the other day in Bloomsbury. Mr. W. F. A. Archibald, who presided, stated that he had several times attended the meetings held on board the ship *Harmony* in connection with the Moravian Mission, when special prayer was made for the safety of the ship and passengers, as well as for the success of the Mission, and that for about 120 years a ship has annually left England, and such ship has had to encounter many dangers in Arctic seas, yet never in that long time had a single ship or passenger been lost by storm, iceberg, or wreck.

The Lord Mayor, in laying the foundation-stone of a new chapel in Stoke Newington the other day, remarked that he had sat 158 times on the City Bench, and many hundreds of prisoners had been tried by him, but he did not remember the case of a single Welshman having been brought before him. His lordship said it was not enough to be orderly, men need something more than that to fit them for heaven, but the above is a fact which the Principality cannot but regard with some degree of pardonable complacence.

The cost of our system of National Education continues to increase, and Mr. Mundella in introducing the estimates for the year, last week assured the House it was likely still to do so. The sum voted was £3,016,167, providing for 18,540 schools, with 52,706 certificated teachers, and a register of 4,273,000 scholars, or including workhouse, industrial, night, and other schools, £5,080,000. Excluding, therefore, all private, middle and higher class schools, there is one in six of our population now on the school registers. The Vice-President spoke highly of the voluntary schools, which he said were doing the best they could to make themselve efficient, many of them being amongst the best in the country. It was stated that savings banks were now connected with 1,718 schools, and were most successful in their results.

Mr. Mundella declared his belief that so far from lowering the religious and moral tone of the people as was predicted, School Boards had done more, indirectly at least, for promoting religious education than any other institution in the country. Never in the history of England had there been so much religious instruction given to the people as to-day, a fact he attributed to the impetus afforded to Sunday-schools by the working of the Education Act. Sunday-school teachers were compelled to give more attention to preparation for their work, and the capacities of the children taught were far greater for receiving the instruction given. The importance of paying still greater attention to the instruction of the young in Bible truth cannot be over-estimated.

A new association has been started, to be known as the Society for the Study and Cure of Inebriety, the President being Dr. Norman Kerr, F.L.S. Its promoters hold that drunkenness is not in all cases a vice or a crime, but frequently the result of a depraved or defective organisation, transmitted by self-indulgent and vicious progenitors. While recognising the immense value of religious and moral efforts to arrest the progress of inebriety, and desiring to help their progress, they declare that the evil baffles all efforts yet made, and point to the alarming increase of female intemperance, which undoubtedly prevails. Dr. Kerr regards as conditions favourable to inebriety, hereditary nervous shock, overwork, lack of healthy stimuli, injuries to the brain, and dyspepsia. The object of the Society is to investigate these various causes, and to educate the professional and public mind in reference to them. An annual subscription of five shillings and upwards entitles to membership.

What are the Lords about that they do not better understand the signs of the time, and yield to its just demands? The Bill for prohibiting the sale of intoxicating liquors on Sunday in Cornwall, was sent up to them emphasised unmistakably by the voice of the people whom it chiefly concerns. The Archbishop of Canterbury and Lord Mount-Edgcumbe, who supported the Bill, surely know the true feeling of the Cornish constituencies, if anybody does; yet, in spite of their advocacy, the measure was rejected by 57 votes to 39. No wonder the question is sometimes heard: Is the House of Lords worth preserving? The action of the Lower House, we may add, in "talking out" the Irish Sunday Closing Bill on its second reading, was scarcely less discreditable. It is clear that the pressure of outside agitation must be more firmly applied if we are to obtain relief from the drink curse by better legislation.

The National Life Boat Institution has ust issued its sixtieth annual report, which hows that 274 life boats are at present under ts management. Last year 283 launches vere made, 725 lives were saved, and 30 essels rescued. Special exertions were made y other boats rewarded by the Institution, hich succeeded in rescuing 230 lives, so hat nearly a thousand human lives were reserved last year through its operations. n the sixty-nine years of its existence, 0,563 lives have been saved.

A whole column of *The Standard* one day ast week was occupied with an advertise-nent, in minion type, headed Eternity! Eternity! Eternity! It consisted of a solemn varning as to the danger of neglecting the nterests of the soul, together with a state-nent of the way of Salvation by Christ. It s not often that a secular paper is made the neans of such communications, so that it vould be all the more likely to awaken hought. The times are full of warning ignificance, and it needs that special means e used on all sides to rouse the people from he slumber of sin and death into which they ave fallen.

The Revised Version of the Old Testament vill probably soon be forthcoming, but in iew of the less and less likelihood of the New Testament revision obtaining general cceptance, little interest is felt in the fact. Mr. Spurgeon, in one of his sermons on Hospital Sunday, declared his belief that the nen were yet unborn who were able to give better edition of either Old or New Testa-nent than that we have; indeed he thought hey never would be born. The old trans-ators were wonderfully helped of God, and elighted more in pure Anglo-Saxon than in atinised expressions. There certainly is omething more than sentiment in the deep-ooted love of multitudes for our grand old English Bible.

The Primitive Methodist Church has just eld its annual Conference at Tunstall, Staffordshire, under the presidency of the Rev. George Lamb, who has been one of its reachers for fifty-seven years. It is grati-ying to find that this hard-working and arnest section of the religious community ive signs of increasing vigour, and is able o report much blessing on the efforts made or the spread of the Gospel at home and broad.

Verily the slaves of fashion are of all aptives the most hopelessly enthralled, for hey seem ready to obey the wildest behests f their tyrant master, no matter what is he absurdity involved. It is said that in America a number of ladies have taken to wearing the skins of rattlesnakes as girdles nd in other forms, and their rattles as ear-ings. Anything more revolting or more epulsive to good taste can scarcely be magined.

Notwithstanding all that is being done on ehalf of our sailors at foreign ports, there is reat need of further efforts for their spiritual welfare. A harbour missionary writes to us hat he has visited seven ports in Sicily and he Adriatic, where there are no regular Missions, although over 2000 ships and 2,000 English sailors frequent these and five maller ones every year. At Trieste, Venice, Naples, and Palermo, English residents are eing stirred up to provide Strangers' Rests; ut at Messina, where the need is greatest, othing is being done.

Miss Elise Sandes, the Hon. Superintendent of the Soldiers' Institute, Cork, is now in London, and will be happy to receive invitations for drawing-room meetings, at which she may explain the work of the Institute, give incidents of good done, and state the needs of the new building which is now in progress. Miss Sandes' address is Resington Lodge, Ladbroke-terrace, W.

A correspondent draws attention to the Vallon de Bedons, in the Pyrenees. Since the Reformation it has been a stronghold of Protestantism, and the people are wonderfully open to receive the Gospel Friends wishing to do a little work for the Lord during their holidays would find this a delightful field for labour, as the natural beauties of the neighbourhood surpass description. Further details can be had (in English) from Madame Cadier Osse, par Bedons, Basses Pyrénées, France.

The Monaco gaming tables are at last engaging the attention of authorities competent to deal effectively with the question of their extinction. The evil has become so marked that crowned heads are condemning it strongly, and several leading statesmen in Europe are aroused to consider the best means of getting up a diplomatic crusade against it. M. Schoelcher and other French Senators are active in the matter, and probably an appeal will be made to Italy to aid in putting down the gross iniquity occasioned by the existence of such an institution. King Humbert has expressed himself in the strongest terms against it as a cause of profound demoralisation. The removal of such a plague-spot from the earth is greatly to be desired, and we trust will not much longer be delayed.

Continental and Foreign Notes.

A Translation of the Gospel of St. Mark into the Mooltanee language has been completed by Mr. Jukes, medical missionary, Dera Ghazee Khan, assisted by the Rev. M. H. Izhak.

The Annual Conference of the German and Swiss Episcopal Methodist Church will begin June 26, at Zurich, under the presidency of Bishop Hurst.

Rome's Adherents.—*The Freeman's Journal*, one of the principal organs of the Romish Church in New York, speaks of the decline of Romanism in America especially among the Irish emigrants, many of whom "have forgotten the faith of their fathers," without, it is to be feared, having gained a purer faith.

Bigotry in France.—In the Haute-Vienne, the Prefect has refused to nominate a young woman as National School mistress, although she was possessed of every necessary qualification, because she is a Protestant. He argues that her nomination "would give to the school a confessional character." If the mistress be a Freethinker, a bigoted Catholic, or even a Jesuit, the school would remain "lay," but with a Protestant it becomes confessional!

The Gospel in the Transvaal.—Mr. Paul Krüger, the president of the Transvaal Republic, with the Minister of Instruction, visited the Mission House in Berlin. Herr Krüger spoke very affectionately to the students. "Young brothers, I beseech you to know and preach nothing but our Lord Jesus Christ, the Crucified One. I did not seek Him, but He sought me, and, God be praised, found me. . . . Some from your midst are now in the Transvaal making known the Saviour, and two of my children are receiving instruction in the Mission school; I assure you that my Government will support the Mission in the strongest manner, and seek to remove all obstacles out of its way."

Miss Leigh's Homes in Paris.

AT the Mansion House, on Friday afternoon, a meeting was held in support of the work among English girls in Paris, carried on by Miss Ada Leigh. A large and fashionable company attended. The LORD MAYOR presided. The various speakers eulogised and warmly commended Miss Leigh's work, defending her from the trifling and vexatious charges recently brought against her by a certain London Society. A letter received from Lord Lyons, British Ambassador in Paris, regretting his unavoidable absence, was read.

Bishop TITCOMB bore testimony to what he had seen during a recent visit to Paris, both as to the urgent need of such a Mission and to its special adaptation to meet that need. Professor YEATMAN, as a member of the Paris Council, said he had come from Paris simply to plead the cause of Miss Leigh's Mission; he was devoutly thankful for the work that was being done, and wished for it the greatest prosperity.

The Archbishop of YORK, after referring to the perils that surround the paths of English girls in Paris, moved a resolution to the following effect: "Inasmuch as great hardness is frequently inflicted upon English women who have married Frenchmen in this country, who have not complied with the stipulation of the French marriage law, whose marriages therefore are not recognised as legal in France, it is resolved that a memorial shall go forth from this meeting to Her Majesty's Government, begging them to use their powerful influence toward removing this evil." The Bishop Designate of RIPON thought Miss Leigh deserved the gratitude of all Englishwomen for having brought to light the disadvantages connected with the French marriage law. He questioned whether France could alter the law, but English clergymen and ministers could do much to prevent the perpetuation of the evil by acquainting the persons concerned with the conditions of French law relative to marriage.

Canon WILBERFORCE said he had had a good opportunity of judging of Miss Leigh and her work. He could bear most unqualified testimony to both. He earnestly pleaded for immediate help toward building another Mission room and repairing others.

The time had far advanced when Miss Leigh rose to speak, which she did briefly, calling attention chiefly to the marriage laws, and citing cases of heartless desertion, while the husband still lived on the property of his helpless victim. Some of these deserted wives had died broken-hearted. Miss Leigh eloquently pleaded that others should share the burden of the Mission with her by providing its daily support.

The meeting was further addressed by Mr. J. D. Alcroft, Sir John Kennaway, Rev. Dr. Sinclair Paterson, and Mr. F. A. Bevan.

BIBLE FLOWER MISSION.—We are informed that the total number of bouquets distributed from the City branch of this most beneficent Mission during the past twelve months was 372,725, the number which we recently gave (53,158) being for the month of April only. To every one of these is attached a Scripture text, so that no bouquet is sent out without bearing with it some word of comfort and salvation to those who are the happy recipients of the little gift. The Hon. Superintendent is Miss Anne Dove, 110, Cannon-street, E.C.

MR. PASCOE IN MEXICO.—An unfortunate difficulty has arisen in connection with the shipment of some paper, books, medicines, &c., sent out to Mr. Pascoe last autumn. Because of some trifling and accidental informality in the bills of lading, the Mexican authorities will not make delivery of the goods, without payment of certain penalties which would amount to much more than their actual value. As there seems no chance of getting a remission of these fines, the friends of the work in England have deemed it best to meet the difficulty by sending another shipment of goods. £300 will be needed altogether for this purpose. Any who are disposed to help may communicate with Mr. J. Mercer, 29, Queen's-road, Southport.

The Children's Page.

A GRAVE IN THE POTTER'S FIELD.

Died—At the New Haven Almshouse, Harry ——, aged 31 years.

HARRY —— was a generous-hearted young man, with attractive, winning manners, fair abilities, and a decided talent for music. The final cause of his death was some lung trouble. The first and real cause was *rum*. In many ways friends tried to help him break the chains of his enemy, but, as is often the case, neither their good offices nor his resolutions were of avail. His musical gifts made him welcome in the saloons, when, often penniless and hungry, he always found some one to put the cup to his lips.

At last, a few days since, he found himself near the close of a life of shame and misery, starving and dying in the streets. With a prayer for some place of refuge to Him whose laws he had so often offended against, he tottered into the office of the Town Agent, who admitted him to the Almshouse.

Poor Harry! How bitterly, the tears raining down his cheeks, did he repent in the last hours of his life the sins of the past, not because he thought he was about to die, but because of his sin and wasted life.

Poor Harry! Life prematurely cut off, and while lived, so wretched! A grave in the potter's field! For years yet to come there was but this one reason why he should not have enjoyed life and been a blessing to his fellow men!

Was it murder or suicide? Did the saloon keepers kill Harry? Did the professedly good people who refuse to lend effort or aid in opposition to the sin of liquor drinking have a hand in his death, or did Harry kill himself? Possibly the answer nearest the truth is, they helped him to commit suicide. —*The Union Signal.*

HOW HE BECAME AN ABSTAINER.

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in the railroad car, and passed the bottle. "The fact is, boys, I have quit drinking—I've sworn off." He was greeted with shouts of laughter by the jolly crowd around him; they put the bottle under his nose, and indulged in many jokes at his expense, but he refused to drink, and was rather serious about it.

"What's the matter with you, old boy?" sang out one. "If you've quit drinking something's up. Tell us what it is."

"Well, boys, I will, though I know you'll laugh at me. But I'll tell you all the same. I have been a drinking man all my life, ever since I was married, as you all know I love whiskey—it's as sweet in my mouth as sugar—and God only knows how I'll quit it. For seven years not a day has passed over my head that I didn't have at least one drink. But I am done. Yesterday I was in Chicago. Down on South Clark-street a customer of mine keeps a pawn-shop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. Tremblingly, he unwrapped it, and gave it to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby-shoes, little things with the buttons only a trifle soiled, as if they had been worn only once or twice.

"Where did you get these?" asked the pawnbroker. "Got 'em at home," replied the man, who had an intelligent face and the manners of a gentleman, despite his sad condition. "My—my wife bought 'em for our baby. Give me ten cents for 'em—I want a drink."

"You had better take the shoes back to your wife; the baby will need them," said the pawnbroker. "No, s—she wont, because—because she's dead. She's lying at home now—died last night." As he said this the poor fellow broke down, bowed his head on the showcase, and cried like a child.

"Boys," said the drummer, "you can laugh if you please, but I—I have a baby of my own at home, and I swear I'll never drink another drop." Then he got up and went into another car. His companions glanced at each other in silence; no one laughed; the bottle disappeared; and soon each was sitting in a seat by himself.

THE HEALING OF THE BLIND MAN.

By Dr. OSWALD DYKES.

This story of the healing of the blind man at Jerusalem, and what arose out of it, receives, as you see, a very important place in St. John's Gospel, and is told with great fulness; and this indicates that considerable importance is attached to it in the history of our Lord and Saviour while on earth. You may observe, it is the only case reported in which our Lord gave sight to a person who had been born blind; and as this, thanks be to God, is no common affliction, it is all the more remarkable to find our Lord was able to give a sense which had not been bestowed before; and also because, although there have been many cases in which blind men have been cured by great skill, yet there has not been one who was born blind cured since the world began.

Again, this is a case which was inquired into by the rulers of the nation. I think there are only three cases of this class told in the Gospels—cases in which the rulers of the nation, the supreme Court of Judgment, inquired into these things. I hope many of you will be able to find out the other two cases to which I have referred. This is the one of all the three which was most carefully and minutely examined by the authorities, when they wanted to find something to say against Jesus, when they were extremely anxious to show that He was not a prophet of God, that all His miracles were merely sham miracles.

You will observe the different steps in the inquiry. First, the cure of the man excited attention among the neighbours naturally, as everybody knew the blind man. The neighbours thought it sufficiently important to bring it before the Court which sat in one of the rooms attached to the Temple. The Court examined the man himself, and he told them the whole story. The next step was to find out whether he had really been born blind. They went back to the evidence of his parents, who happened to be alive, and they examined and cross-examined them. They thought they would say something different, but they learned from the parents beyond a doubt that the man had been born blind. But still they hoped to shake the evidence of the man by cross-examination. They could not, however, alter his evidence, because the facts were very plain. Only they did not draw the inference he did—that Jesus Christ must be a real teacher, whose words must be accepted as coming from God.

Another reason for the importance of this story is this, that this poor man, this blind beggar, was the first in this world to confess Christ as the Lord of heaven, and to suffer for his confession. Some confess in private; but this man confessed in public, and before Jesus' enemies, and had to suffer for his confession in consequence, by being turned out of the Church; for they banished him from the synagogue—in short, they excommunicated him and put him out from their fellowship.

And the true reason for the importance and interest of this narrative is this, that it led directly to one of the most instructive and beautiful discourses about false shepherds by Christ, who is the true Shepherd, who came into the world to give his life for his sheep. Many people read that parable without having known what led to it. It was led up to by the poor blind man. Jesus was the Good Shepherd, and the scribes and rulers who cast him out were false shepherds, who flee from the sheep in danger. It is a beautiful example of the courage which comes to people when they really know Jesus has done them good. It is, in fact, an example for all of us if we really know Jesus has done us good, to ask Him to bless us, and to teach us to be bold, and not to be afraid of confessing Him, even though we should suffer at the hands of those who do not like Him or to hear of his good deeds.—*Contemporary Pulpit.*

"MY DOG IS RUINED."

The great and good missionary Moffat relates a funny adventure about Bibles. "One day," says he, "as I was passing by the hut of one of the most important but least attentive of my Sunday hearers, this exclamation: 'Oh, what a misfortune!' pronounced by a man's voice, struck my ear. Quite concerned, I pushed the door and went in. 'What is the matter, Tamra?' I said, 'what misfortune has happened to you? I hope neither your wife nor your son is ill, my poor friend.'

"No," replied he, "there is no one ill in the hut." "Well, what trouble were you speaking of in such a melancholy tone?"

The man scratched his woolly head with an embarrassed air. "Why, the boy has just come to tell me that my dog has eaten a leaf of the Bible that you gave us." "Oh well," I said, "that mischief is not irreparable; I can perhaps replace the leaf."

"Ah! but," said the man, "my dog is spoiled! He will never more fetch me the smallest bit of game, nor will he fly at the throat of my enemy when I tell him to. He will become as gentle as a lamb, like all our warriors do now who read that book! I tell you what, missionary, my dog is ruined, and it is your fault!"

Our young readers will understand the lesson of the story.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—June 29, Ps. ciii. 1—12; June 30, Ps. ciii. 13—22; July 1, 2 Sam. i. 1—12; July 2, 2 Sam. i. 13—27; July 3, 2 Sam. v. 1—12; July 4, 2 Sam. vi. 1—11; July 5, 2 Sam. vi. 12—23.

OBITUARY.—It has pleased the Lord to take to Himself another valued worker, Mr. Geo. A. Colman, of St. John's Wood, after a few hours' illness, on Wednesday week. He had for many years been widely known and greatly beloved as a Christian, whose sympathies went out toward the Lord's work and workers in many parts of the world. As a pastor, he was the leading worker in connection with the considerable church at Malden Hall, Kentish Town. The widow and the orphan were constant objects of his sympathy and care; while the Evangelistic Mission, and many another good work in the West of London, will have cause to regret his removal from among us.

HOMES FOR WORKING GIRLS IN LONDON.

THE Hon. Director of these excellent institutions convened a pleasant gathering on Thursday afternoon last, on the occasion of the opening of a new building at the rear of Morley House, Fitzroy-street, W. After a hymn and opening prayer by Rev. Canon Fleming, the chairman, Mr. Samuel Morley, called upon the director to make a statement.

Mr. SHRIMPTON said it was now over four years since Morley House was opened, and he was quite sure Mr. Morley need not feel any regret that he had allowed his name to be given to it. It had been a grand success, as its enlargement proved. Although it had not received so many occupants as some of the sister institutions, yet the girls who visited it found it really was *home*, and were never in any hurry to leave it until compelled by circumstances to do so. During the four years, no less than 400 had come under its shelter, and some of the original members were there still. One lesson he had learnt, that the success of institutions like these depend very largely upon the lady-superintendent. With one who combines loving interest in the girls with tact, sound housekeeping, and common sense, the Home was sure to be a success. He, therefore, looked back with thankfulness to the day when Miss Crosby accepted the important post which she has filled with great efficiency.

The cost of the Home had been estimated at £800, which had been duly provided, but in spite of rigid economy, it had cost £1100. But when he heard, as he had done that day, of a lady giving £7000 for a dish, he thought there must be a great deal of gold somewhere, if it could only be got at. The entire building now provides accommodation for seventy-one inmates, exclusive of the officers engaged in the household. But temporal comforts do not form the only object in view. The Alpha and Omega of the committee's desire is to win the girls for Christ; thus they not only obtain a home for their bodies, but a refuge and shelter for their souls.

Mr. SAMUEL MORLEY then expressed the great pleasure it had been to him to participate in what had proved an eminently successful scheme. When he thought of the 25,000 young women engaged in business houses in London, of all the snares to which they are subjected in finding lodgings suitable to their slender incomes, it made him devoutly thankful for every effort to provide for their needs. As he looked around the building he was glad to see the cheerful pictures, and everything that was pleasing to the eye, that made it more like *home*, though he observed that even these comforts were of an inexpensive kind. What was wanted was *more partners*. Some people despise commercial pursuits. He, for one, was a thoroughly commercial man, and he believed in making the strictest calculations in providing for Homes of this kind, and in making them, as far as possible, self-supporting.

The Rev. Canon FLEMING, who followed, said he hoped that fresh partners would be forthcoming, as it was unfair for so much of the burden to rest upon a few willing shoulders. He knew that many of the young women had to work very hard; as work was appointed by God to be the lot of man, he did not pity them on that account, but he would do all in his power to help them to do that work faithfully unto God. Our sympathy is often elicited on behalf of the many young men who come from the country, but the young women who do so need it much more. Therefore, how truly needful was such a work as this, in breaking the monotony of life by providing comforts well-nigh equal to home itself.

The Hon. ARTHUR KINNAIRD expressed his conviction that more interest should be taken by Christian workers in young women. He instanced the case of a clergyman who, when asked to address a young women's meeting, asked, "Whatever should I say to them? I should feel quite out of place." He probably uttered a truth which many do not express. We must make ourselves more acquainted with the needs of young women. Much is said about young men, and the need of assisting them to battle against temptations; but these temptations would be much lessened if the young women could be got hold of before evil companionships are formed. Mr. Kinnaird then appealed to those present to devote themselves more entirely to the service of the Lord, not simply coming into prominence at times of revival, but steadily, day by day, month after month, doing their utmost to reach the thousands of our poorer sisters who live in this great city of London.

MR. FEGAN'S VISIT TO MANITOBA.

DEAR FRIENDS,—Through the Lord's loving kindness I have reached home, hale and hearty, after travelling 10,000 miles by sea and land in the last two months. How thankful I was to get back in vigorous health, to find all well here, and to know there had been showers of blessing while I was away, I cannot express.

The result of my visit to Canada, is, that I look upon that vast, prosperous country as a God-provided opening in life for thousands of our homeless and friendless children. In the province of Ontario, Miss Macpherson, Miss Rye, Mr. Middlemore, and others have been settling thousands of children, with the most happy results, for several years. I, however, pushed on more than 1600 miles further, to Manitoba, to which so many young men from Ontario are now emigrating, as well as the enterprising, better-class youths of our own land. By incessant journeying, I visited Winnipeg, Brandon, Portage la Prairie, &c. Staying a few days in each, I drove out forty or fifty miles a day, through the surrounding country, and visited leading settlers, conversing with them, learning their histories, seeing their wives, families, homesteads, &c.

So heartily were my plans taken up, that I foresee a practically unlimited sphere of usefulness stretching out before me in the splendid north-west territories now being rapidly opened up by the Canadian Pacific Railway.

While I believe the older province of Ontario has some advantages to offer in the point of comfort, &c., for (1) younger boys from eight to thirteen, or (2) boys who have had only a brief preliminary training in England, I am powerfully impressed with the conviction that for lads of fourteen and upwards, who have had good training previously on this side, the prospects in the actual present (much more in the immediate future, and increasingly as years go on) are far better in Manitoba.

As soon as the boys arrive they will be engaged at good wages to begin with all the year round, say board, lodging, and from £16 to £18 a year, in the second or third year £36 a year and upwards. When a lad is eighteen he can obtain a Government grant of 160 acres of land free, and by complying for three years with easy terms, as to partial residence, cultivation, &c., he becomes, when he is twenty-one, the possessor of his own homestead, an absolute freehold.

There is no distressing labour in Manitoba, such as is inevitable in a heavily-wooded territory which has to be cleared. The soil is light, and there is such a simple system of agriculture, and so much is done by machinery, that the work is even easier than on an English farm. The climate is undoubtedly most healthy in the country districts (although from want of proper sanitary arrangements this cannot be said of some of the mushroom cities which have sprung up so suddenly), and the intense cold in the winter need not be dreaded by those properly clad to encounter it. At any rate, the hardships of life there (whatever they may be) are cheerfully borne by many settlers and their families, who have left homes of refinement and comfort in England, and therefore ought not to deter a healthy, persevering lad who wishes to push his way on to independence and prosperity. I fear, however, few sons of gentlemen will feel contented with the surroundings of what I believe to be the very best opening in the world for a hard-working, friendless boy, so that I hope nothing I have written will be construed into an encouragement for middle-class youths to go to the north-west; although I met some of that class doing well there, I found many utterly ruined.

My purpose is to fix upon Toronto as a base of operations, for it is a centre of railway communication, for drafting younger boys to their new homes in Ontario, and will be a nice break in the long journey for parties going to Manitoba by the Canadian Pacific Railway route, through the lakes from Owen Sound to Port Arthur.

My position is just this: I have more than fifty places already secured, with leading agriculturists I have visited in Manitoba, for lads to arrive out there in August in time for the harvest work. I am ready to start with a large party in July, and I find the work in the Homes here has been kept in capital order in my absence (as I was sure it would be), so that I have no anxiety no that score. But while I have been away little has come to hand, and claims amounting to £700 require immediate settlement. Then with about £10 to meet the expenses of passage, outfit, &c., for each lad, and a few hundreds to sustain the Homes here, my way will be quite clear to open up this grand new field of juvenile emigration, to prove, it may be, a blessing, in years to come, to thousands of poor children.

Will you join me in prayer that my way may be made very plain in this important movement?

Yours faithfully,

J. W. C. FEGAN.

The Boys' Home, 95, Southwark-st., S.E.

The Rescue Society.

DEAR SIR,—The work of the Rescue Society so long under the care of the late Mr. Daniel Cooper, is so well known to the readers of THE CHRISTIAN that no word of mine is needed to explain its difficult, peculiar, and yet Christ-like work. The present need is, however, so great that I most earnestly ask you kindly to allow me briefly to lay before your readers the following facts:—

One hundred and fifty-three young women and girls are at present under our care; fresh cases are admitted daily, and our eleven Homes are in full working order.

Our receipts have, however, been far too small to meet the need, and we cannot but think that possibly the cause may, in part, be attributed to the fact that whereas the death of the late Secretary was made widely known, it is not so generally understood that the Committee who laboured so many years with him are continuing the work undiminished.

Will not those friends who held in such high and well-deserved esteem the late Mr. Daniel Cooper, and who generously supported the work under his care, again, with others, come to the help of the Lord, and strengthen our hands by supplying us with the money needed to carry on this branch of the Lord's work? We have absolutely no money in hand to purchase food for our 153 inmates, with the matrons and assistants, or to pay the salaries of the latter.—Yours to serve in the Gospel of Christ,

C. STUART THORPE,

85, *Queen-street, Cheapside.* Secretary.

WELLINGTON, SALOP.—The new hall, built and paid for in 1862, is still the centre of great blessing. Many souls have recently rested in the Saviour, and some very striking cases of conversion have taken place. One feature of the work lately encourages us very much—that of the many converts the larger number are from the members of the mothers' meeting, Mr. Weston's Saturday-night Bible-class, and the young people attending the children's services. However, the work has not been confined to them; great help has been given in carrying it on by the men of the Railway Mission, and many men employed on the line have been converted. We praise the Lord for all this. We are expecting Mr. George Müller, of Bristol, to speak to us shortly, and ask the Lord's children to pray for much blessing to attend his visit and the work generally. J. E. CRANAGE.

Soul Music.

THE world is full of singing,
I hear it everywhere;
The flowers their bells are ringing
Out on the scented air:
And up above, around me,
The silent anthems roll,
For the glorious Lord has found me,
And there's music in my soul.

My heart was full of sighing,
With just some breaks of song,
As Self was ever trying
To make its weakness strong;
But now in Him confiding,
His word has made me whole,
And ever in Christ abiding,
There's music in my soul.

My life was full of sadness,
Of overweighting care;
But now the oil of gladness
Has turned to praise the prayer:
And so I keep pursuing,
And pressing toward the goal,
But praying, waiting, doing,
There's music in my soul.

And so my heart keeps clinging
To the dear Master's word;
And it is always singing,
Just like a spring-time bird.
I know not what the harps may be,
When the heavenly anthems roll,
But I know that Heaven is near to me,
For there's music in my soul.

High Beech, Acton, W. HENRY BURTON.

Earl Cairns on Thrift.

AT a meeting held under the auspices of the National Thrift Society, on Friday evening, Earl Cairns, who presided, said it gave him great pleasure to render any assistance to the Thrift movement. Scarcely any subject was more interesting or more important, and it was certainly one which deserved the attention of all classes of society. There were, however, many people who had the idea that thrift was necessary only for working people; but whilst it concerned them more especially, yet it was incumbent on all to exercise self-control and self-denial, and thus participate in the advantages which accrue from carrying out thrift principles. It was a mistake to suppose, because the amount that could be saved was only small, that therefore the operation should not be commenced at all.

The first step in this direction was a most important one, and often formed a memorable epoch in the life of the individual taking it. There were two special benefits which the thrifty derived. First, there was the advantage gained by the self-denial; and, secondly, there was the actual amount saved from unnecessary expenditure, available in times of need, and to provide for emergencies.

Thrift did not, however, merely imply saving, but meant also the avoidance of all waste. The advantages of thrift should be specially inculcated upon the young, who should be induced to deposit in penny banks instead of spending money on altogether useless things, often doing them more harm than good. The habit thus gained would be invaluable to them in after life.

The women could do much in this matter. They could persuade their husbands and children to be careful and prudent, and it should be borne in mind that thrift principles not only conduced to the steadying of character, but served greatly to increase the happiness of the individual as well as the prosperity of the nation. In conclusion, Lord Cairns trusted that the Portman Chapel Penny Bank, to be commenced at the Reeve Mission-room, Manchester-square, the following evening, would prove an aid to thrift, and be well attended by the working-classes of the district.

THE PARIS CITY MISSION.

A WELL-ATTENDED drawing-room meeting, on behalf of this important Mission, was held on Friday week, at the Earl of Shaftesbury's residence, 24, Grosvenor-square. The chair was taken by Mr. Donald Matheson, in the absence of the noble lord from indisposition. After prayer by Rev. W. H. Webb-Peploe,

Mr. WEYLLAND referred to the need of funds, and stated that a picture of King George III., by Sir Joshua Reynolds, had been offered for sale by the owner for the benefit of the Mission for £100, and was awaiting a purchaser. He referred to the spiritual results obtained by the Mission. The Word of God has free course, and is glorified. Having visited the homes of the poor in Paris, in company with Mr. Lockie, he could testify to the good influences brought to bear on the people, and trusted the Paris City Mission might receive a fresh impulse, and the material help necessary to extend its operations, instead of parting with two of its agents.

The CHAIRMAN called on Rev. T. BARON HART to give some details of the Society's work, he having resided for twenty years in Paris, and taken an active part in the organisation of the Mission. Mr. Hart referred to the paucity of efforts in Paris twenty years ago, when the late Lady Harriett Cowper established a Mission-room for English coachmen and grooms in the Avenue Montaigne. Then came the work of that devoted Pastor, Armand Delille, who orginated daily evangelistic services in the Rue Royale Chapel before, during, and after the late war of 1870. Mr. Hart referred to those whom the Society has been helping, such as Miss De Bröen, in the iron room at Belleville (the Whitechapel of Paris); the glorious work of Mr. McAll, to whom the Paris Mission gave two missionaries; the similar work of Rev. Mr. Gibson, who has long been waiting for a missionary. Mr. Hart concluded with a warm appeal for aid. If the five agents could be increased tenfold we might hope to realise the motto of "Paris for Christ," by preaching "Christ for Paris."

Mr. LOCKIE, the Paris Secretary, followed with some striking illustrations of the nature of the work amongst our fellow-countrymen.

Rev. Canon FLEMING said the state of London is deplorable enough; what would it have been but for the London City Mission? But it must be much more difficult to evangelise Paris; however, all cities are the same, and all hearts are the same. If Paris could be evangelised, France would be saved, if France, then the world might be saved. God never tills the soil, or puts the seed into the ground; He sends the rain, and causes the seed to grow, but human instrumentality is needed; hence the necessity of sending more labourers into God's harvest-field.

Mr. GEORGE WILLIAMS said we may consider London as Jerusalem, and having the first claim on our sympathies; but Paris is our neighbour city, almost like a suburb of London. He warmly urged the increase of subscribers.

Rev. W. H. WEBB-PEPLOE said, we must think not only of the Bitter Cry of London, but also of the Bitter Cry of Paris. We who know the blessing the London City Mission has been to London, must seek to make her little sister in Paris a blessing to that City. The Paris City Mission is worthy of our support, because it carries the Gospel direct to the homes and to the hearts of the people by familiar and friendly intercourse. The men at work are peculiarly qualified to carry Christ to the people by their lives and in their ministrations. The Parisians are not great readers of books, but they love discussions and conversations.

Mr. F. A. BEVAN said this Mission is peculiarly adapted to help all other Missions, and to follow up individual cases. The French are most communicative, and are easily reached. We who visit Paris ought to send the Gospel to the Parisians, and win their hearts from scepticism and popery, to faith in the Lord Jesus. This is a direct missionary effort to save individual souls; the Gospel has not lost its power.

The key-note of the meeting was the information that the funds were so low as to necessitate the withdrawal of two missionaries. One of these, however, having a third of his salary provided by a Paris congregation, declined to be withdrawn. Certainly the small number of missionaries ought rather to be doubled than decreased.

Ragged Schools in London.

ON Wednesday afternoon, last week, the Lord Mayor presided at a meeting held at the Mansion House, the object being the extension of the Ragged School Mission System in all the densely-populated and needy portions of the metropolis. The attendance was not so large as we had hoped. The Earl of Aberdeen, the Baroness Burdett-Coutts, and others, sent messages regretting their inability to be present, and expressing their deepest sympathy with the movement.

Mr. H. R. WILLIAMS read, from a report, extracts showing the origin and progress of the Ragged School Union. After much prayer and consideration the Committee had resolved to raise a fund of £20,000, which they propose to call "The Shaftesbury Fund," for consolidating and extending the work of the Union. An unexpected legacy of £1000, which had just been announced to them, would be devoted to the inaugurating of the proposed fund. Extensive repairs were absolutely necessary for many of the existing buildings; freeholds were needed to be secured in others, and leases were falling in which must be renewed. If their expectations were realised, accommodation would be provided for 10,000 additional children.

The proposition was supported by the Earl of SHAFTESBURY, who again pointed to the fact of 300,000 children having been taken off the streets by the Union, and put in honourable service. The first question asked by many a parent on locating in a fresh neighbourhood, was, "Where is the Ragged School?" Someone went into a large court to try to reach the children, but they could not be found. So he took next time a "Punch and Judy," and the half-naked little urchins came creeping out from under water-butts, and beds like so many black-beetles. As a certain Bishop had said, he hoped the time would soon come when there would be a fold for every flock, and a shepherd for every fold.

The announcement was made that the sum of between £200 and £300 had been promised by the friends present, which included £100 from Mr. H. R. Williams, and the same sum from Sir R. Carden, who took the chair vacated by the Lord Mayor. Rev. B. Cassin said he could easily get 500 children instead of 260 in his parish if the funds were increased. Sir Fowell Buxton, in a neat speech, said that the Board schools did not clash with Ragged schools, any more than the mowing machine clashed with the old-fashioned scythe.

MISS MASON'S HOUSE OF REST.—A gentleman who has read the New Report of the House of Rest for Christian Workers, writes to Miss Mason sending £50 for current expenses, and says that he is most anxious to relieve her of the burden of the £1000 mortgage on the Eastbourne house. He adds, "If you can find anyone to join me at the first £500, we will pay it off, £250 each." According to the terms of the mortgage, it must be paid off either in one sum, or in two instalments of £500 each. Communications on the subject to be addressed to Miss Mason, 7, Cambridge-gardens, Kilburn, N.W.

BLACKDOWN HILLS MISSION.—Mr. John Lobb, editor of the *Christian Age*, and member of the London School Board, has been visiting our various Mission stations, and addressing large and attentive congregations in the different localities of the Blackdown Hills. His words were with blessing, we trust, to those who have had the privilege of hearing him. He has recently married a lady who was formerly in our schools, and converted while with us. Her parents reside on the Hills, and in visiting them he has been gladdened to find so many happy, intelligent Christians on these once neglected parts. We also have been delighted with his large-hearted and genial Christianity. G. B.

MR. MOODY'S CONFERENCE

AT

TEMPLE GARDENS HALL, LONDON, E.C.,

JUNE 17, 18, and 19, 1884.

TUESDAY, JUNE 17.

AS announced in our last issue, Conferences were held in the Embankment Hall on the mornings of Tuesday, Wednesday, and Thursday last week. When the proceedings began, at 11 o'clock on Tuesday morning, there was an excellent muster of workers and others. Mr. MOODY presided throughout.

The meeting opened with the singing of the favourite hymn—

"My Jesus, I love Thee, I know Thou art mine;"

then Lord Radstock offered prayer for a blessing on the engagements of the hour. Another song of praise having ascended, Psalm cxvi. was read by a clergyman. Thereafter followed prayer by Rev. J. L. Luce, who thanked God that so many of those who had received blessing at the past meetings were showing the reality of their conversion by their changed lives. One more hymn, and then an

Opening Address by Mr. MOODY.

It was thought that it would be pleasant to call together the workers who have been engaged these past months in the different parts of the City, to have a little quiet time with the Lord, in separation from the world. The meetings these three mornings will be for that purpose. Many of us have been very busy during the past seven months, trying to reach others; it may be that leanness has come into our own souls. While we have been looking after the vineyards of others, our own vineyard has been neglected. So this morning let us keep this thought before us, that we have come really to meet with God rather than to hear man. Let us be praying that God would speak to us, and that we may hear his voice when He does speak. Sometimes we are so immersed in the world, and it makes such a noise all around us, that we cannot hear the voice of God. To-day, even if man has nothing to say to us, I am quite sure God will have something to say, if we will but listen to hear his voice.

A friend of mine was telling me that he was in his study one day preparing his sermon, when his little child came into the room. Looking up, he said: "Well, my daughter, what do you want?" The little one replied: "Nothing, papa; I only want to be with you." That was real communion and fellowship to the child—to be near its parent. I think the Lord wants us sometimes just to come into his presence and rest there, even if we do not ask Him for anything. It is not so much prayer that we need to-day, as simple waiting on God. If there is anything separating us from Him, let us ask Him to show it to us while we wait upon Him. Our subject to-day is—

Separation from the World, and Service for God in the World.

In Psalm lxxxv. 8, we read: "I will hear what God the Lord will speak." When we think of this it is well for us to turn to John xiv., and see what Christ did say to his disciples. It was when He was alone with them that he uttered these words. After the events recorded in the twelfth chapter he turned away from the world as if his public work was done. Chapters xiii. to xvii. record what He said to his disciples. In this 14th chapter, verse 15, He says: "If ye love Me, keep my commandments. . . . I will not leave you comfortless; I will come to you." This seems to have been the burden of his prayer: that his disciples might be sanctified, set apart, separated from unbelievers and from the world.

Many Christian people say: "Christ said we were not to be taken out of the world; therefore we must go into the world." There is a great deal of difference between my being in the world and the world being in me. There is as much difference as between a vessel being in the water and water being in the vessel. When the world gets into me, so that I love it, and my heart is set upon worldly things, my communion with God is interrupted, and I begin to lose power. The surest and best way to get the disciples of Jesus Christ out of the world is to give them something better. I do not know of anything sweeter than real fellowship with the Lord Jesus Christ—than to have the Father and the Son coming to abide with us. That is better than all the world can give. Would you not rather have the God of glory coming to dwell with you—not merely to visit you now and then, but to abide with you—than all the friendship of the world? That is what He will do for us if we serve Him and keep his commandments.

Contact with the world will chill the true believer. If we really belong to God we will turn away from the world. The question may come up: "What is the world?" Anything that interrupts our communion with God—that hinders the progress of the spiritual life, and that chills our affection for Christ. Anything that does that, we ought to give up. If we are willing to do so Christ will more than make it up to us. Many Christians seem to have the desire to live as near the world as they possibly can—to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. They are what are called border Christians, running a little over the line, mingling with the world to-day, and coming back among Christ's people tomorrow. The best way is to keep as far from the world as you can—to have as little to do with it as you can. Someone asked Billy Dawson how the world was getting on? He said he didn't know; he hadn't been there for a number of years.

I remember there used to be an apple-tree near the town where I lived when I was a boy. I suppose the apple-tree was a very good one, but it was so near the road that we boys used to get hold of the apples before they were ripe. The fruit never was allowed to get to perfection, because of its being so near the public road. If it had been away back in some more retired spot, no doubt the apples would have been delicious when the proper time came. So it seems to me there are many professing Christ who never bring forth any ripe fruit; they are so much hand-and-glove with the world that there is no separation and no bearing of testimony.

I know that some people use the argument: "If you get so far from the world, and are so dead to it, you will not have any influence over it." Well, I have not gone through the world with my eyes shut, and I have yet to find the man or woman, living a worldly life, who has got much influence with it. Have you ever found a wife, living a worldly life, who had much influence for good over her husband; or such a husband that had influence with his wife? I believe that Lot had less influence in Sodom than Abraham had. When he wanted to save his sons-in-law they mocked at him. Every time the children of Israel turned away from God to other nations, in order to increase their power and influence, they always lost instead of gaining influence. You cannot win favour from the world without compromising your loyalty to Christ, and losing your influence as Christian men. Wives have come to me, and said they had tried to get their husbands to come to religious meetings. "He has promised, if I go to the theatre with him now and then, he will go to church with me." I have said to them, "How did you get on? Does your husband have as much respect for your religion as before?" I have invariably been told that the wives lost influence with their husbands by such compromises.

We are told that if we lift the standard too high many people will leave the churches and chapels. There is no doubt about that, but you will get a good many more. The power of God will be with you, and then many souls will be added to the Church. What do we see to-day? A low standard of Christian life, and therefore little power in the churches and chapels, and few sinners converted. People go on with their grand choirs, and their organs, and their preaching, but there are no conversions. What is the trouble? The world has come into the Church. It is a popular thing now to belong to some church or chapel. We want to see where we are, and to be separated from the world, if we would be faithful to our Lord.

Let me refer to a passage in 2 Chron. xviii. In the preceding chapter we are told that Jehoshaphat was prospering wonderfully. Then in this eighteenth chapter we read: "Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab." Right then and there his dynasty began to fall. He had formed an alliance with one of the worst men then living—Ahab, the bitter enemy of the prophet Elijah. These two had nothing in common. Jehoshaphat thought perhaps that he was going to strengthen his kingdom when he formed this alliance. The next thing we hear is that he has gone down to Samaria to visit Ahab, who enticed him to go to war along with him. There he was hand-and-

glove with Ahab. His son married Ahab's daughter, and it was the ruin of the kingdom of Jehoshaphat.

May God bring us out from the world. If we have formed any unholy alliances, or if we have "joined affinity with Ahab," let us confess it this morning, and ask God to forgive us. Let us draw near to Him. A verse came into my mind this morning that I want to leave with you: "Draw nigh to God, and God will draw nigh to you."

At the close of Mr. Moody's heartfelt exhortation, the whole company sang the hymn with this appropriate refrain:—

"Draw me nearer, nearer, blessed Lord,
To the Cross where Thou hast died;
Draw me nearer, nearer, blessed Lord,
To Thy precious bleeding side."

Address by Dr. PENTECOST.

The verse that fixed itself upon my mind with reference to this subject is in Psalm cxvi. 16: "Oh, Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid; Thou hast loosed my bonds." In this Psalm David is breathing a desire to render something unto the Lord for all his benefits; in this verse he makes an acknowledgment and a confession—a confession of mercies having been received, and an acknowledgment of obligations incurred. If we are Christians at all, that is the first thing we learn: God has loosed our bonds. We are bound in sin, bound to Satan, bound to death. God has loosed these bonds, and set us free. He sets us free—from what, and to what? Free from our sins and from all our bonds, but not free from Him. He sets us free from those things which work our death, but in love to us He binds us to Himself. I think the Lord knew perfectly well we could not have freedom apart from Himself, so He just bound us to Himself.

Sometimes when I have read some of the Apostle Paul's most conspicuous expressions, I have wondered whether he rejoiced most in his salvation or his bondage. He rejoiced that he was saved from death, but at the same time he fairly gloried and revelled in the idea that he was a bond-servant of Christ. It delighted him to speak of his sonship, but it seems as if a thrill of joy possessed him when he spoke of the bonds that bound him to Christ. Again and again he gloried in the thought of being a servant of Jesus Christ, holding up his shackles as though they were the very best ornament he could wear, the highest marks of honour that could be upon him.

Our topic is, "Separation from the world, and union with Christ for service in the world." I once saw a diver go down into the sea from a ship. I noticed that he was careful to see that every cord binding him to the ship above the water was perfectly safe. He had all his communications with the upper world made sure before he ventured to go down into the under world. So, before we go down into the world for service, we must be sure that we are bound to God in heaven, or we shall perish in the world again. Like the diver, we must draw the vital air from above us, and at the least alarm or danger we have but to pull the cord of communication, and either we will be brought up again instantly out of the place of service for refreshment and a larger breath, or better supplies will be sent down to us.

David says: "Oh, Lord, truly I am Thy servant." When we think of who David was, it delights us to hear him say this. He was a mighty king and warrior, a chief captain, a man of boundless influence in the world; yet he delighted to take his place as a servant at the feet of Jesus Christ. The other day I was on the Row in Hyde Park, and a friend who was with me pointed out a number of the celebrities and notabilities in London, titled ladies and gentlemen, and others. I was quite desirous of seeing some of them. I had heard of and been familiar with their names—some of them belonging to families that are interwoven with the history of England. But I have thought, looking over the faces of some in the audience this morning—some having earthly titles, and some having no titles—I have seen from their faces that they are bound to the Lord Jesus Christ, and that they wear his name. They are the servants of Him who is the Lord of lords and King of kings, and I have had more delight in looking at some of these faces than in looking upon the faces of those who merely represent rank or title in the world.

I do not think that we enough magnify the dignity of the Christian name. If it should ever please anybody to put a tombstone over my grave after I am dead, I would rather have one name written there by right, than have on it all the epitaphs that could possibly be composed. I should be content if it could be said truly of me: "Here lies a Christian who was faithful in the world to his Master."

The flesh is so weak, and we are so entirely unable to take a position and hold it by ourselves, that our God has made wonderful provision for for us. In Matt. xvi. (and in other Gospels we have the same thing) it is recorded that Jesus said: "If any man will be My disciple, let him deny himself, and take up his cross, and come after Me." There are many Christians who seem to think that the cross is the terribly hard thing about discipleship. The world to-day wants a Christianity without a cross in it. There are two conditions of salvation—coming to Jesus, and following Jesus. The benefits of the first are conditioned also upon the second. A man who simply becomes a disciple in the sense of believing in Christ for justification, and who has not taken the next step, taking up the cross and following Jesus Christ, is at best only half a Christian. Indeed, I am not sure that he is a Christian at all. Paul says it was by the cross he was crucified to the world, and the world was crucified to him. He did not speak of it in this instance so much as that upon which his sins were atoned for, as that by means of which a practical separation between him and the world took place. The cross was that upon which everything that was in him that was contrary to God was put to death. So if we are to serve Jesus Christ in the best sense of the word, we must come into fellowship with Him by taking up the cross He has appointed to us.

There are many who will not accept the first condition of salvation. I am afraid there are many who seem to have accepted it, but who shrink from the second condition, or the continuous condition. It would be a sorry thing if a woman should say she was willing to marry a man, but did not want to be bound to him after she was married, and so be separated from all other men for his sake, to bear his name, and to lose herself in him, so to speak. He would be a strange young man who should go to one of your universities, desiring to matriculate, on condition that he would not have to study, but simply have his name enrolled in the College books. He would be a strange soldier who wanted to enlist on condition that he was not required to leave his home, put on the uniform, or ever go to war. In like manner, he is a strange Christian who wants to believe that Jesus has somehow or other put away his sin, but who does not want to be bound to Him, to take up his cross, and follow his Master in this world to the very death. We read that he that "continueth steadfast," or he that "endureth to the end" shall be saved. While the promises of salvation lie all along from the initial movement of faith in Jesus Christ, these promises still hold us bound to a certain walk and service all the way along.

I have a conviction that before we can really serve Jesus Christ we must settle this point for ever—that we are to take our cross and follow Him. We cannot serve Him if the flesh is uppermost in us. We must take the cross in order that the flesh may be put to death. I do not know what you read out of your Bible, or what your experience is, but I read, and my experience corresponds with this, that "the old man" will never die a natural death. He must be put to death. He will struggle and fight, and resist to the death, until we get him bound, nailed to the cross, and let him stop there. Until by the power of the Lord, he dies, he will never die. So I desire to take the cross in order that "the old man" may be bound to it, and put to death.

The cross, of course, involves something. It involves nothing to the real Christian, but a good deal to "the old man" that is always on his feet whenever he gets a chance, crying out for his rights. The cross brings suffering only to that which ought to suffer; sacrifice only to that part of us which ought to suffer sacrifice; it cuts only where it ought to cut. So our Lord has insisted that we must take the cross, and follow Him—have fellowship with Him in his sufferings. By it sin is dealt with *in* us, as it was dealt with *for* us by his death on the Cross.

There is a good deal in all this that many Christians shrink from; for this reason, they never prove the truth of Christianity, and never do any real service for Jesus Christ. In bearing reproach from the world, or from friends in our own homes, of course the nearer the person is from whom the reproach comes, the severer the pain of it will be. We must learn to have fellowship with Jesus Christ, to be separated to Jesus Christ in our own homes, even if He comes between us and those who are nearest to us; otherwise we shall not have the fulcrum and the lever of power for service in this world. When Jesus Christ came into this world, the world put Him to death. But be you assured, dear friends, if Jesus is coming into you it is to put you to death. We first put Him to death; when He takes possession of us He puts that in us to death that first put Him to death. Then things get pretty even, I think, on the line of the grace and glory of God.

We are asking God for blessing. We desire to be used in his service. I hear many Christians praying for power, that they may be successful in their service. I have been wondering why so many of us get no answer to this prayer. I think it is because we make the prayer, but yet we are not ready to receive the answer. Some years ago, at my home in Northfield, I said to a friend of mine, who was laying in a store of coal for Mr. Moody's Seminary there, that he might as well order half a dozen tons for me. "Have you got any place to put it?" I told him it could be put into my cellar. I had no idea that the coal would be there for a week at least. I think it was about two hours after, that a man came running up to me, and said: "Where are you going to put this coal?" "What coal?" "Why, the coal that Mr. Marshall sent up!" "Surely it has not come up already?" "Yes, there are six waggon-loads of it standing there." I had made no arrangement or preparation of any kind, and the cellar was full of rubbish. I had asked for a thing, and it had come instantly, but I could not receive it, because I was not ready for it.

So when we ask God for power, that we may be used in his service, the Spirit of God is ready, but too often we have no place for that which we asked for. Our hearts are full of the world, our lives are all in a tangle, and we do not really expect the power. Perhaps we want God to put it on the top of all that worldly rubbish, but God will not put it there.

About the bitterest experience any one can have is in trying to do God's work without God's presence. It is labour, and toil, and disappointment, and bitter regret. Two or three years ago my little boy was playing about on the lawn. There was an apple-tree there on the edge of the lawn, and the apples were falling upon the grass. I said to my boy, "George, go and pick up those apples, and clear them away from the lawn." "Yes, papa," he said. I came back in the afternoon, and saw all the apples there; he had not picked one up. I said: "My boy"—he was only some six years old—"why have you not picked up the apples?" "Oh, papa, you must come and help me; I am too little to pick up the apples by myself." When I went out with him he picked them up with great gladness. So it seems to me there is no service that we dare do—not even the least—unless our Father comes to be with us and to help us; we are of ourselves too little and too weak. God has so much work to do, and so few to do it, out of the multitudes

that name his Name, I do pray that out of this London Mission there may come up a great host of men and women who will understand that Christianity means not only salvation in heaven, but separation from the world in order that from heaven we may go back into the world and do service for Jesus Christ.

A very solemn season of praise, prayer, and personal consecration followed. Mr. MOODY said he might never have the opportunity of preaching in London again, and he asked that the congregation should unite in prayer for him, and for fresh power in his work during the present week. He had been trying to give out to others during the past seven months, and he felt that leanness had come into his own soul. If any others felt the same need of a fresh anointing for service, let them present themselves. Dr. Pentecost and Lord Radstock in a few brief words expressed their wish to stand beside Mr. Moody in this respect, and presently the great bulk of the company stood on their feet in token of their desire to get an individual blessing. After a lengthened pause for silent petition, a brother on the platform led in earnest and appropriate prayer. Another hymn of consecration was sung, and thereafter Dr. Sinclair Paterson dismissed the chastened assembly with the benediction.

WEDNESDAY, JUNE 18.

There was again a large attendance this morning, including many of the workers whose faces have been familiar to the *habitués* of the past winter's Mission. The opening hymn was:—

"Fade, fade, each earthly joy,
Jesus is mine.
Break every tender tie,
Jesus is mine."

Prayer followed by Rev. E. A. Stuart, of Holloway, and subsequently by Rev. Robert Taylor, of Norwood, the first chapter of John's First Epistle having been read between by Rev. Chas. Graham. The subject for the morning's Conference was

Communion with God.

Address by Rev. J. J. LUCE.

The desire of the heart of many of us is to enjoy this communion with God as a reality—not so much to hear about it, to think about it, to talk about it, or even to pray about it; we want to *know* what it is to live in fellowship with our God. It is not our desire only; it is his desire. It is because it is his desire that it is our desire. He longs for fellowship with us, and so we long for it too. This is what the Lord says in Hosea ii. 23; "I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." We generally begin with our experience first, do we not? We say, "Jesus is mine;" and then, "I am his." We are first of all occupied with what we have got, and then we come to think of what He has got. And just as we claim Him for our "all and in all," so He claims his people for his inheritance, and his whole inheritance. He has not bought a share in the concern; He has bought us out and out. He purchased us for his dwelling with his own blood; then He comes to possess the dwelling He has purchased. So we are his utterly, wholly, and for ever. Everything that does not go to Him is so much robbery against our Lord.

We all understand and believe this; what we need to know is the power in which we are to live out this life. This fellowship with God is best known, perhaps, when we have once tasted it, after having lost it. When you know what it is, you will never be satisfied with anything short of it. If, like Israel of old, you have wandered, and have been unfaithful to your Lord, you must get back again. The Lord says we are to *know* Him—that is fellowship; to *walk* in Him—that is fellowship; and to *dwell* in Him—that is fellowship.

We are to know HIM—not only to know his dealings, to know about Him, but to know HIMSELF. Read carefully this second chapter of Hosea, and you will see that Israel knew a great deal about God's dealings, but that was not enough. Israel was an adulteress from God; she had been unfaithful to the Lord. There is no term too strong by which to denounce unfaithfulness to God. Oh, that we had a horror of it; that we realised the awful tenderness of God's love as well as the awful blackness of the sin which He calls adultery against Himself. Israel was first of all brought to know the Lord by dissatisfaction with the world and the pleasures of the world. Then began the desire to find the Lord again. "I will return to my first husband." Why? "For then it was better with me than now." That was a very unworthy motive. Yet the desire was a right one. Then comes judgment. "I will visit upon her the days of Baalim." You must not be surprised if you find that God is separating you from all that hinders your communion with Himself. If we are to bring forth more fruit we must be cleansed from all that would prevent the outflow of his life in us.

But this is not enough; for you know He says, "I will betroth thee unto Me for ever . . . . in righteousness and in judgment, and in loving-kindnesses, and in mercies . . . . and thou shalt know the Lord." We know so much about Him; we talk so much about Him, and theorise so much about Him; but alas! how little there is of real intimate personal acquaintance with the Lord Himself. Suffer me to exhort you. Do not go to your day's work until you have an interview with Jesus, morning by morning. I believe this is at the bottom of half our failures as Christians, of the want of backbone in our Christian life and testimony. This accounts for so much of our powerlessness. We do not know sufficiently what it is to be alone with God.

But it is not only in a retired sequestered view that we are to look at this fellowship. We are to *walk* with God. This is very practical, and touches our daily life, our words, our thoughts, our feelings, our steps. To walk with God means that we are to have nothing separate from Him; that we are to know what it is to have his companionship at all times—under all circumstances. It means that, moment by moment, we are to do, as we sometimes sing:—

"My Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is heaven's borderland."

Then we are called to walk *in* the Lord—to dwell, to abide in Him, and He to walk, and dwell, and abide in us. Is not this marvellous? It is one thing to go to the Lord for help as you go to a rich, kind, generous friend who lives next door; it is quite another thing *to live in Him*—in the abundant fulness of the Lord. To live in Christ and have Christ living in me—that is what I want to know. The secret of it is to guard against all that is unloving. When Jesus spoke of our abiding in Himself, and his abiding in us, He went on at once to speak of this first fruit of the Spirit—Love. This, of course, includes love to Himself, obedient love; but let us not forget this other part, "love to the brethren." How can Christians think of being in communion with God and at the same time out of communion with one another? It is utterly impossible if there is any grudge, any ill-will in our hearts against a brother or sister, that we should be in fellowship with our Lord.

Let me mention two conditions of fellowship, or two results of fellowship, for they come very closely together. First of all, CONFESSION; and then PRAISE. If you want to have continual communion with God, you must be continually judging yourself before God, for all that you know, and for anything that you suspect, that is contrary to Him. I do not see the slightest inconsistency between confession of sin and communion with God. It is the other way round. If instead of trying to justify our own particular views and ideas, or the ideas of other people, we were simply to go into the presence of God when we suspect that any cloud has come between our souls and Him, and look at everything in his light, and at once begin to judge ourselves, with confession to God, we should maintain our fellowship with Him.

If we are to know this life of fellowship, we must also praise. This matter is very much laid upon my heart. I do think that the singing part of our Christian life ought to be more prominent than it is. "She shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." There is a hymn that is often a stumbling-block to Christians; I often hear them talk against it:—

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a Friend of mine,
I'll serve Him every day.
I'll praise Him, praise Him, all the time."

We will not say anything about the first line, because we do not always "feel like it;" but that does not matter. The question is: Are we *praising* all the time? We can always be doing that, I think. "I will bless the Lord at all times," says the Psalmist; "His praise shall continually be in my mouth." Do not leave out the word "continually." Or take it in the form of the command, "Let us offer unto God the sacrifice of praise continually." Again: "Rejoice in the Lord always." Do not omit the word "always." Do not be satisfied until you know what it is—because it is your duty and your privilege, and because you love to do it—"to praise Him all the time."

In harmony with the subject of the Conference there was then sung, to Mr. Stebbins' expressive tune, the beautiful hymn—

"I've found a Friend—oh, such a Friend,
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him."

The prayer and confession of the assembly were given utterance to by Rev. Nevile Sherbrooke, after which came an

Address by Rev. C. GRAHAM.

Communion with God! May we aspire to it in our present fallen state? Paul will answer our question: "What we have heard and seen that declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ." But we must ever remember, even when we enjoy this fellowship, that between us and God there is an infinite distance. He is the Creator; we are the creatures. He is the Saviour; we are the saved. He is the fountain of all blessing, and we are dependent on Him for all things.

The conditions of fellowship have been touched upon by Mr. Luce. The first of all the conditions, and that which is absolutely necessary to communion with God, is *union with God*. This union takes place when we believe in the Lord Jesus Christ as a Saviour. Out of that union springs all our communion. Communion may be interrupted, but union abides. We are as much in union with the Lord when asleep as when awake; but we could not say when we are in a sound sleep that we are in communion with God. Communion is a blessed *conscious* reality.

Another condition is this: "If we walk in the light." "If we say we have fellowship with God and walk in darkness, we lie, and we do not the truth." While we walk in the light we find Jesus ever before us; for all light from God comes to us by Christ. Walking in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us (or is cleansing us) from all sin." There is sin that we know, and there is sin that God's eye takes cognizance of that our eye cannot discern. We need the all-cleansing blood for that, and we have it while we are walking in the light But if we are living *consciously* in sin, an arrest is put upon our communion; it is interrupted. If we would enjoy abiding communion, so soon as we are conscious of any sin, let us confess it: "If we confess our sins, He is faithful and just

(faithful to his promise and just to the work of his Son) to cleanse us from all unrighteousness" —from all sense of defilement.

Now, love is the great magnet that draws the soul to God. Communion necessarily implies that our likes and dislikes are in accord with God. When we love him, we will love all that He loves and hate all that he hates.

What are the main *spheres* of our communion? All that God has ever done. We have communion with Him in all his works, in his works of Creation, in his Providence, in all that He has done in Grace, and all that He has promised to do. But, to be a little more specific, we have communion through the Word. It is ours prayerfully to read it, day by day, and to attend on the ministry that instructs us in it. The written word reveals the incarnate Word. As we know Christ and appreciate Him, we have fellowship with the Father. We meet God there, and we must abide in Jesus if we would have fellowship with the Father. Our fellowship with God has relation to all that God says about Christ, and about the glory soon to be revealed, of which Christ will be the centre and minister to his Church and to the redeemed creation.

But there is another important sphere of service; I trust we are all beginning to see and realise more the importance of it. That is the sphere of *spiritual service*. I say spiritual for the sake of distinction. God is carrying out his purposes of redemption, by redeemed men. He has not committed to angels the work of carrying out the grand design which from all eternity He had planned for his own glory, and for the glory of his own son, and for the glory of his Church. God employs us; we have a higher ministry than any angel in heaven. We are connected immediately and directly with the work of Christ in the salvation of souls. As we realise compassion and sympathy with God in his compassion for perishing sinners, and in his love for his people, and practically manifest it, we have fellowship with Him, and that fellowship becomes apparent to angels, to devils, and to men. And unless our fellowship is so manifested, after all there may not be much in it but a name.

There is another sphere, and very important it is—though a very humble one, we will admit. God means that we should have fellowship with Him in our daily business, in our avocations, in our callings, our employment, whatever it may be. If our business is a lawful one, it is ours to accept it as from God, to fulfil its duties for God, to consecrate its gains to God. All that remains after the sustenance of ourselves and those dependent upon us ought to be the Lord's. If we have not fellowship with God here, it is a question whether we have much fellowship in the higher spheres. As we go on in this fellowship, we will be ascending the mount of communion; the air will get purer; the prospect will get larger and finer; we shall reach the summits of the Delectable Mountains at last; we shall see the spires of the Celestial City, and hear its bells of joy and its music even before we reach it. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." "For the path of the just is as the shining light that shineth more and more unto the perfect day."

MR. MOODY ON COMMUNION.

A lady was telling me yesterday, after the morning Conference, that she had set apart the hour from seven to eight o'clock each morning for communion. She dreaded it because she could not get her mind fixed on a subject in prayer for a whole hour. A great many people have the idea that the only way to commune with God is to be on their knees in prayer. I do not think I have ever seen a day in my life when I could pray uninterruptedly for one hour and keep my mind on the subject. When I go to God I tell Him what I want, and there is an end of it. If He sees best to give me what I ask for, I am very glad, but it may not be his will to do so. When I pray I am talking to God, but when I come to this Book and read it, that is God talking to me. Prayer is very important, but I think it is often more important that God should speak to me than that I should speak to Him. How is God going to speak to us now but through the Word? Any communion that does not bring us to the Word is not real, after all. Before they had any written word, God used to come down and speak to man. Angels came down bringing messages from above. We are told that Abraham fell on his face, and God talked with him. Moses went up into the mountain for forty days, and I do not think he was praying all the time; I think God spoke to him.

So if there is to be real communion we must pause once in a while in these busy days, and let God speak to us. There are so many things going on around us, that crowd out all thoughts about God and about his Word, that we need to be closeted alone every now and then—shut up from the world, and shut in with our Bibles, that God may speak to us through his Word. If we could spend an hour every day alone with God I am sure we would hear some message from above very often. Then our faces will shine. I believe we have an account in the Bible of three men whose faces shone. The first was Moses, after he had been with God for forty days. But, as some one has said, he did not know it himself: "He wist not that the skin of his face shone while he talked with Him." The nearer we get to God alone, the more we will be thinking of Him and the less of ourselves. We will not be all the while talking about how good we are. Dr. Andrew Bonar, speaking of Stephen's face shining, as recorded in Acts xii., says that when the Jews accused him of blaspheming the law of Moses, God lit up his face with the same glory that made Moses' face to shine when he received that law. The third instance of one whose face shone was Jesus on the Mount of Transfiguration. He was then in communion with God. He not only spake to the Father but the Father spake to Him. You notice that in the case both of Moses and Christ they came down from the mountain to service. So it is with us. The spirit of the Gospel is getting and giving. We cannot touch God's work, with a right motive, without virtue going forth to others.

After the congregation had sung in subdued and prayerful accents the hymn,

"Oh, to be nothing! nothing!
Only to be at his feet,"

Mr. Moody said he hoped all would pray to be filled with the Spirit. It was said that there must be an emptying before there was a filling. If God would fill them with his Holy Spirit that would empty them. Many people were wasting time trying to empty themselves instead of letting God fill them. "I will pour water upon him that is thirsty," says God; and again we read, "Blessed are they that hunger and thirst after righteousness for they shall be filled." To illustrate this point, Mr. Moody took a tumbler, and in order to empty it of the air, poured in water till it overflowed. If we are full of pride and self-seeking, he said, let us first ask God to fill us with his Spirit and all these things will be cast out.

Address by Dr. PENTECOST.

One of the most depressing, and one of the most pernicious habits into which the people of God are tempted to fall, is to try to *realise* experience. I suppose more Christians get out of communion in this way than almost in any other way. The very minute you begin to look into your own heart to find something that is essentially in God, you only see something you do not want to see. You have got your eyes turned away from Him in whose face alone you can realise the thing you desire.

Now, my thought, gathered from Scriptures, is that communion is not an *emotion:* it is a *relation* out of which communications pass. Mr. Graham has well said that before there can be communion, there must be union. But I am thinking a great many people—and God's dear people too—are trying to get a consciousness of union by their experience of communion. The very first essential of communion is the thing which they are reaching after. "Through Him we have access to the Father." Access to God must be an established fact between us before there can be any communion; so that all true communion rests fundamentally upon a clear apprehension of our union with God by Jesus Christ.

Mr. Graham has said that in communion we must recognise the infinite distance between us and God. There is an infinite distance between the Infinite God and finite man; but we want to recognise as well that while there is this difference of distance between us, there is no difference of separation between us and God. "We who were afar off by wicked works are made nigh by the blood of Christ." There is no communion between God and an alienated sinner; there can only be communion between God and his child, or his child who has become his servant. Sons we must be before we can have communion, and there is no great difference between a son and his father; that is, there is no difference that separates. God is always infinitely above us, but He is always infinitely near to us in Christ Jesus. This nearness is not accomplished by our feeling or by our purpose. We are "*made* nigh," and we *are* nigh, even if we are not in communion. But when we know that we are nigh, we are more apt to keep in communion. It is the neglect, or the forgetting, or the failure to recognise our nearness in Christ, that goes so far to interrupt and break up our communion.

The word "communion" might perhaps be a little better understood than it is. We get into ruts of meaning and definition. The word is sometimes translated "communication"—that is, a passing from one hand to another. "Let him that is ministered to in the word communicate to him that ministers the word." The Apostle was speaking of the servants of the Church. They are giving out to you, he says, of their spiritual things; you have to communicate with them by your temporal things. God gives to us, and He expects from us. It is not so much the passing of the love of God to us, and we giving back to Him some emotional delight in Him; it amounts to more than that. Mr. Moody, I think, touched the point when he said that it consists in the full recognition of our union with God, and in the earnest manifestation of our glad service to Him.

Let me suggest some scriptural thoughts on the subject. Communion is always by means of the Holy Spirit. The Holy Spirit has scarcely been mentioned to-day; I suppose because his presence has been taken for granted, and probably because the consideration of his work belongs more specially to the subject of to-morrow's Conference. We have access to God, on the basis of the finished work of Christ, by the Spirit. Then it has been suggested that communion is by means of *prayer*, or intercourse between the soul and God. Prayer is rather the communion of the soul with God than God's communion with the soul. That also is by the Spirit. So with the question of *knowledge*, which has been mentioned. We cannot have communion with a person we do not know. It is the office of the Spirit of God to take of the things of Christ and show them unto us. That carries us to the Word, in dependence upon the Spirit of God. We cannot know God apart from Jesus Christ. The Apostle Paul was constantly desiring to attain to a higher and more blessed communion, and I think his enthusiasm in service rose in proportion as the measure of his knowledge of Christ increased. So we find him expressing the desire to the Philippians "That I may know Him." Yet he had been serving the Lord for thirty years. "And the power of his resurrection"—to know more of the meaning of the Resurrection, what the Risen Christ meant, as well as the suffering or crucified Christ, and what was his personal relation to Him. "And the fellowship of his sufferings, that I may be made conformable unto his death." So Paul was constantly thirsting after the knowledge of Christ—pressing forward into the things that God had in store for him.

Then we have heard of communion with God in our walk. "If we walk in the Spirit we shall not fulfil the lusts of the flesh." "How can two walk except they be agreed?" It is impossible to expect communion with God if we are consciously, deliberately, and continually holding on to things that God cannot have fellowship with. We cannot keep up our spiritual communion—I mean by that, not only the passage of thought and affection, as between God and us, but the service which has to be done—if there is anything really between us. As a matter of fact, I have been thinking to-day that that pulpit [pointing to Mr. Moody's rostrum, which stood a little in front and was unused for the occasion] has interfered with the communion between some of you and the platform. I have noticed people trying to look round it. It may be a little thing, but it has been in the way. So there are a great many little things, and things that are most useful in themselves, that get in the way, and there may be a break in the communion.

One word, in closing, about teaching. Mr. Luce has said truly that we do not want simply to know *about* communion—it is not so much knowing this, that, or the other thing as a statement. That is perfectly true, and yet I have felt that if we would get into communion and enjoy communion—I do not mean enjoying it merely in the sense of consuming something upon the altar of spiritual pleasure—but if we are going to enjoy communion as a man in the fulness of life enjoys life, as a man who is enthusiastically in love with his work, enjoys work, we must know more about what it is and what it means. It is not merely religious sentimentality. I confess I get very weary of hearing many people who are supposed to be reaching out after a higher life and better communions. It often seems to me nothing but a desire for sentimental enjoyment, the mere cultivation of a set of emotions. If we are to have real, living, healthy communion, we must ever be increasing our knowledge. We want to know more *about* God and Christ, in order to know God, and to know Christ better. We need a large knowledge of the Word of God, and clear ideas of the Word of God concerning these great things. Anybody who has studied the Scriptures with any degree of care knows that one of the remarkable peculiarities of the Word of God is the extreme care with which the Holy Ghost has expressed the thoughts of God to us. So we want to get clear ideas, for example, of the difference between Forgiveness and Justification; between Justification and Sanctification; between the Witness of the Spirit and the Comfort of the Spirit. We want to take the Word of God and to hold it up before God in dependence upon the Gift of God, to find out what his thought is. If we get into real living spiritual communion with the Word of God, the life of communion will come of itself; it cannot help it.

I have to confess that I am tempted almost every day to fall back from the simple fundamental rule of the Christian life—namely, that "we walk by faith"—and to find in myself another way of walking by realisation or by feeling. It is a constant temptation to all of us to abandon the simple principle of walking by faith, taking the naked word of God at its full value. Faith is the apprehension and the acceptance of unseen things, as though they were seen. It is making substantial those things that are unseen and intangible. To begin to look for communion in the heart is about the most intangible thing in the world. If you look into the heart for peace and joy in the Holy Ghost, you cannot find them. God means us to dwell with Him, to work for Him, to worship Him, always, altogether, and upon the principle of faith. Otherwise we get into the realm of the wisdom of this world, and it has pleased God that the world by wisdom should not know Him.

Communion or communication with Jesus Christ is to be, not sometimes but always, not somewhere but everywhere. It is very delightful to serve God in a Mission like this. A great many people are saying, "What shall we all do when these Mission meetings are closed?" Why, there will be a thousand times more for you to do than there has been. The work is just beginning. But you say there will not be such enthusiasm about it, or the coming together of multitudes, or the same fellowship with each other, and all that. Well, that is just a reason why you want to have communion with Christ. Is the Lord going to leave all those converts to walk alone? You will have to set about ministering to them by the Spirit through the Word.

Then we want to commune with Christ wherever we are. It is delightful to have fellowship with Him in pleasant circumstances, and amongst his people. But the grace of God goes into all sorts of places, into very bad places, or it would never have got into my heart, however it may have been with you. So we want to commune with Christ everywhere. It may be He will carry us into places where we would not choose to go, into places that are not agreeable to the flesh, and in ways that will violate many of the canons of the set in which we live. Whether it be a cup of cold water to a disciple, a letter written here, a visit paid there, whatever it may be, we shall find communion with our Lord, if we are manifesting our union with Christ, if we are surrendering ourselves to him in the spirit of communication, yielding ourselves to Him for his service anywhere and everywhere.

Thus ended the addresses of the morning's Conference; it only remained for Lord Radstock to offer prayer, and Mr. Moody to pronounce the benediction.

THURSDAY, JUNE 19.

In the course of the preliminary service this morning, prayer was offered by Rev. E. H. Hopkins and Mr. C. R. Hurditch. Mr. Moody read the closing verses of Galatians v., in which the Apostle enumerates and contrasts the fruits of the Spirit with the works of the flesh. The topic of Conference for the day was

The Unity and Fruits of the Spirit.

Address by Rev. H. WEBB-PEPLOE.

We have already exemplified the unity of the Spirit, because Mr. Moody was led by God the Holy Ghost to read the very passage which I had prepared to read and refer you to, this morning. I love to feel there is a unity of spirit pervading such an assembly as this, and that we may forget everything but the one fact—that we are in God, that we are with God, and that by the grace of the Holy Spirit everything is to be of God, and for God, we trust.

Born of God, is the position we occupy, or else we have hardly any place in a Conference like this—born of God, sons and daughters of the Lord God Almighty. This life that we have received of God is the grandest possession that God can offer to man, because it is the very life of God, and the life of God freely given: not only a natural affinity with Him who begat us, but also a fellowship and enjoyment of life with God—the life that we have from Him. We must, as children of God, rejoice that by our communion with the Father there will also be exemplified in our daily life the tastes and habits that God Himself possesses, because the life that we have is our Father's life.

"God is love." "Walk in love," says Paul, "as dear children." We are to walk in love, as Christ also loved us, and gave Himself for us, offering a sweet-smelling savour unto God.

"God is a Spirit," or "God is Spirit," as it might more properly be put. "He that is joined to the Lord is one spirit." The Spirit of God is in our souls already, crying, "Abba, Father," or we have no place here as God's children this morning. Then, says Paul, "walk in the Spirit, and ye shall not fulfil the lusts of the flesh."

Again, "God is light." "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son is cleansing us"—thank God for that, my brethren, that as to the sins which are on us and in us, day by day, moment by moment, we can say, "the blood of Jesus Christ his Son is cleansing us from all sin."

Now it is to the manifestation of this glorious life that we are called of God; to go forth into the world to love as God has loved us; to show that as God sent forth his Son filled with the Spirit, so He has now endowed us with the same Holy Ghost to the fullest extent that He can bestow it; to walk in the light, so that the world may see us as lights shining in the midst of a crooked and perverse generation, thus magnifying the God who has endowed us. When we come together in these meetings I fear it is too often the case that we come with a desire for our own happiness more than anything else. There is a sad misunderstanding as to the nature of God's life in us. It would seem as though the devil, even after God has been dealing with us, had great power over us. What do we mean by happiness? What mean the children of God by coming together so frequently? Is it to hear how they may be made happy in this life, and how they may have everlasting happiness in the world to come? Happiness means simply that which haps, or which depends upon circumstances. The God life is not dependent on circumstances; it is character. And the child of God must not depend on circumstances; he must be one who lives independent of circumstances altogether. To be perpetually seeking after happiness is altogether to deny ourselves the wondrous honour and privilege to which we are called in this world.

When the Lord Jesus Christ was about to leave the world He gave his disciples, as a representative body that should set before the world the magnificence of God's gifts, this high privilege—to be fruit-bearers; to bear much fruit to the glory of God the Father. When we turn to the passage and ask what He meant by bidding his disciples bring forth fruit we find that there are three distinct manifestations which He requires; they are the very three that head the list which Paul gives in that fifth chapter of Galatians, when speaking of the fruits of the Spirit. In John xv. 9, we read what our Lord says of the possessions of those fruit-bearers: "As the Father hath loved Me, so have I loved you: continue ye in my *love*." Then, again, in verse 11: "These things have I spoken unto you, that my joy might remain in you, and that your *joy* might be full." So the love comes first, and the joy takes the second place. In the 16th chapter, verse 33, we get the other word: "These things I have spoken unto you, that in Me ye might have *peace*." Here we have love, joy, peace—the three manifestations of God the Holy Ghost, which the Lord Jesus Christ expressly expects from every child of God, and these three are to be exhibited in every disciple.

Now comes the question whether we can manifest these or whether they are impossibilities for us in the midst of a world that is full of sorrow, evil, and pain, of sadness and distress, and in which we are ever conscious of the burden of sin. You sit down beside a brother and begin to feel his spiritual pulse; before long, as you touch on the sins of the world, you will find that his pulse begins to throb and quiver, and you are conscious that there is a heavy burden pressing upon him—that life is full of sorrow and trial to him. You know the old proverb, that "there is a skeleton in every cupboard." But it is more than a skeleton; it is a full-bodied reality. When we ask ourselves whether the Lord Jesus Christ can enable his disciples in such a world as this to exhibit love, joy, peace, and all the other graces that come from God the Holy Ghost, we are led to realise this, that there must be the ability, or He would never have demanded it. But whence the ability?

We turn to the Master Himself. We look at Him, and we find that He was essentially "a Man of Sorrows and acquainted with grief." His life was a life of burdens more heavy than any other man has had to bear, and that not because of his poverty, or because He had no-

where to lay his head, or because He was left dependent on the charities of others. The very fact that we lay such a stress on his poverty shows how degraded our idea of manhood is. We have never learned that true manhood is independent of such accidental circumstances as wealth and worldly luxury. Christ was a man of sorrows because of other men's sufferings and of the sorrow all around Him. Jesus was never spoken of as a happy man. And I am not sure that the child of God will wish to be happy, if he is a wise man. There is something better than happiness. Christ knew nothing of what we call "pleasure." He knew not earthly happiness. Yet He could pray for his disciples, when He was about to die for the sins of the world, that his joy might remain in them, and that their joy might be full. He did say that He wished his people to have peace—perfect peace—"My peace I give unto you." He wished his people to have love—"Continue ye in my love." There were in the Lord Jesus all these fruits of the Spirit, and He was able to pass through the world constantly blessed and joyful.

Has it ever struck you that the Lord Jesus in the very darkest moment of his life was able to "rejoice in spirit"? And again, when He prays to the Father before his last agony and death, He asks "that they might have my joy fulfilled in themselves." What means all this? It means that God's Son had seen what life really is. To Christ the life of man upon the earth was a life of absolute self-sacrifice, of love, of giving up all for the sake of others. We read in Hebrews xii. 2 that "for the joy that was set before Him, He endured the cross, despising the shame." In Luke xv. we are told that when a single lost soul is found, there is joy in the presence of the angels of God. That is Christ's joy—the joy of the shepherd who has brought back the sheep. The life of the real child of God is to have God within, and to be continually giving out God. God is full of that which gives out. He cannot restrain his delight in giving. Brethren and sisters, we have too long lived a self-contained, self-seeking, self-hoping, self-centred life: therefore we have not had true happiness. What is it that, to the children of God, too often constitutes their ideas of the highest bliss? It is that we should have rest and calm and quiet. Or, perhaps, we desire that certain circumstances shall come to us—it may be wealth, or position, or privilege, or the love of others—something from the outside, that, coming towards us, brings with it a kind of pleasure to our souls. But that is not the highest kind of life. It is to be giving out from within, not to be drawing in from without. For God never draws in; He ever gives out. God is the only truly blessed One in existence, and if we would be blessed we must be like Him.

Now, if we look at the Lord Jesus Christ, we see that He was not a man we are to pity and to constantly mourn over. We are accustomed to dole out our sympathy to Him as One who was full of sadness and sorrow, surrounded with sickness and sins. Yes, give Him that sympathy, if you like, but rise higher in your thoughts of Christ. "Thou lovest righteousness and hatest iniquity; therefore God, even thy God, hath anointed thee with gladness." My Saviour was a glad Man. He was full of gladness and joy. Why? Because He was like God—He loved righteousness. He loved to think that any man who was sunk in sin might be brought to be like God. He gave Himself for that blessed end—a sweet-smelling sacrifice unto God for our sins.

Mr. Peploe, in further expanding this thought, said that, as God the Holy Ghost had fully taken possession of Christ, producing the gladness of heart which He had, so it must be with us. We are one in spirit, whatever may be our external differences: let us be one in the aim of our lives. Let us covet the unspeakable privilege of winning souls to Christ. When once we get into this atmosphere of life, when once the Holy Ghost has taken full possession of us for God, there must then be joy and peace. There is no longer any ruffle; all is uninterrupted calm, because we find that our highest aspirations are fulfilled. We see sinners saved and exalted to God in heaven, and we have the blessed privilege of looking forward to meeting them in the world to come. Day by day, for the last week, I have been visiting the death-bed of a dear young girl who has just passed away to glory. As I left the door of my house to-day a letter came from the father, full of sorrow and trial, saying that his dear child closed her eyes this morning at three o'clock, and passed to heaven. One letter, such as that, stating God had used you to bring a precious soul to glory, is worth more than all this world can give. I beseech you let your whole soul be given to God that He may fill you with his Spirit; then the fruit of the Spirit shall be love, joy, peace, and everlasting blessedness when Jesus comes to make up his jewels.

Remarks by Mr. MOODY.

If a man has had an estate left him, the first thing to do is to take possession of it. We have not got to make peace; we cannot make it, any more than we can give ourselves life or light. But Christ has left us this word: "*My* peace I give unto you; not as the world giveth give I unto you. My peace I leave with you." There are a good many of God's dear children who never get peace because they do not make this promise real. It is just as real as any estate that was ever left to any man in England. It is more real. If there is a child of God here who has not got peace, there is no one to blame but yourself. It is because you do not take possession of what the Lord has left for you. Perhaps you never thought you were remembered in his will. When He expired on the cross, He gave his body to Joseph of Arimathea; He gave his mother to John, the son of Zebedee; He commended his spirit to his Father; but his peace He left to his disciples. Let us take possession of it this morning. Let us pray God that we may get into perfect peace. It is the privilege of every child of God to have perfect peace, to walk in an unclouded sun. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." I never knew a man or woman to have peace whose mind was stayed on themselves. When our thoughts are lifted up above ourselves and fixed on God, then there will be perfect peace and rest.

Some one has said, you can sum up all the fruits of the Spirit in one word—Love. If we are full of love we will have all the fruits of the Spirit. Joy is only love exulting; peace is love in repose; long-suffering is love enduring; goodness is love in action; gentleness is love at home; faith is love on the battle-field; meekness is love suffering; and temperance is love in action. So let us pray that God may fill us with love; then we shall have joy and peace, and all the other graces of the Spirit in their order.

Some of us know what it is to have the joy of salvation. We have been born of God, and we know what great joy there comes from a sense of sins forgiven. But we do not want to stop there. There is a joy beyond that—the joy of leading others to Christ. Next to the joy of our own salvation is the joy of seeing others saved. I never knew a man or woman engaged in leading souls out of darkness into light but their joy was greater than the joy of those whom they were the means of saving. "He that watereth others shall himself be watered." "The liberal soul shall be made fat."

There is another joy. John, in his old age, said he had no greater joy than to see his children walking in the truth. It is a great joy to see those whom you have been instrumental in leading to Christ growing in all the graces of the Spirit. There is a still deeper joy—the joy of making Christ glad, of refreshing his heart. May God help us to-day to cultivate all the fruits of the Spirit.

Address by Canon WILBERFORCE.

Mr. Moody has struck the very thought that was in my mind, as to the fruits of the Spirit. We are not here simply to obtain enjoyment for ourselves. What we need to see in London, and up and down the Christian Church, is *Love in action*. When Mr. Moody spoke just now about the joy of being the means in the Lord's hands of bringing some one else to Christ, I thought of a letter I received two or three days ago from a young Christian. She had been full of introspection, looking within to see if the foundation of her faith were quite sure, if she had got right in herself. She has gone to Ireland, and has been used of God for the first time in winning a soul to Himself. She sat down and wrote me a letter that was so full of joy, I wonder it did not burst the envelope. She said, "It is all so true to me now; it is so much more real than ever it was before, when I was looking so much to my own salvation, and seeking satisfaction for my own spiritual life. Now I know that the blessed Lord dwelleth in me, for He has overflowed the boundary of my life, and used me to bring one soul out of darkness into light. I am so full of joy that I can hardly bear it."

That is what ought, in my humble opinion, to be the result of all these splendid meetings in this tabernacle. They should have the effect of sending forth among the spiritually suffering ones of this great metropolis, missionaries so full of the Spirit of God, that on all sides others will be brought to the knowledge of the Lord Jesus Christ. Did you ever think what a tremendous mission the Lord laid upon us? Just let the words be turned over in your mind. Remember, He was not speaking to the clerical profession when He spoke these words: "As my Father hath sent Me, even so send I you." He was speaking to the millions of Christendom. What did He mean? When He was on earth in the flesh, He was to the Father—I say it with reverence—brain, and hand, and voice, and arm, and mouth, and expression. He said: "I am God's arms embracing the world; I am God's heart, loving you. He that hath seen Me hath seen the Father." That is why Christ is so intensely attractive, when preached fully and faithfully; not as some beautiful echo of the past or some prominent name in history, but as the living, loving Lord Jesus, caring for the souls of men. When He is preached like that, it is like pouring water upon some parched field, like the rising of the sun after long watching through the dark and cloudy night. He meets men exactly where their instincts cry out for Him, and He fills them with Himself. To ask a man to accept the living, loving, keeping Jesus is like asking a poor wandering soul to come home. It is not laying a quantity of new burdens upon him; it is asking him to come home to God, and that is giving the full, true meaning to the beautiful word "home."

All that Christ was, on earth, to God; He was his voice, his arm. And so perfect was his confidence in those who should learn to love Him, who should be drawn to Him by the attractiveness of his character, that He withdrew Himself, as He was manifested in the flesh. He said: "It is expedient for you that I, Jesus of Nazareth, should go away." He went back into the realm of spirits, and if you could have asked Him how the world could afford to do without Him, what would have been his answer? "As my Father hath sent Me, even so have I sent thee. I have perfect confidence in thee. If I want a mouth to speak for Me in London, I know I can find it. If I want an army to be raised for Me to go anywhere in the world, I know I can find it. Those who name My name: those who have accepted from Me their position in God; those who know the meaning of being saved—I have sent them as God sent Me." Have we ever realised the tremendous import of that responsibility? Oh, may God forgive us! Have we been his arm, his heart, his voice? Have we witnessed for Him before the world? Have we been true to Him who has put such a

trust upon us? Have we gone out into the world to speak, and act, and think, and live, and work for Him?

This is what is called "a believers' meeting." There is great responsibility involved in such an expression as that. Those who have listened to what has already been said have felt that it is good to be here. We have here manifested the unity of the Spirit. We are here gathered as members of the true, holy, catholic Church. We are bound together in Christ. No man can be nearer to God than being in Christ. We may differ from each other according to our external methods, and we may each hold strongly to our own opinion with regard to the best methods of worship, and so on. But when we come and really look into our own hearts, we know that there is a unity underlying all these things.

We are here as believers in the Lord. What is a believer? He is a man who has done exactly what Mr. Moody said—taken possession of his inheritance. Is it enough to be redeemed? For whom did Jesus stretch his arms on Calvary? For a select few? The redeemed are all men who have ever trod this earth; the saved are those who have entered into the knowledge of it, those who have accepted salvation, possessed their glorious inheritance, signed their names to the title-deeds, and handed over their lives to Him who has left them the fortune. They know that they are not perfect; they feel the old Adam nature within them; they feel the uprisings of indwelling sin, but they look up to God, and they say: "I am saved in Him; my salvation is now being completed by the indwelling of his blessed Spirit. Thank God, I am a saved man."

Or, to put it in another way: Somebody lately gave me a definition of a believer, and it has been ringing in my heart ever since. I do not know who said it; I know I could never have invented it myself. A believer is "one who is *in Christ before God.*" You cannot touch that, bless the Lord! There is my salvation. The devil may come to me and say, "You are a sinner." "I know it; but I am complete in Him. I am 'in Christ before God.'" But that is only one half of the truth, though I fear there are thousands of believers who are resting there and becoming miserable, sterile Christians. The believer is also one who is "*for Christ before the world.*" That is the meaning of our gathering here. We are like Peter on the Mount of Transfiguration, receiving such power and strength to our spiritual life by personal contact with Him who is really here this morning, that we may go down from the mountain and back again into the world, where there are lepers to be cleansed, demoniacs to be exorcised, Pharisees to be argued with, and Sadducees, if possible, to be confuted, and work to be done for the Master and for humanity, until He comes again and calls us to Himself.

I would not say a word that might cause needless unhappiness to anyone, but there is always a peril after meetings like these, lest Christians should be left in that first position—in Christ before God—without having realised that if they would be true and real believers, this life must be lived out and witnessed before men and angels. They must be *for Christ before men*, every day and every hour of their lives.

Let me refer for a moment or two to a single text of Scripture I like to nail a subject like this home with a text. I want to know whether a sentimental acquiescence in a glorious truth is enough. After Christ has been preached to you, you have stood up, perhaps, to be prayed for; you have gone away thinking you are a converted man, and that it is all right. I say that every form of sentimental acquiescence, if it is to be real and true in the sight of God, must be incorporated into the verities of your daily existence. A question was once asked of one who loved Jesus, and loved Him quite as much as you do, though it was not in the same dispensation. One day a servant-maid asked him this question, "Art not thou also one of this Man's disciples?" What was his answer? Did he turn round and say: "Why, it was only a few days ago that I declared before everybody that He was the Christ, the Son of God. Only a few hours ago I said to Him that though I should have to die with Him, I would not deny Him. Of course I am one of his disciples." Nay; he turned round, like a craven coward soul, and said, "I am not!" It makes one blush for humanity. There was not a single fault you could find with the orthodoxy of his confession. He would have passed any examination as to the Godhead of Christ. He even received commendation from head-quarters when he said, "Thou art Christ, the Son of the living God." There was the most perfect orthodoxy of view. Yet, when he was confronted with the question, there came miserable failure in practice, there came the craven, cowardly lie, "I am not!" How wide the gulf may be between the word and the power! How very wide the gulf may be between the orthodoxy and the action! How tremendous may be the *hiatus* between a sentimental apprehension of the fruits of the Spirit, and their practical daily exemplification!

I do not want to discourage any man, but I give you this single text to take and to live out before Christ and before the world. There is not one of us here who will not have to face this question in some shape or other before this week is out—in the family, in daily life, perhaps in the public street, in business, in society—"Oh, I thought you were a Christian!" "Art not thou one of this Man's disciples?" What is the answer going to be? Are you going to turn round and say, with the power of the Spirit kindling in your eye, "Yes, thank God, I am, and I thank you for reminding me of it. If there has been any inconsistency in my life, point it out, that I may confess it, and put it away. *I am* one of his disciples." That is the sort of answer that we must look for after such meetings as these.

Possibly the questioner may be nothing but the power of conscience. A young convert—I do not mean only young in years; many a young convert has grey hairs—one who has entered into a full knowledge of the truth, may meet with the temptation to return to the old environment. He may find himself on the borderland, and the devil will try hard to take him over the line, and get him back again to the region of worldly religiousness or orthodox religiosity. There comes to him the temptation, and conscience whispers: "Art not thou one of this Man's disciples?" Then comes the answer: "Yes; thank God I am. If it is needful that a guard should be put upon my lips, that my anger shall be mortified, that the things that tend to the flesh shall be subdued within me, I thank thee, conscience, for reminding me of it. I am one of this Man's disciples." Or perhaps the spiritual life gets a chill, as you think of the misery, the sorrow and the sin around you; the great aggregate of the wretchedness of London pours in upon your spirit, and you stagger under it. Then the question comes up: "Art not thou one of this Man's disciples?" Who is this Man? The Christ. Who is He? The One who has "all power in heaven." Is that all? "*And on earth.*" The Lord knows what He is about. Think of his wonderful Names—the "Counsellor, the Mighty God." Remember that "the Mighty God" is one of the mystic Names of the Christ. In Him I will rest, whatever may be the sorrow and the misery round me. Why? Because I am one of this Man's disciples. In all times of despondency and darkness, let the answer come clear: "Thank God, I believe not only in the saving power, but in the keeping power of Jesus. I am one of this Man's disciples." Let us not forget his words: "As my Father hath sent Me, even so send I you"—and you, and you, and you. If He sends us, He has got the power to help us, and we must accept the mission as from Him.

Yes, He has not only got the power to save, but to keep. The power may come to us gradually. Do not be in too great a hurry. There are cases where people spring immediately into the full and glorious possession of this power. I have seen many cases in which the Lord has completely and at once changed the whole current of the life. But there are other cases where the Lord has taken a long time in the perfecting of character.

When I was in Rome the other day I went with a friend to one of the studios, to see a man finishing off a beautiful statue that was to be exhibited in the Royal Academy. We thought it perfectly complete, and that it might have gone home in the next ship. But the sculptor got a small chisel not bigger than a lancet, and began to take a little chip off the corner of the lip or the nostril, or some other part of the figure. He said there was about a month's work on it yet. I could not see any flaw in it, yet it needed the finishing touches of the artist's hand in order that it might be turned out according to his idea of perfection. God is shaping our characters, not according to our ideas, but according to his own, and if He takes a great deal of time about it we must let Him have his way. He is fitting us not for any earthly exhibition, but to take our place among the angels and archangels and the great company of heaven. One of the most glorious truths is, that day by day, and hour by hour, though we may not be conscious of it, He is pouring into us, by his blessed Holy Ghost, what we may call "the ascending principle of life." You cannot raise that which is sunken except by an ascending principle.

A friend of mine was at Malta, holding a Mission there, and speaking to the sailors. Right in front of the harbour a big ship lay at the bottom of the water. There it was, made for something better than to be down in that mud; its true element was above. But how was it to be raised? It had not got one grain of the ascending principle in itself. It was in the way, and it must be got out of the way. Every backsliding Christian is in the way, and he must be got out of the way, so as to allow others to get into the harbour. My friend said that what they did with the ship was this: they brought a kind of atmospheric pump, and pumped into it the air or atmosphere from above. By-and-by there was a little movement, then a little more and a little more, until at last it threw off the superincumbent element and rose to the surface. So "the ascending principle" we know is not in us, but in God. As we leave this meeting this morning, let us ask Him to fill us with his Holy Spirit, so that like the sunken vessel we may be raised into our proper element, and be fitted for carrying a thousand cargoes before we are laid aside for ever. May God send us out with these texts ringing in our hearts: "Art not thou one of this Man's disciples?" "As my Father hath sent Me, even so send I you."

At the close of the eloquent Canon's address, which we have somewhat condensed in its latter portions, Mr. Moody said there was a danger of hearing so much that one good thought would crowd another out. Let us ask that God will help us to retain and appropriate what we have heard these three days. Let us bow our heads in prayer. Prayer having been made, another hymn, which is also a prayer, was sung:—

"More holiness give me,
More strivings within,
More patience in suffering,
More sorrow for sin!"

Then a minister on the platform pronounced the benediction, and the Conference proper broke up. Those who were privileged to attend its sittings will agree, we think, that it was a time of much soul-refreshing for all who in these past months have been in the thick of the Gospel campaign.

STRANGERS' REST, CARDIFF.—The new hall in connection with this building was opened last week by John Cory, Esq. This Rest has had a remarkably successful career. Started about two and a half years ago in one small room, it soon became so popular that six months after the first opening the room had to be enlarged. From this the institution increased, until still further accommodation was needed. The result has been the erection of a hall, which is in the rear of the other building, and is for the present set apart for public and divine work on the Sunday. It will hold about 250 people, and has flags of different nationalities to mark the cosmopolitan interests it represents. The Hon. Superintendent is Miss Tilly, who is assisted by a staff of ladies. The number of visits paid to the Rest during the first year are estimated at 30,000 of English speaking people and about 7000 of Scandinavians. Parcels of books and papers to send on board the vessels are much needed.

BORDERING ON MOROCCO.

BLESSED be God, light is being cast on the evil deeds perpetrated in these dark Mussulman countries, Morocco and Tripoli. The *Moniteur*, of Algiers, a few days back, stated something to this effect: "A Mons. Drummond Hay, walking in his garden at Tangiers, observed a couple of men, laden with chains, being led by some Moroccan soldiers. On inquiring the nature of their crime, he was told they were smugglers, and they were taking them to a Jewish butcher to have them executed. The butcher bungled so much in hacking off the head of the elder culprit that the other entreated that he would use a sharper knife for him, which he did accordingly, and his head, too, rolled on the ground." Is an English gentleman to stand by and stifle all feelings of humanity in regarding these and many other barbarities? Happily the French Consul has other views, and does not fail to cry aloud against them, not being restrained by ill-judged treaties.

The barbarities of Tripoli are, perhaps, even worse. A young man who kept a bookseller's shop here in Algiers, Abraham Saradji, went to prosecute his affairs at Tripoli, and in a café spoke to some young men there of the enlightenment and humanity of European nations. One of the young men made his way to his friends, and repeated what he heard, and such sentiments being considered dangerous, he was denounced to the authorities and cast into prison without trial, into a dismal, dark place, where only the worst criminals are kept, and, uncared for, is pining away. Here, too, an English gentleman's voice is powerless; but the cry of agony under the sufferings inflicted by Mussulman administrators is reaching to Heaven, and will be heard.

In countries like these, English Christians are seeking to spread the light of the precious Gospel; and the Committee of the British and Foreign Bible Society are acting with an enlightened acquaintance with the signs of the times, and have just appointed Mr. Wm. Mackintosh, formerly missionary at Damascus, their agent for Morocco. Accompanied by Mrs. Mackintosh, they have been exploring the Riff country on the West (see Mrs. Mackintosh's interesting account of their visit to Tetuan in the British and Foreign Bible Society's Monthly Reporter for May).

We have thought that we might contribute something to cast light on the way of approaching these tribes from the East, by travelling to places on the borders of Morocco, on the extreme west of the French frontier. We have been providentially guided in obtaining valuable information, and are rejoiced to find a fraction of the Riff tribes of the Beni Snassen, in French territory, on a spur of the Ain Tafouralt mountains. These, the Beni Mengouch, speak both Riffian and Arabic, are under the rule of their Kard Si Mimoum, who lives at Azararen, and as they are subject to the jurisdiction of the military commandant of Lalla Maghnia, the country is quite safe, and can be penetrated without any risk. Happily I found at Nemours a Jew, who had lived fourteen years amongst the Riffs, and was well acquainted with their language, the Zenaitia, but as he did not know French, I obtained the assistance of another intelligent Jew who could communicate with him in Arabic, and thus obtained a short vocabulary of words in Zenaitia, which I have compared with the Shelluh and the Zouaoua of the Jur-Jura. I also had John iii. 14—21 translated into the Zenaitia, and on reading it to Fatema, the hard-working maid at the hotel, found she could understand it.

Though the Riffs and the Shelluhs are not Kabyles, according to the conventional use of the term, all these tribes have their Kebail, or confederation, and may correctly be called Kabyles. It would occupy too much of your space to go into all the details of the borders and coasts of the Riff country; but I hope to give them in the next number of Africa, which will appear on August 1 (*Partridge & Co.* 6d.).

We set out by rail for Oran, my wife delighted at the prospect of wide distribution along the way, and in towns and villages—where such a thing is scarcely known, and excites much curiosity—well supplied with French Gospel tracts, Arabic, Spanish, and Hebrew Scripture portions, for these various nationalities.

Leaving Oran we started by diligence, along a great salt lake, for Ain-Témouchent, 52 miles, a French village, with a population of 1500; had good access to the Jews. The railway from Oran to this place is expected to be finished in four months. We had a view of the village of the Three Marabouts, which is prettily perched on a hill. This is a Protestant village of emigrants from Dormeilleuse in Dauphigny. Hence by diligence to Tlemcen.

This most extraordinary Moorish town of 14,500 inhabitants was once the capital of the Berber Kingdom of the Abd-el-Ouad, which embraced the present provinces of Oran and Algiers. Tlemcen occupies a magnificent site, and with its ruins, its white minarets, its towers and battlements, offers a spectacle of a panorama the most remarkable. It is placed more than 2000 feet above the sea-level. The Kissaria, now a cavalry barrack, was the quarter of the Christian merchants of the Middle Ages. There were 5000 Christians here, governed by their own representatives.

There is now a nice little Protestant congregation and some lively Christians. Here I renewed my acquaintance with M. Bureau, lately appointed missionary to the Kabyle and Berber Mission. He makes excursions to the villages around, but is giving his attention chiefly to the Arabs, and is diligently learning Arabic. He is a most exemplary, earnest, and devoted young missionary—one of the fruits of the McAll Mission.

We visited the village of Bon-Medine, with its Medressa, or Arab College; there is a lovely view from it of the surrounding country. This was the seat of religion and science, when Tlemcen was inhabited by warriors and statesmen. We penetrated many quarters in Tlemcen, under the guidance of a friendly Jew, amongst Moors and Jews, and had groups of the latter, with whom we reasoned out of the Old Testament. A day or two after we left, a water-spout broke upon the town, causing much damage, but at Bon-Medine it destroyed eight houses, and carried away to a distance of 1200 feet an Arab woman and her girl, who were drowned.

Another diligence journey to Lalla Maghnia, a military station, with a population of eighty. It is situated at the foot of a range of hills, in view of the mountains of the Riffs of the Beni Snassen. This village is only about eight miles from the Moroccan frontier. There is a large market within a railed enclosure, held on Saturday and Sunday, to which a great many Riffs bring their cattle and their corn. About four hours' mule journey from here Oudjda is reached, in Morocco, a most characteristic Moorish town, where one seems to be transported into the veritable Barbary, with all its strangeness, and the habits of that extraordinary country, forming a perfect contrast, at so short a distance from the more civilised Lalla Maghnia; it is like entering a new world. Here is held one of the largest markets for the two countries, on Sunday. There are shops, no auberges, or European houses. The interior of the town, which is more populous than Tlemcen, is dirty in the extreme. The only accommodation to be had is in the house of the Kaid, who will entertain travellers for three or four days.

On our way by diligence to Nemours, we mounted and then descended Bab Taza, 3600 feet high, to that most interesting Moorish town, Nedroma, the Kalama of the Romans, surrounded by walls, with a population of 4000, and a French-Arab school, 400 Jews, and 24 French, and two hotels, commanding a view of the sea. As we came upon it, it had the appearance of a miniature Jerusalem surrounded by hills. Its Thursday market is sometimes resorted to by 20,000 Riffs and Arabs. Though its interior is very dirty, it is on the whole healthy. When the Moors were expelled from Spain many took refuge in Nedroma, and some of their descendants still have in their possession the keys of their houses in Grenada and Cordova! The people are very unsophisticated, and here would be an interesting sphere of labour for a married couple. From hence up to Nemours we passed through the lovely valleys of Tazari and Malebar, gorgeously carpeted with flowers of all the colours of the rainbow, by hedges of roses and fields of crinvegetal.

Nemours is the last town on the coast of the Mediterranean, with 2000 inhabitants, a few Protestants, no temple, and 500 Jews. We had a good distribution to soldiers, Spaniards, Jews, and Arabs, and good access to sailors and fishermen in gronps on the beach, and were able to undo some of the mischief of the propaganda of a Spanish, *deportés* a disciple of Bradlaugh. They clamoured for gospels, and were glad to listen to my wife's earnest appeals. The poor Riffs having had such bad harvests for three successive years, are obliged to come here to buy flour, for which they give 19 francs the quintal—200 lbs.—and carry it back to their mountains on donkeys and camels.

We took our passage from Nemours for Oran with 534 Riffs, who had come on board at Mellia, each having paid 10 francs, to work as labourers for the harvest in the province of Oran, getting 3 francs 5 cents. a day. The Ruffians—who have given by their noted turbulence of character another word to the English language—were as quiet as lambs on the deck, wearing their bournousés, and characterised by having a long curl on the right side of the head; immediately they brought forth out of their goat-skin bags their ready-cooked dry couscons. Putting it into a large piece of leather, they poured water on it, kneeded it, and put in huge mouthfuls, some eating a coarse meal cake. For drinking they had the Mousse's pailful of water, and passed it round. An intelligent chief sat near us, and on asking him if he believed that Sidna Assa was coming soon to judge the world, he said: "Yes; we expect him at every sunset."

At Oran there is a small congregation in the Protestant Temple; two faithful pastors who supply various annexes at considerable distance. There is a colporteur of the British and Foreign Bible Society, and a Spanish evangelist. I attended a service with about twenty Spaniards. Pastor Krüger cherishes the sweet memory of Mr. Ogle, who lived in and near Oran, and devoted himself to evangelisation amongst the Spaniards from 1858 to 1865; but his attempts to combine agricultural operations for their benefit was not a success. He was washed overboard with forty others, out of a company of three hundred, wrecked on the island of Plane, twenty miles west of Oran (which we passed), on a very rough passage from Marseilles; he was last seen with Bible in hand, calm in the confusion, encouraging his fellow-passengers. Pastor Krüger says: "He was a citizen of heaven whilst walking on earth" (see his Life by Dr. Wylie: *Longmans*).

On our railway journey back to Algiers had nice opportunities with Spaniards, Arabs, and Kabyles, and reading Spanish Testament and Kabyle translations to willing listeners. On this journey we have been very much struck with the readiness of the Jews to listen to the Gospel. What fields of labour! What need of labourers! How short the opportunity! We ask for much prayer for these regions, and for ourselves.—Yours affectionately,

L'Agha, Algiers. Geo. Pearse.

HENRY HOLLOWAY.—We learn with the greatest regret that this once useful evangelist is now afflicted with general paralysis of the brain, and has lost the use of both legs. The doctors give no hope of his recovery. His wife asks the prayers of Christian friends for him, and for herself and family. Her address is 24, Byron-street, Derby.

WALSALL Y.M.C.A.—Mr. Henry Thorne has again visited the Association here, delivering two powerful addresses on Sunday, June 15, when the lecture hall was well filled; the evening meeting was crowded, and much blessing received, several young men remaining to the after-meeting to converse with Mr. Thorne. A Bible-reading was given on Monday evening, when large numbers assembled. All regret that this dear servant of God could not remain longer in the town.

The Ratcliff "Bridge of Hope."

PERHAPS in very many ways the past winter has been the most difficult we have hitherto passed through. We have often been "troubled on every side, yet not distressed, perplexed, but not in despair." We have never received so many into the house. The Refuge is always more full than it should be, for health's sake, and nearly always we have girls seated in the waiting-room, sometimes for days, ready for admittance when a vacancy occurs. It goes to my heart to send them away; it is so difficult to find another shelter. For though so great an impetus has been given to rescue work, because within the last few years so many educated women have given themselves to it, yet the number of poor wanderers is so large that all the Refuges are usually full.

But although there have been so many difficulties to contend with, we have had a very blessed winter. There has been a more earnest spirit among the girls, and I believe several have sought and found the Lord. We feel we have been sustained in prayer. Some friends have joined our Prayer Union, and thus learn from time to time our special needs; we realise that we have been strengthened in the thick of the fight by many who are praying for us from sick beds.

If it were desirable I could relate many thrilling incidents, but nearly always such histories are best kept quiet. All classes among these "unfortunates" come to us. Often a deep tragedy underlies their lives. Sometimes a well-dressed, better-educated woman comes and pours out her tale of shame in an agony of grief, and her confession must be held sacred; but more often those who come are very ignorant; their ideas of God and of goodness are crude in the extreme. "I'm sure the Almighty had a hand in bringing me in here," said one poor girl. "I thank the Almighty He's given me a chance, and now I won't do bad no more."

We are longing for the completion of our enlarged premises, not only because we shall be able to receive more girls, but also that we may have a room of our own for the mothers' meeting, girls' classes, &c. The household arrangements are carried on as economically as possible, in order that there may be a little to spare for the very poor around us. We have been able to relieve many by gifts of food, and coal, and clothes.

We sometimes thought in the winter, when the summer comes the number of applicants will be fewer, and their wants in a measure decrease. Such, however, this year has not been the case, and the call upon us, on all hands, is continual; we are therefore obliged to make known that our needs are very great.

It is of the Lord's goodness, that with so much sin and sorrow at our doors we are not utterly cast down. Although sometimes it is heart-breaking, there are often very bright rifts in the clouds, and we know and are sure over all the Lord reigneth. MARY H. STEER.

26 & 27, *Princes-square*,
St. George's-in-the-East, E.

RELIGION, in its fundamental principle, is fellowship and communion between the infinite and the finite, between the Eternal Spirit and the creatures He has made; therefore, in its very nature it is a mystery.—*Rev. J. Iverach.*

SECOND ADVENT PRAYER UNION.—The first quarterly meeting for the South London district of the Second Advent Prayer Union was held in the Conference Hall, Clapham-road, S.W., on the 16th inst. In the afternoon an address was given by the Rev. W. Fuller Gooch, of Lower Norwood, who spoke of the spirit, object, and methods of the Union in connection with which they were assembled. In the evening an address was delivered by the Rev. J. Hudson Taylor, of the China Inland Mission, also commending the aims of the Union to Christian regard. A spirit of earnest prayer prevailed in the meetings, which, though not large, were yet marked by manifest tokens of the Master's presence and power.

Temperance Jottings.

Mr. Francis Murphy has been labouring about two weeks in Chicago, with signal success. He is leading many, not only out of intemperance, but out of degradation and sin, to the feet of the Lord Jesus Christ. He has filled some of the largest halls in the city, and is now labouring in Plymouth Church (Dr. Scudder's), on the South Side, holding meetings every night except Saturday. —*Chicago Advance.*

Mr. R. T. Booth.—It has been resolved to retain the services of Mr. Booth for Temperance work in the Australian colonies. "A sufficient sum has been subscribed," says *The Southern Cross*, "to warrant Mr. Booth in sending for his wife and family from America. We are founding a new nation, and now is the time to grapple earnestly and effectively with the curse of strong drink. At present so-called vested interests are sufficiently powerful; but what would they not be in a hundred years' time, if only allowed to develop unchecked? A vigorous crusade now, and the battle will be won all along the line. We trust that Mr. Booth will husband his strength, and that for many years he will be spared to head the crusade against the liquor traffic."

Intemperance in Manchester.—The new Dean of Manchester (Dr. Oakley) has not been long in giving the "Manchester men" a bit of his mind on the Temperance question. Preaching in the Cathedral recently, he said: "As a stranger among them, he had been very much shocked at the wide-spread tokens of drunkenness which one encountered on every hand, especially on Saturday afternoons and evenings, and on Sunday evenings, in Manchester and in the ring of minor cities which surround it. He had lived for fifteen years in one of the poorest parts of the East-end of London, and never saw the same. He had spent the last two years in a northern city, in a county which had a bad name for some vices, but had never seen the same; he had spent a Sunday in another populous northern town, and had not seen the same. It seemed to him that they need to enter into a solemn league and covenant to resist and put down this terrible mischief amongst them."—*C. E. Temperance Chronicle.*

Evangelistic Notes.

Messing, Essex.—The week's services conducted by Mr. J. Harris here have been much blessed of God. Large numbers have professed conversion; on the Sunday the barn was more than full, many being compelled to stand outside.

Ipswich.—Open-air services have been held at the Barrack corner and in other parts of the town, when earnest Gospel addresses were given by Mr. Campion, town missionary, and Mr. J. Smith. Mr. J. Smith played a portable organ, and Mr. Campion on the clarionet, which had the effect of attracting large numbers to hear the word of God.

Gospel Hall, Sydenham.—Mr. Opie Rodway's second visit to this place on the 8th and 9th instant was much blessed to the ingathering of souls and the quickening of believers. Rev. A. T. Jones, of Newport, Mon., preached from the 14th to the 17th, when much power was manifested; while the visit of Rev. J. D. Rodway, late of Ramsgate, who spoke on May 25, will long be remembered.

March.—A series of services for railwaymen at this place have met with great success. On two evenings tea was provided which accommodated 340 men and their wives. On the next night a meeting was held in St. John's Hall, in which several friends took part, and an earnest Gospel address was given by Mr. J. Creer. All listened with marked attention, and several testified to the good they had received.

Framsden, Suffolk.—A very interesting Mission has been held in this parish and Helmingham by Messrs. Lovell and Taylor of the Evangelisation Society. Mission-room, schoolroom, timber yard and barn in turn became the scene of happy and blessed gatherings, help being given by persons of all ranks and denominations. Gospel dialogues, special requests for prayer, and Bible-readings formed special features of the work. As much prayer was sought in view of the Mission, we now gratefully record our thanks to God for his gracious work, and continue praying for its extension. A. J. B.

Gideon's Cry.

"PITCHERS for the lamps of God!"
Hark, the cry goes forth abroad;
Not the beauty of the make,
But ah! the readiness to break,
Stamps the vessels of the Lord,
Meet to bear the lighted word.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
To surprise a sleeping host
Long in sin and darkness lost,
Self's poor earthen pitcher first
Must itself with glory burst.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
Soldiers marching to the fight
Must conceal themselves from sight;
Trumpet blasts that wake from death
Must be blown by Spirit breath.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad:
Gideons must Isaiahs be,
Vision first, then victory!
Lips that first confess their shame
Loudest lift the Saviour's Name.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
Burnt lips, weaned by fire from sin,
Dare not keep the glory in;
Burnt lips, weaned from self by flame,
Yield all glory to the Lamb.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
In the vision of the Lord
Self and sin are both abhorred;
"Woe is me," saints first must sigl,
Then, "Ho every one!" they cry.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
Christ to none his work deputes,
Hires not out God's attributes;
Christ must live, no longer I;
He must do, and I must die.

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
All the fitness we require
Is Isaiah's altar-fire;
Trumpet blast and altar-flame,
These the weapons of the Lamb!

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
Great High Priest, behold our need,
And with more than seraph speed,
Piercèd Hand, oh, touch my soul
With Thine altar's living coal!

"Pitchers for the lamps of God!"
Hark, the cry goes forth abroad;
Christ, our flaming Altar's here!
Soilèd souls and lips draw near!
Crown each penitential brow,
Fire of God, come now, come now!

CHARLES A. FOX.

DEACON ABRAHAM.—For eighteen months it had been his daily prayer that the Lord would open the way for his revisiting England, and now, following Divine guidance, as he believes, he has reached our shores. His desire is to obtain the means of purchasing land, through the cultivation of which by the lads of the Orphan Home the bulk of the expense of maintenance may be met, and the work rendered nearly self-supporting. He is accompanied by his eldest son, Simon, a promising young man, who seeks an English training for future service in his native land. The Deacon proposes to lecture and to preach the Gospel when invited to do so. He is an interesting and effective speaker. In a "letter of commendation," written in Syriac, and signed by 130 persons, including several native ministers, pastors, teachers, heads of villages, emphatic testimony is borne to the Christian character and useful service of our friend. His address in London is 56, Gloucester-street, Queen-square, W.C.

THE REVIVAL IN LONDON.

Where are you Going?—3.

By LADY HOPE.

THE result of Burnett's mental computation is to this effect:—

"There must be some thousands present!" This is what he reckons. But *how many* thousands he cannot judge. "It is a curious sight, at any rate!" This he acknowledges, but he is not talking now, only thinking about it all.

How he gets time for his thoughts I cannot tell, for each phase of the proceedings alternates so rapidly with the last, that it must be difficult enough to pursue his meditations.

They are ended now, however, for there is a visible movement in the meeting, and every eye is fixed upon the platform. These hymns were only preliminaries. The meeting is going to begin.

Mr. Sankey takes his seat at the organ, and gives out an old, old hymn, that he remembers hearing when he was a child, in the village church near his home:—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

The associations brought before his recollection suddenly by these words are tiresome ones. He tries to deafen his ears to them. But on and on comes line after line in cruel, relentless, memory-awaking power. This he does not enjoy; but "it will soon be over." The next part of the meeting he likes better. It is a solo, sung by Mr. Sankey; and one that is now becoming well known amongst us all.

It is to be found in "The Christian Choir," and is entitled in the index, "Abundantly able to save," the words of the first verse being these:—

"Whoever receiveth the Crucified One,
Whoever believeth on God's only Son,
A free and a perfect salvation shall have,
For He is abundantly able to save.

Chorus.

My brother, the Master is calling for thee:
His grace and his mercy are wondrously free;
His blood as a ransom for sinners He gave,
And He is abundantly able to save."

There is a calm and quiet hush over the vast crowds now; and he himself quite strains forward with the effort to listen.

"So this is the renowned Sankey!" But he finds no difficulty in hearing. Every word, every note, is clear and distinct—harmonious as bells across the water.

Poor Burnett! in spite of all his antipathies, he is really becoming fascinated, and continues listening eagerly. Once or twice he draws his hand across his eyes. When it is over he gives a sigh of relief. He has "not *quite* broken down! that is a good thing;" but very nearly, if the truth were told.

"Open all the doors, and let the people get seats while we sing the 140th Hymn. *All* sing! I like to hear you *all* sing that hymn."

Somebody is speaking. "Who is it?"

This question he whispers to the man next him.

"Mr. Moody," the man answers.

And intently, by some strange spell, the man's attention seems to be concentrated, while he eagerly gazes at the platform.

Let us watch the wondering face of our friend! He surely listens with an interest you would have scarcely expected to the hymns that are sung, the prayers that are offered by two strangers on the platform; to a second solo from the singer who so touched him a few minutes before; and finally to a torrent of appeal from the lips of the man whom not half an hour ago he had criticised so contemptuously. Scripture has been read, and more than one passage commented upon in so graphic and striking a manner, that he cannot help listening, as he never had listened before—no! not even to the drama that had held its place in the most exciting play: and he was a man that loved the theatre. Self, surroundings, everything, is forgotten now, as the moments fly past. His common sense, his feelings, his past associations, reason—everything he possesses now, or ever has possessed, are being reached and appealed to. The whole thing is unanswerable.

"All who wish to become Christians, meet me in the inquiry-room," the speaker says, hurriedly closing his address without the ordinary sequels of prayer or singing.

"Meet him in the inquiry-room!" says our friend. "Certainly not! I would go a long way before I would meet him. What! *talk* to him, does he mean? Why! the man has shown me up to be the greatest sinner living. Does he expect me to go and fraternise with him directly after? I shall make for the door. All right! it is open."

And he rises to get his hat, looking like a man that awakes out of a dream. But he has overlooked the presence of the stranger who made a move at the beginning of the meeting, that he might sit next to him. At this moment Burnett feels a hand upon his shoulder, and a voice accosts him.

"You are not going to hurry out, are you? Can't you wait a few minutes? It is early yet."

It is the man at his right hand who is speaking to him. Burnett looks round.

"What is the matter?" he asks. "Of course I am going. I only came to see what was going on."

"You are taking my hymn-book with you," the other man answers. "Do accept it, if you like to do so."

"Oh, I say! I beg your pardon. Here it is; much obliged."

"No; I ask you to accept it," says the stranger,

"Oh, accept it!" he says, repeating the words, in an absent frame of mind. "All right," and he puts it in his pocket.

The stranger has a kindly, pleasant look, and as he seems to have his intellects about him, and does not appear to be in a hurry, Burnett relieves his mind of one or two questions that are puzzling him.

"That's Moody, isn't it?" he says, nodding in the direction of the platform, and twirling his hat round on the top of his stick while he speaks. "Well, I want to know," he continues, "does he mean what he says?"

"Mean it? To be sure he does. Just sit down here a minute." They seat themselves, and he finishes his sentence. "Are you referring to any particular part of his address, or do you mean that the whole thing seems unreal?"

"Oh no, I do not mean anything of the kind. It does not *seem* unreal. He seems very strong upon it all. You think, do you, that this is his belief—his assurance? There are a great many beliefs in the world. I can only hope that his is not the true one!"

"Why do you hope this?" the other asks.

"Because—because—if he is right I am wrong, and there is an end of the matter. I shall go now. Stop a minute; I was going to ask you another question: Does he preach every night?"

"Yes; every night."

"At the same place and hour?"

"Yes, for another week. Shall you look in again?"

"I don't know, I am sure. But I shall say good night now." And once more Burnett makes a move.

"Oh, don't treat the matter lightly," says the stranger. "The subjects spoken of this evening are from the Word of God. Nothing on earth can equal their importance. Do look them up for yourself! Here are some of the passages mentioned that are well worth your consideration"—and he takes out of his pocket a little book which contains ten short pages on the "Way of Salvation," throughout which passages of Scripture are interspersed, containing chapter and verse for reference. "These meetings will soon be over. Do come again to-morrow evening. Will you not seek the Saviour for yourself? will you not come to Him? He knows exactly how to meet the circumstances and difficulties of each soul."

But Burnett interrupts: "You talk to me as if I were a thinking man, as if I liked to argue and discuss these matters. But not at all. I tell you I am utterly indifferent to it all. I only came in for curiosity. You go your way and I shall go mine. I have plenty to think of without bothering my head about all this stuff."

Poor Burnett! He is getting angry now, and pushes his way past the chairs.

"Will you not take Christ's way?" These are the last words he hears, as he leaves his neighbour in the distance, and wends his way towards the open door.

When he finds himself outside again, he lights a cigar and walks slowly along, his meditations, in the meantime, taking somewhat this shape:

"Once more I breathe the air! Good gracious! I almost thought I was before the judgment seat, and every single thing I had ever done—or *not* done, for I suppose it's all the same—shown up before me. What tortures I have gone through to be sure! And that fellow, Ardent, actually trying to persuade me to go in! It really was too bad! I expect he thought he was laying a fine trap for me! He does not know that I have been there, that is one good thing. If I ever get hold of him again, what a grudge I shall owe him. It is too bad, for I haven't done him any bad turn, that I am aware of. What on earth should make him want to make mincemeat of me, like that?

"And then the other fellow coming up, and giving it me hot and strong! Wasn't it cool? Only I began it—I must own that. I had no business to go in at all. It has made me feel quite uncomfortable. What shall I do? Oh! I'll go round and have a game of billiards. That's the thing!" and he quickens his steps in a direction that is evidently familiar to him.

At length Burnett finds himself beneath a globe lamp, from which a brilliant light shines, revealing the word "Billiards." Here he stops, disappearing within the doorway. At the outer bar he takes a glass of spirits; and then enters the billiard-room, where he has long felt quite at home. To-night, however, he is not like himself. He feels annoyed. Though he is soon immersed in a game, he does not enjoy it properly. "The luck is all against him;" "everything seems to go wrong;" someone speaks sharply; he answers crossly. He calls for another glass of spirits; and still he plays his game excitedly, vehemently: strange to say, he cannot find his equilibrium to-night. Everything speaks to him; everything taunts him; everything tells him the same story. It is the one he has been hearing at the iron hall. The very balls seem to mock him with the stranger's parting words, and to turn them into a downright question:—

"*Are you going Christ's way?*"

He wishes "to goodness" he had never met Ardent, or heard what he had to say. "Served him right, for having anything to do with such a fellow;" and yet "he wasn't a bad chap once." How tiresome it all is! how provoking! After a time John Burnett becomes tired of his game, and thinks he will go to bed. Sleep will be the best thing for him; but sleep is a wayward friend to-night, and stands aloof just when he is wanted. The very pillow this man rests upon seems to say to him, more loudly than even the billiard balls said it—

"*Are you going Christ's way?*"

After a time he drops into a doze, and when morning comes he awakes but half refreshed. The same old story of last night's meeting haunts his recollection, and is vividly present to his thoughts. All day he writes and works, and walks and talks; but the phantom still pursues him. What is this that will not let him rest, and casts a shadow upon his path, long, and black, and dark—what is it?

(*To be concluded.*)

The Men's Meetings.

Many surmises, if not apprehensions, were entertained concerning the success of this project when it was first mooted. Looking at the circumstances all round, and the difficulty of reaching London men, especially on summer week-day evenings, when a hot meeting is not a very restful addition to the past day's work, or preparation for the next, many doubts reigned in the minds of the weak and fearful. But Mr. Moody is not a man to be daunted by difficulties; accordingly the meetings were held. It would have been interesting to read the thoughts of those Fainthearts on the Monday evening when the first of these gatherings took place. A solid mass of 4500 men's faces on such an evening at a religious service is a memorable sight, and many expressions of thankfulness ascended to God. But Mr. Moody was not yet satisfied. A good number of Christians were present, and his heart was bent upon filling the hall with unconverted men. "I want you all to take tickets," said he, "and each man bring another with him, so that we can crowd some of these Christians out!" Accordingly distribution was made throughout the hall. The gatherings increased in numbers, interest, and earnestness every evening, until the desired result of a full hall was secured.

One very great attraction has certainly been the singing, and in none of the Missions has there been such a strong accumulation of talent as during the past week. The ordinary choir, under the conduct of Mr. Carr, of Croydon, the United Male Choir, Mr. Stebbins and Mr. and Mrs. McGranahan, have all been indefatigable in making the Gospel in song charming and effective. The choruses, many sung for the first time, were taken up with the greatest heartiness by the vast body of men, to the delight of Mr. Moody, who took no pains to conceal his admiration. "Why can't you men sing like this in your churches and chapels?" he inquired. "There must be a deal of latent talent amongst you, and enough to make fifty male choirs, I should think, out of this audience. Now you just set about it, and see if you can't enliven some of your ordinary services by singing heartily these songs of Zion."

On another occasion, when the delight depicted in his face surpassed that of any previous evening, he suddenly rose and asked the audience, "How many of you men would like to join that choir?" and immediately some hundreds held up their hands. "Very well, then, you meet Mr. McGranahan at Exeter Hall at four o'clock on Saturday afternoon, and he'll take your names." So the matter was settled on the spot.

The addresses given by Mr. Moody have all been of an evangelistic character, the successive subjects being "The Rich Fool," "Dives and Lazarus," "The Dying Thief," "Decision," and "The Love of God." If possible, the speaker has thrown even more than his usual earnestness into these discourses. On the second evening, after laying special stress upon the terrible clearness of memory in eternity, from the words, "Son, remember," 270 rose for prayer; when subsequently all stood in a body, a considerable number accepted Mr. Moody's further invitation for "Still others to join them." There, before God and their fellows, stood more than three hundred men as the preacher poured out his soul with intense earnestness and emotion to God, that having thus made an open confession of their desire for salvation, they might be brought into peace, and might work for their Master. It was interesting to notice amongst the number not a few of the soldiers, for whom two rows of seats had been reserved in the front evening by evening. Mr. Stebbins sang with great power—

"Where is my wandering boy to-night?"

and in less than five minutes afterwards the large inquiry-room was packed from end to end, while a goodly number remained for conversation in the body of the hall itself.

It is very touching to observe numerous little incidents that take place; here, one finds a man leading a blind friend into the inquiry-room; there, a soldier is urging one of his comrades to decide for Christ.

On Friday evening the attention was unbroken as the preacher discoursed on the grandest of all subjects, from John iii. 16, and great appreciation was shown during his account of his remarkable introduction to the late Mr. Henry Moorhouse, who preached from that text in Chicago on seven successive nights. When, later on, Mr. Moody told the familiar incident of a soldier condemned to be shot, who was saved by the English and American Consuls covering him with the ensigns of their nations, as they exclaimed, "Fire if you dare!" the patriotic feelings of the forty soldiers in the front overcame them, and in a moment a loud burst of applause rang throughout the hall. This was soon checked; but it serves to show how entirely the speaker had his audience with him throughout his discourse.

Words cannot express the heartfelt thankfulness of all the workers to God for the rich blessing which has attended these evening meetings for men.

The Lord's Supper Service.

The hallowed season enjoyed at the table of the Lord on Friday afternoon will not soon be forgotten by those who were privileged to attend it. The address of Mr. Moody on the work of the Holy Spirit by which it was preceded, was of extraordinary unction and power, fitly stirring the hearts to deep desire for the fresh anointing which we can but believe many received.

In his invitation to the congregation to remain to the Lord's Supper, Mr. Moody emphasised the fact that only those who had received Christ, and were in communion with the Lord, could rightly observe the ordinance, so that all who remained did so as a confession of faith in the Saviour. The sight of the thousands who gathered round the emblems of redeeming love spread upon the board was deeply touching, as one remembered the divergence of thought on minor matters which was represented; yet all united in obedience to the Lord's command, and in fellowship of soul with Him.

Dr. Pentecost's brief address struck the right chord. He spoke of the Supper as the central point of Christianity, the trysting place between Christ and his people, a testimony to the world as to the death of Christ, and as to the fact of his return to the earth which rejected Him; a monument of his Humanity, Atoning Death, glorious Resurrection, and triumphant session at God's right hand. A solemn, but delightful sense of the Master's presence pervaded the vast assembly. "A blessed service this has been," "A gracious time indeed," were expressions heard on all sides as we left the building.

Would that the one family of God could much more frequently be represented in unity and joyous fellowship in like manner. It would be so if only Bible-teaching on the oneness of believers in Christ more practically prevailed. Dr. Pentecost made a striking and truthful remark when he said we are exhorted in the Word of God to *keep* the unity of the faith, not to *make* it. Too often Christian energy is misapplied in efforts to make unity, when the fact is it is already made, and our part is only to recognise and maintain it.

Mr. Moody's last Sunday.

Last Sunday was the closing day of the Mission on the Embankment and in London. Early in the bright morning five or six thousand Christian workers had walked from all parts of the city and suburbs to hear Mr. Moody's last words, specially addressed to them. One young man, indeed, walked from Finchley, over seven miles, but found to his dismay the hall quite full, and the gates securely barred and guarded by stalwart policemen. It was understood that Mr. Moody's subject was to be "Daniel the Prophet," and Mr. Stebbins appropriately sang, at the commencement of the meeting—

"Do you see the Hebrew captive kneeling
At morning, noon, and night to pray?
In his chamber he remembers Zion,
Though in exile far away."

The congregation took up the chorus, and Mr. Moody made a special point of their singing it heartily, especially the line, "For the coming of the King in his glory," which was evidently the ruling thought in his mind. Then prayer was offered by Rev. W. Williams, of Upton Chapel, one of the rising ministers who have begun to make their mark in London. By the way, we cannot be too thankful for young men like him, and Ossian Davies, and a few others, to whom the Lord reveals Himself by the Word of the Lord, when too many older men are like Eli, in whose days the Word of the Lord was precious because so rarely heard, and there was no open vision.

Then we had the hymn which has been seldom sung of late—

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known."

There is none of Mr. Moody's addresses better known than that on Daniel, but this morning it was as fresh as ever. The purpose of the preacher was to press upon his brethren the absolute need of uncompromising fidelity to God, encouraged by God's unfailing faithfulness to us.

Beginning with Daniel's refusing to eat of the king's meat, the speaker said everything depended on how a young man starts in life. He is sure to meet with temptation, which will test his character. Many people seem to think that some of the world's maxims are Bible texts: "Do at Rome as Rome does" is not the language of Scripture, but of a compromising Christian. When a young man comes to London, let him remember right is right and wrong is wrong. No man ever yet did wrong but harm followed. Daniel purposed in his heart. A good many purpose in their heads, and nothing comes of it. Daniel's faith in God was well brought out when Arioch came to take his life. "Why is the king so hasty? My God knows the king's dream. Give me time and I will tell it him." No one in Babylon slept sounder than Daniel that night, after, perhaps, the first prayer-meeting that had ever been held in the wicked city, and the faithful God repeated in a vision to Daniel the dream of the tyrant king.

Daniel was not in Babylon when the edict went forth for all people to worship the golden image, but his influence was there. The three youths had backbone; some people have only gristle in their backs. Some compromising Jews perhaps said, "We'll bow down and make believe that we worship the image, but we'll keep our hearts right with God." Do you tell me that any man would have been reached in Babylon if Daniel and his three companions had compromised, instead of being true to God at the risk of their lives?

After dwelling on the death of Belshazzar, Mr. Moody referred to Darius forming a committee of 120 princes, with three presidents, and making Daniel chairman. What a grand and glorious tribute they paid him. "We shall find no occasion against this Daniel except we find it concerning the law of his God." He had not been feathering his nest out of the public money. He had not been plundering the Government. He had to look after these 120 rascals to see that they only got their lawful salaries. When Darius' decree went forth, I can imagine some compromising friend calling on Daniel, and suggesting that he should find some business that would take him out of the city for about thirty days. Or that he should lock his closet door when he prayed, and stop the keyhole that they might not see him kneeling. "If you want to pray, get into bed and pray there." How the old man would have resented all such advice. Instead of locking his door, he prayed with his window open. Thank God for that.

God sent Gabriel three times to tell Daniel that he was a man greatly beloved. Dear friends, we have but a little while. If God

should send his angel to tell us that we are greatly beloved will not that well repay all we can ever suffer for his name?

"Oh how will recompense his smile,
The sufferings of this little while."

The eleven o'clock service was more crowded than ever, some hundreds being excluded, for whom three open-air services were held, assisted by the entire choir, who had given up their places for the benefit of some of the outsiders. Mr. Moody gave a very eloquent address, urging implicit obedience to the commands of God, and the leadings of the Spirit in seeking salvation.

It was a pretty sight in the afternoon to glance over the great gathering of women with their variegated bonnets, but the interest and even anxiety depicted on many faces showed how their minds were soaring far above the trifles of earth to that glorious *heaven* to which the speaker was drawing their attention. He prefaced his address by replying to a question asked him by a reporter, "Are you satisfied with the results of the London meetings?" "No," he replied, "I shall not be satisfied with anything until I see the King in his beauty, and enjoy the pleasures that are at his right-hand for evermore." The key-note of his sermon was, "Set your affections on things above." After picturing the glories of the better land, and the happiness of the redeemed, he applied it in his usual telling style: "Mother, wouldn't you like to go there? Haven't you any loved ones you want to meet in that beautiful land?"

At half-past five a crowd of men began to gather at the several gates, and when they were opened at six o'clock great eagerness was manifested as the ingress was made. The entire absence of ladies afforded room on the platform for a goodly number who could not obtain seats elsewhere, while all the standing room was taken up. The subject of discourse was Daniel v. 27, illustrated by the ten commandments. Rev. William Haslam prayed that this last evening might be a crowning evening to the whole Mission, and verily this prayer was answered. The Spirit of the Lord manifestly possessed the speaker, as he earnestly exposed the prevailing sins and abuses of the present day. Many strong men were moved even to tears. A large body rose at the conclusion, among them two clergymen, and as all heads were bowed, in the solemn stillness Mr. Stebbins sang in melting tones

"Oh! the clanging bells of Time."

Mr. Moody's farewell words to the men of London are well worth remembering. "I do not recollect any occasions in my life which I have enjoyed so much as these Sunday evening services for men. If I have at times seemed harsh in my preaching, it is only because I love you and want you to forsake sin; and I would give my body to be trampled under foot if by it you would be saved. May God bring us all to meet in his Kingdom. Amen."

The New Stratford Conference Hall.

A very large gathering assembled on Monday afternoon within and around a tent to witness the laying of five memorial stones of the building which is to be erected for the use of the Y.M.C.A. and as a Conference Hall where Christians can meet for evangelistic work. This is a practical outcome of the recent visit of Messrs. Moody and Sankey to Stratford, where Mr. Moody also opened a branch of the Association at that time.

The chair was taken by the Earl of Aberdeen, who, while expressing his thankfulness for this movement, thought it was particularly appropriate that it should be connected with the names of the two much-loved evangelists. He referred to the renovating of the Y.M.C.A. at Aberdeen during their visit to that place some years ago, and he trusted that this building would be, as that had been, a centre of varied and comprehensive Christian work. He was sure he was expressing the thoughts of his audience in saying that he was convinced a wave of prayer and praise would follow Mr. Moody when his turn came to leave our shores for his own land.

The first stone was laid by the Countess of Aberdeen, the next by Miss Eccles, who is the kind donor of the land on which the building is to be erected. George Williams, Esq., and J. G. Barclay, Esq., followed.

When Mr. Moody's turn came, he said he would make his speech first, before anyone had to leave. It was all very well to clap, but he wanted them to put their hands in their pockets. Out of the £6000 needed, £3477 had been promised; but as the committee had determined not to run into debt, he wanted to see the roof on at once. A lady had given him £250 to use as he pleased in London, and he would give that, and if everyone would have a brick in the building it would soon be put up. Papers and boxes were then passed round, and various amounts announced, including £250 anonymously, £105 from Mr. George Williams, and smaller amounts, from £20 downwards. While this was taking place a little boy was brought forward as "one of the Mizpah Band, who wished to present to Lady Aberdeen a bouquet," which she graciously accepted.

Mr. Moody stated that he always considered the Stratford Mission as one of the most successful during this London campaign. If he came to this country again, that hall would be one of the first places he would visit. He proceeded to lay the fifth stone, and showed his characteristic thoroughness by using up all the cement, to the amusement of the spectators. He then declared the stone "scientifically laid," and after prayer the happy gathering dispersed.

It was much regretted that the Lord Mayor, and Mr. W. Fowler, M.P., were at the last moment prevented from being present.

At 7 p.m. the same evening, Ned Wright addressed a large multitude in the tent.

On Tuesday afternoon Mr. Moody performed a like service for the friends at Wandsworth. Both these buildings, and the work of which they will form the centres, are the direct outcome of the past winter's Mission in London, and will form very tangible memorials of a very memorable campaign. We are obliged to postpone to our next issue detailed reports of the Wandsworth gathering and of the farewell meeting in Temple Gardens Hall on Monday evening.

YOUNG MEN IN LONDON.—The new home of the Camden and Kentish Town Branch of the Y.M.C.A. was opened last week by Lord Shaftesbury, addresses of a congratulatory nature being also delivered by several local pastors. As will be seen by our forthcoming announcements, the annual meeting of the branch takes place this evening. A building for the newly-established Hackney Branch was also opened last week, under the presidency of Mr. George Williams.

THE ENGLISH CHAPEL AT SPA.—Dear Sir,—I greatly desire to hear of someone who would be willing to undertake, with little or no remuneration, except the pleasure of doing the Lord's work, the task of conducting English services during the season in the chapel at Spa, which was built by the exertions of the late Miss Esther Beamish. The only *sine quâ non* is that the doctrine which he preaches should be evangelical in the old-fashioned sense of the word.

Truly yours, Horace Noel,
Hon. Sec. of the Foreign Evan-
Woking, Surrey. gelisation Society.

SOLDIERS AND MILITIAMEN.—Sir,—There is a great opening for evangelistic work amongst soldiers and militiamen at this time of year, whilst many thousand men are encamped for musketry practice all over the country, and during the militia "training." Permission to hold Gospel services by suitable men can readily be obtained, if wisely sought. The men are more willing to attend these services in camp than under any other circumstances. I will gladly give information to anyone who may desire to have it. But this season of opportunity will be past by the middle or end of August. I should be glad to communicate with the friends in Glasgow, whose work amongst the Lanarkshire Militia is noticed in this week's Christian. H. G. Macgregor,
York. Lt.-Colonel, D. A. A. G.

THE AUSTRALIAN ABORIGINES.

DEAR SIR,—For many years nothing was done by Christians to reach the poor, despised children of the far-off south. Nothing, indeed, was done by the early settlers for their good, but a great deal was done to render their condition far worse than it ever would have been if they had not come into contact with the professedly Christian white man. The white man's vices, diseases, and rifle-balls have done much to degrade and exterminate the race, to which we in the providence of God owe so much in return for the glorious country we have taken from them.

I am happy to say that though late in the day, the evangelisation of these people has been taken up. The efforts which have been put forth have been signally owned and blessed of God. In New South Wales, Victoria, South Australia, and Western Australia, Mission stations have been formed, and the natives gathered into them; and, under proper treatment and the enlightening influences of the blessed Gospel, they have unmistakably proved themselves to be susceptible of very great improvement. They are quite disposed to settle down on reserves set apart for their use by the Government. The men learn to labour for their own support just like white men. The women become pictures of cleanliness and domestic order. In the schools, which, as missionaries, we have established for them, the most satisfactory results have been obtained.

As regards spiritual results, at every one of our fourteen stations there are many who are true believers in Jesus Christ as their own personal Saviour, and in their daily walk and conversation they set forth the fruits of the Spirit, while many in their dying moments have given us the clearest testimony of the firmness of their faith and the fulness of their hope. In short, the Gospel proves itself amongst the poor, down-trodden Aborigines of Australia to be the power of God to their salvation.

But the time has arrived when this great work in Australia must be enlarged. The tribes in the far interior are still unreached. And, worse than that, they are really perishing by the vices and cruelties of Europeans. And, poor creatures, they would gladly accept of the Gospel if we could only take it to them. They have heard of the benefits which have come to those tribes with which we have been brought into contact as missionaries, and they are anxiously stretching out their hands to us for help. But at present we can do nothing to reach them. The fields are white to harvest, but we have no labourers to send. Several years ago I founded the Warangesda Mission on the Murrumbidgee, which is 400 miles from the coast, and from the success God has given us there, I long to convey the message of peace and love to the tens of thousands who are still without it.

Our great need is efficient workers. Very few in Australia are willing to devote themselves to such a life. An increase to our staff must come from England. And for those young men and young women whose hearts God may touch for such service, we must have a training college, where they may get an insight into the manners and customs of the people, as well as an initiation into real pioneering missionary work. If I could only establish such an institution at Warangesda on my return, I feel confident that young men and young women would be forthcoming; already three young persons have offered themselves as candidates.

Will Christians in England, who may read this appeal, help me in the matter? I have recently arrived from Australia, having been ordered home by my medical advisers, but I hope to return to my much-loved blacks in December. If I could leave England with the means to found such an institution, unspeakable blessing would result to thousands of the heathen of my adopted land.—Yours, in Christ's service,

John B. Gribble, Missionary.
7, *Marquess Grove, Islington, N.*

P.S.—The Colonial Government assists us to the extent of pound for pound contributed.

A COUNTRY MISSION.

MISSIONS in towns are so frequent now, and their results have been so satisfactory, that they have little need of advocacy, at any rate with those who believe in definite spiritual work. But what about our country parishes? May we hope that this agency, if largely employed, would be equally successful there? What prospect is there of considerable spiritual results in sparsely-populated rural localities? Believing as I do that this is a matter of the gravest importance, I may, perhaps, be allowed to say something about my experiences in a country Mission which I am just now closing, held in a village not seven miles from my own home.

The venerable rector was appointed to office there two years before I was born, and during that long period has continued faithfully to preach the Gospel. But when people have been listening to the same voice for forty-five years, surely it is time that the work of the parish presbyter, however excellent in itself, should be occasionally supplemented from without. So the missioner was welcomed heartily, and considerable efforts were made to excite an interest amongst the 600 inhabitants of the parish. A pouring wet Sunday was not a very favourable commencement of our Mission, for "divers of them came from far," but the congregations went on steadily growing from day to day, till by Friday every available seat was occupied, and on the second Sunday we had a cram. It was evident from the first that the people were interested, but, oh! how shy they were. "You musn't be surprised at their not staying to speak to you," said the rector; "for I am sure, knowing them as I do, they'll never come to that, they are far too shy and timid." And, indeed, so it seemed the first three or four nights.

Meanwhile, the Mission preacher was learning some lessons. He had made a special effort, as he thought, to be very simple from the first, but it was instructive to hear that the men were saying, "We can understand a good bit here and there of what the gentleman says, but there's a deal that we don't know nothing about!" I am persuaded a little country work would be most wholesome in this respect to many of us. Mission preachers who are frequently working amongst the educated classes, for how apt we are to lose sight of the power that there is in simplicity.

At length the ice began to melt. In this fine old church the chancel is completely cut off from the nave by the introduction of the tower between them, there being no transepts and side chapels. Accordingly, it occurred to me to utilise the chancel, which was only faintly lighted from the church, for our inquirers, if we could get any. This chancel was approached by a side-door from without, and there my lady helper and I had to lie in ambush for the people as they left the first after-meeting, and, pouncing upon those who seemed impressed, walk them off to the chancel to receive whatever personal help we could offer. Then the work began in earnest, and night after night we were kept hard at it. And most interesting it was. There is a quaint naïveté about some of these country folks that I greatly relish. "I don't mean to say," remarked one woman, "that I never knew all this before, or that I never felt the force of it on Sundays when the preaching was going forward; but when Monday came, Sunday thoughts would pass away, and before the week's end they was all gone, but now it's all the one thing, Sunday and Monday and all the week through, and I don't feel as I can hold out against it no more."

On Monday night last week I met a prominent artisan of the village on his way to the church with a most resolute air. "You hit me very hard yesterday afternoon, sir; I felt I'd been what you said, a coward all my days. But I don't care for any one now—I've got a great burden on my heart, and I want to get it off me." So the work went on. By the Friday of the first week I felt we must go on for another, and though this was thought scarcely prudent—there would be a falling off and a dwindling, for people really couldn't afford the time for a second week—we found, on the contrary, that the second week's services were much better attended than the first, and the work became intensely interesting and most encouraging. I have often seen a smaller number of apparent conversions when the congregations have been two or three times as large as those this little country village could muster.

The following practical conclusions suggest themselves to my mind about Country Missions:—

(1) Let the speaker labour to be as simple and conversational as possible.

(2) Let him secure the assistance of a lady or two skilled in the work, who will hold "after-meetings" in the people's cottages; without this I think we should not have had half the results.

(3) Let the Missioner be patient and not push things too much at first, and let him try and get acquainted with the people, perhaps by standing outside the door at the close of the first after-meeting and saying a cheery word or two to them, or in any other way that may suggest itself.

(4) I think if a room of any kind can be obtained near the church, or a large vestry, or a separate portion of the church (such as this most useful chancel) can be utilised, country people are more likely to meet one there than to remain in church to be inspected by their departing neighbours.

(5) Much may be done, especially in country places, by sending Andrew to find Peter, and Philip for Nathaniel; we have had any number of happy examples of this during this Mission.

Our hearts are filled with gratitude to God, not only for this particular Mission, but for the encouragement it gives to the hope that country Missions all over our land may be productive of similarly blessed results.

W. Hay M. H. Aitken.

EVANGELISTIC WORK, FINSBURY PARK.

(*By a Correspondent.*)

THE Finsbury Park Branch of the Y.M.C.A. has just entered on a new phase of work, which seems likely to make it an important factor in the evangelical labours of North London. The Committee has secured for a term of years (for Sundays only) the Finsbury Park Hall, which has accommodation for about a thousand visitors. A slight sketch of the use to which it is put may be interesting to your many readers, who take a lively interest in real soul-saving work for the Master. Our dear friend Mr. Geo. Williams, the treasurer and founder of the parent association, has become one of the trustees, whilst Mr. R. C. Morgan has kindly consented to become President of the Branch.

A meeting for special prayer is held from 9.30 to 10.30 every Sunday morning (conducted by the Secretary) to which all Christians are invited. The number of requests sent in for special cases testify to the general and warm interest taken in it, whilst the requests for praise for answered prayer are becoming wonderfully refreshing. The Bible-class recently held in the rooms of the Association has been transferred to the hall, and is held at 3.15, conducted by Mr. Holme with largely increased attendance and blessing. Popular services for the people take the place of the Bible-class on the first Sunday in each month, conducted by the leading ministers of the district. Those already held have been conducted by the Rev. J. R. Wood (President-elect of the Baptist Union), and the Rev. Ossian Davies, the deservedly-popular minister of New Court Congregational Chapel. The next will (D.V.) be conducted by the Rev. Geo. Stringer Rowe (Wesleyan). An excellent choir has been formed, including some gifted and thoroughly consecrated voices for solo singing; this has proved most attractive and helpful, especially for the evening services for the people.

Upon these services the most strenuous efforts of our young friends are exerted. The doors are thrown open at 6.30, the choir being in attendance to lead the singing, which is conducted in the heartiest manner by Mr. Lake, for half an hour before the service commences, and prepares the way for the Gospel message. In the meantime, bands of our young men are outside tapping the living stream flowing past the entrance at this hour in ever-increasing volume, to hear the band of the Sunday League in the park close by. Numbers have been laid hold of and often literally compelled to come in, until the hall gets sometimes crowded in every part; we praise God that the power of the Lord has been present to heal at every service. Twenty-three were found seeking salvation at the first service, conducted by our dear and honoured friend, Ned Wright, and every subsequent service has seen remarkable cases of conversion.

One instance was that of a young man to whom the writer's attention was called by a worker in the after-meeting, as one who declared he did not care whether he went to heaven or hell. One glance at the troubled eye was sufficient to see the surging billows of conviction within. We took him by the hand and asked him if the assertion made was true. Proudly and defiantly he answered, Yes, he cared for nothing! Kindly, yet earnestly, we pressed him to go into the inquiry-room, and almost eagerly he assented. A few words of loving sympathy seemed to open the very floodgates of his soul, and that strong, athletic form bent down in one of the most terrible bursts of anguish and despair it has ever been our lot to witness. His whole frame quivered and trembled under its awful power, and the cry which came from the depths of his broken heart was that of utter hopelessness and helplessness. "Don't tell me that such a wretch as I can be saved; you do not know me, you cannot realise what sin I have committed." Do not mock me, he seemed to say, with holding out any hope; throwing himself on the table he sobbed and wept like a little child. How our very soul yearned over that lost one "coming to himself!" Yet we could but rejoice with trembling as he poured out of his heart confession of sin of the most appalling kind. But the loving Spirit of God was preparing him for the message of mercy, and as he realised the truth of that passage—"The Lord hath laid on Him the iniquity of us all," light seemed to break upon the dark night of his soul, and in a low, earnest voice, he said, "Oh, I thank God for this." The night was gone; the day-star had risen on his soul; and soon he was rejoicing and praising God.

Outside the inquiry-room we found a young lady waiting for him. It was a sister, who had just decided to confess Christ openly, though she had found Him secretly a fortnight before; and waiting for both was a dear Christian father, who told us with tears of joy that the prayers of years were answered then. What a night for that family—never to be forgotten through all eternity. To God be all the glory!

One result of this extended and extending work has been that numbers of young men have applied for admission to the Branch, for whom no adequate accommodation can be provided. The Committee are in a strait. Go back they cannot—go forward they must! As the seats in the hall when taken were found to be insufficient for the numbers flocking in, an additional expense of £40 for chairs was at once thrown upon them. The new work has thrown their finances behind about £120. It is necessary at once to build additional accommodation at the rooms of the Y.M.C.A., 1A, Coleridge-road, Finsbury-park, N. The estimated cost is £850. The Treasurer, Mr. Robert Porter, has headed the subscription with £100. Who will follow so good a lead? The Secretary, Mr. C. Cotching, will be glad to supply all information.

TEXT CARDS FOR GERMANY.—Miss Von Mielecka, who is well known to our readers as interested in evangelistic work in Germany is shortly returning thither, and would be glad if friends would provide her with a supply of Mrs. Grimké's text cards in German for distribution. Her address is Shugborough, Stafford.

Letters to the Editor.

HOLIDAY WORK.

Dear Sir,—I and another Christian young man having a fortnight's holidays about the beginning of August, are desirous of passing it in Gospel work. We have had fair experience in addressing meetings, &c., and have agreed to join together in a short Mission if the Lord be pleased to use us and open a door for us. He may be pleased to lay it on the hearts of some of your readers to give us an invitation. We ask no remuneration.

We shall be happy to give as referees the names of Christian clergymen and others. One of us can play the harmonium and lead singing.

Address—53, Great Charles-street, Dublin.—Yours in Christ Jesus, F. T. P.

A DAY IN THE COUNTRY.

Sir,—Some of your readers, who are proposing to take their schools, mothers' meetings, Temperance societies, &c , for a day into the country, may be glad to know of an excursion which from experience I can strongly recommend. Shirley Common is distant about two miles from Norwood Junction Station, which can be easily reached from Victoria, London-bridge, Willesden, or Broad-street.

The Common is a beautiful spot, on a high table-land, covered with heather and patches of firwood, close to the Archbishop's Palace at Addington. A most enjoyable day may be spent there by taking lunch, and returning in the afternoon to the Coffee Palace next door to Norwood Junction, where tea will be provided at a very moderate cost in the large hall adjoining, where, if desired, a Gospel or Temperance meeting can be held.

A tramway now runs half-way from the Junction to Shirley Common, or vans for the whole distance can be engaged by the manager (care of Mr. A. C. P. Coote, Coffee Palace, Norwood Junction, S.E.), to whom all communications should be addressed.—Yours truly, C. Gurney.

11, *Ladbroke-terrace, W.*

THE GOSPEL AND SOCIAL IMPROVEMENT.

Sir,—That the Gospel is mighty through God to the pulling down of strongholds of sin and Satan, and quickening society with the breath of spiritual life, and that it is the only instrument capable of doing this, is what all experience teaches. The civilisation of Christendom, its religion, arts, sciences, and letters are in a great degree the monuments of its power. And that the same agency is equal to every demand in this direction which the future may make on it, we have no reason to doubt. And the reason is obvious. All our social evils spring more or less directly from the existence of sin, and there is no power that can or does directly or successfully grapple with sin but the Gospel.

We have no reason to suppose that the modern missionary or evangelist needs anything more for success than the same Gospel and Divine grace which gave his predecessors in the early Christian ages their career of victory. But it should be noted by those who concur in this, that the Gospel necessarily raises up, in every community it evangelises, Christian labourers who are neither missionaries nor evangelists, but social reformers, who in the interest of the Gospel itself, or as the direct outcome of its teachings, aim at the extirpation of all the evils that injure society. Here we have a new phase of activity. These men, whether Christian ministers or not, are dealing directly with the complex social problems which all communities, and especially advanced ones, necessarily suggest. They deal with the machinery of society itself—with the relations of classes, and their action and reaction on each other. How shall any man intelligently do this without a knowledge of the things he deals with? And how can he gain this but by an intelligent acquaintance with the sciences which teach it? Amongst these social sciences political economy stands out as one of the most advanced, and so far as it reveals the internal physiology of society, it has especial claims on the attention of all social workers. I fail altogether to realise any resemblance between the science itself and the representations of it given occasionally by some of your correspondents. These fail, in fact, to understand the nature, not of political economy only, but even of natural science itself.

No science of nature issues commands or gives advice. The simple function of natural science is to teach the actual nature and relations of natural things. Nothing more. "Every man for himself, and let the weak go to the wall," which we were told in your last issue is a law of political economy, is not a law at all in the proper sense of that word in natural science. A law of nature is not a command, or enactment, or advice, but a simple statement of what is invariably found to be a fact in nature. The indicative mood is the only one it uses. The use men make of these laws, the rules men deduce from them, the enactments and observances which men justify by them, are no parts of natural science, and for these it is not responsible. I think it is these things, and not the science itself, that your correspondents really mean to object to.

W. M.

THE COMING CRISIS.

Sir,—In view of the attention now directed to the condition of the poor, every contribution to the discussion of the question is useful. We have, by many descriptions, been familiarised with the misery of the "outcast" population of our great cities, and many eloquent pleas have been uttered on their behalf. But the bulk of these have dealt in vague generalities about the adaptability of the Gospel to human needs, without showing at what point it touches the social state of the people. Others, again, plead for renewed personal Mission effort from house to house; this would doubtless alleviate the suffering, but cannot cure the disease. It is disappointing, under these circumstances, to be told of the failure of practical experiments to improve the condition of the poor, albeit so many of them are so miserably underpaid for their labour.

Clearly, God is not glorified in this seething mass of poverty. We turn with great yearning to a time when it will cease, and the man who will point out the cause and remedy will be highly esteemed. A bold and clever man has lately written two bold and comprehensive books on the subject — the one "Progress and Poverty," the other "Social Problems." He ascribes poverty to private property in land, and draws most enchanting pictures of what would result from the nationalisation of the soil. Whether his remedy be approved or not, one cannot but admire his wide grasp of the subject, and his clear presentation of his position. But even suppose his remedy to be right, it could not be applied, in this country at least, without a revolution. His haven can only be reached by a sea of blood, and therefore men of peace, even if convinced by his reason, hesitate to identify themselves with his cause. That his settlement, if amicably arrived at, would be an immense gain, no one can doubt, but how to apply it? that is the question.

Let an extract from "Social Problems," pp. 37, 38, lead the way to an answer, which, though Mr. George does not give it, is suggested by what he says.

"Nearly nineteen hundred years ago, when another civilisation was developing monstrous inequalities, when the masses everywhere were being ground into hopeless slavery, there arose in a Jewish village an unlearned carpenter, who, scorning the orthodoxies and ritualisms of the time, preached to labourers and fishermen the Gospel of the Fatherhood of God, of the equality and brotherhood of men, who taught his disciples to pray for the coming of the Kingdom of Heaven on earth. The college professors sneered at him, the orthodox preachers denounced him. He was reviled as a dreamer, as a disturber, as a 'Communist'; and, finally, organised society took the alarm, and He was crucified between two thieves. But the word went forth, and, spread by fugitives and slaves, made its way against power and against persecution till it revolutionised the world, and out of the rotting old civilisation brought the germ of the new. Then the privileged classes rallied again, carved the effigy of the man of the people in the courts and on the tombs of the kings; in his name consecrated inequality, and wrested his Gospel to the defence of social injustice. But again the same great ideas of a common Fatherhood, of a common brotherhood, of a social state in which none shall be overworked, and none shall want, begin to quicken in common thought.

"When a mighty wind meets a strong current it does not portend a smooth sea. And whoever will think of the opposing tendencies beginning to develop will appreciate the gravity of the social problems the world must soon meet. He will also understand the meaning of Christ's words when He said: 'Think not that I am come to send peace on earth; I am come not to send peace, but a sword.'"

The writer of these paragraphs does not profess to know the Gospel, and therefore we may let his inaccurate description of it pass without criticism; but he does profess to understand the social problem, and most people who have observed it will admit he is right when he speaks of the strong wind opposing the strong current, with a storm as the result. No doubt a storm is coming; tribulation that has not been known since the world began; an overturning of all things; a gigantic upheaval. But how, when, by whom, for what purpose?

This heterodox writer is himself the witness that by his first coming the Man of Nazareth caused a better notion of social life to prevail on earth. He introduced a state when, at least for a time, "they had all things in common." He further admits that the influence of Christ still tends towards righteousness. Only one step more is needed to crown the whole.

If Christ by his first advent introduced a brotherhood amongst his people, it yet remains for that same Christ, by his second advent, to consummate his work, by forming into a brotherhood all men that dwell upon the earth.

Let social reformers, then, and Christian philanthropists carry out their proposals. We bid them God-speed, for here is shown the spirit of the Master who went about doing good. But the full and final remedy is to be found, we believe, neither from one nor the other, but in the coming of that Governor who will sway all hearts, and bring in eternal righteousness.

If men, non-Christian, admit that the Lord Jesus began the social reformation, let it be for men who are Christians to expect and hasten the day when the same Lord from heaven will come again and complete the work He began. "The Bitter Cry" reaches to the throne of the King. He will soon come to deliver.

W. Y. Fullerton.

Notes from the North of France.

LENS.

Pastor Romain writes:—"On a recent Sabbath our place of worship here was full, and we received into the church five men.' The confession of their faith and the recital of their conversion caused many tears to flow. It was very touching to see about fifty persons draw around the Lord's Table, the great majority men. Only a few years ago there was no Christian worship in Lens. The next day I went to

AUCHEL,

twenty-five miles further on. I had sent a despatch, which had not arrived at the proper time, but there was a fair number p esent, as the friends had gone out on all sides to bring in the people. The work here is very encouraging, and the singing is beautiful; it is remarkable that the people, until recently all Romanists, should so soon have become efficient in the part-singing of Gospel hymns. From Auchel I went the same day to

BRUAY,

about four miles. Upon my arrival, I went to see a young woman dying from pulmonary disease. Years ago she heard the Gospel, but did not follow it. On her sick-bed she remembered it, cried to God, and found peace. But her position is a sad one, for her unbelieving husband, although he provides for all her wants, leaves her completely. Some Christians visit her and a few days ago the Roman Catholic sisters of mercy went to offer her help and service, but only on condition that she would send for the priest and confess to him. Her reply was, "I have my Saviour; that is the essential thing."

From the sick one we went to the place of worship, in the house of a miner, and soon the room was full. It is difficult to meet in miners' houses where their families are numerous, so they have decided to build a hall for worship. One benevolent friend, though a Catholic, has given 500 francs, and others have agreed to put by a portion of their fortnightly wages.

MR. AND MRS. CHEYNE BRADY'S address for the summer months will be Chalet Feuz, Grindelwald, Switzerland. Christian friends are invited to call.

LONDON CITY MISSION JUBILEE.—Last week two garden parties were given at the residences of Mr. and Mrs. J. G. Barclay, Leyton, and Mr. and Mrs. Joseph Hoare, Hampstead, at which information was given respecting the work of the Society during the past fifty years.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAS. KEARNEY WHITE, *or by the Proprietors of this paper.*

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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ANTI-SLAVERY JUBILEE.

A PUBLIC MEETING will, by kind permission of The LORD MAYOR, M.P., be held at the MANSION HOUSE on August 1, to commemorate the great event on August 1, 1834, when Great Britain declared all her slaves to be free.

Clergymen and Ministers of all denominations are earnestly requested to show their interest in the still unfinished work of Emancipation by making a COLLECTION in their Churches and Chapels in aid of the Funds of the ANTI-SLAVERY SOCIETY, which are now nearly exhausted. For particulars apply to

CHAS. H. ALLEN, *Secretary.*

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THE KINGDOM OF GOD.

By HECTOR BETTEX. Translated by JOHN CHURCHILL

I. The Kingdom will be established by the Glorious and Personal Coming of the Lord.
II. The Kingdom in the Present Dispensation as seen in the Seven Parables of Matthew xiii.
III. The Coming of the Lord, first to receive His Church, then to establish His Kingdom.
IV. Antichrist and his Destruction by the Lord, when He comes to establish His Kingdom.

London: JAMES E. HAWKINS, 36, Baker-street.

Fund in aid of the Erection of Union Chapel and Schools, NORTHAMPTON.

THE reputation of our town has suffered grievously from its connection with Mr. C. Bradlaugh. Many at a distance, who are unacquainted with the actual state of parties, imagine that we are all atheists and sceptics or he would not have been elected to represent the town. We must admit there are many such amongst us, as in most large towns; but it ought to be known that many who had no sympathy with his atheism supported him for political reasons, and many more opposed him from the first and will ever oppose him from conscientious convictions. These feel the disgrace their town suffers, and grieve over the discord and debate, the moral and spiritual corruption which they consider his presence and the publication of immoral and anti-christian works have created. From this point of view it is a great calamity to the town, for it has alienated friends, divided families, disturbed every social relation, and weakened all the agencies of the churches. The servants of God are troubled by its presence on every side, but they do not despair of deliverance.

A few weeks since the Rev. H. Bradford, the Baptist Minister of Prince's-street Chapel, preached a sermon on "The duty of Christians to separate themselves from all unbelievers." This was prior to the last election, and understood by the supporters of Mr. Bradlaugh in the congregation to be specially intended for them. Their opposition was aroused, and they soon secured an adverse vote which led to his resignation and withdrawal. But a large proportion of the people who approved of his faithfulness and were attached to his ministry followed him, and in compliance with their earnest entreaties not to leave them, he consented to remain in the town and form a new church on Union principles. This will require the erection of a chapel and schools, where they can worship God and educate the young apart from all supporters and sympathisers with Mr. Bradlaugh.

We, as members of other Christian communities, lamenting the evils which a vain attempt to unite the service of God with the support of his declared enemies has brought upon our town, have witnessed with admiration and thankfulness Mr. Bradford's moral courage and faithfulness in this trying conflict. We sympathise with him in his present position and wish him success. His people are neither wealthy nor influential, but thoroughly in earnest. They will do their utmost, but they must look to their brethren throughout the land, who approve of their conduct, for liberal contributions to enable them to achieve their objects. Northampton needs the presence of such a pastor and people. Their example has already done good, for it has confirmed the undecided and strengthened the hands of those who are labouring for the emancipation of the town. On these grounds we unitedly and earnestly appeal to the Christians of all Denominations to do their part in this good work.

An unsectarian Committee of the undersigned has been formed to assist Mr. Bradford, of which J. Blackwell, Esq., is Treasurer, and Mr. David Sherwell, 9, St. George's-terrace, Hon. Secretary.

All the moneys received will be handed over to the Committee of the new church, to be applied by them to the erection of the chapel and schools.

Kindly cross cheques Northamptonshire Union Bank Limited, or Northamptonshire Banking Company Limited, payable to J. Blackwell, Esq., Walton Villa, Billing-road. Small donations in postal orders. All remittances will be acknowledged by Treasurer's printed receipt.

W. COULSON, Esq., Ex-Mayor, Baptist.
H. P. MARKHAM, Esq., C.P., Churchman.
Rev. THOS. ARNOLD, Congregational Minister.
Mr. JOSIAH SMITH, Wesleyan.
A. C. CLIFTON, Esq., M.D., Baptist.
T. SCRIVEN, Esq., Churchman.
Mr. S. PICKERING, Baptist.
HENRY MOBBS, Esq., J.P., Churchman.
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Mr. J. CURRALL, Congregationalist.
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HY. MARSHALL, Esq., J.P., Congregationalist.
H. P. CHANDLER, Esq., Wesleyan.
PARKER GRAY, Esq., Baptist.
EDMUND LAW, Esq., Churchman.
Mr. D. SHERWELL, Wesleyan.
GERVASE E. MARKHAM, Esq., Coundon, Bishop Auckland.

Northampton, *May* 8, 1884.

JUBILEE OF THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

President—
THE DOWAGER MARCHIONESS OF CHOLMONDELEY.
Treasurer—
SIR W. R. FARQUHAR, BART., 16, St. James's-street, S.W.

Half a century has now elapsed since a few ladies, moved by pity for their unhappy sisters in Eastern lands, met to form themselves into a Committee and to consider how best to "proclaim liberty" to the captives in Zenanas and in Harems. While waiting, as they had to do, for the gradual opening of these prison-doors, they took up the work that *was* ready for them, and gathered the little ones into Schools and Orphanages. To *India* and *China*, the countries which were selected as those in which to begin their efforts, the Committee have been permitted to add *Japan*, *Ceylon*, *Mauritius*, *South* and *West Africa*, *Egypt*, the *Levant*, and, lastly, *Persia*; but there remains yet much land to be possessed, and in this, their Jubilee year, the Committee are anxious for special help to enable them to lengthen their cords and strengthen their stakes.

The following sums are needed at once, for the cases are pressing and the emergency is great:—£2,000 for their work in *Japan*, in response to an urgent appeal from the Church Missionary Conference, for its extension and permanent establishment; £2,000 for the same purpose at two of their Stations in *China*; £1,000 to enable them to enter into a very important Station in *North India* where nothing has yet been done for Female Education; £400 to complete their *Bethlehem* Building Fund; and at least £1,000 for the general funds, that the work in many other existing Stations may be extended and strengthened. Surely there are many of the Lord's stewards who could meet one, if not more, of these pressing calls.

Contributions to any of the funds mentioned above will be thankfully received by the following:—

Hon. Secretaries { Miss ELLEN RUTT, Lower Clapton, E.
Miss HALDANE, 118, Westbourne-terrace, W.
Miss STIRLING, 77, Cadogan-place, S.W.

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A THREE DAYS' CONFERENCE ON HOLINESS

Will (D.V.) be held on TUESDAY, WEDNESDAY, and THURSDAY, July 1, 2, and 3, 1884, in the

CHRISTIAN UNION BUILDINGS, DUBLIN,

EACH DAY AT 11 A.M., 3 AND 7.30. P.M.

The following friends from London are expected to take part:—

Rev. E. W. MOORE, M.A.
Rev. J. A. JACOB, M.A.
Rev. HUGH PIGGOTT.
Colonel and Mrs. PEPPER.
Mrs. ARMITAGE.
Dr. WOOD SMYTH.
Mrs. BRAMWELL BOOTH.
Major ROWE.
Commr. and Mrs. RAILTON.
Captain JOHNSON, A.D.C.
Mrs. SOMERTON.
MR. HOE
Major EDMONDS, and others.

Admission to the Meetings of the Conference by Ticket only (free).

A limited number of Reserved Seat Tickets may be had: for one day at One Shilling each; for the three days, Two Shillings and Sixpence each.

For other particulars of Meetings and Tickets, apply to the Secretary, Christian Union Buildings, Dublin; or to George Herbert, Bookseller, Grafton-street; Robert Stewart, Bookseller, Nassau-street; Mrs. Haslam, 97, Katherine-road.

Please pray earnestly for much blessing on these meetings.

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Requests for Praise and Prayer.

PRAISE.—For continued blessing on the preaching of the Gospel at the services of the Evangelistic Mission.

PRAYER.—For special tent services by Mr. Opie Rodway at Westbury-on Trym, near Clifton, July 2 to 7.——For blessing upon open-air work in the Potteries during the "Wakes" this week, by Mr. J. J. Browne.——For blessing upon the Working Men's Church in Hull.——For a rich blessing on a nine days' Mission to be conducted by Mr. Henry Thorne, at the Cambridge Hall, Southport, from June 28 to July 7.——For blessing on special services held till July 4, in a tent at Great Bircham, by Mr. G. Williams, of the Evangelisation Society.

A Whitsun Conference in Ireland.

A SERIES of very interesting meetings has just concluded at Rathdrum, in the county Wicklow. For the tenth time the annual Mission and Conference has been held at Whitsuntide. This was formerly a season of races and revelry; now, thank God! it is changed to one of Christian joy and revival. Every year the interest and spiritual benefit have increased.

Every evening a large congregation gathered in the old-fashioned church This year Rev. Joseph Simpson, of the Church of England Parochial Mission, assisted the rector, Rev. Wyndham Guinness.

On Thursday and Friday afternoons in Whitsun week a large number assembled from the country round, either in a large marquee or in the church, where special subjects, such as "Conversion," "Confession," and "Consecration," were considered. All those who came from a distance were invited to tea, either in the rectory or in the grounds, where, drinking in the charming views of the surrounding country, both body and mind were refreshed.

After the conclusion of the Mission and Conference, two most profitable meeetings were held by Mr. H. Grattan Guinness, brother of the rector, who, after earnest, practical exhortations, gave a comprehensive account of the great missionary work in which he is engaged, and in the prosecution of which he is about shortly to visit the East Indies.

THE PAN PRESBYTERIAN COUNCIL.—Many of the pulpits of the Presbyterian churches in Belfast were filled last Sunday by delegates who have arrived in Belfast to attend the Pan Presbyterian Council which opened on Tuesday.

FRANCE.—Mr. C. E. Faithfull, of Marseilles, is now in England, and until the end of July will be happy to hold drawing-room meetings, and give information respecting the Strangers' Rests in that city. Address, care of Dr. Clapton, 105, Cheapside, London, E.C.

RAILWAY TRAVELLERS during the holiday season, who wish to do good as they have opportunity, may be glad to be reminded of the fact that literature specially suited for distribution along the lines of rail may be had on favourable terms from the office of the Railway Mission, 186, Aldersgate-street, E.C. A copy of the organ of the Mission, *The Railway Signal*, which is issued monthly (price one penny), would prove a very useful gift to many a railway servant; its news on railway matters will interest him, while he may be caught by some Gospel home-thrust that will change the whole course of his life.

THE LATE DR. MOFFAT.—SIR,—Will you allow me space in your columns to prefer a request relating to the late Dr. Robert Moffat, the African missionary and traveller? His memoirs are now being prepared by his only surviving son—Mr. John Smith Moffat, of Grahamstown, South Africa—and I am instructed by this gentleman to solicit on his behalf the loan of any letters or other papers relating to his father or mother which your readers may possess, and which they may be able to place at his disposal for this purpose. All such documents will be treated with the utmost care and returned in due course. They should be addressed under cover, to myself, at 26, Paternoster-square, E.C.—Yours obediently,

T. FISHER UNWIN.

Forthcoming Meetings.

EVANGELISTIC ENGAGEMENTS.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. SHULDHAM HENRY, at Merrion Hall, Dublin, in June Harrogate in July.

REV. W. HASLAM. — During June at Cahir, Dungarvan, Bandon, and Cork.

MR. HENRY THORNE.—June 26, Wednesbury; 27, Derby; 28 to July 7, Cambridge Hall, Southport.

REV. WALTER BRADBURY during June at Amesbury Parish Church, Wiltshire.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., Sundays in June, 11 and 7; Burlington Hall, Savile-row, Wednesdays, at 8.

MR. J. M. SOGGIE.—June 29, Aberdeen; July 6, Peterhead; September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

STEPNEY MEETING HOUSE.—Mrs. Reaney at 3 p.m. on Sunday next.

CLAPTON HALL.—Mr. Herbert W. Taylor will preach (D.V.) during June; Sundays, 6.30; Fridays, 7.30.

MALDEN HALL, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

GOSPEL OAK STATION TENT, Kentish Town.—June 25—27, Mr. W. Grove at 8; Sunday, June 29, and every week-night (except Saturday), Mr. Chas. Inglis. Mr. Sankey's Hampstead choir will sing throughout the Mission.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Par, Cornwall; Mr. G. Banaster in the yacht Kingfisher at Brodick, Arran; Mr. Deane at Ramsgate; Mr. H. Hankinson at the South London Conference Hall, Clapham-road, June 28, at 3 p.m.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith: Temple of Varieties, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate;—all, Sunday, 7 p.m Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington.

Y.M.C.U. ASSOCIATIONS.

THE PRIORY, 198, Upper-street, Islington. — Thursday, June 26, at 7.30 p.m., members' social meeting. Sunday, 29, 8 a.m., breakfast; meeting, 9; address by Rev. J. Jones. Wednesday, 6 to 10 p.m., anxious inquirers and strangers cordially invited.

BURLINGTON HALL, 23, Savile-row, W.—June 26, Rev. R. W. Forrest, 8.45 p.m.; June 28, conference upon "How to Promote Growth of Spiritual Life in our Bible-classes," 7 p.m.; Sunday, Bible-class, 3.15 p.m.

CAMDEN TOWN BRANCH, 17, Camden-road.—Annual meeting, June 26, 8 p.m. Speakers: Mr. Samuel Morley, Rev. Jackson Wray, and others.

MISCELLANEOUS.

CONFERENCE HALL, Mildmay-park, N.—Sunday, June 23, at 3.30 and 7 p.m., Rev. G. F. Pentecost, D.D.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address, June 26, "Spirits in Prison," by Rev. E. W. Moore.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE. Stafford Rooms, Tichborne-street, Edgware-road, suspended till Friday, November 7.

MOON'S SOCIETY FOR EMBOSSED BIBLES FOR THE BLIND.—Meeting at Mansion House, Friday, June 27, at 3 p.m. Chairman, the Lord Mayor.

UPPER NORWOOD, Stafford House, Tudor-road.—Miss de Broen will (D.V.) give an account of her work among the Communists of Paris this day (Thursday), at 3 o'clock. All invited.

STRANGERS' REST, Marseilles.—Mr. C. E. Faithful will address a gathering of friends at 110, Newington-green-road, to-day (26th), at 3 p.m. All invited. Chairman, Mr. R. C. L. Bevan.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 4. Tea at 6; meeting at 6.45. Address by Mr. C. H. Marsack Day on "Power with God and Man."

BELLEVILLE MISSION, Paris.—Miss De Broen, Miss Ker, and Miss Peareth will hold a meeting this (Thursday) afternoon, June 26, at 3 p.m., in the vestry hall of St. Paul's Church, Balls-pond-road (near Mildmay Conference Hall).

BRITISH TEMPERANCE LEAGUE. — Jubilee Conference, Sunday, June 29, 3 p.m., sermon in City Temple, by Rev. J. P. Chown; Monday, June 30, a reception meeting, Central Temperance Hall, Bishopsgate; July 1, 10 a.m., conference, Exeter Hall; annual meeting, 7 p.m.; July 2, public meeting, Exeter Large Hall, at which twenty or more Members of Parliament are expected to take part; July 3, farewell meeting, Central Temperance Hall, Bishopsgate-street.

A HOLIDAY HOME FOR YOUNG WOMEN.—A Home was recently opened at Ryde, Isle of Wight, in connection with the Y.W.C.A. "Garfield House" offers to young women engaged in business a most desirable house of rest on strictly moderate terms. The domestic arrangements are presided over by a Christian lady admirably adapted for the position. Of the religious privileges it is hardly possible to speak too highly. The scenic beauties of the island are too well known to be expatiated on here. Having derived great benefit from my visit here myself, I feel it to be a duty to make known its advantages for the good of others. A VISITOR.

Notices.

H. J. P.—No authorised portraits have been published.

A. H. E.—We are unable to give the information you desire.

E K. has a water bed, the use of which may be had by an invalid requiring it on very easy terms.

COMMUNICATIONS RECEIVED WITH THANKS—W.H H. S.K. H.B. Lee. J.H.F. F.H. C.M. S.B. A.R.F. J.B. W.A A.C.R. F.T.P. J.J.S. G.K. W.A.S. J.B.G. H.B. J.E.C. R.P. H.E W.Y.F. C.R. G.W.T. W.D. W.S. E.R. S.E.H. C.B. D.J. H. A.S.D.C. E.P. J.B. F.P. J.M.S. J.H.L.C. J.P. F.R. E.A.W. C.A.F. J.S. A.L.S. A.H.E. S.H. H.T. C.B. L.B. H.G. B.C. W.A. H.H. J.G. H.N. H.G. G.E. W.R. T.F.W. J.T. H.E J.M. H.J.P. B.H. M.H.S. L.W.G. C.R.H. W.G. H.G.M. E.H. F.A.V. C.E.F. J.P. C.H.A. S.W. T.S.H. C.B.W. W.H.A. H.E.B. M.E.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send us the name of one or more responsible referees.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 21, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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Dr. Barnardo's Homes for Destitute Children—Eric, 10s.

MANCHESTER.—Three addresses by Mr. John H. L. Christien, Organising Secretary of the Midnight Meeting Movement, have been given in different parts of Manchester to considerable audiences. The subject was: "Somebody's Daughters and Sisters." The men everywhere appeared to be anxious for information, and manifested considerable sympathy with the innocent and betrayed.

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A SALE of many very interesting things will be held in the MISSION HALL, Queen Anne's Gate (close to St. James's Park Station), on the 2nd, 3rd, and 4th of JULY, from 11 a.m. to 9 p.m., in aid of the above work. Friends who cannot attend the Sale, may send any sum they may desire to spend to MRS. H. STUART WORTLEY, Rosslyn House, Grove End Road, N.W., who will lay it out to the best advantage. Any subscriptions in aid of the funds may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C.

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A MEETING in aid of the above Society will (D.V.) be held at the MANSION HOUSE, the Lord Mayor in the Chair, on FRIDAY, June 27, at Three o'clock.

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By kind permission of Rev. E. Graham, Miss De Broen, Miss Ker, and Miss Peareth will (D.V.) hold a

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for the Belleville Mission, Paris, on

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(*near Mildmay Conference Hall*).

All interested in Evangelistic Work abroad are cordially invited.

Funds and Voluntary Workers urgently needed.

Letters to Miss DE BROEN, care of Mrs. F. Rew, 7, Beresford-terrace, Highbury, N.

Continued from Page 3.

ILFRACOMBE, Devon. — To be Let, a Furnished House, containing 14 rooms, for long or short term. Splendid situation, with fine land and sea view.—For particulars, apply MR. CONIBEAR, 3, Montpelier-terrace, Ilfracombe.

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Miscellaneous.

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* * * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say eggs *first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

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GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children an Excursion.—Hon. Secretary, HENRY RUDGLEY, 82, Wood-street, Cheapside; ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

IN LOVING MEMORY of Little HARRY, Milly, and Charlie.—Beulah Cottage, Plympton, has been opened by Mrs. HILLYAR for the reception of children from hospitals, needing change of air. Correspondence invited. Messrs. Morgan & Scott will kindly receive subscriptions.

PRIVATE HOME-HOSPITAL, 9, Lupus street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful, being open back and front, and adjoining the square. Applicants are requested to send in their names, as the beds are filled up in order of application, unless in cases of urgency.—For terms apply to the LADY SUPERINTENDENT at the Hospital, enclosing stamped directed envelope.

CHURCH OF ENGLAND Mission to the Italians in London.—In aid of this Mission the Chaplain offers to prepare students in Theology, and to give private lessons to ladies and gentlemen in Latin, Italian, and French, during his spare hours. The funds of this Mission are very low.—10, Wells-street, Gray's-inn-road, W.C.

MRS. ELLEN E. SOWERBUTTS asks your kind assistance toward taking 100 poor young girls from the squalid, close atmosphere of Kent-street Borough, into the country for a few mouthfuls of fresh air. The expenses have been hitherto met by one Gentleman, who is this year unable to pay the whole expense.
34, Warner-street, Borough, S.E.

A DAY BY THE SEASIDE.—Contributions earnestly asked for, to take 300 poor mothers, 100 factory girls, and 200 Sunday-school children from the Ashley Mission, situated in a very poor part of the East-end, for a day's enjoyment.
Miss BONTEIN, 47, Weymouth-street, W.

THE "ONE TUN" RAGGED SCHOOL MISSION.—Day in the country for nearly 500 school-children, boys and girls, working lads, mothers with babes and infants, &c. The Bible-Woman told the sufferings of these dwellers in the "back slums." Many friends helped last year to give them the one day's pure enjoyment amid trees and flowers and sunshine. Kindly help us again with funds for this one happy day, which brings a tinge of health in the cheek of many a pale, sickly child. Will friends kindly send an address, and an interesting report of the many efforts of this Mission will be sent by Mrs. A. BARKER HARRISON, Hon. Sec., 78, Coleshill-street, Eaton-square, S.W. Sd. thankfully acknowledged from Mrs. Grey. About £20 required.

TWO HUNDRED GUINEAS AS PRIZES FOR TEMPERANCE TALES.—The Committee of the United Kingdom Band of Hope Union hereby offer prizes of One Hundred Pounds, Seventy Pounds, and Forty Pounds, for the MSS. of three Temperance Tales.—For conditions apply by letter (enclosing stamped addressed envelope) to SECRETARY, United Kingdom Band of Hope Union, 4, Ludgate-hill, London, E.C.

PUBLIC MUSEUMS and Picture Galleries.—On Friday, July 18, a Resolution will be moved in the House of Commons to secularise the Lord's Day by the opening of Museums and Picture Galleries. Petition Forms with papers for distribution, can be had on application. Let earnest prayer be made for the defeat of the threatened motion.—JOHN GRITTON, D.D., Lord's Day Society, 20, Bedford-street, Strand, W.C.

THE THREE FOLLOWING COMMITTEES, which are fighting the battle of the Sabbath, at home and abroad, appeal for funds to those who wish to see that Holy INSTITUTION honoured in all lands.—JOHN GRITTON, D.D., Secretary and Hon. Secretary. 1. Society for Promoting the Due Observance of the Lord's Day. 2. Metropolitan Committee for Resisting the Opening of Museums, Picture Galleries, and Similar Institutions on the Lord's Day. *President:* Right Hon. Lord EBURY. 3. Central English Committee of the International Federation of Lord's Day Societies. *President:* Right Hon. Earl of SHAFTESBURY, K.G. Reports on application.—20, Bedford-street, Strand, W.C.

STAR VILLA ORPHAN HOME, Chatham, Kent. Mrs. WILLIS gratefully acknowledges the receipt of £1 from J. Groom, Esq., and two Jewels from Miss Ryff; Mrs. Groom, £5.

KESWICK TENTH ANNUAL CONVENTION will be held (D.V.) July 21 to 26. ROBERT WILSON, Broughton Grange, Carlisle; H. F. BOWKER, 106, Church-road, Richmond, Surrey. For lodgings, &c., apply to Mr. Postlethwaite, Eskin-place, Keswick.

HOLINESS AND FAITH-HEALING. — TRINITY CHURCH, Triangle, Mare-street, Hackney, London, E. WEEKLY Meetings conducted by the Rev. JOHN ALLEN. Addresses and Testimonies, Sundays, 3 o'clock p.m. Mondays, 6.30 p.m. ANOINTING THE SICK, Tuesdays, 11.30 a.m. EXETER HALL (Lower Room), every Thursday during July, at 3 o'clock. Addresses, Testimonies, and Anointing.

Educational.

EDUCATION. — The Misses FULLAGAR receive a limited number of the daughters of Gentlemen to Board and Educate. For reference, apply to the Rev. J. B. Whiting, St Luke's Vicarage, Ramsgate. — Prospectus on application to the Misses FULLAGAR, Welby House, Ramsgate.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN, and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 26th.
Grove House, Upper Clapton, London, N.

SUPERIOR EDUCATION in the country house of a Medical man.—A Lady wishes to meet with a companion in study, &c., to her little girl of eleven. There is a superior English governess, who is assisted by a German; and good masters attend for painting, music, and arithmetic. French and German are daily spoken. The house is large and beautifully situated. Highest references given.—BETA, care of Mr. Robson, St. Peter's-square, Nottingham.

BELLE VUE, AMBLESIDE, Boarding School for Girls.—Mrs. FLEMING can now receive six additional pupils. House well situated, with good airy rooms, garden, and tennis ground. Teaching and training careful and thorough. Distinguished success in the Cambridge Examinations. Resident foreign and English governesses. Visiting masters. Inclusive terms, 50 to 60 guineas.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. CRANAGE.

KNIGHTSVILLE COLLEGE FOR LADIES, Lewisham High-road. — Thorough education, with careful individual training. Resident foreign governess. Professors attend. Domestic arrangements those of a happy Christian home. House and gardens spacious.

A CHRISTIAN LADY (Swiss), married and elderly, wishes to receive into her home three or four young Girls; motherless children, or those whose parents are abroad preferred. The children would have the advantages of one of the Ladies' schools in the town. Terms moderate; no extras, except music and washing. —Madame C. B., Poste Restante, Avenches (Vaud), Switzerland. References to several Swiss pastors.

ST. LEONARDS-ON-SEA.—Educational Home for the Daughters of Gentlemen. Foreign and English Governesses. Lectures. Finishing Masters First-class education, with Christian training and home comforts.
Miss PRICE, Silverlea, Chapel-park-road.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and CLARENDON HOUSE, Topsham (for delicate girls requiring sea air). Education of the highest order Professors, English and foreign certificated governesses Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). Governess Student required, with premium.

SEA-SIDE. — In a first-class Ladies' School, taking high honours at Oxford and Cambridge Examinations, and strongly recommended by a London clergyman for delicate girls requiring special care and attention, a Pupil can be received at half terms (45 guineas). Careful religious teaching and home comforts.
ALPHA, 3, Fern-villas, Winchmore-hill, Middlesex.

MADAME VVE. PAUGOUÉ-DIETZ, ex-directrice diplomée d'une Institution de Demoiselles, à Barr (Alsace) recevrait dans son home actuel à La Chartre (Sarthe) trois pensionnaires Anglaises, qu'elle préparerait, avec une Elève Parisienne, pour les examens d'enseignement classique. Langues—Française, Anglaise, Allemande. Prix £25 par an., tout compris, musique exceptée. Références—M. le pasteur Stapfer, au Mans.

A LADY has just returned from India after an absence of eight years, and she desires to recommend very strongly a school on the South coast of England, where her children (three boys and a girl) have enjoyed a happy Christian home, and received a thorough education. She will gladly answer any inquiries.
Mrs. B., 11, Alexandra-villas, Brighton.

TWO PUPILS wanted in a Ladies' School, after the summer vacation. Only fifteen boarders received, none but daughters of Gentlemen. Home comforts. Church of England. Terms from 60 guineas, according to requirements. Pupils could be received during the vacation by weekly payment, and thus make trial of the School, and acquaintance with present pupils. Good references.
Z., English & Foreign Library, Blackheath, S.E.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses ROBINSON, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

A YOUNG MAN, fully conversant with German and French, wishes to go with a party, or single Gentleman, as Companion and Interpreter, on the Continent. Best references given.—A. P., 67, Shrubland-road, Dalston.

ST. PAUL'S GIRLS' SCHOOL, Maidstone.—Wanted, an Assistant Mistress (Art. 50) for Fourth Standard. Communicant. £35 to commence.—Address (with references), Rev. N. DIMOCK, St. Paul's Vicarage, Maidstone.

KÖNIGSHEIM, Weston-super-Mare.—The LADY SUPERINTENDENT of this Home for Governesses desires to recommend several French and German Christian Ladies, who wish for holiday engagements.

VACANCIES, Vocal and Instrumental.—The London Conservatoire, Porchester-square, Hyde-park, offers free instruction (resident departments unequalled). Talented amateurs desiring concert or educational engagements are invited to address the SECRETARY.

LADY BOARDER can be received in a High-class Girls' School on moderate terms Comfortable bed-room, and liberal table. Bracing air.—B. D., Mr. Robinson, Queen street, Margate.

HOLIDAY ENGAGEMENT required, by the Sea or Country. Disengaged from July 19th to August 30th. Good references. H. K., 16, Pyrland-road. Highbury New Park, N.

A CHRISTIAN LADY, experienced traveller, purposes spending the month of August on the Continent with a friend; and will be glad to act as Chaperone to two more young Ladies. Good references.
Miss D., 8, Devonshire-terrace, Hastings.

A GERMAN LADY desires to enter a family in September next to teach German, French, and rudiments of English. Over four years' experience in England.—FRÄULEIN, Pentland House, New Wandsworth, S.W.

AN EXPERIENCED North German Governess (diplomée), 25 years old, Protestant, desires engagement for next terms. Teaches German, French, music, singing, drawing, painting, &c. Good references.—FRÄULEIN, Mrs. Batley, Old London road, Hastings.

NURSERY GOVERNESS or Mother's Help.—Young Lady wishes re-engagement. Fond of children. Or would take charge of motherless children. London preferred. Church of England.
Miss WELLS, 3, De Beauvoir-road, Kingsland.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the PRINCIPAL.

GOVERNESS (decided Christian and Nonconformist), for five children under twelve. English, French, music, drawing. Salary, £20. Laundress—Oak Villa, care Mrs. Jones, Stationer, Chadwell Heath, Essex.

WANTED, an earnest Christian School, where conversion is sought, for a delicate boy of ten. Near London, or in West or North-west suburbs. A small school preferred.
N. M., 39, Cornwall-road, Bayswater, W.

FIRST-CLASS LADIES' SCHOOL for disposal, in one of the best suburbs of London. Only those with capital treated with. References given and required. No agents.—C., Messrs. Allman & Son, 67, New Oxford-street, London, W.C.

WIESBADEN. — The Misses BEYERHAUS continue to receive a small number of young Ladies. High-class finishing education, Christian training. Home comforts. Liberal English diet. Prospectus and references on application.

Appointments, Situations, &c., Wanted.

A GENTLEMAN, about to remove to London to enter upon literary pursuits, desires to devote his leisure to Spiritual work; or he would prefer to be wholly engaged in Spiritual service. Would like a Union Church, if possible, possessing a band of workers who would earnestly co-operate with him in Evangelistic enterprise. Would supply with or without reference to permanency.—EVANGELIST-PASTOR, 9, Featherstone-buildings, Holborn.

LAY READERSHIP, under the Church Pastoral Aid Society, or Y.M.C.A. Secretaryship, required by a Gentleman. Highest recommendations and references given. Several years' experience.
G. W. S., 2, Myrtle-cottages, Oakfield, Ryde, I.W.

AN APPOINTMENT wanted, as Scripture Reader, Town Missionary, or Evangelist, by an earnest Christian working-man, of much experience as a voluntary worker for the Lord. Married. Age 45.
Rev. CHAS. GURNEY, Burton-on-Trent.

TO WATCHMAKERS (practical).—Wanted, to apprentice a youth of sixteen. Has been one year in the business. Comfortable Christian home. Good character, references.
B., British School, Windsor.

CHRISTIAN MAN and Wife (without encumbrance) seeks a place of trust. Man a carpenter, used to all kinds of repairs; can do gardening, and make himself generally useful. Wife thoroughly domesticated. Nine years' highest references from last place.—X. Y., 144, Manchester-road, Cubitt-town, London.

AN EXPERIENCED CHRISTIAN seeks employment as a Town or Village Missionary. Has had six years' experience as Colporteur. Reference kindly permitted to R. D. Brown, Secretary, Christian Colportage Association.—Mr. MANKELOW, 83, London-road, Southboro', Tunbridge Wells.

MANAGEMENT of a Coffee House wanted by a retired Officer's servant. Wife understands cooking. Both can have good testimonials.
S. DONGWORTH, 19, Picketts-street, Balham, S.W.

PAGE.—Situation desired in Christian family. Age 14. Short experience. Small wages. Strongly recommended. Intelligent, industrious, steady, obliging.
PAGE, Norfolk House, Kew-road, Richmond.

WILL ANY CHRISTIAN Lady or Gentleman assist a well-educated young man, who is anxious to devote his life to the service of God, to enter the Christian ministry.—SPES, care of Publisher, 5, and 6, Holborn-bars, W.C.

WANTED, by Young Man (30), Christian and abstainer, situation as Messenger or place of trust. Five years in the Navy. Thoroughly trustworthy. Good references.—W. N., care of Mr. Connor, 126, Earl's-court-road, London, S.W.

EMPLOYMENT wanted of some kind by a thoroughly respectable young man (23). Christian and abstainer. Capable of conducting Evangelistic services. Highest references given.
R., 6, Buckingham-cottages, Shoreham, Sussex.

PASTOR of the West London Tabernacle can recommend a Young Man, willing to make himself useful. Could work under a gardener, and look after pony and trap. Christian, total abstainer.
M. BOMASH, 11, Blanchard-road, London-fields, E.

WANTED by Young Lady (20), a situation in Christian family as Mother's Help and Nursery Governess to two or three children. Good references.
A. J. A., 5, Prince Arthur-road, Hampstead, N.W.

THE DAUGHTER of a Minister, lately deceased, desires a situation as Housekeeper, Companion to a Lady, or other position of trust. References exchanged.
E. R., 36, Baker-street, W.

SECRETARY or Companion. — Situation urgently needed by daughter of a Free Church minister. Well qualified; good reader and amanuensis, and musical. Small salary.
L. D., 5, St. Margaret's-road, Edinburgh.

A LADY (40), requires situation as Companion. Elderly people preferred. Could undertake housekeeping if required. Salary not so much an object as a comfortable home.
K., Mrs. Anstie, Bishops Stortford, Herts.

AS COMPANION AND AMANUENSIS. — A middle-aged Christian Lady is desirous of an engagement to an elderly Lady, where kindness would be appreciated. No remuneration accepted, but travelling and laundry expenses required. Scotland preferred.—E. C., care of Messrs. Terry, Stoneman & Co., 6, Hatton-garden, London, E.C.

A LADY OFFERS her services for a few weeks from July 25th, as Companion, to travel, or to superintend a family in the country. Highest references.—F., care of Mr. Walser, 36, Western-road, Hove, Brighton.

WANTED, by a Young Lady, aged 25, an engagement as Companion, or a Holiday Engagement in a family of two or three children. Remuneration not so much a consideration as comfortable home. References given and required.—M. E. H., Spaul's Library, Ealing, W.

LADY wishes situation as Companion to elderly or invalid Lady; or Wardrobe Keeper in school, or any such. Can be highly recommended by Lady. Twelve years' experience with invalid Gentleman. Age 35.
B. C., 42, Royal-crescent, Notting hill, W.

WIDOW of Foreign Missionary desires re-engagement, by September, as Missionary. Present salary £50. Age 55. Seaside or country. Abstainer. Evangelical. Highest references.—R., Mrs. Newberry, 41, Sidwell-street, Exeter, Devon.

AS HOUSEKEEPER, Useful Companion, or to wait on Invalid Lady, or any place of trust, wanted by a respectable widow. Christian and abstainer. Domesticated. Age 36. Fond of children. Good references.
W. H. WHEELER, Babworth-road, Retford, Notts.

CHRISTIAN YOUNG PERSON (25) seeks situation as Lady's Maid. Good dressmaker and needlewoman. Good references. Disengaged July 24. Travelling no object.—Please state wages, &c., to B. M. B., Bayfield, Kent-road, Southsea, Hants.

TWO WORKERS, abstainers, desire to hear of openings in Rescue or Preventive Work, Y.W.C.A., or Home Mission and Temperance. One possesses less active than mental vigour.—C. W., Cranborne, Salisbury.

AN EDUCATED PERSON seeks re-engagement as Wardrobe Keeper or Cook. She has becomedeaf. Good testimonials. Machinist.—E M, Washwell House, Painswick, Stroud.

AS USEFUL MAID to an elderly or invalid Lady, or charge of child. Good needlewoman and amanuensis. Wages £18 to £20
VICARAGE, Leonard Stanley, Stonehouse, Glouc.

A LADY WISHES to recommend a very respectable girl of 18, as Nursery Maid or Children's Maid. A year and a half good character, in a gentleman's family. Good needlewoman
N. N., Manor House, Stanmore, Middlesex.

Mrs. ELIOT HOWARD wishes to recommend a respectable young widow, who has lost her only child, and wishes to take situation as Nurse or to wait on Lady.
Walthamstow, Essex.

A LADY RECOMMENDS two girls (Church of England), one Housemaid, under or single, the other to help in house and kitchen. Near London.
Miss STUPART, 51, Park-road, Bromley, Kent.

AS HOUSEMAID or House and Parlourmaid in a small Christian family. Situation wanted by the 16th of July. Wages £16. —Please state full particulars to T. S., Oakley Villa, Kent-road, East Molesey, Surrey.

HOUSEMAID.—Wanted, a situation in a Christian family. Total abstainer. Highest references. Wages £20.
M. HAGGETT, Daily Hill, Witney, Oxon.

AS UNDER-HOUSEMAID in a quiet family. Country preferred. Aged 17. Total abstainer. Six months' good character as Under Nurse.—E. MAYNE, Mrs. Wallis's Cottage, Bletchingley, Surrey.

WILL ANY LADY give a trial to Girl well brought up in Training Home, who has forfeited but is anxious to retrieve her character?
Miss E. R. CHAPMAN, Woodford, Essex.

AS PARLOURMAID (thorough) in a small family. Suburbs preferred. Wages £22 to £24. Abstainer.
A., 40, Houblon-road, Marshgate, Richmond.

Mrs. PARSONS is anxious to find a place for a girl of 16, with a kind, Christian mistress. She is able for kitchen or laundry work, but of a disposition needing firm discipline.
Orphan Home, Walthamstow, Essex.

WANTED, A POSITION as Companion to a Young Gentleman going on a voyage, for a young man of Christian character and principle. He can be most highly recommended; he is musical.—Miss DAVIES, 35, Upper Fitzwilliam-street, Dublin.

Appointments, Situations, &c., Vacant.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality at market prices. A margin of 7d. per lb. profit to Agents who can earn £2 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C.

TO RETIRED MEDICAL MEN.—Wanted, an earnest Christian, accustomed to winning souls for Christ, to take charge of a Mission station, temporarily or otherwise; one knowing Arabic preferred. Climate good.
G. F. G., 2, James-street, Barking.

YOUNG MEN WANTED, for Home Mission work, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply by letter to
Rev. C., 4, Campden-hill-terrace, Kensington, W.

MEDICAL PUPIL can be received by a Surgeon, near London. Large opportunities for Clinical work, assistance in studies, home comforts, &c.—E. A. FULLER, Esq., Selborne-chambers, Chancery-lane.

WANTED, FOR RIO and Pernambuco, two Missionaries to seamen, used to hot climates. Knowledge of Portuguese or Spanish. Captain's or mate's certificates desirable. Able to address meetings and lead singing. Married, without family, and wife able to take care of Institute preferred.—South American Missionary Society, 11, Serjeant's-inn, Fleet-street, E.C.

MANAGER.—Wanted, by Croydon Coffee Tavern Co. (Ld.), man and wife (without children), to take the management of a Tavern and Restaurant.—Apply, with copies of testimonials and references, and stating salary required, to G. A. WHEALLER, Hon. Sec., Greenside, Addiscombe, Croydon.

BIBLE-WOMAN. — Wanted, an earnest Christian, accustomed to labour amongst the poor, in the North-West of London.
Mrs. HAWKINS, 36, Baker-street, W.

MAN AND WIFE wanted.—Man, indoor servant. Wife, good cook. No family. Total abstainers. Personal characters.—R. W., at Digance & Co., 18, Royal Exchange, E.C.

WANTED, for a "Home for the Aged Poor," a married couple (without children). The man to be in regular employment, the wife will receive a rent-free room for small services tendered. Neighbourhood of Shepherd's-bush.—HON. SECRETARY, 5, Grandacre-terrace, Anerley, S.E.

A MAN AND WIFE wanted (abstainers), by two Gentlemen, in Cottage, near Bristol, to take entire charge. Kitchen garden. Very comfortable home.
S., 4, Vanbrugh-park-road, Blackheath, S.E.

INDOOR SERVANT wanted, about 30 understanding his duties, and valeting elderly gentleman. Four maid-servants and one man indoors.—Apply, by letter or personally, before one, to B., Park-hill, Upper Tooting.

MRS. C. H. SPURGEON requires a Gardener (under), thoroughly experienced, married, no family. Christian man and abstainer preferred.—Mrs. C. H. SPURGEON, Westwood, Beulah-hill, Upper Norwood.

HEAD LAUNDRESS for Public Institution wanted.—An active Christian woman, a good ironer; an abstainer.—Send full particulars, age, wages, character, to
DR. LASERON, The Green, Tottenham.

GOOD EXPERIENCED LAUNDRESS wanted, for a gentleman's family in the country, 26 miles from London. A widow with daughter preferred. To board and live out of the house.—Apply, stating age and wages required, E. F., Burleighfield House, Loudwater, near High Wycombe.

LAUNDRY PACKER and Sorter wanted, for a high-class laundry in North London, capable of overlooking and controlling women under her. Must have had good experience.—Write particulars, age, wages character, &c., Z., care of Bates, Hendy & Co., 37, Walbrook.

LAUNDRESS WANTED. — An active Christian woman, between 30 and 40 years of age, in a Girls' Training Home, to do first-class laundry work herself, and train girls in the same. —State wages, Mr. KINSEY, 2, Harpur-place, Bedford.

LAUNDRESS (thoroughly experienced) wanted immediately, for a small Mission Home in Lancashire. Total abstainer.—Apply by letter only to Miss JONES, 6, Warwick-terrace, Stretford, near Manchester.

AS PARLOUR and Useful Maid for one Lady. — A superior, Christian woman wanted, for quiet place. Happy, easy service. Must be tall; good dressmaker (scientific preferred). About 30. An abstainer.
Mrs. A., St. John's Vicarage, Meads, Eastbourne.

GOOD PLAIN COOK wanted.—Abstainer. Five in family, no children. Housemaid kept. No washing, boots, knives, nor windows. Wages £20, all found.—Write stating age and length of character to Mrs. REYNOLDS, 6, Ladbroke-gardens, Notting-hill, W.

AN EXPERIENCED PARLOURMAID wanted. Good plate cleaner, and active, strong servant.
Mrs. E. E. BARCLAY, Cedar Lawn, Leyton.

CHILDREN'S NURSE wanted (thoroughly trustworthy). Youngest child five years. Good needlewoman. Age about 30.—Mrs. BRASHER, Feldholm, Queen's-ride, Barnes-common, S.W.

USEFUL WOMAN or Superior General Servant required, for a Lady. Good plain and invalid cook. Assistance in housework. Maid housekeeper, and man-servant kept. Age 30 to 35. Church of England Evangelical communicant. Wages £18.—Apply, two to four, G. C., 10, St. Leonard's-terrace, Chelsea-gardens, London.

TWO STRONG, ACTIVE GIRLS wanted, with good character. One for House, the other for Laundry work. Must be abstainers. Ebenezer Laundry, Villiars-road, Willesden, N.W.

GOOD HOUSE AND PARLOURMAID wanted, who can wait well at table. Housemaid kept. Good wages; no beer.
A. B., Post-office, Richmond, Surrey.

GOOD HOUSEMAID required, who can wait well and do plain needlework. Abstainer preferred. Small family.
B., Elm Cottage, Forest-hill.

CAN ANY LADY recommend a reliable person as Plain Cook, and to do part of housework in a small family in London. Comfortable home. Good wages.
Particulars to 34, Larkhall-rise, Clapham, S.W.

GOOD PLAIN COOK.—Quiet, regular Clergyman's family. Girl helps between housemaid and cook. Age not under 25. Wages about £20. Church of England.
Mrs CAUSTON, Powyscourt, Park-hill, Croydon.

COOK and Parlourmaid wanted.—Efficient and trustworthy servants essential. Three in family. Three servants. Abstainers preferred.—Apply any day this week.
Mrs. M., 5, Burwood-place, Hyde-park.

GENERAL SERVANT wanted in a small family. No children. Age 18 to 24. Good character required. — Apply, by letter only, to MRS. JOSEPH BROUGHAM, 11, Pownall-gardens, Hounslow, Middlesex.

GOOD GENERAL SERVANT wanted, who understands plain cooking. Small family. No children. Liberal wages.
Mr. HICKOX, 2, Lion-terrace, Finsbury-park, N.

SUMMER HOME offered to a Christian friend, willing to help a Lady in a humble work of Evangelisation in the Jura.—Mme. ALBERT MULLER, Romain-môtier, Vaud, Suisse.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.
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It has been suggested that as on former occasions COLLECTIONS or GIFTS in aid of the "Homes" might very suitably be tendered to the DIRECTOR on this day by the Visitors; but although the condition of the funds would make such a course exceedingly desirable and helpful, the Director proposes to leave it altogether to the kind feeling of his Visitors. It would, he feels, be a great pity if anyone who may not just now be prepared to give, should for that reason be kept from the "Homes." Rather let ALL friends of the work who are in London come, with gifts or without them, as they are able. A warm shake of the hands, a hearty welcome, and the exhibition of a pleasant sight to remain long in the memory, will certainly await each and all.

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The Christian.

HOLD FAST! HOLD FORTH!

By Rev. J. J. LUCE.

"WHAT *shall* we do when Mr. Moody is gone?" is the echo of a cry which has been heard very often in London recently. We can hardly wonder at such lamentation. So much joyous enthusiasm has been kindled during this happy Mission, so much blessing has been received, that, now it has come to a close, it is very natural, especially for the converts and workers, to feel sore and desolate. And this feeling calls for more than respect; it deserves our warm Christian sympathy.

There is, however, a danger against which we must be prepared. It is the danger of losing our first faith and our first love—of departing from the living God. After such a time of blessing as we have had, we can hardly fail to hear of "*reactions*." And this reaction may prove a very serious temptation and difficulty to many souls, as much may depend upon the way in which we meet such seasons of trial.

Immediately after his baptism, our Blessed Lord was led by the Spirit into the wilderness, to be tempted of the devil. This was the first event after his glorious "sealing" by God the Father. After blessing came testing. But what followed? *Testimony for God in the power of the Spirit.* "Jesus returned in the power of the Spirit." The testing-time is always meant to be a stepping-stone to higher blessing. It is not enough to have received the Holy Spirit; we must also know the *power* of the Spirit. It is through the pathway of temptation we are led to the knowledge of his mighty power. And so we are fitted for a life of service in fellowship with Christ. Christians! put that down as the Divine order for your growth in grace—Blessing, Testing, Power, Service.

HOLD FAST YOUR FIRST FAITH.

Do not give way to discouragement. Remember that all discouragement comes from the devil. Fling it back to him. God rebukes, corrects, chastens, but never discourages. Oh, settle that well in your hearts. Flee from the temptation to discouragement as you would flee from the old serpent. To trust our God is a duty, it is not only a privilege. We are *commanded* to trust Him, and should be very careful not to disobey the command. And to trust God is a very easy thing. Who, like Him, is worthy of our confidence? He loves to be trusted, and is grieved when his people do not trust Him. It was unbelief that kept Israel of old out of Canaan. It is unbelief that keeps Christians now from the enjoyment of "the land of corn and wine." May you never know what it is to live in the wilderness. "I will trust and not be afraid." Let that be your fixed determination. Again.—

HOLD FAST YOUR FIRST LOVE.

"Keep close to Jesus," said a Christian brother to me many years ago, as he grasped my hand at parting. Those words have been ringing in my ears, and fastened upon my heart, ever since. Why was it, do you suppose, that the Lord sent such a message as this from heaven to the Church of Ephesus: "I have somewhat against thee, because thou hast left thy first love"? Why should He make so much of that? Because He values very highly, that first love. He wants that love to be deepened and increased, it is true; but it must always be the *same first love.* It must never fail. There must be no break. There is something so fresh, so real, so natural, so true in the first love. It is the love of a contrite heart. It is the love of a believing heart. It is the love of a true heart. Hold it fast. Do not let it go. Do not let the devil rob you of it. You know how he beguiled Eve. He injected into her mind a doubt concerning God's Word, and a suspicion concerning God's love, and she was taken in. He will take you in, if you will let him. Watch against the first suggestion of mistrust of God's love. He always loves his people, whether they realise it or not.

Then, as we hold fast, we should also hold forth.

HOLD FORTH THE WORD.

Be a lighthouse for Jesus. There are souls in danger all around you, tossed on the waves of this troublesome world. Tell them what you know. Do not wait until you know everything. One reason why there are Christians with bad digestion is this: they are always feeding upon the Word, but never giving out to others. They do not work. If we have the light, we must let it shine for the benefit of others. The tiny glow-worm is out of sight, hidden in the grass of the hedge; but its little light shines brightly, and cheers and guides the pilgrim in the night. Let it be so with us. We must be out of sight, but we must shine for Jesus. And we can do that well by "holding forth the Word of Life."

But there are two ways of holding forth the Word, both of which should be exhibited in our lives. One is the testimony of our walk, and the other the testimony of our talk. Jesus said to the demoniac of Gadara, after he was saved, "Go and tell" (Mark v. 19); and He also said, "Show" (Luke viii. 39) "how great things God hath done unto thee." The two must go together. Let all see you practising what you preach. It is a living Word you are to hold forth. Oh, let it be a living reality in your heart and conduct! And then let it be the Word itself that you hold forth, not your views and opinions, or feelings about it. Have full confidence in the Word of God. Do not try to defend it. It can well look after itself. Let it speak for itself; let it tell its own tale. Hold it forth fearlessly, with the confidence of one who knows that it is "the Sword of the Spirit."

Christian, "let no man take thy crown!" It is there, it is there for thee. But oh, beware, lest the spoilers rob thee of it! Hold fast; hold forth, "till the Lord come!"

THE MILDMAY CONFERENCE.

"DO not prophesy until you know," is a shrewd American axiom which has often been justified by experience. For example: At a meeting preliminary to the recent Mission on the Thames Embankment, a clergyman, whose familiarity with the crowded centre of London gave weight to his opinion, prognosticated immense overflows; but the result proved that there were smaller overflows on the Embankment than there had been in some of the suburban districts. In like manner, a contemporary ventured last week a prediction as to the Mildmay Conference, that "this year, coming as it does at the close of Mr. Moody's most successful campaign, the Conference is certain to assemble larger and more interested congregations than at any period in its past history." The event proved that the numbers were smaller than last year; and as many who were frequently at the Temple Gardens Hall were not at Mildmay, it is not unreasonable to conclude that the circumstance which was relied upon as likely to crowd the Conference had, in fact, a contrary effect. Of course it is easy to be wise after the event, but it now seems quite intelligible that after the vigorous and incessant meetings of the past eight months, with their absorbing interest, the gatherings at Mildmay, following them so closely as scarcely to afford breathing time between, should have been somewhat less crowded than in the previous year. The Hall was well filled on each occasion, but there were no overflow meetings, as in 1883.

Now that another, the twenty-eighth, of these annual assemblages has come and gone, we have once more been reminded that our life is even a vapour, which appeareth for a little time and then vanisheth away. For where are those with whom we used to go up to this house of God in company? The fathers, where are they? and the prophets, do they live for ever? William Pennefather, and Turner, of Malvern, and Charles Hargrove, and Mrs. Daniell, of Aldershot, and Lord Farnham, and Henry Bewley, and Thomas Smithies, and many another whose voice or face was familiar at Barnet and at Mildmay, have entered into rest. And those who still are found there, how changed and changing are we! And as we see the once strong men bow themselves, and the grinders cease because they are few, and the almond tree flourish, and the children grow up to take the parents' places, how we learn to know our frame, and to remember that we are dust.

This year, in addition to the knowledge of ourselves thus annually forced upon us, we have been called to consider that deepest and farthest-reaching of all subjects, The Knowledge of God. If the Mildmay Conference should continue to the end of this century, or even of the next, and were to have no other subject brought before it, all that would have been said would only have touched the hem of its garment, but never without virtue flowing out; for "this is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent."

No other subject is worth considering, for the knowledge of God includes all knowledge and all wisdom. The loss of this knowledge was the penalty which man paid for eating, at the bidding of the tempter, of "the tree of the knowledge of good and evil." This was Jehovah's controversy with Israel—that there was no truth, nor mercy, nor knowledge of God in the land. This was the covering cast over all people, and the veil spread over all nations, which the only-begotten Son of God removed by revealing the Father, swallowing up death in victory, and wiping away tears from off all faces of those who receive the knowledge of God in Him. This, as the Chairman well pointed out, was Israel's "offence:" that they rejected the knowledge of God; this is Israel's hope: that they shall look on Him whom they pierced, and cry, "My God, we know Thee!" This was the curse of the ancient world: that "they did not like to retain God in their knowledge;" this is the promise and the hope of the coming age: "They shall not teach every man his neighbour and every man his brother, saying, Know the Lord! for all shall know Me, from the least to the greatest; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Much precious truth, as our readers will perceive, was well and wisely spoken. May we all, as the result, grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, filled with the knowledge of his will in all wisdom and spiritual understanding, that we may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. To Him be glory, both now and for ever. Amen.

Mr. Arnot in Central Africa.

MANY of your readers who feel interested in the Dark Continent will be glad to hear that letters have again been received from my son, F. S. Arnot, up to Christmas, 1883. He was in better health, though still subject to repeated attacks of fever, and was living in a better house with more comfort. He writes:—

"You will be surprised to hear that the King has declared that Sunday is to be kept among his people: no work is to be done but all must listen to me that day, or rather, answer to my call. I never once proposed such a thing to him, dreading lest I should be building up a false religion of law and form, with no Christ as the root and foundation of all. He, however, knew I spent that day quietly, and a good deal alone, so a short time ago he asked about it. I told him that it was the Lord's day, and that his people did not work on that day, but sought to spend it for the Lord. He then said he and his people would have to do the same!! Oh, how easy it is for the natural heart of man to fall into forms, keeping of days, saying of prayers (the king and many here pray to the one God), anything and everything but submission to the lowly and rejected One."—Yours faithfully,

W. Arnot.

54, York-street, Glasgow, June 24.

Preaching at the Crystal Palace.—The Annual Temperance Fête will be held at the Crystal Palace on Tuesday, July 8, and, as in previous years, I shall be glad to meet preachers and singers, at three o'clock, at the Bible-stand in the Palace. W. Forbes.

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The Children's Page.

A TALE OF THE JAFFA MISSION.

By Miss WALKER ARNOTT.

THOSE who have read my little account of Hunneh Wakeely will perhaps be interested in hearing of another Hunneh, the niece of the former, who has also we trust gone home to be with Jesus. It is just sixteen years since the elder Hunneh died. It was she who brought her little niece to me and said she hoped she would grow up a true Christian, and meet her in heaven.

Little Hunneh was six when her aunt died. She continued to come to the day-school, though irregularly, as her attendance depended entirely on her father's whims. He had always been a hard, selfish man, who cared little for his wife and children except in so far as they promoted his own selfish ends. Poor Hunneh as she grew older was becoming more and more the household drudge, though there was no necessity for it. At last her visits to the school almost ceased.

When she found I was beginning to receive a few children as boarders, she set her heart on being one of them, and after a good deal of difficulty and much persuasion gained her father's consent. I think I see her still as she came to tell me of her success. I was standing in the court of the old house in the town when I saw a little figure come tripping upstairs carrying a bed on her head. She threw her burden down at my feet, and began capering about scarcely able to speak for joy. When I asked the meaning of this strange performance, she informed me with great glee that her father had at last consented to her coming, that she had brought her bed, and in a few days her clothes would be ready, and she would come. "But the contract," I said; "I cannot take you unless your father agrees to sign that." "Oh, he will do it," she cried; "I will persuade him." After demurring a little he did sign the contract, and Hunneh to her great joy was admitted.

She was then ten years old. Poor girl, as she grew older, she showed unmistakable symptoms of the same heart affection and consumptive tendency from which her aunt had suffered. Indeed, her resemblance to her in features, figure, and other respects, was very striking. We thought we should have lost her in the spring of 1876, when she was about fifteen; but, through careful nursing, she rallied, though she was never afterwards the same, and often suffered a good deal.

She continued with us till the summer of 1881, when her father would not allow her to remain any longer in the school, and, besides, she had to take care of her mother, who was ill for a long time. A few months later the father insisted that Hunneh should marry, and made a pretence of asking my consent. Of course I said all I could to persuade him to leave her in peace, but I might as well have talked to a stone, for he either could not or would not believe how ill she was, and was only bent on carrying out his own selfish plans. All I gained was a promise that he would wait for a few months, hoping that by that time something would make him change his mind. Being obliged to leave for Europe, on account of health, it was not in my power to do more, and poor Hunneh was at last forced to yield to her father's wishes.

Her husband was very kind to her at first, but six months ago he went off and left her, when he saw how ill and suffering she was, and from that time she was with her parents. All last winter she was getting worse, and often expressed a great longing to come back to us. The day before we closed school for the Easter holidays a message came begging me to go at once, as Hunneh was dying, and wished to see me. When I went I found her very low, but ill and weak though she was she pleaded piteously to be taken to the school.

Her aunt Regina, who is a Protestant, had been sitting with her all the morning, and from her I learnt that Hunneh had had a most trying time. When the neighbours heard how much worse she was, they came flocking in, and, oh, how they teased her, wishing her to have a priest, uncovering her feet to see how they were swollen, pulling her about, shaking their heads, and talking about her till she got quite frightened, and once, when she fainted, they began screaming and wailing, thinking she was dead. It is the custom here when anyone is ill for every body to flock to see them, and instead of the poor patient getting peace and quiet and a chance to recover, these people fill up the room, all talking and making the sick one talk, and when you ask "Why do the near relatives let them in? the answer is "Oh, it is a shame to refuse them; and if you do, they say most unkind things." I believe the end of many a sick person is hastened through this foolish custom, and the wonder is that anyone recovers at all.

Regina used all her influence to keep the people out and make them quiet, and at last sent for me. It went to my heart to hear poor Hunneh's piteous cry, "Do take me from amongst these people; let me come and die in the school." I was afraid lest she should die on the way to it, and feared to have her moved, but she revived a good deal while I was sitting beside her, and I promised that if she could reach the school I would certainly receive her and take care of her. The next morning she was brought to us, after having had a better night, and it seemed as if supernatural strength was given to her to make this effort to escape from her most painful and trying surroundings. We prepared for her our outer schoolroom close to the house, and her mother was with her at night, whilst some of us looked after her during the day. Oh, how happy she was to find herself amongst us, and how full of gratitude. It seemed as if she could not thank us enough for every little thing done for her, and how delighted she was to hear the Bible read, and to have us pray with her—she appeared to drink in every word greedily.

The change did her good, and for two or three days she rallied, but on the evening of the fourth day, Easter Sunday, we noticed she was not so well, and very restless and breathless. At her request the girls sang one hymn after another to her, but the one which she especially liked was: "There is rest for the weary," in Arabic. The hymns seemed to have a very soothing effect on her, and they did sound so sweet in that sick room. I then read Rev. vii. 9 to the end, and I was struck with the eager way in which she drank in every word. She had no wish to recover, just longed to go away and rest with Jesus.

She expressed a great wish to commemorate once more her Saviour's dying love. Last summer she, with four of the girls, became members of our Protestant Church, but since that occasion ill-health had prevented her attending the services. I made known her request to Mr. Hall, and on Monday afternoon he came, and several of us joined with her in that holy ordinance. It was a very sweet and solemn time, for we felt we were on the threshold of the unseen world, and

that one of our number was about to pass away from our sight into the presence of Jesus. After it was over she looked up with such a bright, happy face, her eyes shining with the joy in them, and soon after she said: "I don't want anything more in this world; I just want to go away to Jesus. Do ask Him to come and take me soon." As the day wore on it was evident that the end was drawing nigh, and at intervals her sufferings were great; but she was perfectly conscious to the last. Several times that last evening she said to me, imploringly: "Do you think it will be long now? Do ask Jesus to come soon." And once she stretched out both hands towards the door, saying: "Come, oh, Jesus, come!" I felt very unwilling to leave her, but she and the others were distressed at my sitting up, so towards midnight I yielded to Hunneh's oft-repeated entreaty: "Enough, Muahinty; you have done enough for me. Go and rest now."

My sister, who had taken some rest, remained with her after I left (the other two ladies were in Jerusalem at the time), and one of the girls especially was a great comfort to her that night. It was Freedy, the infant-school teacher. To her it was especially given to accompany her friend and companion, as it were, hand in hand to the very borders of the dark river; cheering her, praying with her, and repeating to her the verses and hymns which she so loved to hear. She had never seen death before, and when all was over, she looked up to my sister, who was at her side, and said: "Is this death? Oh, how beautiful to die!" Freedy's account of these last hours was very touching. Often as she grew weaker they could not make out what she said, could only catch the name of Jesus, and sometimes she murmured something about "the white robes" and "the crown of life." Once she said, "Put them aside for a little, I shall soon want them." Another time she said, "I am well now; I have no more pain; I am very happy." And again, "It is near, I am going to heaven." She urged her mother to put all her trust in Christ, and said, "We shall see each other again; try to come after me." At the last she asked again for the hymn, "There is Rest for the Weary." Freedy steadied her voice, and sang two verses, and my sister said the words rang out very clearly and sweetly through the sick-room. At the end of the second chorus Hunneh took up the words and repeated, "Rest for me; yes, I am rested now," and soon a smile passed over her face, and she looked upwards and said, "I am going to heaven," and she was gone.

It was just about the dawn when her spirit passed away, and the last notes of the hymn sung on earth were exchanged for the song of the redeemed in glory. That was a very wonderful day. At first I thought there might be a demand for her to be buried in the Greek cemetery, and if so I should have made no opposition; but during the night she herself had expressed a wish to lie in the Protestant cemetery near the school, and her parents said it must be according to her wish. A great many people came that day when they heard of her death, especially women, and the room where she lay was quite full, but everything was so quiet. The usual custom is a great outburst of wailing at every fresh arrival, and we had dreaded it; but instead of this there was a hush over all, and the girls went in and out, and whenever there was any loud outburst of sorrow they sang hymns, and all was again quiet. Again and again the women asked for another hymn, and then the girls told them what Hunneh had said, and repeated the verses which had comforted her. There they were, quietly listening, many of them with the tears running down their cheeks. I went into the room several times, and as I looked at the strange scene I could not but feel that the Great Teacher Himself was there, and earnestly I hoped that many present would never forget the lessons taught that day. I think some were a good deal impressed. Not a few I am sure had come out of curiosity "to see what the Protestants did." And one or more said afterwards: "When my time comes, I wish I might come here and die as Hunneh died."

She was laid in the grave at five o'clock that afternoon, April 15, and at the service the hymn which she had last heard was sung. Afterwards at the grave the girls sang in English, "Peacefully lay her down to rest," &c., one of the hymns in our service of song, *Eva*. They had often sung the words before, but they never had to them the reality which they had that day as they sang with low, subdued voices by the open grave of their friend and companion. We thought they sounded particularly sweet and touching, especially the refrain: "Peacefully sleep, peacefully sleep, sleep till that morning, peacefully sleep."

Orphans at Walthamstow.

IN the face of the terrible facts revealed by the daily papers, deeds committed by children and young girls which might only be expected from those grown old in crime, we cannot overstate the importance of taking hold of the children while yet of tender years, and implanting as early as may be the principles of God's truth and love as their guide hereafter.

This is the work we are doing in our Orphan Home at Walthamstow. Thank God, He has sealed it with his best of blessings—the salvation of many souls. It cheers our hearts wonderfully in the midst of work to see the fruits of the new life, in softened temper and subdued will, and to hear in the little prayer-meetings confession and testimony from the babes in Christ. "Oh, Lord, I thank thee That I now know all my sins are forgiven, and that I am Thy child, but I could not have said this last year," was the utterance of one who has since gone into service at a distance.

Another, who has been in her first place more than two years, came "Home" to spend her holiday at Easter, maintaining a good character, not only as a servant, but as a Christian. Two more are going out next week, both, I truly believe, saved. I was asked the other day, "And do you find it an encouraging work?" I could only say, "Indeed it is most encouraging; our girls as a rule do well in service, and many souls have been saved."

Our Home is full, and our children in health with the exception of one or two weakly ones. I am sorry to say we are urgently in need of money to meet our many current expenses; beside this, the premises sorely need some cleansing and "doing up" to maintain the healthy condition of the children. Will you, dear friends, become "partners" in this work? We want about £100 to clear our way and go forward.—Yours in Christ's service,

M. A. Parsons.

Cumberland House, Walthamstow, Essex.

KILBURN HOUSE OF REST.—Before your kind notice about the £250 appeared in The Christian, another gentleman had offered the second £250 to make up the *last* instalment. So the matter stands thus—one friend offers £250 towards the first instalment of £500, and another friend £250 towards the last instalment. If these two "extremes" can be made to "meet" in special donations to the amount of £500, the whole of the mortgage will be paid off. Speedy help in this matter would remove a burden from the heart of yours very truly, Charlotte Mason.

House of Rest, 7 & 8, Cambridge-gardens, Kilburn-park, N.W., June 27.

Teachers in the Southern States.

Friends may be interested in the following extracts from a letter of Alida Clark, who with her husband has been so long devoting time and energies for the training of coloured teachers in the Southern States. The undersigned would be very pleased to receive any contributions for this object.—James Clark, Street, Somerset.

OUR school has been very large, over 300 enrolled, and 82 boarders; of these 35 belong to the normal class, and four students graduate in the normal course at the close of the term, June 15. Had it not been for the fund received from your side none of these could have remained in the school to become so thorough, for they are half orphans (one girl is both fatherless and motherless), and promise the greatest efficiency.

These people for whom we are labouring are the poorest of earth's poor, a despised race; and now this day their old masters and owners are as bitterly opposed to the elevation of the negro, and even more so than ever before. Only three white women of this Southern land have ever given me a friendly shake of the hand, or an invitation to their homes, or noticed me.

I want a place to gather these young people together, in family capacity, for instruction and teaching on common things and duties of life; when we go to the school or meeting-room for this purpose they lose their family character. But we can only proceed as we get the money. I am distressed about the girls' old plank barrack quarters, leaking and rotting down, and we have not money enough to build yet.

Pumphrey Hall is just nice, and we need such a one for the girls. For all this we greatly need money help. My dear husband and self give ourselves, our time, energies, and some money in the field; yet without the generous contributions of the friends of our cause, and of the race, very small results will appear.

Our series of meetings, in which I was engaged twenty-seven nights, were greatly blessed in every way. Souls were born unto Christ's Kingdom, and at Hickory Ridge we opened our rebuilt meeting-house; and in two weeks' time 91 souls were blessed.

Southland College, Helena, Arkansas, May 16. Alida Clark.

The Effect of a Word.

A FEW months ago a prominent member of the community of Motherwell N.B) was at a conference in Edinburgh; while there he heard Miss McLean speak on the privilege and duty of entire consecration to Christ's service. He was convinced, and returned home with new ideas of his position as a Christian and with a desire to make known to others the cause of his new-found joy. He spoke to those with whom he came in contact, a spirit of inquiry sprang up, and Miss McLean was invited to visit the town. She came, stayed for two weeks, and the Master used her wonderfully; many who had been living cold and indifferent were quickened and led to give themselves up wholly to Christ. As a natural consequence, there came the determination to do something for the outcasts. A series of meetings was arranged, Mr. Dunn, evangelist, came and took the lead; for a month he addressed large audiences every night. The meetings were specially good on Sabbath nights, when over 1200 people were gathered together in the largest hall in the town.

The results of the work will never be known; many were converted, many professed conversion, and many were quickened into more active life. Through domestic affliction Mr. Dunn was forced to leave, the work dropped for a little, but has just been taken up again by Mr. Mitchell, evangelist. The workers ask for the prayers of the Lord's people on these meetings.

THE CHURCH ARMY.—Stations of the Church Army have just been opened at Kendal, Newcastle, Lambeth, Bermondsey, Forest Gate, and Barnsley. Many others are only waiting a sufficient supply of suitable officers to commence.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—July 6, 2 Sam. vii. 1—17; July 7, 2 Sam. vii. 18—29; July 8, 2 Sam. ix. 1—13; July 9, 2 Sam. xii. 1—14; July 10, 2 Sam. xii. 15—23; July 11, 2 Sam. xiii. 37—39; July 11, 2 Sam. xiv. 1—11; July 12, 2 Sam. xiv. 12—24.

Notes and Comments.

THE name of Wiclif it appears has been spelt in more than fifty different ways in the many MSS. and records which exist relating to his history. Dr. Buddensieg, of Dresden, helps to solve the mystery as to which way is right, by calling attention to the fact that in the two oldest authorities extant, *Wiclif* is the form adopted. One of these is the Royal mandate of July 26, 1374, appointing him one of the Bruges Embassy delegated to confer with the Pope. The other is an extract from the official registers of Oxford University, dated 1363-4.

Tunbridge Wells has just been the scene of sad and disgraceful proceedings in connection with a Secularist propaganda. An open-air meeting was convened on the Sunday afternoon by the local Secular Society, to be addressed by Mr. Ramsey, of the *Freethinker*, and others, on the blasphemy laws and kindred topics. Thousands of people were gathered together, and scenes of disorder and tumult soon presented themselves. A spirit of sturdy opposition to the abominable doctrines of Secularism widely manifested itself. Fighting and wild disorder generally prevailed. One of the speakers declared that the writings of Huxley, the researches of Darwin, and the speculations of Tyndall, had done more for them in the last twenty-five years than had been done in a century before. It is a fact of ominous significance that the spirit of lawlessness, prompted by infidelity, should thus assert itself in our land as well as abroad.

"How much is a man better than a sheep?" was a question once raised by our Lord, and is one some people might still consider with advantage to themselves and others. At the Eckington Petty Sessions, recently, a farmer was charged with beating a lad in his employ until he was "covered with enormous weals all over," his right arm being so injured that he has been unable to use it since. The superintendent of police, in giving evidence, is reported to have said: "Had the victim been a horse or a cow I should certainly have taken action against the defendant for cruelty; it was the grossest case of the kind I have ever known." As it was, the farmer must be congratulated that it was only a boy. Had it been an animal his punishment would have been severe. Although the medical evidence, and all the circumstances, proved it a most brutal case, the farmer was let off with a fine of ten shillings. English law is only too often proving itself to be anything but synonymous with righteousness.

Such a case as the above, which is but one of many instances of strange license given to brutality in the treatment of youthful offenders, makes the increase of Societies for the Prevention of Cruelty to Children a cause for rejoicing. One is about to be formed for London, where there is a fearful amount of child-misery through harsh and unjust treatment. Miss Hesba Stretton and other influential workers have espoused this good cause, which is to be pleaded at the Mansion House, under the presidency of the Lord Mayor, on July 8. Similar societies exist in Liverpool, as well as in many towns of the United States. There is ample ground for encouraging their spread in all parts of our own land.

The Liverpool Society has in the past six months found ample scope for its operations. It has dealt with 211 complaints of cruelty, involving the welfare of 378 children. By these we learn that 50 had suffered from beating; 106 had been cruelly neglected or starved; while 57 had been sent out begging by day and 100 at night. Among other facts elicited were these, that parents earning twenty-five shillings a week were sending out their children to beg: and able-bodied men and women were neglecting all work and compelling their children to support them. By so much as London is larger than Liverpool, will similar work be found in abundance for a Metropolitan Society.

M. Norza, a distinguished Italian barrister, has just written a pamphlet of great interest, entitled, "The Progress of International Arbitration in Italy." It shows that that kingdom has done much to uphold and advance the principle of Arbitration *versus* War, the faithful, eloquent, and persevering efforts of Signor Maricini having been very productive of good in that direction. Treaties have been negotiated by him as Foreign Minister with Greece, Switzerland, Roumania, Montenegro, the Republics of San Domingo and Uruguay, &c., in all which a clause is inserted to the effect that in case of any dispute arising no recourse shall be had to the use of arms until the matter has been submitted to the judgment of some friendly and neutral nation whose decision shall be obligatory.

Everything which facilitates the study of the Bible is to be accepted with thankfulness. Among the latest additions to the numerous aids now furnished, is "The Courier Bible Aid and Reading Marker," published by Messrs. Unwin Brothers, Ludgate-hill. The compiler is the Rev. C. Neil, M.A., of Poplar, who purposes to complete a series of these really valuable helps to intelligent study of Holy Writ. The first deals with the Books of Kings and Chronicles, and treats most efficiently the many chronological and historical difficulties they present. Printed neatly on card, the tables of dates, events, and references are so arranged as to furnish ready information at a glance. Sunday-school teachers and Bible students generally will be thankful for such a simple and comprehensive guide.

The British Association for the Advancement of Science will meet in Montreal during the month of August. More than a thousand members have signified their intention to be present. Among the subjects to be discussed are—The Native Races of America, American Civilisation before Columbus, Archæology of North America, European Colonisation and its Effects on the Native Tribes of America, Economic Science, Emigration, Distribution of Wealth, Condition of the Poor, &c.

The Court of Queen's Bench, by its decision in the Park Club case, has given a decided blow to public gambling. It is now declared to be illegal for clubs to be formed for the purpose of playing cards and other games for stakes, Mr. Justice Hawkins alleging that all such institutions can be indicted at common law as a nuisance. The more widely this is understood and acted upon the better for all classes of society. Too much publicity cannot be given to the fact that the laws of England prohibit the practice of gaming or betting in public, whether through social institutions called clubs or in any other way.

One of the crying evils of the times is the system of gambling in business, which extensively obtains in commercial circles. Old habits of business life are exchanged for fast and reckless speculations, which have no foundation in truth or righteous regard to the welfare of others. The consequences are not only the deadening of moral sensibilities in the individual, but the destruction of social confidence. Making haste to be rich is a sin from which all may well pray to be delivered, inasmuch as it lies at the root of innumerable evils, and drowns men in destruction and perdition.

The story of the Florence Night Mission of New York is one of deep interest. It originated in the efforts of Mr. Smith Allen, who has consecrated his life to its objects, and been the means of rescuing hundreds of girls from unutterable misery, as well as of pointing more than a hundred others on a dying bed to Christ. A rich man in the city had a beautiful child named Florence, who died when only three years old. He resolved that the fortune which would have been spent on her should be devoted to Mr. Allen's noble work, and so leased a large building, and furnished it as a Rescue Home. The first month sixteen were saved from the streets, and last year there were registered 7,793 attendances of young women at religious meetings in connection with the institution, many of whom were saved. At one end of the room used for services is a portrait of little Florence, which has touched many a heart, and led some to repentance. So much has Mr. Allen been blessed in New York, that he is now engaged in starting a similar work in Chicago.

The appointment of a Royal Commission, or some competent body, to inquire into the modes of instruction, training, and employment of the blind, which are now in force, is, in the face of existing facts, eminently desirable. That out of 30,000 blind members of our population only about 800 should be actually at work is a serious evil; the more so as it is clearly shown by Dr. Campbell's admirable experiments in the Royal Normal College at Norwood that the blind are as capable of developing the qualities requisite for self-support as others are. Mr. Fawcett, M.P., speaking on this subject at Grosvenor House last week, said that no greater kindness could be shown the blind than to provide them with means of self-help. The truest charity is that which lifts its objects out of the sphere in which they need charity. The best help is that which enables men to help themselves.

Convalescent Homes for the deserving poor who have suffered from sickness, are worthy of warmest support. Helpful as they are, the small amount required to obtain their advantages is far beyond the means of thousands of sufferers. Many to whom God has given means to enjoy summer recreation and change of air, would find it add zest to their enjoyment if they first sought out opportunities to help some of the poor and needy who pine for change and relief.

"The quality of mercy is not strained—
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blessed—
It blesseth him that gives, and him that takes."

An appeal has reached us on behalf of the City-road Convalescent Fund. The treasurer is Mr. J. J. Yeo, 79, Upper-street, Islington, N., by whom donations will be thankfully received.

"Napoleon began this century; who will finish it? A king, or the government of the multitude?" So queried Père Hyacinthe when speaking the other day at the International Peace Association. The question to students of prophecy is of deep and stirring interest, and the answer laden with issues at once momentous and comprehensive. That Europe is rapidly drifting in the direction of government by the multitude is evident; the iron is manifestly mixed with miry clay, and the ruling powers are mingling themselves with the seed of men. That the ultimatum will be the establishment of the Kingdom of God in the earth none can doubt.

The third annual meeting of the International Arbitration and Peace Association has just been held, under the presidency of the Earl of Shaftesbury. Among the speakers who advocated the cause were Professor Thorold Rogers, M.P., the Marquis of Bristol, Dr. Fraser, Père Hyacinthe, and others. The next International Conference of the Association is to be held at Berne on August 4, and five following days. Two allied societies have been formed in Paris—one for the middle classes and the other for operatives. It was stated that steps are being taken by the committee to bring about a conference between Englishmen and Frenchmen as to the course which should be adopted in reference to Egyptian difficulties.

A somewhat novel title for a Mission organisation is that of the Plenty of Work Society. This is, however, the name of an association started in connection with Collier's-rents in the Borough. The object is to induce and assist the poor of the neighbourhood to emigrate to spheres where profitable employment may easily be found, and the helplessly indigent made self-supporting and independent. Such societies, in the hands of wise and philanthropic managers, may be of immense worth in promoting social reform. Just now, when emigration is so extensively advocated and desired, counsel is greatly needed by many as to where to go, and what to do when the destination is reached.

In a recent number we referred to the outbreak of fever in Dr. Barnardo's Village Homes, and commended him and his work to the prayerful sympathy of our readers. We deeply regret to learn that a similar trial has come to our beloved friend, Mr. George Muller, in the Orphanages at Ashley Down. For the severe strain which such circumstances occasion, our brethren require abounding grace and strength from God to sustain and direct them. Let us bear them on our hearts before God, that he may graciously uphold them and deliver them from the trouble which has come to them.

Dr. Barnardo purposes sailing for Canada on the 17th inst., in order to extend and perfect the arrangements for his emigration of young people to the Dominion. We append the particulars of various meetings he will hold previous to his departure:—

Monday, July 7.—A band of 130 girls about to sail for Canada will attend the Noon Prayer Meeting, 186, Aldersgate-street.

Wednesday, July 9.—Assembly of friends at Euston station to see the party leave for Liverpool. Tickets of admission to departure platform may be had from Dr. Barnardo, 18, Stepney-causeway, E.

Friday, July 11.—Meeting at Mansion House, 3 p.m. Addresses by Lord Mayor, Mr. Samuel Smith, M.P., Bishop of Bedford, Sir Charles Tupper, and Rev. Hugh Price Hughes, &c.

We hope many friends of the orphans will accept Miss Mittendorff's invitation to her praise-meeting at Epsom next Wednesday, notified under "Forthcoming Meetings."

We have received copies of an address delivered at Ipswich by Mr. John Slater, of Stansfield, as President of the Suffolk Congregational Union. It gives a layman's view of some things needing attention in our churches. Among others Mr. Slater emphasises the necessity for increased attention to itinerant preaching in the villages, by leading ministers and pastors, as well as by evangelists. But a great difficulty in the way of this is found in the stiffness and formality which removes many of our modern divines from the sphere of the common people, and unfits them for going forth, as the Master did, to seek after the lost and straying. It would be well if in all our colleges attention was given to qualifying students for the ministry, for such work. Evangelistic effort, whether in the open-air or village barn, is not beneath anyone who claims to be the servant of Christ.

Mr. Slater also pleads for a wider recognition of the gifts bestowed by Christ on his Church, and specially advocates the appointment of able and experienced men to the work of visiting the churches periodically, for the purpose of counselling and encouraging them. He strikes at the root of a real evil, and suggests a practical remedy worth careful consideration when he says:—

"It is my most matured and strong conviction, confirmed by many experienced men, that, perfect as our isolated Congregational churches may be in theory, in practice they are often weak and ineffective for aggressive Christian work. They need linking together, as the primitive churches were, by 'Overseers,' 'Angels,' or 'Messengers' of the churches, and 'Evangelists.'"

The recent failure of the Benefit Penny Bank has resulted in distress to many hundreds of poor deserving people who had become depositors. Branches had been formed in Stratford, Newington, Battersea, and other places, so that the loss of hard-earned pittances which some had thriftily and with much self-denial managed to lay by, has fallen heavily on many. A protection committee has been formed, and a fund started for their relief, to which the National Thrift Society has contributed £100. It is gratifying to find that many of the sufferers have already been relieved, and we may hope the £500 still needed to reimburse the losses sustained will be provided, as the public become acquainted with the circumstances of the case.

No more needy locality supplied a contingent to the meetings on the Embankment than Drury-lane and its neighbourhood. We are glad to see that our indefatigable brother, George Hatton, has invited Richard Weaver to follow up this work among his people by a fortnight's Mission at Little Wild-street Chapel. He will be thankful for the presence of any real Christian helpers.

Our readers will learn with thankfulness to God the opinion of the eminent oculists who have been consulted, that the failure of sight from which Mrs. Evered Poole is suffering is attributable solely to an over-taxation of the nervous system, and that as strength is recovered the sight will be regained. Meanwhile, absolute rest and quiet are enjoined for months to come; and any return to the laborious work of the platform is strictly forbidden. Major Evered Poole is vigorously prosecuting his Gospel Temperance work; at present he is at Ledbury, in Herefordshire.

May we once more remind our readers of the movement for giving to the pale, drooping plants of our city population, the benefit of one "Day in the Country"? The glorious summer weather we are now enjoying is beckoning the dwellers in the town out into the green fields and shady groves; but many cannot go without the kind and thoughtful help of others more happily circumstanced. The longest day is past, and what is to be done needs to be done speedily, if it be well done.

While lords, ladies, and gentlemen have been listening to the sweet singing of Mr. Sankey, Mr. Stebbins, or Mr. McGranahan, or to the teachings of Mr. Moody or Dr. Pentecost, their splendid horses, with a few exceptions, have stood outside champing their bits, and vainly seeking relief from the torture of the bearing rein. It is the same at all places of worship, as well as all places of amusement. We should rejoice to see the *élite* of Christian society ceasing to illustrate the truth that "evil is wrought by want of thought, as well as want of heart." Pet dogs and pet cats are often cared for as fondly as children, while noble horses are tormented in a way that must be very grieving to the Spirit of Him whose tender mercies are over all his works.

The foregoing note was written for insertion last week, but was in some way omitted. The fact to which it alluded has been observed by others. *The Christian World* has the following reference to the subject in its last issue:—

"A High Barnet correspondent, who has been attending some of Mr. Moody's meetings on the Embankment, writes to us to call attention to the deplorable fact that a very large number of carriages, which had brought ladies to the meeting on Friday afternoon, were horsed by beautiful animals that were allowed to suffer for hours under the 'torture of the bearing rein.' He wonders whether the owners of these horses could be aware of this cruelty. At all events, it is urged that professing Christians are very inconsistent if they permit this suffering for the sake of appearances."

The formation in Northampton, the headquarters of the notorious infidel leader, of a Church pledged to maintain the principles of loyalty to Christ, in opposition to those of time-serving policy, is a step worthy of support. Our advertising columns last week called attention to the movement, which we rejoice to know is not a mere denominational split, but a separation of believers on the ground of sacred truth, one which has the elements of spiritual vitality, unsectarian and catholic in its spirit, evangelical and evangelistic in its methods, and prayerfully dependent on God for its success. Such stands for principle are none too common, although, if we mistake not, the signs of the times indicate that they will soon have to be made by many who at present shrink from the action which conscience increasingly urges upon them.

The Rev. H. Bradford, for whom the new chapel is being built, to which reference is made above, has lately published and redelivered by request the sermon on "Christian Separation from the World" which gave offence, and caused his retirement from the pastorate of the Princess-street Church at Northampton. It is a faithful exposition of Christian duty, and, as calculated to form right opinions on important subjects, deserves wide circulation.

SOME THINGS I SAW in CENTRAL AFRICA.

By Professor HENRY DRUMMOND.

AN ADDRESS AT MILDMAY CONFERENCE.

I HAVE not the honour of being a returned missionary. I can only tell you a few facts about one of our most important Mission fields. My object in going to Central Africa was a purely scientific one, but, of course, one cannot go anywhere now throughout the wide world without coming upon traces of God's work. I was not long, even in the most remote part of the Continent, without finding that the missionary had been there before, and had been trying to bring the people to a knowledge of God and of Christ.

Perhaps the most useful thing I could do, first of all, would be to try and sketch, for a moment, the look of the country where our Central African Mission work is carried on. One great difficulty we have about Mission work is a difficulty of imagination and of realisation—of having in our minds a living picture of the thing itself. Central Africa is one enormous forest—thousands and thousands of miles of forest, sometimes thrown into great mountains, but still covered with forest, and sometimes into long sweeping valleys. In some places there are lakes in these valleys in which England might lie. Lake Nyassa is 350 miles long. That is the region occupied by our Scotch Mission work. This forest is not a dense, dark umbrageous forest, like those in northern Europe or in America; nor is it a tangled jungle like the forests of India. It is a thin forest of small-sized trees, thin branched and thin leaved. If you try to picture that in your mind you have Central Africa as it is to-day. Thousands and thousands of miles of forest—shadeless, because the trees are too thin to keep out the rays of the tropical sun; voiceless, because the animals that inhabit it are night animals; all day long it is as silent as the grave.

Hidden away like birds' nests in a wood there are little native villages, and in these native villages you find man in his primal simplicity, without any knowledge of the great world outside, without any Sabbath, without any Bible, without any God; without any substitute for God at present. For in that part of the world they have not yet got the length of having idols. Till within the last few years they have never seen a white man. There they live like wild beasts, or like children of nature, with no care for the morrow or the future.

Three kind hands have been stretched out from my country to save that land. The first, whose name I suppose has never before been ever mentioned in a missionary meeting, is THE AFRICAN LAKES Co. That company is not composed of missionaries; it is composed of wealthy merchants. These men have their hearts in Africa. They said to themselves: "We have watched civilisation mysteriously spreading over the world, and we have noticed that wherever it has gone it has carried with it the vices of Europe. Here is a great stretch of forest land, where no white man has ever yet been. We will try to keep it pure; we will go into it ourselves; we will buy ivory from the people, and sell them cloth; we will send kind, picked men to lead them to a knowledge of God; we will keep out brandy, and gunpowder, and guns." (Applause.) They are setting themselves to do this. They have picked men wandering about those forests trying to teach the natives to trade. In some cases these men have established little Sunday-schools, and are helping the people to know about God and salvation. It is as yet a little work, but it is one worthy of honourable mention in any missionary meeting. That work is going to extend. They want to get more such picked men—men without any college training, who will go out simply as Christian business men, and show the natives what honest trading is. At present they have a monopoly; no other traders have ever set foot as yet in those regions. I believe there is a great future before this African Lakes Company, and that it is linked with the destinies of Africa.

The second hand that has been stretched out to Africa is the Mission of the ESTABLISHED CHURCH OF SCOTLAND. It has gone away up the River Zambesi, past the grave of Livingstone; up the River Shire, past the grave of Bishop Mackenzie, and planted a station a little beyond the place where the Universities Mission had to beat a retreat a few years ago. That Universities Mission I need not speak of; you all know the noble work it is doing. The Scotch Established Church has planted the Mission Station well known as Blantyre. There it has begun a useful and important work. It is only beginning, but it is on the right lines, and those who know it are watching it with much interest, hope, and prayer.

The third agency at work of which I have to speak is the Mission of the FREE CHURCH OF SCOTLAND. It has gone still further into the interior—away far into the Livingstone land. On the shores of Lake Nyassa it planted a station with a name that you have all heard—*Livingstonia*. It has placed upon the waters of Lake Nyassa a little missionary steamboat called *The Ilala*, after the place where David Livingstone died, as a symbol that that little steamer was to take up his work where he left it. (Applause.)

I shall never forget the Saturday afternoon when I ran into the little harbour of Livingstonia. I saw a lovely white beach rising above the waters of the lake. Upon it were planted six or seven beautiful little cottages, trim and clean; behind all there rose a vast range of granite mountains. I landed upon the strand, walked up to the largest house, and went in. There was no white man about. I looked around the place, found the furniture all there, the dishes in the cupboard, and the medicine chest in its place; but there was no inhabitant. That was the pastoral residence of Livingstonia. I went to the next house; it was a blacksmith's shop. There were the forge, the anvil, the bellows; but there was no blacksmith. The next house was the schoolroom. There were the benches and the blackboard; but there were no children, and there was no teacher. I went to house after house. They were all spotlessly clean; the doors were all open; but there was no human life there. I crossed a little valley and there, under the granite mountains, I found five graves. These were the last resting-places of the missionaries of Livingstonia. "The pestilence that walketh in darkness" had claimed its first sacrifices from our Free Church Mission. Now that station has had to be given up.

I stayed some days in the empty manse. I saw the poor natives walking about as sheep without a shepherd. I must confess it was with feelings of shame, and much doubt as to what was one's duty, that I sailed away from that plague-stricken bay on the shores of Lake Nyassa. If anyone feels it to be his duty to go there, he can walk into that empty manse, he can take up the work that has ceased in that empty schoolroom; he can go into that blacksmith's shop and teach the natives the handicraft. There is the village, and there is the open door for anyone. I doubt not the Free Church of Scotland would be rejoiced to hear of anyone who will volunteer to go and pick up the dropped threads of that work.

The missionaries went a couple of hundred miles further up to find another Livingstonia. They have succeeded in planting a station a little more healthy. The latest letters tell that a little school has been started, and a little church erected, where every Sunday 200 to 300 naked natives listen to the preaching of the Gospel in their own language. There, three or four men are at work. It is only a beginning. We must not think our missionaries have done much for that great region. As yet there are only these few men at one spot upon the whole of the western side of that enormous lake, 350 miles in length.

Before I stop I want to give a traveller's testimony to the spiritual work that is being done by these Missions. It is almost too soon to look for much result; I scarcely looked for any. But I will tell you what I found. After I went to the new Livingstonia station, whither the missionaries proceeded when they were driven from the first by the pestilence, I said to the missionary, Dr. Laws, I would like if he would give me one of his best natives. I was going for a long and lonely tour on the plateau, between Lakes Nyassa and Tanganyika, and I wanted a reliable man. There was no such person to be found outside of the Mission stations. Dr. Laws had some seven young natives who had been baptized, and he said, "You see, we are just struggling to get a foothold in this great country, and I can hardly spare one of my men. But I will give you the worst and one of the least of my youths, and you can see what missionary work in Africa has done." He gave me about the most commonplace-looking native I have ever seen. He could neither read nor write, nor speak a word of English. Dr. Laws said, "You can trust him." So he was put at the head of my little army, and away we started over the great Tanganyika plateau.

I remember the first night we pitched our tents, some dozen or fifteen miles from the shore of Lake Nyassa. The sun had gone down, and I had turned in for the night, when I was startled by hearing a peculiar sound at some little distance. It was lovely moonlight. As I drew the curtain of my tent and looked out, I saw a little group on bended knees, and in the centre of it was James, my young native convert, holding family worship. Every night on our march, no matter how far we had gone, no matter how tired we were, James gathered the little company who could understand his language, and poured out his heart in prayer to God. I have heard many prayers that have moved me, but I have never heard anything more touching than the prayers of James. He never closed without praying for the whole known world, as it was known to his simple heart. It consisted of five places. He asked God to bless Blantyre, Livingstonia, Bandawe, Tanganyika, and his native village. I have no time to tell you more about James, but I will say this of him, simply as a traveller—we know that travellers have said unkind and unjust things about missionaries—during all the time we wandered together through those forests, although he had control of everything that I had, although he could have taken many things, day by day, without my knowing it, I never knew him even to take a bead belonging to me. I never found him out in one single thing that I could have called a mistake, much less a sin.

All these things I have told you are simply beginnings. But we can go away from this meeting and this Conference believing that one day we shall hear of greater things; and as each Conference comes round we shall hear of still greater things.

A Mission Tour in Connemara.

SOME of your readers, I know, are interested in this wild district of Ireland, stained, alas! with so much blood during the past few years. It has been my privilege to take a Mission tour all through it, speaking at the Irish Church Mission stations in the following places: Oughterard, Ballinahinch, Roundstone, Moyrus, Errismore, Clifden, Ballinahill, Fellina, Cleggan, Renvyl, Aasleagh, Castlekirk, Spiddal, and Casleh-Bay. God was indeed with us, and we had quite a revival.

Not only Protestants but Roman Catholics came. I found the latter were easily reached through Mr. Sankey's hymns. At one of our meetings a Roman Catholic farmer sang "There were ninety and nine," all through, and at another wild district they came round to listen, while we sat in the open air and sang. They readily caught up the choruses, and between each verse a few pointed words were spoken, presenting a free salvation. I would ask the prayers of your readers for those who professed conversion. I hope to be able to go there again during my coming holiday.

W. SPENCER WALTON.

MILDMAY PARK CONFERENCE, 1884.

JUNE 25, 26, 27.

Subject: THE KNOWLEDGE OF GOD.

WEDNESDAY MORNING, JUNE 25.

SOME time before eleven o'clock, the hour for opening the Conference, the large hall was crowded with an interested and expectant congregation. Mr. S. A. BLACKWOOD, according to the custom of past years, presided at all the morning and evening assemblies. When the clock had struck the hour, he called for a season of silent prayer; then the company joined with heart and voice in the invocation—

"Jesus, stand among us,
In thy risen power."

Rev. DANIEL WILSON, the venerable Vicar of Islington, offered the opening prayer, as he has done on many like occasions.

Mr. BLACKWOOD: A friend gave me a text this morning, which we may well take as the key-note for our Conference: "I will be a wall of fire round about them, and the glory in the midst of them." We cannot do without the protecting wall. May each individual keep within it. "Keep yourselves in the love of God," which is the wall of fire, the tender, jealous, watchful, knowledge-passing love of God. If each heart here is determined to make Him and his glory its object, then we shall realise the second promise: "I will be the glory in the midst of them." May God Himself be the glory of this Conference, and the glory of every heart here.

CHAIRMAN'S OPENING ADDRESS.

After further singing, the Chairman read Exodus vi., beginning at verse 2. Commenting upon the passage, he said—

Seven "I wills,"—I will bring you out, I will rid you of bondage, I will redeem you, I will take you to me, I will be to you a God, I will bring you in, and I will give you the land. "But they hearkened not for anguish of spirit and for cruel bondage." We trust that that is not the attitude or the spirit of the Mildmay Conference this morning. As those who know the redeeming love and liberty of the power of Christ, what shall we say? We will hearken; we will hear what God the Lord will speak. If we cannot take in or comprehend all the fulness of blessing contained in these seven "I wills," we will take as much as our poor hearts can receive to-day, and ask Him to teach us more as we are able to bear it.

In reliance on our Father's faithfulness, in confidence in his illimitable resources, and in obedience to what we distinctly believe to be his will, we have again invited you to seek Him with us at the Mildmay Conference. We believe that our expectation in doing so, and yours in coming together, will not be disappointed. His riches are unsearchable. *That* bank can never break. *That* treasury can never be emptied. "The river of the water of life, which proceedeth out of the throne of God and of the Lamb," can never run dry. Though the Mildmay Conference were multiplied a million and a million times again, there would still be bread enough in our Father's house and to spare,

I think I may say to you as the first Gentile convert said to the Apostle Peter, "Thou hast well done that thou art come" (Acts x. 38). Then I think we may go on to say, in the next words that he uttered, and let us do it with a deep sense of the solemnity involved, "We are all here present before God to hear all things that are commanded thee of God." Let us unite in saying it. (The congregation here repeated the words, and the Chairman proceeded:) Without intruding upon the province of those who will immediately speak to us in their Master's name, and only saying a few words, let me remind you of the vastness of the subject we have before us these three days. It is so vast that it will take nothing short of eternity to comprehend it—TO KNOW GOD. Let us occupy ourselves not so much with the *knowledge* as with the *God*. It is not the process of knowing, but the Glorious One whom we seek to know, and Whom it is his gracious purpose that we should know. In one sense it is impossible to know God here fully. In that sense we may say that we are agnostics, for we cannot know Him fully. But, blessed be his name, He is able to reveal to us, as we are able to bear it, just those glorious features of his person and character that we, each one of us, stand in need of.

But where must we be to know Him? I remember many years ago a learned Jewish Rabbi, still in London, with whom I then had a good deal to do, telling me one morning, as he came to the class, that he had been present the night before at a very solemn scene: it was the death-bed of a very aged Israelite, a man of wealth, and a man with a large family of sons, all of them old men almost themselves, standing around his bed. The Rabbi said he could picture to himself the departing Jacob with his sons around him. He told these sons of a strange dream he had had the night before, which had filled him with anxiety and made him very sad. He dreamt that he was about to enter upon the unknown world, and that one of the heavenly ones came to him, holding out a garment, with which he must invest himself ere he could enter, but he tried in vain to put it on. He could not undo the fastenings with which it was fastened, and he saw that on each successive fastening there was an inscription. On the first was written, "Know God;" on the next was written, "Who can know God?" on the third was written, "None but God can know God." But he could not unfasten it. No, poor Hebrew, he had not the key of David. He did not know God in the face of Jesus Christ. His sons were unable to help him; and thus he passed away. The Rabbi said truly, for he was unable himself to unlock the fastening, "It was a sad scene." "None but God can know God." You must be in God before you can know Him. Therefore, He makes us partakers of the Divine nature; gives us his holy Spirit that we may know Him. Blessed position, glorious science in which to advance! How He teaches us if we are willing to learn and obediently to follow his precepts. How wondrous are the classes through which He leads us—sometimes the sunshine of prosperity, and at others the darkness of disappointment and suffering; but each and all with that one great object so near his gracious heart—that his children should know Him.

The Bible may be taken as the epitome of our subject. In the Book of Ezekiel, the very key-note to it, seventy-one times repeated, is, "That ye may know that I am the Lord." It is not the expositions of our brethren, however fertile, however suggestive, however scriptural, that can lead one soul here into the knowledge of God. We may know the theory; it is the practice that enables us to know the Lord. Therefore, while we are listening to what our friends may bring forth out of the treasury of God's Word, God grant that we may have a deep yearning desire to turn all into practice, and then, by obedience to our Father's will and realising fellowship with Him, know Him in spirit and in truth. Then, and then only, will the Mildmay Conference of 1884 be a truly blessed one to us. I tremble to think, lest any should have come merely because it has been their habit to come, merely because they have been asked to come, merely because it is one of the religious gatherings of the year from which they do not like to be absent. *Oh! friends, have you come to seek God?* Have I? If we have not come with meekness to receive the engrafted word which is able to save our souls, then I believe the Mildmay Conference, with all its wondrous privileges and its blessed means of grace, will be amongst those witnesses that shall rise up against us and condemn us out of our own mouth. God forbid that we should be here merely in the spirit of religious excitement, or interest in the external things of religion, even though it be the letter of the Word. God give us all the spirit of grace and of supplication, of liberty and of love, and then we shall indeed learn to know Him, whom to know is life eternal.

Rev. C. A. FOX offered a remarkably searching and soul-uplifting prayer.

What it is to know God.

BY REV. H. W. WEBB-PEPLOE.

If a sense of awe, in any degree proportionate to the vastness of the subject we have to dwell upon during these days of Conference, is now upon all that are gathered in God's sight, it must be an exceeding blessed condition of soul. We have never entered upon so vast a subject here before. We have never sought to touch upon one so great, so solemn, or so all-influential as that which we have now before us—"to know Thee, the only true God, and Jesus Christ whom Thou hast sent." "I know more of Jesus Christ than of any human being on earth," said an aged Christian when asked for the reason of the hope that was in him. And we have in that one sentence the expression of a true theology, the expression of a faith upon which a man can live and die; and it surely would be a very beautiful thing for us to-day to be able to say that we know more of God's blessed Son than we know of the human being that is nearest and dearest to us upon earth. "No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father; He hath declared Him," we are told; it is in order that "the light of the knowledge of the glory of God in the face of Jesus Christ" might be known by us, and might be passed on by us, that God has granted unto us the blessed Gospel.

When we turn to those words of our Lord Jesus Christ to his disciples, when they were inquiring for the fulness of the way of blessing, and attainment to eternal life and glory, we observe that He says to them in John xiv. 7, "If ye had known Me ye should have known my Father also, and from henceforth ye know

Him and have seen Him." Then in verse 17 of the same chapter we read, concerning the Holy Spirit, "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you, and shall be in you." Thus we have a manifestation, or knowledge of the three Persons in the Trinity.

God is one; but God is the Father, the Son, and the Holy Ghost; and while by experimental knowledge we may know the Holy Ghost because He dwelleth in us, and is evermore to be a part of our very being and life, the knowledge of the Lord Jesus Christ becomes manifested to us, is ever traced out for us, by God the Holy Ghost, ever revealed to us more and more by that all-instructing and all-guiding Spirit; and the knowledge of the Father can only be had by the declaration of the Son in the power of the Holy Ghost. Now while we are still in the mortal flesh, there are limitations which God has established to every possible enjoyment of knowledge. While we seek to know as we are known, and cannot forget that by the promise of God "*then* shall we know, if we follow on to know the Lord"—we must not forget also that we are limited in our expectations of enjoyment here. We are looking on to that day when we shall see Him and be like Him, and when we shall know, even as we are known, in all perfection. Our aspirations, therefore, so far as may be given to men upon earth, must be to have the experimental knowledge of God; that is, by the Holy Ghost, in the face of Jesus Christ, to be able to understand that God is revealing Himself as the Father, and never to forget that no religion is in consonance with God's Holy Word that contents itself with a Holy Ghost manifestation; and more especially I might say to many Christians of to-day, that no religion is in consonance with God's Holy Word that satisfies itself with the knowledge of Jesus. It is blessed to think of the Holy Ghost's power, and there are many who can testify to a Holy Ghost manifestation of the very life that they believe to be in accordance with God's Word. There are many more, perhaps, who in these days will speak about their delightsome knowledge of the Lord Jesus as a personal Saviour through the precious blood; as a mighty Keeper through the power of the Spirit. But if they be asked what they know of God, if they have ever aspired to God, to whom Jesus Christ proposes to bring us, there they become, alas! dumb saints. They cannot speak of the knowledge of God.

It is, as I understand the thesis committed to us this day, that we should rise by the grace of God, so far as the Spirit will enable us, to the noblest and highest aspirations that God has entitled man to yield himself to—that we may know God, the great God. We are not even to be contented with Jesus the blessed Saviour, and certainly not to be contented with Him who commences the work of God in our souls and carries it on until we reach the final perfection—that mighty Spirit of power, of love, and of a sound mind. We are to rise in the Spirit by Jesus unto God the Father Himself in heaven, and to this I pray you may now aspire.

Now, in entering upon the subject committed to us this day, I observe that the syllabus does not at the outset declare to us what is intended by this knowledge of God. As the one commissioned, I trust, by the Lord, and certainly commissioned by man, to stand before you and open the subject, I feel at liberty to dwell, in somewhat general terms, upon the nature of this wonderful knowledge to which we are called to aspire evermore. Unquestionably, no subject pervades the Holy Word so constantly, so mightily, as this knowledge of God. At the outset of man's history we read of the tree of Knowledge which God planted in the garden of Eden. That, I suppose, was intended not only to be a test of man's obedience to the will of his God as a creature, but also it was purposed, I suppose, by God that that tree should be the final reward of his obedience. Had he submitted to the test which God imposed upon his childlike obedience, he would doubtless have been permitted to enter into the full enjoyment of that wonderful knowledge of "good," from which God had kept him back for a time, to see if the creature were qualified for the enjoyment. And there are preliminary stages with ourselves as well as with Adam, before we can enter into this wonderful knowledge of God, which God alone can communicate.

This knowledge is not in any sense like the mental attainment to which we aspire on earth. The two aspirations are totally distinct; and we must emphasise this, however much it may seem like a platitude to assert it; because there is no one subject on which there is such a danger of error, in our day, as this particular subject of the knowledge of God. Turn where we will, in whatever society we may be, we find that the knowledge of the Divine, if there be a Divine, is the aspiration of almost every intelligent person. There are two divergent and very peculiar errors, which, I fear, are exceedingly prevalent, and to which each and all are liable. For this reason I am specially thankful that this subject has been brought before us for consideration. There is first that aspiration or attempt by bold speculative study to attain to a mental knowledge of God, and by mere sense, by the effort of the brain, to find out that which has hitherto been unknown. There never was a day when knowledge was so worshipped, when men aspired more earnestly than now to enter into the reasons—the deep, real meaning of everything brought before them. While with all gratitude and thankfulness to God we acknowledge that there is a wonderful devotion on the part of men, who either philosophically or scientifically are seeking to attain to the real definite understanding of every problem that is in the world, what I ask you this morning to realise is that that knowledge is not the knowledge which alone can make us wise unto salvation. It is altogether a contradiction of the truth to speak of this, whether it be speculative or scientific, as the knowledge which God would desire his creatures to attain to. It may collaterally help the soul. Everything that God gives us to study is unquestionably intended for our edification. But this great study that men are making now, first of the science of God, and then seeking to attain to the knowledge of God if He exist, is altogether beside the question for those gathered in God's sight here to-day.

But there is another error, and one perhaps more dangerous to ourselves; an error into which so many are falling, by reason of the great and frequent gatherings of those who are desiring spiritually to know more of the Lord. We rejoice in these gatherings, but there is a constant danger of seeking an emotional enjoyment, a subjective knowledge of the delights of consecration, a feeling of God, as it were, in the soul, and of placing this experimental enjoyment before themselves as a high aspiration for the Christian. Multitudes in the present day are yielding all their being to these emotional delights, craving for them more and more, and alas! attempting to satisfy themselves with that which is but one of the sweet fruits which God gives in connection with that knowledge. This is not to know God. However earnestly a man may feel the presence and enjoyment of God, this is but one of the collateral branches of the great subject that is now before us. Neither with the brain nor with the feelings can any man know God, as God would have us know Him.

The point we are to attain to is a knowledge altogether distinct from this. A subject that God has deigned to trace from Genesis to Revelation must be one of infinite and vital importance. None but those who have taken the subject in hand can be aware how constantly through all parts of God's Word we find that the one and only thing that God requires is that we should know Him in the deep sense of the word. We cannot fail to discover in the best of God's saints how utterly futile were the attempts to come at anything like the real knowledge of God until we come to the Gospel Revelation. Look at Zophar's words to the Patriarch Job in the 11th chapter of his book: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" And yet the Lord Jesus Christ declares that to know God, and his Son, is life eternal.

There was a remarkable statement made by one of those who, in the days preceding our Lord, were more or less inspired, but not like the scriptural writers—I allude to the writers of the Apocrypha. In the Wisdom of Solomon (xv. 3) we are told that "to know Thee is perfect righteousness; yea! to know Thy power is the root of immortality." What a glorious sentence from one who cannot claim the direct inspiration of God! I believe that, subject to God's teaching, such a word as that may be most helpful to many of us when we aspire to understand this glorious knowledge.

Now, so vastly important is the matter that we find in one Epistle alone (1 Cor.) that there is brought before us 25 times the knowledge of observation; 27 times the knowledge of reflection, and four times the knowledge of deep experimental enjoyment, which are of course represented by different words in the Greek. So that 56 times we have this wonderful subject of knowledge brought before us by one Apostle in one Epistle. To take another example, in the first Epistle of John, with its five little chapters, you have no fewer than 25 times the knowledge of observation, 15 times the knowledge of reflection—40 times in that one short Epistle. Who can attempt, then, in a few minutes, to do justice to this subject?

If we ask, But what is meant by the knowledge of God? we may reply that it is a knowledge which implies unity of nature, community of goods, similarity of taste, and constant yearning after the same ends. Have we fully entered into this?—that to have anything whatsoever of this knowledge of God, there must be an actual unity of nature, because "if a man be not born of the Spirit (as our Lord says) he cannot see the kingdom of God." How many there are who deceive themselves with the idea that this knowledge is attained by constant study, whereas we are to receive this knowledge by God's gift. "The gift of God is eternal life." The Spirit it is that quickeneth into life. Let the Holy Spirit enter into the soul, and the man becomes in a position to commence the study of this God, the knowledge of whom is, through all eternity, to be the one aspiration of his soul. But never, till we have been made partakers of the Divine nature, can we even hope to commence this glorious study, or to have the very rudimentary elements of this knowledge of God. If there is one therefore, in this assembly conscious in his own soul that he has not been made a partaker of the very life of God, let that man know that he knows nothing yet as he ought to know. "For," says St. Paul, "what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God," &c. (1 Cor. ii. 11—14).

We must be made partakers of the Divine nature, being begotten of God (1 John v. 18), and we must have a deep sense of reality of this glorious union with God in Christ. This is no presumption. It is the condescension of God that brings us into our proper place when we realise that God has given to us an enjoyment of the very life of God, a suitable link to eternity itself that cannot break, but that will only bind us closer and closer to Him who is the infinitely and absolutely Unknowable. Nor are we only to realise the unity of nature, but there must also be the knowledge of the community of goods (1 Cor. iii. 21—23). We have seen that it is impossible for any man to know who is not placed in sympathy with the one whom he seeks to know. This truth has been traced by theologians in language hardly becoming to a gathering like this, but one yearns to give some expression to that which one believes to be the great manifestation of this truth of God, and all can apprehend the thought that for a man to know the Divine he must *have* the Divine: for a man to know another he must be so united to the other as to have a sense of perfect community of interest, &c., in all that belongs to that other whom he would know. There must be sympathy, and there must be realisation of oneness in taste, habit, desire, property (Rev. xxi. 7), and prospect. If a man has not entered into the realisation of the gifts of God (1 Cor. ii. 12), it is vain for him to speak of himself as knowing God. But let there be this realisation, this giving out of one's trust to God's work of love, and the begin-

ing of this enjoyment of all things in Christ; hen we are placed in a position wherein we may ommence the further study of our God.

I might now proceed (according to our syllaus) to show that God has granted to us this in he person of our Lord Jesus Christ, by the comunicating power of the Holy Ghost; but upon hose two points I do not propose to enter at ngth (as other brethren will speak to them), it rather to indicate the conditions on which one this knowledge can be obtained, and the ature of the knowledge we may hope to gain hen the conditions are fulfilled. The condions of this knowledge I have dared to define unity of nature, community of goods, simirity of taste, and constancy of aspiration wards the same end. And you will readily e how that unless we are one with God in the gher sphere of the spirit-life it is wholly mpossible for us to commence the study of God! od is a Spirit. How can we know God until e are partakers of the Divine Spirit? Again, od is in heaven; and how many there are who, hile they profess the faith of a Christian, have ver believed in the doctrinal statement of the postle Paul to the Ephesians, that we have been aced far above all principalities and powers in e heavenly places, in Christ Jesus, and that od hath blessed us with all spiritual blessings the heavenlies in Christ Jesus. Surely the one ck of the Church of to-day is simple belief in od's Holy Word, as God Himself has put it efore us.

Ten years ago, when I had first the privilege speaking here (I believe) I was staying at the ouse of your late superintendent Captain Morean. He asked me to go and visit a dying girl in our hospital. When I asked him if I could help r, he said: "No; she will help you." To make e story short, I inquired of him in what way e would really help me. He had seen her, as thought, for the last time, and in her dying ords she said: "I love to be alone in this room w; for I have Him now all to myself, and He so real to me; is He not to you?" I never rgot those words, I trust I never may. We ust be really with a REAL God to know God. e must be in heaven with Christ, really sitting here Christ is in the heavenlies, in order that e may begin to have any knowledge of God. rther, there must be the similarity of taste hich God the Holy Ghost implants; and how plants? When a man has entered by faith to the death and resurrection of Christ, and elds himself to God as one who is alive from e dead, then he begins to have this knowdge of God, because the Holy Ghost implants e Divine instincts, the Divine tastes, the ivine habits.

We will do well to study John's Epistle, with l he tells us about this wondrous knowledge of od. We find it summed up in that one exession: "Beloved, let us love one another, for ve is of God. He that loveth dwelleth in God, d God in Him. We know that we have passed om death unto life, because we love the brethn." Now God is Love, and it is the similarity character with God that alone can make us ter upon the real enjoyment of this wonderful bject.

But love (as God revealed it in Christ) is self-crifice. We must be prepared, therefore, for lf-sacrifice, and if there are here any who have me to obtain mere emotional enjoyment at the ildmay Conference, to engage in the mere buzz holy talk with Christians with whom they ppen to sympathise in feeling, that is t the way to enter upon the solemn subject mmitted to us these three days. The knowdge of God is through self-sacrifice, as Christ vealed God. As God is love, as God is a fire, God is a Spirit, He came to pour out Himself love, that He might consume the wickedness the world through the holy fire, and then at He might make us realise that the Spirit-e is love, and that men must love as God ves in order to realise it aright, and then comunicate it to the world. That is the privilege which God is calling us.

Now turn to another branch of the subject. ive we ever thought over those "knows" of mans vi.? I take this passage as a mere ection; you will study others at your leisure. e Romans vi. 3, 6, 9, 10, and vii. 1, &c.

The knowledge of God is only for those who have by faith a true conformity to the death of Christ, and have entered into union with Him in his Resurrection-life. By the Spirit we are united with the Divine in heaven, and thus we pass into the realisation of God, then we begin to live the Resurrection-life, and then we begin to know God, and "this is life eternal."

I close by asking whether we have indeed fulfilled these conditions on which alone we can enter upon the knowledge of God. I leave the after developments to those who will follow, but, as the one who opens the subject, I want to place you in the position in which it alone becomes possible for you to enjoy this blessing. I will ask you to test yourselves, and to say whether you know that you have passed from death unto life. All can answer to God's inquiries, I suppose, without *doubt*? Look at Gal. iv. 9: "After ye have known God, or rather, are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"

The knowledge of God is not religiousness; it is not the binding of ourselves by legality; it is not the attempt to set up ceremonial; it is not the attempt to exalt the Church of God above God Himself, but it is to be "free from the law, oh! blessed condition," and to enter into Christ and live in the liberty of God's dear children, with the Spirit of God shed abroad in our hearts. Again, look at 1 John ii. 3, 4: "And hereby we do know that we know Him, if we keep his commandments. He that saith, I know Him, and keepeth not his commandments, is a liar." Surely this is a solemn word, that unless we give ourselves to the obedience of God's holy will, unless we keep that command of God that we are to believe in his Son and love one another (1 John iii. 23), we have not even entered upon the sphere in which alone the knowledge of God can be obtained.

Can we subject ourselves to these tests and answer to them that we have passed from the beggarly elements of the world, and are at liberty; that we are by God's grace keeping his holy commandments; that we have love to the brethren; that the Spirit of God is seen in our lives? Then our religion stands upon an immutable, unchangeable revelation, upon the rock that nothing can touch. Let devils and worlds combine, they cannot hurt our souls. This is to start in the knowledge of God, to go on, and on, and on, so that while it shall be true, to the very utmost of our capacity, that we know Him even now, there shall be the perpetual increase of knowledge. "Growing in grace and in the knowledge of our Lord and Saviour Jesus Christ" upon earth, we shall go on as long as God Himself shall last, increasing in the knowledge of Him who is infinite; never having done because the finite can never actually grasp the infinite. So God calls us this morning to consider whether we are born of God, whether we are in the Holy Spirit and the Holy Spirit in us, whether we are one with God and God with us, and whether we have therefore started upon the glorious journey of attaining to the knowledge of the infinite. If we have, then we may pray that this wonderful privilege of the Conference at Mildmay, for three days' continued study of one subject, would lead to a life the like of which has not been seen since the days when the power of the Holy Ghost first seized upon the churches; a life in which 3500 saints of God at least would go out into the world with this blessed conviction—I pray God that it may seize upon each one here—"God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

At last we shall be able to say, and say boldly in the world, "I know whom I have believed; I am not ashamed." Brethren, in God's name, be not ashamed of the Lord who has bought you, of the Christ who has redeemed you, of the Spirit who has taken you to love Him during this life. When men wish to know what our religion is, there is one thing they ought to be compelled to say of every man of us—"God is with Him of a truth." That will only be when, born of the Spirit, elevated to Heaven, sanctified in God's presence, we are enabled to yield up spirit, soul, and body unto God, as those who are alive from the dead through Jesus Christ our Lord.

Mr. Denham Smith offered prayer, and "special requests" were read out by Mr. Mathieson. Rev. B. D. Hankin also offered prayer.

How to Attain the Knowledge of God.

BY REV. DR. MONRO GIBSON.

It is, of course, understood and admitted, as our leader has already said, and properly said, in the opening of this subject, that there can be no absolute knowledge of God. So far, our agnostic friends are right; but though this is true, it is not new. In one of the oldest books of the Bible, we have it quite fairly expressed in a passage already quoted—"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" But is not the same thing true on a small scale in regard to our fellow-men, as was beautifully suggested in the opening of Mr. Webb-Peploe's address? This is true, even though your friend may be below you in spiritual attainments, and it is still more so if he be above you. Our knowledge of one another is in every case limited by two things—capability of expression on the one hand, power of comprehension on the other. There may be much in the soul of my friend that is never expressed—in look or in attitude, or in word or in deed. There may be much in him that cannot be expressed; there may be much that he would not express, though he could, or could not though he would. On the other hand, there may be very much of what is expressed that I cannot understand or catch.

To illustrate this further, for it seems to me of great importance in reference to the subject of the knowledge of God, let us consider what means we have of gaining some knowledge of such a one as Michael Angelo. There are fragments of revelation of the spirit of Michael Angelo scattered far and wide in our art galleries and elsewhere in casts and copies, so that almost everybody has an opportunity of knowing something about him. Then there are poems of his which give a further revelation of the man to those who have on opportunity of reading them. These are all expressions of his spirit, utterances of the man, and we might, without abuse of language, put them all together, and call them the word of Michael Angelo. But it is quite evident that the extent of my knowledge of him will depend not only on my opportunities of seeing these works of his, and studying them, but also, and even more, upon the degree with which my spirit is kindred with his; the degree in which I can understand that which is expressed in his works.

Then suppose that from the study of his works we have learned something of the reality which lurks behind the great name of Michael Angelo, and we wish to know still more about him, what do we do? We take up his life and read it. How much more knowledge have we of the great artist now? This, again, will depend first upon what his biographer has been able to catch and set down of that which he has uttered or expressed; and, secondly, what I am able to take in of that which is set down. Or, again, if I look at his portrait the additional knowledge that I have from looking on his portrait will depend in the first place upon what the painter has been able to set down on the canvas, and, secondly, what I am able to see of that which is set down. Still further, the case would not be altered in principle, even if we could have lived in his time, and lived with him, so as to see him every day, and be in his company almost constantly. We should in that case have a far better opportunity of knowing him, but even then our knowledge of him would be subject to the same twofold limitation; first it would depend upon how much of the spirit within him ever uttered itself in his face, or gesture, or word, or deed, and second upon our ability to comprehend and catch that which was thus uttered.

The point of view we have now reached is a favourable one for seeing of what immeasurable importance this second condition is; for is it not

manifest that it would be quite possible for the artist's *valet de chambre*, for his own personal attendant, to know less of him, less of the true Michael Angelo, than a man of kindred soul, who had never seen, and had not even read his life, and had paid just one visit to the Sistine Chapel?

From all this, is it not abundantly evident that our knowledge of our fellow-men, even under the most favourable circumstances, must be partial and inadequate? Why, then, should we expect to have full and adequate knowledge of God? But, then, even the imperfect knowledge we can have of each other is sufficient for the purposes of life; why, then, may not our knowledge of God, however imperfect and inadequate in an absolute sense, not only be really knowledge so far as it goes, but be amply sufficient for all purposes of life? It all depends upon the question whether God has expressed himself at all, and whether our spirits are kindred enough with his Spirit to appreciate that which He has expressed.

Thus our subject opens up two great questions. First. Has God revealed Himself? Second. Can we enter into the revelation so as to make out what is revealed of Him? The Scriptural answer to the first question is the Word. The Scriptural answer to the second question is the Spirit. The Word is the whole utterance of God in Nature, in Providence, in Grace. God has spoken "at sundry times and in divers manners." "In the beginning was the Word." God uttered Himself in creation, just as the artist utters himself in his works. He has uttered Himself in the whole history of the world. Then He has spoken to the fathers by the prophets. All these are parts of the revelation, the "divers operations," as we have it in the Hebrews.

These are all different utterances of the Word, but they are scattered and fragmentary, like the scattered works of a great artist; and the question still comes, Is it not possible to get nearer to Himself? Has no one ever looked upon a face that had all the light of the Lord upon it? Is there no personal revelation? Has no one ever listened to a voice, the tones of which have thrilled with the very love of God Himself? Is there no way of passing from the outer circle of his works, which are but the hem of his garment, to his very seat, to his very life and soul and heart? Yes, there is! "The Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." There is the central point of the revelation of God. "He that hath seen Me hath seen the Father." The rest are the scattered rays of the Divine glory. Here is the central Sun; here in the face of Jesus is the knowledge of the glory of God.

So much for the Word—the utterances, the expressions of God. But that is not enough. There must also be a soul to comprehend it. We have seen that it is quite possible for a man not only to look at Michael Angelo's works, but even to live in his house and see him every day, and yet know nothing but the mere shell of him; have no such knowledge of him as to be any the better for even having looked at him. What is wanted in such a case is the spirit of the artist, not in all its vastness necessarily—for who, then, could hope for such an advantage—but a share of it, as much of it as the smaller capacity will admit of—enough, at all events, to ensure sympathy, appreciation, delight in the artist, and in his works.

So, too, it is necessary not only that God should utter Himself before us, but that he should give us of his Spirit, that we may understand what He has spoken. We cannot have the Spirit without measure as had Christ, but, up to the measure of our capacity, we may be filled with the Spirit. And however small, comparatively, our capacity may be, it will be enough to ensure sympathy, appreciation, delight in Christ, and all that is his. And so the promise shall be fulfilled, "He shall take of mine, and shall show it unto you." Thus it is that the two natural difficulties which stand in the way of knowing God are met in God's revelation of Himself, first in his Son, who is appropriately spoken of as the Word, and second by the Holy Spirit. The one is the needed revelation without; the other the needed revelation within. The two are present in one view in that magnificent utterance of the Gospel, "God who commanded a light to shine out of darkness hath shined into our hearts," &c. The two together give us every facility for knowing our Father in heaven which it is possible to have. Even at the best our knowledge will still remain partial and inadequate. It will be far from absolute knowledge.

It will be wholly relative. It will be trustworthy as the light, which, of all material things without, comes nearest to the expression of the Divine nature; and it will be blessed, blessed as love, which of all that is within us is the most akin to God. The light of the glory of God in the face of Christ without. The love of God shed abroad by the Holy Ghost in our hearts within. These are what are needed to give us that knowledge, which, however partial it may be at the best, is yet life eternal, and these—the light without and the love within—these are all that are needed; for God is Light and God is Love.

It remains to be noticed that the meeting point of all is Christ. It is my duty to turn attention as much as possible to the revelation in the Son; later on attention will be directed to the revelation by the Holy Ghost, so that now I call attention to this—that the meeting point of all is in Christ. We have seen already that in the Incarnate Word the scattered rays of the glory of God, which had been revealed in a fragmentary way before, were gathered together, concentrated in the Son of man, in his face; and just as in your intercourse with your friend you keep looking into his face, and yet you do not quite lose sight of his form or even, it may be, of his garment's hem, so, in order to acquaintance with God, we should keep looking at Jesus, who is his face, while we do not quite lose sight of anything that helps us to set Him more fully before us.

But, besides this, the other need of which we have spoken is met in Christ. Not only does He reveal God to us, but it is He who gives us of his Spirit that we may understand the revelation. He promises to give the Spirit to all who come to Him, so that it is not merely the half but the whole of what is needed for the knowledge of God that is provided in Christ. We are complete in Him, and hence He said, "All things are delivered unto Me of the Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal Him." "Come unto Me." Long after, the beloved disciple, having found it all true, expresses it thus, "The Son of God is come"—there is revelation without, and He passes on to the revelation within—"and has given us all understanding that we may know Him that is true."

From all this it follows that those who would know God must seek Him in Christ. "I am the Way." "No man cometh unto the Father but by Me." Need we wonder, then, that those who turn away from Christ never can find God? Need we wonder that so many even of our most learned and patient searchers after truth never attain to the knowledge of God? It is not that they are dishonest. It is that they will not look in the right direction. Why will they not learn that it is not by searching that even the most learned can find out God? It is not by the use of those faculties which are the glory of the learned and the great. It is not by any process of induction or triumph of logic. No; but it is simply by the lifting up of our souls to our living Father—the eye, the ear, the heart of faith, all open to hear his voice and welcome his love. Oh! that our learned people would only give up dealing with propositions and abstract principles, and seek the Lord. If anyone is minded to wrestle with questions he can find a million to do it with. But, alas! such wrestling will lead to nothing, and there will be no Peniel to keep it in memory. If, instead of wrestling with questions and problems, they would, like poor, weak Jacob, wrestle with God, then the day would dawn upon them, their darkness would be dispelled, light would stream upon them, and then would they understand how it is that men in all ages who have walked with God, have learned to know in whom they have believed, however little they m have been able to expound fully or justi wholly what they believe.

"When Thou saidst, Seek ye my face, my *hea* said unto thee, Thy face, O Lord, will I seek It is all there in that simple passage. T philosophy of it, the simplicity of it, are all ther It is not the absolute science of deity we are seek; it is his face. It is not elaborate searc ing; it is simply seeking. A wise man m search, and discover nothing, but even the chi that seeks will surely find Him, because it is matter, not of the intellect, but of the heart. we would only all put heart and will into it, th even those of us that may not have very lar heads could know the Lord.

Perhaps a difficulty may occur to someone he who remembers that it is an Old Testament pa sage we are quoting, and that at that time G had not been revealed in Christ. Had He no Let us not forget that "In the beginning was t Word," that it was the Son of God all throu who revealed the Father. "No man hath se God at any time; the only begotten Son who in the bosom of the Father, He hath declare Him." The Incarnation is a great help realise the personality of God; but it must nev be forgotten that personality does not consist body but in spirit. Even in the days of o Redeemer's flesh a spiritual manifestation w necessary to know Him. Do not you rememb when Peter gave the right answer to the que tion, "Whom do ye say that I am?" o Saviour said, "Blessed art thou, Simon Barjon flesh and blood hath not revealed it unto thee So in the same way a spiritual manifestati was possible before the Incarnation, just as is still our privilege after it. You rememb how the question was put and answered wh Christ was still on earth, "Lord, how is it th thou wilt show thyself unto us, and not unto t world?" Jesus answered and said, "If a m love Me he will keep my word, and my Fath will love him, and We will come and make o abode with him."

The essential point is: we must seek person acquaintance with God and seek his face. The should be an outgoing of our souls to o Father in heaven as He is manifested unto u Even in the Old Testament time it was alwa in this way that God became known. Hence t prominence given to the conception, to the Nar of God. What was the Name of God? It i cluded all of God that had been exposed to vie It was all his face that they had seen could then see. We can see more of it no We have "the light of the knowledge of t glory of God in the face of Jesus Christ," w is the image of the invisible God, the expre image of his person. Our attitude must be t same. There must be the lifting up of t heart, the outgoing of the soul, the spiritu act of which this is the simplest expressio "When thou saidst, Seek ye my face, m heart said, Lord, thy face will I seek."

The knowledge of God, as we have see begins by looking unto Jesus. It grows b abiding in his presence and keeping up con munion with Him. As soon as we come to Hi we receive something of his Spirit, and are ab to understand a little. As we stay with Hi and walk with Him we receive more and mo of his Spirit, and are able to understand mo and more; for the two processes go on hand hand. The more we see of the divine in Hi the more we receive of the divine in ourselves and, conversely, the more we receive of the divi in ourselves the more we see of the divine Him. By equal steps, step by step, no one ca tell which is the first.

Blessed knowledge of God revealed in h Son our Saviour. He commanded the ligh to shine in our hearts to give us the light the knowledge of the glory of God in the face Jesus! Oh! Thou who art love, dwell in ou hearts and teach us to know what love is, enter into the mystery of his cross and passio and so begin to "comprehend with all sain what is the length and breadth and depth an height, and to know the love of Christ whic passeth knowledge, that we may be filled wit all the fulness of God." Then, and not till the shall we fully understand the depth of meanin of those blessed words of our Lord to his Fath

heaven, "This is life eternal, that they
y know Thee, the only true God, and Jesus
rist whom Thou hast sent."

WEDNESDAY EVENING.

The meeting was opened with the singing of
e 22nd Hymn, after which Rev. A. M. W.
ristopher, of Oxford, offered prayer. A por-
n of 1 Cor. ii. was read by Mr. Blackwood,
lowed by singing and prayer.

Christ the Revelation of God.

BY MR. W. P. LOCKHART.

The subject to be considered by this Conference
so vast that I am thankful those who invited
to speak ask me specially to confine myself to
e part of the subject. The portion of the
bject on the programme to which I invite your
ention is more especially *the knowledge of God
revealed in his Son*. There is one passage of
ipture to which I would invite your attention
the outset. "God, who at sundry times
l in divers manners spake in time past unto
e fathers by the prophets, hath in these last
ys spoken unto us by his Son, whom he hath
pointed heir of all things, by whom also he
de the worlds; who being the brightness of
glory, and the express image of his person,
l upholding all things by the word of his
wer, when he had by himself purged our sins,
down on the right hand of the Majesty on
h:" (Heb. i 1—3). The Epistle of which
se words form the opening sentence, is em-
atically an epistle of contrast. To a large
ent the argument of the epistle is a contrast
wn between the typical or Levitical economy
l the anti-typical or Christian economy in
ich we now live. There is also a contrast
wn at the beginning of the epistle between
position and the testimony of angels and
position and testimony of the Lord Jesus.
the words I have just now read, a very strik-
contrast is drawn between the revelation
t God has given of Himself through the
phets, and the revelation He has given of
mself in his Son.

I take it that there is more in these words
n the mere statement that the revelation of
d in his Son is subsequent to, and corro-
ative of, the revelation given by the prophets.
ere seems to me not only to be a difference in
ree, but almost what one might term a
ference in kind between the two. God forbid
t we should speak in disparagement of the
phets! They were holy men of God and they
ke as they were moved by the Holy Ghost;
they were only media of communication. So
are told that they were found "searching
at, or what manner of time, the Spirit of
rist which was in them did signify, when it
tified beforehand the sufferings of Christ, and
glory that should follow." We are told
ewise that unto them it was revealed "that
unto themselves, but unto us they did
inister the things, which are now reported
o you by them that have preached the Gospel
o you with the Holy Ghost sent down from
ven."

Thus far the prophets. But notice the won-
ful fulness and richness of the terms that are
e employed to set forth the Lord Jesus. He
he appointed Heir of all things, and by Him
l made the worlds. The first moment of time
the last moment of time are united in the
son of the Lord Jesus. It was He who
ned time by his creative work, and it is He
o will close time when He assumes that in-
tance which is his right. He is stated to be
brightness, or the effulgence, or the shining
h of the radiance of God's glory, and "the
ress image of his person"—words which have
n rendered to mean an exact representation of
very being. I know no terms that could
e fully set forth the manifestation of God.

Further, we are told that He "upholds all things by the word of his power." The destinies of the universe are in his hand, and the thread of life of every man and woman in this hall is held by the word of his power. Further, that "He *by Himself* purged our sins." He loved the Church, and gave Himself for it. He has put away sin by the sacrifice of Himself. Having thus done, He sat down at the right hand of the Majesty on high, and He is there to-night; "from henceforth expecting, till his enemies be made his footstool." We read also, in John i. 18: "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father—he hath declared Him." He not merely *speaks* of Him, not merely bears witness of Him; more than that, He is Himself the exponent of the Father; He is Himself God manifest. Therefore, in his own person, and mission, and work, He is the One who reveals and brings to us the knowledge of God.

Although illustrations are but poor things at the best, I cannot help remembering that in Bruce's work of his travels in Abyssinia he relates that at a certain eastern court the king himself is never seen. When the decrees have to be promulgated, he sits on a throne behind a lattice window, which is heavily curtained, and on the steps of the throne there stands one of high rank, who is called the "voice," or the "word," through whom the king speaks, and he makes the proclamation. A poor illustration at the best, as I have said, but one which in some measure may help us to understand how the Lord Jesus is truly God manifest in the flesh, and is Himself the exposition or the exponent of God.

From all this I gather that the incarnation is the central point of God's revelation of Himself. While we are thankful for all the testimony borne, thankful for all the blessed announcements made, still the central point of God's revelation of Himself is the incarnation of the Deity in the person of Jesus Christ our Lord. And the central point in the incarnation is what? The Cross. It seems to me that on that cross, therefore, more than anywhere else, we have the knowledge of God revealed in and through Christ Jesus. And what do we find in the cross? Not only an exposition of the love of God, not only a setting forth of the forbearance and the tender mercy and the longsuffering of God—a manifestation also of the righteousness of God, of the justice of God, in that He showed Himself there to be just as well as the Justifier of Him who believeth in Jesus. At the Cross we see not one side of the character of God only but we see the whole of the character of God; or what may be termed his holiness displayed in its fulness. God was there manifesting his love towards those for whom He had a purpose of mercy from eternity; but God was upholding the dignity of his own character, as the moral Ruler of the universe. Therefore Christ must suffer.

We are in danger of running into one or other extreme concerning the character of our God. Like the pendulum swinging, it is almost always at one end or at the other. I suppose that in the Puritan times people took rather a severe view of God's character, thinking more exclusively of his righteousness and of his justice than of his tenderness and of his love. Is it not possible that in the present day there is a tendency to think of Him almost exclusively as very forbearing, very longsuffering, very gentle, very compassionate? May we not be in danger of losing sight of some aspects of the character of God which go to make up the completeness of that character as revealed in the Cross of the Lord Jesus Christ? I think I might venture to go further than this, and say there are some people who are, perhaps, a little apt to worship a god of their own fancy. Not actually with a pair of scissors, but just as truly as if they did it thus—they cut out certain portions of the Scripture and never read them. They read almost entirely certain lines revealed in God's Word; they make up a God of their own imagination, and they seek to know Him. What is the remedy for this? Is not the remedy the reading of the whole Scripture, the entire testimony borne by God to Himself in his Word? Shall we not find there that from age to age in dealing sometimes with nations, sometimes with individuals, and ultimately at the cross of our Lord Jesus Christ, He showed Himself a God of Righteousness, a God of Justice, a God who loved the sinner with a tenderness, and a compassion, and a fulness of love which utterly transcends human thought? Yet is He most jealous of his own honour as the Moral Ruler of the Universe, and therefore punishing sin with a severity that cannot possibly exceed human imagination. In other words, we must, according to the words of the Apostle Paul in Rom. xi., "Remember the goodness and the severity of God."

There are some people who speak in these days as if there were two Gods revealed in Scripture, one in the Old Testament, with a rather severe character of judgment; the other in the New Testament, with an altogether different character—that of love and compassion. There is but one God. The God who destroyed the Antediluvians is our God still; the God who caused fire to fall upon the Cities of the Plain is our God still; the God who destroyed the Egyptians is our God still; the God of Sinai who gave that law, never abrogated and never to be abrogated, is our God still; the God who dealt with the Jewish nation in such terrible judgment, ultimately causing it to come under the severe yoke of his displeasure, is our God still. The same character for tenderness, love, and compassion for the sinner, but righteousness, justice, judgment toward the sinner, has been manifested at the cross of our Lord Jesus Christ, where we have the fulness of the display of the character of God.

May I venture to say further, that these truths seem to me to bear very much upon the children of God? You say, "Ah! but He is a Father." Yes, very true. We think that the young man of the period does not show very great respect for his parent when he calls him the "governor." I have no wish to defend slang, but we may possibly forget that our God is our Governor. Fatherhood does not consist in allowing the children to have their own way; Fatherhood does not consist in ignoring righteousness; Fatherhood consists in government—good, healthy government. Therefore I submit that our Father shows to us day by day, and hour by hour, in our lives here below, the same fulness of character that He has displayed all through his dealings with men, and that he has emphatically displayed at the cross of our Lord Jesus Christ. He governs, He rules; and He governs and rules in righteousness. Our Chairman spoke to us this morning about the Book of Ezekiel. Seventy-one times, I think he said, we find the expression, "That ye may know that I am the Lord." I do not know whether he has counted, as I have, though I cannot give you the result, the number of times in which that expression is used in reference to God's judgment, and not in reference to the manifestations of his love. We must remember that our God is a holy God, and we must seek to walk before Him as those who know Him seek to walk before him, in holiness and in righteousness.

There seems to be this thought as following upon these others, and it is the connection between communion and obedience. You will find at the beginning of the first Epistle of John the words about having fellowship with the Father and with his Son Jesus Christ. What is it to have fellowship with God? Are we not rather apt to suppose that fellowship is a matter of feeling, or emotion, or experience, or sentiment? Are we not apt in these days to get into the idea that communion is a sort of dream-like, ethereal frame of mind, into which we strive to keep ourselves by a vast number of agencies, some of which are, to say the least of it, questionable? I will tell you what I think communion is. In the second chapter we read: "He that saith I know Him and keepeth not his commandments is a liar." John was the Apostle of love, very tender, very full of compassion, but these are his words. I have to do with the business of this life, and I have met some Christians who talk a great deal about communion, but I could not trust to their speaking the truth when I had transactions with them. I have known some Christians who could speak a

great deal about advanced experience, and matters of that sort, and who have thought they have acquired wondrous knowledge of God; but their transactions would not bear inspection, and their testimony to the world was anything but worthy. What is communion? Doing everything so that we may have fellowship with God about it, so that we may take Him into partnership, into consultation. Fellowship in business? Yes, of course; so that all the transactions of daily life may be such as He can inspect and look upon with approval. Fellowship in all the surroundings of life—amusements if you will, recreation if you will, in so far as you can ask his blessing and seek and secure his smile. Fellowship in work, so that there be no tricks; nothing that is not straightforward, that is not honourable, that won't bear inspection — all before Him, so that we may take Him into consultation, and into partnership. *That* is communion.

There is no way of communion but by obedience. I am not speaking of salvation through works; I believe in salvation through grace as much as any man here, but I am speaking of the child of God. The way to communion is through obedience; and if there is a child of God here this evening who has brought to his or her mind now by the Spirit of God that there is something that he does not fully obey, you will get a great blessing and you will increase mightily in the knowledge of God if through the prompting of God's Spirit in this meeting you immediately cast aside your disobedience and do that which you believe the Lord Jesus commands you to do. Are there persons here who are not quite sure about their position or about their practices, or about what they hold, or about their associations, but they say, "I cannot take this step; I do not see my way to that." Brother, are you sure that you are in the way of the Lord's teaching? Have you a "Thus saith the Lord" for it? Can you put your finger upon—I do not say the particular passage, but upon the general tenour and testimony, and say "I am not acting contrary to that, I am walking clearly in obedience to the teachings of my Lord." What a wondrous work there would be wrought, what a great change would be effected, what a marvellous increase in the knowledge of God, if every brother and sister were brought this night to search as before God as to where there is disobedience, and be led to prompt, unhesitating, unswerving obedience to everything that is taught in the Word of the living God.

It is twenty years since I was at a Mildmay Conference, but my recollection goes back to the old times at Barnet, and I remember hearing Chas. Hargrove once holding up his Bible, and it was a mighty lesson for me as a young man. He said: "You will never find yourself in any position in life where you won't find a principle in God's Word which will give you guidance and direction." He said: "Mind, I do not say a text, but a principle. And if you will read the whole Bible, and read it in its fulness and know these principles, you will never be in any position in life in which you will not find a principle that will guide and direct you so as to honour and glorify God." It is better to be beggars upon a dunghill, confident that we are walking according to the light, and according to the teaching of God's Word, than to have all the wealth of the world, and make a compromise. The curse of the present day is compromise—compromise about doctrine, compromise about sin, compromise about almost anything. If we would be clear before our God when we stand before Him, remember that we shall have to answer for all these things. We must have done with this compromise, and we must say, "No, if I say that I know Him, and do not keep his commandments, I am a liar. He has told me so, and, therefore, I must say, 'Am I clear about this matter, or about such and such another matter? What is the teaching of the Word of God about that? I have been a little in doubt about certain things. There is no doubt now—there is the principle in God's Word.'" If we honestly deal with the matter in this way we shall increase mightily in the knowledge of God.

Rev. Grattan Guinness then offered prayer.

Power Revealed by the Holy Ghost.

BY REV. C. A. FOX.

I am to speak on the question of imparting the knowledge of God; but, children of God, are you ready for this great knowledge of God to be imparted by the Holy Ghost? That is really the first and most important question of all: Are you ready to know this God in the power of his resurrection and the fellowship of his sufferings? Are you willing to be made conformable to his death? Is this the tone of every heart in this room? You remember that Abraham had a revelation of God. God revealed what a great people he should be the father of. That very same night there was a horror of great darkness that fell upon him, and in the midst of the very promises of God he seemed to see in this great darkness of his spirit a burning lamp passing through the operation of the sacrifice. It is so, brethren, that when God gives us any great gift or promise, there is always the burning lamp of the Holy Ghost passing between the portions of our being, searching out and discovering and consuming. Are we ready for this?

Are we ready for that which Job found to be indeed a blessed goal which God was leading him to? "I have heard of Thee with the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes." Are we willing for that? I find that in Holy Scripture those men who saw God nearest, were those of God's people upon earth who were the holiest of men, were the simplest of men. They were the most utterly broken, as well as the best of men. Take the case of Joshua. There is no fault to be found in that man—at least, recorded in Scripture; and yet, when he went forward to acquire the promised land, he was actually confronted with a mysterious stranger, who declared himself to be the "Captain of the Lord's host." If Joshua was anything, he was captain of the Lord's host. He must be a disciple if he is to do anything for God, and that man who lives nearest God is the man who is most willing to be displaced by the very presence of the living God Himself. It was so when Daniel had those wonderful visions—he was humbled to the dust. He fell in the dust, and God had to put out his hand and touch him and strengthen him, that he might receive those great visions of the glory of God. It was so also with Isaiah when the great glory of God came out of the Temple, and the prophet of God beheld his glory and his train filling the Temple. Are you willing, like Paul, "to know Him and the power of his resurrection"? Yes, you say, you want to know the power; but are you willing to be conformed to his death—the fellowship of his death? Are you willing to be like a John, and lean on the very bosom of Jesus, and to speak with Him, and to have such intimacy with Him that you are beyond all other of his Apostles; and when Christ shall appear to you face to face, as He appeared to John, will you, as he did, fall as dead at his feet? I believe many of us are not aware what we are doing when we ask to know God. Is this great company of God's people willing to know Him and willing to take the consequences, willing to pay the price and willing to be wholly given to the Lord, to be his disciples by the Holy Ghost, and to be indeed abased in the presence of God, but yet to see Him and live?

You know the first word of command God utters in Holy Scripture is "Let there be light." It seems to me the very keynote of the whole Bible is the great desire of God to impart light. There were three commands which took in the whole creation—"Let there be light," "Let there be life," "Let there be love," and the image of God stood forth actually in man in his own likeness, so that he could respond in love to a loving Father. At the new creation, there is given forth again the command, "Let there be light," and there was the incarnation of light. Again went forth the command, "Let there be love," and there was the atonement of Jesus. The very body of Jesus was broken to pieces with the love of God. That precious alabaster box of his was broken, and the odour of the love of Christ filled heaven and earth with its sweet savour. But at the resurrection a new command went forth, "Let there be liberty," and Christ arose. He said, "I am He that liveth and was dead, and behold I am alive for evermore." He went up to heaven by that liberty which God had given Him, because there is an access now for every child of God even to the heavenly places in Christ Jesus.

But I think there was something more wanting, and God gave a new commandment. "Let there be power." The Holy Ghost fell at Pentecost on the children of God, and the trembling saints that dared not even pray Christ to be theirs publicly were then able to stand forth and plead with the very murderers of Jesus, and plead with such force that three thousand of them were convicted and converted by the very first utterance, under the power of Pentecost. There is one command yet to go forth "Let there be glory," and the children of God shall be with Jesus, and they shall reign with Him in his own immediate glory for ever.

Now the great point before us is "Let there be power." You remember when the power did fall at Pentecost it was a power of fire "Our God is a consuming fire." There must be fire either after this life or during this life There must be either fire within us to cleanse us now, or fire hereafter for punishment and destruction from the presence of the Lord Which shall it be? Have you noticed through Scripture how wondrously God hath transformed this most fearful element of fire, and how it has become the means of access to God? The communion food was roasted with fire, and you know how the people were guided by the pillar of fire and defended by the wall of fire, which was the living God round about them and the glory in their midst. Christ is a refiner's fire. Do *you* know Christ as the refiner's fire? Do not be afraid of the fire of the Lord Jesus. He is a tender, loving Lord, and if the fire burns you it is the burning of love. If there are flames they are the flames of the loving Jesus who hath died to win you. He cannot and could not hurt you, but He is bound to cleanse you. So at Pentecost we have the glorious fulfilment of the great mission of fire; and tongues of fire actually fell on the Church of Christ on that day. We need the fire of God to-day, the purging, purifying, consuming fire. May the Holy Ghost by his fire cleanse and purge the heart of each child of God now before Him May the fire descend! May it burn—may it have free course, and God be glorified!

But you may ask us, why was it that if the Holy Ghost were so necessary, He could not come until Christ went back? Our Lord said "It is expedient that I go away." What is this Divine expediency, which is not like earthly expediency? It is no compromise of principle for selfish advantage. It is only that God is making a greater sacrifice of Himself for the good of his children. Why was it that the Holy Ghost could not be given till Christ returned? For this reason, that until Christ had finished his work the power of God to go forth was not yet granted, even to good men. It is through the full work of Jesus that the gate of communication from heaven to earth is open to us, and it is for this reason also that the Holy Ghost is the Comforter. Christ is the comfort of the Church, and He could not bring or convey this Christ to the Church until Christ had finished his work. The great work was not yet done. The Holy Ghost would not convey half a truth; He must convey a whole truth. He would not convey even an incarnate Lord, a dying Christ, or a crucified Christ, great as these truths were. He would not convey a risen Christ, great as the truth was, but He must convey an *ascended* Christ, a glorified Christ, a victorious Christ. This is the Gospel which the Holy Ghost bears to the hearts and consciences of men—a Gospel of full deliverance. This is the reason it was expedient that the local and visible presence of Christ should be withdrawn, that the invisible and universal Spirit of the presence of Christ should be revealed to the Church, and to the consciences of all within it.

What is this revelation of the Holy Ghost to e Church? Christ declared, "If I go away I ll send Him unto you." "When He is come e will reprove the world of sin, of righteous-ss, and of judgment." Every believer in the ord Jesus is bound to be a Christ-convicted an. He must be, for the word in the Greek is convicted." "He shall convict the world of , of righteousness, and judgment." When the mforter comes, his first work in comforting is convict. That is why we find it so contrary our expectations. Very often when we ask know more of the Comforter He reveals to us me sin, some defect, something where we have led to please God, and we say that is not mfort from God. Are we convicted of sin—of e sin of unbelief? Unbelief not only is one sin, t includes all sin. It is the foundation and ot of all sin. It comprehends all sin, and hen the Holy Ghost convicts of unbelief it is cause it is the groundwork of all other sin as ell. How often the Church of Christ needs to convicted of the sin of unbelief. How many ristians dare not, will not, believe even the essed promises of the power of God which are vealed to the Church.

Then the Holy Ghost convicts the world of ghteousness; that is, of the righteousness of sus because He is gone to the Father, and we e Him no more. In his perfect righteousness e hath ascended up into heaven and taken his ace by virtue of his own righteousness on the ry throne of God as our representative. Oh at the Church of Christ would believe that e are convicted of the righteousness of Jesus—t only of sin and unbelief, that we should lieve in Jesus; but that, because He is gone the Father, we have access unto the heavenly aces and are there established even to-day on e very throne of God.

Then the Holy Ghost convicts of judgment cause the prince of this world is judged. here are very few people in the Church comratively who believe in this, who have been rice convicted. Many have been once conicted of the sin of unbelief, and many twice nvicted of the righteousness of the law, but w few have been convicted of judgment because e prince of this world is judged? Christ has ndemned him and gained the victory. He says, Be of good cheer, I have overcome the world." he Lord might indeed have added "the flesh, d the devil," for He is he victor over them l. Have we been convicted of the judgent, and are we going forth in the power of rist to conquer this world, condemn Satan, d thus defeat the prince of darkness?

What is it, besides, that God the Holy Ghost parts to the Church in the way of the knowdge of God? Not only doth He show us God be a Justifier, but God to be a Sanctifier. omans viii. is the wondrous chapter of the Holy ost—the fullest chapter in the whole Bible of e Holy Ghost—every verse teeming with the wers and virtues of the Holy Ghost. The apter begins with "no condemnation," and ds with "no separation," and what is tween? The believers walk in the Holy ost. Not only does this chapter begin with no condemnation," but it ends with "ye are re than conquerors;" that is better even than o separation." This very chapter which is pealed to as the chapter beginning with "no ndemnation," and ending with "no separation," the perfection of the atonement, is the very apter of the Holy Ghost. This "no condemnan" and "no separation" is to those who walk the Spirit, and, therefore, we read in the pen-g verses "the law of the Spirit of life in Christ sus hath made us free from the law of sin and ath." There is the power of the Holy Ghost break with the past, and what more? "That e righteousness of the law might be fulfilled us who walk not after the flesh but after the irit." That is, the law of the Spirit of life ables the man to walk in the law of the ghteousness of God. Not only must we break th the past by the power of the Holy Ghost, t we must walk in new life, do the righteousss of Jesus and fulfil the law of God.

If you trace that chapter through you will find e Holy Ghost is revealed not only as the irit of life and righteousness, but as the sident Keeper, the one who should dwell in you. There must be a resident Keeper of these poor earthly temples of ours. We cannot keep them ourselves. God, the Holy Ghost, is put in to keep them for us. How many people there are, even Christians, who let their houses, and yet when they have let them to others to occupy as tenants retain the use of them themselves. They give up their houses, they say, to God, but they retain the use of every room for themselves. Oh that God may bring this home to each one of us. We must have a resident Keeper and a resident Quickener who shall quicken this mortal body, not only hereafter but now. We must also have a resident Guide, because those only are the sons of God who are led by the Spirit of God. And there must be a resident Intercessor, by whose power we cry "Abba, Father." It is not difficult to pray. You can pray the prayer of the Spirit, "Father." It is the shortest, but most spiritual prayer. By the adoption of the spirit we can cry, "Abba, Father." And so, again, it is the Spirit within us who bears witness with our spirit. We have a resident Intercessor with us, and He bears witness continually with our spirit that we are the sons of God.

But besides all this the Spirit imparts the knowledge of God, not only as Justifier, not only as Sanctifier, but also as an Energiser for service. This impelling of the Holy Ghost within may be increased a thousand-fold at any peculiar juncture. There must be a rising sap in the tree in the spring-time of the year. There must be a flooding of the tidal river of the soul by the incoming tide of the ocean of God. I believe that we ought to look for those flushings and floodings of the Holy Ghost. Let us expect that there should be a new power, an increase of power—a far higher rising of power within us to bear us away. Let us abandon ourselves to this blessed Holy Ghost power. Let us demand it of God as our right according to his own blessed promise, and then be ready to give ourselves away to it and go forth in the power of the Holy Ghost.

What may be called the sign of this Holy Ghost life may first be said to be an *inspired* life! It is a life beginning with that wondrous Wind of the Spirit that cometh we know not whence and goeth we know not whither. We are between the Divine whence and the Divine—the immortal—whither. We are inspired by the Holy Breath of God, and just as we recognise that we lead inspired lives we shall look for the inspiration of God. According to the prayer in the liturgy, we may say "that God may pour upon us the inspiration of the Holy Ghost that we may perfectly know and worthily magnify his holy name." Oh, that we may live inspired lives.

And then the Holy Ghost life is a *fruitful* One. The fruit of the Spirit is love. Is there love in your life? Does it overcome everything else? Is love the first thing, the last thing? Do men see and feel that yours is a life of love? Oh that we were more earnest for this first-fruit—the spirit of Love. Love is the sweetness of the fruit; then the colour of the fruit is joy; the ripeness of the fruit is peace. Have you noticed that joy is the second fruit of the Spirit, and that it is carried between love and peace? You cannot keep joy unless you have love and peace bearing it on either side. Like the Eshcol grapes it must be borne by the Caleb and the Joshua, the love and the peace. Many people are anxious to retain joy; keep, I pray you, the love and the peace.

And besides, what is the life of the Holy Ghost? It is a *symbolic* life. All the symbols of the Holy Ghost in Scripture must be seen in this life of the Holy Ghost in each believer. This is what God expects. Is the Holy Ghost compared to *wind?* So every child of God should have the fresh air of heaven about him. Have you not noticed that there is a great difference between Christians? Some Christians seem to generate moral oxygen wherever they go. They breathe the fresh air of heaven about them. Oh, that we had more of this blessed, vital breath of the Holy Ghost, and that we had done with our own self-breath, breathing only the Holy Ghost breath! The Holy Ghost is compared to *oil.* Oh, for the consecrating oil! I know it was first the leper who was consecrated with oil, and I remember with joy that it was when we were washed from our leprosy and sin, and the blood touched each point of our extremity, that then was the holy consecrating oil put upon each one of us. And so, too, there must be the *water* of life. Oh! that every Christian might speak as though his voice were the voice of many waters—the waters of the river of life. Oh! that he might have life wherever he goes, that the river of life might follow him, that thus we might lead the symbolic life, and that the dews of the Holy Ghost might rest upon us. Are there not many Christians who want dew, and who have nothing of the tender spirit of the living Christ about them, nothing of the gentleness and blessedness hidden in the dew of the Holy Ghost? Oh! to be buried in the dew of the Holy Ghost like the early morning flower, to be hidden in the dew—every leaf and every blossom hidden in the dew. Let it ever be so with us.

Then the Holy Ghost life is also a *transfigured* life. Wherever you look you see Jesus. It is a transfiguration all day long. That is what Pentecost was. If you look to heaven, like Stephen, even amidst a shower of stones, you shall see the glory of God and Jesus standing. It is a transfigured face. If you look into your own inner life, you shall say, "It is not I who live, but Christ who liveth in me." It is a transfigured life there, and the outward life will be transfigured also. When some one said to Michael Angelo, who was finishing one of his statues, "You are only putting trifling touches here and there," he said, "These trifles make perfection, but perfection is no trifle." Children of God, it is the little things that make up the life and the dignity of life. Be faithful in that which is least, and you shall be faithful in that which is greatest. Live like Christ, for thirty years doing little things, and you shall be able for three years to do glorious work for the Master. Oh, that we might see the dignity of little things!

A child was sent by her mother to buy something on a Sunday, and she said, "Mother, it is Sunday." The mother said, "Take a shawl with you and cover it when you come away from the shop." And the little child answered, "But is it not Sunday under the shawl?" What we want is to consecrate the least to God. We want that the little things shall be transfigured, and then the creation shall become transfigured.

What else is transfigured? The *Bible* is transfigured. I remember when God revealed Himself to me. I read the Bible again, and it was as though an angel were standing over me—it was so luminous with the light of heaven. It became a new book to me. It is still a new book. Every page is full of Jesus. Wherever you look you see the image of Jesus breaking out in the sacred page. Every prospect now becomes dear, because Jesus leads us on. "The cup which my Father hath given me," He says. You see the arms of heaven on every cup of sorrow, and you press it to your lips and drink to the glory of God.

So with the *promises* of God. They are transfigured. Oh! that Christians knew the power of the promises. Oh! that they were as bundles of spiritual matches that we could strike against any calamity, and the wood of any cross, and make a light for God which should shine upon our way, that we might know more of this transfigured life.

May I not add this, that this wondrous Holy Ghost life is a *thrice-baptized life.* There is the baptism with water unto repentance. You pass through that, but there is the baptism of the death of self; have you passed through that? There is the baptism of the fire of the Holy Ghost; have you passed through that? God is crying out through the Church for

> Pitchers for the lamps of God:
> Let the cry go forth abroad,
> Christ, the flaming Altar,'s here,
> Soiled souls and lips draw near:
> Crown our penitential brow,
> Fire of God,—come now, come now.

This Holy Ghost life is a *crowned* life. It is a life which has a crown in it. Do you know you have a crown on your head now, children of God? Oh, not only are you going to be crowned, you *are* crowned. If you hold up the penny postage

stamp and look through it with the gaslight, you will see a crown in it. So in every communication of life there is a crown hidden, the crown which is yet to be revealed. Have you noticed the contrast between Abraham and Lot? Have you noticed how that Abraham outside Sodom had more power in that city than Lot, his own near relative, in it? Have you noticed that Abraham was able to save one at least out of Sodom, but Lot could not save anybody, and when the angel said "Hast thou here any beside?" his other relatives only mocked at him. The reason of that was that there was no word of God abiding in him. There was no living power, and "where the word of a king is there is power." Even Lot was saved out of Sodom in answer to Abraham's prayer, and not his own.

How may we keep this blessed Holy Ghost and increase this baptism of the Spirit? This first: *Resist* not the Holy Ghost. If God is moving you onwards do not resist the desires and impulses within you. Again, *grieve* not the Holy Ghost; *quench* not the holy aspiration. Cling to the Master and claim his blessed power and presence. Claim his promises. Dare to step out upon those promises, and find them to be a blessed reality in your soul. This is what we want, that the children of God should be thus inspired to go forward and should indeed claim to the full that which God has so bountifully provided for us.

THURSDAY MORNING, JUNE 26.

The meeting was opened with prayer by the Rev. J. B. Figgis. After a hymn had been sung, Hosea v. 15—vi. 3 was read.

CHAIRMAN'S ADDRESS.

I will call attention to a few passages in this book of Hosea, which deals clearly with our subject of the knowledge of God. We often seem to think of seeking the knowledge of God as a privilege rather than a duty, and hence we are apt to regard the absence or want of growth in the knowledge of God, not really as a sin, but as a loss to ourselves. Now, I think Hosea shows us very clearly that not to know God, not to grow in the knowledge of God, is not merely a sin, but it is the most grievous hurt that we can inflict upon our loving Father's breast. It is grieving the Holy Spirit of God, whereby we are sealed unto the day of redemption. It was this coming short of the knowledge of God that He points to here as their offence, "till they acknowledge their offence,"—not their loss of privilege merely, but their offence. For what is it that our gracious God and Father desires above all things, desires more than all active service, all consecration of goods? Look at the 6th verse, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." God wants to be known, to be understood, to be sympathised with by his creatures, and especially by his own children. What can grieve the heart of a father or a mother more than to be misunderstood by their own children, and therefore misrepresented? that those children on whom they have spent themselves, should grow up to misunderstand them, not to enter into their purposes, not to sympathise with their deepest feelings, and desires, and plans? and therefore it is that we find our Father in heaven throughout this book, as well as others, pressing upon his children not only the loss of privilege to themselves, but the pain and grief that it is to Him that they do not cultivate his society, live in his sight, and enjoy his presence and his fellowship. Hence it is that He so touchingly said: "They have transgressed against Me: though I have redeemed them, yet they have spoken lies against Me;" "they rebel against Me;" and in the 15th, "they imagine mischief against Me" (vii. 13—15). And in v. 4: "They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the Lord." For the same reason in the opening words of Isaiah we find our Father expressing his grief to his people and saying: "Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." They do not know nor consider Me. Can we find any language throughout the Word of God more touchingly expressive of our Father's desire that we should know Him, that we should enter into his society, and understand his character and purposes? It is therefore an offence not to know God. It is a grieving of the Holy Spirit of God.

Now what must be the consequence? Every sin entails chastisement; especially must judgment begin at the House of God, and therefore we find in this very book that this sin which touched God in his most tender point, in his very heart of love, was necessarily visited with chastisement. In Hosea iv. 6 it is clearly pointed out, "My people are destroyed for lack of knowledge"—the knowledge of God. "Because thou hast rejected knowledge"—that is the knowledge of the Most High—"I will also reject thee, that thou shalt be no priest to Me; seeing thou hast forgotten the law of thy God, I will also forget thy children." But this is the chastisement of a loving one; not a judge but a Father and a Saviour; and therefore whilst He is grieved in his heart because of their lack of desire, He does not give them up. "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within Me, my repentings are kindled together." There is the heart of love breaking out for them. "I cannot let you go. I cannot visit you with extermination as I did those guilty cities. You are my loved ones. I have sent chastisement upon you, but it is that you may gauge the offence that has so grieved Me, that you may seek my face again and return." In ii. 14 He says: "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." And then may manifest the relationship which exists not between a master and servant, but between a husband a wife. He says: "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto Me for ever: yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness and in mercies." It is the closer, more intimate, more loving relationship of the bride to the bridegroom. In the 20th verse there is nothing better for ourselves, nothing better in time, nothing higher in eternity, than *to know the Lord.*

Now come back to the 6th chapter, to the result of it subjectively, experimentally, in those who are the objects of this love, and the subjects of this discipline: "Come and let us return unto the Lord." That blessed Spirit of God has wrought the desire to return. There may be many, some at least, who have come up to the Conference interested perhaps to hear about these things, but not with that one desire to know God better or to increase in knowledge by practically obeying his will. Their hearts have grown cold, and they have got into the world and the wilderness, and as for experimental knowledge of God—they have a bowing acquaintance, but it is little more. Oh! that God may give us all that desire to know Him. It is what we are met for. Let us return unto the Lord, and then mark the results. "Then shall we know if we follow on to know the Lord." Salvation is unconditional, but communion and knowledge are strictly conditional, for we are to follow on like Paul, "counting all things loss for the excellency of the knowledge of Christ Jesus my Lord."

This result, this knowledge, is a certainty. There is no uncertainty in this Divine science. "His going forth is prepared as the morning." The word "prepared" is the same as is used in Gen. xli., when Joseph says to Pharaoh, "The thing is established of God." There is something certain, stable, regular about God's way. There is no uncertainty, if we only follow God's way. "His going forth is like the morning." He is not far from every one of us. If there is that honest following after, that conscientious desire to know the Lord—every one of us may know Him better to-day than ever before. As certain as that the sun rose in the east, and will rise in the east to-morrow, if the Lord tarry, so certainly is his going forth prepared and established. At the same time, the break of day is gradual—oh, how gradual! You cannot tell when the first gleam of dawn breaks upon the earth; and so the growth in knowledge of the Lord is a gradual thing. Not that sometimes there may not come moments when, as from behind a cloud, the effulgence of God, in the face of Jesus Christ, shines forth, and we can remember distinct epochs in our spiritual experience when further revelations in that knowledge were vouchsafed to us; but, in the main, it is like the light of the morning, and the clear shining after rain—gradual, as well as established and certain. How ready He is to vouchsafe it to us. Oh, yes, as the father ran to meet the prodigal son, He shall come to us as the rain, gently, softly, bringing fresh life and fertility, and joy and peace to our souls.

I have only here pointed out a few passages of Scripture, which I hope may help us all to follow on and know the Lord, by seeing the sorrow and the grief to the Holy Spirit of God which we inflict by not thus seeking Him, and then to see the blessed way of advancement and growth in that most glorious knowledge. The Lord grant that this may be the result of this and of our whole day's Conference, for Christ's sake.

A Threefold View of Knowledge.

BY REV JOHN H. SHAW.

In absolute knowledge of God, as we heard yesterday, we must admit that we are but as agnostics; though in relative knowledge of God we claim the position and privilege of children. The knowledge of what God is in Himself is beyond our present faculties; it is too wonderful for us, so high that we cannot attain unto it. But with the knowledge of what God is to us, as revealed and related to us in Christ Jesus, it is different. There we may cry, "My God, we know Thee;" there we may "freely know the things that are given us" to know "of God." Our absolute knowledge of God necessarily must be most imperfect, whilst our relative knowledge of God may be most clear, and comforting, soul-satisfying, and soul-saving. The little child of some mighty monarch may know nothing of his great sire's puissant sway, but he may know that sire right well as a loving, tender, compassionate, and forgiving father.

So we, if we have received the spirit of adoption, may know God as Abba, Father, may know Christ as Saviour and Shepherd, may know the Holy Ghost as Comforter, Sanctifier, and Indweller. We may know God, not with a theoretical and speculative knowledge that leads simply to bewilderment, but with a knowledge, personal, practical, and experimental, which leads to those blessed results which are brought before us as our subject for this morning, on the first three of which I have been requested to speak.

The knowledge of God—(1) The Essence of Life; (2) The Ground of Faith; (3) The Source of Peace. For the sake of linking them together allow me to paraphrase them thus:—

1. The knowledge of God imparted to the soul, its Life.
2. The knowledge of God exercised by the soul, its Faith.
3. The knowledge of God rested on in the soul, its Peace.

First, the knowledge of God imparted to, and received by, the soul, is the soul's spiritual life. Christ tells us that in this knowledge consists the very essence of life, spiritual and eternal. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ,

whom Thou hast sent" (John xvii. 3). The life eternal of the soul is not merely the continued existence of the soul, nor its endless duration. It is rather the life belonging to eternity. In the knowledge of God consists the life belonging to eternity—the highest state of being of which the creature is capable.

There are depths in this wondrous saying of the Lord Jesus that we with our present faculties are unable to fathom. It need not surprise us. No wonder it is difficult to understand what life spiritual and eternal is, since it is most difficult to understand or define what mere physical and natural life is. We may define life as consisting in the inherent powers of motion and assimilation. Take the very lowest form of life with which we are acquainted—the cell of protoplasm. You find it a little vortex of motion, and of constant growth, by continued assimilation. This is life in its simplest form. A marvellous force, though—one that man with all his ingenuity cannot produce or even explain. "He knoweth not whence it cometh, or whither is goeth." Latest scientific experiments have conclusively established that it is never a self-produced thing—that "life can only come from the touch of life"—no material or physical forces can evolve it. The inert particles of matter are only quickened as they are brought under the spell of an agent already living.

And in life there are various stages and denominations. There is vegetable life, that is the lowest stage. There is animal life, that is a distinct stage higher. There is more of life in a bird than in a tree. The bird is alive to many a thing to which the tree is insensible, and, so to speak, dead. And not only is the circumference of life, as it were, enlarged as we advance in the scale, but another form of life begins to make itself manifest in the animal kingdom—found almost in a startling degree in some of the lower insects, *e.g.*, ants, but which reaches its highest development in man. I mean *mental* life—a life that consists not in the motions of matter in the body, or the assimilation of matter by the body, but in the motions of thought in the mind, and the assimilation, by the mind, of ideas. We speak of this mental life as intelligence, or the property of knowing and acquiring knowledge.

It is superior to vegetable life; indeed, vegetable life does not seem capable of it, for we do not speak of intelligent plants. It is superior also to mere animal life, and is something superadded to it. In the motions of thought, in the motions of feeling, in the assimilation of ideas, lies the life of the mind, just as in the circulation of the blood, the play of the lungs, the sensations of the nerves, and the assimilation of food, resides the life of the body. The body lives whilst it breathes; the mind lives whilst it thinks.

Let us carry on this process of thought a stage further. Man possesses, in addition to a body and a mind—which are the one altogether, the other at least to some extent, common to him with the lower animals—a *soul*, distinctively breathed into him by the Divine Being. And in the possession of this soul there lies the possibility of his attaining to a still higher development of life to that which is possible to the mere animal creation. Just as an animal is capable of a higher life than a vegetable, owing to its possession of a brain, so a man is capable of a higher life than a mere animal, owing to his possession of a soul. The endowment of a soul gives him the possibility of attaining to that which is the highest stage of life, viz., spiritual life. And in what does the spiritual life of the soul consist? When does man's soul begin to live, and how is its life maintained?

Mental life begins when the first glimmer of a thought flashes through the newly-formed brain; with the first ray of intelligence begins the thought-life of the mind. So the life of the soul begins, how? To use the very words of inspiration, when God, who commanded the light to shine out of darkness, shines into the heart to give the light of the knowledge of the glory of God in the face of Jesus Christ. It is the creative act of Omnipotence, quickening into life the soul of man. In the earth's primal chaos the matter previously existing possessed the possibility of being quickened into motion, and thrilled by light waves, though it could never have so quickened and illuminated itself; the brooding Spirit of God must come, the living Agent from above, bending down to inert matter beneath and quickening it into motion, must thrill it with light luminiferous waves. And just so, dear friends, the brooding Spirit of God must quicken man's dead soul, creating the first motion in the soul by the illumination of the soul with the knowledge of God in Christ.

It is a personal thing this; oh, I trust all we here have experienced it. The Holy Ghost must come upon us, and the power of the Highest overshadow us, that so this Divine life may be spiritually conceived in us, and Christ be formed in our hearts the hope of glory. He that so hath the Son "hath life," whilst "he that hath not the Son of God hath not life."

And as the life of the soul begins with the conception of God in the soul, or, to word it otherwise, with the reception of the knowledge of God in the person of Jesus Christ by the soul, so the life of the soul is sensibly indicated by the emotion of the soul which that quickening knowledge of God in Christ calls forth—emotions of trust in God, love towards God, hope in God, emotions which the carnal mind of man simply cannot have, and which are just as much beyond him, because his soul is still dead, as thought-life is beyond the plant, because it has no brain wherewith to think.

And then, with the motions of the quickened soul towards God, there also comes the property the soul now has, as a living thing, of acquiring more of God by assimilation, becoming more and more a partaker of the Divine nature, by growing in grace, and in the knowledge of God and of Jesus Christ our Lord.

Thus, then, the knowledge of God imparted to and received by the soul is the soul's spiritual life. Its further assimilation is the soul's spiritual growth; and this is a process of life which, from its very nature, is undying—a process of growth which, from its very nature, is unending, an *eternal life*—not endless existence merely, but a life that constitutes the life of eternity. "This is life eternal, to know Thee the *only true God*" (aye, mark that, not some fictitious deity of man's imagining—and oh, what idol divinities even here in England are set up in the chambers of man's mind, but God the only true), and "Jesus Christ whom Thou hast sent."

This is a life which is *necessarily* eternal, to use a biological phrase (which some of you perhaps may be familiar with from its occurrence in a remarkable book* from which I have culled not a few thoughts), because it is "uninterrupted correspondence with a perfect and unchanging environment." The life of the musician is not eternal, he lives only in the sphere of music, whilst the hears; let him become cut off from it, let him become deaf, and his musical life is dead. Let the artist become blind and his artistic life is o'er. But upon no bodily functions, nay, not even upon any mental functions, does the life of the soul consist. The body may die. The brain may perish, but the soul live on, because the life of the soul is to know, not music, or painting, or anything with which it is connected through bodily organisation, but to know God. To know God is to correspond with God, to have communion with God, and so to live in an eternal sphere, which is beyond the reach of the changes of death, dissolution, and decay. A life—oh! glorious thought—that through the ages of eternity shall be an ever-expanding life.

Christ came to impart to us the knowledge of God, that so we might "have life, and have it more abundantly;" here at the best we but see through a glass darkly, and know in part, but then shall we know even as also we are known. And in the ever increasing knowledge of the infinite greatness, and goodness, and glory of God, we have a life capable of infinite expansion, and so capable of ever increasing bliss. Well may we pray, in the words of the old collect, "O, God, mercifully grant that we who know Thee now by faith, may, after this life, have the fruition of thy glorious Godhead, through Jesus Christ our Lord."

But I must pass on, more briefly, and observe that if the knowledge of God imparted by the Spirit to the soul is life, that knowledge exercised by the soul is Faith. This is the first motion of the soul when quickened by the Spirit—that which translates the soul from the sphere of death into that of life—and this motion of the soul is called forth in the soul by the knowledge of God imparted by the Spirit to the soul; and this brings us to the second text before our thoughts this morning—Psalm ix. 10, "They that know thy Name shall put their trust in Thee."

I need not remind you that in the language of antiquity, a name always embodied some description of the persons to whom it belonged emphatically is this the case with the name of God. The name of God is the revelation of the character of God. God Himself proclaims it as such. Moses prays, "Show me now thy way, that I may know Thee." God put Moses in the cleft of the rock, and proclaims the name of the Lord. How? with grandiloquent and sonorous titles, as earthly monarchs are heralded? No, but by a declaration of the character of God. "The Lord, the Lord God, merciful, and gracious, forgiving iniquity, trangression, and sin, and that will by no means clear the guilty. What is the Old Testament but a revelation of the name of God revealed there in *pictures*, just as He is in the New Testament revealed in *person?* Look at the different names of God—what do we find in hem but God making by them a revelation of Himself to his people? The Almighty God, the Jah-Jehovah, the self-existent Being, becoming to perishing men Jehovah-Jireh, the Provider of the Ransom; Jehovah-Rophi, the Lord the Healer; Jehovah-Nissi, the Lord the Conqueror; Jehovah-Shalom, the Lord the Peacegiver; Jehovah Tsidkenu, the Lord the Sanctifier; and lastly, Jehovah Shammah, the Indweller.

Now, in the New Testament all these scattered rays are gathered up, and focussed in One, Jehovah-Jesus. "God, who in sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And how speaks the Son? "I have declared unto them, O Father, thy Name, and will declare it;" so, "the Son of God is come, and hath given us an understanding that we may know Him that is true."

Now, this knowledge of God's name, that is of God's character as revealed in Christ, will lead to what? "They that know thy name will put their trust in Thee." The knowledge of God's character received into the soul will show itself by the soul's exercise of trust. The *foundation of trust*, be it ever remembered, *is knowledge*. Faith is not some extraordinary emotion of the soul that the poor soul has to wriggle itself into. "Faith cometh by hearing, and hearing by the Word of God," for the "entrance of thy Word giveth light." God's Word is the medium for imparting, through the Spirit, God's knowledge, and that knowledge received by the soul naturally and necessarily leads to faith exercised by the soul. A bank-note is tendered me—it is a promise to pay, but by whom? The Oriental Bank Corporation. I should not have it; that institution has lost its character. I would not trust it. Another note is handed to me; this bears the name of the Bank of England. Ah! that is a different matter. I know that bank has a name for solvency and stability. So, without any hesitation, I take the note just for what it stands. I do not ask for any discount off its amount, as I might if there was a shade of suspicion attaching to its name. I just take it for what it appears on its face to be worth, so confident am I that it will be paid to the full in the sterling coin of the realm. My knowledge of that great institution leads me to place implicit trust in its promises. So a knowledge of the character of God will lead us to be fully persuaded, as was Abraham, "that what He hath promised He will be able also to perform." Take another illustration: A maiden is wooed by one whose character she knows and esteems, and thus in whose word she relies. He tells her of his love. She believes it. He tells her of the future happiness he has in store for her, if she will be his. She trusts him, as she would not a

* Professor Drummond's "Natural Law in the Spiritual World."

stranger. She gives him her heart, she entrusts her future to his keeping, and commits her all to his charge.

Now the great God condescends to woo us by the revelation of his love to us in Christ. Have we "known and believed the love that He hath to us?" If so we will give Him our hearts, and entrust Him with our all. St. Paul did so. "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." We see, then, that the knowledge of God received into the soul, when acted on by the soul, is Faith—and when rested in the soul is Peace. This brings us to our third text, Job xxii. 21: "Acquaint now thyself with Him, and be at peace." The knowledge of God, and that God the true God, is the only knowledge that gives peace. The knowledge of things in the world—does that give peace? "He that increaseth knowledge increaseth sorrow," as we see "all the foundation of the earth out of course," "and the whole creation travailing in pain together." The knowledge of things within: can that give peace? The heart knoweth its own bitterness—its own plague; it is like a troubled sea that cannot rest. But the knowledge of God comes and gives peace. For it is the only knowledge that enables us to look, without actual desperation, either on the world without or the world within. So far as the world without goes, it shows us that the present state of things is developing to a glorious consummation—all working together for good. So far as the world within is concerned, it comes and speaks peace to the troubled heart. The soul is disquieted by the consciousness of sin. God makes Himself known as "forgiving iniquity, transgression, and sin," and shows us how He can be faithful and just in doing so, since peace has been made by the blood of the Cross. The soul is harassed by cares and anxieties, but it learns that God is a Father, that He knows our every need, that in all our afflictions is afflicted; that He is all powerful, and that His resources can never be limited; that He is all-wise, and therefore can never make a mistake; that He is all love, and therefore can never be unkind or neglect us, or cease to care for us. And so we learn to bend our will to God's will, and know that his way and his will must ever be the best way and the best will for us. And here is the peace of ceasing to struggle against and learning to cling to Omnipotence.

And then the soul longs for an object on which it can settle down and rest, certain that the changes and chances of this mortal life shall not disturb its repose. It cries out for a love that shall never fail it or disappoint it. Where shall it find such a love that shall never fail it or disappoint it, and where shall it find such a life? Only in the unchanging, all-loving God. As saith Augustine of old. "O Lord, Thou hast formed us for Thyself, and so our hearts can find no rest till they find it in Thee."

Do we know what it is to "rest in the Lord"? Is ours this peace that floweth on as a river, deep and calm? Are we increasing in the knowledge of God, and so is "grace and peace multiplied unto us through the knowledge of God and of Jesus Christ our Lord"? Oh, that a knowledge of God, personal, practical, experimental, may be possessed by each one of us here—a knowledge, Life-imparting, Faith-enabling, Peace-affording. No matter what dunces we may be in other things, we ought each one of us to have learnt this in Christ's school. He says, "I know my sheep and am known of mine" Do I know my Jesus? Does He know me as his? How can I tell? An answer I saw written by a young lady, who was going out at her own expense, in connection with the Female Education Society some six years ago, will remain ever imprinted on my mind. The question was put before her—"What reason have you for believing that yours is a soul-saving knowledge of Christ?" This was her reply—"I take the lost sinner's place; I claim the lost sinner's Saviour; and so I have the witness of the Spirit in the Word that Christ is mine and I am his." Ah! dear friends, that is the A B C of the knowledge of God. May none of us go away without having experimentally learnt this soul-saving lesson.

The Chairman, in fulfilling the pleasing duty of stating that the work at Mildmay was constantly in need of funds, related the following: We have received a cheque for 100 guineas as a thank-offering from a young husband and wife, who first met at Mildmay. The gentleman says: "At the last moment we are prevented by illness from being present; and not knowing any department of work at Mildmay which is in special need, we send the cheque to be used at your discretion. Praying the Conference may be as much blessed as in years past," &c. Evidently they found many good things from the Lord, and I trust you may all do so too.

Special requests for prayer were then read out by Mr. Mathieson.

Knowledge is Power.

BY REV. DR. PENTECOST.

That portion of the subject which has been assigned to me to speak upon is the knowledge of God as the secret of power. The text which has been suggested is found in Daniel xi. 32: "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*." I think that the first copy that I ever had put before me when a boy at school contained those words, familiar to us all, "Knowledge is power." We have heard this morning that the knowledge of God is the beginning of life, and that the knowledge of God is the secret of peace, but God has called us not only to life and to peace, but to fellowship, which is more than life, and more than peace, and to service in which He has made us his partner. We have heard that the Old Testament is a revelation of God in picture; the New Testament is a revelation of God in person; or, as the Apostle has put it, "In these last days God has spoken, or revealed Himself to us in his Son." All the knowledge of God is headed up in Jesus Christ, so that if we are to apprehend God or come to a knowledge of God, not only for some things, but for all things, we need simply to direct our attention to Jesus Christ. Indeed, there is no hope of knowing God sufficiently for anything apart from Jesus Christ. There are hints of God to be seen in nature. They reveal his eternal power and Godhead. But how insufficient that knowledge is for the soul. There is a fulness of the knowledge of God, the God of all grace and truth, as that knowledge shines out to us in the face of Jesus Christ. David said, "The heavens declare the glory of God;" they show forth in a little measure his power as the Creator, but the glory of God was reserved to be revealed to us in the face of Jesus Christ.

The substance of the revelation of God in Jesus Christ is set forth to us in the Gospel of his Son; the end of the revelation of God was the Gospel so far as the revelation was concerned. Therefore we read that when Jesus was raised from the dead and went back to his Father, He bade his disciples "Go into all the world and preach the Gospel to every creature," or, in other words, make known God to them in Jesus Christ; go and make disciples or teach men about God by means of the Gospel. We need never go astray from this single commission—preach the Gospel. There is no knowledge of God or man, or heaven, or hell, that is not properly articulated into the Gospel; that may not be understood, as we understand the Gospel. There is no knowledge of sin except in the face of Jesus Christ; there certainly is no knowledge of salvation except in the face of Jesus Christ; there is no knowledge of hell except as we see ourselves delivered from it by Jesus Christ; there is no knowledge of heaven, except as we have the knowledge of heaven in Him, and by Him; there is no knowledge of death except as we find out what it is to be out of Christ; there is no knowledge of life except as we are in Christ. So that towards whatever topic we may direct our attention, the key to all knowledge upon all questions concerning God and man, time and eternity, is found in Jesus Christ; therefore, if we are to know about the knowledge of God for power, we must know it in connection with the Gospel, which is the unfolding of God in Jesus Christ to men and for men.

We may, then, ask ourselves the question, What is the Gospel? There are a great many definitions, or different ways of stating the Gospel in the Scripture, but for substance, I call attention to three passages. Sometimes, we say that the Gospel is the Gospel of Jesus Christ, but I love this passage very much: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The Gospel, therefore, is the Gospel of God; the good news from God concerning his Son Jesus Christ. This has been the revelation which God has been making to us from the beginning. In Luke xxiv. we find a brief statement of what the Gospel is. "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The Gospel, then, is to be found in the fact of the incarnation of Christ; in his death and in his resurrection. From that good news, or out of that great event, there flows to us the forgiveness of sin and all that follows in the train of blessed grace—of reconciliation to God, life in God, life from God, and fellowship with God. In 1 Cor. xv. the Gospel is summarised in a few words: "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." There is the Gospel, Christ died for our sins, according to the Scriptures. He was buried and raised again the third day, according to the Scriptures. We do not have to travel very far to find the secret of all knowledge.

We do not have to depart from this simple statement of the Gospel to find a door into every department of knowledge. Of course I do not mean to say that we are always to preach on the Atonement, or upon the Resurrection, but these are the great root truths. Now the mere statement of the Gospel is not sufficient. It is quite possible for us to preach the Gospel, as Paul says, "in word only." We are to speak of the knowledge of God with reference to power, and as power is given to us in order that we may preach the Gospel and men may come into the knowledge of it, it behoves us to know what the connection is between the Gospel, as intelligently revealed to intelligent men and women, and the power which is essential to make it not only efficient but sufficient in the hearts and minds of men. Paul says to the Thessalonians—that remarkable church which he gathered in about three weeks, and amongst men in whom, perhaps as much if not more than any other community, the mighty power of God was shown—"Our Gospel was preached with much assurance." We lay this down as a very simple truth, that a supernatural religion must have a supernatural power to propagate it. We have the record of the supernatural religion in this Book, but the record of God in Christ is not sufficient. The bare statement of the truth will not save the world, and God has wisely and beneficently made the power by which the Gospel is to be preached efficiently, to hinge upon another gift which He holds in his own hand, and which He never has committed absolutely to us, but for which we are to wait upon Him, observing conditions upon which He will entrust us with that power.

So we are told that before Christ suffered his disciples to speak one single fact which they knew, and of which they were eye-witnesses, He commanded them to go to Jerusalem and wait until they received power from on high. It is possible for us to preach the Gospel in word only, but if we do so we shall not preach it savingly. That is not power which simply indicates a revelation of God intelligently to the understanding. There are hundreds and thousands of people who have an intelligent knowledge of the Gospel. They are conversant

with every truth, and yet are not saved. It is possible for us so to preach the Gospel that men's feelings may be touched and their consciences aroused; men and women may be brought into conditions of great tenderness, and softening, and emotional sympathy with the Gospel; yet there is no power. It is possible for us to frame our address and preach it so rhetorically, in the best sense of the word, that men shall not be able to gainsay or resist our argument; yet they are not converted. Many a sermon that is publicly declared to be powerful is powerless, not because of anything about it that is visible to the intelligence of man, but because of the absence from it of that which is invisible. It is a very common thing to find men whose consciences have been aroused almost to the point of despair under the preaching of the Word of God, and yet there is no power. It is possible so to preach the Gospel that men's lives may be reformed, and they may be ready to give up sin and practise righteousness, and yet there has been no power. If all these things are true, and everyone who has had experience in preaching knows it is, it may be said truly that the Gospel came in word only and not in power, nor in the Holy Ghost, nor in assurance. I know of no truth in connection with the Gospel that is of more importance for us to consider than this, that we may preach it again and again in word only, and not in power.

Turn to two or three passages of Scripture with reference to power. In Luke xxiv. the commission which our Lord gave to his disciples was this, "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." In Acts i. 8 we have these words, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth." In Romans i. the Apostle speaks of the Gospel as being the power of God—evidently speaking of it when preaching in connection with the power which God promised, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation;" and so in 1 Cor. i. 18 we read, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," and in the 24th verse, "But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

We might multiply these passages very much, but this is enough to bring before our lives and our thoughts this morning, that the knowledge of God is to be had in the face of Jesus Christ; that the revelation is of God's grace to us by means of the Incarnation, the Cross, and the Resurrection. The Gospel thus embodied in Jesus Christ is to go forth into the world, accompanied by the Holy Spirit sent down from God. The Gospel thus preached becomes a cloud, not without rain, but pierced and broken, and the floods of heaven fall upon men. The Gospel, then, is not a well without water, but becomes a well of salvation, out of which we may drink water which, if we drink, we shall never thirst again. It is not only the Sword of the Spirit, but that Sword wielded by an arm which is nerved by the Spirit and made mighty by God.

The first secret of power is to understand that we have no power in ourselves; that there is no power even in the Gospel, but that the power must come from God. The necessity for such power is manifest, not only in the teachings of Scripture, but to everyone who goes forth with the Gospel to testify as the witness of Jesus Christ. What shall we do with a man dead in trespasses and sins unless we have the power of God? What shall we do with a man who is blind, unless we have the power of God to open his eyes? or deaf, unless we have the power of God to unstop his ears? How shall we say to a man, "Rise up and walk," unless we have power from God in connection with his Word to enable the man to rise up and walk? Jesus Christ always accompanied his words by power. When He said to the lame man, "Rise up and go to your own house," where his word was there was power. It was simply the speaking of the word, but there went forth power with Him. There was no power in the man, but the moment the man was commanded with the word of power, he did as he was told. We are constantly met by the inquiry from unbelievers, or men thoughtfully considering the question of their salvation in the light of Scripture, "How can the acceptance of the words of Jesus Christ communicate life to me?" Just because the Word of God without it has no power. Christ's words when preached in power are always full of life. We may receive that seed into our hearts and understandings, and though at the first moment there may seem to be no power, yet as certainly as the Word of God is preached in power, believed, or received, it is sure that out of that Word will spring up the love of Christ, just as the living seed dropped into the ground will spring up and produce after its kind.

All men who have the Holy Ghost have not power. The disciples who saw Jesus going from them into the heavens had the Holy Ghost breathed upon them, and yet had not power. All Christians have the Holy Ghost. Every man who believes on Jesus Christ is indwelt by the Holy Ghost, but every man to whom the Comforter has come for his own personal salvation has not power. We are to receive power from on High, as something in addition or different from the mere possession of the Holy Spirit as the Comforter dwelling in us. I never go deeply into this subject here, because I am not sure that we shall only get confused by attempting to go beyond what is revealed. It is enough for us to know that there is a clear distinction in the Word of God between the Holy Ghost dwelling in us for personal salvation, and the Holy Ghost fitting us for service. I do not know, and I am not curious to ask why, only I am sure that power to work for and with God, and communicate the Gospel, is a power different from the simple in-dwelling of the Holy Ghost. I do not think it of great importance that we should be able to discriminate here as to the direction from which this power comes—only to recognise the fact that we must have it, and that it comes on certain conditions. It has been said that no condition is imposed upon the sinner for the reception of God the Saviour; but many conditions are imposed upon the believer for the possession of power to be "a worker together with God." Multitudes are saved, and will enter heaven, who have never known the high honour and blessing of working for God and with God.

I want to suggest two or three conditions which it seems to me are necessary for us in order to receive this power. The first condition is simply to believe that this power is for us. If I do not believe God has power for me to work for Him I shall surely never receive it. He calls every man to a work, "Ye are my witnesses." When we accept that commission from God we are not only his saved souls but his witnesses, for then we have the command to "tarry for power." That power, I believe, God has for everyone of us. The second condition is that we are to be emptied of self-sufficiency. I do not mean that we are to try and empty ourselves, for that is a hopeless undertaking. If you go to work to do that, you are going backward in order to get power. Emptying yourself of self-sufficiency is, I believe, honestly to recognise the fact that we have no sufficiency. That is the only emptying of ourselves that we can do.

Paul says we have no sufficiency, even so much as to think as we ought to think. One of our difficulties in preaching is that we are weighted with a lurking sense of self. From a thousand sources we get tangled up with self-sufficiency. We may have graduated at all the universities, passed through all the seminaries, and know the Bible from end to end, and yet all that gives no sufficiency. If we lean upon these things as a base of supply, or rather if we depend upon them as a sufficiency of equipment for doing the work of God, we are not only making a tremendous blunder, but dishonouring God the Holy Spirit.

Some years ago, one summer, I was walking through the City of Boston. We had temporarily changed our residence, and were living in a "flat." My wife was without a servant; the summer was unusually hot, even for us, and the task of preparing the meals for the family was a sore and grievous one. Like all good husbands, I had great sympathy with my wife in the matter. I did all I could for her, but I failed in the point of cooking. I saw advertised one of the perfected devices for cooking by means of oil. I examined into it very diligently, and thought it would do very nicely. I strained a point, and bought the stove, and brought it home in triumph. I placed it upon the kitchen table, and I said to my wife, "Now you won't have to roast over that old range any more this summer. You can do everything with this oil-stove." She was a little sceptical about it. I explained it to her, and demonstrated it from a theoretical point of view, and she said she would try it. I went away, and after my wife had been in the kitchen for half an hour I returned to see how the oil stove was working, and found it cooking beautifully; but there was a roaring fire in the range. I said, "What have you this fire for in the range?" She said, "I wanted the old range to fall back upon in case this did not work." If you will allow me to apply that little home illustration—we all recognise the truth of this theory, that if we have not power from on high we cannot work for God. We believe it, and we start out meaning to work upon that line; but at the same time we kindle a roaring fire in the old range, to fall back upon in case we do not get power from on high. We depend more largely upon that than upon God. Unless we just surrender and go about the work of God, deliberately purposing that we will have no fire unless it be fire from heaven, then I think we do not reach the scriptural idea, which means utter dependence upon God for the power we must have if we are to serve Him.

I do believe that God in his grace allows us as much power as He can trust us with. Sometimes we get a little power, when if we would observe the conditions we would be flooded with power. This condition is, to do our work in the eye of the Master only. One of the snares with Christian workers is the snare of the people, the eyes of the people, the good opinion of your fellows. One bitter winter's day I was in the railway station at New York. There was a large crowd of persons desiring to go from New York to Boston, and we all had to pass through a narrow way by the gate-keeper. Everybody had to show his ticket, and, as usual, there were many who could not conveniently find them. They said they had them, but the gate-keeper was inexorable. "You must show your ticket," he said, "if you please." There was both grumbling and swearing on the part of the passengers. After most of them had passed through, a gentleman said to the ticket-collector, "You don't seem to be very popular with this crowd." He just cast his eyes upwards to the ceiling on the floor above, where the superintendent's office was, and said, "I don't care anything about being popular with this crowd; all I care for is to be popular with the man up there." I thought it was a great lesson for us. Sometimes we are deflected in this direction or that, and sometimes we tone down a truth, or adjust it for some particular friend, and sometimes we wait for the good opinion of our friends, and shrink from the criticism of those who are not friendly. We preach, but one great hindrance is that we do our work in the eyes of man. A single eye to the Master up there is one of the fundamental conditions of power, one of the secrets of power.

It follows out of this that we cannot have power, any more than we can have faith, if we are receiving honour one from another. This also has come to be one of the crippling devices of the enemy to break the power of God—the honour which we are according and steadily receiving, or desiring to receive, or are bestowing one upon another. If we go on receiving honour one from another, either courting or giving, we are certain to cut off one of the sources of supply of power. Another practical condition is this, that we are not to desire this power for selfish use. I desire to be a successful minister, and we are all tainted more or less with a personal greed of power like Simon Magus, though we may not desire it to get money. Perhaps we

desire it for applause, for position, to build up our church and that our ministry may be successful. I wonder if we work as hard for the Master as we do for our ministry, our parish, our denomination. We must learn carefully to distinguish between a mission for success which is personal and a mission for success which is consecrated before God. It needs a great deal of waiting before God to keep ourselves free from these snares that beset us. If we want to know how to avoid them and get the knowledge of God in the face of Jesus Christ, who never did anything for Himself, we must learn of Him.

Last of all, we want to lay aside every known thing from our lives, habits, and associations that interferes with the single work to which every Christian is, by the very terms of his union with Christ, called. I speak not to ministers but to Christians. So many questions on doubtful points come up. People ask, Do you think it wrong to do this or inconsistent to do that? We ought never to approach such questions with reference to our personal salvation, but all these questions are to be settled with reference to our being used by the Master. Whatever hinders my highest holiness and interferes with the divine flow of power from God out to the world is a thing to be put away. Not because it is abstractly wrong or may be abstractly right. There are many things which in themselves are not wrong, that we find we must lay aside, and many things that are perfectly right in themselves, which, in view of our work, we have no place for in our lives.

There are many weights as well as sins that break up the Christian life and choke up the channels of power. I read an incident of a man who had a grudge against a railway company, and he put a bar of soap into one of the water-tanks from which the engine drew its water. It is a well-known fact that you cannot generate steam out of soapy water; and after the engine had taken its supply, and gone some distance, the engine stopped. Now, we want to keep the soap out of our lives, because, if we do not, God cannot use us. He cannot make anything out of our talents, our natural gifts, our opportunities, if we allow the enemy to come and put in a bar of soap and spoil the whole matter.

We are not to measure power by results. Our work often seems to depend upon our success. If we are successful we are stimulated to more work; if we are unsuccessful, we are discouraged. We often hear it said that if we were only filled with the Holy Ghost men and women would be converted by hundreds. You remember that Peter was filled with the Holy Ghost, and he preached his sermon on the Day of Pentecost, and secured 3000 souls. Men say if we were only filled with the Holy Ghost people would run and cry, What shall we do? But Stephen was filled with the Holy Ghost just as really as Peter, and all he got was 3000 stones. One man got 3000 souls and another 3000 stones. But Stephen did not live to see what he got. He got the stones, but, soon after, he got Saul of Tarsus, who really found the beginning of his Christian life in those words of Stephen which cut him to the heart, and which sent him thoughtful and troubled down to Damascus; and out of Stephen came Paul, or, in another sense, we may say that out of the grave of Stephen rose the Apostle Paul. Let us not be discouraged or overmuch encouraged by the immediate results of our work.

THURSDAY EVENING.

The meeting was opened with prayer by Mr. C. Russell Hurditch, after which a hymn was sung, followed by the reading by Mr. Blackwood of the 33rd chapter of Exodus. Rev. H. W. Webb-Peploe then offered prayer.

The Fruits of Knowing God.

BY REV. E. A. STUART.

We have heard at this morning's Conference that all men, in the present day more especially, are seeking for the knowledge of God, and I do not wonder at it. Our wise men are beginning to find out that quantity cannot satisfy; there must be quality. They are beginning to find out that good as this world is, so far as it goes, it does not go far enough. There is something in man, nay, rather, everything, which makes man unsatisfied in his present condition. The fact of the matter is, as has been so clearly laid down, there are three things which more especially differentiate us from the rest of creation: those three things cannot be satisfied by anything in the present world. There is first of all the intellect; we may amuse the intellect by dissecting beetles, classifying fronds, and engaging in all kinds of curious speculations; but the intellect cannot be satisfied without the answer to this great question—"What is truth?" Then there is conscience. Somehow or other there is within each one of us a certain knowledge of what is right and what is wrong, and yet we do not see our judgment as to right and wrong corroborated in the world. We see the wicked prospering and the righteous suffering; and conscience, looking forward to the unseen, wants to know what is right, whether its judgment is right, or the judgment of the world is right. Then there is the heart—although it has many things which seem to satisfy it for awhile down here, yet nevertheless the heart is not fully satisfied, and standing upon the brink of the open grave the heart looks forward to the unseen, and the heart longs for something that shall fully satisfy it. Is every love to be as some ivy twining itself around some old wall, merely to cause fresh breaches in that wall as the ivy does? Nay, looking forward surely there must be some future that shall fully satisfy love; not merely playing with the heart of man to disappoint it.

Now, consider, this man is crying out for God; crying out to know God, crying out to know what is beyond. As we have been frequently reminded, man cannot, by searching, find out God, you can only get knowledge by receiving. So far as I know the Word of God, there are only four ways of receiving. There is the receiving with meekness (James i. 21), "receiving with meekness the engrafted Word," putting ourselves in the place of little children in order to hear what the Lord shall say unto us. There is the receiving gladly (Luke viii. 20), "They received the word gladly." When the knowledge of God is brought home in the face of Jesus Christ, the heart of man leapt forth to grasp and receive that knowledge. There is the receiving willingly (John vi. 21), "They willingly received him into the ship." There must be the willing receiving of this knowledge, the whole will going forth to meet the knowledge. Then there is Matthew x., the receiving freely, without toil, without struggle; just simply drinking in the knowledge which God has given unto us.

What is this knowledge? This knowledge is not a mere acquaintance with facts external to ourselves. It is not merely an intellectual conviction of the reality of those facts, but this knowledge is, as it were, the appropriation of them, or rather, one would say, the appropriation of Him as an unseen power throughout the whole being of our lives, the whole man coming into contact with God, and thus knowing God. "This is the life eternal; that we may know Thee, the only true God, and Jesus Christ whom Thou hast sent." This life eternal is not necessarily to be placed in some far-off future, where that knowledge shall be perfected, but it is now. We may now live that life eternal, which is the continual following on to know the Lord.

Bear with me a little while I try and bring before you a few of the glorious blessings which are included in the knowledge of God. There was one passage put down in the programme today that was omitted by the speaker this morning, and I gladly seize upon it, because it comes in the midst of that Epistle which has for its key-note "knowledge." I refer to 2 Peter 1-2: "Grace and peace be multiplied through the knowledge of God and Christ Jesus our Lord." The Apostle commences, you see, with a prayer that this grace and peace may be multiplied through the knowledge; and he closes, after enumerating various blessings to be received through the knowledge, with an exhortation to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. In the programme attention was drawn to the second blessing which we receive through the knowledge—namely, peace. We cannot receive the peace unless we receive the grace; first the grace for the guilty, before peace for the tempest-tossed. Let me try to bring before you the full meaning of that word grace. We speak of grace, but what various kinds of grace there are. There is pardoning grace, justifying grace, sanctifying grace, upholding grace, protecting grace, preserving grace, glorifying grace. But to my own mind, this word grace was wonderfully opened out to me, just like the bursting of a little bud into a full-blown rose.

We are told there is scarcely any single word upon which the Greek mind has so stamped itself as this word grace. There seems to be five unfoldings of this word. First of all, it seems in the Greek to have a connection with the word meaning "to rejoice." It is, therefore, that which gives me joy. That seems to be the fundamental meaning of the word grace. There is a passage in 2 Corinthians xii. 9, where our Lord Jesus Christ, talking to Paul, said, "My grace is sufficient for thee." Here I can scarcely forbear referring to the wonderful beauty of the verb there used by the Apostle. "He said unto me." The verb is in the perfect tense, "He *has said* to me, My grace is sufficient for thee." "Oh! Paul, it was fourteen years ago when Christ said that to you." "Why, it is ringing in my ears as though He said it yesterday."

Take the root meaning of the word: "My joy is sufficient for thee." Oh, Christian, is this true, or are you seeking for other things to bring joy to your heart? Is not the joy of the Lord sufficient for you? How is this to be obtained? Turn to 2 Peter i. 2: "Grace [joy] and peace be multiplied unto you through the knowledge of God and of Christ our Lord." The Christian will not be seeking after worldly and sensual joy, the joy of Christ will be more than sufficient.

The next meaning of this word seems to be beauty; throughout the whole of the Greek language this is its primary meaning, because beauty gave the Greek mind most joy. Take that word, "My beauty is sufficient for thee." You are bemoaning your own unworthiness and blackness; Christ's beauty is sufficient for thee. If He makes thee perfect through his comeliness that beauty will be sufficient for thee. How is the beauty to be obtained? "Through the knowledge of God and of Jesus our Lord."

Then comes the meaning generally in the Word of God, namely, free favour. I believe that is what gives the Christian most joy—the free, undeserved favour of God. You are bemoaning your own sinfulness; that you are unworthy to receive the least of God's benefits. You look back upon the past and see only a dreary, sandy desert, instead of a great wall of Ebenezers proclaiming, "Hitherto the Lord hath helped us," only the grave-stones of broken resolutions and disappointed hopes. You look back and see past opportunities neglected, talents unemployed, influence perverted. If we cast ourselves as poor sinners at the feet of Jesus Christ we hear Him speaking to us from glory, "My free favour is sufficient for thee." This free favour comes through the knowledge of our Lord and Saviour Jesus Christ.

Another meaning of the word is *thanks;* and yet another meaning is *love* or charity. All these are included in the grace that is multiplied to us through the knowledge of God and Christ.

Then following upon grace there comes peace. Grace is the food upon which Christian life lives; peace is the atmosphere in which the Christian life must be lived. Having grace we may go into peace, and this peace comes through the knowledge of God and of our Saviour Jesus Christ. I dare say many of you have heard a story of a little child, who, amid the creaking of the timbers, and the howling of the wind, and the rising of the storm, was perfectly peaceful and happy, and when asked by one of the passengers how it was she was enabled to be so calm when others were so perturbed, she gave the answer, "Because my

father is at the helm." Our Father is at the helm. If you know God, then you may have perfect peace, knowing in whatsoever direction He may lead you all will be well. You doubtless have seen at times exhibited upon some steamer the words, "Passengers are requested not to speak to the man at the wheel." Do not speak to the man at the wheel, in this sense, of being continually prying into his secrets, wondering which way He is going to steer. Do not speak to the man at the wheel, as the disciples did when they said: "Master, carest Thou not that we perish?" I should think He did care; He had just said: "Let us go over to the other side." When He said that He would not leave them half-way, but would bring them over. If thou knowest God, rest quietly, peacefully, in the hand of God.

Then, remember this, that this peace is a peace which you may have even in death. Look in 1 Timothy i. 12. The apostle is about to go forth to his death, but he is perfectly peaceful, perfectly happy; he is now ready to be offered; the time of his departure is at hand. What gives him his peace? "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." As we listened to Dr. Pentecost this morning, when speaking about power, I have not the slightest doubt many in this assembly cried out, "Oh, God; give me power." But we want power, not only for service, but for suffering. I know not whether the power of God is not more shown in the weak, broken vessel lying upon some bed of sickness, than in the most successful evangelist the world has ever seen. After some further remarks, Mr. Stuart closed with an earnest appeal to the unsaved.

The Object of the Believer's Pursuit.

BY REV. JAS. STEPHENS.

The subject of the address which I have been asked to give is the knowledge of God, *the object of the believer's pursuit.* The believer is one who knows God already, and yet he is one who has to press on in the work of knowing God—increasing in the knowledge of God. The Apostle says in one passage: "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." He in whom Jesus had been revealed, made it the great object of his life to know Jesus, and to know the Father through Jesus more and more. It seemed as if the whole Christian life might be summed up in this—the seeking and pressing on to know God more. If it is true, as we have had brought before us in God's Word, that it is life eternal to know God and Jesus, then the increase of life in the Christian is through the increase of the knowledge of God and the increase of the knowledge of his Son. If a Christian has set before him to grow in the knowledge of God, then as he increases in that knowledge, he knows the adorableness of God, more and more, and the wonders of God's character, the wonders of God's heart, the wonders of God's purposes and counsels, the wonders of God's thoughts and ways open up before him as a great height and a great deep. The more he looks upward, and the more he searches downward, the more is he constrained to fall in worship and adoration before God. John lay on the Lord's breast at supper, but when John knew more of the glory and majesty of Jesus he fell at his feet as dead. As the Christian grows in the knowledge of God, then he grows, as it were, in the capability of worshipping and adoring.

But, further, as we grow in the knowledge of God we know what it is that God has planned and purposed in each one of us who are believers.

What is it? He has predestinated us to be conformed to the image of his dear Son. As we grow in the knowledge of God, we grow in the knowledge of what is meant by "his image;" we see more of the wondrous character and spirit of God, and, therefore, see more of what He wants to make of us by the power of the Holy Ghost. As we understand more of God's plan and purpose we are conformed to this: "Beholding, as in a glass, the glory of the Lord, we are changed into the same image." But again, as the Christian grows in the knowledge of God he grows in the power of appropriating the resources of God. He sees what is available for him in God; he sees something of the greatness of God's power towards them that believe, according to the working of the mighty power which He wrought in Christ when He raised Him from the dead. There is something, therefore, for faith to lay hold of. Faith grows by knowledge. "Faith cometh by hearing, and hearing by the Word of God;" and the more we know of God the more there is for faith to lay hold of. The more we understand what God has undertaken to do for us, and of his power to carry out his purposes, the more we see for faith to lay hold of and to rest in.

Thus, you see, so far, how growth in the knowledge of God has to do with the growth of the spiritual *life.* But, further, take the matter of Christian *service.* This is also a department of Christian life. To grow in the knowledge of God is needful in order to effective service of God. Let me remind you of the case of Moses. Moses knew God. He gave up a great deal for God. He turned his back upon the glory of Egypt to identify himself with a down-trodden people. Yet when he went forth in service he went forth in a way that was not right, and at a time that was not right. So he was led into the wilderness, and kept there for forty years. In those forty years he grew in the knowledge of God. What followed? When he went to deliver the Israelites it was not so much Moses that was before the people as it was God. When Moses went forth at first, it was his personality that was conspicuous, but when he came the second time it was God's personality that was conspicuous. It is very striking, that if you were trying to make a biography of Moses you would have great difficulty, I think, in finding materials. It is "thus God said unto Moses," and "Moses said unto the people;" you find it again and again that he is, as it were, the mouthpiece of God; the expression of God. Thus, when he went forth to work, he presented not himself, but God.

Take a New Testament illustration: Peter knew God in the person of Jesus. He knew Jesus, and was able to confess him, and our Lord said unto him, "My Father hath revealed Him unto you." Peter was one then who knew God, yet when he shortly after said to the Lord Jesus, speaking of his rejection and suffering, "This be far from Thee, Lord," he was displaying his utter need of growth in the knowledge of Jesus. Again, James and John loved the Lord, they were zealous in his service. They would have been ready to give up as they had already given up, a great deal for Him, but they needed to grow in the knowledge of the Lord when they thus expressed themselves: "Wilt thou that we call down fire from heaven on this village of the Samaritans that will not receive Thee?" How different when John in later years went forth to service, strong in the love of Jesus, in the matchless tenderness of Jesus, with an unutterable fulness in his exhortation, "Little children love one another."

In order to service, it is not enough that we know God as when we are regenerated; we must grow in the knowledge of God. We must know God, what his will is, in order to please Him in service. It seems almost as if at times some Christians imagined that God counted on the measure simply of work and effort; but ought not Christian work to be measured by this? In what degree is it that service which God wants, and which is well pleasing to God? There may be Christians who are doing much useless work; there may be Christians who are working to thwart the purposes of God. Take an illustration: A little child loves his father; he gets into his father's study in his absence, and finding the papers scattered over his father's study table, he seeks, as he thinks, to arrange them. It is in love; it is with a desire to please his father, and he gets all the papers together into a nice exact heap. His father comes in; he understands the motive of the child, but the child does not understand the father's will, and he says, "My child, you have shown love, ut you must not do this again, for father wants to keep the things distinct and separate."

It is so in respect of every work for God. We do not know what will please God. We must find out from God's book what will please Him. We must find out what God says will please Him; we must walk in the knowledge of God if we are to render well-pleasing service unto God. But it is only as we grow in the knowledge of God that we grow in the right spirit in which to work. What preacher or teacher has not studied the spirit of Jesus, and prayed again and again that he might have more of that spirit—the spirit of our Lord's love, the spirit of our Lord's compassion, the spirit of our Lord's patience, and yet, withal, the spirit of our Lord when He prayed this, above everything else, to "fulfil the will of his Father in heaven, and finish the work which He had given Him to do?"

And then, we must seek to grow in the knowledge of God, in order to know God's counsels and purposes. It is quite possible in these days that there is a great deal of work being done that will prove itself to be like wood, hay, and stubble, needing to be burned up. Why? Not for want of zeal or energy in the worker; not, perhaps, for want of love, but because the worker did not seek to know God in his counsels and in his purposes, and work in the line of these. Is it not the case that if a man would represent God he must know Him. And what higher character is there for the Christian worker than this—one that should represent God to the world? How shall we represent the Father unless we gaze upon the Father in the face of Jesus? How shall we represent Him amid all the conflicting influences that surround us day by day unless we keep in that secret place of God, and grow in the knowledge of God?

This growth in the knowledge of God has a great deal to do with usefulness in estimating God's dealings with ourselves. How often you find people who speak of God's dealings as mysterious. There are many mysterious dealings of God, but there are many dealings called mysterious that are in no wise so to one who understands God's Word, and who has learned something of God Himself. There are trials and afflictions which come upon some Christians, and they are ready to faint or turn aside almost. These light afflictions coming upon others beget no faintness and no readiness to turn aside. They are full of a quiet and chastened rest, and the reason is they know more of God; they understand more of God's thoughts and purposes.

The knowledge of God, then, is "the object of the believer's pursuit;" but in what way should he pursue this knowledge? God gives us this knowledge in his Word. It is not merely that we should read, but we should know the depth of the fulness, and of the bearings of the Word. It is not simply that one should read the Book, but that one should perceive also that it is a Living Person who is speaking. We are to look, to think of it, not merely as an epitome of his inspiration, but that it is the utterance of his lips. We read, and we listen. We read, and we read with prayer. We seek to grow in the knowledge of God through the Word. And yet, as we learnt yesterday, there must also be the Spirit whereby we can appreciate God.

In seeking to know more of God there must be a great deal of unlearning. God says, "My thoughts are not your thoughts, neither are my ways your ways." If we, then, receive God's thoughts and ways we must lay aside our own thoughts and ways. This is true at the time of conversion, but it is true all the way. What Christian here of a few years' standing cannot tell how many things he held in the early days of his Christian life he has had to lay aside through fuller knowledge of God's thoughts? When we receive God's thoughts there must be a laying aside of our own thoughts and ways. There must be a constant casting down of every high thing that exalteth itself against the knowledge of God. Again, seeking to grow in the knowledge of God there must be a walking with God. We may know one through his writings; but we shall know him better, provided we have the right

spirit, if we are walking with him day by day. We cannot walk with Jesus unless we take his path, go in his ways, and subject our judgment to his judgment. The secret of the Lord (says the Psalmist) is with them that fear Him. The meek will He guide in judgment, and the meek will He teach his way. "If any man," says Jesus, "love Me, he will keep my words, and I will come in to him, and sup with him." The man who keeps Christ's words knows Christ; but when Christ comes in and sups with him, surely there is a further knowl dge given The man who walks with God and abides in his Word is the man who grows in the knowledge of God and of his Son.

Lastly, in seeking to grow in the knowledge of God, there must be a single eye. "If thine eye be single thy whole body shall be full of light." The single eye is an eye not diseased, an eye that sees healthily, truthfully. We have not that eye opened by nature. God has opened our eyes; but even after He has opened our eyes we need the eye of our heart to be enlightened; and some of us need the eye-salve—the anointing. Our eyes are given us of God and anointed of God. If we have a single eye, we shall grow in the knowledge of God. An eye that sees singly is the eye of one whose heart is single. If our heart be fixed simply on Jesus, what a growing in the knowledge of Jesus we shall have. We shall know Him if we follow on to know Him. "If thou seekest wisdom as silver, and searchest for her as for hid treasure, then shalt thou find the knowledge of God."

FRIDAY MORNING, JUNE 27.

The meeting was opened with prayer by Mr. Blackwood and Mr. Hankin, and with singing. The lesson was read from Psalm xxvii.

The World ignorant of God.

BY REV. DR. BROOKES, ST. LOUIS.

In Acts xvii. we discover that knowledge of God is not possessed by the world. It appears that Paul was wandering through the streets of Athens, a lonely, but a very happy stranger, when his eye fell upon an altar with this inscription, "To the unknown God." The word translated "unknown" is the one from which is derived our modern English word "Agnostic," and the phrase might be almost transposed into our language, for we read that the inscription upon that altar was "to the *Agnostico* God." Since that time the world has made great progress in knowledge, but it has been progress backward, and not forward, with respect to God. If an agnostic of Engand, America, France, or Germany were to rear an altar in great London, or busy New York, or gay Paris, or cultivated Berlin, he would put upon it this inscription, "To the unknowable God." The ancient agnostic sadly confessed that he did not know God. The modern agnostic publicly boasts that he cannot know God. The ancient agnostic stood amid works of genius that have never been equalled, and displays of human art that have never been surpassed, to cry out in his despair to the unknown God. The modern agnostic stands amid Nihilism, Socialism, and Communism, the distress of nations, and perplexity of roaring seas, and invites us to look upon sweetness and light amidst surroundings that are shockingly sour and dark. To my mind, that old altar in the streets of Athens, and this modern altar reared by modern agnosticism are silent but most terrible witnesses to the truth of the proposition now before us, that the world does not possess the knowledge of God.

But let me call your attention briefly to the testimony of the Word upon this point. I will simply mention the texts, because my hope is that some will take them down and study them over. Gal. iv. 8—9. There the Holy Ghost writes to those who are believers, in referring to an earlier period in their history. He says: "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" There was a time in the history of those Galatians when they knew not God Read, again, 1 Thess. 4, 5. These believers are to walk, "Not in the lust of concupiscence, even as the Gentiles which know not God" So, again, in Ephesians ii., it is said that although sublime revelations were made of the Holy Spirit, the time was when they were without God, and out in the dark world without hope. In chapter iv. we read: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over into lasciviousness, to work all uncleanness with greediness."

In Exodus v. 2, we find the proud monarch of the mightiest empire of antiquity—a kingdom that is said, and no doubt properly, to be the mother of art, civilisation, and science—saying unto the messengers of Jehovah, "Who *is* the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." There is the testimony of a proud monarch—"I know not the Lord." He told the truth that time.

Take Psalms xiv. and liii. Doubtless you have all noticed the difference between the two Psalms; they are substantially the same, but yet different. The Holy Ghost never puts down a word which is not essential. Why is Psalm xiv. repeated in Psalm liii. without difference? And yet, as we have said, there is a little difference. In Psalm xiv. 2 we have, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand." In Psalm liii. it is "God looked down from heaven upon the children of men, to see if there were any that did understand." "They are all gone aside," we are told in Psalm xiv., "they are altogether become filthy; there is none that doeth good, no, not one." In Psalm liii we have an advance, "Every one of them has gone back." In the earlier description which God gives of the state of society during that dispensation as well as under the law, they had "all gone astray." Then in Psalm liii., reaching down to the end of the Apostacy—going back, "They are altogether become filthy; there is none that doeth good, no, not one."

The Holy Ghost, in Romans iii., takes up those wonderful testimonies about the utter darkness and ruin of mankind. There is a reason for it, but I have not time to dwell upon it. Let us come down later. Jeremiah x. 25: The Holy Ghost calls upon God to pour out his fury upon the heathen, "that have not known Thee." Go back to Job xi. 7: "Canst thou by searching find out God?" All the way through, the Scriptures show this truth—that the world does not possess the knowledge of God. The Holy Ghost takes his stand, as you see in 1 Cor. i. 20, and He asks, "Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?" "The world by wisdom knew not God." 1 Cor. iii. 17: "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

A profound remark was made by some English brother, of which I was told: "We might be so wise if it were not for our wisdom." Don't you remember how it was with the ancient Greek philosopher? When some friends asked him to give a definition of God, he required a certain length of time in order to frame his reply. At the expiration of that time he said: "I must have more time, and more time, and more time," and when at last their patience was worn out, he said, "the more I consider it the less I am able to answer the question." This poor world never by its philosophy, or civilisation, or wisdom, has found out anything about our God. That is the world's own testimony.

God in Christ drew near to us, and then we have an unknown Christ as well as an unknown God. That is the saddest of all. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." Notice in verses 10 and 11, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto his own, and his own received Him not." Sad and humiliating truth. The world did not know its own Christ who came to save it. John iii. 19: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This is the heaviest burden that rests upon a ruined world, that light has come into it, but the men love darkness rather than light. Now if a man love the darkness, of course he hates the light. John vii. 7. Read what He says to his own kindred—and this shows that family relationships will not reveal the knowledge of God—"The world cannot hate you"—why? "but Me it hateth, because I testify of it, that the works thereof are evil." John xv. 19: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Ver. 25: "He that hateth Me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and my Father. But this cometh to pass, that the word might be fulfiled that is written in their law, They hated Me without a cause."

How unutterably touching it is to find that without a cause they turned a deaf ear to the sweetest invitation that ever fell on human ears, just as He was closing his work. "Let him that is athirst come, and whosoever will let him take of the water of life freely." Without a cause! There was no cause *in Him* why the world hated Him; there is no cause *out of Him* why a poor sinner is saved. This is the testimony of his grace.

Notice, again, how we are shut up to this. Here comes not only Christ revealing the Father, but the Holy Ghost revealing Christ. Does not that show how the world has no knowledge of God and cannot have it? What does Jesus say? "Even the Spirit of Truth, whom the world cannot receive." "O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them thy name, and will declare it." What is that? "I have manifested Myself." I have revealed Thyself, and I intend to keep on doing it. What for? "That the love wherewith Thou hast loved Me be in them, and I in Thee." I do not believe it was possible for any human person to devise language like this. It must have come from the lips of Jesus Himself—that the immeasurable, eternal, unchangeable love which God lavished upon the Son of his love may be in them and I in them. These are the closing words of our Lord's intercessory prayer.

Now, we are not surprised to find that it is the purpose of the Holy Spirit to testify of Christ to a lost and ruined world. He sets forth Christ as "the wisdom of God," which none of the princes of this world knew. If they had known it, they would not have crucified the Lord of Glory. That does not say, "which none of the persons of this world knew." I want the philosophers, if any are here, to mark that. It does not say the ignorant rabble, but the princes of this world—the men of highest distinction in Italy; none of them knew it, or if they had known it, they would not have crucified the Lord of Glory. 1 John iii. 1: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not." That is the reason. Why, then, should Christians be surprised that the world does not know them?

How do we get a knowledge of God? Just in this way—Christ reveals the Father, and the Holy Ghost reveals Christ.

The leaving out of Christ is a stoppage at once to all pursuit of the knowledge of God, depend upon it. This is true apart even from revelation. It is true in the whole of the experience of the ablest and greatest minds you have in England, or any other country. A man may speculate about this wonderful being of his, and suppose he gets some vague conception of it, but there it stands out like a beautiful gold statue, and it is

only when the Sun of Righteousness arises with healing in his wings that, like the statue of Memnon, it becomes vocal with praise. No knowledge of God *out of* Christ; and no higher knowledge of God is attainable than *in* Christ. No higher knowledge will ever come to a poor sinner than to know Him who is from the beginning; and the fathers cannot get beyond this, "Hereby we do know that we know Him, if we keep his commandments."

This is not the worst aspect of the case about this poor world. It has always exhibited enmity towards God. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." There is what may be called the natural religion. When they got this glimpse of God in the field of nature, of which we hear so much—when they got some conception of the power of the Deity, "they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." There is man's progress in the light of natural religion—professing themselves to be wise, they became fools. There is man's intellect in the progress of natural religion—"changing the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things." There is man's conscience in the light of natural religion—"Who changed the truth of God into a lie." There is man's love of truth in the light of natural religion—"And worshipped and served the creature more than the Creator, who is blessed for ever." There is man's religion in the light of nature—"And even as they did not like to retain God"—they did not approve of God, and therefore "God gave them over to a reprobate mind." Is it not awful? Just think of the description given by the Holy Ghost of man as he is by nature in this proud world.

In Romans vii. 8 we find what is asserted of the mind which belongs to man in the world: "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It does not say the worldly mind is "an enemy;" for an enemy may be changed into a friend. Enmity is never changed. James iv. 4: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." Drawing-room and fashionable society, the gaieties and splendours of this world, which say, "I do not need you, Christ," know ye not that the friendship of such a world, with all its embellishments and beauties, is enmity against God? Whosoever, therefore, will be a friend of the world, is the enemy of God. "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" 1 John ii. 15, 16: "Love not the world, neither the things that are in the world." What world? The coarse, vulgar, low, obscene, drunken world? No. The devil does not expect us to love that. The beautifully polished, the elegant, the cultured world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

Once more, "we know that we are of God and the whole world lieth in wickedness," or, literally, "in the wicked one." Let me again beg you to remember that it is not simply the world of the Apostles' days. I am emphatic in calling attention to this, because in America I find many of God's dear children have been deluded by the artifices of the devil, who has been teaching them that the world is different from what it was 1800 years ago. Different! That little dead child, who has just fallen asleep and looked as if she breathed still, upon whom the Lord laid his gentle hand and said, "Rise my child;" that dead Lazarus who had been in the grave four days—both were dead. One was no more dead than the other, but both required the exercise of Omnipotence and power to give them life. Take your cultivated, refined, gentle, amiable ladies; take your philosophical, upright men in society. What do they know of God as He is in Christ, any more than the poor Chinaman to whom brother Hudson Taylor sends missionaries?

It is important practically to see how believers are delivered out of the world. Gal. i. 4: "Christ also gave Himself for our sins, that He might deliver us from this present evil world." How did He do it? Gal. vi. 14: "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." What are you to do? Go into the hermit's cave or the monk's cell to get away from the world? No, it is in the cross of Christ that you are safe. When you see Christ upon the Cross you are done with the world—you can't help it. The world is crucified to you. "I have given them thy word, and the world hath hated them." Why? "Because they are not of the world, even as I am not of the world." The measure of the separation of your crucified but risen Lord from this world must be the measure of your separation. You tell me the head can be in one place and the body in another. Are we not members of Christ? How can He be away from the world and you in it? Look at the believer's relation to Him. (John viii. 12; John xvii. 18; Matt. v. 14; Phill. ii. 15; Romans xii. 12; James i. 27). What is religion, pure and undefiled? It is that which keeps men unspotted from the world. What does that mean? Why, that if you go down into the world you will get spots, and surely you don't want to go to heaven as a sort of zebra or leopard. "Keep yourself unspotted from the world." (2 Peter i. 4; 1 Cor. iii. 22, and vii. 29.)

When I was coming to your country I noticed that, just about the close of the voyage, some of the sailors one morning climbed up to the top of the mast. I noticed that they were furling sails, and painting all round the ship. I ascertained this was because they wanted to get into Liverpool in a respectable way. They did not want to come in rusty and tattered, and so they painted the whole thing up afresh. Why? Because they were getting near home. We are nearing home. The Lord is coming soon. Get everything in readiness on the ship, and paint it up. Get ready for Him.

Dr. Brookes closed with a stirring appeal to the unsaved.

The Church's Calling.

BY REV. DR. BULLINGER.

We have heard of the wondrous blessing of the knowledge of God, that it is the source of all comfort, all trust, all faith, all power. And then this morning we have had before us the terrible picture of the world, which, by nature, knows not God. My special subject is that this knowledge of God is to be communicated to the world by the Church of Christ, according to the declaration, "Whom ye ignorantly worship, Him we declare unto you;" for "the lips of the righteous disperse knowledge." The concluding text of the former part of this subject is the link which unites the two together—"O righteous Father, the world hath not known Thee, but these have known Thee." In other words, before knowledge can be communicated it must be possessed. "I have known, and these have known, that Thou hast sent Me." I have known Thee in thy purposes. I have known Thy counsels, thy love, thy grace; I have known thy goodness, and these have known Me, the sent One. Yes, if we are to be used as the channel of communication of this knowledge we must possess it in our own souls, as it is written, "We speak that we do know;" and we must be able to say, as the Lord Jesus said to the thirsty woman of Samaria, "We know what we worship." Here is the essential condition of all communication, the possession of this knowledge, divinely communicated to us, and the communication of this knowledge, which we divinely possess.

And oh! what a contrast the Lord's people present to this poor world that lieth in ignorance of God, and yet thinks itself to be wise. They would have us to believe that their unknowableness of God is the very highest pitch to which we can attain. True, it is the highest pitch to which human knowledge can attain; but we have to go before the world with a Divine certainty. We have not to speak to it in its own uncertain language, but to take up the language of St. John, and say, We know, we know, we know. While much of the knowledge, falsely so called, is more or less mixed up with, or vitiated by hypothesis, or theory, or conjecture, or speculation, we have a Divine revelation on which to base our knowledge. We have in the Divine revelation a rock on which we may stand, a rock on which we may build, and a sure hold for our anchor.

And then notice the secret and source of all this knowledge, or rather of all this testimony. The secret of it all is love. He who had most to say about this knowledge was he who loved most. He was the Apostle who leaned on Jesus' bosom; it was he who drank in most deeply of his love, who speaks the most certainly and the most positively of the knowledge of God. It is in his Gospel and in his Epistle that we have that ever-recurring refrain "We know." And we are to speak, dear friends, with this same blessed certainty. We are to go to the world, and tell them it is their ignorance of God which is the source of their misery and of their sin; that their ignorance consists not in a mere negative ignorance, but in the alienation of the heart from God; an alienation that must be as eternal as the life which comes from the communication of the knowledge of God. We are to go to the men of the world and tell them, that they may know all about the rocks, while their hearts are as hard as adamant. We are to tell them, that they may know all about the winds in their courses and currents, while they themselves are the sport of every passion. We are to tell them, that they may know all about the sea and its depths, and all its phenomena, while they are strangers to that peace which consists in the knowledge of God, and are like that troubled sea whose waters know no rest. We must tell them that though they may know how to arrest the lightning's flash, vain will be their knowledge unless they have learned divinely how the wrath of God is to be averted.

And if our declaration is to be of any avail, it must come from hearts that divinely possess this knowledge. We must speak that we do know. Like the Apostle, we must speak that which our eyes have seen, which we have handled, which we have looked upon, and which we have received in our own souls, of the Word of Life. That is what we declare unto you. It is the declaration of this knowledge which can alone give peace and happiness to the world.

That passage in Ephesians iv. has been already mentioned as showing us that there is no knowledge and no truth out of Jesus; that the words are not "the truth as it is in Jesus," but "as the truth is in Jesus"—not in Christ, but "as the truth is in Jesus." The morality that is not manifested by the Lord Jesus is not true morality, and the education and teaching that do not spring from the teaching of Jesus can be in no sense true education. Yet we are told that the witnesses for Christ in the present day are to go with the spirit of the age. They are to have regard to the spirit of the times. But I ask you, What have God's people and God's servants to do with the spirit of the times? It is the Spirit of God with which they have to do. The spirit of the age is one of constant change, but the Spirit of God is the Spirit of truth, and truth never can change. Hence this communication is to be by the Word of truth. It is to be by holding forth the Word of life. Many of the high names and titles of this Word are given in the Scripture. It is called the engrafted Word, and as such is to be received into our heart. It is the Word of truth, and, as St. Paul says, we are to rightly divide it, and as the Word of life, the life-giving Word, we are to hold it forth.

We cannot separate the written Word from the living Word. Both possess the same power

and the same things are predicated of both, and therefore the Lord's witnesses from the very first have to be witnesses of Christ. The words of his last earthly prayer, and his last words before He ascended into heaven, were these: "Ye shall be witnesses unto Me;"—to a crucified, to a risen, to an ascending and to a coming Saviour; witnesses to a Divine Person, witnesses that shall remain one and the same through all ages, not adapting their experience to every century, but preaching the Gospel, the same Gospel, to every creature. "Thou shalt be a minister and a witness," was the word to that chosen vessel, Paul; a minister and a witness, so that, "as the Father hath sent Me (Jesus), even so send I you." Paul was a minister, and he was a witness. He ministered like Him who came not to be ministered unto, but to minister; and he was ever a witness, like Him who is called the faithful and true Witness. How wonderful, that we poor, weak, frail, earthen vessels should be used by God for the communication of his divine, saving knowledge!

In 2 Cor. iv., "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." It is called a treasure, not because it is that which we value, not because it is a treasure to us, but for its own intrinsic glory and value. It is not so much the thought here that the earthen vessel possesses this treasure, as it is that the glory of this treasure possesses the vessel, governs the vessel, fills the vessel, uses the vessel, and displays itself through the vessel. The contrast with human thought is strongly marked. Man's thoughts are always the reverse of God's thoughts. In human affairs we make choice of a casket which bears relation to the treasure which it is to contain. We have some regard to the excellency of the treasure when we prepare the casket for it, but not so with God. He hath chosen an earthly vessel to contain it, in order that the glory of that treasure may be more clearly and powerfully displayed, and hence, in those verses that follow, we have the inward and the outward exercises by which the glory of that treasure is manifested. As the next verse says, "We are troubled on every side"—that is, on account of the earthen vessel—"yet not distressed," because of the excellency of the all-surpassingness of the treasure. We are persecuted, and feel it on account of the weakness of the vessel, but we are not in despair, because of the excellency or surpassingness of the treasure. We are persecuted, but not forsaken; we are cast down, but not destroyed; and we notice how carefully the Holy Ghost is always to keep before us the weakness and frailty of this earthen vessel. St. Paul is instructed to say, "Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man." And so when he has these thoughts in his mind, he says to them in 1 Cor. i. 26, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.' The word in the Authorised and Revised versions is "called," but in italics. The thought is not of those that are called, but of those that are used for the calling of God's people. "For ye see your calling." You see how you are called, and by whom you are called—not by the wise men of this world, not by the noble, but God hath chosen the base things, God hath chosen the foolish things, God hath chosen the weak things by which you have been called, and by whom this knowledge shall be finally and savingly communicated to you. But of God, are ye in Christ Jesus? Not of Paul, not of Apollos, not of these wise, or mighty, or noble ones, but of Him are ye in Christ Jesus. The same purpose is expressed in these words: "But we have the same treasure in earthen vessels that the excellency or (surpassingness) of the power may be of God, and not of us." And hence we have a power working, as well as a treasure living.

And when the same Apostle writing to these Corinthians describes his going to them, he says: "Paul planted and Apollos watered." If you read the account of his going into the city of Corinth in Acts xviii., you will find he was there for eighteen months or more preaching the Word of God; in the sixth verse "he reasoned with them out of the scriptures," and he called them his planting. Now, when the Holy Ghost speaks of planting, what does he mean? Why, by the very word He condemns the world of unfruitfulness to God. He tells the world there is nothing in it, nothing of it, which can produce any fruit for his glory; and what is more, He not only convinces us of the impossibility of producing anything for God, but also ignores all that it possesses. He takes no note of whatever good might be in it, and whatever might have the semblance of reality. There is nothing He can use. It is not Paul that hath cultivated what was already there, but Paul hath planted, and the planting is the putting in of something that did not before exist there. It is the bringing in of something new which the world did not possess before. It is the assertion that that which is born of the flesh is flesh, and can never become spirit, and that that which is born of the Spirit is spirit. He calls this the preaching of the Word of God, which is planting. He tells us what he did. He took them some fresh news altogether. He tells them what they had never heard before, and he brings before them what they have been totally ignorant of up to the time; and hence he did not go to Corinth as a mere reformer of the morals of the city. I suppose there was no city on the face of the earth that had reached the depth of immorality that was reached in Corinth, and yet he speaks not a word of it, except to say, "Such were some of you." He speaks not of its immorality or of their uncleanness, but he says, Paul hath planted. He brought in something divine, something fresh, and thus communicated to them that divine light. He ignores all their outward reformation. There is a reformation, indeed, which the world can understand; there is a reformation which advances a man's progress in the world, his sobriety, thrift or diligence; God ignored all that. He ignored all his sins, all his self-righteousness, and he brings in something totally new. He brings in his own Divine knowledge, the light of the knowledge of the glory of God in the face of Jesus Christ. And mark how this is done. "God who commanded the light to shine out of darkness hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

This then, dear friends, is how we are as witnesses of the Lord Jesus Christ to communicate this light. We are to be light-bearers; that, just as the bearers declare the glory of God, so his people now are to declare that glory by reflecting it abroad. The heavens speak of his glory and his people now are speaking witnesses of his glory—the glory of God in the face of Jesus Christ. But from these heavens now the Sun its absent The Sun of Righteousness has gone away into heaven. It is all dark below. It is night; but the same word that tells us it is night tells us that the "night is far spent." Thank God for that. And the Church collectively, like the moon, and the saints individually, like the stars, are to shine forth his knowledge, are to declare that knowledge, are to reflect that glory, and, like the heavens, to declare the glory of God.

Ah! dear friends, we know that this night will soon be at an end, that the morning is about to dawn, that morning without cloud. We look for the Morning Star; we look for the rising of the Sun of Righteousness. Oh! let us remember and desire, and look for that glorious time when this light in the glory of God shall flood the earth with its glory and its beauty.

[The addresses given on Friday evening will appear in subsequent issues.]

EXHIBITIONS ON THE LORD'S DAY. — Mr. George Howard, M.P., has secured Friday, July 18, on going into Committee for a motion in favour of opening Metropolitan Museums and Galleries on the Lord's Day. Persons friendly to the preservation of the Lord's Day as a day of rest should write to their members, asking them to vote against Mr. Howard's motion. Dr. Gritton, 20, Bedford-street, Strand, W.C., will send papers and information on application. The Council of the Health Exhibition have determined not to open on Sundays.

CHRIST, THE COMING KING OF ISRAEL.

By Dr. BROOKES, St. Louis.

AN ADDRESS AT MILDMAY CONFERENCE.

IT is very difficult in the few minutes allotted to this service to know where to begin or where to end on such a subject. It is set forth in the Word of God with a fulness, frequency, a clearness, and an emphasis, that makes it far more certain than a mathematical demonstration. If we assume, which we ought to do, that the Holy Ghost knew what He wanted to communicate, and that He meant what He said, there can be no controversy about the personal coming of the Lord Jesus Christ to reign over Israel. It is not a question for us to speculate upon. It is a question to consult God's Word about, and to be subject to that Word.

I would simply ask anyone who has read the Old Testament prophets, for example, whether every one of them does not dwell with glowing anticipation upon the coming of the Lord Jesus, to lift up the fallen banner of Israel, and to reign over his ancient people in glory and in power. Even the least of the prophets, so far as the space he occupies is concerned, Obadiah, does not omit that. You cannot read any of them without finding that this is the great theme of the Holy Ghost from first to last. Let me ask anyone to read the first verse of the first chapter of Isaiah: "The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem." Is it right for anyone to say that the vision was not concerning Judah and Jerusalem? I would put it to anyone who is a humble, honest student of the Bible, if that means a vision concerning England and London. If the Holy Ghost had meant England and London would He not have said so? If it is to be spiritualised away—if it does not mean Judah and Jerusalem—then neither was Isaiah, the son of Amos; we have got to spiritualise him away too. Neither was it a vision; you will have to spiritualise that too. Where will you stop the spiritualising process? I believe the word of God has been more hurt by its friends than injured by its enemies.

I can only refer to a few passages out of the hundred that I might quote. Take first a passage in 2 Chron. xvii. 17, "Thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God." Dr. Young, in his translation of the Bible, renders this, without any sort of regard to doctrine, but simply as a matter of scholarship: "Thou hast seen me as the type of the Man who is on high." Or it may be rendered: "Thou hast regarded me according to the order of man from on high O Lord Jehovah." David declares that this promise of the establishment of his throne for ever links him to a man on high. Who is the "Man on high?" There is but one Man—the Lord Jesus Christ. (Having read verses 18—22, Dr. Brookes continued:) Is it right for a child of God to put his theory and his exposition against clear testimonies like these, so as to make them practically mean nothing, or to appropriate all the blessing of it to himself, when it was the Jewish David who was made a type according to the Man on high, and when he goes on to speak of the people of Israel, the literal children of Abraham—the very people whom God brought up out of Egypt?

In reading the Bible we need to remember the profound remark of the able commentator, Delitzch—Mr. Wilkinson tells me he was a Jew—who says "Interpretation is one thing; application is another. When we read in the Psalms and Prophets constant references to Judah and Jerusalem and the ten tribes that were called Israel, remember that the interpretation of these passages refers to God's ancient people; that is the first thing. The application of the principles and truths involved, you may bring home to your own heart; but do not forget the interpretation." This leads me to mention another matter, with respect to the purpose of God. Prophecy is a

revelation of the counsel of God the Father concerning the Son. All the events predicted are but so many shadows pointing on to his coming. Our Lord's Second Coming is the crisis of this world's history. Some of these events perhaps have been fulfilled, still they are only stepping-stones, so to speak, on which the Holy Ghost stands for a moment as He goes on towards the supreme moment in the world's history when Christ will come back to be glorified on the theatre of his sufferings and death. Everything points to that.

Look for a moment at the well-known passage in Isaiah ix. 6: "Unto us a child is born. . . . Of the increase of his government there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." It is not a question of the faithfulness of Israel; it is the unconditional sovereignty of the Almighty God that is going to bring it about.

Psalm lxxxix. 34: "I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." If that does not mean a covenant of God with David, what does it mean?

There are other like passages in the 110th and 132nd Psalms, where we have most explicit promises in which the faithfulness of God is pledged to the restoration of Israel and the eternal reign of Jesus Christ. In the latter Psalm, verse 11, we read: "The Lord hath sworn in truth unto David; He will not turn from it. Of the fruit of thy body will I set upon thy throne. . . . . For the Lord hath chosen Zion; he hath desired it for his habitation." Psalm xlv., too, is a celebration of the coming of Jesus to reign over Israel. Not Rome, but Jerusalem, will be the metropolis of God's millennial earth.

In the New Testament we find these Scriptures confirmed. "He shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end" (Luke i. 32, 33). What can that mean if it does not mean that Jesus is to sit upon the throne of his father David? Is David's throne in our hearts, or in heaven? David's throne was in Jerusalem.

Acts xv. 14—18 is to my mind a most conclusive passage, if there were no other. The question came to be discussed in the only college of the Apostles we know of, whether those who had been Gentiles previous to their conversion could be required to observe certain ceremonies of the Mosaic law. Paul and Barnabas were sent from Antioch to consult the Apostles at Jerusalem upon this important subject. Peter took the ground that they were not to be put under the ceremonial law. When he had finished his address, James, who was evidently a pillar in the Church, makes an authoritative announcement upon the whole subject: "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name." Is there one intimation, from the first chapter of Genesis to the last of Revelation, that God ever had any other purpose in this dispensation? I have asked, in the presence of 500 ministers, to be shown such a passage. I have taken my seat and waited patiently until they could bring forward one text to prove that the world is to be converted by the agencies now employed. I have never found the text yet, and nobody has ever pointed it out to me. His purpose is "to take out a people for his name." James goes on to say: "And to this agree the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up." After what? After I have taken out of the Gentiles a people for my name, after the times of the Gentiles have been fulfilled, when the fulness of the Gentiles shall have come in—"I will return." What for? "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things."

What, then, is the order during this dispensation of God's Spirit? A people is being taken out of the Gentiles for God's name. There is a remnant of Israelites, according to the election of grace, always being saved. There was a time when all believers were Jews; but God's grace overflowed the boundaries of Israel, extending to all the other nations. When Christ comes back, what do we find? This grand work of restitution begins with Israel. The ruins shall be built up, and the desolations removed; then Israel will be the chosen vessel for the communication of God's grace to all the unsaved nations of the earth.

In Jeremiah xxiii. 5—8, we have another very striking passage foretelling the time of which we are speaking. If a reverent reader of the Scriptures should come across that passage for the first time, without any preconceived theory, and without any human instruction, would he have the slightest doubt that when Jesus returns "Judah shall be saved, and Israel shall dwell safely;" that God shall bring his scattered Israelites back from the face of all the earth, whither they are now driven?

After citing various other cognate passages, Dr. Brookes said, in bringing his remarks to a close: If God's people would but keep their eye fixed upon the coming of the Lord Jesus Christ as their hope, what a blessing it would be in preserving them from all other expectations. If we look to such things as human progress, the advance of civilisation, the power of earthly governments, &c., as the hope of the Church, we are distracted in ten thousand ways. How blessed it is to be ever gazing through the encompassing darkness for the rising of the Sun of Righteousness, which is promised to us in the return of Jesus Christ! The cherishing of this hope will also keep us holy, and waiting for Him.

What about the Jew? I feel humiliated and ashamed of our neglect and evil treatment of this people, so dear to the heart of Jehovah. They ought to be dear to us too. If we went more among them, not to blame them, not to remind them of the fact that they crucified the Redeemer, but to pray for them, as our Lord Himself did on the Cross, when He said, "Father, forgive them, for they know not what they do;" not to heap reproaches upon them, but to take them by the hand, as belonging to the most ancient—if you choose to say it, the most renowned people,—how much more we would accomplish! A friend in Boston told me several years ago about an old Jew who was visited by a Christian lady. She talked with him, and at first he was disposed to be surly, thinking she had come to reproach him. I do not wonder at their suspicions and distrust of us Gentiles. I believe we should be worse than they, if we had been treated all these centuries as they have been. This lady conversed with the old man, and asked my friend to go and see him. He went, and told him the story of the Redeemer, pointing out many passages in the Old Testament that had all been fulfilled in the person of the Lord Jesus Christ. It pleased God in the sovereignty of his grace to cause the light of the Gospel to break into his heart. My friend was with him when he died. He raised his hand, and looking up as though gazing into the opened heavens, like another Stephen, he cried out, in faltering accents: "O my God, not Barabbas, not Barabbas, but this Man I take to my heart!" Many of them are ready to say, "Not Barabbas!" Are you ready to go to them with the precious tidings of redeeming love?

SOUTHEND, ESSEX.—A Y.M.C.A. has been founded here within the past few weeks. The hon. secretaries are Mr. Frederick Webb, Etonville, and Mr. E. M. Kemp, 4, Essex-terrace.

CITY OF LONDON LAY PREACHERS' ASSOCIATION. — Clergymen and ministers arranging meetings in their halls or schoolrooms, or requiring help during their absence from home, are invited to apply to the secretary of this Association, who will (providing there are members at liberty) send competent persons to conduct their Sunday or week-evening services. Copies of the rules and full particulars may be obtained on application to the Hon. Secretary, 186, Aldersgate-street, E.C.

AFTERNOON GATHERINGS.

The Hope of Israel.

ON Wednesday afternoon the area of the Large Hall was filled, when addresses were delivered concerning "The Hope of Israel." Earl CAVAN, who presided, said there was not a more important subject to be found anywhere than that of God's dealings with the Jews. Their complete history furnishes us with a wonderful view of Jehovah, and should lead us to praise for his goodness, and holy fear for his severity. In praying for the peace and prosperity of Jerusalem we shall get a blessing for ourselves. We have not to deal with their enemies; God will deal with them in judgment, and recompense them, as He has said. Never was there a time when so much interest was felt in the Jews as now, or so many watchmen upon the walls, resolved to "give Him no rest until He arise and make Jerusalem a praise in the earth."

Rev. J. GOSSETT TANNER addressed the meeting, dwelling especially on "The Restoration of Israel to their own land." A stranger visiting Palestine at the present time, he said, is disappointed, and ready to say there is no prospect of the Jews ever returning. But God's word clearly predicts a restoration; every provision has been made for it, and these will be revealed in due time. It is well known that the state of the land requires a rich supply of water, and prophecy shows it will be forthcoming in the needed hour. Indeed, it is already in existence. Recent discoveries have brought to light the fact that vast reservoirs of water are under the Temple Hill. The Psalm that tells of "a river, the streams whereof make glad the city of God," is yet to have its literal fulfilment; this will be produced by the great earthquake foretold by the prophet Zechariah, ch. xiv. The restoration of the Jews is largely unfolded by Isaiah in chapters lx. to lxii.; also, in Psalm cvii., where they are seen coming from the four quarters of the earth, and resting under the smile and blessing of Jehovah. But no more striking passage is to be found than the words of the prophet Amos, "I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

The subject was continued by Rev. C. SKRINE, who dwelt chiefly on the hope of Israel, "In relation to the Messiah—salvation." Each dispensation is in advance of the one preceding, and so it will be in the future of redeemed Israel, whose privileges will be greater than any of the past. What comes to us now will come to them more grandly then. A careful study of the book of the prophet Zechariah shows their salvation will not be brought about in the same way as it is now, viz., through the work of the Spirit and by faith in an unseen Saviour, but by seeing the Messiah *visibly* at his Personal Advent. "They shall look on Him whom they have pierced." God's dealing with Paul in calling him, is a type of his dealing with them; the Lord Jesus, whom they persecuted, will appear unto them. All this will be brought about by terrible things, as predicted in the last three chapters of Zechariah, where the treading down, the tribulation, and the day of Jacob's trouble are predicted. But the day of their trouble shall be the day of their deliverance; the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob, so all Israel shall be saved. One of the last acts of the Saviour was to stand on the brow of Mount Olivet and proclaim the desolation of Israel until the day of his appearing. From that spot He ascended to the Father. His feet shall stand once more, on the scene of his triumph. Even so the place of Israel's persecution under Antichrist shall be the place of victory achieved for them by the Messiah, whom, weary and worn, they will then gladly welcome. The feast of Tabernacles has never yet had its fulfilment, nor the seventieth week of Daniel's prophecy. It is at the end of that period that the rejected One will

appear for their help, and *then* shall they exclaim, "Blessed is He that cometh in the name of the Lord."

Dr. Laseron then offered prayer, and the subject of the afternoon was further spoken to by Rev. J. Wilkinson, who dwelt on the hope of Israel. "In relation to the nations—a blessing." The Church has lost more than could be conceived by the neglect of this question. There are three certainties, (1) Israel shall be blessed; (2) All who seek to bless her will gain blessing through her; (3) When blessed, they will be a blessing to the world. Hundreds of instances could be given of blessing coming to those who have observed this divine principle. God said, "I will bless him that blesseth thee," and it cannot be otherwise. They have been marvellously preserved by the miraculous power of God, and since God never wastes power, there must be some special reason for it. That reason is clearly revealed, viz., that they may be a blessing to all nations, as covenanted with Abraham, and recognised by Paul in Galatians. Neither is there any ground for expecting blessing for the Gentiles in any other way. The Jew is "first" as a nation as well as an individual. He recently read the whole Bible through in twenty-eight days, and found that there is not a single passage in it that warrants us in holding out the slightest hope for national Gentile blessing until the Jews are converted. We are indebted to them for three things: (1) A glorious protest against the idolatry of the present day: (2) for the Bible they gave us; (3) for a Saviour. But what a lamentable fact, that among the people who gave us the Bible are so many who know not where they are going to. Still, God is disposing thousands of them to hear the Gospel, and "the remnant" is being rapidly gathered in. Read frequently Isaiah xix. concerning Egypt, in this day when so much of interest is taking place there. Note the last three verses specially. Chapter xxvii. is also a wonderful chapter. When Israel is restored and converted, there will be a nation of missionaries ready to hand.

This excellent meeting was followed by another, held in the Tent, having as its object, "Prayer for Israel." Dr. Laseron, who presided, sought to move the tender sympathy of the audience by reminding them of the present condition of the people, their persecutions, and ill-treatment. An announcement (he said) appeared in the papers only that day, reporting a fresh outbreak against them in Russia, by which nine Jews were killed, numbers wounded, and their homes wrecked. God will surely bless England for the help given them. Fervent prayer followed, by Mr. Samuel Field, Dr. McKilliam, Rev. H. Kelk, and others. The case of a young Jew brought to the Saviour through the instrumentality of Mr. Kelk just before leaving Jerusalem, was specially urged, he being tempted on every hand.

The Deepening of Spiritual Life.

On Wednesday afternoon, before the hour appointed, No. 6 Room was crowded, and an "overflow" filled up the Tent. Our reporter attended the latter, and found it a most profitable gathering. Revs. H. W. Webb-Peploe, Wm. Haslam, E. W. Moore, and J. B. Figgis were amongst the speakers. The indoor meeting was conducted by Rev. Evan Hopkins.

Rev. H. W. Webb-Peploe based his remarks upon Ps. cxxxix. 1—23 and Job. xiii. 9—11. Many persons come to these conferences with a longing for a more satisfactory life than they are at present leading, but little knowing what they will have to endure if they really give themselves up to God. He must search their hearts, and whatever his pure eyes see amiss must be purged away. Are you ready to be searched like that? "Is it good?" I knew a lady who for seven years was seeking to lead a more profitable life, and wondered why she did not enjoy more peace; and it turned out that she had one idol in the shape of a piece of jewellery, which at the end of that time she was prevailed upon to sell. She then found it was worth only seven shillings! Are there not many who are losing their peace for some paltry seven shillings' worth, which in some form or other is an idol? Let us not spoil the chances of bringing souls to Christ for the paltry things of earth. We pray sometimes that we may be "filled with the Spirit," but this is not done by any outward manifestation. God begins blessing by crushing, by bringing us down. Are you ready for that? Is there a something—perhaps as thin as a sheet of paper, but still which keeps the light of God's presence from your eyes? This must be removed. God cannot bless us till He has crushed us, nor fill us till we are emptied. What about the vanity of dress and the extravagant expenditure of money for personal pleasure? We are met here for the express purpose of having these things pointed out. You may wince, but will you shirk it? "Is it good that God should search you?" Yes, dear friends, it is good for a man to bear the yoke in his spiritual youth. You cannot have power till God puts it in, and He cannot put it in until you make room for it. Let us each take this word to ourselves, beloved, and if we are "afraid of his excellency, and his dread fall upon us," then He will give us power, and we shall be like Jacob—princes with God, and shall prevail.

Rev. J. A. Jacobs followed with a few words on the *right* which every Christian has to *joy* in the Lord, when once he has realised that his sufficiency is of God; but this cannot come until he is brought, as it were, to the brink of despair—that is, to confess ourselves worthless, to give up trying as a bad job, and commit ourselves wholly into his keeping: then we have a *right* to "rejoice in the Lord."

Rev. E. W. Moore, in speaking from Isaiah xi. 1, 2, said: We have here, firstly, a testimony to the humanity of our Lord—"Out of the stem of Jesse;" and, secondly, the sevenfold fulness of the Holy Spirit, that is, the Spirit of the Lord itself and its aspects, wisdom, and understanding, &c. We can trace all the attributes of the Spirit in the life of Christ. The Spirit rested on Him at the day of his birth and at his baptism. He was led of the Spirit into the wilderness and came again in the Spirit into Galilee, and on the cross He, by the eternal Spirit, offered Himself to God. The first result of the Spirit of wisdom and understanding resting on anyone is that they will forsake sin, which in Proverbs is always called folly. Then, if we are under the Spirit, we shall receive counsel as to what to do and might to do it, and, inasmuch as "the fear of the Lord is the beginning of wisdom," we become also endued with "the Spirit of knowledge and of the fear of the Lord." May this Spirit rest upon each of us here to-day, and it will be so if we are willing to yield ourselves to God.

Rev. W. Haslam said that if we commit ourselves into the hand of God, He will show us our sins without our praying for it. God digs deep and lays a good foundation, because the building is for eternity. We may be sure God loves us more than we love ourselves; therefore we may have no fear of putting ourselves under His care. He wounds that He may heal. There is a story of a sculptor, who was seen gazing at a piece of marble which seemed to occupy all his mind. He was asked what he saw in that ungainly block of so much interest. His reply was, "I see an angel in it." He was not looking at it as it was, but as it would be when his accomplished hands had done their work. So the Lord sees perchance something in us that no one else sees, and He will perfect us if we will let Him. It may be necessary to hit here and chisel there, and cut a piece off elsewhere, but He will conform us into His own glorious image. Let us therefore give ourselves up unto God, and He will perfect us according unto His will.

Rev. J. B. Figgis compared the present gathering to the Feast of Tabernacles of Jewish times. We are spiritual Israel, and, perhaps, some here are only on the border of the good land. You feel there is yet very much land to be possessed, and come in daily conflict with great and terrible foes. But take not your counsel from man, but from God, and He will strengthen you to overcome your enemies. If you had a very dirty, crooked tube, and put it in a running stream, it would soon be cleansed, and the water would run through it. So, though we may be crooked and defiled by sin, yet God can use us as channels through which his grace will flow.

After a few more solemn words of exhortation, Mr. Figgis then requested those who would yield themselves unto God for service to raise their hands, to which many responded. The meeting closed with a hymn and prayer.

Room No. 6 was crowded long before three o'clock on Thursday afternoon to hear further addresses on this subject. Overflow meetings were held in the Tent and under the Tree. Rev. H. W. Webb-Peploe began his discourse by reference to 2 Cor. i. 8-9. He said no one knows what Paul's particular trouble here alluded to was. It is well it is not revealed, because it thereby is left open to all troubled ones to appropriate his consolation, whatever the cause of their trial. The question is, "How may we appropriate it so as to get deliverance from all sin?" The one answer is found in the word *trust*. The text demands absolute trust; the Greek word is nowhere else used in this precise form. The trust demanded is just what we repose in medical men when we hand ourselves over to them for the healing of a disease. I have often wondered when thinking of the extent to which we *do* confide in them, putting our lives in their hands. But *such* is the simple and childlike trust that God requires of us, and which Paul had. First, however, there must be the sentence of death in ourselves. The next conscious need of the anxious one is that of deliverance from the dominion of sin. Take him to Rom. vi., where he is told to take the place of death, reckoning himself dead to sin. He is then in the place of deliverance through Christ, who raiseth the dead, and will soon learn to say, "I thank God, through Jesus Christ our Lord." Neither is there any other way of getting power for service but by death. We must have the sentence of death in ourselves relative to any strength of our own; then "Truly I am full of power by the Spirit of the Lord." Lastly, we need God's power to enable us to endure and to suffer for Him. Our first desire is to escape it, and, like Paul, we beseech the Lord thrice. We have to die to our own will, and then we find the power of Christ resting upon us.

Rev. W. Haslam delivered an address in the Tent. When you set yourself to work and pray God to bless you, that is your work. But if you come to Him and abide in Him and bring forth fruit, and He gives you work to do, that is his work, and will have his blessing. When you give yourself in unreserved surrender to Christ He will never rest until He has found you work to do, and when you do his work there will be no exulting, any more than the pen or the axe exults. I have had such a happy time in Ireland following up the work of Mr. Moody. I told them about the keeping power of Christ, and they were filled with joy. So they were when I spoke of consecration. God is raising up hundreds of workers there.

Revs. Evan Hopkins and J. B. Figgis redelivered in the Tent the addresses they gave on the previous day, on this subject.

[We are obliged to postpone the remaining reports of afternoon gatherings.]

GUERNSEY.—Mr. Henry Varley held evangelistic services here in connection with the Y.M.C.A., from June 8 to 22. Large audiences were drawn each day, and on Sunday evenings the St. Julian's Hall, the largest available building, has been crowded. Mr. Varley gave his lecture to men on "Various Forms of Temptation," and the hall was crowded. The question of the necessity of social purity was treated in an eminently practical manner. Large numbers have been present each day at the Bible-readings in the afternoon, which have been most instructive and helpful. Christians of all denominations have attended. Much good will be the result of these meetings, and many are the regrets that Mr. Varley has to leave so soon. At the closing meeting on Sunday evening a large number confessed their faith in Christ.

SAVING THE CHILDREN.

MAY I bring before the readers of The Christian the pathetic needs of the children coming under the Industrial Schools Act Amendment Act, 1880? They are children growing up in the lowest dens of infamy, generally the children of people who have been tempted to support their families by turning their houses to a nefarious use. In a very bad, but, alas! not by any means wholly exceptional neighbourhood, four streets, in 1880, gave us fifty-eight of these children, living more like rats in a drain than children in a human home. And as if we were not satisfied with the degradation of the individual child, we compel these degraded children to attend school, and constitute the link between the children of the respectable poor and the lowest dens of infamy. We take these children, inoculated in every form of obscene vileness, and turn them loose on the children of our elementary schools; and then feebly wonder that our moral small-pox spreads, and that juvenile degradation is on the increase.

For four years, ever since we got the Industrial Schools Act Amendment Act, which now enables a magistrate to commit to an industrial school any child under fourteen living in a disorderly house, or frequenting the company of abandoned women, I have been endeavouring in vain to rouse the conscience of the nation with regard to these unhappy children. Committees of the House of Lords, committees of Convocation, commissions on industrial schools, have urged one after the other that the Act should be put in force. In vain. The Industrial Schools Act Amendment Act has till now remained almost a dead letter.

But, thank God, at length there seems to be signs of an awakening on all hands to the obvious truth that if you want to put down the evil which far more than intemperance is undermining the national health and character, your first step in common consistency, even though it be but a small step, is to prevent children being deliberately brought up for it. The London magistrates no longer refuse to commit. The London School Board is thoroughly willing to co-operate. But the real practical step has been taken by the admirable and energetic Refuge and Reformatory Union in appointing out of its own funds two experienced rescue officers, who can now be had on application to the office, 32, Charing-cross, to work any cases known to ministers, missionaries, district visitors, &c., where the Act wants putting in force.

Through their agency in the last year above seventy children, largely girls, have been rescued. Two pamphlets have been issued, giving the facts about these children, one by the Refuge and Reformatory Union, called "Save the Children," which can be had at their office, and one by Mr. Horsley, called "Am I my Sister's Keeper?" which can be had on application to him at H.M. Prison, Clerkenwell.

Both from their very nature are only suited for very careful distribution. It is impossible to quote much from either. The fate of these unhappy children is simply unspeakable in the literal sense of the word; but is this to be the reason that they should be abandoned to it? One little boy was found living in one room with nine abandoned women, to none of whom was he related. One of them had adopted him out of pity. In another case an outcast girl came to the rescue officer and besought him to rescue her sister of thirteen, a bargain for whose intended sale for £7 she had overheard. She herself had been sold in like manner; this child was rescued just in time.

Can it be the will of Christian England that these things shall go on? We have it in our own power to put a stop to it. Only let the Act for removing such children be steadily enforced, and the parents be compelled to support their children in Christian and industrial training, and it would put a stop to the temptation they are now under of supporting their families by nefarious means, and it would soon become a recognised thing that no children should ever be permitted in disorderly houses. Vigorous action would soon extinguish this class of children. In one case of a very intelligent little girl of eight being rescued, the officer states: "After she was sent to school, the news flew through the neighbourhood where she had been living, and a great many children who were residing with outcast women were removed to respectable houses, some went out of the neighbourhood altogether. The parents feared that they would be similarly deprived of their children, and have to pay for their maintenance at an Industrial School."

But there is one obstacle to this energetic action which I must ask your readers to help me in meeting, and that is the paucity of certified industrial schools for girls. I have already frequently stated the proportion of boys to girls in our certified industrial schools, 19,000 boys to only 4600 girls. Side by side with this I have placed the proportion in Ireland, where the men do care for the honour of their women, do recognise that the girl, as the future mother and educator of the young, is the vital factor in the physical and moral health of the nation. In the Irish certified schools there are 3171 girls to 2049 boys. The five schools we have opened for this class of children are all full, with the exception of one at Plymouth, which will be needed for the wants of the far West, and one at Ashurst, which is reserved for girls between twelve and fourteen, and which is also rapidly filling. The consequence is that these children are being put into large barrack schools, where they cannot receive the individual attention they need, and where, therefore, they may do incalculable harm.

Fortunately, the managers of these large schools are beginning to refuse to take them, but this will only reduce us to the dead-lock of having nowhere to put our rescued little ones. One school alone refused four of these children the other day, on the ground of being already overcrowded. A fresh certified school must be opened for them at once, and three others in the course of the summer, bright, pleasant Industrial Homes in the country—on this I lay the greatest stress—where fresh country sights and sounds may wholly change the current of thought, and the little life, like a stream, may run itself clear.

Once started at a small initial expense, the payments of the children make it self-supporting when full. The admirable Society for the care of waifs and strays is ready to start such a school at once if I can raise £250 to meet preliminary expenses. A Manchester friend gives me £50; I hope to spare a like sum myself. Will three others do the same? Or, perhaps, it may be our Lord's will to send it in smaller sums, that there may be more hearts to yearn for his poor, degraded mites, and more souls to share the joy of saving *in perpetuum* twenty-five of "God's little girls" from a fate which would certainly break our hearts if it happened to our own.

Ellice Hopkins.

Percy House, Brighton.

MR. GEORGE BLAIKLOCK has lately visited and addressed Gospel Temperance meetings at Reigate, Woolwich, Strood, Rochester, Snodland, Sittingbourne, Queenborough, Sheerness, Faversham, and Whitstable-on-Sea.

UPPER HOLLOWAY.—A Tent Mission, conducted by Rev. M. Rainsford, jun. (St. George's, Tufnell-park), is being held in Upper Holloway, June 16—29. Hundreds failed to gain admission on Sunday, and the large tent is full every evening.

RICHARD WEAVER has consented to hold a fortnightly special service at the Mission Chapel, Little Wild-street, Drury-lane, to follow up Mr. Moody's meetings at Temple Gardens Hall, many from the neighbourhood of St. Giles having received a blessing. Our brother commences on Sunday, July 6, and will preach morning at 11 and evening at 7, and every week evening, Saturday excepted, at 8. Workers heartily welcomed; also any members of Mr. Moody's choir.

Geo. Hatton.

12, *Ampton-place, Regent-square, W.C.*

Paradoxes of the Christian Life.

O BLESSED life! which is not ours
But thine, who deign'st to be
"The Resurrection and the Life"
Of all who died with Thee!

O sacred paradox of faith!
We "suffer," yet we "reign;"
And only as we live in Thee
The place of death maintain.

O wondrous mystery of love!
We triumph through Thy cross:
And for the knowledge of thyself
Account all "gain" as "loss."

"Perplexed," but never "in despair:"
"Cast down, but not destroyed:"
And when from our own works we cease,
Then are we best employed.

"As poor, yet making many rich;"
(Giving, we have not less!)
As "having nothing," yet in Thee
We everything possess.

If troubled sore on every side,
Yet are we not distrest;
And 'tis beneath the "yoke" of Christ
Our souls have found their "rest."

When we are "weak" then are we "strong;"
"Unknown, and yet well-known;"
And, with our Lord, we claim to be,
"Alone, yet not alone."

"As dying, and behold we live;"
"As chastened, yet not killed:"
As sorrowful, yet all the while
With glad rejoicing filled.

"Made free," and yet by dying love
For life and death enchained;
In sweet and glad captivity
Eternally detained.

Then first we conquer when we bow
To thine almighty will:
And each desire resigned to Thee
Thou lovest to fulfil.

For only into yielded hearts
Thy blessings Thou canst pour;
And empty vessels are the ones
Thou fillest evermore.

Lucy A. Bennett.

Mr. and Mrs. Haslam in Ireland.

A FIVE weeks' Mission has been concluded in the south of Ireland by Mr. and Mrs. Haslam, under the auspices of the Irish branch of the Evangelical Alliance. It was undertaken at the earnest request of many Christian friends in that part of the country, and the result has exceeded expectations. The services commenced in Waterford on Sunday, May 18, and were continued in the large Protestant hall of the city until the following Sunday. Three meetings were held each day, a Bible-reading at noon, and an evangelistic service in the evening, conducted by Mr. Haslam, and a meeting for women in the afternoon, addressed by Mrs. Haslam. Ministers of various Protestant denominations took part in the services, which continued to increase in power and interest till the end. The closing meeting of the series was held on Sunday evening, 25th, when the hall was densely crowded. It was a very solemn and impressive service. The meetings have been greatly blessed to many.

The Mission was continued in Carrick-on-Suir, Cahir, Fethard, Dungarvan, and Bandon, and was brought to a fitting close by a brief visit to Cork. The services in Cork were held in the South Mall Hall and in St. Mary's Church. The noon meetings were attended by over a thousand persons, and the meetings in the evening were very large. The result of the labours of these devoted friends in the south of Ireland affords occasion for much thankfulness to God, and their return will be looked forward to by very many to whom they have been made a blessing.

MISS MACPHERSON'S JOURNAL.

MANY of the readers of THE CHRISTIAN, who are aware that Miss Macpherson sailed for Canada on May 15, with a party of eighty children, are inquiring how it fared with her and her little ones on the ocean. Some extracts from her journal will doubtless be read with interest.

Saturday, May 17. *On board S.S. Circassian.*—After leaving Lough Foyle last evening, the ship began to roll very much, for the wind was high and the sea rough, but thankful we were to find the dear children all fast asleep. . . Met the captain, who told us that a poor woman in the steerage, whilst drinking a cup of tea, had died in a moment of heart disease. We went to see the poor bereaved husband, who was overwhelmed with grief, as well as the poor little children; one, only a year old, lay sound asleep. God's voice is speaking to every soul on board.

Sunday, May 18.—Weather bright. Everyone sent upon deck. We saw that there was a good opportunity of speaking a word for the Master, so we sang several hymns, and then endeavoured to tell out the Gospel story amid the pitching and tossing. Some Roman Catholics began to murmur, "Suffer not a woman to take a priest's place," but the crowd quickly told them to be quiet, as if they shut their eyes they would not know the difference.

At midday the funeral of the poor woman who had died the previous day took place. The captain stood with his men, bareheaded, a portion of the Burial Service was read, and in ten minutes we heard a deep plunge, and all was over. She is left till the sea gives up her dead. How we longed that the voice of the Lord might be heard by every soul! It seemed so solemn, and all on board were stilled for a brief season.

Wednesday, 21.—What an awful night we have had! truly "the floods have lifted up their voice;" "He raiseth the stormy wind;" yet "the Lord reigneth." How helpless, even to think, are we in such wild tumultuous howling of the waves. These mountains of water washing over us from stem to stern, it is as if in a few moments they might engulph us for ever. Inside our vessel every human voice is hushed, and all are silently enduring. Although only two minutes' walk from the children's compartment, yet that was impossible, and even dangerous to attempt, as the ship seemed to dance like a thing of life, every now and then giving a shake to right herself in breasting the waves. Hearing a sailor outside our cabin, we begged him to go and see how the children fared; he returned with the cheering news that most of them were asleep, and the two helpers on the watch to soothe any who were alarmed. As the dawn appeared there was a slight cessation of the excessive rolling.

Friday, 23.—Before starting on the voyage, we had considered, that as opportunity was given, influence might extend to the stewards. So a number of little bags had been packed with suitable books. To-day, being on the watch for an opportunity, we called one of them aside to receive his bag, when he at once spoke out freely, said he was unsaved, and had such a burden. At home he had been so wicked, had refused to go with his wife to a place of worship, &c. A day or two since he had discovered that she had put his father's Bible in his box, and had written on the first page, "Don't be ashamed to read a verse daily, dear Willie." It had cut him to the heart, and now the big tears were rolling down his face. We pointed him to the Saviour of sinners, referring to several passages of God's Word, and soon his eyes were opened to see that Jesus had atoned for his sins on Calvary's cross, and we kneeled down together, and thanked God that he was brought out of darkness into marvellous light.

Sunday, 25.—The weather being warmer, we gathered our children on deck, and were assisted by a young missionary on board, who preached to a goodly number of passengers on the Prodigal Son. We sang several hymns together, and pleaded for a blessing on the words spoken.

Monday, 26.—At nine o'clock this morning we sailed into the port of Quebec, amid loveliest sunshine and balmy air; the little ones looked so charming in their shade hats, running about. Mr. Merry met us, and begged me to leave him and his son and the nurses in charge of the children, and go off by the first train, as the emigrants' train would not start for eight hours. For the first time I consented to leave my charges and proceeded with my companions.

Tuesday, 27.—At seven o'clock this evening arrived safely at ——. Such a warm welcome awaited us. Our hearts were deeply touched by recognising in the company who greeted us on the verandah two belonging to our Mission, one a Christian young man, employed in the house of business, the other a youth of ten summers, calling our hostess by a loved familiar name, having been adopted into the family. How deep were the sorrows from which that child had been rescued, but he knows nothing of it under the shelter of this Christian home.

Friday, 30.—Mr. Merry came to meet me and we returned together to Stratford; the dear children had arrived there two days previously.

Sunday, June 1.—We all went to the Town Hall this afternoon, to receive a welcome with our children. One of the ministers opened with praise and prayer, showing much tenderness and sympathy, and the Lord strengthened us to testify of His goodness to the little ones all the way through. This is our last day on earth as a family. On the morrow many will be here to claim their longed-for treasures. Were it not that the Lord calls me to return and abide patiently, watching for another family of destitute little ones, how gladly would I remain, and train these for missionaries, but we rest on that word, "God setteth the solitary in families."

Monday, June 2.—Before eleven o'clock to-day the house was quite full of farmers and their wives. We found a young doctor in the act of choosing little C. H. to be a companion for his mother, so took the opportunity of asking him to write to her father, that his heart may be comforted. He is in bad health, often out of work, and has a little deaf and dumb boy to support.

From Miss Macpherson's nephew, who accompanied the party to Canada, there comes the following account:—

June 3.—This morning the M.P. who has Charlie C. came for Dolly, so the affectionate brother and sister will be in a fine home together. E. G. was taken yesterday by such a loving, kindly lady to bring up as her own. C. L. was adopted by a comparatively young couple, who have no little ones of their own, and they were so enraptured with her that they left her box of clothes on the platform at the station, and did not discover it till they got home! They told us while here, that they had scarcely slept for two nights, so conscious were they about the choice of a little girl. C. L. was brought to them first, and they put their arms round her and loved her at once, the husband declaring she was the image of his wife!

Little A. B. has a fine home with a most motherly woman, who wanted a daughter to pet and love. She chose A. because of her noble brow. She said she knew the child would be a credit to a better woman than herself! To-day a jolly old farmer came and took the eldest, D. I told him, after the boy had gone back to the school-house to fetch his box, about his father dying a few days before he came to us, so the old gentleman called him back, and said, "I lost my father when a boy, and I know how lonely it feels; but I will try and be both father and mother to you."

THE "JOHN BOST" REFUGES at Laforce celebrated their anniversary on June 6, when, as usual, a large number of friends took part. The different establishments, La Famille, Bethesda, Ebenezer, Le Repos, La Retraite, La Miséricorde, &c., were erected and maintained through the loving efforts of Mr. John Bost, and are used to provide subsistence and care to orphan or neglected girls, aged and worn out governesses and servants, idiots, epileptic and infirm persons of both sexes. They are now all prosperously conducted by M. Ernest Rayroux, with an efficient staff of female workers.—*Le Christianisme.*

Notices of Books, &c.

LITTLE FOLKS. 3s. 6d. *Cassell & Co.* This volume contains the parts for the current half-year. It is admirably adapted for children, abounding in attractive pictures and interesting stories. The monthly parts may also be had, price 6d. each.

SELECT LETTERS OF THE REV. SAMUEL RUTHERFORD. Devotional Manuals Series. *T. Woolmer.* Rutherford's letters do not need any words of commendation, after being a joy and solace to thousands of kindred spirits for more than two centuries. This is a neat and tasty little book, suitable for the pocket.

LIFE OF WYCLIFFE. By Rev. W. L. WATKINSON. 2s. 6d. *Thos. Woolmer*, 66, *Paternoster-row.* Although so many works on this subject have appeared of late, there is much in this volume that strikes the reader as fresh and interesting. Several leading authorities have been consulted, and these, with numerous illustrations, and the author's style, unite in producing a very readable book.

SUNLIGHT is the happy title given to the "Summer Number" of *The Girls' Own Paper* (6d. *Religious Tract Society*). Full of poems, pictures, pastimes, pleasant stories, practical papers, music, and so forth, it well deserves the name. Perhaps the two pages that will be most carefully conned are those that contain charmingly executed counterfeit presentments of the chief contributors to this popular monthly.

ARMINIUS VAMBÉRY: his Life and Adventures. Written by Himself. 6s. *T. Fisher Unwin.* This far-famed Hungarian traveller has made for himself a name as one of the most daring and observant of modern explorers. He has done for Central Asia, and at greater personal risk, something akin to what Stanley has done for Central Africa. The reading public ought to thank Mr. Unwin for sending out this popular edition of a wonderfully fascinating account of men and things, in a comparatively unknown part of the globe. We may not be able fully to endorse M. Vambéry's political views: we cannot but admire his courage and his literary skill. A map of the route taken would be a decided help to the reader.

HOW SORROW WAS CHANGED INTO JOY. By Mrs. PRENTICE. 2s. 6d. *Hodder & Stoughton.* Mrs. Prentice kept in diary form a little history of the lives of each of her children, noting their pretty ways and funny sayings. This volume consists chiefly of the history of her little Eddie, who died at three years of age, with letters of sympathy to sorrowing mothers suffering under similar bereavement, whom her own sorrows and rich Christian experience so particularly fitted her to comfort. In the truly Christlike work of binding up the broken heart and pouring in the oil of holy consolation Mrs. Prentice has few equals. If other bereaved mothers can be stimulated by her example to "go and do likewise," the mission of this dainty little book will be well accomplished.

*** The price of Rev. W. B. Doherty's book, THOUGHTS OF PRESENT INTEREST IN THE CHURCH OF GOD, is 1s. (post 1s. 1d.), not 6d., as stated in our recent notice.

WE have also received the following:—

Hodder & Stoughton:
Anecdotes Illustrative of New Testament Texts, 6s.
Book of Offices for Nonconformists, 1s. 2d.

Thames Church Mission:
Sailors' Text Book, 6d.

Blackie & Son:
Commentary on the Acts, 4d.

E. W. Allen:
The New Earth, Part iii., 6d.

Swan, Sonnenschein & Co.:
Contemporary Pulpit, Vol. I. (Jan.—June).
Converts to Rome, by W. G. Gormon.

Messrs. Cassell & Co.: Little Folks, Midsummer Volume, 3s. 6d.—Magazine of Art—History of Protestantism—Great Industries of Great Britain—Countries of the World—Garden Flowers—Household Guide—Holy Land—Doré's Bible—Encyclopædic Dictionary—History of Music—Greater London—Ellicott's New Testament Commentary—Peoples of the World—Old and New London—World of Wonders.

We have also received the following:—Good News—British Messenger—Gospel Trumpet—Diving and Delving—Divine Life—Quiver—Sunday-school World—Prophetic Times—Echoes from Paris—Female Missionary Intelligencer—Wesleyan Methodist Sunday-school Magazine—China's Millions—Our Boys and Girls—Sentinel—Sunday-school Magazine—Friend of Missions—Jewish Intelligencer.

Pamphlets received:—Sermons on Martin Luther, by Rev. J. K. Quarterman, 1d. (Cage-lane Mission, Plumstead)—The Salvation of Mankind, 3d. (Church of England Book Society, 11, Adam-street, Strand)—Strange Scenes among Sailors, by J. T. Chapman, 2d. (Smithers Bros., Milton-road, Gravesend)—Lecture to Working-men on Temperance, by Dr. G. E. Morton, 1d. (John White, Stroud)—The Fatal Choice, 1d. (A. Goodere, Exeter).

A HAILSTORM IN FRANCE.

DEAR FRIEND,—I should hardly have written to you just now, when so many great meetings are claiming your attention, were it not to ask your sympathy and that of the readers of The Christian for our poor neighbours. A sudden change has come over their prospects, and they are in great trouble. On Thursday, Miss Mudie and I went to visit some lonely farmhouses in the glen above Vaujelas. We remarked on the extreme luxuriance and beauty of all around the village. The abundant rains had given unusual greenness after the drought, and the wheat fields especially struck us. As we repassed the village in returning, there were slight showers, but on all sides we heard the assurance, "Pas de grosse pluie aujourd'hui."

We had not been home ten minutes when a terrible storm burst on the village we had left. Literally torrents of rain mingled with hail, with fearful lightning, were what fell here, but on poor Vaujelas, Suze, and Gigors, it was hail which devastated all. Next morning the country was white for miles with hail. In the street of Montelar the hail was knee deep. Sabbath morning one could only think of the words of Joel. The land had been like the garden of Eden; now it was only a desolate waste. The wheat, potatoes, vines, everything is destroyed.

Mr. Mudie went with me to look at some of the wheat fields, there was nothing left but green stubble, the ears cut off. Yesterday I visited the village. I think for nearly a mile I passed through wheat fields; which were being grown and dried for hay! I saw one poor woman wandering along the little runlet which bordered her fields. I can never forget the despair in her face as she said, "God may as well take away our lives, for He has left us nothing to support them." The leaves on the mulberries are stripped, and as they say chopped up and driven into the earth. In the country, where bread is literally the staff of life, the loss of the wheat is something terrible. On it the peasant proprietors depend not only for food, but for money to pay their taxes. So many have no higher hopes, that the loss of the harvest is crushing. Formerly they depended on their vines—the phylloxera has destroyed their vineyards; and now there will be no harvest. Sixty years ago there was a similar disaster, but later in the season.

It was a cheering contrast to the despair of many to meet some of our Christian friends; they too had suffered, but as one said, after replying simply to a question, "Yes, all is destroyed," added, with a radiant face, "I have something better." Another said, "As to the Christians, I have no anxiety about them; they know who sends the chastening. They are sure to get on all right, but for the others—what will they do?" I trust the lesson has gone home to some hearts. "God has to send judgments, otherwise we should never think of Him," is an expression I have heard more than once.

Of the rebellion, and blasphemy, and superstition which are uttered, we hear little. Superstition, on one side, thinks our commune has escaped because we live here; on the other, the calamity is ascribed to the "praying people." One poor family, only "fermiers," having rent to pay, are in terrible distress. The hail had taken all, and they were obliged to buy leaves for their hungry silkworms. On his way to buy them, the man's oxen swerved, the cart was upset, the daughter had her leg broken, a little boy received two terrible wounds on the head, and the poor man himself some serious internal injuries.

We hardly know the extent of the calamity yet. I only speak of the part coming under our own notice. I was struck with one poor woman saying heartily on looking at a field of our neighbour's, which had scarcely suffered, "I am so glad that others are not suffering as we are." Last year's wheat is not yet exhausted in some homes, and the newly-sown late potatoes are in the ground; otherwise fruit, vegetables, corn, and potatoes are utterly destroyed. "Not a leaf in our garden," said one woman. In some cases the wheat stalks are so beaten into the earth that the fields will have to be cleared by fire before ploughing will be possible. Pray that this failure of earthly hopes may lead many to seek an inheritance unchangeable in the Heavens.

—Yours very sincerely,

Maison Jossand, S. R. Geldard.
Montelar par Avouste, Drôme, June 23.

Obituary.

MRS. SEWELL.

MANY will have heard with sorrow and with a sense of personal loss of the death of this estimable lady on June 10 at Norwich. She died most peacefully, and was conscious till within a quarter of an hour of the end, sending messages to herspecial friends. A correspondent, writing to us about the deceased lady, says:—

"She was one to whom the Christian world owes much, and whose life and pen were given in the interests of the poor of our land. There is scarcely a class of oppressed and needy ones for whom Mrs. Sewell did not plead. Her touching ballads could not fail to enlist sympathy in their behalf. Whether in 'Our Father's Care,' 'Mother's Last Words,' 'There's Help at Hand,' or 'The Button-hole Maker's Soliloquy,' or the many other poems she penned, they were written with such true pathos and genuine sympathy that they would often draw tears from strong men, and rouse selfish hearts to care for others. No district visitor should be without her volume entitled 'My Poor Brother.' It has helped and encouraged many in their work. Readers at 'Mothers' Meetings' and 'Penny Readings' have found these 'homely ballads' invaluable; translated into several languages, they have found their way to distant lands. She has now entered her rest, and her work is over. She must not, however, be forgotten. We know that her 'labours of love' will be remembered by Him for whom they were done."

REV. JAMES SCOTT, GLASGOW.

A devoted leader of the evangelistic movement in Scotland, which may be said to have originated in the first visit to this country of Mr. D. L. Moody, has passed away by the death, at the early age of 39, of the Rev. James Scott, which took place on the night of Monday, 23rd inst., in London. A native of Fifeshire, born in the vicinity of Leslie, Mr. Scott was studying in Glasgow for the ministry of the Free Church when Mr. Moody in 1874 visited that city. He was one of a little band of students who came forward to help the American evangelist in his work. Deeply impressed by his enthusiasm, Mr. Moody encouraged him to give himself to evangelistic work, and especially to the continuance of the movement which was then begun in Glasgow; and on the formation of the Evangelistic Association in that city he accepted the appointment of secretary. In this office he developed an admirable power of organising, and in the decade that has elapsed since he entered upon the work he was the means of initiating or powerfully furthering many important Christian schemes. In connection with the free breakfast and the free dinner table in James Morrison-street, started in 1875, and which have continued in active operation down to the present hour, he was the moving spirit; and it is hardly possible to estimate the amount of spiritual as well as material good accomplished on behalf of the outcast class by this beneficent institution, which has been conducted, at the expense of some £25 a week, without a penny ever having been asked for.

For the ten years in which Mr. Scott was spared to exercise his ministry he was also the principal conductor of the noon meeting in Glasgow. In 1881, along with Mr. Sankey, he conducted evangelistic meetings with distinguished success in the Mormon city of Utah; and his services during the same visit to America were so much appreciated in San Francisco that he received a pressing invitation to the pastorate of a church in that city with a stipend of £600. At one time he was very nearly going to South Africa to take the management of one of the missionary stations of the Free Church in that country; but he was prevailed upon by the friends in Glasgow to remain at his post in Scotland. As an evangelist, Mr. Scott was eminently practical and effective; and in addition to his power of speech he had a gift as a writer of telling evangelistic tracts.

His health, always precarious, gave way in December last, when he was obliged to seek rest at Rothesay, from which he came to Glasgow on an exceedingly inclement evening towards the end of January to read a paper before the Scottish Temperance League—the last public service he was destined to render. It was feared that the fulfilment of his promise on that occasion aggravated his illness. The following weeks were spent in various hydropathic establishments, and in April he proceeded to Bournemouth, where he spent six weeks without any improvement in his condition. A month ago he came to London, and, after he had been there two weeks, he was visited at his hotel by Messrs. Moody and J. Campbell White, of Overtoun, who found him sinking so fast that they had him removed to his private lodging in Upper Baker-street, where, at half-past nine on Monday night, he breathed his last. Mr. Moody was with him shortly before he died. Mr. Scott, whose studies for the ministry had been interrupted in 1874, resumed his theological course and completed it in 1877, when he was licensed by the Glasgow presbytery of the Free Church as a preacher. In May of last year he married Miss Reid, of Glasgow, who survives him.—*Christian Leader.*

REV. BALDWIN BROWN.

This well-known and highly-esteemed minister of the Congregational Church, Brixton, S.W., died suddenly from an apoplectic fit last week. He had been in failing health for some time, and was on the point of leaving for the South of France, in the hope of recruiting his health. He was a voluminous and forcible writer on theological and political topics. His remains were followed to the grave at Norwood Cemetery on Monday last by a large body of sorrowing friends.

Seaside Services for Children.

DEAR SIR,—May I be allowed to call the attention of your readers to the accompanying list of Seaside Services for Children? It is, of course, not yet complete, but if your readers know early, they may be able to make arrangements to spend their summer holiday at one or other of the seaside resorts where meetings will be held. I trust many Christian friends will rally round and lighten the labours of our workers, who will be glad of help in the singing, making the meetings known, distributing hymn sheets, picture leaflets, conversation with children, &c. Ladies can be especially helpful in all this.

I would earnestly ask prayer for these services, as well as the others that we hope to arrange.

Yours very faithfully,

48, *Paternoster-row, E.C.* T. B. Bishop.

LIST OF PLACES AND PREACHERS.

Mr. Banaster, in the yacht *Kingfisher*, at Llandudno, in July; and probably afterwards at Rhyl and Ilfracombe.
Mr. Henry W. Figgis (of Dublin), at Llandudno, August 1 to 21.
Mr. Edwin Arrowsmith, at Scarborough, August 5 to September 8.
Mr. E. J. Kennedy, at Bridlington, August 4 to 31.
Mr. George Williams (of Dublin), at Rhyl, July 17 to 30.
Messrs. E. T. M. Dennes and E. Salisbury, at Weymouth, August 9 to September 7.
Rev. H. C. Sturdy, M.A., at Hastings and St. Leonards, from July 21.
Mr. W. Frank Seagrove, at Hastings and St. Leonards, all August.
Messrs. W. Ranger, B.A., J. B. Wane, B.A., C. J. Grace, B.A., C. G. Collins, B.A., and J. H. Butterworth, at Eastbourne, August 4 to September 4.
Messrs. J. C. Farthing and A. F. Poehill Turner, B.A., at Bournemouth, from August 6.
Captain Dru Drury, at Perranporth, August 2 to September 10.
Mr. H. G. Harris, at Weston-super-Mare, August 3 to September 7.
Messrs. C. H. and E. Collier, at Herne Bay, August 4 to September 11.
Messrs. J. H. Greene, Thos. J. Carless, and Rev. E. V. Jones, at Aberyswith, in July.
Mr. F. Hodgson Jones, Tynemouth, from July 29.
Mr. G. R. Kirlew, at Lytham, August 23 to 30.
Mr. H. B. Harvey, at Morecombe, July 19 to 29.
Mr. George Bennett (of York), at Douglas, I.M., July 21 to 31.

THE REVIVAL IN LONDON.

The Converts' Farewell.

THE London Mission has already receded into the past, and become matter of history. If that history were to be written by the pen of Omniscience, we believe it would far surpass in genuine and tragic interest all the records that the libraries of this world contain, or have contained. The history of one soul—who has ever read, or what human pen could write it? The story of the revolutions that have taken place in many thousands of priceless souls these past eight months, no man can tell, or even conjecture. The Lord knoweth, and it may be that one day all who have had the privilege and responsibility of taking some part in this great Gospel campaign will know what wondrous things God hath wrought. As a solitary instance of the results that have followed, though they may not always have been made known, we quote some sentences of a letter that came to Mr. Moody on one of the very last days of the Mission, the writer giving his name and address:—

"I have to thank God for leading me to hear you on Friday night. I came out for the purpose of committing a burglary; been out of work, and my wife ill in bed, and my landlady said if the rent was not paid she would put brokers in, and sell my home. So I intended to get the money somehow. I was led to your meeting, and when you spoke of the mother and her condemned son, I thought of my poor mother, and that broke me down. I threw my revolver into the Thames, went home and asked the Lord to save me, which He did before I rose from my knees."

The closing meeting for young converts on Monday week, at Temple Gardens Hall, was in every respect worthy of the occasion; but we must be brief in our reference to it, as there is great pressure on our space. Anyone entering the hall at the hour of meeting would have thought it was some festive gathering instead of a farewell, with which we commonly associate feelings of sadness. Kind and loving hands had profusely decorated the platform and Mr. Moody's pulpit with roses, ferns, and other choice floral products of the soil. The hall, of course, was crammed to excess—so much so, that Mr. George Williams and Mr. Stevenson Blackwood were fain to take refuge on the pulpit steps.

Mr. McGranahan and his Male Choir were there; so also was Mr. Stebbins, who, with the help of several others, sang once again that favourite song, "Along the river of time we glide." The ordinary choir did their very best, and "all went merry as a marriage bell." Among those who led the devotions of the immense assembly were Revs. A. G. Brown, of Stepney; Marcus Rainsford, of Wandsworth; C. A. Fox, of Eaton-square; and J. Jackson, of Stratford; Mr. Stevenson Blackwood, &c.

Early in the evening Mr. Moody caused no little pleasurable excitement by suggesting that a cable dispatch should be sent to Mr. Sankey by the meeting. As drawn up by Mr. S. A. Blackwood, the message read as follows:—"Heartiest loving greetings from all the Christians assembled in closing convention in Temple Gardens Hall. We thankfully remember your service of love, and cordially commend you, and all dear to you, to our God and Father in Christ Jesus. The Lord bless thee and keep thee, and use thee more and more in his blessed service." Mr. Moody also announced that Mr. George Williams, with his characteristic generosity, would be glad to meet all the young men present who had been in any way connected with the Mission, for tea at Exeter Hall on the following Wednesday. An account of this interesting gathering will be found in a subsequent column.

Mr. Moody's address to the young converts was the *pièce de résistance* of the evening. He said he was going to damage his reputation for giving short addresses, and he was as good as his word. With only a brief interlude he discoursed for a full hour and a half on the benefits that would accrue to the young disciples from a thorough and intelligent study of the Bible. His great desire was to get them in love with the Word of God. We hope soon to publish this valuable address in a separate form, with some additions. The evangelist closed his remarks by giving, in his most thrilling style, the wonderful description of Paul's heroic courage and devotion under trial and suffering that forms the closing chapter of his book on "Heaven."

Though the evening was far spent, an additional twenty minutes were given, devoted to prayer, before the meeting broke up, and the London Mission of 1883-4 became a thing of the past.

Mr. Moody at Wandsworth.

The ceremony of laying the foundation-stone of a new Evangelistic Hall was performed by Mr. Moody at Wandsworth on the 24th June. Though the gathering was not so large as that at Stratford on the previous day, the tent was filled to overflowing some time before the appointed hour. Much interest was shown upon Mr. Moody's appearance with his little son Paul, who, from the frequent allusions made to him by Mr. Moody in his addresses, is now quite a public character.

Dr. Watney, who has generously provided the site and means for the erection of the building, took the chair. After the opening hymn and prayer,

Mr. Ernest Tritton said that in coming thus together they met on no ordinary spot, but upon ground hallowed by God in the salvation of many souls, who had gathered upon it when the iron hall stood there. The foundation-stone, therefore, would be a perpetual memorial of that blessed mission which had been held at the end of last year. He was reminded of an incident that came under his notice during the mission in Wandsworth. A working man was endeavouring to convince his friend of the good of the work, but vainly. Presently the latter remarked, "Well, I confess there's one thing I can't get over; *they does its gratis!*" He saw it was all done for love to God and the souls of men; if he has not gone a step further and accepted the gift of God without money and without price, it is to be hoped that as he sees this hall doing its blessed work, he may again feel that the grace of God is *gratis*, and that such a work is a reality indeed. Mr. Tritton then expressed his earnest desire that all present should be built upon the true spiritual foundation, and thus be built up, a holy temple in Christ Jesus.

After Rev. Marcus Rainsford had made a few comments upon Psalm xxiii., Mr. Seaman read a statement showing that such a hall, suitable for the rallying of young converts in evangelistic work, had long been needed; it would be used for mission services for the labouring classes, and other work of a similar character.

Mr. Moody, alluding to Proverbs xi. 24, said that perhaps some ministers might withhold their sympathy from such a movement as this, fearing that it would empty their churches; he was sure it would have the contrary effect, if the converts saw that they came amongst them as their friends, for then they would naturally attend their ministry. He loved the Church of God perhaps more now than ever, but he believed that there was very little provision made during the week to interest young men from seventeen to twenty-three years of age; if the Church did not look after them, the devil would. These buildings supply that need, and assist numbers of young men to keep out of the way of temptation. He wanted it to be like the Tabernacle of old, where all the twelve tribes met together, and he would be glad to see members of all Christian churches banding themselves together in the work of the Lord. A similar building was erected in Chicago years ago; nine out of ten of the ministers thought it was a mistake, but it was done. Shortly after it was burnt down, but its work had become so apparent that it was put up again without delay. It was burnt again in the great fire of Chicago, but a third time it was built, and there it stands, a centre of light and usefulness. Christians need to meet together on a common platform to give mutual help and encouragement, and they will be the better fitted for their work. Two boys went to sleep in one of his meetings, and a worker gently awoke one of them and said, "Look, your companion has gone to sleep; you watch him and keep him awake." The effect was instantaneous; he rubbed his eyes, and was so intent in keeping his fellow awake that neither went to sleep again. So Christians need to be on the alert to help their fellow-workers, and in doing so, depend upon it they will keep awake themselves.

Mr. Moody then proceeded to lay the stone; but, not believing in mere ceremony, he went to work in good earnest, and having laid the mortar in a truly workmanlike style, he assisted in lowering and adjusting the stone, after which he tested the accuracy of its position with the plumb-line. He was keenly watched by a group of workmen at a little distance, and their faces testified their approval of the work. One could not help noting that such practical fellow-feeling with the working man as this might have more effect than a sermon.

Dr. Sinclair Paterson then offered the closing prayer, and in a few minutes Mr. Moody was surrounded by an eager throng anxiously endeavouring to press his hand once more.

The building is now in a fair state of progress, and from the architect's designs a very handsome and commodious structure may be expected, to stand as a worthy memorial of a noble work.

Tea Meeting at Exeter Hall.

A very large number of male converts accepted the kind invitation which Mr. George Williams announced at the closing meeting in the Temple Gardens Hall, to meet Mr. Moody at Exeter Hall, on the following Wednesday evening, the 25th ult. Tea was provided at 8 p.m., of which about 1200 partook. This was followed by a meeting in the large hall, at which the Male Choir, numbering about 100, sang some of their choicest and most thrilling pieces, under the vigorous leadership of Mr. Carr.

Mr. Moody's entrance was greeted with vociferous applause, renewed again and again, until he characteristically begged as a personal favour that there might be no further expression of their joy in that manner. The principal object of this gathering, he said, was to introduce the new converts to the advantages of the Y.M.C.A. in various parts of London, and to form new organisations to carry on the work which has been started during the past eight months.

Mr. Williams expressed his conviction that the grip of the Y.M.C.A. over young men was greater than that of any other institution, and all members were welcomed with warmth, love, and sympathy. He was deeply thankful to God for the late Mission, and trusted they would that night realise afresh the power and presence of God.

Mr. Burson then gave a sketch of the work ordinarily done by that branch, and offered a warm invitation to foreign young men to attend the classes specially provided for them.

The Male Choir sang "The Gift of God." Mr. Moody presently bade the congregation join in the chorus. "I do like that hymn," he said, "and wish all you men would join the Male Choir."

Dr. Brookes, of St. Louis, referring with great heartiness to the hymns that had preceded, said: Why did Christ receive sinners, and eat with them? That they might have strength to work for Him. After Peter and the labourers with him had caught the great draught of fishes, seven men could not pull the net to land; but when he had fallen at the feet of Jesus, he could do it by himself. When young converts are at the feet of Jesus they have sevenfold strength. I have never seen so many young converts together at one time. But you will soon part from our friend Mr. Moody, and certainly you

will never all meet again on earth. What is to be the practical result of this Mission? There is plenty of work to be done in this part of London, and although it may not be very pleasant, yet I do not believe in work that has no cross in it. Saint Paul said, "I *take pleasure* in infirmities." He did not merely *bear* them, but actually delighted in them; and if we follow his example we shall not lose our reward.

I know a young Londoner out in St. Louis, whose father is on this platform to-night, who has done a mighty work for God out there. He is a small, quiet, beardless stripling, but he has a heart devoted to Christ, and I have seen him stand up before great strong men and plead with them until he has melted them to tears. I cannot tell you how many men he has brought to Christ, but I would to God all here would go and work for the Lord as he has done.

At the close of Dr. Brookes' spontaneous and encouraging address, Mr. Moody asked for the hymn, "Hallelujah for the Cross," which seemed to enspirit his very soul. He then urged the necessity of forming a strong Male Choir for Exeter Hall; he believed that if it were noised abroad that four or five hundred men would sing the Gospel there every Sunday afternoon and evening, that large hall would be filled to overflowing. About 240 men then held up their hands as willing to assist regularly, either by singing or in other ways; these adjourned to the lower hall to enter their names and addresses, and to band themselves together for the Lord. Mr. Moody then learnt from those present what work was being done in the various localities, and gained fresh recruits for each.

Before leaving, Mr. Williams, on behalf of the audience, expressed their pleasure and appreciation of the devoted labours of Mr. Moody and his fellow-labourer, as well as those of the other evangelists who have laboured in conjunction with him, and committed them to God for present and future blessing. Mr. Moody then went to the lower hall to see what had been done, and found that 192 names had been received to augment the choir and forty-four for other Mission work. After a season of earnest prayer the happy gathering dispersed. Thus for the last time Mr. Moody met with a body of some 1500 men, most of whom will henceforth call him their spiritual father in Christ Jesus.

A Word to the Young Converts.

DEAR SIRS,—As an old reader and contributor to your pages, may I express the thankfulness with which I have read your weekly details of the labours of the American evangelists and their fellow-workers? Through God's blessing on their work, hundreds have been brought to know "the way of God more perfectly," and hundreds, if not thousands, have changed the service of Satan for that of Christ. May I ask what should be the outcome of all this? Ought not a stream of this world's goods to be now used for the service of the new Master? Many of these new disciples have not been trained to giving. Will you, through your columns, help such with a little brotherly advice? Does not the command in Prov. iii. 9 apply to all who profess to be Christ's followers? "Honour the Lord with thy substance," &c. And xxi. 26, "The righteous giveth and spareth not." Again in Ex. xxv. 2, "Speak unto the children of Israel, that they bring Me an offering."

If the money hitherto lavished on dress, ornaments, costly living, and amusements, is only poured into the Lord's treasury, how your column of gifts will be enlarged. Whether for Missions abroad or at home, for widows, orphans, cripples, sick or needy, money will be forthcoming. And among the many efforts, help for which you have been asking, for our soldiers, sailors, fishermen, and the outcast, will surely come.

Amongst other special claims, the efforts now being made to erect schools in which the young may be taught the way to heaven, in Japan on the one hand, and in Bethlehem, where the Lord Himself was a child, will certainly not be disregarded.—Yours faithfully, H. W. E.

[We are obliged to omit this week the chapter of Lady Hope's interesting narrative.]

YOUNG WOMEN IN LONDON.

THE obligations of Christian London to the Lord Mayor and Lady Mayoress were further enhanced by the hearty welcome and hospitality accorded to the members and friends of the Y.W.C.A. at a conversazione held at the Mansion House on the evening of the 23rd inst. Founded in 1857, this was the first visit of the Association to the Egyptian Hall, and we think it has seldom sheltered more appreciative or more worthy guests. While the entertainment of the young people was attended to, the Council of the Association had a more serious purpose in view, and an hour was devoted to short addresses on the aims and utility of the institution, and the necessity of further support by the Christian public. The LORD MAYOR accordingly took the chair, and the proceedings were prefaced by prayer, offered by Rev. E. W. Moore.

Mr. W. T. PATON, in submitting the report of work done during the past year, claimed support for the Association on the highest Christian and social considerations. On whatever platform the woman stands, there eventually the man finds his place. Society was not like a bicycle rider—a man on a wheel—it was of a dual nature, and one side could not be affected without the other sharing in the result. He thankfully acknowledged the sympathetic reply to the appeal for aid which was made last year, and by means of which four new centres and twelve new branches had been opened. There were now eighty institutes and branches throughout the postal district of London, with a membership of seven thousand. They were learning that they were only at the fringe of the work, and they were resolved to persevere in it. This year he was commissioned to ask for £3000 for the enlargement of the Finsbury Institute, and he had little doubt the sum would be obtained, as Mr. Samuel Morley had led the way with a subscription of £500. There were also crying demands for institutes in Southwark, the Strand, and Hackney, where there were thousands of young girls who needed kindly help, sympathy, and a friend, and who at present were lacking in all. Their programme of work was not drawn up to suit those of a strait-laced sort. When he himself opened his house to his friends it was not always for a prayer-meeting. The corner stones upon which they built were Bible-classes, special services, and devotional meetings, but this structure had space for services of song, with social gatherings of different sorts, and these contributed to give a homely feeling to their institutes. An institute was a bright, happy, cheerful place, where girls without friends could resort, and even reside, and where in the matron they could find a friend who would gladly advise them when they found themselves standing in the cross-roads of life.

The LORD MAYOR, speaking for his daughter and himself, expressed his satisfaction at the Mansion House being made serviceable to the young women of London. He was well aware of the dangers to which young people were liable, and the aim they had in view was to enable as largely as possible Christian ladies to exercise care over friendless girls, such as they could wish for their own daughters, if under similar circumstances.

Sir THOMAS CHAMBERS said he had just finished a heavy day's work, but he had not been able to refuse the invitation to be present. He had been connected with the Y.M.C.A. for thirty years, and he was glad to see the sister association now following in its wake. He commended the institution to generous support, as from its nature it could not be self-supporting, any more than other missionary work at home or abroad. The benefits it conferred were not to be estimated, as beyond positive good, the evil which was prevented was incalculable.

The following speakers were Mr. Stevenson, M.P., and Rev. E. W. Moore. The latter specially commented on the undenominational character of the work. He thought every City clergyman should have a branch in his parish, especially as now the work was beyond the experimental stage, and every assistance was gladly given at the Central Institute.

Miss RAYMOND, of Walworth, who, along with her duties at the Deaconess House, has undertaken the matronship of the Institute there, was the next speaker. It was very evident that she not only had deep sympathy with the hard-worked shop-girls of Walworth, but that she could impart it to others. She said she had become aware that there were many places of amusement that girls might go to, but that no place that was open to them for recreation was safe unless it was provided by such an institution as theirs. Some girls worked as late as ten o'clock, and even at that hour they came to the Institute for a little change and rest. She told the history of their Institute, and how the girls themselves had spent five pounds to furnish their garden with flowers, and how two young ladies in the West-end had provided them with a beautiful piano.

There yet followed Rev. J. J. Bennett, Canon Spence, and the Hon. A. F. Kinnaird, all of whom contributed matter of deep interest to the meeting, which we wish we had space to record. We would only say that if further information is desired regarding this valuable Society we would recommend the perusal of the annual report (which is of an extremely interesting nature), which may be had from Miss A. Ely, 17, Old Cavendish-street, W.

The New Crusade.

THE London Branch of the Ladies' National Association for the Abolition of State-Regulated Vice recently held its fourth annual meeting at 17, Old Cavendish-street, W. Mrs. Steward, of Ongar, presided. Miss Bewicke, Hon. Secretary, presented the report, which showed a large amount of voluntary work in all parts of the metropolis, each parliamentary district having its local Hon. Secretary, with a band of active helpers. Miss Whitehead urged the need of continued effort till victory was complete. Mrs. Hind-Smith urged that each lady present should engage in spreading a knowledge of the conflict among her own friends. Resolutions were passed praying the Government to immediately repeal these laws, and reminding them that while passing measures such as the Criminal Law Amendment Bill, for the better protection of girls, they should at the same time abolish laws which ensured and legalised the destruction of young girls. The meeting was also addressed by the Right Hon. James Stansfeld and Miss Isabella Tod.

A memorial has been presented to Mr. Gladstone expressing a widespread desire for the immediate and total repeal of the Contagious Diseases Acts. It is signed by a number of leading Liberals and by representative men of various classes, by clergy of all sections, including five bishops, and fourteen present or late headmasters of public schools, by the official heads of all the principal Nonconformist bodies in the United Kingdom, by medical men, and by naval and military officers and chaplains resident in the district where the Acts apply.

The following is Mr. Gladstone's reply:—"10, Downing-street, Whitehall, June 20: Dear Mrs. Butler,—I am directed by the Prime Minister to acknowledge the receipt of the Memorial forwarded to him by you, praying for the total repeal of the Contagious Diseases Acts. We need hardly assure you that the Government are sensible of its weight; and that, having advisedly adopted a resolution on the subject, they intend to act to the best of their ability in the spirit of it. Yours faithfully, HERBERT J. GLADSTONE."

DUNKERQUE.—The Mission schooner belonging to the Portsmouth and Gosport Seamen's Mission has been here for the last month, and has attracted many hundreds on board to hear the Gospel, preached by a member of Mr. McAll's Mission, while many remained on the quay who could not get on board. Several meetings have also been held for children, who have paid the greatest attention. Most cheering results we believe will follow. The ships of other nationalities have been visited with copies of the Word of God. Hundreds of New Testaments and Gospel papers have been distributed among the French. The Mission schooner so far has been a great success. Its motto is "Have faith in God," and to Him we look for help to carry on this work among the French and other seamen who frequent the various ports of France. H. COOK.

A FEW HINTS ABOUT COFFEE PALACES.

LEARNT BY EXPERIENCE.

START on a small scale and in connection with Mission work. Enlist the sympathies of the working men, but do not *give* anything—not even free teas. Never sell any article without profit. Do not try to make your place popular by imitating public-houses or music-halls. Avoid such games as bagatelle, dominoes, &c. Respectable working men do not care for them; lads acquire a taste for gambling; the place gets unpopular with parents, and moderate drinkers criticise. Have daily papers, and two or three good weeklies; illustrated papers are very popular. While boldly avowing your religion by texts and Bibles about, do not obtrude it by large texts outside or by keeping customers waiting while you are preaching to others in the bar.

Do not put up offensive notices—"No credit given," "Pay before you are served," &c. Have things in stock which are often wanted.

When you see your way to open a large Coffee Palace, select a site in a busy thoroughfare, if in a town; or by the high road, if in a village. Have a corner plot, if possible, with plenty of room for vehicles to draw up. Have large bar and large well-lighted kitchen, and kitchen offices quite close to it.

You must not depend on local support so much as upon total abstainers and others travelling or working in the neighbourhood away from their homes. Blue Ribbon Missions in your town do not help you so much as those held in more distant places.

Secure, if possible, a successful tradesman and his wife as managers. Many Christians, with good business capacities, would leave a more secular trade to serve the Lord in this homely manner. One great cause of failure has been that good, but inexperienced persons, who have never prospered in their former occupations, are supposed to do very well as managers of coffee houses. Avoid people who are too grand to do the work themselves. A showy woman who spends her time in her parlour, or one who is taken up with the cares of a family, and who leaves all the waiting, &c. to untidy or inexperienced young girls, are quite unsuitable as managers. For helpers prefer staid, respectable women (superior charwomen) to young girls or lads. Pay these women well, as they do more work and break less than the young, cheap servants.

While you encourage working men's clubs of all kinds, always insist upon a small payment per head; one farthing each per night will cover expenses. Do not expect these people to take much "for the good of the house;" they have their homes close by, and do not feel it right to spend money constantly on luxuries.

On Saturday nights have a free Gospel Temperance Meeting, with plenty of gas and fire in winter. Let it be entirely among working men, who should in turns take the chair, open with prayer and short Bible-reading, and then others will recite, deliver addresses, sing, &c. Occasionally a gentleman's presence is appreciated.

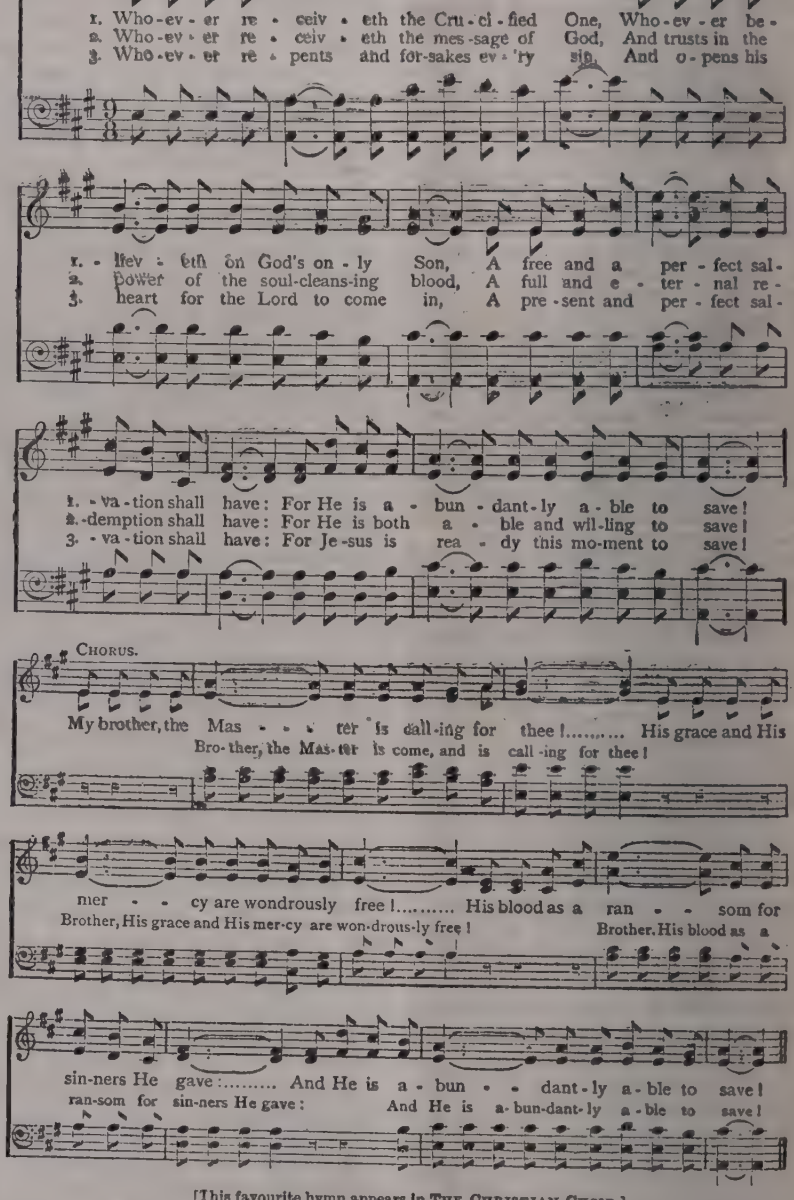
Have all your provisions of best quality, but see that there is no waste. A frugal, sensible woman will not throw away a crust of bread or a morsel of vegetables; these things can be made into puddings and soup. In many coffee places there is as much wasted as used, and hence failure.

If possible let your manager be a pleasant, shrewd man, with a genial way of turning the conversation into profitable subjects, without neglecting his work. Let everything about the building be kept perfectly clean and sweet. Many places which were very smart and bright at first have become shabby and smudgy after a few months.

Listen to any sensible advice or complaint, but uphold your manager in all things publicly, and consult him about any changes. Neighbourhoods differ; do not think that because some articles are in great demand in another place, they must be made popular in yours. Managers get discouraged who are constantly urged to changes. Pray for wisdom and expect it to be given. F.

Abundantly Able to Save.

REV. E. A. HOFFMAN. "He will abundantly pardon."—Isa. lv. 7. P. P. BLISS.


1. Who-ev-er re-ceiv-eth the Cru-ci-fied One, Who-ev-er be-
2. Who-ev-er re-ceiv-eth the mes-sage of God, And trusts in the
3. Who-ev-er re-pents and for-sakes ev-'ry sin, And o-pens his
1. lev-eth on God's on-ly Son, A free and a per-fect sal-
2. power of the soul-cleans-ing blood, A full and e-ter-nal re-
3. heart for the Lord to come in, A pre-sent and per-fect sal-
1. -va-tion shall have: For He is a-bun-dant-ly a-ble to save!
2. -demption shall have: For He is both a-ble and wil-ling to save!
3. -va-tion shall have: For Je-sus is rea-dy this mo-ment to save!
CHORUS.
My brother, the Mas-ter is call-ing for thee!..... His grace and His
Bro-ther, the Mas-ter is come, and is call-ing for thee!
mer-cy are wondrously free!..... His blood as a ran-som for
Brother, His grace and His mer-cy are won-drous-ly free! Brother, His blood as a
sin-ners He gave:..... And He is a-bun-dant-ly a-ble to save!
ran-som for sin-ners He gave: And He is a-bun-dant-ly a-ble to save!

[This favourite hymn appears in THE CHRISTIAN CHOIR.]

"THE CHRISTIAN AGE" of June 26 contains a capital portrait of Mr. George Brealey, author of the Blackdown Tracts, with an interesting sketch of his life and evangelistic work on the Blackdown Hills, by the Editor, who has lately married a lady from that locality.

MISSION TO SEAMEN.—In Stettin, a large harbour on the Oder, a German pastor is carrying on a Mission to sailors, fishermen, &c. Besides German ships, 484 English and French vessels put in last year; but there is a great need for suitable English tracts. The heart is easily touched in a foreign country when reminded of home by some words, either spoken or written in the native, tongue. Any tracts or periodicals sent regularly, perhaps after perusal, would be thankfully received by Herr. Wegeli, Westend, Stettin, Prussia.

CONFERENCE HALL, ECCLESTON-STREET, S.W.—Rev. Dr. Brookes, St. Louis, will give Gospel instructions on Peace with God, Communion with God, and Service for God in the World: Sunday, July 6, 3.45 p.m. and 7 p.m. Tuesday, July 8, 5 p.m. Thursday, July 10, 5 p.m. Prayer is earnestly desired that the Lord would bless this testimony to many in the West-end. There are meetings held in the hall every Tuesday at 11.30 a.m., and every Friday at 8 p.m., for strengthening and encouraging the children of God in the service which He has given them to do.

"LET US GO OVER TO THE OTHER SIDE."

By T. J. BARNARDO, F.R.C.S. Edin.

AS the time of my departure for Canada draws near, I am anxious to place clearly before the readers of THE CHRISTIAN the position and prospects of the work of emigration connected with the Homes under my care.

Although I had frequently sent special cases of boys and girls to our colonies, it was only on August 10, 1882, that my first organised party left England to be placed out, as other children had been placed out by various agencies, among the families of Christian people in the Dominion. Our second party of 100 boys sailed on June 14, 1883. The subsequent departures were 72 girls on July 12, 1883, and 61 boys on March 27 this year. On Thursday last 30 more boys left Liverpool, and I hope on July 10 that 130 little girls will sail.

This brings up the total number of boys and girls, who will have been sent to Canada alone since August, 1882, to 444, besides those sent to Australia and South Africa.

The work of organisation in Canada has proceeded slowly, but surely. Begun almost in fear and trembling, afraid of taking a single false step which might prejudice the future of the work there. Unable, hitherto, to go over myself, I had to trust to correspondence, and to be largely dependent upon the loving service of those who were co-operating with me. God richly gave his blessing to the undertaking, and to my co-workers. Every individual child sent out has, without exception, done well. Of course there have had to be changes of situations. Some children will not succeed in one place who will do better in another, and all this has to be attended to on the spot by those who have accepted the responsibility of their oversight.

Our first Home was in the City of Toronto itself. A suitable building was found, although the rent was somewhat high, and as the town is the business centre of the Province of Ontario, it was found exceedingly advantageous to have our offices there. Soon afterwards generous help was offered in another direction. A very fine house, capable of accommodating a hundred children, with six acres of land, situated at Peterborough, about sixty miles from Toronto, has been given by a Canadian gentleman and lady, whose interest in the work of Christ and in the welfare of poor children is very deep. But we shall still keep on our offices in the City of Toronto, enabling us thereby to come into contact with numbers of farmers and others who would, probably, never find us out if our only *habitat* were at Peterborough.

The children emigrated may be divided into three classes: first, very little boys and quite young girls, who are adopted into the families of persons who either have no children of their own or are willing to add to their family a little English boy or girl trained in our "Homes." Second, boys over thirteen and girls of twelve years of age and upwards. These are not as a rule chosen for adoption, but are hired out as servants, their wages varying from 30 to 200 dollars per annum, or even more, besides board, lodging, washing, and medical attendance.

The greatest possible care is taken as to the kind of people to whom our children go. The applicant for a child has to get a personal recommendation from a clergyman or magistrate. He has to supply the fullest information concerning himself, his family, his occupation, &c. If a farmer, he must state whether his farm is his own, or whether he hires it only; whether he is a member of a Christian church. He must also state what kind of work the child will have to perform; on what terms the child will come into his family; the length of engagement desired; what church the little one will attend, and so on. If a child is to be adopted, an agreement is entered into that his adopting parents shall, if a boy, lodge a certain sum in the bank for his benefit when he is twenty-one years of age; or if a girl, that she shall be provided with an outfit and all that is needful in the event of her marriage. After children are placed out they are encouraged to write regularly to the head of our Canadian Home. The Visitor of the Home periodically visits the child at his or her employer's or adopted parent's house. Often the Visitor remains the guest of the family for a day or two days, and thus gets an opportunity of seeing closely the character of the family life, and the exact position in which our little one is placed. Thus by every possible means the future of the child is fenced round about and cared for. No precaution is omitted which will ensure its welfare. Our staff consists of, first, the resident managers of the Peterborough Home—a married couple, who have had for many years considerable experience as the heads of a middle class school, and have both been associated with Christian work and Christian people almost all their lives.

The Visitor among the boys is a young English gentleman who, brought up himself at a public school, has had the advantage of a liberal education. Besides this he had been previously for some time in Canada, and was a settler in Manitoba. A decided and earnest Christian, he brings to his work the freshness and vigour, as well as the earnest love for boys and zeal for Christ's service, characteristic of his age, training, and habits.

The Secretary of the Peterborough Home is a Canadian lady of missionary spirit, and of considerable literary power. A personal friend of the donors of the Peterborough Home, she will doubtless do much to enlist the sympathy and interest of Canadians in a work which touches their own interests so closely.

I have so far only spoken of two classes of young emigrants received into the Training Home at Peterborough, and the distributing branch in Toronto, but there is a third. Until recently we found we could only take out boys and girls whose ages did not, as a rule, exceed fifteen years. It was held on all hands to be very unadvisable to send to ordinary Canadian homes the bigger and rougher lads who had been trained in our Labour House. Indeed, the advice and practice of all those who had had the longest experience in Canada confirmed this view.

On the other hand, I had had important interviews with persons from the Far West, who urged me to send out to them the bigger, rougher fellows, unsuitable for Ontario. How to accomplish this I knew not. To send great lads over sixteen to Manitoba, without supervision, to leave them to work their own sweet will in situations which might be obtained for them among the farmers, however fair it looked, was felt to be disastrous in the extreme. *It would not answer here in England.* It was less likely to answer there. For some period after they have been placed out, these great fellows require the same wise oversight and kindly care which have already been such important factors in their rescue and training. Canadian farmers, like all others, possess a keen eye to their own interests, and would quickly send to the right-about those unlikely to suit them. On all hands I was urged to apply to Government for a grant of land, to take up a considerable allotment myself, to put over that land a good Scotch bailiff and his wife, and to send out a party of forty or fifty of my rough fellows to start the new colony. They could remain under the bailiff, say for a few months, at the end of which time they would have become acclimatised, and accustomed also to the peculiar life of Manitoba, and would be much more valuable to the farmers around. It was urged that if the work was attempted wisely and prudently the farmers would soon recognise its immense value, and that a constant stream of great strong fellows, the most difficult class to place out well, might pass through our colony to the farmers of the district. By this means, too, if mistakes were made, and lads sent out who proved after a time to be unfit for Manitoba, they would still be in our hands, and under our care, and could be shifted from the province when it was desirable; whereas, if they had been placed out from the first in situations, without any testing or oversight, a single error might go far to spoil the reputation and the future prospects of the work in the province.

After much prayerful thought and consideration, application was made to the Dominion Government for an allotment of at least 3000 acres. I am expecting daily to receive an official reply. There is but little doubt that the answer will be favourable.

It is under these auspices that I shall leave England, God willing, on July 17, journeying first to our Home in Peterborough, then stopping some days in Toronto, subsequently surveying (or rather "prospecting," as it is called) in Manitoba, and remaining there sufficiently long to develop and organise our scheme. What the future of such a plan may have in store for hundreds of rough London lads, as well as younger boys and girls, one cannot tell, but it is hopeful in the extreme.

In closing this somewhat lengthy statement I desire to draw the attention of the readers of THE CHRISTIAN to the following meetings. On Monday, July 7, 130 little girls (who are to sail on the 10th) will be present at the noon-day prayer-meeting at Aldersgate-street, and I earnestly invite the attendance of Christian friends at that meeting, to commend the party of young emigrants to our heavenly Father's care.

On Wednesday, the 9th, there will be an assembly of friends at Euston, to see these children and those who go in their charge off for Liverpool. Any reader desiring to be present should apply to me for a ticket of admission to the platform, at the address as below.

On Friday, July 11, a meeting is convened by the Lord Mayor at the Mansion House, over which he will preside, at three o'clock, to bring before the citizens of London the general features of our scheme of emigration. Among those who have kindly promised to be present and to speak are Mr. Samuel Smith, M.P., the Bishop of Bedford, Sir Charles Tupper, K.C.M.G., C.B., and the Rev. Hugh Price Hughes, M.A. To this meeting I would especially invite City friends. It will begin at three o'clock, and last probably one hour and a half. I earnestly ask the prayerful sympathy and continued remembrances of all God's people for this new departure, that we may be guided and directed in every step, "constrained" and restrained by the good hand of our heavenly Father.

18 *and* 20, *Stepney Causeway, E.*

Answer to a Little Boy's Letter.

FROM THE SECRETARY OF THE CHILDREN'S MEDICAL MISSIONARY SOCIETY.

Endell-street, St. Giles', W.C.

HOW kind of you, my little friend,
Two Mission pillows more to send;
And Fritz and Mary, Johnny too,
Mirrie and Jessie—all of you.
How glad the "pillow boys" must be,
Such comfortable gifts to see!
And Jesus Christ is happy too,
When work for these poor boys we do.

I wonder, would you like to take
A box for them, for Jesus' sake?
Twelve pennies saved and given, you know,
Will to a silver shilling grow,
And twenty shillings, I have found,
Grow surely to a golden pound.
And pounds will food and medicine buy,
And pay the doctors kind who try
The tired boys and girls to tell
Of Jesus, and to make them well.
So if, one day, the postman knocks,
And brings a card, "Please send a box,"
My friend or I will quickly pack
A box for you and send it back.

And then—Can any of you knit?
(Such work for girls *and* boys is fit);
For comforters, made warm and strong—
Made nice and broad, and very long,
Of many strips of colour bright,
Red, pink and yellow, blue and white,
Are just the very things, I find,
To please and charm the Indian mind.

Such things to "Mrs. Tonge"* might go,
(I'll give you her address below);
And she would send to Bhagalpore
In India, all your little store.
How glad the lady doctor there
Would be your work and love to share!
To her all little ones are dear,
They come to her without a fear.

And now this letter long must end.
I'm Annie Butler, Joey's friend,
Friend of the other children too—
I send my love to all of you.

The little boy's letter was as follows:—

DEAR MISS B.,—We have made two more pillows for your poor children; Fritz, Mary, Johnnie, Mirrie, and Jessie all helped. We should like to do something else for you this winter if you would tell us what you would like best. Fritz says he likes to work for the pillow boys.—Your little friend, JOEY T.

* Sparkbrook Vicarage, Birmingham.

Letter to the Editor.

FEMALE EMIGRANTS TO CANADA.

DEAR SIR,—May I ask you to call the attention of your readers to a "Home" now open in Toronto for "respectable servants and women emigrants"? It is superintended by Madam Van den Bruggen, an English lady, who took out a party of girls last year from England, looked after them on the voyage, and obtained situations for them on arrival. Madam Van den Bruggen found the Government emigration sheds quite unsuitable for the reception of these young women; and the "Home" she has been enabled to open in Toronto will in some measure supply this need, if friends in England will support her, and also make this Home known to intending "emigrants."

The house at present used as a "Home" is No. 223, Queen-street West, Toronto. The charges for beds and meals are very moderate, and situations are found for the inmates, fees being asked only from the employers.

There is a daily prayer-meeting from 12.30 to 1.30, which is conducted by members of the Salvation Army. Many young women have been converted in the "Home," and it would be a great privilege for any girl to be under the influence of the lady superintendent, who is a most earnest, spiritually-minded Christian woman.—Yours faithfully,

EMMA FORSTER.

Southwick, Sussex, June 24.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

MR. SHULDHAM HENRY, at Harrogate in July.

MR. HENRY THORNE.—To July 7, Cambridge Hall Southport.

MR. J. M. SCROGGIE.—July 6, Peterhead September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

STEPNEY MEETING HOUSE.—Mrs. Rensey at 3 p.m. on Sunday next.

MALDEN HALL, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

AGRICULTURAL HALL, Islington, N.—Sunday, July 6, 3.30 p.m., Rev. William Le Pla; 7 p.m. Mr. Eveleigh and Mr. Evans.

SOUTH LONDON CHOIR.—Rink Concert Hall, Blackheath (S.E. Railway), Monday, July 7, at 7.30, one night. The New Cross Choir are cordially invited to assist.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent Blythe-road, West Kensington.

Y.M.C.O. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Paget.

186, ALDERSGATE-STREET, E.C.—Illustrated address, "Life amongst the Australian Aborigines," by Rev. J. B. Gribble, Thursday, July 10, 8 p.m.

MISCELLANEOUS.

MERCHANTS LECTURE, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon. Lecturer for July, Rev. Newman Hall.

EVANGELICAL ALLIANCE.—Quarterly Conference, July 4, 7, Adam-street, Strand, 11.30 a.m. Opener, Rev. Clarmont Skrine.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Tichborne-street, Edgware-road, suspended till Friday, November 7.

TOLLINGTON HALL, Hornsey-road.—Early morning prayer meeting every Sunday at 7 o'clock. Christians living in the vicinity are cordially invited.

UPPER NORWOOD, Stafford House, Tudor-road.—Rev. W. Haslam will give the address at the drawing-room meeting this day (Thursday), at 3 o'clock.

WORKING GIRLS IN KINGSLAND.—The new Institute, Ridley-road, Dalston, will (D.V.) be opened by Mr. S. Morley, Saturday, July 12, at 4 p.m. Friends are invited.

ORPHAN HOME, EPSOM.—Meeting, July 9, 4 p.m. Miss Mittendorff invites friends to join in praise for this new home. Tea at 5 p.m. Trains from Victoria, Waterloo, and London-bridge.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, July 4. Tea at 6; meeting at 6.45. Address by Mr. C. H. Marsack Day on "Power with God and Man."

NORWICH CONVENTION.—Agricultural Hall, July 9 and 10. Subjects: (Wednesday) "Priesthood of Christ;" (Thursday) "Believers' Apprehension and Appropriation of Christ. Communications to Mr. G. Chamberlin, Colney Hall, Norwich.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, July 4, all-day meetings. 10.30 to 1, prayer for all Missions represented; 3.30, Bible-reading on "Sanctification;" 7 p.m., prayer for "Spiritual power." Refreshments between the meetings.

ALDBOROUGH FAIR, NORFOLK.—This large cattle and pleasure fair was held on June 23 and 24. Some years since nothing could have been more brutalising and degrading than the conduct of many of the drovers, booth-keepers, and visitors. But a marked improvement has taken place of late, owing to the efforts of the Dowager Lady Buxton, of Cromer, and other friends. A large tent was erected in the midst of the fair, in which evangelistic services were held all day. There was also a book-stall, under the charge of Mrs. Richard Gurney, who brought a large supply of Bibles, "Sacred Songs and Solos," and the "Life of Chinese Gordon," for sale, which were eagerly purchased. The change which has taken place for good in the general behaviour and talk of the people who meet now on these occasions is most encouraging, and affords a proof that great blessing is resting on this effort.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS—C. A.P. H. J.T. S.S. E.W.A. J.L.S. B.B. G.B. F.I. G.D.S. T.B.B. G.E. D.M. J.L. L.B. T.M. M.R. W.A. J.G. E.F. T.S. S.P. S.R.G. Mrs. G. C.R.S. S.H.C. E.R. E.V. C.W.P. J.H. P.T.H. G.E.K. E.W.A. H.H.N. R.V.O. W.M. M.A.P. J.C.P. C.D. J.N. E.B. E.M.B. L.H. M.W. C.M. T.E.G. J.S. J.J.L. F.C.B. M.S. W.C. R.C. W.G. J.F. S.J. R.G. R.W.W. T.M.W. J.B. H.M. G.P.E. W.R.D. S.T.P. J.R. H.H. M.J. J.W. C.F. J.A.

APPLICANTS FOR TRACTS.—R. Roberts, Temperance Hotel, Woking Station, Surrey; J. Norris, 35, Norfolk-street, Carlton-road, Mile-end, E.; Mr. Shugg, Terrace, St. Ives, Cornwall; W. H. Doggett, Cherryhinton, Cambridge; J. Jackson, 177, Sheffield-road, Barnsley; Mr. S. P. Diprose, Michaelchurch, Ross, Hereford; Miss Clowe, Crescent-road, Brentwood; Rev. John Hirst, Elland, by Normanton; Mr. E. Peters, High-street, Stevenage, Herts; Miss F. Tuckett, 5, Leamington-villas, Acton; G. Sage, 38, Hemsworth-street, Hoxton, N.; F. Dowling, 68, Harley-street, Cavendish square, W.; Mrs. C. Smith, 20. Albert-road, Addiscombe, Croydon; R. W. Stephens, Pentewan, St. Austell, Cornwall; Mr. H. Beswick, 51, Colliery-houses, Hucknall, Nottingham; Mrs. Owen, 42, Woodbine-grove, Penge, S.E.; Mr. C. Angus, 21, St. Peter's-road, Hammersmith; Mr. H. E. Hilliard, 17, St. Paul-street, New North-road, N.; Corporal D. Gough, E Troop, 3rd Dragoon Guards, Colchester; W. Foreman, 1, Gainsboro-place, St. Mark's-street, Birmingham; W. P. Gordon, 39, Summer-street, Aberdeen; G. Harris, 24, Olmar-street, Old Kent-road, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, June 28, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—C. T. 10s.; L. T. £1 10s.; Rockcorry, 2s. 6d.; Waste-paper, High School, Margate, 7s. 6d.; L. W. £1; Q. J. C. 10s.; J. H. F. £3; G. B. £5; M. J. R. £1	13	0	0
Dr. Barnardo's Homes—C. T. £1; A. S. 5s.; J. P. £1; F. B. T. £1; (*Ilford*) E. Z. H. £5	8	5	0
East London Training Institute—A. S.	0	10	0
Miss Mittendorff's Orphan Home—A. S.	0	5	0
Society for Promoting Female Education in the East—W. R.	0	5	0
Mr. Fegan's Boys' Home—Old Hall School, 8s. 9d.; F. B. T. £1; Q. J. C. 10s.	1	18	9
Anchorage Mission—C. T.	1	0	0
Penarth-street Mission Hall—D. E. O'C. 2s. 6d.; Two Readers of THE CHRISTIAN, 5s.	0	7	6
Blackgang Mission—E. K. D. £1; Mr. and Mrs. H. £1 10s.; M. W. £1.	3	10	0
China Inland Mission—E. F. M. 5s.; M. G. C. H. 5s.; M. A. J. 2s.	0	12	0
Crystal Palace Bible Stand—E. F. M.	0	2	6
Miss Leigh's Home, Paris—E. F. M.	0	2	6
THE CHRISTIAN *Tract Fund*—E. F. M.	0	2	6
Marylebone Medical Mission—L. W. P.	0	5	0
Kingsland Gospel Mission (Week in Country)—L. W. P.	0	5	0
St. Giles Christian Mission—(Day in Country) E. F.	0	5	0
Home of Industry—(Day in Country) E. F.	0	5	0
Rescue Society—J. G.	1	0	0
London Society for Promoting Christianity among the Jews—H. R.	3	0	0
Jewish Refugees Aid Society—H. R.	3	0	0
Poor Jews in Jerusalem (Mr. Friedlander)—H. R.	3	11	9
Cow-cross Mission—T. W. 2s. 6d.; (*Day in Country*) A. Y. M. 3s.	0	5	6
Aged Pilgrims' Society—M. J. R.	1	0	0
Children's Hospital, Paddington—M. J. R.	1	0	0
Friendless and Fallen—M. J. R.	1	0	0
Aldershot Mission Hall—J. L.	5	0	0
Soldiers' Institute, Portsmouth—J. L.	1	0	0
Sailors and Soldiers in Egypt (Miss W. Robinson)—J. L.	2	0	0
Chowbents Mission—J. L.	1	0	0
Union Hall Mission—J. L.	3	0	0
Rev. R. W. McAll's Work, Paris—J. L.	3	0	0
	£59	18	0

[ADVERTISEMENTS.]

Dr. Barnardo's Homes for Destitute Children—J. C. 5s.

Good Work at Southall—Miss Baxter gratefully acknowledges 2s. 6d. from "Lutterworth."

CLOUDESLEY INSTITUTE FOR YOUNG WOMEN.—By the kind invitation of the Earl and Countess of Aberdeen, about 130 members of the above Institute spent a delightful afternoon at Dolles-hill on Saturday, June 21. A few words of welcome and sympathy were addressed to them by his lordship, some hymns were heartily sung, and all were extremely gratified by the considerate kindness of Lady Aberdeen, who took a real and personal interest in the whole proceedings. It may be well here to note that Cloudesley Institute combines with its other arrangements a comfortable boarding-house, where respectable business young women are received on moderate terms.

THE ANCHORAGE MISSION.

THE ANCHORAGE HOUSE, Regent's Park, N.W. THE MISSION HALL, Queen Anne's Gate, Westminster.

Committee—GEORGE HANBURY, Esq.; Rev. H. E. FOX; Colonel STUART WORTLEY.

A SALE OF VARIOUS ARTICLES OF GREAT INTEREST,

In the MISSION HALL, July 2, 3, and 4, 11 a.m. to 9 p.m.

The number of Young Women sheltered in the Anchorage House of Shelter, many of whom are about to become mothers, causes the work to be costly, and funds are much needed. Messrs. MORGAN & SCOTT will receive subscriptions.

N.B.—If any Articles remain unsold, Mrs. H. STUART WORTLEY, Rosslyn House, Grove End Road, N.W., would be glad to hear of opportunities of disposing of them, either to or through friends.

JUBILEE OF THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

President—
THE DOWAGER MARCHIONESS OF CHOLMONDELEY.
Treasurer—
SIR W. R. FARQUHAR, BART., 16, St. James's-street, S.W.

Half a century has now elapsed since a few ladies, moved by pity for their unhappy sisters in Eastern lands, met to form themselves into a Committee and to consider how best to "proclaim liberty" to the captives in Zenanas and in Harems. While waiting, as they had to do, for the gradual opening of these prison-doors, they took up the work that *was* ready for them, and gathered the little ones into Schools and Orphanages. To *India* and *China*, the countries which were selected as those in which to begin their efforts, the Committee have been permitted to add *Japan*, *Ceylon*, *Mauritius*, *South* and *West Africa*, *Egypt*, the *Levant*, and, lastly, *Persia*; but there remains yet much land to be possessed, and in this, their Jubilee year, the Committee are anxious for special help to enable them to lengthen their cords and strengthen their stakes.

The following sums are needed at once, for the cases are pressing and the emergency is great:—£2,000 for their work in *Japan*, in response to an urgent appeal from the Church Missionary Conference, for its extension and permanent establishment; £2,000 for the same purpose at two of their Stations in *China*; £1,000 to enable them to enter into a very important Station in *North India* where nothing has yet been done for Female Education; £400 to complete their *Bethlehem* Building Fund; and at least £1,000 for the general funds, that the work in many other existing Stations may be extended and strengthened. Surely there are many of the Lord's stewards who could meet one, if not more, of these pressing calls.

Contributions to any of the funds mentioned above will be thankfully received by the following:—

Hon. Secretaries { Miss ELLEN RUTT, Lower Clapton, E.
Miss HALDANE, 118, Westbourne-terrace, W.
Miss STIRLING, 77, Cadogan-place, S.W.

Secretary—Miss WEBB, 267, Vauxhall Bridge-road, S.W.
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NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

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BY THE
Right Hon. the EARL OF SHAFTESBURY, K.G.

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A Jubilee Fund has been commenced for the purpose of sustaining and extending the operations of the Society. It is the wish of the Committee to raise their staff of missionaries from 460 to 500. The first effort will be to increase their staff of visitors to Public Houses, so that all the people found in these 10,400 houses may be brought under the influence of the Gospel. In this great object we ask help of every reader. Further information will be given, and contributions received, by the Jubilee Fund Secretary, J. M. WEYLLAND, London City Mission House, Bridewell-place, Ludgate-circus, E.C.

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TENTH SERIES OF WEEKLY CASES.

Notice to the Readers of "THE CHRISTIAN"

WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

CASE of MISS M. G. R.

In a recent letter this lady, referring to her restoration to health, and correspondence with me, says: "Make use of my case, and any part of my letters and testimony that you please. For certain reasons kindly not publish my name more than M. G. R., Mrs. Loveland, Camelia Cottage, Elmfield, Ryde."

The medicine was obtained for this patient through a friend, at reduced price, through my old friend, Rev. T. W. MEDHURST (whose name appears in connection with several cases in my book), at which time I received a statement of her case.

A severe attack of inflammation of the left lung had been followed by consumption. She says: "*I had become a walking skeleton.* My symptoms were cough, extreme weakness, palpitations, short breathing, pains all over the chest, no appetite, and life seemed a burden.

"I felt an improvement (she continues) after five doses only, but after taking two large bottles I was '*a walking advertisement.*' People used to stop me in the street to know what I had taken.

"I feel I cannot thank you sufficiently for your kindness. I think I may say I have recommended your treatment to at least fifty people; in train or tramcar, or whenever I see any consumptive person. Mr. H. Cook, of the Soldiers' Institute, was one, and since he has used it he has also recommended it far and near."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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EMIGRATION OF POOR CHILDREN

TO

CANADA

UNDER THE AUSPICES OF

"DR. BARNARDO'S HOMES."

A Meeting in furtherance of this department of Rescue and Preventive Work will (D.V.) be held at

THE MANSION HOUSE

AT 3 O'CLOCK ON

FRIDAY AFTERNOON, JULY 11, 1884.

THE RIGHT HON. THE LORD MAYOR, M.P.,

Will preside, and will be supported by

THE RIGHT REV. THE BISHOP OF BEDFORD,

SIR CHARLES TUPPER, K.C.M.G., C.B., High Commissioner for the Dominion of Canada; SAMUEL SMITH, Esq., M.P.; The Rev. HUGH PRICE HUGHES, M.A.; and DR. T. J. BARNARDO.

City Merchants, Members of the Stock Exchange, and gentlemen engaged in City business, are earnestly requested to attend this Meeting, at which important statements of work done and to be done will be made.

ADMISSION FREE.

18 *to* 26, *Stepney-causeway, London, E.*

THIRD THOUSAND.

By GEORGIANA M. TAYLOR,

Author of the Hymn,

"Oh to be nothing, nothing!
Only to lie at His feet
A broken and emptied vessel,
For the Master's use made meet."

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Tinted Covers, 1s.; Cloth limp, 1s. 6d.; Cloth Boards, 2s. Handsomely bound in Morocco, gilt edges, 4s. 6d.

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Supplies a want that is more or less keenly felt by all, namely a pleasing high-class non-alcoholic SUBSTITUTE FOR WINE. It is a pure and simple preparation of the wholesome, exquisitely-flavoured tonic juice of the famous Kentish Morel Cherry, grown by T. Grant & Sons, of Maidstone, in their extensive Orchards. Free from chemical compounds, void of alcohol, delicious at meals and at all times, served in champagne glasses. Sent out in champagne bottles at 18s. 6d. per dozen; half bottles 20s. 6d. per two dozen; remittance with order. No booking; delivered free in London or to any Railway Station in England. Value refunded by post of cases and bottles returned free. Sample half bottle by post for 1s. 6d. Address: T. GRANT & SONS, Maidstone.

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No. 754.] THURSDAY, JULY 10, 1884. [ONE PENNY, POST FREE, 1½d.

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FRIENDLESS AND FALLEN.

ANOTHER HALF-YEAR'S WORK COMPLETED.

From January 1 to June 30 there were no less than 706 applications by and on behalf of Friendless and Fallen Young Women and Girls, representing many on the verge of moral ruin: some in the first stage, and others down in the terrible depths of sin: **ALL** alike needing Salvation; and "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

HEBREWS vii. 25.

A HEARTY WELCOME has been given in every possible case to the Homes or "Open-All-Night."

There are now nearly two hundred in the Homes and **OPEN-ALL-NIGHT** Refuge.

£1,000 in contributions *urgently* NEEDED to sustain the work during the coming Autumn.

Readers are asked kindly to **CONTRIBUTE** during July towards the required amount before leaving for *their* own rest and recreation, that this **WORK OF MERCY MAY NOT BE HINDERED EVEN FOR A DAY.**

MESSRS. MORGAN & SCOTT, Office of THE CHRISTIAN, 12, Paternoster-buildings, will, as usual, receive contributions.

EDWARD W. THOMAS, SEC.

Office: 200, Euston Road, N.W.

*** The Lady who requested a Report (May 1) omitted her address. She will oblige by writing direct to 200, Euston-road, N.W.

EMIGRATION OF POOR CHILDREN TO CANADA

UNDER THE AUSPICES OF

"DR. BARNARDO'S HOMES."

A Meeting in furtherance of this department of Rescue and Preventive Work will (D.V.) be held at

THE MANSION HOUSE

AT 8 O'CLOCK ON

FRIDAY AFTERNOON, JULY 11, 1884.

THE RIGHT HON. THE LORD MAYOR, M.P.,

Will preside, and will be supported among others by The Right Rev. The Bishop of BEDFORD; Sir CHARLES TUPPER, K.C.M.G., C.B., High Commissioner for the Dominion of Canada; SAMUEL SMITH, Esq., M.P.; The Rev. HUGH PRICE HUGHES, M.A.; SAMUEL GURNEY SHEPPARD, Esq.; Hon. S. F. KINNAIRD; and DR. T. J. BARNARDO.

City Merchants, Members of the Stock Exchange, and gentlemen engaged in City business, are earnestly requested to attend this Meeting, at which important statements of work done and to be done will be made.

ADMISSION FREE.

18 to 26, *Stepney-causeway, London, E.*

LONDON MEDICAL MISSION.

To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."
Donations and clothing (new and old) thankfully received. Reports sent on application
Hon Director—Dr. G. SAUNDERS, C.B. Hon. Treasurer—Dr. W. R. BELL. 47, Endell-st., St. Giles'.

ORPHANS AT WALTHAMSTOW.

Will every reader kindly consider the Appeal in THE CHRISTIAN of July 3, and send as God enables them towards the needed help?—Address
Mrs. PARSONS, Cumberland House, Walthamstow, Essex.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given For particulars apply to Mrs GRIFFITH, 45, Finsbury-square, E.C.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, GEORGE HANBURY, 21, Portman-square, by whom any donations will be most thankfully received.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock. Sunday, 7.30.—Address Miss BAILEY.

HOME for Blind Children, College-avenue, Hackney, London, E. Subscriptions are urgently needed to assist in maintaining the children, and to pay off the debt upon the building Contributions gratefully received by Miss RYE, or Messrs. MORGAN & SCOTT.

THE "ONE TUN" RAGGED SCHOOL MISSION.—Day in the country for nearly 500 school-children, boys and girls, working lads, mothers with babes and infants, &c. The Bitter Cry told the sufferings of these dwellers in the "back slums." Many friends helped last year to give them the one day's pure enjoyment amid trees and flowers and sunshine. Kindly help us again with funds for this one happy day which brings a tinge of health in the cheek of many a pale, sickly child. Will friends kindly send an address, and an interesting report of the many efforts of this Mission will be sent by Mrs A. BARKER HARRISON, Hon. Sec., 78, Coleshill-street, Eaton-square, S.W. About £30 required.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children an Excursion.—Hon. Secretary, HENRY RUDGLEY, 82, Wood-street, Cheapside; ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

IN LOVING MEMORY of Little Harry, Milly, and Charlie.—Beulah Cottage, Plymtton, has been opened by Mrs. HILLYAR for the reception of children from hospitals, needing change of air. Correspondence invited Messrs. Morgan & Scott will kindly receive subscriptions

KESWICK TENTH ANNUAL CONVENTION will be held (D.V.) July 21 to 26. ROBERT WILSON, Broughton Grange, Carlisle; H. F. BOWKER, 106 Church-road, Richmond, Surrey. For lodgings &c. apply to Mr. Postlethwaite, Eskin place, Keswick.

HOLINESS AND FAITH-HEALING — TRINITY CHURCH, Triangle, Mare-street Hackney London E. WEEKLY Meetings conducted by the Rev JOHN ALLEN. Addresses and Testimonies. Sundays, 3 o'clock p m Mondays. 6.30 p m ANOINTING THE SICK. Tuesdays, 11 30 a m EXETER HALL (Lower Room), every Thur day during July, at 3 o'clock. Addresses, Testimonies, and Anointing.

PUBLIC MUSEUMS and Picture Galleries.—On Friday, July 18 a Resolution will be moved in the House of Commons to secure the Lord Day by the opening of Museums and Picture Galleries. Petition Forms with papers for distribution, can be had on application. Let earnest prayer be made for the defeat of the threatened motion.—JOHN GRIFFITH D.D. Lord's Day Society 20, Bedford-street, Strand W.C.

THE THREE FOLLOWING COMMITTEES, which are fighting the battle of the Sabbath at home and abroad, appeal for funds to those who wish to see that Holy Institution honoured in all lands.—JOHN GRIFFITH D.D. Secretary and Hon. Secretary. I Society for Promoting the Due Observance of the Lord's Day 2 Metropolitan Committee for Resisting the Opening of Museums, Picture Galleries, and Similar Institutions on the Lord's Day. *President:* Right Hon. Lord EBURY 3 Central English Committee of the International Federation of Lord's Day Societies *President:* Right Hon. Earl of SHAFTESBURY K.G. Reports on application.—20, Bedford-street, Strand, W.C.

WOMEN'S MEDICAL MISSION HOUSE, 2 Mecklenburgh-street, S.W.—Aid is urgently required in our work among the sick. Donations will be gratefully received, either of money or gifts of any kind, by the ladies of this household, who are preparing to go to the before as Missionary Physicians; or may be sent to the Treasurer, Mrs MEREDITH Women's Missionary Institute Conference Hall, Clapham-road, S.W.

PAKEFIELD, LOWESTOFT.—The Annual Conference to promote growth in grace will be held 17th and 18th inst. Subjects:—The love of God; Christian life in the family and in the world; Sanctification by faith in the atoning work of Christ alone; Word of God the only standard of holy living Present blessings arising from faith in the second coming of Christ. Speakers:—Revs. H. T. BERGUER, T. C. CHAPMAN, W. HASLAM, J. G. TANNER, and others.

CONVALESCENT HOME FOR CHILDREN (from 3 to 16 years of age). 12, Sea side, Eastbourne.—Contributions thankfully received for the above. Conducted by Mrs. PARSONS. Good references.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. This Institution is undenominational. Christian ladies are admitted to be trained for Medical Mission Work in India, China, &c. The curriculum is for two years. All who have gone up for examination have passed and obtained diploma, as well as diploma in midwifery of Obstetrical Society. The year consists of three terms. The charge is fifty guineas per annum (including board, residence, and instruction fees), payable in advance, in three equal proportions of £17 10s. Ladies of limited means invited to apply, the committee sometimes having facilities for assisting such. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.—The Right Hon. the Lord Mayor, M.P., Treasurer; J. H. Anderson, Esq., Chairman; Mr. Sheriff Clarence Smith, Hon. Secretary. The oldest Institution in existence for visiting and relieving the destitute sick, by an entirely unpaid agency, consisting of over 250 Christian men and women Subscriptions, and letters for Convalescent Homes, are urgently needed. The banking account is considerably overdrawn. Will the benevolent, when making their testamentary arrangements, also kindly bear in mind the Society's claims. —Office of the Society, 55, Finsbury-pavement, E.C. B. H. GERRANS, Secretary.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Friends at Knockholt, beautiful flowers; Anonymous, clothing.

The Infant Day Nursery Toy Classes Free Ragged Schools Mutual Industrial Classes for Big Boys. Classes and Meetings for Elder Girls and Young Women. Men's Bible Classes. Mothers' Meetings. Mission to Inebriate Women, and other Agencies in operation

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 86, High-street, Whitechapel, E Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."

George-yard Ragged Schools.—GEORGE HOLLAND intends taking 500 poor children for a "Day in the Country." Received with many thanks from "A Well Wisher," 1s; S. M., 1s an some knitted articles.—GEORGE HOLLAND. George-yard Ragged Schools, &c, High-street, Whitechapel, E.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

MR. B. W. NEWTON continues to Lecture every Tuesday morning, at 11 30 a.m., at the Stafford Rooms, Tichborne-street, Edgware-road.

Educational.

HIGH-CLASS SCHOOL for Gentlemen's Daughters — Miss PENN, and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence Home comforts. Large house and garden Languages and music specialities. Summer term commences April 25th

Grove House, Upper Clapton, London, N.

SUPERIOR EDUCATION in the country house of a Medical man. A lady wishes to meet with a companion in study &c. to her little girl of eleven. There is a superior English governess, who is assisted by a German; and good masters attend for painting, music, and arithmetic. French and German are daily spoken The house is large and beautifully situated. Highest references given.—BETA, care of Mr. Robson, St. Peter's-square, Nottingham.

BELLE VUE, AMBLESIDE, Boarding School for Girls.—Mrs. FLEMING can now receive six additional pupils. House well situated, with good airy rooms, garden, and tennis ground. Teaching and training careful and thorough. Distinguished success in the Cambridge Examinations. Resident foreign and English governesses. Visiting masters. Inclusive terms, 50 to 60 guineas.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr CRANAGE.

KNIGHTSVILLE COLLEGE FOR LADIES, Lewisham High-road. — Thorough education, with careful individual training. Resident foreign governess. Professors attend. Domestic arrangements those of a happy Christian home. House and gardens spacious.

ST. LEONARDS-ON-SEA.—Educational Home for the Daughters of Gentlemen. Foreign and English Governesses. Lectures. Finishing Masters First-class education, with Christian training and home comforts.
Miss PRICE, Silverlea, Chapel-park-road.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). Governess Student required, with premium.

KÖNIGSHEIM, Weston-super-Mare.—The LADY SUPERINTENDENT of this Home for Governesses desires to recommend several French and German Christian Ladies, who wish for holiday engagements.

VACANCIES, Vocal and Instrumental.—The London Conservatoire, Porchester-square, Hyde-park, offers free instruction (resident departments unequalled). Talented amateurs desiring concert or educational engagements are invited to address the SECRETARY.

MADAME VVE. PAUGOUEDIETZ, ex-directrice diplomée d'une Institution de Demoiselles à Barr (Alsace) recevrait dans son home actuel à La Chartre (Sarthe) trois pensionnaires Anglaises, qu'elle préparerait, avec une Elève Parisienne, pour les examens d'enseignement classique. Langues—Française, Anglaise, Allemande. Prix £25 par an., tout compris, musique exceptée. Références—M. le pasteur Stapfer, au Mans.

A LADY has just returned from India after an absence of eight years and she desires to recommend very strongly a school on the South coast of England where her children (three boys and a girl) have enjoyed a happy Christian home, and received a thorough education. She will gladly answer any inquiries
Mrs. B., 11, Alexandra-villas, Brighton.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references — Address the PRINCIPAL.

A LADY, having large house in bracing country neighbourhood is anxious to take two little girls, Indian or otherwise, to board and educate with her own children Loving Christian care.—MOTHER, Eldon Lodge, Walresley, Erdington, Warwickshire.

41, LEWISHAM HIGH-ROAD, S.E —Mrs. and the Misses WILLMOT receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Masters. Motherly care and Christian training.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit Watchful care and home comforts Situation particularly open and healthy. —Mrs WALLIS, Brighthelmston, Birkdale, Southport.

LADY RESIDING by the seaside (Devonshire), whose sister is a deaf mute, would take charge of another Young Lady mute to study with her. Home comforts Terms moderate.—BETA, care of Miss Yeo, 2, Bath-terrace, Teignmouth Devon.

SWITZERLAND. — A German Protestant Lady taking two Ladies to the Bernese Oberland during August, and others to the Engadine during September, would be glad to hear of two or three ladies who wish to avail themselves of such an opportunity. Unexceptionable references given and required.—GERMANIA, Mr Thimm, Librarian, 24, Brook-street, W.

M.A. CANTAB would like a few Junior Pupils during the coming holidays. Has had considerable experience in education Excellent references. Lessons in Hindustani given.—M.A., 112, Newington-green-road, N.

AS GOVERNESS. — Situation wanted in an Industrial School or Orphanage. Certificated Good needlewoman Disciplinarian. Used to Institution work. M. S., Miss Onslow's Industrial School, Alresford, Hants.

WANTED, in a country home, a Young Lady to take the entire charge and teaching of three boys the oldest under nine. Must be experienced and efficient. French or German (conversationally) particularly desired. Meals with the child on Good references and photograph required. State salary.—Mrs. SHARPLEY, Limber Magna, Ulceby, Lincolnshire.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

MALVERN HOUSE, BLOCKLEY, Worcestershire. Principal, Mrs. JUDSON.—In this Establishment, as only a limited number of young Ladies is received, home comforts and maternal care can be combined with the regularity and discipline of a School. Careful individual teaching is given in all branches of an advanced English education, and in all modern accomplishments, on moderate and inclusive terms Pupils prepared for the Public Examinations. Blockley is beautifully situated among the Cotswold Hills, and, besides being an exceptionally healthy place of residence, offers the advantages to pupils, not available in towns or in places of fashionable resort, of secluded rambles in a lovely neighbourhood. References permitted to parents of pupils; the Rev. J. Wilkinson, 79, Mildmay-road, London, N.; and to other Ministers and Gentlemen.

TO MEDICAL STUDENTS. — A Physician in Westbourne-terrace, Hyde Park, is open to receive one or two resident students, and to assist them in their studies. Highest references required. References given to members of the staff of the leading hospitals, most of which are within easy distance. — Apply by letter only to M. D., Hancock's Library, Bishop's-road, W.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 86, Cazenove-road, Stamford Hill, N. — Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training and home comforts Preparation for the University Local Examinations Children from India and the Colonies received, and lovingly cared for References kindly permitted to Mrs. Pennefather, J. E. Matheson, Esq., and others. Prospectuses on application

HIGH-CLASS GIRLS' SCHOOL,—Principal, Miss KASTIN, Glebe-place, Stoke Newington. Efficient Masters and Governesses. Limited number of boarders. Watchful care and home comforts. Pupils prepared for Cambridge Local Examinations. Inclusive terms forty-five guineas per annum. Referees — Rev GORDON CALTHROP, 3, Highbury Grange, N.; Rev. WILLIAM SPENSLEY, 20, Lordship park, Stoke Newington, N.

WANTED, a Lady of capability and command, to join Adviser in starting Boys' Preparatory School, town in Yorkshire, where one is much needed.
C. S., 30A, St Paul's-churchyard.

DR CRANAGE, of the Old Hall School Wellington, Shropshire proposes taking some of his pupils to the Continent during the coming vacation, and would include a few others. Apply as above.

RESIDENT GOVERNESS. — A Lady with long and successful tuitional experience seeks re-appointment in a school or family. Highest references. English, French, music (sight reading), rudimental drawing, and Latin. Salary moderate.—Miss M., The Lodge, Waddon Bridge, Croydon.

HOLIDAY ENGAGEMENT wanted, by a French Protestant Lady, in a Christian family during August and part of September. Usual terms — Principal, M. VERLEA, Chapel-park-road, St. Leonards-on-sea.

HOLIDAY ENGAGEMENT, by experienced Governess (29). Domesticated. Good walker. Fond of children. References exchanged. C. J., 19 Quadrant, Richmond, Surrey.

WALDENSIAN LADY, experienced, and highly recommended, requires holiday engagement for seven weeks from end of July in England or to go abroad. Speaks French, Italian, German, and English.
M., Clark's Library, High Harrogate.

A LADY highly recommends her foreign Governess, who seeks a holiday engagement at the end of July. Seaside or country. Fluent French, very thorough German Protestant, conscientious, high-principled. Travelling expenses and laundress.—JOHANNA, care of Mr. Buchnoffner, Bookseller, High street, Clapham, S.W.

DR. P. H. ZIEMANN can recommend a young German Governess, certificated, good musician, who wants to enter a Christian family in October next.—FRÄULEIN, 3, Maitland Park-villas, Haverstock hill, N.W.

A SWISS LADY, 23, experienced, seeks engagement in Christian family. Thorough German French, English, music and singing, elementary Italian, and drawing. Good references.—M. W., Cleveland Lodge, Bathurne-road, Stamford-hill, N.

NON-RESIDENT, Christian Governess (English). Good linguist. Continental French and German, elementary Italian, music, drawing, and sketching country preferred. Liberal terms.—FAITH, Tarbyns, 8, Ladbroke-grove-road, Notting-hill, W.

A YOUNG FRENCH LADY, Protestant, wishes to obtain a Holiday engagement for the month of August.
MDLLE., Tavistock House, Weston-super-Mare.

DUTCH YOUNG LADY, meeting with Open Brethren, seeks after summer recess, a situation in Christian Young Ladies' School. Music, German, and French. Salary £40.
Fräulein ESSER, Grove House, Upper Clapton.

A GERMAN LADY, well recommended, diplomée for French (11 years in France) desires holiday engagement, also re engagement in a school. Decided Christian.—FRL. ZWEIGLE, Linfield House, St Leonards-on-Sea.

CHRISTIAN LADY, of large experience, seeks a re-engagement as Governess. Would take on position of trust. Has been engaged in Mission work. Highly satisfactory references.—Miss MEACH, Bexley-heath, Kent.

A YOUNG GERMAN GOVERNESS seeks a holiday engagement, or permanent situation, in a Christian family.—FRÄULEIN RASSOW, Porchester-terrace, Hyde-park, W.

RESIDENT GOVERNESS wanted, not under 25, for four girls, eldest 12.
Mrs. BECKTON, Didsbury, Manchester.

KINDERGARTEN.—A thoroughly first-class certificated Kindergarten Mistress requires re-engagement in school in September. English, drawing, and French if required.
K. G. M., Eversley, The Avenue, Eastbourne.

FOR TRANSFER.—Good middle-class Boarding and Day School for girls. West of England. No agents.—L. G., 191, Lozells-road, Handsworth, Birmingham.

FRENCH FAMILY.—Two Governesses received during holidays
Mme. M., 28, Bark-place, Bayswater, London.

Appointments, Situations, &c., Wanted.

A GENTLEMAN, acting as Agent for Manufacturers in Glasgow, is open to engage with additional commissions for the sale of articles of steady consumption, or specialities of any kind for the Wholesale Fancy Goods or Drapery trades. Highest references.—W. W., 14, Meeting House-lane, Peckham, London, S.E.

A CHRISTIAN MAN (31), who is an accomplished Tenor singer, and might have obtained a fair living by worldly singing, wishes to devote himself to the Lord's service. Would be glad of a situation of any kind whatever. Can have the highest testimonials.
K. K., 30, Surrey-street, Croydon.

A YOUNG MAN (eight years a Lay Preacher) would like to be fully engaged in Evangelistic Mission work. Seeks the salvation of souls.—T. M., 12, Bulwer-road, Ipswich

AN EXPERIENCED CHRISTIAN seeks employment as a town or village Missionary. Has had six years' experience as colporteur. Recommended by H. D. Brown, Secretary Christian Colportage Association. — Mr. MANKELOW, 85, London-road, Southboro, Tunbridge Wells.

A YOUNG MAN, aged 26, bearing a good character, would be pleased to accept a permanent situation with Christian people. Willing, active, cheerful, and desirous of leading a higher life. Has filled various situations, giving the greatest satisfaction in all.—H. D., 11, Lifford-street, Coopers-tuns-lane, High-street, Putney.

AS MANAGER for Coffee Tavern. Married, age 33. Five years' reference. Town or country. Christian house preferred.
E. B., 29, Baring-street, Islington, N.

LADY-HOUSEKEEPER, or Companion. A Widow Lady, used to Mission work. High references and testimonials. Would not object to slight invalid, as Reader and Amanuensis. Sister of a clergyman. Refined home chief consideration. Not object to travel.
EVA, Willow Cottage, Parkstone, Dorset.

LADY wishes situation as Companion to elderly or invalid Lady; or Wardrobe Keeper in school, or any such. Can be highly recommended by Lady. Twelve years' experience with invalid Gentleman. Age 35.
B. C., 42, Royal-crescent, Notting hill, W.

AS HOUSEKEEPER to bachelor or widower. Head Nurse or Attendant to elderly lady. Country preferred.—BETA, Green Side, Hoyland-swaine, Penistone.

A GENTLEWOMAN, intelligent, refined desires situation as Companion to lady; or take charge of motherless children; immediately, or later. South of England, or abroad.
P., McKaith, Stationer, Hillhead, Glasgow.

EMPLOYMENT is sought for a young Christian Gentlewoman (19) as Companion, Mother's Help, or Pupil teacher in a good school where no premium would be required. — Miss ARMSTRONG Kingsholme, Weston super-Mare.

LADY SUPERINTENDENT of a Home, daughter of an Indian missionary, desires to undertake similar work after July.—M., at Hooper's, 268 Gray's-inn-road, W.C.

SITUATION WANTED, Christian family (tobacconists). —A thoroughly good servant, formerly given to use of stimulants, desires to be strengthened in her purpose to abstain, already proved for some months. Fifteen years in last place. Cook, wash, iron, and sew well. Age 30. —Mrs. PALMER, 108, Evering-road, Stoke Newington, N.

THE ANCHORAGE HOUSE.—Some trained servants are ready to be placed out, and can be well recommended. Having passed through a time of trouble, they are now entirely changed in heart. Applications must state full particulars of situation and wages offered, and be made by letter to Mrs H STUART WORTLEY (President of the Ladies' Committee, Anchorage Mission), Rosslyn House, Grove-end-road, N.W.

AS BIBLE-WOMAN, or Governess, in a Workhouse or Reformatory. Good references. — A. EDMONDS, Cardinal Cap-yard, St. Swithin's, Norwich

THE DAUGHTER of a Minister, lately deceased, desires a situation as Housekeeper, Companion to a Lady, or other position of trust. References exchanged.
E R, 36, Baker-street, W.

CHRISTIAN YOUNG PERSON (25) seeks situation as Lady's Maid. Good dressmaker and needlewoman. Good references. Disengaged July 24. Travelling no object.—Please state wages, &c., to B. M. B., Bayfield, Kent-road, Southsea, Hants.

MRS. REANEY wishes to recommend a lady (Nonconformist, 30 years of age), as Governess to young children. Excellent needlewoman.—Apply by letter to Mrs. REANEY, Stepney House, East India-road, E.

LADY HELP or Useful Companion in Christian family (country preferred). Thoroughly domesticated. Understands dressmaking. Would not object to several children. Age 22 years. Good references.
E. C., 63, Clarence-road, Hackney.

YOUNG LADY will give her time in any useful sphere. In connection with Mission work preferred. No remuneration, if board and lodging provided.—Miss S. H., Post-office, Woodstreet, Walthamstow.

AS HELP to a Christian Lady in London. No salary asked, being inexperienced. Good references obtainable
E., 3, Gt. Garden-street, Whitechapel, E.

MOTHER'S HELP, or Matron in Boarding School.—A middle-aged Christian Lady wishes a situation as above. She is a good needlewoman, and has had considerable experience with children.—X., care of 10, D'Olier-street, Dublin.

A LADY wishes to recommend a respectable woman, age 30, as Nurse (London preferred). Wages £12 to £14. Is clean and active, trustworthy, and fond of children. Good needlewoman.
MARIA DOWDEN, 83, Devas-street, Bromley, E.

MOTHER'S HELP, or Needlewoman and Plain Dressmaker, and assist with children, in Christian family. Dissenter; teetotaler. Age 21. Salary £16 to £18. Good references. Kent preferred.
Miss PYBUS, Foots Cray, Sidcup, Kent.

ATTENDANT on elderly or invalid Lady (experienced in sickness), Assistant Matron or Wardrobe keeper in Institution or School. Highest references. Middle aged.—SIMPSON, Post-office, Manor-terrace, Kilburn, N.W.

WANTED, by a Christian person, age 28, Church of England a situation as upper or single-handed Housemaid, in a Gentleman's family. Good references.—M. B. KELSEY, Cowesby Hall, Northallerton, Yorks.

SITUATION WANTED by an active, clean, hardworking woman. Can do housework, and use her needle well. She has been in trouble, but is truly sorry for the past, and most anxious to get a fresh start in life. Anyone disposed to try her may inquire further particulars to Mrs. GOODHART, 24, Montpelier-crescent, Brighton.

Appointments, Situations, &c., Vacant.

WANTED, FOR RIO and Pernambuco two Missionaries to seamen, used to hot climates. Knowledge of Portuguese or Spanish. Captain's or mate's certificates desirable. Able to address meetings and lead singing. Married, without family, and wife able to take care of Institute preferred.—South American Missionary Society, 11, Serjeant's-inn, Fleet street, E.C.

YOUNG MEN WANTED, for Home Mission work with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply by letter to
Rev. C., 4, Campden-hill-terrace, Kensington, W.

WORKING GARDENER wanted to take charge of cow; also, Wife to keep lodge gate. Christian abstainer preferred.
T. T., 10, Moorgate-street, E.C.

WANTED IN THE SUBURB of an excellent market town, in the West of England, an intelligent Christian Worker, having some means of his own, who would devote his energies in visiting from house to house in a large district, preaching on the Sunday in a good chapel already erected.—Applications, giving references and salary required to be sent to
G. S., 6, Middle-street, Taunton.

A GENTLEWOMAN, about 35, of Evangelical Church principles lady like and precise, required by a Widower, to manage his household. Practically domesticated and economical. Educated, and of a kind cheerful disposition. Musical, and can do needlework. Where family is small, and one servant. Please write particulars per post to T. A., care of Mr. E. Cook, Bookseller, 319, Fulham-road, S.W.

TWO OR THREE Christian Young Men wanted, players of the cornet or other instrument, for voluntary service in a Mission Hall at Hackney, on Tuesday evenings.
J. C., 4, High-street, Upper Homerton, E.

A CHRISTIAN GIRL wanted, as Nursery Governess and Mother's Help. Able to take entire charge of children from four years to nine. Also willing to assist in the household work. Apply, stating salary required, to Mrs. MAYOW, 3, Esplanade, Redcar.

AUGUST.—Matron wanted for Crèche in the country. Must be accustomed to and fond of children. Nurse been in Gentleman's family preferred. Churchwoman and Communicant. Board and lodging found. State wages desired.—Miss JULIA FRYER, Chatteris, Cambs.

CAN ANY LADY recommend a Christian young Lady, kind, obliging, cheerful, and musical as Companion and Help to a small family in the country
Mrs INGLEY, Rose Lodge, Hilton, Derby.

COMPANION WANTED to an Invalid Gentleman. Will require to board and generally to take management.—DELTA, Messrs. Macniven & Wallace, 152, Princes-street, Edinburgh.

GOOD HOUSE AND PARLOUR-MAID wanted. Must be an early riser, abstainer, and a good needlewoman.—Apply by letter, stating wages required and age, to
Mr. C., Woodleigh, Addiscombe, Croydon.

THOROUGH HOUSE AND PARLOUR-MAID wanted, July 24. She must be experienced in waiting at table and cleaning plate, active, and obliging. Age not under 24. A good reference indispensable. In reply, state wages and full particulars.—Mrs. DAVIS, Earlsfield, Wandsworth common, S.W.

WANTED, IN A FIRST-CLASS Ladies' School, a thoroughly practical Christian person, from 25 to 35. Energetic. Good needlewoman. To see to the cleanliness and general order of the house, take charge of the linen and ladies' wardrobe. One with some similar experience preferred.—Apply at first by letter to A. B., Mr. Hall's, 5, Newland-terrace, Kensington, W.

A LADY WISHES to hear of a Christian woman, between 30 and 40 as Nurse to two children, aged 4½ and 2½. A nursemaid kept. Must be able to take an infant from the month. One who values meeting to the Name of Jesus much desired.
Mrs. T. J. SIMMONS, East Peckham, Tunbridge.

NURSE wanted (in August), for three children. One who has been under nurse preferred, also Churchwoman and abstainer. — State age, wages, &c., to M., Swindale's Library, Royal Oak-place, Lee.

CAN ANY LADY recommend a trustworthy Nurse, age not under 25 for three children, eldest five years? Must be able to take a baby from the month. Good needlewoman. Nursery-maid kept. Wages £20. All found except beer.
Mrs BATHURST, Trinity Vicarage, Eastbourne.

NURSE for two children, aged five years and three months. Good sewer. Thoroughly good character required
Mrs. GARNETT, Ashton House, Bradford, Yorks.

A NURSE wanted, for young children, in a Clergyman's family. One not under 28 preferred. Under nurse kept.—Mrs. F. BOULTBEE, St. Mark's Vicarage, Nottingham.

A CHRISTIAN NURSEMAID wanted, age about 18, for two children, ages 2½ years and nine months. Must be clean and industrious.
Mrs. MILLS, 408, Old Kent-road, S.E.

WANTED, July 24, Maid to wait on an invalid Lady, and be generally useful. Good needlewoman. Abstainer. Not under 25.
M., 2, East Ascent, St. Leonards-on-Sea.

PLAIN COOK wanted, to assist in housework in a quiet, Christian family of three, with four servants. One well recommended by a Lady. An abstainer, and belonging to the Church of England preferred.—Apply by letter, to Mrs COLVILL, Overdale, Shortlands, Kent.

WANTED, in a Clergyman's family, a good plain Cook, strong and active. Age over 30 preferred. No help given.—Reply, stating wages, to Mrs. BATHURST, Trinity Vicarage, Eastbourne.

GOOD PLAIN COOK wanted at once. Small Christian family. Three other servants kept. Wages £20. Age 25 to 30.—Apply, by letter, BARVINS, Potters Bar, Herts.

A THOROUGH HOUSEMAID wanted, in small family. Must be a total abstainer.—Apply by letter to Mrs. BAXTER, Walmersley House, Bury, Lancashire.

WANTED, A HOUSEMAID, thoroughly understanding her duties, willing to wait on nursery (small family). Also, an efficient PARLOUR-MAID, who must be a good needlewoman. Must have good length of character. No beer allowed.—Apply, stating ages, wages, &c., to Mrs. M. ASHBY, Northlands, Virginia Water Staines.

HOUSEMAID wanted, in a small, quiet family a few miles from London. Will be required to wait at table. Washing put out. Abstainer preferred. — Apply by letter, stating particulars, to G. O., care of Mrs. Bennett, 36, East-street, Bromley, Kent

THOROUGH GENERAL SERVANT wanted, at 8, Laura-place, Lower Clapton, E. A young girl kept for upstairs. Moderate wages. Comfortable home.

GENERAL SERVANT wanted, able to do plain cooking, willing to assist housemaid, for small family in the country.—Apply, stating references and wages, ALPHA, 24, Linden-road, Bedford.

SUMMER HOME offered to a Christian friend, willing to help a Lady in a humble work of Evangelisation in the Jura.—Mme ALBERT MULLER Romain-môtier, Vaud, Suisse.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality, at market prices. A margin of 7d. per lb. profit to Agents who can earn £2 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C

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PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.

WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds*, 1s. 6d to 2s 6d. Printed Tariff on application to FREDERIC SMITH.

LONDON. — Mrs. GREATLEY'S Christian Boarding House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast
17, Tyndale-place, Upper-street, Islington.

VISITORS TO LONDON will find a Christian home at Taverner's Temperance Hotel, 35 & 36 Hunter street, Judd-street, Euston-road. Five minutes from G N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

APARTMENTS.—A Bed and Sitting-room for Lady or Gentleman in a commodious house. Fine open neighbourhood. Terms moderate.—Address by letter first, E. B., 50, Goldney-road, Paddington

COMFORTABLY furnished sitting-room and Bed-room, for a Gentleman or two friends, in quiet family. Within three minutes of Finsbury-park Station.—Mrs. S., 8, Woodstock-road, Finsbury-park, London.

A GENTLEMAN can most conscientiously recommend any Christian to comfortable Apartments at 65, Camberwell-grove.
Referee—J. K., 93, Camberwell-grove, S.E.

BRIGHTON, 116, Lansdowne-place. —One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev. J. G. Gregory, Incumbent of Emmanuel Church.
Apply to the Misses ASHBY, at above address.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH — Clairville, Chine-road.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BRUSSELS. — A Lady wishes to recommend to persons visiting Brussels a most comfortable pension. Terms moderate. Situation excellent. Table good.—Madame MERLIER, Rue Veydt, Chaussée Charleroi, Brussels.

HASTINGS.—The Rev. F. Whitfield, Vicar of St. Mary-the-Castle, wishes to recommend to parents seeking a school for their Daughters, the Wellington College for Ladies, where first-class education is combined with home comforts and christian training
THE SECRETARY, 4, Wellington-square, Hastings.

HARROGATE. — Can any Lady recommend Apartments (one sitting, three bedrooms) for two ladies and maid for August? On the Stray. No other lodger preferred.
B. D., 20, Thurloe-square, London.

HOME OF REST, Bickley, Kent, for Young Women employed in business, in need of change and rest. Board and lodging, 8s. a week. Medical certificate and reference of good character required.
Miss LYELL, 9, Cornwall-gardens, S.W.

SOUTH HAMPSTEAD.—For Sale, well-built 14-roomed detached house near Swiss Cottage and Loudoun road Stations. Good garden and grass-plots.
A. Z., 6 Hilgrove-road, South Hampstead, N.W.

TO LADIES.—Furnished Room to Let. Large, airy, pleasant prospect quiet house, suitable for a Christian Lady desiring a comfortable home.—For terms, apply J. WILCOX, Ewell road, Surbiton Hill.

HOME OF REST FOR CHRISTIANS, with garden, and close to the sea. Private sitting-room if desired. Terms, one to two guineas.—Address LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

Continued on page 23.

ODO-MAGNETISM.

THE varied applications of Magneto-Electricity are too well known in the present day to need explanation. A schoolboy can demonstrate the existence of Magnetic force, or produce Electric light by powerful batteries; but it needs very little penetration to understand the difference between these crude experiments and the amount of study which led to the perfected and steady illuminating power of the incandescent lamp. The same illustration will apply to its therapeutic properties, for although the Odo-Magnetic remedy is one of almost universal applicability, in fact more so than any other form of Electricity, its best successes are only achieved by careful and studied adaptation to the particular complaints it is intended to remove. With this aim constantly in view, we can now claim for the remedy a success unparalleled in the art of healing. If John Wesley could say with regard to one of his cures by Electricity, "Can all England afford such a case as this cure wrought by a course of medicine?" what shall we say after such statements as are found amongst a list of 950 of our patients to whom reference is permitted?

The experience abundantly demonstrates how marked and speedy, as well as permanent, are the benefits obtained among that class of sufferers whose ailments had been pronounced incurable. Can anything more be required to remove all doubts from the minds of inquirers as to the best standard by which to calculate probabilities of successful treatment, and by which to secure all practicable and personal advantages from the means employed?

From Mr. A. HOLWELL, 10, Redcar-road, Guisboro'.

December 5, 1883.

"I am able to report a grand improvement from the use of your appliances in three months. All my nervousness is gone, all indigestion removed, and I can eat meat or pastry without any after-suffering.

"I can rest much better at night now than I have done for years, and if the benefit continues through the winter, I shall be something like 'perfectly whole.'

"I had a heavy, sleepy feeling in the head all the summer, but it has quite disappeared lately.

"I find, to my great comfort, that I can bear the cold better this winter than before—circulation is kept up, and I do not feel the cold; from top to toe I feel just as if there were life and vigour running through me. These appliances would be very valuable to those who suffer at the chest in any way; the comfort to be derived is only to be understood by using them.

"I feel thankful to God for giving His blessing to the means made use of in my behalf, and wish you God's blessing on your further endeavours."

From Capt. H. C. KENNEDY, Enmore-villa, Cricketfield-road, Lower Clapton, London, E. *May* 2, 1884.

"I have much pleasure in testifying to the benefit I have derived from your treatment. For two years, previous to my adoption of it, I had suffered severely from indisposition; night after night intense pains in my chest and stomach, preventing me from sleeping, and compelling me to rise from bed and walk the room for hours. I have now been under your treatment nine months, and I am happy to state that I enjoy refreshing sleep, and am free from aches or pains of any kind. I may add that I am now in the 62nd year of my age."

On receipt of particulars of any case in which advice is sought, the fullest information will be forwarded and the required treatment suggested gratuitously, by Mr. B. COPSON GARRATT, Medical Electrician, 16, Finsbury-square, London, E.C.

WORKS BY D. L. MOODY.

THE GREAT SALVATION. SIXTEEN ADDRESSES. Tinted covers, 1s.; cloth limp, 1s. 6d.; cloth bevelled boards, gilt edges, 2s. 6d.

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"Let the Wicked forsake his way."
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"Love that passeth Knowledge."
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"Dare to be a Daniel."
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These Tracts or Addresses are also sold separately, price One Penny each, or 7s. 6d. per 100. May be had either asserted, or all of one kind.

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Exhortations to Christians. Tinted Covers, 1s.; Limp Cloth, 1s. 6d.; Cloth boards, 2s. 6d. (*Just Published.*)

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"Will be welcome to multitudes. Has the directness, the illustrative power, the righteousness, the earnestness, and the nervous English, that have made Mr. Moody so effective a preacher of the Gospel of the Grace of God.—*Christian Treasury.*

ADDRESSES BY D. L. MOODY. Delivered in Great Britain in 1874-75. Tinted covers, 1s.; limp cloth, 1s. 6d.; cloth boards, 2s. 6d. (*110th Thousand.*)

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The Christian.

THE PAN-PRESBYTERIAN COUNCIL AT BELFAST.

PRESBYTERIANISM is possessed of a vitality and power which causes it to flourish on almost any soil. Its advance in our own country within the last twenty years has been most marked, the London Presbytery alone now numbering 86 congregations. In the provinces and in other lands it is also deeply rooting itself, and constantly gaining fresh adherents. Evidence of this is afforded by the remarkable character of the conference just held in Belfast, known as the Pan-Presbyterian Council or Alliance, comprising representatives of many nations. This is the third general meeting of the kind, the first having been held in Edinburgh in 1877, and the second in New York in 1880.

The present session has been held in the spacious edifice known as St. Enoch's Church, of which the Rev. Hugh Hanna is minister. 300 delegates have been in attendance, representing some 20,000 congregations. England, Ireland, Wales, France, Switzerland, Italy, Germany, Netherlands, Belgium, Bohemia, Scotland, America, Ceylon, and Australia, have all sent representatives; while among the speakers were missionaries from India, Japan, South Africa, China, Roumania, and the Hebrides.

The unity exhibited in this grand movement is one of its most remarkable and valuable features. The Established Church of Scotland, together with the Free Church, the United and Reformed Presbyterian Churches, have all met in harmonious concert, thus affording a spectacle worthy of closest attention and general imitation by all other sections of the Christian Church. The Council has no legislative or judicial authority; its objects are to promote brotherhood and co-operation, and thereby strengthen and encourage the weaker and more struggling portions of the community; to promote mutual acquaintance with each others' principles and methods; and to consult as to the best means of promoting and distributing the missionary activities of the several branches included in the Alliance.

Among the most important questions which have occupied the Council at its late session has been the desirableness of framing a consensus of doctrinal belief to be adopted and published as a Presbyterian standard of faith. A long and animated discussion was entered into on the subject, various opinions being advanced, but in the end it was decided not to take this step, the extreme difficulty of formulating a creed to which all would be able to subscribe, making it undesirable and hazardous. Valuable papers on stirring topics of deep interest were read by eminent and well-known men, and practical subjects bearing on the work of the Churches were dealt with. The fact that so large an assembly, and one representative of so many different shades of opinion, has met, and in thorough harmony discussed matters delicate and requiring to be approached with mutual forbearance and tact, is a blessed testimony to the real oneness of believers in Christ, and to the power of the Holy Spirit in the midst of those who depend upon his aid.

The number of distinguished men taking part in the proceedings is so great that we can only give a selection of the best-known. These include Drs. Watts, Cairns, Calderwood, Marshall Lang, Charteris, Matheson, Monro Gibson, Blaikie, Monod, M'Cosh, Gautier, and others, on this side of the Atlantic; with Drs. Schaff, Hall, Hodge, Briggs, King, M'Vicar, and others, from transatlantic shores.

The Council cannot but result in far-reaching and wide-spread blessing to the cause of God in the earth. The next meeting is to be held in London in 1888.

THE WITNESS OF THE SPIRIT.

By the Author of "The Gospel and its Ministry."

"The Spirit itself beareth witness with our spirit that we are the children of God."

THE statement is but little understood, and often much perverted. Some read it as though it implied nothing more than the Spirit's testimony in and through the Scriptures. Others pervert it to undermine the truth that the written Word is the only ground of faith as to our salvation. The Spirit does testify that the believer is saved, but that testimony is given only in the Word. From that Word there is no appeal.

But the text means something more than this. It is a testimony, not to salvation, but to sonship; and it is a joint witness that is spoken of, and that by the Spirit Himself. The word is not *martureo*, but *summartureo*—"to bear witness with, or in accordance with, another." It is a testimony in agreement with, or in confirmation of, some other; and it is a direct personal testimony—it is by the Spirit Himself. Anything more inconsistent with the verse cannot be conceived than the popular idea that it is a feeling within the breast, given us to confirm the promise and deepen our assurance of its truth. It is not that our own spirit bears witness with the Spirit of God, but that the Spirit Himself bears joint testimony to our spirit that we are God's children.

Who, then, is the other witness? Our translators are responsible for the idea which prevails that it is our own spirit. But this is impossible, for it is our own spirit which needs the assurance of our sonship. Who, then, can it be? The very words "the Spirit *Himself*" imply that it must be the Spirit still, but in some less direct way. Who but the Spirit, indeed, can bear testimony on such a matter? He first testifies through the written Word; and then, to the soul that receives that Word and accepts the place of a child, He adds a direct personal assurance of the relationship.

This has nothing in common with the theory of "feelings." Feelings are worth nothing unless they rest on facts, and they can never in any sense or any degree confirm the truth of that which creates them. The emotions which belong to the position of a child may exist, though the relationship be wanting; and the relationship may exist without any corresponding consciousness. A foundling brought up in ignorance of its origin may have all the feelings of a child toward those who adopted it; and, on the other hand, a child may be utterly estranged from the parents who gave it life.

We are not only born of God, but we "have received the Spirit of adoption, whereby we cry, Abba, Father." As many as are born of the Spirit of God, they are the sons of God. This is true, but it is not the truth here taught us. The words are, "As many as are LED by the Spirit of God, *they* are the sons of God." And only such have the joint-witness spoken of in the words which follow. This special witness of the Spirit is not something to be prayed into or preached into in a happy meeting. It is not a distinct blessing, to be struggled after apart from the life with which it is connected. It is enjoyed by every believer who is led by the Spirit of God, and only such can know it. Men talk of this witness as though it were granted to satisfy the unbelief of hearts that doubt the written Word of God, and are casting about for some other ground of confidence.

Let those who would know its blessedness rest their souls on the bare promises of God, unconfirmed by emotions, or feelings, or consciousness, and then enter the path of faithful, trustful discipleship. It is not intended to satisfy the doubter, but to confirm and comfort the believer. It is like the word of the blessed Lord: "If a man love Me, he will keep my words; and my Father will love him, and WE will come unto him, and make our abode with him." God is greater than his Word, and God Himself will dwell with such.

The Working Lads' Institute.

THIS Institute was founded as a means of keeping working lads from spending their evenings in the public-houses and low theatres which abound in the East-end, by providing a reading-room, library, evening classes, &c., combined with innocent recreation and religious teaching. More than 1100 lads have been thus benefited, many of whom are now engaged in religious and temperance work. In 1879 a larger building was needed, but for three years no suitable site could be found, but at last a large plot of freehold land was secured, and designs forthwith prepared. At this juncture a notice was served by the District Railway Company to take this land for the extension of their line.

We have now secured a second site, the purchase-money being already paid. The total cost will be £10,500, of which £5000 has been received. The memorial-stones of the first section, comprising reading, refreshment, and class-rooms, dormitories, gymnasium, &c., will be laid on October 15 by the Lord Mayor. The new Institute will accommodate about a thousand lads, and we shall try to promote, by every means, their physical, mental, moral, and spiritual welfare. Those who know the temptations of boys in our great city will gladly help in such an effort. Perhaps none more need sympathy than the lads who are constantly arriving from towns and villages in the country; and we therefore confidently ask friends in the provinces to do what they can in aid of this great work. Contributions may be sent to me or to the Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.

HENRY HILL, Jun.,
38, *Bow-lane, E.C.* Hon. Sec.

The Children's Page.

GOD KNOWETH.

"O Lord God, Thou knowest."—Ezek. xxxvii. 3.
"What shall be the manner of the child? and what shall be his work?"—Judges xiii. 12 (marginal reading).

DEAR little feet! In after years
To tread Life's path 'mid smiles or tears;
With gleeful laugh or anxious fears?
Who knoweth?

O little hands, stretched out in play!
What shall they grasp each passing day,
Things that will last, or fade away?
Who knoweth?

Sweet baby eyes, with questions bright!
What will they learn to read aright,
Here, where earth's shadows dim the light?
Who knoweth?

Where leads thy path from this fair morn?
Through desert land with stone and thorn,
Or 'mid the flowers and golden corn?
Who knoweth?

We cannot tell; our love for thee
Yearns to look on—it may not be!
Sweet comfort, though *we* cannot see,
God knoweth.

Only keep close to Christ's dear side,
Through flowery glade or surging tide,
And safely homeward He will guide.
God knoweth.

A. M. Charlesworth.

"EARL CAIRNS ON THRIFT."

Such were the words which caught the eye of one of our readers a few days ago.

That reader was once a timid, quiet, gentle, little boy, altogether unlike his schoolfellows, whose games and playful tricks were of too rough a kind for his gentle disposition. His "pocket-money" was not spent on what Earl Cairns calls "useless things, often doing more harm than good;" but was put into his money-box, and annually taken charge of by his most excellent father, who duly credited his boy with interest on the amounts.

When that boy attained the age of twenty-one years, he had saved the sum of one hundred pounds! And what did he do with it?

He thought it was very unusual for boys to save so much in their early days; so he thought he had better take an unusual course with respect to it; and he resolved that the amount should be considered as permanently invested at five per cent. interest; and he would give this interest during his lifetime to God.

Many years have passed since then, and here and there may be seen upon his locks the evidences of declining age; and if you inquire whether his resolution has been faithfully kept, the answer is, "It has;" but with considerable increase.

The little yearly sum of five pounds as interest is annually received into a larger stream; and not only scores, but hundreds, of pounds find their way into it; and the stream flows on.

Young reader, follow, and induce others to follow, the example of this boy; whose name we should have been glad to place here on record, but we are not permitted to do so. If the money spent by children on "useless things, often doing them more harm than good," were given by those children to God, what an immense amount of good would result, and what blessings would flow to them through life!

A CHILD'S PRAYER.

Let me not wrong thee, Lord, to-day
By word, or look, or tone;
Drive every foolish thought away,
And make me all thine own.

Let not one angry temper rise
To drive Thee from my side;
Keep Thou my hands, and lips, and eyes;
Dear Lord, with me abide.

I'm often tempted, Lord, I own,
By many an evil snare,
Oh, do not leave me all alone,
But whisper in my ear.

Whisper sweet counsel, then I know
I shall be firm and true;
I will not fear the greatest foe,
For what could Satan do?

I wish I might be like Thee, Lord,
When Thou wert young as I,
So pure in every thought and word;
Lord, help me when I try. C.

THE GOOD SAMARITAN.

By Dr. OSWALD DYKES.

Luke x. 25—37.

I dare say most of you, even the younger children who come to church, know that the Ten Commandments of God were gathered up by our Lord Jesus into two, and these two Commandments are, "Love God, your Father in heaven; love everybody on the earth." Very short and very simple. What this little story of our Lord was intended to explain to us was the second of these commandments; it does not say anything about the first, though the first was the more important; but it was about the second of these that this learned man, this Jewish lawyer, raised a question, and it was, "Who am I to consider my neighbour?"

It was after the fashion of our Lord to answer these questions by telling parables, or stories, and that is why our Lord Jesus is the best Teacher for children, because children are more easily taught in this way. Jesus did not make his lessons as dry as possible; but, on the contrary, made them pleasant and interesting, and this should be a lesson to teachers.

This tale might indeed have been true, but this, of course, I do not know. Everybody who goes to Jericho knows the road spoken of in this parable. There was a great deal of traffic and coming and going between these two towns, because there was no other road. There is no village on the road, nor houses now, and probably there never were. But there is the ruin of an inn, which seems to have been built about the middle of the road for the accommodation of passengers. Well, this road goes down an uncommonly rugged and trying descent into what we should call in this country a glen; and this has always been a place where brigands and thieves of all sorts could find pillage and safety, because there were few or no houses about where people could see what they were doing. Thus it was a most likely place for the scene of such a story as this.

You see the reason why these clergymen passed the poor man; they were afraid of their own limbs and property. When they saw the man lying there, they knew that the brigands who had attacked him could not be far off, and so they got off as fast as possible. Now, the lesson which our Lord wishes us to draw from this little story is, I think, this: that we ought to hear a call from God to act a kindly and brotherly part towards that person, no matter who he is. You would hardly believe it, boys and girls, brought up as you are under Christian teachers, that at that time people did not do anything particular to those who were not of their own religion or race, or in some way connected with them. They used to think that if they showed kindness to those of their own clan or class, then they had done all that could be expected of them.

That was what the Jew and Samaritan thought of each other. They disliked one another very much. They had that peculiar dislike which occurs sometimes between nations in these days; and the wonderful thing about this story was that the Samaritan should show such kindness and such generosity to this poor Jew, when his own countrymen showed such little kindness towards him.

The lesson is that we are all to go and do likewise, and that we are not to say of any one, "He is not of us;" but if he is in trouble, if he is in want, if he is in sickness or in sorrow, he has a claim upon us. Men are all brothers—that is what Jesus tells us. All have the same Father, all have the same Saviour in Jesus. Now this was the lesson of the parable, and it was intended for us all to learn.

It would be a good thing if the boys and girls were to learn this little story off by heart—that they should learn that Jesus, who is our Good Samaritan, who came from heaven to find us, and save us, and bring us back to God, and make us fit for heaven, wants us to be the friend, and neighbour, and helper of every man, woman, or child who needs our help.—*Contemporary Pulpit.*

Missionary Work in France and Belgium.

A MEETING on this subject was held on Wednesday afternoon of the Mildmay Conference week, at the house of Dr. Burns Thomson, Newington Green-road. Rev. H. Noel and Rev. T. Baron Hart successively presided. Several workers in France were also present. Mr. Hart opened the meeting by prayer, in which his warm interest in the Lord's work in those countries and throughout the world was earnestly expressed.

Mr. C. E. Faithfull, recently arrived from Marseilles, called attention to the great and general need of evangelisation in France. He spoke briefly of his work at Marseilles, now well known to our readers, and stated that, owing to some recent alteration of arrangement, he has every reason to anticipate, with God's blessing, increased success.

Pastor Brochet, from Belgium, referred to the great work going forward in that country. It has greatly increased during the last ten years, resulting in a large number of converts from Romanism, and the formation of many new churches, with a satisfactory progress in Christian experience and knowledge, so that many are now capable of conducting meetings. There is also a spirit of prayer amongst the converts. At Brussels there are now Gospel meetings that are much appreciated.

Miss Grimston, from Paris, expressed her great desire for a large increase of workers for France, and also the pleasure she had had in visiting Mr. Faithfull's Rests at Marseilles. If any of our readers would like to have fellowship with Mr. Faithfull in carrying on this work they may address him, care of Dr. Clapton, 105, Cheapside, London.

INCREASE OF TEMPERANCE.—One of the greatest proofs that Temperance is greatly increasing is the thousands of glasses of fresh milk that are being sold weekly to the visitors at the International Health Exhibition by Messrs Welfords and Sons, at their model farmyard and dairy, where the cows are milked and the butter is churned on the spot. The Model Warwick Farm Dairy is far more crowded with customers than the spirit-drinking bars.—*Church of England Temperance Chronicle.*

LIVINGSTONE INLAND MISSION.

IMPORTANT STATEMENT.

ON Thursday last a large number of Christian friends from various parts of the country accepted the cordial invitation of Mr. and Mrs. H. Grattan Guinness to spend the afternoon and evening at Harley House, Bow, on the occasion of the departure of several missionary brethren from the institution under their care for Algiers, Oran, Morocco, Arizona, California, Virginia, Wisconsin, Iowa, and other parts of the world.

Mr. GUINNESS said that several of the brethren were leaving to enter upon important fields of labour. One brother would shortly be going to Morocco, to work in connection with a new Mission which some of them had the privilege of establishing this year. Mr. Glenny had been to Tangiers, and had seen the house which had been purchased for the use of this Mission, and General Hay, who was there at present, was assisting in establishing the Mission. In reference to the history of the year at Harley House, he said that since October last they had received into the Institution 58 new students. There were at present in connection with it about 106. The number sent out thus far since October was thirty, but they hoped to send many more before the close of the financial year. As they were now in the twelfth year of the Institution, they could but cast a grateful glance at the past, and own the way in which they had been sustained in this missionary work. He then read an important paper prepared by Mrs. Guinness, on the transfer of the Livingstone Congo Inland Mission to American management. We append as much of the statement as our space will allow:—

"Many of our friends will be surprised to learn that the Congo Mission is about to be transferred to new management; we wish to explain the reasons for the step, and what are likely to be its results. This Mission, founded in 1877, is one of the seven important central African Missions established since the death of Livingstone. Its plan was to evangelise by means of industrial Mission stations the tribes and nations occupying the vast basin of the Congo River, and constituting at that time an almost unknown world equalling in area the whole United States this side of the Rocky Mountains. The Mission was in connection with no large society. Its original council was a very small one, and though some of its members were most liberal the demands of the Mission soon surpassed its resources. We were then led to assume the sole financial responsibility, and undertook the management of the Mission in connection with our own Institute. For the last four or five years the Lord has through the liberality of his people enabled us to meet the large demands which the support and the development of the enterprise have involved, though the physical, financial, social, and moral obstacles at first were very great. The climate of the country proved trying and fatal to Europeans, and the difficulties, dangers, and expenses of travelling and transport were immense.

"Fifty brethren and sisters in all have been sent out on the staff, and yet it consists to-day of only six and twenty. This may give some idea of the large amount of apparently fruitless outlay necessitated by work in such an unhealthy country. In spite, however, of a legion of difficulties, the Livingstone Inland Mission has nobly made its way, carried out its original programme, and planted Mission stations at intervals through three or four hundred miles of country right into the interior. The terrible preliminary difficulties have been overcome, the heavy initiatory expenses met, the first fruits of the harvest reaped, much precious and costly experience gained, and the Mission occupies to-day a position which we hardly dared to hope, when we commenced, it could attain so soon. The important Belgian expedition is thoroughly friendly to it; the King of the Belgians himself is warmly interested in it, and Mr. Stanley most kindly doing all he can to help it forward.

"Why then transfer it to other hands? Why pass over to others the result of so much toil and care and outlay of life and money? The wonderful providence of God which concealed this region during the days of the slave trade, which is now directing to it the attention of the civilised world, indicates clearly enough that the time to favour Central Africa has come at last, and that ours are the days in which Ethiopia shall stretch forth her hands to God. What else is the meaning of the fact that the opening up of the Congo followed so closely on the liberation of the negroes in America? The yoke of bondage was broken from off the necks of millions of Africa's Christian sons and daughters in one continent, putting education and elevation within their reach. Then a pathway from the west was opened into the heart of another continent, the benighted home of these very people, as if to invite them to evangelise the land of their forefathers. A very large number of the coloured churches of the Southern States belong to the Union to which we are transferring the Congo Mission, and it is the earnest hope and expectation of the American Board that the missionary zeal and ability of these churches will be largely increased by the call which will now be made on their sympathy and self-consecration.

"That the approaching transfer of the Livingstone Inland Mission to the American Baptist Missionary Union will be for the good of the Mission we are thoroughly persuaded. It has so grown and developed that it can no longer be managed as a subsidiary branch of our east London Institute for Home and Foreign Missions. We had for some time been prayerfully considering the best course to take, when a year ago we received an intimation that the American Baptist Missionary Union was looking out for a good opening in central Africa, feeling it was their special duty, as having a large constituency of coloured churches, to do something for the evangelisation of the negro's neglected fatherland. We communicated with the secretary and have had correspondence since. After twelve months of negotiation this society has just informed us of their glad and unanimous resolution to adopt and vigorously prosecute the Livingstone Inland Mission. Dr. Murdock of Boston, secretary of this board, and Dr. Crane, a member of the Executive Committee of the Board, came over to examine into the nature and working of the Mission last Christmas; after a week's pleasant intercourse, they returned to Boston, and placed their report, first before the Executive Committee, then the Board, at their great annual meeting. A few weeks since we received from Dr. Murdock the brief cablegram, 'Board approves,' followed by a letter stating that with hearty unanimity and satisfaction the managers at their annual meeting reached this important conclusion. We are now waiting to receive from the Executive Committee information as to the practical details of the annual transfer.

"I should add that all our council as well as all our missionary brethren on the Congo approve the course we have taken, and feel that it will be for the good of the Mission. The American Board takes over the staff as it stands, together with all the stations, steamers, and property of the Mission, which, though it will not in future be as in the past undenominational, will still be conducted in that spirit of large-hearted charity which recognises that the essential points on which Christians are agreed are much more important than the non-essential points on which they differ. As it happens, many if not most of the members of the staff of the Livingstone Inland Mission hold Baptist views, and the only other Mission in the country is that of the English Baptist Missionary Society. We were partly guided in this matter by the conviction that it would not be wise to introduce a second denomination into the field. If it be objected that it is a pity to hand over to Americans that which has cost so much English life and treasure, we reply, what does it matter by whom work is done, if only it be done, and done well? Neither we nor the council of the Livingstone Inland Mission, nor the friends who have so liberally sustained it for the last seven years, had any personal, denominational, or national object in view. Our sole end and aim was to do good to men, and obey Christ, by proclaiming his Gospel among the fifty millions of the Congo country. If we have secured this, is not our object attained? And if Christ and his great salvation will be proclaimed further and more widely by this Mission, under American management, than it could have been under our own, surely we have cause for nothing but joy and thanksgiving. We shall continue to correspond with the missionaries on the Congo, to keep open house for them on their return on furlough, or on sick leave, and we shall hope in every way to facilitate their new work by rendering to our American friends all the aid in our power. We shall still gladly act as an auxiliary association, by forwarding to Boston the contributions of those who wish to continue to help the Mission, or by supplying volunteers for the work when needed, and we trust that the friends of the Livingstone Inland Mission will still love it and pray for its future growth and prosperity."

Rev. Dr. BROOKES, St. Louis, in addressing a few words to the young brethren to whom they were to-day saying farewell on the eve of their going out as witnesses for Christ, dwelt upon 1 John ii. 14: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." He said it did not to him seem possible that a young man could go out to work successfully in the Mission field unless he went out with the conviction that his own sins are forgiven. Having that conviction there would certainly be a renunciation of self; for the man who does not abjure self as the governing principle of his life, or who does not overcome it, can never be a successful worker for Christ. The word always to be borne in mind was, "Without Me ye can do nothing," for as the branch withers where it has been cut off from the vine, so without Christ we are lifeless and withered and powerless. This truth the speaker illustrated and enforced most effectively; the young workers on the eve of setting out for their respective spheres of duty could hardly have been more faithfully admonished to keep to the Word. I solemnly adjure you, he said, not to retreat by a hair's-breadth from the position of the plenary, verbal inspiration of the Holy Scriptures; and a loud cheer from the large company showed the importance which in their judgment was attached to such counsel. It is the *sword*, not the *scabbard*, that is to do God's work. It is the naked, gleaming "sword of the Spirit" that we want to see wielded now, both in Great Britain and in America.

Rev. J. DENHAM SMITH, after some interesting remarks, closed the afternoon meeting with a touching prayer on behalf of the young brethren to whom they were bidding farewell.

In the interval between the afternoon and evening meeting, it was a sight which moved many hearts to witness the old fellow-students taking leave of each other. In quite an informal way, so as not to attract the notice of many in the grounds, they gathered in a little knot in front of the College, and there sang to encourage each other, "Bringing in the sheaves!" M. Cuendet was leaving that night for Algiers to work among the Kabyles at a station at Djemaa-ridge. He is about to join Mr. Lamb to carry on a work which has been in progress for about two years. The work there has since branched out into Oran, and more recently has extended to Morocco. A house has been taken at Tangiers, and Mission work will be commenced forthwith among the Moors and the native Kabyle tribes.

A TEMPERANCE CONFERENCE upon "Harvest Work without Beer" has recently been held at Ampthill, Beds. Lord Charles Russell presided, and addresses were delivered by Earl Cowper and a large number of clergymen. Abstaining principles are making progress amongst the labourers there. Similar gatherings have also been held at Lewes and Basingstoke, convened by leading landowners in the neighbourhood. At the latter, Sir Nelson Rycroft, Bart., said he knew something about farming. As soon as he commenced it he stopped the supply of beer, and had done so ever since, and he believed that the men liked it better. He found it far more acceptable, instead of sending beer into the harvest field, to send a supply of meat, vegetables, and a little money to their cott[illegible].

THE CHURCH'S DUTY TO THE WORLD.

AN ADDRESS AT MILDMAY CONFERENCE,

By Rev. A. N. MACKRAY.

REVELATION, Appropriation, and Communication may be taken as the three key-words of our Conference on The Knowledge of God. But the key-word of to-night is truly the master word of our whole Conference, for our God, as we have been seeking to apprehend Him, is the God of unlimited self-communication. He became one flesh with us, that we might become one spirit with Him. The three crowning affirmations of our Christian Scriptures, touching the nature of God, are these: God is Spirit, God is Light, God is Love. He is Spirit, as regards his essential being; Light, as regards his essential character; Love, as regards his essential relations. God would not be God—God would not be Himself, without love—love transitive, love in the giving, and in the receiving of it; for love implies relationship. "The only God," as He is called in the Gospel, never was or could be the lonely God; for God is love. And as Augustine said long ago, "Where love is, there is the Trinity." The name of Father, Son, and Holy Ghost, is never mentioned in the New Testament Scriptures except in the communication of blessing.

Thus if it be ever-increasing communication on God's side, shall it be otherwise on ours? Can I be a man of God, can you be the people of God, if this key-word of to-night's study does not lie close to our hearts—if it is not the meaning, the motive, the aim of our life? Our Chairman yesterday spoke a tender word about the grief of God when his people do not increase in his knowledge. Let us think of the sorrow of God when his people do not increase in the communication of that knowledge. And this knowledge is to be communicated by the Church. The *Ecclesia* was of old the assembly of the citizens summoned by the herald for the transaction of public affairs. The *Ecclesia*, the Church, by its very name, therefore means business. Not enough to respond to the summons by the herald, the calling of God by his Word and Spirit to the faith and fellowship of his Son; not enough to respond loyally to the out-calling from among the rest of a chosen people. The called, the called-out, are one and all called out for business. And the Church's business, as regards this world, is the communication of the knowledge of God to that world, the knowledge which the world needs, the knowledge which the world does not possess, the knowledge which the world, in ignorance, and unrest, and misery, is blindly groping after, the knowledge which is now made known unto all the nations for the obedience of faith, as Paul so grandly says in the doxology which sums up his great Epistle to the Romans, "According to the commandment of the everlasting God."

As we look each other in the face to-night, never again to meet altogether until we are gathered by the Elder Brother, as those who are members of the Christian society, which by its very name means business, the joint-business of the King and the citizens, let us repeat our watchword with a solemn sense of personal responsibility, and with a bracing, inspiring conviction of that joint partnership which lies at the heart of the corresponding word in the New Testament Scriptures, *communicate*.

Let me indicate the line of thought which is laid down in the four texts under the first head of our evening's subject, which I doubt not have been selected by the brethren with much prayer in the Holy Ghost. We should therefore approach them very reverently. The first is in Acts xvii. 23; you find it more correctly rendered in the Revised Version, "I found an altar with this inscription, 'To an unknown God;' what therefore ye worship in ignorance, this set I forth unto you." They could not ascribe personality to that power unknown and unknowable, which yet they felt must exist; that is precisely the position of many teachers of science in our day, who, I think, ought to appropriate that ancient altar of which Dr. Plumptre tells us in his Commentary, now in the Vatican Museum, that bears upon it this inscription, "the sign of the undiscoverable God." This text is put at the basis of our meditations to-night, as, I take it, to remind us where the Church of Christ has to find her true starting-point in going forth to fulfil her Lord's Resurrection Commission. I find this starting point in Acts xvii. First in Paul's fearless exposure, at the headquarters of the world's civilisation and culture, of its utter ignorance of the supremacy and spirituality of God, and of His relations with all men and all men's relations with Him; secondly, in his pathetic reference to the world's uncertain groping in the dark after God; thirdly, in his bold appeal to the witness for God that lies in man's conscience; and finally, in his solemn testimony to the crisis that has supervened after the times of ignorance, inasmuch, as we read, "God hath appointed a day in the which He will judge the world in righteousness by the man whom He hath ordained, whereof He hath given assurance to all men in that He hath raised Him from the dead."

I take it that that missionary had better stay at home who does not go to the regions beyond with the burning conviction that Christianity is the only religion that gives to men the true conception of God, and that brings men into right relations with God. When the Church of Christ sprang into existence, under the Pentecostal fulness of the Spirit, this was the word that was her strength and inspiration in her world-wide mission: Salvation is in none other than in Christ crucified and risen, "Neither is there any other name given under heaven among men whereby we must be saved." The Church, as I believe, would throw away the charter of her calling, would cut the sinews of her activity, would be false to the Lord, if she yoked herself, as some advise, with other systems of belief, or linked the Name that is above every name with that of Brahma or Buddha, or Mohammed. Let us see then in this first Scripture where we, as Christian workers, must put our feet firmly down on this:—the manifest insufficiency of all knowledge of God, outside the Word of inspired revelation, to meet the last and the longest needs of man, to be truth to his mind, peace to his conscience, satisfaction to his heart, to be the rule, pattern, motive, and goal of his life—to be the renovation and the transformation of the man himself at the seat of his personal being. Go forth, my fellow Christian worker, in some lonely place—go forth with the Word of Truth, assured that beneath all the refinement, flippancy, indifference, formalism, godlessness, vice and crime with which you may be confronted, there is ignorance, there is doubt, there is disappointment, there is weariness, there is want, there is self-loathing. Let this be your starting point: "What ye worship in ignorance, this set I forth unto you."

Our remaining Scriptures, from this our starting-point, describe the communication of the knowledge of God under three instructive and solemnising aspects. The communication of the knowledge of God is to be made first after the manner in which the sower sows his seed; secondly, after the manner in which the heavenly bodies diffuse their light, and thirdly, after the manner in which the incense-bearers at a Roman triumph became a savour of life, or of death, to the captives that followed in the train of the conqueror.

The first text is in Proverbs xv. 7, "The lips of the wise disperse knowledge." The word there means as dust is scattered by the wind or as the seed is dropped into the open furrow. The "wise" in the Book of Proverbs is the name given to those who have received the true knowledge of God, who occupy themselves with thoughts of God and man, and of their mutual relationships, who have become enamoured with the Wisdom, or the Word of God. In that Book the wise are opposed to two classes—to the crass, thoughtless multitude, the fools, and to the scorners and the sceptics who seek to justify their unbelief on intellectual grounds. The wise go forth knowing God, loving God, apprehending his purpose, seeking to do his will, and by their lips, that is, by well-considered speech, disperse the knowledge of God. The sower goes forth to sow, and the seed is the Word. It seems to m that the conveners of this Conference have given us this text to remind us of what we are very apt to forget—that the oral Gospel long preceded the written Gospel, that the Lord and his Apostles communicated the knowledge of God to man by word of mouth, and that the earliest triumphs of Christianity were secured through the Pentecostal believers going everywhere preaching the Word. This Scripture, as I take it, calls upon us for a consecration of personal intercourse, for the faithful employment in every legitimate channel of the living Voice. Let the seed be quietly dropped into the willing ear; let it be deposited, with its mysterious germ of life, in the solitary heart. I hardly need stop to say here that one great lesson of recent religious movements—the lesson of the inquiry-room, the lesson of the London City Mission, the lesson of the great unnumbered—unnumbered only except as numbered by the Lord—army of visitors from house to house—one great lesson is this, the need and the gain of *personal dealing with men*. A single pointed inquiry, a few words spoken alone, as we were hearing in the tent this afternoon—spoken alone, about salvation, may do what years of sermon-hearing have failed to accomplish.

I take up the life of Richard Baxter, and I find him adopting this method of individual dealing with the parishioners of Kidderminster, bringing them to his house and taking them apart one by one. He tells us that he had reason to believe that more than a third of the grown-up inhabitants of the place were converted to God. I take up the life of the late Mr. Grant, of Arndilly, and I find him so intent upon the habit of individual intercourse that in three months he had dealt with 1500 souls, while the refrain of all his letters, as Mrs. Gordon says, was always this: "Speak a word for Jesus."

I turn to Dr. Barnardo's *Night and Day* for this month, and I find Mr. Archibald Brown recalling to the mind of our Chairman the night three and twenty years ago when he gripped his hand in a private room, and asked him whether he would then and there accept of the Lord. I go down to the town where I have laboured for many years, and I see one of the chief tradesmen of the place transformed in character and life, and at the head of the Y.M.C.A. I trace the change to a night when, two years ago, or thereabouts, Mr. Moody laid his hand upon his shoulder, with a heart overflowing with love, and said to him: "Will *you* not trust Him?" I look back upon my own spiritual history when an undergraduate, and I connect its crisis with a similar home-thrust from a plain, unlettered Wesleyan local preacher, who was one of the holiest men I ever met, the late James Turner, of Peterhead. You misquote the text in the Book of Proverbs, and reverse the true order when you say: "He that winneth souls is wise." No, friends, the wisdom precedes the winning, and the winning is the proof of the wisdom: "He that is wise wins souls." He draws their affections to Himself, and thus leads them to receive the truth that has made him wise unto salvation. Our Conference will lamentably fail, if, being more wise, we are not also more winsome.

The second Scripture describes the communication of the knowledge of God after the manner in which the heavenly bodies give forth their light. I wish you to notice that the splendid charge which the Apostle lays upon the whole congregation of the faithful in Philippians ii. 16: "Hold forth the Word of life," follows and completes his exhortation to cultivate a blameless and a luminous walk in the world. This is the argument—maintain a salt-like savour of Christian character; be God's pure, blameless, irreproachable children in the midst of all the perversions and distortions of the generation among whom your lot is cast, and you will appear—it does not mean you will *try to shine*; you will be seen as luminaries in the world, because you will be "holding forth the word of life," applying to all darkened, troubled, and perishing souls with whom God brings you in contact, the Word of life, the message that proclaims and conveys the only life worth living.

I take it that the conveners of our Conference

intended here to remind us that the knowledge of God is to be communicated to the world, not only by personal, secret, and if I might say, mouth-to-mouth dispersion, but by open, united, world-wide proclamation. For the most of us, this can be done only, in its highest aspects, perhaps by the liberal, prayerful, sustained support of Christian Missions, Missions to the heathen, the heathen at home and to the heathen abroad, and to the "lost sheep of the house of Israel." Of course you will notice that as this charge to hold forth the Word of life is laid upon the whole congregation of the faithful, it vindicates this right for every Christian. If any of you are brought into contact, as I doubt not you in your quiet village homes sometimes are, with a pretentious sacerdotalism, you must give prominence to the fact that the command to evangelise the nations was laid by our blessed Lord upon the whole company of the faithful. Notice, however, here, that this truth of the individual right, and therefore individual obligation, of holding forth the Word of life, is to enter into the make of character and conduct. The idea of the Apostle is that it is to give tone, colour, point, force, to all our activities. What is true, properly, of Christ, comes to be true derivatively of his Church and of every member thereof. "The life is the light of men." By the force of example, by practical Christian sympathy, by conspicuous Christian well-doing, we are to hold forth the Word of Life. Have you ever traced the connection of the word *logos* in the New Testament Scriptures? It is the Word of Grace, the Word of the Cross, the Word of Reconciliation, the Word of Salvation, the Word of Life, the Word of the Kingdom, and then, crowning and guaranteeing it all, the Word of Truth—the Word of the Truth of the Gospel. We need at last to write the term with a big "W," and give it a personal interpretation. Christ Himself is the Word, the Message, the Gospel, the Word of Life—life-giving, life-sustaining Words. Eloquence literally means outspeaking. He is the truly eloquent man who can give utterance to all that is in him. But no Christian can do this in mere words; he must be eloquent by being a living epistle of Christ. "Give unbelievers," said the martyr Ignatius, at the close of the first century—"give unbelievers the chance of believing through you. Consider yourselves employed by God; your lives the form of language in which He addresses them."

One word upon the last of the four scriptures, and then I close. You will notice that it is taken from 2 Cor. ii. 14, and suggests that the communication of the Word of God is like the sweet odours of incense, which formed an essential part of every Roman triumph. Paul in this scripture gives thanks to God, "who always causeth us to triumph in Christ," or, as you have it in the Revised Version, "who always leadeth us in triumph" at the chariot wheels of Christ, and makes our ministry in every place like the incense of the Roman triumph, that wafted everywhere the tidings of the coming conqueror. There were two classes of prisoners in the Roman triumph—those who had received pardon, and therefore were on their way to be delivered; and those who remained condemned, and who were on their way to perish. The same incense that bore to the one class life, health, and joy, bore to the other class dolour, doom, and death. Paul says that it is not otherwise in the Gospel triumph of Christ, through the wilfulness and impenitency of men. It is a savour of life unto life, or of death unto death, and that more and more.

Let us remember that the Word of God is a hammer that hardens where it does not break; that it is a fire that consumes where it does not purify. The sword of the Spirit has a tremendous back stroke. I think you London Christians ought to tremble as you now have to consider the judicial action of God's Word after the unexampled proclamation of it for eight months past. I want the humblest worker here to remember that the same alternative action of God's Word is going on in connection with his or her ministry, obscure as it may be. There is not one of us who has been attending this Conference who can escape this alternative action of God's Word upon our souls. Who thinks sufficiently of the testing, the determining, the judicial action of God's Word in a Christian community? Why, it is thus that silently, but searchingly and surely, modern "Christendom," as the phrase goes, is being judged by the Word of the Lord. What wonder that the Apostle facing the tremendous issues of his work exclaims, "Who is sufficient for these things?" Does not the same cry rise from all our hearts to-night, both as regards the reception and the communication of the knowledge of God? Let us go down upon the knees of our souls; let us seek to sink ourselves in the message God has given us to deliver; let us lose ourselves in the ministry, however humble it may be, in the home and outwards, which God has given us to fulfil. Let us ever be as in the great Task-master's eye, for it is upon Him that the ministry of the Word terminates, and the preaching of the Gospel is a sweet savour to God of Christ, whether the message be received or rejected. Let us ever be as in his immediate presence, neither lifted up by success nor cast down by apparent failure. Let this be our confession, and let us live and labour, and pray, and wait, in the faith of it:—"Our sufficiency is of God."

Undenominational Mission, Pontymoil.

THE sixth anniversary of this Mission was recently celebrated under exceptionally favourable circumstances. On Sunday Mrs. S. E. Jasper delivered Gospel addresses at the morning, afternoon, and evening services to attentive congregations, by whom her remarks were much appreciated.

A public tea-meeting was held on Monday afternoon. This was followed by a platform meeting, at which there was a large attendance. Mr. Richard Cory, J.P., Cardiff, occupied the chair. Mr. T. M. Wintle gave his annual report. "For six years," he said, "the Mission work had been diligently prosecuted in Pontymoil and neighbourhood, but the past year had been the most successful and encouraging of any. Many of the most destitute children had been brought in from their evil surroundings, and instructed in the truths of the Gospel, while others had been admitted into industrial schools in London, where they were being well cared for and brought up in honesty and respectability. The only education many of the younger ones in the locality received was in the Mission Hall, as they were overlooked by the day-schools. The good work amongst the girls had also been diligently carried on. They were in great need of a Bible-carriage, whereby they might more readily propagate the Gospel."

Mr. Cory, in the course of a long and interesting address, congratulated Mr. Wintle and those immediately connected with the Mission on the favourable progress they had made during the year. He was glad to see that the efforts put forth to rescue the destitute and neglected children in that locality had been so successful. Rev. O. Tidman said he firmly believed that this was the right work carried on by the right persons among the right class. Rev. J. Tucker gave a few words of encouragement and sound advice to the young, whom he hoped to see continuing in the right way. He also hoped that the principal workers in connection with the Mission would not rest satisfied with the results that had already been obtained, but would go on endeavouring to extend their field, and bring in those who were still in darkness and the shadow of death.

CHILDREN OF MISSIONARIES.—DEAR SIR,—Will you kindly allow me to speak to your numerous readers in reference to the boys at Blackheath, and girls at Sevenoaks? The holiday season is at hand, and most of us will be laying out plans to spend a few weeks at the seaside or elsewhere. Some will as usual arrange for one or more of these children to form part of their family circle. May I venture to urge that this very estimable custom should be more largely followed? There must be many who are interested in Missions, to whom such a suggestion has only to be made to be acted upon. Among the boys especially there are always a goodly number who, having no friends, do not get invited, and their prospect is to stay at Blackheath. Applications to provide either for a part, or the whole of the vacation, will be most thankfully received by Mrs. Waite, "School for the Sons of Missionaries," Blackheath, S.E., or by yours very truly,

Handen-road, Lee. LIZZIE UNWIN.

Evangelising in Norway.

By Dr. MOXEY.

A PARTY of five Christians (two ladies and three gentlemen), including Mr. J. N. Carr of Carlisle, and myself, have been travelling in Southern Norway for the last week. We brought about 1300 tracts with us, most of them being translations into Norwegian, of the pretty illustrated quarto sheets of the Children's Special Service Mission. These have been received with eagerness, both in town and country. It is quite touching to see the little groups that collect to discuss the pictures (which, with this simple people, so child-like in their ways and manners, seem to form a special source of attraction), or to compare notes as to the contents of each tract. Men at their work, women in their homes, children playing round the doors, seem all to be equally interested; and often a shrivelled old hand, or a tiny dimpled one, will be extended, to emphasise the grateful "tak" (thank you) with which the Gospel message has been received.

The only cause of regret is that we do not know the language, and therefore cannot preach Christ to those who we believe would be willing hearers. Our courier, a gentlemanly man, and a graduate of the University of Christiania, is much interested in our work of evangelisation, and tells us that each tract will be perused by perhaps a dozen different readers. On one occasion he has interpreted to a cottage audience Mr. Carr's explanation of "The Wordless Book."

We often sit on the balcony of our hotel, or go to some place where an audience can be gathered, and sing some of Mr. Sankey's songs. These are listened to with evident delight, and to-day at Notodden as many as fifty came round to listen. Tracts were handed round to them; one man, a sailor, thanked us in English, and began to explain "the Wordless Book," a copy of which Mr. Carr had given to him. Soon after, I spoke to him and another sailor, and discovered they both were Christians; one was not clearly in the light, and both listened earnestly while I tried to put the glad tidings simply before them. While I was thus engaged, another man with his wife and child came up to Mr. Carr and the ladies, and addressed them in English. He was anxious about his soul, and said he was a sailor, and had heard Mr. Moody at Michigan. Often, he said, his anxiety kept him awake a considerable part of the night. He accompanied us to the hotel to get some English tracts to help him on his way.

We ascribe much of our success in reaching the people to the hymn singing. They seem to take knowledge of us, "Whose we are and Whom we serve," and those who long to be on the Lord's side are encouraged to approach us, and ask the way Zionward. We found a fine intelligent lad at Bolkesjo, a driver of carriages for tourists, who had been converted six years previously, through the Methodists at Königsberg. He came up, and claimed fellowship with us; and a Professor of Ancient Languages in one of the colleges of Christiania, a fellow traveller in the same hotel, begged some of our tracts, as did also the landlady, whose demeanour changed from gloom to sunshine when she heard our hymns. We have all been more or less engaged in personal dealing with souls, both among Norwegians and English travellers, and we commend similar work to any Christians who may be coming this way.

LITERATURE FOR THE BLIND.—The Saloon of the Mansion House was, through the kindness of the Lord Mayor, placed at the disposal of the "Society for Embossing and Circulating English and Foreign Books and Pamphlets in Dr. Moon's Type for the Blind." On Friday week a public meeting was held, with his lordship in the chair, when Dr. Moon explained the principal features of his excellent scheme. The work has been in progress for thirty-seven years, and additional funds are needed at the present juncture. Addresses were delivered by the Chairman, Rev. J. McCarthy, Mr. James Lowther, M.P., Mr. J. Martin Tait, Mr. Brown, of Edinburgh; Professor D'Orsey, B.D., and Sir C. H. Lowther, Bart.

THE REVIVAL IN LONDON.

Where are you Going?—4.

By LADY HOPE.

AH, yes! What is the shadow? Burnett's peace is disturbed. There is no doubt of this; nor can we wonder that the piercings of the "sword" which is "quick and powerful" have reft asunder the miserable delusions of a life spent without God, and entered the "joints of the armour" in which he has vainly hidden himself, and so vainly trusted. It is made of sham metal. It has been a false peace—an untrue one; and the first breath of the Spirit that passed over this man has shaken his very foundations to the ground. The shadow that has overtaken him, and is now disturbing his rest, is "a darkness that might be felt,"—"a thick darkness,"—even the cloud of unforgiven sin. And this is not a transient cloud. It is not a passing shadow. It is a tremendous reality. It is full of portentous warnings, and carries within it the storm-power of God's displeasure against evil—his "condemnation" now, his judgment to come. Thunders and lightnings will break from that cloud one day; they are contained in it now. But it is only the ray of heavenly light from the living Word of God, and by the power of his Holy Spirit, that can reveal his darkness, and show to an unsaved man his true state before God.

All this day Burnett tries to shake off a troublesome conviction that he is *wrong*. He would give anything to think the contrary, or not to think at all; but for once he is making the discovery that he is not even master of his own thoughts. The more he fights against them, the more uncomfortable he becomes. Yet he struggles on bravely with his work, doing his best to give all his attention to it, and promising himself "a good lark" in the evening, with some of "the best of the fellows" that he knows, to freshen him up for the next day. This is his plan; and 'a very good' one he thinks it. But he is not quite so clever as he imagines, for it is not coming to pass.

That very evening, as he comes out of the refreshment rooms where he has taken his dinner, he meets three of his friends at the door. They are Hartley, Brown, and Fenton.

"Oh! here you are!" they say merrily; "we have been looking for you. Where were you last night? We couldn't find you anywhere."

"Oh! well! I was——I was——What are you going to do now? I vote that we make for some fresh air to-night. It is close enough for anything in the streets. I want just to call round at my lodgings, and see if there are any letters for me. You might walk round there with me. It is only a step."

And the little group of four walk off together.

After some chat in a free and easy way after their own fashion, Brown asks, point-blank—

"Burnett! I say, where were you last night, o' fellow?"

This takes our friend rather aback; but he is a brave man, and he answers in an off-hand manner—

"Oh! I had the best turn-out last night that I have had for a long time. Went down to the Embankment to hear those——ah! those——Yankee fellows talk; what do they call them? let me see, Moody and Sankey—yes! that's the name. They *are* funny chaps, to be sure. Never saw such a sight. Thousands and thousands of people; and all sitting as quiet as mice, staring at them."

"What?" says Brown.

"Where?" says Hartley.

"What next?" they ask, evidently wondering whether Burnett really is speaking, and really is saying what they thought they heard.

"You don't mean it! You didn't, really, now. Oh! what a joke! Did you ever hear anything like that?" and one of them laughs, but the others look too astonished to laugh.

"What on earth took you down there?" asks Fenton.

"I was passing, and saw the crowd, and thought I would go in. It's a sight to be seen, I can tell you."

"Nonsense!" says Brown. "I declare I should like to see it," says another. "How far off is it?"

"Oh, not so very far. Just down there, by Salisbury-square. I'll take you if you like; but I won't promise to go in myself. I want some fresh air to-night."

"Oh, no!" they all chime in. "We are not going by ourselves. We must have you with us. You must show us the way."

"I'll tell you who you'll see there. Do you remember Ardent—Harry Ardent? Don't you remember him? He was a capital fellow at the oars."

"Remember him!" says Hartley. "He used to be a great chum of mine. Does *he* go down there now? Then it can't be so very bad. He's an awfully sensible fellow; and clever, too. I must say I should like to go. Can anybody get in, or have you to pay?"

"Anybody can get in, I believe. But there's a tremendous crowd. I believe people have tickets for it. Oh, yes, that reminds me. I saw Tomkins struggling his way in, with his pasteboard in his hand, as business-like as possible."

"Never!" Hartley exclaims; and all the men are laughing again. "What *can* it be like? But we haven't got any cards for it."

Just at this moment they arrive at the lodgings, and Burnett receives two or three letters. Two of them he puts in his pocket. He opens another, as it bears a strange handwriting.

"Well, if this isn't an odd chance!" he exclaims. "Here's an envelope with four tickets in it. Just enough! Who on earth can have sent them?"

"You don't say so!" the others reply. "That *is* funny. Just while we were talking about it, too!"

"Shall we go?" says Brown.

"All right!" the others agree. "We can come out again if we like."

"Not so easy," Burnett says, shaking his head, and looking very wise. At the same time he takes his other letters out of his pocket, and opens them. "One from Ardent, I declare!" he continues. "What can he be writing about, I wonder?"

Hartley comes nearer.

"What is it?" he asks. "I haven't seen him for an age. Does he tell any news?"

But John is gazing fixedly at the letter he holds in his hand. Suddenly, for some unaccountable reason, he must needs push it into its envelope, and bury it in the recesses of his pockets.

"Nothing at all," he answered, "nothing at all. It's all about nothing."

"We had better hurry on," Brown remarks. "Do you say it begins at eight o'clock?"

And they quicken their steps, Hartley looking eager, Brown amused, and Fenton indifferent. Burnett is acting guide, and seems rather proud of knowing the way, and leading his party through a gate, and then in at a door. They all are "lucky in their places," as they describe it, and seat themselves in a row, passing free comments as to their first impressions for about five minutes. Then the singing begins—

"There is life for a look at the Crucified One."

This is the hymn. Brown fidgets.

"Is it a sort of church?" he whispers.

"Good gracious, no!" says Hartley. "It is not a bit like a church."

And they sit quiet again. Hymn after hymn follows, Mr. Moody sometimes desiring that "All will rise and sing;" sometimes directing the choir to "sing alone;" until at length he takes his place on a prominent little raised platform about five yards in front of the long platform, that accommodates more than five hundred people seated. And now the proceedings begin in good earnest, Mr. Moody giving an address that lasts for about thirty minutes, and *seems* to last about five. The subject is a very direct one, the language plain and pointed, the questions unanswerable, the illustrations homely, but strangely pathetic, and bearing the stamp of reality upon them. These simple stories serve to carry home very unmistakably the home thrusts that flash like an array of steel bayonets in the battle field, and pierce many a heart. The "bayonets" are not alone, however; there is the Balm of Gilead too. The *wounding* and the *binding up* both go side by side, and both tell marvellously upon the audience. Our four young men all seem more or less interested.

"*Ye must be born again!*" This is the theme of the address. "It is all made very plain," the speaker says. "The doctrine of the new birth is a fundamental one. It is the foundation of all our hopes for this life, as well as for the world to come. 'Except a man be born again, he cannot see the kingdom of God,'—much less inherit it. This is really the A B C of the Christian religion. . . . I am so thankful that our Lord spoke of the New Birth to this ruler of the Jews, this doctor of the law, rather than to the woman at the well of Samaria, or to Matthew the publican. If He had reserved his teaching on the matter for these three, or for such as these, people would have said, 'Oh, yes! these publicans and sinners need to be converted; but I am an upright man; I do not need to be converted.' . . . God tells us in this chapter how we are to get into his kingdom. We are not to *work* our way in; not but that salvation is worth working for. We admit that. It would be worth our while to go round the world on our hands and knees, climbing its mountains and swimming its rivers. It would be worth the labour of a lifetime to accomplish such a purpose; *but we don't get salvation that way*. 'Ye must be born again.' This is what Christ says. When Jesus cried out on Calvary, 'It is finished!' He meant what He said. All that men have to do now is just to accept of the work of Jesus Christ. There is no other salvation. 'As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever* believeth in Him should not perish, but have everlasting life.' '*Whosoever!*' Mark that! God has done everything for your salvation. There is nothing to wait for. 'It is finished.' Take care you do not neglect this great salvation. Do not refuse it. What! will you take the cup of salvation to your lips, as you sit here, and then dash it to the ground, saying, 'Not to-night'? If this offer of life has the power to save you when you receive it, *will you not* receive it?

"You will never see the kingdom of God except you be 'born again.' God has said it, and not man. You may see the kings and lords of the earth; but the King of kings and Lord of lords you will never see, except you are born again. You may go to the Tower of London, and see the crown of England, which is worth thousands of pounds, and is guarded there by soldiers; but bear in mind that your eye will never rest upon the crown of life except you are 'born again.' You may hear the songs of earth, and rejoice in them for a while; but there is one song that your uncircumcised ear shall never hear—'the song of Moses and the Lamb'—unless you are 'born again.'"

But we might fill many pages with the burning sentences that drop in a new, strange power upon those listening ears to-night. They bear, every one of them, the stamp of truth; and hence their unmistakable attraction. The world is crying out for *truth*, often unconsciously, perhaps; but it is sighing for some tangible joy, some gladness that will not float away ere it be grasped; some pleasure, some reality, some solid delight, that can never fade. Many of the most thoughtless ones around us are possessed with this craving. They know this longing perfectly well. But they do not know how it can be satisfied. They do not perceive that there is One alone who has made a perfect provision for their hearts' needs; and that this provision is in Himself—that Christ Jesus is the *Bread of Life*.

There are some attentive hearers in the Hall to-night! Our four young men are amongst them. A look of scorn, sometimes surprise, sometimes amusement, flits over their faces;

but on the whole their rapt attention, and the stillness of their attitude during the address, proves that the words they are hearing are already obtaining their interest; and better still, we may hope, reaching their hearts.

(*To be continued.*)

Following up at Mildmay.

BY A WORKER.

It has been my privilege the past few weeks to visit in their own homes a large number of those who were impressed at the Conference Hall by Dr. Pentecost's wonderfully clear expositions of the Gospel during his four weeks' Mission at Mildmay. May I take a few of your readers round with me in imagination to visit some of these inquirers? Dr. Pentecost's promised gift of a book will open the way for us.

Let us come down S—— road, where very many have received a blessing. Introducing ourselves by means of the book, we find a ready welcome. Mrs. A. B. has had a double blessing, for she tells us, with soul-lit face, that she and her husband have both stepped into God's marvellous light. "We are both determined to live as Christians, God helping us, and we have no doubt whatever as to the forgiveness of our sins. Oh, ma'am, neither my husband nor I will ever forget to praise God that we went to hear Dr. Pentecost. I went one night and he went the next, as the little ones need some one to stay with them. We have always had such a happy married life; but '*twas nothing*, we are *doubly* happy now. My husband says, 'Dr. Pentecost chops up a subject into pieces, and builds it up again, so one knows not only the whole erection, but each piece and what it stands on.'" Can one doubt on hearing such a testimony, quietly and earnestly given, of the reality of the work at this home? Urging Mrs. B. to join a church or chapel, we joyfully go on thanking the Lord and Giver of all for the full blessing granted to that family.

And yet at the next house we feel a greater thankfulness, for the Spirit's work has been wrought on one well on in years. C. D. is a dear woman, of the old-fashioned type, who would seem more in keeping with a well-to-do farmhouse in the country than in dusty, noisy London. She had been drawn to hear Dr. Pentecost because of his nationality, all her friends having emigrated to America. "It seemed to bring me nigh them to hear one from those parts." She is so clear and happy. "I could not understand things, Miss, but the Doctor has made all so clear and plain. I've no doubts now. Oh, I'm happy, so very, very happy! You'll thank the Doctor for me for all he has done for me, and for the little book." And there have been many such in their old age stepping into the light and joy of salvation. "So happy! so happy!" only regretting the few years that are left them to serve their Master.

Perhaps one of the most striking features of the Spirit's work, through his servant, has been the number of children who are now rejoicing in their Saviour. One little mite, who seemed to me almost too young to grasp the deep meanings of salvation, said in answer to my rather doubting queries: "Oh, I *know* I am Jesus' own child!" "But how do you know?" "Because He won't lie, and He said: 'Whosoever will confess Me before men, him will I confess before my Father, which is in heaven,' and I stood up and took Him at his word." One dear child of nine or ten years was unconsciously influencing the whole house. Her testimony came full and clear, and her face was simply beaming. Her mother, a quiet-looking woman, was greatly touched, and is now earnestly seeking her little daughter's Saviour; nor did the influence of the little Christian stop there, but I gathered from the mother's conversation that the other dwellers in the house had been touched by the child's acceptance of salvation. I was greatly moved, and learnt a lesson from Alice and her *unconscious* power.

"But are all the converts women?" you ask. Oh, no; I could tell of young warehousemen testifying in the midst of their companions in a crowded shop; of working men turning right round in the stream of life, and beating up against the tide, giving up bad companions and drink, and casting aside hindrances of all kinds, with a steadfastness of purpose which testifies to the in-dwelling of a Power greater than their old selves.

Many praying fathers and mothers and praying wives have had their prayers answered. One young lad of fourteen, whose Christian parents were much distressed by his forming low acquaintances who lured him to evil ways, has been led to accept Christ as his Saviour in answer to their continued prayers. "Many ways were fruitlessly tried to reclaim him, and nothing was left," said his mother, "but just to keep on bringing him to God. Father and I have prayed on, and we knew it would be all right in the Lord's good time. His master, who is a Christian, gave him a ticket for Dr. Pentecost's meetings, and Fred not only went, but took one of his bad associates with him. Not knowing he was at the Conference Hall, I went in, and, strange to say, sat down beside my boy inadvertently. As the Doctor preached, he seemed impressed, but I—I never heard a word throughout the whole meeting. I never ceased praying for him. Imagine my joy and surprise—faithless woman that I am—when, notwithstanding my presence and that of his companion, he stood up for prayer. It must have been a hard struggle. I said, 'Will you go into the inquiry-room?' 'I intend to do so, and settle this matter,' and he did, Miss. He is a changed lad, Miss. We (father and I) are just praising God for his goodness to us."

Persons of all classes have been reached; many Christian men and women have had stumbling blocks removed from their path; Godless commercial men, are Godless no longer; thoughtless young men, are now thoughtful; servants are doing their work, 'not with eye service,' but to their Master in heaven; young girls in shops are studying their Bibles after 9.30 p.m. to know more of their King; factory girls see new prospects of the life beyond —"beyond the frost-chain and the fever;" to old men and women, death is robbed of his terrors; young ladies are seeking a fuller salvation, having tasted gladly of the first salvation. "Dr. Pentecost was so simple, so easily understood," has been the remark on all sides. "There has not been a difficult doctrinal stumbling-block but Dr. Pentecost has successfully tackled it," said a thinking man.

Mildmay has indeed been blessed. Truly a rich blessing has descended upon the neighbourhood, beginning on Easter Sunday. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

DUBLIN.—Canon Wilberforce attended a crowded meeting held in the Christian Union Buildings here on Saturday evening, June 28, under the auspices of the Hibernian Band of Hope Union. Rev. Charles Garrett, of Liverpool, presided. A vote of censure was passed upon Dr. Lyons, M.P. for Dublin City, for his opposition to the Sunday Closing Bill in the House of Commons. Canon Wilberforce also preached on Sunday afternoon, June 29, in St. Patrick's Cathedral, on behalf of the Band of Hope Union, when there was an immense congregation, who listened to his scathing denunciation of the drink traffic with rapt attention.

OUR SOLDIERS.—Mrs. Evered Poole has lately formed an Association in connection with the Army Scripture Readers' Society, for supplying soldiers with religious and pure literature for Sunday reading, for distribution in their various barrack rooms. It is hoped that by this means many a dull hour in a soldier's life may be brightened, and many hearts cheered and encouraged by the knowledge of sympathy and interest felt in them by Christian friends. Packets of tracts, papers, or periodicals, which have been perused in our homes, instead of being cast aside, may thus be used in the Master's service, "that nothing be lost." Any who are willing to co-operate in this work are invited to send in their names to Mrs. Evered Poole, Enfield-house, Southampton.

The Divine Right of the Poor.

BY REV. H. T. R. MARSTON, M.A.

WHAT is the sweet spring-time to them
Who sicken in city slums,
Where never a flower puts forth her bloom,
And never a wild bee hums?

The glory of summer flushes full
On mountain, moor, and lea!
But the human swarms in alley and court
The glory do not see.

And when the autumn, with ruddy sheaves,
Brings in the bounteous time,
The moiling million still grinds and grieves
In poverty, dirt, and crime.

Have they not human lives to live,
And human souls to save?
Are they fore-doomed to be cradled in want
And to lie in a pauper's grave?

Have they no hope of the life to come?—
No claim on the Father's love?
Did not the Lord of the Angels stoop
For them from his throne above?

Oh! slander no longer the love of God
With the arch-deceiver's lie—
That the poor were made to starve on earth,
And be happy when they die!

The rich in their pomp, and the great in their pride,
Have their purple and linen fine!
But the poor are the heirs of the kingdom of God,
And the land of corn and wine!

No! the poor shall enter his kingdom now,
For its portals are free and wide;
Though mammon and luxury block the path,
And prejudice leagued with pride.

All beautiful, true, and holy things,
The poor with the rich shall share;
And theirs shall a double portion be
Who have double of want and care.

For the human life in us all is one,
And a sweet and a sacred thing;
And the one great God is the lover of all,
The Father of all, and King.

And the broad green earth He made for the poor,
As well as the broad blue sky;
And He means that the poor shall be happy here,
As well as when they die.

—*Eastward Ho!*

Continental and Foreign Notes.

Lodi, Italy.—The attempt made on behalf of the Evangelical Continental Society by the Milan branch of the Evangelical Alliance to establish regular preaching at Lodi, has been largely frustrated by the unaccountable action of the authorities. The theatre which was hired was declared to be one in which evening meetings could not be held. Another room was obtained; but as soon as an Evangelist went there, and began to hold evening meetings, disturbances occurred, and the meetings were forbidden.

Naples.—About three years ago, a Society of Mutual Aid was formed among members of the different Evangelical Churches of Naples. The object of the Society is twofold. (1) To create a feeling of brotherly love and of union among the different churches. (2) To help the brethren in times of trouble and sickness. Considerable success has resulted. A medical man has already been provided, and we have been enabled to give help to the poor in times of sickness, and to meet the funeral expenses in case of death. The Society is undenominational; it seeks to help in the work of evangelisation, and to draw the churches closer together. It is greatly desired to found a small Protestant hospital. In the ordinary hospitals evangelical Christians are persecuted in every way; they are sometimes prohibited from seeing their friends, and die surrounded by priests and friars, who torture them to the very end.

RAFFAELE MIROBALLO, President.

Notes and Comments.

WE remind our readers of the approaching Convention at Keswick, to be held from July 21 to 26. Application for lodgings, &c., should be sent to Mr. J. Postlethwaite, Eskin-place, Keswick.

The pulpit so long occupied by Dr. Landels at Regent's Park Chapel is at last refilled. The Rev. David Davies, late of Weston-super-Mare, has been appointed pastor of the church worshipping there, and has entered upon his ministry with promising signs of success. A recognition service was held last week, in which Dr. Landels, Rev. J. P. Chown, and others, cordially welcomed the pastor to his new sphere.

A letter from General Gordon has come to hand, dated March 1, and addressed to Dr. Seweinfurth, the eminent explorer and botanist. In it he says the slaves of the Soudan now fully realise their power, and will not be long before they rise against their masters, and so solve for themselves the slavery question. The letter contains no word about himself, and is written in the same tone of firm, manly determination so characteristic of the man.

The annual festival of Mr. Spurgeon's Orphanage at Stockwell is to be held on the 16th instant, and will be associated with a welcome home to Mr. Thomas Spurgeon, who is *en route* from Australia. The speakers engaged include the Revs. Canon Fleming, Owen Davies, Colmer Symes, and of course the President and his sons, while Earl Cairns is announced as Chairman. The Homes connected with this institution are amongst the best managed and most efficient of the many similar agencies at work in the country. Cheerfulness, vitality, and Christian earnestness pervade them throughout, and bespeak for them cordial sympathy and support.

The decision of the Judges in the Bradlaugh case is in exact accordance with the position taken by us last year when discussing the subject in these columns. We then said that belief in the existence of a Supreme Being is essential to a seat in our Parliament as the law now stands, and Mr. Bradlaugh, disavowing any such belief, is, therefore, ineligible for election, never having withdrawn his letter to the public papers. It is well that this issue be clearly understood; it affects some who hold seats in the House of Commons, but who are not honest enough to refuse the oath. That a change in the law is needful most admit, but we devoutly hope that no change will be brought about which omits affirmation of belief in Divine authority on the part of all who legislate in our Senate.

Mr. E. W. Thomas's appeal for contributions to support the Homes and Night Refuges of the London Female Preventive and Reformatory Institution during the autumn months will no doubt excite the practical sympathy of very many readers of The Christian. It is contemplated to secure Mr. Thomas a brief rest at the end of August. His long labours (33 years) on behalf of fallen young women and girls have made some inroads upon his health, and the assurance that the good work will not be allowed to flag for want of funds during his very brief absence will greatly enhance his enjoyment of a short time of repose.

We are asked to state that great care is necessary in responding to applications for pecuniary help in Mission work among the Persians, several worthless appeals having been made by unauthorised persons. This warning in no way reflects on our respected friend Deacon Abraham, who is now amongst us, and who is worthy of full confidence and esteem. The Church Missionary Society is doing an excellent work at Ispahan and Bagdad, and the Americans are doing the same in Northern Persia, among the Nestorians and Tartars.

We are glad to receive a letter from a correspondent at Bow testifying to blessing received by himself and others through the preaching of Mr. Barnes at Mile-end; it is necessary to bear in mind, however, that the fact that a preacher is right on some points does not render it impossible for him to be seriously wrong on others.

We also record with pleasure Mr. Barnes' statement (in his pamphlet just issued, "Love's Chastening," No. 1, Ivy-lane, 1d.): "With all my heart I reject the Manichœan speculation of two eternal co-ordinate powers of good and evil." But when he adds, "for of that I can know nothing, seeing it is not revealed in Scripture," he seems to go back upon his rejection, and to some extent at least to retract it; for if the reverse is not revealed in Scripture, and if he can know nothing about it, how can he be sure that the Manichœan speculation is not true? The pamphlet is indefinite and incoherent: we await the forthcoming book for an intelligible exposition of Mr. Barnes's views. Our brother complains of multiplied attacks during years of trial. Most of these must have been in America. He himself, however, attacks others very freely. In this pamphlet Augustine, Calvin, and Milton, Protestants and Evangelists, and all other teachers indiscriminately, suffer at his hands.

The seventeenth annual report of the Children's Special Service Mission, just issued, furnishes abundant illustration of the value of this important agency. The Mission is thoroughly evangelistic and unsectarian, and has not only been directly blessed in its work among the young, but has indirectly resulted in great good by stirring up others to earnest efforts for the salvation of children. The Scripture Union now has 1800 branches in Great Britain, with a membership of 216,000, beside numerous branches all over the world. One million hymn-sheets, picture leaflets, tracts, and small books were distributed by its means last year, beside 55,000 copies of "Our Own Magazine." The Mission should live in the prayers of all who desire the spiritual welfare of the rising race.

Ghastly and horrible tales come to us from Paris, of experiments just made by Drs. Brown-Séquard, and Laborde. By the injection of arterial blood into the head of a criminal who had been guillotined, and into that of a favourite dog, which had been killed for the purpose, these men of science claim to have produced a resuscitation of life. The uselessness of such experiments from a scientific point of view is evident, inasmuch as how far any phenomena produced were merely mechanical, if real, or how far they were accurately observed, must be questions most inconclusively dealt with, while the demoralising effect of such wanton cruelty is unquestionable.

A new wing has been added to the St. Mary's Hospital, Paddington, capable of accommodating seventy additional patients. It is to be called the "Mary Stanford" wing, the cost of building it having been defrayed by a legacy left by Mr. J. F. Stanford for the purpose of perpetuating the memory of his mother. Such enlargement of the hospital was greatly needed. Its maintenance will cost £3000 per annum.

Dr. Hannay has written to *The Christian World* a disclaimer which will be received by many with pleasure. The Rev. Joseph Wood, for some time a Congregational minister at Leicester, recently accepted a call to a Unitarian church in Birmingham, and in doing so, said the Congregational Union, though retaining him as a member, had known for several years past that he was not a Trinitarian, and even less orthodox in some other respects than many Unitarians. Dr. Hannay emphatically denies this statement, and says the fact that Mr. Wood retained his position as a Congregational minister was regarded as an avowal of belief in the "Facts and Doctrines of the Evangelical Faith" affirmed by the "Union," among which the Incarnation and Atoning Sacrifice of the Lord Jesus Christ have explicit place. There is need nowadays for clear statements of belief in reference to vital truth, and public bodies do well to speak out, as Dr. Hannay has done on behalf of the Congregational Union, as to what membership with them really involves.

Mr. Allanson Picton, an ex-Congregationalist minister, and now M.P. for Leicester, is very dissatisfied with Dr. Hannay's assertion that the Congregational Union is conservative of orthodox truth, and writes denying that Independent churches are tied to any creeds or articles of religious faith. For himself, as a member of the Congregational body, he says, "I am neither Trinitarian nor Unitarian. Infallibility, atonement, incarnation, and all the rest of the list, are as dogmas matters of sheer indifference to me, and only interesting because of the human emotions that have played around them." It is this spirit of indifference to definite belief, this neutrality in relation to revealed truth, from which the visible Church of Christ is suffering so deeply, and a growing need of union, not in denominationalism, but purely in the interests of Gospel truth, is manifesting itself on all sides.

A striking instance of international friendship is afforded in the presentation by the French people of a colossal statue of Liberty to be placed on Bedloe Island, at the entrance of the Bay of New York. It has taken eight years to prepare, and is the largest statue of modern times, as well as one of the greatest pieces of ingenuity the sculptor's art has ever produced. It is higher than any lighthouse on our coast, being 220 feet from base of pedestal to extreme point of statue, that is, eighty feet in excess of the famous Colossus of Rhodes. It has been paid for by voluntary and popular subscriptions, and is the spontaneous gift of France to America. In its hand is an electric torch, so that it will act as a light-bearer to the whole of the Bay, symbolising "Liberty enlightening the World." The size of the statue may be judged of from the fact that fifteen people might sit round the flame of the torch, and reach that height by a spiral staircase placed in the arm.

KNOWLEDGE AND CONSECRATION.

CLOSING APPEAL AT MILDMAY CONFERENCE.

By Rev. J. HUDSON TAYLOR.

AS I look upon this vast assembly, this wonderful assembly, my heart is burdened to-night; and I do pray the Lord to speak his Word to me and to you ere we separate. We have been considering together for the last three days the blessed subject of the knowledge of God, and none of us, I am sure, have prayerfully and carefully attended to the things that have been spoken to us without realising that God has drawn us nearer to Himself. And now comes the *responsibility*. We are going away. Where are we going? What are we going to do? How are we going to live? How are we going to serve this gracious One, the knowledge of whom has been our theme from day to day?

The practical part of our subject which has been brought before us to-night is very closely connected with the meditations of the preceding days. There is a far closer connection than we are sometimes inclined to realise between the atonement, the knowledge of God, and the practical use of that knowledge which we have attained and realised. It is as we are faithfully living out the life He has put in us, and using that knowledge given to us, that we learn practically *to know* Him. The Apostle Paul could say truthfully that for him to live was Christ, and the one great desire of his heart was this, that he might "know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." We cannot separate these things one from another. We must know Him and the power of his resurrection, if we would know the fellowship of his sufferings, being made conformable unto his death. There must be the living out of the life of God in order that we may learn to know Him more fully and perfectly. We only know and understand that through which we have passed.

We all know that we sometimes come in contact with persons who have never been in similar experiences to those through which we have passed. They cannot understand us, or help us, or sympathise with us; they have never been through the same experience. They do not know where they are, and what we need. We meet others who have passed through the same experience; we at once feel that they know and understand us. It is in carrying this Gospel throughout the world, in manifesting it at home and abroad, that we shall realise and learn how to know God. As we become like Him, we shall understand Him—we shall know Him.

Thirty-one years ago I was about leaving the shores of England for China. My beloved, honoured, and now sainted mother, went down to Liverpool with me. I shall never forget the day that we sailed for China, how that loved mother went with me into the cabin that was to be my home for nearly six months. A mother's love smoothed the little bed. She sat down by my side and joined me in singing the last hymn we sang together before we separated. We knelt down and she prayed, the last mother's prayer I was to hear before I went to China.

Then the notice was given that we must part, and I had to say good-bye to that loving mother, never expecting to see her again. I did see her again several times, but I had no expectation of it then. Mainly for my sake she restrained her feelings as much as she could. We parted, and she went on shore, giving me her blessing. I stood on deck, and she followed the ship as we moved towards the dock gates. As we passed the gates, and the ship was just leaving, and the separation was commencing, I shall never forget the cry of anguish that was wrung from that mother's heart as she felt that I was gone. It went to my heart like a knife. I never knew so fully as then what "God so loved the world" meant. I am quite sure my precious mother learned more of the love of God for the world in that hour than in all her life before. When we are brought into the position of having practical fellowship with God, in trial, and sorrow, and suffering, we learn a lesson that is not to be learned amidst the ease and comfort of ordinary life. That is why our Father brings us through trying experiences.

Fourteen years later, I was at work in China, and my own beloved firstborn child was with me. She was not well, and I took her, with the other members of my family, to a place at some little distance from Hang-Chow, hoping the change would benefit her health. When we reached our destination the sun had begun to decline. We went on shore, and my dear child and I took a walk into a wood near by, that we might have some quiet prayer together under the shade of the trees.

While we were there my child—she was only then eight years of age—for the first time saw a man making an idol. The sight grieved her to the heart. She looked up into my face, and said: "Oh, papa, that man does not know Jesus! He would never make an ugly idol like that if he knew Jesus; go and tell him about Jesus." I had not so much faith with the message as my dear child had, but I went and told him the story of God's great love in the gift of his Son. Then we went away, and the man went on making the idol. After we had gone a little distance we sat down, and I said to my child (I saw her heart was burdened): "What shall we sing?" She said, "Let us sing—

"'Rock of Ages, cleft for me.'"

We sang that hymn, and then I said to her: "Will you engage in prayer first?" She prayed, and I never heard such a prayer as she offered. For about fifty minutes she went on pleading that God would have mercy on the poor Chinese, and strengthen her papa to preach Christ to them. My heart was bowed before God; I could not describe it to you.

Next morning I was summoned away to see a sick missionary at a distance, and had to leave my loved ones. When I came back, she was unconscious, and she never recognised me again. That prayer for the poor Chinese was the last conscious words I heard her speak. As I stood over her grave I praised God that He had permitted me to part with my dear child in his service in China. I knew then as I never knew before what "God so loved the world" meant.

That is how some of us have attained this knowledge of God. He has given us to have sympathy with Himself in his not withholding his Only Begotten Son, and in that Son giving Himself in order that the world might be saved. With such experiences you will not wonder that we are very eager to bring before you the needs of the heathen. We have learned to love them in that school. We heard Professor Drummond tell the other day about the little graves he had seen in Central Africa. We know what that means. It teaches us a little more of what the grave meant in which our Lord Jesus lay buried. "God so loved the world that He gave his Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

If I could only give you a glimpse of what the perishing world is. Perhaps you have wondered why we should be so eager to present to the Christian friends assembled here the book that has been offered at the gates of this hall. It is because there are two hundred and fifty millions who are perishing in China that we are seeking to circulate this book, and asking you to sympathise with us to the extent of buying it, and by lending it to as many as you can. Two hundred and fifty millions in China do not know of this wonderful love of God that led Him to bruise his Son and put Him to grief. Have you ever tried to realise sufficiently the state of the world? You know what the Apostle John said about it many years ago in his Epistle. You remember his word, "the whole world lieth in the wicked one." That is still true. Two hundred and fifty millions of souls in Africa are lying in the wicked one for the most part. Two hundred and fifty millions of souls in China are lying in the wicked one for the most part. Two hundred and fifty millions of souls in India are lying in the wicked one for the most part. It is as true to-day as when the Apostle John spoke these words, "We know that we are of God, and the whole world lieth in wickedness."

Now, what is the outcome of wickedness? Have you realised that sufficiently? In these days there are so many people who have such Broad Church views, as they call them, but who really have no Scriptural views at all of sin, that we are apt to be carried away and forget what sin is, and what is the outcome of sin. Look at the last book of the Bible. What do we learn? The glorious state of those who know their God. "He will dwell with them, and they shall be his people; and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." But that is not all that is written there. A little further on we read of "the fearful." Oh, how fearful the heathen are. You go to a heathen man, and ask him what are his thoughts about death. You will find him full of fear. Men have described to me their feelings when very near their end. It is just what you might expect: a fearful looking forward to they know not what. Conscience tells no lies in that hour, and it tells the dying sinner that there is no blessing awaiting him. "The fearful and the unbelieving." What about the two hundred and fifty millions of unbelieving ones in China? What of the two hundred and fifty millions of unbelieving ones in India, and the two hundred and fifty millions in Africa? What about the unbelieving multitudes in Madagascar and the islands of the sea? What about the perishing ones in Europe, America, and everywhere? "The whole world lieth in the wicked one."

"The fearful and unbelieving and the abominable." Ah! you do not know what heathenism is. We could not put it into words. "The abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars (idolaters and liars are nearly synonymous terms) shall have their part in the lake which burneth with fire and brimstone, which is the second death." Oh, friends, shall we leave them to die that death without holding out a hand to save? Shall we not seek to rescue them? Shall we be content to sit at home because it is pleasant, because we have opportunities of meeting in Conferences like this, and can sit with loved ones around us, and think ourselves children of God, while we leave the heathen to pass into darkness, unsaved, and unblessed? It will not do to sing—

"Waft, waft, ye winds, the story."

Mothers must give up beloved sons; fathers must give up precious daughters; brothers and sisters must cheerfully yield one another to the Lord's service in China, and Africa, and India.

There are some of you who will never get to know God fully until you go to Africa or China and seek to lead others to know Him. It is in the path of obedience and self-denying service that God reveals Himself most intimately to his children. When it costs most we find the greatest joy. We find the darkest hour the brightest, and the greatest loss the greatest gain. While the sorrow is short lived, and will soon pass away, the joy is far more exceeding and eternal. Would that I could give you an idea of the way in which God has revealed Himself to me in China, and to others whom I have known. In the presence of bereavement, in the deepest sorrows of life, He has so drawn near to me that I have said to myself, Is it possible that the precious one who is in his presence can know more than I have? Is it possible that more manifestation of Himself can be given there than here? It has been a wonder to me if it is possible for those out of the body to have more of his presence than He has given us in the hour of greatest darkness and sorrow. It is well worth going for what *we* gain, not to speak of what *they* gain who are brought to know Him whom to know is life eternal.

But there is a higher thought still; that is, bringing joy to the heart of the Master Himself. When we think of Him whose brow was more marred than any man's, whose crown was a crown of thorns, whose sweat was as great drops of blood in Gethsemane, when we think of Him who hung upon the cross at Calvary, will you not rejoice to bring joy to Him? What joy can

you bring to Him like going to these poor heathen and making known to them the precious blood that cleanseth from all sin, and bring them as trophies to his feet?

May the Lord incline many of you to go out to heathen lands and labour there for Him, may those of you who cannot go be enabled to show sympathy and help for those who are sent.

MR. GEORGE MÜLLER'S TOUR IN INDIA.

ON Tuesday evening, July 1, the members of Bethesda Chapel, Bristol, met for a social tea-meeting to welcome Mr. and Mrs. Müller, on their return from India. At the public meeting which followed, Mr. Müller gave some very interesting details of his recent tour. He said that shortly after his conversion he offered himself five times to God for missionary labour in India, but the way was not opened up to him, and he was subsequently led into the sphere of labour with which his name has been so long associated. Thus, after an interval of fifty-eight years, he was guided in his seventy-ninth year to undertake a journey through the country that has had so warm a place in his interest. This tour was one of labour in the service of the Lord and crowned with great blessing, no hindrance having been experienced either from the climate or any other cause.

His objects in going to India were—first, that he might visit the missionaries who are bearing the burden and heat of the day, and, by God's grace, impart counsel and encouragement to them in their arduous labour of love. Secondly, to preach the Gospel to the thousands of Europeans and natives with whom he would come in contact in that vast field. The most difficult classes to reach are the educated Brahmins; he was very anxious, therefore, to bring the simple Gospel before them, as the power of God unto salvation. Thirdly, to promote unity and love between the followers of Christ. This has been a special feature of his ministrations during the past nine years in the twenty-seven countries he has visited. To further this object he has gladly laboured in connection with all branches of the Christian Church where the foundation truths of the Gospel are admitted, though he made that an essential condition. In all these churches he had expounded the Scripture and taught the things of God, and in no instance was anything required of him that it was against his conscience to perform.

A fourth object was to promote the study and love of the Word of God, alike amongst ministers and their congregations, that thus a pure and sound conception might be formed of the truths therein contained. Also to teach what he understood to be the true character of this dispensation, that we are not to wait to see the whole world converted before the coming of the Lord, but to be found "looking for that blessed hope, and the glorious appearing of our great Lord and Saviour Jesus Christ."

On September 26, last year, Mr. and Mrs. Müller sailed from Gravesend, the voyage occupying thirty-four days, during which time he held a few services on board, but with no manifestation of blessing. Some months after, however, they met a lady in India, who stated with joy that she had been blessed through his ministry on board. At Colombo he tarried two days, and held services for Christian friends and missionaries, and also addressed a company of young girls in a mission school. At Madras thirty meetings were held, including two for educated Hindoos. These were attended by some 400 lawyers and gentlemen of high position, who listened with great interest to the preaching of the Gospel. After a stay of nine days in Bangalore, Mr. Müller paid a visit to Miss Anstey's Orphan House at Colar, a report of which appeared in our issue of January 10.

At Coimbatore several meetings were held, including one for educated natives who are studying in the College there. After three weeks in the Nilgherry Hills, Madras was again visited, and then Calcutta, where Mr. Müller preached nineteen times, including services for missionaries, educated natives, and pastors. Similar gatherings were held in Darjeeling, Bankapoor (near Patna), Dinapoor, and Benares.

Some facts relative to the last place are worthy of special mention. Benares is the great centre of Hindoo idolatry. Besides twenty-five Mohammedan mosques, there are 1550 idol temples in that city alone, while throughout India there are two hundred million idol-worshippers. They believe that to visit Benares once in a lifetime, and to wash in the Ganges, will go a great way towards their salvation, whilst, should they be fortunate enough to die there, they would be certain of eternal bliss. At this point in his lecture Mr. Müller made a most earnest and pointed appeal for persons who should be willing to devote their lives or money for the salvation of these idolaters. "Shall we read and hear about these things, shall we be familiar with the state of affairs, and not make any exertion to change them? There may be trials and difficulties in the way, but the day of glory and reward is coming; and shall we do nothing, nothing, nothing to win these poor idolaters to the living God? If you cannot go yourself, will you not do all in your power to strengthen those who are labouring there, that they may be the better able to do the work that God has given them?

"We cannot tell you the deep impression made upon our minds as we saw the whole city given to idolatry, and the effects of it. The birds feeding upon the bodies in the river of the dead, whose friends were too poor to buy materials to burn them; the flames at evening as others were being consumed; the cemetery of the Parsees, where the bodies are stripped and left to the mercy of the vultures and crows, who gorge themselves until they are almost too heavy to fly—this is idolatry indeed! Can nothing be done for these poor benighted souls? We went into the School of Philosophy, and saw 450 men under their teachers learning the lies and superstition of their religion. Think of all these things, and offer yourselves to the Lord."

After similar details concerning his work at Allahabad, Lucknow, Cawnpore, Agra, Lahore, Delhi, Bombay, and other places, in all of which he was warmly received, Mr. Müller brought his deeply interesting lecture to a close.

A full account of this tour, together with information about Mr. Müller's Orphan Houses, will be found in the "Brief Narrative of Facts" which will shortly be published by Messrs. Nisbet & Co.

SWITZERLAND.—Temperance friends visiting this country for pleasure will do well to endeavour to stem the tide of intemperance, which is especially prevalent in the Canton de Vaud. At Chambéry an English lady has opened a coffee-tavern, and a change has been brought about in many lives. Particulars relating to this work may be had from Miss Vulliamy, Millfield, Eastbourne.

YOUNG SERVANTS IN LONDON.—A meeting of the Metropolitan Association for Befriending Young Servants was held at Stafford House, St. James's, last week; Viscount Hampden in the chair. From a paper circulated, it was explained that last year over 4000 girls were assisted by this Society in various ways. Those in need of situations had places found for them, and safe lodgings provided meanwhile when needed. More than 3000 situations were found for girls in the course of the year. Those who were ill or needing rest were sent to hospitals or convalescent homes. Those in need of further training were placed in homes established for training or discipline. Each girl is visited in her place (with the permission of her mistress) by a lady, who interests herself in her welfare. The visitors are careful to act in co-operation with the mistresses for the good of the girls, and find that there are many ways in which they can help, such as by encouraging them to save their wages, and to try to become better servants. Cardinal Manning, Mr. W. S. Caine, M.P., Miss Orme, Mr. Cropper, M.P., and Rev. Brooke Lambert spoke in furtherance of the objects of the Society.

Y.M.C.A. Work.

FOLKESTONE.

IN connection with the Y.M.C.A., a "Seaside Home" has been established here. "Pembroke House," in Guildhall-street, is within a few minutes' walk of the beach, and is in every respect a very desirable holiday resort for young men in London. The terms are moderate, and special terms are arranged as to railway fares. Application should be made to Mr. M. Henry, Secretary, at the Home.

CAMDEN-ROAD BRANCH.

The Annual Meeting of this Association was lately held in the new building; it was pleasing, says a local paper, to see a large muster of young men. Mr. George Williams presided, supported by Mr. Samuel Morley, M.P., and other friends. After the Chairman had referred in a congratulatory way to the magnificent building which the committee of the Association had provided for the young men of Camden-town, he spoke of the large and beautiful hall in which they were now assembled as an audience chamber for conversing with the King of kings, a banqueting hall and a school of divinity, where he trusted hundreds and thousands of young men would find their highest good. He congratulated the Association upon the hopeful prospect that now lay before them in their new and enlarged sphere of usefulness.

The secretary, Mr. T. Smith, read the annual report, which bristled with facts of a most interesting kind, as showing the solid, substantial work done for the temporal as well as the eternal welfare of young men. Case after case was cited of young men having entered into the old premises, so long known as the Iona Rooms, there to find the life and peace which are eternal. In their new premises about £100 more would be needed as income, and for this sum he confidently appealed to the subcribers and their friends.

The treasurer, Mr. White, referred to the small balance of £659 remaining upon the building fund, which he hoped would not be allowed by the Christian public to hang around their neck like an unforgiven sin.

Mr. S. Morley spoke in terms of the highest praise of the new building. He said he had just looked over it and thought it good value; if his friend Mr. White could find a few more friends to aid him clear off the remaining deficit of £659, he for one was willing to repeat his former subscription (which he understood to be for £100); anyhow, he gave Mr. White permission to communicate with him further on the subject. Mr. Morley went on to speak of the value of such an organisation as the Y.M.C.A., the need of personal and united effort in the work, and warmly eulogised the secretary for submitting for the approval of the meeting so admirable a report. It bore traces in tone and matter of a man whose heart and life were consecrated for the good of young men. He earnestly wished the Association God-speed, and was very pleased to have been present.

Rev. Joshua Kirkman, of Hampstead, Rev. R. M. Thornton, of Camden-park-road Presbyterian Church, and Mr. Benj. Barry Wake also spoke.

BELFAST.—On Monday week, Rev. Canon Wilberforce thrilled a large audience at this place by his eloquence on behalf of the Irish Sunday Closing Bill, and a unanimous resolution was adopted for the immediate passing of it.

CAMBRIDGE INSTITUTE, 4, Cambridge-Terrace, Holloway.—Feeling the necessity of a branch of the Young Women's Christian Association in this neighbourhood, the above Institute was opened in April, 1883. We desired to provide a place where of an evening the shop employés can attend Bible and secular classes, and where accommodation can be given to any suddenly thrown out of a situation. During the year seventeen have been thus helped, and 128 members enrolled. It is now hoped that with the kind sympathy of friends this work may be increased in September, by opening a Home in connection with the Institute for those in situations where boarding accommodation is not provided, thus giving them a bright home to return to after the day's toil, where they would find Christian care and friends around them instead of going to lonely lodgings. Two gentlemen have promised to furnish a bedroom each, and further help in the way of subscriptions, blankets, furniture, or household things, will be thankfully received by Miss Freeman, Hon. Sec.

MR. MOODY IN BRISTOL.

DURING the visit of Messrs. Moody and Sankey to Bristol, nearly two years ago, the need was brought forward of a suitable hall in connection with the Y.M.C.A. in that city. The subject was taken up warmly by Mr. Moody, and collections were immediately made towards the erection of the building.

On Monday, June 3, the opening ceremony took place. A luncheon was provided at two o'clock, at which a very representative gathering assembled, addresses being given by Mr. J. Storrs Fry (president), Mr. Samuel Budgett (treasurer), Rev. Canon Girdlestone, and others. The last-named gentleman said he had been charged by the Dean of Bristol to express his hearty sympathy with the work being carried on by the Association, and his regret that feeble health forbade his taking any part at present in public affairs.

In the evening there was a large gathering in the new hall, its 1250 seats being insufficient.

Mr. BUDGETT presided, and was supported by ministers and influential laymen of various denominations, Mr. Moody being the principal guest of the evening. A portion of the choir which rendered service during the Mission led the singing, conducted by Mr. J. Hunt. Letters were read regretting the absence of Mr. S. Morley, Lord Shaftesbury, Lord Aberdeen, Mr. George Williams, and others. The London Association was represented by Mr. Hind Smith.

After singing and prayer, Rev. GEORGE BOWDEN showed that when God wanted a man or woman to do his work, He often chose persons who had been born and brought up in a place of obscurity. Such a choice had fallen upon a restless, enterprising young man, the son of a widow at Northfield, Mass., and to such an extent has He used Mr. Moody since that time, that all the world rejoices to-day at the work that has been accomplished. He also referred, with great warmth, to the unity of the ministers which had followed in the train of this evangelistic movement. He trusted that the new hall would be a general rendezvous for Christian workers, where they would gather strength and counsel for the warfare in which they would be engaged on behalf, amongst other things, of temperance and social purity.

Rev. J. FOX followed in a powerful and telling address, in which he urged all connected with the Association to hold fast the word "Christian." Mere philanthropic work did not go far enough; only Christ could go to the root of a man's heart. Healthy, firm, personal Christianity is the great need of the present day, and if it is not found in such associations as these, where can it be found? But it must not stop there; it must be seen in business, and in daily life, and then will it be a power indeed. He thought that besides the unity already mentioned, a great result of Mr. Moody's preaching was an increased love and use of the Bible, both in private and in public services; he hoped that the work henceforth carried on in the hall would bear distinctly these characteristics.

Mr. MOODY then rose, and was greeted with great enthusiasm. He said he was glad none of the preceding speakers had preached a sermon, as he very much coveted the honour of preaching the first in that hall. He spoke from Daniel xii. 3. A man who fears and loves his God is bound to "shine." We do not know who the astrologers and great men of Babylon were, but Daniel has been shining through all these ages. We do not know who built the Pyramids of Egypt, but we do know who anointed the Saviour in the little home at Bethany. The men who have shone the most have been those who had the most difficult fields to work in. God does not call lazy persons, but those engaged in active service, as David, Elisha, Peter, and Matthew. It used to be the custom in America, at remote religious meetings, for each person to bring one candle, and thus, when they were all together, a good light was produced. "What have you got," he asked, "a rod, or rams horns? Use them, and you may do as mighty a work for God as Moses or Joshua did." He had been asked whether the amount of money and labour expended on these associations was justified by the good resulting from them. He believed that the salvation of one soul was sufficient to justify the expenditure; all profess to believe that a man's soul is worth more than the whole world.

He understood that out of the £4000 required for this hall, only £3400 had been raised, and he thought it would be dishonouring to God to give Him a building with a debt of £600 upon it. It was desirable, therefore, that it should be cleared off at once, and accordingly he promised to collect £120 out of Bristol, if the rest were subscribed before July 12. The collection realised £98, but for upwards of half an hour Mr. Moody continued to elicit further promises and gifts, until the total of £440 was reached. Mr. Budgett offered sums of five, ten, and twenty pounds, on condition that others would contribute similar amounts, and all his challenges were accepted, while a number of smaller sums were promised. Hearty prayer was offered for the future guidance of Mr. Moody, the absence of his beloved fellow-labourer being much regretted. The next evening further help was solicited at a public meeting in the hall for the removal of the remaining debt.

THE LATE REV. JAMES SCOTT.

WE quote from the *Christian Leader* the following account of the funeral honours paid to the friend of the Glasgow poor, our dear and self-sacrificed brother, Rev. James Scott, Secretary Glasgow United Evangelistic Association. We had the mournful pleasure of seeing him in London the day before he died; the medical man had said there was a change for the better, and the dying man was full of hope that he should be spared for more years of the work he so much loved:—

The funeral of that eminent Scottish evangelist, Rev. James Scott, which took place at Glasgow on Saturday, was a touching and most impressive spectacle. A beautiful tribute to his memory was spoken by Mr. J. Campbell White, of Overtoun, and the procession of mourners to the grave in the southern necropolis numbered nearly 6000, and included many young women and girls. It was witnessed by at least 40,000 spectators, many of whom were poorly clad, and manifested their sense of the loss they had sustained by shedding tears. At the grave the Mizpah band sang "The Roll Call." On Sabbath evening Dr. Somerville preached an impressive funeral sermon.

In Memoriam.

By Rev. ALEX. WALLACE, D.D., Glasgow.

Brave soldier of the cross, well done!
Thy life a battle-march, a fight—
Thine now the crown, the robe of white,
The palm of victory nobly won.

Thy Christ-like work in tent and hall
Was for the poor, the lame, the blind—
Down-trodden wretchedness in slum and wynd,
Dazed and destroyed in Satan's thrall.

What eager crowds around thee pressed,
A squalid drink-bedraggled throng!
Thy power, Christ's love, and Gospel song;
Dead souls, aroused, were daily blessed.

The hungry came and they were fed,
Poor ragged ones and they were clad,
Despairing, sin-crushed hearts made glad—
All were to Jesus gently led.

Homes were made blithe, and lives grew bright,
And rescued ones now bless the day
That drew them to a better way,
From deepening darkness into light.

These blood-bought trophies are on high,
This, thy reward from Him, Whose life
Upheld thee in the mortal strife
And called to mansions in the sky.

Farewell! but we shall meet again;
How oft we sang "Sweet by-and-bye!"
For come it will, and may be nigh—
Farewell is earth's, not heaven's refrain.

"Farewell" is wafted from *this* shore,
"Come hither!"—from the sinless strand,
Where shining ones expectant stand,
Not lost, but only gone before.

And thou art there, and we shall wait
And work with patience on this side;
No stroke of death shall more divide,
When we shall meet at heaven's gate.

Till then, farewell! May God sustain
The smitten hearts that mourn their loss—
Thy crown in heaven, on earth their cross—
Our loss, thy everlasting gain.

Grantown, Strathspey.

That voice is silent now, that voice which spoke
To many of the precious truths of God.
In dingy lanes the Gospel seed he sowed;
Working with patient toil, there he awoke
In minds degraded, thoughts of heavenly truth.
Now he has seen the land of which he told,
That land immortal where the good of old
With him shall live on in immortal youth.
Many who listened to his voice have gone
Before him. How their gladsome faces shine
To give him welcome! Brightest crown be thine,
Brave toiler! Now thy earthly work is done,
And now sweet rest is thine, O heavenly rest!
And a fair mansion 'mongst the good and blest.

A. M. LANG.

Obituary.

MR. GEORGE THORNILOE.

THIS well-known teetotal advocate died on Thursday week at his residence, 143, Kennington Park-road, aged 58 years. Originally a working man in very poor circumstances, he signed the temperance pledge, and by industry and perseverance he built up a successful business as a gas engineer. As a temperance reformer he has been prominent for nearly thirty years.

REV. THOS. CURME.

Many of your readers will be grieved to hear of the death of Rev. Thomas Curme, Vicar of Sandford St. Martin, Oxfordshire, which took place on Monday, June 23, at the age of 78. For forty-eight years he had been Vicar of Sandford, and has been known far and near as an uncompromising champion of evangelical truth, and a vigorous opponent of sacramentalism and priestcraft. He was a personal friend of Rev. C. H. Spurgeon, who mentioned him by name in his sermon preached in the Metropolitan Tabernacle on the Sunday before his death. Both within and without his parish he was "a burning and a shining light." Faithful men of his stamp are all too few, and we can ill afford to lose them.

Yours very truly,
J. WELLSTEAD, Curate of Sandford.

REV. DR. AVELING.

The pastor of Kingsland Congregational Church died suddenly at Reedham on Thursday. The deceased minister, who had filled the pastorate at Kingsland for forty-six years, was very popular as a preacher and a theologian, and on Tuesday last was to have been presented with a very substantial testimonial in celebration of his ministerial anniversary. He was well known in a variety of departments of public work and usefulness. He has filled the honorary secretaryship of the Reedham Orphans' Asylum for thirty-six years. He had filled with much ability and acceptance the chair of the Congregational Union of England and Wales, and had rendered the principles and cause of Protestant Nonconformity distinguished service. He was to have been the Merchants' Lecturer for the current month, a position in which his lectures on former occasions had been greatly admired for their depth of thought and lucidity of expression; but owing to many pressing engagements, the Rev. Newman Hall became his substitute.

MILDMAY CONFERENCE.

Foreign Missionary Meeting.

ON Wednesday afternoon Rooms No. 4 and 5 were crowded by a company that listened with the most attentive interest to the addresses given on this important department of Christian work. Rev. D. B. Hankin, who presided, said it had been estimated that upwards of two million people had attended Messrs. Moody and Sankey's meetings during the past campaign. The converts must be numbered by thousands. Many of them are young men in the freshness of their first love and blessed with much physical strength and energy of character. Surely from among them will be found many who will hearken to the cry, "Whom shall I send, and who will go for us?" and who will give the response, "Here am I, send me." The outcome of all these special efforts ought to be a large accession to the labourers in the great harvest-field of the world. God says He "will have all men to be saved," and the words ought to make a Christian's cheeks to mantle with the blush of shame. Why are not all men saved? Why are 800 millions of the human race still without the knowledge of God that maketh wise unto salvation? The whole Church of Christ may well humble herself in the dust because of her manifold divisions, her indifference, and the extraordinary inclination Christians have for concentrating their powers upon the little circles in which they are specially interested. These things have hindered the Church from putting forth her strength and obeying the command of her risen Lord to go into all the world and preach the Gospel to every creature.

Rev. J. Hannington, the newly-appointed Episcopal Bishop of Mombassa, began by remarking that when they were singing a few minutes ago—

> "Were the whole realm of nature mine,
> That were a present far too small:
> Love so amazing, so Divine,
> Demands my soul, my life, my all,"

he could not help wondering what was going to be the result—whether that hymn was really going to be translated into actual fact. If he were to appeal for some of those unhealthy parts of Africa, or if any other brother should appeal for China, would any now hearing him, who had sung that hymn, devote their lives to the work of carrying the Gospel to these heathen lands? The Bishop proceeded to give some details about the various Mission stations that had been planted by the East African Mission. In a new work, such as it was, they could not say very much about results. It was enough to know that the call had come for them to go there, and that doors were opening up, that there was indeed heard the Macedonian cry: "Come over and help us." He described the position of the five Mission stations that are planted between the coast and Uganda, the capital of King Mtesa's territory. Schools and meeting-places have been erected, and the children are being taught, while many of the adults gather to hear the Gospel. The work of Messrs. Last, Cole, Blackburn, Gordon, Wise, and others was referred to. The early history of the Uganda Mission, where there are three missionaries stationed, outstrips in results any foreign Mission that has been at work for a similar period. The work is very trying. King Mtesa has proved fickle, and that is not to be wondered at. The Arabs came and taught him there was one God. The Englishmen came and taught him there were three Gods in one. The Roman Catholics came and said there were four gods, and one of them was a woman! What was he to do? The Bishop referred also to the dangers of the climate, of which he had plenty of personal experience, having been eight times given up to die, through the fever. Nevertheless, he was ready, God helping him, to go forth again, because he realised in some measure what were Africa's needs, and the terrible degradation of the people.

The next address was by Professor Henry Drummond; this we gave at length in our last.

Rev. W. Duffus, of the English Presbyterian Mission, Swatow, China, followed with a sketch of the progress of the work in that part of the great field. Next to the privilege, he said, of preaching Christ to those who have never heard his Gospel, there is nothing that a missionary appreciates so much as engaging on behalf of his work the sympathy and prayers of Christians. He described the changes that are rapidly taking place in Chinese thought, through contact with the western world. It is impossible that Chinese superstition can long remain in its present form, with all those new forces at work around it; though it has not yet, to all appearance, received a conspicuous shake. Only last year in connection with a cholera epidemic, he saw an extraordinary manifestation of idolatrous enthusiasm. The question for the Church of God to consider, is whether in addition to these forces there shall be the widespread introduction of the one and only force in the world that can awaken China from her spiritual death, and raise her from her moral degradation. The supreme need of China is the Gospel. Mr. Duffus proceeded to relate some interesting cases that had come under his personal observation, as showing the power of the Gospel to change and illumine the lives of the Chinese.

Rev. J. Hudson Taylor followed with a most stirring appeal to consecration for service in the foreign field, in terms somewhat similar to those he used in the closing address of the Conference, reported elsewhere.

The Hope of the Church.

A large company gathered in the large hall on Thursday afternoon to consider the topic assigned, "The Hope of the Church"—the second coming of our Lord. Earl Cavan, who presided, referred to various passages in the New Testament, to show that Christ greatly desired his disciples to keep watching, working, and waiting for his personal return. It is the hope of this speedy return of her Lord that is the great sustaining power of the Church in the present dispensation. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

The point to which Rev. John Bennett, Chelsea, specially referred in his address was the coming of the Lord in connection with the *salvation of his people*. There is a salvation for the believer, he said, that is yet to be revealed. It is not wise to apply the word "salvation" exclusively to our deliverance from the condemnation and dominion of sin. By and by we shall have salvation from its very presence. Mr. Bennett quoted and commented on eight scriptures with reference to the subject. Romans xiii. 2 is a passage about which there will be no dispute—"Now is our salvation nearer than when we believed." In 1 Thess., last chapter, the Apostle speaks to Christains of "the hope of salvation." Hope has reference to the future—the redemption and transformation of the body. In Hebrews vi. there is another reference to the bright and blessed hope of the appearing of our Lord. So in Romans xv., "The God of (*the*) hope fill you with all joy and peace in believing, and make you to abound in the hope." Here it is the great truth of Christ's second coming that the Apostle is writing about.

In Hebrews i., last verse, we read of the angels who minister to the Lord in the persons of his people who are *heirs* of God. They are one day to inherit the glory that is to be revealed—salvation in its full and complete sense. In Hebrews, again, we read of Him who shall come "without sin unto salvation"—to save his redeemed ones from the presence of sin. In Peter we read of the salvation "ready to be revealed in the last time."

The remaining three passages mentioned were from Revelation. In chapter vii. we read of the ascription, "Salvation to our God," &c. When the saints enter into the presence of the King there comes the burst of praise to Him who has brought them out of all their tribulations to the place of perfect safety and joy. Again, in Rev. xii., we read, "Now is come salvation and strength, and the Kingdom of our God and the power of his Christ." That clearly points to the future, when the Kingdom shall be fully manifested and established. The last passage is Rev. xix. 1, where the song of praise ascends because Satan's work is brought to nought, and the salvation, of which we had only a foretaste in the days of our earthly pilgrimage, is experienced in all the fulness of its fruition.

As to the relation between our present and future salvation, Mr. Bennett said that, beyond controversy, we have now freedom from the condemnation and the rule of sin; but as yet sin exists in the heart. We have the promise that sin shall not have dominion over us, implying that it is there; it must be daily kept under. A man said not long ago that he was going to live without sin, because he had got "a clean heart." It was not long before he was obliged to confess that his heart was not so clean as he had thought it was. He had formerly been a drunkard and wife-beater and swearer, but though those things were given up, he discovered that there was much in his heart that he had not formerly been aware of.

Rev. H. E. Brooke, Dovercourt, considered the subject in its relation to *the work of judging the world*. "He shall judge the world with righteousness" (Ps. xcviii. 9). The world is here contrasted with the Church. There is no doubt a sense in which the believer will be judged for service. In another sense all Christians will share in the judgment of separation or manifestation. It will be *seen* that we are those who belong to Christ. In John v. 24 we read that those who are believers "shall not come into *judgment*." But the world that refuses Christ now as a Saviour will have to endure the judgment which He, as the Son of man, will execute.

"I had yesterday morning a lesson," said Mr. Brooke, "I have not forgotten. I sat down in a side room, and a lady was there to whom I expressed the hope that the Conference would be blessed. She replied that *she* hoped those who speak will not forget to speak to the unconverted. She had often brought such ones to the Conference, and they had gone away without hearing anything suited to them." Mr. Brooke proceeded to make an earnest appeal to those who might even have made a public confession of Christ, and were engaging in various kinds of service, but had not yet been truly numbered among those whose life is hid with Christ in God.

The third and last address was by Rev. Dr. Brookes, of St. Louis, on the Second Coming of Christ *to reign over Israel*. We gave a pretty full report of Dr. Brookes' remarks in our last week's number.

Home Missions.

A meeting on this subject was held on Thursday afternoon. In the absence of Lord Polwarth through illness, the chair was taken by Captain Baring, who, after a few introductory remarks upon "Whatsoever He saith unto you, do it," called upon Mr. George Holland to give some account of his work in Whitechapel.

Perhaps those who are accustomed to hear his Mission described as George Yard Ragged School will be surprised to find what a large number of agencies are employed by him for the benefit of the neighbourhood in which he labours. Sabbath and day schools for the children, night classes for bigger boys and men, Bible classes, Band of Hope, industrial school, clothing club, mothers' meetings, and "toy classes" for the amusement of the tiny mites who abound in the locality;—all these and many other similar branches of the work shoot forth

nd grow, to the improvement, physical, moral, nd spiritual, of the inhabitants of one of the larkest spots in London. In fact, there is hardly ny need felt by any person of either sex, or f any age, which Mr. Holland and his fellow-vorkers do not attempt to meet.

He pointed out very emphatically that it is ot enough to deplore the degradation and isery which exist, but we must go forth to he rescue. How are these masses to be eached? There is a power which must prevail —the Gospel of Christ. If sufficient persons would come forward as bearers of the glad tidings, it would surely make its way.

Another principle which he laid down very trongly was that of forgiveness and sympathy. If a man or woman, for instance, who had been reclaimed from drink yielded to its enslaving power again, it is no use to blame them and give them up. They must be encouraged again, and he had known of a woman who had broken the pledge twenty times, but who had kept it at last, and was living a sober life.

A special lady missioner is appointed to visit drunken women, and with most encouraging results has she been received. She has 72 on her visiting list, and of these 37 have definitely given their hearts to the Lord.

The "toy classes" have gained admittance into many otherwise inaccessible homes. The little ones are gathered together in a room, and are allowed to play with toys provided for them, and before leaving they are taught some beautiful hymns and texts, and spoken to about Jesus. The influence gained thus over the parents is very great. When the teacher enters a courtway, she hears, "Mother, here's the lady who lets us play with the toys," and she soon finds that warm hearts beat within rough exteriors. One example will suffice to show what excellent missionaries the children make. A little girl climbed upon her father's knee—he was sober for once—and surprised him by showering his face with kisses. "What does all this mean, my little lamb?" he inquired. She could only speak two words, "Jesus loves," and that simple message broke the father's hard heart, and led him to find the Saviour. When asked what she said to Jesus for saving her father, she replied, with childlike simplicity, "Tank you."

Mr. Holland summed up his remarks with the exhortation, "Go to Jesus, go with Jesus, go from Jesus; and from Him you will have power."

Dr. Gauld then gave some account of the Medical Mission at Bethnal Green. The Lord sent out his Apostles to heal the sick, and whenever the example has been followed, either in England or abroad, it has met with eminent success. In this country it succeeds more among the lower classes, and has often opened the hearts of Jews to whom otherwise the Gospel could not be brought.

At Bethnal Green the Medical Mission has been the means of bringing many to Christ, and has lightened their deathbeds, and as they passed away they had the prospect of seeing the King in his beauty. One day a woman came for advice about her eyes, one had been knocked out by her husband, and was replaced by a glass one, and the other was fast failing in sight as the result. The cure effected touched her husband's heart, and they are now living sober lives. Temperance work is inseparable from Medical Missions, and, as in this case, had been productive of sober living. The need of this work is seen, when we find how little Christian influence is brought to bear upon patients in our hospitals, and hear of nurses being reproved for venturing to bring a Bible into a ward.

Dr. Gauld concluded by inviting Christians interested in such work to pay the Mission a visit at Bethnal Green.

Dr. Barnardo followed with a forcible and racy description of some of his experiences amongst destitute children. He said that amongst the forty thousand criminals alleged to be in London there are little boys and girls born and brought up with them who never knew what innocence meant, and who are as purely heathen as any that could be found in the wilds of Africa. What do they know? They cannot read; in many cases they have never even heard of Jesus. They have never sung a hymn nor bowed the knee in prayer. And what have they done that they should be in such a condition as this? They are worthy of no blame; they simply reap the fruits of their parents' sins.

On July 10 a party of 120 girls from the village homes will sail for Canada. What are their prospects here? None. What are their prospects there? Happy homes and useful situations. What is the bridge connecting these? The Home Missions which we have been hearing about. Dr. Barnardo then related a very interesting experience he once had with some little children in Drury-lane. He got into conversation with two little girls, who told him they lived with an old woman who let them out on hire. With them, too, lived a little boy, suffering from hip-disease. He took them all to the village homes, where the lad died, but the little girls were afterwards adopted by a farmer in Canada, and are now doing well. There are now 5963 boys and girls under the care of the institutions.

United Communion.

On the Friday afternoon from 2000 to 2500 took the Lord's Supper together in the large hall, when the address was delivered by Rev. Dr. Donald Fraser.

The Evangelistic Mission.

DEAR SIR,—I shall be much obliged if you will kindly call the attention of your readers to the urgent need for help for the aggressive work in connection with the spread of the Gospel by the Evangelistic Mission. The removal by death of many former supporters of the Mission, and the probable diversion of funds to recent great movements, have left us more tried, and even in arrears for funds, than for some years past, notwithstanding the exigencies of the work during the busy summer months, when, both in our several halls and many tents, aggressive efforts are being made, involving considerable expenses from week to week. Pages of your journal could be filled with testimonies of deep interest, showing the blessing which God is giving with the preaching of the Word, but we give one, the first to hand, which is a specimen of others, relative to the services in the tents, ten of which are now employed in various places:—

"We have had glorious times, seeming to go on just where we left off last year. Then we ploughed and sowed many weeks before God permitted us to see blessing; but this year, from the very first, we have had evidences of the Spirit's work amongst us, and many have professed to believe on the Lord Jesus Christ. It would have done you good to see the immense throng of people yesterday; to witness the eagerness of many in their inquiries concerning the Way of Life was cheering, and filled our hearts with praise and gratitude to God."

I cannot but think that if you intimate this to your readers, some will help us more liberally in the work of thus directly carrying the Gospel, pure and simple, to the people who are still "without God and without hope in the world." C. Russell Hurditch.

164, *Alexandra-rd., St. John's Wood, N.W.*

THE BROUSSA ORPHANAGE now contains 100 children, and many more are waiting to be admitted. We are therefore most anxious to build extra accommodation for boarders, which will also help to make it self-supporting. £250 are needed; and by Lady Kinnaird's kindness a sale of work will be held at 17, Old Cavendish-street, on Monday and Tuesday, July 14 and 15, from 12 till 10 p.m. Gifts of work or flowers will be received by Miss Denham Smith, 38, York-terrace, York-gate.

Mr. Moody's Northfield Seminary.

THE spirit of Mr. Moody has evidently touched the heart of the news-boy on the train, for, to our great surprise, this lad, more accustomed to push the dime novel than to circulate Christian literature, urged upon us Mr. Moody's "Power of the Spirit," as we came in sight of the Evangelist's home to-day.

This has been a busy week for the young ladies of Northfield Seminary. On Sunday they were addressed by Rev. Theodore L. Cuyler, D.D., known and loved on both sides of the sea; and again to-day by Rev. Reuen Thomas, D.D., formerly of London. Both addresses were admirable, and specially noticeable for the current of common sense running through them, and the wise presentation of practical truth, all centring around the Cross of Christ. Education, with no Christ in it, is a sword put into men's hands to cut the cord which binds us to the Eternal. This is the central idea of this school, and it was earnestly enforced by both these speakers.

A most touching and eloquent essay was read by an Indian maiden, in which she very gracefully welcomed the aged Mrs. Moody as an "Honorary Member of the Class." Mr. Moody's presence was felt here all through the week, though separated by the trackless sea, and he was tenderly remembered by many a hearty petition.

The wisdom of the founder in establishing this and the boys' school is seen by the host of applicants who besiege the doors of both institutions; for there is a demand for an education coming from the farm and the factory, bright, eager souls, seeking wistfully that light and power which comes from study, and which so many are compelled to forego for lack of means to enter the royal road of learning. Here, for one hundred dollars a year (£20), board and tuition are furnished, and great sacrifices are made by the pupils to meet even this. A large building is to be ready for occupying this fall. The 66,000 dollars required are provided for by Mr Marquand's legacy, but a Recitation Hall is planned and started, and for this some 40,000 dollars are needed. Then the earnest cry is for a library, cabinets, philosophical apparatus, scientific appliances, and all those things without which any institution in these modern days is sadly crippled.

Mr. Moody is so absolutely unselfish, that he will devise liberal things for other cities and towns, while with a remarkable modesty he withholds appeals for these most worthy schools. No better monument could the Christian world raise for this marvellous man than to put into his hands half a million of dollars to be used here.

The site selected at Gill and at Northfield for school and seminary is an education in itself. The distant mountains, the beautiful river, the fertile valley, make a landscape almost perfect. Driven by a sudden shower into Mr. Moody's house to-day, we were ushered into his study. A fine painting of his mother and one of Mr. Sankey adorn the walls, while a most admirable likeness of himself and wife have been placed on the mantel by the young ladies occupying his rooms. We were surprised at the number of books on the Bible that filled the shelves, and also at the different editions of the Bible; another point was noticeable—they looked as if they had seen service. All the sacred wealth of this Christian home is freely given to these girls, who cannot be accommodated at Bonar Hall or the Seminary. Who of our readers would thus throw wide open his doors for the incoming of a bevy of school-girls?

The trustees who guard the interests of these schools are nine devoted men, and their only anxiety is that these institutions are kept up to the high spiritual and intellectual standard desired by the founder. S. E. B.

Northampton, Mass., June 19.

FRIENDLY LETTERS.—Perhaps one of the most attractive "letters" which Miss Skinner has issued is the one now ready, addressed to soldiers. We heartily commend it for distribution among them. May be obtained from Miss Skinner, 5, St. James'-square, Bath.

Miss Weston and the Blue Jackets.

TO a thoroughly interested and sympathetic audience, assembled in the Egyptian Hall of the Mansion House on Tuesday afternoon last week, Miss Agnes Weston told the wonderful story of her work among Blue Jackets ashore and afloat. After plodding away for nearly twenty years, she is now reaping the fruits of her labours. The work is firmly established, not only in the affections of the men themselves, but in the good opinion of the authorities. It was not always so. Miss Weston told how in the early history of her Mission it was affirmed that if ladies took to visiting H.M. ships of war, "the service" would soon go to the dogs. Experience has changed all that, and some of these conservative wiseacres would probably now be the first to admit that the efforts of Miss Weston and her lady lieutenants have saved many a poor fellow from "going to the dogs." What better or more emphatic testimony could be wished for than this, freely rendered by a commanding officer to Miss Weston as he paced his own quarter-deck? Not an abstainer himself, he was constrained to admit that, whenever he required men for difficult, dangerous, or responsible work, he always chose members of some of the temperance societies.

As our readers are well acquainted with the leading features of Miss Weston's work, we need not reproduce the details she gave at the Mansion House. She referred to the great favour with which the monthly *Blue Backs* are received and read, not only by the men in the Royal Navy, but by those engaged in the mercantile service, and by the men in the American Navy. Perhaps the most important department of the work is that of the Sailors' Rests, which Miss Weston and her helpers have planted at the various naval seaports on the Southern coast, and which serve as veritable cities of refuge to Jack when ashore, surrounded by numberless temptations. A much-needed enlargement of the Portsmouth Rest was the main burden of Miss Weston's theme last week. She has secured the ground, and laid out her plans for this extension, which will not only increase the sleeping accommodation, but provide a hall and various other important aids to the general work of the caring for Jack ashore. The sailors say that if the ship is once launched they will keep it afloat themselves. To float it £4000 will be needed, and a considerable proportion of this sum has yet to be raised.

Among those who advocated the claims of the work at the Mansion House, in addition to the chief speaker, were the Lord Mayor, Admiral Sir Astley Cooper Key, Admiral Sir Wm. King-Hall, Admiral Fishbourne, Canon Fleming, Mr. Willis (Accountant-General of the Navy), and Mr. T. A. Denny, all of whom spoke warmly in praise of the work. But indeed the work itself is its own best advocate; if any one doubts that, let them accept Miss Weston's invitation to go to Portsmouth, or one of the other Rests at Devonport, Portland, and Sheerness, and judge for themselves.

REV. NEWMAN HALL.—A festival took place on Friday last at Christ Church, in the Westminster Bridge-road, of which the Rev. Newman Hall is the pastor, to celebrate the thirtieth year of the pastorate of that gentleman, together with the 101st anniversary of Surrey Chapel and the eighth of Christ Church. In the evening a meeting was held, at which Mr. S. Morley, M.P., presided. Dr. Wilson, a deacon, presented Mr. Hall with a congratulatory address, accompanied by the presentation of a marble bust of himself. Mr. Hall, in returning thanks, said that he had always endeavoured not to gain congregations by novelty of doctrine, but by a faithful and conscientious preaching and teaching of the Bible. Mr. Spurgeon spoke of the pleasure he had in being present on such a happy occasion. Nobody was able to say that Mr. Hall confused or mystified the Gospel; on the contrary, he preached it in a simple manner that was extremely successful in bringing others into the fold. Other addresses followed.

The Gospel in Canada.

THIS part of the Dominion has been enjoying the benefit of a visit from Mr. George Soltau, of London. The afternoon Bible Readings and evening Gospel meetings were but thinly attended at first, but the numbers grew rapidly as the Christians began to realise the power that accompanied the word spoken. The interest deepened daily; believers were aroused and blessed, and souls were converted to God every night. The young seemed specially drawn to Mr. Soltau, and the work done at the Young Men's Meetings of the Y.M.C.A. was a special feature of interest, many testifying to the good received.

A strong spirit of denominationalism has, for a long time, prevailed in Canada, but it is pleasant to see that it is being gradually broken down, and a more Catholic spirit evinced by God's people in this country. Earnest men from all bodies are uniting for aggressive Christian work. This was apparent, in a marked way, by the interchange of fraternal greeting between the Synod of the Church of England and the General Assembly of the Presbyterian Church, and their desire for the appointment of a Joint Committee to discuss and strengthen each other's hands in a common cause; eloquent and earnest ministers of both denominations joined, supported by the ministers of the Methodists and Baptists, in trying to secure the introduction of the Bible into the common schools of the country.

Another outcome of the same good spirit is the Toronto Mission Union, and its band of earnest workers from all bodies. They are now building a hall which, it was hoped, would have been ready for Mr. Soltau to open with a series of Mission services, but it could not be got ready in time. It is, however, to the fact that ministers of all denominations attended his meetings and supported him in his work that we wish to refer. Amongst those were the Principal of the University and several of the Professors of Trinity and Wycliffe Colleges, of the Church of England; Knox College, of the Presbyterians; and McMaster Hall, of the Baptists.

The churches seem open to Mr. Soltau to an extent and in a manner not accorded to any lay evangelist who has heretofore visited this country. He held meetings in churches and church schoolhouses in different places in the city, where large members gathered together. Mr. Soltau's Readings on "The Tabernacle," were listened to with intense interest, whilst it was generally considered that his Bible Readings for Christians showed a deep spiritual insight into the Word of God.

It is quite evident that a wide and effectual door is open to Mr. Soltau, should he be led to settle in this country. The Evangelisation Society and kindred workers, as well as very many ministers, desire to secure the services of himself and his wife for the ever-growing work in this Dominion. Will the Christians in England pray for Canada? As we are daily receiving large numbers of emigrants whose spiritual needs we have to supply, some English Christians may see it their privilege to help in our Gospel work.

H. O'Brien, Secretary,
Canadian Evan. Society.

68, *Church-street, Toronto.*

MISS F. E. BARKER, Barnston, Dunmow, Essex, would feel greatly obliged to any friends for gifts of books towards instituting a village library for the labourers in this neighbourhood.

AGED CHRISTIAN BLIND WOMEN.—The new wing of the home at Hornsey-rise was opened by the Earl of Shaftesbury on Tuesday, July 1, in the presence of many sympathetic supporters of the work. His lordship contrasted the past and present condition of the blind, and hoped that such institutions would be multiplied throughout the land. Rev. A. Rowland, Canon Hurst, J. Ard, and J. R. Wood also took part in the proceedings. The sale of useful and fancy work by the blind was also opened, and continued on the two following days. The proceeds of the week will be about £100. The friends still need £225 to open the new building free of debt. The Hon. Superintendents are Mr. and Mrs. Bright, at the Home, Hanley-road, Hornsey-rise, N.

Richard Weaver in St. Giles's.

ON Sunday last Richard Weaver commenced a fortnight's special services at the Mission Chapel, Little Wild-street, Drury-lane, to follow up in the neighbourhood the work of Mr. Moody on the Embankment. In the morning, at eleven, a most telling address was delivered from Galatians ii. 2: "The Son of God, who loved me and gave Himself for me." More than once the entire congregation appeared moved to tears, and it was altogether a most precious season. At night the spacious building was crowded to its utmost capacity. The evangelist preached from 1 Peter i. 19: "Precious Blood." The Word was with much power; numbers were pricked to the heart, and crowded the inquiry-room.

These services are likely to create considerable interest, inasmuch as our friend has not visited this part of London since the old St. Martin's Hall days, when so much blessing was given. His health is far from satisfactory, and prayer is asked that he may be strengthened for this important service. The meetings are arranged for each week-night at eight (Saturdays excepted), and on Sunday at eleven and seven.

George Hatton.

12, *Ampton-place, Regent-square.*

A Bishop Conducting a Bible Reading.

A CORRESPONDENT writes to the *Pall Mall Gazette:* "The church of St. Peter's, Eaton-square, presented a unique sight yesterday (Sunday) afternoon. The Bishop of Truro, who had preached in the morning to an immense congregation, held a Bible Reading after the children's service. The spacious church had no sooner been emptied of its juvenile congregation than it was taken possession of by adults, whose accommodation taxed the proverbial courtesy of Sir James Hogg, the senior churchwarden, and other officials. That a congregation of the upper classes, including many well-known members of both Houses of Parliament and a good sprinkling of clergy, should attend a Bible Reading, would a few years ago have been thought an impossibility. A hymn having been sung (there was no choir), the Bishop said that he desired to show that the leading feature of St. Peter's Epistle was its extremely practical character. The Apostle entered into every detail of daily life, and did not content himself with some magnificent flourishes as to religion. He urged, too, constantly the value of humility, a grace which the Bishop said his hearers specially needed, as they had so much to make them naturally proud.

"His Lordship rivetted the attention of the hearers as he spoke of the sad lot of the London poor, and said how he should have liked to have had them with him on the previous evening when he preached to the poor people in his old parish of St. Peter, Windmill-street; but while he would not say a word to detract from the sacred duty of helping the poor, he urged on them the more difficult one of kindliness and sympathy to those in trouble in their own class of life. He drew a vivid picture of the tired and weary mother or father going into society, when it had ceased to have attractions, for the sake of the daughter, and said that such and similar self-denials would have their reward. Secular duties should, as St. Peter showed, not be neglected. He thanked God the time had gone by when it was considered a mark of a real Christian to be a partisan, and, while standing up for one's own 'ism,' to curse everyone else's. Such rubbish had been trodden under foot, and they now tried by offices of love and kindliness to make life brighter. Some said they were tired of God, and if they meant by that, tired of magnifying trifles, he agreed with them; but all the refinement and culture of the day, beautiful as it was, could never provide permanent happiness or get rid of the dangerous classes ever ready to sneer at the fall of one of those above them.

"Shortly before five o'clock the Bishop said that he was sure many must be weary and had engagements, so that a hymn would be sung, during which they could go out, but only about a hundred of the crowded congregation availed themselves of the offer."

Notes from Detroit.

A CORRESPONDENT in Detroit, Michigan, writing on June 18, says:—

"There is but one recent event here that would be likely to interest your readers. This is the taking up in a hearty manner, by the American Baptist Missionary Union, of Mr. Grattan Guinness's Central African Mission. This important event occurred on Saturday evening, May 24, at a special meeting called at the close of the regular session of the Union to discuss the subject in all its bearings, and decide what action to take in view of the magnanimous offer. Both morning and evening the subject occupied three and a half hours' consideration, which is a very long time for the go-ahead Yankee to devote to any subject but politics. There was very little opposition indeed to its acceptance, but information was desired so that no step might be taken in the dark. The final result, after some eighteen short speeches or expressions of opinion by missionaries, delegates, and others, was its enthusiastic acceptance, and the pledging of the annual meeting to carry it forward without delay, the white brethren providing the money and superintending the Mission, and the coloured brethren of the South undertaking to supply the men.

"Detroit is highly favoured in many respects, and passes for a religious city as compared with the Far West; but there is a terrible absence of old-time religious fervour or zeal for God even among Christians. Everything has to partake of novelty or sensationalism to suit the vitiated taste of your Yankee Christian, whose race for wealth is the 'tares' which choke the growth of the good seed even when it strikes root in the heart, and hinders it from bringing forth fruit unto perfection, because most of the moisture is absorbed by the surrounding weeds.

"The Y.M.C.A., with Mr. Newman as its Secretary, does a good share of the little evangelistic work accomplished among us, but its activity in this respect would not compare with that of most of your London branches. The Salvation Army made a good stand for so small a number here, some fifteen months ago, but were literally pelted and driven out of the city, the police with their superiors complacently looking on and practically siding with the rabble.

"Recently a couple of Christians who stood on a vacant lot on a Sunday evening to preach were ignominiously hustled off to the police station amid the gibes and jeers of the mob, whose abuse of the prisoners was only laughed at by the police, and not at all checked. The sergeant, or police captain, however, refused to enter a charge against the preachers because the side-walk had not been blocked, and such arrests are not likely to be repeated; but there is not much to be expected from a Mayor who, like ours, was run into office on the liquor-dealer's ticket."

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—July 13, 2 Sam. xiv. 25—33; July 14, 2 Sam. xv. 1—12; July 15, 2 Sam. xv. 13—24; July 16, 2 Sam. xv. 25—37; July 17, 2 Sam. xvi. 1—14; July 18, 2 Sam. xvii. 1—14; July 19, 2 Sam. xvii. 15—29.

MILDMAY MISSION TO THE JEWS. — On Wednesday, July 2, the Conference Hall grounds were occupied with a very different class of people from those gathered there the week before. About 400 Jews, Jewesses, and their children, under the auspices of the above Mission, met together for their annual tea and Gospel meeting. A special train from Broad-street brought the guests to Mildmay Park. After recreation in the grounds, at 5 o'clock they crowded into room No. 4, where the tables were beautifully decorated with flowers, as well as laden with excellent provisions. While at tea Mr. Denham Smith addressed a few kind words to them. The usual grace was sung before and after tea, and joined in by the Jews. The Gospel meeting was held under the mulberry tree. Mr. Wilkinson presided, and read in Hebrew Isaiah liii. with brief comments; followed by Gospel hymns, short addresses, and prayers in English and in German, in which Mr. Wilkinson, Mr. Field, Dr. Dixon, and other friends took part.

Evangelistic Notes.

Mr. Anderson, evangelist, has conducted special services in the Cabrach, N.B., for fully a fortnight. The meetings were held in the Established and U.P. Churches, and were largely attended.

Douglas (Isle of Man).—Messrs. Mateer and Parker have spent a week at this place. From June 30 to July 6 they conducted a united Mission at the Temperance Hall, Skipton, Yorkshire. In both places there has been much blessing.

Kirkby Stephen.—We are glad to say we have recently had a very blessed work here in connection with the Congregational Church, but which continued some time after the departure of the evangelist, Mr. Hall. It was quiet, but very real. C. A. S.

Great Cheverell (Wiltshire).—Mr. G. Hefford, of the Evangelisation Society, concluded on Sunday week a series of tent services in this village during the month of June. Notwithstanding the busy season people have been led to attend in large numbers, and with increasing interest, to hear the Word, accompanied as it evidently has been by the Holy Spirit's power.

Central Hall, Swindon.—Evangelistic Services conducted here by Mr. F. C. Spurr have been attended by large numbers of people. Many of the G.W.R. employés have listened with rapt attention to the Gospel preached and sung, and we believe not a few have passed from death unto life. Will your readers pray for the work here, which has been so marvellously blessed?

5, *Farringdon-st., Swindon.* ED. HURDITCH.

Margate.—Christian visitors to this town are invited to co-operate in the Gospel services to be conducted on Sunday evenings this month in the Foresters' Hall, Union-crescent, by Mr. J. J. Scroggie, and also daily, when fine, on the sands and other places in the town. In these he will be assisted by Mr. A. G. Andrews, the local missionary in connection with the Evangelistic Mission. United prayer is held in Trinity Hall, corner of Love-lane, every Friday at 7 p.m.

Chiswick.—Mr. H. Johnston, of the Metropolitan Tabernacle Evangelists' Association, has been conducting the Friday evening service at the Chiswick Mission Hall, Fraser-street, during the past two months. It has proved helpful to God's children, as well as awakening an interest in those who otherwise would not attend a week evening service. Mr. Johnston sings the Gospel, and his short addresses are full of illustrations which appeal to the hearts of his audience.

Bray, Ireland.—Mr. Thomas Houston, the blind evangelist, from Bessbrook, north of Ireland, a member of the Society of Friends, has just closed a Gospel Mission in the Friends' Room, Bray. The meetings were well attended. As they went on, the numbers increased and the interest deepened. Much blessing has resulted from the zealous, faithful preaching of Jesus Christ and Him crucified. Many souls have been born again, backsliders restored, and lukewarm Christians stirred up.

Marks Tey, Essex.—Services have been held this summer in Mr. Fincham's barn, addressed by Mr. Harris, of the Evangelisation Society. They were brought to a close on Monday, June 30, by a meeting for believers in the afternoon, followed by a tea and public meeting. Of the 200 who sat down to tea from 80 to 100 were those who have been led to Jesus in meetings addressed by Mr. Harris during the last four years in Marks Tey and villages within five miles of that place.

Mundesley, Norfolk.—Mr. Farrington, of the Evangelisation Society, has held Gospel services here rather more than three weeks. Scarcely a service has been held without some souls finding mercy; in one or two instances they were those who never attended any place of worship. Christians have also been revived and strengthened, so that altogether it has been "a time of great refreshing from the presence of the Lord." Although our population scarcely reaches 400, yet the last two Sundays we had at both afternoon and evening service nearly 600 present in the tent. They came flocking in from the villages around, to hear the faithful and earnest preaching of the Gospel. The Mission closed with a tea-meeting in the tent, when more than 300 were present. A public meeting was held, and addresses given by Lady Sebright, Miss Hamond, and others. H. C. S.

Requests for Prayer.

FOR blessing on special services to be held in a tent at Frome, from July 13 to August 3, by Mr. J. Cleworth, of the Evangelisation Society. ——For special services at the Malting Twitstal till August 6.——For a revival of the Lord's work in Airdrie and Coatbridge.

Letter to the Editor.

THE CHARITY ORGANISATION SOCIETY.

DEAR SIR,—You published in your issue of June 18 an attack made by Dr. Barnardo upon the C.O.S. In that attack a suggestion is made that the good opinion of "Nonconformist ministers" is "purchased" by certain relief being given by the C.O.S.

As an East-end Nonconformist minister, anxious to get all the aid I can in my work, and anxious also not to be "purchased" or "drawn in," or made the victim of "shifts," I should be glad if Dr. Barnardo would enter a little into detail in his charges against the C.O.S. His reference to the Rev. Brewin Grant does not, I must confess, awaken great confidence in my mind. I should much prefer that Dr. Barnardo should deal publicly with the cases to which he refers. It is not for me to defend the C.O.S.; but this point is worthy of note. It is a Charity *Organisation* Society, and hence it is just possible that a very large part of its funds will be spent in inquiries into cases and in the *organisation* of the "charity" placed under its direction.

Dr. Barnardo has said too much or too little. He is, I think, bound to enter more fully into the case, and to make the matter a little more plain to his neighbours.—I am, &c., GEO. S. REANEY.

Stepney House, 73, East India-road, E.

EXETER HALL GOSPEL CHOIR meets for practice at Exeter Hall every Friday at 7.30 p.m.; Elementary Class every Tuesday (same time). Conductor, Mr. James Birch; Hon. Secretary, Mr. Rowland Cross, 3, Lorne-villas, Ewart-road, Forest-hill, S.E., to whom applications for membership are to be made. Musical Christian men are cordially invited to join for Sunday evening work.

A CORRESPONDENT writes to the *Church of England Temperance Chronicle*: "I was going north last Monday, by the train which leaves King's Cross at 5.15 a.m., when I heard the following (to me) new complaint. About 7 the train stopped at a large station; a man got out of the third-class carriage I was in and went for a drink, but came back complaining that the attendent was so busy serving coffee, she had no time to give him beer!"

THE ALDENHAM INSTITUTE.—New premises were formally opened last week in Goldington-crescent, Somers-town, for the members of the Aldenham Institute, which was established four years ago, with a comprehensive programme, embracing the social, mental, and religious improvement of youths. The members of the Institute, 200 in number, have long had a name but no habitation, and they are to be congratulated upon the acquisition of a very suitable building. Among the gentlemen present at the opening were Dr. J. Oswald Dykes, Hon. A. F. Kinnaird, Professor Leone Levi, Canon Spence, Mr. George Williams, and Mr. R. M. Ballantyne.

NEWCASTLE Y.M.C.A.—The Sale of Work and Soirée in connection with this Association which was recently held, proved a great success. The Chairman, Dr. Bruce, said that the Society had now more members than it ever had, and the present premises were far too small for them. They were about to enter into a larger building, and he hoped when they met that day twelve months the number of members would be a thousand. The work of the Association had gone on well. The classes for various branches of education had been very successful; but, above all, a deep spiritual work had gone on during the year, particularly of late. Their prospects for the future were good. They hoped that the Earl of Shaftesbury would, early in September, open the new premises of the Association in Blackett-street. Among the subsequent speakers were the Rev. Canon Lloyd, the Rev. J. B. Hastings, and Mr. John Havelock.

THE "UNDERGROUND RAILWAY."*

ONE Saturday evening a father, mother, and six children arrived in New London, and found their way to our house, which, as already stated, was a depôt of the "Underground Railway." Their arrival filled me with dismay, not for fear of the consequences to myself, but from the fact that 5000 dollars were offered as a reward for their capture. How to effect their liberation under such circumstances was the difficulty. There was no time to be spared for deliberation, however; and as in my father's absence the onus of both devising a plan for their escape, and also of carrying it out, lay entirely on me, I at once went out to reconnoitre.

I found the town full of United States detectives, patrollers, and nigger-catchers. It was well known that I had previously succeeded in conveying slaves into Canada, and it being suspected that I knew something of the ones of which they were now in quest, I was seized by the city constables and taken to the court-house, where I was put under a penalty of 2000 dollars if I did not make my appearance there in New London twenty days from that date—a time considered too short by at least eight days to see them over the British frontier and return.

This made prompt action imperative; and what increased the difficulty of taking it was that our house was known to be one of the depôts of the "Underground Railway," and so was narrowly watched. As they had besides the liberty of searching it, either by night or day, the danger of keeping these poor fugitives was equally great with that of sending them away. So I resolved to make one desperate effort to secure their liberty.

One of our agents was a butcher in the City, who, though utterly unsuspected, had previously rendered good service, by means of his cart, in the liberation of the slaves. By way of explanation, I may state that, owing to the heat, the meat required for Monday's use in the City was unslaughtered until just after twelve o'clock on Sunday night. In these circumstances, the butcher's cart, a sort of covered waggon, was by no means a rare thing to see moving about at such a time.

As the road to the slaughter-house ran close past our dwelling, he and I succeeded on this occasion in safely stowing away our live stock under the friendly shelter of his canvas covering. I followed at a considerable distance, standing now and again talking carelessly with anyone I happened to meet. Thus we had no difficulty in passing the first picket of the enemy —detectives, patrollers, and nigger-catchers.

After three days we reached Vermont in safety. But our difficulties were not over: to my horror I found the shores of the lake lined with fresh bands of the enemy. As they were not, however, on the outlook for me, or the band that was with me in particular, we escaped their vigilance in the following way:—

All slaves, and indeed almost all the inhabitants of the Southern States, say "dat" for that, so the Vermont patrollers were specially on the watch as to how that word was pronounced by all the coloured people passing through that State. Knowing this, I took care to do all the talking, and being fully alive to the importance of this word, paid special attention to its pronunciation, and so this fresh danger was avoided.

Not daring to cross the lake under such circumstances, we made a detour through New York State on to Canada, and reached in safety the great suspension-bridge which divides the two countries. How to get across was the next difficulty. Readers will of course know that Niagara being the march, as it were, which divides Canada from the United States, a heavy duty is levied on everything which passes from the one country to the other. Afraid to proceed in a group, we had to devise some plan to get over safely. The one we fell upon was to put the three youngest children into sacks, and stuff these up with hay, so as to make them look as nearly as possible like sacks of corn.

The bridge had a keeper at each end for levying the dues, and our plan was all the more workable because the keeper on the American side was a good free soiler, or anti-slavery man. Of course he had to challenge us for the dues on our bundles, but he did not seek to inspect them closely, although he could not but have seen that there was something not quite straight about them. And when I whispered "There's nothing in the sacks to pay duty for," he seemed quite to comprehend the position, and allowed us to go on, well knowing that, as he had given us no "pass," our bundles would be seized on the opposite side, which when done, however, the deliverance of the captives would be effected.

Having no pass to show on reaching the Canadian side, the keepers seized the bags, and, on opening them, the discovery of our live-stock was followed by hearty peals of good-natured laughter. Now the difficulties of the fugitives were over, mine were only about to commence.

I had now only some eight days left me to traverse a distance of at least 1000 miles in time to save my life, for had I failed to appear within the stipulated time I would have been sent to South Carolina, there to be tried on the capital charge of aiding slaves to escape, and then to be hanged would have been my inevitable doom. I was, therefore, in this return journey actually running the gauntlet for life or death. What increased the difficulty was, that a considerable distance had to be traversed on foot, as the railways were not then so connected, nor did trains run so frequently as at the present day; and, besides, in order to prevent all suspicion, a new route had to be taken, which increased the distance a hundred and odd miles.

After travelling two days and two nights, I reached Buffalo station just in time to see the train begin to move slowly out. Of course I ran in order to catch it. This drew attention to me, and the cry arose: "Catch the nigger! Catch the nigger!" What was to be done? To remain in Buffalo was death, seeing that telegrams had gone to all the stations along the way to Canada that I was out of New London. The train had therefore to be overtaken at the risk of life. When I had almost reached it, three villainous-looking patrollers made a dash at me. "Stand back!" I cried, drawing out my revolver, "or I'll shoot the first man who lays hands on me." Then with one desperate effort I jumped on the last "car" (as they are called in America) as it swept past, and so escaped my would-be captors.

On getting "aboard" the train I saw a new danger confronting me. The first station was some fifty miles ahead, and as the telegraph would be set in motion, my arrest on reaching it would be certain. And if it could have been proved that I was at Canada (and parties might easily have been got to give information about having seen me passing with the slaves I had been able to escort safely into the land of liberty) my doom was sealed. My only chance, therefore, lay in getting the conductor to set me down at some intermediate point. Two thousand dollars, I knew, were already on my head, and how much more by this time I had no idea. For such a reward what man in the train would not do his best to secure my capture?

As my only hope lay in getting the conductor to stop at some intermediate point or slacken speed, so that I could jump off, I walked up to him. He laughed, and said that he did not know an easier way of making 2000 dollars or more than by taking me on. Notwithstanding his banter, I knew that I was saved. He could not stop at any station, but the kindly man slackened speed at a small side one, as if to throw out something, just enough to enable me to jump off with impunity. Here I got a train leaving New York State, which took me on to Worcester, in the State of Massachussetts. Fearing to go on the main line, I then had to take a roundabout route so as to put the patrollers off my scent. But notwithstanding that, when I reached Willimantic by a cross line, I found, to my horror, that my dangers were not yet over. The Worcester patrollers had telegraphed on to that junction that I was a fugitive slave, and to delay me. This mistake was my salvation, I not being a fugitive, but a freeman, and carrying with me papers demonstrating this.

On reaching the station the cry was raised—"Here is the fugitive!" It was this cry that led me to understand the mistake which had been made, and of which I was not slow to take advantage. I did not at first deny that I was a slave, but fought desperately with the people who crowded round me to prevent them laying hold on me, my object being to delay until the next train came up, which would take me beyond Willimantic and out of the reach of all my pursuers. I wrestled, therefore, with my would-be captors until I heard the whistle of the approaching train—welcome sound to me, and also to my opponents, as they expected to see me hailed by some pursuing patrollers.

Nor were they mistaken. But imagine their surprise when I coolly drew out my papers, which they could not gainsay, and then quietly stepped on board the train. Not even yet, however, were my difficulties all over. The train on which I had got was a branch-line one, which took me quite in an opposite direction from that in which I wanted to go; and further, it had no connection with the line which would take me to my destination. So I came out at the first station, and being now free from my pursuers, the only remaining difficulty was a ride of seventy miles, for which I had just fourteen hours left; for if I did not present myself within that time at the court-house of New London, my destiny would be South Carolina.

In these circumstances I went straight to a livery stable and asked for a good saddle horse, which was at once supplied. Little did they know the purpose to which it was to be applied. Once on his back I was ready to say, like Dick Turpin, "Accomplish this ride I must, or kill the horse." I had not ridden half an hour when I came upon cross-roads, and, knowing not which to choose, unfortunately took the wrong one, and had galloped along it some twenty-five miles ere I met anyone whom I might ask. I had then to correct my mistake by returning to the same point, and beginning my journey of sixty odd miles in the diminished space of eleven and a half hours.

By this time the horse had begun to fag, and show such symptoms of exhaustion that I could not but conclude that he had been out that day before. I made up my mind, however, that he must accomplish the remaining sixty miles or die. It was a case of life for life, mine against his; and mine being of more value, I determined to save it if possible. Instead of breaking down utterly, as I feared, he took a fresh spurt, and enabled me to reach New London at least half an hour before the time was up, and so all danger was over. And no ordinary sense of relief and joy did I then experience, after this exciting adventure, in thus having saved both the poor slaves and myself.

Many slave-rescue adventures I had after this, and many poor slaves did I convey over the borders to the land of liberty, but in none of them was I molested or interfered with so much as in this.

* Extracted from THE PRODIGAL CONTINENT, ITS PRODIGAL SON AND MISSIONARY. By E. M'HARDIE and A. ALLEN. 1s. 6d. and 2s. 6d. *Morgan & Scott.*

Notices.

COMMUNICATIONS RECEIVED WITH THANKS—E.H.H P.D. T.S. S.C. J.W. A.M. E.B. E.S. H.O'B. J.C.C. E.H. W.B.W. H.M. A.R.B. H.H. D.M. J.A. G.M. G.G.W. S.E. W.D. M.C.V. E.S.C. J.B. J.W. F.G.C. I.D.S. H.C.S. C.C. J.E.M. G.S.R. G.G.M. E.T.P. R.G. F.P. E.W. W.R.N. E.F. S.S.M. S.W.D.F. S.G.M. J.D. M.S. A.W. A.S.D.C. E.P.T. N.R.H. W.H.C. Col. W. J.H.B. C.M. E.J.P. T.C. J.H.P. H.H. T.S. J.L.D. T.D. C.S.V. S.K. E.J.W. G.H. M.D.S. A.M.D. A.W.R. C.S.H.

APPLICANTS FOR TRACTS.—Mr. W. W. Martin, 8, High-street, Plumstead, Kent; Mr. J. W. Coleman, 140, High-street, Tewkesbury; J. Dawson, 45, Ann-street, Lloyd-street, Hulme, Manchester; Mr. H. J. Lightbourne, Pryme-street, Hulme, Manchester; Mrs. E. Butler, 44, High-street, Fulham, S.W.; W. A. Thicknesse, Bradninch, Cullompton; Mrs. Brockensher, 73, Rose-hill-terrace, Brighton; E. A. Simkin Cowlinge, Newmarket, Suffolk; Mr. G. T. Critchlow, 57, Boodle-street, Ashton-under-Lyne; W. H. Lewis, Aber Clydach, Swansea Valley, South Wales.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

(*For Notices of Books, Donation List, &c., see page 22.*)

SPECIAL AND URGENT!

84, Bonner Road, London, E., June 11, 1884.

Dear Friend,

I entreat you not to throw this Appeal aside, without kindly and carefully reading it. I wish to put before you certain facts in the briefest possible form.

1.—The Children's Home *never had any Foundation Fund. We have had to spend about* £50,000 *in acquiring and adapting Buildings; and though special helps have occasionally been rendered, the Properties have had to be paid for by moneys raised from year to year. The consequence has been that, from the beginning, we have been struggling with financial difficulties.*

2.—At present there is a Debt of rather more than £9,000 *on the Institution. Compared with the value of our Property this is not large; yet it is a terrible weight upon us* (A) *because it cramps the conduct of our work, and fatally checks its necessary and legitimate extension; and* (B) *because it absorbs in interest an amount of income which would provide for about* 20 Poor Children.

3.—For several years our Mission Work among the Poor of London *(which was a part of our enterprise from very early days) has been greatly crippled, and almost held in abeyance. We have long chafed under this pressure, and have earnestly desired to resume our former activities, and surpass them. A noble opportunity is now presented of doing a Special Mission Work, which would be valuable in itself, and most blessed in its reflex influence upon the life of the Home. But to do this we should need immediately about* £500, *and some additional income besides.*

4.—With all these circumstances around us, there are made to us the most pitiful and heartrending appeals on behalf of the children. Only a week ago we sat for seven hours considering Applications. They were made from 17 counties in England, and two in Ireland. The amount of suffering and of moral peril disclosed by the statements we heard was enough to break one's heart. And all the more, because we felt that if there were in our hands a very little of the enormous sums which are spent needlessly, or hoarded uselessly, we should be able, by God's grace, to save scores of the Children to whom we are now obliged to refuse help.

5.—Our grief at being unable to receive many of these Children is intensified by the very satisfactory reports which we are constantly getting from those who have gone forth from us to various parts of the world. Everywhere God's blessing rests signally upon our work, which makes us the more confident that similar results would follow in other cases, if we had the means.

6.—If we could raise £10,000 *our Work would be put into a position of ease. Two friends have promised* £500 *each; four* £100 *each; and another* £50 *for this purpose. I therefore venture to ask you, in the name of the Lord Jesus, and of the perishing Children, if you will give to us a Special Donation in this emergency. Since we began our Work over* 1,500 Poor Children *have come into our hands, and received shelter, food, education, and moral training.* Nearly 700 are now under our Roofs. *These have been received from all parts of the country, and without regard of sect, age, or condition, provided only that their extreme and urgent need was proved to the Committee. Hundreds of those who were inmates in former years are now earning an honest living, and many are rising into comfort and reputation. And what has been done for them might be done for many more if we had but the means. Surely the generosity of the Christian public, moved by the Gracious Spirit of God, will not allow this work to languish. It will, perhaps, be remembered that the several Branches of our Work are as follows:—*

Chief Branch—Bonner-road, London, E.
Milton Branch—Milton-next-Gravesend.
Canadian Branch—Hamilton, Ontario.
Lancashire Branch—Edgworth, near Bolton.
Ramsey Branch—Isle of Man.
Missions—Bethnal Green, London, E.
Birmingham Branch—Princess Alice Orphanage, New Oscott, near Birmingham.

I am, Yours in the Service of Christ, and the Children whom He loves,
T. BOWMAN STEPHENSON.

*** The amount already promised in response to this appeal is £3,700. Further donations, or promises of donations, are earnestly solicited. Cheques should be crossed "The City Bank," and P.O. Orders made payable at the General Post Office.

Notices of Books, &c.

Footsteps of Truth. Edited by C. Russell Hurditch. *Shaw & Co.* 3d. The current number contains a memoir of the late Mr. A. A. Rees, with a portrait from a photograph taken shortly before his death. Its articles are as usual full of thought and interest.

A Lamp and a Light. By Rev. Francis Bourdillon, M.A. *Hatchards.* This little volume is made up of short and simple chapters on texts of Scripture, and is designed for reading in families, and at small gatherings. It will be a favourite with those who adopt it for such purposes. Evangelical truth is put by the author in a clear, striking and convincing form. Originality and freshness are prominent features of the style employed in dealing with familiar truths.

Touchstones; or, Christian Graces and Characters Tested. By Right Rev. Bishop Oxenden. *Hatchards.* Many wise and timely counsels are given in this book, which deals with a great variety of subjects intimately connected with the Christian life. As a guide to knowledge of truths of highest practical importance, it will be found helpful and safe. In these days it is essential to be able to discern between things that differ. Bishop Oxenden's "Touchstones" will assist all who use them to do this scripturally and clearly. It is a very useful addition to popular Christian literature.

Modern Romanism Illustrated. *T. Woolmer.* This little volume consists of articles reprinted from the Wesleyan Methodist Magazine, and contains a review of Lord Bute's translation of the "Reformed Roman Breviary," from the pen of Dr. Osborn. The Rev. J. McSwiney, S.J., objected to the terms of this criticism, and his remarks, together with Dr. Osborn's reply to them, are also included. Many points of interest and importance will be found ably treated, the Doctor proving himself a controversialist well able to expose Romish fallacies and maintain Protestant truth.

Converts to Rome. Compiled by W. Gordon Gorman. *W. Swan Sonnenschein.* A list of over three thousand Protestants who have become Roman Catholics during the present century. The work was formerly published under the title of "Rome's Recruits," but this is changed to "Converts to Rome;" it would have been more accurate to have called it "Perverts." The Right Hon. W. E. Gladstone has aided in the arrangement of the work, which gives only too sad evidence of the growing power of the false and pernicious system known as Roman Catholicism. A glance through its pages will astonish some people who doubt the increase of Popery in these days.

Bible Lights and Side Lights. By the Rev. C. S. Little. *Hodder & Stoughton.* This is among the latest contributions to the rich store of literary helps to the study of the Bible which recent times have accumulated. No excuse for lack of close and of intelligent acquaintance with the sacred Scriptures can be pleaded in these days, so many helps being afforded of all kinds. The special merit of Mr. Little's book is that it is wholly Biblical; it does not take the reader outside the covers of the Bible for a single moment. There is no commentary on the Word of God like its own parallelisms. Comparing things spiritual with spiritual, throws a flood of light upon the inspired page. A better proof could not be found than this elegant volume affords. Ten thousand illustrations of sacred truth, consisting of Bible facts, incidents, and striking statements, are here gathered together, and grouped under suitable headings. Preachers will find it very suggestive, the arrangement of the passages under topics to which they have reference, frequently causing them to have a meaning which had been quite overlooked before. For Sunday-school teachers also, and indeed all to whom Bible study is a delight, the work is of undoubted value. The textual index at the end is very complete, and furnishes a ready key to the whole range of quotation, while the plan of cross-reference adopted, instead of a general index, greatly facilitates the speedy selection of materials for use. We heartily commend the book, and feel that the compiler is deserving of warm thanks for having prepared such a useful Bible manual.

The Contemporary Pulpit. 6, *White Hart-street, Paternoster-square, E.C.* The first half-yearly volume of this monthly serial is a very varied and excellent treasury of pulpit utterances. The impartiality of the conductors, indeed, is so inclusive that they have reported a sermon by Cardinal Manning, in which the Romish doctrine of salvation by works is pretty plainly taught. As against this, however, we have sermons, or outlines of sermons, by such men as Canon Liddon, Dr. Dale, Dr. Maclaren, Dr. Dykes, Dr. Stanford, and other pulpit celebrities belonging to different denominations.

Elizabeth Fry. By Mrs. E. R. Pitman (Eminent Women Series). 3s. 6d. *W. H. Allen & Co.* Another capital biography of the truly eminent Quaker philanthropist, Mrs. Fry. With graphic sketches of her domestic surroundings and private history, it treats with more detail the history of her wonderful work among the prisoners of Newgate and elsewhere. To any who are hitherto unacquainted with the achievements of this remarkable woman, or who lack time to peruse the ponderous original "Memoirs," we heartily commend this very well-written volume. In its pages Christian workers will find much that is instructive and stimulating.

We have also received the following:—

Elliot Stock:
Harry's Heroism, 3s., by Thomas Burn

"Christian Age" Office:
Theological Quarterly, 2s.

Magazines received:—Methodist New Connexion Magazine—Erin's Hope—Anti-Narcotic Monthly—Jewish Intelligencer—Our Darlings—King's Highway—Evangelical Christendom—On the Road—Open Doors—National League Journal—Woman's Work—Postman—Fireside—Day of Days—Home Words—Christian Church—Children's Advocate—Letter Mission Record—Jewish Herald—Pitman's Musical Monthly—Young England—British and Foreign Bible Society Reporter—Band of Hope Chronicle—Church Missionary Intelligencer—Church Missionary Juvenile Instructor—Church Missionary Gleaner—Child's Own Magazine—Gospel Telegram—Believers' Pathway—Evangelist—National Church—Regions Beyond—Indian Female Evangelist—Lay Preacher—City Mission Magazine—House of Rest Monthly British Friend—Onward and Upward—Protestant Times—Preachers' Analyst—Footsteps of Truth—Voice of Warning—Light and Truth—Gospel Temperance Monthly—Messenger for the Children—The Messengers.

S. W. Partridge & Co.: The Welcome—Friendly Visitor—Family Friend—Children's Friend—Infant's Magazine—British Workman—Band of Hope Review.

Pamphlets received:—The Beast and His Mark. by W. D. Chick. 6d. (Elliot Stock)—Tavern Missions, 4d. (Nisbet & Co.)—Reformatory and Refuge Journal, quarterly, 4d. (R. and R. Union, 32, Charing-cross).

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

Mr. Shuldham Henry, at Harrogate in July.

Mr. J. M. Scroggie. — September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 16, Inverness; December, Paisley.

Stepney Meeting House.—Mrs. Rearey at 3 p.m. on Sunday next.

Conference Hall, Mildmay-park, N.—Sunday, July 13, at 3.30, Mr. P. S. Badenoch; 7 p.m., Mr. Spencer Walton.

Malden Hall, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

Agricultural Hall, Islington, N.—Sunday, July 13, 3.30 p.m., Rev. W. Smith; 7 p.m., Mr. Clark and Miss Havill (soloist).

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during July. Sunday, at 11 and 7; Burlington Hall, Savile-row, on Wednesday evening, at 8.

Children's Special Service Mission.—Mr. E. Arrowsmith at Bedford, July 11 to 14. (For complete list of seaside services see The Christian of July 3.)

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington.

Y.M.C.A. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m. Home Missions, Friday, 11th inst., 1.15 p.m. (Mr. George Holland). Youths' social meeting, Wed., 16th inst., 6.30 p.m.

Burlington Hall, 23, Savile-row, W.—Thursday, July 10, 8.45 p.m., address to young men by Rev J. C. Thompson, Baptist Church, Kilburn. Sunday, 13th, at 3.15 p.m., special service, and an address by Dr. C. J. Ryle, Lord Bishop of Liverpool.

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Paget.

186, Aldersgate-street, E.C.—Illustrated address, "Life amongst the Australian Aborigines," by Rev. J. B. Gribble, Thursday, July 10, 8 p.m.

The Priory, 198, Upper-street, Islington.—Thursday, July 10, at 8.30 p.m., address by Rev. W. Le Pla; Wednesday, 6 to 10 p.m., anxious inquirers and strangers,

MISCELLANEOUS.

Keswick Convention.—July 21 to 26.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon. Lecturer for July, Rev. Newman Hall.

Dr. Thain Davidson's Monthly Sermon to Young Men, Presbyterian Church, Colebrooke-row, Islington, Sunday, July 13, at 6.30 p.m.

Tollington Hall, Hornsey-road.—Early morning prayer meeting every Sunday at 7 o'clock. Christians living in the vicinity are cordially invited.

Miss Sandes will give an account of her work amongst soldiers at Cork, at the Mission Room, Central-hill, Upper Norwood, Friday, July 11, 8 p.m.

Mr. C. E. Faithfull will give an account of work at the Strangers' Rests. Marseilles, at Burlington Hall, Savile-row, W., Wednesday, July 16, 8 p.m.; and at The Hall, King George-street, Greenwich, Tuesday, July 22, at 7.30 p.m.

Norwich Convention.—Agricultural Hall, July 9 and 10. Subjects: (Wednesday) "Priesthood of Christ;" (Thursday) "Believers' Apprehension and Appropriation of Christ."

Home of Industry, 50, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, July 16. Tea at 5; meeting at 7. Address by Mr. G. Soltau.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D R.).—Addresses by Mr. S. A. Blackwood, Thursday evenings, 8 o'clock. July 10, "The Well of the Wilderness of Beersheba;" 17th. "The Well on the Border of Moab;" 24th, "The Well of Sychar."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 5, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£ s. d.
Day in the Country Fund—M. and S. £10 10s.; E. M. B. £5; E. F. £1; T. S. 5s.; T. C. E. 3s. 6d.; Irefriw, 2s. 6d.; Mrs. B. 16s 7d.; S. O. 10s.; W. C. L. £1; T. F. F. 2s. 6d.; H. G. 5s.; A. E. 10s.; Port, 10s.; Mrs. D. 5s.; Miss D. 5s.; J. F. M. G. 10s.	19 15 1
Dr. Barnardo's Homes—Little Girls' Bazaar, 7s. 6d.; H. R. £5; A Poor Widow, 2s. 6d.: Young and Old, 10s.; T. C. E. 4s.; W. H. R. £1 1s.; A. B. £1	8 5 0
Blackgang Mission—A. R. £1; J. J. £1; C. S. £1; R. W. 10s.	3 10 0
Home for Blind Children, Hackney—J. K.	0 6 0
Mr. G. Muller's Work, Bristol—F. L. J. £4 6s. 3d; (*Orphan Houses*) J. F. M. G. £1	5 6 3
Mr. Fegan's Boys' Home—A Poor Widow, 2s. 6d.; H. K. £1; G. J. 2s. 6d.; E. P. D. 2s. 6d.; (*Emigration Fund*) Brussels, £1; A. B. £1	3 7 6
Bridge of Hope, Ratcliff—A Poor Widow, 2s. 6d.; Minister's Mite, 2s. 6d.	0 5 0
Penarth-street Mission Hall—A Poor Widow, 2s. 6d.; S. O. B. 10s.	0 12 6
Messrs. Moody and Sankey's Work in London—Young and Old, £1 15s.; H. E. T. 5s.; H. K. £1.	3 0 0
China Inland Mission—V. W. 13s. 6d.; J. F. M. G. £1	1 13 6
Mission to Kabyles—V. W.	0 14 0
Open Air Mission—T. N. J. 10s.; W. H. R. £1 1s.	1 11 0
Rescue Society—T. N. J. 10s.; E. H. £1.	1 10 0
Gratuitous Circulation of The Christian—T. N. J.	0 0 6
The Christian *Tract Fund*—Mabel	0 5 0
Midnight Meeting Movement—W. H. R.	1 0 0
Dock Labourers' Mission—(*Day in Country*) Bath	1 0 0
Shop Hours Labour League—M. and S.	1 1 0
Special Services in Theatres, &c.—M. and S.	5 0 0
George-yard Ragged Schools—(*Day in Country*) One who loves children, 5s.; J. F. M. G. 5s.	0 10 0
Latymer-road Mission—E. H.	1 0 0
Children's Hospital, Paddington—E. H. £1; A. B. £1	2 0 0
Homerton Mission—E. H.	1 0 0
East London Hospital for Children—E. H.	1 0 0
Sufferings from Hailstorm in France—E. W.	1 0 0
L. F. E.—Please send address.	
Mrs. Parsons' Home for Girls—A. B.	1 0 0
Friendless and Fallen—A. B. £1; E. P. D. 2s. 6d.	1 2 6
London City Mission—J. F. M. G.	1 0 0
Rev. R. W. McAll's Work, Paris—J. F. M. G.	0 10 0
Asylums at La Force—J. F. M. G.	0 10 0
Mrs. Meredith's Prison-gate Mission—J. F. M. G.	0 10 0
Anchorage Mission—J. F. M. G.	0 10 0
St. Giles Christian Mission—(*Day in Country*) J. F. M. G.	0 8 0
	£69 19 10

[Advertisements.]

Bridge of Hope—Miss Steer gratefully acknowledges 12s. from B. M. V.

Union Hall Mission (*Robert Bilke*)—Portsmouth, 3d.; Devizes, 2s. 6d.; Epsom, "Preach the Gospel to every creature," 5s.

Open-air Mission—X. Y. Z., per Ransom, Bouverie & Co. £1.

Penarth-street Mission Hall—H. L. 5s.; F. E. S. 5s.; M. G. 2s. 6d.; Anon. 2s. 6d.; F. A. S. 2s. 6d.; J. G. 7s. 6d.; T. R. 2s. 6d.

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Continued from Page 1.

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CASE FOR THIS WEEK.

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"I am happy in knowing that their extemporaneous delivery has been greatly blessed to many of God's people, who have been by means of them led to make a more perfect consecration of themselves to God, by breaking away from the subtle compromises of half-heartedness and semi-worldliness, and coming '*Out of Egypt.*'"

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ORPHANS AT WALTHAMSTOW.

Will every reader kindly consider the Appeal in THE CHRISTIAN of July 3, and send as God enables them towards the needed help?—Address
Mrs. PARSONS, Cumberland House, Walthamstow, Essex.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. For particulars apply to Mrs GRIFFITH. 45, Finsbury-square, E.C.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, GEORGE HANBURY, 21, Portman-square, by whom any donations will be most thankfully received.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock. Sunday, 7.30.—Address Miss BAILEY.

THE "ONE TUN" RAGGED SCHOOL MISSION.—Day in the country for nearly 500 school-children, boys and girls, working lads, mothers with babes and infants, &c. The Bitter Cry told the sufferings of these dwellers in the "back slums." Many friends helped last year to give them the one day's pure enjoyment amid trees and flowers and sunshine. Kindly help us again with funds for this one happy day, which brings a tinge of health in the cheek of many a pale, sickly child. Will friends kindly send an address, and an interesting report of the many efforts of this Mission will be sent by Mrs. A. BARKER HARRISON Hon. Sec., 78, Coleshill-street, Eaton-square, S.W. Received with thanks 5s. from Lowdell. About £30 required.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children an Excursion.—Hon. Secretary, HENRY RUDGLEY, 29, Wood-street, Cheapside; ROBERT BAKER, Esq., Treasurer, 6, Victoria-street, Westminster.

IN LOVING MEMORY of Little Harry, Milly, and Charlie.—Beulah Cottage, Plymtton, has been opened by Mrs. HILLYAR for the reception of children from hospitals, needing change of air. Correspondence invited. Messrs. Morgan & Scott will kindly receive subscriptions.

KESWICK TENTH ANNUAL CONVENTION will be held (D.V.) July 21 to 26. ROBERT WILSON, Broughton Grange, Carlisle; H. F. BOWKER, 106, Church-road, Richmond, Surrey. For lodgings, &c., apply to Mr. Postlethwaite, Eskin place, Keswick.

HOLINESS AND FAITH-HEALING. — TRINITY CHURCH, Triangle, Mare-street Hackney, London, E. WEEKLY Meetings conducted by the Rev JOHN ALLEN. Addresses and Testimonies. Sundays, 3 o'clock p.m. Mondays, 6.30 p.m. ANOINTING THE SICK. Tuesdays, 11.30 a.m. EXETER HALL (Lower Room), every Thursday during July, at 3 o'clock. Addresses, Testimonies, and Anointing. Ranelagh Rooms, Ranelagh-road, Paddington. (Three minutes from Royal Oak Station.) Every Friday evening at 7.

Y.W.C.A., FOLKESTONE. — For some time the great necessity of having rooms of its own has been felt by the Association here; now, after much prayerful consideration, it has been decided to take a commodious house in a good position, and make it the centre for work among young women. As the expenses of furnishing are great, the help of friends at a distance is earnestly requested
THE SECRETARY, 15, Manor-road,

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.—The Right Hon. the Lord Mayor, M.P., Treasurer; J. H. Anderson, Esq., Chairman; Mr. Sheriff Clarence Smith, Hon. Secretary. The oldest Institution in existence for visiting and relieving the destitute sick, by an entirely unpaid agency, consisting of over 950 Christian men and women. Subscriptions and letters for Convalescent Homes, are urgently needed. The banking account is considerably overdrawn. Will the benevolent, when making their testamentary arrangements, also kindly bear in mind the Society's claims. —Office of the Society, 52, Finsbury-pavement, E.C. B. H. GERRANS, Secretary.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful, being open back and front, and adjoining the square. Applicants are requested to send in their names, as the beds are filled up in order of application, unless in cases of urgency.—For terms apply to the LADY SUPERINTENDENT at the Hospital, enclosing stamped directed envelope.

CHURCH OF ENGLAND Mission to the Italians in London.—In aid of this Mission the Chaplain offers to prepare students in Theology, and to give private lessons to ladies and gentlemen in Latin, Italian, and French, during his spare hours. The funds of this Mission are very low.—10, Wells-street, Gray's inn-road, W.C.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving three parcels of clothing from unknown Friends: a small parcel of book.—Anonymous.

The Infant Day Nursery. Free Day Ragged Schools. Toy Classes. Mending Classes for ragged Boys. Mission to Inebriate Women. Room to room Visitation. Gospel services in the Open-air, in the Lodging-houses, and in the large Mission-room. Clothing Clubs, Benefit Society, &c.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 280, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

GEORGE-YARD RAGGED SCHOOLS.

"DAY IN THE COUNTRY."

GEORGE HOLLAND intends taking 500 poor children for a "Day in the Country." Received with much thankfulness from "Ealing," 2s. 6d.; L. Graley, 2s. 6d.; L. E. W., 2s. 6d.—GEORGE HOLLAND, The Ragged Schools, &c., George-yard, High-street, Whitechapel, E.

THE THREE FOLLOWING COMMITTEES, which are fighting the battle of the Sabbath, at home and abroad, appeal for funds to those who wish to see that Holy Institution honoured in all lands.—JOHN GRITTON, D.D., Secretary and Hon. Secretary. 1. Society for Promoting the Due Observance of the Lord's Day. 2. Metropolitan Committee for Resisting the Opening of Museums, Picture Galleries, and Similar Institutions on the Lord's Day. *President:* Right Hon. Lord ENBURY. 3. Central English Committee of the International Federation of Lord's Day Societies. *President:* Right Hon. Earl of SHAFTESBURY K.G. Reports on application.—20, Bedford-street, Strand, W.C.

WOMEN'S MEDICAL MISSION HOUSE, 2, Mecklenburgh-street, S.W.—Aid is urgently required in our work among the sick. Donations will be gratefully received, either of money or gifts of any kind, by the ladies of this household, who are preparing to go to the heathen as Missionary Physicians; or may be sent to the Treasurer, Mrs. MEREDITH, Women's Missionary Institute, Conference Hall, Clapham-road, S.W.

SEA AIR FOR CRIPPLES.—The Committee of the Home for Crippled Girls, 17A, Marylebone road, earnestly appeal for funds. Will those who can so easily provide this benefit for themselves and families, kindly remember at this season afflicted cripples, to whom a few weeks' residence at the seaside often produces beneficial and lasting results? Cheques or P.O. orders payable to
Miss E. EMES, 17A, Marylebone-road, N.W.

THE EVANGELISTIC MISSION FOR CHILDREN.—Messrs. T EYRES and JEYNES hold Missions for Children in any chapel, hall, or school of any Evangelical denominat on in London.—PON. SEC., 253, Southampton-street, Camberwell, S.E.

Educational.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN, and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.
Grove House, Upper Clapton, London, N.

SUPERIOR EDUCATION in the country house of a Medical man. A Lady wishes to meet with a companion in study, &c., to her little girl of eleven. There is a superior English governess, who is assisted by a German; and good masters attend for painting, music, and arithmetic. French and German are daily spoken. The house is large and beautifully situated. Highest references given.—BETA, care of Mr. Robson, St. Peter's-square, Nottingham.

BELLE VUE, AMBLESIDE, Boarding School for Girls.—Mrs. FLEMING can now receive six additional pupils. House well situated, with good airy rooms, garden, and tennis ground. Teaching and training careful and thorough. Distinguished success in the Cambridge Examinations. Resident foreign and English governesses. Visiting masters. Inclusive terms, 50 to 60 guineas.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. CRANAGE.

KNIGHTSVILLE COLLEGE FOR LADIES, Lewisham High-road. — Thorough education, with careful individual training. Resident foreign governess. Professors attend. Domestic arrangements those of a happy Christian home. House and gardens spacious.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). Governess Student required, with premium.

VACANCIES, Vocal and Instrumental.—The London Conservatoire, Porchester-square, Hyde-park, offers free instruction (resident departments unequalled). Talented amateurs desiring concert or educational engagements are invited to address the SECRETARY.

MADAME VVE. PAUGOUEDIETZ, ex-directrice diplomée d'une Institution de Demoiselles, à Barr (Alsace), recevrait dans son home actuel à La Chartre (Sarthe) trois pensionnaires Anglaises, qu'elle préparerait, avec une Elève Parisienne, pour les examens d'enseignement classique. Langues—Française, Anglaise, Allemande. Prix £25 par an., tout compris, musique exceptée. Références—M. le pasteur Stapfer, au Mans.

A LADY has just returned from India after an absence of eight years, and she desires to recommend very strongly a school on the South coast of England, where her children (three boys and a girl) have enjoyed a happy Christian home, and received a thorough education. She will gladly answer any inquiries.
Mrs. B., 11, Alexandra-villas, Brighton.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the PRINCIPAL.

A LADY, having large house in bracing country neighbourhood, is anxious to take two little girls, Indian or otherwise, to board and educate with her own children. Loving Christian care.—MOTHER, Eldon Lodge, Walmsley, Erdington, Warwickshire.

41, LEWISHAM HIGH-ROAD, S.E. —Mrs. and the Misses WILLMOT receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Masters. Motherly care and Christian training.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. WALLIS, Brighthelmston, Birkdale, Southport.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

SWITZERLAND. — A German Protestant Lady taking two Ladies to the Bernese Oberland during August, and others to the Engadine during September, would be glad to bear of two or three ladies who wish to avail themselves of such an opportunity. Unexceptionable references given and required.—GERMANIA, Mr. Thimm, Librarian, 24, Brook-street, W.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
(12 miles from London).
Principal—GEORGE E. OXLEY, M.A., assisted by first-class Master (Graduates).
A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c.
Prospectuses on application.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to D.C.L., Boone's Library, Swiss-terrace, Hampstead, N.W. Two vacancies in September. Inclusive terms, 100 to 120 guineas per annum.

GERMANY. — Ladies' Establishment, Colberg.—Principals—Frl. STAMPEHL and BÖTHKE will be glad to receive Young Ladies wishing to study the German language. Christian home with comforts, watchful care. Beautiful, healthy neighbourhood, sea and salt spring baths. Good music. £50. References: Pastor Zander, Pastor Witting, and Gymnasial Director Streit, in Colberg, and Professor Böthke in Thorn.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses ROBINSON, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

A TUTOR wanted, for vacation, to teach three boys music, French, and German. —Rev. M., care of Alfred Watkins, Llanvihangel Crucorney, near Abergavenny.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin. Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Hitchin may be reached within an hour from King's Cross Station.

A SWISS LADY, 23, experienced, seeks engagement in Christian family. Thorough German, French, English, music and singing, elementary Italian, and drawing. Good references.—M. W., Cleveland Lodge, Bethune-road Stamford-hill, N.

DR. AND MRS. LASERON strongly recommend a Christian Lady, North German, whom they have known for years, as superior Governess. Thorough English and German, diplomée, fluent French (Paris), music, &c. £60 to £70.—FRÄULEIN BERG, Tottenham, N.

A YOUNG LADY, experienced in teaching, certificated (with honours and prizes) at Oxford and Cambridge Local Examinations, seeks a daily or weekly Engagement in Christian family. Subjects: advanced Latin, thorough English, fluent French and German (acquired in Paris and Hanover), pianoforte, singing, drawing. B., Solsgirth House, Highgate.

A GERMAN LADY wants a Holiday Engagement for August and part of September. Thorough German, French, English, &c. Teaching, housekeeping, or parish work desired, or a combination of these. Usual terms.—FRÄULEIN, care of Mrs. Charles Balguy, Matlock Bath, Derby.

A YOUNG LADY (20) desires an engagement as Companion Governess. Advanced English (including analysis and literature), arithmetic (vulgar and decimal fractions, and cube root), grammatical French, Latin and German Accidence, shorthand, freehand drawing. Certificated. First-class, second-class, and special, College of Preceptors. Evangelical views. Good references.—Miss BANNISTER, Great Barling, via Chelmsford, Essex.

CHRISTIAN GOVERNESS wanted, under 30, to go Abroad. Experienced. Able to teach English, French, elementary music and drawing; and to help an invalid mother. Dissenter preferred.—M. K., 27, Oxford-road, N.

A YOUNG LADY, German (23), seeks situation in Christian family as Governess to children from 9 to 12 years of age, or as Companion to a Lady. Understands English; holds a first-class certificate as teacher of French, and is musical.—M. E., 31, St. Mary's-road, Canonbury, London, N.

A YOUNG SWISS LADY desires a re-engagement in a Christian family for August 1st for two or three children. Decided Christian. French and music.—Mademoiselle Lenoir, care of Miss Loader, 49, High Nest-street, Dorchester.

CHRISTIAN NURSERY GOVERNESS wanted, to take entire charge of 3 children, ages five, seven, and eight. None need apply who have not been out before.—Mr. TAILOW, 2, Windsor-terrace, Malahide, Co. Dublin.

A GOVERNESS wanted for three children. Must be a decided Christian, and have had a superior education. Over 25 years preferred. Family Wesleyans.—Address, stating all particulars, M. W., 29, Pilgrim-street, Newcastle-on Tyne.

YOUNG LADY (20) desires an engagement in a School. Teaches thorough English French, German, music, and drawing. Holds first class Certificate from College of Preceptors.
M. M., 2, Heathfield, Wandsworth-common.

A YOUNG GERMAN LADY (diplômée) desires re-engagement for September, Thorough English, fluent French, good German, arithmetic, and drawing.
Fräulein TAVERNIER, The Close, Durham.

SEA-SIDE, OR COUNTRY home, with instruction in mathematics, during Mid. Holidays, for boy of 13.
T. A., 36, St. Lawrence-road, North Kensington.

A YOUNG LADY, North German Protestant, wishes to obtain a holiday engagement for the month of August.
H. S., Tavistock House, Weston-super-Mare.

A YOUNG GERMAN GOVERNESS seeks a holiday engagement, or permanent situation, in a Christian family.—FRÄULEIN RASSOW, Porchester-terrace, Hyde-park, W.

A CLERGYMAN strongly recommends a Lady, residing in a healthy part of London, peculiarly fitted to take charge of children during parents' absence in India or elsewhere. Much experience in this work. Or she would receive children in her home for education, or would go as Daily Governess, or give single lessons. Very high testimonials.—Rev. M. Washington, Southside, Carleton-road, Tufnell-park, N.

A GRADUATE of London desires an engagement as Tutor in a Christian family, during the months of August and September.—E. LEWIS PATON, 103, Highbury-quadrant, London, N.

Appointments, Situations, &c., Wanted.

A GENTLEMAN who has been for many years engaged in Christian work, would be glad to meet with employment as Clerk or Secretary. Nonconformist.
KAPPA, 87, Milton-street, E.C.

AS SECRETARY (double-entry Bookkeeper, Accountant, and Correspondent), and able to evangelise; or as Superintendent of mission; or oversight of earnest working church, by a Pastor who has had considerable experience in the Lord's work.
S. W. X., Deacon's, Leadenhall-street.

TO MANUFACTURERS and Merchants.—An energetic Christian gentleman, good Accountant, Salesman, and Manager, desires appointment. Total abstainer. Highest references.—CLIFFORD, 36, Chalcot-crescent, Regent's Park-road, London, N.W.

AS MANAGER for Coffee Tavern. Married (38). Twelve years' experience in town and country. Excellent references.—A. O., Great Eastern Coffee Palace, Bishopsgate-street Without, City.

A YOUNG MAN (27), single, strong, active, of unblemished character, 11 years' experience, retail, in Manchester and London, would be grateful to any gentleman who would employ him in a wholesale firm, in shop or warehouse. Distance no object. Reference to present London employer.—GROCER, care of Matron, Stoford House, South Newton, Salisbury, Wilts.

AN EARNEST SCRIPTURE READER will be disengaged September next. 16 years' experience in visiting and Mission work. Can train choir, good tenor voice. Wife accomplished pianiste, organist and teaches music. Highest references.—LAY READER, 20, Rosefield-street, Leamington, Warwickshire.

A YOUNG MAN, fully conversant with German and French, wishes to go with a party, or single Gentleman, as Companion and Interpreter, on the Continent. Best references given.—A. P., 67, Shrubland-road, Dalston.

CHRISTIAN YOUNG MAN wants a situation as Plumber, Painter, Glazier, Paper-hanger (on an estate), or otherwise. Good reference.—J. STILES, Cobham, Gravesend.

A YOUNG LADY seeks re-engagement as Companion. Eight years' experience. Qualified housekeeper. Good manouevsis. Excellent nurse in sickness. Doctor's testimonial. Miss WATSON, 6, North-street, Lewes, Sussex.

HOLIDAY ENGAGEMENT.—A Lady desires an engagement for the holidays Care of children or charge of house during absence of family from home. E. W., 65, Kensington-gardens-square, Bayswater, London.

A CLERGYMAN'S DAUGHTER wishes to be a Companion to an elderly or invalid Lady. Desires to make herself useful. L. M., Mr. Bell, 21, Porchester-road, Bayswater.

HOUSEKEEPER, or Companion.—Any active employment suited to a Lady. Fairly educated Churchwoman Small salary. Within 30 miles of London preferred. N., Mrs. Gaiger, St. Nicholas-road, Sutton, S.E

A DOMESTICATED, TRUSTWORTHY person seeks a re-engagement as Useful Companion to an elderly or invalid Lady, or as Assistant Housekeeper. Good references. ELTA, 11, Alwyne-road, Canonbury.

AS COOK.—Wanted, a situation as Cook, where a kitchenmaid is kept. Three and a half years' character. J. B., 146, High-street, West Bromwich.

WANTED, situation as Working Housekeeper (with assistance) in small Christian family, or as Useful Companion. Clerical reference. Country preferred. E. B., 5, Green-side, Hoyland Swaine, Penistone.

ACTIVE, ENERGETIC LADY desires an engagement as Housekeeper. A business house preferred. Good manageress; quick carver. Understands thoroughly the direction of a house. Good references. Salary £40. Miss H., The Homestead, Lewin-road, Streatham.

LADY-HOUSEKEEPER, or Companion.—A Widow Lady, used to Mission work. High references and testimonials. Would not object to slight invalid, as Reader and Amanuensis. Sister of a Clergyman. Refined home chief consideration. Not object to travel. EVA, Willow Cottage, Parkstone, Dorset.

A LADY, Christian worker, good musician, fond of singing Mr. Sankey's Hymns, wishes to join a Lady. Good speaker to hold revival or other meetings; or she would willingly help at meetings.—Mrs. C. M., Howard Villa, Priory-grove, Brompton.

A DAILY GOVERNESS would be glad of a rest and change to the sea or country as Useful Companion, travel, or any occupation without teaching. In good health, and cheerful. H., 6, Clareville-grove, South Kensington.

LADY (26) wishes engagement as Nursery Governess, or Housekeeper where servant is kept. Domesticated. Fond of children. London preferred. Church of England.—M. L., Miss Knight, 27, De Beauvoir-road, Kingsland.

CAN ANY LADY get a situation for a respectable middle-aged woman, to take charge of Mission House or office? Highest references. L., 519, Liverpool-road, Holloway, London.

WARDROBE-KEEPER.—Experienced. Thorough needlewoman, good contriver. 3½ years' highest reference. Abstainer. Age 31. Can send photo. No objection to wait till September.—L. L., The Reading-room, Snelsmore, Newbury, Berks.

A RESPECTABLE, active person seeks a place of trust. Useful in house or help in a business. Not afraid of work.—MARY, 2, Manor-terrace, Manor-lane, Sutton, Surrey.

THE ANCHORAGE HOUSE.—Some trained servants are ready to be placed out, and can be well recommended. Having passed through a time of trouble, they are now entirely changed in heart. Applications must state full particulars of situation and wages offered, and be made by letter to Mrs. H. STUART-WORTLEY (President of the Ladies' Committee, Anchorage Mission), Rosslyn House, Grove-end-road, N.W.

TO DOCTORS AND OTHERS.—Wanted, re-engagement as Housekeeper, Superintendent, or Housekeeper and Attendant on lady or invalid. Thoroughly reliable. Middle-aged. Abstainer. Church of England. Good testimonials and references. K. L., Dr. Kealey's, Moreland-terrace, Gosport.

SITUATION WANTED. — Useful Attendant to Young Ladies, or to wait on invalid, by highly respectable young person. Willing and obliging. Good machinist. Excellent references. K, 35, Sutherland-road, Kemp Town, Brighton.

WILL ANY CHRISTIAN LADY take into her service a Girl, aged 13, who is respectable, but undisciplined, and in need of care and watchful training? Lady F., care of C. Luff, Stationer, Slough.

HOUSE AND PARLOUR-MAID wanted on 4th of August. Needlework required. Three in family, and three servants; very quiet. —Mrs. B., care of Mr. Bush, Stationer, High-street, Bromley, Kent.

URGENT CASE.—Will any Christian Lady receive and employ a young Swiss Girl, who through sad circumstances is now destitute? Knows English. Has been nursery governess.—For particulars of this very sad case, apply to Madame DU PONNET DE LA HARPE, French Parsonage, Bayswater, W.

WANTED, BY TWO SISTERS, situations as Housemaids in good families. Together or separate. Tall; quiet; Christian principles. Two and half years' character. M. C., Stirling House, Porthall-road, Brighton.

WANTED, by a respectable, middle-aged person, situation to wait on elderly Lady. Light housework and needlework, in small establishment. Wages not so much an object as a comfortable home, with Christian privileges. An abstainer. Three years' good character. A. S., 29, Stanwick-road, West Kensington, W.

COOK requires a situation in a Christian family. Kitchen-maid kept. Age 35. Abstainer; understands dairy and baking. M. B., Hadley Hurst, Barnet, N.

AS LAUNDRY-MAID.—Wanted, a situation for a girl of 18, as Laundry-maid in some public institution. Good references. E., 37, Gordon-square, W.C.

HELP is urgently wanted for two poor women, an aged mother and her daughter, the latter having lost one hand. They are earning a bare living by mangling, but both are now quite unequal to such hard work. Could anyone suggest a means of helping them? Full particulars given on application.—S., Mr. Cohen, Athelstan Library, Stroud Green-road, Finsbury-park, N.

SITUATION WANTED in a quiet Christian family in the country, as General Servant, for a young woman who has been led astray, but has since been a year in a Home.—THE MATRON, Lock Asylum, Harrow-road, Paddington.

Appointments, Situations, &c., Vacant.

CHRISTIAN WOMEN wanted, between 25 and 35, as Probationers for Norfolk and Norwich staff of trained Nurses.—Apply by letter, SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

RELIABLE, respectable Person wanted, about 40, to take charge of Business House with five assistants. Must be able to cook, and undertake whole of the housework. A Christian and abstainer preferred.—Particulars to W. H. B., 2, Regent's-terrace, Bournemouth.

WANTED, a trustworthy person (not under 40) as Working Housekeeper, to attend upon a Gentleman, aged 80. Wages £18 to £20. Abstainer preferred.—S., 56, High-street, Eton.

YOUNG MEN WANTED, for Home Mission work, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply by letter to Rev. C., 4, Campden-hill-terrace, Kensington, W.

TWO OR THREE Christian Young Men wanted, players of the cornet or other instrument, for voluntary service in a Mission Hall at Hackney, on Sunday evenings. J. C., 4 High-street, Upper Homerton, E.

COMPANION WANTED to an Invalid Gentleman. Will require to board and generally to take management.—DELTA, Messrs. Macniven & Wallace, 132, Princes-street, Edinburgh.

CHRISTIAN ATTENDANT wanted July 26, accustomed to wait on invalid Lady, and be generally useful. Good needlewoman. Abstainer. Not under 26. Wages £20, exclusive of washing. S., Casanova, Upper Eglinton-road, Woolwich.

WANTED FOR ORPHANAGE, an Industrial Teacher. Must be able to train the girls in cooking and housework. One who has been cook in institution preferred. Age not over 30. Salary from £20 to £25 according to experience.—MATRON, 135, St. Domingo-vale, Everton, Liverpool.

LADY PROBATIONERS wanted, between 25 and 35, as Probationers for Norfolk and Norwich staff of Hospital-trained Nurses. —SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

A WELL-EDUCATED YOUTH, just from school, wanted in a Printer's Counting-house. Must write a good hand.—Apply by letter to HUNT, BARNARD & Co., Blandford-street, W.

INDEPENDENT WESLEYANS. Wellingborough Circuit (consisting of 8 places).—Wanted in September next, an earnest, godly man as Home Missionary. House to house visitation. Assist with Bands of Hope, Temperance meetings, prayer meetings, take preaching services on Sunday, and occasionally on week-nights.—S. PETHER, Stanwick, Higham Ferrers, Northants.

CAN ANY CLERGYMAN recommend a willing youth about 18, as Gardener and Groom for pony cart, also able to milk two cows? To live indoors. All found but beer.—Major F., Fishlake House, Woolwich, near London.

A MAID for two Young Ladies wanted, a few miles from London. Must be a thoroughly good dressmaker and needlewoman. Unexceptionable character required.—M. H., care of Mr. Heath, Chemist, Orpington, Kent.

GOOD PLAIN COOK and **HOUSE-PARLOUR-MAID** wanted, for a quiet comfortable situation. Age from 25 to 30. Early risers and abstainers. Two in family. 8, Upperton gardens, Eastbourne.

CAN ANY LADY recommend a young Housemaid; strong, willing, and trustworthy; able to undertake a little washing Abstainer and Church preferred.—Mrs. DUNLOP SMITH, Didsbury Rectory, Manchester.

CAN ANY LADY recommend to another, with a grown-up family, two trustworthy, clean, and active servants; one as good Plain Cook, and the other as House and Parlour-maid. Abstainers preferred. Mrs. C., Brightside, North Finchley.

CAN ANY LADY recommend a girl strong and active, as plain cook in a small family, one mile from Teignmouth? Mrs. A. W. LUCAS, Pentlands, Teignmouth.

CAN ANY CLERGYMAN recommend a trustworthy, steady person of about 30, as General Servant to widow lady? No other servant kept. C. U., Mr. Stride's, The Strand, East Southsea.

COOK.—For two persons, an experienced, conscientious, good plain Cook, willing to learn to manage small dairy. Good wages State age, wages, references, to Mrs. MYERS, Filkins, Lechlade, Oxon.

NURSE wanted, by the first week in August, to take charge of one baby. Must be thoroughly trustworthy. Age, 18 to 25.—Mrs. JARVELL, St. Mary's Villa, Station-road, Cambridge.

GOOD GENERAL SERVANT wanted to do plain cooking and part of housework. Two others kept. Comfortable, quiet place. Church of England, and abstainers.—Mrs. R., Stoneleigh, Emfield-road, Bromley, Kent.

WANTED, for a Babies' Home, a good General Servant, able to cook. Also a strong girl as Laundress. Total abstainers. L. S., Hillside, Hawkhurst, Kent.

WANTED, in the country, a staid person as General Servant, who would value quiet, comfortable home more than high wages. Two young children. Mrs MARSH, East-end Farm, Lymington.

NURSE.—Wanted, in quiet country vicarage, a gentle, Christian, experienced Nurse. Five children. State wages. Mrs. H. H. EVANS, Mapperley Vicarage Derby.

HOUSEMAID wanted, in a small, quiet family a few miles from London. Will be required to wait at table. Washing put out. Abstainer preferred. — Apply by letter, stating particulars, to G. O., care of Mrs. Bennett, 26, East-street, Bromley, Kent.

GENERAL SERVANT wanted, able to do plain cooking, willing to assist housemaid, for small family in the country.—Apply, stating references and wages, ALPHA, 24, Linden-road, Bedford.

A NURSE wanted, for young children, in a Clergyman's family. One not under 28 preferred. Under nurse kept.—Mrs. F. BOULTBEE, St. Mark's Vicarage, Nottingham.

SUMMER HOME offered to a Christian friend, willing to help a Lady in a humble work of Evangelisation in the Jura.—Mme. ALBERT MULLER, Romain-môtier, Vaud, Suisse.

FARM PUPIL wanted by a practical farmer. Healthy village. Church of England.—E., Oak Farm, Marston St. Lawrence, Banbury, Oxon.

RESPECTABLE MAN wanted, in suburbs, competent to groom a pony thoroughly, and carefully attend to half an acre of garden.—HOUSEKEEPER, 11, Great St. Helen's, Bishopsgate-street Within.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality, at market prices. A margin of 7d. per lb. profit to Agents who can earn £3 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON,
40, BEDFORD PLACE, BLOOMSBURY SQUARE, W.C.
This First-class Private Hotel is close to the New Law Courts. Spacious Coffee and Ladies' Drawing-rooms, and Private Sitting-rooms. Rev. R. MILNE, Abbey Church, Edinburgh, writes:—"*Quiet, cleanliness, comfort, and moderate charges, are the characteristics of this house.*" Also recommended by Dr. J. COLLINGWOOD BRUCE, Newcastle-on-Tyne; Dr. YOUNG Rome; Rev. J. SAMPSON, Barrow-on-Humber; and Readers of THE CHRISTIAN, from all parts of the world.—Tariff on application to Miss PERCY.

LONDON.

WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq.
Highly recommended by Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 2d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

VISITORS TO LONDON will find a Christian home at Taverner's Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell-square, W.C. Home comforts, and the most central position for all parts of London. Five minutes from G.N., Mid., and N.W. Railways. Extensively patronised and strongly recommended. Visitors can Board in the establishment if desirous. Terms moderate.

BRIGHTON, 116, Lansdowne-place. —One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev. J. G. Gregory, Incumbent of Emmanuel Church. Apply to the Misses ASHBY, at above address.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

BOURNEMOUTH. — Clairville, Chine-road.—Superior Boarding House, conducted by Mr. and Mrs JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BRUSSELS.—A Lady wishes to recommend to persons visiting Brussels a most comfortable pension. Terms moderate Situation excellent. Table good.—Madame MERLIER, Rue Veydt, Chaussée Charleroi, Brussels.

HOME OF REST, Bickley, Kent, for Young Women employed in business, in need of change and rest Board and lodging, 8s. a week. Medical certificate and reference of good character required. Miss LYELL, 9, Cornwall-gardens, S.W.

BOARD AND RESIDENCE in small private family, for two or three Gentlemen. Good bed-rooms, bath room. Thorough comfort. Near Evangelical Church and Wesleyan Chapel. Three minutes from Streatham Station, for London-bridge or Ludgate-hill trains. HOMEDALE, Bournevale-road, Streatham, S.W.

FURNISHED APARTMENTS, for Lady or Gentleman. — Partial board, use of drawing-room, dining-room, and piano. Trams pass. 25s. per week. No other lodgers, or children. 167, Southgate-road, N.

CRYSTAL PALACE, three minutes from Low Level.—A Lady wishes to Let her well-furnished House for six or twelve months, to return to mission work Ten rooms, bath-room, piano, 2½ guineas per week. Belleville, Waldegrave-road, Upper Norwood.

VERY COMFORTABLE Furnished Rooms, in the cottage of a Widow, for Gentleman; or would take Widower with young family. The latter could be educated, and every kind, homely attention given. Terms moderate.—E. H., Medway Cottage, Chesnwick-road, Tottenham, N.

WIDOW has very comfortable Furnished Rooms to Let to Gentleman; or would take charge of little children, who could be educated. The cottage is near 'bus, railway stations, and trams. Terms very moderate.—E. H., Medway Cottage, Chesnut-road, Tottenham, N.

WELL-FURNISHED HOUSE to Let, containing very large drawing-room, dining-room, nursery or breakfast-room, four bed-rooms, bath-room, two w.c.'s. Conservatory, garden. Ten minutes from G. E. R. and Finsbury-park, five minutes from trams. Pleasantly situated, overlooking Chissold-park. 2½ guineas weekly. 58, Lordship-park, N.

HOME FOR CHRISTIANS, 54, Drayton-park.—A quiet, comfortable residence permanent or otherwise. Position central and healthy, and near to excellent Evangelical ministry. Terms 18s. to 35s.—Miss H.

WANTED FOR AUGUST, small Furnished House, or Lodgings (four or five bed-rooms) near sea. Bracing; quiet.—State terms, &c., to ABSTAINER, Glenmore House, Wimple-road, Wimbledon.

COTTAGE or small House wanted, for month or six weeks, containing three or four bed-rooms and sitting-room Healthily situated, not exceeding 50 miles from London, and near railway station. Y. Z. A., Mr. Bull, Victoria-road, Surbiton.

Continued on page 22.

The Jewish Refugees' Aid Society.

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Names marked with an asterisk (*) are Members of the Committee of the London Society for Promoting Christianity amongst the Jews.

THIS Society was formed in June, 1883, for the purpose of purchasing land in Palestine to settle some of the deserving persecuted Russian Jews, who had been driven to the land of their forefathers. Mr. J. E. MATHIESON, and the Rev. JOHN WILKINSON, of Mildmay, called the first meeting to hear the facts of the case from the Rev. H. FRIEDLÄNDER, the active missionary of the London Jews' Society in Jerusalem.

At that meeting, a Committee was formed in London as above. In the short space of twelve months, very encouraging results have been obtained. A sum of over £4000 has been placed at the disposal of the Committee by the generosity of Christians from all parts of the world; and a tract of land has been purchased at Artuf, the site of an ancient Jewish village, situated a few miles off the main road from Jaffa to Jerusalem, and about eighteen miles distant from the latter. This property consists of about 1,250 English acres, which have been obtained, including the heavy tax levied by the Turkish Government, at about 35s. per acre; and acres of the same are now under cultivation in corn and potatoes, and doubtless at the present time the crop is finished and housed at Artuf.

Many doubts were expressed as to the possibility of getting proper title deeds for this property: but we are glad to be able to say that, at the present time, these title deeds are practically in the hands of the Committee; and the difficulties, which were of no ordinary magnitude, have, through the kindness and efficient help of our friends in Jerusalem, been successfully overcome.

On Friday, July 4, the First Annual Meeting of this new Society was held at Mildmay, at 7.30 p.m., the Right Hon. the Earl of ABERDEEN in the chair. Prayer was offered by the Rev. J. WILKINSON.

The Earl of ABERDEEN congratulated those present at the great success which had attended their efforts hitherto, and sympathised most heartily with the members of the Committee in all that they had undertaken. His lordship called on the Rev. H. KELK, one of the missionaries from Jerusalem, to give an account of the persecuted Jews at Jerusalem, and also of his recent visits to the new settlement of Artuf. His remarks were listened to with the deepest interest; and all confirmed us in our idea of the great success and importance of the work in every respect, and especially in the spiritual view of the matter, over 160 Jews being now located there, and others elsewhere. Water is found at a short distance from the new village; and at a short distance there is an excellent supply of good fuel, which the settlers may cut without any payment whatever. The speakers who followed Mr. KELK were the Rev. Mr. TROTTER, from Alnwick, and Mr. N. E. GREEN, an eminent artist, who take a lively interest in the affairs of the Society, and have both recently been in the Holy Land. What is important to state is, that the Committee fully expect to carry out their project for the sum of £7000, as originally estimated in their appeal, and are now anxious to lay before Christians their need of the remaining sum of £3000 still required for building forty houses and completing their scheme.

For the building of the houses (40) which are now required, and at the value of £60 per house, makes £2400. We suggest that some lady or gentleman in each of our large towns should take upon themselves to collect the money for one house. In this way the amount would be speedily raised without any strain. London, Manchester, Liverpool, Glasgow, Edinburgh, could supply funds for three houses each; Brighton, Bath, Bristol, Torquay, Birmingham, Cardiff, Cheltenham, Norwich, Ipswich, Colchester, and many other places, could find the money for one or two. The readers of this circular who desire to co-operate in this house-building plan will kindly send their name and address to the Rev. G. T. BRAINE, 94, Newgate-street; or to Mr. W. GREENE, C.E., Claydon, Suffolk; who will supply all information, and may, in many cases, be able to help in drawing-room or other meetings, when advised.

When private individuals desire to give £60 for one house the name of the donor of such sum will be given to it; or, when a town gives the money the name of the town will be put on the house.

The first Annual Report has been sent to those friends whose addresses we had; but those sending through THE CHRISTIAN who desire a copy will please apply to the Hon. Secretary.

We take no praise to ourselves in all this transaction. The prayer of faith has been the secret of our success.

We owe much to the Jews. Our knowledge of salvation comes through them. Let us not forget to pay this debt. We also remind our readers that any help given to these poor persecuted Jews is as if given to the Lord Himself. Let us each ask himself, "How much owest thou unto my Lord?"

The children of the Settlers are carefully instructed in Christian Doctrine at a temporary school-house. A permanent one will, we hope, soon be erected, which will also do for the preaching of the Gospel. A converted Russian Jew, who is a doctor, is one of the Settlers, and looks after the health of the community, and is much esteemed by them.

In conclusion, the Committee desire to thank those Christians who have so kindly helped them hitherto, and request their prayers for a continued blessing on their efforts for the future.

All communications to be addressed "To the Hon. Secretary, Jewish Refugees' Aid Society, 94, Newgate Street, E.C.:" and all Remittances made to the Hon. Treasurer. Cheques should be crossed "BARNETT & Co."

The Christian.

CHARITY—TRUE AND FALSE.

A CORRESPONDENCE has been entered on in the *Nonconformist and Independent* relative to catholicity and freedom of religious thought. The exclusion from participation in Christian work of men holding views like his own on the future punishment of the wicked, is spoken of by the Rev. Ed. White as a mark of intolerance similar to that of Rome, and we ourselves are referred to by him as working for the establishment of what he calls a new Inquisition and a new rule of St. Dominic. The article in our columns to which he refers as warranting his charges makes no mention of the subject on which Mr. White feels so strongly, and was written with no reference to it. It claimed that no Christian ought to pass over what he is led by the Word of God to regard as fundamental error, but is bound to protest against it, and to withdraw from fellowship with it. Our words were, "To give countenance to what is contrary to revelation, and subversive of truth, is to be responsible for its influence over other minds, even though we do not ourselves endorse it. A faithful maintenance of God's Word, and stern refusal to yield to any departures from it, is one of the chief points that Christ singles out for commendation and enforcement in his messages to the seven churches of Asia."

In matters of faith and practice, the disciple of Christ is called on to obey Him implicitly, and to accept no other teaching than that He has given. Departure from this principle of action leads to failure in the witness-bearing, which is one of the chief duties of discipleship, and is misleading alike to the Church and the world.

The same journal has a letter on the prevalence of raffling and lotteries in connection with Christian work, and gives an instance culled from the advertisement columns of *The Daily News*, announcing the winning numbers of a lottery lately drawn on behalf of a church in Carmarthen, on which "A Layman" says: "Such an unblushing use of gambling by a Congregational Church I have not before met with. One will be curious to see what notice will be taken by the Congregational Union of this case. To my mind this kind of thing is far more disastrous in its influence upon character than the heterodoxy of Messrs. Picton, Forsyth, &c., which was promptly discussed by the Union."

We quite agree with this writer in his views on gambling. It is a vice which is spreading in many circles, and its prevalence in churches is on every ground to be deeply deplored; but the "Layman" treats doctrinal errors as of less importance than practical departure from the ways of righteousness, whereas the two go together—looseness in doctrine leads to laxity of life. To us it seems essential for emphatic and distinct protest to be made against both. The churches to-day are more and more tolerant of errors subversive of evangelical truth and of spirituality of life. The consequence is, the enemies of the Gospel take heart, and are encouraged in their opposition to the truth. The idea that it is of little importance what a man believes is leading to the natural sequence that faith has nothing to do with how a man lives, and that doctrine is therefore superfluous and to be treated with unconcern. Barriers between the Church and the World are becoming less and less observable, and Christlike separation is branded as intolerant and narrow-minded. It is needful for a stand to be taken on the side of positive truth and whole-hearted devotion to the claims of the Divine Word.

Denominationalism we have no desire to conserve, neither would we attempt to interfere with its just claims, but truth is for us paramount and above all price. "What saith the Scriptures?" is a query to which head and heart would give earnest heed, and by its light without any regard to sect or party, friend or foe, we would desire to be guided. Action on such a principle may cut us off from some we could wish to work in concert with, but to work with Christ is of far greater importance than to be in harmony with men however gifted and good in some respects they may be. Fellowship with Christ as to its degree must be dependent on fidelity to his Word. It is said (2 John 9): "He that abideth in the doctrine of Christ hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds."

Mr. White says if eschatology is to be made a vital point and a ground of separation between Christians, a weighty and united protest will soon be made which will crush the attempt in its inception. Eschatology is a wide term, and includes much more than Mr. White intends by its use. It may be as he says; many signs of the times go to prove that there must, ere long, be a division made between those who abide by the old paths and those who prefer to strike out new ones. For ourselves we would wish to walk in love to all who love our Lord Jesus in sincerity; we would not sit in judgment on our brethren; but at the same time, wherein we believe we are taught of God, we must and will abide by the truth we receive, and at all hazards refuse to countenance and uphold anything contrary thereto. Intolerance is far from the spirit we would wish to cherish or adopt, but if to protest against modern systems of thought as opposed to the inspired Word, and against new theologies as opposed to the glorious Gospel of the blessed God, is to be intolerant, then we are content to bear the charge, and resolved to continue our course.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—July 20, 2 Sam. xvii. 1—17; July 21, 2 Sam. xviii. 18—33; July 22, 2 Sam. xix. 1—15; July 23, 2 Sam. xix. 16—30; July 24, 2 Sam. xix. 31—43; July 25, 2 Sam. xxiii. 1—17; July 26, 2 Sam. xxiv. 1—14.

NOTES ON SCRIPTURE.—4.

SATAN'S TWOFOLD FALL FROM HEAVEN.

WHEN Peter said to the Lord Jesus, "Be it far from Thee, Lord: this shall not be unto Thee" (Matt. xvi. 21—23), the Holy One addressed Himself directly to the Old Serpent, who spoke through Peter, and He said, "Get thee behind me, Satan."

This may serve as a key to various passages in the Old Testament in which Jehovah speaks to the same fallen spirit through men in whom he was acting. The remarkable words of the Lord through Isaiah, "How art thou fallen from heaven, O Lucifer, son of the morning!" were addressed to the King of Babylon; but they evidently apply also to a greater king and to a deeper fall. How perfectly natural it was that Jehovah, seeing a man lifted up with pride and falling into the condemnation of the devil (1 Tim. iii. 6) should utter that lamentful dirge over the fallen spirit, as well as over the fallen human being.

And beneath the lamentation which Ezekiel took up upon the King of Tyre, how can we help but hear the lament of the Creator over a higher and older King?—

"Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." (Ezek. xxviii. 12—15.)

This language evidently describes a glorious creature, "the chief of the ways of God" (Job xl. 19), endowed with superhuman wisdom and knowledge, and entrusted with superhuman authority and power; but whose ambition led him to seek to be like the Most High, and who was cast down with a mighty overthrow. Milton's epic is immortal, not only by reason of Milton's genius, but because the poem in the main is true. When we hear, as we did recently, the Paradise Lost denounced as a lie of the Dark Ages, we may well inquire how much that we have ever held as true exposition of Scripture we are asked to throw away as false.

Lucifer, son of the morning dawn, having fallen from heaven, and become Satan, the adversary of God, became also the tempter of man, and seduced him to his ruin. But in "the counsel of peace," which "was between them both," the Father and the Son had anticipated this result, and in virtue of the act which constituted the Son the Lamb of God, slain in purpose from the foundation of the world, God, the Judge of all, was able justly to pass over and to forgive iniquity, transgression, and sin.

But God's righteousness in this passing over of sins that were past was not made manifest until Christ actually became the

propitiation for the whole world by his death upon the cross, and therefore Satan (who, although cast out of heaven, has not yet filled up the measure of his iniquity, and whose final judgment is not therefore yet executed) was permitted to assume the function of the accuser of the brethren, and, by implication, of God Himself, who had passed over their sins without any apparent satisfaction to the law which they had broken.

Thus we find Satan coming among the sons of God in the days of Job. But before he can accuse, God challenges him as to the perfect and upright man, and Satan immediately reveals himself as the adversary and the accuser; but yet in the wisdom of God the adversary becomes a party in the process of Job's sanctification.

The vision in which Zechariah saw Joshua, the high priest and representative of Israel, clothed in filthy garments, and Satan at his right hand to resist him, is of intense interest as explanatory of the relation which Satan held to the government of God, as the legally recognised informer, accuser, and avenger. But Jehovah rebukes him, and commands to clothe Joshua [a man of sign, a typical man] in change of raiment, and set him to keep his charge, and keep his house, and give him places to walk in among them that stood by. But what is the ground of all this? The atoning work of Jehovah Jesus, the foreordained Lamb of God: for He adds, "I will remove the iniquity of that land in one day"—the day of Calvary.

Turning to the New Testament: when the seventy returned rejoicing that even the demons were subject to them through Jesus' name, He exclaimed, "I beheld Satan like lightning fallen from heaven." Not referring to the fall of Lucifer before man's creation, but to his fall as accuser of the brethren, which was now imminent. He had seen from the beginning, and He saw now as close at hand, the first magnificent result of his obedience unto death—the fall of the enemy and the avenger, and in that hour He rejoiced in spirit and said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Compare Psalm viii. 1, 2.

Still later, when his death was very near, He says, "Now is the judgment of this world; now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what death He should die." And the result of his death should not only be to cast Satan out of heaven, but to draw all unto Himself.

Long had heaven been burdened with the presence of the accuser of the brethren, but when the Man Child, the Male Son, with whom the Church of all the ages, and specially and immediately that of the elect nation, had travailed, was brought forth, Satan's place was found no more in heaven. Instead of being devoured by the dragon as soon as He was born, Jesus had "through death rendered powerless him that had the power of death, that is, the devil, and delivered them who through fear of death were all their lifetime subject to bondage." It was as the accuser that he had the power of death; and the Old Testament saints were in bondage through fear of death, because no atonement had been made for sin, and they could not sing, as we, "Thanks be unto God which giveth us the victory, through our Lord Jesus Christ."

When the Living One who was dead, and is alive for evermore, ascended into heaven, and entered into the Holiest by his own blood, having brought in eternal redemption, there was no more a *locus standi* for the accuser of the brethren in the presence of God, and by Michael and his angels the dragon, the old serpent, the devil, and Satan who accused our brethren before God day and night, was cast out, and his angels were cast out with him. Hallelujah.

There was a perfect legal fitness in the accuser being cast out when the Expiator of sin ascended. It would have been contrary to God's righteousness to have permitted him to go on accusing the justified saints in the presence of God the righteous Judge, when Jesus had entered into the court of eternal justice by his own blood shed on the cross to make atonement for their sin. If Satan were now accusing us before God how could we sing—

> "The dear tokens of his passion
> Still his glorious body bears:
> Cause of endless exultation
> To his ransomed worshippers.
> With what rapture
> Gaze we on those glorious scars!"

If, moreover, Satan was not of judicial necessity ejected from his place as the accuser when Jesus ascended, having put away sin by the sacrifice of Himself, there never will be, so far as we know from revelation, any judicial reason why he should be cast out at any future time. Certainly, the ascension of the Church will afford no judicial cause for his ejection, for there will be saints in the body during the millennium who will be liable to sin, and against whom the accuser might still lay charge. But who shall lay anything to the charge of God's elect either then or now? "For we are all the children of God by faith in Christ Jesus." "We are not under law but under grace." There is no room for an accuser except on the ground of law. He can have no entry within the family circle of the heavenly Father and his redeemed children, whom Jesus is not ashamed to call his brethren. Satan was suffered to hold the position of the accuser so long as the saints were under law; but when they were brought under grace, and when God's righteousness had been declared at that time when He set Jesus forth as a propitiation through faith in his blood, there was an absolute legal necessity for the accuser to be cast out—Satan's occupation was gone: his place was found no more in heaven. M.

"A Stranger's Sunday."

PASTOR C. SPURGEON finds that "A Stranger's Sunday" is quite as acceptable at the Baptist Church, South-street, Greenwich, as at the Tabernacle, the birthplace of the institution. It was observed on the evening of the 29th ult., and it is gratifying to know, that the congregation was composed of just the right sort of people, if appearance may be taken as a guide. Every person on entering was presented with a wordless book, which was to be the subject of discourse, as illustrating the good news. On the book being opened, the first folio was found to be coloured black, the second red, and the last white. These were taken to represent the sinful heart of the sinner, the cleansing blood of the Saviour, and the perfect righteousness of the saint. These three divisions of the sermon were prefaced by appropriate songs from "The Christian Choir," sung by the Greenwich section of Mr. McGranahan's male choir. At the close of this service we had thought Mr. Spurgeon's day's work was over: but no; he informed his audience that if they desired to hear further of this matter, they might follow him to the Roan-street Hall, where he was going to hold a Mission service.

PROFESSOR HENRY DRUMMOND has consented to read a paper on "Sabbath Schools and Foreign Missions" at the next convention of the Scottish Sabbath School Union, to be held at Kirkcaldy in October.

Mr. Radcliffe in Finland.

A LETTER lately received from Mr. Reginald Radcliffe says:—

"I write this from Kuopio, but our address is still Poste Restante, Wiborg. This by steamer through the lakes is over 200 miles north of Wiborg. We arrived here not knowing one person. Unsolicited, the Canon offered the smaller state church. I preached in it last night to a crammed audience, and tore down every trust in church-going, confirmation, holy supper, and every other thing under heaven. All, or all but one, of the pastors of the town, about five, were present, and instead of being displeased, to-day they asked me instead of continuing in this little state church, to come to-morrow and occupy the great parish church of this town and the surrounding district. So you see there are Lutheran priests and Lutheran priests.

"Then the landlord of the assembly room, unsolicited, has put that gratis at our service, and at this moment my wife and daughter have got a cram of ladies and homely women, with boots, and precious creatures with clean dresses and a clean handkerchief over their heads, and their clean feet quite naked. Thus many of the poorer women go about here.

"Then see: the Finns often told us we could not cross (over 200 miles) from here to Ulleaborg on account of the carts having no springs. Well, here are two carriages belonging to two different gentlemen, who wish them conveyed back to Ulleaborg, or close to, and they will be glad if we will avail ourselves of them and take them back. Is it not like 'Every man going up straight before him'?

"Now our days are few for Finland, at the utmost to the end of July as I suppose, and there are still not a few towns. In some towns it has been difficult to tear ourselves away. We purpose starting away for Ulleaborg on Monday, but if this town's hearts and crowds open as at Tammerfors and Borga it will be hard work to move on. The Finns are said to be slow to move, not like the English, but when after a few days their hearts are opened it is hard to part, when it would appear a second week would be twice as fruitful as the first. Oh! join me, and get the dear friends to join me in crying, 'Lord of the heavens, send forth labourers.'

"England is not yet half awake in regard to the Continent, and if awake is taking such weak tottering steps towards going to help our continental neighbours that my object is to stir up English Christians. We find even here persons who have been seeking salvation I fear for years—in darkness—but are now rejoicing. If there has been a blaze of Gospel light in London, and concentrated blessing with a concentration of workers, then surely many of these labourers will scatter, unless they resist the Holy Spirit and disobey the command of Christ. Surely London, the Continent, and the world must quickly receive the effects of the blessings you have been enjoying. No adequate measure has hitherto been made in London for the Continent, for the world. Has not the hour now come?"

PRUSSIA.—The Baptists find it extremely difficult to secure a place of meeting in East Prussia. The police, shielded by the authorities, are constantly bringing some vexatious law to bear upon them; nevertheless the Lord richly blesses the Word.

SOUL-WINNING PRAYER UNION.—On Thursday, the 10th of the month, the day set apart for prayer by the above Union, special prayer was made at Miss Child's Welcome Home for Sailors of all Nations, for power for winning souls to Christ. It was indeed felt to be needed on this spot, where Satan's power is so apparent by night as well as day. A friend from Dundee (a member of the Union) was present in the afternoon, and in the evening Lord Radstock and several other friends took part in the "Fo'c-s'le" Meeting, which was filled with sailors of many nations. While God's Spirit was working in the hearts of many in the downstairs meeting-room, an Icelander, who had taken a Finnish sailor into one of the upper rooms, had the joy of pointing him to Christ, and seeing him rejoicing in the new-found peace.

The Children's Page.

"MY OWN SAVIOUR."

A LITTLE child was asked by her teacher to write down all the titles of Jesus Christ that she could think of. She could not remember many, for she was only a little thing, but at the bottom of the list she put what was best of all: "And He is my own dear Saviour."

Can you say, like this dear little one, "Jesus is mine: He is my own Saviour"? Then you can say also, "I am his own child," and that is better still.

Would it be enough if you could only say, "Jesus is my own"? Why, you have many things that are your own, and sometimes you are careless enough to forget them or lose them. But what if you should lose them?

Ah! but then you are "his own." You can not only sing, "Jesus is my Shepherd," but you can say as well, "I am his own little lamb."

Will the Good Shepherd ever lose his sheep? Will He ever forget them? Will He ever let anyone take them from Him? No; for He has plainly said, "My sheep shall never perish; neither shall anyone pluck them out of my hand" (John x. 28). And then this heavenly Shepherd knows all his sheep by name. How many thousands of sheep He has scattered throughout the world, and yet He does not forget the least lamb of the flock!

You sing sometimes, "Jesus loves me," but you may sing quite as truly, "Jesus knows me." And what a happy thought it is that you have a gracious Saviour, who not only knows your name, but knows everything about you—your imperfections and failings, and your little troubles and trials; you can pour them all into his loving ear, and not one will be forgotten! Blessed Jesus, Gentle Shepherd, I thank Thee that I am one of Thy lambs. Thou knowest that I am very apt to stray away from the fold. Watch over me and keep me in safety, I pray Thee, and let me never perish.

LITTLE HEADS TOGETHER.

ACROSTIC.

The initials of the following form part of a letter written by an earnest man who was imprisoned in Rome, and who is said to have been made a martyr in that city. Who was he? and where are these words found? Give chapter and verse.

1. Where our Lord performed His first miracle.
2. The king of Judea who ordered the babies killed. Why?
3. A name given to these children.
4. The animal that is a type of Christ.
5. Birds which the disciples were commanded to imitate.
6. One of the names of our dear Lord.
7. Another name, meaning *God with us*.
8. The Israelite without guile.
9. The mountain to which our Lord often went to pray.
10. An apostle (supposed to have been identical with No. 8).
11. The mother of John the Baptist.
12. An emblem of subjection.
13. The time to begin to serve God.
14. Something with which the sorrowful Mary anointed the feet of Jesus.
15. An adjective describing the Passover bread. Why?
16. The meaning and joy of Easter.
17. The disciple who denied his Lord and then wept bitterly.
18. The animal on which our Lord rode into Jerusalem.
19. The foundation upon which the wise man built his house.
20. The country to which Joseph and Mary fled with the infant Jesus.
21. The ruler who went to see Jesus by night.
22. The doubting apostle.
23. The old man who, in the temple, took the child Jesus into his arms.
24. What Christ is making in heaven for those who come unto God by Him.
25. The town in which our Saviour lived when He was a little boy.
26. One of the first disciples chosen by Christ.
27. A man who was raised from the dead.
28. The sacrament by which we commemorate the death of Christ.
29. The birds offered by Mary when her child was named.
30. The office held by Caiaphas.
31. A beloved son who was a type of Christ.
32. The town of Galilee in which the widow's son was raised to life.
33. An angel who was sent to show glad tidings.
34. The name through which all good comes to us, and the only one through which we may find everlasting life.

COMING UNTO JESUS.

Tune—"In the fadeless spring-time."

Songs and Solos, 256.

Coming unto Jesus,
Fitting theme for song,
Let the children's voices,
Now the strain prolong.
Hearken to the music
As it shall proclaim,
Welcome to the blessings
Offered in his name.

Chorus—Come, O come to Jesus,
Do not still delay;
Wait not till to-morrow,
Come this very day.

Coming unto Jesus,
Saves us from our sins,
Gladly He receives us,
And his work begins;
Work of gracious cleansing
Work of saving love;
Work begun *within* us,
Perfected above.

Coming unto Jesus,
Brings us nigh to God,
Fills our hearts with gladness,
Lightens every load:
Strengthens in our weakness,
Soothes us in our grief,
He, in love sustains us,
Sends us sweet relief.

Coming unto Jesus
Fills the soul with life,
Vanquishes the evil,
Ends the weary strife.
Strife with selfish cravings,
Strife with earthly care,
Cease in Jesu's presence,
Turn to faith and prayer.

Coming unto Jesus,
"Precious Living Stone,"
Gives a sure foundation,
Builds the soul thereon.
He, the Rock of Ages,
Never can remove,
His is *changeless* mercy,
Everlasting love.

Coming unto Jesus,
Is the Gospel plan,
God's own loving message
Sent to sinful man.
Coming is *believing*.
Trusting in his word,
Resting in his promise,
Leaning on the Lord.

W. F. G.

INVITING THE POOR.—A correspondent sends us a glowing account of a happy day that was spent last Tuesday in the grounds of Mr. W. Green, Bishopswood, Highgate, by a party of destitute children and adults connected with Gospel Temperance work in Ratcliff and St. George's. Our friend Mr. Green has set an example which others might follow, thereby conferring great pleasure on those whom they entertain, while reaping also a rich blessing themselves.

Christian Convention in Norwich.

ENCOURAGED by the success of the effort last year, a second Convention was held in Norwich on Wednesday and Thursday, July 9 and 10. The committee included representative ministers and others of the city and neighbourhood. Mr. W. H. Jary presided, the meeting being held in the Assembly-room of the Agricultural Hall.

On Wednesday morning, "The Glorious Priesthood of the Lord Jesus Christ in Reference to the Expiatory Work which He has Completed" was the topic for consideration, the Revs. H. E. Brooke and Frank H. White being the speakers.

In the afternoon there was a Bible reading conducted by Rev. Marcus Rainsford, and in the evening Rev. J. A. Figgis and Rev. E. N. Thwaites took up the subject of "The Glorious Priesthood of the Lord Jesus Christ, in reference to the intercessory work which He is now carrying on in Heaven."

On Thursday, "The Lord Jesus Personally Appropriated," and "The Believers' Apprehension of the Lord Jesus Christ," were the subjects treated on, the Revs. Marcus Rainsford, E. A. Stuart, of Islington, Dr. Munro Gibson, and George Elder, of Greenwich, giving addresses.

An evangelistic service was held on the following evening, conducted by Mr. Henry Edwards, of Brighton.

We regret that our space does not admit of our reporting the addresses, which are spoken of as able, thoughtful, and lucid.

China Inland Mission.

A MEETING on behalf of this truly Apostolic Mission was held at the Mansion House on the 8th inst., under the presidency of the Lord Mayor, who, in a cordial and sympathetic address, referred to the great benefits the Society had conferred upon the vast empire in which its workers are engaged, and spoke of the obligation England is under to care for the needs of China, owing to her commercial relationships and other causes. On his lordship retiring the chair was taken by Mr. Howard, one of the directors of the Mission, who gave an interesting account of its origin and early history. The Revs. J. Hudson Taylor, J. W. Stevenson, and J. McCarthy spoke of the progress made in the land, and described the nature of the operations carried on. Lord Radstock and Mr. J. E. Mathieson also addressed the meeting, which was largely attended and full of manifest interest in the object for which it had been convened. Both the Lord Mayor and Mr. Mathieson emphasised the sin of our nation in reference to the opium traffic in China; Mr. McCarthy also referred to the greatly increasing growth of the poppy in West China, and the misery to which it is giving rise. The remarkable readiness and even longing desire of the people to hear of God and his Word was testified to by the speakers, as also the facilities there are for acquiring the language and entering on the work. The Society has now 126 missionaries connected with it, besides native agents, and more than 2,000 converts have been turned to the Lord through the blessing of God upon its instrumentality. As a proof of the great things God had done in the land, Mr. Taylor stated that while in 1853 there were only 350 converts in the whole country, there were now at least as many thousands. The deep need there is for suitable workers to be raised up for this vast field was illustrated by the fact that to give every missionary a sphere as large as the whole town of Brighton several thousands of additional labourers would have to be sent out.

Warsaw.—After much trouble and time bestowed, a very commodious building in the central part of Warsaw has been secured by the Baptists, for holding meetings and for the sale of Gospel literature.—*Der Wahrheitszeuge.*

CAMPING OUT.

DEAR FRIENDS,—A brief account of our annual sea-side sojourn in The Christian last year interested many. It is with very mixed feelings I now recount somewhat of our "ten days in the country" this summer.

We numbered about 220 from our London Homes. All our staff, and a few of our old boys whose holiday season was coincident, were with us. Our destination was Clacton-on-Sea; as although our friends at Walton-on-the-Naze were pressing for us to visit them again, we felt they had lavished such kindness upon us before that we could not visit them so soon again. The first farmer to whom we applied for the use of his barn very heartily entered into our plans, prepared his out-buildings for our boys to sleep in, and laid down, several feet thick, nice clean wheat straw. Moreover, when we were leaving he refused all payment, even for materials or men's time. The Lord reward him abundantly for all his hospitality to our little men.

We arrived, after a triumphant march right through the City to the strains of our own band, at Liverpool-street Station, in time to catch the 10 a.m. train, on Saturday, June 28. About three hours afterwards we were at the farm, unpacking rugs, plates, towels, and all the other necessaries of camp life. Every day the boys used to bathe altogether, but were allowed full liberty to go where they chose between meal-times. At 7.30 they all assembled on the cliffs for open-air services, which were attended by hundreds every night, who used to listen to the singing and preaching with rapt attention for nearly two hours, coming four or five miles (and on Sundays much further) to be present. We had not one wet day, but glorious summer weather throughout; not a single dissentient voice at any of the services, but the most respectful attention; and not a complaint against one of the boys, but universal praise for their exemplary conduct; so that, with the exception of one sad, never-to-be-forgotten event, our stay was unmarred enjoyment from first to last.

On Thursday, July 3, a friend and myself took the boys (about 190) who were going to bathe, to the place recommended to us previously, and where they had bathed safely three times before. Everything was done in our usual order. All entered the water together at the bugle call. We sat on the beach watching them, delighting in their joy, as they swam and splashed about, keeping our eyes on those who were furthest out to call them back if too venturesome. Presently we heard a scream, and a boy pointed out to us that some (quite near comparatively) in returning were out of their depth. Others at the same moment made a rush to the shore, and got out of their depth too. We at once plunged in to their rescue. My friend safely landed four, one of our old boys brought in eight or nine, and I rescued five who were furthest out. One of them was quite dead when I got out the third time to him, and the other was only restored after nearly two hours' persevering effort by two coast-guardsmen. Two more bodies were recovered lifeless, so that in a few minutes three of the dear boys of our Little Wanderers' Home were snatched away from us. At the inquest a verdict was returned that they were accidentally drowned, and that no blame could possibly attach to anyone. The tide which was just on the turn had, it was supposed, run up a hollow slope between a sand-bank and the shore, and caused the water there to be suddenly deeper; a departing steamer had also caused a swell, and in the rescue I found some rocky pools (locally called honey-comb) more than two feet deep, and my legs were severely scratched in hurrying through them.

We buried the poor little fellows in Great Clacton churchyard, in the presence of a large concourse, and as we preached the way of life, thus face to face with death, many we hope in that weeping throng were able to exclaim, "Thanks be unto God who giveth us the victory." Our first prayer after the calamity was that God would bring life out of death, and make his voice heard by saint and sinner in this trial. This was abundantly answered. In the first place, some of our best boys, as regard integrity and industry, who had been prayed for and pleaded with for years, but in vain, and for whom we were deeply concerned, as in a few days they are leaving for Canada, were brought to Christ. As regards the outside public, we continued our unbroken series of meetings, and the spirit of inquiry deepened night by night. On the last Sunday afternoon and evening we had about 1600 present at the services, who listened with breathless interest till it was dark in the open-air, and then followed us by hundreds into the Public Hall for an after-meeting. How saints were revived, backsliders were restored, and sinners were led to Christ at these solemn, searching services eternity alone will reveal. In all our heavy sorrow we could but rejoice that so many were listening to God's voice, and obeying the Gospel of our Lord Jesus Christ.

Such affection as was shown by all to our boys I never saw before. The folks literally took them to their hearts. They were invited out to dinner in twos and threes and dozens by farmers, fishermen, shopkeepers, visitors, police, &c., till we could not fill up many invitations that kept coming in. During the latter part of our stay we had no tea to provide at all, as all were engaged. It was both amusing and touching to see whole families—fathers, mothers, and children—trooping down to the services arm in arm, hand in hand with three or six of our boys mixed up with them, and kissing them and bidding them good night afterwards.

On Wednesday afternoon, July 9, we started on our homeward journey, and were welcomed back by an immense throng of our poor neighbours, who were so delighted to see the boys back again with their deeply bronzed faces. Here we are now all busily preparing for my departure with fifty or sixty boys for the Far West next week. I may mention, to prevent misunderstanding, that every expense of the seaside trip was met by one dear friend.

J. W. C. Fegan.

The Boys' Home, 95, Southwark-st., S.E.

Evangelistic Notes.

Burslem.—Mr. J. J. Brown, of the London City Mission, conducted a series of Gospel meetings in conjunction with the Vicar of St. Paul's and various ministers and laymen of the parish at the annual Wakes Festival. The addresses were listened to with attention and respect, and it is believed that much good was done This is the fourth visit Mr. Brown has made at these festivals and his work has become quite a feature of the Wakes.

Chiswick Mission Hall.—On Sunday last Mr. Notman again preached. The hall was packed, some persons having to listen in the room behind. He sang two Gospel solos, "Christ receiveth sinful men," and "Abundantly able to save," and, as on the previous Sunday, several adjourned to the inquiry-room, where they were spoken to individually by the Christian workers Special meetings are being held every week night for the converts and inquirers. Communications may be addressed to Evangelist, 7, Sutton-court terrace, Chiswick.

A Railway Camp Meeting.—On Sunday last the West Brompton branch of the Railway Mission held a camp meeting, at which a number of railway-men spoke. Some gave brief testimonies of the way in which they were brought to Christ, and others gave Gospel addresses. It was held on a piece of spare ground in the Lillie-road, and in the midst of a large number of the homes of railway employés belonging to the Metropolitan line. The success of this new venture of a camp-meeting in London will be followed by a second shortly at the same place.

Warninglid, Sussex.—Special services, extending over three weeks, have recently been held here, conducted by Mr. G. A. Weller, of the Evangelisation Society. The meetings were held in a capacious tent, and were well attended. As a result of the Mission a large number have professed conversion (several of whom were noted characters), whilst believers have been greatly stimulated and blessed. The Mission concluded with a tea, followed by a service of praise and thanksgiving, at which some very interesting and encouraging testimonies were given. Cottage meetings have also been held in this parish for several months past by Mr. C. H. Whisker.

Battersea.—Special evangelistic tent services have recently been held every night for one month, earnest Gospel addresses being given by several ministers and well-known laymen. The Gospel of Song was well sustained by Mr. Peploe-Earl, the South London Choir, the Clapham Male Choir, and our own. The results have given us great encouragement. A communion service has since been held, when thirty-six were added to our fellowship. Altogether nearly one hundred have joined the membership since the beginning of the year. The usual services, now resumed in Trinity Mission Hall, are well attended, and a spirit of interest is manifest.

Obituary.

COLONEL EDMUND BEWES,

Late of the 73rd Regiment, and of 67, Ladbroke-grove, fell peacefully asleep in Jesus at Herne Bay, on the 14th inst., after much suffering. Col. Bewes has for many years been a true servant of the Lord Jesus, and we are sure sympathy will be felt for those of his family who are left behind.

REV. C. H. COLLYNS, M.A.

The death is announced of the Rev. C. H. Collyns, M.A., Secretary of the British Temperance League, which took place on Tuesday, the 8th instant Mr Collyns is spoken of as a man of remarkable ability, of broad and generous sympathies, and of a disposition that was warm and enthusiastic. He was sixty-five years of age, and leaves a widow and family of two sons and a daughter.

PROFESSOR LEPSIUS.

This eminent professor, probably the greatest authority in the world on ancient Egyptology, has just died at his residence in Berlin. His great work "Monuments of Egypt and Ethiopia," illustrated with 900 large plates, was published by the German Government. His loss will be greatly felt in all scientific circles as well as in the University of Berlin, of which he was so distinguished an ornament.

CAPTAIN DUTTON.

Intelligence was received last week of the death of Lieut. Dutton, R.N.R., Commander of the steamship *Sardinian*, of the Allan Line. His death was somewhat sudden, and took place at Montreal, where he has been buried. Captain Dutton carried the commodore flag of the Allan Line, and was highly esteemed by the Company as a skilful and careful navigator. Many thousands of passengers carried by him between this country and America could bear testimony to his thoughtfulness for their safety and comfort. Captain Dutton was an earnest Christian man, and made good use of his position to plead the cause of the widows and orphans of sailors, and thus collected large sums for the Liverpool charities. He was a telling speaker, and in the intervals between voyages spent much of his time in evangelistic and other good work. Miss Macpherson and others of like mind always chose the *Sardinian*, when possible, for their trips across the Atlantic.

TEMPERANCE AMONG SOLDIERS.—A pleasant gathering was held at Caterham Barracks on July 1, when nearly 300 men sat down to a tea, kindly provided. Afterwards Lieut.-Col. Legge presided at the meeting, when Rev. H. Chapman, late Chaplain to the Forces in Egypt, gave a striking address on the advantages to soldiers of abstaining from alcoholic beverages, drawing many illustrations from his experiences in the East-end of London, and concluded by speaking of the happiness of the Christian life. The audience was most attentive, and, in answer to his appeal to show practical evidence of their interest, several came forward to put down their names as desirous of taking the pledge.

THE EMIGRATION OF POOR CHILDREN.

A LARGE and influential meeting gathered in the Egyptian Hall of the Mansion House on Friday afternoon, under the presidency of the LORD MAYOR, in support of a movement to extend the emigration to Canada of young children, in connection with Dr. Barnardo's homes.

Dr. BARNARDO said that the highest possible results were attained for the children, at the lowest possible expenditure, by emigration. The advantages included the breaking-up of evil and disreputable associations, their "adoption" into Christian homes by the Canadians, the great saving secured to the Institutions by sending them to the Dominion within a year or so of their admission, and the restoration, eventually, to a healthy condit on of the labour market at home, now hopelessly overstocked. The cost of outfit and passage for one child was only £9, and for this sum they could be transferred to a happy home in a Canadian family, where, indeed, many are now located, who once were living in the low lodging-houses of the East End of London.

Dr. Barnardo then announced the project for extending furthermore their operations, by providing an Industrial Home in the Dominion, where the children could be trained for Agricultural pursuits. For this about £3000 would be required, in addition to the plot of ground, which he hoped to obtain as a grant from the Government.

Nothing could exceed the heartiness with which the several speakers advocated and supported the chief resolution of the meeting, which pledged "the citizens of London to support the Committee of Dr. Barnardo's Homes in carrying out their extended scheme of emigration."

Mr. SAMUEL SMITH, M.P., greatly rejoiced that the nation was at last waking up to the necessity of emigration, and only wondered it had not done so before. The population in England was 450 persons to a square mile, while in the colonies it was less than two. The children could be grafted while young into colonial life, as they never could be after. Too many of the rescued children from our reformatories and refuges are afterwards found again in the slums. He had no hope of its success but as it was carried out on religious principles. A large number of children had been sent to Canada by their own institution in Liverpool, and of these 95 per cent. had turned out well. They must also remember what an enormous saving to this country it would be in taxation.

Sir CHARLES TUPPER (High Commissioner of Canada) was present as one who perhaps knew more of Canada than anyone else on the platform. He congratulated the Committee on being supported by so many distinguished gentlemen, including a bishop, members of both Houses of Parliament, peers of the realm, &c. As the representative of the Dominion, he was able to say that emigration was really conferring a great blessing on Canada, where the need of an increased population is more than ever felt. He could assure them that they would welcome the proposal of Dr. Barnardo for an Industrial Home, and had no hesitation in saying that the Government would grant them a plot of land as a site. There were free schools also, to which the children would be cordially admitted during their free time. Neither was there any need for fear as to the treatment of the children. Such a thing as cruelty or unkindness was almost an impossibility, as the clergy and others would soon have their attention drawn to it. He did not know a more benevolent object, and commended it most heartily.

Lord NORTON said the question before them was simply this, viz., whether 150,000 neglected children shall remain here, or whether we shall send them to Canada, thereby relieving our country of enormous taxation. The Bishop of BEDFORD could see no greater benefit to England than would result from the present movement; also, that the boys and girls from institutions like Dr. Barnardo's and others, were the best to send out, as the Colonies do not like them in their rough condition. Mr. RANKIN viewed it as the most charitable work that could be undertaken. Mr. S. GURNEY SHEPPARD briefly thanked the Lord Mayor.

The Rev. H. P. HUGHES then made another of his "audacious" speeches, suggesting among other things that the Corporation should sell their plate, and hand the proceeds to Dr. Barnardo, toward making up the needed, £3,000. The warmest interest was evidently felt in the subject, both by speakers and hearers, and we sincerely trust that the required sum will speedily be forthcoming.

Continental and Foreign Notes

Brittany.—Pasteur Lecoat reports: "We are having good *réunions* right and left, notwithstanding the opposition we meet with, the opposition arising this time from fellow-Protestants of the National Church. Besides the large number of portions which we have given away of the Breton New Testament brought out by the Trinitarian Bible Society, we have already sold nearly 1400 copies of the whole Testament."

Rouillac, Charente, France. — After nearly seven years of single-handed work in a district wholly Roman Catholic, Pasteur Marsault has found since January, when we asked for the prayers of Christian friends, that doors are opened to him for introducing the Gospel for miles around his residential centre, but he is precluded from embracing every call or attending as often as he would for want of a conveyance. He suggests that a tricycle would be an economical assistance to him, and more than treble his opportunities for usefulness. Rev. W. L. Lang, F.R.G.S., Balham, S.W., would gladly give particulars of his work.

Noyon.—The British and Foreign Bible Society, through its French agency, has ably seconded Pasteur Cadot's efforts, of which we gave an account a few weeks since, to re-introduce the Gospel into this city, which was Calvin's birthplace, from which both Calvin and Protestantism have been driven since the Reformer's time. They have appointed a Geneva student as colporteur-evangelist to labour regularly in and around the city, while Pasteur Cadot will come from Chauny to preach and superintend the newly-formed Sunday-school, if the funds at his disposal permit, and so make the anniversary of the Reformer's birth (July 10) this year memorable.

France.—The Revival movement in some of the churches in the south of France is increasing. *The Chrétien Evangélique* says: "We could no longer doubt the exactitude of the recital of the Pentecost, for we have seen the facts reproduced in measure, under our own eyes. Whole families, and almost entire villages are brought to God. No movement could be more calm and serious. The only means employed have been the clear and simple preaching of the Gospel and prayer. Prayer above all! Certainly if God has honoured anything in our midst it is prayer. Formerly the people were soon tired of the services, and soon went to sleep; now, after the dismissal of the meeting is announced, some note of praise or prayer continues to be poured forth."

Egypt.—English officials or other residents who have daughters to educate may be glad to know that a day-school for European girls is held on the premises of Miss M. Whately's Mission Schools, founded by Miss E. J. Whately, and under the superintendence of a highly-qualified English teacher; the terms very moderate. There is daily instruction in the Scriptures, and every pains taken for the moral and spiritual welfare of the scholars. Information may be obtained of Miss Whately, English Mission Schools, Cairo. As many kind friends have taken a lively interest in the coffee-room for soldiers started by Miss M. Whately at Cairo just after the troops were stationed there in the autumn of 1882, it is right to let them know that, after having been attended with complete success through the winter and following spring, it was, by the desire of the officers in command, withdrawn from her superintendence, and placed under their own immediate care; the result has been that the connection with Temperance, as well as Mission work, has been entirely dropped. Any friends interested in our soldiers in Cairo should communicate with the agent of the Army Scripture Readers' Society there, who is, or was lately, trying to start a similar institution for the soldiers in another part of the city.

Agen.—M. Emile Halbout is visited with an unexpected trouble, while doors are opening in various parts of his large field of labour in a marvellous manner. The hall he has occupied in Agen—the central position and the seat of the original Mission—has been bought over his head, and his work closed, by the Jesuits. The success of this deep laid scheme, which has temporarily discomfited this earnest servant of the Lord, has aroused the sympathy of others than known Christians, who have guaranteed half the cost of a new and suitable hall, which can be bought outright, and make the evangelist's work staple. He earnestly appeals for help from Christians to complete the purchase, so that he may devote himself to his loved work at the fairs and fêtes in the country for a hundred miles round, selling the Scriptures and preaching the Word where he can, and thus be released from the work of collecting funds. His address is 4, Rue Fou de Raché. Agen, Lot et Garonne; or Rev. W. L. Lang, 1, Oxford-villas, Balham-road, S.W., will transmit any contributions to him.

Mission to Australian Aborigines.

ONE of the liveliest evenings we have enjoyed for some time was spent on Thursday in listening to the narrative of Rev. J. Gribble, an Episcopal clergyman from Australia, who, having seen the terrible havoc made by the white man among the aboriginal races of our great southern colony, could not rest in his snug living, but astonished his people by resigning his charge, and, like Abram, going forth with his family he knew not whither. The walls was hung with coloured pictures of the log huts which they built at Warangesda, and in which they lived, and taught, and worshipped; of their beloved people as naked savages, and as Christians clothed in garments supplied by the kindness of fellow-Christians in the far-off cities, who at length came to hear of their work. The Government also appointed him their first teacher to the Aborigines, and the shanty was succeeded by a well-built wooden church, with a corrugated iron roof.

The hardships through which Mr. Gribble and his family passed were scarcely mentioned in the romantic yet realistic story. Our deepest sympathies were stirred by the atrocities of the whites upon the blacks, whom they traduced as being little above the level of animals, but who Mr. Gribble assured us have laws and customs of their own which make them compare very favourably with the whites. The lecture was concluded by the exhibition of skulls of the now extinct Tasmanian race—extinguished by the greed of our fellow-countrymen, often the convicts whom we sent out to that lovely land.

The meeting was held in connection with the Young Men's Foreign Missionary Society of the Y.M.C.A., 186, Aldersgate-street. We cannot but express our thankfulness that under the superintendence of the devoted and genial Secretary of this branch such a spirit of evangelisation, first home and then foreign, has grown up among the members, that a new departure has been taken by the Association, from which a large contingent may be expected for the foreign field. Mr. A. L. Hall, the Secretary of the Young Men's Foreign Missionary Society, is an enthusiastic and able officer of the right sort.

Any friends who desire to hear Mr. Gribbles' intensely interesting story may address him at 7, Marquess-grove, Canonbury, London, N.

The object of Mr. Gribble's visit to this country is the establishment of a training college in connection with Warangesda, for native teachers as well as helpers from England or elsewhere. Mr. George Williams, founder of the Y.M.C.A., has heartily accepted the office of treasurer to the college fund.

Mr. Gribble has just been requested by the Society for the Protection of Aborigines to deliver a lecture at an early date in connection with the visit of the King of the Maories and his chiefs.

CIVIL SERVICE PRAYER UNION.—This Union continues to spread. A branch has now been formed at Edinburgh. Mr. W. T. Oldrieve, H.M. Office of Works, Edinburgh, is hon. secretary.

MR. MOODY'S DEPARTURE.

THE last meeting of Messrs. Moody and Sankey's London Committee had a general interest and significance. At five o'clock on Thursday afternoon, July 10, the members began to fill the library of the Y.M.C.A., at 186, Aldersgate-street, where, nearly a generation ago, the firstfruits of Mr. George Williams' God-inspired effort waxed strong. Long ago the area of this time-honoured home for work amongst young men became far too cramped for all its varied missionary programme, until now it becomes a severe tax upon the wit of Mr. Robert Burn's willing assistants to know how to find room for the constant meetings which go on daily and nightly from basement to roof. The Mother Association is out-distanced by the young provincial branches, as far as building accommodation is concerned, and, we were going to say, this is almost a reproach to the Y.M.C.A. building which is set in the heart of the first city of the world.

On the arrival of the gentlemen whose faces have become so familiar to us during the past eight months, Mr. Hugh M. Matheson took the chair. A touching prayer was put up to the Throne of Grace by Mr. Stevenson A. Blackwood, C.B. "We are sorry at parting from one to whom Thou hast knit our hearts in such close, indissoluble bonds of esteem and love." So ran the valedictory petition concerning Mr. Moody, and warm were the responses which supported it.

The Chairman then said: We are going to take leave of our beloved friend on the eve of his departure. I am quite sure that if we spent the most of our time in waiting upon God—giving profound and hearty thanks to Him for his great mercy and lovingkindness through the whole of the Mission—it would be much more acceptable to Mr. Moody himself. When we invited Mr. Moody to come here, we sent to him in America a plan of operations for the winter and spring months, naming spots where we should be able to secure sites. That programme has been almost literally carried out in every respect, without a hitch of any kind. The only alteration that occurred was the substitution of the Thames Embankment for Knightsbridge. This is a matter for which we have never ceased to give thanks to God. Then, although Mr. Sankey's health and strength somewhat failed latterly, Mr. Moody has, with the exception of that one tooth-ache day, never been prevented from being in his place to do all that hard work which we know was carried on by him without intermission. We must give thanks, too, that we have been kept banded together, and all the Missions in the different districts likewise banded together, heart and soul, to do whatever laid in our and their power. Individual views and wishes had been sacrificed—for this we had to thank and bless God—but above all, for the manifest power accompanying the preaching of the word to the multitudes. Many thousands had given in their names, and had been dealt with as inquirers. Many of these we have reason to believe are converted to God, and are showing forth the praise of our Redeemer—the Mighty to save. I think specially that we may be full of thanksgiving and praise this evening for the wonderful mercy that has prevented many mistakes, and which, in spite of the mistakes we may have made, has led us on and has given us so great a blessing. We all desire to assure Mr. Moody, as he leaves us, that we can never forget him at the Throne of Grace, and we can never forget the evangelistic work to which his life is devoted. Our hearts are bound up with the man. Few men have ever attached themselves to our affections as Mr. Moody has done. Such a thorough esteem and regard as we feel for him can best be understood by those who have had most opportunities of intercourse with him.

Mr. George Williams then uttered a fervent prayer for Mr. Sankey and his family. A beautiful thought found expression thus: "Through Thy merciful goodness he, in conjunction with others, has been able to set nations singing Thy praises."

Mr. Robert Paton, the hon. secretary, gave a very interesting and brief account of the expenses of the Mission. The estimated cost of the Mission was £15,000. Owing to certain reports from different districts not then having come to hand, however, he could not present the actual figures, but they were certainly under £16,000, probably nearer £15,000. With the exception of very little, if any, all the money had been found. Mr. Paton was thankful also to say that the halls had been disposed of. They did not realise quite so much as was expected, but as they were somewhat difficult to sell, such customers had to be taken as would be willing to purchase. The chairs were all sold; in fact, everything was then out of their hands.

Mr. T. A. Denny next rose, and in the pleasing manner peculiar to him, said: Next to our dear friends Mr. Moody and Mr. Sankey, perhaps the success of this great Mission has been more indebted to one friend amongst us than to all the others. I allude to our dear friend the Hon. Secretary. Well, some of us thought what could best be done for a man whom we delight to honour, and Mr. Matheson and I put our heads together, and we came to the conclusion to ask our dear friend to accept from us this little testimonial, supposing that it might be handed down to his children's children. [Here a cloth was removed which covered a beautiful rosewood cabinet, containing some exquisite art pottery, and twenty-six handsomely bound copies of choice works.]

Mr. Denny continued: The topstone is not laid yet, Mr. Paton. We thought we ought to put something for Mrs. Paton on the top. [Here Mr. Denny unlocked one of the panels, and brought out some handsome vases, which he placed on the top of the cabinet.] The speaker then read the inscription, and formally presented the cabinet to Mr. Paton, with the further remark: I am sure I can express for the Chairman and myself (and I think for all present) our deep sense of the gratitude we and all our brethren feel towards you, and I have the great pleasure of asking you to accept this little souvenir.

Mr. Robert Paton was much affected, and made this simple, but eloquent response: I dare not trust myself to make any remarks, but just to thank you all for all your kindness in this Mission.

Mr. Moody, who up to this point had been a listener, now resumed his old position. "Let us unite in prayer," he said. After prayer, Mr. Moody observed that one thing had struck him, and that was the wonderful way in which the places had been obtained for holding the Missions in the different districts. He had little faith at first that ever they would be allowed to hold their meetings in the heart of the City. It seemed just as if everything had been ordered by God. If they had gone on for another week their meetings would have been roasted up. "I want," said he, "to thank you for all your love and sympathy, and prayers, and all that; and if ever you come to America just hunt me up. I will be somewhere on the continent."

Mr. George Williams added that as Mr. Moody had been speaking of getting together a library for the boys and girls of his school at Northfield, Mass., he thought that most present could help to make up a thousand or two really good standard works out of their friends' libraries. The parcels could be sent to Mr. Paton at 186, Aldersgate-street. Curiosities and specimens, suitable for a museum for the instruction of youth, would also be valued.

Mr. Moody said: Mr. Williams has used the word "great" in connection with our schools. But they are as yet small: we hope they will grow to be great. Now, I have got something practical to suggest to you. It is to have you come over to Northfield in August, 1885. I think it can be planned so that it will be a pleasant and a profitable trip. I will entertain you at Northfield. So I invite you all to America for the first ten days of August, 1885. I don't know of anything that will better help to cement the two nations together. Of course we could not give you London luxuries. Now, I don't want you to laugh it off. You talk about the Americans coming over to England, but we want you to come to America.

Mr. Blackwood said: We know Mr. Moody is a man of faith, and we see how he generally manages to get his own way. I should not, therefore, be surprised if he gets his way in this matter. There are one or two lessons which this Mission offers to us all. In the first place, the preachers in this country have learnt something—I speak as a very humble one—we have learnt this: not to be ashamed of preaching our old sermons again and again. Then what a stimulus God has been pleased to give to evangelistic work throughout the kingdom! Not only has this impetus been seen in the direct ingathering of souls in each place, but fresh life has been imparted to workers everywhere. In this we see God's great goodness—the work is extending, deepening, widening on every hand. Another lesson has been made patent to us in the complete effacement of denominational distinctions and divisions. It is a great mercy that our brethren on the Committee have been so preserved from allowing the work to slide off into any side lines at all. This is certain, that God will use a man who keeps himself out of sight. No man has been more prominent in this work than Mr. Moody, and no man has seemed in his own mind to occupy so small a place.

Mr. T. A. Denny then announced his determination of going across the Atlantic in acceptance of Mr. Moody's offer, and many others signified a like intention, and the date was duly fixed as being from the 1st to the 10th August, 1885.

Mr. Moody announced that Mr. Sankey was trying to build a Y.M.C.A. in his native town, Newcastle, Pennsylvania; he wants to get a library too. It was, therefore, suggested that some of the books should be sent to Mr. Sankey.

A concluding prayer was offered by Mr. James E. Matheson, who commended to God "the aged mother of our friend before Thee."

So ended this interesting meeting, but not the last, for the Committee will have much yet to do in relation to the results of the eight Missions which have been held.

Mr. Moody's Farewell.

On Friday afternoon a goodly number of friends met at Euston Station, some to bid Mr. Moody and his family, with Mr. Stebbins, farewell, and others to accompany them as far as Liverpool. Dr. Pentecost met them at the latter city on his return from a visit to Scotland.

On Saturday morning a special private tender, which had been kindly provided by the Cunard Company, for Mr. Moody and his friends, left the landing stage at 11 a.m., for the *Oregon*, which lay some distance down the river. An hour was spent on board this splendid ship, until the bell rang for departure. As the tender prepared to start, Mr. Moody, who felt the parting keenly, bowed his head, and stood with his handkerchief waving, but with his eyes fixed upon the deck. At 12.30 both vessels started simultaneously—we for the shore, our beloved and valued friends for their rest and labour on the other side.

An Interview with Mr. Moody.

The following report of a recent interview with Mr. Moody is from the *Pall Mall Gazette* of last Saturday:—

"The fact is," said Mr. Moody, some days ago, "I feel ashamed at coming to say anything here. You are much farther ahead than we are in America. They have more need of me in the States than you have in England. London, sir, I regard as the most religious city in the world. There is nothing like it to be found anywhere at present, and I very much doubt whether there ever was anything like it." "That is not saying much for the rest of the world, Mr. Moody," remarked his visitor; "we have a tolerable number of sinners here." "Of course you have," replied the evangelist, "be-

cause there are so many of you altogether. But take it in proportion, and you will find that the facts bear out what I say. I am very much impressed with that. The more I think of it the more it is borne in upon my mind that, take it all in all, there is nothing like London in the whole world. There is nothing like it in America, at any rate.

"Take, for instance, your wealthy men. In London there is such a thing as sanctified wealth. That is a very rare commodity in America. The reason for that, I suppose, is chiefly due to the fact that in London you have families that have been acclimatised to wealth. They can breathe it without choking. It does not crush them. It is one of the ordinary incidents of their life, and, being born to wealth, they make as good a use of it as of any other gift they possess. But in America our rich men have nearly all been born poor. They have heaped together vast fortunes. As a consequence, their wealth is too much for them, and there is nothing to compare with the great numbers of wealthy men and women who in London devote the whole of their leisure time to the service of God and their fellow-men. Why, the other day the heir to one of the greatest fortunes in London, whose name I do not wish you to publish, stood outside our meeting and held a cabman's horse the whole time in order that the cabman might take part in the service within.

"Nor was that at all an isolated incident. Titled ladies and wealthy ladies moving in the first society have gone down into the lowest slums in the districts in which we have been holding our meetings, and taken care of the children and nursed the babies while the mothers spent an hour in our hall. In some of the places they opened a crèche, where they each took turns in keeping the babies while the mothers were at the services. There has been no duty which they have not been prompt to perform. But it was done over and over again. In fact, there has been no limit to the self-sacrifice and zeal with which the Mission has been carried through on all hands.

"Nor is it only the wealthy who have shown such energy. About a hundred persons have followed us from place to place—camping out, as it were—and have taken lodgings in the immediate vicinity of our halls in order that they might be able to work night and day and bring in the people. That is one of the great advantages you have here. You have more people with leisure than we have in America; people who have time on their hands, and who are good enough to dedicate it to the service of their fellow-creatures.

"I don't think that ever any series of services were arranged for with more good feeling between all denominations, executed with more unity or zeal, or crowned with greater success. For two months before we started, the ground was thoroughly prepared, so that for about ten months Mr. Paton has worked like a galley slave in the midst of an energetic and devoted body of helpers. Among those who helped us very materially were converts who joined us at Cambridge. There never was a place that I approached with greater anxiety than Cambridge. Never having had the privilege of a university education I was nervous about meeting university men. But I think I had a better time at Cambridge than I had in any other provincial town, and many of the graduates who were brought in there rendered noble service in our London campaign. Some of the best cricketers in Cambridge—some of the best in England, in fact—have been with us heart and soul. We have experienced the advantage of the Cambridge visit through the whole of our London campaign."

"Now, Mr. Moody, compared with your last visit to England, how does this one stand?" "Better," was the reply; "better in every respect. There has not been so much newspaper sensation; for the newspapers did not write us up as they did before; but we have had more meetings, better meetings, and the work has been of a more satisfactory character in every way. For the last eight months I have addressed on an average 9000 people every day. We always rested on Saturdays, but as we had on an average 25,000 persons at our Sunday services, that brings the average up to 9000 a day, seven days a week, for eight months. You can cipher out the total if you like. I have never done so." Making a rapid mental calculation, our representative noted the fact that Mr. Moody, during that time, must have addressed over 2,200,000 people. "Tolerably large congregations," continued Mr. Moody; "and we got down to the people better. There was not so much absolute work in the slums as among the middle and working classes. Our best services were at New-cross and Stratford, where we could have had twice the number of people every day if we had had only room for them. The worst services were those at the Temple-gardens, in the City. We got the people even there; but we had to go after them, whereas at New-cross and Stratford the difficulty was the other way. Eight years ago it was a superstition that you could not get people in the suburbs. Now, we find this time that it is much easier to get them at their homes than anywhere else. As a rule, the working man will not go to meeting until he has been home first, if only for five minutes."

"And what do you think of us, Mr. Moody? Have we improved or gone backward during the eight years which have passed since you last came to England?" "You have improved." said Mr. Moody—"wonderfully improved. To begin with, there is much more brotherly feeling, more Christian union among the various denominations, than in 1876. The number of Ministers, Established and non-Established, that co-operated with us all through has been much greater, and their fervour and brotherly feeling were all that could be desired. Another great change very welcome to us is the increased spiritual life of the churches. There is still, no doubt, a great deal to be done; but there has been a great awakening, and the Church of England especially is much more alive than it used to be. Then there is another improvement that is very perceptible, lying on the surface of society; I mean the enormous advance you have made in Temperance. Eight years ago it was difficult for me to mix in your society without being constantly pressed to drink wine. Now I may say, broadly, I am never asked to touch it, and at many places where I go it is not even on the table. This is a great change, and brings you nearer to the American level in that matter, for in our country Christian people have been ahead of you in recognising the mischief of drink. Side by side with the increasing zeal of the churches there has been a most remarkable absence of abuse, and the last improvement that I notice is a diminution of caste feeling. There seems to me to exist in England a greater sense of our common humanity, permeating all classes. The rich and the poor seem to feel that there is no longer that great gulf between them which was formerly there."

"This is very gratifying, Mr. Moody," said our representative. "Now, have you learned anything from us?" "I came here to learn, and I have learned one great truth." "What is that?" "Why, the great principle of 'Divide and conquer.' That is what distinguishes London above all other cities. The Church has discovered that, in order to get at men, it must attack them in sections. It is of no use trying to get at men in the mass. You must split them up and deal with them in detail; and to such a length have you carried the principle that there is hardly a class of a hundred persons in London that have not a society, or missionary, or somebody or other specially told off to look after them"—"Except journalists," remarked the visitor, *sotto voce*—"For example," continued the evangelist, without noticing the interruption, "you have your Policemen's Mission, your Cabmen's Mission, and look at the way your shop-girls are cared for. Why, there is a friend of mine who has every week a class of no less than eight hundred shop-girls, and another has a class of six hundred. And then, above and before all, look at your Mildmay-park. Why don't you write up Mildmay-park Mission, now? I think that is the grandest institution which exists in London at the present moment. Its activity is boundless, and it is doing a great work—a very great work indeed. I should like to see a Mildmay-park established in every city in the world."

"Now, Mr. Moody, that, you say, is what we have taught you; what have you got to teach us?" "The great thing that you need in London," replied Mr. Moody, "is homes. Homes! there, that is your great lack. The great mass of your population is homeless. What you want to do is to give them a stake in the country. Let them feel that they have a fixed home out of which they cannot be turned by any one. At present your poor people shift aimlessly from place to place. A man may be in a room to-day, and out of it to-morrow. There is no sense of permanence of ownership such as we have in America, where nearly every man owns his own house and has his own bit of land. There are more people who live from hand to mouth in England than in America, and I sometimes wonder how you would pull through in the event of a prolonged period of depression. The home was founded before the Church, and you in England stand more in need of homes than you do of churches. There are no homes in the world so well found and so beautiful as English homes; but, on the other hand, the extremes meet, and there are none so destitute or squalid, or lacking in all that makes home home-like, as the homes of many, many thousands of your countrymen. In America the sense of ownership is a great stimulus to the development of manhood; and I think our institutions also contribute to sharpen the intelligence of the working man. He has a vote, and so he reads the papers to see which side he should vote upon, and the result is that, upon the whole, I think our working classes are more intelligent than yours. But the great thing that you are behind in is, after all, the home. Keep hammering away at the 'dwellings of the poor' question, and keep moving on against the drink."

"I am never excited," said Mr. Moody, "in my most exciting meetings. I can sleep like a top within three minutes of going into a meeting, and I can be sound asleep three minutes after leaving it. If I were to get into a state of nervous excitement I should have been dead long ago. The great defect, if I may be permitted to say so, of your services in England, especially of the services of the Church, is that they alienate the masses by their excessive length and their lack of interest and vitality. Your religious services are adjusted to the needs of an age before railways were invented and telegrams had revolutionised the whole method of communication between man and man. You want telegrammatic services (if I may use the phrase), if the busy men of the latter end of the nineteenth century are to attend them. None of our meetings exceeded one hour in length, and they were always broken up with plenty of singing. Long services are a mistake. You want prayers short and to the point, with straightforward addresses from the heart of the speaker to the hearts of the listeners. In short, the great need of the Church here, as elsewhere, is sanctified common sense."

A SUMMER SOJOURN.—The attention of Christians is directed to Grindelwald as, on the whole, one of the best places on the Continent for a summer sojourn, with Christian fellowship. Any wishing information may write (enclosing stamps) to Mr. or Mrs. Cheyne-Brady, Chalet Feuz, Grindelwald.

PORTUGAL.—DEAR SIR,—Your readers may be glad to know of six Gospel meetings which have lately been held for the Portuguese, when, by means of a magic lantern, I showed the people some Scripture scenes from the parable of the Prodigal Son and the Pilgrim's Progress, and the audiences listened attentively to the explanation of the views. Five of the meetings were held at my house, and the other at the "Strangers' and Sailors' Rest," which is under my superintendence. A boatman bought a New Testament, that he might be able to read the parable himself, and a gentleman bought the Pilgrim's Progress in Portuguese. The boatman now sends his children to our Portuguese Protestant school. Can any of your readers kindly send us some new magic lantern slides, freight and carriage paid? A few temperance slides will be especially useful for sailors' meetings.—Yours faithfully,

WM. GEO. SMART.

12, *Rua das Pretas, Funchal, Madeira.*

Notes and Comments.

In consequence of the space we have given to the report of Mr. Moody's departure, we are obliged to defer to our next several articles, reports, letters, and other matter.

The Prince and Princess of Wales have been busy of late showing their interest in the poorer part of our population. Last Friday they visited Bethnal-green Museum, on the occasion of a soirée given by the Committee of the Beaumont Trust to the working people of the East-end. The Prince, in addressing some thousands of auditors, evoked hearty and deserved applause when he said: "For some time past my thoughts, and the thoughts of others, have been given to ameliorate the condition of the laborious working classes of the Metropolis. If as members of the Royal Commission we can succeed in ameliorating their condition, and that of their dwellings, it will be a labour of love."

A good example has been set by the directors of Chubb & Sons' famous Lock and Safe Company, by their having set aside a portion of their extensive premises in Old Kent-road, for the site of coffee-rooms, dining, and reading-rooms, for the use of their workmen. Over these offices, which are on the basement, three floors of dwellings are to be constructed on the plan adopted by Miss Octavia Hill, and others, who have interested themselves in providing suitable houses for the working classes. When completed, the firm propose to hand over the buildings to a committee of workmen, in order that they may themselves manage the whole affair. It is in this way large employers may do much to relieve the social evils which exist among us.

The Rev. Newman Hall, LL.B., having completed the thirtieth year of his pastorate, a congratulatory meeting has been held in Christ Church, presided over by Mr. S. Morley, M.P., at which a large number of friends assembled. A bust of himself, executed by Mr. Onslow Ford, was presented to Mr. Hall by the Church and congregation, addresses of a fraternal character being delivered by the Revs. C. H. Spurgeon, S. Minton, G. M. Murphy, and others. The philanthropic, catholic, and earnest character of Mr. Hall's ministry is well known, and has won for him much confidence and affection, not only within the circle of his own congregation, but far beyond.

We are pleased to know that the Brighton Y.M.C.A., which lately entered into possession of well-appointed and splendidly-situated premises in Old Steine, are vigorously pursuing their work. With all the vigour and enterprise of youth, they have constituted themselves what the Secretary terms "A Christian telephone exchange," for this far-famed "Queen of watering-places." Having entered into communication with the various Christian workers throughout the town, a list is prepared for inspection, giving times and places where the help of visitors would be welcomed. Christian ladies and gentlemen who find themselves in Brighton should not fail to call at Steine House. They will be cordially received, will be charmed with the new and beautiful home of the Y.M.C.A., and will have every needed assistance in carrying out their desire to render help to some fellow-workers who will gratefully appreciate such help.

Mr. John Shrimpton, of 38, Lincoln's-inn-fields, has published in elegantly neat form a "Letter to Young Women," which we would advise all our young lady readers to obtain. It is full of good counsel on many topics of interest and importance, expressed in the author's well-known spirit of Christian kindness and sympathy with the young in their varied temptations and difficulties. It may be had of the Church of England Book Society, 11, Adam-street, Strand.

Dr. Beckman, one of the bishops of the Swedish State Church, has written an able paper in the *Stockholms Dagblad* anent the refusal of that Church to countenance the Conference of the Evangelical Alliance, which was to have been held at Stockholm. He attributes it to a mistaken conviction that the tendency of the Alliance was to work against the Lutheran Church and Lutheran doctrine. The Bishop, while deploring the loss of the Conference, thinks great good will nevertheless result. Attention has been called all the more forcibly to evangelical principles, and the importance of unity shown. The weakness of the Church, in that its leading spirits are afraid to confer with other denominations, has also been revealed, and the undue power of a few leading men brought to light. Dr. Beckman thinks the declaration of the Bishops against the Conference is "a dull sound heard in the distance, as of a hammer driving a nail into a coffin."

There are in the Swedish State Church two parties—the one satisfied with the cold formalism and mixed communion which so largely prevail within its borders; the other unable to countenance these things, longing for something better, yet unwilling to sever their connection with the Establishment. These latter are scattered all over the realm, they have little meeting-houses of their own—prayer-houses, as they call them—listen to lay preachers of their own choice, and wait for better things. They form a church within the church, and have growing influence. It is impossible not to pray for these enlightened people, that they may be led to come right out from what in heart they deny.

The presiding magistrate at the Westminster Police-court has called special attention to the great increase of street gambling on Sundays. The prevalence of this vice is assuming vast proportion in our London districts. The sad sight may be witnessed any Sunday of scores of idle youths assembling at street corners and other places for this purpose. It calls for stern rebuke and for vigorous effort to stay its course.

A correspondent of *The Spectator* brings the following heavy charge against our modern pulpit: "The spread of infidelity, for it does spread, appears to me to be caused, not so much by scientific doubt, nor by solvent Biblical criticism, nor by active atheistical propaganda, nor by any one thing so much as by this hateful, intolerable, unendurable inanity,—'pulpit.'" There is only too much truth in this diatribe against the prevalent habit of using one tone and language in the pulpit and another out of it. Of all places the pulpit ought to be the last for anything like whine or cant, and also for pedantry and stilted phraseology. Men weary of hearing dry official harangues, and polished essays on themes removed from the realities of life. The Gospel is a practical remedy for real evils, and requires to be proclaimed in language intelligible and easy to be understood. Would that all preachers would see this!

We are glad to be able to state that there is no foundation whatever in the rumour that Mr. Sankey has been suffering from cancer on the tongue. He is much improved in health, and expects to re-commence his labours with Mr. Moody in a few months' time.

According to the annual report of a High Church Association, known as the Guild of All Souls, there are now in connection with the churches represented by it sixty monthly "Celebrations of the Blessed Sacrament on behalf of the Faithful Departed." This the report calls "an offering of the one all-prevailing Sacrifice," and declares to be available for the dead as well as the living. Thus does Popery, in one of its most unscriptural and mischievous dogmas, assert itself in connection with a Church which claims to be a bulwark of Protestant truth. The increase of fraternities for the spread of this kind of thing within the borders of the National Church, is a fact to which blindness is folly and inaction sin. It is strange that Protestants are so slow to protest against it.

The Howard Association has just issued a useful paper on the supervision of pauper and friendless children. It is intended to advocate the movement for boarding-out orphan and deserted pauper boys and girls in carefully-selected cottage homes, instead of massing them together in reformatories, industrial schools, and other institutions at present in vogue. This, it appears, would be a great gain to ratepayers, as well as to the children, one half of the expense incurred in their maintenance being thus saved. Boarding out costs about £12 annually for each child, while district and other schools cost from £20 to £30. The moral advantages are unquestionably great. Voluntary aid is required to carry out the system advocated, as care is needful in the selection and supervision of homes. This is, however, a Mission work for which agents ought to be found without difficulty. Many ladies of rank are already showing much personal interest in such efforts; H.R.H. the Duchess of Albany has several pauper children under her own supervision.

We see with deep regret that the spirit of persecution is just now sadly prevalent in Russia. Colonel Paschkoff and Count Korff have been expelled from the country, and their booklets condemned to be burnt, because of their refusal to promise that they would not continue to diffuse the Gospel. By a recent Government order the St. Petersburg Tract Society has also been suppressed. A new law has been passed, respecting the children of those who dissent from the Greek Church. These are now to be taken, and shut up in a convent and educated there, without even an appeal to the Emperor. Such action on the part of the authorities is very mistaken, and can only result in strengthening the hands of their enemies. Let us pray that God may move the hearts of the rulers to change their course, and to see the fatal mistake they are making.

A lady too weak in health to engage in active evangelistic work has been doing her best to follow up the recent revival in her neighbourhood, by inviting working men to her parlour for cheerful singing on Sunday afternoons, accompanied with a few words of exhortation, spoken in bodily weakness, but spiritual strength in Christ. This is a worthy example for Christian ladies to follow.

Richard Weaver is announced to tell his life story, entitled, "From the Coal Pit to the Platform," at the Mission Chapel, Little Wild-street, Drury-lane, to-night (Thursday), at 8 o'clock.

A fact worthy of special place in Temperance records is the speech (through his interpreter) of Tawhiao, the Maori King, at the Crystal Palace Temperance Fête last week. He spoke of the Blue Ribbon as his badge of gladness, and declared his intention to do all he could on his return to induce his fellow-chiefs to follow his example in adopting it. Major Te Wheoro, a member of the New Zealand Government, spoke to the same effect, adding that the Maori chiefs were already doing their best to prevent the introduction of spirits among the natives. The numbers and enthusiasm seen at the fête will doubtless deepen the impression made on the King and his suite as to the importance and influence of the Temperance movement, and encourage further action in their own land.

On Saturday night our representative went by invitation to the Victoria Coffee Hall, where the Maori King and his suite were present as visitors. The variety entertainment would please nobody accustomed to the stronger meat of the Canterbury, while those who graduate at the Victoria are likely to acquire a taste for the fiercer excitement of the music-hall with the drink. This kind of Coffee Hall is a half-way house to the music-hall, just as Ritualism is the half-way house to Rome. We commend Mr. Noble's evangelistic and successful management of Hoxton Hall to the Managing Committee of the Victoria.

The reflex influence of foreign Missions upon the Church at home is a fact well worthy of attention. The present century has been remarkable for its spiritual fervour and evangelistic zeal, and the fact is clearly traceable to the revival of interest in missionary enterprise with which the century was ushered in. It was at that time the Baptist Missionary Society, the London and Church Missionary Societies, together with the British and Foreign Bible Society sprang into existence. The effect of these institutions may be clearly seen, not only in the wide-spread operations they carry on in all parts of the earth, or in the numerous other agencies to which they have given rise, but in the quickened thought and sympathy they have awakened in the minds of Christians in reference to the claims of the world upon the Church of Christ. For their own sake, as well as for his, the disciples of Christ do right to pray, toil, and give, for the furtherance of the Gospel in all parts of the earth.

Those leaders who have to complain, as many do, of the sad falling off of interest in prayer-meetings connected with our churches, do well to inquire how far this is owing to the lifeless and stereotyped method of conducting such services which has prevailed. It is lamentably true that the prayer-meeting has almost disappeared; in comparatively rare cases is it a successful feature of Church life. There is doubtless a lack of the praying spirit in these days. Church members fail to realise the need of prayer, and are too much absorbed in earthly pursuits to find time for prayer-meeting exercises. This ought not to be, but every effort should be made by pastors and others in office to make such meetings practical, cheerful, and bright, so that they should be really seasons of power.

The Society for Promoting Female Education in the East has just attained its jubilee. Small at first in its sphere, it now has agencies in India, China, Japan, Ceylon, Mauritius, Africa, and Persia, their pupils in Zenanas numbering thousands, and those in schools tens of thousands. The Zenanas and Harems of Oriental lands are fields truly white unto the harvest. No soil is more promising to Gospel effort, nor is any sphere of work more truly necessitous and worthy of compassionate regard. It is a cause for great thankfulness that this branch of work has been of late so prominently considered, and efforts for its extension cannot be too highly commended or too heartily sustained.

Senator Brown, of Georgia, speaking in the American Senate recently, said that there had been over 27,000 divorces granted in New England within the last twenty years. In Massachusetts, within the same time, population had increased 44 per cent., and marriages 62 per cent., while divorces increased 147 per cent. It behoved the Christian and the patriot to ponder the consequences that must follow from such a state of society. He deplored that ministers could be found officiating at the marriage of those thus divorced, in the majority of cases from petty causes, thereby utterly contravening God's Word. If the ministers and the churches did their duty, public sentiment would soon sweep from the statute-books the wicked and immoral divorce laws. The subject reads needful lessons for our own country, where marriage is in grave danger of losing much of its sanctity and binding force.

At the annual fête of the Homes for Little Boys at Farningham, on the 5th, Lord Wolseley expressed a wish that there should be a closer connection between the Institution and the Army, and propounded a scheme for obtaining a Government grant with a view to preparing lads for recruits and retaining them in the Homes until they were of an age to enlist. It would be a cause for profound regret that Farningham should be a school for fostering the war spirit which exists. The Rev. Mr. Shaw, of Madagascar, made a far more suitable and valuable suggestion when he claimed that influence should be used to induce some of the boys to become missionaries, the training they received being, as he said, most useful to that end.

The last census shows the population of Canada to be 4,324,810, of whom 1,791,982 are Roman Catholics, under the guidance of 4 archbishops, 20 bishops, and 1500 priests. In the province of Quebec the Romanists outnumber the Protestants six and a half times. Throughout extensive districts not a single Protestant can be found, and where any are discovered, the Papal authorities use all endeavours to buy them out, and occupy the ground with their own adherents. Dr. Robert Burns at the Pan-Presbyterian Council at Belfast asserted that Romanism in the Dominion is virtually established, there being no spot in British possessions, except Malta, where Government pays it so much deference. One-thirteenth of the product of the soil has been appropriated to ecclesiastical support, and heavy rates are levied for building churches and convents. Romanism in Canada is a solid compact body of vast resources, but destitute of mental cultivation and independence, and so is a curse to the land.

The Act passed by the Canadian Parliament for regulating the sale of intoxicants, and the issue of licences in the Dominion, came into force last May. It provides that the number of licences granted must not exceed one hotel to every 250 of the population for the first thousand, and one to every 500 beyond; and one shop licence to every 400 to the first 1200, and one to every 1000 afterwards. These may be reduced, or vetoed entirely, by the electors in each district if they desire to do so. All licensed houses are closed from 7 p.m. on Saturday to 6 a.m. on Monday, and from 11 p.m. to 6 a.m. daily. No intoxicants may be sold to a person under sixteen years of age. All licensed premises are also closed on days of Parliamentary or municipal elections. It is a great advance in the direction of national Temperance, and deep interest attaches to the working of the Act.

It is not enough for the legislature to pass Acts providing for needed reforms, it is essential that they be carried out after they are passed. At a meeting of the Women's Protective and Provident League, just held at Exeter Hall, presided over by Mrs. Fawcett, the systematic evasion of the Factory Act in regard to female workers in East London was referred to, and it was urged that efforts should be made to secure the appointment of lady inspectors to see that the law was obeyed in the factories of that district. It is easy, by means of a little ingenuity, to entirely neutralise the good intended by such Acts. The only preventive is the exercise of strict vigilance and firm resistance of any encroachment upon them.

Disintegrating forces are at work in Utah, the stronghold of Mormonism, which bid fair rapidly to effect a vast change in the state of things, if not to break up the execrable system altogether. Christian churches and schools are multiplying fast, and their effect on the rising generation will be very marked. Polygamy is greatly on the decline; it is said to have become exceptional rather than universal in the Mormon settlement, a privilege of the few, a mark of distinction for a select class, rather than the general habit. There are 6000 more men in Utah than women. The common people are beginning more openly to rebel against the priestly tyranny of the church, and especially against the tithe-paying system which is so strictly enforced. There is good ground for hoping that the Mormon craze has had its day, although it is still an integral portion of the mystery of iniquity which is at work in the world.

The unofficial general Synod of the Reformed Church of France met last month in the historic town of Nantes. There are 590 "official" parishes in the Reformed Church, of which 419 have adhered to the Unofficial Synod, which is the distinctly evangelical portion of the Church. The meetings were pervaded by a tone of deep devotion and fervent spiritual life. Among the questions debated was one which illustrates the peculiar difficulties of the Church of Christ in popish lands. It was, "ought marriages between Catholics and Protestants to be celebrated by the latter, seeing that they cannot be contracted without a solemn promise from both parents that the children shall be trained in the doctrines of the Church of Rome?" The feeling was strong on both sides in the discussion, which ended in resolving that while no rule should be imposed, yet in the judgment of the Synod no benediction should in such cases be given. Dr. de Pressensé and other well-known men were present, and took part in the conference.

WHERE ARE YOU GOING?—5.

By LADY HOPE.

NOW the speaker stops short in his address, and begs that his audience will bow their heads in silent prayer, and that during those few moments "all who desire to be prayed for," "all who would like to have this new birth," who "want to be saved," will just rise, and prayer will be offered for them.

"Will you just rise?" he repeats, "and all these Christian friends here will pray for you."

The words are scarcely said before he begins to count those who are rising rapidly all over the hall, and in an incredibly short space of time he has reckoned a large number. A long, solemn silence may now almost be *felt* over the hall, while many are praying—some for the first time. Hard hearts are becoming broken; fragments of past recollection are clustering afresh round a new life-giving Centre. Yes! Jesus Christ Himself is being revealed to souls. Many are listening! One is speaking! Some are truly hearing, and hearing perhaps for the first time his voice—the voice of the Lord. It is a heavenly voice, a mighty voice; but it is also "a still, small voice." The silence of this hour, apart from all disturbing influences, brings its accents very near. "Thou hast opened mine ear;" these words are true of many now. They are true of more than one in our little group. Heads are bowed, hearts are beating, prayers are surely ascending.

"Truly God is in this place," Mr. Moody says solemnly; while again many rise from their seats, showing by this movement that they desire prayer.

Now he audibly pleads that life from above may enter these souls—that many amongst his audience may then and there make their choice for eternity. After this an invitation is given to all who "are not Christians" to meet him in the inquiry-room; and, as he presses this entreaty, he points to three side doors at his left hand, standing at equal distances down the entire length of the building. Slowly the people rise, and move in detachments of two and three, sometimes alone, towards these opened doors. Others remain in their places, and join in the singing of that hymn—

"Christ receiveth sinful men."

It is just at this moment that Hartley turns to Burnett and says—

"Where is Ardent?"

"Ardent?—Ardent?" Burnett replies absently. "I don't know where he is."

"No, I daresay not!" says Hartley impatiently. "but where did you see him the last time you were here?"

"Oh! the last time I was here—let me see! I think he was up there somewhere," Burnett explains, pointing towards the choir seats upon the platform.

Hartley looks in the direction indicated; but Ardent is not there. He cannot see him. He waits some minutes, still looking; and then a general movement takes place. Many of the people are going. A stranger comes up—a gentleman who has been walking up and down, near where they were sitting, showing people their places, pointing them to the inquiry-room, and generally showing an interest in those present, as though they were his invited guests, whose comfort and well-being must be seen to as long as they are within the walls of the Temple Hall. For a minute or two Hartley watches his movements, and then takes courage to ask—

"Do you know a man of the name of Ardent, who sings in the choir?"

"In the Male Choir?" the stranger asks, his manner showing him to be all alive to the importance of the subject in question—viz., the discovery of Ardent.

"I don't know the name of the choir," Hartley says. "This man says he saw him on the platform yesterday, just over there."

"I will find out," the stranger says, and disappears.

"I shall go now," Fenton decides. "What a queer place it is!" and he looks all round. "Not bad, though, not bad! I shouldn't mind coming again."

Brown leans forward. "Are you going?" he asked. "I'll come too. Come along, Burnett!"

"I am not going yet," Burnett answers.

"What, are you going to stay here?" the other asks.

"Yes," he says; "there is no hurry. It is not late; you can walk on, if you like."

And Burnett and Hartley remain; the others leave. Now the steward comes up—the gentleman who had gone in search of Ardent—and he says with a smile—

"I have found him. He is just coming. You wanted to see him, didn't you?" he asks, addressing Hartley.

"Yes," Hartley replies. "I am much obliged to you for going to look for him."

And then the stranger turns to Burnett, whose face is by this time wearing a fixed, settled look, as though his thoughts were absorbing him. He does not look happy. A strange anxiety rests upon his brow. The man seems to be in a cloud. What is the matter? For some time the stranger has been watching him; now he speaks to him—but very gently. No one else hears.

"Would you like to come into the room where Mr. Moody is meeting the inquirers?" he asks.

"No!" Burnett answers, shaking his head.

"Would you like to have a talk here, then?" he says.

After a moment's pause, Burnett replies—

"I have no objection."

At the same time he takes a good look at the face before him. The face is the index of the mind; and Burnett is not quite sure whether in all his chaos of new thoughts *this* particular mind will suit *his* particular mind. But he takes courage. This man looks grave, thoughtful, kindly, and seems willing to befriend him. He needs a friend at this moment, for he is in trouble—trouble of mind. Is there any trouble like it? The man's whole being is disturbed—his thoughts, his feelings, his heart, his reason; everything. Yes! he needs comfort. He certainly wants help.

So he takes his seat; and this time he is not alone. His friend is beside him. In his hand he is holding a Bible; and as he turns over its leaves, he enters into conversation with Burnett. For the first minute or two the conversation is one-sided, with pauses between; then Burnett begins to open out. The genial influence near him acts like a charm. If the two men were strangers before, they are not strangers now; they are friends. We may take the privilege of listening while they converse together.

"You ask me to answer"—it is Burnett who is speaking—"but I am fairly at a loss. I can say nothing. 'Every mouth stopped—every mouth stopped.' That is my experience to-night. I only know that my whole life has been shown up to me, as black as ink—that is the past. As for the present, I am quite sure that I am not 'born again.' I used to think that because I had been baptized, and was middlingly moral, as you might say, I was all right—as good as the rest, and all that sort of thing. But now I see—yes! I see, that a *new birth* means a *new life;* and that I have not. If it means a *new creation*, I am a dead man—nothing more or less. That is what overwhelms me."

These sentences are uttered in fragments, and are received with sympathetic looks by the stranger, who says but little.

Presently he opens his Bible at Rom. v. 21, 22, and reads slowly these words: "By the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe."

"God has provided a righteousness for those that believe," he says. "You acknowledge that you have fallen short. You confess that your life has fallen far short of God's standard?"

"I do confess it," Burnett answers. "I am altogether wrong. It is not a pleasant state of mind that can lead one to such a confession," he continues grimly; "but such is the truth. I cannot conceal it."

"You acknowledge, too, that the 'wages of sin is death;' that 'the soul that sinneth it shall die,' do you not?"

"If it says so," he answered, "*there*," pointing to the Bible, "I suppose I must believe it. Is not that what he says?" and Burnett nods in the direction of Mr. Moody's departing figure, as he vanishes through the crowd into the inquiry-room.

"Yes, quite true," the stranger replies. "This is the dictate of Scripture."

Suddenly Burnett looks up. "If that is the declaration of *death*, what is there in that chapter about *life?* I remember something he was reading just now. What was it?"

"Ah! that is the other alternative," he answers. "Yes! the two are shown side by side in that chapter. You must look at it quietly. You said just now that you looked upon yourself as 'a dead man.'"

"Oh! stop a minute. I only said if Moody's reasoning were right, then my state was wrong. This is a fair acknowledgment, is it not? After all we have heard to-night, one must come to some conclusion, and this is my conclusion."

"Yes; it is fair, with one amendment. You call it Moody's reasoning. I call it *God's* reasoning."

"That is what disturbs me. I begin to fear it may be so. Either this man is terribly wrong, or—or—he is terribly right. This is how the matter stands to me now. I have striven against it the whole day—for I was here last night—and now my burden seems heavier than I can bear. 'It is a dreadful thing to fall into the hands of the living God.' I know my Bible well; but I have despised it. I have thoroughly neglected myself; and I suppose you would say, I have neglected God. What shall I do?" And Burnett, in his sore distress, covers his face with his hands. "Oh! I have been a sinner!" he says, "a great sinner."

"Then for you there is a great Saviour," the stranger replies.

"How can I know? Oh! how can I know anything? It is all a mystery; and yet everything depends——"

"For you there is a great Saviour," the stranger repeats. "You speak of 'falling into the hands of the living God.' Look at the hands of Jesus to-night. Were they not wounded for you? When Jesus Christ was 'lifted up,' 'as Moses lifted up the brazen serpent in the wilderness,' He was there as the '*propitiation for your sins.*' He has made an atonement, a perfect atonement, for your guilt. Through his blood we have remission of sins—remission means *putting away*. And then what is the sequel? 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life.' This *life* begins at the cross, it begins through faith in the One who is 'lifted up.' 'Come to Him!' 'Look to Him!' 'Seek Him!' These are all the different calls to salvation; and they every one refer us to Christ, who is the 'author of eternal salvation unto all those that obey him.'"

"But how am I to obey Him? I really don't know where to begin. When everything is wrong, it is no easy matter to set everything right."

"'This is the work of God, that ye believe on Him whom He hath sent.' These are our Lord's own words." The stranger is speaking slowly and clearly, the open Bible is in his hand.

Burnett listens. "I do believe in Him," he whispers.

"Then take the result of that belief; you will find it in the very same verse that contains the command, "That whosoever believeth in Him *should not perish, but have everlasting life.*"

Burnett looks up. "Is that what it says?" he asks.

"Yes, exactly!" and the stranger reads again.

"How can I deny it?" Burnett answers; while he takes the Bible into his own hands, and reads again the verses that have been quoted.

(To be continued.)

CRUELTY TO CHILDREN.

IN the absence of the Lord Mayor, through pressing engagements, Alderman Cotton presided last week at a meeting, held at the Mansion House, to form a Society to be known as "The London Society for the Prevention of Cruelty to Children." The chair was supported by the Earl of Shaftesbury, the Earl and Countess of Aberdeen, the Baroness Burdett Coutts, Cardinal Manning, and others. Letters were read, regretting their absence, from Earl Cairns, Mr. Samuel Morley, and Mr. F. S. Hanbury.

The CHAIRMAN, after stating that the meeting was called in response to a petition list no less than eighteen feet long, observed that little was known of the cruelties practised upon children, and anything that could be done to prevent its continuance would be a lasting blessing.

The first resolution was moved by the EARL OF SHAFTESBURY, recognising the need of such a Society. It is a great marvel, said his Lordship, that in these days, when so much has been done for children, such a movement should be a necessity; but so it is. Nothing is more frightful than the sufferings inflicted on little acrobats, for instance, during the period of training. There are others who are trained to act as "imps," their trainers being called "imp" women. One of these poor children he recently saw, bruised in thirty places, and moaning terribly. He had also seen a little child, three years old, whose drunken mother had taught it to swear and blaspheme in public-houses for money. A letter received that morning from a City missionary, told of the constant "low moans" of children heard by him in his daily rounds of visitation. He hoped ere long to see the whole class of young children brought under protection. It was not so much new laws that are wanted as an active body of men who will put these principles into operation. This excellent movement is not an experiment, as it has been tried with great success at Liverpool, Manchester, and several American cities.

Mr. SAMUEL SMITH said: London never did a better thing than it is doing here to-day. The evil sought to be remedied is one of the worst sores in our social system. One form of cruelty is that of sending out children into the streets at night, nearly naked, and kept out by drunken parents. He had seen them on bitter snowy nights sleeping on door-steps. This, however, was forbidden now in Liverpool, and he hoped it soon would be in London. The idea has long existed that parents have a right to do as they like with their own children, and that nobody could interfere; but it is high time the law declared itself on this matter. Existing laws have not been enforced, and even if they were there would then remain a vast amount of cruelty that would not come within the scope of their administration. A society such as this is therefore the only thing that will meet the evil.

Mr. ALLANSON PICTON did not think that the cruelty complained of was by any means general; but if not extensive, it was absolutely appalling where it does exist. He had recently been shown photographs of children picked up in Liverpool, with faces withered, bones almost protruding, and presenting so emaciated an appearance as to look like elderly persons. There was, undoubtedly, a danger connected with the interference of parents' responsibilities, but the necessities of the case demanded immediate action.

The Earl of ABERDEEN, in a neat speech, expressed himself in thorough sympathy with this movement, and believed it would not only prevent much cruelty to children, but also be a means of raising the tone of feeling in the parents.

Dr. BARNARDO heartily hailed the existence of such a society, because adequate punishment would then be awarded to cruel parents; prompt dealing with cases would be possible; children would not then necessarily be returned to their parents; and cases other than those of absolute destitution could be dealt with. Scarcely a tithe of the tortures inflicted appears in print.

Mr. WM. FOWLER read extracts from daily papers showing the inequalities of the law, and recommended all to read again Mrs. Browning's poem, "Cry of the Children."

A discussion then ensued, led off by Cardinal MANNING, which brought out that although parents can be proceeded against for neglect, yet there is no law to restrain them from employing their children as acrobats, or even selling them for that purpose. No Christian, however, could witness such displays of theatrical entertainment without horror. Human sympathy would do much toward promoting the desired end.

Mr. KEGAN PAUL said it was Miss Hesba Stretton who first enlisted his sympathies in this movement, and to this lady they were all deeply indebted.

Mr. CHARLES said an agent was already engaged in the work contemplated by the present movement, by whose efforts hundreds of cases of cruelty had been dealt with.

The meeting was further addressed by Rev. B. Waugh, Mr. F. Agnew, and others, and the Chairman, after referring in laudatory terms to Miss Stretton, congratulated the meeting on the successful inauguration of the society. Subscriptions and donations amounting to about £300 were announced.

HYDE PARK HALL MISSION.

A MEETING was held on Monday week in Stafford rooms, in connection with Mr. Chas. Cook's Mission, Mr. T. A. Denny in the chair. After singing and prayer, a brief but interesting statement was made by Mr. Cook, who, during seven months of the past year, gathered about 2000 persons every Sunday evening into the Hyde-park Hall, to hear the Gospel. He rejoiced to say they had never had better meetings than now, never more conversions, and never more of the Holy Spirit's presence and power. If in any way the order of their services had been changed, or anything fresh introduced, it was the result of deep conviction on his part, and had not been done without the fullest assurance that it was according to the mind of the Lord. During the past few weeks six young men with their wives, amongst others, had decided for Christ. He had of late given himself more to the spiritual and pastoral work of the Mission, which he had been enabled to do through help afforded him by two of the converts, who are acting as treasurer and secretary.

Mr. DENNY said that when he found a man whom God is using, he felt he ought to help him. He was delighted to know that everywhere people were flocking to hear the Gospel, where there is good singing and a hearty service.

Several brief testimonies were then given by converts who have recently been brought to the Saviour through meetings at the hall or in the open air.

Mr. R. CORY, of Cardiff, said he was brought to God twenty-three years ago, and though he had since then buried his father, he was not an orphan. He quite thought Mr. Cook was doing good service for Christ, and should be encouraged.

Mr. MILLER urged a very forcible appeal to the congregation worshipping in the hall. He had recently attended some of their meetings and been much pleased, though there seemed room for an increase of enthusiasm. The great Napoleon marvelled at the enthusiasm which Christ kindled in his followers. A risen Christ enthroned in the hearts of his people will do the same now.

In the addresses that followed by Mr. Woods, Mr. Charles Faithfull, Mr. Short, and others, cheering words were spoken in favour of the Mission and its leader, all being anxious to secure the continuance and extension of the good work. Mr. Cook also intimated that he thought of securing a site near by, on which to erect a large hall to hold three or four thousand people.

Y.M.C.A. NOTES.

SOUTHPORT.

UNDER the auspices of the Y.M.C.A. here a United Gospel Mission was held from June 28 to July 7, in the Cambridge Hall, conducted by Mr. Henry Thorne. In spite of the fierce heat of the weather the attendances were large; the noon Prayer-meetings and Bible-readings were seasons of great spiritual refreshment to many Christians, and the Gospel addresses were listened to with deep and increasing interest. At each of these anxious souls were found, desirous of being pointed to the Lamb of God, and many went away happy in the knowledge of sins forgiven. The names of over ninety who professed to have found peace were given in, and at the Praise-meeting, which closed the Mission, many of the young converts stood up to testify to blessing received. Efforts are being made to introduce them to Church membership, and to foster the good work which has been begun in so many hearts.

BLACKHEATH.

The inaugural meeting of the Blackheath Y.M.C.A. was held on the 7th inst., under most encouraging circumstances. Mr. Geo. Williams occupied the chair, and the platform was filled with well-known leaders in religious work. A short report showed that Bible-classes had been in existence for some time, and a new departure with wider aims was fully justified.

The Chairman's opinion was that the new society gave promise of a long and vigorous life, seeing it was rooted in the study of the Bible. Nothing could give him greater pleasure than in assisting at the start of a new branch; it was a joy to him to hear the natal cry of a vigorous undertaking to influence young men. Then from his own personal knowledge he gave instance after instance in which young men living in London had been caught by the long arm of the Y.M.C.A. and turned to high and holy aims.

An address on "The Bible—its Divine Authority," was then given by Dr. Sinclair Paterson, a young man's man, experienced in science and apt to teach. With illustration and anecdote he enforced truths which cannot be too frequently pressed upon young men, in these days of much reading and little thought.

Mr. Hind Smith then followed with large experience of young men's requirements and ability. This was the forty-fourth branch of the Association in the London postal district, and there were nearly 2700 in England, each a centre of Christian activity and influence. From one Bible-class alone in Bristol the register showed that 500 had left it trained for Sunday-school work, and thirty young men had gone to prepare for the Christian ministry. He specially commended these societies to parents. It greatly reduced the anxiety fathers had for their sons, when they found "the boys" had joined the Association.

Very hearty words of encouragement were spoken by Rev. B. W. Bucke, of Holy Trinity, Lee. The young men had asked his counsel, in his study they had sought divine guidance, and now he bade them God-speed in their devoted, unsectarian work. He was often tired of hearing of narrow views of Christian work, but it did him good to see young men banded together, above selfish environments, to work for the Master. He had every reason to hope and pray for their success.

Other addresses followed, full of encouragement to the new undertaking. It begins with a large list of vice-presidents and able committee, and we look for good work among the young men of this important suburb, centring in the commodious premises they have secured.

GOSPEL TENT, ATHOL-STREET, POPLAR.—We are in great need of funds to enable the committee of the East London Tract Society and Christian Mission to carry on the meetings nightly in the tent, which is put up in consequence of our Mission Hall being too small. We are also anxious for a large hall when the tent services are discontinued. Contributions sent to the superintendent, Mr. GEORGE FULLER, 34, Cawdor-street, St. Leonard's, Poplar, E., would be most thankfully received; also tracts for distribution.

RECEIVING AND WITNESSING.

By Rev. HUBERT BROOKE.

AN ADDRESS AT MILDMAY CONFERENCE.

"YE are my witnesses. "This people have I formed for Myself; they shall show forth My praise." That was God's Old Testament calling for his people. "Ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth." That is the New Testament calling for the Church of Christ. That one word "witness" sums up the subject, because the witness is one who knows, and communicates what he knows to others. One who knows and does not communicate is absolutely worthless as a witness. It is not the words of the lips only, or always, but far more often it is the life of the witnesses that is to show forth the thing or the one that they know. The closing words of the Old Testament tell us that the character of God's people is like jewels; jewels sparkle but they do not speak. The special character the Lord gives them in the opening of the New Testament is: "Ye are the light of the world." The light shines, but it does not shout.

In 2 Cor. iii. 3 it is declared that we are to be epistles; letters are read, not heard. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ." There is a little portion of a railway by which I have often travelled, where the last half a mile or so of the line passes through a tunnel. To save themselves the trouble of lighting up the carriages in the usual way, the officials just hang a lamp outside the windows before the tunnel begins, and take it off when the tunnel is passed; so it shines into the carriage. But when we are going a long journey we expect to have the light in the carriage, and out of the way, so that the light can shine around. God has shined into our hearts; but He is speaking here of those who preach Christ, who have the treasure in earthen vessels. Of course what we have here is not the first truth that the light has shined *into* our hearts, but *in* our hearts; as God said out of the darkness, "Let there be light," so out of this, which was once darkness, it is God's purpose that God's light shall now shine. A vessel is nothing in itself. It certainly has no voice with which to speak, but a precious sweet-smelling treasure within it, that the odour of it may fill the house, and go forth to the world.

Once more, we are intended each one to be a body, that in that body the life of the Lord Jesus may be seen always—heard sometimes. God's purpose is that his people should know Him, and by knowing Him have life, and be his people. But when that purpose is fulfilled, He has a second purpose, that his people should send forth that knowledge to others. A father has a purpose for his child in learning his letters and reading with them. When that purpose is fulfilled there remains the life-long purpose. It is, upon that foundation to build other knowledge and pass it on to the world around. That is God's purpose for us. We are worthless if we do not show forth the light and life of Christ.

We take that last closing simile of the body just to see what are the simple conditions upon which only this life can be lived and this knowledge manifested. The knowledge of God is eternal life, and that life is in his Son. "He that hath the Son hath life." In order that that life may be seen, and by seeing that life the knowledge of God may be communicated, you need, first, that there should be a body in which that life may be seen. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," that in them the life of Jesus may be manifested to the world. Again and again it is a cry of rebuke to God's people that they do not seem to know that their bodies are the temples of the Holy Ghost. They forget that they are bought with a price, and that the Holy Spirit dwells in them as a temple of God, in order that in their bodies they may glorify God. But then these bodies of ours, which are to be given up for the life of Jesus to shine through, have once been ruled by another life—the old life, the self-life. If a new Master is to come in and rule them, how simple it is that the condition must follow that that old self-life must be put under the feet of the new life, which is Jesus. So He says, in the closing words of Mark viii. 34, 35: "Whosoever will come after Me, let him deny himself." That does not mean that he is to deny HIMSELF something now and then; he is to "deny himself and take up his cross and follow Me;" "whosoever will save his life,"—keep it for himself, use it for the old self-life, "shall lose it, but whosoever will lose his life for my sake and the Gospel's,"—put the old self-life under his feet that Christ's life may shine out—"the same shall save it."

Those words were spoken to disciples. We have used them often enough to the outside world. We have asked them, "What shall it profit a man if he gain the whole world, if he lose his own soul?" But the Lord said these words to his disciples, and is there not a second teaching beneath that? Is not the Lord saying to his people that if they will keep their life for themselves, they will find when they come to appear before Him in glory that their life is lost. If they will yield their life for Him, give Him their bodies that his life may fill them, they shall find that their life has been saved. It means this, that the old life is to be put under the feet of Jesus, and the old will surrendered to Jesus. That is not only a thing to be done once and for all—though it is a thing to be done once and for all—but it is a thing to be daily renewed. "Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus may be manifested in our mortal body." "I die daily," said the apostle. We die daily, in order that our life being surrendered to Jesus the life of Jesus may shine out through us; it is a real heart-whole surrender. It is a position into which you step, by yielding yourself to Jesus, and in which you walk by always yielding to Jesus.

Here we have before us to-night in God's own Word, the *purpose* for which He has saved us, and the *condition* on which that purpose should be fulfilled. What do you say to these two things first? Do you really believe his purpose to be for you that in your life Jesus shall be manifested, and by it Jesus shall be known? If you do find the first purpose so sweet to your souls, if the first reception of the knowledge of Jesus brought such wondrous glory and blessing to you—think you not that the deeper purpose which He has for your life will be a deeper joy and glory? In order that the light may shine out, our lives should be the lamp from which that light shall shine. Shall we not say to Him to-night that we accept the conditions, that we long for the fulfilment of his purpose, that we yield ourselves to Him in order that He may live in us, and that the world may believe God has sent Him?

Now, for every soul that has entered into God's purpose and accepted the condition, there remains for my subject but one single thought more. Who are to be the recipients of the testimony that God's witnesses give? To whom is this knowledge of God to be conveyed by the life of Jesus lived out in our bodies? Three classes of recipients. "Let your light so shine before men that they, seeing your good works, may glorify your Father in heaven." "Ye are the light of the world." Of course, it is first and foremost the world that knows not God, to whom the knowledge of God is to be conveyed by his people. God's people are intended to shine to the world with Christ's light, so that the world may see and know God. As believers live in the world, they are intended by their lives, above and beyond their words, to show forth the light of Jesus.

As we search through God's Word to find out what in our lives conveys the knowledge of God to the world, we find three or four striking things. In Joshua iv. 23, 24, we read: "The Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which He dried up from before us, until we were gone over: that all the people of the earth might know the hand of the Lord." A line of separation is drawn by God between the Church and the world, and thus the world learns to know the hand of the Lord. A clean sweep out of the lives of God's people is intended to be made of everything approaching to conformity to the world. Only when that line was drawn and the separation clearly marked did those who said "We know not the Lord," find that they were bound to know that the Lord was in Israel. In 1 Samuel xvii. 46, we read the confident testimony of David in the face of Goliath: "This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." 2 Kings xix. 19, we see the power of Jehovah, "Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even Thou only." When the enemies of God's people are triumphed over and put under their feet the world knows that there is a God in Israel.

Psalm lxvii. 1, 2: "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." When the light of God's countenance shines fully upon his people's lives, the world knows that there is saving help in Him. Exodus xxxiii. 16: "For wherein shall it be known that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth." When God's people are separated from the world; when God's people in the power of Christ triumph over their enemies, like David's over mighty Goliaths; when the light of God's countenance shines fully upon his people, so that they reflect his light; when they only follow where He leads, the world knows that there is a God in his Church, as there was a God in Israel of old.

Have we given this testimony to the world? Have our lives been separated from the world whilst we live in it? Have our enemies been kept under the feet of Jesus? Have our faces always shone with joy? Have we gone nowhere where the Lord Jesus did not lead? Then by us the world has known—or, if not, let us say, that by God's grace the world from this hour shall know—that the Lord God is in the midst of his people.

We close those outer doors and shut out the world, and come in along with the household or with the church; we are not to cease to let the light of Jesus shine forth then. No, there more than in any other place is the light of Jesus to be manifested. We are to let the life of Jesus shine forth one to another. "This is my commandment, that ye love one another, as I have loved you." "Ye then that are strong ought to bear the infirmities of the weak, and not to please yourselves. Let every one of you please his neighbour for his good to edification." Our life is to be lived in pleasing one another; because it is Christ in us who pleased not Himself, and therefore we are to please not ourselves. "Wherefore receive ye one another, as Christ also received us to the glory of God." We are to treat one another with the same open arms of reception as we found the Lord Jesus treating us of old. Coloss. iii. 13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Brethren, do not shut up your testimony when you leave the world behind—rather give it forth more loudly than ever. We are "members of his body." Does not every member tell all the others everything it knows? Does not the finger, finding the water is scalding it, save the body from being scalded? Do not the eye and the foot, testing the power of the ice, save the whole body from drowning? Is there one member that finds out anything without telling it to the whole body? So the body edifies itself in love.

Then we shut another door. We shut out the church and the home, and we go into our own

chamber. Many a one thinks "There, my work is finished; I have testified to the world by my life and conduct, and let my light shine upon the church, and now my work is done." No, brethren, it is not done. We are told that this was God's deepest purpose in saving his people and gathering them into that one fellowship, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." Principalities and powers! They may be good angels, for Christ is the head of all principalities and powers. They are certainly bad angels, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." They are to receive this knowledge from the church. So we understand that in the secret thoughts of our hearts, and in the silence and solitude of our chambers, there are yet some waiting for a testimony from believers, that by that testimony they may know God. Principalities and powers are looking on. So when you believers are helping a soul out of darkness into light, long before the world has heard or thought of it, before you know that the light has streamed in, a shout has gone up in glory, and "There is joy in the presence of the angels of God over one sinner that repenteth." "These things the angels desire to look into," and as they look they know more of God. Wonderful, is it not? We are his workmanship; we are the fashioning of his hands. Do we not always look at the workmanship to know the mind of him who fashioned it?

Then there are the bad angels: "that to the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." If in the secret of your own chamber, when public testimony and home testimony are done, there come up thoughts of pride and self-exaltation; when sometimes there come thoughts of discouragement as though you must fail; when sometimes there come defiling thoughts—if these principalities and powers are looking in to find the knowledge of God, and find you subdued by this evil, they have a false testimony from you. When they see that your lamp is brightly burning, their darts are blunted by the shield of the Spirit, and the strokes fall pointless upon it. They are constrained to know that there must be some mighty power here.

Thereby shall be "known by the church, the manifold wisdom of God." Manifold, because, as no two leaves of the forest are just alike, no two believers are just alike. No two believers have the same needs and the same trials; therefore every believer in the whole company of the faithful requires some special wisdom from God to meet his need. Only as every believer draws it in, and uses it, and shines it forth, is the manifold wisdom of God revealed. Blessed be God, it is a message, not to the leaders of thousands, or of hundreds, or of tens, but to every single soul who knows Jesus and realises that through Him is to be known the manifold wisdom of God. Do not faint at it, brother or sister; it is not your wisdom. It is "the wisdom of God." If you say, "How can the wisdom of God be known by me?" remember this, that we preach Jesus the Power of God and the Wisdom of God. It is Jesus living his life in us. What a glorious prospect; what a marvellous crowning purpose of grace for feeble souls like yours and mine, that God should have this in his mind and heart, that we should shine forth as the light of the world, that we should edify his Church, that we should be testimonies to evil powers that God Himself is in the midst of his people. Who will accept this call of God's grace? Who will believe to-night that each Christian can live this life out in his and her body?

MR. JULIUS ROHRBACH is now staying in England for a few weeks, and will be glad, in public or private meetings, to speak on behalf of the Lord's work in Berlin. His address is 48, Lenthall-road, Dalston, E.

ITINERATING IN SOUTH AFRICA.

DEAR SIR,—I send you a short account of our late efforts to extend the Saviour's kingdom among the Kaffirs. You may remember that, in addition to our regular work at Rock Fountain, we take as often as possible itinerating journeys among the people in the waggon, or on horseback. Our last two journeys have been to the two sub-stations, which form centres for evangelistic work. We first went to "Elux-olweni," the sub-station to the south-east of Rock Fountain, holding a very interesting meeting at a kraal about half-way there, to which we had invited the people the day before. Great attention was paid to the Word preached, and many interesting questions asked. Besides kraal to kraal visitations, visiting the sick and administering medicine, we had a good Gospel meeting close to the home, when a large number of heathen, including the chief, assembled on the hill-side. We were glad to recognise a great many who were present last time we held a meeting there, and to see a growing interest in the Gospel message. The Chief, Norwaw, came to see us nearly every day, and seems increasingly anxious for us to open school there.

Now that we have built a small house, we are longing to send a native evangelist, who will also be schoolmaster, to live there. But at present we cannot do so, as we have no funds. Forty pounds a year would support a native teacher amongst these degraded and neglected people, who had never been visited by a missionary until we went to them.

After a week at home we started again in the waggon for Hope Vale, the out station to the North-west of Rock Fountain. Having a great deal of carpentering, &c., to do to the house, which I was unable to finish at my last visit, I was only able to go out two days amongst the natives, but these were two of the most interesting days I have ever spent in itinerating work, the people visited being so eager to hear our message. This is the more remarkable as both days we spoke to people who had never heard the Gospel before. They live in a very rugged, mountainous country, where no waggon could be taken; in many places we had to lead our horses when going round chasms and climbing steep hills. During our visit Mr. Angus, who is living at Hope Vale, also went out one day visiting some kraals, and inviting the people to the meeting on Sunday.

As Hope Vale joins one large native location, and is near to another, both of them thickly populated, we expected a very large congregation, especially as so much interest was shown when visiting the kraals. We felt disappointed when we received a message, early on Sunday morning, from the uncle of a young chief, that he "was working to-day, and had killed an ox." The same messenger brought word that a second beast had been killed in another direction. We knew at once this was done in opposition to our meeting, as it is the custom whenever a beast is killed for the people for miles round to go to eat it, staying till there is no meat left. I sent word to the chief's uncle "that instead of being very sorry on account of this opposition, I was glad to see that their father Satan was no longer lying quiet, but that he was afraid of losing some of his children, and so was offering them beef in order to draw them away from the Word of God."

Some Christian natives, who had walked a long distance to be with us, arrived in time for our morning worship; but notwithstanding the beef, nearly a hundred people, including a chief, came to the meeting, though we expected many more. With reference to the message sent in the morning, I read and applied the parable in Luke xiv. 18—24, of the invitations to a supper and excuses made. After singing and prayer, as it was the first time most of them had heard the Gospel, I spoke to them about our Lord's command, "Go ye into all the world and preach the Gospel," &c., telling them why we had come amongst them, sent by the King of Kings, and what the Gospel is, and showing them their danger of being lost, and their need of a Saviour. After another hymn Mr. Angus spoke, and the meeting was concluded with prayer.

The chief who was present at the meeting offered to have a meeting the next week at his kraal, so I rode there the next Sunday, and we had a good meeting, the native Christians taking an active part in it, and thanking God most heartily that at last their prayers were answered, and that a missionary had come to help them. These few Christians are living amongst the heathen; some of them are women who are the slaves of heathen husbands, ten head of cattle having been paid for each of them. They are most importunate for us to build them a meeting-house, and to supply them with a native preacher and teacher, but again our hands are tied for want of money. Their request lies very near my heart, and I am only waiting for opportunity to help them.

At Rock Fountain our great need is a new and larger school-house, the present temporary building being dilapidated and far too small, both for the school and the Gospel meetings. While thousands of pounds are needed to plant a Mission in Central Africa, forty pounds a year will support a faithful native evangelist here, who would bring the Gospel within reach of hundreds of these naked savages.—In Christian love, yours in the Master's service,

ELBERT S. CLARKE.

Rock Fountain Mission, Ixopo, Natal, South Africa.

Dr. Pentecost In Scotland.

VALE OF LEVEN, N.B.

I AM sure it will interest the friends in London to hear of Dr. Pentecost's movements.

He arrived here on Saturday, 5th inst. On the Sunday he preached three times—in the forenoon and afternoon to crowded audiences in the Free High Church, Dumbarton; and in the evening in the Public Hall, Alexandria, which was filled to overflowing; hundreds unable to find entrance.

Before beginning his evening address, he made a touching allusion to the scenes he witnessed in the hall two years ago, and pointed to several places where he saw some of the most careless sinners brought to decision for Christ.

At the close of a powerful address on Heb. ii. 3, an after-meeting was held, and many anxious ones were dealt with.

I need scarcely add that the good work here has got a great impulse. He has also addressed meetings in Dumbarton, and to-morrow (Tuesday) presides at the noon meeting in Glasgow.

Free Manse, Bonhill. T. COLLINS.

PRIZE DAY ON THE "ARETHUSA."—The Earl of Shaftesbury and many friends of the National Refuges for Homeless and Destitute Children went down to Greenhithe on Friday last to inspect the *Chichester* and *Arethusa*, and to spend Prize Day with the lads who are being trained as sailors for the mercantile marine. The distribution of prizes took place on board the latter vessel, and Mr. W. Williams, the Secretary, reminded the company that since the year 1866, when the *Chichester* was started, to the end of last year, between 3000 and 4000 boys have been trained on these ships and have been sent afloat, where they are now doing well. The prizes, which were the gifts of the Earl of Shaftesbury, Mr. John Macgregor (Rob Roy), and other friends, were for diligence, Bible knowledge, general smartness, and for practical seamanship. Mrs. Pilcher also presents annually a silver watch to the best boy in the ship, selected by themselves. This year the same boy, F. A. Foord, was also declared to be the best nurse or sick berth attendant, and the modest, quiet-looking lad received quite an ovation from his shipmates when he advanced to receive his prize from the hand of the noble Earl. Interesting addresses were given by the Bishop of Antigua and other friends, and at the close the company returned to town, after a very pleasant trip.

Mephibosheth.

2 Samuel ix.

HELPLESS Mephibosheth, down in Lo-debar,
Getteth a message from David the King,
"Thou shalt be fed every day at my table,
I undertake to provide everything."

Lowly Mephibosheth, smitten with wonder—
"Why does the King show such favour to me?"
Not for thyself, but for sake of another,—
King David sees thy dear Father in thee.

Long ago loved him with fervent affection,
Valued his friendship which cheered him each day;
David will never be any man's debtor,
Richly and royally will he repay.

Happy Mephibosheth, in the King's palace,
Go back no more to thy former abode,
House in Lo-debar—"place of no pasture"—
This thou hast left far behind on the road.

Happy Mephibosheth, turn thou not traitor,
Make thou no friends of the foes of thy King,
But let it be every day thine endeavour
More loyal souls to his kingdom to bring.

Oh, what a King hast thou, Christian believer!
Meeting thy wants both by day and by night,
Useless and helpless, what favour He shows thee,
Hiding thy feebleness under his might.

Now at his table He feedeth thee daily,
Richly provideth, as for his own Son;
By and by, perfectly healed of thy lameness,
Thou in his kingdom his errands shalt run.

What shall we render Thee, merciful Saviour,
Who hast exalted us out of the dust?
This Thou shalt see in our daily behaviour—
Willing obedience and confident trust.

E. Ramsey.

"Teachers in the Southern States."

SIR,—May I ask a small space in the columns of The Christian in order to correct in the minds of fair-minded people the wrong impressions which must have been made by a letter from a Miss Clark, of Arkansas, published in your issue of July 3, under the above head. As to the attitude of the white people of those States towards the education of the negroes, Miss Clark says: "And now, this day their old masters and owners are as bitterly opposed to the elevation of the negro, and even more so than before."

Of course, as this remarkable sentence occurs in a letter appealing for funds for the purposes of education, it bears but one interpretation, and that is, that "the old masters and owners" are opposed to the education of their former slaves. Now for a few facts to disprove this: The Southern States of the American Union are now controlled by State Legislatures and governors elected by and consisting of "the old masters and owners." And these Legislatures appropriate each year millions of dollars to the education of the negroes. The amount thus appropriated by the State of Arkansas is something in the neighbourhood of half a million of dollars. I cannot go into full details at this distance from home, but the annual reports of the State Superintendents of Schools of these States give the statistics of hundreds of thousands of negro children in each state attending the schools.

Many of these official reports (of which copies may always be had by addressing the State Superintendent of Public Education) give favourable accounts of the workings of normal schools teachers' institutes, industrial and agricultural colleges, established for the negroes by State officers with State funds, provided from taxes paid mainly by the whites. And all this, remember, when the negroes were set free by the Act of the United States Government without compensation to the owners, who were not only impoverished by the war, but were robbed through years afterwards by the "Carpet-baggers," which swooped down upon the Southern States like vultures. I may add that, besides the educational institutions above mentioned, the Southern whites of the different denominations of Christians have established free theological schools especially for the education of negro ministers, for which school collections are regularly taken up in our churches. I could say more, but I have said enough, I hope, to convince fair-minded people that the "old masters and owners" (of whom I am one) are not altogether indifferent to the promotion of the mental and spiritual elevation of the negroes.

I cannot close without referring to the good work of numbers of our Northern churches and Northern patriots in establishing institutions of learning for the negroes in the Southern States, which all good men in the South appreciate heartily. It is a work which is bearing noble fruit, and is worthy of the support of Christian people everywhere.

Very respectfully,
Elder So. Presbtn. Church, U.S.A.
Dunoon, Scotland.

"AFTER MANY DAYS."

TWO INCIDENTS OF MR. SANKEY'S WORK.

SOME friends of mine had a good faithful servant who had been with them some years. When Messrs. Moody and Sankey paid their first visit to Glasgow, about ten years ago, this girl, along with all in her master's household, attended the meetings regularly. Her mistress was a thorough Christian, who remembered her duty as a servant of Jesus Christ, and so regulated her work that the meetings could be attended without any neglect of duty at home. This girl was very quiet and reserved in her manners. She came from one of the Western Isles, and those who come from that part of the country are not apt to show their inner heart to every eye. Those in the house were therefore more than surprised when one evening Maggie on returning from a meeting, fairly broke down, sobbing and crying.

"Oh! I canna say 't, I canna say 't," she kept repeating.

"What is it you cannot say?" someone asked.

"That bonnie hymn, 'I am so glad that Jesus loves me.' I canna say frae my heart that I am glad." Then she wept as if her heart were breaking.

Her mistress spoke kindly and quietly to her, and next day her master said a few words. Both said, "Pray over it, Maggie." They felt that God was working in the girl's heart, and that she had best go to Him in her trouble.

A few days after, a knock came to the study door, and Maggie entered. Quiet, reserved Maggie again; but with an added something in her face—a look of rest and peace. "I thought I wad jist tell ye, sir, that I can say it now." And then Maggie vanished. Back to her duties she went, and nothing more was said. The few words at the study door were all she ever said. But that the peace and the "gladness" were real no one doubted. In all things she after showed the meek and quiet spirit of a true follower of Christ Jesus.

During the same visit of Messrs. Moody and Sankey to Glasgow another hymn was used. At one of the mid-day meetings a young minister attended with his mother. Both were quiet, orthodox, and very reserved in their nature, not readily yielding to sudden influences. They admired the services. They had come to see "this new thing." They left quietly at the close of the meeting and seemingly unimpressed.

But the seed was sown. Mr. Sankey had sung beautifully, "Nothing but leaves." That hymn, every word, had sunk deep into the young man's heart. It came back and back to his mind as the days went on. At last he bought the music and learned to sing it, thinking that familiarity with the hymn might drive away the words that were so constantly haunting him.

But no, there it was, every word ringing in his ears. He heard people speak of the beauty of his sermons and praise him as such a good man. "That's it," he said. "Nothing but leaves. No fruit." Then he bent his proud head, and came in the simple way of a little child to Jesus. To no one but to a friend did he tell of the wonderful change. But it could not be hid. "There's something now in the sermons there was not long ago," said one lady. "They come nearer the heart." The prayer-meeting, always well attended, became crowded. The Word was spoken as it might have been by one of the early Christians "who had seen Jesus." There was such earnestness in the words he said. And the words themselves came as bread to a hungry man. On he went quietly, but faithfully working till the day came that the Master sent for him. "Oh, that I might labour a little longer!" he said. But God knew best. And the Master who had so blessed him with "great gifts" gave him the gift of a "great hope" at his going through the waters.

The words he had spoken—often in much weakness—sank deep into many hearts. They are not lost now. Their pastor's early death caused these burning words to have a greater living power to the congregation, and to be words that shall be remembered while life will last. A. M.

Edinburgh.

The Commercial Travellers' Christian Association.

THE half-yearly meeting of the members took place on Saturday at the Crystal Palace. The day's proceedings commenced with a short devotional meeting, held, as were also the gatherings which followed, in the terrace-room, south wing. After an interval of about an hour and a half, the members and their friends assembled for luncheon, and a meeting was held, under the presidency of Mr. George Williams. The twenty-second half-yearly report was read by the hon. secretary (Mr. Henry Holme). It was an encouraging one, but we are obliged to defer a summary of it. Twenty-two new members had joined the association since Dec. 1, making a total membership of about 2140. Death and lapses, however, went far to modify the small income to the general fund which the members' annual subscription of 5s. produced, but owing to the generous contribution of £100 from their esteemed president, Mr. George Williams, the association was able to pay its debts. Mr. Arnold Pye-Smith, one of the trustees, kindly offered £50 toward the General Fund if five others would do likewise. The Bible Fund had been heavily drawn upon during the past half-year, and eighteen hotels had been supplied with Bibles for the commercial bedrooms since the last annual report was published. These made a total of 258 copies to add to the 10,000 already placed in commercial hotel bedrooms. The Beneficent Fund, for the assistance of commercial travellers or their families in sudden distress or misfortune, had been of much service. Since the beginning of the year, eleven cases had been dealt with, and £43 0s. 10d. distributed amongst them in such proportions as, in the judgment of the executive, the respective cases demanded. The library work had been energetically carried on, new libraries having been sent to hotels at Manchester, Aberdeen, Belfast, and Plymouth, whilst there had been renewals of books at four existing libraries. There were now 146 libraries set up by the association in commercial hotels in the United Kingdom. These libraries comprised between 11,000 and 12,000 volumes, and were valued at something over £3000. The progress of "On the Road," which is edited by Mr. John Wells Thatcher, general secretary, was most marked.

Mr. Henry Lea moved a resolution affirming the desirability of forming an association, to be called the Commercial Travellers' Provident and Assurance Association, and pointed out that the matter required serious consideration. It was stated that the following gentlemen had become guarantors of £100 each towards the fund for starting the new association: Mr. George Williams, Mr. Henry Lea, Mr. P. J. Whitaker, Mr. James Sinclair, and Mr. W. I. Palmer, J.P. (Reading). Mr. Jas. Mills seconded the motion, and pointed out that the association, by the nature of the vocation of its members, had the machinery for making it known over the kingdom. Mr. G. Clement Davies suggested that further consideration should be given to the matter. Mr. G. W. Dodds thought it would be well to have a conference upon this question, in which other institutions connected with commercial travellers should be invited to join. The arrangements for the outing were admirably carried out by the general secretary, and the kindness of Mr. George Williams in presiding over the day's proceedings was much appreciated.

Letters to the Editor.

AN INQUIRY.

DEAR SIR,—Can any of your readers tell me of the existence of any orphanages for girls carrying out the following principles: (1) Training on the plan of a cottage-home; the number in each family not exceeding ten, of various ages, and the children attending a village school, and mixing freely with the outside world. (2) Seeking as a definite purpose the conversion as well as Christian training of the children? I know of one supported by Miss McInnes, but wish to have particulars of others, especially of any supported by voluntary contributions.

A. H. E.

THE GOSPEL IN CANADA.

SIR,—With reference to the letter from Mr. O'Brien, Hon. Sec. of the Canadian Evangelisation Society, which appeared in THE CHRISTIAN of the 18th inst., under the above heading, I desire to ask the thanksgivings of the Lord's people for the great blessing granted to us in the meetings held in Canada. If the Lord will, I purpose returning in September for a sojourn of eight or nine months, in accordance with the urgent request of many ministers and Christian friends of various denominations; and hope to organise a Gospel campaign throughout the Dominion, with the help of three or four accredited evangelists. A remarkable spiritual awakening seems to be hovering over the churches in several places, and many are thirsting for the Word of Life. I would specially ask the prayers of dear friends in England for direction in this matter, and for clear guidance as to removing my family there at some future time.

An object in my returning from Canada just now was to complete the Gospel Mission Hall at Barkingside, which had been commenced during my absence. The sum of two hundred pounds is needed to complete and get up the building. I should be so thankful if any readers of THE CHRISTIAN feel sufficiently interested in this work to relieve me of this anxiety. GEORGE SOLTAU.

69, *Beresford-road, N.*

HARVEST WORK WITHOUT BEER.

DEAR SIR,—Farmers in considerable numbers have either given up, or are now giving up, the practice of giving their men beer in hay and harvest work. Conferences of farmers have recently been held in various parts of the country on this subject, and after full discussion it has been generally agreed to discontinue the practice of giving beer. At well attended conferences of farmers in the Town Hall, Basingstoke, on June 11, and in the County Hall, Lewes, on June 17, the following resolution was unanimously passed:—

"That in the opinion of this Conference it is desirable in the interests of both masters and men that the practice of supplying beer in the hay and harvest field be discontinued, and that all work be paid for entirely in cash."

All experience goes to prove that this change will be of great advantage to the men. They will soon fall into the way of providing themselves with good wholesome drinks at a small cost. Perhaps you will kindly assist by allowing the following recipes, that have been found useful, to appear in your paper:—

Stokos is a most refreshing and strengthening drink. It is easily made and costs only 3d. per gallon. Put into a large pan ½lb. of fine fresh oatmeal, 6 ozs. of white sugar, half a lemon cut into small pieces. Mix with a little warm water, then pour a gallon of boiling water into it; stir all together thoroughly, and use when cold. The lemon may be omitted, raspberry vinegar, citric acid, or any other flavouring may be used instead. More oatmeal may be used if preferred.

Cokos is a good nourishing drink made as follows:—8 ozs. of sugar, 6 ozs. of good fine oatmeal, 4 ozs. of cocoa at 10d. per lb., mixed gradually and smoothly into a gallon of boiling water; take to the field in a stone jar. Costs 6d. per gallon.

A good harvest drink.—Boil ½oz. hops, ½oz. of ginger (bruised), in 1½ gall. of water, for 25 minutes, add 1lb. of brown sugar and boil ten minutes more, then strain and bottle while hot; it will be ready for drinking when cold. It should be kept in a cool place. Dried horehound may be used instead of hops. Costs 3d. per gallon.

Ginger beer.—Pour two gallons of boiling water over 1lb. of lump sugar, 1oz. of bruised ginger, two lemons sliced, let it stand till lukewarm, then add one tablespoonful of brewer's barm, or one small teacupful of baker's barm; let it stand twelve hours, then bottle it. It will be ready for use in twenty-four hours. Costs 4d. per gallon.

Boiling water poured on a few slices of lemon, with a little sugar, makes a very refreshing drink. Butter-milk should be more used as a drink.

One ounce of coffee and half an ounce of sugar, in two quarts of water, is a very thirst-quenching drink; so is cold tea, but neither of these is so supporting as the oatmeal drink.

It is quite a mistake to suppose that beer or spirits give strength. They do give a spurt to a man, but that quickly goes off, and spurts, in hard, heavy work, too often made, certainly lessen the working powers.—Yours, &c.,

JOHN ABBEY,
Sec. Agricultural Department C.E.T.S.
44, *St. Giles', Oxford.*

"HOLINESS"—IS IT SINLESSNESS?

SIR,—In a recent address Mr. Moody used the following remarkable words: "Before they had any *written* word, God used to come down and speak to man; angels, too, came bearing messages from above, and man '*walked with God.*' So, if in these busy days there is to be any communion with God, we must pause once in a while and let God speak to us. When I pray I am talking to God; it is when I come to his Book that God is talking to me. Prayer is important; but it is more important that God should speak to me, than that I should speak to Him."

It seems, then, if a man would walk with God in the fashion of the good old patriarchs, that he must *know* Him somewhat intimately to do so; and is it not in that part of the Divine Word called the "Old Testament" that the holiness of God is most wondrously displayed and *sanctification* enforced as *necessary* to all intercourse or communion with this most holy God? And yet it is these very Scriptures which men—yes, and professing Christian men, too—are now saying have been superseded by a "newer and better dispensation."

Allow me, Sir, to ask: Is there anything "old" or "new" with God? Is it not all a part of one great plan? If the New Testament proclaims justification by faith in a risen Christ as the crown and completion of God's wondrous work of redemption—it is certainly quite as evident that the nature and necessity for sanctification which is required of all who would approach God is the theme of the Old Testament. If any would know what it is, may they not, in that intercourse between God and man, when there was no *written* word, learn the lessons of their own life on earth, and the secret of walking with God?

Will not this largely explain much of the difficulty which has been expressed by some of your correspondents in relation to "Holiness," and show that it consists not so much in a condition of sinlessness (as some of them think) as in a *consecration* by the sinner of body, soul, and spirit to Him whose purpose and will is to "sanctify us wholly"?—a consecration which is but little thought about in these busy days of *material* philosophy and *sentimental* philanthropy, neither of which ever compelled a man to say, as Job was compelled to say when brought into the presence of the "Eternal Light," "Behold, I am vile."

"With gold of obedience, and incense of lowliness,
Kneel and adore Him—the Lord is his name."

Yours most truly,
EDMUND PEWTRESS.

A READER of THE CHRISTIAN would like to know what explanation is given of the statement in Exodus xxiv. 10, 11, that Moses and the elders "saw the God of Israel," compared with the equally emphatic declaration of the New Testament that "No man hath seen God at any time" (John i. 18; 1 Tim. vi. 16).

WATERCRESS AND FLOWER GIRLS' MISSION.—The annual report of this Mission shows that not only have the various existing agencies prospered, but other departments of labour have been added. More than 300 of these poor girls have received benefit from the Mission, many of whom have been taken from the street and placed in situations. A missionary and a Bible-woman search for them in the street, and rescue those who are willing. The treasurer of the Society is Mr. Thomas Johnson, Glanpaith, Herne-hill, S.E., to whom donations may be sent.

Substitution.

FOR my darkness—Jesu's light;
For my feebleness—his might;
For my faultiness—his grace;
For earth's frowns—his smiling face.

For my doubts—the Truth of God;
For my sins—Christ's precious blood;
For my pains—his pity's dower;
For my falls—his raising power.

For my conflicts—Jesu's peace;
For earth's chains—his sweet release;
For my poverty—his store;
And Himself for evermore.

L. S.

Holiness Convention in Dublin.

A CONFERENCE on the subject of Holiness was held in the Christian Union Buildings, Dublin, on July 1 to 3, which there is every reason to believe has been the means of removing many misconceptions and prejudices, and of leading many Christians into a life of victory and power. The principal speakers at the meetings, which we should say were entirely disconnected from any special religious denomination, were Rev. E. W. Moore, J. A. Jacobs, Dr. Woods Smyth, Col. and Mrs. Pepper, Mrs. Bramwell Booth, Major Edmonds, and others.

The division of subjects was very helpful, the teaching falling into the following lines:—

First day.—HOLINESS. ITS POSSIBILITIES.—Nature and extent of santification. Holiness, wholeness, or health, not sinless perfection. Baptism of the Holy Ghost. Liability to be tempted and to fall.

Second day.—HOLINESS. ITS CONDITIONS.—Necessity of conviction or sense of need. Entire abandonment to God. Faith first, then feeling.

Third day.—HOLINESS. ITS RESULTS.—Love to the Brotherhood and to the poor dying world. Spiritual understanding in studying God's Word. Power in service.

Deepening interest and increasing power were shown by the crowded meetings, although they had been little made known, and on the evening of the last day it was found necessary to open the gallery in the large hall, and it was soon half filled, chiefly with young men.

In nearly all the meetings seekers were pressed to give an outward expression to their inward desire for the blessing of a clean heart and cleansing from all sin, by rising in their seats, and numbers were enabled by the grace of God thus to humble themselves to the Lord before men.

On the two occasions when the meetings were thrown open for testimony, many Dublin brothers and sisters, including clergy of different denominations, joyfully testified to definite illumination and blessing through this Conference, and there is much reason to hope and believe that the time is not far distant when "Holiness to the Lord" instead of being a strange and questioned doctrine, will be written upon the smallest details of life of thousands and tens of thousands of Irish Christians, who as yet are only scrutinising and criticising, but secretly longing for this life of "heaven upon earth."

J. H. PIGOTT.

Another correspondent writes us that, having attended these meetings, he is bound to acknowledge the power of God realised, and that in a marvellous way; at the same time he has been grieved with the frequency *experience* has been given as though it were the real test, rather than the Word of God. He also deprecates the teaching of various speakers, illustrated in different ways, that by an act of faith we may have the root principle of sin extracted.

REQUESTS FOR PRAYER.—For special services by Mr. W. Forbes at Wood Green, commencing on the 20th.——For a great blessing on Mr. Elliott's Mission, in the large tent at Dundee, till the 27th instant.

Notices of Books, &c.

Fair Italy, The Riviera, and Monte Carlo. By W. Cope Devereux, R.N., F.R.G.S. 6s. *Kegan Paul, Trench & Co.* Simply as a record of the impressions of a Christian traveller, through some of earth's fairest scenes, this book is deserving of the highest praise. Keenly and minutely observant of all the beauties of nature and of art that are so thickly strewn about those classic regions, Mr. Devereux has at the same time a fresh, refined, and vigorous pen. Those who have enjoyed the same privilege of visiting the sunny South, and those who have not, will alike read his vivid descriptions of Italian life and scenery with pleasure and profit. The author states in his preface that the book has been prepared largely with the object of drawing public attention to the gambling and other abominations of Monte Carlo, so that, if possible, he may hasten the downfall of that establishment. We trust every reader of Chapter VI., which is devoted to a description of Monte Carlo, will contribute to the growing tide of opinion, which it may be hoped will ere long improve this international plague-spot out of existence. Apart from this more serious matter, we cordially commend Mr. Devereux's book as one of the most pleasing and instructive of its kind.

The Doctrine of Divine Love. By Ernest Sartorius. 10s. 6d. *T. & T. Clark, Edinburgh.* Dr. Sartorius was the Court preacher at Königsberg. He died in 1859, having previously issued a second edition of his "Doctrine of Divine Love." Messrs. Clark have done well to republish, in an admirable translation, this important work. It is one of exceptional value, and deserves a superlative word of praise. Although a reprint, no more timely book has appeared of recent years. The demand for the intelligent setting forth of the fundamental truths of the Gospel is here met. The strong desire of many to learn what is the moral and ethical theology of the Evangelical Church finds here an ample response. The questions now being raised in reference to "Christian Socialism," and "Profit Sharing," will find considerable solution in the study of the principles which are unfolded in this comprehensive volume. Faithfully to reproduce in the pulpit the substance of some of the dissertations would be to do the very highest service in these times. While, however, the bulk of the volume is in the highest degree admirable, we regret that in Section 3, (chapter iii.) the author has too closely followed the teaching of the Lutheran Church in relation to baptism. It may be admitted by the advocates of infant baptism, that a child is thereby "offered for admission into the communion of Christ and of Christians;" but to speak of the sacrament as "a salutary antidote to original sin," and as "sanctifying and purifying the baptized to a new and spiritual life," has, in our judgment, no support in the Scriptures, and favours doctrines which encourage priestly assumptions, and have been unspeakably hurtful to the souls of men. Unhappily there is no book but one that is free from error, and we repeat our judgment that few works have lately appeared which, in the main, Christ's followers may peruse with more safety and advantage than this "On the Doctrine of Divine Love."

We have also received the following:—

Nisbet & Co.:
Life of Wycliffe, by Rev. J. Jackson Wray, 2s. 6d.

Sampson Low:
Tea and Tea-drinking, by Arthur Reade, 1s.

Hodder & Stoughton:
Salvation: The Way Made Plain, by Dr. J. H. Brookes, 1s. 6d.

Funk & Wagnalls:
Manual of Revivals, by Rev. G. W. Hervey.

Pamphlets received:—A Soldier's Diary, to Tel-el-Kebir and Back, 1½d. (Partridge) The Blue Ribbon and its Value, by C. S. Hull, 1d. (D. B Friend, Western-road, Brighton)—Christ All and in All, Joy and Peace in Believing, How we are Saved, 1d. each (Partridge & Co.)—The Enduement of the Holy Ghost, 1d. (Elliot Stock)—Lawyers and Christianity, by a Barrister (Monthly Tract Society, 8, New Bridge-street, E.C.).

WILL ANY READERS kindly give me their suggestions as to the best and least expensive method of getting the Rev. W. Haslam's book "From Death into Life" introduced into each village and small town in England and Wales, so as to be read, or heard read, by the greatest possible number of people? By doing so they will very much oblige yours, &c., F. Walesby, care of Rev. J. A. Porter, 42, Regent-square, W.C.

Notices.

M. D.—If you will send envelope containing your name and address we may be able to give you the information you desire.

Scalloway, July 3, 1884.—In answer to an appeal in The Christian for copies of the same for distribution, many Christian friends have since been sending me regularly a liberal supply. Please allow me to thank them very heartily, and to say that I have now a sufficiency for the remaining portion of my term of service here.—Yours faithfully, William Falconer.

Communications Received with Thanks—E.A.W. G.M.B. R.L.T. H.P. W.F. M.D. R.B. J.C. E.M.B. W.F.B. F.W. W.P.C. A.E.S. P. A.B. D.M. G.G. C.B. M.T. F.P.M. A.E.A. M.E.T. H.H. S. S.J. O.P. R.N. A.McD. C.C.O. R.L.S. E.H. R.C. Reform. S.B. A.L.H. A.H.E. W.L.L. W.P.G. M.G. J.L.S. N.W. G.H. C.S. W.F. G.D. S.C. J.S. A.K.S. A.F.P. W.H.N. R.B. J.W. T.J.B. J.C.A. J.G.

Applicants for Tracts.—Miss E. Bridgwater, Gornal Wood, Buil-street, near Dudley; Wm. Willcock, 271, Deansgate, Manchester; Mrs. Hannah Buckley, 274, Whitelands-road, Ashton-under-Lyne; Miss E. Phelps, Lacock, near Chippenham, Wilts; A. C. Trew, 17, Alfred-street, Burnham, Somerset; Mrs. E. Bilbey, Aylesbury-road, Aston Clinton, Bucks; Frank Foster, The Elms Cottage, Market Harboro'; Mr. W. Burgess, Deamond Cottage, Budleigh Salterton, Devon; J. T. Haddy, 29, Tavistock-crescent, Paddington; Edwin Davies, Ashby House, Albert-street, Lowestoft; Mr. J. Carew, "The Eleanor," Mr. T. Gorry, "The Ben My Chree," both at Midyell, Shetland Islands; Mrs. E. Murphy, 8, Herman-terrace, Chatham; Miss E. A. Kelland, Primrose Cottage, Matlock Bath; Mr. W. O. Lowe, 17, Swatman's-buildings, Raglan-street, Lowestoft.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

The Evangelisation Mission for Children.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Mr. Shuldham Henry at Harrogate in July.

Stepney Meeting House.—Mrs. Reaney at 3 p.m. on Sunday next.

Conference Hall, Mildmay-park, N.—Sunday, July 20 at 3.30, Mr. P. S. Badenoch; 7 p.m., Captain Baring.

Malden Hall, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

Agricultural Hall, Islington, N.—Sunday, July 20, 3.30 p.m., Rev. Dr. Thain Davidson; 7 p.m., Mr. G. Broad and Miss Clark (soloist).

Mr. Denham Smith.—St. George's Hall, Langham-place, W., during July. Sunday, at 11 and 7; Burlington Hall, Savile-row, on Wednesday evening, at 8.

Children's Special Service Mission.—Mr. E. Arrowsmith at Southport, July 18 to 21; Mr. Banaster in the yacht "Kingfisher" at Llandudno in July, and probably afterwards at Rhyl and Ilfracombe; Mr. George Williams (of Dublin) at Rhyl from July 13; Mr. F. Hodgson Jones at Tynemouth, from July 29; Mr. George Bennett (of York) at Douglas (I.M.), from July 20.

Evangelistic Mission.—Bignold Hall, Forest-gate; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

Y.M.C.A. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Miss Sandes on "Work among Soldiers." Wed., July 16, 1.15 p.m. Bible-readings in Isaiah each Tuesday, 6.15 p.m. Foreign Missions (Congo). Wed., 23rd, 1.15 p.m. Members' monthly meeting, Sat., 26th, at 8t. Aubyn's, Wimbledon; tea at 6.30 p.m. Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted).

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Paget.

The Priory, 198, Upper-street, Islington.—Thursday, July 17, at 8.30 p.m., address by Rev. Uriah Davies; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

MISCELLANEOUS.

Keswick Convention.—July 21 to 26.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon. Lecturer for July, Rev. Newman Hall.

Tollington Hall, Hornsey-road.—Early morning prayer meeting every Sunday at 7 o'clock. Christians living in the vicinity are cordially invited.

Richard Weaver will give an account of his life, entitled "From the Coal-pit to the Platform," at the Mission Chapel, Little Wild-street, Drury-lane, to-night (Thursday), at 8.

Mr. C. E. Faithfull will give an account of his work at Marseilles, on July 22, at 7.30 p.m., in The Hall, King George-street Greenwich; on the 25th, at 8 p.m., at the Central Hall, Upper Norwood.

Open Air Mission.—Quarterly meeting, Monday, July 28, Y.M.C.A. Rooms, 186, Aldersgate-street. Lecture on "The Three Barriers," by the Rev. Samuel Wainwright, D.D. Tea and coffee at 6; meeting at 7.

Conference at Eccleston-street Hall, Monday, 21st inst., 4.30 and 8; Tuesday, 22nd, at 11 and 8. To wait on the Lord for clearer knowledge (1) When we are sent and when we are not sent as his messengers; (2) To distinguish between his message and ours.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, Thursday evenings, 8 o'clock. July 17. "The Well on the Border of Moab;" 24th, "The Well of Sychar."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 12, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—H. P. 10s.; L. £1; Mrs. B. £1; S. L. A. T. £1; J. 3s. 6d.; R. and P. and Aunts, 3s.; M. S. 10s.; T. N. J. 10s.; S. S. £20; D. W. J. £1; Alpha, 5s.; J. A. S. 2s. 6d.; J. M. R. H. £1; Little Ruby, £1; E. C. 5s.; J. L. H. £2 2s.; E. G. 10s.	31	1	0
Cow-Cross Mission—(*Day in Country*) A. H.	0	3	0
Dock Labourers' Mission—(*Children's Teas*) B. & E.	2	0	0
Gratuitous Circulation of The Christian—P. A. D. 2s. 6d.; T. N. J. 6d.; L. F. 2s.	0	5	0
Bristol Orphan Houses—B. T. £10; C. L. M. T. £1; (*Missions*) C. L. M. T. £1	12	0	0
Mr. Fegan's Boys' Home—L. F. 5s.; M. A. H. 5s.; M. A. M. K. £1; T. B. W. 5s.; (*Emigration Fund*) P. A. D. 5s.; S. L. A. T. £1; J. 3s. 6d.; J. C. 10s.	3	13	6
Mr. A. G. Brown's Visiting Work—B. T.	5	0	0
Dr. Barnardo's Homes—B. T. £5; S. L. A. T. £1; M. F. M. £1; M. M. £2; J. W. and K. A. £8	17	0	0
Friendless and Fallen—Anon. 10s.; J. G. S. 10s.; M. A. H. 2s. 6d.; J. W. and K. A. £8; R. T. £10	19	2	6
Sufferings from Hailstorm in France—T. K. D.	0	5	0
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CASE FOR THIS WEEK.

CASE of MR. L. E. F., of DOVER.

This patient visited me at Coombe Lodge about eighteen months ago, recommended by Rev. E. J. Edwards, of Dover.

He had been ailing all the summer, and had to leave business three months. First symptoms were bleeding from the nose, weakness, cough, loss of flesh. Had been under three doctors, but no improvement had taken place. On the contrary, he had become in a very critical condition; in both lungs incipient disease.

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EXTRACT FROM PREFACE.

"The chapters contained in this volume are made up from a series of BIBLE READINGS recently delivered in several places in London, in connection with the Evangelistic Mission just now coming to a close, in the work of which I have had the unspeakable privilege of having a part.

"I am happy in knowing that their extemporaneous delivery has been greatly blessed to many of God's people, who have been by means of them led to make a more perfect consecration of themselves to God, by breaking away from the subtle compromises of half-heartedness and semi-worldliness, and coming '*Out of Egypt.*'"

London: MORGAN & SCOTT, 12, Paternoster-buildings; *And may be ordered of any Bookseller in the Kingdom or the Colonies.*

LONDON MEDICAL MISSION.

To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."
Donations and clothing (new and old) thankfully received. Reports sent on application.
Hon. Director—Dr. G. SAUNDERS, C.B. Hon. Treasurer—Dr. W. R. BELL. 47, Endell-st., St. Giles'.

ORPHANS AT WALTHAMSTOW.

Will every reader kindly consider the Appeal in THE CHRISTIAN of July 3, and send as God enables them towards the needed help?—Address
Mrs. PARSONS, Cumberland House, Walthamstow, Essex.

GREAT COLEMAN'S. — Gentlefolk of limited means needing change and rest, will find all advantages of a gentleman's country house. Drives given. For particulars apply to MRS. GRIFFITH, 45, Finsbury-square, E.C.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds. There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, GEORGE HANBURY, 21, Portman-square, by whom any donations will be most thankfully received.

LIVERPOOL BETH-SHAN Faith Healing Home, 11, Great George-square. Meetings every Tuesday, 7.30, and Friday, 3 o'clock. Sunday, 7.30.—Address Miss BAILEY.

HOLINESS AND FAITH-HEALING. — TRINITY CHURCH, Triangle, Marestreet, Hackney, London, E. WEEKLY Meetings conducted by the Rev. JOHN ALLEN. Addresses and Testimonies, Sundays, 3 o'clock p.m. Mondays, 6.30 p.m. ANOINTING THE SICK, Tuesdays, 11.30 a.m. EXETER HALL (Lower Room), every Thursday during July, at 3 o'clock. Addresses, Testimonies, and Anointing. Ranelagh Rooms, Ranelagh-road, Paddington. (Three minutes from Royal Oak Station. Every Friday evening at 7.

GEE-STREET MISSION, Goswell-road, St. Luke's, earnestly appeal for funds to give poor aged and children an Excursion.—Hon. Secretary, HENRY RUDGLEY, 82, Wood-street, Cheapside; ROBERT BAXTER, Esq., Treasurer, 6, Victoria-street, Westminster.

IN LOVING MEMORY of Little Harry, Milly, and Charlie.—Beulah Cottage, Plymouth, has been opened by Mrs. HILLYAR for the reception of children from hospitals, needing change of air. Correspondence invited. Messrs. Morgan & Scott will kindly receive subscriptions.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.—The Right Hon. the Lord MAYOR, M.P., Treasurer; J. H. Anderson, Esq., Chairman; Mr. Sheriff Clarence Smith, Hon. Secretary for ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 250 Christian men and women. Subscriptions, and letters for Convalescent Homes, are urgently needed. The Banking account is considerably overdrawn. The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C. B. H. GERRANS, Secretary.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Mrs. Wood, £1; Anonymous, a parcel, a bale. For "Day in the Country," Mrs. Wood, £1; "A Lover of the Country," 5s.; A Friend, 2s. 6d.

Infant Nursery, schools, classes, and meetings for children, Industrial classes, Bible-readings for Lads. Various Classes and meetings for Elder Girls and Young Women. Evangelistic Services, Open-air and Lodging house services. Temperance meetings, and various Missionary Agencies in operation for grown-up people.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

OBAN CHRISTIAN CONFERENCE.—The fourth Annual Conference will be held (D.V.) at Oban on 20th and 21st August.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W. This Institution is undenominational. Christian ladies are admitted to be trained for Medical Mission Work in India, China, &c. The curriculum is for two years. All who have gone up for examination have passed and obtained diploma, as well as diploma in midwifery of Obstetrical Society. The year consists of three terms. The charge is fifty guineas per annum (including board, residence, and instruction fees), payable in advance, in three equal proportions of £17 10s. Ladies of limited means invited to apply, the committee sometimes having facilities for assisting such. Hon. Sec., Dr. GRIFFITH; Treasurer, G. J. GREEN, Esq., London and County Bank, Victoria-street, S.W.

SEA AIR FOR CRIPPLES.—The Committee of the Home for Crippled Girls, 17A, Marylebone-road, earnestly appeal for funds. Will those who can so easily provide this benefit for themselves and families, kindly remember at this season afflicted cripples, to whom a few weeks' residence at the seaside often produces beneficial and lasting results? Cheques or P.O. orders payable to
Miss E. EMMS, 17A, Marylebone-road, N.W.

PROTECTED EMIGRATION of YOUNG WOMEN to CANADA. — The fourth party sent by the Rev. J. Bridger, Emigration Chaplain, S.P.C.K., will start in the *Parisian*, Aug. 16, under charge of the Rev. A. G. Joyce and Mrs. Knight (Matron). Separate compartment and special advantages secured. Reception Homes and Situations on arrival. A cheque for £3 3s. sent to Mrs. Ross will cover all expenses from Liverpool to Toronto or any intermediate point.—Apply to Mrs. Ross Snelston Rectory, Ashbourne, Derbyshire, Organising Secretary.

THE THREE FOLLOWING COMMITTEES, which are fighting the battle of the Sabbath, at home and abroad, appeal for funds to those who wish to see that Holy Institution honoured in all lands.—JOHN GRITTON, D.D., Secretary and Hon. Secretary. 1. Society for Promoting the Due Observance of the Lord's Day. 2. Metropolitan Committee for Resisting the Opening of Museums, Picture Galleries, and Similar Institutions on the Lord's Day. *President:* Right Hon. Lord EBURY. 3. Central English Committee of the International Federation of Lord's Day Societies. *President:* Right Hon. Earl of SHAFTESBURY, K.G. Reports on application.—20, Bedford-street, Strand, W.C.

Educational.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN, and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Summer term commences April 25th.
Grove House, Upper Clapton, London, N.

SUPERIOR EDUCATION in the country house of a Medical man.—A Lady wishes to meet with a companion in study, &c., to her little girl of eleven. There is a superior English governess, who is assisted by a German; and good masters attend for painting, music, and arithmetic. French and German are daily spoken. The house is large and beautifully situated. Highest references given.—BETA, care of Mr. Robson, St. Peter's-square, Nottingham.

BELLE VUE, AMBLESIDE, Boarding School for Girls.—Mrs. FLEMING can now receive six additional pupils. House well situated, with good airy rooms, garden, and tennis ground. Teaching and training careful and thorough. Distinguished success in the Cambridge Examinations. Resident foreign and English governesses. Visiting masters. Inclusive terms, 50 to 60 guineas.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

KNIGHTSVILLE COLLEGE FOR LADIES, Lewisham High-road.—Thorough education, with careful individual training. Resident foreign governess. Professors attend. Domestic arrangements those of a happy Christian home. House and gardens spacious.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). Governess Student required, with premium.

MALVERN HOUSE, BLOCKLEY, Worcestershire. Principal, Mrs. JUDSON.—In this Establishment, as only a limited number of young Ladies is received, home comforts and maternal care can be combined with the regularity and discipline of a School. Careful individual teaching is given in all branches of an advanced English education, and in all modern accomplishments, on moderate and inclusive terms. Pupils prepared for the Public Examinations. Blockley is beautifully situated among the Cotswold Hills, and, besides being an exceptionally healthy place of residence, offers the advantages to pupils, not available in towns or in places of fashionable resort, of secluded rambles in a lovely neighbourhood. References permitted to parents of pupils; the Rev. J. Wilkinson, 79, Mildmay-road, London, N.; and to other Ministers and Gentlemen.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 86, Cazenove-road, Stamford Hill, N.—Miss BROWN and Miss GOOD (who have for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about twenty Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Matheson, Esq., and others. Prospectuses on application.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
Principal: Dr. CRANAGE.

41, LEWISHAM HIGH-ROAD, S.E.—Mrs. and the Misses WILLMOT receive day-pupils, and a few boarders. A thorough English education; usual accomplishments. Masters. Motherly care and Christian training.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the PRINCIPAL.

TO MEDICAL STUDENTS. — A Physician in Westbourne-terrace, Hyde Park, is open to receive one or two resident students, and to assist them in their studies. Highest references required. References given to members of the staff of the leading hospitals, most of which are within easy distance. — Apply by letter only to M. D., Hancock's Library, Bishop's-road, W.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin. Principal, ISAAC SHARP, B.A., a member of the Society of Friends. Hitchin may be reached within an hour from King's Cross Station.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to D.C.L. Boone's Library, Swiss-terrace, Hampstead, N.W. Two vacancies in September. Inclusive terms, 100 to 120 guineas per annum.

CROMARTIE HOUSE SCHOOL, The Avenue, Acton, W. Careful Christian training for boys, combined with the best educational advantages and personal supervision.—For prospectus and recommendations, address PRINCIPAL.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Application to be made to Miss SHAWE for the Girls' School, and to Rev. W. T. TITTERINGTON for the Boys School. Re-open August 6.

"PADCROFT," West Drayton, Middlesex (13 miles from Paddington Station, G.W.R.).—In carefully graduated stages, the educational course leads up to London Matriculation. "Padcroft" is especially suitable for those boys who fail to make progress at large schools. Every pupil—the dull and idle as well as the brilliant and diligent—receives attention. Cricket, football, tennis. Decided Evangelical teaching.—For prospectus, references, &c., address,
Rev. G. H. JONES, F.A.S., &c.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. WALLIS, Brighthelmston, Birkdale, Southport.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

SWITZERLAND. — A German Protestant Lady taking two Ladies to the Bernese Oberland during August, and others to the Engadine during September, would be glad to hear of two or three ladies who wish to avail themselves of such an opportunity. Unexceptionable references given and required.—GERMANIA, Mr. Thimm, Librarian, 24, Brook-street, W.

GERMANY. — Ladies' Establishment, Colberg.—Principals—Frl. STAMPEHL and BÖTHKE will be glad to receive Young Ladies wishing to study the German language. Christian home with comforts, watchful care. Beautiful, healthy neighbourhood, sea and salt spring baths. Good music. £50. References: Pastor Zander, Pastor Witting, and Gymnasial Director Streit, in Colberg, and Professor Böthke in Thorn.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses ROBINSON, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

A LADY has just returned from India after an absence of eight years, and she desires to recommend very strongly a school on the South coast of England, where her children (three boys and a girl) have enjoyed a happy Christian home, and received a thorough education. She will gladly answer any inquiries.
Mrs. B., 11, Alexandra-villas, Brighton.

LADIES' SCHOOL, Ewell, Surrey.—Boarders and day pupils receive a thorough education in English, French, music, drawing, and other accomplishments. Christian home influences. The happiness and comfort of the Pupils most carefully studied. House is in a very pleasant and healthy situation. References to and testimonials from Parents of Pupils. School re-opens Tuesday, August 5. Terms moderate and inclusive.—For prospectus apply, Miss SCOTT, Church-street.

NYON, VAUD, SWITZERLAND.—Rev. Ed. and Madame DESCOMBAZ receive a few young Ladies, who have every educational advantage, combined with a most comfortable country home. French and German spoken constantly; visiting professors for other accomplishments. Arrangements made for attending classes at Geneva. First-class references. Children of parents in India, or from any cause requiring a Mother's care, would also be gladly received.—Sadex, Nyon, Vaud. A Lady leaving England beginning of August, and going direct to Nyon, would be glad to undertake the care of young Ladies or Children, whom parents would be willing to trust to Rev. Ed. and Madame DESCOMBAZ.—Miss PAGAN, 33, Lowndes-square, London, S.W.

WIESBADEN.—Educational establishment for a limited number of pupils, conducted by the Misses EIBACH. Reference can be made to Rev. A. M'Laren, D.D., Manchester; Rev. James Smith, Elloughton Mount, Brough, E. Y., and to many parents of former pupils.

PREPARATORY SCHOOL.—Home for six little girls and boys who are under kind Christian care. (Established 1867.) Unexceptionable references.—Miss RELFE, 4, Silverhill-villas, Silverhill, St. Leonards-on-Sea.

DIEZ-ON-THE-LAHN, near Ems.—Fräulein von Griesheim receives a few young Ladies. High-class finishing education. Christian training. Home comforts. Liberal table. Governess-pupil wanted. Prospectus and references on application.

TO PARENTS seeking a private Tutor.—A gentleman can highly recommend Evangelical Clergyman, who has been tutor to his son. He has had large and varied experience. He prepares for the Universities, and for all examinations, and his pupils have invariably been successful. He also studies their spiritual welfare.—G. A. G., The Briars, Newman-road, Bromley, Kent.

WANTED for a Preparatory School, an experienced and well-qualified Teacher, who is fond of boys, and a good disciplinarian.
The PRINCIPAL, Eton House, Harrogate.

SIR JOSIAH MASON'S Orphanage, Erdington, near Birmingham. — Wanted at Michaelmas, an experienced Head Mistress (resident) for the Girls' School, numbering 150 children and 3 pupil-teachers. Duties to include supervision of Girls out of school, &c. The Trustees are anxious to secure the services of a Lady who will take an affectionate interest in the children. Applications, accompanied by copies only of testimonials (which will not be returned), and stating salary required, to be addressed, The SECRETARY, as above.

REFINED CHRISTIAN GENTLEWOMAN wanted, to undertake the finishing education of two young ladies, and to be their companion and friend. Must be willing to travel, but above all must be a Christian.—Apply by letter to H. P. S., care of Messrs. Street & Co., 30, Cornhill, E.C.

HOME WANTED, for a Boy of fifteen, subject to occasional Epileptic fits, a comfortable Home, with instruction, where he would be under the constant supervision of a firm, kind man.—Apply to Colonel A. W. LUCAS, Pentlands, Teignmouth.

A CLERGYMAN'S WIDOW recommends a Lady, thoroughly competent to instruct in Parisian French and good music, moderate salary, in a strictly Evangelical school or family.—B. W., 10, Vineyards, Bath.

A YOUNG LADY, German (23), seeks situation in Christian family as Governess to children from 9 to 12 years of age, or as Companion to a Lady. Understands English; holds a first-class certificate as teacher of French, and is musical.—M. E., 31, St. Mary's-road, Canonbury, London, N.

A PREPARATORY GOVERNESS (not young), teaching music and French, will gratefully give her services to a family in return for Board and Residence. Nice needlework. Quite little children preferred. Total abstainer.
Miss PERKINS, Aldbourne, Wilts, R.S.O.

GOVERNESS (Resident) desires situation. Young children. English, French, music, drawing. Good sewer.—No. 576, Keith & Co., Advertising Agents, George-street, Edinburgh.

A YOUNG LADY (22) desires a re-engagement as Governess in a school. English, French, music, elementary Latin. Comfortable home indispensable.—Apply, with full particulars, to Miss GOODMAN, Colwall, Great Malvern.

WANTED, charge of two young Gentlemen, aged about 12, during August and September. Cricket and sea-bathing, and if required educational assistance in English subjects.
J. ANDREWS, School House, Fairlight, Hastings.

NON-RESIDENT, Christian Governess (English). Good linguist. Continental French and German, elementary Italian, music, drawing, and sketching. Country preferred. Liberal terms.—FAITH, Tamlyn's, 8, Ladbroke-grove-road, Notting-hill, W.

AS NURSERY GOVERNESS (18).—Abstainer; now leaving school. Also a RESIDENT GOVERNESS (19), to girls from 9 to 12; has been Governess-pupil in Germany. Good teacher English French, German, music, drawing. Both Churchwomen.
Miss GREENE, 25, Palace-gardens, London.

HOLIDAY ENGAGEMENT.—Country. French Protestant. Highly recommended by Rev. and Mme. Du Pontet de la Harpe. English references.
M. S., 115, Queen's-road.

Death.

On the 13th, at Trimley St. Mary, Suffolk, ANNE CORDY, aged 83, widow of the late CHARLES CORDY.

Appointments, Situations, &c., Wanted.

SECRETARY, MANAGER, or Agent.—A Gentleman desires an appointment in either of these capacities, or employment in any position of trust, where extensive commercial experience is essential. Good accountant, shorthand writer and abstainer, with the highest qualifications and references.—ALPHA, 34, Perth-road, Stroud Green-road, London, N.

MEDICAL STUDENT (completed second year) preparing for Missionary abroad seeks situation with physician as dispenser. Three years' experience, in return for board and lodging or small salary. Time for study indispensable.—MEDICUS, 1, Albion-road, Sidmouth-street, Devizes.

AS APPRENTICE.—Wanted, to place a Lad (15 years old) in a Christian home. Cabinet making or boot machinist preferred. Can give a small premium by instalments.—Answers to be sent to Mrs. WINDEN, care of Mr. C. Cooke, Hyde-park Hall, Edgware road.

AN EARNEST SCRIPTURE READER will be disengaged September next. 10 years' experience in visiting and Mission work. Can train choir, good tenor voice. Wife accomplished pianiste, organist and teaches music. Highest references.—LAY READER, 20, Rosefield-street, Leamington, Warwickshire.

RETIRED SOLDIER (35), abstainer, Christian, wants situation, Clerkship, or other employment. Salary not great object. Good references. London or country.—L. H. FERRIS, care of Mr. Smith, Advertising Agent, 22, Vere-street, Lincoln Inn-fields, W.C.

AS COACHMAN, and used to hunters. Married, no encumbrance. Good character. Total abstainer.
S. HOTTON, The Grove, Carshalton, Surrey.

COACHMAN, age 40, married, two children. Total abstainer, Christian. 17 years and 8 months' character. Country, well up to hunters or harness-horses.
C., Station-villa, Hatfield, Herts.

CHRISTIAN MARRIED MAN seeks employment in any place of trust. Would not object looking after Mission Hall, &c., also giving services if required. Been in the Lord's work, both in Mission and open-air, for last 12 years.
W. M., 1, Dace-road, Monier-road, Old Ford.

COOK AND STEWARD.—Believer desires employment with Christian captain. Or ship-keeper, watchman, &c. Has also been Coffee Palace manager. Middle-aged, non-smoker.—TEETOTALER, 31, Sutton-street, Commercial-road, E.

WANTED to place a youth (15), just left school, with a good firm to learn mechanical engineering. Draws well, and is a good penman.
4, Lyonsdown-terrace, New Barnet.

SOUS BONNE.—Française Protestante (17), arrivant de Suisse, désire entrer de suite dans Famille Chrétienne (bonnes dispositions). Environ de Londres préfère. £14.—Mademoiselle, care of Mrs. Saunders, Beacon-hill, Lichfield, Staffs.

CONFERENCES AT COPENHAGEN or Berlin.—A Christian young Lady (foreign) knowing the Continent well, and speaking fluently several languages, would be glad to accompany, as Travelling Companion or Governess, any lady or family going to these Conferences, or to any part of Europe. Highest references.—E. S., 16, Poplar-grove, West Kensington-park, W.

MRS. H. GRATTAN GUINNESS can highly recommend as Lady's Companion, Secretary, or Helper in Christian work, a clergyman's daughter, who has had considerable experience in similar position, and who would be found a valuable acquisition where such help was wanted. She could take charge of motherless family, or care for an invalid.
P. K., 28, Bow-road, E.

ENGLISH LADY (36), greatly blessed in preaching the Gospel, seeks re-engagement. Delights in every branch of Christian and temperance work. Many years' experience as Bible-woman and house to house visitor. First-class testimonials.
G. S. MEEK, 31, Moir-street, Glasgow.

TO CHRISTIANS.—A young Lady (25), very domesticated, needing sea or country air for two or three months, would help, or pay a small sum weekly, in a happy household willing to receive her. Not more than fifty miles from London. Full particulars and references given.—CHRISTIANOS, Mr. Read, Baker, Brighton-road, Red-hill, Surrey.

A LADY desires an engagement as Companion-Housekeeper to an invalid, or would accompany young people to the sea. Excellent references.—K., Mr. Fryer, 19, Brooksby street, Barnsbury-park, N.

MISS MARSH recommends a rather small boy of sixteen as a Page under a butler. Has been a year and a half in service.
Nonington Vicarage, Wingham, Kent.

HOUSEKEEPER.—Re-engagement wanted by superior person. Total abstainer, careful manager, Christian principles. Five years, good reference.—Miss HARDING, 6, Port Hope-road, Camp-hill, Birmingham.

AS MATRON.—Wanted, situation in Orphanage or Home. Had great experience in the work.—A. B., 56, James-street, Dover.

MR. COOPER would be glad to recommend to a Lady or Gentleman of private benevolence, for Mission-work in or near London, a Bible-woman of exceptional experience and Christian character.—A. T., care of Mr. Cooper, 85, Queen-street, Cheapside, E.C.

LADY HOUSEKEEPER to a Gentleman. In September. Well educated, domesticated, experienced. Salary not an object; quiet, comfortable home desirable. References exchanged.—R. M., Messrs. Deacon, 74, Leadenhall-street, London.

A YOUNG CHRISTIAN, aged 22, is desirous of meeting with a situation where she can make herself thoroughly useful. To help with children, or attend upon an invalid. She can be highly recommended by Mrs. Davies, 51, Tregunter-road, South Kensington.
A. B., Beeralstone, near Roborough, Devon.

A WIDOW LADY of small means wishes to place her daughter (17), strong, and active, in a situation, where in return for board and lodgings she could be trained in household duties under kind and firm oversight. Where on children preferred. Full particulars on application.—H., 3, Commercial-street, Leeds.

TWO SISTERS are seeking an engagement in Mission-work. Able to conduct meetings, accustomed to visiting. One could act as secretary. Good references.—Miss GADSDEN, House of Rest, Burlington place, Eastbourne.

AS MOTHER'S HELP in a Christian family, a young girl, well educated. Plays well, speaks French nicely, good English.—Please state requirements and salary to K., Miss Gray's, 117, Crawford-street, W.

WANTED by Lady, age about 30, situation as Superintendent or Matron. Has had experience in Christian work, is strong, and an abstainer.—M. E. T., 3, Adelaide-terrace, Waterloo, near Liverpool.

TO DOCTORS AND OTHERS.—Wanted, re-engagement as Housekeeper, Superintendent, or Housekeeper and Attendant on lady or invalid. Thoroughly reliable. Middle-aged. Abstainer. Church of England. Good testimonials and references.
K. L., Dr. Kealey's, Moreland-terrace, Gosport.

AS COMPANION, or a situation of trust, by a respectable person. Good needlewoman, and accustomed to business. Twelve years' references.
C. S., 2, Wilson-place, St. Paul's, Bristol.

A LADY WISHES to recommend a respectable woman, aged 40, as Nurse in a small family. Is accustomed to children. Clean, honest, and trustworthy. London preferred. Wages £14.—Miss STRICKLAND, 9, Bath-street, East India road, E.

AS HOUSE AND PARLOUR-MAID.—Wanted a situation, or to wait on an elderly lady. The neighbourhood of Isleworth or Hounslow preferred.
E. LEWIS, 123, Goldhawk road, Shepherd's-bush.

WOULD ANY LADY be willing to try servant, who is subject to Epilepsy, on condition of low wages? Efficient housemaid for small family. Church of England.
H., 2, St. James'-park, Bath.

SITUATIONS WANTED, as Under Housemaids or Nursemaids, for trustworthy, steady girls (ages 13 and 14). Germans, but speak English.—Apply by letter to Miss M. TAPSON, 36, Gloucester-gardens, W.

WILL ANY LADY in the country kindly take into her service a girl of 17, of good character, needing training? Not strong. Very willing.—Miss BANNISTER, Nepicar Lodge, Wrotham, Kent.

Appointments, Situations, &c., Vacant.

SCRIPTURE READER wanted for large town parish. Working class. North of England. Evangelical, energetic. Superintend schools, conduct meetings, men's Bible-classes, &c.—X., *Rock* Office, 7, Southampton-street, Strand, W.C.

WANTED, several Young Men, full of heavenly fire for souls, ready to do anything for the Lord Jesus. — Apply by letter only to the Rev. E. M., 4, Campden-hill-terrace, Kensington, W.

YOUTH WANTED.—A smart Youth to help under a butler and in the stables (in a country establishment), in Devonshire. Good wages. Christian character preferred.
W. H. P. (Postmaster), Lympstone, Exeter.

GARDENER.—Wanted, a single-handed Gardener. Total abstainer. No cottage.—Apply, by letter, to A. B., Mrs. William Heath, White Rose-lane, Woking.

A GENTLEMAN seeks a Christian abstaining Coachman, who must be single, and hard working, thoroughly understanding his duties. Three horses and pony. Help given. Town and country. Good wages.—H., care of Mr. Goodchild, 14, Sloane-terrace, Chelsea, S.W.

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A CHRISTIAN HOUSEMAID wanted, where three other servants are kept. Age about 25. Wages £15, all found.
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NURSE-MAID wanted, 18 or 19. A Christian and total abstainer preferred.
Crayford, Atherton-road, Forest-gate, E.

COOK wanted (in August), for Edinburgh, to assist in housework. One other servant kept. Wages £18. Good reference indispensable.—Apply by letter, Mrs. W., Morningside Athenæum, Edinburgh.

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COOK (good Plain) wanted, to take part in housework. — Mrs. MAYNARD, 10, St. John's-park, Upper Holloway, N.

GENERAL SERVANT wanted in September, to do plain cooking, and assist in housework. Small family.—Apply by letter first, stating wages and references, ALPHA, 74, Narrow-street, Limehouse.

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Mrs. PITMAN High-road, Sevenoaks.

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Continued on page 23.

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BIBLE LIGHT

For Truth Seekers & Christian Workers.

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THE OBJECT of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

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The Christian.

PRAYER-MEETINGS.

PRAYER on the wane, prayer the life of the Church, "for only while they pray do Christians live"—is it not one of the lungs of Church-life? God forbid! that his people of any age should outgrow their conscious need of entire dependence upon Him, and of *seeking his aid* in all their puny attempts at serving Him or promoting his coming kingdom in this world.

There seems almost a rage for "bright" services nowadays. But if they must always be "bright and cheerful," what room is there left for confession of sin, contrition and humbling of ourselves before the Lord?

In Jeremiah xxxi. 9, we read, "They shall come with weeping, and with supplications will I lead them." If the charge be true that "the prayer-meeting has almost disappeared," is there not plenty of cause for saints to come *now* with "weeping"?

An excellent deacon of a church said to me only a week ago, "There is so little enduring hardness for Christ nowadays." He also lamented the "light literature" for our young people now, earnestly recommending in an address to some recently made church members the old Puritan divines for devotional reading, as being good for *building up* Christian character.

This is a subject on which I feel strongly, being the daughter of "a good minister of Jesus Christ, whose prayer-meetings were indeed a power in the church over which he presided for more than forty years. Blessed, hallowed, precious seasons, would that all churches equally honoured their Divine Head, or at least were earnest in seeking to do this!

In your columns you will not find space for me to dilate upon this subject I fear, but if the following testimony with regard to my dear father would have weight with you, and be likely to prove a blessing to churches and pastors, I would urge its insertion. "He laid great stress on the importance of meeting for prayer, and rejoiced in the number of earnest, praying souls by whom he was surrounded. Any indication of slackening interest in these gatherings was sincerely deplored by him. His faith in the efficacy of prayer was strong indeed. He ardently desired and sought continually, not only the growth of the church in numbers, but its purity, its prayerfulness, its spirituality, its union, its zealous co-operation in all holy activity, and its growing peace and prosperity. The souls over whom he watched he would have cheerful, consistent, devout, earnest, prayerful, blessed, 'holding the truth in love,' and delighting to maintain the unity of the spirit in the bond of peace." Thus much from a short sketch of my dear father's life. His preaching may be said to have been baptized with prayer, and this was no doubt the secret of his success. In the early morning before many were astir he was in his study wrestling with his God. Great and successful as he was as a preacher, he was perhaps still more remarkable for the peculiar power, elevation, and spiritual richness of his prayers. To have heard him pour forth his soul in ardent supplication and entreaty, was to understand the full meaning of "the effectual, fervent prayer of a righteous man." As he kindled into adoring thankfulness and praise, and rose on the wings of devout thought and feeling into conscious communion with the Divine spirit, the most sceptical must have realised for a moment the reality and power of this highest form of communion with God.

Wonder not that by our God's rich blessing falling on me through such blessed medium I am jealously longing for an increase rather than a decrease of real soul-life in our prayer-meetings!

A Minister's Daughter.

AN ANSWERED PRAYER.

"MAN is born to trouble, as the sparks fly upward." Dreary words, regarded from a human point of view. Very dreary, I thought them, though the glorious spring morning was all around me, blazing golden in the rain-wet grass of the meadows, shining in dazzling purity on the hawthorn bushes and the chesnut-trees. I do not know that all the beauty around me did not lend an added gloom to the words on which my eyes had lighted as, with a listless hand, I had turned the pages of my Bible.

I had left the Book open at this same chapter of Job. I had thrown up my window, through which the wind blew and rustled its leaves; and now, down by the dear old river, the mournful refrain had followed me, and flowed on and on in ever-recurring ripples, just as the sparkling water did at my feet.

A brilliant rainbow spanned the sky, and mechanically I tried to apply to myself its eternal lesson, "He who has placed it there surely will not let the flood of trouble overwhelm you."

"Ah! but," I said, "it has overwhelmed, it is crushing, me." Just then a lark rose heavenward, singing. My eye followed him, but not my heart; it had no wings to follow. Feather by feather they had been clipped, and now I believed I was powerless to mount upward. Had I not prayed for grace and strength, and what reply had reached me? What was all this gladness and rejoicing of nature to me?

A mind attuned to it might find consolation there; to me, it was as a tune, beautiful indeed in itself, but, played alongside of the harsh discord of my troubled life, its beauty was marred and spoiled.

Do you wish to know what were the troubles that brought these hard thoughts? Why should I tell you? "The heart knoweth its own bitterness." If I say to you, Think of what, to you in life, would be the bitterest trials, and then believe that such were mine then I think you will be nearer sympathy with me, as I was that April morning, than if I spoke more clearly of the special blows that one by one and suddenly had fallen on my home.

I had preached submission to others, under the chastening hand of God, I had inculcated prayer—and had I erred? Where was the answering comfort I had said was sure to come?

The river, as I pursued its banks, grew more turbulent. Borne past me on the stream were remnants of a late storm, bits of stick, boughs of trees. I stopped to watch them. How relentlessly the current carried them onward. My eye was attracted by one black bare twig that stood up erect and quivering; the water swirled and rushed round it in wild eddies, seeming determined sooner or later to suck it down into the pool below, or to urge it on wildly with the current. Looking more closely I perceived that the small twig was attached to a large branch which had taken firm hold in the sandy bed below; and all at once, for the first time in all my life, thank God never to be eradicated, the truth of God came down upon my soul. The truth that in union with Him alone lies our strength.

I pressed my hands to my forehead, the reaction after all my past lonely misery was so great.

Ah! joined to Him, one with Jesus, one life! Hidden with Christ in God! Here was the key of it all. Once washed in his blood; once having taken hold on Him; troubles and griefs, and adverse circumstances, yes, even temptation and sin, may rage around us in vain, and if we leave not go of Him, we are safe.

The cold formalism of my past teaching, the cold unloving morality of my past life, all fell away in those few moments. God had indeed only waited to be gracious.

E. B.

Richard Weaver In St. Giles'.

ON Monday evening last, Richard Weaver gave a most interesting address in the Mission Hall, Little Wild-street, detailing the events of his life and history. The lecture had been announced under the title of "From the Coal-pit to the Platform." For an hour and a half he rivetted the attention of the people as he detailed the story of his early days—his life as a boy in the coal-pit, his choosing the way of transgressors, and then his repentance and conversion, and his years of evangelistic work, concluding with a touching reference to his present state of health.

The following advice from Dr. Kidd leaves him no option as to his absolutely retiring for a time from work:—

"Mr. Richard Weaver is in a state of extreme nervous exhaustion. It is a matter of life and death to him to have a long rest, at least three months, without any excitement or preaching.

"Joseph Kidd, M.D.

"1, *Finsbury Circus, July* 16."

PAS DE CALAIS.—The name of the pastor who has been labouring here is Lémaire, not Romain, as stated in a recent issue.

THE ELEVENTH COMMANDMENT.

AN eminent preacher and traveller tells us that the oldest and most venerable of all ecclesiastical divisions is the Samaritan community, who have for centuries, without increase or diminution, gathered round Mount Gerizim as the only place where men ought to worship. Upon the aged parchment scroll of the Pentateuch this commandment is added to the other ten: "Thou shalt build an altar on Mount Gerizim, and there only shalt thou worship." Faithfully have they followed that commandment; excommunicating and excommunicated by all other religious societies, they cling to that eleventh commandment as equal, if not superior, to all the rest.

This is the true likeness of what all churches and sects, unless purified by a higher spirit, are tempted to add: "Thou shalt do something for this particular community which none else may share. Thou shalt do this over and above and more than thy plain simple duties to God and man. Thou shalt build thine altar on Mount Gerizim, for here alone our fathers have said that God is to be worshipped. Thou shalt maintain the exclusive sacredness of this or that place, this or that word, this or that party, this or that institution, this or that mode of doing good. Thou shalt worship God thus, and thus only."

This is the eleventh commandment, according to sects, and parties, and partisans. For this we are often told to contend more than for all the other ten put together. On behalf of an eleventh commandment like this, much of the energy of Christendom has been spent and spent in vain. For some commandment like this men have fought and struggled, and shed their own blood, and the blood of others, as though it were a command engraven on the tables of the everlasting law; and yet, again and again, it has been found in after ages that such a command was an addition, as venerable, perhaps, and as full of interest, but as superstitious, as mischievous, as disproportionate, as that eleventh Samaritan commandment, "Thou shalt build an altar on Mount Gerizim, and there only shalt thou worship."

There is, however, another eleventh commandment, not of churches or sects, but of Christ Himself; and we will introduce it by a scene from the history of the Church of Scotland.

In the seventeenth century, in the retired vale of Anwoth, lived Samuel Rutherford, the minister of the parish. He was held in the highest regard by all who knew him, and even his enemies revered his character. One Saturday evening, the inmates of his household were gathered for worship, and Rutherford was catechising them, when a stranger knocked at the door, and asked for a night's lodging. He was welcomed; and it happened that the question in the catechism proposed to the stranger was, "How many commandments are there?" He answered, "Eleven." "Eleven!" exclaimed Rutherford. "I am surprised that you do not know better. What do you mean?" He replied, "A new commandment I give unto you, that ye love one another, as I have loved you." Rutherford was deeply moved, and retired silently to pray. Rising early the following morning, he went out to meditate. The old manse stood in the corner of the field, thence a long winding path led through the glen to the church. As he walked through the thicket, he heard sounds of devotion. He was struck with the elevation of the sentiments. He recognised the stranger he had entertained, and found that he was a travelling confessor of the faith, none other than Archbishop Usher, the Primate of Ireland, a fugitive for conscience sake. The stern covenanter cordially welcomed the Archbishop, and invited him to preach from his pulpit. He did so, from the words which had created such surprise the previous evening: "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another."

NOTES ON SCRIPTURE.—5.

VALLEYS AND HILLS.

"Ye are in heaviness through manifold temptations."—1 Peter i. 6.

"The trial of your faith."—1 Peter i. 7.

TO those who are afflicted, tossed with tempest, and not comforted, it may be nteresting, instructive, and encouraging to note the position which the statements of our heading occupy in the chapter from which they are taken. They appear before us like a dark and troubled stream, running through a deep valley, between two ranges of majestic and sunlit mountains.

On the one hand we have (ver. 3—5): "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." This is one mountain range.

On the other hand, we have (ver. 7—9): "The appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." This is the other mountain range.

And between the two (ver. 6, 7): "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." This is the dark and troubled stream.

We are here brought face to face with one of the anomalies of Christian experience (ver. 6), "Ye greatly rejoice;" (ver. 8), "Ye rejoice with joy unspeakable and full of glory." And existing at the same time, like a wail of anguish in the midst of a joyous outburst of song, or a jarring note of discord in some glorious harmony, we have (ver. 6): "Ye are in heaviness through manifold temptations." This seeming contradiction wants no explanation to the believing soul who is called to walk in darkness, and to pass through the deep waters of tribulation for, just as the Israelites sojourning in Goshen had light in their dwellings when thick darkness covered the whole land, so there may be, and blessed be God there often is, a most refreshing apprehension of the fulness and preciousness of Christ, and a gracious rejoicing in the things which accompany salvation, even though faith be in the crucible, and all the surroundings of the earthly life conspiring to persuade that God has forgotten to be gracious; for the manifold temptations, and the depression which they produce, cannot affect the believer's relation to Christ, or Christ's relation to him.

The dark stream runs moaning over its rough, rocky bed adown the valley, but that does not remove from the scene the grand old mountains which stand like sentinels sent by God to watch and protect, on either hand, and whose towering heights are clothed with the glory of the skies.

Yea, the mountains make the valleys and the streams, and there would be neither valley nor stream were there no mountains; and so, there could be no trial of faith, if there were no faith to try; therefore, as there is faith, albeit for a season it is melting for very heaviness because of the heat of the fire by which it is being tried, we have the best of evidence that we are in living union with the risen living Christ, and are assured that faith's treasures are our inheritance.

Wherefore awake, and sing, ye that dwell in the dust: for the Lord shall give unto you the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The glad sunshine shall creep down the mountain side, banish all the mists that fill the valley with gloom, transfigure the dark stream, and cause it to sparkle in the light of heaven, while its mournful babblings are changed into a psalm, which tells of gracious submission, glad thankfulness, and grateful love.

Liverpool. T. F.

Llwyngwril.

THE hamlet nestling at the mountain's feet,
So hushed it was, that dream-like it did seem,
Its lullaby the music of a stream
That rippled down the straggling sunlit street,
Singing before the cottage doors its lay,
Most musical, as it did glide away. [hill,
The wind that whispered down the fir-crowned
Shifting the shadows on the russet grass,
Scarce sighed amid the ferns; all else was still,
As in the midnight when pale death doth pass,
Remembering the lost, whom men forget.
Methought it was the very home of peace, and yet
Beyond the elms there was a stiller nest,
God's acre; where the dead did softly rest.

James Bowker.

THE LATE REV. THOS. CURME was for forty-two years the vicar of Sandford, not forty-eight, as stated in our last.

The Children's Page.

EACH DAY.

"HOW many days does a year have, mamma?'
One at a time, dear;
One, quickly fleeting,
Going out to its meeting
Of duties and pleasures, and comfort and joy;
One, my boy.

"Then how many to-morrows are there, mamma?"
None at all, dear;
To-morrow always
Is lost in to-day,
That, pulsing with life, bids to labour arise
Ere it flies.

Where does it fly to, pray tell me, mamma?"
Into the mist, dear,
That, ever folding
From human beholding,
Covers the past as we make it each day
On our way.

"I want to be good, but—how can I, mamma?"
Only this way, dear:
Jesus, the lowly,
So meek and so holy,
Will teach little children no older than you
What to do.

"How can He, so far in the sky, tell me, mamma?"
Can't you see, dear;
Into the hands of papa,
And those of mamma,
He has given the Bible, to guide to all joy
Our own boy.

"We'll follow him every step, won't we, mamma?"
Yes, truly, dear;
Close to the end
This tenderest Friend
We'll follow so gladly each step of the way
This new day.

—MARGARET SIDNEY in *The Pansy*.

TEN REASONS

Why a Boy who Intends to go to Sea should be a Teetotaler.

Our young friends will be interested in reading a copy of the No I. prize paper, lately written by a member of the Greenwich Royal Hospital Schools Band of Hope on the above subject.

1. Because it is right and pleasing in the sight of God, and we should always try to please God.

2. Because God has said, "No drunkard shall enter heaven," and if we stick to our pledges we shall never be drunkards.

3. Because a sailor always requires a steady head and hand, and he will not have these if he is a drunkard.

4. Because alcohol makes the body weak, and renders it more liable to disease; while a good healthy constitution, which is acquired by abstaining from strong drink, resists the attacks of disease.

5. Although his comrades may laugh at and jeer him, when they see that he sticks to his pledge they will respect him for it.

6. By abstaining from drink he will keep out of many a scrape or quarrel, and he will thus preserve a good character, which is of the highest importance.

7. When his ship is paid off, instead of spending his money in drink, like too many of his messmates, he can take it home to his parents, or put it by for a "rainy day."

8. If his officers find out that he is a steady-going man they will entrust him with more confidence than they would if he was a drunkard.

9. Because by his example he may influence others to become teetotalers.

10. When he grows up, and has a family of his own, he will be better able to support, and keep them respectable, than if he spent his money in strong drink, and he will be a better and a happier man besides.

SANCTIFICATION AND SERVICE.

BY FANNIE ROPER FEUDGE.

"But why not, Ethel dear, do this small work for the dear Lord? As 'vessels sanctified' to the Master's use, surely we should esteem no work too hard or too insignificant to be undertaken for Him."

"But, dear aunt, I am not 'sanctified,' and I fear I never shall be; and that is just why I am afraid to venture to be a guide to others, when I myself in everything seem to come short."

"Not 'sanctified,' Ethel! Then surely you ought to be; and you may be this very day; to persuade you to this was the very purpose I had in view when I came up to try my influence in inducing you to take charge of this Bible-class. To sanctify, as used in the Bible sense, does not always, perhaps not even generally, mean to make holy. When Moses sprinkled with oil 'the altar and all his vessels,' he certainly did not impart to these inanimate objects any degree of holiness; but he set them apart to a holy use. So, when 'he poured of the anointing oil upon Aaron's head, and anointed him to sanctify him,' he, a mere man, himself a sinner needing to be washed in that 'only Fountain opened for sin,' could not possibly impart holiness to another; but he could, by the divinely appointed rites of the Jewish priesthood, set apart to this holy office Aaron and his sons.

"In this sense alone can we understand the sanctifying of a field, a house, or a sheep. When these were set apart for the service of the Most High their use made them sacred or holy; so that they might not, unless redeemed under the estimation of a priest, be afterwards used for any other purpose. And shall the Christian, who has promised with solemn vows to be only God's servant, who is the Lord's 'purchased possession,' bought with the blood of his own dear Son—shall such a one turn aside to serve the world, or his own selfish desires for ease or admiration? This service sense of sanctification is fully shown by Lev. xxvii. 26, 'Only the firstling of the beasts, which shall be the Lord's firstling, no man shall sanctify it, whether it be ox or sheep, it is the Lord's'—the whole force of the command resting on the fact that one might not make an offering of what was already the Lord's, and not his own to give.

"In 1 Chron. xxiii. 13, it is said, 'Aaron was separated, that he should sanctify the most holy things,' and it certainly was not possible for him to add any degree of holiness or sanctity to things already 'most holy.' Our blessed Master Himself, who 'knew no sin,' but was from all eternity 'the brightness of the Father's glory and the express image of his person,' when He says of his work for his people, 'For their sakes I sanctify Myself,' must surely mean that He set Himself apart, or devoted Himself to the great mission for which He came down from heaven. And his servant Peter, in his first Epistle iii. 15, exhorts to 'sanctify the Lord in your hearts,' in the sense of setting Him up as a supreme Lord, the one object of adoration, as also their defence and their eternal reward when called to suffer for his Name's sake.

"It was thus that every object used in the temple service became 'holy to the Lord,' and might never again be prostituted to other purposes. It was its use in the temple that sanctified the golden vessel, and its dedication upon the altar that sanctified the gift. Thus every true child of God, from the very hour of his conversion, when he lays his heart and life, his time and possessions, upon God's altar, is by that act sanctified; not made perfectly holy, but set apart to the Master's service; his own no longer, but bound by his covenant vows, from the hour when he gave himself away to Jesus, to serve, honour, and obey this only Sovereign; to do battle for Him alone, and acknowledge no other authority.

"You said just now, Ethel dear, that you are not 'sanctified,' using the word in the sense of being perfectly holy, and for that reason feared to enter upon the work to which the loving Redeemer is calling you by motives so high and holy as his own glory and your growth into his likeness. Does the soldier grow strong by remaining in camp? or the artificer skilful by folding his hands in idleness? Do not both go earnestly to work, doing their best now while striving to become more expert in the future, and looking to the time when they shall be able by practice to render more perfect service? Nor can the young Christian begin too soon to work for Jesus, recognising his own weakness, but praying always for grace and guidance, doing his very best for Him to whom he owes allegiance, and remembering for his encouragement that the blessed Saviour accepts the smallest service if real love to him be the motive that prompts to its performance.

"So, Ethel dear, do not fear to take charge of that class of young girls. Prepare yourself by patient, prayerful study of the Scriptures to lead them on to know more of this blessed Book. Be in earnest in your efforts to do them good by every means within your reach. If you feel your own deficiencies, so much the better; you will thus be impelled to seek the only true remedy. Sit with a loving, lowly heart at the feet of the great Teacher and learn of Him. Ask Him to fit you for the service to which He calls you, and then to set his own seal on your work by giving you every one of these precious souls committed to your charge. Pray for this, and work for it constantly by patient, earnest words of loving persuasion, and above all, by the power of a holy example that shall be as a 'living epistle known and read' of these dear young people every day of their lives.

"Working thus for the Master, you will find the best means of sanctification in the sense in which you used it. 'He that watereth shall himself be watered,' and 'the soul of the diligent shall be made fat.'"
—*Selected*.

[The article entitled, "My own Saviour," which appeared in our last, is from "Walking in the Light," an excellent booklet for children, by Mr. T. B. Bishop. Price 6d.]

A Bible Study.

"THE WAY."

CHOICE of the way .....Ps. cxix. 30.
Meditation in the way ....Ps. cxix. 69.
Prayer in the way .....Ps. cxxxix. 24.
Promise about the way .....Prov. ii. 8.
Acknowledgment of the Lord about our ways .....Prov. iii. 6.
Guidance in the way .....Is. xxx. 21.
Fulfilment of promise—He is in the way ..... } Isa. xxxv. 8 (Margin).

Sunderland, May 30. HERBERT R. FRANCIS.

MR. W. MAPSTONE, who, after several years of earnest and successful evangelistic work in connection with the London Evangelisation Society, has for several months been laid aside through ill health, is now able to resume his Gospel labours. He will be happy to accept engagements from August 1. Address care of Mr. R. Burn, Y.M.C.A., 186, Aldersgate-street, London, E.C.

"The Christian" Pulpit.

"WE WOULD SEE JESUS."

SOME COUNSELS TO PREACHERS.

TRANSLATED FROM THE GERMAN OF

PASTOR FUNCKE, Bremen.

On a lovely Sunday morning in August we arrived at Osborne, the summer residence of the Queen. We were desirous of seeing Her Majesty, but in this we did not succeed. We only saw her house, her gardens, and her retainers. Then we went to the beautiful Whippingham Church, having been told that the Queen would attend divine service. But again we were disappointed. We only saw the seat the august lady was wont to occupy. The ladies and gentlemen of the Court came to church, and those we saw; we even heard the Court Chaplain preach, but of the Sovereign herself we saw nothing.

Well, this was a disappointment we could easily get over. But with me it led to a serious train of thought. I said to myself: What if the flock committed to your care should come to church on a Sunday to see Jesus, the King of kings, and yet, through some fault of yours, not get to see Him! What if you, the servant, the great King's humble dependent, detain men with yourself, by your words and affairs and all sorts of important matters, which yet are but trifles in comparison with Jesus! May it not be that we ministers often thus disappoint our congregations?

An old Christian of Elberfeld was in the habit of making various notes in the margin of his Bible. Thus by our Lord's question, "Where are the nine?" he had written the following words, "I will tell thee, Lord Jesus: they have remained with the priests." Well, ministers cannot always prevent people from stopping with them instead of pushing on towards Christ, but all their endeavour and desire should surely be to lead the souls away from men, even unto Christ Himself, that they may be delivered from priestly trammels and brought out into the true liberty of the children of God.

However, as the writer when in Whippingham Church (seeing only the ladies and gentlemen of the Court, not the Queen) felt constrained to smite his breast, saying, "God be merciful unto me, a sinner!" so it will no doubt be with many of his brethren in the ministry. It is not necessary that, like the rationalists of old, you should talk of the advantages of stable-feeding, the best way of stocking an orchard, or the beneficial effects of out-door exercise. No, you may speak in the approved orthodox manner of the heavenly, wonderful Christ, and his words, miracles, and work, and yet it may be that the preacher is hiding the Lord Jesus.

I do not now remember the name of the place, but it was the church and pulpit of an orthodox clergyman. He found one Sunday a slip of paper placed on his Bible by some of the members of his congregation, and written thereon were these words, "We would see Jesus" (John xii. 21). The pastor felt distressed, but being honestly desirous of being a shepherd, not a hireling, he was not offended; he set to examine himself and his work humbly and sincerely. The result was that he made the sad and yet happy discovery that those people were justified in making the above demand. He thereupon "went into a desert place," and within a short time he found in his pulpit another slip of paper with the following words written on it: "Then were the disciples glad, when they saw the Lord" (John xx. 20). I fear that paper No. 1 would be in the right place in thousands of pulpits in our Protestant churches, not to speak of our Roman Catholic ones; but whether it would always be as effectual as with the above-mentioned clergyman I shall not venture to say.

A Christian brother of some originality was once asked when coming out of church whether he had been edified by the sermon. He replied: "It was very fine and orthodox, and the minister seemed to be filled with holy indignation. First he made war upon the wicked Darwin, then the blows came down upon Hæckel and Schleiermacher. Thereupon he inveighed against the spirit of the time and against certain abuses. But as for me and all the poor servant girls, the workmen and the busy housewives, who had had quite a job to get ready for church, we were waiting for bread from heaven—and it never came. We had to go home a-hungering, and were poorer than we had been before."

We ministers may learn a good deal from this sarcastic criticism. People want bread when they come to church, not polemics and apologetics, but the Bread of Life. This is true even of *learned* people, who nowise wish for learned discourses at church. All these souls who throughout the week have been busy with earthly things, want a draught from the heavenly springs, want the food on God's table. "Give them to eat:" such is Christ's command to all evangelists. But "the Bread of Life which cometh down from heaven: That is *I*," says the Saviour. To place Jesus in the midst of the listening congregation: that is the thing. To every single individual present He must be represented as the Saviour. Everyone has to be convinced that he is lost while out of Christ. Be the text of the preacher what it may, this note must not fail to sound plainly through every Christian sermon, as a note of the Eternal Son, but also as a note of solemn exhortation.

Let us take care not to weary our hearers with long introductions and wordy preambles, but quickly come to the point. Whether we possess great gifts or no, whether we are eloquent and what is called striking preachers or no, in either case we always can and should be witnesses of Jesus Christ. We need not in the first place attempt to prove that sin is the destruction of man; believing in the power of the conscience let us simply testify that all pharisaism is self-deception, and that every man is unhappy as long as he remains in his natural condition. There is not so much necessity to prove in an elaborate way that our hearers stand in need of the grace of God, as to trust that Christ will reveal Himself to the heart if we do but suffer *Him* to speak. What we want is a real faith in the Gospel so as to believe that it is powerful of itself, and that every human heart needs it as the flower needs the sunshine. "Ye shall be my witnesses." This was the vocation of Christ's first disciples. And thus it will continue to the end of the world, however the times and the world may change; and in heaven we shall be his witnesses in another and fuller sense.

But alas, if our testimony should consist in nothing but *words*, and not be an outcome of genuine enthusiasm! By this I do not mean sentimentalism, or religious excitement; still less the power of calling forth a transitory emotion, and least of all a ranting mannerism in the pulpit; but that of which the Apostle John is speaking when he says: "That which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life" (1 John i. 1). The witness must give you the impression that he himself has become quickened, strong, and happy, through that of which he is testifying. Then we may keep quiet and suffer the Lord Jesus to do his work. He will reveal Himself to the heart that does not wilfully keep the door shut against Him.

We Germans usually go too much in a roundabout way in the pulpit. Emerson, the American essayist, says: "The German nation is the brain of the world. It does the thinking for all the nations, whereas in England the machine is everything." Well, this is very flattering to us, but it would be a great misfortune if those many thoughts should hinder us from getting hold of "the thought that gives life." In this respect we may learn a good deal from the English Dissenters—even from the Salvation Army. Those people plunge into it head foremost, as it were. "Christ is here now to save you, and you are here to become a child of God." This one thought is made to flash and sparkle on all sides like a diamond. To be sure, it is sometimes done in a way and by means of which we cannot fully approve; but even this is better than always to take it for granted that your hearers already know the Gospel; the consequence of this is that the Gospel itself will be obscured by "meditations on the Gospel," and will remain floating in the air like variations on a theme that has not been made known.

What avails it if we begin with the creation of the world, and with subtle reasoning trace the great and deep thoughts of the Kingdom of Heaven through all the phases of its development, when ultimately the Name above every name, the Name in which alone salvation is to be found, is not brought prominently forward? It is true that we are to preach the whole counsel of God for our salvation, and to point out the connection between the Old Testament and the New, we may, and ought to, preach on special Christian duties, as, for instance, the keeping of the Lord's day, the sanctity of domestic life, the bringing up of our children in the paths of righteousness, the right way of spending our time and strength, &c. But *one* thing must never be wanting in our sermon, if it is to be a true Christian discourse, viz., that *Christ is our Saviour*, and that our redemption *has been* accomplished. Every other theme must appear in the light of this. We must never preach a sermon that might equally well have been preached by a devout Jewish Rabbi; and yet this is what is frequently done. We must never preach a sermon of which a so-named "liberal" preacher might say, "I agree with every word of this."

It ought to be like this, that if someone were present who never in his life had heard the Gospel, he might get to know in that hour that he could be saved from sin and death. Through every sermon that is preached, every man should be made to feel with holy awe that a saving hand is now held out to him. He ought to feel in his heart that there is a rock, unto which he may flee out of the roaring waters of sin and hell. He ought to be filled with the sense of the vast responsibility that is being laid upon him, because he is standing before that rock, and because a saving rope is being offered him.

"You may come as you are; Jesus receives sinners. But through his teaching, and through his Spirit you must become what He is, and yield yourself up to his discipline. You are not to change yourself; Jesus will do that, but you must suffer Him to do it." True evangelistic labour consists in bringing the souls up to this point. It is really and

essentially to bring them to Jesus. If we do this there will be no more of the complaint, now so often heard: "Those sermons are nice enough, but we do not see in what way they bear upon real, practical life." The true Gospel brings light and life into all earthly relations. A Christian is not a man speaking a different language from other people, nor is he a dreamer, who is stumbling about in the world while his eyes are gazing at the stars. No, he is walking steadily with both his feet on the earth. He draws no contrast between time and eternity, for time is eternity; to the Christian it is the seed of eternity.

Nothing that you do or leave undone in time is so insignificant that it does not in some way bear upon your eternity. It is not a future happiness a Christian is seeking, for his fellowship with Jesus makes him even now comparatively happy. He is not indifferent to the things that are moving the world. On the contrary, he has the most tender and sympathising heart as to the joys or sorrows that chequer the life of man in this mortal state. The pulse of the world will nowhere beat more warmly than in him. He must and will be the light and salt of the world, and in all circumstances he will show that the best Christian is the best man, the best husband, the best citizen, the best neighbour, the most honest and trustworthy workman. In one word: "Christ will, through his disciples, manifest Himself as the light that makes the world happy."

In this manner He must appear in the sermon from the pulpit, in the talk and the silence, and the whole life of his children, that the world may see the Gospel before it hears it, and believe what it hears, because it has already seen it.

Let me only add in conclusion, that, as a rule, controversy ought to be kept away from the pulpit. An old Christian had been to hear a sermon, but came out of church weeping. On being asked the reason, he replied: "Oh, I had expected to enjoy this sermon so much! The preacher had given out that he would preach on Regeneration, but, after all, it amounted to nothing else than the quarrels of the learned concerning the doctrine of regeneration."

The pulpit ought to be like a quiet, sunny hill, above the noise and tumult of the world, where you breathe the atmosphere of heaven, and where you bathe in the calm sunshine. To be sure such subjects as unbelief and the spirit of the time, &c., will have to be touched on every now and then, but the Word of the Gospel must confront them with holy calm and full assurance of an ultimate victory. Do not let us be too much troubled by the writings and talkings of sceptics, atheists, and others. They are, after all, but as little clouds passing by the sun. "Let us see the Sun!" This will be the request of your hearers.

ARMY TEXT MISSION IN INDIA.—It is now only a few months ago since I asked for illuminated texts for this Mission, and since my appeal I have received several parcels of texts, for which I am deeply thankful. All of these have been distributed in Pindo and Dalhousie, and are now hanging in the rooms of our soldiers and in several guard rooms. Who can say what blessed results may follow this planting of the good seed. We need many more texts, and I would ask friends who have not as yet sent any to help us in this way. The money collected out here is not proportionate to the number of texts to be framed. Therefore, any contributions towards this object will be thankfully received.—Yours faithfully, Charles C. B. White, Army Scripture Reader, Dalhousie, India.

Eastward Ho!

In the current number of *Eastward Ho!* the Rev. J. W. Horsley discusses the subject of premature marriages. This is a fearfully prolific source of misery and crime, Mr. Horsley's experience as a prison chaplain fully corroborating the fact. He suggests that a clerical or lay worker should be set apart in every London parish to visit every home from which notice is given of an intended marriage. A word of friendly counsel would often induce wise delay, and sometimes parents would thus be informed in time of what they would gladly prevent. It is also to the point when the same writer urges that in Mothers' Meetings, Men's Bible Classes, and other suitable circles, definite instruction should be given on the sanctity and responsibility of marriage, as also on the laws of modesty and courtesy, in our Sunday-schools, Bands of Hope, and other classes.

An idea, capable of being worked out in a very beneficial manner, is that of providing recreation classes for the young, in which they shall be taught the art of combining pleasure and profit, amusement and utility. There are thousands who roam the streets on Saturday afternoons, and during long evenings, idlers, and in some cases evil-doers, simply for want of means to obtain suitable recreation. To provide classes for these, where they shall be provided with tools and materials free, or at a nominal cost, and taught drawing, wood-carving, casting, natural history, and other recreative pursuits, is to do a work full of promise as to its results, and in the hands of wise and Christian helpers eminently calculated to further highest as well as secondary ends.

There are educated and gifted young ladies who have found scope for the useful exercise of their talents, by devoting Saturday afternoons to thus helping to elevate and cheer their poorer and less favoured sisters who have to toil for their daily bread. Their example might well be followed by others. Young men of culture and of higher grade in society also might, by such means, do much to reclaim youths of the lower classes from vice and ruin. A little judicious superintendence on the part of the seniors would be helpful. New delights would be experienced on all sides, and an object in life secured as pleasurable as it would be productive of good.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—July 27, 2 Sam. xxiv. 15—25; July 28, Ps. cxxxii. 1—18; July 29, Ps. cxxxv. 1—21; July 30, Ps. cxxxvi. 1—12; July 31, Ps. cxxxvi. 13—26; August 1, Mark i. 1—13; August 2, Mark i. 14—28.

STRANGERS' REST, MARSEILLES.—This establishment, recently enlarged, is placed under new conditions of management and direction, which will enable it to extend its action and to answer the increasing wants of this maritime city. The good which this work seems to us to be called to exercise under God's blessing, will certainly strike all those who take an interest in the material and spiritual welfare of foreign sailors who flock into the port. Our readers are mostly aware that the director, Mr. Charles Faithfull, is now in London engaged in giving accounts of the work done at the Rest.

THE UNION HALL MISSION.—This Mission God has largely used during the past twenty-four years in the salvation of souls. A good work has been done in tents during the summer months, and special funds for this purpose have usually been provided. This year, however, we have received but a very small sum for the maintenance of the five halls and tents connected with the Mission. There are now two tents being worked nightly, and a third is ready, but we will not erect it if the means are not in hand, as we prefer to carry on such efforts free from debt. Robert Bilke.
Greenhill Park Villas, Harlesden, N.W.

Bishop Fraser on Preaching.

At St. Andrew's, Holborn, on Sunday week, Dr. Fraser (Lord Bishop of Manchester) preached on behalf of the National Schools Excursion Fund. Taking as his text Luke v. 1, "And they pressed upon Him for to hear Him," he enforced the duty of all ministers, apart from a gorgeous ceremonial with which he had little sympathy, preaching the simple Gospel of Christ as the best antidote to suffering and disappointed humanity's cry. It was this sympathy of Christ with erring and sinful creatures that drew the multitude to Him.

The Bishop paid an eloquent tribute to the labours of Mr. Spurgeon and Mr. Moody. As to the former, he said that although his (Mr. Spurgeon's) views of theology were not his, and trained as they were in different schools, yet who could withhold the praise due to such a man for his wonderful power of dealing with large numbers of the masses, and for his great sympathy extended to humanity during so many years? Touching upon Mr. Moody, he said he had paid a visit with two of his archdeacons to the Free Trade Hall, Manchester, to hear this remarkable man rivetting, as he did, the attention of 7000 people in a hall only intended to hold 5000. Certainly, there was little in Mr. Moody's personal appearance to predispose him in his favour. He had a decidedly American twang. But when this simple but effective preacher spoke of Christ's love in a way that very few men could, he felt his sympathy extended to him, and his visit was a profitable one, for he learned something from him. Asking his archdeacons what they thought of Mr. Moody, they replied, "Why cannot we do the same?" "Why not, indeed," said the Bishop, "and stir up some of our sleepy congregations?" The church was crowded.

London General Omnibus Company.

On Friday evening, July 11, at the invitation of the Earl and Countess of Aberdeen about 100 men and boys employed in the St. John's Wood and Kilburn yards of the L.G.O.C., assembled at the Mission-hall, Pembroke-road, and partook of a substantial supper. These men are at work hours before the 'busses commence running in the morning and some of them have to be on duty till after the last has arrived home at night, or rather the early hours of the morning, so that an assemblage of this description is only rendered possible by a curtailment of their hours of sleep. After supper, "Hold the Fort" was heartily sung, and after prayer by Mr. Smith, the special missionary to omnibus men, Mr. Weylland addressed them, urging the necessity of making salvation their first concern.

The Earl of Aberdeen expressed his pleasure at coming amongst them. He was not going to talk about politics, but would make the best use of this occasion, and to set before them the Saviour of sinners. He had had some pleasant experiences amongst the railway employés at Derby, where he had seen them sitting at their breakfast, listening attentively whilst one of their number read God's Word. These men were not "cants," but good workers and honest men. He asked them to do the same, and make the most of every opportunity to learn about Christ, and put in practice what they learnt.

Rev. T. S. Hutchison said he was very glad to meet Mr. Smith, and the men he worked amongst. He knew of his earnest endeavours to exert a Christian influence among them, and to get them right with God. He also knew how many circumstances there were at work which tended to counteract that influence, but if they would seek forgiveness, they would find with David of old "Happy is the man whose iniquity is forgiven." The Christian man could rejoice amidst all persecutions. W. J. Kinton.
48, *Bridge-road, Hammersmith.*

MR. MOODY'S FAREWELL WORDS.

TO MY DEAR FRIENDS IN GREAT BRITAIN.

I CANNOT leave your shores without once more thanking you for all your love and sympathy. I shall never forget to my dying day your kindness, and as we are now leaving your land, my family and I thank you a thousand times. We ask you all to pray for Mr. Sankey and myself, that we may be used of God in our own land. Farewell.

D. L. Moody.

My Dear Friend,—We came here from Liverpool with Mr. Moody and his party, and, with some friends who came from Limerick and Cork, saw him off here. They are well so far, though Mr. Moody suffered a little last night. As the steamer was obliged to wait for the mail we landed, and Mr. Moody had a meeting in the Presbyterian Church. We sent notice to the Methodist Church and to as many as we could in the neighbourhood, which filled the church. The Presbyterian and Methodist ministers were present, and Mr. Moody held a regular service. After prayer by Dr. Pentecost and others, and two or three solos by Mr. Stebbins, Mr. Moody gave a most heart-stirring and touching address —never more so. At the end twenty-five of those present stood up to be prayed for. The meeting was quite unexpected, but the Lord arranged it, for though small compared with his meetings the result I do trust will not be so, and I am sure many will remember it through eternity. Several ministers, Canon Daunt, and others, came and bade them farewell, and shortly afterwards the tender left and accompanied the *Oregon* a good way to sea, with the waving of handkerchiefs and hundreds of prayers for the dear friends on their way to America. The Lord bless and keep them, and bring them safe to their journey's end. W. Fry.

Queenstown, July 30.

The *Oregon* arrived in New York at 3 a.m. on Sunday last, having made the passage in six days sixteen hours.

MESSRS. MOODY AND SANKEY'S MISSION HALL.

Large-sized photographs of the interior of Messrs. Moody and Sankey's large iron building have reached us; they will be of interest to the friends who have attended the meetings. Copies can be had from Messrs. Bedford, Lemere & Co., 147, Strand, at 2s. 6d. each.

LETTER FROM A CLERGYMAN.

Sir,—It was my privilege to be present, during a week, at the remarkable meetings lately held by Mr. Moody in the Thames Embankment Hall. Since my return to my quiet country parish I have been constantly occupied with the thought, "What can account for the great results which seemed to follow the preaching of God's Word by his honoured servant?" Of course we cannot doubt that the Spirit of God was there, and that we must trace to his blessed influences the convicting and life-giving work that was so evidently manifest. But human means were employed, and it is of these I would speak.

There was present a large amount of genuine Christian support and sympathy. One could not fail to be struck by this. There was visible intense reality as regards spiritual things. This was manifested in the singing, and in the deportment of many who were present. Can we estimate enough the force of this reality on non-Christian minds? It has struck me that, if this feature of reality could be exhibited in our congregations, the gain would be immense, and greater success achieved in the salvation of souls. Why should not the Christians in a congregation band together to conduct the praise, which was so important a feature of Mr. Moody's meetings? Can we wonder that singing is often listless and lifeless and non-inspiring when it is left to officials or Sunday-school children? There is too frequently no heart in it —no feeling, and therefore no life. It may be scientific and correct, but the sacred fire is wanting that will burn into the souls of those who listen and join with them.

Then as regards the preaching, there was a wonderful directness in it. It was not addressed to the intellect, but to the conscience and the heart. This accounts, humanly speaking, for the success that attended it. This style of preaching is not popular amongst churchgoers. Rich, worldly people, dislike it, and many poor people also. But it is the true, scriptural way of reaching the heart. From experience, I have found that many under such preaching are offended, and turn their back upon you. Still, if it is *the* way, every conscientious mind will pursue it, and trust to God for his blessing. "Speaking the truth in love" will not fail eventually to win hearts to Christ and his service.

I could write at much greater length, but fear to trespass on your valuable space. As a clergyman I wish to testify to the benefit and refreshment of soul I received by being present at those never-to-be-forgotten meetings.—Yours, &c., W. C.

Stockwell Orphanage.

ON the 16th instant the annual festival of the above institution was held in the grounds of the Orphanage. Mr. Spurgeon was received with loud and prolonged cheers from the assembled school children. The first business upon the programme was an inspection of the president's exhibition of engravings, etchings, and woodcuts illustrating the Reformation. This was followed by a procession of orphans with banners, singing and ringing by choir and handbell performers. In the evening a concert took place in the boys' dining hall, and a public meeting was held, Earl Cairns having allowed his name to be put down as chairman. Illumination of the grounds and a display of fireworks closed the proceedings. Since the orginating of this institution 924 fatherless children have been sheltered and cared for. Last year there were 237 boys in residence and 166 girls. The guiding principles are those of the cottage home system, each home containing its own family, under the direction of a matron. No uniform is worn, as Mr. Spurgeon objects to mark the children as recipients of charity. The report spoke favourably of the general usefulness and public appreciation of the Orphanage.

Mr. Spurgeon said he had felt a great desire to meet the noble Earl face to face, for, though he stood at the extremest distance from him politically, they had no politics that night at all. He wished there were none by day. He rejoiced to see the Earl among the children in connection with a work which made them all one.

Earl Cairns expressed the pleasure he experienced in being in the centre of a work like the Orphanage, and at meeting Mr. Spurgeon—a pleasure he had long desired. He had often heard of the Orphanage, and did not think he could now have seen it under better auspices, on a better day, and in a better assembly. He had gone round the Orphanage and was perfectly delighted with it; and he must say he had never seen and hardly ever conceived anything more appropriate or more excellent in all its arrangements.

Addresses of a congratulatory character followed by the Revs. Colmer B. Symes, Canon Fleming, Owen Davies, and the Revs. Charles and Thomas Spurgeon, the latter of whom has just returned from New Zealand.

SCRIPTURE READERS FOR LONDON. — This Association have issued their Annual Report, which shows continued prosperity, increased funds, extended operations, and encouraging results. During the year several new spheres have been opened, including Plaistow, Great Wyld-street, Ham, and Bexley Heath. These new fields of labour, however, will entail a very considerable increase in the monthly outgoings of the Society, and we trust this will be borne in mind by those interested in the work.

BLACKGANG MISSION.

DEAR SIR,—I find the idea prevalent, that consequent on my beloved husband's call home to be with Christ, the Blackgang Mission, which was founded by him, "has been given up" by us; and that this work has, as some have said, "now passed into other hands." I wish, therefore, to correct this wrong impression, for nothing is further from our thoughts than to give up a work so precious to us. Indeed, our deep interest and affection for it has, if possible, only been intensified. And now also, since witnessing the triumphant removal of her beloved father, my young daughter, Miss Margaret Reade, has given herself to his service as a co-worker with us, having opened a class for the young, which has already been owned of the Lord. Thus we feel ourselves encouraged. Last November we were strengthened, by the evident call to definite help in the Mission, of two brethren belonging to our own gathering, who consequently were set apart for this purpose by much fervent prayer.

God has been pleased so markedly to own our labours here since He called us to the work in June, 1873, and to continue his rich blessing upon us in it, that we cannot but take his doing so as a token of his blessed will that we should continue the Mission, and that the work should not pass into other hands. Of course the departure to be with Christ of my revered husband has caused earnest prayer that the Lord would be pleased to send some brother to fill the important place of oversight which Mr. Reade, with so much love and faithfulness, occupied in the church here. These prayers we feel have been answered by his having laid it on the heart of Colonel and Mrs. Forster, for the present at least, to reside in Blackgang, and to co-operate with Miss Hamilton, Miss Edith Reade, and myself, in our loved labours here. The dear Christians are "keeping rank," standing shoulder to shoulder, and fully realising that it is the blessed privilege of the believer to meet on the ground of union with Christ as our centre and risen Head; for this we have indeed great cause to praise our Triune Jehovah.

Each year (inclusive of the present one) since the beginning of the work in 1873 has been marked by the ingathering of some precious souls, as well as by the baptism of believers; while the very manifest growth in grace of the Lord's dear people, and the true "hungering and thirsting after righteousness" of many, are all blessed tokens that the Lord is with us of a truth. We have also to thank God for much blessing granted on the Gospel Temperance and Band of Hope cause, both of which have now entered their fourth year, and number unitedly about 280 names. We have also been enabled this year to open a Mission-house for the comfort and rest of those Christians who come from a long distance to attend our various services.

I would wish to take this opportunity of thanking many dear Christian friends, not only for their letters of sympathy and comfort at this time, but as well for the loving expression of their sense of great personal loss in the call home of my precious husband. We know he is only "waiting" in joy the sound of that longed-for "Shout," which will alike rally both the sleeping and the living saints around Him, whose coming doth indeed draw nigh. May we all be found "ready," and then truly, as my beloved husband said in prospect of his departure, "What a joy it will be to be with Jesus!" I desire also to thank many kind friends for their generous contributions to the need of the work here, and earnestly trust that the Lord may continue to lay this Mission on the hearts of his dear people, and that they may also still give us the comfort and support of their prayers and warm interest.—I am, dear Sir, yours truly in Christ, Helen Reade.

WHERE ARE YOU GOING?—6.

By LADY HOPE.

WHILE Burnett occupies himself with a study of the page before him, we will glance at our friend Hartley. He and Ardent have met in one of the long aisles, and their meeting has been a strange one. Very little has passed between them—only a grasp of the hand, and an earnest look, and then the beginning of a talk that is again the beginning of a converse new to themselves, but only the repetition of the "Old, Old Story," which has been heard so often in the place where they are standing. Men have wept and smiled, and listened and responded; angels have sung their choruses and tuned their harps anew at the sound of this theme, echoed back from earth to heaven in strains of repentance from sin and faith in their one Saviour.

Hartley soon confesses to Ardent his astonishment at the change that has overtaken him, and asks him leading questions as to its cause, at the same time puzzling his head with thoughts as to its effects. At last, breaking hurriedly into some sentence that was being uttered by his friend, he makes this apparently irrelevant remark—

"Do you always sing for them?"

"Yes; I belong to the choir, and sing every night. But, my dear fellow, I didn't wish to sing for *them*. That is not it. When a man's heart is filled with this—with the Gospel, in fact—we really cannot help singing, praising I mean. If he does not praise in one way, he must in another. 'Singing and making melody in your hearts *to the Lord*.' That is what the Book says." And he holds up his Bible.

Hartley is silent; then he asks—

"What is it all about? There must be some reason for all this. You never particularly cared for hymns in old days, did you?"

Ardent smiles. "No, certainly not!" he says. "That style of thing was about the very last I should ever have expected to care for."

"But you go in for it now?"

"Yes, I see everything in a new light."

"Ah! well! Yes, he does put everything in a new light. I don't deny that. Moody, I mean. He could make you think black was white, I can quite believe; or anything else that he chose to put his whole heart into."

"I don't think you must give Moody the credit of it all. God's Holy Spirit is working here, and He sheds a light on these subjects. He shows us plainly enough through his Word that black is black and white is white. I was colour-blind before. I could not see things then as I do now. I was all wrong before, awfully wrong."

"And are you right now?"

"The way I am walking in is the 'right way,' because the Lord Jesus Christ is my trust; and He says, 'I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me.' And, I assure you, Hartley, there is no happiness, nor peace either, compared to the peace that Jesus gives to the soul that makes Him his choice. But why do you let me talk about *myself?* Let us talk about *yourself* for a minute or two! Wouldn't you like to know if there is anything in this new way worth considering?"

"To tell the truth," says Hartley, "I have come to the conclusion this evening that I have every reason to doubt whether I am worth saving."

"What do you mean?" Ardent asks, opening his eyes.

"That fellow has shown me up to be such a worthless wretch, and has made me feel so miserable, that I don't know what to do. At the same time, I think the subject is worth considering, if I only *could* consider it rationally; but my brain is in such a turmoil, that I *cannot* think. I have thought a good deal about religion at times, and have puzzled myself more than enough with trying to find out the why and wherefore of things."

"I understand," says Ardent. "I used to do the same; but my questionings only floated away into space. They were never really answered. Let us leave these indefinite matters, and talk about the other subject you spoke of just now. You said you had 'thought a good deal about religion at times.' So have I. What does religion mean?"

"What does it mean? Why, going to church, I suppose, and saying your prayers, and reading your Bible and Prayer-book."

"Begging your pardon, my dear fellow, it means nothing of the kind."

"What *does* it mean, then?"

"It means, literally, *being united to God*."

"Are you sure? Well! Yes, perhaps you are right. I certainly never thought of it in that light before; and if that is the meaning of *religion*, I never thought of 'religion' before. But how can a man be 'united to God'?"

"Through Christ Jesus. He, as the Saviour, our crucified and yet living Christ, is the Mediator between God and man. Through faith in Him, we become united to God." And Ardent rapidly turns over the leaves of his Bible, till he reaches the first chapter of the Gospel of St. John, reading aloud the twelfth verse: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Also, 2 Cor. vi. 17, 18; "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "'Receive,' and 'Come out,'—these are the terms offered for our acceptance. We yield and accept, and immediately the negotiation is effected. Then we become 'reconciled to God.' Read quietly the second chapter of the Epistle to the Ephesians, and you will see there how Christ has done his part, in '*being* our peace,' '*making* peace for us,' '*preaching* peace to us.'"

"Then what does He expect *me* to do?"

"He expects you to take advantage of what *He* has done, and to put your trust in Him, even now, just as you are—

"'Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come.'

Are you willing to take this as your language?"

"'Willing!' to be sure I am. The very idea that such a thing is possible—possible for *me*, I mean—seems———well, it seems much too good news to be true. So plain! so simple! Why, *anybody* could trust *Jesus!* Couldn't they?"

Ardent smiles. "I trust Him!" he says, warmly. "Will you do the same?"

"I think I can trust *Him*, but I cannot trust myself."

"Then you exactly meet his requirements. This is just what the Lord asks of you—to *doubt* yourself, and *trust Him*."

"Ardent, you are a real friend. You do know how to comfort a fellow. I am awfully glad of this talk," and Hartley rises from his seat, taking up his hat.

Ardent does the same, and they walk out together, telling Burnett that they are going home. Burnett does not seem to hear anything. He is absorbed, entirely absorbed, in a catechism through which he is putting the gentleman beside him. They have talked together patiently for some time; and now Burnett, who is naturally abrupt, and very decided, seems anxious to satisfy himself on one or two of the points that have been disturbing his mind, and causing him no little distress.

"But is there pardon for me?" he asks. "You know I have never been good. I have been so different from what I ought to be; my life has been all wrong—all wrong, I verily believe that it has."

"Did you never discover this state of things before?"

"No; never, really. I have often felt uneasy, and sometimes a shadow has come over me, and spoilt my fun for the time being; but I never would be alone, because I disliked disagreeable thoughts. I managed to laugh them off, or occupy myself with other things, so that I must confess I have never suffered from the pain and misery of my sins as I am suffering now."

"You say you put them away—you laughed them off. Now try another way, *confess* them! Instead of burying them in your own heart and trying to forget them, tell them to Jesus, and He will save you from them. Read this verse: 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' . . . 'The blood of Jesus Christ his Son cleanseth us from all sin.' Therefore, if He makes you such an offer of *complete* forgiveness, what a mistake you will make if you do not take advantage of it. Read Isaiah xliii. 22 to 28," and he hands over the open Bible.

"But there are my Sundays. I suppose you would say I have spent my Sundays all wrong. How ever am I to alter them? And then—I may as well tell you—I am awfully fond of billiards. I often play half the night. And then there's spirit drinking, too. I suppose you would say *that* is the worst thing possible for a man. Oh! what shall I do? I shall *never* get right!"

"Trust in the Lord Jesus Christ to-night, first as the Saviour who *died* instead of you, bearing the punishment of your sins, and then as the *living* Saviour, who is present here with you now, and waiting to be gracious. He is your mighty Friend, who can do all things well. He can make the crooked things straight, and the rough places plain. He is able and willing both to be your Friend and your Saviour."

It is getting late, and Burnett, suddenly becoming conscious of the fact that he has detained his companion for a long time, rises with a cordial good-night, asking if he may have a talk another evening.

* * * * * *

Two or three evenings have elapsed, and we discover our three friends, Ardent, Burnett, and Hartley, standing in the billiard saloon, where one of them had striven so often to drown his miserable convictions. What are they doing? They are offering tickets for the meetings to the customers at the bar and the players at the tables. We may be surprised, perhaps, to notice that our guests are courteously received, and that the tickets they offer are, for the most part, eagerly taken. As they part for the night, they reach the corner where Ardent and Burnett held their first conversation on the new theme. They have not forgotten that memorable evening.

"I am jolly glad I met you here!—it was just here!" Burnett says, suddenly stopping short.

"And I am really downright thankful that you sent those tickets to his lodgings!" says Hartley.

"How do you know that I sent them?" Ardent says. "I asked one of the stewards to direct them, thinking you would value them more if they came from a stranger."

"But there was your letter. I received it by the same post, and put it away in my pocket. I was dreadfully afraid that some of the other fellows would find out about it. But I read it carefully enough, and it has cleared up things wonderfully to me."

"So we are all answering the question, 'Where are you going?' We are walking in a new way. We are walking in Jesus Christ's way," Ardent replies.

"Yes! we are walking one way, and we are going together; that makes it so much easier," Burnett says. "Now we must try and get Brown and Fenton to join us."

Here Hartley chimes in—

"'ONWARD and UPWARD' must be our motto!"

"Good-night! good-night! good-night!"

[The series of papers by Lady Hope which appeared in these columns, under the title of "A Glance at the Great Work," is published in separate form, price 1s. per dozen. The series now concluded will also be separately published. They will both be found very useful for distribution.]

CONVALESCENT HOME, CLEVEDON.—This institution has proved a great boon during the two years of its existence. Homeliness and comfort are leading characteristics of its management, and doubtless many friends who need a little attention during their holiday will be glad to know of such a resort. The Lady Superintendent, Mrs. Flowers, or Rev. E. Forbes, Treasurer, will gladly furnish particulars.

Notes and Comments.

OUR readers will be glad to know that Mr. Moody arrived safely in New York on Sunday morning last.

In connection with the proposal of Mr. George Williams to provide a library for the Northfield Homes and Mr. Sankey's Y.M.C.A., as reported in our last, the following circular has been issued. We trust it will meet with extensive and liberal response:—

"It has been suggested that the friends in Great Britain who have been interested in Messrs. Moody and Sankey's meetings, might show some practical sympathy in work very dear to Mr. Moody's heart, by supplying a library, which is much needed, for the Boys' and Girls' Seminaries, established by him at his home in Northfield, Mass.; and also one for a Y.M.C.A. Mr. Sankey is promoting at his native town, Newcastle, Pennsylvania. We know that sympathy in this form will be very acceptable to our dear friends. I have agreed to take charge of all books, new or second-hand, surplus from home libraries, &c., in good condition, suitable for the purpose; also articles of interest for a museum. If friends will kindly send them to me at 186, Aldersgate-street, E.C., they will be put in cases and sent forward. An early reply will oblige,

"Yours faithfully,

"ROBERT PATON, Hon. Sec."

The Rev. E. Payson Hammond, whose labours amongst children were so fruitful some years ago in this country, writes us that he hopes to visit Great Britain in the coming autumn.

We cannot refrain from giving our readers a share in our pleasure at receiving the following note:—

"Gentlemen,—Please accept small amount for your 'Day in the Country' from a signalman. Having noticed, as they are passing my signal-box, how the poor little things seem to be enjoying their outing, I thought I should like to enable one child, at least, to spend a happy day.

"Yours respectfully, "H. B."

Will not others be moved by this to do likewise?

The modern pulpit ignores almost altogether the teaching of Scripture concerning the being and power of Satan. One never hears of what occupies so large a part of Scripture—his malice, his sublety, his ruling the darkness of this world, his being, in fact, "the god of this age" (2 Cor. iv. 4). Conversion is often described as a deliverance from sin and from self, but seldom from Satan; yet this is a chief feature of the Scripture description of this blessing.

The Scottish Free Church has resolved to commence at Tiberias its new Medical Mission, which is to be called "The Sea of Galilee Mission." Funds have come in for the work in a most encouraging manner, although room is still found for generous sympathy. Dr. Hood Wilson, however, says: "What is most wanted is much prayer." The town of Tiberias is situated on the Western shore of the Lake Gennesaret, about four and a half hours' journey from Nazareth. The Jews regard it as one of the four holy places (Jerusalem, Hebron, and Safed, being the other three), and cherish a tradition that prayer must be offered there without ceasing, or the world would at once be destroyed. They have also a belief that the Messiah when He appears will emerge from the waters of the lake, and be first seen at Tiberias. May this new Mission be the means of revealing Him in truth to many who people that region.

We have received the following, respecting a "Note" last week:—"Sir,—When I read your note on music-halls, I felt constrained to narrate to you an incident that occurred to me on that very day. I may tell you that I am engaged in business near a music-hall, and our customers number many of those who gain their living in these halls. In conversation with one, she told me that, during the past five years, she had been the sole support of her children (four) and her husband by singing and dancing."

"'But do you really like this manner of life?' I asked. 'Like it? No, they are hells on earth; as for me, I am only like a wild beast fighting for food for my children. The first time I entered one I said, If I only get out alive, I will never enter again; but I was driven to it. I never have had a happy moment in them, for while my laugh has often been the loudest, my heart has ached, ah! ached, God only knows how! Now I have met with an internal injury through dancing, and I am going into a hospital for an operation, and sometimes I wish I was not coming out again alive, though the doctors tell me I shall be all right again.'

"What a testimony from one behind the scenes. Oh! that the Christian Press would more constantly and persistently warn their young readers of these evils, and stir up Christians generally to provide healthier amusements for the people.—I am, sir, yours faithfully, "T. G. H.

"*Wandsworth, July* 21."

Among recent intelligence from Canada come the tidings that Pastor Chiniquy has been for the second time in his life "mobbed" and set upon by the Romish populace in Quebec. Freedom of speech is unknown where Jesuit influence is in the ascendant, religious intolerance being its most marked feature. Mr. Chiniquy was preaching in the French Protestant Chapel at Quebec, on the 17th ult., from the words, "What must I do to be saved?" when a crowd of excited people gathered round the building, hurled showers of stones at the windows, Mr. Chiniquy with difficulty escaping from their grasp. The *New York Weekly Witness* describes the attack as "disgraceful, unprovoked, and unpunished."

The character of Egyptian administration, as represented by Mr. Clifford Lloyd on Egyptian prisons, in a recent letter to *The Times*, is atrociously bad. Cruelty, injustice, and lack of common decency are so prevalent that it is marvellous any people submit to rulers so devoid of humanity, to say nothing of any sense of right. The gaols have been entirely under the control of the Mudirs of the districts, who imprisoned and punished whomsoever they pleased, without orders, and without even acquainting the prisoners with the charges made against them. Money payments extorted from them were the only hope of escape. The utter collapse of such a government is to be devoutly desired.

The re-issue of Mrs. Ellis's "Three Ways of Living" (Routledge, 6d.) is a timely incident. Numbers of people require to be reminded that living *within* their income rather than beyond it, or even up to it, is the path of wisdom and duty. The desire for extensive appearances largely prevails in modern society, and leads in numerous cases to improvidence, and consequent ruin and distress. "Owe no man anything" is an injunction which is much overlooked. Pride and ambition, luxury and self-indulgence, lead many into debt and difficulty, from which it is hard to extricate themselves. The Christian conscience should certainly assert itself in opposition to all such tendencies.

The treatment that "Father" Curci has received at the hands of the Roman Curia shows how unchanged is the spirit of that Church, which is said in Rev. xvii. to be "drunken with the blood of the saints and with the blood of the martyrs of Jesus." For publishing a work which it condemned, this aged and outspoken Neapolitan has been expelled from the order to which he belonged, forbidden to preach or take any part in the services of his church, and sentenced to religious exercises in a monastery. His own statement on the matter encourages the hope that so enlightened and bold a spirit may yet be freed entirely from the shackles of a system so cruelly corrupt as that he has so long been identified with. He says:—

"I am struck by the lightnings of the Vatican with as much ferocity as our civilised times permit. I who am quite alone in a desert, two miles distant from Florence, beyond the observatory and the plain of the Giullari, abiding near a peasant's house, without a single soul of whom I will not say I could ask advice, but with whom to exchange a word. Certainly our Lord is with me, who is sufficient for all; but I feel that my health is shaken, and I pray God, not that I may come out of my trouble alive, which is not of much consequence, but without offence to God, who is all in all to me."

British Rule, despite all its defects, is still at a premium all the world over. Five of the Australian Colonies, in response to a despatch from our Colonial Secretary, have agreed to guarantee £15,000 towards the extension of English government in the Western Pacific. Among the many islands which are comprised in the Polynesian world are not a few which already reap the fruit of British protection and counsel, a fact largely owing to missionary enterprise and influence. The extension of the benefits of civilisation and good government to the thousands who people the islands of the Pacific, and who as yet are uncontrolled and untaught, would be a great gain to them and to the world. Would that Englishmen generally realised the responsibility as well as honour God imposes on our nation in giving it so wide a range of power.

The work of God in Norway has many pleasing and hopeful features at this time, as our readers will have learned from Dr. Moxey's papers in our columns, and other intelligence. Everywhere the door seems open for Gospel effort both along the coast and inland. Recently Col. Ingersoll's notorious publications have been translated into Norwegian, and there is much cause for anxiety as to the effect of these infamous treatises upon the young people of the country. The extent to which infidel literature is circulated on the Continent makes the call for increased earnestness in Gospel work one of pressing urgency and of incalculable importance.

Speaking of M. Rénan's last volume of "Études Religieuses," Dr. de Pressensé says no one has done more than that facile writer to shake men's belief in Divine certainties. Christian professors who coquette with such literature as that provided by the æsthetic author of *La Vie de Jésus*, and by their praise of his polished style help to spread its influence, do well to consider Dr. Pressensé's pungent words: "I am almost inclined to prefer the open blasphemies in which some of our writers of the day indulge, to the insidious suavities of M. Rénan. His atheism is, indeed, 'finely gloved,' but its graceful envelope reminds us of the poisoned glove which Catherine de Médicis sent to Jeanne d'Albret."

Another jubilee is in store, and one in which England may find just cause for rejoicing. The abolition of slavery throughout our British Colonies was brought about in 1834, an event which has been followed by results beneficial and salutary to the whole world. No act ever performed by our nation reflects higher honour upon it, or shines more brightly on the page of its history, than that which broke the fetters off every slave sheltered under the British flag. A meeting is to be held in the Guildhall on August 1, under the presidency of the Prince of Wales, in commemoration of this great national event.

American journals, both secular and religious, are just now full of references to the coming presidential elections. Their importance appears to be fully recognised as affecting seriously the future welfare of the country. Dr. Howard Crosby, of New York, writing on the subject in the *Independent*, says in reference to this: "To purify the party is of more value to the country than to elect the Republican nominee as next President. We must look further ahead. We can bear defeat, if it is suffered in the cause of cleansing our party and making it fitter for future action. In any case, they that seek purity and righteousness will triumph in the end." It seems clear that the struggle this time will be mainly one between the interests of political integrity and those of corruption and wrong-doing in high places. Much prayer should be offered on behalf of those who espouse the cause of righteousness and truth.

Pernicious literature continues to abound, and is a prolific source of evil to the community. A writer in the *Homiletic Monthly* says:—"You editors don't know a millionth part of this terrible business of bad reading. Those who have to do with crime know that I do not exaggerate the facts. A judge recently told me that half the criminals, men and women, are under twenty years of age. It's the bad reading that poisons the majority of young criminals. That's the quickest moral poison in the world." This testimony refers to America, but applies with equal force to our own country. It is lamentable to see how many flashy novels and vile prints are in the hands of young people in railway carriages and other places. What can be done, and what are we individually doing to check the mischief? It requires to be dealt with firmly and energetically, in the home and wherever else the danger is prevalent.

The report of the London Y.W.C.A. for the past year is full of encouragement and stimulus to further effort. A total membership is given of 6979, including 4497 associates and 2482 prayer-unions. There are eighty branches in different parts of London and the suburbs, representing beneficent influences of incalculable number and worth. Shop assistants, milliners and dressmakers, factory girls, and workers of all classes, are reached, and hundreds if not thousands, by means of these institutions, are saved from evils to which otherwise they must fall a prey. The necessity for such work as is being carried on becomes continually greater, and no sphere of philanthropic effort calls for larger sympathy or heartier support. The need for an institute in the Strand is peculiarly urgent; there special temptations assail the many young women who are employed in the neighbourhood. Lack of means alone prevents an extension of work of a most gracious and desirable character.

Mr. Copson Garratt writes us in reference to the numerous pitiable cases which come under his notice of brain fag and utter breakdown among Christian workers. He urges most reasonably that the servants of Christ are bound to obey the physical laws of their being as well as the spiritual. One indefatigable worker who has succumbed to excessive zeal was lately heard to say, "Well, I cannot let the Lord's work suffer." By his break-down, so far as his efforts are concerned, it must suffer far more than it would had he steadily and fairly used his energies on its behalf. Mr. Garratt further urges that by over-excitement of this kind parents entail a weakness upon the nervous system of their children, and by too frequent engagements from home often deprive them of parental training and influence. These considerations claim the thoughtful attention of all the Lord's servants.

The Church of England Funeral and Mourning Association sends us details of the work carried on by its means. This is of a very useful and practical kind. The funeral observances prevalent in our land are inconsistent with the genius of the religion we profess, are calculated to increase and intensify the sorrow and gloom of those who are bereaved, and cause unnecessary expense and often pecuniary difficulty. By aiding in the formation of public opinion, and encouraging a resistance among all classes to the tyranny of custom and fashion in these respects, the Society is doing good. Burial Societies would be wise were they to encourage such reform, as it would do much to make the advantages they aim to secure real and permanent. At present they benefit the undertaker rather than the bereaved.

The comparative immunity of our railway communications from serious accident is a cause for general satisfaction, but spite of all precautions this is occasionally broken in upon by disasters of fearful magnitude. The catastrophe on the Manchester, Sheffield, and Lincolnshire Railway last week, by which twenty-one were hurried to another world, is one of the direst which has occurred for a long time, although one which can be traced to no lack of care or skill on the part of those responsible for the train. It furnishes another illustration of the uncertainty of human life, and urges the need for so preparing for eternity that sudden entrance upon it may find us ready to meet its solemn issues. The Queen, with her usual kind regard to her subjects in time of sorrow, has sent a message of condolence with the sufferers. The whole country sympathises with the bereft and the injured, and realises the gloom caused by the event.

A writer in the *Contemporary Review* for July, in an article on "Official Optimism," brings a heavy indictment against our prison systems. The points he most emphatically condemns are the careless selection and imperfect training of warders, to whom important duties are entrusted; the want of discrimination in the treatment of prisoners, and specially the fearful evils arising from the mingling together of convicts without any regard to age or character. In the school-hour, and in the workroom, hardened criminals are placed side by side with novices in crime, and as a result in many cases, punishment, so far from being remedial, becomes a means of increasing the skill and avidity with which vice is afterwards pursued. That there is need for Governmental inquiry and reform is beyond question. It is part of the *home* policy which calls imperatively for attention.

A great work is being done at Middleton in connection with the Blue Ribbon Army Mission conducted by Miss Lane. At a recent early Sunday morning prayer-meeting some 667 persons assembled in the Co-operative Hall, while numbers are being converted, not only from intemperance to temperance, but from Satan and sin to the service of God. A large room, formerly used as a dancing saloon, was turned into a "station," but has long ceased to be large enough to hold the crowds who flock to the services. It is only by such efforts as this, which aim at reaching the most hopeless and depraved classes of society, that the elevation of the masses can possibly be attained.

A correspondent, signing himself "Reform," writes on the increasing prevalence of juvenile smoking, and that in connection with Sunday-schools and Bands of Hope. He traces the loss of senior male scholars, which is so often deplored, greatly to the influence of this habit, leading as it does to other temptations. The duty of teachers and officers in such institutions is, he urges, to abstain from the use of tobacco themselves, so that they may consistently warn others against it, and by giving information as to the physical and moral aspects of the question, as well as by all other means in their power, to deter their scholars and members from the practice. These hints are by no means unnecessary or uncalled for.

The following interesting observations on the working of the China Inland Mission have been taken from a volume of consular reports lately issued by the Foreign Office. They are from the pen of Mr. Alabaster, H.M. Consul at Hangchow, and form a striking testimony to the efficiency of the institution conducted by our friend Mr. Hudson Taylor:—

"The China Inland Mission does but little locally, but its members are now to be found living quietly, and making the name of a foreigner a title of respect in every part of the interior. They have been sneered at by their own countrymen, for the first members of the Mission were not all of high position either in regard of education or of culture, and poorly paid, and, assuming Chinese dress and mode of living, it seemed they were more likely to breed contempt than to increase the strength of our position.

"But experience has shown the wisdom of their founder, Mr. Hudson Taylor. In obtaining information in regard to the country and its people, they have done invaluable service, and by their untiring journeys and continued sojourns in parts far remote from foreign centres, they have paved the way for China being really opened up to foreign intercourse.

"Nor as missionaries have they been less successful, for though they do not claim large lists of converts, or estimate their progress by the number of attendants at their chapels or professing members of their body, they have taken Christianity throughout the land, and made the Chinese understand that listening to its teachings need not lead to their denationalisation. They come nearer to their hearers than their foreign-dressed and foreign-living brethren, and make them feel that they can still remain Chinese though they adopt the Christian faith, and the jealousy of the authorities, and irritation of patriotic susceptibilities—the source of missionary troubles—is entirely avoided."

MR. HENRY COOK desires assistance in his work among the British and French Navy and Army; also among the Fishermen and Seamen, both at home and abroad. He says, "English and foreign Bibles, Testaments, Gospel books, &c., with some 8000 little bags (8 in. by 7 in.), are much needed during the next three months. The troop-ships will very soon be taking out reliefs; to these, as well as to the ships of war, we have gone with these little bags filled with pure religious literature. Also, warm cuffs and comforters are much needed for our fishermen. Both our vessels are out with their little bands on board at work, for which we ask the prayers of Christian friends."

Bellevue-place, Stoke-road, Gosport.

SONG OF THE DRINK.

[AFTER HOOD.]

By Mrs. TERWILLIGER.

WITH garments faded and worn,
With eyes that with weeping were red,
A woman sat till the hours of morn,
Waiting his coming with dread.
Wait! wait! wait!
Till the heart is ready to sink,
And still in a sad, despairing tone,
She sang the Song of the Drink.

"Drink! drink! drink!
While the sun is rising high,
And drink! drink! drink!
Till the stars are in the sky.
It is oh! to be carried in strife
Away by some barbarous band,
Rather than live, a drunkard's wife,
In the midst of this Christian land.

"Drink! drink! drink!
Till the brain is all on fire,
Drink! drink! drink!
Till he wallows in the mire.
Rum, and brandy, and gin,
Gin, and brandy, and rum,
Till down in the gutter he falls asleep;
And I wait—but he does not come.

"Oh men, enriched by the drink,
Whose coffers are filling up,
Not drink alone are you dealing out,
But a *skeleton* in the cup.
You sell! sell! sell!
Though its victims downward sink,
Swallowing at once, with a double gulp,
Grim Death, as well as a drink.

"But what is there fearful in death?
To me it would be a relief,
And better far for my little ones
Were their time on earth but brief.
They suffer with pinching cold,
They supperless go to bed.
Ah, me! so much for the father's drink,
And so little for children's bread.

"Drink! drink! drink!
The thirst is still the same.
And what does it cost? An aching head,
A weakened and trembling frame;
A comfortless home, where cowering forms
Shrink from his presence with fear;
A body debased, a polluted soul,
And no hope the dark future to cheer.

"Drink! drink! drink!
Each day and all day long,
To drink! drink! drink!
A captive fast and strong.
Gin, and brandy, and rum,
Rum, and brandy, and gin,
Till the heart is hardened, the reason bedimmed,
And the conscience seared to sin.

"Down! down! down!
With none to pity or save,
Down! down! down!
Into a drunkard's grave,
While the busy, thoughtless world
Goes whirling, flaunting by,
With never a thought of the soul that's lost,
Or the widow's and orphan's cry.

"Oh, but to grasp once more
The hand of friendship sweet,
To feel again that human hearts
With sympathy can beat.
Oh, but once more to know
The happiness I knew
When the light of love was in his eyes,
And his heart was brave and true.

"Oh, but only for once
That welcome voice to hear,
That used with kindly words to greet
His wife and children dear.
Smiles and caresses then were ours,
But curses now, and blows.
Oh, the bitter life of a drunkard's wife
None but a drunkard's wife knows."

With garments faded and worn,
And eyes that with weeping were red,
A woman sat till the hours of morn,
Waiting his coming with dread.
Wait! wait! wait!
While the heart is ready to sink,
And still, with a sad, despairing moan,
(Oh, that its desolate, heart-rending tone
Could reach and soften each heart of stone!)
She sang this Song of the Drink.

—*Morning and Day of Reform.*

EVANGELISING IN NORWAY.

By Dr. MOXEY.

SINCE my last report we have been travelling almost incessantly, starting by road or water at an early hour. We have had opportunities to sow the seed as we journeyed. In the hotel at Notodden we met a pleasant-looking man, whom we found to be the minister of the curious old wooden church of Hitterdal, one of the most remarkable remains of the old Norwegian churches. This gentleman travelled with us from Kongsberg, and asked our courier to express his thanks for our kindness in distributing tracts in his parish, which, he said, were sure to do good. He could talk a little English, and informed us that there was no literature in the homes of the peasants save the Bible and Catechism; hence the eager welcome accorded to our tracts, and the certainty of their wide dissemination. Mr. Carr promised him a bundle of Gospel books when we returned to England, that the longing of his flock in this direction might be satisfied.

Nothing has troubled us more than the scanty supply of tracts with which we started, as we might have been giving them away in thousands. Latterly we had to restrict our distribution, and ask guidance in prayer, that they might reach the best hands in the several communities through which we passed. Our God graciously answered our request, and gave us the joy of hearing from an American lady that she had tracked our line of route by the leaflets on the way, in hotels and elsewhere.

One day we rowed across a lake to several little hamlets out of the tourist track. We sang hymns in the boat, and attracted the people's attention, and then landed and distributed our Gospel papers.

At first the people were disposed to regard us with suspicion, probably taking us for packmen seeking to sell our goods, but as soon as they found that there was nothing to pay, the ice of reserve thawed, faces brightened up, hands of welcome and of thanks were outstretched, and "*tak! tak! tak!*" was heard on all sides. One young man took us up a ladder to his store, and showed us quite a magazine of food and clothing, huge piles of country cake, the cut up and preserved carcases of goats and sheep hanging from the rafters, every kind of male and female attire and finery, cheeses of every shape in process of manufacture, or ripening for more fastidious palates, and skins of bear, wolf, deer, and fox.

While we were examining this collection, a comely maiden brought us a large wooden basin of new milk, declining all our offers of payment.

The general wonderment occasioned by our tract distribution shows how little has hitherto been done in this way, and what a field is open to the Christian whose line of service lies in this direction. The leaflet is often received with a look of bewilderment, and the recipient will return to restore it or offer payment. But when they comprehend that it is a gift, off goes the hat, and sometimes hands are shaken with the whole party. This is a mark of exceptional gratification, and a little peasant child would offer its hand to a duchess with the greatest readiness and simplicity.

On one occasion we were passing through a thinly-populated and very poor district, and threw out a tract to a party of workers in a field; the wind carried it towards them, but as usual, they waited awhile to wonder and consider; at last a little girl started forward and brought the prize to the rest. They immediately left their work, and gathered round in wondering admiration, and they remained deeply interested with heads bent over the illustrated leaflet till our carriages were out of sight.

It is well for the Christian traveller in Norway to have a few English tracts as well; they are peculiarly acceptable to those Norwegians who understand English, which a great many do, and they are useful to give away to fellow-travellers. The latter, when they see the grateful way in which the natives receive them, are less disposed to refuse them, and we are often rewarded by finding anxious souls willing to receive any help either printed or verbal. Col. Robertson, one of our number, got into conversation with a young lady about her soul, and this opened up the way to further conversation between our party and that to which she belonged. At times, however, the contrast between the attitude of the poor peasants of Norway towards the Gospel of God concerning his Son, and that of the well-dressed English and American travellers, is very sad to contemplate.

Now and then, at table, our conversation has turned on the subject of conversion. At once, every other voice has ceased, an indescribable look of misery has taken possession of our poor fellow-countrymen, and as soon as decency would permit they have fled from the room. Of course we have tried not to frighten them away, when any other chance of getting the Gospel put to them presented itself. People are sometimes troubled as to how to get rid of unwelcome visitors; let me recommend the recital of a case of conversion. If that does not start them off, then it will do something far better, it will win them for our dear Master. We spent one Sunday at Gudvangen, amid some of the sublimest scenery that even Norway can show. It is situate at the head of the Naerfjord, surrounded with snow-clad mountain peaks, and precipitous cliffs that rise almost sheer from the edge of the water, towering upwards some 5000 or 6000 feet. About four miles from this hamlet there is a small village with a church, the only one in the district, and service is conducted only once in six weeks. After having a short service and Bible-reading among ourselves, in which the landlord of our hotel, who understands English, joined, we went out among the people and gave away some tracts. We then sang one of Sankey's hymns on the roadside under a glorious blue sky, with the sun blazing down upon us, the mighty mountains on each side with the snow glittering on their summits, and opposite us the beautiful "Kilgoss," the highest perpendicular waterfall in the world (2000 feet). The people gathered round and expressed the liveliest satisfaction, and one woman actually clapped her hands with delight. Mr. Carr talked to them as if they understood every word he said, and it was wonderful how much they evidently did understand. Whenever we said, Jesus Christus, "Ja! ja!" (Yes! yes!) they would exclaim. And when Mr. Carr explained the "Wordless Book," more by gesture than by word, they seemed, most of them, to apprehend the meaning, and when he came to the golden page, and spoke of "the glory," and pointed upwards, there was quite a chorus of responses. At the conclusion he made a present of the book to a young woman, who seemed to be the most intelligent and interested of the group, when she bounded forward and shook hands with us all. After this we had another meeting at a hamlet a little further up the valley.

We look forward to great good resulting from their distribution, and we ask the prayers of God's people on our effort. Will friends kindly remember us at their prayer-meetings and in private.

Gudvangen, Norway.

REQUESTS FOR PRAYER.—For special services at Primitive Methodist Chapel, Winson, Glos., by Mr. Opie Rodway, from July 26 to 30.——For praise to God for the salvation of many souls in Jamaica through one who has gone there to work for Him.

NOTES FROM NORTHFIELD.

By Rev. THEODORE L. CUYLER.

NO one need ask, Where is Northfield? For Mr. Moody has made this beautiful village a well-known spot to the Christian people of both Britain and America. It not only gave birth to the modern Whitefield, but his active heart has given birth to two institutions which promise to make his native village famous.

Northfield would be well worth a visit, even if it were only to enjoy the charms of its scenery. From my window in the "East Hall" of the Ladies' Seminary I look out upon an enchanting landscape—upon the Green Mountains that rise beyond Brattleboro, upon the New Hampshire hills, and beneath us, through a rich emerald valley, gleam silvery stretches of the Connecticut river. Such scenery and such an atmosphere are of themselves an education to the hundreds of young women who will find here their training-school for life.

Four years ago the first class was organised in Northfield seminary; and yesterday I had the peculiar satisfaction of delivering the Baccalaureate discourse to the pioneer graduates of the institution. The twelve young women who sat in front of that pulpit are the first "twelve disciples" who go out hence as the earliest results of the Christian training of this school consecrated to the service of the Master. They head a line which promises, in time, to number many thousands. This institution is founded on a rock; it has already won its place alongside of "Mount Holyoke," "Wellesley," and other schools whose prime object is to educate for another world as well as for the holiest activities of this world. It was born in the busy and benevolent brain of Dwight L. Moody. A poor boy himself, with narrow advantages, he determined to plant, in his beautiful native town, two schools which should afford to American boys and girls a thorough education at very small cost. Among the host of applicants for places in the Northfield Seminary, the preference is given to those of vigorous health, scanty means, and earnest piety; the chief aim being to train up workers for the Master.

Of the one hundred and sixty pupils now under instruction, eighty per cent. are Church members, and a large proportion are the daughters of ministers. The total cost for one year's board and tuition is only one hundred dollars; with a moderate extra charge for music, painting, and drawing. Of course there are no luxuries of table and wardrobe; and the young ladies perform all the work, whether of kitchen, dining-hall, or dormitory, under the supervision of the matron. Brother Moody aims to do his utmost to shut out the Devil and all his angels, including laziness, pride, and dyspepsia. A healthier, happier, group of girls I have never seen.

I am perfectly astonished at the progress already made in providing accommodation for the school. This "East Hall" is a noble brick structure, with a chapel and rooms for sixty pupils. Down in the valley stands "Bonar Hall" (named after Dr. Andrew A. Bonar, of Glasgow), a wooden building which accommodates forty. Mr. Moody's own house is packed full with twenty-seven more. In a few months the spacious and beautiful "Frederick Marquand Memorial Hall" will be completed, and provision thus be made for eighty pupils. Foundations are laid for a large Recitation Hall, which will afford facilities for the instruction of five hundred young ladies; before five years have passed there is little doubt that this number will be reached. Such is a brief outline of this glorious institution, which is linked with the beloved names of Moody the Evangelist and Marquand the Philanthropist.

Two miles away, on the opposite side of the river, stand the four new buildings devoted to the "Mount Hermon" School for boys between the ages of eight and fourteen. Of this school Mr. Moody is also the President, and Mr. Hubbard the Superintendent. The buildings are the munificent gift of Mr. Hiram Camp, of New Haven. As this school is just in its chrysalis state, I cannot say much about it; but the seventy or eighty bright little fellows in home-spun whom I saw in their school-room looked as if they were the same sort of raw material out of which grew the Bushnells, John Todds, Moodys, and Finneys of Puritan New England.

Yesterday was a golden Sabbath. A peace that passeth understanding seemed to brood over these eternal hills; it was the sweet, holy silence of God's Day of Rest. As I watched from my window the farmers going to the sanctuary, it recalled tenderly my hallowed memories of the country church of my boyhood. The walk from the Seminary under the cool, stately elms was enchanting. On our way we passed the summer cottage of our beloved friend, Dr. Pentecost, who has become the intimate sharer of Mr. Moody's revival work on both sides of the sea.

In the crowded congregation I recognised the fair, placid countenance of the venerable mother of our great evangelist—looking like a meek "Anna the Prophetess," and happy in having given to the Church of God such a son. She wears the load of four-score lightly. The service of song was conducted by the young maidens of the Seminary, and the village pastor, Mr. Drake, sat beside me. Seldom have I faced a more inspiring assemblage. Before me stood the little band of girls just going forth as the first-fruits, the "wave-sheaf" of this training-school for the service of Christ Jesus. Envied be the man who can give reality to such an enterprise; and how brightly gleam the gold and silver which are consecrated to its endowment.—*New York Evangelist.*

[The foregoing article forms an excellent pendant to the letter we recently published on the same subject. The reader will willingly forgive any repetition in the statements of facts.]

Mrs. Mumford's School.

PHILIPPOPOLIS, TURKEY.

WITH pleasure we extract the following from Mrs. Mumford's letter of June 30, 1884. She writes that "The numerous visitors who attended the closing exercises of the school this year expressed much pleasure in the progress made, and remarked that it was in advance of any previous year. The Domestic Economy class especially drew considerable interest in their work, with which the people expressed themselves highly gratified.

"We shall add the German language and dressmaking to our list of studies for next year, as there are a number of German residents who will patronise the school if their children can be taught to read and write their own language. We think of making the dressmaking a trade, which, like the tentmaking of Paul, will serve our Bible-readers for a basis of self-support when they go out from us. Then two girls with a trade can take a small house in a good town or village, and earn their own bread, while they give to the hungry around them the bread of life. We shall commence this department with two good Christian girls, who are peculiarly well fitted for Bible work, and seem to have a talent for dressmaking."

Mrs. Mumford found her place too limited to carry on her increasingly successful work, and being informed that the adjoining property was about to be built upon, as this would have greatly restricted her operations, she purchased it for £350. This gives her ample room, and an additional building, which will serve as a teacher's residence and dormitories for pupils.

Help is needed to remove the debt from the shoulders of this self-sacrificing servant of Christ, and thus enable her to extend the advantages of a practical Christian education to a larger number of pupils during the coming year, who will go forth to labour for Christ as self-supporting teachers and Bible-readers, to instruct and bless their countrywomen, and by this means elevate the whole nation. Letters may be sent to Mrs. Mahan, 27, Ceylon-place, Eastbourne.

Coffee Halls in Villages.

MR. G. D. SHIPLEY, of Beechwood-green, Welwyn, Herts, urges the importance of British Workman public-houses in villages as well as in large towns. They would afford opportunity for social and religious gatherings, instead of the drink houses and the street corners which now are often the only places which present attractions to young men, and where they graduate in every kind of vice and crime. Mr. Shipley's connection with the Village Mission gives him a very wide experience, which shows that numerous villages might thus be benefitted. His immediate desire is to establish one in his own village, where suitable premises can be secured, once used as a public-house. £20 is required for this purpose.

Y.M.C.A. Notes.

KIDDERMINSTER AND WEDNESBURY.

NEW branches have been formed in these towns, as the result of a visit by Mr. Henry Thorne.

SOUTHAMPTON.

The Rev. Canon Wilberforce takes a deep interest in the work of this Association, and has co-operated with Mr. Hind-Smith in reorganising the work and arranging for the employment of a salaried secretary. Mr. James Bridie, formerly of Cardiff, has been elected to this appointment, and has entered upon his work.

SHEFFIELD.

The work of the Association in this large and important town has been resuscitated as the result of a visit by Messrs. W. Hind-Smith and Henry Thorne, travelling secretaries of the National Council of the Y.M.C.A. At a meeting held on the 17th inst., it was resolved to form a Provisional Committee, engage a salaried secretary, rent a suite of rooms in a central position, and arrange for a series of preliminary meetings to be conducted by Mr. Smith, and for an evangelistic mission by Mr. Thorne.

Capri Home for Orphans.

DEAR SIR,—As we have not yet been able to raise the £400 necessary to commence this home, the trustees have decided for the present to send an Italian orphan to Dr. Comandi's school at Florence, out of the funds now at their disposal. Signor Sisca, the young Italian evangelist, who was to have taken the management of the Home, has by the kindness of an English lady been trained and supported for two years in Naples, so as to be fitted for a medical missionary. He is a very clever and intelligent man, and it may be remembered that for the love of Jesus he gave up all his earthly prospects. He was the son of a very wealthy man in Calabria, but when his father heard of his conversion, he made him decide whether he would give up Christ or be cast off by his family. He chose the latter, and obtained work with a lawyer, for which he received 24 francs a month. This was subsequently reduced to 17 francs a month, because he would only work six days a week. But all through this time of trial he spoke for Jesus on every possible occasion, though much persecuted by the priests. He afterwards laboured as a missionary in Capri, enduring great poverty, but still faithfully witnessed for Christ, and he was the means of the conversion of many of the Italian soldiers. It is now proposed to increase his value as a medical man, by giving him a year's study in England, in the hope that when his studies are ended he will be able to start the Capri Home and maintain himself.—Yours faithfully,

(Mrs.) M. MARRABLE.

42, *Ladbroke-road, Bayswater, W.*

MR. DENHAM SMITH AT CLAPTON.

LECTURES TO CHRISTIANS.

DEAR SIR,—Twice every year we at Clapton Hall are favoured with a visit from Mr. Denham Smith; when this is so, there is always a large concourse of people to welcome him. He is as vigorous, energetic, and impassioned as ever. He is always preaching, and never fails to bring out of God's treasury of knowledge things new and old.

The following remarks are a brief summary of four lectures delivered on Friday evenings, on a portion of the wonderful imageries recorded in the book of Zechariah, which book, he said, was seldom alluded to or preached from, but which contained the past, present, and future of the world, and of Israel in its relation to the Lord Jesus Christ. He hoped to put into our hands a key by which we could easily and readily understand it.

The prophet Zechariah was a post-captivity prophet, and was young when called. His name meaning "remembered of the Lord," was significant. It teaches us that, whether old or young, little or great, the question with the Lord is not so much the vessel, but the treasure in the vessel. He was shown by an angel a series of imageries, and in answer to his questions the explanation was given him. In chapter i. verse 18, Zechariah sees "four horns," and verse 20, "four carpenters." He was informed that the four horns were the Gentile powers which had scattered Israel, Judah, and Jerusalem; and that the four carpenters were come to fray them. The horn is a symbol of power, and in Daniel we read who these great world-powers were; but that the stone cut out of the mountain—the God-man—was coming, and would crush these powers and govern and reign over the earth. In Revelation He is seen as "a lamb with seven horns and seven eyes," perfection of power and of intelligence. "His horn will be exalted," and the eyes of the Lord are upon his people.

The next symbol—he sees a man with a measuring line, chapter ii. verse 1, and his mission was "to measure Jerusalem, the breadth and length thereof." When God has put down all Gentile authority, then the angel goes forth to measure, *i.e.*, to take possession. All Israel will be saved, and will possess the entire land which God promised them, but which they have never yet occupied. After this, what do we see? "Take away the filthy garments," chapter iii. verse 4. This is future. Israel is to be made meet for the Lord. Joshua represents Israel, and when their sin is put away—the filthy garments—the people will be all righteous. In chapter iii. verses 1—3, there is a conference. The devil knows where to go. Joshua personates the sinner, Israel, and the Lord Jesus Christ as High Priest. Satan contends; but the Lord rebukes him, and says, "Is not this a brand"—the devil was a brand, but this—"a brand plucked out of the fire?" The former shall go away into eternal punishment: but the brand plucked—the righteous—into eternal life. If we were to die to-night, and Satan contends, tell him that Christ died for our sins; meet him with the Word of God as Jesus did; for Satan cannot withstand the Word.

The Lord says respecting the believing sinner, "Take away the filthy garments." The Gospel is, "Once in the end of the ages hath He been manifested to put away sin by the sacrifice of Himself." "And I will clothe thee with change of raiments." "The best robe," *i.e.*, Christ. Nothing between the two, the filthy garments, and the change of raiment. See 1 Cor. i. 30. "And let them set a fair mitre upon his head," signifying honour, priesthood; but it was not put on him till sin was put away. Aaron was not clothed with the robes for glory and for beauty until sin had been removed. Our Aaron is inside the veil; He has died for our sins, but not until the sinner sees not only Christ's, but his own death and resurrection, will he have settled peace. The seventh verse is conditional, and is additional to salvation, like John xiv. 23: "If any man love me," &c., the Father and the Son will come and *mansion* with him. This is something beyond getting out of hell. Think of our bodies as mansions; thus Christians ought to take care of their bodies.

Zechariah iii. 9: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day." Jerusalem is spoken of as a burdensome stone and a cup of trembling. It was well to have history pre-written; to see there would be no peace or rest to the world while the Gentile occupies a foot of Palestine. This is the real Eastern question, "Jerusalem made a cup of trembling." We cannot alter Scripture; we might as well try to roll back Niagara to its source as to prevent its truth. The ninth is a remarkable verse. The Lord wanted a foundation upon which to build the whole superstructure of redemption. He found it in this stone. It was a tried stone (Isaiah xxviii. 16). God tried it; the devil tried it; man tried it; and those who have believed have tried it. It was a precious stone. Peter says, "Unto you that believe is the preciousness." It was not an ordinary stone. "I will engrave the graving thereof, saith the Lord of hosts." The stones, with the names of the children of Israel, which Aaron wore on his breast and on his shoulders, were inscribed by man; but on *this* stone God was the engraver. Of Zion He says, "I have graven thee upon the palms of my hands." He cannot look at his hand without seeing us. We may forget; but He, never. But the unbeliever who rejects Christ will find Him a stone that will "grind him to powder."

In the stars, and in the ocean, and in the tiny flower, we see the glory and power and the wisdom of God; but in this stone we see God Himself in the face of Jesus Christ. Although it pleased Jehovah to bruise Him, and we see the marks of the thorns on his brow, and the marks of the nails and spear in his hands, feet, and side, yet, by and by, "all kings will fall down before Him," and crowns will be upon his head; but there will be no crown like the marks on his forehead which the thorns pierced! The engraving was seven eyes—showing perfect intelligence. God has put upon his Son all the treasury of knowledge. He knows all. There is no trouble or sorrow that the Lamb does not know or cannot relieve. Not a tear that He does not see, or anguish that does not touch Him. Not only "touched" with the feeling of our infirmities, but He who possesses the seven horns can help. He has an intimate knowledge of what I am, and is mighty to deliver. This is my Saviour!

"I will remove the iniquity of that land in one day." What day is meant? The Apostle Paul, by the Holy Ghost, in Titus i. 2, speaks of "eternal life which God who cannot lie promised before the times eternal" (R.V.) Before the stars were made or angels ever existed, God promised eternal life. But to whom? Christ said He would die; and God, through Him, promised eternal life. There was the counsel of peace between them both when mercy and truth met together; righteousness and peace embraced each other." God's part was to give Christ; and Christ's part was to die. What day? That day when God laid the iniquity on Him, when Christ yielded Himself a willing sacrifice for our sins on the cross on Calvary! What day? Christ will yet stand on Mount Olivet, will meet his brethren; and in reply to the question, "What are these wounds in Thine hands? He will say, "Those with which I was wounded in the house of my friends." And then they will mourn, as Joseph's brethren mourned when he made himself known to them.

What day? Why, the day when first we saw that Christ had died for us, and we could sing for ourselves—

> "Happy day, happy day
> When Jesus washed my sins away."

The next imagery was that recorded in chap. iv. The lampstand of gold, with a bowl upon the top of it, seven lamps, and seven pipes to the seven lamps. And in answer to the question of Zechariah as to what they were, the reply was, "Not by might, nor by power, but my Spirit, saith the Lord of hosts." Of what use would a lamp be if it gave forth no light? But if fed with oil it would be all aglow. Conversions and the revival of Christ in the soul are not owing to any human energy; "not by might nor by power, but by my Spirit." The supplies are all in God. The trees in the garden of Eden had a river to water them. Even Eden needed a constant supply to give life, and freshness, and beauty.

The bowl on the top of the golden lampstand was the Lord Jesus Christ, the lamp was Israel and the Church of God. If we are not shining there must be an obstruction in the pipes or we are separated from the bowl. The vine shows its fruit through its branches; and the church is to make known "to the principalities and powers in the heavenly places the manifold wisdom of God." So that if a believer is not shining there must be some sin unconfessed between him and Christ. Aaron had to trim the lamps of the sanctuary; the Lord purgeth us that we may bring forth more fruit. If consciously joined to our inexhaustless resources all will be well. (1 Cor. i. 30.)

The oil was not for cleansing, but for anointing. A Christian wants something else besides salvation. He wants anointing. As soon as he believes he is indwelt by the Holy Spirit; but he requires consecration and dedication for service, a re-anointing, and this in addition to conversion. Even the Lord got a fresh unction at his baptism, when, in the shape of a dove, the Spirit descended and lighted upon Him. Peter got it for service on the day of Pentecost; and such was the force of that re-anointing that 3000 souls were converted by the one sermon! That is the difference between one Christian and another. If an ordinary gas lamp is cut off from the connection it is of no use as a light. It is a very important matter for Christians to have this connection free and unbroken. If so, our lives will be consecrated ones, and we shall live and speak, knowing "whom we have believed."

Oil was used to beautify and for comeliness—"oil to make the face to shine." "Let the beauty of the Lord our God be upon us." See that our souls are filled with this anointing; for it is no use instructing others if we have not light and power. Israel is to be God's light in the world. They will have the *force* and *power* requisite, viz., "By my Spirit, saith the Lord." Trees are no use without supplies at their roots. The roots are its mouths, and the leaves the lungs of a tree. A child of God draws his supply deep down amid the attributes of God.

Such is a bare outline.

On Sunday evenings the services were most impressive, and listened to by attentive and extraordinarily large congregations. Much spiritual good has been done; many souls have been awakened to their need of a Saviour, and received Him as such. One sermon was to "doubters and sceptics;" one on the "Intermediate State;" another on the "Great White Throne;" and the last on the "State of the lost after the Great White Throne." It is evident by the interest paid, and the hall being packed and overflowing each night, that such subjects arrest the mind of the careless as well as believers, and when they are scripturally, intelligently, and clearly presented, as the above were, they are more impressive than those usually dealt with. It is time that the people were better acquainted with such verities, and if God's servants, like Paul, "reasoned of righteousness, temperance, and judgment to come," many would be made to *tremble*—the fear of God being the beginning of wisdom.

J. C. A.

EXETER HALL MALE CHOIR.—This choir was formed by the urgent advice of Mr. Moody, to sustain the evangelistic services held every Sunday evening in this place at 7 p.m. It is necessary to have a large list of members, so that a goodly number may be present at every meeting. Application must be made to Mr. Cross, 3, Lorne Villas, Ewart-road, Forest-hill, S.E.

Mr. Scroggie at Peterhead.

MR. J. M. SCROGGIE has been conducting a series of evangelistic meetings here in connection with Topping's Hall Mission. Although his visit occurred at the busiest time of the year —the herring-fishing season—when it is difficult to attend meetings, yet hundreds were brought together night after night in the open air to listen to the Words of Life.

Mr. Scroggie addressed many of these gatherings, as well as the meeting in the Hall every night. It was a season of much blessing, and we had the joy of seeing sinners brought from darkness to light, through the preaching of Christ crucified.

The Hall was crowded to excess at the two closing services of the Mission, and the power of the Lord was present to heal, many remaining to the after-meetings, and several men and women who were spoken with decided for the Lord.

Before leaving, Mr. Scroggie visited a Gospel tent in the country, where two of the brethren in connection with our Mission are labouring; there also God manifested his power, and sinners were saved. We hope to receive another visit from this dear servant of the Lord some time during the coming winter.

W. S.

CHRISTIAN CHINESE GIRLS.

WHILE the interest of your readers is aroused by the stirring appeals made by the Rev. J. Hudson Taylor for the foreign Mission field, especially that of China, a few particulars of the work that has been and is going on among the Chinese, who constitute a large portion of the inhabitants of the Straits Settlements, may not be out of place. During my late residence in Singapore I had the opportunity of seeing much of the Christian girls, and the working of the Chinese Girls' School, so long and so faithfully watched over by Miss Cooke. From what I saw, I learnt that the Christian life, when once entered upon by Chinese women, brings with it pureness and self-consecration to the Master's service, and their bright intelligence would lead one to hope that "light" must be very welcome to them, in place of their dark superstitions.

I wish I could take your readers, in imagination, to the beautiful Home planned by their present lady superintendent, and built many years ago. It is a fine building, in one of the best situations in Singapore, standing in pretty gardens having a beautiful lawn in front, stately trees, luxuriant tropical plants and creepers, with a large open playground at the back. As the visitor sits on the verandahs amid pots of "Maidenhair" and other ferns, the merry laugh reaches him of the girls, while they play croquet or other English games providing them necessary air and exercise, for, excepting attendance at the services of the church, outside Mission work, and an occasional picnic—with which work connected with Christian Chinese in their scattered homes in the jungle is generally combined—the grown-up girls do not often go beyond the enclosures. All of these read and write English thoroughly well, sing our hymns, and are exceedingly well informed on most subjects, such as history, geography, and facts relating to the different countries of the world.

Sometimes these elder ones marry, and are drafted off to Mission fields in China, others with their Christian husbands settling in shops in the town. We visited some of these homes, and were surprised and pleased to see how pure they seemed. In every one was a small room, or a recess set apart for the worship of God, the large family Bible on the table, and texts hung on the wall around. We learned that the children never went to school, or the father to his daily work, without gathering in this hallowed spot for reading and prayer—and some of these mothers had been snatched from the lowest and worst of lives!

Old and present pupils look on Miss Cooke with eyes of love; as indeed they may, for she treats them all as her one big family.

The decided Christians among the boarders have quite a Mission field in their own circle, and it is surprising how much they accomplish with their methodical ways and skilful hands. In addition to attending Bible-classes, and going on with their own education, they teach the younger ones, and have daily talk and prayer with the unconverted. No native ever comes to the house without being faithfully spoken to by them. They prepare large quantities of bouquets, with texts written and chosen by themselves, for Miss Cooke's work in the European Hospital. They excel in tasteful flower work, and the "Christian Chinese girls'" bouquets and wreaths are noted for their tasteful arrangement. Great calls upon their time and energies are made by work connected with the half-yearly sales of work held for the support of the schools. The many kind and liberal English contributors would be pleased if they could see the fruits of their unselfish labours.

When funds are sufficient Miss Cooke opens a Ragged School in the crowded part of the town, where the children are taught by these elder girls. She has also formed a branch of the Y.W.C.A., which they have joined, and have sent during the past year goodly supplies of clothes to the Jewish Refugees. The married "girls" come to the monthly meeting, bringing reports of the little Mission work they may have been able to do among their heathen acquaintance and neighbours, perhaps, in some cases, only the reading of a text to a friend who had "dropped in." Will not your readers pray that these small seeds may be blessed; also the many seeds indefatigably sown by Miss Cooke among Chinese, Malays, European soldiers, sailors, and policemen in Singapore.

Emigration of Young Women.

IN asking you to insert the accompanying advertisement (see p. 2), I would thankfully record much progress in our work of protected emigration for young women. We have secured hearty co-operation between members of the Young Women's Christian Associations here and members in Canada; also between the Girls' Friendly Society here and its growing branches in the Dominion. Our girls feel that they have friends in their new country who will care for them, and we are glad to find that a higher class of applicants are beginning to come forward to claim the advantages of new and prosperous countries.

This is of great importance, for emigration has too long been considered the resource for those who are restless and unruly, and the remonstrances are very bitter, from our Canadian friends, against sending to them those who do not gain a new nature by being transplanted into a new country.

When we consider the low wages, the temptations of poverty, and the very poor prospects of young people even if they contract honourable marriage in the old country, we feel we ought not to refrain from giving publicity to such a fact as that at the Government Home at Quebec alone there are, at this present moment, 1800 registered applications for young servants. Nor are we withdrawing servants from the servant labour market here. The Canadian mistress prefers young untrained girls, who will learn the ways of their own country, the use of their stoves, &c., and, so long as they are honest and virtuous, is patient in teaching them household ways. So that, in fact, the households of Canada are the Training Homes for Girls, of which we hear so much here as being so greatly needed in our preventive work.

I am, Sir, faithfully yours,

ADELAIDE ROSS, Organising Secretary for the protected party sailing in the *Parisian*, August 16.

Snelsten Rectory, Ashbourne, Derbyshire.

Mr. Fegan and his Emigrant Boys.

DEAR SIR,—Will you kindly let my friends know through THE CHRISTIAN that we are safe on board the *Parisian*, in very comfortable quarters, with our 50 young emigrants for the Far West?

Several gentlemen of official and colonial experience have heartily congratulated me on the fine stamp of lads I have with me, and the boys have won many friends on board already.

We are having services every morning and evening, attended by many saloon and steerage passengers, and deep interest is being awakened in eternal realities.—Yours faithfully,

SS. "Parisian," J. W. C. FEGAN.

Off Moville, Lough Foyle, July 20.

MY DEAR FRIEND,—Your readers will doubtless be interested in a short account of a meeting at which I was present. On Wednesday night last, Mr. Fegan, with fifty of his boys from the Southwark Home, started *en route* for Manitoba, and on their way to Euston Station they came to a meeting held at Burlington Hall, which was filled with Christian friends. Mr. Faithfull, of Marseilles, gave the boys a parting word, and there was a solemn time of waiting upon God for blessing on this young emigrant band.

Just three months ago Mr. Fegan was with us, when starting with his pioneer party of ten boys for Ontario. After settling them with farmers in the district, he travelled on to the Far West. Here he found numbers of farmers anxious to hire his boys, and arranged places for all the party he now takes out at good wages. A generous nobleman has given all the money for outfit and fares for this party of fifty, with the request that as many Christians as possible should be selected, so as to place good salt in this new Colony. Mr. Fegan believes most of these boys have decided for Christ. Many of them have been years under his care. They looked in robust health and strength, and were from fourteen to seventeen years of age.

I learn that although the expenses of this party have been so liberally given, funds are much needed to meet the current expenses of the 150 boys now in the Home. The response to Mr. Fegan's appeal having been insufficient for him to leave any substantial balance for his helpers to go on with, I sincerely hope this good work will be supported during the governor's absence.

As an instance of the real spiritual work which is done, I may mention a circumstance which much struck me, in connection with the sad accident at Clacton-on-Sea two weeks ago, when three of the boys were drowned whilst bathing. One little fellow, when he thought all hope of reaching land was gone, threw up his hands and shouted, "Thank God, I am saved." How different this from the cry of many, when brought to face death, "What must I do to be saved?"

The address of the Home is 95, Southwark-street, S.E. Trusting your readers will remember this work in prayer, I am, yours faithfully,

HENRY PERRY.

SALE OF WORK.—A sale of work will take place in the new hall at North Berwick, commencing on Wednesday, August 13, to assist a lady in providing a house where missionaries and Christian workers can have rest when requiring a temporary cessation from work, or otherwise requiring a change. A small house will first be rented, with accommodation for two or three visitors at a time. If the scheme proves successful, it will be extended. Contributions of work will be gratefully received, addressed till the end of July to Mrs. NORMAN MACLEOD, 20, Coate's-gardens, Edinburgh; and till August 13 to Miss FRASER, Fairaline Villa, North Berwick. We know the lady, and think her scheme worthy of support, and will be glad to promote it.—James Alexander Campbell, Strancathro, M.P., P. W. Maclagan, M.D., Berwick-on-Tweed; J. Elder Cumming, D.D, Glasgow; Rev. George Wilson, Minister of St. Michael's, Edinburgh.

THE BITTER CRY OF OUTRAGED LONDON.

THE first Annual Meeting of the Central Vigilance Committee for the Repression of Immorality, was held yesterday week at the Willis's Rooms, the Duke of Westminster occupying the chair. The card of invitation announced that "the open immorality prevailing in the streets of London would be considered, and practical measures for its repression discussed." Great interest was felt by the large assembly of ladies and gentlemen present.

The Duke of Westminster, after recognising the difficulties surrounding the subject, said, that for utter shamelessness in open immorality no city in the world could equal London, and the chief object of the Society was to rouse the indignation of the public against the scandalous evil existing in their midst. Untold misery is brought to thousands of our youth who are driven to seek recreation in the public streets, and are thus exposed to vice. In some parts of London a reign of terror prevails, and if a tradesman raises his voice against it he is liable to a kind of "boycotting." Great success has followed the efforts of similar societies in Glasgow and Edinburgh, where brothels have been closed, public solicitation suppressed, and the whole traffic vastly diminished. It is not enough to lament the ghastly evil; action must be taken. Greater powers would ere long be placed in the hands of the police, by a Bill now before the House of Lords, and he believed he should live to see the hideous scandal removed.

The Earl of Shaftesbury urged the necessity of securing the hearty co-operation of the ratepayers and the police. He would not put the whole blame on the poor girls, but on the men whose victims they were. The head of a firm recently told him that he was often compelled to see his shop girls a good way home, after business, in order to protect them from insult. What was needed was to create a public feeling of indignation against the vicious men who go out night after night with no other purpose than the ruin of helpless girls. His lordship concluded by moving, "That the open immorality exhibited in many of the streets of London is a grave scandal and a serious danger to the community; and that in order to remedy this evil it is necessary to enlist the active co-operation of the citizens in general, as well as of the inhabitants of the particular localities affected." The Central Committee also declared "That it is expedient to establish local vigilance committees in different parts of the metropolis, in order—1) To render practicable the efficient co-operation of citizens with the public authorities; (2) to take such independent action as may suggest itself for the checking of vice in the streets; (3) to assist as far as possible in the reformation of fallen women." And "that the present provisions of the law relating to the streets have been found ineffective, and ought to be amended; and that such amendment should recognise the principles—(1) That the use of the streets as a market for vice is dangerous and demoralising to society, and should, as such, be suppressed by law; and (2) that protection should be afforded to women and girls against persistent persecution by immoral men."

Mr. Samuel Morley said there existed a state of things in the Haymarket after midnight which was a disgrace to a civilised country. A young Oxford undergraduate recently told him that he could not walk down that street without having his arm laid hold of several times. Not a few in high life are well known to be notorious in the practice of effecting the moral ruin of young girls; and a more healthy, as well as a sounder public opinion, about this matter needs to be fomented. On the other hand, while no advocate for hounding on these poor victims to harsh and stern justice, he was quite sure the time had come to take action, and anything he could do toward helping the Society to attain its desired end he would.

Rev. H. Webb-Peploe, as Chairman of the Society, said he had called this meeting in order to stir up a feeling that should in some measure be adequate to the terrible state of immorality around them. He had recently sent out 350 appeals to the inhabitants of one infested district, and only received two replies. Also 250 to Regent-street, with only one reply. Hence this meeting. One great scandal was that some of the highest personages in the land were the owners of houses which were used for immoral purposes. He hoped soon to have a ladies' committee working with the Society, who would follow up with "rescue" work, and restore the fallen to virtue and to Christ.

Mr. Samuel Smith, M.P., remarked that he had been perfectly staggered by what he had seen in London streets, and felt it was more like Sodom and Gomorrah than a Christian country. The evils wrought by intemperance were not so deadly or pestiferous as this terrible vice. Poor shop girls were persecuted into compliance with the solicitations of worthless men, who would be lynched if they lived in America. Among the things leading up to it were the infamously vile literature that abounds, the lewd and obscene pictures that are displayed, the French plays in London theatres, and the vulgar mode of dress in high places, against which a loud protest ought to be made. The laws bearing on these evils must be based on high morality, as the morals of a nation will never rise above the level of its own laws.

The assembly was further addressed by the Bishop of Bedford, Rev. J. Andrews, Mr. Cropper, M.P., Mr. H. Fowler, M.P., Sir W. Muir, and Mr. Sherrard, all of whom warmly commended the Society to public support, and rejoiced to be present at its first annual meeting.

Evangelistic Notes.

Longtown, Cumberland.—Evangelistic services have been held in a large tent here, conducted by Mr. Hall, of Annan, with very encouraging results. Prayer for continued blessing is earnestly requested.

Poringland, Norwich.—A series of services has been commenced in this village, marked with tokens of God's favour and blessing. The Rector, Rev. L. C. Wallich, has, with the kind help of friends, fitted up a barn for the accommodation of about 140 persons, and on Sunday evenings it is well filled. On the first Sunday evening, the weather being suitable, the meeting was held in a meadow adjoining, and addressed by Mr. G. Mumford, and an evident impression was made.

Southsea.—For nine weeks tent services have been successfully carried on upon Southsea Common every evening and twice on the Lord's day. They have been well sustained from the commencement, and we have had the joy of seeing the Lord's children much blessed, and a goodly number have been brought from darkness to light, and are now on their way rejoicing. We ask your continued prayer, and commend the work to the sympathy of Christian friends.

John Dening.

Ebenezer Cottage, Inglis-road, Southsea.

Southport.—An evangelistic Mission has been held at Southport by Mr. H. Thorne. At one of the afternoon meetings about 200 visitors from the Convalescent Home were present. On another occasion some sixty militiamen were present. One of these, a Roman Catholic, who found the Saviour, was seen shortly afterwards with his arms round the neck of a comrade urging him to accept salvation too. After the Mission proper had closed, Mr. Thorne held a meeting for young women. The Town Hall was crowded. An interesting address was delivered from Esther ii. 11.

Portsmouth.—Mrs. K. Yeoland has completed a two months' Gospel Mission in connection with Miss Robinson's Soldiers' Institute. Her labour has not been in vain in the neighbourhood of Eastney, which is situated at the east end of Portsmouth, the inhabitants of which are mostly the men of the Royal Marine Artillery and their families. Mrs. Yeoland held several meetings each week, and when not so engaged visited from house to house in the village. At the request of many of the people she stayed a fortnight longer than originally intended, holding meetings in different places, the last being at the Soldiers' Home, when many bore testimony to the good they had received.

W. C.

Miss Mittendorf's Home at Epsom.

MAINLY by the generosity of one friend, the old portion of Clayton House has been pulled down, and a substantial and commodious building, suitable for the purposes of the Home, has been erected on the ground, making the whole premises most suitable for educating, feeding, and clothing the one hundred destitute girls now under Miss Mittendorf's loving care. To unite with her in praise and thanksgiving for the completion of this work, our sister gathered her friends together on Wednesday week.

After a gratifying tour of inspection, the whole company proceeded to the schoolroom, where the children very sweetly sang some of Mr. Sankey's hymns, and then adjourned to the new dining-room for the Praise meeting. Here Mr. Joseph Weatherley presided, and after reading a Psalm of thanksgiving, gave a few details of the growth of the Home, the difficulties through which it had passed, and the happy position it was now in. He also referred to the increased responsibilities of old and new friends of the Home to supply funds to carry on the work. Mr. E. Faithfull, of Marseilles, led the meeting in prayer, followed by Mr. Churchill, who, with Mrs. Churchill, has taken an active interest in the Home for some years.

Miss Mittendorf then recounted the Lord's mercies to her during the past year, referring specially to the raising up of a friend to rebuild the house in which the meeting was then being held. Another matter of thanksgiving was her own health and the health of the inmates of Clayton House. After another hymn, Dr. Partridge, who had just returned from India, offered prayer. The company then partook of tea, at the close of which

Rev. Mr. Summers, of Epsom, spoke of the advantage such an Institution was to the town, affording him and his congregation, as it did, an opportunity of sympathising in a Christlike effort, and though they were not a rich congregation, they could help by their prayers, and he, as a pastor, in spiritual ministrations. A local brother then gave a most interesting account of the joyful death in the hospital of one of the girls brought up in the Home, evidencing that the efforts to lead the children to Christ were not fruitless. Dr. Picard, one of the trustees, followed with a few words, commending the Home to the prayerful consideration of the Lord's people. The attendance, though not numerous, was composed of those who are fully in sympathy with the spirit of faith in which the Home is carried on, such as Mrs. George Williams, and several young ladies, who form a working party in London, who give up one afternoon each week to work for the Home, having adopted a number of children they especially provide with garments. The plan is so excellent that it is mentioned here in the hope that some other young ladies will follow it.

It was mentioned in the course of the afternoon that the generous donor of the house was in sorrow, and prayer was asked that this family affliction may be removed if it be the Lord's will. Will our readers bear this in their hearts?

DAY IN THE COUNTRY.—Mrs. Charles Ougle, Worthing House, Barnsbury-square, N., offers to provide every accommodation for school or Mission excursions at the Workman's Rest, Montague-street, Worthing, as well as the use, if needed, of the Mission Hall recently built. Applications can be made to the manager, or to Mrs. Ougle, as above.

CHOLERA IN FRANCE.—Dear Sir,—Is not the present trouble in the South of France an opportunity for believers to work for Christ? Would it not be possible for help, either in the way of money or Christian nurses, to be sent to Marseilles for the relief of those smitten down by the cholera or in distress through lack of employment? A kindly interest taken by English Christians might, I think, open a great and effectual door later on for the preaching of the Gospel. Hoping this suggestion will be in time for you to comment upon the subject if you think fit to do so, I am, Sir, yours truly,

Howard Enfall.

Lindis House, East Acton, W.

Letters to the Editor.

ANSWER TO INQUIRY.

"A READER OF THE CHRISTIAN" will find the best explanation of the apparent contradiction of Exod. xxiv. 13—11 and John i. 18 in the continuation of the latter passage; for after the words, "No man hath seen God at any time," there follow these: "the only begotten Son, who is in the bosom of the Father, He hath revealed Him." From this we gather that all Old Testament appearances of God, such as Genesis xxxii. 30, Ezekiel i. 26, were appearances of the Son of God, who was the God of Israel, seen by the elders of Israel. That He was the God of Israel his own words show: "O Jerusalem . . . . how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not!'

DEAR SIR,—With reference to the inquiry of "A Reader of THE CHRISTIAN" last week. In 1 Tim., to quote the words of another, "It is *God* in the abstraction of his essence, in the proper immutability of his being, in the right of his Majesty, veiled to all men." And again: "He who dwells in light inaccessible, whom in his divine essence, man has not seen, and cannot see."

No man has seen *God*, *thus*, at any time (1 John iv. 12), *but* "the only begotten Son, which is in the bosom of the *Father*, He hath declared Him" (John i. 18). Moses and the elders (typical men) *in relationship* with God, saw Him; but it is expressly said, as the God of *Israel*. Believers (not the world—1 John iv. 1—6) see Him now, as the *Father*, in Jesus (John xiv. 9; 2 Cor. iv. 4; Heb. i. 3). Moses saw God's glory, not his face (Ex. xxxiii. 20). Believers see his glory in the face of Jesus Christ (2 Cor. 4—6).—Yours in Him,

A BIBLE STUDENT.

BELIEVERS OR UNBELIEVERS.

DEAR SIR,—Finding so many Christians differ in their opinions respecting passages in the Epistles whether believers or unbelievers are spoken of, I selected some thirty-three passages or portions, sent them to about thirty friends (strangers to each other, but all Christians and lovers of the Bible), with the following question: Do the following texts refer to believers, or unbelievers? Twenty-three of the papers were returned, and all agree that in twelve out of the thirty-three believers are spoken of. As to the remaining twenty-one, there is great difference of opinion, as shown below:—

8	think	Rom.	viii. 7	refers to	unbelievers.
10	,,	Rom.	xvi. 18	,,	,,
3	,,	1 Cor.	v. 5	,,	,,
9	,,	1 Cor.	vi. 9, 10	,,	,
2	,,	2 Cor.	vi. 17	,,	
4	,,	2 Cor.	xii. 20, 21	,,	,
3	,,	Gal.	v. 15	,,	,,
9	,,	Gal.	vi. 12, 13	,,	,,
14	,,	Phil.	iii. 18, 19	,,	,
8	,,	Phil.	ii. 21	,,	,,
2	,,	Col.	iii. 25	,,	
5	,,	2 Thess.	iii. 14, 15	,,	,
9	,,	1 Tim.	i. 19, 20	,,	,,
2	,,	2 Tim.	ii. 12	,,	,
14	,,	2 Tim.	iii. 2—5	,,	,,
9	,,	Titus	i. 11—13	,,	
3	,,	Jas.	i. 22	,,	,,
9	,,	Jas.	ii. 13	,,	,,
7	,,	Jas.	iv. 3	,,	,,
14	,,	2 Pet.	ii. 1	,,	,,
10	,,	2 Pet.	ii. 19, 20	,,	,,

Some of your numerous readers may be disposed to help these friends who differ to be more of one mind on these points. If any ask, "What is the use of troubling about such questions?" do we not feel something is needful to awake each other up from dozing in the lap of ease and indifference?

If I read such passages and say to myself, "They refer to false professors, not to Christians, I am a Christian, and have been for many years," the sword of the Spirit does not pierce, and I am rocked to sleep again.

But if I see it is believers spoken to and of, the sharpness of the sword is felt, and a loud call is heard—"Watch and pray that ye enter not into temptation," and 1 Cor. x. 1—13, which includes, "Wherefore let him that thinketh he standeth take heed lest he fall" comes with power.

As so many conclude Phil. iii. 18, 19, must refer to unbelievers, I would ask, "Would Paul weep over unbelievers not walking as Christians? Would he not rather weep over children of God walking as the world?"

If you think the above worth inserting, and any of your better instructed readers will help us weak ones, I shall be glad.—Yours in Christ, J. S.

CHARITY ORGANISATION.

SIR,—I regret that though I sent you the last annual report of the Society, and offered to call and give you personally any information regarding the paragraphs which you reprinted from *Night and Day*, in your issue of the 18th ult., you have neither communicated with me nor inserted any corrections. I am accordingly directed to ask you to publish this letter.

With regard to the Theatrical Mission, you as a member of the Committee, and Dr. Barnardo as a member of the Council, are probably well informed. I can only say that our relations with Mr. Courthope Todd had been of the most friendly character; we have his statement that the paragraph you quote is full of inaccuracies; and in the last letter to me he says:—

"With regard to Dr. Barnardo's printed statement in *Night and Day*, which I now return, there must have been some misunderstanding between him and the gentleman from whom, as he says, he heard the report of your officer's visit: this we all regret, though obviously neither the Executive Committee, nor myself, can be held responsible for any such document written entirely without our knowledge."

The Society does not raise five-sixths of its funds by appealing for relief; nor does it spend 16s. out of every pound on organisation expenses. Such criticisms in themselves presume in your readers an ignorance of the Society's objects, which one can hardly expect to dispel in a few lines. Let them learn for themselves what charity organisation is aiming at, and they will see that the former criticism is incorrect and the latter both incorrect and beside the mark.

The cases assisted by the Society are not few, but many—last year 11,234 out of 19,893; nor is there any ground for imputing to local clergymen, Nonconformist ministers, and others that their good opinion is bought over by the relief given to persons in whom they are interested.

I do not know to what reference is next made. I suppose the names of mission workers were published in the *Charity Organisation Reporter* as having attended a meeting convened by the Society This surely is open to no objection; nor would attendance at a meeting be considered by any fair critic to imply approval.

To Mr. Brewin Grant the Society appears to be "a company floated on the greatest lie that has been told on this side of the Atlantic." When criticism lowers itself to such abuse, fairness towards a most difficult but needful endeavour to bring charitable persons and institutions into some sort of harmonious co-operation, and yet at the same time to promote better methods, discrimination, and careful management in charity, is hardly to be expected.

As you have thus recommended your readers to apply to a source of information which is on the face of it untrustworthy, I hope you will allow me to ask them to refer also to me at this office.

I am, Sir, your obedient Servant
C. S. LOCH, Sec. of the Society for Organising Charitable Relief and Repressing Mendicity.
15, *Buckingham-street, W.C.*

[We have no doubt the C.O.S. has done some useful work in detecting imposture, and much harm in repressing charity. Mr. Reaney's letter has brought us a quantity of correspondence and printed papers, proving the latter feature of this Society.

For two years Miss Leigh, of Paris, was harassed and put to great expense and loss of time in consequence of its inquisitorial interference with her noble Mission on behalf of English Women in that city. After considerable correspondence, an inquiry was agreed upon, and the following extracts from the Report of the Directors show the result:—

"In the early part of 1882, the directors of the Mission Home learnt that the Charity Organisation Society of London had taken upon themselves to institute an inquiry into the administration and management of the Mission Home in Paris. The result of this *ex parte* inquiry was put into the form of a draft report, contained in some twenty-one pages of closely-printed matter, and a copy, marked 'Private and Confidential,' was, in the month of June, 1882, forwarded by the Secretary of the Charity Organisation Society to each of the directors of the Mission Home, and to each of the members of the Council in Paris. This report contained statements which the directors were satisfied were without foundation, together with a variety of reflections and insinuations affecting the management and administration of the Mission Home, and Miss Leigh personally. The directors took occasion to protest against the assumption by the Charity Organisation Society of the right to . . . dictate . . . . the mode in which the management . . . . should be conducted, or to publish the result of an imperfect and partial inquiry in the form of a libellous report. . . . The directors of the Mission Home have every reason to be gratified with the result of the investigation, and they feel confident that a perusal of Dr. Tristram's decision must satisfy every unbiassed person that the grave statements against the management and administration of the Mission Home so industriously circulated among the subscribers and the public have been substantially refuted.

(*Signed*) "SHAFTESBURY.
"ABERDEEN."

Miss Leigh is only one of many who have suffered from the interference of a Society whose management appears cordially to dislike all Christian philanthropic work. We rejoice to know that Miss Leigh has recently received a special donation of £1500 from the Baroness de Rothschild, for use in connection with her work.

We have received a letter from Dr. Barnardo, and a second from Mr. Reaney; but this correspondence must be carried on, if at all, in *Night and Day*, from which we quoted.—ED.]

Notices of Books, &c.

THE BLUE RIBBON AND ITS VALUE. By C. S HULL. 1d. *Friend, Brighton.* This is a well-written contribution to a freely discussed subject, and a very good pennyworth.

ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS. 6s. *Hodder & Stoughton.* An exceedingly useful and interesting volume. Ministers and preachers will find it of great value in the introduction of bright, apt, well selected illustration of the texts with which they deal.

A pamphlet, entitled THE CHARIOT, specially suitable for circulation among railway men, may be obtained, post free, at the rate of 4d. for six copies, of *Mr. Irlam*, Engine-driver, 91*a*, *Parkhill road, Toxteth-park, Liverpool*, who also works in connection with "The Railway Servants' Mission."

BIBLICAL THESAURUS (Part II.) By Right Rev. J. HELLMUTH, D.D., D.C.L. 5s. *Hodder & Stoughton.* This is the Second Part of Bishop Hellmuth's Thesaurus, the First Part of which we have already noticed. It goes to the end of the thirty-second chapter of Genesis, and gives both the Hebrew text and an exact translation of every word in the Hebrew, with copious explanations, philological and grammatical. It is calculated to be a treasure to those who know little, or it may be nothing, of Hebrew, for with such a help Biblical Hebrew is made easy, and its idiom brought down to the comprehension of those who hitherto may have known only the English version. There is, however, in this Part, as we remarked in the former one, a tendency to originality of explanation, which puts the writer at times in opposition to those whose names are generally regarded as authorities in Hebrew scholarship. Thus the important verb, "caphar," in Gen. xxxii. 20, which our translation renders "appease," and which is the common word used in Exodus and Leviticus for "make atonement," which is almost universally recognised by Hebrew scholars as literally meaning "to cover," is by Bishop Hellmuth explained as meaning, not to cover, but to free, and he lays down this canon that "wherever the term occurs in the Pentateuch the word "face" is to be thought of as implied in the sense as above." This puts the reader into the disagreeable position that in accepting Bishop Hellmuth's *ipse dixit* he rejects the explanation of the meaning of this most important word given by all Hebrew scholars of eminence, and with it that explanation of the fundamental idea of atonement or appeasement which almost every trustworthy writer on this important subject has adopted. One could wish that Bishop Hellmuth were a little less original.

WE have also received the following:—

Hodder & Stoughton:
Studies in Life, and The Human Body, by Dr. H. Sinclair Paterson, 1s. each.

T. Fisher Unwin:
The Christ of History, by Dr. John Young, 3s. 6d.

Partridge & Co.:
General Gordon, by Rev. W. Frith, 1s.
The Midnight Cry, by E. McHardie, with Preface by Lord Shaftesbury, 10s. 6d.

T. & T. Clark, Edinburgh:
Life of Peter—Outlines of Church History till 325 A.D. (Bible-class Primers), 6d. each.

Working Girls in Kingsland.

THE new Institute for Working Girls, situated in Ridley-road, Dalston, was formally opened on Saturday, the 12th instant, Mr. Samuel Morley in the chair.

A brief and interesting statement was made by Miss E. ROBARTS, showing the origin of the work which she began ten years ago by gathering together some children, which led to the formation of an evening school. Afterwards followed mothers' meetings, a lending library, and the formation of a sick nursing band. The idea of Miss Robarts in opening the new building is to have a kind of Club where girls can come and spend their evenings instead of going to public-houses and music-halls. The day-girls, laundresses, shop-girls, &c., are the class for whom provision will specially be made. Recreation will be secured for them in the form of music and reading and healthy entertainments. There is also to be a service on Sunday evenings specially adapted for them. Mothers will be welcomed at the Institute, who can bring their needlework. Bible-classes will also be formed.

Mr. MORLEY said he felt great pleasure in being present, and in regarding himself as a partner in the concern, for the future of which he had great hope. He had been occupied during the last few weeks in the investigation of a case connected with one-room life, which revealed a most scandalous state of things, and was a disgrace to a Christian country. A way must be found for bridging over the gulf existing between the rich and the poor, and the work represented by the Institute was one mode of effecting it. He strongly recommended music as an attraction, and kindly offered to present a harmonium. He thought there should also be a refreshment bar, and a speedy provision for nightly lodgings for the girls, so that they might not be turned adrift after a happy evening. He had watched the progress of this movement from the beginning, and was prepared to continue his sympathy and practical help, especially when remembering that there are 230,000 young girls in London, employed in warehouses, factories, &c., most of whom are away from home and parental oversight.

Mr. ARTHUR PEASE said it was a painful thing on leaving the House of Commons at two or three o'clock in the morning, to see such numbers of poor girls about. He was glad to know that the great aim of the Institution would be to bring them to Christ. Many of them had great dislike to going to service, and would struggle on with a mere nothing in order to retain their liberty.

Mr. GEORGE HOLLAND said if Christians do not provide a place for these poor girls the public-houses, &c., will. A mother, whose daughter was going wrong, replied to him, "Oh, that's all, is it?" Surely it was high time therefore that something was done for them.

Mr. J. E. MATHIESON was present to state that about £400 a year would be wanted to meet the expenses, and the Lady-Treasurer pleaded for an increased number of regular subscribers. Miss Robarts has every reason to thank God, and take courage in her noble work.

BELLEVILLE MISSION, PARIS.—A meeting was held last week at the vestry-hall of St. Paul's Church, Canonbury, presided over by the Vicar, Rev. T. Graham, when Miss de Broen gave an account of her Mission work in Belleville. Funds, as well as voluntary workers, are greatly needed to carry on the Mission with vigour, and for these, urgent appeals were made by the Chairman, Miss de Broen, and Miss Carr.

SOEST.—The evangelistic work which Dr. Ziemann commenced here is still being carried on. We have meetings in Soest, and at several places in the neighbourhood; souls are converted, and the young Christians begin to work. In our town here we are building a meeting house, and a brother who has some means of his own has given himself altogether to the work of an evangelist, without receiving any salary. The enemy will see that the work of the Lord cannot be stopped by men. Has not England more workers for Germany?

I. VON DÜCKER.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

THE EVANGELISATION MISSION FOR CHILDREN.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

MR. SHULDHAM HENRY at Harrogate in July.

MR. HENRY THORNE.—July 24 to 26, Keswick; 30, Nottingham; August 1 to 4, London; 16 to 28, Berlin.

THE LORD MAYOR has consented to take part in the Mission service on Sunday, July 27, at 6.30 p.m., at the Youths' Institute, Old Pye-street, Westminster.

AGRICULTURAL HALL, Islington, N.—Sunday, 3.30 and 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, at 3.30 and 7 p.m.

MALDEN HALL, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

STEPNEY MEETING HOUSE.—Mrs. Reaney's usual service on Sunday afternoons will be discontinued until the first Sunday in September.

MR. DENHAM SMITH.—St. George's Hall, Langham-place, W., during July. Sunday, at 11 and 7; Burlington Hall, Savile-row, on Wednesday evening, at 8.

SOUTH LONDON CHOIR.—Tent Mission for a fortnight, commencing July 24, Crystal Palace-road, between Underhill-road and North Cross-road. Week evenings at 8; Sundays, 3.30 and 7.30.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Spiers at Langland Bay, Swansea; Mr. Banaster in the yacht "Kingfisher" at Llandudno, till July 31; Mr. H. W. Figgis at Llandudno, August 1 to 21; Mr. George Williams at Rhyl till July 28; Rev. H. C. Sturdy now at Hastings; Mr. F. N. Jones at Tynemouth, from July 29; Captain Dan Drury at Perranporth, from August 2; Messrs. W. Ranger, J. B. Wane, and others at Eastbourne, from August 4; Mr. E. J. Kennedy at Bridlington, from August 4; Mr. Arrowsmith at Scarborough, from August 5; Messrs. J. C. Farthing and A. T. Polhill Turner at Bournemouth, from August 6.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Bible-readings in Isaiah each Tuesday, 6.15 p.m. Members' monthly meeting, Sat., 26th, at St. Aubyn's, Wimbledon; tea at 6.30 p.m. Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted).

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget.

THE PRIORY, 198, Upper-street, Islington.—Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

MISCELLANEOUS.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon. Lecturer for July, Rev. Newman Hall.

MR. C. E. FAITHFULL will give an account of his work at Marseilles, on July 25, at 8 p.m., at the Central Hall, Upper Norwood.

EASTBOURNE.—Daily prayer meeting, at 12 noon, House of Rest, Burlington-place. Christian brethren and sisters earnestly invited.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

OPEN AIR MISSION.—Quarterly meeting, Monday, July 28, Y.M.C.A. Rooms, 186, Aldersgate-street. Lecture on "The Three Barriers," by the Rev. Samuel Wainwright, D.D. Tea and coffee at 6; meeting at 7.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Addresses by Mr. S. A. Blackwood, Thursday evenings, 8 o'clock. July 24, "The Well of Sychar."

UNION HALL MISSION, Carlisle-street, Edgware-road.—Bank Holiday, August 4, meetings for Christians, at 11 a.m.; praise, prayer, and addresses. Open-air meeting in Regent's Park (near Hanover-gate), at 3 p.m. Tea in Union Hall at 5.30; public meeting at 7.30. Previous to the public meeting services will be held in the streets of the neighbourhood. Christian helpers are most earnestly invited.

THE SALVATION ARMY.—Meetings for young men only. Mr. Bramwell Booth and Mr. Herbert Booth will give addresses to young men in the Memorial Hall, Farringdon-street, E.C., every Wednesday in August, at 8 p.m. Captains Pigott, Oliphant, and Sampson will take part. Tickets may be obtained free by application, or by sending stamped addressed envelope to 101, Queen Victoria-street, E.C.

A COLLEGE AT MARSEILLES has been formed for the purpose of training speakers for practical evangelistic work. It was founded four years ago by M. Saillens; and has already sent out several distinguished evangelists, whose work the Lord has blessed in France. There are now six students, but others are seeking admission, for which funds are needed. English friends are invited to co-operate. The principal is Mons. Richard, 31, Rue Croix de Regnier, Marseilles.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS—E.E.B F.L. J.B. D.A.M. I.H. C.L.R. J.M.T. E.F. G.D.S. D.O.C. W.C.O. F.F. A.S.D.C. L.C.W. G.M.C. F.H. L.S.T. M.E.M. O.S. W.D. H.S.J. D.M. W.J.K. R.D.T. F.J.C. N.P.M. A.R.F. F.G.H. H.T. J.W.C.F. H.P. G.S.R. J.T. J.T.T. W.D.J.S. W.L. W.C. H.E. R.P. A.E.E. A.M.C.G. E.C.N. A.R. J.K.C. H.T.

APPLICANTS FOR TRACTS.—Mr. N. Willis, Pontypool; Mr. J. Johnson, 93, Jericho-street, St. Philip's-road, Sheffield; Mr. Lynn, 6, Shrubland-road, Dalston; J. Timmins, 7, Barrow-street, London road, Derby; J. Leek, Littleover, near Derby; Mr. J. Steward, Elizabeth-street, Newcastle; Mrs. Thorne, 40, Rowenna-crescent, Clapham Junction; Mrs. Medlicott, 71, Lambeth-road, Lambeth, S.; W. J. Taylor, 35, Mayfield-road, Dalston; Miss Stalkartt, 1, Byron-villas, Sydenham-road North, West Croydon; J. Brogdale, Poplar-terrace, Selstone, Notts.; Mr. H. M. Wright, 60, Choumert-road, Peckham, S.E.; No. 443, L.-C. Wm. Rowe, C Company, Depot, Devonshire Regiment, Exeter; John Stead, 221, St. Andrew's-road, Bordesley, Birmingham; E. Bailey, care of Mr. H. Jones, 10, Trafalgar-place, Weston, near Bath; Frank Parrott, 9, Calwell-road, Wellingborough; Mr. G. R. Lee, Evangelistic Mission, New Hall-hill, Birmingham; W. Bastings, 3, Harborough-street, Harrow-road, W.; F. Ganood, 32, Richmond-road, Dalston.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, July 19, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s.	d.
Day in the Country Fund—E. H. C. 2s. 6d.; L. £5; Boys and Girls, Wellwood, £1; Friend, 5s.; Dollar, 5s.; G. J. 2s. 6d.; G. S. 5s.; J. L. C. 14s. 6d.; Signalman, 3s.; S. E. O. 5s.; J. P. 10s.; Mrs. S. £1; M. A. G. £1; F. G. 5s.; H. B 10s.; Bristol, 2s. 6d.; H. M. 6s.; M. 2s. 6d.; C. K. £1	12	18	6
Rev. McAll's Work in France—A. E. L.	0	5	0
Dr. Barnardo's Homes—J. D. 10s.; T. R. Fothergill, £5; G. J. 2s. 6d.; M. A. G. £1; L. A. M. 2s. 6d.; H. A. V. 10s.; A. M. R. 5s.; G. G. 2s. 6d.; R. L. 2s. 6d.; C. S. 10s.; (*Emigration Fund*) B. M. L. 5s.; (*Ilford*) Thankoffering, "Brussels," £2; (*Girls*) H. M. 6s.	10	16	
Mr. Fegan's Boys' Home—J. D. 10s.; M. L. £1; Bristol, 2s. 6d.; (*Emigration Fund*) H. E. £1; W. V. L. £2 12s. 6d.; H. M. 6s.	5	11	0
Distressed Jew in Jerusalem (*Mrs. Finn*)—Kells	1	0	0
Syrian Colonization Fund—Kells	2	0	0
Jewish Refugees Aid Society—Kells, £2; Bristol, 2s. 6d.	2	2	6
Shipwrecked Mariners' Society—T. R. Fothergill	1	0	0
British Home for Incurables—T. R. Fothergill	1	0	0
London City Mission—T. R. Fothergill, £1; M. A. G. 10s.; C. O. and A. C. £3	4	10	0
Reformatory and Refuge Union—T. R. Fothergill	0	10	0
Society for the Prevention of Cruelty to Animals—T. R. Fothergill	1	0	0
Church Missionary Society—T. R. Fothergill	2	0	
Lock Hospital—(*Females*) T. R. Fothergill	0	10	0
Irish Church Missions—T. R. Fothergill	5	0	0
Woman's Mission to Women—T. R. Fothergill	0	10	0
Royal Naval Scripture Readers' Society—T. R. Fothergill	0	10	0
British and Foreign Bible Society—T. R. Fothergill	2	0	0
King Edward Ragged Schools—T. R. Fothergill	0	10	0
Cancer Hospital, Brompton—T. R. Fothergill	1	0	0
Thames Church Mission—T. R. Fothergill, £1; H. B. 10s.	1	10	0
Metropolitan Drinking Fountain Society—T. R. Fothergill	0	10	0
St. Marylebone Female Protection Society—T. R. Fothergill	1	0	0
Asylum for Idiots, Earlswood—T. R. Fothergill	1	0	0
Homes for Working Girls—T. R. Fothergill	1	0	0
Paris City Mission—M. and S.	2	2	0
Friendless and Fallen—W. V. L. £2 12s. 6d.; J. B. 2s. 6d.; Friend, M. J. 5s.; M. A. G. £1; H. A. V. 5s.; C. C. and A. C. £2; H. M. 5s.; M. 2s. 6d.; B. M. W. 5s.; C. S. 10s.	7	7	6
Home of Industry—C. C and A. C. £3; (*Day in Country*) Mrs. B. 5s.; (*Poor Widows*) Mrs. B. 15s.	4	0	0
George-yard Ragged Schools—G. S. 5s.; (*Day in Country*)—Waste-paper, High School, Margate, 5s. 6d.	0	10	6
Mrs. Hilton's Crèche and Orphan Home—J. L. C. 10s.; H. B. £1; C. C. and A. C. £2; C. K. 10s.	4	0	0
Miss Leigh's Work, Paris—R. B. W.	1	0	0
Mrs. Meredith's Prison-Gate Mission—M. A. G.	0	10	0
Rescue Society—J. M. C. P.	0	10	0
Children's Homes (*Dr. Stephenson*)—H. A. V.	0	5	0
Sunday Rest Association—T. R. Fothergill	0	10	0
Ned Wright's Work—H. B.	0	10	0
Mrs. Ginever's Orphan Home—H. B.	0	10	
Bristol Orphan House—H. B. £1; C. S. 10s.	1	10	0
Mildmay Mission to the Jews—L. E.	1	0	0
Bridge of Hope, Ratcliff—F. K. 10s.; H. M. 3s.	0	13	0
Sufferers from Hailstorm in France—Bristol, 2s. 6d.; Mrs. S. £1 1s.; V. R., £5	6	3	6
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MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to D. L. Moodie's Library, Swiss-terrace, Hampstead, N.W. Two vacancies in September. Inclusive terms, 100 to 120 guineas per annum.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses ROBINSON, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

GERMANY. — Ladies' Establishment, Colberg.—Principals—Frl. STAMPEHL and BÖTHKE will be glad to receive Young Ladies wishing to study the German language. Christian home with comforts, watchful care. Beautiful, healthy neighbourhood, sea and salt spring baths. Good music. £50. References: Pastor Zander, Pastor Witting, and Gymnasial Director Streit, in Colberg, and Professor Böthke in Thorn.

NYON, VAUD, SWITZERLAND.—Rev. ED. and Madame DESCOMBAZ receive a few young Ladies, who have every educational advantage, combined with a most comfortable country home. French and German spoken constantly; visiting professors for other accomplishments. Arrangements made for attending classes at Geneva. First-class references. Children of parents in India, or from any cause requiring a Mother's care, would also be gladly received.—Sadex, Nyon, Vaud. A Lady leaving England beginning of August, and going direct to Nyon, would be glad to undertake the care of young Ladies or Children, whom parents would be willing to trust to Rev. Ed. and Madame DESCOMBAZ.—Miss PAGAN, 33, Lowndes-square, London, S.W.

WIESBADEN.—Educational establishment for a limited number of pupils, conducted by the Misses EIBACH. Reference can be made to Rev. A. M'Laren, D.D., Manchester; Rev. James Smith, Elloughton Mount, Brough, E. Y., and to many parents of former pupils.

DIEZ-ON-THE-LAHN, near Ems. —Fräulein von Griesheim receives a few young Ladies. High-class finishing education. Christian training. Home comforts. Liberal table. Governess-pupil wanted. Prospectus and references on application.

CLAREMONT HOUSE, South Lowestoft.—The Misses BIGNOLD, having removed to larger premises, have vacancies for several Boarders (gentlemen's daughters), whom they earnestly desire to train for God, while giving them all the advantages of a thorough education, and a happy home.—References: The Rev. E. H. Bickersteth, Hampstead; the Rev. T. Romaine Govett, Trimingham, Norfolk; DR. F. S. Worthington, Lowestoft.

THE REV. G. D. BARTLET, M.A. (late Head Master of Mill Hill School) receives at his residence, South Grove, Highgate, sixteen resident pupils. The education combines the advantages of a high class school, with the individual attention, comfort, and Christian training of a superior home. Reference permitted to Revs. Charles Graham, Shepherds-bush; W. E. Boardman, 3, Highbury-place, London. Highgate is strongly recommended by the medical profession

BOURNEMOUTH, Rothesay, Alum Chine.—Miss COLE (certificated in London University Examination for Women) having for some years successfully conducted a large school for girls, wishes now to receive a few pupils in her own home. Healthy position near sea. Thorough education combined with comforts of refined Christian home. Lady boarder received. Term will commence September 8.

MME. MARZIALS can highly recommend a Boarding School for Young Ladies wishing to learn the French language thoroughly, as a most desirable Christian Institution. She would be also happy to hear of any Ladies desirous to spend a useful holiday in the healthy mountainous district of the Diois.
Barnave, Luc en Diois, Drôme.

BRIGHTON.—Educational Home for Anglo-Indian Children, and others. Kind, motherly care, combined with Christian training. Kindergarten for little ones. Entire charge taken if desired.—Prospectus and particulars on application to Mrs. LANKESTER, Dover House, Clifton Hill, Brighton.

TUNBRIDGE WELLS, Belgrave-place. Principals, Mrs. and Miss WILKIN.—High-class education for Girls. Pupils prepared for the Royal Academy (Music) and University Examinations. Healthy situation. Home comforts.—Prospectus and references on application.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. —Prospectus on application to MRS. HALE, 1, Carlton Mansions, Clapham-rise, S.W.

WESTON-SUPER-MARE. — A London Vicar most strongly recommends to parents seeking wise and intelligent training for their daughters, a lady of highest attainments, Christian culture, and experience, who receives pupils at the above delightful watering place. English and foreign resident governesses, and the best masters in regular attendance.—Referee, Rev. J. Kirkman, St. Stephen's, Hampstead, N.W.

THE FERNS, 133, GREEN-LANES, N., (near Highbury New-Park). — A limited number of YOUNG LADIES (18) received in an establishment conducted by Evangelical members of the Church of England. The Pupils have the advantage of home comforts and loving care, combined with the strict discipline of a School, and a liberal Education based on Christian principles; the health, temper, and disposition of each Pupil being carefully watched over. Professors attend for the accomplishments. References to clergymen and the parents of Pupils. Indian Pupils received. Inclusive fees from 50 guineas per annum. A Prospectus forwarded on application to the Misses BIRCHALL.

TO CHRISTIAN PARENTS. — Delightful Home for boys, offered by a Graduate, who by kind, gentle, persuasive treatment, while instructing them for the Army, Navel, and Civil Services, the various professions, Mercantile life, &c., endeavours to lead them to the Saviour. The system pursued is of a technical character, whereby chemistry and carpentering are practically illustrated in the laboratory and workshop, &c. The grounds are extensive, and as cows are kept, delicate children are specially provided for. Boys under 10 are separately taught, by a Lady (Kindergarten), when desired. Fees moderate and inclusive.—Rev. A. D., care of Messrs. Robson & Perrin, Auctioneers, Finsbury-park, N.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

EDUCATION. — Select school. Careful Christian training, combined with a sound education, and home comforts. First class Governesses and Professors. Reference to parents.—"PRINCIPAL," Marli House, Church-road, Richmond, Surrey.

TUTOR.—A young Frenchman, aged twenty, a theological student and an M.A., wishes to give some lessons in French, Greek, or Latin, and would take a Tutorship during holidays. He is commended by MM. de Pre sensé, Bersier, and Monod.—Reference kindly permitted to the Rev. H. GRATTAN GUINNESS, Harley House, Bow, London, E.

WANTED for a Preparatory School, an experienced and well-qualified Teacher, who is fond of boys, and a good disciplinarian.
The PRINCIPAL, Eton House, Harrogate.

GOVERNESS.—Wanted in a small Ladies' School, a Protestant Foreign Governess. Requirements, pure conversational French and German, and advanced music.—Address, stating references,
Westwood House, The Elms, Ramsgate.

A CHRISTIAN GOVERNESS wanted, for September. Church of England. About 25 years of age. To teach five children, under 15. English, French, music, singing, and plain needlework.
Mrs. R. KETLEY, Wallace Farm, Boreham, Essex.

WANTED, a Nursery Governess, experienced, to take entire charge of two boys ages 5 and 3. Family going on the Continent for the winter.—Apply by letter, to Mrs. H. HODGSON, 26, North John-street, Liverpool.

A LADY, English (33), experienced and conscientious, seeks immediate re-engagement as Useful Governess Companion. English in all branches, with arithmetic, good music, French, Latin, drawing, needlework, &c. Takes entire charge, and any position of trust. Good references.
Miss M., Overdale, Bletchingley, Surrey.

GOVERNESS.—Required at the end of August, an engagement in a family by a young lady from Vevey, who has been Governess-pupil in a first-class school near London, for two years and a half. She teaches, besides French, English, German, drawing, &c., music to beginners only. Pupils under twelve preferred.—MADLLE, Mr. Howard, Stationer, 62, Greenlanes, N.

A SWISS PROTESTANT GOVERNESS seeks a holiday engagement or a permanent situation in a Christian family.—Mlle. MONNIER, 13, Porchester terrace, Hyde-park, London, W.

A LADY recommends an accomplished Governess (Group B honours, Higher Cambridge,) who requires a daily engagement in Christian family in September. English literature, advanced French and German gammar, literature, conversation (Paris, Germany)
KLEIN, McTier's Library, Quadrant, Richmond.

ENGLISH GOVERNESS, Certificated, disengaged in September, desires non-resident engagement in school or family, within easy distance of Peckham Rye. French and music. Eight years' experience.
M., 6, Park-road, Belle Vue, Southampton.

YOUNG LADY (23) desires an engagement in a Christian Young Ladies' School (England or abroad), as drawing and painting mistress. Certificated. Would also teach English.—M., Smith's Bookstall, Carmarthen, Wales.

SYDNEY GIBSON, 11, Grove-park-road, Tottenham, would be glad if anyone could tell him of an opening near London, or in a country place, where he could meet with a few pupils to educate with his own children, and help in Gospel work.

YOUNG LADY will give two hours daily in tuition, housekeeping, &c., in return for comfortable home. Experienced-teacher. Good references.—A. G., 6, Napier terrace, Wellington-street, Islington, N.

A LADY who will have the care of a young German Lady (16), wishes to meet with a young English Lady to study with her. Very good home and every educational advantage. Excellent references.—Mrs. WILLIAMS, The Limes, Venner-road, Sydenham, S.E.

Appointments, Situations, &c., Wanted.

SECRETARY.—The Rev. C. SKRINE wishes to recommend as Secretary, Assistant Secretary, or to any similar position in religious or philanthropic society, an experienced Christian Gentleman, of decided Evangelical views, accustomed to Secretarial duties. Total abstainer.—Rev. C. SKRINE, Warleigh Lodge, Wimbledon, or Mr. BANNETT, 49, Queen's-road, Wimbledon.

A CHRISTIAN MAN (31) married, lately left the Royal Artillery, wants a situation of trust, or look after horse, &c. Willing to be generally useful.
W. WARD, Lower Weedon, Northampton.

COVENTRY AND RUGBY DISTRICT.—Earnest Christian young man, 28, single, desires some situation. 14 years in one place, at wholesale trade and Christian Institution. Excellent references.
H. L., "Advertiser" Office, Rugby.

BUTLER OR THOROUGH Indoor Servant. Good character, nine months, and nearly two years' previous. Christian and abstainer. Age 30. 5 ft. 9 in. height.—W. D., Rye-cross, near Ledbury, Worcestershire.

AS UNDER GARDENER.—Wanted by a Young Man, age 20, abstainer, situation as Under Gardener, or Single-handed, in quiet Christian family. Neighbourhood of Reading. Good references.—A. L., Streatley, Reading.

INTELLIGENT Christian man (26), abstainer, wants situation where there is no Sunday work. Good references and ability, and can give small security.—H. D., 11, Lifford-street, Coopers Arms-lane, High-street, Putney.

WILL ANYONE give a Home for a time to an intelligent Boy of 12, who is rather too small for service, and whose home, through no fault, has been broken up?
Miss W., Pashley, Hawkhurst.

WANTED A PLACE for a quiet, steady Lad in his eighteenth year, to help in the house and work in the garden. Three years' good character.
Miss GARRETT, Cavendish, Suffolk.

A LADY seeks a situation for a Girl, age 22, as Housemaid or General Servant. She has lost her character, but is most anxious to begin a new life. Is quick and obliging.
Mrs. B., 35, Addison-gardens N., Kensington.

YOUNG LADY, good, cheerful, and musical society, is desirous of obtaining a situation as Help, or Useful Companion, in a Christian family.
M. S., 11, Station-road, Enfield, London, N.

WIDOW of Foreign Missionary desires re-engagement by September as Missionary. Present salary £50. Abstainer. Evangelical. Age 55. Highest references.—R., Mrs. Newberry, 41, Sidwell-street, Exeter, Devon.

WANTED RE-ENGAGEMENT, as Attendant on sick Gentleman, mental or otherwise. Wait at table. Abstainer. Highly recommended. Terms moderate; being useful the chief object.—P., 1, Springfield Cottage, St. Mary Church, Torquay.

TO DOCTORS AND OTHERS.—Wanted, re-engagement as Housekeeper, Superintendent, or Housekeeper and Attendant on lady or invalid. Thoroughly reliable. Middle-aged. Abstainer. Church of England. Good testimonials and references.
K. L., Dr. Kealey's, Moreland-terrace, Gosport.

MRS. H. GRATTAN GUINNESS can highly recommend as Lady's Companion, Secretary, or Helper in Christian work, a clergyman's daughter, who has had considerable experience in similar position, and who would be found a valuable acquisition where such help was wanted. She could take charge of motherless family, or care for an invalid.
P. K., 23, Bow-road, E.

WANTED to Apprentice a Youth, just leaving school, to a Mechanical Engineer (indoors). Town or country. Moderate premium given. References given and required.
W., 51, Mansfield-road, Gospel Oak, N.W.

CORN TRADE.—Wanted, by a respectable youth (19), having finished his apprenticeship, a situation in the Corn trade. Good character.
R. H., Elm Villa, Merrow, Guildford.

BETWEEN August and Christmas, an energetic, domesticated Christian Lady, trained as hospital nurse, seeks an engagement in a Home for Girls or Children, with whom she has had great experience. Cottage or Mission Hospital not objected to, having filled a similar position over three years.—Apply, stating salary, SISSY, care of Mrs. Skolnes, 1, Douro-place, East Cliff, Dover.

MINISTER'S WIFE in Aberdeenshire desires home in Christian family as Lady's Help, Nursery Governess, or Invalid's Attendant, for a young woman. Aged 19.
Mrs. B., care of A. & R. Milne, Aberdeen.

A LADY (aged 25) seeks an engagement as Useful Companion to an invalid or elderly lady, or as Governess to young children.—A. S., The Cottage, Cottered, Buntingford, Herts.

RE-ENGAGEMENT desired by Christian Young Lady as Useful Companion, or Governess to one or two children. No objections to travel. Excellent reference.
Miss EMBLETON, Kelloe, *vid* Coxhoe, co. Durham.

YOUNG LADY, well educated and domesticated, seeks situation in Christian family as Lady Help, or to instruct young children. References given and desired.
X., 21, Grosvenor-place, Blackman-lane, Leeds.

ACCOMPLISHED DOMESTICATED Lady (48), not strong, and alone in the world, earnestly solicits interest and help, to obtain a suitable position. Has some furniture.
FAITH, *Christian World* Office, Fleet-street.

A LADY wishes to find a situation for an excellent servant, good Cook, where there is another trustworthy servant kept. A country situation desired. Good personal character.—Apply by letter to Mrs. W. T. L., Boddington's Library, Notting Hill-gate, W.

A LADY can recommend a trustworthy person (age 30) as Nurse, or attendant to an invalid, or as domestic servant in small family. Her father was a Scripture Reader. She is active and obliging, but not very strong. Wages £14, al found.
M. DOWDEN, 83, Devas-street, Bromley, E.

A LADY WISHES to hear of situations for girls, from 16 to 18, of good character, as under housemaids or single housemaid; where another servant is kept.
Miss ONSLOW, Alresford, Hants.

AS USEFUL MAID.—Situation wanted to attend to Lady or little girls. Age 25. Two and five years references. Wesleyan. Good dressmaker. Salary £20.
E. TONKS, 142, Hagley-road, Birmingham.

WANTED by a Lady who has had great experience in illness, the care of an invalid (either child or adult).
E. D., 27, Oxford-road, Finsbury-park, N.

Appointments, Situations, &c., Vacant.

WANTED, several Young Men, full of heavenly fire for souls, ready to do anything for the Lord Jesus. — Apply by letter only to the Rev. E. M., 4, Campden-hill-terrace, Kensington, W.

BIBLE-WOMAN wanted.—Must be an earnest Christian, strong, and cheerful. Preference given to a north country person. Some experience desirable. Wages 15s. a week.
Mrs. WHITLEY, West House, Halifax.

AN UNDER-MATRON wanted, for a small Home for girls in the country. To teach and attend to the cooking and washing, with general help in the school.—Apply by letter first, to Miss M., Albert Villa, Clevedon.

BRISTOL FEMALE PENITENTIARY.—Matron and Assistant Matron wanted in October, members of Church of England, earnestly desirous of doing spiritual work; able to control, and to superintend washing, and all kinds of needlework. Salary £45 and £30, with board, lodging, and washing.—The Hon. Secretaries, Penitentiary, 60, Upper Maudlin-street, Bristol.

EXPERIENCED MANAGER, or Tenant wanted, Church of England, for a Temperance Inn, in a country village. Some grass land attached.
S. C. B., care of Mrs. Waugh, Monmouth.

CHRISTIAN WIDOW, without children, wanted, to take charge of a Home for 25 orphan boys. Should have had experience in dealing with children. Salary to commence £25, with board and lodging.—Apply by letter, with copies of testimonials, to A. O. CHARLES, Homes for Little Boys, Offices, Ludgate-circus, E.C.

CHRISTIAN WOMEN wanted, between 25 and 35, as Probationers for Norfolk and Norwich staff of trained Nurses.—Apply by letter, SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

LADY PROBATIONERS wanted, between 25 and 35, as Probationers for Norfolk and Norwich staff of Hospital-trained Nurses.—SUPERINTENDENT, Nurses' Home, Bethel-street, Norwich.

MANCHESTER CITY MISSION.—The Board of Management invite applications for the office of Secretary, duties to commence on 9th October, 1884.—Applications to be made in the first instance by letter, with testimonials, stating age, qualifications, and terms to the Treasurer, G. W. RAILTON, 15, Cross street, Manchester.

COMPANION AND ATTENDANT wanted, to travel with a Gentleman. Must be a decided Christian, cheerful, agreeable, and able to give most satisfactory references.
A. B., 4, Palace-grove, Bromley, Kent.

LAUNDRY PACKER and Sorter wanted, for a high-class laundry in North London, capable of overlooking and controlling women under her. Must have had good experience.—Write particulars, age, wages, character, &c.
Z., care of Bates, Hendy & Co., 37, Walbrook.

THOROUGH HOUSEMAID wanted for Bournemouth. Must be good needlewoman, and able to wait on lady. Christian and abstainer. Assistance given in housework.—A. C. D., care of Messrs. Shaw, 48, Paternoster-row, E.C.

HOUSEMAID wanted, in a family in the country, where two other servants are kept. Wages moderate. Abstainer preferred. —Apply to Mrs. GATWARD, Banoroft, Hitchin, Herts.

A CHRISTIAN GIRL wanted immediately as Housemaid, in a small family.
E. F., Oakley Cottage, Weston-super-Mare.

EXPERIENCED Working Upper Housemaid wanted. Well recommended. About 30; good height, strong and active. A Christian and abstainer desired.
Mrs. HEWITT, Hope End, Ledbury, Herefordshire.

YOUNG SERVANTS.—Wanted, in a Christian family, two carefully brought up Girls, whom a Lady will guide herself. Must have had some experience, one for plain cooking, other housework. Strong and healthy.
X. Y. Z., Mrs. Cook, Batch, Lympsham, Somerset.

A CHRISTIAN HOUSE AND PARLOUR-MAID wanted, where three other servants are kept. Wages £15, all found.
F., Rutherford Lodge, Worthing.

GENERAL SERVANT wanted, early in August, by Widow Lady, without family. Not under 20. Good character indispensable. No other servant kept.—Apply or address N. D., 3, Penrhyn-terrace, West-hill, Hastings.

A GOOD PLAIN COOK AND HOUSEMAID, who can wait at table, wanted, in a gentleman's small family. Three children. August 19. Three servants kept.
Mrs. THOMAS, Uplands, Haslemere, Surrey.

A RESPECTABLE Young Person wanted, as good plain Cook, in a small family. Abstainer preferred. Good wages given.—Apply, stating full particulars, to Mrs. B., 26, Kidbrooke-park-road, Blackheath.

GOOD NURSE, PLAIN COOK, and **HOUSEMAID** wanted, in a clergyman's family, Tonbridge, Kent. Early risers. Good references required. — Apply, stating age and wages, to Mrs. STORRS, Flamborough-road, Bridlington Quay.

PLAIN COOK wanted in a country rectory. Three in family. Must be total abstainer; be able to make up butter, and manage dairy. Wages £15, no extras. Washing done at home by hired laundress.
RECTOR, Stapleford, Hertford.

GOOD PLAIN COOK wanted, family of two. Age from 25. Christian and abstainer desired.—Address with particulars, to 9, The Avenue, Hartfield-square, Eastbourne.

COOK wanted (in August), for Edinburgh, to assist in housework. One other servant kept. Wages £18. Good reference indispensable.—Apply by letter, Mrs. W., Morningside Athenæum, Edinburgh.

AS GOOD PLAIN COOK.—Wanted, a strong, active, middle-aged woman, in a Gentleman's house, in the country.
Mrs. HANNAM, Bromston House, near Ramsgate.

RESPECTABLE GIRL wanted, for country vicarage, as General Servant; also **BOY,** for horse and garden. Brother and sister preferred. —Address particulars, Longnor Vicarage, Buxton.

GENERAL SERVANT required between this and September, where another is kept. Age from 16 to 20. Very comfortable home. Fair wages. No washing; no knives nor boots.
J. S., 58, Shepherd's Bush-green, London, W.

GENERAL SERVANT wanted, must be good cook, for quiet Christian family of two. A man cleans boots and knives.—Mrs. CHARLES, care of Mrs. Taylor, 2, Cambridge-villas, Aldershot.

REQUIRED between this and September, a General Servant, where another is kept. Age 16 to 20. Cleanly and neat in person. No washing. Comfortable home. Fair wages.—A. M., 41, Shepherd's-bush-road, West Kensington-park.

RESPECTABLE GIRL wanted, strong, about 16, to assist in house and nursery. Wages £8.—Apply by letter to Mrs. N. F. ROBARTS, Rosebrae, Snakes-lane, Woodford.

AGENTS (male and female) required throughout England, Scotland, and Ireland, for the sale of Teas of exceptional quality, at market prices. A margin of 7d. per lb. profit to Agents who can earn £2 weekly. Free delivery. Samples free. Special terms for cash.—Write to the United Tea Growers' Association, 11½, Union-court, London, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

This First class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. "The Bishop of Algoa writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.
WEST CENTRAL HOTEL,
97, 99, 101, 103, Southampton-row, Russell-sq. Highly recommended by Rev. John Cairns, D.D., Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. *to* 2s. 6d. Printed Tariff on application to FREDERIC SMITH.

HUTCHINSON'S PRIVATE HOTEL, 24, Guilford-street, Russell square, the most central position for all parts of London. Extensively patronised and strongly recommended. Home comforts. Terms moderate.

VISITORS TO LONDON will find a Christian home at Taverner's Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment. Terms: board, lodgings, and baths, from 25s. per week. A congenial home for Christians.—Prospectus from C. CAMPBELL. Note the address.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. Box, 58, Old Steine.

BOURNEMOUTH, Ivors, Old Christchurch-road, Boarding House. — Cheerful central position, near Holy Trinity Church. Very comfortable house. Permanency or otherwise. Terms moderate.

HASTINGS NEW HYDROPATHIC ESTABLISHMENT.—Charming residence for change and rest. An unequalled health resort. Purest air. Turkish baths, with sea-water plunge. Scientific baths of every description with skilled attendants. One and a half hours from London. Moderate charges. Will open in August.
For prospectus apply the SECRETARY.

A WIDOW LADY and Daughter wish to undertake the charge of an invalid young Lady or child; or to receive a Lady into their house as Boarder, who desires a quiet country home. Excellent references can be given.
E. M. D., Post-office, Lymm, Cheshire.

BOURNEMOUTH. — Clairville, Chine-road.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

SEASIDE.—To Let, furnished, for the month of August or longer, if required, a House, containing three public rooms, five bedrooms, cellars, kitchens, two w.c.'s, &c., &c. Drainage thorough; rent moderate.
G. R., York House, Whitby, Yorkshire.

APARTMENTS.—Ten minutes by rail from Bournemouth. Every accommodation and attention. Well furnished. Same climate, but much cheaper, than the fashionable watering place.—Mrs. WILLIAMS, "Helston," Parkstone-road, Poole.

BRIGHTON, 2, Sussex-square, part of a Furnished House to be Let for six weeks. Delightfully situated close to sea and downs, with use of gardens belonging to the square. Servants in the house.
Miss GOULTY, Brighton.

APARTMENTS FURNISHED for a Lady or Gentleman, with or without partial board. Moderate terms. Trains pass down to City. No other lodgers. Close to Conference Hall.—167, Southgate-road, N.

BOURNEMOUTH.—To Let, furnished, a small detached House. Dining and double drawing-room, four bed-rooms, and servants' ditto; kitchen, &c.; greenhouse and garden. Near the sea and town. Terms £4 a week.
ALPHA, Powell's Bookseller, Commercial-road.

BOURNEMOUTH.—To Let, furnished, 3, Wootton Mount. Three sitting, seven bed-rooms. Amongst pines. Near East Cliff and sea. Excellent sanitary arrangements. 6 guineas.
REBBECK BROTHERS, Bournemouth.

SILVERTOWN.—To be Let or Sold, two plots of Freehold Land. Suitable for a Gospel hall or coffee palace. Large working population.—R., 4, Marion-villas, Maple-road, Penge, S.E.

HOUSE OF REST, Saltburn-by-Sea.—Accommodation for a few Christian people. Terms from £1 1s. per week. Meetings for the promotion of Christian holiness held weekly.—F. J. HOLDERNESS, Station-square, Saltburn-by-Sea, Yorkshire.

MRS. DALBY receives into her private residence, two special cases of Ladies in trouble, who cannot remain at home, not inebriates, or mentally afflicted. Letters needing replies enclose stamp.
7, Garfield-villas, St. John's Wood.

Continued on page 22.

THE INFLUENCE OF ODO-MAGNETISM ON LIFE AND HEALTH.

As confirmatory of the relation of Odo-Magnetic influence on life and health, it has been demonstrated that polarization is not the only property of magnetized bodies, but that in addition to the influence which Magnetism exerts upon iron (the ferruginous property), it has also a peculiar effect upon the nervous system, termed by its discoverer Odic Force or influence.

This "Force" is now known as pre-eminently the curative property of Magnetism; and it is, we believe, the element of vitality in all forms of electrical treatment. It has a peculiar power to ally itself with the recuperative forces of the system, and in a remarkable manner is concomitant with all those natural laws which beneficially affect our health. We have had sufficient proof of the existence and operation of this Odic principle to affirm that it is as constantly necessary to our well-being as air to the lungs, and that its active presence in and around us is as much a fact as that we breathe, although its operative influence is far less apparent. It is not apparent that Oxygen is the Magnetic element of the atmosphere; yet it is known to be the most abundant as well as the most important element of vitality—its magnetic force being in proportion to the density of the atmosphere. It is certainly an essential and predominant element in the air, as iron is in the earth.

The knowledge of Odic force and of the fluctuations of health consequent upon its presence or deficiency, could not fail to exert a singular influence on remedial science. It became evident, for example, that the *perturbation of such a force* in the system was quite sufficient to account for ill-health in all its forms—the sudden seizure of the epileptic, and the rapid loss of power in the paralytic, or the minor ills of all disturbed nervous conditions; and the conclusion which followed as a consequence was that what is necessary in disease is not so much a chemical effect as the presence of a force to restore the balance of the organism.

From Miss RUMPF, Bluntisham Rectory, St. Ives, Hunts.

July 2, 1884.

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The Christian.

THE CHRISTIAN IN BUSINESS.

By Rev. WASHINGTON GLADDEN, D.D.

CAN a man be a Christian in business? The question is often asked in the study, variously answered on the street, warmly debated in the prayer-meeting. Those are not wanting who stoutly affirm that the thing is impossible. And when they say that no man can be a Christian and succeed in business, they mean that no man who speaks the truth, who keeps his contracts, who refuses to defraud or over-reach his neighbour, can succeed in business. They affirm that more or less of dishonesty or extortion are indispensable to commercial success; that he who is too scrupulous to misrepresent his wares, or who deals uprightly and fairly with his neighbour, is sure to go to the wall in the great competitions of trade. Is this true? I believe that it is utterly and stupidly untrue. That no man can honestly heap up such fortunes as have been gathered by some of the great financial bandits of our own time is true enough; such fortunes are, the greater part of them, nothing but loot, and the men who have gathered them are thieves and robbers.

Truly no man can get a hundred million of dollars in twenty-five years without practising the most audacious villanies or the cruellest extortion. But that a man can, by the clearest truth and the fairest honesty, earn a good livelihood, and accumulate a competence in legitimate trade, is not to be disputed. There are instances innumerable of such success in all our cities. The unspoken judgment of the street affirms that the honest man is more likely to succeed than the dishonest man. Who most readily obtains credit—the man whose methods of dealing are square and upright, or the man who is known to be a trickster? According to the theory of the commercial pessimists, it ought to be difficult for an honest man to borrow a dollar, or purchase a bill of goods without cash; because an honest man cannot succeed in business, and cannot, therefore, pay his debts. It happens, however, that the honest man can borrow a dollar twice as readily as the dishonest man, and can get trusted for twice as much goods; and this simple fact refutes all that pessimism, and registers the verdict of the financial world, based on ages of experience, that honesty is no impediment to success in trade.

So far, therefore, as common honesty is concerned, there can be no doubt that it is compatible with a fair degree of success and prosperity in business. The man who contends that it is not, writes himself down a knave, and gives us a poor impression of his penetration and his judgment. If the practice of common honesty is all that is involved in being a Christian in business, there can be no hesitation about answering this question in the affirmative. And this is about all that is generally brought into the question. When it is proved that a man can be honest in business without danger of failure, it is supposed to be proved that a Christian man can succeed in business. But the practice of common honesty is not quite all that is involved in being a Christian in business. The man who tells the truth, "who sweareth to his own hurt and changeth not," who eschews every semblance of fraud or injustice, may yet come a great way short of being a Christian in his business.

No man behaves like a Christian in his business who suffers himself to become the slave of his business. As soon as his pecuniary interests become the chief interests of his life, and everything else except simple honesty is subordinated to business success, the man can no longer worthily bear the great name of Christ.

This is not saying that there is any necessary incompatibility between the Christian life and a faithful attention to business. This is not consenting to that monkish theory by which a sharp line of demarkation is drawn between things sacred and things secular. The business itself, if rightly done, is a Christian service. But it is not rightly done when the financial success becomes the supreme consideration and the interests of character and righteousness are made subordinate. Business itself may be the high calling of God; but it is only so when it is made tributary to the spiritual life of the man and the Kingdom of God in the world.

A Christian man may feel that it is his duty to succeed in business; but when he begins to feel that that is his first duty, he ceases to be a Christian. His first duty is to seek the Kingdom of God and its righteousness; and the Kingdom of God is not meat nor drink, nor a booming trade nor twenty per cent. profit. The Christian business man has other duties that outrank this duty to succeed in business.

If he has a family, his duty to his family is more urgent than his duty to succeed in business. If he becomes so absorbed in his daily work that he has no time nor thought nor love for those who are committed to his care, he does not act like a Christian. It may be that his ambition to succeed in business grows largely out of his desire to make liberal provision for his family; even so, he is preferring the temporal good of his children to their moral and spiritual welfare; he is labouring all the while to procure for them the meat that perisheth, and is neglecting to provide them with that which endureth unto everlasting life. Many a father works so hard, to lay up for his children money that is more than likely to prove a curse to them, that he has no time to give them the companionship and counsel and personal care that would prove the greatest blessing of their lives. Such a man is not behaving like a Christian; he is behaving like a heathen.

There are duties due from every Christian business man to the Church of God; duties that cannot be discharged by liberal contributions for the support of the Gospel. Something more than money is wanted to carry on the work of the Church. Its spiritual life must be nourished; its benevolent work must be prosecuted. Money helps; but personal service is in greater demand everywhere. And the business man who undertakes to commute, by the payment of money, his obligations to render personal service, does not act like a Christian.

Every Christian business man is bound to serve the age and the community in which he lives. The public welfare, the public morals, are objects of his care. He is responsible for the promotion, to the extent of his ability, of these great public interests. He is under obligations to his Master to give time and thought and influence and labour to the purifying of the politics and the elevation of the morals of his own town or city. This is one of his first and most imperative duties. If he shirks it, he is faithless to his high calling. If he is so absorbed in business that he never takes time to attend primary meetings, and leaves all the great concerns of municipal government in the hands of corrupt and incapable men, he is allowing his business to strangle his religion. If he is so eager to make money that he becomes timid in his advocacy of law and order, and unwilling to assist in the suppression of Sunday rum-selling, or in the enforcement of the law against gamblers and prostitutes, for fear his trade may be injured, he shows very clearly that he has but a dim idea of what it means to be a Christian in business. The man who habitually puts his own pecuniary interests above the interests of the Kingdom of God in the community where he lives, and who is unwilliing to take any serious pecuniary risks in promoting the Kingdom of God, is a pretty poor sort of Christian.

It is evident, therefore, that the question with which we set out means a great deal more than it is generally taken to mean. To be a Christian in business is not only to refrain from falsehood and fraud and extortion, but also to seek first the Kingdom of God; to keep money-making always subordinate to character building, and the getting of gain to the service of righteousness.

Is it possible for a Christian of this higher and larger type to succeed in business? Most certainly it is. Such a man will not suddenly heap up an enormous fortune; and he who is in haste to accumulate a great fortune cannot afford to take Jesus Christ for his Master. But it is quite possible for a business man to be loyal in heart and life to Jesus Christ, to give his *supreme* love to the highest interests of his household, and his church, and his neighbourhood, and his Master's Kingdom, to seek the things that are above, more diligently than the things that are beneath, and still thrive in trade, and lay by enough to make him comfortable in his old age. Nay, I believe that the man who follows this manner of life is more sure of a modest competence than the man who lives by any lower rule. For I believe in God, the Power not ourselves that makes for righteousness. And I believe that He has so ordered the universe that the man who most truly honours Him has the earnest promise of the life that now is. He will not debauch us with luxury as a reward for our fidelity to Him, neither will He plunge us into penury; but we may trust Him for peace and plenty.—*New York Independent.*

WORKERS FOR JESUS WANTED.

IT is to be feared that there are many professors of religion who leave all Christian work to be done by the ministers and officers of the Church. We hold that every Christian has a mission; that he is sent into the world not merely to vegetate and die, to live as comfortably and happily as he can, nor just to secure his own salvation, and think that he has done all that is required of him, but to do something for the Master. Each Christian should try to find out what are the gifts God has bestowed on him, and what is the sphere in which He calls him to work; whether his talents be great or small, whether his sphere be wide or narrow, whether he can benefit few or many, he should seek to do that work which Providence assigned him, that in the end he may hear the Master say, "Well done, good and faithful servant."

The age in which we live is one of great activity. All men are working. But for whom, or for what are they working? Some are working for self, to obtain riches, honour, and a name. Some for a sect, to extend its power and influence. Some for sin, to love it, to live in it, to practise it; and they weary themselves to find out iniquity. Some for Satan, to do his will, and to obey his commands. "Know ye not that to whom ye yield yourselves servants to obey, whether of sin with death, or of obedience unto righteousness." Jesus is the great Master and Ruler of the universe. He is the Head of the Church, Head over all things to the Church which is his body, the fulness of Him that filleth all in all." To every regenerated one He says, "Go work in my vineyard."

The field in which work needs to be done is the world. Survey its moral condition. "Darkness covers the earth and gross darkness the people." "The dark places of the earth are full of the habitations of cruelty." "Men love darkness rather than light because their deeds are evil." What multitudes, even in Christian lands, are living without God, and without hope in the world, far off from Him, in danger of perishing; struggling with the hard lot of life, uncheered by the vision of God, and the hope of immortality. How many homes of misery and dens of crime are to be found where children are born to an inheritance of shame. Many of them are clothed in rags and filth, and are taught to steal and blaspheme the name of God. Drunkenness, cursing, lying, stealing, impurity and immorality of all kinds, abound in our midst. Where shall we go and not find the hideous monster, evil? Are there not many groaning under the load of sin; weary of the burden, sick at heart, and striving to extricate themselves? But, alas! they know not how. They lift their heads for a moment, look round in wild despair, utter a piercing cry, fall back again into sin, and die as they have lived. Here is a wide field of desolation, in which much is to be done by all who bear the Christian name.

Christianity, says Bishop Butler, is to be very particularly considered as a solemn trust deposited with us in behalf of mankind, as well as for our instruction. "No one," says he, "has a right to be called a Christian who doth not something in his station in discharge of this trust; who doth not something in keeping up the profession of Christianity where he lives." The voice of the Master, who called to prophets of old, is calling to Christian people now. "Whom shall I send, and who shall go for us?" Who like him is ready to respond, "Here am I, send me"?

THE TABERNACLE.*

THE tribe of Levi was divided into three families, under his three sons, Gershon, Kohath, and Merari. Each had his own separate place of encampment around the Tabernacle, and to each was committed a peculiar charge and burden.

The Merarites, who encamped on the north, watched over, erected, and carried all the solid framework of the building, the pillars of the surrounding courts, together with the sockets of silver and brass. The Gershonites pitched towards the west, and had under their care the curtains, hangings, and coverings of the Tabernacle and court, which they also bore on the journeys; whilst to the Kohathites, whose camp was south, were allotted the charge and carriage of the holy vessels. Thus was all distributed among these three families of Levites, and the burden of one was kept distinct from that of another.

In like manner, we may divide the truth under three heads: the solid foundation and framework, without which the Tabernacle itself could not be spread abroad, portray the great verities on which the whole of salvation rests, viz., the Person of Him who is God and Man, the eternal, unchanging, and unchangeable Son of God, Jesus Christ, the same yesterday, and to-day, and for ever.

The varied colours, as well as costly materials, of which some of the beautiful draperies were fashioned, attracted and pleased the eye of the beholder, both by their brilliancy and tasteful arrangement. So does the eye of faith explore and delight in the display of God manifest in the flesh. The character and ways of Jesus, and his blessed work accomplished on the Cross, reveal Him to us, and make Him manifest as the Son of God.

The holy vessels of different forms and adapted to different uses, but all to one end—that Israel might have access to God—represent the priestly offices of Christ, which depend on the glories of his person, and result from the perfection of his work.

In pursuing the subject, this subdivision will in measure be retained. But though prominence be given to one aspect or portion of truth, yet the Spirit of God would always have us contemplate the one undivided Christ. If his character be displayed, it is in order that He may be revealed. If his offices are more particularly before us, it is that we may "know Him." The soul is not nourished by mere abstract statements of the character, or even of the work, of the Lord. He is the living bread; his *flesh* and *blood* must be eaten, as he says: "As the living Father hath sent me, and I live by the Father, so He that eateth Me, even he shall live by Me" (John vi. 57).

When Moses received directions from God respecting the Tabernacle, the order in which the vessels and parts were enumerated was different from that in which they were subsequently made. Thus the ark, the shew-bread table, and the candlestick were first described to him; then the curtains, coverings, vail, and door; after that the altar of burnt-offering, and boards, and bars of the Tabernacle. In the order of construction, the curtains, coverings, boards, bars, and sockets—in fact, the whole Tabernacle was first fashioned before the vail and door, or any of the vessels were made.

The order followed in this exposition will be, first to consider the various curtains and hangings, and the courts formed by them: and subsequently, the boards, bars, pillars, and sockets; first the Gershonite, and then the Merarite charge. In doing so, the Vail has been selected by way of commencement, because we have a distinct scripture in the New Testament, directing us to its typical signification. "The vail, that is to say, his flesh" (Heb. x. 20). And if we can, by means of this key, unlock some of the hidden treasures contained in this type, we shall be better able to arrive at the true interpretation of the other parts.

(*To be continued*).

* From The Tabernacle, the Priesthood, and the Offerings. By Henry W. Soltau, Author of "The Holy Vessels of the Tabernacle," "The Soul and its Difficulties," "The Scarlet Line," &c. With Coloured Illustrations. *Morgan & Scott.* 5s.

NOTES ON SCRIPTURE.—6.

PSALM xlvi.—A prophetic psalm, as highly suitable for the use of believers during the time of trouble, preceding, and during the Lord's coming to judgment, as Psalm xxiii. is for their use now in this time of conflict with spiritual enemies. That is all spiritual, and the terms employed symbolical; this material, and the terms literal. That is for every individual saint—"My Shepherd," "I will fear no evil." This for the whole of the saints to be used collectively: "God is our refuge, therefore will we not fear." Psalm xlvi. is illuminated by careful reading of the two Epistles of Peter, also of Rev. vi. 7, and the last four chapters. Psalm xxiii. should be read in the light of Rom. viii.; many passages in 2 Cor., and especially Eph. vi. 10—17, and most of all in the light of daily experience of the tried and happy individual follower of Christ.

But though Psalm xlvi. will be a pre-eminently precious, experimental portion of the Word for the believers of the very last days, as Psalm xxiii. is *the* experimental portion for the believer during the dispensation of the Holy Ghost, we will rejoice and feed upon Psalm xlvi. now. For ever, Lord, thy word is settled in heaven; thy heavenly people's food, and man shall live by every word of God. God is our refuge (Ex. xii., sprinkled blood) and strength (the Lamb roast with fire). I in Christ; Christ in me. But first, "They shall take to them every man a lamb, a lamb for an house. "Though the man did not know it yet, as the means of salvation and strength for him and his house, yet he had the Lamb, he had obeyed God in taking it. What a comfort, as he looked at wife and children, to know he had the Lamb, without a blemish, a lamb for an house (Acts xi. 14); and so God's first command to us is, "Behold the Lamb. This is my beloved Son." Don't let any wait, till they understand all about the blood and the flesh, about justification and sanctification, but at once receive Him. (John vii. 17.)

A Reader.

SALVATION ARMY.—Serious disturbances are again reported in connection with Salvation Army proceedings in Switzerland. The enemies of the movement have risen *en masse* against the Salvationists at Bienue, and completely wrecked the new meeting house erected there. The police have proved powerless to restore order, so that the Government have had to call out the infantry. All the foreign Salvationists have fled from Bienne. The meetings are interdicted. Petitions are being sent to the Government urging the complete expulsion of the Salvationists from Switzerland, as otherwise further violence is threatened. The Government of the Canton of Berne has issued an order prohibiting Salvationist meetings.—*Daily Papers.*

THE REFORM DEMONSTRATION.

ALTOGETHER apart from its political significance, the demonstration in Hyde Park last week is suggestive of lessons and facts which may well call for consideration from Christian minds. So vast a gathering of people, representing well-nigh all the trades and occupations of the country, and all assembled for one purpose and with one accord, is a fact which historians of every shade of opinion wil not fail to chronicle as an event of more than ordinary interest. To a thoughtful mind a large multitude is ever a soul-stirring sight, and one leading to serious reflection. One could not fail, while mingling freely with the crowd along the line of procession and in the park, to feel that a mighty power for good or for evil was concentrated in it. The people—not a section of them, but the people, the masses, the throbbing pulse, the beating heart of the nation—were there, not in tumult, confusion, or rebellion, but in orderly, law-abiding force. An air of determination, energised by a sense of right, pervaded all the proceedings; and a struggle, mighty in its nature, and tremendous in its issues, was without doubt initiated.

But what chiefly concerns us now is the question how may these multitudes be wrought upon by spiritual instrumentalities, these energies be turned into gracious channels, and the ardour and determination displayed on the side of earthly things be won for the kingdom of God? The present aspect of affairs involves on the part of the Church of Christ a tremendous responsibility. What is its duty in view of the rising tide of democracy and popular power? How far are the principles of the Gospel we are commissioned to preach adapted to crises like the present? Here are questions which must be faced, and which press for answer as in the light of the Divine Word.

The Gospel has never been, can never be, the heritage of a class; it knows nothing of aristocracy or democracy as sides to be taken, or as rival parties to be upheld or put down. It appeals to all as alike offenders against God, and needing the salvation it reveals. Yet there is a sense in which the Gospel specially adapts itself to the poor, and proves itself suited to meet the cravings of the needy and oppressed. "To the poor the Gospel is preached." Of the Saviour of mankind it is said, "The common people heard Him gladly," and wherever He became known great multitudes gathered round Him. The Gospel is unchanged, and He Himself remains the same as in the days of his earthly ministry. How far are the message now delivered by his representatives, and the spirit manifested by his Church, the transcript of his own?

It was evident to those who surveyed the vast throngs which lined Piccadilly and filled the park, that a spirit of alienation from religion was in the ascendant. The appearance of one or two ministers on the platforms evoked not a little of the "chaff" and rough criticism which told of unbelief in their clericalism, if not in their creed. A gulf presented itself between them as ministers and their audiences, which seemed to call for apology to be made for their appearance in such a scene; and in proportion as they ignored the ministerial and assumed the entirely political character, they succeeded in gaining the ear. It was not as representatives of Christ they were welcomed, but simply as advocates of a political claim. Not by any such means did our Lord or his Apostles gain the popular reception. They were not identified with any political associations, confining themselves to spiritual truth. But they won souls wherever they went, and made the multitudes hear the Word of the Lord.

The time has come when the Church in all its sections must adapt itself to the peculiar claims of the age. Leaving the precincts of sect and party, knowing men not after the flesh but after the Spirit, caring not for the frowns, nor courting the smiles of the rich and great, the servants of God must gird themselves afresh to do battle with the powers of darkness, and to stem the torrent of evil, bent on moving the masses Godward and heavenward.

All over the land the wave of popular feeling and democratic power is rising high, and we must be prepared to meet it. The demonstration so wonderfully planned and carried out is a loud call to the Church of today to unfurl afresh the banner of righteousness and truth, and to sound with unwonted clearness and force the clarion notes of the Gospel of God.

Left to itself, the movement thus inaugurated will play rapidly into the hands of scepticism and Godlessness. The adversary will lose no opportunity of making wide and wider yet the gulf between the churches and the people. But the opportunity presents itself for immediate action on the side of Christ, and in his name. Only it must be taken now. A whole-hearted and decided stand must be made forthwith by all who know and love the Lord Jesus, and who desire to see Him enthroned in the hearts of men. Never was a dormant, lifeless, and divided Church more out of harmony with the spirit of the age and the urgent need of the times than in the present crisis of the world's history.

Maloga Aboriginal Mission.

SIR,—For ten years years Mrs. Matthews and I have been engaged in rescue work among the blacks of this land. We went forth in the strength of the Lord, and have gathered them around us from the various tribes of this island continent. From the start we have never appealed to man for help, but our trust is in the living God, whose lovingkindness faileth not. The work has been one of struggle, but one which the Lord has approved of.

As we have to support all we gather in from their wild life, we find it difficult to supply the need of more than one hundred or thereabouts of the many thousands who are perishing in this fair country. But we have the promise, "My God shall supply all your need."

I am sure very many Christian people in England will be glad to know that we had a glorious display of God's saving power at the beginning of this year. Scores of the dear blacks—men, women, and children—have been converted to Christ, and are now living as faithful witnesses for Him.

In such a work, it may be supposed, we have many trials, disappointments, and discouragements, but our faith looks up to that God who has called us to this blessed Mission.

We now need the prayers of the Lord's children on their and our behalf, and we shall look for greater and richer blessings. Our necessities, as may be supposed, are many. New dormitories, huts, and other buildings have to be erected for married couples and girls and boys of the Mission, and many times we are called upon to rescue and protect poor girls and women from the corrupt lives they have been led into by the most degraded of our race. There is ample scope here for the liberality and sympathy of many of God's people, who are living in ease and comfort. May the Lord incline their hearts. We are glad to get copies of THE CHRISTIAN regularly from a lady in Croydon.—I am, yours sincerely, DANIEL MATTHEWS.

Echuca, Victoria, Australia.

The Sea Picture.

"There is sorrow on the sea; it cannot be quiet."—Jer. xlix. 23.

WE have a picture that we prize at home,
Although a sad one, of the sea,
With one ship sailing in the distant gloam,
And one scarce seen—so far away:
Ah, sorrow there, I know must be!
And why of sorrow is that sea a sign?
Because its waters cannot rest,
But heave and swell, or surge in spray.
And such is life; but where the life divine
By lost humanity's possessed,
Then peace flows in, and gloom's dispell'd;
Sweet hope with smiling face uprears her head,
And present ills are felt the less;
While future woes loom not, but joys instead,
And brightest visions are beheld
Of everlasting blessedness.

R. H. W.

Sowing the Word in Italy.

SARDINIA.

SIR,—Thanks to the kindness of friends in England, I have been enabled to continue my circulating library. I am glad to say that in nearly every case the books are gladly received, and read with much pleasure. Since January last, nearly a hundred have found their way into homes where such reading is most unusual. The daughter of a man keeping a small wine-shop near has repeatedly sent to ask for the loan of a book. Sometimes a man from the *Dazio* (receipt of custom) will call, and carefully returning one little volume, beg another.

We seize every opportunity, too, of giving away tracts and portions of Scripture, which are always politely taken. Calling recently on business at the railway goods station, I was able to distribute amongst the officials more than twenty tracts. One day a man, running to me on the road, begged a tract similar to one I had just given his friend. Another young man came to tell me that he had been given a New Testament some time ago, which he read in his spare moments. Passing a tavern door, a youth jestingly begged a flower from my hand; this gave me an opportunity of offering instead, to him and his friends, a number of tracts. The same evening he came to ask the loan of one of our books.

True, these encouragements are not instances of conversion, but the seed is being sown; we are casting our bread on the waters. Every evangelical book or tract read, aiming as they all do to encourage the reading of the Bible, cannot fail, through the influence of the Holy Spirit, to be a powerful counteraction to those teachings which command that "False Book" to be destroyed. MARGARETTA THOMAS.

96, *Via Roma, Sassari.*

Trust in the Lord.

WE do not know what shall be on the morrow; He does. We do not know the hearts of men; but He does. We cannot control the winds or the waves; but He can. We cannot guide ourselves, or keep ourselves, or save ourselves; but He can do it. He sees the end from the beginning. He rules the universe in wisdom and in power, and He loves and pities and blesses us, his creatures. Let us trust in Him with all our hearts, and He will never leave us nor forsake us.

Trust God's wisdom thee to guide,
Trust his goodness to provide;
Trust his saving love and power,
Trust Him every day and hour;
Trust Him as the only light,
Trust Him in the darkest night;
Trust in sickness, trust in health,
Trust in poverty and wealth;
Trust in joy, and trust in grief,
Trust his promise for relief;
Trust Him living, dying, too;
Trust Him all thy journey through.

THE EMIGRANTS' HOME, BLACKWALL.

BLACKWALL is scarcely the district to which those in search of the picturesque and beautiful would be likely to repair, and yet from the windows of the Brunswick Hotel, close to the Blackwall Railway Station, one of the finest views in the neighbourhood of London may be obtained. Overlooking the river in one of its broadest parts, the vision extends over a wide range of country, including Shooter's Hill and the adjacent district, forming, as we beheld it the other day, under the sunset sky of a bright summer evening, as fair a prospect as could well be seen. It was scarcely possible to realise that behind us were the dingy wharves and warehouses, the squalid dwellings and teeming multitudes of Blackwall and Poplar. We had gathered for the purpose of hearing what the Lord had done in the Emigrants' Home.

Some of the Lord's stewards had long been prayerfully seeking guidance as to opening a house for the entertainment of emigrants, foreigners detained in our busy city *en route* for distant lands, or our own countrymen from different parts of Great Britain waiting for the departure of the vessels which were to bear them to new and far-off settlements. These form a numerous class of our floating population, and during the days of their detention in London are subject to the cruel and heartless victimising of crimps and land-sharks, who are ever looking out for their prey. The need of protection for such outward-bound travellers, many of them young men and girls, sadly exposed to deception and evil influences of the worst kind, is far greater than those unacquainted with the districts surrounding the docks can understand.

In direct answer to prayer, and most surely by the good hand of the Lord upon them, the originators of this institution secured the Brunswick Hotel (which had for a long time been shut up), at a cost of £1600 for the lease, and a rental of £200 a year. The premises, after being put in thorough repair, were fitted up with necessary furniture and appliances, and in February, 1883, were opened as a Christian Home for Emigrants. Since then God has so prospered its course that an adjacent building has been rented and fitted up, at a further cost of £800, accommodation for 400 more being thus provided.

Our survey of the different departments, and the arrangements made for the comfort of those lodged in the Home, served to show how complete and adequate in every way is the provision made. Better management than that under which the whole establishment is carried on could not be. The sight is well worth beholding, both for its novelty to most landsmen, and its exhibition of business tact, prudent foresight, and Christian thoughtfulness, in every direction. By careful administration the Home is nearly self-supporting as to its current expenditure, but of course considerable outlay is involved in carrying on the Mission work, which has to be specially provided for. The value of the Home may be seen from the fact that from March, 1883, to March, 1884, 4302 emigrants passed through it, remaining there from one to ten days; of these 1032 were Scandinavians, 89 Germans, 27 Italians, 42 Dutch, 44 Russians, and 3068 British.

All the principal shipping companies of London have connected themselves with the Home, directing their passengers by printed embarkation orders to its shelter. The agents-general for the Cape Colonies, Queensland, and New Zealand, have also sent their emigrants, so that a most extensive field of operation is opened up. The Queensland Government is arranging for some 12,000 settlers to be brought over in the course of the next year, so that it is more than probable that from 18,000 to 20,000 will be passing through the Home in the next twelve months.

It will be readily seen how great are the facilities for direct Gospel effort in connection with such an institution. Large numbers have not only heard of Christ but savingly received Him through the meetings held in the rooms, many of the foreign emigrants for the first time thus hearing of the way of salvation. In the case of one ship leaving the port during the year, seventy souls were led to declare themselves on the Lord's side before sailing; while in other cases, forty and sixty formed themselves into praying companies, resolving to meet regularly during the voyage for supplication and mutual help. Gospel Temperance work is also carried on; out of one ship's company not less than 200 recently donned the blue ribbon. In many cases the Saviour has not only been personally received, but the tidings of his love have been carried into remote parts of the world by the new converts, and thus the influence of the home extended to the very ends of the earth.

At a social meeting of the friends and promoters of the work, held in the Home last week, it was stated that £600 were needed in order to start the additional building free of debt. Those who have means at their disposal cannot find a more worthy sphere for their benevolence than in helping to defray this amount. Among those attending the meeting and deeply interested in the movement, were Lord Radstock and the Hon. Granville Waldegrave, the Rev. Canon Wilberforce, Messrs. Edward Trotter, R. Paton, Col. Puget, and others. Communications may be addressed, and contributions of books, clothing, toys for children, &c., sent to Mr. G. Hamilton, Hon. Sec., at the Home. Christian workers, and especially ladies, willing to assist occasionally in Gospel work, will be welcomed by Mr. Wilkie, the manager, specially at times when the Home is full, as is often the case on Mondays and Thursdays. To Mr. and Mrs. Wilkie, with their staff of helpers, much of the blessing and success of the Institution, under God, are due. The prayers of all the Lord's people should be constantly offered and praise rendered for this truly noble instrumentality for promoting the Divine glory in the spiritual and temporal welfare of men.

Mr. Mundella and the Blind.

AT the annual fête of the Royal Normal College for the blind, held recently at the Crystal Palace, Mr. Mundella, M.P., presided, and distributed prizes to the students. In common with the large assemblage of friends and spectators, the right hon. gentleman was astonished at the precision and accuracy with which the pupils, male and female, performed the various exercises in which they engaged. In his subsequent address, Mr. Mundella expressed this, and said he could but wonder how long England was to be so bad an economist as to spend enormous sums in relieving the blind when they became paupers, or in assisting them as mendicants, when they could be educated and trained so as to make them capable citizens, and to render their enjoyment of life almost as full and complete as if they possessed their sight.

It may be hoped that the promise given by Mr. Mundella to suggest to the Charity Commissioners the wisdom of their creating scholarships at this and similar institutions will lead to greater attention being paid to this important branch of philanthropic effort.

It appears that there are some 4000 blind persons in the metropolis alone, and that more than two-thirds of these are dependent on alms or parochial relief. Something like £100,000 is expended on these latter objects of charity. One-half that sum spent in the special education of blind children and young people would result, as Mr. Mundella declared, in cutting-off this dependent section of the community, and in making them useful members of society. These are lessons in social economics well worth learning, and call for wide attention.

Dr. Campbell, the indefatigable president of the Normal College at Norwood, has rendered invaluable service, not only to that institution, but to his companions in deprivation of sight all the world over, by demonstrating how wonderfully the mind and body both may rise superior to the misfortune which they endure. It is to be hoped means may soon be forthcoming to place him at the head of an institution ten times as large as that he now so efficiently controls.

AMONG JEWS IN FRANCE.

OUR brother Mr. William Greene has favoured us with the following interesting letter from Pastor Hirsch, dated Paris, July 5, 1884:—

Very dear Friend,—I have just returned from Nancy, full of joy and thankfulness to the Lord. Neither of the young Jews was able to accompany me, they having been detained by illness. My heart beat very quickly when I found myself on the very spot where I had been brought up, and where I was about to meet so many acquaintances of my youthful days, and among whom I was determined to bear witness to the truth of the Gospel. So I found myself at first a little perplexed. Nancy is no longer what it was when I lived there. I looked out, but in vain, for my old acquaintances, and afterwards set to work to call upon those people who had written to me, after having received the Bible from me. My first visit was to a young lady of high position; her letters gave me to understand that she had received a brilliant education. She wished to become a believer, but had not the power. My first interview with her was of the most interesting description, but she was afraid of her husband, so she begged me not to return until she wrote to me. Three days after I received a letter from her asking me to go and see her. I went. She said, "Let us not speak, but may God alone speak to us." We knelt down and prayed in silence, and after three-quarters of an hour, she broke the silence by saying, "I thank Thee, O Lord, that now I know Thee, and Jesus Christ whom Thou hast sent."

At the house of another lady I was not so well received, that is, not by herself but by her husband, who, on knowing who I was, opened the door and said to me, "Fly quickly, or I will throw you out of the window." I saw that there was no use in discussing with this madman, but two days after I met his wife in the street, when I had an opportunity of speaking with her, and learning from her also that she was not far from the kingdom of God. She asked me to write to her, and pray for her, and her husband.

On the Friday evening and Saturday morning I went to the Synagogue with a small packet of Bibles, and when the service was over I waited outside in the court belonging to the Synagogue, and began to give them; but, as it happened to me in Paris, the *concierge* came to interfere and to order me out. In a short time the crowd began to disperse, and he then let me go on with my work. Three accepted the Bible, but the fourth threw it in my face, crying out, "Begone, you Protestant missionary;" but on looking at me a second time, he retraced his steps and cried out, "Is that you, Maurice?" He had once been one of my best friends when I was a young man. He shook hands with me, and after insulting me, afterwards embraced me; I saw that the poor fellow was suffering intensely. "You have done badly," he said, "and ought not to have left us." He took me with him to dinner, where I met several of my old college comrades. There were about ten of them, who did nothing first but abuse me and insisted on not remaining to dine while I was present. I said nothing, but prayed in silence. The silence calmed them. I used this opportunity for speaking to them and for explaining to them how the Lord had drawn me to himself, and begged of them not to resist the influence of his grace. They listened to me, and I saw tears flowing from many eyes. They then asked my pardon for their rudeness. I offered them a Bible each, and they all accepted one.

I returned again to the Synagogue, and this time the Jews there were about to illtreat me, but these friends hindered them. In this scuffle one Bible was torn into shreds, but 499 were distributed and will be read, and by our prayer the reading will bear fruit. Let us pray principally for these ten young men, whom I often saw during my visit there, and who themselves helped me to carry the Bibles. There is in all this the beginning of a great work. I am now going to resume my work in Paris, and will send you an account of all the blessing the Lord sees good to bestow on my labours.

EVANGELISING IN NORWAY.—3.

BY DR. MOXEY.

SINCE my last communication, we have travelled by road and water from Gudvangen, through Vossevangen, Eide, and Odde, to Nordheimsund on the celebrated Hardanger Fjord. At Odde, where we stayed for a few days, we expected to get our fresh supply of tracts, but they had not arrived, and now the soonest we can get them will be at Bergen, two days before we return to Hull. Still, the Lord can make those two days suffice, and can use us to his glory in spreading the glad tidings concerning his Son. I need hardly say that we have been sorely disappointed, all the more that, in our judgment, the country districts were the most needy. But we "believe to see" that our extremity will be God's opportunity. We would specially commend to any future tract distributor the district from Gudvangen to Nordheimsund, which we have been unable to reach, and by addressing Mr. Carr, at Cavendish Mount, Carlisle, or myself, at 11, Mansion House-road, Edinburgh, any information may be obtained.

Very specially did we enjoy our stay at Vossevangen, although we were there for one night only.

Soon after starting from Gudvangen, on Monday morning, the driver of our carriage (my fellow-travellers being, all through the tour, Mr. Carr and one of the ladies) informed us in very broken English, that there was something important going forward at Vossevangen. We gradually gathered that there would be a great many people from far and near, at some large meeting, and when we discovered from further elucidation that it was a great religious Conference, our driver, a sharp, communicative fellow, seemed quite overjoyed. He had evidently taken knowledge of us that we had been with Jesus, and he seemed pleased to contribute to what he thought would gratify us. Besides, he was decidedly proud of his acquirements in our language, and was disappointed when we failed to apprehend his meaning. It has been quite refreshing to find how all our drivers came to take an interest in our tract distribution, and how eagerly they explained to the people that they were welcome to the little Gospel messengers. At the end of each journey, they apparently expected and waited for their share of the precious leaflets. The most timid tract distributor need fear no insult in Norway. He will hardly meet a refusal. Mr. Carr had one refusal from a man, and I another, but in neither case was any animosity expressed. On one occasion, when I was handing the leaflets to those landing from a steamer, an officer in uniform, who had been accidentally omitted, returned to see what I was giving away; but on catching sight of the name of Christ on the title of the paper which I extended towards him, he looked nonplussed, mumbled some words of civil declination, lifted his cap, and hastily made off. Probably there may be some similar experiences in store for us among the richer and more educated people of Bergen; but, as yet, neither of the ladies of our party have had a disappointment.

On entering the cottages of the peasants, one is struck with the number of tawdry religious prints and pictures which adorn, or rather disfigure, the walls. At first we thought the home was that of a Papist, because ghastly representations of the crucifixion, and pictures of the Virgin and Child with glaringly gilt crowns on their heads, and other absurdities, so common in the homes of Swiss peasants in the Popish cantons, put us in mind of that dead faith that can only dwell on a baby Saviour or a dead Christ. These coloured prints, we found, are sold to the simple people by German pedlars, often Jews; but we could not help being sorry that the Lutheran "priests," their pastors, had not enlightened them as to the misleading tendency of such things; Popish priests would not be so supine.

On entering Vossevangen, which in Norway would probably be considered a little town, the collections of houses in country districts being in general little more than mere hamlets, we were struck with the number of people in the one main street, of empty carrioles and other rustic conveyances in likely and unlikely places, of horses tethered up in all directions, and of little groups having their *ajten*, or supper, at tables in the open air. Presently a strain of music drew our attention to a hillside in a wood a little way off, that seemed swarming with people. After putting up at our inn, and refreshing the inner man, Mr. Carr and one of the ladies sought out the place of Conference, and found the meeting in full swing. The position was admirably adapted to the purpose, being a fir-wood close to the town. Partly in the shade of the trees a platform of some twelve or fourteen feet square had been erected, and ten fresh fir-trees had been cut down and fixed in the ground just as they were, without any denudation of branches or foliage, as the supports of the structure. A low wall of interlaced pine branches formed the sides of the platforms; and a small table, a few forms round the edges, a chair, and a fixed shelf between two of the supporting trees, and serving for the speaker's desk, constituted the rest of the rough construction. Close to the platform, and in front of it rose a steep, mossy bank, on which sat some six thousand people eagerly listening to the Word of Life, that a young handsome pastor was eloquently discoursing to them. My friends did not understand a word that was said, and yet they enjoyed the saying of it, for they felt sure, from the deep attention of the throng, and the earnestness of the speaker, that Christ was being lifted up. At the conclusion of the address, which was followed by prayer led by another speaker, and the singing of a hymn, a gentleman descended from the well-filled platform, and accosting our friends in English, confirmed their surmise that the Gospel had been preached simply and effectively. The friend was from Bergen, and introduced Mr. Carr to the preacher, who was informed how much his address had been enjoyed by two who had not understood it, but who rejoiced to hear the frequent mention of the sweet name of *Jesus Christus*.

Mr. Carr then presented the English-speaking friend with several little Gospel books in English. He said he would read them, and, if need be, could get them translated into Norwegian and printed.

Later on, about 10 p.m., it being still broad daylight, I visited the spot with Mr. Carr. The streets were crowded with country people (for this is a nation of peasants) dressed in their Sunday's best; little foals which had accompanied their mothers, racing alongside of them, or trotting behind the carrioles, were now loose on the street and getting into everyone's way; women were arranging their toilet, after the heat and fatigue of the day; men were smoking their pipes, for from the priests downwards it is a nation of smokers; and the variety of costume and the simple ways and demure looks of the people, made it a scene strangely memorable. We ascended the deserted platform, saw the spot where the choir had sat, several of them displaying the blue ribbon, and I went to the top of the semi-circular bank to try the acoustics of the place, which we found to be peculiarly good. A Bible had been left on the speaker's desk, and a Church Service on the table; stealing seems to be an uncontemplated crime in Norway.

The conference was one on Home Missions, held annually at one of six different places, and people attended it from considerable distances. It was a beautiful sight to see boat-load after boat-load rowed across the lake to the many surrounding farms and hamlets, and it was balanced by the busy scene on the dusty road, as gig-load after gig-load went galloping down the hill through the groups of recent worshippers whose homes were too far off to return to them, or who were inhabitants of Vossevangen. The gigs (*stolkjäere*), which are constructed to hold two, with a space for luggage behind, invariably carried four, and generally two women occupied the place of honour, a man, the driver, sat on one knee of each women, and a boy or girl stood up behind. The nights here never become dark, and this, combined with the lightness of the air in the more hilly districts, seems to render the people indisposed to go to bed. In some places we have been kept awake by noisy villagers who have turned night into day, and here much the same thing happened, the street of the little town being paraded by the people, most of whom I expect when they did go to sleep, found a resting-place on the road-side, for the air was balmy, and next morning early the three days' conference was to be resumed. One thing struck us through the whole of the bustle, and that was the quiet and grave deportment of all, young and old. The people are curiously Scotch in their manner and appearance, and even in the intonation of their voices. Their features, too, are of a similiar type, and the peculiar head-dresses of the women do not altogether detract from the resemblance, for one may see some curiosities in head-gear among the matrons and widows in a highland "preaching." The chief point of difference was the gayer colours indulged in here, scarlet vests, with wide lawn sleeves and bosom, being not infrequent. At intervals the resemblance was still further emphasised by the stooping form of an old woman, with cap on head not unlike a Scotch "mutch," and Bible in hand, carefully wrapped up in a spotless white handkerchief.

At Odde, as our tracts had given out, we tried to reach our countrymen who fill the hotels there, and it was wonderful how many Christians we came across, who would probably never have become known to us as such had we not openly shown our colours. One effective method Mr. Carr adopts is to leave his well-marked Bible lying about, and a variety of Englise tracts; but when there is a will there is always a way to let both saint and sinner know under whose flag you are serving, as well as to find out where they are. At this place (Nordheimsund) we believe we have won a soul for Jesus, and we desire to record our gratitude to God for his great love in condescending thus to use us.

I hope to send you one more paper recording our last week in Norway. In the meantime, will those who have been interested in our work bear us up before a throne of grace?

Nordheimsund.

Death and the Lord's Coming, Contrasted.

BY REV. E. P. MARVIN.

DEATH is the penalty of sin, but the Lord's coming delivers from sin and penalty (Rom. vi. 23; 1 Thess. iv. 17).

(2) Thoughts and experiences of the one, painful; of the other, delightful (John xi. 31; Titus ii. 13).

(3) In one event we look downward and weep; in the other, upward and rejoice (John xi. 35; Phil. ii. 16).

(4) In one the body is sown in corruption and dishonour; in the other, it is raised in incorruption and glory (1 Cor. xv. 42, 43).

(5) In one event we were unclothed; in the other, clothed upon (2 Cor. v. 4).

(6) In one a sad separation of friends; in the other, a glad reunion (Ezek. xxiv. 16; 1 Thess. iv. 13, 14).

(7) We enter into rest at death, but we are crowned at the Lord's coming (1 Thess. iv. 13; 2 Tim. iv. 8).

(8) Death comes as our great enemy; Christ as our great friend (1 Cor. xv. 26; Prov. xviii. 24).

(9) Death is the king of terrors; Christ is the king of glory (Job xviii. 14; Ps. xxiv. 7).

(10) Satan has the power of death; Christ is the Prince of Life (Heb. ii. 14; Acts iii. 15).

(11) In one event we depart to be with Christ; in the other, He comes to us (Phil. i. 23; John xiv. 3).

(12) Christ and the Apostles never commanded saints to watch for death, but repeatedly for the Lord's coming (1 Cor. xv. 51; Matt. xxv. 13).

We may here see that the frequently assumed resemblance between these two events is strikingly unscriptural and false.

We should also understand that the practice of applying parables, instructions, and exhortations to death, which we know were expressly spoken of the Lord's coming, is a false and dangerous method of interpretation (Jer. xxiii. 28; Rev. xxii. 18, 19).

CONFERENCE AT ECCLESTON HALL.

A CONFERENCE was held at Eccleston-street Hall, on Monday and Tuesday, July 21 and 22. The design of the meetings was to wait on the Lord for clearer knowledge (1) as to when we are sent and when not sent as God's messengers, and (2) to distinguish between his message and ours.

Lord Radstock, who presided, remarked: We are not come here merely to meet Jesus, for if really gathered in his name, we are members of his body, and He, by the Holy Ghost, is in us. And in so far as we are subject to Him, He will guide us in our movements and actions. If an ambassador asks for himself he gets nothing, but if he asks in the name of the Queen, he gets all he needs. Being in Christ, we have a right to believe that He will direct us when we ask Him. As to knowing when we are sent, we must learn to seek and obtain instruction and direction for each day as it comes. And when he keeps us waiting for this guidance it is because He has many things to teach us in the waiting. If we become increasingly dissatisfied with our own service, let us not lay the deficiency to God, but to ourselves. In Exodus xxviii., we read that Aaron and his sons were first arrayed in the holy garments, and *then* received the anointing. From this we learn that we must be ourselves hid in Christ, and then the anointing for service will be given.

Rev. J. Bennett, of Chelsea, going at once into the subject, said: We are not to look for special guidance where God has already spoken clearly, e.g., as in the case of marrying unbelievers. Biographies also relating special experiences of God's guidance may mislead us; neither should we wish to have just the same experience that another has. The safest plan is that which is suggested by Paul's prayer (Acts ix. 6), always remembering that the very same guidance vouchsafed to the Apostle is for us. God does not want us to be always stumbling, but would have us know his will clearly. In order to this we must be perfectly willing; he will then "guide us with his eye." Each day let us be found yielding ourselves into his hand for direction, and having done so, believe unhesitatingly that he will do it. Divine Providences must also be taken into account. God will sometimes shut up a door so clearly as thereby definitely to signify his will. The sickness that fell on Paul necessitated his prolonged stay at Galatia, which resulted in the founding of several churches. The concurrent judgment of others may also generally be relied on as to the measure of "gifts" we may possess, but must not be deemed absolute in the matter of guidance. Specially be it observed that for all ministry the anointing of the Spirit is needed; also that with the gift for service we require a corresponding measure of grace to balance it.

Lord Radstock observed that God chose many ways of revealing his mind to Paul, sometimes through visions, at others by the Spirit, then again by the Church, also by rejection and persecution. He had not himself often gained much by seeking counsel from others, from which he learnt that God would have his people look for wisdom to Himself alone. The spiritual health must be maintained by intercourse with God, otherwise there will be dimness of sight and dulness of hearing. Our blessed Lord ordained that his disciples should "be with Him." Discipleship precedes apostleship. All the time we are in communion with God there is service. Let us also be willing to do little things, otherwise we are not fit to do big things. "Whither the Spirit was to go, they went."

Mr. William Lear remarked that the more we are like Jesus, the better servants we shall be. Never was so dependent a servant as He, and never one so filled with wisdom. Neither was there any power apart from unison with the Divine will. "As Thou hast sent Me into the world, even so have I sent them."

Dr. Mackilliam, instancing the three cases mentioned in Luke ix. 57—62, showed the uncompromising nature of the service demanded by Christ of those whom He sends forth. If I would be in his service, this must be put in the forefront.

Rev. Sholto Douglas showed in a few well-chosen words that, for the most part, broad outlines of revealed truth are to be followed in relation to our general course, while special direction may be expected in the detail, "as occasion serves." The case of Samuel being sent to anoint Saul was referred to as an instructive instance of this.

EVENING.

The evening meeting, at which Mr. Stevenson Blackwood, Canon Wilberforce, and others were present, was more largely attended. Prayer and praise again were offered, and several addresses delivered.

Dr. Anderson read 1 Peter iii. 15, as bearing on testimony for God, and dwelt on the importance of maintaining a state for ministering, so as to be "ready always." Also upon the universality of the command, "to everyone that asketh [you." "But" (Gk.) "with meekness and fear," inasmuch as there is a way of bearing testimony which does not commend itself.

A gentleman from Canada said there is danger in these days of being taken up with active service rather than with the Lord Himself, and his finished work.

Mr. Faithfull, of Marseilles, referred to Ezek. xxxiii. 7, as indicating at once the message and the authority for going forth with it. "Hear the Word at my mouth," and, "Tell them from Me."

Mr. R. C. Morgan cited Jahaziel (2 Chron. xx.) to show that the Spirit chooses him who is ready, though a private and unknown man, to bear his message; and referred to Acts ii. 38, 39, as showing that the apostolic Gospel linked the gift of the Holy Ghost immediately with the remission of sins.

Dr. Mackilliam said: I feel increasingly the necessity of getting my message from the Lord Himself, in order to give to others. There is also a spiritual eating and drinking with Him (Acts x. 41) which is essential to those who minister, so that they may declare "that which they have tasted and handled." If we would be ministers of the Spirit (Gal. iii. 6), there must be constant fellowship with the Lord, and entire dependence on Him. The late Dr. Candlish said, during his last illness, "If I had to begin preaching again, I would preach as a little child, in entire dependence on God."

Canon Wilberforce did not think we were justified in depending on *impressions* as to the mind of God in every detail of our movements. The great thing was to act faith in the Divine promise, "The Lord shall guide thee continually." Our calling necessitates previous arrangements relative to the greater part of our duty long beforehand, and when the hour arrives for the conduct of a meeting or the preaching of a sermon, we have to do it, however unprepared we may feel. Hence we are compelled to cast ourselves on God, and learn the lesson of entire dependence on Him. My experience has been that when on some occasions I have felt so completely dry that it seemed utterly impossible for me to preach, then God has come to my help, and more than usual power has accompanied the word.

Mr. S. A. Blackwood, C.B., once asked a drum-major of the 83rd Highlanders, who was an earnest evangelist, "Now, Hector, what do you do when you are engaged to preach and feel very dry?" He replied, "I just feel that if I'm going to hell myself, I'll warn others."

TUESDAY MORNING.

Mr. Stennett remarked on the close connection between the possession of God's peace and fitness for God's service taught by the act of our Lord in first speaking peace to his disciples, and then breathing upon them the Holy Ghost. From Heb. ix. 14, a purged conscience was sure to be an essential part of the necessary preparation. And, referring again to John xx. 20—22, it should also be observed that the two essential qualifications for effectual service were those of the receiving of the message from Christ and the endowment of power by the Spirit. The conversion, and "sending forth" of Paul, as recorded in Acts xxvi., was alluded to as being an example of being *sent* by God.

Lord Radstock said: We must be in the holy place to hear the Lord's voice, for it is at the mercy-seat He meets his saints, and there He communes with them. The words of our Saviour in John vii. 6—18 show that He recognised not only where to go, but also *when*—not only a special place, but also a definite *time*. Greatly as he longed to bear witness to the truth at the Feast of Tabernacles, he would not go until his *time* had come. In this patient waiting, as in everything else, Jesus is the model Servant. In the present day there is much danger of restlessness, and of a desire, like Naaman, to do some great thing, while it may be that it is rather some trifling act of service that God wants us to do. What a wonderful lesson also is taught us in the words, "The Son can do nothing of Himself, but what He seeth the Father do." In connection with this great subject it must be borne in mind that the motive and aim must be right; the glory of God must be supreme in our desire; and the eye must be single in its object. If any of God's servants here present have reason to fear they have forfeited their privilege, let them know that "restoration" can only be effected through a fresh cleansing and a fresh anointing, and the former must precede the latter. Isaiah had to learn this lesson, as is seen in chap. vi. Neither has the Christian to prepare his own way or select his own work; these are already done for him, and his part is to walk in them, according to Eph. ii. 10.

Captain H. Baring gave one or two interesting facts which had occurred in his own experience and that of others. He knew of one case in which a Christian lady felt impelled by a strong leading to relinquish her domestic surroundings and claims in order to go among the heathen. His own eye had also been directed by the Spirit, on more than one occasion, to light on some singularly appropriate text, which had been to him the finger of God deciding him in some matter of perplexity and doubt. He had also learnt that in seeking to discover the will of God we must give Him *time* to reveal it; and that in the patient waiting much valuable experience is gained.

Professor Henry Drummond gathered up the results of the Conference teaching thus far, showing that we had seen all work for God to be of infinite importance; that the way to be sure of guidance in great things is to seek it continually in little things; and that we must walk in the light, that we may see light. A gentleman present said he had always found most help from God in preaching, when most conscious of his own weakness.

EVENING.

At the evening meeting, extracts from a letter received from Rev. C. H. Spurgeon were read, expressing regret at his inability to be present, also the fear that professing Christians generally were not living sufficiently near to God to be able to discern or appreciate the Divine leading.

Lord Radstock enlarged upon this principle, showing that it is sometimes a very little thing that hinders our fellowship with God, and blinds us to the apprehension of his will. The great source of the believer's power is to be found in having the Divine presence—*the real Presence*. This principle was enforced by references to the Patriarchs, the Prophets, and the Apostles, to all of whom the "I am with thee" was given, as their encouragement and their strength. This was strikingly seen in the days of Haggai, when the governor and the priest and all the people of Judah were commanded to be strong and work, "*for* I am with you, saith the Lord of hosts." God was with Paul when shut up in Rome, from which he sent forth a letter that accomplished infinitely more than he could possibly have hoped to do, had he been released.

Dr. Anderson said: It is remarkable how little is said in Scripture on the subject of verbal testimony. And the evident reason is, because *the life* is regarded as the main thing, and when the life is right the verbal testimony will follow as fruit on a tree. There is a danger peculiar to those who are much called to ministry, viz., that of becoming mere quacks in the dispensing of our spiritual medicines. This is especially the case in dealing with anxious souls, upon whom attempts are too often made to force a cure. Every parent knows what diversity of treatment is needed among the several members of the family. Even so there is need of the varied appliances of the Word and Spirit in the work of ministering. The hairs of our head being numbered is not meant literally (no good could come from that), but represents the minute care that is taken, and the supervision that pertains to each one of God's children, even as though there was not another. We are greatly wrong, too, if we think God will use us according to the gifts we possess. Then also we are too often led to seek opportunity of bearing a testimony, on account of a consciousness of falling short in our daily life. Often if a preacher were asked after speaking, "How much of this is your own experience?" he would have to admit "but little." Dr. Anderson concluded this searching address by an urgent entreaty to any backslider to return at once to God.

Lord Radstock urged tenderness in helping others to overcome temptation—not charging them with their peculiar besetment, but trying to bring them into the communion life, where the power to overcome will be found. It is not "vessels" that we are to purge ourselves from, but the evils that are in them. After all, the secret of guidance and every other blessing is summed up in one blessed word, "Abide in Me."

Captain H. Baring referred to the end of Genesis xli., applying to Christ the clauses, "Go unto Joseph; what he saith to you, do;" and "Joseph opened all the storehouses."

Dr. Mackilliam gave a closing word, urging accuracy and exactness in following Christ's commands. Peter was told to let down the nets. But he only let down one net. Hence the disaster (Luke v. 4—6).

Lord Radstock then suggested that, in view of the blessing himself and others had received through the meetings, praise would more appropriately terminate the Conference than prayer.

This was the evident feeling of the meeting. It was indeed good thus to wait on God. Why not oftener?

Mrs. Ginever's Orphan Homes.

A BRIEF report has recently been published by Mrs. Ginever, relating her experience of God's faithfulness in connection with her work among the orphans. Beginning in 1874, with a Home at Holloway, a second one for Crippled and Afflicted Orphans was started three years afterwards, and later on a Home for Infants. The permanently afflicted and crippled orphans are taught dressmaking and plain needlework, and so earn enough for their own maintenance. Ten of the dear children have passed away since the commencement, of all whom "we can truly say, that long before their last illness they knew the preciousness of redeeming love."

Mrs. Ginever bears a splendid testimony to the reality of a life of dependence on God for daily supplies. He has raised her up friends and helpers marvellously. "Ten years ago," she writes, "I came to Holloway a perfect stranger, and now it would be a difficult matter to count my friends in and around the neighbourhood." This little report, which reads almost like one of Mr. Müller's in miniature, may be obtained by applying to Mrs. Ginever, who requests that parcels of left-off clothing may be sent either direct to Broadstairs, or to 3, Manor-road, Holloway.

One little extract we give: "In cloud and sunshine, in sorrow and happiness, in perplexity and prosperity, 'He abideth faithful;' and I would not exchange this life of simple trust in Jesus for the surest and best income that could be offered to me."

The Children's Column.

A CROOKED DAY.

"MOTHER, what has been the matter with the day? It has been the longest day of my life, and such a very crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, that I was very naughty to read the book," Abby answered, gently.

"But what did you omit to do to-day?"

Abby said: "What do you mean, mother? I know everything has gone wrong?"

"My darling, did you ask your Heavenly Father to forgive your disobedience to me? Did you ask his loving care over you to-day? Did you ask to be helped through the day?"

Abby hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot the prayer.

"Ah! little girl, there is reason enough for a crooked day. I, and all grown-up folks who love God, have to ask for help all the time, that we may be shown how to take each step, as well as how to live each moment. And I know you do not forget how the Saviour listens to the little children when they call upon Him."

Abby has lived a good many years since she had that talk with her mother; and she does not forget her morning prayer, she no longer wonders that she has so few *crooked* days.—*Early Dew.*

ANSWER TO ACROSTIC, JULY 17.

(1) Cana of Galilee (John ii. 7—11).
(2) Herod Antipas (Matt. ii. 16). Why? (Matt. ii. 13).
(3) Innocents—so called by Romish Church.
(4) Lamb (Peter i. 19; John i. 29).
(5) Doves (Matt. x. 16).
(6) Redeemer (Isa. xlix. 26; lx. 16; lxiii. 16; Psalm xix. 14).
(7) Emmanuel (Matt. i. 23).
(8) Nathaniel (John i. 47).
(9) Olives (Matt. xxi. 1; Luke xix. 29; Luke xxii. 39; Luke xxi. 37).
(10) Barnabas (Acts xiii. 1).
(11) Elizabeth (Luke i. 13).
(12) Yoke (Matt. xi. 29, 30; Acts xv. 10).
(13) Youth (Psalm lxxi. 5; Matt. xix. 20; Mark x. 20).
(14) Ointment (John xii. 3).
(15) Unleavened bread (Exod. xii. 34). Why? (Exod. xii. 39).
(16) Resurrection (John xx. 15, 18, 19, 20).
(17) Peter (Mark xiv. 72).
(18) Ass (Matt. xvi. 5).
(19) Rock (Matt. vii. 24).
(20) Egypt (Matt. ii. 13).
(21) Nicodemus (John xix. 39).
(22) Thomas (John xx. 26—29).
(23) Simeon (Luke ii. 25—28).
(24) Inheritance (Ep. i. 11, 14, 18; Col. i. 12; iii. 24; Heb. ix. 15).
(25) Nazareth (Matt. ii. 23).
(26) Alphæus (Luke vi. 15).
(27) Lazarus (John xi. 44).
(28) Lord's Supper (Luke xxii. 15—20).
(29) Turtle Doves (Luke ii. 24).
(30) High Priest (Matt. xxvi. 57).
(31) Ishmael (Gen. xvi. 16).
(32) Nain (Luke vii. 12).
(33) Gabriel (Luke i. 26, 27).
(34) Saviour (1 John iv. 14).

"Children, obey your parents in all things" (Col. iii. 20).

Winnie Sutton Jefferies (12 years).

Camden-place, Rickmansworth.

"Wilt thou go with this Man?"

SWEET and solemn fall the accents
Of the Holy Spirit's voice,
As He gently pleadeth with us,
Urging us to make our choice.
"Unto Christ, to Him who loves thee
With a love thou ne'er canst know,
Unto Him who died to save thee
Wilt thou go?"

"Follow Me, and I will guide thee
Safe across earth's desert plain,
And beguile its dreary wasteness
With soft whisperings of his name,
Unto Him who waits to meet thee
In the heaven's eternal glow,
There to reign with Him for ever,
Wilt thou go?"

"We will go," we answer gladly,
Blessed Spirit, at Thy call,
Though the road be full of danger,
Thou wilt bring us safe through all.
We will follow in the pathway
That alone our Master trod,
Knowing that its narrow windings
Lead us surely up to God.

"We will go," the world forsaking
With its endless toil and strife,
Into all the peace and gladness
Of the resurrection life;
Each new step our trust will deepen,
In his mighty love and grace,
Till at last, our journey over,
We behold Him face to face.

Vivey. C. P. P.

The Aborigines of Australia.

AS showing the growth of interest in the native tribes by Australian Christians, as well as the great susceptibility of the Aborigines to Christian influences, the Rev. J. B. Gribble has sent us the following, which is a clipping from a N.S. Wales religious paper of May 29:—

ABORIGINAL CAPACITY.

Those persons who hold it is impossible to elevate the Australian aborigine intellectually, socially, or spiritually (a very common belief in many cases), would meet with facts sufficient to furnish a most complete refutation of their theory were they to visit Gordon Brook (a station situated on the Clarence River), and there see the school conducted by Miss Rothery in the house and under the benevolent auspices and encouragement of Mr. and Mrs. T. H. Smith. The children are taught reading, writing, and arithmetic, knitting, and crochet-work, and really have attained to a degree of proficiency in these subjects that would be quite encouraging even were they of European race. Their advance is indeed creditable to their teacher. They are moreover taught the fundamental truths of Christianity, and trained in religious worship. Their copy-books display a neatness and cleanliness which would be quite satisfactory in any public school. They are quite submissive to their teacher and Mr. and Mrs. Smith, reverent and loving in their services to the church, or in their prayers, and at other times to a degree that is highly gratifying. In these particulars they would compare very favourably with any children that I have met among the whites. They join in singing hymns and songs with evident musical ability and greatest fervour. I am very glad to hear that Archdeacon Greenaway is likely to prove successful (through the instrumentality of the law) in his attempts for the protection of the aborigines and their children, by the establishment of a training school and asylum for them on the Clarence River, somewhere near to Gordon Brook or Yulgilbar.

Notes and Comments.

MAY we ask the kind attention of those who entrust us with donations for various objects to the following directions:—

1. Be particular to specify the exact designation of the institution or purpose to which the amount is to be applied.
2. In addition to the title of the institution or object, give the name of the person (lady or gentleman), if any, who is known as the superintendent or secretary.
3. If the amount is given in response to a special appeal in "The Christian," state the date and page of the number in which the notice appeared.

If donors will be so good as to observe these instructions, confusion and delay will be prevented. With the multiplication of religious and charitable institutions, and the frequent similarity in their titles, increased care is needed in order to avoid mistakes and misunderstandings.

Lord Derby has had an interview with the Maori King and his suite relative to the object for which they have come to England. That object was represented to be to ask for the fulfilment of a treaty made with their race in 1840, and which they declared to have been broken, and also to ask that they might be allowed to have separate districts in New Zealand reserved for native occupation and rule. While withholding judgment on the points in dispute between the Government of the Colony and the Maories, Lord Derby gave expression to a sentiment worthy of wide circulation, and in some quarters needing enforcement, when he said that he heartily concurred with the principle enunciated by his father forty years ago, that a treaty is a serious and binding thing, whether contracted with natives or Europeans, and the fact of its being contracted with natives does not lessen its validity or importance.

A letter has recently appeared in the *Daily Chronicle* calling attention to the paucity of suitable buildings for public use in the Metropolis, those in existence being mostly far behind the need of the times both in size and sanitary construction. The writer cites as an example of how to provide in perfection what is wanted, Dr. Barnardo's arrangements at the Edinburgh Castle, Rhodeswell-road, Stepney, and says it is remarkable to see how well-behaved are the audiences, composed entirely of the poorer classes, assembled nightly in this building. "It certainly well repays a visit, and philanthropic workers in search of hints to guide them in attempts to provide for reaching and elevating the lower orders of society can hardly do better than go and see how things are managed there."

The Christian Evidence Society have for some years past held examinations upon the general subject of "Evidences," or some special Biblical theme, offering prizes and certificates to the competitors. They have just issued their syllabus for the ensuing season, and earnestly invite ministers, school superintendents, and all who have influence with the young, to co-operate with them in urging the formation of classes for the study of the subjects they have selected. It is of first importance in these days of scepticism and indifference to encourage and induce attention to the great truths of Christianity on the part of the young, and we would press the appeal of the committee upon our readers. Copies of the new programme for study may be had from the Society's office, at 13, Buckingham-street, Strand, W.C.

Mr. H. Grattan-Guinness writes us that the transfer of the Congo Mission to American management is not likely to be actually effected for some months to come. Meanwhile the support of the Mission (requiring some £300 per month) devolves as usual upon him.

The irrepressible Jew appears to be more and more prominently coming to the front. *The Spectator* lately gave the following statistics relative to Jewish ascendency in France:—

"Two Jews sit in the Senate, three in the Chamber, four in the Council of State, and two in the Supreme Council of Public Education. One Cabinet minister, M. David Raynal, is a Jew, and so are no less than ten chiefs of ministerial departments, who are probably more powerful than ministers. Three Prefects are Jews, seven Sub-Prefects, and four Inspectors-General of Education. The same community furnishes two Generals of Division, three Generals of Brigade, four Colonels, and nine Lieutenant-Colonels, one Judge of the Court of Cassation (the President), and ten provincial Judges."

Similar facts might be culled from the official registrar of other countries, proving how far the chosen race are from being lost sight of in the providence of God, and how wondrously they are being trained and qualified for the further developments yet to be made in their history as a nation.

The International Peace Society has convoked a Conference to be held in Berne on August 4 and five following days. The Federal Government have granted the use of the Federal Palace for the meetings, which will be presided over each day by a representative of one of the six Great Powers included. The principal subjects for consideration are to be "International Arbitration," "Neutralisation of the Ocean Canals," "International Disarmament," and "International Tribunals." Much good has resulted from the operations and deliberations of this excellent society in the past, and with sincere pleasure as well as earnest hope all who desire peace on earth and goodwill towards men will see such a gathering convened for such an end. The last similar Convention was held in Brussels in 1882.

As an illustration of the influence exerted by such an association as that referred to above, the action taken by the Royal Academy of Political and Moral Science, of Madrid, may be cited. A committee was recently appointed by them to consider the subject, two members being ex-Spanish Ministers for Foreign Affairs and senators of Spain. Their published report concludes with the following passage:—

"The Royal Academicians appointed by the Spanish Academy to consider this subject cannot conclude their exhaustive Report without expressing the wish that in any future treaties which Spain may make with foreign nations it is desirable that there should be inserted an arbitration clause, which shall bind the two parties to submit to arbitration any question which may arise, either in the interpretation or application of the treaty."

The annual Conference of the British, Continental, and General Federation for the Abolition of Laws Regulating Vice is to be held on August 12—14, at Bâle, in Switzerland. The meetings will be convened in the Aula of the University, at the church of St. Martin, and at the Vereinshaus. The journey for English friends of the movement is very direct, viâ Calais and Laon to Bâle, and only occupies twenty hours by train, leaving London at 10 a.m. A special meeting will also be held on the 14th at Colmar, about an hour and a-half distant by train from Bâle. The importance of the object aimed at fully justifies the utmost zeal in furthering its interests.

It is an item of Temperance news worthy of comment that the returns of the Commissioner of Inland Revenue for the past year show a further decline in the consumption of spirituous liquors by our population. While this is the case in England, it is to be regretted that in Scotland there is an increase of 212,233 gallons, or more than 3¼ per cent., as compared with the previous year. There is still need for earnest advocacy of Temperance principles in both countries. One most important direction in which it is eminently desirable to press them is in the education of the young. Clear and direct teaching as to the physical injury wrought by alcohol, when used as a beverage, will do more to discourage the use of strong drinks than any other line of action. In every Government school throughout the kingdom the physiological aspects of Temperance should be inculcated. Economical and moral considerations alike urge the necessity and desirableness of this course.

A step in the right direction has been taken by the St. Marylebone parish authorities in erecting a Home for training nurses to be employed in connection with their infirmary at Notting-hill. So much depends upon the nursing, both as to the safety and comfort of the patients in these institutions, that the substitution of trained and skilled attendants for pauper nurses will be a great gain to the suffering community for whom they are provided. This new establishment is the first of the kind provided by Poor Law Guardians, but, it may be hoped, furnishes an example which will be widely followed. The Princess Christian opened the Home last week, thus giving a start to one of the most deserving institutions of modern times. There are no fewer than 720 patients in the Marylebone Infirmary, so that there is constant and pressing need of such aid as the new Home is intended to furnish.

Among the older ministers of the Gospel in London, none hold worthier place in public esteem than the Rev. Francis Tucker, the venerable pastor of the Baptist Church in Camden-road. With commendable consideration, his friends are making a strenuous effort to provide a suitable retiring fund for the comfort of this valued servant of Christ in his declining years, and we gladly accede to the request that we would call attention to the fact. He is so widely known and esteemed, that many outside the church over which he has so long presided will doubtless wish to share the privilege of making this fund as large as possible. The treasurer is Mr. W. C. Parkinson, 18, Carleton-road, Tufnell-park, N.

The Wesleyan Conference has met this year, the 141st of its history, at Burslem, the newly-elected President being the Rev. Dr. Greeves. The votes recorded for the Rev. Richard Roberts, who was second on the list, were 130, those for Dr. Greeves being 148. In responding to the announcement of his election, the new President said he had no inaugural address prepared, as he had not anticipated the choice of the assembly falling upon himself; but if he could give the keynote for the year, it would be, "Salvation in every house." Referring to the future of Methodism, Dr. Greeves, whose distinguished services in the cause of education are well known, said that while evangelistic work must not be neglected, he hoped the pastoral and educational work would be specially promoted among them.

Mr. Ruskin is an undoubted authority when the fine arts are in question, but is scarcely so reliable and trustworthy in theological spheres. His latest utterances on saints, and how to make them, reveal his want of skill in dealing with these higher themes. His theory, as expressed in the following sentences, makes saintly virtues impossible, and human vices excusable, because unavoidable. In the course of an essay contributed to Miss Alexander's 'Roadside Songs of Tuscany," he says:—

"The ordinary needs and labours of life, the ordinary laws of its continuance, require many states of temper and phases of character inconsistent with the perfectest types of Christianity. The saintly virtues—humility, resignation, patience, obedience—meaning the *love* of obeying rather than of commanding, fortitude against all temptation of bodily pleasure, and the full-flowing charity which forbids a selfish love, are all conditions of mind possible to few, and manifestly meant to furnish forth those who are to be seen as fixed lights in the world; and by no means to be the native inheritance of fire-flies."

In contrast to this, the Word of God assures us that while by nature none are of saintly type, all by grace may become true saints, and spite of adverse circumstances arising from mental, moral, or social perversities, may, even in a fallen world like ours, be conformed to the image of Him who set us an example that we should follow in his steps. It is for this the Holy Spirit of God has come down to dwell in the hearts of those who believe.

Black coats and white ties have largely disappeared from the ranks of the Nonconformist ministry, such badges of official distinction being considered by many out of harmony with the spirit of religious equality and freedom which is abroad. It is said that an attempt is being made to induce naval chaplains to abandon these signs of clerical office, and to adopt a naval uniform instead. *Truth* says of this innovation: "The position of ministers of the Gospel of Peace attached to the military and naval services is at best somewhat anomalous; but it would be ten times more so if they were required to wear the uniform of belligerents." We have no predilection in favour of a clerical garb, but quite agree with this sentiment. The less belligerent titles and uniforms and methods are adopted in connection with the Gospel of Christ, the better for the world at large.

The Lord Mayor has just published, in a letter to the daily papers, statistics relative to the London Fever Hospital, which ought to be widely circulated. That institution provides for isolation of cases of infectious disease, and the prevention of infection in the metropolis. Up to the end of last year 70,267 patients had been treated in its wards. During the last five years 799 employés of large firms, and 828 domestic servants, have been received into the hospital. Since the foundation of this institution in 1802, no fewer than 508 doctors and nurses have contracted fever in the performance of their duties; 84 of these have died. With most rigid economy it is impossible to keep the working expenses below £10,000 per annum, while £2500 is the utmost reliable income. Every patient costs an average of £10, while the fee charged is only £3 3s., which has often to be remitted. The commercial depression which prevails, seriously affects this important institution, and the Lord Mayor does well to urge its claims upon the attention of his fellow-citizens, especially at a time when precautions for public safety, in reference to disease, are so essential.

There is reason to think the habit of memorising Scripture has much fallen into disuse. We commend to Christian parents and teachers the inquiry whether it would not be wise to give renewed attention to this important element in the religious training of the young. To have the mind well stored with God-given words of truth is to have a treasure store ready to hand, from which may be taken, as opportunity arises, supplies of grace and truth adapted to our need. As a preservative from sin, and a strength for resistance in temptation, no better means can be employed than thus to hide God's Word in the heart. Care should, however, be taken to make such exercises interesting and voluntary, and in no way a mere task.

The true version of modern theological creeds in relation to the authority of the inspired Word is not always so boldly stated as it has been lately, by one of the advocates of the new creed in America. He said "the foundation of our faith is not the Church, is not the Bible, but is the truth accepted by concurrent human consciousness." Such a statement involves an awful surrender of Divine authority, but it is the logical outcome of the position held by many religious teachers nowadays. Human consciousness and perverted reason thus sit in judgment on the Holy Word of God, and dethrone the great Teacher. No truth should be more jealously guarded, or more firmly upheld than that of the supreme and absolute right of the Book of God to determine the beliefs of men.

Boys at school are often disposed to apply the *cui bono?* argument to many of the studies they have to pursue, during their curriculum. The Rev. H. Bentley, speaking as an old scholar at the annual meeting of the Nonconformist Grammar School, Bishop's Stortford, last week, gave a good answer to such an inquiry. He said:—

"He used to wonder what was the use of cramming oneself with Latin and French, and he was told that it had a very fine effect upon the intellect. When he got out to the Congo he was placed in a position which was altogether unforeseen when he was at school, and he had to acquire Portuguese, which was the only means of communication, and he found it very easy to do so after the grounding in Latin he had received there. He had learnt French there, also, and when he got out to the Congo he found how very useful it was to know something of French. "He learnt to swimin the Stour, and that also had been useful to him. He was pleased to notice in the school some geological and natural history specimens. On the banks of the Congo he had noticed some fossils, and had said to one gentleman, 'I suppose you burn this stone up for lime?' 'No,' he said; 'that is not limestone.' He asked one of the Roman Catholic missionaries, and tried to ascertain if he knew anything about limestone, but he appeared to be quite ignorant of it. But he tested a piece of it, and he found that it was limestone. It was a very valuable thing for boys to get a practical knowledge of things about them, and to pay some attention to the geology of the country around them. No one knew the calls that might be made upon them in after life."

Not a few of the officials in charge of our places of worship require to be waked up as to the importance of fresh air in relation to religious exercises. Many a service is heavy and dull, not from any fault on the part of the preacher or his hearers, but simply through the atmospheric condition of the building. What with the breath of the people, and, as is often the case, a number of flaring gas-burners, and closed doors and windows to complete the case, it is simply impossible for human nature to overcome the narcotic influences which are at work. Grace is a mighty power, but it works in accordance with common sense and natural law.

It is one of the anomalies of English law, that while shops for the sale of bread and other necessary commodities are bound to be closed on the Lord's day, those vending tobacco, cigars, and snuff are allowed to be open. A contemporary, commenting on this, asks why it should be so, and adds, "Why should it not be lawful to sell everything or anything on that day?" For believers in the Word of God the answer is, simply because God commands one day in seven to be a day of rest. But it is a monstrous injustice and shame that law should make exception in the case of drink and tobacco, to the injury every way of the community at large.

The visitation of cholera in France is sufficiently widespread to cause sympathy with that country in its suffering from the plague, and to arouse concern for ourselves lest it should reach our own shores. The importance of every householder paying attention to sanitary precautions affecting the health of the community is very great. It is cause for satisfaction that the proper authorities seem to be on the alert as to watching our ports where danger is most to be feared. But our help and defence is chiefly in God, to whom prayer may well be earnestly presented that though our national deserts of his chastisement are great, He may yet preserve us from the ravages of the destroyer.

When the meetings at Temple Gardens were about to close, a suggestion was made that some of those who had worked as stewards or otherwise during the Mission should unite in presenting a clock to Mr. Moody. The idea was heartily taken up. The Earl of Aberdeen, in conjunction with Mr. George Williams, undertook the arrangement of the matter. The clock selected was one striking the Westminster chimes on gongs. This was considered suitable as a souvenir of London. The case was of carved oak. The presentation took place without ceremony (which it was known would not be acceptable to Mr. Moody), at the Hon. Mr. Kinnaird's house, 50, South Audley-street, the evening before Mr. Moody's departure. Lord and Lady Aberdeen, and a few of Mr. and Mrs. Kinnaird's nearest relatives and friends, were present. Mr. Moody was evidently greatly pleased with the clock, remarking that though there was no fear of his ever forgetting London, this clock, with its attractive sounds, would always be a pleasing reminder of his many friends here.

Notes for Bible Reading.

HENCEFORTH.

"Henceforth . . . . unto Him."—2 Cor. v. 15.

THE "Henceforth of—

Crucifixion	Rom. vi. 6.
Suffering with Christ	Gal. vi. 17.
Consecration	2 Cor. v. 15.
Christian walk	Eph. iv. 17.
Christian growth	Eph. iv. 14.
Christian service	Luke v. 10.
Holy covenant	Is. lix. 21.
Divine friendship	John xv. 15.
Divine protection	Ps. cxxv. 2.
Christian hope	Ps. cxxxi. 3.
Christian reward	2 Tim. iv. 8.
Eternal blessedness	Rev. xiv. 13.

JOHN H. BENNETT.

MR. G. F. MABERLY purposes sailing with his family to New Zealand in September, and would be glad to hear of any Christians going there, that they might sail in same ship.—Address 5, Dartmouth-terrace, near Lewisham Station, London, S.E.

THE KESWICK CONVENTION.

FOR the tenth time, the lovely little town of Keswick, nestling in the heart of the Cumberland hills, and on the edge of the Lake Derwentwater, has been the scene of a most profitable Christian Convention. It was surely a happy and God-given inspiration that prompted the founder of this annual gathering to choose Keswick for its sessions. It seems to the visitor the very *beau-ideal* of a place whither a company of believers may repair, away from the noise, and the dust, and the turmoil of daily work, and commune for a season with God and with one another, about the things that pertain to the inner life, and to the outcome of that life in the great outside world. Everything in nature hereabouts is eloquent of the goodness and power of God. We are reminded by the towering mountains and the shady valleys and the broad expanse of water that, in the physical world, the greatest upheavals are the most fruitful parents of the grand and the beautiful. Fitting type of what, it may be hoped, is transpiring in the realm of spirit, in the case of many of those who visit Keswick year by year.

The attendance this year, we believe, has been larger than ever. The chief meetings are held in the tent, which accommodates some 1500 or more. Though the meetings are so numerous as to throw into the shade, in this respect, all the Conferences that the writer has ever attended before, there seems no slackening of the interest or the attendance. Overflow-meetings at various times have been found necessary, and these have received a welcome in different buildings adjacent. The supply of speakers is so plentiful that four meetings can proceed at once without crippling the efficiency of any. Keswick, being a great tourist centre, many are able to combine physical recreation and spiritual profit. The weather is an important element here, and a proverbially uncertain one. Writing on the third day, we are able thankfully to state that as yet there has been very little inconvenience from the rain clouds that come sweeping down among the hills.

As to the addresses—for the time is really given up, with small exceptions, to exhortation and exposition by selected brethren rather than to "conference"—there is such an overwhelming embarrassment of riches, that any recording scribe finds it hard to decide upon what he will be pardoned for omitting. Some of the leading addresses we hope to give in successive issues, but there will be much left for which no adequate space is at command. The daily programme laid down, and in the main adhered to, comprised an early seven o'clock prayer-meeting with short address, a Bible reading at 9.45, and general meetings at 11.30 a.m., 3.15, and 7 p.m. The list of speakers included such highly-honoured and well-known names as those of Revs. Hubert Brooke (Liverpool), Dr. Elder Cumming (Glasgow), C. Fox, W. Haslam, E. H. Hopkins, J. A. Jacob, E. W. Moore, and H. W. Webb-Peploe (London), and last, but not least, Pastor Theodore Monod (Paris). The respected conveners of the Convention, Mr. R. Wilson and Mr. H. F. Bowker, shared between them the duties of president, the heaviest part of this service being borne by Mr. Bowker. What is termed a

PREPARATORY MEETING

was held on Monday evening almost immediately after the arrival of the train that brought most of the speakers coming from London, and a numerous party of other friends from different places. The tent was full from end to end, and it was felt to be a season of great spiritual refreshment and stimulus. The first of the two addresses given was by Rev. H. W. Webb-Peploe, whose remarkably powerful and searching utterances were one of the striking features of the Conference. His phenomenal rapidity of speech, however, is a drawback to the great company of note-takers at these gatherings. In his opening address he cut very decisively at the root of the notion that one's object in attending such a Conference ought mainly to be that of getting personal soul-comfort and rest. This remonstrance, indeed, ran like a thread through all his addresses. Taking up the story of Elijah under the juniper tree, he showed how the prophet, after his successful service and witness for God before individuals and in the face of the multitude, suddenly fell before the threatening word of a woman. He thought more of himself and his own safety than he did of the honour of the Lord. This was very forcibly applied to those Christians who, after having witnessed a good confession before men, and done good service for others, fall into darkness of soul, and have for the time to be laid aside because of harbouring some selfish or vainglorious feelings or desires. The command to Elijah was: "Go forth and stand on the Mount before the Lord." Then came the manifestation of God's searching power for the humbling and restoring of his servant—the wind that proves the awful omnipotence of the Lord and the impotence of man; the earthquake that shakes to the foundation all false views of God and of his work; the fire that scorches up and destroys all that is unworthy and selfish. This process had to be gone through before the backsliding prophet could get any comforting and strengthening message from God, and be sent back to his post and to his service. Very faithfully and plainly did the speaker impress on his solemnised hearers that on such occasions there must be a humbling, a searching, a cleansing, in the hearts of God's people before they can appropriate the joy and the blessing and the power for future service.

Some most helpful and encouraging words followed from Rev. E. H. Hopkins, on the words of Moses, "Show me thy way;" "I beseech Thee, show me thy glory" (Ex. xxxiii. 13, 18). Many during these Conference days will be desiring to know God's way of peace, his way of holiness, his way of guidance; to all who humbly, honestly, and earnestly seek such knowledge, God will reveal his presence, and his power and his goodness, which is his glory. If we are willing to be lost sight of, and that the Lord alone be glorified, we shall go away brimful of blessing, and be able to serve Him in the days to come.

Mr. Bowker, who presided, read and shortly commented on the opening verses of John xv. Here our Lord tells us what our true portion is in relation to Him—as the branches to the vine. If we are unfruitful, we are "taken away"—not utterly destroyed, but laid aside. This abiding in Christ and having Christ's words abiding in us, is no mere sentimental affair; it involves the most unreserved self-surrender to Him and to his will. It is only when our will is thus wholly yielded up to Him that we can claim the promise, "Ye shall ask what ye will, and it shall be done unto you." Our will shall be his will; we shall say, "Lord, take me and do with me as Thou wilt." That will mean something to us, but the end will be a blessing that will surpass all expression; our inward joy shall be such as no earthly experience can interrupt.

TUESDAY, JULY 22.

THE BIBLE READINGS.

These were held every morning, and were conducted by Rev. Hubert Brooke, of Liverpool. Mr. Brooke is a well-instructed scribe in the things of the Kingdom of God, and his admirably simple, yet intensely practical, expositions of Scripture were among the most enjoyable and profitable elements in the rich teaching of the four days. On the first day he took up the subject of "The manifestation of the glory of God," as seen in the Old and New Testament times, and in the present time, with the results accruing to the individual and to those around. We can only give a brief outline of the exposition.

The first mention of the visible glory of God is in Exodus xvi. 7. It appeared in the pillar of cloud above the Tabernacle, as the manifestation of God's presence in the midst of his people.

Exodus xxxiii. 18. Moses desired to see the glory of God. See the result. As to himself, his face shone, but he was unconscious of it. That always comes from seeing the glory of God. As to the people, Moses interceded on their behalf, and the Lord heard his prayer.

Job xlii. 5. The patriarch had a vision of God, so that he abhorred himself in dust and ashes. He prayed for his friends, and the Lord turned his captivity.

Psalm lxiii. David, in the time of his solitude and desertion in the wilderness, desired to see the glory of God as he had seen it in the sanctuary. He knew that if he did it would result in his own joy (verse 10), and in the stopping of the lying mouths of his enemies.

Isa. vi. The prophet had a vision of the glory of God, and, as with Job, he was humbled in the dust. The Lord gave him the assurance of pardon and of purging, and he was sent to proclaim God's message to the people.

New Testament examples: Luke ii. 9; John ii. 11; Luke ix. 31; John xi. 4, 40; Acts vii. 55; Acts xxii. 11.

Now all believers may behold as in a glass (his holy Word) the glory of the Lord in his salvation, and may by the vision be changed into the same image. We may know that all the events of our life, even our sicknesses and failures and reverses, are occasions for revealing to us more clearly the glory of the Lord. If we humble ourselves in his glorious presence, He will lift us up and bless us, and make us useful in his service.

The succeeding Bible readings were especially good, and deserve to be given, as we hope in due time to give them, at greater length.

FIRST GENERAL MEETING.

Mr. Bowker, in some introductory remarks, said it might be asked what they came to Keswick year by year to obtain. He would answer that by referring to the object in view when the Conference was instituted ten years ago. That object was, under the Spirit of God, to help in reviving a great truth which the Church had in large measure been neglecting—the great truth that the life of Christ ought to be manifested in each individual believer. He was far from throwing stones at the saints of the past or the present generation, but it was a great fact that this need was felt. We have been seeing in our day wonderful outpourings of the Holy Ghost in the conversion of sinners in our own and other lands. Simultaneously with this there has come an awakening in the churches, causing believers to ask themselves, What am I doing? How am I living? Are the things I speak of facts in my life, or is it only a profession? What is the character of my spiritual conflicts? Is it that I am commonly defeated, and sometimes only there are glimpses of the great power of Christ to enable me to gain the victory? Mr. Bowker read Amos v. 4, 5, where God exhorts the house of Israel to seek Him rather than betake themselves to the famed cities of Bethel and Gilgal and Beersheba, in none of which they could find help. So we have come to Keswick, he said, not to look to man, but to seek the face of the Lord Himself. He will use the man as his instrument of teaching, but it is a sight of the Lord that we must have, if we are to go away refreshed in soul and strengthened for service.

The first address by Mr. Webb-Peploe was felt to be indeed the message of the Lord to many a heart—a message to be remembered and obeyed. We have reported it at considerable length for our next number, as also the beautifully simple and practical exhortations of Pastor Theodore Monod to "Stand still" and "Go forward."

Rev. Evan Hopkins spoke from the well-known passage, "If any man will do his will, he shall know of the doctrine" (John vii. 17). It would be impossible, he said, to exaggerate the importance of this truth. When the will is subdued and brought into acquiescence with the will of God, difficulties, as to knowledge, are soon overcome. There are some who earnestly

esire to know the truth, but they seem to ave missed their way. Perhaps they are try- g to get light by an effort of the mind, or rough the channel of the emotions, forget- ng that there must also be a submissive will. thers make the so-called difficulties of velation an excuse for impenitence. To ich our Lord says that when the citadel of e will is yielded, these intellectual difficulties ill disappear. The first thing is obedience. we are not in heart-sympathy with the will God, of course we shall not understand it. the unbelieving Jews had been willing to ey the light they had, they would soon have nderstood all the further teaching about his lessiahship. So it will be with us. When bmission to the will of the Lord is the ruling rinciple of our life, there will be progress in e knowledge of God and his ways.

God has revealed his will to us; it may be nown; it may be done. He has revealed it ot only in the written Word, but in the Living Vord. We come to the written Word, and we nd that his will and purpose concerning us is at we are chosen in Christ to be holy and ithout blame before Him in love. If we want know what holiness means, we find it in the fe of Christ, the Living Word, who per- ectly accomplished the will of his Father. This ill of God may be known. It is not some ubtle contrivance that can never be discovered, xcept perhaps on some great occasions and mergencies. Nay, we may know it in all the ttle details of daily life. Often we are ignor- ant of it because we are following afar off nd we cannot hear God's voice. Let us not ield to the unbelieving suggestion that this ill cannot be done—that it is something so igh it is utterly impossible for us ordi- ary people to do it. Paul says that in our onsecration we "may prove what is that good nd acceptable and perfect will of God." We re purposely "created in Christ Jesus unto good vorks." There is an adaptation in the regenerated oul for the doing of the will of God. We forget oo often that He is our Father; surely it is ossible for his children to please Him. A little laughter may not be able perfectly to do some iece of work to which she is set; but if she trives to do it according to her ability the nother is pleased. So we may have the testimony hat we please God, if we are doing his will up to he extent of our knowledge and our power. The passage does not say that if we obey we hall know of the doctrine, but *if we are willing o obey*. Many shrink from obedience to the will f God. They are afraid of it. They think that f they abandon themselves to it God will send ome sore affliction on them, or make them to arry some heavy cross. They are not prepared o cut their moorings and let themselves out into he ocean of the Divine will. If they did only but get a fresh view of the love of God; if they could see that his will means their happiness, they would have no such unworthy misgivings. "Perfect love casteth out fear."

"He shall know of the doctrine." There are some things that man knows by natural intui- tion, they are so self-evident. Other things we know by a process of logical reasoning or argu- ment; knowledge thus attained is often very useful in its way, but it will not influence the conduct or warm up the heart. But there is a knowledge that comes "not with the enticing words of man's wisdom, but in demonstration of the Spirit and in power." That comes straight from God. When we get into the attitude of readiness to do God's will, the Holy Ghost will make known to us the doctrine, so that we shall be assured of the truth of it, and will experience the comfort and the power of it.

ISSACHAR: A WARNING.

On Tuesday afternoon Rev. J. O. Jacob gave a short address from Gen. xlix. 14, 15. The portion of the promised land allotted to Issachar was "a goodly land," but from its position it involved conflict with the heathen nations round about. It is a remarkable fact that most of the great struggles in the land of Canaan took place in or near the lot of Issachar. As Christians we are called into a good land, but our position is one that involves frequent conflicts. Let us not be so foolish as to underrate the power of the enemies with whom we shall have to fight. It is easy to imagine the kind of mental process through which Issachar would pass. He might at first have rebelled at the idea of the Canaanites holding any portion of his land, but as he saw it would involve much effort and trouble to drive them out, he decided to leave things as they were. It may be that, after a time, he even came to like it, though he was compelled to pay tribute to his enemies. He was more or less a slave. If the Christian tries to compro- mise with the world, he cannot enjoy the advantages of either. It is a bad bargain; why are so many content to make it, and to live in a condition of bondage? Issachar is described as couching between two burdens. So there are too many professing Christians who are carrying the double burden of trouble and of sin. It is not neces- sary to be pressed down by either. The Lord can deal with both—the greater burden of sin and the lesser burden of trouble. Many think He can save them from great dangers and temptations, but they are not quite sure whether He can deliver them from the worries they have to meet in their own home. These worries are the very appointment of God for the discipline of his chil- dren. What was the doom of Issachar? He is never mentioned again. So those Christians who are willing to bow their shoulders to the servi- tude of the world and pay tribute to it are doomed to spiritual insignificance. If we would do any work for God, we must be fully conse- crated to Him and to his work.

TUESDAY EVENING.

CASTING OUT THE DUMB DEVIL.

At this gathering the Rev. William Haslam's quaint and practical utterances on this subject were much appreciated by the crowded con- gregation. Christ is working even greater miracles now, he said, than He did in the days of his flesh. In Luke xi. we read that He cast out a dumb spirit. When the devil went out the dumb spake, and the people wondered. How many of God's children are still possessed of a dumb devil! They cannot pray in public, and if they are asked to bear testimony for Jesus, something holds them back. Yet we were made for the Lord. Our tongues were given to us to speak with, not only to speak to one another, but to speak to God; not only to speak about all other subjects, but about the Lord Himself. How is it that we can speak about most things and most persons, but we cannot speak about God?

Some years ago I was walking in London. A clergyman passed me. He looked at me, and presently he came and asked if my name was Haslam. "Yes." "God bless you," he said. "Thank you," I said, "as much of that as you like. What is it about?" "I heard you preach in Paris once." "Yes, I was there." "Do you remember saying that the latch was on my side of the door?" "I daresay I did." "I had been waiting, but I did not know what I was waiting for. When I heard you say the latch was on my side of the door, I fell on my knees, and said, 'Lord, if that is so, come in and take full possession of my heart.' Glory be to God, He came in." "It looks like it," I said, and most certainly He did. The man's soul was set free. And how near some of you are to liberty! Your hearts are full, if you only had the courage to open your mouths and speak for the Lord. Confession is made with the mouth. How often we are exhorted in the Psalms to praise the Lord with a loud voice. Surely that means something; you need not spiritualise that. People keep themselves in bondage be- cause they allow the dumb devil to keep their tongues silent.

A friend of mine in London, who speaks now with a voice as clear as a bell, and preaches a full salvation, spoke to me in great trouble some years after his conversion. "You know I am such a fool; I am afraid to speak. The other day you called on some one to pray, and I shivered down to my shoes, I was so afraid you would ask me. I could not have prayed if you had paid me for it." This dumb devil was in full possession of him. He understood everything; you could not teach him much. I said, "You have a dumb devil. Do you believe the Lord Jesus can cast him out?" "Yes, I believe He can." "Yes, the devil himself believes that, but do you believe He *will?*" "I am afraid." "I am very glad of it; now let us kneel down and see whether the Lord will cast out the dumb devil." We were in a railway carriage together alone. We knelt down in the carriage and prayed. He could scarcely hear my voice for the noise; I think that was an encouragement to him. I went on praying to the Lord to loose the string of his tongue that he might speak plainly for the glory of God. He said, "Amen." "Thank God," I said, "the dumb devil is going." I began to pray again. He said, "Lord, answer prayer." "Amen," I said. "Hallelujah! the devil is going," and sure enough he began to pray for himself. I began to praise, and he was praising too. The train stopped, but we did not know anything about it; we went on praying and praising. The collector came to the door and said "Tickets," but we never stopped; we con- tinued to praise God. Oh, we were happy! The guard shut the door and went away; he thought we were two madmen, I suppose. Oh, I wish there were more of such mad people. This man had got his liberty, and, glory be to God, he has used it since then.

The Lord Jesus is here to do the same thing for every one who fully trusts Him. If you have been set at liberty from the bondage of sin, thank God for it; testify to God's praise. It will help you more than you think. You may understand all about "the higher life," and "full salvation," but if you do not tell about it, it will all be shut up in yourself. We want to see your tongues set free. From the parable of "the strong man armed" who kept his palace in peace, till he was dispossessed of "the stronger," Mr. Haslam proceeded to show that though Satan is strong to keep the souls of men in bondage the Lord Jesus Christ can cast him out and take full possession Him- self. He besought his hearers to open the latch and let into their trembling, fearful hearts the Lord of glory and of power. The fruit of his earnest, telling words was seen in the after days of the Convention, when some gave practical testimony that the dumb devil had been driven out and their tongues had been loosened to tell forth to others the great things the Lord had done for them.

THE FRUITS OF SEEING GOD.

Rev. C. A. Fox followed with one of his won- derful addresses, full of glowing imagery and rapturous, inspiring thoughts. More than any of the other speakers at Keswick, he seemed to soar away on the wings of faith and love, some- times to almost giddy heights of spiritual con- templation and experience. We must content ourselves with the merest summary of this address, but hope in due course to give some of his subsequent ones at greater length. He took for his subject the prophet's vision of the Lord as recorded in Isaiah vi. It was in the year that King Uzziah died that the prophet saw the Lord sitting upon a throne, high and lifted up. So with us; when the leprous king of self is dethroned and dead, we have a vision of the Lord. We want this vision of the sovereign Lord, seated and at rest upon his throne; then it is that we shall have power and victory. We want to see Him as "the head over all things to his Church," and to know that He is able to subdue all things unto Himself. Be willing, then, to put away all your reputation, to let men think of you what they like, if so the Lord may have his way with you. We want to see Him, as did the prophet, with his train filling the temple. Oh that self were crowded out of our hearts, which are the temple of the Lord, that there may be room only for Himself. If we thus see the Lord as the glory of the Temple, we shall be like the seraphim—we shall veil our faces and our feet in his presence; we shall get out of sight. We shall be willing to be buried with

Christ in the baptism of his death—this dead self never to come to life again. Oh that this veiling of face and feet, this humiliation of soul and body, may be one of the results of this consecration evening spent in the presence of the Lord. Our service, too, shall be a veiled service; we shall not be talking about ourselves and what we are doing. We shall be hidden so that our Lord may be seen and glorified among the people.

Another result of this vision of the Lord is that one shall cry to another, "Holy, holy, holy, is the Lord of Hosts." We shall tell one another of what we have seen, so that all our hearts shall be stirred, and the whole Church of God shall be kindled into one blessed triumphant anthem of praise to the Lord. Oh that every Church were crying to every other Church, that every people were crying to every other people, "Holy, holy, holy, is the Lord of Hosts." Then should the whole earth be filled with his matchless glory. How can we hide the blessed consciousness of the nearness of God, and of his glory, that He desires should be revealed through his people?

Turn now for a moment from the vision of the Lord to the provision that God makes. As soon as this vision breaks upon the man, and he recognises that he is only a leper in the sight of the Lord, he cries "Unclean, unclean." I believe we want to think much more than we do of the awful and infinite holiness of God. Then should we be constrained to cry, "Woe is me." When we thus behold the Lord, and get a nearer vision of his purity, we shall not make light of our own sinfulness, or turn it into an "infirmity." All our self-complacency will be gone. We shall abhor ourselves, and be abased in the dust, in our own eyes.

But let us not be afraid. The time of our deepest self-abasement is the time of our richest blessing. When the prophet was thus broken down, a messenger of the Lord touched his lips with a live coal from off the altar. The fire of consecration came upon him, as it did on the disciples at Pentecost. Oh that this fire of heaven might come upon us and burn up all of sin and self that we are hoarding or hiding in the heart! Oh that our ascended Lord, who is in heaven, would bless and revive his Church with the fire of the Holy Ghost, and burn up all the dross that is mixed with the service of his believing ones! Are we willing for this fire to come upon us and touch our lips? The lips that are burned are the lips to speak forth the praises of the Lord and to do his work. It is with the lips that we deliver his glorious message. Are we willing that our eloquence shall be burnt up? Are we willing that He should consume all that we have held dear, and have been hiding in our hearts for long years, that the Lord alone may be exalted, and that He may speak and work through us? Are we aiming at this—that Christ may be seen in me, and I shall not be seen at all? Are we willing to be despised of men and counted as the very offscouring of the earth, that the Lord alone may be exalted? If we have not come to this point already, let there be a full surrender to God now. Let the fire of God at this moment pass through us, so that He may consume all that is within us that is contrary to his holy will and word.

What shall come of all this? As soon as the vision is seen, and the confession is made, and the consecrating fire descends, there comes the voice of the Lord: "Whom shall I send, and who will go for us?" The outcome of this vision and of God's provision is a call to service. Shall we quickly and gladly answer that call, as did the prophet, "Here am I; send me"? This is what He expects of those who have seen Him face to face. "Who will go for us?" We are ready enough to go for ourselves; are we willing to go for God wheresoever He may send us? Blessed errand and blessed responsibility!

What was the service on which the Lord sent his servant Isaiah? "Go and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not." And this was all that the fire was for, all that was to come of this wonderful dialogue between Deity and the poor dust of his creation! To go and speak to a people that would not listen! We have sometimes been so disappointed because we thought our message was rejected or resisted, and we have wondered why God had sent us on such a fruitless errand. We have been ready to throw up the whole thing and abandon the service. And yet we find here that God sent his consecrated servant with a message that He knew would not be received. Oh! shall we not be willing to bear some defeats for the sake of the Master—some contradiction of sinners against ourselves, as well as against Himself? Shall we not do our work as for Him, whether we see results or not? Shall we not say to Him, "Lord, I love to be sent of Thee. Send me out again. Let me be disappointed, if it only draws me nearer and makes me cling more closely to Thyself."

In our next issue we shall continue our report of these remarkable gatherings; we have given enough at present "to profit withal."

The "William Tyndale" Bible Carriage.

A POPISH Doctor once said to William Tyndale, "We had better be without God's laws than without the Pope's." Tyndale replied, "I defy the Pope and all his laws; and if God give me life, ere many years the ploughboys shall know more of the Scriptures than you do." Tyndale's words have been receiving fulfilment for centuries, and we trust will be still more so, in connection with the above Bible-carriage.

This kind of Christian work has now been very successfuly carried on in this and other lands for many years. It is pleasing, however, to record the addition to the "rolling stock" of another coach, which will start shortly from Bristol on its mission. It has been built under the direction, and at the expense of Mr. A. G. West, formerly an officer in the English army, but now residing in Bristol, and engaged in evangelistic work there. The carriage itself is a model of elegance and convenience, being fitted up with a platform in front, with a sliding "head" over it, two sleeping berths, a small stove with chimney, a compact lavatory, bookshelves, cupboards, &c., capable of containing a large quantity of books. The exterior is tastefully decorated with appropriate texts, which are printed in plain block letters on ribbon devices, and can be read from a great distance. On each side is a representation of an open Bible, with texts in large type on each page, and above and below the book are the words from Isaiah, "Seek ye out of the book of the Lord and read." On the back of the carriage are three conspicuous texts, forming a Gospel "A. B. C." The appearance of the carriage is most bright and cheerful, and, in fact, typical of the joyfulness of true religion; or, as one friend remarked, "it is like a *Christian* Bible-carriage."

It was finished on the 10th inst., and taken to the garden of Wellington Lodge, Ashley-road, the residence of Mr. E. C. Gittins, where about one hundred friends assembled to celebrate the occasion by a social tea to which they were jointly invited by Mr. West and Mr. Gittins. The carriage was freely inspected, with very satisfactory comments. A meeting was then held in the garden, when several prayers were offered, in which the work of the new carriage was commended to the Lord, and brief addresses of an appropriate and stirring character were afterwards delivered by Mr. West, Mr. E. Hurditch, Mr. H. Payne, from Barcelona, Mr. Chas. Cook, and others. Mr. Cook, together with Mr. Parsons, of Bristol, have since travelled with the carriage in parts of Gloucestershire, Tyndale's own county, and in this service we trust they will be upheld in the prayers of many of our readers.

MR. AND MRS. A. J. WOODHOUSE recently entertained at Helenslea, Child's Hill, nearly 500 women and children who are connected with the One Tun Ragged School Mission. An ample feast was provided by the benevolent host and hostess, and as fine weather was vouchsafed, a most perfect day of happiness was enjoyed by these poor denizens of the back slums of old Pye-street, Westminster.

The Real Presence.

SOMETIMES when I am sad and lone,
And all the future seemeth drear,
A whisper comes in sweet soft tone,
"Lo, I am with thee, have no fear."

"Lo, I am with thee, have no fear;"
The voice that stilled the stormy sea
Speaks unto me the words that cheer,
And Christ, the Master, walks with me.

And Christ, the Master, walks with me,
In crowded way, in busy street,
But no one turns His face to see,
Or hears the sound of His dear feet.

Or hears the sound of His dear feet;
Yet wheresoever I may go,
Upon my ears as faintly sweet
As bells heard through the falling snow;

As bells heard through the falling snow,
When sinks the sun, and night is near,
His footsteps sound, He whispers slow,
"Lo, I am with thee, have no fear."

James Bowker.

"Our Coffee Rooms."

A HOUSE has been offered to Lady Hope, and the friends associated with her in the establishment of coffee taverns, in an admirable position in Oxford-street, for a Coffee Palace, with Mission work and reading-rooms. Already our friends have kindly subscribed £1000, but another £1000 are required before a start can be made. If this sum can be realised the house could be taken at once, and opened in November. Knowing how strong the feeling of disappointment has been with regard to the *failure* of coffee taverns, in some instances, we cannot help thinking that as "our coffee rooms" succeeded in the past our readers will help the promoters to succeed again; and knowing how greatly the people are wishing for comfortable and homelike resorts of this kind, we feel sure that sympathy and help will be given by those who know the effort is being made. This is not a matter for yearly subscriptions, but only a question of donation at the present moment, that the work may be started fairly. The business part of the scheme will be conducted on a business footing; while every evening there will be meetings, classes, and singing, as well as other recreations for the people.

PRAYER FOR TURKEY. — God's people are asked to remember Turkey, especially at this time; pray for the millions of mixed races — Jews, nominal Christians, and Mahommedans. Pray for the missionaries and native teachers of all churches and societies, that an outpouring of the Spirit may soon be witnessed among them, and seed, long sown, spring up to everlasting life. Remember Constantinople, the city of nations, the centre of the eastern world. Remember Smyrna, that the "candlestick" may again take its true place. M. A. W.

A YEAR'S WORK FOR THE SAILOR.—In the Forty-fifth Annual Report of the Shipwrecked Fishermen and Mariners' Royal Benevolent Society some interesting particulars are given relative to the Society's varied proceedings and operations on the sailor's behalf during 1883. It shows that as many as 12,458 shipwrecked sufferers, with distressed fishermen and mariners or their widows and orphans, have been relieved through the Society's charitable medium, both at the central office in London, and nearly 1200 honorary agencies, making a total of 350,458 thus aided since the Society was first instituted in 1839. Also, besides barometers and pecuniary rewards, thirteen silver medals were presented for saving life at sea, bringing up the total number of medals so issued to thirty-two gold and 314 silver, and of lives saved to 7348 in all; whilst, under the Society's special efforts for the promotion of timely providence and thrift amongst the seafaring classes generally, no less than 53,500 fishermen and mariners have contributed the regulated small yearly payment to the Society's funds.

Discharged Prisoners in Stuttgart.

WHILE evangelising in Germany two years and a half ago, Dr. Somerville earnestly deavoured to quicken the life of Christians herever he went, and to impart to them some his own great energy which he uses so ntiringly for the Master.

After a stay of three weeks at Stuttgart, he rongly urged that the Christian ladies should nite in starting some branch of Christian work ot already existing in that town, specially ggesting some association which should benefit oung women. A short time after, a number f ladies agreed that a Home for female prisoners as more needed than anything else. Accordngly they visited a large prison for female riminals, and saw for themselves the lamentble condition of young girls, who had perhaps tolen the worth of a few shillings, and were onfined with women in whose faces crime had eeply set its mark.

The chaplain and governor both supported the cheme, but means were not immediately forthoming. At last, however, though after many lays, the Home was opened in May last. Some wenty girls have been provided for, some for a ew days, others for weeks, according as they vere able to obtain suitable employment, and ot a few have received blessing under the piritual influence brought to bear upon them.

All engaged in the work thankfully acknowedge the hand of God in sending Dr. Somerville o Stuttgart, and this Institution is one practical outcome of his work in that city.

A. M. C. G.

Evangelistic Missions in Sussex.

A GREAT and cheering awakening has taken place in the villages of Fishersgate, Portslade, Upper Portslade, and Southern Cross, through the efforts of Mr. Thomberry, who acceded to the wishes of some earnest Christians that he should take up the work on the departure of Mr. Joseph Hannington, who was permitted for nine years to hold up the banner of truth amongst the hard-working and poor inhabitants of several villages.

Many who had become careless have been revived again. Those who seldom attended any church are seen coming to hear words whereby they may be saved. The base of operations is in a large iron building, which is capable of holding over 600 people; then there are three Mission-rooms, and open-air preaching in the adjoining villages; all which are the means of winning souls for Him who came to seek and to save the lost.

As an illustration of some cases of interest through the open-air work, a publican, who threw open his window while we were preaching in front of his house, got convinced of sin, and has told us that he is "going to leave the public line," and will come to our services in future.

A poor boy, long the subject of a painful and dangerous disease, sent a message to open-air preachers that he had been much cheered by the hymns which they sung, and he would be glad if they would come again the next Sunday and sing some more.

An adult Bible-class has over sixty members, which meet every Lord's day at 2.45. Mothers' meetings, coal clubs for the benefit of the poor that seek to keep out of the union when trying winter days come, are all proofs that there is much to win souls in this work, and that Mr. Thomberry is deserving of the support of all Christians, as his aim is not to make a sect but to enthrone Christ in the hearts of men.

The sum of £200 will be needed to carry on this work, not more than one-fourth of which amount can be expected from the immediate locality, as the people are generally too poor and limited in means to do much. Mr. Thomberry's address is Southsea Villa, Portslade-by-Sea, Sussex.

Miss Whately in Cairo.

DEAR SIR,—May I ask those who are interested in my sister's (Miss M. Whately's) Cairo Mission, to aid with prayers and efforts, if possible, to raise £500 to enable her to make some needful additions to her Mission buildings? The numbers attending the schools are now amounting to between six and seven hundred, and as long ago as last autumn an English doctor who kindly came to visit and help in the Medical Mission assured me that the accommodation provided for them was insufficient, and that the crowding, among the boys especially, was actually injurious to their health. The additions are therefore absolutely necessary, but her own small means are inadequate to meet the expense, and the help she receives barely meets the necessary monthly outlay—often does *not* meet it. She needs additions to the boys' schoolrooms, and one upstairs for the girls, but says she fears she must, for the present, forego this for want of room. The Medical Mission Rooms are also crowded. Will not those who have been looking, as all in England have, with peculiar interest to Egypt at this juncture, remember the work carried on for 23 years by their countrywoman, almost single-handed, to bring the Gospel to the Moslems of Egypt, and others in that country in deep moral and spiritual darkness?

21, *Belmont Park, Lee, S.E.* E. J. W.

An English Evangelist in Colorado.

DEAR SIR,—After having laboured in the cause of the glorious Gospel for more than ten years in the neighbourhood of Bournemouth, I find myself, in the providence of God, at work for the same great Master in this far Western city in the capacity of a pastor. Although a great change has taken place here by way of civilisation within the last three years, there is still great spiritual dearth. Out of a population of 2500, the numbers attending the house of God (including mine and three other churches) is less than 200, while living Christians seem to be very scarce.

This state of things, with the prevalence of Sabbath-breaking and gaiety, has caused us considerable depression of spirit and prayer to God. The Lord, however, has not allowed me to be content with the few that come to my church, but has led me to go out to the crowd of loungers near the depôt, using my harmonium to draw attention, and then to preach the simple Gospel to these poor careless ones. I was thus honoured in conducting the first open-air service in this city, with a congregation of from 200 to 300 most attentive hearers "of the baser sort."

I have been here more than six weeks, and have had an open-air service almost every Sunday evening, with good congregations and with no opposition or unkindness. Last night several of these followed me into the church to hear more of the good Word of Life. The scepticism of this place makes my work very difficult; in visiting (a chief feature of it), I have conversed with many gentlemen of good social position who repudiate the Scriptures.

Will your readers pray for us, praising God for the favourable opening of the open-air work? I am needing small books and tracts suitable for open-air circulation, and should be thankful for any gifts which could easily be sent per paper mail; Gospel booklets would be most useful. Hoping this will be a suitable item for your paper, yours truly in the Gospel,

WILLIAM D. J. STEVENSON.

Congregational Parsonage, Buena Vista, Chaffee County, Colorado, U.S.A.

DR. BARNARDO'S HOMES.—Another party of boys from "Dr. Barnardo's Homes" leave for Canada to-day (31st inst.), by the *Sardinian*, of the Allan Line. This is the fourth party of children sent out during the present year from the Homes. The party of boys sent out on June 26 have all been placed in excellent situations, and the present party is being sent out to meet the large demand which is still made for trained and honest lads.

French Mission in Bayswater.

THE twenty-second anniversary of this French Protestant Evangelical Church was held on Thursday, the 17th instant. Letters were read regretting the absence of the Earl of Aberdeen, the Countess of Mayo, the Hon. Arthur Kinnaird, Rev. Oswald Dykes, and others. The chair was occupied by Colonel Elphinstone.

A lengthy statement was read by the President, Pasteur Du Pontet de la Harpe, showing that the church is prospering, and that the various branches of the work are being carried on by friends in sympathy with what is being done. Interesting letters were read from members formerly in fellowship, telling gratefully of the good they had received. The medical branch had dealt with 12,000 patients since 1876, and the applications now number 100 per week. Interesting cases of rescue and conversion have been noted during the year, and an infant school has been opened. The deficit of the past year is £123, and an earnest plea was made for help to sustain this work.

The meeting was further addressed by several gentlemen and friends of the Consistory, all of whom bore testimony to the high merit and sterling worth of the President, and to the great value of the Church and Mission under his care. Among others, the Rev. W. Wingate had a good word to say. He had known the movement from its commencement twenty-two years ago, and fully believed it was a thoroughly worthy cause. Rev. J. S. Russell said the Pastor was a Consistory in himself, for so far as he could see he did an enormous amount of work.

Rev. F. White enlivened the meeting by a bright little speech. He had seen by THE CHRISTIAN that Mr. Moody said one great need of England was Homes. The French Mission was recognising this need. These valuable institutions were exhibitions of Christianity which gave the world an opportunity of seeing God. A mandarin recently said, "I have never heard the Gospel preached, but I have seen it. A servant of mine, who was once a very devil, has become thoroughly changed by it." If the workers wanted a motive, they would find it in the touching appeal of the Saviour, "For my sake," repeated fifteen times in the Gospels.

Tea was provided in the vestry, and selections of music were sung by the children. The annual report will shortly be issued, and can be had of the Pasteur, French Parsonage, Bayswater.

SCOTCH EVANGELISTIC WORK.—Extensive operations are carried on by the Free Church at the various fishing points along the Scotch coast, where fishermen are grouped together in great masses. From Shetland, in the North, to Wick, Fraserburgh, Peterhead, Aberdeen, great meetings are held. The work among the Highlanders presents features of its own. Most of the young men from more than a hundred parishes are gathered at these points in thousands, and by the selection of some of the best ministers in the Highlands, these vast multitudes are reached, and carry back to their own homes precious impressions. Among English-speaking fishermen special means are also employed, which are greatly appreciated.

CHOLERA IN MARSEILLES.—DEAR SIR,—I have noticed the communication in this week's issue of THE CHRISTIAN, from Mr. Enfall, on the subject of the cholera in Marseilles, suggesting that help should be given to enable special means to be used for sympathising with and succouring those affected by this terrible visitation. I venture, as one well acquainted with that city, to suggest that any desirous of so helping would communicate with me (care of Dr. Clapton, 105, Cheapside, London), assured that any help sent will be thankfully received and wisely used by my fellow-workers and by the members of the Local Committee connected with the Strangers' Rests. I may mention that I have already taken steps for placarding the whole city with a translation of an excellent remedy having the approval of medical men, and the same placard will also convey some still more healing balm in the way of words from the great Physician Himself.—Yours, in the Master's service, CHARLES E. FAITHFULL.

Letters to the Editor.

"BELIEVERS, OR UNBELIEVERS."

Dear Sir,—I very much doubt the wisdom of drawing up lists of texts and labelling them "for believers," or "unbelievers." To begin with, there is an ambiguity about the expression which tends to confusion, for every professing Christian is a believer by profession, and "unbeliever" is hardly the word to describe one whose faith, as James says, "is dead, being alone," yet, such as it is, is faith, though not "the faith of God's elect," nor "faith which worketh by love."

But the worst result of this attempted classification of texts is that it tends to promote the very evil against which "J. S." wishes to protest—the blunting of the edge of the sword of the Spirit. One writer will classify his texts according to what is popularly known as an Arminian view. Another will do it in reference to what is commonly called a Calvinistic interpretation, and both will thus divert the reader's attention from the true attitude of the soul, "Speak, Lord, for Thy servant heareth," into one of curious questioning as to the applicability of the text to oneself or to someone else.

I know the object of "J. S." is to enlarge the application to true believers of many passages which he considers unduly restricted to mere professors. But he does this at the risk of setting scripture against scripture. For example, he argues that Phil. iii. 18, 19, refers to true believers, which at once makes "whose end is destruction" contradict "my sheep shall never perish." Surely the right use of such a scripture as this is to let it speak to those whose conscience it reaches, whether they are believers or unbelievers. Surely we should keep off the humanly-devised label that would restrict it to one class or the other. The last three verses of Rom. xiii., if labelled at all, should be "for believers," as all would admit. Nevertheless we may be thankful that there was no such label in the Bible St. Augustine read, for he took them to himself, and they were blessed to his conversion.

I differ from "J. S." as to the characters described in the words, "the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things." These seem to me to be the marks of false profession rather than the marks of those that are true believers; but I would not dare to label the text "for unbelievers," for that would, at all events, rob it of one part of its use, which is to stir up the consciences of slumbering Christians as to the danger of these things, which are apt more or less to affect even the true children of God. Are there no true Christians who need to be reminded that "minding earthly things" is a characteristic of a false profession? Is not the very point of its profitable application to the true Christian that it describes those "whose end is destruction," over whom Paul, like his Master, could weep (Luke xix. 41), and so sets forth a doom from which the true believer flees?

The fact is, there is a church within a church—the church of possession within the church of profession; and whilst the mere professor belongs but to one, the true child of God belongs to both. So far as he is a professor, he must not have taken from him any of those warnings or threatenings by which the Word of God would keep him from the paths of the destroyer. So far as he is a possessor, he must not be robbed of any of those "exceeding great and precious promises," which are all "yea and amen in Christ Jesus."

"All things are yours," is no less true of the warnings than it is of the promises of Scripture, and that Christian acts wisely who refuses to allow himself to be deprived of either.—Yours very truly,

H. E. B.

P.S.—A father takes his little child along a dangerous path which skirts a precipice. He says, "My child, don't go near the edge or you will fall over;" and should this warning be disregarded, there still is the strong hand to grasp the little recusant. What would we think of a child that would argue, "As my father's hand is near to grasp me, I will disobey his warning"? or, on the other hand, "As my father warns me of my danger in going near the edge, and as I fear I may do so, I have no hope of 'final preservation'"? The one would show the child to be disobedient, the other distrustful. The trustful and obedient child would both obey the warning and at the same time rejoice in the assurance of safety which his father's hand afforded.

THE EMIGRATION OF YOUNG MEN.

Dear Sir,—I revisited Canada and the United States last year to find homes for suitable young men of the better class wishing to emigrate and engage in farming. My visit extended over ten thousand miles, and included many farming centres, and I found that while there are no openings there for clerks as such, and no intemperate, or extravagant, or lazy young men wanted there any more than here, there is an unlimited demand for strong, healthy youths and young men willing to commence and stick to farm work in order to gain sufficient experience before taking up their own land. Such persons need not pay one penny premium to anybody here or there, but had much better go out and make their own terms with the farmer on the spot. Since my return I have had daily opportunities of placing my experience at the disposal of parents and guardians, and have sent out many young men, and in every case where they have been as described above, the results have been most satisfactory. They have obtained employment, in some cases getting board, lodging, and wages from the first; in others board and lodging only for the first three months, afterwards (in addition) £3 to £6 per month. Their letters show that they like the life, the climate, the people, and the country. So satisfied am I with these results that my eldest son has lately sailed in the *Oregon* to settle in Ontario, and I shall be glad to answer any letters from the friends of young men about this question of emigration, giving them particulars as to outfit, cost of passage, and suitable location.—Yours, &c., W. H. Newett, Sec. Y.M.C.A.

56, *Peter-street, Manchester.*

THE SALVATION ARMY.

Dear Sir,—Being a hearty supporter of the Salvation Army, I feel that anything that may elicit light upon the question as to which many minds are just now exercised may be of value. I have therefore put a few questions on the subject into a distinct form, and have printed them for circulation. Perhaps you may think them worthy of a place in your journal.—Faithfully yours,

J. Townsend-Trench.

14, *Molesworth-street, Dublin.*

SOME QUESTIONS CONCERNING THE ALLEGED ERADICATION OF SIN.

(1) If sin were to be eradicated from any person (that is, the root and tendency to sin removed from the nature, absolutely and entirely), could such a person commit any sins of ignorance?

(2) If sin is eradicated from anyone, at what stage of their Christian experience does it occur?—at their conversion? or perhaps years afterwards?

(3) Is it possible for anyone from whom sin has been eradicated to commit sin afterwards?

(4) If a person from whom sin has been eradicated were to commit sin subsequently (thereby proving that they have become sinful afresh), could such a person afterwards become sinless again by a fresh eradication of sin?

(5) If so, how often is it possible for this doing and undoing, this eradication and re-corruption, to be repeated in the person of one individual?

(6) If sin has been eradicated from the parents of any child (prior to its birth), is that child born without sin, or any sinful disposition, or sinful nature?

(7) Can persons who claim that sin has been eradicated from them, use truthfully the form calling themselves "lost sheep," and "miserable offenders," and asking the "Lord" to "have mercy" upon them?

(8) Could any persons who assert that sin has been eradicated from them, have any further need for the advocacy or High Priesthood of Jesus Christ?

TESTIMONIAL TO DR. SAMUEL KINNS F.R.A.S., &c.

Sir,—Will you kindly insert in your journal the following resolution, which was passed unanimously at our Committee meeting held at the Mansion House:—

"That the late public testimony to the accuracy of Dr. Kinns's work, 'Moses and Geology,' by eminent men connected with our highest scientific institutions, in answer to the recent unjust attacks upon him and the very numerous written testimonies to the ability and usefulness of his lectures, received by the Committee, call for some expression of active sympathy.

"We feel sure, therefore, that his friends and all who value his work will join with us in presenting him with a testimonial, not only by way of recompense for what he has so undeservedly suffered, but also as a mark of our esteem and appreciation of his labours in the cause of Truth.

"That, if possible, this testimonial should in part take the form of a sum invested for Dr. Kinns' support and benefit, to enable him to give a series of free lectures in the chief towns of England, Wales, and Scotland, upon 'The Harmony of the Bible with Science and History.'"

The Treasurer, Sir Thomas Chambers, M.P., Q.C., 63, Gloucester-place, Portman-square, W., will be pleased to receive contributions to the fund, or they may be paid to his bankers, Messrs. Williams, Deacon & Co., 20, Birchin-lane, E.C.; or to the Hon. Sec., Jabez Hogg, Esq., Bedford-square.—We are, Sir, on behalf of the Committee, faithfully yours,

Shaftesbury.
Arthur C. Bath and Wells.
R. N. Fowler, Lord Mayor.
Thomas Chambers, Recorder.
Joseph Langton.
R. Payne Smith, Dean of Canterbury.
B. H. Ascher, Rabbi.
Henry White, Chaplain in Ordinary to the Queen.
R. J. Simpson, Incumbent of Curzon Chapel, Mayfair.

London, July 25. Jabez Hogg, Hon. Sec.

REFORMATORY AND INDUSTRIAL SCHOOLS.

Sir,—I have not seen the paper issued by the Howard Association to which you refer in The Christian of the 17th instant, but I wish to call attention to the unfair way in which reformatory and industrial schools are spoken of as regards the expense. Is it right to compare the cost of youths from fourteen to twenty years of age, who have not only to be fed and clothed, but also need careful supervision, and to be forced on in their education by efficient teachers, with that of young children—all under thirteen years old, and mostly much younger? The cost in these schools is vaguely stated at "twenty to thirty pounds a year," whereas, in a large proportion of these institutions, it is under twenty. In the case of one with which I have been connected for many years the children are well provided for on the Government allowance of six shillings per week. As regards their being "massed together"—which has become a favourite expression lately with those who desire to influence the public mind against these valuable institutions, there are no doubt some schools on too large a scale; but I know by a long experience that from fifty to one hundred and fifty can be cared for very advantageously in one school, and many now at work are below this size. I have had no experience in the "boarding out system," but know enough of the subject to feel assured that it will not be found to answer generally as a mode of disposing of large numbers of pauper children.

C. W.

MORE WOMEN SHOULD EMIGRATE.

Sir,—Very much is being said about the want and suffering in our large cities from low wages and inability to find employment, and most of the persons who express opinions on such subjects are unacquainted with the various bearings of town life, town employment, town morality, town mortality, and sickness.

Now, town life is an unnatural life, hence we have such festering diseases both of body and mind. People forget that if we will be healthy we must live *separately*. The country place in which these lines are penned has a death-rate of only about ten per 1000 per annum, and no paupers; while in all our large towns and cities the death-rate is above twice as great, in spite of their aldermen, doctors, and surgeons, and all the advantages of modern science, and the Registrar-General confesses that if the movable character of the population of London, with its immense importation of young persons of

e of London would have to be put at a much
h sexes every year were allowed for, the death-
her figure than it is *made to appear* in the
nual returns, and every ninth person who dies in
s largest city in the world is buried in a pauper's
fin.

People don't realise that a city *produces* neither
ead nor flesh, nor any of the material substances
at "grow," and that it is impossible by "art and
an's device," to make bread out of paving stones,
beef from bricks and mortar. "Dwell in the *land*,
d verily thou shalt be fed," is the advice that
quires to be given, and while so many fair lands
e inviting emigrants to go to them, it is a great pity
at greater efforts are not made to send out more
ople to our Colonies and America, especially
omen, who are so much wanted, but who are
averse to emigrate to where they are so much in
mand. A. E. E.

Temperance Items.

Mr. Francis Murphy has persuaded 11,000 persons to sign the Temperance pledge during a recent campaign in Chicago.

The Temperance Fête—The Fête at the Health Exhibition, on Saturday week, organised by the N.E.T.S., was attended by 57,699 persons, and in every respect it was a great success.

Calcutta.—It has been suggested by Mr. Thomas Evans, of Monghyr, to build a Temperance Hall in Calcutta as a memorial of Keshub Chunder Sen. In the last interview which Mr. Evans had with him, Mr. Sen told him, almost weeping, that the flood of drunkenness was swamping the country and destroying the very flower of young Bengal.—*Christian Leader.*

Mr. E. P. Weston.—A vegetarian dinner was given on Monday, 21st inst., at the Health Exhibition, to bid farewell to the eminent Temperance pedestrian. A large and distinguished gathering was present, and during the proceedings Mr. Robert Rae said he had received from the Rev. Mr. Gregson, Secretary of the Soldiers' Total Abstinence Society in India, a solid silver badge, with the inscription "Ever Forward," representing 1,000 soldiers in India, which he had been asked to present to Mr. Weston.

Medical Aspects.—Temperance will be well to the front at the forthcoming annual meeting of the British Medical Association at Belfast. The Irish Temperance League is to give a breakfast on the 1st proximo. On the preceding morning the members will be entertained by Dr. Norman Kerr, President of the Society for the Study and Cure of Inebriety, at breakfast, to which the leading officers, the Bishop of Down, Connor, and Dromore, and Dr. Cameron, M.P., have accepted an invitation. In the Psychological Section there will be a special discussion on Alcohol in Asylums, Dr. Hack Tuke and Dr. Kerr being announced to take part. Dr. Kerr is to read a paper in the same Section on "Inebriety, a Disease allied to Insanity;" and Dr. More Madden, one in the Section of Medicine, on "Alcoholism in Childhood and Youth." In addition to these, the Report of the Committee on Habitual Drunkard Legislation will recommend the passing of several resolutions in favour of a better enactment than the temporary Habitual Drunkards Act.

"LET THERE BE LIGHT."—In a scientific article in the *Journal des Débats* it is stated, contrary to what we have been accustomed to believe, that the earth is older than the sun, and saw the birth of the latter. This statement is made by M. Faye, an eminent astronomer and member of the Institute. If this theory is confirmed, then the *Fiat lux* of the Scripture shows that Moses knew more about the creation than Laplace.

ITALIANS IN LONDON.—Foreigners resident in our country form a class for whom much greater Christian concern should be manifested than is commonly found. Among Missions specially adapted to that end is the Church of England Mission to Italians in London. The sixth annual report, just issued, shows that much good is being done by its means. Dr. Passalenti, the chaplain employed in this work, has an average attendance at his Sunday afternoon meeting at St. John's, Clerkenwell, of 100 Italians, and of forty-four at the Mission school service on Friday evenings. Many of the numerous Italian women and children are brought under Gospel influence by the mothers' meetings, day school, and other means employed in connection with this decrying Mission.

Obituary.

PROFESSOR DORNER.

By the recent death of this eminent theologian, Germany, and especially Berlin, has suffered a heavy loss. He was one of the leading Evangelical writers in the Fatherland and had held professorships in Tübingen, Kiel, Königsberg, and Berlin, and resided in the latter city for 22 years. He engaged in fearless controversy with the enemies of Christianity, and held firmly to the inspiration of Scripture and the doctrine of justification through faith.

Amanda Smith In Liberia.

Dear Sir,—In The Christian for April 7 contributions were invited for Amanda Smith, who, many of your readers know, is a gifted coloured woman, labouring for the spread of the Gospel and of Temperance. She has been now more than two years in the Republic of Liberia, on the west coast of Africa, where the climate is most trying to white people. In response to that appeal several members of the Society of Friends subscribed, and £10 was forwarded to her. Last week an acknowledgment of its receipt came to hand. She is overflowing in her gratitude to God and to the kind donors who remembered her in "far-off Africa." I shall be very glad to receive further aid on her behalf; since last remittance more money has been sent to me, so that I hope to be enabled soon to forward another £10.

Her account of the Colony is not sanguine; even during her stay she thinks it has retrograded rather than advanced. Many of the better class of people there see that it is dwindling, and they say that unless a "new element of men, money, and endurance, not to say anything of education, is infused into the Republic, ten years will seal her destiny." Nevertheless, Amanda Smith's faith is strong that God is watching over and shaping it, and that if "He would lay it on the heart of some dear baptized English Christians to start a Mission there it would be blessed."

She thinks one reason there is no English Mission is that the Government owes such a heavy debt to England, and another is the state of the law, which will not permit any white man to own property. What the first has to do with Mission work it is not easy to see; but the second, if she be not mistaken, may be a drawback. The climate, she says, would not be unhealthy if a proper system of ditching and draining were effected, but dead animals and stagnation breed malaria. If proper sewerage were introduced into the towns of the settlement she sees no reason why the climate might not be as good as "in any place in England or America," but nothing of the kind is done. Further particulars are given in her letter. Those who are interested may communicate with me.—Yours sincerely, Margaret Davis.

July 19.

Address, Mrs. Thomas Davis, Foxrock, co. Dublin. Particulars of sums received are given in *The Friend*.

MR. W. FORBES closed on Friday last a six days' Mission at the "Rest" Mission Hall, Woodgreen. A daily prayer-meeting was held, and the friends were greatly encouraged by seeing many of the working people attending this meeting. An evangelistic service was held each evening. There was also a service for children.

THE ALPINE CHOIR at the HEALTH EXHIBITION.—Large gatherings in the open-air and in the Albert Hall gave the Choir hearty greetings, and repeatedly required them to favour with a repetition of their pieces, which were selected for the occasion of the Church of England Temperance Fête on Saturday. The Lord Bishop of Liverpool presided over the evening meeting, and each piece given by the Choir was encored, the last being "Why they drink," which entirely carried away the vast audience. Monday evening saw the Choir delighting an appreciative audience at "Wheatsheaf House," Wheatsheaf-lane, South Lambeth, on which occasion W. S. Caine, Esq., M.P., presided, and Sir Wilfrid Lawson gave an address.

Y.M.C.A. Notes.

CENTRAL METROPOLITAN DISTRICT.

The secretaries and delegates of the Associations in this district held their quarterly meeting at 186, Aldersgate-street, on Monday, 21st inst. Representatives from several of the American Y.M.C.A.'s were present, including New York, Philadelphia, Buffalo, &c.; as well as those from the London districts.

Mr. George Williams, as President, gave a hearty welcome to the guests, and spoke most encouragingly upon the progress of the work in London.

Mr. Hind Smith said that during the quarter four new branches had been inaugurated; and in other districts steps are being taken towards the formation of new branches.

Addresses were then delivered by several of the American representatives.

The Condition of Port Said.

Through the Lord's goodness and mercy, my dear wife and self experience his presence within this wilderness, where we arrived on April 12, and we are fully convinced that this is the place He has sent us to, to be a light and witness to those around us, on shore and on board the steamers coming and going.

I am still in a working position in regard to a hall on shore. You might have read in The Christian some time ago of my wish to possess a floating ship for the use of meetings for the different nations calling here. On shore it would hardly be possible to restrain them falling into the various traps of vice and evil laid out before them.

Captains, if they are in any way right-minded, will not allow their crews on shore. I am visiting the steamers coming and going, besides families in the town, and the hospital and prison. The hospital I find sufficient scope for work, for its state of utter neglect is beyond description. The poor invalids are always glad to see me.

In our private house we have meetings several evenings in the week, and on Lord's days we have breaking of bread together with an Armenian brother and some blue jackets from the man-of-war Alexandra, lying here until September next. G. A. Eoll, Missionary.

Port Said, Egypt, July 6.

THE EVANGELISATION SOCIETY OF FRANCE is making way in the Northern and Midland Departments. In one district, entirely Romish, the population asked for a Protestant teacher for their school. The meetings of the Society are often well attended, and the work is developing considerably.

Y.W.C.A.—On Thursday, July 24, the young women employed in refreshment-rooms, &c., were entertained by Rev. J. Dawson and Mrs. Dawson, at Linden-gardens, Bayswater. Notwithstanding some showers, the proceedings were much enjoyed by the young women. At the close of the evening several hymns were sung by lady friends, and an earnest address given by Rev. J. Dawson. On leaving, Mrs. Dawson presented each visitor with an illuminated text-card and a bunch of flowers. Miss Gough, of 5, Theberton-street, Islington, who works in this branch, will be glad to receive the names of ladies willing to help forward this good work by giving drawing-room gatherings, or providing the means for so doing.

CHILDREN'S FRESH-AIR MISSION.—May I plead for this Mission, which seeks out little smoke-begrimed London children, and invites their parents to send them, as clean and tidy as possible, to a London organiser, who sends them by rail to a country village, where, under the care of a responsible resident, they are boarded with cottagers for three weeks (not for a mere day) at 5s. a week each? The new life this brings to feeble little bodies can be readily imagined. Last year we sent out 737 children to the country or seaside, and this year, by joining with the Country Holidays Fund, we hope to send 3000. I shall be glad to communicate with any who are interested in this work.—Yours faithfully,

Walter Hazell, Treasurer.

6, *Kirby-street, Hatton-garden, London, E.C.*

Mr. George Soltau In Canada.

MR. GEORGE SOLTAU, who has just returned from an evangelising trip to Canada, gave some very interesting details of his labours there at the monthly workers' meeting held at the Home of Industry. Amongst other things, he described the admirable Sunday visiting system that prevails in many of the prisons both in Canada and the States, by which bands of Christian workers are permitted to visit the prisoners every Sunday, and take them in classes for an hour or so, as in an ordinary English Sunday-school. This work results in the conversion of many souls to God, and gives a fresh start in life to many who perhaps are just beginning a downward course. The meetings held by Mr. Soltau in Toronto were eminently successful in winning souls to Christ, and in promoting spiritual life amongst the Lord's people. He spent a week at a small town seventy miles from Toronto, where a wonderful work of grace was wrought. At first some opposition was raised by certain members of the church in which the meetings were held, resulting in an arrangement to limit the services to a week instead of a fortnight. In answer to prayer, God used the opposition as the means of intensifying the interest shown, and so sudden and marvellous was the outburst of spiritual power that the opposition was turned into blessing. Remarkable testimonies were given of the power of the Gospel in reaching and saving many in the town, and the whole town seemed aroused and interested.

Shortly after the closing of the Mission twenty-five were added to the church where the meetings were held, three of whom were publicly baptized. Moreover, a strong public sentiment had been created on the drink question, and at a meeting to advocate what is known as the Scott Act for prohibiting the sale of intoxicating liquors on the vote of a majority of the inhabitants, the resolutions were carried unanimously and with enthusiasm.

Mr. Soltau also attended the International Sunday-school Convention at Louisville, Kentucky, when some of the best workers in the Sunday-school gave excellent addresses, full of practical points for improving the style of teaching the Bible in the infant and intermediate classes. Our American friends seem to be specially happy in their forcible way of illustrating and explaining Scripture to the little ones.

A week's Mission held in the Avenue Church, Chicago, was also described, where much blessing appears to have been given to the Word preached. This is the church known as "Mr. Moody's Church," and is the permanent outcome of his labours in the wooden Tabernacle in that city after the great fire of 1871. We earnestly commend in prayer to God Mr. Soltau's proposed Gospel campaign in Canada during the forthcoming winter.

A FAITH-HEALING HOUSE is about to be opened at 60, East Marsh-street, Grimsby, and the friends intend celebrating the occasion by a two days' Dedication Conference, to be held on Tuesday and Wednesday, August 5 and 6. The speakers will include Dr. Boardman, Admiral Fishbourne, Mrs. Haycroft, and others.

A JAPANESE PENTECOST.—Mr. Learned, at Kioto, gives an account of a work of grace in the Kioto Training College, where there are now one hundred and sixty students: "The Lord hath done great things for us, whereof we are glad. We have had such a revival here as we have never seen before. Several young men had been feeling unusual joy in Christ, and for a week or two had been praying together late in the evening. Suddenly the revival spirit spread through the College, and of late scarcely anything else has been talked or thought of. Few, if any, in the whole school are unmoved by it. Among the noteworthy features of the movement are: (1) The deep sorrow over sin; (2) the exceedingly great joy of those who have found forgiveness; (3) the fact that, so far as human means are concerned, it arose entirely from among the students themselves, no preacher or teacher having anything to do with it; (4) the eager desire to tell others of the good news."

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION. — Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

MR. HENRY THORNE.—August 1 to 4, London; 16 to 28, Berlin.

REV. WALTER BRADBURY.—Mission at Garsdon Parish Church, Wiltshire, commencing August 5.

CONFERENCE HALL, Mildmay-park, N.—August 3, at 3.30 and 7 p.m, Mr. Henry Hewett.

AGRICULTURAL HALL, Islington, N.—Sunday, August 3, 3.30 p.m., Mr. Eveleigh; 7 p.m., Mr. Elvin and a soloist.

MALDEN HALL, Kentish Town.—Mr. Hurditch, Sundays, 7 p.m.; Mr. J. Churchill, Thursdays, 8 p.m.—during July.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam will take the services during August, at 11 a.m. and 7 p.m.; also at Burlington Hall, Savile-row, on Wednesday, at 8 p.m.

BANK HOLIDAY, Monday, August 4.—Special meetings in Kilburn Hall, Kilburn Gate, at 4 and 6.30 p.m.; tea at 5.30. Mr. Henry Dyer and other well-known servants of Christ will (D.V.) give addresses.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under: Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill; — all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. E. Arrowsmith, Ilkley, August 1—3, Scarborough from August 5; Mr. E. J. Kennedy, Bridlington, from August 4; Mr. H. W. Figgis, Llandudno, August 5 to 25; Mr. George Williams, Rhyl; Messrs. W. Ranger, B.A., J. B. Wane, B.A., and others, Eastbourne from August 4; Messrs. J. C. Farthing and A. T. Polhill Turner, Bournemouth, from August 6; Mr. H. G. Harris, B.A., Weston-super-Mare, from August 3; Mr E. R. Knapp, Southsea, from August 4; Mr. F. Hodgson Jones, Tynemouth; Messrs. E. T. M. Dennes and E. Salisbury, Weymouth, from August 9; Captain Dru Drury, Perranporth, from August 2; Mr. W. T. Seagrove and Rev. H. C. Sturdy, Hastings, from August 4; Mr. T. C. Caley, Sandown; Mr. A. J. Shepherd, Littlehampton.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget.

THE PRIORY, 198, Upper-street, Islington.—Sunday, August 3, 3.15 p.m., special address by Mr. W. Edwyn Shipton.

MISCELLANEOUS.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

WELBECK HALL, 71, Welbeck-street, Cavendish-square.—August 7, Mr. H. Dyer will (D.V.) give an address on "Scriptures on the Resurrection Life of Believers."

PARENTS' PRAYER MEETING, formerly at Soho-square, is now held on first Tuesday of every month, at Exeter Hall, at 11.30 a.m. All who desire to unite in prayer for their families are earnestly invited to attend; next meeting, August 5.

THE SALVATION ARMY.—Meetings for young men only. Mr. Bramwell Booth and Mr. Herbert Booth in the Memorial Hall, Farringdon-street, E.C., every Wednesday in August, at 8 p.m. Captains Pigott, Oliphant, and Sampson will take part. Tickets free by application from 101, Queen Victoria-street, E.C.

UNION HALL MISSION, Carlisle-street, Edgware-road.—Bank Holiday, August 4, meetings for Christians at 11 a.m.: praise, prayer, and addresses. Open-air meeting in Regent's Park (near Hanover-gate), at 3 p.m. Tea in Union Hall at 5.30; public meeting at 7.30. Previous to the public meeting services will be held in the streets of the neighbourhood. Christian helpers are most earnestly invited.

A CHRISTIAN HOTEL has just been opened at Lausanne, rue Mercerie 16, by M. Tauxe, who is well known to the Y.M.C.A. The house is intended for the use of travelling artisans and others who seek for comfort at a moderate charge.

PERSECUTION IN RUSSIA.—The Baptists are exciting a bitter hostility in Volhynia; a meeting was attacked with cudgels, and many were severely beaten and dragged out, bleeding, by the hair of the head. The opposers were Lutheran so-called Christians.—*Wahreitzenge.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Aug 3, 1 Kings i. 29—45; Aug. 4, 1 King. ii, 1—12; Aug. 5, 1 Kings ii, 13—28; Aug. 6, 1 Kings iii. 1—19; Aug. 7, 1 Kings iii. 20—35; Aug. 8, 1 Kings iv, 1—12; Aug. 9, 1 Kings iv, 13—29.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—S.H.C. J.A.R. K.H. J.H.D. W.F. J.L.B. H.G. S.C. G.P. F.A.W. B.H. A.B. G.F.M. D. W.S.I. A. J.C.A. E.J.W. D.A.M. F.L. G.F.H. G.P. G.A.E. W.G. J.G.D. E.W. H.M. W.H.S. T.A.I. H.C.H. G.G. G.S. F.G. C.E.J. R.L. C.W. A.E.W. C.E.F. W.G.C. M.S.W. M.A.W. S.S. W.L. J.C.P. T.B.G. R.B. C.M.G. E.M. R.J.S. F.S. J.M.M.A. T.B.B. A.S.D.C. Mabel.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

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*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

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I have again to acknowledge the kind *responses to my recent appeal with* profound *anks, and I am sure it will be a comfort to those Readers who have contributed, to know at they have helped the continuance of Christian effort for the rescue of* Friendless and allen *young women and girls, during the months when income usually falls far short of the xpenses, in consequence of the absence of so many benefactors from their homes in search of st and recreation.*

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The Christian.

SPIRITUAL REFORM.

WHILE politicians are astir discussing schemes for political reform, and girding themselves for zealous and determined action on this side or on that, it would be well for the servants of Christ to consider how far similar zeal and resolution are called for in pushing spiritual reforms in the Church of God.

There are doubtless some who are content with things as they are. Like the Laodiceans of old, they think themselves rich, increased with goods, and having need of nothing. They deprecate any changes in the methods adopted for carrying on the work of Christ; they would fain continue to move in the old ruts, and quietly remain "at ease in Zion." They would rather "sew pillows for all armholes, and make kerchiefs upon the head of every stature," than rouse themselves to action, and "play the man for the people and for the cities of our God." Christianity, in their esteem, is prosperous so long as it is respectable in the eyes of the world; costly buildings, ornate services, intellectual preachers, well-filled coffers, and well-to-do congregations are sufficient marks of success to satisfy their desires. Subscriptions to charitable objects suffice to form an outlet for whatever concern they feel called upon to show for a perishing world; personal effort and Christ-like contact with the sons and daughters of want and misery they altogether ignore.

Such people think it best to let well alone. They would not be righteous overmuch. They see no cause for anxiety about the state of the world around them. They believe in the progress of the age, and in gradual developments, calculated in time to set all things right. Meanwhile, many things are getting further wrong. The dormant state of the Church deadens the influence of the Gospel upon the world. The separation of the people from the churches becomes wider and deeper, and effete Church systems, instead of helping on the march of the Gospel, block its way and impede its progress.

There are many in the churches who see and deeply feel these things. They realise the need of reform; they long for genuine revival, and cry unto God for influences from on high, such as shall waken slumbering energies, shake down the fabric of a bare profession, and make the Church of Christ, in all its branches, mighty in destroying strongholds of sin, and in building up righteousness and truth in the earth. The number of those who thirst for spiritual reform is increasing; how can they be brought into closer contact, how can their forces be rallied, their energies concentrated, and the burning desire of their souls accomplished?

One of the first things required is to have clear and well-defined ideas as to the direction in which reform is called for. Iconoclasm is work that requires care and skill, if it is not to degenerate into barbarism and mere spoliation. Careless interference with time-honoured plans of action, the substitution of untried novelties, rash innovations, for instruments which have proved themselves effective and valuable—these are not reform, and can never commend themselves to really thoughtful men. We do not want to alter for the sake of change, but only for the sake of ensuring success in the work given us to do. We require to see what is really wrong in the present conditions of religious life and action, and be prepared to say what is essential in order to set things right. True reformers are not mere innovators; they are workers of righteousness, bent on conserving what is really good, as well as breaking down abuses and responding promptly to the real need of the times for fresh modes of action.

Another element essential to success in promoting spiritual reform, is singleness of eye—directness of purpose—unselfish desire for the glory of Christ. Not as partisans or sectarians can we secure the revival and renewal so deeply needed. The war of party names and strife of party tongues in no way promote the salvation of the world, or help the spirituality of the Church. The brotherhood of all believers, the spiritual equality of those who work for the one Lord, the corporate unity of the body of Christ, and the essential need of each and all who are its members to the welfare of the whole, are principles which require to be enunciated with intelligent clearness, and contended for with earnest resolve. All would reap advantage from returning to the old denomination of true believers as it is set forth in words of sacred writ, "The disciples were first called Christians at Antioch." A nobler name we cannot bear, a truer centre we cannot find, a better creed we need not wish than that one name includes. The one thing needful in these days is to exalt Christ, to proclaim his truth, and spread abroad the savour of his Name. In the spiritualworld of to-day what we need is that it should be as Macaulay says it was in ancient Rome:—

> "Then none were for a party,
> But all were for the State.
> The rich man loved the poor,
> The poor man served the great.
> Then goods were fairly portioned,
> Then lands were fairly sold;
> And Romans were like brothers
> In the brave days of old."

One other point essential to be borne in mind is that spiritual reform must be sought in harmony with the mind and will of God. His Word is a statute-book which needs no repeal, because it contains no anomalies or unjust decrees. No change is needful in the laws by which the spiritual kingdom is governed. Freedom is perfectly secured under the reign of God's dear Son; the best possible good of all is provided for by the regulations of his Word. The old banner must be held aloft, the old Gospel continuously proclaimed, and the old foundations rested upon. The Reform called for is not a reform of the doctrines most surely believed among us, but of the spirit of our minds in believing them: not a change in what our Lord has said or done, but in our defective and imperfect way of exemplifying and obeying it. The true is more than the new, and only as the new is based upon the true can it be of the slightest good in effecting the changes desirable and requisite.

In 2 Chron. xxix. we read of Hezekiah that

> "He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them.
>
> "And he brought in the priests and the Levites, and gathered them together into the east street.
>
> "And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place.
>
> "For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken Him, and have turned away their faces from the habitation of the Lord, and turned their backs.
>
> "Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy place unto the God of Israel.
>
> "Wherefore the wrath of the Lord was upon Judah and Jerusalem, and He hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.
>
> "For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this.
>
> "Now it is in mine heart to make a covenant with the Lord God of Israel, that his fierce wrath may turn away from us.
>
> "My sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense."

We have here a guide to the spiritual reforms needed now in the Church of God. A sanctified priesthood, or, in other words, a holier spiritual community, separated more entirely from the world and consecrated more fully to the service of Christ, a contrite sense and penitent confession of past defects on the part of the Lord's people, a retrimming of the lamps, a fresh offering of the incense of believing prayer and heartfelt praise, a renewal of covenant with the Lord our God, and a zealous, unwearied devotion to the work given us to do as servants of Christ: such are the paths in which we need to go forward, such are the reforms imperatively called for in these days. May God in his mercy waken his people to discern the signs of the times, and make them willing to demonstrate on behalf of such action, whether their leaders and systems will approve or condemn, co-operate or stand aloof. A speedy and hearty return to the first love, and a reformation of all in which we have departed from the good old way, is a necessity, if the churches are to retain their hold on the respect of the people, and to succeed in converting souls to the truth.

THE SPIRITUAL NEEDS OF THE AGE.

By Rev. JOSEPH COOK.

THE Church needed by the American future must be scientific, biblical, and practical.

It must be scientific, by a reasonable theology; by the absorption of all established science; by intellectual supremacy over rationalism; by mental primacy in literature and art; by indisputable authority in all philosophical research; by incisive triumph over popular crudity; by the courage to think syllogistically and on its knees and to the thirty-two points of the compass.

It must be biblical, by the spirit of the Founder of Christianity; by finding in the Holy Spirit a present Christ; by a sense that the nations are a theocracy and our Lord the world's Lord; by the doctrine of sin; by the doctrine of the Atonement; by the hope of immortality; by a far and fixed gaze on an eternal judgment.

It must be practical, by carrying vital piety to every death-bed, every hearthstone, every cradle; by enlisting all believers in religious effort; by sleepless religious printing; by schools saturated with devout science; by making human legislation a close copy of natural law; by leadership in all just popular reforms; by righteousness as a river; by everyday integrity and holiness to the Lord, written on the bells of the horses, on bank vaults, and on the very dust of the streets; and by making of all secular pursuits spiritual avocations.

Cromwell and Hampden were once on shipboard in England with the purpose of coming to America for life. Their spirits seem to stand among those of our later martyrs.

Once in the blue midnight, in my study on Beacon Hill, in Boston, I fell into long

thought as I looked out on the land and on the sea; and, passing through the gate of dreams, I saw the angel having charge of America, stand, in the air, above the continent, and his wings shadowed either shore. Around him were gathered all who at Valley Forge and at Andersonville and the other sacred places, suffered for the preservation of a virtuous republic; and they conversed of what was, and is, and is to be. There was about the angel a multitude whom no man could number, of all nations and kindreds, and tribes, and tongues; and their voices were as the sound of many waters; and I heard thunderings and saw lightnings; but the face of the angel was above the brightness of the lightnings and the majesty of his words above that of the thunders.

Then came forth, before the angel, three spirits, whose garments were white as the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Washington and Lincoln and Garfield. And behind them stood Hampden, and Tell, and Miltiades, and Leonidas, and a multitude who had scars and crowns. And they said to the angel: "We will go on earth and teach the diffusion of liberty. We will heal America by equality." And the angel said: "Go. You will be efficient, but not sufficient."

Meanwhile, under emigrant wharves, and under the hovels of the perishing poor, and under crowded factories, and under the poisonous alleys of great cities, I heard, far in the subterranean depths, the black angels laugh.

Then came forward before the angel three other spirits, whose garments were white as the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Franklin and Hamilton and Irving. And behind them stood Pestalozzi, and Shakespeare, and Bacon, and Aristotle, and a multitude who had scrolls and crowns. And they said to the angel: "We will go on earth and teach the diffusion of intelligence. We will heal America by knowledge." And the angel said: "Go. You will be efficient, but not sufficient."

Meanwhile, under emigrant wharves, and crowded factories, and under Washington, and under scheming conclaves of men acute and unscrupulous, and under many newspaper presses, and beneath Wall-street, and under the poisonous alleys of great cities, I heard the black angels laugh.

Then came forward before the angel three other spirits, whom I heard the ten thousand times ten thousand call by names known on earth—Adams and Jefferson and Webster. And behind them stood Chatham, and Wilberforce, and Howard, and the Roman Gracchi, and a multitude who had keys and crowns. And they said to the angel: "We will go on earth and teach the diffusion of property. We will heal America by the self-respect of ownership." And the angel said: "Go. You will be very efficient, but not sufficient."

Meanwhile, under emigrant wharves, and crowded factories, and beneath Wall-street, and under the poisonous alleys of suffocated great cities, I heard yet the black angels laugh.

Then came, lastly, forward before the angel three other spirits, with garments white as the light; and I saw not their faces, but I heard the ten thousand times ten thousand call them by names known on earth—Edwards and Dwight and Whitfield. And behind them stood Wickliffe, and Cranmer, and Wesley, and Luther, and a multitude who had harps and crowns. And they said to the angel: "We will go on earth and teach the diffusion of conscientiousness. We will heal America by righteousness." Then the angel arose, and lifted up his far-gleaming hand to the heaven of heavens, and said: "Go. Not in the first three, but only in all four of these leaves from the tree of life, is to be found the healing of the nations—the diffusion of liberty, the diffusion of intelligence, the diffusion of property, the diffusion of conscientiousness. You will be more than very efficient, but not sufficient."

I listened, and under Plymouth Rock and the universities there was no sound; but under emigrant wharves and crowded factories, and under Wall-street, and in poisonous alleys of great cities, I heard yet the black angels laugh; but, with the laughter there came up now from beneath a clanking of chains.

Then I looked, and the whole firmament above the angel was as if it were one azure eye; and into it the ten thousand times ten thousand gazed; and I saw that they stood in one palm of a hand of Him into whose face they gazed; and that the soft axle of the world stood upon the finger of another palm; and that both palms were pierced. I saw the twelve spirits which had gone forth, and they joined hands with each other and with the twelve hours, and moved perpetually about the globe; and I heard a Voice, after which there was no laughter: "YE ARE EFFICIENT; BUT I AM SUFFICIENT."—*New York Independent.*

WORK FOR THE WEAKEST.

By Mrs. HELEN H. S. THOMPSON.

"Get thy spindle and thy distaff ready, and God will send thee flax!"

A FEW months ago a lady called upon a sick friend, and finding her in tears, anxiously asked the cause of her grief. She had been very ill for many months, and had just been told by her physician that her disease was past remedies; that although she might live for many years, she must be helpless and idle. Being in the flush of young womanhood, and with many strong ties to hold her to life and active duties, her heart was crushed to think that she could do no more for her dear ones, nor work yet longer in the Master's vineyard.

Convulsed with grief, the sufferer cried in earnest, pitiful tones—

"Make use of me, my God!
Let me not be forgot,
A broken vessel cast aside,
One whom Thou needest not.

All things do serve Thee here,
All creatures great and small;
Make use of me, of me, my God,
The weakest of them all!"

How tenderly the Christian lady assured the poor stricken heart that "they also serve who only stand and wait," and that the Lord was honouring her by giving her a remarkable opportunity to glorify Him by resignation and patience to what seemed so hard a portion; also reminding her of the fiery furnace into which those of the olden time were cast, that the "seven times heated furnace" left them unscathed because "a form like unto the Son of God" walked with them!

This friend, living at a distance, was not informed of the result of this affectionate interview until within a few days, when with great delight she learned that this suffering one had found quiet peace and joy in the place of tears and useless regrets.

"For God, who pities man, hath shown
A blessing for the eyes that weep!"

She said, "I seemed to find suddenly new and wondrous sources of usefulness brought to my bedside. One night God brought to our door a little orphan lad, to take the place, I thought, of one who had gone 'to join the heavenly music,' and Jesus seemed to whisper 'Feed my lambs.' Oh! the pleasure of feeding the little starved heart with love such as mothers feel, and of teaching him about the Christ who feels divinest love for such little ones!

"While instructing him, the melody of Jesus' name touched another ear—one of the humblest of God's creatures. A poor German girl in our employ, whom we thought incapable of understanding anything on such subjects, came to my bed one Sabbath evening and said, 'I tank you when you talk to me about Jesus.' With earnest prayer I endeavoured to simplify the plan of salvation to her capacity, and when too weary to talk more, the poor girl would say with tears, 'Dat is goot; I love you for dat!' How quickly the cry arose to my lips, 'O Jesus, give me her soul for my hire!'"

"So you do not need me to point out your work any more, dear friend," said the lady. "You have made your 'spindle and distaff ready, and God has sent you flax,' opportunities when you not only can win souls to Jesus, but testify to the power of his grace to cheer and sustain in the most fearful sufferings and over the ashes of buried hopes."

"Yes, and more, for I find still a work in my own heart to do, and cry,

"'If Thou yet canst find in me
A vine, though trailing on the ground,
That might be straightened up, and bound
To any good, so let it be;
And happy at the last, some tendril ring
Unto thy hand shall cling!

'Fill thou my heart with love, as full
As any lily with the rain;
Unteach me ever to complain,
And make my scarlet sins as wool;
Yea, wash me even, with sorrows, clean and fair,
As lightnings do the air.'"

As the Christian lady parted from her friend, she felt that she too had learned a lesson from one whom the world calls useless, and so would ask, Dear reader, are you laid by the hand of disease away from active service, and do you feel yourself cut off from God's work? Here, perhaps, is a lesson for you, and may God give you grace to read it aright.—*American Messenger.*

The Bishop of Ripon.

RARELY (writes a correspondent of *The Pall Mall Gazette*) has any bishop received such expressions of regard as those the new Bishop of Ripon met with from his two London congregations on Sunday and Monday week. On the former evening his lordship preached at St. James's, Holloway, and the scene outside and inside the church defies description. Nearly an hour before the service commenced the street was thronged with people, and some 2700 were crowded into one of the ugliest of ecclesiastical edifices, with its three tiers of galleries, while more than 2000 were unable to obtain admission. Next evening the Archdeacon of Middlesex, who lives in the parish, presented to the bishop, in Christ Church, Lancaster-gate, Mission-room, on behalf of the parishioners, a cheque for £500, and intimated that some plate would be sent to Ripon. A hope was expressed that the money might be used to buy furniture for the palace at Ripon, to remind the bishop of his former parishioners. His lordship, who was evidently much overcome, made a feeling reply, expressing not merely his deep affection for his people, but his sense of how much he had left undone.

The Children's Page.

HOW GEORGIE GALLIE WAS BROUGHT TO JESUS.

SOME time ago I was invited by a few earnest Christians to go and preach the Gospel to the poor perishing souls in C——. After asking the Lord for special guidance in the matter, I felt confident that this was his mind and will, so I sent them a note saying that I would (D.V.) be with them at the time mentioned in their letter; also saying, in the words of the Apostle Paul, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen." (Rom. xv. 29—33.)

On the night of my arrival a few of the friends welcomed me at the station, and took me away to the dear friends with whom I was going to stay. It was a beautiful little villa, well out of the town, and surrounded with splendid trees; just a lovely little place. When I saw it, I said to myself, "I shall have perfect quiet here to read and study my Bible, and pray for poor lost souls. No carts, carriages, and trains to disturb one's thoughts in this quiet corner. Oh, how good my faithful Master is to me! I do wish I had soul enough to praise Him."

Soon we were in the lobby of this happy little home, shaking hands with dear Mr. and Mrs. Gallie, and their bright little boy Georgie, their only child living. After our evening chat, we separated for the night and went off upstairs to bed. After I got into bed I began to think about this bright little fellow Georgie, and wondered in my mind if he would be a Christian; so I prayed to God, if he was still unsaved, to give me grace and wisdom to win him for Jesus.

The following morning, after prayer and breakfast, I noticed Georgie was very shy of me, and he seemed afraid that I would enter into conversation with him; so I thought I would take no special notice of him, until I knew from his parents whether or not he was a Christian. So the first opportunity I got, I asked his mother if her dear boy knew Jesus to be his own Saviour. Her reply was, "I am not satisfied with him, I only wish I knew he was saved; this I know, he is a child of many prayers."

Then the dear mother opened up her mind and told me all about another darling little boy she had had, whose name was Bertie, and what a happy little Christian he was, and how sweetly he spoke of Jesus before his death.

"Oh call it not death, it is life begun,
The waters are past, the home is won;
The ransomed spirit hath reached the shore
Where they sin, and suffer, and weep no more.
It has gone to its Father's house above,
To the home prepared by a Saviour's love;
To leave this world, with its sin and strife,
And to be with Jesus—yes, this is life."

After that I got to know Georgie's true state. I prayed and watched for his soul. The first thing I did was to try and gain his confidence; so, instead of speaking to him about spiritual things, I told him all the amusing stories I could think of, which he enjoyed very much. Then I sought to find out what he was specially fond of, and made them topics of conversation. Georgie was very fond of a little pony, and nothing gave him more joy than to get a gallop on a pony; and, as I am specially fond of ponies myself, we enjoyed very much a talk about them. Soon the little fellow and I were fast friends.

One morning, before he went off to school, he came jumping on to my knee, and asked so cheerfully for my correct initials and home address, which I gave to him; so the next evening, when he came home from school, he came up to me and put into my hand such a nice packet of cards, with my name and address on them. By this little gift I knew that I had won the heart of dear Georgie, and this was confirmed to me on the following day by his mother saying that I had perfectly gained the confidence of her boy. I said, "That is just what I have been seeking by the help of God to do; so you must pray very specially for him, for I am going to speak to him about his soul."

On the Lord's day morning, when Mr. Gallie was preparing to go to church, I said to Georgie, "I am not going out this morning, as I have to preach this afternoon and evening; would you mind staying in with me?" "I will be delighted to do so," said he. "Oh," I said, "you are a kind little fellow; I do hope we shall have a happy time together."

After Mr. Gallie had gone out to church, I went up into my bedroom and had a time of prayer with the Lord, for special wisdom to speak to Georgie about the Lord Jesus Christ, and I felt sure the Lord was with me, and was going to bless the dear boy. When I came downstairs, I found Mrs. Gallie and Georgie by the sitting-room fire. I took my seat beside Georgie, and commenced to talk to him about the love of Jesus. Soon the dear little fellow was in a flood of tears. I said to him, "I have been praying to the Lord for your conversion. Would you like to be saved?" His head dropped, and with flowing tears and choking voice, he said, "Yes." "When would you like to be saved, my dear boy?" "Now," was the prompt reply. The dear mother, who was sitting by him weeping and praying for her darling child, said, "Praise God for that!"

"Now, Georgie," I said, "we shall see what God says in his precious Word about the way of salvation." So I opened my Bible at Isa. liii. 6. Then I said to him, "Now, before we read this precious portion together, I want you to notice two distinct All's in this text, and you are in them both. It begins with an All, and it ends with an All. Let us read the verse: 'All we like sheep have gone astray; we have turned every one to his own way.' Georgie, are you astray from God?" "Yes." "Have you turned to your own way?" "Yes, often." "Then you are a sinner against God?" "Yes." "Can an unforgiven sinner get to heaven?" "No." "And you are anxious to be forgiven now?" "Yes," said the boy. "Well, let us read the next part of the verse: 'And the Lord hath laid on Him the iniquity of us all.' Whose iniquity was laid on Jesus?" "Mine," said Georgie.

"Now we will turn over to 1 Peter ii. 24, and see what Jesus did with your iniquities: 'Who his own self bare our sins in his own body on the tree.' Who bare your sins in his own body on the tree, my dear boy?" "The Lord Jesus Christ." "Do you believe that in your heart?" "I do," said he. "Very well; see what John iii. 18 says: 'He that believeth on Him is not condemned.' Do you believe in Jesus?" "Yes." "Well, He says you are not condemned!" In a moment Georgie's face brightened up, and he took me by the hand, and said, "I can trust Jesus now as my Saviour."

Soon we were all on our knees thanking and praising God for his great salvation. Dear Mrs. Gallie, with tears, praised God for answering her prayers and saving her darling boy. After I had committed the new-born lamb to the Good Shepherd's tender care, Georgie ran upstairs to his bedroom to thank Jesus for saving his soul. And when Mr. Gallie came in from church his dear boy welcomed him in the lobby, and told him that he had taken Jesus to be his Saviour, and that he was so happy.

After Georgie was brought to Christ he often walked with me to my meetings, when we had nice talks about Jesus. One evening when coming home together he put his hand in mine and asked if many had received Jesus to-night, and when told a number had trusted Christ—"I am so pleased to hear it," said the dear boy, "for Jesus will be so glad."

Another day, when we were walking in the garden together, I looked at the bright, happy little fellow, and wondered in my mind what kind of sphere of service the loving Lord had marked out for him, and I prayed silently that He would fit him for his service and glory, when suddenly he said to me, "Mr. Dunn, I have just been thinking how nice it will be to be in heaven, because there will be no sin there." "But, best of all," I said, "Georgie, Jesus who saved you and me will be there." "Oh, yes," he said, "that will be grand." Many other sweet little words fell from the lips of Georgie, clearly proving to us that Jesus had taken possession of his heart by his holy Spirit. Shortly after I was obliged to leave C——, and go to other places to preach the Gospel, so I said farewell to my dear friends Mr. and Mrs. Gallie, and to my warm little friend Georgie.

A few months after I left C——, the postman one morning handed me a number of letters, one of which was from dear Mr. Gallie, telling me that his darling little son Georgie had taken diphtheria, and died very suddenly, and asking prayer for their grief-stricken hearts. Dear children, I cannot tell you how sad I felt when I heard that my dear little friend Georgie was dead and gone, and that I was never to see him again in this world; but I knew that he was gone to be with Jesus, which is far better.

"Called to the Shepherd's fold,
Secure from all alarms,
The lambs He safe doth hold
Within his loving arms."

Dear young friends, how often I have praised and thanked God for giving me grace to speak to Georgie Gallie about his precious soul! Oh, how I would have reproached myself if I had failed to have done so after hearing of his sudden death. Now let me plead with you to accept of Jesus at once; don't put off your salvation for a moment; just take Jesus to be your Saviour, and He will save you, and make you so happy, and whether living or dying you will be the Lord's. Jesus says, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God" (Mark x. 14). May God give you grace, dear children, to come to Jesus without delay, is the prayer of your friend,

W. D. DUNN, Evangelist.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Aug 10, Mark iv. 30—41; Aug. 11, Mark v. 1—20; Aug. 12, Mark v. 21—34; Aug. 13, Mark v. 35—43; Aug. 14, Mark vi. 1—13; Aug. 15, Mark vi. 14—29; Aug. 16, Mark vi. 30—44.

"STAND STILL."—"GO FORWARD."

ADDRESS AT KESWICK CONVENTION.

By Pastor THEODORE MONOD.

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward" (Exod. xiv. 13—15).

THE position of the Israelites at that moment seems to correspond with the spiritual experience through which many of us have been passing. We had been brought out of the land of Egypt, out of the house of bondage; we were delivered. But after a little while we found ourselves under great difficulties, in the midst of great dangers and filled with great anxieties. Things did not progress as we had expected. It seemed as though the enemy, from whose power we appeared to have escaped, was about to set his hand upon us again, and drag us back into a state of subjection and slavery. Then came to us this command and this promise: "Fear not; stand still, and see the salvation of the Lord."

Stand still. That was the word that went through the churches some ten years ago, with a clearer ring than it had been wont to do. It was nothing new, of course, but it appeared to be God's peculiar message to the churches then. Oh! it was a delightful message, was it not? to be told that *we* were not expected to push back those enemies by the might of our own arm; that we had not to get ourselves into a fever about it; that it was not a question of *our* strength at all, but of *God's* strength. "The Lord shall fight for you, and ye shall hold your peace." We were willing enough to hold our peace at last, and let the Lord fight for us.

We went through an experience similar to that which we had known when our sins were first forgiven. When the soul is in anguish under a sense of guilt, it first looks about to find what it may be able to give to God, in exchange for his forgiveness, for his salvation. But it finds nothing but sin, whether in the past or in the present. Then perhaps it will turn to the future, and make promises to God: "We will be good, we will pray, we will work;" but that does not bring us peace. By and by our eyes are opened to see that the question is not of *our* promises, but of *God's* promises, and that "Salvation is of the Lord" the great lesson that Jonah learned in a strange school. Yea, salvation is of the Lord; forgiveness is of the Lord; redemption is of the Lord; every good thing is "the gift of God." Then, after having said, for days or months, "How difficult it is to understand all this!" the sinner receives forgiveness, finds peace, and exclaims: "How simple it is, and what a fool I was! Why, it is just to believe what God says, and to take what He gives."

Then comes the further question of serving God, the question of sanctification, of obedience. And we go through much the same experience again. At first we think we have to do this and to do that. All our doing, however, leads to little success and great weariness. We are not victorious, and our very efforts seem to enhance the bitterness of defeat. We are ready to give it up and listen to those who are ever ready to tell us that there is no such thing as a life of victory. Then comes the word to us, "Stand still." "Christ Jesus is made unto you, of God, wisdom—(the text and the context seem to point out that the word wisdom, in this passage, is the summing up of what is enumerated in the three words following; *Wisdom*, that is to say): *Righteousness, Sanctification, and Redemption.*" We had already understood that He was made unto us Righteousness; we now are brought to see that He is also made unto us Sanctification. It is for *Him*, then, to sanctify us—to set us apart and to make us pure. Or, rather, we should go further, and say that it is *in* Him, and by virture of our union with Him, that we are set apart and purified. Sanctification is the life of Christ in us, the gift of Christ to us. The victory is his, not ours As soon as we discern this and find the secret of power, we again exclaim: "How simple it is! And what a fool I was!" Quite true.

Now we begin to rejoice that God has put everything in our hands, through Christ Jesus. But, perhaps, after a while we think, as Issachar did, of whom we have just been told, that "rest is good." So we desire nothing but *rest*. We talk about rest, and hear about rest, and sing about rest. Nevertheless, we soon find ourselves restless, uneasy, and unhappy again. And why? We must have made some mistake. Yes: we have forgotten that if Christ gives rest, He gives something besides rest. So He says in the very words by which He promises rest as his first gift to the returning sinner: "Come unto Me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of Me, for I am meek and lowly; and ye shall find rest unto your souls." That is to say, you will have abiding rest if you take my yoke upon you, and if you enter my service and do my will.

I can have no doubt, looking around me and within me, that there are those who after having rejoiced in "the rest of faith," have forgotten that the greater the rest of faith and the joy of love, the more abundant should be the work of faith and the labour of love.

Moses said, indeed, to the Children of Israel, "Stand still, and see the salvation of the Lord;" but it did not follow that they had nothing to do but to look on with folded arms and motionless feet. The Lord had a further message to them through Moses, and that was, "Speak unto the Children of Israel that they go forward."

How marked the contrast, how complete the opposition, between the two seemingly contradictory orders, "Stand still!"—Go forward!" And yet there was no contradiction. It was by standing still that they showed their trust in the Lord and allowed him to work for them. It was by going forward that they reaped the fruit of his deliverance and brought glory to his name.

So with us. We must not, we cannot, put asunder what God has joined together. On the one hand, we are unable to go forward, to march, to conquer, unless we first stand and come to an end of ourselves—of our own righteousness, wisdom, strength, and will. But on the other hand, we cannot keep the stillness and the blessed rest unless we are constantly going forward. No matter what stage we may have reached, we shall not retain the grace received unless we are ready to press onward and upward.

Some of you may have had a certain amount of knowledge and rest, and joy—say ten, or five years, or two years ago. You then said: "This is what I want: I am satisfied." Perhaps it truly was all that you needed, and all that you were able to receive at the time. But, since then, have you gone forward? If not, you are not happy, you cannot be happy and satisfied to-day. If you are not knowing more of God's truth; if you are not doing more for Him, and suffering more for Him, you are not at rest in your heart. The word "Go forward!" is ever God's Word to us. It is not enough to remember that we *have* gone forward, at such a time. As well might we congratulate ourselves, while travelling by rail, because the train did go forward with fine speed an hour ago. What if it is at a standstill now? It must be going forward, forward, all the time. And so must we.

Go forward in the study of God's Word, and see if there are not further depths in it for you to fathom. Go forward in your experience of God's love; knowing less imperfectly who He is, what He has promised to do, to be to you, and how far He is able and willing to lead you, if you will give yourself up to Him to be used in his service. Go forward in obedience, in daily labour, in daily patience. Seek not great things for yourself; whatsoever He puts before you to do, do it. Do it by first standing still, and looking to Him, and then, with your hand in his hand, going forward.

Shall we not take this for our motto at this Convention? "Go forward!" The cry is loud for us to go forward. The danger is great for us to be satisfied with what we have—with a few interesting addresses, a few nice illustrations, a few pious conversations, a few pleasant emotions, and, after all, to keep wheeling round and round, finding ourselves, afterwards, where we were before. One never goes forward in a circle; it has to be a straight line, right on and right up.

If we would make these meetings what they ought to be, a means of grace, by which we shall go back to the world, to our homes, to our churches, to all around us, better than we went away—that is, more emptied of ourselves, and more full of God—then let us put together all that God has given to each one of us, and ask Him for more. Let us be willing to listen to whatever the humblest may have to say of what the Lord has done for him. There is nothing more encouraging than such testimony.

If I might make a suggestion, it would be this. There are many discussions on the subject that brings us together: Spiritual life, what it is, how it is kept up, how far it may go, and so on. I think we shall not have very much time here for debate. And yet none of us ought to omit to tell anything of what he thinks true and profitable. Let everyone, then, speak according to his understanding of God's Word, and his experience of God's faithfulness. It may be as well that we should go no further, and not go out of our way to point out how, if our interpretation is right, that of another must be wrong.

An old professor of theology once told me (I do not know whether he invented it or quoted it) that generally we get the right of a question, not through *diminishing* one side of it by the other, but through *adding* one side to the other. By the first method you keep "whittling down," as the Americans says, two great truths, until there is nothing left of either. By the other method, you grow richer and richer, adding truth to truth, fact to fact, although you may not be able to "reconcile" them, a work which God seems to have reserved to himself.

I was reading in the train yesterday something of a controversy, nearly a hundred years ago, about free will and predestination. I must say that it did not throw much light on the question, especially when the writers dealt, not in building up their own case, but in trying to demolish that of their opponent. Of course, there are some errors that have to be denied at all times and at all costs. But when we come to questions of

great difficulty, involving theological definitions and controverted amongst equally earnest followers of Christ, it would be well, I think, if we were careful to deal chiefly with affirmation. Let everyone, then, tell us what he knows of truth, and what he actually has received from God. We may try to "put this and that together" by and by—perhaps not till glory. But, meanwhile, it will all have done us good.

An Appeal from Miss De Broen.

THE French people are so terrified at the cholera, that one cannot help seeing that the Lord speaks to them by this epidemic. Will your readers pray that they may hearken and seek the Lord? I wish we were able to distribute leaflets printed for the occasion as a special appeal, as we did at Gambetta's funeral. Now is the time for Christians to do all in their might to spread the good news of salvation in France. If some one would entrust me with £1000, for this appeal, I am sure it would bring a hundredfold interest which would be rewarded in the Kingdom of Heaven, when sowers and reapers shall rejoice together. One feels the more anxious to do this at once, as we do not know how soon the cholera may be in Paris. It is partly for this very purpose, that I, with a few of my fellow-workers, stay here to set ourselves to work if it should break out. Meanwhile our hearts are yearning to spread broadcast a short appeal and a few verses of God's Word.—Yours sincerely, J. De Broen.

3, *Rue Clavel, Belleville, Paris.*

The Evangelisation Society.

THE Annual Report of this valuable Society abounds with cheering testimonies to the undecaying power of the Gospel of the grace of God. The agents employed testify that at no previous time was greater readiness displayed to hear the Word than now: everywhere the people are eager to listen to their message. The operations of the Society are very varied, some of its work being carried on in Soldiers' Homes, some in penitentiaries, some in barns and tents, and in Mission halls, and indeed wherever special need is shown to exist. Its extensive usefulness may be judged of from the following statement made by the Committee: "We preach the Gospel about eighteen thousand times in a year, holding above a thousand Missions, having about three and a half million attendances at our meetings, and we work very largely among the poor."

The Society is perfectly unsectarian, thoroughly evangelical, and full of vigorous endeavour to reach the neglected parts of our population. Evangelists are sent free of charge to any place really needing the Gospel; by its means many a benighted district is reached, and numbers of souls gathered into the fold of Christ. A notable feature of its work is the rigid economy which is exercised in its management, the office expenses being kept as low as possible. The receipts for the past year have amounted to over £10,000; nearly 2 0 evangelists have been employed, and the average cost of each meeting held has been 12s. 4d. In every way it commends itself as an institution deserving the liberal and prayerful support of the people of God. The office of the Society is 21, Surrey-street, Strand, W.C.

UNITED KINGDOM BAND OF HOPE UNION.—The Committee of the Union have appointed Mr. Charles Wakely as general secretary. Mr. Smith, who lately resigned this post, will undertake the duties of editorial and travelling secretary The Union has received valuable aid from the benevolence of a donor, who has executed a deed of trust providing for the payment of certain sums to various charitable and philanthropic institutions, amongst which the Union will benefit to the extent of £1000, to be paid in ten half-yearly instalments. The Autumnal Conference will take place at Cardiff on Monday, September 15, and following days.

AN ANSWER TO THE "BITTER CRY."

THE following letter appeared in *The Times* of July 26:—

Sir,—In the year 1846, when Sir Robert Peel was Premier, I wrote a pamphlet urgently asking the Government to consider a feasible mode of dealing with the poor in great cities. Having travelled since then, and considered plans adopted in Continental countries, I am confirmed more and more in the conclusions drawn in early years.

An illustration of the working of the system I proposed is seen in Amsterdam.

(1) The system must not lean upon benevolence, for various reasons.

(2) It must not promote idleness.

(3) It must not take away the honest poor man's self-respect and independence.

(4) It must not be a great national charity, a mere pauper incubus.

(5) It must be rescuing not only the man sunk, but the sinking man before he sinks.

(6) It must strike heavy blows at idleness and indolent habits.

(7) It must not be an utterly unprofitable outlay.

The City of Aberdeen has accomplished in a measure the very object London must aim at, London on a larger scale, of course, and with two establishments instead of one.

The Dutch give the poor sinking family the means of living, as far as mere bread and lodging go, and would enable them to get out of those hovels and dens in London and take a room for themselves in the very worst times, even when a commercial storm is passing over Amsterdam.

How is this done? Every common trade has a Government labour refuge of its own, and the poor cast-off labourer is entitled to demand labour there; he obtains the very smallest wage, and does Government work — but a wage, not beggar's soup—and employers also know at once where to get workmen.

The Dutch Army is clothed, &c., by this depôt, and the general taxes greatly reduced. The feeblest, the oldest even, are there at work. I saw numbers of old men and women working with feathers, hemp, &c., and thus an old man and woman still keep a little home together, and have bread to eat.

If a beggar applies to you in such a city, you at once ask, "Why are you not at work?" And the criminal classes are thus discovered, not to the police only, but to the general public.

Its grandest feature is that it rescues the honest poor man about to sink. He has saved, say, £10 for a rainy day, and he still keeps it. He asks employment as soon as employers fail him, and he is able to weather the trial time. This induces the poor to save and live carefully. Their little savings may gradually increase. The labour depôts are like large barracks, and as Government is always amenable to the public, the goods so made need never compete with commercial men, except as regards Government necessities, and this small competition reduces public taxation, giving a boon to the public.

Further, such institutions encourage labour, reduce the idlers, and take away from mere clap-trap orators their wild and dangerous hearers. When men are all employed mob orators find it difficult to gather thousands of roughs, and more difficult still to induce men who have saved a little to waste their time at tumultuous gatherings.

I do not disparage the efforts of missionaries and benevolent persons and the still deeper-rooted efforts of preachers, but the State, as the common parent, must grapple with the matter if it is to include the bad, the good, and the indifferent in the awful dens of London.

New Zealand. Gordon Forlong.

THE LATE BISHOP SIMPSON.—In the death of Bishop Simpson, says the Chicago *Evangelistic Record*, not only the Methodist denomination but the entire Christian Church will mourn the loss of a great man and a devoted Christian. His wonderful gift of eloquence was not wasted, but used as a talent to be accounted for—turning many to righteousness and provoking to love and good works. May his mantle fall on a legion.

Mr. John Hambleton in Australia.

Dear Brother in the Lord,—

AS many of your readers will desire to know how I have fared since leaving England, I forward a cutting from an Adelaide paper (*The South Australian Register*). I landed here before going on to my destination, Melbourne, intending to follow Brother Brewster, who continued the journey. I am having good meetings in Adelaide, and stay until the next Orient ship, and then go on to Melbourne. I shall write about the work at Melbourne at a future time, when the Bible Carriage is in full operation.—Yours in the Lord, John Hambleton.

Adelaide, South Australia.

NEWSPAPER EXTRACT.

Mr. John Hambleton recently arrived here from England by the *Garonne*, and in a few days will proceed to Victoria with the view of carrying on systematic evangelistic operations in that colony. This gentleman, who is now between sixty and seventy years of age, has spent thirty-three years of his life in evangelistic work in England and Wales, Scotland, and Ireland; and has laboured with most of the well-known evangelists in those countries. It was principally through his representations that Mrs. Hampson first came to Australia. Mr. Hambleton has recommended Australia as a field of labour for many other preachers of the Gospel and reformers. He had a good deal of Australian experience in his younger days, and to this fact is to be attributed his having directed so much attention to the Colonies. For ten years he was a comedian, performing on the boards in Sydney and Melbourne, and his name will, without doubt, be remembered in those places by old playgoers. He built the first theatre in Geelong, and was manager of the first theatre in Melbourne. He went to California when the gold fever was attracting so many thousands to that country, and after performing there in his old capacity for a short time, was converted, and persuaded to enter upon the evangelistic work, to which he has adhered for thirty-three years.

Mr. Hambleton was rather reluctant at first to afford an interviewer any information about himself.

During recent years Mr. Hambleton has been travelling through the old countries with a Bible Carriage. He has had charge of one of these vans, and has preached to large crowds in the different watering-places, markets and fairs, and other resorts. He states that this system of working affords the best means of getting at the people, and he is going to introduce it into Victoria, one of the carriages having just been sent to that place. Mr. Hambleton "circulates the Scriptures and preaches Christ, winning souls to Him, not to any sect, creed, or party, but to Christ alone." He adds:—"I go to Victoria with my wife to end my days working for Christ. I gave my young days and worked with energy enough there for the Devil, and after the thirty-three years' work through which the Lord has led me in England and Wales, Scotland and Ireland, I am now going to labour for Him in Victoria."

Mr. Hambleton has lectured in the Town Hall Banqueting-room on the "Mysteries of the Kingdom." He has a robust voice of wonderful power for one so advanced in years, and speaks with distinctness and force. His movements indicate the possession of a surprising amount of vigour, and although his address occupied over an hour, and was one in which the utmost animation was displayed, the lecturer did not appear in the least fatigued.

CLERICALISM IN WESTMORELAND.—The Rev. H. M. Fletcher, rector of Grasmere, is dissatisfied with the number of communicants in his parish, which he attributes to the burial office being used indiscriminately over communicants and non-communicants alike. He has, therefore, given notice that "after Christmas next no person who has neglected to approach the Communion-table, and who shall have died without expressing repentance and contrition for this disobedience, will be buried with the Church service.".

THE LIFE OF FAITH.

AN ADDRESS AT KESWICK CONVENTION.

By Rev. H. W. WEBB-PEPLOE.

"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."—Rom. xiv. 22, 23.

THERE are two expressions here that need explanation before we attempt to expound the doctrine. The first is, "He that doubteth is damned." The word means neither more nor less than this, that he hath brought himself under condemnation. It ought not to be understood, as it popularly is, as though a man who happens to do some single operation without true faith in God is therefore damned to all eternity, in the sense in which it is commonly meant. It is the same word as that used in 1 Cor. ii. 29, "He that eateth and drinketh unworthily eateth and drinketh damnation (or judgment) to himself." It is only with those who wilfully misunderstand God's Word that there should now be any difficulty upon a point like this. When we read the word "damned" or "condemned" in the original, we simply mean that the man sins against light and conscience, and therefore he brings himself under the sentence of God's grief and indignation with him; and of course, in the spiritual domain, if that sentence be not removed, the man will be excluded for ever from the presence of God. But, thank God, there is ever room for repentance; God is prepared to receive back even the most determined offender, the one who has even wilfully resisted the grace of God. The other expression is "of faith." In the original it would be "out of" or "from" faith—that which is grounded on or consonant with faith.

Here, then, is the apostolic description of a Christian, by which we must be prepared to stand or fall—a man who is actuated by faith on God, or faith before God, as the Apostle calls it, who has always God for his central object or idea, and faith in the Lord Jesus Christ as the means of access to God—that faith which has been well described as being the sum total of hope, desire, power, privilege, and blessing. For a man to say that always to eat and drink in the direct power of this faith in God, so that he has the conscious approbation of God in what he is doing, and to do it in direct relation to or connection with God, will appear, to many even of those who say they are believers, as an altogether impossible standard of existence. There are others, perhaps, who will say it is an unendurable bondage that they would not undergo for all that could be offered them. Others again will say that though it is a most enviable position or condition of life, it is unattainable. Nevertheless, here stands the Word of God, and we must stand or fall by what it says.

We are gathered here for a special object—not to deal with men, but directly, with God—that God, the Lord Himself, will tell us exactly what He wishes us to be, so that we may fall before Him and say, "By the grace of God, I will be what I ought to be, whatever it may cost me." Hard it may seem to many; difficult, unquestionably it is for all; impossible it cannot be if God demands it. Thanks be to God, there are those who, though not having attained perfection, though they cannot say they have accurately and absolutely carried out God's requirements, yet know what it is to have their living, moving, and being, day by day and hour by hour, in the enjoyment of the richest faith towards God.

Now comes the question whether we are really prepared to become Christians indeed according to this definition. Let us at the outset make this very solemn remark, that the Gospel of Jesus Christ knows nothing of the doctrine of accommodation. There are many people who are prepared to accept Jesus Christ, and to be sleeping partners in the firm of "Jesus Christ and Company," if they may at the same time carry on their own earthly business, or pleasures, or enjoyments. They must not be posted up before the world as servants of God; they must be allowed to go on in their own way. They will adopt Jesus Christ as a very convenient medium for obtaining spiritual cash when they desire it, and a comfortable home when they are done with business on the earth. But that is not God's way. Of all the schemes of salvation that ever appeared on the earth, the Gospel of Jesus Christ is not only the most royal and imperial, but, in the proper sense of the word, the most imperious. It demands that Jesus Christ should be not only my Saviour from hell, but my Sanctifier, my Keeper, my Master, my Ruler. There is no sort of adaptation or accommodation of the Gospel to the schemes of life that men are making for themselves. When Jesus Christ calls a man to become his follower, He says, "Drop your net, your business if necessary, your home if required, your dead beloved, if need be." Everything must be allowed to go by the board, in order that Jesus Christ may be all and in all. There can be no half and half measures.

If we turn from what the Gospel means, to what is exhibited in the lives we see around us, do we not find that the large mass of the professing Church have come down to the level of the world, instead of bringing the world up to the level of Christ? The great majority of those who would call themselves believers in the Lord Jesus Christ have come to Christ because they heard that He would save them from their sins. He met their craving for pardon, their desire for peace and forgiveness. They have said, "Thanks be unto God for his unspeakable gift"—the forgiveness of the sins they had committed. Then they set to accommodate this Gospel to the life which He found them living. They thought they could take Christ and keep the world. My dear friends, instead of accommodating Christ to our life, what we have to do is to accommodate our life to Christ. It is not that Christ must come to us in the low level in which we have been living, but we must rise to Christ in the high level to which He calls us in glory.

That is why so many Christian lives have been a failure—one long painful, bitter disappointment. It has been so and will continue to be so, as long as we attempt to make Christ a mere excrescence or addition to the life that we live. Every scheme of religion, even the lowest upon the earth, is prepared to offer to men what they call salvation, on condition that they render its deity a certain amount of obligatory service—if they will only pay him enough. There are many in Christian England who would follow that creed. They think they can have the salvation of Jesus if they pay so much in the shape of attention to Church services, to Holy Communion, to daily ritual and ceremony. As one man said to me who sent me a letter asking me to go and see him when he was taken sick, "I want to give the Lord £100." Poor fellow! I could only say that if he did that in order to make peace with God he was deceiving himself into hell, and I would not touch the money if he made it ten times the amount. I had to speak to him very plainly. I believe there are thousands who call themselves Christians who are making bargains with the Lord—that He would take them to heaven if they render Him a certain amount of external service on earth. It has been said that every man might go to heaven if he could carry one pet sin with him. Alas! there are many who are trying to get there carrying with them a great many pet sins.

Thank God, there is one great peculiarity about the scheme of the Gospel of Jesus Christ that distinguishes it from all other religions. It never demands until it gives. Before Christ makes the demand to us to give ourselves to Him He hands Himself over to us. Other schemes of salvation are an excrescence to life; Christianity is life itself, and only life, and all the life, wherever it is rightly received. So that the man who receives the Christian scheme receives a new life which becomes his life. "I live," says Paul; "yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God." Henceforth the man being linked to the Son of God is, so to speak, one with Him, and the Son of God becomes his life. Therefore, for men to say that they become weary and wish for a little relaxation from their spiritual duties, if they are real healthy Christians, is just as foolish as for a man who has got a healthy body to speak of its being burdensome to draw his breath! It is absolutely as foolish. What a tremendous issue that puts before us! If I am a healthy Christian, Christ must appear in every part of my life, and it cannot be a burden for me to be living. Healthy life is enjoyment. It is a delight for a man to stand upon the brow of some great mountain with lungs expanded, and let the wind blow freely upon him, and speak to him of the power and majesty of the divine. So it is a pleasure for the Christian to stand in the presence of the Lord; it is a blessed and not a wearisome life. Why, then, should men be talking about their heavy duties, saying their burdens are so many, and their life is a very wearisome one? The flesh may be weary *in* the work, but it ought never to be weary *of* the work, as long as the soul is in health before God.

So we come to the inquiry that came to the Virgin Mary, when God revealed to her the magnificent prospect accorded to her: "How shall this word of the Lord be fulfilled in me?" For us this resolves itself into three questions. First, when shall this entire living out of the life of the Lord Jesus be commenced? Unquestionably, the answer should be "Now." As we read in 2 Cor. vi. 2: "Now is the accepted time." If a man begin to be alive, the immediate results ought to be begun at the same time. If God starts the life it is simply a question of letting God carry it on. What we want next to realise is that there is no mixture or admixture to be known in our Christian life, any more than there is in "the power of God unto salvation," which is Christ. You remember the expression, "The simplicity that is in Christ." Many people take that to mean the easy, kindly, simple way in which Christ is to us "the power of God unto salvation." It would far better be translated: "The singleness of Christ." It is thus used in several other passages, meaning that there is a unity, a oneness in the life and power of Christ. Until Christians come to this great fact, that there must be a unity in their life, they will never know the unsearchable riches of Christ.

What, then, is the source of this life? Not only does Paul speak of faith as being the great power of God, but everywhere we find faith declared to be the one and only means by which men can enter upon the enjoyment of this life. Faith is the same at all times, and in all spheres. It is that principle that enables a man to commit himself to a person or a thing which he believes to be trustworthy. There can be no operation of blessing in our souls until we are prepared, in the spiritual domain, to admit that the Lord Jesus is absolutely trustworthy, so that we commit ourselves to Him for everything that He can give.

Faith has been well described by a learned French writer as "man's response to God's overture." If we are prepared to make this response, see what is offered to us. In the epistle to the Romans Paul is explaining the great doctrine of the life of faith. In chap. i. 17 he lays down his thesis: "The just shall live by faith." He testifies, first to the Gentile, then to the Jew, of the tremendous need there is of some one external to self, in order to bring to us acceptance with God. In chap. iii. 20, having brought all the world guilty before God, he at last exhibits God's magnificent provision of righteousness which is by faith "unto all and upon all them that believe" in the Lord Jesus Christ. This he goes on to explain until chap. v. 1, when he says: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

It is at this point that the great mass of the Church has stopped. If you are to believe most men, the salvation of God is just this: justification by faith through our Lord Jesus Christ. But Paul does not stop there. It is from that point that he proceeds to exhibit what he calls the singleness, or as it is rendered, the simplicity that is in Christ Jesus. He proceeds to expound

this thought: that the life which we have received by faith is to be lived out, continually, also by faith. It will lead us on, in and through faith, into direct conformity with the person of the Lord Jesus Christ, as the source of all our blessing.

The Apostle tells us, in this chapter, how, having been made to die doctrinally in Christ, and experimentally if we have entered into the meaning of the Gospel, we are to become alive unto God, through Jesus Christ our Lord. Our life is a Christ life. He describes this life in all the magnificence of personal enjoyment in chap. viii. Then in chapters ix., x., xi., he shows how it refers to Jew and Gentile alike; so that everyone has to come to this point. In chap. xi. he exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

Then he proceeds, in chapter xii., to exhibit how the operation of faith goes on working in the life. Every man who is prepared to say, "I am a believer in the Lord Jesus Christ," ought to be prepared next to hear the Apostle say, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." If faith is man's response to God's overture, what response are you prepared to give? Are you ready to give up yourself, soul and body, exhibited in all the relations of life and in the magnificence of this power of faith? The Apostle goes on, in chap. xiii., to show how this has a relation to our duty to be godly, spiritual citizens. Then he comes to our relations to our neighbours, and here we discover whether or not our faith is real. In this fourteenth chapter he is expounding the faith which worketh by love, so that it leads us to live for the sake of others, exactly as much, or even more, than we are prepared to live for ourselves. Though a man must think of his own salvation in the first place, from the moment that he has really received Christ Jesus, the subject of his personal salvation ought never to trouble him. Recognising it as a fact, a thing accomplished, he ought henceforth to live it out. A soldier does not begin again and again to be a soldier. He is made a soldier from the moment he enlisted, and his name is entered on the roll. So we, as children of God, having once settled the great fact that we have received Christ Jesus the Lord, and taken him as our Ruler, must now begin to live the Christ life, if we are to be real.

Now comes the explanation of the Apostle: "Faith worketh by love." If there be true faith, there will be such love towards others that while I shall never forget for a single moment what I owe to God—my spirit, soul, and body, myself—at the same time, I can never forget what I am to be to my family, my neighbours, and the world around me. I am to live out Christ so that the salvation of God shall come to them. That is the working of faith, and whatsoever is not of this faith, says the Holy Ghost by the Apostle, *is sin*. It is a tremendous charge to lay upon a great assembly, but I am only sounding out the emphatic statement of God. Brethren, you must not shrink from the words of the Holy Ghost. I pause a moment to say that if there are any here, criticising the speaker, and endeavouring to evade the force of the words, seeking to get comfortable feelings instead of God's conviction, they will go away unblessed. Instead of blessing, it will be ruin to you, so far as you dare to question that which God reveals to us, and which we are only endeavouring to bring out from his Book.

I have said that there must be a unity in the life of the believer. It commences by faith, and from that moment Christ ought to be accepted as our Ruler and Lord. Can we imagine one moment in Christ's life when He was not conscious of the keeping power of the Holy Ghost, conscious of his great duty-privilege to be seeking the salvation of poor sinners upon the earth? This is what would seem to be the realisation of what is the life of faith in the world—God's Fatherhood, the Spirit's keeping power, and a ceaseless yearning to bring blessing to others.

Let us look at our spiritual life to-day then: and what do we see? There are certain things which instantly God has converted me I see that I must drop. I speak now as to a converted assembly. I trust in God there is not one here who is not prepared to drop all that he knows and sees to be sin—everything that you have recognised as being low, grovelling, carnal, selfish, worldly, proud, bitter, false. That means a great deal very often, but you must drop it. It will hurt you as long as you cherish it. It will bring a barrier between you and God; though it may not externally ruin your soul, it will utterly spoil your life of communion.

To go a step further, all true believers will be prepared to accept certain changes in their method of life. They will take up what they believe to be the requirements of God for his children; that is to say, they will seek the fellowship of believers, they will desire to conform their will to God's will, to study God's Word, to engage in prayer, to accept the external manifestations which are conformable to a Christian life.

But now this is the point I have been working to. There is a division of life, which I fear is keeping in bondage nine-tenths of the mass of professing Christians. Strange to say, we call it "a dividing line;" but it is so broad that it cannot be called a line. It is a great space on which they walk. It is the doubtful walk, the doubtful matter, the thing which is not settled quite clearly. They give themselves the benefit of the doubt, instead of giving it to God, and avoiding these things. That is why Christians are walking unhappily. I speak not here of those who are living lives of adultery, murder, theft and lying, doing open and known offences, but of men who are seeking holiness and the glorifying of God. Dear Christian friends, what are you doing? Has not most of the operations of your life been spent in yielding to these things about which you had a question? You looked at it. Perhaps it was an invitation to some secular party, an engagement in business, the acceptance of some gift, when you were not quite sure whether it was for the Lord, some engagement for pleasure or duty about which you had not got definite light from God. "He that doubteth is damned." That is the whole point of the matter. He brings himself under condemnation. He is not necessarily going to hell, but he is going into the wilderness, instead of being in Canaan. It may be with some as with one who kept a seven-shilling piece of jewellery round her neck for seven years. At last she resigned it and found it was nothing after all but tinsel and glass, when it was believed to be a family heirloom! You do not know the trifling things, it may be, that are separating you from your God. What will the best of the things of the world appear to you on your dying bed, when you have to leave them all behind you? And yet half the Christians live in this doubtful way all the days of their life. The children of Israel wandered thus in the wilderness for forty years, and a whole generation had died before they could enter into possession of the blessing.

God asks you to give it up, and let the Lord have the benefit of the doubt. The moment you do, the blessing will come to your soul. Some of us know what it is to have entered into rest the very moment God received our all. You do not know the joy you are losing—the honey and brass that God brings out of the rock. God brings sweetness and strength to his faithful children out of the rock in the Canaan land. "Come thou with us, and we will do thee good, for the Lord hath spoken good concerning Israel."

A QUESTIONABLE ATTRACTION.—In the prospectus of the Albert Palace Association, promoted by the Lord Mayor, M.P., Sir Robert W. Carden, M.P., and other City magnates, the following inducement is held out to shareholders: "The Palace is already fully licensed, and there is no doubt that the revenue from the refreshment department alone will be very large. The Council intend that this shall be made specially attractive, at the lowest remunerative prices, in order that the Palace may become a really popular resort." Of course teetotalers will be careful that none of their money is invested in this "fully licensed" establishment. —*Temperance Record.*

THE ANTI-SLAVERY JUBILEE.

THE first day of August, 1834, was, and will ever remain, a red-letter day in the annals of the British Empire, and, indeed, of the world. On that auspicious morn, this nation, through its representatives in Parliament, decreed that henceforward no human being could be kept in unwilling servitude to another on British soil.

The great jubilee gathering, at the Guildhall on Friday afternoon, was in all respects worthy of the occasion. Its chief object was not so much to express congratulation about the past, as to "endeavour to rekindle the enthusiasm of England, and to assist her in carrying on this 'civilising torch of freedom,' until its beneficial light should be shed abroad over all the earth." If rank and influence, and a display of fervid zeal can accomplish this, surely it will be done. The spacious chamber was crowded with a distinguished company of ladies and gentlemen, who greeted with great heartiness the Heir Apparent, as he took his place in the chair. Seated around His Royal Highness were many well known philanthropists and persons of high social position, Whig and Tory all agreeing to do honour to the occasion.

Mr. Allen, the Secretary of the Anti-Slavery Society, read a letter from Lord Shaftesbury, dictated on a sick bed, regretting his unavoidable absence. Many other illustrious and warm friends of the movement also wrote, expressing their deepest sympathy with it.

The speech of the Royal Chairman was modest and to the point. He quoted and adopted as his own, some words spoken by his lamented father, the Prince Consort, on a similar occasion in 1844: "I have been induced to preside at this meeting from the conviction of its paramount importance in the interests of humanity and justice." The Prince briefly referred to the horrors of the slave trade, and to the efforts that had resulted in the emancipation of the bondsmen, in different parts of the world. "We may all be proud," he said, "that England was the first country that abolished negro slavery." A reference to the services, in the Soudan, of Sir Samuel Baker, and especially General Gordon ("whose name," said the Prince, "is now on everybody's lips") was greatly cheered by the audience. In closing his address he assured his hearers that he was with them heart and soul.

As the most distinguished representative of the Foreign Office, Lord Granville declared that his Government Department was in profound sympathy with this movement. At the same time he was alive to the difficulty of securing the abolition of slavery in Mohammedan countries where the system enters deeply into the social life of the people. In a cursory review of the past history of the subject his Lordship dwelt gratefully on the fact that progress is being made on this question in Egypt and on the East Coast of Africa.

Sir Stafford Northcote very happily argued from the fact that the freedom of the bondsmen was one of the leading features of the Israelitish Jubilee, that there was no fitter topic on which to hold a jubilee than this. He counselled those who were congratulating themselves on past movements not only to "rest and be thankful," but to "thank God and take courage. Let England see to it that she makes the most use of her peculiar position and her wonderful opportunities as a nation.

The Archbishop of Canterbury had an excellent text on which to dilate, in the fact that until the beginning of the Christian era, there was no sign of any inclination among the rulers of the earth to respect the claims and rights of the slave. His Grace was very eloquent as to the indescribable misery of "the hunted peoples," whence the slaves are taken, and appealed to the heart of Christian England to do the utmost to abolish the still existing horrors of the system.

As a very old man, and one of the M.P.'s who voted in the House of Commons for the abolition of slavery, Sir Harry Verney gave some stirring recollections of that stirring time.

We can only add in a line that the further elucidation of the subject in addresses from Lord Derby, Mr. W. E. Forster, Cardinal Manning, the Lord Mayor, Sir T. Fowell Buxton, and others, was alike interesting and valuable.

Notes and Comments.

ALL communications received after Friday morning last will find acknowledgment in our next issue. As usual we have had to go early to press, owing to the intervention of the Bank Holiday.

The work of the Theatrical Mission continues to extend in the breadth of its operations and the measure of its usefulness. The new report issued by the committee, entitled "Stage Struck," is of deep interest, and should be in the hands of everyone engaged in special branches of Christian work. It contains much information calculated to enlighten the mind on the true character of theatrical amusements, and to elicit sympathy with a numerous class whose circumstances and necessities call for earnest effort on their behalf. Copies of the report may be had from 21, King-street, Covent-garden, W.C.

Another blow has been struck at slavery. Senor Dantas, the Premier, has introduced to the Chamber of Deputies a Bill by which the complete emancipation of all slaves in Brazil would be effected in ten years. Those who have reached the age of sixty would, by this measure, be freed at once, and all others on attaining that age. A good feature of the Act is that it provides for the employment of those thus freed from bondage. This further step in the direction of the world's jubilee is to be hailed with thankfulness and hope.

The closer federation of England with all her colonial dependencies is a question vitally affecting the interests of the Empire. A meeting of politicians of all types of political thought has just been held at Westminster Palace Hotel, under the presidency of the Right Hon. W. E. Forster, to consider the subject. It is designed to form a society having for its object the bringing of the subject before the country for serious and earnest consideration. Any breach of the unity between Great Britain and the vast nations allied with her on both sides of the world, would seriously endanger the welfare of all; indeed, as Mr. Forster said, it would increase the probability of war amongst Christian countries, and throw back the progress of civilisation. It is gratifying to know that abroad, as well as at home, a strong desire is felt to preserve and strengthen confederation; but in view of possible dangers, it is a wise and politic course for the representatives of public opinion to awaken thought, and endeavour to direct suitable action in the matter.

Tawhaio, the Maori king, and his chiefs, have been initiated members of the Order of Good Templars, so that that distinguished and influential section of the great Temperance army may boast of royalty being numbered with its hosts. However it fares with the direct object of their visit to England, these dwellers in the distant south will reap benefit from contact with the various forms of our civilisation and social organisations. Much may also be expected from the influence they are likely to exert on their return to their own land, as a result of the lessons they have learned. Would that a larger measure of direct Christian influence could be brought to bear upon them while they are sojourning among us. The impression made upon their minds in reference to the Christianity of our land will greatly help or hinder efforts to propagate the Gospel in their own region.

Through the kindness of Lord Shaftesbury, Mr. George Williams, and others, the Expositions and Sermons published by Rev. Dr. McAuslane are being sent to poor country ministers. Any poor minister desirous of obtaining a volume should communicate with Messrs. Collins and Dott, 48, Beech-street, Barbican, London, E.C.

Among the social abuses calling for speedy and thorough reform, is the alienation of public schools intended by their founders to benefit the poorer and hard-working classes of the community, to the hands of the rich and privileged, who now benefit by them. In the case of several such institutions, the benevolent founders would be astonished to find how patronage and high fees make it impossible for any but those who are either rich, or connected with men of wealth and position, to participate in the gifts they left behind them. The existing rules exclude from participation in their advantages the very class originally intended to be benefited. It is high time that such instances of injustice should be investigated, and a change effected.

Preaching at St. Andrew's, Holborn, lately, the Bishop of Manchester observed:—"If I had before me a congregation of ministers of God's Word I would say to them, 'Oh, fellow-ministers, there is something in all those hearts that can be reached.'" Upon which *Truth* remarks:—"I regret that the Bishop cannot have a congregation of clerics now and then, for most of those gentlemen are dreadfully ignorant of human nature. If they understood a little more about the people they preach to, their sermons would have less sawdust in them and more nutriment." Preachers have need to lay to heart such comments made by the outer world upon their work. It is by such means they may often learn lessons very helpful in increasing the efficiency of their labours.

The United Methodist Free Churches are holding their Annual Conference this year at Newcastle-on-Tyne. The Rev. Edwin Asken, of Derby, was elected President. At an inaugural meeting of the Conference, he remarked that as a denomination they represented the Radicals among Christian churches, and claimed that their organisation was in true harmony with the spirit of the times. He felt that a serious responsibility rested upon them to use their power so that they might effect greater things by means of heir several agencies, for the good of the Church and the world. It is a hopeful sign to find Church leaders thus recognising the peculiar demands of the age upon Christian fidelity and zeal.

We learn that the arrangements for the Conference of the Evangelical Alliance to be held at Copenhagen, in September, are progressing most favourably. The Crown Prince and Princess have signified their intention to attend some of the meetings. The Council of the Alliance have just announced that about 1500 persons have registered their names as desiring to be present. This number includes representatives from the British and American branches, also from Germany, France, Switzerland, Holland, Austria, Russia, Greece, and more distant lands; 800 Danes, and 200 from Sweden. These facts indicate the interest with which the event is regarded, and point auspiciously to the wide influence for good likely to be exerted by it.

By his numerous writings, as well as by his eloquent ministry, Dr. Stanford, of Camberwell, has laid the Church of Christ under a great and lasting obligation. He is one of the special gifts bestowed by the Master for the benefit of the universal Church. It is therefore with feelings of no ordinary satisfaction that we learn his friends rallied round him last week at Denmark-place Chapel, and presented him with a cheque for £1200, as a mark of their loving respect, and sympathy with him in his blindness and suffering from various physical infirmities. The resolve of the church to provide their pastor with an assistant in the work of the ministry will, we trust, be the means of prolonging the usefulness of Dr. Stanford, by lessening his anxieties and labours, leaving him free for those occasional ministrations in which so many are interested.

The arrival in England of the renowned explorer, Mr. Stanley, throws fresh light on General Gordon's position and prospects. He states that it is easy for the General to leave Khartoum by either of three routes—by means of the Congo, or of the Nile, or across the desert to Zanzibar. Mr. Stanley also says that Gordon is well supplied with stores and ammunition, and well able to confront the Mahdi. He speaks highly of him as a soldier and engineer officer, and as possessed of qualities well adapting him to meet all the exigencies of his position without any aid from a British expedition. It seems that there are portions of West Africa where English influence has not yet extended, and where the slave trade still exists unchecked. Mr. Stanley thinks that General Gordon will find opportunity, while making good his retreat from Khartoum, to do much in the direction of discountenancing slavery in those parts.

A correspondent writes expressing a strong desire that attention should be drawn to the state and needs of many of our village and country districts; those living in cities and towns know little or nothing of the spiritual destitution which prevails. The services at the parish church are in many places the only means of hearing of God and his Word; here frequently the preaching is utterly beyond the comprehension of the ignorant, while ritualistic practices prevail, to the exclusion of the true Gospel of Christ. Drink, too, is a most flagrant sin in some of these districts. The services of the church for the day are over by four o'clock in the afternoon, and the Sunday evening is given up by many to revelry at the chief public-house. A truly lamentable ignorance of God, combined with an utter indifference to sacred things, is to be met with in multitudes of cases.

A letter from Lady Sebright, which appears in another column, gives an admirable illustration of the kind of work requiring to be done to meet the need referred to above. What is wanted is for earnest, godly, soul-seeking Christians to take up the work out of pure love to souls; to go and stay as long as possible among the poor who people our villages, and teach, not only by word, but by example and holy living, what the life of a child of God should be. Many Christian people, wanting a change, would find true pleasure and healthful occupation by taking a tour through some one or other of our country districts, and definitely aiming at making known the Saviour they serve and love. Openings for such work abound in all directions, and great blessing would be surely reaped.

The argument against the use of tobacco, on the ground that it increases temptation to vice in a large number of cases, derives weight from the following statistics given by a French writer in a recent issue of the *La Christianisme au XIX Siècle*. He says: "Out of 608 prisoners from eight to fifteen years of age, 100 had already become habitual smokers; from sixteen to eighteen the proportion rose to 84 per cent. In 1881, 571,226 persons were committed for drunkenness; out of this number 74 per cent. were smokers. To many the use of the weed is no doubt harmless enough, but if it is an evil and a snare to others, as a dissuasive from the habit it is surely wise and right to abstain from its use.

The Rev. Edmond Warre, M.A., late assistant master, has been elected Head Master of Eton College, in succession to Dr. Hornby, the new Provost. The new Principal has been associated with the staff for twenty-four years, so that, to great ability he adds close acquaintance with the requirements of the post. It is a position of vast importance, influencing as it does so large a portion of the flower of English youth; the appointment is one therefore to be viewed with much interest and concern. The new "Head" is greatly respected in the college and enters upon his office with the best wishes of a large circle of friends.

The Bible Christians form one of the most vigorous and energetic communities of the many sections into which the visible church is divided. They have just been holding their annual session at Hoxton, this being the sixty-sixth year of their history. By a unanimous vote the Rev. J. Martin, of Kilburn, was chosen President for the year. In assuming that position, he declared his conviction that the one great necessity of the Church, in order to enable it to resist the agnosticism and other evils of the age, is to bring down a genuine revival of spiritual religion. Self-evident as this assertion may seem to some, there never was greater need of urging it upon the professing Church of God than now.

A correspondent who was present at the Keswick Conference writes:—"We were informed that a considerable debt still exists on the new Tent. Will those friends who have derived so much benefit from the annual gatherings there remember this fact, and contribute of their substance to extinguish it? The Conveners have other heavy burdens to bear, and it is not right that they should bear this one as well." We very cordially endorse our friend's reminder, and shall be most glad to take charge of any gifts for the purpose to which he refers.

Both the *Indian Witness* and the *Bombay Guardian* comment, in recently received issues, on the revival of Hindooism among the educated Bengalis of India. This is traced partly to the exertions of the Theosophists, and partly to the influence of theories propounded by men like Herbert Spencer and Comte, pandering as they do to the mysticism and so-called treasures of wisdom said to be found in Hindoo lore. A lecturer, known as Pandet Shashadar, has been attracting educated audiences in Calcutta, his theme being the virtues of Hindooism; a great stir is being made in connection with his mission. Alas! for India, if it is to be thrown back on its old systems of Pagan rites and vain philosophies of men. Alas! for modern civilisation if its intellectual influence is to aid in resuscitating defunct forms of heathenism and ignorance of God. But it is to be hoped this boasted revival of Hindoo delusions is, after all, a transitory movement destined rather to excite greater zeal on the part of believers in God in propagating his Word, than to retard the progress or lessen the power of the truth.

COLOURED WORKERS FOR AFRICA.

My Dear Brother,—

LETTERS from Liberia, from our much-esteemed coloured sister, Mrs. Amanda Smith, have excited my interest for this little republic, not only as an important experiment in colonisation of Africa by freed slaves, but more especially as raising the question of the evangelisation of the races of Africa by coloured men and women.

As to the colonisation of Liberia, it has been no great success, and Mrs. Amanda Smith writes deploring the backwardness of the country in reference to means of communication and education.

This is as much an English as an American question, for when the North American Colonies broke away from the domination of my beloved royal and pertinacious namesake in 1782 they came into the inheritance of that sad institution slavery, to rid themselves of which has cost the United States such oceans of blood and millions of money, and every Christian feeling demands that we should enter heartily into the social and spiritual condition of a people whose fathers we transported from Africa to America, as well as into the efforts of our American Christian brethren to educate and raise them both intellectually, morally, and spiritually. But in this latter point it is God's work rather than man's, though He is graciously pleased to use human instruments.

In the report on African Missions, presented at the annual meeting of the American Baptist Missionary Union, at Saratoga, May 22, 1883, the sub-Committee of five Brethren say: "It is not without significance that while Africa with its baneful climate seems almost inevitably fatal to the white man, we have here in America, by the hundred thousand, sons of Africa whose hearts have been regenerated by the grace of God, and whose minds have been disciplined by Christian culture. Africa must be conquered for Christ, and here at hand are the trained troops under arms, and only awaiting marching orders."

There are at present six millions and a half of coloured people in the United States, and of these five millions are in the Southern States. Of the 2,300,000 members of the Baptist Churches 752,000 are coloured brethren of the South, and only 23,000 in the North. Of the white members, 926,000 in the South, and about 600,000 in the North. So that we can see what possibilities for Mission work may come out of the black brethren of the South. America has given us from time to time one of the brightest of her evangelists. Can there not be organised some reciprocal action here in England to send living earnest evangelists amongst the coloured people of the South, and seek to stir up zeal for foreign missionary labour amongst the converted? A hundred coloured brethren going forth from the Southern Baptist churches would have a wonderful reflex effect on their spiritual state at home.

My correspondence with the States has providentially brought me into connection with the Baptist brethren North and South, and I was already informed of the decision of the Boston Board to take up the Congo work—the white brethren providing the money and superintending the Mission, and the coloured brethren of the South undertaking to supply the men.

The brethren of the South have decided not to enter Kabylia, and the brethren of the North having taken up the Congo, will not now be able to do so, but there are many other agencies and friends of Missions besides our dear Baptist brethren, and I trust it will please God to make use of the appeals we are sending to them.

The A.B.M.U. had last year an income of £65,560, that of the S.B.C. but £14,200. The former have only two Christian sisters as Bible-women and school teachers, and two helpers in Liberia. Requests come for teachers to go to villages in the far interior; this, up to the present, represents all that they have done in Africa. The board says: "Nothing has appeared to change the conclusion formed long ago, that it is useless to expect white men to carry on the work in Liberia. One man in ten might be able to endure the climate, but in finding this one the other nine would be uselessly sacrificed."

The same may be said of Sierra Leone, where the Church Missionary Society laboured for so many years, and where so many precious lives were sacrificed; the place having acquired the name of "The white man's grave." The S.B.C. have, however, an African Mission and stations at Lagos, Abbeokuta, Ogbomoshaw, Gaun, and Haussa Farm, and the missionaries make a demand for a training institution; they spend about £1100 on this Mission. At home also the board asks for £3000, to send theological teachers to instruct the coloured preachers in the south, as they are much encouraged to this effort.

Mrs. Guinness deplores that of fifty missionaries sent out to the Congo only twenty-six are left in the field. It has been a noble work, and fruit has come from the Livingstone Inland Mission to the glory of God; but there is a limit to these heart-breaking sacrifices. How can we sufficiently adore God's providential designs that out of the slavery which once cast its dark shade on the United States of America comes forth the aid suited for labour in this tropical region.—Yours affectionately in Christ,

Geo. Pearse.

L'Agha, Algiers.

Holynead Mountain.

FAR o'er the rolling waves out through the night,
We saw flash forth a gleaming beacon light,
Dipping at times below the angry sea,
Casting across the deck its clouds of foam.
"Wild Wales," said one, "a country dear to me,
Peaceful and fair;" another spake, "My home
Is o'er yon giant cliffs, beneath a wood,
Wind swept in winter, when the blustering gale
Shrieks in its fury through the lonesome vale,
But sweet to rest in on a summer day."
A sad-eyed sailor near us listening stood,
Gazing upon the dimly looming Head,
And as we turned from out the swirling spray,
"Our little one sleeps there," he softly said.

James Bowker.

AN OLD MORAL REFORMER.—A committee has been formed with a view of raising the sum of £200 for presentation to Rev. Frederic Wagstaff, an old Temperance worker, and a warm advocate of social and moral reforms, in recognition of his thirty years' service in the cause. Mr. Wagstaff is quite laid aside through illness and overwork. His friends have thought that in this way he might be enabled to take a long period of rest, and so be restored to the movements which he has so long advocated by tongue and pen. Mr. J. Kempster, editor of *The Good Templars' Watchword*, Boltcourt, London, E.C., is treasurer to the fund; and Mr. Samuel Morley, M.P., heads the subscription list with a donation of £10.

THE KESWICK CONVENTION.

THE EARLY PRAYER-MEETINGS

HELD in the tent at 7 o'clock were well attended and greatly enjoyed. Many requests for prayer for the conversion, the sanctification, or the healing of friends, or for praise for blessings received, were presented at these morning assemblies. The brief addresses given on the first three mornings were by Rev. E. W. Moore, whose lively and thorough-going exhortations met with no small favour. At the first meeting he based his remarks on Acts i. 8, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." We are here, he said, to receive power, not for our own benefit and enjoyment merely, but that we may thereby be better qualified to do God's work in the world. As we read such a promise, and think of the position of the men to whom it was addressed, how profoundly impressed we must be of their need of power. They had to confront not merely the hostility and prejudice of their own nation, but the opposition of the Pagan systems of Rome and Greece. Who were they that they should attempt such a task? Only a little band of unlettered men, without any of the resources or powers that we should have thought would have qualified them for such a tremendous enterprise. They had no carnal weapons of any sort. Whence could their power come? The text supplies the answer: "After that the Holy Ghost is come upon you." God the Holy Ghost is power, and in proportion as we lean upon any other power, in spiritual service, we are courting failure, disappointment, and loss. If we are to be sharp instruments in God's hands we must be emptied of self and filled with the Divine Spirit. In what did this baptism of power specially consist? They had already been quickened from the dead by the power of the Spirit. He was *in* them; what they needed was that He should fall *upon* them, bringing back Christ as a manifested presence to their souls.

They were to have this enduement of power, in order that they might be *witnesses* unto Christ. That is the calling of the Church. A witness is a man who has had a personal experience of the truths to which he deposes. "We cannot but speak the things that we have seen and heard." We may have a fine-spun theory in our heads about the truth of God, but if it has not laid hold of our own hearts and possessed our own souls we cannot witness to it or to Him who is the author of it. We know the power of personal testimony. I remember reading about the gold fields in Australia. Long before they were actually discovered geologists had broached certain speculations as to the probability of gold being found there. Yet nobody took a single step in the direction of the gold fields. One day, however, some simple men, shepherds in the bush, came down to Melbourne, and took out of their pockets some lumps of yellow-looking metal that they had picked up in the ranche yonder. What had they got? *Gold nuggets.* These men could not give any account of the strata of the country, but they had got the gold itself, and their simple witness, founded on personal experience, was worth far more than all the speculations of all the geologists that ever lived. Next week there was a stampede to the gold fields. So the question for us is not, Have we an intellectual apprehension of the truth? but, Have we got the nuggets? Our lives must be a constant testimony to the power of the Gospel we preach. I once asked a French pastor how they got on with their Roman Catholic neighbours? He said: "We have Roman Catholic priests, who come to us and say, 'We should like to enter your religion.' I always reply to them: 'That is not the thing at all, dear brother; the thing is for our religion to enter you.'" So with this baptism of the Spirit. It is no use entering into the theory of it; the thing is for the blessing to enter you. Then all doubts and difficulties will be gone. When the sun rises the clouds flee away.

QUESTIONS ANSWERED.

Before the addresses at the afternoon general meeting, some time was given to the answering of questions sent in, desiring light on specific points of doctrine and experience.

Question.—Will refusing to follow such and such a course hinder the answer to the prayer: "Show me Thy glory;" or shall we get a vision of the glory and then have power to follow such a course?

To this Mr. Webb-Peploe replied substantially as follows: Do not let us forget that Paul says to Timothy, "We *have* received the spirit of power," God *has* given us the Spirit; we are to take and use and believe that we have Him, and therefore to step out on the strength of God's Word. We have not got to wait till God gives us a storehouse of power, so to speak, before we begin to act. I do not know anything about *waiting* for Pentecost, now; what I have to do is to make use of what God has placed at my disposal.

Question.—I pray to be kept dead to sin; still sinful thoughts come to me. How can I avoid them?

Rev. Evan Hopkins: We must make a distinction between temptation and sin. It is one thing for a man to knock at your door; it is another thing for you to admit him and entertain him. If you entertain sinful thoughts, that is sin undoubtedly. Praying is one thing; receiving what you ask for is another. Have you really committed the matter into the Lord's hands? We have the promise often repeated in the Scripture that even *our thoughts* shall be brought into captivity to Christ. The Lord can do it if we simply and unreservedly entrust the matter to Him.

Question.—Explain the passage: "Work out your own salvation with fear and trembling," and say what part it plays in a victorious Christian life?

Mr. H. F. Bowker: The last part of this passage is commonly left out: "For it is God that worketh in you to will and to do of his good pleasure." Take this part first. I say to myself, "Is God really in me to will and to do of his good pleasure?" He says so. What follows? We are to be co-workers with God. God has endowed us with faculties and powers of surpassing interest. God is the great Worker, and we are instruments used by Him to carry out his purposes. Are we glad instruments—delighted to do the will of God? At the same time there is to be a wholesome fear. This Christian life is not a maudlin, sentimental thing. It is to be a vigorous, powerful thing; to be laid hold of with a serious and earnest purpose. Is it any wonder, then, that a wholesome fear should possess us, lest we should make mistakes, lest self should rise, and for one moment we should trust to ourselves; lest the enemy should get an advantage over us? "Let him that thinketh he standeth, take heed lest he fall." I believe this is the meaning of the passage. But let us ever keep in the foreground the latter part of the verse.

AN ADMIRABLE EXPOSITION.

Rev. H. Webb-Peploe: A young lad returned from abroad, not long since, on a visit to his parents. He heard much of being actually delivered from sin—that if he would trust Christ he would be freed from the presence, "the germ of sin," as Godet calls it. He returned to his distant home after being ten days in England, his soul yearning to know the reality of the experience of what he had heard, and finding he had not got it. He wrote home to his parents, asking for guidance. They wrote back, stating as plainly as they could what they believed to be the teaching of the Word of God upon the subject. The lad was only nineteen, and his theological reading was not very great. Remembering how he is unable to obtain any human assistance, how he is living in a remote part of the country, alone with his God, I think it will be felt, by the extracts that I shall read from his letter in reply, that he has been taught the secret of blessing, and that he expresses it in a remarkable way:—

"My Dear Parents,—I was indeed delighted to get your letters, and I hasten to tell you of the joy they have shown me how to take. Suddenly, on reading what you had to say on the subject of complete sanctification, it was all plain to me what I ought to believe in—*not a comfortable, easy freedom from temptation to sin, but a blessed state of perpetually receiving grace to withstand sin.* Now, I believe I really understand the text that I have so often been trying to make suit my former ideas: 'My grace is sufficient for you.' Thank God, it *is* possible for me to believe that it is sufficient to give me strength in every temptation. I wanted so to be able to feel that my whole heart was filled with Christ, that there would be no room for my nature, which would be cast out, and so make it impossible for me to offend my Heavenly Father. This is what Mr. —— led me to look for, and though that would indeed be a blessed, happy state, I fear, even from my own experience of the last few weeks, such a state is not possible for us really to attain to. I do not know how the people I talked with had been allowed to convince themselves so effectually of their inability to sin, that they could so plainly rejoice All this time I had been wanting that, and I fear I have only been attempting to build my faith on the mistaken ideas of others, and from that standpoint trying to make the Bible suit my case.

"Thank God, I think it is now all clear to me. What I now believe and feel so happy in believing is: God gives me grace moment by moment to overcome sin and my nature. If I sin unwittingly, the blood of Jesus Christ is all the time cleansing my heart. Though I cannot have my own nature cast out, I may and do believe that there is no limit to the extent of the power of Christ to keep me from the effects of that nature, and that according to my faith so will I receive his grace.

"And now, how am I to be kept in a state of perpetually feeding on or taking this grace? After prayer and reading in the morning, I go out thinking on some lesson I may have read. All goes well for a time; then my work and business gradually get into my head. I worry about them, and suddenly I am startled to find myself having lost my temper with my puppy, or with my mind in some way very far from where it was in the morning, and full of thoughts that are not pure. I pray often that I may think less of business with such an almost absorbing thought as to oust all thoughts of Christ. Yet each day I find it impossible in planning (and indeed in worrying—for I confess to having a good deal of anxious worry—) to help for a time letting slip my happy dependence on God. Can you suggest any help? When I think over what I have been seeking for, viz., a practical inability to sin, and when I think of how (to use an expression of Thomas à Kempis) the very heavens are scarcely pure in the sight of God, I see now how so long as we are bound by our sinful manhood it is impossible for us to be spotless. But now I gratefully believe that as there is no limit to God's power, so it only rests with me to believe in his power, and to accept all the grace I can take."

AN IMPORTANT QUESTION.

"Is it the privilege of the believer to have inbred sin taken out of the heart, or merely suppressed? We read that the Son of God was manifested that He might destroy the work of the devil; must sin be *destroyed* in my heart before I can live a holy life?"

Rev. E. H. Hopkins: It would simplify matters if we in looking at this question, asked ourselves what is the source of the evil. We have a threefold enemy—the world, the flesh, the devil. What does the Word of God declare that Christ has done in reference to these three enemies? What may I

laim as my present privilege? Someone may say, s regards the flesh, that we can claim to have it bsolutely destroyed, so that it no longer exists n us. If I said to such a one: "A text, if ou please," he would be almost sure to give me Romans vi. 6: "Knowing this that our old an is crucified with Him, that this body of sin night be destroyed, that henceforth we should ot serve sin." You may say: I insist upon that ord "destroyed;" destroyed means destroyed. Let us read another text, Heb. ii. 14: "Forasmuch then as the children are partakers of flesh nd blood, He also himself likewise took part of he same; that through death he might destroy im that hath the power of death, that is, the evil." Here we have the same word "destroy;" then of course we are to understand hat the devil is destroyed! We read again: 'They that are Christ's, have crucified the lesh with the affections and lusts." You say he flesh is crucified; it is gone. Then let us ook at Gal. vi. 14: "But God forbid that I hould glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Therefore we onclude that the world is crucified—gone!

Is there, then, no deliverance from the flesh? Certainly, a glorious and present deliverance. 'Walk in the spirit, and ye shall not fulfil the usts of the flesh." You may have such a blessed deliverance that if you spoke from your wn consciousness you might say sin is not there. We have not come here to dispute about theology, ut to realise our privileges. Says Christ, "He hat abideth in Me sinneth not." The Lord eep us true to that word. But let us not judge urselves by our own consciousness and fancy hat because we are not conscious of sin there is o sin in us. Peter spoke from his own consciousness when he said, "Lord, Thou knowest ll things; though all men forsake Thee, yet will I not forsake Thee." He felt as though he ould never leave the Lord. Jesus knew more bout Peter than Peter knew about himself.

Let us be clear about this. There are many sins hat ought to be turned right out of us. We re not born into the world with evil *habits*. We ome into the world with our sinful flesh, but ll those evil habits have been acquired since. These are not to be kept under, but to be put way. That is the mistake many people are making. They give way to some habit, bad emper, or something else; they say it is the lesh, they cannot help it; we have got the flesh n us to the last, and so on. Take care of dealng with it in that way. God can not only give ou the power to subdue that evil habit, but He an take the very desire towards it out of your eart. That, as I understand it, is what people ean by "a clean heart."

LADIES' MEETINGS.

The accounts we have given of the general meetings of the Convention indicate what was he spirit pervading it. The same spirit was een and felt through this department of it. The adies' meetings have hitherto been conducted by adies, but this year a change was made, and it vas arranged that the speakers in the Tent neetings should address the ladies also. The irst day Rev. J. A. Jacob and Rev. C. A. Fox poke, touching the points of home life, which re nearly always the test of definite blessing. The hindrances of common daily life were taken p, just as we felt was needed; and his Word nade clear that a very commonplace life might become the scene of his most perpetual victory. When the addresses were over, those present were invited to ask questions, which many did.

The next day Rev. H. Webb-Peploe spoke on he place of women, taking a line which was of ery great help to many, exceedingly practical nd personal, and showing how to apply the urge blessing—so to speak—of the Convention o the simple, common details of life, and making he humblest life a sublime one.

The third day, Pasteur Monod presided, but nly opened with prayer, and then invited any to speak what they had been taught. There was no constraint, except the constraint of the Spirit of God, and that was very real and marked, both in his impelling power and in his restraining power, so that many were moved and touched, and received blessing through the simple witness of what He can be in the sphere, which is our largest, of home. Rev. E. W. Moore closed with prayer, that God's cleansing power might then and there be accepted.

The closing meeting was led by Rev. W. Haslam, who said little beyond again giving freedom to any to witness who could do so to the glory of God and the grace of the Lord Jesus Christ.

"God's claim upon us has been a marked feature," was the remark of one who was here for the first time; and when we learn to the full the result of our gatherings, it will surely be found that his claim has been submitted to more completely, to the quickened joy and usefulness of his children. "Holy, Holy, Holy, Lord God Almighty," has been the distinct and full keynote kept up throughout, not merely by words about his holiness, but by a strong vivid sense of it by the Spirit of God, making all feel there was nothing to do but yield, nothing to do but to worship, and see only his beauty henceforth.

N.

[In our next issue we shall conclude our general report, leaving some of the leading addresses to appear as the demands on our space will permit.]

Gospel Work in Lyons.

DEAR SIR,—The present is a moment of great anxiety in Lyons. Though little is said, the apprehension of the dreaded cholera is in every home. It is now recognised that all the precautions for disinfection possible at the railway stations and elsewhere are in vain, and that each must look to his own predisposition, surroundings, and personal habits for safety.

There is a great interest in the hearing of the Word manifested by the people attending our four Salles. The people are most attentive and orderly, and I have been getting acquainted with many individually. They are, as elsewhere, easily touched by the power of kindness. One of our halls is in the midst of the very oldest workmen's quarter—the Guillotière of Lyons.

The Halls are wide apart—one beyond the Saône; another on the hill of the Croix Rousse, to the north; a third east of the Rhone; while the fourth is away to the south. It is to be remembered the city contains upwards of 350,000 inhabitants, and is of wide extent. In each of our meetings there is a good deal of singing and a short Gospel address. There seemed to me to be a timidity at first lest there should be too much prayer; and a fear expressed lest the people should not understand its import at the beginning of the service, but this is proved to be groundless. At least two-thirds of the people stay to an after-prayer-meeting. Some of them have already taken part, and many have risen for special prayer. As may be readily imagined, a great deal has to be done in the way of organisation.

Three days ago on the Croix Rousse, a woman asked if I would visit another, who had been taken very ill in her house the night before. The poor woman had managed to crawl home to her garret that morning. We found the poor sufferer in the highest attic, utterly alone, lying in the dark. No one near knew she was ill or thought of caring. She was now, however, much better, and thanked God that in her sharp sickness she had only once lost consciousness. A broken sentence or two sketched all of her history it was needful to know then. But the main point was, she was laying there trusting the Saviour she had long known and loved, though her way in life had been hard indeed. It was very affecting to hear her simple testimony in such circumstances. The work deepens in interest day by day.

Yours faithfully, A. S. D. Colquhoun.

172, *Cours Lafayette, Lyons.*

Miss Ellice Hopkins.

IN the noble efforts made in our day to rescue the perishing, to care for the homeless, and to redress iniquitous wrongs, some women lead the van. Among such, a place—and that no mean one—is filled by Ellice Hopkins. Even in her teens Miss Hopkins began the work to which she has consecrated her later life. She got hold of some girls and gathered them into a Bible-class she held at her father's house in Cambridge. Her influence was great and was used well. From them she learned that their fathers and brothers seldom went to church. This pained her much. She firmly believed that only so far as a man is imbued with the spirit of Christ can he be in the true sense of the word a man. Here were many with the form but without the substance of manhood. What could she do to raise them to a nobler life? This was the question she asked herself. She found an answer, and immediately she resolved on a course of action.

She secured a cottage in a district inhabited by these men. It was in the neighbourhood of "Gas-lane"—a far from pleasant part of the town. There she held a meeting on the Sabbath evening. Sixteen rude and careless men came to it, drawn more by curiosity than by any real interest. Words so gentle and helpful were spoken to them that the tears ran down their rough cheeks. They went away in a strangely softened mood, to come back on the following Sabbath with some friends. Soon the room was crowded. A hall was taken; it also quickly filled. Men flocked to hear what they would not listen to in church. The Abbey school-rooms were thrown open, and to them hundreds of working men gathered from far and near. As time rolled on their interest did not decrease; rather it increased. Their lives showed the power of the bracing truths taught them. Their homes were lit up with a new happiness, and they themselves felt the wakening impulses of the manhood long latent in their breasts. . . . .

Months sped by in this work of faith and labour of love till the indefatigable Miss Hopkins was laid aside by illness. For many years she lay helpless and suffering. . . . At last the time came when she could leave the chamber of sickness and enter the busy world again. She began a new and needed enterprise. With characteristic ardour she devoted herself to the rescue and reformation of her fallen sisters. Brighton was her first field of labour. The work thus begun has been carried on in the face of much prejudice and many difficulties. Miss Hopkins is brave, and she needs bravery; she is passionately in earnest, and her labours need earnestness to sustain them. She has written much and lectured often about the duty and methods of reclaiming fallen women. Mainly through her efforts the White Cross Army has been established to help on this good movement. The age of chivalry is not gone. . . . . Wherever the Cross has been exalted deeds of knightly heroism have been done; whoever has been filled with the spirit of Christ strives to

"Clear the dark places, and let in the law,
And break the band it holds, and cleanse the land.'

The evil which Ellice Hopkins battles against menace alike the sacredness of the home and the strength of the country. Here, then, is an enterprise for knights good and true. With God for their inspiration, and purity for their motto, let them go forth and fight against the wickedness which darkens our land!—*Christian Leader.*

A NOVEL MISSION.—The Methodists in Bombay have organised midnight meetings to rescue fallen men. These meetings are held in a quarter of the city wholly given up to shameless vice. A band of Christian men and women enter this quarter at a late hour, and gathering the male *habitués* of the place around them, sing, pray, and preach to them in the street. It is a remarkable fact that large numbers of men are persuaded to abandon the place. One night a company of young men were seen leaving the "gangway of perdition" accompanied by Christian friends who were singing, "Where is my wandering boy to-night?" The plan is one which might perhaps be imitated with advantage in our own cities and large towns.

Sunlight Teaching.

O SUMMER sunlight, filling earth with splendour,
And bearing beauty on thy golden wings!
We listen, as we nestle in thy radiance,
To what thou teachest of celestial things.

O cheery sunlight! wheresoe'er thou shinest
Night's chilling shadows creep ashamed away;
Within our circle may we also, hourly,
Be God's own lights, illumining life's day!

O priceless sunlight! how the world would mourn thee
If thou wert bidden never more to shine!
Would earth mourn us if we were straightway summoned
At once to leave it, by a Voice Divine?

O loyal sunlight! faithfully fulfilling
Thy great Creator's loving, wise commands;
And finding them most sweet, thy will surrendered—
Thyself an instrument within his hands.

O honoured sunlight! by Divine commission
Thou dost announce, in language clear and plain,
That, very soon, earth's King in all his beauty—
Her Sun of Righteousness—shall rise again.

A little while: then eastern skies shall brighten
With fadeless light, and Faith's fair face shall glow
With hope and joy, as she—her Lord expecting—
The happy meaning of that dawn will know.

CHARLOTTE MURRAY.

[A volume of Miss Murray's poems, called "MESSAGES FROM THE MASTER," is published by the Stirling Tract Depôt. Two sets of them are also issued in leaflet form.]

Gospel Literature for the Continent.

DEAR SIR,—I was very pleased to find that Dr. Moxey and Mr. Carr had found such good use in Norway for the Children's Picture Leaflets, issued by the Children's Special Service Mission. Rev. W. S. Standen and myself have recently returned from a tour up the Rhine and through German Switzerland. We can bear testimony to the eagerness with which the children everywhere receive these beautiful Gospel messages.

We went for a much-needed rest, so could hold no meetings; but we found this distribution a most easy and pleasant service. Our route was by Rotterdam, Cologne, Bonn, Neuwied, Coblenz, Bingen, Heidelberg, Carlsruhe, Schaffhausen, Constance, Friedrichshaven, Rorschach, Coire, Pontresina in the Engadine, Ragatz, Pfaffers, back to Coire, Göschenen, Lucerne, the Righi, Interlaken, Lauterbrunnen, Berne, Neuchâtel, and Paris. All these places, besides perhaps as many more along the diligence routes, had a small or larger supply of the leaflets.

Often the great difficulty felt by Christian tourists is the carriage of sufficient tracts for an extended journey. Many do not understand how cheaply and easily packets of tracts can be sent to each place where they may intend going—to be left at the Poste Restante till they arrive. The postage of the Picture Leaflets, for instance, is only 5d. per 100. Friends by writing to the office of the Children's Special Service Mission, 48, Paternoster-row, could have, for example, 100 Dutch tracts sent to The Hague, 100 German tracts to Cologne, 100 German to Basle, 100 French to Geneva, and so on.

I am glad to hear from Mr. Spiers, that of the special fund of £2000 which he is raising for this foreign work of the Children's Mission, about £1250 has now been received; and that one of the latest contributors is the Grand Duchess of Baden, who first became interested in our work some years ago at Mr. Jordan's seaside services at Eastbourne.

T. B. BISHOP.

THE HORRORS OF HEATHENISM.—A missionary who travelled up the Zambesi a few months ago tells us that on one occasion a company of natives gathered in front of his hut and began an animated discussion. This grew hotter and hotter, until presently a fire was kindled and a large pot of water was set on it. "I was told," says our informant, "that this was a trial for witchcraft, and that the two persons charged had to wash their hands in the boiling water, and if the skin came off after twenty-four hours, the victims were to be burned alive. First one, then the other, dipped his hands in the fiercely boiling water, lifting some up and pouring it over the wrist. Twenty-four hours told its tale, and I saw the poor fellows marched off to be burned before a howling, cursing crowd."—*Christian Leader.*

A Good Work in Norfolk.

DEAR SIR,—When in these days evangelising efforts have assumed such proportions in the Christian world, I think it well to call public attention to the very important Gospel work that Miss Hamond has been carrying on in Norfolk for seven or eight years past. She commenced the work by collecting enough money to purchase two large tents and a small one, the larger ones capable of seating comfortably 500 each, and the smaller 200. As regularly as each succeeding summer comes round, these tents are sent in rotation to every important village and parish in Norfolk.

She secures the services of evangelists from the Evangelisation Society of London. One of these preachers is attached to each tent, besides which Miss Hamond herself goes, as a rule, at least once a week, to take her place in publishing the good tidings during the stay of the tents at any place. They generally remain in the same spot for about a fortnight or three weeks, and it is no exaggeration to say that many hundreds of people, including numberless working men, who go neither to church nor chapel, assemble in these moving tabernacles every week-night evening. On the Sabbath days there are two meetings, that are usually overcrowded. One side of the canvas is frequently taken down to accommodate the outside crowd of eager listeners, who are willing to stand on the grass for a couple of hours to hear what is going forward. The good that is being done, and the blessing that follows these tents, seems to me to be quite incalculable. Since I came down here a year ago to help Miss Hamond, as an evangelist in her work, I have heard both men and women say to me, scores of times, "I was born here," at such a date, so many months or years ago; "I found peace under this canvas;" and often and often a bystander has added, "Yes, and he (or she) has been kept by the power of God a consistent follower of Christ ever since."

Besides these tent services, Miss Hamond and myself have taken many barn and other meetings. On a recent evening the barn at Southrepps, a large Norfolk village, was found to be all too small to accommodate the hundreds who crowded to hear, so that we were forced to mount our waggonette, and speak in the open air to the great multitude.

We occasionally vary the tent services by devoting an evening to Gospel Temperance work, or sometimes to a public tea, followed by Gospel addresses. One reason that I have for publishing this slight account of our work is, that it has been greatly laid upon my heart lately that if we could extend our operations to other counties, we might wake the Spirit of Life in some dull, cold place where the church or chapel has been dead. But for this funds are needed, as even to carry on the work here in Norfolk great efforts have to be made. Keeping the tents in repair, sending them about from place to place, the expenses of the evangelists, and the services of a clever workman for taking down and putting up the tents, come every summer to a large sum of money, which is very inadequately met by the subscriptions we receive. The smaller tent requires at this moment about £30 to put it in working order, as it is in too dilapidated a condition to be used, and consequently that means of blessing is at present laid by.

We are invited everywhere through the county to go and speak to the people, often by the clergymen themselves; for instance, I was speaking the other night from a platform on which there were four clergymen of the Established Church. Surely when the way is so open, and the working men seem so willing to come and hear the women "publishers" that David speaks of, some of your readers may be inclined to help us towards repairing our third tent, and giving us sufficient funds to carry the warfare into other counties. We would invite anyone who doubts the good that is being done to come and see for themselves by assisting at one or two of our tent services. I pray God that He will put it into the hearts of some of your readers to help Miss Hamond in a work that has been bravely originated in the teeth of much opposition and prejudice, so perseveringly carried on and the value of which has now been proved by time.—Your obedient servant,

Fakenham, Norfolk. OLIVE SEBRIGHT.

Tent Services.

DURING the month of July, John Harris has been holding tent meetings at Brockford, Wetheringsett, and Thorndon, Suffolk. It was very cheering to see the large and attentive congregations. In visiting among the people, many were found whom the Spirit of God had awakened; others had entered into peace.

Some very successful tent meetings have lately been held in Ossery-road, Old Kent-road, and in Marmont-road, High-street, Peckham.

A series of eighteen services, held in a tent on the site of the intended permanent church in the Hanley-road, Upper Holloway, was brought to a close on the 23rd ult., with a service of thanksgiving in the temporary iron church. Mr. Spencer Walton was the special missioner; the good work has resulted in the conversion of some, the reclaiming of others who were backsliders, and in the increase of spiritual life and activity in the hearts of the Lord's people in this district.

Major Whittle's Way.

WEARINESS had come over us, and remembering the refreshing effects of a lake trip we proceeded to make inquiries for a passage to Ogdensburg. Seeing the names of Major Whittle and family on the registry book for Mackinac, we knew there would be some good company on board.

Soon we heard the son of the evangelist arranging with his father for a time for the boys to meet, 7 o'clock. When the time arrived and the boys on the boat gathered at the piano, faces aglow with expectation and delight, Mr. Whittle was ready to lead them, first asking, "Are the hands all clean, boys?" Some two or three bounded off in the best humour to make sure, and when they came back were greeted with the charge, "Now, boys, all look at me carefully, so you will make no mistake." And they looked with delight beaming on each face, as they sang "Johnny Shmoker." Of course some of them must have sung it before, and some were amateurs, but I think they learned something else too.

It drew all the lovers of music together, and the older ones were ready for Gospel Hymns as soon as the boys had finished. They did not have time to leave before they were kindly invited to take seats and help sing other pieces which the audience were asked to select. "The sweet by-and-by" never sounded sweeter, nor "Rocked in the cradle of the deep," sung as a solo. Then how naturally our evangelist found words to say he would read from God's Book and offer family prayer.

We never expect to trace the results of that spirit of family devotion infused into so many members of different families. We almost envied the influence one could have with those boys who had sung with them for their special entertainment, and pleased them so much. We also thought of the bridal tourists so frequently on the Lakes at this season, and wondered if those present did not receive a new and strengthened impetus in resolutions to worship in the r households at that sacred shrine, the family altar.—*Chicago Advance.*

[The numerous friends of Major Whittle in this country will read with pleasure the foregoing sketch. It can only be fully appreciated by those who have heard the evangelist sing the German ditty of "Johnny Shmoker," in which a number of musical instruments are imitated in quick succession. The writer of this note has a vivid recollection of hearing it sung one evening in Limerick, last October, to the intense delight and amusement of Mr. Moody.]

FORDYCE, N.B.—Mr. J. A. Smith, evangelist, has brought to a close a three weeks' series of meetings here. The people came together in large numbers, and the Lord has blessed the Word.

LONDON SHOP GIRLS.

THE following letters have appeared in the *Pall Mall Gazette;* they were evoked, as will be seen, by an article in the same journal on the condition of young women employed in London retail shops:—

SIR,—We are very glad you have called the attention of your readers to the peculiar position of London shop assistants in your article on "Women who Work." The Young Women's Christian Association has established a larger number of girls' clubs or institutes than of homes, believing this to be the most practical way of reaching the whole class. Hundreds may attend the classes at the institute, and avail themselves of the reading-rooms, libraries, &c., whereas homes can only reach a limited number, and it is impossible for the philanthropic public to establish sufficient to meet the constantly-growing need. But if it could, we believe another mischief would arise. Women's labour, except in the rare instances to which you refer, is already underpaid, and the mischief would only be increased by taking off from employers of labour the responsibility attaching to them of providing suitable accommodation for their employés. The temptation to leave the path of virtue involved in the lowness of wages, combined with the necessity for fine dressing, can only be met by the Christian influence of institutes such as we have opened, and which only need increased public support to be opened in every quarter of the town; and the Christian friendship provided by the secretaries and working associates of the Young Women's Christian Association all over the town secures such influence to all young women. The necessity for the shop assistants to get air and exercise at the hour when most moral dangers are incurred is met by the institute, for its doors are open at 11 hour, and up to an hour, when all other places, except dangerous places of amusement are closed, and the members can walk with safety to and from the pleasant hour spent there.

We hope shortly, in addition to the Central Institute, in Old Cavendish-street, to open a home with restaurant and club-room in Mortimer-street, Regent-street, and we would invite all interested to visit our new premises there. Our readers can help us much by getting the complete list of the Young Women's Christian Association institutes and homes hung up in railway stations, post-offices, and workrooms, and other places frequented by young women.

The other evil to which you refer—namely, the long hours of standing—is one which we believe can easily be remedied by public opinion, and we hope the matter will be taken up by ladies. Employers would, we believe, be willing to put seats behind the counters but for the general feeling among customers that if the employés are found sitting the trade of that particular shop is not flourishing, and there is a tendency to withdraw custom, which the employers naturally cannot afford. Let the influential customers petition the leading employers of each locality and promise to continue their custom, and we believe the desired end would be accomplished. Trusting these important matters to which you have drawn public attention will not be allowed to drop, we are, Sir, your obedient servants,

EVELYN ABBUTHNOT,
EMILY KINNAIRD, } Hon. Secs.

Central Office,
17, *Old Cavendish-street, W.*

SIR,—It may interest the two ladies whose letter appears in your issue of this evening to hear that efforts have already been made to induce shopkeepers to provide seats for the young women in their employment. Some three years ago Mrs. Strange Batson, Mrs. Ashton Dilke, and myself organised a movement on much the same lines as those suggested by your correspondents. On visiting the principal West-end shops we found that several of them had provided means of rest more or less adequate, but by far the greater number had no provision whatever for this purpose, and the result of our inquiries was to amply confirm the worst accounts of the sufferings endured by the shopwomen. Having satisfied ourselves as to the existence of the evil, we drew up petitions addressed to the different shopkeepers, urging them to provide seats for their employés, and to these petitions we obtained the signatures of large numbers of their most influential customers.

Unfortunately, in no case did our appeal meet with any success, and in some cases it was not even received with courtesy. The conclusion we came to was that nothing short of Boycotting would produce any effect on the shopkeepers, and this the customers, with a few exceptions, declined to do. We were therefore, after months of labour, obliged to abandon our attempt. The shopwomen themselves are powerless, fearful that any combination of their own may lead to their being supplanted by men. I believe that the remedy lies with the customers themselves. In these days, when so much is done to help and protect the weak, it is hard to believe that sufferings such as we know are endured under this cruel system can fail to arouse the sympathy and obtain the assistance of all women.—I am, Sir, your obedient servant, MARY BEYCE.

35, *Bryanston-square, W., July* 29.

St. Giles' Christian Mission.

A BRIEF record of "One Year's Preventive and Rescue Work," in connection with the above Mission, has just been published by Mr. George Hatton. For an account of the various departments and branches of labour here unfolded, we must refer our readers to the book itself, which can be obtained on application to the Superintendent of the Mission, 12, Ampton-place, Regent-square, W.C. Some idea of the amount of practical work done may be imagined from the fact that no less than forty-two meetings are held every week throughout the year. Neither does this include the numerous services held for Gospel preaching in men's kitchens every Sunday, the regular and systematic house-to-house visitation among the poor, or the time expended in connection with the management of such valuable adjuncts as the Penny Bank, &c. Deeply interesting is it to know that during the past year the number of prisoners who were met at the gates of the three prisons, Coldbath Fields, Holloway, and Wandsworth, amounted to 14,286, of whom nearly 9000 were provided with breakfast, and nearly 3000 signed the Temperance pledge.

The Mission is "still widening and extending in every department, and at a rapid pace, which makes the need of increased support more urgent than usual." Concerning Temperance work, Mr. Hatton says he can find no words too strong to condemn the drinking habits of the people, and that the results thereof are simply heart-rending to behold.

Mr. Hatton (whose delicate and fragile frame seems always unequal to the strain upon it and to the work he does) is now about to take a necessary and enforced rest. We trust his mind will be set at ease by the needs of the Mission being fully met during his absence.

THE CHOLERA IN MARSEILLES.—Allow me to make an appeal to your Christian sympathy, to ask your help and prayers for those people who are seized with the terrible plague of cholera. We Protestants have redoubled our efforts at Marseilles to carry the message of salvation to all. We visit the sick, and while nursing them try to bring them to Jesus. Some have received the Gospel and have died in peace, saying, "Good-bye, until we meet on high." Already want is being felt, and victims are suffering from starvation, as the rich have quitted the town and the poor have no work. I have already taken nine children under my care, their parents being dead; how to support them I know not, but I feel assured that my English sisters will help me.—Yours in Christ,

Ouvroirs Moriès, (MDLLE.) H. L'HERMET,
69, Rue Belle-de-Mai, Marseilles.

Pakefield Conference.

THIS Annual Conference has just been held. The attendance at the morning and afternoon meetings was larger than on any former occasion. Earnest prayer had been made to God before the conference for the presence, power, and teaching of the Holy Ghost; and much blessing and refreshing were received. The weather was all that could be wished, and the delightful sea-breezes between the meetings were very enjoyable.

The subjects were: The Love of God; Christian Life in the Family; Christian Life in the World; Sanctification by Faith in the Atoning Work of Christ alone; The Word of God, the only Standard of Holy Living; The Present Blessings arising from Faith in the Second Coming of Christ. The speakers were: the Revs. T. C. Chapman, W. Haslam, H. T. Berguer, L. Price, J. G. Tanner, and C. W. Servanté.

The various addresses were very practical, instructive and profitable, and rightly calculated to promote growth in the knowledge of Christ. There was power in the speaking, praying, and singing. The conference concluded with praise and thanksgiving to the Lord for the glorious truths proclaimed, and the rich blessings received during the two days of happy intercourse and instruction.

Mission Work on the High Seas.

DEAR SIR,—It is not generally known—at all events, the fact is not sufficiently realised by Christian people ashore—that upwards of 12,000 men and lads are engaged *all the year round* in the North Sea fisheries, exposed to constant danger, and too far from land to run for shelter. By the goodness of God four of the great fishing fleets have now each their floating sanctuary—at once a church, temperance hall, dispensary, and lending library. Abundant and hearty testimony from fishermen and their families and from the owners of vessels tells how great a blessing this new departure has proved.

Although four vessels are freely lent to the Society, the whole cost of efficiently maintaining the spiritual and philanthropic work in connection with them falls upon the Committee; and so rapidly has this work developed and extended, that it is necessary to make an urgent appeal for help. Especially is this the case at the present time, for it is only during the summer months that landsmen can be sent out to labour amongst the fishermen. Already fourteen brethren have been out on board the Mission vessels, and more will follow before the season closes. To maintain these constant relays of missionaries, in addition to the permanent staff, involves heavy expenditure; but the need is so apparent and the results are so cheering that the Committee feel persuaded there will be no lack of contributions to the "Fishermen's Fund."

The men do indeed "appreciate the labours of the Mission smacks," as Mr. E. Birkbeck, M.P., has lately remarked. Nineteen letters lie before me, all received during the past few weeks from grateful smacksmen, telling of spiritual blessing to themselves and their mates, and speaking thankfully, too of what one of them terms "that inestimable boon, the medicine chest," and of the lending library, the mufflers and cuffs, and the many comforts incidental to the presence of a Mission vessel with the fleet. Pamphlets containing full accounts of this important work for Christ will be gladly forwarded to those of your readers who wish to learn more of its details.

Thames Church Mission, E. J. MATHER,
31, *New Bridge-street, E.C.* Secretary.

BIBLE AND GOSPEL VAN.—The Lord has been pleased to give much blessing lately in connection with the Bible and Gospel Van; Oldham, Ashton-under-Lyne, Warrington, New Brighton, Birkenhead, Liverpool, and Runcorn, have been visited. Night by night large and interested crowds have gathered around to hear the Gospel preached, and we have reason to believe that the Word has been blessed to many. The carriage is now at St. Helens, and in a day or two we move off to Chester, where any letters from friends, addressed to the Bible and Gospel Van, Chester, will find us.

WHARTON & WEAVER.

SOWING THE WORD IN ITALY.

DEAR SIR,—So many of your readers have asked me during my stay in England what I thought of Mr. Cappellini's work among the soldiers of Rome, that I gladly write you this. Personally, I hardly know him, but I love him because we are brothers in the Lord. "A tree is known by its fruit." During the three years I have been evangelising in Italy, two of which I was at Naples, I have met more of his converts than of any other worker in Italy. Every time I saw a soldier come to a meeting, or stop to listen to any conversation about the Gospel, anywhere, in railways, in tramways, in gardens, I made it a rule, if I could possibly speak to him, to ask where he first heard of the Gospel, and invariably I found they had been to Cappellini's meeting, and were either converted or interested, but always found they had received a Bible or Testament gratis from him.

During my stay of two months on the island of Ischia, while labouring among the sufferers and survivors from the earthquake, I was greatly helped by the troops, of whom there were several thousands, in preaching and in the free distribution of Testaments and portions. They rallied round me and kept the infuriated women and men (who had been instigated by the priests and by the Bishop of Naples to drive me by any means off the island) from interrupting me when I would be speaking to a crowd or a few wounded, or praying with some dying one. The soldier of Italy is generally against the priest, but those soldiers who gladly helped me were those who had been at Mr. Cappellini's meetings. Most of them had their Testaments with them.

I can therefore confidently say that he is one of the strongest preachers in Italy, because he is not so anxious that soldiers should hear his word, but that each soldier should receive the Word of God free. A soldier's pay in Italy is one penny per day; to buy a decent Bible he must be without wages from ten to fifteen days. What Englishman would do that? I safely commend his work to your readers.

Another of Italy's most valued preachers in Rome is the much-beloved Mrs. Wall, who has been for years devoting herself to the poorest classes in Rome, few, if any, of whom can read. She has several meetings a week for them, for distributing what God's children send her in food, clothing, and medicine, and then, with a wonderful patience, teaches them all to memorise the Word of God; and these poor darkened souls become enriched by the word she sows in their heart. I have spoken for her several times, and my heart has always warmed up in hearing such an outpouring of the Word come out of the mouths of these blind, halt, withered and very poor people. Some 300 to 400 meet at each meeting, and it is, spiritually, the healthiest congregation I know in Italy. Like Cappellini, Mrs. Wall sees the necessity of giving them the Word of God in preference to man's word. May God multiply the fruit of the seed she sows; his Word shall not return unto Him void.

Mr. Spurgeon once said that most preachers gave "one drop of God's Word and an ocean of their own." No field in Europe (after France) offers greater inducement for true Christian work than Italy, and yet how little is done; I see so much mistaken work. Italy, dear sir, needs the Word of God and not so much the word of man. We must break up the fallow ground, and sow, sow, sow! Italy, so far, has only had a political revival, never a spiritual one. There was no Pentecost at Jerusalem until Jesus had been there to give them his real, red hot, living words. How many thousands perish in Italy who might be saved if they got a portion of God's Word in their possession—millions in Italy who never heard of the Bible, the Testament, or the Word.

I have been astonished at the ignorance of highly-educated Italians. Truly the words of Amos viii. 11 are verified. The famine of the Word has raged for centuries, and when I see that not only the Pope hinders the entrance of the Word that giveth light and life, but that the servants of God are against the free distribution of that Word, my heart aches for 29 millions of famishing Italians. Shall all these perish just because the majority of Christians and Christian societies, having lost faith in the very Word they sell as infallible, tell us, who are in favour of free distribution, that we are doing wrong? They tell us that the Word must be *sold*, and those who want it can buy it, and will only give it in very exceptional cases, with special permission in writing by managers of departments.

Oh! Church of the Living God, where is thy faith? I am so glad, dear sir, that I never sold a penny's worth of the bread of life, and that Jesus taught me ever to circulate his Word free; and this is my authority, God's Word, which I put against the experience of societies, against the opinion of all Christendom. "In the morning sow thy seed, in the evening withhold not thine hand," &c. Some say, "In the morning sell, in the evening shut the depository." "Cast thy bread upon the waters, for thou shalt find it after many days."

Some say to me, "Don't waste the money in distribution; it is wrong, it is ruining the Word of God in Italy." I only pray that I may get more to help in this obedience to God's way of acting. "Blessed are they that sow beside all waters." I desire to be blessed. It does not say, "Blessed are they who sell beside all waters."

We know from the lips of our Saviour, in Matthew xiii., that the seed is the Word. Otherwise in verse 3, "a sower went out to sow," should be "a colporteur went out to peddle," or "an agent opened a shop to sell the Word of God." In Matthew xxv. we have a warning as to not feeding the hungry. Jesus's meat was to give his living Word, and not only food for the body; his meat was to give, not to sell. "I was an hungered, and ye gave Me no meat." . . . . "For inasmuch as ye did it not to one of the least of these, ye did it not to Me." Will it do in that day to say, "Yes, Lord, but I sent agents to sell them the bread, and I opened a depository for them."

I believe preachers are needed, and I would not undervalue them as long as they hold up Jesus before men; but I see many in Italy preach controversy and abuse popery, give addresses which shoot over the heads of the hearers, who cannot take them in. I do wish that money spent to pay such men might be invested in Gospels, and given free to the people. "Faith cometh by hearing, and hearing by the Word of God." The best Christians I know in Italy are those who have been converted by reading the Word. I could give you results of seed sown by me and those who help me to distribute it, which are the result not of my zeal, or my earnestness, or my knowledge, or my eloquence, as in all these I lack, but of faith in the Word, which commands me to give. "Freely ye have received, freely give."

I think that one of the best modes of giving the Word to a city is that adopted by Count O. C. Papengouth, in Naples, who gives 2,000 sheets daily on common paper with a couple of chapters of the Word, thus permeating every house. Then a good way would be by advertising the Word in the leading Liberal journals all over Italy, and also in the free distribution of Gospels, and giving Testaments when the thirst has come to know more.

I am prepared to go on and do as I am taught of God in feeding the hungry, and pray that Christians will learn to act as God urges us to.

In Calabria Province, Southern Italy, there are over 360 towns and villages where they only see a colporteur every few years, and no depositories to buy at that I know of; but if there were, how can people buy a book they never heard of? In business and other matters people are awaking to the fact that it is too late to sit in your warehouse and wait for customers, but they send agents out to give away samples, and this increases their sales. May we learn a lesson by this; may all who love the Lord do all they can to give the Gospels to the heathen nations. May your readers water by their prayers the seed we are privileged to sow. Let us not be weary in well-doing, and in due time we shall reap, if we faint not, and if we regard not the wind nor the fear of man which bringeth a snare.—Yours in the faith,

E. C. Newberry, Italian Evangelist.
127, *Portsdown-road, Maida Vale.*

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Evangelistic Notes.

United States.—The Boston correspondent of the Chicago *Advance* writes to that paper:—The season for out-door meetings has begun, and in the attendance, order, and evident interest of those on the South Side are an indication of their value, they must be set down as among the effective agencies for evangelising the city. Through them hundreds of persons are reached with the Gospel who are never seen inside a church. Could the number of these meetings be multiplied a hundredfold, and judicious speakers be found, the problem of reaching the masses in the summer season, at least, would be solved. Next year we look for revivals. We believe that they will come. Our churches have long been preparing for them, and with the Holy Spirit to bless their labours, we cannot doubt that before midwinter they will be blessed with large additions to their members.

Australia.—A correspondent of the Melbourne *Southern Cross* writes:—From May 25 till June 1 special evangelistic services have been held in the Oddfellows' Hall, Strangways, near Castlemaine, by Mr. E. Isaac, of the Evangelisation Society. The glorious work done a few weeks ago by Messrs. Harrison and Isaac raised our expectations high, but they were far exceeded by the success which followed. Night after night the people poured in for miles around. The interest and power deepened with every service. At the farewell service on Sunday night the Hall was crammed. About thirty came forward as inquirers and professed to accept Christ as their Saviour, making the total for the week up to between seventy and eighty precious souls, we trust won for the Master. On Saturday evening seventy-seven took the Blue Ribbon. The feeling with many on Sunday night was, that the Mission ought to have continued longer, as the neighbourhood has never been so stirred before.

East Greenwich.—There is a large, low-lying district between the bends of the Thames and the road leading to Woolwich, named the Greenwich Marsh. During the last eighteen months a small township has been built upon it, to accommodate working men who are employed in the factories by the river side. Little has hitherto been done to provide them with means for spiritual improvement. But happily the congregation which worships at the South-street Baptist Chapel (Mr. Charles Spurgeon's) has grown so much lately, that there is a superabundance of unemployed energy, which is not exhausted by the existing Missions. The necessities of East Greenwich and the Marsh were so apparent, that there was little difficulty in deciding what further field should be occupied. In the absence of more suitable premises, a building which had been put up for a carpenter's shed was found, which, after undergoing wonderful repairs, promises to be a most useful little Mission hall. Opening services were held on Tuesday week, conducted by Mr. C. Spurgeon.

OPEN-AIR MISSION.—A most able and suggestive lecture was delivered to the members and friends of the Open-air Mission, at their quarterly meeting on July 28, by Rev. Samuel Wainwright, D.D. The title, "The Three Barriers," was somewhat enigmatical, but it turned out to be a refutation of the theory of evolution or development as propounded by Darwin, Huxley, Tyndal, and others. Dr. Wainwright is unapproachable in his own line of things, and though many of the terms used were too technical for his hearers, yet they undoubtedly grasped their meaning, and, as a consequence, were better furnished to resist the enemies of truth. Dr. Partridge, late of Bombay, occupied the chair.

LITERATURE FOR SAILORS.—Miss Weston writes:—"We are almost out of Gospel tracts and periodicals, and have scarcely a 'shot in the locker' with which to purchase more. Illustrated papers are eagerly sought after on board our ships of war, and as my constant habit is to go from mess to mess, supplying them with Gospel and Temperance periodicals, and text-cards, I exhaust large supplies. Would your readers kindly think of our sailors, coastguards, and lighthouse-keepers, &c., and send me back numbers of the 'Herald of Mercy,' text-cards, 'British Workman,' 'Band of Hope Review,' 'Friendly Visitor,' 'Friendly Greetings,' 'Sunday at Home,' 'Leisure Hour,' &c.? Any quantities could be made good use of if sent by London and South-Western Railway, carriage paid, to me at the Sailors' Rest, Portsmouth or Devonport."

MR. MOODY.

THE HOMEWARD VOYAGE.

ONE of the party of English friends who sailed with Mr. Moody and his companions in he *Oregon*, on July 12, sends us some interesting notes of the passage. After describing the landing at Queenstown and the parting service there, already reported in these columns, our correspondent proceeds:—

The two Messrs. Fry, of Dublin, who had accompanied the party from Liverpool, left us at Queenstown, but our numbers remained the same, as Messrs. T. B. Hyde and W. C. Stevenson came off in the last tender (with the mails) to commence with us their voyage to America. The service on the land helped to reconcile us all to a detention of some eleven or twelve hours in Queenstown harbour, which otherwise we might have bewailed as so much time lost. Since our start at four o'clock that Sunday afternoon, though we have been providentially kept from anything like tempestuous weather, yet we did not experience the calm, sunny passage which July as a rule is noted for. Rain and wind accompanied our ship, and fog was not a stranger.

On Tuesday, the 15th, we sighted, far off on the horizon, a vessel, which proved to be the *Austral*, and used to run between England and the Australian Colonies. Through a sad mishap while coaling at Sydney, she capsized, and lay for some weeks at the bottom of the dock. She was, however, raised and transferred to the route between England and America. Her steaming capabilities are considerable, as she once accomplished the Australian journey in thirty days. The *Oregon*, however, proved much fleeter, for at three o'clock we passed her, and in a few hours more she had disappeared from view.

Friday, the 18th, was our first fine day, a slight swell, but the sun shining brightly, most of the passengers on deck enjoying the change, and forgetting that *mal-de-mer* was possible on the *Oregon*. That night, at about half-past eleven o'clock, our great engines, 12,000 horse-power, and the largest afloat in any ship, which had gone on so regularly, with their monotonous beat once in a second, for the last five days or more, suddenly stopped. This was the cause of consternation to some, but others knew that the reason was the arrival of the pilot, who in this case had come over 600 miles in his small craft, to get the first chance of taking our or some other ship into harbour.

Saturday morning was, if possible, still more beautiful than Friday. At eleven o'clock a.m. a report went through the ship that Mr. Moody was going to speak to the steerage passengers. Hastening to the spar-deck, we found a congregation of above 100 people standing under the promenade deck. Mr. Moody gave out the hymn, "There is a fountain filled with blood." This was fairly sung, and was followed by "Waiting and Watching for Me," sung as a solo by Mr. Stebbins. Dr. Pentecost engaged in prayer and praise to Him "Who holds the waters in the hollow of his hand," and who had given us all, so far, such a safe and prosperous voyage. Mr. Moody gave a short address, of perhaps a quarter of an hour only, but the familiar text brought back to us a host of pleasant recollections, as he reiterated the Saviour's most touching of all invitations to a weary world, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Many a sad-looking man and woman, with home and friends left far behind, looked up with eager eyes, as the unrest of this world's aims and hopes was described, and put on one side, in order that the "Prince of Peace" might shine out before them in all his beauty and love.

Dr. Pentecost then spoke for a few moments on the wisdom of choosing Christ as our Friend and portion, and Mr. Stebbins sang "My Mother's Prayer," very sweetly. In conclusion, Mr. Moody prayed for a blessing on the unconverted as well as on those who had already given themselves to the Saviour, and, all joining in the Doxology, this little service of about one hour terminated. Many of the passengers thronged round Mr. Moody to shake his hand, and give him their blessing, and our party found willing listeners to private words of sympathy and encouragement. Among those thus spoken to was the electrician of the *Oregon*, who was a Christian himself; he gratefully referred to his experience of the advantages conferred by the establishment of the Y.M.C. Institute on the site of the old Polytechnic in Regent-street, London, and gave it as his opinion that if weathy Christian men only knew what good was being done by that institution, there would soon be a dozen such instead of one in the Metropolis.

The voyage continued most pleasant and enjoyable, but without any noteworthy incident, for another fourteen hours, and early on Sunday morning we entered New York Harbour, having accomplished the distance between Queenstown and New York in six days and sixteen hours. Our hearts and voices have since then been lifted up in thanksgiving to our Heavenly Father for his love and care once more shown to us, and we doubt not but that many of our dear friends at home will join us in saying, "He doeth all things *well*."

P.S.—We are all quite well, and very happy. We start at eight to-morrow morning for Northfield.

In an interview with the representative of the *New York Times*, Mr. Moody, remarking on the speedy passage, said he preached on the previous Sunday at Queenstown, and now on the following Sunday he was in New York in good time for the morning service.

FUTURE PLANS.

A number of Mr. Moody's friends in Chicago, says the *Evangelistic Record*, including those who were more particularly interested in the organisation of the Christian Convention held in that city last September, have been urging him to conduct a series of similar conventions in a number of the prominent cities of the country, with a view to uniting the Christians of the entire land in a direct, aggressive effort during the coming winter. There is no doubt the late convention was a means of great blessing to many—a beacon fire from which many a torch was lighted and carried into distant fields to impart light and zeal and inspiration to others. With but few exceptions the entire country has been suffering from spiritual drought save in the States immediately adjacent to Chicago, whose ministers were in attendance on the Christian Convention. This of itself shows the influence of such an effort.

Another American contemporary says:—"The people of Northfield are hoping to have Mr. Moody home a portion of the summer. Under the auspices of the Young Men's Christian Association a series of tent meetings are to be held at Revere Beach, and Mr. Moody is expected to be present some of the time." It is clear that our friend is not to be allowed to rest on his oars very long.

SOUTHEND, SUSSEX. — A granite drinking trough for horses, dogs, &c., has just been erected in this town by "The Unpledged Abstainers' Union," by whom a polished granite drinking fountain was erected here in the year 1882. Both fountain and trough (the only ones in the town) are greatly appreciated.

CIVIL SERVICE PRAYER UNION.—Mr. Stevenson Blackwood was as usual in his place, as President of this Union, at the meeting at Exeter Hall on Monday week. About eighty members assembled. The special subject was "Gospel love and its personal obligation, as illustrated by the parable of the sheep and the goats." This took up much of the meeting; but time was found for earnest prayer about several matters of interest to the members, and for some hearty hymns. Similar meetings were held on the same evening in seven other towns in the United Kingdom. The Hon. Sec. of the Union is Mr. E. E. Heathfield, Harrow.

Notices of Books, &c.

HARRY'S HEROISM. By THOMAS BURN. *Elliot Stock.* 3s. This is a capital story for boys, with a healthy tone and a good moral.

LOBB'S THEOLOGICAL QUARTERLY for July (*Christian Age Office*, 2s.) contains able articles on subjects of the highest importance.

JOHN WYCLIFFE, a Quincentary Tribute, by J. JACKSON WRAY. *Nisbet.* 2s. 6d. Mr. Wray dedicates his book "to the common people," to whom he says the principles contended for by the great reformer are of special value, forming their precious heritage. The style of the book is graphic and lively, applying the lessons of Wycliffe's career in a striking and telling manner. It will be a favourite among the many similar volumes the present commemoration has called forth.

TRACINGS ON THE TRACK OF TRUTH. By C. C. BROWN. *Partridge & Co.* This valuable little book consists of four lectures on the New Testament, intended to help to an intelligent comprehension of the sacred records contained therein. It was formerly entitled "Crumbs from the Master's Table," but is now issued in an enlarged form, and under the new title. It deals with the alterations that are found in the Revised Version, giving reasons why such have been made, and enters into a number of interesting and important questions relative to New Testament criticism and analysis. An appendix at the end, giving some Scripture words and their meanings, is of great service, and helps to make complete one of the most useful and convenient little Bible hand-books we have yet seen. It merits large circulation.

GUIDES AND GUARDS IN CHARACTER BUILDING. By C. H. PAYNE, D.D., President of the Ohio Wesleyan University. 5s. *Hodder & Stoughton.* We could not better introduce to our readers the English edition of this volume than by the characteristic and pithy words of welcome it received on its appearance in America from Rev. Joseph Cook: "Noble, eloquent, incisive, inspiring, timely," he says, "these are the words that spring to my lips as I read your volume 'Character Building.'" This testimony we cordially endorse. A more stimulating and soul-inspiring book we have seldom met with. The vigour and loftiness of its strikingly-expressed thoughts makes the reader feel that he is in contact with no ordinary mind. Its irresistible reasoning and fervid spiritual power seize hold of the soul and seem to lift one out of all that is low and unworthy into a world of intense reality. Were it for no more than the first and last of these lectures every young man in the kingdom, aye, and young woman too, ought to secure the volume. The first one, "Character-building according to Pattern," would, we are convinced, lead all who carefully read it to a new and more lofty view of life than is commonly held. Graphic and realistic portraitures of representative Bible characters occupy the remaining thirteen lectures, the good ones constituting the "Guides" and the bad ones the "Guards" in character-building. This book should be in the hands of all who are entering upon the work of life.

AUGUST MAGAZINES RECEIVED.

Religious Tract Society:—Friendly Greetings—Leisure Hour—Sunday at Home—Boys' Own Paper—Girls' Own Paper—Child's Companion—Tract Magazine—Cottager and Artisan—Welcome—Friendly Visitor—Family Friend—British Workman—Band of Hope Review—Children's Friend—Infants' Magazine.

Messrs. Cassell & Co.:—Quiver—Household Guide—Peoples of the World—Great Industries—History of Protestantism—Countries of the World—Ellicott's New Testament Commentary—Greater London—World of Wonders—Old and New London—Garden Flowers—Encyclopædic Dictionary—Doré's Bible—Magazine of Art.

Passmore & Alabaster: Sword and Trowel—Postman.

Home Words Office:—Fireside News—Church of England Temperance Chronicle—Fireside—Day of Days—Home Words.

Hodder & Stoughton:—Expositor—Clergyman's Magazine.

We have also received the following:—Christian Worker—Pitman's Musical Monthly—Letter of Protestant Alliance—Lifeboat—Friend of Missions—Sabbath Memorial—Bible Society Reporter—Open Doors—Christian Church—Western Temperance Herald—Sentinel—Herald of Peace—The Friend—Regions Beyond—National Philanthropist—Light and Truth—League Journal—Jewish Intelligencer—National Church—City Mission Magazine—Evangelical Christendom—Amateur Gardening—Woman's Work—Reaper—Pearl of Days—Good News—British Messenger—United Methodist Free Church Magazine—Anti-Slavery Reporter—House of Rest Monthly—Good Words—Sunday Magazine—Child's Own Magazine—Young England—Church Missionary Gleaner—Church Missionary Intelligencer—Church Missionary Juvenile Instructor—Old Jonathan—Jewish Herald—Free Church Monthly—Children's Record—Mrs. Leach's Family Dressmaker—Delving and Diving—On and Off Duty.

Letters to the Editor.

A HINT FOR YOUNG MEN.

Dear Sir,—Having read in a recent issue of The Christian the remarks of Mr. S. Morley, M.P., relative to the sad state of things existing in the Haymarket after midnight, down which a young man could not walk without having his arm laid hold of several times, I should like to say that I always avoid the possibility of being thus treated by simply walking at "quick pace" through the streets at night after returning from business. This I have recommended scores of young men to do, with good results. Hoping many more will take the hint, I remain, &c.,

Bethnal Green, E. Always Busy.

PRAYER FOR MADAGASCAR.

Dear Sir,—Amid the many things claiming our Christian interest, allow me to remind your readers of the continued and, just now, special claim the Government of Madagascar has upon our sympathy and prayers. The French have not only commenced the blockade of the ports, but have embarked a large force. Their first attack upon the Hovas, we are told, has been a failure, but we may be sure that this will only be followed by a more determined effort.

The Christian spirit heretofore shown by the Queen and Government gives reason to believe that they have not only been using vigorous means for defence, but that the true Christian hearts have been bringing their case, in the spirit of Hezekiah, before the Lord of Hosts. Let us not fail to unite our prayers, both in public and private, with theirs, that the invader may be put to shame and effectually repelled, and that it may be shown that it is still true for nations, as well as individuals, that "The Lord also will be a refuge for the oppressed, a refuge in time of trouble. For Thou, Lord, has not forsaken them that seek Thee." J. A. W.

PRAYER-MEETINGS.

Sir,—In The Christian for July 24, I read with much interest a letter on the waning attendance at prayer-meetings. I cannot help wishing that some causes may be duly considered of the languishing interest in what many have *not* found to be "means of grace."

We shall agree that true prayer, whether solitary or collective, has its springs in the casting down of self, the consciousness of a great need spoken from the heart to the great Searcher of hearts. It is a desire poured forth "in the name," and according to the mind, of the Lord Jesus. There is also a silence in true prayer,—"I will hear what God the Lord shall speak."

In the prayers of the early Church, and in many hymns of our own time, we seem to hear the voice of man speaking from the depths. Individual peculiarities are suppressed. As we weigh them word by word, we find them speaking out our own deepest thoughts. We use them in the congregation; and in the pauses of our daily work they come to us like strains of music to rise again to their source in God. In meetings for *extempore* prayer we must not look for this exactness or conciseness of expression; and we shall willingly overlook defects of grammar or pronunciation if only we catch the sound of true prayer, the utterance that must rise, and that in rising bears on its wings the thoughts and desires of those who hear.

But in meetings that I have attended there has been a kind of bustling activity, a multitude of long words, containing statements of doctrine, instructions to the listeners, all varieties of individual peculiarity. The question has sometimes arisen in my mind, "To whom are these words addressed—to God or to ourselves?" Solomon's instruction has been entirely set aside. "God is in heaven, and thou upon earth. Therefore let thy words be few."

Some years ago I attended a meeting which answered to what I take to be the idea of a prayer-meeting. A subject was put before the congregation in a short "meditation." A few minutes were allowed for silent prayer. Then a short prayer was offered such as we were ready to join in. So we went on, from one subject to another. That breathing-time of silence prepared us for the spoken prayer, and we were saved from listening to the discursive ramblings or vain repetitions to which speakers are too often tempted.

We may be sure that "the fire is trying every man's work," and it will be well if it burn away the egotism and too much speaking from our meetings for prayer.—Yours faithfully, L.

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YOUNG WOMEN IN CANADA.

Dear Sir,—Since writing you a letter with reference to the Home for Respectable Servants and Women Emigrants in Toronto, which you kindly inserted in your issue of July 3, I have again heard from Madame Van den Bruggen, and I thought a few sentences from her letter might interest some of your readers and lead them to help in this good work. She writes:—

"God has marvellously blessed every effort that I have put forth in this protective work, and every pound that has been given to me towards the Home work has seemed to have been blessed to do the work of two, else I could never have made it as useful as I have done in helping and placing out in carefully selected situations now some 700 servant girls since last November; of these numbers have given their hearts to God. . . . Were the Home larger, all the single women would be sent to me from the Government Emigration sheds, which are only made to receive emigrants for a few hours, and where employers of any kind or for any purpose may go and pick out labourers of either sex. The Mayor, the clergy of all denominations, judges, tradespeople, and farmers, form a constant stream of applicants for my 'converted servants.'

"If it were only known how terrible is the need of such work as God has led me to undertake, and how I am working at it single-handed, and so crippled for want of a little more money, good, generous old England would send me out her cheques fast enough."

I have quoted these sentences from a private letter, written without any idea that they would be made public; but I am sure my friend would not object, and I earnestly hope that the Lord will lay this work upon the hearts of some of his children, to give of their means "as God has prospered them." Any help will be gladly received by Lieut.-Colonel W. D. Forster, Blackgang, Isle of Wight, or by Mrs. A de Noé Walker, 10, Ovington-gardens, London, S.W.—Yours faithfully,

Emma Forster.

Blackgang, Isle of Wight, July 30.

THE PROMISED INHERITANCE.

Sir,—After reading the address of Dr. Brookes in your number of July 3, I feel bound to say that, with many years' experience, and having heard many—perhaps a hundred—addresses directly and indirectly stating that the Jews will return to Palestine, there are many difficulties in my mind on this doctrine. I would be glad of more definite teaching on it, as although I know the text of the New Testament well, I really do not know any corroborative passage, to those cited from the Old, to warrant me in saying that the Lord or any of the Apostles taught the doctrine.

The statement in Rom. iv. 13—16 seems difficult to reconcile with the popular view. "The promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. . . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that which is of the faith of Abraham." Again we read in Galatians iii. 16—18: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ" (thy seed), "the law, which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." "And if ye" (the Galatian converts who were Gentiles) "be Christ's, then are ye Abraham's seed, and heirs according to the promise" (v. 29). Again, "Cast out the bondwoman and her son: for the son of the bondwoman" (the Jew) "shall not be heir with the son of the freewoman. So then, brethren, we" (believing Gentiles) "are not the children of the bondwoman but of the free" (chap. iv. 30, 31).

I would naturally conclude, in reading these scriptures, that all preference toward the Jew is abolished, and the blessing and promise transferred to those who believe the Gospel—Jew or Gentile. If, therefore, it be a spiritual people who are to inherit, was the promise not ultimately to be a spiritual promise? I shall be glad to hear the views of some of the Lord's people on the subject.

Yours, &c., E. O'Hara.

Dublin.

THE DUKE OF WESTMINSTER ON FUNERAL REFORM.

Sir,—I desire to point out three reasons why I venture to think that all should combine to help forward the work of funeral and mourning reform.

(1) The long-established funeral and mourning observances prevalent in this country have helped to create a mistaken view of death, which in its turn has created an imperfect and impoverished estimate of this life. The Church of England Funeral Reform Society aims at giving prominence to the Christian idea of death as a transition from one state of existence to a higher.

(2) The bereaved are not always so situated as to be able to resist the tyranny of custom or fashion, but a Society such as this gives moral support to those who wish to follow their better judgment, and each name added to the list of members strengthens the power of the Society for good.

(3) It is true that many persons of influence have adopted plain, unpretentious, funeral arrangements, and that no better method can be adopted of spreading the desired reform; but the people at large still cling to the old pompous and costly so-called "handsome funeral," with, in various parts of England, much feasting and treating, entailing often absolute want, and conducing to permanent pauperism. This Society, therefore, has still a great work to do in forming public opinion, by means of lectures, sermons, meetings, and distribution of information, and especially by enlisting the powerful agency of the Press in aid of funeral reform.

I beg, therefore, to submit that this movement, which is in the direction of Temperance and thrift, deserves the support of all Christian people.—Yours faithfully, Westminster.

Grosvenor House, W.

Mormonism.—A foreign paper states that in Cincinnati about 6500 dollars have been subscribed in order to establish in the Mormon States a Christian home for those women who wish to free themselves from the oppression of polygamy.

A Message from India.—Dear Sir,—To missionaries in foreign lands it must ever be refreshing to take up The Christian to read how the Master is blessing and sustaining our fellow-labourers at home and elsewhere. I wish to point out another most valuable means of usefulness to which The Christian may be applied. We have in India many English-speaking native agents to whom your paper would be most welcome, and I am sure most useful, in supplying thoughts and outlines for sermons and addresses. Many of these men have not time for much reading, and to them the notices of sermons delivered by the leaders of evangelical thought in England, the plain Gospel truths contained in The Christian, would be of the greatest possible benefit. May I ask those of your subscribers who make no use of the paper after reading it themselves, to send us their papers. I am sure many missionaries would be very glad to receive a copy, and to pass it on afterwards to their agents. I should be glad to receive three or four copies myself, and can make very good use of them in this way. The postage (newspaper) to India is 1½d.—Yours faithfully,

George H. Parsons, C.M.S.

33, *Amherst-street, Calcutta.*

An Impressive Scene.—Last Sabbath was a day never to be forgotten by the members of the Pilgrim Church, Cambridgeport. The wonderful revival in this church the past season is well known, and the beautiful harvest is now being gathered. At the May communion eighteen were received, and on Sunday the large number of 109, all but three of them on confession of faith. The candidates were divided into two classes, the unbaptized, of whom there were some forty, and the baptized. The pastor, Rev. G. R. Leavitt, received each one personally with the right hand of fellowship, and to each division he gave the texts in Revelation, commencing "To him that overcometh." In the number there was a good proportion of married men. The ages ranged from nine to seventy years. Among the younger ones were two of the pastor's own children. The new members have all given evidence of great genuineness in their experience. They have been subjected to rigid examination, and many are kept waiting because not perfectly satisfactory. Meetings are held three evenings each week besides the Sabbath, and the interest continues. There are many more to come into the church.—*Congregationalist (Boston, U.S.).*

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Obituary.

REV. C. B. REED.

WE greatly regret to learn that Rev. C. B. Reed, M.A., the eldest son of the late Sir Charles Reed, and one of the secretaries of the British and Foreign Bible Society, has met with a fatal accident at Pontresina, in the Engadine. He fell over a precipice. Mr. Reed was only forty years of age.

HENRY HOLLOWAY.

With deep sorrow, we have received the following "In Memoriam" card:—

"In Loving Memory of Henry Holloway (Evangelist), who died July 25, 1884, aged 43 years. 'We know that we have passed from death unto life.' 'If w suffer, we shall also reign with Him.' Interred at the Old Cemetery, Derby, July 30."

Many of our readers are familiar with the earnest and successful evangelistic labours of our departed brother. We commend to their prayerful remembrance and sympathy the bereaved and sorrowing ones.

CANON MCGRATH.

The Evangelical party in the Church of England have sustained a heavy loss in the death of Rev. Henry Walter McGrath, formerly rector of St. Anne's, Manchester, and an Honorary Canon of the Cathedral. Mr. McGrath was at one time nearly as noted in Manchester as a preacher as the late Canon Hugh Stowell. When the rich merchants left Manchester for the suburbs a church was built at Kersal Moor, of which Canon McGrath was the first vicar, and here in his prime he attracted large congregations. He was the author of several pamphlets, the most famous, perhaps, being his lectures delivered at Liverpool during the Unitarian controversy of 1839. He died at Harrogate on Monday week.

Mr. William Noble Interviewed.

THE practice of "interviewing" public men seems to be on the increase. One of the journalistic fraternity on the staff of *The Folkestone News* describes in a recent issue a visit he paid to Mr. Noble at his temporary abode in that fashionable watering-place. He says:—

"I found him sitting at his desk surrounded by a mass of correspondence, some answered and the remainder awaiting replies; on one side was a pile of letters ready for the post, on the other a pile received by the last post, just about to be opened. One letter Mr. Noble had been reading which had afforded him apparently the keenest satisfaction. 'There,' said he, 'there's one of the sort that cheers a fellow on, you know.' The letter was from a commercial traveller who had been rescued from drunkenness—which had lost him his situation, and blighted all his hopes and prospects—by means of a pledge card which he received from Mr. Noble. Said the writer, 'The words of the pledge seemed suited to my case. I was drifting fast, and wanted something, as it were, to hold on by; an anchor that would hold when the storm was on. I prayed God for strength to withstand the temptations and to keep me; prayed as a man who felt himself sinking. I then signed the pledge, and from that hour not one drop has passed my lips.' Mr. Noble has hundreds of these gratifying testimonies of the work he has been doing, and looks upon them as amply repaying him for all the intense labour and anxiety he has experienced in the furtherance of it."

There follows some details as to the origin and progress of the Blue Ribbon movement, with which Mr. Noble has been so closely associated. He said, in reply to a question, that he believed quite two millions of people in this country had donned the blue and adopted the Gospel Temperance platform. Mr. Noble addressed a meeting in Folkestone on this subject on Wednesday week.

Notices.

Communications Received with Thanks.—J.E.H. E.O.H. M.L.H. J.W. D.McC. H.E.H. S.C. E.T.H. T.B.B. F.S. J.H. W.F. J.T. Miss M. A.J.A. E.S.L. L.H. M.G.C. A.C. G.K. J.H.S. E.R.H. H.R. C.R. W.T. E.F. M.H. G.K. K.S.M. A.P. H.W. W.G. L.P. B.H.G. C.C. J.H.E. F.F.H. H.G. E.P.H. W.H.N. T.J. J.A.W. S.B.S. E.B J.McC. G.F. E.E.H. J.B.P. C.J.D. A.M.G. C.B.

Applicants for Tracts.—E. Peters, High-street Stevenage, Herts; Mary Woodward, Sontley Lodge Farm, near Wrexham, Denbighshire; Malcolm Carey, Army Scripture Reader, 4, Lilybill-terrace, Edinburgh; P. Powell, Worlington, Soham, Cambridgesnire; B. Bryant, 27, Windsor-place, Cardiff; Miss S. Lickley, 33, Lily Croft-road, Manningham, Bradford; J. Johnson, Jericho-street, St. Philip's-road, Sheffield; Miss M. Pluckrose, 91, Shrubland-grove, Dalston, N.; J. Rennie, colporteur, Hitchin; Mrs. E. Quick, 8, Waddon Marsh-lane, West Croydon, Surrey; Mrs. E. M. Collins, Ledbrook House, Fenny Compton, near Leamington; G. King, 14, Farnley-villas, South Norwood, Surrey; Laura Brown, 50, Clapton-common, Upper Clapton, N.; Mrs. Mundy, Clayland Lodge, Wilton-road, Salisbury.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

London City Mission.

BY the kind invitation of Mr. and Mrs. Rivolta, a large number of Christian friends met on Saturday week at Knighton House, Blackheath, to hear of the work of the Mission, mainly with a view to interest them in the Jubilee movement. The Mission Jubilee Choir enlivened the meeting with music. The chair was taken by Mr. Henry Morris, and a large number of the missionaries were present. Mr. Bergman, whose work is among Jews and Germans, from an experience of sixteen years detailed case after case of his own nation, and of others, who had been brought under the influence of divine grace. Mr. Cole, whose work lies among foreign sailors, Scandinavians, Russians, Spaniards, and others, told something of his experiences.

Mr. J. M. Weylland, the able author of "These Fifty Years," excited considerable interest by exhibiting a set of burglars' tools which had been given to him when it was found that the Gospel required honest living. He then discussed money matters, and with good purpose too, as cash and promises to pay were sent in with liberal hand. The character of the missionaries was well brought out by Mr. C. H. Marten, who said that nearly every man takes the position at a pecuniary loss. A missionary, in visiting a fever hospital lately, was attacked by the disease and died; immediately no fewer than six missionaries volunteered to take his place. He was thankful for money, but was more thankful that God sent them the right kind of men to carry on the work.

An American Holiday Resort.

IN a letter to *The Christian Intelligencer* of New York, Rev. Dr. Cuyler gives a description of life at Saratoga, one of the fashionable and popular summer resorts in that part of the State. He says:—"For eighteen seasons I have found delightful quarters at the Doctors Strong's "Institute," which is a remedial establishment during the winter and a most sociable and comfortable family hotel during the summer. One of its chief attractions to many of us is that no wine-bottles or dances have invaded its territories; and Christian sociality makes its guests ahappy household. At family worship this morning the parlour was filled; the daily Union prayer-meeting was largely attended yesterday morning in the new Congregational church. As a pleasant evidence of the restored harmonics since the war, an old-fashioned, anti-slavery minister took part in the service alongside of a merchant from Mobile, Alabama. Southern people are seen here in large numbers every summer, and last season emancipated slaves preached in nearly all the pulpits. Saratoga is a grand field for faithful Gospel preaching, and I do not know of any popular resort in which a more impressive influence can be exerted by consistent Christians who are not ashamed to 'show their colours.'"

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

The Children's Evangelistic Mission.—Messrs. T. Eyre and Jeynes conduct Missions for children in any chapel, hall or school of any Evangelical denomination in London. Apply Hon. Secretary, 255, Southampton-street, Camberwell, S.E.

Mr. Henry Thorne.—August 16 to 28, Berlin.

Mr. Gawin Kirkham.—August 12 and 13, Bradford; 15, Wray; 16—18, Lancaster and Morecambe; 19, Milnthorpe; 20, Kendal; 21—25, Preston; 30 and 31, Copenhagen.

Clapton Hall.—Mr. J. G. McVicker during Augus Sundays, 6.30; Fridays, 7.30.

St. George's Hall, Langham-place, W.—Dr. McKillıam will take the services during August, at 11 a.m. and 7 p.m.; also at Burlington Hall, Savile-row, on Wednesday, at 8 p.m.

Children's Special Service Mission.—Mr. J. Spiers Langland Bay, near Swansea; Mr. E. Arrowsmith Scarborough; Mr. E. J. Kennedy, Bridlington; Mr. H. W Figgis, Llandudno, till August 25; Messrs. W. Ranger, B.A., J. B. Wane, B.A., and others, Eastbourne, till September 4; Messrs. J. C. Farthing and A. T. Polhill Turner, B.A., Bournemouth; Mr. H. G. Harris, B.A., Weston-super-Mare; Mr. E. R. Knapp, Southsea; Mr. F. Hodgson Jones, Tynemouth; Messrs. E. T. M. Dennes and E. Salisbury, Weymouth, from August 9; Captain Dru Drury, Perranporth; Mr. W. T. Seagrove and Rev. H. O. Sturdy, Hastings; Mr. L. H. Caley, Sandown; Mr. A. F. Shepherd, Littlehampton; Mr. H. M. Tricketts, Walton-on-the-Naze, from August 16: Messrs. T. J. and A. Carless, Llanfairfechan; Mr. G. Kirlew, Lytham, August 23—30; Mr. W. R. Moore, Ilfracombe, during August; Messrs. E. and C. H. Collier, Herne Bay, till August 18.

Y.M.C. ASSOCIATIONS.

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Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Every Tuesday at 12 noon.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

The Salvation Army.—Meetings for young men only. Mr. Bramwell Booth and Mr. Herbert Booth in the Memorial Hall, Farringdon-street, E.C., every Wednesday in August, at 8 p.m. Captains Pigott, Oliphant, and Sampson will take part. Tickets free, by application, from 101, Queen Victoria-street, E.C.

Subscriptions received by Messrs. Morgan & Scott to Friday Morning, August 1, 1884.

*** In consequence of Monday being Bank Holiday our Subscription List is made up to the first post on Friday morning.

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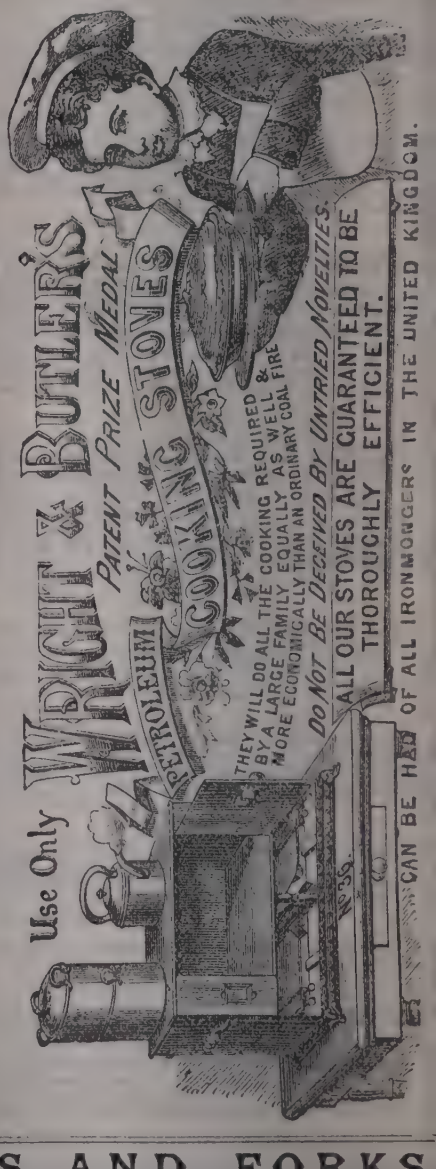
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MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and CLARENDON HOUSE, Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). Governess Student required, with premium.

41, LEWISHAM HIGH-ROAD, S.E.—Mrs. and the Misses Willmot receive day pupils, and a few boarders. A thorough English education; usual accomplishments. Masters. Motherly care and Christian training.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the Principal.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin. Principal. Isaac Sharp, B.A., a member of the Society of Friends. Hitchin may be reached within an hour from King's Cross Station.

CROMARTIE HOUSE SCHOOL, The Avenue, Acton, W. Careful Christian training for boys, combined with the best educational advantages and personal supervision.—For prospectus and recommendations, address Principal.

WIESBADEN.—Educational establishment for a limited number of pupils, conducted by the Misses Ebach. Reference can be made to Rev. A. M'Laren, D.D., Manchester; Rev. James Smith, Elloughton Mount, Brough, E. Y., and to many parents of former pupils.

DIEZ-ON-THE-LAHN, near Ems.—Fräulein von Griesheim receives a few young Ladies. High-class finishing education. Christian training. Home comforts. Liberal table. Governess-pupil wanted. Prospectus and references on application.

CLAREMONT HOUSE, South Lowestoft.—The Misses Bignold, having removed to larger premises, have vacancies for several Boarders (gentlemen's daughters), whom they earnestly desire to train for God, while giving them all the advantages of a thorough education, and a happy home.—Referees: The Rev. E. H. Bickersteth, Hampstead; the Rev. T. Romaine Govett, Trimingham, Norfolk; Dr. F. S. Worthington, Lowestoft.

BOURNEMOUTH, Rothesay, Alum Chine.—Miss Cole (certificated in London University Examination for Women) having for some years successfully conducted a large school for girls, wishes now to receive a few pupils in her own home. Healthy position near sea. Thorough education combined with comforts of refined Christian home. Lady boarder received. Term will commence September 8.

BRIGHTON.—Educational Home for Anglo-Indian Children, and others. Kind, motherly care, combined with Christian training. Kindergarten for little ones. Entire charge taken if desired.—Prospectus and particulars on application to Mrs. Lankester, Dover House, Clifton Hill, Brighton.

TUNBRIDGE WELLS, Belgrave-place. Principals, Mrs and Miss Wilkin.—High-class education for Girls. Pupils prepared for the Royal Academy (Music) and University Examinations. Healthy situation. Home comforts.—Prospectus and references on application.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses Robinson, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

A LADY HAVING large house in bracing country neighbourhood, is anxious to to take two little girls, Indian or otherwise, to board and educate with her own children. Loving, Christian care.—Mother, Eldon Lodge, Wa'mley, Erdington, Warwickshire.

THE REV. G. D. BARTLET, M.A. (late Head Master of Mill Hill School) receives at his residence, South Grove, Highgate, sixteen resident pupils. The education combines the advantages of a high-class school, with the individual attention, comfort, and Christian training of a superior home. References permitted to Revs. Charles Graham, Shepherds-bush; W. E. Boardman, 3, Highbury-place, London. Highgate is strongly recommended by the medical profession.

KELVEDON SCHOOL, ESSEX.
RECOMMENDED BY
HON. CAPTAIN MORETON.
Principal: Mr. Geo. Foster.

"PADCROFT," West Drayton, Middlesex (13 miles from Paddington Station, G.W.R.).—In carefully graduated stages, the educational course leads up to London Matriculation. "Padcroft" is especially suitable for those boys who fail to make progress at large schools. Every pupil—the dull and idle as well as the brilliant and diligent—receives attention. Cricket, football, tennis. Decided Evangelical teaching.—For prospectus, references, &c., address,
Rev. G. H. Jones, F.A.S., &c.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE,
Principal: Dr. Cranage.
This school will re-open (D.V.) Thursday, Sept. 25.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brighthelmston, Birkdale, Southport.

MR. EDWIN ARROWSMITH, of the Children's Special Service Mission, wishes to recommend any parent or guardian requiring the comforts of a refined home, with the most excellent teaching and training for their children, to apply to D.C.L., Boone's Library, Swiss-terrace, Hampstead, N.W. Two vacancies in September. Inclusive terms, 100 to 120 guineas per annum.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses Kendon, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. Kendon, M.C.P. Terms, 27 guineas per annum.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. Delta, Boddington's Library, Notting-hill-gate, W.

EDUCATION.—High-class School for Young Ladies desiring the advantage of Finishing Masters, Certificated Governesses, and personal supervision, with home comforts. Terms moderate and inclusive. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon.—Prospectus on application to Mrs. Hale, 1, Carlton Mansions, Clapham-rise, S.W.

THE FERNS, 133, GREEN-LANES, N., (near Highbury New-Park).—A limited number of YOUNG LADIES (18) received in an establishment conducted by Evangelical members of the Church of England. The Pupils have the advantage of home comforts and loving care, combined with the strict discipline of a School, and a liberal Education based on Christian principles; the health, temper, and disposition of each Pupil being carefully watched over. Professors attend for the accomplishments. References to clergymen and the parents of Pupils. Indian Pupils received. Inclusive fees from 50 guineas per annum. A Prospectus forwarded on application to the Misses Birchall.

LADIES' COLLEGE, Ilfracombe.—Principal, Mrs. Heale. Thorough education, with careful individual Christian training. Charges moderate. Situation unsurpassed for health. Splendid sea and land views. Pupils accompanied to and from London.

LOWESTOFT (South).—Claremont House.—The Misses Bignold, having removed to larger premises, have vacancies for several Boarders (gentlemen's daughters), whom they earnestly desire to train for God, while giving them all the advantages of a thorough education, and a happy home.—Referees: The Rev. E. H. Bickersteth, Hampstead; the Rev. T. Romaine Govett, Trimingham, Norfolk; Dr. F. S. Worthington, Lowestoft.

IN A HIGH-CLASS SCHOOL, under Christian influence, a young Lady can be received as Companion-Pupil for 35 guineas per annum, inclusive terms. Reference to parents of present pupils.
Mrs. Kent, 41, Longton-grove, Sydenham, S.E.

EDUCATION.—A first-class Ladies' School, taking high honours at Oxford and Cambridge Examinations, and strongly recommended by a London clergyman for delicate girls requiring special care and attention, will receive a Pupil on reduced terms (45 guineas). Careful religious teaching, and home comforts.—Sigma, Pruddens, Spring-gardens, Church-street, Brighton.

A LADY, 14 years in high-class Preparatory Boys' School, desires re-engagement. Acquirements: thorough English and Latin, French, good arithmetic.
Miss G., 4, Cambridge arcade, Southport.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas. Sisters of the boys received at a distinct establishment.—Lady Principal, Hamilton Lodge, Hurstpierpoint, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The autumn term will begin (D.V.), on Friday, September 19.

KEMPLEY HOUSE, BRISTOL.—Boarding School for Young Ladies. Principal: Mrs. Prescott. Sound and thorough education. Twelve guineas per term, including accomplishments. Next term begins Sept. 16. Governess-pupil wanted.

SELECT SCHOOL.—A Lady of much experience, residing in a beautiful part of Derbyshire, receives a limited number of pupils. Resident French governess. Advanced music. Lessons in sketching from nature. Finishing school. Excellent references. Terms moderate and inclusive if desired.
B., The Ferns, Duffield, Derby.

LADIES' SCHOOL, Petersfield, Hants.—Miss Henson receives pupils to board and educate on moderate terms. Good education, with domestic comforts and careful Christian training. A class for little boys. References exchanged.

ALBURY HEATH, near Guildford.—Miss Baker receives six Young Ladies. Home comforts. Excellent education. Certificated governesses. Visiting professors. Healthy and beautiful situation. Indian children received. Highest testimonials. Pupil teacher required, premium £20.

OAK HOUSE SCHOOL, Bexleyheath, Kent (12 miles from London). Principal—George E. Oxley, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application. Next term will commence on September 10.

EDUCATION. — Brighton, 2, Sussex-square. Miss Goulty's School for Young Ladies. The autumn term will commence September 26.

RESIDENT GOVERNESS (19).—Pupils, 9 to 12. French, German, music, singing, drawing, English branches. Good teacher. Was governess-pupil abroad. ANOTHER (19).—French, German, drawing, elementary music. Four years abroad. Also NURSERY GOVERNESS (18).
Miss Greene, 25, Palace-gardens, London.

WANTED ON FIRST OCTOBER, for a family of three daughters, eldest 16, youngest 10, residing in Crieff, Perthshire, Scotland, an experienced Governess. Requirements, English, in all its branches, arithmetic thorough French, advanced music, German (initiatory), drawing, and needlework. Resident or non-resident, but her entire time to be devoted. A Christian lady of good sense, who would carefully train, and be likely to influence her charge, will be valued.—Apply, terms, &c., W. M., Birchwood, Dedham, Colchester.

ASSISTANT PUPIL required in a Ladies' school in the country. Duties light. Terms very moderate. Good education offered, with domestic comforts and careful Christian training.—W., 21, Beach-terrace, Southsea.

PARIS, Pension de Demoiselles.—Mademoiselle Vignot, autrefois Rue Demours 18, vient de prendre une maison avec grand jardin. Bonnes références.—36, Avenue des Princes, Parc des Princes, Bois de Boulogne.

NURSERY GOVERNESS wanted, for Clergyman's family in Devonshire. Churchwoman, experienced with boys. Five children, eldest seven. Entire charge, with nurse. Enclose photo.—Address first,
Mrs. Aldous, Hornbrook House, Chislehurst.

KINDERGARTEN GOVERNESS (superior) required for ensuing term. One who has had experience, and who is qualified to take sole management, preferred.
Mrs. Cannon, Azalea-terrace, Sunderland, Durham.

A LADY of superior education wanted, as Governess to two young girls, 8 and 9. Must be a decided Christian. Some help in household management required. Over 24 years preferred. Salary £35.—Address, stating all particulars, to M. W., care of Arnott & Swan, Solicitors, 23, Pilgrim-street, Newcastle on Tyne.

A DECIDED CHRISTIAN Governess wanted, in September, to teach one girl of 13. Thorough English in all its branches, French, German, drawing, music, and needlework.—Apply, giving full particulars, including salary, to Mrs. R. Ashburn, Darlington.

GOVERNESS to one or two children under eight.—Mrs. Gardner James wishes to recommend a thoroughly conscientious Christian Young Lady, who has had charge of her own child. English, French grammar, rudiments music. Would accept nominal salary if could herself have educational advantages.
The Cottage, Larkfield, Richmond, Surrey.

AS GOVERNESS to little boys, a Christian Lady, who has had much experience in teaching them. Good English and French, with rudimental music. Salary £20. Or as Companion to an elderly lady, when only travelling expenses and laundry would be required. Good references.—A. Z., *Observer* Office, Hastings.

GOVERNESS (22) requires a situation to children under 12. English, music, elementary French and German. Country preferred.—M. H., 18, Elm-grove, Birkenhead.

GOVERNESS (22) desires engagement in a family, to teach two or three children under 13. English, French, music, rudiments of German.—M. H., 18, Elm-grove, Birkenhead.

RESIDENT GOVERNESS. — A Lady, experienced in tuition, desires a re-engagement. Highest references. Acquirements, thorough English, good music, singing, drawing, and French.
C., 21, Hanover-park, Peckham, London, S.E.

CAN ANY CHRISTIAN LADY recommend a thoroughly good school, of moderate terms, for girls? On the Brighton or Mid-Sussex line preferred.
F., Scholastic Agency, 27, Chapel-road, Worthing.

GOVERNESS OR COMPANION.—Re-engagement wanted, by a Christian Lady, in September, to children under 13. English, good music, and rudimentary French. Domesticated. Good references.—H. M., 3, St. Mary's-terrace, London-road, Worcester.

GOVERNESSES and Gentlewomen of small means can consult the Medical Staff at St. Mildred's, Christopher-street, Finsbury-square, daily (Wednesdays and Saturdays excepted), between two and four o'clock. A small fee charged, and medicine supplied for a week.—All particulars from the Lady Superintendent.

YOUNG LADY (German Swiss), having considerable experience in teaching French, German, Italian, &c., also drawing and painting, wishes engagement in a Christian family. First-class references and testimonials. —Miss Balsiger, Manor-avenue, Urmston, Manchester

RE-ENGAGEMENT required by a young Lady, as daily or weekly Governess, to children under 12. Thorough English, French, music, and drawing. Good references.
M. F., 4, Gloucester-terrace, Blackheath-hill.

A NORTH GERMAN Protestant Lady (diplomée) requires re-engagement as Resident Governess. Fluent English, French and German, good music.—Fräulein, Cleveland Villa, Holderness-road, Hull.

A CLERGYMAN'S DAUGHTER (experienced) requires a re-engagement, autumn or Christmas, as resident Governess. English, French, German (acquired abroad), rudimental Latin, classical music, advanced arithmetic. Good references — E. F., Hawthorn-villa, Somerville-road East, Ashley-hill, Bristol.

BOARD.—A Lady going to study Music, wishes to board with a family from end of September.—Address, stating terms, G., 6, Portland-place North, Clapton, E.

A WELL-RECOMMENDED, trustworthy German Lady, 34, desires an engagement immediately. Subjects, fluent Parisian French, thorough English, Spanish, elements of music and drawing. Moderate salary.
Miss Ehrlicher, 80, Southtown, Gt. Yarmouth.

Appointments, Situations, &c., Wanted.

TO DOCTORS AND OTHERS.—Wanted, re-engagement as Housekeeper, Superintendent, or Housekeeper and Attendant on lady or invalid. Thoroughly reliable. Middle-aged. Abstainer. Church of England. Good testimonials and references.
K. L., Dr. Kealey's, Moreland-terrace, Gosport.

MANAGER, AGENT, OR SECRETARY.—A Christian Gentleman of wide commercial experience, who has been practically Assistant Secretary to one of the largest Corporations in the world, desires an appointment as above, or any other position of trust, at home or abroad. Thorough accountant, shorthand writer, and abstainer, with the highest qualifications and references.—Alpha, 34, Perth-road, Stroud Green-road, London, N.

A SPHERE OF WORK wanted, for a Clergyman, 8 years ordained, 12 years' experience in Christian work. Simple preacher to the common people; congregations of all classes largely increased; conversions looked for, not in vain. Young men especially influenced. Doctrines sound, views Eph. vi. 24; good organiser, energetic. Age 34, married, independent means, highly connected, but no Church interest. Full inquiry courted. References, clerical and lay, for all above particulars. Duty taken temporarily if desired.
J. S., 19, Cannon-street, London, E.C.

MISSION WORK.—J. R. would be glad to give gratuitous services to any engaged in Mission Hall work in neighbourhood of Stamford-hill, Stoke Newington, or Tottenham; or anywhere not very far from these places.
44, Daleview-road, Stamford-hill, N.

A CHRISTIAN YOUNG MAN, who has been a gentleman's servant, seeks a situation; any position of trust. Fair scholar. Has good references; can be highly recommended
J. G. H., Eariham-grove, Wood-green, N.

AS MANAGERS OF COFFEE PALACE.—Wanted by Christian Man and Wife. Town or country. Eight years' good reference.
A. G., 33, Heneage-street, Mile End New Town.

AS PAGE in a Gentleman's family. An orphan boy. Age 16.—J. S., 23, Edlethna-street, Landon-road, Stockwell.

AS MOTHER'S HELP or companion. Age 19. Good home indispensable. Salary no object.—M. Hurst, 4, Alma-terrace, Silloth.

CHRISTIAN WORKER desires Country home, in Christian family, where help is needed in correspondence, Bible-classes, or quiet mission work. Can partly meet her own expenses.
C. W. Cranborne, Salisbury.

A LADY WISHES to recommend a superior person (middle-aged) as Housekeeper, careful Manager, and Nurse in sickness. Good needlewoman. One fond of children.
E. A., 30, Warwick-street, Worthing.

A LADY REQUIRES an immediate re-engagement as Lady Companion, Secretary. Pleasing appearance. Related to clergymen. Musical and linguist. Long references. Cheerful, good health.—X., Mrs. Harrow's, 2, Cambridge-terrace, Teddington, Middlesex.

A KIND CHRISTIAN WOMAN wishes to take charge of an invalid. Slight mental affliction, or aged couple, not objected to. —Mrs. H. Searle, 60, Winslade-road, Upper Clapton.

WANTED by a Lady, age about 30, situation as Superintendent or Matron. Has had experience in Christian work, is strong, and an abstainer. — M. E. T., 3, Adelaide-terrace, Waterloo, near Liverpool.

A WIDOWED MOTHER desires to place her son, deaf and dumb, in some office, that would assist in making his talent for drawing, or aptitude for copying, eventually remunerative. He is 16, has been educated, is active and intelligent. Moderate premium.
Mrs. Jackson, 7, Edgar-street, Worcester.

AN ACTIVE CHRISTIAN LADY (40), without private means, earnestly desires to assist in some kind of Christian work Evangelical. Accustomed to accounts and correspondence. — Miss Brown, Sunnyside, Lower Hardres, Canterbury.

A LADY (middle-aged), member of the Society of Friends, who has been engaged in Mission work, seeks a situation where she can combine the latter with work of a domestic character.
Beta, 7, St. Catherine's-terrace, Guildford.

A LADY, experienced in housekeeping and nursing, desires an engagement as Companion or Housekeeper to an elderly or invalid lady.—E. R., Mr. Shorto, 42, Commercial-road, Bournemouth.

A LADY WISHES to recommend a Widow, age 27, as Nurse to one or two children. Can take baby from the month. Or for an invalid. Good needlewoman; domesticated. Abstainer; Dissenter. Salary £18 to £20.
Mrs. Charlton, Althorpe Rectory, Doncaster.

WANTED, in a Christian family, a situation as Nurse to children out of arms, where a nursery-maid is kept. Wages no object, but a comfortable home.
C. W., Quarry Top, Kimberley, Notts.

WILL ANY CHRISTIAN Lady take an orphan girl (17) as servant, who has been dishonest in her present place but seems penitent?
Miss Good, 35, George-street, Croydon.

HOUSEMAID in London.—A door of hope sought for a young woman who has difficulty in procuring a situation. Will a Christian mistress take this as service for the Lord?
A. D., 61, South Audley-street, Grosvenor-square.

A LADY WISHES to recommend a girl of 14 as Nursery-maid. Has not been out before. Has had to do with children.
Mrs. Pelly, Chigwell, Essex.

A YOUNG LADY would be glad of an opening to devote herself to the Lord's work —N., care of Mrs. Turner, 71, Elgin-crescent, Notting-hill.

WANT PLACES.—One girl, age 15, as Kitchenmaid. And one as Under-nurse, age 14.—Apply, enclosing stamped addressed envelope, to Hon. Superintendent, Princess Mary Village Homes, Addlestone, Surrey.

MRS. CHALMERS recommends a youth of 18 years as young Footman under a butler, or Gardener, or Coachman. Has been trained to all three.
Mrs. Chalmers, Nonington Vicarage, Wingham.

Appointments, Situations, &c., Vacant.

WANTED, several Young Men, full of heavenly fire for souls, ready to do anything for the Lord Jesus. — Apply by letter only to the Rev. E. M., 4, Campden-hill-terrace, Kensington, W.

CHRISTIAN WOMEN wanted, between 25 and 35, as Probationers for Norfolk and Norwich staff of trained Nurses.—Apply by letter, Superintendent, Nurses' Home, Bethel-street, Norwich.

SECRETARY WANTED, for Young Men's Christian Association, Lowestoft, with experience in work amongst young men. Present prospective salary about £80.—Apply with testimonials to A. C. Sadd, Hon. Sec., Lowestoft.

WANTED, as Gardener and Groom in a clergyman's family, and to make himself otherwise useful, a strong, active, married man. Excellent character indispensable. Must understand cows. Teetotaler preferred. 18s. a week and good cottage with three rooms, garden, &c. If wife could do washing or needlework, she could earn extra.
Rector, East Shefford, Lambourn R.S.O., Berks.

COULD ANY LADY or Gentleman recommend a useful couple without young children, to go to America? The woman, plain cook and general servant; man, useful workman. Most comfortable home, board, lodging, passage, and £60 per annum. Christians and abstainers preferred.
Mrs. Vincent, Frating Hall, Colchester.

CHRISTIAN YOUNG MAN wanted, as Porter, and to make himself generally useful Must have good reference.—W. Bowden, 8, Hogarth-place, Earl's-court, London, S.W.

MOTHER'S HELP wanted, to take the charge of three children and their wardrobes; also to superintend the three eldest, who attend school. She must be a good needlewoman. Two servants are kept.—Mrs. Ashdown, Sunnyland, Ramsey, Isle of Man.

A CHRISTIAN WOMAN wanted as Laundress, in a small industrial school Church of England, abstainer. — Apply stating age, wages, and giving references, to
Mrs. Handley, Leslie Lodge, Cheltenham.

WANTED TO MEET with a bright, active, good tempered, decidedly Christian person; total abstainer, not elderly (Church of England preferred), who would, without salary, for the consideration of a comfortable home, help a mother in household work and in the care of a family. One servant is kept. Highest references given and required.
Hillside, Loudwater, High Wycombe, Bucks.

A CHRISTIAN LADY wanted, who, in return for a comfortable home, would assist a mother with two young children. Abstainer and Congregationalist preferred. Good references required.—Rev. W. Summers, Epsom.

CHRISTIAN YOUNG WOMAN wanted, as General Servant. Must have good reference.—W. Bowden, 8, Hogarth-place, Earl's-court, London, S.W.

WANTED, for a large parish in South Coast town, an earnest, active, evangelical Bible or Mission Woman. Church of England; an abstainer; a communicant. Willing to work under clergyman and his wife. Salary £40.
Mrs. Urquhart, Cromarty, Bournemouth.

NURSE WANTED, about 25, for two little girls, age 3 and 1 years. Another servant kept.—Apply, before twelve, to Mrs. Betts, 4, Yerbury-road, Tufnell-park, London, N.

EXPERIENCED NURSE wanted, to manage young children. Over 30. Under-nurse kept. Must be a sincere believer in Jesus, and abstainer. Gospel privileges (unsectarian).
Mrs. Ashton, Delrow, near Watford.

MIDDLE-AGED children's Nurse wanted, willing to go out to India.—Miss Liebschig, Belle Vue, Gibson's Hill, Norwood, S.E.

CHRISTIAN NURSE wanted, to take baby from month, and do her nurseries. Good needlewoman essential. Wages £16.
Mrs. Griffith, 3, Lansdowne-place, Brighton.

WANTED IMMEDIATELY, a good Nurse, age 25 to 30, for two children, baby 17 months and boy 3 years. Must be experienced, and good needlewoman.
49, Gauden-road, Clapham-road Station, L.C.D.R.

A LADY WISHES to hear at once of a Christian woman, between 30 and 40, as Nurse to two children, aged 4½ and 2½. A nursemaid kept. Must be able to take an infant from the month. One who values meeting to the Name of Jesus much desired.
Mrs. T. J. Simmons, East Peckham, Tunbridge.

NURSE wanted, for young children, of Christian principles. Healthy, strong, and willing to assist general servant.
Mrs. Bennett, 1, Cholmeley-villas, Highgate.

CAN ANY LADY recommend a trustworthy girl, about 18, as Nurse to a baby? A Young Person also wanted, to do plain cooking and light housework. Three in family. Washing put out.—Please apply by letter, to M. X., 120, Messrs. Deacon, Leadenhall-street, London.

CAN ANY LADY recommend a thoroughly trustworthy House-Parlour-maid? Must understand her duties, be strong, active, and obliging, fond of children, and good needlewoman. Earnest Christian desired. Quiet situation.—Apply by letter to Mrs. S., Fairlight, Ellerdale-road, Hampstead.

A HOUSE AND PARLOUR-MAID wanted, in a small family. Efficient and trustworthy. Abstainer preferred.—Mrs. Brown, 26, Kidbrooke-park-road, Blackheath.

HOUSEMAID wanted, about 30 years of age, where another is kept. She will be required to wait at table, and must understand her work well. There are five in family. Must not have less than a twelvemonth's good personal character. — Apply by letter, stating wages, and the family she has last lived with, to Miss Freeman, Kilravock, Ross-road, South Norwood Hill.

GOOD PARLOUR-MAID wanted, experienced, well recommended, strong and active, age about 30. Charge of two rooms. Large family and household. Christian person desired.
Mrs. Oswald, New Place House, Southampton.

WANTED, in a Christian family, about middle of September, in Cheltenham, a Cook, Parlour-maid, and Housemaid. Ages from 20 to 35. Wages £20, £18, and £16 respectively. Must have unexceptionable references. Abstainers.—O. C. A., Aboyne, Aberdeenshire, N.B.

GOOD HOUSEMAID wanted, in a Gentleman's family who thoroughly understands her work. Active, honest, clean, sober, willing. Good plain needlewoman. Parlourmaid kept.
Mrs. Graham, Treveor House, Worthing.

GOOD STRONG PERSON wanted to act in the capacity of Servant and Help in a coffee-house. A widow preferred — Manager, The Longford Coffee House, Stretford, near Manchester.

LAUNDRY PACKER and Sorter wanted, for high-class laundry in North London. Capable of overlooking and controlling women under her. Must have had good experience.—Write particulars age, wages, character, &c.—Z., care of Bates, Hendy & Co., 37, Walbrook, E.C.

AS GOOD PLAIN COOK.—Wanted, a strong, active, Christian woman in a Gentleman's house in the country.
A. B., Post-office, Wilton-road, Salisbury.

GOOD PLAIN COOK wanted, for two Ladies. Housemaid kept. Age not under 28. Washing put out. Beer not provided. Some housework.—Miss S., The Cottage, Kidbrooke-park-road, Blackheath.

KITCHENMAID (good) wanted. Age about 23. No scullerymaid, but occasional assistance. Good character, some length. State full particulars of former services. By letter only.
Miss Greene, 25, Palace-gardens, London.

GOOD GENERAL SERVANT wanted, in a Christian family of three, who can cook. Housemaid kept. Good character indispensable. Total abstainer.
M. P., 9, Upper St. John's-hill, Sevenoaks.

GENERAL SERVANT or Plain Cook wanted. A little housework. Washing, with help. Also **YOUNG HOUSEMAID.** Thorough recommendation required. Christians valued.
St. Mark's Vicarage, Barrow-in-Furness.

GENERAL SERVANT wanted at once. Good plain cooking. Age from 23. Small family. Housemaid and man kept.—Apply by letter first, stating wages and references, Miss Kersey, Edgehill, Hadleigh, Suffolk.

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I hear the Saviour say

No. 2.
Stand up, stand up for Jesus
Come, every soul
The great Physician
Pass me not
Rejoice and be glad
Down life's dark vale
Almost persuaded
I heard the voice of Jesus
Let us gather up the sunbeams

No. 4.
O Christ, what burdens
Go bury thy sorrow
I've found a joy in sorrow
Lead me to the Rock
God loved the world
Go work in my vineyard
Brightly beams our Father's mercy
I know not the hour
Standing by a purpose true

No. 6.
Ring the bells of heaven
Oh to be over yonder!
There is life for a look
Rescue the perishing
Ho, my comrades, see the signal
Nothing either great or small
Come home, come home
Work, for the night is coming
Jesus the water of life has given
There is a fountain filled with blood

No. 7.
Sowing the seed
I have entered the valley
Knocking! Knocking!
Jesus loves me
No condemnation!
My God, I have found
There is a gate that stands ajar
All people that on earth
Yet there is room
I hear Thy welcome voice

No. 8.
Hark the voice of Jesus crying
I left it all with Jesus
Lord, I hear of showers of blessing
There's a beautiful land
Give me the wings of Faith
A long time I wandered
Through the valley of the shadow
O happy day
I waited for the Lord my God

No. 10.
Mourner, wheresoe'er thou art
Light in the darkness
I will sing you a song
What a friend we have in Jesus
Salvation!
I gave my life for thee
We're marching to Canaan
Come, ye sinners
Depth of mercy
Yield not to temptation

No. 11.
There's a cry
One offer of salvation
Come, Thou Fount
I have a Saviour
We shall meet
Arise, my soul
'Tis the promise
Alas! and did my Saviour
All hail the power

No. 12.
I love to think
Lo! He comes
There is a land of pure delight
There is a land, a sunny land
Precious promise
My faith looks up to Thee
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Glory be to God
I heard the voice
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We sing of the realms
We're bound for the land
The blast of the trumpet
We're travelling home

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Jesus, thy precious blood
Nothing, either great or small
Weary souls that wander wide

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As the serpent raised
All ye that pass by
Welcome news
Shall we meet?
Come to the ark

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Terrible thoughts
Hasten, O sinner
To our Redeemer's glorious
Just as thou art
Plunged in a gulf
There is a name

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The Christian.

FAITH-HEALING.—1.

TRUTH AND EXTRAVAGANCE.

THERE seems to be no room for honest and reasonable doubt that faith-healing is a present fact in the Church of Christ. Multitudes of credible witnesses attest the reality of supernatural cures, the common feature of which has been a believing application to the Lord Jesus Christ as the Saviour of the body. In many cases the diseases have been of such a character that no sane person could credit the imagination with any control of them. Among these we may mention cancers and chronic ulcers, blindness from infancy, and withered limbs.

Certain men and women, who have long been known to the Church as evangelists, and teachers of unblemished reputation and much usefulness, are the leaders in this movement. If we accept the alleged facts of their experience and observation, we must of course listen respectfully to their explanation of these facts, and consider the conclusions which they draw from them. It does not follow, however, that we must accept the theory which is thus propounded. We are too apt, in dealing with persons and things spiritual, to take all or refuse all, instead of observing the command to "prove all things, and hold fast that which is good."

It is surely conceivable that such persons may possess the gift of healing, and may to some extent misunderstand its place and importance, as the Corinthians did their "gift of tongues." There is always a danger of exaggeration when a forgotten truth forces itself on honest and earnest minds; and a hasty generalisation, or a crude theory, may make the genuine facts on which it is based a cause of stumbling or perplexity.

It is this which seems to us to be taking place with respect to faith-healing. We know that some of its advocates say that they have no theory, but none the less do they speak of their facts as proving certain things which go to make up the theory which is more clearly and boldly proclaimed by others.

This theory is that the Christian has a right to immediate and complete deliverance from all bodily disease or infirmity. Thus Admiral Fishbourne writes in a tract, entitled "The Devil's Gospel" (intending by this designation a large part of the common belief of evangelical Christians):—"The Christian has the promise that sin shall not have dominion over him, and sickness is but an expression of sin, hereditary or personal. Both are the devil's work through the flesh; when the true and Divine life is accepted and completely yielded to, disease, whether spiritual or physical, is overcome," &c. Rev. John Allen publicly says it would bring the blush of shame to his face to be conscious of any bodily infirmity.

Here, then, we have a very distinct theory—and certainly a startling one—to bring to the test of the Word of God. Before doing this, however, we have two observations to make.

The first of these is that the Church has not left it altogether to these brethren to insist that "the body is for the Lord," and that a glorious future awaits it. No doubt the interest of the body in the work of Christ has been often, perhaps generally, overlooked, but it is not so with those who note the importance attached to the resurrection in the Epistles of St. Paul. Nor does any Christian doubt the power of Christ to heal bodily diseases, or the fact that He does so in many cases, for otherwise the prayers which all Christians offer in sickness would be destitute of meaning.

Thus the distinctive declaration of these new teachers is much narrower than it sometimes appears to be. It is not that Christ is appointed by the Father to be the source of life and health to men, for that we all believe. It is not that Christ is the Saviour of the body as well as of the soul, for we cannot doubt this, and expect a glorious resurrection. It is not that Christ interests Himself *now*, in our bodily conditions, and often heals, when without Him doctors and medicines must have failed, for this likewise we all acknowledge in our thanksgiving for restoration to health.

The new teaching, then, can only be that a Christian, as such, has always a right to perfect health, and that if he is ill he will no sooner see the truth on this subject than he will claim and obtain a complete restoration; or, to put it otherwise, bodily infirmity is always unnecessary, undesirable, and dishonourable in a Christian.

Our second preliminary observation is that these teachers differ among themselves on two important points, viz., the use of means, and the instantaneousness of recovery.

On the former point, Admiral Fishbourne, presiding at a recent public meeting, made the following remark: "We say nothing against means; all our cases, without exception, have been hopeless ones, given up by the doctors. Here is an answer to the question of means." Now, if this is any answer to that question, it must be understood as approving of the use of means in all cases that are not "given up by the doctors." But others speak very differently, and condemn all use of natural remedies as unbelief, although we have observed several who appeared most decided on this point, having recourse to outward appliances and avoiding exposure like ordinary invalids. Mr. Allen approvingly cites Dr. Cullis, of Boston, as setting the two methods of cure in contrast, and desiring his patients to choose between "the Lord and the medicine box."

This ground is naturally that of the majority of faith-healing people, for it evidently agrees best with the theory of the universal right of true believers to perfect health.

But there is a difference of opinion also as to instantaneousness of recovery. Admiral Fishbourne promises an instantaneous cure to faith. There are some who, claiming to have been supernaturally healed, speak of weeks of gradual recovery. The less extreme of these opinions must be somewhat embarrassing to the thorough advocates of the theory, but it agrees very well with the record of our Lord's miracles, of which some were certainly gradual, as, for example, the healing of the man who groped his way, blind, to the pool of Siloam, after Christ had fastened the clay upon his eyes; or of the other blind man who, after the Saviour's first touch, only saw "men as trees walking."

Thus we note a want of clearness and unity of opinion on some important points of the subject, and we might, without going further, show that this uncertainty damages the whole evidence which is offered to prove that bodily health is always within the reach of faith. For if it be proper to use means in one case, depending upon God's blessing, it is proper so to use them in all; and again, the delay in recovery (which is more or less involved in the use of means), is in principle the same, whether it be little or much. And if these teachers are obliged to recognise that our Lord put an interval, however short, between the application to Him of some petitioners, and the realisation of the cure which they sought, and a corresponding interval has occurred in the experience of some of themselves, how can they insist on an *immediate* healing, as that which may be claimed from Christ now; and how, without this, does their faith, respecting what is possible to all Christians, differ essentially from the faith which reckons on a complete restoration of the whole man—spirit, soul and body—in God's own way and time?

But let us go to the heart of the question. May all Christians claim and obtain a present deliverance and preservation from disease and infirmity? The new teachers say, Yes. We believe the Bible as emphatically says, No.

Such a privilege, if it ever existed, was known to the Primitive Church, and especially to the apostles. No one will pretend that faith is more potent in the nineteenth century than it was in the first, or will affect to surpass the apostles in its exercise.

Let us see, then, how the Apostle who is best known to us regarded this matter; whether he had always power to heal the sick, or whether, in his references to sickness, he recognised the supposed right and power of Christians to throw it off by an act of faith.

We shall consider, in the first place, Paul's own experience, as he has described it in his second epistle to the Corinthians (xii. 7—9). He was afflicted with what he called "a thorn *in the flesh*." In the ninth verse the same thing is referred to as "weakness" and as "infirmity." We are surely safe, then, in regarding a "weakness" or "infirmity" which was "in the flesh," as a *bodily weakness* of some kind which was not natural to Paul, and from which he strove in vain to be delivered by the prayer of faith. We shall consider this more fully in another connection. At present we are only concerned to show that this richly endowed Apostle had to carry a bodily ailment for at least fourteen years, and no doubt to the end of his life, and that, although his earlier thought was that of faith-healing, he learnt,

after a severe conflict, to glory in the infirmity which the Lord declined to remove.

Now let us see how the same Apostle regarded the bodily ailments of other Christians, and of those among them who were most closely associated with him. We may reasonably suggest, without insisting upon it, that his direction to the Thessalonians to "support the *weak*" refers to the weak in body, or the sick, for the Greek word in nearly all cases in the Gospels and the Acts is used of *bodily* ailment, and the feeble *minded* had just before been commended to the care of the Church.

But we have much clearer evidence than this. In 2 Tim. iv. 20, Paul wrote: "Trophimus have I left at Miletum sick." There is only one way of evading the natural force of this passage, and it is by charging the Apostle or his sick colleague with a want of faith. We have met with those who have frankly accepted this necessity, but there cannot be many who are bold enough to share the assumption that their faith is superior to that of St. Paul, or even of his chief companions. We say companions, for Trophimus cannot lie alone under condemnation. Epaphroditus, too, was sick, and *continued* so until he was "nigh unto death" (Phil. ii. 27). Instead of blaming him, Paul charged the Philippians to hold such in reputation "*because* for the work of Christ he was nigh unto death;" and he gratefully acknowledged his recovery, not as the inevitable result of an act of faith always possible to Christians, but just as the majority of pious persons would now acknowledge such a recovery, as the free and gracious interposition of God, who alone knows what is best, and who, not of necessity, but of mercy, answered the Apostle's anxious prayers for his friend.

Another physical sufferer is found in the same apostolic company, and his malady is of a chronic character—the evidence of a feeble or worn constitution. The advice to him of his friend and spiritual father, whose prayers, or whose touch, had healed so many, was, "Drink no longer water, but use a little wine for thy stomach's sake and *thine often infirmities*" (1 Tim. v. 23). Surely if faith-healing had been possible to Timothy, Paul would have preferred it to dietetic palliatives, unless his "own son in the faith," in spite of all that he had seen (Acts xix. 11, 12, & 22), was also, on this important point, an incorrigible unbeliever. It therefore becomes plain by these four examples that the apostle Paul knew nothing of the supposed right of Christians to be free from bodily diseases.

(*To be continued.*)

Mission at Neath, South Wales.

THIS Mission was begun in Neath about two years since, by two young men, evangelists, named Joshua. It has since been carried on by them and other helpers with untiring earnestness, and has been greatly blessed in the town and neighbourhood. The work having grown exceedingly, it has been decided to build a commodious but simple Mission Hall, which is now in course of erection, and for which thirteen trustees, belonging to various bodies in Neath, have been appointed.

Towards the expenses of this Hall, which will cost nearly £1500, about £400 has been raised. An appeal is made to the generosity of those who are willing and able to contribute towards the funds now urgently needed to complete the building. The Treasurer is Mr. John Rees, Currier, Neath.

SOME SOUL COMPLAINTS.

By Rev. THOMAS SPURGEON.

SLUGGISHNESS.

THERE are many professed believers who make no progress in divine things. They do not seem to think that there is need for progress. There is no growth in grace, there are none of the fruits of the Spirit; and they are content with this. They would almost as soon have leaves upon their tree as fruit, although they ought to know that the Master comes seeking fruit and not leaves only. They are careless about their own condition. They have settled down upon their lees, and they are undisturbed either by their lack of progress or by their loss of joy; and, consequently, they are unconcerned about the well-being of God's Zion. They belong to one great brotherhood, but if they shake hands with their brethren it is a limp sort of a shake. You cannot feel the grit and the grip which heartiness and earnestness always bring. They will give their contribution to the collection plate, but they are not those of whom the Word speaks when it says that the Lord loves a cheerful giver. They seem to have got into a foggy condition—into a state of mind and heart which is always in the same even tenor of its way, and that tenor by no means a sweet-voiced one.

And then they grow careless about the condition of their fellow-men. The unsaved throng around them, and they see them leaping headlong into the pit of destruction, but they have not the will, or the purpose, or the power, to stretch out a hand to save them. They are not engaged in Christian enterprises, or in loving labours for the Lord, and thus they have wrapped themselves as with a cloak that brings on and produces a sleepy sort of Christianity. Oh that a voice from heaven would sound within their ears and wake them up, saying, "Arise and shine, for thy light is come!" If any such are here this morning, open your mouths, and cry, "Lord, have mercy upon me, for I am weak."

FRETFULNESS.

Next to listlessness there is with these invalids a certain sort of fretfulness. You know how it is with such as are so physically. Everything—the very grasshopper—becomes a burden to them. Nothing is done right. They become peevish and fretful. Their meals are not cooked properly. A little noise disturbs them. I am not blaming them, mind you. It is a characteristic of their state very much. May the Lord who healeth us deliver them. I only mention it that I may blame those, myself included, who at any times become fretful, and peevish, and fastidious about spiritual things. There are many such about. You cannot get a sermon to suit them. Sometimes a dish has got too much rich gravy in it. It is too full of anecdote, and metaphor, and flowers, and flourishes, and it does not suit them. Sometimes it is hard, and dry, and heavy, and they would like a little sauce or spice with it. But, do the one, or do the other, or do what you will, nothing satisfies them. And they will pick over the sermon, and pick holes in the preacher, for the matter of that. Strong meat is too strong for them, and milk curdles with them. Nothing satisfies them, forsooth, for they are weak; and nothing but the mercy of God would set them right once more. And, as to making a noise, why if we were to go in for shouting "Hallelujah" and "Praise ye the Lord," or singing a hymn louder than usual, dear me! they would be quite shocked, and say that it was not proper, and it really was not quite the thing, and so on. And if anyone gets a little enthusiastic or excited about the things of God—and, believe me, there is nothing else worth getting excited about—then we have all gone astray, and we have leaped over the bounds of propriety, and kicked over the traces, and I do not know what we have not done. Thank God, I care very little what they say we have done, for the righteous must be joyful in God, and the very stones would cry out against us, and the beams in the ceiling would start from their resting places, if we, the ransomed, and redeemed, and blood-bought, did not summon all our powers sometimes to praise the name of the Lord, who is God over all and blessed for ever.

Oh, you poor, dear, weak Christians, make this your prayer, "Lord have mercy upon me, for I am weak;" and then you will become as strong as the rest; and when you become strong in spiritual things, you will want to give out your strength, and you will see that shouting and rejoicing and labouring and loving are exercises none too active in which to praise the Lord.

FEARFULNESS.

Then there comes to these poor sick souls a sort of fearfulness. Those who are physically so will start at their own shadow—tremble at the falling of a leaf. Their nervous force has gone. Their powers seem altogether destroyed, as if a paralysis had come over all their frame and rendered them nervous. It is so, too, with some in spiritual matters, and very much worse is the disease in their case. They are troubled with doubts and fears. They have all sorts of unsubstantial visions, which distress them in the night and trouble them in the day. They vex themselves with suppositions and doubts and difficulties. "Suppose this Bible is not God's Word at all," they say. "Suppose the story of the Creation is all a myth. Suppose the story of the Crucifixion is *only* a story. Suppose I am not one of the elect." Suppose nothing of the sort! If you have trusted in the Lord Jesus Christ, believe that God's Word is true; that you have got everlasting life, and that you are chosen from before the foundation of the world—chosen in Jesus Christ, the Church's Head. Oh, I would to God that my weakness, and your weakness, would all vanish before the mercy of God, as do the fogs of London occasionally before the shining of the sun.

BASHFULNESS.

These same people are very retiring in disposition—nervous and bashful and hesitating, very timid and timorous. These are they who, though they have believed, are afraid to be baptized. They are afraid to confess the Lord Jesus in His own way—ashamed or afraid sometimes to proclaim amongst their associates and fellow-workpeople that they are on the Lord's side. We thank God that they are Christians, but we would thank God twice over if they were strong Christians, whose love to Jesus was so abundant in their hearts that out of the abundance of the heart the mouth must speak—could not help speaking.—*Christian World Pulpit.*

THE ALPINE CHOIR, conducted by Professor André, has rendered its Temperance and religious melodies acceptably to large audiences at Tunbridge Wells, Limehouse (Dr. Barnardo's), East Dulwich, and Clapham, during the past week. At all these gatherings, very enthusiastic interest in the moral and religious teachings of the pieces rendered has been shown.

The Children's Page.

"I'LL RISK IT."

By Rev. E. PAYSON HAMMOND.

ON the eighth of June, 1875, the United States steamer, *Saranac*, with three hundred on board, left San Francisco for Alaska and Behring Straits. All went well till she reached the famous "Seymour Narrows," about two hundred miles north of Victoria, British Columbia. At these Narrows, as the tide rises and falls, an immense body of water rushes with great swiftness between two high ledges of rocks. The charts warn every pilot and captain against attempting to go through at these times. They also point out a dangerous rock near the centre. But the pilot of the man-of-war *Saranac* did not heed the warning. He thought he could make his way through at any time in safety. But he was mistaken. The mad current was too strong and tossed the great ship about like a plaything, and landed it upon an ugly rock, which at once broke a hole through its side. Then another rush of water landed it on another rock by the shore. During the time the *Saranac* was filling, the crew had time to get off with some provisions and clothing. There they stood upon the shore and saw their great ship of 1300 tons go down entirely out of sight. The air and water were forced through the port holes in such a manner as to remind them of a school of whales blowing.

What now was to be done? In that lonely place they would soon die. Thirteen men at once started 150 miles south to Nanaimo. There they failed to get assistance, and so they had to press on in their little row boat to Victoria. The *Otter*, a little steamer, soon hastened to their rescue.

Little did I think when a few months before we saw the *Saranac* in the bay of San Francisco, we should so soon pass over her watery grave away up in British Columbia. As we approached the Narrows, every voice was hushed, all the men were called on duty ready for immediate action. We passed through the Narrows at exactly the right time. We were thankful our pilot and captain were wiser than those of the *Saranac*.

But they had a terrible experience on that very spot a few years before. They did not get there at just high tide, and they said, "we'll risk it," and they came near losing their lives in doing so. Their ship, the *California*, was for several hours beaten about by the angry waters till they almost despaired of saving her. The current so swiftly whirled about in all directions that they could not guide the ship forward. Those three hundred men who left the *Saranac* so quickly, must have awaited with deep anxiety the return of the thirteen who started out in the little boat 250 miles for help. A gust of wind might have upset them, and then what would have become of the prisoners on that lonely shore? They must have perished, and all because that pilot said, "I'll risk it." As it was, they lost their noble ship and came near losing their lives; besides the important expedition to the Seal Islands and Behring Straits had to be abandoned.

All this reminded me of those who, when warned of danger, say, "I'll risk it." Yes, they *do* risk it, and often perish in doing so. When boys and girls are told of the danger of going with bad companions, they often say, "I'll risk it;" and before they know it they are swept away by the mad waters of sin and vice, and soon find themselves stranded on as dangerous rocks as those which destroyed the *Saranac*. A little boy in San Francisco whom I loved very much, used to ride my horse nearly every day. As he mounted a new one I warned him not to go beyond the corner, but in half an hour I was called in haste to see him breathe his last. Alas! he had run the risk and lost his life in doing so. How his poor mother wept! I can never forget it.

As you pass through life, my young friend, you often may be tempted to say, "I'll risk it." But take care; there is danger. The only safe way is to study the chart God has given us in his Word, and then follow its teachings. The first thing of all to do is to ask the great pilot, our Lord Jesus, to guide us safely over the dangerous sea of life to the haven of eternal rest. If we live in constant communion with Him, He will be ever ready to point out to us the hidden rocks, and we shall seldom be heard in a defiant manner to say, "*I'll risk it!*"

THE MYSTERY IN THE DEEP SEA.

Down in the deep waters of the ocean there are mountains and rocks, valleys and hills, just as there are on the surface of the earth. Sailors often let down their plummet, and it does not sink far; then, at a very little distance, it sinks deeper and deeper, sometimes immeasurably deep. In the first case the plummet has fallen on a mountain, in the last on a valley. If the great ocean should dry up, what wonderful things would be found there.

At the foot of one of these ocean-mountains there was once a sort of tea-party, to which Mrs. Eel, Mrs. Crab, Mrs. Cod, Mrs. Lobster, Mrs. Flounder, and Mrs. Mussel were invited. A remarkable event had taken place which was to be discussed. A long thin thing had come down the mountain, and had crept right across the valley, and went on at the bottom of the sea so far that no one could find the end of it. Quite gently it had come down, and now it lay perfectly still.

"Mrs. Eel," said Mrs. Crab, "is not this one of your relatives? It seems more like the Eel family than any other."

"I should wish you to remember," replied Mrs. Eel, twisting and turning on all sides, "that an Eel has a head, a tail, and some fins; and do you not see that this thing has nothing of the kind? An Eel is continually moving, and you see this has not once moved. How can you think it is an Eel?"

"I thought it was a Worm," said Mrs. Cod, "and tried to bite it; but oh, dear! it almost broke my teeth. It is nothing that I can eat, although you, Mrs. Crab, know well that I can consume a whole family of little Crabs, when they are not too old."

"I will explain what I think," Mrs. Lobster ventured to say. "It is a thing for us Lobsters to crawl round, and to hold on by; there we can lay our eggs, and rear our young ones."

"Oh!" said Mrs. Flounder, "it is simply a scratcher, just the thing for us Flounders to swim round and rub our breast against."

"You are all wrong," said the little Mrs. Mussel, "it is a thinking machine."

"What?" they cried out all together.

"A thinking machine, I tell you. There are creatures up over us who live out of the water, and who think a great deal. They send messages instead of bringing them themselves; they are very remarkable creatures. Many times when I was on the surface of the water, I saw them. They sail about in great wooden and iron ships, and when they are on the land they are drawn about by animals."

"What fables are you telling us? Do you think that we are going to believe that there are beings able to live out of the water?"

"But it is so; and instead of tails they have two legs on which they walk."

"A very likely story," said Mrs. Crab, ironically, "when even I can scarcely walk at all on fewer than twelve legs, how is it likely they can go on two? And what sort of fins have they?"

"They have no fins at all, but arms and hands instead. They appear to be full of thoughts. Now this machine, which is so long that even you, Mrs. Crab, would not be able to walk to the end if you took your whole life to do it, is one of their inventions. They stand at one end of this and send thoughts and messages to the other end in a moment, and they can do it when separated from each other hundreds or thousands of miles. Even now while we are talking of the object, they are sending thoughts through it"

"I don't believe it," said Mrs. Cod.

"Nor I either," added Mrs. Eel.

"Why not?"

"Because we cannot see any thoughts passing through it."

"No, nor hear any either."

"Nor smell anything."

"No, nor yet feel anything. Do you think we are so foolish as to believe in anything that we can neither see, hear, smell, nor feel? You surely do not expect us to believe that there are any creatures who live out of water, and who move about without fins, and who send their thoughts along the bottom of the sea? No, Mrs. Mussel, we are proud to say we are too wise to suffer ourselves to receive such myths. We do not believe there is any other world than the sea. Now what sort of light have they up there?"

"Oh, it is stronger, brighter, and more beautiful than ours; ours is but darkness compared with it. It is altogether a more glorious condition than ours, and the creatures who live there, and who think so much, are of a higher nature than we are."

"Well, Mrs. Mussel, that is enough for to-day. We will now return home; for really we cannot associate with anyone who wishes to make us believe what we cannot understand. We know too much for that."

With that Mrs. Crab opened her great claws as though she would like to crush little Mrs. Mussel; Mrs. Cod rolled her eyes and snapped her great jaws; Mrs. Eel turned about here and there quite offended; Mrs. Lobster made herself as big as she could, and Mrs. Flounder turned back her eyes scornfully on unassuming little Mrs. Mussel.

Ah! you poor creatures, just as wise as the Sadducees and some others, who say, "There is neither angel nor spirit, nor any higher condition than our own, because we cannot understand it."—*Rheinische Traube.*

THE VOICES OF THE BELLS.

The bell tolls One;
Teach me to say
"Thy will be done."

The bell tolls Two;
Help me each day
Thy will to do.

The bell tolls Three;
I ask, in faith,
To follow Thee.

The bell tolls Four;
I pray for trust
For evermore.

The bell tolls Five;
For Christian speech
Help me to strive.

The bell tolls Six;
Teach me my hope
On Thee to fix.

The bell tolls Seven;
Oh make my life
A way to heaven.

The bell tolls Eight;
May I in peace
And patience wait.

The bell tolls Nine;
Let charity
Be ever mine.

The bell tolls Ten;
I pray for love
To God and men.

It tolls Eleven;
Let me each hour
Be nearer heaven.

Twelve strokes I hear;
Now perfect love
Hath cast out fear

"The Christian" Pulpit.

CONVERSION OF THE PURSE.

By Pastor FUNCKE, Bremen.

AN Englishman who knew the Germans well, and was very favourably disposed towards them, made the following remark: "A German must be three times converted. There must be a conversion firstly of his *head*, secondly of his *purse*, and thirdly of his *heart*." Well, this Englishman may have been a wise man, but for all that his words contain a good deal of foolishness. We should say that when number three, viz., the heart, has been truly converted, it follows that number one, the head, and number two, the purse, have been converted at the same time. When the mountain falls into the sea, the trees, rocks, and houses on it will necessarily fall too; there is no need of throwing them down one by one.

But there is another saying which will be more to the point, viz., "You may judge of the conversion of a man from the conversion of his purse." Still, even this truth has its limits. Some people may be easily persuaded to give away of their substance, because they set but little store by it. Others give out of good-natured pity, or even from such motives as pride and ambition; and this is no proof of their head being converted, not to speak of their heart. On the whole, however, it is rare to meet with a man who does not hold his purse in a pretty tight grasp. As a rule, the conversion of the purse may be said to be a sure sign that a thorough change has been effected in the man. The purse is often the last fort of the fortified heart which surrenders itself to the Spirit of Christ. It will often remain under the command of "the old man," when all the other redoubts, walls, and towers have long ago been taken by the new. By nature, alas! it is written deep in the heart of every man that money is power, is a source of enjoyment, and that he who has money has an assured future. There are but few who believe that the more they give from love, the more they will have. Love is, with few exceptions, of the kind described in the old saying, "Love conquers everything."

"That is a lie," said the penny.

"In money matters there is an end of cordiality," is another and only too common saying, and it would often seem as if in money matters there was also an end of religion. But in that case it cannot have been true religion. Wherever Christ has really become the life of the heart, the prayer of that good missionary, Terstegen, will be offered up with increasing earnestness, "We desire, O Lord, to surrender unto Thee a holy soul, body, and life." And this will equally bear on money matters. He who knows the world, knows also that the little flock of true Christians give in proportion at least three times as much as those who do not care for the Gospel. And in view of what has been done in the field of Missions by the small community at Herrnhut, there is room for both surprise and self-abasement.

In spite of all this, the remark about the threefold conversion of the Germans is not altogether without reason. In every people the Gospel finds some special point of access; thus with us, through our ideal aspirations and our deep tone of mind. But, on the other hand, the Gospel also meets with peculiar obstacles and difficulties with every people. With the English, for instance, the self-righteous national pride stands in need of special conversion, and we have further seen that they are in danger of making the Gospel itself into another law. With us Germans the special hindrances to be overcome have appositely enough been designated as "the head and the purse." This is to say that the Germans will not bend their thick-headed reason to the truth of the Gospel, nor open their purse when the Lord says, "Let Me get my hand deep into this."

The English, on the contrary, have far better comprehended that they are nothing but stewards over their earthly possessions, and that it thus goes without saying that part of it is returned to the Lord. It is wrong to say that the English only give more because they are richer than other nations. They give even comparatively more; they give more joyfully and more willingly. Carlyle, the famous English historian, is one of the few Englishmen who does full justice to the great qualities of the German nation. Yet he writes thus: "The frequent failure of crops in Germany, the increase of poverty, the diminution of trade, are all owing to the Germans refusing to pay tithes to the Lord in heaven." It is easy enough to laugh at this, and it is very easy for a stupid German to discover the weak points in the words of the clever Englishman. The New Testament knows nothing of tithes, you may say. The English have evidently got no further than the Old Testament. They talk about tithes as if they were Jews, living 100 years before Christ, and look upon the earthly blessings of God's bestowing as a well-merited reward for their good works.

But to put Carlyle down in this way is to make use of our "thick-headed reason" at the expense of truth. And the truth contained in the above words is this, that if there were more of true religion amongst us as a nation, we should also become more industrious, more trustworthy, more faithful and thrifty. And thus the true fear of God would even with us prove itself as a power, having promise, both of the life that now is, and of that which is to come.

It is part of the political greatness of England, nay, part of the opulence of the country, that Christianity is felt as a powerful influence in all relations, and meets with respect from nearly everyone. With us any foolish boy will dare in the conceit of his heart to criticise the eternal thoughts of the Gospel. A good many of us think it a sign of superior wisdom to declare that they do not believe in miracles (consequently not in the great work of Redemption). Apprentices and schoolboys vie with learned professors and editors of magazines in ridiculing missionary work among the heathen as sheer folly. But even this is not the cause of our weakness. The day is not far off when this weakness will become manifest, unless another Pentecostal morn break upon our people. Carlyle is only wrong in speaking as if everything would come right if we did but pay tithes. The chief fault with most of us is that we are unwilling to give the Lord our *hearts*, and from this follows as a natural consequence that we do not give Him our *money*.

However, let the English remain English, and the Germans Germans, and let us rather take heed to what the Word of God teaches about the connection between piety and money offerings.

Cornelius, the devout Roman Centurion, was told by the angel of the Lord that his prayers and his alms were come up for a memorial before God. Many people are surprised that two such widely different things as prayer and alms should be mentioned in one breath. But the truth is that when alms—as implied in the original Greek—is an outcome of love, it is as closely allied to prayer as one twin sister to the other. Prayer is poured forth from the grateful, happy soul, who has obtained mercy. This praying soul devotes itself unto the Lord, and opens itself unto Him as a house where He is to dwell. "I, though most unworthy, have obtained mercy." This is the true spirit of prayer. But the other side of spiritual life is this, that we ourselves show mercy to our brethren on earth. He who has experienced the saving efficacy of Christ's death for him, should also be willing to give his own life for the brethren. This is certainly not done *only* by giving money, though in some measure; and the gift is only of value when it is a joyful thankoffering for God's unspeakable Gift, and thus an outcome of charity or love.

We do not here speak of the love shown to our children and relatives. This kind of love will be found even in the wicked man, nay, even in animals towards their young. We do not speak of the mother, who cannot forget her little child, but of the child of God, who feels the woes and sorrows of his fellow-creatures as if they were his own, and in heavenly love cannot forbear to bind up wounds, pour out balm, feed the hungry, refresh the thirsty, soothe and comfort the afflicted. We are far from teaching that we are justified before God through our almsgiving. On the contrary, our charity ought to be one of the proofs of our having become the children of God by being made righteous through the blood of Christ.

The heart of a man not altogether hardened will become softened through the influence of some great joy. "There shall not a man be put to death this day," said King Saul to the accusers of his enemies; "for to-day the Lord hath wrought salvation in Israel." It is easy to forgive when God has given us some great thing, and then it is also easy to give. This is even so when we have been delivered from heavy distress, or been specially blessed in our undertakings. He who does not at such a time remember his poor, sick, and sorrowful brother, has not rightly comprehended his happiness. But what is earthly happiness, even in the highest sense, compared to this blissful consciousness: "I have obtained mercy"? And how should not the heart that is filled with *this* joy be more than willing to sacrifice that which in itself is but vanity, but yet, if rightly bestowed, is so powerful to bring sunshine and joy into this mortal life? We often speak of spending money as something low and prosaic, but this is only so when our money remains in our purse, whereas it is elevated into something sublime and highly poetical when spent in the right way. Then the harp of our own heart will begin to breathe forth sweet music, and the hearts of those who receive our bounty will sing for joy, and the loveliest flowers imaginable will spring up around our path.

But, alas! there are but few who know anything of this joy, because there are so few of the givers who give in the truly Christian spirit. It is the fault of Christians without number that they are willing enough to have Christ for their Lord and Master on the whole, but they do not want to give Him the free use of their purse. The Holy Spirit will not, however, submit to any restrictions or reservations, and thus a certain coolness will arise between the soul and that good Lord who is able and willing to make it happy. But this coolness is a hindrance to peace and communion. When there is something between you and your wife, the sweet unity of your hearts is broken and disturbed. Then the voice will be uncertain, the hand cold, the eye averted. And even thus it will be between you and your Saviour in heaven. Here is in reality the dark spot which prevents so many Christians from true peace

and rejoicing in their salvation. The worst of it is that they will not admit this to be the reason. "The gold and the silver are Mine," saith the Lord. These words are repeated by pious people times without number. "The gold and the silver are both Thine, O Lord. Hence it is an easy matter for Thee to provide funds for the carrying on of missions at home and abroad. Thou hast the key of all money-boxes. Take what Thou wilt." But those who pray thus will only too often think of other people's silver and gold, not of the morsels of their own possessing, which yet also belong to the Lord. They think of the keys of their neighbours' big money-boxes, forgetting the small key in their own waistcoat-pocket.

Oh that all of us were but honest and sincere in this matter. The conversion of the purse is really an inevitable part of conversion. "Love of money is the root of all evil." To understand this we need only look at life as it manifests itself before us day by day. The world is full of people (men worth a million, and poor servant girls as well), who have a bad and unquiet conscience, because covetousness has made them commit dishonest actions. And numberless marriages are unhappy, because not love and piety, but the money question, has brought husband and wife together. And even where nothing of this is the case, it will yet rest as a heavy weight on the consciences of many, that they do not spend their money to the glory of God and to the true benefit and blessing of their fellow-men.

The social question is now standing like a threatening phantom on the horizon of time. Every now and then terrible explosions are heard, and oftener still muttered rumblings underground, warning us that we are living on a volcano. But the social question has not its deepest root in the fact of the unequal distribution of property, but in this, that the property generally is so selfishly managed. God grant that, if a revolution be inevitable, it may be brought about by peaceful and righteous means. But the *Christians*, whereby I mean the true disciples of Christ, ought in this respect to conduct themselves according to the tenets of their faith. There would have been no wish for a revolution if everyone had thought and acted as the immediate followers of the Lord Jesus.

The Church on the Sands.

DEAR SIR,—The Children's Services at the seaside are being greatly favoured by this wonderful weather. There are now workers of the Children's Special Service Mission at Scarborough, Bridlington, Tynemouth, Whitby, Lowestoft, Eastbourne, Hastings, Littlehampton, Southsea, Weymouth, Bournemouth, Sandown, Ilfracombe, Perranforth, Weston-super-mare, Longland Bay, Llandudno, Aberystwith, Llanfairfechan, and several other places. All the letters received from them are full of encouragement. Some twenty-five or thirty graduates and undergraduates from Cambridge and Oxford are amongst these labourers, and they are turning their special attention to the boys from our large public and private schools now enjoying their holidays, whom it is usually so difficult to reach.

I feel that we need much earnest prayer, on the part of the friends of the young everywhere, that these efforts may be crowned with abundant success.—Yours very faithfully,

48, *Paternoster-row, E.C.* T. B. Bishop.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Aug. 17, Mark vi. 45—56; Aug. 18, Mark vii. 1—13; Aug. 19, Mark vii. 14—23; Aug. 20, Mark vii. 24—37; Aug. 21, Mark viii. 1—13; Aug. 22, Mark viii. 14—26; Aug. 23, Mark viii. 27—38.

WORKERS FOR JESUS WANTED.—2.

SOMETHING FOR ALL TO DO.

GOD does not place his children in any position where they cannot work for Him. The humblest workman, the poorest person, the youngest Christian, may find something to do, either in the city, the shop, the chamber of sickness, in common household duties, in the field, by the way, or in the ship on the sea; in some place or in some way there is work for every Christian to accomplish if he be but willing to do it.

Many labourers have been employed in the field, thousands of pounds have been expended, and much work has been done. As a consequence men and women have been reformed, drunkards made sober, and sinners saved. Notwithstanding all, the scene remains dark. Is it not so in the city, the town, the street, the village in which you live? Do you not come in contact with it every day? Can you look on this scene without pity and compassion, without putting out a hand to help? Is there nothing you can do? Is there no wandering soul you can seek to win to Jesus? Is there no careless sinner you can ask to go with you to the House of God? Is there no sick and dying person you can visit, and direct to the Lamb of God that taketh away the sin of the world? Is there no young person, no aged man, no tired and careworn sufferer, to whom you can speak a comforting word? Is there no one that you see attentively listening to the word of truth as it falls from the lips of God's servant, from whose eyes the tears of penitence flow, and whose anxious looks show a desire to flee from the wrath to come, to whom you may give encouragement?

Are there no children you can instruct? no homes of misery you can enter? no wants you can relieve? no tracts you can distribute? no Christian letter you can write to a friend who knows not the Saviour of mankind? Harlan Page, of the United States of America, was instrumental in the salvation of many souls by simply writing letters to them. Can you not offer fervent and unceasing prayer to God for the success of the preached word? We have read of a religious Jesuit who was a very popular preacher, and whose sermons are said to have converted men by scores. On one occasion it was revealed to him that not one of the conversions which took place under his preaching was owing to his talents or eloquence, but all to the prayers of the poor uneducated lay brother who sat on the pulpit steps praying all the time for the success of his sermons.

Oh, do not be idle, nor think that there is nothing that you can do, while men are dying, souls are perishing, and there is so much work to be done. Be up and doing; *do something* for Jesus. We ought to be perpetually sad at heart for our lost brothers and sisters. We ought to put forth all our power to restore to God all of every class who come within our influence, who have no thought but how they may gain the world and enjoy its pleasures. We ought to follow the drunken man to his miserable home and try to make him sober, for he is our brother. We ought to find out those who are weary of a life of sin, and tell them that Jesus died for the guilty, that pardon and peace are possible for them. But how many spend their lives in useless regrets that they are confined to so small a sphere, and have such small talents and opportunities of doing good—if they were but ministers of the Gospel, had large talents and plenty of money, what would they not do?

Reader, allow me to ask if this has ever been the case with you? Did you ever try to do what was in your power? Seek to serve God where He has placed you, and diligently use for Him all the gifts, talents, and opportunities you have. It is not the greatest effort put forth, or the largest sums given, that are always the most acceptable to Him. The effort of the poor man or servant-girl, where done in a right spirit, is more acceptable to God than the offerings of kings when given in a spirit of pride and vainglory. The poor weeping Mary had nothing to give but tears. These, as they flowed freely, and fell on the Saviour's feet, became an offering more acceptable to Him than gold and silver. "She hath done what she could," was the testimony which Jesus bore to a faithful woman who had honoured Him when others complained of her conduct. Do not hide yourself behind the shelter of unworthiness.

Nothing can be more chilling than the sight of a Christian who makes no effort to save others. Neither poverty, nor humble station, nor bodily infirmity, can exempt anyone from the obligation to so great a duty. What shall we say of those who sit down, fold their arms, and fail to visit the sick, to teach the ignorant, to warn the guilty, and excuse themselves by saying: "We pay our ministers to do these things; they are not expected of us." Were the Apostles satisfied with gifts of money, when they said, "Thy money perish with thee"? Can Christ be satisfied with gifts of money, when He requires the head, heart, tongue, hands and feet of all his people? Give, give freely, give willingly, give cheerfully to the Lord; but let not your gifts lead you to content yourself and do nothing in any way to save sinners. Pity the perishing souls of men, and let the love of Christ constrain you to do all that is in your power to save them. Be like Jesus, who when weary and thirsty as H sat on the well, would converse with the woman of Samaria on living water, before He refreshed Himself. When asked by his disciples to take food, He said: "I have meat to eat that ye know not of." "My meat and drink is to do the will of Him that sent Me, and to finish his work."

Help the Church in her efforts to save men. She needs the gifts and labours of the poorest. She needs the influence of those who think they have none. She needs the prayers of those who can only stammer out a few broken petitions. The water-spout is not so useful as the steady, soaking rain, or as the quiet, noiseless dew. Though little, though feeble, do what you can, and do i for Jesus.

E. B.

OTLEY AND WHARFEDALE MISSION.—A very interesting and successful annual gathering was lately held in connection with this Mission. Mr. McAuliffe, the active and able missionary, is seeking to establish a free lending library for the town of Otley. He hopes by purchase, and the gifts of Christian friends, to obtain a few hundred volumes suitable for a working-class population. Biographies of eminent Christians, and books wherein the truth is attractively presented, will be particularly acceptable. Any friends who can send him a small parcel of books for this purpose will be doing good Christian service. They should be addressed to him simply, Otley, Yorks.

THE CLAPTON PARK THEATRE is now in the possession of the Primitive Methodist Missionary Society; for twelve months at least a stop will be put to the questionable entertainments that have usually been held there, and the selling of those drinks which "steal away the brain." We have opened the theatre for the preaching of the Gospel. As I am for some time to make the theatre the centre of my labours in Gospel and Temperance work, I wish to invite any Christian worker living in East London, who is free to do so, to render assistance in the work. Christian young men and women would render valuable help in the singing by joining the Gospel Choir. Thos. Jackson.

41, *Powerscroft-road, Clapton, E.*

NOTES ON SCRIPTURE—7.

"On the sixth day they shall prepare that which they bring in: and it shall be twice as much as they gather daily."—Ex. xvi. 5.

THE spiritual meaning is for us, "upon whom the ends of the world have come" (1 Cor. x. 11), for "all these things are ensamples." Then, that being so, the wilderness journey of the Israelites, "the day of temptation in the wilderness," represents for the Church now, the time during which a soul is under the law, the schoolmaster to bring him to Christ. During this time, Jesus, his Saviour, is with him, as Joshua was with the people, but he does not know Him, he only looks to Moses. During this time he is a "partaker of the Holy Ghost," and he "tastes the good Word of God;" he has repented, but not believed (Heb. vi. 1—6). So the Israelites found their food under the dew (Ex. xvi. 14), and when the sun waxed hot, it melted (verse 21); or if baked and kept for a day, it bred worms and stank (verse 20). The soul, so far, has not eaten of the true bread, and therefore, if he falls back with purpose of heart from this state, it is impossible to renew him again unto repentance. Whereas "if any man eat of the true bread, he shall live forever" (John vi. 32, 51).

But what does "the Sabbath" represent for us? It represents the "rest" into which the soul enters on believing (Heb. iv. 3), which Jesus gives to every burdened soul who comes to Him (Matt. xi. 28); not yet having been "sealed with that Holy Spirit of promise," or in other words, not yet having "received the Holy Ghost," not yet having the witness of the Spirit to his sonship. This last stage of Christian experience is "the rest which remaineth for the people of God" (Heb. iv. 9), and is shown in Matt. xi. 29: the taking on of the Lord's yoke, or full surrender of the heart and will to Him, which is followed by, or co-incident with, the reception of the Holy Ghost, "whom God hath given to *them that obey Him*" (Acts v. 32); being pre-figured by the entrance of the Israelites into Canaan, "the *promised* land," the type of "the Holy Spirit of *promise*," through Jordan, the type of the baptism of the Holy Ghost.

In Canaan there were still enemies, so that it could not be a type of heaven; but the enemies were "under subjection," and so now "if we walk in the Spirit, we shall not fulfil the lusts of the flesh." And, "This is the victory that overcometh the world, even our faith." In Canaan we see the soul still clothed with the body of humiliation, but having entered into the rest of faith.

But now about the manna gathered the day before, and eaten on the Sabbath. What does that signify for the believer now? This: "We which have believed, do enter into rest." The food gathered and prepared before the Sabbath becomes incorruptible food, true bread that abideth, just as much as the pot-ful of manna Aaron "laid up before the Testimony." It is the Word of God gathered and stored in the memory while the soul was under the law, under repentance, now changed by the Holy Spirit's work into true food for the heart, because that soul has come unto Jesus, and he has given Him rest (Matt. xi. 28), and He who gives the rest provides the Sabbath food. "Thy words were found, and I did eat them, and they were unto me the joy and rejoicing of my heart, for I am called by thy Name, O Lord" (Jer. xv. 16).

The believer is now one of Jesus' sheep and shall never perish, having passed from death unto life, though he does not *know* it, and it may be he thinks the food he is eating on the Sabbath the same as he ate on the Friday.

He is not yet feeding on "the old corn of the land;" he will eat *that* when he has "received the Holy Ghost," taken Jesus' yoke upon Him. Then he will no longer eat manna ("What is it?"), "which thou *knewest not*" (Deut. viii. 3). He will *know* what he eats. He will be able to say, "I *know* whom I have believed," for "Christ will be formed in him" (Gal. iv. 19). Having suffered awhile, God has made him perfect, stablished, strengthened, settled him.

May the Lord the Spirit, while we meditate and search into these deep things of Jesus, change us into his image more and more. "He that followeth Me *shall not* walk in darkness, but *shall* have the light of life."

"If ye continue *in** my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "I am the Truth." "If the Son therefore shall make you free, ye shall be free indeed." "Sanctify them *in** thy truth; thy Word is truth."

"*Whereto we have already attained*, let us walk by the same rule, let us mind the same thing." "If ye know these things, happy are ye if ye do them." Have we entered Canaan, the rest of faith, and are we feeding on the old corn of the land? Then the Lord's word to us is, "Eat, O friends!" "Be strong in the grace that is in Christ Jesus." "Stand fast in the liberty wherewith Christ hath made us free; and be not entangled again." "Always abound in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord."

Have we entered into rest, but still feeding on food that we know not? Then, like Caleb under the same circumstances, let us "wholly follow the Lord our God" (Josh. xiv. 8), and God will give us the Holy Ghost ere long, for He has said, "Ye shall seek Me and find Me, when ye shall search for Me with all your heart."

Mission Work in Madeira.

AS some readers of The Christian visit Madeira in the autumn and winter months, a short description of what is being done for the Lord there may be welcome. The British and Foreign Bible Society and the Religious Tract Society jointly support a Bible and Tract Depôt, which is centrally situated. This depôt is superintended by Mr. W. Smart. Mrs. Smart has a Portuguese Protestant Mission-school, with upwards of seventy children on the attendance roll. A free meal is given to the hungry ones, for which Mrs. Smart will be glad of help.

There is a "Strangers' and Sailors' Rest," which is used by merchant sailors, blue jackets and marines from men-of-war of various nations, and by shipwrecked sailors, and passing emigrants. These people are met at the landing-place by a very vicious set of Portuguese "guides," who lead them astray, often without their intending to go astray. Gospel and Temperance meetings are constantly held, and the "Rest" is the only place of refuge from the "guides," who are actually licensed by the local Portuguese authorities. A Mission boat is kept, and Mr. Smart personally visits men-of-war, mail steamers, and other vessels which call.

Mr. Smart is at present in England, and will be glad to hear from any Christian friends who are interested in his work, and give them any further information about it; his address is the House of Rest, Burlington-place, Eastbourne. In Madeira his address is 12, Rua das Pretas, Funchal.

* So in the Greek.

Seaweed.

FEATHERY, fair, and flimsy,
Beautiful, bright, and gay;
Flowers from the beds of ocean,
A handful I gathered one day;
Placed in a friendly letter,
Sent to a sick one's room,
Perhaps they might teach a lesson,
Unknown in a rose's bloom.

Feathery, fine, and flimsy,
Beautiful, bright, and gay;
Snatched from the beds of ocean;
Faded too soon away;
Ere they could tell the message,
They would the message be;
Withered and dying beauty,
Far from the weeded sea.

Beautiful are the graces:
Holiness, peace, and joy;
On the rock in God's boundless ocean,
What can their charm destroy?
Work of a master-pattern,
Wonderful, matchless forms;
But the roots are too often severed,
By the rage of life's passing storms.

And perhaps we seek to gather,
And worship the bright fair things;
To find that their beauties vanish,
Like the foam that the wild wave flings.
Graces can only flourish,
Beautiful in God's sight,
On the rock in the deep pure ocean,
Kept by the ocean's might.

Not as a fair exhibit,
Plucked from the calm blue deep;
Only where God has willed them,
Will *his* beauty *their* beauty keep.
Hidden to all beholders;
Hidden to all but Him;
Covered in seas of mercy,
Flooding the boundless brim.

William Luff.

"The Welcome" Mission Room, Barnes.

SIR,—About two years since you were kind enough to call attention to the work which has been carried on here for so long a time. May I ask you to let me make known to the readers of The Christian what we have been doing lately? The need of carrying on such work in this locality is greater than ever, owing to the large increase in the poorer population. We have been much encouraged by the manifest tokens of blessing which have accompanied the Word preached by the different evangelists who have held meetings, and by the house to house visitation which is continually going on. Since your representative paid us a visit we have started a Ragged School, which is well attended; and if he were to come again I think he would be pleased at the great change for the better which has taken place in these rough children.

Some Christians living in the neighbourhood contribute to the funds, and we are also much indebted to Lord Radstock for sympathy of a very practical nature, but we require further help, as many of our friends of former days have now left Barnes to reside elsewhere. I shall be very pleased to receive from any of the Lord's people who possess the means, such contributions as they may feel led to entrust to me, and shall be glad to forward them a copy of our annual Report, that they may see how their money has been expended.—Yours truly, E. Wilkinson.

Cleveland House, Barnes.

[Our reporter, during the visit referred to, was greatly pleased to find such a good work being sustained by one or two young Christian ladies, whose hearts were evidently bent on compassing the salvation and elevation of their poorer neighbours. We are sure if our readers were to see the work for themselves, they would count it a high privilege to lend a generous helping hand in its support.]

ONE BODY, ONE HEAD, MANY MEMBERS.

A BIBLE READING AT KESWICK.

By Rev. HUBERT BROOKE.

1 Cor. xii.

WHEN the Spirit of God in the Scriptures again and again takes up this simile for the Church of Christ, and says it is a Body, and every individual believer in the Church is a member of that Body, we must conclude that it is one full of meaning and of teaching for us. We find that Paul uses the simile in the Epistles to the Romans, the Corinthians, the Ephesians, and the Galatians; and he seems to hint at it here and there besides. So, then, there must be much that is helpful to be learned from the fact that the Church of Christ is a Body, of which He is the Head, and of which every single believer forms a member and a part. What a wonderful privilege! What a glorious calling! It was not known in the olden time as it is now.

As the whole power of the Body is the power of every single member, it follows that with this there must be marvellous power in these members. For the power of Christ the Head is the power that lies ready for each member in the work it has to do. What a wondrous possibility of power for the members is involved in this!

THE UNITY OF THE BODY.

We desire to emphasise first *the indestructible unity* that exists not only between the Head and the members, but between all the members themselves. The Church is called, in Eph. i. 23, "the fulness of Him that filleth all in all." You have not the fulness of Christ unless you have every member of the Body.

Notice also the secret unity of the Body. "By one Spirit are we all baptized into one body." It is the one indwelling Spirit that connects the various members. Life is an invisible thing. No one member is able to tell where all the others are. That is a thing the Lord keeps in his own knowledge. "The Lord knoweth them that are his." This wonderful and perfect unity is created and maintained by the one life of Christ which flows through all his members. Let us look at the subject shortly in these two aspects.

What is our true relationship to Christ? He is the Head and we are members. The moment we are a member He becomes the source of everything that we need. He is the source of life, to begin with. He is the source of growth. Power must flow to each member from the Head (Col. ii. 19). He is the source of sustenance. "I am the Bread of Life." You are here strong and well to-day because through the head, through the mouth, you have been partaking of healthy food and your bodies have been nourished by it. So with the inner life.

Once more, He is the source of energy. We have sometimes sought to put on energy from without; but that is soon exhausted, if there be not a supply of energy from within. It must be "according to his working, which worketh in me mightily." It is the head that instructs each member to do its work. The head cannot of itself do the work; it must work through the members.

Have you ever thought that in this natural body of ours four out of our five senses are in the head? The eyes with which we see are in the head; the ears with which we hear are in the head. The organs of smell and of taste are in the head. The only sense given to the body outside of the head is the sense of touch. If we are to be real members of Christ, we must let Him say where we are to go, what we are to do, what is good for us to enjoy, what right path we are to pursue, and what dangerous path we are to avoid.

THE HEAD AND THE MEMBERS.

Now, consider what the Head has got in the members. Thank God we are seeing more and more what the members have got in the Head. Look at 1 Cor. xii. To begin with, we notice that *the Head is absolutely dependent on the members for nearly everything it wants to do.* Have you ever thought of that? Suppose your head has devised a little holiday tour; your feet must carry you on the way; your hands must bring out the needed provision. What a wonderful thought that because Christ has made Himself the Head of his Body the Church, He has thereby made Himself dependent on the Body for carrying out his work. Is there left any room for the members of his Body to choose whether they will do his work or not? The world is crying out for workers, but in too many cases I fear the members are saying, "Let the Head do his own work."

Look at that wonderful twenty-first verse in this chapter; there we find it stated that the head cannot say to the feet, "I have no need of you." Oh marvellous grace, that the Lord, on whom we are so absolutely dependent, has made Himself so dependent on us that He cannot say, even to the lowliest of his members, "I have no need of you." Yes, He had need of Peter's boat, of the lad's five small loaves, of the rich man's grave, of the ministry of devout women. What a marvellous calling is this—that the Lord will not have his work done except by those members which He condescends to use for his glory.

It follows, of course, that He has got a separate purpose for every single member of his Body. "God hath set the members, every one of them in the body as it hath pleased Him" (verse 18). Remember there should be no such thing in the work of Christ as one of the members, saying: "I must look at the other members to see how they work." If the hand were to try to walk like the feet, the body would be walking on all fours! What an unsightly position! Besides, the hand would only be hurting itself, as it is not fitted for walking. There is a separate work for each member to do, even to the smallest joint of the little finger.

That being so, of course no member of Christ's body must envy the work of any other member. Suppose one member has a gift of healing. Perhaps another says: "I am a member; therefore I must have a gift of healing." But he finds he has not, and so he begins to think he is not a member at all! There are some who look at a single *result* of faith, and make it the *substance* of faith. If you have not got that result of faith, they seem to say, you have not got faith. Peter had faith to walk on the water. Are we to say that because the other disciples did not walk on the water they had no faith? Nay, every member has its special work to do, that there may be no schism in the body, and that all the glory may be given to the Head.

MEMBERS ONE OF ANOTHER.

Look now at the relationship of the members one to another. In Rom. xii. 4 we read: "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and everyone members one of another." Even when we have learned that we are members of Christ, we have often not learned, or have forgotten, that we are members one of another. This passage teaches us that the members exist, first of all to please the Head, and secondly, to edify one another. Is it any wonder that souls have come up to this Convention, and gone away again without a blessing, when they have been seeking all the time, not to edify one another, but gifts whereby they, the single members, might be made happy and comfortable? They forget that they are only sustained and kept in the Body "as members one of another," that they may edify one another in love. "The manifestation of the Spirit is given *to every man*," do not say *you* have not got it—for what purpose? "To profit withal."

The moment you have a gift or a blessing you are to ask the Lord what it is for. If you do not use it, you may be a very beautiful member but you are quite useless for the purposes of the body. As soon as you are content to be wrapped up in yourself and leave the other members alone you are simply useless. There are some members who say they must not consort with certain other believers because they see defilement in them; or they are lukewarm, or something else. These people are so very clean themselves that they must not do anything for the rest of the body! If you are cleansed, my brother, it is only that you should go and cleanse the other members. If we are not doing this, but are keeping ourselves apart, after the manner of the Pharisees, we are perfectly useless for the purposes of the membership. When shall we learn that we are members one of another, that if one member suffer, all the members suffer, that if one member be glorified, all the others share the glory? If we see anyone rejoicing, are we jealous of him? What a marvellous thing that there should be any divisions, or strifes, or envyings in the body of Christ. If you have some beautiful ring, your right hand is not jealous because the left hand wears it. Sometimes it is worse than that; we are rather glad, perhaps, if some other member slips a little bit. Oh, my brother, you have slipped at the same time. If one member slips the whole body goes down. Let us rather rejoice when one member is exalted, so that all the body may be exalted with it, and that Christ may be exalted as Head over all.

These are simple truths, and yet none of us perhaps live them out to the full. Why is that? Once we were members of another body, and I can see nothing else in God's Word than this: that the other nature is still there. Says the Apostle, "The flesh lusteth against the spirit, and the spirit against the flesh, that ye may not do the things that ye would."

THREE CONDITIONS OF FRUITFULNESS.

In order that the new life may work through these natures, and we be real members, there needs to be *whole-hearted submission to the Head.* We have known other rulers. Now it is ours to present our bodies a living sacrifice to Christ. There must be deliberate conscious submission to Him as the Head of the Church. Even when this has been done we must not go away and think that because we have submitted the thing is ended. There must be *continual dependence* on Him. "Without Me ye can do nothing," He tells us." But there is another side: "I can do all things, through Christ, which strengtheneth me." The little finger of one hand only weighs in itself perhaps two ounces, but it can lift a weight of fifty pounds when all the life of the body is flowing through it. So we are as nothing in ourselves, and are absolutely dependent on Christ for power. But when his power flows through us we are "strong in the Lord, and in the power of his might."

Once more, there needs to be *instant and implicit obedience.* I remember at the close of a Bible reading—I do not remember the subject—one of the brethren closed it by saying, "Probably the reason why we so often fail is this: when we know what the will of the Lord is, we do not instantly do it." As long as we delay or hesitate, the will of the Lord is not done in us.

If we are indeed the willing members of the body of Christ, see what a glorious end will be fulfilled in us. We read that we are "the planting of the Lord, that He may be glorified." We give a character to ourselves and to others by what our members are. If a man's hand, or foot, or tongue, is quick or clumsy, we call him a quick or a clumsy man. So the world thinks of the Lord Jesus Christ, and judges of the Lord Jesus Christ by us who bear his name. Some of us, I fear, bear it with a very bad grace; the Lord is not greatly glorified in us. As I have already said, the first and chiefest calling of the members is to please the Head. Some people say that it is such a tremendous cost to be surrendered fully to Christ. Have you ever counted the cost of not yielding to Him? You are depriving the Lord of the glory which is his due, and which you might bring to Him. We often repeat the question, "What shall it profit a man, if he gain the whole world and lose his own life"? Remember the Lord said this, not only to the people generally, but to his disciples. Have the Lord's disciples here counted what it shall profit them if they gain a whole world of pleasure, comfort, ease, and if when they get up in the glory, they should find that their whole life has been lost, nothing but cyphers where the pounds, shillings, and pence should have been? Every hour, every moment that has been yielded to Christ is entered as so much gain in the balance-sheet of the Lord.

Notes and Comments.

NOTHING daunted by the gaps that death has made in the ranks of its Congo staff of missionaries, the Committee of the Baptist Missionary Society has resolved to establish ten new stations between Stanley Pool and Stanley Falls. Twenty-four missionaries are to be sent out to man these posts of service. Mr. Arthington, of Leeds, has again come to the help of the Mission by a large money donation, and it is trusted that other friends will follow his noble example, so that the light of the Gospel may speedily permeate these dark regions.

Whatever view may be taken as to the perfect mental soundness of Mrs. Weldon, all will agree that she has done good service to the community by bringing into sharp relief the highly unsatisfactory state of the Lunacy Laws. It seems a marvel how such loose and inadequate legislation could ever have emerged from the British Parliament. No time should be lost in placing proper legal checks on the action of those who seek to immure their fellows in private asylums. While the law continues unreformed, it virtually puts a premium on fraud and oppression of the worst kind.

Among the few private Bills saved from the wreck of the session is the Canal Boats Acts Amendment Bill, which, after long delay, Mr. George Smith has now the satisfaction of seeing enrolled on the Statute Book. We would earnestly re-echo the hope, expressed in various quarters, that this tardy but valuable piece of legislation will be made complete by the appointment of Mr. Smith as an official inspector of canal boats under the Act.

The marked success of the herring fishery this season on the north-east coast of Scotland, is matter for much gratitude as affecting a large and industrious population. The splendid harvest weather we are now enjoying adds another to the many causes we have for humble and hearty thanksgiving to God for all his bounties and benefits.

The failure of the European Conference on the financial state of Egypt has at any rate produced this result: that the responsibility resting on Great Britain with respect to the question is in no way lessened or shared by any other nation. We do not feel called on either to approve or to call in question the measures the Government are taking, but we would ask earnest prayer to God on their behalf that He may so guide their action as to bring about a reign of peace and justice and content in that unhappy country.

In the minds of many the "Bank Holidays" enjoyed under Sir John Lubbock's Act, have proved a doubtful gain in point of morality and happiness to the industrial classes. On the other hand, it may be urged that they have been a decided boon to those who have not abused the opportunities for wholesome recreation that they bring. We note with satisfaction that the charges at the various police-courts for drunkenness after the bygone holiday were below the average. Temperance reformers may fairly hope that their zealous and continued efforts are producing good results.

The Monthly Tract Society are issuing a series of tracts to be addressed to those in different professions and occupations, calling their attention to the value and certainty of the Christian faith. The first is addressed to legal men, and is entitled "Lawyers and Christianity," written by a barrister. It gives illustrations of devotion to Christ, such as those afforded by the lives of Grotius, Sir Matthew Hale, Lord Chancellor Hatherley, and others, who have been distinguished for piety as well as professional skill. Copies of this useful tractate have been sent to all English lawyers whose addresses appear in the "Law List," and the Society would be glad of aid in sending them to articled clerks, students for the bar, and other legal officials whose names are not in the list. Aid may be rendered by sending names and addresses of such persons, and stamps for postage, to 8, Bridge-street, Blackfriars, E.C. MSS. suitable for use among other classes may also be sent to the same address.

In an article commenting adversely on the current political agitation, *The Saturday Review* of August 2 has an uncalled-for and most unworthy fling at the American evangelists who have lately left our shores, and by implication at all who have co-operated with them. This organ of "sweetness and light" presumes to say that

> "The result of this political enthusiasm resembles the effect of religious revivals in the churches. Its effects are likely to be not less salutary and permanent than those produced by the machinery of Messrs. Moody and Sankey."

We are not concerned in defending or condemning the present political enthusiasm; but we are concerned that a paper of such high standing in many respects as *The Saturday Review* should be so ignorant of the subject of which it treats. It ought to know that in the matter of "machinery" no great religious movement recorded in history was ever less open to such a taunt. The "machinery" used by our evangelistic friends has always been of such a simple and indispensable kind that one feels regret that the critic did not condescend to give a few details. As to results, we would only remark that if they are not satisfactory, and proportionate to the efforts put forth, the blame certainly cannot be laid at the door of the evangelists. Judging from previous experience and ascertained facts, there is every reason to believe, however, that the results will be highly encouraging and permanent.

Far more to be commended are the views of our Saturday contemporary with respect to the cruelties imposed on young women in retail shops, by the excessively long hours of service and the absence of sitting accommodation. Having already expressed ourselves in almost identical terms, we heartily endorse these words of the writer in the *Review*:—

> "The case seems to demand a legislative remedy. The Factory Acts should be modified and applied to shops. They now apply to milliners' workwomen; why not to saleswomen? No reform is half so urgently needed as the abolition of this cruel white slavery."

Who will be the lady Clarksons and Wilberforces, to lead the van in agitating for a more rational and Christian treatment of their suffering sisters?

We learn that Miss Anstey, of the Colar Mission, is now on her way to this country, in the hope of securing some needed rest, and also of awakening a fresh interest in Christian Missions to her adopted land. After August 15 her address will be care of Miss James, Fairview, Sevenoaks, Kent.

A specal correspondent of *The Times* is giving in the pages of that journal some very interesting peeps into the social and national life of the Chinese. In his first communication he pays a due meed of praise to the members of the China Inland Mission for the services they have rendered, simply as explorers, in opening up the country to foreign influence, and in disseminating reliable information as to the condition and customs of the Celestials.

The second letter is devoted to trade matters, and deals pretty fully with the opium question. The views of the writer, though not perhaps wholly satisfactory in their estimate of the evil effects of the opium drug, seem to be impartial and without prejudice. More important for this country even than the personal expression of his opinion, is his testimony to facts. He asserts from the fullest knowledge that the supply of home-grown opium in China is slowly but surely supplanting the imported article. It is not by any means pleasant to learn that the drug is being more extensively cultivated in China itself; but the fact is of vast import in its bearing on the Indian opium traffic, and will supply the advocates of abolition with another strenuous argument in their favour.

The writer thus sums up his ideas on the question; they ought to carry their due weight both with the Indian Government and the Home authorities:—

> "The import of Indian opium by our Government is said by the missionaries to create a source of considerable difficulty in their relations with the Chinese. If not altogether a sincere belief with Chinamen, it is at least a highly convenient argument, and much used by them, that we are largely responsible for the prevalence of the habit: and not only the officials and *literati*, but not a few foreigners even, have done their best to foster the idea. True or not true, the charge is one difficult to meet, so long as Government preserves its present attitude with regard to Indian opium. Having in view the facts brought forward in this letter—though of opinion that the suppression of the Indian opium traffic will not stop, nor even diminish its use—I think Government should take steps to discontinue it, and replace it by some other means of revenue. It can hardly be called a creditable source of revenue. From the practical, financial, as apart from the moral or sentimental aspect, it is advisable to examine the question, and seek some means of replacing it. If no such steps be taken, Government will have lost the opportunity of carrying a measure of progress; an act of self-respect, as well as expediency—for the import of Indian opium into China is doomed."

The "Conversation on the Work of God," which forms one of the outstanding features of the Wesleyan Conference, was marked this year by a tone of deep and serious feeling. The keynote was struck by the President when he said that upon personal consecration more than particular methods their success throughout the year would depend. Rev. E. E. Jenkins spoke with a due recognition of the proper bearings of the question in his remark that in proportion as preachers had a due sense of the evil of sin, would they be prepared to proclaim the abounding love of God. This is a truth for all ages, but especially for an age when, as he aptly said, that fine keen sense has been blunted by modern speculation. The reports of special Gospel efforts in different parts of the Connexion were of the most encouraging kind; though the net increase in the membership of the Church for the year only amounts to 3280. Many London friends will be glad to know that Mr. Price Hughes has been appointed to Brixton-hill, in the south-west of the Metropolis.

We have received for our Day in the Country Fund £172, but as we divide this among about 140 Missions, &c., it yields an average of little more than £1 for each; some of them send out over a thousand children. If any of our readers desire to add to the fund before its distribution, we should be glad if they will kindly do so at once.

With reference to our remarks last week concerning the spiritual destitution of many of our country villages, the secretary of the Country Towns Mission writes to say that that society is doing much to supply the needs of such places; much more might be done if the requisite pecuniary resources were placed at its disposal. The secretary, Mr. G. H. Mawer, 18. New Bridge-street, E.C., will be glad to communicate with any friends interested in this matter.

Among the forthcoming Conferences, particulars of which will be found elsewhere, are the Oban Conference, August 20, 21; the Perth Conference, Sept. 9—11; Convention on the Deepening of Spiritual Life, Queen's Rooms, Glasgow, Sept. 23—26; Clifton Conference, Oct. 7—9. The friends in charge of these varied gatherings desire earnest prayer that God would make them seasons of much spiritual refreshment and stimulus.

Mormonism, which the people of the United States regard in its true light as a curse and a disgrace, is continually being advocated in Europe by emissaries from Salt Lake City. Last week one of these apostles attempted to propagate his views and system at a little watering-place in Dorsetshire. On the second evening he got as far as Joseph Smith, a young man in America to whom the angel mentioned in Rev. xiv. had appeared. A visitor present replied to him, showing that these addresses were the thin end of the wedge; he exposed the polygamy to which our men and women were sought to be taken. A pretty sharp discussion followed, and the Latter-Day Missionary left the town the next day. Much mischief might be prevented if Christians who know the Scriptures would reply to these false apostles, and make manifest the fallacy of their teaching.

An accurate knowledge of Scripture is necessary to discern the misapplication of passages of the Word of God. We remember, forty years ago, a young Mormon emissary holding meetings among a working population between ten o'clock and midnight. An intelligent Christian man undertook to oppose him. The Mormon, quite a youth, dwelt upon the future blessing of Israel, quoting prophecies of their future restoration, as fulfilled in the Mormonites at Salt Lake. But the Christian had not studied prophecy, and knew little about the restoration of the Jews; so that the wily Latter-day Saint wound him round his finger easily.

It would be amusing, if it were not so sad, to think how utterly Scripture is misapplied, and how people unfamiliar with it drink in the delusion. We remember the following words from Ezekiel being quoted against teetotalers: "All that drink water shall be comforted in the nether parts of the earth. They also went down into hell" (xxxi. 16, 17.) Some of the Mormon quotations, if not so flagrant, are quite as delusive and untrue.

The work of emigrating our surplus and destitute youth to the larger and freer fields of Canada continues to increase and prosper. Our friend, Mr. Fegan, of the Boys' Home, Southwark, writes to us of his arrival at Montreal with another party of most promising boys. Our beloved sister, Miss Macpherson, has again returned to London, and will tell the story of her recent Canadian experiences at the meeting of workers in the Home of Industry on Wednesday evening next.

In referring recently to the persecutions in Russia, *The Times* stated that the children of those not conforming to the Greek Church may now be taken and shut up in convents, the parents having no power to appeal. In connection with this, *Le Christianisme* suggests that the Evangelical Alliance should interpose. The Russian royal family is so closely allied to the Protestant royal families of Germany, England, and Denmark, that surely a representation of the crying injustice and hardship of such persecution would produce some beneficial results.

Among the latest novelties in the book department is a little volume written by Mrs. Gladstone, entitled HEALTHY NURSERIES AND BEDROOMS. It is published by the Council of the Health Exhibition as one of the useful series of handbooks they are issuing in connection with their great show at South Kensington. Mrs. Gladstone enters into a number of details as to the management of nurseries and their occupants. Nothing seems to have escaped her attention, or to have been regarded as beneath notice. It is a circumstance well worthy of note that the wife of the Premier of England should be found entering with womanly tact and earnest sympathy and solicitude into the anxieties and needs of the cottage homes of the land. She has laid her countrywomen under a debt of great obligation by the production of a manual that every mother should read with careful attention.

The statistics lately issued as to the progress of the postal system in India show a wonderful advance of Western ideas in the Orient land. During the last ten years there has been an increase of 2300 post-offices, and more than 4000 letter-boxes, while 3670 village postmen have been employed. The number of articles which passed through the post has more than doubled. Post-office savings-banks (only started in 1882) showed at the end of the first year a total of 39,121 accounts opened, 35,623 of the depositors being natives. Such facts are of interest to Christian minds as indicating the way in which facilities for the spread of truth continue to present themselves in a land where there is ever increasing need of exercising Christian influence.

At the Bible Christian Conference at Hoxton, a deputation was received from the China Inland Mission, headed by the Rev. J. Hudson Taylor. The object was to expound the spiritual needs of the great Chinese empire, and to ask the denomination to inaugurate evangelistic work in China. We are glad to see that these proposals were favourably received by the Conference, and especially to learn that some of the ministers had offered to go to China, with the view of planting Bible Christian Missions there under the supervision of the missionary committee, and in unity of action with Mr. Hudson Taylor's work. Such reciprocal action in our great foreign fields is eminently desirable, and calculated to be successful in a special degree.

The Pall Mall Gazette calls serious attention to "the latest development of gambling," which consists in the founding of so-called Stock-exchanges or investment agencies, in different parts of London. They appear to have even extended to the suburbs. Our contemporary declares that these places are simply traps for the unwary and inexperienced speculator. We hope that Christian investors, and all who have influence with young men likely to fall into this gambling snare, will do their utmost to counteract the specious but deadly influences of these gambling establishments.

BANK HOLIDAY AT KILBURN HALL.

THE usual muster of workers and friends of the Evangelistic Mission took place here on the 4th instant. A large number congregated at both afternoon and evening meetings, from which much spiritual refreshment and strength were derived, as evidenced by the enthusiasm prevailing.

The afternoon was occupied by a valuable discourse by Mr. HENRY DYER, who specially sought to instruct young believers upon three points of contrast, found in the Epistle to the Hebrews, between the great Day of Atonement and the present day of continual access to God. On the former no offering could be made; Aaron entered the "worldly sanctuary" without his priestly robes, so that the names of the tribes were not seen upon him, and it was plainly taught that the preceding 364 days' offerings had not removed the guilt of a single sin. But there is no such day as this for believers, who never find their Priest without their names on his breast. The second contrast is in chap. x., in that on the Day of Atonement no one might pass with his offering into the outer court; whereas believers have continual access to the holiest, and with liberty of speech draw nearer than Aaron, all this being due to their Priest, who can offer such *heart* offerings as they bring, and *no more*. Chap. xiii. gives the third contrast, in the absence of food on the Day of Atonement, consequent on no peace offerings being made. Believers, however, not only escape condemnation, but they shall never want (Psa. xxiii.). To sum up, the believer has no earthly sanctuary; no part in this present creation; should not do his own will; has naught to do with divers and strange doctrines; and his only expectation is to see the Son of God, and be for ever with Him.

Mr. RUSSELL HURDITCH said surely the Lord had refreshed them this holiday season with breezes off the everlasting hills. He asked prayerful fellowship in the work of the Mission, with its ten tents and twelve halls, involving heavy weekly expenditure through the summer.

After an adjournment for tea, and open-air testimony to the passing holiday-makers, Mr. Hurditch introduced Mr. Lakshman Rao, a young Brahmin, converted in connection with Miss Anstey's work in Colar, India, who testified of Christ as his personal Saviour.

After brief exhortations from various brethren Mr. DYER said that John vii. 37 seemed to sum up the words of the evening. Every believer is indwelt by the Holy Spirit, that he may send up day and night incense, and that he may pour out a living stream in dying London; not acting like one who locks up the sources of the Thames, while London is athirst, to the grieving of the Spirit, the drying up of his own soul, and the perishing of others whose blood will stain his soul at the judgment seat, though he gain heaven himself. An account would be required of how the truths listened to were used, and God would rejoice over any fruit therefrom in the listeners, and any souls they might refresh by acting upon them.

THE KESWICK CONVENTION.

TESTIMONY MEETINGS.

IT has become a custom at Keswick to devote the afternoon of the last day of the Convention to the hearing of personal testimonies from any who feel that they have got distinct spiritual blessing from the Lord through the meetings. This year the testimony may be said to have begun on the afternoon of the day before, when two of the speakers related something of their Keswick experiences.

DR. ELDER CUMMING'S TESTIMONY.

Dr. Cumming's addresses at the Convention were brief, but they were full of marrow and point. On this Thursday afternoon he began by saying that he would endeavour, by God's help, to point out to any inquiring one how they might step at once into a life of full consecration. Having quoted the words of Peter, "His divine power hath given unto us all things that pertain unto life and godliness" (2 Peter i. 3), he said: That is what we want; if we get that there is nothing more to be had. "His Divine power." It takes Divine power to give us life, and the same power is ours to sustain it from hour to hour; how safe and secure we may feel. "*Hath* given us." Not merely *shall* give, but something more precious—"*Hath given unto us all things.*" Then why have we not got them to use? The great right hand of the Lord Jesus has been let down from heaven full of gifts and blessings, but we have not taken them. Lift up your empty hands and receive them, and you may go away happy.

Shall I tell you how it was with me? I had been for a long time a Christian—a kind of Christian, a very poor kind of Christian. I look back now and wonder how a man could go on so many years as a Christian, and yet have so little Christian life. Two years ago I came up to this Convention. The Wednesday of that week was my twenty-ninth birthday as a Christian. During all those years, though the assurance sometimes got very faint, I never absolutely lost it. There was a certain kind of love for God in my heart, but it was such a poor love. I came here, not knowing in the least what Keswick was, or what God was going to do for me. I sat like a Scotchman, trained in Scotch theology, and listened to all that was said. For the first few days I could not make anything of it. I could not get my notions to square with some of the things I heard at all. Therefore I have great sympathy with those who find it difficult at the beginning to know exactly how they stand. But this strange thing began to take place: I found the Lord pointing to this and that in my life and in my heart, and saying to me: "Is that right?" I turned in simplicity and said: "Lord, I never thought that was wrong." The answer came: "I did not say it was wrong; but what about it?" All at once I saw that it might have been so much nobler; these were not things that a consecrated, out-and-out Christian ought to be having in his daily life. The Lord seemed to say: "Will you consent to put them all out of the way?" I made a simple and sincere covenant with the Lord: "If thou wilt show me anything in my heart and life that is wrong, it shall go." Then the Lord showed me more than I quite understood or bargained for at the time, but I kept my word with Him. There did not come any great feeling at first, but a strange joy began to creep over me, and at the end of a week or so I was saying to myself: "What is the meaning of this? How am I singing all day long about Christ? How is it that the noisy streets and the business of the great city are not taking away from me my power of communion with the Master; that I am nearer Him than I used to be at the communion table, and more full of joy than I used to be in almost any circumstances?" I have had difficulties and changes since then; sometimes clouds have come and my faith has been feeble, and I had to remember that it was the Lord's strength, not mine, that was to prevail. I could not have kept myself one day, but the Lord has been keeping me in a way I never dreamed of before. In looking back upon the thirty-one years spent as a Christian it seems there is a greater difference between the last two years and the previous twenty-nine, than there was between the twenty-nine and those that I had lived before I came to God at all. There is not much to tell, as you see, but perhaps it will come nearer to you on that account.

REV. J. A. JACOB

then told how he had gone through a somewhat similar experience at Keswick three years ago. The only difference, he said, between himself and Dr. Cumming, seemed to be that before he went to Keswick he knew of the blessing there was to be had, just as the geologists believed there was gold in the earth's strata in Australia, but he had not found the nuggets. He proceeded to exhort those in the congregation who wished to possess this fulness of blessing not to be trying to work themselves up to some wonderful experience. They must enter into it by simple trust, precisely as they received the blessing of justification.

SUNDRY TESTIMONIES.

On Friday afternoon, when Mr. Bowker had requested all to be brief and to the point, and to confine themselves to recent experiences, the witness-bearing began, and continued without intermission till the time had expired. A young man first rose, and said the latch of his heart had been lifted. The Lord had come in, and the dumb devil had been cast out. Another young friend said he was converted eight years ago, but he thanked God for having brought him to Keswick. He had made a complete surrender to God, and now he was going home to preach a whole Gospel to the agricultural labourers in his district. Another young fellow said that through the instrumentality of Canon Battersby, he, four sisters, and a brother, had been quickened, or led to Jesus Christ. He had been to Keswick before and got blessing, but some things had not been given up. Now he saw that his will must be entirely yielded to God. Another said that Keswick was his spiritual birthplace two years ago, and he then stood up to confess Christ. Soon after he had to go abroad, where it was not very easy, humanly speaking, to witness for Christ, and some Christian friends rather discouraged him. But God took away all fear of man from him, and he was enabled to witness for his Master. He entreated the elder Christians not to try and quench the zeal of young converts.

It is impossible for us to repeated even the gist of the long and steady stream of testimony that poured up towards the platform from all parts of the tent, from both sexes, and from all ages. One said he had gone down to the Glasgow Conference laughing at the whole thing. The Conference passed, and still he knew nothing of this rest of faith of which he had heard so much. On the Monday night afterwards, a gentleman showed him where he stood, and he wanted now to thank the Lord for all He had done for him since September. An old man said that 49 years ago the Lord had revealed Himself to him, and during those many years he had proved the faithfulness of God. Coming to the Convention from the Welsh mountains, he had enjoyed such a treat as he had not experienced for twenty years. Glory be to God! An evangelist from Berwick said he had received definite blessing through Pastor Monod's address on the words, "In the beginning, God." The presence and power of God seemed to come upon him so strongly the day before, as he sat at breakfast, that he had to retire to the church, and weep in silence before Him. A business man from Glasgow said that since he surrendered all to God he had experienced a new business life; he took all his business burdens to the Lord. He used to set apart so much of his income for the Lord; now he gave God every shilling. Another brother thanked God for the letters that appeared in THE CHRISTIAN, signed "R. P. S.," some years ago; he had received through them incalculable benefit and encouragement. He thought much prayer should be made for that good man. This convention had been like milk and honey to his soul.

A number of sisters gave their testimony very much in the same vein as the foregoing. Among them was Mrs. Col. Pepper, who thanked God for the spirit of loving sympathy and communion that had pervaded the Conference. After a brother from Newcastle had borne testimony to God's power, not only in daily keeping, but in the healing of the body, a gentleman rose and said the friend who had just spoken, gave him an announcement of the meetings, in the train. He was coming to Keswick to enjoy the beautiful scenery of the district, not knowing of the Convention at all. He thanked God that his footsteps had been directed to that tent; in all his experience he had never spent such a happy week. The magnificent scenery had entirely faded out of view in comparison with the glories of divine love and power that had been spoken of in these meetings. Major Edmonds, of the Salvation Army, gave a brief sketch of his spiritual experiences.

Nor were testimonies wanting from the platform. Pastor Monod said the only way to get and to retain this blessed experience was an utter simplicity of trust, and an entireness of abandonment to the Lord. He would not say that he had gone on in a straight line for the last ten years, but he would say that the way to go on now was just to make a fresh beginning. Sometimes after one has gone on for a while old sins come up with new names. They look very presentable in this disguise, but by and by we find out that they are the old sins. Then we must just make a new beginning. He asked their prayers that God would enable him to make a fresh start. Rev. E. W. Moore also gave his testimony in some detail, stating in the course of his remarks that he received a very marked blessing at a Salvation Army holiness gathering in Exeter Hall in 1881. The intensely interesting proceedings were terminated by some remarks from Mr. Bowker, who said that within recent months he had known what it was to suffer the will of God; if it had not been for the power of sustaining grace, he would have sunk under the burden. God's presence had been to him day by day a most blessed reality. Rev. C. A. Fox led in prayer and thanksgiving ere the hallowed gathering dispersed.

THE THANKSGIVING MEETING

on the Saturday morning was another occasion of most unusual interest that could scarcely be conveyed to the reader, even through a full report. According to custom, the hour and a half over which it extended was occupied by the delivery of brief exhortations from many of those on the platform, each speaker giving a parting text. Then texts were called for from the audience, and in response many appropriate passages from the Word of God were audibly repeated. The allotted time having passed all too quickly, the large company joined in singing "All hail the power of Jesus' name," and the Conference proper broke up till another year. The universally-expressed feeling was that it had been good to be there. As the favoured disciples of old, who companied with their Lord in the mount of transfiguration, had to descend again into the plain of daily warfare and service, so the disciples who had come apart for awhile to this quiet mountain retreat had to return to their varied and distant posts of privileged service. We cannot doubt that the blessing imparted and received at Keswick will bear fruit for many days and years to come.

Evangelistic services were held each evening in the market-square, and conducted by various friends with much spirit, notwithstanding a little opposition in the early part of the week.

On Friday afternoon, at a meeting specially convened in the tent, Mr. Hudson Taylor gave an address on the claims of the heathen world, special reference being made to China.

Many friends will be glad to know that the September issue of *The Life of Faith* (Marshall Bros.) will contain, in a double number, lengthy reports of some of the leading addresses at the Convention.

EVANGELISING IN NORWAY.—4.

By Dr. MOXEY.

MY last report left our party at Nordheimsund, awaiting transport to Bergen, where we hoped to receive the consignment of tracts. Among the 36,000 inhabitants of the quaint old city our party of five would soon have distributed the 3000 leaflets, even had they not come till the day before our departure; but once more we were doomed to disappointment, and here we are on board the *Domino*, on our way to Hull, without having caught sight of them. Yet we ought not to use the word "disappointment," inasmuch as we know that our Heavenly Father was acquainted with our desire, and, we believe, has graciously approved of its motive, by arranging differently, and of course better than we would have done. Moreover, he has strengthened our faith and evoked our thanks, in anticipation of what we expect will be the happy issue of our non-reception of the parcel.

In the first place, we had a letter from the Secretary of the Children's Special Service Mission, stating that there was nothing to pay for the tracts, and rejoicing in our action, as being exactly in conformity with what the kind subscribers to the Mission hoped would be the outcome of their foreign tract distribution scheme. Not only might we have 3000, but 10,000, or almost any number that we or others might be able to utilise advantageously.

In the next place, we found that our English-speaking friend, whom we met at the Conference at Vossevangen, would gladly undertake the distribution, not only of the tracts that were on their way to us, but also of almost any quantity the Children's Mission or other agency could send. He would transmit them to the likeliest persons in the neediest places, and in the necessary numbers. And he further promised to get us subsequent reports from "priests" (ministers) and others as to the results of the distribution.

Mr. Carr and I had much pleasant intercourse with this Christian friend, and we got, through him, no inconsiderable insight into the religious life of the Norwegians. The people are quiet, thoughtful, well-behaved, and, in the country districts especially, simple and easily led. There seems to be a national religious tendency; Mormons and other deceivers have traded on it, and led the poor peasants astray. But they are very accessible to the preaching of the Word, and we rejoiced to hear that the surest passport to a successful and even popular ministry was the plain, earnest preaching of the Cross. There is a Religious Tract Society in Bergen, and our friend gave Mr. Carr a considerable number of tracts published by them. His own idea was that their exterior "get-up" was not so attractive as ours, and that as a rule they were too long. For hand to hand distribution probably this was so, but Mr. Carr intends to ascertain their nature, and, if satisfactory, to utilise them on board of Norwegian or Danish vessels putting into English ports; inasmuch as in a long voyage there is plenty of time for more lengthened reading.

I ought here to mention that the Danish and Norwegian languages are similar, and that it is immaterial whether the German or English type be used. The long dreary winters, passed for the most part indoors, would doubtless make any kind of literature more acceptable than in a climate such as ours; and it is doubly desirable to spread the Gospel over the length and breadth of Norway at the present moment, because some of the most influential and accomplished men in the land are openly patronising and disseminating infidel books and leaflets.

Gospel literature is issued from Christiania as well as from Bergen, and part of what we distributed was supplied by the London Religious Tract Society, who had bought them from the sister Association in the capital of Norway.

We had several opportunities of being present at church services in Norway, but not knowing the language, nor thoroughly understanding the genius of the people or the nature of their devotions, it would be presumptuous to form any hard and fast opinions. At the same time, several features of their worship we thought were fairly open to criticism, if not to censure. The services are too long, especially for young people and children. We were told that two and a half hours was the average duration of each, but we found even that time was exceeded. The singing is very poor, and painfully slow. Indeed, the entire services seemed monotonous, formal, and lifeless, and such was the character given of them by several Norwegians themselves, some of whom were Christians, and others men of the world.

Subsequently, I met an English Unitarian minister, who boasted publicly in a hotel at Bergen that things had been greatly improving in Norway of recent years, inasmuch as the priests were becoming more and more rationalistic in their teaching. A Norwegian gentleman present said he was glad to hear such testimony from a foreigner, as it coincided with his own observation. He further remarked that the faith of many had been undermined long ago, but that till recently they had been preaching what they did not believe, not having the courage of their convictions. I need hardly say that I disclaimed all sympathy with the Unitarian minister, and the causes of his rejoicing, but not another voice was raised in defence of the blessed Saviour who died that we might live.

I have no available means of knowing accurately whether or not the sad statement of the Unitarian was true, but I think it well to mention it just as it happened, so that Christians from England may be disposed all the more to disseminate among the people the unsearchable riches of Christ.

It was very pleasant, on going out of the hotel next morning, to find a shop within two doors of it full of Bibles and religious books, and to see on the outside of one a portrait of dear Mr. Moody. How our heart went out to that noble servant of our beloved Master! and we prayed that his words might find a lodgment in thousands of Norwegian souls. Nor was this the only shop wherein we welcomed the features of our great evangelist; three or four other windows were similarly ornamented. We also recalled with pleasure what we had seen at Vossevangen during the Conference, and what I omitted to mention, viz., the number of Bibles, religious books, and tracts for sale at stalls on the open street.

A visit to our Christian friend still further helped to dispel the mental disturbance occasioned by the godless conversation of these scoffers. We commissioned him to receive our bundle of tracts, and in prayer together commended him and them to our common Father in the Lord Jesus. Mr. Carr prayed first; I followed, and then called on our Norwegian brother to continue. "I know your language so little," he said, "I cannot pray in English." "Pray in your own language, dear friend," I rejoined. He at once complied, and so present was the Master Himself that it seemed as if we almost understood the unknown tongue. But as we were listening and trying to follow, our dear brother in Christ exchanged Norwegian for English, and poured out his heart in simple, earnest sentences, that evidently showed that the words were given of God. As we rose from our knees his eyes were filled with tears—I think ours were also,—but they were tears of joy, and the dear friend grasped our hands, and seemed almost unable to express his enjoyment of the sweet season of communion with our God and Saviour, and with each other. We have had several "Bethels" in Norway, but that, I think, on the day before we set sail, was the most memorable.

On the following night, at eight o'clock, we were out at sea, and the last point of land that marked the coast of Norway was rapidly disappearing. As we looked wistfully at the receding speck that at last died out on the horizon, the thought I believe in each of our hearts was "God bless Norway!"

Spitalfields Gospel Mission.

MORE than twenty years ago Mr. W. J. Lewis, under the leading of God, started this Mission in the most degraded part of Spitalfields. All these years this work has been kept comparatively quiet, and not brought often before the Christian public. The result is, many of those who assisted in the support of the work have been called home, but none have come forward to fill their places. It is well known to your readers that Mr. Lewis, through ill-health, has been obliged to leave London, and the work has devolved upon us. We have been struggling on under many difficulties to keep the work going. There are hundreds of neglected lodging house children in the district whom our hearts go out after. Seeing there might be a most fruitful work among them we have arranged with Mr. Curtis, Secretary of the Ragged School Union, to commence a branch of that work next month.

We have heavy claims to meet in a few weeks, beside the extra expense which the organisation of the Ragged School will incur. We trust the Lord's stewards will assist us in this time of need.—Yours in the Master's work,

James Sharpless, Supt.
Edward G. Harvey, Sec.

14, *Sydney-square, Commercial-road, E.*

The William Tyndale Bible Carriage.

BY CHARLES COOK.

AS you recently stated, this carriage has been built for Mr. A. West, of Bristol. It has been doing good work for the Master in the surrounding neighbourhoods. For the first two nights it stood in the horse fair, where a deal of opposition was met with; as on this spot debates of all kinds are held nearly every evening. The following two nights we removed to Hot Wells, where, after the sale of the Scriptures and other books had taken place, we were able to hold a Gospel service.

The next two evenings found us at Barton Hill, outside the large cotton mill, which employs about 1500 hands. Here we were much encouraged by the number of Bibles, &c., we were able to sell, and by two services held in this densely-populated place. For years a good Mission work has been successfully carried on here by the Misses Armstrong, of Bristol. Saturday night found us, with our carriage profusely decorated with texts of Scripture, perambulating the streets of the city, selling as we went a large number of Bibles and Testaments, and giving away good sound Gospel literature.

Sunday afternoon and evening two large meetings were held on Durdham Downs, Clifton, where, with Colonel Molesworth, Mr. A. West, and Mr. Gittens, we attracted many to hear the Word preached from the carriage. Our next station was Fishponds, some five miles from Bristol, where our brother Vicary has a tent. Here, after we had preached in the tent, we came outside, and so eager were the people to buy, that as fast as I could hand out the Testaments at six for a shilling, or three for sixpence, we sold the precious Word of God; this went on till nearly ten o'clock at night. The following night the services were again wonderfully blessed, many inquiring after Christ. Again large sales were effected. Here we received much help from the Vicar, and his curate, who I understand has received much blessing through reading Mr. Haslam's books.

Who can estimate the amount of good done by one of these Bible-carriages going through some of our dark villages? This carriage has now gone to the Severn Tunnel works, where 3000 men are employed.

Bournemouth.—Will those who take an interest in young girls remember the Effington Convalescent Home for Invalids and Destitute Children, Bournemouth. Anything sent to the care of the "Matron" will be gratefully acknowledged. The expenses of an orphan of nineteen, very delicate, recommended by two medical men to go to Australia with friends as a means of recovery, are the present special need.

RUSSIA AND THE GOSPEL.

LAST week Mr., Mrs., and Miss Radcliffe, of Liverpool, returned to London after an absence of seven months in Russia and Finland, where they have been privileged not only to sow much of the good seed of the Kingdom, but to see no little fruit. Dr. and Mrs. Baedeker accompanied them to the Continent, though they did not labour together all the time.

On Friday, at the Aldersgate-street Noon Prayer-meeting, Mr. Radcliffe made a most interesting statement as to the spiritual condition of the great Russian Empire.

After a brief visit to Berlin, where some souls were converted under the preaching, they went on to St. Petersburg. There, said Mr. Radcliffe, we spoke through interpreters, in German, in Swedish, and Russian; some of us, especially the ladies of the party, spoke in English. Some few souls appeared to be converted; not many I think. The burden on the hearts of some of the brethren there was not only St. Petersburg, but the whole of the vast Russian Empire. I had been thinking much for some years of the nearer part of the Continent, and of Africa and China; but I had little conception, until I went there, of the extent and needs of this great Russian Empire. Let me point it out to you on the map, because I want, if I can, to bring out a host of willing men and women who will go right off to the dark places of this enormous region.

Mr. Radcliffe, referring to the map of the world hanging on the wall behind him, traced the boundaries of the wide extent of territory comprised in European and Asiatic Russia, stretching from Germany on the west, away to Japan in the far east. The empire of China seems dwarfed into a small corner comparatively, though it has a population of 250 millions, while Russia does not quite reach 100 millions. He proceeded: The cry of those brethren in St. Petersburg was, that there should be a mighty work of God all over the Empire. The Russian tongue is of course understood by the officials throughout the Emperor's domains, but many languages are spoken. As I have said, I do not think there were many conversions in St. Petersburg; the obstacles were very great. The police were watching at every turn, so far as speaking to the Russians were concerned. The Greek Church, which includes other parts of Europe as well as Russia, is about the same in number as the Protestant Church. There are some beautiful things about it. They allow the circulation of the Scriptures, and they are not opposed to the reading of them, which is a very great matter. The people are ignorant but very religious—something like what Paul described, when he wrote of his own countrymen: "My heart's desire and prayer to God for Israel is that they may be saved. I bear them record that they have zeal for God, but not according to knowledge." The zeal and the boldness of these Russians of the Greek Church for their religion might well put us to shame. Ladies and gentlemen, and even cab-drivers, as they pass the church, take off their hats and cross themselves, symbolic of prayer, as they suppose. Those few who have been converted to Christ, are an example to British and American Christians for their humility and selfdenial. They are free from the miserable luxury and extravagance of these countries, and they live in the simplest possible way, like little children taking all their needs in faith to their Heavenly Father. It was the privilege of myself, my wife, and daughter to live for a few weeks in St. Petersburg, in the house of a noble, earnest Christian.

Well, the cry to God was not only for St. Petersburg, but for the whole of this Russian Empire, where there is such a religious disposition and readiness to receive the Gospel. If you get at them before the police can come upon the scene, you can see how hungry they are for the Word of God, and how they listen to your message. But, oh, what hindrances there are! It was thought by a dear brother not now in Russia, whose name is known and respected all over Russia, that it would be an exceedingly good thing if we could get some larger meetings. He took the precaution to have coffee. You can invite 100 people, and give them coffee, or you can have 200 to a dinner party, but you must not invite a few people, and give them the Gospel!

However, they were invited, and it was thought it would be nice for the preachers and evangelists to be silent, and let some of the young converts speak. Some spoke in Swedish, and some in Finnish. The Lord began to work, and souls were manifestly set at liberty. There was an evangelist in one of the rooms upstairs, and a messenger came in and said, "The police have come!" The man replied, "The Lord has come!" However, the police were there. The meeting was suppressed, and the names of those present taken down. In about two days, the friend who invited the people was summoned before the authorities, and was warned not to have these meetings; he must not go on diffusing the Gospel in that way.

Matters went on quietly for a few weeks, and it was thought it would be a good thing, by the friend of whom I have spoken, to gather some earnest evangelists from different parts of Russia. So they were brought very quietly to St. Petersburg, and the little gatherings were held. We took the precaution of having them in different houses. At first there was some discussion about matters of doctrine, but it was unanimously agreed that these discussions should cease, and that we should pray together to be filled with the power of the Holy Ghost and with faith. Some of these evangelists had never seen each other before. One of them, who came from the centre of Russia, told us how he had gone into a village and preached the Gospel. They laid hold of him, and put him up in the form of crucifixion. They said, "Do you know what we are going to do?" "I suppose something like what the Jews did to Christ." They stripped him, put him up against the wall of a drinking house, and beat him most brutally. Then they took him down, and sent him on one stage, to the next village. There the inhabitants beat him again and sent him on to another village. His bones were already broken. There was a cry went up to beat him again, but the people said: "If we beat him again he will die, and we will bring trouble upon ourselves." So he was taken to the hospital.

As I said, we agreed to look to the Lord to be filled with the Holy Ghost. They were nearly all evangelists, and when they got off their knees I found almost every man in the arms of another. The power of the Holy Ghost had fallen upon them, so that their hearts were filled with love, and they were of one accord. Then the cry went up to God for Russia and for the whole world. About twenty-four hours after, perhaps, we found that thirteen of them were put in prison, nine at one time and four at another. When the second company went in they found their fellows there; they rushed into one another's arms, and were happy again in the jail. They were let out within about twenty-four hours, and they came back to us at the conference. They said they did not know whether they should not be taken again, but they remained with us till nearly midnight. They were again taken into captivity, and were not allowed to come back and see us at all. They were accompanied to the railway station by policemen in plain clothes, who said to them: "You are very good people, but you must not come to St. Petersburg; you can pray in your own villages." So they were despatched, some of them out of European Russia as far as Tiflis. One dear brother who speaks English well has invited me to go into that part of Asiatic Russia, where there is freedom.

Then we dispersed to our several provinces. Dr. Baedeker and his wife went to the Baltic provinces, and there he has authority from the Governor, not to preach the Gospel, but to lecture on "Science and the Bible." He can of course bring in the Gospel message after speaking about science and its relation to the Bible. So great was the opposition of the ecclesiastics that he found the work most difficult, though people were hungering for him to preach.

We went to our province, which was Russian Finland. Before long we got a letter stating that the Tract Society, which had been going on in Russia for years, and issued only tracts stamped by the Government, had been suppressed. Then we heard that the brother to whom I have several times referred, another Russian Count, and the lady who had entertained us, were all required to promise not to diffuse the Gospel any more, within a certain period, or they would be banished. They would not promise, and, as many of you know, the two gentlemen were told they must go within a fortnight. One of them is now in Paris, and the other, who has been in London, has gone, I think, to Switzerland. When this letter came we did what we want you to do—we took the matter straight to the living God, and asked Him to make it big, big with blessings to Russia. Far more are they that are for us than all that can be against us. God is for us. We in America and Britain want to be aroused to the needs of the Continent. It is shocking that Englishmen have neglected the Continent so much.

Mr. Radcliffe went on to say that he had visited Stockholm and Hamburg on his return journey, and at both places, in response to his appeals for workers for Russia, steps had been and were being taken to send some labourers there. He said that out of those who had been converted in London through the special efforts of the past winter, there ought to be many who would go forth on this service. The difficulty as to language was a bugbear set up by the devil. Interpreters could be had, and when there were two engaged in delivering the Gospel message there was less fear that the instruments would glory in their speech or their oratory. There is perfect freedom for work in Finland, also among the German Stundists, and in the region of Tiflis in Asiatic Russia.

WORK IN FINLAND.

On Saturday, at the Noon Prayer-meeting, Mr. Radcliffe resumed his narrative, making special reference to the work in Finland, in which he had been personally engaged, with Mrs. and Miss Radcliffe. The news of the threatened banishment of the two friends referred to, stimulated them to go on in the work. Doors opened on every hand. In one place they visited, lectures were being delivered by a foreigner against Christianity, while he was preaching the Gospel. This had the effect of spreading the news of the work, so that the way was paved for them in other places to which they went. Even the parish churches were offered to him without any request on his part. In one place where objection was raised to his preaching in the church as a layman, the mayor of the place gave permission to preach in the public park, where a great crowd listened to the Gospel. Again and again the doors opened of their own accord in most remarkable ways. In the most northern town of Finland the authorities were very cordial, and meetings were held night after night, both inside and in the open air. So they went from place to place, and found that the Lord had gone before, inclining the hearts of the people to provide places in which to preach; and, better still, opening the hearts of those who listened to the Gospel message, so that they were broken down under the Word.

At the last town he visited before leaving Finland, there was an open-air festival being held, and on the Sunday they were able to preach the Gospel to the people in the festival grounds. Some were brought under deep conviction, while others objected to the truth, believing that in baptism salvation was complete.

Finland, said Mr. Radcliffe in closing, is thirsting for the Gospel. There is a sad lack of sound Christian literature. Some of Mr. Moody's and Mr. Spurgeon's sermons, and Miss Havergal's works, have been translated into Swedish, and these are eagerly read; but much more of this kind of literature is needed. As a nation,

the Finns are most ready to welcome the Gospel, and if 100 preachers were sent out to them at once, there would be ample work for all to do. Many are groping their way in the darkness, and are longing for those who know the simple truth to go and tell them about it.

Another great base of operations for evangelising Russia is through Germany. We want to make a great effort to affect the Germans, so that wherever they go in the great commercial towns of Russia they may carry the Gospel with them. We want much prayer, and we want a band of Christian "spies" to go out among the Stundists, the Mollochians, the free Christians in the regions of Caucasia, and the Finns. For the northern parts of Russia there is no time for Gospel work like the winter. If these "spies" were to go out now, and bring back their report, surely the Lord of the harvest would send forth more labourers, not only to these Russian lands, but to many other needy parts of the great globe.

A Mutilated Bible.*

ONE'S first feeling on taking up this book is one of joy that a step so calculated to promote Bible-reading in the Salvation Army should have been taken. The only regret that arises from further examination of the book is as to the way in which it has been done. The print is small, and in some places faint and almost illegible. The aged, and those whose sight is not good, will be able to make but very little use of this book. We are met on the first page with a general order, the first sentence of which is, "This book is not intended as a substitute for the Bible." This at once modifies the criticism that, judged as a Bible, it is a very mutilated one. Extracts from the Bible, if clearly professing to be such only, are of course allowable; but in this case sufficient care has not been taken to prevent ignorant readers from supposing that they are not reading the Bible. It is a great pity that the form of chapters has been preserved, whilst the well-known arrangement has been set aside.

In fact, the title is misleading, and we cannot but think objectionable—"a Bible chapter for the morning and evening of every day in the year:" whereas the chapters, though thrown into the form of such, are really not the Bible chapters which for nearly four hundred years have been known as such. The epistle to the Galatians, for example, in this book consists of three chapters, containing altogether sixty-one verses; whereas in the Bible it consists of six chapters, containing one hundred and forty-nine verses—more than half has therefore been omitted. The parts omitted, too, seem suspiciously like those parts that run counter to the teaching of the army. The last verse of Romans vii., for example, is omitted, though the rest of the chapter is given, and the chapters ix., x., and xi. of the same epistle are altogether passed over. Now if these fragments were given as mere extracts of Scripture, no one could complain, but they are put in a form which tends to deceive the unwary, and that by professing to be "Bible chapters." Judged as such they must be called "mutilated chapters," and it becomes a serious question whether it is a right thing to put into anyone's hand that which professes to be a "Bible chapter" with verses omitted here and there at the will of the compiler.

* The Salvation Soldier's Guide, being a Bible chapter for the morning and evening of every day in the year. 6d. *Salvation Army Book Stores.*

RESCUE SOCIETY.—Dear Sir,—As the report for the past year will not be issued at the usual time, I write to inform our friends and supporters of the cause of the delay. My recent appointment to the post of Secretary, with the duties that have thereby fallen on me, have made it difficult at once to commence writing the record of a year's work. In addition to this, it is thought desirable that the report should contain a brief memoir of the late Mr. Daniel Cooper, which is now in course of preparation by one who knew and loved him for many years. The work in the various Homes is being continued with undiminished interest, and with evident tokens of the Lord's blessing; 146 young women and girls are at present under our care, and fresh applications are received daily. We are greatly needing liberal help.—Yours faithfully, C. Stuart Thorpe, Secretary.
85, *Queen-street, Cheapside, E.C.*

Evangelistic Notes.

Mr. T. Shuldham Henry has just closed an important Mission extending to a fortnight, at Dundalk, where it has pleased the Lord to bless the Word preached. Some fifty persons, a considerable number of whom are young men, have professed to be able to rest in Christ.

Fulham.—A London City missionary—Charles Elgar—has erected a tent in the Laundry-road, for the purpose of holding Gospel services during the summer months. It is open every night, and good audiences of working-men and women are obtained. On Sundays the sides of the tent have to be let down, and thus the area of accommodation is nearly doubled. Meetings are held for children, and also for advocating the cause of Temperance.

Hop-pickers at Alton.—Very shortly, many thousands of poor people will be coming into this district to pick the hops. We are looking forward to do the work as in past seasons. Five large tents were erected last year, and well attended by some of the lowest class. We want to erect the same number of tents this year, and are looking to the Lord to send us the means; help towards this work will be thankfully acknowledged by me.
Alton, Hants. S. Chinn.

Mr. Charles Carter.—Many of our readers will be sorry to learn the opinion of Dr. Kidd, that Mr. Charles Carter, who has been a very efficient preacher on the staff of the Evangelisation Society, must for the present surrender his work as an evangelist, and if possible reside in a warmer climate. He is offered an engagement in the office of the newly-formed Evangelisation Society, of Victoria, and will sail in the ss. *Potosi* on 20th inst. Friends are collecting the amount required for the outfit and passage of his wife and family.

Tent Services.—The weather being exceptionally fine this season has made us very busy with our seven Gospel tents, accommodating 2000 persons. During the past twelve weeks we have experienced the joy of harvest in the various towns and villages where they have been pitched. Our large new tent, with wooden sides, has been a success at Western-super-Mare. Very large gatherings on the sands have also been held. Much blessing has followed the Word preached in the tent at Fishponds. We have also had encouragement in the other five tents, at present pitched at Hotwells, Harfield, Pensford, Cannington, and Porthcawl in S. Wales. J. A. Vicary.

Y.M.C.A., SHEFFIELD.—An association has been re-established in this important town of 300,000 inhabitants. At an adjourned meeting held on the 31st ult., a committee of management was elected. Central premises will be taken in order to commence the work in September. Mr. Hind Smith attended the meeting on behalf of the National Council of the Y.M.C.A. The Secretary elected for this important centre is Mr. H. E. Rosevear, who is well known and much esteemed for his work's sake, as a member of the staff at Exeter Hall.

"A HAILSTORM IN FRANCE."—Dear Friend,—Many thanks for the cheque which you have sent me for the benefit of the sufferers from the hail in our neighbourhood. Besides what has come through you, I have received £6 from your other readers, and this sum will go a long way in procuring wheat or flour for the needy. It enables us to look forward to the coming winter, when the need will become more keenly felt. Already with some last year's wheat is exhausted, and every week will add to their number. I thank you for allowing me to tell of the need, and your readers for their active sympathy.—Yours very gratefully,
Maison Jossaud, Sarah R. Geldard.
Montelar par Avouste, Drôme, France.

FAITH HEALING IN LIVERPOOL.—We are asked by Mr. W. A. Bryant, 58, West Derby-street, Liverpool, to insert the following: Healing by Grace is carried on at the Liverpool "Bethshan," 161, Islington, with marked success. Apart from the intense spiritual feeling engendered in the minds of the patients, and people who weekly congregate to learn more of God's glorious truth, the work of healing through the prayer of faith is largely blessed by the recovery of the supplicants. Messrs. Appleford of Hackney, Taylor of Burnley, and W. A. Brignal have each given clear expositions of the principle of the recovery of the sick "by the laying on of hands;" and Miss Gibb, in her never-wearying efforts, is blessed by seeing her "charges" and in-patients recover under her ministrations.

Continental and Foreign Notes.

Spain.—The evangelistic work, under Mr. and Mrs. Armstrong's oversight, is slowly progressing. It is difficult in many places to procure rooms for meetings and schools, but this is in part compensated for by the house to house visits, and the consequent closer and more individual teaching and appeal.

Brittany.—From July 1883 to July 1884, 10,000 New Testaments and 480,000 Gospels have been printed in Breton by the London Trinitarian Bible Society. The evangelisation of Brittany is most difficult. It is calculated that the distribution of each book by the colporteurs costs, independently of the price of the volume, from two to three francs.

Huntingdon, Canada.—A very interesting mission has been held by Rev. J. A. Haslam, son of Rev. W. Haslam, at Huntingdon, near Montreal. Great interest was shown by the people, many coming long distances to be present. Numbers have given in their names as having received blessing. Mr. Haslam started a branch of the Bible and Prayer Union in Canada, in 1881, of which the members now number 1590.

Madagascar.—The *Témoin de la Vérité* says, "It is sad for true patriots to have to confess that under pretext of preserving a doubtful treaty, our French Colonial policy should be influenced by the Jesuits whose expulsion took place about three years ago. It is sufficient to note the energetic intervention of Count Mun, President of the Catholic Workmen's Society, and of Bishop Freppel in the Chamber, to be convinced that our action against the Hovas is purely anti-Protestant.

Bulgaria.—Evangelical missionaries have much to struggle against, in spite of promised protection. All sorts of difficulties are provoked by the Bulgarian clergy. Nevertheless, a Bulgarian Evangelical Society has been formed, composed exclusively of converted natives, which now numbers 200 active members. There is a chapel at Sophia, having a congregation of about eighty, and a depôt of religious books, which does the greatest service. The Gospel is beginning to spread in Macedonia, too, in the most encouraging manner.—*Le Christianisme.*

Requests for Praise and Prayer.

PRAISE.—For blessing in the tent at Dundee during a five weeks' Mission, conducted by Mr. Henry March and Mr. John Elliott, of the Evangelisation Society.——For much blessing at Winson, in connection with services by Mr. Opie Rodway.——That the services in the tent at Frome, conducted by Mr. J. Cleworth, have been blessed to many.——For much blessing on meetings held by F. E. Marsh at James Morrison-street and Bethany Halls, Glasgow, during June and July.

PRAYER.—For much blessing on meetings at Mizpah Hall, Glasgow, from Aug. 17 to 29, by F. E. Marsh.——For evangelistic services by Mr. Carnegie, at Wartle, Aberdeenshire, from August 17 to 24 ——For blessing on a Mission at Brixham, August 10 to 20.——For Clovelly and neighbourhood, that sinners may be awakened and led to Christ.——For services by Mr. Opie Rodway at Easington, near Stroud, August 16 to 19.

WELCOME HOME, CARDIFF.—The workers here are in great need of tracts, text-cards, and Christian periodicals for distribution among the sailors. Many tokens of encouragement in the work are being met with, especially among Spanish sailors. Parcels should be sent, carriage paid, to Mr. Lawrence, Welcome Home, 179, Bute-road, Cardiff.

NORTH-EAST LONDON GOSPEL MISSION.—Advantage was taken of the favourable opportunity the fine weather afforded on Bank Holiday for telling "the old, old story" to the assembled crowds in Victoria-park by many of the workers of this Mission. After a pleasant and profitable season, a good number sat down to tea at two of the halls in the East-end, maintained by the work in question. The remainder of the evening was devoted to addresses by various friends to the numerous congregations gathered within doors. The day was one altogether that gave cause for true thanksgiving, and much praise, we feel sure, was given to our loving God for his blessing.—Yours in the Gospel, Wm. Chorley.
79, *Norfolk-road, Islington, N.*

Peniel.

"It is better for thee to enter into life halt or maimed." Matt. xviii. 8.

OH, stand aside, the mysteries that we speak
With bated breath are known but to the meek,
For God frustrates the mighty through the weak.

Halt, maimed and blind, yet he must run the race
With scars of a dread suffering in his face.
Wait! until death transfigures it through grace.

Others are running, many strong and whole—
There is a hidden presence in this soul
That leads him on, though fainting, to the goal.

Was it a friend who loved away this power,
Or secret foe in some unguarded hour?
Nay, his own self gave up this earthly dower.

And while the yielded will like incense sweet
Ascended, lo there came th' acceptance fleet,
God's finger touched and maimed those eager feet.

Yet still he runs, with steadfast mind to see
God's purpose waiting from eternity,
For of thine own he hath but given Thee.

C. L. R.

The Congo Mission.

DEAR SIR,—May I be permitted to explain that the transfer to the American management of our Congo Mission, which was announced in a recent issue of The Christian, and which has also been announced in scores of journals on both sides of the Atlantic, *is not yet an accomplished fact*, though decided on by both parties.

The change is not likely to be practically effected for some months to come, and in the meantime the entire support of the Mission (which requires some £300 per month) devolves, as usual, upon us. We are anxious that this should be clearly understood, lest the dear missionaries in Africa should suffer.

Six and twenty brethren and sisters are now on the staff, and all save three are at work on the Congo, in the midst of many difficulties, and in constant danger to health and life. Considerable numbers of native children are supported by the Mission in its different schools, and there are printing and publishing expenses in connection with the language, and other outgoings, to be met at home. The climate is so trying and dangerous a one to Europeans, that the missionaries should be spared all possible anxiety and inconvenience. It pains us, consequently, to be obliged to hold over some orders for supplies of various kinds which have reached us, as we are doing, and must continue to do, until the means to execute them are sent in.

The income of the Mission has fallen off very largely the last few months, in consequence of the rumours of the intended transfer, which got wind even before the step had been officially decided on by the Board of the American Baptist Missionary Union. We earnestly entreat the friends of the Livingstone Inland Mission to stand by it until it is no longer in need of English aid. It never was in a more promising or hopeful condition, and we wish to hand it over to our American friends in efficient working order. The sowing time has been a long, sad, and costly one, but the crop is beginning to appear. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Over some of this fruit the devoted labourers in the field are already rejoicing, and they and we are looking for more—yea, much more, even a glorious harvest, in days to come!

As the requirements of the Mission are, in consequence of the above-mentioned misunderstanding, *urgent*, we hope friends will kindly send in what they can at once. In the tug of war, they who desire victory must not fail to send supplies to the front.—I am, dear sir, faithfully yours,

H. Grattan Guinness.

Harley House, Bow, E.

Welcome Home, Ratcliffe-highway.—There is great need for better ventilation in the Welcome Home. Mr. Reginald Radcliffe, feeling the importance of it, has headed a subscription list, hoping that others who value the work will be glad to help. Donations received by Miss Child, "Welcome Home," 173, St. George's-street, Ratcliffe-highway, E.

A WORKING GIRLS' HOLIDAY.

AMONG the pleasantest of the Bank holiday parties, we should imagine, was one that in ten large omnibuses left Gordon House, 8, Endsleigh-gardens, about ten o'clock in the morning, for Dolles Hill, Willesden, the residence of the Earl and Countess of Aberdeen. The party consisted of about 230 of the inmates of the Homes for Working Girls in London, who had been invited to spend their holiday at Dolles Hill. All the eight Homes were represented, both by girls and by superintendents; the warm and home-like character of the Institution, as a whole, was well evidenced by the rapidity with which acquaintanceship was made among the passengers *en route*. By the time we had passed the dust of St. John's Wood, a district which appeared all alive, we were one family, and the pleasant freedom of the hearth had melted the ice of reserve. The exhilaration of the brisk drive, combined with the attractions of a day perfect as to weather, rendered our party a very merry one indeed, by the time we approached the lovely valley which leads up to Dolles Hill. The surroundings were a sea of emerald green of grass and foliage, set amid which were oases of hamlets and farm-houses, while here and there were dotted groups of labourers engaged in hay-making. A chorus of delighted appreciation greeted each new feature of the landscape.

The Earl and Countess had, we found, been called to Scotland by a pressing engagement, and that was the first and the last disappointment in our reception. The whole resources of the establishment were put at our disposal, and we were welcomed by the smart band of the Royal Caledonian Asylum with a burst of music that spoke the very spirit of lively mirthfulness. The boys, with their kilts and dapper uniforms, established themselves at once as prime favourites with the guests, and their conductor had to blow his bugle with extra vigour before he could recall his scattered charges.

The omnibuses discharged their freights of beaming faces; and a move was at once made to the well-spread dinner tables, which were ready on the lawn. As the guests sat down, they could see, from the little plateau or table-land on which Dolles Hill is situated, an expanse of landscape all round, which in its summer beauty could have been with difficulty excelled. The brilliant *parterres* in front imparted a glow of gayness to to a park luxuriantly green, and dotted with oaks, elms, chestnuts, and ornamental pines; while in the distance the heat haze lent its romantic charm to a district of rare fertility. The boys of the asylum sang grace, and dinner was then despatched, with the cheerful accompaniment of conversation and laughter, Mr. John Shrimpton presiding at one table, and Mr. W. Seth-Smith at the other. The meal over, the guests dispersed to do justice to the occasion; and soon throughout the whole park little groups appeared, each in their own way enjoying their opportunity. The merry talk was polyglot in its character, for the girls of the Homes are of many nationalities beside English. French and Welsh were both well represented, while quite a large assembly of German fraülein gathered in a shady nook, and sang pretty songs of the dear Fatherland. Others energetically occupied themselves with swings, and other healthful amusements, and so the all too short afternoon wore on.

At six o'clock tea was served on the lawn again; and then Mr. Shrimpton assembled his large family on the tennis green for a little informal meeting. The group, seated in a large square, with the evening sun casting its silent beams over them through the tangled foliage, presented a picture which, once seen, it would be difficult to forget. A hymn was sung, and amid cheers which attested his popularity, Mr. Shrimpton very briefly addressed his *protégés*. Of course an expression of regret at the absence of the Earl and Countess was cordially acquiesced in. Mr. Shrimpton announced that he had despatched a telegram to their hosts containing a brief "Thank you," and much genuine hand-clapping followed this announcement. The Homes, Mr. Shrimpton proceeded to say, were Christianity in active operation. For himself, he said life would be a blank without Christ. That was what they wanted to show to their girl boarders, and he trusted that all would feel the power of Jesus in their hearts. He was specially glad that so many cases of spiritual blessing had followed residence in the Homes. In conclusion, he expressed, amid loud cheers, his sense of privilege at meeting his young friends on that occasion. He was sure that they had all cordially enjoyed their outing.

A portion of Scripture was then read, and prayer offered, and the happy assembly dispersed—rapidly filling the conveyances for their return journey. Upon arrival at Gordon House, the grand old doxology was sung with a vigour that manifested sincere gratitude for the privileges of the day.

Notes from Switzerland.

DEAR FRIEND,—I have just been reading The Christian, and feel prompted to send you a few lines. The cholera has appeared at Strasburg, and seems spreading. Our Alsatian friends have suddenly decided to give up the Federation Conference, which was to be held partly there. I believe we shall have to give up also our meetings at Bâle until better times. We believe our God will overrule all for good.

You mention, I see, the outrages at Bienne against the Swiss Salvationists. The whole story is not given. The Federal Government had promised to the "League of Law and Liberty," who sent a deputation to Bern that religious liberty should be granted; but soon after, a mob meeting was held to express indignation at any liberty being granted to the Salvationists, even to meet in private houses. The Government, in a most cowardly manner, succumbed to this mob, and put forth that most miserable protocol, in which they curtailed and minimised the small amount of liberty enjoyed by the Salvationists. Upon the publication of this protocol there followed immediately that scene at Bienne. A correspondent wrote to me that "the whole building where they were worshipping was more completely destroyed than if it had been by fire. Carpet bags were stolen, full of papers and property. A violin of one of the Salutistes was broken to pieces," &c. You may judge of the real motives of that mob by the fact that they knocked together a huge cross, and dragged it through the streets crying, "Let Christ come to Bienne? we will soon do for Him on this cross."

After these events the League of Law and Liberty addressed a powerful letter to the Federal Government, in which they speak very plainly. "Danger to the Country!" they say; "there is *no* danger to the country from the Salvation Army, but there is a very grave and imminent danger to the country in the fact that the Federal Government bows to the threats of a violent mob, sets law and justice aside at the bidding of that mob, and shows an example of cowardice." This letter has been published. Meanwhile those poor Salutistes have set a most noble example. While most people are talking and writing about the afflicted people of Marseilles and Toulon, several Captains of the Swiss Salvation Army have *gone* to Marseilles and Toulon, *full of joy*, to take the glad tidings of salvation to the terror-stricken people in the hospitals and streets, and to comfort the bereaved. If this were mentioned I believe other devoted Christians would follow the example. *Now*, after such a visitation, is a time when we must pray that the Spirit of God may be poured out, and many thousands saved.—Yours most truly,

J. E. Butler.

Bernerhof Hotel, Bern, Switzerland, August 6.

TANNER'S END MISSION, EDMONTON.—This Mission began five years ago, with a service for children. The neighbourhood has greatly changed since then, and there is now an attendance of 120 scholars. Gospel services are also held on Sunday evenings. The work has hitherto been carried on in a barn, but it is sadly out of repair, and it is desired to erect an iron building, at a cost of £130. Mr. C. Chattey, 44, Upper Fore-street, Edmonton, N., who takes a leading part in the work, asks the help of our readers in this undertaking.

MISS MACPHERSON IN CANADA.

DOMINION DAY.

OUR earnest sister, who has now returned to this country, has sent an account of the way in which she spent Dominion Day at Stratford. "By the early trains to-day (July 1), young men and boys kept arriving, one after the other, until the house was filled in every corner; they were overjoyed at seeing us, and so were we at seeing them." The following letter, received from one of the young men soon after this happy holiday, will be read with interest:—

"My dear Miss Macpherson,—Dominion Day is always a grand day with us in Canada, as it affords opportunities to us boys to get home for the day, and get advice about our plans and hopes, &c., from those who from past experience have shown us that they have always our best interests at heart. Last Tuesday we were all so pleased to see you, and it did us good to see the joy it gave you to see and hear of our welfare; it really made the next Dominion Day seem much nearer, and we seemed to get fresh vigour for the difficulties of another year.

"We had also the pleasure of meeting many of our old companions from different parts of this Dominion. How pleased you must have been to see that old haggard look gone, and replaced by a healthy, happy expression which could not fail to speak of plenty. Then one would tell of a visit to the old country, and he advised us to save our money, and remain in the land of the free, as he had found it impossible to stay in England after having tasted the freeness of Canadian life. Then questions would be asked about other boys not present, who had crossed with some of us, where they were, and what they were doing, and how they were getting on. Some, we were pleased to hear, were doing well, and giving satisfaction; of others, we know it must have grieved you, as it did us, to hear they had taken their own way.

"But the best part of the day to us was when you recounted the Lord's faithfulness to you during the past year, and told of others having been rescued and loved for Christ's sake, brought to this country, and now doing well. We were glad, also, to hear some of the elder boys publicly thank you for your past kindness, and acknowledge that, under God, it was to you they owed their present position. When we remember the many times you and your workers have knelt before the throne of grace with us, and prayed for our salvation, it is impossible to find words to express the deep gratitude we all feel to you and those who have helped in any way to support the Homes in England or here. I can only commend you and all the other workers to God, Who does not forget the cups of cold water given in his Name, and Who has said, "Inasmuch as ye did it unto one of these my little ones, ye did it unto Me." Yours very gratefully, on behalf of the other boys,

"*Woodstock, Ontario.* T. A. G."

A VISIT TO ARTHUR, ONTARIO.

July 12.—We are paying a short visit to our fellow worker, Mr. Leslie Thom, now a Presbyterian minister. The population is 1600, all the homesteads telling of peace and plenty. This morning several companies of the Bands of Hope belonging to the neighbourhood gathered, formed a procession, marched through the main street, and then out one mile to the bush. Towards evening all gathered in a large circle round the minister, and sang several sweet hymns, after which we addressed them. While the meeting was proceeding nearly twenty of our boys and girls rose in the midst of the circle, and sang out cheerily "Dare to be a Daniel," and then answered a few old familiar questions as to the way of salvation, &c. As I looked in the faces of these once small waifs, who had been five or six years growing up in our Canadian Home, and who were now out living happy, useful lives, a comfort to those around them, my heart felt very grateful to the Lord that we had been permitted to rescue them.

On Sunday we had a Bible-class in the Manse at ten o'clock, for young people; at eleven o'clock spoke in the church: from two to three o'clock in the afternoon, addressed two Sunday-schools. Then at four o'clock we drove out to Damascus, and at half-past six had a crowded meeting, spoke on the Prodigal Son; a number of souls were deeply exercised, and several found peace in Jesus. To Him be the praise.

AGNES WESTON'S WORK.

By SARAH K. BOLTON.

I KNOW of no more successful work abroad than that of Miss Weston among English sailors. The daughter of a barrister, well known for his astronomical and other scientific pursuits, she was trained as a scholar, and became especially skilled in music. A girl of strong character, she did everything she touched with energy and ability. Early in life she became sceptical, and, though obliged to go to church, would stop her ears and shut her eyes. Ten years after this, the self-willed girl had come into a new life. She visited hospitals, carrying books and flowers to the sick, and holding meetings in the wards. One day a poor fellow crushed in the stone quarries was brought in. She begged to speak with him, and was permitted, because, as "he would never be conscious again in this world, it mattered little what she said." She repeated tenderly, laying her hand upon his shoulder, "God so loved the world." He never spoke, but the big tears rolled down his rough cheeks as he went into eternity.

She became earnest in Sunday-school work, and held meetings for working men on Sabbath afternoons. She soon learned, what all Christians workers learn, that intemperance is the greatest obstacle to the Gospel, and she besought the people to sign the pledge. A chimney sweep, well known for his bad life, was much moved at her appeal, and came forward to sign. As he took the pledge, he said, "If you please, Miss Weston, be you a teetotaler?" She replied, somewhat disconcerted, "I only take a glass of wine occasionally, in strict moderation." He laid down the pen, saying, "Well, I think I will do just as you say, take a glass sometimes in moderation." No amount of entreaty availed; he went on from bad to worse, saying "he would do as the lady did." From that day Miss Weston became a total abstainer, and says she was never in better health than since she ceased to use stimulants.

In 1868 she wrote a letter to a Christian soldier on his way to India with his regiment. He showed it to a seaman. The eyes of the latter glistened, as he said, "We poor fellows have no friends; do you think that lady would write to me? I would give anything to receive a letter like this." She wrote to the seaman, and in reply he enclosed the names of several sailors who wished letters.

Some time after, one young man wrote, "What should I do without your letters! They drive away my trouble, and make Jesus seem so near to me." Soon a pencil note came in a trembling hand: "I am very ill with fever, but Jesus is near me. I send you a dollar in stamps to help carry on God's work among my brother sailors." He said to his mates in the hospital, "I'm going home by a shorter cut than by old England." Miss Weston's last letter to him came back with one word across it, in red ink—"Dead." One sailor wrote, "We never light our pipes with your letters, because you thinks about us and cares for us."

The demand for letters became so great that Miss Weston was obliged to supplement her work by a monthly printed letter. Over 5000 are now sent out each month, called "Blue Backs," because of the blue cover in which they are sent. The letters are bright, cheerful, earnest and Christian. Each letter has a Bible text, and a well-known hymn, which the men love to sing. The person must indeed be exceptional who can make a printed Christian letter eagerly watched for by every vessel in the navy. I have seen some, and they are most interesting. Letters are also sent to the Royal Naval Hospital, the coastguard stations, and to the training ships. Some boys came one day from the latter and said, "Please, ma'am, do you think you can write us a letter, all to ourselves? We don't understand the men's." Over 2000 are sent to these monthly, and the names of others who desire them are constantly sent in. Before the last Arctic expedition left Portsmouth, the men came to Miss Weston and begged that letters be prepared for two years in advance, that each month they might be comforted by them. It necessitated much work, but the *Albert* and the *Discovery* each took a small chest of "Blue Backs," that, in the darkness of the Arctic night, they might read of the Light of the World.

Miss Weston holds large meetings on the ships when they are in port, and the men are thankful for her coming. At one of those, a man held up a "Blue Back," two years old, as he said, "I got that out in China, aboard the *Rinaldo*, and I thank God that you ever sent it to me. I was one of the wildest fellows in the service, but that letter showed me just what I was. I went to Jesus for pardon, and now I'm a happy man. I wouldn't part with that letter for five pounds. When I die I should like it to be buried with me."

Miss Weston has established a "Floating Branch" of the National Temperance League on nearly every ship in the English Navy. Some man who is an abstainer is appointed registrar. He takes a pledge book and cards, and makes a quarterly report to Miss Weston. Many officers act as honorary superintendents. The pledged men are many thousands, and the number increases daily. Everywhere in England her work is spoken of with praise.

She determined to do something to help the many sailors at Devonport, where is found the largest arsenal in Great Britain. The national works cover not less than three hundred and fifty-eight acres, comprising one of the finest dockyards in the world. She invited the men to a public room for singing and reading on a Sabbath afternoon. Of the thousands stationed there only one came, after she had waited two hours, and he soon ran away, frightened! The next Sunday not a person appeared, and the next and the next it was the same. Then she had tea and cake provided at a friend's house where she was stopping, and soon more came than the house could hold. This was the beginning of the Sailors' Rest and Institute, for which she soon raised thirty thousand dollars. Money came from Switzerland, Italy, America, India, and New Zealand. Sometimes a sailor's mother sent twenty-five cents; sometimes an anonymous friend sent a thousand dollars. The buildings contain a restaurant, reading-room, bath-room, dining, sitting and sleeping-rooms. The first year 127,000 visits were made to the refreshment-bar alone, where lemonade, coffee, and the like are sold. In the adjacent hall a daily prayer-meeting is held, and meetings on every night in the week. A seaman's clothing depôt is being arranged, so that Jack can buy his clothes where he gets his food and his Gospel guidance. The men call the home the "Three C.'s," meaning coffee, comfort, and company. Miss Weston is the manager of a Seaman's Bank where twenty-five thousand dollars are put in yearly, and she does not speculate with the money!

Is not a life like that of Agnes Weston worth living? There is no room to tell of Mrs. Pennefather's wonderful work at Mildmay, with deaconess houses, nursing home, cottage hospital, invalids' home, orphanage, men's night schools, flower mission, medical mission, and the like; of Florence Nightingale's work at St Thomas's Hospital; of Octavia Hill's in tenement houses; of Mrs. Meredith's touching labours among prison women; of Annie McPherson's work in the worst parts of London, her homes and the 2000 children she has brought to Canada; of the Temperance work of Mrs. Lucas, John Bright's sister, and that of Mrs. William Hind Smith; of Miss Hedenstrom's success among 14,000 Scandinavian sailors; of Miss De Broen's work at Belleville, Paris; of Miss Rye's emigration work, of Mrs. Hilton's Crèche and Orphan Home on Stepney-causeway, and of Mrs. Daniell's remarkable work among the soldiers, concerning which a book has been published.—*Boston (U.S.) Congregationalist.*

Letters to the Editor.

BELIEVERS OR UNBELIEVERS.

Sir,—In reply to J. S.'s question in The Christian for July 24, if he will refer to the commencement of nearly every one of the Epistles from which he gives a reference, will he not find it there stated, *in the letter itself*, that it is addressed to "saints," the "beloved of God," "to them that are sanctified in Christ Jesus," "unto the Church of God," or the like?

Can any one of the Epistles we have placed on record in the New Testament be properly described as written to either "heathens" or "unbelievers?"

—I am, truly, J. Marshall Sturge.

Gloucester.

THE SCRIPTURES AT THE HEALTH EXHIBITION.

Sir,—I visited the Health Exhibition this week, and noticing the stall belonging to the British and Foreign Bible Society, asked for some copies of the new penny Testaments, but was informed that all sale was forbidden; on inquiring the reason I was told that "only perishable articles were allowed to be sold."

I believe 12,000 copies of the Scriptures were sold at the Fisheries Exhibition last year. Why is it that in 1884, at this Exhibition held in Protestant England, no sales of the Holy Scriptures are permitted to be made?

In foreign countries, where exhibitions are held, the privilege of sale is always granted to the Bible Society. I asked at several stalls whether certain articles were for sale at the "Institute of the Brothers of the Christian Schools." Several books were offered to me for purchase, also articles at the Patent Noiseless Ware Depôt. Cigars, cigarettes, cutlery, and other aricles are freely sold. Are all these perishable articles?

Your obedient Servant,

August 9, 1884. Martin Frobisher.

"SICKNESS OF BELIEVERS."

Sir,—Reference to three passages in God's Word (2 Cor. xii. 7—10; 1 Tim. v. 23; James v. 14, 15) may throw some light on the above subject.

In the first-mentioned passage Paul says, "I take pleasure in infirmities" (ἀσθενείαις).

In the second-mentioned passage, Paul tells Timothy to "use a little wine for his oft (frequent) infirmities (ἀσθενείας).

In the third-mentioned passage, James says, "Is any sick (ἀσθενεῖ) among you," &c.

The Greek word used in each of these passages to denote sickness is, as I have shown, the same, and is derived from the two words α (not), and σθένος (strength). If in each of these passages this Greek word had been translated as it has been in James v. 15, Paul would have said in the first passage mentioned, "I take pleasure in sickness," and in the second he would have said, "thy oft sicknesses."

We see, then, that Paul, having had a thorn in the flesh, sent to buffet him, in order that thereby he might be preserved from undue elevation, says, "I take pleasure in sicknesses," &c.

Timothy is counselled to use means (a little wine) in consequence of his frequent sicknesses, and those to whom James writes are told, when sick, to proceed as he indicates.

The case of Paul seems to me to answer those who assert that all sickness among believers is the result of their not pleasing God in their walk. (This doctrine is being widely preached just now.) Sickness in Paul's case seems to have been considered by him as one of the "all things which work together for the good of those who love God" (Rom. viii. 28). Paul's advice to Timothy disposes, I think, of the assertions of those who teach that the use of means by Christians for the cure or the alleviation of sickness is displeasing to God. (This doctrine is also gaining ground among evangelical people.)

James's directions to those to whom he wrote contradict the assertions of many in the present day, who maintain that a Christian in sickness should always have recourse to means.

The above considerations are sufficient, I think, to lead an unprejudiced person to conclude that God has laid down no general law on the subject. Then let not man do so.—Yours faithfully,

S. B. Saunderson.

CURRENT SCEPTICISM.

Sir,—It is a fact beyond all controversy that Scepticism, more or less confirmed, is widely prevalent at the present day. It is also equally certain that this scepticism is frequently the result of a misapprehension of the true teachings of Scripture, and a still greater misapprehension of the teachings of science and philosophy. It will scarcely be credited that *there is not one periodical in England to counteract this specific evil.* The Secularists, so called, have three weekly papers and one monthly. Will those of your readers, and there must be many, who are willing to aid in the starting of a weekly paper on the Christian side, kindly communicate with me.—Yours, &c.,

Lower Norwood, S.E. Jas. McCann, D.D.

SALVATION ARMY TEACHING.

Dear Sir,—I have just noticed the questions put by Mr. Townsend-Trench in your issue of July 31, and should like briefly to answer them.

(1, 2) Except in a figure, there is no such thing as a "root of sin," because, as is well known, no substance can have moral qualities. The "carnal mind," and the "root of sin," are *dispositions of mind*, which can be crucified, made dead, abolished, changed, reversed, when the soul has that faith which purifies the heart, and sanctifies wholly. To go below our dispositions of mind for a root of sin would be to impugn the work of God, by assigning it to that which He hath made, and not we ourselves. The "sins of ignorance" of the Law had reference to the commands of its Ritual, and have been done away under the Gospel. Manifestly, it is impossible for a soul illuminated and led by the Holy Ghost to commit an offence worthy of eternal death, and be ignorant of it.

(3) The sinless angels and sinless Adam and Eve committed sin, and why not a fully-saved Christian? He is not a machine, but a free, moral agent, whose *free service* delights his God. It was by transgression that sin entered into the world, and not *vice versâ*.

(4, 5) The grace of God is as powerful to renew again as to pardon again. Christ was unformed in the hearts of the Galatians, but was formed there again. Where God will pardon, surely He will cleanse and renew, provided his grace is not frustrated by unbelief.

(6) By the law of heredity the dispositions of a child are not influenced by its immediate parents only, but also by its entire ancestry.

(7) Obviously no person who is a saved and obedient Christian "sheep" can truthfully call himself a "lost sheep," or pray the publican's prayer. But since our sins deserve everlasting punishment, there is a sense in which we are to hope in the mercy of God for ever and ever.

(8) The High-Priesthood of Christ is not identical with that of Aaron's. He does not stand for the remembrance again of sins, but to take away sins, and to save his people from their sins.—Faithfully yours, Wm. Woods Smyth.

Donamana, Tyrone.

A REST FOR WEARY PASTORS.

Dear Sir,—Will you permit me to answer a kind inquiry as to "How we are getting on?" Did I reply *only* that "The Lord is manifestly forwarding the effort," I should give you a very one-sided view of the case. I am feeling some days as if I could almost wish I had not entered on the work; but then faith to trust is given, and a "good courage," and on we go again. But it is the sad and sorrowful letters I get which make me feel so cast down. Letters every few days come, telling such tales of suffering, which I cannot alleviate for want of funds—suffering from overwork and want of rest, mental and physical.

For instance, one Vicar writes:—"The Clergy Rest House has met a great need, long felt by myself. I have nine children, and only a very small income, not exceeding £200 a year. For years I have had a great struggle to bring them up, and still have five at home. I have been suffering of late from nervous debility and weakness of sight, in consequence of over-work, having had three full services every Sunday for the past six years. My doctor says I ought to rest, but of course I cannot, for I have no help whatever. If I can get help, I must try to leave while the church is shut for cleaning," &c.

A good man who had a stroke of paralysis six months ago writes: "I thought—(am I right?)—that your institution was supported by voluntary contributions, &c. As I am unable to go anywhere alone at present, being quite helpless, my wife proposes to accompany me, and remain a day or two, and return and fetch me; but this again must depend on expense. You are right in supposing that local help might perhaps be forthcoming; and it is true we have many friends, whose hearts our gracious God has inclined to help us. But with our very small income (£150 a year) and a large family, we are continually drawing upon them, or rather, they are continually ministering to our help, so that we could not possibly ask them to help us to go to Bournemouth."

Another writes from ——— Hospital: "Although at present invalided through overwork in a large parish, I have hope, if it please God, of being able soon to enjoy the blessings of such a rest as yours, during the winter."

How to reply to these sad cases, unless supplied with funds to answer to the calls for rent, food, often for help towards railway fare, &c., and all the furniture needed, would perplex us, did we not know that every need of his blood-bought people is their Redeemer's care, and did we not know that He can supply the silver and the gold as He pleases, out of his exhaustless treasury.

I would earnestly entreat the urgent prayers of believers on behalf of the deep personal and family needs of the overworked clergy; and that the necessary funds may be sent, and that speedily. We are now, like dear George Müller, "walking by faith," in many things; and like him, too, we can testify that our God has supplied all our need hitherto, and given us the grace of *trusting faith* now.

We want annual subscriptions. We want donations for immediate needs. And we have also to thank you for allowing contributions to be sent to your care.—Yours faithfully, in Gospel bonds,

Mary E. Litchfield Layton.

The Clergy Rest House, West Bournemouth.

Notices.

Mr. J. Grinnell, 185, St. Andrew's-road, Birmingham, desires us to state that he is open to assist in Gospel work, supply the pulpit of any of the Evangelical churches, or conduct Missions, in Birmingham or neighbourhood.

Communications Received with Thanks.—J B J.I. W.B.W. J.M.S. E.H. W.H.S. J.E. C.S. W.G. W.G.S. E.A. J.D M.E.P. F.A.H. J.M. G.B. W.B. F.J.T. R.B. W.O. H S E.L. S G H.C. A.E.E. J.G. J.W.W. J.L.D. J.A.I. J.E.M. Mrs. B.D. W.A.B. W.W.S. J.H.S. E.W. P.D. J.M. F.T.S. H.B. W.P.B. E.S. J B.R. J.B. J.W.C.F. E.D. J.C.S. H.J.B. C.G. J.A. S.C. J.B.R. J.O. T.B.B. R.C. J.E.B. A.J.A. G.H.M. H.S M A.B. W.J.K. A.E.H. E.L A.E.W. W.A. P.G. W.G. J.W. S.G.P. J.C. W.A. A.P.F. G.H. J.A.V. C.C. M.F. F.T.

Applicants for Tracts.—Mrs. Shadwell. The Welcome, Westfields, Barnes, S.W.; H Pearse, 123, Wemington-road, Westbourne-park, W.; R. Chambers, 52, Linton-street, Edgware-road, W.; C. Grose, 144, Abbey-street, Bermondsey, S.E; Mrs. J Rowe, 107, Akerman-road, Brixton; Miss E. M. Cordeaux, Woodside Cottage, Woodside-green, Essex; Mrs. Johnson, Home Lea, Cheltenham-road, Bristol; Miss Ellen Waskett, 6, Queen's-road-villas, Battersea-park; Miss E. Morgan Tennant, 3, Fairlight-terrace, Cheltenham; W. G. McNaught, 2, Melrose House, Apley-street, Ashford, Kent; Geo. Hughes, Sec. Y.M.C.A., 33, Sunbridge-road, Bradford; T. Hickling, 36, Lyons-street, Ellesmere-road, Sheffield; J. Soames, Open-air Gospel Mission Room, 1, Bromfeld-road, Jeffreys-road, Clapham, S.W.

A HEALTH HOME FOR YOUNG WOMEN.—A correspondent wishes to draw the special attention of our lady readers to the Home for Rest for Young Women at Garfield House, Ryde, I.W., in connection with the Ryde branch of the Young Women's Christian Association. It offers a quiet and Christian home to those who, amid the toil and labour of constant employment in London and other large towns, desire for a season to revive their health, and enjoy the sea breezes on very moderate terms. God has very remarkably prospered the prayerful efforts of the Hon. Secretary and the committee of this institution. Some of your reader may be inclined to subscribe towards the rent and taxes, and others may be glad to supply a great need—that of religious and useful literature. Miss Cooper is the resident Lady Superintendent.

A SUMMER AFTERNOON AMONG THE POLICE.—A pleasant meeting of the Christian Policemen's Association (Western Branch) was held on Friday, August 8, in the beautiful grounds of Lebanon House, Twickenham, kindly lent for the occasion by Mr. and Mrs. Cunard. Over two hundred were present, including fifty children from the Metropolitan and City Police Orphanage. Brief words of exhortation were spoken by Mr. A. C. P. Coote, Dr. Sinclair Paterson, Rev. George Savage, and Mr. W. R. Lane. At the close all were ready to partake of a tea, beautifully arranged, under the spreading branches. After tea a party was kindly conducted by Mrs. Cunard through the grounds of Orleans House. An after-meeting was then held till dusk, the first part being devoted to the children, who sang one of their own pieces, and then listened most attentively to a short address by Mr. Mitchell Carruthers.

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The **Rev. C. P. HARD,** *Methodist Episcopal Church,* **BOMBAY,** *writes by mail, received July* 29, 1884:—"*Rs.* 6,000 **(£500)** *wanted for Sheds, in glorious work of God, through*

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The English Illustrated Magazine (6d. *Macmillan*) is remarkable for the excellence of its engravings; it has this month an instructive account of Sheffield and its cutlery, a sketch of New Zealand by Mr. Archibald Forbes, and other papers of interest.

The Book of Offices for Nonconformist Churches. *Hodder & Stoughton.* These forms of service, excepting "The Covenant," are mainly those of the Prayer-book, but so edited as to eliminate all traces of sacerdotalism; and with the addition of suitable music and poetry. The introduction of the Covenant Service is a valuable one. The alteration of our Lord's words in the Communion Service to "This *represents* my body," does not appear satisfactory, though obviously designed to guard against popish error.

Hard Battles for Life and Usefulness. By Rev. J. Inches Hillocks. 7s. 6d. *Sonnenschein & Co.* We have here an autobiographic record of a life full of eventful scenes and consecrated energy. The author is a man of rare ability as a worker among the poor and needy classes who form so large a part of our population, and his experiences, narrated in plain and simple style, abound in valuable suggestions and wise counsels for those who desire to engage in the noble and blessed work he has so long and successfully prosecuted. The book is divided into three parts,—the first recounting Mr. Hillocks' early history in Scotland, the second his labours in London and other parts of England, the third containing a review of the roots and and remedies of London misery as they present themselves to the author's mind. The volume is a most timely one, and should be read by all who desire to take a comprehensive view of the social difficulties and dangers which confront us and call for practical attention. A career more characterised by courage, self-denial, and faith in God, or one more truly devoted to the highest and truest interests of mankind could not well be described. The opinions expressed are decided and outspoken in regard to the social, political, philanthropic and religious questions which come up for review, but honest minds, whether agreeing with them at all times or not, will read them with pleasure and profit, as the utterances of a truly earnest and honest man, who has earned the right to speak because he has so thoroughly proved the sincerity and thoroughness of his purpose. We wish the volume as wide a success as it deserves, and this is wishing for it great things.

Books received:—

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Friendly Greetings. Vol. 8, 2s. 6d.
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Palmer & Hughes, Bible House, New York:
The Beloved Physician, Memorial of Walter C. Palmer, M.D., with Portrait.

Pamphlets received:—Present Day Tracts: The Origin of the Hebrew Religion, by Dr. E. R. Conder (Religious Tract Society)—Better Dwellings for London Workmen (H. Simpkins, 3, Savoy-street, Strand, 1d.). Memorial volume, Mr. Spurgeon's Jubilee Services (Passmore & Alabaster, 6d.); By what Authority; or, Scripture on the Sacraments (Nisbet & Co., 1s.); The Emigrant Ship: a Parable, by Robert Nelson (Horner); The Church's Commission, by Admiral Fishbourne (Elliot Stock).

Forthcoming Meetings.

COMING CONFERENCES.

Y.M.C.A. Conference.—Berlin, Aug. 20 onwards.

Oban, N.B.—August 20, 21.

Evangelical Alliance.—Copenhagen, August 30 to September 7.

Perth, City Hall.—September 9—11. Subject: "Three Privileges of Believers, with Corresponding Duties (Heb. x. 19—25). Afternoon, free conversation; evening, evangelistic addresses, &c. Information as to lodgings, &c., from Mr. Thomas Russell, 61, So. Methven-street, Perth. Communications as to ladies' meetings to be sent to Mrs. Bannerman, St. Leonard's F. C. Manse, Perth.

Deepening of Spiritual Life, Queen's Rooms, Glasgow.—September 23 to 26, daily at 11 a.m., 3 and 7.30 p.m. Revs. Hubert Brooke, Charles A. Fox, Charles Graham, D. B. Hankin, William Haslam, E. H. Hopkins, E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part.

Church Congress, Carlisle.—September 30 to October 3.

Clifton, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

The Children's Evangelistic Mission.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 255, Southampton-street, Camberwell, S.E.

Mr. Henry Thorne.—August 16, to 23, Berlin.

Mr. Gawin Kirkham.—August 12 and 13, Bradford; 15, Wray; 16—18, Lancaster and Morecambe; 19, Kendal; 20, Milnthorpe; 21—25, Preston; 30 and 31, Copenhagen.

Clapton Hall.—Mr. J. G. McVicker during August, Sundays, 6.30; Fridays, 7.30.

Conference Hall, Mildmay-park, N.—August 17, at 3.30 and 7 p.m., Mr. Henry Hewett.

St. George's Hall, Langham-place, W.—Dr. McKilliam during August, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Conference Hall, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill; —all Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

Children's Special Service Mission.—Mr. J. Spiers now at Langland Bay, near Swansea; Mr. E. Arrowsmith Scarborough; Mr. E. J. Kennedy, Bridlington; Mr. H. W. Figgis, Llandudno, till August 25; Messrs. W. Ranger, B.A., J. B. Wane, B.A., and others, Eastbourne, till September 4; Messrs. J. C. Farthing and A. T. Polhill Turner, B.A., Bournemouth; Mr. H. G. Harris, B.A., Weston-super-Mare; Mr. E. R. Knapp, Southsea; Mr. F. Hodgson Jones, Tynemouth; Messrs. E. T. M. Dennes and E. Salisbury now at Weymouth; Captain Dru Drury, Perranporth; Mr. W. T. Seagrove and Rev. H. C. Sturdy, Hastings; Mr. L. H. Caley, Sandown; Mr. A. J. Shepherd, Littlehampton; Mr. H. M. Trickett, Walton-on-the-Naze, from August 16; Messrs. T. J. and A. Carless, Llanfairfechan; Mr. G. Kirlew, Lytham, August 23—30; Mr. W. R. Moore now at Ilfracombe; Messrs. E. and C. H. Collier, Herne Bay, till August 18; Mr. Geo. Banaster in the yacht "Kingfisher," Ramsey, I.M.; Messrs. Hankinson and Seyler, Penzance, August 29 to September 8; Mr. G. Soltau, Lowestoft; Mr. W. A. Moore, Clacton-on-Sea; Mr. H. Hankinson, Elgin-street, Hackney Wick, August 11—15, at 8 o'clock.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m. Social meeting, youths, Wednesday, August 13; tea at 6 p.m.; addresses by Messrs. Perkins and Farie. Members' monthly meeting, at Grosvenor House, Walthamstow, Saturday, 16th inst.; tea at 6.30 p.m.

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

MISCELLANEOUS.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, August 20. Tea at 6; meeting at 7. Miss Annie Macpherson, who has returned from Canada, will describe a tour in New Brunswick, and visits among the children.

The Salvation Army.—Meetings for young men only. Mr. Bramwell Booth and Mr. Herbert Booth in the Memorial Hall, Farringdon-street, E.C., every Wednesday in August, at 8 p.m. Captains Pigott, Oliphant, and Sampson will take part. Tickets free, by application, from 101, Queen Victoria-street, E.C.

MR. GEORGE BLAIKLOCK has visited and addressed Gospel Temperance meetings at Sandgate, Dover, Deal, Broadstairs, Ramsgate, Canterbury, Chatham, and Mitcham. Many new pledges were signed at the various meetings, and old workers have been encouraged.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, August 8, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Day in the Country Fund—T. C. 10s.; F. N. 5s.; Wife's Thankoffering, 5s.; E. D. M. £1; Mrs. D. G. 10s.; H. B. £1; A. M. H. £1; A. B. L. £3; E. T. 10s.; M. B. 2s. 6d.; Millport, Miss A. F. 2s.; Mrs. T. 2s. 6d.; Mrs. F. 3s.; B. F. M. 2s.; A. S. M. 3s.; M. 3s.; J. M. M. 2s. 6d.	9	0	6
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Tower Hamlets Mission (*New Hall*)—X. P.	25	0	0
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Mildmay Mission to the Jews—R. B. £1; B. R. £1; J. G. £1; Misses C. £1	4	0	0
Jewish Refugees Aid Society—R. B. £1; M. W. £1; A. H. W. 10s.; E. W. 2s. 6d.	2	12	6
Rev. McAll's Work, Paris—R. B. £1; A. M. S. 10s.; (*France*) Cockpen Bible-class, 13s. 9d.	2	3	9
Miss de Broen's Work, Paris—R. B. £1; A. M. S. 10s.	1	10	0
Miss Whately's Mission, Cairo—R. B. £1; C. P., Ilfracombe, £1; C. L. M. T. £1; (*New Buildings*) R. B. £1; (*Schools*) Misses C. £1	5	0	0
Home of Industry—R. B. £1; B. R. £1..	2	0	0
Asylums at La Force—R. B.	1	0	0
Home Teaching Society for Blind—R. B.	1	0	0
Ragged School Union—R. B.	1	0	0
Bristol Orphan Houses—R. B. £1; C. L. M. T. £1; (*Missions*) C. L. M. T. £1; (*Scripture Knowledge Institute*) R. B. £1	4	0	0
Mr. Fegan's Boys' Home—R. B. £1; C. P., Ilfracombe, 10s.; A. M. S. £2; A. B. L. £3; B. R. £1; T. H. B. £3; Selrahc, £1	11	10	0
Mrs. Hilton's Crèche and Orphan Home—R. B.	1	0	0
China Inland Mission—R. B. £1; W. C. £1	2	0	0
Miss Weston's Work in Royal Navy—R. B. £1; H. B. £2	3	0	0
Soldiers' Institute, Portsmouth—R. B. £1; H. B. £1 1s.	2	1	0
London City Mission—R. B. £1; H. B. £2; (*Sea-side Home*) R. B. £1	4	0	0
George-yard Ragged School—R. B. £1; (*Day in Country*) A. M. H. £1	2	0	0
Stockwell Orphanage—R. B.	1	0	0
Mrs. Spurgeon's Book Fund—R. B.	1	0	0
Metropolitan Tabernacle Colporteurs—R. B.	1	0	0
Pastors' College (*Rev. C. H. Spurgeon*)—R. B.	1	0	0
East London Training Institute—R. B. £1; M. £5..	6	0	0
London Missionary Society—R. B. £1; C. P., Ilfracombe, £1..	2	0	0
Baptist Missionary Society—R. B.	1	0	0
British and Foreign Bible Society—R. B.	1	0	0
Mrs. Ginever's Orphan Home—J. A. F.	0	5	6
Children's Fresh Air Mission—E. D. M.	1	0	0
Congo Mission (*Rev. H. G. Guinness*)—Mrs. D. G. ..	1	0	0
London Medical Mission—H. B.	1	0	0
Aldershot Mission Hall—H. B...	2	2	0
Cow-cross Mission—H. B.	1	1	0
Scripture Readers' Society for Ireland—H. B.	2	2	0
Open-air Mission—H. B. £2 2s.; C. P., Ilfracombe, £1..	3	2	0
THE CHRISTIAN *Tract Fund*—H. B.	0	10	0
Village Missions (*Mr. Heley*)—H. B.	1	0	0
Mildmay Conference Hall—(*Missions*) H. B.	3	3	0
Society for the Suppression of the Opium Trade—Anonymous	7	10	0
Evangelistic Mission—H. B. £2 2s.; A. B. L. £1 ..	3	2	0
Deacon Abraham's Work—Mrs. E. F. B.	5	0	0
St. Giles' Christian Mission—C. P., Ilfracombe, 10s.; A. M. S. 10s. 6d.; F. P. £1; (*Day in Country*) A. M. S. 2s. 6d.	1	3	0
Mr. Faithfull's Work at Marseilles—C. P. Ilfracombe, 5s; (*Sufferers from Cholera*) I. R. C. 10s.; M. L. J. 10s.	1	5	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
Miss Leigh's Home, Paris—A. M. S. 10s.; M. 5s.; Misses C. £1	1	15	0
Salvation Army (*Indian Division, H. W. Fry*)—A. B. L.	2	10	0
Children's Home (*Dr. Stephenson*)—A. B. L. £1; E. H. C. 10s.	1	10	0
Homes for Little Boys, Farningham, &c.—A. B. L...	1	0	0
Bridge of Hope, Ratcliff—B. R.	1	0	0
Strangers, Rest, 163, St. George's-street—B. R.	1	0	0
Mrs. Parsons' Home for Girls—T. H. B.	2	0	0
Woman's Missionary Institute (*Mrs. Meredith*)—F. P.	1	0	0
Richard Weaver—T. N. J.	0	10	0
Mrs. Mumford's School, Philippolis—T. N. J.	0	10	0
Ladies' Samaritan Society for Paralysed and Epileptic—M.	0	5	0
Syrian Colonization Fund—M.	0	5	0
Soldiers' Home, Cairo (*Miss A. Todd*)—M.	0	5	0
Rev. J. Wall's Mission, Rome—M.	0	5	0
Rescue Society—J. G.	1	0	0
Maloga Aboriginal Mission—Misses C.	1	0	0
Home for Emigrants, Blackwall—Misses C.	1	0	0
Oroomiah Orphanage—Misses C.	1	0	0
Clifden Girls' School, Connemara—Misses C.	1	0	0
Mrs. Amanda Smith's Work, Liberia—I. R. C.	0	10	0
Italian Evangelist, Distribution of Scriptures—I. R. C.	0	10	0
Home for Women, Winnipeg—E. H. C.	0	10	0
Home for Christian Blind Women—Misses C.	1	0	0
Coffee Tavern, Oxford-street (*Lady Hope*)—Miss D.	0	5	0
	£173	9	0

[Advertisements.]

Spitalfields Gospel Mission—E. B. 5s.

Children's Fresh Air Mission—£1 from E. V.

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St. Giles' Christian Mission (*Work among Discharged Prisoners*)—£5 note, No. 88,225.

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BRIGHTON, 116, Lansdowne-place.—One or two Ladies received for Board and Residence at a Preparatory Boys' School. References permitted to the Rev. J. G. Gregory, Incumbent of Emmanuel Church.
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CAN ANYONE recommend a suitable home for a young woman, a penitent, whom it is desired to place under thoughtful and patient religious influence, and regular instruction and training? Liberal terms are offered. —Apply by letter to Mrs KITTO, Melbury Abbas Rectory, Shaftesbury, Dorset.

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Miscellaneous.

ANXIOUS INQUIRERS are *again* earnestly invited to write. Many have received blessing.
Rom. x. 10. EVANGELIST, Clapham, S.W.

MISSIONARIES AND FOREIGN RESIDENTS should call or write to BYWATER, PERRY & Co., special agents for missionaries, &c. Outfits and goods at wholesale prices. Passages engaged. Shipments effected. 2000 references.—11, Queen Victoria-street, London, and 121, Pall Mall, S.W.

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Death.

ROSE.—August 6, at Oak Lea, Buckhurst-hill, Anne, the beloved wife of Matthew Rose, aged 53 years.

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LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

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TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.
It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.
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Appointments, Situations, &c., Wanted.

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Continued on page 22.

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The Christian.

CREED, CONSCIENCE, CHARACTER, CONDUCT.

THERE is a notion prevalent in the present day among the many who think superficially, that it is not very important what a man believes, provided he maintains a decent exterior, and is upright in his dealings with his fellow-men. Such persons are careful only about appearances, considering it is enough to preserve an outwardly correct life, unconcerned about the motives that actuate or the principles that guide. They may stand well in the estimation of others, and the good opinion of those whom they meet in daily life may establish them in their purpose to preserve a creditable course. They may by force of habit adhere to the truth, and avoid what is mean and dishonourable, and so ensure the respect of their fellow-men; but the condition of the heart—what of *that?* What place has the living God in their calculations? It may be truly said of such, "God is not in all (or any) of their thoughts." He is effectually shut out. Thoughts of Him would seriously disturb their tranquillity. Such a course is simply one of worldly policy. Upright dealing between man and man is unquestionably valuable, but it is often maintained simply because of its usefulness in society, and not on account of its being required by a righteous God.

The comparatively high-toned morality that prevails in this country is due to the power of Scripture truth, and to the estimation in which the Bible is generally held. But in order that our daily life may be regulated by sound principles, we must turn to the revealed will of God in his Word. There is no other standard. In order to form our characters so as to glorify God, and become witnesses for Him in the world, it is essential that the fundamental truths of his Word should be distinctly seen and firmly held—such as the thorough corruption of human nature; the necessity of regeneration by the Holy Spirit; the pardon of sin and the salvation of the soul by faith in the atoning sacrifice of the Lord Jesus Christ; and the necessity of obedience to the Word of God in order to prove the reality of our faith.

A scriptural creed is essential to an enlightened conscience. The conscience ought to be a sufficient guide for us, but it is abundantly proved, that like any other part of our moral nature, it is defiled by sin, so that it cannot be trusted as a safe guide in any matter. The Apostle Paul was conscientious when he going to Damascus to persecute the saints of God. The testimony of Scripture is clear as to some consciences being weak, defiled, and even seared—subjected to such a process that its original function of discussing the moral character of every action is entirely lost. When the truth of God is heartily received in its due proportions, then the conscience is well instructed, and we may trust its decisions. A man who thus honestly desires to maintain a conscience void of offence is sure to build up a truly Christian character, because he has a clear and adequate guide as to right and wrong.

The purpose of God in giving us his Word is to enlighten the understanding, and to teach us truth we had lost all knowledge of by sin; then follows close upon this enlightening, and indissolubly connected with it, that which acts upon the conscience—that which calls upon us in no uncertain terms to decide upon the moral character of every action. "The entrance of thy Word giveth light," and with or without our consent this precious faculty God has given us is called into exercise, and that exercise increases its power, and renders it invaluable as a guide and preserver. Having a perfect revelation of God in his Word, we have only to lay ourselves bare to its requirements in order to get an enlightened conscience—a safe guide; but such is the force of associations and habit—such the power of nature within and around us, that we need to have our minds saturated with the truth of God to get a well-instructed conscience.

But we may set it down as an established truth that with a perfect creed we may have a safe, because a well-informed conscience. We have only to imitate the apostle who was able to say, "Herein do I exercise myself, always to have a conscience void of offence towards God and towards man." A conscience thus exercised will always be ready for action and guide us in a plain path. Such a recognition of the nature of all that comes before us will so influence us as to contribute towards the formation of our character. We really become what our consciences make us. The care we bestow on the education of our consciences appears in our character. The character is firm and consistent exactly in proportion to our maintenance of a good conscience. Every step we take with a bad conscience is uncertain. We are swayed by circumstances, and lose our way, and immediately some deficiency or excrescence appears in our character. Stability and strength of character are impossible unless a good conscience is steadfastly maintained. Then our character will develop itself in our conduct. A person may succeed for a time by a correct exterior in producing an impression that his character is sound and trustworthy, but if he is not careful to follow the dictates of his conscience, enlightened by the Word of God, the weakness of his character will soon appear, and his testimony for God be enfeebled if not destroyed. The character, whatever it is, will develop itself in the conduct, do what we may to conceal it. A miserable struggle is kept up where there is an attempt made to cover the real character by a course of life superior to that character. Such attempts are sure to fail ultimately, though they may appear for a time to succeed.

If, then, our ordinary conduct is that by which we are known, that which speaks a language that all understand, how important is it that the spring of our conduct should be pure. This, as we have seen, is to be found in the Word of God alone. A knowledge of its sufficiency compels us so to furnish our minds with it as to give us intelligent consciences. Our consciences form our characters, and they come out in our conduct. The order, therefore: is creed, conscience, character, conduct.

Our peace, our joy, our fitness for the service of God, mainly depend upon our firm hold upon the truth of God. In seeking diligently to carry out his revealed will, we shall be sure to clash with current opinions in the Church of God, where we find increased laxity, according to the prediction of the Apostle in 2 Tim., where we are told a form of godliness will be maintained by eighteen evil characters. It is a great mercy that God has thus solemnly warned us of the dangers to be encountered in these last days. Nothing will preserve us but a close walk with God and a determined adherence to his Word. Paul tells the Ephesian elders that among themselves teachers would arise, seeking to lead them astray, and then he commends them to God and the Word of his grace. A resolute purpose thus to follow the Lord fully will bring a rich reward with it. We may personally prove the truth of the word: "In keeping thy commandments there is great reward." The consciousness of pleasing the Lord brings a heavenly joy with it that must be tasted to be known. Words cannot describe it.

Look at the promise of promises in John xiv. 23. The presence of the Father and the Son may be so experienced that peace and joy will be the permanent possession of the obedient child of God. How simple is the path of the believer! He has but to tread in the footsteps of his Lord, and light will be his portion at all times. There are some truths that seem by common consent in the Church of God to be set aside, as if they had nothing to do with Christians of the present day. We must wholly disregard prevailing customs, and ordinary opinions, if we would enjoy the presence of our Heavenly Father and the presence of the Lord Jesus. The partial obedience that is commonly rendered to the truth of God—the miserable compromise that prevails in the professing church, entirely prevents that hallowed enjoyment of the living God that may be had by the determined, obedient child of God. May we determine to keep his own words whatever it costs us! A firm purpose of heart to adhere to the written Word will secure constant light, unbroken peace, and habitual joy. Thus shall we prove the effects of a scriptural creed, ensuring an enlightened conscience, that conscience forming a Christian character, and that, again, developing in conduct that will glorify God and benefit our fellow-creatures. J. H.

CHILDREN'S SCRIPTURE UNION.—**Portions for the ensuing week:—Aug. 24, Mark ix. 1—13; Aug. 25, Mark ix. 14—32; Aug. 26, Mark ix. 33—50; Aug. 27, Mark x. 13—22; Aug. 28, Mark x. 23—33; Aug. 29, Mark x. 35—45; Aug. 30, Mark x. 46—52.**

FAITH HEALING—2.

HOW, again, can the bodily sufferings inflicted by persecutors be distinguished from the havoc wrought by disease? If, because the body is the Lord's, it ought not to suffer from consumption or rheumatism, why should it be bruised by stones or torn by rods? Yet this latter experience was familiar to the apostles, and St. Paul refers in several places both to the *shame* and to the *suffering* it involved. And if faith saved the bodies of the apostles neither from shame nor from suffering, wherein consisted the immediate bodily deliverance of which they are supposed to have been the chief witnesses?

Moreover, this suffering led in many cases to death. Did the Saviour's care for John the Baptist preserve his body from Herod's sword? John seems to have thought for a time (like the extreme faith-healers) that it would do so, for his message to Christ exhibits surprise that he was not delivered out of prison, but evidently the Lord's thoughts were not at that time his thoughts. Might the proto-martyr, Stephen, have honourably escaped martyrdom if he had known as much as some modern believers about preservation from bodily evil? or was the apostle James wanting in faith because he fell by the murderous hand of another Herod? If it is so, martyrdom must no longer be thought of as a crown of glory, but rather as a brand of shame. But the honour of the martyrs rests on a better foundation than even the Church's award. God has unmistakably acknowledged them, and has put on record to their praise, that when they might have saved their bodies, they would "not accept deliverance that they might obtain a better resurrection."

Further, this doctrine of a present right to bodily health is irreconcilable with the constant fact that calamities involve the best of men in the same outward suffering as the worst. "Behold," said the Lord, by Ezekiel, to the land of Israel, "I am against thee, and will cut off from thee the *righteous* and the wicked." "All things," said the Preacher, in Ecclesiastes, "come alike to all: there is one event to the righteous and to the wicked." And if this latter utterance presents a darker view of things than appears to us who have learnt in the light of the New Testament how the hairs of our head are all numbered by our Father in heaven, it yet points to the unquestionable truth that in this life no one has a promise of exemption from physical evil. Earthquakes and pestilences, and storms at sea, have swept away many of the noblest Christians, like good Mr. Draper, going down in the wreck of the *London*, and by his calm fortitude and self-forgetting labour for the spiritual good of his fellow-sufferers, leaving a finer testimony to the power of faith than would have been furnished by any circumstantial or physical deliverance.

Either we must say that such persons have all been wanting in faith, and so take part with Job's friends in condemning the suffering patriarch, and all who share his troubles, or we must conclude that, however frequently and wonderfully God has delivered his people, He has never conferred upon them a *right* of exemption from bodily suffering.

We shall now examine the two fundamental notions upon which this strange expectation is based.

The first of these is that sickness is of the devil, and as "the Son of God was manifested that He might destroy the works of the devil," believers ought at once to experience in their bodies complete deliverance from his power. The cases of Job, and of the sick woman whom the Lord said "Satan had bound for eighteen years," sufficiently prove the first part of this proposition in some instances, though sickness is certainly not in all cases due *directly* to the act of Satan; but the latter part by no means follows as a necessary consequence. We readily accept the history of Job, as presenting fully and clearly the truth on this subject, but its teaching is far wider than they suppose who only note that "Satan smote Job with sore boils from the sole of his foot unto his crown." For, in the first place, God permitted and limited the action of Satan, and so made that action his own, though on his part it was merciful, while on the part of Satan it was malicious. "Ye have heard of the patience of Job," says the apostle James, "and have seen the end of the Lord." But the end implies the beginning, and, on the part of an intelligent agent, a consistent purpose throughout, so that by these words St. James recognises and notes the general recognition of the fact that the trial of Job was, from the beginning to the end, of the Lord.

An exact parallel to this part of the patriarch Job's experience is furnished by that of the apostle Paul in the passage (2 Cor. xii. 7) already referred to. His "thorn in the flesh," or "infirmity," he knew was "the messenger of Satan to buffet" him; but this view did not exclude another which was very different. The same thing was *given* to him, lest he "should be exalted above measure." In other words, it was graciously sent to keep him humble. The authority and the gracious purpose thus recognised could only be Divine; so that, here again, the Bible represents the same action as done by God and Satan, the Almighty hand being seen overruling and using the work of the enemy which was intended only to annoy. The sentiment of the Apostle respecting this bodily weakness presents a striking contrast to that which we have quoted above from one of these modern teachers. "I should blush with shame," says the latter, "if I had any infirmity in my body." "Most gladly, therefore," says the former, "will I rather glory in my infirmities that the power of Christ may rest upon me."

Moreover, in the history of Job it is not only bodily disease with which Satan had to do: his hand was just as much in all the other calamities which burst upon the patriarch. The robbers who carried away his property, the lightning which burned his sheep and his servants, the wind which blew down the house, and buried his family in the ruins, all are equally attributed to Satan. Therefore the faith which would preserve or deliver from one of these calamities, because it was the work of Satan, whom Christ has overcome, would, for the same reaon, suffices to preserve or to deliver from them all. Will any faith-healing Christian show us such a faith as this? Will anyone undertake to repair by faith the effects of a destructive wind by which "the prince of the power of the air" may blow down his house, or the house of God in which he worships? Or will any such Christian venture to claim from God an immediate restoration of money lost by the breaking of a bank or by a robbery? Of course not, the reader will say; but we ask, Why not, if the ground on which health is claimed is that Christ was manifested to destroy the works of the devil? Nay, let us go a step further, and ask, Why not raise the dead? We know some faith-healing Christians who have been much exercised with this question. They have expected the dead to rise in answer to their faith, and if they are extravagant in this, they are at least consistent. Death is the chief work, the greatest success of Satan with the body, and all healing that must give place to death is at best a temporary and partial victory.

Thus the argument that bodily disease is the work of the devil, and ought therefore to be immediately removable by faith, leads to absurdities and impossibilities which must be recognised by all.

The other stronghold of the extreme faith-healing teachers—viz., that as Christ "took our infirmities and bare our sicknesses," we ought to bear them no longer—might be left to fall of itself under the influence of the considerations already adduced. But let us yet deal briefly with it.

The fallacy of the thought lies in supposing that if we appreciate Christ's work on behalf of the body, we shall immediately experience all its effects. But why confine this to temporary healing? Has not Christ procured for us the right to a glorious resurrection, and to a body like his own? Why not exercise this right at once? "All things are ours, whether death or life." Why then should we not take the good and refuse the evil in everything? The answer to most Christians, is obvious: "We are saved in hope, but what a man seeth why doth he yet hope for?" We "turned to God. . . to serve. . . and to wait." . . . All things are purchased for us, but all are not ready to be handed over to us. We have an "earnest" of them, but it is not a perfected body, but "the Spirit in our hearts."

We are far from being satisfied with the body in its present conditions. "We that are in this tabernacle do groan being burdened;" but we "wait for the adoption, to wit, the redemption of our body," and know that in the meantime physical evil, under God's hand, works moral good. Nay, more; we are taught to "rejoice in tribulation" (of which so large a part is in the flesh), because "tribulation worketh patience, and patience experience, and experience hope;" and our minds are thus trained to "look for the Saviour, the Lord Jesus Christ, who (at his second coming, and only then) shall change our vile body, that it may be fashioned like unto his glorious body." Meanwhile, if we can sympathise with the apostle Paul, "though *our outward man perish*, yet the inward man is renewed day by day. For our light affliction (the *perishing* of the outward man) which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." What spiritual advantage comparable to this, which the Apostle distinctly says is wrought by bodily suffering, can be anticipated as the result of universal faith-healing in the Church? It may be said that multitudes would believe, but this does not agree with our Lord's declaration: "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

We cannot but think the mighty but suffering Apostle of the Gentiles would address those who insist upon such an exception from the common experience of humanity with the pathetic satire which he used to the Corinthians, who got beyond his teaching, and were impatient of his authority. "Now ye are full, now ye are rich; ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you:" "We are always bearing about *in the body the dying* of the Lord Jesus. . . . death worketh in us, but life in you."

(*To be concluded.*)

THE WORKING LADS' INSTITUTE.—The Queen has, through Sir Henry Ponsonby, given a contribution of £50 towards the building fund of the Working Lads' Institute, The Mount, Whitechapel, London, E.

GOD-APPOINTED MEN.

"Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more; and the country was in quietness forty years in the days of Gideon."

THE story of Gideon is a symbol as well as a history. God conducts all his campaigns upon analogous principles. The emancipation of mankind is always wrought out by a forlorn hope. God is not on the side of the strong battalions. In moral conflicts, at least, numbers never count. Only the few have faith in God and courage in his cause; and faith and courage alone gain battles. Elijah faces alone the four hundred and fifty prophets of Baal. The schools of Hillel and Shammai are overturned by the unlearned Galilean fishermen. The religion of half of Europe is revolutionised by the ore-digger's son. The little *Mayflower*, tossed on the tempestuous seas of the Atlantic, suffices to bring across seed enough to plant half a continent with truth. A few men and women of the commoner classes gather for prayer and conference in Philip Embury's carpenter-shop: the aristocracy of New York disdain to associate with them, but the result of the prayers of these despised Methodists is the largest Protestant organisation in America. Wilberforce in England, and William Lloyd Garrison in America, call for recruits to wage war against the combined interests, commercial, political, and ecclesiastical, of slavery and the slave-trade. Their adherents at first hardly equal in number Gideon's band; but they emancipate two continents.

Who would not choose to have been one of God's three hundred? But when He brings us to the Spring of Trembling how rarely we covet the post of honour! How we shrink from the battle of the present, even while we honour the heroism that courted it in the past. Every era has its battle. God's trumpet calls to-day, as Gideon's did, for recruits. Enter the ranks. Get your commission and your equipments from God; then demand the surrender of your enemies and his in the spirit with which Ethan Allen demanded that of Ticonderoga: "In the name of the Great Jehovah and the Continental Congress."

Various attempts have been made to explain the principle upon which God selected Gideon's troop of three hundred. Josephus tells us that they were the cowards of the camp. Apparently he thinks thus to increase the wonder of the miracle. Stanley suggests directly the opposite explanation: "The next step was to remove the rash. At the brink of the spring, those who rushed headlong down to quench their thirst, throwing themselves on the ground, or plunging themselves into water, were rejected; those who took up the water in their hands, and lapped it with self-restraint, were chosen."

The Bible, however, does not suggest any interpretation of the singular test which God employed. He never acts without reason, but he often refuses to give one. He chooses his own instruments for his work. He gives no account of the principle upon which he proceeds in their selection. The battle of life is not a guerilla warfare. It is a divinely-ordered campaign. God selects his soldiers as He will. His tests of character are certainly widely different from our own, often quite incomprehensible to us. He makes sad havoc of scholastic and theological measurings. A keen observer of life told me he had watched for the future of twelve succeeding valedictorians of a certain New England college, of only two did he ever hear anything thereafter: one of those was a sailor.

Mr. Moody applied for admission to a New England Church when a young man, but was kept waiting for a year because he did not know enough of the doctrines. In less than a year after his admission he had commenced in his adopted city a work for Christ, whose far-reaching influence is not surpassed by any pastor in the place. The God who passed by the seven manly sons of Jesse, and chose for royal honours the ruddy-faced boy, brought in haste from the sheep-fold, puzzles us as much as He did David's father, by his singular method of selection. He sets aside America's trained statesmen, and commissions the rail-splitter to be her emancipator. He leaves Erasmus in his scholarship, and calls the singer-boy of Mansfield to liberate Europe. He selects not from the bishops, and deans, and canons of England's favoured Church, but from her corps of unhonoured and imperfectly-educated school ushers, the Spurgeon whose voice reaches most effectually the masses. What was once said by a famous divine of a celebrated revival preacher may be said of nearly all the men that God honours: "I do not doubt that God blesses his work, but I cannot see why." And his schooling of his servants is as singular as his selection. The most effectual Temperance lecturer of England or America was picked from the gutter. The great reformer of the Church was educated a monk. The emancipator of America was born in a slave State. Paul sat at the feet of Gamaliel. Moses was brought up in Egypt.

There is but one principle of choice apparent in these cases, namely, that "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are not, to bring to nought things that are." Of this principle history contains many sublime illustrations; none so sublime as that which the Master Himself affords. Does your cause seem feeble, your comrades few, your arms inadequate, the foe invincible, the campaign hopeless of success? Consider Him whose life so sublimely illustrates his own aphorism: The last shall be first and the first last. The Crucified is become Conqueror. The very instrument of his death is become the symbol of religion. He that was without form or comeliness has re-clothed a mourning world in beauty. The despised cake of barley has overturned the tents of Midian. The world itself is redeemed by the forlorn hope of Israel.

Lyman Abbott

HOP-PICKERS IN KENT.—We commence our work in September, writes Mr. J. Burnham, with nearly an empty exchequer, and, therefore, would ask kind donors to be prompt in their gifts, as the extent of our operations must, in a great measure, be determined by the income. Parcels of tracts or left-off clothing may be sent, carriage paid, to Rev. J. J. Kendon, Marden-station, S.E.R. Donations to Rev. J. J. Kendon, Goudhurst, Staplehurst, Kent.

A GOOD WORK IN BRIGHTON.—The Rising Star Coffee Palace, 97, Queen's-road, Brighton, has for the last six years been doing a good work in affording to working-men and others a comfortable retreat, where they can sit with their friends in warm and well-lighted rooms, read the papers, or play at various games. Comfortable separate bedrooms are provided at this coffee palace, and also larger rooms, where men with their wives can be accommodated. The house is now self-supporting, but its profits are not sufficient to meet the heavy expense for painting, papering, and various repairs and alterations, and also for refitting beds with linen, &c., which had to be incurred last year. Miss Curtis further asks her friends to help her to repay a sum of £100 which was lent at the commencement of the work. The friend from whom the money was received is now desirous that it should be returned to her at once. Help will be gladly received by Miss Curtis, 29, Norfolk-square, Brighton, or by Miss Sophia May, Bruce-grove, Tottenham.

Preaching to Three People.

IT is not easy to tell by outward circumstances what will be the ultimate results of labour in the cause of Christ. The efforts which we esteem least may be most signally blessed, and when circumstances may appear most forbidding, blessing may most abound.

A Christian friend informed us that a number of years ago an earnest preacher, named John Holmes, had an appointment to preach one evening at Castlebar in Ireland. On arriving at the place he found a congregation of *three*, to whom, not daunted or discouraged, he preached the words of everlasting life, doing his work for God in faith and zeal. One of the persons present was converted; a young man, who grew in grace, and was subsequently called to the ministry of God, and greatly used of the Lord in his service. It was a good hour's work when John Holmes preached the gospel of Christ to a congregation of *three* at Castlebar. One soul saved is worth a life of labour, and especially when that soul, thus won, becomes a soul-winner, and gathers others to the ark of God, as has that Castlebar convert, since known throughout the world as William Arthur, author of "The Tongue of Fire."—*Boston Christian.*

REALITY.

THE apostle John prefaces his First Epistle by this statement: "That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; that which we have seen and heard declare we unto you." Was not the "testimony of Jesus," given by his faithful witnesses, that of those who knew experimentally, and had realised the truth of the things they confidently asserted?

What should we think of travellers who described in glowing words the glories of mountain-peaks they had never scaled, and which perhaps they had never beheld, unless from a land afar off? Let, then, those who know something of the "heights and depths," and have climbed peaks from which they have had visions of many a mountain-top beyond, rising in the blue infinite, and to which they are pressing on, though they have not "yet attained," speak as "eye witnesses;" but let those who are still on the lower slopes tell their hearers that they have but heard of what "God hath prepared for them that love Him," and they will lead many to climb with them, who would not be moved by professions of an "experience," such as it ought to be, but is not.

Sham is the characteristic of the age; shall it dwell within Christ's Church? Let there be reality in all we do, in all we write, in all we preach, and one great stumbling-block—the offence of hypocrisy and false pretension—will be removed from the path of "seekers after God." J. H. S.

A PREDICTION FALSIFIED.—Both Mr. Voysey and Mr. Conway have publicly confessed in their pulpits the hopeless collapse of the theistic cause. Mr. Conway has been obliged to leave London, and Mr. Voysey's church is reduced to support its expenses by appropriating its building fund. About a dozen years ago, Mr. Conway wrote exultantly that the theistic church "is to be the next great home of human hearts and thoughts." Neither Mr. Conway's nor Mr. Voysey's church had spiritual energy enough to start a Sunday-school. —*Christian Leader.*

The Children's Portion.

THE YEARS PASS ON.

"When I'm a woman, you'll see what I'll do—
I'll be great and good and noble and true,
I'll visit the sick, and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now."
And so the years passed on.

"When I'm older I'll have more time
To think of Heaven and things sublime;
My time is now full of studies and play,
But I really mean to begin some day;
I am only a little girl now."
And so the years passed on.

"When I'm a woman," a gay maiden said,
"I'll try to do right and not be afraid;
I'll be a Christian, and give up the joys
Of the world, with all its dazzling toys;
But I'm only a young girl now."
And so the years passed on.

"Ah, me!" sighed a woman grey with years,
Her heart full of cares and doubts and fears,
"I've kept putting off the time to be good,
Instead of beginning to do as I should;
But I'm an old woman now."
And so the years passed on.

Now is the time to begin to do right;
To day, whether skies be dark or bright;
Make others happy by good deeds of love.
Looking to Jesus for help from above;
And then you'll be happy now,
And as the years pass on.

—*Western C. Advocate.*

FOUND AT LAST.

A little girl stood by her mother's death-bed and heard her last words: "Jessie, find Jesus."

When her mother was buried her father took to drink, and Jessie was left to such care as a poor neighbour could give her.

One day she wandered off with a little basket in her hand, and trudged through one street after another, not knowing where she went. She had started out to find Jesus. At last she stopped from utter weariness in front of a saloon. A young man staggered out of the door and almost stumbled over her. He uttered the name of Him she was seeking.

"Can you tell me where He is?" she inquired.

"What did you say?" he asked,

"Will you please tell me where Jesus Christ is, for I must find Him?"

The young man looked at her curiously for a minute without speaking; and then his face sobered, and he said, in a broken, husky voice, hopelessly: "I don't know, child—I don't know where He is."

At length the little girl's wandering brought her to a park. A woman, evidently a Jewess, was leaning against the railing, looking disconsolately at the green grass and the trees.

Jessie went up to her, timidly.

"Perhaps she can tell me where He is," was the child's thought. In a low, hesitating voice, she asked the woman:

"Do you know Jesus Christ?"

The Jewess turned fiercely to face her questioner, and, in a tone of suppressed passion, exclaimed, "Jesus Christ is dead!"

Poor Jessie trudged on, but soon a rude boy jostled against her, and snatching her basket from her threw it into the street. Crying, she ran to pick it up. The horses of a tramping street-car trampled her under their feet, and she knew no more till she found herself stretched on a hospital bed.

When the doctors came that night they knew that she could not live until morning. In the night, after she had been lying very still for a long time, apparently asleep, she suddenly opened her eyes, and the nurse, bending over her, heard the whisper, while her face lighted up with a smile that had some of heaven's own gladness in it:

"O Jesus! I have found you at last."

Then the tiny lips were hushed, but the questioning spirit had received an answer.—*Leaves of Light.*

ACROSTIC.

One of the seven deacons.
The name of Ishmael's mother.
Samuel's father.
A name for an animal used for sacrifice.
A prophet who commanded the release of the captives of Judah.
A woman of Jericho who hid the spies.
A man who interpreted the dreams of Nebuchadnezzar.
Solomon's greatest quality.
What Solomon's sin was.
Timothy's grandmother.
Jacob's first wife.
Another name for the feast of weeks.
Isaac's wife.
The mountain which David ascended in affliction.
The name of Christ's mother.
Another name for Jacob.
A man, a silversmith, who raised a tumult against Paul at Ephesus.
A man who sold the cave of Machpelah to Abraham.
The initials of the above answer show what the Christian knows God will do for him.

Mabel.

11, *St. John's-road, Queen's Park, Chester.*

Standing Fire.

THE young friend referred to in the subjoined paragraphs, taken from the Bible Society's *Reporter* for this month, is one of the first-fruits of the Young Men's Foreign Missionary Society lately started in connection with the Aldersgate-street Y.M.C.A. Some of our London readers may remember the interesting valedictory service at which he was present:—

The following is an extract from a letter recently received from Mr. David Evans, a young man who, after being a clerk in a London warehouse, went out last summer with the Rev. Evan Bryant to commence work as a colpurteur in China. It will be seen that he is learning to acquit himself as "a good soldier;" and all who read these lines must feel the truest sympathy with one who, under circumstances so different from those of his previous life, simply and earnestly takes his stand and does his work for the Master. The letter is dated from Tientsin, May 5:—

"The Chinamen have treated me very well on the whole—except once, and that was last week, when there was an official procession going on in the city. As I walked down the east road towards the west gate, I heard several stones passing me, but I did not take any notice of them. After I had got outside the city gate, I stood with my back towards the city wall. No sooner had I got settled there than mud and stones came; and now there were four or five hundred people around me. I did not move from the place, and took no notice of the stones, but went on with my work just the same, because I knew what would be the result if I did take notice of them. My native assistant got impatient, and wanted me to run away, but I did not do that, because I realised the presence of my Great Captain,—'I am with thee,'—and my strength was made perfect in weakness. I had to send my native assistant away because he got so excited. After a short time everybody was quiet, and I got on very well with them, and sold several portions of Scripture."

"There is no Fear in Love."

"THERE is no fear in love;"—we do not fear
That human love will give the loved one pain,
Or cause a pang, the shedding of one tear,
Unless it be for some enduring gain.

"There is no fear in love;" and "God is Love!"
His Father's heart doth throb with all our woe,
But Wisdom in the perfect light above,
Looks to the prize, and not to things below.

He loves to bless us with the greatest joy
Of earthly good, that will not lighter make,
The "eternal weight of glory" with alloy,
And from his gold the fullest value take.

Oh, if He loves us with a perfect love,
Can we not trust Him with our every care,
And dwelling in the "secret place" above,
Our life be just an acquiescing prayer.

This is the "mystery" of full content;
Our heart's soft echo to his voice of love;
Thus, and thus only, can each day be spent
In the calm confidence no fear can move.

J. H. S.

RESCUE WORK IN WHITECHAPEL.

FOUR years ago a devoted soldier of the Whitechapel Corps of the Salvation Army—a working man's wife—became much interested in the poor fallen girls who sometimes came to the penitent form. When she found they had no home, or worse than no home, she took them to her own house, and although mother of a large family, shared her food with them, and toiled in all her spare time to get them into situations, sometimes walking many miles a day. She would often give them her own clothes in order to start them respectably. The Lord has blessed her efforts, and many of the girls she thus sheltered are to-day in superior situations, gaining the respect of all around them. One, after being two years in a situation, is now engaged as an evangelist.

At last the work grew quite beyond this devoted sister's power. Her house was always full, and she had not sufficient means to give them food; so she asked Mr. Bramwell Booth whether he could not rent some rooms for these poor girls to lodge in till she found them employment. This request came to him as the Lord's message, and has resulted in a house being taken in Stanbury-street, Whitechapel. Though not long opened, it is more than full, and there has been much already that is very encouraging. One or two of the young women have been married; several are in situations, and reported as going on satisfactorily; and others have returned to their homes. In many of these cases we have reason to hope that a genuine change of heart has taken place.

The special aim of this Home is to save young girls who are just entering upon the paths of sin and shame. There is no attempt to prevent any of the inmates from leaving—all being free to come and go—as we rely entirely on spiritual influence for leading them on in their desires and efforts after a new life. The foundation of the Home is Love, the love that seeks to save Christ's lost ones; the one aim is Salvation, and the only ground of confidence is the Power of God to change the most sinful heart and life.

Assistance is greatly needed in two ways. First, in money; for though the young women are busily employed sewing, machining, washing, &c., the money thus earned is not nearly sufficient at present to meet the expenses. Next in clothes. The poor girls come for the most part with nothing but the clothes they stand up in, and these are often unworthy of the name. Friends who will send under-garments of any kind, dresses, jackets, stockings, and above all boots, will be aiding this good work in a most effectual way. It does not much matter their being old, and boots, especially, that might be deemed almost useless, could be made serviceable in the Home.

Any such gifts will be thankfully received by Mrs. Bramwell Booth, or by Miss Sapsworth, Melford House, Upper Clapton, E. If friends desire further information respecting this work it will be most willingly supplied.

EVENTS IN MADAGASCAR.

A Roman Catholic paper, the *Courrier de Genève*, speaking of the French attack upon Madagascar, says: "We may legitimately look for a new victory of Christian civilisation over barbarism; we may expect the conquest of a rich and magnificent island for Christ. It is France that again opens up the way for missionaries. It is possible that England has only political interests in view when she sends pastors to organise the resistance of the Hovas against French influence, as it is certain that M. Ferry has not the least thought of favouring the Catholic Church in African waters. It is nevertheless true, however, that the success of French arms will assure the respect and safety of Catholic missionaries in Madagascar.

"As to the Protestant missionaries, well provided for and having families, they may be good political agents, but it is not they who labour efficaciously in the Lord's vineyard. They may serve their Government well, but Christ does not accord apostolical grace to those who do not know how to suffer or die for the glory of his name. The land of Madagascar has been abundantly watered by the blood of the martyrs; the apostolical harvest has long been ripening. May its hour of reaping now come! Thanks be to France, even though she does not know the glorious end towards which she is working."

The *Semaine Religieuse* thus comments on the above: "Such language is a most unworthy and unjust travesty of the facts. Far from constituting a 'victory of Christian civilisation over barbarism,' the violent conquest of the island of Madagascar by the French Republic would be a barbarous outrage committed by a people, Christian in name but irreligious in deed, against the growing civilisation of a country which has already largely submitted to Gospel influence. Far from 'opening the way for missionaries' and helping to conquer the kingdom of Ranavalone III. for Christ, the proposed war would gravely compromise missionary work, as much that of Catholics as of Protestants. . . .

"Whether 'well fed and provided with families' or not, the workers of the London Missionary Society, of the Friends' Mission, and the Norwegian Lutheran Mission, have not the least urgently and efficaciously laboured in the Lord's field. Their work, however incomplete it may still be, has victoriously undergone the trial of a severe and prolonged persecution. . . .

"The martyrs were Bible-readers, and as long as Jesuitism does not succeed in wresting God's Book from the hands of the inhabitants of the island, so long the Hovas will not submit to the yoke of the Pope."

Besides a long translation of the report of an interview between a representative of the Malagasy Court and the French Admiral with respect to the differences between the two Governments, *The Nonconformist and Independent* of last week gives extracts from letters by Mr. H. E. Clark, of the F.F.M.A. Writing from Antananarivo he says:—

It would be impossible to exaggerate the intense feeling of indignation in the minds of the people which the French demands have caused. If there was any party for coming to terms with the French, and giving way a little, all ideas of that sort have vanished, and now there is only one feeling of intense hatred to the French, and one desire on the part of all to fight them to the last. I do not say that this will hold if any serious engagement takes place and the Malagasy are defeated, but at present all are for war.

The Queen has issued a proclamation, calm but firm in tone, and worthy of the Government. . . . There is rather more of an uneasy feeling among foreigners than there was. I cannot say that I share in this. I am not in any fear of any personal danger. There may be excitement, if any great reverse takes place; but I do not think it will take our direction. . . . I am afraid our work in the country will be very much upset. If a reverse takes place, with a forward movement of the French, all will be at an end; and we must just keep quiet. . . .

It seems now as if the French were going to act at last, and we are all waiting, and, I will reverently add, praying also. In God is our trust, and we fear not. As to food, you know we have plenty. Home stores we can do without for some time, or even altogether if necessary . . . .

I need not write any more. We are sure that your prayers will be going up continually to God for this nation and for us. We are in God's hands, who will care for us, and we can trust Him.—Very truly yours, H. E. Clark.

The following is a translation of a letter written by the commander of the Hova camp near Tamatave to a friend at the capital, and sent by Mr. Clark:—

Manjàkandrianombàna, May 20.

My Friend,—I am glad to tell you that although we are in this present trouble about the war with the French, yet the church is progressing. Each division or company in our camp has its own church, so that the soldiers are not inconvenienced by leaving their own camp, for they can worship within their own walls. And we—those at head-quarters—send out preachers in rotation to preach to the worshippers in the various camps.

Those hundred Testaments and fifty hymn-books which you sent are not enough, so will you please send me fifty more of each, for there are thirteen different churches in our camp, and I want them to be sent very quickly. And Andriamiràho, evangelist, does all that he can to help the people; he also helps the doctor in the care of the sick.

[Then follows an account of moneys collected in the camp to help the poor soldiers, amounting in all to 336 dollars. This includes thirteen for "sending preachers into the country at some distance from the camp."]

And each night we have a meeting, when all the pastors and preachers and deacons and the women meet together for prayer. We sing and read the Bible, and now we intend to have an exposition of the Scriptures also. This, then, is our state, and so I write to tell you this.

A correspondent of the *Daily News* forwards to that journal an account of the interview alluded to above, and goes on to say:—

Remembering that the French by treaty formally revoked all claim to territory in Madagascar on the payment of a large sum of money; that within the last two years they made a demand from the Malagasy Government for what they termed an outrage on French citizens which happened in the very part of the island claimed by France as having been theirs for a century, and received 9,740 dollars in redress—remembering that in their treaties with Madagascar the French have at various times acknowledged the Hova Sovereign as Queen of Madagascar; that nevertheless they have made a secret treaty (so they say) with a petty chief in flat contradiction of their formal treaties with the Queen; and that moreover they have until quite recently paid Customs dues at all the ports of the island—remembering these things, the demands and statements put forward in the above report are utterly astounding, and one can scarcely find adjectives suitable to express one's feelings at the exhibition on the part of a great Power, and one long famed for gallantry, of such gross oppression of the weak, such arrogant assumptions as appear in the present treatment of Madagascar by France. Here is a young nation, dwelling in the largest and perhaps the fairest isle of the Indian Seas, aspiring after civilisation and freedom, with high hopes before it, suddenly to be crushed by brute force, unrighteous powder and shot. Why cannot France, if she has justice on her side, make it patent to all the world what her grievances really are? Little, surely, did the French Chambers know of the real condition of things in Madagascar, or they would not have applauded the representative of Bourbon when he exhibited before them such pitiable ignorance, or something worse, in his harangue on Madagascar.

And now the question remains, shall France be allowed to make the island of Madagascar a French colony (for that is evidently the purport and drift of her present policy); shall matters be allowed to go on without intervention or protest against such gross injustice as is being perpetrated here at the present time? All the institutions of the country are being upset; all the adult male population, including even the elder scholars in the schools, are learning the art of war; the future prospects of the island are being marred; and the progress of Christianity, which has taken root, grown, and brought forth such abundant fruit, is, to say the least of it, being seriously retarded.

Reaching the Masses.

In the course of the Conversation on the State of the Work of God at the representative session of the recent Wesleyan Conference, Mr. P. W. Bunting said that the question of how to reach the outcast masses of society was one on which they ought to have their thought, their say, and their practical action.

Within five minutes' walk of his door in London there was one of the worst courts in the whole parish—a court that was a terror and a disgrace, where no respectable person would live, and which the police were afraid to visit. That court was situated near to a respectable square of middle-class houses. Within the last three years he and a company of other gentlemen had purchased the whole court. He was now the landlord, and they had been trying to change the character of the court. It was in a most noisome and unwholesome condition; it was all but impossible for any person to live there with decency. They had to begin their work by demolition and repair, and a yet far more unpleasant process—viz., by expulsion. Some of the inhabitants they were obliged to expel. The experiment was now proving successful. The physical and moral means they had adopted had already effected a revolution in the place. The credit of that revolution was largely due to a Christian lady who was bringing the influence of her life and character steadily to bear upon every one of those people, good and bad alike. A low public-house at the end of the court was a great and constant difficulty, and they knew not how to get rid of it; but they were trying to meet it to a certain extent by the opening of a coffee-shop. Miss Lidgett was kind enough to come once a week from the suburbs, and had commenced a class for the rough girls; how rough nobody knew who had not seen them—girls of sixteen or seventeen. These visits were highly appreciated, and had a very marked effect. Some good young men from the Evangelisation Society gave their services, and some good women who had great power in this kind of work.

He did not see why the Methodist people should not do work on lines like these. One thing was clear, they could not hope to evangelise the working people in their large towns if they ran away from them. The constant emigration of respectable people to the suburbs was attended by some evils. The ignorant and degraded masses of the people were thus left to themselves.

THE GOSPEL TRACT MISSION.—This humble agency aims at the circulation of Gospel tracts in needy districts at home, and by means of translations in every part of the world. Several urgent applications from the Continent now await response. Full particulars and specimens may be obtained of Mr. Wileman, 34, Bouverie-street, London, E.C.

BARBICAN MISSION TO THE JEWS.—We have again visited Brighton, as we are wont to do during the month of August, for Mission work amongst our Jewish brethren. Our *modus operandi* is—visiting in shops, inviting individual Jews to our lodgings, speaking to them on the esplanade, distribution of tracts and booklets (which latter we also send by post to their private houses). We find personal intercourse a better way of getting at them than inviting them to a public meeting. Many of those with whom we have conversed on spiritual things sadly showed not only opposition to Christianity, but were altogether adverse to revealed truth. Paul Warschawski.

Brighton.

A FRIEND OF CHILDREN.

OF the many philanthropic efforts for the amelioration of the misery of mankind, none appeal more eloquently to human sympathy than those on behalf of poor destitute children. There can be no better augury for the future happiness of the English people than to find public attention being more and more directed to the rescuing of the innocent victims of vice or misfortune. Foremost among the excellent institutions established for the purpose of carrying out this good work is the society known as the National Refuges for Homeless and Destitute Children, which held its thirty-sixth annual meeting on the 27th May last. The history of this institution is of a most interesting nature. It has fallen to the lot of few men to be largely instrumental in saving from destitution and probable ruin upwards of nine thousand children; yet such has been the good fortune of the founder and present secretary of the National Refuges. It is more than forty years ago since Mr. William Williams first devoted himself to the cause of poor ragged children. In 1845 he became the superintendent of a ragged school which was being carried on in what was probably the vilest spot in London, then known as "The Rookery" of St. Giles. This school, which was situated in the very midst of a hotbed of vice and degradation, was held in a hay-loft over a cowshed. With untiring energy and zeal Mr. Williams devoted himself to this good work—with what success can only be partially realised after a careful study of the society's growth and achievements. A public meeting was held at St. Martin's Hall at which the Earl of Shaftesbury presided, when the scheme was thoroughly explained, and its necessity made known. Thus was originated the present Society known as the National Refuges.

The work soon gained the sympathy of the Christian public, so as to allow of more children being received, and in 1858 suitable premises at 8, Great Queen-street, Lincoln's-inn-fields, were taken on lease by the committee and fitted up entirely for the boys. In 1860 the committee were able to open another Home for Girls at Acton, and ultimately this branch Home was removed to Ealing, where it has been carried on since 1867. The inmates, who number upwards of one hundred, receive sound religious instruction, and are trained for domestic service. It was soon found necessary to extend this branch of the Society's operations, and for this purpose the committee purchased a large mansion at Sudbury, near Harrow. In this Home also upwards of one hundred girls are being carefully trained for domestic service. The value of these two Homes has never been more greatly felt than at the present time, when reliable domestic servants are so much sought after.

The work of these Refuges was gradually increasing in popularity and usefulness, though it was still felt to be very desirable that the elder class of boys who nightly frequented the casual wards and other places of shelter should in some way be assisted. A novel plan was suggested, which, after consultation with the Earl of Shaftesbury, was carried into effect. An invitation was issued to these young "casuals" to come to a hot supper of roast beef and plum pudding. The response to this invite exceeded all expectations. The poor lads came in swarms—upwards of three hundred being present. His lordship and other friends were there, and the sight presented was one never to be forgotten.

Thoroughly convinced of the good intentions of their generous friends, the lads paid the greatest attention to the remarks of his lordship. Being asked how they would like the chance of being trained as young sailors, if a training-ship could be found for them on the Thames, all hands were instantly held up, and the utmost eagerness displayed to close with so good an offer. This was felt to be a most convincing proof that if these poor waifs and strays had but the opportunity they might become useful to their country instead of a bane to society. In a few days every available bed in the Refuge was occupied, upwards of fifty of these poor creatures being received.

No time was lost in applying to the Government for the loan of a ship, and in due time the *Chichester* was granted, which was fitted up and inaugurated as a training-ship for homeless and destitute boys in the month of December, 1866. So great was the number of applicants, that in 1868 another Home was established for younger boys at Bisley, in Surrey, and was named the Farm School. Here the lads are trained for farm work. Tailoring, carpentering, and shoemaking are also taught. In 1872 a second school in the same village was also added to the list of Homes under the management of Mr. Williams, and was named after the noble president. About three hundred boys are maintained in these country Homes. The demand for sailor boys being greater than the supply, the necessity arose for establishing a second training-ship, and for this purpose the Baroness Burdett-Coutts nobly contributed the munificent sum of £5000.

Thus was instituted, in 1874, the *Arethusa*, which is by far the larger and better-fitted of the two vessels. In these two training-ships, the *Chichester* and the *Arethusa*, upwards of three hundred destitute lads are being trained for service in the Royal Navy and Mercantile Marine. The age for admission to these vessels is from fourteen to sixteen. Only strong healthy lads are admitted, who are likely to make good seamen. The result of this judicious selection is that very few, indeed, turn out unsuitable for a seafaring life, whilst many of them have risen to be first mates on board large vessels.

In 1876 the necessity arose for still further adding to the Society's work, as it became very evident that the old Refuge at No. 8, Great Queen-street was fast becoming dilapidated for the safety of its hundred and fifty inmates. The committee availed themselves of a very good offer to purchase Fortescue House, Twickenham, with four acres of land. This new acquisition only cost about £7600. A small Receiving Home was established at 25, Great Queen-street, and still continues to be the headquarters of the Society. From this Home the lads are drafted to the training-ships or country Homes, as may be considered best.

In addition to the numerous agencies already mentioned, there is a Home for Working Boys at 19, Broad-street, Bloomsbury, wherein upwards of thirty lads reside, who have been educated and trained in the various institutions, and for whom situations have been found in the metropolis. The charges for board, lodging, and washing range from 6s. to 9s. 6d. weekly, and the earnings of the lads vary from 7s. to 17s. 6d. Ragged schools are also carried on at 25, Great Queen-street, 19, Broad-street, and 7 and 8, Little Coram-street, wherein upwards of five hundred poor ragged children receive gratuitous education, religious and secular. In the winter months about six thousand dinners of hot roast beef and baked potatoes are given to these children. Gifts of clothing are frequently made to them, and they are also treated every summer to an outing, when they enjoy themselves immensely. Last year nearly five hundred of these poor children were taken in vans to Bushey Park, and they were provided with dinner and tea. Although the London School Board has erected two new schools in the parish of St. Giles, no provision appears to be made for the children who attend these ragged schools. The need for these latter is therefore as urgent as ever.

In January last a Canadian branch of the National Refuges was formally opened in Hamilton, Ontario, and named the "Shaftesbury Boys' Home." For many years past the inmates of the several institutions have been assisted to the Colonies when desired, but it has been thought advisable that a Central Home should be established in Canada, where the youthful emigrants might find a place of shelter pending their appointment to situations. It is the intention of the Committee to have a farm in connection with this Home, that the lads may have the benefit of an introduction to the Canadian style of farming, as such a knowledge would materially assist them in securing good situations. A party of lads will be drafted to this Home each spring.

Another recent achievement by Mr. Williams is the establishment of three Cottage Hospitals at Bisley, Surrey, intended for the use of the three hundred boys of the Farm and Shaftesbury Schools. These were opened by the Earl of Shaftesbury in August last, but it is gratifying to hear that up to the present time no cases have been received.

All the above work, whereby one thousand destitute children are educated and maintained, is entirely supported by the voluntary contributions of the benevolent. The total amount received last year was £26,080 9s. 8d.

In addition to the above refuge work, Mr. Williams has promoted several other schemes of public usefulness—notably the Royal Albert Orphan Asylum at Bagshot, Surrey, opened by Her Majesty in 1864, and which accomodates 220 orphans. He is also the founder and treasurer of a Working Men's Club in Bloomsbury, numbering upwards of 400 members.

We cannot conclude a sketch of Mr. Williams' life-work without referring to a most gratifying incident which occurred on July 12, 1876, on which occasion the supporters of the refuges celebrated Mr. Williams' completion of thirty years' services as secretary, by presenting him with a testimonial. The meeting took place in the old refuge, 8, Great Queen-street, the Earl of Shaftesbury presiding. His lordship remarked: "I have known Mr. Williams for many years, having worked with him most unremittingly on platforms and in more private circles. I know the faith of the man, his sincerity, his true and untiring zeal—all grounded on the love of Christ, and his one desire to extend the knowledge of his Gospel. Our friend, by his singular powers of administration, has been admirably adapted to his position. Another power that I have observed in our friend has been his wonderful discrimination into the characters of men. No man, for example, who has ever been entrusted with patronage has been able to select better men than those whom our friend has co-operating with him. This is a gift which God has given him, and he has used it to good purpose. I may add that large sums of money have passed through his hands, and we all know with what strict integrity and sound judgment. He has also great administrative tact. There is simply no institution of the country that is in such perfect order in all its branches and in all its operations. I am glad to be called upon to present this testimonial, because not only have I a personal knowledge of, but I have the deepest esteem and personal affection for the man, and I consider it one of the greatest honours of my life to have been associated with this dear friend of mine."

REV. E. VANORDEN writes from Rio Grande do Sul, Brazil, July 10, as follows: "On the first Sunday of June we took possession of our new and spacious hall for public services, which was fitted up at an expense of £50, kindly contributed by the foreign merchants here. Our Sunday-school counts fifty scholars and five teachers; one is a captain in the Brazilian Army, converted last year; another is an Italian, converted two years ago. Our evening services are very well attended by several families whose children attend the Sunday-school. The outlook is very hopeful and encouraging. Our friends will engage in a good cause if they will help us in extending the work and send their contributions to Mr. M. H. Hodder, 27, Paternoster-row, London.

CHRISTIAN POLICEMEN'S ASSOCIATION.—Christian travellers in the United Kingdom might greatly assist the work of this Association by taking with them a few copies of *On and Off Duty* (to be obtained from Messrs. Marshall Brothers, 3, Amen-corner, Paternoster-row, price 1s. per dozen, post free), and distributing them where suitable opportunity occurs among the policemen with whom they meet. Many a lonely Christian constable might be cheered by finding that he had comrades all over England, and in Scotland and Ireland also; and many a wanderer's heart might be touched by finding that he has Christian friends who are caring for his soul. Any information as to the objects and working of the Association may be obtained from the Honorary Secretary, 11, Ladbroke-terrace, London, W.

LOVE OUT OF A CLEAN HEART.

AN ADDRESS AT KESWICK.

By Rev. E. W. MOORE.

"Now the end of the commandment is charity out of a pure heart."—1 Tim. i. 5.

BEFORE I go on to speak of the end to be reached by our gatherings here, let me say one word or two about a clean heart. I do not know that a better definition of holiness could possibly be given than was once given by an unlearned, ignorant, poor man, a candidate for the post of missionary. The examining clergyman had asked him to define justification, and he had done it to his satisfaction. Then his examiner said: "Now, my brother, what is sanctification?" The answer was a memorable one; it will be worth while to carry it away. "Sanctification, sir, is a God-possessed soul."

Now, let us ask briefly what is to be the end of a gathering such as this? What does Paul say? The end of the commandment is charity"—love, that is—"and a good conscience;" and it is to come from a clean heart. You say: "After all, it is only a very sentimental thing; it is not to be anything practical; it is just to be love. Dear friends, have you attained to any adequate idea of love? We are to grow into the knowledge of love.

Let us look for a little at the great Apostle's portrait of love in 1 Cor. xiii. There we shall see what the outcome of love is to be.

First we see what it is not. Love is not *gift*. Paul says: "Though I had the tongues of men and angels: though I had all the eloquence of the spheres, if I have not love I am become, in God's sight, a sounding brass and a tinkling cymbal." Furthermore, love is not *knowledge*. "Though I understand all mysteries and all knowledge and have not charity I am nothing." Knowledge puffeth up; love buildeth up. Let us be very careful that our love keeps pace with our knowledge—that we do not receive the truth by giving a merely intellectual assent to it, while it has not penetrated our hearts, and while our hearts have never been yielded to its power, never transformed under its gracious influence. Love ought to be the sun of our system, the germinating influence through which we bring forth the flowers and fruits of heaven.

Then, again, love is not *almsgiving*. It is possible for a man to strip himself of everything, and yet not have that true love which alone can win acceptance with God, and which bears the stamp and impress of heaven.

Now look at some of the positive aspects of love.

First, love *stoops*. There is no humility like the humility of love. "Love vaunteth not itself, is not puffed up, doth not behave itself unseemly." Look at the picture presented by incarnate love, and see what the possibilities of Christian love are: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Himself the form of a servant." He came down to the lowest place, and was "obedient unto death, even the death of the cross." How often has pride prevented us, or hindered us from stooping. Love and pride have nothing in common. If love is enthroned in our hearts, pride must have gone out. You cannot have love enthroned and yet be "standing on your dignity."

How many sorts of pride there are in the world! Someone has summarised them thus: "Pride of race, pride of place, pride of face, and, worst of all, pride of grace." What a terrible thing pride of race has been. How pride, caste, and social distinction have hindered the Gospel of Jesus Christ. As someone has said: "Men pride themselves upon their long ancestry, but if they will take the trouble to trace it back far enough, they will find they are descended from a gardener who lost his place for stealing his master's fruit!" That is nothing to be very proud of! Let us be willing to sink our old Adam pride, and rejoice that we are united with the new Adam, the new generation. May God give us this holy ambition, not only to be numbered among the sons of God, but to stoop to the lowest of them.

I heard of a Christian man who was walking in Hyde Park with another man of a lower social position, but a brother in Christ. His own brother, who was a stranger to the things of God, and objected to his new-fangled notions and ways, saw them and asked him: "Who was that I saw you with to-day in the Park?" "Oh! don't you know him?" "No," said his brother; "he was a very odd-looking person." "He was a Prince of the blood royal." "What! a prince." "Yes, a prince, only he was wearing a disguise. He was a prince in the kingdom of Jesus Christ, a Son of God, an heir of glory." "Oh! I don't understand you." No, they do not understand us. The Lord give us more of the love that stoops and thinks itself of no reputation. Someone has well said: "The only Being in the universe who ever had a reputation made Himself of no reputation and took the lowest place.

Once again, love *sacrifices*. Love and self-sacrifice are almost synonymous terms. Look at the wonderful exhibition of love to God in the case of Abraham. God said to Abraham: "Take now thine only son Isaac, whom thou lovest, and offer him for a burnt offering." What a proof of love to God was that, when the patriarch did not withhold his only son (as God looked at him), the son of his love. He freely offered him up to show that he preferred God even to his only and loved son. What a love was that which prompted our God and Father to give up his only begotten and well-beloved son, that whosoever believeth in Him should not perish, but have everlasting life.

I was touched to the heart the other evening at Mildmay, when our dear and honoured brother, Mr. Hudson Taylor, was speaking at the close of the Conference of his own experiences when he first sailed for China. He was accompanied to Liverpool by his loved and honoured mother. He parted from her at the dock gates. The cry was wrung from her mother's heart as she parted from her son, thinking she would never see him again in this world. Said Mr. Taylor: "I understood then, as I never did before, the meaning of that verse: 'God so loved the world that He gave his only begotten Son.'" He was brought into circumstances in which, in his feeble measure, he could apprehend, as never before, what self-sacrifice meant, what the love of God means.

God calls us to self-sacrifice—to sacrifice our own ends, our own interests, even our own reputation, to be willing to go whenever He says Go, to stop whenever He says Stop, to do whatever He says we are to do. How many Christians there are who give their hearts to Christ—who come to Him for salvation, but never give their bodies for service. They do not see that God has a right to them, spirit, soul, and body,—their lips to speak, their brain to think, their hands to work, their feet to go upon his errands wherever He bids. I think it is Mr. Spurgeon who speaks about the reluctance of some Christians as foreign missionaries; he calls them "militia" Christians, who will never serve out of their own country. I do not mean to say that God would send every man and woman to be a foreign missionary; but it is the duty of every Christian to bring the matter of their service before God, and to ask Him what his will may be. Look at the tens of thousands and millions of heathen who are living in darkness and in the shadow of death, and whom the glad message of salvation never reaches. A relative of my own, who is now a missionary in India, when giving, at his dismissal meeting, the reasons that prompted him to go to the heathen, said this: "I had no special call, in the sense in which some think it necessary. I had plenty of work at home in a parish in Ireland. I looked all round, and I saw the tremendous needs of the heathen world. I seemed to hear from them the pleading voice: 'Come over and help us.' I asked myself, Is there any reason why I should not go to heathen lands?" He came to the conclusion that he ought to offer himself for service abroad, and therefore he did so.

Is that to be the result of our gatherings at Keswick this week? Are people to say, "They did not go there merely to talk about a sentimental holiness. Look at the band of heroes and heroines that are going forth to India and China and Africa, wherever men and women are perishing, holding in their hands the flaming torch of Divine truth." Oh! may God help us to go and be torchbearers, wherever He may send us in the dark places of the earth.

Once more, love *serves*. It is not mere sentiment. It has been said there is no such slavery as the slavery of love. A mother will work harder for her sick child than any servant could be found to do, no matter what you paid her. Love knows no limits except its power of endurance. It does not say, "*Must* I do this?" but, "*May* I do it?" There are so many who fear that it may be very imprudent to speak for Christ to those whom they meet, and so they keep silent. Oh that we had a little more courage for Jesus—a little more of the "do and dare" spirit in us, that we might be good soldiers of Jesus Christ. We are not supposed to have a very easy time always. The battle-field is not a very pleasant place, and if we are not prepared to endure hardness, we must not talk much about our love to Christ. May God save us from bloodguiltiness, and make us understand our responsibility to our fellow-men.

Then, love is *simple*. It "thinketh no evil." It does not encourage gossip. It does not listen to the tittle-tattle that goes round. It does not allow a brother to be evil spoken of behind his back. If you have nothing good to say about him, do not say anything at all. Oh that God would keep our lips. Lip sins, how terrible they are! "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge" (Jas. iv. 11). Let us have that love which puts the best construction upon things, which does not suggest wrong motives.

Love is *strong*. It overcomes and casts out fear. Oh! the blessedness of being able to serve God without fear all the days of our life.

Love *endures*. Knowledge vanishes away. Tongues cease. Gifts depart. Love outlives them all. It is the very nature of God. God is love. When we get into Him, and He gets into us, we are already dwelling in eternity. It was a wonderful saying of an old teacher: "He to whom time is as eternity, and eternity as time, is delivered from all strife."

One word more. How are we to have this love? There is only one way. It is that He who Himself is love should come and fill every corner of our being. Will you make room for Him? He was incarnate once: He will become incarnate again, in a deep and true sense; He will come and dwell in every soul and every body that is wholly given up to Him. "That the love wherewith Thou lovest Me may be in me and I in them."

"Love Divine, all love excelling,
Joy of heaven to earth come down;
Fix in us thy humble dwelling,
All thy former mercies crown."

Then shall we begin, in some measure, to know what it is we are here for, what Christ has redeemed us for, and laid hold of us for,—to live a life of "love out of a clean heart." Amen.

REV. NEWMAN HALL, before starting on a holiday tour to America, said, in addressing a meeting of his congregation, that it embraced Tories and Radicals, Church people and Salvationists, Baptists, Presbyterians, and Methodists. He would like fifty or sixty good men in the congregation to form a Church Guild to get people there who never attended a place of worship.

THE PIPE AN ENEMY OF MISSIONS.—Dr. Phillips, writing of the Palasbani Church, belonging to the American Free Baptist Mission in Southern Bengal, says: "We hope to see the day when not a single worker in the field, foreign or native, shall be a slave to tobacco. After years of observation I am more than ever convinced that this narcotic drug, as used by Christian men and women, is a mighty obstacle to the progress of Gospel truth in Bengal. The present rule of the Mission, that no young man who uses this drug shall be either licensed or ordained to the Christian ministry, will bring help in time; but the older men are causing confusion now."

Notes and Comments.

BEFORE leaving England for America, about a year ago, Mr. Francis Murphy lost or mislaid a scrap-book containing newspaper extracts, &c., describing the Gospel Temperance meetings held in the United States by Messrs. R. T. Booth and J. Reed Smith, when they started out in the work as "Murphy lieutenants." If any of Mr. Murphy's friends should happen to have this scrap-book in their possession, or should know of its whereabouts, they are requested to communicate with the publishers of this journal.

Miss Maria West, of the Constantinople Strangers' Rest, is in England for a season of needed rest and change, desiring also to advance the interests of her work in the East. Her address is, care of Mr. William Sharp, Whitepost House, Red-hill, Surrey.

Mrs. Butler writes to us from Berne:—"The Conference on Repeal did take place at Bâle, in spite of the perplexing circumstances connected with quarantine, &c. Great blessing was felt to rest upon it. Pastor Stockmayer was present, also Mr. Felix Bovet, and many of the most honoured and devoted Christians of Switzerland and elsewhere." We hope to give some details in our next issue.

Truth is informed that many of the young women engaged in telegraph offices have to work over hours. They are not technically obliged to do so; but if they do not, they fail to get on. "Eight hours a day," says our contemporary, "is quite enough work for any girl, if mind and body are to remain healthy." It is bad enough to hear of overwork through the inconsiderate action of private employers; it is worse to have it among the public servants of a wealthy nation; and worst of all to have it in the Postal Department, which is one of the most profitable of the various branches of the Civil Service.

Our meditative poet Wordsworth says: "The child is father of the man," and this is true, whether it be spoken of a nation, or of a man only, or of the race in its entirety. Therefore we need to study that which the Bible alone supplies us with—the life-story of man upon the earth, past, present, and to come. The childhood of the race is the fatherhood of the race. Apart from regeneration, apart from the new creation in Christ Jesus, the present is the necessary and inevitable outcome of the past. Just as the twig is bent, the tree inclines. "That which hath been is now, and that which is to be hath already been; and God requireth that which is past." No branch of study is more generally neglected than this—the continuity of the conduct of mankind from the beginning, as recorded in history, to the end as foreshadowed in prophecy.

We have pleasure in commending to our readers as a valuable aid in this direction, a thoughtful and suggestive book, "Earth's Earliest Ages," by G. H. Pember (*Hodder & Stoughton*, 7s. 6d.). All who teach others should themselves be not only well informed as to the characteristics of their own time, but should know from God's revelation whence they came and whither they are tending. We by no means go with the writer in his exclusively futuristic view of the Apocalypse, nor can we say that all his suggestions as to the past are proven, but the book is written in a devout and humble spirit, and is highly valuable as a *vidimus* of the circle of human history.

An instructive and interesting work, descriptive of one of the Aboriginal races of Australia (Black but Comely: *Morgan & Scott*) has been written by Rev. J. W. Gribble who is now on a short visit to this country. Mr. Gribble is deeply solicitous for the evangelisation of these natives, and we trust his valuable little book may find favour with all the friends of foreign Missions.

The Times is perfectly right in saying that:—

"Among the many visitors to the Health Exhibition, there will almost certainly be some to whom the whole class of products comprised under the description of alcoholic beverages will appear to be entirely out of place, and who, if they could have their way, would consign such beverages to an exhibition of a totally opposite title and tendency."

But these beverages "are displayed under the sanction of the Council of the Exhibition," and *The Times* publishes an essay, extending to the length of three leading articles, in defence of alcohol and in depreciation of total abstinence; in praise of those who drink moderately, and in contempt of those who abstain.

The arguments, or rather the statements, are of this character. All prescription is on the side of alcohol; until this century the habitual use of alcohol was considered necessary by the great majority of Western people. The nations may be divided into habitual drinkers and habitual abstainers—the former have been the rulers, the latter the subjugated, therefore alcohol is good. Teetotalers are, in the main, persons of inferior physical development, and not remarkable for intellectual power—or, more elegantly, "of feeble bodies and lopsided minds."

The writer more than once quotes Dr. Moxon, who believes

"that to a large extent teetotalism lays firmest hold on those who are least likely to become drunkards, and are most likely to want at times the medicinal use of alcohol—sensitive, good natured, people of weak constitution."

But the experience of Insurance Societies is that abstainers are the longest livers, and the *Times* writer has just said that "the idea of attempting to controvert experience by a mere negation, is, on the face of it, an absurdity."

In the face of the experience of the Insurance Societies, this reckless and specious writer proceeds:—

"We think the time has come when philanthropists should cease to listen to mere declamation, and should try to look calmly and fearlessly at the results of observation and experience. Many a good man is injuring his health and diminishing his usefulness in order to adhere, 'for the sake of example,' to a fantastic deprivation. If alcohol be, as we maintain, a useful ingredient of our daily food, the lamentations poured forth over the national 'drink bill' are as misplaced as they would be over, say, the national shoe bill."

The writer must have attained to great proficiency in looking "calmly and fearlessly at the results of observation and experience" before he could have calmly and fearlessly compared favourably the worse than useless expenditure on drink with that on such a necessity as shoes!

To the question, What is moderation? Sir James Paget has supplied an answer ready to the writer's hand:—

"But some will say 'What is this moderation? How may we define it?' Let those who thus ask try to define, to the satisfaction of any ten persons, what, under all circumstances and to all people, is moderation in bread or in the wearing of jewels, in hunting, or the language of controversy."

Having arrived by such steps as we have indicated at the conclusion that alcohol is food, it is not surprising to find the question of quantity discussed in this unanswerable but unreasonable fashion.

As to humanitarian considerations, very short work is made of them:—

"The practical question is, Ought we to deprive twenty-nine and a half millions of people of an enjoyment, and of the use of a beneficial agent, in order to prevent half a million from abusing it? Are the half-million worth the sacrifice? The question is one which different people will answer in different ways; but our own opinion would be distinctly in the negative. We should think it as reasonable, because carriage accidents occur from time to time, to forbid the use of horses for purposes of draught; or to forbid the use of fire because it may be applied to burn down hayricks."

Perhaps if his own wife or child were one of the half-million, the opinion of this remarkable writer might have been different. We do not attempt to answer arguments (?) supported by illustrations so transparently irrelevant as the above, or by assertions so heartless as this:—

"It cannot be disputed that all these drunkards, even if we admit them to amount to half a million in number, are but poor stuff, and that neither teetotalism nor anything else will bring much usefulness or goodness out of them."

If this were true, all Mission efforts on behalf of drunkards may as well be given up; but those who think the half-million worth any sacrifice to save, can tell a very different tale of the goodness that can be put into them by the grace and power of God, and the usefulness that can be brought out of them as the result.

We cannot but regret that the great influence of *The Times* should be lent to such a cause as is advocated in this plausible and mischievous paper, which reads like a thinly-veiled advertisement in the interests of the drink traffic.

Saturday's *Pall Mall Gazette* contains an appalling story, by an old master mariner, of kidnapping and outrage in the Western Pacific. A few days previously Sir Thomas McIlwrath, in the same paper, had made light of the extent of the abuses in the labour trade of the South Seas, affirming that, in his term of office, as Premier of Queensland, he had only discovered three cases. The old mariner, on the other hand, says:—

"During the past year I have been present at several trials of captains, mates, Government agents, and others for kidnapping people from their islands in various parts of the South seas, such places as the Torres group, the New Hebrides, the Solomon, and other groups; and this kidnapping is often mixed up with rape, murder, and other diabolical acts known among civilised races, but unknown to many of the unsophisticated islanders until introduced by those who are protected by the British flag."

The writer in *The Times*, whom we have quoted above, thinks all the advantage is on the side of the drinking and ruling races. The old mariner thinks otherwise, and before the great white throne this difference will be accentuated by a terrible retribution.

It is not strange that the islanders some times wreak summary vengeance on vessels containing white men who may be perfectly innocent of such crimes. The mariner has seen some cases of horrible barbarity, but concludes the first instalment of his painful revelations by adding that in one case he was witness to things very much worse than anything yet related.

The British Association meets this year in Montreal, where the inhabitants are making great efforts to receive worthily the savants from the mother country. Amongst these there are not a few who believe that scientific research should bring them into closer communion with Him whose wonders they explore, and fill them with greater love to those who are the creatures of his hand. It is the habit of these Christians to invite their fellow-members to a devotional meeting on the afternoon of the one Sunday which falls within the period of the meeting. On this occasion it will be the last day of the month, August 31st, when they hope that Christians at home will bring this their effort in prayer to Him who alone can give it any success. Allowing for the difference in time, this meeting will be taking place at the time (8.30 to 10 p.m.), when the evening services will be closing here. May all those who read this notice be led to include this work in their supplication on that day.

NOTES ON SCRIPTURE—8.

"THE ACCUSER OF THE BRETHREN."

LET it be regarded as an axiom, that the historical facts and the doctrinal statements recorded in Scripture are more reliable than, and must never be subordinated to, our own speculations as to unfulfilled prophecy.

A friend writes concerning No. 4 of these Notes (July 17):—

"If Satan was cast out of heaven at the Lord's ascension, and can no longer *there* accuse the brethren in consequence, why is it that he, and his angels also, are still in heavenly places (Eph. vi)? . . . The writer seems to imagine that Satan was located at or near the throne of God in heaven! But it is from the created heavens that Satan's accusations could come up to God at any time; just as it is from the earth that our prayers now come up to God in heaven And the advantage to us now is that our Lord is there at the throne meeting those accusations."

We think that this indicates a very inadequate and incorrect view of the position of the accuser of the brethren. The prayers of the saints ascend from the earth on which they dwell, but the incense is offered with them upon the golden altar which was *before the throne*. Just as the golden altar is *in the presence* of the throne (for this is the meaning of the word—Luke i. 19; Rev. xiv. 10)—so Satan, the accuser of the brethren, accused them *in the presence* of our God day and night; but they overcame him because of the blood of the Lamb, and because of the word of their testimony; loving not their lives even unto death.

It is evident that our correspondent has fully appreciated neither the reality of the accusations laid against the Old Testament saints, nor the reality of the justification of the New Testament saints, consequent upon the ascension of the Man-Child, the Lamb that had been slain. The advantage to us is not, as our friend says, that our Lord is there at the throne meeting those accusations; but that, we having been justified by His blood, Satan has been absolutely ejected from his place as the accuser. He may accuse us to our own consciences; but that is a very different thing from accusing us *in the presence of God*.

When a case is once decided the Judge does not listen to any more accusations. Our case has been decided once for ever; the Lamb in the midst of the throne is the everlasting witness to our accomplished and eternal justification. If Satan were now accusing us in the presence of God, we should have no right to say we have been justified, nor to preach justification by grace, by blood, by faith, or by works the fruit and evidence of faith. The doctrine of the accuser now accusing us in the presence of God, undermines the doctrine of justification by faith.

But our friend asks why is it, if Satan is cast out of heaven, that he and his angels are still in heavenly places, as in Eph. vi? He himself suggests the answer; for he distinguishes in his next sentence between the presence of God and the created heavens. An accuser may be ejected from the court of justice, and yet be permitted access to the external precincts. The heavenly places of Eph. vi. may be the created heavens in which the prince of the power of the air carries on his warfare against the saints of God; they certainly are not the heaven of God's presence, where Satan accused the brethren day and night, previous to the time when the righteousness of God in passing over the sins of the Old Testament saints was made manifest by the death and resurrection and ascension of the Lamb that was, in God's eternal purpose, slain before the foundation of the world.

OBITUARY.

BISHOP CLAUGHTON.

AFTER a lingering illness, Bishop Claughton died in London, on Monday week. The deceased prelate was the son of the late Mr. Thomas Claughton, and brother of the present Bishop of St. Albans. After gaining other distinctions he was appointed to the rectory of Elton, Huntingdonshire. Having held the Bishoprics of St. Helena and Colombo successively, he was, in 1870, appointed Archdeacon of London, and in 1875 succeeded the Rev. G. R. Gleig as Chaplain-General to the Forces. Dr. Claugton was the author of several clerical essays.

MR. R. S. HUDSON.

By the death, at Scarborough, of Mr. Robert Spear Hudson, the Congregationalist body has lost a generous friend. To Welsh Congregationalism he was a most munificent friend, and in the Principality he will be more missed perhaps than anywhere else. A little time ago he gave £10,000 to the Jubilee fund of the Congregational Union, and another £10,000 for the extension of Congregationalism in London, chiefly by means of mission-halls among the poor. He also gave largely to the Chester charities, and to the cause of the poor and needy throughout the country.

REV. EDWARD STALLYBRASS.

A worthy man has just passed to his rest—the Rev. Edward Stallybrass, whose name is intimately associated with the early operations of the London Missionary Society. The deceased, who had passed his 90th year, was born at Royston, and educated at Homerton College, under Dr. Pye Smith. In the year 1816 he went out to Siberia, under the auspices of the L.M.S., being the first Protestant missionary in the distant Steppes. The Emperor Nicholas having broken up the Mission, Mr. Stallybrass returned to England in 1841, having lost his wife and two children. Rev. W. Swan and the deceased conjointly translated the Old Testament into Mongolian. This was published in 1841, and in 1846 it was followed by a translation of the New Testament. The Russian Government not long ago authorised a re-issue of these translations. On his return to England, Mr. Stallybrass became head-master of the Boys' Mission School, and he accepted successively pastorates at Hackney and Burnham Market. For some years also he was closely occupied with literary work and translations undertaken for the British and Foreign Bible Society. After the Crimean War, he distributed a great number of copies of the Holy Scriptures to the Finnish and other foreign prisoners in their own tongues.

Speak Kindly to the Broken Heart.

SPEAK kindly to the broken heart,
Wrath ne'er the will can bend,
And gentle words have ever proved
To Virtue's cause a friend.

The heavy rain that loudly falls,
Makes Nature droop her head;
The gentle dew bids her look up,
And smile as from the dead.

A skilful hand he needs must have
Who plays a broken harp;
And Jesu's love must rule the words
Which heal the stricken heart.

Because our griefs so righteous come,
And pain the heart must feel,
Should Christian lips our wounds inflame,
And say they ne'er shall heal?

Some things our want of skill make hard,
And all our patience prove;
But hard to Christians should it be
To speak the truth in love?

Helpless, though strong is man at best,
Oft wrecked on misery's shore;
One unkind word his hope may quench,
And he is seen no more.

Oh, who that knows himself, and mourns,
His feet oft turned aside,
Who would not pray, if he must speak,
In gentlest terms to chide?

Oh, who that knows a Saviour's love,
And joy of sin forgiven,
Who would not seek, by words of love,
To guide a soul to heaven?

Speak kindly to the ear of man,
He will not turn away;
And thou some outcast yet may lead
To realms of endless day.

W. POOLE BALFERN.

Messrs. Moody and Sankey's Mission.

VISITING THE CONVERTS.

IT will be interesting to your readers to hear something about the visitation of converts and inquirers whose names were taken during Messrs. Moody and Sankey's recent Mission on the Embankment The Hon. Secretaries forwarded to this branch of the Y.M.C.A. some 320 inquirers' cards. These, after careful appropriation, were put into the hands of some of our experienced workers. The reports of several of the visitors have been received, and they are of the most cheering character. The majority of cases sent to us were those of commercial young men, residing in large warehouses. In only two cases, out of a large number reported on, have we heard that the impressions made at the meetings were of no lasting character. The workers speak very hopefully of all the others; in most cases there was not the slightest hesitation on the part of the young converts in saying that their hearts were fully given to the Lord.

One case may be mentioned. A gentleman, head bookkeeper in a large firm, who previously held sceptical views concerning the Scriptures, gave a bright testimony not only as to his own salvation, but also to that of his wife. Both were brought under conviction of sin during the Embankment Mission, and now both are earnest followers of the Lord Jesus Christ.

We have had the pleasure of receiving as associate members many of those who were blessed at the Embankment and other Missions.—Yours very faithfully, J. ORCHARD.

Y.M.C.A., Assistant Secretary.
186, *Aldersgate-street, E.C.*

SOLDIERS' INSTITUTE, GIBRALTAR.—During the past month encouraging Gospel meetings have been held at the Institute, conducted by Mr. Archibald Campbell, late of the Glasgow City Mission, who, with Mrs. Campbell, has lately returned from Morocco. The Gospel has been faithfully preached, and God has blessed the preaching of it; several among the Royal Engineers and Durham Light Infantry have professed conversion.

THE BIBLE FOR THE WORLD.

IN that marvellous prayer of our Lord at the close of his earthly ministry, recorded in John xvii., we have one of the most glorious, and at the same time most humbling, statements that ever came from the lips of Jesus. Speaking to his Father, in the presence of his disciples, he said: "I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." Such is the divine description of the divine legacy possessed by the Christian Church, and the effects that have resulted, or ought to result, from its reception. Those concerning whom the words were primarily spoken, appear to have justified the words of the Saviour. They not only received the words of Christ and believed them, but they did their utmost to spread abroad in all the then known lands, those "wonderful words of life" that He taught with respect to Himself and his mission in the world.

But what shall be said about ourselves, to whom this priceless legacy has been handed down, even in richer and larger measure than it was possessed by the early Church? When we consider the vast number of professing disciples of Christ who are now scattered over all parts of the earth, and the almost limitless resources at command for the multiplication of copies of the Word of God, we are ashamed at the thought that so large a proportion of the dwellers on this globe are yet in the darkest and densest ignorance of these life-giving words which have been so freely given to the Church, but which that Church is so slow in giving to the world. A few years ago it was computed that the production of copies of the Scriptures did not even keep pace with the increase of population on the world's surface. The very latest calculation we have seen is, that, at the present rate of production, it will take many centuries to supply every household with a copy of God's Word, the reception of which is able to make wise unto salvation. But worse than that is the fact that of those copies of the Scriptures which are now in existence, and that in so many languages, we seem content for the most part to dole them out of our storehouses, according as people may be persuaded, after much labour and expenditure, to buy them. We hold most strongly that it is as unreasonable to expect unconverted people in every case to buy the Scriptures as it is to expect that the heathen should subscribe the funds for sending out missionaries to teach them the way of life. What missionary society thinks of doing anything but sending the living preacher to proclaim the Gospel without money and without price? Why should we not act on the same principle with regard to the written Word? Thank God, many do eagerly buy the Scriptures, but those who can, or who will, buy are as a drop in the ocean compared with the millions who are sitting in darkness and in the shadow of death. Until there is a wholesale revival of the spirit of *giving* the Bible *freely*, even *lavishly*, if need be, to those who have it not, the Church of Christ will not be following in the footsteps of Him who so freely gave Himself, and all the blessings that come in his train.

We have been led into this vein of thought by a visit recently paid to our good friend Mrs. Robertson, the founder and the Honorary Secretary of the Association for the Free Distribution of the Scriptures. We have not the space now to tell the story of the origin and growth of this unpretentious but most blessedly fruitful society. It is a story of the profoundest and most suggestive interest, as showing how the Lord of the Vineyard seems to lay special burdens on the souls of individual disciples, and how He rewards them when the Divine monitions are, in simple and unhesitating trust, obeyed and acted out. Having seen, from personal knowledge and experience, the great need that existed in certain parts of the European Continent for the diffusion of the Scriptures, and the great readiness of the people to receive them as a gift, she was sorely exercised in mind as to how this need could be met, to some adequate extent. There were many obstacles and difficulties in the way, to which we need not more particularly refer. It was not until she heard the voice of God saying to her, in the most unmistakable way, that this was to be her own work, that she dared to enter upon it. In much travail of spirit the die was cast, and with the help of a few sympathising friends the little society was launched.

For the past eight or nine years it has steadily grown in favour both with God and man, and it is now the channel of much blessing to many a hungry and thirsty soul in different parts of the world. Compared with most of our world-wide societies, it is yet a very small affair in some senses; in one respect, at least, it is, we believe, positively unique, and outstrips every other Christian organisation extant. There is no special machinery, and there are no working expenses. That is to say, Mrs. Robertson, with the kind occasional help of some friends, attends to all the secretarial work, no small task for a lady with household and other special duties to discharge. Moreover, she has up till now defrayed all the cost of working, including heavy foreign postage, printing, &c., out of her own private resources, which are not, of course, by any means inexhaustible. Besides this (we hope she will pardon us for stating this fact), she is one of the largest contributors to the funds of the Society. Its income for last year was not much over £1000, but there is the satisfaction of knowing that every shilling of this amount went directly to the purchase of copies of the Scriptures, or portions of them, which were distributed by selected and responsible Christian workers in the four quarters of the globe. Mrs. Robertson longs and prays for the time when the sum annually placed at her disposal will be £20,000, instead of £1000. We will only say that we believe no equal amount of money ever cast into God's treasury was better or more profitably spent, than this would be.

Mrs. Robertson has lately issued her little yearly report, which consists of extracts of the letters she is constantly receiving from the friends abroad, who are the almoners of the Society. We would counsel our readers to secure a copy of that most interesting and cheering record; copies may be had on application to her at 1, Oak Hill Park, Hampstead, London, N.W. Instead of quoting from the report, it will, perhaps, be more interesting if we make some extracts from the letters received by the Hon. Sec. on *one morning* recently, when we had the pleasure of visiting her and hearing them read, fresh from the postman's hand. We will begin at home; even in this land of Bible preaching there is scope for giving the Word of God to the people:—

MANCHESTER.

Mr. John Sugden, of Manchester, who superintends Mission work at the suburb of Pendleton, writes: "Could your Society kindly make another grant of any amount? One of the missionaries who had two parcels of Bibles to give away to the really destitute, told me a few days since of the great value they had been, some of them well read and much more appreciated than he expected. It would be a boon to him to have another grant, and certain others have intimated the same."

EAST PRUSSIA.

The Countess Anna Groeben, whose letter is dated July, says: "Imagine my delight at the sight of your *very* welcome donation, for which accept my heartfelt thanks and those of Pastor Goetz in Konigsberg, to whom I have had 92 copies of the Bible sent. He wrote such a grateful letter. . . . We find Mr. Richardson's 'Bible and Prayer Union' so helpful here in bringing the people to read their Bibles. It was most delightful some time ago, when we had taken a walk to call on some young peasants who come to our meetings, to find the young man and his brother sitting in a barn with their open Bibles. I told them on Tuesday last about your donation, and another peasant brought me a list of poor people who would be glad of a Bible.

JAFFA.

Writing from this place on July 23, Mr. John Pendridge says: "I gave away your last Bible yesterday; so that I feel compelled to ask you for a fresh supply to keep me sowing the good seed of the kingdom. . . . Last week I visited the house of Simon the tanner and left a copy of the Scriptures, which was most thankfully received by the praying Moslems. The missionary at Gaza called upon me lately, and requested me to give him the Word of God (Hebrew) to read to the Hebrews in that city. A Bethlehemite has received from me a Bible and taken it home with him to his priest-ridden city. A headman among the Mohammedans, who received a Bible from me, told me lately that he reads it every night. Many others besides read the Bible every day who had no Bibles to read before you sent them here."

BEYROUT.

Mrs. Mentor Mott writes as follows: "With loving thanks I enclose receipt for cheque just received for free distribution of the precious Bible among the people, but chiefly among the soldiers. Friends in the West can hardly conceive the real state of things among the nominal Christians, the Moslems, and the Druzes of the East. By many of those Oriental Christians the Bible is not known except as a bad book, which they are forbidden, on pain of excommunication, to read. The Greek Christians are permitted to read the Word, but the priests are themselves so ignorant that they know nothing of its contents, and content themselves with masses for the dead and confessional for the living. The Moslems respect the Christian's book but are not allowed to read it, and, indeed, hundreds of thousands cannot read. It was, therefore, an immense gain when the late Governor-General of the Lebanon engaged a schoolmaster for the soldiers. It is delightful to see the earnestness with which they read the Bible; it is, indeed, a new life to them. Our Scripture reader to the soldiers visits the various military stations weekly, when he reads and prays with them."

KASHMIR.

Dr. Neve writes, on July 7, from the Mission Hospital at this station in the remote fastnesses of the Punjaub: "To-day your report came, and I hasten to give you some idea of what we are doing in the way of distribution. Those among whom we distribute Testaments, or more usually Gospel portions, are mainly out-patients at the hospital and scholars of the Mission-school. Various languages are required. We distribute Kashmir, Hindustani, Persian, Hindi, and Thibetan Gospels to as many different nationalities. During the last year over a thousand portions of the Scriptures have thus been scattered through this country or given to traders making their way to and from the inaccessible regions of Central Asia. When itinerating, my colleague, Rev. J. H. Knowles, and myself usually present the headmen of villages or the governors of districts with copies. We are having some nicely bound as gifts to the chief men in Srinigar. During a journey to Leh, in Thibet, this summer, I found everywhere the headmen pleased to receive a book, and not only those, but some of the Buddhist priests in the monasteries which I visited. Many of our patients have taken Gospels with them to Yagistan, the name applied to the wild mountainous country west of here, which Mohammedan fanaticism and tribal jealousy bar to all Europeans.

"Thus we are sowing the seed broadcast, and rejoice in the thought of a certain harvest. Our expenditure has been treble the amount of your grant, for this is a department in which we are

not willing to stint. The Punjaub Bible Society has also helped us. We should be glad if you would allow us the sum of £10 for next year, when we hope to visit new districts, and when further portions of the Kashmir Scriptures, translated by Rev. T. R. Wade, will have appeared."

One more letter by the same post was from a lady who told of having distributed copies of the New Testament among British sailors at the Bethel ship in the harbour of Alexandria. The following remark by this friend is worthy of attention on the part of all who seek to do any work for God and their fellow-men: "Many of the poor fellows," she says, "were glad to have the copies, but I have not heard of any results. I think the great fault of the present age is *our want of faith*. People will not willingly give unless interesting reports are written. As a missionary, I can testify that the most successful Missions are those that one seldom hears about."

No doubt it is perfectly true; but though we are not to measure our gifts or our efforts by the results that are patent to us, it is always encouraging to know of results when they occur, and of these God gives his servants to see much. And yet we believe this friend is right in emphasising the truth that is needed in our day—that we are to labour in faith, and sow in faith, leaving the Lord of the harvest to fulfil his promise in his own time and way. In this spirit we once more commend to our readers, with all the earnestness at our command, the truly noble and blessed work over which Mrs. Robertson watches, and toils, and prays so unceasingly.

Miss Sharman's Homes.

WE have before us the eighteenth annual report of the Orphans' Home, West-square, Southwark. Not only has the Mission been sustained from its commencement, so that "every need which has arisen has been promptly met, and every trouble that has threatened has been graciously averted," but fresh departments have been from time to time added to the work, all of which continue to prosper.

Miss Sharman points to the fact that "since the year 1867, the number of orphans has increased from ten to 232; the family at West-square has been provided with a new and suitable building; two branch Homes at Gravesend and Tunbridge Wells have been added; and a new Home of a somewhat different character has been opened at Hastings." Yet "the experience of the past seventeen years has abundantly proved that, however imperfect the work has been, the foundation of simple faith and trust in God is strong and safe to build upon."

Miss Sharman hopes and believes that a time is coming when orphanages will be needless, by reason of a holy and loving competition for any little orphan who is left friendless, but meanwhile asks her readers, "Would not some who read this report like to make one of these little ones their own especial charge, by subscribing for its support?" This can be done for the sum of £15, annually subscribed, and in many cases is done. In other cases a child is supported by a family, or a few friends, or a Bible-class, or the children of a Sunday-school, who obtain the required information by writing, or by personal interview. A special request is made of those who in any way contribute to the support of the institutions that they will kindly state definitely to which department of the work they wish their offering to be applied.

JUDAISM ON THE DECLINE. — According to the *Christian Weekly*, there are indications more serious and significant than ever of an agitation in the Jewish community that may lead to a modification, if not revolution, in their ancient and unchanged form of worship. Infidelity is creeping in, and their Sabbath is profaned. The rabbis in America, alive to this state of things, are beginning to throw open their synagogues on the Christian Sunday as well as upon the Saturday, and to conduct service in the vernacular, together with good congregational music.

The Other Abstinence.

VOLUMES and newspaper articles without end have been written against drunkenness; and temperance and total abstinence have been forcibly advocated, with the result that, at the present time, there is a growing determination to leave off alcohol, so much so that the Excise returns show a steady tendency towards temperance. But what about "the other temperance," concerning which the Scriptures speak more plainly, more frequently, and more strongly than against the sin of drunkenness? Why is it that, in the face of the fact that sins against purity are so abhorrent in God's sight, our pulpits are as a rule silent on this most important question? Is there a false shame, a mock modesty, that, lest it should offend the sinner, passes by the great transgression that undermines more souls than the drink, and that, so often the result of drink, damns more souls and sends them to hell than almost all other sins put together?

Away with such cowardice in speaking out the truth! Let us tear away the flimsy veil that clothes immodesty with the semblance of purity, and let us take sides with the Master and his Apostles, who set themselves to stem the foul stream on whose surface drift myriads of souls to perdition. Let us stretch forth a helping hand to those who are already sinking in its horrid whirlpools, and set up a word of warning, to keep others, if possible, from being swept away through, it may be, their heedlessly venturing too near its banks. — *National Philanthropist.*

The Maoris of New Zealand.

WHO will help to send "Gospel" among the Native tribes? The Salvation Army is fitted for that work I know and am persuaded. We may say they are not efficient for all classes of persons, but their simplicity, plain speaking, their singing of choruses over and over again, giving the very rudiments of Gospel over and over again every night, insisting on the new birth, present salvation, and the sinner's knowledge of it, all combine to make them yet a great power among the Maoris.

Then why have they not started amongst them, some one asks. They cannot, without special funds. It would be a great mistake to start, and ask collections from the Maoris. They must have funds enough to engage one or two Maori missionaries, and to enlist any converted Maoris fitted for energetic preaching.

English Christians, God has given to you for your possession these rich islands, and you owe a great sum to God for them. Will you lay up treasure in heaven, and repay God's love by making a grand attack upon the heathenism of the poor Maoris? Some of you, perhaps, think a great deal is being done; you are perfectly mistaken. The tribes are untouched; not a single missionary lives among their hundreds and tens of hundreds. Sir William Fox, who has been Premier of New Zealand oftener than any other man, is now in England, or will be in a month or so,—write to him, care of his relative, Rev. H. E. Fox, of Durham, and he will tell you that the natives are hardly touched in any place whatever. About 40,000 neglected people! Here and there a minister goes on Sunday to a Pah, and lectures, but as to bold systematic endeavours there are now none such.

I have considered the Maoris' character, and am persuaded that if a wealthy Christian were to lay aside only £300 at once, and put it in safe hands to be expended, every sixpence of it, in sending bold preachers among the Maoris, that Christian would reap a great and glorious harvest. By the time the £300 was expended numbers of the natives would be converted, and take up the collections themselves. They are a grand race, but we have only taught them to drink, gamble, and horse-race.

The money could be entrusted to Sir Wm. Fox, or any other person he names. He does not know that I am writing this, but his heart will second the effort I am quite certain.

Bulls, New Zealand. GORDON FORLONG.

THE HULL NAVVIES.

SIR,—I would most earnestly appeal to you to notice in THE CHRISTIAN the awful need, destitution, and, in too many cases, absolute starvation, of the thousands of navvies with their families in Hull. As stated in the House of Commons, the stoppage of the works at the new docks, and on the Hull and Barnsley line, have thrown over 5000 men out of employment. Thousands are wandering about the country seeking work, but thousands more, especially family men, are waiting on at Hull. The Navvy Mission Society, though purely a missionary society, cannot stand by and see the men it preaches to starve. It gave relief at Tibury Docks, and is now helping at Hull. I have the honour to be on the committee of the Navvy Mission, and know we have done our utmost. The money private friends have given us, as well as the £10 grant from the Society, is entrusted for distribution (in kind) to our missionary at the Dock (Mr. Davis), and Mrs. Sleight, of Newington, Hull, who for four years has devoted her house, money, and influence to the good of the navvies on the Hull and Barnsley line, and knows them well. This lady makes soup in her own house; children come crying with hunger, women fainting from want, and strong men, who have never known what begging means, come shamefacedly for the jug of soup and bit of bread, walking miles. Mrs. Sleight has now got, by the kindness of Mr. Colson (Messrs. Lucas and Aird's able manager), the use of a great copper at the docks, and all day long she and our two missionaries are at work seeking out the cases of the most pressing want, and feeding them. We court the fullest investigation, and refer inquirers to Mr. W. Colson, offices, Dry Pool Dock, Hull, or to the Dean of Ripon, Chairman of the Navvy Mission Committee.

Surely, sir, the readers of THE CHRISTIAN, who so nobly assist all foreign distress, will not permit these men, members of the hardest-working and most useful class of labourers in England, as uncomplaining as they are brave, to sink from starvation for the want of a little help now? The calamity is no fault of theirs; only too gladly would they work. Navvy wages are only from 3s. 6d. to 4s. per day, and they can only earn these in good weather. It is impossible for the best of men to save much, and already they have been four weeks out of work. We dread the prospect of winter. Mrs. Sleight or the Rev. C. Ockford, 54, Samuel-street, Camp-road, Leeds (Secretary of the Navvy Mission), will most thankfully receive and acknowledge in your columns any aid your readers may send. I enclose a few authentic cases now being assisted. We entreat you, sir, to help us; our funds are all but exhausted.

(1) Seven in family, mother a cripple; nothing yesterday (9th) until some neighbours gave them one loaf.
(2) Husband and children all have been ill; have parted with everything. On Friday found out by chance they were starving, but did not like to come again, as they had had soup and bread and cheese on Wednesday.
(3) On Saturday night (9th) two old respectable navvies came, heart-broken. "We don't like to ask you; we've rambled round, and every penny is gone," Gave each an N.M. grocery ticket. One stayed next night to the prayer-meeting, and did indeed thank God.
(4) Several men are sleeping by stealth in empty houses.
(5) Strong, big men actually cannot wait to carry the soup away, but hungrily drink it as they stand.
(6) Seven women confined last week, in four cases husbands away; in two, unless 3s. had been paid down by Mrs. Sleight, no midwife would have gone.
(7) One of these women was confined on Thursday; husband had nothing; came on Sunday to Mrs. S.: "No doctor will come unless the money is laid down. The neighbours say she is sinking fast." Mrs. S. got order for parish doctor (very good one), went with him; seven little ones, mother in high fever. For two days many times lately the poor creature had eaten nothing. Last Wednesday the family were turned out of their house for three weeks' rent, and she removed most of the things. Family have been fed; milk bought for mother, and doctor gives some hopes of recovery.

ELIZ. GARNETT,
Editor of the *Navvies' Quarterly Letter*, &c.
Ripon.

REFUGE HARBOURS AND PORTS OF SHELTER. —A meeting of noblemen, members of Parliament, harbour authorities, shipowners and others, will shortly be held at the Westminster Palace Hotel, to consider the details of a Bill and to make a concerted effort to give effect to recommendations of the Royal Commission and recent select Parliamentary Committee on Harbours, and what is most desirable should be done to save the lives of our seafaring population. Particulars will be gladly forwarded in reply to letters addressed to the Hon. Secretary, National Refuge Harbours Society, 17, Parliament-street, London.

A MISSIONARY MISSION.

THE Rev. C. Baker, vicar of Matlock Bath, writes to *The Record:* In April, 1883, the Rev. E. Bickersteth suggested in your columns that "Missions," extending over several days, should be held in various centres, in promotion of evangelistic work among the heathen. The circumstances of few places would render it possible to carry out all the details of the Rev. E. Bickersteth's plan. But, desiring to do something in this direction, I invited the co-operation of the authorities at Salisbury-square, and we have just held a nine days' Mission, conducted by Rev. J. B. Whiting, vicar of St. Luke's, Ramsgate, Rev. J. Hamilton, Association Secretary, and Mr. Hugh Macaulay, grandson of Bishop Crowther. The Mission was opened with a prayer-meeting on Saturday evening, August 2. On Sunday morning the Rev. J. B. Whiting preached on the missionary character of the Lord's Prayer, and in the evening he preached again, taking for his text Rom. i. 16, and dwelt on two points: (1) The testimony of St. Paul, and (2) Salvation.

The plan adopted during the week was this:—1. A morning service in church each day, with an address on the Scriptural teaching on Missions. First came the universal scope and purpose of God in the redemption of man, as taught by Holy Scripture. Secondly, the means used: (*a*) Human agency; (*b*) The reality of the agency of the Holy Spirit; (*c*) Prayer an important factor in Missions. Thirdly, the final subjection of all things to Christ. And, lastly, the filling up of the sufferings that are behind (Heb. ii. 5—9; Col. i. 24). 2. Afternoon meetings. These were of a different character. Hospitable houses in the neighbourhood were thrown open for garden meetings, at which a series of subjects were discussed, relative to the results of Missions in heathen lands. "The Reflex Benefit of Missions on the Church at Home," "Heathenism as it is," "Language, and the Translating of the Bible," "The Missionary at Work," "Europeans in Heathen lands, their hindrance to and their help in Evangelistic Work," and lastly, "The Rise of Native Churches." These meetings were of a most interesting character, and were well attended. 3. Evening meetings held in the schoolroom. A most pleasing feature about them was the growing interest in the subject as evidenced by the increasing numbers of the audience.

The subjects discussed at these meetings were: "The Field is the World," "The Awakening," "Faith, Hope, Love," "Holiness," "Zeal," "Peace and Triumph in Death," all illustrated by actual work in the Mission field. On Sunday, August 10, sermons were preached in aid of the funds of the C.M.S. In the morning, the Rev. J. Hamilton spoke from Acts xviii. 28, on the preaching of the Gospel to the Gentiles following upon its rejection by the Jews, and in the evening the Rev. J. B. Whiting spoke from 1 Tim. iii. 16, on Christ preached to the Gentiles, and believed on in the world.

On Monday, through the liberality of a friend of the C.M.S., about forty clergy and laity sat down to luncheon, after which several interesting addresses were given by the Revs. R. B. Ransford, J. B. Whiting, Mr. H. Stokes, and Mr. Hugh Macaulay. This and one of the afternoon meetings, through the kindness of the proprietor of the New Bath Hotel, were held under the largest limetree in England. The annual meeting was held in the evening in the schoolroom, presided over by Mr. F. C. Arkwright, of Willersley. Addresses were given by the Revs. J. Tunbridge, of the Santal Mission, J. Hamilton, J. B. Whiting, and Mr. Hugh Macaulay. Other meetings and services were held during the Mission at a Mission church in another part of the parish. One result of the Mission was collections of double the amount of preceding years, but for the great results we look to the future in increased subscriptions and an abiding interest in missionary work.

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THE CHURCH ON THE SANDS.

DEAR SIR,—It will doubtless interest your readers to have some extracts from letters we have received from our friends who are holding children's services at various seaside resorts in connection with the Children's Special Service Mission. We have much reason to praise God for the blessing He has granted thus far.—Yours very faithfully, T. B. Bishop.

48, *Paternoster-row, E.C.*

Bridlington (Mr. E. J. Kennedy).—Services crowded; sand church 120ft. by 80ft., about 500 children in it, fully 1500 adults round.

Langland Bay, Swansea, close to Mumbles (Messrs. J. Spiers and R. Westall).—Twenty at prayer-meeting. Excellent meeting on sands. To-night we did text on sands, "Christ died for us," the letters four or five feet long. The stones here are splendid for texts.

Southsea (Mr. E. R. Knapp).—The Mayor of Portsmouth came to our meeting this morning, and before its close addressed those present and said how pleased he was with the bright scene, and how thoroughly in sympathy he was with all he had seen and heard. Very large meetings, considerable increase upon last year. I trust a greater blessing. I am particularly pleased with some results of last year's work.

St. Leonards (Mr. W. Frank Seagrove and Rev. H. C. Sturdy, M.A.)—Yesterday (Sunday) we had some 600 on the West Hill. This morning a good muster on the beach. To-night best meeting of all. Many more visitors' children, and a grand assembly on the promenade. We had a *most impressive* time, and I cannot but believe the Word must have gone home to old and young in some cases. There is every sign of a coming time of great blessing.

Ramsey, I.M. (Mr. George Banaster, in the yacht *Kingfisher*).—Three grand meetings yesterday. Two on land, one on *Bahama* light-ship; they lowered their boats for us, and said they followed the cruise of the *Kingfisher* every month in "Our Own Magazine." "Do not fear your books are not read," said the Captain; "they are read six times over, and then taken home to the children!"

Scarborough (Messrs. E. Arrowsmith, C. H. Boutflower, &c.)—The services began well at once, and in the first few days numbers ran up to 350. We expect some difficulty in getting at the boys this year, as we cannot get a ground for cricket and tennis. Here the service is only one of a hundred attractions, but on the whole feeling seems kindly among onlookers. The young ladies' meetings are particularly encouraging. On Sunday night there was an attentive crowd on the parade. Pray that God may help us to get at the boys.

Llandudno (Mr. H. W. Figgis, of Dublin).—The work seems to deepen as well as widen. We now count 250 children seated within the cathedral, and as many more, between children and adults, outside. The numbers are increasing, as is also the interest, several cases of decision for Christ being manifested. The prayer-meeting is well attended, and the Masonic Hall crowded at the evening eight o'clock service. Pray for us.

Weymouth (Messrs. E. T. M. Dennes and Edwd. Salisbury, B.A.).—Began with a capital prayer-meeting, a good spirit of unity and enthusiasm; the Rector presided, and spoke of the permanent results of last summer's work he had seen since we left. Sunday afternoon, beautiful weather, 500 children and 250 adults, with great attention and earnestness. Monday morning, 500 children and 150 adults, and about same in evening. We are beginning this year with as large numbers as we left off with last summer. A goodly number who received blessing last year are here again, and very earnest helpers. We are already encouraged in seeing two or three decide for Christ. We get on famously at the cricket ground, and get hold of a lot of young men and boys in this way.

Perranporth, Cornwall. (Captain D. Dru Drury).—We made a beginning yesterday (Monday) with a very encouraging meeting. The Vicar announced services in the church, and came down and offered prayer at the close. This morning the meeting was much larger. The Vicar and a Baptist minister both took part.

Clacton-on-Sea (Mr. W. A. Moore).—We held our first service on Sunday afternoon; over 200 present, other people are interested, and have promised hearty co-operation. Some friends, whose children have been blessed at these services elsewhere, had been asking the Lord to send some one here, and were delighted to come across our service yesterday. Pray for us.

Lowestoft (Mr. Geo. Soltau).—A "baby organ" served to summon some who had been present at previous meetings, and before long a fair company had assembled. Every day since the numbers have grown, and there has been great interest and attention. To-night we open a Gospel tent close to the Pier, where we propose holding meetings twice a day, in addition to the beach meeting at 11 o'clock.

Tynemouth (Mr. F. Hodgson Jones).—We have met with encouragement on all sides; the majority, both of visitors and residents, favour the Mission, and their children are interested, even to enthusiasm. Already we have reason to believe that many dear little ones are garnered in. Prayer-meeting, 10.30; morning service, 11.30, in the sand cathedral, the children attending in great numbers; afternoon, games; evening service, 6.30, in a large Mission hall.

Ventnor (I.W.).—A friend writes: During the past week we have held services on the beach every morning, largely attended by children of visitors and parents. The children take great interest in the meetings, learning passages of Scripture for repetition. Our meeting Sunday was a time of much blessing. We gathered between 200 and 300 round and under an awning kindly placed at our disposal by the owner, several gentlemen staying in the town kindly assisted.

A number of our young people have, under our guidance, formed themselves into a "Fern and Seaweed Society," gathering ferns, flowers, seaweed, &c., and putting them in an album, an exhibition of which is to take place in a fortnight's time. We find this is a healthy amusement for our young people during their (many) leisure hours, and keeps them from wasting their time over foolish books and papers, which their friends thoughtlessly allow them to have.

Eastbourne.—Messrs. W. Ranger, B.A., J. B. Wane, B.A., C. J. Grace, B.A., and J. H. Butterworth are having a good work. On Saturday evening there were two meetings, one for children, taken by Mr. Ranger—one for parents taken by Mr. Wane; about 350 were present. On Sunday afternoon they had a boys' meeting in their own room; and in the evening, a large meeting for adults on the beach. The morning services are most encouraging, many are prevented from coming by the extreme heat, but meetings steadily increase. Our cricket field proves a great attraction for the boys; about thirty join us each afternoon.

Bournemouth (Messrs. J. C. Farthing and A. T. Polhill Turner, B.A.).—Our services began in a very small way, but we had a very good meeting on Friday, when there were about 400 on the pier. Since then the attendance of the children has been increasing at every service. Our position is near the pier, and hundreds stop in the course of the evening, and then go on. We have had many encouragements, and all our difficulties have been removed. We are to have the Assembly Rooms, and have secured the Town Hall for Sundays. We made a very good beginning with cricket; had two elevens, and some very nice lads. The prayer meetings in the morning are well attended, our room being full. Have made arrangements for an excursion in the steamer on Saturday, and are to have a Chinese lantern procession next week. We have every reason to take courage and praise God.

ANOTHER ECHO OF "THE BITTER CRY."

DEAR SIR,—I had often read thrilling accounts of that work and labour of love which Christian toilers are carrying on amid the masses in London, and especially in the east and the south of the great metropolis. But never had I fully realised the difficulties encountered in this kind of work till I was privileged to find myself, a week or two ago, the guest of Mr. F. N. Charrington.

I want especially to draw attention to the scenery and scenes amid which Mr Charrington is spending his life and his means. Living in Stepney Green, almost beneath the very shadow of the old brewery-tower, his work, though not exclusively, lies principally among the streets which connect themselves with the Mile-end-road, where a very large new Hall, capable of seating 5000 people, and which is soon to take the place of the famed old Assembly Hall, is in the course of erection. And oh, what a neighbourhood! The other night, after our meetings and supper, he proposed that we should sally forth to distribute bills in the streets, inviting people to attend the Sabbath services at "The Foresters' Music Hall." I suppose he had grown so accustomed to it all as to remain less affected than myself; but sadness fast accumulated on my soul, as scene after scene of misery and vice was brought beneath our observation. I had left four dear little chicks at home, and oh, how I thought of them, and especially of Ethelwyn, our babe, when I saw the number of children and infants that were being borne about by drunken mothers.

And then the poor prostitutes! What numbers of them there were! Some still retained the traces of prettiness and beauty, but many had grown hideous through exposure, disease, and drink. They appeared to have parted with their souls, and to have sunk beneath the beastly to the devilish. I could not grasp a possible connection between those drunken, shrieking furies, and those Sabbath-schools away down among the fields and woods of the country. But I knew that in many cases a connection had existed, and that some of these unfortunates had been country lasses and Sabbath scholars. As we went by the end of a little street the sounds of cursing and strife attracted both our attention and our steps. There lay a wretched man who had been served by some publican with drink till he had staggered from the bar to the street, and had fallen helplessly drunk on the pavement. The cause of the row was a young Irish policeman who had pounced upon two impudent women, engaged in rifling his pockets. While talking to the officer, two roughs rushed out of the public-house to settle their differences with the fist, on the granite stones of the street. Before we could reach them they had both gone down; but as our official friend, Patrick, gave a ready hand in assisting them to rise, they did not appear anxious to renew the fight, but took the opportunity generously afforded, and skulked away down a dark, narrow alley. Just now, a young woman with a babe in her arms, cursing and swearing as she ran, rushed by, in pursuit of a fugitive man. Then, as I looked around me, I found, just beneath my eyes, another man, who was sleeping as he stood—his head reposing on a public-house window. A band of young men and women next appeared on the scene, singing and yelling like very maniacs. Drink, drink, drink! Oh, it was simply maddening to see the results of drink.

A friend of mine, who is still in the traffic, once found it impossible to worship God in company with certain fellow-believers, because of the "iniquity" he thought he had discovered in their creed and doctrine. But how I wished I could have had him with me, and have made him behold the "unquestionable iniquity" which his business had sent rolling along London streets. Possibly, he might have remembered a scripture which tells us how some folk will strain out a gnat and yet complacently swallow a camel.

We gave our bills to those who would take them, and then moved on to the corner of a street where we found a gin-palace pouring forth its late frequenters because it was "closing-time." Another man helplessly drunk on the pavement! "What will you do with him?" asked a gentleman, who had seen him lying there, of a policeman to whom we were talking. "Let him lie for a while," said the officer, "and then endeavour to get him home. If we touch him now, it must be the cells." A kind-hearted man was he in blue. I believe he knew and felt that the magistrate's fine would probably affect a starving wife and family at home, as much as or more than the drunken brute who lay wallowing in his filth on the stones. Yes, guzzle, guzzle, guzzle, in the lighted hell that bore the brewer's name upon it, and then—the cold stones of the street!

Sallying forth a second night, we made our way through scenes not less offensive to the eye than the horrid, horrider, horridest smells that ever and anon greeted the nose. A beloved relative of mine was laid in his grave last week, who had inhaled the poison which corrupted his blood while passing through East London. With Mr. Charrington as pilot, we made our way through Shadwell, down Ratcliff Highway, and came at last to the river. It was the same old story repeated—drink and prostitution! I shall never forget one dear little boy who had crept for sleep to a rather large doorway. I wondered if he were dreaming of that "one day" down in the country, by which kind people contrive at this time of the year to change earth into heaven, for about the space of six hours, as far as some children are concerned. Should I wake him and give him something, or should I let him sleep on? It was not that I grudged the money, but I saw by his face that he was just then happy, and I knew that to awaken him from his slumber would be to disturb his dreams, and so, though I have been sorry ever since, I let him sleep on, and we passed on our way. Down one dark, narrow lane I believe we met "Bill Sykes." He seemed to shed forth horror from his villanous-looking self, as he slowly crawled by us. But we were two, and he passed on in silence. A woman's screams now attracted our attention, and we listened for a little while, but noticing four or five brutal-looking fellows, who had congregated at the entrance of a narrow lane, we slowly turned and left the river side for home. On the way, however, we found ourselves on the open space of ground where Mr. Moody's hall had been built. And hallowed ground we felt it to be, for we knew the Master had often been there. All had now become very still in the neighbourhood where we stood, but imagination broke the silence, and filled the night again with those songs which had risen to God from the mouths of the many to whom, by the grace of God, that spot had been made a second birthplace.

Revelling for a while in the memories of the past, at length we returned to the the Mile-end-road. But here he was *again*—the drunken man on the pavement. And here were two young men whose couch for the night was a stack of boards. A well-dressed and handsome young girl swept by us. "She claims to be a clergyman's daughter," said Mr. Charrington. Ah, and in another few minutes I was hearing of a doctor's daughter as being among those lost ones. "She used to be a barmaid," remarked a policeman whom I encountered on his beat, as another drunken prostitute staggered by us. And before I finish this paper, I must have a word about the poor barmaids. I believe there are many of this numerous class who are virtuous, and even Christians. But why should it still be left legal for a poor girl to work in the vitiated atmosphere the barmaid has ever to breathe? Oh for a few pure-minded legislators who would use their common sense, and give us some common-sense laws. I would not care what their creed might be, whether that of the Conservative, the Liberal, or Republican. America protects a young woman against the temptations of a barmaid's life, and why should not England do the same? It may be urged that she must live; but it might be almost preferable to die, than to live under such circumstances. In many cases, the bread-winning father has died, need has arisen, and the advertisement has appeared. An opening has been found behind the bar—first of all in a first-class restaurant. But from this it has been downwards and ever downwards,—the vaults—the public—the streets—the grave, and, last of all, hell itself. The situation has been sought because of its respectability (?) But oh, for the end of such respectability! The barmaid may be kept from evil, but any man of the world knows well that she ever moves upon ground to which death and hell continually resort for prey.

I have left the thread of my narrative awhile, but now let me briefly take it up again. While standing by the New Assembly Hall, a little girl went by us. "Why are you out so late, my child?" asked Mr. Charrington (it was now one o'clock in the morning). "I have been to take the policeman a penny to call up father at daybreak," she replied. "Ah, no one would injure a child like that," said I. "But would they not?" rejoined my friend, "see that fellow following her now?" And then as he left me awhile, I had to learn more of the wickedness in London than ever I had dreamt to exist. I was assured by those who well knew the circumstances, that the sin which made the name of Louis XV. of France an eternal hissing and execration, is indulged by numbers of wretches in London, and that while one kind of iniquity which must be nameless, inasmuch as it is a shame to speak of the things that are done by such in secret, is as prevalent on one side of a channel as on the other, it is a most appalling fact that numbers of little children are made to minister to the devilry of villains, of whom some still retain the name of *gentlemen*.

Oh, what a relief it was that night, to go to the throne of grace when our wanderings had been brought to a close! How one saw the necessity for a hell! How one longed for the Master to come. Some, perhaps, will think it wrong to give these facts to the public. For my own part I feel that as the page of Scripture received the first chapter of the Epistle to the Romans, God would have his people see, in man's sin, His own mercy and great long-suffering.

Should you insert this letter, I should like to tell of Gospel triumphs in the midst of this abounding iniquity, and more especially of those which have been connected with the interesting work which is being carried on by Mr. Charrington and his noble helpers.—Yours in the Lord Jesus,

JOHN E. LINNELL.

Pavenham Vicarage, Bedford.

Evangelistic Notes.

MR. GEORGE WILLIAMS, evangelist, of Liverpool, and more recently of Glasgow, who has been advised to take the voyage on account of the state of his health, has sailed for Sidney.

DAWLISH.—A fortnight's Gospel services, conducted by Mr. Oscar Owers, of the Evangelisation Society, have just been brought to a close at this favourite watering-place. They were held, as on previous occasions, in the hall built by Mr. Walter Tebbitt, of Brooklands. A special feature in the work consisted in the Bible-readings, which were a means of much spiritual blessing and quickening to believers.

LADY SEBRIGHT, whose interesting letter descriptive of tent work in Norfolk, we gave in a recent issue, is herself actively engaged in evangelistic effort. She has lately visited Hertfordshire and Wimbledon, conducting drawing-room and other Gospel meetings. In September she hopes to hold meetings in Cheshire and in the Isle of Man. Any friends who can open further doors of service for this earnest worker, may communicate with her at the Nurses' Home, Fakenham, Norfolk.

HARLEY COLLEGE, BROMLEY MISSION.—A great and highly successful work is being done by this Mission, under Mr. Wakefield Macgill, assisted by various friends from Harley House, Bow-road. A large tent has been erected, capable of accommodating between 1100 and 1200 people. Here a good work has been carried on for some months past. Gospel Temperance and evangelistic meetings, Bible-classes for young people, bands of hope for children, mothers' meetings, Bible lectures, social conferences, Sunday-schools, are among the prominent features of the work. Mr. Lakin, of Burton-on-Trent, held a Mission of ten days, from August 9 to 19. A movement is on foot to get a permanent building erected. Two sums of £500 each have been promised by Mr. Samuel Morley, and Mr W. Berger, of the Bromley Starch Works.

AN INCIDENT OF THE McALL MISSION, PARIS.

ONE evening I went to the meeting in Rue de Rivoli, and found a large "queue" formed at the door waiting to go in, so I walked round the houses, and was accosted by three persons also waiting the opening of the doors. "*Oh c' est Monsieur*," said one, "we have been looking for you, and had I known your address we should have come to see you." There was something so warm, so cordial in my reception, that it caused me to say, "I have not the pleasure of remembering you." "Oh!" she said, "it was last Wednesday I resolved to be of your religion; since then I have been so happy, and I wanted to speak to you about it."

The "queue" had disappeared at the door, and eight o'clock struck; so, receiving her address, we entered the meeting joyful at the good news, waiting to pay her a visit on the next day, when we were introduced to her husband, a gentleman of colour, whom we had noticed at the meeting.

Let us give her own story as illustrating God's work. They had come from Monte Video, South America, to form in Paris a financial enterprise for that town, hoping to return before the winter. One evening they were walking about in the Square St. Jacques, when they made the acquaintance of two German maids, who pressed her to come to the meeting. The husband yielded, saying, "It will pass an hour, let us go." They found it pleasant from its novelty, but the following evening, the story of Christ's dying on the cross was told; the hymns were all about the cross. "I had never heard Jesus spoken about in this wise," she said, "my heart was touched, and I cried. So I got a Bible, and began to pray from my heart. Then on Wednesday I was thinking, Ought I to leave my religion? When I went to the meeting, and the address was on the text, 'How long halt ye between two opinions?' as the speaker proceeded, I could hesitate no longer. I resolved to serve God, and to trust alone in the sacrifice of Jesus and his mediation, and then I was filled with joy." She began to weep. Her outward tears were a witness of her inward joy. She added: "We are on the eve of returning to America." We knelt down in their lodging to praise God that He had revealed in her his Son Jesus, and to pray that the husband might be made partaker of the same faith. Her progress has been rapid; and a few weeks afterward she expressed a wish to go to the Lord's table. I was surprised to find her views so clear, so spiritual—surely she was taught of the Spirit—and her German friend had helped her in the study of the Bible. On the first Sabbath in October she was received as a member of the Lutheran church, Rue des Billettes.

The wife soon became anxious for the salvation of her husband—she wanted him to share her faith, to be a partaker of her joy; and God has given to her the desire of her heart. On Sunday, December 16, she spoke at our fraternal meeting, giving public testimony to the great change wrought within her, and praising God for what He had done. At the close of the meeting she requested that prayer should be offered for herself and husband at the special service at the Oratoire that night.

At the close of the service she came to me with a face radiant, as I have seldom seen, with inward joy. Her husband was with her. "My husband is decided, he is convinced, he has given himself; *n'est ce pas, mon ami?*" To this appeal he answered, with quivering lips and moistened eyes, "Oh, yes! thank God!"

They still linger in Paris, tried, but filled with joy. "Our financial loss has been great," she said, "but no material loss can be compared with our spiritual gain; no sacrifice too great, in view of what we have found in Paris." So they will return to South America, poorer in pocket, but rich in heart, for they have found what is more precious than rubies.—*The Gospel in all Lands.*

BISHOP TAYLOR AND HIS WORK.

WE lately announced that Rev. W. Taylor, the renowned itinerant Methodist preacher and missionary, had been appointed a Missionary Bishop for Central Africa. A special correspondent of the *Nonconformist and Independent*, describing a visit paid to the camp meeting at Ocean Grove, New Jersey, thus refers to the new bishop:—

"Last Sunday Bishop William Taylor, who has just been set apart by the General Conference for work in Central Africa, delivered two addresses to audiences which numbered 5000 on each occasion. To hear them sing and respond to the prayers and to the sentiments of the speaker was like listening to the voices of many waters, or to the noise of mighty thunderings. Bishop Taylor is an extraordinary man. His name is familiar to many English readers as the author of a racy yet devout book, entitled, "Seven Years' Street Preaching," and of another illustrative of his life and work in California. He is about six feet high, erect, and well-proportioned, with a long, flowing patriarchal beard, and a countenance and an eye indicative of mingled enterprise, benevolence, and power. He has spent two-thirds of his life in arduous itinerant labours in the United States, in Central and South America, in India, and in Caffraria. And now, at the age of sixty-five, when most men would seek rest, he is about to proceed to the Western Coast of Central Africa, with a view to penetrate into the interior among the teeming population recently discovered by Dr. Poggee and Lieutenant Wissmann, taking with him, if possible, twenty missionaries to be stationed at intervals.

"Bishop Taylor's special plan, which he has successfully introduced in India, Burmah, and South Africa, and elsewhere, is to establish self-supporting Missions. He maintains that the key to God's material resources deposited in earth, air, and water, to the uttermost parts of the world, is contained in the marching orders of the first band of missionaries sent out by Christ to proclaim his own appearance. Bishop Taylor affirms that the Master's method is literally practicable and adequate now, and is infinitely superior to any such misapplication of beneficence as may practically supersede his indigenous resources. The method pursued by him in India and other heathen lands is entire dependence on local sources for the support of ministers, school-teachers, and their families, but to welcome the co-operation of God's stewards in Christian countries, in providing money for the expenses of transit and for buildings. For this purpose a special fund has been created, with proper legal powers, and Bishop Taylor is sanguine as to the results.

"With regard to the actual work, he reports in the South India Conference an organised membership of 2154, of whom 450 are converted Hindoos, the large majority being converted Anglo-Indians There are fifty travelling ministers, who, with their families, are supported purely from Indian resources; and fifty-seven local preachers, who maintain themselves and preach gratuitously. The pastors' claims last year, as fixed by the Quarterly Conferences, were 47,887 rupees, or about £4500, and the whole of this amount was locally raised. This is an illustration of what Bishop Taylor calls 'the possibilities of indigenous self-support,' for the ministers of this Mission have never received a dollar from a missionary society. In the same district of South India twenty-seven substantial church buildings and twelve parsonages have been erected, at a cost of £35,000, of which only £1200 was raised outside. Besides all this, £3000 have been contributed locally for the support of seventy orphans in a school, where they are being trained for self-support.

"On the same plan, there are now forty-five missionary workers supported in Central and South America, who, besides regularly preaching at every station, have in their day and Sunday-schools 800 young people, three-fourths of whom are of Spanish and Portuguese blood. The male and female colleges in Chili include 240 pupils, and in the College at Santiago there are twelve American missionary workers; all sustained out of local resources. Bishop Taylor carefully guards himself against being supposed to cast any reflection on the noble missionaries of other religious bodies who are providentially supported by their respective agencies, but he adds, 'According to my convictions of the responsibility God has laid upon me to found and develop self-supporting missions, I cannot receive a cent from any missionary treasury, nor in any way compromise the principles I represent. As to salary, I had none from any source for twenty-seven years, but supported myself and family by my authorship, and preached gratuitously. God has opened to our self-supporting Mission, fields containing more than five hundred million souls, without covering an acre of territory occupied by our parent missionary society; so that the results of this movement will be in the future, as they have been in the past, all clear gain to our church,' besides an overflow to all missionary churches."

Bishop Taylor's ordination, says a contemporary, was a notable and profoundly impressive spectacle. He was presented to the ordaining bishop by a Eurasian, one of the fruits of his work in India, and by a negro minister, Rev. Marshall W. Taylor. When he entered the Conference after the ordination, he was invited to a seat on the platform, but he replied that he was a bishop "only when he was in Africa," and that in the Conference he remained simply a lay delegate from Southern India.

TEMPERANCE NOTES AND INCIDENTS.

Mr. W. Forbes, who has been giving addresses at Margate, Ramsgate, Farningham, and Watford, leaves London at end of this week, to hold missions in Yorkshire and Lancashire.

Dr. Norman Kerr, 42, Grove-road, Regent's-park, N.W., sends out an urgent appeal for help in establishing a Retreat for Female Inebriates, similar to the Dalrymple Retreat for Males at Rickmansworth.

Drink Temptations in the North Sea.—It is understood that communications are still going on between her Majesty's Government and that of the Netherlands respecting the floating drink shops which have been the cause of such incalculable harm to the fishermen employed in the North Sea. It is to be hoped that there will be no difficulty in the way of their complete prohibition.

Worse than Wasted.—A Prohibitionist calculates that the amount of liquor made and imported into the United States in 1882 would fill a canal ten feet deep, twenty feet wide, and seventy-six miles long. The money it represents would have built a £200 house for the family of every mechanic in the land; would have paid for 3664 steamships at £50,000 apiece; would have purchased 336,400 farms of 100 acres each, or would have fed and clothed all the children in the States under five years of age for two years, allowing a dollar a week for each one of the ten million children. Instead of doing this, it has gone down American throats.

Sunday Closing Within Reach.—Dr. Ridge, of Enfield, draws attention to the fact that magistrates have full power to give us the blessing of Sunday closing. At Padiham last year four seven-day licences were refused, and six-day licences granted instead. It only needs that this example should be followed elsewhere. Immediate steps should be taken to procure a strong expression of public opinion in favour of this course; notice of objection should be served on every publican, stating, as the ground of objections that a seven-day licence is injurious and unnecessary. There is every reason to believe that in some places Sunday closing would thus be obtained at once.

Prohibition in Iowa.—Rev. M. Bamford, of Fairfield, Iowa, writes to the New York *Independent*: "So far as can be learned, about five-sixths of all the saloons and liquor-houses in the State have been closed up. Probably eight-ninths of the population of the State have no open saloon or other drinking-place within easy reach. There are no open saloons, in fact, except in some of the larger cities; very many of the saloons even in these places are closed. Prosecutions are being brought against those which are open. Liquors are, no doubt, still sold secretly in many places, and will be, most likely, for a while, though the vigilance of the Law and Order Leagues will gradually hunt them out."

On Monday, August 4, a great demonstration was held in connection with the opening of a Temperance palace, reading-rooms, and hall, at Upper-green, Mitcham, S.W.

A brewer in one of the Eastern counties of England has renounced the traffic from conscientious motives, and with his family gone into a business on which they can ask God's blessing.

Another Woman's Crusade.—As the result of Mr. Booth's Mission, a woman's crusade against drink has been organised in Sydney. It is to be carried on after the fashion of the famous Woman's Whisky War in America.

In the August number of *Eastward Ho!* Mr. G. R. Sims declares: "I am all for Temperance. I believe that drink is the cause of half the misery from which the masses are now suffering; but I also believe that the misery from which the masses are now suffering is the cause of half the drink."

A determined effort is to be made at Wimbledon to stamp out the drinking and debauchery consequent upon the annual camp-out of the Volunteers. *The Times* lately published several letters on the subject, and the feeling that something must be done is evidently growing in intensity.

The Coffee-room for Sailors, at Chittagong, India, is developing into a Sailors' Home, and is spoken very highly of by those who have seen it. Thus far no bar has been introduced into the Home, and no need for one has been discovered. The result is a quiet and safe home for the strangers from the sea.—*Indian Witness.*

Mr. Francis Murphy in Pittsburgh.—We observe with pleasure, in an American paper, that our much-esteemed brother, Mr. Murphy, has paid a brief visit to this city, where he began his career as a Gospel Temperance reformer some eight years ago. He received a very warm welcome, and found many of the fruits of his former labours still abiding. A large assembly overcrowded one of the churches. After various friends had given their testimony, Mr. Murphy delivered a thrilling address, in which he referred to the success of the prohibitory law in Iowa. He expects to return to Pittsburgh in November, and commence another campaign against the evils of the drink.

Letters to the Editor.

THE PROMISED INHERITANCE.

Sir,—May I suggest a few thoughts in reply to the letter signed "E. O'Hara"?

The warrant for expecting the Jews to return to Palestine is to be found first in God's "everlasting" covenant with Abraham (Gen. xvii. 7, 8), which the Apostle Paul distinctly tells us "the law, which was 430 years after, cannot disannul" (Gal. iii. 17; compare Psa. cv. 8—11). The temporal, and, therefore literal, promises in connection with the Land of Canaan were again and again renewed by God to Abraham, Isaac, and Jacob, and were finally confirmed by Christ Himself, for the Apostle Paul says: "Now, I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8); while He Himself declared: "Think not that I am come to destroy the law and the prophets, I am not come to destroy, but to fulfil (Matt. v. 17, 18); see also Rom. ix. 4, where Paul says that to the Israelites pertain "the covenants . . . . and the promises." And again: "God hath *not* cast away his people . . . . There shall come out of Zion the Deliverer" (Rom. xi. 2, 26).

To understand this subject, it must be remembered the nation and the Church are two distinct things: the Old Testament promises are national, those of the New are chiefly spiritual to the Church. The nation is never merged in the Church in the New Testament, but the Jews who then believed in Jesus of Nazareth as their Messiah became members of the Church, and consequently sharers with Gentiles in the spiritual promises; and then, as now, there was "neither Jew nor Gentile" to those who are "one in Christ Jesus" (compare Eph. ii. 12—18).

In the kingdom that has yet to be manifested at Christ's second coming, there will be the heavenly sphere for the Church—the New Jerusalem of Rev. xxi.; and there will be the earthly sphere of the kingdom, "under the whole heaven" (Dan. vii. 27), in which Israel is to be the first among the nations (see Micah iv. 1—8, v. 7, 8; Jer. xxxi. 35—40).

S. H. Carruthers.

Bournemouth.

VIVISECTION.

Sir,—With reference to Mrs. Burdon Sanderson's letter which appeared in your issue of May 22 last, and to your comments on my communication to you regarding the same, which communication you did not publish, and which comments appeared in your issue of June 19 last, I desire to make the following observations:—

In her letter, Mrs. Sanderson stated that Dr. Sanderson's experiment was performed "on a frog *which had been killed*," and she added, "Anyone can satisfy himself of this by referring to the *Medical Times*, No. 1094, p. 684."

After great trouble, I have succeeded in procuring this number of the *Medical Times*. It is that for June 11, 1871. I find that it is *not* stated that the frog was killed, but, on the contrary, it is evident that the experiment was on a frog still alive. For the object of the experiment was to ascertain the effects on the frog's circulation of certain operations on its nerves.

Yours obediently, Mark Thornhill.

13, *Waterloo-crescent, Dover, August* 11.

Befriending the Stranger.

An interesting incident has just come under our notice, which shows something of the good work being done by the Benevolent or Strangers' Friend Society, 52, Finsbury-pavement, E.C. About two years since a young man from a provincial city applied to the Society for relief, stating that, having failed in business, he came to London hoping to obtain work, but had not succeeded. He, his wife, and two children were then in a starving condition. Temporary assistance was afforded, and inquiry having proved his story true, a situation for the man was procured. In a letter which he sent to the Society at that time, he says he should "have been in the streets begging for bread" had it not been for the Society's assistance. A few days since, the same, but now well-fed and well-dressed young fellow, called again at the office. So altered in appearance was he that, until he made himself known, it was not discovered who he was. From the temporary situation before mentioned, he secured a more permanent one, and afterwards obtained another in a business house in the city from whence he first came to London, and proving a competent hand, he has recently been promoted to the position of buyer in one of the departments.

Having a few days' holiday, his first thought was to come to London to thank the Society for having, as he states, been the means, in God's hand, of raising him and his family from the direst poverty to a position of comfort and comparative prosperity. In addition, he is now a member of a Christian Church. It is pleasing to note, not only the help rendered, but also the man's mindfulness and appreciation of the aid he received, for unfortunately the latter part is too often forgotten.

We are glad to know that the inquiries which are always made into every case are so conducted that, whilst the funds of the Society are protected from imposition, those who are unfortunate enough to be poor are never subjected to any painful humiliation by or through the investigation. The Society has only one paid official, and its agents, over 250 in number (in addition to the Committee), are all Christian men and women, belonging to various sections of the Christian Church, who not only visit the homes of the sick poor, as the almoners of the Society, but also as evangelists. We regret to hear that the Committee have still constantly to pass by many pressing cases through insufficiency of funds. Letters for Convalescent Homes are also greatly needed.

A CONVALESCENT HOME FOR CHILDREN.—Many friends will be glad to know that young children recovering from any non-infectious ailment, or needing change or sea air, will be received and cared for by Miss Heath, 2, Springfield-terrace, London-road, St. Leonard's-on-Sea. Miss Heath is an experienced Christian sister and her heart is in the work. She will furnish terms on application.

Preaching in the Australian Mountains.

In the *Southern Cross*, of Melbourne, Mr. A. E. Eustace gives an account of some Gospel services he conducted in an outlying district on the Dandenong mountains known as Menzies Creek:—

"On arriving at Fern-tree Gully, a saddle-horse awaited me, as promised; and here the journey really commenced. My guide, who carried my luggage strapped on his horse's back, told me we had nine miles to go, and we started up the steep mountain track rising range upon range in front of us, the scenery around being really grand. After some three hours' travelling, we arrived in sight of the place where the meetings were to be held, a State school-house, which, after a considerable amount of trouble, the board of advice consented to let us use at a small charge per night. Another half hour, and we were on the summit of the highest peak, and at the house of the lady who had sent in the application, the journey having taken eight hours.

"I found the state of the district truly pitiful; no church nearer than Fern-tree Gully, nine miles off, and during the past six years three religious services only of any description had been held. This within thirty miles of the great city of Melbourne! One old gentleman said, 'We are almost savages up here; we were beginning to forget there was either God or devil.' The school is about two miles from where I stayed, and each night this had to be travelled over a track very steep, rough, and muddy. Considering that the roads were all alike, fearfully bad, and many of the houses four, five, and six miles away, it was a pleasing sight, on arriving at the place of meeting, to find it half full and others coming in. The attention given to the address amply repaid one for any trouble taken to get there.

The following evening many people had arrived from four and five miles distance at six o'clock, though the meeting was not advertised to commence till half-past seven. During the service many could be seen listening to the "old, old story," with the tears coursing down their cheeks. At the close, on my asking any anxious ones to remain behind for private conversation, ten stayed, and ere they left had accepted Christ as their Saviour, of whom in some cases that night they had heard for the first time. Each night the interest increased, until every one within a radius of seven miles had attended the meetings, and some of the oldest inhabitants said they had no idea so many people could be found on the mountain.

On Sunday, notwithstanding it was both wet and cold, the afternoon meeting was packed, and most of the people stayed to the evening meeting. From 2.30 to 9 o'clock we had indeed one continual meeting, the school being so crowded that there was not standing room. Many attended who had not been to church for many years, and some who had been enemies now had become reconciled. On Saturday night we had a Blue Ribbon meeting, which was also crowded, and some seventy signed the pledge and donned the blue, among them some both men and women whose great curse had been strong drink.

VILLAGE WORK.—A correspondent writes: "I lately visited some villages near Winchester, Hants, and I should like to bear testimony to the good work being done there by a few very earnest Christian men (agricultural labourers). I attended some of their meetings on the Sunday, and was pleased to see the attention paid by the people, who met together in the country lane to hear the Gospel message. On the Lord's day evening when I was present, there were from 300 to 400 persons listening to some brother telling of a Saviour's love. After speaking to them, the friends go round with tracts, and invite the people to a cottage meeting, to be held some evening during the week. I found out that a supply of tracts was needed; perhaps some of your readers may be glad to supply the lack. The address of the leader of the work is Mr. Richard Harfield, Rose Cottage, Hill Houses, Cheriton, Alresford, Hants.

Continental and Foreign Notes.

M. Hyacinthe Loyson lately announced that he had sent in to Bishop Jenner his resignation as rector in the Gallican Church, Paris, but that he continued in heart attached to that church.

German Missions.—The "Sternenhaus," a branch of the Evangelical "Johannesstifts," near Berlin, sends forth a pressing appeal to Christian young men to join its society, and undergo a course of study to prepare them as preachers to the Germans in North America.

A Model Sunday School.—John Wanamaker, superintendent of the famous Bethany Sunday-school in Philadelphia, which now has more than 2200 names upon its roll, stated in an address at Philadelphia, that during the whole twenty-five years of his superintendency of that school no scholar has ever been expelled. He says the bad boys are the ones they most want, because such most need the restraining influences of a Sunday-school.

Cincinnati.—Successful Gospel work is being done in Cincinnati by Mr. Ferdinand Schiverea, of Brooklyn, N.Y. He commenced a mission in a tent on the circus grounds, Lincoln Park, and has now large congregations, composed chiefly of persons who attend no place of worship. A jubilee meeting was recently held in the Baptist church near the tent to welcome one hundred converts who made a profession of faith through God's blessing on the tent services. Mr. Schiverea was converted under the preaching of Mr. Moody, whom he much resembles in manner and method of work.

Singapore.—How little the quiet labours of the beloved brethren in Christ, Mr. Alexander Grant and Mr. Philip Hocquard, are known, yet the importance of having two such witness-bearers in these neglected parts cannot be overlooked, when the need is known. Having arrived from England a month ago, I have had the privilege of fellowship with them in the Gospel. I look forward during the next month to having special Gospel meetings in the Town Hall with them; and thus raising a voice against the sins which vexed Lot in Sodom, and testifying to the many careless, godless English, to the power of Christ to save. Really good soul-winning Gospel books will be greatly welcomed, for distribution amongst the French and English men-of-war's men and soldiers in barracks. Spencer Jones.

Sophia-road, Singapore.

Mussoorie, India.—A correspondent of the *Indian Witness* writing from this place, says: "We have just been favoured with a visit from a detachment of the Salvation Army, consisting of Major Tucker, Captain Thomson, Cadet McFarlane, and Private McMasters. They engaged the Municipal Hall, and held two services last Sunday. Major Tucker gave a long account of his recent campaign in Gujerat, and told how nearly 2000 had joined the Army since his last visit to Mussoorie, nearly ten months ago; how successful he had been in Borsad, Ranipur, Anand, and neighbouring villages; and he made the very startling statement—which was one of many—that in one single meeting 130 persons came out as seekers of *mukti*. I have the profoundest respect for the apparent earnestness and devotion of the Salvationists, but I think some of their reports and statements need very great qualifying."

Crime in San Francisco.—*The Pacific*, of this city, has an article in which it paints in very dark colours the rampant state of crime in the community. It proceeds to say: "Courts and arrests are often a contemptible farce in the city. Stern, swift punishment, without doubt of its certainty, is a powerful preventive of crime. Crime was not punished in Cincinnati, and a terrible riot was the consequence. That was murder by the wholesale; now crime is punished in Cincinnati. We should punish it here. A leading judge in this State said to us a short time ago that 'we are sitting upon a volcano in this city.' Good men can help in making punishment sure and effective in this city and in the State; for as is the city so is the State. We ought to organise a society for the suppression of vice. We need this organisation to enlighten the people in regard to the laws we have, to formulate and influence the enactment of better laws, to detect the violation of law and stimulate its enforcement. We need to interest ourselves in the work of reforming criminals. We must do what we can through Sabbath-schools and Mission-schools and the Kindergartens. We must preach the Gospel and make it plain. The work of the Gospel minister and the Sunday-school teacher is all-important; but we also need an organisation for the suppression of vice."

Notices of Books, &c.

Rev. C. H. Spurgeon is again at work upon The Treasury of David, and hopes that the seventh and last volume, which has been so long delayed, will be ready for issue before the end of the year.

Salvation: The Way Made Plain. By J. H. Brookes, D.D. *Hodder & Stoughton.* How could the way of salvation be set forth more clearly than in this treatise? Every mountain of difficulty seems to be brought low, every valley of doubt and hesitancy filled up by stimulating and encouraging promises, every crooked place in the inquirer's pathway made straight, and the glory of the Lord Jesus so manifestly revealed, that all sincere seekers will assuredly see the salvation of God. Pastors, teachers, and evangelists should procure and read it.

Manual of Revivals. By Rev. G. W. Hervey. 8s. *Funk & Wagnalls.* This book has made a very timely appearance, now that the outward working of the great revival in our midst has come to an end. The author has made a careful study of the subject, and his conclusions seem to us wise, practical, and useful. All who anticipate taking active part in revival work cannot do better than follow out many of the instructions given. It concludes with a lengthy summary of the subjects and texts often used by a number of prominent evangelists and teachers, both English and American, with a list of the principal works written on the subject.

Books received:—

Elliot Stock:

The Unspeakable Gift, by J. H. Pettingell; with Introduction by Rev. E. White.

Life and Holiness, by W. Woods Smyth.

T. Woolmer:

The King's Daughter; the Life and Work of Mary Tappin, by G. T. Seymour.

Nisbet & Co.:

The Church's Peace, by Rev. M. B. Cowell, 6d.

Pamphlets received:—Our Girls and Boys; their Future our Responsibility, by Rev. E. J. Barnes (1d., Elliot Stock)—Plain Proofs from the Scriptures that God did not Intend Christians to be Baptized with Water. by James Johnstone (6d., Jas. Gemmel, George IV. Bridge, Edinburgh)—Probation after Death; or, Salvation beyond the Grave, by W. Wilkins (1d., Payne, West-street, Dorking)—Jews, Egypt and Palestine, Lecture by Rev. J. Wilkinson (2d., Shaw & Co.).

Forthcoming Meetings.

COMING CONFERENCES.

Evangelical Alliance.—Copenhagen, August 30 to September 7.

Perth, City Hall.—September 9—11. Subject: "Three Privileges of Believers, with Corresponding Duties (Heb x 19—25). Afternoon free conversation; evening, evangelistic addresses, &c. Information as to lodgings, &c., from Mr. Thomas Russell, 61, So Methven-street, Perth. Communications as to ladies' meetings to be sent to Mrs. Bannerman, St. Leonard's F. U. Manse, Perth.

Deepening of Spiritual Life, Queen's Rooms, Glasgow.—September 23 to 26, daily at 11 a.m., 3 and 7.30 p.m. Revs Hubert Brooke, Charles A. Fox, Charles Graham, D. B. Hankin, William Hasam, E. H. Hopkins, E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part

Church Congress, Carlisle.—September 30 to October 3.

Clifton, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

The Children's Evangelistic Mission. — Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Mr. Gawin Kirkham.—August 21—25, Preston; 30 and 31 Copenhagen.

Mr. J. M. Scroggie. — September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

Clapton Hall.—Mr. J. G. McVicker during August, Sundays, 6.30; Fridays, 7.30.

St. George's Hall, Langham-place, W.—Dr. McKilliam during August, 11 a.m. and 7 p.m.; Burlington Hall, Savile-row, Wednesdays, 8 p.m.

Conference Hall, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill; — all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall now at Langland Bay, near Swansea; Mr. E. Arrowsmith Scarborough; Mr. E. J. Kennedy, Bridlington; Mr. H. W. Figgis, Llandudno, till August 25; Messrs W. Ranger, B.A., J. B. Waue, B.A., and others, Eastbourne, till September 4; Messrs. J. C. Farthing and A. T. Polhill Turner, B.A., Bournemouth; Mr. H. G. Harris, B.A., Weston-super-Mare; Mr E. R. Knapp, Southsea; Mr. F. Hodgson Jones, Tynemouth; Messrs. E. T. M. Dennes and E. Salisbury now at Weymouth; Captain Dru Drury, Perranporth; Mr. W. F. Seagrove and Rev. H. C. Sturdy, Hastings; Mr. L. H. Caley, Sandown; Mr A. J. Shepherd, Littlehampton; Mr. H. M. Trickett, Walton-on-the-Naze, from August 16: Mr. G. Kirlew, Lytham, August 23—30; Mr. W. R. Moore now at Ilfracombe; Messrs. E. and O. H. Collier, Herne Bay, till August 18; Mr Geo. Banaster in the yacht "Kinkfisher," Isle of Man; Messrs Hankinson and Seyler, Penzance, August 29 to September 8; Mr. G. Soltau, Lowestoft; Mr. W. A. Moore, Clacton-on-Sea; Mr. G. Bennett, Whitby, from August 23.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

18, Aldersgate-street, E.C.—Fridays, August 22 and 29 Gospel meeting, 8 p.m., Mr. J. J. Scroggie.

MISCELLANEOUS.

Governesses' Prayer Meeting.—Last Saturday in the month, 3.30 p.m., Y.W.C.A., 3, Allen-terrace, High-street, Kensington, W.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, August 27. Tea at 6; meeting at 7. Miss Annie Macpherson, who has returned from Canada, will describe a tour in New Brunswick, and visits among the children.

The Salvation Army.—Meetings for young men only. Mr. Bramwell Booth and Mr. Herbert Booth in the Memorial Hall, Farringdon-street, E.C., every Wednesday in August, at 8 p.m. Captains Pigott, Oliphant, and Sampson will take part. Tickets free, by application, from 101, Queen Victoria-street, E.C.

Notices.

J. S.—10s. received and acknowledged in The Christian, July 24, as from J. P. Please send full address to explain previous amount.

Communications Received with Thanks.—E.M.C. P.W. D.D. C.V. O.O. T.F.P. M.T. S.H.C. W.T. J.M.F. S.K.S. J.A. T.C. S.B. D.McA. A.McC. J.J. R.H. W.B. E.E.F. A.J.B. M.D. G.H. S.O. W.G. G.G.M. F.G. C. J.L. W.W. J. de B. H.L.B. J.P. E.H. J.D. J.C. E.B. W.O. S.J. J.B. R.E.B. S.E.H. T.W.F. J.O. H.M.F. E.E. B.A. H.S. J.S. G.P. H.G. C.E.M. T.B. E.G. J.E.B. J.A. G.W. S.O.S. W.T. E.H. T.W.R. M.O'K. A.R.T. A.D. M.A.W. E.O.H. S.McC. C.T.W. C.C.

Applicants for Tracts.—T. W. Rowe, evangelist, High-street, Knaresbro', Yorks; H. Wilson, 150, Thistle-street S.S., Glasgow; W. Martin, 8, High-street, Plumstead, Kent; Mr. Young, 15, Queen street, New cut, S.E.; W. Benson, 16, New-street, Kennington park-road, S.E.; J. J. Browne, 15, Clifton-terrace, South Norwood, S.E.; A. Clarke, 1, Richardson's-place, Church-street, Greenwich, S.E.; Misses Moore, The Croft, Castle-town, I.M.; J. Skillicorn, baker Port St. Mary, I.M.; Sarah Ashley, Bower Hinton, Martock, Somerset; J. Campbell, Moorfield-terrace, Hollingworth, Hadfield, near Manchester; W. E. Turner, 78, Cleveland-street, Fitzroy-square, W.; W. Mortlock, 1, Dace-road, Monier-road, Old Ford, E.

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George-yard Ragged School—Z. Y. X.	5	0	0
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Bristol Orphan Homes—Nobody	0	10	0
Asylums at Ivy Farm—Z. Y. X.	5	0	0
Salvation Army—Nobody	0	10	0
Mr. Fegan's Boys' Home—O'C. £3; J. H. G. £1; E. F. £1	5	0	0
Friendless and Fallen—O'C. £2; Z. Y. X. £5	7	0	0
Ragged School Union—J. H. G.	0	10	0
One-cross Mission—J. H. G. 10s.; Z. Y. X. £5	5	10	0
Evangelistic Mission—J. H. G.	0	10	0
Mr. Faithfull's Work at Marseilles—(*Sufferers from Cholera*) H. N. M.	0	5	0
Syrian Colonization Fund—H. N. M.	0	5	0
Soldiers' Institute, Portsmouth—Z. Y. X.	5	0	0
Clergy Rest House, Bournemouth—Miss R.	0	5	0
Gratuitous Circulation of The Christian—Z. Y. X. £2; M. R. W. 7s.	2	7	0
Miss Weston's Work in Royal Navy—Z. Y. X.	5	0	0
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CASE FOR THIS WEEK.

SPASMODIC ASTHMA.
CASE of a LAY PREACHER.

Mr. John Fowle, of Gillingham, Kent, applied to me early in the spring, encouraged by an article in the *Christian Herald*.

He had suffered for three years. Illness commenced with bronchitis, followed by nervous asthma.

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He continued to benefit, as reported in several letters. In a letter dated May 26 his wife again writes: "My husband is now quite well. Your medicine seemed to put new life in him. He is 85 years of age, and is a wonder to all. If you put this in the *Christian Herald* it may do good to many.—Orchard Cottage, Gillingham lane."

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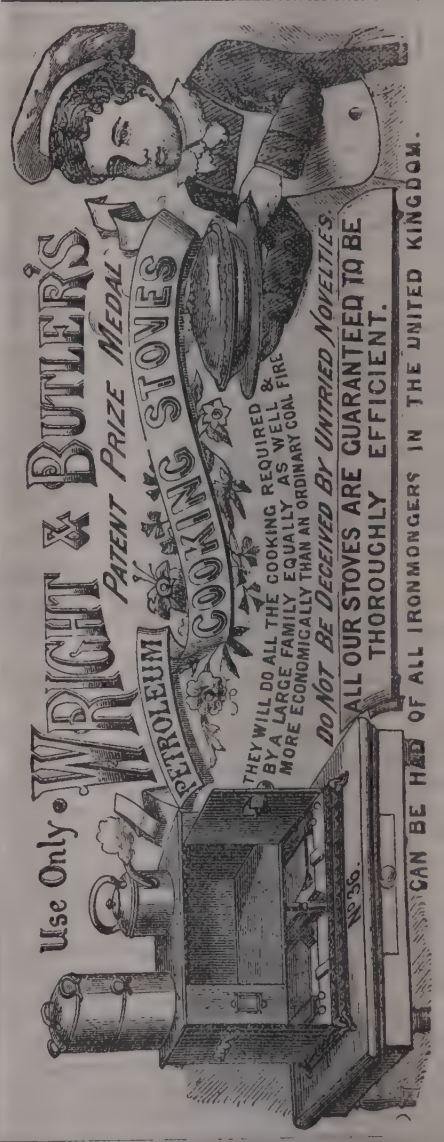
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BINFIELD HOUSE COLLEGIATE SCHOOL, Binfield-road, Clapham. — Head Master, S. SHEPHERD, A.C.P. Second Master, A. J. SMITH, F.R.G.S. Very few boarders, under personal supervision of Head Master. Terms moderate.

GREENOCK. — George-square Kindergarten and School for the Higher Education of Girls. Misses MACLEOD and URYLLS, L.L.A., receive four young Ladies as Boarders. Careful Christian training; comfortable home; liberal table. Pupils prepared for University Certificates. Terms moderate and inclusive.

SEASIDE.—A First-class Ladies' School, taking high honours in Oxford and Cambridge Examinations, strongly recommended by a London Clergyman, for delicate girls requiring special care. Will receive a pupil at reduced terms (45 guineas). Careful religious training. Home comforts.—SIGMA, Pruden, Bookbinder, Spring-gardens, Church-street, Brighton.

MRS. SANG and Daughters, 1, Waverley-villas, Clarendon-road, Nottingham, receive a limited number of Boarders and Day Pupils, to whose intellectual improvement and Christian training they devote their time and personal attention. Good references. Ensuing term Tuesday, September 16.

TO FILL VACANCIES, one or two Pupils can be received into a Ladies' School (Hampshire) for six guineas per term each (in advance). Good education, on Christian principles. English, French, music. Healthy situation. References exchanged.—A. B., care of Messrs. Williams & Strahan, 7, Lawrence-lane, Cheapside, London.

CLERGYMAN'S WIFE educating the only child of friends with her own, wishes to meet with another little girl to share their studies. Resident governess.
Mrs. BRIGHT, Wimbledon House, Clifton.

DANS UNE CONFORTABLE VILLA, située de la manière la plus salubre, sur les bords du lac de Constance, une famille Française Protestante desire recevoir en pension deux jeunes garçons de 12 à 15 ans, pour suivre aux études du fils de la maison, sous la direction d'un précepteur chrétien. Les soins les plus affectueuse seront donnés moralement, physiquement et intellectuellement. Le Français et l'Allemand parlés dans la maison.—S'adresser par initiales G. H., Poste Restante, Bregenz, Tyrol Autrichien.

MR. HERBERT W. TAYLOR has a vacancy in his house for the Son of a Gentleman, to be educated with his own son, between 11 and 12 years of age.
Hadley Grove, High Barnet.

SCHOOL PARTNERSHIP desired by Lady (widow), in good neighbourhood. Is highly musical. First-class Certificate R.A.M.; with considerable experience in teaching.—R.A.M., care of William Dawson & Sons, 121, Cannon-street, City, E.C.

GOVERNESS PUPIL required in Select Ladies' School. To assist with music practice. Accomplishments by efficient Masters. Comforts of Christian home. Premium required. —Miss M. CRESY, Gladstonbury, Somerset. Vacancies for Boarders.

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YOUNG LADY (18), wishing to gain experience in teaching music, desires engagement in a school or family. Would assist in giving English and French lessons to junior pupils. Music Certificate, Trinity College, Royal Academy. Honours.
E. E. J., care of Mr. Fisher, Pewsey, Wiltshire.

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WILL ANY KIND Friend give a presentation for Christ's Hospital, or otherwise help a Lady to educate her three boys? Particulars, Mrs. BUSCOMBE, The Hollies, Teddington, S.W. (Late Superintendent of Female Orphans' Home, Langley Park, Hampton, S.W.)

WANTED AT ONCE, a Master and Mistress, of decided Evangelical principles, for a mixed School, infants and elder children, in a small country town in Gloucestershire.
T. B. S., Salperton Park, Cheltenham.

A WIDOW LADY offers £15 per annum and her services to assist in the domestic arrangements of a good class Ladies' School; or she would give daily instruction to the younger pupils, in return for a comfortable Christian Home. Church of England. The immediate neighbourhood of London preferred. Highest references.—Mrs HAYNES, Talbot Lodge, Mus Well-hill, London, N.

EXCHANGE OF PUPILS.—The Principals of a superior Ladies' School wish to receive a Girl to educate, in exchange for a Boy of 12. A vacancy for an Articled Pupil.—PRINCIPAL, Pembroke House, Brandram-road, Lee, S.E.

AN EXPERIENCED, earnest Christian Governess, total abstainer, with earnest Evangelical views (age 30 to 40), wanted in a Christian family, who can teach thorough English, French, arithmetic, music, and drawing. Good testimonials and references required. State age, salary required, and full particulars.—Surgeon-General THEOBALDS, Cliffansty House, Weston-super-Mare, Somersetshire.

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WANTED IMMEDIATELY, a decided Christian Lady to undertake the education and training of two motherless little Girls of 7 and 10.
Rev F. WHITEFIELD, St. Mary's, Hastings.

LADY GOVERNESS.—Wanted, in a Salvation family, a first-class daily Governess for three children, the youngest 14.—Apply, stating terms and all particulars, to F., Headquarters of the Salvation Army, 101, Queen Victoria-street, London, E.C.

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GERMAN GOVERNESS (diplomée in French; 11 years' residence in France) desires re-engagement in a Christian family or school, in September.—FRÄULEIN, Rev. Dr. Goodwin's, Kent's Bank, via Carnforth, Lancashire.

CLERGYMAN'S WIFE strongly recommends superior Nursery Governess (27), not been out before. Fond of children and clever with them. Good needlewoman. Music, drawing, and French.—Mrs. BRIGHT, Brunswick Baths, Western-street, Brighton.

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"KATE," Jeanes, Bradford, Taunton, Somerset.

A YOUNG LADY (20) seeks a situation as Governess to children under 10, in a good family. Comfortable home more essential than salary.—N. B., Mrs. Owen, Bible and Tract Depôt, Beverley.

ENGLISH GOVERNESS (Assoc. Coll. Preceptors) desires daily re-engagement. Usual English subjects. French, music. Eight years' experience. Highly recommended.—M., 39, Fenwick-road, Peckham Rye.

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KÖNIGSHEIM, Weston-super-Mare.—The Lady Superintendent of this Home for Governesses desires to recommend a North German Lady, recently come to this country. Understands English, and capable of teaching German, music, and needlework. Very conscientious and trustworthy. Good testimonials. Also, a young French girl, speaking her own language very well, and most suitable for young children.

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MANAGER, SECRETARY, OR AGENT.—A Christian Gentleman of wide commercial experience, who has been practically Assistant Secretary to one of the largest Corporations in the world, desires an appointment as above, or any other position of trust, at home or abroad. Thorough accountant, shorthand writer, and abstainer, and with highest qualifications and references.—ALPHA, Silvercraig, Fairholt-road, toke Newington, London, N.

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T., 127, High-street, Ryde.

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RESPECTABLE MARRIED MAN seeks employment as Messenger, Caretaker, Lodge-keeper, or self and wife would take charge of offices, or any place where strict integrity and sobriety would be appreciated. Has a small income, and would give security if required. No family. Highest references.
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E. PRATT, Post-office, Winchmore-hill, N.

AS INDOOR SERVANT, single-handed, out of livery. Age 28. Excellent character. Left through death. Strongly recommended by Rev. W. Hay Aitken.
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A., Montebello, New Brighton, Cheshire.

A CHRISTIAN seeks a situation as Companion, useful Housekeeper, or Sick Nurse. References to good families.
C., 40, College-street, Barnsbury, N.

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RE-ENGAGEMENT as Matron in a small institution, orphanage, or schools, or as Laundry Superintendent in a large institution. Good testimonials. Age 30.—Miss M. M., Red House, Falsgrave, Scarborough.

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Appointments, Situations, &c., Vacant.

ASSISTANT MANAGER wanted, at a foreign coal depôt. Must be total abstainer, married, without encumbrances; age not exceeding 45. Energetic man with good knowledge of shipping business necessary; one speaking foreign languages preferred.—Address, with full particulars and references, stating salary required, to X. Y. Z., care of Toms & Co., 3, Westminster-chambers, Victoria-street, London.

TRAVELLING AGENT.—Wanted, by the Trustees of the Stirling Tract Enterprise, a Gentleman to represent the Enterprise in England. One with experience preferred.—JOHN MACFARLANE, Manager, Drummond's Tract Depôt, Stirling.

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AN ENERGETIC EVANGELIST wanted, to work in an undenominational Town Mission. Open air and Hall services every night. A good visitor.—Apply, stating age, references, previous experience, if musical, and present church membership. Photo to be returned.
M. LAWSON, Secretary, 1, Moxon-street, Hull.

A RESPECTABLE WORKING HOUSEKEEPER wanted, by a provincial Young Men's Christian Association. One with a daughter or sister to share the work preferred. Sterling Christian character indispensable.—Apply, stating terms required, to Z., Post-office, Kingston-on-Thames.

AN ATTENDANT wanted, who would not mind a quiet home, for an Invalid Lady. Needlework and a little house-work required.
Mrs. A. CHITTY, Great Bookham, Leatherhead.

WANTED BY TWO SISTERS going to Ventnor at the beginning of October, a strong and healthy person, willing to make herself generally useful, and qualified for nursing, if needed.
Miss DAY, 23, Cambridge-street, Tunbridge Wells.

AS PAGE, to assist in garden and make himself generally useful. A steady, strong boy wanted, with good recommendations. Age 14 to 15.—D. S. B., Poles-place, Crawley, Sussex.

CHRISTIAN WOMAN wanted, with good health and cheerful disposition, to wait upon an aged Lady. Must be an abstainer. Wages £16.—Mrs. ERIC MACKAY, 2, Easton-villas, Pittville, Cheltenham.

A RESPECTABLE, domesticated person, who would share the work of a small house, is offered a comfortable home on very moderate terms. Two people. No children.
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A CHRISTIAN House and Parlour-maid wanted, where three other servants are kept. Total abstainer preferred. Wages £16, all found.—F., Rutherford Lodge, Worthing.

LAUNDRY PACKER and Sorter wanted, for high-class laundry in North London. Capable of overlooking and controlling women under her. Must have had good experience.—Write particulars, age, wages, character, &c.—Z., care of Bates, Hendy & Co., 37, Walbrook, E.C.

WANTED AT END of September, a married man, without young children, to take charge of mission house and to undertake the duty of Verger and Caretaker at the church. His whole time will be required, and his wife will be expected to keep church, mission house, and parish room clean. Wages 21s. per week with rent, taxes, gas, and coal free.
CHURCHWARDENS, Christ Church, Ware, Herts.

A LADY WISHES to find a respectable woman to take charge of a Day Nursery, five days a week. Hours 8 a.m to 8 p.m. —Apply by letter, Mrs. GASSIOT, Upper Tooting, Surrey. Wages £20 a year. Required to find her own board and lodging.

LAUNDRESS.—Wanted, for the Channel Islands Female Penitentiary, an efficient Laundress. Salary £20 per annum, with board and lodging. Address, stating age and qualifications, The SECRETARY, St. Heliers, Jersey.

HOUSE-PARLOUR MAID wanted for 8th September. Rather tall. Good waitress, neat in dress, of good character. Age about 25. Wages £20. All found but beer. Another housemaid kept.
Address to Mrs. S., Wimbledon-common.

THOROUGHLY GOOD House and Parlour-maid wanted. Not under 30. Girl kept. No children. Good wages to competent, trustworthy person. Christian and abstainer preferred. Mrs W. P. PARTRIDGE, Fernlehurst, Beckenham.

NURSE wanted, in Christian family (abstainers), for child of four, and to act as maid to lady. Good needlewoman indispensable. Also, good Plain COOK. Boy kept, no dairy, or washing.
Mrs. E., 20, Waterloo-place, Southampton.

NURSE.—Wanted, a competent Nurse in a large family where a younger maid is kept. Age not under 23.
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A LADY WISHES to hear at once of a Christian Woman, about 30, as Nurse to two children, ages respectively 3 years and 10 months, to go to New Zealand. Must have thoroughly good character, and be a good needlewoman.
Mrs. TURNER, 24, Winchcomb-street, Cheltenham.

COOK (good Plain) wanted for a large but quiet family. About 30 years of age. Total abstainer preferred.—HERBERT W. TAYLOR, Esq., Hadley Grove, High Barnet.

COOK WANTED.—Mrs. WILBRAHAM TAYLOR requires a good Cook who will undertake a Dairy.—Hadley Hurst, Barnet.

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Continued on page 22.

PLAIN TRUTHS FOR PLAIN PEOPLE.

How many sufferers from acute and chronic diseases are there at this moment, who might soon be restored to vigorous health, had they but recourse to those appropriate remedies which doubtless exist! How very few of the so-called incurable diseases are *actually incurable?* The proportion is, without doubt, considerably less than is popularly supposed; while the fact that there are numbers who, in all parts of the world, are constantly uttering the complaint—"We have suffered many things of many physicians, and spent all, and are nothing better, but rather worse," forms a melancholy reflection on the remedial science of the age. Why is it that, after centuries of research, invention, and discovery, so many of the ordinary diseases of our humanity defy the physician's skill? Is it not because in the legitimate domain of medical and physical science there yet exists a law which has remained in obscurity? We hope to show that it is.

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The Christian.

THE GLEANERS' BELL.

By LADY HOPE.

IN the quiet country place where I am staying, a bell chimes out morning by morning from the church tower—a long, even peal. At first it naturally arrested one's attention, and I wondered what could be its meaning. However, in a day or two I had become accustomed to its sound, and the bell rang on unheeded, as far as I was concerned. When visiting a neighbour one day, I was asked the question:

"Have you ever heard the gleaners' bell?"

And then the secret came out. Yes! that sweet, clear chime that rang every morning, and evening too, as I afterwards discovered, was "the gleaners' bell."

"Every morning, at eight o'clock, it rings," said my friend, "to tell the gleaners that they may go to the fields and gather the ears of corn left after the sheaves have been carried. They may work all day, but at six o'clock in the evening another bell rings to call them home again. They must come away from the fields directly they hear it."

Now, when I hear these chimes, I listen to them with a new interest.

In the morning we see little companies of the villagers hurrying out to their appointed work—and very delightful work it is, too—for they may gather as much as ever they can, and bring it home with them in the evening. All day long they stay at their post; and then when the evening bell has rung, it is a pretty sight to see whole families returning with their spoils. Even the little children are laden. The smallest child that toddles by its mother's side carries its own tiny sheaf, its little apron filled with the short ears of corn.

Since I have known their meaning, these two bells have seemed to speak to me with solemn, earnest words, but glad ones, too. Did not our Saviour with his own lips point our attention to the "fields that are white already unto the harvest"? And did not a peal of permissive command sound out through his own blessed words when He said, "Go ye out into all the world, and preach the Gospel to every creature"? May He give us grace to obey his will, in the harvest field, during the autumn time of the world in which we live; that we may go out day by day from his presence, "bearing precious seed" to scatter over the rough, untrodden fields of life, if it be his will; or to carry the sickle of faith, that we may reap in the standing corn that we see around us on every side; or to stoop down humbly and patiently, while we gather the fallen ears, taking them one by one into our very hearts, and treasuring them there for the Master's sake.

Many of these gleaners look very tired when they are coming home, but yet they would not have missed those spoils for any passing pleasure you could have offered them. No, not for a moment.

Some of the Lord's workers are getting very weary. They have "borne the burden and heat of the day." Will not some of the younger labourers, or those who have never yet taken up the gleaning work, *pray earnestly* during these autumn weeks that they may receive "a double portion" of the Holy Spirit, to enable them to come forward and help to bear the load of soul-blessing that is waiting to be gathered in during "these times of refreshing from the presence" of the Lord.

Perhaps we may learn another lesson from our busy gleaners, and gather more diligently during this autumn time the "ears" of promise and teaching from our Master's Word. There lie the "precious things" scattered (Deut. xxxiii. 13—17). We have only to search for them, and then make them our own by faith. We need a good stock of corn for our winter's work. We need a good supply for our daily use. In the golden fields of Scripture we may find it plentifully provided, lying ready to our hand.

But in whatever light we may take our gleaning picture, let us remember that the *time is short!* The evening bell will ring very soon, and then we must gather home. How are we spending these afternoon hours?

Yes, the resting day is coming! Let this thought cheer us on. A little girl said to her mother one day, "I think, mother, that Enoch walked, and walked, and walked with God a very long way. And one day he said, 'O Lord, I am very tired, I do not think I can walk *any* further.' And then God said to him, 'Enoch, you are very near *My* home, now, and the door is open. Just come in and rest.' And Enoch went in, and never came back again any more." For 365 years—not *days*, but *years!*—Enoch seems to have walked with God, and worked for Him. Shall we not glean for our "little while"?

THE BIBLE IN CONTINENTAL HOTELS.

AS travellers are still preparing to set out on their holiday trips, let me mention to them how their pleasure will be enhanced and their journey blessed by leaving the Word of God in hotels. After a very remarkable journey to Holland three years ago, the Lord put it in my heart to try this work, and having continued it for those years I can testify that it has been an immense blessing to myself and also to many travellers. More than 1000 large-sized Bibles have been left in various countries in hotels. We have not always found them taking a prominent place in the bedrooms, but in many hotels the owners are willing to let them lie unmolested and show them to visitors. If travellers abroad show an interest in the Book the owners will find it to their advantage to have Bibles, and the reproach "nobody cares for such books, and it exposes us to losses," would be taken away from English travellers.

Mrs. Robertson, of Hampstead, has helped us to give away a great many Bibles and Testaments to the hotel servants and railway officials on the Continent, not to mention furnishing several hotels with them; and the British and Foreign Bible Society has not long ago, through its secretary the late lamented Rev. Charles Reed, expressed its sympathy with the work. Instead of the efforts of a few individuals we desire to get it taken up by the Church of God. In our times nothing is better than spreading the knowledge of the Bible in every possible way, and we recommend an increased activity in this respect. Going to England in spring and staying at Antwerp on the first day of their carnival, thousands of Mrs. Grimké's text-cards in French, as well as small Bible portions, were distributed by us, and in every case thankfully and gladly received. We wished for thousands more in the Roman Catholic countries.

Wilhelmsro, Sweden. E. DE RAMSAY.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Aug. 31, Mark xi. 1—17; Sept. 1, Mark xi. 18—33; Sept. 2, Mark xii. 1—12; Sept. 3, Mark xii. 13—27; Sept. 4, Mark xii. 28—44; Sept. 5, Mark xiii. 1—13; Sept. 6, Mark xiii. 14—23.

TO A FRIEND IN TROUBLE.

My dear Friend,—

GOD cannot forbear to bless those who have "made a covenant with Him by sacrifice," the sacrifice of his Son; it would be failing in his covenant with that Son. Neither can He ever afflict them as a punishment for iniquity, because the full tale due has been already exacted from Jesus, and God would not require it twice. He is just as well as merciful "to forgive us our sins."

All this seeming forbearing to give you Himself, is only that He is moving you up to a higher grade in his school of trust (you know "sixth form" youths must have harder work than third or fourth forms). Ah, learn well and perfectly the lesson He gives you! for He is distinguishing you with high honour—fitting you for leaving school! I firmly believe that much which we call chastisement and scourging is not so, but is only the lessons, exercises, drilling, &c., needful to fit us for our high estate; you know the higher the estate we are to fill, the more careful must the training be. The children of our poor have not half the hard lessons to master which those of the higher classes have. But even let it be so: say this trouble is chastening, aye, even scourging, still it is love that inflicts it; and for what end? "For our profit, that we may be partakers of his holiness." I know you would "give your back to the smiter" for any amount of smiting, to secure *that* end! You would cry, "More blows, my Father; more, heavier, sharper, if only I may be partaker of thy holiness; I cannot see thy face whilst I am bending under thy hand, but the very strokes tell me how near Thou art! And when it is all over Thou wilt raise me. I shall see thy face, rejoice in thy love, and in heaven shall rest in the sense that I am holy, and shall be grieved by sin no more!"

Often have I thus cried to Him to heat his furnace one seven times more than it is wont to be heated, if only so my dross may all be purged away, and I reflect his image without a spot or stain!

You will readily imagine that in my many years of solitude, without help from any outward means, I have had to learn many lessons from my Lord—sweet, restful lessons, which I pass on to you, hoping to comfort you. I have earnestly prayed Him to give me the right words to say to my friend, therefore I know He has done so; and if you are not comforted, I shall know that He sees sadness is the greater blessing for you awhile longer. Only, let no doubt that He *is* blessing you creep in; no question of his giving you Himself disquiet you. He does; He must; for you ask, and He has promised, and He is not a liar. So, if you cannot pray as you should, why take refuge in praise. Praise Him much, and you will find it very healing.

One of the lessons I have learned is that as Jesus is all lovely, I too am lovely in his loveliness, and by and by must be inherently so; for, if He cannot cast me out, because of his pledged word, and yet can have nothing unholy in his kingdom, it follows that He must make me holy. One moment is with Him as a thousand years; so, in the very moment of dropping the body, He can perfect that which concerneth us, and give us that entire likeness to Himself which we fail to reach whilst in the body.

Yours most truly,

Nowill May.

FAITH-HEALING.—3.

(*Concluded from our last.*)

IN conclusion, the truth seems to gather about two points, which are equally clear in Scripture, and which ought to fix the position and importance of modern facts. The first of these is that supernatural healing in the early Church was *a gift*, specially exercised by certain individuals and in certain cases, intended neither to be universal nor to supersede the use of means, the recognition of which is implied in the fact that Luke continued to be known by Paul and by the churches as "the beloved *physician*." The modern teachers say they have no special gift of healing; the Apostle Paul distinctly recognised such a gift, and denied that all possessed it. "God," he said (1 Cor. xii. 28—30) "hath set some in the Church, first apostles, secondarily prophets, thirdly teachers; after that miracles, *then gifts of healing*," . . . and later he asks—as a question that must be answered in the negative—"Have all the gifts of healing?" And as in the exercise of his sovereignty God bestowed this gift upon some, and not upon all, so He indicated the occasions on which it should be used. We have seen that the most gifted of the Apostles was unable, by means of it, to remove his own ailment, or those of his fellow labourers, Trophimus, Epaphroditus and Timothy; while, on the other hand, we read (Acts xix. 11) of an occasion on which "the Lord wrought *special* miracles by the hands of Paul."

If such a gift is now in exercise in the Church, let us recognise it, but let us take care that we recognise also the place which God has assigned to it, for otherwise we shall "make the heart of the righteous sad whom God has not made sad," by urging him to the attainment of impossibilities, and burdening his conscience unreasonably with the charge of unbelief.

We accept as incontrovertible the evidence that supernatural healing does now in certain instances take place, but we lay beside these the notable failures of faith-cure recorded in Church history, and those that have happened under our own eyes to believers whose consecration and faith it was impossible to doubt, and some of whom had experienced this very grace of healing in other times of sickness.

Of historical examples we would specially note the death of Oliver Cromwell. By many, notwithstanding the blemishes of his character, the great Protector will be recognised as a man of vital faith. With his dying breath he could say, "The Lord hath filled me with as much assurance of his pardon and his love as my soul can hold:" "I think I am the poorest wretch that lives, but I love God, or rather, am loved of God." Cromwell was confident that he would not die in that illness. "God Almighty," he said, "has given me that answer, not only to my prayers, but to those who have closer intimacy with Him than I." And if any must doubt the genuineness of Cromwell's faith we submit to their careful consideration the fact to which his words last quoted refer. A very large part of the Christian faith of England was engaged in prayer for his restoration. His Secretary of State wrote to his son Henry, "Never was there any man so prayed for as he was during sickness." The palace of Whitehall was filled with prayer-meetings, and prayer was turned into praise by the great Puritans who surrounded him, who dared publicly to say that they no longer asked for his life, for that was granted; they only asked for a speedy restoration. Yet death told them they were all deceived.

We have just heard on good authority of an exactly similar case which has recently taken place in private life. A Christian man agonised in prayer for his dying wife until a wonderful assurance and peace took possession of his mind, and he went to the sufferer in full confidence that his prayer was heard, but only to find her breathing her last. The life of Cæsar Malan, a man at once simple and mighty in faith, affords a similar example of disappointment. His son Jocelyn suffered from a terrible malady. The mother soon saw that it could only end in death, but, says the son, who writes Dr. Malan's life, "such a thought only appeared to him as a want of faith . . . and he continually repeated to us that God is mighty to answer prayer." "He did not yet know," adds his biographer, "that the years which were opening before him were sent, not to prepare a new triumph for the confidence of his faith, but to teach him the long and painful lesson of sacrifice and of silent submission."

In the presence of these and many similar facts, we cannot but conclude that sometimes sickness is better than health, and death than life, and that the best wisdom of the Church may be at fault with respect to its own highest interests and the cause of Christ. It is still the Lord who killeth and maketh alive: "He bringeth down to the grave, and bringeth up."

The second point of our conclusion is that bodily suffering is still to the majority of Christians a necessity which may likewise be a privilege. Much of our common spiritual education is made in Scripture to depend upon it, and the history of the Church abounds in examples of ripeness and capacity for service which we have no reason to think could have been produced by other means. Suffering, which we know to have been in great measure bodily, has a large place in the experience of St. Paul, and was even marked beforehand by the Lord Himself as the chief feature of his testimony (Acts ix. 16); and although he was at times "pressed down beyond measure, above strength, insomuch that he despaired even of life," and the thorn in his flesh wrung out from him importunate prayers for a deliverance which God could not bestow, he learnt not only to endure but to glory in all such infirmities.

The reason for such glorying is no apostolic secret. The Bible is full of illustrations and explanations of it, though it is from Paul that we learn the richest lessons of endurance. Sometimes a bodily affliction is God's means of preserving from some greater calamity. Thus the zealous pastor Gilpin, dragged from among his Northumbrian flock to be burned at Smithfield, fell off his horse on the journey, and broke his leg, and his quiet assurance to his mocking persecutors that this also would in some way do him good, was justified by the death of the bloody Queen before he could reach the end of his protracted journey. Thus the faithful Cæsar Malan, when his life was threatened by the furious populace of Geneva, was compelled to lie at home with a strange malady of the leg, which the doctors could neither account for nor remove, but which vanished as it came when the occasion for retirement was removed. And thus, too, Mr. Haslam, when overwhelmed with work which he could not leave, found the way of escape in an accident which laid him on his couch, and thus, in the speediest manner possible, restored his strength for service.

One of the New Testament examples of sickness which we have noted already, seems to illustrate the same providential dealing. Trophimus, towards the close of Paul's last missionary journey, was left at Miletus, sick. But for this sickness he would have accompanied the Apostle to Jerusalem. No sooner was Paul's presence there known to his enemies, than they stirred up the most violent popular tumult recorded in his history, and the immediate occasion of the people's rage was "that they had seen with him before in the city *Trophimus*, an Ephesian, whom they supposed that he had brought into the temple." If Trophimus had been with Paul on this occasion, would not these fanatics have torn him in pieces? and was not that sickness which occurred at Miletus, the nearest point on the journey to his own city Ephesus, a gracious message from God, telling Trophimus to go home?

Such instances recall to mind the quaint remark of the Puritan Charnock, "If sickness is good, you shall have it, for all things are yours."

And has not death itself, even when it has seemed to good men most untimely, been intended by God to be a deliverance from greater trouble which He foresaw? "Merciful men are taken away, none considering that the righteous is taken from the evil to come." Would it not have been well for Hezekiah if he had seen it so in his illness, and if he had accepted God's time for his departure instead of winning his faith-cure, to become the *father of a Manasseh* and to fall into the snare of Babylon?

Again, there may be reasons for suffering which lie beyond the particular interests of the sufferer. "None of us liveth to himself, and no man dieth to himself." Jesus was glad that He was not within reach of Martha and Mary when their brother Lazarus was sick. The sickness needed to end in death, "that the Son of God might be glorified thereby." And who will say that other mortal sicknesses have not been similarly ordered for the same great end? Since beginning this paper we have received the account of the death, by consumption, of a Christian friend, with the news that her cheerful endurance and faith had won to Christ, from utter indifference, the nurse who attended her through two years of suffering.

That affliction of every kind appointed by God is "for our profit, that we may be partakers of his holiness," is too obvious to need to be insisted upon, and to most Christians it will be equally obvious that no kind of affliction tends more to produce this result than bodily pain and weakness endured in faith. But in addition to all this the apostle Paul saw in such an experience the preparation for a ministry of comfort—experimental comfort of those that are in *any* trouble (2 Cor. i.), an occasion which physical strength could not afford, for the manifestation of the power of Christ (2 Cor. xii. 9), and an opportunity of sacrifice which expresses itself in an almost superhuman sublimity of devotion, as he writes: "I fill up that which is behind of the sufferings of Christ *in my flesh* for his body's sake, which is the Church."

Surely such an example, both of faith to God and of love to men is grander and more inspiring than that of one whose spiritual gift has lifted him out of the region of physical suffering and sympathy! One earnest effort has been made within our own times to re-establish a supernatural testimony by the exercise of the gift of tongues. The effort was honestly made by godly men, yet the result has not been the enrichment of the Church of Christ, but the creation of a sect, characterised by strange assumptions and superstitions. The gift of healing is, in the New Testament, on the same level as the gift of tongues, and, we may add, as certain other gifts (Mark xvi. 17, 18) which no one claims, but which ought to be claimed on the same ground as healing. May not the sad failure

of Irvingism be repeated, if the outward and physical absorbs attention, and if Christians forget the fellowship of Christ's sufferings, and, while talking much of faith, endeavour o walk by sight? J. F. B. Tinling.

WHERE DO YOU SPEND YOUR EVENINGS?

A PLAIN TALK WITH YOUNG MEN.

By THEODORE L. CUYLER, D.D.

If I were a merchant, and a young man applied to me for employment in any responsible position, one of the first questions that I should ask him would be: Where do you spend your evenings? The answer to that question would go very far towards determining whether he were a man to be trusted or not. In the rural regions evening commonly signifies a quiet fireside after the labours of shop or farm. With what swift and eager foot my memory runs back to the cheerful joys of my boyhood in the old hospitable farmhouse, and beside a roaring hickory fire! A book and a game of "fox and geese" and a row of sputtering apples and chestnuts on the hot hearth, made up the usual round of indoor entertainment. Whittier tells the whole story in that most delightful of American idylls, "Snow Bound."

It is of young men in the cities and the large towns that I am thinking now. Some of them are living under a parental roof; tens of thousands are in boarding houses; legions of them are "on the road" and lodging in hotels. For those who still reside at home the parents are still responsible. The primal duty of every father and mother is to make home attractive to the boys and girls. Some godly-minded fathers, who are very regular at prayer-meeting, and some mothers who never miss their "Dorcas Society," make shocking blunders in the management of their own children. Their "own vineyards" are badly kept, and yield only sour grapes. When a boy begins to dislike his home and seeks to escape from it, he has very often reached the first milestone on the road to "the bad"; and for this dislike his parents may be more than half responsible.

I may entreat every father and mother to see to two things. The one is that their own dwelling be made just as attractive as possible (and a bright open fire will pay tenfold more than it costs as a "means of grace" to your family). The other is, to be careful how you trust your boys with a night-key. If you *know* where he is, very well; if you hand him a night-key, and do not know or care whither he goes with it, you may find out one of these days to your sorrow. A sagacious father said to me yesterday: "The *anchorage* of my children has always been a bright, happy home." That man has never seen one of his sons wrecked on the rocks of ruin. Thousands of young men really have no home, except the parlour of a boarding-house, and no domestic property except a trunk up in a third-story bed-room.

But however a young man may be situated, the evening hours bring to him certain temptations and perils. The day's work is over and nature craves recreation. No one understands this natural necessity better than the Devil; and he makes the most of it. The evening is his harvest time; then he opens his numberless doorways of temptation. Then he lights up his places of enchantment—brings out his dice-boxes, and cards, and champagne bottles, and billiard tables, and roulette-boards; then he tunes his horns and violins, and flings wide open his crimsoned and chandeliered gateways to sensual indulgence. It is in "the black and dark night" that the shameless wanton prowls the streets in quest of "the young man void of understanding"—yes, and of some gray-headed fools, likewise. How many a one (while father and mother are in their unconscious sleep) "goeth after her straightway, as an ox goeth to the slaughter, and knoweth not that it *is for his life*." So successful are these various baits of the Tempter, that if all the young men who have spent any one evening in dangerous places could be mustered the next morning in a mass meeting, its size would be appalling, and the composition of it would strike many a parental eye with horror. After thirty-one years of close observation of city life, I am not surprised that so many a mother's son is led astray. I only wonder that so many escape destruction.

About the specific evil ways of seeking amusement I have already spoken, in my previous articles on the "Perils of the Playhouse" (which has had a wide currency in tracts and reprints), and on wine-drinking, card-playing, and gambling. But the best antidote to all dangerous places and pleasures is to find safe ones. Where and what are they? A wholesome home, of course, stands first. As long as you are tethered there, you may live in happy ignorance of manifold things which a pure heart should not wish to know; for blessed is the youth who does not know *too much*. No matter how plain or cheap your boarding-quarters may be, my young friend, if you have plenty of good books, you may spend many an evening in company fit for a king. Secure a ticket in a public library, and then bring to your room such authors as you can afford to be intimate with. Shun every book that stirs lewd passion, or that shakes your faith in your mother's God, as you would shun a rattlesnake. Some of the best educated men never went to college; but they had eyes in their heads, and books well studied brought a university up into their scantily furnished rooms. Don't ask to be everlastingly *amused;* it is the mark of a baby mind, when a young man cares for nothing but fun and frolic.

Music is one of the most thoroughly wholesome of evening recreations, if it is only the enjoyment of a violin, a banjo, or a flute, in your own room. Put aside a dollar often out of your wages or your salary for the best public concerts, and for tickets to the art galleries. The cities are growing richer every year in such treasure-houses of beauty and inspiration. As for the whole matter of recreations, I will give you one wholesome rule. Every amusement or recreation which makes the body healthier, the mind stronger, the heart purer, is *right*. Let the others alone. Whatever you think of with a twinge of conscience, or an ugly taste in your memory next morning, never do. It is the next morning's whip of scorpions that spoils the sensualist's revelries. It is a good rule never to spend an evening in such a manner that you cannot pray with a clean conscience when you go to bed.

I pity the young man who is without acquaintances among the other sex. Spare no pains to put one or more female friendships between you and the temptations of the "Devil and his angels." I am inclined to favour early attachments and engagements; for the society of a pure girl, evening after evening, has saved many a young man from perdition. Put yourself also into the circle of some Christian church as soon as you come into town. Its weekly meetings and social gatherings will anchor you from drifting away from your mother's Bible, and from the faith of your childhood. One of my church-officers said to me lately: "When I went to Boston, a poor homeless clerk, the Bible-class and young people of Dr. Kirk's church saved me from drifting to destruction." Heaven's blessing rest on "Young Men's Christian Associations!" They have given a bright, soul-cheering evening home to thousands who were under the stress of loneliness or evil temptations. Be careful how you join "clubs." Too many of them are training-schools that will initiate you into forbidden things. Better remain "green" than to get early ripe in sin. Finally, remember, my young friend, that what you earn during the day goes into your pocket; but what you do during the evening hours and on the Sabbath *goes into your character.*—*New York Independent.*

A BLIND WOMEN'S HOLIDAY.

Among the many summer excursions that are planned for all kinds of people, few are more interesting than those arranged for the blind by the Indigent Blind Visiting Society. The annual summer treat for girls and women attending the Society's educational and Bible-classes took place recently, the men and boys having been taken previously to Woodford.

If there are any who still believe that the blind are incapable of enjoying the country, with all its pleasant associations, we recommend them to accompany such an excursion. The one in question was to Epsom Downs, to which place about 300 blind women and girls, with their guides, were taken by rail. On arriving, a hymn was sung, and the happy party spread out on the Downs in little groups, revelling in the fresh air and bright sunlight, and enjoying strawberries, which a kind friend had provided for them. At 1 p.m. they assembled for dinner, after which Dr. Armitage gave them some interesting particulars of the condition of the blind of America. He has just returned, after making a tour of inspection of the blind institutions of the United States and Canada.

The schools for the blind in America, like those of the old world, are good or bad, according to the capacity or incapacity of the managers; scarcely anything, however, is done for the adult blind. A bright exception to this rule is to be found at Philadelphia, where a blind man, named Hall, started a workshop for the blind about ten years ago. This is the only one which exists in America, if we except the few adults who may be found in the workrooms connected with schools for the young blind. The success of Mr. Hall's experiment is very encouraging, about ninety blind men being employed, mostly at making brooms, at remunerative prices. Nearly 300,000 brooms were turned out last year, and the men earn from 15s. to 30s. a week. Fifty-five, who have no friends, have board and lodging provided for them, while those who are married, or have homes, come to the workshops in the morning. Dr. Armitage suggested that this industry might be introduced with advantage into England.

Later in the day Dr. Armitage took a number of the blind across the Downs to pick the wild flowers, which are there so abundant and beautiful, and they were much interested in examining, by touch, the various plants—root, stems, leaves, and flowers—in all of which they took an intelligent interest. Much fun was occasioned sometimes at a thistle or piece of furze being the object under examination. The party took tea and returned at 8 p.m., after passing a day which will long be remembered by them, as being such a contrast to the close streets and alleys in which they live.

The Society is now celebrating its jubilee year. It visits and relieves over 800 of the most destitute blind of London, assists as many as possible to start in some business, looks after their spiritual condition, and collects them into day-classes. It was the female members of these classes who took part in the excursion to Epsom.

In case any reader should wish to help on such a truly admirable institution we append the address of the Society's offices—27, Red Lion-square, W.C.; Secretary, W. C. Lester.

HOSPITAL EXPERIMENTS UPON THE AFFLICTED POOR.

By ALFRED S. DYER.

OUR large public hospitals were for the most part founded as charities for the cure of the afflicted poor who might be unable to pay the ordinary fee of a medical practitioner. An uneasy feeling exists in many quarters that this primary object of public hospitals is not sufficiently adhered to, and that it is an increasing habit among hospital doctors to regard the patients whom poverty forces to come to them for relief from suffering, as "cases" to be experimented upon for the benefit of private patients of a wealthier class, and for the instruction of medical students.

At the close of last year many persons were unpleasantly surprised at the facts which came out in a correspondence in two London daily newspapers consequent upon an article in *The Lancet* by two hospital practitioners of considerable standing. One of them had been experimenting upon hospital out-patients—women as well as men—with a powerful drug, the effects of which were very imperfectly understood.

In their communication to *The Lancet* these two doctors say:—"They (the out-patients) came back protesting loudly, and required no questioning as to the symptoms produced. They seemed to be pretty unanimous on one point—that it was about the worst medicine they had ever taken. They said if they ever took another dose they would expect to drop down dead, and it would serve them right. One man, a burly, strong fellow, suffering from a little rheumatism only, said that after taking the first dose he felt giddy as if he would go off insensible. His lips, face, and hands turned blue, and he had to lie down for an hour and a half before he dared move. His heart fluttered and he suffered from throbbing pains in the head. He was urged to take another dose, but declined on the ground that he had a wife and family. . . . The women appear to have suffered more than the men; at all events they expressed their opinions more strongly. One woman said that ten minutes after taking the first dose—she did not try a second—she felt a trembling sensation all over her, and suddenly fell to the floor. Whilst lying there, she perspired profusely, her face and head seemed swollen, and throbbed violently, until she thought they would burst. . . . Another woman said she thought she would have died after taking a dose; it threw her into a violent perspiration, and in less than five minutes her lips turned quite black, and throbbed for hours: it upset her so much that she was afraid she would never get over it."

The Lancet article does not mention this drug as having been given to these poor people with any reference to curing them of their particular complaint, nor is there any expression of regret at the suffering caused. Only after considerable public indignation had been expressed was any attempt made by the writers to explain away the gravity of the facts.

That the foregoing cases are not exceptions was incidentally corroborated at the time of the correspondence in the daily press before alluded to, by a letter from a fashionable West-end doctor, who defended the treatment of patients in public hospitals for other purposes than their cure, remarking with contemptuous brutality, that "no amount of hysterical, and so-called humanitarian agitation, will alter the laws of nature—one of the plainest of which is that the few must suffer for the many." If this medical theory of the vicarious sacrifice of others is to be carried out in our public hospitals, the persons who support them by their pecuniary contributions, and the persons who resort to them for cure, ought to thoroughly understand it. But this fashionable doctor only indiscreetly made public an idea that is accepted by large numbers in the medical profession, and which, in a treatise intended only for that profession, finds expression in the sentence, "*If* cure be an object, then," &c.

The abuse of hospital practice for the information or otherwise of medical students, is closely allied to the habit of experimenting on the suffering poor. Probably many of your readers have heard of a young woman, afflicted with a dreadful form of dropsy, being elevated in bed and shaken, that a body of students might hear the motion of the water. The cruellest outrages are perpetrated upon women who enter the hospital without any idea of the shame that is in store for them, which, had they known, they would have died rather than submit to. In obtaining information on the treatment of the poor in public hospitals a few weeks since, I had a conversation with a young man of good Scotch family who had recently passed through a large London hospital. He spoke regretfully of the opposite to pure motives that caused the bedside lectures of hospital practitioners in certain cases to be thronged with young students even before they had reached the stage at which such information was supposed to be necessary.

To this subject an able writer thus refers: "The poor sufferers who accept the charity of the public hospitals do so on the condition of allowing the students, as well as the doctors, to inspect their cases.* But it is plain as daylight that this condition becomes morally abrogated when the patients' recovery would be postponed or imperilled by the distressing circumstances of exposure and bedside-lecturing. Such limitation is, however, rarely, if ever, regarded; and decent women, afflicted with some of the most dreadful diseases of humanity, find in these so-called charitable institutions moral tortures of outraged modesty added to their bodily anguish. No doctor can be dull enough to ignore the fact that the feelings of a woman, with a crowd of curious young students round her bed of agony, must be almost worse than death, and must lessen her chances of recovery, if any such there be. But when does one of these teachers and guides of youth spare the shame-tortured woman at the cost of the medical students' disappointment?"

As abuses that remain without adequate rebuke are liable to grow, it may be useful at the present time to reiterate the axiom that hospitals should exist for patients, and not patients for hospitals. To my knowledge, munificent contributions have been lost to the Hospital Sunday Fund in consequence of the uneasy feeling to which I alluded in my opening paragraph. And now that working men will in a few days be again invited to contribute to the support of our public hospitals, it would be a satisfaction to many if the council of the Hospital Saturday Fund would make such representations to the hospital authorities as shall guard against the cruel, dishonest, and inhuman practices to which I have referred.

1, *Amen-corner, Paternoster-row, E.C.*

*This condition may be implied, but it is certainly not understood by the patients in the great majority of cases.

The Children's Portion.

ANSWER TO ACROSTIC, AUGUST 21.

T imon .....Acts vi. 3.
H agar .....Gen. xvi. 1.
E lkanah .....1 Sam. i. 1.
L ord .....Lev. iii. 7.
O ded .....2 Chron. xxviii. 9, 11.
R ahab .....Josh. vii. 25.
D aniel .....Dan. iv. 19.
W isdom .....2 Chron. ix. 22.
I dolatry .....1 Kings xi. 4.
L ois .....2 Tim. i. 5.
L eah .....Gen. xxx. 23.
P entecost .....Lev. xxiii. 15, 16.
R ebekah .....Gen. xxiv. 67.
O livet .....2 Sam. xv. 30.
V irgin .....Matt. i. 23.
I srael .....Gen. xxxii. 28.
D emetrius .....Acts xix. 24.
E phron .....Gen. xxiv. 16.

"The Lord will Provide"
(Marginal reading to Gen. xxii. 14).

Annie Louisa Trendell.

1, *Lake-terrace, Wandsworth Common.*

AN ANXIOUS QUESTION.

Johnnie S. is a little boy of thirteen, often employed by a lady in our village in weeding her garden, and helping to keep it in order.

She has taught Johnnie many things in the care of flowers and vegetables, and though his arms are thin and not very strong he is becoming quite clever in handling the spade and the rake. Then he works so steadily, and is never idle, earning sometimes a shilling a day, as his work is paid for at the rate of twopence an hour.

This money he is delighted to take home to his mother, who is a poor woman with many little children to feed and clothe. Johnnie is allowed to put by some of the money for himself, and hopes very soon to have enough to buy a new suit of clothes.

He has been brought up a Roman Catholic, and taught by the priest and his mother that it is a sin to eat meat on a Friday. Now, I am going to tell you how faithful he wished to be to the teaching he has received; and in this, I think, he may be an example to many Protestant little boys and girls who have not learned the lesson of self-denial so well as Johnnie.

One rather cold morning lately, the kind lady who employs the boy noticed how pale he looked, and how he seemed to be doing his work in a weary sort of way. Thinking he might be in actual need of food, the lady told her servant to give him some of the vegetable broth which was being prepared for dinner, and to be sure to put some nice pieces of meat which were in the pan into his basin. Johnnie's look of eager delight when called to receive the food showed he had indeed been feeling the pangs of hunger. He was told to sit down on a bench near the door and enjoy the broth.

Five minutes afterwards a timid knock was heard at the door, and Johnnie appeared with the basin of broth still untouched. "Please ma'am," he said to the lady, who happened herself to open the door, "will you tell me if this is Friday?" Johnnie's friend was glad to be able to assure him the day was Thursday, and having his conscience thus relieved he quickly made the contents of the basin disappear, going back afterwards to his work with new strength, and a happy, satisfied look on his face.

This is a true story; see to it, dear children who are taught to love the Lord Jesus in simplicity, that you come not behind this Roman Catholic laddie in habits of obedience, and of faithfulness in whatever work is given you to do.

Greta.

THE LOST FOUND.

By Rev. E. P. HAMMOND.

There was once a boy in Liverpool who went into the water to bathe, and he was carried out by the tide. Though he struggled long and hard, he was not able to swim against the ebbing tide, and he was taken far out to sea. He was picked up by a boat belonging to a vessel bound for Dublin. The poor little boy was almost lost. The sailors were all very kind to him, when he was taken into the vessel. One gave him a cap, another a jacket, another a pair of shoes, and so on.

But that evening a gentleman, who was walking near the place where the little boy had gone into the water, found his clothes lying on the shore. He searched and made inquiries, but no tidings were to be heard of the poor little boy. He found a piece of paper in the pocket of the boy's coat, by which he discovered who it was to whom the clothes belonged.

The kind man went with a sad and heavy heart to break the news to the parents. He said to the father, "I am very sorry to tell you that I found these clothes on the shore, and could not find the lad to whom they belonged; I almost fear he has been drowned." The father could hardly speak for grief; the mother was wild with sorrow. They caused every inquiry to be made, but no account was to be had of their dear boy. The house was sad; the little children missed their playfellow; mourning was ordered; the mother spent her time crying, and the father's heart was heavy. He said little, but he felt much.

The lad was taken back in a vessel bound for Liverpool, and arrived on the day the mourning was to be brought home. As soon as he reached Liverpool, he set off toward his father's house. He did not like to be seen in the strange cap and jacket and shoes which he had on, so he went by the lanes, where he would not meet those who knew him. At last he came to the hall door. He knocked. When the servant opened it, and saw who it was, she screamed with joy, and said, "Here is Master Tom!" His father rushed out, and bursting into tears, embraced him. His mother fainted; there was no more spirit in her. What a happy evening they all, parents and children, spent! They did not want the mourning. The father could say with Jacob, "It is enough; my son is yet alive."

But what do you think will be the rejoicing in heaven, when those who were in danger of being lost for ever arrive safely on that happy shore? How will the angels rejoice, and the family of heaven be glad! Perhaps when some of you will hereafter go to heaven, your fathers and mothers, or brothers and sisters, will welcome you, and say, "I am delighted to see you safe. Welcome! Welcome!" You will not go there like the boy, with a cap and clothes of which he was ashamed, but in garments of salvation, white as snow, with crowns of glory that fade not away. And what must you do to be ready to enter heaven when you die? Think what it is, and then do it.

But remember the great multitude of heathen children, who have never heard a word about heaven, and who do not know that there is any Saviour for lost men. Suppose you had seen that Liverpool boy carried out to sea by the tide. How would you have pitied him! Then suppose you had seen the water full of boys, all drifting out beyond the reach of human help. How would your spirit have died within you! When you should have turned away, and gone home, how sad you would have felt! No "pleasant bread" could you have eaten that night. But all the children in heathen lands are drifting hopelessly onward—can you tell whither?

CHILDREN IN JERUSALEM.

[The following letter, lately received by Miss Butler from Mrs. Sandreczki, missionary at Jerusalem, will, we trust, be read with interest, and awaken a desire to further the good work of which it speaks.]

Dear Miss Butler,—You will remember that I mentioned to you the death of our dearly-beloved Arab nurse, who was, by her really Christian spirit, an example to all her friends, and had an excellent influence over the patients. One of her friends, a former Mahomedan widow, who was baptized nearly two years ago, came in Maria's place. She does her work well, and teaches the children stories from the Bible, teaches them to pray, and to sing some nice little hymns and songs.

A fortnight ago we were happy to find a kind and gratuitous helper in Miss Matheson, from Weston-super-Mare, who was trained as lady-nurse in the Middlesex Hospital. How often have we wished for such an assistant, and now God has sent her to us. We hope that she may be of great blessing to our hospital, and remain a long time with us.

When Dr. Laidlaw came to see the hospital it happened to be nearly empty, on account of great Mahomedan and Christian festivals. Since then all the beds are again filled, and no sooner does one patient leave than his place is taken by another. At this moment we have got two mothers with their babies, one six months' old having a dreadful tumour all around the neck. A Mahomedan girl of twelve years of age with large wounds and tumour on her knees, which must probably undergo amputation. She was asked by Miss M. if she could sew, as she wanted to give her some work. "No," was the answer. "But what, then, do you do at home all day long?" "Why, nothing; we have quite sufficient clothes, and do not want to work."

[The writer describes several other cases of boys and girls who receive the benefit of the hospital.]

We have here a girl of twelve years, who got blind last year from the small-pox. My husband operated upon one eye, and she can now distinguish the light. What is to be done with her when she leaves us? She is now learning to knit with Miss M.; she does not want to go home as her father has remarried, and she expects nothing but beatings from her step-mother. She herself wants to become a Christian, and her parents are Mahomedans. We should like to send her to Miss Arnott's blind school, but who will pay the travelling expenses and board?

You see we are working as well as we can, following in all humility and meekness the example of our Lord—trying to do good. . . . We can say that our work among the children and mothers is not in vain. . . . We will, God helping, cast our bread upon the waters, and hope to find it again after many days, if not on earth, in heaven; and we will remember that we have received it freely, and that we ought to give it freely. Till now the receipts of this year have been very small, and the beds are always full; so that it will be very hard to make both ends meet. But God can help. He knows our needs and our wants.

My husband asks you to remember him kindly, and to pray for us and our work, that God may bless it, and make us fit instruments in his hands.—Yours sincerely and truly,

Johanna Sandreczki.

Children's Hospital, Jerusalem.

SHE HAD NEVER SEEN A TREE.

They took the little London girl from out the city street
To where the grass was growing green, the birds were singing sweet;
And everything along the road so filled her with surprise,
The look of wonder fixed itself within her violet eyes.

The breezes ran to welcome her; they kissed her on each cheek,
And tried in every way they could their ecstasy to speak,
Inviting her to romp with them and tumbling up her curls,
Expecting she would laugh or scold like other little girls.

But she didn't—no, she didn't; for this crippled little child
Had lived within a dingy court where sunshine never smiled,
And for weary, weary days and months the little one had lain
Confined within a narrow room, and on a couch of pain.

The out-door world was strange to her—the broad expanse of sky,
The soft, green grass, the pretty flowers, the stream that trickled by;
But all at once she saw a sight that made her hold her breath,
And shake and tremble as if she were frightened near to death.

Oh, like some horrid monster of which the child had dreamed,
With nodding head and waving arms, the angry creature seemed;
It threatened her, it mocked at her, with gesture and grimace,
That made her shrink with terror from its serpent-like embrace.

They kissed the trembling little one, they held her in their arms,
And tried in every way they could to quiet her alarms;
And said, "Oh, what a foolish little goose you are to be
So nervous and so terrified at nothing but a tree!"

They made her go up close to it, and put her arms around
The trunk, and see how firmly it was fastened in the ground;
They told her all about the roots that clung down deeper yet,
And spoke of other curious things she never would forget.

Oh, I have heard of many, very many girls and boys
Who have to do without the sight of pretty books and toys,
Who have never seen the ocean; but the saddest thought to me
Is that anywhere there lives a child who never saw a tree.

—*Night and Day.*

REV. J. D. KILBURN writes that he has had the privilege of holding services again in Christiania, Frederickshald, and Sparsburg, in Norway. There is a truly earnest spirit of hearing, and in each place blessing seemed to attend the services.

LINCOLN Y.M.C.A.—A week of open-air meetings has just been held by this Association on the Cornhill, an open space in the main street of the city. Addresses each evening were given by Mr. Frank Foster, a missionary student in Mr. Grattan Guinness's College, Derbyshire, with great power. A prayer-meeting was held after each meeting, when many souls were led to decide for Christ. On Friday, 15th inst., Mr. Henry Thorne visited the Association, and gave a Bible-reading. Several anxious ones were spoken to at the close. This Association is now located in a well-adapted building, which affords ample scope for its many agencies, situated near the General Post-office in the centre of the city. Visitors to this, one of the oldest cities in England, who are interested in Christian work, should not fail to pay the rooms a visit.

THE "BITTER CRY" AND ITS ANSWER.

DEAR SIR,—After I had penned the lines you inserted in your last week's issue—fearful lest I might have given anything like exaggeration, in connection with the facts I proposed to send to you—I read the paper in the hearing of a friend who well knew the neighbood of the "Assembly Hall," Mile End-road, and asked him if he thought I had allowed myself to colour too deeply the existent state of things. With somewhat of a faint smile, he replied, "Could you do that if you tried?"

And certainly it would have seemed difficult, if the question had been asked a little later, when I found myself at a "woman baiting." A crowd had collected around another poor victim of "the drink demon." She had been a fair-looking woman at one time, but it was "devilry" that gleamed from her eyes, as she recklessly crossed the road, regardless of the vehicles that threatened to crush her, as of the curses of the drivers in whose tracks she placed herself. "She *might* have been an Elizabeth Fry, or a Francis Ridley Havergal," I was saying to myself, when my thoughts were called from what she might have been, and I was made to see what she was. The street boys had discovered her, and she being only "a drunken woman," she became lawful sport for them. They took the tail of her dress and continually turned her round. She attempted to rest on a ricketty stall, but this was speedily overturned. Wherever she went they followed her, till, at last, growing angry, even to madness, she savagely turned on her persecutors, and then came the most painful scene of all. Missing a youth at whom she struck, she fell from the orce of her own blow—her face full on the pavement, and oh, to see the red blood running from her poor mouth! They may be perverse and ungrateful—those girls in our Sabbath-school classes; but with the bare possibility of their ever arriving at a state like this, will not our Sabbath-school teachers plead with them yet more earnestly, pray for them yet more fervently, and bear with them yet more patiently?

But I must hurry on. Let me give a very brief sketch of Mr. Charrington's work, as I saw it. It was "Bank Holiday" when I first turned in to "The Little Assembly Hall." What a striking contrast between the great world outside and that little world within. Without, were the sounds of blasphemy; here the sweet notes of praise. There, the devil seemed rampant; here one felt himself forced to say, "Surely God is in this place." The address was on "Successful Prayer," and at its close an after-meeting was held in a room at the back of the Hall. "Are there here any anxious souls who wish an interest in our prayers?" asked Mr. Charrington. Three hands were raised in response. After earnest pleading at the throne of grace, our leader asked yet again, "Are there any poor backsliders here, who wish to return to the fold?" Two more hands went up. These in their turn were laid before the Lord, and after a few most heart-searching words, he asked all who could sincerely do so to join him on bended knee in the well-known "Consecration" hymn—

"My spirit, soul, and body,
Jesus, I give to Thee."

Oh, how exceedingly sinful was sin—how intolerably grievous the devil's sway, when we went from that meeting, to find ourselves in the London streets again.

The other nights of the week were chiefly devoted to evangelistic work. It was most surprising to see the numbers that rolled in each evening, in spite of the oppressive heat. I was deeply interested in one fine man I met on the Tuesday night. Some of the workers had been talking to him, but he had sullenly refused to do as they had wished him. "Prayer would be mockery on my part," said he; "suicide would be preferable; and were the physical pain only to be feared, I would as soon make an end of myself as I would spit on the floor." "Why should all this trouble have been connected with my lot?" he continued. "My wife was ill for years, and then died; I lost my work, and have come down to the lodging-house; I cannot pray." His accent was familiar to me, and I began to tell of work on Glasgow Green, and in James Morrison-street. I was not deceived in my calculations; the mention of Glasgow had softened him. "I was born near there," said he. And, poor fellow, when the shilling in my hand was transferred to his, he was fairly broken down, and we went on our knees together. The last time I saw him, he told me that his position was that of a man who had taken God at his word, and had been taken by the hand of God. I believe another who had been strongly tempted to commit suicide was saved that week in the same Hall.

The scene on Saturday night will never fade from my memory. It was a gathering of God's people, and though there were two or three hundred of these, few others were there besides. Before closing the meeting Mr. Charrington requested all the unconverted, save those who wished to be saved, to leave the Hall, and then after another short address, given in the same heart-searching manner as on "Bank Holiday" night, he asked us, by way of preparation for work on the coming Lord's Day, to go down on our knees, and again present ourselves for whole-hearted service to God.

"My spirit, soul, and body,
Jesus, I give to Thee—
A consecrated offering,
Thine evermore to be."

"But can this be the Lord's Day?" I asked, as on the Sabbath morn we sought "the Foresters' Music Hall." Ah! it was the Lord's, I knew; but I was indignant and sad-souled to see that it had been well-nigh wholly given by those for whom it had been made by the Lord, into the hands of his great enemy, the devil. All the shops appeared to be open in one street. Butchers were steeling their knives, fruiterers could scarcely supply their customers fast enough; the proprietors of the shoe-shops were busy disposing of their wares; the bird-fancier had his mart too. The Lord's Day, and in England! I could scarcely believe it.

But it was worse, far worse, on our return; the public-houses were open now. One house in particular attracted my attention. I had heard of a gentleman who, if not one of the proprietors of the place, had certainly an interest in it; spoken of as "a holy man." But what connection between holiness and that Sabbath trading? I wondered how such holiness would stand the test of the Master's eye in the day of judgment, and I have since thought of the words: "Many shall say unto Me in that day, Lord, Lord, . . . have we not in thy name done many wonderful works? And then will I profess unto them, *I never knew you;* depart from Me, ye that work iniquity."

But oh, the confusion! Here was a quack doctor with a grinning skull before him, disposing of his pills; here, a freethinker, so-called, reading something about Mr. Müller from a book; here, a Christadelphian; here, an advocate of "the Claimant;" here, a very "exclusive brother;" and here, a "Free Gospel Mission" preacher (and a very good man, too, he seemed to be), all in a row; all holding forth together, and struggling to make themselves heard above the din of the crowd, by those who were standing around them.

It was a grand sight at "the Foresters'" in the evening to see row after row of men and women, all gathered out from the maddening multitude, to listen to the Word of life. Mr. Charrington, one of his workers, and "Gipsy Smith" prayed; a lady sang—

"To the hall of the feast came the sinful and fair."

More hymns followed, I being privileged to accompany the singing with my old cornet. And oh, how easy to sing, how easy to play, in such a place, under such circumstances! As we sang the well-known hymn,

"All hail the power of Jesu's name,"

one seemed to get a foretaste of the coming day, when every knee shall bow to our Master, and every tongue shall confess that Jesus is the Lord. I took for my subject, "He healeth them that are broken in heart." I knew the broken-hearted would be there, for I had seen more of life's sins and sorrows than many of my fellow-labourers in the Gospel. And the word given me was used to discover them. I believe that several were brought to the Great Physician's feet for that medicine which "He giveth to heal their diseases."

Then came another grand meeting in front of the "New Assembly Hall." Joining myself to a band of Mr. Charrington's workers, who were holding an open-air meeting there, the cornet proved the means of collecting a large crowd, and feeling that preaching would be a little out of place, I just told the people what the Lord had done for my own soul. The power of God seemed present, and I am persuaded that if nothing that I was led to say took hold of those about me, the hymn "Depth of mercy" did. We sang it, as I ever have it sung, while conducting Missions, to the tune of "Jesus loves me, this I know;" and as poor Magdalene was largely represented in the congregation, I asked that the female voices should take up the chorus the first time of singing it, and that the others should then join. And so we sang—

Depth of mercy! can there be
Mercy still reserved for me?
Can my God his wrath forbear;
Me, the chief of sinners spare?
Yes, Jesus loves me, &c.

I have long withstood his grace;
Long provoked Him to his face;
Would not hearken to his calls;
Grieved Him by a thousand falls;
But—Jesus loves me.—&c.

And this is the kind of work that my dear friend and brother, Mr. Charrington, is leading and superintending, from January to December, and again from December to January. Thousands, I believe, have been rescued through the agencies that cluster around the "Assembly Hall," not only from moral degradation to an honest and virtuous life, but from the very gates of hell, to the certainty of an eternity with Jesus. I may say that one young woman among his workers has alone been the means of leading between one and two thousand souls to the feet of the Lord Christ, and others may have been equally blessed and honoured for all that man can tell. I know that many have cherished an idea that Mr. Charrington's own means are such as to render outside help superfluous. I believe that such persons have been very greatly deceived. I would say in conclusion (and I write most freely in this matter) that in all my travels I have never met with a brother in Christ to whom I have been more drawn in spirit than Mr. Charrington, nor a work that has called forth from my heart warmer sympathy than his own in the Mile End-road, and elsewhere.

Yours in the Lord Jesus Christ,
Pavenham Vicarage, Bedford. J. E. Linnell.

TEMPERANCE NOTES AND INCIDENTS.

A Plea for the Blue Ribbon.—The question not seldom arises whether signing the pledge or wearing the blue ribbon be the surer safeguard against drunkenness. When sentiment is set aside, and we observe facts, there is no escape from the conclusion that with many intemperate men a pledge is not a guarantee of abstinence. The blue ribbon is not either. Still, its restraining effect is of necessity greater than that of the pledge, because its presence on the breast is a reminder to the man himself and a challenge to everybody else. But the highest value of the blue ribbon lies in the fact that it maintains a community of interest among all who wear it, even when they are not personally acquainted, which a pledge hidden in the coat-pocket or laid away in the desk, cannot be expected to do. We have not mentioned among these considerations the powerful effect of a sight of the blue ribbon worn by another person upon a man who is tempted to drink.—*Indian Witness.*

Sadder far than Widows' Weeds.—A writer in *The Indian Witness* relates the following incident:—"She was dressed in very deep mourning, rich and stylish. She was tall and stately. She had arrived at Howrah by the morning mail, and taking a *ticca* gharry, directed the driver to go to the Circular-road Cemetery. Halfway, she went into a refreshment room. I learned afterwards that within a quarter of an hour she had drunk three glasses of brandy diluted with only one bottle of sodawater. A neighbouring church clock was striking eight. At this early hour the woman was helplessly drunk. Seeing me pass, she called out to me to free her from the grasp of three natives who were trying to get her into the conveyance. On my approach the men let go their hold, and before I could reach her, with a lurch she fell heavily on the pavement. Trying to raise her, she begged piteously: 'One glass more; then take me, Arthur's grave, dear grave, dear Arthur.' The thick drunken speech was quickly followed by heavy breathing, and the eyes closed. There was a woman apparently a lady by birth and breeding, who to the sadness of bereavement was adding the sin of intemperance. Husbands, let your stronger manhood be the salvation, not the abettor of ruin and degradation, in the case of the woman-nature you received as a solemn trust, and which you vowed to love and cherish."

A MISSIONARY TRAINING INSTITUTE

FOR YOUNG LADIES.

A WELL-KNOWN worker, Miss Fothergill, of Claremont, Darlington, whose work has been signally blessed in connection with her "Christian Band" in that town, has frequently been urged to undertake the training of young ladies for missionary service.

This suggestion has been made by friends of great experience in missionary enterprise. Young ladies also have often expressed to her their longing to be brought under more direct and continuous spiritual influence, and to be trained in evangelistic methods.

In order to give their daughter an opportunity for carrying out this suggestion, Mr. and Mrs. Fothergill have arranged to open their house for the reception of young ladies for missionary training; and they propose to co-operate with her in the endeavour to render the work as efficient and complete as possible. The students will have ample opportunity for engaging in evangelistic work under Miss Fothergill's superintendence, in connection with her Christian Band. They will pursue a regular course of Bible study; they will become acquainted with the history of Christian missions and the lives of eminent missionaries, and whatever is calculated to prepare them for a life of Christian activity, whether as missionaries or in connection with their own home life.

This institution is designed for young ladies who are in a position to meet their own expenses, or to have them met by their friends. Terms, and all other particulars, will be forwarded on application to Mrs. Fothergill, Claremont, Darlington.

A number of ladies and gentlemen deeply interested in Christian Missions, and to whom Miss Fothergill's work has long been known, have expressed their cordial approval of the undertaking.

THE NEW ABOLITIONISTS.

THE following communication from the pen of Mrs. Butler appears in an evening contemporary:—

The spectre of the cholera which haunts the Continent has interfered materially with the attendance at the International Conference for the Abolition of the Regulation System, which has just been held in the Swiss town of Basle. Never before do I remember the same symptoms accompanying any former outbreak. It is not very dignified, this universal scare, but it is, perhaps, due at least as much to a dread of the precautions against infection as to the plague itself. Whatever the cause, the fact that some cases of cholera had occurred at Geneva, which could be traced to importations from Marseilles, led the quarantine officers to redouble their precautions, and, as a consequence, many who would have been present at our Conference stayed away, and our proceedings, instead of having been prolonged over four days, were condensed into two. But although the Conference was thinly attended and the debates were compressed, it was in many ways a notable gathering, and one which may well encourage all engaged in the new crusade to press forward with renewed vigour. The prevailing characteristic of the assemby was that of hope. There was no discouragement visible all along the line. The movement in every country is instinct with a vigorous vitality, which carries within itself the sure presage of coming victory.

The chief place in the Conference was naturally accorded to the Mayor of Colmar, the Alsatian town which recently took to heart the teachings of the League, and resolutely abolished the Police des Mœurs, root and branch. The Mayor of Colmar attended to describe the results, moral and hygienic, which have followed this important step in the direction of reform; and his paper, which was read on the 12th inst., was one of the most important, if not the most important, read for some time.

The Conference was presided over by M. de Laveleye, whose reputation as a thinker and a jurist is respected wherever civilisation extends. Representatives were present from almost every European country except Italy. A letter from Count Saffi was read with deep regret, stating that, owing to the cholera, he and his friends felt they must not cross the Alps, but remain at the post of duty and honour, where danger and distress prevailed.

The English delegates were, of course, well to the front, and explained fully the condition of suspended animation to which they have succeeded in reducing the Contagious Diseases Acts in their country. From France reports were sent by M. Ives Guyot and by M. Fallot, describing the progress of the work in the French Chamber, the courageous action of M. de Pressensé in the Senate, and the energtic action already taken in Marseilles, Lyons, and many other southern and central towns. M. Pierson brought a cheerful report. The Belgian delegates described at length the Bill introduced by the late Ministry—a measure which was in itself sufficient to justify their fall. This *projet de loie* was the *reductio ad absurdum*, to a horrible absurdity indeed, of the principle of this hateful system. It placed every woman in the country, without any exception, at the absolute mercy of the police, and assumed that every woman was guilty until she could prove her chastity. It is, perhaps, no small gain to the cause of law and justice that the efforts of the new crusaders should be so ably seconded by these timely illustrations of the spirit that underlies the system against which they are waging undying war. Senor Segundo Sabio brought a most interesting report of the movement in Spain, initiated by the Countess de Precorbin, but now self-supporting.

From Germany we had a vigorous report, given by the Countess Schack. A gentleman from Berlin, Von Goltz, spoke well, and ardently pleaded that the next Federation Congress should be held in Berlin. M. Von Bergen attended from Stockholm, and M. Berjer, a member of the Danish Parliament, from Denmark. The meetings were held in the Aula of the University, and in the Vereinshaus. Popular meetings were held also each evening in the large church of St. Martin, lent by the Pastor, M. Ecklin. M. Aimé Humbert and his family were, as usual, hard at work at their post. There were also public meetings of women, as usual, very earnest. A crowd of German-speaking Bâlois women came, and as the speaking happened to be more in French than in German, they proved their interest in the cause by revolting, and going out *en masse*, stamping through the corridors with indignant speech, which came back into the hall. It was therefore arranged that a meeting of them should be held next day, to be conducted entirely in German. In every place women of the humbler class testify a deeper interest in this question than any others, and their loudly-spoken expressions of dissatisfaction were not unwelcome as a proof of this interest.

THE RATCLIFF STRANGERS' REST.

WE have much pleasure in bringing before the notice of our friends the work amongst merchant seamen in Ratcliff Highway. The Strangers' Rest has now been open seven years, its object being the spiritual and temporal well-being of sailors when ashore.

Rooms are provided where they can read, write, or converse free of charge. Gospel meetings are held daily, both afternoon and evening, in different languages, conducted by workers drawn from all sections of the Church of Christ united in love to Him, and whose services are entirely voluntary. Last year 1500 bags of healthy literature were given away for the sailors to read on their voyage; in addition to this thousands of Bibles, Testaments, tracts, &c., were distributed. All this is done at an annual cost of less than £400.

An extension of the premises has now been decided on. For this purpose and immediate current expenses £250 is wanted, towards which Mr. T. A. Denny has kindly promised £100, on condition that the remainder is subscribed.

Italian workers are much needed just now, as numbers of Italians are passing up and down the Highway every evening, with no one to tell them of the Saviour's love; in fact, any who are gifted in foreign languages, and who have real love to souls, would find a grand field for labour, as nearly every tongue under the sun is represented in the Highway. The secretary would be very glad to hear from any lady or gentleman who could devote one or two evenings a week to visit the "Rest." Help is very much needed on Sunday afternoons for the children's service, which is a new departure of the work, and which is proving a great success.

For such a work as this, so signally owned of God, we ask for the prayerful and practical sympathy of our friends, feeling sure that we shall not plead in vain. The treasurer is Mr. Frank S. Gardner, Heddon House, Hampstead, N.W. All correspondence and parcels of bags, books, tracts, &c., should be addressed to

J. T. Isaacs, Hon. Sec.

163, *St. George's-street, Ratcliff Highway, E.*

CANOBIE, N.B.—Mr. James N. Carr, of Carlisle, has had a tent in this hamlet for the last month, and the evangelist in charge, Mr. W. Hall, has met with much encouragement and blessing in his work. The numbers nightly increased, and on my taking the meeting about a week after the start, the tent, holding over 300, was crowded, people coming from great distances. We had a most fruitful after-meeting, many deciding for Christ. The usual fear of one's neighbours, which is so common in country districts, was conspicuously absent. Mr. Byers, of Langholm, and a contingent of Christian workers from the same place, have been most helpful in the work, sometimes walking there and back, a distance of fourteen miles. Mr. Hall is well known in the district, and I came across several earnest workers, who spoke affectionatly of him as their father in Christ.

D. A. Moxey.

Notes and Comments.

THE Maori King has left our shores, and is on his way to his own land. His words at the farewell meeting held in the drawing-room of the Mansion House on the eve of his departure show that a deep impression has been made upon him by his visit to England. Moreover, they reveal a heart more tender and sensitive to kindness than most people would perhaps have credited him with. Some of these farewell words are worth reproducing and remembering, as a witness to the real humanity and world-wide kinship which is found to underlie even the savage breast:—

"Though you look at me, and see that my face is dark, yet my heart is like the 'pounamur,' clear and transparent, and there is no warfare in it. Here I am, returning to my own country. I freely open my heart to you, knowing that our affairs will be carried on here. This is the greatest word of all—Love, love. It is love which has caused us to be called to the houses of ladies and gentlemen. Great is your love; great is your kindness; great is your uprightness; great is your charity; and we thank you for cherishing us."

It is to be hoped that affairs will be so ordered in relation to the object of this regal visit that the country of the Maori king will have cause to endorse his good opinion of us.

The cosmopolitan character of our national position is evidenced by the constant appeals which are being made to our hospitality and sense of right by representatives of almost every kindred, tribe, and tongue. No sooner have the Maori chiefs departed than we hear of the arrival at Plymouth of three Abyssinian envoys of the highest rank, who have come on a mission from their own country to our Queen. Lige Mercha, the principal ambassador of the three, is a man of some sixty years of age. Being of priestly as well as political rank, he wears a turban, and on his breast a large gilt cross. The other two are younger men, but are said to be highly intelligent, and of distinguished bearing. Never had a nation so noble an opportunity of proving itself a source of light and blessing to the world as God has given to ourselves. What need for an ever-increasing advancement in all the departments of our national life, of that which tends to righteousness and peace.

One of the enterprising and ubiquitous gentlemen who play the rôle of "interviewer" on behalf of the *Pall Mall Gazette* has visited the chief Envoy at his hotel, and extracted from him certain details of more or less importance and public interest. In the course of the conversation it transpired that the dusky stranger entertains a high opinion of General Gordon. Said he:—

"I like him. He is a gentleman, kind and gentle to everyone, seldom angry. And how fond he is of his Bible! Simple people laugh at him for it; why?"

He might well ask that. We can understand his wonderment a little better as we go on to learn something of his own proclivities and likings. After stating that history and geography are among his favourite studies, the reporter puts these words into the mouth of the African:—

"But there is only one Book—the Bible. That contains everything. Who will ever write another like it?"

The questions of this "intelligent foreigner" are far more easily asked than answered. We should like to ask another question—one which our Bible-loving visitor has surely been putting to himself:—Why, among all the places of public resort in London, should the Alhambra Theatre have been the first to which he and his suite were taken? If it be true that first impressions are the most powerful, the Abysinnian Envoy can scarcely conclude that we are a very religious people. We trust that later experiences may serve to give him a better opinion of us. Might not the British and Foreign Bible Society invite his Excellency to pay them a visit at Queen Victoria-street, and present him with a handsome copy of his favourite Book? We make one more suggestive quotation from this interview, as reported by our contemporary:—

"'Do you like the missionary?' 'The Protestant—yes. He tries but to teach. The Roman Catholic—no. He thinks his religion much better than any other.'"

One of the greatest moral needs of the world to-day is a purer standard of judgment on the part of that strange aggregate of mortal units known as "society." For lack of it injustice is wrought, and evils are tolerated, to a strange and fearful degree. It is difficult to account for the obliquity by which the judgments of social life are formed and its verdicts on men and things pronounced. For example: If a woman declines from the pathway of strict morality she is generally ostracised, and cut off from social life, and looked on as having lost all claim on the regard of respectable people. On the other hand, no matter how far a man may go in similar directions, he is still welcomed, and allowed to hold his place among those who form the circle in which he has been accustomed to move. If a man steals a sovereign he is punished, and treated as a felon; let him form a bubble company, or indulge in rash and foolish speculation, reckless of consequences, and he is only spoken of as unfortunate, and permitted to continue in a position where still further ruin may be wrought to hapless victims of his shrewdness and artifice.

The military have had to be called out in the quiet country town of Worthing to aid in quelling a riot caused by the opponents of the Salvation Army. The growth of a spirit of mob violence against certain forms of active religious effort is one of the ominous signs of the times. The Salvation Army may not adopt the best or wisest methods of action, but law and the common rights of citizenship alike cry out against "Skeleton Armies" and their riotous endeavours to put down and interfere with its work. The interests of religious freedom are of vital importance, and ought to be upheld with unswerving zeal and impartial justice.

The brewing interest has so long had its own way, that now, when Temperance principles are coming to the front and proving powerful factors in the community, its representatives scarcely know how to deal with them, and are sorely distressed. The Chairman of the Country Brewers' Association has written to the newspapers complaining of the Lord Chancellor's action in appointing to a vacancy in the magistracy of Lincoln a gentleman who holds pronounced views on the question of total abstinence. This apologist for the traffic thinks that on the question of licences such a magistrate is incapable of acting impartially, and, therefore, it is unjust to the interests of his class for such an appointment to be made. The complainant seems wholly oblivious of the fact that drinking customs have long had a monopoly of protection, and undue representation in the magistracy of our land, and for Temperance advocates to have their representatives is only a fair meting out of justice to them as a class.

But we have yet to learn that total abstainers are less likely to be impartial and just in their judgment than those who espouse the cause of King Alcohol. The duty of magistrates, moreover, is not to consider the Brewing interest or the Temperance interest as such, nor to legislate for any class as a class, but to study the well-being of the community at large. Temperance conduces to this, and the drink traffic is opposed to it.

It is not often that a one-year old organisation can show such good returns for its expenditure as the sketch of the Liverpool Society for the Prevention of Cruelty to Children, in the current number of *Good Words* would indicate. The writer, Mr. J. F. Collier, is amply justified in asserting that

"If the Society goes on in the way in which it has begun it can hardly fail to bring comparative happiness to many a miserable child, and do a public service by assisting the wild young outcasts of our streets to become better members of the community."

The Liverpool Society has been happy in securing, from the outset, the good-will and co-operation of the public bodies and functionaries most nearly concerned, and this doubtless has enhanced its success. Concentration of philanthropic effort seems harder in London than in smaller towns and cities, but if the lately formed metropolitan society can show in its annual report anything like proportionate results to its elder sister in the north, there will be much cause for thankfulness and hope. We are glad to observe that Glasgow has followed the good example of Liverpool and London; with such an auspicious beginning the movement ought to spread, till every city, town, and village in the kingdom has its band of brave souls, who will espouse and plead the cause of the oppressed and suffering children. Ardent social reformers would do well to administer a fillip to their zeal, by a careful reading of the paper in *Good Words*, to which we have referred.

It is many years since the farming interests of our country have looked so encouraging as they are at this time. In many counties, it is said, the harvest will be one of the most remunerative since 1854. The result must be increased prosperity to trade all round, and a general resuscitation of commercial life. Surely God's voice will be heard in the fruitful season afforded in this year, and the people will respond by lifting up the song of praise, in acknowledgement of his abundant goodness.

Copenhagen has been honoured by the assembling within its walls of the International Medical Congress, the eighth which has been held. A larger gathering of those eminent in the profession were present than at any previous Congress. English medical skill was specially prominent. One of the most valuable and practical addresses of the series was delivered by Sir William Gull on the International Collective Investigation of Disease. The members of the Congress numbered 1800; 1350 of these were foreigners; whereas only 1000 foreigners attended at the Congress held in London in 1881. The hospitality shown by Denmark on this occasion, and the general success of all the arrangements, is greatly to the credit of the gallant little kingdom with which we are so closely and happily allied. It augurs well, moreover, for the auspicious working of the plans formed in connection with the forthcoming Conference of the Evangelical Alliance to be held in the same city within the next few days.

There are fresh troubles in Bechuanaland. The high hopes of better and more peaceful times that were entertained when Mr. Mackenzie went out as the Deputy Commissioner seem likely to be dashed to the ground. How matters have reached this crisis we are scarcely yet in a position to judge. The outstanding fact seems to be that the "filibusters" are as busy as ever, filching away the rights and possessions of the natives. It appears that the Cape Government now favours out-and-out annexation, and the most powerful native chief is disposed to acquiesce.

We shall never secure the adoption of practical measures for the benefit of special classes of the people, until their interests are more completely placed in the hands of practical men. Officialism and red tape, privileged claims to hold high positions whether qualified by experience or not, too often stand in the way of essential reforms. *The Daily Telegraph* lately gave a Jack Tar's opinion on the abandonment of the Merchant Shipping Bill. His words are much to the point, and may be applied to other subjects than the one he had in view. Speaking as a member of a seamen's club, the old sailor said :—

"You may depend upon it, that no good 'll come of Commissions or any other devices if sailors aren't brought in and allowed to give their opinions and influence them as has the drawing up of the laws for seafaring people. What do landsmen know of the calling of the sea? A man may be as clever as William Shakespeare's reckoned to have been, but if he's never been to sea then he's bound to know nothing about it, and if he had as much brains as 'ud fill this here room, with a forehead as high as from the floor to the ceiling, spite of it all he never could give an opinion that 'ud do any sailor a substantial service."

The doctrines of the New Church, if we may trust the returns presented at the annual Conference held at Handsworth, are gaining ground in other lands besides our own. In Sweden and Denmark translations of Swedenborg's writings are being widely circulated, while in Hungary and Poland the agents of the society are doing much work. The proceedings of the Conference were largely occupied by efforts to perfect the efficiency of missionary plans for the propagation of Swedenborgian tenets. It is passing strange that mysticism so gross and hallucinations so wild as those propounded by the founder of this sect should command acceptance in such an enlightened and critical age.

Mr. James B. Wookey, of Luton, and his wife, who have for some time been working in connection with the Salvation Army, have resigned office in that organisation, that they may devote their whole energies to the cause of social purity. This subject has been forcing itself on their attention, and they feel called on to inaugurate a "Christian Purity Crusade," holding meetings at which the different sexes will be addressed by Mr. Wookey and his wife respectively. We trust that Christian friends in various parts of the country will co-operate with them in this much needed effort. Mr. Wookey's address is 7, Lea-road, Luton, Beds.

The autumnal session of the Congregational Union of England and Wales is this year to be held in the Metropolis, at the invitation of the London Congregational Union. Great prominence is to be given to the Congregational Total Abstinence Society, which proposes to hold special meetings in different districts, and notably one at Exeter Hall.

Those who have seen the specimens of daily prison fare shown to the public at the Health Exhibition will admit that, though it is by no means epicurean, it is, nevertheless, far from starvation point. An article in *The Banner* calls attention to the fact that it is very superior to that provided for the pauper inmates of workhouses. While the burglar gets 260 ounces of solids in a week, the pauper gets only 166; the prisoner, again, has 164 ounces of good whole meal bread, the pauper only eighty-four, and that of a less sustaining kind. The result of comparing, or rather contrasting, the dietary for convicted prisoners with that in use in our Metropolitan workhouses (Southwark, for example) will be to lessen the surprise that some people feel at the fact that many of our indigent poor people prefer imprisonment to pauper accommodation.

The difficulties that surround legislation on behalf of the pauper population are no doubt great and intricate. Many are ready to take advantage of every opportunity afforded for living in idleness at the expense of others, and ratepayers naturally object to a high percentage being levied on them for the support of laziness and undeserving need. But there is much poverty which is the result of sheer misfortune, and which calls for compassionate regard and sympathetic relief. Certainly the convict ought not in any way, or to any extent, to fare better than the honest though necessitous poor within our borders.

A case recently brought before the Southwark Police-court serves to indicate the deep need there is for a new development of philanthropic effort. Two little girls were brought up to be dealt with, under the Industrial Schools Act, as children living and associating with women of bad character. On the magistrate asking if the Union could not find a home for them, it was stated that there is no institution that will receive such children under six years of age, not even the Industrial Schools. The remarks of his Worship represent what must be the general feeling of the public, when he said :—

"It is a matter which might well receive the attention of the London School Board. The public would be much more willing to submit to a rate to provide a home for children of this description than for higher education. If the School Board won't do it, I am quite sure that the public will when they become aware of its necessity. It is positively shocking that girls of this age should be brought up amongst such surroundings without any provision being made to rescue them from a life of infamy."

We much fear that this condition of things is only too common in our great towns and cities.

In the *Bombay Guardian*, during the past few months, there has appeared a succession of letters from Presbyterian missionaries materially contradicting the statements of Major Tucker with reference to the number of Salvation Army converts. In the *Guardian* for July 26 there is a long communication from one of these missionaries, Mr. J. Shillidy, of Anand, who says :—

"Mr. Tucker, when first coming here, distinctly wrote and said that his Mission was to Hindoos and Mahomedans, and only incidentally to native Christians; yet the action of the Salvation Army has *utterly belied* this, for in this district, in every village, without exception, those first sought are the native Christians, and where Christians are or have been, there, and there only, the Salvationists go."

The *Indian Witness*, which as well as the *Bombay Guardian* is in the fullest sympathy with aggressive Gospel work, has the following note in its issue of August 2, just received :—

"The *Indian War Cry* continues to publish glowing reports of the work among the villagers of Gujerat. We note the language of these reports carefully, and try to form as correct an estimate of the work as possible, but as yet we are in doubt about some of its features. We are fully prepared to hear that many of the converts are unsatisfactory, but even if it should turn out that some of the leaders are bad men, we would not conclude that all had been wrong. We regret, however, to notice that the strife with the missionaries continues, and are waiting to hear that the Salvationists have moved on into a region where no Christians are found, and where there is no missionary to molest them or make them afraid. If the work among the Hindoos is genuine, surely it might be tried in the 'regions beyond.'"

GLASGOW PRISON GATE MISSION.

WE are now fairly established in our new premises at 15, Whitevale-street, which are spacious, airy, and well adapted for the work. We removed to them when they were far from finished, the old place being let, and consequently have been in a state of great unsettlement, with many workmen about. On this account our numbers had to be reduced rather than increased, but we expect very shortly to be able to accommodate from eighty to ninety women.

With this increase we shall require a larger amount of work to keep them fully employed. Washing and dressing, sewing and knitting, are done at moderate rates, and we shall be glad to have more of such work, especially family washings. While gratefully acknowledging the sums which friends of the work have kindly given or sent, we are sorry to say that we are still above £600 short of what is required for the building fund, and there will be considerable outlay for extra furniture.

The class we deal with is large, numbered by many hundreds, and the difficulties to be met in seeking their reclamation great, yet we believe the work done by this institution is such as ought to commend itself to the sympathy and support of every class and creed in the community.

Among the cases received since our removal is a young woman, who was very sad-looking, and often in tears at her work. On inquiry into her history, we found that she is a married woman, and drink the cause of her trouble. She had been for two years in another Home, and soon after returning to her husband she again gave way to the old temptation. On coming to herself, she found her husband had sold off the furniture, and she was left without a home. Pointing out her sin and great danger, and the power of Christ to deliver, she seemed to lay hold of this hope (which was quite a new idea to her) as a drowning person grasps at a rope for deliverance. She earnestly sought forgiveness, and we believe was accepted by our long-suffering and forgiving heavenly Father. Her husband has since visited her, only to upbraid, but we trust he may yet be induced to give her another trial.

In several such cases women have been restored to their families, with a new hope for the future, through laying hold of Christ as their Deliverer from sin.

The treasurer is Mr. W. R. M. Church, C.A., 45, W. Nile-street. AGNES A. BRYSON.
1, *Belmour-terrace, Rollokshields, Glasgow.*

WORKING MEN'S MISSION, Collingwood-street, New Cut.—This work originated some seven years ago in a small back room that was hired by the Brothers Young and three or four helpers to hold Gospel services in for working people. Themselves hard-working men, they gathered round them those of their own class. Now a prosperous Mission exists, with an earnest band of workers, and a church membership of over 200. Mr. Thos. Young devotes his whole time to the work, and is paid a humble stipend from a special fund. This being almost exhausted, the deacons ask for support to enable them to retain his valuable services. An account of the working of the Mission may be had from Mr. Thomas Young Queen-street, Blackfriars-road, S.E.

WORKERS FOR JESUS WANTED.—3.

PRAY THAT GOD MAY AROUSE YOU TO ACTION.

IF hitherto you have felt disinclined to work for Jesus, if no one has ever yet arisen to bless you as the means of his salvation, let the past suffice. Humble yourself before God; pray for the Spirit to open your eyes to see the work that needs to be done; what you can do; when, where, and how you may do it. Seek, that you may do some specific work for the Lord. Satan will care but little about the general and indifferent work you may do. He will not be offended at the eloquence that turns no heart. He will not be displeased with your talking of men, things, and sermons. He will not mind your distributing religious tracts or teaching the young, provided you do not bring the heart into direct contact with the truth as it is in Jesus. It is the heart yearning and praying for the salvation of souls that Satan hates. Seek that God may arouse you from spiritual sloth and indifference, that henceforth you may become a missionary of the Cross in every place.

Pray that you may be a blessing to the family in which you live, and especially strive to influence the children for their good. A young woman who, when unconverted, lived in a pious family, and was then led to the Saviour, afterwards lived in another family, and was rendered a blessing to a young lady, who, in after years, gratefully ascribed her religious life to the conversation of the pious servant who, in an ungodly family, sought to be a blessing to the children. Seek that you may have grace to be able with one hand to take hold of the sinner, and with the other to take hold of the hem of the Saviour's garment, and bring the two together, that the sinner may be saved. Ask that you may feel your weakness, your dependence on God, and your need of his help. Do nothing, put forth no hand to any work without prayer. Pray and work, work and pray. It is not so much the amount of work done as that which is done in prayer, that is of importance. The same amount of work done with twice the amount of prayer would produce much larger results. The humblest Christian may expect a Divine blessing on the smallest effort put forth in dependence on the promises of God, and in the use of persevering, patient, believing prayer. Pray before you begin to work, pray while you work, and pray when the work is done.

"I must be useful." A Christian woman in service adopted this as the motto of her life. A minister of the Gospel adopted it as his, "I must be useful in every sermon I preach, in every address I deliver, in every journey I take, in every meeting I attend." Let every Christian adopt it as his motto. Though my condition may be low, though my talents be but few, though my sphere of action be small, yet "I must be useful." Though I work for my bread, though I be but little, and my name unknown, "I must be useful." Let the flesh cry out and rebel, let Satan tempt me to sloth and inactivity, let the world even oppose my efforts, still "I must be useful." I will take Jesus as my pattern, who went about doing good. The day on which I shall have done no good shall be mourned over, and the sentence shall be written over it in the calendar of my life, *a day lost!* The late Mrs. Elizabeth Fry says: "For seventeen years I have never awakened from sleep in sickness, or in health, by night or by day, without my first thought being, How shall I ease my God to-day? A life so devoted cannot but be useful.

> "Catch, O catch the transient hour,
> Improve each moment as it flies;
> Life's a short day, man's a flower,
> He dies, alas! how soon he dies."

Set to work at once. If you did but feel the full importance of those words, "The night cometh, when no man can work," as you will feel them when the day of life is closing, the shadows of the evening are gathering around you, and you are about to die, you would never trifle with your opportunities; you would see that life is too short, too important, too earnest for that. Things that now appear great will then be regarded as small; and those that now seem little will then be seen to be of great magnitude. There is a great work to be done for Christ, and but little time to do it in. "Brethren, the time is short." Much is done for self, and comparatively little for Jesus. The days are fleeting; while we linger, the chariot-wheels of Time tarry not, but are hastening on, and soon the day will come when the Lord will say to all of us: "Give an account of thy stewardship." "Then every man's work shall be tried of what sort it is." How painful will it be to think we have done so little for Jesus.

Tunbridge Wells. ELISHA ALLEY.

BLACKDOWN HILLS MISSION.

FOR the past ten weeks we have been very busy in tent work on the hills and in the villages of Somerset and Dorset. Many souls, we believe, have been awakened in the various places visited. These newly-awakened ones go miles after their work is done in the fields to hear more about the Gospel of God which has come to them.

On Sunday week the tent was pitched in a field at Crewkerne, Somerset, a centre for many villages around. Mr. Venn has the care of the tent, and preaches daily to the numbers who crowd into it. I should think that on the day I have mentioned there were at least a thousand persons at the afternoon and evening services. A very large proportion of these were men, and all listened with deep attention to the messages of salvation. Some who had been denounced in neighbouring villages came and were blessed, leaving the services confessing to salvation.

I am rejoiced to be able to continue with my fellow-workers this blessed service to the Lord, which I have carried on for over twenty years. I have not time to tell of deeply interesting incidents, some of which will appear in my next "narrative of facts," soon to be published. But I would ask the prayers of my fellow-Christians on behalf of the work.—Yours faithfully,

Clayhidon, Wellington, Somerset. GEORGE BEALEY.

MR. CHARLES CARTER, as we stated last week, left England on the 20th instant for Australia, in the ss. *Potosi*. He deeply regrets, in consequence of the many pressing engagements necessitated by his departure, his inability to thank all the kind friends who have so generously sympathised with him. He, however, takes this opportunity of doing so, and earnestly desires their prayers for himself and family.

WORK AMONG THE HOP-PICKERS.—DEAR SIR,—Our work amongst the hop-pickers will soon commence, when we intend, as in past years, to carry to them the Word of Life in tracts and books, as well as by word of mouth. We had some good times last year both in the meetings at meal times and at their camps on week nights and Sundays. Through the kindness of various friends we were able to have some free teas, which prove a real help in getting at the people about their souls. Many are to be met with who have scarcely a rag to cover them, and I should be grateful for any old garments for either sex and all ages. Perhaps some of your readers could spare a few from their wardrobes for this purpose. The nearest railway station is Wrotham, L. C. and Dover Railway. GEORGE GILLINGHAM.

Ivy Hatch, near Sevenoaks, Kent.

Hebron.*

HEBRON, blest place of fellowship,	1 John i. 3.
Where kindred spirits meet	Mal. iii. 16.
To talk of all his wondrous love,	Ps. cv. 2.
So rich, so full, so sweet,	Eph. iii. 18, 19.
In fellowship with Christ Himself,	1 Cor. i. 9.
While walking in the light,	1 John i. 7.
Cleansed always in his cleansing blood,	Eccl. ix. 8.
Which keeps our garments white.	Rev. xvi. 15.
When Abraham at Hebron dwelt	
He built an altar there;	Gen. xiii. 18.
In Christ our Hebron we behold	Heb. x. 19.
Our meeting-place for prayer.	Matt. xviii 20.
How sweet to bring our every want,	Phil. iv. 6, 7.
To kneel before the Throne!	Heb. iv. 16.
How sweet to have the world shut out,	Matt. vi. 6.
Shut in with Him alone.	Mark vi. 31.
Then Hebron is our place of death,	Gen. xxiii. 2.
For we with Him have died;	2 Cor. v. 14, 15.
But we with Him are risen too,	Col. iii. 1.
Redeemed and sanctified.	1 Pet. i. 18, 19.
And though it be the place of grief,	Gen. xxiii. 2.
Since Jesus meets us there,	Ps. xci. 15.
He makes the desert to rejoice	Is. xlii. 11.
With Eden's roses fair.	Is. xxxv. 1.
Hebron the place where workers dwell,	Josh. xxi. 11.
The Levites of his choice;	Numb. iii. 9-12.
They work with Him who works in them,	Phil. ii. 13.
And while they work rejoice.	2 Cor vi. 1.
Then let us all at Hebron dwell,	Phil. ii. 16.
And work for Him each day,	Matt. xxi. 28.
And whatsoe'er we do for Him,	Matt. x. 42.
Richly will He repay.	Col. iii. 23, 24.
Hebron, the place of refuge too,	Josh. xx. 7.
Where each may safely hide,	Ps. xxxii. 7.
And, long as our High Priest shall live,	Heb vii. 24, 25.
Within its gates abide;	Numb. xxxv. 25-28.
And since the great King's Son hath died,	2 Sam. i. 4.
And bought us with his Blood,	Acts xx. 28.
In Christ, our Hebron, we e'en now	Rev. i. 5, 6.
Are kings and priests to God.	Rev. v. 9.
Do any now of me inquire	
Where Hebron may be found,	2 Sam. ii. 1.
I answer, Christ our Hebron is,	Col. iii. 11.
Whose grace doth still abound.	Rom. v. 20
He is our meeting-place for prayer,	John xiv. 13, 14.
For fellowship most sweet,	1 John i. 3.
Our place of death,—we died with Him,	Rom. vi. 5, 6.
'Tis at his Cross we meet.	Gal. vi. 14.
In Him we live, for Him we work,	1 John iv. 13.
In Him we've refuge found,	Heb. vi. 18.
In Him we are made kings to God,	1 Cor. iv. 8.
With loving kindness crowned.	Psa. ciii. 4.
Then thanks for evermore to Him	2 Cor. ix. 15.
Whose wondrous love hath given	John iii. 16.
Jesus, that we in Him might find	Isa. ix. 6.
Our Rest, our Home, our Heaven.	Matt. xi. 28-30.

C. E. J.

* Suggested by an address of Rev. E. N. Thwaites at the Gloucester Conference.

UNION HALL MISSION.

DURING the past three months we have had much happy service for Christ in the tents, which have been pitched in three different localities. In Kensal New Town a considerable number came together every night to hear the Gospel preached, and some good cases of blessing have been witnessed. The meetings held at Station-road, Queen's-park, have been specially successful. Mr. W. R. Lane and Mr. W. Harper have preached during July and August, sometimes to very large audiences. We have had the joy of witnessing much blessed fruit. Sunday afternoon addresses have been given to believers, and these have been attended by large numbers. A tent was erected near Farnham, Surrey, in June, and God has been pleased to give blessing to souls here also.

We have also continued the work in the five halls of the Mission, and many have been brought in to hear the Word of God, the Sunday evening services being largely attended. Our young men have continued and well sustained an open-air service on Wednesdays in the Edgware-road, with cheering results.

For a long time past we have had but little help sent to us, and in consequence of this we are compelled to close our tent services earlier than usual. The closing meeting at Station-road, Queen's-park, is arranged to take place on Tuesday, September 2, with a tea and testimony meeting. Any help for this Mission will be thankfully received. ROBERT BILKE.

18, *Greenhill-park Villas, Harlesden, N.W.*

A BLIND PHILANTHROPIST.

BIOGRAPHICAL sketches possess a distinctive charm and exert a beneficial influence. Sometimes they record to us a series of heroic struggles; at other times they teach important lessons through the ministry of suffering. The impress of many a good life is lost to the world for want of a faithful chronicler, and much that is deserving of study is purposely concealed from the public gaze. Modesty is the ordinary accompaniment of true merit, and they are not unfrequently the greatest benefactors of humankind who

"Do good by stealth
And blush to find it fame."

To a bright exemplar of unobtrusive well-doing it was our happy lot to find access during a brief visit recently paid to Brighton. The palatial town so familiarly known as "London by the Sea," has within its ample sweep many attractive edifices and many notable institutions. Our steps were guided to a modern structure situated at 104, Queen's-road, and consequently within easy reach of the railway terminus. It was there we gained introduction to Dr. W. Moon, and were privileged to witness or ourselves the various appliances and processes by which he contributes to the comfort and culture of his fellow-sufferers from blindness throughout the world. In his case deprivation of vision has contributed to the development of philanthropic effort, and the blind of all climes and countries are reaping the results of his unwearied exertions.

It is now nearly forty years ago since this amiable gentleman lost his eye-sight. For awhile he experienced the isolation and melancholy incident to the sudden extinction of visua power. But in the hour of extremity and gloom it pleased God to reveal his Son in Him, and to impart "the light of Life." From that hour, Dr. Moon became a new creation in Christ Jesus, and has since given thanks daily to Him who worketh all things according to the counsel of his own will. This statement of facts is necessary, because it furnishes the substratum upon which all future labour was based. The sufferer accepted his physical blindness as a solemn call to consecrated service, and n his own condition discovered a motive and plea for the prosecution of endeavours which ave since acquired the dignity of a mission

Marvellous has been the progress made in furnishing the blind with literature since 1847. At that date the alphabets in use were difficult of acquirement, and the books oppressively expensive. Now the characters may be learned in a few hours, and thus the threshold of reading is speedily overstepped. So that the society which supplies "Home Teaching for the Blind" can prosecute its labours with all the elements of success within reach, and the well-to-do blind can gather round them volume after volume printed in embossed characters, and decipherable, without difficulty, by the touch. More than 150,000 copies of standard works have already emanated from Dr. Moon's institution, and with the large increase of productive power which accrues from the recent erection of improved machinery one cannot assign a limit to the multiplication of books in the immediate future.

Hitherto the movement has been sustained by the generous benefactions of Sir Charles H. Lowther, Bart., and like-minded coadjutors; but the time is come for an extended appeal to the liberality of all classes. The society is honoured with the patronage of Her Majesty the Queen, and has received influential support from distinguished donors. But gifts and good-will from the few, however appreciable and welcome, cannot sustain an enterprise which aims at benefitting the blind of the whole human family. These represent an aggregate of 3,000,000, of whom 30,000 reside in Great Britain and Ireland, and over 2000 in Paris.

Statistics of this order only represent the numerical aspects of the inquiry; they fail of presenting to the mind the individual needs which lend emphasis and impressiveness to each separate case. Blindness is afflictive to persons of wealth, surrounded with the amenities and even luxuries of well-appointed homes. But what does it suggest when the sufferer is pauperised, friendless, and apparently forsaken of God and man? If mercy is exalted by contrast with the misery which it stoops to relieve, so is philanthropy intensified by the accretion of untold excellences when it takes the blind man by the hand and leads him to safety, competence, and submission.

The alphabet of Dr. W. Moon is at once simple in structure and cosmopolitan in range. It is applicable to every language and dialect under heaven, so that men and women by the use of their fingers can from the Bible read for themselves, in their own tongue wherein they were born, the manifold wisdom of God.

A visit to Dr. W. Moon's Home reminds one of a printing office, under the personal superintendence of an almost ubiquitous principal. The good doctor is here, there, and everywhere, despite his blindness, and moves from room to room with comparative freedom. He knows all that is being done, and takes especial care that everything is done well. Labouring thus from morn till eve in the cause of humanity without stipend and with inadequate funds, he is laying up in store a good foundation against the time to come, and will one day reap the thanks of untold myriads, to whom he has been a messenger of God for good.

We speak on the authority of an ample experience when we pronounce the printing executed at Dr. Moon's establishment to be not only unique in structure but first-class in workmanship. The paper is good; the type is clear and well cut; the machinery is of the highest excellence, and the *tout ensemble* is entitled to rank with productions of acknowledged merit. Loving hands are employed in the several departments and loving hearts supervise the labour performed. There is a halo of consecration about the entire undertaking which may well claim the sympathy of the Christian Church. The whole Bible cannot be produced at less cost than ten guineas per copy; but possibly when the new embossing machine comes into full play a slight reduction in outlay may result.

Every age and every country boasts of a literature and a civilisation peculiarly its own. How shall we designate or describe the publications issued in Dr. Moon's type? They belong not to Britain alone—they appertain not to the United States of America nor to the Continent of Europe exclusively. They have something Christ-like about them in their charity, something divine in the world-width of their embrace. The good hitherto effected has been achieved with an income of less than £1000 per annum. What might be the amount of blessing conferred upon sightless humanity if the resources of the institution were increased fivefold? Dr. W. Moon, with the aid of his indefatigable daughter, has laid Christendom under tribute to his skill, industry, and self-sacrifice, and we would fain see the obligation recognised, if not repaid, by a large succession of gifts poured into this treasure-house of effort for the blind. If those who are blessed with eye-sight would send a small thank-offering to Dr. W. Moon, at 104, Queen's-road, Brighton, the work which now languishes for lack of funds would be stimulated and sustained.

W.

GOSPEL TENT, FULHAM.—Much good is being done here through the preaching of George King, evangelist. The working classes are crowding to hear him nightly in a manner never witnessed in this neighbourhood before. Many of the roughs in the neighbourhood have attended regularly at this tent, and some have, we believe, been converted to God. Mr. King seems to have a wonderful tact of dealing with this class of people. He sometimes has some of the "roughs" seated by his side on the platform, if they are no longer allowed to remain in the body of the tent. His influence over them seems to turn the lion into the lamb.

J. F. Howland.

THE CHURCH ON THE SANDS.

WE have received further encouraging reports of the Seaside Services being held in connection with the Children's Special Service Mission. We give the following details with respect to places not included in the list reported on last week:—

Littlehampton (Mr. A. J. Shepherd).—Mr. Peters has been down here since Friday helping me; our meetings are very large, and we are having a quiet and steady and yet unmistakable blessing. Many are giving their hearts to the Lord. Yesterday we had a Flower Service of over 500 children, church crammed, sitting round the Communion Table and the pulpit steps. On Tuesday evening we have a meeting for Public School boys, as we have a large number come to our meetings. We seem just now to be drawing in the net, and a great blessing is in store, I am sure.

Weston-super-Mare (Mr. H. G. Harris, B.A.)—We have just had a fortnight here, and I am hoping to spend another three weeks. I am assisted by Mr. Alfred Savage and Rev. W. Bradbury, the latter lending us his dining-room and American organ for our Children's Choir, which meets three times a week, and is a great success in learning the new tunes. Yesterday nine inquirers came in for prayer and pointing to the Saviour. The gatherings are much larger this year than formerly, averaging about 250 and sometimes over 300. We have plenty of games of cricket, rounders, &c.; last week my eleven of Scripture Union fellows won a match against a team of Weston young gentlemen.

Ilfracombe (Mr. W. R. Moore).—The work here is progressing gloriously. I have not advertised in any way, and yet at a flower service on the beach yesterday we had a large concourse of very attentive listeners. The numbers present were variously estimated at from 1000 upwards. We received 300 bunches of flowers and a splendid basket of grapes. These were divided and sent to the different hospitals. Friends have been raised up all around. I don't think we have any antagonistic feeling to hinder the work. "Hitherto the Lord has helped us." To Him be all the glory. Our services are held every morning at 10.45, and our average attendance I should think is about 500 or 600.

Sandown, I.W. (Mr. L. H. Caley).—We have this afternoon been over to Shanklin, and held a children's service. I have given away many picture leaflets over there. The work here, by the help of our loving heavenly Father, is progressing very nicely. The weekly meetings increase in numbers; we have also good meetings on Sunday, and the Lord has blessed the word spoken to both young and old.

Worthing.—Mr. T. R. Dewe writes:—I am pleased to tell you that our services on the beach are flourishing under the superintendence of Rev. Mr. Dixon. The Rev. H. J. Berguer has assisted him. The dear children are increasing in numbers daily, and several have been induced to join the Scripture Union.

EAST LONDON TABERNACLE.—Rev. Archibald G. Brown, upon his return after a short absence for rest, received a cordial welcome at East London Tabernacle, at a meeting attended by over 1500 members of the church and congregation. Addresses were delivered by some of the deacons and elders and representatives of the various agencies in connection with this church—namely, the parent Sunday-school, the branch Sunday-school, Tract and Benevolent Society, Young Men's Bible-class, Young Women's Bible-class, evangelistic choir, Sick Visiting Committee; all gave expression to the pleasure they experienced on seeing the pastor again in their midst, as well as their hope that continued prosperity might attend his future labours. The pastor, in his address, stated that during his absence at the seaside he had realised an answer to the prayers that had been made for the past seven months, for the establishment of a seaside home for those who much needed rest and change, but whose means did not enable them to obtain it. A large house, in every way suitable for the purpose, had been secured at Herne Bay, facing the sea, and had been fitted and furnished with what was needful for the object in view, and he expected in a few days to have completed the arrangements for the working of the home.

SKETCHES AND INCIDENTS OF HOME MISSION WORK.—I.

By A PRESBYTERIAN ELDER.

IN the year 186— that highly esteemed and much honoured servant of Christ, Duncan Matheson, who has since been called to his rest and reward, was conducting evangelistic services with much success in the town where the writer's lot in the providence of God had, a short time previously, been cast. Fresh from the country, vigorous in body, buoyant in spirits, bent on pleasure, with the restraints of home life unloosed, the writer was in that perilous position in which so many young men inexperienced in regard to the wiles and seductions of city life, make shipwreck of their prospects for time and eternity.

Happily the Lord's ways are not as man's ways, nor his thoughts as man's thoughts. Through the instrumentality of one whose prayers had for some time previously been unceasing on his behalf, he was somewhat reluctantly induced to attend the place where the services were being held. Accustomed only to the regular services of the sanctuary as conducted in accordance with Presbyterian rules by ordained ministers, there was on this occasion something to him at once novel and interesting both in the messenger and his message. Although nearly twenty years ago, how well does he yet remember the appearance of God's dear servant, as with sonorous voice he pleaded with his hearers to admit the Saviour there and then into their hearts. The word was with power, conviction was lodged, prayer was answered, and the proud, haughty young man retires to his lodgings, and for the first time it is recorded of him in heaven, "Behold, he prayeth." Many weary days and nights are yet, however, in store for him, during which he learns much of the demerits of sin and the deceitfulness of his own heart.

At last the hour of deliverance comes; the grace of the Lord Jesus Christ and the way of salvation are revealed by the Holy Spirit in that well-known text, "Believe on the Lord Jesus Christ and thou shalt be saved." Prompted by love to the Saviour and burning with desire to do good to others, he without delay became associated with a church, blessed with the labours of a minister of the Gospel whose prayerfulness, faithfulness, and devotion to the work of winning souls to Christ, resulted in drawing around him a number of like-minded young men. "To the work!" was speedily the order of the day, and these young men, under the presidency of their much-beloved pastor, formed themselves into an evangelistic and tract society. Anxious to equip themselves for the work, the president formed a class for the teaching of systematic theology, "The Westminster Confession of Faith" and "Hodge's Outlines of Theology" being the text books. The members of the class were also in possession of Bonar's "Truth and Error."

Being for the most part engaged in commercial pursuits, the members of the society set about in a thoroughly practical and business manner to carry on its operations. Observing the means employed by the heads of enterprising business houses and lessees of theatres to make their several enterprises successful, they obtained two boards, on which were placed two large posters published by the Scottish evangelist referred to, and a sandwich-man was employed to carry them on the Saturday afternoon along the crowded thoroughfares of the town.

It was resolved to commence on an extensive scale the work of tract distribution, and advantage was taken of an offer by a London firm to secure a large supply at a greatly reduced rate. It may be interesting to tract distributors to know that the offer was made at a certain rate per pound, and that the first order was for no less a quantity than 84 pounds.

From a report submitted by the tract superintendent, and at present before me, I find that 110,172 tracts were distributed during the first year of the existence of the Society. A prayer-meeting was established on the Saturday evenings, from which an adjournment was made to a space in the market-place—a large open square—where multitudes were in the habit of regularly resorting. Here, along with those bent on securing good bargains from the neighbouring stalls, were found ballad singers, fiddlers, bagpipers, showmen, pickpockets, &c. Near by a quack doctor loudly proclaimed the virtues of his nostrums, which, if his word is to be relied on, were qualified to cure all the physical evils to which poor suffering humanity is heir.

Good harmonised singing, up to this time, so far as the writer's knowledge extends, had not, in the public streets, been to any extent practised. It was, therefore, with considerable surprise that the crowd heard a well-known tune rendered in such a way as they had not been accustomed to in connection with open-air services. The success was complete, the attention of the crowd was arrested; they pressed around the singers, listening with eager and intense delight. The preaching of the everlasting Gospel of the Kingdom followed, the results of which the day alone can declare.

OUR MERCHANT SEAMEN.

DEAR SIR,—I am anxious to make more fully known, through the columns of The Christian, a work which has been going on in a quiet way for ten years, and which only needs a little more pecuniary help to carry its influence into ever-widening circles.

It was commenced by one who was indeed a mother in Israel—Mrs. Best, of Leamington—who had laboured in God's vineyard, in many and various ways, from her early youth, gathering together numbers to hear God's Word in her girlhood, at a time when the idea of a woman thus working was still an almost unheard of thing.

Quite in her declining years, when laid aside from more active labour, this work opened out to her of writing "a monthly letter to our merchant seamen."

Last year she was was called home to her rest; and her daughter, Miss Best, encouraged to do so by many appeals from the sailors themselves, now continues the work.

The sailors write touchingly from far and near, from the Antipodes as well as from our own coasts, of the blessing received through these letters in the years gone by, adding fervent hopes that Miss Best may not let the work drop—accompanying their words, in many cases, by smaller or larger gifts towards the printing and circulation of the letters.

One writes: "I get a large number of tracts, but none of them seem more simple, touching, or more likely to do our sailors' souls good, than your beautiful and touching letters." Another: "I, for one, write to beg of you to continue the monthly letter to sailors. I am sure all sailors who have read any of Mrs. Best's letters sympathise with you in your sad loss. You have the only consolation, a Christian's faith and hope." Another: "I trust that you may be directed by the Holy Spirit to follow on in the good work of your sainted mother, by still continuing to publish the seamen's monthly letter, which I have heard, from the lips of many sailors, has proved to them a source of much joy, comfort, and blessing."

At present Miss Best is able to send out 5000 letters only each month, at a cost of about £5. The applications for them and the openings for distribution are so numerous that, with additional funds, she might easily double or treble this number, and in time make the work as influential among our merchant seamen as Miss Weston's Letter is in the Royal Navy. Miss Best's address is 15, Lansdowne-circus, Leamington, and donations will be gratefully received by her there.—Yours truly,

H. J. Havelock.

FOREIGN NOTES.

American Indians.—A few years ago a University for the use of the different Red Indian tribes inhabiting the Indian territory, situated to the north of Texas and New Mexico was founded for those who desire to avail themselves of the advantages of a civilised life. It is directed by some members of the Baptist Church. Its principal object is to train pastors and educate teachers for native schools. The number of students, among whom are several young women, is now sixty-eight.

A Christian Explorer. — Of the late Dr. Lepsius, the celebrated German Egyptologist, it is said by one who knew him, that Jesus Christ was the centre and end of his existence. At the head of his scientific expeditions he always made a point of conducting a religious service every Sunday. By his translation of the Gospels into the Nubian language, and by his invention of an alphabet applicable to many dialects, he rendered great service to Christian Missions.—*Journal Religieux.*

Gustav Werner celebrated the Jubilee of his work at Rutlingen, Wurtemburg, on August 2. He has for fifty years cared for many hundreds of destitute children, as well as adults of infirm body or mind, and has founded Homes and workshops where they may be suitably employed or tended. He has been most wisely and energetically aided by his wife and a band of devoted and practical men and women. The chief feature of the celebration was the laying, by himself, of the foundation-stone of a Home for those who have grown grey in the service of the society.

A SAILORS' REST FOR NAPLES.

IN few seaports is a Sailors' Rest more essential than in Naples. Our own men there get drugged, and in every possible way led into evil and ruin. We therefore rejoice to hear that Mrs. Campbell, an English lady (widow of a Colonel of the Indian army), has come to the rescue, after many other efforts had failed, and is taking a house in one of the most suitable localities, two rooms of which she offers freely for a year for the purposes of a "Sailors' Rest." The Harbour Missionary (Mr. Stephen Burrowes) has long felt this to be a great want in Naples; but, with his engagements at the Bethel, it has been utterly beyond his power to do aught to forward the project himself further than to give expression to his regret that such a "Rest" did not exist. That it is a *crying necessity* has been proved only within the last few weeks, for the body of a man, supposed to be an English sailor, drifting into the harbour, was, by order of the authorities, towed out again, and sunk without investigation, on the plea that it was useless and unsafe to do aught else. We cannot tell who it was, nor whether the man met his death through foul play, accident, or suicide. It is quite possible that such a catastrophe might have been prevented by a thoughtful provision for the wants of our men on foreign shores.

Have not our sailors a heavy claim on our tender, loving sympathy? Away from their homes, surrounded by dangers at sea and temptations on land, toiling in our service and for our good, we certainly owe to them much of our national prosperity; is it not our duty to do all we can to help them to keep out of temptation's snare? The Bethel is doing a good work in providing a place of worship, but men who have been long at sea are glad of a place to rest in on *terra-firma*, where, after the fatigues of sight-seeing, they can rest, write a letter home, see the papers, and enjoy a wholesome meal, or have a homely cup of tea, such as cannot be obtained at any of the coffee-houses in Naples. Any communications to Mrs. H. T. Campbell, Palazzo del Capellano, Corso Umberto 1, Torette, Naples, will be esteemed.

STRANGERS' REST, CARDIFF.—Miss Tilly desires to thank those friends who have sent her parcels of magazines, tracts, &c., for the sailors at the Cardiff Strangers' Rest. She would further ask if there are any Christian ladies who would help her in making canvas bags to hold the literature which the men take to sea.

THE REPENTANT MOTHER.

A HOMELY BALLAD.

HOW happy we were when we first were wed,
Although not always abundantly fed;
Our love to each other was strong and deep,
Though the pathway of life was somewhat steep.

My husband went out to his work each day,
But never he needlessly stayed away;
How good was my Thomas! how glad our life!
How much he thought of his dear little wife!

When money was scarce he worked for more hours;
He grudged not his time, he grudged not his powers;
But long seemed the time when he was away,
I hardly knew how to fill up the day.

Then on my neighbours I used to look in,
And some gave me porter and some gave gin;
And one of them used to put rum in her tea,
And she said she was sure 'twould be good for me.

My Thomas was one who never took much,
And rum, gin, or brandy he would not touch;
A sober, hard-working, lovable man—
To praise him too much is more than I can.

Hard work and poor food tempt thousands to drink,
But idleness tempted me more, I think.
I learned to like gossip much better than work,
And often I tried my duty to shirk.

When children came there was plenty to do—
It seemed to be more than I could get through;
I longed for the leisure I had before,
And often complained that I had no more.

I never liked toil—I only liked talk,
Or seeking my pleasure, or taking a walk.
"No harm," said my husband, "when work is done;
But the duties of home you must not shun."

At length, when measles came into the town,
And our poor little boys were both struck down;
Thomas was fearful (my habits were such)
To trust me with children he loved so much.

"Now Polly," he said, "in bed they must stay,
And you must sit by and watch them all day:
From giving their med'cine you must not shrink,
But let them have plenty of milk to drink."

I promised, and meant to have kept my word,
I meant to stay by them, whatever occurred;
"My sweet little boys," said I in my pride,
"How gladly all day I'll sit by your side."

But soon I got tired, and longed to be out;
"I'll just go," thought I, "and get me some stout."
"They are going on nicely," the doctor said,
"But at present must quietly stay in bed."

Before I got back my husband came in,
And saw the result of my selfish sin;
For both the children were out on the floor,
And he knew what grief was for us in store.

Poor Tommy had taken a deadly chill,
And Billy, the youngest, was white and still;
They spent the night in coughing and crying,
Billy was worse, and Tommy was dying.

For hours their father sat by them and wept,
While I, from the gin I had taken, slept;
But when I woke up, he said to me, "Wife,
Your drinking has cost me my dear child's life.

Poor Tommy will soon be laid in his grave,
But Billy I'll try my hardest to save;
Mother shall take him—I'll trust you no more!"
Ne'er had I seen him so angry before.

To nurse the dear child his mother soon came;
She spoke not a word of reproach or blame;
But when he got well she took him away.
Oh, how I cried on that sorrowful day!

I promised to mend, I bitterly wept,
And then for a time my promise I kept.
The change for the better my husband hailed;
But habit is strong, and often I failed.

With fretting and drinking I soon fell ill;
I sorely missed Tommy; I longed for Bill.
My husband was kind, but he kept his word—
The child from his grandmother never stirred.

But when I got better, she said, "Come here,
A few days from home your spirits will cheer.
You shall nurse your child, and teach him to say,
'Dear mother, I'll come to your home some day.'"

I went—and a quiet, sweet time I had;
Sometimes I almost forgot to be sad.
My babe was loving, and happy, and bright,
And grandmother helped me in doing right.

Plenty of food she provided for me,
And coffee and cocoa and strong beef tea;
She talked to me kindly, she bid me pray
That Jesus would take the craving away.

"Will Jesus forgive me?" I said, with tears;
"Is it true that the sinner's voice he hears?"
"Oh, yes," said dear granny, "He died for you.
He died for us all; I know it is true."

When I left to go home, my heart was strong,
I hoped that I should not again go wrong,
For I knew that my Saviour would be my friend,
If I to his gentle voice would attend.

When my husband saw me, he kissed my cheek,
And said, as tenderly as he could speak,
"Perhaps it will make it more easy for you
To give up the drink if I do so too."

"Without any beer I will dine and sup,
If 'twill help you for me to give it up;
And if you keep sober for six months more
Our Billy again shall play on our floor."

We both of us signed the pledge the next night,
And never have doubted that we did right.
We shall miss it at first, my husband said;
But we'll have some cocoa to drink instead.

I am striving now my husband to please,
And his dear good mother his gladness sees;
And when she comes here, and prays with us both,
To join her in prayer we are nothing loth.

When my babes were here, too fast the time flew,
And now I have barely enough to do;
But, to use my time well, I strive to learn,
And something to save, and something to earn.

God grant that I fail not, for I am weak;
The strength I need from my Saviour I seek.
He tells me to fear not, but lean on his arm,
And He, by his love, will shield me from harm.

The end of the six months draws on apace,
And I tremblingly ask the Lord for grace;
For soon I hope I shall welcome my boy,
And his baby ways will fill me with joy.

Granny says that a room near us she'll get,
Or after the child she'll be sure to fret;
Her presence will help me—dear, good old soul!
But *only* my Saviour can make me whole.

A CANADIAN BISHOP'S CHARGE.

AT the meeting of the Synod of the Diocese of Huron, held at London, Ontario, Bishop Baldwin in his address spoke on what he conceived to be the elements of ministerial success. He said:—

"What we need is a ministry that believes in Jesus Christ, a ministry baptized with the Holy Ghost, a ministry courageous and outspoken for the truth, understanding the relative position of the Church to the world, thoroughly alive to the necessity of missionary activity, and thoroughly alive to the great work of temperance reform." After enlarging upon the evils of the liquor traffic, the Bishop said it seemed to him "not merely wrong, but culpable in the extreme, for the Church to stand apart in cold and haughty indifference." He closed by saying: "From the teachings of Scripture, from the arguments which the case itself presents, I say the sacrifice demanded, if sacrifice it be, is a total and continuous abstinence from all intoxicating liquors when used as a beverage."

The Methodist Conference was in session in London at the time, and the Bishop suggested the appointment of a delegation to visit it. This was done, and the Methodists reciprocated the act of Christian courtesy.

DR. BARNARDO IN CANADA.—A letter of a very sanguine character is said to have been received from Dr. Barnardo, who is now travelling in Manitoba with the view of selecting a suitable spot for the establishment of a farm to which he may transfer the likely subjects among his rescued London arabs. His scheme provides for a preliminary training of the lads on Canadian farms previous to their settlement on the new clearing.—*Record.*

EVANGELISATION IN WILTSHIRE.

SPECIAL tent meetings have been held in some of the villages of this county by the Evangelisation Society. Much lasting good has been accomplished through the faithful preaching of Messrs. Hefford, Norris, and Tuffen. At Cheverell the tent was filled night after night with most attentive hearers, and many cases of blessing occurred.

At Market-Lavington (a village on the borders of Salisbury Plain) some hundreds of the agricultural classes assembled; the Sunday evening services being of a very specially crowded character. Mr. Norris was supported by the Independent minister and friends from Devizes.

The tent was next removed to the village of Erchfont, where Mr. Whittingham, of Mr. Guinness's College, testifies to several cases of conversion to God. The tent is now removed to Devizes, where the Christians of the town are uniting to forward the work.

Devizes. F. J. COWENS, Evangelist.

OBITUARY.

GENERAL MACKENZIE, GIBRALTAR.

THE death of this Christian officer is recorded. He was most earnest and energetic in Mission and Temperance work in the garrison, and his death, after an illness lasting fifteen days, is universally lamented. He was held in the utmost esteem by all who had the privilege of knowing him, and the public service loses a valuable officer by his early death. He was President of the Gospel Temperance Misison, Secretary and Treasurer of the Soldiers' Institute, Vice-President of the Young Men's Christian Association, and member of the Committee of the Gibraltar Temperance Society, and of the local branch of the British and Foreign Bible Society.

MRS. KITCHEN, OF HAMPTON.

It pleased the Lord to call away very suddenly on the 13th of August, while in Scotland for a change of air, one of his own dear children, wife of Mr. James Kitchen, of the Manor House, Hampton, who was a bright centre of love and usefulness, amongst a large circle of friends and relations. I can only speak imperfectly of the loss sustained by her death, it is so great, and extending to so many various branches of Christian work. I will only testify for myself. I was introduced to Mrs. Kitchen some years ago by her daughter (the wife of Rev. Evan Hopkins, Richmond), when I gave an address at a mothers' tea-meeting, and the next day at a children's treat on their beautiful grounds at the Manor House. From that time her Christ-like kindness, generosity, and interest in my work amongst the young women has never changed; on the contrary, as time rolled on it deepened in its character and thoughtfulness. While I can scarcely express the sorrow I feel, I praise God for all the past and the luminous rays of light his child has left behind her. May we follow in her firm faith, humility, love, and trust in her Saviour.

LOUISE VARNEY.

Y.W.C.A., Mornington-crescent.

THE SOLDIER EVANGELIST.—Mr. Moodie has just completed a period of successful evangelistic work in Banffshire. The meetings which he has conducted in various centres have been well attended, and deep interest has prevailed in connection with them. This has been especially manifested at Boghead of Ord, and Hilton school, where not only have numbers professed to come to a knowledge of the truth, but professing Christians have enjoyed a time of great spiritual quickening.

PASTOR CHINIQUY writes to us:—Please allow me to correct a slight error in your issue of July 24. Speaking of the last effort of the Roman Catholics of Quebec to kill me, June 17, you said: "Father Chiniquy has been mobbed for the second time in his life." It was not the second but the seventeenth time I was mobbed, bruised, and wounded for preaching the Gospel of Christ to Roman Catholics. The places where I came nearer to be killed are Montreal, Quebec, Antigonisk, Ottawa, Halifax, Charlotte Town, in Canada; Sydney, Ballarat, Geelong, Castlemaine, Hanham, in Australia; and Hobart Town, in Tasmania.

Letters to the Editor.

SALVATION ARMY TEACHING.

Dear Sir,—As a few questions have naturally suggested themselves to my mind from the recent correspondence between Mr. Trench and Dr. W. W. Smyth, would you kindly allow me to ask Dr. Smyth for further information by answering the following queries:—

(1) At what particular period in the history of the Apostle Paul did the "flesh" cease to trouble him as an enemy?

(2) Give the passage in the Bible which puts the command to believers "to crucify the flesh," in the *present tense*

(3) If the priesthood of Christ does not secure daily cleansing for the believer, but simply the making him clean once for all, when thus cleansed does he cease henceforth to require the exercises of Christ's priestly functions?

(4) Whether does the true spiritual idea of sacrificial cleansing by the blood refer to the guilt of sin or to the moral renovation of the believer's heart?

(5) Is the Lord's Prayer suitable for believers, which teaches us to say, "Forgive us our trespasses"?

(6) Is there any spiritual significance in the offering under the old economy for the sins of our "holy things"?

(7) "The sinless angels and sinless Adam and Eve committed sin, and why not a *fully saved* Christian?"—vide Dr. Smyth's letter. Does Scripture speak of a half-saved Christian? Is salvation not a unity?

(8) Is there any possibility of a "fully-saved" Christian falling away and becoming finally reprobate?—Yours faithfully,

Saml. McComb, Sen.

London-street, Londonderry.

MR. GORDON FORLONG AND THE MAORIES.

Sir,—Mr. Gordon Forlong writes to The Christian last week, inviting subscriptions for "a grand attack upon the heathenism of the poor Maories" of New Zealand. Anyone reading his letter must receive the impression that the Maories are a wholly neglected heathen race. He says: "Some of you, perhaps, think a great deal is being done; you are perfectly mistaken. The tribes are untouched; not a single missionary lives among their hundreds or tens of hundreds. Sir William Fox . . . . will tell you that the natives are hardly touched in any place whatever. About 40,000 neglected people! Here and there a minister goes on Sunday to a pah and lectures, but as to bold systematic endeavours, there are now none such. They are a grand race, but we have only taught them to drink, gamble, and horse-race."

Now, what are the facts? Those of your readers who will refer to the *Church Missionary Intelligencer* for the present month will find some information on this subject. Your space, however, will only admit of my making one or two short extracts. At page 514, I find: "The majority of the Maories are entirely loyal, both to the Queen and to the Church, and live quietly in their own villages, with their own churches and schools, and pastors, and lay-readers, and schoolmasters. Of the Church's adherents there are more than 30,000; while the whole remnant of the race, including members of other Christian denominations, as well as the Hau-haus, Tee-Kooites, &c., is believed to be under 45,000." Thus nine-tenths at least of the whole Maori race are now nominal Christians.

Again, with regard to the Northern Island, where most of the Maori population are found, Archdeacon Clarke reports: "I have nothing of special interest to report for the past year. Where all profess Christianity, and nearly all attend the means of grace; where the organisation is, in its way, as complete as that of an ordinary English parish, we can scarcely expect to have very startling events to record. I do not think we may anticipate any further ill-effects from intercourse with Europeans. I believe that we have passed through the ordeal with as little loss as we could expect. It is true that many fell away into intemperance and other evils which seem to be an ingredient in our institutions, but the temptation has to a great extent lost its violence. They (the Maori Christians) can now go into our towns and settlements without indulging in the excesses which novelty and inexperience once led them into. Now and then one hears of individual instances of drunkenness, but not more frequently than occurs in English communities. . . . The danger we now are in is that of being satisfied with moral rectitude, the form of godliness, while destitute of its power. We need more spiritual life, less conformity to the world."

If Mr. Gordon Forlong and the Salvation Army can help towards the promotion of the last-named object, they will be doing a good work, but if that is the point to which he desires to draw attention it is a pity that it should not have been more clearly stated, and that he should have expressed himself in terms calculated to convey such an utterly misleading impression as to the general result of the preaching of the Gospel to the native tribes in New Zealand.—Yours faithfully,

F. T. Haig, Major-General.

[Another friend who personally knows the Maori country and the condition of the people, called on us last week with reference to Mr. Gordon Forlong's letter, and mentioned a number of facts similar to those quoted by General Haig.]

"BELIEVERS, OR UNBELIEVERS."

Dear Sir,—In The Christian of July 24, "J. S." gives a list of twenty-one passages which he has submitted to a number of friends with the question, "Do the following texts refer to believers, or unbelievers?" The result of this inquiry was to make manifest great difference of opinion, but "J. S." hopes that "some of your numerous readers may be disposed to help these friends who differ, to be more of one mind on these points."

It is a goodthing to recognise both the possibility and the duty of Christians being "perfectly joined together in the same mind and in the same judgment," but such a happy state of things can only be attained by individual attention to the Apostle's command, "If any man speak, let him speak as (*i.e.*, in accordance with) the oracles of God," and this requires knowledge and understanding of the Word, and grace to accept with unquestioning humility what God has therein authoritatively made known.

Your correspondent "H. E. B." has dealt with some of these passages, and confined himself to showing, as he has done very clearly, that Phil. iii. 18, 19, refers to unbelievers. I cannot, however, share his apprehension that any evil will result from the inquiry "J. S." proposes, which is merely an inquiry into the meaning of certain parts of the Word of God. No one will pretend that it is dangerous to endeavour to obtain as full a knowledge as possible of the Scripture of Truth; and this, I take it, is all that "J. S." wants. If we cannot learn from the Bible itself to what class of persons certain passages refer, then by all means let us remain in ignorance and not presume to attach any "humanly-devised label that would restrict them to one class or the other," but where we have Divine information on any subject let us not shrink from using it.

To "draw up lists of texts and label them 'for believers,' or 'unbelievers'" might be very misleading indeed, unless it were clearly defined in what sense the word "for" is used. Thus every verse from Genesis to Revelation is "for believers," in the sense that "all Scripture" is given "that the man of God may be perfect, thoroughly furnished unto all good works." But the Bible contains warnings, invitations, and promises, addressed to unbelievers, and, therefore, there can be no question that, in another sense, these are "for unbelievers." Moreover, passages may be said to be "for believers" or "for unbelievers," because what they state is true of the one class to the exclusion of the other; here "for" means "only for," or "for none but."

How different, on the other hand, is the meaning that "for" bears when a passage that speaks of men as men is spoken of. In this case, believers being men equally with unbelievers, the passage is as much for the one class as for the other. Yet again, there are passages which are "for unbelievers" in the sense that to unbelievers alone do they refer primarily and in their full extent, whilst they are "for believers" also in the sense that to believers their statements admit of a more or less limited application. This will be sufficient to show the extreme ambiguity of the word "for," and consequently the great caution required in using it.

Few of your readers will misunderstand the expression, "believers, or unbelievers." By "believers," "J. S." doubtless intends to denote the true disciples of Christ, and by "unbelievers" all who do not come under this head.

In examining the various texts "J. S." has named, it would of course be useless merely to express an opinion as to whom they severally refer to without giving some reason for that opinion; I shall therefore do this very briefly.

Rom. viii. 7, speaks of the condition of unbelievers; they are occupied with "the minding of the flesh" (see margin); they are "in the flesh" in the sense in which believers are not (v. 8, 9). The contrasts of this part of the chapter guide us.

Rom. xvi. 18: This text must be read with the preceding one. No doubt in the Apostle's time all (or very nearly all) such men were unbelievers, but perhaps even some believers may have been so far carried away by their false teaching as, for a time, to have united with them. In the present day can we say that none but unbelievers "cause (or, seeing that they have been already caused, perpetuate) divisions and offences contrary to the doctrine taught in Scripture?" Whoever they be, the command given is "avoid them."

1 Cor. v. 5: We have reason, I think, to infer that the man here spoken of was a believer, for after he had repented, the Corinthian Christians were bidden not only to forgive him, but also to "comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow," and to "confirm their love toward him." (See 2 Cor. ii. 6—8).

1 Cor. vi. 9, 10, refers to unbelievers, "the unrighteous," who "shall not inherit the kingdom of God." Some of the Corinthian church had been such, but, as Paul reminded them, they had since been "washed," "sanctified," and "justified" (see v. 11).

2 Cor. vi. 17: Clearly believers are here addressed, "Be ye not unequally yoked together with unbelievers . . . . come out from among them and be ye separate, saith the Lord" (v. 14—17).

2 Cor. xii. 20, 21, was written to believers, even "the church of God which is at Corinth, with all the saints which are in all Achaia" (c. i. 1).

Gal. v. 15 was a warning given to believers, viz., "the churches of Galatia" (i. 1). They are exhorted by the Apostle as "brethren" in verse 13.

Gal. vi. 12, 13: The description here given seems to be that of unbelieving judaising teachers.

Phil. iii. 18, 19: These are unbelievers, "the enemies of the cross of Christ; whose end is perdition."

Phil. ii. 21: There can be little doubt that believers are here referred to; the alternative is that the Apostle in these words records the apostasy of all who would have been suitable for the mission.

Col. iii. 25: The word "for" should be omitted in ver. 24, and substituted for "but" in this verse (see Tregelles's Greek text). Verses 23, 24, then appear to be a parenthesis; omitting which, the passage runs, "Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God: for he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Believing servants are addressed in this passage, and I think are certainly referred to in ver. 25. Will they be "without chastisement, whereof all are partakers"?

2 Thess. iii. 14, 15: That a believer is spoken of is shown by the Apostle's words, "Count him not as an enemy, but admonish him as a brother," in the following verse.

1 Tim. i. 19, 20: To "make shipwreck of the faith" is a very strong expression. Whether a believer may ever go so far as to do this I do not know that the Bible warrants us in saying. Perhaps in some cases the wreck may be partial and not total. Hymenæus and Alexander seem to have been unbelievers, to judge from what is related of them.

2 Tim. ii. 12: None but believers suffer with Christ now or will reign with Him hereafter; none but unbelievers deny Him or will be denied by Him. The present tense implies habitual practice. Peter's denial was not of this character.

2 Tim iii. 2—5: These are, undoubtedly, unbelievers, who have but "a form of godliness." They "resist the truth," and are "men of corrupt minds, reprobate concerning the faith" (v. 8).

Titus i. 11—13: "The unruly and vain talkers and deceivers" were unbelievers as we learn a few verses further on; they "turned from the truth," and were "defiled and unbelieving . . . . even their mind and conscience being defiled." Many believers among the Cretans had been more or less deceived by these false teachers, and were to be "rebuked sharply, that they might be sound in the faith" (v. 13).

Jas. i. 22: An exhortation to believers, for no others have been begotten of God "with the word of truth" (v. 18).

Jas. ii. 13: None but unbelievers show "no mercy." "The wisdom that is from above is . . . full of mercy" (iii. 17).

Jas. iv. 3: This is addressed to believers, who had been called by James "my brethren" as lately as iii. 12.

2 Pet. i. 1: Such are unbelievers. They are de-

scribed in v. 9 as "the unjust," who are "reserved unto the day of judgment to be punished."

2 Pet. ii. 19, 20: V. 19 refers to those who ensnare, and v. 20 to those who are ensnared. Of the latter, we are told "it had been better for them not to have known the way of righteousness" (v. 21). This proves them to have been unbelievers, like their teachers, who were "the servants of corruption."—Yours very truly,

August 16. CHARLES J. WALROND.

TENT SERVICES AT SOUTHAMPTON.

MEETINGS were held in Canon Wilberforce's grounds, as in previous years, from August 7 to 17. The Rev. C. H. Spurgeon, who had come to preach on behalf of the Portland Chapel Schools, and was the guest of Canon Wilberforce, preached on the first evening, August 7, an earnest and characteristic sermon, founded on the story of the woman at Jacob's well. Meetings for prayer were held each morning at eight, and for edification at eleven and three, the subject discussed by Canon Wilberforce, Lord Radstock, Mr. Russell Hurditch, Bishop Hannington and others, being "Life *in* Christ before God, and *for* Christ before Men."

The evening evangelistic services on the first two or three nights were conducted by Mr. Russell Hurditch, to large and deeply impressed audiences. Mr. Hurditch also delivered an address to men only on Sunday afternoon, August 10. During the last five nights the evangelistic addresses were delivered by Dr. Mackilliam, of Blackheath, whose remarkably fervid, impassioned, and yet tender presentations of the Gospel message were listened to with rapt attention by the largest audiences that have ever attended these popular services. Inquirers were invited to remain for conversation, and to some extent responded.

On the afternoon of Sunday, the 17th, addresses to men only were delivered by Canon Wilberforce, Lord Radstock, and Dr. Mackilliam. Canon Wilberfore called attention to a special answer to prayer received during the previous week. The case of a young woman led astray, deserted and outcast in Southampton, was brought before a believer, who, with others, made it a matter of earnest supplication at their meetings for prayer. The answer was immediate and most blessed, for not only had the parents relented and telegraphed for their child to be found and restored to them, but she had been found and restored; "and," added the Canon, "still more blessed news, we have heard that the Saviour has found her, and she is now resting in his salvation, and rejoicing therein, as far as recent events will permit."

E. R. G.

SEASIDE SERVICES IN SCOTLAND.—SIR,—I have just been reading the account of children's services in different places in England, and thought it might interest some of your readers to hear of our meetings on the sands here. They commenced on the 4th inst. with a very few children, but by the end of the week we had about 400 altogether, the larger number being children, but many adults also listened most attentively; by last Sunday the numbers increased to about 600. Many have been impressed deeply by what they heard, and on Sunday a man who was on his way to commit suicide was arrested by the words "Father in heaven." Waiting after the meeting to speak to the promoter of the meetings, he was led to give himself up to the Saviour.—Yours truly,

Portobello, N.B. M. M. STEVENSON.

SOUTH LONDON MISSION.—Mr. Rowland F. Ashton, the Hon. Superintendent, has secured a new lease of the Victoria Hall and premises adjoining, situate in Lancaster-street, Friars-street, Blackfriars, for the continuance of the good work so successfully carried on since its commencement, twenty-two years ago, by the late Mr. William Carter. Great need has been felt by the workers in the winter months for a smaller hall wherein to hold the regular children's meetings, industrial classes, meetings for Christians, &c., during lengthy special Missions held for the unemployed, homeless, friendless, and destitute, who frequent Mint-street in the Borough and the neighbourhood. To provide this want will necessitate an outlay of about three hundred and fifty pounds. Mr. Ashton's address is 122, Loughborough-park, S.W.

MISS MACPHERSON AT HOME.

THE atmosphere in the "upper room" of Miss Macpherson's East-end Home of Industry on Wednesday evening last week was warm enough to please a native of the equator. But it was cool when compared to the warmth of the greeting that met our sister as she came forward to tell the assembled company something of how she had fared, both by sea and by land, during her absence. The workers who are drawn month by month to this rendezvous are a hearty and unconstrained, but yet highly decorous, set of people. Such a thing as handclapping is not often heard on these occasions; but it seemed as if the joy with which they regarded Miss Macpherson's return could only be expressed in that exuberant fashion. She was quite overwhelmed, she said, by the hearty and loving welcome she had received from everybody.

In recounting some of her experiences since she last left our shores, Miss Macpherson was saved the necessity of saying much about the outward voyage. Copious extracts from her diary have been printed in a neat little twenty-page pamphlet, a copy of which we would advise our readers to send for to 60, Commercial-street, Spitalfields, E.; only let them not forget to enclose some gift for the furtherance of the many-sided work that centres there. Speaking of the storm through which the vessel passed when outward bound, she confessed that she was tempted to resolve that it would be her last trip. She was enabled, however, by the grace of God, to put her foot down on the temptation and strangle it. On the homeward voyage the good hand of the Lord was plainly seen in preserving the ship from danger by icebergs off the American coast, and by fogs when nearing home. She had a good deal that was very interesting to say about the children, and how they are finding their way into the homes and to the hearts of Canadian friends. A number of most touching and pleasing details of this kind are to be found in the pamphlet to which we have made reference. Encouraging accounts are continually being received, too, as to the progress in life of those who have gone out in former years. Miss Macpherson showed a number of photographs, taken during her recent visit, showing various aspects of the homes in which the children are located. Some details were also given of her pioneering visit to New Brunswick; she hopes that there many openings will be found for placing the children, and also for engaging in work for the Lord.

Speaking of the future, Miss Macpherson said that the next party of children, sailing about September 11, in charge of her nephew, will number twenty or thirty, as the means at disposal will allow. She believes in cutting her coat according to the cloth. She will keep out of debt, and so be kept free from care. A fair and well-favoured little man was presented by Miss Macpherson to the company as one of the next outgoing party. He was found deserted in a West London street, and his age is imagined to be about two and a-half. We trust a bright and happy future is in store for this superior-looking waif, who has been named Bertie.

Before Miss Macpherson spoke, we had some cheering particulars from Miss Child about the work at the "Welcome Home" in the Highway, and from Miss Hedenstrom about "her dear boys" at the Scandinavian Hotel. A number of these stalwart and happy-looking "boys" were present, and sang a verse of "Hold the Fort," in their own tongue. Towards the close of the meeting, Mr. Sutherland made an earnest plea for more helpers in the evangelistic work on Sundays in Bird Fair.

Requests for Praise and Prayer.

PRAISE.—For continued blessing at the "Rest" Mission rooms, Wood-green.——For an aged servant of the Lord, that his mind has been kept perfectly clear during a severe attack of muscular paralysis.

PRAYER.—For our dear brother, Richard Weaver, that his present rest from all active work may be blessed to his recovery, and that his soul may be kept in perfect peace.——For blessing on meetings by Mr. J. M. Scroggie, in Hermon Hall, Belfast, commencing 31st inst.——For special services now being held in Eastney in connection with the Soldiers' Institute, Portsmouth.——For God's blessing on services by Mr. Opie Rodway at Chedworth, Gloucestershire, Aug. 30 to Sept. 3.

CHRISTIANITY AND SOCIAL SAFETY.

IN a recent letter to *The Times* a correspondent draws attention to the difficulty in controlling large masses of the populace in various European cities as compared with London. The metropolis, he states, is ruled and protected at one-third the cost of Paris, proportionately to the population. He proceeds:—

"Paris will not yield to London its claim to have asserted and suffered for liberty and self-government, or that its populace does not on occasion cause its voice to be heard in unmistakable tones when its rights are tampered with. Why, then, the difficulty in restraining this free people with a vast array of force? In both cities we find great ecclesiastical organisations at work, richly endowed with money, and probably on equal terms so far as zeal and ability are concerned; in both cases the people are largely estranged from their religious teachers, and mostly neglect attendance at public worship. Here comes in the too little noticed supplementary force which exerts so powerful a moral influence over the closely massed population of London and other great cities in England. I refer to the agents of a variety of voluntary associations, supported by the self-imposed taxation of a mere fraction of the community. For utter poverty and degradation of large numbers of our people we do not compare favourably with France, I fear; and we have many forces at work which might make these poor and degraded people dangerous to society, if, indeed, many of them are not dangerous already.

"What is the restraining influence? It is the presence among them, earnestly labouring for their welfare, of a little army of men and women unrecognised by the authorities, each one of whom, however, is worth ten policemen or ten soldiers in the restraining influence they exert. Such are the 460 City missionaries, the 250 Bible-women and Bible nurses, the 100 colporteurs, the 100 Mildmay deaconesses; such are the thousands of volunteer district visitors and the 10,000 Sunday-school teachers; such are the many notable friends of the poor in East and South London, who have made the poor of London to feel that they are thought about, cared for; that there is a reality in the religion of Christ, that the precepts of God's Word are not a dead letter, and that some at least of the rich and educated have not forgotten their less highly-favoured brethren and sisters. There would be worldly prudence as well as Christian charity in a more liberal support of such associations and workers."

STAR VILLA ORPHAN HOME, CHATHAM.—This institution has for the past two and half years been very greatly blessed of God. Many a forlorn orphan and motherless little girl has been made bright and happy under its influences. Several of the girls will shortly be fit for domestic service, for which they are carefully trained, and will require suitable outfits of clothing. The home is most urgently in need of help to sustain the work, and to prevent the committee being obliged to refuse many pitiful solicitations for admission. A report of the work may be obtained by applying to Mrs. Willis, the hon. lady superintendent, who requests that parcels of left-off clothing, or other gifts, may be sent direct to the Home, Rainham-road, Chatham, Kent.

Notices.

Communications Received with Thanks.—E R.H. W.D. T.W. G.G. J.B.J. R.B.R. J.E. N.M. C.Z. E.G.F. G.A. Mrs. H. W.W.D. M.C.F. H T. J.D.K. J.C.A. A.A.K. B.T. J.B. R.P. H.J. J.M. R.H.M. F.E.G. R.L.S. E.J.M. A.M.A.G. W.E.B. A.D. J.F B.T. S.F. D.F. D.J.E. L.V. H.H.M. J.T.I. J.E.L. W.G. E.B. C.E.J. L.H. G.B. S.R. O.R. J.B.W. A.P. E.M.D. J S. E.E.H. M.M.S. W. C.C. T.E. A.M. D.A.M J.F.H. J.T.H. F.J.C. R.B. T.R. H.F. H.E S. C.W. L.B. F.M.C. A.McL. C.K.S. W.M. W.D. N.S. A.A.B. M.D. G.S.R. J.W.P. C.R.H. H.L.H. S.G.P. S.G. H.C. L.D.

Applicants for Tracts.—Miss Edwards, Herrington barn, Fence-houses, Durham; Miss Cook, Sidney-row Fence-houses, Durham; Mrs. Scott, 23, Bridge-street, Banbury, Oxon; G. Buston, Easter Cottage, Bell Banks-road, Hailsham, Sussex; Charlotte E. Eve, 3, Lonsdale-square, Islington, N.; W. Pomfret, jun., Hale-end, Walthamstow, Essex; Miss Rass, Sec. Y.W.C.A., 48A, Albion-street, Leeds; M. Meade, 1C4, Clapton-common, Upper Clapton, N.; Mrs. Brown, 57, Dickenson-street, Kentish Town; C. Waller, 35, Eveswell-street, Newport, Mon.; T. Walker, 20, Brunswick-street, Ashton-under-Lyne; A. M. A. Graham, Seamen's Chaplain, 353, Paisley-road, Glasgow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

ROTTINGDEAN CHURCHYARD, SUSSEX.*

"MY life is like a wind that softly sighs
Unseen, unnoticed, over sea and shore,
And sinking to its rest, doth cease to be:
So shall I pass away, and never more
Will there be loving mention made of me."
Thus mused I with a tear-mist 'fore mine eyes,
But o'er the graves there came a whisper low,
"Would'st thou not be God's wind, content to blow,
Swirling the clouds adown the mountain side,
Helping to lift the slowly rising tide,
Scattering the rain upon the thirsting earth,
And blessing weariness as with new birth;
Then passing soon away not knowing this
Thy work?" And meekly answered I, "Lord, yes!"

James Bowker.

* I owe to George MacDonald, LL.D, the exquisite thought upon which these lines are based.

AN INCIDENT FROM SWEDEN.

BISHOP TITCOMB, who has lately been appointed first Bishop to ninety-six English chaplaincies in North and Central Europe, embracing all the Continental towns where such chaplaincies exist between Calais and Moscow, Stockholm and Geneva, paid a passing visit to Wilhelmsro, the home of Madame de Ramsay, near Jönköping, Sweden. While there, on August 5 and 6, he delivered two consecutive missionary addresses upon the work in his most interesting late diocese of Rangoon, from which a serious accident to himself removed him, involving injury to his health, which has only lately, through God's mercy, been restored. It is earnestly to be hoped that his loving, large-hearted spirit and Christian influence may be a great blessing to the many English residents and visitors scattered throughout his vast diocese, besides stirring up missionary interest and effort for the heathen amongst whom he loved to labour in Burmah.

The addresses were delivered in the Victoria Hall in Jönköping, belonging to Madame de Ramsay, who translated them to an attentive and appreciative audience. The first treated of the Burmese and Chinese, the second of the Tamils and Karens found in Burmah, reviewing the work begun by Dr. Judson, and carried on by various missionary societies, and the part he himself took in it as Bishop.

As an eye-witness, I can testify to the value of this hall and adjacent buildings, which are erected by Madame de Ramsay for the promotion of Christian work at home and abroad, where all who love the Lord Jesus, and can speak for his glory, are cordially welcomed.

An English Visitor.

Forthcoming Meetings.

COMING CONFERENCES.

Evangelical Alliance.—Copenhagen, August 30 to September 7.

Perth, City Hall.—September 9—11. Subject: "Three Privileges of Believers, with Corresponding Duties (Heb. x. 19—25) Afternoon free conversation; evening, evangelistic addresses, &c. Information as to lodgings, &c., from Mr. Thomas Russell, 61, So Methven-street, Perth. Communications as to ladies' meetings to be sent to Mrs. Bannerman, St. Leonard's F. U. Manse, Perth.

Deepening of Spiritual Life, Queen's Rooms, Glasgow.—September 23 to 25, daily at 11 a.m., 3 and 7.30 p.m. Revs. Hubert Brooke, Charles A. Fox, Charles Graham, D B. Hankin, William Haslam, E. H Hopkins. E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part.

Church Congress, Carlisle.—September 30 to October 3.

Clifton, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

The Children's Evangelistic Mission.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Mr. Gawin Kirkham.—August 30 and 31, Copenhagen.

Mr. J. M. Scroggie.—September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

Open-air Mission (West London Auxiliary).—United meetings in Regent's Park (in the Broad Walk near the fountain), Sunday, August 31, from 3 to 7 o'clock.

Conference Hall, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and in the Tent on ground connected with Dalston Hall, opposite Dalston Junction, Sunday, at 7, other nights (except Saturday), at 8.

Children's Special Service Mission.—Mr. J. Spiers and Mr. Westall now at Langland Bay, near Swansea; Mr. E. Arrowsmith Scarborough; Messrs W. Ranger, B.A., J. B. Wane, B.A., and others, Eastbourne, till September 4; Messrs. J. C. Farthing and A. T. Polhill Turner, B.A.; Bournemouth; Mr. H. G. Harris, B.A., Weston-super-Mare; Mr E R. Knapp, Southsea; Messrs. E. T. M. Dennes and E. Salisbury now at Weymouth; Captain Dru Drury, Perranporth; Mr. W. F. Seagrove and Rev. H. C. Sturdy, Hastings; Mr. L. H. Caley, Sandown; Mr. A. J. Shepherd, Littlehampton; Mr. H. M. Trickett, Walton-on-the-Naze, from August 16: Mr. G. Kirlew, Lytham, August 23—30; Mr. W. R. Moore now at Ilfracombe; Mr Geo. Banaster in the yacht "Kingfisher," Isle of Man; Messrs. Hankinson and Seyler, Penzance, August 29 to September 8; Mr. G. Soltau, Lowestoft; Mr. W. A. Moore, Clacton-on-Sea; Mr. G. Bennett, Whitby, from August 23.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

186, Aldersgate-street, E.C.—Address on "Delhi: Past and Present," Thursday, August 28, 8 p.m., by Rev. James Smith. Friday, 29th, Gospel meeting, 8 p.m., Mr. J. J. Scroggie.

MISCELLANEOUS.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 5. Tea at 6: meeting at 7. An address by Mr. John E. Jack, subject. 2 Cor. viii. 9.

3, Highbury-place, N.—Meetings every Tuesday, 6 p.m., at Rev. W. E. Boardman's, commencing September 2. No afternoon meetings. Mrs. Boardman's Bible-class every Wednesday, 11 a.m.

CONVALESCENT HOME, RHYL, N. WALES.—A most happy home and place of rest for the busy workers in life's daily round of toil is now in full work at Rhyl. For a very small weekly payment members of the Girls' Friendly Society are lodged most comfortably in a large airy building facing the sea, and commanding glorious views of the Welsh hills. The accommodation is excellent. All the inmates are treated with true Christian regard and sympathy, and every care given to them both in health and sickness. The morning and evening hymns of praise which issue from the open windows prove that the best interests of all are by no means set on one side in the short season of relaxation poor girls can take amid the toils of life

Subscriptions received by Messrs. Morgan & Scott up to Saturday Morning, August 23, 1884.

. Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

. Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number

	£	s.	d.
Day in the Country Fund—C. W. K. £3; C G. 2s.; Miss C. E W. and S. C. H. £2; R. T. £5; Callander, £1; M. R. Y. 2s. 6d; C. G. L £1; S. L. R. £1; G. H. H. £1; F. S. 3s.; E. A. T. £1; E. S. 2s.	15	9	6
Italian Evangelist, Distribution of Scriptures—R. B. H.	0	5	0
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Rescue Society—M. D.	1	10	0
Working-men's Lord's Day Rest Association—C. C.	0	10	0
Mrs. Hilton's Crèche and Orphan Home—M. D.	0	10	0
Dr. Barnardo's Homes—C. W. K. £5: M. 5s.; Mrs. D. £10; G. H. H. £2; (*Emigration Fund*) G. D. 5s.	17	10	0
Bridge of Hope, Ratcliff—M.	0	10	0
Sunday Rest Association—C. C.	0	10	0
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Rescue Work, Whitechapel (*Mrs. Bramwell Booth*)—Leamington	1	0	0
Union Hall (*R. Bilke*)—R. T.	5	0	0
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Christian Workers' Mission Hall (*E. Wright*)—C. W. K.	3	0	0
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Homes for Working Girls—C. C.	1	0	0
Miss Robinson's Work, Portsmouth—C. C.	1	0	0
Miss Whately's Mission, Cairo—L. E.	1	0	0
Gratuitous Circulation of The Christian—T. N. J.	0	0	6
China Inland Mission—K. M. P.	1	0	0
Syrian Colonization Fund—E. T. £1; L. E. £1	2	0	0
	£120	12	6

[Advertisements.]

London City Mission—£10 from R.

Spitalfields Gospel Mission—Anonymous, £2 10s.

The Clergy Rest House—From a widow who sympathises, £2.

BRITISH SYRIAN SCHOOLS & BIBLE MISSION.—This is the only Protestant Mission at work in the interesting old town of Tyre, where it has schools for boys, girls, and the blind of both sexes; it also has a blind Scripture-reader and a Bible-woman. Last year 243 pupils attended the schools, and as it was impossible to obtain suitable accommodation for all it became necessary for the Mission to erect buildings of its own. The increasing value of land, materials, and labour, has made the cost of these buildings to exceed the estimate by several hundreds of pounds, and the work is now stopped for lack of funds. A portion of the new schools has been in use since April, including a good room for Sunday services, which are well attended. Help is much needed both for the completion of these new buildings and for the general purposes of the Mission in other parts of Syria. The Secretary is Miss Poulton, 18, Homefield-road, Wimbledon.

A HOME FOR GIRLS between the ages of twelve and seventeen, has been lately opened in Sussex. It is well situated, quarter of a mile from Grange-road Station, L.B.S.C.R., and fitted up for the reception of twelve girls. They are taught housework, needlework, washing, baking, and simple cookery, and receive careful scriptural instruction from our good matron. It is unnecessary to speak of the need for such Homes. My object rather is to ask Christian friends to take this opportunity of giving to some poor child the protection and womanly care and training that will make her future life so much brighter, while bringing her under the influence of Christian love and sympathy when she most requires them. Further particulars and terms of admission will be gladly given by the Lady Manageress, Mrs. Henderson, Effingham Park, Crawley Down, or by my wife.—Your obedient servant,

John W. Probyn.

Oakfield, Three Bridges, Sussex, Aug. 23.

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Continued from page 3.

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Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this journal EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION.—CASE of L. P., a YOUNG LADY near CHESTERFIELD.

Miss L. P., daughter of a farmer, consulted me in October last.

There had been consumption in the father's and mother's family. Illness commenced with cold, followed by measles, inducing general debility—(under such circumstances disease is readily developed); other symptoms supervened.

At the time of consulting me the cough was very troublesome, the expectoration yellow and green; sharp pains were felt in the chest; diarrhœa had set in, she could take little beside milk. Hectic flushes and perspirations followed, and general loss of flesh and strength. *The medical attendant gave but faint hope of her.*

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The patient was under my treatment about six months altogether. Some few weeks since, her mother, writing me, says: "*Our daughter is like a new creature.* When she commenced she had every symptom of deep consumption. Two doctors said she could not recover. If you think well, publish her case, without the name in full."

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* * * * * *

10. We are also asked to explain, on the ground of Evolution, whether the bird laying eggs came first without eggs, or the eggs without fowls. If we say *eggs first*, where did the egg come from? Or if we say the fowl *first*, then did the fowl not come from an egg? It would puzzle the natural philosopher to say how it could possibly come *without* an egg.

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"The Christian" for next week will be a DOUBLE UMBER (price 2d., post free 2½d.), and will contain reports sermons, addresses, papers, and accounts of Christian rk, given at the EVANGELICAL ALLIANCE CONRENCE, COPENHAGEN, by leading British, Continental, and American pastors. Orders for copies should be t to the Publishers as early as possible.

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Tent Work—Evangelistic Mission.

August 26, 1884.

The exceptionally fine weather graciously given by the God of all Grace this summer enables us vigorously to carry on Evangelistic Work every night in various places in several Tents, with many cheering evidences of continued interest and blessing, while the indoor work in most of the Halls of the Mission is also sustained with vigour, notwithstanding the excessive heat. I regret, however, to say that THE FUNDS ARE QUITE EXHAUSTED, while the current expenses of the various Branches of the Mission are just now about £150 a week. I am most reluctant to stop any of these Branch Missions, amidst so many evidences of their usefulness, and therefore appeal to those specially interested in this work amongst the masses for such *immediate help* as they may be enabled to send, and to join us in thanksgiving for blessing received and pray for a still larger measure thereof.

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A LADY would be glad to meet h little Girl to educate with one already under care. Every home comfort, highest refer-es. — M., Murton Villa, Palmerston-road, ckhurst-hill.

YOUNG LADY in 21st year, ires engagement in September, in Christian ily, to teach children under 12. English, nch, music, drawing. Has been governess in ies' school for two years. Good references.—K. C., Roberts, Stationer, Westow-hill, Upper rwood.

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AS USEFUL NURSERY Governess, Companion in a Christian family. Good refer-es; English and music; to children under 12. Miss MILTON, 9, Upper Somerset-terrace, Wind-ll-hill, Bedminster, Bristol.

A YOUNG ENGLISH LADY (21), aking a little French and German, seeks an gagement as Governess (certificated) in a good ool on the Continent. Good testimonials. all salary required, references exchanged. Miss E. B., Hof Hotel, Ragaz, Switzerland.

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LADIES' NURSE.—A Lady has pleasure in recommending her Nurse, who is open to an engagement.—Mrs. G., care of Mrs. Scott, Birchwood, Dedham, Colchester.

CAN ANY LADY get a situation for a respectable, middle-aged woman, to take charge of Mission House or Institute? Good references.— M. C., 519, Liverpool-road, Holloway, London.

WANTED, in or near Birmingham, a situation as Housemaid in a Christian family. Can have a satisfactory character. Age 18.—MARTHA OWEN, Mrs. Rogers, The Oaklands, Bristol-road, Birmingham.

Appointments, Situations, &c., Vacant.

REV. C. LEA WILSON is in want of a Curate to assist in a large parish. Thoroughly evangelical. Old Radford Vicarage, Nottingham.

Y.M.C.A. — Wanted, a General Secretary for the West Hartlepool (county Durham) Young Men's Christian Association. State fully (special) qualifications, (educational and other) antecedents, church, age, domestic circumstances, present occupation, salary expected, and send copy testimonials to R. W. VICK, South-terrace, West Hartlepool.

A JEWISH ASSISTANT MISSIONARY wanted immediately. Must have some experience in the work. One anxious to win souls for Christ.—Apply, by letter in first instance, stating particulars to SUPERINTENDENT, 16, Farleigh-road, Stoke Newington, N.

SOUTH AMERICAN MISSIONARY SOCIETY.—Wanted immediately, for Rio, a Missionary to Seamen, used to hot climate. Able to address meetings and lead singing. Married, without family, and wife able to take care of Institute preferred. Abstainer.—THE CLERICAL SECRETARY, 11, Serjeants' Inn, Fleet street, E.C. Also Engineer, second-class Certificate, for New Auxiliary Screw Mission Steamer, for Tierra del Fuégo and Falklands. Unmarried, and abstainer. —THE SECRETARY, 11, Serjeants' Inn, Fleet-street, E.C

WANTED IMMEDIATELY, at Rosevale Home, near Lisburn, Ireland, a Lady Superintendent, to take charge of the Institution. Qualifications necessary, the love that seeks to save the erring, and gifts of grace and wisdom to influence and lead such on in their desires and efforts after a new life. The Home is a long established and successful one, pleasantly situated in the country, and is in good working order. The number of inmates averages about 20, their employment is washing and needlework. Experience in these is also essential.—Apply to Mrs. JOSEPH RICHARDSON, Springfield, Lisburn, Ireland.

INDOOR SERVANT (thorough).—A page is kept. Fellow-servants abstainers. Wages £50. Apply personally, between nine and one o'clock, on 5th and 6th September. Queensbury House, Richmond, Surrey.

MAN AND WIFE wanted, in a Temperance Hotel. Man as boots, porter, and waiter; wife as good General Servant. Good home and wages. PROPRIETOR, Priory Temperance Hotel, Dover.

SURREY REFORMATORY. — Schoolmistress wanted by 22nd of September, one used to public work and institution routine — Testimonials and application to be made to LADY SUPERINTENDENT, Netherton House, Old Town, Clapham.

AS DAIRY AND POULTRY WOMAN.—Will any Lady or Clergyman recommend for the above post, a hard-working widow or middle-aged person, who thoroughly understands dairy work (the Devonshire way preferred) and baking, and who could also undertake the care of poultry? Cottage found. A really trustworthy woman would be much valued.—Mrs. SMITH BOSANQUET, Broxbornebury Park, Broxbourne, Herts.

AS COOK-HOUSEKEEPER. — Wanted immediately, a thoroughly respectable, high-principled, active, homely person, a good cook and manager, for a large family in the country, part of the year in London. Kitchen and scullery-maids kept. Must have good personal character, a member of the Church of England: a person of real piety who would exercise a good influence over other servants would be greatly valued.—Mrs. SMITH BOSANQUET, Broxbornebury-park, Broxbourne, Herts.

WANTED BY A CLERGYMAN'S WIFE for her five boys (ages from 6 months to 7½ years) an experienced Head Nurse or Mother's Help. Strong, active, a good disciplinarian, and able to take charge of their wardrobes. Evangelical Churchwoman. Abstainer preferred. Comfortable home.—Write, stating age, salary, and full particulars, to Mrs. SOOLE, Hurst Vicarage, Twyford, Berks.

A LADY AT BLACKHEATH is requiring a thorough good Nurse for a baby. Not under 25 or 30 years of age; good character of at least two years. She must be strong and healthy, a good plain needlewoman, and a Christian abstainer much desired.—Apply, by letter only, Mrs. S., Hollywood, The Glebe, Blackheath.

EDUCATED, EXPERIENCED, superior Nurse wanted, for three children, 7½, 6, and 4½, and partial care of one 3 years. Clever needlewoman.—State in writing, age, religious views, to K., 6, Jeffrey's-square, London. E.C.

WANTED, for quiet country vicarage, a Cook, Nurse, and young Housemaid. Good wages. All found except beer. Eight in family, five children. Nurse must be experienced. Excellent characters indispensable. Mrs. H. H. EVANS, Mapperley Vicarage, Derby.

USEFUL, COMPANIONABLE Help required by a Lady. Amiable disposition and good health, with best references, essential. Willing to travel, and make herself thoroughly useful.—Write first, stating age, and details, Miss B., 20, De Crespigny-park, Denmark hill, London.

PLAIN COOK wanted, where Nurse and Housemaid are kept. Must be clean and industrious, with a good personal character. Willing to assist in the housework. The comfort of the servants is not disregarded. E. L. T., Lea Hurst, Hadley, Barnet.

COOK (good Plain) wanted immediately in small, quiet family. Must be decided Christian and total abstainer, with good references. None others need apply.—Write, stating wages, to Miss GARDNER, 19, Kensington, Bath.

WANTED ABOUT THE END of September, in a small, quiet family, a respectable person (not under 25) as General Servant, who must know something of cooking. Another kept. Abstainer preferred. Mrs. P., Ellerslie, New Malden, Surrey.

WANTED, September 22, a good Plain Cook, a Christian, in a quiet family of three, where two other servants are kept. Mrs. B., Mr. Bush, Stationer, Bromley, Kent.

GOOD, STRONG, country Girl wanted, of 16, to help in a small private Coffee tavern. Early hours, will be well trained; comfortable home. Mrs. GROTE, The Elms, Upper Tooting.

STRONG PERSON wanted, to take active part in the work at a Coffee-house. Widow preferred.—THE MANAGER, The Longford, Stretford, Manchester.

STRONG, ACTIVE PERSON required, for general work, cooking, &c., in small Institution, and manage coffee-room in evening. Apply personally before 12, or by letter to Miss E. ROBARTS, 120, Stamford-hill, N.

TRAVELLING AGENT.—Wanted, by the Trustees of the Stirling Tract Enterprise, a Gentleman to represent the Enterprise in England. One with experience preferred. — JOHN MACFARLANE, Manager, Drummond's Tract Depôt, Stirling.

HOUSEKEEPER WANTED, a well-educated and experienced Christian Lady, about 40 to 45 years of age, who could take charge of house, with three servants and gardener, and a number of children.—State particulars, to A. McE., Villa Nova, Glenageary, Kingstown, Co. Dublin.

CHEERFUL, kind Christian Person wanted, fond of children. Thoroughly domesticated. A good home in Christian family offered to a suitable person. Abstainer preferred. —Mrs. PAYNE, 20, Earlswood-cottages, Edward-street, East Greenwich.

CAN ANY LADY recommend a trustworthy Christian woman as good plain Cook? Must be willing to undertake a little washing. Quiet situation. Housemaid kept.—Apply, by letter, Mrs C. A., The Hermitage, Rosslyn-park, Hampstead, N.W.

HOUSE-PARLOUR MAID wanted for September 18. Another housemaid kept.—Mrs. WILKINSON, Cleveland House, Barnes, Surrey.

AN UPPER HOUSEMAID wanted, for a large country house. She must be experienced, and not under 25 years of age. Miss ONSLOW, Alresford, Hants.

RESPECTABLE WOMAN wanted, as General Servant, who can cook. Small family. Housemaid kept. Widow not objected to. Wages £16, no beer.—Apply by letter, HARBOUR MASTER, 74, Narrow-street, Limehouse.

A STRONG GENERAL SERVANT wanted, able to do plain cooking; 25 to 30 years of age, fond of children. A nurse is also kept.—Apply by letter, stating wages, references, &c., to Mrs. ROBERT BURN, 5, Bertram-villas, Green Lanes, N.

GENERAL SERVANT, who can cook, wanted at Weston-super-Mare by 25th September. Two in family. Good character indispensable. Must be abstainer. S.H.L., 2, Westend-villas, The Barrows, Cheddar.

CAN ANY LADY recommend a good General Servant for a family of three, where another is kept? Wanted at Kennington. A. B., 39, Ethelbert-road, Cliftonville, Margate.

WANTED SOON, Devon or Cornish country Servant for kitchen and small dairy. From farmhouse preferred. Clean, honest, strong, and good character. Mrs. HARDWICK, Southwick, Brighton.

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ROTHESAY, Scotland.—House of Rest and Hydropathic Establishment. Terms: board, lodgings, and baths, from 25s. per week. A congenial home for Christians.—Prospectus from C. CAMPBELL. Note the address.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

Continued on page 22.

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LIST OF THE TEXTS

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, t shall be as white as snow; thou they be red like crimson, they sh be as wool."
39. "God so loved the world, that He g His only-begotten Son, that who ever believeth on Him should perish, but have everlasting life."
40. "I am the way, the truth, and life: no man cometh unto Father, but by Me."
42. "Let us run with patience the r that is set before us, looking u Jesus."
43. "This is a faithful saying, and wor of all acceptation, that Christ Je came into the world to save ners."
44. "Come unto Me, all ye that lab and are heavy laden, and I v give you rest."
45. "Suffer little children to come u Me, and forbid them not."
46. "He shall gather the lambs with arm, and carry them in His bosom
47. "Children, obey your parents in things: for this is well-pleas unto the Lord."
48. "I love them that love Me; and th that seek Me early shall find Me
51. "Remember now thy Creator n days of thy youth."
52. "Rest in the Lord, and wait patie for Him."
53. "Casting all your care upon H for He careth for you."
54. "The Eternal God is thy refuge, underneath are the everlas arms."
55. "He hath said, I will never leave nor forsake thee."
56. "I have learned in whatsoever sta am, therewith to be content."
57. "As thy days so shall thy stren be."
58. "In all their afflictions He afflicted."
59. "Whom the Lord loveth He c teneth."
60. "Believe on the Lord Jesus Chr and thou shalt be saved."
61. "Whosoever shall confess that Je is the Son of God, God dwelleth him, and he in God."
62. "He is despised and rejected of m a Man of Sorrows and acquain with grief."
63. "He was wounded for our transg sions, He was bruised for iniquities."
64. "The chastisement of our peace upon Him; and with His stripes are healed."
65. "All we like sheep have gone astr we have turned every one to his way."
66. "The Lord hath laid on Him iniquities of us all."
67. "Look unto Me, and be ye saved, the ends of the earth."
68. "Ho, every one that thirsteth, co ye to the waters."
69. "If any man thirst, let him come u Me, and drink."
70. "If thou shalt confess with thy mo the Lord Jesus, and shall believ thine heart that God hath ra Him from the dead, thou shalt saved."
71. "It is the blood that maketh atc ment for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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The Christian.

TO INTENDING MISSIONARIES.

HE health of missionaries is a subject of no slight importance both as it regards mselves and the work they have under-en. Dr. Wallace Taylor, of Osaka, read ore the Missionary Conference of Japan aluable paper on this topic, in which he es the frequent breakdown of mission-s not so much to climate, as to overwork; he character of their labour, as drafting vily on the sensibilities, and having to be ried on under special disadvantages, and n under conditions inducive of worry, "nervous fever," terribly exhausting to d and body. Undoubtedly the strain of ign work upon men and women who are earnest, and who see heathenism and erstition with eyes of Christlike pity and cern is of a most wearying and debilitat-kind, and accounts in many cases for lives reat promise being prematurely cut short. t will be asked what can be said as to edies for this peculiar liability of mis-nary workers to succumb to weakness and ease. Dr. Taylor directs his reply rather the guidance of Boards, under whose erintendence Mission work is carried on, n to individual workers now in the field; aims at prevention rather than cure. wisely pleads that it is a mistake to send agents who are too young and imma-e, both in physical and mental respects, l also to send men immediately after a gthened course of hard study and colle-te confinement. He would in all such es have one or two years of out-door our and physical vigour to intervene. ntal adaptation and ability, rather than re zeal, are pointed out as essential alifications, as also deliberation, self-ntrol, and patience, qualities by the exercise which the element of fret is avoided, and lity to adjust one's self to the environ-nts of the work assisted.

There is much sound sense and practical sdom in Dr. Taylor's closing sentences:—

"It may seem a base analysis to subject a pro-ctive missionary to, to examine his physical and ntal qualities as you would a horse you were ut to purchase; to feel his muscle, tease his per, and test him at trying work, to see ether he chafes under it or kindly adapts him-f to the strain, and thus determine whether he adapted to your purpose, that you may know ether it is well to send him to a foreign field. d yet it is a wiser plan, and attended with less ense than the present Darwinian plan of 'the vival of the fittest.' This is the practical test the field, and which all in time must necessarily e; and, though the sending of a new man to a eign field must to some extent be on trial, to see ether he can endure the climate and command work, yet the probabilities of failure can be duced comparatively small by judicious care in ecting and sending forth recruits for that work."

If any reader wishes to examine the full atment of the subject, it will be found in e New York *Independent* for August 21. pies may be ordered through *Messrs. mpson Low & Co.*, 188, *Fleet-street, E.C.*

"NO CAGE!"

A FEW days ago the readers of *The Times* may have seen, with a smile of tender pity, this little incident: A kind lady was entertaining some poor little London waifs in a country village. She writes: "One little girl of six was with me in the garden yesterday, so delighted to watch a tame young robin, which hops on my chair as I sit at work. She exclaimed, 'Poor little bird, it has got no cage!' the little Londoner's idea of a bird's proper place."

No cage! but it could stretch its little wings and dart through the sunny air, chasing its merry companions among the trees and flowers. No seed-box! but each tuft of grass was its cool refectory, and its bountiful Creator had supplied a feast of rich variety, and had added the wild joy of hunting over "a field which the Lord hath blessed." No glass "fountain!" but crystal streamlet and silent dew were daily filling its reservoirs of refreshment. Poor little bird that had no cage!

Do not the children of this world utter the same pathetic plaint, as they behold the misunderstood liberty of the children of God? No gilded theatre-cage, where piping birds perform foreign airs instead of filling the home-nest with simple lays of glad thanksgiving. No whirling ball-room cage where, imprisoned for four or five dreary hours, the heated, dizzy captives labour on a voluntary tread-mill! No parrot-perch with its gilded chain whence to bow and ogle, and repeat the well-learned sentences that pass for conversation in "good society!" The happy, busy Christian needs not, could not tolerate, such cages. All things are his, for all are his Father's, and he knows that when the cage-birds are perishing neglected in the icy, hungry winter of unblest old age, he will spread his wings and soar away to the perpetual sunshine and unfading flowers of the better land.

"How is it that you will not close with Christ's offer, and come to Him for pardon and peace?" I said lately to one who had for some days appeared to be under deep soul concern after the awfully sudden death of a dear friend. There was a long pause. At last she raised her head, and slowly said: "It's no use; I can't come. I can't give up my innocent pleasures!" Poor worldling, you are not invited to Christ that you may relinquish, but that you may receive. The butterfly does not pine for the shade of the cabbage-leaf where crawls the caterpiller. It has a new nature. Nor do hands that are filled with clusters from the vine, grasp after "the husks that the swine did eat." The Dove, building in the clefts of the Rock of Ages; the Eagle, mounting on strong pinion to the bliss of resurrection-life, wonder to hear the world's prisoners chirping below. "Poor birds! they have no cage."

E. J. A.

REV. F. WAGSTAFF, who recently resigned the pastorate of the Congregational Church, Epping, in consequence of ill-health, has removed from that town; his address is now Binfield, near Bracknell, Berks.

A PURITAN DEFENDER.

ONE of the most thorough-going and powerful impeachments we have ever seen of the fashionable folly of promiscuous dancing, is a little volume—THE DANCE OF MODERN SOCIETY, by W. C. Wilkinson—just issued by *Messrs. Funk & Wagnalls*, 44, *Fleet-street*. The question is treated with consummate ability and fearlessness, under these five divisions:—(1) Its bearing upon health; (2) Its relation to economy; (3) Its social tendency; (4) Its influence upon intellectual improvement; (5) Its moral or religious aspects. Under every head the author makes out a case which, to our thinking, is simply unanswerable. If any readers have a lingering doubt about the impropriety of this so-called amusement, let them give a careful perusal to Mr. Wilkinson's treatise, and if they are willing to be convinced, we feel certain they will doubt no more.

In the introductory portion of the book many very admirable things are said on the subject of amusements generally, and the part which Christian societies ought to take in promoting them. We quote the following brief defence of the "Puritan" conception of life; it will serve the double purpose of exhibiting the incisive literary style of the writer, and of reminding us how much we owe to a class of persons who seem to have few successors in this frothy and light-hearted age:—

"Of all the absurd resorts for recreation, the dance is the most exquisitely absurd. I shall hardly escape the charge of Puritanism for saying this, although the very un-Puritanic Thackeray does not hesitate to set a man down for an ass that confesses himself fond of dancing. I should myself select another animal as the proper analogy for such a man. It is not pleasant to be called Puritanic nowadays. It requires either a strong nerve or a thick skin to incur the epithet. The days of heroic fame, for the Puritans, seem to have passed, and we are taking our revenge upon them now for having been praised so long. They were a grave order of great souls, whose faults, like their virtues, were on an ample pattern. They undoubtedly went too far in moral severity; but it was a pathway of error in which their following was never likely to be large, since it led only through trial and suffering for themselves, if, unhappily, it did also lead to some discomfort, and even suffering, for others.

"Their figure in history is large enough and unique enough to make them an inviting target for the small archery of the witlings of our gamesome generation. Even Lord Macaulay, having lauded them, in a strain of appreciation which at least had the generosity if it had also the extravagance of youth in it, in his Essay on Milton, afterwards recollected himself to puncture them with more than one of his polished stiletto antitheses in his History of England. . . .

"Our modern festive wisdom is far too self-complacent. It is not certain after all that the Puritans were not nearer the truth than we. Grim earnest is nobler than play run mad. It is even more joyous. It is open to fair doubt whether the Puritans were not a happier race of beings than their jovial descendants. In the long run, excessive gravity is not more cruel than excessive levity. Puritan Boston in the seventeenth century is a less depressing spectacle to the thoughtful student of history, than is Paris, or, I will say, New York, in the nineteenth."

CHILDREN'S SCRIPTURE UNION.—**Portions for the ensuing week:—Sept. 7, Mark xiii. 24—37; Sept. 8, Mark xiv. 1—16; Sept. 9, Mark xiv. 17—31; Sept. 10, Mark xiv. 32—42; Sept. 11, Mark xiv. 43—54; Sept. 12, Mark xiv. 55—72; Sept. 13, Mark xv. 1—15.**

"The Christian" Pulpit.

WORSHIPPING GRAVEN IMAGES.*

By Dr. R. W. DALE.

"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments."—Ex. xx. 4—5.

THE fundamental principle of this Commandment has authority for us still. The whole history of Christendom is a demonstration of the peril and ruin which come from any attempt to supplement by Art and by stately and impressive Rites, the revelation which God has made of Himself in Christ, and which He is making continually to all devout souls by the illumination of the Holy Ghost.

There are many forms in which the principle of this Commandment can be violated. Take the simplest and most obvious illustration. It cannot be denied that the image of our Lord Jesus Christ in his dying agony, with his hands and feet nailed to the cross, the crown of thorns on his brow, and his face lined with suffering, may produce a very powerful impression on the imagination and the heart. There are some who find in the strength of that impression a sufficient justification for the devotional use of the crucifix. They say that no Catholic imagines that the crucifix is Christ. The visible form does but call up the emotions which should be created by the sorrows and anguish in which the Divine love was revealed, and by which the sin of the world was atoned for. It makes the great sacrifice for human salvation more intensely real and vivid.

But precisely the same argument might have been alleged in defence of the golden calf by which Aaron satisfied the craving of the Jews for a visible representation of Jehovah. No one supposed that it was the calf itself which had smitten the Egyptians with plagues and divided the Red Sea. It was but a symbol of the invisible God. The people exulted when they saw it; they feasted; they sang; they danced; their shout was like the shout of battle. But their crime made the wrath of God "wax hot" against them, and in his anger He threatened to consume them.

Inevitably, by laws of association which we cannot control, whatever is habitually associated with the creation of religious emotion comes to be invested with an artificial sacredness. You may say that you know that the crucifix is not Christ: but if, when you see the crucifix, it calls up the emotions which would be called up by the vision of Christ Himself, though to the intellect it is only a material image, to the heart it is rapidly becoming something more.

There are objections of another kind to this prostration of the soul before the image of the dying Christ. It makes our worship and our prayer unreal. We are adoring a Christ who does not exist. He is not on the Cross now, but on the Throne. His agonies are past for ever. He has risen from the dead. He is at the right hand of God. If we pray to a dying Christ, we are praying not to Christ Himself, but to a mere remembrance of Him. The injury which the crucifix has inflicted on the religious life of Christendom, in encouraging a morbid and unreal devotion, is absolutely incalculable. It has given us a dying Christ instead of a living Christ, a Christ separated from us by many centuries, instead of a Christ nigh at hand.

We Protestants, if we do not protest against the crucifix with all the vehemence with which our fathers protested, still protest; but for the cross we seem to have toleration. I see golden crosses on your hymn-books; crimson crosses on your Bibles; little wooden crosses on your mantelpieces and your drawing-room tables; golden crosses on men's watch chains; and crosses of jet hanging from ladies' necks. Now, of this Romanising trifling I have to say that no Christian heart, in which the love of Christ is strong, can ever look on the symbol of his passion without emotion. A faded ribbon, a withered flower, an old book of poems, may sometimes move us to tears by recalling the memory of those whom we loved and lost; and the pathetic memories which gather round the death of Christ must invest the very form of his Cross with infinite sacredness. But if once you permit the deeper religious emotions to become attached, however slightly, to a material symbol, there is the beginning of that very superstition which this Second Commandment forbids. The material symbol has become sacred to you; there is no real sacredness in it.

Your cross is common wood—part of the same block may have been made into a frame for the portrait of an opera dancer. It is common metal, and the same hands which wrought the trinket into its sacred form, may have made of the same gold the head of a fox which was hanging a few months ago to the chain of some foolish lad who has been obliged to pawn his watch and his chain to pay the bets he lost on the last Derby day. If you feel that your cross is sacred, you are beginning to bow down before it and to worship it; for worship is but the recognition of what is sacred and divine.

On the other hand, if your cross is not sacred to you, if it is a trinket and nothing more, your religious emotions are sluggish and your heart is very cold. To regard as a mere ornament the visible memorial of the sufferings which are the supreme manifestation of God's love, the great hope of our race, the ground of our deliverance from the pains of eternal death, appears to me either impossible to a Christian heart or a sign of strange insensibility to what ought to stir all the deepest and strongest passions of our nature.

It is not only by pictures and crucifixes that what is falsely supposed to be religious emotion may be stimulated into intense activity. The sermon may become a crucifix. The preacher may paint the sufferings of Christ as vividly as the artist. His "bloody sweat" in Gethsemane, the scourging by the soldiers, his faintness and exhaustion under the weight of the cross, his quivering anguish when the nails were driven through his hands, the convulsions of his whole frame when the cross was violently fixed into the ground, the fever and the thirst of his last hours—these have been rhetorically and passionately dwelt upon till women a children, and even strong men, have be tortured into an agony of sympathy and d tress. That Roman Catholic preachers, w their taste corrupted by the sensuous tra tions of their Church, should have mistak the vehemence of human passion for de religious emotion is not wonderful; but t many Protestant preachers have committ the same error. The writers of the N Testament make no attempt to lacer the heart by insisting on the details our Lord's sufferings. They tell the sto with a severity of self-restraint which sho that their appeal was not addressed to t imagination, nor to the natural horror i spired by great physical anguish, but to t higher elements and susceptibilities of t soul. To know Christ merely "after t flesh" is not to know Him at all. We m be moved to a passion of tears while liste ing to a vivid description of all that H endured as the Sacrifice for the sin of t world, and yet feel neither penitence for o own sin nor gratitude for his love.

I am a Puritan. Church history mak me a Puritan. The philosophy of the re gious life makes me a Puritan. Puritanis appears to me to be the highest expressi of the spirit and genius of the Old Testame as well as of the New. I trust that I sh never be weary of protesting against eve tendency to attach religious sanctity to a material thing. This building—consecra though it may be to many of us by the holie and most pathetic associations—is no Hou of God. Its walls have no sacredness whi does not belong to the walls of your war house, your counting-house, or your shop, the courts in which magistrates administ justice, the galleries in which paintings a exhibited, the hall in which we meet to di cuss national politics, or to listen to Hand Mendelssohn, and Mozart. Do you say th it assists your devotion to feel that this is a special sense the dwelling-place of God Again I say that the same kind of argume would have justified the Jews when th broke this Commandment by making t golden calf. Religious devotion not founde in truth must itself be false. If God is n here in any special sense, that cannot be tr devotion which comes from believing th He is. The special presence of Christ promised to consecrated persons, not consecrated places.

On the same principle I repudiate all sig and symbols which visibly invest the ministe of the Church with a sacred character. Eve if I believed that Christian ministers ha exclusive power to absolve from sin, a power to call the Personal Presence of t Lord Jesus Christ into the sacramental brea and wine, I do not think that I would ha them clothed in symbolic vestments of sil and satin and velvet, enriched with golde embroidery and with precious stones. Jewis priests who offered a mere symbolic sacrifi might properly wear symbolic robes; but Christian priests are really empowered bring Christ Himself on to the altar, the dishonour their supernatural functions b appealing to the eye and to the fancy instea of appealing simply to the faith of the people. For us Protestants to dress up ou ministers in rustling official silks is effemina sentimentalism. It is worse than that; th official robes encourage the disposition t invest the minister with an artificial sanctity It is an attempt to sustain by sensuous mean an authority which is purely spiritual.

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*Extracted from The Ten Commandments, by R. W. Dale, D.D. Fourth Edition. 5s. *Hodder & Stoughton.* In these truly admirable expositions of the Decalogue, Dr. Dale goes straight to the root of the matter. He clearly shows that Christian life is to be the outcome of a living inward principle, rather than a formal outward compliance with certain commands. At the same time, the injunctions of the moral law are unfolded and applied in all their comprehensive and far-reaching relations. These chapters are eminently sagacious and practical, as may be seen from the extracts we have given.

THE CHURCH ARMY has started work in S Thomas', Liverpool Docks, Barnsley, Leeds, an Welwyn. Stations are shortly to be opened Portsmouth, Batley, Normanton, and Sheffield.

KETCHES OF HOME MISSION WORK.—2.

By A PRESBYTERIAN ELDER.

N order to concentrate the efforts of the Society, operations were commenced, and or a time mainly confined to a large district n one of the most degraded and spiritually ecessitous quarters of the town. Two laces for conducting indoor services, at a conderable distance from each other, were ecured. One of these, a very dilapidated uilding, which had formerly been used as a welling-house, and consisting of two rooms, as by the personal exertions of the members f the Society made, at considerable trouble, s comfortable and convenient as circumtances permitted.

The other place or hall, capable of conaining from two to three hundred people, had ather an interesting history. It had at one ime been used as the rendezvous of Charists, where harangues, more or less violent nd inflammable, were from time to time elivered. It was from this hall that the eaders of the party sallied forth one mornng to a monster meeting in one of the public arks, with the avowed object of affecting a eneral rising in favour of a march on the ounty town, where it was expected they ould secure such reinforcements as would ead to a general rising over the whole ountry. The inglorious, and happily bloodess, ending of this expedition is now a natter of more than local history.

Political reformers, notorious for their ant of personal reformation, also frequently xpatiated in this place on the liberty of the ress, the extension of the franchise, and ognate topics.

In this district indoor and outdoor meetngs, systematic household visitation, tract istribution, Sabbath schools, and Sabbath orenoon services for the young, were estalished and carried on with much zeal and ssiduity. Quarterly conferences similar in haracter and object to those held annually t Mildmay, Perth, and Dundee, were also nstituted, and were largely attended by hristian workers from all parts of the town.

With regard to the members of the Society, t is not desirable for various reasons to say nuch. It may be mentioned, however, that while carrying out the apostolic injunction o "be diligent in business," they for the nost part still continue to devote their spare ime to the cause which they then espoused vith something like apostolic perseverance nd devotedness. A number of them, howver, are now filling important spheres of sefulness as ministers of the Gospel, while thers in the Home and Foreign Mission fields re being privileged to make known the unearchable riches of Christ. One of these has een labouring for some years with conderable success amongst the teeming millions f China; another has been engaged in unurling the banner of the Cross in British ndia, whilst a fashionable watering-place eceives the pastoral oversight and evanelical ministrations of a third. An able and nost enthusiastic member has, after a successful career as an evangelist, settled down o Home Mission work in the West of Scotand, where his high qualifications as a eacher and organiser of Christian work have lready produced the happiest results.

The Society, composed as it was principally f young men, encountered at the outset not little opposition. Some worthy men, who eld office in the church, thought it would be ell if the members possessed as much disretion as zeal, while others who had never elt any necessity resting on them to "rescue he perishing," were of opinion that earnest Christian effort in this direction was entirely uncalled for. Others, after a considerable measure of success had attended the young men's efforts, expressed themselves as being much afraid that they would become the victims of spiritual pride.

Few meetings were held in connection with the society without both private and united prayer, and it was customary for the workers to meet for half an hour before the public assembly in order that they might specially plead for the divine blessing to accompany their efforts. Occasionally, a few of the more earnest-minded brethren would meet and spend the whole night at the Mercy-seat.

As to the results of the work, while there were occasional discouragements, there was also, in the large gatherings, earnest attention to the addresses, and the frequent cases of conversion, much to encourage the labourers in their self-denying and Christ-like labours. Of the many cases of conversion brought under our notice we give the following as specimens.

Amongst those resident in the district was a notorious character. For many years he had been a confirmed drunkard, and although when sober he was able to earn a good wage, his wife and family through his dissipated habits were often reduced to a state of extreme destitution. After his marriage his wife's friends, with the view of enabling him to procure a comfortable livelihood, presented him with a horse and cart. These he shortly afterwards disposed of, and spent the entire proceeds on strong drink.

Through the influence of his wife and two daughters, who had a short time previously, by means of the agency of the Evangelistic Society, been brought to a knowledge of the truth, he was induced to attend some of the indoor meetings. The word of the Lord proved quick and powerful, and the poor sinner was awakened to a sense of his lost and undone condition in the sight of God. After a short time he was enabled to cast his weary sin-burdened soul on the Saviour of sinners, and of him it could then truly be said, old things passed away and all things became new.

From that time he was most consistent in his walk and conversation, adorning the doctrine of his God and Saviour in all things. Along with his wife and family he was regularly found in the sanctuary on the Lord's day, listening attentively to the word of everlasting life. His end at last came. His dissipated habits previous to his conversion had weakened his constitution so that he speedily succumbed to an attack of typhus fever. His spirit passed away to join that great host seen in the apocalyptic vision who have washed their robes and made them white in the blood of the Lamb.

Very different in some respects from the former is the following case. In both, however, it was the same Almighty grace which triumphed. In a small village, about six miles north from the ancient town of D——, was brought up a poor boy, who received his education in lieu of such services as cleaning the schoolroom and running the teacher's messages. At an early age he was apprenticed to a grocer and spirit dealer in the neighbouring town. By a companion he was made acquainted with the evangelistic work carried on by the Society, and was induced to become a member of one of the young men's classes which were then held. Through the faithful and searching teaching there imparted, his conscience was awakened, and for a time he was in a state of mind almost bordering on despair. His teacher, by counsel and prayer, sought to lead him to Him who is mighty to save. He would also occasionally take him to his house, and direct his attention to those passages of Scripture which have been so much used by the Spirit of God in leading sinners to peace and salvation. All was, however, still in vain; the darkness continued to deepen. At last, finding all human help in vain, he, in his deep distress, felt entirely shut up to the living and eternal God. Betaking himself to the Mercy-seat, with strong crying and tears, he ceased not to wrestle in prayer until the Angel of the Covenant granted him the desire of his heart.

It has been the writer's privilege to meet with hundreds of people very shortly after they had passed from death unto life, but he does not remember of a single case where the deliverance from the fear and folly of sin was more complete, and where the work of the Saviour, as the alone ground of a sinner's hope, was more fully and scripturally realised.

As might have been expected, the young convert began at once amongst his companions and shop-mates to tell what great things the Lord had done for him. This stirred up, in some cases, a good deal of ridicule and opposition; but, undaunted, he boldly continued to witness a good confession for the Master. His employer, who was occasionally in the habit of bringing friends to a sitting-room on the shop premises, to be served with spirituous liquor, and not knowing the great change which had taken place in his apprentice, asked him to serve them. As it was contrary to the law, he mildly, but firmly, refused. "What!" said his employer, "do you refuse to do what I tell you?" The reply was, "I have God to serve, as well as you, sir."

At the close of his apprenticeship he obtained a more congenial situation, he having had from the time of his conversion a strong aversion to being employed in selling strong drink. During the next few years, as a member of the Evangelistic Society, he devoted his spare time to Sabbath-schools and kindred Christian work, in which his success was most marked. A strong desire began to take possession of him to consecrate his life to the work of the foreign Mission-field, and after passing through a training in Arts and Theology, he had at last the happiness of being sent out to preach the Gospel to the poor heathen in India, where his indefatigable labours continue to be much blessed.

A TIMELY EXHORTATION.—At the West of England Sunday-school Conference held at Totnes, Mr. Gadd, of Exeter, said they ought to grapple boldly in their Bible-classes with the social problems of the day; with all courage and fidelity, and at the same time with all modesty and tact, they must insist on the necessity of purity in every walk of life. Young people must be plainly taught that there are other evils than those of intemperance to be avoided.

WORK IN MARSEILLES.—A Drawing-room Meeting was held on Friday afternoon, August 22, at the Deaconess' House (in connection with Mildmay-park), 10, Portland-place, Brighton, for the purpose of hearing an account by Mr. C. E. Faithfull of work among the sailors at Marseilles, of which he is the founder and director. The Mission comprises two institutions—"Le Repos" and "Le Phare." The object of these two institutions is to evangelise the large number of foreign sailors, of whom it has been ascertained that no less than 140,000 visit annually the port of Marseilles. The work has hitherto been carried on free of debt, through the kindness of friends who have supported Mr. Faithfull. A special appeal is now made, owing to the necessity for extension.

A GHASTLY STORY.

KIDNAPPING IN THE WESTERN PACIFIC.

WE were lately observing, with much rejoicing and *éclat*, the Jubilee of the abolition of slavery in our colonial possessions. It would seem, however, from the revelations that have just been made through the daily Press, that our congratulations were somewhat premature. In a recent issue we quoted portions of a conversation with "an old trader," reported in the columns of *The Pall Mall Gazette*, showing that the reign of heartless cruelty and brutality still flourishes, even under the British flag. The promised second instalment of this old trader's dismal and dreadful tale has now been given by our evening contemporary, which, we may remark, deserves much credit as being the medium of these exposures. We can only hope that the facts thus dragged to light may carry their due weight in the proper quarter, and an end be speedily put to such disgraceful proceedings.

The conduct of the Government agents, the officers, and the crews of vessels engaged in this labour trade, is alike condemned by the trader, who declares that the things he has witnessed have driven him out of the business. We append a portion of his ghastly narrative. Some reader may object to it on account of its being sensational. It seems to us that the objectionable and unhappy feature of it is its truth. If we knew of any method by which we could help to make such practices impossible, other than publishing them abroad, most gladly would we adopt it :—

"You said just now that you would tell me something which had sickened you of this kind of business altogether. Will you tell me what it was?"

"Yes. It was my last voyage on board one of these labour-trading schooners. I believe she was one of the worst of a bad lot. Her story is well known in Queensland, where the trials which arose out of this voyage, and at which I was one of the witnesses, caused a great scandal. But as people in England for the most part have heard nothing about them, I will tell you what happened. It is an instance of what is likely to happen on the worst of these vessels, though it is not often that such horrors are exposed.

"The first place she touched at was called the Island of Villa la Villa, one of the Solomon group. At this island the transactions were all fair play. The natives, for some reason or other, flocked on board until about sixty had enrolled themselves as recruits, and they were paid for in the usual way, and the 'trade' was left by them with their friends on the island.

"Almost every one of these men came off to the ship in their own canoes, and the latter were taken on board with them. Having these sixty on board, the vessel went on a cruise to the northward in search of fifty more, which would have made up the number the schooner was licensed to carry; and the next place visited was the Island of Malatta, also one of the Solomon group. The good luck of the Island of Villa la Villa did not go with the vessel. Recruits were scarce at Malatta, and they were only to be had in driblets of one, two, and three, and the time for the schooner remaining out was drawing to a close. This fact made the black-boy getters a little more desperate.

"At Malatta and the surrounding groups there is a king named Versulla. He was taken on board, and undertook to fill the schooner up for so much tobacco, so much calico, together with a number of pipes and various quantities of other trade goods. Versulla undertook to go round with the vessel and assist in getting the people together. The vessel started on the cruise round Malatta and the adjacent islands, but notwithstanding the king's influence the recruits were hard to get. At length kidnapping was resorted to, in order to fill the ship up, and no matter where men or women were found, they had to come. In more than one case women were dragged away from their children and bundled into the boat, amid the most heartrending cries for their liberty. There was one case especially, where a middle-aged woman had two children at the breast. The children were dragged away from her and cast aside, while she, poor creature, was dragged by main strength down to the boat, and bundled into it neck and crop.

"Not long after the above there were two bushmen brought on board, and they acted precisely as if they had never seen salt water or a vessel before in their lives. They seemed quite scared, and wondered what was going to be done with them. They were not young men, but about middle age, and had all the appearance of having been nearly starved to death. Their skin was quite loose over their bones and their stomachs were drawn in so as to appear quite hollow; in fact, there was not more than three inches between the outside skin of their stomachs and the outside part of their backbones. They were nothing more or less than living skeletons. After they were handed on board they were passed down into the hold of the vessel, and one of the top bunks was allotted to them; they managed to climb up into it, and then endeavoured to hide themselves in one of the darkest corners of the bunk. They had been supplied with blankets, some pipes and tobacco each, as well as some food; but they seemed too frightened to eat much. There was some report spread about the vessel that these two half-starved creatures were cranky, or out of their mind; in that case they would be no use as recruits, and the question then arose as to what was to be done with them. As they were considered dangerous, the captain and second mate consulted together with some of the crew, and they came to the conclusion that the best thing to be done with them was to shoot them. The order was given by the captain to shoot them, and he was one of the first to get his revolver ready—these poor helpless creatures were still in the bunk up in the darkest corner—and about six white men opened fire at them down the hatchways. The second mate, in order to get a better chance at them, went down below to the women's compartment with a Snider rifle gun, and fired several bullets at them. They, of course, soon fell down apparently dead. The boats' crews were ordered to bring the dead men up on deck, and they were brought up and laid on the deck amidships, one not quite dead. Two gunny bags were then taken into the hold and half filled with ballast. One of these was tied to each of their feet, one being still alive. They were then put out through the port-hole, a revolver was placed against the live one's head, and his brains blown out as he was passed overboard. After this the vessel finished her voyage as if nothing had happened.

"On the arrival of the vessel at Maryborough six white men—namely, the captain, the Government agent, the second mate, and three seamen—were arrested and tried for murder, and acquitted!"

"But they could not have been acquitted without some defence. You are telling your side of the story. There must be another side to it."

"Yes; the defence was that they were trying to set fire to the vessel. I do not know that there is any truth in that; but even if there were, I should think a dozen of us, armed to the teeth, might have laid hold of these two poor, half-starved, unarmed creatures instead of shooting them down like wild animals. Had it been a case of blacks shooting white men, they would have been hanged on one quarter the evidence. As it was, one of the men was convicted of manslaughter, but he was recommended to mercy, and the judge let him off. I cannot say that was unjust, though, as the others had been acquitted. He was no worse than his companions, and as they had got off with nothing where would have been the fairness of sending him to prison for life? But it is a revolting story. I have seen a good many rough things in my life for I have been to sea for more than forty years but nothing like this, and it sickened me of the labour trade."

"I TOLD MY MOTHER!"

By Dr. MOXEY.

DURING a series of evangelistic services in Ireland, I spoke to a young man who was deeply convicted of sin. I showed him from the Bible, God's word *for* him, and he accepted it with the same faith he had exercised in believing the word *against* him. The effect was similar in both cases: feeling followed, and was the result of believing the news. Only in the first instance the news was bad, and the feeling that resulted was misery; now, the news was good, and the feeling that resulted on believing, was joy. On his knees he thanked God; then he pressed my hand and thanked me for "helping" him, and went on his way rejoicing.

Three nights after, to my surprise and disappointment, I found him sitting in the inquiry-meeting, looking the picture of misery.

"What's wrong?" I said.

"I was too precipitate the other night there is no change in me."

"No, sir; that is not the reason. You have not confessed Christ."

He almost jumped up with amazement "How do you know? Who told you?"

"Nobody told me, nor needed to tell me When a man goes away trusting one night and comes back doubting the next, it is an infallible sign that he has not confessed Christ."

He then said, "You are quite right. I live alone with my mother, who is a Christian. I thought as I walked home that I would tell her, but my heart failed. I then said to myself, 'I'll tell her to-morrow morning,' but next day it seemed more difficult instead of less, and it occurred to me that she would say, 'Why did you not tell me last night?' Then the thought arose, 'If you had found a five-pound note, you would have told her fast enough; yet here you have found Christ and eternal life, and you utter not a sound; why, it is all a delusion!' and I said to myself, 'I'm not saved at all; if I had been, I could not have helped confessing it.'"

I said, "Yes, my friend; instead of the devil tempting you, you tempted the devil. You opened your heart to him, and, of course, he came in, and began his old game of making you distrust God's Word."

We then went on our knees again. He confessed his sin, gave his heart anew to his Saviour, rested on God's written Word as to the result, and went away to tell his mother.

Next night I found him in the inquiry-room trying to point a soul to Christ. I touched him in passing, and said: "How is it with you now?"

He looked up, with a bright smile, and said: "I told my mother!"

Jesus said: "Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32, 33). Jesus also said: "Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him" (Luke viii. 39).

The Children's Portion.

A SERMON FROM A HOP-PLANT.

THE village lamp" hung high in the heavens as we drove into a farm-yard hich, for a few weeks, was the home of some fty hop-pickers. The "we" comprised Jack he pony, and a party consisting of a lady, three entlemen, and two children. Our object in oming to that farm was to tell "the old, old tory," and as our intention was well known, e soon had our congregation packed around s beneath the starry sky.

Then a song arose—

"Nothing in my hands I bring,
Nothing but the blood of Jesus;
Simply to Thy cross I cling;
Nothing but the blood of Jesus."

"That is it," said the speaker, as he sat in he chaise, so as to have a free and simple hat with his hearers. "That is it—'Simply o Thy cross I cling,'" and then he opened is parable in some such words as these :—

"A little hop-plant was once heard talking o itself, and it said as it lifted its head from he earth: 'I want to attain to something igher; I am tired of lying here upon the lthy ground, bespattered with mud and ire; I wish I could arise towards the light nd sun.' So, with a great effort it stood rect; but it had hardly achieved this mighty eed before a puff of wind came laughing ver the garden, laying it prostrate once nore.

"'Never mind,' said the young hop-plant, I will try again.' But there came a heavy hower, and the poor, weak little thing was ashed to the ground and smothered with nud splashes as before.

"Then it began to learn that it was weak, nd could not do the things that it would Rom. vii. 18); yet the bright sun, as he hone upon it, seemed to have put a new esire into the hoppling's heart to rise owards his own bright self.

"Just then the farmer came along, and as e saw the hop-plant covered with dirt, he aid, 'This is not what I intended, that hou shouldest trail and grovel thus, I mean hee to lift thyself above the earth and things arthy, upward, where thy fruit may appear.'

"Then he placed by the side of the feeble ttle thing a strong ash-pole. 'Simply ling to this,' he said, 'and thou shalt rise." So the timid little tendrils were laced around the strong support; they ripped it tighter and yet more tightly, and s they clung they climbed, and as they limbed they clung with firmer and closer old. Then the wind came, and mockingly aid, 'I will lay them on the earth as efore.' But his rough breath only carried way the dust grains that had gathered pon the leaves. Then the shower said, 'I ill splash them with mire as of old.' But he plant had risen too high to be thus lefiled; indeed, the very showers that once narred its beauty now washed it, and brought t refreshment.

"By-and-bye the farmer came along, and when he saw the clinging, thriving hop-lant, he said, 'This is what I wished; this s the purpose I had in my mind. Cling on, nd the little one shall become strong and ruitful.' And so it did, for some of you o-day have been picking the beautiful lowers from many such little clinging ones.

"Now, if you listen when among the hop-oles," continued the speaker, "you will hear ach fruitful bunch saying, as it sways in he breeze, 'Cling, weak sinner, cling to esus;' and then, it you listen again, they ill preach you a little sermon.

"'Oh, people,' they will say, 'are you content to live in sin all your days? Does not the light of God, as it shines upon you, make you wish for something higher and nobler? Have you tried and failed? Has the drunkard become an abstainer, the swearer a singer of God's praise, and then fallen back as soon as the wind of temptation blew?' The great Owner comes past, and He says, as He sees you defiled with sin, 'This is not what I intended, when I made man upright.' But you are weak. He knows it, and so provides the Cross of Jesus —yea, Jesus Himself. Cling to Him! Cling only to Him, and you shall arise. Then, when temptations come, when the rains fall and the winds blow, you will be safe; and by and by, when the heavenly Husbandman comes round, He will be pleased and satisfied to see you growing in grace and bearing fruit to his glory. He wants you to be holy and good. He knows you cannot be what He wants you to be by your own strength.

"He has provided a support. Oh, good people, may many of you sing again and again your little song—

"'Simply to Thy cross I cling.'

And may every day be a fresh tendril of faith and love and hope around the Blessed One who died upon that cross."

I know not the result of that parable upon the little crowd who listened in hushed attention to our simple words. For myself, I shall hear the sermon of the hop-plant whenever I see a hop-plant to preach it. May it be my lot and thy lot, whosoever thou art, who hast happened to glance at my story, to truly say every hour—

"Simply to Thy cross I cling."

WILLIAM LUFF.

BIBLE ACROSTIC.

THE INITIAL LETTERS GIVE THE CHRISTIAN'S STANDING BEFORE GOD.

Paul's companion on his last sea voyage.
One of the few persons baptized by Paul.
The man who kept the Apostle's cloak.
One who was nigh unto death for the sake of Him who had brought him nigh unto God.
A tent-maker's wife.
A brother who waited for Paul at Troas.
One of Paul's fellow-prisoners.
A woman who was brought to the knowledge of "the unknown God."
A city which furnished stone-throwers.
A teacher in the church at Antioch.
The *writer* of the Epistle to the Romans.
One who had "learnt to blaspheme."
One of the first converts in Greece.
A son of consolation.
The chamberlain of Rome who was a Christian.
The one who may have suggested the use of wine by a weak young man.
A saint at Rome.
One of the characteristics of Paul's preaching to the Gentiles.
One who sent his greetings to Timothy.
One who "loved this present world."

SIGNOR CAPELLINI is working indefatigably among the Italian soldiers at the camp of Rieti. On August 4, the "festa" of S. Domenico, founder of the Inquisition, in the Church of S. Domenico at Rieti, several soldiers were received into the military church by Signor Capellini. The church is now used for the simple worship of God, and as a reading-room for the soldiers.

MESSRS. MOODY AND SANKEY'S CHOIRS.—It is proposed to hold a Gospel Song Service at the Conference Hall, Mildmay Park, on Thursday, October 23, at 7.30 p.m., by the united choirs who assisted at the meetings of Messrs. Moody and Sankey during the late London Mission. Full particulars will be announced shortly. Local conductors willing to assist in making the various arrangements, the selection of hymns, conducting, &c., are requested to communicate at once, in writing, with Mr. Herbert A. Farley, 48, Paternoster-row, E.C.

NOTES ON SCRIPTURE.—9.

THE VAIL.*

"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made."—EXOD. xxvi. 31.

"And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."—EXOD. xxxvi. 35.

FINE TWINED LINEN.—One material only is specified in the construction of the vail, "fine linen;" the blue, purple, and scarlet were simply colours. Upon this groundwork of fine linen these colours were displayed; so that the observer would be first arrested by the beauty of the blue, the depth of the purple, and the brilliancy of the scarlet, before he perceived the material, over which these tints were spread. Does not this aptly exemplify that wondrous truth, "God was manifest in the flesh?" "The Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

The wife, in Rev. xix. 7, is represented as having made herself ready for the marriage supper, and it is added in the succeeding verse, "To her was granted, that she should be arrayed in fine linen, clean, and white: for the fine linen is the righteousness of saints" (ver. 8). Here a twofold, yet united, aspect of the truth is beautifully presented: the Church makes herself ready, and yet she is clothed by another. So in Rev. vii. 14, believers are said to have washed their robes, and made them white in the blood of the Lamb; while, in chap. i. 5, it is written "Unto Him that loved us, and *washed* us from our sins in his own blood." We may view the saint as clothing or washing himself; for he may be regarded as, by faith, appropriating to himself the precious blood of Christ; or, we may consider the work as all accomplished for him by the Lord Jesus, through the grace and mercy of God. The word "righteousness of saints" is remarkable, being in the plural number; it may be rendered "*righteousnesses;*" the fine linen displaying every form of bright and holy purity; righteousness in every aspect; according to that beautiful word, "Thou art all fair, my love: there is no spot in thee." But whence were these garments derived? If we turn to Jer. xxiii. 6, "This is his name, whereby He shall be called, Jehovah our Righteousness." Jehovah Jesus is the righteousness of the saints. He is the spotless robe; they are clothed with Him; they stand accepted (graced) in the Beloved. God has made Him to be unto them "righteousness, sanctification, and redemption," and his name is placed upon them; as, in Jer. xxxiii. 16, Jerusalem on earth will have "Jehovah our Righteousness" as the name whereby *she* shall be called.

The fine linen of the vail seems, then, especially to present to us "the Righteous One," who in his life of toil and sorrow, and most especially in his death of shame and suffering, manifested that unsullied purity, that perfect obedience, and that delight in accomplishing the will of his Father, whereby He has earned for Himself a name, which is above every name, the name of Jesus; "who was made sin for us, that we might be made the righteousness of God in Him."

* From THE TABERNACLE, THE PRIESTHOOD, AND THE OFFERINGS. By HENRY W. SOLTAU. With Coloured Illustrations. *Morgan & Scott.* 5s.

DOING THE WILL OF GOD.

AN ADDRESS AT KESWICK CONVENTION,

By Rev. H. W. WEBB-PEPLOE.

WE shall open our Bibles at the fourth chapter of the First Epistle of Peter, verses 1 and 2: "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

Once let the miracle of Divine love be brought home as a possibility to the soul of the sinner, and there does not seem to be any peculiar difficulty in the man's acceptance of the doctrine of Substitution. It becomes the Divine power of God unto salvation. It is to him not only as the power of God, but as the wisdom of God. He thankfully accepts the fact that the Lord Jesus Christ has died in his place, as He died in the place of all sinners; therefore God, for Christ's sake, is well pleased with him, and he can take his place as the righteousness of God in Christ Jesus the Lord. I do not know whether all those to whom I speak to-night can claim this blessing. If so, we are a grand company of the Lord's children. But if there be any who have not yet grasped the doctrine of Substitution, what are they depending upon? God's Gospel is clear; and when the Holy Ghost is pressing it in upon a man, surely no one can be so mad as to refuse it. You will never be saved by this Gospel till you bow your head, and believe that Jesus Christ is the Son of God, who, as the Son of Man, died for you; and, as the Son of Man, having accomplished your salvation, as the Son of God, He makes you a child of God if you accept him as your Saviour. Then you are kept henceforth, you are told, "by the power of God unto salvation," and the glory which God will reveal when Christ comes again. It is exceedingly simple to the man who is really ready and humble enough to be saved by another. It is simply a question of the submission of your proud heart, of the recognition of your place as a sinner, in order that you may be accepted of God in the person of his Son.

But it is not only to speak of this glorious doctrine of justification by faith, and acceptance in another—the Lord Jesus Christ—that we are gathered here. We are here for a very special purpose—I speak of those who have believed unto salvation, and who desire to go on unto perfection, to be faithful followers of the Lamb, as those who are called and chosen. If you have not taken the preliminary step of faith, you cannot yet have any part or lot in this glorious matter. But you may have it. As you hear of the life that God would have us to live in Christ Jesus, if you will but fall down on your face and bow before God, you will find that He can raise that poor soul of yours from darkness to light, from death into life. God can do it in a moment; He delights to do it. It is that which He is even now waiting to do. Whosoever believeth into Christ out of self, shall this very hour be made alive unto God for evermore.

But now, being alive unto God for evermore, the question comes: What means this life? While it is exceedingly beautiful thus to accept the doctrine of Substitution, which constitutes us the children of God, by faith in his Son, that is not the whole purpose for which God gave his Son. That you should, in a helpless, miserable condition, be carried into a boat, and that you should idly sail down the stream until you enter the port of glory—God has got something more to do with the saved soul than that. If you think that is all, you do not know anything about the Gospel of Jesus Christ at all. We have to tell you that God wants something infinitely nobler than that. He wants to magnify his Son before the world by showing it, that you may live the very life of his dear Son, even while you are walking in the flesh here below.

The question comes: Are you prepared for that? The Gospel of God expects you to translate the doctrinal into the experimental; that is to say: What God has revealed in Christ, as accomplished for the benefit of the whole world, God expects that each individual soul shall have accomplished in him experimentally while he lives upon the earth, up to the extent of human possibility. Now we want you to realise that this marvellous change is not only for those who are called unbelievers, Godless, or heathen. It must come over the souls of those who already profess to believe in a finished salvation. Take for one moment the condition of those who have never passed from death into life. We find Peter exhibits it here; "the lusts of men" is the phrase he uses in describing the mode of their life. We shall not only find that this term is descriptive of the mode of their life, but alas! it includes those things to which too many of God's dear children are still being conformed, because they refuse to be transformed. Men shudder when they read certain things, and ask God to have pity upon the poor adulterer, the helpless sot in the street, the man crushing his wife when he is drunk, or the man who will go out with a plan in his mind to murder any one who dares to obstruct his purposes of burglary. It is all very well to sit still and shudder at these things; but remember that God looks down to the secrets of the soul. A man who has never touched a fellow-man is yet a murderer in God's holy sight if he has got one single shred of bitterness in his heart against a human being. He becomes practically a murderer for the time, and, but for the grace of God, he deserves not only Newgate, but everlasting misery from the presence of God. "The lusts of men" are not only those degrading passions that defile humanity. For any man to be "without God in the world"—that is for a man to have "the lusts of men." Simply as a human being, where will you find a finer specimen of the flesh than Saul the king? He may have his good impulses. Saul is among the prophets to-day; to-morrow you find him sparing the Amalekite king, with his flocks and herds, trying to make a compromise with the god of this world. Such a man is living to the lusts of men; he is not living for the glory of God, and therefore he is of the flesh. So long as men continue in that condition, whatever they are called by their fellow-men, they answer to the description of the Apostle. They are not living after the mind of Christ; they are not what God desires them to be, namely, those who are being conformed to the image of his dear Son.

We will not split straws to-night about the particular point at which a man ceases to be carnal, degraded, helpless, under condemnation, and steps into the position in which he is accepted in the Beloved. But let us look at the thing practically. It is easy to take a doctrinal statement and say, "I accept that, and so I am a saved soul." If a man is a saved soul he will become a changed man. "If any man be in Christ Jesus he is a new creation. Old things have passed away; behold all things are become new." It is by that we are to test ourselves. Though a man has lived what men call a most respectable life, socially and morally beautiful, yet if he has never known what it is to be in the condition of "dying unto sin and living unto righteousness," he is not practically the Christian that God expects to see.

Let us understand this point. There must be this change in every man, whether he be a wretched drunkard, or the morally respectable gentleman who holds his head high, and only says he is "a miserable sinner" because he thinks it a sign of respectability to go to church. All alike must have this change come over them. Men say, "I am a believer; I am alive unto God." Have you ever realised the source of this mighty change? "Forasmuch then as Christ hath suffered for us in the flesh." We heard this afternoon something about the distinction between Christ dying *for* sin and Christ dying *to* sin. I would take the liberty of adding a word or two about Christ dying *as* sin. We must take care lest our words transgress God's truth; but we are told in 2 Cor. v. 21 that God "*made Him who knew no sin to be sin on our behalf*, that we might become the righteousness of God in Him." Of course, we are not to understand that Christ was actually sinful in the sense in which we are sinful; but God, so to speak, embodied the evil that had been defiling his creation, and identified it with the person of his beloved Son, in order that it might be dealt with as one mass. Christ took all the sin that ever existed into, or on to, his person, only that He might suffer the penalty and carry it away. And so, when Christ was made to be sin on our behalf, He actually became a curse, as Paul says in Gal. iii. 13: "Christ hath redeemed us from the curse of the law, being made a curse for us."

He became sin, therefore, he says, in a far deeper meaning than most of us apprehend. We read in John iii. 14, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"—as the serpent. He became, in the mind of God, not after any mere carnal idea, the embodiment of the serpent thing, in order that we might be delivered from the serpent. That serpent, in the person of Christ, was scotched as it were, received his death-stroke. Christ as the embodiment of sin, not merely because of sin and as the consequence of sin, died upon Calvary's Cross for man. Thus we see there the death of sin judicially—substitutionally embodied in the person of God's dear Son.

And what next? If sin was dealt with in Him, surely something must come out of that. Things cannot go on exactly as they did before. "That yeshould no longer live to the lusts of men." And observe, we are to step into this by the operation of faith; believing into the Lord Jesus Christ, we get the benefit of whatever He has done. Faith is not the mere tickling of the spiritual or the mental palate. It is the acceptance of facts with all their consequences. When I believe into Christ I take the blessed fact of what He has done, and consequently I apprehend, I take to myself, the blessed consequences and realities embodied in that fact. In Christ I find that sin is dead, the curse gone, the serpent scotched—all is dealt with in the person of God's dear Son. Satan, the old serpent, came and buried his sting in the person of Christ, simply to bring about his own spiritual annihilation. Satan does not die, but he is done with, in the sense of losing his power. He left it in Christ, and in doing so he sealed his own moral death-stroke

And then there is one step more. We see the *source* of the change in the death of the Lord Jesus. We see the *means* by which we lay hold of it—through faith. But what is to be the *nature* of the change? "He hath ceased from sin." Christ Jesus the Lord hath done with sin in the best, and deepest, and most magnificent sense of the word. I am to apprehend that that was for me. I am to turn the doctrinal into the experimental. By the power of the Holy Ghost I am to know the possibility of being enabled by God to take by faith what God has done for me in the person of his Son. Now, we come to an exceedingly wonderful thought. When God raised his Son Christ Jesus, He raised Him so that He was no longer "in the flesh" at all. But we are still in the flesh, and though we can have magnificent blessings, we can only have what is possible "in the flesh." We read in 1 Pet. iii. 18 that Christ Jesus "was put to death in the flesh, but quickened in the spirit." I take that to mean that as far as the mere fleshly body in which He died was concerned, He ceased to live in the flesh in that sense. He was quickened in the spirit, and became a spiritual body. "First that which is natural, afterwards that which is spiritual." In his resurrection-life Christ was a new man in the deepest sense of the word—a spiritual man.

Now, when we pass from earth to glory, and Christ Jesus brings his saints with Him, we, too, shall have a spiritual body. "Sown a natural body, raised a spiritual body." That we all believe. But what have we in the meantime? Christ has a spiritual body, but we have not. We have yet a natural or earthly body, which is said to be "in the flesh." What, then, do we get? There is no greater anomaly than a human being who believes into Christ, and still lives in this world of ours. Here he is in the flesh, looking like any other man in the flesh. Through the operation of faith in Jesus Christ, who has been raised from the dead, he becomes a new, spiritual, resurrection man. As Paul says, "That I may know Him and the power of his resurrection" (Phil. iii. 10). I believe that by the grace of God, and through the operation of faith, as far as possible, but not perfectly, or finally, or

olutely, I now enter into the mighty power of rist's new resurrection-life, so that for the rest my time I live "in the flesh,"—"I live, not the lusts of men, but to the will of God." I go he grave of Christ, and there I see sin dealt h, the curse gone, the devil so smitten that he not again assert his power as he did: he is under the feet of the Son of God. But you : "I am still in the flesh." Poor man! ne, but do not think yourself very hardly ated. The question is whether you want *to* in the flesh, in a spiritual sense, or to rise of the flesh-life into the spirit-life—whether want to live to yourself, or to live to God. s an anomalous position, as I have said, y strange, and very incomprehensible, but y real, and, to the man who has experienced very blessed, and a position in which the ry of God is really seen in his children.

(*To be concluded.*)

NOTEWORTHY BOOK ON THE SECOND ADVENT.*

EFORE noticing this remarkable work, a glance may be taken at the present stage of nion in relation to the great subject to which refers. There were, a few years ago, two l-defined parties. The post-millennialists n now to be all but silent in respect to the d's coming. Interest in the theme appears fined to the pre-millennialists, who are reasingly found in all evangelical churches. them there can be no question of higher ment than that which bears upon the time of Saviour's appearing. The volume under ice treats this question with marked ability, ge acquaintance with Scripture, considerable rning, and with obvious proofs of patient earch. The literature of the subject has been efully studied by the gifted authoress, and ough she comes to the same conclusions as se of Mr. Grattan Guinness in his "Approach- End of the Age," she nevertheless very ch works these out on independent lines.

One or two objections must be allowed. The k might have been advantageously condensed. ound is gone over which is familiar to every le student; there is also occasionally unneces- y repetition, and matter is introduced which irrelevant. The physical signs which are oted at length, and which go back to the inning of the Christian era, may be said to e fulfilled Christ's words, but they are not dence of the "near approach" of his Advent, rather weaken than strengthen the reason- on the subject. On the other hand, how- r, the "Signs of the Times" in the second t, and which occupy ten chapters, form dence of great value, and are set forth with esting interest. This part of the book will be ful to all readers; it reveals extensive estigation, and ample information. Very rtling are some aspects of this age which are ibited, and they go far to sustain the thesis the volume.

The object of Mrs. M'Hardie is to show that are at the close of the world's working week. is conclusion is arrived at from historical phecy; genealogical prophecy; prophecy by ion, and by Scripture periods. These dis- sions are illustrated by an invaluable chart. arly a large number of persons have neither ure nor opportunity for these inquiries. The horess has placed such persons under great igations. It is impossible not to be seriously pressed by the perusal of the chapters we have ed. "The whole book," indeed, in the guage of the venerable Earl who writes an roduction, "if read in a true spirit, cannot to arouse in many hearts attention to an ne, in comparison with which every other man consideration sinks to nothing."

W. G.

* The Midnight Cry: An Inquiry into the Evidence the near Approach of the Second Advent. By E. Hardie. Preface by the Earl of Shaftesbury. d. *S. W. Partridge & Co.*

SUNDAY AFTERNOON AT PAVENHAM.

DEAR SIR,—It has ever been a mystery to me—the craze of country folk for crowding themselves into the courts and alleys of manufacturing towns. Oh, the contrast between those courts, with the dingy streets to which they belong, and these whitewashed cottages that nestle among the copses and orchards of Pavenham. I know that with some people, an answer is ready; they tell us that the poor are led to London because of starvation in the country—they go up for work, and for greater wages. But is work more plentiful, as a rule, in London than in the country? And what is the advantage of increased wages when the increased rents have been considered? I am persuaded that if we study facts, the country cotter will be more often found to help his kinsman of the town, than he with the bigger pretensions and wages to assist his relative who has remained in the village—I mean in a time of sickness or need.

You have allowed me, through The Christian, to sketch for my humble country friends the Sunday as spent in the East-end of London. And the thought has occurred to me that many readers of your journal have not been only town-born but so far town-bound, too, that perhaps they have never left the smoke, save for an occasional day in the country. It might be interesting to such were I to give them the sketch of a Sabbath afternoon, as for two or three years, through the summer months, we have been privileged to enjoy it at Pavenham.

Let me give things in their proper order. First came the morning service in church, then the dinner, and then the "nap;" but now, as the village clock has some minutes gone two, we begin to bestir ourselves for the "Evangelistic Meeting." Here are Alf., the roadman, and his chum George Thornton, the basket-maker, coming through the vicarage gate. They go into my study, shoulder the harmonium, and bear it away to the Bury Gardens. Others, delighting in such labours of love, follow them up through the park with benches for the use of females and elderly people.

But our congregation is now rapidly forming, Wesley, the shepherd, is descending with his family from the lone house on the hill. Eli, the under-gardener, is coming in another direction from the lodge at the entrance to the park. Some, too, by the side of the long plantation are finding their way here from Felmersham. There is no special path nor special entrance marked out for the use of any, so they come from every side. And what a hardy, what a healthy, what a happy-looking lot of people, is the feeling that takes possession of one's mind. Here are Joel the milkman, Joseph the farm foreman, Billing the matmaker, and Young, of the same trade as he who furnished Paul with the means of escape from the turreted walls of Damascus. Here are Garne the gamekeeper, George the hedger, and Tom Clare the ploughman, whose brawny arms are occasionally used in beating the drum with the Pavenham band. Howe the farmer, too, is here with Hulatt, the carpenter, at his side; and, neither last nor least of the lot, we have Taylor the coachman, and Jolly the baker.

Then, there are old men and maidens, young men and children, folk of all ages, from old Jem Ball, who can do "a day's work" in his eighty-fifth year, down to the little babe in arms who has been brought to the service by its mother.

There are few more lovely spots in the country than where, on the velvety sward, we have assembled to worship the God of our fathers, after the fashion of our fathers, ere towers, spires, and other such adornments were deemed necessary to "places of worship." Away on the sunny glades of the park the peaceful kine and sheep appear to know that this is the Lord's day, so quiet do they keep. The birds in the branches over our heads, for their part, are filling the air with song, which one easily imagines they warble forth to the praise of the Lord God of Sabaoth.

Each tree around us has its sermon. Here is the graceful silver birch, which, suggestive as it is of the far North-west, reminds us of those who are spending the day among the heathen of distant lands. Then, by its name at least, the sycamore takes away our thoughts through the centuries of the past, and fastens them on a little man, who in his anxiety to see the Lord Jesus climbed up a tree that bore the same name, and drew from the lips of the Saviour the truth that the Son of Man had come to seek and to save that which had been lost. But with still more hallowed associations do the grand young cedars claim our regard. A hundred scriptural memories are clustering around their branches.

And then the glorious flowers—tended by John Wilson, the head gardener, and his men, with almost as much care as if they were children! Scarlet, crimson, purple, and white, yea of every imaginable colour and tint, how they seem to soften the mind by their beauty, and prepare it to hear of the God who has made them, in the preaching of his Word.

But we must think about the service. The preacher this afternoon is the Rev. W. Burton Alexander, who is now descending "The Bury" steps, and leading his mother-in-law, Mrs. Tucker, the venerable owner of the grounds. Mrs. Alexander takes her place at the harmonium, and now, like incense, goes up to heaven the opening hymn of the service. *Songs and Solos* with *The Christian Choir* are the books whence our hymns are taken. After the hymn follow very short prayers from the Vicar, and working men. Then comes a solo by the Vicar's wife, who sings "The Good Shepherd" from *The Christian Choir*. In the next place, we get some portion of the Word, and, after another hymn, the address. Mr. Alexander is a Scotchman of Scotchmen; his theology is that of Chalmers and McCheyne, whose memories he holds in the highest regard. But, in spite of his argumentative style, he has ever his anecdote ready, when, yielding to an inclination almost irresistible to one who has been working hard all the week in the hay or harvest field, some villager begins to nod his head. But having now for more than half an hour commended the truth to the consciences of his hearers, he closes his address with prayer, and gives out the parting hymn. Many of the congregation go home immediately after the benediction, but others linger behind, and gather at the harmonium to practise hymns from the ever-popular *Christian Choir*.

This, Sir, is how we spend the Sunday afternoon in our prettly little village of Pavenham. Why should not more of our Christian gentry throw open their grounds for the preaching of the Gospel in the same hearty and unreserved manner? And why should not more of our landed proprietors, who have been brought to know the Lord themselves, try to use their social influence in seeking to bring sinners to the Saviour, or to the edification of the Church? Maybe, some will take the hint. Then, though I may have failed to interest those for whom I have especially written this slight sketch—the "town-born" and "town-bound" readers of The Christian—I shall not have taken up my penal together in vain.—Yours in the Lord Jesus,

John E. Linnell.

Pavenham Vicarage, Bedford,
August 25.

REQUESTS FOR PRAYER.—For blessing on services to be conducted by Mr. John Elliott at Kingskerswell, Devonshire.——For the father of a large family who has given way to drink.——For Gospel meetings and Bible readings at Alexandria, N.B., by F. E. Marsh.——Rev. A. R. D'Arcy asks that prayer for God's blessing on Missions at the following places should be made on the days on which they are being held: New Catton, Norwich, Sept. 9, 10, 11; Acle, Norfolk, Sept. 13 to 23; Holy Trinity, Forest of Dean, Sept. 27 to Oct. 6; St. Luke's, Miles Platting, Oct. 30 to Nov. 4.

Notes and Comments.

WE give on a succeeding page some introductory notes of the Conference being held this week at Copenhagen, under the auspices of the Evangelical Alliance. In view of the importance of the occasion, we purpose in our next issue (which will be a Double Number, price 2d.) to furnish copious reports of the sermons, addresses, papers and accounts of Christian work given at the Conference by leading British, Continental, and American pastors.

Germany has the unenviable reputation of being the country in all Europe where suicide is most frequent. In Saxony alone last year 2004 persons put an end to their own existence, 1081 of thsee being men and 923 women. In 1872 the suicides in that province were 687; since then, year by year, the number has risen until now it has reached the terrible total just named. Various causes doubtless are at work to account for this; but remembering how prevalent scepticism is in the German States, and how great is the amount of indifference to religion, it may fairly be asked how far this contributes to it. Where the conviction of eternal realities is loosely held, disregard of the responsibilities of life, and recklessness as to the issues of death, are likely to prevail.

The dark places of the earth are still full of the habitations of cruelty, and there remains much to be done in the way of civilisation and enlightenment. This is shown by the distressing fact that no less than three hundred human victims were sacrificed in connection with the funeral of the late King of Ashantee. His successor to the throne is said to be Meniah, who has been king before, but was deposed on account of his barbarities. The idea of his restoration to power has so inspired the Ashantee chiefs with terror that they have sent a deputation to the Governor of Cape Coast asking that their territory may be placed under the British Protectorate.

Our national relations with other countries depend in no little measure on the wisdom and ability of those who represent our Government at foreign courts. The death of Lord Ampthill, English Ambassador to the Court of Berlin, is an event which has called forth sincere regret from all classes of politicians, and proves a real loss in many ways. He filled a difficult post for many years with great tact and diplomatic skill. He was, as *The Times* has said, "trusted and respected alike by statesmen in his own country and in Germany," and his place will be hard to fill.

The inaugural address of Lord Rayleigh at the meeting of the British Association in Montreal, was characterised by great scientific acumen and penetration of thought. Many devout scientists will hail with peculiar pleasure his words when he said, after pleading for increased attention to science as a branch of general education:—

"There is one objection often felt to a modernised education, as to which a word may not be without use. Many excellent people are afraid of science as tending towards materialism. That such an apprehension should exist is not surprising, for unfortunately there are writers, speaking in the name of science, who have set themselves to foster it. It is true that among scientific men, as in other classes, crude views are to be met with as to the deeper things of Nature; but that the life-long beliefs of Newton, of Faraday, and of Maxwell, are inconsistent with the scientific habit of mind is surely a proposition which I need not pause to refute."

The conviction at the West Ham police court, the other day, of a builder charged by the Local Board with allowing two houses built by him to be occupied without having taken proper precautions in reference to drainage, is a fact worthy of being widely known, as a warning to others. The magistrate remarked that it was well it should be known that the Legislature looked upon such an offence as a serious one. Careless building, and defective drainage, lie at the root of much disease and social discomfort, and occupiers should be aware that wherever the evil can be traced, and brought home to the contractor, punishment can and will be inflicted.

There are few among our many workers for the public weal who can give such a comprehensive testimony to the value of total abstinence as that given by Rev. G. M. Murphy at a meeting of the Southwark "Help-myself" Society, held at the Pilgrim-hall, New Kent-road, the other evening. He said

"There was not a street, an alley, a court, a den even, in South London that he had not visited. There was not a hospital, a workhouse, an infirmary, an asylum, or a prison that he had not been regularly to; and he would say this—inside or outside any of these institutions, or anywhere else, he had never met one who regretted having taken the pledge of total abstinence.."

The determined action of Temperance advocates in various parts of the country for the diminution of the number of public-houses is very laudable, and deserves to be generally imitated. At Salisbury, a memorial, headed by the Bishop, was recentiy presented to the city magistrates, pointing out that the public-houses numbered one for every hundred of the presumed drinking public, and praying for a reduction. The chairman of the bench stated, in reply, that he and his brother magistrates fully concurred in every word of the memorial, and regretted that in some streets the public-houses seemed almost as numerous as the private ones. Several publicans were warned, and no little stir seems to have been made in the ranks of the drinking part of the community. The memorial was signed by nearly all the clerical and ministerial dignitaries of the city. Similar action has been taken in many other districts, and with favourable results.

Mrs. G. S. Reaney resumes her afternoon services in the Stepney Meeting House next Lord's Day, September 7, at 3 p.m. The remarkable interest awakened by these weekly gatherings has been well sustained throughout, and we trust Mrs. Reaney may have strength to carry them on for many years to come.

Professor André, of the Alpine Choir, recently offered to give a guinea each to ten destitute teetotal families if such could be found. Nineteen applications were received from various parts of England, but after being locally investigated, and the claims submitted to a committee of impartial men, only six proved eligible for the gift as being really destitute abstainers. To these the amount promised has been paid. It may safely be affirmed that were a similar offer made to destitute "drinking" families a very different result would be obtained. The testimony is manifestly in favour of Temperance and thrift, and fully establishes the value of Temperance principles. Most of the six cases allowed were destitute through the sickness or death of the family bread-winner.

We regret to say that Miss G. M. Taylo Holmesdale, Leamington, the much-esteeme superintendent of the Y.W.C.A. in th town, and author of a collection of bea tiful poems, is obliged, under medical auth rity, to take twelve months' absolute rest, order to a restoration to health.

In confirmation of General Haig's lett which appeared in our last week's issue, r garding Mr. Gordon Forlong's appeal for t "heathen" Maoris, a correspondent sen us a list of twenty-seven Maori clergyme who are at present labouring in New Ze land in connection with the Church Missio ary Society. All of these are supported, whole or in part, by their own congregation Our correspondent adds:—

"Mr. Forlong has probably only visited t European districts where a few hundreds of mise able natives, the dregs of the race, hang abou If he can win these to Christ everyone woul rejoice. Probably he has never seen—white m rarely do see—the Maori districts proper."

In view of the urgent need there is f increased aid to be given to our Hospit funds, it is a good suggestion that in additio to the collection made in the streets on Ho pital Saturday, our principal tradesme should be asked to place boxes at the doo of their establishments. Only, why n extend this to other times as well as just that particular day? Many customers wou gladly place their small change in the b for so worthy an object, and a great increa in the revenues of these important instit tions would result.

The Lord Mayor has written to the dai journals warmly commending the Tham Church Mission to the benevolent sympathi of the public. His special plea is the effo made by the Mission to counteract t mischief wrought by the grog ships which a wont to accompany the North Sea trawlin fleets. These have proved a source of unto evil to the hardy fishermen and their familie no legislation or other means employed havi yet sufficed to prevent their influence. T Thames Church Mission to Deep Sea Fishe men, however, has adopted the plan of sen ing out with each fleet, as far as funds allo a vessel fitted up as a church, dispensar Temperance hall, and club, so proving a bene to all classes, even the roughest and mo depraved acknowledging their value. T plan seems admirable, and one which cann be too heartily sustained. Four such vesse are already at work in the North Sea, ar have proved eminently successful in frustra ing the "coopers'" pestilent trade.

The statement made in the *Daily Tel graph* by a certificated master, who was f thirty-one years a fisherman, proves that t Lord Mayor has by no means exaggerate the evil caused by these floating grog-shop He says that having watched the rise ar progress of the "coopering" business, as it termed, for many years, he is in a positio to say that but for it there would not ha been half the drunkenness on shore, n anything like the amount of profanity an vice which exist afloat. He thinks that permission were accorded for the fisherme to have their tobacco out of bond, as oth seamen do, it would greatly help to put dow the illicit traffic of the "coopers." They d pend for their profits largely on the sale tobacco, as much as 1500 lbs. having bee sold by them in two weeks in one flee Anyway, all possible means should be en ployed to remove so glaring an evil as th which he justly speaks of as a fruitful sourc of intemperance, sorrow, and death.

The strange and groundless rumour that Mr. Sankey was so broken down in health as to be incapacitated for further public work seems to have gained such currency in the United States, that a letter, specially written by Mr. Moody to contradict it, has been published in the American religious papers. In a recent issue of a Newcastle (Pa.) newspaper, we are glad to read the following:—

"Ira D. Sankey, wife, and son Eddie, were the guests of Mrs. William Porter and family, near Enon, on Sabbath, the 10th instant. Mr. Sankey taught the Bible-class, presided at the organ, led the singing, and delivered an address to the congregation of Little Beaver that we hope will be as profitable as it was pleasing to those who heard it. In some way the announcement got out and drew the people as only Mr. Sankey can do."

Mr. Stanley, in the course of an interview with a representative of *The Pall Mall Gazette*, encourages the expectation that the difficulties connected with the government of the Congo will soon be settled by a Conference of the Powers. Negotiations for its composition and its procedure are in progress, and there is ground for hope that ere long we shall see a Congo Free State directed by an International policy, and affording scope and offering inducement for colonisation of a civilising and beneficent character. The possibilities of trade on this mighty river and its tributaries would seem to be almost boundless; with a railway such as is contemplated from the Lower to the Upper Congo, a vast agricultural and commercial field for enterprise would be opened up. While the secular interests of this wonderful country are being thus earnestly studied, how essential it is for the Church of Christ to be wide awake as to its moral and spiritual necessities. The dark continent is truly "an open door" set before us by the great Lord of all the earth.

Attempts to form bogus companies seem to be increasingly frequent just now. It is therefore a source of satisfaction to find that in two or three cases discovery has been made of late, and punishment ensured for the offenders. There are many who, through their eagerness to acquire wealth rapidly, and their lack of experience as to the ways of the world, fall an easy prey to victimisers of this description; it is a great public boon when those who endeavour to trade on the weakness and credulity of others are found out, and brought to book for their dishonesty and deceit. It would be well for society at large if the mania which exists for speculation could be checked, and a more general return to straightforward habits of business-life secured.

In spite of all that law has done to prevent it, gambling hells are still plentiful in London, and under shelter of club organisations games of chance are freely indulged in, to the ruin morally, as well as pecuniarily, of multitudes. The description which appeared last week in *The Evening News* of the scenes witnessed at the International Club, Greek-street, Soho, is appalling in its character, and reveals the need for more stringency in the application of law to the existence of such dens of vice. The writer of the article offers to furnish the police with the names and addresses of other similar institutions, and declares his intention, if the authorities do not act, to give full publicity to them. In the interests of common humanity, as well as those of moral right, we hope action may be taken speedily to further expose and exterminate those sinks of iniquity which are to be found in our midst.

The latest news from Madagascar is of a nature calculated to win lively sympathy with the natives in their present sad and trying position. The negotiations between the French and Malagasy Governments have been broken off, the latter having resolutely refused to accede to the unjust demands of France. The language of the Prime Minister at a special meeting of chiefs, convened to decide on the course to be adopted, was in harmony with the general feeling, and is eminently to the credit of the Government he represents. It is equally to the discredit of the Power which seeks to crush this deserving country at a time when its best interests are being in every way developed. He said:—

"We like not fighting, but friendship. Madagascar is not so great a country as some, but if men come to take it from us without showing just cause, then our trust is in God, and we shall do what we can to defend it. This is the land of our birth, which we have inherited from our ancestors, in which we have long dwelt, and in which we shall find a resting-place at last, and if it be stolen from us by those who have neither right nor justice on their side, then who says 'Shall we fight?' We are all assembled here, relatives of the sovereign, the titled, the great and the small: all are soldiers now. Some have friends who are smiths, and some have friends who are carpenters, all must use their efforts in defence of the fatherland."

The correspondent of *The Daily News*, writing from Antananarivo, under date May 22, says it is unspeakably grievous to see the many calamities which the French expedition is bringing on the country. Owing to malarial fevers and other causes, large numbers of soldiers on the coast have died, and in nearly every town and village of Imerina, from which province the soldiers have been chiefly draughted, there is lamentation and weeping for fathers, husbands, and sons who are dead. All the chief towns on the east and north-west coasts have been bombarded, and an immense amount of property destroyed. The foreign merchants and traders, too, in the island are suffering severely from the unsettled state of the country. Meanwhile the French are taking further and more vigorous steps for the forcible execution of their plans. Seldom in modern times has so great a crime as this been committed against civilisation and humanity.

The unhappy events that are now transpiring in China, resulting from disagreement between that nation and France, are naturally directing special attention to the position of English and American missionaries to the Chinese. An unusual interest, therefore, attached to a valedictory gathering at 186, Aldersgate-street, last week, when four ladies, about to leave for China in connection with the Inland Mission, were warmly commended to God's keeping and guidance. They were Miss Todd, Glasgow; Miss Simon, Liverpool; Miss Littlejohn and Miss Taylor (eldest daughter of Mr. Hudson Taylor), London. A second and larger party are also leaving very shortly, while two other parties are expected to sail in October.

All those who would have an intelligent interest in China as one of the great Mission fields of the world, will do well carefully to peruse Mr. Hudson Taylor's important brochure, CHINA'S SPIRITUAL NEEDS AND CLAIMS (*Morgan & Scott*, 1s. and 2s. 6d.) As the outcome of years of close and constant personal study and acquaintance with the Chinese people, it is an invaluable treatise upon a vast subject. Presented in a most interesting and attractive form, the book ought to find its way into every Christian household.

In the otherwise pleasant and gratifying communication sent by the Emperor of Germany to the Y.M.C.A. Conference in Berlin, our readers will observe with regret the sentence referring to the military manœuvres, which, in the esteem of His Majesty, seem to be of more importance than the deliberations of the Conference. Surely it is a thing of evil omen for any country, however strong its rulers may fancy it to be, when the military element is thus allowed to predominate, and warlike displays take precedence of Christian developments and of peaceful industries. Sooner or later a national Nemesis is sure to come. When the present long-lived Emperor passes off the scene, greater constitutional privileges, and exemptions from compulsory soldiering, will have to be granted by his successor, or we shall see the present smouldering discontent bursting into revolutionary flame.

The old proverb, "To be forewarned is to forearmed," has been too much forgotten, or at any rate neglected, by those who have in their hands the education and training of the rising generation. Many a guileless and unsuspecting young girl who leaves the parental roof, to buffet with the trials and temptations of the outside world, falls a ready prey to the arts of the wicked, because she has never been faithfully and kindly warned of the dangers that are sure to encircle her path. We therefore welcome the publication by *Messrs. Dyer Bros., Amen Corner, E.C.*, of a penny pamphlet in which are set forth THE PERILS OF GIRLS AND YOUNG WOMEN AWAY FROM HOME. Written in a most sympathetic vein, and from an adequate knowledge of the subject, it is full of instruction and counsel that must favourably commend themselves to those who are immediately concerned. A valuable appendix contains full information as to places in the metropolis where young women can find shelter and help in fighting the battle of life.

In an article on tobacco and tobacco smokers, *The Daily News* comments on the enormous increase made of late in the consumption of this fascinating leaf. In 1841 the annual consumption of tobacco in the United Kingdom was a trifle over twenty-three millions of pounds; last year it was rather more than fifty-one millions, or about 1½ lbs. per head for the whole population. The most repulsive fact in connection with the spread of this pernicious habit is that women and children appear to be coming under its influence to a far greater extent than is openly avowed. Cigarettes are said to be now ranked among "the furtive joys of many a lady's boudoir, while the smoking infant of the United States bids fair, ere long, to have his counterpart among us." No other article is taxed so heavily as this, the duty amounting to about seven hundred per cent., but neither the costliness nor the perniciousness of the practice prevents its continuing to gain the mastery of young and old, rich and poor, of every grade.

From the last annual report of the Commissioner of Police, just published, we cull the following statistics relative to our metropolis. Some idea of the growth of the city may be formed from the fact that in the year no fewer than 21,110 houses were built, forming 361 new streets and one new square, covering a distance of 56 miles. The total authorised strength of the force organised for the protection of the city was, on 31st December last, 21 superintendents, 561 inspectors, 874 sergeants, and 9837 constables. The total number of offences for which apprehensions were made was 79,373.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

INTERNATIONAL CONFERENCE AT BERLIN.

NOT the least of the pleasures of a large Conference such as that just held at Berlin, are the incidents of the journey and the happy reunion of friends and fellow-workers long parted. One large party, for instance, consisting of sixteen from Scotland and five from Grimsby, reached Berlin by way of Hamburg. They spent a day together in that city, and proceeded together in a saloon carriage for the five and a quarter hours' journey. On Monday evening more than one of the popular hotels teemed with English-speaking delegates, of whom there were present ninety from Great Britain and Ireland, and forty from America.

The Conference commenced on Wednesday, August 20, and closed on Sunday, the 24th. On Wednesday Count Bernstorff, the President of the Berlin Association, with Baron von Oertzen, of Hamburg, Count Pückler, and a large number of the Berlin Reception Committee, met the delegates at the Association rooms in Friederich-strasse. Here credentials were presented, and delegates allotted to friends who had extended hospitality. Very many were also provided for at some of the leading hotels in the city.

In the evening a sermon in connection with the Conference was preached in the old cathedral church by Dr. Quandt, one of the most popular preachers in Berlin. The cathedral, the Emperor's church, has little pretension to architecture, and the service was severe in its simplicity. However, the congregation of active workers which filled the edifice must have rejoiced as they joined with one heart, though in many tongues, in the worship of God. The subject of the discourse was, "The Lord Jesus Christ as an example to young men," based on the text, Luke ii. 52, "He grew in wisdom and stature and in favour with God and man." The service throughout was in German. The points urged were that the Lord set an example in wisdom by (1) learning before He taught; (2) by obeying before He commanded; (3) by following (being subject to his parents) before He led. He attended no high school; He learned from his mother; Moses and the prophets were his professors. He showed his wisdom by his moderation. He did not commence active work before he had reached the mature age of thirty years. Of this last division the preacher made a strong point. In the closing prayer a special collect for rich spiritual blessing on the Conference was presented. It is a cause of hearty felicitation that the day has at length arrived when the clergy of the cathedral of Berlin delight to lead the prayers of the people on behalf of the Association—surely a sign that brighter and more blessed days are near in the religious history of the countries of Europe.

After the cathedral service, Count Bernstorff received the delegates in public meeting, in the large hall of the Berlin City Mission. This hall was formerly a theatre, and is still surrounded by a garden filled with well-grown trees; under the grateful shade of which refreshments have been served throughout the meetings. The proceedings commenced by prayer in German, French, and English, Mr. M. H. Hodder leading in English. The following letter from the Emperor, addressed to the Conference through Count Bernstorff, was read by the President:—

"His Majesty the Emperor and King has been specially interested by learning from your communication of the 30th of last month that the Tenth International Conference of the Young Men's Christian Associations will be held at Berlin on August 20—24 of the present year. His Majesty attaches to this meeting of Christian men, at which many foreign countries will be represented, an importance which is so much the higher as there is to be expected from their mutual gathering not only the strengthening of the Associations themselves, but also the invigoration and furtherance of religious life in general. In view of the ennobling and beneficent aims cherished by the Young Men's Associations, His Majesty welcomes the Conference with satisfaction. Nevertheless, however, His Majesty is obliged, though not without reluctance, to decide to forego a personal reception of the members at Babelsberg, because the physicians urgently desire His Majesty to give himself to an undisturbed rest of several weeks at the conclusion of his course at the baths, and especially to avoid during this period unwarranted mental and physical exertion, such as greeting and conversing with the members of the Conference from various countries would necessarily involve. It is to be added also, that the manœuvres which are soon to follow will task the strength of His Majesty in their full measure and in a high degree, and that it seems to be demanded for this reason, too, that His Majesty should be spared every encroachment upon a quiet life during his sojourn at Babelsberg.

"While, therefore, he is constrained to regret that he cannot accede to the request preferred by you, His Majesty, entertaining as he does the warmest wishes for the future prosperous development of the Young Men's Associations, desires you to communicate to the members of the Conference the lively sympathy with which he accompanies their assembling in Berlin."

The Count Bernstorff, who is eminently fitted for the post of President of an International Conference, and who has throughout the Conference translated the gist of each speech, both short and long, in German, French, and English, spoke hearty words of welcome. Although differing in language, he rejoiced to realise that all were "one in Christ." The Christians of Berlin had been encouraged to invite the Conference to visit that city by the great success which, by God's blessing, had attended the establishment of the Berlin Association. He concluded with the expression of a fervent desire that the spirit of Christian catholicity might increase and abound.

A few brief speeches from delegates followed, in which the various countries were fairly represented. Mr. George Williams spoke on behalf of the American and English delegates, and concluded by moving that the Reference Committee (to be appointed) prepare and transmit a suitable acknowledgment of the Emperor's letter.

Each day the Conference met for prayers at half-past eight a.m. On Thursday morning the presentation of the International Report was the first business. After detailing the duties devolving on the central office, the foreign work of the committee was detailed. M. Fermaud, the International Secretary, who speaks fluently five or six European languages, has visited, since last Conference, England, Scotland, Belgium, Switzerland, Italy, Austria, Hungary, Denmark, Norway, Sweden, and Russia. He gave a word of cheer with respect to each. The report closed with an expression of bright hopefulness for the future.

Then followed verbal reports from England, by Mr. George Williams; Germany, from Pastor Klug; Switzerland, by Mr. Eidenbenz; Sweden, by Captain Lagerorantz; Norway, by Pastor Eckhoff: France and Algiers, by M. de Rougemont; Russia, by Pastor Duarkowitz; Denmark, by Mr. Poulson; Belgium, by Mr. Lauffer; Italy, by Pastore Ro. Davio.

Concerning Great Britain and Ireland the salient features during the three years (since last International Conference) were the great increase in the number of associations—441 against 332—the membership (including associates now about 53,000); the organisation of the national and district work; the increase in travelling secretaries—five against one in 1881;—the acquisition of buildings, now valued at £297,797; the fervent missionary spirit manifested; the numerous evangelistic Missions held; the extension of aggressive work in the open air, theatres, &c.; the successful Temperance work; the commencement of work amongst boys and youths as a distinct class; and the increased number of seaside homes for young men. At no period of their history have the Associations of the United Kingdom been more determined to keep to their first work, that of leading young men to repentance and to a living faith in the Lord Jesus Christ.

The Italian delegate thanked God for the wonderful contrast in his land between the present and twenty-five years ago; now there is civil and religious liberty, and the Bible is scattered over Italy. Who would have thought it? The Pope's efforts to hinder the distribution of the Bible is the one obstacle, but with or without him they are resolved to persevere. In 1881 there were eleven associations, now there are seventeen with a membership of 1000. He concluded by urging, "Pray for my Italy." M. Fermaud, the International Secretary, who had translated, at the close of the speech exchanged a hearty kiss with Signor Davio, amid the acclamations of the Conference.

The report from Norway spoke of the Lord's presence with the Associations. They had at present about 500 members. The report from France: "Not very strong at present; greatly needing increased support." From Russia: Six Associations in the Empire; Bible-classes doing a good work; deeply grateful for the visit of the International Secretary. This is the first time Russia has been represented at a Y.M.C.A. Conference.

From Belgium: Just celebrated their twenty-fifth anniversary of the foundation of Association. The last three years have been years of inward strengthening. The missionary spirit has been greatly increased. The members have also undertaken aggressive work in their town. They have also earnestly witnessed for Sunday observance and Temperance.

From Switzerland: In 1881, 130 associations; now 171, with a membership of 3000. Special interest evinced on behalf of foreign Missions, Sunday-schools, and Sunday observance. The Christian young men in the army by conscription, have been able to arrange not to perform firing practice on Sundays.

From Sweden: A good deal of intolerance between the denominations; the Y.M.C.A. is, however, gradually overcoming it. The International Secretary's visit was much blessed. Not much organisation yet, but it is growing.

From Denmark: There are now thirty associations, with about 1000 members, and a Y.M.C.A. journal, with 2000 subscribers.

The next subject for consideration was, "The important phases of the work in America," specially dwelling on the work of the General Secretary and the opportunities for social, educational, and spiritual culture offered by the Associations. This led to a most interesting discussion, Mr. Morse, the International Secretary, of New York, taking charge of the meeting, and answering, or finding those who would give information in response to, questions put with great rapidity on all the salient features.

After dinner there was a meeting for British business, during which a hearty invitation that the British Conference next year should be held in Belfast, was unanimously accepted.

In the evening, a public meeting was held, entirely in German, for the sake of the Berlin residents. Addresses were delivered by Court Chaplain Frommel on the importance of the Association to the family; by Court Chaplain Stöcker on its importance to the State; by Rev. C. Wagner, of Sydenham, England, on its importance to the Church; and by Baron von Oertzen, of Hamburg, on its importance for the advancement of God's kingdom on earth.

On Friday, after the transaction of some formal business, the question of "How to win certain sections of our youth, who have hitherto furnished but few adherents to our cause," was discussed. Papers were read by a Dutch and an Italian delegate, and also by Mr. W. T. Paton, of London. The last-named friend impressed on the Conference the necessity of bidding for young men by means which are likely to appeal to their sympathies and educational needs. "It is no use fishing with a bare hook." We must be prepared to attract and then retain them by means which they appreciate; and we must be ready to supply whatever may be of interest and use to them all along the line of their life. He took care strongly to press the point, that all this must be done with the purpose of leading them practically to Christ; our

success in the highest sense of the word must be in our spiritual results.

After the reading of three more papers on the best means of spreading amongst young men a deeper knowledge of salvation, the members of the Conference proceeded by train to Potsdam, a most pleasant and interesting excursion. A special train was provided both going and returning, and a portion of the journey was performed upon special steamers on the river Hafel. Supper was served in the garden of the hotel, at Wansee, overlooking the river, which there widens out into a lake. Not only did a band discourse sweet music, but the male choir of the local Y.M.C.A. attended, and sang chorales and other sacred pieces with great sweetness.

On Saturday morning the delegates re-assembled for prayer at 8.30; and during the forenoon considered the following topics: (1) The necessity for members of the Association of a real conversion to God; (2) Prayer and work in the Associations. In the afternoon, papers were read and briefly discussed advocating sympathy and co-operation with all societies and efforts for the suppression of immorality and intemperance. After dinner, several photographs were taken of the delegates *en masse;* and in the evening a reception of the delegates by the ladies of Berlin, with Countess Bernstorff at their head, was held in the rooms of the Association in Friederich-strasse. The capacity of the splendid suite of rooms, and the adjoining garden, was manifested by the ease and comfort with which the hundreds of guests were entertained.

Brief, hearty speeches were delivered by Mr. Henry Thorne, travelling secretary, Midland district, England; Mr. R. H. Smith, travelling secretary for Scotland; Mr. George Williams, who gave an account of the way in which, by prayer and effort, funds were raised for the purchase of Exeter Hall, with the view of stimulating the German friends to acquire permanent buildings in Berlin. After this Mr. Phildius, the general secretary of the local Association, gave a brief account of the rise and progress of the work there. It commenced with a very small nucleus of devout men, as the direct outcome of Mr. von Schluembach's evangelistic meetings in the winter of 1882. By God's blessing upon the zealous, prayerful efforts of the members and officers it has rapidly expanded into a "membership" of 700 young men. The details were exceedingly interesting. The devotion of the President, Baron Rothkirch, of Count Bernstorff, one of the vice-presidents, and of other loyal friends, called forth hearty thanksgiving.

The Association has been particularly successful in endeavouring to reach the young men, circle by circle, and has not been limited in its efforts by any social distinction. For instance, in order to reach the waiters of Berlin, a meeting was called at 12.30, midnight! 500 tickets of invitation were issued, which resulted in between two and three hundred responding, and that, too, without any adventitious attractions, even the refreshments provided being sold at cost price. Similar efforts have been successfully put forth to reach the cabmen, soldiers, and other bodies of young men.

The Conference was brought to a close on Sunday. Divine service was arranged at the chapel, Oranienburger-strasse, with the Lord's Supper at its close. There were also special services in the American and English chapels. Some of the guests, however, worshipped with their hosts; and in the afternoon a small party found their way to the Sunday-school, conducted in their own house, by Count and Countess Bernstorff, assisted by a few Christian friends.

At five o'clock the delegates, for the last time, assembled at the hall in Johannistisch to take part in the Farewell Meeting. Count Bernstorff again presided, and many earnest, loving words were exchanged by those who were the spokesmen on behalf of their fellow-countrymen.

The Berlin Conference will long be remembered by those who were privileged to be present as a season of spiritual refreshment, and loving, brotherly intercourse. The work, in its international relations, was much strengthened by the formation of new and lasting friendships. And, above all, it is anticipated that the influence of the Conference will redound very beneficially, not only on the Association work in Germany, but also on the religious life of that country and of Europe generally.

A LETTER FROM MADAGASCAR.

DEAR SIR,—When I last wrote to you, I stated that we expected there would be peace here before long, as we thought that the Malagasy would be able to come to terms with the French. I am sorry to say our hopes have not been realised, as negotiations have been broken off. They are fighting again, and the prospects of peace are as far off as ever.

In the Ultimatum which the French sent up to the Malagasy Government last year, they laid claim to about a third of the island; they have now given up nine-tenths of their claim, but as they still lay claim to a large part of the north-west of the island, and the largest and best bay there is round the island, the Malagasy decline to give up any of it, and negotiations are broken off. They were willing to pay a million sterling to the French as a war indemnity, but they will not give up a foot of their native land, and so the French have taken to their guns again to try and compel them. That they can never do, unless they come to the capital and conquer them there. To do that would require an army of at least ten thousand men, which would require a second army of thirty thousand baggage carriers, as there are no railways here, nor roads along which baggage waggons could be drawn; and such an expedition would cost the French five millions. . . . . .

The churches of Imerina have just raised £4000 for the sick and wounded of the Malagasy army. We had the honour at Ambatonakanga of leading the way with a free-will collection of forty pounds. The other eight congregations of the capital, and the eight hundred in the country followed our example, and most of the congregations in the capital raised twice as much as we did, although their collections could hardly be called "free-will offerings," as it became a matter of emulation as to which congregation could raise the most, and hence a slight pressure was brought to bear on the people.

The Malagasy are still having their weekly prayer-meeting to plead for their native land. It is most affecting at times to hear the poor fellows pleading with God to save them from the hands of their enemies. They ask God to go with them and fight for them; but above all to change the hearts of their enemies, and send them back to their own land wiser and better men! The Malagasy are by no means all they ought to be, or perhaps all they might be; in this affair with the French, they have certainly shown themselves to be the more civilised and Christianised nation of the two. Surely He, in whose hand are the hearts of all men, will not allow "the rod of the wicked to rest on the lot of the righteous" longer than is needful for their good and growth in grace and in all that alone exalteth a nation. T. T. M.

Antananarivo, Madagascar, May 22.

A SEASIDE HOME FOR EAST-END POOR.—Writing from 22, Bow-road, E., with respect to the Seaside Home he has secured at Herne Bay, referred to in our last issue, Rev. A. G. Brown says:—"The large premises with a sea frontage are now furnished. At the present time there are over twenty beds, and by the time these lines are before your readers I shall have arranged my first party to go down. None will be denied because they are too poor. For those who can afford a few shillings per week, or who have friends willing to send them, a nominal charge will be made; but in most instances not only will the railway fare have to be given, but their entire keep also, and in many cases respectable clothing into the bargain. Sometimes, also, the rent of the little room at home must be found during their absence. If any of your readers should feel led to aid me in this effort to give poor seamstresses, trouser-finishers, and other sons and daughters of poverty a season of rest in their toilsome lives, I shall be very grateful."

A LOST SON SAVED.

"This poor man cried, and the Lord heard him, and saved him out of all his trouble."—Ps. xxxiv. 6.

OH, the pain a mother suffers
When her darlings go astray,
And the steps for heaven intended,
Learn to walk the evil way.
One I knew had such a lost one,—
Reckless through the livelong day,
And he ran at night sin's gauntlet,
Slave to wild debauch's sway.

Mother's prayers should be availing,
Mother's tears a son should stay;
Hating them, he fled the country:
Breaking heart was hers that day.
Storm and tempest wrecked the vessel;
Some were saved, and few were they,—
He among them—notwithstanding,
Will was still a castaway.

Homeless, houseless, friendless, drunken,
In the street how oft he lay,
Kicked from bar-rooms without mercy.
(They want only chaps that pay!)
Last he sought a friendly Mission,
Where the worst ones enter may,
Ragged, shivering, conscience-stricken,
Heard the words the Christ-songs say.

One, a hymn his mother often
Sang at home, now far away;
She was blithe then, little dreaming
To what end he'd come some day.
Gospel teachings in that Mission,
Led him tremblingly to pray,
And the drunkard rose rejoicing,—
For he found the better way.

What a change now, through God's mercy,
Came to him; no more astray,
"White as snow," and others learning
Christ to love, and Him obey.
Now he longs for home and mother;
Never more from her to stray,
See her smile and look so thankful,
As he kneels with her to pray.

New York, August, 1884. A. L. Stimson.

MR. J. WAKEFIELD MacGILL.

THE *Manchester Guardian* of August 28 contains the announcement that Mr. J. Wakefield MacGill, of Bromley-by-Bow, has been appointed General Superintendent of the Manchester City Mission. We heartily wish Mr. MacGill God-speed in this new sphere of labour. As the founder of the Grove-street Institute, Glasgow, and as an active worker in Burton, Brixton, and Bromley, Mr. MacGill has acquired much and varied experience which may be of valuable service to him in the resuscitation and development of the City Mission in the commercial metropolis of the North.

For the last year Mr. MacGill has been engaged in forming in Bromley-by-Bow a Home Mission Institute on the model of the Glasgow Grove-street Institute. Considering the time he has been at work, the numerous discouragements arising from various causes, and the degradation of the population, his success has been so satisfactory that Mr. Guinness is building institute premises for the proper carrying out of the operations of the Mission. It is hoped that these new premises will be opened early in October, when Mr. MacGill begins work in Manchester. The management of the Bromley Mission will then pass into the hands of Mr. Harry Grattan Guinness, who, we may say, is a young man of much promise, both as an evangelist and an intelligent organiser of Home Mission work. The Institute will consist of a hall for Gospel and Blue Ribbon Meetings, to contain 1000 persons; a lecture hall; and seven or eight rooms.

We cordially commend Mr. Harry Guinness to the sympathy and co-operation of East-end workers, and trust he will be enabled to make those operations so hopefully commenced by Mr. MacGill a great power for the elevation of a district which the Earl of Shaftesbury lately said was one of the worst, if not the worst, in London.

THE DEVIL'S RAZOR.

A TOTAL ABSTINENCE TALK

BY HENRY LAKIN,

In Old Palace Tent, Bromley, E.

(JUDGES xvi. 6—21.)

I WOULD advise every person in this tent at the first opportunity to read carefully the history of Samson. It is one of the most instructive, and one of the most interesting narratives that we have in the Old Testament. In this wonderful narrative there are pictures for every person here. Just as the devil had got a razor with which to shave Samson, so he has a razor to shave every one of us. I have been watching these things for a considerable time, and I know nothing that so aptly fits in with this razor, that shaved off Samson's locks, as the drink. How many men and women have been shorn of their strength, of their money, of their clothes, of their home comforts, of their prospects in this life and their prospects in the world to come, by this accursed drink that is in our midst. Every time I pass a public-house or a liquor vault I turn my eyes to the place, and say, "There is another of the devil's 'barbers' shops,' where he lathers and shaves men and women; there is another of the hellish places that bring such a curse upon our nation."

Samson was a strong man, and there are men and women in this tent who, I daresay, boast and glory in their strength. They say, "Ah! the devil can't take a rise out of me like that; he can't shave me like that. I can go into any public-house, take my glass, and go about my business." So it was with Samson. He played and dabbled with sin. I have been told that it is a very bad thing to play with edged tools, for they are likely to cut, and so it was with Samson. Delilah is a picture of the instrument that the devil uses on purpose to entrap, and to shave the spiritual strength of the children of God. I want to speak also to the children of God on this drink question. I know ministers of the Gospel who have occupied pulpits—men of great note for their spiritual power—who have been instruments in the hands of God in slaying their thousands of sinners, as Samson slew his thousands. I know such a man to-day who is actually going about on the streets of one of our towns, and getting his three halfpence or twopence from any person on purpose to get his gill of something to drink.

I was at a place in the North of England lately, and there had been three clergymen in that place. One after another the devil had shaved these three clergymen with this razor of strong drink. The first of the three had the pool dragged for him. He was seen helplessly drunk near the place. They thought he had fallen in and got drowned, and so the pool was dragged for him; but where do you think they found him? Having a comfortable game of cards with another clergyman, and decanters of liquor on the table. The minister that followed him in the same place was a man who had been like Samson; he had defeated the armies of the aliens, and put to flight the Philistines. This man took to drink, and he broke his neck off a horse on a race-course. The third clergyman, who occupied the pulpit in that very place, also got shaved with the devil's razor—strong drink. He said he would like to have some person to fiddle his favourite hornpipe to him as he lay on his dying bed, and his wish was granted him.

It is said here of Samson that the Philistines put out his eyes. Now sin puts out the spiritual eyesight. "The God of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." They not only put out his eyes, but bound him in fetters of brass. How many are there to-day who are in that position? They have lost their spiritual eyesight, and are bound in fetters with this curse of drink.

How many are there to-day who are grinding in the devil's prison house, whose hearts are aching, who have brought themselves from the high and lofty position they once held, and who are now paupers — some of them occupying unions, and asylums, and hospitals? No man, and no angel from heaven, could tell the awful amount of wretchedness and degradation that have been brought upon our land and upon the people through this curse of drink.

Let me tell you a story that has come to me to-day in a letter. A friend writes to me, and tells me about a friend of his of the name of Alfred. Alfred was his old companion before he got converted. For fourteen years he was never in bed more than fourteen times on the Saturday night all those fourteen years. Saturday night, you know, when he got his "brass," was the "shaving" night. During those fourteen years, and on those Saturday nights, after he was turned out of the "barbers' shops" he used to loaf about the streets, or else sleep on a doorstep, or smoke his pipe till he went asleep; then he used to get disturbed by the police, who told him that if he did not move off they should give him a night's lodging.

Alfred signed the pledge. After signing the pledge, he came to a meeting like this, and was converted. His wife's friends were wealthy people, and after he got saved they gave him an invitation to go to their house for dinner. They were Christian people. When he sat down to the dinner-table he found glasses of ale put round the table at every man's place. He sat down, but he did not use the glass. His wife's uncle said to him, "Alfred, why don't you drink up the beer, and have another glass?" "No," he says, "I am not going to have any beer to-day." After a while the uncle said again, "Alfred, drink up your beer: what are you thinking of? Why don't you drink it up?" "I will tell you," says Alfred, "what I am thinking about. My wife always told me that you people here were Christians, and that you were Bible-reading Christians." "Well, Alfred," said the uncle, "we are all that." Says Alfred, "What part of the Bible do you read?" "Oh," says the uncle, "we read it all. What part of the Bible do you mean?" "Well," says Alfred, "I think you read mostly that part of the Bible where Paul says to Timothy, 'Use a little wine for thy stomach's sake and thine often infirmities.' But I am not troubled with Timothy's complaint, and so I shall not take Timothy's medicine." I congratulate Alfred upon his courage and determination. He had learned to look men in the face, and say, "No; I intend, by God's grace, not to drink the beer."

The devil thought he had got a razor that would shave Alfred. When he went to work amongst his shopmates they saw there was a change in him; they could not but see it. They heard him singing at the bench; they saw his face was lighted up with a peculiar joy. They said to one another: "What is up with Alfred? Some wonderful change has come over him. Let us fetch in some drink, and ask him to have a drop." So they clubbed together, and sent one of the 'prentice lads for a bottle of drink. They poured out some of it. "Now, old chap, come and wet your whistle." Alfred said, "No, thank you." And they said, "Why?" He said, "I have made a promise that I will have no drink to-day." Very well. The next day they had another "fetch," and they said: "Now, Alfred, come and have a drink." "No, thank you." They said, "Why?" "I have made up my mind not to touch drink to-day." The next day they had another "fetch," and they said, "We will 'shave' him to-day." As they began to put out the drink round, they said, "Come, Alfred." "No, thank you." They said, "Why?" "I have made up my mind not to touch drink to-day." I will tell you what Alfred had learned: he had learned to live one day at a time. He found out this secret—that God gives a man strength and grace just a day at a time.

After a while the governor came into the shop where Alfred was, and one of the men said to the governor: "There is something come across Alfred which is very remarkable. He used to drink like the rest of us, and now he won't touch it. We have been trying him three days, and he won't touch a drop." "Oh," says the governor, "I'll shave him." So he says, "Alfred." "Yes, sir." "I want you in the office for a minute." Alfred followed the master into the office. When he got in there, there was a glass of ale standing on the desk. The master says, "Here, Alfred, take a sup." Alfred looked at him. "Master," says he, "I have made up my mind not to touch drink to-day." What do you think the master did? He took the glass into one hand, put his other hand into his pocket, and put into the glass a sovereign. "Now, Alfred, that is a razor that will shave you," he said. "Master, I have made up my mind not to touch drink to-day." Alfred stuck to his text like a brave fellow. His master put his hand into his pocket again, and put into the glass another sovereign; there they shone at the bottom of the glass. "Sup that up, and they are both yours." "Master," says he, "I have made up my mind not to touch drink to-day." His master put his hand into his pocket and put a third sovereign into the glass. "Now, then, sup up." "Master, I have made up my mind not to touch drink to-day." Then he looked his master in the face, and he said, "Master, if you were to fill the glass full of sovereigns, I would not touch it." These are the kind of men we want; but if Alfred had not had the grace of God in his heart along with teetotalism, those three sovereigns would have shaved him. You may rely upon it—if not the first sovereign, then the second, or the third. When you go into a barber's shop, you know, and they begin to shave you, they say, "Does this go easy, sir?" "Well, not so easy." The barber goes round the place, and reaches down another razor. "How does that go, sir?" "That's a bit better, thank you." Now the devil has got a lot of razors, and like a lot of these other barbers, he has got the "easy shaving shop." My friends, I want to tell you to-night that you must get out of these devil's barbers' shops—right out of them. You must keep out of the way of temptation, and you must be on your guard against these razors; and the only way, and the only advice that I can give you to-night is: Get your soul saved, get your sins pardoned, get washed in the precious blood of Christ.

My friend tells me another little story in his letter this morning. A few weeks ago a gentleman came to his house, hearing that he was going to leave it and go to another. He came, wishing to look over it, for he thought he should like to take it. My friend courteously invited him in. When he had shown him over the house he began to talk to him about Christ and about his soul. "Ah," said the man, giving a long sigh, "I used to have twenty or thirty men in my employment. Unfortunately, my wife took to drink. At that time my house was magnificently furnished. I had got a splendid piano in the front room, and a beautiful centre table, and on that centre table I had got £13 worth of good books. One day, when I came home, all that £13 worth of books had gone into the pawnshop for money to get drink with!"

What grieved this tradesman most of all was that his wife pawned the family Bible. What will women and men not do for drink? Seven times did that tradesman have to fetch the family Bible out of the pawnshop, and he said if it had not been for the grace of God one day, he should have cut her throat with his razor.

Oh, the murders there are throughout our land by this curse of drink! I never pick up a paper but I see a whole catalogue of crime of this description from the curse of drink. A short time ago, when I was down at Bristol, I looked at the paper, and the very first thing that caught my eye was the account of a murder, and I said to myself, "I will just take a look at

this, and see what it is about." It was about a young man who sent for his father, his mother, his brothers, and sisters, and cousins, to come and pay him a farewell visit in Bristol Gaol. The account of the parting in the columns of that newspaper was most heartrending. He said to these friends, "It is the drink that has brought me here," and then, with such an appeal as only a condemned man can make, he said, "For God's sake, and the Saviour's sake, don't touch it any more."

The record of this traffic is something terrific. As I go about these streets of London, and see those huge drays loaded with those great barrels, they look to me like cannon balls to knock men to "smithereens." A brother of mine said to me when he saw a train-load of these barrels going from Burton-on-Trent, "If we could only follow these barrels to their destination, what black eyes, and bleeding noses, and wife-beatings, and awful rows, we should see before they are empty."

Thank God, it is nineteen years since I touched, tasted, or handled the drink! I saw the awful evil and curse there was in it; and every day that I live I am more and more against it. I cannot put my foot into any town, city, or village, but I either see or hear of some awful thing that has happened through the drink. It causes me to gnash my teeth, and to wish in my soul that I could drive it right out of the country.

I once had "Fiddler Joss" down at my place at Burton. "Now, fiddler," I said, "I want you to hit this drink right straight from the shoulder." I can tell you he roused the indignation of the brewers and publicans in Burton. He looked at them one night, and said, "If all your breweries in the town, and if all your public-houses and liquor vaults were on fire, and if I could put the fire out by spitting on them, I wouldn't do it." It was talked of in every public-house in the town, and they said, "Ah, it is that fellow Lakin that has got him here."

Before you go away, let me impress upon you that it is your bounden duty and privilege to sign the pledge, and in the strength of the Lord and on your knees to-night ask God to help you keep it; ask God to change your hearts and give you a look at Jesus on the Cross, that you might not only be teetotalers, but Christian men and Christian women. Then you will see what a blessed and happy time you will have in Bromley.

OBITUARY.

MRS. BILLINGTON.

THE sad intelligence has been received of the death of the wife of Mr. Billington, one of the missionaries on the Congo in connection with the Livingstone Inland Mission. Coming so soon after the death of Mrs. Richards on the outward voyage, the news has occasioned deep sorrow among the friends of the Mission. Prayer is asked that the brave band of workers who are thus battling with an inhospitable climate, may be preserved in life and health.

MR. J. P. LARKINS.

On Sunday morning, August 24, another veteran worker passed from our midst—Mr. J. P. Larkins, known to many for his valuable teaching and untiring efforts in the service of his Master. For many years he laboured in India, but more recently at Bournemouth. Within three weeks of his death he was taking part in a service on the rocks at Ilfracombe, where he had laboured for the Lord, and much blessing rested on the work. He departed to be with Christ, at the age of 76, deeply regretted by a large circle of friends, by whom he was much esteemed and beloved.

THE NORTH SEA FLEETS.—We have seldom read such a well-written and interesting sketch of Gospel work as that which appears in the current issue of *The Churchman* (1s. Elliot Stock), entitled "Fourteen Days among the Fishing Fleets in the North Sea." On a previous page we refer to the Lord Mayor's letter in commendation of the Thames Church Mission, and their work among the hardy fishermen of the North Sea. If those whose interest may be awakened by his Lordship's statement could but read this admirable sketch in *The Churchman*, their gratitude and practical interest would, we are sure, be still further increased.

HOME OF INDUSTRY HOLIDAYS.

By Miss ANNIE MACPHERSON.

WHAT an untold privilege it has been during these past twenty years to endeavour to soothe the "Bitter Cry" in our dear East London, to rejoice in a host of additional Missions, and listen to the sound of abundance of labourers raised up in our midst. But no greater joy has been mine for years than last week to take 400 of the busiest of all women and children out for a day to the old and much-loved Epping Forest. How the young girls made the forest glades echo with their gleesome shouts! Sundry rides on the donkeys, swings, &c., soon relieved them of all their slowly gathered halfpence. By eleven o'clock most of the dinners were eaten; thus freed, they wandered forth to the bramble bushes, gathering and eating blackberries, whether black, red, or green.

We sat down in a nice nook, and soon a group of little matchbox-makers, in a confiding way, drew near. They were about eight to ten years of age, with thin and wizened faces, and large full eyes—old beyond their years. I asked if they went to school? They nodded "Yes." Did they make boxes? Another nod. "When?" "At night." "How long?" "Sometimes all night." One dear child said, "I never sleeps; I can't." They opened an old bag, and there were several slices of dry bread going rapidly to crumbs, with the continual movement of their restless little hands.

A few more questions brought out the secret of the strain upon the life's blood of these innocent lambs. One of their mothers had ten children, while another had nine! Later on we gave them some additional food. And asking them how they had enjoyed the hard-boiled eggs, &c., "Oh, teacher! we're taking it home for mother and the baby," was the reply. Dear, unselfish children, how one wished that the children of the wealthier classes could be taught this holy principle of sharing with others of their abundance.

Our forest day was lovely. The fun and laughter were exuberant, especially when the adult Bible-classes tried their skill at running whilst holding in their hands a spoon with a ball in it. Two of the "mothers" were blind, but they jumped for joy and joined heartily in the merry-making; three or four grandmothers would run for a prize, to the amusement of all.

On the return journey, Mr. Sankey himself would have shed tears of joy with us listening for an hour to these young lassies of toil, singing his sweet songs. The boundless ages of eternity will reverberate their wondrous loveliness; meanwhile, not only in the narrow streets and dark alleys, but in many a little room where whole families are crowded in, these songs of Zion from infant voices are brightening thousands of sad lives. A happy hour flew by in a forest glade, giving small prizes for the best *Solos* sung; their sweet minstrelsy can reach where no other dare enter.

We were greatly cheered by a kind invitation from Mr. and Mrs. Bockley, of Leyton, to myself and fellow-workers, and fifty policemen from our Commercial-street Station, to spend a day with them. The dear fellows perfectly revelled in being out of their heavy "blue," and in wearing their own lighter clothing. Between dinner and tea they played at cricket, quoits, and at football, as well as any Rugby boy just out of school! But the greatest treat of all, they told us afterwards, was the beautiful story of —— told by the clergyman after tea. One said, "I could sit all night listening to talk like that." Another said, "I shall think that all out again whilst on my beat in B—— street at night." We had singing all the way back to the great city, finding out their favourite hymns one by one.

On arriving at the station many of them would escort our band of workers to the Home of Industry. Time was considered; they reckoned that twenty minutes would get them into their "blue" and take them to their various destinations, so around our new American organ we had a few more hymns, and formed a "Policemen's" choir; we also arranged for a Bible-class on Sunday afternoons How easy it is to give joy, if sunny-faced Christian women like our hostess would follow her example. The two inspectors made little speeches, thanking their kind friends for the happy day they had had, but privately one of them said, "Truly it is not the food the men care for so much, as the friendly way in which the whole family received us, and the brotherly way in which the rev. gentleman has spoken to us." How it will reflect back on the very poor they meet with, friendless and without a home.

Another happy day was given us through the liberality of Sir Kingsmill and Lady Key. In long open waggonettes we took about eighty of our widows to their residence. Their delight was great and their gatitude also. They called the lawn a leafy bower, fit for a queen. We have noticed that since the Flower Mission has been established, the poor pay greater attention to God's works in Nature, and they display greater intelligence. How we long that, while much money is being spent on decorating graves, the living also should have their share. We know that even a flower, when given in Christ's name, shall have its reward.

We are thankful to have returned from Canada in time to take nearly 600 into the country. Everything of this kind gives an opportunity of winning hearts, and presenting our precious Saviour as a personal Redeemer for each.

THE CHOLERA IN MARSEILLES.

DEAR SIR,—Your readers will join with us in gratitude to God that, throughout the epidemic of cholera which has raged in Marseilles during the summer, all the members of the McAll Mission there, and all the Christian ministers, have been mercifully spared. One of the pastors, M. Bruguière, and two agents of the Mission, M. Saillens, senior, and Mlle. Deluz, have been attacked; but they have recovered, through the goodness of God.

Not one of the ten mission-halls which the McAll Mission have opened in Marseilles has been shut. The meetings have been carried on as usual, notwithstanding the fearful heat, and *while all the theatres and public places of meeting were closed.* Throughout the epidemic, there have been three prayer-meetings weekly in the Reformed (Presbyterian) Church at the early hour of eight in the morning. As many as 200 were present at a time. This season of trial seems to have been a season of great blessing for the churches, which have been aroused.

A tract entitled "Cholera" has been printed with the help of the Religious Tract Society; 50,000 copies are in circulation in France. In Marseilles alone 10,000 copies have been distributed by the members of the McAll Mission. We have reason to believe that this pamphlet has been useful to some of its readers.

Through the kindness of friends from many parts, the poor of the Protestant churches have not suffered want, neither have those of the Mission.

While there is in these facts reason for thanksgiving, let all our friends join with us in asking the good Lord who reigns above to stay his hand, if it be his will, and to spare this country from further sorrows. The epidemic has lost its intensity, but it spreads over a large track of land, from the Pyrenees to the Alps.

Let me take this opportunity to speak of our great want in these times. We need faithful, earnest, and humble-minded Christian ladies to help in the good work of evangelisation. In Marseilles, in Corsica especially (where we are going to open a new Mission in Ajaccio), in all parts of France, such workers would be invaluable. Pastor Kissel asks for a Bible-lady in Lorient, Brittany; Mons. Chaigne, at the head of the work in Toulouse, also begs for such a helper. I shall be glad to enter into correspondence with any Christian lady willing to answer this call.—Very truly yours, R. Saillens.

177, *Avenue du Maine, Paris, August* 29.

THE EVANGELICAL ALLIANCE IN DENMARK.

[FROM OUR SPECIAL CORESPONDENTS.]

THERE is at least one notable feature of the Copenhagen Conference of the Evangelical Alliance that was characteristic of the assembly which met in Berlin in the year 1857. The King of Prussia and other members of the Royal family attended many of the sittings, and His Majesty besides gave a reception in the Royal Palace at Potsdam to about 1200 members of the Conference. The King and Queen of Denmark, as well as the Crown Prince and Princess, have accepted the invitation of the Committee, and have promised to be present at several sessions of this Conference this week.

Already there are encouraging signs of a successful Conference. The local committee are strongly tempted to hold their hands awhile in regard to the issue of tickets, as they are somewhat alarmed to find that even the capacious building they have obtained for the meeting will be found too strait for the fast increasing number of applicants.

The Bethesda Mission-house, a fine building erected about two years ago, has been secured for the meetings of the Conference. It is fresh and bright in appearance, both inside and out. The principal hall, accommodating some 1500 persons, is particularly handsome—surprisingly so. The walls are decorated in the ornate style of the Italian Renaissance. There is abundance of colour, and on each side of the pulpit there is a picture on the wall painted in bright colour, striking, but not dazzling to the eye. One, with a background of gold, represents St. Christopher (the Christ-bearer), who is carrying the infant Saviour across the river, according to ancient legend. The other is a painting of the Good Shepherd. Below each picture is a curtain, which hangs in graceful folds, but, on examination, it proves to be a painting also—a clever imitation of the real thing. The canopy of the pulpit is surmounted with a miniature figure of John the Baptist.

There is below the pulpit—itself a fine piece of work—a reading-desk, removable, but now noticed because of the words inscribed on the front, *Saeden er Gud's ord: i.e.*, "The seed is the Word of God." The adornment of the ceiling is in keeping with the elaborate embellishment of the walls. Chandeliers, massive and in Roman style, are pendent from the roof. Here and there the decorations approach the gorgeous, but the general effect is far from unpleasant. There is much buff and blue, not too much red, and perhaps just enough glitter to make the inside of the building—what in the gloomy days of winter must be a desideratum in this northern clime—bright and beautiful. The acoustic qualities of the hall are declared to be excellent. For the chief members of the Conference 300 seats are reserved near the pulpit, and next are placed some ten chairs covered in crimson and gold for the members of the Royal Family.

In addition to the large hall there are minor halls, which will contain between 400 and 500. The latter rooms are to be called into requisition on certain occasions when two or three sections assemble simultaneously, which will occur at least on five out of the six days of the Conference.

Many distinguished persons have enrolled themselves as members of the Conference. It is both delicate and difficult to make a selection where the list is so long. The names, however, may be mentioned of the Marquis of Ailsa, Lord Radstock, the Lord Mayor of London (now a Vice-President of the British Council), Sir W. McArthur, M.P., Dr. Pressensé, and Pasteur Theodore Monod (both from Paris); three professors from Sweden—Myerberg, Rosenius, and Skarsted—an interesting fact to all who happen to know the history of the change of venue, as to the place of meeting, from Stockholm to Copenhagen; Professor Christlieb, of Bonn; Professor Godet, from Switzerland; Professor Schaff and the Rev. John Hall, from New York; Principal Cairns, the Rev. Dr. Murray Mitchell, Dr. Boyd, and many more from Edinburgh and London; and a host of others from various countries.

The reception of foreign delegates took place on Saturday at the ancient university, in the handsome hall, adorned with splendid paintings by Danish artists. The address of welcome was given in eloquent terms, expressed in harmony with the spirit of the Alliance.

Rev. Dr. KALKAR said: The Christian world had often been witness of great assemblies, but none recorded in national or in ecclesiastical history can compare with that little community at Pentecost, who met with one accord in one place, and on whom the Spirit of God descended. That was the first awakening of the Church into life; and, thank God, the echoes of that first pentecostal miracle still resound in the Church of Christ. It is the hope of all true Christians that the day may soon arrive when the faithful will come in vast crowds from every country, and with one heart and voice glorify God, even the Father of our Lord Jesus Christ. It was this longing for union among Evangelical Christians of all denominations and all nationalities, which called into existence the Evangelical Alliance.

On behalf of the Danish Committee, and of those whom the Committee represented, he welcomed most heartily the excellent friends of that Society who had come to the Copenhagen Conference. In the first place, he would greet his own dear countrymen, to whom it was granted to possess the inheritance bequeathed to them by the faithful witnesses of the last century—by Balle and Mynster Grundtvig and Martensen. Next, he welcomed his Scandinavian kinsmen, who had come from the wood-clad countries, and who had cherished the old memories from the heroic age of the North. Turning to the west and east, he welcomed the men of facts, whose home was the British Isles, to whose country belonged the honour of conceiving the idea of a Christian Association, whose aims had met with universal sympathy, and who, with far-seeing glance, ventured to prophesy that the Alliance would yet assemble in Rome and in Jerusalem. Welcome also to the friends from across the Atlantic, who were now vieing with their brethren in the Old World, in the glorious pursuit of carrying the flag of the Gospel from country to country, and over the deep seas. Welcome to the men of deep thought from Germany, who had taught that science had her treasures and jewels. Welcome to their kinsmen from the dyke-girdled country of the Netherlands, where heroism had valiantly carried the standard of religious liberty across the roaring waters, and which had produced famous scholars who astonished the world. Sincerely did he and his Danish friends regret that so few of the French nation, and also so few from Switzerland, had come to join this united assembly of Christians.

Looking upon that assembly, he could not but exclaim, "God be praised! That which unites is much greater and much stronger than that which separates us." They acknowledged the same Lord, the same God, and Father; and all, in spite of differing nationalities, spiritual gifts and habits of life, confessed their belief in the same catholic Church, in the same universal articles of faith. No denomination dared to declare itself alone the possessor of the whole undivided truth, because the Apostle had himself called to their mind that to everyone of them the grace of God was given by the effectual working of his power. Therefore, on that occasion, a welcome was offered to all who in humility and earnestness were united to their common Head, Jesus Christ. Stronger than any other were the ties which bound them to Him who loved them with an eternal love; or (as expressed by one of the most orthodox Lutheran Churchmen), "The sympathy between the Christian confessions widely surpasses the antipathy."

The password of the Alliance for all in that assembly was—"Peace with them that call on the Lord out of a pure heart." With this welcome he would combine the exhortation of the Apostle: "Let us hold fast the profession of our faith without wavering, for He is faithful that promised; and let us consider one another to provoke unto love and unto good works, not forsaking the assembling of ourselves, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."

A number of the foreign visitors delivered addresses in reply.

[In our next week's issue, which will be a Double Number, we purpose giving lengthy reports of the Alliance meetings.]

Notices of Books, &c.

CITY ECHOES; OR, BITTER CRIES FROM GLASGOW. *A. Gardner.* London is not the only city in this so-called Christian land that has its loud and exceeding bitter cry. If anyone doubts that, let him read these graphic and realistic sketches of "low life" in Glasgow. The conversations carried on in the broadest of Doric will puzzle many a southern reader, but there is enough of genuine and tragic interest to arouse and fix the attention of all. How to cure the running sores of our social life in great cities is a vast and puzzling problem, but the experience of every day proves that its solution is not too vast or too difficult, if undertaken in the strength of God and with the means He has put at our disposal. We bid a hearty God-speed to this message to the Christian churches of Glasgow and Great Britain, and hope it may not pass away unheeded.

"BLACK, BUT COMELY." By Rev. J. B. GRIBBLE. (*Morgan & Scott.* 1s. and 2s.) In a recent number we briefly referred to these "glimpses of aboriginal life in Australia," but we venture again to say some words in commendation of them. The picture which Mr. Gribble draws for us in this *brochure*, of the relations that Englishmen have borne in the past to these coloured children of the soil on the other side of the globe, is, for the most part, a forbidding one, but it is one at which we are bound to look. If, in byegone days, by our base and unrighteous treatment of these aboriginals we have brought disgrace on the name of Englishmen, not to speak of Christians, so much the more is it our duty to make haste in repairing the wrong, as far as it can now be repaired. Mr. Gribble, by his earnest and self-sacrificing efforts for the salvation of the natives, has fully earned the title to ask our sympathy and help in extending that good work. The little book contains contributions from various qualified pens, and altogether its contents are of the most absorbing interest. We are glad to notice in it warm references to the kindred work of Mr. and Mrs. Mathews, of the Maloga Mission.

OUTLINES OF PROPHETIC TRUTH. By ROBERT BROWN, author of the "Hidden Mystery," &c. &c. *S. W. Partridge & Co.* From several previous valuable and important works, Mr. Brown is known as an author sound in the truth, and able both to expound and defend it. His "Outlines," though a large book, have not exhausted his subject, and he therefore proposes to follow them with another volume. In the present work, the reader will find a fund of Scriptural knowledge. Mr. Brown carefully compares scripture with scripture, seeks to give the force of the original Hebrew and Greek, and an interpretation in accordance with the context. In his book, not only are the prophecies themselves, but also the prophetic aspects of the types, handled with much ability. The privileges of the believer, his standing in Christ, his call to separation from the world and entire consecration to God, and the increased importance, in these darkening, closing days of the dispensation, of being girded and ready for the Advent of the Lord, are presented with force and clearness. The spirit of the book is everywhere devout; in it the instructed Christian will find little with which he cannot agree, but much to promote his edification.

Books received:—

J. Hawkins:
Bible Lilies: Scripture Selections for Morning and Evening. 1s.

Wesleyan Methodist Book Room:
Orphans of the Forest, by Annie Courtenay. 2s. 6d.
Poet-Toilers in many Fields, by Mrs. R. A. Watson. 2s.

Elliot Stock:
Golden Links, by Charlotte B. Wheeler.

Nisbet & Co.:
Church Ordinances from the Layman's Standpoint, by Captain Seton Churchill.

F. Bordon Hunt:
Brahmoism; or, History of Reformed Hinduism, by Ram Chandra Bose.

Cassell & Co.:
Simon Peter: His Life, Times, and Friends, by Edwin Hodder.

Pamphlets received: His Name in their Foreheads: No. 22 of the "Beta Tracts" (Stevenson, Edinburgh)—Present Day Tracts: The Philosophy of Herbert Spencer Examined, by Rev. J. Iverach (Religious Tract Society)—In Memoriam. Eleanor D. Harford Battersby, with portrait, 6d. (Hodder & Stoughton).

A JEWISH RELIGIOUS MOVEMENT.

In a letter to *The Times* of the 23rd ultimo Bishop Titcomb gives the following interesting and reliable account of what is, perhaps, the most remarkable event which has occurred in connection with modern Jewish history. The facts are full of significance, and fraught with promise of issues that readers of the prophetic Word will not be slow to discern and duly estimate:—

"The author of this South Russian Bessarabian movement is a lawyer named Joseph Rabinowitz, a man who is respected far and near by his compatriots, and who has for a long time been endeavouring to ameliorate the condition and to raise the culture of his people. During the time of that persecution in South Russia in 1882, which *The Times* so forcibly brought before the British public, he was zealously advocating the repopulation of the Holy Land. In order to discover ways and means for this he set out himself for Palestine, and from the time of his return there commenced a complete revolution of his religious convictions.

"These convictions are based on a belief that the historical Jesus of Bethlehem was, after all, the true Messiah spoken of by Abraham, Moses, and David; for the crucifixion of whom the Jews have ever since been wanderers and their land made desolate. This deep impression on the mind of Rabinowitz was not produced by any influence of Christian missionaries, but entirely by the force of circumstances; and it carried along with it a very strong feeling that the only hope for his people's return to their land would be by their acknowledgment of such facts. In this way, without for a moment thinking of joining the Church by baptism, a plan of forming congregations of Jewish nationality, founded upon the historical and doctrinal works of the New Testament, slowly and gradually ripened in his soul. He returned from Palestine with this watchword—'The key to the Holy Land lies in the hands of our brother Jesus.' It may be said, indeed, that the centre of gravity in his creed lies hidden in the cry—'Jesus, our brother.' These thrilling words have proved, as a matter of fact, to possess such powers of attraction among his persecuted brethren that they have not only awakened the hearts of all in Kischinew—his own place of residence—but of many also in other parts of Bessarabia. More than 200 families have now joined in one communion under the title of 'The National Jewish New Testament Congregation:' and by some of them the last Passover was celebrated according to a liturgy expressly drawn up by Rabinowitz.

"In order to illustrate more completely the nature of this singular movement of the Jewish mind, resulting from the painful massacres of 1882, I subjoin from their 'Articles of Faith,' which Dr. Delitzch now gives to the world, a translation of the 10th Article. It is worded as follows:—

"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that they opposed Jesus Christ and sinned against Him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the Son of David, our King, when they heard the good tidings through his peace-promising messengers (Isaiah lii. 7), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ; and the nations in fulness have entered the Kingdom of God. Now, too, the time of our fulness has also come. And we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac, and Jacob, will take pity upon us, and replant the branches which have been torn out into our own Holy Root—Jesus. And thus all Israel shall share the eternal salvation; and Jerusalem, our Holy City, shall be rebuilt, and the Throne of David be re-established for ever and evermore."

Letters to the Editor.

HOSPITAL EXPERIMENTS UPON THE POOR.

Dear Sir,—I regret to see in your issue for August 28 an article under the above heading from the pen of Mr. Alfred S. Dyer, which is calculated to do an immense amount of harm to the cause of hospital charities, coming, as it does now, on the eve of Hospital Saturday.

As far as my own personal experience in one of the large London hospitals goes, I can honestly state that never have I seen anything to compare with the practices spoken of by your correspondent. On the contrary, the physicians and surgeons are, on all occasions, most particular to take every care of the feelings of sensitive women; and it is only in the case of our poor fallen sisters, whose sense of shame must, in virtue of their mode of life, long ago have fallen to zero, that that care is at all relaxed, and then only to a slight, but necessary, degree.

I know, moreover, from personal experience (I speak now only of that hospital to which I belong), that several of these "teachers and guides of youth," whom your correspondent so vehemently maligns, are earnest Christian men, truly serving God in that state of life in which it has pleased Him to place them, and anxious that the strange sights and scenes, that affect more especially the freshmen, should not have the effect of leading them from the paths of virtue and holiness, but rather, by showing them the wonderful works of God, as evidenced by the human frame, in health and in disease, should have the effect of drawing them nearer to that one true God, in Whom alone we live and move and have our being.

A Medical Student.

The Secretary of the Chelsea Hospital for Women writes to us to say that that institution, at any rate, must be exempted from Mr. Dyer's criticisms, as they do not admit students, and have no lectures at bedsides.

SALVATION ARMY TEACHING.

Dear Sir,—In reply to Mr. Samuel McComb's questions which appeared in your last issue I desire to say:—

(1) The "flesh" is used in two senses in the Scriptures. In a bad sense when, by a common form of speech, it stands for the sin which dwells in it. In a good sense when it itself is intended to be representative of good, as Ezek. xxxvi. 26., John i. 14, Acts ii. 30, 2 Cor. iii. 3, Eph. v. 30, Phil. i. 22, 24, 1 Peter iv. 2, Jude 8. The same holds true of the term "body." St. Paul ceased to be troubled by the flesh in the first sense, when Gal. v. 24 was fulfilled, in the emphatic sense of the text, in his experience. Until that time, he and others are guilty of the things mentioned in Gal. v. 19—21, at least in their inner mental character, which our Saviour declares to be as sinful as the outward acts.

(2) The body (in a bad sense) is used for the flesh (in a bad sense), Rom. viii. 13. Compare Col. ii. 11, and so also "the old man." Therefore, the commands in the present and aorist tense (Rom. viii. 13; Eph. iv. 22; 2 Cor. vii. 1, &c.) relate to the flesh in a bad sense. It is nowhere said that the flesh was crucified with Christ, excepting in the sense of the "old man" or "body."

(3) The priesthood of Christ is for our daily cleansing, in the sense of keeping his people clean according to the perfection of the new covenant. The believer, therefore, requires not less, but more of his priestly functions. It requires grace to sustain a given state, as to give it at the first. We must not make Christ, in his priesthood, a minister of sin, or build again on such a foundation what He came to destroy.

(4) It refers to both. The blood is the life, and the Life of Christ given in his shed Blood not only meets our guilt, but purchased for us that Spirit of Life by which we are cleansed and renewed.

(5) Believers should ask forgiveness for their trespasses when they commit any. There are about sixteen general prayers in the New Testament, and it is not remarkable that one, and one only, which was given before Pentecost, should contain *one* petition in regard to trespasses.

(6) Yes; the spiritual significance lies in the perfection of that great Sacrifice, which takes them all away, and in making us the pure to whom all things are pure.

(7) In a general sense salvation is "a unity;" but there is also a sense in which the man who has not yet cleansed himself from all filthiness of the flesh and spirit is not fully saved.

(8) It must ever be *possible* for a free agent, under a moral Government, to do or become anything in the way of righteousness or sin.—Faithfully yours, William Woods Smyth.

Maidstone, Aug. 29.

VOYAGING TO THE ANTIPODES.

Dear Sir,—We are nearing Naples. W have had a splendid trip thus far. The sea has been as calm as a lake all the way, even through the noted Bay of Biscay; so there has been but little sickness, and all have enjoyed it immensely. I am glad to tell you there is no gambling at present that I have seen, and very little drinking.

One of the Maori Chiefs, who are returning to New Zealand, often comes and sits with my little family group. He is a very pleasant fellow, can speak a few words in English, and it is not at all difficult to make him understand. He told my eldest daughter (in answer to a question she put to him) that he knew Jesus loved him. Pointing upward, he said, "Good, good." He said to me, "Spurgeon good, blessed man." He is going to bring the King to have a talk with me. Pray that the Lord may give me a word that may reach his heart. The Maoris are very affable, shaking hands with many of the passengers, and sometimes singing to them. I was specially glad to see them wearing the little "bit of blue" on board; also attending the service on Sunday in the saloon.

I might say here, we had a splendid address, short, sharp, and to the point, from Heb. xiii. 14, by Rev. James Murdoch. He spoke in the power of the Spirit. I was filled with joy. Another service was held among the steerage passengers in the evening, a large number gathering round and listening most attentively. Never did I hear the "old, old story" sung more sweetly. There are many of the Lord's people on board, so we are often singing the Gospel. The *Christian Choir* hymns are the favourites.—Yours in the Gospel,

Steamship "Potosi." C. Carter.

SCHOOL FOR MODELS, ROME.

Two years ago I wrote about the Night School for Models in Rome; a friend who had heard about them writes: "I am very glad your School for Models has been persevered in, and placed on a larger footing; growing as this work does out of your Art College, it may be the beginning of the expiation which Art owes to generations of human beings who have lent their material gifts to the painter and the sculptor, and for whose souls no man has cared."

It may interest your readers to know how this school began. I took one of the models up to the top of the house to see the splendid view from thence of Rome and the Campagna. He exclaimed: "This is Paradise." When I said, "Paradise will be much more beautiful than this," he answered: "That's no matter to me. I shall never see Paradise. The priests tell me I must do so many good works; those good works I cannot do. There is nothing for me but *l'Inferno* (hell-fire), adding, with a shudder, "*Ho tanto pauva dell'Inferno.*" "But," I said, "it is written, 'God so loved the world,' &c. &c." He started at the words, and with tears streaming down his cheeks, asked: "Could that be true? How did I know it to be true?" When I told him they were Christ's own words, he would not rest till I had shown him a Bible, and read them to him over and over again till he knew them by heart. So began the Model School. He was the first pupil.

M. A. Mayor.

8, *Gayton-crescent, Hampstead, N.W.*

A DAY BY THE SEA.

ONLY a day's excursion,
A break in the constant whirl:
A peep at the tossing ocean,
A walk where the white waves curl.
Long was the weary journey
Reaching the looked-for goal—
A little walk, and they gather
Where the boundless waters roll.
And I thought as I saw them passing,
With trumpet and beating drum,
I thought of the last excursion
When we shall be gathered home.

To-day we are on the journey,
The weariness now is ours;
But we haste to the boundless ocean,
And the shores of the fadeless flowers.
To-day we can only wonder,
And dream what that scene will be;
For the visitors know but little,
Of the shores that they hope to see.
Oh, I watched as the vision opened,
The beauties their ears had heard,
I watched as their eyes beheld them,
And the longing heart was stirred.

What will it be to gather,
When the journey of life is o'er,
Far, far from life's crowded city,
On the beautiful golden shore?
To walk through the sinless city,
To the sands of the jasper sea,
And view what we only hear of—
Oh, what will the rapture be?
To wander in fadeless gardens,
And bathe in the crystal waves
Of the love that is pure and boundless,
A love that for ever saves.

Only a day's excursion!
I saw them at eve return:
And their steps were tired and weary;
But I seemed in their path to learn,
That the pleasures will be for ever,
Where trials and toils are o'er.
We go to *abide*, not visit
The beautiful, peaceful shore,
Never again returning:
Yet we will remember long,
The day of our first glad entrance,
The first glad wondering song.

William Luff.

A RECONSTRUCTED LIFE.

THE Montreal Young Men's Christian Association received a letter from a young man in New York City who had been benefited in their meetings, of which the following are extracts:—

"I am well and doing well. By the grace of God I grow stronger every day, and the stronger I grow the more I recognise my own weakness. It is wonderful as I look back a year and think how I was rapidly drinking myself out of the hospital, the getting into which at the time seemed to me such a God-send, to realise that, after all, the prayers that were offered for me have been answered, and I am free from that curse of drink. You know, none better, to what a state of degradation and shame my sin had brought me. And even when I gave up the drink I was nigh being wrecked on the rock of Self. I seemed to imagine that, being free from drink, I was strong, and could govern myself—'run' myself, to use an expressive phrase. But I saw my error, and was able to ask God to take all of self out of me; to pray from my heart 'Thy will be done' in me. And since then I have been happy as the day is long.

"I went out from the 'Home' without money and knowing no one in the city. But I remembered what Paul said, 'My God shall supply all your needs according to his riches in glory,' and I believed He would. He did so wonderfully. I got temporary employment for a time, and for some time was unemployed. But then came the wonderful fulfilment of that verse. I had sent some sketches to Harper Brothers, but had heard nothing of them, and concluded they had been declined. One day I had not a cent, and did not know where I was going to get my meals. I was walking down town to see if I could get any work, and thought I would call at my old lodgings to see if by any chance there might be a letter for me. There was one from Harper Brothers, accepting one of my sketches, and enclosing me money for it. So God supplied my needs. Then I got employment at a small salary till an opportunity presented itself of my going into business on my own account. My father, who had heard from other sources that I was acting up to my profession, advanced me money, and now, as you will see by the heading of this, I am in a good business with every prospect of doing well.

"Surely goodness and mercy have followed me. Only to think that nine months ago I was a miserable, selfish, hopeless drunkard, and now I am respectable and respected, sober and happy. But this is not all. Freed from my own chains, I wanted to tell others who were in the circumstances in which I had been situated, of God's love and mercy, and of a Saviour who had died for them. For some time past I have been doing so in one place or another, till at last I was asked to take general charge of Mission services and midnight meetings held every night in Twenty-seventh-street. Here nightly I am able to talk personally with some of the worst characters that prowl around New York, thieves, gamblers, loafers, and drunkards. A grand work is being carried on there, and many have been saved."—*Y.M.C.A. Watchman.*

DR. PENTECOST'S WORK IN LONDON.

By ROBERT ANDERSON, LL.D.

THE American evangelists carried with them from England the good wishes of thousands on their return to America at the close of their London "Mission." On coming back to England Mr. Moody found himself among friends innumerable. Dr. Pentecost, on the other hand, in his recent visit to London, came among strangers. A great many people, of course, had bought his books; but, speaking generally, his name even was but little known, and of those who knew his fame as a preacher not a few were prejudiced against him.

It may be doubted whether ours is a day of great men; but certainly it is not noted for great preachers. It is true we have attained a high standard of mediocrity, thanks to the extraordinary advantages within the reach of all. But mediocrity, however high, is far removed from genius, though it may be mistaken for it in a hurried and shallow age. Genius is proverbially eccentric, and therefore eccentricities are often accepted as proof of genius. Nowhere is this more true than in the pulpit. Just as the most commonplace of men may make himself notorious by acts of crime or immorality, so a very ordinary sort of preacher may attain what he may imagine to be fame, by glaring peculiarities of style or heresies in doctrine. The good husband and good citizen is not so interesting a character as the man who lives by swindling, and ends by running off with his neighbour's wife. He is a far worthier person, doubtless, and enjoys the esteem of all who know him; but the newspapers would not write about him, nor would his photograph sell. Very few people in the world would care to know how Tom Brown came to Christ; but the story of Lucy Brown's going to the devil would be called for at all libraries. Human nature takes a greedy, morbid interest in what is evil. This is a proof of human depravity. But the preference for error over truth marks a degradation deeper still. In the one case strong passions are at work to warp the judgment; in the other the choice is deliberate and free.

Certain it is that extravagance and error are popular in the pulpit, and, rightly or wrongly, the impression prevails in England that the American pulpit has, in a special degree, pandered to the evil. But popularity of this kind, while it will draw crowds at morning service on Sunday, will go for nothing in Mission work throughout the week. Decent folk must attend morning service; and there are thousands everywhere who seek for preaching which will interest them, without touching their conscience or making them uncomfortable in a life of indulgence and worldliness. But the success of Mission work largely depends on the earnest co-operation of those who are Christians in the deeper and truer sense, and who, knowing the reality of spiritual conversion, value only the preaching which leads to conversion. At first, therefore, Dr. Pentecost was left to work alone; but when it became known that he was no sensationalist or apostle of higher criticism, but a man who believed in God and preached his truth faithfully and fully, the Christians gathered around him, his meetings became crowded, and every week added to the number of his warm and enthusiastic friends. There are hundreds in London to-day to testify to the blessings they have received through his ministry, and to thank God for his visit to this country. . . . .

Dr. Pentecost has a work to do in London, and it is earnestly hoped that he will soon return to take it up. Not that we wish to rob Brooklyn of him. On the contrary, now that he has won the confidence of English Christians, his being an American gives him a vantage ground which he would lose were he connected with pastoral work in England. There are many, no doubt, so blind and stupid in their bigotry, that they will hear no man who is not a priest of their own communion. It would take a surgical operation to cure such people of their folly; and we can't deal with surgical cases. There are prejudices of another kind, however, which ought to be considered. One of the happiest features of Dr. Pentecost's work in London was the cordial support he received from some of the leading clergymen and ministers. Without in the least asserting that they would refuse to co-operate with him in evangelistic work were he himself the pastor of a chapel at their doors, it is obvious that such a circumstance would create difficulties of a kind which ought by all means to be avoided. The welcome accorded to him is as an evangelist, not as a pastor; and that welcome is all the more hearty because he is a stranger, and, above all, an American.

Our appeal, then, is only for a share in his ministry. It is not much to ask of his friends and flock in Brooklyn to spare him for a London season, to take up and carry on the good work he has begun. An interchange of ministers between England and America is greatly to be desired. Everything that draws together the Christians on both sides of the Atlantic will not only strengthen the cause of evangelical truth, but, by strengthening the truest and most enduring bond of union between the two countries, will prove a blessing to both and a benefit to the world.—*New York Independent.*

FAITH HEALING.

Dear Sir,—The objection of an esteemed correspondent has led me to reconsider the suggestion, in my article of last week, that the illness of Trophimus, mentioned in 2 Tim. iv., occurred during the journey of Acts xx.-xxi. Trophimus was certainly Paul's companion on this journey, which brought the travellers through Miletus, but the date of the Second Epistle to Timothy is too late to refer, without explanation, to an incident of that journey, even with the use of the aorist (or indefinite past), and even if we suppose the context in 2 Tim. to refer to the Apostle's *first* imprisonment, and the reasons why friends were not then with him who would otherwise have been so.

I therefore withdraw the suggestion as one that cannot be sustained.—Yours faithfully,

Uckfield, Aug. 30. J. F. B. Tinling.

MR. C. H. SPURGEON.—Many will have heard with sincere regret that Mr. Spurgeon is again laid up by an attack of his old complaint. His son Thomas has occupied the Tabernacle pulpit on the last two Sundays.

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DISTRESSED AND PERSECUTED JEWS.

OUR agent in Jerusalem acknowledges with gratitude the parcel of clothing sent for distribution. In it, among other things, were woollen socks, knitted in London by a few poor foreign Jewesses, whom we have since 1882 employed in this way to save them from starving. Our agent states that there has been very interesting work in relieving some of the Jewish emigrants from Arabia to Jerusalem, who call themselves "Gadites." They were visited in their own homes, and were found to be in great destitution and miserably clad. They had arrived about two years before in a condition of extreme poverty, and for lack of work and of means had sunk into a most distressed state. For them and for the Jerusalem Jews generally, our agent pleads earnestly that we should give work as before. The crowds of starving people beset the doors from early morning till late at night; they have nothing to do, and are perishing. They crave employment, and we are willing to give it, if means be provided for payment of the small wages which would be such a boon to them.

A body of our Cyprus colonists have left the island. They were given means to do so by their Jewish brethren. One reason given for their leaving was that the land granted them by Government, being chiefly fit for vineyards and oliveyards, would not be made productive for several years, and that during those years they must be dependent upon Christians whose object it was to keep them dependent that they might be obliged to give up Judaism and become Christians. An appeal was printed by Jews in London for aid to preserve the bodies and souls of their brethren, by enabling them to leave the Colony. So little are the motives of Christian efforts on behalf of Jews understood by many of the Jewish people.

The newspapers of the last fortnight contain heartrending accounts of the renewed persecution of the Jews in Russia. The old charge of stealing Christian children for their blood still does duty in most cases. In Kutais a child was lost, but was happily found by the police just in time to stop the mob who were rushing on the Jewish quarter with the cry, "Down with the bloodsuckers."

In Bialystock about the same time a Christian girl in service of a Jewish master disappeared. People came forward to testify that she had been killed by her master, they being eye-witnesses. The mob attacked the house of the master, but the police rescued the family and got them away to prison, their house being plundered, and what could not be removed destroyed. Before the evil spread further the girl was found hidden in a neighbouring village. She declared on oath that two neighbours had carried her off and hidden her, and these neighbours turned out to be the identical persons who had accused the girl's master of her murder. Near Nigni Novgorod there has been a terrible outbreak, several Jews being beaten to death; the cause was an accusation brought against a poor Jewess that she was going to murder a Christian child, because she had picked the little creature out of a ditch, saved it from drowning, and taken it home to dry its clothes!

But I forbear to add more instances, which are wearisome in their horrible sameness. Incendiarism has increased of late in Jewish towns and villages in Russia; sometimes the criminals are caught at their wicked work, for in some towns the Jews have formed patrols who go round the streets day and night. There is panic among the Jews, and in South Russia there are signs of another serious outbreak being at hand.

In Roumania the Government are, by one cruel measure after another, preventing the Jews from earning their bread. First, their trade of hawking was stopped, then all sojourn or work in rural districts, next the exercise of trades in the towns. Extermination or expulsion is the practical object of these measures. All remonstrance has failed. Need I add more to show that there is more need than ever for relief of persecuted Jews, in token of Christian sympathy.

E. A. FINN.

The Elms, Brook-green, W.

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Forthcoming Meetings.

COMING CONFERENCES.

PERTH, City Hall.—September 9—11. Subject: "Three Privileges of Believers, with Corresponding Duties (Heb. x. 19—25). Afternoon, free conversation; evening, evangelistic addresses, &c. Information as to lodgings, &c., from Mr. Thomas Russell, 61, So Methven-street, Perth. Communications as to ladies' meetings to be sent to Mrs. Bannerman, St. Leonard's F. C. Manse, Perth.

DUNDEE.—September 16—18. Speakers: Mr. William Ferguson, Kinmundy, Major Mossman, Colonel Oldham, Dr. Elder Cumming, Dr. Laidlaw, Rev. Thomas Spurgeon, and others.

SALISBURY, Maundrel Hall, September 23—25.—Morning subjects: "The Believer Called to—(*a*) Sonship, its Privilege; (*b*) Saintship, its Separation; (*c*) Stewardship, its Responsibility." Evening subjects: (*a*) "Peace; (*b*) Power; (*c*) Perfection, at Christ's appearing."

DEEPENING OF SPIRITUAL LIFE, Queen's Rooms, Glasgow.—September 23 to 25, daily at 11 a.m., 3 and 7.30 p.m. Revs. Hubert Brooke, Charles A. Fox, Charles Graham, D. B. Hankin, William Haslam, E. H. Hopkins, E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part.

CHURCH CONGRESS, Carlisle.—September 30 to October 3.

CLIFTON, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

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MR. HENRY THORNE.—September 6 to 15, Carlisle; 20 to 29, Sheffield.

REV. W. HASLAM.—Wemyss Bay, N.B., September 1; Belfast, 10th; Glasgow, 23rd; Plymouth, October 11; Ryde (I. of W.), 25th.

MR J. M. SCROGGIE.—September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney preaches every Sunday at 3 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, September 7, at 3.30 p.m., Mr. John Creer; and 7 p.m., Mr. Charles Inglis.

AGRICULTURAL HALL, Islington, N.—Sunday, September 7, Rev. Dr. Thain Davidson, 3.30 p.m.; Mr. Elvin and Miss Havill (soloist), at 7 p.m.

OPEN-AIR MISSION (West London Auxiliary).—United meetings in Regent's Park (in the Broad Walk near the fountain) Sunday, August 31, from 3 to 7 o'clock.

HOUSE OF REST, Burlington-place, Eastbourne.—Tuesday, September 9, at 7.30 p.m., consecration meeting, subject: "How to walk in the power of the Spirit," by Miss Mason.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland on Sunday, September 7, 11 a.m. and 7 p.m. No meeting on Wednesday, September 3, at Burlington Hall, Savile-row, as it is under repairs.

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Nightly services (except Saturday) at 8 in the Tent, Blythe-road, West Kensington; and Tuesdays and Thursdays, at 8, in the Tent on the ground connected with Dalston Hall, opposite Dalston Junction.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers and Mr. Westall now at Langland Bay, near Swansea; Mr. E. Arrowsmith, Scarborough; Messrs. W. Ranger, B.A., J. B. Wane, B.A., and others, Eastbourne, till September 4; Messrs. J. C. Farthing and A. T. Polhill Turner, B.A., Bournemouth; Mr. H. G. Harris, B.A., Weston-super-Mare; Mr. E. R. Knapp, Southsea; Messrs. E. T. M. Dennes and E. Salisbury now at Weymouth; Captain Dru Drury, Perranporth; Mr. L. H. Caley, Sandown: Mr. A. J. Shepherd, Littlehampton; Mr. H. M. Trickett, Walton-on-the-Naze, from August 16: Mr. W. R. Moore now at Ilfracombe; Messrs. Hankinson and Seyler, Penzance, August 29 to September 8; Mr. G. Soltau, Lowestoft: Mr. G. Bennett, Whitby, from August 23; Mr. Geo. Banaster and Mr. Kidd in the yacht "Kingfisher," Tenby; Mr. W. F. Seagrove, St. Leonard's-hill, September 13.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

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186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday. Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, strangers' reception, 7.30 p.m. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Saturday, Bible-class, 7.30 p.m.; special workers conference for winter's work, 4 p.m.

17, CAMDEN-ROAD, N.W.—Mr. Charles Inglis will give Bible lectures every Sunday afternoon in September, at 3.15 p.m.

MISCELLANEOUS.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, September 5. Tea at 6; meeting at 7. An address by Mr. John E. Jack; subject, 2 Cor. viii. 9.

3, HIGHBURY-PLACE, N.—Meetings every Tuesday, 6 p.m., at Rev. W. E. Boardman's, from September 2. No afternoon meetings. Mrs. Boardman's Bible-class every Wednesday, 11 a.m.

BETHSHAN, Drayton-park, Highbury, N.—Meetings are now held as usual. Sundays, Bible reading, 3 o'clock; evening, 6.30. Wednesdays, holiness and faith-healing, 3 o'clock. Fridays, holiness meeting, 7 o'clock.

Notices.

E.—You have evidently misunderstood the remark by Rev. E. W. Moore. He did not mean that Christ was not now "incarnate," but that He is, so to speak, incarnated again in those who believe in Him, and live out his divine life.

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Continued from page 3.

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DAILY PRAYER MEETING at 12.0. at the House of Rest, Burlington-place, Eastbourne. Close to the Parade, near the Cavendish Hotel. Christian brethren and sisters are earnestly invited.

MISSION WORK AT NEATH, South Wales.—This Mission, conducted on strictly unsectarian principles, by two young men named Joshua, evangelists, has been the means of effecting great spiritual and temporal good, principally amongst the poorer classes, by means of open-air and tent services, &c. A plain but commodious Mission Hall is now in course of erection, and funds being urgently needed for its completion, an appeal is made for contributions to this good work.—Remittances may be made to the Treasurer, Mr. John Rees, Currier, Neath; or to either of the following Trustees—Messrs. C. S. Price, Brunderwen, Neath; W. G. Hibbert, Neath F. J. Gibbins, Neath

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.—The Right Hon the Lord Mayor M.P., Treasurer: J. H. Anderson, Esq., Chairman: Mr. Sheriff Clarence Smith, Hon. Secretary For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 200 Christian men and women. Subscriptions and letters for Convalescent Homes are urgently needed. The Banking account is considerably overdrawn. The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C. B. H. GERMANS, Secretary.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving Flowers, Fruit, and Vegetables, from an unknown Friend

The Infant Day Nursery opens every morning at 7.30 The Day Ragged Schools are open in the morning from 9 to 12 in the afternoon from 2 to 4.30. Classes and Meetings for Children on Mondays, Tuesdays, Wednesdays, and Thursdays, at 6.30 p.m. Adult Evangelistic Service on Sundays at 7 p.m Open-air Services at 7. Temperance Meeting on Mondays at 8.30 p.m. Prayer Meeting on Tuesdays at 8.30 p.m. Mission Meeting for Inebriate Women at 3 p.m. on Thursdays Bible Classes at 8 on Fridays, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 86, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

A HOME FOR LADIES with very limited income has been opened at 30, Westhill, St. Leonard's-on-Sea. A considerable outlay has been incurred for furniture &c., which the payments of the Ladies are wholly insufficient to discharge; an appeal therefore, is made to those who may feel an interest in this needful and benevolent enterprise, and be willing to give of their abundance for the Master's sake. Donations will be received and gratefully acknowledged, by Messrs. BEECHING & Co., Hastings Bank, Hastings, or by the LADY SUPERINTENDENT, 30, West hill. References will be given on application.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—The Annual Sale of Work will be held at the Home, on the 28th 29th, and 30th of October. Articles for sale will be gratefully received by Miss S RYE.

PRIVATE HOME-HOSPITAL, 9, Lupus street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases) Situation most healthful, being open back and front, and adjoining the square. Applicants are requested to send in their names, as the beds are filled up in order of application. unless in cases of urgency. There are vacancies for three lady probationers Terms, including board, residence, and instruction, one guinea per week. — For terms apply to the LADY SUPERINTENDENT at the Hospital, enclosing stamped directed envelope.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money and clothing will be thankfully acknowledged by the Committee

FAITH-HEALING Meetings, conducted by the Rev. JOHN ALLEN, Trinity Church, Triangle, Hackney, London, E. Sundays, 3 p.m. Mondays, 7 p.m., addresses and testimonies; Tuesdays, 11.30 a.m., anointing service. Rapeigh Rooms, Rapeigh-road, Paddington, Fridays at 7 p.m. Royal Oak-station.

Educational.

MORAVIAN EDUCATION.—Fulneck, near Leeds. Established 1750. Application to be made to Miss SHAWE for the Girls' School, and to Rev. W. T. TITTERINGTON for the Boys' School.

KNIGHTSVILLE COLLEGE FOR LADIES, Lewisham High-road. — Thorough education, with careful individual training. Resident foreign governess. Professors attend. Domestic arrangements those of a happy Christian home. House and gardens spacious.

41, LEWISHAM HIGH-ROAD, S.E. —Mrs. and the Misses WILLMOT receive day pupils, and a few boarders. A thorough English education; usual accomplishments. Masters. Motherly care and Christian training.

D'URBAN HOUSE SCHOOL, BLACKHEATH.—This old-established School for the sons of Gentlemen is conducted by a Lady, assisted by trained governesses and qualified masters. Highest references.—Address the PRINCIPAL.

HIGH-CLASS SCHOOL for Boys, The Woodlands, Hitchin. Principal. ISAAC SHARP, B.A., a member of the Society of Friends. Hitchin may be reached within an hour from King's Cross Station.

TUNBRIDGE WELLS, Belgrave-place. Principals, Mrs. and Miss WILKIN.—High-class education for Girls. Pupils prepared for the Royal Academy (Music) and University Examinations. Healthy situation. Home comforts.—Prospectus and references on application.

HIGH-CLASS SCHOOL for Girls, conducted by the Misses ROBINSON, Rutland House, Blundellsands. A pleasant, healthy locality, on the coast between Southport and Liverpool. Excellent references. Moderate terms.

LADIES' COLLEGE, Ilfracombe.— Principal, Mrs. HEALE. Thorough education, with careful individual Christian training. Charges moderate. Situation unsurpassed for health. Splendid sea and land views. Pupils accompanied to and from London.

KEMPLEY HOUSE, BRISTOL.— Boarding School for Young Ladies. Principal Mrs. PRESCOTT. Sound and thorough education. Twelve guineas per term, including accomplishments. Next term begins Sept. 16. Governess-pupil wanted.

BATH. — Lime Bank, Oldfield Park, Ladies' School. Eight pupils received as boarders. Superior education. careful training, home comforts. Bracing country air. Numerous testimonials. First-class references.—Principals, Miss MAW and Miss M. MAW.

DIEZ-ON-THE-LAHN, near Ems. —Fräulein von Griesheim receives a few young Ladies. High-class finishing education. Christian training. Home comforts. Liberal table. Governess-pupil wanted. Prospectus and references on application.

ALBURY HEATH, near Guildford. —Miss BAKER receives six Young Ladies. Home comforts. Excellent education. Certificated governesses. Visiting professors Healthy and beautiful situation. Indian children received. Highest testimonials. Pupil teacher required, premium £20.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired. The autumn term will begin (D.V.), on Friday, September 19

KINGSTON HOUSE Ladies' School, Abbotsford-road, Clifton.—Careful Christian training; first-class education. Vacancies for three Boarders on reduced terms. Governess Student required. Small premium. Candidates prepared for examination, music, &c.

MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air) Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). The term commences (D.V.) September 19.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

MRS. SANG and Daughters, 1, Waverley-villas, Clarendon-road, Nottingham, receive a limited number of Boarders and Day Pupils, to whose intellectual improvement and Christian training they devote their time and personal attention. Good references. Ensuing term Tuesday, September 16.

HIGH-CLASS SCHOOL for Gentlemen's Daughters.—Miss PENN, and Fräulein ESSER receive twenty-five boarders. Efficient staff of professors. Christian influence. Home comforts. Large house and garden. Languages and music specialities. Fees from date of entrance.
Grove House, Upper Clapton, London, N.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident Masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For Prospectus, apply to Mrs. DUFF, the Lady Principal. The Autumn Term will commence Sept. 20.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas. Sisters of the boys received at a distinct establishment.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE, *Principal:* DR. CRANAGE.
The school will re-open (D.V.) Thursday, Sept. 25.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit Watchful care and home comforts. Situation particularly open and healthy.—Mrs. WALLIS, Brightholmston, Birkdale, Southport.

LOWESTOFT (South).—Claremont House.—The Misses BIGNOLD, having removed to larger premises, have vacancies for several Boarders (gentlemen's daughters), whom they earnestly desire to train for God, while giving them all the advantages of a thorough education, and a happy home.—Referees: The Rev. E. H. Bickersteth, Hampstead; the Rev. T. Romaine Govett, Framingham, Norfolk; Dr. F. S. Worthington, Lowestoft.

A MARRIED CLERGYMAN, about to reside at watering-place on the Suffolk coast, would be glad to hear of pupils (Gentlemen's sons) age 7 to 14.
M. A., 3, Myddleton-road, Hornsey, N.

ROTHESAY HOUSE, Alum Chine, Bournemouth.—Miss COLE (certificated in London University Examinations for Women), having for some years successfully conducted a large school for girls, now receives a few Pupils in her own home. Healthy position near sea. Thorough education, combined with comforts of refined Christian home. Lady boarder received.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

MORNINGTON HOUSE, 27 & 29, Clapham-road, London.—College for Ladies In this old-established College great educational advantages are offered, combined with kind motherly care, and thorough Christian training. The Collegiate system of teaching is pursued with elder pupils, who are prepared for Public Examinations. Kindergarten school for little ones. First-class professors attend for accomplishments. Terms moderate and inclusive. Next term commences Sept. 11. Governess-Pupil required; also foreign Governess.—Address THE PRINCIPAL.

A YOUNG LADY desires to enter a family, or high-class private school, where she could gain experience in teaching. Could teach German (conversa.), good French, and English, and superior classical music. In return for her services she wishes to join a French conversational class, to have time for practice and to have laundry expenses paid. Highest references given.—B. E. H., Burnside's, The Village, Blackheath, S.E.

PRIVATE TUTOR. — Can any gentleman thoroughly recommend an earnest Christian gentleman as above to three boys, eldest nearly 10. Following requirements essential: thorough English, Latin, French, music, and drawing. Will no one please apply for the appointment unless he is an earnest Christian and of Evangelical views.—R. G., care of Mrs. Palmer, Monckton Villa, Queen's-road, Norbiton, Surrey.

TO EVANGELICAL CLERGYMEN and Professional Gentlemen. Two young Ladies who would exert a healthful religious influence in a high-class school in Harrogate, would be received on greatly reduced terms.
B., Parker's Library, Harrogate.

MORNING AND AFTERNOON ENGAGEMENT required by an English Lady returning to London shortly. Eight years' residence in Germany, two in Paris. Fluent German and French; brilliant music; thorough English. Highest references. — A. G. M., Lerchenstrasse 24, Frankfort A/M.; or, for particulars, M., 134, St. George's-road, Tufnell-park, N.

PARIS, Pension de Demoiselles.— Mademoiselle VIÉNOT, autrefois Rue Demours 18, vient de prendre une maison avec grand jardin. Bonnes références —36, Avenue des Princes, Parc des Princes, Bois de Boulogne.

BONN. — Superior Home for a youth needing stay in Germany for purpose of study, in an excellent German family.—Madame CHRISTIE, Hill House, Belstead, Ipswich, will gladly give every information.

WIESBADEN. —High-class Ladies' School.—Fräulein BEYERHAUS, the Principal, is now in England, and will escort Pupils on the 22nd September.—For interview or prospectus address, THEODALD'S, Waltham cross, London, N.; or 12, Suffolk terrace, Bournemouth.

FRANCE.—Saumur.— Pensionnat protestant de demoiselles. Mdlle. BONIFAS recevrait à prix réduit, une jeune personne Anglaise qui, en suivant les cours de l'é ablissement, donnerait des leçons d'Anglais. Rentrée 3 Octobre

Madame VVE. PAUGOUE-DIETZ, ex-directrice diplomée d'une institution de demoiselles à Barr (Alsace), recevrait dans son Home Protestant à La Chartre (Sarthe), trois pensionnaires Anglaises, qu'elle préparerait, avec une élève Parisienne, pour les examens d'enseignement classique. Langues: Française, Anglaise, Allemande. Prix £25 par ann., tout compris, musique exceptée. Références, Pasteur Stapfer, au Mans; Mrs. Dawson, Eglantine-road, Wandsworth, S.W.

CAPTAIN MORETON having been acquainted with Mr. Foster for about ten years, has great pleasure in recommending him to parents, as one both capable and anxious to train children in secular and spiritual things.
Kelvedon School, Essex.

MORLEY COLLEGE for Young Ladies.—Healthy neighbourhood. Careful training and special advantages for the study of languages music, and painting. Next term will (D.V.) commence 18th September, when a Pupil Teacher will be required. For prospectus and references address the Misses TURNE & LYNN, 17, Wickham-road, Brockley, S.E.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss BROWN and Miss GOOD (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about 20 Resident Pupils First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

EDUCATION. — There are two vacancies in a happy home, with educational advantages, for two young Ladies, where their health, happiness, and progress are thoroughly studied by a Lady who has been established 25 years.—C. B., 45, Boundary-road, N.W.

VACANCIES will occur September 29, in an old-established School, in which Young Ladies have a thorough education, based upon Gospel principles, combined with the advantages of a happy home. Holidays only twice a year: Christmas and Midsummer Terms moderate. Miss BIRCH, Florence House, Baschurch, Salop.

TUTORSHIP.—A Graduate of Oxford in Classical honours, desires a Tutorship in a Christian family; or that of Master in a first-class school. Good references
T. H. G., The Marble House, Warwick.

FRENCH TUTOR well qualified and highly recommended, offers for school or family, at a small remuneration.
Rev. M. GALLIENNE, Alderney, Channel Islands.

A YOUNG GIRL of thoroughly reliable character and fond of children is offered a good home, with education, in return for help with a large family.
Roy, Cox's Library, Whitstable.

WANTED, by an Ex-Pupil-teacher, re-engagement as Teacher in an Institution. Good needlework. Good references. Five years' experience in an Orphanage.—M. J. S., 47, Queen's-road, Manningham, Bradford, Yorks.

A YOUNG LADY, Student at the Guildhall School of Music, wishes to board in a family, within reach, in return for two hours' daily instruction in English, French, and music. Good teacher.
G. H., 39, Western-street, St. Leonards-on-Sea.

A LADY, 14 years in high-class Preparatory Boys' School, desires re-engagement in similar school or in a family. Acquirements: thorough English and Latin, French, good arithmetic, elementary music.
G., 255, Branstone-road, Burton-on-Trent.

WANTED AT ONCE, a Master and Mistress, of decided Evangelical principles, for a mixed School, infants and elder children, in a small country town in Worcestershire.
T. B. B., Salperton Park, Cheltenham.

SINGING.—Madame D'ESTE gives Lessons in Singing (Sacred and Secular) on moderate terms. Voices rapidly cultivated, improved, and strengthened. Easy and perfect method.—ACADEMY, 261, Tottenham-court-road (few doors from Oxford-street).

A CHRISTIAN YOUNG LADY required, upon reciprocal terms, to take supervision of a few girls out of school. Advanced lessons in music, German, and drawing offered.—Application, with full details, to Miss HERBERT, Pembroke House, Bedford.

BRIGHTON, Inkermann House, Lansdowne-place.—Preparatory Boarding School for Boys, conducted by the Misses ASHBY. Very near the sea and fields. 40 or 45 guineas per annum. A visiting master.

WIESBADEN.—The Misses BEVERAUX continue to receive a small number of young Ladies. High class finishing education. Christian training. Home comforts. Liberal English diet. Prospectus and references on application.

A CLERGYMAN'S WIFE can receive one or two girls, to be educated with her own daughters (aged 9 and 10) under an accomplished resident governess. Pleasant house and grounds. Two miles from the sea.
Mrs. KIMM, Trunch Rectory, North Walsham.

GOVERNESS-PUPIL required, to assist with junior English and music. Special advantages to a young lady desiring to learn the art of teaching. Premium required.
PRINCIPAL, Prospect House, St. Neots.

TWO LITTLE GIRLS can be received in the Junior Division of a high-class School on very advantageous terms. Unexceptionable references given and required.
LADY PRINCIPAL, Abney-park College, N.

AN EXPERIENCED MUSIC Teacher wishes to give Lessons in Music in a Christian family or school. Three years' reference to her present pupils. Terms moderate.
THETA, 25, Brownswood-road, S. Hornsey.

GOVERNESS, English certificated (20), desires re-engagement. Children under twelve. English, French, music, drawing, needlework. Good needlewoman. Two years' experience. Good references. £30, and laundress. No. 228, KEITH & Co., George-street, Edinburgh.

FRENCH GOVERNESS (23) seeks re-engagement in Christian school or family. Prepares for examinations. Thorough teacher. Clever at needlework. Speaks English. Four years' experience.
M. P., Col. Beers, The Firs, East Liss, Hants.

A YOUNG LADY (25) desires engagement as Governess to girls under 12. English, French, elementary Latin, music. Nearly four years' experience. Evangelical Clergyman's family in country preferred. Or as Companion to Christian Lady. Would gladly assist in Mission work.—Y. Z., Corporation Chambers, Guildhall-yard, London, E.C.

EXPERIENCED GOVERNESS (Group B. Honours for French and German, Higher Cambridge) seeks Afternoon Engagement in Christian family. English, with literature, &c., advanced French and German, including conversation (Paris, Germany).
MACHA, 17, Old Cavendish-street, W.

EXPERIENCED NURSERY GOVERNESS desires situation. Thorough English, rudimentary French, German, Latin, music. Will take entire charge of children under 12. Good references. £40
Y., Mr. Hunter, 15, Bank-street, Edinburgh.

NURSERY GOVERNESS.—Young Lady desires engagement in Christian family near London. English, music, French, and drawing. Fond of children, and could take entire charge. Good needlework.
K., 17, Listria-park, Stoke Newington, N.

AN EXPERIENCED Christian Lady seeks re-engagement as Governess or Companion; or to take charge of a household or home. Highest references.
A. B., 92, Church-road, Essex-road, N.

GOVERNESS.—Experienced and decided Christian wishes re-engagement. Charge motherless children valued. English, French, music. Highest testimonials. Recommended by Rev. Wm. Haslam.—BETA, Mr. Howard's, Mission Printing Office, Upper Sydenham.

NORTH GERMAN GOVERNESS (certificated).—A Lady desires to recommend to Christian mothers, a young Lady as Governess requirements, German, French, English, music, kindergarten. Good disciplinarian. Amiable disposition.—D. J., W. Parkinson, Esq., 16, Carlew-road, Tufnell-park, N.

A LADY LIVING in a healthy country neighbourhood, wishes to meet with a little boy from 5 to 7, to be educated with her own. References given and required.
L., 39, Cadogan street, South Belgravia, S.W.

A FOREIGN LADY desires a six months' engagement to teach German, French, and elementary music and drawing. Good references.—S., 53, Parliament-street, S.W.

Appointments, Situations, &c., Wanted.

SCRIPTURE READER desires re-engagement the end of this present month. Ten years' experience in Mission work. Organist and choirmaster, first-rate tenor voice. Highest references.—LAY READER, 20, Rosefield-street, Leamington, Warwickshire.

A CHRISTIAN GENTLEMAN, who has for some time had charge of a City counting-house, and can give the highest references in regard to taking a situation of trust.—G. H., care of White & Beechy, 43, Basinghall-street, E.C.

WANTED, by an earnest Christian young man (married), employment as Scripture Reader, or the charge of a Mission. Accustomed to public speaking. Good references.
HORACE HUNT, 17, Tett-road, Stratford, E.

MAN AND WIFE want situation as Managers of Coffee Tavern. Excellent references. Ages 27 years. Christians and abstainers. No objection to any Christian work.—OSBORNE, Strawberry Cottage, Greenford-road, Harrow, Middlesex.

LEICESTER AND COVENTRY DISTRICT.—Some situation desired that will be permanent, by earnest Christian Young Man, 28, single, for 15 years in one place at wholesale trade and Christian Institution, with quiet varied experience. Small salary.
H. L., "Advertiser" Office, Rugby.

FOOTMAN, under butler.—Owing to change of residence, a Gentleman wishes to find a situation in a Christian family for young man, nearly 18. Excellent servant. Total abstainer, and member of Y.M.C.A. Would like outdoor employment, but particularly fitted for Footman. Leaves end of October.
J. ELDRIDGE, Solicitor, Newport, Isle of Wight.

NO SALARY.—A Lady (widow). Re-engagement as Matron or Housekeeper. Efficient for either position. Economical, energetic. Used to children. Highest references.—T. D., care of Lushby, Stationer, 9, Spring-bank, Hull.

NO SALARY.—A middle-aged Lady, of quiet tastes and habits, accustomed to good society, whose home has been broken up through death, desires to give her services as Lady-Housekeeper, and useful Companion, in return for a refined Christian home. Highest references given and required.—ALPHA, Martin's Library, Trinity-road, Upper Tooting, S.W.

EMPLOYMENT (Office or otherwise) most urgently begged by a Gentleman, aged 40, anxious to retrieve lost opportunities through unfortunate speculations.—FREEMASON, Deacon's Advertising Office, Leadenhall-street.

WILL ANY KIND Friend help a Lady (42), alone in the world, to obtain a suitable position? Earnestly solicits interest. Well educated; domesticated. Speaks French fluently. Has some furniture.
S. A., 303, Fulham-road, S.W.

A CHRISTIAN GENTLEWOMAN, capable and experienced, wishes, without salary, the superintendence of a quiet household; or to act as Companion to a Lady.—K. E. N., Mrs. Blackler, 12, Fore-street, Devonport.

A DOCTOR'S DAUGHTER wishes re-engagement. Good reader, amanuensis, &c. Elderly people, or invalids, would find a thoughtfully kind, and very useful Companion.—Miss CHANDLER, 3, Upper Byron-place, Clifton, Bristol.

A LADY DESIRES a re-engagement either as Useful Companion, or Mother's Help. Fond of children. No accomplishments. Good needlewoman. Five years' reference from last situation. Salary not so much an object as a comfortable Christian home. Brethren preferred.—E. H., 56, Commercial-street, Hereford.

A LADY IS ANXIOUS to recommend a most reliable, trustworthy person to take care of an invalid Lady or Gentleman. She is a trained nurse, and can give highest references.
Miss HIGGS, Gwydyr House, Brixton-rise, S.W.

A WIDOW, clever Dressmaker, with little girl (five), would be glad if any Lady would employ her as such, for few weeks in the country.
Z., 16, Oldfield-road, Stoke Newington, N.

WANTED, by a young Lady, aged 26, a situation as Companion. Musical, and a good reader. References to clergymen and doctors.
M. R., 16, Brondesbury-road, London, N.W.

A YOUNG LADY (aged 28) desires an engagement as Companion to an elderly Lady or invalid. Good needlewoman. Domesticated, and willing to make herself useful.
Miss J., Post Office, Brook-green, Kensington, W.

AS WORKING HOUSEKEEPER to bachelor, widower, or elderly lady. Good plain cook and needlewoman. Middle age. Highest references. Salary £20. Active and kind.—ALPHA, Mr. Wood, Stationer, 446, Stretford-road, Manchester.

A LADY (24) seeks engagement as Companion to clergyman's wife, or to a lady who would like help in parish work, or travelling companion. Highest references.
K. S., General Post Office, Leicester.

ENGAGEMENT desired with a Christian Lady as Companion, Amanuensis, or English Governess to young children. Would be useful in various ways. Salary unimportant.
ELLA, care of Mr. Davis, Stationer, Bromley, Kent.

YOUNG LADY (20) seeks engagement as Mother's Help in Christian family. Willing to make herself generally useful.
Mrs. BOWDEN, West Appledore, North Devon.

NEW ZEALAND, Australia, or the Cape.—A Lady recommends a young person as Maid or Nurse to any Lady sailing to the above.—K. M., 49, Wilbury-road, Brighton.

AS GOOD PLAIN NEEDLEWOMAN, and to assist in light housework. Near London. Middle age. Two years' character.
B. E., The Grove, Carshalton, Surrey.

PLAIN COOK in small Christian family; or would undertake, with occasional help, the work of small house. Respectable and trustworthy. Age 29. Near London.—G. H., 18, George-terrace, Northwold-road, Upper Clapton, E.

A LADY is anxious to find a situation for a girl of 15, where she would be trained in house or kitchen work.
Miss GUNNER, Will Hall, Alton, Hants.

A LADY DESIRES to hear of a situation as General Servant for a capable girl of 16. Good servant, but needs a watchful mistress. Has been 2½ years in her first place.
Miss CROPPER, Ellergreen, Kendal.

WANTED, to place a young Lady with a kind, judicious Christian Lady, where she would have some light occupation. Terms moderate.—ALPHA, care of Mr. Davis, Stationer, Bromley, Kent.

A TRUSTWORTHY married man seeks employment as Scripture Reader, Mission-hall Keeper, or as Messenger, Timekeeper, or light Porter, or as Coachman. Highest reference. Age 35. Total abstainer.
R. J., 83, Highbury-hill, London, N.

USEFUL OR SEWING MAID in a family, institution, or school. Good needlewoman, dressmaker, and machinist. Near London preferred.—E. P., 107, Albion-road, Dalston.

Appointments, Situations, &c., Vacant

SOUTH AMERICAN MISSIONARY SOCIETY.—Wanted immediately, for Rio, a Missionary to Seamen, used to hot climate. Able to address meetings and lead singing. Married, without family, and wife able to take care of Institute preferred. Abstainer.—THE CLERICAL SECRETARY, 11, Serjeants' Inn, Fleet-street, E.C. Also Engineer, second-class Certificate, for New Auxiliary Screw Mission Steamer, for Tierra del Fuégo and Falklands. Unmarried, and abstainer.—THE SECRETARY, 11, Serjeants' Inn, Fleet-street, E.C.

WANTED IMMEDIATELY, at Rosevale Home, near Lisburn, Ireland, a Lady Superintendent, to take charge of the Institution. Qualifications necessary, the love that seeks to save the erring, and gifts of grace and wisdom to influence and lead such on in their desires and efforts after a new life. The Home is a long-established and successful one, pleasantly situated in the country, and is in good working order. The number of inmates averages about 20; their employment is washing and needlework. Experience in these is also essential.—Apply to Mrs. JOSEPH RICHARDSON, Springfield, Lisburn, Ireland.

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A SINGLE-HANDED GARDENER wanted. Married. Abstainer. No cottage.—A. B., Mrs. W. Heath, White Rose-lane, Woking.

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A PLAIN COOK, clean and industrious, and not too young, wanted, for a family in a quiet village.
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GOOD PLAIN COOK wanted, to assist in the house; boots, a little washing. Also good HOUSE-PARLOUR-MAID. Good characters from last situations indispensable.
MRS FALKNER, South Lodge, Worthing.

GENERAL SERVANT wanted, respectable, willing girl.—Apply, stating age and whether lived out before, to M. E., Magnolia House, Swanage.

A CHRISTIAN GIRL wanted, as House and Parlour-maid in a small family.
E. F., Oakley Cottage, Weston-super-Mare.

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Mrs. M., 5, Burwood-place, Hyde-park.

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Continued on page 38.

THE HYGIENIC VALUE OF MAGNETISM.

We have endeavoured to demonstrate that derangements of the nervous system will account for almost all chronic ailments, whatever form the symptoms may assume. The question then arises, What means are best calculated to prevent these derangements? From experience of the most practical character we answer, The Magnetic method of treating disease which we advocate, instead of medicinal agents, because it relies upon aiding the restorative forces of nature by supplying a self-regulating power to the nervous system. By stimulating from nerve centres to nerve extremities, and assisting nature in her constant efforts towards restoration, more of the *vis medicatrix naturæ* is induced, and when the impalpable but vivifying force of Magnetism thus aids the recuperative powers of the system, there is every hope (presuming renewal of health is possible) that unfavourable symptoms will disappear, trying temperatures lose their depressing effect, and the vitality of the system be so increased that hereditary tendencies will be rendered inert, and the constitutional weakness overcome. We trust that this explanation clearly proves to those least accustomed to reasoning from cause to effect, that Magnetic influence directly touches the origin of our chronic ailments, and is therefore of all known means the one best calculated to prevent the development of any organic disease. This being the established character of the remedy under consideration, a patient may as safely rely upon its health-giving virtues as he does in seeking the genial influence of pure air and sunshine, because Magnetism does not stimulate but sustains, equalises, and harmonises, and thereby enables the system to maintain the required balance of health. It cannot, therefore, tax and exhaust the system, for while it restores and sustains the failing energies, every organ of the body is better fitted to perform its proper function, and to render united and effectual opposition to disease so long as the natural term of life shall last.

From Mr. G. W. Hill, 13, Victoria-terrace, Limerick.

Nov. 22, 1882.

"We wish to tender you our sincere thanks for your great kindness, and to express gratitude to you, under God, for the great benefit Mrs. Hill received from your treatment. As I stated to you in my first letter, she was also a cripple, and could not move about without help. I have now only to say she is relieved from all pain (rheumatic), is as well as ever she was, and able to take her accustomed walk with me of four or five miles every day, besides her usual exercise attending to household requirements, both in and outdoor."

June 10, 1884.

"I regret that we cannot thank you personally for your kindness, but we can say how grateful we feel to you that, under God's blessing, Mrs. Hill has derived such benefit from your appliances. Mrs. Hill has no touch of the pains now, and has kept well through the winter and spring.

"Wherever she finds an opportunity she speaks of the advantages and benefits she received from your Odo-Magnetic Appliances."

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The Christian.

THE MEN OF JABESH-GILEAD.

By SARAH R. GELDARD.

(1 Sam. xi. 1—11.)

"WOE to Jabesh! Woe to Jabesh!
Hope is none, but force or flight;
All around us wave the banners
Of the conquering Ammonite.

Vainly have we fought and suffered,
What avails to longer strive?
Let us make a league with Nahash,
Surely he will let us live."

Nahash coldly heard their pleading;
How he scorned each coward word!
Well he knew the trembling suppliants
Were the people of the Lord.

"I am willing ye should serve me;
Such as ye are fit for slaves;
Else to-morrow, ere the sunset,
Ye should fill dishonoured graves.

"I will grant you life, ye Hebrews,
If I thrust out each right eye;
One will serve a slave for labour;
Choose ye, will ye live or die?

"Only know that thus on Israel,
By your fate reproach I fling,
Since the shame that falls on Jabesh
Falls on Israel and her king."

"Hard conditions, mighty Nahash!
Grant us but seven days' delay;
Then if Israel do not help us,
We must bear them as we may."

For a faint, bright hope was dawning
In the midst of their despair—
"We will seek the help of Israel,
And they will not scorn our prayer;

"Surely we are one with Israel,
One in glory, one in shame,
Since the shame that falls on Jabesh
Brings reproach on Israel's name."

Thus the men of Jabesh reasoned
In their hour of bitter need;
Then they chose them trusty bearers,
And they sent them forth with speed.

Swift they climbed the hill to Gibeah,
Not one moment did they wait,
Ere they told their tale of sorrow
To the elders at the gate.

This they heard in speechless terror,
Rent their garments, tore their hair,
Old and young wept loudly, wildly,
In a tempest of despair.

Horror seized upon the people,
Hopeless wept they one and all,
When that even, back from ploughing,
With his oxen, came King Saul.

All amazed, he questioned sternly,
"Wherefore do the people weep?"
And he heard their tale of sorrow,
As a man half roused from sleep.

Then he started, as a lion
From his covert mid the rocks,
When the Jordan, in its fury,
Drives him forth amid the flocks.

And his words rushed forth indignant,
Stung the coward, stirred the brave—
"'Tis no time to weep for Jabesh,
While there yet is time to save."—

Till the weeping men of Gibeah
Started up as heroes all:
Israel as one man came forward
Vowing each to follow Saul.

"Go back, messengers of Jabesh,
With glad tidings to your home,
Tell our brethren there in Jabesh,
That to-morrow help will come.

"Ere the sun shine hot on Jabesh
Israel's armies help will bring,
For the cause of stricken Jabesh
Is the cause of Israel's king."

There was stir that night in Israel,
As the host went forth to fight,
Calm presumption brooded o'er the
Tent where slept the Ammonite.

There was joy within the city
As men passed from home to home,
Whispering in the silent darkness,
"On the morrow help will come."

Some were watching as the starlight
Dimmed before the dawning day,
And beyond the camp of Ammon
Sounds came faint from far away.

But they, one and all, in Jabesh
Were right glad at heart that night,
For the poorest man in Jabesh
Knew his claim as Israelite.

And the faintest heart in Jabesh
Knew the morrow help must bring,
Since the cause of stricken Jabesh,
Was the cause of Israel's king.

Through the silent starlit darkness
Israel's host was on its way,
Burst upon the sleeping army
Ere they saw the light of day.

Ammon woke to hear the thunder
Of the foeman's battle shout,
And to see their bravest scattered
Far and near in helpless rout.

Fling ye wide the gates of Jabesh,
Come ye forth to greet the king,
For to him his meanest hamlet
Is a dear and sacred thing;

Who made ours the nation's honour,
Whose brave spirit knew full well,
That the grief and shame of Jabesh
Meant reproach to Israel.

So the people went with Israel,
Singing gladly one and all;
With one heart they vowed at Gilgal
They would serve their lord King Saul.

* * * * *

O Christians! slow of heart indeed
And dim of sight are we;
The lesson taught so long ago
Our eyes are slow to see.

When shall we learn our brotherhood,
And own our brother's claim,
Weep sadly o'er our brother's sin,
Blush for our brother's shame;

Mourn our own sin, because it brings
On Christ's one Church a blot;
Seek to be pure, that her white robe
Be stainless, without spot;

Joy when our brother wins a soul
As joy the angelic throng,
Joy, though our voice must silent be,
That his bursts forth in song;

Joy in our brother's victory,
Weep for our brother's fall,
As, when he fell on Gilboa's plains,
All Jabesh wept for Saul?

OUR BOYS AND EMIGRATION.

REV. JOHN CONDER, of the South American Missionary Society, took part in a discussion which occupied much space in the daily journals some time ago as to "Our Boys, and What to Do with Them" He promised after he had had a year's experience abroad, to give the *Daily Telegraph* the result of his observations as to youthful emigration. He has just fulfilled his promise, and referring to the Plate River Republic, declares it to be an eminently suitable sphere for the development of youthful genius and industry. In the case of those who have capital at command and are willing to work, he says parents may send their boys there for farming operations with advantage. Where capital is wanting, all boys who have learnt some mechanical craft are sure to make their way; but for ignorant boys to be sent out among the ignorant is worse than useless. Skilled workmen are scarce, and handicraft labour of all kinds in great demand.

Mr. Conder wisely says that the boys who will succeed in Uruguay are those who would succeed in the old country; but there is this difference, that there they can readily find a demand for their services, and can succeed much sooner. The secret, he declares, is this, that labour abroad is honourable, and the mechanic ranks socially equal to the highest in the land. Among ourselves, the miserable farce that to work with the hands is demeaning still obtains with many, and forms a barrier to social progress, by maintaining a class of idlers and dependents who are of no use to society; and by keeping others from honest and honourable occupations, who, but for the social stigma, would be usefully employed. The dignity of honest toil is a lesson which cannot be too strongly and deeply instilled into young minds.

Colonisation is more and more calling forth the energies and commanding the thought of European politicians and reformers. Germany is rapidly developing in this direction, and other countries are also alive to its importance; but our wonderful success in establishing colonial settlements all over the world has excited natural envy and led to similar ambition.

It is, doubtless, one of the means intended to be used for the prevention of evil in overcrowded areas, as well as for the diffusion of good by the dissemination of social industries all over the earth. A tract of 100 000 acres of land has just been secured in Utah for the purpose of forming an Irish colony there. The scheme appears to be worthy of commendation and we may hope will prove a means of remedying some of the grievances and miseries which afflict the Emerald Isle. Our Irish neighbours are quite able to take their part in further promoting British enterprise abroad.

MR. AND MRS. HENRY WIGGAN, evangelists, are continuing their successful "tent services" at Carlton-road, Kilburn, London, N.W. The *Kilburn Times* says:—"The immense congregations that throng meeting after meeting reveal, in a way that cannot be misunderstood, that Mr. and Mrs. Wiggan's 'tent services' are in great favour with the people."

NOTES ON SCRIPTURE.—10.

IS SATAN IN THE HEAVENLIES?

THE question, mooted in "Notes on Scripture" (see The Christian, Aug. 21, p. 13), is not solved by the writer or his commentator. The difficulty lies wholly in he erroneous translation of our Authorised Version, unhappily not amended in the Revised Version.

The word rendered "high places" in Eph. vi. 12, is elsewhere rendered "heavenly." It is the word *οὐράνιος*, which is properly *heavenly*, augmented by the prefix *ἐπί*, which is *upon* or *above*. In its abstract plural form, without a noun, but with the definite article, *τὰ ἐπουράνια*, "the Superheavenlies," it is almost limited to the Epistle to the Ephesians (except John iii. 12; Heb. viii. 5; and ix. 23); in which it is very characteristic. It is used to express the highest heavens, to which Christ has been raised (i. 20); and where believers, co-quickened, and co-raised, are co-seated with Him (ii. 6). Thus, at the very opening of the epistle (i. 3), the Holy Ghost bursts forth with a grand doxology, to God the Father, "who hath blessed us with all spiritual blessings, in the Superheavenlies, with Christ."

Again, the glory of God is to be most widely extended through this grace shown to us; since even his loftiest servants, the Principalities, and the Authorities, are learning, by means of the Church, in the [matter of the] Superheavenlies, the manifold, or greatly varied, wisdom of God.

The presentation and establishment of this glorious truth,—the present identification of all believers with the risen Christ, at the right hand of God, and that absolutely independent of their personal behaviour—is the chief subject of this very grand portion of the Divine Word. No wonder that Satan and his angels bend all their efforts, unceasingly, to hide this truth from saints; and thus rob them of the power to be drawn from their realisation of this most marvellous grace of God. How successful those efforts have been, and are, is seen in the saddening fact, that comparatively few—I fear, alas! *very* few—even of real believers, habitually live in the upper atmosphere of the Epistle to the Ephesians, or even know what the epistle means.

The type of what is presented in vi. 12 seems to be Amalek's assault upon Israel in Rephidim (Exod. xvii.), to rob them of the living water from the smitten rock; which assault was no less than a laying of his impious "hand upon the Throne of Jehovah." For "that rock was Christ."

In the passage under consideration, the Superheavenlies are not the seat of the wicked spirits (what! the demons on the right hand of the Throne of God!), but the object of the contention. The apparent difficulty, which has misled the translators, is the common literary device of suspending the main theme to the end of the sentence; the intervening clauses bearing a sub-parenthetic force. I would render the verse, very literally, thus: "For our wrestling, in [the matter of] the Superheavenlies, is not against blood and flesh; but against the Principalities; against the Authorities; against the World-powers of darkness of this age; against the spiritual beings of wickedness."

P. H. Gosse.

MR. THOMAS WALES, many years in connection with the Evangelisation Society, has just sailed, with most of his family, for Sydney, New South Wales, in the steamship *Aberdeen*.

THE MORMON INFAMY.

WE lately mentioned that a Mormon emissary, who was attempting to propagate his atrocious doctrines at a southern English seaside town, was happily confronted and confuted by some visitors who had listened to him, so that he discreetly took his departure the succeeding day. The *Indian Witness* has the following, which shows that the subtle way in which these apostles of Satan begin their work is the same the world over, whether in India or in Dorsetshire:—

"The latest, and we may add worst, new thing in Calcutta, is the arrival of a party of Mormon missionaries in our midst! The leader is an elderly Englishman who has spent many years in Utah. He is accompanied by two young men, one of whom is a son of the notorious Orson Pratt. This is not the first attempt made by the Mormons in Calcutta, but their success on previous occasions was very slight. They talk piously, use the current language of evangelical Christians very glibly, profess a great concern for their hearers' souls, and defend the iniquities of their system by blasphemous appeals to Jesus Christ and the patriarchs. Of all forms of pious iniquity ever taught, we have never heard of one so revolting to our instincts of truth and purity as this horrible imposture of Mormonism."

Surely the following facts, which are vouched for by the Salt Lake correspondent of a New York paper, ought to enable our readers to stop the mouth and spoil the plots of any Mormon deceiver and procurer who may cross their path:—

"The sad side of Mormonism is not very often touched upon. Many observers see its ludicrous features and others the dangerous political tendencies of the hierarchy; but few discover the heart-breaking sorrows so closely veiled in hundreds of homes by fanaticism and terror. When Joseph Cook was here he received a letter from Mrs. Paddock of this city, telling the following story: 'A short time ago an educated young newspaper man came to Utah from England with his young wife. They had fallen under the influence of a Mormon missionary, and were devout believers in the teachings of the saints. For a time they lived here unmolested, but the priesthood at length exerted their influence on the husband to force him into polygamy. The wife, finding opposition in vain, at last gave her nominal consent. A second wife was brought into the house. In a short time the first wife became a mother, but the infant never cried aloud. It came voiceless into the world, and it wept in silence all the time. Sleeping or waking, the tears flowed from its closed eyes, and in three or four weeks it died. The mother said it died of a broken heart. The mother herself soon followed the child, and both rest together on the hill.'

"Isaac Langton and his wife have grown grey in the faith. For years they have resisted the appeals of the priests and have lived for each other. They have been poor all their lives, and both have had to struggle hard to keep their home and rear their children. A happier old couple could not have been found in Utah until recently. Both being near the end of their earthly race, the fond old wife had long ago given up worry or apprehension concerning her husband's loyalty. In his old age, however, the wiles of the priest caught him. He took another wife. The old lady was staggered by the blow, but, restraining her feelings, told the newly-married pair that she would soon be out of their way. Langton and his bride went off on a visit, and on their return on a street car Mrs. Langton No. 1, in abject despair, threw herself under the wheels of the vehicle. The driver chanced to have control of the brake, and stopped the car before the old lady was crushed. Her clothing was torn from her, however, and she was seriously injured internally.

"George Walker had two wives and married a third, a woman much handsomer than either of the others. The first one died in a few weeks, and the second went insane and was sent home to her parents. Wife No. 3, who thus became the only wife, led a very contented life for awhile; but she is now filled with rage and grief because her husband has married another woman, and is maintaining her in good style in another part of the city.

"The strenuous efforts which the leaders in the church are making to stimulate polygamy, and the necessity which exists for keeping plural marriages secret, have induced many of the faithful to keep the fact of their later marriages from even their previous wives. Knowledge of this state of affairs has driven many Mormon wives, who are suspicious of their husbands, to the verge of distraction, and not a few of them have adopted extraordinary measures to discover whether their apprehensions are well founded or not. Nothing makes the average Mormon woman's lot harder than the suspicion that there are wives of whom she knows nothing. It is bad enough to put up with those who, she is well aware, divide with her the honours of wifehood, but the idea that others of whom she knows nothing may be rolling in luxury somewhere is intolerable. Nearly all this wretchedness is concealed. The most extraordinary devices are resorted to to cover up any scandal among the faithful, and were it not for the fact that there are many keen-eyed Gentiles here, the suppression would be complete.

"A young girl named Annie Elmore, who came here from England a while ago with a batch of converts, was immediately beset by several old Saints with proposals of marriage. She was unusually pretty and intelligent, and the rivalry of the elders was great. To all she turned a deaf ear, however, and one after another was flatly refused. Then one of the bishops called on her and undertook to terrify her into marrying. He told her that if she remained obdurate he would be compelled to cut her off, not only in this world but in the next, and he explained to her that to be cut off was eternal ruin. She defied him to do his worst, and told him that in England the Mormon missionaries had taught that a woman should only marry the man she loved, and that she was bound to do so. The bishop did not cut her off, but learning soon after that she had married a young man who had followed her to this country and joined the church, the excommunication was withdrawn. Just now this true-hearted girl, who withstood the blandishments and threats of her elders so heroically, that she might remain true to her absent lover, is a raving maniac, because he, three months after his marriage with her, brought home another wife. Suppressed, denied, and made light of as these things are by the Mormons, they crop up occasionally, revealing the depth of woe which exists here for the most part in silence."

In one of the recent numbers of the New York *Independent* we find the following Editorial Note:—

"A fearful murder is reported in Lewis County, Ky., which has more than a local interest. The Mormon missionaries were attacked on Sunday, while a meeting was in progress, by a party of forty masked men, and two of them and two of their converts shot dead. There is no further account of the affair; but the explanation is easy to guess. Converts had been made and induced to go to Utah. Women had there been forced or persuaded into polygamy. If this had not actually been done those citizens knew that that was what the missionaries were trying to do; and, after a Southern fashion, not waiting for law, they saved public expense and all uncertainty of law by an effective use of the shot-gun. Wrong? Of course it was. But where does the wrong lie? Chiefly

at the door of our National Government, which has not put its strong hand on Mormon polygamy and crushed it. Our people are quite willing to be tolerant toward religious vagaries; but when seduction is one of the cardinal points of a religion it should be treated roughly by law, and is likely to be handled according to the customs of the country in barbarous communities. We suggest that the legislature of Kentucky should consider what restriction can constitutionally be put on the efforts of advocates of polygamy to persuade women to emigrate to a territory where the immoral practice can be indulged in."

The Children's Portion.

ANSWER TO LAST WEEK'S ACROSTIC.

"Accepted in the Beloved" (Eph. i. 16).

A ristarchus.....Acts xxvii. ii. 2.
C rispus.....1 Cor. i. 14.
C arpus.....2 Tim. iv. 13.
E paphroditus.....Phil. ii. 27, 30.
P riscilla.....Acts xviii. 2.
T imotheus.....Acts xx. 4.
E paphras.....Philemon 23.
D amaris.....Acts xvii. 34.

I conium.....Acts iv. 19.
N iger.....Acts xiii. 1.

T ertius.....Rom. xvi. 22.
H ymanæus.....1 Tim. i. 20.
E pænetus.....Rom. xvi. 5.

B arnabas.....Acts iv. 36.
E rastus.....Rom. xvi. 23.
L uke.....Col. iv. 4.
O nesiphorus.....2 Tim. i. 16.
V crity.....1 Tim. ii. 7.
E ubulus.....2 Tim. iv. 21.
D emas.....2 Tim. iv. 10.

Frank Flynn.

A BOY'S LETTER.

Dear Sir,—This letter to his family by a boy who has just left school, from Scarborough, where he had gone to help Mr. Arrowsmith in Children's Mission, may interest your readers, showing as it does how natural and healthy is the character of the work. It was written without the smallest thought of publication. A. M.

Scarborough.—We get up at 6.30, or soon after, and go down to bathe; then we have prayers, which consist of reading the Children's Scripture Union portion, and then prayer; each prays for something special, either one particular service or else some family, or anything special. Then we have breakfast, and then are very busy getting little books and papers and notices together to give away at the services.

There are either two or three every morning, one at Filey three times a week, one at the south shore, and at the north shore every morning at about 11. I went with L—— and C—— B—— to the north shore yesterday morning. We had rather a small meeting, but there was a large one at the south shore. . . . We find it is so very difficult to get at the boys this year, because we cannot get a cricket ground, and so yesterday we got up a paper chase. . . .

There is a meeting for boys to-night; so we have had instructions to get hold of some boys, and ask them to tea, and then take them to the meeting afterwards, and the consequence is that some have been going out and asking almost every boy they meet to come to tea. . . . The tea party was rather a success, but very amusing; nobody knew in the least how many were coming. . . . and nobody thought of ordering any tea; but they sent out at once and secured enough, after some trouble. About forty came. . . . Tea was rather late, but passed off very well. They all went to the meeting afterwards, which was a grand one, and a good many boys decided for Christ.

We had a splendid meeting at Filey as well, and about seven or eight boys and about as many young women gave their hearts to the Lord. It is so splendid that so many boys have come out who mostly are either at, or going to large public schools.

We had consecration meetings, addressed by Stanley Smith, on Tuesday and Friday evenings, in a room joining the Holy Trinity Church. They have been packed full, and then chairs put down the middle, and right up to the door, so there was not room for another person, and then the door leading into the church was opened, and a good many people sat in the church and listened.

Yesterday afternoon we had races on the sands for the children, and then gave away books as prizes. . . . They all seemed to enjoy it very much. To finish up with we had a steeple chase with a water jump, which was a great success.

We do think of you all so much (that is as much as we have time for, for we have not much time even to do that), and wish we were with you all. . . . It is very nice here, and all the men are so bright and happy, and when we laugh, we do laugh. . . On Saturday, at Filey, there was a dear little fellow, who gave his heart to Jesus last year, at the meetings giving cards away, and making himself useful.

We have had a good time to-day. We all went together to Mr. Faithfull's church at 10.30. . . and at 3 we had a boys' meeting in the drawing-room. Almost all stayed to the after-meeting; more than half were converted before, mostly last year, I think, at the services, and nine more decided then.

CHIN WAN LOO.

Poor little Chin Wan Loo! Daily his cheeks, that had been round and plump, grew thinner and paler, and his merry almond-shaped eyes grew dull and sad. Day by day his portion of rice and soup had grown less and less, and little Chin Wan Loo was slowly starving.

There had been no rain for a long while. The streams had dried up, the crops had failed, and nobody had enough to eat.

"We must go to the temple," said Chin Wan's father, "and pray for rain."

So to the temple they went—Chin Wan's father, his uncle, and his oldest brother, with two or three of their neighbours; and Chin Wan went with them, for he wanted rain and rice as much as anybody.

They carried incense and joss-sticks to burn before the idol; and bowing, kneeling, and wringing their hands, they entreated their joss to send the needed showers.

But what could a block of wood or stone like that do?

It is God only that can give rain upon the earth, and make the grass and trees, the corn and rice, grow for our use.

Chin Wan did not know that; he had never heard of such a God as ours. So he prayed very earnestly to the idol in the temple, and then went home again with his friends, all hoping their prayers might be answered.

But the supply of food grew smaller every day.

Chin Wan's father sold their clothes, their mats, their dishes, and finally the roof of their house and their walls as well, to buy more. And very little could he buy, even then; for food was so scarce everywhere about them that the price of it was very, very high.

Mrs. Loo gathered up the parched leaves and grass, and tried to make bread or porridge of them; and it would make your hearts ache to know how much worse things than that the family ate.

Chin Wan's baby sister died, and his little brother, and his uncle's wife, and his cousin that he used to play with.

One day Mr. Loo heard a few of his neighbours tell of some who had gone away to a distant province, where there was more to eat.

"We shall all die if we stay here," said Mr. Loo. "It is a very long way, but we too must go."

Oh! you little boys and girls who sometimes come in from your play exclaiming, "I'm about starved!" or, "I'm tired almost to death!" little do you know what those words really mean.

Chin Wan knew, when, with nothing that you would call food to give him strength, he staggered along those many weary miles.

Mrs. Loo and Chin Wan's eldest brother dropped and died by the way; and of all their little family, it was only Mr. Loo and Chin Wan that at last reached a town where they could have food given them—not in plenty, but just barely enough to meet their needs.

Chin Wan had a great many trials, but a very blessed thing happened to him at the place where he went. He heard about the God who only controls the wind and the clouds, who only answers prayer, and gives us better than bread for the body, even the precious bread of life. Will you not pray for all Chin Wan's Chinese brothers and sisters, that they may all have the bread of life?—*Mission Dayspring.*

"THE LORD IS AT WORK!"

A FAITHFUL and zealous Methodist minister in North Carolina writes to a friend in Calcutta:—"There are two cotton factories here, and my charge consists chiefly of the proprietors, operatives, and others connected with the factories. The proprietors are Christians and Methodists, and stand ready to do what they can for the cause of Christ. The leading man takes a lively interest in our church work, and teaches a large class of little boys in our Sabbath school, although weighed down by the cares of an immense business all the week. When the new factory was built, the building, with all its machinery, was solemnly dedicated, by a public religious service, to be used for the glory of God. Two years ago a great revival was in progress here. Mr. —— stopped the factory, that all hands might attend the meetings. He received an urgent order from New York for goods. He replied that the goods could not be furnished. They telegraphed from New York that they must have the goods. Then the wires flashed back the message: '*The Lord is at work: the factories will not run this week.*'

"Would that we had more such men! Christ requires that money, as well as intellect and heart, be consecrated to Him. 'The silver is mine, and the gold is mine, saith the Lord of hosts.'" Surely the Lord would say to that mill-owner, as He said to the Canaanitish woman, Great is thy faith! —*Indian Witness.*

STANSTEAD ABBOTS, HERTS.—During the past month various open-air meetings have been held in this village, when the Gospel has been faithfully, and, in the face of considerable opposition, fearlessly preached by Mr. W. E. Bailey, of the Open-air Mission. As the village is a favourite resort of pleasure-seekers, especially on Sundays, the word has reached the ears of many who doubtless never attend any place of worship.

Notes and Comments.

WE beg our readers to read, and reflect upon, the shameful story of Swiss oppression and injustice told on another page by Mrs. Butler and the correspondent of *The Daily News*. It is a record worthy of the darkest ages of European history. Seeing that the lives and liberties of British subjects are deeply concerned, it seems pertinent to ask what our Government are doing, or going to do, in the matter. At present we cannot discover that anything has been done. If this is not an occasion when they ought to use their good offices for the protection of their fellow-countrymen, we can scarcely see when such an occasion is likely to arise.

The approaching presidential election in the United States is calling forth a large amount of concern, and also of earnest action on the part of those who desire to see righteousness exalted in that land. At the conference of "Independents," held in New York City, to discuss the situation, it was urged that the paramount issue of the election this year is moral rather than political, concerning the national honour and character of administration rather than general policies of government. The most threatening national peril was declared to be an invidious political corruption, a mercenary and demoralising spirit and tendency showing itself in high places, and all loyal citizens were called upon to sink other considerations for the securing the triumph of moral sentiment and truth.

On such grounds, the candidature of Mr. Blaine was rejected by these "Independent Republicans," and their choice lay in the direction of Mr. Cleveland, the nominee of the Democratic party. Since then, however, grave charges affecting Mr. Cleveland's moral character have been widely made, and, to a certain extent, sustained.

The *New York Independent* speaks of the present position of things as a grave crisis. In a recent issue of the same journal, the Rev. Washington Gladden says, "The political situation is full of perplexity and peril." He advocates the calling of another conference to nominate candidates for whom no apologies would have to be made. The free and full ventilation of the question of national morality to which the circumstances have given rise, and the formation of a strong party purely in the interests of righteous administration, cannot but deeply impress the public mind, and will go far, we may hope, to regenerate political life in the country.

Our Wesleyan friends are not, as a community, oppressed with poverty. Their Thanksgiving Fund, which was started in 1878, has now reached the sum of £297,518. In 1839 a fund was raised by them in connection with the 100th year of their history; this amounted to £216,000. In 1863 they celebrated the jubilee of their Foreign Missionary Society by raising a special fund of £188,925. And now their third great effort has resulted in a total of £305,000, of which only about £8000 remains unpaid. The report just issued shows that grants have been made from this of £63,869 to Foreign Missions, £45,000 to the Extension of Methodism fund, £37,000 to the Schools fund and other large benefactions to their other institutions. Clearly this zealous section of the Church knows how to awaken the spirit of liberality among its members and friends.

Mr. Joseph Hannington, late of Fishergate, Brighton, writes to us from Florida, whither he proceeded in April last. He speaks in high terms of the natural advantages of the country, and the excellence of the climate in his part of the State, and sends an urgent appeal for other English Christians to go out and settle there. There is an open and ample field for evangelistic and other effort, especially among the negro population. He states that any friends who have a taste for orange growing or vegetable gardening would be likely to succeed. Mr. Hannington's address is Post Office, Winter Park, Orange County, Florida, U.S.

The death of Mr. Joseph Livesey, of Preston, the veteran Temperance reformer, removes a well-known and valued member of society from our midst. His career has abounded in interesting and striking incidents illustrative of the worth of perseverance, fidelity to principle, and industry, in the battle of life. He has been justly called "The Father of Teetotalism," having himself written out the first total abstinence pledge, on September 1, 1832. As an author, a lecturer, and philanthropist, he laboured indefatigably in the cause of godliness and social reform, and won for himself in all directions the good name which "is better than precious ointment." He has passed away at the ripe age of 91, and will long be remembered with grateful and respectful affection by a large circle of admirers and friends.

The papers read by Miss Rye and Mrs. Birt on Child Emigration to Canada, before the Economic Section of the British Association at Montreal, contained many interesting items of information. Since Miss Rye commenced her work in 1869, she has been the means of placing no fewer than 2100 children in positions of usefulness and comfort in different parts of the Far West. Others have imitated her example, so that not less than 10,000 children have been transplanted from British to Canadian soil, and there happily settled and provided for. Miss Rye was able to state that 97 per cent. of the children she had taken out were doing well. Only four deaths had occurred among the over 2000 emigrants in fifteen years, while the expenses had averaged not more than £300 annually. The fact that applications from Canadian farmers for children are increasing rapidly goes far to prove the success and popularity of this excellent and really philanthropic work.

Mrs. Birt's paper was devoted to the Liverpool Institution for training and sending pauper children abroad. In eleven years some 1700 young people had thus been placed in good homes in the provinces of Quebec and Nova Scotia. These have all been taken from the destitute classes in Liverpool. At a cost of £15 each child they had first received six months' education and preparation, and then been fitted out, shipped, and settled in life. But for this they must all have been doomed to the degradation and misery of pauperism, and have become a charge upon the rates. Now they were nearly all prospering in their situations, and some were married and comfortably supporting themselves, and helping others dependent upon them. There is ample room for almost indefinite extension of this admirable scheme, and probably the beneficent and wonderful results thus shown to have been obtained will give fresh impulse to philanthropic efforts for its further and wider extension.

Archæological pursuits are, to those who have taste and facilities for their cultivation, extremely fascinating, although to the great majority of men they may appear to be tame and unpractical. The British Archæological Association has held its annual Congress at Tenby, under the presidency of the Bishop of St. David's, and has been largely attended by its members and friends. As a handmaid to history, helping to determine the records of the past, and to indicate the developments of the ages in art and science, the Association fills an important niche. Pembrokeshire was shown by the President to be so rich in primeval and Roman remains, that it forms, as he said, a perfect paradise for such an assembly.

The missionaries and other Christian workers in China have organised a society among themselves to be known as "The China Branch of the Evangelical Alliance." Its object is to promote the unity of Christians belonging to every section of the Church in China, and to secure their co-operation for the advancement of the Gospel in every possible way. The terms of membership agreed on are eminently catholic and yet pure; they find expression in the following article, and embody as we believe the true bases of Christian union:—

"This Branch of the Alliance shall receive as members 'all Christians who walk in brotherly love, and who, according to Holy Scripture, confess their common faith in God the Saviour—in the Father who loved them, and justified them by his grace—in the Son who redeemed them by his passion and death—and in the Holy Ghost through whom they are born again and sanctified—in one only God, blessed for evermore, to whose praise and glory they desire to consecrate their lives.'"

Summer days in the country are now well-nigh come to an end, and it is a pleasant thought to reflect on the many who have, through the kindness of our readers and others, shared in the joy they have caused. Experience, however, shows that in future arrangements for these excursions some points will require closer attention. In a few cases which have come to our knowledge there has been a mixture and a want of supervision which has led to reproach, and tended to defeat the object aimed at by the promoters. It seems desirable to strictly confine the participants in the pleasures of the day to those known to be connected with the mission or school provided for. Deviation from this rule leads to some going to three and four excursions belonging to different churches and chapels, and opens the way for inebriety and demoralisation which would otherwise be prevented. The moral and spiritual good of the excursionists needs to be kept in view on such occasions, and all the arrangements made to bear upon its furtherance. This has, we know, been done in most cases, and with very happy results.

Sunday gambling in the metropolis has become so notorious, that the authorities appear to be awakened to the need of vigorous effort for its suppression. Thirteen persons were charged with it in the Bow-street Police Court one day in last week, beside other cases in other districts. The fines imposed, and warnings given, will, it may be hoped, tend to check this crying evil. The police speak of the great difficulty experienced in securing offenders, owing to the fact that spies are ingeniously placed to warn of their approach. It is well for all who are witnesses of it to aid the cause of public morality by giving information, and so rendering conviction more easy and sure.

The advocates of funeral reform are diligently prosecuting their useful and praiseworthy task. At a conference just held at Watford, of the Church of England Funeral Reform Association, the Earl of Essex, in a letter sent by him, spoke of the ostentation and expense usually associated with the burial of the dead as a crying abuse and folly. It was indeed the mockery of woe. In face of the fact that surviving friends fear lest, if they act on the principle of simplicity and economy, it would be regarded as a want of respect for the departed, or be attributed to parsimony, it was strongly urged that every one in favour of reform should leave written instructions for its adoption in their own case. The subject is of sufficient importance to claim the attention of all who desire to promote the general interests of society.

Following in the wake of *The Times* of a recent date, *The Daily Telegraph* has been espousing the cause of anti-teetotalism. In a leader last week, that journal boasts that it has never sought for a moment to foster "the preposterous, the cruel, and the unjust idea of robbing the poor man of his beer." It further asserts that beer-drinking nations are the strongest, bravest, wealthiest, and honestest peoples in the world, while the most blood-thirsty races are either extremely temperate, or total abstainers. This is a terrible indictment, and if true, might well stagger the most zealous teetotaler in the world. But a glance at our police reports, and a very slight knowledge of the drinking fraternity, as compared with temperance communities, will show the falsity of the principle which underlies the statement.

The same journal says:—"If a tithe of the stuff we hear about the deleterious effects of moderate drinking were true, we should have become, years ago, a nation of imbeciles, paupers, and assassins." Let the writer of these words analyse the statistics of the members of such classes to be found amongst us, and see in how vast a proportion of them drink has been the precursor of their imbecility, pauperism, and crime, and he will soon see that, but for drinking habits, their numbers would have been far less sad and sorrowful than they are. Certainly the facts as to the increase of these evils in our midst are in every way on the side of abstinence principles, and point with unmistakable clearness to the injurious effects of indulgence in alcohol.

Despite the unpromising outlook in Europe at present, it would seem that the principle of arbitration in the settlement of international disputes is gaining ground. The English Peace Society (47, New Broad-street, E.C.) has received from a correspondent at Copenhagen an account of a recent brief discussion upon international arbitration in the Danish Parliament, arising out of the proposal of one of the members, M. Bajer, to introduce an arbitral clause into the treaty now under negotiation between Spain and Denmark. The Danish Minister of Finance, M. Estrup, in reply on behalf of his Government, expressed his gratification at the progress already made by international arbitration, and his hope that wherever practicable their own country would profit by its application in cases of difficulty. At the same time he feared that this mode of settling differences would be apt to fail in the graver crises between nations. We are more sanguine than the Danish Minister appears to be. If arbitration is good for application in comparatively small matters, surely it is still better in the settlement of matters of international difficulty.

Life in New Zealand, according to a correspondent of *The Daily News*, is replete with vigorous interest from every point of view, and compares most favourably with Old World conditions. Nelson, a little city of 7000 inhabitants, has two daily papers, a well-furnished, and extensively-used free library and reading-room. All classes are said to be intellectually above rather than below the average of our own population. Home and domestic life, on the other hand, is far from satisfactory. The young people are so much better educated than their seniors that, as a consequence, respect for age, and reverence for parental claims, are but little shown. Women drink a good deal in secret, and, except in the upper classes, wives are frequently little better than overworked drudges, servants being extremely scarce. The social conditions of life are very similar in most other respects to our own, and the new comer finds himself far less in a strange land than he would expect.

The writer of the sketch from which we quote, having spent some years in a New Zealand city, and for Press purposes had the whole colony continually before him, speaks with authority on the subject of which he writes. The religious advantages are by no means great or calculated to promote spiritual life. Preaching power is at a low ebb; it forms a weak point, we are told, in Colonial life. A fine field seems open for ministers who combine with sound sense the qualities of earnestness and true enthusiasm. For all the defects enumerated, the writer yet thinks there is much to be praised as well as censured, and a great deal of real earnestness on the part of a good many workers is evinced.

The Jewish Intelligencer for September invites special prayer for Syria and those engaged there in spreading the Gospel of Christ. Rev. C. P. Sherman, writing from Zahlet on July 29, speaks of the great anxieties by which Christian workers in and around Damascus are beset. There are very ominous political signs of danger, which threaten a repetition of the massacres of 1860. Fanatical outrages incited by European emissaries have led to quarrels between Christians and Moslems, the latter vowing vengeance. Papers have been posted on several churches, calling upon the Moslems to rise and slay all Christians. Mr. Sherman thinks that nothing but a serious defeat of the Mahdi, humanly speaking, can save them from terrible persecution and slaughter, and earnestly entreats the prayers of the churches at home. Such a request calls for fervent response, and will not be made in vain.

The custom of supplying rounds of whiskey to those assembled at funerals in some parts of the Scottish Highlands is one that is extremely objectionable and reprehensible. It is strange that ministers officiating on such occasions do not more firmly set their faces against it, and use their influence to put it down. From some recent correspondence in *The Christian Leader*, it appears that the evil is a deeply-rooted one. We trust the ventilation of the subject in the pages of our northern contemporary may lead to the formation of a strong and irresistible public opinion in favour of abolishing such a senseless and pernicious abuse of the canons of hospitality. In a modified form, the evil exists to a large extent in England, as those who reside in the vicinity of public cemeteries well know. In the latter case, however, the sanction of ministerial acquiescence is happily wanting.

An admirable suggestion is made by a writer in *The Echo* for the formation of a "Domestic Servants' Protection League," with the object of watching over the interests of this useful portion of the community. The opening of "Homes" for their reception when out of situation, and for discharging, without fee, the duties of a registry office, is advocated. Servants are greatly at the mercy of their employers, and are often discharged without a character, through the caprice and thoughtlessness of a mistress, to the peril of their future life. Girls are often blamed for preferring the independence of factory life to the advantageous restraint of domestic service. But those who choose the latter are often in the greater danger. The factory girl, though she contracts a coarseness of speech and behaviour, learns a rough and ready way of taking care of herself, and if she forfeits her moral character she still can obtain work; but her sister in service is more helpless, and if she loses her character there is nothing for her but the river or the street. Every movement for their protection has our heartiest sympathy. Great good would result, we believe, from the founding of such an extensive organisation as that referred to.

Dr. B. W. Richardson, at the instance of the Committee of the Battersea Home for the reception of Lost or Stray Dogs, has been devoting special attention to the discovery of a painless method of destroying animals which may from various causes have to be killed. Under his superintendence a "lethal chamber" has been constructed, where by means of an anæsthetic gas the animal to be destroyed is rendered unconscious, and a painless death ensured. Other means for accomplishing the painless slaughter of animals have been devised. It is said that with the same end in view the London Model Abattoir Society is about to provide a place for the humane destruction of sheep and oxen in the neighbourhood of Islington Cattle Market. Considering the amount of suffering inflicted upon helpless animals in slaughter-houses of various kinds, it is a cause for thankfulness to find eminent scientists seriously considering this important subject.

It is our painful duty to record the death, after a very brief illness, of Mr. Brailey, the valued secretary of Mr. Fegan's Home for Boys. He leaves a widow and four children quite young. Only a few days ago he was the picture of health. Mr. Fegan is expected home from Canada at the end of this month.

We very much regret to say that that indefatigable worker, Mr. George Hatton, of the St. Giles' Christian Mission and the Prison Gate Mission, has returned, after a few weeks' absence from London, without any apparent improvement. His medical adviser insists on absolute rest and change for some months. We commend him and the Missions to the prayerful and practical sympathy of those who appreciate his worth, and the value of the work to which he has for so many years gratuitously devoted all his energies.

SOUTH AFRICA.—A correspondent writes:—"You will rejoice to hear that the Lord is working mightily in South Africa by his servant Andrew Murray. There is a glorious revival at Wellington; two hundred souls have professed conversion. Mr. Murray was going to commence operations at Stellenbosch, where the ground has been thoroughly prepared."

INTEMPERANCE IN SWITZERLAND.

THE Federal Council of Switzerland has issued a Blue Book in reference to the consumption of alcohol in that country. It has justly been described as one of the most extraordinary State documents ever published. There is perhaps no other country in which drunkenness so alarmingly prevails, or in which the consumption of alcohol is so large. The consequences are that mental diseases and poverty have so increased that the madhouses are full to overflowing, and pauperism amongst the lower classes is terrible to contemplate.

It has long been felt by many in all the Cantons that determined efforts should be made to cope with the evil and suppress it. Petitions have gone to the Government from all parts, and the Blue Book referred to is the deliberate réply of the Council to the call made upon it to take steps to modify the existing state of things. Two ways were open for it to deal with the matter, first by lessening the number of licences, and secondly, by raising the duty on alcohol, which at present is ridiculously low.

In refusing to do either of these things, the Council admits the seriousness of the evil, but pointedly refers to the fact that the enormous sale of wines, beers, and spirits, results in a very large revenue to the State. A chapter headed "Advantages of Spirituous Drinks," is appended, in which the following words occur:—

"Everyone knows by experience that after a hard day's work, when one feels overwhelmed by professional cares, it is impossible to bring a cheerful temper into the society where we amuse or mutually encourage each other unless one indulges in a glass of generous wine or refreshing beer, which effaces the traces of daily labour, and opens the heart to other impressions. As much as we sympathise with those whom the craving for drink has thrown into the arms of madness or has led to suicide or crime, we must not forget that in the public-house is to be found a social life that is an efficacious remedy against hypochondria and misanthropy, as well as against egotism, vanity, narrowness of ideas, and extravagance of imagination."

The immense number of persons engaged in the liquor traffic form a powerful class of whom probably the Council are afraid, but this apology for drunkenness and bold alliance with the drink traffic will produce a great revulsion of feeling in Switzerland. It is more than probable that at the next elections a course will be taken which will bring about a complete revision of the Constitution in reference to Temperance measures.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 14, Mark xv. 16—32; Sept. 15, Mark xv. 33—47; Sept. 16, Mark xvi. 1—20; Sept. 17, Zech. i. 1—16; Sept. 18, Zech. iii. 1—10; Sept. 19, Zech. iv. 1—14; Sept. 20, Zech. viii. 1—12

CENTRAL HALL, NEWCASTLE-ON-TYNE.—At this hall a successful seven days' Mission, conducted by Mr. W. Forbes, of London, was brought to a close on Friday evening last. Each evening he addressed well-attended meetings, and the closing address was warmly appreciated by a large audience. This hall is one of the greatest centres of philanthropic effort in the North, and having lately been re-painted and re-decorated at considerable expense, is now, perhaps, one of the handsomest. Since the death of Mr. Rowland Lambert the work of the hall has been a labour of love on the part of his estimable widow. We are glad to think that the translation of her brother, Rev. W. J. Townsend (late of Stockport), to Newcastle will in a great measure have lightened the labours and encouraged the efforts of Mrs. Lambert.

DOING THE WILL OF GOD.

By Rev. H. W. WEBB-PEPLOE.

(*Concluded from last week.*)

SHALL we take it, then, that we are no longer "to live in the flesh, to the lusts of men? That old life is dead; it was dealt with on Calvary. What has the child of God to do with worldly tastes and desires? What do they end in? Hear Solomon, the most magnificent instance of any man who lived *to* the flesh. He had possessed all that the wisdom, wealth, pleasure, and power of the world could bestow, yet he says it is all vanity, vanity and vexation of spirit! He never got a bit of joy out of the whole of his pleasures in the world. You may get *satiety*, but never *satisfaction* in the deep sense of the word. The worldling may think he is happy, but it comes with the hap, just as it goes; it is dependent on circumstances. Not so with the man of God, who has got into the position that God gives him. His life is a calm, ceaseless flow of joy that is better than "pleasure."

"All joy his loved ones bringing,
When Jesus comes;"

and that may be now as well as hereafter!

The saint of God is lifted by faith into this new resurrection-life. It is living in the Spirit; it is no mere bodily frame or feeling. Why does Paul groan, as he says in the eighth of Romans? Because he is weary of this poor old carcase, and he wants to experience the glorious manifestation of the sons of God in the world to come. And yet with all its pains you can glorify God in this body of humiliation. If you have to suffer in the flesh you do it in a double sense—first, by faith, in the person of God's dear Son, in whom you have ceased from sin; and now experimentally in your own poor frame, tied down to the earth by the laws of gravitation. And yet this shall not hinder the manifestation of God's power in you—God working in you both to will and to do of his good pleasure.

How far are you willing that you should no longer live to the lusts of men, but to the will of God? "Oh, of course we must *submit* to the will of God," some Christian says. What! a Christian speak thus? Yes, alas! too frequently; because men do not understand or "know God" as they ought. Why, my brother, the will of God is the most delightful thing any Christian can know. It is not a *dreadful* thing. Let us look at half a dozen texts. "It is not the will of God that one of these little ones should perish" (Matt. xviii. 14). We start fair, then; there is no perishing now. But the Lord has got a better will concerning us than this even (Rom. xii. 2). He desires that there should be transformation scenes taking place. People are frequently going to the theatre to have a transformation scene. Why do they not work it out to the glory of God, in their own spirit, soul, and body, which are God's? "Be not conformed to this world." It is not at the theatre that God wants to have a transformation scene, but in the heart, in the home, in the daily life. "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

But that is not all. We read, in 2 Cor. viii. 5, of certain people in Macedonia who gave themselves to the Lord and to the Apostle Paul "by the will of God." Paul had not even hoped for that. I suppose Paul's faith failed sometimes a little; he did not fancy they were going to be so real. I am afraid that a great many of us ministers of the Gospel have not the least belief that the 1,500 people here are going to give themselves unto the Lord and unto us. Will you do it, and put us all to shame? Give yourselves up unto the Lord by the will of God. Do it; it is God's will. You can never exhaust his storehouse. You can never become a pauper. The man who has God is a millionaire. Dear brethren, are we living up to our income? We can never overspend. Give yourselves to the Lord and unto us to-night, and you will find there will be a grand transformation going on. When you begin to give out, the world will begin to get rich through you. Remember Him who, though He was rich, for our sakes became poor, that we through his poverty might be rich. Will you try Him?

But that is not all. In Gal. i. 4 we read that Jesus Christ "gave Himself for our sins that He might deliver us from this present evil world according to the will of God and our Father." It is not God's will that we should be living according to this world. Mothers think that because their girls are "coming out" they must take them into society. Then the boys must be looked after, or they will never "get on." You remember the lawyer's advice to his son: "My boy, 'get on,' honourably if you can, but at any rate 'get on.'" That is pretty much the advice of half the Christian people in the world. They say, practically, "You know I must get a position for my boy. I must place the girls well. It would not do not to let them see any society; why, they might never get married." Dear friends, I wish you would let them be given up to the Lord, and see if He would not manage the marriages and everything else.

There is another word for us in 1 Thess. iv. 3: "This is the will of God, even your sanctification." What does that mean? The Apostle is telling them that they ought to keep their bodies for God; that they have no right to sin against the body. Let it be held in sanctification and honour, and consecrated wholly to the Lord. I am not to take this body and use it for the devil, it is God's property. "Glorify God in your bodies which are his." My brethren, I beseech you never allow the devil to have a single hold upon your body; let it be kept for the Lord. This is his good and holy will.

Once again. In the same Epistle (v. 18) we read: "In everything give thanks." You say you came to Keswick with such a bundle of cares resting on you. "In everything give thanks." "But what about that special trouble of mine?" you say. "There is my dear child, who has been laid aside with spinal disease for many months. Can I give thanks in that?" "In everything give thanks, for this is the will of God, in Christ Jesus concerning you." Oh, let us have more thankfulness, ever giving glory to God. And if some feel they would like to shout it out—well, though I do not feel disposed to express it in that way myself, if you must have it I will forgive you! But do let us be downright real when we say, "Glory to God!"

Turn to another passage, 1 Peter ii. 15, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." And again, chap. iii. 17, "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." Ah! this well doing will bring you suffering. God has never said his children were to be easy-going Christians, walking through the world with fine weather all the way. Christ suffered in the flesh. He suffered all the time he was in the flesh. We must be prepared for it too. It is better if the will of God be so, that ye suffer for well doing than for evil doing. Only let it be the will of God that you suffer. If it is, we know that we are in good company. What we want is to be real in our Christian life; if we are, of course we will suffer.

Take one more passage in the same Epistle, chap. iv. 19, "Wherefore, let them that suffer according to the will of God commit the keeping of their souls in well doing to Him as unto a faithful Creator." Let us commit the keeping of our souls to Him, and then with determination let us go forward to suffer, if need be. We commit and God keeps. As we are exhorted in chap. v. of this same Epistle (ver. 7): "Casting all your care upon Him, for He careth for you." He will look after you. This applies to everything that concerns you. Commit solemnly to God your salvation, your body, your business in the world, your method and manner of life—every sphere and position of your being. Do you say, It is too much? Remember that Christ suffered for us in the flesh, and we are to "arm ourselves with the same mind." That is what we come here for—to arm ourselves before going back again to the battle. This is the armour: "Let the same

mind be in you that was in Christ Jesus." Cover yourselves with this armour, and you will find that it wonderfully equips you for the battle.

This, then, is the will of God concerning you. You say it looks rather hard. But I am to arm myself with the mind that is in Christ. What was the will of God to Christ? We find it in the 40th Psalm, and it is quoted in the 10th of Hebrews, where Paul is setting forth the provision of God in our High Priest Christ Jesus. He says: "I delight to do thy will, O my God; yea, thy law is within my heart." What saith the Psalmist? "Thy statutes have been my songs in the house of my pilgrimage." (Ps. cxix. 54). Oh, then, it is only a pilgrimage. It was the delight of the Son of God to do the will of his Father in Heaven. How much do we know about this? Christ gave Himself up to do the will of his Father, because he knew it would result in glory to God, and the salvation of many souls. Would that it were so with all of us.

One last thought. It is a great thing to speak about the life of God in a poor, weak believer, but how am I to live it out? What is to be done? I see that there is something brighter and better that I have not got; how am I to get it? We cannot tell you all that you have to do; it would take too long. But let me say just one or two words more. The first thing is to apprehend by faith what Christ has done for you, and what God now claims from you every moment of your life. Let me quote some words of Archbishop Leighton, who, as you know, was perhaps the best writer on this Epistle of Peter we have ever had. He says, "The death of Christ's sinless flesh becomes to the believer the death of his sinful flesh—that is, of his corrupt and evil nature." Then he adds, "As our sin caused the death of Christ, so his death causes the death of sin in us." That is to say, it is a real potential force working in us day by day which causes us to know experimentally that we are dead to sin. It is a blessed thought that by the grace of God we can so realise what the Lord Jesus Christ has done for us, that though we can never be perfected here below, the work is perfected in Him. Here lies the distinction between two classes of preaching. I do not mean now to introduce anything like division, but I want you to distinguish here. I can never preach the perfection of the sinner on the earth, but I can preach a perfect Saviour in heaven, who is ready to come to the sinner on the earth; and whoso takes Him shall find Him strong to keep that which is committed to his keeping. Believing into this Christ we find that He is able to do it.

Now we must take the position He assigns us; we must be separated from the old domination. If you have got into a position or into a companionship in which you cannot glorify God, let this Convention not pass till you have made the solemn determination that by God's grace you will remain in no position in which you cannot glorify God. Do not begin to talk against circumstances, or to say that they are holding you down. Do you mean to tell me that our God is not a Master of circumstances, that He cannot manage a paltry twopence? Of course you say, He can manage twopence, but you doubt whether He can manage a business of £2000 a year. "I am placed in such circumstances that if I were to make the sacrifice, it would mean ruin to me and my children." The Lord knows all about that; He can manage the £2000 as easily as the twopence. Why, the cattle on a thousand hills are his. Do you suppose He cannot work up a little fortune for you according to your need? We have heard of the Scotchman who prayed God "to give him a little competency, and to pay it quarterly!" But ours is better than quarterly. "Give us this day our daily bread." Can we not trust God to give us our daily bread? Oh! it is a blessed position to depend on omnipotent love and inexhaustible wealth.

Lastly, I beseech you, if you would really apprehend all that Christ has done for you, take time for a devout study of God's Word. Half the Christians know nothing of their Bibles, I am sorry to say. They like Conventions, but they do not like to study the Word of God. Be in earnest about it; be constantly engaged in learning all that God would teach you. Then it will come to pass that, though there will never be perfection on earth, there will be this—the world will look at you and say, God is in you of a truth. The mind that was in Christ Jesus shall be in you. While you are in the flesh you will no longer live to the lusts of men, but to the will of God. So help you God. Amen.

HOMES FOR WORKING BOYS IN LONDON.

THE seven homes connected with this institution, and situated in various parts of London, are intended for boys between the ages of thirteen and seventeen, who are able to work and earn wages, but have no home, to save them from the temptations of common lodging-houses. The pressing need for such Homes will be seen by the fact that while there are thousands of homeless youths in London, the whole sleeping accommodation of the institution does not amount to 400.

As indicating that the purpose of the institution is being definitely answered, several "cases" are submitted in the recently issued report, to enable readers to judge for themselves. In one instance a poor lad found his way to one of the Homes in a state of utter destitution and friendlessness. He was at once received, a situation found, and ultimately a good position on the Great Northern Railway was offered to him. Recently he paid a visit to the old Home in a suit of clothes that would have done credit to any City clerk. Another lad, who was evidently going to the bad, was so reclaimed and reformed, that he is now holding a comfortable post in an hotel. Another is in a position of trust and confidence, who formerly served a term of imprisonment for theft. Many of the cases go to prove that these lads are frequently "more sinned against than sinning."

Everything is evidently done that can be done to make the Homes attractive, the evenings instructive, and the Sabbaths spiritually profitable. The committee are fortunate in their choice of superintendents, who evince an unfeigned love of the work they have undertaken, and have the temporal and spiritual interests of the boys at heart. This accounts for the attachment which is created in return, and which finds expression from time to time in loving and grateful testimonies, similar to that uttered by one of the poor lads to the matron: "You have been like a mother to me." The office of the institution is 8, Duke-street, Adelphi, W.C.

WORK IN EAST LONDON.—In consequence of our Hall in Blair-street being too small, we have been compelled to take another and larger one, the late Welsh Chapel, Brunswick-road, Poplar, E. We ask your readers to assist us in carrying on a Gospel work in this neighbourhood, also in the densely populated district near the East and West India and Milwall Docks. Geo. Fuller, Supt.

34, *Cawdor-street, Poplar, E.*

AS YE GO, PREACH.—Mr. Wm. Catlin, of Clerkenwell, sends us some details of a summer's holiday lately spent in the South Western counties, in the course of which he visited and preached at Plymouth, Exminster, Exeter, Pontymoile, Weston-super-Mare, &c. Speaking of the work in Plymouth, he says: "We had open-air meetings, processioning the neighbourhood, and indoor services every night during our stay of eight days. Shaftesbury Hall was never known to be so crowded. Professor Williamson, a public singer and teacher of music, heard us singing in the streets near his residence, came out with a splendid guitar, mounted the empty case, and in presence of his neighbours struck up, with marvellous effect, "Sing them over again to me, wonderful words of life." He was brought to the Lord at one of Mr. Moody's meetings at St. Andrew's Hall, being struck with the words they were singing as he entered: "Oh, take me as I am!" He found peace, and now he was with us nightly in the streets of Plymouth." Referring to Pontymoile, Mr. Catlin writes:—"Brother Wintle, himself but a labouring man in the adjoining ironworks, has a noble band of workers for God around him; together we visited night after night the neighbouring towns and villages on the mountain sides, singing and preaching to thousands in the open-air, in blast furnaces, in nut and bolt and wire works, or the mouth of the pit, as the case might be."

NAVVIES AT TILBURY DOCKS.

DEAR SIR,—I visited the Tilbury Docks when the Thames Church Mission Society first appointed Mr. Simons to take charge of the Mission there, and assisted in the distribution of Bibles, tracts, &c., during the dinner hours of the workmen. We were generally well received even then, but care and tact had to be observed.

After a lapse of eighteen months I again visited with Mr. Simons last week, as I was anxious to see if the men had learned the value of the Society's labours. On entering the works I observed the great change which 3000 or 4000 navvies, with spade and shovel, had made. Coming to the Mission Hall, I found the missionary in one of the little class rooms, bathing and binding up the broken head of one of the dock workmen. Whilst the bandaging was going on I noticed many conveniences to meet the immediate wants of the daily-occurring accidents amongst the thousands of workers. The hall also was ready for evening prayer and praise.

After a few words with Mr. Simons and his active helper Williams, another colporteur and myself started with loaded bags for distribution amongst the men. I lost the other members of our party amongst the deep cuttings and planks of rough bridges, but I found the navvies eager to take the books and enter into conversation. The dinner appliances and positions were very varied, sods of earth forming generally their seats and tables, the men holding their food in their hands. There were also little huts made up partly of sods and boards, and after supplying the men under the bright sun, I was called to the cabins. The first contained men with long heavy sea-boots and slouched hats; men who probably had dug and delved and prepared a refuge, in many lands, for our ships.

Having finished that part of the work, I ran down under a "tip," and came suddenly before a dozen more men who had finished their dinners, and I was about to commence my work of conversation and distribution, when I heard some one reading. I stopped, and listening, found they were reading the Bible. I observed that the men of this gang were young, probably employed in tipping the earth, and forming the embankment. They were reading Matt. xxv. These men were in attitudes in which they could rest, while comfortably hearing the reader. Some were smoking, but all were attentive. On moving to the front I saw that the reader was about 25 or 30 years of age, and was sitting at the higher part of the shed, on some sods, whilst the other men formed an oblong square. I had surprised them, but they did not stop reading. After they had finished the chapter, they invited conversation. Our talk could only be short, but the Bible was freely used, and references were read and discussed. All seemed anxious for the one thing needful: joy and gladness marked their sunburnt and intelligent faces.

I remained for the evening address in the Mission Hall, and came away much refreshed by what I was permitted to see during the whole day's proceedings, and deeply impressed by the evident thoroughness of the work, and, as I have noticed in other sections of the Thames Church Mission sphere, the admirable adaptability to the special circumstances of those to whom the Mission agents minister, and whose conversion to God is the object apparently ever present to their minds. John Webb King.

Christ Church-road, Hampstead, N.W.

A MESSAGE FROM CANADA.—Dear Sir,—We wish to thank our kind, but unknown, friend at Eastbourne, through the medium of your pages, for regularly sending us a copy of The Christian. Under any circumstances the magazine would be welcome for the sake of its cheering and refreshing contents, but situated as we are so far from civilisation we assure you it is quite a boon to us. Will our kind friend address it for the future to Rev. J. Hines, St. Carlton Post-office, Saskatchewan, N.W.T. of Canada? Another Asissippi has sprung up lately nearer Winnipeg, and we find our letters, &c., are frequently sent to the new Asissippi, and in consequence are much longer in reaching us. For this reason we think it safer to address as above.—Yours truly,

E. M. Hines.

PERSECUTION IN SWITZERLAND.

IN the *Pall Mall Gazette* of the 3rd instant the following letter appeared from Mrs. Josephine Butler, dated Switzerland, August 31, concerning the persecution of the Salvationists in the canton of Berne :—

It is very desirable that you should know the present deplorable state of things in this country. The time is past when we had hoped by "speaking fair" to the authorities of this land with their supporters, the violent mob, that we might tide over the evil time without calling upon their country the censure of the civilised peoples of Europe. The picture, however, becomes darker every day. It is not now the Salvationists alone who are persecuted, but any and all Christian people who may have evinced publicly or privately any sympathy for them, or who commit the offence of holding religious meetings of a voluntary and informal nature. Incidents are being multiplied of the same character as that which occurred in the Canton of Neuchâtel, where the prefect of a village entered with his gendarmes a private house in which a few friends had met to take tea and converse together. When the company asserted that they were not holding a Salvationist meeting, the prefect pointed, with a scornful triumph, to a Bible which happened to be lying on the table, and said, "There is the proof against you, the proof that you are Salutistes!" On another such occasion the family Bible was thrown on the ground, torn, and trampled under foot by the persecutors. In every such case of violence the assailants are protected, and the victims are not unfrequently fined or expelled.

The foreign Salutistes are now almost all expelled, and the persecution rages against the Swiss Christians themselves who are carrying on the work of revival, initiated by English Salvationists. You probably heard of the affair at Bienne, where the house where a few worshippers were gathered was "more completely destroyed than if it had been set on fire," and whence the inmates scarcely escaped with their lives. The incident of this outbreak has had such an influence with the Federal Government that they have continued to limit more and more the small amount of freedom and peace before enjoyed by the Salutistes. Their action has culminated in the decree of the Berne Government proclaiming that no meetings whatever of the character of Salutism, public or private (not even in the most intimate fashion in family circles), shall be henceforward permitted, and that, moreover, it shall be penal to speak in favour of the Salutistes! In order that you may estimate the enormity of this decree, I must remind you that these poor Salutistes have never in Switzerland provoked opposition, as they have done in England, by displays, processions, noisy music, &c.; on the contrary, they are driven to pray and speak, like the Covenanters of old, in forests and caves, and quiet places where they may be uninterrupted.

What is the secret of this hostility against them on the part of the rabble and the authorities? I have known the social life of this country well for many years, and am able to give you the answer. It is because the Salutistes have not confined themselves simply to preaching Christian doctrine (which, indeed, is very assiduously taught by the churches here), but have pitilessly attacked the vices of the people, high and low, rich and poor. Those vices have enormously increased of late years; and the drunkards, the impure livers, the gamblers, with the egotists and materialists of every kind, have banded themselves together to annihilate the messengers of the higher and purer life. They cling to their vices with the dogged tenacity which the Swiss have formerly manifested in the pursuit of good or the overcoming of difficulties. The Salvationists have been pelted and mobbed in England, but in England the magistrates and our chief judges have taken the part of order and justice, and have not applauded the assailants. It is the sympathy of the authorities here with the roughs which has brought the country to such a pass, and that sympathy is based on the common desire to be let alone in their evil habits. "Let us alone; why art thou come to torment us?" was the cry of the Gadarene devils. It is very much the same cry which we hear now. M. Cornaz, Minister of Police and Justice (!) at Neuchâtel, who is the Judge Jeffrys of the present persecution, has declared in a public speech that not only must the Salutistes be silenced, but the members of the British and Continental Federation (for higher morality) must be expelled; and for the same reasons: because we of the Federation say to M. Cornaz and all men in authority, "Have done with your vices, and set a decent example to the people." There are men in the different cantonal governments who would do better, but they are weak enough to be carried along by the muddy tide.

We ought in England to sympathise with the good men and women in Switzerland who are against all this. A league for the defence of law and justice has been formed—*La Ligue du Droit Commun*—the history of which I expect will be worthy of observation by all lovers of justice. They have put forth a grave manifesto, not expressing sympathy with the Salutistes, with whom some of them do not agree, but pleading the cause of equity on their behalf, as they would for any injured or outraged people, and warning the Government of the dangers of the reign of anarchy which it is inaugurating. The faces of these good men, I observe, are sad and careworn, more than they were when I saw them last. They are suffering as patriots. They had prepared some pamphlets for wide distribution. It seems now that it will not be worth while to print them, as 'scarcely anyone will have courage to buy or possess them.' There is here, in fact, a miserable reign of terror. The elections seem likely to result in favour of the "Radicalisme autoritaire," at the head of which are these violent persecutors. The *Ligue du Droit Commun* seems likely to be prosecuted because of its brave and constitutional utterances. A Swiss gentleman of great experience writes to me: "As for the foreigners, they will all be expelled. Tell your countrymen they may look out for that, and they need not be surprised at anything."

Meanwhile the violences continue, private correspondence is opened and read, women are beaten in the streets in daylight. The youngest daughter of M. Aimé Humbert, coming from a meeting in the country a few days ago, was struck on the head by a stone thrown by one of the protégés of the Neuchâtel Government, and has remained stunned by it for several days. The motto of the persecuting party seems to be to de-Christianise Switzerland. What the end of it all will be, politically, it is difficult to foresee. It is clear, however, that the great power of modern days—public opinion—should be brought to bear on the matter. These tyrants in Switzerland should be made to feel that civilised public opinion in Europe is against them.

On the same day there was published in *The Daily News* the following communication from their Geneva correspondent:—

The Berne Government has once more made itself ridiculous by issuing an edict which absolutely forbids all meetings, whether private or public, of the Salvation Army. This edict, however, unlike the historical one of Henry IV. of France, accords no guarantees, as that of Nantes accorded to the Protestants. On the contrary, the rulers at Berne decline to recognise the Army as a sect, and say that as it is not an acknowledged religion, it is not entitled to the benefits which Article 50 of the Federal Constitution gives. That article especially provides for the freedom of religious opinion throughout the country, and does not in any way attempt to define to what extent that opinion may go. It would therefore be interesting to learn by what process of logic the Berne Government has come to the conclusion that the Salvation Army is not entitled to the benefits of the Article. However eccentric the Army may be in its mode of worship, the fact remains that the soldiers of the Army are as earnest and zealous in their faith as any other recognised sect. Why then should they not have the same rights and liberties extended to them?

This question is the more pertinent at the present moment as it happens that large numbers of Mormon missionaries are scattered through the country, and not only are they allowed to preach their doctrines with impunity, but it is an admitted fact that they have supplied means to enable their converts to emigrate to Salt Lake City, and during the last six months some dozens of men, women, and children have thus been sent away. These Mormon missionaries have had no restraint of any kind put upon them, and although a petition was sent by some of the inhabitants of the Bernese Oberland, where the followers of Brigham Young have been very active, praying the Government to stop the missionaries from preaching, the petitioners were curtly informed that these representatives of a polygamous doctrine were protected by Article 50 of the Constitution, and so long as they created no disturbance could not be interfered with.

How, then, is the Berne Government going to justify its act with reference to the Salvation Army? In what quality does it assume to interdict the citizens of a free State from worshipping God in any way they please? This interdiction is at once a confession of weakness and an act of despotism, and if the Army had not been assailed by brutal mobs the Government would have allowed the meetings to go on; but the mob has its way, and the Government of free Switzerland bows before its laws. There are some clever men amongst the rulers, and it is to be regretted that they have allowed themselves to be hoodwinked into a despotic policy that can only serve to cover them with ridicule, while it is certain to miss its mark, for the Army has got too strong a footing in the country to be easily dislodged, and though they may suffer defeat at one point they will conquer at another, and finally triumph all along the line.

LIVERPOOL CHILDREN IN CANADA.

OVER 200 of our Liverpool waifs have this season been placed in situations and homes from the Distributing Home in Canada. Our family in this Dominion now numbers some 1700. They each get their Christmas cards and New Year's letters, and are reported upon by the clergyman of the district. We visit them, as far as strength will allow, and they, in return, visit this Home they like so well.

The elder girls are our greatest source of anxiety and care. The overcrowding in small rooms and cellars in Liverpool, and the drinking, careless, wretched habits of the mothers pollute the young minds, and sometimes leave evil traces in years of after life. We would urge upon ladies who are willing to spend time and strength in labouring for the good of others, to establish more mothers' meetings, and instruct these mothers in the right bringing up of their children.

We have had but frail health, and so obliged to attempt less this summer, but hope to return to England in September, and make arrangements for another winter's work.

Knowlton, Canada, Aug. 21. Louisa Bird.

MR. AND MRS. J. B. WOOKEY opened their purity work in Luton on Sunday week, in a large building intended for a theatre, but which, fortunately, the authorities will not license. At each service the place was crowded, hundreds having to stand, and the utmost interest was evinced. The afternoon and evening services were intended more especially for the young, great numbers of whom were present. On Monday evening a welcome tea-meeting to Mr. and Mrs. Wookey was followed by a meeting in the Friends' Sabbath-school building, in Church-street. Mr. Wookey stated his intentions and views in forming a Social Purity Society, and produced cards of membership, and we understand a considerable number joined.

"I GETS SULKY WHEN I'M SPOKE TO."

BY REV. GEO. F. PENTECOST.

THE inquiry-rooms had been unusually full that night. It was now near twelve o'clock and almost all the workers and inquirers had gone home. A few workers were having last words with souls whose distress of mind and doubts were not removed. It had been a blessed night. Nearly one hundred souls had found Jesus, or rather had been found of Him. We were all tired, but greatly rejoicing. I had just left a young man who had yielded his last difficulty and given himself up to the Lord who bought him.

After bidding him good-night, I turned to speak to one or two of my fellow-workers before we separated for the night. As I did so I noticed sitting, apparently unobserved and unnoticed by any one, what appeared to be a little mite of a girl. At first I was inclined to pass her by, supposing that she was a child only waiting for some of the late lingerers; but a second thought led me to go to her and ask who she was and what she was waiting for. Making the simple inquiry, and looking into her face as she turned it up to answer my question, I saw a very plain but intensely troubled face. The tears were silently coursing down her cheeks. My attention was riveted and my interest instantly quickened and fixed. I sat down by her side and asked her what her trouble was that made her look so sad. I found that she was a little kitchen-maid, about fourteen years old, and that she had been to the meeting in the great Mildmay Hall, and had come into the inquiry-room, and had been present there for nearly three hours, hoping that some one would come and speak to her. But no one had noticed her, or if they had, had passed her by as a child.

To my question as to what was the trouble with her, she made answer:

"I want to get saved."

I cannot put on paper the tone of her voice, or her manner of speech. But it was sad and despairing to the last degree. Her speech was slow and measured, as if there were a space between each letter of the words she spoke. It was a drawling monotone. Can you fancy how this would sound?

"I w-a-n-t t-o g-e-t s-a-v-e-d." With the slightest upward inflection on the last syllable of the last word, which gave it a little song-like intonation.

"Well, my child, are you not a Christian?"

"I thought I was."

"When did you think you were a Christian?"

"Last week, when I was here before."

"What made you think you were a Christian then?"

"Because a lady told me that Jesus died to save me, and if I trusted to Him he would save me; and that was the same as you told us in the sermon; and she showed it to me in the Bible."

This was said in the same monotone as the rest; and, indeed, throughout the entire interview she never changed her tone, except that at the last she spoke a little quicker, and with a certain eagerness as the final truth dawned on her little mind and heart. All the time she was speaking to me her face was turned upward to mine, her eyes filled with tears, and with an eager, hungry look in them, as though she were listening for her life, as indeed she was. The little, plain face became positively fascinating, if not beautiful, as she looked up into mine, as if her soul's salvation depended on the next word I said to her.

"Well," continued I, "and did you believe what the lady told you about Jesus?"

"Yes, sir."

"And did it make you glad to know that the dear Saviour had died for you and saved you?"

"Yes, sir."

"Well, how is it that you are in trouble now? He has not changed since last week; and besides, He does not save for a few days, but when any one gives herself to Him, He saves her for ever. Don't you know that He says 'I give unto them eternal life, and they shall never perish'?"

"But I ain't saved now." This in a most distressed and despairing tone.

"But how do you know you are not saved now?"

"'Cause I've gone back to my old ways."

"Well, that is too bad. But what do you mean by going back to your old ways?"

"Have bad thoughts."

And here for the first time she dropped her eyes and looked intensely ashamed, and began to cry audibly. I deeply pitied the poor little thing, who, because bad thoughts had assailed her, had given up all thought that she could be saved. I thought of David, who said he "hated thoughts"; and I thought of myself and wondered if I were as sensitive as this little kitchen-maid to bad thoughts, and remembered how subtle and distressing evil thoughts are to a heart that really desires to be pure and holy, as this child evidently did. And then I wondered what her bad thoughts could be, and determined to comfort and reassure her a little, and so said:—

"Bad thoughts are sinful; but if you do not encourage them, and turn away from them, and ask the Lord who saved you to take them away from you and put his own thoughts into your heart, He will do it. You must not suppose because some old bad thoughts come into your head that you are not, therefore, a child of God. Besides, when we are first saved or forgiven all our sins are not taken out of us. Jesus first takes us and makes us his own children, and then He begins to take away all the old evil. Just as if some kind, rich lady should make you her child; then she would take off your old clothes and put on new ones, and teach you all sorts of nice ways, and send you to school, so that you might be fitted to be her child. Now, you see, all this could not be done in a minute; but you would be her child all the time that you were getting rid of your old ways and learning all the new ways which your new mother would be pleased to have you learn. Do you not see that God has to teach you, now that He has got you, and you should not get discouraged just because in one week you have not learned everything that a Christian should learn, and got free from every evil thought and old habit. This is a part of God's goodness to us—that He gives us grace to overcome the evil. He is with us all the time, just as a loving teacher would be, to point out our mistakes and show us how to overcome them and do our lessons rightly. He is satisfied when he knows that we have a desire to be good children. But you said you had gone back to your old ways. Now what are these old ways which have given you so much distress?"

At this the little maid hung her head again, and looked very shamefaced. For a long while she would not speak. I wondered what her besetments were, which had overcome her. I was expecting to hear a confession of some one of the hundred vices and evil ways into which all sorts of people (mistresses, as well as maids) fall. For while we do not hold a "confessional" in the inquiry-room, many a strange confession is made of sins and habits which have long burdened the soul and stood between it and its peace.

Not getting an answer, I said, with some urgency, yet with kindness:

"Come, my child, tell me what your old ways are, which so distress you; perhaps, if you will tell me, I can help you, or at least tell you how you can get rid of them."

After some minutes of hesitation, with her head bent still lower, as if to hide her shame, she said:

"*I gets sulky when I'm spoke to.*"

At first I could hardly repress a smile—so despairing was this confession, so distressed was the little maid. This was one of her old ways, which she had supposed would disappear when she became a Christian. It was her trouble, her sin — no doubt the most conspicuous in her obscure life. A little kitchen-maid with a dull and stubborn disposition, who, perhaps, knowing little sympathy from those for whom she worked, and perhaps receiving many a scolding and harsh word, had resented them with the "sulks." The deep contrition in her face, the choking sobs in her throat, attested how deeply the little one felt. My heart was touched for her, and, taking her by the hand, I said, as kindly as I could:

"My poor child, I am sorry that you have fallen back into this old way of sulking when your mistress or the older servants speak to you. It is very bad of you to do so, and certainly it is displeasing to God; but he will give you grace to overcome this habit, and make you cheerful, and prompt to mind and do what you are told. But you must not be discouraged. And was this the reason you thought you were not a Christian?"

"Yes, sir; my mistress told me that I was a 'pretty Christian' to be sulking when I was spoke to. And I knew that if I was a Christian I would not be cross to people when they told me to do things, even if they was cross to me; but I do want to get saved." And here was more quiet crying and distress of countenance.

I had gathered the little one's faith had been of the simplest kind, based on a most superficial knowledge of the word and way of salvation, so I set to work, and as carefully as I could, and as simply, too, unfolded to her the Gospel. She looked with eager, hungry eyes straight into mine all the time I was talking to her, fairly eating and drinking the "words of life." I asked her if she understood what I was saying to her. She said. "Yes, sir," in the same monotonous tone, drawling the words out slowly.

"Well, do you believe that the Lord Jesus saves you?"

"*I thought I did, last week: but now I don't think I am saved, for, if I was, I wouldn't get sulky when I'm spoke to.*"

This was the one thing which had overthrown her faith; and she was so taken up with her besetment, and especially since the taunt of her mistress, that her belief that she had been saved was gone. I often find this to be a serious trouble with inquirers. When they have simply believed, and then something comes into their lives, which leads them to doubt that they were really saved, *simple belief* does not satisfy them. They then begin to look for something more than the naked Word of God as a ground and warrant for their salvation.

After trying various expedients to get her thoughts off herself and on to Christ and his Word, I asked her if she knew any of Christ's promises.

"I know 'God so loved the world,'" she said.

"Very well," said I, "let us see if you understand and believe this promise. Who said 'God so loved the world'?"

"Jesus."

"Yes, Jesus said it; and do you believe that what He said is true?"

"Yes, sir."

"Have you any doubt about it?"

"No, sir."

"What did God so love?"

"The world."

"And who is the world? Does it mean the trees, and rocks, and the earth, and the sea?"

"No, sir; it means the people."

"What people; the rich people and the poor people, or the Jews?"

"Yes, sir; *but it means everybody.*"

"That is quite right. It does mean everybody. And especially it means sinners, those who most need his love. And it means *you.* Do you believe that God so loved *you?*"

"Yes, sir."

"Now let us go a step further. 'God so loved the world that he gave' — whom?"

"'His only begotten Son.'"

"Yes; that is right. And who was his only begotten Son?"

"Jesus."

"Yes. And what did he give Jesus for?"

"To die for us."

Then I tried, at this point, to explain to her and show her, out of the Word, what the death of Jesus meant, how He bore our sins and put them away, &c., and continued my catechism.

"Now go on with your verse, 'Gave his only begotten Son, that whosoever'—what?"

"'Believeth on Him.'"

"Yes. It does not say that whosoever is good, or whosoever is able to give up and overcome all their sins; does it?"

"No, sir. It says 'whosoever believeth on Him.'"

"And what does believing on Him mean?"

"Why, sir, you told us that it meant to believe what He says, and what He has done for us, and to trust Him."

"Well, do you believe what He says, and what He has done for you; and do you trust Him?"

"Yes, sir."

"Well, go on with your verse again. 'That whosoever believeth on Him should not'—what?"

"'Perish.'"

"And what does that mean?"

"To go to hell."

"Quite right," said I, not a little amused and instructed by her straightforward and simple definition of the word. Whatever difficulties some of our modern theologians have in understanding the meaning of the word "perish," she had none.

"Well, then, if you believe on Him, will you go to hell?"

For the first time the dull, despairing look gave way from her face, and something like the suggestion of a smile came in, as she said, even more slowly than her wont was, as if she were yet a little fearful of accepting the truth—

"No, sir."

"No," continued I, "you will not perish, but have—what?"

"Everlasting life."

"And what does that mean?"

"To go to heaven."

"Yes; and will you have everlasting life?"

"If I believe on Him."

"Do you believe on Him?"

"Yes, sir."

"How do you know that you will not 'go to hell,' but 'go to heaven'?"

"Because Jesus says so."

"Well, if Jesus says that you will not go to hell, but go to heaven, are you saved or lost?"

"I'm saved."

"Are you sure?"

"Yes, sir."

"How are you sure?"

"Because he says if I believe on Him I shall not perish but have everlasting life; and I do believe on Him."

With this last answer and confession of her faith the darkness fled away from her face and a happy peace spread itself over it, and the child positively looked pretty. The tears were gone, and a soft, happy light filled her eyes. I thought I had never spent a happier hour with an inquirer in my life, albeit she was a little kitchen-maid.

"Now, my child, what is to be done with the sulks?"

She replied, with a smile, as if the whole matter were now perfectly plain and clear to her:

"I will have to give them up, sir."

"But are you sure you will be able to give them up?"

"Oh! yes, sir."

"But how do you know you will be able?"

"Because, sir, now that I know Jesus saves me, nothing can make me sulky. I won't care what anybody says to me now that I'm saved."

We had a little prayer together, and the little kitchen-maid went away home. During the next week or ten days my time and attention was crowded with new cases every night, and the little maid had passed out of my mind. And now the meetings had come to an end. The last sermon was preached, the last address to the inquirers was over. It was twelve o'clock, and yet many of the dear friends were lingering to say "good-bye" and to speak out their gratitude to God for the great refreshing we had all had. I was sitting on the end of a seat in the room we had used for our after-meetings, talking with one or two friends, when I felt a little hard, rough hand make its way into mine from behind. I looked up, and there stood my little kitchen-maid, with a face like an angel's for brightness.

"Halloa!" said I. "Is that you? How do you know you are saved?"

"*Because God so loved the world, that He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.*" This blessed verse came out quick and clear, and her little, plain face was full of light and peace.

"Well, how about the sulks?" said I.

"They are all gone, sir, and I am so happy, and I have been waiting all the night to say 'good-bye' to you, sir, and to thank you for teaching me about 'God so loving the world.' And I am quite sure I am saved now."

Thus ended the chapter in which I had a part, but without doubt that humble life will go on in the strength of that great love, and glorify God in the kitchen, and mayhap in higher places, though there is many a daughter of the King glorifying Him in the kitchen who will be glorified by Him "in his appearing and kingdom."

SUNDAY AT AMERICAN SUMMER RESORTS.

CHAUTAUQUA.

OF all the delightful places to spend Sabbath, it seems to me that this is one of the most inviting. A sacred quiet prevails everywhere, and the modest, unfroward walk of the passers-by, hither and thither, disturbs in no way the most trivial meditation. You sit upon the verandah of your cottage and see and hear nothing to annoy your inherited sense of how the Lord's day should be observed. No immoral scene arrests the attention, no "blue coat" hurries along to put a stop to a quarrel born of strong drink, no horse cars, steam cars, steamboat, nor even carriage, divides your thought. There are none coming, and none going, for the gates are closed all day. No boats are rented, but all play at their chains with a kind of harmony which makes one rejoice that even they can have one day of rest in seven.

With all these removed and cut off it must be a dull day? By no means. All that body, mind, and soul could wish is here to invigorate, quicken, and inspire. Never shall I forget July 27, 1884. We awoke to find it raining, steadily and fast. It continued on, and one observed that "our blessings were coming directly from above to-day," and sure enough they did. The devotional conference at 8, and the Bible-classes at 9, were somewhat interfered with, but the after services not so much.

At 11 a.m. an audience of about 1200 in the "amphitheatre" greeted the Rev. Wm. Kincaid, of Oswego, N.Y., who was to preach. He took for his text one phrase of Eph. iii. 8, "The unsearchable riches of Christ." The discourse reached its climax when the preacher said with marked power, "We can have *real friendship* with an unseen presence." It was a message grand in its simplicity, forcible in its presentation, and remarkable in its spirit. He is a preacher to the *souls* of men. We were all helped.

This was only the beginning. After a little rest and bodily refreshment we returned to a second treat at 2 p.m. The sun was shining brightly. About 3000 had collected. The leader of this service was no stranger. Probably the most of those present had heard his voice. But to have heard was only to awaken a strong desire to hear again. It gave no uncertain sound. When the great light of Brooklyn Tabernacle announced his text (Ps. xix. 8): "The statutes of the Lord are right," every wandering gaze was arrested. It was a thrilling, melting effusion of Gospel truth. I saw strong men swaying, and many eyes weeping. Every individual received his portion of meat. I sincerely believe many a noble purpose was formed under his inspiration, and certainly scores of *broken* resolutions were recalled. He so manfully put the Bible above every other book and gave such cogent reasons why we should keep it there in our hearts that we were all better equipped to do so. As he glided into the fourth part and gave illustrations from real life, of the power of the Bible over hearts, every straying thought was captured and brought into line, and we were made *to feel* that the *old Bible* is the only safe thing to stand on, and the most blessed thing to have for a pillow in a dying hour.

The day was fittingly closed with a vesper service and sacred song—a day to be cherished. "The voice within was more distinctly audible than in the city, because of the stillness of the place, and the gentler affections of our nature sprang up more freshly in its tranquillity and sunshine—nurtured by the healthy principle which we inhale with the pure air and invigorated by the genial influences which descend into the heart from the quiet of the sylvan solitude around, and the soft serenity of the sky above." Such Sabbaths are a delight on earth. — *Christian Intelligencer.*

SARATOGA.

Our correspondents all refer to the remarkable quiet of the Saratoga Sabbath. No one of our great summer religious cottage cities seems more so. There is a hush in the air, save the subdued chorus of the thousands of birds singing in the grove. The only breach upon the morning sanctity is the sharp call of the newsboy, awakened by the unsanctified enterprise of the proprietors of the New York *Tribune*, who at half-past eight in the morning is shouting the title of these papers along the streets. We fear they have too large a patronage even among the church members.

Large congregations filled the churches in the morning. Last Sabbath Dr. Newman preached in the Methodist Church. The great house was filled. The audience was as conspicuous for character and social position as for numbers. Near us as we waited upon the service, sat ex-Senator Davis, Mr. Hendricks, the Democratic nominee for Vice-President, and W. H. Vanderbilt, with scores of noted clergymen and members of the learned professions sprinkled throughout the congregation. The sermon of Dr. Newman was an able one. Its theme was "The Great Conversion"—that of Paul. It was a sacred oration, giving a sketch of Paul's birth and education, a clear and orthodox analysis of regeneration, a picturesque description of the journey of Paul from Jerusalem to Damascus, and a very dramatic representation of the scene of his heavenly arrest and amazing change of heart and life. The Doctor held the great audience for over an hour.

The flavour of the Sabbath passes over into the Monday meeting of the preachers. This is always an interesting occasion. From fifty to one hundred are present. Usually the hour is devoted to discussions. Last Monday a lecture was given by Dr. E. L. Magoon, upon "Christian Art." It was an hour long, delivered without a note, or a moment's hesitation in speech, and was one of the most interesting and instructive discourses to which we have ever listened. It gave the whole history of monumental art, and the effect of the Christian idea upon Greek and Roman architecture.—*Zion's Herald.*

WHO WILL RESPOND?—I wonder if any reader, or readers, of THE CHRISTIAN would be disposed to assist me in enabling a young, unmarried lady, thoroughly educated, and speaking fluently both French and Italian, to give herself to Mission work, either in France, Belgium, or Italy. She is a true, earnest Christian, an excellent teacher, and animated, I believe, with a genuine love to the Saviour in her desire to go forth in his name. Having no means of her own, she would need to be supported. Perhaps some who are unable to leave home themselves, and to whom God has given the silver and gold, may be led to supply her lack. Should anyone be moved to respond to this appeal, I will gladly put them in communication with her. FRANK H. WHITE.

164, *Westbourne-terrace, Hyde-park, W.*

Evangelical Alliance Conference,

COPENHAGEN, AUG. 30 to SEPT. 6.

We have thought well to report at length some of the addresses, which, from the importance of the subjects and the ability of their treatment, seemed to merit the special attention of our readers. The more general report follows.

THE RELIGIOUS INDIFFERENCE

WHICH PREVAILS AMONG VARIOUS CLASSES, AND HOW BEST TO MEET IT.

By Rev. Dr. MARSHALL LANG, Glasgow.

"THE indifference which prevails." Does it prevail to such an extent as to make it a marked feature of our day? I answer, A surface-glance might prompt a "No;" a closer view compels a "Yes."

No. The *Zeit-Geist*—the spirit of the age of the telegraph and the telephone—is against apathies of all kinds. With regard to the things of faith, the signs are mixed. Compare the close of the nineteenth century with the middle of the eighteenth, when men were busied over apologies for Christianity, thinking little about what was to be done with the Christianity apologised for. What a difference of tone do we observe! The rationalistic spirit is abroad; but the older rationalism has been routed. One of the best answers to Strauss has been given by John Stuart Mill. The Rationalism of to-day confesses that men's souls cannot thrive on negations. Positivism is the name of its most striking efflorescence. In the Church we see more vigour: much heterodoxy certainly; but it is better to have thought-force, even in wrong directions, than to have a dull inertness, a stagnant orthodoxy. Church and no-church are conscious that, in every sphere of energy, there rings the voice heard in Patmos: "I would thou wert cold or hot,"—one thing or another, but not the insipidity of lukewarmness.

Yet I must balance the No by a Yes. Indifference does abound: sadly, fearfully does it prevail, in forms and types caused by the frictions, the struggles, the peculiar developments of our time. I cannot specialise these: some will be noticed by brethren at future sessions of the Alliance. I am not going to dwell on Agnosticism, Socialism, and other -isms which run up into the one generic word unbelief. I limit myself to the idea of indifference: the indifference which is the chronic malady of our fallen nature; the aversion from God and the testimony which He has given concerning his Son, whose root in all periods is one and the same: "The carnal mind is enmity against God." You call on me to trace this heedlessness of soul among various classes; in other words, to present some varieties of tint and tincture promoted by different surroundings, cultures, circumstances, influences—a subject far too wide to be satisfactorily discussed in the limits assigned to me. I must select only some view-points.

(1) First, I observe this indifference co-existing with many beautiful and semi-religious enthusiasms. To instance two:—

(*a*) "Has not the man of science," asks the author of "Natural Religion," "a faith, a worship, a glorious and fearful God? Is not his nature-unity an object which commands his devotion, calls forth his love, towards which his attitude is more reverent than that of the ordinary Christian to his God?" Well, grant that, in a genuine scientific ardour, there is much that elevates and purifies. But what is the effect when the motive power is only the admiration which is declared to be the scientist's ruling principle? No personal relation with God is allowed. The nature-unity is a mere intellectual abstraction; there is "no help to weakness or Redeemer to faith." Such an enthusiasm only hardens the unreceptiveness of the kingdom of God.

(*b*) Again: very notable is the development of social interests in our time. Politics, hitherto the domain of the few, are the care of the many. Sociology, one of the latest, is the most engrossing of sciences; and a noble science it is. Only, men may be so occupied with constructing an earthly paradise as to lose the vision of, the care for, a heavenly. "From the science-millennium of Comte the good Lord deliver us!" exclaims Mr. Maurice. Such a millennium may not, in a definite form, be accepted as a prospect by many; but the spirit of which it is the expression inspires an ever-widening circle of minds. And in the measure in which it spreads there will be an increasing distaste for the New Testament type of doctrine and holiness.

These instances may suggest other illustrations of what specially affects the cultured classes—the tendency of much that is intense in thought and action to silence the response of the heart to the kingdom of God's dear Son.

(2) Now, to glance at the more ordinary aspects of worldliness.

Nobody needs to be reminded of the idolatry which infects every class — the idolatry of wealth, with all which this involves: work at tremendous pressure, to push a gain, to hasten a fortune, or to maintain a position. Where is the guest-chamber for Jesus in minds on which Mammon has written his mark, or whose ambition is to win a place in the Mayfair of society?

The hurt operates more widely still. Do not overlook the moral effect of the keen struggle for existence to which so many are doomed. The poverty of over-taxed strength and gnawing worry is not favourable to the higher soul-life; it impoverishes the soil in which all that is generous takes root; it deadens hope; it indisposes for what is spiritual. When the toil ceases, there is the longing for some sensual stimulus or some mere amusement.

Verily, the Lord knew man. He knew the men of 1884, when He spoke of the "cares of this world," as well as "the deceitfulness of riches," choking the Word, so that it becomes unfruitful.

(3) Add to the outline I have given, the subtle influence of the critical temper of our age. Men talk about faiths; they have not faith; and people get to think that religion is either a matter of talk or not to be talked about. The old certainties—where are they? All seems uncertain. One feels in many—ay, even in many who go to our churches betimes—the echoes of John Sterling's words: "On higher matters, nothing to say; certainty I have none; nothing for it but to keep shut the lid of those secrets with all the iron weights in my power."

And so there passes before us to-day a sad procession: in the front rank, men and women speaking of things in earth and heaven; but their God—a socket without an eye; behind them the multitudes to whom life is either a grind, and a weary grind, or a laughter without real mirth; and the rank-and-file composed of thousands and tens of thousands—not the poorest only, those concerning whom the "bitter cries" have been raised but all sorts and conditions as well—carrying drearily banners over which are written, "No Church, no Priest, no Bible, no Sacrament, no God, no hope in the world." That is the exceeding great army arrayed against us. Indifference—ah, you may give it what name you choose—Secularism, Agnosticism, &c. There is the one awful fact, before which the prophet soul, in moments of depression, is tempted to cry, "Lord, who hath believed our report?"

How are we to deal with this fact? How shall the Christian life seek to vitalise this body of death? A question for whose answer I must refer you to the Lord Himself: "Lord, increase our faith!"

But some things we may say one to another, stirring up our minds by way of remembrance.

(1) First, let me remind you of two postulates—the assurance *from* which, the regulative principle *on* which, to fight. Both are contained in one word of our Lord.

(*a*) "When the Comforter is come, whom I will send unto you from the Father, He shall testify of Me; and ye *also* shall bear witness." Mark the "ye also." The Holy Spirit is not *our* accompaniment—we are *His*. It is not we against the world; it is He. He is come; He is testifying: we also.

What is his testifying? The energy of life. A recent writer has spoken of "the heresy of confounding force with vitality." It is a heresy that has penetrated our orthodoxy. Orthodoxy has expected to generate life by orthodoxy, preaching sound doctrine, effort. Oh, no; life is from above. Brethren of the Alliance, *Sursum corda*. The testifier is the Spirit which proceedeth from the Father.

(*b*) That is our assurance. The principle on

which our warfare is to proceed is, that the condition of the effectual witness-bearing is the revelation of the Christ. "Testify of Me," convict the world through this testifying. All treasures of wisdom and knowledge are ours, to be used, but all as hidden in Christ. Be sure that it is the true Christ, the full Christ, the whole Christ, nothing but Christ. We have been reminded of "a parasite form of evangelical religion"—the syllogism, "Christ died for sinners; you are a sinner. Christ died for you: hence you are saved." As thus stated, "it is a sort of molluscous shell." The author, however, omits a link which is generally found: "Believe, and you receive it; believe, and you shall live." But the Gospel is not a formula, not a set of phrases iterated and reiterated, not an appeal to mere safety, not a preaching of faith only. Jesus began preaching repentance. It is the revelation of the Son of God, making men so to see Him that the heart is pricked: "Men and brethren, what must we do?"

(2) Now think. The Lord knew the opposition, the indifference, deep and radical, in the heart. What has He provided? What weapon has He marked? What instrumentality has He supplied? It is the Church, the "unum corpus," the one body in which we rejoice. The best means of meeting the world's indifference is through the Church's increasing earnestness, aggressiveness, wisdom, sympathy, love. This is borne in upon me; this I must speak forth.

(*a*) What is needed, if we would work with the Holy Ghost in revealing Christ, is REALITY. It is reality, earnestness, that convicts. Minister's "abummin awaäy loike a buzzard-clock over my 'eäd;" members dozing in their pews and going away and forgetting what manner of persons they were; the godliness, a mere clerical robe of go-to-meeting dress. It is this that sends people from church, this that makes infidels. We want a higher temperature in our churches. It is down below zero often. It is seldom at summer heat. We want real men and women: men, not mannikins; women, not masculines. The enthusiasm of humanity—that should be found in the Church—the love of Christ. "Lord, wilt Thou not revive us again?"

(*b*) What is needed with more devotion, is more tact and sympathy. Have sympathy with the age; do not believe that it is going to the devil—feel with it; feel it with and in you. The Church is not a mere system of truth; it is a social state, meant to bless the earth: to be in the world, though not of it. You will never win by denouncing, or by standing aloof. Get at the man by being, not a thing of starch and cloth, but the brother, the truly brotherly. Wise in winning souls: oh, there is no grace which we more need. An English statesman, in a work of fiction, spoke of one of his characters as committing suicide for want of imagination. In the older churches we want imagination: we are too stereotyped, too held in by the bit and bridle of precedent and tradition. It is possible to have too much imagination. I don't want novelties or concerts, or things foreign to the simplicity in Christ. No: but we must remember the material with which we have to deal, and claim for Christ all that healthily appeals to eye, or ear, or heart. Kindness, sympathy, oh, blessed graces; would they were in us and abounding! Then would the personal life, Christ breathing through persons, be the witness against indifference. Every one in light would be the evangelist to the one in darkness—the bridge between heaven and that soul, and none would be content with a starless crown.

(*c*) Finally, what is needed, with more devotion, more sympathy, is more love one toward another, and toward all men—ay, toward all men. Until you have a thoroughly missionary Church, you will have a half-hearted and feeble-kneed Church; because only then have you a Christian Church—a Church that has learned the Lord's Prayer. And then only will you have a Church bound by the perfect bond of charity. To save us from our little jealousies and divisions we require a play of larger life from without—a window, a great, large window into the world. The still, isolated Church—feeding itself and living by itself—having no business with other men, that is the Church for Rationalism, the Church which will have as its environment an indifferent population. Ah! it is enlargement, width, variety of interest—it is a big Church with a big Christian life that the world wants. The world is tired of—won't have—the things that often bulk so largely in the ecclesiastical mind. It looks in at your presbytery door, your synod door, and hears you fighting away over some trifle, or some mere sect interest, and it turns away wondering if there be a risen Christ, when that is the sign of Him. Would God that from this beautiful city might be heard from afar the call to Christendom to shake herself from the dust of her earthly, sensual wranglings—the call which the English poet interprets in the voice which he gives to Adam, when addressing the sharer of his "Paradise Lost":—

> "Then rise, let us no more contend, nor blame
> Each other, blamed enough elsewhere; but strive
> In offices of love how we may lighten
> Each other's burden in our share of woe."

When Bernard of Clairvaux preached the second crusade, from the vast and excited throng which hung on his words there burst the eager cry, "Crosses! crosses!" And he threw among the crowd the pile of crucifixes which he possessed; and, having done so, tore into shreds the cowl of his monkish habit. To-day, let us realise the truer, nobler cry of Christian love. Let us lift our hearts with our hands to our King; and, renouncing all that is of the world, the flesh, and the devil, let us beseech Him to count us worthy, with a new devotion, to bear his cross, to lead us to fresh triumphs over the world-prince, with his spells of slumber and his blinding delusions; our inspiration—our word of fire—the old one recorded by the Apostle of Love—"This is the victory that overcometh the world, even our faith."

INCARNATION AND ATONEMENT.

By Rev. WILLIAM ARTHUR.

IF we took up the position that in the person of our Lord Jesus Christ there was no incarnation of the Godhead, and that in the work of his life and death there was no atonement for sin, we should be obliged to take up also the position that Christianity has gained her triumphs under false pretences. Among curiosities of literature, very exceedingly curious would be the history of an apostle of some nation who had led them from dumb idols to serve the living God, by preaching that the person of Christ was that of a creature—that his life was merely a mission, and his death merely a martyrdom.

The records of a heathen community converted by such preaching are not to be found. But, on the other hand, it is easy to find records, ancient and modern, of triumphs won by Christianity, through her missionaries dwelling on the wondrous love of God to man, as displayed in the person of Immanuel, in the person of God with us, of God manifest in the flesh, of Him who was at one and the same time the Mighty God, and to us "a child born," at one and the same time the "Everlasting Father," and to us "a Son given," at one and the same time "Wonderful Counsellor, Prince of Peace," and yet the bearer of the iniquity of us all—iniquity laid upon Him by the Lord, and borne by Him that He might present his soul an offering for sin, in order that we, "by his stripes," might be healed." While men who believed that story told it—told it with the fire of faith and of the Holy Ghost—in ancient times as well as in our own days, the hearts of gentle women opened, and those of stern warriors were melted. Kings that wore the Roman purple, kings that swayed the club of the cannibal, priests who waited at the altars of Diana, at those of Serapis, at those of Vishnu, at those of the nameless gods of the South Seas, unaccountably became changed in spirit. And the men to whom grateful nations point backwards as their prime benefactors were men who would rather have spent their lives in breaking stones than in preaching a Christ who was no God, or a Cross which was no altar of sacrifice for sin.

If the triumphs whereby churches were originally planted are traceable to the preaching of a Divine Jesus and of a redeeming death, so also are those internal triumphs of life over decay, by which churches having a name to live, but really dead, were again quickened with the powers of an inward life. It would be, indeed, hard to find the records of the case wherein a dying church was warmed again by the ministry of men who set before her a created being as her Lord, and an unjust punishment as the sum of his passion. Calvin has said that "no church can live without many resurrections." Whether we take the cases of particular churches and nations in which a marked revival of spiritual life has arisen to check a long progressive decay, and to initiate new eras of power, or whether we take cases in which a whole range of nations and churches has felt the return of vitality, it is always true that the men through whose ministry Christianity has risen again as if from her own embers, have been men whose hearts were full of the glory of Christ, as being One with the Father, as being the fulness of his glory and the express image of his person, as "upholding all things by the word of his power," and yet as having by Himself, yea, by the one sacrifice of Himself, purged our sins (Heb. i. 3).

Of all those who during the Middle Ages, with greater or less power, combated death and became instruments of restoring life, where was there one whose gospel was without an incarnate God—without a propitiating sacrifice for sin? When the breath of the Reformation breathed, who among the mighty of that restoration proclaimed a Christ who was not God, a crucifixion which was not his offering up of Himself for our redemption, or a Holy Ghost who was nothing more than an attribute or an influence, and was not the living Spirit of the Father and the Son? And when, in modern times, men have gone forth to tell—here the Greenlanders, there the Red Indians, yonder the Hindus, and elsewhere the Africans and Polynesians—of the blessings brought to mankind in the Gospel, were they men who would have gone so far or who would have gone any distance at all, to preach a Saviour who was less than Divine? Were they not always men to whom the Alpha and Omega of their own creed, as of the New Testament, was the union of Deity with manhood in the person

of Christ, and the redeeming efficacy of his death upon the cross?

But if the fruits of those who deny the Divinity of our Lord and his atoning work are not to be sought in the conversion of nations, the founding of churches, the revival of dead churches, or the raising up of men instinct with power to edify at home and to evangelise among the heathen, is it difficult, wherever they have prevailed, to find their fruits in spiritual decline, and in the barrenness of churches which once were fertile?

This manifest connection between the life of the Church and her faith in the Godhead and Atonement of Christ, is only the continuation of her experience in the first age. If, from the very outset, she had the consciousness that to confess a crucified Lord was to raise a stumbling-block—was to invite the charge of foolishness—nevertheless, she equally had the consciousness that it was impossible to hail a risen Lord but as "my Lord and my God." As such, did then the weakest in faith hail Him; and, as such, did they announce Him to a questioning and gainsaying world.

Not as they would announce the name of preceding prophets—whether John, the forerunner, or Isaiah, or Moses—did the apostles of Jesus announce to men their Divine Master and his sufferings. Of any prophet who was a mere man they ever spake in that reverent tone which befitted the calling wherewith the Lord had honoured those his servants. But the idea of setting forth their glory, of proclaiming their kingdom, of extolling their grace, of linking the hopes of the individual and the life of the Church with faith in them as saviours, was one of which a trace was never found in their testimonies to the prophets.

WHAT PETER TAUGHT.

When Peter addressed himself to the crowds of Israelites in Jerusalem, to the few selected Gentiles in the dwelling of Cornelius, or to the widespread churches of those who, with himself, had obtained the precious Christian faith, it was, in each case, as a man for whom that faith was a grace given and obtained "through the righteousness of our God and Saviour, Jesus Christ" (2 Pet. i. 1). It was as a man for whom the multiplying of grace and peace in human souls sprang equally "from the knowledge of God and of Jesus our Lord" (2 Pet. i. 2); as a man, whose soul, in seeking to promote the glory of God, knew not how to do it without lifting up the name of Jesus above every created name, and crying—as cry he never would for saint, prophet, angel, or archangel—"To Him be glory, both now and for ever. Amen" (2 Pet. iii. 18). Far other from what the man Peter in reality was, would he have been, whether in presence of the Jews, the Pagans, or the Christians, had he come to speak to them only of a prophet who was, in respect of John the Baptist, no more than what John was in respect of earlier messengers of God. It was the felt glory of his Lord that transfigured him from the timorous spectator of the humiliation into the fearless witness to the exaltation—that emboldened him to charge home upon the men of Jerusalem a crime such as had never before been laid at the door of human being—a crime to express which language seemed as if it must be overstrained—"Ye killed the Prince of Life" (Acts iii. 15).

For him that death—the death of the "Prince of Life"—was not a loss to be bemoaned, as had been that of the highest prophet, as was even the translation of Elijah. For him that death was not merely the sufferings of Christ; it must be looked upon in the light of the glory that followed; and, so looked upon, was the very redemption of our souls. The blood that fell from the agonising Jesus was not merely the die of a crime, not merely the red rain of a catastrophe, not merely the seal of a martyrdom. It was the precious blood of Christ (1 Pet. i. 19) wherewith we are "redeemed"—blood so precious that the things which, in comparison with it, were to be called "corruptible," were precisely those which, in comparison with human flesh and blood, in comparison with our ordinary goods and valuables, would, by us, be called incorruptible—namely, silver and gold.

Faith in this Lord and Saviour, faith in this incorruptible price, was the soul of Peter's own life, the fire of his ministry; and so, likewise, did he bear witness to it as the light and joy of his fellow-believers. He had seen the Lord—they had not; yet did they look for his appearing. His eyes had gazed upon the Lamb slain, when He was no longer the Lamb dead; though, still, even then, when alive again, He bore upon Himself the marks of the spear and of the nail. But they had seen Him not; and yet they felt, as Peter felt, that the Lamb was slain from the foundation of the world, and that He would live for ever as a Lamb newly slain. They had not, indeed, been called to look upon or touch his hands or his side, but they had, through the power of the Holy Spirit, felt the "sprinkling of the blood of Jesus Christ" (1 Pet. i. 2).

Therefore, though they had not seen Him, yet, believing in Him, they rejoiced with joy unspeakable and full of glory" (1 Pet. viii. 9). And why did they so rejoice? Because they had consciously received that which, in the act of believing, they sought—namely, salvation; "receiving the end of your faith—the salvation of your souls." They believed in a Saviour, they received salvation; they believed in a triumphant Saviour, they received an unspeakable joy; they believed in a Saviour who, though He once bowed down to death for them, once "bare their sins in his own body on the tree" (1 Pet. ii. 24), had now entered into his glory, being "by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost" (Acts ii. 33). This glory, beheld by the eyesight of the soul, by a living faith, this Holy Spirit poured out by the enthroned Jesus, filled up the joy wherewith his sons rejoiced, till it became, even in heaviness and temptation, a joy unspeakable and full of glory.

A Peter whose Christ had been less than Divine—a Peter to whom the blood of Christ had not been atoning blood—never could have spoken in such terms. No more could a people have comprehended and responded to those terms to whom Christ was not all that he was to Peter, to whom the sprinkling of his blood was not that of their passover slain for them, that of Him by "whose stripes they were healed" (1 Pet. ii. 24); healed not alone by his lessons and ministry, not alone by the healthful air of his example and the pure shining of his truth, for such healing is for them who are infirm only, not for them who are guilty. They were healed by his stripes when "He was wounded for our transgressions," when "He was bruised for our iniquities," when "the chastisement of our peace was upon Him" (Isa. liii. 5). Ay! the chastisement of our peace!

The work He had to do for us was not merely to instruct our ignorance, or to strengthen our weakness. He had to make our peace—our peace with a broken law; our peace with an authority set at nought; our peace with a righteousness grievously wronged; our peace with all those principles of moral government which make death the wages of sin; our peace with every dutiful and unsinning one among our better brethren, the angel sons of God; our peace with all things visible and invisible; so that when we should claim to fill a place among the blessed in the Father's house the question should not be raised whether within its sacred enclosure innocence and guilt, obedience and disobedience, were henceforth to be equally at home.

And this peace was to be made at the price of such a chastisement that when the guilty should appear lifted up to the same level as the guiltless, when the defiled should be brought forth shining as brightly as the undefiled, it should be known—should be seen—should be felt for ever—that this, as it was not a thing that came by nature, as it was not one that came by right, so was it also not one that came of remissness, but one that had come to pass because the sin of the guilty had been expiated by a death making louder proclamation of its odiousness and heinousness than could have been made by the death of all creation—had come to pass because, through that death, the robes of the defiled had been washed and made white in the blood of the Lamb.

We might sum up the belief, feeling, life, and ministry of the Apostle Peter in words of his own, spoken in one of the great historical utterances of his life—that, namely, delivered at the Council of Jerusalem: "We believe that through the grace of the Lord Jesus Christ we shall be saved" (Acts xv. 18). Here we have the immortal hope of Christianity—a belief "that we shall be saved." We have the confession that our salvation is not of nature, not a matter of course, not of merit, not of right, but of grace. "We believe that through grace we shall be saved." We have, further, the Christian faith as to the Author of salvation; the grace through which we are saved is the grace of "our Lord Jesus Christ."

In weighing the import of this typical confession, we must bear in mind that Peter was not one in whose manner of conceiving of salvation it was a little thing. He was not one who took it for granted that salvation must come of itself to all, in the very nature of things. He was not one who thought that even the ungodly and the sinner would, after all, be saved, must be saved, or else the universe would be harshly governed, and its Ruler would be exposed to reproach. With him, salvation for the sinful, eternal glory given to those who had by acts and deeds merited eternal shame, was a great salvation—a salvation so great, that even the righteous could scarcely be saved; and as to the unrighteous, his simple reply to all questioning was, if it be a great work to give salvation to the righteous, "where shall the ungodly and the sinner appear?" (1 Pet. iv. 18).

Now such being Peter's habitual mode of conceiving of salvation, I cannot but wonder whether those who look upon our Lord Jesus Christ as being a mere man, similar to any of the prophets, can, in their own minds, form an idea of Peter saying to assembled apostles and elders, "We believe that we shall be saved through the grace of John the Baptist," or through the grace of Elijah, or of Moses, or of Father Abraham. And I also wonder whether any of those who look upon our Lord as being in nature an angel, can conceive of Peter saying, "We believe that we shall be saved through the grace of the angel Gabriel," or any higher angel. It is certain that every reader of the New Testament would feel

that the exchange of the name of the Lord Jesus Christ, in the utterance of Peter, for any name of man or angel, would be a shocking departure from all New Testament usage—from all the fundamental modes of thought which pervade its sacred pages. There is no creature name that can be interchanged with that name; there is but one name that can be interchanged with it. It would be no shock to any one's sense of New Testament usage, to any one's sense of its prevalent modes of thought, were it said, "We believe that we shall be saved through the grace of God;" and, with those words in our ears, it would be no shock to hear again, and to hear immediately, "We believe that through the grace of our Lord Jesus Christ we shall be saved." God was in Christ, and Christ was God; therefore may the two names be interchanged. We believe that by the grace of our Lord Jesus Christ we shall be saved; we believe that by the love of God we shall be saved; we believe that by the communion of the Holy Ghost we shall be saved. And beyond these three names, there is no name in earth or heaven of which Christians at any time could profess and testify: "We believe that through his grace we shall be saved." These three names had been fused by the Lord Himself, when risen from the dead, into one name; and infused as such into the very life-blood of the Church, and into her vital action, so as to become inwoven in the tissues of every member of the body, so as to be marked bright upon her brow. This He did when He declared that all power was given to Him in heaven and in earth, and commanded that his disciples should go and make disciples of all nations, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

PAUL'S TESTIMONY.

If such, then, is the testimony borne by the life and sayings of Peter, what is that borne by those of Paul, the other great actor in the Acts of the Apostles? Did he look upon himself as having taken up a cross which did not represent a sacrifice for the sin of the world—as having become the ambassador of a master who was not the King of kings and Lord of lords? No one will doubt that the aspect in which the Lord Jesus was most frequently present to the mind of Paul was that of a Saviour—the one aspect which illuminated the others and modified them all. It is by this particular aspect of Saviour that is most naturally drawn out to view the conception entertained of our Lord's person, as either Divine or not Divine; and of his work, as being a propitiation for sin, or not being so. When Paul spake of our Lord and Saviour Jesus Christ, in what sense was He to him Lord, and in what sense was He to him a Saviour?

As of Peter, so of Paul must it be noted that he was not one of those to whose view salvation appears as a very easy thing—if not, indeed, a thing eventually inevitable. When he thought of Saul of Tarsus, a chief of sinners, it seemed to him that it was not without a wonder of mercy—not without the intervention of a Saviour, for ever to be adored—that the sinner had not been lost. When he thought of Paul the Apostle, the sinner who had obtained mercy, it seemed to him that the boon was so vast that it could come only by grace, not as a matter of course; yea, by grace "exceeding abundant"—a fulness of grace that evoked from his soul the doxology: "Now unto the King Eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen" (1 Tim. i. 17). When he thought of his unbelieving kinsmen of the line of Abraham, their salvation did not seem to him so much a matter of course, in the long run, that he might be at ease. Shame and sorrow, toil and destitution, blows, stripes, chains, the dock, the dungeon, the barrack-room, the gallows-tree, were all to him things to be deliberately walked up to, "if by any means he might save some."

If he looked at mankind at large, he never marked out either a class who have no need of a Saviour, or a class who cannot possibly be lost eventually, or a class who—living and dying impenitent—will be put out of pain, or a class who will be saved after death. To him all men are lost, and the salvation of any is a great salvation. The universe on which, for him, fell the lights of nature and revelation, was not a universe wherein the aggressor or offender was always assured of eventually recovering himself; not one in which pain was an evil more to be dreaded than wrong; not one in which wrong was always certified that it would incur only terminable pains. It was a universe in which pain and penalty were ofttimes the merciful ministers of protection and quietness. It was one in which the same source of justice dispensed, with equal beneficence, "tribulation and anguish to every soul of man that doeth evil," and "glory, honour, and peace" to every man that doeth good (Rom. ii. 9, 10). It was one in which the course of nature showed the way of transgressors to be hard, and the end of persistent transgression to be ruin irreparable. That universe was one from whose death-beds the veil had once been drawn, and only once, by Him who alone was empowered to withdraw it; by Him who alone saw, with equal clearness, through the light of life and the shades of death; who, of all teachers that ever spoke, was alone the Lord both of the dead and the living. Therefore, in withdrawing the veil, He passed not beyond his place. He did withdraw it; and the world beyond the veil, which, in so doing, He displayed to the eyes of his servants, Peter, and John, and Paul, was not a world in which no one lifted up his eyes in hell, in which no one was in torment.

To Paul, then, sin was exceedingly sinful, and the danger of sinful souls being lost was real, urgent, appalling. Great, however, as was this danger, he proclaimed Christ as a Saviour by whom it was overcome. But the question is: Did he preach Christ as a fellow-creature saving his fellow-creatures, or as the Son of God, One with the Father, saving the sons of men? Did he preach Him as saving men without an atonement, merely by counsel, example, institutions, and methods of moral amelioration; or did he, on the contrary, preach Him as saving them by the propitiation of his own blood, from which, as from a fountain, flowed all the institutes of religion, and all the lessons of revealed truth?

Men are capable of doing great violence to the writings of Holy Scripture. But, for my own part, I cannot conceive of any man first sitting down and marking, in the words of St. Paul, all the passages wherein our Lord and Saviour Jesus Christ is spoken of, either in general terms, as saving us, bringing us to God, reconciling us to God; or in particular terms, as bringing to us and bestowing upon us individually forgiveness of sins, washing and regeneration, peace of soul, love to God, the witness of the Spirit to our adoption, the joy of the Holy Ghost, meetness for heaven, triumph over death, a blessed rest after death until the resurrection, a wondrous perfecting of spirit, soul, and body into one immortal and incorruptible manhood at the resurrection, and, after that perfecting, an eternal day of life and glory for ever with the Lord—I cannot conceive of any one noting all these passages, and then saying, "This man preaches a creature saving his fellow-creatures—preaches a saviour who saves without making an atonement."

If ever there was a case in which a community of men might have called a fellow-man their saviour, it was surely in the case of the Israelitish nation and Moses. By counsels, precepts, statutes, and institutions had he formed the people, off whose neck he had broken the yoke of servitude—had formed them into a living nation which permanently endured. They fully recognised the part he played. But all down the long line of Jewish writers to whom his name is precious, where can one be found who, even for an instant, by a single incautious epithet or unseemly coupling, runs any risk of appearing to confound this great and elect servant of God with his Divine Master? Great as servant could be, he is never associated for a moment with praise and prayer, with faith and hope, with worship or with blessing. Any association of his name with the name of the Lord, as if the one naturally coupled with the other—any ascription to him of other act than that of a minister, an accountable servant, would have been abhorrent to every biblical Jew. The Divine name, prerogatives, and rights were ever held as high above those of servants as were the sun and moon above the lamps of earth.

This Jewish veneration for the name of God, this Jewish severance of all ministers from the seat of supreme authority and honour—a Jordan running strong and swift between creature and Creator—belonged to Paul in a degree as high as ever to any other man. And of impossibilities, none could be, to our conception, more impossible than that he should tolerate on the part of any one the linking together in one benediction upon the Israel of God, in the first place the name of Moses the Mediator, in the second place that of the Father Eternal, and in the third that of Aaron the Anointed Priest; nothing more impossible than that he, in his own writing and preaching, should habitually lay himself open to the appearance of speaking in one and the same tone of creature and Creator—of so interchanging names, attributes, and offices as to suggest an identification between them.

This, then, being so, what is, nevertheless, his ordinary manner of speaking respectively of God and of Him who from the flaming sky said to him, "I am Jesus of Nazareth, whom thou persecutest"? Does he, as between these two names, keep up the careful discrimination between the glory of the Creator and that of every other? Does he take care to connect with allusions to Christ some note of merely created nature which would serve to check any ascription to Him of Divine honours? Does he, as they were wont to do with Moses, call Jesus "the Man of God"? Does he, as did Elisha when he had seen Elijah ascend, take care in his invocation not to call upon Elijah, but upon the God of Elijah? for he cried not, as he smote the Jordan, "Where is Elijah?" but he cried, true to the worship of one God, "Where is the Lord God of Elijah?" Does Paul habitually place Jesus among any class of God's honoured creatures, and habitually dissociate Him from union with the Father; or does he, on the contrary, when speaking of commissioned teachers or any creatures ministering for God, habitually set Jesus apart and alone, and at the same time, when speaking of the Father, of his works, offices, gifts, and mercies, habitually set the Lord Jesus in intimate association as verily one with Him?

With this question in view, it is a solemn thing and a glad one to go over the epistles of Paul—from Romans to Philemon. In these writings, the prevalent thoughts and feelings of the author in regard to the person of Christ and his work for sinners, is not to be painfully disentangled from overshadowing thickets of foreign matter. Those two points are the great matter. Upon them is the feeling of the writer ever welling up as a spring close by the everlasting hills—a spring sending forth streams with a rushing sound of force. Does he speak of himself and his fellow-labourers? They are now the apostles of God and now the apostles of Jesus Christ. Does he speak of himself in particular? he is now a servant of God, and now a servant of Jesus Christ; and far from him was the idea that in so speaking he laid himself open to the charge of serving two masters. Does he speak of the source of the apostolic office? now it is the will of God, now it is the will of Christ, now it is the will of both God and our Lord Jesus Christ, spoken of as one authority. Does he speak of his sacred message? it is the word of God, and the word of our Lord Jesus Christ; the Gospel of God, and the Gospel of our Lord Jesus Christ. Does he speak of the power to which was due the efficacy of all ministers? it is now the power of God, now the power of Jesus Christ, now the power of the Holy Ghost.

Does he particularly relate the manner in which a dispensation of the Gospel was committed to himself personally? he describes the Lord Jesus, speaking to him from out of the brightness above that of the midday sun, and saying, "I make thee a minister . . . . I send thee to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God." Does he, in general terms, state how this same dispensation was committed to him? he says God committed to him the ministry of reconciliation. Does he speak of the gifts of the ministry? they were now the gifts of God, now of Jesus Christ, now of the Holy Ghost. Does he speak of the working in them (the ministers) which set them in action, of the working by them which attested their mission, of the living in them which made them living temples? it is now the working and indwelling of God, now of Christ, now of the Holy Ghost.

Passing from the ministry to the Church: it was now the Church of God, and now that of Jesus Christ; and the kingdom, likewise, was now the kingdom of God, and now that of Jesus Christ. Did he speak of the graces of Christianity? faith is the gift of God, and is the faith of Jesus Christ; love is the love of God, and the love of Jesus Christ; peace is the peace of God, and the peace of our Lord Jesus Christ; joy is the joy of God, is rejoicing in Jesus Christ, is joy in the Holy Ghost; and, in one word, grace is the grace of God, and the grace of our Lord Jesus Christ; while the summit and the crown of all grace, glory itself, is now the glory of God, and now the glory of our Lord Jesus Christ. Does he speak of the object of faith and worship? he believes in God, and he believes in Jesus Christ; he trusts in God, and he trusts in Jesus Christ; his hope is in God, and Jesus Christ is his hope; he prays to God, and he prays to Jesus Christ; he gives thanks to God, and he gives thanks to Jesus Christ; he invokes the peace of God, and the peace of Jesus Christ; he blesses in the name of God, and in the name of Jesus Christ; he baptizes in the name of God, and of Jesus Christ. Does he look onwards to death, resurrection, judgment, eternity? if he desires to be absent from the body, it is that he may be present with the Lord; if he longs to depart, it is that he may be with Christ. It is God that will raise the dead, it is Christ that will raise us up; it is God that will judge the world, it is Christ that will judge the world. In fact, when he would prove the point that "we shall all stand before the judgment-seat of Christ," the evidence he adduces is, that "every-one of us shall give account of himself to God" (1 Cor. xiv. 10—12).

And what shall I say more? When the eye of Paul was lifted up to contemplate his Lord in the seat to which He had ascended, did it find Him as the head of the martyrs? of the apostles? of the prophets? of the angels? None of those titles could answer to the place He occupied. Even a name which should indicate the combination of all these dignities into one would not correspond with his place. He was "Head of all things;" there being placed lower than He, not merely angel, prophet, apostle, and martyr, but worlds and systems of worlds, forces and systems of forces, organs, functions, dominions, principalities, and powers. He was "far above" all these; above them, with the superiority, not merely of pre-eminence, but of command. They were put, not merely on less elevated ground, but "under his feet"—language strongly expressing a subject condition (Eph. i. 22). At his name were to bow and to confess, not only things in heaven and things on earth, but also things under the earth. He in whom dwelt all the fulness of the Godhead bodily took his own place as "over all, God blessed for ever. Amen." In the language of the writer of the Epistle to the Hebrews, the various views set before us by Paul seem most naturally to express themselves: "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." And again: "Let all the angels of God worship Him."

Yet this divine glory never obscured the Cross. The Christ whom the princes of the world crucified was the Lord of glory. And so the Christ whom the Eternal Father honoured as Lord of glory was ever and always Christ crucified. He had entered into the excellent glory, not alone with the tokens of life, but also with those of death; He had not entered without blood. It was through his blood that were proclaimed our redemption and the forgiveness of our sins. It was around his death that centred all the reconciling forces. He was "set forth" by God, not merely as our Light and Helper, but was "set forth to be a propitiation through faith by his blood." A propitiation to what intent? In order to constrain a reluctant judge to love an offender? No; for the judge it was whose love to the offender found and gave the propitiation. He was set forth as a propitiation in order to show the righteousness of the Judge, when having first permitted transgression, He afterwards proceeded to cancel the condemnation of the transgressor, and even to lift him up and set him upon a level with those who had never sinned —"to show his righteousness, because of the passing over of sins done aforetime in the forbearance of God; for the showing, I say, of his righteousness at this present season, that He might himself be just, and the justifier of him that hath faith in Jesus" (Rom. iii. 25). Here we have the propitiation of Christ held up as being, firstly, the means by which God can, without doing injustice, freely pardon an offender whom He has permitted to transgress; and, secondly, as being the evidence by which He can "show" to the conscience of all accountable creatures, fallen or unfallen, that in so pardoning He is not unrighteous.

Here we find the two principles exhibited face to face, that whereas, on the one hand, the offending creature cannot be cleared in any wise that shall enfeeble law or obscure it, but only in such wise as shall magnify it and make it honourable; so, on the other hand, must the pardoning act of the Creator be justified in the view of universal conscience; else law itself would fail for want of a foundation in conscience, were it once possible to believe that wrong was as safe as right, and offending as certain of ultimate acceptance as humble obedience. The Judge of the whole earth will constrain all to say that He does right; that, as in punishing his goodness never is absent from his justice, so, in forgiving his justice is never absent from his goodness. He will be justified when He speaks, He will be clear when He is judged; so that in being, in their turn, judged of Him all shall confess that they stand before the Holy and the True, all whose judgments are right.

In modern times certain theologians make the great mystery of God's dealings in respect of sin to consist in its punishment. That is not where the Bible ever places the mystery. It is not where nature ever takes note of a mystery. In nature, two things are so familiar, that the human mind always takes them for granted. Those two things are the protection of innocence and the punishment of guilt. In neither of these is there any mystery; and recent attempts to found mysteries upon punishment will have, in the long run, the same fate as similar attempts in past ages. In nature, the true mystery recognised by universal consciousness—the true mystery emphasised by the Bible—consists, first, in the permission of wrong-doing—the permission not merely of one original act of offence, but the forbearance which permits wrong after wrong in a series long repeated; and, secondly, the entire remission to the offender of the punishment due to his wrong done, so that he be raised up to the favour and happiness of the innocent. The forbearance which permits of repeated offending is very mysterious; involving, among other perplexities, a limitation of the protection given to innocence. This limitation is its inevitable concomitant; for whenever the wrong-doer is permitted to carry out his purpose, there must be a sufferer who has not merited that suffering. We cannot permit one boy in a playground to throw stones without so far ceasing to protect the persons of his comrades. The sonorous question of how wrong, violence, ruining of others can be permitted—of how long it is to be permitted? heaves and moans everywhere in the universal conscience—heaves and moans all through the Bible, like a ground-swell troubling a great sea. The only answer of the Bible, and the only answer in the facts of nature is, that though judgment against an evil worker is delayed, that judgment is sure and slumbereth not.

The question of how the guilty can be raised to the place and heritage of the innocent without undoing the foundations of all order and hope, could never be answered without an atonement. God sets forth Christ crucified, to show that even in this also He is just; and of notable facts which stand clearly graven on the tablets of human life, none is clearer than this—that of the events which have served to impress the minds of men with the heinousness of sin, none has ever made that impression so deeply as the death of the Lord Jesus Christ. All those who believe in Him as dying, the just for the unjust,

to bring us to God, view sin as abhorrent to a degree beyond what they could otherwise have done.

THE TEACHING OF JOHN.

I now turn to the Apostle John, to know whether he did or did not teach upon our two points, even the same things as his brethren, Peter and Paul. Thou, O John, wert beloved above others. Thou wert the one who, earliest in life, learned to love that visage; the one who last survived through years of old age to bear testimony after thy fellows had concluded theirs. Thou, too, wert the only one of the twelve who stood near the tree to behold death seal his victory, and to hear dying words from the victim. So, again, thou wert he to whom the ascended Lord did most signally manifest Himself. Say, then, say, was the Lamb of God that taketh away the sin of the world verily the true God and Eternal Life; or was He only a creature? Was He the Author of Salvation? or was He only an angel sent forth to minister to them that shall be heirs of salvation? Viewed as the Lamb, was He to thee simply an emblem of innocence? or was He our Passover sacrificed for us? Was He, or was He not, the Lamb by whose precious blood we are redeemed?"

John tells us in what form the Lord showed Himself amid the golden candlesticks—glorious, kingly, mighty. So overwhelming was his majesty, that the disciple who had once leaned upon his breast now fell at his feet as dead. How, then, does He raise him up? By saying, as Peter to Cornelius, "I, myself also, am a man?" By saying, as the angel said to this same John, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets . . . . worship God." Nay, not with any such caution against worshipping the creature did the effulgent Christ greet the prostrate John. "Fear not," just as the JEHOVAH of old spake to Father Abram (Gen. xvi.); "fear not: I am the first and the last; I am He that liveth." So far, all befits the glory in which He now is shining; but the next word seems alien to that glory—"and was dead!" Thou wast dead! the Alpha and the Omega dead! the First and the Last dead! He that liveth, dead! Yea, "I was dead;" not, however, "I am dead." "I *was* dead, and, behold, I am alive for evermore, Amen; and have the keys of death and of Hades" (Rev. i. 17, 18). Here the suffering of death is placed in immediate connection with triumph over death, and what is far higher, in connection with his dominion over death itself, and over the dead. Paul's words—"He died, and rose, and revived again, that He might be Lord both of the dead and living"—might have been caught as an echo from this vision. All-comprehending existence is here coupled with a season of dying and of death; all-excelling glory is coupled with a season of abasement, even to the gibbet and the grave; all-commanding dominion is coupled with obedience to death, even the death of the Cross. And the crown of all is life, life in Himself, life for his members, life to which the grave and Hades are powers only as is the lock a power to the hand that holds the key.

This, then, is the ideal of our Lord which John the Boanerges—which John the beloved constantly sets before our eye. It is the ideal of true divinity, united with that of full atonement for sin; both of which ideas are constantly represented in his use of the word Lamb. The very first time that in the Apocalypse that name is to be used, immediately before the Lamb is beheld, is He described by another name: "The Lion of the tribe of Judah"—the royal conqueror, but, nevertheless, the spotless victim; and these two evermore one, and that one seated in the central place of supreme authority, not on a level with, but above all principality and power—earthly, heavenly, or in hell; above all dominion, whether wielded over men in the body, over bodies in the grave, or over spirits of men, be they spirits in Hades in general, or in Paradise in particular. The Lamb is "the Lord of lords, and the King of kings" (Rev. xvii. 14). And, if thus set above creature powers, is He kept distinct from the divine power, kept distinct from it with that jealous care which was displayed in the cases already cited of Peter with Cornelius, and the angel with John? No; so far from it, He is associated with that power, identified with it in every possible turn of language, and in some which would have seemed impossible; turns of language which could arise only from the necessity of expressing things apparently contradictory. The kings of the earth, the great men, and the rich men, and the chief captains, and the mighty men, flee, and hide, and cry for cover, "from the face of Him that sitteth upon the throne, and from the wrath of the Lamb" (Rev. vi. 16).

This identification of the sacrified One with the supreme power, in the act of judging and punishing, is continued when the act is that of hallowing the eternal abode of bliss, and flooding it with the unfading light. Why is it that we see no temple in the holy city on high? Because "the Lord God Almighty and the Lamb are the temple of it." God and the Lamb the deadly storm of the guilty! God and the Lamb the temple of the saved! And why, in that city, is there no sun, no moon? Because "the glory of the Lord did enlighten it, and the Lamb is the light thereof." And when from the city we advance to the throne, we find out of it proceeding, now the pure river of the water of life—the Spirit of God that makes all things live—now lightning, fires, voices—the Spirit of God sent forth into all the earth. And is the Lamb among those who bow before it? No, the throne ITSELF is the throne of God and of the Lamb; not the throne of God and any angel, saint, or prophet, but of God and of the Lamb; and they who bow before it, whether undistinguished hosts of angels and redeemed man, whether the four-and-twenty crowned and throned elders, whether the four living beings,—all fall down before the Lamb. When the redeemed sing before the throne, their song is the song of Moses and the Lamb. When they ascribe salvation, it is "to our God which sitteth upon the throne, and to the lamb" (Rev. vii. 10). When all creatures, from the four down to the lowest in earth or sea, unite to ascribe "blessing, and honour, and glory, and power," they ascribe it "unto Him that sitteth upon the throne, and unto the Lamb for ever and ever" (Rev. v. 13).

This identification of glory and in worship is set forth in the central appearance wherein the Lamb is revealed in vision. When we would here obey the voice crying in the wilderness, and saying, "Behold the Lamb of God," where shall we find Him? Martyrs! stands He at the head of your army? Not amongst us: higher. Prophets, apostles! stands He among your company and fellowship? Not among us: higher. Angels! stands He foremost in your host? Not among us: higher. Elders! the crowned and throned? Not of us: higher. Ye four living ones who praise? Not of us: higher. And the timid eye which has now traversed all the tracks of heavenly light, which has passed over all the forms of immortal beauty and angelic strength, daring still to lift itself up, and yet up higher than all of these, that it may behold the Lamb of God, sees, "In the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth" (Rev. v. 6). Literally the most high; literally over all; literally God blessed for ever. When all bow, does He bow, or stand in the midst of the throne? When all ascribe power and might, does He ascribe it, or wear it as his own? When all of human kind sing of redemption, sing of salvation, is He one of those to swell the song, or the One to receive it? In the loftiest manifestations of the eternal power of the Godhead—manifestations of Him who will not give his glory to another—we find glory, honour, dominion, and every known name for honours to be rendered to God alone, ascribed by the most exalted creatures in one breath to God and the Lamb; and if we ask, is this glory given to God and another? the answer is: It is given to God and the Lamb, because the Lamb is not another.

If, then, the revelations granted to John thus unequivocally set before us and make manifest the proper divinity of our Lord, not as a doctrine stated, but as a nature and power displayed to our view in life and action, what light do the same revelations cast upon the question of atonement? Was the lamb a sacrificial lamb, or only a meek monitor of purity?

In the midst of the throne, looking down upon all created glory, "like the sun looking down upon his own beams;" in the midst of the throne, pouring out the flame of his eyes into all the earth, which flame is the fire of "the seven spirits of God sent forth into all the earth;" in the midst of the throne, standing while all creation bows; in the midst of the throne, from it sending forth the very Spirit of God, while all creation looks up to it for every supply—He is not as He was when John the Baptist saw Him as the Lamb by the waters; He stands not now without spot, for the mark is upon Him that He bare sin in his own body on the tree. He is here standing, a Lamb not incapable of death, but actually a "Lamb as it had been slain." Strange, above all strange things! The marks of death, the marks of sin's own wages, the marks of a curse amid all the lights that radiate outwards from the central point of thy majesty and blessedness—O Holy, Holy, Holy Lord God Almighty! the High Priest amid cherubim, law, and Shekinah; but not without blood.

Even so, Amen! Thou art the First and the Last! Thou art He that liveth and was dead. Thou hast redeemed us with Thine own blood. Our happy brethren on high are there because they have washed their robes and made them white in the Blood of the Lamb. In the same manner shall we attain at last unto the same victory. Then, with all who have gone before, will we take up the song which sings: "Unto Him that loveth us and loosed us from our sins by his blood; and He made us to be a kingdom, to be priests unto his God and Father; to Him be the glory and the dominion for ever and ever. Amen."

SCIENCE AND REVELATION.

By Prebendary ANDERSON.

THIS is the most important of all subjects, and most suitable to be discussed at the meeting of this Alliance. There have been misunderstandings and misr presentations on both sides. Religious people need not suspect the progress of science, for science has rendered the greatest service to religion. To enumerate these services would be the chief object of his address.

Science has destroyed the two opinions by which the elder atheists tried to get rid of belief in God. These were belief in chance and in the eternity of the world in its present state. These opinions have been condemned by Scripture from the first, and science has now shown that Scripture was right. Nowhere will science admit accident or chance, and she has shown that the world has been developed from a condition very widely removed from that which surrounds ourselves. Science traces all animals and plants, as well as the solid earth itself, to a nebulous mass of heated vapour millions of years ago. Whether this theory be true or false, it has shown the absurdity of believing in the eternity of the world.

Science has also helped revelation in disclosing to us the unity of nature, which is necessarily connected with the Scriptural belief in the unity of God. Science has also accumulated an almost infinite number of facts proving design and contrivance in nature. These facts are the common property of all who think, and no one can welcome them more heartily than the believer in revelation. Much of the prejudice against science has been created by the unfair and illogical use of facts which are consistent with religion as with science. They should be treated as impartial witnesses.

It is unworthy of a seeker after truth to become the advocate of a favourite theory. Let us examine the argument from design. Why should we not believe that whatever exhibits marks of design must have had an intelligent author? In every other question it would be conceded at once, and in every court of justice it would be taken as an axiom which no reasonable man could deny. When Robinson Crusoe found the track of a foot on the sand he inferred the presence of a man, and when a geologist finds a stone with rude carving scratched on the surface with an oyster-shell, he says a man must have lived there, because he finds contrivance and design. Why should we not be permitted to draw the same conclusion from the marks of design in the universe?

Evolution answers a different question. The question, How and by what steps these things succeeded one another? Not the question, Why and by whom? Evolution is not contrary to revelation, but consistent with it. It is far from being established as a law of nature. There are more gaps than links in the chain. It is a good working hypothesis and nothing more, but if even it should be proved, it would become not an alternative for belief in God, but the most complete proof and illustration of the great Architect of the Universe which has been discovered. It is a greater proof of the skill of man to contrive a great factory which will turn out thousands of yards of cloth in a day than to invent a spinning wheel. Creation by evolution would give a higher idea of Divine wisdom than creation by a number of separate and unconnected acts.

The discoveries of geology have shown that the world had a beginning, the laws of heat prove that it must have an end. Both of these conclusions confirm the testimony of Scripture. If the clock is running down it has been wound up. It is no explanation to tell us that it is kept in motion by the weight acting on the works. But if evolution be true, the old argument from experience against miracles falls to the ground. Hume said that since miracles are contrary to experience, they are incredible. But nothing could be more contrary to experience than that a globe of heated vapour should condense into the world in which we live, with its countless forms of life, beauty, and intelligence. We have no experience of the transitions from species to species, and the survivals of the fittest which we are sometimes expected to believe.

No miracle of Scripture is so incredible and mysterious as the mysteries of science. The faith which we are asked to place in the past and future revelations of the historians and prophets of science is far more exacting and less capable of verification than is required from the student of revelation.

Science has also helped revelation by enabling us to test the capacity of the mind of man. In one direction there seems to be no limit to discovery. The infinitely great and the infinitely small yield up their secrets, and instruments of precision can divide an inch into a thousand parts. A subtler ether than breathes round the summit of Parnassus is now the subject of differential equations. But of the origin of the universe we are as ignorant as the contemporaries of Aristotle. This underlies all theories of the universe. It is beyond our research, for it depends on the creative will of the Omnipotent. Science tells of growths, methods, developments, theories; of the action of will she knows and can discover nothing. The secret and home of the mysteries of creation, of life, of reason, of conscience, of immortality, are to be found in the revelation of God, and nowhere else.

MODERN UNBELIEF,

AND THE BEST METHODS OF COUNTERACTING IT.

By Rev. Dr. MacVICAR, Montreal, Canada.

The speaker referred to the various methods employed by unbelievers in propagating their views, and more especially to the preference shown for elementary and higher education made intensely secular, and for teachers and professors who ignore the voice of God in revelation. Unfortunately, these enemies of truth were, in many instances, aided by the exercise of a spurious liberality, or by the power of sectarian bigotry, making it impossible for the churches to agree among themselves upon the elements of Christian instruction which should be included in the work of public educational institutions.

The baneful influence of certain schools of thought was next touched upon. Advocates of the old sensualistic philosophy of France were now engaged in degrading man to the level of the brutes, in persuading him that he was the offspring of creeping things, all body and no soul. Materialists, Positivists, and Pantheists, all agreed in confounding physical, moral, and spiritual laws, thus sapping the foundations of morality as well as of religion; while another school of thought professed to regard all forms of religion as having the same origin, being simply the product of the human mind, by a process of natural evolution. Thus everything that was Divine and truly distinctive of Christianity was ignored. The enthusiastic disciples of this philosophy lived and moved in a sort of incandescent fog of liberality, and delighted in vague, meaningless statements about science, æstheticism, agnosticism, and the like.

Sceptics were roused to do their worst by the very success of the Gospel, whose progress during the last century had been unprecedented. With increased facilities for disseminating truth Christianity had infused its spirit, more or less, into the literature and science of all the great progressive races of the world.

Among the triumphs of the truth the writer instanced the abolition of slavery, the reformation of the criminal codes of the civilised nations, the elevation of woman, the observance of the Lord's day as a season of rest, the establishment and direction of educational and humane institutions of every description, the improvement of international relations, lessening the horrors of war, and teaching nations to settle their quarrels by rational arbitration.

In view of such triumphs it was not surprising that the enemy was busy in propagating unbelief. With regard to the question, viz., the best method of counteracting modern unbelief, the answer was: Nothing but the revealed truth of the living God, accompanied by the Holy Ghost, could accomplish this task.

(1) We should seek to make a full and loving proclamation of God's saving message to all men, and this should comprehend a clear and systematic course of instruction in all the great doctrines of grace. Nor should the ethical and devotional teachings of the Bible be withheld, for truth accurately formulated and earnestly proclaimed was the proper antidote of error. But more than dogma was needed. Men might be sound and at the same time cold and dead; and a wavering, theorising, dead ministry was unquestionably one of the most potent causes of unbelief, while men full of faith and of the Holy Ghost were the most effective in banishing it. Hence the duty of all believers at this time to be earnest and importunate in prayer, that God would call and inspire with heroic faith and courage a great army of strong men, who, with honesty of purpose and personal conviction of the truth, would beat back the advancing hosts of unbelief—men who are not set upon lofty, sacerdotal pedestals, and who do not require to expend their energies in maintaining ecclesiastical forms and dignity, and who, without any feigned condescension, can come down to the homes of the people in the true spirit of the Master, to seek and to save the lost.

(2) To meet prevailing unbeliefs, we required critical books on Apologetics, covering all the points of modern attack, and specially adapted to our own day. This difficult undertaking needed much sanctified skill and learning. The Church must carefully train her own sons to be scientists and critics, not in any narrow, bigoted spirit, or apart from the great universities of the world, but rather by enabling them to participate in the life and culture of those institutions, and to be fully acquainted with the investigations and discoveries of the age.

(3) We required more thorough Biblical instruction in the family, where the foundations of true piety and Christian stability were laid, and where persons were fortified against the deadly assaults of unbelief.

(4) The spirit of Christianity must be infused more fully into colleges, and all institutions for higher culture. There should be in all such places men who are not afraid, or ashamed, to call themselves Christians, and who can speak of Christ and Christianity, of the facts and prin-

ciple of revelation with as much naturalness and decision as others talk about the strata of the earth or the stars of heaven.

(5) We required to put forth missionary efforts commensurate with the wants of the world.

(6) The thought of Christian stewardship with respect to money and money's worth must occupy its true place in the Church. Sordidness, meanness, and appalling untruthfulness with respect to what men can or cannot afford to do for the Gospel's sake were characteristic sins of Christendom at this moment.

In combating unbelief, men must learn that the strongest parts of their creeds were those which they held along with all Christians, and the weakest parts those which they held alone. The unity of the mystical body of Christ must be maintained. It must be unmistakably apparent that they were all one in Christ, with one heart and one mind, pleading for the presence and the power of his Spirit, that when the victory was gained, as assuredly it would be at last, all the honour and glory might be to his name.

BY DR. SINCLAIR PATERSON.

WHEN we speak of *modern* unbelief, we refer rather to form than to substance. From the beginning faith and doubt have been permanent in character, even when their manifestations have been most varied. The reasons adduced in vindication of either may change from age to age; but in every case faith receives the Gospel of grace, while unbelief rejects it.

At no very distant date Christian apologists associated infidelity and immorality, not infrequently suggesting, if not asserting, a causal connection between the latter and the former. Many unbelievers, especially in more recent times, resented the implied charge, and challenged a comparison between their conduct and that of ordinary professing Christians. Now it is neither courteous nor necessary to deny that, so far as overt acts are concerned, there may be little, if any, difference between one who professes faith and one who avows unbelief, though we are not prepared to admit the equality or even identity of morality in the Christian believer and in the most blameless type of which infidelity can boast. Nevertheless, even when we frankly make this admission, we must not for one moment forget the real antagonism towards God which is never absent from the sinful heart.

If we may group together unspiritual men without respect to their acceptance or rejection of Scriptural truth, then, concerning all alike it may be truly said: "The natural mind is enmity against God." For two reasons this fact must be made emphatic. (1) The study of Divine things must not be confounded with ordinary service, nor must it be supposed that we can gain spiritual knowledge simply by the culture and use of such natural faculties as we possess. For it is written, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Secondly, even were we to succeed in establishing the authority of revealed truth beyond the possibility of contradiction, and in closing for ever the long controversy between Infidelity and Christianity, yet even then truth would not triumph unless the Word, acknowledged to be true, were also welcomed and accepted by the heart. To perceive truth, and to submit actually and always to its influence, are by no means identical. Receiving the truth in the love of it alone saves.

Laying stress on this unquestionable distinction, some excellent and earnest men are disposed to deny the necessity, or at least to depreciate the value, of Christian apologetics. They say, with fair show of reason, "Why attempt to *prove* truth? Rather let it *approve* itself. Evidence cannot regenerate: souls are only born again by the Word of God, which liveth and abideth for ever. Be content to speak the Word of the truth of the Gospel, and let it have free play, so that it may exert its own inherent energy."

Now, no one can contend more earnestly than I do for the efficacy of the Divine Word through the power of the Holy Ghost. The weightiest arguments from human lips are valueless. In the Gospel of Christ, and in the presence of the Holy Ghost, do we alone find the "power of God unto salvation." Nevertheless, I cannot forget the thousands to whom the very truth of God seems to be a lie; and whose hearts are steeled against conviction by an impenetrable unbelief. John Bunyan, in his narrative of the capture of "Mansoul," tells us that "Diabolus" provided his soldiers with shields of "unbelief," which were proof against all the promises and threatenings of the besiegers. At the present hour, in so-called Christian countries, there is an overwhelming, and apparently a still-growing, multitude to whom even the invitations of the Gospel scarcely ever come. They seem to have resolved to treat Christianity as a fable, and they judge it a waste of time to listen to a sermon or to open a Bible. If a friend or relative ventures to speak to them a faithful word, they are either complacently indulgent as to a weak-minded monomaniac, or violently angry as to a meddlesome fool. Somehow or other they have reached the conclusion that all religion is unreal and visionary, and so long as they continue in this mind, they are little likely to be touched by the most earnest and winning appeals, even were they disposed to listen to them. They are fortified also in their convictions by a widely-spread, concurrent public opinion. Now, I honestly believe that in the present day such persons are most likely to be reached and rescued by the persistent evidence of a Divine presence and power pressed upon their notice hour after hour by consistent Christian lives. From the living epistles of Christ they cannot turn away their eyes, and the simple message conveyed by them is more likely to be understood than even the most tender or impassioned appeal of an apostolical epistle.

Yet while I cannot withhold this admission, and while at the same time I must admit no small share of the blame for the progress of unbelief is due to the sinfulness and worldliness of many who call themselves Christians, I must still firmly maintain that it is the duty of the Christian Church to challenge the fullest examination of the truth which it confesses, and to expose, so far as it is possible, the falsehoods by which that truth may be assailed. From the time of the earliest Christian apologists, who were also Christian martyrs, this has been repeatedly done. Action and argument, the holy life and the reasonable appeal, have been combined, and when creed and conduct are thus mutually illustrative, the effect is wondrously intensified.

There is unbelief and unbelief. Even on a superficial examination we cannot fail to discover four phases of infidelity; or, to speak more correctly, four distinct classes of unbelievers. There are those who deny even the evidence for the existence of God in the name of philosophy or science. There are those, again, who are not prepared to deny, but are resigned enough to doubt. Then there is, perhaps the largest class of all, those who are thoroughly indifferent to all spiritual truth, and who, certain only of the life now passing and the world now existing, are determined to make the best (though it may turn out to be the worst) of both. And, lastly, there is another class of recent birth, and most portentous of danger in the near future, who, hating with a deadly hatred society as it now exists, and perceiving clearly enough the strength and security of the foundation laid for it in the Word of God, are resolved, mainly if not solely in the interests of an anarchic revolution, to banish God from a world in which, as they think, He has succeeded in maintaining order too long. We may name them severally, the Deniers, the Doubters, the Secularists, and the Social Anarchists. Our concern at present is chiefly with the first class, and their relation to the others.

Let us give the first place to Philosophy. The wisdom of this world has become bold enough to deny the possibility of attaining to the knowledge of God. In one sense we are not anxious to controvert this judgment. So far as human nature and human action are concerned, even a knowledge of God communicated by a Divine revelation may become faint, and finally disappear. There are survivals of a purer belief in some religions which we now rightly designate heathenish and profane. When men do not care to retain God in their thoughts they are given over to a reprobate mind. That "the world by wisdom knows not God" is no novel discovery of the nineteenth century. Neither is the complemental historic fact obsolete to-day—"It pleased God through the foolishness of preaching to save them that believe."

But let us glance for a moment at some of the reasons which philosophy adduces in proof of the unknowableness of God. He is infinite, and therefore a finite mind cannot know Him. He is absolute and unconditioned, therefore He cannot even be defined, for definition implies both limitation and relation. Behind nature there is a mighty, mysterious power, which, to human reason, is altogether inscrutable. This latter allegation, which has become somewhat popular in English-speaking countries, carries with it more than the philosopher is prepared to recognise. For if nature be an effect produced by, or, if the phrase be preferred, *evolved from*, this mighty mysterious cause, then we are certain it contains intelligence and will, since these are claimed by the philosopher himself; and there can be nothing in the effect which did not previously exist in the cause. In all our sciences we only decipher and classify the thoughts embedded in the universe. He is a bold man who denies the unity of nature; and he is bolder still, even to midsummer madness, who would assert and assign the infinité intelligence necessary to each individual atom, if without ONE mind behind them, they grouped themselves together in that marvellous combination of order and exactness we call the solar system, or even in that one planet so wondrously fitted and furnished for man's habitation which we call the earth. Grant only the existence of this "Unknown Power," demanded by Herbert Spencer as a philosophic axiom, and the effects produced by it, which give us all the philosophy and science we possess, make it knowable at least to the whole extent of our knowledge. Even in our current literature there are occasional significant indications which betray an uneasy consciousness of the fulness of proof which this

philosophic admission of a mighty mysterious power behind phenomena really contains.

So far as the argument based on the "absolute and unconditioned" is concerned, there is no reason for anxiety. It is a mere fencing with words, which, while convenient enough as the expression of thought, represent no actual existence. For some purposes we may speak of an ideal man, neither European nor Asiatic, neither African nor American, without distinctive features or character; but no such abstract characterless vagabond can be found in any quarter of the globe. So philosophy has formulated an idea of abstract being, and it has attempted to palm this counterfeit on the world as the impossible God whom Christians worship. They must belong to the order of Greek σχολαστικοί, who are deceived by this verbal jugglery. The God whom we worship is neither visionary nor characterless. God is love. He cannot lie. He is faithful and cannot deny Himself. He is limited, if you will, by his very excellences. Pantheism alone can speak (though even in this case I am disposed to doubt if any true conception lies behind the word) of a God who is neither one thing nor another.

We admit, without hesitation, the distance between the finite and the infinite, though even here we must be careful not to allow language to fetter or control thought. "Who can by searching find out God?" is a question as old at least as the days of Job. Agnosticism, so far as it contains any truth, is not of yesterday. The falsehood of it lies in the assertion that what is *possible* to man is *impossible* to God. Too wise, or too prudent, to deny the Divine existence, the Agnostic is content to assume that if God exists He must necessarily and for ever, because of his infinitude, remain unknown to, and therefore unknowable by, the rational creatures whom He is said to have fashioned after his own likeness. Man can forsooth reveal himself to his fellows in a thousand ways, but He who is infinitely greater than man, *ex hypothesi*, is doomed to silence and secrecy by his very greatness. "Credat Judæus Apelles!"

Because I cannot know God perfectly must I therefore remain ignorant of Him altogether? So far as I know, space and time are limitless, and I cannot fully, even in thought, know either the one or the other. But I know miles and hours, and I can intelligently speak of leagues and years. Far as the eye, assisted by microscope or telescope, can travel we reach no limit, and we speak with some reason of the boundlessness of creation. Because we cannot traverse the whole distance from the atom to the farthest star do we therefore know nothing of nature? Surely he who professes to know so much in a world which is filled with mysteries, and which forms part of an apparently boundless whole in which the darkness is as the surrounding night to the lamp of the glow-worm, speaks with a bad grace when he denies to finite man any knowledge of the infinite God. To be consistent the Agnostic must become a Pyrrhonist. Matter itself, with which we seem so familiar, eludes our scrutiny. Not even Hegel could discover the "dingan sich." The very materialness of matter is gravely questioned, and one of the latest theories resolves it into vortex-rings of motion. Yet no one is mad enough to question the existence of that which, nevertheless, he cannot even define.

There is a revelation of God in nature which man may read if he will. If he close his eyes and roundly assert there is no vision, the blame be upon his own head. He is certainly without excuse; "for the invisible things of God since the creation of the world are clearly seen, being perceived through the things that are made, even his eternal power and Godhead." It is fashionable in the present day to decry the argument from design, or, as it may perhaps be more aptly expressed, the argument *to* design, and to speak slightingly of the admirable contribution to apologetics bequeathed to us by Archdeacon Paley; but I confess—attribute the confession to weakness if you will—that, to me, every year's progress in discovery and invention only increases the force of this argument, and adds one appendix after another to the classical book on "Natural Theology."

Here, however, we must not omit to notice the supreme revelation of God which even throws into shade the magnificent revelation in nature. Glorious as the earlier revelation undoubtedly is, it hath no glory by reason of the glory that exalteth. "The heavens declare the glory of God, and the firmament showeth forth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." But—

> "God in the person of his Son
> Has all his mightiest works outdone."

The historic personality of Christ, which is the centre of Christianity, is also the impregnable stronghold of Christian evidence. And the two facts in the history on which faith reposes with the most profound peace and jubilant joy, are also the two facts which accredit it beyond question, the Divinity of our Lord. For these two facts, his death and resurrection, confirm all his claims, and attach the seal of heaven to every action He performed, and to every word which fell from his lips. By a divine call the historic certainty of these facts has been preserved during a period of eighteen centuries. By two monumental witnesses, one of which at least is never silent more than six days, God has borne testimony to his Son from the very evening of the day on which He raised Him from the dead. By the Lord's Supper and the Lord's Day, the one dating from the night before his death, and the other from the night on which He calmed the fears of his disciples when He had come forth from the tomb, having destroyed him that had the power of death—by these two unimpeachable witnesses the faith of the Church has been firmly attached to the essential historic facts. No honest and scholarly controversalist ventures now to challenge the good faith of the disciples. They are no longer branded as deceivers. The time from which these two witnesses began to speak leaves no interval in which legend or myth had time to grow, and proves beyond contradiction that the men who could best test and attest the reality of Jesus' death and resurrection believed in both with a faith which never doubted, and, in consequence, braved death with a courage which never quailed. To us also these witnesses continue to speak. Our last communion and our last Sabbath are connected with the two first, which were contemporaneous with the historic facts they commemorated, by a chain which crosses the whole eighteen Christian centuries, and in which there is not one missing or defective link.

I repeat, the death and resurrection of Christ are the very key of the whole Christian position. The historic truth of these two facts has been assailed and defended a thousand times, but the position has neither been turned nor taken up to the present hour. Legion after legion, fresh and fierce, and apparently full of force, has been dashed against this position, only to fall broken at its base, like the billow which assaults the rock-bound shore. When both armies claimed a victory, a wise general assigned it to the army which kept the field. We, too, can fearlessly claim to have been victorious for the same reason. We need neither blush with shame nor tremble with fear when we are asked to give a reason for the hope that is in us. . . .

Now, in the Man Christ Jesus God hath revealed Himself. With the agnostic, we say, "No man hath seen God at any time:" with us, we challenge him to say, or else to give sufficient reason for his refusal, "The only begotten Son which is in the bosom of the Father, He hath revealed Him." For here and now the revelation is complete. In the world around and in the worlds above we trace the finger of God; but in Jesus Christ we look into his heart. The universe unfolds wisdom and power; but these in themselves are impersonal and unsympathetic; but in the Word Incarnate God translates Himself into human nature, and makes Himself known to us in all the passion and compassion of a sinless man.

Next let us inquire what science can adduce in excuse for unbelief. The Exact and Experimental sciences are silent, and many successful students of these sciences are numbered among the defenders of the faith. It is only when we travel out of the region of precision and experiment, to enter upon the wide expanse in which imagination and speculation find free play, that boastful and sometimes bitter words of doubt and denial fill the air. Beyond historic time, which belongs to the calendar, we are told there is geologic time, for which, however, no one has hitherto been able to find a scale. Once and again we have been told of thousands of years which must have elapsed in the growth of deposits, or grooving of channels, or silting of soils; but, in many cases, unfortunate after-discoveries have proved the reckoning to have been altogether at fault. Take one case as typical. An enthusiastic geologist calculated the annual rate of mud deposit in the delta of the Nile. Taking this as his time-scale, he found a piece of baked crockery at a depth which it could only have reached by an existence dating at least twelve thousand years before the creation of Adam. The conclusion was easily reached which assigned the origin of man to a time of which Moses did not even dream. This was satisfactory enough, until on digging deeper some bricks were brought up unmistakably bearing a Roman imprint, and proving beyond question that Egypt was occupied by the Romans many thousands of years before Antony or Cleopatra had been born!

Perhaps, however, the most formidable objections have been urged in the interests of Evolution. This theory, which professes not only to trace the development of the earth with its continents, oceans, mountains, valleys, rivers and rocks from a homogeneous nebulous gas; but even to trace society, language, laws, customs, from the needs and habits of a primeval savage who ran wild in the woods, has a singular fascination for almost every student of nature. It suggests many *probabilities* which are readily mistaken for *proofs*. By aid of it classification becomes easy, and the memory itself seems to gain unusual strength. Many anomalies which have long proved puzzling and perplexing vanish before its spell, and many details of knowledge which at one time seemed distant enough, crystallise into a pleasing and picturesque unity. If we are content to receive it without reason and to maintain it without proof, no theory can make the endeavour to solve the

mysteries of the universe less painful, or even more pleasant. I do not wonder it has proved so acceptable and agreeable to many. It is the grand secret of "becoming" revealed at once and for ever. Only admit the existence of the primeval gas with unlimited time, and by a series of easy gradations you can advance to the close of the nineteenth century, with all its sciences and appliances. Thoughtful men of an inquiring turn of mind ask, Whence came this wonderful gas-cloud with its amazing properties? The rustic stares when the conjurer finds the borrowed hat a capacious store-room; but we who are behind the scenes know full well that he cannot bring anything out which he does not first put in. Now all the contents of the whole solar system, not excluding mind and morals, were involved in that magnificent mist, else certainly they had never been evolved. For evolution implies involution, and the description of the one without any attempt to explain the other is, at best, a sorry process. Topsy, questioned as to her origin, replied, "'Specs I growed;" and the answer of evolution to the question of creation is no less natural and sensible.

Waiving, however, the unsatisfactoriness of this solution, let us ask for the evidence on which this theory of evolution rests. Given a homogeneous nebula of vast extent, how is this one substance (if anything so unsubstantial can be called substance) to diffentiate itself into some sixty or seventy chemical elements, each with its own exact and exquisitely adjusted specific gravity or weight? This is bar to progress, number one.

Then, even if this were passed, how is life to originate without germs or specific creation? Our masters in science tell us they have demonstrated that in no single case is life now developed except from life already existing. The hypothesis of spontaneous generation has been exploded. This is bar number two.

Then, even if life did exist in some extremely simple form, which Darwin himself suggests may have come from the Creator's hand, how are the different genera and species, with all their complex peculiarities, to grow from a single stem? There are, I admit, curious genealogical trees which are as trustworthy as the Welsh pedigree, with its ancestors before the Flood. It is possible to cross different species now, but their descendants are invariably infertile. The sterility of hybrids sternly forbids the branching out which evolution demands. This is bar number three.

Then we find man existing on the earth, with intelligence, language, heart, conscience; between whom and the noblest of the beasts of the field there is a great gulf fixed. How is this gulf to be bridged over. There is not the faintest trace of a simian ancestry? The oldest skulls known are of average European capacity. In presence of an illustrous assembly representing the science of Europe, Professor Virchow declared in the present year that there was not the slightest evidence to demonstrate the existence of any anthropoid form linking man with the ape. This is bar number four.

And each of these bars exists at the very point where evolutionists should find or build a bridge. I confidently ask the question, Is it not preposterous (I forbear stronger language), from unproved assumptions, such as the theory of evolution demands and uses, to raise objections against creation or the Bible? With the truth or falsehood of evolution I do not concern myself so long as it lacks proof. But so long as proof is absent, it has no right to enter the lists against faith. If it dare to do so, it is simply a pretender which ought to be stripped and disgraced.

At the present moment Materialism is being seriously discredited. The theory of double-faced matter, one side being material and the other mental, is not likely to survive much longer. Of course it is the nervous system which has been supposed to possess a twofold function. But the impossibility of distinguishing between nervous tissue which is associated with the fullest exercise of reason, and the inferior kind which is at best only entrusted with instinctive action, has given pause to speculations which were always more than doubtful.

The curious revival of Buddhism under the guise of pessimism is not the least significant movement of the present age. As a protest against an unreasonable optimism it is not without value. To certain minds it has no doubt a peculiar charm; and were it not for the Incarnation and Atonement of our Lord it might claim fair rank among philosophical theories. No thoughtful student can fail to perceive a striking resemblance between the helplessness and hopelessness of reason in the present day, and the growing despair which was settling down on inquiring minds at the time of our Lord's advent. For both there is one remedy, and only one—the Gospel of our Lord Jesus Christ.

The influence of the speculations to which I have adverted is not limited to specialists in science and philosophy. By means of the periodical Press the wildest and most daring theories are made the common property of the multitude. Thus, many who have neither time nor ability to investigate these subjects for themselves adopt them at second-hand, on the authority of writers who, if not eminent, are at least pretentious. Fortified by such authority, there are thousands who profess to be *honest doubters*. I do not care to question their doubt; but unless they endeavour in a spirit of noble discontent to reach some certainty, I am bold enough to question their honesty. No one can remain placidly in a condition of uncertainty so long as there are any helps towards the resolving of doubts within his reach. And I venture again to affirm that the historical evidence of Christ's resurrection is of easy access, and when this is fairly examined, there is, in my opinion, no longer room for doubt. There is some ground for suspicion of honesty when this accessible proof is studiously ignored. Flippant writers against Christianity are almost invariably careful to give a wide berth to historical facts which have surely relevance no less than weight. Within the present century three noteworthy attempts have been made to eliminate the supernatural from the life of Christ, by Baur, Strauss, and Renan respectively, and it is no secret that all three have failed. What I have already called the key of the Christian position remains not only untaken, but untouched.

SUNDAY-SCHOOL WORK.

By Mr. FOUNTAIN J. HARTLEY,
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MORE than eighteen centuries have rolled away since our Saviour ascended to his Father, after charging his disciples to preach the Gospel to every creature; and we are often discouraged by the reflection that we are still so far behind the fulfilment of our Master's commission and the realisation of our ardent desires.

Amongst other reasons which might be alleged for this slow progress, it is worthy of attention whether we have not too much confined our operations to the adult population instead of beginning with the little ones, before their hearts are given to the world, or hardened by sin, and seeking to train them up in early life to know and love the Lord Jesus Christ. If every parent were a Christian, and every home a training-school for Christ, the world would soon be brought to the Messiah's feet. Among the varied means adopted by the Church for the attainment of this end, none have been so widely and successfully employed as the Sunday-school, which, both in England and America, has been all but universally established and abundantly blessed of God to the promotion of his kingdom.

In England and Wales, twenty per cent. of the population—*i.e.*, one in every five—are Sunday scholars; in Scotland the proportion is fifteen per cent.; and in the United Kingdom fourteen per cent. The system, however, has, until quite recently, made but little progress on the continent of Europe. Sunday-schools have been established at Bordeaux, Hamburg, and Paris, and at the commencement these were assisted by the English Sunday School Union, which has sent me here on the present occasion. Some progress was made in France through the exertion of the French Sunday School Society, but very little was done in the other European nations prior to 1862, when Mr. Albert Woodruff, of Brooklyn, visited the Continent, and succeeded in giving an important stimulus to the movement. Since that period the English Sunday School Union, and the Foreign Sunday School Association of America, have contributed valuable assistance in the establishment of Sunday-schools in most of the countries of Europe, and have met with no small measure of success.

The Sunday-school Continental Mission helps to support no less than sixteen Sunday-school missionaries in various countries, and are ready to take still further action in this direction. The work, however, is still in its infancy among the Continental nations, and if the introduction of the subject at this important meeting should result in giving an impetus to the movement, especially in Denmark, Norway, and Sweden, a great and good work will have been accomplished. But the first thing to be done is to convince the Christian pastors and people that the Sunday-school system is one adapted to their needs and worthy of their encouragement and of their enthusiastic support. Perhaps the testimony of an Englishman who has had extensive opportunities for obtaining knowledge and experience of the working of the system in his own country may be useful in showing how much Sunday schools have done for England, and enabling the Christians of Northern Europe to judge how far they might be expected to be instrumental in effecting the same beneficial results among themselves.

SCRIPTURE KNOWLEDGE ADVANCED.

(1) In England Sunday-schools have done and are doing much for the promotion of Scripture knowledge. When Robert Raikes established his first Sunday-school in the city of Gloucester, the children of the poor were almost entirely uneducated, and for many years almost all that the "shilling a day teachers" could do was to tell their scholars some Bible story, to instruct them in their Catechism, and to give them some little help towards the acquisition of the art of reading. But gradually the extension of day-school education, the substitution of voluntary for paid teachers, and the recognition of the Sunday-

school as the Bible-class of the Church, brought about a better state of things. The institution became less educational and more religious, until finally the spiritual aspects of the work assumed their due prominence, and the Sunday-school has now become a vast machinery for Bible study and religious instruction. Even to the children of Christian parents these additional opportunities, supplementing the home teaching which they receive, are of great value; but to those who would be otherwise entirely dependent upon the small modicum of religious instruction which the day-school supplies, such opportunities are of unspeakable value and importance.

The proceedings of the Sunday-school, too, are less formal and more interesting than those of the day-school, and herein lies one chief element of their value. The simple explanation of the Bible by those who love it, and who undertake the work for the Master's sake—striving with all their might to make their teaching both efficient and attractive—renders the hours spent in the Sabbath-school the happiest period of the week. That such is the case is abundantly proved by the fact that whereas the number of scholars in our day-schools, notwithstanding the power of compulsory attendance, is only about 4,000,000, our Sunday-schools, which are entirely dependent on the voluntary adhesion of the children and their parents, contain 5,000,000 scholars.

The schools are in most cases closely connected with the churches, though the instruction is usually rather evangelical than denominational, and the workers are all voluntary agents. It is not pretended that all our teachers are as well qualified for their work as could be desired. Many of them are far below the standard which might be hoped for, and nearly all of them are capable of improvement; but it is indisputable that the helps and opportunities now provided for them, and the examinations in Biblical knowledge, the evidences of Christianity, and the art of teaching to which many of them voluntarily submit themselves, are gradually raising the measure of their efficiency, while the scholars' annual examinations (in which many thousands now take part, and which are becoming more and more general year by year) supply ample proof of the growing efficiency of Sunday-school instruction.

THE MORAL VALUE OF SUNDAY-SCHOOLS.

(2) Equal, if not superior, in importance to the scriptural knowledge which the Sunday-school imparts, is the moral influence which it brings to bear upon the children composing the several classes. The personal influence which the wise and loving teacher exerts is of incalculable value in seconding the efforts of the pastor, helping Christian parents in their home-training, and counteracting to a large extent the bad influence under which so many young people are placed, and which, if left unchecked, is very likely to effect their ruin.

When the instructions of the Sabbath-day are illustrated by the holy example of the teacher, and followed up as they should be by visits paid to the homes of the scholars, and endeavours to promote their well-being during the week, the instructor also becomes the friend and guide of his youthful charges, and gradually acquires over them an influence for good which is well-nigh irresistible.

SPIRITUAL RESULTS.

(3) Thanks to the gracious influence of the Holy Spirit, faithful teaching and loving care are not left without their appropriate reward, but many thousands of our scholars every year come forward to join the Christian Church with which their school is connected; and it is universally admitted that these youthful converts are among the most earnest and consistent followers of the Lord Jesus. It is, however, an undoubted fact that the number of these practical proofs of the utility of Sunday-school instruction are not so large as might reasonably have been expected if teachers were more earnest and more prayerful in their endeavours to lead their scholars into the fold of the Good Shepherd.

(4) But when this grand result is not attained, and scholars leave the school without having given their hearts to Jesus, it often turns out that they have received impressions in the class which ultimately, in some hour of affliction, or under the ministry of the Word, lead to their conversion and decision for God. Even if no other benefit is derived from the instructions of the Sunday-school teacher, the preparation which they impart for attendance on the means of grace, and the hymns and texts so indelibly fixed upon their memories, are advantages the value and importance of which only eternity can unfold. One of the most active infidel lecturers in England, who was many years ago converted to Christ, and now preaches the faith he once endeavoured to destroy, relates that he never could forget the hymns he had learned to sing in the Sunday-school, and that after one of his lectures he would often sit down at the fireside and sing with his wife one of the old Sunday-school songs.

A NURSERY FOR WORKERS.

(5) The Sunday-school has been very useful in furnishing a supply of diligent workers in the several departments of Christian activity. A large number of ministers and missionaries have received their first religious impressions and their earliest training in the Sunday-school; and nearly 90 per cent. of the present English teachers have come up from the ranks of the scholars, thus conclusively showing the wonderful reproductive power of the system, and the extent to which the Divine blessing has rested upon it.

(6) Besides these all-important spiritual results, some social and political benefits have followed the action of the Sunday-school teacher. In times of national trouble and political excitement it has greatly tended to quiet the minds of the people and infuse a spirit of patient submission to the powers that be. During the Cotton Famine and the American War, it is generally believed that their patience and quiet endurance under great privation and suffering, were mainly owing to the influence which the Sunday-school had exerted on the popular mind. The admixture of classes for which the Sunday-school provides such large opportunities has a considerable influence in the destruction of that class feeling which is one of the crying evils of the day, while the facilities which the Sunday-school presents for the promotion of Temperance by its Band of Hope, the stimulus which it gives to Sabbath observance, and the opportunities which it affords for the cultivation of charity to the poor, and liberality in the cause of Missions, are among the social advantages of the institution—advantages which, though of secondary importance, are well worthy of thoughtful recognition.

(7) But if none of these results had been achieved by the establishment of Sunday-schools, the fact that they have provided an opening for the employment of the energies and talents of God's people would of itself furnish an occasion for the gratitude of the Church. Lay agency in the propagation of Christianity had scarcely any opportunities for its exercise a hundred years ago. Another benefit is that teachers have been saved from the curse of inaction. These advantages are above description and beyond all price.

Similar results have been witnessed in the United States, in Canada, in the Australian colonies, and indeed wherever the Sunday-school has been established, so that there is good ground for believing in its universal adaptation as the ministry of the Gospel to the young.

With regard to the objection we sometimes hear raised, viz., "Since we are an educated people, and religion is taught in our day-schools, we have in our country no need of a Sunday-school," we certainly find in England that since education has been rendered national and compulsory, the number of our Sunday scholars has continued to increase, and the institution is as necessary and as important as ever. The best thing will be for general education and Sunday-school instruction to go hand in hand, so that by these united means the coming generation may be made better fitted than the past ones have been, both for this world and the world to come.

HINTS AND SUGGESTIONS.

I now offer a few hints and suggestions to those who are ready to afford help and encouragement in this good work.

(1) Let the great advantages of the Sunday-school system be made widely known. Let ministers and Christian people talk and write about it; establish Sunday-school Unions or societies to aid in the work; appoint missionary agents to scour the country, in order to persuade the people to make a beginning.

(2) Establish a Sunday-school in connection with every church and congregation.

(3) Let every school be a collection of classes, and each class under the care of a teacher, and not a gathering of children for a united religious service—a plan which has been adopted to some extent in France and Germany; but that is not the thing to be desired. Let ministers preach to the young, but teaching and training is the work of the Sunday-school, conducted best in groups of eight or ten. If enough men cannot be got to teach the boys, let women undertake the task; the men will follow. If possible, have school twice a day; in America it meets only once. Adopt whichever plan suits your circumstances, only make the best use of your time.

(4) Do not fall into the error which has had a baneful effect on our English schools, but happily avoided by our American friends, that of supposing that the Sunday-school is for the poor only, and those who have no religious instruction at home. Let the children of the church and congregation have their share in the benefits of the institution. The Sunday-school is the place for all—the children of the rich and the poor—the infants and the adults.

(5) Adopt the International Lessons system (unless there are special reasons for not doing so), as then the same blessed truth may be taught in various parts of the world at the same time. Let the pastor and teachers meet during the week, and study the lesson together. If the one uniform lesson system extends to schools of various denominations, as in America, and to a large extent in England, the tendency will be to allay the bitterness of—if it does not destroy entirely—that sectarian bigotry which too often disfigures and disgraces the Christian Church, and to spread that Christian

unity for which our Master prayed, and which is one of the chief objects for which the Evangelical Alliance was established. Should this blessed result be promoted by the introduction of our subject to-day, and the impetus thereby given to the extension of Sunday-schools on the Continent of Europe, then this great and glorious meeting of the Alliance in the beautiful and renowned city of Copenhagen will not have been altogether in vain.

THE BAPTISM OF THE HOLY GHOST.

By Rev. Dr. CLEMANCE, London.

IT is not of ritual that we are about to speak. We have this week been meeting on one common platform as disciples of our Lord and Saviour Jesus Christ. We have been looking round us to inquire what are the signs of the times. We have asked each other how we can best fulfil the work which our adorable Lord has put into our hands. And now ere we separate it cannot be unfitting for us to look upward to Him who has said "Occupy till I come." For the vigour and inspiration of our Christian work will depend very much on our perception of what our Lord is to us, and on what He is doing for us now that He is exalted to his throne.

The apostle Paul reminds us that if we are reconciled by a dying Saviour we are saved by a living one. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." There is, however, one passage to which we would now more especially allude. We find that just before the Saviour began his public ministry He was heralded by John the Baptist, who pointed Him out as sustaining, or as about to sustain, two distinct and separate relationships to men. On the same day that he said of Jesus, "Behold the Lamb of God that taketh away the sin of the world," he also said, "This is He that baptizeth with the Holy Ghost." Now it is impossible for believers to think too much of Christ as the Lamb of God, but it is quite possible for them to think too little of Him as the Baptizer with the Holy Ghost. In fact, we venture to think that for every thought which believers have of their Lord under the second aspect they have had ten thoughts of Him under the first. We are very far from saying that the ten thoughts of Him under the first are too many, but we are sure that the one thought of Him under the second occurs very much too seldom.

THE TWO PILLARS OF OUR FAITH.

These two parts of our Lord's life-work are the two pillars of our faith. The atoning sacrifice is finished; it was completed on Calvary once for all, never to be renewed, never to be increased, and its efficacy never in any way to be added unto. "By one offering He hath perfected for ever them that are sanctified," and that work once done we have but to accept it as God's free gift to us. This atoning work is complete for ever. But the second part of Christ's work—the Baptism with the Holy Ghost—is going on perpetually. It had, indeed, one grand and memorable historic commencement in the outpouring of the Holy Spirit on the Day of Pentecost. But that was only a commencement. The outpouring of the Holy Ghost is going on continually.

Our Saviour died to be the Atoner. He lives to be the Baptizer, and whereas the atoning sacrifice is completely finished the great baptizing work will never be completed until the last believer is safely home in glory. To carry on this work our Saviour lives and reigns as Head over all things to his Church.

If we were asked how we would define the Baptism with the Holy Ghost, we would express it thus: It is such a communication of the Spirit of God to the spirit of man as it is the prerogative of the Divine Being alone to impart, and such as, being given, enriches the individual so privileged with whatever grace or gift may be necessary to, and sufficient for, a noble life and a holy walk.

Here all believers are one. All agree to acknowledge a Divine Baptizer, even the Lord Jesus Christ. He in whom dwells "all the fulness of the Godhead bodily" gives out of his fulness to believers. The Father giveth not the Spirit by measure unto Him. Having received of the Father on our behalf, the promise of the Holy Ghost, He now sheds forth perpetually that gracious energy to quicken and to inspire. He who from the eternal throne, who with an energy never wasting, gives each year as much brightness and beauty to the spring-tide verdure as though it were the first outcome of his fulness, does continually send as richly the fulness of God into human souls, age after age, as when the first outpouring began. Who so fit to be the Administrator of this heavenly Baptism as He of whom John bare record that "He is the Son of God"?

It is, moreover, revealed to us throughout the Acts of the Apostles, and the Epistles, that this is our Saviour's distinctive work. Putting it generally: in the Gospels we have Him set before us as the Atoner; in the Acts we have his work as the Baptizer. The Gospels take us up to Calvary, where the foundations of the Church were laid in sorrow, tears, and blood; the Acts take us on from Calvary to witness the results of the Resurrection and Ascension, and show us the great baptizing work of our Redeemer, as the power whereby the first churches were built up and believers "added to the Lord."

If we pass on from the Acts of the Apostles, and go through the Epistles, we there find that every virtue and every grace is attributed to the Holy Ghost. Whether it is faith, or love, or joy, or peace, or whatever it be, it is owing to the life and power of the Holy Ghost first coming into the believer, and then radiating from him, making the Church brighter and the world poorer. And thus, this is the great privilege in which, as believers, we have to rejoice—that our Saviour lives and reigns above, in order to give us, at any moment, the plenitude of the Holy Ghost; not occasionally, but permanently; not fitfully and uncertainly, but constantly and surely. Yea, as surely as the Father is ready to give good things to them that ask Him, so surely is the Lord Jesus, as He who baptizeth with the Holy Ghost, ready to give us this—the one distinctive blessing of the great Christian age—that constant, that perpetual Baptism of Power of which the outpouring of the Holy Ghost, on the Day of Pentecost, was but the inaugural pledge.

THE EFFECTS OF THIS BAPTISM.

Let us now suppose that we were all receiving abundantly of the fulness of the Holy Ghost from our risen Lord, what would be the effect upon our own spiritual life? If we were filled with the Spirit, that life would rise and grow immeasurably in holiness and power, and our courage and vigour in the great battle with the sin and ignorance around us would be surprisingly augmented! Yea, we should be so empowered with divine might, that the sense of our own weakness would almost be forgotten, through the overpowering fulness and energy of the gift of the Holy Ghost. And then, if this Baptism of the Spirit were to come upon us fully and abidingly, as ministers and pastors, we should preach with new power, and our hearers would be inspired with new life; there would be new energy diffused through all our congregations, a new aspect would be put upon our Christian work, and many of those miserable barriers which divide Christian from Christian would be broken down. The hard words that Christians utter to and of each other would cease to be heard, and the saying of the early days of the Church would be repeated: "See how these Christians love one another." Another effect of this fuller Baptism of the Holy Ghost, and that by no means the least blessed, would be that by a more vivid realisation of the increase of power, which we may have at any moment, only through the contact of living faith with a living Lord, we should be inspired with a holy gladness, which would be a translation into life of the Apostle's words: "a joy unspeakable, and full of glory."

Shall we now start another question—"What encouragement have we to expect to receive this fulness of the Holy Ghost?" In reply we observe: Here is our Saviour announced at the very beginning of his ministry as "the Baptizer with the Holy Ghost" as well as "the Lamb of God," and we do not take in the whole of the Scripture testimony concerning Him unless we accept Him in the one aspect as well as in the other. Nor do we do justice to that testimony if we allow either part of it to put the other into the shade. We must accept Christ as the Baptizer with the Holy Ghost as fully as we accept Him as our atoning sacrifice. Besides, if Christ were merely the Atoner, and not the Baptizer, He would have laid a foundation, but there would have been nothing built upon it! Without the atonement there would have been no basis for the Church; without the gift of the Holy Ghost there would have been no Church built upon that basis.

Then we may not forget that the indwelling of the Holy Ghost—even his abiding in the disciples for ever—was the main promise with which our Lord cheered his disciples when they were anxious concerning his departure from them. He assured them that they would be even richer for his absence, for that when He was gone He would fill them with such a plenitude of power that the mighty works which should be wrought by them would surpass those which He Himself had performed. "Greater works than these shall ye do; because I go to my Father." Yea, more than this. It is only through the plenitude of the Holy Ghost that the new creation of God's grace can be completed. When and as the Spirit is poured out from on high, then, and then only, will "the wilderness be a fruitful field, and the fruitful field be counted for a forest."

A NEEDLESS QUESTION.

After all, dear brethren, when we asked, "What encouragement have we to expect this Baptism with 'the Holy Ghost?'"—we purposely put it so, in order to meet a common phase of Christian thought; but we earnestly desire that we should all feel that that is not a proper question for us to ask. For to ask such a question seems to imply that we may possibly be more anxious to get the blessing than our Saviour may be to give it. We ought never to think thus of our Divine Lord. He saves as

well as redeems. He saves by his life as well as redeems by his death. And it would be as sinful for us to doubt that our Saviour will give us this baptism, as it is for the sinner to doubt that his Saviour will give him pardon. It is as much our duty to receive the baptism of power by faith, as it is the penitent's duty to receive forgiveness by faith; and we never realise all that our Saviour is to us, unless we think of Him as living for this, governing for this, interceding for this: that He may supply us every day and at every hour with such a fulness of the Holy Ghost as shall fit us for every possible demand that can be made upon us in our personal Christian life. And we shall never know and feel the glory of our Divine Redeemer, until we learn the habit of living upon Him for all the power we need. By his royal prerogative He imparts to us pardon; by his administrative energy He endues us with power. And we confess, brethren, to having many a fear that we as believers have greatly dishonoured the Lord Jesus, and that we have been greatly lacking in spiritual force and in holy joy, through failing to see in our Lord, not only our atoning sacrifice but also our constant spring of power.

"GO AND TELL JESUS."

Some years ago a Christian lady came to me in great distress, and said, "Sir, I have such a burden on my heart. I am engaged in a boarding-school; there are many pupils, and I know I ought to tell them about the Saviour's love, but I cannot. It seems as if a padlock were on my lips; I cannot speak of Christ, and it is a burden on me every day."

I said, "Do I understand your case? You love Christ?" "Yes."

"You want to speak for Him?" "Indeed I do."

"You cannot?" "Cannot say a word."

"And is that a burden to you?" "Indeed it is."

"Well, now," said I, "do not tell another soul on earth what you have told me, but go and tell Jesus. Instead of asking help from man, go and cast the burden upon Him. He lives to baptize you with every power you want. Just go and tell Jesus what you feel, and leave the whole matter with Him."

I saw no more of her for some weeks, but the next time she came to see me, instead of the face looking as if she were weighed down with a burden, it was radiant with joy.

I asked her, "How is it with you now?"

"Oh," she said, "I did as you told me. Instead of speaking to man about it, I flung the burden on Christ, and it is gone! I can speak for Him now. My tongue is unloosed, and I can praise God."

Christian brethren, let us try this more and more. We think of Christ as an Atoner, and we cannot thus think of Him too much; but I fear many of us have all but forgotten Him as "He who baptizeth with the Holy Ghost." We want Him as the Baptizer as well as the Atoner. We want Him for pardon; let us live on Him also for power, and then we shall be full of strength and gladness; we shall move with swifter step and sing with lighter heart, and find in our Master's service a spring and an energy which we have as yet too little known.

Christian brethren, right joyous work has it been to meet each other as one in Him. We may not see each other again on earth. But though we may move in different spheres, speak different tongues, worship under different names, we seldom meet at home without breathing the prayer, "Grace be with all them that love our Lord Jesus Christ in sincerity." From England our hearts send up the prayer, "The grace of our Lord Jesus Christ be with you all." Yes. The double grace; the grace which cancels all guilt; the grace which fills with all power. "Now unto Him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever. Amen."

DISCORD AND CONCORD OF CHRISTENDOM.

By Rev. Dr. SCHAFF, New York.

UPON this topic Rev. Dr. Schaff read a paper embracing the Mission of the Evangelical Alliance.

The Christian world he divided into three parts—Greek, Roman, and Protestant; pointing out, as to numbers, that the Roman Church was the largest, and nearly equalled the other two combined; and the Greek Church was the smallest. As to age, that the oldest was the Greek, the youngest the Protestant. The Greek represented ancient Christianity in repose; the Roman Church, mediæval Christianity in conflict with modern progress; and Protestantism, modern Christianity in motion.

The various Protestant Churches had the unspeakable advantage of evangelical freedom, of direct access to the fountain of God's love and God's grace, and unobstructed personal union and communion with Christ of the general priesthood of believers, and the full enjoyment of the rights of nationality and individuality consistent with loyalty to Christ's kingdom.

Protestantism had emancipated a large portion of Christendom from the yoke of human traditions and spiritual tyranny, and had given it a mighty impulse in every department of intellectual and moral activity. It now controlled the strongest nations of Europe and the Northern half of the American continent. It carried the open Bible to all heathen lands; it was cultivating with increasing zeal exegetical, historical, systematic, and practical divinity; it favoured every legitimate progress in science, art, literature commerce, and the improvement of the condition of the masses, and was identified with the cause of civil and religious liberty throughout the world.

One of the greatest sins of which all churches and sects are more or less guilty, is pride, intolerance, and exclusiveness, which, in spite of Christianity, springs from the selfishness of fallen human nature. They vainly imagine that they possess the monopoly of truth and piety, and look down upon the others as heretical and schismatical sects, or even as synagogues of Satan. In their polemics they have exhausted the vocabulary of reproach and vituperation. They have persecuted each other by fire and sword, or by prescriptive legislation, worse than heathen Rome persecuted Christianity. We except from this charge a few modern churches which never had the power to persecute, and expressly repudiate the principle—as the Friends, the Moravians, Baptists, and Methodists. The persecution of heretics and dissenters, from the crucifixion to the burning of the last witch, is the darkest chapter in Church history.

We must look hopefully for a reunion of Christendom, and a feast of reconciliation of churches, but it must be preceded by an act of general humiliation: all must confess, "We have sinned and erred. God alone is pure and perfect."

But how is a reunion of Christendom to be brought about? Not by a crusade against denominations and sects. Such a crusade would be a mere waste of time.

The evil lies, not in denominationalism, but in sectarianism; not in variety, but in exclusiveness.

Sectarianism is extended selfishness; denominationalism grows out of the diversity of divine gifts, and may co-exist with true catholicity and large-hearted charity. Diversity in unity is the law in God's physical and moral universe, and the condition of all beauty and harmony. Variety is life: uniformity, death. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, but the same Lord. And there are diversities of workings, but the same God who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal."

There is infinite variety in nature, still greater diversity in history; no two trees, no two persons are alike; and what is true of individuals is true of whole nations—they differ in language, manners, customs, laws, and institutions. None of these nationalities would be improved by being transformed into another; and if all nationalities were melted into one, we should lose all the beauty, charm, and wealth of life which spring from the variety and multiplicity of gifts. But for all that, the various nations belong to the same human family, and can, and ought to, respect each other for the very characteristic varieties of type which they respectively represent.

The same law holds good in regard to churches. Every church or denomination which holds to the Head has its special *charisma* and mission. There is abundant room and abundant labour for all. The cause of Christ would be marred and weakened if any one of these churches should be extinguished or be absorbed into another.

Experience teaches that those countries which recognise and tolerate but one organised form of Christianity are most backward in spiritual life and energy, while those in which all forms have fair play are most active and progressive. An honourable rivalry in good works is profitable to all.

Denominationalism or Confessionalism has, no doubt, its evils and dangers, and is apt to run into narrowness, bigotry, and uncharitableness; but the worst we can say of it is that in the present state of Christendom it is a necessary evil, and is overruled by God for the multiplication of regenerating and converting agencies. It is not the best state of the Church; but it is far better than a dead or tyrannical and monotonous uniformity.

Our present duty is to recognise, to maintain, and to promote Christian unity in the midst of ecclesiastical diversity. Unity of outward organisation is not absolutely necessary for the unity of the Church, which is essentially spiritual. Christian unity has not to be created; it already exists as to its basis. All Christians are one in Christ, and therefore one among each other. There is now, and always has been, an accord as well as discord. Christian union underlies all denominational diversity, and is consistent with it. This unity is felt just in proportion as Christians become personally acquainted, and work together and pray together.

As regards Church government, the Greek Church holds to a patriarchal oligarchy, the Roman to a papal monarchy; the Protestants are divided between episcopacy, presbytery, and independency. But Christ has not prescribed any particular form of government, and has left the Church free to adapt itself to circumstances. He has only instituted the Apostolate, and says nothing about patriarch, or pope, or bishop, or priest, or deacon.

If, then, Christian union exists as a most real and powerful fact beneath and behind all differences and varieties of doctrine, polity, and worship, why should it not be manifested and strengthened on every proper occasion?

The cultivation of fraternal fellowship is essential to the nature of Christianity as a religion of love, and a precious privilege as well as a sacred duty. The actual manifestation of Christian union is seriously hindered by differences of language, nationality, and customs; but still more by various forms of sectarian exclusiveness. Every church has the right and duty to defend its own faith and practice as the best, and everybody should belong to that denomination which he conscientiously prefers to any other, and in which he can do most good.

But this is quite consistent with the recognition of the rights of others.

But let us do what we can on a more humble and limited scale. We would not refuse the hand of fellowship to the lowliest disciple of Christ. We would extend our theology to the uttermost limits of truth, and make it as broad and deep as God's love. Genuine catholicity and liberality is not to be confounded with that negative liberalism which ignores or obliterates the distinction between truth and error, but it springs from the deep conviction of the infinite grandeur of truth, and the inability of any single mind or sect to grasp it in all its fulness and variety of aspects. If we love only those of our own sect or party, we do no more than the Gentiles, Jews, or Mahommedans. Love, instead of being weakened, is strengthened and deepened by expansion. He loves best who loves most.

Neither episcopacy nor presbytery, neither immersion nor pouring, neither Lutheranism nor Methodism, neither Calvinism nor Arminianism, neither Romanism nor Protestantism, nor any other -ism, "availeth anything, but a new creature. And as many as walk according to this rule, peace be upon them, and upon the Israel of God."

THE NEW TESTAMENT SCRIPTURES.

By Professor GODET.

THE following is a brief summary of the address delivered in French by Professor Godet, of Neuchatel, on "The Basis and Authority of the New Testament Scriptures":—

Christianity presents itself as a Divine revelation; that is to say, as a Divine fact accomplished at a certain period of history. Now, if this fact took place, and Christ has given authentic interpretation of the same, then there is an authority in the Church. To those who took the human point of view, He would say: You recognise the existence of evil. It is a power in us which should cease to exist. But how? Try by your own efforts to destroy it, and you will soon discover the truth of Paul's experience, "O wretched man that I am," &c. (Rom. vii.). This experience shows the need of a revelation.

Christianity, then, is the hand of God stretched out for the purpose of rescuing men from evil. Now, if Christ is really a Saviour, then He must have been conscious of his mission and his person. But Christ has gone, and cannot now instruct us by his spoken words. We must have a means of obtaining access to religious truth. In order that salvation may reach the heart it must pass through the mind, and Christ provided for this by choosing twelve disciples to be witnesses of his works and words. On the day of Pentecost He finished what He had begun by his daily teaching, and the Apostolic conscience became the reflection of the conscience of Christ. The Apostles are gone, but their testimony is found in writings of the New Testament, in twenty-seven books.

The question, therefore, to be considered is: Are those books genuine? If they are, then they are our authority. The question thus presented is one of fact—Are these books the work of the Apostles? This seems to put the Church in a dangerous position. It seems to be exposed to the fluctuations of criticism. Must the Church settle its faith in the New Testament when the critics have settled how many of the books are genuine? No. The decisions of criticism are not infallible; they, in fact, change every ten years or so. In this connection we may accept the confession of Strauss, who said that he was astonished that his colleagues could pretend to perfect impartiality in these important matters.

To confide to science a question so vital would be like entrusting the frontiers of one's country to a neighbouring power more often hostile than otherwise. No; there is a shorter method. Let us consider it. We begin with the Gospels. It is not a question of their exact harmony. We perceive a striking resemblance between them. Their apostolic origin is proved by their simplicity, especially if they are compared with the so-called Apocryphal Gospels. Luke, indeed, explains how the Gospels were written, and the source whence they were drawn. One of the four does not enter into this category. The Gospel of John contains his personal recollections, and the Church will never be brought to believe that this Gospel is the work of an impostor. With regard to thirteen Epistles of Paul, the Church will not be shaken in the conviction that works breathing such a spirit are genuine. With regard to the Hebrews, the Church will do well not to judge the question definitively. It evidently comes from the circle of Paul's friends; and, like Luther, we may place it in a sort of secondary canon. This is also the position it would be well to give to the Second and Third Epistles of John, and also the Second Epistle of Peter, and that of James, who was probably a brother of Christ, and therefore not one of the Twelve. It has been said that other books bear testimony to Christ, *e.g.*, "Imitation of Christ," &c.; but take from them what they have borrowed from the New Testament, and what would be left?

M. Godet, referring to the sacred concert of the previous evening in the Cathedral at Roskilde, said that the writings of the New Testament form a glorious harmony in which we may take as the bass voices those of Matthew and James, in their development of the Mosaic law in the Christian sense; the soprano voice, celebrating the free salvation of Christ, Luke, and the Epistles of Paul; the alto, showing the union between the two—Mark and Peter; and lastly, the tenor, the silvery voice of John, singing of the Word made flesh. We will not choose between them. We will take them all together. In the earliest times of the Church some preferred Matthew, then the Docetists insisted on Mark. In the second century Marcion laid the stress on Luke and Paul, and then the Mystics preferred John. But all these have disappeared, and left little more than a name in history. The Church wants the whole Christ—quadruple, and yet one—and if the Christian Church is to grow up into the stature of Christ, it must have the New Testament in its totality.

In conclusion, Professor Godet in his own simple and heart-moving fashion urged each of his hearers to make the solemn resolve to read and meditate on some few words of the New Testament every day. "If ye abide in Me, and my words abide in you, ye shall ask what you will, and it shall be done unto you."

GENERAL CONFERENCE REPORT.

THE Conference assembled on Monday morning, Sept. 1, in Bethesda Mission-house, and was opened with an impressive liturgical choral service, lasting an hour. It was conducted by Pastor Tolstrup, in sonorous tones, characteristic of the North, the choir exhibiting a similar quality, but blending with it the musical culture of the West. A number of ladies and gentlemen in Copenhagen, who are members of the Evangelical Alliance, had constituted themselves a choir specially for these Conference services. Before the liturgy was commenced, there was in the assembly a general hum of conversation. A hint from the President, who emphasized it by ringing a little bell, instantly restored silence, and the service proceeded with becoming solemnity. Copies of the service, printed in three languages (the English and French suffered somewhat by translation from the Danish), were used by the members of the Conference. The cover of the book is striking in appearance, and bears appropriate emblems. The colour is entirely crimson, except where, on one side, the Cross is displayed, on a pure white ground, with a star over it, and upon the other, a dove, bearing the olive branch.

The hall was filled, but not crowded. While the choir sang, the congregation retained their seats, but rose when the minister, who had intoned the liturgy standing by the side of the singers in the gallery, came into the body of the hall, and offered an extempore prayer, imploring the Divine blessing upon the proceedings of the Conference.

The morning session, over which the venerable Dr. Kalkar presided, was chiefly occupied with the presentation and reading of reports on the religious condition of Denmark and Sweden. These statements, which had some interest for Englishmen, were translated at a sectional meeting of British and American delegates. Home Mission Agencies in the Kingdom of Denmark were (said Dean Vahl) developing, and adding corresponding strength in the several churches. The Society for Local Missions sent out fifty-seven lay preachers to hold meetings in churches, private houses, and the open-air throughout the land. The report contained one assertion which appears like irony: "The Society for Preaching the Gospel in Foreign Parts has three stations in England!" Outside the Established Church in Norway, many evangelical agencies were reported to be at work, and the people manifested a strong inclination to attend religious services and gatherings. Sweden (Pastor Ostberg presented the report) seemed to be in a state of transition. There was said to be a desire to break away from the Established Church, and "to take up with something new." In other words, a great and general revival was going on everywhere, which, it was remarked, called for the exercise of calm judgment and wise discretion.

In the course of a brief discussion that followed, the Rev. Dr. Underhill, as Secretary of the Baptist Missionary Society, invited all present to join in an expression of appreciation of the noble and generous conduct of a former King of Denmark with regard to Missions sent out to India from Great Britain. Missions in that Empire were first introduced by the Danes. They were established in Southern India, and their operations still continued under the direction of the Danish Society. Englishmen, however, experienced great difficulty in establishing a Mission in Northern India, owing to the intense opposition of the East India Company of the days, so that when the missionaries of the Baptist Society arrived there, and attempted to carry on their labours, they were in every way hindered, delayed, opposed, and persecuted by that Company. In their time of distress, the Danish monarch, Frederick IV., came forward and protected them. As Englishmen, those present in the meeting would, he felt sure, take the opportunity, while in the Danish capital, of passing a resolution embodying their grateful thanks to the Crown of Denmark for so valuable a service rendered by a former monarch to English missionaries under painful and distressing circumstances.

In the terms indicated by the mover, a resolution was then seconded by the Rev. Dr. Murray Mitchell, and carried with great cordiality and unanimity.

The public meeting held in the evening was crowded. The Lord Mayor of London, M.P. (a vice-president of the Evangelical Alliance), presided. We lived, said his lordship, in perilous times. Great efforts were being made by superstition on the one hand, and—more serious still—infidelity and rationalism on the other. Consequently, it behoved those who loved the same Lord and Master to strive more than ever to serve their generation according to the will of God, and to unite for the extension of the kingdom of Christ. Referring to England especially, he declared his firm conviction that if the Christian religion extended, his beloved land would prosper, with the blessing of God upon it; but if, instead, true religion were allowed to decline, and infidelity, with other forms of error,

were permitted to make progress, the country would, beyond doubt, decline also, and the present perils increase.

An address on "Christian Life in relation to Domestic and Social Conduct" was read by the Rev. Mr. Nicholas, Limerick, on behalf of Rev. T. McCullagh, Ex-President of the Wesleyan Methodist Conference, England, who was prevented by indisposition from travelling to Copenhagen.

The topic was connected with a branch of practical Christianity, and had to deal with the Christian life, not in its passive state, but in its activities within a certain sphere. That sphere was a kind of double one—a circle within a circle; the narrow circle of the domestic within the wider sphere of the social, the first having relation to the home and the family, and the second to society generally and citizenship. Confining his observations to the domestic aspect of the subject, he pointed out that the first form which human society assumed was the domestic; the earliest, most sacred, and most indissoluble bond was that of marriage. Hence the family, of which the marriage was the foundation, was a more ancient form of society than kingdom, oligarchy, or republic. Parents governed before kings ruled, and children obeyed before subjects gave their allegiance to the representatives of authority and law.

The union of religion with domestic life dated from the time of the first family. Divine converse was held with Adam and Eve in the garden of Eden, both before and after the Fall. In post-diluvian times, family religion was found in the homesteads of the patriarchs. Job's care for his children was almost as remarkable as his patience. Abraham, leading his nomadic life in the Land of Promise, invariably associated the altar with the tent.

Religion in connection with domestic life was recognised in the Decalogue. The fifth commandment, and the first with promise, treated of the honour, with all that it included of affection and obedience, it was the duty of children to render, and the duty of parents to receive. Its position at the beginning of the second table, which contained our duty towards men, seemed to indicate that of all our social obligations, the domestic had the first claim upon us, and to imply that which Divine inspiration enjoined afterwards by the pen of St. Paul, "Let them learn first to show piety at home, and to requite their parents; for that is good and acceptable before God."

More fully than in the Decalogue, the relative duties of family life were laid down in other parts of Divine Revelation, and especially in the writings of St. Paul in his Epistles to the Colossians and Ephesians. These duties were all moral, and yet they were all connected by the Apostle with religious principles, motives, and sanctions. In the doctrines of revealed religion he found the root-principles, the adequate motives, and the eternal sanctions, of all true morality. Without saving grace, to look for the virtues in their perfection was like seeking grapes on thorns and figs on thistles. Domestic conduct, not only blameless but beneficial, was to be found best in the household where there was most of the Christian life. Then parental affection was lifted from amongst the rabble of animal instincts and feelings, and placed high amongst the moralities, and sanctified as a virtue.

When the whole family was influenced by the saving grace of God, peace and harmony would be unbroken by the voice of discord; infirmities there might be, but no domestic scandals. Damage might be done in the family to the interests of religion by those who profess the Christian life, but whose conduct is inconsistent with such profession. The young and inexperienced, who could only judge of religion by specimens of it presented to them at home, might be prejudiced for life against the Gospel of Christ. On the other hand, the genuine Christian life would be more admired the nearer and stricter the scrutiny. The old proverbs, "Familiarity breeds contempt," and "No man is a hero to his valet," did not apply to the saints. The better they were known the more they were admired and loved, and the greater was their influence for good.

In the absence of the Rev. Dr. W. F. Watkins (U.S.),

REV. DR. MOSES HOGE, OF RICHMOND,

Virginia, U.S., volunteered an extempore address. Quoting from an admirable sermon delivered on the previous day (Sunday) by the Rev. Prebendary Anderson, of Bath, he said it was perfectly true that men were not so much educated by books as by persons. They derived much knowledge from literature, but men, after all, were their teachers. It was by personal contact, by intercourse of mind with mind, and heart with heart, that character was moulded, giving and receiving impressions day by day; so that every man was as a sculptor, with 10,000 patient touches of his chisel forming the characters of those with whom he had associations, and giving them shape which, perchance, they might wear for ever. If they learned more from men than from books, then how forcibly does the remark apply to the influences exerted, not only in society at large, but in the family. No topic discussed in the Conference would be more vital, more practical, or one of more practical power than this in its influence on all the churches. The influence of a mother was beautifully expressed in the lines of Cowper on "My Mother's Picture:"—

"Oh, that those lips had language! Life has passed
With me but roughly since I saw thee last."

Nor have we forgotten the stanza in which he so gratefully embalms the memory of those to whom he owed a debt never to be repaid:—

"My boast is not that I derive my birth
From loins enthroned, or rulers of the earth;
But higher far my proud pretensions rise,
The child of parents passed into the skies."

Were he to give the call, he had no doubt that, in the audience that evening, 100 men would rise and repeat those lines. If they wanted a commentary on the beauty of family religion, they would find it in the "Cottar's Saturday Night." No matter the tune, the music of the family gathering for prayer and praise was in the heart. There was no end to the theme, nor ought there to be; because so long as there was a church in the house there would be a church in the State and a church in the world; but when the church in the house ceased to be, the church in the State would no longer exist, and by and by there would be no church in the world. If there was no pious person in the house but one, that pious person ought to be the mother; she it was who first began with the child, and her influence continued the longest. The prayer which the mother taught the child to say at her knee was a good prayer also for a man:—

"If I should die before I wake,
I pray the Lord my soul to take."

God bless the influence and the memory of every Christian mother in that audience, in that land, and throughout the world.

The address, which was delivered with great earnestness and fervour, was listened to with intense interest, and its sentiments were repeatedly applauded.

THE POWER OF PRAYER

was the title of a paper read by the Rev. McCheyne Edgar, of Dublin, who said:—

"There is no unifying element in the world equal to prayer. It is when individuals in conscious weakness gather round the feet of Him who has everlasting strength, and supplicate his help, that they realise their unity. We see a whole church holding together by the exercise of prayer. These churches may embrace between them various schools of theological thought; they may contain doctrinal systems which are in some measure at least antagonistic, but the Book of Common Prayer holds them all together in a most instructive unity, and demonstrates what a unifying force prayer always is. And this Evangelical Alliance in all its various branches does no more important work than when it seeks to promote "concerts for prayer." The Week of Prayer promoted at the opening of the year, the Day of Prayer for Ireland, the Union urges upon Christians of every name, both in and beyond that unhappy country. The various united services fostered by this Alliance, of which prayer is the inspiring spirit, all tend more than anything else to promote the manifestation of our unity in Christ Jesus.

In trying to enforce the duty of prayer, let us establish its reasonableness. Certain students of nature have industriously circulated the idea that such a "reign of law" exists as leaves no room for efficacious prayer. The whole spirit of the age is in the direction of an appeal to nature. To these objections, I would say: "Have you appealed to nature? Unto nature shall you go." Our Lord has given us the cue of the whole subject. When the disciples asked Him for instruction in prayer, He gave them not only the perfect form and perfect model we usually style the Lord's Prayer, but He also furnished them with a suitable defence. Our Lord makes his appeal to nature. Human nature and human society constitute a most important part of the order of nature. He found prayer existing, and the answer coming to it according to the order of nature. A neighbour intercedes for bread to feed a perishing friend. He does not succeed in getting it at first, but importunity at length wins the day, and his prayer proves efficacious: all this is in the order of nature.

The Supreme Being who constructed Nature on the prayer plan, also left room for the analogous exercise of prayer as between his creatures and Himself. Moreover, when we look at the special answer which Jesus says we have a right to expect, we find that answer analogous to what is going on around us daily. The answer was in the form of an inspiration: "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" It is the prayerless people who misinterpret the mystery of prayer. God can and will give the Holy Spirit unto them that ask Him; and when the Holy Spirit comes He intensifies our longings, so that we sometimes find them too deep and too profound for articulate utterance. Another characteristic of prayer is that God never misinterprets the meaning of any expression of the heart. It may be a flood of tears, a groan unutterable, some thought and feeling too deep for tears; but God never mistakes the problem the tried soul presents, for the reason Jesus gives, "Our Father knoweth what things we have need of before we ask Him." We lay all at the feet of God. While we realise that we add nothing to his knowledge, we do not even suggest any alteration in his plans, but believe that his plan is broad enough to include the petitions of his people and the answers those petitions really demand.

We must promote the practice of united prayer in Conferences like the present, where denominational differences sink into comparative insignificance before the Throne of the Eternal. We do not worship an Episcopalian, a Presbyterian, Congregationalist, Baptist, or a Methodist God. We dare not attach our "shibboleths" to Him who is above and beyond them all. By prayer we get into the atmosphere of uniting above the cloud-land, where denominational distinctions reign, and are prepared to manifest our unity on earth in some such way as we hope yet to do in heaven.

The language used in the morning was principally Danish, and the English addresses in the evening were interpreted into Danish by Dean Vahl, who, in that capacity, was actively employed throughout the Conference.

TUESDAY, SEPTEMBER 2.

Count Bernstoff presided in the morning over the Conference held in the large hall. After prayer, offered by Dean Vahl, a Report on the State of Religion in France was submitted by

PASTEUR RÉCOLIN, OF PARIS.

He read an interesting paper, mainly referring to Protestantism. Respecting the numerical position of Protestantism, M. Récolin remarked that it is surprising not that Protestantism should be

so inferior in point of numbers, but that it should exist at all. It has been variously estimated that there are one million, and, again, 650,000 Protestants. But though still few, there has been much increase in Protestant organisations during this century. Instead of 150 pastors in 1804, there are now more than 800, and in some purely Catholic districts Protestant churches have sprung up of late years.

The moral position of Protestantism is a superior one, both in the literary, commercial, and political world. It is animated by a spirit of intelligence and initiative, and is respected by all sound thinkers; and if it were only to rise to the height of its mission it would play a great part in the destinies of the country.

Speaking of ecclesiastical matters, M. Récolin referred to the free churches of various denominations, and chiefly to the free churches properly so called, which represent some important principles, though they have not made much progress since the formation of their union in 1849, owing to the fact that division is repugnant to the French mind. The Lutheran Church, though a great loser by the separation of Alsace from France, has bravely held its ground, and is remarkable for its benevolent and educational agencies. In the Reformed Church there is, as among the Lutherans, a division of opinion on doctrine, and also (and in this it differs from the Lutheran) in ecclesiastical matters. The Liberals are opposed to the holding of synods, while the orthodox feel so strongly the necessity of united action, that, unable to secure the sanction of the Government for their synods, they have agreed to hold unofficial synods among themselves; and out of the 700 pastors of the Reformed Church, 434 gave in their adhesion to the synod recently held at Nantes. Much good is anticipated from these gatherings. They may tend to check the spirit of individualism, to promote the work of the Church, to increase the salaries of the pastors, and to prepare for the coming crisis when the Church must be separated from the State. It is hoped that the synod may eventually unite all the members of the Reformed family.

In conclusion, M. Récolin, unable for want of time to speak of the works of charity and evangelisation carried on in France, referred to the theological activity prevalent among the various sections of the Protestant Churches. It is not as great as it should be. Pastors when installed in their parishes do not carry on their theological studies. Nevertheless, some works of note have been published of late years, *e.g.*, Professor Lichtenberger's "Encyclopædia of Theological Science," M. de Pressensé's Works, and others.

In reference to the religious life of French Protestantism, one's feelings are mingled. Many hopes have not been realised, yet much good is being done by conferences, and otherwise. But what is needed is a fresh outpouring of the Holy Spirit, greater earnestness in opposing the superstition and infidelity so prevalent. The question of salvation should occupy a more central place in the teachings of the pulpit; there should be more concentration in works of charity, more variety in evangelical operations, and a more decided theology.

Then followed a paper contributed by

REV. PROFESSOR SCHARLING,

on "The Scientific Training of the Clergy by the Universities of Scandinavia." He said:—

In the three Scandinavian kingdoms a little over 8,000,000 of inhabitants are found, of which a very large majority belong to the Evangelical Lutheran Church, Dissenters being in Denmark 9 per 1000, in Norway 4 per 1000, in Sweden 1½. The clergy are trained at one of the four Universities, and in Iceland a Seminary is provided for that purpose. The writer argued for the necessity of all ministers being trained theologically; or, if exception should be allowed to that rule, then there should be two classes—some trained theologically, and some only practically. He held that it was necessary for a minister to read the Scriptures in the original languages, to possess a sufficient knowledge of Latin, the greatest part of patristic and theological literature being worthless in this language. He should have a thorough knowledge of the history of the Church, to enable him to take his right place in the dogmatic discussions and disputes and the different Church entanglements of the present time. The systematic theology which embraced ethics and the philosophy of religion gave to the minister a firm standing-point when he preached the Gospel. The philosophy of religion especially gave him good weapons against the infidel tendencies of the times.

[A continuation of our report will be given in next week's issue.]

AMONG THE SWISS MOUNTAINS.

DEAR SIR,—Having need of a few days' rest and refreshment after the almost intolerable heat and all the work of the summer in Lyons, and being within four hours' rail of Switzerland, last week I passed into the mountains of the long defile of the Alps of Upper Savoy, and early one afternoon found myself on the southern shores of Lake Leman at Evian.

After visiting the Lake and Lausanne itself, I went into the mountains of the Jura, lying as a mighty frontier wall between Switzerland and France, to endeavour to assist in organising some evangelical work in the villages. Nothing had been pre-arranged; it was like the advance of the German Uhlans. Like them and most pioneers, we met with varying success in the declaration of our mission. The work attempted and performed was only as a feeble and a flickering beginning of what, by God's blessing, may be done in these mountain defiles.

The *point d'appui* was Romainmôtier, in the heart of the hills, but knowing we already possessed a certain amount of friendly interest and support, the first evening we pushed onwards and upwards, and it was almost twilight when our small party advanced upon Vaulion, a picturesque village, with its stacks of firewood and *fumier* along the highway in true Alpine fashion. Though no intimation of an intended meeting had been previously made, I suspect the project was generally known. The dancing-hall of one of the inns had been prepared, and it only remained to invite the people. By this time it was about 7.45, and the twilight darkening into night; but right up and down the village street we went, and hailing every man, woman, and child on the roadway, summoned them to the meeting far more effectually than could have been done by mountain bell or bugle. We certainly had a fourth of the whole population in that antique village guest-chamber—two hundred and fifty at the least. When the curtain was raised, as it were, and the light flashed on the screen, we imperceptibly glided into the Gospel. We had talked of their own mountains and of Scotland; we had talked of their freedom and of ours in the lands of our fathers, while yet there was no freedom of soul for us without pardon and freedom from sin. "Come unto me, all ye that labour and are heavy laden, and I will give you rest," now sounded the message; and "Except ye receive the kingdom of heaven as a little child, ye shall in no wise enter therein."

Then we sang the familiar, "Hold the fort." Before it was half through they were joining continuously, if a little timidly, in the chorus; and when we closed with prayer every head was bowed.

During the showing of the pictures, while Miss ——— was touchingly explaining in her sweet foreign tongue the meaning of the burden the "Pilgrim" bore, someone at the back of the audience feebly, but mockingly, laughed. It was for the second time. But the audience, with this sole exception was with us, and someone else, in three or four stinging words, silenced the inarticulate interloper. It turned out at the end of the meeting that our champion was a woman, and she asked me, with much animation, "if she had done right?" "It was a *commis voyageur*," she said, with infinite scorn in her voice, who had declared in her hearing more than once that he would interrupt the "Salvationists." But he found himself in a minority of one, and was glad to make his escape.

Several others also stayed to testify to the benefit they had received through the meeting and to the encouragement imparted. The pastor of the village had been previously carefully informed of our intention, and next morning when I called on him, after a few moments' reserve, he fairly expanded, and declared that knowing well, through the religious Press, the principles and accomplished work of the McAll Mission in France, he believed, for one, the Church now needed such aid to reach the hearts of the people, and that, for his part, he would welcome it. This was a notable declaration for a village pastor of the Jura.

Other incidents, some of them picturesque, and some even startling, occurred during the following days of our brief campaign. But these I wave, having the intention of prosecuting the enterprise during the month of September, when I may forward fresh details.—Yours faithfully,

A. S. D. Colquhoun.

172, *Cours Lafayette, Lyons, Aug.* 29.

THE EVANGELISATION OF EGYPT.

DEAR SIR,—Having visited Egypt many years ago, I have continued to feel an interest in its condition. Hence, a few days since, I questioned pretty closely a Christian gentleman resident in that country, but now on a visit to England, in reference to its religious prospects and the labours of evangelists within its borders.

His replies were very discouraging, considering his long acquaintance with Egypt and the large amount of public attention which that land has lately received from Europeans in general, and Englishmen in particular, in regard to its political and financial position. Surely its religious interests are of primary and incomparably superior importance. Yet my informant tells me that he is struck with the apathy and want of interest generally existing, both in this country and in Egypt, in reference to the diffusion of Christianity.

It is true that there are several missionary and ministerial establishments there; and there are also amongst these several points whence some rays of light are emanating, as, for example, from the efforts of Miss Whately and of some American missionaries. But, on the whole, the position of Christian effort in Egypt continues to be characterised by great feebleness, dimness, and a general absence of result. It is the very rarest thing for any real conversions from Mahommedanism to Christianity to be effected. It may be almost said that such conversions never take place. The Cross appears to be powerless as against the Crescent.

This very serious state of things may well claim grave consideration from British and American Christians. Are the powers of prayer and of evangelistic service to continue practically impotent, or absent, as to Egypt? If the accounts given by my friend as to that country are true (and I have every reason to rely to the utmost upon all that he says), then it is not to be wondered at that that land is such a source of perplexity and of discredit to our own Government and people. Amid the multiplicity of counsels, in regard to it, the "one thing needful" seems to have been strangely despised and neglected. The one and only foundation of the Gospel of our Redeemer has been virtually set at nought. Hence confusion has rested upon all interposition and statesmanship in reference to Egypt.

Possibly the insertion of these few lines may cause some hearts to be moved to both prayer and efforts, that the existing apathy and spiritual death in that country may not thus always continue. Londinensis.

SUNLIGHT ON THE SEA.

I GAZE across a Western sea,
Its hue a misty leaden-grey,
One changeless, calm monotony,
Save where the sunbeams play.

But there,—a sea of light! whose glow
In rippling waves of sparkling flame,
Shines with a changeful ebb and flow
That never seems the same.

And as, methought, my life might be
Transfigured by the Light above,
And mirror though but waveringly
The sunbeams of God's love.

Shine forth, O Sun of Righteousness,
And with thine all-enkindling rays
Illuminate my life, and bless
Its yet remaining days.

Shine o'er the calm but sombre gray,
Till it reflects thy glory bright,
And gleams into the far away
A path of shining light.

J. H. S.

CONFERENCE ON UNFULFILLED PROPHECY,

Avenue-road Church, Coldharbour-road, Shepherd's-bush, October 7, 8, 9.

BELOVED CHRISTIAN FRIENDS,

WE rejoice in the privilege of inviting you to our Third Annual Conference on Unfulfilled Prophecy. Our mutual counsel has been helpful in the past, and we look for increased blessing on our coming meetings. From the inspired Word we know that "the coming of the Lord draweth nigh;" but do we not, from many clear and unmistakable signs, see the day approaching? "Evil men and seducers wax worse and worse, deceiving and being deceived." Atheism and infidelity grow bolder in blasphemy and aggression. And just as at the first coming of the Lord, Sadduceeism and Pharisaism abounded, so do their counterparts Rationalism and Ritualism now abound. Many are turning away their ears from the truth, and as a consequence are given up to fables. Many are renouncing belief in the Word of God and in that only atonement for sin by which men can be saved.

Whether we look at the unrest and insecurity felt by nations, the growing efforts to supersede the truth of the Gospel by human inventions, or at the fixed and firm determination of many who oppose it, we have solemn warning that "the time is at hand, and the effect of every vision."

In the case of Israel, do we not see "the fig-tree putting forth leaves"? And this is the sign which the Lord gives us that the summer of the nations is nigh. (Matt. xxii. 32, 33.) At "the set time" to favour Zion, the Psalmist tells us, "the servants of God will take pleasure in her stones and favour the dust thereof." (Psalm cii. 13.) Was this sign ever so apparent as at the present hour?

In view of these, and signs too numerous to notice, it is ours, while we build ourselves up on our most holy faith, to lift up our heads because our redemption is nigh. As in our humble measure we are instrumental in increasing the purity and power of the Church, we at the same time promote those evangelistic efforts needful to gather in from Israel and the Gentiles those who will form the complement of the Bride and companion of Christ in his glory.

As heretofore, we desire to avoid all mere human theories and speculations, and to have an ear attent only to the inspired utterances of the divine oracles.—Yours in Christian bonds,

CHARLES GRAHAM, } *Conveners.*
JOHN H. TOPPING, }

Tuesday, Oct. 7.—3 p.m. Subject: 1 Thess. iv. 13; Mr. G. H. Pember, Rev. W. F. Gooch. 7 p.m. Subject: 2 Thess. ii.; Dr. Anderson, Rev. J. Stephens.

Wednesday, Oct. 8.—3 p.m. Subject: Isa. xi.; Revs. J. Skrine and J. Wilkinson. 7 p.m. Subject: Rev. xx.; Revs. J. Bennett and F. H. White.

Thursday, Oct. 9.—3 p.m. Subject: Rev. xxi.; Mr. J. E. Mathieson, Rev. W. F. Gooch, and Mr. C. R Hurditch. 7 p.m. Subject: Practical Lessons, Rev. J. E. Linnell and Mr. R. C. Morgan.

Other Christian gentlemen besides those mentioned are expected to be present and take part in the meetings.

Tea will be provided in the Lecture Hall of the Church at 6 o'clock. In the rooms of the adjoining Mission-house friends can sit and rest in the interim of the meetings.

VILLAGE SCHOOLS AT NAZARETH.

WHAT Christian does not love the name of Nazareth, for so many years the home of our Saviour when on earth? Beautiful for situation is Nazareth, nestling in its wide valley of many hills, up which its inhabitants are planting their square, flat-roofed houses as fast as they can.

The one most conspicuous object from all parts of the town is the Orphanage. Thanks be to God for planting such a house in this land and in this city, and for granting that when one worker is weary and needs rest, others are ready to hold the fort and carry on the work for Him.

Surely even now the early dew is beginning to descend upon the place, as the following incident proves: Taking up our evening lamp lately and walking through one of the four large dormitories where all were fast asleep, two girls were in one bed. On being asked how they came to be together, they confessed to having prayed together till it was late and then fallen asleep. A few nights later, lamp in hand, I again directed my steps to that part of the long room, remembering the praying girl. All was silence. I thought sleep reigned, but at either side of the same bed knelt a silent figure in prayer. I retreated, that they might be alone.

It is not in Nazareth alone that people are raising their eyes up to this house for help. The villages in the neighbourhood are crying, "Come over and help us also," and for such I would appeal to those who are able and willing to help. In several villages there is a catechist schoolmaster and school for the boys, but for the girls nothing is provided, and the nuns having schools everywhere get hold of our few Protestant girls. The Roman Catholics, or Latins as they are called in this country, are established in every village.

The Protestants are begging Mr. Huber, of the Church Missionary Society, to help them. He is unable, and turns to us. Will not friends make it possible for this house to send forth girls as they are educated to teach and evangelise in every village in the neighbourhood of this beloved spot. The work might be commenced by buying a small Arab house in one or two villages and altering them, making them fit for a school house and dwelling for the Syrian teacher; placing the girls' school near the schoolmaster's for protection, perhaps arranging for her to live with his family. Some one of the ladies from this institution could ride over and direct it, so that in time Nazareth Orphanage might become a centre of light. This orphanage has been nobly supported by the Christian public, and we doubt not will still continue to be so.

If anyone feels disposed to help in providing schools for the instruction of the village girls near Nazareth, they are requested to communicate with Miss Webb, 267, Vauxhall-bridge-road, London; or with Miss Campbell, Nazareth Orphanage, Nazareth, Syria.

SHADWELL SAILORS' INSTITUTE.—On Sunday, August 24, Mrs. Bradley, of Ealing, addressed the usual afternoon and evening meetings. These hard-working toilers of the deep deserve more general sympathy than is given to them. The funds of the Institute are in great need of increased gifts to meet the pressing cases constantly brought before the officers in these times of depression. Over 900 pledges have been taken at these regular Sunday services, and many have been led to accept the salvation offered to all through Christ.

THE McALL MISSION.—SIR,—Some time ago I made a brief tour through French and German Switzerland, and now it is proposed to send me back for two months to Savoy to labour on the mountains and in the valleys. Will your readers pray for the blessing of God on this difficult and delicate enterprise? Our meetings in Paris keep well up, and I sincerely trust most vigorous efforts may be made to sustain Mr. McAll by prayer and means of support to workers. There are openings everywhere for earnest souls, especially in Paris and Lyons. My address will be, during my absence, "Mrs. Watson, Pension, Rue Grenade, Geneva."—Yours faithfully,

70, *Rue la Fontaine,* ALEX. DONALDSON.
Auteuil, Paris.

AMONG THE FRENCH PORTS.

THE ports of Havre, Trouville, Dunkerque, Boulogne, and Calais have been visited in our Gospel ship *Mystery*. At each port very signal proofs of the Lord's approval have been given. Besides the meetings on board the vessel, villages, markets, ships of war, and merchant vessels, have been visited. Bibles, Testaments, Gospel books, &c., have been distributed. In nearly every port a tea-meeting has been held. These have been a great success.

Our meetings in the afternoon have been for children, when the cabin has often been filled to overflowing. Hymns and texts of Scripture have been taught the children, and the Gospel preached. Next have come the soldiers, from 6 to 7; then the meeting at 8 for all kinds of people, who have paid the very deepest attention.

Any friend who can speak the French language and preach the Gospel faithfully could render efficient service in this work. English and Foreign Bibles, Testaments, Gospel books, and little bags 8 in. by 7 in. are always in demand, and may be sent to me. HENRY COOK.

Seamen's Mission, Gosport, Hants.

A BUSY AND USEFUL LIFE.

A BRIEF sketch of the life and work of Eleanor Dundas Harford Battersby has been written by her sister-in-law, wife of the late Canon Battersby. The deceased lady only survived the death of the Canon, her brother, a few months. Readers of the memorial (which is published by Messrs. Hodder & Stoughton, price 6d.) will find themselves to be more than repaid for the time expended in its perusal. The thread of her entire history, from her birth at Arno's Vale, near Bristol, on July 8, 1818, to the period when she passed away to the eternal rest in April last, is preserved with singular clearness, and presents a view of her character and work which is well fitted to secure the design of the author, viz., the interest and spiritual help of readers. Christian workers will not fail to get a fresh stimulus as they contemplate the career of one who realised the power, and knew the blessedness of a truly consecrated life; while others, it may be, will be stirred up to feel that they have scarce began to *live* at all, and henceforth to consecrate themselves to the Redeemer's service.

Winning golden opinions from her teachers in early life for her industry and cleverness, Miss Battersby "passed from childhood to girlhood, and from girlhood to maturity, always the same diligent, faithful, and painstaking seeker after knowledge of all kinds," thus laying the foundation for much of her future usefulness. Many conflicts and spiritual vicissitudes marked the period of her conversion, and many years passed away ere the full assurance of faith was uninterruptedly enjoyed. The Oxford and Brighton Conferences were seasons of rich blessing to her; some notes of these in the memoir will revive memories of the past in the minds of not a few who were privileged to attend them. Many readers will be amazed to find how prodigious were the labours of our departed sister. Temperance work, the Y.W.C.A., Mission work of various kinds, with conferences and committees to arrange for further projects, absorbed her time and energies; and, alas! overtaxed her mental powers, thus bringing on congestion of the brain and a speedy end.

The last entry in her journal was singularly beautiful and prophetic.

"Peace, perfect peace, the future all unknown;
Jesus I know, and He is on the throne."

An excellent photograph forms a frontispiece to this brief but useful memoir.

AGED CHRISTIAN BLIND WOMEN.—The new wing of Mr. Bright's Home for these afflicted sisters has been erected at a cost of £835; of this sum £100 has yet to be made up. There are 29 now in the Home, and vacancies for four more to fill as soon as funds permit. Should any friends feel inclined to help still further this much-needed work, will they kindly send for a report to Rev. Henry Bright, Honorary Superintendent, Mansion House, Hanley-road, Hornsey-rise, N.

MR. HENRY LAKIN, OF BURTON.

FIVE years ago I left Glasgow to reside at Burton-on-Trent. For the previous eighteen years I had, in Glasgow, organised an Annual New Year's Gospel Supper, at which 2300 of the deserving poor partook of a sumptuous repast, and listened, under the most favourable circumstances, to the glad tidings of a full and free salvation. I thought Burton-on-Trent ought to have a similar happy gathering and managed to get together about 500 of the poor in St. George's Hall, to plenty of roast beef, plum pudding, and "oceans of tea."

The roast beef and plum pudding was a simply-arranged matter in Burton-on-Trent, which kills the finest beef in England for Christmas Day; but the question, Who is the man in the town best fitted, clearly, powerfully, and in the Spirit, to present the Gospel to these poor people? was not so easily answered. There was Rev. Charles Guest, of Christ Church, "a man full of the Holy Ghost," whose influence in Burton was supreme with those who loved the Gospel. There was his curate, Rev. John Linnell, who was described to me by a working man as "the most tremendously earnest fellow he ever met in all his life," a man who had won hundreds of souls to Christ in Burton-on-Trent; "but," said several who knew well, "if you want a man whom the common people can understand, and who will make the Gospel very plain and distinct, get Henry Lakin, the converted publican." "If you get that man, I'll leave the committee," said a rector, but the committee said, "the best man must be got;" so out of the committee he marched, and Henry Lakin preached the Gospel to the poor. Thus began my acquaintance with this man, and a friendship of the warmest character.

He had served the devil most vigorously and faithfully for twenty-two years, as a Godless lad, a wicked youth, and a depraved man; a publican, a drunkard, a prize-fighter, and a leader in all wickedness. A notorious sinner, a vigorous propagator of evil, heartless, cruel, unscrupulous. But this man, to the glory of God, in his wonderful mercy was powerfully converted one Sunday morning by reading one of Bishop Ryle's tracts, and from that hour, twenty-two years ago, he has been a consistent Christian, a close Bible student, a faithful soul-winner in personal dealing, and a powerful preacher of the Gospel. He had the good sense to associate himself with the Evangelisation Society, and he is highly esteemed by Captain Smith, the Secretary.

I have worked with him in many Missions, and have had the privilege of dealing with large numbers of persons awakened through his instrumentality, many of whom are now true Christians and some earnest workers in the Gospel. His remarkable success arises from the wonderful clearness with which he lays before the people God's message of love and the simple plan of salvation.

I have just heard him deliver thirty addresses at the tent in Bromley, and in every one of them there has been a lucid explanation of sin, salvation, substitution, life through union with Christ, closing with fervent appeals as to the sinner's responsibility in neglecting so great salvation. All this has been made vivid by the most interesting illustrations drawn from his own experience, both as a sinner and as a saved man. Every night souls have been won for Christ. He came for one week, but the people would not let him go. He is a farmer, and when the people pleaded with him to stay he said he would do so, though his barley and oats were shed on the field. However, his wife and his manly sons got in the harvest without him, and the Lord gave him a great harvest of souls in Bromley.

I shall never while I live forget the 24th and 25th of August. The Holy Spirit came down in mighty power. Many "believers" publicly testified, some in the most touching and eloquent strains, to "the mighty blessing" they had received, lifting them up to a higher spiritual altitude, and sending them out to their work for God with a sense of power they had never before experienced.

All was most calm, real, and intense. No one could doubt that the Holy Ghost had been at work among these people. It has been my place to explain that they must beware not to live on their experience, but on Christ, "moment by moment." I ask the prayers of all your readers that the Lord may bless these dear people at Bromley, and, while they are partakers of all the fulness that is in Christ for them, guide them along that narrow pathway of power which has a feeble Christian life on the one side and a mystic sentimentalism on the other.

The poor people at an enthusiastic farewell tea-meeting on Monday week presented Henry Lakin with a "new sword" (a Bible), amid many prayers that the Lord would long spare him to wield it in his service. He acknowledged the gift in a solemn address on these words: "Cursed be he that keepeth back his sword from blood."

His friend and mine, and your late correspondent, Rev. John Linnell, began a Mission at the Bromley Tent on Monday, September 8, for which I ask your readers' prayers.

J. Wakefield MacGill.

GIBRALTAR SEAMEN'S MISSION.

DURING the last few months the work amongst the seamen frequenting Gibraltar Bay has met with considerable success. The number of steamers visited per week will average about forty-two, with crews numbering from 25 to 28 each. It is customary on boarding a vessel to ask for the captain or chief officer, that permission may be obtained to speak to the men, which at all times is granted, not unfrequently accompanied with an expression of satisfaction at finding so valuable a Mission at work on the Bay. Sometimes as many as three addresses are given on one steamer; but this depends much on the class of ship and how the men are employed On some occasions as many as twenty pledges have been taken in one day, and according to the Temperance register, 436 seamen, captains, and engineers have enrolled themselves as total abstainers within the past four months.

It is astonishing how gladly the sailors look forward from time to time to the visits of the missioner. They are kept well supplied with publications of a good solid Christian character, provided by Christian friends and societies in England, which are likely to leave good impressions.

On shore the civil hospital is visited, a service being held every Wednesday and Sunday afternoon; an extempore address being given to the sailors (for they are chiefly such). Much blessing has manifested itself there. On the departure of some of the inmates for home after recovery, letters have been received expressing how much the writers benefitted by the Mission work in the hospital, and what different lives they were living in consequence. The inmates of the women's ward are read to and prayed with, and a gradual spiritual growth has displayed itself. The civil prisons are also attended by the missioner. A great deal of the success of this Mission may be attributed to the cordial co-operation and kind advice of the Archdeacon of Gibraltar, who will be grateful to any who will supply the Mission with publications for distribution.

A ZEALOUS WORKER.—In a letter from Rome there occurs the following passage:—"About three thousand workmen pass before my little shop daily: if I could distribute books amongst them, surely some seeds of Gospel truth would fall on good ground, and bring forth fruit to the glory of Christ, our only Saviour." The writer served as an officer in the Sardinian contingent during the Crimean war. Two years ago, in the terrible earthquake at Ischia, he lost everything; he, his wife, and their two children escaped only with their lives. They were taken to Naples in one of the Government steamers. From Naples they walked to Rome. To help them to live, a few friends have opened a little book shop in the new quarter in Rome, where there are no shops at present. He is an excellent man, very highly educated, who works most zealously for the Reformed Church of Italy. He hopes to do Mission work among the masons and workmen during the dinner hour.

NORTH OF ENGLAND NOTES.

By GAWIN KIRKHAM.

AT Bradford I found my old London friend, George Hughes, in charge of the Y.M.C.A. as secretary; I trust he may be made a blessing to hundreds of the young men of that great commercial centre. At a lecture on my "Personal Recollections of an Open-air Preacher," Rev. C. A. Davis, another old London worker, presided. The noon prayer-meeting in the Association Rooms was but moderately attended. "Business" seemed to be written everywhere, from the tallest factory chimneys to the humblest operative plodding her homeward way with shawl-covered head at the close of the day's toil.

At Wray, a village some ten miles to the east of Lancaster, the vicar assisted at an open-air meeting held at the Cross one lovely summer's evening. Many were busy in the harvest field, but a number gathered to listen to the Word of life, the dear children being commendably attentive. Why should not open-air preachers, nay, why should not *all* preachers, break the bread in such wise as that some shall be suited to the capacity of a child?

How eagerly the men of Lancaster gather to listen to the Gospel preached in the open-air. The memory of that market-place meeting is a refreshment for a whole year. Mr. Friend, a Wesleyan minister, helped at four of these open-air meetings in two days. He takes a sensible view of this out-door proclamation, and believes it brings the people inside to worship That would doubtless be more fully verified if those who worship inside would first go outside, and compel the outsiders to come in. A dinner-hour service in one of the manufactories is also a noteworthy feature in this old town. In fine weather the men turn out on the green sward on the banks of the Lune, and there I spoke to them on the day of my visit.

While the visitors were drinking in health at Morecambe, an encouraging meeting was held on the beach. Here, as at Lancaster, I tested the new Gospel Hymns recently issued by the Religious Tract Society. The hymns are printed on one side of the sheet, while the other is occupied with a picture and select passages of scripture. I would recommend these sheets to open-air preachers who want to find lesson and text and hymns all ready to hand. The one used at Morecambe had two pictures, one of the sea and the other of the land, the scriptures being in harmony therewith, enabling the two preachers to interpret "The Voices of the Sea" and "Harvest Lessons" with good effect.

Will not the Children's Special Service Mission add Morecambe to their list another year?

At Kendal I found the Salvation Army and the Church Army at work, and the Y.M.C.A. occupying greatly enlarged premises. Open-air preaching is therefore continuously carried on; but neither of the armies was followed to their headquarters by many to whom they had spoken out of doors, on the evening of my visit.

The people of Milnthorpe were slow to gather at the Cross; but eventually there was a very good attendance, and in the still evening air the message was delivered which it is hoped may bear fruit unto eternal life.

Numerically, the crowning meetings were held in Preston at the close of this brief preaching tour. The invitation came from Rev. J. P. Shepperd, Vicar of St. Thomas', and an eight days' Mission was arranged, of which I took one half, and Mr. Wortley Waters, of Southport, the other. Here I saw the great value of organisation, and specially when done by the vicar of a parish. Mr. Shepperd is himself an open-air preacher of thirty years' experience, of which twenty have been spent in this parish. He has a hearty manner and a good voice, and has endeared himself to his parishioners by his faithful ministry. Upwards of 400 men, women, and children assembled in the churchyard on the first evening, and so they continued to come together day after day. Mid-day meetings were held to catch the working people. Special hymn-sheets were provided, and the meetings had about them a hearty and earnest tone. May the seed thus sown bear much fruit unto life eternal.

PROF. ANDRE'S TRAINING SCHOOLS.

THE Alpine Choir, under the able leadership of Professor André, is well known to many lovers of sacred music. Both in London and many provincial towns, musical ears have been charmed by its melodious strains and delightful harmony. And in so far as innocent and recreative entertainments may be resorted to as a means of raising funds for benevolent and religious purposes, or with a view to regale the ear with sweet sound, we are disposed to think that nothing more healthy or less questionable can be found than that which the Alpine Choir provides.

The deep interest, moreover, taken by Professor André in all that relates to the good cause of Gospel Temperance is equally well known and appreciated; his recent discovery that only six really destitute abstinence families were to be found in England, was hailed by the entire body of abstainers as a valuable argument in favour of their principles. As we read of several instances of undoubted and well-authenticated good, resulting from the Gospel singing of the renowned Choir, we think the Professor has abundant reason to be grateful for the success he has achieved, and may thank God and take courage.

The special work, however, which is now exciting a considerable amount of interest in Temperance circles is quite a new departure in the profession. It has been well said that "the canker-spot of intemperance, wherever it occurs, taints the mind, blots out its fairest virtues, and blights its best affections; it invades the family and social circles, and spreads woe and sorrow on all around; it breaks the father's heart, and bereaves the fond mother; it cuts down youth in its vigour, manhood in its strength, and old age in its weakness; that it extinguishes natural affection, and destroys conjugal love." To strike at the root of this far-reaching and devastating evil, it has occurred to the Professor that something more than is at present in operation may be done to establish young people in Temperance doctrines, and in training them for usefulness in Temperance advocacy. Hence the institution at his own residence, Earlswood House, King Edward's-road, Hackney, of "A School for the purpose of Training the Young to become Gospel-Temperance Teachers and Workers." Such are the terms of the circular which has reached us.

In addition to his own residence and the adjoining house, the Lecture Hall of Christ's Church, Victoria Park, has been lent by the vicar, Dr. Egan, for the promotion and development of this promising enterprise. No half measures are contemplated by the Professor in the project, already afloat and in working order. The theory he advances is that the theatres and music-halls and gin-palaces are made so attractive and alluring that no remedy will ever prove effectual in uprooting the strongholds of drink until superior attractions are provided at the Temperance Hall.

It is for this purpose, then, that the new schools are established, in connection with which various classes are formed for producing efficient bands of young people, whose work and mission shall be that of providing by means of entertainments, concerts, &c., *a counter-attraction* to the public-house and all other questionable places of amusement. For the labour and time spent by the professor and his staff of teachers in the work of training, no charge whatever is made. The only condition imposed on the pupils is that when deemed efficient for labour they will devote themselves to the full extent of their power, time, and opportunities, to the endeavour to impart their knowledge to others, and zealously advance the interests of the Temperance cause. Bearing this in mind, it is difficult to see any other motive than a philanthropic one in the novel scheme started by Professor André. Neither is it to be wondered at that Temperance journals are viewing it with universal satisfaction, and anticipating from it the most promising results. Many are already claiming it as the inauguration of a new era in social reform, both as to the means adopted and the disinterested motives by which it is prompted.

Classes for tuition in singing, instrumental music, including piano, guitar, harp, dulcimer, &c., are in good working order, as also for elocution, recitation, and other accomplishments necessary to fit the pupils for the coming crusade. Further designs upon the domain of drink are being formulated. Said the Professor, "Ere long we shall have more than a hundred young men who will be ready to go forth and fight the enemy drink, by holding attractive and entertaining Temperance meetings in the Metropolis, and winning people away from the drinking saloons. At Temperance fêtes, too, our work will be seen to great advantage, because we shall give instruction in our classes to the young people in cooking, waiting, coffee-brewing, &c., which will enable them to cater in a way that will outvie anything that has ever been attempted before. Our tutors also are all competent men, and only first-class persons will be employed to manage the different classes in the school."

COSTERMONGERS' COTTAGE MISSION.

THIS Mission is situate at Vinegar-ground, Old-street, City-road. The little colony in the midst of which the good work is carried on contains a population of 1500, all poor. It is here that Walter Penrose has been labouring during the past twelve years, among a class of persons comprising many bad and doubtful characters. Himself formerly a costermonger, he now seeks the welfare of others in the same line, by seeking to bring them into the possession of the salvation which came to him.

The last annual report shows the usual kind and character of work belonging to local Missions, including a regular Sabbath evening service, with meetings on most of the week evenings; comprising children's services, another for adults, mothers' meetings, sewing-classes, and band of hope. The work of visitation is also carried on among the cottages and homes of the poor, in the very centre of which the Mission-room stands. Possessing no outward attraction, the success of the work has depended on the earnest and persistent labours of Mr. Penrose; he and his wife devote themselves, with considerable tact and energy, to seeking the good of their immediate neighbours.

The report tells of good help rendered to the Mission by the Misses Belford, who regularly conduct the mothers' meetings, and recently invited the mothers to a tea and evening recreation at their home on Hampstead Heath. A lady kindly undertakes the support of the weekly sewing class; and several friends have sent clothing for the poor and toys for the little ones. Free teas are given to the needy, also breakfasts, after which a Gospel service is held. All the services are well attended, while the meetings for children twice a week are crowded. In addition to many hopeful cases, several instances of conversion are known to have taken place during the year.

Greatly appreciated are the summer excursions, two of which have recently taken place. It is in this way that people of that class are reached. When their goodwill is gained, the Gospel message finds greater acceptance. Bearing this in mind, soup suppers are provided for them in winter, which is deemed a precious boon. Habits of industry and frugality are also inculcated and encouraged, by paying the mothers for the work they do at the meetings, and by adding a percentage on all sums laid by.

At the present time the good brother who works the Mission is in much need of help. It must be remembered that the amount of benefit accomplished by the Mission is limited by the funds placed in the treasurer's hands, and might be considerably increased. A proposed enlargement of the room where the meetings are held would be a great advantage in every way, provided the tenancy could be placed on a secure footing. The treasurer is Mr. Wm. Owen, 22, St, George's-road, Tufnell-park, N,

"IT WAS ONLY A SIMPLE LEAFLET."

[A simple Gospel Leaflet, in his own language, riveted the attention and touched the heart of a Russian sailor in one of the ships visiting our shores. He had been twenty-seven years absent from his native land.]

IT was only a simple leaflet,
But it touched the sailor's heart;
What was it dimmed the letters?
A tear that fain would start.

In the old familiar language
He spoke at his mother's knee,
He reads that Jesus is seeking
The lost ones o'er land and sea.

Reads it with heart that is throbbing,
Till he hears no other sound;
He is back 'mid the old pine forests,
Where the snow lies white on the ground.

The winds of the north are upon his brow,
The touch of hands that are cold;
Ah! that home is past, and forever,
The home of those days of old.

Jesus has come to seek him,
He sees, though his eyes are dim,
There comes to his heart a vision
Of home, and of love for him.

The winds and the waves were silent,
The tempests of life told nought;
It was only a simple leaflet,
But the way to heaven it taught.

For it told how the blood of Jesus
Cleanseth from every sin;
It told how the heart of Jesus
The veriest sinner would win.

Long had the message tarried,
For heart and hands are slow;
But the hour and the angel waited,
And the sower went forth to sow.

O ye who sail for the haven,
Where never a storm shall be,
Scatter the message broadcast,
Over the deep blue sea.

Never returning empty,
Fulfilling the will of the Lord;
That will is to save the sinner,
And the means his holy Word. M. G.

DROME, FRANCE.—In a note dated Nyon, August 30, Miss Sarah R. Geldard says:—"We have the cholera round us in the villages, but so far Nyon has been kept; though it has been crowded with refugees from Marseilles. Pray that Christians in this town may glorify God by their courage and calmness. The pastor was on the point of taking his greatly needed holiday, but has decided to stay at his post because he thinks it probable that the disease may appear here. The Nyon doctors are attending the cases of cholera in the villages, so there is constant communication."

HOP-PICKERS AT ALTON.—Our marquees are largely attended with the class we endeavour to reach, sometimes they are full to overflowing. We rejoice in knowing that many of them who were once the servants of Satan are now the Lord's freemen. Eleven missionaries are visiting the gardens every day and holding services in the tents every night, where tea is served out to the weary, footsore, and hungry traveller. We are sadly in want of means to carry on our work. Applications for two more tents are made in districts where there are hundreds of people under the hedge, and we cannot do it for want of help.

Alton, Hants. S. CHINN.

"THE CHRISTIAN" IN CANADA.—Your notice some months ago asking friends to send to me for an address in Canada to which they might forward THE CHRISTIAN, has issued in great refreshment to many who otherwise have no such reading. While Mr. Thom is visiting among the children, he is frequently asked to convey sincere thanks. They send it not only around to their neighbours, but to their sons and daughters and grandchildren. I have 200 addresses of fresh homes, where our new children dwell, and will welcome more senders. ANNIE MACPHERSON.

60, *Commercial-street, Spitalfields, E.*

Letters to the Editor.

YOUNG WOMEN IN SHOPS.

Sir,—Having read some correspondence in The Christian of August 7, in reference to the supply of seats in shops for female assistants, and as one who has taken some part in getting them provided in the shops of my own neighbourhood, I would like to state what was the experience gained by my coadjutor and myself in the matter. We drew up a petition, obtained the signatures of almost all the residents, and then interviewed the masters of the shops. In every case our suit was listened to with patience and courtesy, and in nearly every case promise was given that seats should be provided, and the girls allowed to use them.

We rejoiced over our victory, but, alas! we soon found that we had failed to secure for the poor girls that which they really need. One and all gave their testimony that the seats were not a great boon. Business is too brisk for the brief rest the seats afford to be of much avail, and what the girls yearn for with intense longing is *shorter hours* of labour—early closing. Much has been done to gain this for them on *one* day in the week—all honour to "The Early Closing Association" for its struggle to this end—but what is still needed is, that ladies should awake to their duty in this matter, that they should refrain from shopping after five, or at the latest six o'clock, and not only so, but that they should arrange, even at some trouble to themselves, that their servants are able to do the same.

This would not wholly remove the evil, for there would still remain a large class, the toilers in our midst, who have no opportunity, save in the evening, to buy their clothes, but this difficulty would, I have no doubt, be met when a radical change had been made by the general customers. It cannot be expected that the shopkeepers will close their shops before the hour they know the trade will slacken. It is left for us, as individuals, to make that hour a reasonable one.—Yours faithfully, F. L. R.

MODERN PREACHING.

Sir,—I have long been convinced that the reason why people now so frequent Mission-halls and rooms where religious services are held is, because so very many ministers preach over the heads of the bulk of the people. A few hours ago I had another proof that it does not do to assume that respectable, decent people do not need to be addressed with great simplicity. I was reading on a bench in the open air, when a man came up, and with a sort of an apology induced me to close my book, and speak to him. I immediately led the subject, and began to speak on eternal realities.

He had lived probably half a century, and soon complacently mentioned that he had been a Sunday-school teacher since he was 18. His father had been a churchwarden. Yet I never met such an ignorant man. Self, feelings, his own goodness and good works, were all important in his estimation. He was one who truly needed to be told of the Bible way of salvation. This Sabbath-school teacher of so many years' standing could not explain what it was to be "born again," and was ignorant of the simple truths contained in the 3rd chapter of John.

Lately I met with another Sunday-school teacher, who calmly spoke to me of his having "another chance" after death. He pointed to his minister and the Sabbath scholars, who had come out to the country for a day's recreation. I am sorry to say this "sideman" and Sabbath-school teacher smelt of liquor and tobacco. I preached Christ to him. He was grateful, and shook my hand when we parted; but I could not help thinking, woe to the church with such a minister, and where such a man can be allowed to teach the young.

Some fifteen years ago I met a man trapping rats or moles in a field; he was clerk in a church, then in sight. For more than twenty years this poor man had been saying his "Amens" on the Lord's day; and how sad was it to find that he, too, was quite ignorant of God's way of salvation.

More and more do I see the need for the simple, evangelistic preaching and teaching of Mission-halls. Better still would it be if ministers would preach Christ only—just as did Philip the Evangelist to the Ethiopian. I can look back on many years in my own past life, when I too was utterly ignorant of the way of salvation. God the Holy Spirit opened my heart to receive Christ as my only hope, and now I am a humble Believer.

SALVATION ARMY TEACHING.

Dear Sir,—In reply to Dr. W. W. Smyth's statements in your last issue, I wish to say:—

(1) Gal. v. 24 runs: "They that are Christ's have crucified the flesh with the affections and lusts." This crucifixion clearly belongs to all those who have accepted Christ. The point to be settled is, When did it take place in Paul's experience? I answer, At his conversion. The aorist tense is used signifying that the crucifixion took place once and for all, in past time. If this be admitted, it must be still further asserted that this crucifixion of the flesh is not incompatible with the agonising cry of the seventh of Romans, "O wretched man that I am! who shall deliver me from the *body* of this death?" Again, Gal. v. 19—21, cannot in any sense be spoken of converted men. The antithesis drawn between the "flesh" as unregenerate nature, and the spirit as a regenerative and leading power (16—18 verses), proves this beyond a doubt.

(2) As proofs for the statement that the "crucifying of the flesh" devolves upon believers as a present duty, Dr. Smyth refers me to Rom. viii. 13, Eph. iv. 22, Cor. vii. 1. Suffice it to say, in not one of these passages does the Greek work for "crucify" occur. In Rom. viii. 13, the word is "mortify," an act which presupposes crucifixion. Paul, in Rom. vi. 6, says: "Knowing this, that our old man is crucified (or rather *co-crucified*) with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." What is the "old man" here spoken of? I answer, *not* sinfulness, but our old legal standing in the Adamic covenant. The Cross makes an end of that state, that we may become co-heirs with the Son in his glory; and in doing so it lays the foundation for personal holiness and the destruction of the body of sin. The cross gives sin the death-blow, in other words makes an end of it as regards its dominion, though not as regards its vexing or disturbing influence. If our old man is crucified, two results follow: (1) It can never bring us into condemnation; its condemning power is abolished for evermore. (2) The practical appeal comes now to us with a force that cannot be gainsaid: "Mortify therefore your members which are upon the earth" (Col. iii. 5, see preceding verses as laying the ground for this mortification).

(3) Dr. Smyth says: "The priesthood of Christ is for our daily cleansing, in the sense of keeping his people clean according to the perfection of the new covenant." This is not in agreement with the Epistle to the Hebrews, which teaches us (to use the words of Dr. H. Bonar) that "the blood-shedding must be in constant requisition not—as some say—to *keep* the believer in a sinless state, but to cleanse him from his hourly sinfulness." Priesthood presupposes human sin, and the necessity for sin's expiation. The condition of fellowship with God in Light lies in the truth that the "blood of Jesus Christ his Son cleanseth us from all sin." The blood-besprinkled mercy-seat in the heavens finds its counterpart in the blood-besprinkled conscience of the believer on the earth.

(4, 5) Dr. Smyth virtually agrees with me that the blood, primarily, has to do with the contraction of guilt. "The blood purchasing the Holy Spirit for us," is not a question in dispute. I regret that he does not fairly face the question, When does the Lord's prayer become obsolete in the mouth of a Christian? Should it not be his daily petition? Dr. Saphir, a most spiritual-minded writer, says well, "The true Gospel method is to combine a deep sense of sin, a joyous assurance of forgiveness, and a resolute and entire departure from all iniquity."

(6) To say that the "spiritual significance of the offering for our holy things under this old economy lies in the perfection of that great sacrifice, which takes them (the sacrifices) all away," is not an answer but an evasion. The question is not in reference to the taking away of the old Levitical sacrifices, but, To what element in the antitypical work of our High Priest does the offering referred to correspond? The answer is to be found in Rev. viii. 3. Our very petitions require the added incense of the Saviour's priestly intercession at God's right hand.

(7) There seems to be some confusion of thought in Dr. Smyth's mind, in not clearly distinguishing between what is objective and what is subjective. Christ objectively saves us; not merely brings us into a salvable condition, but bestows upon us "eternal salvation;" He subjectively sanctifies and cleanses us by his Spirit dwelling in us.

(8) Dr. Smyth overlooks the fact that in the change of relationship brought about by our regeneration and adoption, we are altogether raised above a mere governmental standing. Our *right* to the Father's House lies in the fact of our adoption; our eternal *security* in it is the inevitable consequence of that filial nature which has been given us by this Holy Ghost in regenerating us.—Yours faithfully, Samuel M'Comb, Sen.

London-street, Londonderry, Sept. 4.

Dear Sir,—May I correct two errors (for which I am responsible) in my letter of your last issue? Answer (1), lines 4 and 5, for "When it itself is intended to be representative of good," read "When the flesh itself is intended, or when it is representative of that which is good." Answer (4), line 3, for "purchased," read "procured."—Faithfully yours, W. Woods-Smyth.

Maidstone, Sept. 4.

HOSPITAL EXPERIMENTS UPON THE AFFLICTED POOR.

Sir,—I have read and re-read with astonishment the article under the above heading by Mr. Alfred S. Dyer in your number of August 28. *The Lancet*, from which he quotes, is a paper which the readers of The Christian do not generally read, and consequently they would be inclined to receive Mr. Dyer's statements as true without searching for themselves whether these things were so. I wish, therefore, to draw particular attention to his statements.

Immediately after giving his quotation, Mr. Dyer says:—"*The Lancet* article does not mention this drug as having been given to these poor people with any reference to curing them of their particular complaint." If anyone with an unbiassed mind will read the article and Dr. Murrell's subsequent letter (*Lancet*, 1883, vol. ii. pp. 766, 767, 880, 881), the following facts will be as clear as noonday:—

(1) That Dr. Murrell *did* use the drug with the particular object of curing certain patients of very particular diseases which he enumerates.

(2) That in prescribing the drug Mr. Murrell was certainly not experimenting. He rather speaks like a physician who is delighted to find that other people have lighted upon a useful remedy which happens to have escaped his own observation, and says, "I hastened to give them the benefit of the discovery."

(3) That Dr. Murrell was very careful with the drug. Not having used it himself before, he did not like to trust entirely to the authority of others, good as that authority might be; and so gave the drug in only half the usual dose.

(4) That no blame could be attributed to anyone. The untoward events which followed were a pure misfortune, and arose in this way: Dr. Murrell thought he was using a pure drug, and so he was. He also thought, and was justified in thinking, that others before him had been using the same pure drug; but it was not then pure, although everyone had thought it to be so. Consequently, Dr. Murrell naturally thought he was safe, and it was only after some patients showed toxic symptoms that it was discovered that the earlier samples were not pure.

(5) That no attempt was made, as Mr. Dyer says, "to explain away the gravity of the facts." A simple, straightforward, and thoroughly satisfactory explanation was given.

Mr. Dyer proceeds to say, "The abuse of hospital practice, for the information or otherwise of medical students, is closely allied to the habit of experimenting on the suffering poor." This either has no meaning at all, or else means that the ordinary use of hospital practice for teaching purposes constitutes an abuse. Where did Mr. Dyer pick up this extraordinary notion? Certainly hospital patients themselves differ *in toto* from Mr. Dyer. Push the idea to its logical conclusion and it comes to this: succeeding generations of suffering humanity are to have no doctors, and must be allowed to suffer!

Then there comes a story "of a young woman, afflicted with a dreadful form of dropsy, being elevated in bed and shaken, that a body of students might hear the motion of water." Mr. Dyer speaks of this form of dropsy as "a dreadful form," implying that it is more so than any other form of dropsy. My own experience is that it is very much less so. To show how little suffering this "dreadful form of dropsy" may sometimes produce, I may mention that the last patient I saw with it was a farm labourer, and he came to the hospital simply because, while engaged in his work, he heard a splashing noise going on inside and thought something must be wrong. Ignorant of the fact that this splashing sound is an important

sign of the disease, and sometimes the only one, Mr. Dyer imagines that the patient was shaken to entertain the students, just in the same way as you might shake a penny rattle to amuse a baby!

Speaking about the recovery of patients being "postponed or imperilled by the distressing circumstances of exposure and bedside-lecturing," Mr. Dyer says this is "rarely, if ever, regarded." I have had ten and a-half years' hospital experience, including five of the largest metropolitan hospitals; and the result of my experience thus far is such that I believe I may say, without any fear of exaggeration, that if you ever feel disposed to place a whole number of THE CHRISTIAN at my disposal for the purpose, I could fill it from beginning to end with cases proving the falsehood of such an assertion, while I cannot at present recall one to support it.

"When does one of these teachers and guides of youth spare the shame-tortured woman at the cost of the medical students' disappointment?" Never; for the simple reason that "the shame-tortured woman" and "the medical students' disappointment" exist only in the imagination of Mr. Dyer.—Yours truly,

S. W. SUTTON, M.D.

59, *Lambeth Palace-road, S.E.*

[We have received a letter of similar import to the foregoing from Dr. T. Preston Lewis, 439, Brixton-road, S.W., referring especially to the explanation given by Dr. Murrell, as stated in detail in Dr. Sutton's letter. We are requested to state that in the Hospital for Women, Soho-square, no students "inspect the cases," and every possible regard is paid to the feelings of the patients].

MR. ALFRED S. DYER'S REPLY.

DEAR SIR,—I am much obliged to Dr. S. W. Sutton (an early proof of whose letter you have kindly shown to me), and to your anonymous "Medical Student" correspondent of last week, for criticising my article, as their criticisms give me an opportunity of further enforcing my statements.

Dr. Sutton quotes me as saying: "*The Lancet* article [jointly written by Drs. Ringer and Murrell] does not mention this drug as having been given to these poor people with any reference to curing them of their particular complaints;" and he then refers in disproof of my statement to "the article and Dr. Murrell's *subsequent letter*." But the part of the paragraph he has quoted refers to *The Lancet* article alone. If he had finished my paragraph, the first half of his communication, which is based upon the letter, would have had no point, for I said, "only after considerable public indignation had been expressed [in *The Standard* and elsewhere] was any attempt made by the writers to explain away the gravity of the facts."

Dr. Sutton says that: "hospital patients themselves differ *in toto* from Mr. Dyer" in regard to the practice of bedside-lecturing. It is very remarkable that patients should approve of having operations upon them interrupted and prolonged by an explanation of their cases to groups of young students. My information does not lead me to concur in Dr. Sutton's estimate of the patients' views on this matter. My article was partly based upon patients' own complaints and testimony, and since it appeared I have received confirmatory letters from poor people who have experienced the horrors of bed-side lecturing, thanking me for bringing the subject to the light. Some of the sentences in their letters burn with indignation, and form a striking contrast to Dr. Sutton's statement of the feelings of "the hospital patients themselves."

Dr. Sydney Ringer, the co-author with Dr. Murrell of *The Lancet* article, is also the author of a hand-book "especially intended for students and young practitioners" (Preface, 6th edition), in which are described many experiments upon men, women, and children, some by himself and some by others. On page 623 it is stated that "In conjunction with Mr. Bury, I have made some investigations concerning the action of salicine on the human body, using healthy children for our experiments, to whom we gave doses sufficient to produce toxic symptoms." "Our first set of experiments were made on a lad aged ten. . . . . He was admitted with belladonna poisoning, but our observations were not commenced till some days after his complete recovery." Under the tender mercies of his humane experimenters, he endured "severe frontal headache . . . . so severe that the lad shut his eyes and buried his head in his arm . . . . Though a very lively boy, he became very dull and stupid, lying with his eyes closed, and answering questions slowly. He complained of tingling like pins and needles in his right ankle, and suffered from very decided muscular weakness, soon accompanied by muscular twitchings and trembling of the legs and arms."

In commenting upon this case, Mr. Stanford Harris, M.R.C.S., naturally remarks on the "strange spectacle this poor boy would have been for the charitable supporters of a hospital to observe when they entered its walls. Would they have been informed of the cause of his sufferings when they leaned over him in pity?" And illustrative of the growing tendency to use hospitals for other purposes than their primary object, viz., the cure of the suffering poor, he quotes an address delivered by Dr. T. Gilbart Smith at Nottingham, that "the wards of hospitals are too often filled with cases useless for instruction to the students of medicine, and that if such cases were refused admission, 'the existing number of beds would be found to provide a far richer material for the purposes of clinical instruction." Under such favourable circumstances the medical student would soon learn to evince a greater interest in his work, and 'ward work would possess an attraction hitherto unknown.'" "In short," adds Mr. Stanford Harris, "we might consider the patients as suffering for the education of the students, rather than the students as educating themselves (by unattractive and uninteresting means) for the relief of the sufferings of the patients."

Your last week's correspondent, "A Medical Student," is indignant at the statement in my article that by the practice of bed-side lecturing "moral tortures of outraged modesty" are often added to the bodily anguish of poor women, and he quotes against that statement his experience at the hospital where he is studying, at which, he says, "it is only in the case of our poor fallen sisters, whose sense of shame must, in virtue of their mode of life, long ago have fallen to zero, that that care is at all relaxed, and then only to a slight, but necessary, degree."

He appears to think that the practice at his hospital is quite justifiable. But the late Mr. Daniel Cooper, secretary of the Rescue Society, a man able to speak with authority, informed me that a principal reason which led to the opening of a small lock hospital in connection with the Rescue Society's Homes was the treatment, adverse to reclamatory, to which suffering girls were subjected at general hospitals. He knew the evil results of the relaxation of care in the cases of which your correspondent speaks with such placidity. I have been brought somewhat into contact with fallen women both in this country and abroad, and I have never known one so lost to shame as some of the conventionally respectable doctors who have lectured upon them in hospital. In regard to any poor woman who has fallen to the lowest, rather than call her "our poor fallen sister," and then treat her as though all hope for her has gone out, I prefer to believe that—

> "Down in the human heart, crushed by the tempter,
> Feelings lie buried that grace can restore,
> Touched by a loving hand, wakened by kindness,
> Chords that were broken will vibrate once more."

I could say a great deal more, but I fear my letter is already too long. I must now leave your readers to judge whether unjustifiable experiments and treatment are, or are not, permitted at the physical expense of poor patients, who have little opportunity of making their grievances public. I have only to add that it is uncalled for to regard my action either as an attack upon hospitals or upon the medical profession, among whom I have highly esteemed personal friends. What I condemn are the abuses of hospital practice, and I consider that in bringing them to the light in the endeavour to obtain their removal, I am acting the part of a true friend to hospital charities.—I am, faithfully yours,

ALFRED S. DYER.

Amen-corner, Paternoster-row, London.

SEED-SOWING IN COLORADO.—DEAR SIR,—I beg to acknowledge through your columns many useful packets of little books, &c., in response to my letter in the issue of July 31. In thanking the numerous friends, I would say that my spiritual "seed basket" is being sustained by small packets by mail from England, and that simple Gospel truth is being in this way constantly placed before the people, making them, at least, responsible for the Gospel message. Much prayer is needed for this place, that the light of truth may disperse the gloomy shadows of scepticism and sin.—Yours truly,

WILLIAM D. J. STEVENSON.

Buena Vista, Chaffie County, Colorado, August 20.

Forthcoming Meetings.

COMING CONFERENCES.

DUNDEE.—September 16—18. Speakers: Mr. William Ferguson, Kinmundy, Major Mossman, Colonel Oldham, Dr. Elder Cumming, Dr. Laidlaw, Rev. Thomas Spurgeon, and others.

SALISBURY, Maundrel Hall, September 23—25.—Morning subjects: "The Believer Called to—(*a*) Sonship, its Privilege; (*b*) Saintship, its Separation; (*c*) Stewardship, its Responsibility." Evening subjects: (*a*) "Peace; (*b*) Power; (*c*) Perfection, at Christ's appearing."

DEEPENING OF SPIRITUAL LIFE, Queen's Rooms, Glasgow.—September 23 to 26, daily at 11 a.m., 3 and 7.30 p.m. Revs. Hubert Brooke, Charles A. Fox, Charles Graham, D. B. Hankin, William Haslam, E. H. Hopkins, E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part.

CHURCH CONGRESS, Carlisle.—September 30 to October 3.

CLIFTON, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec. Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

MR. HENRY THORNE.—Till September 15, Carlisle; 20 to 29, Sheffield.

REV. W. HASLAM.—Glasgow, September 23; Plymouth, October 11; Ryde (I. of W.), 25th.

MR J. M. SCROGGIE.—September, Belfast; October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Sunday, September 14, at 6.30 p.m., Islington Presbyterian Church, Colebrooke-row, N.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney preaches every Sunday at 3 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr F. C. Bland on Sunday, September 7, 11 a.m. and 7 p.m. No meeting on Wednesday, September 10, at Burlington Hall, Savile-row.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Hammersmith services temporarily transferred to Blythe-lane, as under; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. The Tent, Blythe-road, West Kensington, Sunday at 3 and 7, week nights (except Saturday) at 8; the Tent on the ground connected with Dalston Hall, opposite Dalston Junction, Sunday at 7, Tuesday and Thursday at 8.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday, Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, strangers' reception, 8 p.m. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m. Friday, September 12, Gospel meeting, 8 p.m., address by Mr. E. J. Kennedy.

MISCELLANEOUS.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

3, HIGHBURY-PLACE, N.—Meetings every Tuesday, 6 p.m., at Rev. W. E. Boardman's, from September 2. No afternoon meetings. Mrs. Boardman's Bible-class every Wednesday, 11 a.m.

BETHSHAN, Drayton-park, Highbury, N.—Meetings are now held as usual. Sundays, Bible reading, 3 o'clock; evening, 6.30. Wednesdays, holiness and faith-healing, 3 o'clock. Fridays, holiness meeting, 7 o'clock.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, September 17. Tea at 6; meeting at 7. Mr. J. Hudson Taylor will give the address, and a band of eight missionaries, shortly leaving for China, will be present to take farewell.

FAITH-HEALING MEETINGS, conducted by the Rev. John Allen, Trinity Church, Triangle, Hackney, London, E. Sundays, 3 p.m.; Mondays, 7 p.m., addresses and testimonies; Tuesdays, 11.30 a.m., anointing service, Ranelagh Rooms, Ranelagh-road, Paddington; Fridays, at 7 p.m., Royal Oak Station.

CHINA INLAND MISSION.—Meetings in connection with the departure to China of the next party will be held as under: Monday, September 15, Metropolitan Tabernacle, 7 p.m.; Tuesday, 16th, Central Noon Prayer Meeting, Aldersgate-street; Wednesday, 17th, Home of Industry, Commercial-street, Spitalfields, 7 p.m. Thursday, 18th, Gospel Hall, Wood Green, 7 p.m. Friday, 19th, 186, Aldersgate-street, 8 p.m.

MISSION TO THE KABYLES.

IN a recently issued "Occasional Paper," we find the following particulars of the Mission to the Kabyles, of which Mr. E. H. Glenny, Linton-road, Barking, is Hon. Secretary:—

"Mr. E. Cuendet, a Swiss brother, who had spent some time under the care of Mr. and Mrs. Grattan Guinness, has now gone to join Mr. and Mrs. Lamb in their work at Djemaâ Sahridj. French being his native tongue, he will be able to work with felicity among the French people, while learning Kabyle. He hopes to begin a Sunday-school among the Colonists' children. A Christian sister is also going from Glasgow shortly to help Mrs. Lamb with her family.

"Turning four hundred miles further west, we come to Tlemcen, where Mr. J. Bureau is labouring. He is a Frenchman, and before joining our Mission had laboured with Mr. R. Saillens, in Marseilles, and among the French soldiers in Tunis. He went to Oran in Algeria rather more than a year ago, and, after evangelising with some success among the French, began work in January of this year among the natives at Tlemcen, once the capital of the Berber Empire. He has, in the absence of the young French pastor, conducted the services in the Reformed Church, and also in many other small towns and villages, in fact all the leading places in the province of Oran have been visited, and even the desert of Sahara has been penetrated to some distance. Since January our brother has been studying Arabic for seven hours a day, besides labouring in the Gospel.

"This month (August) the young French pastor returns, when Mr. Bureau will be relieved of his work, and devote himself more exclusively to the natives, many of whom, though Berbers in origin, speak Arabic. He will also visit the Riffian tribes of Berbers in the mountains, some of whom speak Arabic and some Riffian. Mr. G. Mercadier is now on his way to join Mr. Bureau; he is a Frenchman, and has a French diploma as a teacher, so that he will be able to commence a school there. He has been with Mr. and Mrs. Grattan Guinness for some months. These two brethren have taken a house in the native quarter of the town, so as to be right among the people, and in one of his last letters Mr. Bureau asks for £14 to furnish it. Some friends have given us £7 towards this object. Our hearts are full of thankfulness to God that our brother has been able to labour so energetically, and that he seems so full of hope for the future.

"Still further to the west, about 300 miles from Tlemcen, at Tangier, in Morocco, is our third station. Here we are not under French rule at present, and only about thirty miles from Gibraltar. This is the door of Morocco, and we heartily praise God that another country has been opened so that the light of the Gospel may be carried in.

"General Haig, one of our Council, went forth to Morocco, in May, to advise us further as to the best course to take in evangelising this vast field. He was deeply impressed, not only with the terrible spiritual needs, but also with the wretched misgovernment of the country; at the same time on every hand he heard of a marvellous willingness to hear the truth. So disgusted do the people seem with their present rulers that some have even expressed a wish that some European Power would take possession of the country and guarantee the security of property. He found there was an important opening for work among the Seus of Mogador, and recommends that two young men be sent there, as well as several labourers to Tangier. Mr. Lockhead, from Glasgow, who is now residing in our Mission House at Tangier, will shortly, God willing, be joined by several more workers when we have funds to send them. Four have already been accepted, and others are offering themselves. Mr. Lockhead writes a few days ago that the Moors say that the French worship the Virgin Mary, and they believe in Mohammed, but the English worship no one. They say this, because on Sundays English officers and soldiers come over from Gibraltar for excursions and amusement. May God help us to show them that there are other Englishmen who love and worship God and wish to make Him known to others

"Mr. Mackintosh, the valued agent of the British and Foreign Bible Society, with his wife, continues his important work, which though beset with difficulties has much to encourage. He is very kind in advising us.

"We think that the encouraging information from all parts calls us to go forward in the work of making known the Gospel in North Africa, and with God's help we hope to do so. Our programme of work to be undertaken is, first, to complete the payment for our spacious premises at Tangier, *for which we still need several hundred pounds*, and to establish a strong staff of missionaries there, who shall by degrees go further inland; next to maintain, and perhaps strengthen the staff at Djemaâ Sahridj, and Tlemcen; and then to plant several new stations at various points, one being Mogador, and others, probably, in the province of Constantine, and the regency of Tunis. At present our funds are very low, and we have much to do to sustain our present staff, fulfil our engagements at home and abroad, and increase our efforts. We need £200 each month."

We have received a note from the Hon. Treasurer of the Kabyle Mission, Mr. W. Soltau Eccles, Lyndhurst, Church-road, Upper Norwood, S.E., in which he says: "Would you kindly put a short paragraph in THE CHRISTIAN regarding the great need of a medical missionary in Morocco? Mrs. Macintosh writes from Tangier: 'I scarcely ever go into the Moorish cottages without finding some sad sick case, and it would be such a help if we had a doctor to turn to, if it were only some one who would tell me what to advise. On Sunday (August 23) I saw a woman who had been ill for a year lying groaning on her bed. To-day a group of women begged me for medicine for a beautiful baby who had been ill for weeks.'"

CONTINENTAL EVANGELISTIC NOTES.

NOYON.—After waiting eleven months for a reply to his application, Pasteur Cadot of Chauny has received official authorisation to hold Protestant meetings at Noyon, Calvin's birthplace. The Geneva colporteur evangelist has been at work there for the last month. Assistance is needed to defray the necessary expenses.

MR. ANDERSON, whose work in connection with the McAll Mission at Cannes is prospering, took advantage of the general relaxation of the laws respecting public meetings on the national fête day to preach the Gospel very briefly, but on numerous occasions, in the street. He thereby attracted many to the *réunion* who had never heard of the word before.

PASTEUR LECOAT, of Tremel, Brittany, has translated five of Miss Skinner's "Friendly Letters." They are well-assorted for special use on that Mission station, and the Religious Tract Society has been at the expense of printing five thousand of them. To the recently-issued revision of the Breton New Testament, the Trinitarian Bible Society has issued a parallel page French and Breton edition.

PASTEUR CRETIA, of La Fère, Aisne, France, is experiencing gracious visitations of the Spirit. Five candidates asked for baptism, two of them being over seventy years of age, and another, a churchwarden, which office had been hereditary in his family. One soul, very happy in the Lord, exhibited a *penchant* for learning and singing hymns, some that he thus learned he did not know the tunes of, so he invented them and so managed to sing them.

ST. ETIENNE, FRANCE.—Dr. Burroughs writes most cheerfully, detailing the facts of a great revival which has followed the advent of Pasteur Vernier to the town. Advantage was taken of the national fête day to circulate cards bearing the tricolor, and upon which were placed verses of Scripture. The cholera afforded a welcome opportunity for usefulness. 2500 tracts bearing the simple words, "The Cholera," were circulated. The recipients asked "Is it a remedy for cholera?" The answer was "Yes, the best." As an evidence of the value of the work of the McAll Mission, it is noted that half of the members of the Free Church of that town, which is no inconsiderable one, are converts of the Mission. W. L. L.

Notices.

H. C.—If you will send us your name and address we will put you in communication with a lady who can supply the details you desire with respect to needlewomen in the East-end

MRS. K. YEOLAND, who is now resting, regaining strength for her evangelistic work, will be happy to receive communications from those who need her services. Address Mornington House, Clapham-road, London, S.W.

COMMUNICATIONS RECEIVED WITH THANKS.—M A G, E.P. F.O.R. Mrs. W. S.S. W.H.R. T P L. E.C. F.L.R. C L.A E.L. S.W.S A.P.C. P.P. K.D.G. S.R M G L.S. R.J.C J.H.S. F.J.C. H.B.W. E.H.G. E.M.B W.A E.H. A.McP. H.W. G.K A.J.S.M. S.P.G W.O. H.C. E.J.M. J.B. F.L. S.C. H.B. F.O.R. M. and G.T F.J. H.R. F.C.C. J.H. W.A. C.G. K.Y. A.F.O.W. A.W W.L.L. F.W. W.C. W.S.E. G.F. W.B. F.W A.G.M. W.W.S A.C. W.D.J.S. M.J.F. A.D. A.McD. E.M.H. C.M.C.P. M.C. G.W. S.J.C. J.S.W. E.B.H. A.F.W. G.R.K. J.M. S.A.R. J.W.M E.H. S.McC. M.O. C.C. E.A.C. G.J W.P.S. W.M.D. C.W.C. W.S. W.G. H.N. H.B.C. A.M.W. R.S. G.W.H. P.C.H. E.W.F C.S.J. H.D.S. T.L.

APPLICANTS FOR TRACTS.—F. Foster, The Elms Cottage, Market Harboro, Leicestershire; H. Mills, Foxton, Market Harboro, Leicestershire, G. Barker, Middle-street, Wickham Market, Suffolk; Mrs. A Wood, 7, Lower Cathedral-road, Cardiff; J. Wilson, 118, High Craighall-road. Glasgow; W. H Gilbert. 239, Saracen-street, Possilpark, Glasgow; Miss Brown, Southside, Carlton-road, Tufnell-park N.; Mrs. Clark, Grunoisburgh. Woodbridge; I. Adamson, jun, 85, Longly-street, Newcastle-on-Tyne; D May, 33, Hounsdon-road New Cross-road, S E: A E. Harris, 25, Barset-road. Nunhead; Mr. C. Bickle, evangelist, Delabole, Camelford; Mr. W. Pode, rope-maker, Launceston; W H Liddington, 85, Abbey-road, St. John's Wood, N W.; P. Hope, Success-cottages, Fence-houses, Durham; J. Armstrong, New Pit, New Herring on, Fence-houses, Durham; Miss Abbott, Tunstall Rectory, Ottringham, Hull; T. Leadbetter, High-street, Broseley, Shropshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away All applicants must send the name of one or more responsible referees.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, September 6, 1884.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number

	£	s.	d.
Day in the Country Fund—A. J. R. 10s.; M. M. 1s.; M. L. P. 10s; Miss E. R. 5s.; G. D C. £1; A. H. L. M. K. 2s. 6d.	3	8	6
Boys' Refuge, Manchester (Mr. Alsop)—Mrs. B.	3	13	8
China Inland Mission—J. P. B. £50; E. I. 10s.; W. C. £1; V. W. 10s; A. M. J. P. 10s.	52	10	0
Anchorage Mission—C. E. P.	1	0	0
Dr. Barnardo's Homes—E. H. 8s.; A. H. L. £1; (*Emigration Fund*) C. E. P. £1	2	8	0
Work among Navvies, Hull—Z. £1; S. and F. 5s.; N. B. £1	2	5	0
Friendless and Fallen—W. M. £5; A. S. £2 12s. 6d.; A. H. L. £1	8	12	6
Working Men's Lord's Day Rest Association—M. E. O.	0	5	0
Miss Whately's Work, Cairo—J. D.	1	0	0
Home of Industry—Keturah	1	1	0
Miss de Broen's Work, Paris—Keturah	1	1	0
Soldiers' Home, Cairo (Miss A. Toda)—M. M.	0	2	0
Sufferers from Hailstorm in France—M. M.	0	1	0
Scriptures for the Blind (Dr. Moon)—F. B. 5s.; J. M. K. 5s.	0	10	0
St. Giles' Christian Mission—A. S.	2	0	0
Gratuitous Circulation of THE CHRISTIAN—S. J. S.	0	2	0
Miss Best's Merchant Seamen's Mission—E. E. H.	0	2	0
A Lover of the Lord—Please send address.			
Mission to Kabyles—V. W.	0	10	0
Miss Robinson's Work, Soldiers Abroad—C. E. P.	1	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—H. C.	0	10	0
Soldiers' Institute, Gibraltar—S J. S.	0	4	0
North Camp Mission, Farnboro'-road—S. J. S.	0	4	0
THE CHRISTIAN *Tract Fund*—S. J. S.	0	2	0
Kaffir Mission (Mr. E. Clarke)—T. M. Y.	0	10	6
Scripture Readers' Society for Ireland—T. M. Y.	0	5	0
Tower Hamlets Mission—L. F. B.	0	5	0
Mr. Fegan's Boys' Home—B. M. £1; A Reader, 5s.; A. H. L £1	2	5	0
Mrs. Fisher's Work among Young Women—A Reader	0	5	0
Dublin Prison-gate Mission—A. H. L.	1	0	0
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CASE FOR THIS WEEK.

CASES of Miss M. C. and others at HASTINGS.

In the Autumn of last year I received particulars of this young lady's case (M. C.) from Miss M. NORTHEY, of 30, ROBERTSON-STREET, HASTINGS, with whom she then resided. The patient was of highly consumptive family, and naturally anxious. For six months there had been premonitory signs—acute pains in the side and chest, with burning heat, and palpitations, ticking sensation in the lungs, cough and expectoration at intervals. Had been under medical treatment, but was strongly advised to apply to me. She steadily persevered with the medicine.

Writing on 15th of April, from London, in a letter forwarded to me by Miss Northey, she says:—"I am pleased to tell you what great benefit I have derived from Mr. Congreve's treatment. The doctor who before examined me states there is a *marvellous difference in the condition of my lungs*, and he would be the last to influence me against the medicine." (The patient had had three large bottles, lasting her about four months.)

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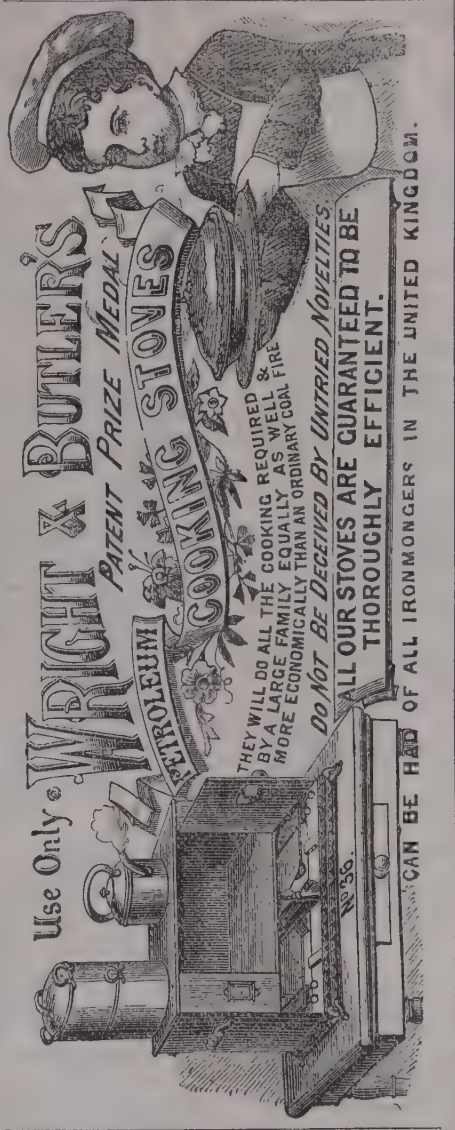
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MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and CLARENDON HOUSE, Topsham (for delicate girls requiring sea-air) Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours). The term commences (D.V.) September 19.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—DELTA, Boddington's Library, Notting-hill-gate, W.

HIGHBURY HOUSE, St. Leonards-on-Sea. Boys prepared for Commerce, Public Schools, or the Universities. Upper, Middle, and Preparatory Departments. Seven resident Masters. The Junior Division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For Prospectus, apply to Mrs. DUFF, the Lady Principal. The Autumn Term will commence Sept. 20.

PREPARATORY SCHOOL for Little Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate, backward boys. Separate beds. Visiting masters. Twenty guineas. Sisters of the boys received at a distinct establishment.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE,
Principal: Dr. CRANAGE.
The school will re-open (D.V.) Thursday, Sept. 25.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. WALLIS, Brighthelmston, Birkdale, Southport.

MORLEY COLLEGE for Young Ladies.—Healthy neighbourhood. Careful training and special advantages for the study of languages, music, and painting. Next term will (D.V.) commence 18th September, when a Pupil Teacher will be required. For prospectus and references address the Misses TURNE & LYNN, 17, Wickham-road, Brockley, S.E.

EDUCATIONAL HOME for the Daughters of Gentlemen, Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss BROWN and Miss GOOD (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about 20 Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

EDUCATION. — There are two vacancies in a happy home, with educational advantages, for two young Ladies, where their health, happiness, and progress are thoroughly studied by a Lady who has been established 25 years.—C. B., 45, Boundary-road, N.W.

VACANCIES will occur September 29, in an old-established School, in which Young Ladies have a thorough education, based upon Gospel principles, combined with the advantages of a happy home. Holidays only twice a year: Christmas and Midsummer. Terms moderate. Miss BIRCH, Florence House, Baschurch, Salop.

BONN. — Superior Home for a youth needing stay in Germany for purpose of study, in an excellent German family.—Madame CHRISTIE, Hill House, Belstead, Ipswich, will gladly give every information.

WIESBADEN.—High-class Ladies' School.—Fräulein BEYERHAUS, the Principal, is now in England, and will escort Pupils on the 22nd September.—For interview or prospectus address, THEOBALD'S, Waltham-cross, London, N.; or 12, Suffolk-terrace, Bournemouth.

36, AVENUE ET PAU-DES-PRINCES, près Paris.—Mdlle. VIENOT, dont la pension, uniquement Protestante et Evangélique, est très recommandée par Messieurs les pasteurs Bersecl et Th. Monod, Sera à Londres du 15 au 18 Septembre.—S'adresser au Rév. DU FONTET DE LA HARPE, French Parsonage, Bayswater.

TWO OR THREE Indian or Orphan Children would receive home comforts and careful Christian training in a small select School in South Devon, on moderate terms. PRINCIPAL, Milton House, Plympton.

A LADY, living in France, wishes to hear of one or two children to be educated with her only daughter. Resident governess and great advantages.
G. R., 159, Piccadilly, London.

TWENTY-ONE GUINEAS.—Boys received to Board and Educate for 21 guineas, between the ages of five and twelve years. Especially suitable for delicate children.—Please address COUNTRY, at Messrs. J. Boulton & Co., 4, Worship-street, Finsbury.

AN EXPERIENCED, decided Christian Nursery Governess (age 30 to 35) wanted, for four young children, who can thoroughly teach the ordinary branches of an English education, French, music. Must be fond of children and a good manager. Good needlework. Salary £20 to £25. Nursemaid kept. Good testimonials and references, and full particulars required.—A. A., Mr. Earl, Stationer, 5, Victoria-grove, Kensington, W.

GOVERNESS-PUPIL required, in high-class School for Girls. All accomplishments. Only twelve boarders received. Premium £25.—J. M., 41, Shepherd's Bush-road, West Kensington, London, W.

GOVERNESS PUPIL wanted in a high-class School. Preparation for University Examinations. Particular attention given to accomplishments. Premium required.
SIGMA, Messrs. Boulton's, 4, Worship-street, E.C.

A YOUNG LADY wanted (about 14) as Articled Pupil, to give one hour's assistance per day. Premium, including accomplishments, 18 guineas. Good references.
PRINCIPAL, Clifford, Chertsey-road, Clifton.

WANTED IN JAVA, for a little girl of 5 years, a Nursery Governess. Must be a sincere Christian and abstainer, good needlewoman.—For references, apply to Mrs. WILLINK, Heemstede, near Haarlem, Holland.

MRS. TATE, widow of a medical man, offers a happy home to children whose parents are abroad, and who need motherly care and education; or to any attending the High School. References:—Dr. Kidd, Col. Brooke, and others.—For terms, &c., address, Leigh's Villa, Bennett-park, Blackheath, London, S.E.

GOVERNESS.—Experienced and decided Christian wishes re-engagement to children under 12. Acquirements, English, French, music, drawing, and advanced arithmetic. Good references.
K. L. C., Rock Villa, Newton Abbot, Devon.

LADY (25) wishes for an engagement as Governess in a quiet family, or Assistant in a School; south coast (Torquay or Bournemouth preferred). Thorough musician. Experienced Church of England. Comfortable home more an object than salary. Good references.
S. N. S., 17, Plymouth-grove, Manchester.

GOVERNESS. — Re-engagement desired by a Young Lady, late Student of Queen's College, London. Acquirements, English, French, elementary Latin, music, painting. Experienced. Good testimonials.
A. B., Bockleton, Bromley, Kent.

DAILY GOVERNESS.—A Lady desires re-engagement. Thorough English, French, German, acquired by nearly two years' residence in Germany, drawing, and painting in water-colours and oils, music, and needlework. Salary £40 to £50.
A. B., Fisher's Library, Clapham, S.W.

EXPERIENCED GOVERNESS wanted. — Decided Christian. Conversational French and German, music, Latin, good English, model drawing. Recommendation for good teaching ability necessary.—Mrs. WHITE, 85th Regt., Cambridge Barracks, Woolwich.

A CERTIFICATED, experienced Lady (26) teaches thorough English, advanced arithmetic, French, music, singing, drawing, painting, and needlework. Is accustomed to parish work.—H. R., Farmer's Library, Edwardes-terrace, Kensington, W.

A GERMAN LADY of long experience and best references (the last of seven years) wants re-engagement at once, or in a few months. Teaches, thoroughly, German, French, English, &c. Able to educate and keep house. Lowest salary £50.—FRÄULEIN, Stansfield House, Leyland-road, Lee, S.E.

AN EXPERIENCED RESIDENT GOVERNESS desires a re-engagement. Thorough English, German, French, Italian, music, and drawing. £100. No agents.—H. B., 1, Egbert-villas, Parchmore-road, New Thornton Heath, Croydon.

AS NURSERY GOVERNESS.—Wanted, by a young person, in a respectable family. Age 18. Has passed Cambridge Senior Examination.—For references and particulars address, J. H. R., 21, Rant-road, Hanover-park, Peckham, London.

NURSERY GOVERNESS or Useful Help.—Wanted, a situation, by a young person accustomed to the care and tuition of children, including music.
Norfolk House, Kew-road, Richmond, Surrey.

YOUNG LADY, Companion or Nursery Governess, wishes situation. Salary not essential. Chief object comfortable home. Would make herself generally useful. Highest references.
A. HAMILTON, 27, Goodge-street, W.

WANTED AT ONCE, a Master and Mistress, of decided Evangelical principles, for a mixed School, infants and elder children, in a small country town in Gloucestershire.
T. B. B., Salperton Park, Cheltenham.

FRENCH TUTOR, well qualified and highly recommended, offers for school or family, at a small remuneration.
Rev. M. GALLIENNE, Alderney, Channel Islands.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

GOVERNESS. — Experienced and decided Christian wishes re-engagement. Charge of motherless children valued. English, French, music. Highest testimonials. Recommended by Rev. Wm. Haslam.—BETA, Mr. Howard's, Albion Printing Office, Upper Sydenham.

Appointments, Situations, &c., Wanted.

SCRIPTURE READER desires re-engagement the end of this present month. Ten years' experience in Mission work. Organist and choirmaster, first-rate tenor voice. Highest references.—LAY READER, 20, Rosefield-street, Leamington, Warwickshire.

WANTED, by an earnest Christian young man (married), employment as Scripture Reader, or the charge of a Mission. Accustomed to public speaking. Good references.
HORACE HUNT, 15, Lett-road, Stratford, E.

SECRETARY OR ACCOUNTANT.—A Christian Gentleman desires full or partial employment as above. Verbatim shorthand writer, and well qualified for any position of trust.—P. M., 34, Perth-road, Stroud-green-road, London, N.

YOUNG MAN (27) seeks employment, any sphere Christian service. Experience in visiting, speaking to anxious inquirers, &c. Or would be glad of commercial employment, having eleven years' experience in City. Remainder of time could be devoted as above. No objection mission-hall keeper.—EBENEZER, 963, Sell's Advertising Offices, 167, Fleet-street.

A CLERGYMAN would be glad to hear of a situation for a Christian Young Man, as indoor Servant, or valet.
M. A., 3, Marlboro'-villas, Wealdstone, Harrow.

A GENTLEMAN, over middle-age, seeks an engagement. Has been in the wine trade; but prefers occupation not associated with it. Good accountant. A Christian.
P. L. T., 12, Jersey-place, Cheltenham.

A WELL-EDUCATED Christian married man, age 36, desires Secretaryship to a Christian institution, or any position of trust. High-class testimonials, references.—SECRETARY, 7, Kobe-terrace, Mutley, Plymouth.

FIRST FOOTMAN, VALET, or Indoor Servant where a boy is kept. Age 22, height 5ft. 10in. Good characters. Christian and abstainer.
A. B. C., 14, Sloane-terrace, London, S.W.

YOUNG MAN wants situation, daily. Frame maker, gilder, picture restorer; some knowledge electric engineering. Recommended.
J. P., Bails-grove Dairy, Goldhawk-road, W.

A CHRISTIAN WORKER requires evening engagements. Free after 4 p.m. Secretarial, Editorial, Choral, Accountancy, or organising work preferred. References given.
R. C., 16, Sydenham-park, S.E.

A LADY WISHES to recommend a Young Man as Second Footman. Age 20. Height 5 ft. 6 in.
W. H. W., Uffington House, Stamford.

BIBLE or Mission Work. — A Lady with 18 years' experience, desires an engagement, or to act as Matron in a Cottage Convalescen Home.
W., 1, Richmond-grove, Canonbury, N.

NO SALARY.—A domesticated Lady desires the position of Housekeeper, or Useful Companion to a lady.
L. R., 14, Sterne-street, Shepherd's Bush.

A LADY WISHES to recommend as Matron in a school, or Housekeeper to a single lady or gentleman, an experienced person, of good manners and appearance. Age about 30. Disengaged at once.—M. P., care of Miss Sieley, Rampant Horse-street, Norwich.

CAN ANY CHRISTIAN friend help a Christian man to a situation, as indoor servant, waiter, or any place of trust, where he could make himself useful? Town or country. Age 42. Not tall. Total abstainer. Good English and foreign references.—CHARLES BISHOP, Shaftesbury House, Y.M.C.A., Margate.

LADY HOUSEKEEPER, or Companion.—Re-engagement desired, by a Lady of experience (45). Good, careful manager. Educated. Travelled. Refined home sought. Good companion.—Mrs. C., Smith's Library, Crouch-end Station.

COMPANION AND AMANUENSIS.—Engagement wanted, by young lady willing to make herself useful in any way not menial. Good musician. Cheerful. Would not object to travel.—Apply, by letter, N. R G., care of A. Woodward, 8, Crown-terrace, Upper Holloway, N.

A LADY will be glad to recommend a respectable, trustworthy, God-fearing woman as Manager of Coffee Rooms or Workman's Rest in country or country town. Husband able to take part and be generally useful. Can be ready immediately.—Full particulars given by letter, E. A. N., Church House, Weston Turville, Tring, Bucks.

WANTED, a situation as good Plain Cook. Age 22. Excellent character from last situation. Christian privileges much valued.
EDITH DUNK, Benover, Yalding, Kent.

A LADY seeks a situation in a Christian home for a lad, 14. Accustomed to clean boots, &c., and look after pony and trap.
Miss WATTS, Wetherden, Haughley, Suffolk.

USEFUL COMPANION to Single Lady.—Well educated. Willing to travel and help in Christian work. Baptist. Total abstainer. Excellent references.
Y., Mr. Hunter, 15, Bank-street, Edinburgh.

AS COMPANION to an elderly Lady or an Invalid.—A Clergyman's daughter wishes to make herself useful. Good references.—H., Mr. Bell, 21, Porchester-road or Terrace, Bayswater.

A YOUNG WIDOW desires an engagement as Companion to a Lady. Would have no objection to travel.—H., 4, Percy-terrace, King's-road, East Sheen, S.W.

YOUNG LADY'S MAID.—Useful girl of 17. Excellent needlewoman. Strongly recommended by her present mistress.
Miss LOWDELL, 2, St. Michael's-place, Brighton.

A GENTLEMAN'S FAMILY desire to recommend a respectable, middle-aged woman as personal Attendant to a lady, her services being no longer required in consequence of the death of her late mistress.—Address, by letter only, E. P., Wilton House, Chepstow-rise, Croydon.

A LADY WISHES to recommend for some position of trust a Maid (age 36) who has been in her family for 14 years.
Mrs. SHANN, Petergate, York.

A LADY wishes to hear of a quiet situation, as Attendant upon elderly lady, and to do light housework, for a respectable person, whom she has known for many years, and can strongly recommend.
MRS. O'MALLEY, Holbrook Rectory, Ipswich.

A LADY DESIRES to recommend a young Lady as Companion and Housekeeper in a Christian home. Musical, bright disposition, good education.—Apply, stating salary, L. D., 86, Richmond-road, Dalston.

WILL ANY LADY take as Mother's Help or General Servant, a superior young woman who has been led astray, but now strives to retrieve the past? Clever needlewoman and plain cook. She wishes to have her little girl of 5 years old with her. Very small salary. Country preferred. Full particulars and references given.—Apply by letter, to K. W., Friend's Library, 77, Western-road, Brighton.

CHURCHES. — Rev. Thomas R. Donaldson, Congregational Minister, is open to supply vacant pulpits with a view, or to conduct Evangelistic Services in our country churches during the winter.—Ross, Hereford.

Appointments, Situations, &c., Vacant.

SUB-MATRON wanted, for Home for Fallen Women. Must bear undoubted Christian character. Salary £30.—Apply, with copies of testimonials and satisfactory references, to Mr. FORBES MONCRIEFF, 15, Hill-street, Edinburgh.

COUNTRY SURGEON wants Indoor Pupil for the usual term, saves year in London. In sight of private, club, union, sanitary practice. Pony. Terms moderate.
SURGEON, Longtown, Abergavenny.

AN APPRENTICE wanted to the Millinery and Dressmaking for one year. Comfortable Christian home. Premium £30.
Mrs. MARSHALL, 9, Norfolk-street, Sunderland.

FOOTMAN WANTED. — The Advertiser will be obliged to any Lady recommending a thoroughly steady, active young man.—F., Howard's Printing Office, Sydenham, S.E.

CAN ANY ONE recommend me a thoroughly trustworthy and honest married couple without children? Man out of livery, to make himself generally useful, both indoor and in small garden and also drawing bath-chair. Wife as plain cook. Housemaid kept.—Z. A., at C. H. May & Co., 78, Gracechurch-street.

MATRON wanted, for Kitchen Department of a Boys' Home thirty miles from London. Good premises, 140 boys, 9 resident officers. Must understand plain cooking, have good health, and be competent to train and control boys in kitchen and housework. As it is a position in which good influence over boys must be exerted, a Christian and total abstainer is desired. Salary £25.—Apply, stating age, qualifications, previous employment, whether widow or otherwise, and enclosing copies of testimonials, addressed
A. H. C., Messrs. Street & Co., 30, Cornhill.

ATTENDANT, Cook, Parlour, and Housemaids.—Wanted in a small family at Folkestone, an **ATTENDANT** on an elderly Lady (to sleep in her room), to take charge of the house and f amily linen, and do needlework; must be a sensible and kind person. Also a good Plain **COOK** (no kitchen-maid kept). Also a **PARLOUR-MAID.** Also a **HOUSEMAID,** strong and in good health.—Apply, stating ages, to B., 24, Manor-road, Folkestone.

CAN ANY CLERGYMAN recommend to a young lady going out to the Cape early in October to reside there, a thoroughly respectable, middle-aged woman, who can cook and make herself generally useful? Liberal wages given.
Miss SMITH, Holmwood, Weston-super-Mare.

A GOOD PLAIN COOK wanted in a Gentleman's family, in Sussex. Wages £20. Age between 30 and 40 preferred. Must undertake a small dairy, and take pleasure in economy. Also a good **HOUSE-PARLOUR-MAID.** Wages £18 to £17.
Mrs. O., Yeldersley Hall, Derby.

A CHRISTIAN young man wanted, as Traveller. No former experience necessary. Good references. Abstainer. One with artistic tastes preferred. Photos returned. Salary and commission.
Artistic Offices, 3, Carthusian-street, E.C.

A THOROUGH HOUSE and Parlour-maid, not under 24 years of age wanted by a single Lady. Evangelical Churchwoman and abstainer preferred. Liberal wages to a competent person.—Miss LEWIS, Northendene, Streatham Common, London, S.W.

TWO EARNEST CHRISTIAN SERVANTS required. Good Cook and thorough Housemaid; Parlour-maid. Three in family, living in Upper Norwood.—Mrs. HIGSON, Wallsend Cottage, Bonchurch, Isle of Wight.

A YOUNG LADY wanted, to take charge of and teach four little children, youngest 3½ years. Must be a good needlewoma. Comfortable home.—Address, with all particulars, Mrs. MORRIS, 1, Carlton-terrace, Hoe-street, Walthamstow.

CHRISTIAN LADY, residing in Glasgow, may have a few hours weekly usefully occupied. Must be accurate, of business habits, ready writer. References required.
Miss LEE, 10, West Garden-street, Glasgow.

A DOMESTICATED, useful person wanted, who can assist in bookkeeping.
C. E., 30, Warwick-street, Worthing, Sussex.

A RESPECTABLE Young Woman wanted, to attend an invalid Lady; to take part in night attendance. State wages.
J. S., Ardcrony, Leatherhead, Surrey.

HOUSE-PARLOURMAID (good) wanted, in a Christian officer's family. Must be strong, active, and have good characters.—Apply by letter to D. J., Shorncliffe House, Sandgate, Kent.

HOUSE-PARLOURMAID wanted, at Michaelmas. Small family; two other servants kept.—Apply, stating wages and other particulars, to Mrs. SPELMAN, South Dene Lodge, Great Yarmouth.

NURSE WANTED.—The Advertiser will be obliged to any lady who can recommend a conscientious, pleasant person, to take charge of two children, aged two and three.
N., Howard's Printing Office, Sydenham, S.E.

GOOD PLAIN COOK wanted 26th Sept. Wages £18 to £20.—Mrs. SINCLAIR PATERSON, 20, Bassett-road, Ladbroke Grove-road, Notting-hill.

REQUIRED, October 3rd, good Plain Cook, also House-Parlourmaid, in small family. Ages 20 to 25. Good personal characters indispensable. Abstainers preferred.
M., Morley's, London-road, Forest-hill, S.W.

GOOD PLAIN COOK wanted. Must be clean and neat. Wages £18, all found except beer.—78, King Edward's-road, South Hackney.

CAN ANY LADY recommend a thorough good plain Christian Cook, also an experienced House and Parlour-maid, for small family at Bournemouth, about 20th October? Abstainers, and from country, preferred. Good wages.
Mrs. RANDELL, 38, Leinster-square, Bayswater.

COOK WANTED, in a small quiet family, to assist in housework. Christian and abstainer. Another servant kept. Wages £16 to £18.—Apply, personally or by letter, to Mrs. S., Inverewe, North Finchley, N.

GOOD PLAIN COOK wanted, not under 30. Must have good personal character, and understand dairy work. Also **HOUSE-MAID,** not under 20, clean and industrious.—Apply, stating all particulars, to Miss BALDERSON, Corner Hall, Hemel Hempstead, Herts.

WANTED FOR SEPT. 27, a good General Servant. Five in family. No children. Age 20 to 25.—Mrs. K., 25, Burghly-road, Highgate-road, N.W.

GENERAL SERVANT wanted, of good character, in small Christian family. Age from 16 to 20. Clean, quick, industrious, early riser. Wages £8 to commence.
Mrs. C., 85, Mansel-street, Swansea.

GENERAL SERVANT wanted, for large town, Somersetshire. Three in family. A quiet, Christian home offered, with good wages, to a really good servant.
Apply first to 12, Brownswood-road, Highbury.

A TRUSTWORTHY General Servant wanted, who understands plain cooking, for a clergyman's widow and daughter, who are taking a small house at Folkestone.—Mrs. HAMBLETON, St. Martin's Rectory, Birmingham.

HOUSEMAID (Under) wanted.—The Advertiser will be obliged to any lady who can recommend an active, cleanly young woman.
H., Howard's Printing Office, Sydenham, S.E.

CAN ANY CLERGYMAN or Lady recommend an orphan girl about 12, good parentage but none in distress. A Lady would take and train to assist her in housework. Good Christian home. No wages, but clothed. Good tempered.—ELMA, Mrs. Kent, 3, Bank-buildings, Shanklin, Isle of Wight.

CARETAKERS.—Man and Wife. Clergyman's house to Let on Commission, rent free. Some small services required for family, also some for young married couple.
REV., Bails Grove Dairy, Goldhawk-road, W.

A CONSCIENTIOUS Christian person wanted to assist in a Preventive Home, chiefly in the laundry, under two Matrons.
MRS. WALKER, 4, Spencer's Belle Vue, Bath.

GOOD PLAIN COOK wanted. Only two Ladies in family. About 30 years of age. Religious privileges. Wages £20, all found. No one with a short character need apply.—All answers to M. D. E., Bull & Son, Surbiton, Surrey.

EXPERIENCED ENGLISH NURSE wanted, Protestant, between 28 and 30 years of age, to Lady's first baby. Must be of cheerful disposition and an excellent needlewoman.—References must be sent with application to Baronne VAN ASBECK, Eusebius Singel 59, Arnhem, Holland.

AGENTS (male and female) required throughout England, Scotland, and Ireland to sell our pure Teas on commission varying from 7d. per lb. Our terms are the most liberal in the trade, enabling Agents to earn £2 weekly. Payment only required after sale. Special terms for cash. Free delivery. Write for samples (gratis) to the United Tea Growers' Association, 11½, Union court, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

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This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON.

WEST CENTRAL HOTEL,

97, 99, 101, 103, Southampton-row, Russell-sq. Highly recommended by Rev. John Cairns, D.D. Rev. Forbes E. Winslow, M.A., Rev. Canon Hopkins, B.D., Frederick Sherlock, Esq., Mrs. E. S. Ellis, and numerous readers of *The Christian*. Hot and cold baths. *Plain Breakfast or Tea*, 1s. 3d. *Beds*, 1s. 6d. to 2s. 6d. Printed Tariff on application to FREDERIC SMITH

VISITORS TO LONDON will find a Christian home at Taverner's Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G. N., Mid., and N. W Railways. Patronised by ministers and Christians of all denominations.

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LONDON. — Mrs. GREATLEY'S Christian Boarding House is highly recommended for comfort, economy, and being convenient to all parts. References kindly permitted to the Rev. Dr. THAIN DAVIDSON. Terms from 2s. 6d. bed and breakfast.
17, Tyndale-place, Upper-street, Islington.

SOUTHSEA. — Solent House Boarding Establishment, South Parade. Large, well-furnished House, in the best position, facing sea and the Isle of Wight. Moderate winter terms.—The Misses BAKER.

BOURNEMOUTH. — Clairville, Chine-road.—Superior Boarding House, conducted by Mr. and Mrs. JACKSON. Visitors will meet with an excellent family home. Charming sea views. Near church and sea. Most liberal table.

BRIGHTON.—Sussex House Boarding Establishment, pleasantly situated in the Old Steine, having a sea view, and the beautiful Steine Gardens in front. Near to Pavilion, Aquarium, and piers. Liberal table, with every home comfort.—Mr. & Mrs. BOX, 58, Old Steine.

HASTINGS NEW HYDROPATHIC ESTABLISHMENT.—Now open. Charming residence for change and rest. An unequalled health resort. Purest air. Turkish baths, with sea-water plunge. Scientific baths of every description, with skilled attendants. One and a half hours from London. Moderate charges.
Apply to the SECRETARY.

HASTINGS, Shaftesbury Hotel.—This first-class Hotel or Boarding House, formerly a gentleman's mansion, has been re-decorated and handsomely furnished throughout, and is opened for the reception of Ladies and Gentlemen. Terms exceedingly moderate, from 6s. 6d. per day, or £2 2s. per week.
Miss ABLEWHITE, Manageress.

UPPER NORWOOD.—Comfortable Board and Residence in Christian gentleman's family. Every home comfort. Good position near Evangelical church and chapels.—OAKDENE, Vermont-road, Central Hill, Upper Norwood, S.E.

MENTONE.—Home for Invalid Ladies of limited means. Open from the 1st November.—Application must be made to Mrs. DUDGEON, 30, Lancaster-gate, Hyde-park, London

WORTHING HOME OF REST FOR CHRISTIANS. Close to sea. Arrangements made for winter residence. Terms from one to two guineas.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

CANONBURY.—To be Let or Sold, a most conveniently arranged Villa, semi-detached, and pleasantly situated. Containing four bed-rooms, three sitting-rooms, and usual domestic offices. Greenhouse, outhouse, and well matured garden. Within five minutes walk of Conference Hall. Rent £60. Price £800. Lease 62 years. Ground rent. No extras. Apply on the premises, 9, St. Paul's-road.

Continued on page 23.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

ESTABLISHED 1822.

President, The Rt. Hon. the EARL of SHAFTESBURY, K.G.

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THE KINGDOM OF GOD.

By HECTOR BETTEX. Translated by JOHN CHURCHILL

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MODERN SOCIAL PROBLEMS,

AND HOW TO DEAL WITH THEM.

A paper read at Copenhagen Conference,
By Professor REDFORD.

After an earnest introduction, in which he referred to various causes of the alienation of the masses from Christianity, and urged that believers should commend their faith to others by showing their fullest sympathy with them in all their legitimate aspirations and pursuits, the Professor proceeded :—

SOCIAL Problems may be classified for convenience under different heads :—

(1) There are those which may be described as *Economical and Political*, which have sprung from the inequalities and anomalies palpable in society. Many of such problems are peculiarly modern, because modern facts have lent them special point and force. The rapid growth of population is bearing with terrible pressure on the arrangements and relations of social life. The sources of production are more largely drawn upon, and the laws of the distribution of wealth are more anxiously studied. Problems of this character have been always more or less considered, but, of late, they have been multiplied, and they have been thrust on public attention by able men, with no little threatening of disturbed feeling.

(2) There are those problems which have a more distinctly *Moral* character, which have been claiming consideration by the waking up of the public conscience to the fearful moral state of our large population. Such as those which deal with the suppression of intemperance and other vices of a sensual kind, closely connected with which are many philanthropic movements, which have received fresh impetus during the past few years—movements for the better housing of the poorer classes, and the general improvement of their external condition.

(3) Then there are other problems, which I forbear to particularise, which are of a more *speculative* nature. They are not so much suggested by the pressure of social evils and the desire to remove them as by an *ideal future*, which it is supposed possible to realise by changes of a social and political kind. The air of the literary world is becoming filled with such speculation. Our magazine readers know well how often they are invited to deal with difficult intellectual questions, which it is thought necessary to discuss and decide in the upper sphere of philosophy on abstract principles, before there is any likelihood of their descending to the lower platform of practical life. Without referring to any instances of this social speculation, may I remind you that all such discussions have their influence in producing a certain restlessness of the public mind, and a craving for new schemes of action?

The Christian Church is summoned by a thousand voices, at this most critical juncture, to something like a new proclamation of the Kingdom of God in the world. We lose influence over mankind if we allow them, by the attitude we take up, to conclude that Christianity concerns itself only with the welfare of individual souls, in their relations to that which is superhuman and supereartbly.

There has been a wide-spread impression amongst the masses of people that religion is cut off by a great gulf from common life, that it is of no importance in the eyes of Christians *what* decisions were made on social problems, or whether *no* decisions at all were made, so long as the teaching of the Bible about God and Eternity is accepted and churches maintained. We are apt to think of those who concern themselves with such subjects as I have just now indicated as occupying a lower platform than religious men. Some of the most saintly and devout of our Christian ministers rigidly abstain from taking any part in public movements, except those which emanate from a distinctly Christian centre. They regard the province of religion as separate from others and above them.

Now in regard to their rule of conduct I do not wish to be their critic, but it may be asked may not such abstention promote the misunderstanding which still exists, which relegates Christianity to a remote sphere, where many of the people do not care to seek it?

On the other hand, there are some ministers of religion who have put themselves prominently at the head of social controversies and movements, and they have done so on the ground that they *ought* to express sympathy with the aspirations and agitations of the popular mind, and thus connect Christianity, publicly and prominently, with the conflicts waged and the victories achieved. Some Christian ministers think it their duty, and urge upon their brethren, to mingle social and political topics with their pulpit themes on the Lord's day, in order that they may convince men of the universal application of Christian principles.

On these and similar methods of action I refrain from speaking. It would be out of place to discuss them in a Conference such as this. Let every servant of Christ be fully persuaded in his own mind; let him stand or fall to his own Master. But if it be true that Christianity holds within itself as a divine revelation the solution of all problems of human life and destiny, then there must be a duty incumbent upon us, especially at such a time as this, to clear away all that would obscure the social aspect of Christian Truth and Christian Principles, to open to the view of the world the whole glorious fact, that godliness hath the promise of the life that now is, as well as of that which is to come; that the Kingdom of Heaven is at hand; that the things which are shaken and removed from time to time are taken out of the way, as things that are made, that those things which cannot be shaken may remain, the new heaven and new earth wherein dwelleth righteousness.

Now there are *three elements in Christianity*, which must give it a special advantage in the presence of every social problem. It is the Religion of *Love*; it is the Religion of *Purity*; it is the Religion of *Promise*. Let me follow out briefly this tide of vantage given us in moving, whether in the midst of, or alongside with, the social discussions of our time.

I have referred to problems arising out of social inequalities and anomalies. The danger which attends all excitements and changes which professedly aim at the rectification of the political and economical wrongs of society, is that men divide into parties, with party cries and party animosities, and that their minds are often clouded by the corruption which flows from such a source. But it is not difficult to show the world that there is no safe and firm foundation on which to build up social life but Love.

The Bible points to the true family as the root of the true society. The family is the embodiment of Love. "By this shall all men know," Jesus said, "that ye are my disciples if ye have love one to another." The questions of property and so-called "rights," the mutual relation of classes, the reciprocal operation of the different powers at work in the world, must furnish a thousand problems difficult to settle. But it is a grand result to obtain, if we can persuade men to look at all such questions in the light of the great revelation of Divine Love. We cannot of course expect that the principles of the Sermon on the Mount, the exhortations of the apostolic epistles, the spirit of the cross of Christ, should be at once adopted by those who are dealing with the abuses of the past, and seeking to bring about changes in human legislation. Yet we can point to the Christian standard and say, "You will never be right till you reach that." We can remonstrate in the name of Christ against whatever violates *the law of Love*. We can withhold our sanction as Christian men from any system, any policy, be it old or new, which ignores the real wants and necessaries of men, which lacks compassion and the tender consideration of the weak.

The great principle of Christianity is the identification of righteousness and love. Christ knows no law, as truly law, which cannot be in God's statute-book. He has taught us that God is infinitely just because He is infinitely benevolent. We shall help the people to a happier state by proclaiming the law of the Saviour's kingdom: "Bear ye one another's burdens, and so fulfil the law of Christ." History teaches us that human progress has been constantly opposed by arbitrary will, by the selfishness of individuality, or of classes. There is no power to overcome that resistance, effectually and permanently, but the power of love, which is the power of Christ. We are working with all social reformers and all true-hearted politicians when we promote the spirit of Christianity. We should let the world know that when they look coldly at the Christian Church they are neglecting their best friend, they are throwing away, often, the key, and the only key, to their problems, which God has put into the hands of his people.

There is a large class of social questions, again, which are so essentially moral that they are almost committed, for settlement, to the Christian portion of the community. No doubt there is philanthropy apart from faith; there is social enthusiasm which has not sprung from Christian motives; but anyone acquainted with the history of great movements (like that of temperance, or that which seeks to rescue the abandoned and vicious classes, and purge out the noxious influences which take so many different forms in society), will have observed that the real future of such movements is falling more and more into the hands of Christians. In our British Parliament there are names which have around them a very halo of national honour and universal reverence, because of their association with practical efforts of philanthropy, and it will be remembered by all that they are the names of men who are not ashamed to declare that their ruling motive is the love of Christ.

It is also a gratifying fact that there is an immense and growing social influence being exercised by institutions which are distinctly religious. Sunday-schools, town missions, visiting societies, and many other organisations, which have come out of the Christian Church, are sending forth a stream of activity, daily deepening and broadening, which

goes down into the lowest strata of society, where it is wonderfully preparing the way for a higher and better life among the people. We often hear, it is true, bitter complaints of the neglect of religious services by the working classes, but it must not be forgotten that there are great obstacles to be overcome, the force of habit, the spell of ignorance, the fear of shame and ridicule, natural pride, which keeps many from changing their life lest they should seem fickle to their neighbours.

But those who know what is being accomplished among the dense populations of our great cities, know that there is a growing respect among them for religious people, and a silent approval of their efforts, which promises abundant fruit hereafter. There is marvellous power in the moral purity of the Gospel. Men may point the finger of scorn at inconsistent Christians, but they dare not deny that Christ is the teacher of a perfect morality. One advantage in the work of social reformation lies in our distinctive Christianity. We claim all who love the Lord Jesus Christ as fellow-labourers, because every good soldier bearing his name must hate all filthiness of the flesh and spirit, and fight against whatever degrades humanity, wastes the power of mind and body, scatters families, and imperils immortal souls. The only real purity is that which is not negative but positive, not a mere abstaining from all appearance of evil, but the putting on of the Lord Jesus Christ.

I must not conclude this paper without reminding my audience that the chief power of Christianity is that *it combines the practical and the ideal in one.* There have been ideals apart from the truth as it is in Jesus. There is no loftier conception of human aims than that which pervades some of the heathen philosophies, as *e.g.*, the Republic of Plato. Beautiful sentiments have been discovered in the earliest sacred books of Paganism. From Zoroaster to Sakya Muni, from Confucius to M. Aurelius, the world has never lacked voices, uttering noble ideas.

But the great distinction of our Christianity is this, that it has connected the loftiest ideal of humanity with "exceeding great and precious promises." It mingles together the earthly and the heavenly. It points the hopes of man to a future which is assured by the faithfulness of God. The golden thread of grace runs through all time, coming forth into glorious brightness in the Gospel facts, going on into the everlasting future. The man fresh from the hands of his Maker stands at the beginning of Revelation; the paradise regained stands at the end of it, and the benediction of a gracious God fills the horizon of our prospect with the glow of sunrise, the coming in of an eternal day of rest.

Surely it is a great opportunity which is given us, now when men's minds are full of what a great writer has called "the enthusiasm of humanity," when some are even telling us that the height of self-sacrifice is that which foregoes the hope of personal immortality for the sake of the larger hope, the immortality of the race, when so many have dipped their pencils in the brighest colours of an imaginative philosophy to paint the outlines of the golden age, the paradise which is to be, when it may be said, in this sense, "our young men see visions, and our old men dream dreams,"—to us, I say, it is an opportunity such as was never before presented to the Christian Church, to invite our fellow-men to the summit of the Delectable Mountains, to put into their hands the perfection of faith, and bid them gaze upon that which God hath promised, "*which eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive.*"

We point them not to Cloudland; we let them not "set their affection" on that which is the mere transformation of their own thoughts; it is our life which is "hid with Christ in God," and which is to be "revealed at his coming." We are "children of the light and of the day." That light held forth by us in the world will cast out all the darkness of the social chaos, and He whose Spirit moves and works over all and in all, shall say once more, "Behold, it is very good."

HOME MISSION SKETCHES.—3.

By A PRESBYTERIAN ELDER.

THERE were few amongst the inhabitants of the district who had any church connection, or paid any deference or outward respect to the claims of morality and religion. Into almost all the houses, however, the tract-distributors and visitors were generally made welcome, as they, whilst refusing to take any part in the gossip of the district, endeavoured to make themselves acquainted with the individual members of all the household, and took a lively interest in their temporal and spiritual concerns.

One Sabbath afternoon a visitor succeeded in obtaining an entrance into a house of notoriously bad repute, where, after introducing himself, he commenced to read a portion of God's Word, and to reason like one of old on Temperance, righteousness, and judgment to come. His friends, that evening, congratulated him on having escaped without bodily injury, as the fierce and lawless nature of some of the characters who frequented the house was well known. Subsequent visits were made, but with no apparent good results until a considerable time after the first visit, when, unexpectedly, a message was sent to the visitor's place of business, that the keeper of the house, familiarly known amongst her associates as Luckie C——, was exceedingly anxious to see him.

On calling shortly afterwards he found her in deep spiritual distress, the Divine Master having in a rather unexpected way lodged the arrows of conviction in her soul. It seemed in vain to tell her of the love of God in Christ, and the forgiveness of sin through Him. She was persuaded there was nothing in store for her but a fearful looking for of judgment, and of fiery indignation from the presence of the Lord. Having been induced to give up her sinful way of life, and to attend the indoor meetings held in the district, the light at last began to dawn upon her darkened and distressed mind, and she was enabled to surrender herself to the Saviour. Before her end came, which was a few years afterwards, she was enabled, although sometimes with fear and trembling, to witness a good confession for her Lord and Master.

As earnest men from many of the evangelical churches in town began to join the Society, it was soon found necessary to extend the sphere of its operations. Arrangements were therefore entered into for carrying on evangelistic services in the surrounding country districts, where many were then found living, within the sound of the church bells, in a state of practical home-heathenism. These meetings were conducted in barns, cottages, and schoolrooms, and during the summer months frequently in the open air. The simple, practical addresses and hearty singing drew the people in considerable numbers, there being often persons present that never entered a regular place of worship.

In one of the districts much valuable assistance was rendered by the parochial schoolmaster, who having been greatly benefited by the meetings, entered very heartily into the work. The use of his schoolroom could not, however, be obtained without the sanction of the parish minister, a learned doctor of divinity, whose Broad Church proclivites were well-known. After anxious deliberation two of the oldest members of the Society, possessed of considerable tact and temper, were deputed to wait on the Doctor. The interview was of a somewhat interesting character. After being carefully examined as to the subject-matter of their addresses, the length of time they had been in the work, and the reason why they devoted their spare time to it, the deputies had an opportunity of telling, in their own way, what great things the Lord had done for them. The Doctor listened with evident interest to their statements, and evinced some emotion as one of them told how that his conversion was brought about by the Lord, in his providence, removing a dear member of his family on whom his heart was very affectionately set. It only remains to be added that the use of the schoolroom, under certain conditions, was granted.

Along with the now enlarged and regular work of the Society it was deemed desirable to arrange from time to time for a series of nightly evangelistic services, which were usually preceded by a week of nightly meetings for prayer. Before commencing the indoor meetings, special services were held simultaneously in all the suitable alleys and closes of the district, the visitors meanwhile going from house to house endeavouring to get the people to attend. In connection with these services, assistance was generally received from clergymen belonging to the town, and friends from a distance; and I am not aware of any instance in which they were held without there being special manifestations of the divine blessing. A conversational or inquiry meeting was held at the close of every meeting, with, I have every reason to believe, the happiest results.

Cottage meetings were also now established on an extensive scale, and conducted with regularity and zeal, the younger members of the Society deriving through them such training and experience as soon enabled some of them to become very efficient speakers. The results of these meetings were in many respects very encouraging. Three brothers who lived in the district, and had wives and families depending on them for support, rented a large attic, and after putting it in thorough repair at their own expense, requested the writer and others to conduct in it a weekly prayer-meeting.

The following incident will show the kind of difficulty under which the workers occasionally laboured. An old sailor who had been converted a few years before, and whose wife was much addicted to the use of intoxicating drink, wished that a meeting should be held in his house. This was done, and for a considerable time things went on smoothly, but the woman having fallen under the power of her besetting sin refused to allow the meetings to be continued, and threatened the conductor with personal violence. Her husband, who was much distressed at what had happened, was very earnest in prayer on her behalf. Very late one Sunday night, some time afterwards, the writer was sent for, and found her in a very despondent and distracted state of mind, bitterly regreting what she had done. Some hours were spent in pointing out to her the guilt of sin, and the way of salvation through the merits of the Lord Jesus Christ. The meetings were resumed, and were attended with marked power, much spiritual blessing from on high being vouchsafed.

NOTES ON SCRIPTURE.—II.

"THE HEAVENLIES."

Dear Sir,—May I be permitted to refer Mr. P. H. Gosse and the readers of "Notes on Scripture" in your issue of September 11 to Cremer's article on the word ἐπουράνιος in his "Biblico-Theological Lexicon." The edition I have before me is a translation by Mr. Urwick, published by Clark, Edinburgh, in 1878, and the page referred to is 468. To a good Greek scholar this reference will appear quite unnecessary. He would know that ἐπί in such a compound as ἐπουράνιος does not signify "above," but simply "what belongs to, or is in or on." And without much scholarship the passage, John iii. 12, seems of itself to suggest that ἐπί in ἐπουράνιος has only the same force as in ἐπίγειος, which certainly does *not* mean things *above* the earth. Even had Mr. Gosse been correct in his translation of ἐπουράνιος, his rendering of Eph. vi. 12 must be amended by a transposition; for he has placed his word "superheavenlies" entirely out of the position which it occupies in the original, as well as in both our English versions, Received and Revised.

I am giving no opinion on Mr. Gosse's views; I only humbly protest against his basing them on that which cannot serve for a foundation. It is a practice too common, and which often tends to throw discredit on the statements of excellent and spiritually-minded writers and speakers.—I am, dear Sir, faithfully yours, Hay S. Escott.

Kilve Rectory, Bridgwater, September 11.

OUR ADVOCATE WITH THE FATHER.

To our note of July 17 and August 21, showing that Satan, who was the accuser of the brethren before atonement had been made, was necessarily cast down when Jesus entered into the holiest by his own blood, it has been replied that as we have an Advocate (1 John ii.) there must be an accuser, and, therefore, that Satan is now accusing us before God day and night. But the Apostle John does not say that we have an Advocate with God, but with the Father. And this makes a great difference. The advocacy of Jesus Christ the righteous is not that of a barrister before a judge, replying to the charges of an accuser, but that of our Great High Priest, who is not ashamed to call brethren the many sons whom God is bringing to glory. "We are all children of God by faith in Christ Jesus." An accuser's place is not within the family circle, but in the court of justice. But the saints under the new covenant have nothing to do with accusers and courts of justice, for "who shall lay anything to the charge of God's elect?" Every one who has heard the words of Jesus, and believed on Him that sent Him, "hath everlasting life, and shall not come into judgment, but is passed from death into life." Our great High Priest has made us kings and priests to his God and Father: "Who is he that condemneth? Is it Christ that died—yea, rather, that is risen again; who is even at the right hand of God; who also maketh intercession for us?" The Apostle here sums up his denial of the possibility of any charge being laid against God's elect, with the assertion of the intercession of our Great High Priest—our Advocate—Jesus Christ the Righteous.

PERTH, W. AUSTRALIA.—Mr. Shearer begs to acknowledge with deep gratitude the receipt of a parcel of excellent Christian literature for distribution, including copies of *The Herald of Mercy, Christian Herald*, &c., posted June 19. Such a parcel is very valuable in West Australia, where there is but very little of such reading. Mr. Shearer also wishes to thank those friends who continue to send copies of The Christian. He is often asked for copies.

The Children's Portion.

LITTLE FOLKS AT THE CRÊCHE.

For the thirteenth time Mrs. Hilton has prepared and sent out an interesting account of her good work in caring for the poor and friendless children. We are sure our young readers will be glad to know how these little folks are getting on, and perhaps they will try to interest their parents and friends in the work. Copies of the Report, price 6d., may be had from the Crêche, 12, Stepney Causeway, London, E.

"During the year several of our little ones have left us. Sidney and Harry were removed by their father, who is now able to provide for them. Lilian left us because her mother had made a second marriage, and sent for her dear child to gladden her new home. Little Harry was removed by his mother, who had returned to the home she had previously deserted. Harry who came to us a pitiful-looking neglected child, not able to walk, although over two years old, went home a laughing healthy little boy, followed by our prayers that the poor mother might appreciate the forgiving love of her husband who had received her back after all her wanderings, and be led on to know the height and breadth of the love of Christ 'which passeth knowledge.' Mary, Louisa, and Alice, who were too old to remain with us, were provided for in other institutions.

"Poor little Willie, who lost his leg in a tramway car accident, was with us for one year. His father was determined to have him, and the lady who placed him in with us took legal advice, but found he could not be retained against his father's wish; we were therefore helpless. The father and mother came to the Crêche one night after Willie was in bed, and demanded to have him; the man was in a state of intoxication. The Matron tried to reason with him, but he was so abusive and violent, that the assistance of the police had to be obtained, and two constables were called in. These he assaulted, and it was with great difficulty that he was removed from the house. The constables thought the child had better be given up, so, as it was too late to send to our house, the Matron gave him to his mother.

"Willie was quite willing to go, as the excitement of going in and out of public-houses has charms for him. We can only hope that God will in some way deliver the poor child from the terrible life that seems before him.

"Most of the children, in whom our friends took such kind interest, have grown almost beyond the stage of childhood; of these I shall speak later on. We still have an interesting party in the schoolroom. Alice, Amber, Nellie, Ellen, and Florence, the elder girls, are progressing fairly well, and are real helpers in the schoolroom and nursery.

"Little Lizzie Kett had an attack of typhoid fever last year, which has left her very delicate, and 'Baby Rose' has been ailing for some time, and although they have both been to Feltham, their progress is not satisfactory. Linda, Marion, Bessie, Kitty, and Polly, and others too numerous to mention, are still with us, and we look forward to their future with hope. . . .

"We have been very thankful to find a loving sisterly feeling existing among our girls, and they also display great tenderness towards the younger children, each taking charge of a little one as her own brother or sister. . . .

"It will be interesting to our subscribers and friends to hear that many boys and girls who used to come to the Crêche some years ago are now filling situations with credit to themselves, and they frequently send us messages of respect and affection. Those of a more recent date sometimes bring prizes that they have gained at the School Board.

"Jessie, Annie, and Louisa were the first three girls we had in training; of these Jessie is second nurse in the Crêche, and Annie and Louisa are both in good situations, where they are much valued. Clara, Eliza, and Dorcas were the next; they are all in situations.

"Of the eight girls who went to Feltham, Lucy was the first to leave us. She has been in a situation for six months; her mistress speaks well of her, and says she is quite a favourite with the other servants. Rose is in a situation as nursemaid, and is doing well.

"We keep up a correspondence with all our girls who are in situations, and those who have no friends have always spent their monthly holidays at the Crêche, which we like them to consider as their home, and where all are glad to see them.

"Susie, our little Scotch girl, was placed by Mrs. Robert Barclay in a Training Home in Norfolk; and Emma I have, by the kindness of Mrs. Barclay, been able to place in the Princess Louise's Home, as she required protection; she has been there six months; the report of her progress is encouraging. We have still six other girls in training who will not be ready to leave the institution for at least two years.

BIBLE ACROSTIC.

The initials form the words of a woman of old in her affliction, which have ever since remained a comfort to those who love God, and a terror to those who do evil.

(1) A city sought to be reached by a rebellious prophet.
(2) A proud noble who received the punishment he intended for another.
(3) A Christian letter-carrier, formerly a slave.
(4) One of Paul's "helpers in Christ."
(5) The captain of an army who conquered not by force of number, but by God's help.
(6) One whose household was blessed by the presence of the Ark.
(7) A city, the birthplace of one of Abram's servants.
(8) One who shared Paul's imprisonment.
(9) A city where silversmiths abounded.
(10) One of David's brothers.
(11) One of the women who followed Jesus.
(12) The leader of an insurrection referred to by Gamaliel.
(13) The first wife of Israel's second king.
(14) Aaron's successor in the high priesthood.

We have received answers to the last Acrostic inserted, from George H. Gooch, Lower Norwood (aged 12), John H. Henderson, Edinburgh (aged 11), J. H. Haining, Hawick, Mabel Carter, Edinburgh (aged 11½), Jane Rist, Bromley-by-Bow M. E. and J. H. Gordon, Florence.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the September meeting of directors, held in Glasgow, a native map of Japan was laid on the table, showing every town in the empire, with the stations occupied by the society's fifty-one native agents. Considerable interest had been excited by the colportage lately begun in Corea. A European agent in China had been doing good work among the villages near Wu hu. In the larger centres on population which have been often visited, his sales were small, but in places with only two or three houses he had sold in almost every house. In eleven days forty-nine New Testaments and 735 portions had been bought by the people. The directors made a new grant in aid of colportage in Brazil, and responded to a number of home applications.

RELIGIOUS INDIFFERENCE IN GERMANY.

By Professor CHRISTLIEB, of Bonn.

THERE are two ways of looking upon the indifference which prevails in Germany. It might be regarded from a too optimist point of view, so that the state of things would appear better than it really is; or it might be looked upon from a too pessimist stand-point. Neither could be maintained, but the picture is dark at the best. First, he examined the facts as to religious indifference; secondly, the causes of the evil; and thirdly, the remedies for it. With reference to the cause of the facts, he took church attendance as a test of indifference, because church attendance belonged essentially to religion, as where religion was a common principle it would bring the people to worship together. In Scotland there were 40,000 out of 250,000 people in Edinburgh who did not go to any place of worship; in Glasgow, about 200,000 out of a population of 700,000; in Boston, about one-fourth of the population; and in London there were 1,200,000 out of 4,000,000. Tested by the statistics of the last twenty years, it would appear that generally in those places where there was such a deficiency of attendance at places of worship, there had been an increase of crime. There was also prevalent not merely indifference, but something like blasphemy as well. In Paris, almost every workman was a free-thinker, and even "Robinson Crusoe" had been found to contain too much recognition of God, and was, therefore, not allowed in certain circles or reading-rooms. Along with that atheistic belief, there had been a kind of travestie or caricature of baptism. He believed there were now more atheists in Paris than in any other great city at any former time. Certain religious rites and ceremonies were also caricatured in America.

With regard to Germany (here the speaker's voice began to falter; he was so deeply moved that he could hardly proceed), he thought silence would be almost the best expression of his conviction. In no Christian country did he believe that things were so bad as in Germany. In Berlin, instances occurred where there was only one church to 50,000 of the population. In New York there were 200 places of worship for the whole population; in Berlin only fifty. Out of the whole population of Berlin—1,000,000—only 20,000, or 2 per cent., attended divine service; while in England the average was 29 per cent. In Hamburg, out of 300,000 or 400,000, divine service was attended only by 5000. The rule in Germany with those who did not attend service was to work on the Sunday morning and amuse themselves in the afternoon. In certain districts of North Germany there were suicides at the rate of thirty to forty a week.

The state of things in the rural districts was also bad. The worthy classes were so hard pressed during the week, and had to work at such small wages, that they thought they were bound to labour on the Lord's Day in order to increase their wages. In one case, occurring in Saxony, the congregation of the church consisted of five women and one man. It was the custom on the Sunday afternoon, instead of going to church, to meet in the public-house, and extracts were read to those present from Rénan's "Life of Jesus," and the whole conversation ended with an abuse of the clergy.

In the middle and upper classes a conspicuous feature was the influence of false science. The causes were the overthrow of faith in the Bible as a revelation, through negative criticism, which disheartened students of theology. Students had come to him, and said they had no heart any longer to study theology; and in other ways the universities had been the cradle of indifference. The majority of teachers in the "gymnasium" had probably for their highest ideal something that was pagan more than Christian. Extreme Darwinism and Pantheism contributed to the same result. In certain cases religion had been excluded from the public schools. Among further causes there was the want of family worship, and the egoism or selfishness of life, ending in despair; so that the whole result of the satiety of the German mind—the filling of the mind with mere culture—begat indifference to religion.

Among other causes were mentioned the bad example of influential people, as in disregarding the sanctity of the Lord's Day, of magistrates and persons of high station; also the hostile tone of the press, that never connected any public event with religion, and wrote in an opposite spirit.

In addition to those external causes, there were inward causes, in the Church itself, *e.g.*, the want of places of worship. In the old provinces of Germany the provision was only one for 800 of the population; in Berlin, one in 8,000—a striking contrast with other countries like England and America.

Then there was the comparatively dead style of religious teaching and service; it was taken for granted that all were already Christians; the preaching of repentance was, to a large extent, neglected, and Christianity was resolved into education merely.

So much for the causes. There was no ground for despair. There were general and other missions, calculated in their operations to awaken religious life, but the chief means were still to be the ordinary ones employed by the Church, the preaching of the Word and pastoral care. One large means of redress was lay preaching, in addition to the regular ministry. No remedy was equal to the pure, ancient Gospel.

Professor Christlieb then made a passing reference to Mr. Moody's work in London, and to its success as indicated by the large numbers of persons that had attended his services. He also alluded to the Salvation Army, and this in a beautiful spirit. Cordially recognising the work they had done, he spoke of their defects in an undertone. The good they had accomplished he attributed to the elements of the Gospel that was in their preaching, and not in their sensational methods. His exhortation to them was against undue demonstrativeness, against the employment of women preachers, against the employment of people who had not been proved, who had had no experience, or next to none, and the encouragement of a method that involved absolute military obedience.

Giving a *résumé* of the qualities desired in evangelists, he said they required to be itinerant—not to labour long in the same place; nor must they at all try to outdo the regular ministry in preaching. The two fields of labour must be kept distinct. In other churches besides those in England lay preachers had been ordained. A bishop in the Danish Church had ordained twenty-seven laymen for that duty. We were approaching the anniversary of 1789—the period of the Revolution. Doubtless a great many revolutionary forces would break out, but Christians ought to make 1889 an anniversary of a different character; and he appealed most earnestly to them to contribute to the recovery of the masses from indifference in all the countries represented in the Conference of the Evangelical Alliance.

BOOKS FOR THE BLIND.—If any readers have books to give away for the use of the blind, either in Moon's Alstoris, or the Braille type, or any appliances for instruction, the Newcastle-on-Tyne Home Teaching for the Blind Association would most gratefully receive such. The superintendent is Miss S. A. Richardson, 4, Summerhill-grove, Newcastle-on-Tyne.

THE Y.W.C.A. EMPLOYMENT AGENCY, which has its office (open daily, Saturdays excepted, from 11 a.m. to 4 p.m.) at 17, Old Cavendish-street, W., does not confine its work to any special class, but seeks to aid all who need employment, though exercising the greatest care as to whom it recommends. We would ask ladies who are secretaries of our Association, or who have Servants' Bible-classes, to make known the agency to their members, as our registrar has many applications for good servants, and can supply situations to Y.W.C.A. members free of charge, and to other servants for a merely nominal fee.

A. M. Wingate,
Hon. Sec. Y.W.C.A.

"BEHOLD THE MAN!"

John xix. 5, 14.

"BEHOLD the Man!" Oh, the mighty thrill,
Which down through the ages hath rolled,
At these words of Pilate, the earthly judge
Of Him, whom each eye shall behold—
Exalted high, as Creation's Head;
Judging the living, and the dead.

"Behold the Man!" with that crown of thorns,
Pressing into his sacred brow;
Behold Him! behold, until thy heart
In outpouring homage bow—
Till thy heart is a captive, taken by love,
And thou pantest devotion to Him to prove.

"Behold the Man!"—from head to foot,
Wounded and bleeding for thee;
Look into those patient eyes—Can'st thou
Such love and such suffering see,
Yet fear to venture upon that love,
As though a hard Master He e'er could prove?

"Behold the Man!" and consider, oh heart,
The love that He beareth to thee—
None ever *hath* loved, none ever *will* love,
None ever *can* love thee, as He; [sight,
And wilt thou, nay, canst thou, with *that* love in
Be hindered from loving with all thy might?

"Behold the Man!"—with o'erwhelming power,
May it now come home to thy soul,
Whatever thy sorrow, whatever thy sin;
Pause—yield thee to his control.
"Behold your King!"—now take Him as such;
Having much forgiven, oh, love Him much.

"Behold the Man!"—oh, desponding soul,
He was dead, but He liveth again;
See Him burst the bonds of death and rise,
To a realm that knows no pain;
The power which "raised Him from the dead,"
Shall lift thee up, to walk with thy Head.

"Behold the Man!"—behold Him each hour,
Each step of thy pilgrim way;
Run thy race ever looking to Jesus, thy life,
And as thou dost look, hear Him say—
"Because I live ye shall live" with Me,
Through a bright and blissful eternity."

Elizabeth Handford.

FOREIGN NOTES.

The Worship of Saint Roch, the great preserver from cholera, has greatly increased. Much money has been received in those churches of Italy of which he is the patron saint. A single church in Rome received 700,000 francs in gifts.

Corea.—Rev. Mr. Ross, who is evangelising in the North of China, has succeeded, after much trouble, in discovering the Corean written character as well as the rudiments of their language. Six thousand copies of two of the Gospels translated into the Corean language have been distributed in the country, and one Chinese New Testament, the gift of three Christians, has reached even the Court.—*Le Christianisme.*

M. Coillard is bravely pushing on his way in spite of manifold difficulties to the Zambese. The last news received showed that he had left Shoshong and was well on his way northwards. From the Zambese tidings had reached M. Coillard that young Arnot was persevering with his school at the capital, and that the chief was longing for the arrival of Mr. Coillard. The Jesuits had been to see him, but he did not want them, and he had refused them permission to enter his territory.

French Priests Abroad.—The French Roman Catholic Missionary Societies now reckon: 2500 Franciscan monks and priests in China, Morocco, Egypt, and America; 1000 Capucines in the different countries of India and Islands of the Indian ocean; 1500 Jesuits in Bengal, English, Guiana, Madagascar, Armenia, America, &c.; 700 priests in Japan, Corea, &c.; 500 Dominicans in Mesopotamia, Central Tonquin, in the Phillippine Isles, &c.; and 500 missionaries of other orders in Ceylon, British Columbia, Natal, Abyssinia, Persia, &c.

NORTH LONDON CHOIR.—This choir will meet for practice on Saturday next at 7 p.m., in the Ladies' Room, Mildmay Conference Hall. Ladies and gentlemen willing to join and help in evangelistic work will be heartily welcomed. Information given by the Secretary, Mr. Robert Farie, 43, Highbury Quadrant, N. Conductor, Mr. J. W. Godfrey.

AMONG THE HAMPSHIRE HOP-PICKERS.

[BY A SPECIAL COMMISSIONER.]

IT is not every day that we find "the right man in the right place." This, however, is certainly the case at Alton, in Hants, where Mr. Samuel Chinn conducts and superintends a well-known Mission among the hop-pickers in the county. Begun twenty-five years ago, the work has gradually increased and extended year by year, until the services of no less than twelve duly qualified workers have become a necessity to meet the demands of the present season. All of these, besides several helpers, are busily working for the social and spiritual well-being of this nomadic portion of the community.

Always ready to interest ourselves and our readers in the details of a work that evidently bears the seal and impress of the Divine favour and approval, we gladly accepted the invitation of Mr. Chinn to visit the scene of his much-loved Mission. Mr. Chinn is possessed of that all-essential qualification for success—enthusiasm for the work; and is to be congratulated on having selected as his co-workers men who are one in spirit with their leader in seeking the desired end.

The hop-picking district of Hampshire is spread over a radius of six or seven miles; and into this radius are gathered during the month of September about five thousand men, women, and children, who hail from every part of England. Composed of gipsies, travelling tinkers, showmen, and others whose mode of life is of a similar kind, these people have no certain dwelling-place during eleven months out of the twelve, and are only able to look forward to a general *rendezvous* at their annual assemblage for picking hops. This, therefore, becomes the Christian workers' grand opportunity. It forms no part of our design in this brief sketch to exaggerate. We think it would be difficult to over-estimate the value of the efforts put forth, the benefit derived by the gipsies themselves while here, or the blessings they impart to others after leaving.

Mr. Chinn believes in presenting Christianity to them in an attractive light. So in addition to regular services, the magic lantern is called into requisition, which proves exceedingly helpful in getting the people together. A brief and unpretentious "Report" of last year shows that the lantern exhibitions are remembered by the young as well as the old. Mr. Chinn says: "Meeting a little gipsy-boy near the tent, I said to him, 'Are you coming to the magic lantern exhibition?' 'Ees, master, that I be.' 'You were here last year picking?' 'Ees, I were.' To my astonishment he began and described minutely the series of pictures he had seen the previous year, adding his own comments upon them, as viewed from a gipsy-boy's standpoint."

Coming to the question of practical work done, we may observe that the twelve workers are engaged all day in the hop-field seeking personal contact with the pickers, handing them tracts, speaking with them of Christ, and urging them to repentance and salvation. As we write they are so engaged. Two of the brethren whom we met in one of the fields yesterday told us they had that day given 1600 tracts among the people they had seen. These brethren were heart and soul in the work, and evidently just the men for buttonhole conversation. One of them said he had picked up no end of facts and illustrations ready for the evening meeting.

In the temporary hire and erection of tents, the best and most efficient means have unquestionably been found for evening work. Five tents now stand erected in different parts of the hop ground, and in these the pickers are invited to gather when the work of the day is over. As a means of getting them there tea is provided for them gratis every evening. Hither they come, direct from their work, whole families of them, to find not only a tea, but *a home*. "To see them after a day's work in the gardens, on a wet day, swarming into one of these tents, wet through and cold, finding a cup of good warm tea ready for them, and to witness their enjoyment, is a sight not easily to be forgotten." So says Mr. Chinn; he also tells us that "one cold, wet night a poor woman with her six shoeless children came in with their rags wet through and the mud oozing out between the toes of the little ones as they walked. When seated on the bench, and a cup of warm tea was put into the hands of one of the little boys, he turned to his small sister by his side, and looking up at the pictures which hung on the walls of the tent, said, 'Ain't it nice, Polly? Mother, this *is* a nice place.' 'Yes, my dear,' said the poor, battered mother, 'and God bless the gentleman that has done this for us!'"

From what we have seen, we venture to say that no more attentive or appreciative audiences are anywhere to be found than those which nightly fill the tents. And who shall estimate the amount of good accomplished in the minds and hearts of these poor gipsies with their wives and families, as the result of being thus brought under so gracious an influence daily and nightly without intermission for one month. We are not surprised to hear of one saying, "We look forward to coming here, sir." A service for children, moreover, on Saturdays, proves a means of sowing the seeds of kindness in the breast of many a little gipsy, that shall yet bring forth fruit.

It is encouraging to find that the local interest is deepening. As the work has gone on, the beneficial results have "told" in the surrounding places. Hence we have the testimony of a town official, affirming that crime has been lessened 75 per cent. through the salutary influence of the Mission. The testimony of a resident farmer is, that he used to dread the gipsies coming, but now he anticipates the time. Only during the past week a lady in the town bore her witness to the change that had been brought about. As a resident of many years' standing, she arose in the tent to bear her testimony that she had "never known the district to be in such a favourable condition as now." As further showing the appreciation of the change thus wrought, the number of resident ladies and others who are found willingly offering their services for tea-making, choir-singing, and various modes of help, is a fact that augurs well for the Mission, and reflects equal credit upon the inhabitants. No small amount of pleasure and profit are derived from the singing of *Songs and Solos*, which book an enthusiastic worker declared to be "one of God's precious gifts to us."

The magic lantern also proves an immense attraction to the pickers. We were present on two occasions when lectures were given—"John Ploughman" and "Little Eva," respectively, being the selected readings—the latter exhibition being given in the open air. With the white sheet hung up on a barn door, the motley group of pickers gathered around, the children lying on the grass of the meadow, the touching scenes in the unsophisticated little Topsy's early career dilated upon and improved amid the darkening shadows of the quiet, calm, and beautiful evening, a sight worthy of the artist's pencil was presented to our view. It may be observed that a set of magic lantern views (taken from life) of these people is in the hands of Mr. Chinn, who has already entertained an audience in the Alton Town Hall, and is prepared to do the same wherever desired. We venture to say that it would be no small treat to many a London congregation to be thus entertained, and would serve to enrich their store of knowledge in a department of things concerning which but little is known. These exhibitions afford an excellent channel for conveying Gospel truth, as well also as a means of ventilating some of the pithy sayings of "John Ploughman," who seems to be well known even among the hop-pickers.

The out and out salvation of the hoppers is, however, the grand aim of the Mission; and the fact of these men, with their wives and families, crowding the tents night after night to listen to the simple narrative of the "Old, Old Story," proves that the glorious Gospel of the blessed God still retains its charm and force. Were it not so, it certainly would fail to interest a class of people who, for the most part, seek only sensual gratification, and whose idea of the *summum bonum* of human life was stated by one of them to be "a pipe of bacca." Another poor gipsy promised to come to the tent meeting if the preacher could offer him any better terms of salvation than he had already met with at the Salvation Army, viz., by putting a penny in the plate. It need hardly be said that his humorous proposal was eagerly accepted by our zealous worker, who at the evening service adroitly seized the opportunity of proclaiming a salvation "without money and without price."

The tabulation of results is by no means a satisfactory method of arriving at the definite issues attained by a Mission of this kind. But as indicating the extent to which souls are being blest, we may observe that one worker told us that within the past few days he had rejoiced over five or six of these poor gipsies who had accepted Christ, while more than thirty had signed the pledge. In another tent we were told "A man found peace here last night, and stood up to testify." In another tent a man and wife said, "We'll have no more of this drink." They both signed the pledge, and resolved to enter upon a new life. Instances are ever coming to light in which seed long sown has sprung up. A young man said to Mr. Chinn: "The Bible you gave my father twenty years ago has been a blessing to all our family." It also comes to the knowledge of the workers that after being induced to come to the tent meetings during the hopping, some of the pickers find their way into Mission halls and other religious services after leaving.

We cannot close this brief sketch of work among the Hop pickers at Alton without a plea for more liberal support toward a Mission, the value of which has forced itself upon us during our short but pleasant stay. Two more tents at least will be required before another season, and with these the benefits already conferred would be greatly extended. Let any who have it in their power thus to help pay a visit and see and hear for themselves; they will be cordially welcomed by the worthy gentleman on whom the ever-increasing responsibility rests of carrying on the work. No less than £300 are needed to meet the expenses of the present season, and of this sum only a very small part has at present been received. Mr. Chinn knows nothing of ostentation, and has no wish either to parade his work or to glorify himself; he is content to labour under the eye of God, with the inward consciousness of the Master's approval and smile. We believe that in the day of the Saviour's appearing he will reap an abundant reward of his labours—one that will far exceed his highest anticipation.

"A YEAR'S MINISTRY," the first of a series of sermons by the Rev. Alexander Maclaren, D.D., will be published by Messrs. Hodder & Stoughton, 27, Paternoster-row, E.C., on the 1st of October. The volume will contain twenty-six sermons, reprinted from the *Commonwealth*, in which journal Dr. Maclaren's current sermons appear weekly.

BRIGHTON.—The Young Women's Christian Institute, West Brighton, of which two memorial stones were laid on the 1st of May by Lady Cardross, of Holmes, and the Earl of Chichester, will be opened early in October. There is a library, a large reading and music-room, kitchen, dining-room, matron's room, &c.; also a lecture and class-room, capable of seating from 200 to 250 persons. There are also nine good bedrooms, intended chiefly for Christian workers requiring a week or two's rest and change. The work of the Institute was commenced nearly two years since by Mr. G. T. Congreve, in a temporary iron building. 160 members have been enrolled. The classes on Sunday afternoon have frequently exceeded 100 in attendance. The first report, containing extracts from letters, showing how greatly the work hitherto carried on has been blest, will be gladly forwarded post free by the Secretary, Mrs. Congreve, Stretton, Third Avenue, Brighton. Some £800 will be needed before the Institute can be placed in trust. Several ladies have given amounts to furnish bedrooms, which have been named by themselves, the "Cardross room," "Lily room," and "Barclay room." Two single rooms, and two double-bedded rooms remain. A donation of £12 or £20 each is needed to furnish them. Gifts of good pictures or engravings for the various rooms would be gladly welcomed.

PERTH CHRISTIAN CONFERENCE.

SEPTEMBER 9–12.

THE Perth Conference has now attained its twenty-second year, but the attendance on this occasion has been such as to show there are as yet no indications of the feebleness of age. It is still a centre of gathering to the surrounding districts, and the resort of strangers from more different parts of the country. This year the old place of meeting (the City Hall) was again had recourse to. The hall has undergone entire renovation, and increased comfort and capacity have been provided. The scene in former days of revival, it is hallowed in the memory of many as the birthplace of souls, and remembered, too, for "times of refreshing," through the ministry of the Word. We trust the place may prove a "Penuel" in future gatherings for the like purpose.

As the subject of Conference this year, there was chosen for us that precious portion of Scripture, Heb. x. 19—25, expressing so comprehensively the privilege and service of the "Sanctified in Christ Jesus." Entrance into the Holiest secured by the blood of Jesus and then in the strength of this heavenly communion, the walk and witness before the world, with mutual love among the members of the Church of Christ. The higher life of discipleship—in spirit now seated with Jesus in the heavenlies, and then letting that mind which was in Him shine forth before the world.

TUESDAY, SEPTEMBER 9.

Lord Polwarth presided. In an introductory address, breathing reverential love and delight in the Word of God, he invited attention to the portion of Scripture which was to occupy the thoughts of this and the successive meetings of the Conference. He spoke of the words being peculiarly appropriate for the opening of the Conference. Who calls us to draw near? he asked. It is Jesus who comes to us, and He says, "Let us draw near." He Himself is the first to draw near to God under the New Dispensation. He it is who throws open the door and passes right up into the presence of God—the great representative of humanity. By blood He draws near, for He did not draw near to the Father till He had given his own life's blood as an Atonement for us; then, and not till then, did He pass into the Father's presence. As we take these as our opening words this day, let us not hear the words of man, but of Christ Himself, the Lamb who is now in the midst of the throne.

Our subject is threefold—"having," with the corresponding duties, "let us." To-day we have the first note, "Let us draw near." How can we sinners draw near? God gives us the answer—"by the blood;" and we want a fresh sight and realisation of the blood of Jesus in order that we might draw nigh with boldness, that is, liberty or right of access into the Divine presence, and enjoy conscious fellowship with God.

Dr. A. A. Bonar gave the second address of the forenoon, and presented some precious thoughts in elucidating the portion of Scripture of the day. It is said that the dying believer never weeps; family and friends around his couch may be weeping, but his eyes are dry. He has a glimpse of the glory beyond the shadow of death, and the eternity of glory in the presence of his Lord. But that is not so certain as this—a dying believer need never have a fear; he has boldness to enter into the holiest. Then we honour God by the boldness with which we draw near, as by doubting we dishonour Him. The ground of our confidence is in the blood of Christ—not in looking for one moment on our character, our office, or our prayers, but looking on the blood, we may have unspeakable boldness and infinite confidence. There is no merit in faith. Faith just looks at the blood; and this is our privilege to-day, to draw near in filial confidence.

Another important thought. It is called "a new and living way." The word "new" is in the original a peculiar word; it means *fresh*.

"The merit fresh as though but newly slain."—Toplady.

"A living way," no withered leaf therein, no symptom of decay. This blood instead of sounding in our ears death, death, is always sounding life. Then the way is said to be "consecrated *for us*." Sinners of mankind, the very fact of being one of the human family gives you a right to this new way. As sinners we had no right to the air around us, but any sinner has a right to this consecrated way through the rent vail of his flesh into the presence and favour of God. The vail was not only composed of the fine linen—symbol of righteousness—but striped with blue, purple, and scarlet, denoting royalty as well as righteousness. All through the vail were wrought figures of cherubim—emblem of the redeemed Church. So this the Righteous and Royal One, bearing in his person his redeemed; and when it pleased the Father to bruise Him, they were crucified with Him. This union is not in incarnation, but in death. Incarnation only would have left us in a deplorable condition, showing us one in our nature keeping the law, and thus at every step only condemning us. It is not incarnation that saves us, but it is the Incarnate One crucified for us. Thus, then, with a true heart—a heart true to the one point of the blood—and sprinkled from an evil conscience—a conscience foreboding evil—"Let us draw near."

The afternoon meeting was given to free conversation, which was on the subjects of "Access to and communication with God," and "Meditation and study of his Word." Many of the brethren took part. In the evening was given a stirring address to Christians by Rev. Dr. Black, of Inverness; an address to young men by Mr. Oatts, of Glasgow; and an evangelistic address by Rev. Mr. Stalker, Kirkcaldy. There was a crowded gathering.

WEDNESDAY, SEPTEMBER 10.

This forenoon the Hon. Arthur Kinnaird presided, and after prayer by Rev. James Wilson, of Perth, he read the texts of Scripture given in the programme, and dwelt on the special words, "Having a great High Priest over the House of God, let us hold fast."

Dr. Monro Gibson, of London, took up the subjects of the day in an address of remarkable freshness, richness, and fervour. That the second provision for encouragement to "draw near" is "that we have an High (or rather Great) Priest over the House of God." That the same idea is referred to in Heb. viii. 1, where the Apostle says, "Now of the things which we have spoken this is the sum." More literally (v. 12) this is the "chief thing"—"that we have such a Great Priest set on the right hand of the throne of God." There is a question as to what is meant by the "house of God." Some say the Church; others say heaven. In chap. iii. 6, "Christ as a Son over his own house, whose house are we." It is evident the Church is intended; but it is plain that it is heaven which is meant in ix. 24. But is it necessary that it should be one of these meanings to the exclusion of the other? May it not rather embrace both? Proceeding in this sense of the term, "house of God," we had from the Rev. Doctor a most lucid address in exposition of that precious truth, the oneness of the family of God, part on earth and part in heaven. He used, by way of illustration, the Tabernacle, with its two chambers separated by the vail. Should that vail be removed, the two would become one. Such is the Church since the removal, by the rending, of the vail at the death of Christ. To the eye of faith it is one house, while to the eye of sense there still remain the two divisions, part of the family in heaven and part on earth.

Another striking illustration was drawn from the brethren of Joseph in Pharaoh's house—What must have been their feelings when ushered into the presence of, to them, such unaccustomed grandeur; but what confidence was inspired, and what a change must have come over them, when they found themselves in the presence of their own brother! So the Great Priest over the house of God is our brother-man, and though possessed of all power in heaven and in earth, He is not ashamed to call us "brethren." Thus we may well feel "at home" in the house of God. Then when Joseph made himself known to his brethren, they were troubled, as all their past sin rose up before them; but Joseph says, "Come near, be not angry with yourselves," and finally makes arrangements for them to leave all their poverty and to dwell with Him. Then he kisses them, and what a load would be lifted off their hearts. So with the Lord Jesus. He says come near, be not grieved; and then He unfolds the fulness of God's forgiving love. After this there may well follow all familiar intercourse from which all fear is banished. But after all, this story comes far short of the great reality, the love which found expression in the cross of Christ, and which flows from his heart every moment. We must take this and every other similar story and run them out into infinity, so as in any way to comprehend the love of God.

One other illustration the speaker used was imagining some lovely place, the very perfection of a home, with all the things which one could desire; still, however lovely, it may be no home for you—you are a stranger to the people who dwell there; but if the eldest son was to introduce you as his dearest friend, you are no stranger now; you have a welcome from all. But if even then, though you had a right to be there, you could not enter into their conversation and were not prepared to take part in their manner of life, there would be something wanting to make you feel at home. Now both difficulties are met by having a Great Priest. He will furnish all the fitness we require for rest in the presence of God.

The afternoon was again occupied by open conversation. The first subject was personal service in sympathy with the intercession of our Lord, when the responsibility for self-sacrifice on the part of Christians possessed of independent means was pointed out, in the way of going out themselves to the missionary field; and illustrations were given of this in the instances of known workers in the China Inland Mission, and the devoted party of lady workers associated with Miss de Broen in her Mission in the communistic district of Belleville, in Paris.

After this, in a long but most interesting address by Dr. Stirling, of Perth, this feature in Christian service was most impressively insisted upon. He cited an individual case of a young lady, daughter of a missionary, passing a most self-denying life among the Kaffirs of South Africa, with no other reward but the favour of her Lord and the burning desire to win their souls for Christ.

Professor Henry Drummond followed in a very interesting address, confirming from personal observation all that Dr. Stirling had brought out, and pleaded for Medical Missions as the most important of all missionary agency for influencing the degraded tribes of Africa.

Brief addresses were also made touching Anglo-Indian work, the McAll Missions in France, and the cause of Temperance.

In the evening, a very interesting address was given by Rev. J. G. Paton, a missionary from the New Hebrides, on the remarkable success of missionary work in that cluster of islands in the South Seas. Impressive evangelistic addresses followed by Mr. Jas. Balfour, W. S. and Rev. J. Smith, of Berwick. The hall was again densely crowded.

[The concluding portion of our report will appear next week.]

MR. W. FORBES closed his Gospel Temperance meetings in the North Riding of Yorkshire on Sunday last with two services in the Wesleyan Chapel and Friends' Meeting-house at Kirby Moorside. At the close of the meeting on Friday a man of position in the neighbourhood, who had for some time given way to intemperance, rose up, made an open confession, asked for the prayers of the audience, and then signed the pledge.

"IN DUE SEASON YE SHALL REAP."

ABOUT seven years ago some half a dozen Christians went to work in open-air meetings in a small village near London, given over to Sabbath-breaking, drunkenness, and blasphemy. Ridicule, jeers, opposition of various kinds met them at first, but by degrees calmed down to a certain extent. In the winter months a Sunday-school was started and some week evening meetings. Little or no impression was made apparently for some three years or so; then a few came forward and confessed the name of the Lord Jesus, amid the scorn and mockery of their neighbours.

A coffee-room was now built, through the kindness of a lady then residing in the neighbourhood, and a considerable advance was made in the work amongst the people. Several signed the pledge, sobriety became a little more popular, and at length the influence of the Gospel testimony, backed up by the consistency of the lives of the Christian converts, began to be felt.

The work of the Lord went forward until twelve months ago, when the little chapel that had done duty for a Mission hall became too small. Last autumn a series of meetings were held by these earnest people to stir up fresh interest in the Gospel work, and to raise funds for the purchase of a freehold site whereon to build a new and large Gospel hall. In the following spring the site was chosen and paid for, and a small balance was carried forward towards the building fund. But, better still, these meetings were the means of leading five or six to seek and find the Lord Jesus. We appealed in THE CHRISTIAN for help for this work, and in response to numerous private appeals sufficient funds were obtained to warrant the commencement of the building. Mr. R. H. Hill, of 9, Clement's-lane, Lombard-street, was commissioned to erect for us a hall to hold 300, with a good-sized back room for the necessary tea-meeting appliances.

Last week this hall was sufficiently advanced to be opened for public worship. Accordingly, on Sunday, the 7th inst., the opening services were held, and on Tuesday, the 9th inst., the work of laying two memorial stones and of more formally opening the building with a Harvest Thanksgiving Service was proceeded with. A glad and wondrous sight met our eyes, and filled our hearts with joyful praise. The sowing time had passed, and the harvest thanksgiving had come, not only for the bountiful harvest of grain, but for the more glorious harvest of souls ripening for glory. Scarce any of the early workers were present. They have scattered, some to the country, one to Canada, one to the Congo Mission. Some have gone home to the eternal rest. But the fruit of their labour was there.

On the Tuesday afternoon many of the villagers gathered for the stone-laying. These stones were plain enough, bearing no names of donors, but the words of Scripture. On the one are the words, "Heaven and earth shall pass away, but my words shall not pass away;" on the other: "God commandeth all men everywhere to repent." They were duly laid by Mrs. George Soltau, and Miss Coventry, of the Mildmay Deaconess House; and when the open-air meeting was over, and the doors were opened, a pleasant surprise was awaiting us. Loving hearts and willing hands had toiled for hours to decorate the hall with the appropriate harvest-thanksgiving trophies. From iron tie-rods hung beautiful clusters of plants in bloom, supplied by a florist, who is one of the converts of the winter meetings. Tables well spread for a good tea filled the hall, and in a few minutes every seat was taken; and when tea was over, and the seats re-arranged, numbers were passed into the bright and pretty hall.

And who were they? Row after row of rejoicing Christians, almost all gathered in during the last six years. Such singing, such hearty responses, such willing offerings of hard-earned money, such praise to God for the gift of salvation! Never had Barlingside seen such a festival, never before had we seen so beautifully illustrated the words: "In due season ye shall reap, if ye faint not."

Just on the eve of leaving England for a lengthened stay in Canada and the States, no sight could have been more cheering to our hearts or more stimulating to our faith. The days of ridicule and scorn had passed, the battle had been fought, and the many once under the power of drink, blasphemers, unholy, unthankful, were there, washed and sanctified, to rededicate themselves to the Master's service, and to unite for further efforts to push forward the work.

In conclusion, we would say that Mr. Hill has shown us how to build a substantial and pretty hall in brick, at the average cost of thirty shillings a setting, and, further, that we are needing £250 more to complete and fully equip our building. Mr. Hill will be glad to receive at 9, Clement's-lane, E.C., any further offerings for this work in our absence from England.

GEORGE SOLTAU.

THE SAILORS' REST AT HANKOW.

THE evening of Tuesday, July 8, witnessed the occurrence of an interesting event in Hankow. At certain seasons large bodies of those "who go down to the sea in ships, and occupy themselves in great waters," especially from tea-ships and national war vessels, gather in its harbour. When on shore they develop the peculiar characteristics of seamen, and too often indulge in vicious pastimes and the debasing use of alcoholic stimulants, till scenes of riot and disorder are witnesses of the malign effect of sensual gratification. Some place of resort with good surroundings has long been needed for them, since the ordinary resource of clubs, the only provision for public foreign enjoyment in China, is debarred them. Thus they have been forced to seek amusement and refreshment in the vilest dens of native caterers to brutal appetites, or wander at large in weariness and neglect.

This state of affairs enlisted the earnest services of Mrs. Griffith John, and she conceived the idea of erecting a sailors' home in an eligible location, where creature comforts could be enjoyed—always excluding intoxicating drinks—where intellectual provision should be made for those who wished it, and the blue-jackets could congregate at will. A place was desired where they could receive religious instruction at appropriate times, and where the recipients of its comforts could indulge in mutual conference and vocal music. Two years since, failing health forced her to America, and thence to England, where Mr. John was called to meet her, never expecting to see her return. The London Mission gave him important work to do among the churches of England, Scotland, and Wales, and Mrs. John became able to accompany him. While he gave himself to purely missionary work, she was not less zealous in presenting the claims of the sailors in the Far East, and her labours were rewarded by the collection of the sum of £233 3s. for the work. To this has been added $102. 80 from a few friends in Hankow, and the result is a completed structure, thoroughly equipped for its uses, and very attractive; the building itself is of graceful proportions and an ornament to its locality. To save expense of ground a lot was set off from the south-east corner of the London Mission compound.

The structure is of one storey, semi-cruciform in shape, with three gables, and Gothic windows with small diamond-shaped panes. The pediment over the front entrance has the title—"The Sailors' Rest" in raised gilt letters, and over it an anchor and cordage. In the western pediment is the sacred cypher, "I.H.S.," also gilded, and under it a trefoil window of stained glass. Within, there are three rooms, one for a service and song room, one for a library and reading-room, and one for a dining room. Should occasion require, folding doors allow all the rooms to be thrown into one. Without, under a separate roof, are a storeroom, kitchen, and office. The rooms are all sufficiently well furnished, with appropriate mottoes upon the walls, and a fine organ is in the service room. The sums above named have paid for all, and the attractions of the place can scarcely be surpassed. Its situation is very convenient.

Mrs. John had provided a supper on Tuesday for the company, and nearly forty sat down at the tables, while pleasant converse enlivened the repast. Of the number, more than half were from H.B.M.S. *Fly*, here in harbour. The religious and literary exercises commenced at about 8.30, and continued till fully ten o'clock. Rev. Griffith John presided, and Mrs. John conducted the music. The organ proved very fine and effective. Appropriate hymns were sung, and prayers were offered. Following the introduction, short addresses were made by Mr. John, Mr. Scarborough, and Mr. Hill, General Shepard, Captain A. E. Knights, Mr. Gillison, Mr. John Archibald, of the Scotch Bible Society, and Messrs. Cooper, Hawes, and Wilson, of the residents. The seamen also contributed their full share of entertainment, and addresses were made by Mr. Symore, first engineer of the *Fly*, Partridge, Roston, and Wayley, and one or two others. There were pithy and eloquent things said, and plaudits echoed out the pleasure that reigned. Mrs. John rose, upon being vociferously called for, and expressed her wish that the Home should be assumed as the joint possession of all the missionaries of whatever denomination for benevolent work among the blue jackets, that it might be in reality a home for all.

It is pertinent to note that much interest was manifested in the institution by the benevolent societies at home.

A very pleasing feature of the evening remains to be noted. At the close of Mr. Partridge's address, he produced and presented to the Home a very nice clock, on behalf of his associates on the *Fly*. It was a graceful act, gracefully performed, and the timekeeper was hung upon the wall, with an outburst of hearty applause. Thus had been established an institution in the very heart of China which is intended to be productive of great good. It is freely open to sailors of all nationalities, and we trust it may be to them in sober reality a place of the most attractive and sacred of home influences.—*North China Daily News.*

RAILWAY WORK.

THE work of the Gospel among railway men was never more appreciated or blessed than at the present time. There are scores of open doors in different parts of Great Britain. Appeals reach us from every quarter, pleading for meetings to be held among the men. Now is the time to grasp the precious opportunities; they may soon be gone.

We are anxious to see every large and small railway station in the Kingdom visited by downright earnest Christian workers, and shall be glad to hear from any ladies and gentlemen who desire to do so noble a work. Will such write to us at once? In many places a lady or gentleman conducts the work, in others the men themselves. Swansea, Sheffield, Derby, and Rugby have had special seasons of blessing lately. One lady writes:—

"It poured in torrents last Sunday, but over forty men came to the Bible-class." Another letter says: "They say that nearly all the porters at the —— station are converted, and they are so happy together; such a time has never been known on the line." Similar extracts might be given, but space forbids.

If your kind readers will pray for our work, join us in it as far as they can, and help us to provide funds for the ever-increasing demands, we shall be most thankful. Tracts and books also will be very acceptable. We shall be glad to send our monthly organ, *The Railway Signal*, to any who will send one penny stamp.

D. SPENCER, Secretary.

Railway Mission, 186, *Aldersgate-st., E.C.*

Notes and Comments.

In a letter just received from Mr. Moody he states that he is busy with the arrangements for his boys and girls' schools at Northfield. He hopes soon to have them in good working order, and will then be free to resume evangelistic work with Mr. Sankey. Our readers, we are sure, will not forget to plead earnestly with God that the labours of our brethren in their own land, during the coming winter and spring, may be richly blessed.

Mr. Moody is very anxious to have his Northfield seminaries thoroughly equipped with a library of useful books. We mentioned this about the time of his departure from our shores, and many friends sent parcels. Now that friends are returning from their holidays, others may be able to respond to Mr. Moody's wish. Mr. Robert Paton, 186, Aldersgate-street, London, E.C., has consented to receive parcels of books both for the Northfield schools and for the Y.M.C.A. that Mr. Sankey is promoting at Newcastle, Pa., his native town, and to forward them to America. Those who purpose contributing books for these objects are requested to forward them to Mr. Paton not later than the first week in October.

Mr. Henry Cook, of the Seamen's Mission, Gosport, writes that his schooner, on the 4th inst., was driven by a gale first upon the Dutch coast and afterwards upon the sands at Gunfleet. For three days they were in a very perilous position. The ship was providentially rescued by the lifeboat men of Clacton-on-Sea, but the charge for salvage and the cost of repairs will amount to a considerable sum, for which Mr. Cook is absolutely without funds. We hope his friends will help him liberally and speedily.

The Church Congress about to assemble at Carlisle, under the presidency of the Bishop of that diocese, has no lack of stirring topics for discussion set down in its programme. But the criticism is not without just ground, that so little room should have been found for distinctively spiritual themes. Ecclesiastical rights and controversial subjects of a semi-secular kind occupy nearly the whole of the space, while a marked absence of those things for which Christian churches are supposed to exist is noticeable.

Truth says:—

"Mr. Ellis Phillips, of 44, Warwick-road, Maida-vale, prosecuted Clara Govier for having followed him about all day, rung his bell at night, and hit him in the eye with a roll of paper. Clara Govier, who is twenty-three years of age, could only say in defence that the prosecutor was the father of her five children and would do nothing for them, upon which Sir James Ingham told her that she had no justification for persecuting the man all his life, and gave her two months' imprisonment with hard labour. I beg to differ from Sir James altogether. I should say that a girl of three-and-twenty who sees the father of her five children living at his ease is justified in 'persecuting' him until he does his duty to his offspring; and I protest that two months' hard labour is a monstrous punishment for giving such an individual a black eye."

We heartily endorse the protest. Some of the occupants of the judicial bench need to be instructed in morals and in humanity. Under any ordinary circumstances such a punishment for such an offence would be monstrous; under the actual circumstances it is inhuman, and ought by all means to be reversed.

The endeavour to form united centres of Christian fellowship and activity in the seaside resorts of our population is commendable in every way. Such a project is in view for Clacton-on-Sea, one of the rising watering-places on the East coast. That such an effort should be imperilled by attempts to thrust denominational interests to the front, would be an evil much to be deprecated. The multiplication of a number of small and rival religious interests in the midst of sparse communities, is already an obstacle in many places to Gospel progress. In the light of the urgent need that there is for co-operation among Christians, in order to cope with the growing evils of the time, it is strange that people are so slow to learn that our common Christianity is infinitely superior in its claims to that of any denominational shibboleth, whatever it may be.

The happiness of a monarch cannot be estimated by the extent of his territory, or the absoluteness of his power. He who reigns in the affections of his subjects, though they be few, is more really powerful and happier far than the autocrat of millions, who only obey through fear, and who lives in terror of his own subjects. These remarks find illustration in the noble and heroic conduct of Humbert, King of Italy, whose visits of condolence and good cheer to the cholera patients of Naples, in addition to his general good qualities, has just secured for him an enthusiastic reception, and a place in the hearts of his people, which forms a marked contrast to the position occupied by the great Czar of Russia in his entry to Warsaw. Never was a more pitiable spectacle of mock majesty presented to human view than that of the hapless Czar journeying from St. Petersburg to Poland. It may be, and doubtless is, more the fault of the government he represents than his own personal will; but better be the meanest subject of the realm, content and safe in the possession of one's little all, than the mightiest potentate on earth, guarded and barricaded round on every side, as the Russian monarch has to be. To be truly great, more is needful than mere might.

It is satisfactory to find that the Hospital Saturday Fund Collection shows this year an advance on previous years. The amounts received both from workshops and from the streets were in excess of last year, there being every reason to believe when all the sums are paid in, £2800, or £500 more than last year's contribution, will be realised.

The President of the Wesleyan Conference has done well in issuing a pastoral letter to the superintendents of circuits throughout the land, urging the propriety of special thanksgiving to God for the bountiful harvest just ingathered. The recognition of the Divine hand in the natural world is but too slight, even on the part of the Christian Church, so that such a step on the part of a great religious community like that over which Dr. Greeves presides, will be calculated to awaken thought on the fact that the seasons are ruled not by impersonal law, but by a wise and beneficent Creator, whose covenant purpose runs throughout the ages. The old promise still remains in force: "While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night shall not cease." Sunday, September 21, is the day suggested for this general thanksgiving on the part of the Wesleyan Connexion.

A lady encloses an "awful" paragraph from *The York Herald*, and asks if we can blow a blast of the alarm-trumpet which may stir up some of the Mission preachers who go to Hull, as to the state of the place, adding that it ought to be spelt with an *e*. The paragraph states a case in which a man was summoned for an offence against the Licensing Act, but incidentally proved to have been guilty of much graver crimes:—

"Yesterday, before Mr. Twiss, the Hull stipendiary magistrate, Wm. Parkes was charged by warrant with selling intoxicating drink without a licence. Mr. Campbell (the chief constable) said the prisoner was originally summoned, but he failed to appear, and a warrant was issued for his apprehension. Nothing further was heard of him until the previous day, when the Sunderland police sent a telegram to the effect that they had arrested Parkes. Detective Pearcy thereupon went to Sunderland, and brought the defendant to Hull. The chief constable said that during the time Parkes resided in Hull he harboured girls of twelve to fourteen years of age. Frequently mothers had gone to his house and asked for their daughters, and he had assailed them with the most horrible abuse. He should feel it his duty therefore to press this case with the greatest severity. Inspector Elliot proved the case, and said that the defendant's house was commonly known as the 'Infants' School.' Witness, on one occasion, entered the house in search of a girl whose mother had been inquiring for her, and he found as many as fourteen girls, not one of whom was more than fifteen years of age. The chief constable said it was believed that some of these girls had been abducted. Inspector Elliot said a woman out of Barmston-street had asked him for her daughter on the date named, and he was determined to put a stop to the 'school' if he could. After the prisoner absconded the 'school' was broken up, and the premises were now turned into a joiner's shop.

"Mr. Twiss observed that the prisoner's offence was punishable with six months' imprisonment. Mr. Campbell: And I shall ask you, sir, to inflict that punishment. In 1881 the defendant was fined two sums of £25 and £50 respectively for offences against the Licensing Act; and in 1882 he was again before the Court, being on this occasion fined £75 and costs. Last year he absconded. Mr. Twiss ordered him to stand down, and said he would take time to consider how to deal with the case. Prisoner was subsequently fined £100, or to be committed for six months."

Now what strikes us in this decision is the incongruity between a fine of £100 and six months' imprisonment. The fine is comparatively no punishment at all to a ghoul like this, who fattens upon the moral and physical corruption of children. Money so obtained ought not to be received into the treasury of a Christian nation, and such a monster ought to be punished with the severest penalty of the law, which is, after all, utterly inadequate to his deserts. The Chief Constable and the Inspector deserve thanks and praise, but the police can scarcely be expected to act up to a higher standard of morals than is established by the magistrates and judges. These are fairly boasted of as being above bribery, but Christian opinion must force upon them an equally high sense of moral purity.

The Royal Albert Orphan Asylum at Bagshot has just celebrated its twentieth anniversary. It was founded in memory of the lamented Prince Consort, and has always been an object of deep interest to our Queen. 860 families, from among the poorest sections of the community, have been relieved by the agency of this institution, which pays no regard to creed or locality, only aiming at the relief of real need. 224 children are at present being trained within its walls, boys and girls being equally divided. Such institutions are among the features of our national life, which form the true glory of our land.

Can a man tread upon hot coals of fire and his feet not be burned? Can nations break the laws of God and ensure success? *The London and China Telegraph* says that their appreciation of the merits of the case has compelled Englishmen to sympathise with the Chinese and their allies in the quarrel thrust upon them by France. And yet (continues our contemporary) now that the crisis has come, we are driven by our material interests to wish success, and speedy success, to the aggressive Power. Because a real success in a European war would mean such a revival of Chinese obstructiveness that life would become as intolerable as in the old days at Canton; and the infliction of a crushing defeat by some on or by all of the Powers concerned would be necessary to make political and commercial relations again endurable. Whatever their opinion, therefore, of the merits of the quarrel, foreigners must now wish for the success and the speedy success of the French arms. Foreign interests require a speedier termination of the dispute than is implied in casual acts of destruction or aggression—however discretly the doomed spots may be selected. France must therefore undertake a great and costly expedition striking at Pekin, where the kernel of Chinese resistance is to be found, and where only terms of peace can be successfully imposed!

This is indeed a bare-faced advocacy of the good old plan that they may take who have the power, and they may keep who can. Righteousness exalteth a nation, but sin is a reproach to any people. Admiral Hornby proposes a similar high-handed and violent course on the same lines as above, but is well answered in the columns where his letter appeared—in the *Pall Mall Gazette*.

In the same number of the journal quoted from above, is an article on Chinese State Deities, State Temples, and State Worship, in which the reverence and devotion of the Chinese are held up to admiration. The writer, after referring to their ready and thankful acknowledgment of any good they believe they have received from heaven, saying, "Thus we learn that the Chinese whom foreigners in general are accustomed to deride as an ungrateful race, are not unmindful on such occasions as these, at all events, of the debt of gratitude which they owe to Imperial Heaven for mercies received. It would perhaps be well if foreigners were to imitate the Chinese more closely in this as well as in many other respects I could mention." This is a noteworthy comment upon the atrocious opinions expressed in the former quotation.

Among the most important items of political news for the past week is that of the retirement of Lord Ripon from the Viceroyalty of India, and the appointment of Lord Dufferin in his place. The post is one of ever-growing responsibility and interest, rendering the character and ability of him who holds it a matter of serious concern. Time was when the collection of revenue was almost the only duty to be performed; but such has been the transformation wrought in Indian civilisation, that a governor of that vast country now finds himself in the midst of a native population as critical, and to a large extent as well informed, as that at home. Happily Lord Dufferin's past experience and proved ability in the administration of foreign affairs are such that there is every reason to believe he will efficiently discharge the duties of his new position.

Mr. W. Catlin is, we understand, about to take Sadlers' Wells Theatre for the coming season. He will be glad of help from those interested in Theatre Services.

We have received several letters, in addition to those that have already appeared, commenting adversely upon Mr. A. S. Dyer's criticism of "Hospital Experiments on the Poor." As they only reiterate the protests of Dr. Sutton and the "Medical Student," whose communications we have published, it does not seem necessary to continue the discussion. We think Mr. Dyer, while having sufficient grounds for his accusations, if applied to a partial and restricted extent, was too sweeping in their application. No profession, we suppose, is free from the disadvantage of having unworthy members in it. It may also be taken for granted that the very familiarity of medical men with disease and suffering inevitably tends to take the edge from their sensibilities in dealing with those who are at once patients and "subjects" for study and experiment. It is certain, at the same time, that the public is continually owing a vast debt to the medical profession for kindness shown and labour expended without fee or reward.

A good suggestion has been made by Mr. Clermont Ganneau, that a museum of Jewish antiquities should be established in London, having in connection with it an extensive and animated panorama of the Holy City and dioramic views of the principal localities and of characteristic scenes of popular life in Palestine. There are a goodly number of articles in the hands of the Palestine Exploration Fund Committee—sufficient at least to form a nucleus, and there can be no doubt, if attention were more specifically directed to it, a large number of important and interesting remains illustrative of Jewish life and history might soon be obtained. Mr. Ganneau advocates the idea that now the survey of Palestine, carried on by the "Exploration Fund," is completed, the same agency might be employed in making excavations under the supervision of trained and competent antiquarians. Surely the time has come for Zion "when the peoples take pleasure in her stones, and favour the dust thereof."

It is a cause for deep regret that so invaluable an institution as Dr. Barnardo's Homes for Destitute Children should suffer for lack of funds. No agency established in our midst has better proved its claim to be regarded with generous favour, and sustained with utmost liberality. It meets an ever-increasing need in a way which must commend itself to all who really know its methods and results. Just now, in the absence of the Director, we commend these excellent institutions to the remembrance of our readers.

The autumnal session of the Baptist Union will be held this year at Bradford, at the same time that the Congregationalists are assembling in London. The subjects to which prominence is to be given are Sunday-school work, to be introduced by Rev. Dr. S. Green, the Vice-president; Juvenile Discipleship, by the Rev. J. R. Wood, of Holloway; the Progress of the Denomination during the past twenty years, by Dr. Angus; and the Progress of the Church of Christ during the same period in our own country, by the Rev. C. Williams, of Accrington. Foreign Mission work will, as usual, occupy the first day.

WAS IT RIGHT OR WRONG?

A CORRESPONDENT, for whom we have the greatest regard, writes the following note concerning the shipwrecked crew of the *Mignonette*:—

"It is happily rare that a question involving such deep moral casuistry as that raised by the terrible tale of Captain Dudley and his companions comes before us. Human life is so sacred a thing that to apologise for its sacrifice by human hands under any circumstances seems repulsive to the moral sense; but there are times when it is impossible to apply ordinary rules of judgment to human conduct, and when it is the part of earthly tribunals to suspend judgment, and leave issues in the hand of Him who alone can weigh evenly all the events of life. Surely in the case of the unfortunate crew of the ill-fated *Mignonette*, those who have never known the bitter anguish of maddening hunger and tormenting thirst may well suspend their verdict of harsh denunciation, and throw a veil over an incident which, like that connected with the late Greely expedition, should be buried in the silence, if not oblivion, of pitiful compassion."

We go all the way with our friend in pitiful compassion for the men who were placed in such terrible circumstances, in their open boat, without food, upon the barren and stormy sea. Any harsh denunciation is very far from us. Neither would we dare to boast what we would do or not do if placed in the same appalling circumstances. But right and wrong are not dependent on circumstances. And it is a very dangerous principle to lay down that "there are times when it is impossible to apply ordinary rules of judgment to human conduct." It is in extraordinary cases that ordinary rules of judgment are tested. It is in difficult cases that lawyers consult their authorities most diligently. It will never do to say that we have not, in the word of God, an infallible guide for every possible event in human life. "Thou shalt do no murder" is true, and always true, at sea as well as on land.

If this maritime country were to lay down the principle that to kill and eat a fellow-creature under even the most terrible privation is justifiable homicide, where should we stop? In the Greely expedition the death was natural; in the *Mignonette* the boy was not dead, though dying. Let the deed be justified, and the next case will be that though not dying, the weakest was killed to feed the stronger. The women and children of a burning or foundering emigrant vessel might well prefer to perish in the waves or flames, rather than escape in a boat with the knowledge that it was an accepted principle that the weaker, under extreme circumstances, were to be food for the stronger.

Chivalry, humanity, and how much more Christianity, accepts and adopts the Divine principle, that "we that are strong ought to bear the infirmities of the weak, and not to please [nor save] ourselves." Most pitifully would we judge the survivors of the *Mignonette*, most freely would we set them free; they have suffered and will suffer terribly enough; but by no means dare we justify their deed (if indeed their confession should be judicially received as true), for that would be cruelty and unrighteousness towards the weak and helpless. Perhaps there is never a day in which some boat-load of shipwrecked sufferers is not tempted to solve the same fearful problem in the same awful way. "Self-preservation is the first law of nature," but self-sacrifice is the first law of God.

THE HOME FOR DRESSMAKERS and Milliners at Leamington will be carried on by Miss Bagster, during the absence for rest of the superintendent, Miss Taylor. Address, 14, Regent-st, Leamington.

EVANGELICAL ALLIANCE COPENHAGEN CONFERENCE.

TUESDAY, SEPTEMBER 2.

IN one of the minor halls a German section assembled in the morning, with Dr. SCHAFF as chairman.

Dr. BAUMANN said that since the report on the state of religion was made at the Bâle meeting of the Alliance the watchword had been to make Christianity practical, not by any force of the Church authorities, but to revive the flame that was under the ashes, and to fan it into a deep glow. The number of powerful writers and preachers was on the increase, and even the popular literature was more allied to Christianity. The work of the Inner Mission was making progress in many directions, while the shadows were still very dark. The attendance on the Evangelical Alliance Week of Prayer showed a decided increase, and also there had been more interest taken in conferences. The power of the voluntary principle was on the increase.

Professor OETLI presented a Report on the Religious Condition of Switzerland. He described the last five years from 1878 to 1883 under the head of the three parties in Switzerland. The first was the Reform party. Even in that party there was a struggle to recover faith in God, in sin, and in the Atonement. Then there was the Orthodox party, with whom it was to be regretted that there was a want of a recognition of fresh science, while there was agreement of active and earnest work. Next came the Middle party: they undervalued doctrine, but had so far done well in keeping other extreme parties together, and in hindering a too violent separation. With regard to organisation, the school teaching had, in many cases, by political action, been deprived of a religious character, but under the law many voluntary schools, still in harmony with the law, taught religion, and whatever attacks had been made upon them by the Radical party, with a view to prevent the voluntary introduction of religion into National schools had generally failed. The State Church, through its own proper organisation, had shown great weakness in all these struggles. Great masses had turned the public-house into a church. Temperance societies were urgently required. Temperance efforts, including the coffee-house, had great success. Special evangelical efforts in imitation of those of Messrs. Moody and Sankey had been tried in Bâle, and to a certain extent they had succeeded. But there were also shadows in the work, such as over-exaltation of special means, and employment also of female preachers, as well as a disposition generally to hasty testimony of converts; but some of these were abated.

The pastor next touched on the delicate question of the Salvation Army, the history of which he narrated. Most of the people, he said, were unfavourable to their practice, and in the Church opinions were hostile. At the same time, it was necessary to condemn the persecution to which they had been subjected. The difficulty of the friends of the Evangelical Alliance in this whole matter had been very great, as, on the one hand, they had to pronounce in favour of religious liberty, and to do so without committing themselves to the undoubted excesses of the Salvation Army. The branch of the Alliance in Switzerland had taken this course in remonstrating against the severities inflicted, and had deeply lamented the weakness of the authorities, as well as the hatred of Evangelical religion that had come to light in this passage of their history.

Time is precious at these international conferences, and there is rarely an opportunity for anyone to take part in discussions, except those speakers who have been previously selected, and whose names appear accordingly on the programme. But it so happened that time was left for open conversation on the subject of the Reports that had been presented; and the Chairman accordingly invited observations. In the course of this discussion

Professor GODET agreed with Professor Oetli with regard to the Salvation Army, although he thought more might be said for them. Professor Oetli had laid too much stress upon the duty of remaining in the State Churches, because what were students of divinity to do when the Professors were taught Rationalism. When they could not be educated in the doctrines of the Gospel, what could they do but come out and separate themselves? That had been so in the University of Zurich.

Professor OETLI denied that such men had been wanting.

At this stage, "Colonel" CLIBBORN, of the Salvation Army, rose and complained of the misrepresentation, by Professor Oetli, of the procedure of the Salvationists. He asked the learned professor whether he had himself been to any of the meetings of the Salvation Army. (Professor Oetli made no reply.) In England they had reclaimed more than 50,000 drunkards, and wished only to recover the souls of men whose salvation was admitted on all hands to be greatly neglected. He came simply as a Christian entitled to speak at the Conference of the Evangelical Alliance, and did not want to do more than to correct the imperfect statements that had been made.

Dr. CAIRNS spoke of the progress, which he had himself witnessed, of Evangelical truth in Germany since the time when he was a student in that country forty years ago. He could well remember the meeting of the Evangelical Alliance in Berlin in 1857, and had been present two years ago at the Jubilee of the Gustaf Adolvereine in Leipsig. Between those periods he had noticed great progress. He did not mean to deny that there were great advances yet to be made, but the recent Luther Celebration in Germany had filled him with hope, as such an event would have been impossible at any of the earlier periods of his knowledge of Germany. He was not prepared to subscribe to everything he found even in German theology, but acknowledged the great services that had been rendered by it to Christian literature.

AFTERNOON.

In an afternoon meeting reports on the state of religion were read from Greece, by Rev. Dr. KALOPOTHAKES, of Athens. After a cursory historical review, he said that notwithstanding the opposition of the clergy, the Protestants of England and America had during the past half-century made considerable efforts for the spiritual enlightenment and elevation of the Greek people. It was estimated that within the past twenty-five years over 100,000 copies of the Word of God had been circulated in Greece, besides many thousands among Greeks resident in Turkey. The Government permit the free dissemination of the Scriptures, and afford protection to the colporteurs against the opposition of the clerics in the Greek Church. The four Gospels are used as a reading-book in the highest classes of the primary schools throughout Greece. It is expected that the present minister of education will introduce the New Testament into the higher schools. Gospel preaching is as yet on a limited scale, owing to the lack of qualified preachers. There is much encouragement in the work of distributing religious tracts, books, and papers, while there is not much that can be asserted as to the results of evangelical preaching. A marked improvement is observable in the attitude of the people generally towards the Gospel.

Pastor ANET, of Brussels, also submitted a report on the state of religion in Belgium.

A ROYAL VISIT.

The evening meeting was a remarkable one. The announcement had been made at previous sittings of the Conference that the members of the Royal Family intended to be present, and consequently the capacious hall was crowded. The Royal party on entering the building were received by the local committee entrusted with the Conference arrangements. Then, conducted by these gentlemen, the King and Queen, the Crown Prince and Princess of Denmark, the King and Queen of Greece, Prince Waldemar, and other members of the Royal Family, with their suite, walked down the centre of the hall and took the seats (easy chairs covered in crimson and gold) which had been in readiness for them from, and even before, the opening of the Conference.

Sir W. MCARTHUR, M.P., of London, presided. After prayer and praise, in which the members of the Royal party heartily joined, Dr. KALKAR briefly offered a cordial welcome to the Royal visitors.

The CHAIRMAN, in appropriate terms, accentuated not only the sentiments of loyalty and affection manifested in Denmark, but the deep interest felt by Englishmen in all that concerned the welfare of that kingdom. There were many ties, he said, which bound together the two countries. The commercial relations were extensive and satisfactory, but no bond was more powerful than that which allied the two Royal families together. Referring to the alteration of the place of meeting of the Conference from Stockholm to Copenhagen, the Chairman said he was sorry for Sweden, but glad for Denmark; because, wherever the Alliance went, it left a blessing behind, and produced a beneficial influence upon the churches of all denominations.

"The Mission of the Evangelical Alliance; or, The Discord and the Concord of Christendom," was then discussed in an able paper by the Rev. Dr. Schaff, of New York; a condensed report of this address appeared in our last issue.

Pasteur THEODORE MONOD, of Paris, next gave an address, entitled, "Our Dangers, our Duties, and our Hopes."

Before quitting the hall, the Royal party exchanged very hearty courtesies with Sir W. McArthur, as chairman; with Dr. Schaff and Pasteur Monod, as the speakers of the evening.

WEDNESDAY, SEPTEMBER 3.

On Wednesday there was only one sitting, the afternoon and evening being reserved for an excursion to Roskilde. The Conference reassembled in the morning, under the presidency of Colonel de Buren. A paper was contributed by Professor CHRISTLIEB, of Bonn, on "The Religious Indifference existing among various classes, and the best means of meeting it." An outline of the paper will be found on a preceding page. An able paper on the same subject, by Rev. Dr. MARSHALL LANG, of Glasgow, was not read for want of time, but we were enabled, through the kindness of the writer, to give our readers the benefit of it in our special issue of last week.

On "Christian Methods of dealing with Modern Social Problems," the Rev. Professor Redford, M.A., London, read a paper, which in its main points we have reproduced elsewhere.

THE EXCURSION TO ROSKILDE

on Wednesday was most successful and very enjoyable. No fewer than 1000 members and friends of the Alliance were conveyed by special train; and on their arrival they found the town *en fête*, gay with banners and bunting, and the streets lined with the people of the place. The cathedral, a fine structure, full of historic interest and filled with works of art, had its doors wide open in an inviting way. Every seat was soon occupied, and when the music had ceased, the Venerable Archdeacon, in well-chosen words, earnest and true, spoke of the blessedness of Christian union, and warmly commended the principle of the Alliance. The congregation was then conducted in parties, and shown the many objects of attraction within the cathedral, not the least of which are the tombs of the Danish kings, whose remains rest in the several chapels. Beautiful statuary and magnificent paintings also adorned the sacred place.

These interesting sights absorbed the attention until the signal was given to retire for a repast spread in a public garden close by, where the variety of provisions vied with the quantity. Nor was this all. A meeting in the open air was improvised, and Pastor TOLSTRUP—to whom is due much of the credit for the admirable arrangements—gave a brief address of welcome to the Alliance members. For the Danes, Dr. Kalkar responded; for the British delegates and friends, Mr. Arnold, secretary of the Alliance;

for the French, M. de Pressensé, and for the other nationalities, their respective representatives. The spectators, too, had their share in the demonstration, if such it might be termed. Addresses of an evangelistic character were delivered to them; and once more, as the day was fast declining, the whole company returned to the cathedral, were a sacred concert was given, consisting of music of a high order, the choral parts being exquisitely rendered.

The party returned to the railway station along streets thronged with the inhabitants, many of whom with simple-hearted kindliness had resorted to domestic luminants for the means of lighting the passage of the procession. The whole party got safely back to the capital, after having enjoyed one of the most delightful excursions.

THURSDAY, SEPTEMBER 4.

The Crown Prince and Princess, accompanied by the Chamberlain of the Household of the Lady-in-Waiting, attended the Conference on Thursday. In the morning they were present in the large hall while Professor Godet, of Neuchâtel, was speaking on "The Basis and Authority of the New Testament Scriptures;" and later on the Royal party passed into the lower hall, in order to listen to the reading of an admirable paper which the Crown Princess had specially signified her desire to hear from Dr. Sinclair Paterson, of London, to whom H.R.H. was pleased to express her thanks personally. The Conference was also honoured with the presence of the Crown Prince and Princess at the evening meeting; on both occasions they evinced considerable interest in the valuable and instructive addresses which were given.

The addresses by Professor Godet and Dr. Paterson were reported in our last week's number, as well as those of Rev. Wm. Arthur, Professor MacVicar, Prebendary Anderson, and Mr. F. Hartley, all delivered on the same day.

Interesting and useful exhortations were given at the morning session by Rev. Dr. Fabri, Barmen and Rev. Professor Myrburg, Upsala, on the need of returning to Christian simplicity, as an essential condition of the revival of true religion in our time. One of the afternoon addresses was by Dr. Eustace Conder, Leeds, on "The Harmony of Science and Revelation." This paper will appear, so we understand, in an early number of Mr. Guinness Rogers' magazine (*The Congregationalist*), published by Messrs. Hodder & Stoughton.

Pastor Skon presided at the public meeting in the evening. The Crown Prince and Princess of Denmark and suite were present. An address was given by Pastor MUNCH, who still maintains a position of separation from the State Church in Christiania. He spoke with great feeling and earnestness on "Christian Courage and Consistency in Daily Life." Mr. James Croil, of Montreal, Canada, spoke on Sunday-school work.

The same evening, Pasteur Theodore Monod delivered a stirring speech on "Evolution," and drew together a considerable audience in the Lower Hall.

FRIDAY, SEPTEMBER 5.

Christianity and philanthropy formed the general subjects discussed on Friday, when the attendance, though a little thin at times, showed no serious diminution, and the interest in the proceedings of the Conference was evidently well sustained throughout the whole day. A not inconsiderable number had left the Danish capital for their distant homes, but the vast majority of foreign members remained, attracted in some measure, no doubt, by the presence of Royalty at the Conference, and encouraged to stay in this fine old city by the continuance of favourable weather. The few showers that had fallen during the week had served to cool the atmosphere, and to make the air refreshing.

Dr. Marshall Lang, of Glasgow, presided in the large hall, and at the opening of the day's proceedings made an earnest and practical speech.

A paper on "The duty of Liberal Giving in support of work for the Lord" was then read by the

REV. R. S. ASHTON,

of London. The following is a summary:—This was a branch of Christian obligation, he said, but little considered, and scarcely recognised, by vast numbers of the professed followers of Christ. If there was an age when counsel and warning were needed on this point, it was the present age, with its gigantic enterprises and hazardous speculations, undertaken by men hastening to be rich. That religion and business, church and politics, were distinct spheres, each with rules and maxims of its own, was an old fallacy, utterly opposed to the spirit of the Gospel, and must therefore be abandoned for ever. This evil, and especially as it bore upon the undue love of money and eager pursuit of wealth, should be pointed out by our preachers, who should urge with greater plainness and frequency the privilege, no less than the duty, not only of giving themselves to the Lord, but of consecrating a proportion of their substance to his service.

As to the exact proportion, Scripture was silent, and so should we. The tithes required of the Jews rather pointed to a principle of giving than to a law binding upon us. One-tenth of our yearly or weekly income might be regarded as a fair proportion, but in some cases it might be too much, while in many more it was certainly far too little. Let the Church seek to reduce its giving to a system. For want of system much money was wasted, and very much more was not raised. He recommended a weekly offering system as worthy of the consideration of the whole Church of Christ, as it worked wonders wherever it had been properly tried and efficiently worked. Let every member of the Church, rich and poor alike, pledge himself to give so much every week. This system presented obvious advantages: whereas a weekly collection yielded an uncertain amount, a weekly offering was a known quantity, and might be relied on. In the absence of system, many givers imagined that they gave more than they really did contribute. Viewed in all its aspects, financially, economically, educationally, and spiritually, the system was worthy of adoption. It was easy and practical.

Dr. CAIENS gave an interesting account of the "Sabbath Morning Breakfast Movement in Edinburgh." "Charitable Work in Holland" was the topic of a contribution by

REV. DR. VAN WYK,

of which the following is a translated summary:—

Referring to the good effects of Christian work, he spoke of the happy influence of men well known in connection with the Evangelical Alliance. In Holland, in spite of the prevailing frivolity, many works on Christian faith were now appearing. There had been a general awakening, which had divided itself into two parts. One portion had left the State Church—the Separatist Dutch Church, which had about 150,000 adherents, 378 congregations, and 280 ministers. Besides there was a great awakening within the State Church, and among them had been division. One party wanted to keep more to the existing organisation, and the other to create something new. Here the saying of the President of the Synod of Dort in 1618 had been fulfilled—that, when God's people began to work, Satan divided them. They had been principally divided on the question of education. A favourite idea was to have one Church for the whole population, and accordingly no distinct teaching was possible, because there was a large Romish population, also Jews, Remonstrants, and Irvingites. As the Church, however, woke, it was impossible to maintain this character of conformity without divesting religion of all distinctiveness on the one side, or inflicting great injustice on the rest of the population. Hence an effort had been made to find an escape from the difficulty by voluntary education, and the great work had been begun of the late Groen van Prinsterer. They had fallen upon this idea of voluntary education in order to restore religious education in its fulness.

In this way the Dutch people had proved themselves true to what was greatest in its natural history, which was as full of sacrifices as any other history in Christendom. There had been a change in the State system of education in 1878, but only to make it still more humanitarian. The free system was every year on the increase. At present they had 410 schools, 905 schoolmasters (supported at the annual expense of 178,000 marks), with a corresponding number of scholars. The lowest classes took part in supporting these schools. The whole Protestant population of Holland was 2,000,000.

The second subject was the Inner Mission, in which the Dutch had begun to take a wide interest. They had always had a philanthropic character, but their works of kindness during the period of Rationalism took more of a humanitarian character. The revival had elevated this in different ways. He then referred to hospitals and similar institutions of a charitable character. A large orphan house had also been founded, which had at present received 640 inmates. There were also efforts to improve the means of religious instruction, such as Sabbath-schools, and young men's societies, lodging-houses for apprentices, also missions among soldiers and sailors. There were training schools for evangelists, and they had also begun to hold meetings in the open air. Efforts had been made to diminish intoxication, and these were attended with the creation of coffee-houses, while steps had also been taken to diminish prostitution. In regard to the latter, he mentioned the honoured name of Pastor Feirsen, whose work resembled that of Mrs. Josephine Butler, of England. A great Conference had been held at the Hague last year with this object. An institution called "Talitha Cumi," had been established, and similar means of protection afforded. Upon the whole the text might be applied to Holland, that whereas fifty years ago the people walked in darkness they had received light. In conclusion, he made an earnest appeal for prayer and help.

On "Charitable Work in North Germany,

PASTOR KOTSCHY

contributed a paper, in the course of which he gave a favourable report of Protestantism in the Austrian Empire. The Edict of Toleration granted a century ago by Joseph II. had prepared for the evangelistic labours of the present day, and now the hindrances to Christian work were comparatively limited. There was now no difficulty in holding the Week of Prayer in Vienna, which he had attended this year; and the Emperor had lately spoken favourably of the character of his Protestant subjects. He gave some details as to works of Christian philanthropy in the Reform Church, and mentioned that among the disciples of Martin Bos who had preserved their existence, a Christian congregation had at length been formed.

On "Christian Responsibility in regard to Prevailing Immorality," papers were read by Pastor Holch and the Rev. Dr. Dalton (of St. Petersburg), both of whom were opposed to the state regulation of vice. Pastor Holck dwelt particularly upon three points: (1) The allowance in Christian countries of open vice; (2) the difference in public opinion about the morality standard for men and for women; and (3) the immoral literature of the age. Dr. Dalton instanced some striking examples showing that the vice was becoming worse and worse in its character.

There was no ordinary meeting of the Conference in the afternoon, but a considerable number of members assembled in the Lower Hall to hear addresses on "The Deepening of Spiritual Life." Lord Radstock commented on the 1st chapter in the Epistle to the Ephesians, the Rev. J. B. Figgis on Rom. vi. 14, and General Field on a portion of 2 Tim. ii. Prayer and praise occupied the rest of the meeting.

(To be concluded in our next.)

CHANGE OF ADDRESS.—Mr. John Burnham's address will be Blenheim Villa, Windmill-road Brentford, until further notice.

THE MILDMAY INSTITUTIONS.

By Mr. JAMES E. MATHIESON.

READERS of William Howitt's "Northern Heights of London" are familiar with the suburb of Stoke Newington, on the banks of the New River, a favourite habitat of members of the Society of Friends. The fields which separated it from the great parish of Islington have all been built over, and part of these constitute the district of St. Jude's, Mildmay Park. Hither, as first incumbent of the newly-built church, William Pennefather migrated from Barnet in the year 1864, and here he lived and laboured till his life's close in 1873. The iron room in which at Barnet he ventured upon the experiment of a first Christian Conference in 1856 was removed to Mildmay, and the faith and courage which had overleaped the advice and remonstrance of friends and brethren were abundantly rewarded when in 1870 the new Conference Hall was completed, and received its first audience. This building, reared through the liberality of Christians of various branches of the Church of Christ, has perhaps the best auditorium of its size in London, and accommodates over 2500 people.

Yearly, at midsummer, numbers gather here from all parts of the country and from other lands for three days' Conferences on spiritual topics. The far-reaching influences of these annual Conferences I need not stay to dwell upon; the printed record of them is widely circulated; and the multiplication of conferences of a similiar character is a marked development of the Christian life of England at this day.

In the Conference Hall there is Gospel preaching every Lord's Day, conducted by a variety of evangelists; and many meetings of a missionary character are held throughout the year, the building being granted free of charge for such purposes.

In the rear of the Conference Hall stands the commodious dwelling occupied by the Mildmay Protestant deaconesses. I say "Protestant" deaconesses advisedly. Ours is not a High Church sisterhood, and vows are not imposed upon the ladies who join our company; nevertheless they constitute a band of consecrated women, who have given themselves and their all to the Lord, and find his work a joyful service. The beginnings of this deaconess enterprise were at Barnet; the numbers have now increased to one hundred, occupying some twenty-five Mission centres in the worst districts of north-east and south London. I name some of these. We have two Missions in Hoxton, two in Caledonian-road, and a large and varied work in Bethnal-green, three Missions in Walworth, two in Old Kent-road, and two in Lambeth; and for the convenience of our south-side workers a deaconess-house was opened four years ago in Brixton. In Bermondsey. West Ham, Brighton, and Northampton are resident deaconesses. All this work is under the direction of Mrs. Pennefather, one of the nobly-gifted women of our time, the true help-meet of the founder of these institutions

The deaconess work is of the most varied character; besides systematic visitation of the poor in their homes, they hold mothers' meetings, conduct sewing-classes, night schools for men, for boys, and for girls, and organise Gospel meetings in the schoolrooms or halls placed at their disposal by the parochial clergy, or otherwise secured; and the Temperance movement goes hand in hand with the Gospel in raising numbers of the poor and degraded to habits of honesty and sobriety, and into the knowledge of the love of God. The poor are not slow to perceive the reality of that religion which leads ladies of education and culture to live and labour among them for no earthly reward; and however valuable other agencies may be, we unhesitatingly claim for this that it is the most influential for good that has hitherto been devised; the numbers and strength of the workers being the only limit to their success under God in reclaiming men and women who have sunk low in sin and wretchedness.

To show the influence of Christian women over rough men, we can point to our night school held in the large rooms under the Conference Hall, where on Monday, Wednesday, and Friday evenings from October to April inclusive 400 and 500 working men may be seen quietly studying under the guidance of some forty to fifty ladies. A multiplication of such classes would vastly diminish the dangers which beset modern society.

Mildmay is scriptural in the methods it pursues, and finds our Lord's ways of working the best ways. His invariable practice of healing the sick, and his unrepealed command to his disciples—"Preach the kingdom of God and heal the sick" (Luke ix. 2, x. 9)—are neglected truths very partially revived in our own generation. In our two Mission hospitals—in Bethnal-green and at Mildmay—we have had blessed experience of the value of the combination of gospelling and healing. The visits of deaconesses to squalid homes of the poor discover many forms of disease and sickness which only the constant tending of hospital physicians and nurses can cope with, and the simple message of God's love and salvation has been gladly received in these two houses of healing by many humble souls, to whom the bright and cheerful words and the tender sympathy of the nursing deaconesses have revealed new thoughts of human kindness and possibilities that God has not forsaken them utterly. One of these Mission hospitals is the gift of a beloved lady, and our convalescent home at Barnet has been provided by the thoughtfulness of a nobleman and his wife.

It remains to be said here that a self-supporting branch of our work is that of the nursing institution, nearly one hundred Christian nurses being attached to our nursing home, from whence they go out to private cases, their value being recognised by a large and increasing circle. Is it out of place if I here call attention to the practical divorce in these days of the work of preaching the Gospel from the work of healing the sick? The Founder of Christianity placed these two great branches of his work side by side and not apart; He was concerned for the bodies as well as for the spirits of men. In no country is there more Gospel preaching than in our own; in no other country are there more numerous or better equipped hospitals; but the preaching is often ineffectual because unaccompanied by any effort to reach bodily misery; the healing is comparatively a small blessing when the soul is left in darkness concerning the Great Healer.

One of the prominent texts in our Conference Hall runs thus, "Grace be with all them that love our Lord Jesus Christ in sincerity," or, as the revised version gives it, "in uncorruptness" (Eph. vi. 24). The thought in the heart of Mr. Pennefather was to gather there again and again those who answer to the above description; and while his love to the brethren was unfeigned and wide-spreading, he was faithful to Evangelical truth. Sometimes we are called ultra-Evangelical; we admit the fact, and with God's help we mean to continue in the same mind.

And here it would be fitting to notice another of the favourite texts which meet the gaze of the audience in the Conference Hall. High above the capacious platform are these words, "Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. xxii. 20). The doctrine of the speedy return and personal pre-millennial reign upon the earth of our Lord and Saviour is a cherished belief at Mildmay, not only among the workers, but, I feel warranted in saying, among the great majority of those who habitually attend our great gatherings. In a leading magazine a few years ago the public was informed by a well-known Socinian minister that this belief had died out of the Church. The contrary is the fact; the revival of this doctrine in our own and the last generation has gathered a multitude of adherents, larger than ever before or since the Reformation, and now embraces the Evangelical portion of the Church of England, the whole of the so-called Plymouth Brethren, and a select few among Scotch Presbyterians; if it is neglected by Sacerdotalists and the bulk of Nonconformists we lament the loss they thereby sustain.

Last, but not least, the Jews are not forgotten at Mildmay. The bulk of our work is in the home Mission department; but we have a share in foreign Missions, for our training home is now preparing ladies for work in the zenanas of India; our Mission hospital at Jaffa and our nursing Mission to our soldiers at Malta, though out of sight, are much upon our hearts. But no Christian organisation can be complete which leaves out of account that wonderful people who are now coming prominently to the front in all the lands of their dispersion—the descendants of Abraham, Isaac, and Jacob. While concentrating efforts for the conversion of the Jews in East London, through medical Mission and other agencies, our brother Mr. Wilkinson's aim is to offer the Gospel to every Jew in England; and this is gradually being accomplished through his itinerant Mission.

For the support of all this work a large sum of money is required. The Jewish Mission is a separate fund; the other outlays of Mildmay require a total of £25,000 per annum. For several years past about one-half of our income has been derived from two sources—nurses' and other earnings and contributions of many of the workers. When in need of money, and that is very frequently, we have recourse to prayer; and our Heavenly Father is not unmindful of us, and has put it into the hearts of many of his children to supply our recurring needs.

In my desire to be brief I have not attempted to explain the arrangements for preparing our workers, first in the probation house and then in the training home; and I can but enumerate several other branches of the work—an extensive flower Mission, which reaches many hospitals and infirmaries; an orphanage for little girls; an invalid ladies' home; an extensive work among railway men, carried on at five centres in and near London; a promising movement among the North London police; and a vigorous branch of the Open-air Mission, which is nourished by Bible-classes on Lord's Day, morning and afternoon. The Association of Female Workers, with a membership of 1600 in various quarters of the world, of which Mrs. Pennefather is president, and Mildmay the headquarters, has proved a source of strength and comfort to home and foreign missionary labourers for a long series of years. *Service for the King*, published monthly by J. F. Shaw & Co., 48, Paternoster-row, gives fuller details of the work of Mildmay.—*Pall Mall Gazette.*

FLOWERS FOR INVALIDS.

IN connection with the Girls' Friendly Society we have a "Flower Mission" for the sick. As it is found impossible to keep up a supply of flowers during the winter months for our invalids, we have decided to send them dried flowers and leaves mounted on cards with some well chosen words of comfort inscribed upon them. These cards, when tastefully arranged, can be made very attractive, and the pleasure of my walks during my stay in Switzerland has been wonderfully enhanced by collecting flowers and leaves for this purpose. I found many kind friends to help me, and I am returning to England laden with a capital supply of lovely cards for the sick girls belonging to our society.

My object in writing is to induce some of your readers to do as we have done, and to lay in a store of autumn leaves, grasses, mosses, ferns, and such flowers as can still be obtained, and which are likely to press well. They should be placed between blotting-paper under a heavy weight, and firmly pasted or gummed on to the cards, on which some comforting words should be plainly written or printed. Lastly, a piece of silver paper should be attached to the card to preserve them from injury. Many of your readers are doubtless visitors in hospitals and workhouse infirmaries, but if those who are unconnected with such institutions would kindly send the flower-cards to me I will undertake that during the ensuing winter they shall be given to patients in London hospitals and infirmaries. The parcels should be directed to The Lady Brabazon, care of Miss Bellson, 12, Montague-villas, Richmond, Surrey.

Lucerne, Switzerland. M. J. Brabazon.

MAJOR POOLE AT STAFFORD.

A VERY successful ten days' Temperance Mission has been held at Stafford by Major and Mrs. Evered Poole, supported by the Earl of Lichfield, the Mayor of Stafford, and other eminent persons. Advantage was taken of the occasion to formally inaugurate a Young Men's Club and Café at Stafford, which Temperance workers have been labouring to establish in the corner premises adjoining those of the Stafford Branch of the Young Men's Christian Association. On one occasion the Earl of Lichfield in a telling address said that five or six years ago he was very seriously ill, and he could never thank God sufficiently for having laid him on a bed of sickness and given him an opportunity of thinking more seriously than ever before.

For some time he was very ill indeed, and consulted a good many doctors; amongst other things the question of Temperance turned up. He had never drunk much wine, but still he had always had his three or four glasses at dinner, and his doctors strongly recommended him under no circumstances to give it up. As he got no better, however, he took the matter into his own hands, and, having given attention to the Temperance movement, he determined in spite of the doctors to try total abstinence. It was three years ago that he gave up everything containing alcohol, and he had never touched it since. For the first three months he often thought the doctors were right, but having made up his mind to the thing, he determined that so long as he could hold out he would try it. Then, at the end of three months, he found the benefit of it, and from that time he had continued to improve. Sir Andrew Clarke, who was attending him at the time of his illness, was one who recommended him to go on with the wine. About nine months after he gave it up he met Sir Andrew Clarke, and explained how he had disobeyed his recommendation, and the results. Dr. Andrew Clarke expressed his delight, and said he was convinced his lordship was right in what he had done. No one in the profession was more anxious now to advance the Temperance movement than Sir Andrew Clarke, or more ready to admit that he was wrong when he had recommended people to go on with wine and had found they could do without it.

But his lordship had another reason for giving up his wine. He was chairman of the Quarter Sessions here for a long time, and he knew the drinking evil was a fearful one. He had thought about it a great deal and spoken about it occasionally, but he always considered the subject a difficult one. He was much impressed with what he saw while chairman of the Quarter Sessions, and he was always very anxious to see his way to something like an effectual remedy to the state of things which he saw in the course of his duties and in visiting—as he did pretty regularly—that gaol with its 600 or 700 residents, and 600 or 700 temporary occupants every year, and the lunatic asylum. He was strongly impressed with the conviction that a large proportion of those who found their way to those institutions had been brought there through drink, and the question weighed upon his mind as to whether it would not be right for him, as an example, to give it up entirely. The question whether it was right or wrong in a Christian to set the example of total abstinence was simply a question of conscience. He having become a total abstainer, found it difficult to understand how a person's conscience could tell him that it was right not to abstain. He was quite sure there were many whose consciences did not tell them that, although they were as anxious as some of the abstainers to advance the cause of Temperance. Unless a man's conscience pointed clearly to its being right to become a total abstainer, they could not blame that man if he did not become so, but they desired to do all they could to persuade him that it was right. They hoped before the end of the Mission that many in the town of Stafford would be brought to see it in that light.

The share in the work taken by Mrs. Poole, who is only partially recovered in health, was confined to singing a few solos.

Prayer-meetings have been held every day, which have been attended with increasing numbers and interest, and pledge-taking has been prosecuted with vigour.

GOSPEL PROGRESS IN GERMANY.

THE readers of The Christian will be glad to hear that the work of the Lord is beginning to change the hearts of many in Germany. From many people I have learned that the labours of Dr. Ziemann have been largely blessed, and a desire expressed that he may come again.

Many opportunities have been afforded to me, during my short stay on the Continent, to speak about the one thing needful. In the town of Kelbra (an agricultural town), the people flocked together after a day's hard work in the field at eight o'clock, and listened most attentively. Many had come to hear the Word who had not been to hear God's Word for many years. In another place the people crowded together on Sunday afternoon, and many of the hearers were affected to tears.

On Sunday, September 7, I went to the Cathedral of Berlin, and the Court preacher, Pastor Stocker, preached to a crowded congregation the true Gospel. I never saw so large a congregation more attentive, and I am sure his words were like arrows. In the afternoon the City Mission celebrated its annual festival. As Paster Stocker and Herr Von. Schlümbach were announced as speakers, I went, although it was about ten miles from Berlin. I was not a little surprised when we reached the place to find at least 3000 people, principally from the working classes, assembled, and this in a pouring rain.

Mr. Von Schlümbach spoke from the words, "Rejoice in the Lord." The people listened most attentively to a thorough Gospel address, and one could see in the countenances of the people that they drank in the Word, which cannot be doubted will lead many to Christ. After I had spoken from the two last verses of Isa. xii., the Court preacher, Pastor Stocker, followed with a most solemn Gospel address in the plainest language. Many, I believe, surrendered themselves to the Saviour. Many who used to be numbered among the Socialists are now true believers and followers of Christ.

What Germany needs is true evangelists to support Stocker; he is willing to give the right-hand of fellowship to such. The Court preacher is loved by the people. He speaks the truth in love to the rich and poor. Pray that God may send the true labourers into the fields of Germany, which is ready for the harvest.

Yours in Christ, M. Laseron.

Berlin.

REV. E. VANORDEN writes from Rio Grande do Sul:—"In a few months the Southern Brazil Railroad Company will open its line from this port to Bagé, far into the interior, and being very anxious to resume colportage, I request very earnestly the friends of the Lord's cause to help me defray the expenses for one year—£100. One of my Sunday-school teachers is a direct result of colportage, and it has proved a great help to my work."

GRAYS, ESSEX.—About eighteen months ago a Workman's Institute was opened in Grays, Essex. Although much labour and expense have been bestowed upon the place to make it successful as an institute, for some time it has been a failure financially. The committee, therefore, have handed the place over to the Rector of East Thurrock, who, relying on the assistance of friends, has engaged as missionary Mr. Veryard, who has had considerable experience in Christian work, having laboured for several years with Miss MacPherson and Rev. R. C. Billing of Spitalfields. Many conversions have already taken place. The readers of The Christian are asked for their prayers and practical sympathy. Help will be thankfully received by Miss Smalley, East Thurrock Rectory, Grays. G. Simons.

AT POYNINGS, SUSSEX.

AN ancient church, low, cruciform,
Weathered by centuries of storm.

Surrounded by "God's acre," gay
With flowers this sweet autumn day.

Bending beneath the wind's faint breath,
In seeming reverence to death.

Blue harebells, and proud poppies red,
Amid the lines of lowly dead.

I lingered at the oaken gate,
As those who at the King's door wait.

From up the sunlit stretching weald,
With all its lovely wood and field,

Came sounds of harvest-time, the cry
Of children as the wains went by,

Laden with sheaves of golden grain
Ripened by summer sun and rain.

But I was sad: a shadow's fall
Darkened my soul, as with a pall.

A cloud-shade o'er a little mound
Of newly-upturned, grassless ground.

And dreaming of the death in life,
My heart was filled with doubt and strife;

And in the downs and chalky combes
I saw but nature's mighty tombs,

Although their green and blossomed sod
Was formed and sloped and smoothed by God.

"All life," I said, "is short and vain,
The whole creation groans in pain."

But as I mused I sudden heard
An anthem from a tiny bird,

That, perched above, sang loud and long,
Spending its little life in song,

And then a whisper came, "If now,
Puzzled by thoughts of sorrow, thou

Would'st solve the mystery of loss,
Gaze at the church's form, the cross."

I turned: mine eyes with tears were dim:
From out the church an old world hymn

Swept softly, as if he who played
Feared to disturb the dead low laid.

In prayer my head I lowly bent,
From off my heart the shadow went,

And sunlight, like a breaking wave,
Gleamed o'er the little flower-decked grave.

James Bowker.

Requests for Prayer.

THAT God will bless Richard Weaver, junior, in preaching the Gospel and refuting infidelity every Lord's day morning near Battersea Park.——For the poor people at Madagascar, whose land is being so cruelly invaded.——That God would prosper the efforts to obtain an Act of Parliament for the stopping of the sale of intoxicating liquors on Sunday throughout the whole of England.——For blessing on evangelistic meetings at Barking from Sunday, Sept. 21, to Sunday, Sept. 28, to be conducted by James J. Scroggie.——For Cheddar and its neighbourhood, that the Lord may awaken sinners and lead them to confess Christ.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 21, Zech. viii. 13—23; Sept. 22, Zech. ix. 9—17; Sept. 23, Zech. xi. 1—14; Sept. 24, Zech. xii. 1—10; Sept. 25, Zech. xiii 1—9; Sept. 26, Zech. xiv. 1—11; Sept. 27, Zech. xiv. 12—21.

POOR CHILDREN IN ST. PANCRAS.—Mr. Thos. Clutterbuck, of the London City Mission, who is superintendent of the Ragged School and Band of Hope at 196, Seymour-street, Oakley-square, writes:—"The work of gathering these children together from the courts of this great parish of St. Pancras was commenced at the beginning of this year, and the effort has been crowned and blessed of God. I have started a clothing fund to clothe the poorest of them, and would feel grateful for any gifts of men's, women's, and children's left-off clothing, hats, or boots."

ORPHAN HOMES OF SCOTLAND.

TUESDAY, September 9, was another notable day in the history of these institutions. Four new buildings were being added to the group, making seventeen in all, and Mr. Quarrier, the honoured founder of these Homes, very appropriately arranged to hold a thanksgiving and dedicatory service in connection therewith. He felt, as all must feel, that it is a good thing to give thanks. Whoso offereth praise glorifieth God, and the way to get more is to be thankful for what we have got.

Two o'clock was the hour fixed for the service, and by that time about 500 friends were on the grounds, many of them clergymen of all denominations, and merchants, who had left their occupation for the day, to be present on the occasion. Everybody seemed delighted to see the wonderful progress that had been made during the last seven years in the erection of such suitable homes for the destitute little ones; for now there are buildings capable of accommodating several hundred children, at a cost of upwards of £40,000. And there are more to follow, from intimations given, making this institution indeed one of the brightest expressions in Scotland of the Christian philanthropy of the present century, while they stand as a testimony to God's faithfulness in answering prayer.

For the sake of our English readers, we may state that these homes are situated some fifteen miles from Glasgow, near Bridge of Weir, on an old estate, purchased for the purpose, and the buildings, while plain, are exceedingly neat and substantial, as if intended to do good service for many a long day to come. Each cottage or villa cost about £1500, and they are all so arranged as to give the whole group quite a village appearance. No common charity dress is worn by the children, but the family principle is observed as much as possible, each house having so many boys or girls, presided over by one or more experienced Christians who fill the place of parents.

Going up the avenue you see on the left the houses set apart for the girls, and one larger looking building, called "Bethesda," for the sick ones; and then on the right you see the houses set apart for the boys, who, besides receiving a good English education, are taught different trades, and trained with the view of their becoming useful, Christian men. Then at the end or head of the group, you see a magnificent central building, in which there is a hall capable of holding 500 people, bright and cheery, with flower pots on the window sills, and texts of Scripture on the walls, and a large arrow at either end, with these words inscribed below—*Look up*. And this they all seemed disposed to do on this occasion, to look up and thank God for all his marvellous goodness.

The hall was crowded. Mr. A. Cameron Corbett, of Moxhall Hall, Warwickshire, took the chair, and opened the proceedings by asking the friends assembled to rise and sing the first four verses of Psalm ciii. Rev. Dr. Hutton, of Paisley, Moderator of the U. P. Synod, offered prayer, after which apologies were read by Mr. Hunter from a large number of friends who were unable to be present.

Mr. Corbett then referred to the fact that it was four years since the last thanksgiving service was held, and that during the year four new houses had been added to the group; and as Mr. Quarrier carried on his work in ever complete dependence on the Divine care, it was very appropriate that they should meet together to give God thanks. To him it was one of the strongest possible evidences in favour of Christianity, that without adopting the ordinary means of securing subscriptions, the wants of so many children were daily supplied in answer to prayer, yet we were all called upon to take a share in this great work, and when £16 a year provided for the wants of a destitute child, how many might by a little self-denial give such a sum. We cannot escape our responsibility by passing by on the other side. Victor Hugo beautifully remarked that the responsibility which arising from the brotherhood of man, implies responsibility for the fatherhood of children, and so these little neglected ones in our large towns are a charge upon all who have Christian hearts, and have the means of helping them.

Mr. James Campbell, of Tilliechewan Castle, said that for many years it had been one of the studies of his life to do what he could for the neglected young. As chairman of the Industrial Schools, thousands had passed under their care, who might have been waifs till the day of their death. If people in this great country were to have extended privileges, they must have knowledge; and it was a joy to think that the discipline of these homes not only made the children educated, but fitted them to be creditable members of the body politic, and to be citizens of the heavenly country.

After a few remarks from ex-Provost Campbell, of Greenock, in which he expressed a hope that a dairy would be added to the training appliances, the Rev. Dr. Elder Cumming, of Glasgow, offered prayer for blessing on two of the new houses recently added—the Cessnock and Mizpah Homes. Thereafter,

Mr. J. Campbell White, of Overtoun, said that they had come, not so much to thank Mr. Quarrier, who did not wish thanks, but God, from whom all blessings come. And they had much reason to give thanks when they saw the bright faces of the little ones in their Homes. Yet what had been done was only to be an incentive to aim at greater things. It was said that a great German teacher used to take off his hat to the boys when he entered the classroom, because he didn't know what possibilities for good there lay concealed in their young bosoms; and so they might feel in regard to many of the little ones around them. Let us help as we can, and let us remember the old saying: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not, doth not He that pondereth the heart consider it?"

Rev. Mr. Salmond, of Glasgow, offered prayer for blessing on the Leven Home and the Gatehouse Home, after which

Mr. Quarrier said that he was glad to have in the chair the son of the man who was the first donor to the Orphan Homes of Scotland. It was Mr. Corbett's father who was led to give the first £2000 in answer to prayer, for he did not know what my resolutions were, nor did he know what this was to grow to. It was twenty years next November since he (Mr. Quarrier) first mustered courage to come to the public in the way of public work. It was on September 13, thirteen years ago, that he decided to trust God for everything. The opening day of the Homes was September 17, six years ago. The second thanksgiving day was September 5, four years ago, and the third thanksgiving day was September 9, 1884; and as he was born in September he had naturally a very special liking for that month. On the opening day they had the central building in which they were gathered, and three cottages. Then four years thereafter three were added, and two years thereafter two were added. Now we have other four put to the number, and only yesterday a friend said, "I am ready to build another." Thus they come one by one. At present there are 300 in the Homes, every house being full. Yet we have only touched the borders of the orphans of the land. There are thousands still to be reclaimed from the poorhouse and from the slums. Destitution and houselessness are the titles of entrance to the homes, and they are received as long as the beds last. And there is no favouritism—first come, first served. During the last two years, his aim had been to rescue one child a day, and that he had accomplished. Now the number is to be doubled; and, in place of one, two are to be rescued every day; and for this he hoped and prayed that the number of his helpers would be increased. He didn't think that many of the Lord's stewards in Scotland, and especially in Glasgow, gave as their might. He had 500 mouths to fill, and by the end of the year he expected to have 700, needing tons of meat and bread, and who was to have the privilege of sending in the supplies, God only knew. He believed everything needful would come in the future, as in the past.

Miss Annie Macpherson, of London, was then introduced, and in the course of a very interesting address said, that there was a building being reared in connection with this work that no eye saw. Souls were being saved, and some were already home, watching and waiting at the golden gate. After referring to the case of one of the boys, who had become a student in America, and was looking forward to medical mission work, she expressed a hope that now there was a scare on the Continent many Christian friends would go across to Canada, and see for themselves the good that was being done among the children.

The Doxology was sung, and a most interesting and spirit-stirring meeting was closed with the Benediction.

EVANGELISTIC NOTES.

Glasgow.—Evangelistic work in the New City-road district has been carried on for many years with much zeal by Mr. D. J. Findlay and a band of hearty and devoted workers. During the summer season the services are held in a tent, and this year a time of much blessing has been experienced, and many have been led to the Saviour. Mr. Thomson Cockenzie was the evangelist for August, and every night anxious ones remained for prayer or conversation.

The Bible and Gospel Van is again at Buxton, where such a happy time was spent in the fall of last year; many who received blessing then have come up and bid us God-speed in the good work. Since leaving St. Helen's we have visited Chester and Rhyl with most encouraging results. At Rhyl meetings were held every afternoon for children, who dug up and prepared the sandy seats with their little spades and buckets, and then sat down to sing the songs of Zion, and hear something between about Jesus.

Wharton and Weaver.

Country Villages.—Messrs. Edward Hurditch and F. C. Spurr are about to commence a series of Gospel Missions in the larger country villages and towns of Wiltshire, in connection with the London Evangelistic Mission. The idea is to utilise local effort in reaching, by special means, the unconverted. The Missions will be entirely unsectarian, and it is hoped that various chapels and buildings will be thrown open for this purpose. Will Christians in this county who could organise or unite in such effort, or who can supply any information about various places, kindly communicate with Mr. C. R. Hurditch, 164, Alexandra-road, St. John's Wood, London, N.W. Would any friend give an American organ to be used for the work?

Children on Lytham Sands.—From August 23 to 31, Lytham sands were more than usually alive with children wielding toy spades and buckets. The little labourers might have been counted by hundreds, and, busy as bees, they built "Cathedrals." They were in their way complete. Seats, round ring upon ring, and pulpit in the centre. When service was going on, the children sat upon the seats and sang hymns. Mr. Kirlew and Mr. Ackroyd, both of Manchester, discoursed simple wisdom and plain Scriptural truths from "the pulpit." Children were not the only listeners. Anyone standing on the promenade could overlook the cathedrals and the worshippers within them, and on mornings and evenings a lengthened line—three or four deep—of people heard and saw all the proceedings, and were interested. When the weather was rainy or very boisterous, the preachers and congregation took refuge in the Baths Assembly-room or the Institute until Mr. Horsley, of the Clifton Arms, kindly threw open the Skating-rink for their accommodation. On two Sundays there were services in the Bath Assembly-room, which was crowded to excess, and many scores of people, wishing to obtain admission, had to turn away disappointed. Much interest was manifested.—*Lytham Times.*

SOLDIERS IN GIBRALTAR.—God willing, I am going to Gibraltar towards the end of next month to conduct a ten days' Mission amongst the soldiers there, holding Purity, Temperance, and Gospel meetings. If any of the readers of The Christian would like to intrust me with New Testaments, Bibles, or any religious literature suitable for men, for free distribution amongst them, I shall be glad to receive the same. James B. Wookey.

7, *Lea-road, Luton, Beds.*

WORK IN A MELBOURNE SUBURB.

DEAR SIR,—The work to which the following extracts from letters refer was begun four and a-half years ago. The meetings were held first in a small coffee-house; and, secondly, in a hay and corn store. As the work grew, a new and larger place was built early in this year; and it is a great source of thankfulness to all interested with myself in this quiet little work for the lapsed and outsiders in one of the Melbourne suburbs, that the Lord continues to own and bless it.

As one of the best indications of blessing that can be adduced, I may state that six or eight of the lads who are referred to began of their own accord last year a similar work about two miles beyond Kew, near to the place where some of them worked as woodcutters. They paid eight shillings per week for the hire of a room; and they have succeeded in gathering in a number of neglected people, amongst whom they hold simple meetings for bible-reading, exhortation, and prayer.

From my short visit of a few months to this my native land, and notwithstanding all the glorious and varied work done (some of which I have been privileged to share a little in), I can still see abundance of scope for Christian people "occupying" until He comes.

I pray that believers everywhere may be stirred up to do more for others, to the glory of Him who owns the little that is done so graciously and so wonderfully that one is ashamed at the comparatively few and fitful efforts put forth.—I remain, &c., DAVID BEATH.

114, *Fore-street, London, E.C.*

Kew, May 29.—We have been having quite a stirring up at Prospect Hill. The fortnight's Mission will be up to-morrow evening, and the new hall has had a good warming. It has been full every evening, and sometimes crowded. There have been some anxious ones nearly every evening. Mr. Harrison's addresses have been splendid. We are to have a tea-meeting for those who have received blessing, and expect Mrs. Baeyertz to address them. The Christian lads (previous converts) have been working and praying very earnestly, especially Johnson, one of the last brought in, who has become quite a good speaker and is most anxious about the unsaved. All our lads are anxious about those still outside, and their pleading with them during the meetings ought to have melted them all; however, we must hope on. All the Christians express themselves as having received great blessing.

June 10.—Mrs. Baeyertz had a splendid meeting at the hall last Friday. It was crowded, and there was a large after-meeting, to which many anxious ones remained, and some professed to have found peace. This was decidedly the best of all the meetings. Mrs. Baeyertz has not lost any of her old power. She is a wonderful little woman, and excels with the anxious. You will be glad to hear that Mr. G. manages the meetings very well indeed, and all the lads respect him. He and dear Mrs. G. have quite thrown themselves into the work.

June 25.—Last Sunday the hall was full with just the audience you would have been pleased to see—all (with few exceptions) non-church-goers, and a very large proportion of young men and lads. The hall has thus quite realised the object for which it was built. The Gospel is preached, and it is a blessed thought that the results do not rest with us. Our Christian lads are in high glee. Old B.'s face is a treat to look at.

June 30.—Mrs. Baeyertz was out again, and gave a very solemn address on Saturday evening to men and lads only. The hall was filled with a most attentive audience, and about thirty stayed to the after-meeting. Two young men, who professed decision, were present on Sunday evening, looking happy. You will see a great difference in the meetings when you return; and I am sure that you will find that all the Christian lads have grown in grace and knowledge of the Lord

Our Friday women's meeting has increased. We have now twenty to thirty every week. Mrs.—— has commenced another women's meeting on Mondays.

July 14.—We had a splendid meeting last night. Mr. Clarke was here, and spoke better than I ever heard him before on "How shall we escape." The hall was quite full. The new hall makes the lads more particular about their appearance, and does not hinder any from coming. Indeed, I think they feel proud of it, and it has raised their self-respect. The Christian lads are the door-keepers as before.

July 28.—There was an after-meeting last Sunday evening, at which forty—all men—were present, and dear Mrs. G—— addressed them most earnestly from 2 Tim. ii. 26. All were most attentive, and two remained to thank her after the meeting. You will find some new fine young men, recent converts, when you return, and all are most anxious about their fellows. The old ones often give a word of testimony. On the other hand, many of the undecided old lads keep coming, but are apparently no nearer decision.

GOLDEN LANE MISSION.

MR. ORSMAN has just published the twenty-second report of his well-known Mission to the costers of Golden-lane and Hoxton. Much thankfulness is felt for the spiritual prosperity enjoyed during the past year, and for the wiping off of the old debt, so as to be able to begin the new year quite free from previous liabilities. The Mission class-rooms have been completely furnished, the ventilation of the large hall has been improved, a club-room has been added for the Hoxton street-traders, and a waiting-room for the teachers, &c. Large audiences have been gathered regularly week by week, without any sensational attractions; and altogether 1125 meetings have been held.

The Open-air Services are numerous and effective, says Mr. Orsman, and of this an instance is recorded. "In September last a ticket-of-leave burglar and his mate (a female) formed part of one of our audiences. The man was convinced of sin, and of judgment to come; he followed the crowd into the Mission Hall, and at the close of the meeting asked to see 'the cove wot give out' the hymn in the street, 'The dying thief rejoiced to see,' &c. The 'cove' soon made his appearance, and to him the poor fellow confessed his position, emptied his pockets of skeleton keys and housebreaking implements, and was brought that night to his knees, seeking forgiveness of the Lord. In a short time he found peace in Christ, and came out boldly and confessed Him before his old companions. We bought a wedding ring for the 'mate,' and saw them properly married. A home was provided for him, a means of living found, and he became, and continues to be, a regular attendant at the Mission. His autobiography is a remarkable document, and perhaps may one day be published."

The Gospel services, Bible-classes, and prayer-meetings, &c., are as full of activity and spiritual life as ever, the Thursday Bible-reading being attended by 200 adults. Quite 1000 of the poorest children are under religious training in the Sunday-school and juvenile services, many of whom bid fair to become decided, useful Christians. The report closes with many thanks to kind helpers; and adds, "If they will encourage us by their help, as in former years, we promise them, in the name of the Lord, to intensify and quicken our evangelistic efforts among the poorest of the poor of this mighty London. We are still in H.M. Civil Service, earning our livelihood, and are thus privileged to give our leisure time freely to the delightful service of the King of Kings."

SURREY CHAPEL, LONDON.—A very good work is going on at this old place. A welcome was given on Sunday to twenty-five new members in the church, and new pledges are taken every week at the Temperance meetings. The best freehold site in the Blackfriars-road has been secured for the new Surrey chapel and schools, and over £2400 has been promised towards the fund. We shall be glad to acknowledge any donations for this worthy object.

ON YARMOUTH SANDS.

FOR fourteen nights we were enabled to hold services on these sands during the week, near the Jetty, and on Sunday on the concert stand, which we hired for the occasion. Having with me my wife and about a dozen of our Hyde Park Hall Choir, we were well supplied with workers, and the harmony of the new hymns from *The Christian Choir* soon attracted a goodly congregation. At one of the meetings five or six expressed a desire that then and there they might find "pardon, peace, and power." An elderly person—a nurse in a gentleman's family—was the first who gave thanks for the gift of God, and the next evening she was accompanied by one of the young ladies who at the closing service at the Corn Hall also found Christ. Among others who were converted were several smacks' boys, who testified to the power of the Gospel having reached their hearts.

Two years ago, in company with John Hambleton and others, I was here with a Bible Carriage, when great blessing was seen, and now many came to us and told us of their being blessed on that occasion. None of the churches of Yarmouth ever send any one to preach on the sands here, and unless the work were done by visitors like ourselves, away for a fortnight's holiday, there would be nothing done for the thousands who annually flock here. Many a watering-place I know is crowded with preachers and workers, but all confess to the lack of systematic aggressive work in Yarmouth.

I purpose now paying a short visit to some French and possibly Italian prisons, and would ask the prayers of your readers that God's lessing may rest on the word spoken and distributed. CHAS. COOK.

HOMES FOR WORKING GIRLS IN LONDON.

THE above Homes, as our readers know, were established for the benefit of girls and young women who are employed in the factories and workshops of London. An encouraging report for the past year has just been published, special note being made of the goodness of God in having granted much spiritual blessing, and in providing Christian women to conduct the superintendence of the Homes, through whose gentle and paternal influence many of the girls have been led to seek and find the Saviour. Further extensions of the work are also in contemplation in the addition of two more Homes to the already existing seven. For one of these projects the Countess of Aberdeen has received £700 from the readers of *The Girls' Own Paper*, towards the £1000 required. It is also observed that good health has almost invariably been enjoyed by the young people, whose best interests, at the most critical period of their lives, are sought.

An illustration of how these Homes meet a real and pressing need is seen in the case which is recorded of a young governess, living in a family at Clapham, who was dismissed through no fault of her own at a moment's notice. She went immediately to one of the Homes—it being ten o'clock at night—and after telling her story with tears, and pleading for a shelter, because she had no friends in London, was received and sheltered until she found further employment. Also the case of a young girl of seventeen who, in consequence of her father marrying a second time, had to "turn out" to seek a home elsewhere. She was received, and is deeply grateful. Another sought shelter in the Garfield Home who had escaped from a convent where she had been brought up. In another case a mother's heart was made to sing for joy through the recovery of her long-lost daughter by means of the Home. Interesting details of the progress of the work in each of the Homes are given, and earnest appeals for more funds are made. Friends are cordially invited to pay a visit between the hours of three and five, and "thus see for themselves to what extent the home-life arrangements are carried out, and also judge of the benefits accruing therefrom." The Report may be obtained from the Secretary, Mr. John Shrimpton, 38, Lincoln's-inn-fields, W.C., who just now is asking for at least £1000 to meet the claims of the institution.

Letters to the Editor.

THE POOR IN HOSPITALS.

Sir,—As one who is a woman and has nursed in hospital among women, will you allow me to offer my testimony from that standpoint to the kindness, honour, and consideration bestowed upon the poor by their doctors? The patients easily confide in their nurses, and the confidences of which I have been the recipient, concerning different eminent surgeons, are of the following nature, of which I quote two verbatim:—

"He treats the meanest woman like a queen."

"The very sight of his face in the wards makes us better."

There may, perhaps, be exceptions, but in the normal condition of hospital practice the student learns manners as well as physics, should he not already possess them. I enclose my card, and remain, yours faithfully, Justice.

SALVATION ARMY TEACHING.

Dear Sir,—I would beg leave to say a few words in answer to two of Dr. Smyth's statements of doctrine in your number for September 4. Speaking of cleansing by the blood of Christ, he says that it signifies deliverance both from the guilt and from the power of sin—the latter, because it "purchased for us that spirit of life by which we are cleansed and renewed." That Christ's blood-shedding obtained for us the gift of the Holy Spirit is quite true; but this is not an adequate reason for speaking of that which is done for us by the Spirit, as done by the blood of Christ. The Holy Spirit takes of the things of Christ, and shows them to the children of God. He helps their infirmities; He leads them in the paths of righteousness. It would evidently tend to great confusion of language and thought if we were to speak of all these things as done for us by the blood of Christ. And I cannot but fear that when 1 John i. 7 is repeatedly quoted among ill-instructed Christians as referring to the purification of the heart, the tendency is to obscure, more or less, the two cardinal truths, of atonement by the blood of Christ and purification by the power of the Holy Ghost.

To the question, whether it is possible for a "fully saved" Christian to become a reprobate, Dr. Smyth replies that "it must ever be *possible* for a free agent, under a moral government, to do or become anything in the way of righteousness or sin." But by this answer he seems to set aside (not of course wilfully) the precious promise that God "will keep the feet of his saints." The fall of Adam shows that the fall of a perfect being, when exposed to temptation, is possible *in itself;* but the covenant of grace contains promises which Adam, when first created, did not possess.

A perfect man, if such a one were to be found on earth, would never neglect to watch and to pray; and so long as Christ's people watch and pray, they have the promise that they shall be kept even from a temporary fall. How, then, could the fall of a perfect man be accounted for? But Dr. Smyth appears to hold that it is possible for a perfect man to become at last a castaway, whereas Christ says of his people, including even the weakest: "My sheep shall never perish, neither shalt any man pluck them out of my hand." Dr. Smyth would perhaps reply, "If they wish this promise to be fulfilled, they must themselves be faithful to the end." Doubtless they must; but the question is, Have they any ground for certainty that they *will* be faithful to the end? and if so, what is that ground? If Christ's words, already quoted, are absolutely true, if their faithfulness is *secured* by his faithfulness, so that there is no room for contingency in the matter, then, indeed, each true believer may say with Paul, "I am persuaded that neither life nor death, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." But if all the promised keeping of God's saints is contingent on their own faithfulness, then, since the strength of a chain is measured by that of its weakest link, the believer's confidence of final salvation must be according to his confidence in his own constancy. And under these circumstances, the possibility "of becoming anything in the way of sin," of which Dr. Smyth speaks, would be a terrible possibility indeed.

But would there be any such thing as final salvation if Dr. Smyth's statement were true? Even the saints in glory will be "free agents under a moral government," and if it must "*ever* be possible" for such to fall how can even they be secure?

Paul prays for his fellow-Christians that they might be "filled with joy and peace in believing." Many sincere followers of Christ come short of this, because they are troubled with doubts as to their *present* interest in his grace. But how can *any* one attain to it if, when he is assured that he is now accepted in the beloved One, he has no security against becoming a reprobate at last?—Truly yours, H. Noel.

Woking, Surrey.

Dear Sir,—I am not surprised that the brief mode I adopted in answering the questions of Mr. Samuel McComb has occasioned the lengthy criticism which appears in your last. I have the privilege to offer you a brief reply.

(1) That Gal. v. 24 took place in St. Paul at his conversion rests only upon Mr. McComb's assertion; because St. Paul inquires of the Roman *converts* if they know these things (Rom. v. 3—6), and calls upon them to realise that death of which Christ's crucifixion is the image; so also St. Peter (1 Pet. iv. 1—3), conversion or regeneration relates to the Spirit, and at first may, or may not, according as the believer has learned Christ, accomplish the crucifixion of the passions and lusts of which the soul is the seat; hence the variety in the experience of converts. Again, the Scriptures teach a real crucifixion, Mr. McComb a fictitious one. His convert still cries: "O wretched man," &c.; he is, therefore, still "Carnal, sold under sin." The true and obedient convert is not carnal, but spiritual; the Son has made him free, and he is free indeed.

Next, Mr. McComb's treatment of Gal. v. 19—21, is a perilous evasion of a solemn warning of God addressed to converts. Further down, Mr. McComb declares, in the words of Dr. Bonar, a converted man's "hourly sinfulness;" it is a dangerous sophism not to place such a one in the category of these verses.

(2) The plea as to the absence of the word "crucify," from Rom. viii. 13, Eph. iv. 22, 2 Cor. vii. 1, is not to the point. It is things we are dealing with, not verbal symbols. To crucify is to make dead, and we make dead the deeds of the body which is flesh by faith in the crucifixion of Christ. Through his work for us, we also put off the old man, and cleanse ourselves.

(3) See No. 6.

(4) Whether the blood has to do with our cleansing from depravity was a point raised. I have shown it has, by procuring for us that spirit which inwardly baptizes or washes us.

(5) I am speaking in regard to Salvation Army teaching. They wisely leave the use of the Lord's prayer to the soul's own relationship to its God. Since it is in the plural, any believer may use it at any time; but the *obedient* child of God does not, for himself, make it his daily petition.

(6) Mr. McComb here charges me with "evasion," based, I regret, upon his own misrepresentation of my words. I made no specific reference to the taking away of the old Levitical sacrifices; I spoke not of the types but of the things themselves, viz., the taking away of sins whether of holy things or otherwise. This touches the very kernel of the great question before us. Mr. McComb regards the new covenant as differing from the old, only in the fact that it affords an ever so much easier way of getting pardoned and cleansed. The "hourly sinfulness" was a permanent feature in the Jew under the old covenant, and was met by a cumbersome ritual. Mr. McComb makes hourly sinfulness a permanent feature in the Christian under the new covenant, only it is met in a more facile way. The Hebrews upon this very point contrasts the new with the old covenant, and declares the perfection of the former to lie in *taking away* sins, in perfection, in making us perfect to do God's will. It is manifest from numbers 1 to 5 of Mr. McComb's letter, that he regards the Gospel, not as a system to save us from sin and sinning, but as a great system of *indulgences*—a vast accommodation to take off fear and condemnation, and yet leave us in hourly sinfulness. The soul in the light 1 John i. 7 cannot require cleansing in the sense intended by Mr. McComb. Sin is darkness; this soul walks in the light with God, but sin from without assails his senses and the spirit by the Blood of Christ cleanses in the sense of keeping clean.

(7) I am not conscious of the confusion of mind imputed.

(8) The nearer relationships to God do not disturb the wider relationships; we are ever fundamentally accountable as free moral agents to the moral government of God.—Faithfully yours,

Maidstone, Sept. 11. Wm. Woods Smyth.

[This correspondence must now close, as far as our columns are concerned.]

MODERN PREACHING.

Sir,—I have just seen in to-day's issue a letter signed "Believer," on "Modern Preaching." It is awfully true that sermons to rustic congregations might almost as well be preached in a foreign language, so little are they understood, as delivered by many of our clergy.

Unconverted people are so accustomed to the mere sound of the daily prayers that they do not try to realise what they mean, and the wandering, abstracted thoughts are not recalled by the sermon, unless it is very striking, very simple, and slowly and impressively delivered.

Take one example. We held some evangelistic meetings in our own house, which were well attended by the villagers. A middle aged married woman often came. She was a good reader, her voice often leading the hymns. In childhood she had attended a Sunday-school, and she was a frequent, but not regular, attendant at church.

One evening our subject was "The Thief on the Cross," which affected her to tears. Calling at her cottage soon after, she said, "Oh, I did enjoy that address on Sunday. I understand that picture now, and it seems to do me good to look at it." She pointed to a picture of the Crucifixion. "But," said I, "did you not understand it before?" She replied, "I knew the middle was Jesus Christ dying for our sins, but I thought the other two were the Father and the Holy Ghost." "But," I urged, "when the lessons were read on Good Friday, &c., did you not hear about the thieves?" "Oh," said she, "I never listen to the Lessons; they are read so fast I cannot understand them."

It needs a simple Gospel to penetrate the dulled minds and hearts of the rural poor.

E. T. A.

THE COMING LONDON MISSION.

In the September circular of the Church Parochial Mission Society (21, John-street, Adelphi, W.C.) there is the following statement with reference to the coming Evangelistic Mission among the Episcopal churches in the East-end of London:—

"We are now drawing near the time of the approaching London Mission, and we earnestly hope that those who take an interest in the work of our Society will make this great undertaking a subject of special and very earnest intercessory prayer. The vast area that has to be covered by this Mission effort renders it exceedingly difficult to find suitable Mission preachers for all the many parishes that will be joining, and never was there more need to 'pray,' as our Divine Master has taught us, 'the Lord of the harvest to thrust forth labourers into his harvest.' All our available labourers will be toiling in this great harvest field, and we ask for special prayer for them.

"An appeal has been made on behalf of poorer parishes that cannot bear the burden of Mission expenses, and if any of our readers feel disposed to help, we will gladly receive contributions for this purpose, and open a special Fund at our office out of which to make grants to such parishes towards meeting such expenses. There may be amongst our readers a good many earnest lay workers, residing in other parts of London or in the suburbs, who would feel disposed to help in East-end parishes during the Mission wherein help may be desired, either in the after-meetings or in working amongst the people outside to induce them to attend the services. If any such are without openings for this work, and were to apply to our Society, offering satisfactory references, we might be able to assist in introducing them to clergy who would be glad of their aid. Any communications upon this subject should be addressed to the Secretary."

ITALIAN CONVICT PRISONS.—In these prisons there are no fewer than 5363 persons condemned to penal servitude for life. In the yearly Budget thirty-three million francs are set aside for the expenses of these establishments, while only twenty-two million francs are spent upon education. In the face of these facts it is not altogether surprising that the lower orders in Italian towns are so sunk in ignorance and superstition that they firmly believe that the authorities are trying to spread the cholera, instead of arresting it, and that the doctors are banded together to poison them.—*Truth.*

"Dr. Barnardo's Homes for Destitute Children."

Stepney, Limehouse, and Bow, E.; Ilford, Essex; Hawkhurst, Kent; Gorey, Jersey; and Ontario, Canada.

The Committee regret to have to announce a very large deficit in the funds of these Institutions.

During the absence of Dr. Barnardo, who, as the Readers of The Christian *will remember, is at the present time in the Dominion of Canada, seeking to consolidate and extend the proposed scheme of Emigration of destitute young children by means of these Institutions,*

THE WANT OF FUNDS IS MOST KEENLY FELT.

The Committee, therefore, appeal very earnestly and hopefully to all the Readers of The Christian *for help to carry on the work of these "Homes," and to enable them to continue to receive any and every friendless and homeless child who applies at the "Home," for admission.*

Contributions will be gratefully received and acknowledged, if addressed to the Treasurer, Wm. FOWLER, Esq., M.P., or to Dr. Barnardo at the

Offices of the Institutions, 18 to 26, Stepney Causeway, London, E.

P.O. Orders should be made payable at the G.P.O., and crossed, as well as Cheques, "London and South Western Bank."

Under the Patronage of H.R.H. the Princess Christian.

MRS. HILTON'S CRECHE, INFANT INFIRMARY, AND ORPHAN HOME,

12, 14, & 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.,

AND

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.

SPECIAL AND URGENT.

We are in great need of help for the above work, which is quite without Funds. There are several vacancies in the Home, which we should be very glad to fill if the means were forthcoming, as we have a long list of distressing cases waiting admission. We have also some heavy payments to meet before the end of the month.

Our Thirteenth Report is in the press, and can be forwarded on application.

Contributions to be forwarded to Mrs. HILTON, Langveld House, Burdett-road, E

BIBLE LIGHT

For Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path."—Ps. cxix. 105.

"The entrance of thy words giveth light."—Ps. cxix. 130.

THE OBJECT of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

London: JOHN F. SHAW & CO., 48, Paternoster-row, E.C.
And of all Booksellers and Newsagents.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 230 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Bankers.

MESSRS. SMITH, PAYNE, & SMITHS, 1, Lombard Street, E.C.

Offices: Ludgate Circus. A. O. CHARLES.

WOMEN'S MEDICAL MISSION HOUSE, 2, Mecklenburgh-street, W.C.

LADIES who desire to become MISSIONARY PHYSICIANS are received as resident STUDENTS, and their instruction provided at THE LONDON SCHOOL OF MEDICINE FOR WOMEN, and THE ROYAL FREE HOSPITAL, WITH ALL EXPENSES.

Term begins 1st of October next. Apply to Mrs. MEREDITH, Office of Women's Missionary Institute, Conference Hall, Clapham-road, S.W.

To Sunday-schools, Bands of Hope, Young Men's Societies, &c., in London and Provincial Towns.

ENTERTAINMENTS of a very superior character, consisting of Lectures illustrated by Dissolving Views, Costumes, &c., are provided by the Committee of the Sunday-school Union.

THE DISSOLVING VIEWS are exhibited by powerful Trinopticon Lanterns, illuminated with the Oxy-Hydrogen Lime Light. The slides have been most carefully prepared by first-class artists, and can be hired in complete sets by Schools and Societies having lanterns of their own.

For full particulars apply to the Secretary of Lectures Committee, Sunday School Union, 56, Old Bailey, London, E.C.

"Moon's" Society for Embossing the Scriptures and other Books for the Blind.

Dr. MOON'S simplified type, suitable for all ages and capacities of the blind, is of universal application. It has been adapted by him to 250 languages and dialects. More than 150,000 volumes of the Word of God, and other books, have been supplied to the blind of numerous countries.

Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. MOON, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of THE CHRISTIAN.

Notices of Books, &c.

GOLDEN LINKS. By CHARLOTTE BICKERSTETH WHEELER. *Elliot Stock.* A small but comprehensive treatise on prayer and kindred matters, with topics for each day of the month. Meditations and thoughts from selected writers are also pressed into the service.

FIFTY SERMONS. By the Rev. AUBREY C. PRICE, B.A., of Immanuel Church, West Brixton. Vol i. *Hamilton, Adams & Co.* These sermons are characterised by brevity, point, earnestness of spirit, and soundness of Gospel teaching. They are calculated to be useful both to saint and sinner.

Messrs. Cassell & Co. have begun the issue in serial form of LONGFELLOW'S POETICAL WORKS. Part 1 is well illustrated, is typographically beautiful, and has for frontispiece a fine steel engraving of the illustrious poet. Many of his admirers will be glad to possess themselves of this handsome edition.

BRAHMOISM; or, History of Reformed Hinduism. By RAM CHANDRA BOSE, M.A., of Lucknow. *F. Bordon Hunt, Fleet-street.* The author of this interesting and timely book is a Christian missionary, and writes with a view to show that such theories and beliefs as those held by the Brahmo Somaj, or New Dispensation, are anti-Christian, and really stand in the way of Gospel progress.

CHURCH AUTHORITY. 6d. *W. Ridgway.* A prize essay, written by the Rev. EDWARD PARNELL, LL.B. It ably shows what a baseless assumption the idea of authority in the church as claimed by the Papacy is, and how truly it is but "a phantom, a mere idea floating in the minds of one particular section of Christians." It is likely to be of good service in the cause of Protestant truth.

BY WHAT AUTHORITY? or, Scripture on the Sacraments. By A. BEREAN. 1s. *Nisbet & Co.* A masterly and exhaustive treatise directed against the Romish errors of Baptismal Regeneration and Transubstantiation; proving also the scripturalness of Baptism by Immersion. A lengthy preface, by Rev. Hely Smith, in which sarcasm and convincing logic are alternately pressed into the argument, forms a valuable introduction.

THE VITAL STATISTICS OF TOTAL ABSTINENCE. By Rev. DAWSON BURNS, D.D. Another argument for Abstinence, based on the statistics of insurance societies, showing the increased longevity of abstainers. THE SCRIPTURE FOOTHOLD OF ABSTINENCE. By THOMAS DICK. The doctrine that the principle of abstinence from alcohol is in strict accordance with Bible teaching, is urged by the writer of this excellent little tract. Both pamphlets are published by the *National Temperance Depot*, 337, *Strand, W.C.* 1d. each

HARBOUR LIGHTS; or, How to Help our Seamen. This is a prize essay by the Rev. CHAS. E. FRY, B.A., written on behalf of the British and Foreign Sailors' Society, Shadwell, London, from whom the volume may be obtained, as also from Messrs. Partridge & Co. The directors hope by its publication to secure for the Society increased support. The essayist is to be congratulated on the success of his work, its thoroughly Christian tone being of a far higher order than the general run of prize essays. The price is 1s. 6d.; a reduction is made if 12 copies are taken.

A MANUAL OF CONGREGATIONAL PRINCIPLES. By R. W. DALE, D.D. *Hodder & Stoughton.* 1s. 6d. As a handbook of Church polity, we should think all Congregationalists would regard this volume as marked by a completeness and fidelity to principle impossible to surpass. To general readers it will prove of much interest, dealing as it does most ably with questions deeply affecting social and individual Christian responsibility. Of course much that is controversial and provocative of wide divergencies of thought is met with, but it may be read with advantage by all searchers after truth.

THE MYSTERY OF THE KINGDOM, TRACED THROUGH THE FOUR BOOKS OF KINGS. By ANDREW JUKES. *Longmans, Green & Co.* This is a most suggestive and helpful book for all thoughtful readers of God's Word. The author first treats of the existence and principle of a mystic sense, a underlying all the records of inspiration; he then applies the fact to the history of Israel's first king, as contained in the first book of Samuel. His method of treating the subject is deeply spiritual, and stimulating every way to Christian life. After reading this first volume, it is impossible not to earnestly hope the writer may be able to complete his design, and at no distant date issue further instalments of his really valuable exposition. The present condition of the church militant renders such teaching as this book contains, specially seasonable and practical.

THE AUTHORSHIP OF THE FOURTH GOSPEL. By F. GODET, D.D. PRESENT STATE OF THE CHRISTIAN ARGUMENT FROM PROPHECY. By the Rev. Principal CAIRNS, D.D. *Religious Tract Society.* These two little books constitute the twenty-sixth and twenty-seventh of the Present Day Tracts. The first quoted is invaluable. Dr. Godet, who ranks among the first Continental theologians, has done the highest service in presenting in this portable form the substance of his dissertation on the subject in his "Origin of the Four Gospels." The argument is made complete, and while brief, is clear, and convincing. The battle of Rationalism and unbelief has, for obvious reasons, raged around St. John's Gospel, and the evidence of its authenticity in so brief and forceful a form is a very great boon to all classes of readers. The second tract, mentioned above, is one of the Cunningham Lectures. It goes without saying, that a treatise from the pen of Dr. Cairns must be of value. We, nevertheless, scarcely feel that the title of the "*Present* State" of the argument is met. Lines of proof from recent investigations and facts are not adequately followed. So far as it goes, however, the "Argument from Prophecy" is at once able and scholarly. It abundantly sustains the reputation of the series.

Forthcoming Meetings.

COMING CONFERENCES.

SALISBURY, Maundrel Hall, September 23—25.—Morning subjects: "The Believer Called to—(*a*) Sonship, its Privilege; (*b*) Saintship, its Separation; (*c*) Stewardship, its Responsibility." Evening subjects: (*a*) "Peace; (*b*) Power; (*c*) Perfection, at Christ's appearing."

DEEPENING OF SPIRITUAL LIFE, Queen's Rooms, Glasgow.—September 23 to 26, daily at 11 a.m., 3 and 7.30 p.m. Revs. Hubert Brooke, Charles A. Fox, Charles Graham, D. B. Hankin, William Haslam, E. H. Hopkins, E. W. Moore, J. Hudson Taylor, Mr. Robert Wilson, and others are expected to take part.

CHURCH CONGRESS, Carlisle.—September 30 to October 3.

CLIFTON, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

MR. HENRY THORNE.—September 20—29, Sheffield; October 4—21, Birmingham; 22, 23, Derby; November 1—10, Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 13—22, Driffield.

REV. W. HASLAM.—Glasgow, September 23; Plymouth, October 11; Ryde (I. of W.), 25th.

MR J. M. SCROGGIE.—October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

REV. W. HAY AITKEN.—September to October 6, All Saints', Hoole, Chester; October 12, St. Andrew's Parish Church, Plymouth; November 16 to 30, St. John's, Bethnal Green, E.; November 30 to December 15 (or longer), All Saints, South Lambeth.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, September 21, Rev. Geo. H. White, 3.30 p.m.; Mr. Elvin and a soloist, at 7 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, September 21, at 3.30 p.m., Mr. P. S. Badenoch; and 7 p.m., Mr. Charles Inglis.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday, Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, strangers' reception, 8 p.m. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m.

BURLINGTON HALL, 23, Savile-row, W.—Opening of Burlington Hall after repairs. Thursday, September 18, young men's meeting, at 8.45 p.m. Sunday, 21st, Bible class for young men, at 3.15 p.m., "The Straight Gate."

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, September 18, at 8.30 p.m., address by Rev. J. Pearson. Sunday, 21st, at 3.15 p.m., farewell meeting to Mr. Herbert Parry, who is leaving as a medical missionary for China; Mr. George Williams will preside. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

MISCELLANEOUS.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

3, HIGHBURY-PLACE, N.—Meetings every Tuesday, 6 p.m., at Rev. W. E. Boardman's, from September 2. No afternoon meetings. Mrs. Boardman's Bible-class every Wednesday, 11 a.m.

BETHSHAN, Drayton-park, Highbury, N.—Meetings are now held as usual. Sundays, Bible reading, 3 o'clock; evening, 6.30. Wednesdays, holiness and faith-healing, 3 o'clock. Fridays, holiness meeting, 7 o'clock.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers. Wednesday, September 17. Tea at 6; meeting at 7. Mr. J. Hudson Taylor will give the address, and a band of eight missionaries, shortly leaving for China, will be present to take farewell.

FAITH-HEALING MEETINGS, conducted by the Rev. John Allen, Trinity Church, Triangle, Hackney, London, E. Sundays, 3 p.m.; Mondays, 7 p.m., addresses and testimonies; Tuesdays, 11.30 a.m., anointing service, Ranelagh Rooms, Ranelagh-road, Paddington; Fridays, at 7 p.m., Royal Oak Station.

CHINA INLAND MISSION.—Meetings in connection with the departure to China of the next party will be held as under: Wednesday, September 17, Home of Industry, Commercial-street, Spitalfields, 7 p.m. Thursday, 18th, Gospel Hall, Wood Green, 7 p.m. Friday, 19th, 186, Aldersgate-street, 8 p.m. Sunday, 21st, Conference Hall, Mildmay, 7 p.m. Monday, 22nd, Trinity Presbyterian Church, Notting-hill, 7.30 p.m.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—G.J.H. G.J. C.N.B.M. W.L. A.P. G.C. M.K.K. M.L. E.O'H. R.P. F.E.W. W.M.C. F.A. W.H.A. F.W. M.E.G. M.J.B. C.R.H. E.G. F.C. R.J.C. R.H.H. J.O. T.M.W. J.B.W. J.S. C.T. H.E. W.W.S. G.W. G.S. H.S.E. E.T.A. H.G. J.M. H.R. Galdus. S.G. A.B. W.S.V. Th.M. B.H.W. W.S. D.McK. R.H.H. E.W. A.S. H.N. E.R.B. A.F.H. A.F. W.F. H.T.F. F.W.M. A.W.

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MISS WHATELEY'S CAIRO MISSION.—Mrs MacDermott, the Hon. Sec. to this Mission, has removed from Triangle-road, Streatham. Her address is now 8, Disraeli-road, Ealing, W.

Continued from page 3.

BOURNEMOUTH.—A Printed List of Furnished Houses to be Let, in this favourite winter resort, forwarded free by post, by Mr. JAMES B. JENKINS, House and Estate Agent, Bournemouth.

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DEATH. — ROOKE. — Sept. 5, at Bycullah Park, Enfield, the residence of her sister, Mrs. Whitley, after a short illness, aged 44, ELLEN, third daughter of the late Thomas James Rooke, of 3, Highbury-hill, London. Friends will kindly accept this, the only intimation. No cards.

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No. 765.] THURSDAY, SEPTEMBER 25, 1884. [ONE PENNY, POST FREE, 1½d.

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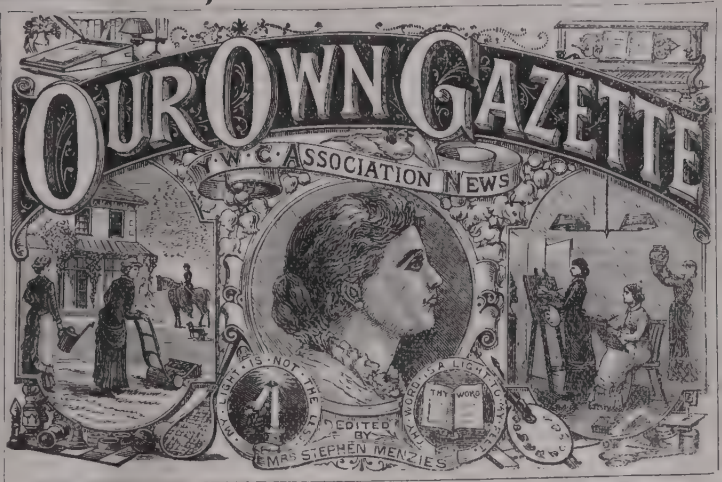

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Continued on page 22.

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CONFERENCES ..... 11 a.m., 3 and 5 p.m.

Subjects:

Womanhood in Christ ..... Miss Ellice Hopkins.
Women's Services on Public Boards .. Mrs. Haycroft.
Women's Work among the Jews .... Mrs Wilkinson.
Temperance Work .... Mrs. Stuart and Mrs. Casson.
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EVENING MEETING..Spiritual Life..Mrs. Armitage..7 p.m.

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The Christian.

VILLAGE LIFE AND VILLAGE NEEDS.

THE complaint of the village is beginning to make itself heard almost as loudly as the bitter cry of outcast London. The letters appearing in *The Daily News* of late, on the grievances of our rural population, reveal a state of things demanding serious attention from philanthropists and politicians. Mentally and materially, village-life is sadly at a discount, so far as the poor are concerned. Wages are frightfully small, twelve or fourteen shillings a week, and even less, having, in many cases, to suffice for a family of nine or ten children, all dependent on the father's earnings. The public-house, as a rule, is the only place where any form of social life can be obtained. Ignorance, dulness, and hardship combine to produce discontent, and lead oftentimes to drunkenness and other evils on the part of old and young.

In this matter, as well as in many others, it is easier to point out the evil than to provide the remedy, but nothing is gained by shutting the eyes to things which require to be seen and dealt with. Great landowners especially would do well to grapple with this phase of our national difficulties. They derive much of their wealth from tillers of the soil. Villagers are, or ought to be, their peculiar charge, and they could do much to make the life of agricultural labourers less monotonous, more remunerative, more worthy of energy, and more intelligent and bright. Cottage hospitals, well-conducted village reading-rooms, cheerful Mission-halls where earnest and attractive religious endeavour is put forth, are among the social requirements called for, while higher wages, cheaper food, and suitable dwellings, are among the material advantages which are not merely desirable, but essential.

Referring in terms of high praise to the lately-issued report of Mrs. Hilton's Crèche, and other works of usefulness, *The Daily News* makes a valuable suggestion to the effect that a similar system might be applied with advantage to village life. Grinding poverty drives many mothers to toil in the fields and in other ways, to the neglect of home and the little ones too young to care for themselves, the result being their exposure to danger, both morally and physically. Untrained, uncared for, such children —and there are many of them in our villages—are a prey to numerous ills, and form a class sadly calling for pity and help. Benevolent ladies in rural districts who desire to find suitable spheres for work can scarcely do a more commendable thing, or one more needed, than follow Mrs. Hilton's example. It is an admirable method of coping with real difficulties, and practically meeting a deeply-felt need.

Since writing the foregoing remarks we have received the letter annexed:—

Sir,—An experience of many years, combined with much going about in different parts of England, has convinced me that there are no parts of England so dead in spiritual things as our small country towns. Spiritual agencies of all descriptions are concentrated and brought to bear in a focus on our large towns, but how is it that comparatively nothing has been hitherto done for our rural towns?

It would be invidious for me to mention names, but at the present time several of these towns are before me where spiritual life is at its lowest ebb. I am sure that a great work has yet to be done for the country towns and districts, for the towns I have before me are only representatives of a class. There is no doubt of great openings here for usefulness, and I commend this thought to your readers.—Yours faithfully, J. R. M.

THE TREATMENT OF HABITUAL CRIMINALS.

A LITTLE brochure lately written by Mr. A. McDougall, Jun., with respect to pauperism in Manchester, containing generalisations based on a large series of carefully-conducted inquiries into the nature and cause of pauperism in a great city, is at the present time of special interest to all who are anxious to stem the waves of vice and irreligion which are gradually destroying the virtues of the English race in populous cities. Manchester, perhaps, is somewhat exceptional in its social conditions. In former days the factory employer and the tradesman lived in the midst of their employés, and in many cases, where Christianity was present in their households, they were probably a great and powerful support to the efforts of ministerial or philanthropic workers amongst the poor who lived around them.

But all is changed now. There are large parishes in Manchester where the ministers of religion are the only persons of education and refinement. The hiatus between employer and employed is immense—the merchant, the manufacturer, the prosperous tradesman, even the better class of commercial servants, live out of the world of poverty and distress, and see and hear so little of what is so sad to those whose duties bring them special knowledge of the miseries of the poor. Such persons have no means of sympathising with the terrible evils that exist, and only know of them when the extreme cases lead to violent crimes, and become matters for newspaper publication.

It is, therefore, interesting to learn what Mr. McDougall has to tell us about Manchester pauperism in his little book. He is a practical man, and the carefulness of his observations may be relied upon. His three general conclusions are:—

(1) That there is no hereditary pauperism in Manchester worthy of account. This statement at once removes the popular difficulty of dealing with pauperism on the assumed ground that "beggars beget beggars, and so on *ad infinitum*."

(2) That one-half of the existing pauperism is due to providential circumstances which must occur in all large communities, and is therefore a social burden which must be borne.

(3) That the remaining half of the existing pauperism is due to drink, and vice, and crime.

Here, then, we are face to face with the real problem—the reduction of pauperism by the diminution of the number of paupers by one-half. What are the causes of this special source of preventable pauperism? Amongst the most depressed section of the poor, there is a large floating class of habitual criminals, whose existence acts as a cancer in districts where extreme poverty and trial expose the suffering poor to special temptation to drink, theft, and immorality. The habitual drunkard, the habitual beggar, the habitual thief, the habitual rowdy, the habitual prostitute, the habitual brothel-keeper, who, when removed from one address seeks another, the habitual burglar, the habitual despiser of the sacredness of the matrimonial bond — the habitual neglecter of his wife, or of his or her children as to their health and education, these, and others who could be enumerated, are the chief promoters of preventable pauperism. They cause by their villainy and evil influence one-half of the large sum annually expended out of the rates for this purpose.

Then look at the honest poor. The sight of public money being supplied for the maintenance of the immoral and thriftless, whilst they have to toil and fast, must act injuriously on their sense of independence and uprightness.

Manifestly there is something wanting in our home legislation, and it is to that missing provision of law that it is the object of the writer to direct the attention of his readers. Punishment is a necessity. It derives authority from the Divine law; no State can be safe without it. Punishment, however, has its limits and its incidences. Upon the young, or the occasional sinner, punishment may have its desired effect, if truly spiritual work is done during the period of punishment for the enlightenment of the offender, whose sin is probably the result of ignorance of spiritual things. But punishment has no effect on the hardened and habitual sinner. The gaol has no terror for the habitual occupant of its dreary cells.

The cost of keeping such characters in gaol for longer or shorter periods of time is simply a waste of public money, as they return, after each incarceration, to the social hell from which they have been temporarily rescued. This cost, added to the cost of the resulting pauperism, might be ultimately saved to the public.

What, then, is the remedy? The remedy is twofold. (1) The establishment of adult industrial reformatories for the reception of habitual criminals under magisterial or judicial sentence, not for a definite term of years, but during the pleasure of the committing court.

(2) The careful discharge of the committed criminals for the purpose of their emigration to some foreign or colonial destination on the application of the governor or managers of the "Adult Industrial Reformatory" to the committing court, showing that A. B. has been committed there for such a reason, that he or she has been

detained for such a period of time, that he or she has shown satisfactory signs of reformation, and is desirous of emigrating to such a country or place.

Two subsidiary provisions would be required. First, in regard to the emigration of reformed criminals, it must be clearly laid down that no idea of transportation is intended, that the preference of the destination shall be given to the proposing emigrant; that a sufficient allowance shall be made out of the parochial funds for the cost of his or her transit and first settlement in the place and occupation of his or her choice; and that any return to Great Britain or Ireland of the emigrant shall render him or her liable to be recommitted to an adult industrial reformatory.

Secondly, it should be laid down as a maxim of law that any parent who has been so committed to an Adult Industrial Reformatory shall lose all parental rights with respect to the disposal of any of his or her children under the age of fourteen years. Such parental rights should be vested in the other parent, if alive and well-conducted, otherwise in the parochial authority, who should have power to arrange for the emigration of any such child if home surroundings are of an immoral or injurious character, without the consent of the criminal parent.

Provision would have to be made for industrial and active manual labour to be imposed on all the able-bodied inmates of an Adult Industrial Reformatory, with option to the governor or managers to allow any inmates, whom they can trust, to work out of the institution under employers who are willing to take them into their service. The co-operation of the public in this department would much help reform.

The cost of these institutions to the parochial rates would be largely diminished if a wise and thorough system of industrial employment were prescribed in an uniform code by the Home Office, and the practical management of them should be vested uniformly with the parochial authorities with frequent supervision on the part of the Government.

There is but one point left. These suggestions must be accepted generally for their merit, if they have any. The question of details and of cost will be easily considered if the general principles the writer has laid down are accepted; but it must be borne in mind that little or no good will result from the operation of this scheme unless God-fearing and earnest men of missionary zeal are appointed to teach the inmates the Gospel of Christ, the joy of a Christian life, the mercy of a forgiving Father, and the hope of future happiness to the awakened soul both here and hereafter.

CHINESE GORDON.—Describing an interview with General Gordon during his last visit to China, a correspondent of the New York *Independent* says:—"He could not have talked with more feeling and interest if he had been giving counsel for securing the welfare of his own nation. His earnestness was almost pathetic. It was understood that the Viceroy was deeply impressed by his advice. The General was quartered in a temple in the city. It was currently reported that he preferred not to be called on for business before ten o'clock in the morning, as he gave the early hours of the day to prayer and meditation. It was said that, in these hours of communion with God, he believed he received clear illumination upon the grave questions of public concern which were engaging his attention at this time. The sincerity, the simplicity, the unselfishness, the devotedness of the man impressed me not less than his knowledge of Chinese affairs. I have always thought of him since that interview as a singular combination of the best type of mediæval monk, the born leader of Oriental peoples, and the accomplished modern engineer and soldier."

"The Christian" Pulpit.

ON MINISTERING TO THE SAINTS.

By Pastor FUNCKE, Bremen.

TRANSLATED FROM THE GERMAN.

THE early Christian Church was a community of love, and this love was the secret of its power. At that time the purse was converted as well as its owner, and to be permitted to give was deemed an honour and a part of God's service. On the Lord's Day money, food, and clothes were generally brought to the Lord's house. Thus there was always enough and to spare, though comparatively few rich people were members of the Christian Church.

But what are we to say of the Lord's Day offerings in our Christian communities of the present day? God have mercy on us! Is it not a fact that the majority of church-goers pick out the smallest coin they have in their purse, reserving the big ones for themselves and their dear children, or for some opportunity when it may be seen in printed letters how much Mr. So-and-so has given away to benevolent purposes? The givers of those aforementioned small coins will even presume to comfort themselves with the story of "the widow's mite"! which was so highly commended by our Lord. Her mite was not, however, a great offering because of its smallness, but because her giving it was a real sacrifice and an outcome of grateful love. The precious mite in the poor widow's hand becomes in the rich man's hand an insult to God.

We are not to offer Him that which is of no value to ourselves. Our offerings ought to be willing and grateful sacrifices, thank-offerings by which we praise God for his unspeakable gift. Hence we are above all to give cheerfully. I have met with people who were in the habit of giving away large sums to religious purposes, but they candidly acknowledged: "We feel no joy in giving. We certainly do not give out of a desire to be praised by men, but we do it from a sense of duty and from fear of God." This is deplorable. To be sure, it shows that a work of grace has begun in the heart when a man cannot rest satisfied with spending everything on himself, but he ought not to leave off praying for the true joy in giving. And this joy will come in proportion as we learn to rejoice in God's unspeakable gift.

This humble, grateful, and joyful spirit breathes through the prayers of the Church in byegone times. One of them runs thus: "Let it please Thee, O Lord, to accept the offerings brought unto Thee to-day, even as Thou didst accept the righteous Abel's sacrifice, our father Abraham's sacrifice, Zachariah's incense, the alms of Cornelius, and the widow's mite. Accept our thank-offering, and give us heavenly and eternal gifts in return for our earthly and temporal ones." It is an exchange which takes place. God's children give Him of their earthly possessions because they have received of Him that which is heavenly. And God accepts it as a sacrifice, because it savours of love, and because it is a proof that the heart has already been given unto Him. But observe that they do not ask Him to reward them with temporal blessings. To be sure, no man has ever become poorer through judicious munificence; the reverse has been the case a thousand times. But this matter is left to the Lord. What we ask is only to receive eternal things for the temporal ones.

Another Church prayer is composed in the same spirit, "for those who give secretly, and those who give openly; for those who give much, and those who give little; also for those who are willing to give, but have not the power." This is very beautiful. It shows a truly liberal and Christian mind to judge the gift not by the value of the metal, but by the disposition of the giver. God grant that we may learn to examine ourselves honestly, and see if we do what we can, and if we do it joyfully.

It is true that the claims on the purse of a Christian at present are very large, and are ever becoming larger. Especially in the great cities the population is increasing to such a degree that numberless new wants are constantly springing up, and have to be supplied. New churches have to be built, for one thing; and it is of great importance to find means to make the greater part of the seats, if not all, free. The Gospel is no longer preached to the poor, because the poor do not come to the church; and they do not come because the rich have wielded the power of the purse even in the house of the Lord.

In the writer's church in Bremen all seats are free, and yet we have not lacked anything. God has moved the hearts of the rich to give spontaneously that which in other churches is collected by making the congregation pay for their seats. On the walls of the lovely church at Bonchurch, Isle of Wight, I read that one member of the congregation had given £200 towards free seats for the poor. May he have many imitators! What is the use of groaning over the spiritual indifference of the poor when we in a certain sense show them out of the church, or at least only suffer them to stand within its walls?

Then there is the wide field of missionary work at home and abroad. Such vast sums are required here that our willingness to give is sorely tried again and again. It is a sad thing to say, and yet is only too often true, that collectors of money for such ends are regarded as beggars, nay, as vampires and robbers, who fall upon one for the purpose of plunder. It goes without saying that "the beggars" on their rounds see but little of the Christian graces that ought to adorn the disciples of Christ.

He who writes this once went about collecting money for the building of a church for his flock, which was then but a small and a poor one. The weeks spent in the fulfilment of this duty were the most trying in all my life. In those four weeks I saw as many troubled and frowning faces, heard as many unfriendly, snappish words, and as much evasive, confused talk, as I have otherwise seen and heard in the course of four years. To be sure, there were many sweet green spots in the desert, but they were only spots. And yet in my own mind I could not but "justify" those people who were so cross to me, for though I might not as a Christian minister have appeared cross to those who in their turn had applied to me for money, I had often felt so in my heart, and though I might sometimes have given joyfully, yet at other times I had been very glad when the collectors had not found me at home!

I have pondered much on this matter. An unwilling gift is a valueless gift. The giver's conscience is not at peace, and he who receives the gift is not gladdened by it. Gifts not offered in love and with joy are like flowers without scent and colour.

But how is one to become a cheerful giver? I think God's Word will show us the right way even in this. The apostle Paul writes: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that

there be no gatherings when I come" (1 Cor. xvi. 1, 2). We will not here enter into details, but this much is evident, that the apostle is speaking of a tax which God has laid on his children. Now we are not to say, "Alas for us, poor wretches! The Government grows ever more exacting. We have taxes and rates without number to pay already. There is the ground-rate, the water-rate, the poor-rate, the school-rate, and many other rates besides. And now the Lord God is even coming down upon us with taxes!" No, it is not like this. He who thinks thus has nothing to do with this matter. But the true Christian will take himself to task, saying, "When I, willingly or unwillingly, give so much towards the welfare of an earthly kingdom, ought I not joyfully to give something to the eternal kingdom of God? Truly we are to render unto Cæsar the things which are Cæsar's, but also unto God the things that are God's." But if this tax is not considered an honour and a joy it does not exist at all.

The apostle furthermore proposes that something be laid by regularly. There must be regularity and order in everything. He who does not wash himself at fixed times but leaves it till he may chance to feel particularly inclined to do so will get into habits of uncleanliness though he fully intends to be cleanly. He who does not eat and drink at fixed hours will be badly nourished though the food may be of the very best kind. It is even thus in the spiritual life. We must have fixed hours for meditation on God's Word, fixed hours for regular prayer. And this will equally bear on the question of giving. Because we are frail men who again and again are attacked by selfishness, avarice, and all sorts of carnal doubts and hesitations, we must not let our offerings depend either on chance or on special emotions.

Not but that there are extraordinary occasions on which one may feel specially constrained to give. Thus, when we hear of some horrible distress that requires help on a large scale—will it not then seem a natural thing to practise a little self-denial that one may give more abundantly? Will not he who had intended giving a grand party then content himself with giving one in quite a small way, that he may offer a larger sum towards the relief of his suffering fellowmen? And he who loses a dear child, and thus will have one less to feed and clothe, let him not sigh and groan over the sad bereavement, but put what is thus mournfully saved into the Lord's hands.

A dying little girl asked her father, "Dear papa, how much do I cost you a year?" Her father did not seem much edified by this (to his thinking) prosaic and unchildlike question, and tried to lead the child away from it. "Never mind that, my dear girl," he said, "you know that I most willingly pay for what you want." But the little girl would not be thus silenced, and insisted upon knowing how much her father had spent on her every year. "Well," he said at last, "I suppose that your food, clothing, education, &c., would come to about £30 a year." Then the child said, "Dear papa, when I am dead, and do not cost you anything more, I pray that you will give that £30 every year to the poor orphans, that they may be well taught and cared for, and at last go to heaven."

Her father was rather taken aback at first, but finally he promised, with tearful eyes, to fulfil his dying darling's wishes. Thus he made death sweet to the child, and the yearly offering did not make him any poorer; whereas, his heart grew lighter and happier. And a time will come when he will know the full meaning of the words, "He who receiveth one of these little ones in the name of Jesus, receiveth Himself."

We may learn a great deal from this simple little story. Let me add another about grown-up people. It is of a different kind, but not less instructive. The writer once called on a friend in order to ask for money towards a certain great work. The said friend happened to be in a very bad humour, and greeted me with an abrupt, "Well, what do you want this time?" "Nothing," I replied, turned round on my heels, and went away. He ran after me, asking, in a somewhat gentler tone of voice, why I had come if I did not want anything? I answered, "I came to see a man whose heart is ruled by Christ. I wanted this man to do something for Christ's cause; but I found a man who for the moment is possessed by an evil spirit, and from him I want nothing."

Then my friend laughingly replied, "Well, come into my room, and tell me about your plans. I will listen with a favourable ear now, just to spite the evil spirit." So he did, and I had every reason to be more than satisfied with the result of my visit. But I had also learnt from this good man that when you feel that an evil spirit is getting hold of you (whether it be the spirit of despondency, of pride, or of avarice, or the evil spirit called "nervous sufferings"), you are to rouse yourself, and say, "Well, I will try to deal the old Adam a real blow, play him a cunning trick, and do something unusually good to-day in order to vex him."

From all this, the reader will have perceived that there are many opportunities of responding to the claims of charity, which are independent of the regular tribute to the Lord's cause. I never meant to say that this regular tax was to suffice once for all, but only to advise that it should never be omitted. A certain part of our income ought always to be placed at the service of charity. There is no mention of tithes, nor of any other law, in the New Testament. But of free love we are to make laws unto ourselves, if we still like to give them the name of laws. It is an excellent practice to set up a money-box to the Lord which undisputably belongs to Him once for all. The contents of it may be one pound or £10,000, but they no more belong to you than the money in your neighbour's purse. "The money in the Lord's box is sacred," you will say. "It is laid aside to be spent in the service of love, and it is my privilege to do this, on sensible principles."

Then you will get to look quite differently on collectors and subscription-lists. The troublesome tax-gatherers and vampires will be transformed into dear friends, helping you to change the "mammon of unrighteousness" into a tree of life, the "paltry money" into the seed of an eternal joy. I speak from experience when I say that since I have set up a box unto the Lord in my house, the giving away of money has become a joy and a happiness to me, as it always ought to be, on reasonable and Christian grounds.

Let whoever will deny it, it is a fact that the purse is generally lying on the heart with the weight of a mountain, hindering the free breath of the soul and the prayerful life. The last enemy of our peace is not unfrequently the unconverted state of the purse. When this enemy has been overcome, the old note of triumph will be heard from our lips: "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped."

MR. W. MORTLOCK has held some very successful services in a tent at Tenbury. The Gospel is listened to night after night with all eagerness by the hop-pickers.

NOTES ON SCRIPTURE.—12.

"And again the anger of the Lord was kindled against Israel." (2 Sam. xxiv. 1.)

THIS sentence is the heading of the whole chapter, which goes on to describe the sin which kindled this anger, viz., the numbering of the people (1 Chron. xxi. 7, 8; xxvii. 2); the punishment, viz., the pestilence (compare Num. xvi. 46; xxv. 3); and the removal of the guilt, viz., by sacrifice (2 Sam. xxiv. 18—25).

This chapter coheres closely with xxi. 1—14, and the narrative ends (verse 25) with the identical words of xxi. 14, "so the Lord was intreated for the land." There is no note of time, except that the word "again" shows that these events happened after those of chapter xxi.

"And he moved David." In 1 Chron. xxi. 1 the statement is, "And an adversary (not Satan, as A.V., since there is no article prefixed, as in Job i. 6, 7, 8, &c; ii. 1, 2, &c.) stood up against Israel and moved David," just as in 1 Kings xi. 14, 23, 25, first Hadad, and then Rezon, is said to have been an adversary (Satan) to Solomon, and to Israel. Hence our text should be rendered, "For one moved David against them." We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

[We give the above extract from the *Speaker's Commentary*, as the text is referred to in our article on "The Mountain Evangelist."]

REV. DENNIS OSBORNE.

DEAR FRIENDS,—I have great pleasure in announcing to you that the Rev. Dennis Osborne, of Mussoorie, India, sails for Liverpool in The *Aurania* on the 17th inst. He will probably arrive in England within a week thereafter.

He was the ministerial delegate of the South India Conference to the General Conference of the Methodist Episcopal Church recently held in Philadelphia. I have had delightful personal intercourse with him since May last, and have been greatly inspired by his public addresses. Born and reared in India, he presents her past and present condition as one only could who is perfectly familiar with every detail of Hindoo life and every sphere of Hindoo belief.

He has travelled over the States, filling many of our most important pulpits, of all denominations, and been enthusiastically received wherever he has spoken.

He is a man of rare gifts, intensely filled with his great theme—the evangelisation of India. This shows itself in his truly thrilling addresses, imparting to them a fervid eloquence which I have never seen surpassed. You may place him in any pulpit or on any platform with perfect confidence.

I am very anxious he should be heard in Great Britain during his very brief stay, and send this letter that he may not pass through England without the opportunity of lifting up his powerful voice on behalf of the heathen millions in the Indian Empire.

He was to have sailed for home two weeks ago, but I had so many applications for his services that I prevailed upon him to remain until next week. Next Sabbath will be his last in the country, when he will occupy the pulpits of Rev. Dr. John Hall (Presbyterian), New York, and Rev. Dr. Pentecost, Brooklyn. Don't fail to let your people have the opportunity of hearing this honoured servant of Christ.

Philadelphia, Sept. 9. GEO. H. STUART.

SIR WM. FOX, late Premier of New Zealand, and now on a visit to this country, states that the Salvation Army is doing excellent work in various parts of that distant colony.

For the Young.

CHILDREN'S SERVICES AT HASTINGS.

Sir,—I beg to enclose extracts from a letter sent to me by a poor woman who attends our Mission services. She was staying at Hastings for her child's health, and the account of the Seaside Mission is so genuine that I hope you will insert it in The Christian, for the encouraging testimony it bears to the good work. As a worker I know how precious these little testimonies are.—Yours faithfully, A. B.

Dear Miss B——,—I must indeed send you one more line of my interesting visit to Hastings. We have been at some glorious Gospel meetings, twice daily—on the beach when fine, and in a church schoolroom when wet. Such numbers of people attended them, mostly of the upper class. They were children's services.

To-night we had a meeting by lamplight. Seventy Chinese lanterns were carried by the children, all shapes and sizes. We all met at Warrior-square, and marched to Bo-peep; had a short service on the beach, and marched back with the lighted lanterns, each child carrying its own. Really the children conducted themselves beautifully. Mr. Seagrove said he had prayed that all might go right, and it did, for it was splendid!

We return home, all being well, on Saturday, both so much better for the change. You will hardly know us. We have bathed in the sea, and seen a good deal of pleasure, but none has made me feel so happy as these dear Gospel meetings. How I thank the dear Lord Jesus for all his goodness to us. Please let me have some books ready for Sunday's visiting. I shall have to work very hard to make up for all this grand treat.—Yours obediently, E. L. A.

FIVE WEEKS AT EASTBOURNE.

"Then are these young (Cambridge) men really 'pious?'" asks a lady, with an incredulous air, having listened to her afternoon visitor's account of the Children's Services.

"Whatever makes you take up this sort of thing?" asks another as he comes up to see if the said young men are really in their sober senses.

Take your stand any bright morning about 11.30 a.m. on the lower parade, and you will overhear many such remarks, but your eyes and ears will soon be busy with other things, for now the gathering throngs clear aside and our church walls of stump and rope rapidly extend in a huge ring. Then in at the doorway presses the two or three hundred boys and girls; and those queer-looking things under their arms—what are they? Your question is soon answered, for hymn No. 1 is given out; then all these portfolios open, and "Jesus loves the little children," begins the service.

A short prayer follows, in which all join with bowed head or uplifted cap. More singing—boys only; girls only; all together. Chorus again, then a story to illustrate its meaning before we sing the last verse. Now come the notices, which we all repeat so that we can't possibly forget; the "athletic sports" to-morrow afternoon, or the service in St. Paul's this evening, or the lantern service next Monday evening.

"Hands up those who belong to the Scripture Union." A growing forest each week. Then an invitation for others to join. Reports of the Mission after the service for the older people, and picture leaflets for the younger. After that we settle down to hear what Mr. Ranger has to tell us this morning, "The great General and the Little Servant Girl." We soon guess who they are, but like to hear the story of Naaman again.

A moment's break as we sing, "Are you washed in the blood of the Lamb?" Then in the quiet stillness, with only a gentle splash from the waves at our feet, we listen again to the story of Jesu's love, and the "fountain opened," on Calvary's Cross; then that listening throng of young and old disperse, and our morning's service is over.

Time and space would fail were we to tell of the bright afternoons spent in the cricket field, the intense interest felt in the match over there, or the tennis in the corner; whilst an opportunity is found for a stroll and a "little talk" with the "next man in," whilst waiting for the next wicket to fall.

St. Paul's Church is lent to us by the kindness of the Rev. W. A. Bathurst, vicar of Holy Trinity Church. So three nights a week, at 7.30 p.m., an ever-increasing number of young people find their way there.

Mr. Wane is going to speak to-night on on "the Broad Way." Many in Eartbourne are walking therein, but, thank God, some will find "the Way" before they leave the church. A second after-meeting follows the first, and then a few anxious ones stay for personal conversation. So day by day the work goes on. Miss —— decided last night; her father occupies a good position in society, and she will have to face much opposition for the Master's sake. Another such will tell you, "I don't know much about the Bible yet; I've only just learned to know Jesus." But she can and does tell others about Him.

"You all seem to know and feel the reality of what you say; it is so different from anything I ever heard before," says a young fellow, from a large public school, as we took a stroll that last night of the services. Hitherto he has only laughed at his little brothers and sisters for coming, but now he too has learned to become a little child, and so to enter the kingdom of heaven.

"We found Mr. Wane's Bible readings so helpful, and the children do miss the services," writes the mother of two boys who gave their hearts to Jesus, and this from one who at first was greatly opposed to the work. Many there are who must look back, with thoughtful hearts, to those quiet times in the Holy Trinity schools, as we met each morning at 10.30 for prayer and Bible reading.

Meetings for boys only at Handel House, Saturdays at 8, Sundays at 7, and grand times they were; we ended with an extra one by special request from the boys themselves. One evening, when most of those present were Christians, we all stood up and sang, "O Jesus, I have promised to serve Thee to the end;" as we each determined, by God's help, to be "out and out" for Him. On another meeting fourteen quietly rose as anxious to come to Christ.

We must end with a few words about Sunday. What happy afternoons at St. Paul's, with a collection of 800 bright faces one Sunday, and a collection of £25 for the Mission; the next the largest sum ever contributed at one service in that church. Then in the evening, after our boys' meeting, we all went down to the beach for an open-air service, and there, in the deepening twilight, and under the stars of heaven, was told the old, old story of God's great love. Who can tell the full results of those earnest burning words, spoken to that great crowd of motionless listeners? Many we know can say of them with the preacher—

"I came to Jesus as I was,
Weary, and worn, and sad,
I found in Him a resting-place,
And He has made me glad."

ANSWER TO BIBLE ACROSTIC.

Tarshish ..... Jonah i. 2.
Haman ..... Esther vii. 10.
Onesimus ..... Phil. i. 10.
Urbane ..... Rom. xvii. 9

Gideon ..... Judges vi. 10, 14.
O-bed-edom ..... 2 Sam. 6, 12.
Damascus ..... Gen. xv. 2.

Silas ..... Acts xvi. 23.
Ephesus ..... Acts xix. 1.
Eliab ..... 1 Sam. xvi. 5, 6.
Salome ..... Mark xv. 40.
Theudas ..... Acts v. 36.

Michael ..... 1 Sam. xviii. 27.
Eleazar ..... Numb. xx. 28.

"Thou God Seest Me."—Gen. xvi. 13.

We have also received replies from Mabel Carter, T. H. Henderson, M. E. Henderson, E. Henderson, J. W. Stratbearn, J. H. Haining, Mary Burns, Ethel M. March, G. T. Winslow Donovan, and Annie L. Trendell.

"DOES IT LAST?"

AN ANSWER FROM PLYMOUTH.

DEAR SIR,—Among the fruits of the late Mission of God's honoured servants, Messrs. Moody and Sankey, to this country may be included the evangelistic services at St. Andrew's Hall, Plymouth. This hall is capacious, and is situate in the very centre of the town; it is admirably adapted for evangelistic work among the teeming and varied population of a town like Plymouth, with its mercantile, naval, and military elements; crowds of loungers move up and down in its immediate vicinity.

The meetings are attended almost entirely by those who frequent no place of worship, and who are attracted by the singing of Mr. Sankey's hymns outside the Hall, which is started as soon as the church and chapel services have commenced. The Hall was recently offered for sale, which caused some anxiety and much pleading with God by the band of workers, upon whom the responsibility in connection with the services has chiefly rested, but a Christian gentleman interested in the work has, at considerable cost, purchased the property, and by a further expenditure rendered the place most comfortable and attractive. This has been regarded as an unmistakable answer to prayer.

The services are strictly undenominational and have been carried on without any break for nearly two years with abundant blessing, and very many have, we trust, been "born again." It has rarely happened that a meeting has been held without some one soul professing to be converted. It has also become the sphere of Christian work for many of those who date their conversion from the Moody and Sankey Mission. A band of workers called the "Blissful Brothers"—Mr. Bliss having been much blessed in calling many of them from the bondage of drunkenness and vice into the glorious liberty of children of God—have rendered much assistance in gathering in the people from the streets, in singing the Gospel, and bearing joyous testimony to "what a Saviour they have found."

We regard this work in Plymouth as a very distinct answer to the question so often asked by those who have not been intimately associated with the Moody and Sankey Mission, "Does it last?"

It is desired not only to maintain, but if funds are forthcoming to extend the work; the little band of workers, who in their happy union form a true evangelical alliance, feel they may appeal to their brethren and sisters throughout the Christian world, especially those who feel it a privilege to foster the work resulting from the earnest and loving labour of Messrs. Moody and Sankey, to assist this work. The Treasurer is Mr. E. R. Hingston, Bank-street, Plymouth.

George Moon
Henry Charles Fox.
Charles Wood.

PERTH CONFERENCE.

THURSDAY, SEPTEMBER 11.

THE last day of the Conference was not the least. Lord Polwarth again presided, and introduced the subject of the day in a few appropriate remarks. It was then taken up in a very exhaustive address by the Rev. J. Smith, of Berwick, founding on the words

"HEARTS SPRINKLED—BODIES WASHED."

"Let us consider one another to provoke unto love and good work." He spoke of the connection between the privilege of abiding in the holy place and the manifestation of a corresponding character in the outward walk of life. Conscience is a man's knowledge of himself in connection with the law of God. When in our deepest heart we assent to the will of God, we know we have fitness for the presence of God. How is it that this change has taken place? not because of anything in me but of something which has come upon me; the sprinkling of the blood of Christ, and the change effected by faith in its efficacy to meet the guilt of sin. The distinction between human sin and diabolic sin must be kept in view. Diabolic sin is entire antagonism to the will of God; well expressed by the poet, "better to reign in hell than serve in heaven." It is not so with man; he has been seduced by another spirit to withdraw his allegiance from God; to find something outside of God as his highest good.

Human sin in its guilt is provided for in the Cross of Christ. I come to the Cross and there confess my sin, and then I find that God reaches down to me a salvation, and lifts me out of the horrible pit, and I, poor human being, find my good in God and not outside of God. The Cross cuts at the root of human enmity to God. Man has not gone so far as Satan, and the enmity is removed by the view of the love of God in the Cross. This is the first stage in man's restoration.

It is a mysterious fact that my belief in the work of another should bring me peace of conscience; but such is God's provision and the human heart's experience, and this by faith. What is faith but trusting God, falling in with God about everything; a practical recognition of God as a moral Governor? Faith is the beginning of acknowledged righteousnesss in God, and the strength of man's future hope of the enjoyment of God. In Romans x. we have the transfer from the law element to the life element of the Gospel. You have died to sin, therefore you renounce sin as a law of life, and give yourself up to God as your Master. Our position is a position of surrender to God, a fleeing out of self to God. Consecration is faith acted fully out. Confession of my utter need, and that Christ must act through me. This is the secret of all true service.

In the second address, by the Rev. Dr. Black, of Inverness, there was brought out, what did not come into view with the other speakers, the connection of the Lord's Second Coming with practical duty, and he dwelt upon the summary of Christian life given us in 1 Peter iv. 7—9, enforcing the respective features of Christian testimony which the Apostle presents to the Church.

THE COMMUNION SERVICE

which followed was held in St. Leonard's Established Church. In the absence of Rev. Professor Charteris, of the University of Edinburgh, who was to have taken the chair, and was prevented by illness, Rev. Dr. Elder Cumming, of Glasgow, presided. He took for a short address the words of the Scripture of the day, "Let us draw near," and pointed out the encouragement for believers to come into the very "holiest," because the provision by Divine grace was so rich as to remove all ground for slavish fear, and to render inexcusable all doubts of the Lord's love; so that the soul might enjoy the riches of Divine love provided for the "sanctified in Christ Jesus."

When the quiet and solemn moment for the "breaking of bread" was over,

REV. DR. MONRO GIBSON,

of London, gave a closing and instructive word on one special feature in the intercession of our Lord, as found in his prayer in chapter vii. of St. John's Gospel: "The glory thou hast given me I have given them." The word glory as used by our Lord not signifying magnificence, splendour; also this promised glory to his disciples never made during the early part of his ministry, but waited till He had wrought it out in his own life. It is not the glory with the Father before the world was, but the glory on earth as the Head and High Priest of his Church. The great glory of the life of Christ was that He could say, "I and my Father are one." It was because God dwelt in Him, and was manifested in his human life, which was the glory on which his eye rested. Now this glory of Christ in his oneness with the Father corresponds with the glory which He anticipates in the oneness of his disciples with Himself, and in a common unity as his body. This glory belongs to all his disciples, and should be manifested in our daily lives—"I in them" the glory of their life, as "Thou in Me" was the glory of my life.

While thus meditating the glory, the Lord had the cross full in view. "Father, the hour is come, glorify thy Son," was in his mind always connected with the cross—the cross directing the way to the crown. The disciples' idea of glory was grandeur, position, greatness. In Christ's mind it called forth the vision of the cross, "except a corn of wheat be cast into the ground and die," there is no glorious harvest; so the glory in the Lord's mind, "If I be lifted up will draw all men unto Me," the fruit of the travail of his soul in his hour of suffering, and in subjection to the will of the Father.

So we retired from the table of the Lord with this blessed thought resting on our mind, union with Himself in this common glory to return to the duties of life in the deeper experience of the dignity and responsibility of discipleship—the "not I but Christ in me."

At the last evening of the Conference the hall was densely crowded, every inch of standing-room occupied, and to upwards of three thousand people addresses were given by Mr. Quarrier, of the Orphan Homes of Scotland, on "Christian Work and the Power of Prayer;" and by Dr. Cranage, of Wellington, Salop, on "The Pureness of the Christian Life."

The concluding address was the powerful Gospel call, "Come," by Rev. Thomas Spurgeon, of Auckland. At the after-meeting numbers remained for conversation, who were met by evangelists and others.

[Some notes of the ladies' meetings are reserved for our next issue.]

THE SCRIPTURE READERS' SOCIETY FOR IRELAND.—Many who heard of, but were unable to attend, the London meeting of this Society in connection with the late anniversary, will learn with pleasure that Captain James Kearney White has issued, in neat pamphlet form, a full report of the addresses then delivered; not only at the Mansion House, but at the meetings in Mildmay Conference Hall. The sermon preached by the Rev. Canon Fleming also appears. The friends of Bible reading in Ireland will render good service by widely circulating this valuable testimony to the good which has been achieved by the Divine blessing resting upon the labours of the Scripture readers. Copies may be had of Mr. Leng, 337, Strand, W.C.

A SWISS HOME FOR INVALIDS.—Sir,—Your readers may have heard of Davos, in Switzerland, as a winter health resort. If so, they may feel interested to learn that a Home for invalid ladies has been opened in Davos-Dörfli, within half an hour's walk of Davos Platz. It is intended for those invalids who have every reason to hope that they are likely to derive real benefit from a temporary sojourn there. The climate is a peculiar one, and therefore those who wish for admission to the Home should first consult their physician as to whether an Alpine winter is likely to prove beneficial to them. There are many that are debarred from enjoying its advantages by the expenses of a long residence in an hotel or pension, and it is for such that this Home is being opened. Ladies desirous of entering the Home should apply to the lady superintendent, In der Wiese, Davos-Dörfli, Switzerland; or to Dr. Crothers, Warrior-terrace, St. Leonards-on-Sea.

MY KING.

KING of kings, supremely high,
Lord of heaven, and earth, and sky,
In my heart I would enthrone Thee,
In my actions I would own Thee:
As Thou gav'st Thyself to me,
Give my ransomed self to Thee!

Son of God, as mortal born,
Meekly wearing crown of thorn,
Truest homage I would give Thee,
I would serve Thee, love Thee, live Thee:
Thou didst bear the Cross for me,
All things shall be loss for Thee!

Take, O Master, glorious King,
All the love my heart can bring!
Take the spikenard, precious token,
And the vase so sweetly broken;
Thy heart felt the spear for me,
Mine shall only beat for Thee!

Angels fly on tireless wing
In thy service, wond'rous King!
But the angels fly no faster
Than my heart, O gracious Master!
If my feet make slower speed
Take my will, and not my deed.

'Tis my joy thy "slave" to be,
'Tis my hope thy face to see;
Wholly Thine, O Saviour, take me!
What Thou wouldest, Saviour, make me!
Since Thou callest me thine own,
I will live for Thee alone!

High Beech, Acton, W. Henry Burton.

MISSION WORK IN GERMANY.

SINCE our last notice of the Mission at Branderoda in your number of June 5, the twin evangelists referred to have entered upon their labours. They have met with a most hearty reception by the people, whilst the clergy are, one and all, opposed to them, and do all in their power to lay hindrances in their way. Notwithstanding all difficulties, doors are opening to them on all sides.

The tracts they distribute are accepted with eagerness, and a grant of Bibles and New Testaments, received through the kindness of Mrs. Robertson, of Hampstead, enables them to scatter the seed of the Word far and wide. Almost every evening through the week they gather a few people for a short Bible-reading, prayer, and singing, and they are just starting a Young Men's Christian Association. Their gift of song is particularly used by the Lord in attracting their hearers, who are often moved to tears when listening to them.

A landowner, who at the same time is at the head of all police matters in Branderoda, gave me the choice between three days' imprisonment or paying a fine, because of my allowing Dr. Ziemann to hold a meeting in my house last May two hours earlier than the time appointed by the police order, and now again he has got up a similar case against me because of my distributing tracts to some of his labourers. My evangelists are daily expecting the same summons, and as we cannot afford a continuation of fines, they are determined to let the prison walls resound with their hymns.

Thus the work is spreading, though amid conflicts and hardships, and the earnest desire of those engaged in it is to be able to enlarge the little Mission-house, so as to have more room, not only for children, but for evangelists and other helpers. A. De Weling.

September 12.

MR. MOODY'S MOVEMENTS.—A personal letter, says the Chicago *Evangelistic Record*, just received from Mr. Moody in regard to his movements during the fall and winter, states that at present no definite plans have been made, but that probably he will conduct meetings and attend some conventions in New England, possibly until after the Presidential election. From that time on there are no plans whatever, and all announcements of meetings in any other states are totally unauthorised.

EVANGELICAL ALLIANCE COPENHAGEN CONFERENCE.

FRIDAY, SEPTEMBER 5.

EVENING MEETING.

THE Chairman, Dr. Cairns, of Edinburgh, who spoke in Danish, said that as he was a Scotsman, and the Alliance had its origin in Scotland, he might recall something of its history. In July, 1843, there was held in Edinburgh a commemoration of the Bi-centenary of the Westminster Assembly. Amongst other speakers, his own teacher in theology and predecessor in the ministry, Rev. Dr. Robert Balmer, of Berwick-on-Tweed, spoke on Christian union. He remembered the occasion, as he was himself present. The address of Dr. Balmer made a great impression on John Henderson, of Glasgow, a well-known Christian merchant, who conceived the idea of offering a prize for an essay on Christian union. He mentioned the subject to his friend and minister, Rev. Dr. David King, of the same city, who advised him rather to get various writers to unite in one volume, as this would give more visible appearance of unity. This was done, and in one of the essays a suggestion was made that a great world-wide society should be formed for the promotion of Christian union. John Henderson and David King laboured together to realise the idea, the latter writing the appeal to hold the first meeting in Liverpool, in 1845, and travelling over Scotland and England to awaken interest in the subject. Leading men of all the churches in the Old World and in the New attended, and in London, in 1846, the Alliance was definitely formed. Such was the beginning of a great work, which, like most other great works in the Kingdom of God, went even beyond the hopes of its first promoters.

The Alliance had two ends, the defence of truth and the promotion of union. These were summed up with equal force and beauty in the Bible words, especially as translated in Danish: "He that is not with Me is against Me;" "He that is not against us is on our part." Nor had the Alliance confined itself to witnessing for Christian doctrine, but had, in all its meetings, promoted practical morality. He would attest this in regard to the general meetings in London, Paris, Berlin, and Geneva, all of which he had attended; and it was equally true of those in Amsterdam, New York, and Bâle, at which he had not been able to be present. Hence, this evening, they would take up the subject of Intemperance, which no one could deny to be of a truly practical character. Some might not agree with him; but he had been a total abstainer for twenty years. He could not conclude without thanking the people of Copenhagen for their truly Christian hospitality. He prayed that God might bless Denmark, the Royal Family, and the whole body of the people, and that all, from the highest to the lowest, who had been at these meetings might experience the fulfilment of the Divine promise—"Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

Pastor Rindfleisch, Dantzic, read a paper on "Intemperance." Upon the same subject,

PASTOR DALHOFF,

of Copenhagen, contributed a paper, in which he gave these interesting facts:—

It was somewhat painful to speak about things in one's own country that filled the heart with sorrow. It was in Denmark as in North Germany; ardent spirits being cheaper there than in other countries, more was drunk in comparison. Therefore, most suicides were found in Saxony and in Denmark, and in the latter country half of the suicides could be traced to brandy. Delirium tremens was so prevalent that one-eighth of the deaths amongst men were caused thereby. But it was difficult to show how much evil had its origin from drink. As to Denmark, an official return was given in the Report of the Statistical Bureau. Every fourth divorce, every third crime, three-fourths of all incarcerated, had their origin in intemperance. Amongst the men in the workhouses, two-fifths, in the lunatic hospital one-fifth were intemperate; amongst the women very few were.

What had been done by way of prevention or cure? Of late years especially public attention has been directed to the subject. About 1840 Temperance societies were started, but died out not very long afterwards. Now, the magistrates were making efforts to lessen the number of the brandy shops, which had been very numerous, 10,000 in the whole country, while Sweden had 1000. In Copenhagen the number had risen from 600 to 2000 in the course of twenty years, more than both Norway and Sweden. Efforts had been made to establish coffee-houses in Copenhagen where no brandy was sold. Temperance societies had been revived. There were 4000 Good Templars, and the Danish Temperance societies had now 18,000 members in 350 societies, all formed within the last five years. The clergymen had not yet taken much part in this Temperance movement. The writer of the paper concluded with the prayer that God would bless the undertaking in order that it might accomplish greater results in the near future.

PASTOR STORJOHAN,

a leading member of the State Church in Christiania, gave interesting notices in regard to a Seamen's Mission among the Scandinavian nations. He had learned, when himself a sailor's missionary in Scotland, to feel deep sympathy with this field of the Inner Mission. He had been led to enter upon this work by a visit to Newcastle, where he met the late venerable George Scott, of the Methodist Church, whose labours in connection with the revival of religion in Sweden succeeding the efforts of Rosenius and others were well known. He gave statistics of the progress of the Mission among sailors in all the Scandinavian ports, and showed how important the work was, as the sailors of the Scandinavian nations understand each other. At a meeting lately held in Bergen, in the west of Norway, the most interesting results were shown to have resulted from the Norwegian Mission among sailors. There was an increase of chapels in all the Northern ports. The work was important, as bearing upon Roman Catholic sailors, who might well present a field for such labour, where the missionary was not sufficiently employed among seamen of the Protestant faith. As indicating the immense importance of the field as a whole among sailors it was calculated that there were 358,000 German sailors, and the other nations in proportion. He awakened great interest by saying that he had specially come to bear testimony to the frightful evils of the crimping system. Strenuous efforts to grapple with this evil had in America diminished it by one-half; but he earnestly pleaded for the creation of an international law, and was willing for that purpose to go, if he could find it possible, either to England or America. He did not consider that any subject had come before the Alliance that was of more practical importance.

SATURDAY, SEPTEMBER 6.

The diminished attendance on the closing day contrasted strongly with the large assemblages on the former sittings. After praise and prayer, which every day ushered in the proceedings of the Conference, Dr. Kalkar (whose remarks Dean Vahl interpreted) recorded the gratifying fact that throughout the whole Conference there had prevailed a beautiful spirit of harmony and love.

In the course of his address, he remarked that all the Conferences of the Evangelical Alliance, though held in various countries, had clearly proved that the love of Christ was a power which united the hearts of men in one common bond. The Alliance did not rest in mere words, or on mere sentiment, but its foundations were deeper. At the inaugural meeting of the society, there were present some of the best men the world had ever seen: they deplored the separation between the members of different sections of the Church of Christ, and longed for union. Nearly all the originators of the Alliance had now passed away, and a new generation had come. Was there among the latter the same sorrow at separation, and the same desire for union? If ever there was an age when unity amongst Christians was desirable, it was in these days, when satanic forces were employed by those who professed a desire to reform the world, and amongst whose instruments was the destructive agent of dynamite. These were not times in which members of the national churches should make complaint against the dissenters who had left them, nor in which dissenters should attach blame to the Church from which they had separated themselves. The Evangelical Alliance aimed at bringing prominently before the Christian community the fact that the unity of hearts was greater than the diversity of views, when evangelical Christians, acknowledging one Head, united together to attain one common end. The existence of such a union was as real now as it had been forty years ago.

With regard to Sweden, Sunday difficulties had hindered, or the Conference would have been held in the capital of that country. There were in Sweden many who longed to receive the Alliance in their midst. The Evangelical Alliance had greatly contributed towards the maintenance of religious freedom, as notably shown in their action with regard to the case of the Madiai in Florence, Matamoros and his fellow-Protestants, and Julian Vargas in Spain, besides many more who had suffered for conscience sake. In Denmark they also loved religious liberty. Their late Queen, Caroline Amalie, wrote, for the liberation of Matamoros, to Queen Isabella of Spain. [This letter, at Dr. Kalkar's request, was read to the Conference by Professor Jean Monod.] Thank God, they in Denmark never heard of any suppression of the exercise of the right of conscience in any portion of the kingdom; indeed, it was gratifying to know that the same liberty was now allowed in almost every country; and for the enjoyment of the privilege much credit was due to the Evangelical Alliance.

The Rev. Prebendary Anderson, of Bath, on behalf of the British Council and on his own, expressed heartfelt gratitude towards their Danish friends for the exceptional kindness which they, in Denmark, had shown to the delegates from Great Britain. There was an English proverb which said: Although the man who confers a benefit may occasionally forget it, the man who has received a benefit should never forget it. He was very sure that the English friends were quite prepared to act upon the second part of that proverb. One could not walk through the streets of the beautiful city of Copenhagen without being continually reminded of the strong ties of early kindred which united Denmark with England. Many of the works of art valued in England had been copied from the originals which he and his friends had seen in Thorwaldsen's Museum at Copenhagen. For the future, therefore, having seen the originals, the copies would seem to be invested with new beauty. One had in the inspiration of great artists the common source of all that was good in art. One also had common sources of inspiration in classical and in sacred history. Englishmen were in Denmark seeking out all the sources of their greatness. Whatever was best, noblest, purest, bravest in England had been derived from the men who more than a thousand years ago occupied the country in which the Danes had now the honour and happiness to live. Three times had England been conquered by Northmen who lived in times past. They had been the greatest kings that ever swayed the English sceptre—Canute, King of Denmark, William the Norman, and William the Stadtholder of Holland. Every time something was left behind better than was brought. Without these names English history would not be what it is.

One scene in the Latin epic of Virgil had been constantly present to his mind. The ancestor of the Cæsars was supposed to be

doubting whither to steer his ship; and the answer was given—

"Antiquam exquirite matrem."

Long might the bond of unity between the two nations be strengthened! There was a fourth conquest—and this had occurred in our own time—when the daughter of Denmark came over and won all English hearts. Great as had been their civilisation and attainments of genius, the Danish people had not forgotten, but were distinguished by, the grace of hospitality, which had even survived the commercial struggles of this material age; for, like their other great qualities, it flowed directly from the heart.

The Special Committee on the subject of religious liberty, appointed by the Conference on Monday morning, presented their report, Dean Vahl stating that the Committee had held several protracted meetings, and had fully discussed the questions submitted to them. With regard to the Salvation Army in Switzerland, the following resolution was put to the Conference, and carried with two dissentients: "That the Evangelical Alliance, while reserving its opinion regarding the methods adopted by the Salvation Army in promoting their evangelistic work, protests against the violation of religious liberty, which has taken place on the occasion of certain meetings of the Salvation Army in Switzerland." It was decided to send a copy of the resolution to the President of the Swiss Confederation, accompanied by a letter from the President of this Conference.

Another matter which had occupied the attention of the Committee had reference to Schleswig, Dean Vahl stating that there were several painful restrictions from which Danish pastors suffered in that country. This subject it was resolved to remit to the Committee of the German Branch to deal with. In regard to the position of Christian missionaries in Madagascar, it was resolved to remit that subject to the French and English branches for consideration. It was resolved that the resolution of the Bâle Conference in 1879 against the opium traffic should be adopted by this Conference, and transmitted to the British Government through the British branch of the Alliance.

On the suggestion of the Swiss Committee, an International Committee was appointed, consisting of the presidents and secretaries of the various branches that should meet every two years for the consideration of matters affecting the interests of the whole Alliance. The subject of the next General Conference was remitted for consideration to the International Committee.

A paper was then read by the Rev. Dr. Murray Mitchell, on "The Duty of the Christian Church in relation to Foreign and Home Missions," an abstract of which we hope to give in our next. Then followed

REV. DR. L. B. WHITE,

of London, with a paper on "Christian Literature as a Missionary Agency." We give a brief summary:—

The importance of evangelical literature, in addition to the circulation of the Scriptures in a missionary agency, was allowed by the common consent of all engaged in the work of home and foreign Missions. The records of every missionary report told how Christian tracts and books had aroused attention; how, when left behind, and when the preacher had ceased to speak, they had deepened the impression made. The circumstances of the day make it more important than ever; the spread of education and the consequent increase of the number of intelligent readers gave it greater power. The enemy was never more active in the use of the Press. There is much of this evil Missionary agency both at home and in the foreign Mission-field. The Committee of the Religious Tract Society have specially in hand at the present time a plan for endeavouring by the Press to counteract the effects of the distribution of infidel literature among the educated natives of India and Japan. Coming to practical suggestions, Mr. White said that the foreign missionary societies ought to give more attention to this as part of their work—to realise that the missionary must preach for the eye as well as for the ear. It should be more generally felt that missionaries with special qualifications for literary work are as really preachers of the Gospel, even if their whole time were given to it, as their brethren who itinerate. The production and distribution of Christian literature is an object on which missionary funds must be more largely expended. Christian literature, in order to be an effective missionary agency, must be quickened by the power of the Holy Ghost. Hence the need for prayer that the writers may be guided into truth, and that hearts may be open to receive it.

On "The Lord's Day: Its Place and Power," two papers were read. The first was contributed by the Rev. Dr. Gritton, of London, and, in his absence, read by the Rev. J. H. Wilson; and the second was read by Dr. Hahn, of Geneva, for Pasteur Deluz. In the latter, the writer made an important statement, viz., that a desire to recover the complete rest of the Lord's Day was the only point which the Christian Church had in common with Socialists: they wanted that day's repose. As an example of the frightful excesses to which otherwise Socialism had led in Geneva, he quoted from a red-coloured book, called "The Hymn Book of the Socialist Democrats," of which a seventh edition was published last year in Zurich, giving caricatures and parodies of Luther's well-known hymn, and others. These parodies were filled with blasphemy and defiance of social order. In one of the parodies, which the speaker quoted, the Socialist League was, in place of God, made the fortress of humanity. In another hymn of the same collection the efforts of Governments to prohibit the dancing assemblies of the Socialists were satirised as ending in the dance of the latter over the ruins alike of the family, the Church, and the throne.

In the Lower Hall, papers were read to a large audience on "Missions," the first, "to the Jews," and the second, "in the Dutch Colonies." The contributor of the first paper, Pastor De Leroi, was formerly a missionary to the Jews in Breslau, and is now Minister at Barmen on the Rhine. He gave encouraging statistics of the success of the various Jewish Missionary Societies. The recent keen interest in the Jewish question in Germany and elsewhere would be overruled, in spite of temporary excitement, so as to promote Jewish Missions. In conclusion, the writer referred to the number in the German universities of students of Jewish birth, and he dwelt upon the certainty, inferred from Scripture, of universal Jewish conversion.

The second paper was read by the Rev. Dr. Van Ryn, who gave an interesting account of Dutch Missions, especially in the Indian Archipelago. He had personally travelled to inspect these in 1875. The greatness of the influence of Holland upon her colonies to this day was not sufficiently appreciated. In the Dutch colonies, out of a population of 60,000, there were 10,000 Christian negroes. In the Indian Archipelago the work of Christian Missions had also been prosecuted with success. It was calculated that the population of these islands, as a whole, was not less than 30,000,000, of whom there were 60,000 Jews. For the last ten years there had been a growth of missionary activity. The Barmen Mission had laboured in Borneo, and in Java various missionaries. In these islands there were sixty-two congregations, partly supported by the colonial authorities, and the Utrecht Mission had laboured there. Of these Missions one had particularly impressed him, viz., that in the northern Celebes, where the people had been Christianised. These belonged to the most delightful recollections in his life, and as contrasted with the heathenism which he had passed through elsewhere, it presented an El Dorado. A Dutch professor, previously indifferent or hostile to Christianity, had been converted simply by that spectacle. The difficulties of the work in all those islands was great. A large mass of the people were Mohammedans. Even the authorities were indifferent, though he had received nothing but kindness at their hands.

The concluding public meeting, and the last of the Conference, took place on Saturday evening. Two papers were read. The Rev. Dr. Clemance contributed an important one on "The Baptism of the Holy Ghost," which we were able to give in our last issue. The second, an earnest address on this subject, was given by Pastor Tophel, of Geneva. The final address on the programme, as was the first, Dr. Kalkar delivered, and that on a theme accentuated in the course of the conference, viz., "The Evangelical Alliance—its influence in promoting Christian union and religious liberty." Prayer, praise, hand-shakings, and reiterated farewells, brought to a close the Scandinavian Conference of the Evangelical Alliance for 1884.

Although on most of the days there were three sittings of the Conference, a large number of members met for prayer early every morning, the devotions being conducted in the languages of the different nationalities represented at the Conference.

On the Sunday following the last day of the Conference there was a united communion service in the afternoon at the French Church. The attendance of members was very considerable. One of the sermons associated with the visit of the Evangelical Alliance was preached in the morning by the Bishop of the Diocese (Dr. Fogg) in the Free Kirke.

In the course of the week, several of the prominent members of the Alliance received invitations to meet members of the Royal Family. Among the guests of the Palace were the Lord Mayor of London, M.P., Sir W. MacArthur, M.P. (both of whom were also invited to meet the British Ambassador and a member of the Danish Government), the Rev. Dr. Sinclair Paterson, and the Secretaries of the Alliance, General Field and Mr. A. J. Arnold.

MR. GEORGE C. NEEDHAM.

DEAR SIR,—Kindly permit me, through the columns of The Christian, to inform my friends in Great Britain of my change of address. I am about to enter a new field of labour which entails oversight and organisation, in addition to missionary and evangelistic work.

I shall be glad to receive sound evangelical books, magazines, &c., at any time from persons who may wish me to place them in the hands of needy students, young pastors, and others who are engaged in preaching. We cannot do too much towards counteracting the heretical literature just now teeming from the printing presses of the country. Good books are a priceless boon; we wish we could distribute thousands among our poorer brethren.—Ever in best bonds,

Geo. C. Needham.

Wilmington, Delaware, U.S.A.

MEDICAL MISSIONS IN NEW YORK.

IN forwarding to us a copy of last year's report of the New York Medical Mission, Dr. Dowkontt writes:—

I desire to bespeak the prayerful sympathy of the people of God, especially in England, my native land. The Lord has given great blessing to the work; ten thousand cases have been treated since we began this entirely new agency in this city in June, 1881. Many very remarkable cases of conversion have taken place, to the rejoicing of our hearts.

Recently I was led to take a large house for myself and family, at 306, East Broadway, and have set apart one floor to accommodate six students. Three are already forthcoming, one being a young American, who prefers the life of a medical missionary to that of a merchant, his parents meeting all his expenses; the second a Waldensian, who has been labouring for the past year among the Italians in this city; and the third, a native of Switzerland, whose heart has long been set upon Mission work, especially in Madagascar. Others are under consideration; and one lady has offered to meet the present expenses of a Chinese student.

I desire to ask the prayers of your readers that God will send to us the right men, and keep from us the wrong ones, and that we may be guided by Him in whose service we are engaged, in all that pertains to the men, means, and work of this Mission.

Notes and Comments.

It is a matter for satisfaction that the habit of using foul and profane language in the streets is exciting special magisterial attention, and calling forth the well-deserved censure and punishment of offenders. This bad habit has increased of late, especially among boys, who seem to think it a manly practice, and an indication of superiority on their part. Moral influences are at work to counteract such evils, and from them the chief remedial power is to be sought; but it is right that they should be supported by the strong hand of law, as it is administered in our courts of justice.

The Western Temperance League, which includes in its field of operations no less than eleven counties, besides a part of South Wales, has lately held its annual conference at Salisbury, three hundred and eighty-eight affiliated societies being represented. The proceedings were mainly directed to the political aspects of Temperance work, resolutions urging speedy Government action in reference to the licensing laws, Sunday closing and other moot points, being warmly discussed and carried. One speaker, referring to the opposition Temperance legislation met with in the House of Commons, said hat if teetotalers only knew the forces which the publicans were employing to defeat their object they would be faint at heart. Even bribery was resorted to by them, for he knew members of Parliament who were paid for using their influence in stopping legislation. The report which was presented urged that moral suasion could not be relied on as sufficient in itself to cope with the determined action of the publicans, and must be accompanied with vigorous action for political reform.

In addressing the students of Hackney College at the inaugural meeting of the present session, Dr. Macfadyen spoke strongly and wisely on the decline of pastoral work on the part of the modern ministry, stating that it had become almost a lost art among Nonconformist ministers. As a means of usefulness ministers lose much by failing to cultivate the spirit of kind and sympathetic friendship with their people; while, by conveying suggestions for their sermons, and bringing encouragement to their own hearts, pastoral work would often prove a means of grace to themselves. Dr. Macfadyen, in dealing with this subject, touched one of the most pressing and vital needs of the times in relation to church life and ministerial duty, neglect of which cannot be compensated by any amount of zeal and vigour in other directions.

Dr. Macfadyen's words are of great value also in reference to the duty of ministers to the youth of their congregation, and will repay most earnest consideration:—

"A ministry that did not contemplate the service of childhood and youth was not such a ministry as that of the Lord. Let them make the acquaintance of children, study their ways, acquire their confidence, and be known as their friend—assemble them in classes, preach to them in the pulpit, and never forget their presence in the church. The minister should make himself felt in the Sunday-school, and there was no branch of his work that would better repay him. The children would teach them many a lesson, and suggest many an illustration. Secure their confidence, and they would be the pith of their power in their later years. The young people of their families were the hope of the church, and if they could secure intelligent piety amongst their boys and girls, youths and maidens, they would be its strength in future years."

Dr. Richardson has conferred a favous on the whole community by the issue of hir book entitled "The Guild of Good Life," published by the Society for the Promotion of Christian Knowledge. It treats on the best means of promoting health and happiness among all classes, and proposes remedies, at once simple and within the reach of all, for many of the ills which attend human life. Our Temperance readers will read with pleasure the Doctor's dictum on alcoholic drinks as aids to health and happiness. He says:—

"Wines, spirits, beers, and all forms of what are called strong drinks, are bad for happiness. The alcohol in these drinks stimulates. It relaxes the blood vessels of the body; it causes the blood to flow rapidly through the brain and nerves; it seems to make people happy, and for a short time the effect it produces is, to many persons, pleasant. But the pleasure is as a restless dream, and the after effect is sorrow. In time the very delight that is courted by alcohol is so often courted that it ceases to please; and then comes the mad craving, the incessant desire, the persistent unhappiness, the degradation, the shame. I want to state that no drop of such drink is any good. There is ever present to those who drink alcohol this great danger, that the drink begets a desire for itself. It makes those who take it feel it to be a necessity for them and their lives. And just in proportion as it makes them feel it, it sells them body and soul, and kills them body and soul."

An indignant protest is called for from every lover of the Word of God against the action of the Council of Management for the Health Exhibition in prohibiting the sale of Bibles within its precincts. While novels, playing cards, and many other things by no means pertaining to health of body or mind, are freely bought and sold, it is worthy of severest censure in a land like ours that the Bible should be prohibited, and dishonour thus done to the book to which England owes her greatness more than to any other cause. The British and Foreign Bible Society is a national institution, entitled on every ground to respectful appreciation and cordial reception on the part of those concerned in the management of such public places of resort as the Healtheries, and refusal for them to sell their publications, is an insult to the Christian feeling of all sections of the Church by which that noble society is supported.

Our friend Richard Weaver has so far regained strength that he was able to conduct an evangelistic service at Sale on the evening of Sunday week. A large congregation listened to his earnest appeals, and on some a deep impression was made. He conducted a second service in the same place last Sunday evening.

Many of our readers will be interested to know that Mr. Weaver's sons are following in his footsteps, in active Christian service. His second son Reginald is just entering on the ministry of the Gospel in connection with the Methodist body.

It is somewhat remarkable that we should have received at the same time the two letters from British North America which we publish this week (page 19). We can hardly imagine that the correspondent from Nova Scotia has not overstated the case. We know there are good men and true in the Episcopal Church, and out of it, in those lands. The name of Canon Baldwin we have always regarded as a synonym for evangelical truth and evangelistic faithfulness. We shall, however, be interested to hear from other correspondents, to what extent the dark picture presented to us is accurately drawn.

A Conference of members of the different branches of the Young Women's Christian Association will be held in Dublin on October 17, to take into consideration the whole condition of that growing institution. The morning and afternoon sessions will be occupied with devotional exercises and business, and the evening meeting to addresses. A large attendance is expected.

The arrival of King Tawhaio in his own dominions is awaited with eager interest by some of his subjects, in reference to religious changes which will be affected by it. During his absence two native clergymen, sent as a deputation from the native Church, have been in communication with his principal chiefs at Kihikihi, where they were assembled, with a view to secure their co-operation in an effort to overthrow the influence of Hauhauism, as the old fanatical superstition of the Maoris is termed, by favouring a Christian Mission in native territory. The reply of the chiefs, while favourable in its tone, was to the effect that the action taken must depend on the views entertained by Tawhiaio himself, and that on his return a special council should be held to obtain from him his decision on the matter.

At a meeting in Walworth last week, the proposal was mooted to start a Gospel Mission specially with the view of evangelising farm labourers in the agricultural districts. One of the speakers, himself a clergyman, in dwelling on the need of such a Mission, referred to the obstacles thrown in the way of Gospel effort by the unconverted portion of the rural clergy. In these circumstances it seems to us that more clamant even than the spiritual necessities of the farm-labourers is the need for some agency that will reach and influence these "unconverted clergy." If they were true Christian pastors they would surely make all requisite provision for the evangelisation of those committed to their charge. It is not for us to suggest the remedy, but surely any system which permits unconverted men to have the spiritual oversight of the people stands self-condemned.

In another column is a somewhat remarkable extract from *The World*. We know not whether the writer would accept the doctrine of the depravity of man as theologically stated, but it is not often more plainly taught than in this painful picture of civilised society.

In a letter from Liberia, dated Aug. 10, Mrs. Amanda Smith reports a greatly awakened interest in religious matters in the district where she has for some time resided. The work has taken a deep hold, she states, among those who have been professed Christians, and they have been led to more thorough consecration of heart and life. She asks us to say that her future address in Liberia will be, care of Mr. Gabriel Moore, Monrovia, West Coast of Africa.

During the present week Mr. Reginald Radcliffe is addressing a series of meetings in Edinburgh, Glasgow, Dundee, Perth, Ayr, and Berwick-on-Tweed, chiefly with the view of arousing a deeper interest in foreign Missions among the young men of Scotland. The meetings have been arranged by Mr. Robert Burn, Secretary of the Aldersgate-street Y.M.C.A., who accompanies Mr. Radclife, as also does his son, Mr. Heber Radcliffe.

Mr. Stanley's address to the London Chamber of Commerce places things in a very clear light as to the present condition and future prospects of the Congo. A fair field presents itself for every kind of good and useful employment, and if only a peaceful spirit is perpetuated in relation to the government of the newly-developed part of the continent, there can be no doubt that a future of a glorious character is at hand. Mr. Stanley's repudiation of Portuguese right to hold the mouth of the Congo, or to interfere in any way with the present position of affairs, was strong and complete. The treaty of which so much has been said was shown to be really worthless; indeed, at the recent Anti-Slavery Jubilee, Lord Granville incidentally referred to it as defunct. There is good reason to rejoice that it is so. According to Mr. Stanley, Portuguese civilisation, look at it from whatever side you may, is like a withered tree—bearing no fruit, and having no shade. Protestant Missions on the Congo would indeed have a dismal outlook if Portugal had possession of the mouth of that river.

If current report be true concerning the moral and sanitary—or perhaps we ought to say the immoral and insanitary—condition of Naples, there is little wonder that it has had such a terrible and fatal visitation of cholera. Christian workers in the city state that instead of taking to heart the lesson of the hour, the people, led by the priests, are only plunging deeper into idolatry. Earnest prayer is asked by our correspondents that God will bless their efforts to spread the word of truth among the residents of this physically fair, but morally foul, spot on the shores of the Mediterranean.

The most thrifty and economical housewife might be pardoned for inability to answer the question how it is possible to provide a good wholesome dinner at the cost of one penny per head. Yet difficult as it may appear, the problem has been solved and the possibility proved. A movement for providing penny dinners for poor children is rapidly spreading, and is likely to become a general means of meeting the social needs of one class of our dependent poor. Sir Henry Peck has had the scheme in operation for some months, in connection with the Rousdon school, and since then Gateshead National Schools have adopted it. In the latter case in a given period 1092 penny dinners have been provided at a cost of 855 pence for materials, leaving 19s. 9d. balance for labour and fuel. The food provided has consisted of rice and stewed fruit, fig-pudding, bacon, and various meat and vegetable soups.

Such a work is well worthy of the attention of workers among the poor. It comes within the range of practical philanthropy, and that is more than can be said of many of the schemes that have been proposed for dealing with the necessitous millions around us. It may seem small in its nature, but, like many other things little to the outward eye, answers an important end. To feed the mind and starve the body is by no means a worthy or wise procedure, although in many of our Board and National Schools the mental provision made for the children forms a great contrast as to quantity to that made for their physical need. It is a happy thought to combine the two, and a happy expedient to hit upon if the latter can be made self-supporting, as it is said it can.

The National Association for the promotion of Social Science has just held its twenty-eighth annual session at Birmingham. The President for the year is the Right Hon. G. Shaw-Lefevre, M.P., First Commissioner of Works. His inaugural address consisted of a comprehensive review of the work of the Society from the commencement, tracing more particularly its general effects on the relation of the State to the individual. The spirit of political optimism prevailed throughout the address, the President expressing his belief that facts bore remarkable testimony to the general success and beneficial influence of the legislation of the last fifteen years. In urging practical attention to the subjects to come before the Congress, Mr. Shaw-Lefevre closed with the suggestive assertion that sympathy with all classes of our countrymen is a *sine qua non* on the part of social reformers, for unless the heart is in perfect accord with the head, the comprehension and solution of social questions must elude the grasp of the ablest and the wisest.

On another page we print a communication from Mr. Russell Hurditch, with respect to the Sunday evening services held during the winter months at the Oxford Music Hall. It seems to us it would be a great calamity if this important effort were to be given up. We trust, therefore, many friends of Gospel work, in the centre of the great metropolis, will come to the help of our brother, and enable him to carry on the campaign in this stronghold of the enemy.

The work of the American Bible Society is a truly noble one, and vies with that done by our own British and Foreign Society. The two together form an agency of incalculable worth and power for spreading the light of Divine truth throughout the world. The American Society has been in existence some seventy years, and in that time has circulated no fewer than forty-four millions of copies of the Scriptures. Last year the number printed or purchased was 2,115,765, more than half a million of which were circulated in foreign lands. During the year, 150,067 families in the States were found on visitation to be without a Bible, and were supplied with one. It is interesting to find, from the report of work abroad, that the Society has been greatly encouraged in some parts where hitherto opposition has been most fierce. In Cuba, for example, and in Turkey, the demand for the Scriptures is constantly increasing, and the way for Gospel work widely opening up.

The work undertaken by the Reformatory and Refuge Union, 32, Charing-cross, is one worthy of hearty commendation and support. The passing of the 1880 Industrial Schools Act Amendment Act marked a new era in endeavours to rescue children from the fearful dangers of the streets and of immoral homes, and by its means the Society is able to do no little service in this supremely important direction. Up to the first of April last fifty-three children had been placed by it in certified industrial schools; sixteen have been placed, by order of the magistrates, under the care of respectable relatives; and ten in voluntary homes. Two rescue officers, formerly detectives, are engaged in connection with the Society, and information concerning cases that the Act ought to reach will be gladly received and promptly investigated. Funds ought not to be lacking for a purpose so divine in its spirit and so beneficent in its results.

Our facetious contemporary *Punch* sometimes paraphrases, in a few pointed, pungent words, the passing or social political topics of the day. Here is a paragraph from last week's issue:—

"Redistribution of Seats" (*much needed*).—Giving them to all the shop-girls and young women behind the counter who are on their legs from morning to night. This will modify Female Sufferage, and do away entirely with a standing grievance.

However horrible may be the degradation in which multitudes of our fellow-countrymen are sunk, those who have had experience of heathenism in heathen lands protest earnestly against the term "home heathen." A highly esteemed and experienced correspondent writes:—

"The expression 'home heathen' gives a very false impression. In heathen lands the greatest sins are committed in honour of their gods. In England those who commit such sins do know that they are contrary to the laws of God and man. It seems to me wonderful that the indirect influence of Christianity is not realised in this land—the power that it has even over those who do not believe in it. If they have not witnessed heathenism it is so hard to make them believe the state, or rather absence, of feeling among heathen and Mussulmen.

"In Siam the king marries all his own half-sisters, because there is no man of sufficient rank in the country to marry them. On one day in India, as Dr. Valentine has expressed it, 'It is a sin not to commit sin,' this day being set apart in honour of one of their gods. When I have been telling friends of all I know of the prisons of Morocco, and that Sir John Hey gives a ration of bread daily to the poor prisoners of Tangier, much astonishment has been expressed that prisoners should be left to starve by their own Government, just as if heathen or Mussulmen cared for their prisoners.

"In China, my nephew tells me that if the prisons are too full 'the gaoler cuts off a few heads.' I think we lose half the force and beauty of the promises made in Scripture to prisoners, because we do not realise what a prison means in heathen or Mussulman lands. Prisoners cast in without trial, and left forgotten in hopeless misery."

Our friend still further enforces this dark view of heathenism by the following reflections of Dr. Livingstone written after a sojourn at Linyanti:—

"I had been, during a nine weeks' tour, in closer contact with heathenism than I had ever been before, and though all, including the chief, were as kind and attentive to me as possible, and there was no want of food (oxen being slaughtered daily, sometimes ten at a time, more than sufficient for the wants of all), yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering of these children of nature, seemed more like a severe penance than anything I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of Missions in the south, among tribes which are reported to have been as savage as the Makololo. The indirect benefits, which to a casual observer lie beneath the surface and are inappreciable, in reference to the probable wide diffusion of Christianity at some future time, are worth all the money and labour that have been expended to produce them."

It is greatly to the credit of M. Cambon the French Prefect of the Nord, that he has published a decree forbidding the exhibition of fat or deformed children at Paris and other public places. He rightly deems it a mischievous practice, as tempting some to develop these infirmities for the sake of gain, and as demoralising in its tendency. It would be a good thing if similar restrictions could be put upon such exhibitions in our own country. The disposition to trade upon the misfortunes of humanity, and to feed upon a prurient curiosity for monstrosities or the opposite, is far too common in some circles.

DUNDEE CHRISTIAN CONFERENCE.

(By a Special Correspondent.)

THE annual Christian Conference at Dundee, for the quickening and building up of believers, and for the salvation of those without God, was held in the Kinnaird Hall last week. This Conference brings together earnest Christians of all denominations, is invariably a time of refreshing to such, and also a time when souls are gathered into the kingdom. At the present time there are indications of revived interest in the Lord's work. The number of requests for prayer has been unusually large, and a spirit of expectation of blessing has been repeatedly expressed. Will God's remembrancers earnestly pray that our district may be visited with a rich outpouring of the Holy Spirit.

The subject of Conference was the Gospel Message, the Gospel Messengers, and Those to whom the Gospel is sent.

TUESDAY, SEPTEMBER 16.

Mr. William Ferguson, Kinmundy, Aberdeenshire, presided, and in a few well chosen sentences opened the Conference. He said the highest glory of God was the revelation of peace to men. The world in ancient and modern times had sought satisfaction independently of God, but had failed. "Their oracles were dumb." The glad tidings for sinful men are a revelation from heaven, and they come with all the directness and authority of a message from the Most High.

Rev. J. T. C. Gullan, Glasgow, then gave a very thoughtful address on the Gospel in its relation to the Law. The great question here is one of righteousness. God is just, and He loves his creature man. How, then, can He righteously justify the sinner? Many thoughtlessly shut their eyes to the question of what is right and just and ask: Why should not God extend mercy to every sinner? The answer is: God is righteous and cannot, even to show mercy, swerve from the perfect line of righteousness. The Gospel is the solution of this problem. Christ as our substitute has made satisfaction for sin. Therefore in the Gospel (Rom. iii. 25, 26; iv. 5) God declares his righteousness, *i.e.*, that He is doing a righteous thing in justifying the ungodly who believe on Jesus. The Gospel as the solution of this problem is indeed "Glad tidings of great joy."

Dr. Elder Cumming, Glasgow, spoke of the many-sidedness of the Gospel, pointing out that it deals with every spiritual question which is vital to man, satisfying his intellect, his conscience, and his heart. Man tends to make the least of the law. In the Old Testament we have striking representations of the majesty of the law in the history of God's dealings with the Antediluvians and with the Jews, and also in the promulgation of the law at Sinai. But in the Sermon on the Mount, Christ gave a new and surprising discovery of the breadth and spirituality of the law, and having done so He fully satisfied all its claims. The Gospel brings redemption, pardon, reconciliation, deliverance from all impurity, grace and glory.

At 2 p.m., the subject of the

CONVERSATIONAL MEETING

was the "Power of the Gospel and Hindrances to its Progress."

Rev. T. S. Dickson, Dundee, referred to the lunatic child in regard to whom Jesus said, "This kind goeth not out but by prayer and fasting." The neglect of prayer and indulgence in luxuries by Christian people are two mighty hindrances to the spread of the Gospel. Surely the conscience of the nation ought to be awakened (*e.g.*) by consideration of the humiliating fact that only a little over one million pounds is devoted to Foreign Missions, whereas 136 millions are annually spent on strong drink.

Mr. Hill, evangelist, said it is noteworthy that when the New Testament speaks of the power of God, the reference is not to the works of creation and scarcely at all to miracles, but to the mighty change wrought in the heart and life of the sinner.

Mr. Paton, missionary to the New Hebrides, gave a striking illustration of the power of the Gospel in staying a native chief from repeated attempts to take his life, in changing the heart of that chief in answer to prayer, and in making him and his wife powerful instruments in aiding the cause of Christ in their native isle.

Mr. Ross, Glasgow, made a peculiarly encouraging statement regarding Gospel and Temperance work as it came under his own observation. Of 380 members added to his own congregation in the course of the last year, he said that 100 had been formerly helpless drunkards. Two gentlemen in Glasgow, one a merchant and the other a Professor of Divinity, had been led to become total abstainers from the conviction irresistibly forced upon them as they were engaged in dealing with anxious souls, that it was inconsistent to urge the victims of strong drink to abstain while they continued to take drink in moderation.

In the evening the hall was filled, when fervent, searching evangelistic addresses were delivered by the Chairman, Mr. Gullan, Mr. Hill, and Mr. Ross. An inquiry-meeting was held at the close, when several anxious souls were dealt with, some professing to receive Christ for salvation.

WEDNESDAY, SEPTEMBER 17.

Tho attendance at the meetings to-day was largely increased. Mr. Hugh Mosman, Auchtyfardle, presided, and in speaking to the subject, "The Gospel Messengers," said we must not narrow down these to signify only ministers and missionaries; all who have received the glad tidings ought to make them known to their fellow-men.

Professor Laidlaw, Edinburgh, spoke on the commission of the Gospel Messengers, which, he said, is the grandest conceivable, namely, to "go into all the world and preach the Gospel to every creature." Considering that this commission was given nearly nineteen centuries ago, it is humiliating that so little has been done by the Church to obey it. He said the point is to make the glorious breadth of the Gospel to be felt practically by the individual sinner. We must not put a theological statement instead of the Gospel offer in the language of Scripture. God's words are best. It is not that God loved the elect, but that He so loved the world that He gave his only begotten Son that *whosoever* believeth in Him should not perish, but have everlasting life. The seal of the commission is that God hath reconciled the messengers. Paul says, "I obtained mercy." Further, the messengers must apprehend the power. It was well that the Jews took knowledge of the disciples that they had been with Jesus. It is better still when men are constrained to acknowledge that Jesus is with us.

Principal Brown, Aberdeen, spoke of the qualifications needed by the Gospel Messengers. He said the meaning of the Church putting its imprimatur upon a man is that he is believed to be already called by heaven to discharge the duties of the sacred office. The Messenger requires three things, as did the Prophet Isaiah (chap. vi.). (1) A sense of his own utter unfitness for the work by reason of sin; (2) A sense of sin pardoned and purged through the atoning sacrifice of Christ; (3) Eagerness to go as God's messenger—"Here am I; send me."

CONVERSATIONAL MEETING

at 2 p.m. Subject: "Strength for the Work; How to be gained, kept, and used."

Rev. John McPherson, in opening, referred to three particulars: (1) Physical strength; (2) Intellectual; (3) Strength of character; (4) Spiritual strength from a pure conscience, and a heart and will totally surrendered to Christ, from faith in Christ and his Word, love to Christ, assurance and absolute dependence on the Spirit. This strength is to be gained, kept, and used (1) by minding our salvation. John Owen said, "There is not a surer way to hell than for a man to be occupied with spiritual things while he neglects his own soul's welfare." (2) Prayer; (3) Consecration; (4) Concentration; (5) Hard work; (6) Cross-bearing. One of the earliest Wesleyan missionaries sent to India exemplified the true spirit of the servant of God. As the ship which conveyed him sped away from the shore some of his friends were fondly gazing on the land as it became more and more indistinct. When his attention was called to this circumstance, he replied, "I am dead now to everything but India."

In the evening the Kinnaird Hall was filled to its utmost extent, when peculiarly solemn and faithful evangelistic addresses were delivered by the Chairman, the Rev. Thomas Spurgeon, New Zealand, and Col. Oldham.

THURSDAY, SEPTEMBER 18.

Colonel Oldham presided, and in opening the subject—"Those to whom the Gospel is sent"—mentioned the following particulars as the warrant. Our common humanity and God's universal beneficence. Man's universal depravity and need, God's willingness to save, God's world-wide love, and the all-sufficiency of the Atonement, the coming Judgment, the great commission, our indebtedness to Christ, and the All-power which Christ has.

Rev. T. Spurgeon said: I rejoice to preach the Gospel in all its freeness, fulness, and richness. It is sent to all. None are excluded but those who exclude themselves. The self-righteous exclude themselves. And very solemn is the warning which Jesus addressed to such—"I came not to call the righteous but sinners to repentance." Some happy illustrations were used. Some say they have found Jesus. There may be truth in the saying, yet they ought rather to say Jesus has found them. Here is the illustration. A gentleman says to friends visiting him: "There is a bed of roses in my garden you must see," and directs them where to find it. They roam about, but can't see the roses. At length one of the party says, "We must be near these roses; don't you feel their sweet odour." Soon they behold them in all their blushing beauty. In one sense, they found the roses; but, more correctly, the roses found them. So Jesus finds poor sinners.

Rev. G. L. Carstairs, speaking of the Gospel as sent to doubting and dejected believers, said nothing is more unprofitable for such than trying to make out a past saintship. Let them, as poor sinners, come afresh to Christ. He is the balm for every wound. A young believer from Ireland, in deep dejection of spirit, visited Glasgow. Kind words were spoken to administer comfort, but without success. Looking away from the window in the Y.M.C.A. hall, the two friends had been gazing at their shadows on the floor, caused by the bright sun in June. Suddenly turning the young man round to the sun, Mr. Carstairs asked him if he saw any shadow. "No," said the young man, "I see nothing but light;" and at the same moment he made the happy discovery that the cause of his spiritual trouble was that he had been walking in his own shadow.

The afternoon of Thursday was as usual devoted to

FOREIGN MISSIONS.

The addresses delivered were in a high degree encouraging, and so thrilling in interest that the sympathies of the large audience were warmly evoked.

Mr. Small said that Poona, in which he has been labouring several years, is a miniature India, containing all the different castes and grades, both of the native and European populations. Hindooism, he said, is perhaps the mightest world power arrayed against the kingdom of Christ. Yet the foundations of that system are beginning to give way, and hundreds of thousands of the people of India are already trophies of the power of the Cross.

Mr. Paton touched the hearts of his hearers in an unusual degree, as he told how all his brother missionaries had been murdered by the native savages in the New Hebrides. Making a narrow escape with his life, he showed a truly

apostolic spirit by returning to this country, and having obtained eight missionaries, he went again to the same islands, when the respect and confidence of the natives was won, and the glorious Gospel was introduced amongst them. When he visited these islands 26 years ago there were only two or three Christians there. Now there are 8000 natives under Christian instruction, and in addition to these, 70,000, not merely waiting, but in the intensity of their desire *weeping for the Gospel.*

Mr. STEVENSON, Bahmo, spoke of Mission work in China, which is larger and more populous than Europe. Were the Chinese brought to the feet of Jesus, considering their remarkable energy and their disposition to migrate, they might in time to come carry the Gospel with them to all parts of the world.

Mr. SPURGEON gave interesting particulars regarding New Zealand, mentioning the dangers which the pioneers of the Gospel had braved in that land, and the splendid success which after a time crowned their labours.

Mr. CARSTAIRS, Glasgow, gave the impression produced on his mind by a visit to the Mission stations in South Africa. The change effected upon the heathen in respect of civilisation by their reception of Christianity is truly marvellous. And the interest they take in the cause of Christ is eminently fitted to humble Christians in this country.

In the evening Mr. PATON gave a further statement of his experience as a missionary to the New Hebrides to a very large and highly sympathetic audience.

Then Mr. CARSTAIRS very suitably gave the concluding address in ringing out the silver bells of the everlasting Gospel. He very forcibly stated the various difficulties which sinners experience, and showed how the Saviour in the Scripture sweeps these all away.

Our meetings of Conference in past years have borne rich fruit in many gifts for the spread of the Gospel, in some consecrating their lives to Mission work at home and abroad, and also in the salvation of souls. Mr. Stevenson, Bahmo, stated that one result of an address he gave at Dundee in 1874 was that one of our townsmen gave himself to Mission work, and to-day he is holding up the banner of the Cross in a district in China containing twenty-two millions of people.

Mr. Paton said he needed £5000 at the present time to send out a steamship to be a means of communication between the different islands in the New Hebrides. One gentleman present gave £100, and other gifts followed.

We have had a time of great refreshing from the presence of the Lord, and as one consecrated heart said, "It has been the best Conference we have ever had."

Y.W.C.A. IN IRELAND.—Col. and Mrs. Noble, of Dublin, have lately conducted successful meetings in connection with the Y.W.C.A. at Queenstown, Cork, Cahir, Clonmel, Charleville, Tralee, Limerick, and Waterford.

THE WYCLIF QUINCENTENARY Committee are carrying forward their campaign in the country towns where lectures and meetings in connection with the Wyclif Quincentenary are much desired. In many boroughs corporate action is being taken at the suggestion of the respective Mayors, prompted by the Committee.

GOSPEL MISSION TO FARM LABOURERS.—A meeting was held on Tuesday evening last week, at the St. Paul's Mission Hall, Walworth, with the view of inaugurating a Mission to agricultural labourers and others employed on farms, by individual visitation, and where practicable, holding meetings at convenient places in the farming districts. Mr. Goldfinch explained that this matter had been laid as a burden on his heart, and he could not shake it off. Some suitable men had been met with, and these were about to go forth in dependence on God for help and blessing. After some sympathetic remarks by Mr. D. M. Cameron, Evangelist, Clapham, the Rev. H. B. Chapman, Curate-in-charge, St. Paul's Church, most warmly commended the new effort to the sympathy of the meeting. He dilated upon the need of such a work being undertaken among the poor of the rural districts, dealing most unsparingly with the unconverted rural clergy, who were only too frequently to be found.

"THE MOUNTAIN EVANGELIST."

THE two daughters of Mr. G. O. Barnes, "The Kentucky Mountain Evangelist," have been singing at some of the warehouses in the City, greatly to the delight of those concerned, on account of the marked benefit to the employés, who highly appreciate the singing and the songs.

Mr. Barnes himself has, with his daughters, recently held five weeks' services in a tent at Wood-green. It has there been demonstrated that in one of the hardest suburbs of London, not only those who have, but also those who have not, been accustomed to attending a place of worship may be attracted night after night by the preaching of the Gospel in a language and style which suit their everyday habits and modes of thought. Experienced Christians declare that they have especially profited by the clear and forcible way in which Mr. Barnes has set forth God's love to men, and has inculcated and encouraged the spirit of praise in them. Others protest that they have never heard the Gospel so clearly preached before. But the principal part of Mr. Barnes' preaching is precisely what we, and those whom we represent, preach and teach, though to some it may have come with new force and freshness from his lips.

One of Mr. Barnes's peculiarities, however, is that in every sermon, so far as we ourselves or our informants have heard him, he has introduced some new interpretation or some old and exploded interpretation revived, of more or less familiar passages of Scripture; and with this confes ed result in his admirers, that they are now beginning to read the Bible with the view of finding some new and strange meaning in the old familiar words. If the new or revived interpretations were sound we should rejoice in them; but in our judgment this is not the case. Thus Mr. Barnes, referring to Gen. iii. 22, said that he had had a revelation that afternoon, viz., this: that when God said, "The man is become as one of Us, to know good and evil," He did not refer to the trinity in unity of the Divine nature, but to Himself and Satan. Again, in Matt. x. 28, "Fear him who is able to destroy both soul and body in hell," refers to Satan, and not to God. James iv. 12 sufficiently refutes this view.

The central error of Mr. Barnes seems to be the idea that God is love, and *only* love, which is like saying that light is white, and *only* white; whereas we know that light is composed of all the colours; just as God's love comprehends all his attributes. This idea leads Mr. Barnes to attribute to Satan all those actings in which the severity of God is manifested; to assign him an independent power which he certainly does not possess; and to make statements about God and Satan which must lead the thoughtful ones among his disciples to explain artificially, or to explain away altogether, some of the plainest passages of the Word of God; or else to see that serious error was mingled with the truth they had received.

There is an undertone of antagonism running through all Mr. Barnes's preaching, which may really be against some form of hyper-Calvinism that he was taught in his youth; but it has the appearance of being against preachers and preaching in general.

Mr. Barnes has evidently an erratic mind, and jumps to conclusions without sufficient consideration, and thus he says things at one time which he virtually unsays at another. He has materially shifted his ground even since he came to England. When he was at Wood-green before he endeavoured to induce the people to put up their hands to be prayed for; now he denounces this, and the inquiry-room, and every other means of individualising the anxious ones in the congregation. Then there was no anointing; now he anoints with oil, and prays over as many as come forward at the close of each meeting by his invitation for that purpose. Probably some exercise faith and receive benefit; but to many ignorant people this anointing must be mere superstition. One was heard to say, "Well, if he can cure this pain in my stomach, he can do anything." Moreover, it is not evident why, if it is wrong to ask those who desire to be healed in soul to make it manifest in public, it is right to ask those who desire to be healed in body to do so.

But notwithstanding eccentricities and inconsistencies and errors, perhaps even on account of them, Mr. Barnes undoubtedly succeeds in gaining the ear of the people; but, if he would lay aside these specialties, he might do much more and better work than he is doing now. It would be well for him, and those interested in him *pro* and *con*, to confer together, that the length and breadth of his divergence from what is commonly regarded as evangelical truth might be ascertained, the causes of antagonism put away, and he and they become helpers, and not hinderers, one of another in the work of the Lord.

Mr. Barnes's key-text in this direction is 2 Sam. xxiv. 1—"And again the anger of the Lord was moved against Israel, and he [Satan, *margin*] moved David against them to say, Go number Israel and Judah." [See "Notes on Scripture," p. 7.] The assumption that the pronoun here means Satan becomes a skeleton key in Mr. Barnes's hands, by which he picks the lock of many other passages, and notably of this: "Whom the Lord loveth he [Satan] chasteneth;" for it is a pet idea with Mr. Barnes that God does nothing that is disagreeable or inconvenient.

Y.M.C.A., BRIGHTON.

A SOCIAL Conference took place at the rooms of the above Association, 55, Old-steine, last week, for the consideration of the steps that should be taken in reference to the work of the institution during the autumn session. The chair was taken by Mr. Marriage Wallis, J.P., the President of the Association; who remarked that the large gathering was a good augury for their future meetings. The social feeling should be carried right through in all the meetings of the Association. He spoke of three matters they would consider. They wanted—first, a few workers for the week-night services; second, a good male choir; third, more help for the Educational Committee in forming the classes.

Mr. A. WIFFEN, the General Secretary, remarked that there had not been so much personal speaking from heart to heart in the Association as there might have been. Though the work of the Association might appear so varied, embracing all the advantages of the best secular clubs in the town, the first means of good relied upon was the character and testimony of the members in their daily calling. He expressed a wish that the members would have an all-absorbing desire for the salvation of every young man with whom they came in contact, and that they would remember that by all the various agencies of the Association they must work with that object in view. They wanted everyone to make themselves at home in the Association house.

Mr. BUCHEL said that they wanted "all-round Christians," whose Christianity was the ruling principle of the whole of their lives. Mr. Stringer recommended that the subjects of the Sunday afternoon Bible-class should be placarded about the town; he was followed by a visitor, who spoke of the need of Christian work among youths of 15 and 20. Mr. MOULTON, the Assistant Secretary, recommended the development of the four sides of the institution—the physical, mental, social, and, above all, the religious. The Chairman summed up the principal suggestions that had been made, after which Mr. DAVIS intimated the advisability for members studying grammatical accuracy, especially those engaging in open-air speaking. Mr. ANDERSON spoke in terms of hearty appreciation of the reception he, as a visitor, had received at the Institution.

GOSPEL TENT, POPLAR.—Much good has been done during the past few months at this tent, recently closed. Not a few, it is believed, have been won to Christ Special services are now being held in various halls and chapels in the East-end for the working classes. The office of the East London Tract Society is now removed to 47, Dee-street, Poplar, E. Mr. G. Fuller is Superintendent.

"THE WORLD" ON HUMAN NATURE.

A VERY remarkable article appeared in last week's *World*, entitled "Backward to Barbarism." After commenting on the hideous tale told by the survivors of the *Mignonette*, the writer proceeds :—

"If the grim accessories which are the traditional accompaniments of cannibalism committed by civilised human beings are left out of account, the tragedy enacted has little more terrible about it than many others which are perpetually in progress around us. Roughly, it may be said that Dudley and Stephens only illustrated, in however brutal a fashion, the scientific law of 'the survival of the fittest.' Day after day this doctrine is being exemplified with every circumstance of cruelty and woe. The pressure of modern competition is so severe that rivals kill rivals as surely, if not as literally, as Stephens killed Parker. That this never-ending struggle for existence is marked by no overt acts, no visible signs of actual assassination, is simply because, in the majority of cases, there is no need to go to such lengths. Now and again a case of secret poisoning comes to light, or a suspicious death occurs. But, as a rule, competition contrives to dispense with physical violence. Nor is there anything in the devouring by the starving wretches, under an open sky and on an illimitable sea, of human flesh and blood, which does not find a parallel in the events of which we may read any morning in the newspapers.

"Casual instances of cannibalism remind us, in a hideously emphatic way, that human nature is divided by the thinnest partition from the nature of the beasts that perish; that there is innate in man a brutality and a savagery in comparison with which a lion is merciful and a tiger kind; that if the man is once pricked, the animal of prey is found, and that if the veneer of civilisation is removed, there is left a stratum of passions and appetites which human nature shares in common with the caged occupants of Regent's-park. When the friend of Whitfield saw a felon on his way to the gallows, he exclaimed, 'There, but for the grace of God, goes John Wesley;'* and when respectable and well-to-do members of society pronounce their anathemas on sins against human nature, they should remember that they have as yet escaped the temptation to prove of what human nature can be capable.

"For human society, human civilisation, and even what we speak of as human nature, are in reality the most artificial products in the world —the creatures of fear and discipline, of awe and constraint, of tradition and coercion. The machinery for the repression of what is inborn in men and women is, in the long-run, effective; but periodically the ferocious impulses assert themselves, and the bonds forged by habit or by statute are snapped asunder. Human society, fairly and decently regulated as it seems to be, exhibits a recurrent tendency to resolve itself into its primitive atoms, just as human nature, when confronted by some paralysing peril or overpowering temptation, reveals its identity with the nature of the beasts. There is as much to admonish us of what human nature is—of that instinctive capacity for infinite debasement and degradation which is its characteristic—in the reports of police-court cases and in many of the letters which appear in the daily journals, as in the latest story of cannibalism on the high seas. A London magistrate or doctor or lawyer sees in the course of every year a good deal calculated to give him even a lower opinion of the stuff of which his fellow-creatures are made.

"London is just now visited by a species of sporadic ruffianism. Under such headings as 'Street Anarchy' and 'Highway Violence,' we read of incidents occurring in the very heart of the resources of civilisation, which proclaim the isolated ascendency of barbarism, and which shows us that if a few of the checks and constraints that now insure a certain discipline and orderliness for life were dispensed with, society would be at the mercy of the cut-throats and robbers out of whom it grew.

"As there is nothing so cruel and calculating as man, so there is nothing so 'unnatural' as human nature; and this truth the phenomena of every-day existence impress upon us just as powerfully as the story of the delirious wretches who strove to appease their hunger by gnawing the flesh of their shipmate. The scandals which from time to time agitate the surface of society, the elopements in high life, and many other of the revelations made in Mr. Justice Hannen's court, are unconscious protests, on the part of the protagonists in the little drama, against the artificial constraints subject to which they live—reminders that men and women will occasionally break loose, and show themselves in their true colours. We are always living on the brink of a volcano, because we are living under a system of the most highly elaborate sort. Society, civilisation, nature, are organised to a rare point of perfection; but the risk of their reduction to their original parts must be always imminent. Five centuries of labour and invention, of the triumphs of science, industry, and art, separate us from the dark ages; but what human nature was in those ages it is now, and if the precautions prescribed by custom or dictated by law are ever relaxed, the fact is immediately brought home to us. Human nature is shown to be not good, but evil; not human, but brutal."

* The memory of the writer is at fault here; it was not John Wesley, but John Bradford, a martyr-confessor of the seventeenth century, who uttered this memorable sentence.

MUSIC-HALL SERVICES.

DEAR SIR,—The "Oxford" Music Hall has been occupied on Sunday evenings for many years past for the preaching of the Gospel, with varying attendances. The hall has sometimes been crowded to its utmost capacity with the very class it is most important to reach with the Gospel, chiefly young men of the pleasure-seeking kind. Numerous instances are before us at the present time in which those converted there are earnestly labouring for the Lord in different parts of the world; and the "great day" will alone declare the full result of these important services.

The time has arrived for arranging for winter services there; but the state of our finances is such as to demand an immediate pause before resuming the responsibilities of a winter campaign, though a band of earnest workers are ready to co-operate as before. I dare not, however, proceed with these services unless the exchequer of the Mission is refurnished; and we earnestly appeal to Christian stewards possessing means to "come to the help of the Lord against the mighty," and not suffer this important door for the Gospel to be closed, as it must be, unless funds for this special purpose are immediately provided. But we are reluctant to close this important sphere of Gospel work without first appealing to fellow-Christians for the needed help.—Yours truly, C. RUSSELL HURDITCH.

Evangelistic Mission, 164, *Alexandria-road*, *St. John's-wood*, *N.W.*, *Sept.* 20.

ROMISH PRIESTS IN FRANCE.—I one day heard Père Hyacinthe declare, writes the Paris correspondent of *The Record*, that there were among the Roman Catholic clergy of France more than ten thousand priests who groaned under the burden of a charge in which their heart and conviction had no part. "If," added the celebrated preacher, "an opportunity were given them, they would without hesitation abandon the Roman Catholic Church." That declaration has become for Protestant Christians a subject of preoccupation and of earnest prayer, and M. Reveillaud, after considering the matter, has proposed in the *Signal* to erect a house in which such priests might be received, and be prepared, either for the ministry of the Protestant Church or for any other profession for which they might be qualified. More than one priest has already been received into a Christian home as a trial of the proposed system. Certainly we shall follow with much sympathy everything that tends to enfranchise our population and the Roman Catholic clergy from the bondage under which they suffer. It is an acknowledged fact that the Roman Catholic clergy in France are of a rather high moral standard.

GOSPEL TEMPERANCE AT HOXTON HALL.

ON Monday, Sept. 15, a meeting of a somewhat novel character was held at Hoxton Hall. A free tea was given to men and women, who having signed the Total Abstinence Pledge at the Hall had kept it for over twelve months. After the tea a vast number of people gathered in the large Hall to listen to the prayer, praise, and testimony of the rescued ones. Mr. William Noble, the esteemed leader, presided over the meeting, and the Drysdale Open-air Choir sang several times during the evening.

A meeting of a more stimulating character it would be impossible to imagine. I could only wish that all Temperance workers who were growing cold in the fight against "England's Enemy" could have been present, for undoubtedly they would have been—even as I was—encouraged and re-fired with desire to work for God and Temperance, as they heard of the joys and blessings that had come into the homes and lives of the people when the drink was banished. As one after another testified that it was in response to the kindly, loving invitation of one or other of the Hoxton Hall workers that they had been induced to give up the drink, I felt more than ever before the truth that

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

How "*crushed!*" we could faintly imagine by a glance into the faces of some from whom the result of past sin and misery had not vanished, and the pressure of the "loving hand" had evidently been felt by one woman who said, "Mr. Hawes was always at me, and at last he got me, and through him I now have a happy Temperance home;" and she had found the Saviour too.

Another woman said, "Hoxton Hall is the birthplace of my soul, and by the power of God I am kept from my besetting sin; I am now a member of the Workers' Union, and I do ask you women present to join us in our work of rescuing our fallen sisters."

A working man from the middle of the hall said, "I signed Teetotal because my children belonged to the Band of Hope; me and my wife used to have ale and our children had water; I thought that wasn't right, I ought to be an example to my children, and so my wife and I gave it up."

A woman who had indeed been fearfully cursed with the drink, strongly urged her hearers to "give Total Abstinence one month's trial in your home, and you'll never want the cursed stuff there again." A stentorian voice from the platform, where the choir were sitting, said, "I've hailed the breeze, and braved the storm as an abstainer; I've a family of nine children, and they are all teetotalers." A friend of the cause from Staffordshire said he had never suffered from the drink, because he had never touched it; the drink had personally done him no harm, but *God* had done him good, and concluded by touchingly appealing to those who as yet had not given themselves to Christ, and by singing the solo :—

"Will you go to that Beautiful Land with me?
Will you go? Will you go?"

Many other testimonies followed, all proving that the homes, the lives, and the hearts of the people were made brighter and purer by total abstinence.

During the evening a slight disturbance took place in the lower hall, occasioned by the presence of a drunken woman; but as from my position on the platform I could look at the faces of the people in the body of the hall, I am quite sure that the unexpressed, though deeply-felt feeling for her was "*May God help her!*" Sorrow, pity, and prayer followed that poor, drunken, besotted woman that night, and it may be that He who willeth not the death of a sinner may, in answer to Hoxton Hall prayers, let his spirit strive yet more mightily with this woman.

Just before the close of the meeting Mr. J. Christie Mackenzie, Secretary of the Help-Myself Society, made a most impassioned appeal to any who, after listening to the testimonies that evening, felt themselves almost persuaded to give up the drink.

The meeting closed with a sacred song from the Drysdale Open-air Choir, and I came away cheered, strengthened, and encouraged for future work, but pained to hear that the workers at Hoxton are cramped and harrassed in their work for the want of funds. If any reader of this account has the smallest amount of spare cash, it would be gratefully received and duly forwarded to Hoxton by NELLIE E. MACKENZIE.

69, *Malvern-road, Dalston, E.*

MORE MISSIONARIES FOR CHINA.

VALEDICTORY MEETINGS.

OUR readers will remember that not very long ago, when Mr. Hudson Taylor was on the eve of returning from China to England, he and other friends were led to lay a definite petition before God that He would speedily send forth seventy additional labourers to that vast and needy field. This prayer has now been more than answered; reckoning the various parties whose departures are fixed for within the next few weeks, more than seventy men and women will have gone forth since the petition was first presented, to proclaim in different parts of China the Gospel of God's grace. Among many such infallible tokens granted to the conductors of this Mission, we have here one more sign that God's ear is not heavy that He cannot hear, and that He is ever ready to respond to the Spirit-prompted desires of his faithful and obedient servants.

The valedictory services being held this autumn in connection with the Inland Mission, are perhaps the most interesting they have ever been enabled to arrange. The outgoing parties, on an average, are larger than usual, and they are following each other in quicker succession. The second party, numbering nine—seven ladies and two gentlemen—sailed yesterday (Wednesday) by P. and O. steamer *Chusan*. Their names are Misses Mary Black, Annie R. Taylor, Ellen M. Barclay, Bertha Broman, Maria Byron, Caroline Matthewson, and A. Gertrude Broomhall; Messrs. Herbert Parry and A. Hudson Broomhall. They are accompanied by Miss Henrietta Green, the first agent of the Friends' Foreign Missionary Society, who will also work in association with the Inland Mission at Chen-tu-fu, the capital of the province of Si-chuen.

During the past fortnight this party (which is the second of the season) has been present at a number of valedictory meetings held in various parts of London and suburbs. All these meetings have been of great value, not only in securing for the departing friends an intelligent interest in the prayers of Christians at home, but in spreading a knowledge of the deep spiritual necessities of China, and in fanning the fire of missionary zeal in the hearts of those who were present on the various occasions.

Not the least interesting of the series, we should judge, was the meeting at 186, Aldersgate-street, last Friday evening, when a large company of friends, mostly young men and women, gathered in the lecture hall of the Y.M.C.A. to commend the young missionaries to God's keeping, and hear their brief addresses. Mr. R. C. MORGAN, who presided in the early part of the evening, said the question that such an occasion must suggest to every Christian heart was not, Ought I to go to China? but, Ought I to restrain myself from going? That question ought to be asked and answered as in the presence of God.

This point was strongly emphasised by Mr. BROOMHALL, the Secretary of the Mission, when he in a few sentences pointed out the comparative scarcity of workers among the immense populations of China. Take, for instance, the province of Kan-suh, containing three millions of people, where at present there are only three Protestant missionaries. Shen-si has seven millions and ten missionaries. Shan-si has nine millions and eighteen missionaries. Si-chuen has some twenty millions and only thirteen missionaries. Those are simple facts, as Mr. Broomhall truly said, that speak more loudly than any rhetorical appeals, and they ought to speak very loudly indeed in the ears of the Christian workers who are crowding and jostling each other in many parts of the British Empire. These facts, and many others equally weighty and startling, are set in order in Mr. Hudson Taylor's book, "China's Spiritual Need and Claims," to which we have more than once referred of late.

When Mr. Broomhall went on to touch on more personal matters, in referring to the departure of his daughter and son, who form two of this party, he spoke with an emotion and feeling that must have come home to every Christian parent who heard him. Although he could not tell what it cost him to part with his loved children, he rejoiced that it was in their hearts to go, and he had unspeakable comfort in the assurance that in far-off China many would hear the Word of life from their lips.

All the young missionaries in turn presented themselves, and in brief but fitting terms told how they had been constrained to lay themselves on the altar of service for Mission work in China. Miss BLACK, the first to speak, is the fourth sister, out of a family in the north of Ireland, who has lately given herself to this blessed work, and a fifth sister is soon to follow the others to the field. Several of the young women have had more or less medical training at home, which will much enhance their usefulness among their sisters in China. Mr. HERBERT PARRY, who goes out as a qualified medical practitioner, awakened no little interest as he told how he had been brought to a saving knowledge of Christ at the Priory (Islington) Y.M.C.A., and how he had received his first impulse towards China in that very room at a similar meeting six years ago. We trust, in the years to come, it may be found that the meeting of last week has yielded still greater results.

At the commencement of the meeting very earnest prayer was offered for the departing friends by Rev. THORNLEY SMITH; in the present political condition of affairs in China the need of God's guidance and sustaining grace could not but be specially recognised. Warm words of cheer were spoken by Messrs. ARMSTRONG and PRICE, two American missionary friends who were present. Mr. R. SCOTT said he had just come from the grave-side of a relative who had preached on the previous Sunday morning, and passed away in the evening. His medical man had told him that if he continued preaching it was as much as his life was worth. The good man replied that if he could not preach Christ, his life was not worth anything to him; so he died at his post. Surely no better message could have been given to these youthful candidates for the service of the King in China. Those who are ready and willing, if need be, to die at their posts, are the sort of servants that God is likely to take hold of and to use in the advancement of his kingdom.

A BABYLONIAN EXPEDITION.—Dr. Ward, editor of the New York *Independent*, and several Oriental scholars, have just left America on an expedition to the lower valley of the Euphrates for purposes of exploration. The whole expense of this expedition to Babylonia is being borne by a lady named Wolfe, whose name the expedition bears, and the object is to discover some records of a people who were contemporary with Abraham.

RAILWAY MEN AT BRISTOL.—The work at Bristol is still going on. At the Midland locomotive shed a prayer-meeting is conducted by the men at the breakfast hour. Addresses are given twice a week by ministers and others. There is a Mission-room in the point station, kindly lent and furnished with seats and lights by the G.W.R. and M.R. Companies. Here evangelistic services are held every Friday evening with hearty singing, A Gospel-temperance meeting is held every month, and a Bible-class every Sunday afternoon. Mr. J. M. Scroggie, who preached at the Drill-hall in conjunction with Messrs. Moody and Sankey's Mission to Bristol, is about to hold services in the new hall of the Y.M.C.A., and by the kindness of the Committee he will conduct a service for railway men on Monday night, October 6, at the Mission-room in Temple Parish. Earnest prayer is asked for this effort.

ISAIAH XLVIII. 18.

MY peace is like a river,
For Jesus is my peace,
O'erflowing, ever flowing,
With joy that cannot cease.

Like waves of mighty ocean,
Concealing all from sight,
My righteousness is Jesus,
Whose blood has washed me white.

Not like to brooklet babbling
Upon an April day,
But in the heat of summer,
All vanished away.

Not like a mighty cataract,
Which rushes madly by;
Woe to the hardy boatman
Who dares to venture nigh.

No fountain intermittent,
Failing in time of need,
No! Jesus faileth never,
A river full indeed.

A river making fruitful
The banks on either side;
A river on whose bosom
The frailest bark may ride.

He bears us ever onward
To his bright home above,
For ever there to rest upon
The ocean of God's love.

C. E. J.

Requests for Prayer.

FOR blessing on Gospel work in the Sussex villages.——For blessing on Gospel services in Sadlers Wells Theatre during the winter, under the direction of William Catlin.——For blessing on Gospel meetings at Y.M.C.A., Bradford, by Mr. H. Maxwell Wright.——For Gospel meetings in the village of Deanburnhaugh.——For meetings in Circus, Newcastle-on-Tyne, conducted by Mr. G. Hefford.——A correspondent writes: On Oct. 27 Sir Moses Montefiore, if spared, will celebrate his one hundredth birthday. Will not Christians join in a devout prayer to the Almighty that the venerable baronet may, even at the "eleventh hour," rejoice in Christ?

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Sept. 28, Psalms cxxxviii. 1—8; Sept. 29, Psalms cxxxix. 1—16; Sept. 30, Psalms cxxxix. 17—24; Oct. 1, Acts xiii. 1—13; Oct. 2, Acts xiii. 14—25; Oct. 3, Acts xiii. 26—41; Oct. 4, Acts xiii. 42—52.

REV. HUGH PRICE HUGHES, on leaving Oxford for Brixton, was presented with an illuminated address from the young men of the Wesleyan Societies in Oxford, expressing appreciation of "your work, and the high standard of Christian duty that you have set up amongst them, during the three years that you have been superintendent of this circuit. Your example and precept have stimulated them to more complete consecration to the service of Christ, and to more earnest work for the salvation of the souls of their fellow-men." Judging from his remarkable discourse at Brixton-hill on Sunday week, reported in *The Christian World Pulpit*, the same results are likely to follow in his new sphere of labour.

Y.M.C.A. CONFERENCE AT WIGTON.—The annual conference of the North-Western District Union of Young Men's Christian Associations has recently been held at Wigton. Delegates were present from Ambleside, Barrow-in-Furness, Carlisle, Kendal, Lancaster, Penrith, and Wigton. Reports of an encouraging nature were given by the delegates present, and the Committee and officers were elected for the ensuing year. In the afternoon Mr. John Fleming, of Ambleside, opened a conversation on "The Y.M.C.A. and the Churches," and Mr. Henry Thorne, travelling secretary of the Y.M.C.A., read a paper on "Our Lord's Method of Handling the Word of God." There was a high tone throughout the whole Conference, and there can be no doubt that the work of the Association in the North of England will be greatly helped by it.

INDIAN NOTES.

(From the Calcutta *Indian Witness*.)

THE Indian *War Cry* continues to publish sensational telegrams from Gujerat. The following is a specimen of the kind of despatches sent:—

"The great campaign in Gujerat. All officers present. Midnight attack on Gomri, fifty strong, brass band to the front. Silent march into the village, people all sleeping. At given signal fifty voices set up a loud shout, while two cornets blast forth. People amazed, tremendous crowds. Mighty Holy Ghost power. Big strapping men crying for mercy. Meeting closed after midnight with eleven souls in the Fountain."

We can well believe that the people were "amazed." We wait patiently to see what shape this work will take. We do not believe we are captious or unbelieving, but some things about these proceedings make us doubtful.

At a large public meeting in Colombo, Major Tucker reported, apparently with great delight, that they had introduced the "war dance" into the Gujerati meetings. Placing a flag in the centre, "many of the natives danced and sang around it to the accompaniment of a drum." To those who have seen the lower classes of natives dancing and posturing around the standard of *Salar*, or some other saint, this account of the so-called war dance is anything but hopeful. The work, thus far, solves no problem, while it suggests some grave fears. It has not yet touched, or more than touched, the caste problem. It ignores baptism, does not insist on the Sabbath, and thus avoids those difficulties which have hitherto been found so formidable. Major Tucker claims 2000 converts, with 1200 enrolled "soldiers."

It so happens that at the present time the question of effectually evangelising India is undergoing much discussion, and several opinions have been expressed in the *Indian Witness* about it. We believe the preaching of the Gospel is effectual only when "the power of the Lord is present to heal," and as our readers know, we distrust attempts to force the Holy Ghost by peculiar methods of dressing and living. The fact seems to us of much significance, that every great prophet and preacher mentioned in the Bible was unexpectedly called to his work. We think that being at all times ready for the call, while obeying the general commission to preach the Gospel, is the best thing that a servant of God can do to be signally useful in the Master's work. But there is one other condition of effectual work which we have not seen mentioned in the late discussion: that is, prayer for the work. Most, or all those, who have been blessed in "turning many to righteousness" have cried to God long and with great earnestness for the conversion of souls, whether by their instrumentality or that of others. And this idea is in accordance with the promise in Ps. xxxvii., "Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

At a Church of England Conference on Foreign Missions, recently held at Ely, the Rev. T. P. Hughes, of Peshawur, drew attention to the marvellous change that has come about in the disposition of the natives toward missionaries. "At one time," he said, "it would not have been safe for a Christian missionary in Peshawur to leave his house." He also made an urgent appeal for a great extension of the work among the Mahomedans, fifty millions of whom, he said, were subjects of the Queen. "It might not be generally known that the missionaries of Islam were active to-day, and that whole villages were being turned to the false prophet. Great efforts were therefore needed to counteract this movement." He therefore urged great zeal in Christian aggressive work.

The first sure sign of a general and permanent opening among the Mahomedans must be the setting free of their women from the ignorance and seclusion in which they are kept; and here is the principal difference between their present condition of enlightenment and that of the Hindoos. The day of hopeless seclusion of the Hindoo women is past forever, and every year sees a door to their education and enlightenment opened wider. But although very small signs of a change in this respect are yet visible among the Mahomedans, it must encourage missionaries to remember that a little more than fifty years ago, faith in the promises of God was the only thing that gave ground for the slightest hope that two generations would see Hindoo women competing successfully for University honours. A similar prospect there assuredly is before the inmates of Mahomedan *zenanas*, and then the opening of "a wide door and effectual" for the reception, by that race, of the Gospel, will not long be deferred.

Two Mahomedan families were baptized last week in the village near Pakour station, on the loop line mentioned by us in a recent editorial. Some little hostility exists in the neighbourhood, but on the whole the friendliness of the people toward the converts is surprising. We are persuaded that a very wide field is ready for the Gospel reaper in rural Bengal, and would counsel all our missionery societies to push out active evangelists among the villagers.

We learn with pleasure that during the present week three Mahomedans and two Hindoos have, in a quiet and decided way, professed to find salvation through Jesus Christ at the Salvation Army services in this city.

EVANGELISTIC NOTES.

Mr. Charles Inglis has been holding most successful meetings in Dublin during the past ten weeks, both in the Mission-hall and in a large marquee. The meetings held in the tent have been crowded nightly by all classes and many precious souls have professed to trust in the Lord Jesus Christ. Not a few backsliders have been restored, while many Roman Catholics have been spoken with personally in the after-meetings.

Mr. George Maddison, of Evenwood, for fourteen years an evangelist in connection with the Gainford District (Darlington) Congregational Church, with its eight Mission stations, l ed August 23rd. He has left a wife and eight children, five of whom are quite young. An effort is being made to raise a sum sufficiently large to help his widow to tide over present difficulties, and enter upon some way of earning a living. Rev. A. G. Bowman, Assistant Minister, Gainford, will thankfully acknowledge communications.

Victoria.—The Melbourne *Spectator* of July 11 contains "joyful news" of revivals at different points in Victoria. Mrs. Hampson was still prosecuting her Mission with great success at Ballarat, Sandhurst, &c. Speaking of a place called Ecucha, the *Spectator* says:—"A glorious revival has visited the churches in this town. It commenced in connection with the visit of one of our evangelistic bands from Sandhurst. Fifteen young men went up on Saturday evening, 28th June, and commenced the services on the following morning. The work still continues."

Mr. Henry Thorne at Carlisle.—Mr. Thorne concluded, on the 16th inst., a successful nine days' Mission at Carlisle, under the auspices of the Young Men's Christian Association. The meetings, which were held in the drill hall, were attended by large audiences averaging 1200 persons, who manifested a deep interest in the addresses given. The afternoon Bible-readings in the Young Men's Hall were well attended, and were very useful in strengthening and building up Christians. At the evening meetings the services of a large choir, composed of members from the various choirs in the city, sang several Gospel songs. The Mission was ably supported by ministers of all denominations, and has been of great use in awakening the unconverted, establishing believers, and increasing union among Christians of various denominations. The work is to be followed for six weeks by weekly addresses on "The Christian Life," given by ministers who have helped in the Mission.

Huddersfield.—Messrs. Mateer and Parker have just concluded a successful fourteen days' Mission at Lindley, a part of Huddersfield. They are now at Airdrie, near Glasgow.

Presbyterian Home Missions.—"As the result of our missionary work last year," says the American *Presbyterian Home Missionary*, "6216 persons united with the churches on profession of faith—a number large in itself, and for which we greatly rejoice. There were many revivals of religion cheering the hearts of the missionaries, and greatly strengthening many churches. But when we remember that there were 1458 missionaries, and that the churches they served were more than 2000, we see that the average additions were only three to a church, and a trifle less than five to a missionary. The picture becomes still less satisfactory when we find on examination of the reports that 400 of our missionaries report *no* additions to their churches on profession during the whole year."

The Evangelisation of India.—Now that the attempt to induce Mr. Moody to come to India has failed, we would venture to suggest to our Christian friends in various parts of the empire that they attempt an evangelistic campaign on their own account. The great revival of 1857-8, in its incipiency at least, was a layman's revival, and the chief agency employed in carrying it on was prayer. A dozen praying men in any of our larger stations might very easily begin and carry on a blessed work of salvation. In all Northern India the cold season will soon be at hand, and plans for special meetings should be formed at once. God has not sent Mr. Moody to us, but a Greater than Moody is for ever with us, and in his holy name mighty works of saving grace may be wrought.—*Indian Witness*.

Rio de Janeiro.—The Committee of the Rio de Janeiro Seamen's Mission are appealing for help towards a "Mission-ship" fund. The most important work of the Mission is done afloat, and although much can be done by ship to ship visitation, far more good could be accomplished by means of a vessel moored in the midst of the shipping and flying the Mission flag. The cost of purchase and outfit of the Mission-ship is estimated at £800, towards which there is at present only about £175 in hand. Mr. Robert Norton, 12, Pancras-lane, E.C., will receive subscriptions. Rio de Janeiro, the capital of Brazil, is the largest city in South America, with a population of about 35,000, and a large and continually changing maritime population, the majority of whom are English speaking. The British residents in Rio have always been most ready to support the various institutions there tending to the general welfare, and subscribe liberally to the general fund of the Rio de Janeiro Sailors' Mission.

REDRUTH, CORNWALL.—Some ladies in this place are busy at the work of house-to-house visitation, preparatory to the holding of Temperance meetings. They would be glad of a supply of good Gospel Temperance tracts and papers, so as to interest the people in the movement. These may be forwarded to Mrs. Edwards, Sunnyside, Redruth, Cornwall.

GOSPEL TEMPERANCE WORK.—Major Poole continued his Mission at Stafford up to Wednesday last week, with growing success; the number of pledges taken was between 400 and 500.—Recent reports from Tasmania show that Mr. Matthew Burnett is busily engaged in the work of Gospel Temperance, and is meeting with a large amount of success.—Mr. Francis Murphy and his son Edward are actively carrying on the campaign in their native land. Reports received from Evanston (Ill.) and St. Paul's (Ma.) give glowing accounts of the work. At the former place our brethren had the valuable assistance of Miss Frances Willard.

GLASGOW SEAMEN'S FRIEND SOCIETY.—A very interesting meeting was held on Wednesday, 17th inst., in the Seamen's Chapel, Brown-street, to bid welcome to Mr. William M'Kenzie, who two months ago came from Nairn to take charge of the work among the sailors on the north side of the river. During the evening the meeting was addressed by Messrs. G. Macfarlane, R. H. Hunter, Rev. D. Hay, Captains Smith and Hatfield and others. The speakers referred to the work carried on for the last sixty years in the chapel, and stated that it had proved an important factor in improving the social and religious condition of the sailors coming to Glasgow.

Letters to the Editor.

"RIGHT, OR WRONG?"

DEAR SIR,—Circumstances cannot make a wrong thing right. I am glad of your article in last number of THE CHRISTIAN. It is a sad case, and I quite agree with the conclusion drawn by you.

But I want to draw a parallel, and see where the difference is between cannibalism and *killing wholesale at the bidding of the State*, when the parties killing each other have not any personal reason, and have willingly placed themselves in the position in which they are required to take life. Each life is the same; each has its immortal soul, for which an account will have to be given.

Read these newspaper extracts:—

"FIGHTING IN THE SOUDAN.

"DEFEAT OF REBELS BY GORDON.

[*Times Special.*]

"*Wady Halfa, Sept.* 17.—The Mudir of Dongola wires a long list of names of rebel sheikhs who have been killed by his army, and says that he pursued the rebels as far as Assli, taking many prisoners. The Mudir is now at Ambukol. He also says that the messenger from General Gordon who arrived on the 15th reports that General Gordon has met and defeated the rebels at Halfayeh, between Khartoum and Shendy, and that the rebels suffered severe loss, two chiefs being among the killed. General Gordon's troops had occupied Halfayeh when the messenger started."

"The hired transport *Aston Hall* left Woolwich yesterday with sixty-nine boats for the Nile expedition, also 10,000 gallons of rum for troops and sailors."

Pardon me if I am hard upon you in associating General Gordon with thousands of slain and ten thousand gallons of rum! All I say is, in the words of the Book, "Come out from among them, and be ye separate," "Dare to be a Daniel," and put these "fighting Christians" in their right place. If I wrote an article on the subject, I fear you would not put it in your paper, so I must pen a line privately, making my voice heard when I can. You know my sentiments and sincerity.—Yours very sincerely, HARRISON PENNEY.

Darlington, Ninth month, 19.

SPIRITUAL DESTITUTION IN CANADA.

DEAR SIR,—While people in England have been enjoying for many months past unusual spiritual blessings through the earnest ministrations of Mr. Moody, Dr. Pentecost, and others, people on this side of the Atlantic—in Canada and Nova Scotia—have not been so fortunate. We came across the title of a tract lately, called "How to preach so as to convert nobody." When we say that the churches out here seem to have taken that as their motto, people in England can imagine how destitute we are spiritually. Never, never, have we come across such deadness, such indifference, such startling apathy, and were we dying to-morrow, there is not a minister or clergyman whom we should think it worth while sending for. We refer especially to Halifax and Ottawa, but we believe from what we have heard that Montreal is very much in a similar condition. The Episcopal Church is in a deplorable condition. We have been just a year in Canada, and we have never heard anything approaching to a Gospel sermon from one of its many ministers out here in all these months. We cannot help thinking that a day of reckoning must surely come for those who, Sunday after Sunday, preach such fearful trash as the sermons to which we have been forced to listen. Neither do we allude only to the Church of England; all the churches seem alike—dead, asleep, indifferent. To go more than once a day is a penance, and that once a painful farce, no one can be blamed for staying at home; there is nothing to hear—absolutely nothing.

Infidelity is in earnest enough, and Roman Catholicism, which has such a hold on the country; yet our own Church and other Protestant denominations sleep contentedly on. The same sickening quarrels over crosses and candles and eastward positions are taking place as in England, but the Gospel is absolutely ignored, and we could mention numbers of sermons without an allusion to Christ. We have heard a Gospel sermon in the Roman Catholic Cathedral and in the Plymouth Brethren meeting, but not in the Church of England, and it is hard that one should be obliged to go to other churches for spiritual food which one might surely expect in one's own. S. M.

Halifax, Nova Scotia.

A RIGHT THING IN THE WRONG PLACE.

SIR,—The idolatry of music as an element of worship has assumed such prominence in our churches of all denominations here, and with the apparent endorsement of those whom I believe to be true children of God, that I am very much at a loss to know how far a choral service by trained hirelings, or the usual anthem as sung by a choir, independent of the congregation, can be called worship, even from the lowest Protestant standpoint. To my mind it appears the shallowest kind of mockery. Divine worship I have supposed to be the overflow of a grateful heart, finding expression in thanksgiving, adoration and praise, from the creature to a heart-searching Creator, quite incompatible with the ornate performance which our ministers have introduced, to the exclusion of the spiritual worshippers, whom the Father seeks to worship Him (John iv. 23), "who glory in Christ Jesus, having no confidence in the (religious) flesh" (Phil. iii. 3).

The subject, I confess, assumes very great importance to me, and I have yet failed to see much intelligent discussion of it in print. My object in writing is to elicit the views of enlightened Christians, in the hope that those who tolerate and endorse the evil may be awakened to its God dishonouring results, sapping the very life-blood of our faith, and bringing its sublime and holiest expression of sanctified praise down to the level of a sensuous, mercenary performance. No wonder we have to lament the decadence of vital religion and the waning of Church influence.

Montreal, Sept. 1. A LOVER OF MUSIC.

"BOW-STREET" JUSTICE.

SIR,—The account you copied from *Truth* in your last issue of the oppression of poor Clara Govier is enough to make one blush for English justice. Is there no one in the neighbourhood, with leisure, either lady or gentleman, who will search out the case, and, if true, see what can be done for the starving children, and the release of the victim from gaol? If there be an avenging Providence, the case calls for a heavy reckoning.

I shall be happy to join in a subscription and in any appeal to the Home Secretary.

I enclose my card. C. H. B.

3, *Kidbrook-terrace, Blackheath, S.E.*

A HINT TO THE HOME FRIENDS OF MISSIONS.

DEAR SIR,—Many of your readers send papers and periodicals to missionaries in China. For these the recipients, myself included, are very grateful. May I, through your paper, ask these friends to see that the proper amount of stamps are affixed to their postal packets. For example, last week I received a printed appeal from London, begging for funds. On this appeal, which was in a sealed envelope, I had to pay a fine of 5d., it being 2½d. short in postage. In addition to this I had to pay 2d., the usual postage from the open ports to this inland city. As we see constant appeals for money in your paper, there is no occasion to send special begging letters to us by post. Fivepence placed on a letter takes it to an open port; extra postage has to be paid to the Chinese postman for carriage into the interior.—Yours sincerely,

A MISSIONARY IN HANGCHOW.

P.S.—I know that many of my brethren in the interior would wish this subject mentioned.

MR. SYDNEY GIBSON, whom many of our readers will remember as a zealous and faithful witness for Christ, has opened an educational establishment at Eburer House, Westhouse-road, Penarth, Cardiff.

MESSRS. FULLERTON AND SMITH have recently been holding evangelistic services at Galashiels, N.B., and they have been much blessed. The meeting with those who received blessing at a former Mission held four years since was very encouraging. Last week services, which excited much interest, were held at Falkirk.

THE UPPER ZAMBESI.—DEAR SIR,—Many of your readers will be glad to hear that indirect information has been received to-day from the Barotsi valley, to the effect that my son, F. S. Arnot, was alive and well in the month of February, 1884.—Yours faithfully,

54, *York-street, Glasgow*, WM. ARNOT.
Sept. 17.

Notices of Books, &c.

BIBLE LILIES. 1s. *J. Hawkins.* A very daintily and artistically got up little book, giving selected texts of Scripture for a month's morning and evening meditation.

Another addition to the same class of literature is DAILY FOOD (*Religious Tract Society*), which furnishes a choice text and a verse of suitable poetry for each day in the year.

"GO, WORK." A Book for Girls, by ANNIE FRANCES PERRAM. *T. Woolmer.* This book is one which we can heartily recommend to every girl who is endeavouring to lead a Christ-like life. The story is well told, while much loving counsel is given to show that the greatest work we can do for the Saviour is to exhibit Him in daily life.

PENNY BIOGRAPHIES FOR THE PEOPLE. *Religious Tract Society.* These cheap and valuable memoirs should be obtained and read by thousands, who would find fresh stimulus for renewed energy and zealous endeavour. The latest issues of the series are Luther, Calvin, Melancthon, John Wesley, Knox, Rollock, Samuel Johnson, Wm. Farel, and Albert Dürer.

FERN GLEN FARM. By HELEN PINKERTON REDDEN. 3s. 6d. *Hodder & Stoughton.* A fresh and breezy tale of country scenes, country folks, and country life generally. There is a villain in the story, showing that the natural human heart is the same in the country as in the town, but of course he gets his deserts, and all ends happily for the leading characters depicted. The clever author is also an artist, and furnishes some very creditable illustrative sketches.

No kind of literature is more interesting and profitable than the records, well told, of lives well lived. Such a book is POET TOILERS IN MANY FIELDS, by Mrs. ROBERT R. WATSON (*T. Woolmer*). In twelve short chapters she sketches in outline the histories of as many men and women of recent times whose lives were conformed to high and noble ideals. Young readers, to whom all the grand possibilities of life are beginning to unfold themselves, will find much in these pages to admire and to imitate.

OUR OWN GAZETTE. *Partridge & Co.* 1d. monthly. This serial, edited with great taste and spirit by Mrs. Stephen Menzies, is beyond doubt the best paper of its kind published in these islands. Its contents are of a thoroughly practical, varied, and readable kind. It does not altogether eschew the aid of fictitious narrative, but care is evidently taken to eliminate all that is fairly open to objection. The illustrations are of a high order, and the general get-up is attractive. We most emphatically commend it to young women as a helpful periodical.

THE PROPHETS OF CHRISTENDOM. By THE BISHOP OF RIPON. 3s. 6d. *Hodder & Stoughton.* The elevation to the bishopric of the highly esteemed author of these able "sketches of eminent preachers" has, we presume, induced the publishers to issue this new and cheap edition. The bishop himself holds no mean place among the eminent preachers of the day, and here he proves himself well qualified to record the pulpit exploits of some of his most famous predecessors. Chapter I. is a brief exposition of the public utterances of Him who "spake as never man spake." Then we have in succession Chrysostom, Basil, Gregory, Ambrose, Augustine, Jerome, Tauler (of Strasbourg), Luther, Herdep, Bossuet, Bourdaloue, Massillon, Jeremy Taylor, Chalmers, and Dean Kirwan. Each chapter is a model of condensation and research.

Mr. F. E. Longley, 39, Warwick-lane, E.C., has completed arrangements with the Willard Tract Repository, New York, by which all their books will be kept on sale at his office, which will be their sole depot in Europe.

Messrs. S. W. Partridge & Co.'s announcements for the forthcoming season include two new stories by Miss Annie S. Swan, author of "Aldersyde," entitled "Mark Desborough's Vow" and "The Better Part;" a work entitled "Emmanuel; or, Leaves from the Life and Notes on the Work of Jesus Christ," by the Rev. J. B. Figgis, of Brighton; "Aidan, the Apostle of the North," by A. C. Fryer, M.A., F.R.H.S., author of "Cuthbert of Lindisfarne;" "The Great Day: Notes and Comments on the Book of Revelation," by the Rev. T. Graham, M.A., Vicar of St. Paul's, Canonbury; "Clovie and Madge," a tale by Mrs. G. S. Reaney, author of "Our Daughters," &c.; "The Gipsey Queen" and "Marion and Augusta," by Mrs. Emma Leslie; "Jemmy Lawson: a Story of a Village Lad," by Miss E. C. Kenyon; "John Harris, the Cornish Poet," by his son, J. Howard Harris; "Joseph Livesey: the Story of his Life," by James Weston; and many other illustrated books, in addition to the annual issues of their various illustrated serials.

DEFENDING THE FAITH.

Dear Christian Friend,

RESPONDING to thy wish to have a little notice of the meetings that have been carried on for more than two months near the Ball's Pond Secular Hall, I may say that the existence of that hall, so near Mildmay Conference Hall, and the dwellings of many Christians in this vicinity, has been felt as a serious burden; and it was a matter of deep concern to many hearts that the blessed Redeemer and his truth were assailed there every Lord's-day—his Bible mocked and his name dishonoured. Shallow and weak as were the discourses delivered there, we knew the ignorant and the uninstructed were drawn into this vortex of infidelity and ungodliness, to the great peril of their souls. And the serious question was raised, in some hearts. by the existence of such a place in this locality, how we could wisely do anything to stand for Christ and his truth, and to withstand this agency of Satan?

We felt the need of Divine guidance and wisdom from above. The first effort made was for five Christians to go together into the hall itself, and there we heard for ourselves how feeble were the attacks by the sp aker there on Divine truth, to an ignorant audience. An opportunity was given for reply, or objection, to what was said; and one valued brother in our little band of five believers, ably and easily answered and withstood, the attack on Bible truth that had been made.

It then occurred to one or two Christians here to call to our help the able and experienced men, who are well qualified to meet the infidels, and who are sent forth by that most valuable agency, "The Christian Evidence Society." In various localities they have so effectually withstood the infidel speakers, both in their "Hall of Science" and in the open-air meetings, that they have been driven away from some places where they tried to gather audiences; and in others the infidel teaching has been made of none effect. We highly esteem the Christian Evidence speakers as true servants of Christ; they are men of understanding of these perilous times—workmen that have no cause to be ashamed, and who are enabled "rightly to divide the word of truth." They are practised soldiers of Christ, in this sphere of Christian warfare; and both in the "Hall of Science" and in the open-air services they have been helped by their Divine Lord so to meet the adversaries of his truth, that the infidels seem to shrink from being brought personally into contact with these faithful and able soldiers of our blessed Saviour.

The meetings held near the Secular Hall at Ball's Pond have been well attended by numbers, who have listened to the Christian evidence speakers with marked attention. The meetings have been solemn and quiet; very little opposition has been offered to the truth spoken, even when the chairman (who has presided admirably at these meetings) has given an opportunity for remarks, or questions, on what has been heard. On several occasions the objections were fully answered to the satisfaction of those present. On a recent occasion no objection was offered, though the chairman gave the opportunity as usual.

We hope these meetings will continue to the end of the present month; and if it seem right then to continue them, we must seek for guidance from the Lord as to what steps it may be wise to take in this matter.

Some of us desire much that all those who have at heart the interests of Christ's truth and honour may seriously consider what are the duties and responsibilities of living members of the Church, in reference to the open blasphemy and subtle infidelity of these perilous times, and, in believing prayer, cry to the Great Head of the Church, "What wouldst Thou have me to do?"—Thy sincere friend,

Alicia S. Ashworth.

Prestbury Villas, 42, Canonbury-park North, London, N.

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Notices.

Querist, Liverpool.—The address of Rev. J. B. Gribble of the Mission to Australian Aborigines, is 7, Marquess-grove, Canonbury, London, N.

Communications Received with Thanks.—G.C.N. H.C. S.E.H.M. S.H. A.W. H.W. T.R. A.E.L. C.M.S.L. W.O.B. E.G.F. F.E.L. J.B. D.J.E. A.G.B. G.D.D. E.P.H. H.N. H.W. G.F. F.R. W.H.N. A.F.T. C.M. H.T. W.H.B. A.M.C. H.T.F. D.H.B.A. C.J.C. R.A. S.B. W.P. Miss C. A.D. R.B. S.R. W.A. G.H. G.K. W.V. P.P. P.A. H.E.S. H.H. R.H.B. A.D.S. W.L. W.J.E. R.T. H.T. M.B. M.K. F.G.B. R.L.T. A.W. A.S.D.C. J.R.M.. J.W.S. P.A.D. J.M.P. T.A.E.H. C.I. J.H.H. E.R. L.B.D. J.H. H.E.C. E.M.M. E.J.P. J.N.T. A.D.F. A.E. A.M.M. C.H.B. T.R. F.T. J.T.R. J.T. C.R.H. E.E. J.G.C. A.S.W. T.S. L.C. N.F.D. E.B. A.L.T. A.G. W.C. R.M. J.W.S.

Applicants for Tracts.—S. Wolstencroft, 6, Ryder-street, off Prince-street, Heywood; A. Allen, Dell Cottage, Wooburn, Beaconsfield; F. Ruddle, 28, Crozier-street, Lambeth, S.E.; Captain J. H. Payne, C.A., 5, Reeves-street, Lowestoft, Suffolk; A. Dixon, High-street, Salisbury; T. Walker, Dukinfield, Ashton-under-Lyne.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away. All applicants must send the name of one or more responsible referees.]

Forthcoming Meetings.

COMING CONFERENCES.

Salvation Army.—Holiness Convention, for men only, St. Andrew's Hall, Newman-street, W., October 1, at 8 p.m.

Christian Women's Union.—Preliminary conference, Thursday, October 2, Conference Hall, Clapham-road, S.W. Prayer and conference, 10 and 11 a.m., and 3, 5, and 7 p.m.

Conference on Prophecy, Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 7, 8, and 9, at 3 and 7 p.m. For particulars see The Christian of September 11.

Clifton, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

Dublin.—Young Women's Christian Associations of Ireland, Friday, October 17. Secretary, Miss Marrable, 49, Waterloo road, Dublin.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec, 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Children's Evangelistic Mission.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Rev. W. Haslam.—Plymouth, October 11; Ryde (I. of W.), 25th.

Messrs. Fullerton and Smith.—Hawick, to October 2; Belfast, October 5, and onwards.

Mr J. M. Scroggie.—October, Bristol; November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

Mr. Henry Thorne.—October 4—20, Birmingham; 21, Derby; November 1—10; Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

Rev. W. Hay Aitken.—September to October 6, All Saints', Hoole, Chester; October 12, St. Andrew's Parish Church, Plymouth; November 16 to 30, St. John's, Bethnal Green, E; November 30 to December 15 (or longer), All Saints, South Lambeth.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Conference Hall, Mildmay-park, N.—Sunday, September 28, at 3.30 p.m., sermon to servants by Mr. Gawin Kirkham.

North Evangelistic Choir.—Meeting for practice at Mildmay Conference Hall (ladies' room) on Saturday next, at 7 p.m. Christian singers invited.

Children's Special Service Mission.—Mr. Lidstone at Hornsey, October 27—30; Mr. W. L. Seyler, "Our Room," Clapham, October 1—3, at 7 o'clock; Mr W. F. Seagrove, Whitefield Tabernacle, Whitfield-street, October 1—3, at 7 o'clock.

Conference Hall, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m.

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited.

186, Aldersgate-street, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday. Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, strangers' reception, 8 p.m. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m.

The Priory, 108, Upper-street, Islington, N.—Thursday, September 25, at 8.30 p.m., address by Rev. W. E. Haigh, M.A.; Sunday, 28th, at 8 a.m., Breakfast; 9, Address by Rev. A. J. Bridgman, M.A.; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

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SOUTHAMPTON Y.M.C.A.—During the last two months, says a correspondent, 200 new members and subscribers have joined this association. The Sunday evening services at the rooms are so crowded with young men that many have to be turned away at the doors, unable to get in.

TEXTS IN TRAMCARS.—Referring to a letter that appeared some time since in this paper, giving an account of the work of the Scripture Text Association of South London, Mr. H. Chatterton, secretary of the South Hornsey Christian Workers' Association, calls attention to a similar work in North London by the members of that association. About sixty cars of the North Metropolitan Tramway Company have now a text placed in them, each one costing about five shillings per annum. The only object is to bring the Word of God before the public, believing that it shall not return unto Him void.

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The Committee, therefore, appeal very earnestly and hopefully to all the Readers of The Christian *for help to carry on the work of these "Homes," and to enable them to continue to receive any and every friendless and homeless child who applies at the "Home," for admission.*

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Continued from page 3.

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Continued on page 23.

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The Christian.

THE MEN FOR AMERICA.

[The following is from an experienced American pastor residing in the West, in answer to some questions of a young English evangelist; it may help to show who are the men best fitted to go as preachers to this land of the future]

LET me confess to a liking for the good brethren from England, because of their fondness for Biblical and expository preaching. I believe a man as a minister should be a competent and interesting teacher of the Bible—so full as to pour out wisdom from its pages, so enthusiastic as to attract the listless, so much in advance of the people that they will gladly sit at his feet, and so much imbued with the spirit of the Word that they will become, under his teaching, spiritual Christians. I confess, however, that some who have come to me of late, while excellent men in their way, are not the *competent* men I could wish. They need more training, and more ability to continue to interest intelligent people. Their range seems narrow. I speak frankly, but wish I could speak face to face.

Many things about our field I shall not commend; many things I do not boast of. I speak of *facts*, as they are what you wish to know. We might wish them otherwise.

First, there is very little opportunity for open-air preaching. It might be useful; of that I will not speak. It is done more or less by the Y.M.C.A. I spoke myself last Sunday for them; but it is not received with marked favour, and cannot be counted on as a means of evangelisation to be extensively used. There are few or none who would do anything for a man to keep him at work in that way. If a man has other means of livelihood he might upon occasion do something at it.

Second, there is comparatively little call for independent evangelism. Now and then a pastor, well known and with an established reputation, seems called out to move from place to place holding meetings—helping churches in a series of meetings—but I would not advise any man to come from England thinking to rely upon that from the first. The best method is to seek a pastorate, gain success, win confidence in that, and from that as a centre help in his immediate neighbourhood, first in an evangelistic way as the call might come, then to go to the work of evangelising, as and when the way might open, if it should. The great need of our churches is competent pastors; men who can widely, wisely, with a competent learning in Divine things, preach the Gospel to intelligent congregations, and have steady work in their own churches; while, of course, upon occasions, preaching in their own neighbourhood or elsewhere, as evangelists, as Dr. Pentecost does.

[After speaking of the exaggerated statement which has gained currency in England of the number of places west of the Mississippi without preachers, the writer proceeds:]—

They already have several farmer preachers or mining preachers, or broken-down Methodist preachers, or men who think they ought to have a hearing, but cannot get it; men who have little or no training, and little appreciation of what the Gospel ministry has a right to demand of a man who enters it. We have men enough in America who are would-be preachers—men who, in some sort, have the title attached to their names. Every pulpit that can pay a respectable salary will have applicants in great abundance. The demand is for men who can do the work. To bring lay preachers, men of slim education and of no more than ordinary ability to America, is like carrying coals to Newcastle. But there is a real famine—always has been, always is likely to be here (I suppose it is so in England)—of men who are efficient, well-trained workers, who have pluck, who are builders, who can make their way, who can preach to wide-awake committees.

It must be remembered that we have no such masses of population yet as, in England, demand the Evangelistic Mission. We are getting them; some larger cities have them, and we must be prepared to meet them. But, somehow—account for it as we may—the problem of reaching the masses here is a different one from what it is in your country. We can do but little for them with purely Mission halls. We can do little for them by lay work. We must have the best of ability for it—trained, consecrated ability. The preachers must be of first-class ability to succeed; and just here, and here alone, is there a real demand. The multitude in the city or in the country, in the East, and much more in the West—most of all in the Far West — will not listen to commonplace preaching. One man lately from England began with thirty, and in a few weeks had but half a dozen. It may not have been his fault. I am sure he gave them good Gospel, but he did not know how. It was not because he came from England; he may have success in another place. This is the worst possible place for inefficient men to come to. They are sure to be disappointed.

I ought to say that here, as everywhere, there is a temptation to worldliness even in the ministry — I mean to tone down, to preach a Gospel that is no real Gospel at all. The minister will be likely to think he must do this in order to please; but it is the greatest of mistakes. In the long run, nothing wins like the Word. But let a man not preach that in a humdrum, commonplace, stupid way.

I ought also to say that in a new country much more must be done in the way of organisation and building than when things are more settled, and one of the indispensable things about a minister must be that he must take things as he finds them, and build. He must not expect to find others ready to go ahead; he must lead. He must be a "builder," sometimes with his own hands, but better in getting others to work.

Some come to us from the Eastern States and from England, and seem perfectly helpless. They lie down on you; they can do nothing for themselves; they can bring nothing to pass. The fact is, such men would fail in any business they undertook. They would bankrupt any firm that might employ them. If they become ministers, they are a burden to all who have anything to do with them. If a man is not a leader, he cannot expect to succeed in the ministry. . . . For a quiet, timid, shrinking, gentle, mild-mannered man, the old country will be immensely more attractive and promising. The same may be said of the East as compared with the West.

"THEY KNOW NOT WHAT THEY DO."

WHEN the Saviour of mankind was dying on the Cross, He said, in reference to his murderers, "Father, forgive them, for they know not what they do." Christians are often called upon to use the same prayer concerning those who seem to be crucifying the Son of God afresh. Only in such a spirit can they, as true Christians, meet those who appear to be doing all they can to promote the interests of Satan's kingdom.

An incident has occurred during the present licensing session which ought to stir up Christians in all parts of the kingdom to pray and work, work and pray, with greatly increased diligence in the great cause of purity and Gospel Temperance. It matters little where the event happened, but it affects Christian Temperance men and women everywhere. In a large and fashionable watering-place, where sin of various kinds daily flaunts itself when the shadows of darkness approach, there is a most objectionable music-hall, frequented mainly by the young of both sexes, and forming a fearful snare for youths and maidens of the working and lower middle classes.

For eighteen years the magistrates have refused the spirit license so much desired by the proprietor. Now, in the face of that blaze of light which has been brought to bear upon the moral, physical, social, and religious aspects of the drink question, the license has been granted, and for a season (may it be a very short season!) the interests of morality are seriously retarded.

The city of Sodom would have been saved had there been found in her ten righteous men. This modern city would have been saved from this disgrace, and from some other evils, had there been found seven magistrates who knew what they were doing. Alas! that there were only found six who, setting aside all personal considerations, were anxious only for the good of the community, especially having on their hearts the well-being of the rising generation. Such men are a great need of our time—of all time—men who are above influences which are ever seeking to draw those in power to promote evil for the sake of great trade interests. All honour to those six men who were willing to bear obloquy and reproach in striving to maintain the right. May they stay themselves upon God in this hour of their defeat, knowing that the Judge of all the earth will yet arise, for the crying of the innumerable hearts and homes broken and wrecked from the effects of that demoniacal spirit which we call alcohol.

AN ON-LOOKER.

WORKERS FOR JESUS WANTED.—4.

By Rev. E. BALLEY.

BE IN EARNEST.

HE who has called you into his Church has appointed a work for you to do, and He requires you to do it earnestly, with all your might. He says, "Go and work for Me. Go and seek the wandering and the outcast. Go and feed the hungry, clothe the naked, and instruct the ignorant in all useful knowledge, but especially in the knowledge of Me."

Multitudes are living without religion. Satan is triumphing in his success; the world is captivating its thousands; men are dying; sinners are perishing; and hell is being peopled with lost souls. Go and seek to draw them off from the unfruitful works of darkness. Go and tell them, "Time is short, and eternity is advancing." Tell them of their danger; of the love of God to them as a Father; of Jesus as a Saviour, who is able and willing to save them. Tell them to repent of their sins, to put away the evil of their doings, to fly to the outstretched arms of mercy, to believe in Jesus, and they shall be saved.

Tell them till your own heart melts into tenderness, and they feel that you mean what you say. How much need is there in all Christian hearts of a longing, yearning, earnest desire to do good. How few feel the burden of the Lord, and travail in birth for souls as they should. The holiest and the best among men are but half awake. If all Christians were but truly in earnest, how many sinners might be won to the Saviour who are now walking in darkness.

But with death in view, eternity at hand, and sinners dying, we find it hard to be in earnest; we need the soul-constraining love of Jesus to move us. Without this we are lukewarm, cold, and inconstant in all our efforts to do good. No consideration of the shortness of time and the near approach of eternity will ever move us to action, unless the love of Jesus be shed abroad in our hearts by the Holy Ghost given unto us. This we must have if we would earnestly do the work of Him who gave Himself for us. "It is good to be zealously affected always in a good thing." Listen to the voice of Jesus, which, as a bell in the high tower of his Church, is ever ringing through the earth, "Behold, I come quickly, and My reward is with Me to give to every man according as his work shall be."

Live near to God, and ever bear in mind that there is a moral influence going out from the life of every man which operates upon the minds of others either for good or evil, the effects of which will remain after he is dead. A look, a word, the tone of the voice, an action, may leave an impression upon the mind which, like sound, will vibrate and run on through eternity, and each vibration be a fresh memorial of the original that gave the impulse. The mother influences the mind of her child, and that influence will by him be made to operate on the minds of others yet unborn. The master influences the mind of his apprentice; the friend influences the mind of his companion. Everyone is influencing the mind of someone else.

Such a view of life makes it a serious thing to live, and shows how needful it is that every Christian should live near to God, cultivate the garden of his own soul, keep his own vineyard well, that he may be able to influence other minds for good. Jesus said to his disciples: "Ye are the light of the world;" "Ye are the salt of the earth." The highest and noblest end of man is to be conformed to Jesus in thought, in word, and in deed, and, like Him, to be ever going about doing good.

The exhibition of exalted piety in the professors of religion has a power which nothing can withstand. It is truth embodied. It is the power of the Gospel burning in the heart, beaming in the eye, bursting from the lips, and preaching in the life. It speaks to all, and shows the power of the constraining love of Jesus in tones of tenderness, benevolence, and zeal. Did all Christians live near to God, in habitual intercourse with Him, how would they feel for souls, pray for their salvation, and speak to them out of the fulness of a loving heart! God would then use them for his glory. His blessing would follow their efforts and holy example, quickening into spiritual life the seeds sown by them, and causing the fragrant myrtle and the fir-tree to bless the place where thorns, thistles, and briers once grew. Then men would see the reality of religion, and be persuaded that believers have a source of joy that the world knows not of.

> "So let our lips and lives express
> The holy Gospel we profess,
> Then shall we best proclaim abroad
> The honours of our Saviour God."

Watch for opportunities; if you do this you will not watch in vain, Every day you may make some life brighter by your loving ministrations. Every day you may speak some comforting word, some cheering portion of Scripture, which shall help lighten the burden of some weary heart. Every day you may seek to win some soul to Christ, and pray for the coming of his kingdom. None is so desolate but there are some within the reach of his influence. None is so feeble but he may use that most powerful of all weapons—prayer. None so obscure but he may plead with the King of kings for the multitudes who are rushing headlong to ruin.

Watch for opportunities of usefulness as those who watch for the morning. Watch with consistency of character, that men may see that you mean what you say; that you are in earnest in what you do; and that they may be led to Jesus by your loving and holy example.

A Christian, an eminently holy man, was very much owned by God in the conversion of souls by improving time and in casual conversation on good things. He was asked how it was that his efforts were so much blessed. He replied, "I am always upon the look-out for opportunities to speak a word for my Master, and then seek faithfully to improve them when they offer themselves." He who desires to do good will never be long without an opportunity to do it. Every opportunity is a fresh call from God to renewed effort, and should be received with thankfulness, embraced with eagerness, and improved with diligence, for there is no time to be lost, and "the King's business requireth haste." No man can be so vile as to lose all claim to Christian effort; for if a man be neglected and left without rebuke or instruction, how can it be expected that he will repent and believe?

Who can tell how much may be done by a single word? If the heart be filled with the love of God, what is there we shall not be willing to do to lead those who are straying amidst the allurements of the world, vainly striving to quench their thirst at broken cisterns that can hold no water, to find that peace in Jesus which He alone can give? To every one there comes some time, some opportunity, of doing good to some erring neighbour or friend. Out of the fulness of a loving heart we should bear our faithful testimony to them.

This is our privilege as well as our duty. As Christians we have been called to a high station, that others through our mercy may find mercy. "As ye go, preach." "Let him that heareth say, Come." As Andrew told Peter, Philip told Nathanael, and the woman of Samaria told her neighbours, where they had found the Messiah, so should we, who have found Jesus, go and bear good tidings to the lost. For if we hold our peace mischief may befall us.

To postpone the duty from the expectation of some more favourable opportunity of doing it, involves the awful possibility of not doing it at all. The plea may be, "Another time will do as well as the present;" but you may be removed from those whom you intended to benefit; or Death, who never waits for anyone when he receives the commission, may step in between you and the object of your solicitude, and the opportunity of doing him good may be gone for ever. Then how painful the reflection, that you once had the occasion of usefulness, but you let it go. Delay not till to-morrow what you may do to-day. A good work may now be in your power; make haste and do it, lest the time be gone, and others by your example be discouraged, and hindered from what they intended to do.

Tunbridge Wells.

CHRISTIAN WORK IN BILLINGSGATE.

FOR the past ten years Mr. Vicary has laboured as City Missionary in the well-known district of Billingsgate. He was lately presented by some friends with a practical expression of the esteem in which, for his work's sake, he is held. At the presentation meeting the rise and progress of the work was described by the treasurer, Mr. Newman. For some time the effort found a working centre in a room in his house, but ultimately the present building, an old house opposite the market, was secured, where the work is now being carried on. Testimony was borne to the benefit already brought about by the labours of Mr. Vicary, who is evidently regarded by the committee as being specially fitted for the post he occupies, and by whose influence "the district is no longer the pandemonium it used to be."

Mr. Vicary, in returning thanks, reviewed the history of his ten years' labours. When he first began he was greatly discouraged by the ribaldry, the infidelity, and the Judaism that prevailed. But he went on, trusting in God. They set to reforming the drunkards, and got 2000 persons to sign the pledge. They also instituted coffee-stalls. Being anxious to do something more, free breakfasts were established. He had known as many as fifty men come into the room, saying they were starving because they could get no work. He hoped ere long they would see in place of the present building a British Workmen's Coffee Tavern, where they could establish for the destitute a thorough good "House of Refuge." Fully 80 per cent. of those who came to this city breakfast had no place at night to cover their heads. They were also surrounded by all classes of men, including clerks, mechanics, seamen, labourers, and sailors fresh from their ships. One of the latter recently came to him, having been robbed of £80.

NORWICH.—A most praiseworthy endeavour has been made here to provide a place of pleasant and profitable evening resort for the young working women of the town. Good premises were secured nine months ago in Middle-street, and the attendance is already almost beyond the accommodation. Some outside help is needed in order to defray the original cost of the institution, and any contributions towards this will be gladly received by the Secretary, Rev. Robert Hobson, Old Meeting House, Norwich.

NOTES ON SCRIPTURE.—13.

THE ENEMY AND THE AVENGER.

Psalms viii. 2, xliv. 16.

IN the extract which we made last week from *The Speaker's Commentary* respecting 2 Sam. xxiv. 1, it was argued that not Satan but a human adversary moved David to number Israel. It may indeed have been a man, but behind the human instrument there was surely the great adversary. When we learn from prophecy to what an extent evil will be limited on earth, during the thousand years when Satan is shut up in the bottomless pit, we cannot fail to attribute to his direct and baleful agency the chief part of all the overt evil which has been wrought during the ages in which he has been going to and fro in the earth, and walking up and down in it. "Every man is tempted," says the Apostle James, "when he is drawn away of his own lust and enticed." But from the beginning it has been the evil employment of Satan to incite and influence the lusts of the flesh and the desires of the mind. The god of this world, who is a liar and a murderer from the beginning, ever seeks to ruin souls by the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father, but are of the world.

In Psalm xliv. 15, 16, the Psalmist says:—

"My confusion is continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blaspheneth; by reason of the enemy and avenger."

But in Psalm viii. David, in the Spirit, had already said:—

"Out of the mouth of babes and sucklings hast Thou ordained strength because of Thine enemies, that Thou mightest still the enemy and the avenger."

Here, as elsewhere, after mention of the adversaries, one special enemy is singled out. It is scarcely possible to avoid applying the text to the arch-enemy, who lay in the background instigating those other foes. The same Divine power which gave man dominion over the beasts, will enable the lowly and meek to triumph over Satan. When he used the serpent as the organ by which his malignity was to counterwork God's goodness, he sealed his own doom. He adopted a symbol of defeat, a badge of eternal degradation. The "seed of the woman" would crush his head. See "Dr. Kay on the Psalms."

In Matt. xi. 25, when Jesus thanks his Father that He has revealed these things unto babes (referring to Ps. viii.), He immediately adds, "All things are delivered unto Me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal Him." And then He speaks of Himself as the Meek and Lowly in heart, in contrast to the proud in heart—the devil—who fell by pride, and who had said, in the temptation, that all the kingdoms and glory of the world were delivered to him.

When the seventy returned with joy, saying, "Lord, even the devils are subject unto us through Thy name," He replied, "I beheld Satan as lightning fall from heaven." And then He rejoiced in the Spirit, and said, again quoting the eighth Psalm, "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

In Matt. xxi. 16, when He was entering Jerusalem to die, and through death to destroy him that had the power of death, that is, the devil, the children cried, "Hosanna to the son of David!" and in reply to the Pharisees, who were sore displeased, Jesus again quoted David's Psalm, "Out of the mouth of babes and sucklings Thou hast perfected praise." Had He continued the quotation He would have added, "that Thou mightest still the enemy and the avenger."

It is evident that behind all human adversaries God sees his and our adversary, the devil, who goeth about as a roaring lion, seeking whom he may devour.

LONDON WAIFS IN PRAIRIE HOMES.

By Mr. J. W. C. FEGAN.

ON landing at Montreal with my party of fifty boys, the agent of the Dominion Government at once took us under his care, gave the boys "a square meal," and provided us with railway passes to Toronto, as well as provisions for the way. A princely friend was raised up to welcome us at Toronto in the person of Mr. Wm. Gooderham, known throughout Canada as a leading man in city life, whose praise is in all the churches, not only for his munificence but for his personal loyalty to Christ and earnestness in soul-winning. Through his instrumentality the Boys' Home in Toronto had just been enlarged, and it so happened there were beds for all our boys. The Committee fell in with Mr. Gooderham's wishes, and for four days we were all his guests.

Leaving seven younger boys to be placed in Ontario, I pushed on with the remaining forty-three by the new Lake route to Manitoba—more than 1000 miles further west. The sail (about 500 miles) through Lakes Huron and Superior—the latter so large that all England could be put into it and yet leave room for men-of-war to sail round it—was very lovely. At Port Arthur (a busy harbour of recent growth) we entered again upon our railway journey in one of the new emigrant sleeping cars, introduced by the Canadian Pacific Railway. Only those who have travelled day and night, swaying to and fro and bumping up and down, in an emigrant carriage for four or five days, can realise the misery and weariness of such a journey. These new cars are, however, like Pullman cars, except that the emigrants carry their own beds, rugs, &c.

On reaching Winnepeg we were kindly cared for by the emigration officials. In the evening I took the boys out in the open air in Main-street, and we soon had several hundreds gathered around us. The wistfulness with which the people listened, the murmured sympathy for "the boys from the old country," the emotion with which, so far away, they sang at their last meeting together, the pathos of the Gospel told out by mere lads with simple, pleading naturalness, touched chords in many hearts.

Fifteen years ago there was only a fort on the prairie where Winnipeg now stands, with municipal, ecclesiastical, and collegiate buildings creditable to any city in the world, 45,000 inhabitants, electric light, street railways, fire brigade, &c. &c.

Leaving six lads in Winnipeg, I started with the rest for stations further along the C.P.R., and in a few days had placed them all out. I wished to visit them all again later on after they had been two or three weeks in their places, so I filled up the interval by a trip to the Rocky Mountains, 1200 miles further west, and little explorations in the North-west Territory. Compared with Manitoba, very much of the land was poor, but there are large sections which promise ere long to be flourishing settlements.

I saw some hundreds of Indians (Cree, Sioux, &c.), and their half-nakedness, indolence, ignorance, and squalor, filled me with pity. The settlers seem very kind and charitable to them, and speak of them as honest, inoffensive folks. The squaws are often employed as a makeshift where it is impossible to get a domestic servant.

In a country where the Lord's Day is so well observed it was a shock to find about 5000 men employed in the Rocky Mountains in the construction works of the C.P.R., labouring day by day without any rest, the payment of an extra dollar in wages being the only distinction between Sundays and the other days of the week. No church, chapel, clergyman, or missionary—a large canvas hospital, with men in it dying from accidents in blasting rocks, fevers, &c.—and no one to speak a word of Gospel consolation to their troubled hearts. "Two nuns from British Columbia collecting money from the men at pay-time is all the religion I have seen here for two years," was the grim reply of a foreman to whom I spoke on this matter.

It may interest some to know that in the North-West territory strong drink is strictly prohibited. It cannot be bought or sold or brought into the country or kept in private houses. In cases of illness a permit for a certain quantity must be got from the governor, and when that is used another permit must be obtained for a further supply. The respectable portion of the community heartily approve of this.

Anyone emigrating adult Londoners with their families to the Far West, incurs very grave responsibilities. In my thirteen years' experience of London poor I have not known many who had the energy, resource, adaptability, and thrift necessary for pioneer agriculture. At least the most scrupulous discernment must be exercised, and anything like wholesale exportation of city denizens for prairie-farming must entail cruel hardships upon the poor victims.

On the other hand, a youth, healthy and enterprising, cannot take his muscle and intelligence to a better market. Without any capital but his sinews and industry he can before long be the owner of his own homestead, and his prosperity, with ordinary prudence, will be in exact proportion to his industry and economy. He cannot complain that the avenues to success are blocked, or that he has no prospects for lack of influence. There is an open field, and sure reward for his toil.

If even a middle-class youth can dissociate his mind from paltry prejudices against manual labour, content himself with rude plenty in the matter of food, and forego for a while the society and comforts of an English home, I am quite sure he will be far better off in ten years' time than if he started in the world as clerk in a bank or a merchant's office.

Let me put English readers on their guard against all agencies which undertake for a premium to place a youth with a farmer as pupil. There is no such thing as what we understand by this term in the North-west. The premium is so much money wasted. Any fit youth can find a respectable farmer by inquiring from any minister of the Gospel, who will employ him at once, with good wages, and he will fare exactly the same and learn just as much as a "pupil."

After visiting all the boys in their new homes and finding that they were all delighted with their new mode of life, and were cordially praised by masters, ministers, &c., I started with a thankful heart on my way home, to prepare (if the Lord will) a large party for next spring. It will be quite impossible to supply a tithe of the demand for boys, with good homes and high wages waiting for them the day they arrive but I hope many hearts will be moved to strengthen our hands in this work of rescuing those ready to perish, and planting "the solitary in families."

While I was absent, my friend Mr. Austin spared as much time as he could from his business engagements, and watched over all the interests of the work so devotedly that my return has been a time of joy and comfort, except the sad news of the passing away so suddenly of our Secretary.

I am arranging to visit a few towns for public meetings, drawing-room gatherings, lectures to Y.M.C. and other Associations, this autumn, to give account of our work amongst the waifs and strays of this great city, and will be pleased to hear from any who can arrange to give me such opportunities of widening our circle of friends.

95, *Southwark-street, London, S.E.*

For the Young.

BIBLE ACROSTIC.

The initials form the name of a man who was a noted governor of Judah.

(1) The name of a wilderness to which a young man fled from a royal persecutor.

(2) A man who prophesied in the camp of Israel in the time of Moses.

(3) An animal sacrificed for a life spared.

(4) A man slain in order to forward the wicked desires of another.

(5) A son beloved by an old father.

(6) A precious stone spoken of in Revelation.

(7) A race of tall men who gave great trouble to Israel.

(8) A pool of water of great note.

(9) A town wherein dwelt a spiritist.

(10) A dreadful malady sent to a man for telling a lie to his master. J. H. G.

Answers to Last Acrostic.—In addition to those acknowledged last week we have received answers from the following: Helen B. (Biarritz), Florence Higgins (Gloucester), James P. Burkitt (Killybegs), Gwenie, Winnie, and Eva (Budleigh Salterton), Winnifred E. White (Highweek), Jeannie Ewing (Chathill), Benjamin Hodge (Edinburgh), Helen E. Cooper (London), Mary Bird (Battersea), E. A. Lucas-Sherrington, Florence Newell (Greenock), Jessy E. Steer (Slapton), Isabel Stewart (Brighton), Tom Perkins (Ross), Edith Campbell (Milngavie), J. H. Gordon (Florence).

THE BABY'S DAY.

By Mrs. SUSAN T. PERRY.

The day is done for the baby,
And in her cradle-bed
Now rests on the soft white pillow
Her tired golden head;
Not one in the whole home-circle
Can half so weary be:
For who of the busy household
Has worked so hard as she?

We look upon the baby's world
As very small indeed—
To its many cares and trials
Give only little heed;
But to the wee young dweller
Its boundaries are wide—
Mountains and oceans lie between
This and the other side.

And baby with uncertain step
Tries all the heights to gain,
Sails off in unsafe craft to cross
The deep and treach'rous main;
And so defeats, repeated oft,
Fill up the baby's day,
While well-laid plans and schemes for her
Gang very oft agley.

The pretty bubbles from her hand
Soar up and burst in air;
With tearful eyes she sees them go
Into the great nowhere;
And knowing not why this should be,
She lifts her baby face
For mother's kiss, and trustingly
Rests in her loved embrace.

What wonder that at set of sun
The wee fringed curtains fall,
And baby dear is glad to say
Her sweet "good night" to all:
For who could guess how many trades
Those little hands have plied—
How many miles those tiny feet
Have wandered far and wide!

Had we such faith as baby has,
Unburdened, unoppressed,
We might like tired children go
At evening time to rest,
Resigning with a perfect trust
Into the Father's hand
The things which in our daily lives
We cannot understand.

—*New York Evangelist.*

HELP LAID ON ONE MIGHTY.

(Psalm lxxxix. 19.)

NOTES OF AN ADDRESS

By Lady CONSTANCE KENNEDY.

Teaching once in a Sunday-school, I heard a teacher say to a little child—"Do good, and you will go to heaven." This is how many go wrong. It is not by doing good, or by doing the best we can, that we will get to heaven. In meeting lately with Dr. Pentecost, I heard him say that the idea of doing the best we can is open to two objections. *First*, our best is not up to God's requirements; and, *second*, what we call our best is far from being our best. Jesus said—"Strait is the gate, and narrow is the way, that leadeth unto life." We must enter in by this strait gate. We must be converted. There must be a turning right round. Jesus says—"I am the door, by Me if any man enter in he shall be saved." His compassions fail not; but if we haven't turned from our sins we do not know his love. We may know some who are happy in his love, but what of that if we know not Him.

I have been asked to speak of myself. I don't care to do so. But I may say that it was Jesus brought me to Himself. I used to try hard to be good; I tried to do right; I wanted to be holy and to do good: but all my trying was a failure. I read over and over again the word "Repent," until I got weary of it. I would say—What is the good of trying it? Though I am sorry for sin I shall only do it over again.

One day while I was in Wales, I heard a man preaching to children on the seashore. While speaking, he took out a pencil, and holding it up said, "How much do you think I gave for that?" One boy said, "Ten shillings." "No," said the preacher, "my father gave it to me." Then he spoke about God's free gift. One night when I was leaving, and going away from the children's meeting, I heard the speaker say, "It isn't your repentance that will save you, but you must see that it was your sins that nailed Jesus to the tree." In a moment the Lord showed me that Christ had died for me. I always knew that He had died for the sins of the world, but I never saw it before that He had died for my sins. I could then say, "He loved me and gave Himself for me." There were some things in the world that I didn't give up then, which I have given up since, but on that night I accepted Jesus, and knew that my sins were taken away.—*The Reaper.*

A CHILD KNOWN BY HIS DOINGS.

By Dr. CHARLES S. ROBINSON.

Nobody can tell anything about a boy by just seeing what sort of a face he has, or by examining his coat or his shoes or his hatband. Not long since, I was walking up one of the avenues of the city where I live, and I noticed twenty children coming home from school, girls and boys together, stopping on the corner to whip with sticks a poor, dying horse, the owners of which had drawn him off from the cart-rack and laid him down by the kerb-stone. He was panting in his last agony, and, indeed, it was a very painful thing to see. But these school-children seemed to think it great fun to switch the dumb beast, and see how he twitched in his limbs. But some of the boys, and girls too, hastened by, and looked quite pitiful, and, I am sure, were very sorry.

Just then there came up two lads, dressed with more than usually fine garments, appearing to be from homes of plenty and ease. I thought to myself, "There! those gentlemanly fellows will cry out to the others to stop that." But when they saw exactly what they were at, they, too, picked up sticks, whittled a point on each with their knives, so as to make them sharp; then they went up close to the wretched animal, and kept sticking them into his open eyes! He was almost insensible, but that roused him up enough to make him writhe again, and they laughed at the success of their cruelty, and tried it once more.

There, within thirty feet of these rascals, sat half a dozen men, taking no more notice of this outrageous sport than if it had been harmless, and even beautiful. I need not say how I put myself forward to scatter the scamps as soon as I could. What I want to make clear is that I knew them, and nobody would say that it was by their dress or their looks; they were known by their "doings," as Solomon declared they ought to be. Thoughtful men and women are becoming acquainted with a great many boys in this way. The reason why roughs and rowdies are brutal is found in the fact that they were brutal when they were boys, and their parents sat still and let them grow up to be bullies and bruisers.

Everybody has a perfect right to judge each boy and girl by what he understands that boy or girl is in the habit of doing. So if it happens to be of advantage to young people to be well thought of, they must be careful how they behave. Conduct is of the greatest importance; God judges the heart, but we have to be satisfied with what we see in the outward life.

A good child will be known by truth and amiability, courtesy, and obedience, keeping the Sabbath, helping the poor, doing duty faithfully, and respecting others. If anyone asks for a rule, I can give one in a very few words. I once put the question to a Bible-class: "What is it to live like a Christian?" I passed it around, and got many replies. Finally, one small, gentle maiden, scarcely twelve years old, lifted up her hand to say she had an answer. I beckoned her to speak, and she said, with indescribable naïvete and pathos: "It must be to behave just as Jesus Christ would if He were a little girl and lived at our house!"—*Sunday-school Times.*

OPEN-AIR MISSIONS.

OPEN-AIR preaching must be in a flourishing condition in North London, judging by the large attendance at the annual meeting of the Mildmay and North London Auxiliary, held in the Conference Hall on September 23. Over 350 assembled for tea, and this number was considerably increased at the public meeting, at which a cheering report was read by Mr. Charles Young, the secretary. An average attendance at a Sunday morning Bible-class of sixty young men is a promising sign for the future preachers of this locality. There had been more opposition on the one hand from infidels, &c., and more encouragement on the other.

Mr. James E. Mathieson, who presided, drew some parallels between Old Testament characters and workers in these times. The workmen amid the dust and din of the quarries were as truly builders of the Temple as were those who placed the stones in the structure. So the open-air preacher was as truly helping on the work of God as was the regular pastor. Nehemiah and his helpers fought with one hand and worked with the other. So the open-air preacher must defend the truth as well as state it.

During the evening addresses were delivered by Mr. Gawin Kirkham, Mr. John E. Jack, Mr. Henry Hutchinson, Mr. P. S. Badenoch, and the Rev. D. B. Hankin, all of whom had a word in season relating to the work. Mr. James B. Pain, who has acted as secretary to the North London Auxiliary for nearly five years, was presented with Scott's Commentary by the Chairman on behalf of the Committee.

AMONG THE HOP-PICKERS.

WORCESTERSHIRE.

FOR a third year it has been the privilege of the Village Mission, under the direction of Mr. T. S. Heley, to visit the hop-fields of Worcester and Hereford. As on previous occasions, the party started from Wing, Leighton Buzzard, working the villages *en route* through Bucks, Oxon, and Gloucester, and after a stay of a week among the pickers, returning *vid* Warwickshire to the Leighton headquarters. In this way nearly a hundred villages were evangelised, and a visit paid to between sixty and seventy hop-yards, where, with very few exceptions, we were heartily welcomed, many of the poor people recognising their former visitors with glad good will.

Perhaps the most interesting way of conveying an idea of this work will be to sketch a few word pictures of the most striking scenes.

(1) *Saturday, Sept.* 6.—Rain falling heavily; roads and hop-yards rich in good strong mud (the soil in which hops grow best is excellent in its heavy qualities when duly moistened); two missionaries with dripping waterproofs and hats, crossing the fields to a company of pickers, who, under ancient and crooked umbrellas, continue at their work, picking their eight bushels to gain a well-earned shilling. If the country folk did not think their visitors in earnest they must have been very prejudiced, considering the circumstances.

(2) A barn to which sundry of the younger members had been sent to dry themselves before huge wood fires. The appearance of a strange gentleman was the signal to gather round, perhaps a little too closely, eager to get a small picture-book provided for such juveniles. A little story soon brought order, and all united in learning the text, "Christ Jesus came into the world to save sinners," one knowing gipsy boy repeating it over and over between his grinning teeth, as if determined never to forget it.

(3) *Sunday*, 11 *o'clock.*—An open hovel: shawls, &c., hanging across one end drying; three or four fires on the bare earth, with pots scientifically hung above. A "Punch and Judy" show at the back, revealing the usual business of the sojourners. Such was the kitchen. The cooks were numerous; but did not wear snow-white aprons, nor understand the professional French art. The viands cooking consisted of potatoes, turnips, &c., and, of course, bacon. A huge apple pudding was building in one corner of the establishment, while a pot of apples were boiling in their skins over one of the fires. Notwithstanding these domestic preparations we were welcome, and a hymn and exhortation were well received.

(4) A large farmyard. The hop-pickers in a group, evidently discussing some important subject: "We'll start away at six o'clock to-morrow, and work no more for such pay." The whole gang were evidently "on strike." Without saying a word, we started a hymn just beside them. They turned, then gathered round, apparently forgot their troubles, and listened to the story of Him who, though rich, yet for our sakes became poor. A short prayer followed, and I heard not a word about their grievances.

(5) An old granary, up a number of stone steps dark, dismal, and dirty; three sides littered down with straw. Here were old and young, male and female. It was tea-time when we visited this scene; but some were asleep, and were unceremoniously awakened by the more lively members. We started

"My Jesus, I love Thee, I know Thou art mine,"

to the tune in Sankey's book. "Please, sir, we don't know it to that tune." "Well, then, strike up *your* tune." Their tune proved to be that of—

"To the work, to the work," &c.,

with the chorus slightly altered:

"Toiling on! toiling on!
Let us watch and pray,
And never run away,
But labour till the Master comes."

The hymn seemed to be a favourite one, as they knew the words, and sang it right well.

(6) A fire brightly blazing; a ring composed of what appears to be an entire family sitting round; darkness everywhere beyond that weird circle; one man, apparently the master of the ceremonies, ever and anon stirring the embers, as he leads in a clear voice the hymn:—

"Pull for the shore, sailor."

We joined the circle; but the song stayed not until the last verse was reached. Twelve months before we had seen this same party at the same spot, sitting beside a similar fire.

Such are a few pictures of a work full of interest, and we believe full of blessing. "Come and see us again before we go" was the cry of many hearts; but we had to leave them with only one visit, and in many cases had to leave whole districts untouched. It has been suggested that more might be done another year if the party working could obtain accommodation and help from local farmers and private individuals who are interested in this work. As it is, when a town is made the centre, much time is wasted going out and coming in day by day over the same ground. Are there not some of the Lord's children who could find a bed for us in or near the villages where the picking is most done? If so, will they kindly communicate with Mr. T. S. Heley, Wing, Leighton Buzzard.

WILLIAM LUFF.

KENT.

It has been my privilege to labour for the last three weeks among the op-pickers in Kent. Rev. J. J. Kendon, of Bethany House, Goudhurst, by whom I was invited, has for twenty-five years taken an interest in the temporal and spiritual welfare of the pickers who frequent his neighbourhood. This year, having obtained the help of two missionaries from the London City Mission, and several evangelists from other parts, a very blessed work was done at Goudhurst and Yalding.

After spending a week at Goudhurst, Mr. Goozee, of the London City Mission, and I, went to Yalding, where we found a large field for labour, there being not less than 10,000 men, women, and children employed. Here we went forth daily into the hop-gardens well supplied with small books, Gospel portions, tracts, and other suitable reading. A very few refused to accept what was offered. We met with some who had been converted at Messrs. Moody and Sankey's Mission in London. Some had accepted salvation in the mission halls of some of the city missionaries. One evening, while holding a meeting at one of the camps, I found many of them were familiar with Mr. Sankey's hymns. I asked some of them where they had heard them, and they said at George Hatton's Mission. I found some in this group who are trusting in Jesus. One woman said, "You ought to hear some of the children here sing." I said we should be delighted to hear them. A little girl was asked to sing alone, and with a sweet voice sang the hymn,

"I heard the voice of Jesus say,
Come unto Me and rest."

Our camp meetings on Sunday were very interesting. In each camp we found from 300 to 400 men, women, and children.

Every evening open-air meetings were held in the following villages: Morden, Goudhurst, Horsmonden, Staplehurst, Kilndow, and Lamberhurst. Many of the villagers are going about as sheep having no shepherd; they look forward to hop-picking time with much pleasure, as they say it is a time when they get a lift towards heaven.—Yours faithfully, JOHN KIPLING.

Hazelrigge-road, Clapham, S.W.

EDINBURGH MEDICAL MISSIONARY SOCIETY.

IN the last quarterly paper of this society, the general progress of the work is recorded in Nazareth, Smyrna, Kashmir, Madagascar, and China. Dr. Main, writing from Hangchow, says: "We have all sorts and conditions of men seeking relief; the lame, the halt, the blind, the withered, those who have suffered many things of many physicians, spent all they had and are nothing better, but rather worse, the young and old, the learned and illiterate, high and low, rich and poor, meet together in one common waiting-room. As they assemble they are confronted by some one who is able to make known to them the way of salvation through Jesus Christ. In the consulting room, while prescribing for their bodies, we forget not to tell them of the great Physician of souls." Patients coming from all parts of the country and of the city are thus reached; tracts are given them, the holy Scriptures are sold to them, while death through sin and life through Christ is made known to them without money and without price.

It seems also that much care is needed in prescribing and dispensing, on account of the mistaken notions they entertain as to the action of medicines. "I recently had a case," says Dr. Main, "where a patient of mine took the first bottleful of medicine according to instructions, and in four days returned to get it renewed; on reaching home he quietly emptied the bottle at one draught, and had to send a messenger to me in great distress."

There is also the case of an opium smoker's conversion recorded. He had long felt that Christianity and the opium vice were utterly incompatible. Repairing to the hospital he was cured of the vice to which he had been addicted from the age of nineteen, and accepted with his heart the salvation of God. The value set upon the Mission by the natives is seen in the distance from which they will come, one man having walked fifty miles each way.

A separate and deeply interesting report has been issued relative to the work at Kashmir. It is well worth reading on account of the information thus gained as to the persecution and suffering endured by many of the natives when they embrace Christianity. "Itineration," says Dr. Neve, "has been a very interesting feature of this year's work. Preaching and the healing art have, hand in hand, visited many of the small towns in the district. In the Wizier Garden at Islamabad, under the Chenar groves at Bijbehara and Pampoor, by the broad placid river at Sopir, in the visitor's bungalow at Baramulla, the busy portal of the Happy Valley, in the stately pleasure-gardens at Vernag and Atchibal, by the sacred tank at Bawun, below the great mosque at Eishmakam, among the walnut trees and orchards of sequestered mountain villages, have the message of Divine love, and the ministry of living care been brought to the sick and to the ignorant. The rock has been our pulpit, the over-arching boughs our groined roof, the shaded lawn our consulting-room and church, the turf our operating table, and heathen pilgrim houses our hospital wards."

An instance of gratitude is related. A little boy had been attacked by a bear and left for dead. For several days he hovered between life and death, so terrible were his injuries. He was, however, brought to the Medical Mission in the district, and after due care and treatment recovered. As the result the parents of the child were completely overcome with gratitude, became eager listeners to the Gospel message, and soon after, at a thanksgiving service held in the Mission church, were to be seen in the foreground of the assembly praising God for having restored their child to health.

PENNY DINNERS FOR POOR CHILDREN.—The Committee of the Ham Yard Soup Kitchen and Hospice intend providing "penny dinners for poor school children" during the coming winter.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 5, Acts xiv. 1—18; Oct. 6, Acts xiv. 19—28; Oct. 7, Acts xvi 1—13; Oct. 8, Acts xvi. 14—24; Oct. 9, Acts xvi. 25—40; Oct. 10, Acts xvii. 1—15; Oct. 11, Acts xvii. 16—54.

CHRISTIAN WOMEN IN COUNCIL.

PERTH CONFERENCE.

REPORTS OF WORK.

AT the tea-meeting on Tuesday afternoon, Mrs. Barbour, of Bonskeid, presided, and read several requests for prayer for work abroad, making special reference to the cholera and to the war between France and China. She gave Rev. iii. 7, 8, as a word of encouragement. Some years ago the great need was workers in the foreign fields. Now we have the workers, but we require the means to send them. Christ can open the hearts of those who have money to give us what we need.

Mrs. Small, of the Free Church Mission at Poona, appealed to the women at home to take a more personal interest in the work in India, and gave one or two incidents of conversion.

Miss Jourdan spoke on behalf of Miss Whately's work in Egypt, and appealed for £500 to enlarge the schools. Miss Whately has access to every house; the people welcome her, saying, "God bless thee, bless thy hands, and bless thy feet." More than 2000 patients have passed through the dispensary during seven months.

Mrs. McCormick, from Brighton, said a few words to those who are disheartened because they have no special Christian work. After speaking of former effort among shop women in connection with the Y.W.C.A., she concluded with Judge Payne's lines—

"Do what you can, being what you are,
Shine like a glowworm, if you cannot like a star;
Work like a pulley, if you cannot like a crane;
Be a wheel-greaser, if you cannot drive a train."

Mrs. Oatts, from Glasgow, mentioned that 5000 had joined a Total Abstinence Society in Geneva during the past six years. 1500 of these were reclaimed drunkards. She also spoke of the work of the Y.M.C.A. on the Continent. The Association at Berlin is only 18 months old, but has already 1400 members.

Miss Sturrock, from Cape Colony, said when she began to work out there twenty years ago, the parents had to be coaxed and even paid for sending their children to school, and the girls had to be scrubbed and clothed when they came. Now the parents pay for the lesson-books and a little for the teaching of their children, and instead of having to receive the pupils thankfully whenever they chose to come, the difficulty is to induce them to go when it is time for them to leave school. In the day-school there is a prayer-meeting once a week, taken by the girls themselves; all are allowed to attend, there is no need to compel any. If a girl has not conducted herself well, the others do not allow her to take part. On Sundays the girls go out two and two to give tracts and persuade the people to come to church. One got hold of a red-painted woman from the interior, dressed her in her own clothes, and took her to church. The girls also have a sewing-meeting once a week, their work is sold, and the proceeds—four or five pounds a year—are sent home for the expenses of the Society.

At the tea meeting on Wednesday, Miss West, from Constantinople, spoke of the good work done at the Strangers' Rest at Smyrna, and mentioned that the ladies who superintend it are now going to take charge also of the Rest at Constantinople. This will leave her free to help the native Christians to open coffee-rooms in different parts of Turkey. A Christian lodging-house for young men coming from the country to Constantinople is much needed, and would require £200 to start it. Medical Mission ladies are also required to reach the Moslem women. There are openings for six in Constantinople alone.

Miss Heriot Maitland gave a little account of her work among young women at Corstorphine, near Edinburgh.

Miss Mackenzie, from Edinburgh, read a letter from Miss De Broen, Paris, appealing for helpers. The work, especially in the Medical Mission, is increasing rapidly.

Miss Mudie, from Montrose, confirmed what Miss Mackenzie had said of Miss De Broen's work, and gave a short account of her own work with Miss Geldard in the South of France. Their plan has been to choose one village as a centre, and visit all the villages within walking distance. They are well received, and invited to hold meetings among the women.

INTEMPERANCE.

Miss Thompson read a paper on "Intemperance," dealing with the question, How to gain the children. It is not enough to enrol them in Bands of Hope. They must understand intelligently why they are abstainers. Children might be instructed in the Bible principles of total abstinence at home; when possible at school, but the time for that has not yet come; at Band of Hope meetings, though these only reach those who are already abstainers; and in our Sunday-schools, which is sometimes the only way.

Mrs. Oatts said: We talk lightly about intemperance, because we are so accustomed to it. What induced me to take the pledge was getting my eyes opened to the state of things among the poor. At the Sabbath-morning free breakfasts in Glasgow I was brought face to face with old women with bare feet and uncombed hair, and mothers with wizened babies in their arms, giving their last morsel for a glass of whiskey. The question was not, Is it wrong to touch it? but, How could I touch it? To use a Scotch expression, a "sounner" [disgust] rose in our minds against drink. If you have not seen this, is it not still a fact, and can you not feel there is some excuse for those who speak strongly?

There is a wonderful advance in popular feeling on the subject. When Mr. Moody started his Mizpah Band, Christians saw that drunkards could be reformed. If you go to the Christian Institute in Glasgow any Saturday afternoon, you will find 300 men practising hymns for the meetings on Sunday. They sing and give testimony, and are treated with such respect it is almost forgotten that their name used to be a reproach. But what about the women? It has been said it is almost impossible to reclaim a drunken woman. This remark was once made before a good old woman in Glasgow, Margaret McLauchlan. She had been rescued many years before in Belfast, through Mrs. McCosh. She sent for my father (Dr. Andrew Bonar) and said, "I am so sorry you think a woman can't stand, because I have been kept all these long years, and I hope I won't go back now." Let us try and get the women when they are only moderate drinkers, for they do not become drunkards in one day. And do ask medical men not to recommend strong drink. A woman came to see me one day, to tell me her sad story. Her mother had been a Christian woman, who had brought up her family well. Fifteen years ago she was thought to be dying, and the doctor urged her to take some brandy. She refused for some time, being an abstainer, but he pressed it on her for the sake of her family, and at last she consented. Since then she has become a drunkard, and nothing can stop her. A year ago she stopped for ten months, but began again. She was sewing for a lady, who, seeing she was not well, gave her a glass of wine. She was not strong enough to resist. The poor daughter said to me, "It used to drive me to Christ, but now it just seems to harden me." Surely we ought all to do something, if it is nothing more than abstaining ourselves as an example.

WORK AMONG YOUNG WOMEN.

On Wednesday morning there was a breakfast for the secretaries and referees of the Scotch Branch of the Y.W.C.A. and Temperance Union, to which all were invited. Mrs. Malcolm, of Burnfoot, presided, and after a few words on power (1 Thess. i. 5; Luke xxiv. 49; Acts i. 8, iv. 24—33), she read a message from Mrs. Gordon, of Parkhill, of warm greeting, and sending Ruth iii 18 (Boaz, a type of Christ), with John vi. 6, to the members of the Y.W.C.A. The thought for associated workers is the need of each having this individual dealing with Jesus Himself.

Miss Murray, Gartshore, said that in Scotland ten new branches and referees had been added this year. Mrs. Cupples gave some account of the work of the Servants' Registry in Edinburgh, and spoke of the need of a Servants' Home there similar to that in Glasgow.

Mrs. Van Buren gave some account of her work among the women employed in the herring fisheries. Many are very ignorant, but are willing, as a rule, to be taught. There are opportunities of speaking to them as they are assembled waiting for the boats to come in. Women of education and refinement should take up this work. They would have much influence in visiting and speaking to the women.

Mrs. Oatts mentioned that a Home for mill-girls had been opened two years ago in the east end of Glasgow, and was now very successful. A Bible reading is held every week at the request of the girls themselves.

Miss Kinnaird, Rossie Priory, told of work among young women in Perthshire, and also in London, in connection with Mr. Moody's visit.

Mrs. Bain, from Pitcaple, and Mrs. Gibson, from Lochgoilhead, spoke strongly against worldliness and intemperance.

EDUCATION.

Mrs. Stuart Gray, of Kinfauns, presided over the meeting in connection with the "Christian Women's Education Union" on Friday afternoon. Mrs. Bannerman, of Perth, read the report of the Scotch branch of the Union.

Miss Petrie spoke of the two ideas—education wholly secular and education wholly religious. The first has never been attempted; the second has never been fully carried out. Moses "was learned in all the wisdom of the Egyptians." Paul "sat at the feet of Gamaliel." Luther and Wesley were both scholars. The question now is—Shall the Church stand aloof from the intellectual advance of the day, or shall she guide it? Higher education among women has made great progress since the days when Defoe suggested a college for ladies; still many people think it is a useless appendage, and unfits them for their duties as wives and mothers. But many women never marry, and unless some of these invent occupations for themselves, they have very little place in the world. They are looked upon as failures, and consider themselves as such. No woman ever knows that she may not have to earn her own bread, and how helpless she will be without proper education. The study of such subjects as physiology (the laws of health), psychology (the laws of mind), and political economy will be found most useful to wives and mothers. There is an idea that study spoils a woman for domestic duties, but this is not really the case. She will probably be found to do them more thoroughly than others. Higher education brings to our minds the conviction of our own ignorance; it teaches method, order, and organisation; it makes domestic duties easier, and it is a great help in religious work. Much good work might be much better done. Many jars and bickerings, for instance, might be avoided if our intellects were trained to understand the due proportion of things. There is a maxim among business men, the reverse of which often holds good among women: "Call on a man of business at his place of business in business hours; do your business, and go about your business." Almost every woman at some time of her life has the training of young minds given to her. How much influence for good she loses if she is not thoroughly educated herself. Miss Petrie read the rules of the Students' Branch of the C.W.E.U. (which may be obtained from her at Hanover Lodge, Kensington-park, London, W.), and concludes with a few extracts from grateful letters received from the students.

After a few words from Mrs. Shairp, of St. Andrew's, Miss Jourdan, and Miss West, the meeting was closed with prayer.

WORLD-WIDE PRAYER UNION.—In an Occasional Paper, Mr. Melville Pym, Rector of Cherry Burton, Hull, gives details of the operations of this Union for the last year and a-half. The object of the Union is prayer for holiness, the Second Advent, and the success of all evangelistic effort.

GOOD RULERS ONLY.

(*From the New York "Independent."*)

WE now believe, considering all the important interests involved, that both James G. Blaine and Grover Cleveland should at once withdraw, or be withdrawn, from the Presidential canvass. It is quite certain that they are not really wanted, either of them, by the respectable and conscientious voters of this country. The best men, of both parties, are, at heart, opposed to them, and will not vote for them. That question, we judge, from good evidence, from all quarters, is now settled. Blaine and Cleveland are not the sort of men now wanted in the White House. They are not wanted to administer the laws of the United States Government. They are not wanted to help and support a resolute people in suppressing the stenchful rottenness of Utah, nor as leaders in the social circles in Washington. The young, of both sexes, will not be benefited or properly educated in morality by mingling with such men. Good men of all parties will hang their heads with shame if either of the candidates named should be successful. Politicians and office-seekers may cry aloud in favour of such men; but we declare the truth when we say that a conscientious Christian man cannot heartily and without hesitation do so. Will the twenty-five thousand ministers of the Gospel in this country uncover their heads in their pulpits on the Sabbath-day and ask God to help the people in securing the election of such Presidential candidates? Will they then turn to their congregations and plead with God's professed followers, asking their help and their prayers and their contributions in securing the election of such rulers? We think not. No; the good men in this nation, in pulpit or pew, never can honestly and heartily engage in any such task.

Gen. Benjamin F. Butler is not by any means our Presidential candidate, and we do not expect to vote for him. We could name a thousand men and more that we would much prefer to him. But better far his election than that of a man either dishonest or of immoral character; and, in view of late revelations and present political movements and combinations, we think General Butler is likely to damage Cleveland's prospects to a far greater extent than has been supposed. If political leaders and political conventions will not name good and reputable men for office, the people will take the matter into their own hands, regardless of conventions, rings, bosses, or political usages. General Butler will, doubtless, push ahead; and if he can only secure the defeat of Grover Cleveland, that, of itself, will be a magnificent victory.

Ex-Governor St. John is not the man we would select above all others in the nation for the office of President. But better far, ten thousand times better, it would be to have him as our Chief Magistrate than James G. Blaine. Governor St. John is a sound, intelligent, conscientious, patriotic citizen. He is a man who can be trusted, and is the kind of timber now specially wanted in a national ruler. He would fearlessly administer the laws in New York, California, or Utah, and would be a terror to evil-doers everywhere. Such a man very likely might not suit the wire-pullers and secret managers of any party, but he would surely "turn the rascals out" of office, and try to put good men in their places. In view of these facts, and other reasons which might be stated, we say plainly that, if the Republican Party shall neglect or refuse to withdraw the name of James G. Blaine and substitute another, by all means then let the people organize and work for, and, in November, vote for Ex-Governor St. John, of Kansas, for President.

In the name of all that is pure in the family, just and honest in politics, and of good report among the nations, we call upon good men now and everywhere to do their duty to the country in the fear of God and not of men. The door to success seems to be opening wider and wider daily. God's hand seems to be in it, while the counsels of the wicked seem to be coming to naught. If men of principle refuse or neglect now to work, to be consistent their mouth should be shut and sealed as against all unrighteousness and impurity. But such must not be the case. Let the people now have a chance to work as they feel and to vote as they pray: "Thy kingdom come. Thy will be done on earth as it is in heaven."

MISSION WORK IN BASUTOLAND.

I HAVE truly great reason for songs of praise to our gracious God for his tender love and mercy towards my dear wife and myself. We are still permitted to remain in the Mission field, and although advanced in years (nearly the three score years and ten), and therefore unable to do much active work, still, it is our privilege to be allowed to remain here as witnesses for our beloved Lord and Master and to strengthen the hands of our dear son and his wife. Further it is our joy to see many of our Basutos brought into the fold of the Good Shepherd.

We have many difficulties to contend with; these mostly arise from political complications. One great perplexity is the withdrawal of all Government grants from our training institutions and from our numerous day schools. I laid before you some details bearing on this subject in a letter that I wrote to you a year since. The Colonial Government some months ago transferred all its claims to rule over this tribe, to the Imperial Government, which as yet exercises anything but a vigorous superintendence over the Basutos, fearful it would seem to incur expense. By this poor policy encouragement is given to Boers and others to plot and scheme with a view to create rebellion, which will lead to the Home Government confessing its inability to hold any part of interior South Africa. We formerly received about £2000 for educational purposes. We are now promised that should the natives pay taxes sufficient to cover all charges of Government, and leaving a balance, our schools will be remembered when dealing with the surplus.

This is but poor encouragement for us, as all depends upon the goodwill of the people themselves as to paying taxes. Looking to the Lord our God, who has done such great things for us in past years, we will do our utmost to keep every branch of the work in activity, for to allow the schools to be closed would be most detrimental to the advance of civilisation and the evangelisation, not only of the Basutos, but of many thousands of natives in the Interior. Most of our native schoolmasters have determined to hold to their posts as long as possible, some who were receiving £30 to £40 now getting only £10 a year. We have about forty-five day-schools at our out stations.

I am happy to say we have received good accounts from our missionary expedition to the Zambesi, under M. M. Coillard and Janmairet, all the members of the caravan were well and full of courage, they had not as yet reached the great river.—Yours sincerely, in the bonds of Jesus, HAMILTON MOORE DYKE.

Moriga, Basutoland, Aug. 6.

REV. DENNIS OSBORNE preached in the Lower Exeter Hall on Sunday evening last. The hall was well filled with an attentive audience. The rev. gentleman took for his text Isaiah lxi. 3. In bringing out the truth of the text, he referred in eloquent terms to the present condition of the vast population of the Indian Empire. He also gave a very interesting and encouraging account of the work already accomplished in connection with the different Missions there. Mr. Osborne, who is leaving for India, with his family, in a few days, commends the work in which he is engaged to the prayers of God's people.

LITERATURE FOR OUR SOLDIERS.—The Thames Church Mission has, on all occasions when troops have been sent out, been allowed, by special permission of the Admiralty, to proceed on board the transports to hand to every soldier a copy of the New Testament (the gift of the British and Foreign Bible Society) and a packet of illustrated pamphlets (the gift of the Religious Tract Society). The troops who have recently sailed from the Thames have all been supplied, and last Friday morning one of the Society's chaplains, who went specially down to Portsmouth accompanied by two lay agents, distributed 1500 Testaments and general literature among the men of the Camel Corps.

THE NOONDAY BREEZE.

A SWEET SAVOUR OF THE SALISBURY CONFERENCE

(Ez. xxxvii. 9; Cant. iv. 16.)

HOW fresh the breath of morning,
That stirs the glistening leaves;
How sweet the evening zephyrs,
That fan the sunburnt sheaves.
But in our Father's treasury sleeps
A choicer gift than these,
Its source the heart of perfect love,
Its name the noonday breeze.

It cheers the traveller on the heights,
The toiler at the plough;
Its kisses hush the sufferer's groans,
And cool the warrior's brow.
Perchance the prophet felt it
Blow soft o'er Carmel's trees;
When angels came to Abram,
They brought the noonday breeze.

When sinners' hearts are withered,
When saints are sinking low,
When Satan's darts are burning,
God bids the Spirit blow.
Some psalm or song of Sion,
Some friend gives sudden ease;
We care not whence it cometh,
But hail the noonday breeze.

It cooled the well of Jacob,
It clung to Calvary's cross;
And still it calms the scorned ones,
In suff'ring, shame, and loss.
Oh! brother, hast *thou* felt it?
Come, stay not on thy knees;
Go forth 'mid fainting thousands—
Thyself a noonday breeze.

ALFRED J. BEGBIE.

Framsden Vicarage.

EVANGELISTIC WORK IN BELFAST.

ON Sunday last Mr. John M. Scroggie concluded a three weeks' series of meetings held by him in Hermon Hall, Belfast. Only a year ago he preached in the same building for a month. Considerable interest was excited by his former visit, and many who received spiritual benefit through his addresses then expressed an earnest wish for his return.

The meetings on the present occasion were full of interest. Many of those who were blessed of God a year ago prayed for the worker and the work, and there were at all the meetings numbers of interested inquirers. This was particularly the case with some careless young men, who came to the meetings, became impressed by the Spirit of God, and professed to yield themselves to the Saviour.

Mr. Scroggie's closing meeting was solemn and searching. The large building was densely packed, and many were unable to get in. There must have remained to the second meeting over 1000 people. Amongst these were many inquirers, and the workers were all kept very busy for more than an hour in pointing seekers and backsliders to the Lord Jesus. On Monday evening, just before going to the steamer, the evangelist delivered an address to young Christians, at which nearly 1500 people were present.

Under the auspices of the Y.M.C.A. in Belfast, Messrs. Fullerton and Smith are about to begin a Mission. The date is fixed for Sunday, October 5. Their meetings will also be held in Hermon Hall. A good deal of interest is being manifested in their visit, as this is almost, if not altogether, their first Gospel campaign on Irish soil. HENRY MONTGOMERY.

Belfast, Sept. 27.

SANTHAL MISSIONS.—Rev. J. Tunbridge, C.M.S. Missionary to the Santals, who is about returning to his post in North India, desires to take with him a magic-lantern and American organ for use in itineraut Gospel work. For these objects some £50 will be needed, and he appeals to friends at home for help. His address is Church Mission House, Salisbury-square, Fleet-street, E.C.

Notes and Comments.

A WORK which is announced for immediate publication, by Fischbacher, Paris, will not fail to attract attention. Its title will be "Adolphe Monod: Souvenirs of his life, and extracts from his correspondence." It has been edited by Mdlle. Sarah Monod in the name of the family.

The public revenue of Italy derives one of its chief supports from the lotto, which is justly spoken of as even more deleterious in its results than the *roulette* and *trente et quarante* of Monaco. The income of the Italian Government from this source was in 1862 thirty-five million francs; in 1882 it had risen to no less than seventy-five millions. There is no village without its lotto office, where stakes are accepted as low as one penny. The result is that the poorest of the people are drawn into the net, and a large proportion of their earnings is squandered every week in this baneful habit. It is the most fruitful source of demoralisation and poverty to be found in the land. It is only as a means of national revenue that statesmen can for a moment tolerate it, and to do evil on this ground is not only unrighteous and criminal, but politically suicidal.

Gambling at bazaars for religious objects has reached its height, in the case of a Congregational Church in Birmingham, which has recently held, in connection with a bazaar for its funds, a raffle for five-pound notes. The fact is so startling that the Birmingham Watch Committee has been led to discuss the question of suppressing all raffles at bazaars, and has appointed a special committee to take steps to that end. Yet glaring though this particular case may be, it is no worse in principle than many similar plans adopted by hundreds of churches, in raising money for religious objects.

There is no room for wonder that gambling grows apace among the young people of to-day, while examples of this kind are set by the professed churches of Christ. On all sides the habit of betting and card playing is increasing. Railway carriages are sometimes turned into gambling saloons, where card-sharpers glut their purses at the expense of foolish passengers. Ocean steamers are pestered with the same nuisance, and voyagers who object are rudely shunned, or compelled to betake themselves to other quarters than those they have the right to enjoy unmolested. Under such circumstances consistent Christians ought surely to clear themselves of all complicity with what is ruinous to the present and eternal interests of multitudes.

One of the most reprehensible and repulsive features of modern stage practices is that of adopting language pertaining to sacred themes as titles for plays. One of the latest comedies introduced is entitled "Saints and Sinners," and numerous illustrations of the same sort are to be found on almost every advertisement hoarding. The same tendency is to be seen in modern novelists, who take as titles for their works phrases and words peculiar to Bible and theological spheres. Thus we have "Unspotted from the World," in a three-volume novel; "Tempted of the Devil," and others. The practice is one demoralising in its influence, and is a sign of the irreverence and unbelief which mark our age.

An article in the *National Philanthropist* for September calls attention to what are termed fashionable barbarities. Among these is mentioned the cruel practice of docking the tails of horses, which is again come into vogue; as also the use of the bearing rein, so common in aristocratic equipages. The former custom has been abolished in the army, the Duke of Cambridge, with commendable humanity, refusing to allow any officer to bring a charger so disfigured on parade. The sin of indifference to the natural instincts and comfort of dumb animals, to say nothing of actual cruelty to them, is far from being recognised as it ought to be. Surely the Creator who has placed the lower creation under our control for our assistance, will not fail to take account of their wrongs, and to require it at the hands of those who are careless concerning them.

We hear so much of crime, and see so many signs of the prevalence of vice in our midst, that we are apt to think things are even worse than they are, and to take a too pessimistic view of our national condition. It is, therefore, gratifying to learn from the annual report of the Directors of our Convict Prisons that the number of sentences of penal servitude passed by ordinary courts in 1883 was lower than in any previous year, with one exception. This may surely be taken as an indication that, to some extent at least, crime is lessening amongst us. In 1874 the number of prisoners undergoing penal servitude was 10,867; in 1884 it is 9574, showing a decrease for the decade of 1293. Remembering also that the number of common prisons has been considerably reduced, there is ground for hope that the vigorous efforts made of late by our evangelistic and Temperance organisations have not been without their desired effect.

In the closing address of Mr. Shaw Lefevre, M.P., as President of the Social Science Congress at Birmingham, last week, he incidentally stated that he had just received figures from London showing that out of 82,000 deaths in the metropolis during 1882, 9000 were in the workhouses and 6000 in the hospitals, making altogether 15,000, or a proportion of 1 out of 5. This startling fact shows unmistakably the need there is for earnest attention to social subjects affecting the health and general condition of the poor. There are causes at work producing results of this kind which are as yet unreached. Attention has been loudly called to some of them by the bitter cry which has been lifted up, but the effect will be but transitory unless still further and more organised action is taken to meet the case.

The idea of improving the morals of men by mesmerism would seem to be far too wild and foolish to have really occupied the thoughts of men of light and leading. And yet a subject which received long and serious attention and discussion at the latest meeting of the French Association for the Advancement of Science was, to use the French phrase, "Moralisation by Hyponotism," a word which signifies a species of somnambulism artificially induced. The scheme was propounded, illustrated, and advocated, by M. Voisin, a physician of no mean repute. By means of dazzling lights and mirrors he claims to be able to make vicious subjects pure and moral—their ways "sociable and amenable" to right ideas. It is but another illustration of the old saying, "The world by wisdom knew not God."

Mrs. Kendal's paper on "The Drama," read in the Art Section of the Social Science Congress, will not do much, in our opinion, to uphold the stage and its accessories. Her significant admissions as to the true state of things in the theatrical world are worth noting. While claiming that in some respects a change for the better has come over players and playhouses, Mrs. Kendal says the drama of the present day is certainly deteriorated, and unless a speedy change is made, likely still further to deteriorate:—

"What in reality can be a more painful spectacle than that of an innocent and unsuspecting wife being hoodwinked and deceived by her graceless and profligate husband? Years ago it would have formed the ground-work of a very pathetic play if not of a tragedy; but now it is a never-failing source of delight to the lover of elongated farces; and the greater the innocence of the wife, and the more outrageous the misconduct of the husband, the louder are the shrieks of laughter with which their misunderstandings are received. For this, alas! we have to thank our French friends; and the 'suggestiveness' which pervades the dialogue of too many modern plays is another foreign importation that might very well be spared."

One other quotation from the paper, designed to uphold and vindicate theatrical life, may be read with advantage by those who plead for theatre-going:—

"A complaint is constantly being made that the moral condition of the drama of the present day is not so high as it undoubtedly should be; but for this playgoers are to blame, for they run after notoriety, and notoriety alone. This may seem a strong accusation, but is it not true? When men and women have done wrong, and taken to the stage, is it not a fact that, provided the wrong-doing has been made sufficiently public, brisk business may be expected at the booking-office? This I maintain never was in the old days, and proves to-day the degradation of our stage."

The Council of the Evangelical Alliance has already issued its annual invitation for the Week of United and Universal Prayer at the commencement of the year. The invitation is couched in singularly felicitous and appropriate terms, and will, we trust, receive a response wider and heartier than has ever before been given. To this end, all who desire the unity and co-operation of believers in prayerful effort for the advancement of the cause of Christ, should at once use their individual influence to awaken interest in the movement.

We have reason to know that our dear friend Miss Mittendorff is now, and has been for some time, in deep need of help. We trust that the knowledge of this fact will induce our readers to render prompt and generous aid to the institution over which our sister presides.

Mr. Jos. Tritton, the esteemed treasurer of the Baptist Missionary Society, has rendered important service to that institution by the publication of his timely sketch of the Rise and Progress of the Work on the Congo River. The story is replete with indications of Divine wisdom and grace, in setting before the Church of Christ this open door; it should be read by every lover of souls, and of efforts to evangelise the world. As a thankoffering for restoration from long and severe illness, the author has performed this labour of love, and generously placed 2000 copies at the disposal of the Society he has so long and faithfully served. The book is profusely illustrated, and may be had of Messrs. Alexander and Shepheard, Castle-street, Holborn, price 1s. 6d.

The price of bread is a question vitally affecting the interests of the community, notably those of the poorer classes. At a time when the price of corn is specially low, and the supply unlimited, it is a shame for the price of bread to be kept up as it is, simply by a trade monopoly. Wages are in many districts miserably small, many are out of work, and poverty stalks through the land, fastening its grip on thousands of old and young. Plentiful harvests such as we have just had are among God's free gifts to men, and are intended specially to benefit those whose needs are pressing and whose means are small. To withhold cheap bread from the poor is a detestable crime. One class of trade has no right to fatten on that which is beneficently intended to ensure the general prosperity of all.

A friend sends the following extract from old notes on prayer-meetings:—"If there is frequent private prayer and meditation on the Word and self-denying service, then the prayers of persons so living will be fresh and helpful to others who unite in them. Otherwise there will be barrenness, the old common, the old furze bushes, the old ponds, the soil drinking in the rain that cometh oft upon it, yet unprofitable and rather dreary."

Quite a *furore* of excitement seems to have been created in a large section of the English press by the recent "startling revelation" in the *Pall Mall Gazette* as to the degenerate condition of our navy. Officialdom, from admirals downwards, has joined the hue and cry that England is no longer "mistress of the seas." In the midst of this hubbub we welcome the calm and soothing notes of our Quaker friend William Tallack who, in a letter to our evening contemporary, sets the matter in its true light. Quoting the old Puritan motto, "Trust in God, and keep your powder dry," he urges that the first and major half of the saying should not be lost sight of. Who that believes in God as the ruler of nations can doubt the truth and wisdom of Mr. Tallack's words:—

"Surely it is well for our countrymen to remember that they possess solid ground for much confidence, and hope that our nation, notwithstanding many shortcomings, will continue to be blessed with effectual protection in the future, as in the past, mainly through the moral power and influence over the world derived from its efforts, under God's blessing, to extend home and foreign evangelisation in a special degree, and earnestly to promote the best social and philanthropic reforms. While England is thus enabled to witness sincerely for God in the world she is warranted in expecting his powerful protection. . . . The nations around us are amenable to a policy of justice and conciliation, when backed up by example and the avoidance of ambitious aggressions. Whatever may be our opinions as to the navy, let us remember that it is not our main defence, but that we have also in the immaterial realms of Divine trust, prayer and obedience, vast resources of protective power which are mighty to control all material forces of opposition or of danger."

The article from the New York *Independent* (p. 11) is one of many of a similar kind which have appeared in the religious Press of America, and doubtless will continue to appear until the new President has been elected. It is a remarkable and cheering sign of the times that so high a standard of character should be set up for the ruler of the United States. Nothing is more evident in modern history than the reaction of American ideas upon the mother country; and it is not possible that England will be content in the future with a moral standard for her Kings which is indignantly repudiated by America for her Presidents.

We find by personal inquiry that the case of Clara Govier was not correctly stated in the paragraph we quoted from *Truth* a fortnight since. She has had five children, but four of them are dead, and the remaining one is well provided for. Her violent conduct appears to have been the cause of the severe sentence of two months with hard labour.

The clever, if somewhat curious, sketch from the *Pall Mall Gazette*, entitled "Some English Exports to China," which we reprint elsewhere, is interesting as representing the view of a sympathetic, but rather cynical man of the world. Those who are able to read between the lines will probably conclude that the "French" veneer of the article is of the thinnest description. No one who is but slightly acquainted with the *personnel* of the little band of missionaries who left for China last week, will fail to recognise in the closing paragraph the portrait of Mr. Hudson Broomhall, son of the much-respected secretary of the China Inland Mission.

The twenty millions sterling paid by the British nation for the abolition of slavery in her colonies appears to have been spent very much in vain. *The Times* of Monday contains a letter from Rev. Henry Clarke, rector of Westmoreland, Jamaica, who has come to England to expose and, if possible, put a stop to, the atrocious system of coolie immigration to that island. He asserts that it is but slavery under another name. The three last paragraphs of Mr. Clarke's letter are as follows:—

"When the truth is realised that there are at this moment thousands of helpless strangers in Jamaica who can be sent to imprisonment with hard labour, for refusing to work for another man when it has ceased to be their wish or their interest to work for him, I feel sure the law which legalises the wrong will be abolished.

"Jamaica has now been for more than two centuries under the absolute control of England; during the greater part of this period it was a pandemonium, in which every principle of religion, of justice, and of humanity was violated, and vice, cruelty, and bloodshed were the essentials of its Government. At this day the wealth, the morals, and the happiness of its 600,000 inhabitants are sacrificed, and slavery under a false name is being maintained, in order that a few wealthy gentlemen in England may be able to compel some 30,000 of its people to grow sugar and rum for them at the wages of 1s. a day.

"The Christians of England cannot free themselves of their responsibility for the wrongs done by their Government in the Colonies or elsewhere, since their Government represents them. I believe that there is a God who judgeth the earth, and when the day of reckoning comes the penalty will fall where the guilt lies."

The Romish Church is making great advances in Switzerland, where in bygone times some of the sternest battles of Protestantism have been fought, and some of its noblest victories won. By a convention just entered into between the Federal Council and the Pope, the episcopal seat of Bâle is to be restored, and a new Roman Catholic Bishop installed. The Canton of Tessin, which is largely populated by papists, is now to be placed under the spiritual administration of a prelate, who is to be styled "Administrator Apostolic of the Canton of Tessin." The efforts, therefore, which have been made in the past by the Reformed Church to establish Protestant truth will practically cease, and the Papal power be supreme. These changes are said to be due to the mission of an eminent cardinal, who has been sent from Rome to Berne with such ends in view, and whose success has been so marked that, as one of our leading journals remarks, it is safe to predict that the Church of Rome will once more become a power in Switzerland.

We clip the following paragraph from an Indian contemporary, and reprint it with our endorsement:—

"Contributors who send articles for publication in our columns should always notify us, in case they purpose to send duplicate copies to other journals. As a general rule no journalist cares to print as original an article which has already appeared in another paper."

We learn that Mr. Henry Varley will accompany Dr. Brookes on his return to St. Louis, United States, toward the end of October. He will spend the winter in various cities of the Union, teaching and preaching the Gospel.

The Boston (U.S.) Young Men's Christian Association has invited Mr. Moody, the city pastors concurring, to preside over a convention of Christian workers of the New England States, to be convened in Tremont Temple, Wednesday, Thursday, and Friday, October 15, 16, and 17. Mr. Sankey will have charge of the music. Addresses on practical topics will be delivered by eminent men.

We read in the Morocco *Times* that a man residing in Tetuan, who maltreated his wife so that she died, was arrested and thrashed through the town with a cat-o'-nine tails; at intervals a halt was made, and the man was made to call out: "Thus shall it be done to the man who kills his wife." He was then shut up in jail. We daresay Moorish customs are not in many respects very worthy of imitation, but our judicial authorities might do worse than to adopt this drastic method of dealing with wifebeaters and abusers.

The *Evening Standard* recently commented on the fact that owing to missionary efforts in Fiji, the natives are becoming more and more civilised in their social habits and pursuits. They have taken to cricket, and play with the greatest energy; but what has struck the writer of the article referred to is, that religion is with them so paramount that they are accustomed to open and conclude their matches with prayer. That recreation should be a subject of prayerful interest, as well as the more solid and sober pursuits of life, is unfortunately so rare that it is not to be wondered at that this latest illustration of it should cause surprise to some beholders. Our contemporary concludes his reflections on the subject by saying:—

"No doubt in time the Fijians will take to horse-racing and other sports, and in that case their racecourses are likely to present a very strong and not unfavourable contrast to our own, for it would certainly be vastly preferable that prayer should be offered up by the assembled multitude before proceeding to amuse itself, than that, as with us, the air of the racecourse should throughout the day be thick with blasphemy and foul language."

There are few of the earlier historic records of our country more worthy of commemoration than that which relates to the landing of Augustin and his companions on the shores of Kent, in the year 597. To that event must be attributed the origin of that entrance of Christianity into England which has led to our becoming, in God's good providence, known the world over as a centre of Christian influence. Earl Granville is therefore doing a proper thing in erecting an obelisk on his estate, near Pegwell Bay, to commemorate the landing there of the little missionary band which pioneered the highest interests of our national life by aiming a vigorous and successful blow at the paganism of our forefathers.

POLMONT CHRISTIAN CONVENTION,

PARK HALL, POLMONT, STIRLINGSHIRE.

(From a Correspondent.)

THIS is the third year of holding this quiet, but profitable, gathering. In this age of "many running to and fro," such meetings of the children of God are no longer confined to the great centres, but are being held in villages, and even in private dwellings. Here the first meeting, summoned by Mr. and Mrs. Livingstone Learmouth, was held in a tent in August, 1882. One stormy night, however, it was blown down, and the subsequent meetings that year adjourned to a large barn in the farm on the estate, where they have since been held. It is a commodious place, very comfortable, decorated with texts of Scripture, and ornamented with plants and flowers.

This subject of the life of Jesus—the Saviour from sin's power as from sin's guilt—manifested in those who believe in Him, is growing in interest and power all over the land. It is, as the careful students of God's Word well know, but a revival of old truths once familiar to the saints, and the mistakes and blunders which some are making in relation to it only prove its importance. Its fitness to raise Christians out of the dust, to give a higher tone to life, and to present a bolder testimony for Christ to the world around, is manifest But so much requires to be done. Prejudices have to be got rid of, misapprehensions of the doctrines taught to be removed, latent unwillingness to submit the whole life to Christ—these and many such hindrances stand in the way. Yet let us take courage and go forward. Such conventions as this at Polmont are a significant sign and a great help. Let them increase and multiply, and the Word of God will prevail to the laying hold of the hearts of the people greatly.

No subjects were set beforehand for this little Convention. As at Keswick, and elsewhere, these few years past, it was deemed better—since one great theme was to be the subject—to leave the speakers free; when this has been done, both chairman and speakers have found that the Spirit of God has directed the counsels of the conveners, the details of the arrangements, and the choice of the Scriptures handled.

It has often been remarked how each speaker, though ignorant of the special subject of thought in the minds of others, has been led almost uniformly to follow on from the opening remarks of the chairman or of the first speaker. Thus, the great theme being one, a concentration of teachings has been the result, which, for the instruction given and the impression made, has been most blessed and useful.

At Polmont, the number of direct helpers was small. Mr. H. Bowker presided, as he had done at the previous Conventions, and Mr. Hopkins, of Richmond, assisted, always ready when his laborious duties permit, with that clear mind and loving heart of his, to help in this holy cause. Many a soul has almost leaped into liberty at these gatherings from hearing his lucid interpretations of the Word, enforced both by apt illustrations, and testimonies to the experience of himself and others.

Mr. Robert Wilson, of Broughton, and Mr. McNab, of the Scottish Free Church—both men of long experience in the ways and works of Christ—rendered their valuable help, as did also Mr. Henry Edmonds, Mr. Wm. Swan, and Mr. Wm. J. Govan, of Glasgow. These last three are young men, full of faith and of the Holy Ghost. Miss McGrath led the singing with that wonderful voice of hers; and Mr. and Mrs. Learmouth were there to plan for the comfort of all who attended—sending carriages far and wide for the visitors, and providing for their refreshment at their own expense all the days.

This account must not close without mention of another and kindred work carried on by Mr. and Mrs. Livingstone Learmouth. They have a Mission-hall in a hamlet near by, and on the Lord's-day, and many other days besides, the latter goes round the neighbourhood, gathering the ignorant, the idlers, and the outcasts to that and other rooms, accompanied by a number of young men and women whose hearts the Lord has touched, with a very effective band of music, and then gives them the Gospel. On the Sunday evening preceding, and that which followed the little Convention, the place of meeting was the barn, in which the Christians met, and the writer of this little notice can testify that seldom has he seen a sight more cheering than that of both these meetings. As he witnessed the procession, accompanied by the band, winding its way from the surrounding hamlets, he was reminded indeed of the command of the Great Provider of the Divine Supper, "Go into the highways and hedges and compel them to come in, that my house may be filled."

TRIPS AND TOURING.

UNDER this heading a little appeal was made last year for those tired and exhausted shop girls in London who could not afford even a week in fresh air when utterly unable to work longer, and very kindly was the appeal responded to. The sum collected was given to some young friends of mine who had taken a cottage on the borders of Epping Forest in which to nurse and comfort as many as possible of the class referred to. With much pleasure I now send a few details of the work, taken from my friends' little report, and shall gratefully accept any sum, however small; or articles of clothing and useful trifles for the little sale proposed for November. Sophia May.

Bruce-grove, Tottenham.

EXTRACTS.

"It was to provide a place of rest for these weary toilers that I and my sisters opened our Cottage Home on the borders of Epping Forest in the autumn of 1882, and our hearts are full of thankfulness to God for the wonderful way He has prospered the work, and for the happy letters and testimonies from those who have stayed in the cottage, telling of restored health, and in many cases of spiritual blessings received during the quiet days spent there. We have every reason to believe that the rest and change when they were so needed have been the means of saving many young women from serious illness and nervous debility, which so often ends in their becoming confirmed invalids.

"Our Home has six beds, and as we have had no less than 145 inmates since 1st July, 1883, it proves how seldom any are empty, and how numerous the applications are from those in real need of rest and change. *No charge* whatever has been made to the young women, so we have been wholly indebted to many kind friends for their maintenance. The gratitude expressed by the young women themselves has been most touching.

"We still continue the Bible Reading and Prayer early each morning, and this daily and personal intercourse has been the means of winning the love and confidence of many a thoughtless girl, whom it would have been almost impossible to know or reach in ordinary Mission work, and we trust in many cases has led them to a real surrender of their hearts to Christ. It has also often opened to us personal histories, proving how friendless and exposed to temptation hundreds of these young workwomen are.

"Among the many ways of helping this work, I will mention the following: Gifts of milk, eggs, food, or vegetables. *Cast-off clothing.* Gifts for the poultry-yard, either in livestock or food. We hope to have a Sale of Work at the end of November at the "Welcome," 3, Jewin-street, E.C., among the young workwomen, the profits to be given to the Home. Plain underclothing, bright petticoats, fancy aprons, stockings, and children's warm frocks (high necks and long sleeves), and dark woollen squares, are the articles principally in demand, and such gifts will be most thankfully received.

"Communications of any kind, subscriptions and gifts, to be sent to Miss Kate Reynolds, Epping New-road, Buckhurst Hill, Essex."

MR. TOYE AND THE ORPHANS.

IT is sixteen years ago since Mr. Henry Toye, whilst at work in aid of the destitute in the Isle of Dogs, had it laid to his heart to take under his care a number of destitute little children. As many of our readers know, he has ever continued faithful in the work. His little family has largely increased, and at present he has no fewer than one hundred and twenty boys and girls under his care in the home for the fatherless, Lewisham-road, Greenwich.

It is his custom to call his friends together every autumn to report as to the condition of the Home, and to testify to the goodness and faithfulness of the Lord during the year gone by. The testimony of Mr. Toye in this respect is of such a remarkable nature that we were not surprised to find last Thursday evening all the accommodation he could provide fully taken advantage of by the friends of the institution. There was none of the annual meeting formality to be endured, for certain features regarding accounts, and calls for continued support, find no place in this good man's economy.

Mr. Toye said he was not going to make speech at all; he was simply going to recount to his friends how good God had been to him and his children during the past year. In some respects it had been the most trying year of all, as four girls and two boys had been removed by death within a period of eight weeks, as many indeed as had died in five or six years before. But the sting of death had been removed, and the parting with the little ones had been a very precious time. Proceeding to tell the story of the year, he said it was a life of daily dependence on God. "Our prayer is, 'Give us this day our daily bread.' Last Saturday I had not the means of purchasing the Sunday dinner, and I never ask for credit. Before the day closed a letter came from Woolwich, and a second letter also. These brought just the help that was required, and just at the right time. Not long ago, our syrup and sugar cans were empty, and the way to get them filled was not very clear to me, but just then I received a letter from a dear friend, saying, 'I have given an order to Mr. Budgett to send you a puncheon of syrup and a hogshead of sugar.' Not small lots; I assure you, we had to empty them in the street. Many a Monday morning we have only a couple of shillings to begin the week with. We have had to wait for breakfast until it was purchased; but I can tell you this, we have never gone without it. These cupboards you see there are, I am thankful to say, filled with warm clothing. This room in which we are has had its walls concreted and all lined with boarding, by my own hands and with the help of the boys, and we are not a penny in debt to anybody. The needs of each day, the money for taxes and rent, are all supplied without any solicitation whatever, and I estimate that our average expenditure is £35 a week."

This is but a small part of the information imparted by Mr. Toye on this occasion. Those who wish further details would do well to write to him for his report, which will be ready shortly.

Among the friends who took part in the meeting were Rev. George Elder, Rev. Mr. Gray, Dr. Pringle, Dr. Maberly, Mr. Jordan, and Mr. Southall, all of whom acknowledged how rejoiced in heart they were by the account they had heard of the goodness of the Lord. The children sang hymns and anthems, and altogether such an evening was spent as will not soon be forgotten by those who had the privilege of being present.

OBITUARY.—Many of our readers will regret to hear that another well-known Christian worker in Ireland has been removed from the Church militant, in the person of Mr. William Bewley, of Killiney, co. Dublin, brother of the late Mr. Henry Bewley, whose memory is still had in affectionate remembrance by thousands. While not so much to the front in Christian work as his late brother, his influence was most genial and fruitful to very many.

HARVEST TIME—OVINGDEAN.

BELOW the Down the leafy village lies,
Gleaming in light from blue and cloudless skies;
Its little Norman church amid the trees
Lifting the cross above the grassy graves.
Up through the dene there sighs a sweet salt-breeze
From off the labouring sea, whose restless waves
Break 'gainst the bulwark of the chalk in swirls,
And die in music that is faintly borne
To this still spot. In stretching fields of corn
There is the laughter of the sun-browned girls
And children, gleaning 'mid the golden sheaves;
But here is one hushed nook beneath the leaves,
With "Holiness unto the Lord" carved deep
Upon the lich-gate, where the dead do sleep.

JAMES BOWKER.

SEAMEN AND SOLDIERS IN BOMBAY.

A LARGE and very interesting part of the floating population of Bombay to-day is made up of British seamen and soldiers. The number of the former is increasing yearly. The question who shall entertain and influence these very impressible men, is one not of the least importance to the Christian public. Bombay ably sustains its position among the great sea-board cities of the world for inducements as vicious as they are strong in leading seamen astray; for agencies as malignant as they are successful in their work of ruining men. Myriads of grogshops and dens of nameless vice invite them, from the city's shores to its centre. Hundreds of runners for these institutions ply their trade with remarkable enterprise and alarming success.

Two Christian gentlemen not long since led on one night sixteen young seamen out of a street in our city wholly given up to vice. Some say, "Jack will go to such places." "Jack must have drink." Jack is but a man of like passions with the rest of men, and is just as susceptible to good impressions as other men. Counter inducements should be offered him when he steps ashore with heart open and pockets full. A quiet work with this in view, and more—his reformation—has been carried on in Bombay by a number of Christian ladies since the beginning of the year. Gospel tea-meetings are held every Thursday evening in Dean Lane Hall, Fort.

Up to this date thirty-three teas have been given. An average of one hundred seamen a week have sat around their tables, joined in their hymns, and listened to the Gospel addresses, which are a special feature of each evening's work. An aggregate of thirty-three hundred men have attended these teas during the time covered by this report. Nearly five hundred have taken the total abstinence pledge, and about a hundred have publicly asked for prayers. Many hundreds of little bags and parcels full of tracts, books, and magazines have been given away. The ladies offer to give each man, when leaving port, a little neatly made and mottoed bag full of good reading. Large numbers of Bibles have been distributed. A young man visits the shipping regularly each week, to invite the men to the teas.

The results of the work are certainly gratifying. But what is this one little effort among so many counter ones put forth by the enemy of men? What is one tea-meeting or the noble efforts put forth by our friends of the Y.M.C.A. with such odds against us in the shape of groggeries and hells of vice? We can only say that these, under God, are steps in the right direction. We hope soon to do more, that we may reach and save seamen even as they now are reaching them in Calcutta. — *Bombay Guardian.*

REV. W. HASLAM has removed from 19, King's-road, Brownswood-park, N., to 66, Marina, St. Leonards-on-Sea.

MR. WILLIAM CHORLEY, of the North-East London Gospel Mission, wishes us to state that his address is now 2, Marquess-grove, Canonbury, N., where communications for the Mission should in future be addressed.

TEMPERANCE ITEMS.

PUBLIC-HOUSES are closed in Guernsey at 10 o'clock on Saturday night, and remain closed during the whole of Sunday.—The population of Paris has increased 50 per cent. during the last half century. During the same period the consumption of intoxicants has increased 400 per cent. —Mr. William Gilbert is engaged in a new Temperance work which is expected to cause important controversy.—The State of Maine has, by a large majority, passed a Constitutional amendment prohibiting the manufacture and sale of intoxicants. A Melbourne correspondent describes that city as the worst, morally, he has ever known.—The International Conference at the Hague on the North Sea "Coopers" will take place this month. —The publicans at Ballarat are feeling the effects of the Blue Ribbon movement in their midst.—Mr. W. Forbes closed a week's Mission at Burslem on Sunday last, and is now at Barton-on-Humber.

ALGERIA AND EASTERN KABYLIA.

DEAR BROTHER,—I send you this letter from the Editor of *Le Signal*, addressed to myself, from the mountains where we are exploring and evangelising. In addition to this delegation from the Paris Missionary Society, the Methodists are sending M. Wesley Leliévre to explore the country likewise. We ask for much prayer for ourselves, and for every effort now making and that shall be made for the Kabyles and Arabs of this North Africa.

Yours affectionately in Christ,

Sept. 19. GEORGE PEARSE.

LETTER FROM MONS. E. REVEILLAUD.

Yes, it is quite true that the Paris Missionary Society has decided to send to Algeria, on a voyage of inquiry and research, one of its missionaries, M. Herman Kruger, lately returned from Lessouto. I know nothing further about this journey, and what may result from it; but one can certainly infer from this community of effort brought to bear upon Algeria, a proof that the hour of God has come for this country, and you have had the honour there, as in the furthest East, of being the precursor, the John Baptist of the Mission.

I have communicated to the readers of *Le Signal* the news contained in your letter, and I am sure they will, with me, be rejoiced to see that the Lord has put into the heart of many Christians to interest themselves in the poor Kabyles and Arabs of Algeria. Let us hope that the Lord will prepare a great people in this country, formerly Christian, and let us pray that He will hasten the hour of his fresh visitation to this people, *now* enveloped in such thick darkness.

I thank you much for your offer regarding the tracts of series B (Religious Tract Society), and I will not fail to make use of it, for I have exhausted the supply which I had.

I much approve these little tracts (of four pages, chiefly written by ourselves, edited by Miss Levat, of Nimes), which have the great merit of having a title which draws attention, of not alarming the reader by their length, of going straight to the point, and containing the marrow of the Gospel. I think that, in their present form, one cannot push their circulation too much, and that they are designed to do much good in our country. Yours devotedly in the Lord, EUG. REVEILLAUD.

GOSPEL WORK IN PLUMSTEAD.—DEAR SIR,—Kindly allow me to appeal to my fellow-believers for their help on behalf of the Cage-lane Mission in the lower part of Plumstead. We have during the past year lost by death some of our most substantial helpers, and at the present time we are quite aground for funds. The population of this neighbourhood is increasing rapidly, so that the need of more earnest and special efforts to reach the people is becoming greater; but the next few months will be most trying to us unless financial help be given. The expenses of the Mission work last year amounted to over £200. During the nine months of the present year only £96 13s. has been received.—Yours faithfully, KATE RUSSELL.

Cage-lane Mission Hall, Plumstead.

PORTSMOUTH SOLDIERS' INSTITUTE.

WE have received from Miss Robinson the tenth annual report of this institution. Friends who are interested in the work may obtain a copy on application. As the present pamphlet contains a condensed but complete history of the rise and progress of the work from its earliest beginning, our readers would do well to procure it. They would thus be furnished with fresh ground for praise to God for the marvellous prosperity which He has granted to an undertaking the commencement of which was so small and insignificant. Its present importance is acknowledged by high authorities, amongst them General Sir G. Willis, who, from the chair of a meeting of the institute, spoke in the highest terms of the manner in which the whole thing was conducted, and wished that similar institutions were to be found in every garrison and camp, believing that nothing could be more conducive to the welfare of the army than work of this kind.

The past year has been one of constant labour, says the report, and also one of extension. An additional coffee-tavern has been opened on the Camber for the fisherfolk and watermen; this was greatly needed, and is much prized. But the great undertakings of the year have been outside the scope of the Soldiers' Institute. To the "Sailors' Welcome" at Portsea additional dormitories with sixty-eight more beds have recently been added. The number of sleepers during the year has been upwards of 34,000. A new hall has also been built, where Mission work will now be carried on similar to that at the Soldiers' Institute. A separate report is published by Miss Robinson of this branch of her work, including balance-sheet, which shows the need of further aid toward clearing off what remains of the building debt. Friends who would like to give a name to a cabin or a cot are invited to do so with their donations, the sums necessary being £20 and £12 respectively. The little book written last May by Miss Van Sommer, giving a full description of this branch of the work, Miss Robinson will gladly send to anyone applying to her.

The Soldiers' and Sailors' Institute at Alexandria, Egypt, is however deemed by far the most important item marking the progress of the past year. The sad accounts that reached Miss Robinson of the condition of our soldiers in Egypt determined her to make an effort to meet the pressing need. In this fresh enterprise valuable assistance has been rendered by the Admiralty, who, in conveying building materials free of cost, have shown their appreciation of the endeavour. The old Brompton Oratory was purchased and sent to Alexandria, and will shortly be reconstructed as an institute. The Duke of Cambridge cordially approves of the project, and has commanded all needed assistance to be given for its furtherance. In this new undertaking Miss Robinson confidently hopes that the English people will support her, and that the necessary funds will be provided. She trusts also that some ladies with means of their own will come forward and give their willing service either at Portsmouth or Alexandria.

On Sundays there are meetings at Portsmouth, to which any friends would be welcomed who could preach the Gospel.

In addition to the above institutions, or, rather, connected with them, are the Officers' House and Private Hotel, also the Coffee Shed, both at Portsmouth, and the Mission Room at Eastney. "More money, more workers, more earnestness, and more self-denial is the present demand, and much yet requires to be done." The last notice in the Report is the following: "On August 1, 1884, Miss Robinson founded a 'Children's Society' for young people of the upper classes, under sixteen years of age, called, 'Little friends of Soldiers and Sailors,' who promise to pray and help."

A GOOD EXAMPLE.—A Sunday or two ago a Congregational minister in a Lancashire town took charge of the entire Sunday-school one afternoon, while the teachers in number sallied forth into the streets and courts to bring in neglected children.

AN ECHO OF THE COPENHAGEN CONFERENCE.

BY A NORWEGIAN DELEGATE.

AMONGST the friends belonging to different denominations outside the Established Church I heard but one opinion, and that was very gratifying. They all believed that the Conference had done much in promoting more liberal views amongst the clergy of the Established Danish Church, although the Baptists at Copenhagen felt somewhat offended that their denomination was entirely ignored in the introductory address by Dr. Kalkar.

It was also noticed that not a single minister outside the Established Church, of any of the Scandinavian countries, was given any place or time to speak, although there were present, both from Norway and Sweden, ministers of the Methodist, Baptist, and Free Lutheran Churches. It seemed to be a strange coincidence that the one clergyman from Norway who spoke about Christian courage and consistency in Christian life should be the very one who, a few years ago, for conscience sake left the Established Church and after a very short while joined her again!

There were many who felt that the meetings were by far too stiff and formal, and the papers read in general too long. The belief was that much more and better fruit might have come both to those present and others if the word of utterance had been more free.

As there was scarcely anything said about the state of religion in Norway, I send you this brief report of the different agencies outside the Established Church.

Before the year 1845, no other denomination, Christian or Jew, was tolerated besides the Established Lutheran Church in Norway. That year this restriction was done away, and a law was enacted giving both Jews and Christians liberty, within certain limits, to worship according to their own conscience. This law was not made use of until ten years after its enactment, when a highly gifted clergyman of the Establishment left its pale, and organised a number of Free Churches at most of the towns, going as far north as Trawsö.

This was the first religious movement outside the State Church, and the beginning of a new era in Norway. A great wave of revival swept over the whole country; many souls were saved, and a religious life, both inside and outside the Established Church begun, which has been going on to this hour. These Free Churches seemed to bid fair from the beginning; but, to their great regret, their leader, after a very brief period, left them again and went back to the Established Church once more, and got a larger pension from the State as a retired clergyman than he could get in support from the Free Church. He tried to get an office in the Establishment again, but it was never granted him.

About the same time the Methodists began their labours in Norway, supported by their friends in the United States. At their last Conference it was reported that they have in Norway 3265 members in full fellowship, 603 on trial; 29 chapels collected during the year £4200; 40 Sunday-schools, with 3380 children and 400 teachers. They are most numerous at the southern part around the capital, but have also churches at most of the towns as far north as Trondhiem.

The Baptists began their labours a few years later, and have been helped, but to a far smaller extent, by their friends in England. They have 15 churches with 13 chapels (the most of them very lately erected), and 10 ordained ministers. Their largest and best missionary work has been done in the far north above the arctic circle, where they have two churches and three chapels. At their last Conference some of the delegates had to travel more than 1000 miles to attend. At the Conference a net increase for the past year of 20 per cent. was reported. In full membership there were 1100; 10 Sunday-schools, with about 1000 scholars and 100 teachers; collected during the year about £1100.

About ten years ago a Lutheran Free Church was organised by Rev. P. Wettergreen, who left the Established Church about the same time as the clergyman to whom I have referred. Pastor Wettergreen is a very warm-hearted Christian, and one of the most popular preachers in Norway. He resides at Arendal, where he administers to a large and influential Free Lutheran Church, organised similarly to the Presbyterian Free Churches of Scotland, with which they seem to have some connection. From it he goes round visiting those sister churches that have sprung up through his labours, nine in number, with about 800 members.

Last year another movement was started by Mr. Fransan, a Swedish evangelist, in connection with those Free Churches started thirty years ago. These have not been able to keep their ground, but from the time their leader left them they have dwindled gradually down, so that a few members scattered here and there are left. Mr. Fransan began his labours amongst them at Christiania, and from there he went all over the country, visiting almost every town. A great revival followed him, and many souls were converted and saved. These he gathered together with the members of those Free Churches, and gave them the name of Missionary Unions, without any defined creed or doctrines. These Unions have had much success at Christiania and Bergen, where they have erected large chapels.

The various organisations outside the Established Church, full of life and activity, have had a great influence in awakening and keeping up spiritual life inside the State Church also. Sunday-schools and other work, unknown before the Dissenters began their labours, have sprung up, and in some towns they have flourishing Sunday-schools. Nevertheless, there are still parishes in Norway without a single believer, and much ground still unoccupied. The Dissenting law spoken about is considered to be not in accordance with our times, and it forbids any persons who have been confirmed to leave the State Church before they have attained nineteen years of age. This is now to be altered, and the age reduced to fifteen. As we have now got a very liberal Government, it is hoped that this new law will soon be enacted.

SOUTH NORWOOD GOSPEL HALL AND COFFEE PALACE.—Dear Sir,—In the early summer I asked throughout your columns for £200 to enable us to go forward for the coming year. In response to that appeal, I have so far received £157 17s., and would most gratefully thank all the kind donors. A sum of about £50 is needed to carry us through the winter months, after which the coffee palace promises to be, to a large extent, self-supporting.—Yours faithfully, Algernon C. P. Coote.

12, *Lancaster-road, South Norwood-park, S.E.*

AN APPEAL TO THE LUMBER ROOM.—Dear Sir,—I have held for more than four years in my own house a Bible-class for young women every Sunday afternoon. During that time there have been in attendance more than 150 young women, whose ages are between 17 and 27; most of them engaged in shops or dress-making houses during the week. The average attendance quarter by quarter has been from 60 to 40. There has grown out of this class "a thrift society," many of the girls having become "capitalists" by means of the Post Office Savings Bank; "a Dorcas class," which meets every Tuesday evening, to work for those who are poorer than ourselves; and a lending library. I am now in a little difficulty, because I can no longer find them a room large enough for their meetings. I have therefore taken a little cottage, close by, which has one very large room with three bedrooms over. I want to furnish the large room as their class-room, with a table and chairs, and a bookshelf for their library; and I want to furnish the bedrooms also, so that any young woman of respectability needing a temporary lodging may make use of them. Some of your readers may have in their lumber-rooms just the kind of articles required. I shall be most glad to send fuller particulars and references to any kind friend who may be willing to help me in any way. Address, Mrs. Williams, General Post Office, Cheltenham.

A MISSION FOR THE SAVOYARDS.

SINCE September 9 I have been occupied each day, in the midst of charming weather, among the mountains and valleys of Savoy. I have been very much encouraged. For the 100,000 people who are supposed to form the population, so far as I can at present ascertain, there are only two Protestant pastors of the *Eglise Reformée*, and a few churches of the *Eglise Libre* of Lausanne. I shall never forget my welcome to Evian by old Pastor Hebmann. He has struggled and prayed there for sixteen years, and he looked on my visit as morning light for benighted Savoy. He has a son at Thonon, no less devoted, who must preach in a private room, partly for want of funds and also for the priestly determination to deter all holders of property from letting to Protestants.

I have penetrated to the other side by the valley of the Arve to Vallosin, a curious village on the road to Martigny; everywhere I have been well received, having distributed 500 Gospels chiefly in homes, or to householders, besides a vast quantity of tracts. The illustrated tracts of the Children's Special Service Mission have been a right hand to me, and opened many a door.

I have decided to open a Savoy Mission. What I propose to do first is to hire a room at Annemasse, a rising place, being the terminus for Geneva, and have a colporteur evangelist to operate on the south bank of the Lake of Geneva as far as Evian, helping young Pastor Hebmann in his work. Then at Chamonix, at the foot of Mont Blanc, I wish to have a room before the season begins when all nations send their daily freight to the snow mountain and the glaciers. The friends at Geneva have been most kind and considerate, and will give their aid in carrying out the Mission.

To found the Mission and keep the colporteur going for one year will cost £400. I shall be glad if Christian friends will send help to Mr. Dardier, Société Evangélique, 7, Rue Tabazan, Geneva. My work lies in Paris, but having opened the cause, I shall endeavour to direct it to the best of my ability. A French missionary just returned from Montreal, and able to speak both English and French, has offered his services, and they will be accepted as soon as the means are provided. To-morrow I resume my journey in another part of Savoy.

Alex. Donaldson.

Geneva, September 22.

"MOSES AND GEOLOGY."—The Queen has been pleased to accept a copy of the seventh edition of Dr. Samuel Kinns' work, "Moses and Geology," and Sir Henry Ponsonby has laid before Her Majesty copies of the letters from the eminent scientists who have re-examined this work, and testified to its accuracy and value.

BRANDON, MANITOBA.—A lady residing in this young city in the North-west states that some friends in connection with the local branch of the Women's Christian Temperance Union which opened a Temperance Coffee and Reading-room where strangers can rest, read, and write home letters. She says that if any of our readers would send them good illustrated papers, magazines, J. B. Gough Tracts, &c., they would be conferring a great boon on the institution, which is the only counter-attraction in the place to the drinking and gaming saloons. We hope there will be a hearty response to our earnest correspondent's appeal. Address to W. C. T. U. Reading-room, Brandon, Manitoba, Canada.

A WINTER ATTRACTION.—A correspondent writes that magic-lantern exhibitions are found to be a most valuable agency for attracting the masses to hear the Gospel. An effort is being made to extend this work. A gentleman has kindly lent the whole of his valuable collection of slides. These have been arranged into sets, and are supplied to various places, the set being changed for another as often as needed. The winter season is again commencing, and there are many applications which it is impossible to meet. It may be that some of our readers have slides which are lying idly by which might be profitably used. Fuller particulars and references can be furnished on application to the honorary secretary, Miss M. E. Cheshire, 4, Campden Hill-terrace, Kensington. W.

SOME ENGLISH EXPORTS TO CHINA.

FROM A FRENCH POINT OF VIEW.

WHAT an odd people are these English! In the afternoon I read in the *République Française* that they have just commissioned the *Agamemnon* to the Chinese station, and at night I assisted at a meeting in the city where some dozen young men and women said their adieux before starting to preach the Gospel of Jesus in the heart of China. That is English all over. Ironclads, crammed with powder, shot, shell, torpedoes for the coast, and at the same time for the interior, missionaries with medicine and tracts, the Gospel and the bandage. For they are doctors or nurses, most of these young people, and they hope to convince the Chinese that they have a soul by showing that missionaries, in spite of their hymn-books and preachings, do at least know how to care for the body. In the last famine they told me they had kept I do not know how many Chinese alive, feeding them with food bought by English charity. As if there were not too many Chinese already in the world, for English people to spend money in keeping some hundreds out of their graves for a few years longer!

The leave-taking in the city was a curious ceremony. There were two or three hundred men and women of all classes, shop-girls and clerks and working people for the most part, English of the most English type—pious, commonplace, just like others who are commonplace but not pious, whom you see every day in the shops and counting-houses of the city. Yet these simple creatures, to whom your own philosophers would not listen, and whose dialect your *literati* deride as the antiquated shibboleth of an effete superstition, are sending a dozen of their own number thousands of miles across sea and land to lead an assault upon a civilisation that was hoary when your Alfred was not yet born, and upon a religion that was venerable centuries before their Jesus was crucified by the Romans. The Chinese can understand the thunder of your ironclads—yes, and perhaps succumb to the seduction of your opium; but do you think that a philosophy that has sufficed 200 millions of men for twenty centuries will be overcome by the texts and the pills of these young apostles?

It was pathetic, that meeting. To see these young girls stand up and in low whispers confide the secret of their souls to all the people. There was one—an Irish lady, I believe—who has already three sisters trying to convert the Chinese, and another sister is soon to follow. That family at least has done its duty and something more to the Chinese. It was strange to hear these girls telling quite simply, as other girls would tell of their first ball, or a love affair, how they experienced a mystic change of heart, and how they had heard the voice of the Invisible and Infinite, and how they were going to China to live, and perhaps to die, lone units in the midst of unknown millions of heathens, in obedience to this inaudible call. Poor things, they know not the language, they realise nothing of the fears, the privations, the atmosphere solid with unbelief. What is all that to them? They are *illuminées*, these girls; Joans of Arc of the nineteenth century. God has spoken to them. They have not the stigmata; they live in the busy world, but they are as *exaltées* as any visionary disciple of St. Theresa. Their talk is in the phrases of the Testament; they have heard the call to China. Why not? Did not Paul hear the cry to Macedonia? and are not all the English potential Pauls? The English think so. Nor is your Gordon so peculiar in his hallucinations as some say.

One after another of the girls rose and explained how it came to pass they were leaving friends, and home, and country for toil in a country where they are not welcome, and where it is possible enough, thanks to our policy of reprisals, that the Chinese mob may retort by massacring all the foreign devils within reach. It was all the same. They had heard a Voice. They had stumbled against a text, or some preacher had roused a restless craving to go and lose themselves in the myriad Orient. How odd it all seemed. Just outside was the Bank, the great temple where is enshrined the only god you really worship. A little further down the street was the Post-office, with the telegraph wires pulsating with news from all countries. Over the way was the office of the *Times*, the daily scripture of the Englishman: and here were these enthusiasts justifying in the jargon of the Puritans the exploits of Don Quixote.

One of the young people going out interested me much, and indeed it was he that attracted me to the place of this strange experience. Young he was and fair, with the frank, fearless, open face of an English boy. Years ago I had met him in the Avenue de l'Opera, at Paris, and few were the corners of our gay city that we did not visit together. How full of spirits he was, the young Englishman, young "Spectacle," as we used to call him, from the sensation he produced by his bicycling costume, then a novelty in our streets. A bright, laughing lad, full of glee and kindly mirth, how came he to abandon the bicycle which he adored, the home which he loved, his friends who were all proud of him, on this madcap errand? He was then in a stock-broker's office, an attendant of your Bourse. Afterwards he went to Oxford for study, and I heard no more of him until I saw the printed notice of his early departure, and I came to say farewell. There he was, as bright as ever, with the same laughing smile in his eyes, but behind it all a subdued earnestness alone that was new. And when he spoke it was the same Spectacle—frank, fearless, unreserved. He told us all how he also—that young stock-broker—had heard the voice of the Invisible calling him to work for Him and the souls perishing for lack of Him. And he told how he had asked for guidance as to where he should go and work, and how, like all his kind, he turned to the pages written by old Jews two thousand years ago, and found there, as in a kind of spiritual Bradshaw, directions where he had to go. And finding these directions written plain, he went; and yesterday he sailed with his sister and a dozen more to bury himself amid the heathen hordes of far Cathay. And why? "To free his soul from blood-guiltiness," he said. And yet he had not made the opium war! Ah, well, let us hope that the Chinese will appreciate so much unsought enthusiasm for their poor souls, which they do not even believe they possess!—*Pall Mall Gazette.*

BRITISH SYRIAN SCHOOLS.—Writing from Beyrout, Syria, Mrs. Mentor Mott informs us of the death, within one month, of two valued helpers in the work—Mualim Esau, teacher in the school for the blind, and Mualima Sauda Chouri, a Bible woman. The latter leaves six children, the eldest of whom is in the training institution of the Mission. Mrs. Mott asks if any friend will adopt the second girl, and earnestly commends the work of the Mission to the sympathies of our readers at this time.

CITY BIBLE FLOWER MISSION.—During the last month, when so many of the workers were absent, the work went on steadily, and the Lord divided the spoil among those who tarried at home. Besides our ordinary work, we have been called upon for help in visiting the hop-pickers, and 500 texts have been just despatched to a City Missionary who is already on the ground. The return of autumn reminds us that new friends may be glad to know how they can best help as flowers become scarce. Everlasting flowers, made up with evergreen or dried grasses and leaves, are almost as welcome as the fresh flowers. Lavender bags, pin cushions, and fancy cards, ornamented with scraps, dried flowers, or sea-weeds, always leaving room for a whole text; also painted cards, &c., &c. (specimens of which may be had on application to the Hon. Secretary, at the Depôt), are good winter stock. Berries, mosses, acorns, autumn leaves, carrot tops, and the feathery foliage of the asparagus, are at the present season most acceptable.—Yours faithfully,

ANNE DOVE, Hon. Supt.

110, *Cannon-street, E.C.*

THE TRACT.

"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—ECCL. xi. 6.

A HAPPY Christian sowed one day
Seedlings for souls on life's highway.
One reached a woman worn with sin—
A wreck without, a wreck within;
Deep branded with the mark of shame,
And dying, as she slowly came
Where lay the tract. An angel voice
Had surely whispered: "Look; rejoice,
Good news for sinners, help for thee;
The Saviour cries, Come unto Me."

She stooped to take the missive, read
With streaming tears and aching head.
"This Man lost sinners doth receive,
This Christ will pardon; stop, believe;
Still open stands the mercy-gate,
Enter thou lost one, ere too late."

"For me! for me!" she murmured low,
Pressing her thin hands to her brow;
"The world has long cast out my name,
A target for its scorn and blame
I long have been. Is God so kind?
Will Christ give light to eyes so blind
With sin and evil? Lord, I come!"
She cried: "I have no earthly home,
I come to Thee, for I had thought
To die uncared for and unsought;
But since Thou callest me, I'll rest
This worn head on Thy loving breast."

That act of faith for her sufficed,
Straight gathered to the heart of Christ,
Sin was forgiven, her soul made white
Through one small tract, in one hour's flight.

The happy Christian dreamed that night
A soul all luminous and bright
With God's own glory, stood beside
Her couch, and spoke of One who died
For sinners; adding, "By and by
A crown, whose lustre dims the eye
Of mortals, thou shalt surely wear;
And midst its gems of lustre rare
A jewel shines, but lately placed
By Him thy spirit hath embraced;
My soul received in heaven to-day,
Through thy seed sown on life's highway."

LAURA BACKLES.

CORRECTION.—A correspondent in Denmark writes: "Permit me to correct a misstatement in your report of the Conference at Copenhagen, p. 28, col. 3, line 24, 25, in your issue of Sept. 11. It was not said 'the Society for Preaching the Gospel in Foreign Parts,' but 'the Society for Preaching the Gospel to Danish Sailors in Foreign Ports,' which is quite a different thing. 'Norway,' line 26, should be 'Denmark.'"

SOUTHSEA MISSION, PORTSMOUTH.—Having secured a new tent that will seat about 400 people, for Gospel services on Southsea Common, we commenced on May 16 last, and continued until September 16, during which time 175 meetings were held. Often from 300 to 400 would be gathered, listening attentively to the good news of salvation. The Lord has given blessing in the conversion of precious souls, the restoration of backsliders, and a blessing to many of his own people. We have now returned in full earnest to our halls for the winter work. JOHN DENNING.

Ebenezer Cottage, Inglis-road, Haverlock-park, Southsea.

PUBLIC-HOUSE VISITATION.—The missionary employed in visiting Bath public-houses is in great need of tracts for free distribution. The success that this Mission has attained is really wonderful. Several open-air services have been held at the request of the landlords themselves, and they have sent out chairs, and stood by to hear the Gospel preached. On one occasion from two to three hundred people were collected together under the shadow of the public-house! Some of the landlords also have now given up the business altogether, but even when they have not done this, and are favourable to the missionary, it makes the work much easier for him, and the people will generally gladly take tracts if they see the landlord does so. V. M. SKINNER.

5, *St. James'-square, Bath.*

AT TEA WITH THE GUARDS.

WITHOUT raising any questions as to the lawfulness of war or the consistency of Christians becoming soldiers, we may take it for granted that there can be no possible objection to turning soldiers into Christians. Whether they afterwards remain in the army or feel constrained to get out of it, does not affect the duty of the Church to evangelise them. Everybody knows hat in time of peace soldiers, from the necessities of their position, are open to special and exceptional temptations; in time of war they are exposed to special dangers. All the more need for bringing to bear on them the Gospel of the Lord Jesus Christ.

Readers of the daily papers are now familiar with the fact that a certain proportion of the regiments composing "the Guards" have been drafted for service in Egypt as a "Camel Corps." Having received an invitation to be present at a "Farewell tea-meeting for the Guards," at 327, Vauxhall Bridge-road, on Tuesday evening last week, our representative was glad to respond. By the time he reached the place of meeting, the red-coats had begun to assemble in the back room, which does duty as a Mission-hall for Ex-Staff-Sergeant Masters, who superintends the work. We noticed that among the stalwart fellows sitting on the forms there were some white coats. On asking the reason for this distinction, we were told that in their case the regimental uniform had already been packed ready for the long journey to Egypt, and they were therefore obliged to appear in undress. When the last straggler had come in, the number of soldiers present did not exceed forty, we should think. That did not seem many out of the 4000 Guardsmen always resident in the various London barracks, but on the eve of a foreign campaign there must have been many calls upon their time. Some were, doubtless, well occupied, and others very much the contrary. We noticed in the papers that one of the departing Camel Corps had been arrested that same night, if we recollect rightly, for robbing two young women, while another had jumped into the Serpentine and saved a man's life.

Not a great deal can be said about the little meeting itself. Plenty of time was given to the consumption of tea, bread and butter, and cake. We were glad to observe that the men had excellent appetites, and enjoyed the hospitality of the kind lady at whose invitation they were there, and who was herself the leading spirit of the interesting occasion. We are sorry we are not permitted to mention her name. The soldiers also seemed to enjoy and appreciate the Gospel address that followed from a ministerial friend, who, in a brotherly way, and with tremendous earnestness, discoursed on the new birth and the simplicity of saving faith. At the close there was a good deal of serious personal conversation, and we may cherish the hope that real, influential work was done.

A remarkable circumstance was mentioned by Mr. Masters in the course of the evening. A similar meeting was held, he said, at the commencement of the last Egyptian campaign. They prayed to God that no hurt might befall any of those present. When the campaign ended it was found that not a single man out of those who had ever attended the Mission-hall had been touched by the bullets of the enemy. Presuming that many of these good fellows were Christians, and therefore better prepared for death than their ungodly comrades, we did not feel quite sure about the propriety of their praying for special protection; anyhow, it seemed the prayer was fully answered.

This Mission in Vauxhall-bridge-road to the London soldiers is a very important one, and we should like to take this opportunity of commending it to the notice and hearty sympathy of our readers. Sergeant Masters, who is at the head of it, left the service of the Queen some two and a half years ago, at considerable pecuniary sacrifice, in order to devote himself to Gospel work among his old comrades. He has been fortunate in securing the co-operation of several Christian ladies, who give much time and personal effort, as well as money, to the furtherance of the work. Many of the men were induced to attend Messrs. Moody and Sankey's meetings in different parts of London. Towards the end of last year Sergeant Pullinger (himself a Christian soldier of many years' standing) was appointed as missionary, and carries on, with official sanction, a valuable work of daily visitation in the London barracks. A lady interested in the work has just become responsible for the maintenance of a third worker, who, in addition to his other duties, may look after the men when at Aldershot, &c., in the summer months.

We cannot better close this brief notice than by quoting the words of a correspondent with respect to the Mission:—"The blessing of the Lord has attended it in a very marked manner, as I am able to testify from a close personal acquaintance with the work. If its very self-denying and real character were known, I think Christian people would be glad to come forward and support it. Sergeant Masters is often much crippled for want of funds, and I am sorry to say this is the case just now. The openings are immense, and with the needed means much more might be done."

SAINTS IN THE SANCTUARY.

SEEDS GATHERED

AT THE SALISBURY CONFERENCE

BY A BIRD OF PASSAGE.

THE tenth Conference at Salisbury has come and gone. It lasted but three days, Sept. 23—26, or, more strictly, seven or eight hours in each day. Yet who knows how far its echoes will reverberate, how long its dainties will feed souls, how many may trace to it their everlasting salvation, or the moulding of their life-work?

I am commissioned to give a bird's-eye view of what I saw, and, if I may invent the phrase, a bird's-ear report of what I heard. Such a view and report must necessarily be partial and imperfect.

Our place of meeting is full of interest. No visitor can help admiring the wide and busy market-place, the quaint old houses, the noble Cathedral, and the picturesque mound of Old Sarum. That ancient book—the Sarum Missal—perhaps occurred to many minds, though I feel sure that the Bishop of souls looks with far greater pleasure on the simple records of ten Salisbury Conferences.

Of sanctuaries we had more than one. On Monday night the key-note of the Conference, "Christ our Saviour and Sanctifier," was struck in Fisherton Church by Rev. Talbot Greaves. The general meetings were held at Maundrel Hall, which, like the Ark, is lighted from above, and richly bordered with the words of life. The early prayer-meetings were held in the Y.W.C.A. sitting-room; the social mid-day meals took place in "a large upper room," blessedly reminding us of Christ and his early Church.

The general plan of the Conference may be summed up in four words—simplicity, variety, liberty, unity. No time was wasted in introducing speakers. A Christian brother spoke, and as brothers and sisters in Christ we listened. What variety we had! Every community that loves and honours Christ crucified was there represented, and not a few of earth's races. Watchful eyes could see amongst us "devout Jews and dwellers in Mesopotamia." Christian workers of all ranks, and in manifold ways, were there. Men and women who, for the Gospel's sake, had "hazarded their lives" in the uttermost parts of the earth.

On the first day the subject was "Sonship: its Privileges." Very clear and weighty were the words of Rev. Talbot Greaves. Very telling was the illustration from photography by Rev. Lindsay Young. Very comforting were the few words of the venerable Earl of Cavan. But when Bishop Hannington ended his simple and touching picture of what the believer's child-life might, and ought to be, there was hardly a dry eye in the hall.

In the afternoon, good George Holland rejoiced our hearts with bright stories of his work among the wretched, the drunkard, and the fatherless; and Mr. R. C. Morgan gave some valuable thoughts on "Satan, as the Prince of this World."

In the evening, Rev. J. B. Figgis, Brighton, happily connected the believer's peace in heaven through Christ, with the peace on earth that may be enjoyed; while Mr. Lindsay Young warned all against that "peace of the devil" which rests only an circumstances.

The second day the subject was, "Saintship: its Separation." None will easily forget Capt. West's comparison between the Romish saint canonised fifty years after death by man, and the Christian saint sanctified for ever by the Holy Ghost at the moment of conversion. Very searching, too, were his comments on Paul's unanswerable questions in 2 Cor. vi. 14 to 16: What fellowship, what part, what agreement, what concord, hath the temple of God with idols?

Rev. J. J. Luce, of Gloucester, vividly repainted the well-remembered Academy picture, "Christ or Diana?" Did not every blood-sprinkled saint of God cry silently but resolutely, "Christ for *me*! Christ for *me*!"

During the afternoon Mr. Figgis gave a valuable Bible reading on "The Clean Heart." After Rev. J. Hudson Taylor had manfully and movingly pleaded for China's millions, Mr. Stanley Smith seconded the appeal with the forcible argument, "I have given myself."

In the evening, the subject of "Power" was vigorously set before us in connection with the written Word, by Rev. E. Frith; as proceedings from the Holy Ghost, by Pastor F. White; as manifested in believers, by Messrs. Bradbury and Figgis.

The third day's subject was "Stewardship: its Responsibility." Different as were the styles of our brethren, Lord Monteagle, Rev. J. Ormiston, Rev. Graham Thwaites, and Pastor Frank White, the Spirit led them to one solemn conclusion—that all believers are stewards, and that God requires in the matter of their stewardship fidelity; in the manner, diligence; in the motive, purity.

In the afternoon Rev. J. Wilkinson gave a deeply-interesting account of the late Jewish movement in South Russia, which was referred to in The Christian of September 4.

In the evening the subject was "Perfection at the appearing of Jesus Christ." Taking advantage of the last four words, Mr. Wilkinson placed before us the Lord's return as the day of perfection. Rev. F. Baldey reminded us that at the Cross perfection must begin, and Mr. Luce entreated all to "perfect holiness in the fear of God."

One word about the mid-day meals. They were like those of the pilgrims at the Interpreter's House, or with "Gaius, mine host." After dinner, during dessert, our president would call on brothers or sisters to give a short account of special work to which the Lord had called them. None might speak for more than ten minutes; some were limited to five. In this pleasant way, however, we picked up much interesting information about Miss Lloyd's work among female prisoners, Miss Mason's Rest for Christian Workers, Captain West's Bible-carriage, Mrs. Fyffe's Monthly Letters to Soldiers, Mr. Wilkinson's School for Jewish Children, and many other agencies of equal interest.

At last, on Friday, 26th, came the Praise-meeting. Our hearts were uplifted by a few stirring words on 2 Chron. xx. 24—30, and such hyms as "I feel like singing all the time." Then came individual thanksgivings. One praised the Lord in a verse of Scripture, another in his own words, a third in the lines of a hymn. Deacon Abraham sang the praises of our Lord in the very tongue He spoke while on earth. Some humbly confessed their shortcomings, and several dedicated themselves as "thank-offerings" to special branches of the Master's work.

Letters to the Editor.

INQUIRIES.

Dear Sir,—Can any of your readers inform me if Napoleon Roussel's Tracts on Romanism are still to be had, and if so where? If my memory serves me right, they are pointed, pungent, and attractive, and might be circulated now-a-days with advantage. T.

Sir,—In the published report of the addresses delivered at the late Mildmay Conference, page 96, the chairman (Mr. S. A. Blackwood) is said to have opened the proceedings on Friday morning, June 27, by reminding the assembly of three "verses," the second of which is thus given: "The words of the wise are heard in quietness." Will you, or any of your readers, kindly inform me where this verse is to be found? I do not remember having read it in the Bible, and the Concordance gives no help in the search. R.

[Our correspondent will find the passage in Eccl. ix. 17. The report of the Conference does not appear to give the exact words of the verse, which runs thus: "The words of wise men are heard in quiet, more than the cry of him that ruleth among fools."]

NAVVIES AT HULL.

Sir,—You kindly inserted a letter from Mrs. Garnett last month, pleading for the starving navvies thrown out of work by the stoppage of the Hull and Barnsley Rail. On behalf of the Dean of Ripon, Mrs. Garnett, Mrs. Sleight, and the Rev. C. F. Ockford, it is my pleasing duty to thank you for throwing open your columns, and the many subscribers who have so generously responded.

The total amount received up to the present time is £1226 11s. 1d. During the distress, which unfortunately still continues, there has been distributed 2240lbs. of beef, 2480lbs. of bacon, 4290lbs. cheese, 8296 loaves, 1840 grocery tickets, at a shilling each. Free teas have been given to 3960 adults, and free dinners to 4970 children, and relief has been given to many special sick cases. Forty-seven men have been assisted to getting employment, at a cost of £18 1s. 4d. The sum of £18 19s. 7d. has been expended on meat for soup, and £4 7s. 3d. for vegetables.

The relief still continues to be given as before, Mrs. Sleight seeing that the most needy get most help. I cannot close this letter without expressing the deep sense of gratitude that the navvies feel towards their unknown benefactors.—Faithfully yours,

Arthur Tupman,
Hon. Treasurer Navvy Mission Society.

South Grange, Ripon, Sept. 22.

VILLAGE NEEDS.

Dear Sir,—Your article in last week's Christian about "village work" is quite true. I fear, with respect to a vast number of my brethren in the ministry, the statements cannot be refuted. In this parish, though there is much to discourage, there are a few gleams of sunshine. Here we have a parish six miles long and three miles broad, with no village, but two hamlets, and the rest of the population (1500 in all) all scattered. The bulk of the inhabitants are agricultural, and feel the hard times.

The parish church meets the needs of the good walkers, &c.; schoolroom services help the weaker ones who cannot walk some two miles; but Partridge Green, where our largest hamlet is situated, is two miles from the church and three quarters of a mile from the school. We have just had an iron Mission-room offered, and we are anxious to secure it, and place it in the midst of this hamlet. It holds 100 persons comfortably. Our wish is to have it open every day as a Mission-room for evangelistic and Temperance purposes; also to use it for the working-men, to help to draw them from the public-house. The majority of people from Partridge Green attend the schoolroom service on Sunday evening, but many elderly and infirm have not been able to join us at all. It is not intended to supersede the schoolroom service, but to use this room more especially during the week. We are anxious to avail ourselves of the winter evenings now approaching, to remove the room at once. It is supposed that some £60 will cover the cost of purchase and erection.—Yours sincerely,

Geo. S. Brewer, Curate.

Partridge Green, Sussex.

SPIRITUAL DESTITUTION IN CANADA.

Dear Sir,—I read with considerable surprise the letter of your correspondent, "S. M.," in your last issue, from Halifax, Nova Scotia. My experience, arising from a residence in that city for upwards of half a century, by no means corroborates the conclusions "S. M." has arrived at. I cannot speak so confidently of the state of Montreal and Ottawa, having only visited those cities occasionally. But with respect to Halifax, I think my long residence there qualifies me to speak with at least as much authority as one year's stay qualifies "S. M." to express an opinion.

"Were we dying to-morrow," says your correspondent, "there is not a minister or clergyman whom we should think it worth while sending for. We refer especially to Halifax and Ottawa." This is a terrible indictment if true. A community of which so startling a statement could be truthfully affirmed would certainly be characterised by its utter abandonment to vice and wickedness. I can only say that my experience entirely conflicts with that of your correspondent. I could put my hand on more than a dozen clergymen and ministers who faithfully and earnestly preach the Gospel, not only in the Episcopal Church, but in the Presbyterian, Wesleyan, and Baptist churches, whose names could easily be given, but it would be invidious to do so.

That their ministrations are distinguished by "deadness, indifference, and startling apathy" may be best judged by the results, as certainly as a tree may be known by its fruits. I have no hesitation in saying that I know no community in this or any other country which, in proportion to its size, maintains so many charitable and religious institutions as Halifax. There is an admirable Asylum for the Blind; an equally good one for the Deaf and Dumb; a Boys' Industrial School; a Girls' Industrial Home; an Orphan Asylum; a Home for Aged Females; a Sailors' Home; a Religious Tract and Book Colportage Society; a harbour missionary, who boards every vessel entering the port; several city missionaries; a Young Men's Christian Association in a very flourishing condition, and others which I cannot at this moment recall. But these are sufficient to show that the Christianity of Halifax is not of so utterly dead and worthless a nature as your correspondent would have us believe.

I should add that the population of Halifax is about 40,000, of whom, by the last census, one-half are Roman Catholics; so that all he above-named evidences of the reality of their faith are due to a population of but 20,000 Protestants. I have not expressed my own opinion of the vitality of the religion of that population, as it would be merely my judgment opposed to that of your correspondent. I have thought it best to let their works speak for them.—Your obedient servant,

Canadensis.

THE IDOLATRY OF MUSIC.

Sir,—I was pleased, on taking up The Christian of this week, to find that "A Lover of Music" has given airing to a subject which has been too long overlooked in our places of worship. It is not my intention to go into the rights and wrongs of the subject, but a few plain facts may, or ought to, open the eyes of both our ministers and fellow-Christians.

Take, first of all, paid choirs, consisting of men and boys, cassocked and surpliced: you will find the boys, in nineteen cases out of twenty, to be the worst behaved boys at service, as well as away from it. They feel they have a special license to be bad. Then the senior members: you will also find that the same percentage "have no fear of God before their eyes," but (from experience I speak) are guilty of all manner of evil and vice. A leading choirman in one of our cathedrals is, I know from acquaintance, an infidel, and yet daily goes to sing praises to God! What mockery!

Turning from paid to voluntary choirs in churches or dissenting places of worship, you will find much evil there, even though all profess to be serving one Master, Christ the Lord. The choir commences well, but after a time jealousies, envyings, and strifes soon take the place of Christian charity. Nature has given one a better voice than another; he or she is soon picked out for solos, then the devil quickly gets a footing, and things go on from bad to worse. This is no picture of the imagination; these things exist, and if any of your readers can inform me of the choir that has no such dissensions in it, I should be glad to know it. Is it right that such things should be tolerated in the worship of God?—Yours very truly,

Holloway, Sept. 27. An Organist.

Dear Sir,—Will you allow me a little space in your columns in reply to your Canadian correspondent on "The Idolatry of Music" in our churches? It *is* a source of pain, regret, and objection to me, the present plan or mode of music in many, I am sorry to say, Nonconformist churches. However, in Mr. Spurgeon's church it is different. One's heart is made quite glad at the earnest, simple, hearty congregational singing there—the evident "making melody to the Lord" in it. And as this is such a large centre of influence, it is all the more a cause for thanksgiving that it retains a Christian simplicity in its "Service of Song."

What are rather quiet, unimportant members of churches to do about things which pain the heart thus? Being a minister's daughter, I find myself often jealous, as I believe, for the Lord God, about things so differently done now from what my dear father did. So many hymns of such a different tendency, sung so quickly one after another, that the prayers in between are ordered to be short—so little reading of the Word of God, and no dwelling upon it, and the singing often seeming a display, rather than serious earnestness of thanksgiving to Jehovah. My father had a richly musical voice, and could set the tunes himself at our prayer meetings. I often long even now for those days over again, and the serious earnestness and all-pervading power of the Lord the Holy Spirit "present to heal," that was our usual experience in those blessed services.

As it is, an earnest spirit of prayer for a fresh baptism of the Holy Spirit to be poured out upon our churches and our pastors, is what I feel to be my duty and work in the matter, at present. I cannot help enjoying much more quite illiterate and discordant singing amongst a very few disciples who meet in small and plain rooms, but who evidently are seeking to worship the Lord "in spirit and in truth," and who shun worldly conformity as you would the plague.

I am very fond of music, and we always sang a good deal in our home, but it was always by precept and example taught us, for "the praise and glory of God." Is there not a fear lest in these days we put pleasure in the wrong place?—Yours most truly, A Minister's Daughter.

THE STUDY OF GREEK AND HEBREW.

Dear Sir,—Let me call the attention of those of your readers who are resident in or near London to the advantages of the Sunday-school Union classes for the study of Greek and Hebrew. Intended for the benefit of Sunday-school teachers, these classes are nevertheless open to all who desire to attain some acquaintance with the Scriptures in their original tongues. The fees are merely nominal; and attendance at a winter's course of lessons in either language will give a very appreciable grip of one or the other. Having profited by these classes myself, I am anxious that others should be "partakers of the benefit."

The Hebrew class meets at 7.30 on Thursdays, and the Greek class at 7.30 on Mondays, at the Sunday-school Union, 56, Old Bailey.

John R. Cheyse.

12, *Paternoster-buildings, E.C.*

ROSSLYN MISSION, HORNSEY-ROAD.—This Mission was started some few years since in Barnsbury, and continued in Islington. We have now secured a hall and suitable premises for the extension and continuance of the same in a very thickly-populated part of Hornsey. The Lord has blessed the work in the ingathering of souls, and the extension of his kingdom. There are willing and efficient workers, and much more could be done if the funds at our disposal were sufficient. Aid in money or left-off clothing may be sent to the Superintendent, Miss Garnet, 32, Westbourne-road, Barnsbury, N.

MAJOR AND MRS. EVERED POOLE visited Exeter, Teignmouth, and Dawlish, after leaving Stafford, in the interests both of the Army Scripture Readers' Society and of Gospel Temperance. The market hall at Teignmouth was crowded on Friday last to welcome the evangelists, who some eighteen months ago conducted a most successful Mission in the town. The meeting was a most impressive one, Mrs. Evered Poole rendering at the close the effective solo, "Not my own," from The Christian Choir. Major Poole speaks at Exeter on Thursday, and at Portland Castle on Monday, October 6, to the soldiers, by special invitation of Colonel Carey and Colonel Marshall, commanding the district. On Tuesday, October 7, Major Poole speaks at Dorchester, and on Wednesday he and Mrs. Poole leave for the Channel Islands, where Major Poole will conduct all meetings, Mrs. Evered Poole being unable to speak.

Notices of Books, &c.

Contemplative Gleanings, by George Windley (*Richard Poole, High-street, Maldon*), is a small collection of poetical meditations on various themes. The thoughts are fresh, and vigorously expressed in flowing and rhythmical verse.

The Uncanonical and Apocryphal Scriptures. Edited by the Rev. R. W. Churton, B.D. *London: J. Whittaker.* 7s. 6d. This is a really useful and valuable volume for divinity students. Uncanonical and uninspired, the Apocryphal Books of the Old Testament period are yet of great historical value, and throw light upon many points of Biblical importance and interest. Canon Churton has produced an edition which may be justly spoken of as complete and unique. Each book is prefaced by an introduction giving all that can be ascertained as to its date and authorship, and containing critical references to its contents. A corrected text, together with copious marginal references, forms another feature of a volume which should find a place in every theological library, and on every Bible-student's table.

SOME OCTOBER MAGAZINES.

Old Jonathan (1d. *Collingridge*) runs a close race with its many competitors, for the entertainment and instruction of old and young.

Our Own Magazine (1d. 48, *Paternoster-row*) holds its unique place as an earnest and attractive advocate for the spiritual welfare of the young.

The Sentinel (1d. *Dyer Bros.*) pursues a straight and courageous path in "the exposition and advancement of public morality, and the suppression of vice." It ought to receive the heartiest support of all social reformers.

The Illustrated English Magazine (6d. *Macmillan & Co.*) begins its second volume with an instalment of a clever story from the pen of "Hugh Conway." The paper on Loch Fyne is capitally illustrated. We scarcely know how to characterise "The Spiritual Romance," by Mr. Shorthouse. Readers must extract from it what they can.

The Quiver (6d. *Cassell & Co.*) preserves its high standard, giving in their due proportions, sermon, story, sketch, and song. The programme for the new volume, which commences with the November part, is a very full and varied one. While the editor can summon to his aid such a splendid roll-call of eminent authors he need not fear any falling off in his constituency.

Messrs. Partridge & Co.—What with their sprightly stories and splendid pictures, the monthlies sent out by this firm are always welcome visitors to the juvenile members of the household. Beginning at the bottom, we have *The Infant's Magazine* (1d.), which gives a very pretty engraving of four grandchildren of Mr. Gladstone. *The Children's Friend* (1d.) is rich in first-rate pictures, and so is *The Family Friend* (1d.), which also contains excellent fireside reading. *The Friendly Visitor* (1d.), with its large, well printed letterpress, is well suited for failing sight. *The Band of Hope Review* (½d.), *The British Workman*, and *The Welcome* all amply sustain their high reputation. Among the portraits in the last-named are Joseph Livesey and Rev. Dr. Greeves. A story by Mrs. Haycraft, the scene of which is laid at the Health Exhibition, and a short article on "Some Rejected Manuscripts," strike us as being of exceptional interest.

Messrs. Cassell & Co.'s Serials.—Several of the current issues by this firm conclude the volumes. *Greater London* (part 24, 7d.) and *The World of Wonders* (part 24, 6d.) bring to a close two most interesting and readable serials. The *Magazine of Art* (1s.), with a rich treasury of exquisite engravings and descriptive letterpress, closes the yearly volume. The *History of Protestantism* (8½d.) terminates the first volume of this reissue, and gives index for binding. The *Encyclopædic Dictionary* (part 9, 1s.) continues to give lucid and exhaustive statements of the origin, meaning, and application of the words that compose our mother tongue. *Cassell's Household Guide* (part 6, 6d.) gives many a practical treatise on domestic economy. *Great Industries of Great Britain* (part 7, 7d.) unfolds something of the secret of our national strength and importance in the markets of the world. The other serials we have received, each full of its peculiar interest, are *Old and New London, The Countries of the World, The Peoples of the World, Doré's Illustrated Bible* (7d. each), and *Familiar Garden Flowers* (6d.)

Many readers of *The Sunday Magazine* (6d. *Isbister & Co.*) will turn to Mrs. Garnett's able and discriminating sketch of the Salvation Army Training Home at Clapton. While seeing much to admire, she greatly deplores the absence of adequate attention to scriptural study in the cadet's brief curriculum. *Good Words* does not contain any paper of striking merit this month, if we except the tale "Between Heather and Sea."

CONTINENTAL AND FOREIGN NOTES.

Mr. Weylland's "Fifty Years of London City Mission Work" has been, in an abbreviated form, translated into German and published at Elberfeld.

Sunday-Schools in Belgium.—The *Chrétien Belge* gives several very encouraging facts of the good done to whole families through little children who attend missionary Sunday-schools, which are carried on by Protestants in the midst of Roman Catholic populations in Belgium.

Pastor Vernier writes to a friend in England some most cheering details of recent evangelistic efforts in the west of France, in connection with the McAll Mission. During a missionary tour lately completed at St. Etienne (Loire), he saw a really wonderful revival movement among the people.

A Large Shooting Contest took place this summer at Leipzig. The local journals state that on this occasion pawn tickets for 1,125,000 francs were issued in one week to those who wished to amuse themselves at the fête. From this some notion may be formed of the material and moral misery which these continually multiplying fêtes entail.

Zambesi Mission.—The *Journal des Missions Evangeliques* also contains a long and cheery letter from Mr. and Mrs. Coillard, written May 25, at Kane, *en route* for the Zambesi. They had experienced much difficulty in travelling, but much kindness was shown them on the journey, and many valuable presents of oxen, sheep, milch cows, poultry, &c., were made by native chiefs and European friends. Kane is the Beersheba of the desert. They found seven wells there; but as there are no springs, in a few years these wells will be dry.

In the Haute Loire a religious work of great promise is quietly going on. Three or four Catholics have become not only Protestants, but Christians. A colporteur has held meetings of thirty or forty persons in the midst of an entirely Catholic population, and all his books were sold in a twinkling. The male population here, as in so many other parts of France, is almost entirely detached from the Catholic worship, and if an evangelist were fixed in Brionde there is every probability that many would take part in Protestant services.

Tract Distribution is exciting much opposition from the Belgian priests. The little Protestant books are denounced from the pulpit, and one priest near Dinant went from house to house offering five cents for every tract given to him. Whatever many may think, it is evident that the enemy dreads this broadcast sowing of the seed of the kingdom. The offer of a tract often leads to the purchase of the New Testament. During the past year 14,700 tracts were given away in Brussels. Pastor Nicolet has begun, by their means, a Mission among cab-drivers at Liège. The young men also are using them, as far as their limited means permit, for evangelisation by post.

St. Servan, France.—We are sustaining a great loss in the departure from this neighbourhood of a family who have for some years carried on classes both for men and women, a Sunday-school, and fortnightly a Gospel meeting in their kitchen for the poor French of the quarter, which is about a mile from the town of St. Servan. Will you kindly make known this opening in The Christian, as at this season many families are seeking a winter residence abroad and a sphere of Christian work. The climate is most healthy. The house which my friends are leaving will accommodate a small family, but there are smaller residences to be had in the neighbourhood. For further details address Mrs. Irwin, La Tréhérais, St. Servan, Ille et Vilaine, France.—Yours very truly,

A. D. Fraser.

2, *Rue Jacques Castier, St. Servan.*

CHOOSING A MAGISTRATE.

At the end of last year it became necessary to choose a new chief or magistrate on the Gold Coast. The natives selected a Christian, Joseph Bosompon, who was not willing to accept the post, "fearing to lose his faith." He being "a man without fear, and without reproach, and universally esteemed, would be sure to be obeyed," so the missionary was requested to use his influence with him. After a "palaver," Joseph made known the conditions on which he would accept the post. These were four:—

(1) All heathen ceremonies to be dispensed with.

(2) Should the laws of the country be contrary to Christian principles, then English legislation should be recognised.

(3) Abolition of the practice of offering intoxicating drinks to those chiefs appointed to execute justice.

(4) The usual worship of the throne of a defunct chief to be dispensed with.

The first three conditions were readily accepted, and found to be natural as coming from a Christian, but the fourth excited lively opposition. The omission of the usual ceremony would, it was said, be followed by much misfortune. But Joseph was immovable, and finally it was decided that the throne should be confided to the care of the Presbytery, who undertook to guard it. This is the first Christian chosen as magistrate.—*Chrétien Belge.*

EVANGELISTIC NOTES.

Mr. W. R Bradlaugh has conducted a series of successful evangelistic meetings at Wishaw, N.B.

Mr. S. A. Blackwood has been actively engaged in Gospel work during a holiday sojourn in the Scottish Highlands.

Rhyl, North Wales.—Colonel T. Smith, of co. Dublin, writes:—"Having been at Rhyl for a short time in September, I had much pleasure in attending the meetings held by Mr. Lloyd, of Dublin, and hearing the very earnest addresses given by him on the sands in connection with the Children's Special Service Mission. The attendance of both children and adults was very numerous on each occasion, and among the hearers were ministers of different denominations, and there were signs of much regret that the meetings were brought to a close.

Messrs. Fullerton and Smith.—These well-known evangelists began a short series of meetings at Selkirk, N.B., on Monday, September 15, which have resulted in much spiritual blessing to the community. Many never before seen in evangelistic meetings were present. Anxious inquirers were spoken to each night, and not a few were led to put their trust in Christ. The work, so far as the evangelists were concerned, was brought to a close on Friday, the 19th inst., but the interest manifested was so great that it was agreed, with the help of the various ministers, to continue the work for another week. The special feature of the work has been a revival of zeal amongst Christians, which it is hoped will lead to still further blessing. Robert Little.

3, *Murrayfield-cottages, Selkirk.*

Exeter.—Few laymen are labouring more earnestly or, perhaps, with more success in spiritual matters than Mr. Heyman Wreford, a preacher who has gained much popularity in connection with the Plymouth Brethren in Exeter. Less than four years ago he began his evangelistic labours in Exeter in a room capable of holding about 200 persons. His aptitude of speech and fervent manner gained him at first many hearers, and so rapidly did his audience increase within a few months that the Royal Public Rooms had to be secured for the Sunday services of the Brethren. The accommodation of the hall—where seats are found for something like 1500—became, in course of time, inadequate to the requirements of his listeners, and a few months since a Sunday lease of the Victoria Hall was entered upon for twelve months. Here, twice every Sunday, Mr. Wreford addresses an audience which, even in the summer months, has been more or less crowded. Although Mr. Wreford preaches the Gospel, he does not live on the Gospel, neither admission fee nor donation being required of those who attend the services. A series of his sermons is being published by Mr. Alfred Goodere, 141, Sidwell-street, Exeter.

"Dr. Barnardo's Homes for Destitute Children."

Stepney, Limehouse, and Bow, E.; Ilford, Essex; Hawkhurst, Kent; Gorey, Jersey; and Ontario, Canada.

The Committee of these Institutions appeal very earnestly for IMMEDIATE HELP to sustain their Work of Rescue amongst Homeless and Outcast Children.

Contributions will be gratefully received and acknowledged, if addressed to the Treasurer, Wm. FOWLER, Esq., M.P., or to Dr. Barnardo at the

Offices of the Institutions, 18 to 26, Stepney Causeway, London, E.

P.O. Orders should be made payable at the G.P.O., and crossed, as well as Cheques, "London and South Western Bank."

Under the Patronage of H.R.H. the Princess Christian.

MRS. HILTON'S CRECHE, INFANT INFIRMARY, AND ORPHAN HOME,

12, 14, & 16, STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.,

AND

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.

SPECIAL AND URGENT.

We are in great need of help for the above work, which is quite without Funds. There are several vacancies in the Home, which we should be very glad to fill if the means were forthcoming, as we have a long list of distressing cases waiting admission. We have also some heavy payments to meet before the end of the month.

Our Thirteenth Report is in the press, and can be forwarded on application.

Contributions to be forwarded to Mrs. HILTON, Langveld House, Burdett-road, E.

THE ANNUAL CONFERENCE
OF THE
CHRISTIAN WOMEN'S UNION
WILL (D.V.) BE HELD AT
GLASGOW, November 12, 13, 14.

A PRELIMINARY MEETING
will be held at the Conference Hall, Clapham-road, S.W., on the 2nd of October. (*All Day.*)

PRAYER MEETING (*Members only*) ..... 10 a.m.
CONFERENCES..... 11 a.m., 3 and 5 p.m.

Subjects:

Womanhood in Christ..... Miss Ellice Hopkins.
Women's Services on Public Boards.. Mrs. Haycroft.
Women's Work among the Jews .... Mrs Wilkinson.
Temperance Work .... Mrs. Stuart and Mrs. Casson.
Deaconess Orders, Sisterhoods, and Associations } .....Several ladies.
EVENING MEETING..Spiritual Life..Mrs. Armitage..7 p.m.

Tickets of Admission may be had by either enclosing stamp; or at Office, Conference Hall, Clapham-road, S.W.

Easy access to the Conference Hall by tram from Westminster or Blackfriars Bridges, or from Victoria to Clapham-road Station.

BIBLE LIGHT

For Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path."—Ps. cxix. 105.

"The entrance of thy words giveth light."—Ps. cxix. 130.

THE OBJECT of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

London: JOHN F. SHAW & Co., 48, Paternoster-row, E.C.
And of all Booksellers and Newsagents.

A CONVENTION

For the Exposition and Promotion of

CHRISTIAN HOLINESS,

Will (D.V.) be held at

THE FREE ASSEMBLY HALL, EDINBORO',

From October 28th to 30th inclusive, at 11 a.m., 3 and 7.30 p.m. each day.

For List of Speakers and Subjects, or other information, address the Secretary of the Convention, Regent Hotel, Waterloo-place, Edinboro'.

THE LONDON GENERAL MISSION.

If any London Incumbents are still without Mission Preachers, the

CHURCH PAROCHIAL MISSION SOCIETY.

Will make every effort to find a suitable one for such, providing application be made to the Secretary, Rev. S. W. DARWIN FOX, 21, John-street, Adelphi, London, W.C., not later than October 10 next. An immediate application in all cases would be advisable.

NEW WORKING LADS' INSTITUTE, WHITECHAPEL, E.

Patron—HER MAJESTY THE QUEEN.

The MEMORIAL STONES will (D.V.) be laid on WEDNESDAY, Oct. 15, at 4 p.m., by the President, The Right Hon. the LORD MAYOR, SIR R. W. CARDEN, Ald., M.P., Mrs. HORACE B. MARSHALL, EDWIN ARROWSMITH, Esq., F. A. BEVAN, Esq., HENRY HILL, Jun., Esq. Refreshments at 6. Public Meeting at 7. Tickets for Ceremony and Refreshments, 2s. 6d.; for Tea only, 1s.

£5,500 still required. Contributions earnestly solicited. F. A. BEVAN, Treasurer, 54, Lombard-street, E.C.; HENRY HILL, Jun., Hon. Secretary, 38, Bow-lane, London, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

ESTABLISHED 1823.

President, The Rt. Hon. the EARL of SHAFTESBURY, K.G.

OFFICES:
27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAS. KEARNEY WHITE, *or by the Proprietors of this paper.*

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

THE KINGDOM OF GOD.

By HECTOR BETTEX. Translated by JOHN CHURCHILL

I. The Kingdom will be established by the Glorious and Personal Coming of the Lord.
II. The Kingdom in the Present Dispensation as seen in the Seven Parables of Matthew xiii.
III. The Coming of the Lord, first to receive His Church, then to establish His Kingdom.
IV. Antichrist and his Destruction by the Lord, when He comes to establish His Kingdom.

London: JAMES E. HAWKINS, 26 Baker-street.

"Moon's" Society for Embossing the Scriptures and other Books for the Blind.

Dr. Moon's simplified type, suitable for all ages and capacities of the blind, is of universal application. It has been adapted by him to 250 languages and dialects. More than 150,000 volumes of the Word of God, and other books, have been supplied to the blind of numerous countries.

Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. MOON, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of THE CHRISTIAN.

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 230 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Bankers.
Messrs. SMITH, PAYNE, & SMITHS, 1, Lombard Street, E.C.
Offices: Ludgate Circus. A. O. CHARLES.

Requests for Praise and Prayer.

PRAISE.—Last April prayer was asked that the Gospel might once again be proclaimed from Crediton Church pulpit. Praise that this has been granted. Will Christians ask for a special blessing on a schoolroom service now to be held weekly in that place, that a rich outpouring of the Holy Spirit may fall on these services, and great blessing follow?——For marked blessing on a class of lads held on Sunday afternoons.

PRAYER.—For one who is passing through severe and prolonged trial of faith and adverse circumstances.——For a series of Sunday evening services in the Amercan Theatre, Pontypool.——For Gospel services in Lincolnshire villages by Mr. John Elliott.——On behalf of a fortnight's evangelistic meetings beginning Sept. 29, to be conducted in Glasgow by Messrs. Mateer and Parker.——That a mother may be restored to health and spared to her family.——For services by Mr. Opie Rodway at Uffculme, Devon, from Oct. 4 to 13.——Earnest prayer is asked by Mr. Somerset Gardner for special meetings to be held in Dover by himself and his wife from Oct. 5 to 13.——For blessing upon Gospel Temperance work by Mrs. J. W. Bradley, at Sunderland, Morpeth, and Ulverston, in October.——On behalf of Mr. Henry Thorne's Mission in Curzon Hall, Birmingham, from Oct. 5 to 19.

RANDOM GLEANINGS.

The State Church in Japan has been disestablished, and practically disendowed.

The Brisbane Y.M.C.A. has for some time sustained a mission to neglected children in that city.

Mr. E. A. Freeman, the historian, writes to the daily papers urgently pleading the claims of Miss Irby's Schools, at Serajevo, Servia.

A swimming bath has been added by Mr. Quintin Hogg to the other advantages of the Polytechnic Young Men's Christian Institute, Regent-street, at a cost of £8000.

The series of papers under the title of "Centres of Spiritual Activity," which have appeared in *The Pall Mall Gazette*, are about to be issued in volume form.

Bible carriage work in Brittany, France, under M. Pointet, is being carried on with encouraging results. In one month he sold 410 New Testaments, and gave away 6000 Gospels.

Smuggling spirits, tobacco, silks, and satins, is said to have been attempted lately by some fishermen on the Yorkshire coast, through the temptation put in their way by Dutch and German "coopers."

Rev W Adamson, of Old Ford, has addressed a letter to the Committee of the coming Church Mission in London, representing strongly that the last Mission resulted in greatly strengthening the Rit ualistic element.

A deputation, representing over 3,000 workmen of the Dusseldorf district, has presented an address to the Emperor of Germany, thanking him for his care for the welfare of the labouring classes.

Referring to the French attacks on Tunis, Madagascar, and Tonquin, the *Word, Work, and World* says: "The weakness and wantonness of the Republic is really pitiful and provoking."

An American missionary, in Formosa, says the Chinese are the greatest nation on the face of the earth to-day, in the extent of their territory, the number of inhabitants, and their vast resources.

According to *Truth*, the Queen peremptorily vetoed the proposed appointment of Baker Pasha to a post in the Egyptian Expedition. "The personages who urged in favour of Baker were sharply snubbed."

A Romish ecclesiastic, speaking lately in Lanarkshire, stated that forty years ago there were in the whole county only three Roman Catholic churches and ten priests; now there are over fifty churches and one hundred priests.

The *Indian Witness* rejoices to hear that Mr. Tucker, in reporting some Salvation Army meetings in Galle, Ceylon, says he has the cordial co-operation of the Wesleyans there. Our contemporary hopes this policy will be maintained to the end.

A correspondent of *Truth* describes the way in which he saw the surpliced choir of St. Paul's Cathedral "amuse themselves" on Sunday afternoon, while Canon Liddon preached. Several went to sleep, and others extemporised various forms of entertainment to keep themselves awake.

Rev. W. K. Landels, of Naples, writes to *The Baptist* that the cholera epidemic seems to be subsiding, but another terrible enemy is before the people. A great part of his congregation is on the verge of starvation, and he appeals to Englishmen for help.

Mrs. Morrill, the widow of an eminent American politician, writes to the New York *Herald*, thanking God that her husband was called home before the Republican party, he loved so well, had disgraced itself by nominating to the Presidency so wicked and corrupt a man as Mr. Blaine.

Dr Frances Hoggan and Mrs Emly read papers at the Social Science Congress at Birmingham, on "The position of the mother in the family." A long discussion resulted in an endorsement of the opinions of the essayists that the rights of the mother over young children ought to predominate.

On one of the Atlantic steamers, lately returning from Europe to New York, permission was freely accorded to gamblers, and facilities were given for concerts and lectures, "but," says a passenger, "the captain refused us the use of any part of the ship for a half-hour prayer meeting, saying it was against the rules of the Company."

Forthcoming Meetings.

COMING CONFERENCES.

Christian Women's Union.—Preliminary conference, Thursday, October 2, Conference Hall, Clapham-road, S.W. Prayer and conference, 10 and 11 a.m., and 3, 5, and 7 p.m. Annual Convention, Glasgow, November 12—14.

Sevenoaks Quarterly Conference.—Vine Hall, Wednesday, October 4, 10.30 a.m.

Conference on Prophecy, Avenue-road Church, Goldhawk-road, Shepherd's Bush, W., October 7, 8, and 9, at 3 and 7 p.m. For particulars see The Christian of September 11.

Clifton, Victoria Rooms.—October 7—9. Subjects: "Prophetical Signs of the Last Days;" "The Attitude of the Church with Reference to Them;" "The Glorious Hope of the Church." Inquiries of Rev. J. Ormiston, 14, Arlington-villas, Clifton, Bristol.

Dublin.—Young Women's Christian Associations of Ireland, Friday, October 17. Secretary, Miss Marrable, 49, Waterloo-road, Dublin.

Glasgow Half-yearly Meetings of Christians.—October 23, Queen's Rooms, Clifton-street, 11 a.m. and 5.30 p.m. Friday, 24th, 4 till 6 p.m., in Christian Institute, Bothwell-street, Answering of Questions to be sent in in writing the day before; 7 p.m., reports and conference.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Children's Evangelistic Mission.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Rev. W. Hay Aitken.—To October 6, All Saints', Hoole, Chester; October 12, St. Andrew's Parish Church, Plymouth; November 16 to 30, St. John's, Bethnal Green, E.; November 30 to December 15 (or longer), All Saints, South Lambeth.

Rev. W. Haslam.—Silverdale, Hastings, October 11; Ryde I. of W.), 25th.

Messrs. Fullerton and Smith.—Belfast, October 5, and onwards.

Mr J. M. Scroggie.—October, Bristol; November 2, Elgin, N.B. November 15, Inverness; December, Paisley.

Mr. Henry Thorne.—October 4—20, Birmingham; 21, Derby; November 1—10; Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

Messrs. Mateer and Parkee.—To October 12, Glasgow: 13 to 26, Mirfield; 27 to November 9, Trowbridge; 10 to 23 London (West-end); 24 to December 7, Margate; 8 to 21, Ramsgate.

Sadler's Wells Theatre.—William Catlin next Sunday evening, at 7.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Agricultural Hall, Islington, N.—Sunday, October 5, Sixteenth Anniversary, Revs. Dr. Davidson, W. E. Haigh, J. Ellis, and W. Norris, 3.30 p.m.; Mr. Elvin and a soloist, at 7 p.m.

Children's Special Service Mission.—Mr. W. F. Seagrove, Whitefield Tabernacle, Whitfield-street, October 1—3, at 7 o'clock; Mr. Lidstone, Hornsey, October 27—30; Mr. W. L. Seyler, Landseer-street, Battersea, October 20—24.

Conference Hall, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields, City. Rev. Henry Allon, D.D., every Tuesday, at 12 noon, during October.

Bethshan, 10, Drayton-park, Highbury, N.—Opening of the new hall will take place on Thursday, October 23. Public meetings at 3 and 7 p.m.

Upper Norwood, Stafford House, Tudor-road.—General Field will to-day (Thursday), at 3 p.m., give an account of the Conference recently held by the Evangelical Alliance at Copenhagen.

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Monthly workers' meeting, Friday, October 3. Tea at 6; meeting at 6.45. Mr John Wilkinson will give an address, subject, "God's Revealed Purpose Concerning Israel."

Fox-court Ragged-School and Mission, Gray's-inn-road, Holborn.—Sir Robert W. Carden, M.P., will open the new building on Thursday, October 2, at 3 p.m. Mr. J. D. Allcroft, Sir William Wheelhouse, Q.C., and others will speak.

Moderate Drinking.—Public meeting, Large Room, Exeter Hall, Friday, October 17, to direct attention to the evils and dangers of "Moderate Drinking." Lord Bishop of Exeter will preside. Addresses by Dr. Alfred Carpenter, Dr. B. W. Richardson, Rev. Colmer B. Symes, &c. Chair taken at 7 p.m. Admission free.

Y.M.C.A. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings in Isaiah each Tuesday, 6.15 p.m. Monthly social meeting of members, at Conference Hall, Mildmay, Saturday, October 18. Further particulars will be announced.)

Exeter Hall.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8, by Colonel Puget. Gospel Male Choir practises every Friday, at 7.30. Musical Christian men cordially invited. Rev. J. Wilkinson, of Mildmay, will (D.V.) give a special address to workers, Thursday, October 16, at 8 p.m.

186, Aldersgate-street, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday, Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, strangers' reception, 8 p.m. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m.

The Priory, 198, Upper-street, Islington, N.—Thursday, October 2, 7.3 p.m., public meeting and valedictory service on the departure of missionaries for China. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Notices.

J. Scott, 2, Glenfield-place, Ormeau-road, Belfast, desires some of our readers to name the most devotional volume of prayers for family and for private use, or both combined, couched in language simple but chaste and spiritual; purely evangelical in tone, and free from the disfigurement of bracketed sentences or remarks.

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Continued from page 3.

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CASE FOR THIS WEEK.

CASE of MR. H. RODGER, of HAWICK, ROXBURGHSHIRE.

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SEVEN DIALS MISSION.—The Mission Hall, Short's-gardens, having just undergone needful repairs at a cost of about Forty Pounds (a heavy addition to the ordinary expenses), contributions in aid of the work are urgently needed, and will be thankfully acknowledged by Rev. F. S. Swindell, 32, Broad-street, Seven Dials, W.C.

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NEWRY SAILORS' HOME.—Would those interested in the spiritual and temporal welfare of Sailors, kindly help to support this Institution? Now in need of £60, for rent, &c. References permitted to James Barton, Esq., Dundalk.—N. Thomson, Hon. Sec. and Treasurer, Downshire House, Newry, Ireland.

THE CHILDREN'S HOSPITAL, Paddington-green, is in urgent need of Funds. There are 25 beds now occupied, and the attendance of out patients is about 100 daily. This Hospital entirely depends on voluntary assistance. All parents, whether their children are in health or sickness must surely sympathise with this good work, for the sake of Him who loved little children. Treasurer, George Hanbury, 21, Portman-square, by whom any donations will be most thankfully received

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 23, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

HOME FOR BLIND CHILDREN, College Avenue, Hackney.—The Annual Sale of Work will be held at the Home, on the 28th, 29th, and 30th of October. Articles for sale will be gratefully received by Miss S. Rye.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to Rev. F. Prescott, Coronation-road, Bristol.

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Will every reader kindly respond to the APPEAL in The Christian of August 28, and send as the Lord may enable them towards the needed help. Bankers—London and Provincial, Chatham. Hon. Superintendent, Mrs. Willis, Star Villa Orphan Home, Rainham-road, Chatham, Kent.

MRS. PARSONS' ORPHAN HOME, WALTHAMSTOW.

We shall (D.V.) hold our usual ANNUAL SALE in aid of the Orphan Home in December next, and contributions of all kinds for this object are very earnestly solicited. Will kind friends make a special effort to help us in this way?
Cumberland House, Walthamstow, Essex.

TRINITY PRESBYTERIAN CHURCH, Kentish Town-road.—Sale of Work on October 20, 21, 22, 1884, in Royal Park Lecture Hall, Park-street, Camden Town, to reduce the debt on the Church. Contributions of money, or articles for sale, will be thankfully received by Mrs. Whitmore, 88, Caversham-road, London, N.W.

MODERATE DRINKING.—A Special PUBLIC MEETING of the National Temperance League will be held in EXETER HALL, on Friday, 17th October, to direct attention to the Evils and Dangers of "Moderate Drinking" The Right Rev. The Lord Bishop of Exeter, President of the League, will preside; and the meeting will be addressed by Alfred Carpenter, Esq., M.D.; B. W. Richardson, Esq., M.D., F.R.S.; John James Ritchie, Esq., M.R.C.S., Leek; Rev. Colmer B. Symes, B.A., and other gentlemen. Doors open at 6.15; Chair to be taken at 7 p.m. Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road, E.C.—Established 1872.—Funds are greatly needed at the present time to carry on the Lord's work among this class of poor. Also parcels of left-off clothing will be thankfully received for the little costers this coming winter.—Walter Penrose, Supt.; W. Owen, Treasurer, 22, St. George's-road, Tufnell-park, N.

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NURSERY GOVERNESS wanted for two boys, aged six and three years. Must be musical and good needlewoman. — Apply, by letter, to Mrs. Finlay, Glenmona, Cushendeen, co. Antrim.

Appointments, Situations, &c., Wanted.

CHRISTIAN MAN, 49, abstainer, without encumbrance, seeks employment. Understands gardening, horses, and willing to make himself useful. Good reference.
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S. B., 4, Approach-road, Victoria-park.

AS INDOOR SERVANT.—A Lady wishes to recommend a Christian young man, abstainer, aged 22, height 5 ft. 4 in., nice appearance. Thoroughly trustworthy, willing, and active. Undertakes pantry work, and pony if required.—V. L., Post-office, Mansfield.

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Spero, Royal Library, Sutherland-gardens, W.

A LADY WISHES to recommend late cook as good plain Cook and working Housekeeper to Lady or Gentleman, where other servants are kept. Good character. Dissenter. Aged 41.—A. B. C., Albion House, Herbert-road, Plumstead, S E.

A WIDOW desires a situation as Lady Housekeeper, or as Companion to a Christian Lady. References exchanged.
U., 139, East-street, Newton Abbot.

WANTED, by an experienced Cook, few hours' daily work. Thoroughly understands economy. Could teach cooking in a school Many years' good character.
E. M., 9, Norfolk-street, Brighton, Sussex.

A LADY DESIRES to hear of some kind person who would take a motherless girl, between 13 and 14, to train as house servant, without wages; to one who would give her the protection of a kind mistress. She is strong, willing, and useful.—Mrs. M., care of Rev. Lewis Saunders, Wentworth-place, Newcastle-on-Tyne.

A LADY recommends a girl (17) as Under Nurse; or to take one or two children, under mother's supervision. Had some experience. Near London preferred.
G., 71, Fellows-road, Hampstead.

A YOUNG PERSON seeks a situation as Upper Housemaid, or Useful Maid in a Christian family. Is a good needlewoman. About five or six weeks.—C. C., 278, Pentonville-road, King's-cross, London.

A CHRISTIAN WORKER requires evening engagements. Free after 4 p.m. Secretarial, Editorial, Choral, Accountancy, or organising work preferred. References given.
R. C., 16, Sydenham-park, S.E.

NURSERY GOVERNESS, Housekeeper, or any position of trust.—A young Lady (29) desires a re-engagement. Domesticated, good needlewoman. Total abstainer. Excellent references of five and six years.
M. A. R., 38, Cranfield-road, Brockley, S.E.

Appointments, Situations, &c., Vacant.

CHRISTIAN WORKERS wanted, for the St. James's Gospel Mission.—Apply to the Hon. Secretary, Mr. W. E. COOPER, 17, Prince's-square, S.E.

CURATE WANTED, for sole charge. Thoroughly Evangelical. Stipend £120. —Bishop HANNINGTON, care of D. Neve, Esq., Hurstpierpoint, Sussex

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PRINTER, 35, Northampton-road, Clerkenwell.

BIBLE-WOMAN wanted. Must be an active, earnest Evangelical Christian.
Apply to VICAR, St. Mark's, Barrow-in-Furness.

BIBLE - WOMAN wanted for Charles Parish, Plymouth She must know something of a Nurse's work among the poor, and be a total abstainer. Salary £25 a year.—Apply by letter to Rev. G. F. HEAD, 15, Woodland-terrace, Plymouth.

MEDICAL ASSISTANT wanted. Must be an earnest Christian, have excellent references, used to good society, accustomed to general practice in all its branches.
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AN ORGANIST will be required at Christmas, for Christ Church, Worthing. He must be a communicant of the Church of England, and satisfied with a simple service. Testimonials as to Christian character, primarily, and thorough efficiency, to be addressed to the Vicar. Stipend £40.

MAN AND WIFE wanted, in a Christian family. Man as butler, wife as good cook and housekeeper. Total abstainers. Good references indispensable.
W. H. TOOMER, Esq., Twyford, Berks.

WORKING HOUSEKEEPER wanted, for an Invalid Lady. Must be active and trustworthy. Good references required.—Apply daily to Baroness CELLI, from 4 to 5, 19, Kennet-road, Elgin-road, W.

GROOM wanted. Single. To live in.—Apply by letter, Grafton Manor, Bromsgrove, Worcestershire.

WORKING MATRON wanted, in Co. Down, Ireland, for a country Orphanage where ten children are cared for. None need apply but a Christian with some experience of household management.—ALPHA, 6, Portland-place North, Lower Clapton.

WANTED IMMEDIATELY, for the Bristol Penitentiary, a respectable Christian woman. Abstainer. Competent to do and teach first-class laundry work. Wages £20, and all found.—Apply to the MATRON, 60, Upper Maud-in-street, Bristol.

WANTED FOR THE MAGDALEN ASYLUM, an experienced Laundress to teach young women laundry work. Good wages given. This is a comfortable situation for one desiring a quiet home.
The MATRON, 8, Lower Leeson-street, Dublin.

ENERGETIC, CHRISTIAN young woman wanted, to assist in the bar, and be generally useful.—Apply, personally or letter, to MANAGER, Calverley Coffee House, 10, Calverley-road, Tunbridge Wells.

A MARRIED LADY, and her Husband, wish to secure the assistance of a Christian Lady of experience and superior attainments, for the management of their household. She must be a facile correspondent, and willing to act as amanuensis; rendering generally such companionable help as may be needed.—Please address, with full particulars (in own handwriting) of antecedents, age, religious views, and salary, to C. W., care of Housekeeper, 11, Rose-street, Newgate-street, E.C.

WANTED, AT ONCE, two Young Lady Evangelists, who can sing, and lead Salvation Meetings.
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Apply to Mrs. WELDON, Morden-hill, Lewisham.

AS NURSE, a conscientious Christian Young Person wanted, about 20 years old. Good health and character required. A quiet country home.—Mrs. COOPER, Knodishall Hall, Saxmundham, Suffolk.

NURSE (Upper), trustworthy and experienced, wanted, for Gentleman's family in Edinburgh. Scotchwoman, not over 35, preferred. Good needlewoman. Can any Lady recommend such?—No 29, KEITH & Co., Advertising Agents, Edinburgh.

UNDER NURSE.—Will any Lady recommend a respectable Girl? Must be honest, truthful, obliging, active, well trained. Country preferred. Would have comfort of Christian home. Age 16 to 18.—Apply by letter, E., Chappell's Library, Brecknock-road, London, N.

A MIDDLE-AGED woman, or woman and daughter, wanted, to manage a Coffee House. Must be well recommended.—Apply, with full particulars, to Mr. MADDISON, Ledbury.

RESPECTABLE, STRONG WOMAN wanted, age about 30, to act as bath attendant to a few ladies.—Apply, by letter, to A. B. C., C. F. Carpenter's Health Resort, Bishops Teignton, S. Devon.

CAN ANY LADY recommend an Orphan Girl, about 12 years, to be trained for a servant in a Christian home?—Miss ARNOLD, 50, Victoria-road, Clapham-common, S.W.

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Continued on page 22.

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The Christian.

THE GLORY OF THE LORD.

"I BESEECH Thee show me Thy glory," was the earnest cry of desire uttered by Moses when communing with God in the tabernacle on the eve of his journey to Canaan at the head of the chosen race. And such a prayer still becomes the leaders of God's people, and, indeed, all who are called by his name. It is an age of activities; ceaseless and innumerable are the calls to engage in all kinds of effort. Conferences, congresses and committees, abound on every hand, and machinery in abundance is to be found for use in social, moral, and spiritual reforms. But there is something lacking, spite of all these signs of vigour and indications of desire for better things. The earnest and thoughtful among those who join in the manifold agencies employed are conscious of dissatisfaction with their results, and behind all the *éclát* and jubilant feeling which often attend large assemblies and popular religious demonstrations, there is a consciousness that the point has not been reached, the great desideratum has not been attained.

One flash of the light which pertains to the glory of the Lord does more to quicken, sanctify, and bless, than all the multiple and costly expedients so often resorted to, and so greatly trusted in. In Exodus xxix. 43, we read: "Israel shall be sanctified by my glory" (marg.), and the palmiest days of Jewish history were those when that glory filled the house and manifested itself to the wondering eyes of the favoured beholders. The absence of that sight accounts for Israel's darkness and despair to-day; not until that glory is again revealed can the seed of Abraham be glad or strong. But when its bright and holy rays shall again fall upon them, then shall it be said of them and to them: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Without that glory, "Ichabod" may indeed be written on our sanctuaries, on all our chosen places of resort, and on our hearts.

Are there not signs that unless more desire for its continuance, more concern for its conscious enjoyment, more readiness to acknowledge its supreme necessity, is shown in the churches, the glory of the Lord will withdraw itself rather than reveal its radiance? Ezekiel "heard a voice as of a great rushing, saying, 'Blessed be the glory of the Lord from his place.'" But, alas! it did not proceed from the earthly sphere of its manifestation where it ought to have been magnified and delighted in. Soon after, the prophet beholds that same glory in the temple (Ezek. viii. 4), but it is not long to abide there. Presently he sees it remove from "the cherub whereupon it was to the threshold of the house" (ch. x. 4). After a brief pause it further removes from the threshold to the air, hovering in the midst of the city" (ch. x. 18); then, as though lingering, loth to depart from so once blest a spot as Jerusalem had been, it went up from the midst of the city and stood upon the mountain which is on the east side of the city" (ch. xi. 23); finally, it departs entirely from sight, and Israel is desolate.

Surely a lesson is here for ourselves: "The light of the knowledge of the glory of God in the face of Jesus Christ" has shone upon us. By the presence and power of the Holy Ghost, through the Word, the Church of Christ, and each believer in it, "beholding as in a mirror the glory of the Lord," may be, and, if faithful, is, "changed into the same image," and reflects its brightness upon the world around. In proportion as spiritual life is thus developed, nurtured, and delighted in, the churches are powerful and divinely blessed. But let idols be enthroned in the heart, worldliness, that "image of jealousy," be set up in the Church, which is, or ought to be, the house of the Lord, and lo! the glory shall withdraw, and the Spirit of God, grieved and neglected, will withhold his power. Turning their back on the temple of the Lord as they stood in the inner court, Ezekiel saw five-and-twenty men worshipping the sun toward the east (viii. 16). Forsaking the "Sun of Righteousness," they sought to bask in the beams of the sun of this world. Do not many now do the same? Instead of drawing near to God, and deriving strength and beauty from his sanctuary, do not multitudes of modern professors ally themselves with earthly schemes and projects, seeking human prestige and carnal influence rather than relying on the presence and power of God?

The remedy lies only in individual and collective return unto the first love. To the Church of Ephesus Jesus said, "Remember, therefore, from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." The voice re-echoes in the ear of the churches of to-day. Everything urges a personal and general drawing nigh unto God on the part of his professing people. Our attitude should be that of men who "watch for the morning," as those who are eager to see that glory which is our only source of light, life, and love. Many of us, who "love his appearing," are anticipating the return of our Lord, when "He shall come the second time without sin unto salvation." More than anything else to prepare us for that event, and to enable us "to stand before the Son of Man," we need to live *now* in the light of his spiritual presence and to behold the glory of God, as it is to be seen by faith. Leviticus ix. directs us how to do this. Let us comply with Divine directions and it shall be said unto us, "This is the thing which the Lord commanded that ye should do; and the glory of the Lord shall appear unto you."

"Therefore also now, saith the Lord, turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will return and repent, and leave a blessing behind Him; even a meat offering and a drink offering unto the Lord your God?" (Joel ii. 12—14.)

W. F. G.

SOUL-REST.

By Rev. MARK GUY PEARSE.

"He maketh me to lie down."—Ps. xxiii. 2.
"I will feed my flock, and I will cause them to lie down, saith the Lord God."—Ezek xxxiv. 15.

MAKETH me to lie down! If there is any one thing that a sheep can do for itself, surely it is just that—lying down. A sheep may want feeding; it may want leading; it may need to be delivered out of the hand of many enemies; it may need bringing back to the fold; but lying down, surely it is able to do that for itself!

Ah, so we think, and so we never come to the Lord for this great gift and grace. And all the time it is the Lord's own secret, which He keepeth ever to Himself. The sheep are always seeking to lie down, and they cannot. The world is always trying to find this power, but in vain. The Tempter would sell almost anything in his realm if he could but buy this knowledge—how to make his sheep lie down.

I was leaning over a gate one day watching the flock as they rested in the green pastures. "When do your sheep lie down, shepherd?" said I. "Well," said he, "I don't know; I suppose it is *when they have had enough.*"

Only the Lord can give his sheep that. Presently there came the master of the flock. "When do your sheep lie down?" I asked. "Only when they are very comfortable," said he; and even as he spoke they rose up frightened and hurried together for protection, because the dog was looking in at the gate.

Only the Lord can make his sheep lie down. And this is the first thing—not the last. He maketh me to lie down, then He leadeth me. Many of us have a private version of this Psalm, which runs thus: He leads me until I am dreadfully tired, and then He lets me lie down for a little while. No—listen to the sweet music of the song: He maketh me to lie down, then He leadeth me. Stay, timid soul, you think that to follow Him means a panting journey across a desert place, footsore, thirsty, urged on by fear of the night and beasts of prey, with the Shepherd Himself ever so far on before thee, and moving so quickly that thou, poor wearied one, canst scarce keep him in sight! Oh, the worry, the burden, the fretting that religion is to many! Rest? no, indeed. It is a wearied effort, dragging tired steps for ever up a steep hill and fearing that they will never get to the top! Ah, before you take a step He would have you at rest with Him. "Lie down, dear child," saith He; "lie down. My service is not weariness, but rest. Lie down, then; when thy fears are gone to sleep and thou hast learned my love, then will I lead thee."

There is the same wonderful tenderness in the blessed Lord's own words, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest—then learn of Me." "Rest first, and then I can teach thee," saith He.

See, into the school here comes the new scholar—a timid little fellow, with frightened eyes, looking round on all the clever boys and girls, wondering if he will ever get to know so much as they do; burdened and bewildered by the maps and boards and all the signs of learning that everywhere look down so sternly on him, making him feel almost guilty at being so ignorant. So dull, so stupid as he feels himself, poor little lad, he wonders if he will ever get through the mysteries of the alphabet, or if he will ever get up the slippery heights of the multiplication table. Ah, see, here comes the gentle mistress, without book or cane, and draws the frightened little scholar to her side with

pleasant smile and merry words, and begins to tell him a story and makes him forget that he is at school, and then when he is at home with her, she opens a book and teaches him a lesson without his ever guessing that he is learning anything.

This is just the blessed Master's own method, "Rest; then learn of Me." Come and know first of all my patient gentleness and love, then I can teach thee—this first, not last. He maketh me to lie down, then He leadeth me. He who hath not learned to rest, hath not learned how to learn. He who knows not how He makes us to lie down, knows not how to follow Him. . . . .

Power, wisdom, love, these are the three great gifts and qualifications of the Good Shepherd. Power to defend and to deliver; wisdom to select and to guide and to restore; love that never wearies, never forsakes, never turns aside forgetful of the flock. With us the shepherd is above all a man of peace; but as he appears in the East it is as a strong man armed. He goes forth with his sheep as one who goes to war. A long gun is slung from his shoulder, a dagger and heavy pistols are thrust in the belt, and a light axe or iron-headed club in the hand. He must be as brave as he is strong, for often he has to fight with savage beasts of prey, as David did; and when the robber band comes the good shepherd does battle for his flock, and sometimes loses his life in guarding them.

Come then, timid soul, think of the might of thy Shepherd. Well may we lie down at rest in the keeping of such a one as He is. How safe are they for whom He cares! With what assurance of safety can they lie down in the blessedness of his keeping? . . .

Then further needful to this rest is *the constant presence of the Shepherd.* Many have but a dead Christ. He has laid down his life for them, and in his death they find their deliverance. Many have a far-off and glorified Christ, who is gone away up the high hill of Zion. These cannot *rest.* What of his power and his love if He is gone away! What of that life if it only lit the world with its blaze of glorious brightness eighteen hundred years ago, and left to all the ages but the fading after-glow of the better times. If that is all, then call not the Church a bride, she is a widow indeed! Yet there is a kind of thought, not uncommon amongst Christians, that Christ has gone away, and sent the Holy Spirit to take his place. Is it so? "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. But if I depart, I will send Him unto you." But why? "That ye may be strengthened with might by the Spirit in the inner man, *that Christ may dwell in your heart.*" "Lo, I am with you alway, even unto the end of the world!" The blessed Spirit comes to enlighten the eyes of the heart that we may see Him always, to open the ears of the heart that we may hear his voice and follow Him, to bring us into a communion with Him, constant, unbroken, more real, more intimate than was possible so long as He was here in his bodily presence. Now it is ours to know and to rejoice in the largest fulfilment of that ancient promise: "*My presence shall go with thee, and I will thee rest.*"

Our rest is in the complete abandonment of ourselves to Him. He is mine, and I am his. He altogether mine, all that He is, all that He has, all that He can be, and all that He can do, mine. And I altogether his—out into all the past goes the hush of his gracious forgiveness breathing over it a peace that cannot be broken. Close over me He standeth with his tender whisper, "Fear not;" ever caring for me, and caring for me in everything. On into the unknown He looketh. He planneth all; He provideth; He leadeth. So compassed about with his favour as with a shield, He maketh me to lie down.—*Sunday Magazine.*

HOME MISSION SKETCHES.

By A PRESBYTERIAN ELDER.

A WELL-KNOWN writer has somewhat quaintly remarked that those who prefer pigs to parsons are rarely found possessed of either. Doubtless, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." As previously stated, the district that formed the centre of our evangelistic labours was one of the most destitute and degraded in the town. It was, therefore, gratifying to observe that many of those who professed to have undergone a saving change soon found themselves in a position to remove to more respectable quarters, where, possessed of such domestic and personal comforts as they had formerly been strangers to, they became connected with one or other of the evangelical churches in their neighbourhood, and in not a few instances turned out most earnest and devoted workers in the Lord's vineyard. And it was further observable, that in the case of those whose circumstances, owing to advanced age, &c., did not permit of their leaving the district, the truth of the text above referred to was also verified in respect of their food, dress, and cleanly habits.

Some years after we had commenced evangelistic operations it became painfully evident to some of the members of the society, that notwithstanding our increasing efforts, and the success which from the outset had attended them, the vice of intemperance continued to work most insidiously and disastrously in our midst. We were also sadly conversant with the fact, that the greater portion of our failures amongst those who professed to have received spiritual good was due to the same cause. It was therefore resolved to establish a Gospel Temperance Association for adults, and a Band of Hope for the young; our esteemed President and Pastor in this, as in all the other departments of our labours, took the lead and a large share of the work. Rules were drawn out and office-bearers appointed; the conditions of membership being that the members were "neither to use nor countenance the use of intoxicating liquors as a beverage." In this work we had considerable encouragement and success, especially amongst the young. It also brought the members of the society more into contact and sympathy with a noble and devoted band of labourers, who under much opposition and discouragement from unexpected quarters, had done giant service in the amelioration of the lower classes.

Manifold were the heartrending scenes occasioned by indulgence in strong drink, with which we were made from time to time sadly familiar. Let the following, however, for the present suffice:—

James B——, well known to the writer, was employed as a porter in a wholesale grocery establishment, where he gave much satisfaction to his employer, and was in receipt of good wages. Of obliging disposition and steady habits, his home might have been, so far as it depended on him, an earthly paradise. But, alas! the spell of the intoxicating cup was too much for his poor wife, who, not satisfied with spending a large portion of his weekly earnings in the gratification of her morbid desires, and thus depriving her husband and family of proper clothing and food, would, when in a drunken frenzy, which was of frequent occurrence, dispose of the household furniture and their Sunday clothing. Much was done to get her to forsake her evil ways, but to comparatively little purpose. When her husband was on his death-bed some time ago, he was found by a friend in a state of great destitution, attended only by his son, a weak-minded boy, the mother at the time being in gaol, undergoing a sentence of imprisonment. Ultimately she became a moral and physical wreck, having by her drunken habits sunk into a state of drivelling idiocy.

At the Temperance meetings, which were held statedly and regularly, earnest and interesting addresses, bearing on the evils of indulgence in alcoholic liquors and the advantages of total abstinence, were delivered. The proceedings were also pleasingly diversified and enlivened by the use of music. What specially characterised these meetings, however, was their deep spiritual tone and character, the Gospel of the grace of God being ever proclaimed as the grand panacea for drunkenness, as well as for all other moral and spiritual evils.

From the very outset of the Society's operations the prime importance of open-air work in the district was in a measure realised; but for it hundreds in the district would have been almost entirely without the means of grace. In this work the best and most experienced speakers were engaged, and it is worthy of note that so far as the services were conducted by members of the Society, anything like interruption or interference on the part of the hearers was exceedingly rare; on ereason probably was that while the speakers did not refrain from declaring the whole counsel of God, they were uniformly careful to say nothing that could readily be considered as gratuitously offensive or unnecessarily personal. On one occasion, however, when a stranger, who was recommended to the writer, was addressing a meeting on a Sunday afternoon, he, knowing that a large portion of his hearers were Roman Catholics, commenced a tirade against the Pope, the Catholic religion, and clergy. The consequence was that in the course of a few minutes his voice could not be heard for howlings and imprecations, and, but for the timely intervention of the Christian brethren present, affairs might have terminated seriously.

The most hopeful and encouraging part of the Society's labours still remains, however, to be noticed—namely, that amongst the young. It is to this the workers can look back with most satisfaction, as from it results of a gracious and permanent character are the most easily traceable. With two large Sabbath forenoon services for the young, and two flourishing Sabbath-schools, few weeks ever passed without interesting cases being brought under the notice of the monitors and teachers. Prayer-meetings were commenced and carried on at an early stage of our proceedings by the scholars themselves, under the supervision of the teachers; and in not a few cases known to the writer, the little ones were used by the Lord in the awakening and conversion of others.

The following incident in illustration of this also confirms the Scriptural statement that out of the mouths of babes and sucklings God perfects praise. A little girl, who had derived good at the meetings, and who was in the custom of committing herself to the care and protection of her heavenly Father before retiring to rest, observed that her elder sister, who slept with her, always went to bed without prayer. One evening she said to her sister, "Aggie, do you never pray?" The question was the means of leading her sister to earnest and solemn reflection. Some time afterwards she was

enabled to decide for Christ, and became a most devoted and efficient Christian worker.

As the work now became more consolidated, the district was brought more under the supervision of the Church, of which the writer was a member and office-bearer; and in addition to the evangelistic services, Bible-classes, temperance meetings, and prayer-meetings referred to, savings' banks and mothers' meetings were established, as also sewing and knitting classes for young women.

During the winter months two nights a week were set apart for teaching young men over sixteen years of age reading, writing, and arithmetic. Classes were also formed for training the young in the theory and practice of music.

This organisation, embracing as it did so many departments of philanthropic and Christian work, yielded employment during their spare hours to a very large number of ladies and gentlemen, who, I am sure, continue to look back with much satisfaction upon those days, and regard them as being amongst the brightest and best of their earthly existence. And if these too hastily written sketches are the means of leading any Christian friends to enter heartily upon the somewhat arduous but most encouraging and blessed work of seeking to win souls for the Saviour from the Home Mission field, the writer's object will have, to a very considerable extent, been attained.

A SUMMER'S WORK IN HYDE PARK.

ON Sunday last we closed our meetings in the Park, having had a season of unprecedented blessing. Never have we seen the powers of evil more manifested; and the rapid strides made by the enemies of the Cross this year in the Park are most striking. Quite a new feature has been introduced, open revolution and socialism being promulgated on the Sunday, whilst Christadelphians and infidels are also seen with their select admirers round.

Yet God is above all. We have never had better meetings, and never were they more quiet and orderly. Among the particular cases of our own countrymen who have been blessed this season, we know of eight couples (man and wife) who have lately been converted. It is also interesting to find among the foreigners who have been brought to confess Christ that we have two Germans, one Swiss, one Dane, an Indian gentleman, and two from France who are greatly interested in our meetings. Among the regular attendants at the Park has been an Oriental, in whom we hope the Spirit of God is working.

We have lately formed a male choir, which has been of much use in our work. We have now opened the Metropolitan Music Hall for the winter season, at a rental of £150, and are looking to God to supply our need through his people. We are in want of a few good soprano voices for our united choir.

Hyde Park Hall, W. CHAS. COOK.

LIVERPOOL CHILDREN.—Mrs. Burt, of the Sheltering Homes, Sugnall-street, Liverpool, writes:—We rejoice at the thought of this year's three bands (a total of 212) of rescued little ones safely and happily settled in the quiet farmsteads of plenty in Canada, far off from the squalid and the sinful sights and sounds seen and heard in the courts of our crowded city. I am again overwhelmed with cases of fatherless, motherless, and destitute children, who need a helping hand. The sale of work to be held in St. George's Hall, on December 17, 18, and 19, will, we hope, provide adequate and suitable premises to carry on this work. Any of our London friends desirous of helping in this cause could send their contributions to Mrs. Hayne, 17, Cornwall-gardens, S.W., or to my sister, Miss Macpherson, 60, Commercial-street, Spitalfields, E.

PEACE, BLESSING, AND POWER.

ADDRESS AT THE GLASGOW CONFERENCE.

By Rev. CHARLES GRAHAM.

THE late John Angell James, toward the close of his life, remarked that the generality of Christians whom he knew were shut up in Doubting Castle; but he said, considering the character of their lives, he would have wondered to find them anywhere else.

It is a question whether things have improved in the professing Church since the days of John Angell James. The experience of most Christians seems to be the contradiction of the Divine order, which is, that they should be as the shining light, which shines brighter and brighter to the perfect day; for their first days are their best days. The tendency of the fallen nature that is in us is ever to drag us down to the earth, and it is only the power of God which can enable us to keep our mind constantly set on things things above.

With the early Christians it was the same as with us. They ran well for a time, but, with few exceptions, soon grew tired. So full of zeal for God were the first churches of Palestine, that Paul could say to them, "Ye took joyfully the spoiling of your goods, knowing that ye have in heaven a better and enduring substance." But how soon did their declension begin! When he addressed his letter to them they were returning to the exploded ceremonies of the Law; and in the sixth and tenth chapters of his Epistle to the Hebrews, he writes in burning words, to dissuade them from utter apostasy.

To the Galatians, of the beginning of their course, Paul writes, "Ye did run well: who did hinder you that ye should not obey the truth?" Such was their love for himself, as the instrument of God in their enlightenment, that he could say, "If it were possible, ye would have plucked out your own eyes, and have given them to me." But how great and how rapid was the declension when he had to vindicate his very apostleship, which was denied by them, and ask, "Am I therefore become your enemy, because I tell you the truth?"

One may say that the Hebrews were Jews, and the Galatians chiefly Jews, and that their natural tendency was to return to the ritualism of the Law. But was it better in the Gentile churches? The largest and most influential of all the European churches was Corinth. How soon did that church become tainted with moral evil, corrupted by the spirit of the world, filled with sectarian disputes and jealousies, and poisoned with a heresy which subverted the Gospel, by denying the resurrection of the dead! The return of the Hebrews and the Galatians to the ritualism of the Law, neutralised the power of the Gospel; but the heresy of the Corinthians was the denial of its truth. "For," says the Apostle, "if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen your faith is vain; our preaching is also vain; and ye are still in your sins."

No Church, so far as New Testament history informs us, had greater privileges than the Church of Ephesus. There for three full years Paul himself ministered, shunned not to declare the whole counsel of God, and warned every man night and day with tears. There he left Timothy to guard the truth, to maintain purity of discipline, and to appoint a faithful ministry. There the venerable and loving John, the last of the Apostles, both lived and laboured.

No portion of Holy Scripture is more instructive, or more solemn, as a warning to believers, than the short letter sent by Christ, from Patmos, to that Church. (Rev. ii.) If we restricted our attention to two-thirds of that Epistle, we might be ready to conclude that Ephesus was presented to us as a pattern for imitation.

(1) For its works, labour, and patience, the Lord commends it.

(2) Its zeal for purity was such, that it could not bear them that were evil.

(3) It maintained a sound ministry; it tried those who said they were apostles, and were not; found them to be liars, and treated them as such.

(4) It had borne all its afflictions and persecutions, and performed all its labours, from no unworthy motive, but for Christ's name's sake.

(5) Lastly, what the Lord Himself hated, the deeds of the Nicolaitans, the Antinomians of that day, it also hated.

Apply these tests to most of our modern churches, and Ephesus will not compare with them unfavourably. But was Ephesus a model church? Alas! the fly was in the pot of ointment; a deadly disease was sapping its vitals. Of that disease the Lord, in one sentence, gives us the diagnosis: "Nevertheless I have against thee that thou hast forsaken thy first love." This is not, as in our Authorised version, a mere "somewhat;" it is, in the mind of the Lord, one of the gravest of charges. In his estimation, the soul that has left its first love is a fallen soul. Hence his address: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent."

The Lord our God is a jealous God. His first demand is, "Son, give me thine heart." And He demands all the heart: "Thou shalt love the Lord thy God with all thy heart." For our love He will accept no substitute. Without love our eloquence is as sounding brass; our brightest gifts and deepest knowledge are nothing. Without love, if we give all our goods to feed the poor, and our bodies to be burned as martyrs, it will profit us nothing.

"God is love; and he that dwelleth in love dwelleth in God, and God in him." The first fruit of the Spirit is love; and without it no other fruit can be borne. Every offering burned in this fire is a sweet savour to God. The secret of all Paul's labours is expressed by him in one word, "The love of Christ constraineth us."

If we would see the root of the Church's failure, and our own, we must look here. And if we want to rise from the fallen state of Ephesus, we must obey the counsel of the Lord: "Repent, and do the first works." Repentance is turning to God in confession and sorrow. Our first works were to renounce self, to take up our cross, and follow Christ, consenting to our own death. When we do this we will receive the Holy Spirit in his fulness; and with that fulness the fulness of his first, best fruit—the fulness of love.

OBITUARY.

JERRY M'AULEY, NEW YORK.

THE funeral of Jerry M'Auley last Sunday (says the New York *Independent* of 25th ult.) was one of the largest New York has seen for a long time. The Broadway Tabernacle was packed till not even standing room remained, while men and women of the highest social circles came side by side with publicans and harlots, to look for the last time on the face of the dead. If anyone suggests that the occasion was "sensational," he will be strictly correct. When a river thief, a State prison convict, is brought to become a respectable man, a man commanding the confidence and co-operation of the best men and women of the city, the case is as sensational as was the work of Jesus in cleansing the lepers and opening the eyes of the blind. We read that the multitude felt a curiosity to see Lazarus, who had been raised from the dead; and what wonder is it that attention should be attracted by a case of resurrection from moral death, from the *sheol* of sin and crime?

He has been a wonderfully useful man. In the last fifteen years he has been the means of the conversion and elevation of a very great number of the criminal and vicious, the very lowest of both sexes. And he was a man of remarkable abilities in many respects. Many a dignified clergyman would hardly have wanted him as a companion in labour; but there is a "diversity of gifts," and he had talents which, in his peculiar work, gave him remarkable power.

[Our own recollections of this beloved and faithful man of God are of one whom it was a means of grace to know. He was the preacher of a clean salvation, bodily and spiritually. We trust his noble work will be carried on in the uncompromising spirit which has always been the characteristic of himself and of his no less devoted wife.]

A MESSAGE TO THE CHURCHES.

DELIVERED AT EDINBURGH,

By Mr. REGINALD RADCLIFFE.

THE burden upon my heart is, and has been for a long time, this: that the churches in Great Britain and America, for generations, perhaps from blindness, but wickedly, have been neglecting the people of other nations. Britain—for we have chiefly to do with Britain—has been wickedly keeping the Gospel to itself, and refraining from sending it abroad. We have actually coined an expression which I believe many people almost think is a text out of Scripture—"Charity begins at home." Well, that saying has been used to hinder the spread of the Gospel to foreign countries. When Christ says or does anything to show us where charity commences, He shows us that our neighbour is the foreigner. It was a stranger, a Samaritan, who relieved the poor wounded man: the Levite passed by.

But I would like, before I go further, to refer to a few texts of Scripture, to show more plainly what is the very mind of Christ; because I do solemnly believe there is a blood-guiltiness upon us, and that we cannot come together as believers—as to-night we profess to be—and confess our sins, and seek forgiveness of the Lord, without being ready to express our willingness to go to the ends of the earth. Let me ask your patience while I give you two or three texts bearing on this question. "Ye are my friends, if ye do whatsoever I command you" (John xv. 14). That implies that you, dear believers here to-night, will not be friends of Christ unless you are ready to do whatsoever He commands you. Then let us come to his command: "Go ye therefore, and teach all nations." He says before: "All power is given to Me in heaven and in earth" (Matt. xxviii. 18); so that you cannot go to any foreign nation without the power of Christ being there before you, and ready to work with you. Let us look at the last chapter of Mark, and see how it is put there: "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

WITHOUT EXCUSE.

Our forefathers had more excuse than we have, in Scotland and in England. The subject was not brought prominently before them, and so they passed over these blessed, golden commands of the Lord Jesus. They did not conceive it was any duty of Scotchmen to carry the Gospel out of Scotland; and they in London did not consider it any duty of their forefathers in London to carry the Gospel abroad. It is only within late years—within the last 150 years—that there has been a little spirit stirred up in the acknowledgment and keeping of these commandments of the Lord Jesus. We are now without excuse. I remember about thirty-six years ago being in your town, wishing to preach in the open air, and one of your citizens, a fine, handsome young fellow, stood beside me—David Sandiman—whilst the preaching was going on in the Grassmarket. You know, some of you, that he went and laid down his bones in China; and before he went he asked me to follow him. Well, I am without excuse unless I cry aloud for China.

Then after that, it was my privilege to be working with W. C. Burns. You older ones will remember about him—that in his day he was the man of all others. He was a man whose prominence in Scotland was used by the Holy Ghost. He sent a thrill through Scotland by his preaching, and very many were brought out of darkness. It was a darker day in Scotland then. He stood alone—as a thrilling, wondrous preacher he stood alone. What a lesson to you, older ones and younger ones. Having been filled by God as the man of Scotland, the Holy Ghost comes mightily upon him, and he says, "I won't preach in Scotland or in England." After he had been in China for some time, he came back with his translation of Bunyan's "Pilgrim's Progress," but he had no word for the Englishman. His one message from the Holy Ghost was for China. We in this town are, therefore, without excuse, if we go on neglecting the people.

David Livingstone goes abroad, and he works in a noble fashion, and dies a martyr's death. And, to our disgrace, we then commence our work, not at the bidding of Jesus Christ, but at the bidding of David Livingstone. There was a large field for missionary labour before he stepped forth, but, to our disgrace, we wait to be awakened by David Livingstone. And so we stand as a disgraced Church. We profess to value the Word of God, we profess to follow the commands of the Lord Jesus Christ. Long since, He commanded us to go to Africa. We did not stir to go to Africa until within the last generation. We are now in Africa, some of us. The most of us are busy grubbing for money. We are kept back, too, by love for our native land. We are busy staying at home in England or Scotland, except when we hear of money to be made somewhere—perhaps in the commercial cities of heathendom; then we send out, either to India or America, our English sons or our Scotch sons. We send them to every city under the sun. So it is that

WE STAND DISGRACED,

along with the American Church. It was only the death of Livingstone that roused the American churches, and now they are sending out missionaries. But they, along with ourselves, are only sending out aid in driblets. And Christ says, "Ye are not my friends—whether you live in Edinburgh or in Liverpool—unless ye do whatsoever I command you."

But let us take another text:—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" (Acts i. 8). Now, those believers who are sitting before me to-night profess to have received the Holy Ghost, and those also who have been living in England and in Scotland for the last fifty years, profess to have received the Holy Ghost. Surely to many of you the Holy Ghost has said, "Go to Africa and China, and to your immediate neighbours, Germany and Russia—to those places where you go for your health and travel." Yet you do not send the Gospel to those places. How has this come about? How does it come about that we are resisters of the command of the Lord Jesus Christ? How does it come about that we have not yielded ourselves to the Holy Ghost, and that our friends have not yielded themselves to the Holy Ghost? "The Holy Ghost shall come, and He shall teach you all things;" and certainly He would have taught us obedience to a plain command like this, "Go ye unto the whole world, and unto every nation." Yet how many labourers are there even in and around this Free Assembly Hall? How is all this? Is it not time that we should come together for prayer?

Let us look at another text. Christ had told Peter to go unto all the world. He was to go everywhere, and yet he could not be persuaded that he was to preach to any ears which were not Jewish ears. Christ had been prophesied as the Saviour for all the world; and now He deals with Peter as He will gently deal with us if we will be willing to receive Him. He will forgive all past sin, even the sin of blood-guiltiness which has come upon our skirt. And just as Christ came to Peter after he denied Him, so He now comes like a mother to teach a wayward child, and He says, "Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" (Acts x. 20). What was the result? We have no such result equal to it in any other part of the Acts of the Apostles. They were all assembled, and as the words came out of Peter's mouth, before he had time to ask them any questions, every single man there was instantly forgiven, and instantly converted. And if we are ready with willing obedience to rush in at the open door which the Lord has opened for us, He will answer from heaven, and we shall be filled with the Holy Ghost. Those who listen to you shall receive the Holy Ghost, and they shall be converted, and there shall be a mighty awakening throughout the whole world.

The Continent! What does it wait for? It waits only until the disobedience of Edinburgh is put aside. And what do Africa and China wait for? They wait until the disobedience of professing Christians is put aside. How can they be Christians? Even the Brahmin can take your New Testament, and can see the command I have spoken of. He can say, "You are not Christians in Edinburgh; you don't obey the plain command; you have not compassion for us."

We will take one text more from the Acts (chap. xiii.):—"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Let me be allowed to fall on my face before the living God, and confess my own sin, and the sin of my friends, and of my fellow-Christians. And, oh, let every one come and join us while we confess those sins of ours, and the blood-guiltiness and the sins of our fellow-Christians in England and in Scotland; and let us be in the position of this church at Antioch, and see if the Lord will not show us something.

What do all our missionary agents accomplish at present? I suppose I am not far wrong when I say that the natural increase of the heathen population is far outnumbering our efforts every year. In this very year, 1884, the natural birth of children amongst the heathen is beyond all comparison outnumbering the increasing supply of missionaries that you are giving from America, from England, and all the places of the earth. Yet we have a mighty God to deal with! Cannot He reveal something to us? Cannot He show us, first of all, our sin and blood-guiltiness; and then cannot we come to Him as ignorant children, having no wisdom, and ask Him to promise to give us wisdom, to show how we can accomplish the mighty work? But we must promise not to go on next year as we have been going on this 1884; for then we should be further off the mark still. And if we wait for another year, all the extra increase we have been putting on this last year or two, or more, will be almost wasted; we shall be in a worse position numerically than we were before. I wish I could explain what is in my heart now. Is it not time to be awakened by a mighty working from heaven? Oh, that the Holy Ghost would awaken the Church in London, in England, and in Edinburgh!

There is one thing in Edinburgh that is very dear to me, and that is the Carrubber's-close Mission. They are at work every night, and souls have been gathered in during all these years. Oh, that similar efforts were multiplied a thousand-fold for the heathen. Long have they been anchored in Carrubber's-close and Canongate, and this neighbourhood, and we from our hearts thank God for every Christian minister and man who has laboured in Edinburgh. But then we say, Is not this God our God—the same who spoke to the disciples when they said of the multitude, "Send them away." We have nothing here to eat but a few loaves and a few fishes, not more than enough for ourselves. "Send them away." What did He say? "Give ye them to eat. They need not depart." Now, I believe in my own inmost soul to-night, between me and my living God, I believe that the same Lord whose blessed hands brake that bread for the multitude, will break bread for us, this little gathering here to-night, and that we shall be forgiven, and that Europe, Asia, and Africa will benefit, as well as America, with its cities that are rapidly springing up, and in which even our native English tongue will do in declaring the message of the Gospel.

But I would ask you not to stagger in unbelief. Abraham laid hold of the true God, and He continued to bless and to bless until Abraham

ceased to lay hold of Him. Take hold of our living Father in the name of Jesus, and ask, Is it a reality or a myth that our Lord brake bread and made the people sit down? It is ours now to bid the people sit down and eat. We are to have this high and glorious privilege of feeding the multitude. Talk about the natural increase of the heathen! "What art thou, O great mountain, that thou shalt not be made a plain?" My first hope is in the living God; and we shall not stagger in unbelief though you tell us about multitudes of heathen. We do not care for their number, or for the fewness of the labourers. Our only cry is, "Come with us." He has given us a command, and there must be a new era, and that means a new time. The living God will devise from his heavenly wisdom all plans and all methods, and we shall be babes no longer—children in swaddling clothes no longer. We shall go forth, and go forth not as babes, but as giants. God, even our own God, will bless us. By the memories of your William Burns, by the memories of your David Livingstone, let us go forth: nay, let us go forth by a better name—by the name of the Lord Jesus Christ, who hath all power in heaven and in earth.

THE RESCUE OF LITTLE GIRLS.

SIR,—Through your kindness in printing a letter of mine on this subject some months ago, I have been able to place several children in happy homes, thereby making room in our cottage for others rescued from misery and degradation. May I ask you to let me try again a method which has been so successful.

One lady has taken two little girls, and three other ladies one each, placing them with trustworthy cottagers near their own homes, where they can watch over and provide for them till they can earn their own living. I have visited all five in their new homes, and have every reason to be satisfied and thankful for the safe and happy provision made for them. Each attends the village school regularly.

Another lady living alone has received one of these little outcasts into her own home, and is bringing her up with love and care as if she were her own.

I believe there are many other Christian women living lonely lives, who would be all the happier for such a little companion if they would only try it; they would at the same time be serving the Master, whose will is that not one of these little ones should perish.

For those who have not heard of our work I may just say that "Hope Cottage" is a home for little girls who must inevitably swell the ranks of sin and crime unless early removed from their terrible surroundings, in some cases from mothers the example of whose life is one of unmixed evil. We have only ten beds, and are therefore anxious, so soon as the children are sufficiently improved by training, to have them provided for elsewhere, in order to be able to take in others of the same class.

In some the change for the better is rapid. The motherly love of the kind matron, far more real than they ever knew before, wins their hearts to her, and by degrees to Christ Himself, which is her great aim.

Just now we have several ready to pass on; but after months of careful training, and sowing the good seed, we are anxious only to transplant them into soil where it will grow, viz., in truly Christian homes. It is my earnest hope that such will offer. The age of the children varies from two to thirteen. They are, therefore, too young for service.

I find that children can be placed with respectable poor people at 5s. per week in the country, and at 6s. near London. At these prices I can generally find good homes. Any lady who may be unable personally to take or superintend a child, can help by giving me the cost of one so provided for.

CHARLOTTE JOHNSTON.

The Firs, Woodford Green.

DEFENDING THE FAITH.

I SHOULD be glad to offer a few remarks supplemental to Mrs. Ashworth's letter on this subject, which appeared in a recent issue. With that view, I do not think that I can do better than to give a very short summary of what I witnessed on the morning of Sunday week. Being informed that an anti-infidel lecture would be delivered on the Albert Embankment about eleven o'clock, I made a point of attending, for the purpose of ascertaining for myself whether any genuine work was being done in this direction. When I arrived, an infidel lecturer was holding forth to a somewhat large audience against the Bible.

Meantime, a large number of persons were sitting upon the wall of the Embankment, apparently waiting for some one to arrive, whilst close at hand was the platform of the Christian Evidence Society. Suddenly there was a loud clapping of hands, and turning round to see what this meant, I ascertained that the anti-infidel lecturer had just arrived.

The Chairman of the C.E.S. immediately introduced the lecturer with a few appropriate observations.

Mr. Goodship then commenced his lecture, entitled, "The Authenticity of the New Testament." He spoke upon this subject in a very vigorous and able manner for close upon an hour, riveting the attention of a large concourse of working men, and disposing of the infidel objections in a manner which entirely satisfied the whole audience. Meantime, the assembly, which before the arrival of the lecturer had congregated around the platform of the infidel party, had made a stampede to the platform of the C.E.S. During the whole of the discourse the lecturer had by far the greater audience of the two speakers.

Discussion was invited, to which two or three unbelievers responded. They put forward various objections, which were very readily disposed of by the lecturer.

At the end of the discussion, after thanking the people for the very kind and hearty way in which they had supported the lecturer in defence of the truth, the Chairman suggested that it would be a fitting way to conclude the meeting by singing a good old-fashioned hymn. He then gave out, "There is a fountain filled with blood," in which the whole audience joined in a very hearty style.

Subsequently large numbers shook hands with the lecturer, thanked him for the discourse which he had delivered, and expressed a wish that he should go there again as soon as he possibly could. He concluded the meeting with a fitting appeal to the people to rally round the truths of the Gospel, and to accept Christ as their Redeemer.

If such addresses as these could be delivered throughout the metropolis, and also at the various centres in the country where infidel lecturers are at work, a vast amount of good would certainly be accomplished. J. J. B.

SAILORS IN MARSEILLES.—DEAR SIR,—A Swiss lady of some years' experience in work amongst sailors offers herself to labour in Marseilles in connection with the Srangers' Rests in that city. She is warmly commended to me as one familiar with several languages. I am hopeful that, should the way be opened up for her to go, she may be instrumental, by holding meetings and by individual dealing, in leading many sailors to faith in Christ. I shall be happy to be the medium of any help towards the £50 needed for our sister's present expenses. If that is received, she will take it as a token from the Lord that she is to go. I thankfully record the Lord's goodness in connection with the Rests during the late cholera visitation. There has not been one case of either cholera or sickness; all the workers have been able to keep to their posts. I am expecting to return to France on the 10th inst., and would offer my heartfelt thanks to all who have kindly given me opportunities for speaking of the work during the past three months, and to those who have helped me by their means. I have received £200 towards the £300 needed by the 15th of this month.—Yours in his service,

CHARLES E. FAITHFULL.

Care of Dr. Clapton, 105, Cheapside, London.

NOT SATISFIED.

Mr. Moody, when asked at the close of the London meetings if he was satisfied, replied, "Pleased, but not satisfied. I am never satisfied."

"NOT satisfied." The fields are lying white
To harvest, and the labourers are few,
The grain may perish from neglect or blight
Before the evening shades bring back the dew.

"Not satisfied." The vines are running wild,
The plants and hedges need unceasing care.
The heaps of rubbish here and there are piled,
And much is wilderness that should be fair.

"Not satisfied." For still the tide of sin
Is bearing downward countless guilty souls,
The foaming maelstrom slowly sucks them in,
And over them the awful torrent rolls.

"Not satisfied." Work on with quickened zeal,
Ye Christian toilers, for the world is wide;
Go preach the Gospel, seek thy brother's weal,
And wait for heaven to make thee satisfied.

—*Gospel Union News.*

A LIGHT IN A DARK PLACE.

DEAR SIR,—Several years ago, in the providence of God, I was placed as chief officer of the Coastguard at Pevensey Sluice, on the Sussex coast, where the spiritual privileges of the force, and of the few scattered inhabitants, were confined to a monthly service in a small schoolroom by the clergyman of the parish, whose church was three miles distant, and only accessible by a road along the beach, often impassable in the winter. Glad to do something to keep up the life of God in my own soul, as well as to testify for my Master, I opened my own house for little services, and a Bible-class for the elder children. After several months it was found that more came than my limited space could accommodate, and we were forced to rent a small cottage close by, throwing two rooms on the ground floor into one.

Here, for several years, the services have been continued, and God has put his seal to the proclamation of Jesus, several having yielded themselves to God from time to time, so that a little band of believing Christians has been formed. Now the people are desirous of having a Mission hall of their own. A little plot of ground has been purchased of a freeholder who has himself got good at the services, and we are appealing for the funds necessary to erect a permanent building. About £100 will be required for this purpose. This is, however, quite beyond the power of the poor people to raise themselves, and I would appeal to wealthy Christians, who may have it in their power to help, to do so.—Your obedient servant,

W. H. MATTHEWS.

Government House, Marine Parade, Hastings.

[From various circumstances that have come to our knowledge, we are deeply impressed with the value and importance of this effort. Those who can contribute towards the erection of the proposed Mission hall may be assured that they are helping to keep the light of the Gospel shining in a very dark place. We shall be glad to receive any gifts towards that object.—ED.]

MRS. K. YEOLAND, lady evangelist, is now in London. She will be glad to receive communications from those who need her services. She is very warmly commended by Mr. C. H. Spurgeon and other friends, as an able and earnest preacher of the Gospel. Address, Mornington House, Clapham-road, S.W.

METHODIST FREE CHURCH MISSION (Johnstreet, Edgware-road, W.)—The members and congregations are all of the very poorest class of people, thereby causing great difficulty in obtaining the funds necessary to carry on the work. Notwithstanding this, we have succeeded after a great struggle in paying off an old debt. Our building is at the present time in a most dilapidated condition, the rain actually penetrating the roof, and it will cost us at least £100 to do all that is necessary, but we cannot possibly raise the money amongst ourselves. JOHN E. LEWIS, Hon. Sec.

35, *Wyndham-street, Bryanston-square, W.*

For the Young.

ANSWER TO BIBLE ACROSTIC.

"Zerubbabel" (Hag. i. 1).

Z iph.....1 Sam. xxiii. 14.
E ldad.....Num. xi. 26.
R am.....Gen. xxii. 13.
U riah.....2 Sam. xi. 15.
B enjamin.....Gen. xxxv. 18.
B eryl.....Rev. xxi. 20.
A nakims.....Deut. ix. 2.
B ethesda.....John v. 2.
E ndor.....1 Sam. xxviii. 7.
L eprosy.....2 Kings v. 27.

We have received answers to the above from M. Burns and Miss Jackson (Croydon), Jane Corlett (Sandycove), "Catholicus" (Rye), Annie Chisholm (London), J. R. Long (Dover), J. W. Strathearn (North Shields), Anne M. Lamont (Stone), Ida King and Helen Couper (London), J. P. Burkett (Killybegs), Florence Newell (Greenock).

THE HARVEST BY THE SEA.

It is a brilliant September day, at noon, and I am seated on a bench half-way up a tall rock. It is dead low water, and, as far as the eye can reach, there is nothing to be seen but wrack-covered rocks. The only spot of bright colour amidst all this brown is the red-trimmed hat and red stockings of my little Eva, who bends motionless over a rock pool, looking in the distance like some tropical bird. Not a sound, not a sigh of life anywhere.

All at once, an old woman is standing not ten yards off, quite still, and shading her eyes with one hand, gazing seaward. She wears the usual peasant dress—a tidy dark stuff skirt, a light print jacket, fastened in at the waist by an apron, all beautifully clean, and a sun-bonnet. By and by she slowly descends a few yards, and then stops, still gazing seawards. What can she be looking for? No boat could come within miles of where she stands. Now I see she is accompanied by a dog, an ugly rough little black fellow, with no tail to speak of. He follows her closely, and when she stops, he lies down as if exhausted, and really looks as old as she does. What are they waiting for? At last from behind a tall rock emerges an old, bent man, wheeling a barrow piled up with the sea-wrack, and now the old woman and dog advance to meet him at the foot of the incline, and the man stops and rests.

Now I see why the woman has come. It is to help pull the barrow up. How they strain and drag! The dog walks slowly alongside, the picture of dejection. At length they reach the line above high water mark, and the barrow is emptied of the wrack, which forms a little heap all by itself, and I see many other little heaps, quite fresh, showing how often the old man has come and gone that bright morning. Once more he sets off with the empty barrow, and the old woman and dog disappear.

I read on: my little Eva climbs up my rock to display her treasures of the deep—small crabs, shells, &c. It is nearly one o'clock, so we must go in. Suddenly my old woman and dog appear. Again she scans the expanse of rocks, and again slowly descends the incline. Far off, in the brown fields, there is some movement, and soon the old man and loaded barrow come slowly, very slowly. There is a long rest, then a few words of old Normandy French is spoken, and they begin the ascent, the dog seeming in an agony of remorse at his inability to help. But help comes. A comely strong young woman, in clean print dress, and hair tidily twisted up, appears, and with a bright smile seizes the wheel of the barrow, and it is at the top and emptied in a second!—the old people almost running to keep up with it; and the dog brightens up, and even tries to wag his poor stump of a tail.

Then all three go off to their hut, nearly hid by the huge stacks of dried wrack which dot the common, and, no doubt, enjoy their well-earned mid-day meal. But the dog remains to guard his master's property, and lies down close to the fresh heaps, with his poor old nose resting on his paws, and one vigilant eye fixed on us, whom he evidently regards as suspicious characters.

Oh, peaceful, lowly life! For how many years has it gone on? These peasants neither plough nor sow, yet their heavenly Father feedeth them. No care have they. The farmer ploughs and sows, and watches and waits, yet his crops may fail, but the wrack-gatherer sleeps peacefully in his hut, and awakes without anxiety. Storm and tempest, rain and hail, cannot hurt his harvest of the sea.

A few hours later, and the sea has come up to my rock, and covered the brown fields, only the tops of the taller rocks being visible. The old man has spread out his heaps to dry, each by itself, and soon another stack will be added to those about his hut; and the farmer will come, and buy them from him, and cart them away to manure his fields.

La Roque, Jersey. H. C. H.

CHILDREN IN CHUNG K'ING.

BY MISS FAUSSET.

Since I came here in January, 1883, a number of little girls have been left at the door, whom we have not been able to take in; so they have either been taken back by their friends, or taken to the Roman Catholics, or to the Chinese Foundling Hospital, which, report says, is a very poor place. I think of going there some day to see for myself, and then I shall know better what fate awaits the poor little ones who are taken there.

We have saved four such little ones, and two older girls—one of whom was at first a scholar in the school. Now she is not able to walk the least little bit, or even to stand; she lies on her back all day, but is very patient, and likes to embroider very much when it does not hurt her side. She is very helpful, too, in talking to the women about Jesus, and they understand her words better than ours. Her mother died last year, and her father, who is a poor heathen water-carrier, did not like her when he found she was going to be sick and helpless. Sometimes she had no one to cook food for her, poor thing, till night; when asked how old she is, she says she does not know. I think she is about twelve. The other big girl has only one eye. She asked to have her feet unbound. I hope she is really a Christian, though she sometimes quarrels and says naughty words—indeed, I hope both the little girls love the Lord Jesus.

Every day we have a number of girls coming to school; to-day we had twenty-eight. Miss Butland takes in a class, those who are not yet advanced enough to read the Gospel. She teaches them a text, and a verse of a hymn, and hears them read a catechism. Then they sing, and pray too. It is very nice to teach little children to kneel and pray to the Lord Jesus, who, perhaps, before they could speak, bowed down to the idols. They have learnt a good many texts, and the hymns, "Jesus, who lives above the sky," "Jesus, tender Shepherd, hear me," "Come to the Saviour," "Around the throne of God in heaven," and others that you know. The bigger girls learnt last, "The Great Physician," and they are going to learn "Knocking, knocking—who is there?" to-morrow.

There is another little girl staying here now, who is about seven; her mother has been dead some time, and her grandmother died lately; so she has no one at home to take care of her, and has come here to live with her aunt, who has lately been baptized. Perhaps her father will not give her to us entirely, as he is able to support her; but if he did, we could have her feet unbound; they are very sore when bound, as you know.

Some time ago two little girls came to this city from America, ten and twelve years old, called Lu-lu and Maude; very soon they heard that a little girl, a little more than a year old, had been left at their door, so they begged their mamma to allow them to take the little girl as their own. When their mamma consented, they were very glad, and from that time they have taken care of her, feeding and playing with her. They have not got the least tired of her, and she has grown quite fat and strong; she does not cry much, and seems so happy and contented that they call her "Tenty," as the short for contented. Their papa told us that when they are reading the Bible and praying, she always sits very still; and though she cannot understand the foreign words, she seems pleased they are praying to God.

And now I have written you a letter about some of our Chung-k'ing girls and babies. You would very soon grow fond of them; will you pray for them?—*China's Millions.*

LITTLE THINGS.

Are there any "little" things?
Those we deem so are so great!
Poison fangs are hidden and small,
But they kill the strongest man;
Poisonous weeds can harm us all,
More than leafy forests can;
Little lies on little wings
Are dread messengers of fate.

Little rifts make music cease,
Little rocks sink vessels great,
Little leaks in dam and dyke
Loose the floods to spoil and rend;
Little whispered words can strike
Cruel blows at heart of friend,
Little signs be auguries
Of great changes in the state.

Little habits grow to chains
Which can fetter man's strong will;
Little kindnesses can heal;
Little helps may save a soul;
Little hands for woe or weal
Can the sternest lives control;
Fortunes start from petty gains;
Every river was a rill.

"Small," we say, "of little worth,"
Heedless what the end shall be;
But the angels sadly sigh
Over what we so despise,
And the small faults we decry
Bring a cloud to heavenly eyes,
And the petty deeds of earth
Mould the long eternity.

—*Susan Coolidge.*

MIDNIGHT MEETING MOVEMENT.—Dear Sir,—The time is now approaching when we shall require a large number of tracts, &c., for distribution amongst the fallen. The value of these silent messengers cannot be over-estimated. May I appeal to your readers for such aid as they may be able to afford me? I have lately been holding meetings for the fallen in Scarborough, Portsmouth, and London, with many promises of good resulting. —Sincerely yours, John H. L. Christien.
8A, *Red Lion-square, W.C.*

AT WORK IN NORTH SPAIN.

DEAR FRIENDS,—This summer has been one of intense heat in Spain. Even strong men looked quite overpowered here, in the north; what must it have been in the south? It was almost too hot to eat; what an effort, therefore, to work! When in England I often hear of the "indolent Spaniard," but now that I have spent a summer in their country I can sympathise with them, for surely their hot climate has more to do with the characteristic than their nationality. See how industrious and thrifty are the Spaniards of the north, and in mountainous parts. At three and four o'clock in the morning they go to work, returning home (as I have often seen them) at 8.30 p.m.; and the dear converts of Vilabertran, after such a long day of hard toil in the fields, just change their working clothes, take a hasty meal, and come to our meeting at 9 p.m., the old people looking so weary, that we have determined for their sakes to get backs put to the benches in the hall. When winter comes, of course the hours are shorter for the men, but the needlewomen, &c., work from 6 a.m. to 10 p.m.

In August we went for a fortnight or so to Rosas, for needed change and rest, Pastor Rodriguez going to and from Figueras to carry on the meetings there, and in Vilabertran. We were glad to have the opportunity of seeing the working of our new station there, so efficiently carried on by our brother, Don Alejandro. Both the mayor and the priests did all they could to oppose us, but in the name of the Lord we set up his banner, and He has blessed us beyond our expectations. We began the day and Sunday-schools with one boy; and great was my joy, therefore, to see forty-five children come to be taught God's Word.

At the first Gospel meeting only two men ventured to attend, so I did indeed rejoice to see the room as full as it would hold with men, who listened with unwavering attention, notwithstanding the heat. Our landlord has consented to remove a wall to enlarge the place, which will be a great improvement. I was struck by seeing a congregation of men, with the exception of one woman, who told me that the women of Rosas are terribly under the power of the priests, but we hope that in time they will gain confidence in us, and come with their husbands to hear the Gospel.

Owing to the cholera, the work among the sailors is almost suspended for the present. Previously very many portions of Scripture had been distributed, and we hope soon to be able to resume this most interesting branch of the work. Lately we have been much encouraged with our Wednesday-night cottage meetings in Figueras, which have kept up well all through the hot weather: attendance, between thirty and forty persons.

We hope for much blessing from these meetings, as many might not have courage to be seen going to our hall, but would not mind going to the convert's house where they are held.

Just now the country is in a critical state. The king is suffering from a disease pronounced incurable. On his death, the Government wish to recall Isabella, a step which would, to say the least, greatly hinder the Gospel in Spain. Another party are in favour of Don Carlos, hardly more hopeful; and the Liberals aim at a Republic. Neither faction can hope to attain its object without a severe struggle. Poor Spain! even now torn and bleeding from the scourge of so many recent wars, which have drained her of her youth and wealth. Whether on account of the cholera or for political reasons we cannot tell, but the "cordon" has been placed three miles distant from Figueras, to intercept travellers along the high road. Passengers leaving or arriving by trains are compelled to show their credential papers.

Meantime we will, with the Master's help, continue "toiling on," and the Christian friends in England will, we trust, hold up our hands in prayer, and not suffer the work to be hindered for lack of the needed means. Last winter I began a mothers' meeting, which was well attended, and the women really enjoyed the reading and prayer at the close. A kind friend in Dublin made me a gift of some material, which has helped to clothe some of our very poor Spanish children. If some other friends would help us in the same way with gifts of material, calico, or flannel, many more needy but deserving mothers would be greatly helped. The Jesuits are now distributing soup, rice, and bread. I wish we could do likewise. Any help for the Mission should be sent to Colonel Baynes, 87, Elgin-crescent, Notting-hill, London, W.—Yours in hearty service for the King,

EMILY L. RODRIGUEZ.

Calle Pedro 3, Figueras, Spain.

THE CHOLERA IN NAPLES.

THE following extracts are from a letter of Mme. Meuricoffie, Naples, sister of Mrs. Josephine Butler. She and her husband were on a visit to England, when, hearing how severe was the outbreak of cholera in Naples, they hastened back, to be at the post of duty:—

"It was sad in coming from Rome to dash with our little train of two carriages (containing only ourselves and some poor workmen) through the market garden tract of country between Cancella and Naples, and to see the thousands of great golden gourds, beautiful melons, and scarlet tomatoes lying rotting on the ground; and then to enter the nearly empty station. The station is in the sorely visited Mercati district, and I had forbidden anyone to meet us. But F—— was there, accompanied by Mr. ——, who handed me down, with tears running down his cheeks. Oh, how sad the city looked! Accustomed to watch our coachman thread his way adroitly through the long Marinella, in the midst of a moving mass of trams, carriages, omnibuses, ox waggons, mule carts, and foot-passengers, as thick as in the Strand, in London, the change struck us much. It was a desert; a long, empty vista, except for two or three old omnibuses piled up to the top with coffins, going to the cholera pits at Poggi Reale. Up all those little crowded streets which run up from Marinella, where the poor live in high houses, several families in one room, opening upon a common stair, there were piles of coffins at the foot of the stairs, waiting for the dying. Signor M—— went on Saturday to one of the warehouses, and while he was unlocking the door eight corpses were carried out of the next door; he felt sick, and returned to his house.

"The doctors have not time to report all the cases, because as soon as one sufferer is judged past hope they must leave him to hurry to another. The King's example has done much good. Many persons of influence and authority, who had hidden themselves away in the country, felt ashamed, and came back to town to accompany him. I am glad King Humbert has shown himself so humane and brave. I always thought his face had power in it; it is not the countenance of an ordinary man. We met him in the night returning to Monza. At one station we saw a touching sight—a party of elderly Garibaldians, in their old red shirts and medals, coming down to devote themselves to waiting upon the sick.

"The blind panic is over .... When we turned into the court a crowd of poor men and their wives surrounded us, kissing our hands, with tears and smiles, and sighs of relief, and thanks to us for coming. It was such a reward. They are like children, or like animals who turn to their masters when frightened. S—— has established an economic kitchen in a poor quarter, where a certain number can dine wholesomely every day. There will be many orphans to be cared for. . . . 'Thou wilt keep him in perfect peace whose mind is stayed on Thee.' Yes, *perfect peace*. If, now and then, amidst sickening sight and smells, a sudden chill comes over one, as if one had swallowed death, and one catches one's breath with a momentary apprehension, *at once* there comes the assurance that *God is faithful*. The sudden spasm of fear softly relaxes, and it is again *perfect peace*."

In a letter, dated Naples, September 28, Mr. Stephen Burrows, harbour evangelist, writes:—

"I have heard of noble work being done by members of the evangelical churches here, administering all kinds of comforts to the sick and destitute. I was witness to the earnest efforts of the Wesleyan minister and the members of that church in alleviating human distress. The Red, White, and Green Cross Societies are doing willing work among the smitten ones.

"Several English ladies are active in their different spheres. Instead of fleeing from the fell destroyer, they have opened soup kitchens, orphanages, &c., and one lady employs 400 women in making underclothing for the poor people.

"I would plead with Christian people in England to provide Sailors' Rests in these plague-stricken ports. For a long time the cholera will leave its seeds in localities frequented by the more foolish of our seamen, and unscrupulous guides will lead the men to these parts, where the germs of the disease may be taken to their crews, their friends at home, and thus become a calamity to the country. One Rest is opened at Naples, and help is needed to open one in every large port in the Italian peninsula, Sicily, and the Adriatic. Mr. S. J. Alexander, Ashfield, Leominster, has kindly consented to receive and administer the funds. Mr. Alexander is well acquainted with the ports here, and has a warm sympathy for our seamen. Captain Darbey, of Gosport, has a similar knowledge of what is required. A committee of English residents will direct the Rests in each port."

BOYS' HOME, CLAPHAM.

THE readers of THE CHRISTIAN will be interested in hearing that the Carter Home for Destitute Boys, 65, High-street, Clapham, has met with increased encouragement during the past year. Through the kindness of many friends the premises have been considerably extended. During the year 93 boys have been assisted. Out of this number four have been sent to Canada in charge of Miss Macpherson. Of these boys very good reports have been received. There are now 58 in the Home. The health of the boys has been excellent, and much spiritual blessing has been experienced.

One very satisfactory result of the year's operation is the large amount received for the boys' work, which for the twelve months amounted to over £580. Boot and shoe-making, chair-caning, the sale of firewood, the services of the boys as messengers at shops, are the chief employments. At present there is room for two or three boys, but only cases of real destitution will be received.

Mr. Gray, the master of the Home, will gladly forward reports upon application. Dr. Eugene Cronin, Old Manor House, Clapham, is Treasurer.

MRS. AMANDA SMITH.—Mrs. T. Davis, Foxrock, co. Dublin, reports that subscriptions having reached her, a second £10 is on the way to Amanda Smith, who expresses herself most thankful, and says she feels this second remittance is sent in direct answer to prayer. In Sinoe, one of the provinces of Liberia, there are some very earnest Christians, but very poor, whom she was most anxious to assist in their really self-denying endeavour to erect a place of worship. She also speaks of a good work going on at Arllington.

DEACON ABRAHAM and his son have been exciting no little interest throughout the country by their presence and by the addresses of the Nestorian patriarch on the history and spiritual needs of his ancient people. At Ripon a meeting was lately held at which the Dean of that cathedral city presided and spoke in terms of warmest commendation of the Mission of our Persian visitors. The Deacon gave a lucid and lively sketch of the history of the Nestorian church, and of his own labours among his countrymen, making special reference to the two orphanages under his supervision. Communications may be addressed to our care.

Notes and Comments.

IN acknowledging the receipt of sums contributed by our readers, Miss Ellice Hopkins, of Brighton, writes :—

"I cannot be too grateful to the readers of The Christian for their generous help. I have got the money for the four industrial schools with the greatest ease and satisfaction. Our first, at Hemel Hempstead, is only waiting for the Government certificate."

Mr. E. C. Newbery left London on Monday last for Italy, intending to work wherever the cholera rages most fiercely. He desires the prayers of our readers.

Rev. Dr. A. N. Somerville, the veteran Scottish pastor and evangelist, is planning for another Mission to "the regions beyond." This time, we understand, the field will be Greece, for which land Dr. Somerville will probably set out before the end of this month. We hear with sorrow of the death of the wife of his son, Rev. James Somerville, lately Free Church minister at Broughty Ferry. We hope in our next issue to give some reminiscences of her useful life, which reached us too late for this week.

The opening of the winter session of the Medical Schools of the London Hospitals has afforded opportunities for the leading members of the profession to express their opinions on cognate topics. It is very gratifying to note the high sentiment which prevailed in several of the addresses given. Dr. Hughes Bennett reminded the students at Westminster that "the well-being of the community in great part depended on the honour and moral rectitude of the members of their profession, whose powers of doing good or evil were almost unlimited." The Lecturer at University College emphasised the importance of utilising the mental training they received as essential for their future work, and urged that there should be a conscious endeavour on the part of the student to enter into the feelings and modes of thought of the sick, so as to ensure considerate tenderness in dealing with them. The lives of medical men were often saddened by the sufferings of those around them, and no statement was more untrue than that the sight of suffering destroyed the power of sympathy.

Two other eminent scientists may also be quoted as indicating the same high regard for something beyond the merely physical aspects of their calling. At St. Thomas's, Sir J. Risdon Bennett addressed the students, and warned them against being influenced by the mere theories and passions of the day, and to take care to have their own mental powers well regulated. It was necessary for them to study man, not only as an organised being, but as endowed with a mental constitution with which his physical nature was combined, and by which his material organism was largely influenced. Many diseases had a strictly moral origin. The Rev. Dr. Wace, the new Principal of King's College, also impressed upon the students that judgment and self-control were rarer qualities than brains, and that these qualities did more than others to make a useful man. The importance of a high standard of morality and refinement being maintained by all members of the medical profession is so great, that the stimulus thus given to it in these great centres of influence is specially noteworthy.

The meetings of the Church Congress at Carlisle were last week inaugurated by an address from Dr. Goodwin, the popular Bishop of that diocese, who took a most hopeful view of ecclesiastical affairs. The first subject dealt with was the duty of the Church in reference to the overcrowding of the poor. The Bishop of Bedford, in answer to the question, What can the Church do to remedy the existing state of things? gave four practical suggestions: (1) Create and direct public opinion; (2) Enlist and encourage workers in the cause, on the plan of Miss Octavia Hill and her band of trained ladies; (3) Stir up the owners of property to a higher conception of their responsibilities; (4) Teach the people to care for better homes and purer surroundings, and foster the great movements for promoting temperance and purity.

A paper was read at the Congress by Mr. W. H. Gladstone, M.P., on Church Music as an aid to worship and work. It gave well-merited blows to the modern choir system, which does its best to shut out congregational singing, by adopting unsuitable music performed at express speed. It is true of many Nonconformist, as well as Episcopalian sanctuaries, that "the choir discourages the congregation by leading where it is impossible to follow;" all attempts to give utterance to the spirit of praise are thus effectually nullified. So experienced and high an authority as Mr. W. Parratt, Mus. Bac. Oxon., in the same discussion, strongly condemned another evil also common to most modern places of worship, that of playing inappropriate voluntaries before, after, and even during service. These are often antagonistic to the impression the preacher seeks to produce; certainly they are alien to the spirit of true worship. Mr. Parratt added that it was doubtful whether prayers should ever be intoned.

The Rev. J. Horsley, the well-known Chaplain to the House of Detention, read a trenchant paper at the Carlisle assembly on obscene literature and prints as aids to infidelity and immorality. The *Echo*, calling attention to Mr. Horsley's vigorous and outspoken method of dealing with the subject, says it is high time the police were quickened into greater activity.

"A stranger revisiting London after an absence of twenty years, as he gazes upon the abominable photographs openly sold on street barrows and exposed for sale in not a few shop-windows, would be inclined to ask whether Lord Campbell's Act was repealed. A few years ago this reprehensible laxity did not exist, and the vile trade, when carried on at all, was pursued in secret; prurient youths had to seek out such things if they desired them; now they are thrust upon the public gaze almost without restraint. We are apt to congratulate ourselves upon our superiority to our Parisian neighbours at any rate, but it is stated on good authority that books whose sale has been stopped in Paris, through the operation of an Act recently passed, have been exposed for sale in the shops of London booksellers. Barrow-men are not unfrequently arrested and punished, but in shops the most abominable things are exposed with impunity. If the authorities in Scotland-yard doubt this, we will engage to take them to a dozen shops, within a mile of our office, where photographs are exposed which any sensible magistrate would at once condemn."

We were shocked a few days ago by seeing a number of well-dressed young women turning over the impurities on one of these photographic barrows.

There is great laxity somewhere in relation to this abominable trade, and public action of strongest kind is called for in dealing with it. Mr. Horsley referred to the traffic carried on by vendors of these vile productions with boys in public and other schools, and suggested that one means of dealing with the evil would be for the Postal authorities to open all communications addressed to known dealers in such commodities. No measures can be too strong to cope with, or language too severe in which to denounce, this demoniacal assault on all that is pure and sacred among men. Heads of families and masters of schools ought to be continually on the alert to detect the efforts made to contaminate the youth in their charge.

Referring to the duty of Christians in relation to Egypt, Major-General Sir F. J. Goldsmid said at the Church Congress, "The prestige of a high and God-fearing man like Gordon was far more potent than that of the British uniform at any time." Such a sentiment from a military man is not sufficiently common to be allowed to pass unnoticed. The faith of many in moral force seems to be on the wane, and needs quickening. Big battalions and huge navies are being clamoured for and exalted as essential to British prestige in circles where surely higher confidences should be reposed.

Our readers will be interested in the sketch of work in North Spain, to be found elsewhere, from the pen of our friend Signora Rodriguez, of Figueras. We sincerely trust the dreaded political disturbances will be averted from that land, oppressed as it is now by priestly domination. Protestant labourers have much to contend with in Spain; we desire to commend Pastor and Signora Rodriguez, and their fellow-workers, to the best sympathies of Christians in this land of privilege and freedom.

Sir R. Rawlinson as President of the Dublin Sanitary Congress, henceforth to be known as "The Sanitary Institute of Great Britain and Ireland," referred to the value of the laws and regulations for preserving health to be found in the Books of Moses. These, he contended, were such as might be studied with advantage by Christian communities in all countries. The adage, "Cleanliness is next to godliness," was well illustrated by his exhaustive address, which closed with the following weighty and striking sentences :—

"The question of sanitary improvement is an all round question. It embraces the entire nation, as no rank or station is exempt from disease. Fever strikes down the highest in the land as the most lowly. A nation may be wealthy and yet be unhealthy. Richly-endowed colleges may impart learning to the select few, but in town-slums vicious habits are much more profusely engendered, leading to vice and crime. In the world there is no value but in human life, and human life has the greatest value when healthy and moral. The strength and glory of a nation is not in standing armies and ironclad fleets, but in the health, well-being, and contentment of the people."

The rations sent out for use in the Nile expedition seem in no way based on temperance principles. Among them we find 1000 bottles of brandy, 30,000 gallons of rum, 2000 bottles of ale, 2000 of stout, and 1000 of champagne. Except the rum, these may be mainly intended for hospital use, but it is open to question whether the cost of these items, if expended in enlarging some of the rations of good nourishing food, would not have been a far safer and wiser investment.

The advantages are not all on the side of social life, such as that experienced in our Old World cities and towns, at least not if the testimony of a "Settler" writing from New South Wales is to be taken. Morally, as well as from the secular standpoint, life in the distant colonies of the south and west is desirable, and tending to good. He says:—

"There are advantages attending life in the bush. People get out of the groove in which, perhaps, they have been accustomed to travel. They learn courage, truthfulness, respect for their fellow-men, and self-control. They find out, too, what a very habitable earth this is, and how very well adapted man is for enjoying life on it under a great variety of circumstances; and they learn something of the wonderful goodness and mercy of the Supreme Ruler."

A prison chaplain, under the title, "At Home in Prison," contributes an article in the current number of *Eastward Ho*, in which he argues that our prisons are made altogether too comfortable. He justly says of the many habitual criminals who form so large a proportion of their inmates: "If they could only be made less at home in prison, if discontent could be aroused in them, then there would be a chance of reforming them. As it is, many make a trade of going to prison." We recently had the opportunity of going over one of our large county gaols, and of seeing a number of the prisoners confined in it. Whether we had regard to the cleanliness, culinary arrangements, general air of satisfaction which pervaded the place, or whatever beside, except the treadmill, we could but wish the tens of thousands of honest labourers who toil for hard-earned pittances fared anything like as well.

Coarseness or extreme harshness no one would plead for in the treatment even of those hardened in crime, and it is right to make a difference between young offenders and those old in sin; but the prison chaplain utters wise and practical words when he says:—

"I have great respect for the philanthropists who altered the once brutal regulations of prisons. I know that Society is, in a great measure, responsible for the criminal acts of its erring members, and that if when in prison people are too harshly treated, they will be broken in spirit and too weak to work on being released. Still it does seem absurd to have prisons at all if they are not deterrent, and considering the sort of people they have to deal with, it may be questioned whether they are not too considerate in the matter of food, and too lax in enforcing discipline It is time enough to pet up ruffians when *they* begin to pity their victims. Nor is it kind to criminals themselves to make a prison so comfortable that, on going out, they resolve to return to it as to a home.

'Guilt's a game where losers fare
Better than those who seem to win.'"

"It is not so much a scheme of union as the spirit of union that is wanted in order to bring about the closer unity of the several churches of Christ. So soon as they are prepared to co-operate, union will come, and no sooner." Such were the words of Principal Tulloch at a conference of the Church of Scotland held last week at Inverness. Their truth is undeniable. It is impossible to galvanise Christians into oneness, or by any mere mechanical means to bring about real cohesion. Unity at public meetings and congresses is pleasant and refreshing, but often evanescent. What is needed is the true catholicity and fraternity which manifests itself everywhere and at all times. "The unity of the Spirit" and the unity of the body go hand in hand. We are "baptized by one Spirit into one body," and only by plenteous reception of that baptism can we live in the love of Christ and of one another as we ought.

The Early Closing Movement is one which deserves, and demands, general co-operation and support. A great wrong is done to employés and others by tradesmen refusing to adopt the principle of early closing, and by the public persisting in late shopping. On behalf of thousands of young people of both sexes who would value and wisely use the privilege, we renew our advocacy of this good cause, and commend it to our readers, both on physical and mental grounds, as worthy of their hearty concurrence.

We mentioned on September 18 the disaster to Mr. Henry Cook's Mission vessel, the *Mystery*, which was rescued off the Gunfleet Sands by the crew of the Clacton lifeboat. We are very happy to learn from the Secretary of the Royal National Lifeboat Institution, that the lifeboat-men have, in a most handsome and praiseworthy manner, reduced their fair claim for property salvage from £65 to £36, of which sum £10 has been already paid them by Mr. Cook. Also, that the Committee of the R.N.L.B.I. have, in consideration of all the circumstances connected with the *Mystery*, very liberally decided to pay £18 15s. of the balance due from Mr. Cook to the lifeboatmen, so that he will only have to pay a further sum of £7 5s. We hope the friends of Mr. Cook, and of his inestimable work, will at once enable him to clear off this debt, and the other expenses arising out of the disaster, which, but for their providential rescue, might have issued in the loss of the boat and all on board.

Astronomical observations ought to become a common source of interest and instruction, according to Mr. Norman Lockyer. Speaking at a soirée given in connection with the opening of Toynbee Hall, as a University centre of popular instruction for the East-end, he exhibited a telescope which could be made by anyone, he said, for eighteenpence, and which was superior to anything of the kind which was within the reach of Galileo when he made the discoveries which have immortalised his name. No study has a greater tendency to elevate and refine the mind than astronomical science, and if what is generally regarded as an abstruse and transcendental pursuit can be brought within the range of practical observation at so cheap a rate as this, we may expect to soon find it becoming a very general subject of inquiry and delight.

The Daily Telegraph, in a recent article on smoking, cites it as a significant illustration of the social insularity of England that, "as a rule, the great Dissenting community are non-smokers." While quoting Mr. Bright and Mr. Spurgeon as distinguished exceptions to this rule, the same journal asserts that "the great body of Nonconformists are, to all appearance, tacit abstainers from, if not strenuous opponents of the fragrant weed." It would be curious if it were so, and a new argument in favour of Dissent might be said to have been discovered; but we believe it to be a groundless fancy rather than fact. However great the virtues of Nonconformity may be, that of abstinence from the vice of tobacco is by no means monopolised by its representatives. The habit is far too deep-rooted to be controlled by ecclesiastical distinctions or theological differences. The enormous strides the practice continues to make in society, especially among boys, call for earnest and serious action on the part of all thinking men.

Two or three weeks ago we received a note respecting the obelisk which Earl Granville is erecting at Pegwell Bay to commemorate the landing of Augustin and his companions on the shores of Kent in 597. The note attributed to them the introduction of Christianity into England. We marked it to be omitted as being incorrect, but by an oversight it was inserted last week. Although it is widely taught from manuals of history, it is not true that Augustin introduced Christianity into England; a Christian Church flourished in Britain long before Augustin was born. Under him the Anglo-Saxons became Roman Catholics. The Britons had already been driven to Wales, and Cornwall, and Scotland, by the Saxon invaders, and retained their pure Scriptural Christianity. Of course, the Abbot Augustin here referred to must be distinguished from the great St. Augustine, who flourished in the fourth century.

We are sure a multitude of our readers will unite with us in responding to the following request of Lord Radstock:—

"Dear Sir,—I should be glad if you will ask the prayers of the Lord's children for a blessing on my proposed visit to India. I sail with my son (D.V.) on October 29. Shall be in Bombay about a fortnight, then Madras for about a fortnight, then Calcutta about January 1—21, then N.W. Provinces of Central India till about April 1. My desire would be to have the privilege of meeting Christians in united conferences, and then to make known the Gospel to the natives (English speaking), aided by their counsel and help. Surely, when the educated natives are wavering between the relics of their Hindoo faith and Atheism, we ought to expect great things if all the Lord's servants would by believing prayer and consecrated effort seek to proclaim the name of Jesus, who is exalted far above all principality and power, 'Christ the power of God.'—Yours, &c., "Radstock.

"*Cramond House, Edinburgh, October* 3."

"Truth embodied in a tale," especially when the tale is a true and intensely interesting one, will find its way into many minds, to which the theorisings of the philosopher may seem as the idle wind. Dr. Crichton Browne's famous report on "Over-pressure in Elementary Schools" has in many quarters been scouted as the product of an overheated professional imagination. The same treatment cannot well be accorded to the "School Board Idylls" which are appearing in the Saturday issues of the *Pall Mall Gazette*.

The first tells of a young schoolmistress who was done to death in her attempt to keep pace with the demands of a heartless inspector. Last Saturday's "idyll" recounts the brief career of "Totty," a clever and conscientious seven-year-old child, who fell into feeble health through the poverty of her parents, and succumbed to "Standard III." The writer of these remarkable and deplorable idylls thus closes his biography of Totty: "Only about one in a hundred thousand of our children die from overpressure, but the one is very precious to somebody." We wonder if he could tell us how many from the same cause are in danger of being crippled for life, or, indeed, of not living out half their days.

As may be seen from our announcements of forthcoming meetings, Wednesday next will mark a new and important era in the Mission to Working Lads at Whitechapel, so earnestly and successfully carried on by Mr. Henry Hill and his helpers. We hope many old and new friends of the work will be present on that occasion, to encourage this valuable endeavour to benefit a long-neglected class.

A VISIT TO THE GRIMSBY FLEET.

WE have received from Mr. W. C. Miles an interesting account of an evangelistic visit he lately paid to the Grimsby fishing fleet in the North Sea. We make the following extracts:—

The first to greet us was the "Admiral" of the fleet, a staunch teetotaler, who came on board our steamboat. With him we had a lively conversation about the hardships of a fisherman's life, the revolting scenes which too often spring from a visit to "the floating grog-shop," and the immense boon conferred upon fishermen by the humane and spiritual efforts of the Thames Church Mission. He did not "profess to be a Christian," himself, but he was bound to speak "candidly" of the great good being done by the Mission smacks. The "Cooper" was the "great curse" of all fishing fleets, and he earnestly hoped something would soon be done to let the fishermen have tobacco out of bond, and thus enable them to dispense with the "Cooper" and his "maddening grog." I am glad to say efforts are now being made in this direction with every hope of success.

ON BOARD THE SALEM.

We were not long on board the Thames Church Mission smack *Salem* before visitors began to arrive. Boats came pretty frequently for a supply of medicine or "something to read." This went on daily in fine weather, from early morn till sundown; and never were they allowed to leave the *Salem* without a word being spoken for the Master. But there were those who came to have a "yarn," as they called our conversation with them, and were in no hurry to depart. This gave a fine opportunity of telling out the Gospel story, which was always attentively listened to. The weather being most of the time exceptionally fine, we were able to have several Bible-readings on deck, to one of which the "Admiral" came.

No trawl goes down from a Mission smack on Saturday night; consequently, all is clear for Gospel work on the Lord's day. Sunday begins with an early prayer-meeting amongst the crew and any who are able to join them, followed by service in the forenoon and again in the afternoon. Great was our joy to see the power of the Lord at work amongst them, as evidenced by tears of contrition stealing down some bronzed cheeks. One of the skippers specially attracted our attention after one of the services. The moment light from the Word broke in upon his soul, tears of wonder at the goodness and grace of God began to flow freely. "To think that I should have been carrying this load for eight years," said he, "and now it's gone in a moment. How wonderful!" Coming on deck, and pointing his finger down the "companion," he again broke out: "For eight years I have been under conviction of sin—miserable, seeking rest but finding none; but the Lord has converted me—saved me—in that cabin to-day."

VISITING.

Much depends upon weather in the North Sea. By far the most dangerous part of a fisherman's occupation is that which takes him away from his trusty smack in a small boat. But this duty he has to perform often in weather that would make a landsman shudder to look at. He has to fetch boxes from the steamboats and convey them back again when filled with fish. In this risky work lives are lost every year. But given a calm sea, with just wind enough to enable the smacks to move along gently, then perhaps no part of the North Sea Mission work is more interesting than to lower the boat and pull off on a visiting cruise.

On one of these trips we were able to reach some half a dozen smacks before dinner. In each case our object was to deliver orally the message of salvation whilst Skipper Smith, of the *Salem*, sold Bibles, *Gospel Compasses*, &c., or distributed gratuitously such Gospel literature as kind friends on shore had provided. Such visits often result in blessing.

"Here, have a talk with this chap, sir, he needs it bad enough," was a salute we received on boarding the smack ——. The subject of our interest was a tall, spare man of about 24, who bore in his countenance the evidence of early and protracted dissipation—a sad picture of hardened indifference. But there was something in his bearing that did not belong to the ordinary run of fishermen. We were afterwards confidentially informed he was the son of a clergyman turned adrift and disowned through his wild conduct. He listened attentively to the story of God's love in the gift of his Son, and professed—we cannot say more—to be now anxious about his soul's salvation. Two others had drawn aside to listen to our conversation, of whom one appeared to be anxious, whilst the third, so far as man could judge, was a case of genuine conversion to God. Several days afterwards, No. 3 followed us on board the steamboat as we were leaving, and again testified joyfully of what the Lord had done for his soul.

ON BOARD THE FLOATING GROG SHOP.

It may be interesting to mention that one of our visits was paid to the now notorious "Cooper," the *Diedrich*. This is the floating grog shop said to have been pillaged by English fishermen in the North Sea. She was on her way from the Dogger Bank, where the alleged piracy took place, and had joined the Grimsby Fleet.

The skipper of the *Diedrich*, who had with him the cabin boy, a fine bright German lad, listened to our strong denunciation of his trade, and also to the Gospel message we put before them, most attentively. We were permitted also to go below and see where the drink and tobacco were sold and stored, and at the same time obtained a sample of "grog" for analysis. At the conclusion of our visit a new sound rose from the deck of that Cooper. It was the voice of prayer by our Christian companion, ascending up to God that the words spoken might be blessed, and that the dreadful traffic hitherto carried on with the *Diedrich* and all similar vessels might speedily be brought to an end. The *Salem's* boat returning shortly afterwards with a *Gospel Compass*, which the skipper wished to purchase, he was "found in a state of considerable agitation," and was reported to be "trembling all over from head to foot." Next day he left the fleet for home; we hope never to return with such merchandise.

CUFFS AND COMFORTERS.

These are a great boon to the fishermen, and surely there are many lady readers of The Christian who have time to knit a few pairs of cuffs or a few woollen comforters now and again. A real service would be done by sending a parcel of these occasionally to the Secretary of the Thames Church Mission (31, New Bridge-street, E.C.), who is at all times pleased to see to their distribution. Even during the fine summer weather we had, the eagerness to possess these comforts surprised us. The morning we left the fleet we had occasion to open a parcel of books from the Mission which had just arrived. On the top lay about a dozen pairs of woollen cuffs. Several of the fishermen caught sight of these, and begged hard to have them there and then. We were sorry to refuse, but were reminded that they had all been *promised*.

SEA SONGS.

Like most fishermen we know, these Grimsby trawlers are fond of singing. In a calm night it is no uncommon thing to hear sounds from an accordion or fiddle, accompanied by singing, floating over the sea. And even when all hands have "turned in," the night-watch sings incessantly. *Songs and Solos* are as common on the bleak North Sea as they are in Exeter Hall or Mildmay. Estimated merely by their singing, a stranger might easily be led to fancy he was surrounded by hundreds of Christian men and boys. Alas! we know how different the fact is. But to see Christian fishermen—or, for the matter of that, others who are not Christians—in what appears to be their element, is to gather them round a harmonium, such as is on board all the Mission vessels, and hear them expending their vocal powers on Mr. Sankey's hymns.

The expenses of this admirable and truly Christ-like Mission are considerable. Help is much needed to carry it on, and, if possible, extend its usefulness to other fleets. There are four of these Mission smacks now at work in the North Sea.

BISHOP WILLIAM TAYLOR.

IN a recent letter from New York, Dr. Dowkontt, of the Medical Mission of that city, sends some interesting details relating to the election by the Methodist Episcopal body of America of Rev. William Taylor to the bishopric of Central Africa. After describing the election itself our correspondent says:—

"The Bishop felt the need of more general information up to date concerning the whole country than he possessed, and he prayed that the Lord would give him a man, a co-labourer, who was acquainted with the field, its needs, &c., also that some parts of the country hitherto unevangelised might be opened up to him. He was not kept waiting long for an answer, the man being found in the person of Dr. W. R. Summers, who had been studying up the most recent works on Africa, and had been impressed for the past three or four years that the Lord desired him to go to Central Africa. With this end in view, Dr. Summers studied medicine in this city, and was graduated in March last from the N. Y. University.

"At their first interview, the bishop and the doctor each felt that it was of the Lord that they had met in answer to their prayers, and they decided to join each other in the work. Dr. Summers then pointed out to the Bishop a large field comprising nearly two million square miles, and containing about a hundred millions of people situate between the Congo on the north and the Zambesi on the south, and bounded on the east by the great lakes, and containing only two Mission stations, the one being that of the Bailunda Mission, the other that in the charge of Mr. Arnot.

"After mature consideration of the subject, it was decided to establish a line of stations from Loando on the west to Lake Tanganyika on the east, on the route of the Pogge and Weissman expedition. It has been decided that two parties shall be formed, the one, under the Bishop, entering from the west coast, the other in the charge of the Doctor, entering from the east side, and meeting at some central point, when each will traverse the district passed over by the other, and thus come out on the opposite side to that which he entered. The plan proposed is to form stations on the line, leaving two members at each, and thus some sixteen or eighteen will be established.

"The bishop and the doctor have been engaged for the past two months or so delivering addresses at the great camp meetings at Ocean Grove and elsewhere, the doctor having himself prepared a large map of the present condition of Africa as far as known to date. While the bishop is obtaining the needed men and means in America, the doctor will endeavour to do the same thing in England.

"You will readily understand the peculiar interest felt by myself in these things, when I say that Dr. Summers is our first medical missionary student, in whose conversion I was interested when labouring in the Liverpool Medical Mission six years ago. I therefore desire to commend him to the Christian friends on 'the other side,' and to bespeak for him their hearty sympathy and co-operation."

THE LATE REV. T. E. SKUSE.—A fund is being raised on behalf of the six orphans of the late Rev. T. E. Skuse, who, after ministering to an East-end parish for several years, has died at the age of forty. His wife died three weeks afterwards. The fund will be managed by Rev. J. F. Kitto, M.A., rector of Stepney; Rev. F. J. Hobbins, M.A., vicar of Christ Church, Stepney; and the Rev. A. W. Cribb, M.A., vicar of St. Thomas, Arbour-square, E., who all knew the deceased clergyman well. Contributions should be sent to the last-named.

BLACKGANG MISSION.

THE ANNUAL HARVEST THANKSGIVING.

DEAR SIR,—Our annual harvest thanksgiving meeting was held, as usual, in the Mission Hall on September 19. We have abundant cause to praise the Lord for many manifest tokens of his loving-kindness on the occasion. The day was splendid, enabling those from the distant towns and outlying villages to come to our "Harvest Home," and return again without harm or inconvenience. It is gratifying to us, after working here for eleven years, to find that our invitations to these gatherings continue year by year to be warmly and heartily responded to.

The present was no exception to past occasions. From 11 a.m. onwards vans were arriving from various parts of the island, and the happy faces of their occupants told of their pleasure and expectancy in once more meeting at the spot endeared to many of them by hallowed associations. The hall, which has been lately renewed, was tastefully decorated by the skill of our colporteur, and by many loving hearts and hands, who delighted to display to the best advantage the gracious gifts of our heavenly Father. Flowers, fruits, and vegetables had their place, as well as the more immediate results of the late specially bountiful harvest. Almost all these trophies of garden, field, and orchard were contributed by the dear parishioners themselves, who days previously walked many miles, bringing us their loving offerings.

About 300 persons assembled for tea, which was served punctually at 4 p.m., and the arrangements regarding which appeared to give universal satisfaction. Upwards of 400, it is reckoned, were at the meeting which followed, every available space in the hall being in requisition, including standing room in the aisles. The meeting was opened by Colonel Forster at seven o'clock with prayer and an appropriate portion of Scripture.

A few words of welcome from ourselves followed, and a letter was read from Mrs. Reade, expressive of her appreciation of the love manifested by the little church in delaying the date of the meeting in hopes of her being able to be present. She explained that she found herself wholly unequal to the effort, with the too sad associations connected with such a gathering, but assured them on behalf of herself and of Miss Reade (who is also absent for rest and change), of presence in spirit, and union in prayer and praise. I may mention that the affectionate allusion made by many to the sorely felt blank caused by the removal to be with Christ of beloved Mr. Reade was very touching, and, combined with the sympathy expressed by all for us, as a family and a church, in our sore and deep bereavement, was most sweet and comforting to us as a testimony of the well-deserved affection and respect in which Mr. Reade was held, even by those at a distance from our immediate neighbourhood.

Short addresses were given by the Rev. J. Harrison, of Niton; Mr. J. Newman, of Shanklin; Colonel Forster and Captain Michell, of Sandown. Local preachers also spoke, and some of the converts bore bright testimony to the Lord's loving-kindness in winning them to Himself, while the more established Christians gladly told forth his praise. As a crowning token of the Lord's love, a precious soul was brought to Christ at the close of the meeting—a young man of 18, the son of many prayers. Those who have so kindly and generously contributed towards the "Mission house," or "house of rest," will be pleased to know that it was hailed by all as a great boon on this occasion. Indeed, ever since it was opened in March last it has proved so great an assistance and comfort in the work, that we trust the Lord will incline his servants to enable us to continue to maintain it as a most useful adjunct to the work here.—Yours in the love of Christ,

F. HAMILTON.

MR. MULLER'S NEW REPORT.

THE forty-fifth annual report of Mr. Geo. Müller's many-sided work has reached us. No brief sketch can give any idea of its value. The first ten pages are devoted to a condensed statement of the writer's recent missionary tour of 21,000 miles, through India, in the seventy-ninth year of his life, thus consummating a desire which had been latent for nearly half a century.

Referring to the support of the institution during the same period, Mr. Müller says "That it still exists, and is now in its fifty-first year; we most heartily praise God. As for every day's supply we continue to be dependent on Him, and are only able to carry on the work as He is pleased in answer to prayer and faith to supply us with means, it becomes us to acknowledge gratefully his kindness in having upheld this institution during another year, and for so long a period. Also for preserving our extensive buildings from fire and other great calamities. Above all, we praise Him for the great amount of *spiritual* blessing which He has graciously vouchsafed to rest on the various departments of the work in hand." This spiritual blessing we find extends to the eighty-four schools of the Scriptural Knowledge Institution, the circulation of the Holy Scriptures, the missionary work, the circulation of religious books, pamphlets, and tracts, and the 2160 orphans under his care. Devout recognition is also recorded of the amount of physical and mental strength with which in his seventy-ninth year he is blest.

Since the founding of the Scriptural Knowledge Institution for Home and Abroad in 1834, God has been pleased to send £1,012,770 simply as the result of prayer and faith, and by these means 95,143 children or grown-up persons have been taught in the 84 schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which are assisted by its funds. There are now in the 84 schools, 5947 pupils. There have been circulated in various languages, 189,359 Bibles, 647,775 New Testaments, 20,275 Psalms, and 205,084 other portions of the Holy Scriptures. In addition to this there have been circulated 80,219,334 pamphlets and tracts. From the earliest days of the institution, missionaries have also been assisted by its funds, and for very many years a considerable number of them. On this object alone the sum of £196,633 has been expended. No less than 6895 orphans "have been under our care," and five large houses, at an expense of £115,000, have been erected and fitted up for the accommodation of 2050 orphans at a time, and 110 helpers. "As to the spiritual result of these operations, we have the fullest reason to believe," says Mr. Muller, "that tens of thousands of souls have been blessed, but the day of the Lord alone will fully make manifest all the good which through his wondrous condescension has been accomplished during the last fifty years by means of the Scriptural Knowledge Institution."

The method adopted by the writer of the report is first to give a few specimens of the manner in which the Lord has provided the necessary funds for the past year for the orphans and all the institutions, and secondly to furnish some facts of interest concerning the objects of the institutions. "As this report, however, is intended for the spiritual benefit of the reader, so, as God shall help me, the whole will be interspersed with practical remarks as either the subjects or dates may lead to them, although these remarks may not be immediately connected with giving an account of our stewardship." And then follows the marvellous narrative of how God has sent the money in answer to prayer during the past twelve months, for the support of more than 2000 orphan children, and for the other institution. As usual, from all parts of the world has it come. The little notes accompanying the donations are as touching and beautiful as ever. Mr. Müller's "comments" are as good as a Bible-reading, and the careful and prayerful perusal of the entire report is truly a means of grace.

One very valuable statement by Mr. Müller we must not omit. "April 2, from Yorkshire, £200. This kind donor whom God has raised up for the institution within the last eight years, has helped us again and again in a similar manner in time of our need without knowing it. I say, *without knowing about it*, for we never make known our wants. The reason why we refrain from this is not because we consider it sinful to let our Christian friends know that we are without means for the work of the Lord, but because from the beginning the Orphan Institution had for its especial object to strengthen the faith of Christians, and to encourage them increasingly to give themselves to prayer in all their necessities. We desire also to show to an unbelieving and sceptical age how much, even in the nineteenth century, can be accomplished by prayer and faith. On this account I never speak about the state of the funds except in the yearly Reports, and all my fellow-labourers are requested to refrain from doing so when we are in need, in order that the hand of God in sending to us help simply in answer to prayer may be clearly seen."

On page 24, Mr. Müller writes: "This morning the sum of £256 came in, but the expenses of the day were so great that the last sovereign was called for and we had nothing left at all. The next day (Dec. 8) £140 came in, but all was called for again, and thus up to Dec. 12 we were continually helped day by day without any balance in hand, though helped day by day. In this state of things we continued till the 19th, when our balance was reduced to £7 0s. 4d. I mention these particulars because some of my readers may suppose that our trial of faith as to means existed only forty-six years ago. Ever since the commencement of the work we have gone on in the same way, and have acted on the principles on which the institution was first begun. See, therefore, Christian reader, how truly blessed it is to have real trust in God; and not only to say 'I rely on God,' but in reality to do so. Our daily average expenses for the orphans alone amount to £72 0s. 4d., and all we had left on Dec. 19, 1883, amounted to £7 0s. 4d.

Meanwhile, Mr. Müller's own pastorate at Bethesda is not forgotten. The Sunday-school contains about 400 scholars, of whom 77 are believers, and 24 were recently in an anxious state about their souls. The teachers are all Christians; "for we deem it unscriptural," says Mr. Müller, "that persons who do not profess to know the Lord themselves, should be engaged in giving religious instruction to others." From the orphanage fifty of the boys have been sent out to learn a trade or business, and 135 of the girls have been sent out as domestic servants. Of these latter 78 were believers, and altogether 111 have been converted during the year.

HIGH SECTARIANISM.—By his contribution of £10 to the building fund of a Primitive Methodist's chapel the Bishop of Worcester, while he has secured the admiration of all catholic-minded Christians, has incurred the spiteful maledictions of that "religious" paper, *The Church Times*. In an article which is as inconsistent as it is long-winded, and as scurrilous in epithet as it is feeble and halting in composition, this sacerdotal organ puts before the public its notions regarding the "separatist sects" in general, and the Primitive Methodist community in particular. To encourage such a system is, in the view of this Christian journalist, "not only rebellion against the Church but treason against society." No better reason for so scathing a denunciation is adduced than that in a book published by a lady (whose name is not given) some thirty years ago, it was asserted that Dissent "had a baneful influence on our working population," and that "if a professing Churchman is known to be immoral, no one counts him religious; it is not so among Wesleyans." So that on the authority of a prejudiced and obscure pamphleteer, whose assertions are so wildly libellous as to be in the eyes of impartial observers simply contemptible, *The Church Times* considers itself justified in lecturing a Bishop of its own Church on a kindly and graceful act of Christian courtesy and generosity.—*Nonconformist.*

REV. DENNIS OSBORNE.

THE sojourn in London of this Indian missionary was very brief; it was long enough, however, to be memorable. He had to hurry back to his native land, to be present at a Conference in connection with his church — the Methodist Episcopal; so his stay in our midst was unexpectedly and unavoidably curtailed.

Besides the Sunday evening address at Exeter Hall, to which we alluded last week, Mr. Osborne spoke in the same place on the following evening. His theme was "Some Incidents of the Indian Mutiny," and it was handled in a way that could not fail to extort the unqualified admiration of every hearer. It did seem a little strange, at the first blush, to find in Exeter Hall a narrative of warlike exploits received with the most rapturous approval and applause. But the seeming incongruity vanished quick when we reflected that the deeds of prowess that marked that critical and never to be forgotten period of our national history, were not done in the interests of conquest or oppression, but for the defence or preservation of our innocent kinsfolk, and for the punishment or prevention of crimes as foul as have ever stained the annals of this sad earth.

We need not follow Mr. Osborne through his eloquent and heart-stirring recital of the tragic details of the rise and progress and suppression of the mutiny. A generation has not yet passed away since these events thrilled the civilised world, and they are fresh in the memory of many of us. The lecturer was personally cognisant of them. He has visited and revisited many of the places made famous, or infamous, by heroic endurance and bravery, or by vile treachery and unspeakable acts of cruelty and shame. His story, therefore, was told with a depth of emotion and pathos that no outsider or mere historian could have simulated. Little wonder that the feelings of the large audience were thoroughly stirred, and that the mention of such names as Lawrence, Outram, Havelock, and others "brought down the house." Suffice it to say that Mr. Osborne's account of the way in which British rule came to be established in India, convinced us more strongly than ever that the hand and purpose of God were clearly at work, in entrusting to the English nation the destinies of that vast continent. No less striking was the wonderful way in which the mutiny was, so to speak, "nipped in the bud," and crushed out before the far-reaching scheme could be fully developed. The sum of the whole matter is this: God has plainly put into the hands of the British people the possession of India, as a high and sacred trust, not for purposes of ambitious aggrandisement, but that we may give to the millions of India the knowledge of the true God, and that we may dispense throughout her rich and fertile provinces a righteous and Christian rule. God means India to be for the Indians, as much as He means Egypt to be for the Egyptians, or China for the Chinese. If we are not faithful to our trust, there is no reason to doubt that He will in some way cancel the trust-deed, and appoint new trustees.

Mr. Osborne pleaded with native and genuine eloquence for the evangelisation of India—a work to which he is giving his life. He would have us believe that it is not a distant or inhospitable land, but one easy of access, and pleasant in many parts, even for a Briton born, to live and labour in. His burning words of appeal will surely not be in vain. Let those who are not fast bound by circumstances to their island home, go forth to this larger and far needier field. Let all, whether they go or whether they stay, bear upon their hearts the 260 millions of India's dusky sons and daughters before the God of the whole earth.

In speaking of Mr. Osborne's departure from America *en route* to India, an American contemporary says:—"Three missionaries going to India accompanied him in the ship, and some fifteen more are soon to follow, influenced to go by the result of Mr. Osborne's visit to this country. A lady in the West hearing of Mr. Osborne's desire to erect a Christian school for native boys, and that the cost would be 10,000 dollars, contributed the whole amount herself."

A HIGHLY-FAVOURED TOWN.

WE have had a very blessed time in this town for the last year, and are still having it —such a union of Christians as I never heard of before in any place. The vicar and his curates, the Baptist, Independent, Bible Christian, Methodist, and Wesleyan ministers, all went out together to preach the Gospel one after the other to their united congregations on the esplanade every Lord's day evening throughout the season. I, too, preached with them on every occasion, and I cannot tell you the happy fellowship we had. I need scarcely add the Lord commanded a blessing.

We have also a charming prayer-meeting every Monday at 12 o'clock, at which each minister in the town successively presides—that is, gives a few minutes' address to the Lord's people present, who generally fill the room. It is an open meeting; no one is named to pray. The vicar has a similar meeting on Saturday night, as open and free as the union meeting on Monday, at which he presides, and addresses his own congregation ostensibly; but fully half of them are Dissenters and brethren. It is simply a delightful meeting. I am rejoiced to say that I am personally on the most intimate, affectionate terms with them all, and am allowed the fullest liberty, and, perhaps, the largest share of any in this blessed work. We have a union Bible-reading, also well attended.

Sandown, Isle of Wight. M.

STRANGERS' REST, RATCLIFF HIGHWAY.

THE monthly meeting of workers was held on Friday last at 163, St. George's-street, when a number gathered to hear a deeply interesting address from Rev. J. Wilkinson.

Mr. Isaac, secretary, said there was need of someone to come and fill Mr. Kay's place at the children's service on Sunday, as he is just leaving for China. Will kind friends also remember the sailors' book-bags? The supply of magazines and books is almost exhausted.

Mr. Wilkinson spoke in a lucid and interesting way on "God's revealed purpose concerning Israel." In conclusion, he said: "You ask when 'the times of the Gentiles' shall close? I believe the time is very near, so if there is anything to be done, it must be done quickly. The Bible is very clear. In Isaiah xi. 11 it says: 'The Lord shall set his hand the second time to recover the remnant of his people . . . from the four corners of the earth;' and Amos ix. 15: 'I will plant them upon their land, and they shall no more be pulled up out of their land that I have given them.' These words have never yet been fulfilled. Then they are promised 'a good land and large.' We find 30,000 square miles was all they had, but they shall have 300,000; and then the land will be differently treated than before, and the tribes differently located (see Ezek. xlviii). Palestine is 'in the midst' of the earth, and the mission of the Jews will be to evangelise till 'all the ends of the earth have seen the salvation of our God.'"

WORKERS AND INVALIDS.—It is earnestly desired to extend the usefulness of "The Christian Workers' and Invalid Men's Mutual Help Association." Christians willing to help by corresponding with invalids, or invalids to whom a bright, cheering letter from one actively engaged in the Master's vineyard would be acceptable, are asked to communicate with Miss Hesketh Sanders, 1, Newstreet, Dorset-square, W., who has undertaken the honorary superintendence. Any members who have ceased writing or receiving letters are also requested to notify the fact, in order to the reorganisation of the work. Letitia Jennings.

MR. RADCLIFFE IN SCOTLAND.

WITHIN three-quarters of an hour of his arrival in Edinburgh from Liverpool, Mr. Radcliffe and his travelling companion stood upon the platform of the Saturday-evening Gospel Temperance meeting of the Carrubber's-close Mission. Each Saturday evening since the opening of the new building the large hall, seating 1400 people, has been filled. This occasion proved no exception, and at the close many rallied to Mr. Radcliffe's call to immediate decision.

On Sunday morning the free breakfast in the Drill Hall, with its 1400 guests, old and young, was, of course, attended.

Mr. Radcliffe on this occasion, however, visited Scotland not, as formerly, for the purpose of preaching the Gospel—though this in every place accompanied his earnest testimony. His object was to fix the attention of Christians, individually and as churches, on their personal responsibility in sending the Gospel to the millions who, in Continental and other countries, are perishing for lack of knowledge. On Sunday evening the Free Assembly Hall was full. Mr. Radcliffe briefly opened the subject of his Mission by narrating a few incidents of the recent visit to Russia of himself and his wife and daughter. This Sunday evening meeting being specially devoted to evangelistic work, a fuller account of his visit was deferred till Monday evening, when a large congregation gathered in the same hall. Mr. Radcliffe, amongst other points, spoke of the facility with which English-speaking visitors can preach the Gospel to Continental nations by interpretation. He also delivered an earnest, heart-stirring address on the general subject of the pressing need of foreign lands. This address we print elsewhere.

The immediate result of the meeting was a gathering for prayer in the rooms of the Y.M.C.A. on the following evening. At the close of the meeting, which was marked by intense earnestness in prayer and brief testimonies, opportunity was given for questions and for personal conversation. Immediate indications and subsequent reports from friends justify the hope that much practical result will ensue.

After a flying visit to Glasgow, Mr. Radcliffe and his companions proceeded to Ayr, where a very warm welcome awaited them. The hall of the Association was filled with men. Three of the ministers of the town took part in the meeting, and so deep an interest in the subject was evinced, that it was resolved to improvise a meeting for the following evening, when ladies also should be invited to attend. Not only was practical response elicited on the part of several who were present, but one of the immediate results is likely to be the establishment of regular meetings for prayer and testimony on the subject of Foreign Missions.

In Dundee, the last town visited on this occasion, Mr. Radcliffe addressed the Bible-class of the Y.M.C.A. The class in this town is remarkable for its large and sustained attendance. Its weekly average is six hundred young men, from fifteen years of age and upwards. After a brief address by Mr. R Burn, and some well-told personal testimony by Mr. Heber Radcliffe, an earnest appeal was made by Mr. Reginald Radcliffe for workers for "the fields white unto harvest." A large number of young men in one of the side rooms met Dr. Lowe of the Edinburgh Medical Mission, who was present, and had personal conversation with him. In the evening the hall was filled, this time with both sexes, and some of those interested again remained for conversation.

In each of the towns visited—except Dundee, where rain fell heavily—open-air meetings were addressed by Mr. Heber Radcliffe and Mr. Burn. Mr. Radcliffe, sen., hopes to revisit Scotland very shortly. Meanwhile he will hold some meetings in London, commencing with an address in Park Church, Grosvenor-road, Highbury (Rev. Dr. Edmond's), on Sunday next, at 6.30 p.m.

CHRISTIAN WOMEN'S UNION CONFERENCE.

THE Annual Conference of the Christian Women's Union, to be held next month in Glasgow, was prefaced by a preliminary all-day meeting at the Conference Hall, Clapham, on Thursday last. The first hour of the morning was spent in prayer.

The first address was given by Miss Ellice Hopkins, whose subject was—

CHRISTIAN WOMANHOOD.

She gave a short account of the progress of the movement with which she had been associated for the last eight years, for the promotion of purity and the prevention of the degradation of women and children. That movement was originally confined to women, but their quickened sense of the dignity and sanctity of their own womanhood had soon reacted on men. She pointed out that the strength of these great movements, as in the past they had sprung from the woman's movement, must continue in the future to spring from a higher womanhood which would look upon itself as especially the guardian of the purity of men.

Addressing herself to mothers, she besought them not to look upon this as a question having to do only with back streets, with the poor and degraded, reminding them that the gravest problems of all were those presented by our public and private schools, where we send our own sons to be educated. Having quoted the words to herself of a leading missioner, "You must remember that with nine young men out of ten this is the temptation they have to fight," she besought Christian mothers to constitute themselves the guardians of their own sons' purity, (1) by self consecration; (2) by bringing up their sons in the Christian ideal that the man is "to love the woman and give himself for her," training their boys to serve their sisters, and not to make them the willing slaves of their selfishness; (3) to bring up their girls with a deeper sense of the responsibilities of their own womanhood, and the formation of fine manners and high thinking, and noble actions, that they might teach it to the men around them.

Mrs. Haycroft, of Brighton, spoke next, on the subject of "Women's Service on Public Boards." She affirmed her belief that if woman is to fulfil her mission in the world she must go hand-in-hand with her compeers. She was not prepared to admit that the benefit of a woman's presence on public boards was limited simply to the tender and softening influence which the womanly character has on men. She was increasingly persuaded that their wisdom and discernment in dealing with cases relating to their own sex were equally beneficial. She had never yet made a speech at the Brighton Poor Law Board, but she had seen abundant evidence that her presence there was doing its own silent mission, and she fully believed that the service of women on public boards was one of the greatest wants of the day. For her own part, she had undertaken the work in distinct obedience to the manifest will of God; and to Him alone she looked for support and guidance in its discharge.

Mrs. Wilkinson, speaking on "Woman's Work among the Jews," gave an interesting sketch of what had already been accomplished. The work among the Jewish children was specially encouraging. The night-school for men was doing much good. Great ignorance prevailed among them as to the Scriptures. One of them recently was astonished when Isaiah liii. was read to him, and assured that it was from their Bible. The essential qualification for reaching them was intense love to the Saviour and to them.

Another address was given on the same subject by a lady who has worked among Jews for five years. Her work lies mainly about Highbury New Park, where a large number of Jewish families reside. Several attend a Bible-reading which she holds for them on Saturdays, and they now love to have her among them, saying, "It does not seem to us like the Sabbath unless you come and read to us."

Mrs. Shakoor spoke on "Work in Egypt," and referred to the increasing demand for more workers. The people were being much improved by the concern shown, in medical aid, for their bodies as well as their souls. There is less opposition among the parents now than formerly, pressing requests being frequently made to admit their children to the schools. With Miss Whately and the Doctor she recently visited a neighbouring place inhabited by the Moslems, and was soon surrounded by a crowd of inquirers eager to accept the Scriptures and medicine. Had we but adequate support, said the speaker, how gladly would we send a worker to live among them.

A most able and scholarly paper was then read by Miss Petrie, B.A., the subject being,

HOW TO PROMOTE BIBLE STUDY

among women of the intellectual classes. She said:—The beginning of individual religious life is a matter rather of the heart than of the head; but our first knowledge of God through the teaching of others must be followed up, if spiritual life is to be sustained, by a diligent study of the things of God. The Church, through an indiscriminate fear of "head-knowledge," sometimes lays aside the power it might have to lead the thought of the age. The partial and fair-speaking infidelity of the present day cannot be met, as the wholesale scoffing unbelief of the last century was met, by a great tide of religious emotion; we must return to the intellectual standpoint of the Reformation. No book is more read or less studied than the Bible. Many Christian women read it both devotionally and practically, yet the element of thought, which is as necessary as devotion and action in the religious life, is lacking; and thus they lose influence over young minds, coming in contact with problems of whose existence such Bible readers are ignorant.

The Bible should not be read as a collection of texts, since it is an organic whole; nor with a superstitious veneration for the letter, ignoring the spirit; since it is one thing to believe that the Bible contains truth, and another to believe the truth that it contains. It should not be read controversially, in constant relation to some favourite opinions; nor with pre-conceived ideas, which are fatal to the right understanding of any book. Much may be done to interest young people in the Bible, by those who are intelligent Bible students, and they may thus be led to form a life-long habit of studying the Scriptures.

Miss Petrie then spoke of the great work accomplished during the last ten years by the Scripture-reading Unions founded by Rev. Thos. Richardson and Rev. Ernest Boys; and of the effort on behalf of girls whose schoolroom days are over, in connection with the Students' Branch of the Christian Women's Education Union. This was organised by her three years ago, and now numbers over 800 members, all of whom promise to study the Bible half an hour every day. In conclusion, she referred to the study of the Greek Testament, and to our need of prayer for the Holy Spirit, that we may have a right judgment in all things.

The next subject introduced was defined as Deaconess Orders, Sisterhoods, and Associations. Among those who took part in the discussion were Mrs. Meredith, Miss Lloyd, Miss Mason, Mrs. Pepper, Miss Hopkins, Mrs. Haycroft, Miss Cavendish, and others. A sisterhood was described as being an association of Christian women who amalgamate their property and cooperate in religious work. It was admitted that a danger existed of their coming under the dominant influence of the clergy and priesthood, and that undoubtedly a strong ritualistic tendency pervaded them in almost every instance. Enforced celibacy, perpetual vows, uniform dress, and constrained obedience to superiors, were points on which various opinions were elicited. The advantages arising from cooperation in Christian work, the facility for discovering special fitness for positions, and the opportunity afforded for mutual counsel, fellowship, and prayer were among the arguments suggested in their favour.

At the evening meeting an address of considerable power was delivered by Mrs. Armitage on "Spiritual Life." Her own experience was narrated with much fervour, and made a deep impression upon the meeting. The meeting was then thrown open for general testimony, to which many responded, most telling of the way in which they had been led by God into the deeper experience of spiritual things.

EVANGELISTIC NOTES.

Greenock, N.B.—Miss Macprinn, of Edinburgh, has held Gospel meetings at the Christian Mission Hall, West Burn-square, Greenock. The meetings were well attended, and the spiritual results gratifying.

Hayle, Cornwall.—A Mission-room is needed in this Cornish town, which has recently been visited by a gracious revival. Help will be gratefully received by Mr. Roach, Messrs. Bolitho's Bank, Hayle.

Battersea.—A ten weeks' Gospel Mission, says a correspondent, has been closed in a tent in Victoria-road, Battersea. The word preached was with power, and the workers have been permitted to see no small fruit of their labours.

Mr. and Mrs. Wiggan have concluded their Gospel Mission at Carlton-road, Kilburn. At a farewell tea-meeting there were many earnest expressions of grateful interest in these friends, who had toiled so unremittingly and successfully for the salvation of the masses in that neighbourhood.

Mildmay Mission to the Jews.—The itinerant branch of this Mission is being prosecuted with regularity and vigour. Our brethren, Messrs. Baron and Barnett, have just gone to Bradford to preach Christ to the Jews there; they will be grateful for the prayers of your readers for blessing on their testimony. On Sunday week another son of Abraham publicly confessed his faith in Christ, and received baptism at the Conference Hall, Mildmay. Several Jewish converts are in deep poverty; will Gentile Christians help them?—Faithfully yours, J. Wilkinson.

79, *Mildmay-road, N.*

Glasgow Seamen's Evangelistic Mission.—This new Mission was begun six months ago in a small hall in Carrack-street. We were packed out the first Sunday. The same thing happened repeatedly, so that numbers decided to attend no more until a larger place could be found. Scarcely a meeting passed without several conversions in the small hall. At last we felt compelled to look about for more accommodation, and we rented a large warehouse in the same street to hold about 600. It was put in order, and was opened with great rejoicings. At present we have five indoor meetings per week, and four open-air services. We are looking forward to a grand winter's work. Will your readers help us with tracts or ships' bags?—Yours faithfully, A. M. A. Graham.

353, *Paisley-road, Glasgow.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 12, Acts xviii. 1—17; Oct. 13, Acts xviii. 18—28; Oct. 14, Acts xix. 1—12; Oct. 15, Acts xix. 13—22; Oct. 16, Acts xix. 23—41; Oct. 17, Acts xx. 1—12; Oct. 18, Acts xx. 13—24.

PROFESSOR LEONE LEVI ON THE SUNDAY QUESTION.—In a recent letter to Mr. Charles Hill, Secretary of the Working Men's Lord's-day Rest Association, Professor Leone Levi says in respect to the Sunday opening of museums, &c.:—"Anxious as I am that our working classes should have the amplest facilities for visiting our museums and art galleries as a means of enlightenment and education, I am of opinion that the gain accruing from the opening of the same on Sundays to those who could or would avail themselves of the privilege would scarcely be equal to the national loss arising from the lessening in any degree of the rest and repose now enjoyed on that day—a rest so essential to the recruiting of our powers, whether mental or physical. The working classes have now, in common with other classes, many more half-day and whole-day holidays than they used to have, and I am glad to see that our museums and galleries are not neglected on those occasions. With the extension of the electric light there is no reason why the British museum and like institutions should not be open in the evenings."

FRENCH PRISONS.

By Mr. CHARLES COOK.

LILLE.

AT the Maison Centrale at Loos, near here, there are 1200 convicts. Having bought several hundred French Testaments in Paris, I came here with the hope of giving them away among the prisoners. The Trinitarian Bible Society have published a Testament in French for one penny, containing twenty pictures; and there is also sold in Paris a much better book for twopence (or 20 centimes), with stiff covers and a number of good, coloured maps. These I gave away to the officials and to many of the prisoners. Before I had gone over half the prison my stock of Testaments was exhausted; and, as in so many former visits to foreign prisons, I left the place without a single copy.

I recognised one of the convicts as an Englishman whom I had seen in La Roquette prison, Paris, some eighteen months previously, and who on his discharge, shortly afterwards, came to London at my request, I promising to find him work. Alas! in three weeks afterwards he was again picking pockets on French soil, was caught and sentenced to two years, and is here "doing his term."

The authorities here are very strict, by reason of a remarkable attempt to escape, which reads more like romance than truth. There are about 15 English prisoners here, and I went to visit the one who figures most conspicuously in the following statement. An Englishman arrived at the Lille station a few weeks ago, and was closely watched by two detectives, who followed him to an hotel and took rooms adjoining the one occupied by him. Early the next morning he hired a cab and drove at a sharp pace through Lille. The detectives, who had been awake all night, followed, but could not keep up with the vehicle; but they did not mind as they knew where their man was bound for. Every morning a large van leaves the prison containing two good-sized baskets of slippers and boots made by the prisoners. Shortly after ten on this particular morning the two detectives with two of the secret police dressed as labourers were waiting near the Maison Centrale, when the doors opened, and the van containing the baskets, &c., came slowly out. It was stopped when it had got clear of the prison; the baskets cut open, and two English prisoners with bundles of private clothes, false whiskers, and eye-glasses were found inside. They were at once taken back to the prison, and placed in close confinement, and soon after the van with the baskets again came out. On reaching the end of the avenue of trees which leads to Lille, the stranger from the hotel (previously mentioned) rushed from the side of the road, stopped the vehicle, and cutting the strings of the baskets, cried out, "You are saved, you are saved!" "Ah! but you are not!" cried the detectives, who had themselves been secreted in the baskets, and who at once secured their prisoner; he in his turn was safely conveyed inside the gaol. It need hardly be said that these men had confederates *inside* the prison, and but for the one whom I had occasion to visit they would have made good their escape. They are supposed to have been concerned in the great robbery of diamonds in Paris. One of the warders has been arrested; he was to have had £800 for his share in the escape. 2000 francs were found upon the Englishman when searched.

ST. DENIS.

I found 980 inmates in this prison, which had formerly been a monastery. They are principally those who have only very short sentences to serve; and on their discharge, if they cannot find work, they may come back here, where they will be fed, lodged, and paid a small salary. It was a sad sight, reminding one somewhat of our Ragged Church of London, or the Free Breakfasts at Edinburgh, for at the time of our visit they were all enjoying their mid-day meal. Again our books were offered, to the officials first, and then to these poor "waifs and strays" of humanity. They were gladly accepted, and very soon our stock became again exhausted. I have hitherto generally given away only the Gospels, but as the expense is now not very much more, I prefer to give the whole Testament, as being more likely to be preserved and read.

PARIS.

I have completed my visits to all the prisons of Paris and its suburbs, and am able, by God's goodness, to say that I have succeeded in leaving the Word of God in them all. Only in one did I find any difficulty, and even there I was enabled to give Testaments to the officers, and the governor, and even to the Lady Superior herself. St. Lazare, to which I refer, is the central prison of Paris for women, and is under the zealous care of Sisters of Mercy. I therefore deemed it wise not to attempt to give our books away to the Catholics under their charge. The Protestant women are all well cared for and visited by English ladies.

We enjoyed great pleasure in distributing copies of the Scriptures as we journeyed by rail, throwing them out to the platelayers, signalmen, and others whom we saw, each Testament being turned down and marked at John iii. 16, and on the inside front page of each book we had written, "*Les mots de Dieu pour vous; lisez le bien.*" At one station we gave away 60, the people coming from all parts.

Letter to the Editor.

VILLAGE LIFE AND VILLAGE NEEDS.

Dear Sir,—I see in a recent number of the Christian an article headed, "Village Life and Village Needs." The writer says: "Wages are frightfully small, 12s. or 14s. a week, and even less, having in many cases to suffice for a family of nine or ten children, all depending on the father's earnings." This is simply absurd. There is no such case in this county. Where a man has nine or ten children, the eldest are out at service, or if at home, three or four are at work, and the combined earnings of the family are from £2 to £3 per week. Those men who are paid by the day, at 2s. or 2s. 6d., have from 3s. to 5s. per week extra during the harvest months. A good deal of work is done by contract, and the men very often get 5s. and 6s. per day. I myself paid two men last week for getting up potatoes for five days £2 1s. 6d., or £1 0s. 9d. each.

We are certainly short of reading-rooms and Mission halls.

The writer also says: "Higher wages, cheaper food, and suitable dwellings are among the material advantages which are not merely desirable, but essential." Now, wages were never higher, food never cheaper than at present, and the dwellings are far superior to those occupied by common workmen in towns. Each labourer has a good cottage and garden at a low rent. Many a one has told me that he could do better in the country on 10s. a week, with cottage and garden, than in the town on 25s. or 30s.

The writer also says: "Grinding poverty drives many mothers to toil in the fields." That is not the case here. I have offered women 2s. a day to do light work in the fields, and they would not accept it; they say they can do better. In fact, we have some difficulty to get a charwoman at 1s. 6d. a day and her food. The only time you can see a woman in the fields is now, when the blackberries are ripe. They gather the fruit, for which they have a good market, and can get from 2s. to 4s. a day by doing so.

Then again: "Children are untrained and uncared for." That is not so. They are kept at school, well clad, and well fed—far better than town children. I lived in a town eighteen years. I speak to facts, and can prove all I have said. I know for a truth that the working man in the country at the present time lives better and spends more money foolishly than many a farmer.—Yours respectfully,

A. Roxburgh.

Danemore Farm, Malvern Wells,
Sept. 29.

REV. W. SPENCER EDWARDS.—Just as we go press we learn of the death, on Saturday last, of this well-known Congregational minister. He had recently retired from regular duty owing to failing health.

MR. RICHARD BROWN, the coloured evangelist, and Mr. John Taylor, of Manchester, have held successful Gospel Temperance meetings at Mossley, Woodhouse, Oldham, and Lees, during the past two weeks. Mr. Brown tells the story of his slave life with touching pathos and effect.

Y.M.C.A. NOTES.

BRIGHTON.

A MOST important Conference was held on the 3rd inst., with a view of facilitating more definite co-operation with the other young men's societies in the town.

SHEFFIELD.

After being non-existent for eight years, the Association in this large industrial centre has now been resuscitated, with every hope of a flourishing career in the future. Mr. Rosevear, late of Exeter Hall, is the new secretary.

LEWES.

The annual business meeting was held on Sept. 30, when Mr. Hind-Smith delivered an address. We are glad to report that the association has had presented to it 4000 volumes by the representatives of the late Mechanics' Institute.

SOUTHPORT.

The half-yearly Conference of the Manchester district Association has just been held at this favourite watering-place. Various aspects of the work were ably discussed, and a large public meeting was held, at which the Mayor of Southport presided.

HASTINGS.

The annual meeting was held on the 1st inst., Mr. A. C. P. Coote in the chair. Mr. Hind-Smith represented the National Council. The Report was read by Mr. West, and showed that forty additional members and associates had joined during the last year. The finances had been greatly improved. Practical spiritual work was reported.

EASTBOURNE.

A meeting was held here on the 2nd. inst., when Mr. Hind-Smith gave an address on the "Importance of personal testimony on the part of the members, and their fidelity to the first principles of the Association." The alterations of the premises have been successfully carried out, and for the size of the town very few associations can now show such a home for young men.

ALDERSGATE-STREET.

Amongst many details of arrangement for the forthcoming season, courses of lectures on Christian evidence are announced. Dr. Wainwright lectures on Monday evenings this month; in November and December the lecturer is Dr. Monro Gibson. On the last Monday in November, however, a "medical talk," by the eminent physician, Sir Andrew Clark, Bart., is announced. His subject will be: "Considerations respecting the constitution of man and its relation to Health, Knowledge, and Religion." Dr. Anderson, author of "The Coming Prince," is to give a course of Bible lectures on "The Life and Visions of the Prophet Daniel," on successive Thursdays, commencing Nov. 6.

Amongst the varied classes in Educational subjects, we mention, as likely to prove specially helpful to Christian workers, a Tonic Sol-fa singing class on Wednesday evenings, conducted by Mr. Joseph Proudman. Lectures on Elocution will be given by Professor Plumptre. The prospectus, which we commend to the notice of all City young men, is full of interesting and important announcements.

LAY PREACHERS' ASSOCIATION—A social meeting of the members of this Association was held at 186, Aldersgate-street, E.C., on the 6th inst., Mr. J. E. Jack presiding. Mr. S. Ireland, the hon. secretary, gave a brief account of what this young society had done. Its object is to provide accredited preachers, without respect to denomination, for those who may desire them. Thus far the services rendered have been much appreciated and blessed. The honorary secretary will be glad to hear from any minister or others who desire help, and also from evangelists and others who wish their names to be placed on the roll. His address is 186, Aldersgate-street, E.C.

MRS. HAMPSON'S HOME. — We regret, says *The Sentinel*, the closing of one of the most useful helps to rescue work in London, as well as at the untoward circumstances which have caused it. Early in 1883 Mrs. Hampson, the excellent directress of the Home at Winifred House, Tollington-park, London, met with a serious cab accident. She continued her work for some months, in fact, till she actually dropped at it. She is now quite invalided, and the committee have been compelled to close the Home for at least a year, to see if complete rest will restore Mrs. Hampson to any degree of health. This Home has done good service in caring for previously respectable girls who had been led astray, tending them before and after their confinement; and has restored many such to respectable life.

Notices of Books, &c.

THE TEMPTATION OF CHRIST. By AN OXFORD GRADUATE. *E. Stock.* Four sermons containing many useful thoughts, and copious references and quotations of an illustrative character taken from a variety of sources.

A HANDY-BOOK ON THE PSALMS, by Rev. ARTHUR BROWN (*Partridge & Co.*), would make a useful and rather handsome present to any lover of the sacred Psalter. The "hints" or notes are plain, but practical and suggestive.

PERFECT THROUGH SUFFERING. By Rev. F. WHITFIELD. *Nisbet & Co.* Sermons preached during Passion week and Easter, on the betrayal, sufferings, crucifixion, death, and resurrection of our Lord. Valuable exposition is here combined with rich experimental teaching and evangelical fervour. Deeply spiritual, and abounding in consolation.

Messrs. Cassell & Co. have published the first part (7d.) of their serial issue of Bishop Elliott's OLD TESTAMENT COMMENTARY. In these days, when the battle of modern criticism rages so sharply around the first books of the Bible, this effort to expound and interpret that portion of the canon of Scripture is of inestimable value. To young students of the sacred oracles it may be specially commended as a capable and trustworthy counsellor.

A striking instance of thorough Bible study, as well as most original application of Bible truth, is furnished by a little book entitled JOHN ISRAEL: An Ideal Career of Life, by ELLEN FAIRBROTHER. It contains nothing but the words of Scripture, these being so arranged as to give a picture of human life in all its stages and under all circumstances. It has been compiled by the wife of a working man in the county of Surrey, and displays remarkable tact and discernment in its arrangement of texts. (*S. W. Partridge & Co.*)

WALKS IN AND AROUND LONDON. By UNCLE JONATHAN. *Woolmer.* Whether for the information contained, the pictorial illustrations which crowd the pages, or the general interest of the contents, this volume is worthy of high commendation. Young people in the country who have never seen the great city, may by its means get almost as well versed in metropolitan lore as Londoners themselves, while even city folks may learn something from its perusal; it is a capital book for all classes, and should have wide circulation.

THE AGE TO COME; OR, THE MILLENNIUM. By WILLIAM FRITH, Gunnersbury. *Partridge & Co.* Part I. considers the national life, and Part II. the Church life, of the approaching age. Under the former head, government, laws, knowledge, flora, husbandry, population, commerce, language, and peace are treated of. The city, temple, ritual, catholicity, and final conflict of Gog and Magog are reviewed in Part II. The work is not so speculative as the detail of contents would suggest. Many will be surprised to find how much is revealed in the prophetic Word on these topics. The numerous references to, and quotations from, the writings of well-known prophetic students add considerably to the value of the book.

WELSH CALVINISTIC METHODISM: AN HISTORICAL SKETCH OF THE PRESBYTERIAN CHURCH OF WALES. By Rev. W. WILLIAMS. 3s. 6d. 18, *Paternoster-square.* The revival in Wales, inaugurated by the efforts of Howell Harris, Daniel Rowlands, and Howell Davies, forms one of the most enchanting and instructive pieces of church history on record. Its story is told in this volume, by Mr. Williams, in a way calculated to impress and captivate all readers. The book abounds with striking incidents, pithy sayings, and vivid sketches of character. Large use has been made of the voluminous history written in Welsh by Rev. John Hughes, of Liverpool; but the work possesses an individuality of its own, and cannot fail to stimulate earnest desire to catch the spirit and emulate the works of the noble martyrs and heroes whose career it describes.

"*" In our recent notice of two of the "Present Day Tracts," issued by the Religious Tract Society, that by Dr. Cairns was erroneously stated by our reviewer to be one of the "Cunningham Lectures." The tract was specially written for the "Present Day" series.

MORE OCTOBER MAGAZINES.

FOOTSTEPS OF TRUTH. 3d. *Shaw & Co.* Besides the usual quota of expository papers, there are interesting obituary notices of Mr. G. A. Colman, with portrait, Mr. J. P. Larkins, and a continuation of the sketch by Countess de Manin of the labours of the late Mr. Rees, of Sunderland.

THE REGIONS BEYOND (2d. *Elliot Stock*), in addition to much interesting foreign missionary intelligence, contains a description of "A Fortnight in Holland," by Mr. Grattan Guinness. In brief compass, Mr. Guinness gives many particulars as to the country and the character of the people.

EVANGELICAL CHRISTENDOM (6d. *Johnson*, 121, *Fleet-street*) is a double number, and contains a very complete report of the recent Alliance Conference at Copenhagen. Principal Cairns contributes some fresh and cheering reflections on the special features of the gathering. The foreign news and monthly survey of Missions are valuable departments of this magazine.

OUR DARLINGS. 3d. *Shaw & Co.* With this month's number Dr. Barnardo completes the present volume of his delightful magazine for the children. It seems to contain a little of everything, though the outstanding feature is the full-page pictures, each of which tells its own story almost without the aid of letterpress. There are also puzzles and questions, and poems and prizes, and we know not what besides.

THE SWORD AND THE TROWEL. 3d. *Passmore & Alabaster.* One of Mr. Spurgeon's Friday afternoon talks to his students at the Tabernacle College is the first article in this month's number. We wish he would favour us in that particular way a little oftener. It would be hard to find more good advice to young and would-be preachers, crammed into the same space. Tom Spurgeon contributes two of his sparkling papers, and the "Notices of Books," presumably by the editor, are as pithy and pungent as ever.

SUNDAY TALK. *Elliot Stock.* We have aforetime remarked on the amazing cheapness of this young serial, and though the price is now raised from 2d. to 3d. we are "of the same opinion still." In the number before us Mr. Tulloch, the editor, finds space for contributions from Mrs. Oliphant, the well-known "A.K.H.B." of St. Andrew's, Lady John Manners, Professor Stuart Blackie, and others of lesser fame. Perhaps the most interesting paper in the number is an illustrated sketch of "A Communion Sabbath in the Hebrides," by George McCrie. The illustrations are rough, but the letterpress is excellent. The engraved reproduction of a notable picture by a gifted Scottish artist forms an attractive frontispiece.

RELIGIOUS TRACT SOCIETY.—Among the most interesting of the contents of *The Sunday at Home* (6d.) are the two chapters of the series of "Rocky Mountain Sketches;" they are most graphic reproductions of startling and adventurous experiences. An account of the services rendered to suffering humanity by "William Wilberforce and the first Champions of the Anti-slavery Cause," and a splendid portrait-engraving of the new Bishop of Ripon, are among the other attractive items in the number. *The Leisure Hour* (6d.) has, *inter alia*, an amusing paper on "House-hunting," and a well-written sketch of the remarkable career of the late lamented Professor E. H. Palmer. There is a portrait of the late Lord Ampthill, and some vigorously-written lines from the pen of Professor Stuart Blackie on "Rules for a Happy Life," which thus conclude:—

> "Split the rock, and turn the sod,
> With busy hand cast honest seed,
> Stoutly uproot each harmful weed,
> And let the seasons wait on God!"

The other magazines in the Tract Society's budget are marked by their characteristic attractive features. They are: *Friendly Greetings, Cottager and Artisan, Child's Companion, Tract Magazine, Girl's Own Paper, and Boy's Own Paper.*

We have also received the following:—Free Church of Scotland Monthly — Presbyterian Messenger — Christian Church—Life of Faith—Church Missionary Intelligencer—Church Missionary Gleaner—Our Sisters in other Lands—Voice of Warning—National Church—Clergyman's Magazine—Expositor—Young England—Children's Advocate—Western Temperance Herald—Christian Ambassador—Irish Congregational Magazine—Ragged-school Union Quarterly Record—Pitman's Musical Monthly—British Friend—The Friend—Band of Hope Chronicle—City Mission Magazine—Church Missionary Juvenile Instructor—Irish Temperance League Journal—Gospel Temperance Monthly—Preacher's Analyst—On the Road—On and Off Duty—Pearl of Days—National League Journal—Child's Own Magazine—Herald of Peace—Helmet—Golden-lane Mission Magazine—China's Millions—Fireside—Home Words—Day of Days—Indian Female Evangelist—Postman—Woman's Work—Friend of Missions—Sabbath-school Magazine—Christian Worker—Evangelist—Believer's Pathway—Wesleyan Sunday-school Magazine—Delving and Diving—Good News—Gospel Trumpet—British Messenger.

Books received:—

Wyman & Co.:
Paul the Author of the Acts of the Apostles and the third Gospel, by Rev. H. H. Evans.

Nisbet & Co.:
From the Beginning to the Glory, by Lady Beaujolois Dent, 3s. 6d.
The Shoes of Peace, by Anna Warner.
The Young Trawler: A Story of Life and Death and Rescue on the North Sea, by R. M. Ballantyne, 5s.
The Red Wallflower, by Susan Warner, 3s. 6d.
The Gospel in Great Britain from St. Patrick to John Knox and John Wesley, by Rev. S. MacNaughton
Knocking: A Sacred Monody, by Dr. J. R. Macduff, 1s 6d.
Gates and Doors, by Mrs. A. R. Simpson, 1s.
The Christian's Jewels, by Rev. T. Leary, 1s. 6d.

T. Fisher Unwin:
Dr. Johnson: His Life, Works, and Table Talk. Centenary Edition, edited by Dr. Macaulay, 2s.

Office of the "Christian Commonwealth":
A Year's Ministry: First series. Twenty-six Sermons, by Dr. A. Maclaren, of Manchester.

Gall & Inglis:
The White Bear's Den: A Tale of Labrador, by "A. L. O. E."

A new work on "Indian Missions" is announced by Mr. T. Fisher Unwin, from the pen of the veteran Indian Missionary, Rev. James Kennedy. It is entitled "Life and Work in Benares and Kumaon, 1839—77," and will have a keen personal interest in connection with the author's experiences during the Indian Mutiny. Sir William Muir contributes an Introduction.

CONTINENTAL AND FOREIGN NOTES.

DR. MURRAY MITCHELL is to be the minister in the Scotch Church, Nice, during the coming winter. His ministry at Cannes and Nice last season was much valued, and many will be glad to know that he is to be stationed at Nice this winter.

WHAT INDIA NEEDS.—A lady who recently left Boston, U.S., to labour in India, writes to her American friends:—"I am convinced of the way to reach India—preaching and publishing. It needs men to travel through the country, preaching to the men, and women following after, preaching to the women in the zenanas, while translators and printers and publishers flood the land with Christian literature. The Gospel—nothing more, nothing less—is wanted."

MISSIONS IN NATAL.—Mr. W. Christison, late of the Gordon Mission, Natal, has completed his engagement with that Mission. Being strongly under the impression that itinerant evangelistic effort is the best mode of getting about preaching the Gospel among the Zulus, he purposes, on his return to South Africa, to begin such a Mission. Any friends who are disposed to help in the projected effort may communicate with Mr. Christison, at Fordoun, Kincardineshire, N.B.

WORK IN SAVOY.—It has pleased the Lord to open a door for the Gospel in Savoy. I have found an excellent room at Annemasse, and the opening takes place on Sunday next. It is a significant fact that I have rented the room from the Mayor of the town, who is Counsellor for Savoy, and he has shown no little kindness. It is quite a blow to the Romish Church to have an official thus giving his sanction and property for the Gospel. I trust it may be the beginning of brighter days for Savoy. ALEX. DONALDSON.

Pension Watson, Rue Grenade, Geneva.

HAMBURG.—A Society has been formed in Hamburg, the object of which is to supply Christian literature to those whose employment prevents them from attending Church services on Sunday. In a city like Hamburg the number of cabmen, omnibus and tramcar conductors, railway officials, postmen, and others who rarely have an opportunity of hearing a sermon, is considerable, and this Society intends to provide such with a good weekly religious paper, and occasionally with a printed sermon. It is intended that during the first half-year, beginning October, 1884, the papers will be given gratis; but the hope is entertained that it may be possible afterwards to charge a small sum.

PRIESTLY INTOLERANCE IN SPAIN.—Miss E. J. Whateley tells us of a case of gross intolerance that recently happened at Puerto Santa Maria, near Cadiz. An English lady there had visited a dying girl, and had the satisfaction of seeing her pass away in perfect peace, trusting in Christ. The priest, having heard that the girl had not confessed or received absolution, would not allow the body to be interred in the cemetery, and it was "buried like a dead dog," in a grave dug by the roadside. The people were highly indignant. "No wonder," said one of the spectators, "there are revolutions, when things like this happen." In spite of much priestly opposition this English lady hopes soon to commence an evening class for women.

HEAVEN.

O HEAVEN! most glorious kingdom,
O Christ! thrice crownèd King!
We, heart and voice upraising
Thine endless glories sing.
O Heaven! the home where angels
Breathe out their souls in song,
For thee our hearts are weary,
For thee our spirits long.

Heaven! where the face of Jesus
Is seen unveiled and bright,
Where his eternal presence
Sheds endless life and light;
O paradise of beauty,
O blissful rest of saints,
For lack of thy sweet sunshine
My darkened spirit faints.

O Heaven! my blood-bought portion,
I claim thee as mine own;
In thee I find my promise,
My mansion, harp, and crown:
O Heaven! my Lord has bought thee
For sinners saved by blood,
And by his Spirit taught me
To seek my home with God.

O Heaven! where all my best loved
Are now at rest for aye,
Where every bud of promise
Will blossom into day:
O Heaven! my soul is thirsting
To taste thy endless life,
To find in thee the hushing
Of all my storm and strife.

EVA TRAVERS EVERED POOLE.

Notices.

THE address of Mrs. W. F. Chambers, Bible-woman, late of Newbury, Berks, is 8, Calthorp-street, London, W.C.

OLD numbers of THE CHRISTIAN, "Christian Herald," "Word and Work," and papers and books fit for sailors' bags will be thankfully received by Mrs. Elwin, 17, Clyde-road, Bristol.

A SALE OF NEEDLEWORK, with useful and fancy articles, will be held during the last week in October, in connection with the Mission of St. John the Evangelist, Caledonian-road, N. Mrs Charles Ouch, Worthing House, Montfort-terrace, Barnsbury-square, N., writes to say that all kinds of help, either in articles or money, will be most gratefully received.

A SALE OF WORK is to be held in Park Hall, Camden-town, on October 20 to 22, to reduce the debt on Rev. C. J. Whitmore's Church at Kentish-town. An earnest appeal is made for contributions in money or articles for sale These may be sent to Mrs. Whitmore, 88, Cavershaм-road, London, N.W. A revival of God's work has taken place under the ministrations of the present Pastor, and the debt reduced to £800. The friends greatly desire to see the remaining sum cleared off, so as to remove a standing hindrance to spiritual operations.

COMMUNICATIONS RECEIVED WITH THANKS.—E.B.S. G.F. M.S.S. W.S. C.B. G.U. Miss G. J.J.B. G.E.P. J.E.L. J.J. H.E.B. C.C. J.E.B. S.G. F.R. H.J.E. J.Y. J.H.C. H.F. J.C.S. T.F.I. H.H. D.McO. J.E.L. A.W. E.H. C.G. A.J.B. W.W.T. E.L.R. W.A.A.R. S.A. K.H.E. C.M.C.P. W.R. R.S. R.J.C. E.G. J.B.W. Miss M. E.W.J. J.D. A.G. H.L.O. A.T.B. Miss R. B.B. E.M.B. A.C. A.M. R.K. B.M. C.J.W. J.H.S. A.R.N. A.L.S. S.B. J.P.T. J.V.S. J.L.D. An Englishman. S.G.P. A Christian. J.R.L. W.J.E. D.S. R.E.M.S. G.S. T.F. C.J. C.A.B. W.H.(' K.Y. C.H. J.W. K. W.F.W. I.K. J.P. W.G. G.V. J.C.A. T.R. G.R. E.B. A.N.S. C.P. C.M. A.M.L. R.C. A.C.T. J.P.B. A.D. H.C.C. W.B.C. R.A.R. W.C. H.W. A.S.

APPLICANTS FOR TRACTS.—G. Harris, 19 Hafod-street Swansea, South Wales; A. Bland, Duffield, Derby; S. Wolstencroft, 6, Ryder-street, off Prince-street, Heywood; J. Richardson, 13, Bede-terrace, Sunderland; Rev W. Roberts, Aberg-le North Wales; G. J. Absolon, 43, Smith's-terrace, Smith-street, King's-road, Chelsea, W.; Miss L. Brown, 60, Clapton-common, Upper Clapton; J. Garnham, 4, Grandpont-villas, Oxford; J. P. Squire, 1, Adelaide-terrace, New Benwell, Newcastle-on-Tyne; J. C. Morley, 1, Devonshire-street, Great Portland-street, W.; J. Galt, Town Missionary, Tunstall, Staffordshire; Mrs. Riley, 4, Richmond-terrace, Gateshead-on-Tyne; Rev. C. Gaussen, 1, Fitzroy-terrace, University-street, Belfast; T. Whiteley, New North-road, Rastrick, Yorkshire.

MR. SPURGEON says in the October *Sword and Trowel*:—"Solicited on all sides to preach abroad, and abundantly willing to do so, we made another trial of labouring in the provinces with the same result as on former occasions, an utter breakdown, a sharp agony, and a long weakness. What can we do but keep to our own home duties? Yet even this day, when we are still feeble as a child, we are implored to take a public engagement. Oh, that we could! We must again cancel all promises, and for awhile do home work, and nothing more. Crowded chapels, windows necessarily opened, and consequent cold draughts, foul air from below, and cold air from above, make up an arrangement which must arouse rheumatism when it slumbers in the constitution. It may be that as the attacks are becoming briefer the evil will die out; but that consummation is not yet reached."

Forthcoming Meetings.

COMING CONFERENCES.

CHRISTIAN WOMEN'S UNION.—Glasgow, November 12—14.

DUBLIN, Christian Union Buildings, October 13—16.—Addresses by Rev. Dr. Morgan (Swansea), Rev. H. J. Berguer (London), Rev Hamilton Magee (Dublin), Rev. J. Hudson Taylor (London), Rev. Dr. J. Marshall Lang (Glasgow), Rev. Henry Dening (Dublin), Rev. Thomas Hackett (Bray), Rev. H. Simon (London), Rev. E. Smith (Fairfield Manchester), Rev. Dr. J. Elder Cuming (Glasgow), Professor Henry Drummond, Rev. Samuel King (Dublin), Rev. H. Montgomery (Belfast), and others.

CHRISTIAN UNION BUILDINGS, Dublin.—Conference of Y.M.C. Associations in Ireland, October 17 and 18 Addresses on "Y.M.C.A. Work" by Mr T. J. Aimers, Mr. W. Hind Smith, Rev. David Mullan, Mr. S. S. M'Curry, Mr. Frank M. Fitt. Rev. James Robertson, Mr. J. J. P. Egerton, Mr. Robert M'Cann, Mr. S. H. Watson, and others.

DUBLIN.—Young Women's Christian Associations of Ireland, Friday, October 17. Secretary, Miss Marrable, 49, Waterloo-road, Dublin.

GLASGOW HALF-YEARLY MEETINGS OF CHRISTIANS.—October 23, Queen's Rooms, Clifton-street, 11 a.m. and 5.30 p.m. Friday, 24th, 4 till 6 p.m., in Christian Institute, Bothwell-street, Answering of Questions to be sent in in writing the day before; 7 p.m, reports and conference.

EDINBORO', Free Assembly Hall.—Convention for the Exposition and Promotion of Christian Holiness, October 28—30, at 11 a.m., 3 and 7.30 p.m. each day.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand. W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION.—Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

MESSRS MATEER AND PARKER.—October 13 to 26, Mirfield; 27 to November 9, Trowbridge; 10 to 23, London (West-end); 24 to December 7, Margate; 8 to 21, Ramsgate.

REV. W. HAY AITKEN.—October 12, St. Andrew's Parish Church, Plymouth; November 16 to 30, St. John's, Bethnal Green, E.; November 30 to December 15 (or longer), All Saints, South Lambeth.

REV. W HARLAM.—Silverdale, Hastings, October 11; Ryde (I. of W.), 25th.

MR. J. M. SCROGGIE.—October, Bristol; November 2, Elgin, N.B. November 15, Inverness; December, Paisley.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Colebrooke-row Church, Islington, N., Sunday, October 12, at 6.30 p.m.

MR. HENRY THORNE.—October 4—20, Birmingham; 21, Derby; November 1—10; Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CLAPTON HALL, Upper Clapton.—Mr. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, October 12, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Gawin Kirkham.

AGRICULTURAL HALL, Islington, N.—Sunday, October 12, Rev. G. D. Wyatt, 3.30 p.m.; Mr. Elvin and a soloist, at 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr Herbert Taylor during October. Sunday, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, October 10, all-day meetings, commencing at 10.30 a.m., closing at 8.45 p.m. Intervals at 1 o'clock and 5. Christian Workers specially invited.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Lidstone, Hornsey, October 27—30; Mr. W. L. Seyler, Landseer-street, Battersea, October 20—24; Mr. Spiers, Swansea; Mr. G. Banaster, Leeds, October 20—31.

METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION.—Public meeting, Metropolitan Tabernacle, Friday, October 10. 7 p.m. Mr. C. H. Spurgeon will preside. Addresses by Dr. J. Thain Davidson, D.D., and members of the association.

CONFERENCE HALL, Eccleston-street, S.W. (near Victoria Station).—Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

MISCELLANEOUS.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields. City Rev. Henry Allon, D.D., every Tuesday, at 12 noon, during October.

BETHSHAN, 10, Drayton-park, Highbury, N.—Opening of the new hall will take place on Thursday, October 23. Public meetings at 3 and 7 p.m.

PARK CHURCH, Grosvenor-road, Highbury, N.—Sunday evening, October 12, at 6.30, address by Mr. Reginald Radcliffe, on "The urgent need of the Gospel abroad, and the many openings now presented."

WORKING LADS' NEW INSTITUTE, Whitechapel-road, E.—Seven memorial stones, placed by various friends, 15th October, 4 p.m. Tickets, 2s 6d. each. Public meeting, 7 p.m. Lord Shaftesbury will preside. The Alpine Choir have promised to attend.

MODERATE DRINKING.—Public meeting, Large Room, Exeter Hall, Friday, October 17, to direct attention to the evils and dangers of "Moderate Drinking." Lord Bishop of Exeter will preside. Addresses by Dr. Alfred Carpenter, Dr. B. W. Richardson, Rev. Colmer B. Symes, &c. Chair taken at 7 p.m. Admission free.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m. Annual meeting of the Mission, Conference Hall, Eccleston-street, S.W., Tuesday October 21, 7.30 p.m. Tickets from 164, Alexandra-road, St. John's Wood, N.W.

THE SALVATION ARMY.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, October 29, November 5, 12, and 26.

MESSRS. MOODY AND SANKEY'S CHOIRS.—Service of Praise, Conference Hall, Mildmay-park, Thursday, October 23, by choirs who assisted our American brethren during the late London mission. Tickets and programmes by enclosing stamped addressed envelope to the Conference Hall, Mildmay-park, N., or the Secretary, 9, The Crescent, Leighton-grove, N.W.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted) Bible-readings in Isaiah each Tuesday, 6.15 p.m. Monthly social meeting of members, at Conference Hall, Mildmay, Saturday, October 18. Further particulars will be announced.

EXETER HALL.—Gospel meeting every night at 8 (Saturday excepted). Mid-day prayer-meeting 1 to 2 (Saturday excepted). Bible-reading, Saturday, at 8 Gospel Male Choir practises every Friday, at 7.30 Musical Christian men cordially invited. Rev. J. Wilkinson, of Mildmay, will give an address to workers, Thursday, October 16, at 8 p.m.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday, Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, 7 p.m., reception meeting for young men commencing business life in London; 8 p.m., lecture by Rev. Dr. Wainwright on "A Faith Founded on Fact." Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m.

BURLINGTON HALL, 23, Savile-row, W.—Wednesday, October 8, Mr. Herbert W. Taylor; Thursday, 9th, Rev. Barclay F. Buxton, 8.30 p.m.; Friday, 10th, Rev. F. H. White; Sunday, 12th, 3.15 p.m., farewell missionary service, Rev. E. P. Herbert, a member of the West Branch, is leaving for North India, and others for the China Inland Mission will take part.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 4, 1884.

	£	s.	d.
Mr. Fegan's Boys' Home—Emily	0	11	0
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China Inland Mission—John xv. 5, 5s.; V. W. 10s.; C. L. M. T. £1.	1	15	0
East London Training Institute—John xv. 5.	0	5	0
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FRESH RECRUITS FOR CHINA.—Another party of missionaries leaves our shores this week to swell the ranks of the little army of Christian soldiers in China, fighting under the flag of the Inland Mission. Their names are Messrs. Duncan Kay, Thomas Hutton, George Miller, Charles Hordbin, William Laughton, John Reid, Stewart McKee, and Albert Phelps. Various good-bye meetings have been held in Edinburgh, Glasgow, and London; by these means it is hoped and believed that a deeper and more wide-spread interest has been aroused in the speedy evangelisation of the millions of China.

SADLERS' WELLS THEATRE SERVICES.—This building was re-opened for Gospel testimony last Sunday evening, and in a short time was crowded. An hour previous to the opening, Mr. Catlin, with his band of helpers, processioned the neighbourhood of Clerkenwell, with the result as above stated. Miss Watts, of the Metropolitan Tabernacle, was the preacher indoors; afterwards there was a most encouraging meeting of inquirers in the "green room." The Lord Mayor has signified his intention of being present on the 26th inst. Mr. Catlin, of 17, Claremont-square, Pentonville, is alone responsible for the heavy expenses of these services. £150 is needed for the six months' theatre work, in addition to that in Glo'ster Hall and the general work of the "Cow Cross Mission." Mr. Catlin has for thirty years been a missionary or evangelist in the neighbourhood of King's-cross and Clerkenwell.

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(LOWER HALL)

ON

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To hear Accounts of the Work during the past Summer.

S. D. WADDY, ESQ., Q.C., M.P.,

WILL PRESIDE.

It is expected that the following friends will give addresses:—E. ARROWSMITH, Esq.; E. T. M. DENNES, Esq.; E. J. KENNEDY, Esq.; W. FRANK SEAGROVE, Esq.; INNES B. WANE, Esq., B.A. (Ridley Hall, Cambridge); J. C. FARTHING, Esq. (Caius College, Cambridge).

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NEW WORKING LADS' INSTITUTE, WHITECHAPEL, E.

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THE MEMORIAL STONES will (D.V.) be laid on WEDNESDAY, October 15, 1884, at 4 p.m. The Right Honourable the LORD MAYOR will preside, and lay the Principal Stone. Mr. Alderman and Sheriff WHITEHEAD; Sir ROBERT W. CARDEN, Alderman, M.P.; Mrs. HORACE B. MARSHALL; EDWIN ARROWSMITH, Esq.; F. A. BEVAN, Esq.; H. HILL, Jun., Esq., will take part in the proceedings. Refreshments at 6 o'clock.

PUBLIC MEETING at 7, when the Right Honourable the EARL OF SHAFTESBURY, K.G., will preside, supported by LORD BRABAZON; Sir ROBERT W. CARDEN, Alderman, M.P.; Rev. WM. BARKER, M.A., Chaplain in Ordinary to the Queen; JOHN HILTON, Esq.; Rev. DONALD FRASER, D.D.; EDWIN ARROWSMITH, Esq.; Rev. J. DE KEWER WILLIAMS; Rev. CHAS. SPURGEON; Rev. WM. TYLER; F. A. BEVAN, Esq.

THE ALPINE CHOIR will give Musical Selections during the evening.

Tickets for Ceremony and Refreshments, 2s. 6d.; Tea and Public Meeting, 1s., may be obtained at the Working Lads' Institute, The Mount, Whitechapel, E.; of any Member of the Committee; or of

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CASE FOR THIS WEEK.

"CONSUMPTION IN AGGRAVATED FORM." CASE of Mrs. PUGH, of SHIFNAL.

In a letter, dated May 20, 1884, Mr. Pugh writes me: "Pardon me that I have not written ere this, expressing my gratitude for the great good your Balsam and Liniment have done for my wife. *Consumption had set in evidently in the most aggravated form.* Through your kindness in making a reduction in your charge, we were able to continue your treatment for twelve months, when she quite recovered, and has been wonderfully well since.—John Pugh, Prior Lee, Shifnal, Salop."

ANOTHER CASE REPORTED by REV. J. RAYMENT, B.M.

"I am glad to say that the case of Mrs. L. (after long suffering, and spending many pounds in other doctors, who did her no good) has gone on so far towards recovery, that when I took her some medicine I was delighted to find such marvellous improvement. Her husband joins with her in thankfulness. I often think we share with our divine Lord, who, when here, went about doing good."

Note.—Mr. Congreve's Son-in-law, J. ALEX. BROWN, M.R.C.S., L.S.A., is now associated with him.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

£1000 URGENTLY WANTED at once for the purchase of a large Mission Hall in the midst of a poor and populous parish in Birmingham, containing 28,000 souls. There is a very promising opening here for the preaching of the Gospel if the necessary funds are forthcoming.—Contributions will be thankfully received by the Rev. P. E. Wilson, All Saints' Rectory, Birmingham.

INDIAN FEMALE NORMAL SCHOOL AND INSTRUCTION SOCIETY, or Zenana Bible and Medical Mission (in co-operation with the Church Missionary and other Protestant Missionary Societies in India), founded 1853, 2, Adelphi-terrace, London, W.C. A Valedictory Meeting, to take leave of five Lady Missionaries proceeding to India, will be held (D.V.) in the Conference Hall, Mildmay-park, N., on Monday, October 20th, 1884, at 3 p.m., J. E. Mathieson, Esq., in the Chair. The Farewell Addresses will be delivered by Rev. John Bennett, M.A., and Rev. J. W. Budden. A collection will be made. Tickets may be had of the Secretary.

AN EARNEST APPEAL is made by Gipsies, encamped in the Forest of Dean, for a Mission-room in which to have Gospel Meetings held. Help will be gratefully received by Rev. J. Moxz, The Manse; or Miss Clifford, Bramleigh, Cheltenham.

FAITH-HEALING Meetings, conducted by the Rev. John Allen, Trinity Church, Triangle, Hackney, London, E. Sundays, 3 p.m. Mondays, 7 p.m., addresses and testimonies; Tuesdays, 11.30 a.m., anointing service.

THE CONVALESCENT HOME FOR POOR GIRLS at Broadwater, near Worthing, is in great need of a good-size vehicle to convey the children to and from the seaside. The Committee will be glad to hear from any friend who would wish to supply this need.—Aulay Macaulay, Hon. Secretary, Latymer-road Mission, Blechynden street, Notting-hill.

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BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

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GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, Barclay & Co., 54, Lombard-street; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Hon. Secretary, Rudgley, 82, Wood-street, Cheapside.

SEVEN DIALS MISSION.—The Mission Hall, Short's-gardens, having just undergone needful repairs at a cost of about Forty Pounds (a heavy addition to the ordinary expenses), contributions in aid of the work are urgently needed, and will be thankfully acknowledged by Rev. F. S. Swinnell, 32, Broad-street, Seven Dials, W.C.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road, E.C.—Established 1872.—Funds are greatly needed at the present time to carry on the Lord's work among this class of poor. Also parcels of left-off clothing will be thankfully received for the little costers this coming winter.—Walter Penrose, Supt.; W. Owen, Treasurer, 22, St. George's-road, Tufnell-park, N.

THE CHURCH ARMY.—A Meeting in support of the above organisation will be held at the Mansion House on Tuesday, October 21, at 3 p.m. The Right Hon. the Lord Mayor, M.P., will preside. Tickets can be had on application at the Central Office, 21, John-street, Adelphi, W.C. Funds are urgently needed.

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H., 11, Hartfield-road, Eastbourne.

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H. F., Victoria Library, St. Leonard's-on-Sea.

A THEOLOGICAL STUDENT, Spanish, who can teach French and German, wishes to find a situation as Tutor in a family. References, Messrs. Porret & Gautier, Professors of Theology, and Mr. Montandon, Minister, Lausanne, Switzerland.

WANTED IMMEDIATELY, by young married Lady, situation as resident Governess. Fluent French and German, both acquired abroad, painting, music, elementary Latin, and Italian. Twelve years' experience. Could take entire charge of motherless or delicate pupils. India not objected to. Highest references and testimonials.
Y., 2, Norburn-street, Notting-hill.

MRS. BARNARDO wishes to recommend a competent Governess for young children. A member of the Church of England.
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DAILY OR MORNING GOVERNESS.—A Lady desires an engagement where earnest and faithful teaching would be appreciated. Subjects: English, French, music, rudimentary Latin. Excellent references.—A. B., care of Miss Stroud, Deaconess Home, Mildmay-park, N.

ORPHANS' HOME, Austral-street, West-square.—Wanted, a Governess; also an Assistant. Both must be accustomed to institution work. A young Teacher also wanted, for the Tunbridge Wells Branch Home.
Miss Sharman, 20, West-square, Southwark.

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Miss Greene, Midgham, Reading.

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A LADY RESIDING in a healthy part, north of London, offers a happy home to a little girl, 9 or 10 years of age, to educate with her own child. Terms moderate.
E. S., Book Stall, Clapton-station.

Appointments, Situations, &c., Wanted.

ESTATE AGENCY, Resident Factorship, or position of trust.—A Solicitor, in good practice in Scotland, desires such in dry and bracing part of England, on account of health. Highest references.—Apply, with particulars, to Solicitor, 9, Bank-street, Edinburgh

EVANGELIST.—A Gentleman of considerable experience in preaching, visiting the sick, conducting Bible Classes and Prayer meetings, desires to meet with a suitable sphere of labour. A moderate stipend would suffice. Reference may be made to Rev. W. G. Lewis, St. Albans; or Rev. G. Twentyman, New Barnet, to whom the applicant is well known.

AS LAY READER, Evangelist, or Secretary to an Institution or Mission. Gentleman (26) desires engagement. Experienced. Good testimonials.
Spes, Mrs. Whalley, 112, Ecclesall-road, Sheffield

A PLACE wanted, in a Christian family, as Butler, where footman is kept; or single-handed in a small family. Age 25. Height 5 ft. 7 in.—J. T., Hinxton House, East Sheen.

LAW.—A Christian Solicitor, admitted last year, desires a partnership or appointment in country or town. Preliminary clerkship not objected to.—Solicitor, Box 1043, Sell's, 167, Fleet-street, London.

SITUATION WANTED by a Young Man to take charge of Branch Office, or as Collector. Please state salary given. Disengaged November 5th. Total abstainer.
H. S., 31, Augusta-gardens, Folkestone, Kent.

EVANGELISTIC or Coffee House work, or combined, wanted by experienced man. Married, no family. Thorough knowledge of magic lanterns and lime light.—G. D., 17, Lambert-villas, Branksome-road, Brixton, London.

EMPLOYMENT wanted by an active elderly Man, a believer in Christ, Blue Ribbon, non-smoker; has been coffee-house manager, cook, and steward at sea, &c. Wages not so much an object as work for the Master in any part of the world.
J. W., 31, Sutton-street, Commercial-road, E.

AS CARETAKER of a Mission House or Institute, or charge of an infant Nursery, by respectable woman. Good references. L. C., 519, Liverpool-road, Holloway, London, N.

AS GARDENER where another is kept; or good Single-handed. Understands his work. Good character. Age 27. Single. Christian and abstainer.
M., care of Mr. Long, Ridge, Barnet, Herts.

AS UNDER GARDENER, and can attend to horse or cows. Good character. Total abstainer. Age 22.
W. Sharman, Granville-road, North Finchley.

UNDER GARDENER.—A Lady recommends steady, quiet, willing young man. Age 19. Has been in her garden and stables a year and a half. Address,
C. G., May's Advertising Offices, 159, Piccadilly.

AS GARDENER OR COACHMAN.—Clergyman thoroughly recommends as above his man, now leaving through change of residence. Highly conscientious Christian. Married.—Coachman, Rev. Dr. Morgan, The Vicarage, Swansea.

A VERY STEADY, plodding, active young man, 27, reliable, single, would be grateful to any gentleman for constant employment. Has been 11 years a grocer.—Matron, Lady Pembroke's School, South Newton, Salisbury.

AS SECRETARY Companion, or any position of trust. German Lady wants engagement. Protestant. Age 23. Good reader. French and English. Total abstainer. No objection to daily.
Fräulein R., 8, Endsleigh-gardens, N.W.

WILL SOME CHRISTIAN person give domestic Employment to a very efficient Widow, who having been a victim of intemperance has been under restraint for six weeks, but is unable to continue further payments in an inebriate asylum? She is a good Cook, and generally useful.—Rev. J. A. Fairfull, Holy Trinity Parsonage, Scarborough.

AS BIBLEWOMAN.—Ten years' experience in Mission work, conducting of classes, mothers' meetings, &c. Could commence a work. Could work alone or under another.
A. T., Dossitor's Library, Dalston, London.

A LADY WISHES to place a respectable girl (about 15) as under Servant in gentleman's household. Has had some training.
Mrs. C., Weston Vicarage, Bath.

A LADY WISHES to recommend her Cook as Cook-Housekeeper in small family, Widower's or otherwise, where kitchenmaid is kept. Wesleyan.—Mrs. Ogle, The Elms, Derby

AN ENGAGEMENT wanted, in a Home or Orphanage, by a domesticated young Lady, who has had a thorough training and considerable experience in teaching.
A. M., 72, Sandmere-road, Clapham, S.W.

RE-ENGAGEMENT as Lady's Maid Good needlewoman. Dressmaker, machinist, understands her duties. Age 33. One year and three months' character; three and half previous. Quiet family preferred.
M. R., 37, West Cliff-road, Ramsgate.

A LADY, highly recommended, is desirous of some post of trust, in a family or institution, as Lady Housekeeper, or as Travelling Companion. Highest references.
A. C., 30, York-street, Portman-square.

A LADY WISHING to live in England, seeks any position of trust, in a clergyman's or other nice family. References given and required.—L., Miss Williams, Oldtown House, Rathdowney, Ireland.

A YOUNG WOMAN, age 23, total abstainer, married, husband abroad, seeks re-engagement with Christians as Manageress, Book, or Housekeeper; or Companion to a Lady. Would not object to travel. Good references.—J. M., Mr. Gour, Southend Railway Cottage, Tilbury, Essex.

RE-ENGAGEMENT desired as Useful Companion. An abstainer. Christian home highly appreciated. Good references. State salary.—A. K., 3, The Heights, St. John's-hill, Sevenoaks, Kent

COMPANION or Lady Housekeeper.—A Lady of education who is competent, good reader, musical, abstainer, desires Christian home. Would combine Christian work.
R., 7, Kingsford-terrace, Seven Sisters'-road, N.

A LADY of some experience desires the post of useful Companion, or in any position of trust, such as care of children. Spiritual element valued. References given and required. E. G., care of Mr. Williams, Stationer, Union-street, Bath.

A YOUNG LADY (20), Clergyman's daughter, desires an engagement as Companion. Good reader and amanuensis. Cheerful. No objection to children. Moderate salary.—C. A. M., Christ Church Vicarage, Rotherhithe, Surrey.

COMPANION, &c.—A Lady would gladly recommend some one (26) as a Companion to a lady, not an invalid. A good reader, writer, and pianist. Does not object to light employment.—Apply in first place, to Mrs. Britten, Knowle Villa, Gravelly-hill, Birmingham.

A YOUNG LADY (aged 23), well domesticated, wants a situation as Lady Help, where there are several children. Country preferred. Good references.—E. C., 30, Stanley-road, Balls Pond-road, Islington.

WANTED, by an experienced person, the position of Matron, Housekeeper, Companion, Attendant to Invalid, or any position of trust in a Christian home.
Faith, 8, Hopkins-street, Weston-super-Mare.

WANTED, NEAR LONDON, a situation as Useful or Sewing-maid. Good plain needlewoman. A comfortable home preferred to salary. Good reference. Age 26.
F. P., 8, Woodville-street, Woolwich, S.E.

Appointments, Situations, &c., Vacant.

A BLIND SCRIPTURE READER wanted by The Indigent Blind Visiting Society. Candidates must be intelligent, and of undoubted piety.—Applications, with testimonials, to be sent to the Office, 27, Red Lion-square, W.C.
W. C. Lester, Secretary.

SHORTHAND Corresponding Clerk wanted. Must be of high Christian character, and of some years' experience in managing business correspondence — Address, stating terms, Clergyman, 1, Bakehouse court, St. Paul's, London.

A COLLECTOR wanted, for London, by an old-established religious society. A decided Christian. Salary and commission.—Apply by letter, with references, to Secretary, 184, Tulse-hill, S.W.

AN OPENING OCCURS in an architect's office, for a respectable, well-educated lad, willing to make himself useful, to acquire a general knowledge of the work.—Apply, in own handwriting, R. H. H., 9, Clement's-lane, E.C.

BIBLE-WOMAN.—Wanted, for a Cathedral City parish, a consistent Evangelical Churchwoman, who would help to minister to the spiritual and temporal wants of the poor. Stipend £35. Application, with references, to be made to M., care of James Williamson, Bookseller, High-street, Lincoln.

BIBLE-WOMAN wanted for Charles Parish, Plymouth She must know something of a Nurse's work among the poor, and be a total abstainer. Salary £25 a year.—Apply by letter to Rev. G. F. Head, 15, Woodland-terrace, Plymouth.

A LADY wanted, who would undertake the charge of a small Training Home and Laundry, for rough girls.
Miss Hopkins, North Marine-road, Scarborough.

A STRONG, ABLE MAN wanted, as Handy Man, accustomed to milk cows and to do odd jobs in the house and on the grounds. Wages £1 per week, milk, &c.
Mr. Wicks, Belmont-road, Lewisham, S.E.

A LADY WANTED, experienced in Mission work, to come as a visitor (or, if preferred, as a boarder) to a Gentleman's country residence, and work with a Lady in only mission work. Unsectarian: singing and music essential. References exchanged.—E. L., care T. Eyres, 3, Carthusian-street, Aldersgate-street, London.

BASKET MAKER wanted.—Must be an abstainer. State wages
Tebbutt & Co., Melton Mowbray.

GROOM wanted. Single. To live in.—Apply by letter, Grafton Manor, Bromsgrove, Worcestershire.

NURSE, in a doctor's family.—A trustworthy Nurse wanted, good needlewoman preferred.—Apply, stating age and full particulars, to Mrs. R., 32, Birnbeck-road, Weston-super-Mare.

NURSE wanted, to take charge of one baby four months old, and to assist in waiting on invalid Lady. Age 20 to 25 preferred.
Mrs. Jewell, Hughenden, Esplanade, Ventnor.

NURSE AND COOK, for Sandgate, Kent.—A capable and trustworthy Nurse. Good needlewoman. Christian much valued. Also a good plain Cook. Must be well recommended and strong.
D. J., 7, Vanbrugh-park-road East, Blackheath.

WANTED AT ONCE, NURSE for five children, experienced. Also COOK, age about 30. Quiet country vicarage, near Derby. Both must have excellent characters. Good wages, comfortable home, and all found, except beer.—Mrs. M., care of Mr. Tapper, 40, Westbourne-grove, Bayswater, W.

NURSE.—A strong, trustworthy young woman, to assist a lady with three young children, and do nursery work. One other servant.—Apply, with references, stating age, wages, &c., Mrs. Howard, 6, Demontalt, Combe Down, Bath.

CAN ANY LADY recommend a respectable, bright girl of 15, as Under-Nurse and young Housemaid, in Christian teetotal family? Girl to apply personally.—Mrs. Dixon, Calverley Lodge, Wood-lane, Highgate.

THOROUGHLY GOOD PLAIN COOK, trustworthy and efficient. Used to small dairy No beer.—Apply, stating age length of character, and wages, to Mrs. Morris Ashby, Northlands, Virginia Water, Staines.

A COOK wanted, for the Orphan Home, Grove-road, St John's Wood, N.W.—Must be thoroughly trustworthy, a decided Christian, and a communicant of the Church of England. Age not under 30.—Apply at the Home, on Monday, the 20th, or Tuesday, the 21st October, between the hours of 9 and 11 a.m.

HOUSEMAID, to wait on an Invalid Lady, wanted by the 27th. Age not under 22. Must be strong, willing, an early riser, and understand plain needlework. Two in family. Another servant kept. Personal character required. Wages £16, all found.—By letter only, G. G., 41, Carlyle-square, Chelsea, W.

WANTED, by a widow Lady and her daughter, a young Housemaid, who has been trained to wait at table, and can have a good character. A Christian preferred.
Mrs. Gardiner, The South Brink, Wisbech.

HOUSEMAID wanted, in Christian family. Not under 23. Must help parlourmaid, wait at table, get up fine things, and be a good needlewoman.
Mrs. Leake, Summerfield, Forest-hill.

STRONG, HARD-WORKING WOMAN wanted, to attend the sick and aged, and keep clean the rooms of a small workhouse infirmary. Good character indispensable. Age not under 35. Wages £20. No beer.
The Matron, Workhouse, Therne, Doncaster.

A THOROUGH PARLOURMAID wanted, in a gentleman's quiet family. Age about 26. Also a Kitchenmaid, to do a little housework, age about 18, who has been carefully brought up. Good recommendations for both will be valued.—Apply, any morning before 1 o'clock, to Mrs. Ware, 10, Astwood-road, S.W.

LADY'S MAID WANTED.—Good dressmaker and hairdresser. Thoroughly recommended; Church of England. Communicant and abstainer preferred. Quiet situation. Age 25 to 40.—Mrs. Hewitt, Hope End, Ledbury, Herefordshire.

A SUPERIOR YOUNG PERSON wanted, aged about 19, as House and Parlourmaid in a small family.
Mrs. F. Fremlin, Earl-street, Maidstone.

A RESPECTABLE GIRL wanted, with good character, as General Servant. She will be thoroughly taught plain cooking. Housemaid kept. Small family.
Mrs. C., 5, Carnaby-street, Regent-street, W.

A GOOD GENERAL Servant or Plain Cook wanted, about 30. Quiet Christian family. Business house. Good wages to a steady, reliable person. Housemaid kept.
Mrs. Speechly, Bishops Stortford.

A GENERAL SERVANT wanted, where another is kept, at Mill Hill Park, Acton.—Apply by letter to Mrs. Willett, jun., 58, The Drive, West Brighton.

THOROUGH GOOD PLAIN COOK, also good **HOUSE AND PARLOURMAID** wanted, for small quiet family in Bournemouth. Good characters indispensable. Religious privileges. Good wages. Please give reference and state age.
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VISITORS TO LONDON will find a Christian home at Taverner's Temperance Hotel, 35 & 36, Hunter-street, Judd-street, Euston-road. Five minutes from G.N., Mid., and N.W. Railways. Patronised by ministers and Christians of all denominations.

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WORTHING.—A Lady is anxious to recommend the Apartments Let by Mrs. Clay, of 91, Marine-parade, Worthing (facing the sea). Consisting of three sitting, and eight bed-rooms, together or separate. Good cooking and attendance.

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CANNES.—A Cambridge Graduate advised to winter at the above, for his health, is anxious to meet with Christian Companions, or a home in a Christian family. References given and required.
E. C., care of Mr. Lockyear, Emsworth, Hants.

SCHOOL or Institution, Leyton Manor House, Capworth-street, Lea Bridge-road, to be Let or Sold at very low price, with or without land.—Apply to Caretaker, or Geo. Waymouth, Architect, 23, Moorgate-street, E.C.

HASTINGS.—Board and Residence or private Apartments. Close to sea and station. Terms moderate for winter month.
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A CHRISTIAN LADY wishes to meet with another to share her home, or three or four little children to board and educate. Terms on application.—N., 46, The Grove, Ealing.

A LADY RECOMMENDS Cottage Home for children, orphans or otherwise.
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COMFORTABLE HOME for one or two Ladies in the house of a widow Lady and her daughter. Beautiful and healthy neighbourhood. Terms moderate. References exchanged.
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BOARD AND RESIDENCE is offered to a single Lady or Widow, in a well-appointed and quiet Christian home, without family, in the best part of Surrey. Twelve miles from London, 20 minutes' walk from station. Pony and carriage kept. Terms 2 guineas a week. Best references exchanged.—Apply, by letter, L. M., care of J. W. Vickers, 5, Nicholas-lane, E.C.

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TO LET, with immediate possession, 7-roomed House. Sheltered; pleasantly situated. Suitable for invalids; in good repair. Large garden. Rent moderate. Few minutes from Teignmouth.
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Continued on page 23.

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The Christian.

THE CONGREGATIONAL UNION AND THE LATE LONDON EVANGELISTIC MISSION.

SIR,—I am sure that not a few of the readers of the report of the meeting of the Congregational Union last week, whether Congregationalists or not, will have seen with deep regret some of the statements made by one of the speakers regarding the recent Mission of the American evangelists; and still more the way in which they were received. I refer to the following, taken from the *Daily News* of the 10th inst. "Rev. Dr. Bevan said the great evangelistic movements of the past few years had not been altogether beneficial in their tendency. They had tended to lead away from the churches rather than to them (loud cheers). Better that their evangelistic brethren should never have crossed the sea than they should disturb the Christian earnestness of the members of their churches (hear, hear). . . . He asked in all solemnity what had been the result of that evangelistic fervour of the past two years? Give him the wealth, the enthusiasm, the publicity, to pour into the churches, that had been expended during that time in London, and he would guarantee that London would be stirred to its depths, as it never had been before (loud applause)."

It may be due to the very abridged report of what the reverend gentleman said, but I honestly confess I am at a loss to understand what his meaning is. "Disturb the earnestness of the churches!" Does he mean that churches which were earnestly at work in preaching the Gospel and gathering in those who were outside to hear, have been rendered apathetic, or that their work has been hindered? If so, it might have been well that examples were given. Perhaps they were; but they are not reported. And what is meant by "Give me the wealth, the enthusiasm, the publicity, to pour into the churches," &c.? The "wealth" expended on the recent mission in London was about £15,000. There are, I understand, about 250 Congregational Churches in the London district. If this "wealth" were poured into them, it would give about £60 to each. If the speaker meant to include all evangelical churches, of course the dividend to each would be much smaller. But, presuming he meant to restrict the division to the Congregational churches, are we to understand that if £60 were assigned to, say Highbury Quadrant Chapel, the speaker would guarantee it would do its full share in stirring London to its depths as it never had been before? It should not be very difficult, one would think, for that sum to be raised; nor would it be at all difficult to give the necessary "publicity" to the effort.

But the speaker stipulates also for "the enthusiasm"—ay, "there's the rub." How is *that* to be "poured into the churches"? It may be that in the discussion which ensued, something was said upon that most important point. I trust there was. I trust that someone pointed out that it is not by the multiplication of Mission-halls, whether attached to churches or not, but by the preaching of Christ crucified, the propitiation for the sins of the world, that the enthusiasm for winning souls is to be secured. I thoroughly agree with the speaker that if the churches were imbued with that enthusiasm, results immensely more satisfactory than those of any "Mission" whatever would be attained. But if the preaching recommended in the most widely circulated of the journals whose names are printed in the Year Book among the "Periodicals by Congregationalists," be that most frequently heard in the pulpits (which I will not believe), it were vain to expect either wealth, enthusiasm, or results.

I observe, with much satisfaction, that Dr. Macfadyen "testified, by way of protest, that his most effective workers in all forms of evangelisation were those who had either been brought under the influence of the Gospel, or had had their spiritual life quickened, through the influence of Messrs. Moody and Sankey (hear, hear)." Apparently these brethren had not "disturbed the earnestness" of Dr. Macfadyen's church. This testimony of his regarding a provincial city in England is exactly that of many Christian ministers in Ireland and Scotland, regarding their experience of workers called forth in the Mission of Messrs. Moody and Sankey in 1873—5. "He admitted, however, that as Congregationalists they had been during the last fifty years lacking in evangelistic, aggressive, and earnest effort; but they had power enough to lay hold on any town or city in the kingdom. Let them buckle to their work, for the present was their greatest opportunity (hear, hear)." Well said. Is there any hindrance?

Might I venture to suggest with all respect, not to the Congregationalists only, but to other bodies as well, that if, in their corporate capacities (not as individual Christians), in their assemblies, conferences, &c., the element of this world's politics were excluded; if in the churches the things which pertain to *the* Kingdom were alone introduced, the spirit of the meetings would be greatly improved; the atmosphere would, I think, be more congenial, and their memories more refreshing and stimulating.

I would not be misunderstood. I abjure as a serious error the notion of some good people that Christian men should take no part in politics; should disavow their duties as citizens, should neither be legislators, magistrates, councillors, nor, I suppose, electors. But it is a very different thing to introduce politics into a church meeting, or into a meeting of churches, as I observe the Franchise Bill was introduced into the Baptist Union last week, as "the Eastern Question" into the Congregational Union some years ago. I believe it will be found that just in proportion as such themes are discussed in these assemblies, in that proportion will their spiritual power be crippled.—Yours faithfully, LAMBDA.

HELP FOR THE DESPONDING.

AMONGST the many readers of THE CHRISTIAN there are doubtless some sad and weary ones of Christ's "little flock," with nerves in an overwrought state, consequent on the whirl and excitement of our age, and also owing to various physical and mental causes. They are harassed by Satan till their hearts sink in fear, as he torments them with doubts and scruples, very worms gnawing away all peace and tranquillity from their souls. How many there are who are writing hard things against themselves, saying they are cast-off by God, whose hearts would be cheered if they could only discern the connection that exists between soul and body, and, by simply following the plain rules of health, no longer allow (as a quaint American writer puts it) "the indignant body to seize the soul by the throat, exclaiming: 'You will not allow me to have a good time, neither shall you.'"

Dr. Andrew Clark's advice to a nervous patient is worth wide circulation. He said, "You must take regular occupation, principally manual work. Recreation to be entered on as a religious duty. Variety, and cheerful society. The mind never to be allowed to brood over doubts, nor to give way to fear. All will depend, under God, on the effort of the will. Avoid tea, coffee, and wine."

In the September number of *Christian Progress*, the Editor's remarks are most helpful and encouraging to the weak ones who complain that faith is to them unreal. He says, "The reason for this is, that the mind is the organ through which faith becomes a reality to the individual. In very many cases, when people are troubled about faith seeming such an unreality to them, the real fault lies not in the faith, but in the morbid and unhealthy condition of the mind. Hence the necessity, from the highest point of view, of a properly-balanced mind; and we say, without hesitation, that one most necessary condition of this is, that we allow it sufficient recreation and variety in what occupies its daily attention."

Our adversary knows full well that quietness of mind "without carefulness" is needful for our growth in grace; therefore he casts his fiery darts to impair that joyousness of heart and soundness of mind that glorifies God, and attracts souls to heaven. Francis d'Assisi said, "Of all the demons he dreaded most for his novices was that of sadness, because sadness insensibly leads to discouragement, and discouragement to despair."

I close these remarks to the weak and weary ones by quoting Rev. Ernest Boys' advice to such: "Take every means of improving your general health; give up, as far as possible, all causes of mental and bodily exhaustion; enter as cheerfully as you can into your earthly surroundings, trying to make all around you bright and happy. Forget yourselves as much as you are able, and we think you will soon find that you are more able to 'see Him who is invisible,' which it is the privilege of faith to be able to do." X.

WORKERS FOR JESUS WANTED.—5.

By Rev. E. BALLEY.

BE NOT DISCOURAGED.

IT is needful that all Christian work should be done in entire dependence on the Holy Spirit. Without Him no work can be properly done, and no soul can be saved. "Not by might, nor by power, but by my Spirit, saith the Lord." It is the Holy Spirit who worketh all, and in all; and it is when the believer is in the Spirit, filled with the Holy Ghost, that he goes forth to labour, and is successful in his work. Without the Spirit all Christian work would be without life, power, and effect; it would be like a body without a soul, a firmament without a sun, incense without odour, a ship without sails, and a train without fire. The way is prepared, the metals are laid down, the engine and train are ready, the water is in the boiler, the coals are in the furnace, and the stoker is there to stir them; but there is no fire, and all are still, and no work is done. Apply the fire, the water boils, the steam rises, the machinery is put in motion, and the train moves on to the place of its destination. So in the Church there is the machinery, all the apparatus, in her members, in her organisation, in her institutions, for working; but it is the Holy Spirit's fire—the baptism of the Holy Ghost—that puts all in motion, and renders them effectual in saving men. The Spirit has always been in the Church, using and blessing her efforts, and as a consequence she has been successful, and preserved in most troublesome times. The Holy Spirit is given in answer to prayer. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give his Holy Spirit to them that ask Him?" Seek the Holy Spirit; go forth to work in his name; depend on his power, and your labour shall not be in vain in the Lord.

Paul, in writing to the Corinthians, says: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord." Solomon says: "A word fitly spoken is like apples of gold in pictures of silver." Work hard, work constantly, work in faith and love, work for results, and sooner or later you shall see the fruit of your labour.

A sceptic was drawn to hear a popular preacher. The discourse was on the love of Jesus. He listened with interest to the orator; he admired his eloquence and great ability, but the discourse produced no beneficial effect on his mind. On leaving the place, he saw an aged woman with great difficulty descending the steps. He kindly asked if he should be permitted to assist her. The offer was accepted, and as the two were proceeding, the aged Christian said: "I hope you love my Jesus too?" The question went as an arrow to the sceptic's heart, and he who was not moved by an eloquent sermon, was brought as a penitent to the feet of Jesus by the question of an unpretending Christian woman.

A young man, whose heart was warm with the love of Christ, was very desirous to be useful. He went to his pastor, told him what he felt, and asked in what way he thought he might be employed? He told him that he thought he might be useful among the young. On his suggestion, he set to work in prayer and dependence on the Holy Spirit, and the result was that in a short time four young persons were led to the Saviour.

A pious Christian woman for many years was always seen in her place in the house of God on the Sabbath. As she watched the people coming in, she saw many among them who were unconverted, for whom she prayed. A short time before her death, she stated that she had lived to see twenty persons for whom she had prayed brought to Jesus and members of the Church. She was truly a mother in Israel.

A youth not much above the age of fifteen was brought to a saving acquaintance with Jesus. His young heart glowed with an intense desire to be engaged in some Christian work. Many, many times did he offer up to God this one short prayer: "O Lord, make me useful; make me the means of winning one soul to Thee!" A mind so earnest could not be long unemployed, and the Lord did not allow him to labour in vain. A former school-fellow who had just commenced a course of evil was placed in his way. He took him by the hand, walked with him in the darkness and silence of the night, talked with him on the love of Jesus, urged him to renounce his evil course, and give his heart to God. The result was, his young friend was converted, brought into the Church, and soon after became a preacher of the Gospel. Having led one soul to the Cross he sought others. Two brothers were converted. Another and another soul was saved, till that youth had gathered around him a number of young disciples of Jesus like himself. The result was a long season of prosperity in the church to which he belonged.

If we work earnestly, faithfully, and diligently for the Lord, He will not fail to own the work of our hands. Expect the fruit of your labour, and when you see it, do not become proud, and think that by your wisdom and might you have done it, or God may soon blight you and your work. Go and place your laurels down at the feet of Jesus, and give Him all the honour, glory, and praise. When we have done all, we are unprofitable servants, we have done no more than is our duty to do.

Get a holy passion for souls; travail in birth for souls. Seek that the burden of the Lord may rest upon you. Think of it when you lie down to rest; think of it when you rise in the morning; think of it when you walk the streets. Pray over it, till your heart burns within you, and, like Jesus, you can say, "The zeal of thy house hath eaten me up." Work on in faith, and be not discouraged. You may have toiled much and long in the vineyard of the Lord, and seen but little fruit of your labour, and you may begin to think it is no use for you to try, for you can do no good. Go and lay your head on the gentle bosom of Jesus, and take comfort in the thought He knows all; that you have honestly and sincerely sought to do good, and that if men are not saved it will not be because you have not shown them the way of life, and urged them to flee from the wrath to come. Do not think your labour lost because the blessing is long delayed. Allow not neglect or guilty silence to lead you to withhold the offer of life from those who are ready to perish. "Be not weary nor faint in well-doing."

Take Jesus as your example. Think of his astonishing love to men. Think of his great love to souls; think of his labour and toil for the good of man. He failed not, nor was He weary, till the work was done. Think of the hatred, contempt, and scorn with which He was treated: the scourges upon his back; the crown of thorns thrust upon his head; the nails that were driven through his hands and feet, and the spear that was plunged into his side. Think of the still deeper agonies of his soul when He said, "My soul is exceeding sorrowful, even unto death;" "My God, my God, why hast Thou forsaken Me." Think of the prayer which He offered to the Father for those very persons who nailed Him to the cross: "Father, forgive them, for they know not what they do." And, oh, think all this was for men; for the salvation of the precious souls of men. Let this stimulate you to action; let it lead you like Paul to say, "The love of Christ constraineth us." Do not conclude that you are too busy, too young, too old, too ignorant, too poor, too unworthy to be employed for God. He has given a work for all to do, who are willing to be employed for Him. Seek to serve Him according to your opportunities and means. And let not Satan, nor men, nor difficulties discourage you.

Tunbridge Wells.

NOTES ON SCRIPTURE.—14.

"LOOSE HIM, AND LET HIM GO."

John xi. 44.

IS there not here a command implicitly conveyed to the disciples of Christ to lend a willing helping hand in breaking the bonds of sin from off all whom the voice of Christ has awakened from spiritual death, whether the bonds be those of habit, association, or circumstance? Wherever a dead soul has heard the voice of Jesus, and is striving to come forth from the grave of sin to his Saviour, is there not a call to the already emancipated believer, "Loose him, and let him go"? E. R. G.

IS SICKNESS FROM GOD'S HAND?

In reference to the question as to whether sickness is from God or Satan, may I draw your readers' attention to the following passages, most of which will be found in Miss Havergal's last book (p. 155), "Starlight through the Shadows."

The Lord will smite thee with the botch of Egypt (Deut. xxviii. 27).

The Lord shall smite thee in the knees and in the legs (ver. 35.)

Then the Lord will make thy plagues wonderful . . . sore sicknesses, and of long continuance. Moreover, He will bring upon thee all the diseases of Egypt, ... also every sickness, and every plague, . . . them will the Lord bring upon thee (ver. 59—61).

The Lord struck the child, and it was very sick (2 Sam. xii. 15).

The Lord smote him in his bowels with an incurable disease (2 Chron. xxi. 18).

The Lord smote the king, so that he was a leper unto the day of his death (2 Kings xv. 5).

For day and night thy hand was heavy upon me (Ps. xxxii. 4).

Thine arrows stick fast in me, and thy hand presseth me sore (Ps. xxxviii. 2).

Remove thy stroke away from me: I am consumed by the blow of thine hand (Ps. xxxix. 10).

Himself hath done it (Is. xxxviii. 15).

Therefore also will I make thee sick in smiting thee (Micah vi. 13).

The angel of the Lord smote him [Herod] (Acts xii. 23).

So far, these verses will all be found quoted in the book by Miss Havergal already referred to. I should like, at the same time, to ask any unbiassed reader of Scripture whether the "he" in "whom the Lord loveth he chasteneth," can possibly mean Satan, as has lately been asserted. Let me simply quote the context, without comment:—

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" (Heb. xii. 5—7.)

A. C. P. Coote.

For the Young.

BIBLE ACROSTIC.

THE initials form the name of a celebrated and ancient city:—

(1) A woman who was raised to life.
(2) One of the precious stones set in the High Priest's breastplate.
(3) One who was healed by Christ.
(4) One of the judges of Israel.
(5) A chief ruler of a Jewish synagogue.
(6) A woman noted for piety.
(7) A river on the banks of which a prophet had a vision.
(8) A musical instrument.

H. A. N.

We have received additional answers to the last Bible acrostic from the following: H. J. Lockett, Isabel Steward, Maud and J. H., G. Grimes, Eva, Winnie, Gwen, J. B. C., G. M. Devenish-Meares, R. Reid, F. E. V. Higgins, J. Perkins, A. M. B., Mabel Carter, J. C. Carment, Mabel Vines, Kate Ellen Smith, Lizzie Christey, A Stranger (not quite correct), Annie Robinson, Evelyn Toulmin, Annie Wells, Helen B——, Minnie Budge, Gertrude, Jessie Smith, Nellie Lugton, Edith Campbell, Winnifred White, Joseph A. Morse.

"IS IT RIGHT, FATHER?"

In a pleasant suburb on the sunny side of London there lived a married couple whose early life had been passed in a very busy district of the borough of Southwark. They were fruiterers, and had from year to year carried on their business without ever thinking of the Sabbath. One great trouble had clouded their lives. Out of a large family only one child had survived beyond the first two years, and little Annie would most probably have lain beside her little brothers and sisters in Norwood Cemetery, but that she had been sent down to the coast of Sussex to an aunt who lived there, and who not only had to rejoice in seeing the little sickly blossom consigned to her care grow into a blooming, active child, but was successful in teaching her little charge some divine truths, that when received into the mind fill it with heavenly light. Annie was both in body and soul a healthy child. The parents naturally pined after their darling, who was likely now to be their only treasure. Mr. Richards, the father, took a house a few miles from London, and having established his wife there, brought his little girl, now seven years old, home to be the joy as well as the treasure of his dwelling. On the first Sunday after the child's return she came down stairs, thinking that her father was going to take her with him to church, as her aunt had done. He kissed her kindly, and to her surprise was going away.

"Where are you going, father?" she said.

"Oh, I'm going to business, child."

"But it's Sunday, father."

"Yes—yes—I know that, my dear, but I'm obliged to go. I'm very sorry, but I must—now, do not cry. I will be home early, my child."

"But is it right, father?" sobbed little Annie. "Is it right, father?"

"Is what right?"

"Why, going to work on Sunday, father."

"Right—I do not know. It is very hard, that I know: but I must go—I must go."

He kissed the little girl's wet cheek fondly, and with an uncomfortable feeling that he had never felt before, he set off toward the city.

"Is it right, father?"—the words kept ringing in his ears. He could not silence them. He felt that if he had told the child yes, he would have uttered a lie—taught his innocent child a wicked lesson. No, it was not right. Was he, then, to keep on doing wrong when his little child had, by her question, convicted him?

For hours that day these thoughts troubled him. The words, "Is it right, father?" vibrated through him until he was brought to say, "No, it is not right; and, God helping me, I will give up Sunday trading—I will."

He got home in time to hear Annie say her evening prayer, "Make me a good girl." "Ah, child," said Mr. Richards, interrupting her, say also, "Make father a good man." The simple words were uttered, the loving kiss given. It was the father's turn now to wipe the tears from his eyes. From that day he closed his shop on Sundays.

"We shall have to leave our new country dwelling," said his timid wife. But they had not to leave. They prospered more than ever from that time forth.

"I like to deal with tradesmen who keep the Sabbath," said one of the most respectable people of the district where his shop was, "for if he will not cheat his own conscience, he will not cheat me."

And he still lives to testify, as he has often done, "My little girl turned me from Sabbath-breaking when she said, 'But is it right, father?'"

THE CONGREGATIONAL UNION.

THE autumnal session of this large and influential assembly has been an almost unprecedented success, both as to the numbers attending and the enthusiasm displayed. We need not report at any length the various meetings held, as by means of the daily press, and also by the special and full reports of *The Nonconformist and Independent*, these will have already been in the hands of many readers. The address of the President is naturally looked forward to, at all times, with special interest, and the fact that Dr. Parker was the chairman, and had promised in his Spring address to deal with practical themes at this time, aroused more than ordinary expectation.

The subject chosen by the President was "The Larger Ministry," by which he intended a ministry dealing with all subjects affecting the moral and social welfare of men. A plea was urged for the training of ministers as musicians, medical men, &c., and to fill various offices other than theological or spiritual. In dealing with doctrinal subjects, Dr. Parker firmly and clearly contended for God, Inspiration, Redemption, and Immortality, as forming the four corner-stones of the Christian edifice, and comprising within themselves the Christian faith. On these points it is gratifying to find the President of the Union speaking out so boldly, and contending for the Bible idea of God, advocating the truth of plenary inspiration, emphatically declining to give up the doctrine of the immortality of the soul, and asserting the evangelical aspects of the sacrifice of Christ as forming the only Gospel that will save mankind.

With regard to the plea that the theme and scope of the ministry should be wide enough to admit of political and secular aims, opinions will widely differ. It is quite true that a minister should be much more than a mere sermon maker, but it is equally true that he is sent to preach the Gospel, and that commission, if faithfully fulfilled, is sufficient to fill both heart and hands. The address, on the whole, well repays careful reading, and suggests, in brilliant and telling style, many thoughts of permanent value.

The discussion which followed the reading of papers by the Rev. G. S. Reaney and the Rev. Thos. Green, on "Recent Movements in regard to the Moral and Social Condition of the Poor," was warm and vigorous. Two lines of thought were marked out, the one advocating political economy as the remedy for the acknowledged evils which exist, the other urging a so-called Christian socialism as the cure for ills such as the poor of to-day are heir to. The lack of Christian principle in much of the trade and commerce of our land is but too patent, and undoubtedly lies at the root of a large part of the prevalent poverty and distress. It is to the Christian heart and conscience more than to anything else that we must look for an answer to the burning question: How to rectify the wrongs which exist. Human nature is intensely selfish and fearfully depraved, and as one of the speakers argued, "you must bring the sympathy of the Gospel of Jesus Christ to bear upon political economy before you can swear by it." The discussion was formally adjourned until the next Spring session of the Union; but we trust that present good results will follow.

Among other subjects brought before the assembly was "Mission Halls and their relation to the Churches," introduced by the Rev. J. Ogmore Davies, of Craven Chapel. The need of more earnest and decided evangelistic effort was generally acknowledged. Dr. Bevan urged the duty of Church members to take up work in their own communities as heartily and generously as many of them had done in the great central movement led by Messrs. Moody and Sankey. Dr. Macfadyen's testimony to the value of the work of these evangelists ought to be read by all. He said:—

"I am not able to say anything as to the effect of the Mission of Mr. Moody and Mr. Sankey in London; but I am prepared to speak as to the effect of the work which was done by them, so far as my own church was concerned, and I am bound to say that at this moment the most effective workers in all forms of evangelistic work that I have in connection with my own church are men and women who were brought under the influence of Divine truth, or whose spiritual life was deepened, somehow or other, in connection with the work that Mr. Moody and Mr. Sankey did in Manchester."

It may fairly be expected that a Conference so large and well sustained, on a subject so vital to the spiritual interests of the people, will result in greatly stimulating the work of home evangelisation in the Congregational body during the ensuing winter. Among other papers read, we can only refer to one by the Rev. J. Chadburn, on "Our loss of senior scholars, its cause and cure." The subject is so pre-eminently important that it demands serious attention. A very hearty and fraternal interchange of greetings was made with the Baptist Union assembling simultaneously at Bradford.

BROUSSA ORPHANAGE.—The sad news came by telegram on Friday week of the death of Mrs. Baghdassarian, the devoted foundress of this orphanage. Mrs. B. had been quite prostrated since July last, the cares and responsibilities of the work having brought on an illness which, alas! terminated fatally. The loss will be deeply felt, not only by her fellow-workers, but by the many poor orphans whom she has rescued from abject misery, and who have been wont to look to her as to their fond mother. Happily the institution will still be carried forward on the same principles as before; her bereaved husband is actuated by the same benevolent motives. He greatly needs the prayerful and practical sympathy of the friends of the institution. About one hundred pupils, several of whom are of Turkish families, are at present receiving a truly Christian education.

HENRY JONES.

7, *Adam-street, Strand, W.C., Oct.* 6.

THE BAPTIST UNION.

THIS Union met last week at Bradford under the presidency of the Rev. R. Glover, of Bristol. As usual, the first days of the session were devoted to missionary operations, sermons and public meetings in connection with the Foreign Missionary Society being held at Hallfield Chapel and other places. As a practical outcome of these services resolutions were passed pledging the churches to raise an additional £5000 per annum to the income of the Society. The growing vigour of the missionary institutions of this section of the Church is one of the most promising and encouraging features of its present condition.

The address of the Chairman of the Union was delivered on Wednesday morning, in Sion Chapel, Mr. Glover selecting for his theme "The Work of the Church To-day." This was spoken of as having a threefold bearing: first, on the prevailing unbelief; secondly, on the masses of our own countrymen lying outside the pale of the Christian Church; and thirdly, on the heathen world. The gist of the first part of the address may be gathered from the following extract: "If I am right, our duty to the unbelief of to-day may be summed up in the words: No surprise; no alarm; tender compassion; the ministry of loving witness of the truth of God."

In dealing with the second head, Mr. Glover spoke forcibly on the terrible sin of drunkenness, and the duty of the Church to deal with it, and also referred to the work of the Salvation Army. His remarks on this subject are worth reproducing while so much attention is being drawn to its operations. He said—

"We have had an illustration on a large scale of what the Gospel may effect in the great work accomplished by the Salvation Army. Much in that movement we must all regret—its dubious doctrines and wild ways—methods sometimes more apt to lower than enhance men's self-respect—its tendency to exaggerate God's severity instead of exhibiting his infinite love. But one Christlike quality at least will win for Mrs. Booth 'the full and everlasting and passionless renown:' she gazed upon the most depraved without despair, and believed they might be won for Christ. And going forth in that spirit, the hearts of multitudes turned to the Light of Life she offered them, and arose and came unto their Father."

All will agree that a similar zeal as to the spirit cherished and effort put forth, though not as to the means employed, is the great need of the churches on all sides. In reference to the claim of foreign Missions the address eloquently pointed out the wonderful openness to truth manifested by the heathen world just now, and the solemn responsibility of Christians to meet it promptly.

A paper was read by the Rev. W. Steadman Davis, of Ryde, on "The Economy of Spiritual Power in our Churches." The purpose for which such power is given was designed to be helpful service, while the profusion of effort, ignorance, indifference, and neglect, were referred to as sources of waste. The varying types of character to be found in the churches required to be utilised, and spheres of service found for all. Consecrated energy was the great need all round. Sunday-school work, and the nurture of young disciples, introduced by Dr. S. Green and Rev. J. Wood, of Holloway, also formed prominent topics for discussion. A general feeling was expressed that more attention should be paid to the children of the congregations than is usual, and that bright, helpful services for the young should form a prominent part of the work of every church.

On Thursday the Assembly was occupied by papers and discussions on the Progress of the Denomination, and of the Christian Church generally, during the last twenty years. Dr. Angus, in introducing the first of these points, gave statistics showing that there had been in that period a net increase of 100,000 members for the whole of Great Britain, of whom 60,000 were added in the first ten years, and 40,000 in the last ten. The increase of chapel accommodation had been very great, more than a million and a half sterling having been expended on that behalf. A most optimist view of the state of things in the Church of Christ as a whole was taken by the Rev. C. Williams, of Accrington, who contended that there was far less of evil in the world, and far more of good, than twenty years before, all things tending to spiritual growth. Home and Irish Missions were brought up for consideration, and various agencies reported on, a sermon of a very practical kind being brought to a close by a large meeting held in St. George's Hall, for the exposition of Free Church principles. In connection with both the Congregational and Baptist Unions, total abstinence principles received warm recognition, enthusiastic meetings being held in advocacy of them.

A DESTITUTE COLONY.

ABOUT sixteen years ago a number of English families were induced, by misrepresentation, to emigrate to the Colony of Assungay, Brazil, where the soil is totally unfit for profitable cultivation. The hardships and sufferings of these people have been fully described in a Parliamentary Report. There are at present about thirty families remaining in the colony, quite cut off from the civilised world, there being neither railway communication nor ordinary roads to the colony.

One of the settlers—Mr. William Westley—has been most useful to his fellow-settlers, especially in attending to them medically, there being no doctor nearer than sixty miles. He and his wife, being Christians, have also been spiritually useful to their neighbours. Mr. Westley is a teetotaler, and refuses to make profit by distilling spirit from the sugar cane, the only remunerative business in the colony. Mr. John Pearce, of 27, Tavistock-street, Coventgarden, W.C, desires to send to Mr. Westley, for the use of the colonists, a £10 case of homœopathic medicines, with surgical appliances, and suitable religious books, and he will be glad to receive help from our readers to enable him to carry out this commendable object.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 19, Acts xx. 25–38; Oct 20, Acts xxi. 1—14; Oct. 21, Acts xxi 15–26; Oct. 22, Acts xxi. 27—40; Oct. 23, Acts xxii. 1—16; Oct. 24, Acts xxii. 17—30; Oct. 25, Acts xxiii. 1—11.

CITY MISSIONARIES AND PUBLIC-HOUSES.—To have persevered amid such early discouragements until, at the present time, the Society has seventeen missionaries almost wholly devoted to this special visitation of public-houses and beershops, reflects the highest honour on the moral courage and Christian tact and patience of its missionaries. Truly a grander field for mission work than the public-house could not exist. "Why, them missionary fellows," said a man in a public-house, "walk bang into the beershops now; and one's been in here, taking his religion and his tracts with him, and he has so worked on the landlord's mind that he has quite turned it. He won't serve you now if you're only a little bit tight; and if you let slip a word he says, 'Now then, that won't do in this house.'" "Well, he wasn't always so," said another, "he used to be as good a chap as any, and could swear a bit; I've heard him." "Ah!" said another, "he's not fit to be a publican now." "Forty years," said a man on another occasion, "I have been in and out of these cribs, and never heard a spouter before. What next, I wonder, after this?" Surely the men who do this brave work are worthy not only of Christian sympathy and support, but even of the Victoria Cross.—*Mr. C. Sawell.*

MISSIONS IN CHINA, INDIA & JAPAN.

By Rev. Dr. MURRAY MITCHELL.

(*Paper read at Copenhagen Conference.*)

HE said he had lately had occasion to visit Japan, China, and India, and he had earnestly endeavoured to observe the position of Missions in those countries. He would give a brief statement of the impression made on his mind by what he had witnessed.

JAPAN.

In Japan he had seen Mission work at Yokohama, Osaka, Tokio, Kobe, Kiyoto, and Nagasaki. Japan was opened to Western nations in July, 1853. Since then it has passed through immense changes. The Government has to a large extent followed the example set by the great civilised nations in their naval and military organisations, schools, postal service, railways, banks, jurisprudence, &c. &c. But at present we speak only of religion.

Protestant Missions in Japan began in 1859. But for several years hardly any evangelistic work could be done. The Government was hostile; and the penalty of conversion was death. Missionaries studied the language, and did all they could in the way of education. The first Protestant church was opened in March, 1872, in the city of Yokohama.

In February, 1873, the edicts against Christianity which were publicly posted up were removed. Since that time the progress has been rapid. At the end of last year the communicants amounted to 6598, of whom more than 1600 had been gathered in during the year. These estimates are under-statements of the truth; for the statistics are not quite complete. The entire Christian community, including children, exceeds 30,000. One remarkable thing is that in several places native churches are springing up that have had no connection with any foreign society.

More cheering than even these numbers is the character of the converts. There is a spirit of beautiful harmony and love among them. No sectarian controversy has as yet arisen. They belong to different Missions, but appear as a band of brothers. They are occupied with the essential truths of the Gospel, and they have no time to fight about points of minor importance.

The missionaries themselves connect with this unity of spirit the remarkable revival of religion that has lately been witnessed in Japan. There was a deep impression made during the week of united prayer in the beginning of 1872; but the hearts of all were still more profoundly stirred during the week of prayer in January, 1883. When the first week was over, a second was set apart for earnest supplication, and from that time there have been great awakenings at many places. A venerable American missionary says he never witnessed in his native land any renewal of spiritual life more remarkable than that which has lately been experienced in Japan. The hearts of multitudes were so enlarged that they felt as if they had received a second conversion—a fresh baptism of the Holy Ghost. There is a branch of the Evangelical Alliance in Japan, which is flourishing.

The native churches are zealous in evangelisation, and they contribute for this and the support of ordinances among themselves more liberally than Christians in Europe or America. The difficulties in the way of evangelisation are less than in many other countries. There is only one language. They are to a great extent an educated, reading people. Being debarred from political discussion, they eagerly turn to science, history, and religion. They have no caste—that great curse of India. They are a homogeneous people. Three Pagan religions exist in Japan, viz., Shintoism, Buddhism, and Confucianism. None of them are strong. Shintoism, the original faith of Japan, is a vague system of spirit-worship, with no definite doctrines and few definite rites. It is shadowy and powerless. Buddhism has greatly degenerated. It has split into at least eight sects, of which only one

seems to have any life. Confucianism is a system of morality and nothing more. It cannot satisfy the human heart. The Gospel comes to supply the void.

The Government is entirely tolerant. The leading officials probably wish Christianity to spread. For the Government is uneasy at the reception it meets—or fancies it meets—from the great Christian powers; and the Japanese believe they would be received into the comity of civilised nations if they were Christians. The Government quite possibly may soon declare itself Christian; and if so, the heathen systems will quickly disappear.

Many things seem to indicate that the fulness of time has come to the "Land of the Rising Sun." The Japanese Christians say they are praying and working that their country may be wholly Christian by the year 1900. Let us unite our efforts and prayers with theirs!

And yet, while there are cheering grounds of hope, undoubtedly there is cause for anxiety. Japan is rushing into the forms of Western civilisation. She is now demanding representative institutions, and the Government, while afraid to grant, cannot venture to refuse them. Can Japan bear our civilisation without accepting the religion on which that civilisation entirely rests? Can we have the fruits without the roots? We think not. Now, at present, nearly all the education given by Government is wholly secular. At the same time, agnostic and materialistic treatises are passing into Japan from Europe and America, partly sought by the Japanese, partly sent to them unsought. Tom Paine, of whom we seldom now hear in the West, is an authority in the farthest East. Heathenism is dying, and will die out in a generation; but the tremendous question is—Shall it be succeeded by secularism or Christianity? The answer depends on the Christian Church. Will she put forth far greater efforts than she is yet doing on behalf of Japan? Will she pray far more, and give far more, and work far more, for that most interesting, but greatly imperilled land? If not, the consequences may be fearfully disastrous.

The Japanese are not naturally religious; they are a fickle people; one, therefore, is filled with anxiety as he tries to forecast the possible future. God grant that the Christian Church may awake to the solemnity of the position, and rise to the height of the great occasion!

INDIA.

Dr. Mitchell then proceeded to speak of India. He had lately traversed it from Calcutta to Lahore, and from the Himalayas to Cape Comorin. To an audience in Copenhagen everything connected with India must be specially interesting, inasmuch as the first Protestant missionaries to that continent went forth under the patronage of Frederick IV., King of Denmark. Things were very different now from what they were when Ziegenbalg and Plütschau were sent to Tranquebar, in the end of 1705. It was highly honourable to Denmark that in the year 1714 there was established at Copenhagen a Missionary Institute—*Collegium de cursu evangelii promovendo;* and no one can forget the noble efforts of Hans Egede and his successors any more than he can forget the men who laboured in India.

India contains a population of fully 250 millions. The foreign missionaries in 1881 were 558 in number; native pastors and missionaries, 574; Communicants, 145,097; native Christians, 528,590 (we do not include Romanist and Syrian Christians). These figures indicate very cheering progress. Thus in 1851 the native pastors and missionaries were only 29, so that there has been a twenty-fold increase. The communicants in 1851 were 17,306, so that there has been fully an eight-fold increase. Native Christians in 1851 were 102,951, so that there has been a five-fold increase. And the ratio of increase has been steadily rising.

The increase of work done by women for Indian women has been very great, even during the last ten years. Foreign female agents have increased from 370 to 479; native female agents from 800 to 1600. Female pupils have risen in the same time from 26,000 to 56,000; and among these the pupils in zenanas have increased from 1900 to 9100 and upwards.

Medicals Missions have also been prosecuted. Ladies who have received a thorough medical training have a most noble sphere of usefulness among their Indian sisters.

There are at least six systems of Pagan religion in India, viz., Hinduism, Mohammedanism, Parseeism, Buddhism, Jainism, and Sikhism, and the de non-worship of the le s civilised races. The great system of faith is Hinduism, with nearly 190 millions of adherents. Mohammedanism has 50 millions. The Gospel has to contend with all of these religions. The most remarkable success has been among the aborigines and less civilised, but all the systems have been powerfully affected by Christian truth. It is generally believed that the Mohammedans have scarcely been impressed. The truth is, however, that as much success has been granted in their case as in the case of the Hindus, in proportion to the effort put forth on their behalf.

The character of the Native Christians in India is not inferior to that of Christians in Europe or America. Their character differs in several respects from ours; and has both merits and demerits in which we are wanting. They have to learn from us, and we have to learn from them.

The Native Christians are already a power in society, and are daily becoming more so. Their union makes their influence felt. They make little of the ecclesiastical divisions which exist in Europe and America; they cherish the great truth which is embodied in the motto of the Evangelical Alliance, *Unum corpus sumus in Christo.* In Calcutta the Brahmo Somaj—in connection with which the names of Rammohun Roy, and Keshub Chunder Sen are so well known—has been split into four branches, all of them unfriendly to each other; but the Christians are conspicuously one, a band of brothers. Long may that unity continue!

The Christian community is steadily rising in the social scale. As a rule, the Christians are better educated than their neighbours, and are more and more occupying important positions as Government servants, physicians, lawyers, &c., but the influence of Christianity spreads far beyond the circle of the baptized. The great truths of the Gospel, when once clearly uttered, cannot be forgotten. They may be disliked, oppressed; but forgotten? No; they carry with them their own bright evidence, and those who are not wilfully blind begin ere long to recognise it.

Thus an immense change has taken place in the feelings of vast multitudes. Where Christianity was hated, it is often not only tolerated, but approved. It was said by Carey, regarding Bengal, about seventy years ago, "The people hate the very name of Christ, and refuse to listen when it is mentioned." Now a missionary writes: "See that the name of Christ is plainly printed on the title-page of every book. It will make the book be read." Or, as they lately said in the South of India, when the wretched Theosophists were reviling Christianity, "Say as much good of Hinduism as you please; but don't say evil of Christianity."

Do I affirm that this change is universal? No. A Brahman generally, and a Mohammedan frequently, will oppose the preaching; still, as a rule, the common people hear the Gospel willingly, and often gladly. I admit that it is not simply the truth that attracts. We have many beautiful Christian hymns in the Indian languages, and when these are sweetly sung the attraction to the natives is very great. They will sit for hours, or all night long, listening to simple touching lyrics that speak of the love of Christ.

Is Hinduism then likely to perish soon? And are the other systems also passing away? We do not affirm this. It was three centuries before the Gospel had more than six millions of adherents in the Roman Empire; such at least is Gibbon's estimate. Christianity is advancing much faster in India now than it did in the old empire, and, at the present rate of progress, it will reckon six million of followers in forty years. But we may hope that the advance will be more and more rapid. And be it remembered, India is gregarious. Mass movements may soon be expected. Let us cherish high hopes, but always in a spirit of simple, entire dependence on God! If we give Him the glory, He is ready to work salvation in the midst of the earth.

CHINA.

With regard to China we may say there exists in that great empire a state of things most remarkable and encouraging. For example, China is now thrown open to secular and religious enterprise. It was too long looked upon as an impenetrable rock, and the almost despairing cry was—"O rock, rock, when wilt thou open?" But now, at the treaty ports, and for thousands of miles in the interior, the way is open both for the trader and the missionary. Missionaries who knew China twenty years ago are astonished at the change.

Again, the success attending Christian effort has been very great. The membership of the various native congregations is not under twenty or twenty-five thousand. The native pastors and teachers have in many cases been distinguished for piety, ability, and usefulness. Christian schools have been largely established. Books literary, scientific, and religious have been prepared, which have been widely circulated and noticed in the highest quarters. The books and daily papers published by foreigners in the Chinese language are read by great numbers.

We are called on to avail ourselves of this vast alteration that has taken place in the Chinese empire, and use it for the glory of God and the good of men. A vast extension of Christian work of all kinds is imperatively called for: more missionaries, European and native; more female labourers; more teachers, new schools, more books. Some would say that the last—the books—are especially required.

Further, I feel bound to mention the need of more of union and co-operation among the Missions. Let me quote the words of a venerable missionary, who had been more than forty years in China, Mr. Muirhead, of Shanghai: "It is my decided conviction that greater union and co-operation on the basis of the Evangelical Alliance is absolutely necessary for the efficient conduct and extension of missionary work in China." I am sure my friend does not mean to imply that there is any want of brotherhood and sympathy among Protestant missionaries in China; nor have we reason to say that there is less need of union and co-operation in other lands than there is in that particular field. He asks whether the Evangelical Alliance can do anything towards securing the union which he so earnestly longs for.

OBITUARY.—The death is announced from Andover, Massachusetts, of Professor John Lord Taylor, D.D. He was well known as one of the most eminent Congregational ministers of the United States, and was connected for nearly thirty years with Andover Theological Seminary, in the capacity of trustee, treasurer, and professor of theology and homiletics. He resigned, owing to delicate health, in June, 1879, leaving to the institution a parting gift of 20,000 dols.

YOUNG WOMEN IN WATERFORD.—On Tuesday evening, September 9, Mrs. Noble, President of the Irish branch of the Y.W.C.A., addressed a large meeting of the members and friends interested in the association in the Diocesan Room. The Waterford branch numbers now 150 members. Mrs. J. Strangman, the earnest and zealous secretary, holds meetings for members every Monday evening. The first and the third Mondays of every month are devoted to the Bible-classes, the alternate Mondays are for Prayer Union members.

MORMONS IN INDIA.—We have received a strongly-worded letter about the Mormon missionaries in our midst, which we must decline to print, simply because we cannot defile our columns with the blasphemies which are reported as uttered by these men. They surpass any human beings we have ever known in piously blaspheming Jesus Christ, and in view of the immorality of their teaching, we regard them as men to be shunned like so many cobras. Of all the strange disguises which the devil had ever worn, this modern iniquity of Mormonism is probably the most repulsive.—*Indian Witness.*

YOUNG MEN IN THE CITY.

IT seems a curious arrangement that the prizes gained by study in one winter season should be withheld till the opening of the next. This is the method adopted in connection with the evening classes at the Aldersgate-street Y.M.C.A. However it may commend itself to the young students themselves, it shows a good deal of shrewd wisdom on the part of the friends in charge. It ensures on the eve of the coming session a bumper audience, to whom the claims and advantages of the institution may be set forth. On Monday week the rooms of the Aldersgate-street building were far too strait for the comfortable accommodation of the crowd of "young fellows" (to use the genial Secretary's homely phrase) who thronged in, and made short work of the tea and coffee and comestibles kindly provided. It is on such occasions as these that the need of a more capacious home for the City young men is most emphatically felt. When an adjournment was made to the lecture hall there was not even standing room for all, though an embargo was placed this year on the attendance of lady friends, from want of space. In the crowded state of the room it was scarcely surprising that Rev. H. Price Hughes, the chief speaker of the evening, should promptly have seized the opportunity of saying, when dilating on matters physical, that the Christian capitalists of the City would do well to provide more lung space for the institution. Of course the perspiring crowd of "young fellows" cheered this suggestion to the echo.

The Lord Mayor presided during the evening, and presented the prizes to the successful competitors. The prizes consisted mainly of books, chosen by the students themselves, and were awarded for proficiency in French, German, Latin, Greek, English, shorthand, writing, book-keeping, athletics, &c. Certificates were granted by the Science and Art Department, South Kensington, after examinations in animal physiology, magnetism and electricity, and mathematics. The leading prizemen were rewarded by the ringing plaudits of the audience, as they stepped to the front, and received the visible tokens of their application and perseverance. The earnest words of the Lord Mayor about the importance of physical and intellectual progress, and, above all, of true spiritual enrichment, were very heartily received, as they deserved to be.

Mr. R. Burn, the Secretary, in the course of a brief but warm-hearted and rousing talk, said that the previous year had been the most successful they had ever known, judging from the numbers on the books. He was anxious that this year should surpass the last; indeed, he went so far as to say that the institution was yet in its babyhood, and he looked for a great increase of associates and members in the immediate future. He recapitulated the many attractions, in the way of classes, lectures, &c., they had provided in the winter programme. These certainly make an excellent show, and any young man who makes 186, Aldersgate-street his place of evening resort, these next few months, will not lack for pleasant and profitable occupation. We hope the rooms will be so crowded all the winter through, that larger premises will become an imperative necessity.

As already remarked, Rev. Hugh Price Hughes was the chief speaker of the evening. It is not too much to say that he amply sustained his great and growing reputation. He took for his text a sentence uttered by Socrates, who, after returning to Athens from assisting in some military expedition, anxiously inquired of his fellow-townsmen "about the present state of philosophy, and about the young men." He wished to know what the greatest and the wisest of the people were thinking about, and what sort of "young fellows" they had among them. There is one point, said Mr. Hughes, in which we who are Christian philosophers surpass, or ought to surpass, Socrates. We should be equally interested in our young women. On the moral and intellectual condition of our young women, as much as on that of our young men, the future of our city and our country must largely depend. It is high time that we young men should wake up and look to our laurels. I am proud to say that my own sister is Senior Moralist in the University of Cambridge this year; she has defeated all the young men who entered the lists with her. If you had permitted young ladies to compete for your prizes, perhaps they might have achieved a similar result. We greatly rejoice in the growth throughout our land of *Young Women's* Christian Associations.

Mr. Hughes proceeded, in his own peculiarly incisive and courageous fashion, to expand his theme. He was glad to know that the Association believed in animal physiology and in boating clubs, as well as in prayer-meetings; these go beautifully together. Christianity attaches the greatest importance to the health of the body. No doubt many of the hallucinations from which monks and nuns and hermits suffer are the result of indigestion or liver complaint. Mr. Hughes strongly commended early rising, with some tricycle practice before beginning the business of the day, as an excellent specific for health. A moderate indulgence in plain food is another, and entire abstinence from intoxicants will complete the physical regimen. Having touched on the drink question the speaker levelled some well-aimed shafts at *The Times* for its recent articles on Temperance. Its anonymous scribe says, forsooth, that teetotalers are a feeble and inferior set of people. What about Dr. Guthrie, the greatest light in his day in the Free Church of Scotland, and a teetotaler? What about Mr. Spurgeon, the greatest Baptist preacher in the world? What about Dr. Lightfoot, the ablest theologian in the State Church? Both are teetotalers. If his native modesty had not forbidden, Mr. Hughes might very properly have cited himself as an illustrious representative of the Methodists. "It would be an immense advantage to the human race," he exclaimed, "if *The Times* would give up writing nonsense."

Coming to the advantages of mental equipment, Mr. Hughes quoted Southey, who, in reply to one who said Christianity had no need of his learning, observed that it had much less need of his stupidity. As to special subjects, he thought more attention ought to be paid to English history. Then every young man should have a corner in his mind for the best poets. Languages of course are useful, and so is some branch of natural science. As to music, he thought every young man ought to be compelled to sing, whether he could or not! Further than that, every man should be taught to play either the piano or the violin. There is a refining influence about music, and it promotes social fellowship, as well as being supremely helpful in the high service of God.

But the supreme and crowning necessity is that we should be in conscious fellowship with Jesus Christ. True religion qualifies a man for every duty in life to which he may be called. It is only in company with Jesus Christ, and under the inspiration of his influence, that we can properly realise the possibilities of our manhood and of the human race. No man is a true man until he is a Christian. If we are Christians we have all a great part to play in hastening on the millennium of peace and joy. The great secret of happiness is to realise that we in our sphere may do something to hasten that glad day when the world shall be filled with purity and peace. We are dealing with the great evil of drunkenness. Another evil that we young men will have to face is the great curse and madness of war. It is for us to create a noble Christian sentiment that will always substitute arbitration for war. A passing reference must be made to another social wrong, the cure of which is largely in our hands. The chief scoundrels in perpetrating the most awful evil that afflicts our society are not young, but middle-aged and old men. It is for us young men to boycott them, with a stern Christian judgment to put them down. Let us create such a strong Christian opinion that if these vile scoundrels do not desist from their evil courses, they shall be put on board some ship and sent to some solitary island in the South Seas and condemned to live there by themselves. I appeal to every young man to do his duty in resisting this most infamous social crime.

Mr. Hughes, in closing his eloquent and practical utterance, exhorted his young friends not to be afraid of the seeming progress of atheism. There is less of it than many people think. As for democracy, there is no cause to dread its advance. In all civilised countries power is passing more and more out of the hands of privileged classes. There is nothing to fear in its passing into the hands of the masses of the people, provided they are permeated with Christian principle. Let us be brave and do all we can to make our brother man more like to Jesus Christ.

Some earnest words followed from Mr. George Williams and from Mr. R. Searle, of Adelaide. The latter said he was converted at the Aldersgate-street Y.M.C.A., in the days when Mr. Tarleton was Secretary; for some years past he has had the privilege of fostering such work in the land of his adoption on the other side of the globe. Then the Lord Mayor thanked the audience for thanking him, and we were dismissed with the doxology and the benediction.

YOUNG WORKWOMEN IN THE CITY.

WE thank the friends through whose kindness so many of these young women have been enabled to enjoy a day in the country during the past summer. The various excursions have been sources of much pleasure and benefit. Kind friends also invited large numbers of the young women from time to time on Saturdays, when they were hospitably entertained, and always gathered for a Gospel Service before they returned to London. We could tell much of spiritual blessing which has come to our knowledge from these meetings.

Some of those among whom we labour were converted by the instrumentality of Dr. Pentecost, at Mildmay Conference Hall. They have since been amongst the most regular attendants at our Monday evening home meetings. They are holding steadily on their way.

Hearty thanks are also given to the friends who have taken tired, delicate girls for a week or fortnight's visit to recruit.

We have lately been cheered by receiving gifts of £10 and £2 from kind friends in Chicago and South Africa respectively. These sums came to hand when we were in straits for lack of the needed funds, and our hearts were filled with praise to God for having prompted these helpers to come to our aid.

A week's Mission has lately been held at Cross Keys-square for our young girls. We believe over 800 have listened to the message of salvation from Miss Cobb. These services have been thoroughly appreciated, and many have received definite blessing. We have been obliged, by the growing demands of the work, to secure another room in Cross Keys-square in which to hold Gospel and other meetings. We look for a great blessing during the coming winter. This fresh extension, however, will considerably increase our monetary responsibility. We therefore earnestly commend our work to the sympathy of all who are interested in the salvation of the young toilers of the City. (Mrs.) C. Fisher.

Cross Keys-square, Little Britain, E.C.

AMERICAN WOMEN AND TEMPERANCE.—Ten years ago, at the first Chautauqua Assembly, the Woman's Christian Temperance Union was organised. The little one has become ten thousand, now covers the entire land with the network of Women's Christian Temperance Unions, and is doing more to further the greatest reform of our age than any other organisation. This summer it celebrated its tenth anniversary at its birthplace. Miss Frances Willard delivered the principal address, though there were many other speakers, for the ladies reigned supreme on the platform for two days.

THE PRECIOUS BLOOD OF CHRIST.

A TRUE INCIDENT.

IN a lonely Irish cabin,
No friend or kindred nigh,
An outcast, and a wanderer,
Had lain her down to die.
So young, so fair to look on,
So worn, so old in sin;
Yet He who saved the Magdalene
Had stooped, and drawn her in.

I sat by the lonely bedside
And spoke of the wondrous love
Of the Saviour, who brings the sinner
To his home of light above.
While lit with a holiest presence,
Grew that chamber poor and dim,
And our voices sank to silence,
In our quiet talk of Him.

Then the dying face grew radiant,
And the dying eyes grew bright,
As though some vision tarried,
Hid from our earthly sight:
"Oh, sweet," she said, "is the story
Of the Cross of Calvary,
But dearer far, the knowledge,
That Jesus died for *me*.

"Oh, sweet is the free salvation
To every sin-sick soul,
But dearer far the knowledge:
Jesus has made me whole.
Come nearer while I tell you
(Praise to his blessed name!)
What Christ Himself has taught me,
And how the lesson came.

"Last night, when all was silent,
And quiet here I lay,
The darkness seemed to vanish
Before the light of day;
A glory filled my chamber;
A strange and heavenly light,
Fairer than sun at noon-day,
Burst on my dazzled sight.

"And then a strange sweet music
Of voices glad and free,
Like those heavenly who sing the song
Upon the crystal sea.
I longed to catch the chorus,
To hear one word of love,
Brought by the blessed angel band
From their bright home above.

"And while I longed and listened,
Five words, most sweet, and clear:
'The Precious Blood of Jesus,'
Fell on my wondering ear.
The Precious Blood of Jesus!
Gone was the heavenly ray,
The sunshine and the singing,
The glory, passed away!

"But, oh! those words, they lingered,
They could not, could not go,
And they will linger with me
On to the end, I know.
And when I cross the river
And join the white-robed throng,
The Precious Blood of Jesus
Shall be my only song."

"'Dear Lord,' I prayed, as slowly
I took my homeward way
From that still bed of suffering,
That quiet autumn day,
'Dear Lord, if in thy wisdom
(For all my life is thine,)
The sunshine and the singing,
The joys of life decline,

"'If in thy love's appointment
Thine own sweet gifts must be
All yielded up, that in my heart
No guest may reign but Thee;
Yet here I rest, my anchor sure,
My confidence, my trust,
My peace, my hope, my glory this,
The Precious Blood of Christ.

"Yes; here I rest, all fear dispelled,
My longings satisfied;
All service sweet, all burdens light,
Touched with that crystal tide;
And when I pass within the veil,
To know as I am known,
To see the Lamb who once was slain
Upon his kingly throne,
The burden of my song shall be
That gift of gifts unpriced;
While angels echo back the strain,
The Precious Blood of Christ."

LIVERPOOL CHRISTIAN CONVENTION.

THIS seventh annual gathering of Christians in Liverpool was held in Hope Hall, Hope-street, on Thursday and Friday, October 2 and 3. The Convention was largely attended by Christians of various denominations, including the leading evangelical clergy and laymen of the city. A most important subject was selected for consideration: "The Christian's Power for Service." The subject was considered under four divisions: (1) Conscious union with the risen Lord; (2) The Holy Spirit indwelling, teaching, leading, filling; (3) The burden of souls with constraining love; (4) Personal consecration.

On Thursday a meeting for united prayer, presided over by Rev. Dr. HARRISON, was held from 10 to 11 a.m. This was followed by a Bible-reading given by Rev. HUBERT BROOKE, founded on 2 Kings xi. He pointed out the meaning of the words *Gilgal* and *Bethel*. In the case of the Israelites Gilgal was a place where all confidence in the flesh was put aside. It was the starting-place for Joshua's armies when they went out to victory, and it was also the resting-place after the victory was won. How often have we gone out, and God has worked with us, and we have won the battle. Yet we have often come back, and have fallen, because we did not go right to Gilgal and say once more, "Lord, we are unprofitable servants." Bethel means, "I am with thee." The secret of the Christian's power lies in these words. It is not a feeling of power that will enable us to do work for God, but it is a whole-hearted reliance upon the present God.

In the afternoon the Convention again met under the presidency of Mr. ALEXANDER BALFOUR. On behalf of Mr. Matheson, who was prevented from being present, he briefly touched on the topic of the day. He said, if we were to do Christ's work we must be much in his company. One could not wonder at the lack of power shown by professing Christians, who lived in an atmosphere of worldliness, and gave but little time and thought to communion with the Lord.

Rev. J. BURBIDGE delivered an address on "Conscious Union with the Risen Lord." In this lies the ground of the believer's safety, and the source of the believer's strength. No comfort can be got from a crucifix, bearing on it the resemblance of a dying or a dead Saviour. We think not now of a Saviour who is dead, but of a Saviour who lives for evermore. This union is the very marrow of experimental religion; it is no mere matter of theological opinion. The subject is also closely bound up with practical religion. "He that saith he abideth in Him ought himself so to walk even as He walked."

Rev. E. R. BARRETT, in a forcible address, showed that God would not call the believer to this fellowship if He did not intend that he should realise it.

The Chairman asked Rev. Eli Walter and Dr. Brown to pray that the commercial depression existing in this country and city, the agricultural depression, and the unsettled condition of men's minds in public affairs, should be overruled by God for the best interests of the nation.

At the evening meeting Mr. B. F. BABCOCK presided. In the course of a brief address he remarked that "the indwelling of the Holy Spirit in the believer" was not a mere theory, or doctrine, but an actual fact, that gave grace and power to the believer's life.

Rev. Dr. MONRO GIBSON delivered an address on "The Holy Spirit Indwelling, Teaching, Leading, Filling." He referred at length to the words, "Ye have an unction from the Holy One, and ye know all things." He showed that the word "unction" meant christening, though not in the sense in which the word was used in these days. When we receive the Spirit, we are not merely Christianised, but "Christed"—made partakers of Christ, incorporated into Him, identified with Him, made one with Him, so that He lives in us. That is the idea of christening, or unction from the Holy One. The word "Christian" is a title of heathen origin, and occurs only three times in the Scriptures, and each time it is used as a heathen word. The inspired writers never use the word as applied to the people of Christ. It is not a strong enough word to express the relationship. The Christian might have no closer relationship to Christ than the Platonists had to Plato. That will not do. What word do they use in its place? They called them "Christ." The Lord Jesus is the head of his Church, and his people the members. The head and the people together constituted one body. The result of this is holiness. Does that mean that after we receive the unction from the Holy One we become immediately perfect in character? Not by any means. But it does mean that thereafter we have an abiding desire and determination to follow after holiness.

Mr. Reginald Radcliffe led in prayer, and Rev. W. DARLOW SARJEANT delivered an address on the same subject. It is not the least use, he said, for us to think of being baptized and filled with the Holy Ghost, unless in purpose, and aim, and will, we are ready to put aside every weight, and the sin which so easily besets us.

On Friday morning there was again a large attendance. At eleven o'clock a Bible reading was given by Dr. Monro Gibson, on "The Israel of God," divided under three heads: (1) Israel, the partriarch—Jacob; (2) Israel, the nation; (3) Israel, the Church.

At the afternoon session Rev. Canon TAYLOR presided, and spoke briefly as to the essential oneness of all true believers.

Rev. Principal BROWN, of Aberdeen, in the course of his address upon the Christian's service, said the great majority of Christians did not feel the burden of souls; they shrank from speaking to individuals about salvation. We want more spiritual adaptation. Addressing his brethren in the Gospel ministry, he said, the power of their preaching was sometimes lost by the way in which they spoke. He did not care a farthing about oratory; he believed those who studied it most made the least of it. But there was an oratory of reality, an oratory of earnestness, and there was an oratory of the power of the Holy Ghost upon the human spirit, which was beyond all other oratory. They should aim at getting themselves into the spirit of what they said. It was necessary sometimes to preach terror, but it must be tempered by love.

Rev. T. CHAMPNESS said no one could estimate the power a man or a woman had who had the burden of souls on them, and how much they could control the destinies of the empire of which they formed a part. If a man had this burden it would save him from being mechanical, and from ambition. Lord Macaulay had said, "Unsatisfied ambition anticipates the pains of the damned." There were some preachers who needed to learn this.

The Convention met for the last time on Friday evening, when an address was given by Rev. Mr. Laycock, in the absence of Rev. H. Armstrong Hall, on "Personal Consecration." There was a very large attendance. At eight o'clock the Lord's Supper was observed, presided over by Rev. David Brown; there were a very large number of communicants. This brought the interesting Convention to a close.

A CONVALESCENT HOME FOR BOYS was opened in September at Abbott's-hill, Ramsgate, in connection with the Latimer-road Mission. There are twelve beds in the Home, and these were all filled at once. The cottage at Broadwater, Worthing, is retained for girls only. As the additional Home necessarily entails an increased expenditure, the Committee earnestly appeal for help. The Hon. Secretary is Mr. Aulay Macaulay.

Notes and Comments.

WE again remind our readers that any useful books which they can spare from their shelves will be much appreciated, if sent to Mr. R. Paton, 180, Aldersgate-street, for the libraries of Mr. Moody's Seminaries at Northfield.

It is a circumstance worthy of special remark that one lady should have been able to write a series of letters addressed to those engaged in the most varied worldly callings, and each containing some pertinent counsel conveyed in suitable phrase, and in a spirit that could not give offence to the most sensitive. This task has been achieved by Miss V. M. Skinner, of Bath, whose "Friendly Letters" have just been published in a collected form by Messrs. Jarrold and Sons, of Norwich. There are twenty-seven letters in all, and they are for as many sections of the community, commencing with cabmen and ending with printers.

In her latest letter—to Printers—Miss Skinner makes an appeal which we wish, from the bottom of our hearts, the members of the handicraft would, to a man, respond to:—

"We hear a good deal about 'strikes' nowadays, but I should be glad if every printer would strike work when an immoral or infidel MS. is offered to him to print. You have mighty power entrusted to you, and if only the *imprimatur*—'let it be printed'—much used on the title-pages of books printed in the 16th and 17th centuries could be changed into 'let it not be printed' for every bad book, what a blessing it would be."

The present position of Mormonism as a religious sect is well summed up in the columns of the *Spectator* as follows:—

"The Mormon Church numbers at the present moment over 130,000 members; it possesses one of the most populous and wealthy territories in the Union, and nobody knows how much personal property; it has a highly organised system of immigration, which brings in 2000 recruits from Europe alone every year; it has 15,000 church members in Europe, and over 5000 in New Zealand; 400 Mormon missionaries are constantly engaged in preaching its doctrines abroad, and the whole body moves in the strictest subjection to the spiritual head and his representatives, recognising no other law than the decree of the church, accepting its awards and submitting to its punishments."

The worst of it is, the tendency of this moral pestilence is to spread even more widely, notwithstanding all protests against its abominations.

To our national discredit, the writer of the article quoted above asserts that it is in Great Britain that the large majority of the Mormon recruits, mostly young girls and women of the peasant class, are found.

"The English headquarters of the Church are in Liverpool, and there is a 'Perpetual Immigration Fund' deposited in the Bank of England, from which all the expenses of converts are defrayed. The foreign population of Utah at the last census was about 44,000, and of these 27,000 came from Great Britain, England alone furnishing over 20,000. And in one of the latest scandals in Salt Lake City that have come to public knowledge, the victim was described as 'a young girl from Leicestershire.'"

In view of such facts it is surely incumbent on public teachers who are located where these prophets of iniquity are most busily engaged, to be clear and outspoken in their declaration of what the system is, and whither it leads those who are deluded into joining it.

Norway is another field where successful operations are carried on by Mormon missionaries. A Christian captain from that country has just thanked us for our recent exposure of the system, and expresses his regret to know how large is the number of converts drawn from Scandinavian countries.

Now that all eyes are on Egypt we may be permitted to mention the work of Miss M. L. Whately, at Cairo, which we know to be in pressing need of help.

A statistical report of the population of Japan issued officially by that Department of the Japanese Government, gives the number of Christians in the empire as 80,000. Of these 60,000 are Roman Catholics, 20,000 Protestants. The number of converts to the Greek Church is also said to be very large. The success of evangelical Missions in Japan of late years has been a cause for great joy and thankfulness, but according to these figures what has been done only serves to show how great is the need for redoubled ardour in prosecuting the work. Japan numbers not less than 25,000,000 of inhabitants; we may well pray the Lord to send out more labourers, and scatter more abundantly the seed in so vast a field.

The subject of providing penny dinners for the children attending our Board Schools is not likely to drop. The Committee of Representative Board School Managers is awake to its importance, although unable to act officially in the matter. They have, however, addressed a circular to individual managers urging the value of the scheme, and suggesting plans for its adoption in different districts. One great desideratum in our social economy would be met by its being generally carried into effect.

As an illustration of the way in which the mystery of lawlessness doth already work, a correspondent, signing himself "One of the Lower Orders," sends us an account of a lecture he has just attended, delivered by Mr. Hyndman. The subject was "Law: or how the people are legally robbed." The lecturer contended that all law, human and divine, should be overturned, especially the decalogue, and urged that as a result great ease and pleasure would be enjoyed by the masses. The marriage tie could then be broken at the desire and will of either party, and social communism of rankest type be introduced. This is a line of teaching which is being extensively promulgated all over Europe, and the ignorant multitudes are receiving it only too readily. The result cannot be regarded too seriously, or deprecated too earnestly.

Our correspondent, in view of these facts, urges the necessity for the Christian Church more firmly to maintain in its teaching the sovereignty of God as the Ruler of the universe, and to uphold the authority of his Word in relation to human governments. Doctrines of a distinctly evangelical kind are of highest value and importance, but the times require the enforcement also of practical truths affecting the relations of God to man. It is doubtless true that to the lawless spirit of the age we need to oppose the spirit of obedience to the laws of God, and the maintenance of Divine supremacy. The selfishness and greed which so widely prevail among all classes, and which account so largely for the discontent and bitterness which exist among the poor, are but too rife even in the churches of Christ, and we need to testify against them.

Mr. Charles Cook has, as our readers are aware, again taken the Metropolitan Music Hall for evangelistic services during the winter. £150 is needed. It is a courageous thing to undertake this work single-handed, and we hope the financial burden will be taken off Mr. Cook's shoulders.

In the Report of the London Y.M.C. Associations, recently issued, there is a very valuable list of the Associations throughout the world, with names and addresses of secretaries. There should be a copy of this list in every family where there is a young man who will have to go forth and fight his way in the world. Wheresoever his footsteps may be directed, at home or abroad, he can be assured that if there is a Y.M.C.A. in that place, there he will find a hearty welcome and a helping hand. Copies of this list can be procured at Exeter Hall, Strand, W.C., price 6d.

The advances made by sacerdotalism form one of the most ominous features of our times, to the seriousness of which the public mind is by no means awake. It is operating throughout the land to undermine and destroy the influence of the truth. In the East-end of London there are churches to be found, such as those at St. James's, Curtain-road, Shoreditch, and St. Michael's, Mark-street, Finsbury, where in the midst of dense populations doctrines and practices of a distinctly Romish character are unblushingly resorted to. The result is not so much that the people are converted to their pernicious ways, as that they are led to ridicule religion, and regard its claims with indifference and contempt.

What is wanted in order to meet the danger caused by modern Ritualistic revivals is a more decided and outspoken testimony on the part of all believers in the Gospel of Christ—testimony to the all-sufficiency of his priesthood and work, and against all teaching which upholds the clericalism and sponsorship of man. In these times fidelity to such truths as the Headship of Christ, the oneness and completeness of his mediation, and the perfectness of his atoning sacrifice, is of supreme importance. It behoves every servant of Christ to clear himself of all complicity with whatever tends to compromise these fundamental doctrines.

The French Government, it is said, has announced its intention to make use of the law of 1791, and to fix a tariff for bread, if the bakers of Paris do not of their own accord reduce the price of that commodity. It does this on the ground that it is unjust for one trade to reap the advantage of plenteous harvests at the expense of the general community. In some of the provincial towns the mayors have already fixed a tariff.

The Annual Report of the Howard Association has just been issued, and contains a large amount of useful information on social themes of pressing moment. The prison system in vogue in our country undoubtedly requires vigilant and careful supervision, and in this direction the Society is specially valuable, pointing out where defects exist, and suggesting their remedy. Under the headings, "insane and weak-minded prisoners," "prison architecture," "convict classification," "prisoners' appeals," &c., much information is afforded. The Report may be had at the office, 5, Bishopsgate-street Without, E.C.

Referring to the housing of the poor, the Report lays great stress on the importance of relying on the spread of education, temperance and religion, for improvement, rather than on State provision. If millions were expended on new dwellings for the people, while they remain irreligious and ignorant, the committee holds that it would be a huge waste. Illustrations abound that if cottages ever so neat and commodious are put into the hands of morally low and degraded classes, they soon become as filthy and shabby as other slums. This important aspect of the subject requires the serious attention of all philanthropists.

The address on "Democracy" last week at Birmingham by Mr. Russell Lowell, the United States minister to Great Britain, contained many good points. It, nevertheless, reveals the weakness and oft self-contradiction of human philosophy, even at its best. Mr. Lowell is reported to have said:—

"For the individual man there is no radical cure for the evils to which human nature is heir outside of human nature i self. The rule will always hold good that you must 'Be your own palace, or the world's your gaol.'"

And yet he added further on:—

"Our healing is not in the storm of the whirlwind; it is not in monarchies, or aristocracies, or democracies, but will be revealed by the 'still, small voice' which speaks to the conscience and the heart, prompting us to a wider and wiser humanity."

Probably the lecturer would say that "still, small voice" is not "outside of human nature itself." But if so, we know how the inspired Word gives it as the voice of God, and are sure that, whether for the ills of society at large, or of the individual man, the only remedy is for its Divine accents to reach the inner ear of the soul.

A very interesting gathering is expected in connection with the meeting, at Mildmay Conference Hall next Thursday evening, of the combined choirs who assisted at the special services conducted by Messrs. Moody and Sankey. It ought to awaken many pleasant reminiscences of the past winter's busy work. We observe that, in addition to the singing of our chorister friends, there are to be addresses by Dr. Sinclair Paterson and Mr. Marcus Rainsford, jun. As the admission is free, we hope there will be a generous collection, which is to be devoted to the purchase of books for Mr. Moody's Northfield libraries.

A writer in *Eastward Ho* for this month lodges a heavy indictment of bribery against our police force. He declares that he "can bring the most unimpeachable evidence to prove that the police are not, as a body, the honest, sober, respectable, and incorruptible men many in their innocence believe them to be." The facts he adduces go far to sustain his argument, and to prove the need of reform. The chief blame, the writer alleges, lies with the inspectors, and these, he argues, should be drawn from a higher class than at present. We have heard of some who have sought to preserve their integrity, and have had to suffer for it. Were the police faithful in the execution of their duty, it would be simply impossible for houses of ill-fame to escape detection and remain undisturbed, as they do in many districts. Such charges as the writer brings against the force demand official investigation and remedy. We much fear, however, that official investigation will not ensure the remedy, until officialdom is purified by letting in upon it the light of Christian testimony.

In connection with the Reformed Nestorian Church, Pastor Jacob, of Oroomiah, and his wife, Moressa, are labouring earnestly and successfully among the Mahommedan population of their native land. Their second son, a young man of twenty, is an ardent convert to Christ, and is led to consecrate his life to medical mission work in Oroomiah, and it is desired to provide means for his needful training. The worthiness of his case is abundantly testified by those who are intimately acquainted with the facts. Friends in Manchester and Southport have guaranteed £50 a year for four years, but additional aid will be required to meet the need. Further information may be obtained of the Rev. T. W. Brown, of the Turkish Missions' Aid Society, 7, Adam-street, W.C.

The Boston Traveller states that on August 28 the largest cargo of New England rum ever shipped from the United States left for Africa. No less than 150,000 gallons of this fiery spirit were exported from Boston to this newly-opened field of enterprise. Thus do human greed, Satanic influence, and heartless indifference to the moral welfare of the African race, combine to obstruct the path of progress in the regeneration of the Dark Continent. The African Trading Company of the Zambesi and the Shire will not allow liquors to go in on their ships. Would that all shipping companies were of the same mind. As it is otherwise, these efforts to demoralise the races of Africa must serve to stimulate to greater zeal all branches of the Church, in striving for their evangelisation.

Among the topics dealt with at the recent Church Congress, social purity occupied a prominent place. Considerable tact and skill in its treatment were displayed by Capt. Seton Churchill, who read a paper in which he claimed that the importance of the subject gave it priority over even Temperance itself. His advice to parents to forewarn their children was both wise and timely.

The annual report of the work done by the London School Board has just been given in an address by the Chairman, read at the weekly meeting of members the other day. There are at present 367 schools, accommodating 328,683 children. An increase of 18,683 scholars has been made to the rolls during the past year. Progress is still to be the law of action, contracts for thirty-seven new schools, beside others for enlargement having just been entered into, the result being the levying a still higher rate upon the ratepayers. It is satisfactory to find that Mr. Buxton recognises the need for vigilance in relstion to the subject of over-pressure, and that in the matter of teachers' salaries, readjustments are being made.

There is much indiscriminate charity which is but ill-bestowed, and probably results in evil rather than good. In a sermon recently preached by the Rev. Hugh Stowell Brown, of Liverpool, he stated his belief that there was in that city a population of at least 10,000 persons whom indiscriminate liberality encouraged in idleness and lying, supported in laziness, and plentifully supplied with strong drink. Probably a similar statement might be made of other large towns and cities. The donors of such charity have no idea of its being misplaced, but for want of thought and investigation they fall into the traps laid for them. It is, however, a duty not only to be liberal, but to see that our liberality flows in right channels.

In the same sermon Mr. Brown makes some trenchant remarks on the undue multiplication of churches and chapels. He said he was sure that not a few places of worship were built that were scarcely required. Naturally, every man wished to have a church of his own kind, and within a few hundred yards of his own door, and so merely to save a very few good Christian people rom a very slight inconvenience, churches all round must be multiplied, and when the place was built it often turned out a dismal failure, especially when it was built *for* the people, and not *by* them. Mr. Brown also expressed his conviction that denominationalism and want of catholicity of feeling among Christians, in spite of Evangelical Alliances and other institutions, were more rife than in his younger days.

The following, from the telegraphic correspondence of *The Times* on Saturday last, does not encourage the hope of the speedy dawn of brighter days in Russia. When will governments and ecclesiastics learn the first elements of the principles of the Gospel of Christ?

"St. Petersburg, Oct. 10.—At Novomoskofsk, in the province of Ekaterinoslav, a trial of heresy is about to take place, in which ninety-two men and eleven women sectarians will figure as accused. They belong to a new sect of seceders from the Orthodox Church, which recognises neither spiritual nor temporal authorities, and disbelieves in the sacrament and the virtue of holy pictures. Its members lead sober, industrious lives. The Council of Bishops of the Orthodox Church, which has been sitting at Kieff, is said to have had for its object the consideration of the measures to be taken against the continual growth of dissent."

Londoners cannot fail to be gratified with the statement lately made by Dr. Sedgwick Saunders, Medical Officer of Health to the Corporation, in his report on the sanitary condition of the Metropolis, that it was never cleaner, healthier, or more free from nuisances than at the present time. The death rate in the City as compared with that in twenty-eight large towns in England and Wales is exceptionally small. Between July 19 and Sept. 6, it is said that it amounted only to 12·42 per thousand, as against 24·20 per thousand in the case of the towns selected. Supposing the statistics on which this report is founded to be correct, and based on sure premises, the state of things as thus set forth at a time when disease threatens, is eminently reassuring and satisfactory. There is no room, however, for relaxing due sanitary precautions.

Referring to the subject of the Christian's duty in reference to amusements, the gifted authoress of the Life of Capt. Hedley Vicars, and other well-known works, says: "Many years ago four simple thoughts as to the vexed question of how far those who desire to live for God should join in social amusements, seemed to me to reduce every mountain of difficulty to a molehill. They were these: As I belong to the Lord Jesus by creation, by redemption, by *his* choice, and by *my* choice, I will not go to any entertainment where I could not ask for his presence to go with me; where I could not, as opportunity might occur, give a message from Him to anyone who should converse with me; where, if He were still on earth, I could not have expected to meet Him; and where, if He should return suddenly, I would rather that He should not find me."

NORWOOD.—The Upper Norwood branch of the Young Women's Christian Association have entered their new premises in Gipsy-hill. It is in contemplation, we believe, to establish a Young Men's Association in this neighbourhood.

MR. SPURGEON'S EVANGELISTS.

NOT the least of the many agencies on foot at the Metropolitan Tabernacle is the Evangelists' Association, which consists, as Mr. Spurgeon well puts it, of "men and women who have given themselves up for the extension of the Redeemer's kingdom." On Friday evening last the annual meeting was held in the Lecture Hall of the Tabernacle, with Pastor C. H. Spurgeon in the chair. "I have been lecturing in the College until now," he said, as he entered the room while the members and friends were enjoying a cup of tea, "and now I have come to rest, it gives me great pleasure to look on your faces." What Mr. Spurgeon's idea of rest is it is difficult to tell; but we were sorry to observe the worn and weary expression on his face.

One cheerful element of the meeting was the hearty singing of duets and choruses (chiefly from *The Christian Choir*) by the members of the choirs in connection with the various Missions represented at the meeting. And certainly all chilliness was driven away from the gathering as the "Asylum Choir" vigorously struck up the chorus to a Salvation Army tune:—

"At the end of our journey I shall wear a crown!
I shall wear a crown! I shall wear a crown!
At the end of our journey I shall wear a crown,
In the New Jerusalem!"

Mr. G. E. Elvin, the secretary, read his interesting report, which stated that there were seven Mission stations connected with the Association, and that during the year no less than 3393 services, comprising evangelistic meetings in Mission halls, open-air services, and pulpits supplied in London and the provinces, had been held by the members of the Association. A balance of £3 7s. 11d. was reported. We feel sure that if the existence and work of the Association were better known to the Christian public, it would not be necessary for the president to contribute £100 for annum towards its support. One telling incident in the report is worth repeating. Some friends of one of the Mission stations, in their endeavour to secure an audience, accosted a man who, with his jug, was going to the public-house for his supper beer. The heartiness of the invitation induced him to attend the meeting: the Lord met with him there; and, forgetting his jug, he went home full of joy, to tell how great things the Lord had done for him. The jug is still to be found at the Mission hall, where it is kept as a trophy from the camp of the enemy.

Then followed some pungent remarks by the Chairman to "those who go out to preach, and the sisters and brethren who go to sing." "Your preaching," said he, "should be with all your mind, and with all your heart, and with all your soul, when you are at it. The seed which you sow is living seed. It has the same living power as it had in the time of the Apostles; and it is when living men, having received the living Word, scatter the seed with a living hand in a living way, that it springs up, and fruit follows." Then followed some good sound advice for preachers and teachers—and, in fact, all Christian workers—on the importance of earnest prayer; of looking after the seed sown; of using common sense; and last, but not least, of love. "I have never heard," said Mr. Spurgeon, "of an institution where young mothers are taught to nurse their babes; but as soon as a child is born, it is love that prompts the mother to cherish her child. Love becomes the best instructor. So must you preachers love the people if you would be the means of saving them. Don't try to bully anyone to heaven; you won't lug them to glory by the ears!"

Mr. Britton, one of the members of the Association, told of the blessing that had attended his work.—He mentioned the success of some meetings in Northampton, where he was told by some friends to "tell the people of London that though we have a black name, there is a good work being done here; the Gospel is winning its way, and the Saviour's kingdom is being extended in this hotbed of infidelity."

Mr. Thomas Spurgeon, in an eloquent address, said that on one occasion he took up a paper, and was struck with an item in the "shipping intelligence" which announced the arrival of a schooner with a cargo of "fireworks and fruit." "I had to attend that same day," said the speaker, "the Recognition Services of a new minister who had come to settle down in the neighbourhood, and I wondered if he had come with such a cargo." After cautioning his hearers against some useless fireworks, he said: "But there are some fireworks which it would be well for every Christian minister to display. Let us always show the blue light of God's saving grace; the red light of Jesus' crimson blood; and for a set piece let the words 'God is Love' shine out in letters of fire. For a rocket," he continued, "let it resemble the life-saving apparatus which is gladly welcomed by the wrecked mariner. If you must have a rocket, let it be of that sort." Then he spoke of the fruits which every evangelist should bear—first of all, fruits meet for repentance; then the fruits of personal character; finally, the fruits of the Spirit—love, joy, peace, &c.

Rev. Dr. Thain Davidson then spoke of the evangelistic services at the Agricultural Hall, and of the blessing which had attended them during the past sixteen years. In an able and telling address, he referred to the characteristics of every member of the Association, the heads of which formed an acrostic of the secretary's name:—

E—Evangelicalism of doctrine.
L—Liberality of spirit.
V—Vivacity of style.
I—Indomitable perseverance.
N—Novelty of method.

On the last head he referred to the thousands who had been brought into the Kingdom of Christ through the service of song, and was glad that by means of the Association the ladies were being brought to the front, and were rendering good service to the cause of Christ.

Several other short addresses were delivered by members of the Association, interspersed with lively singing by the various Mission Choirs, and the meeting was brought to a close after three hours' duration.

ST. GILES' CHRISTIAN MISSION.

AFTER an absence from home of some two months and more, I have been graciously permitted to return to my loved work in St. Giles, with slightly improved health, and I shall be grateful if you will allow me to return my heartfelt thanks to our many friends who have written us to make kindly inquiries, and to express sympathy during my enforced retirement. I am most thankful to be able to report that all the various agencies in active operation in connection with our many-sided Mission are in a very healthy condition.

Last Sunday evening we were unable to accommodate the numbers who sought for admission at the Mission chapel, although we have seats for nearly 1000 persons, beside which some precious cases of blessing are gladdening our hearts. The work among discharged prisoners under the special care of my valued fellow-helper Mr. Wheatley is also very cheering in its results.

While all this is most encouraging, the finances of the Mission are so very unsatisfactory that we are much perplexed. Some £500 at the least is needed to pay pressing outstanding liabilities, and then we have not a fraction wherewith to meet our daily demands. We cannot believe that the Lord's people who sympathise with this Rescue Work will allow us to stay our hands at this juncture for the lack of means.
—Sincerely yours, Geo. Hatton.

12, *Ampton-place, Regent-square, W.C.*

GIBRALTAR.—The Gibraltar Seamen's Missioner, Mr. Sylvester, visited the ship conveying the Canadian boatmen to Egypt. After an earnest address to them on deck, no less than eighty-two came forward and signed the total abstinence pledge. During the six months since he commenced work here he has taken upwards of 500 pledges from the mercantile seamen visiting our port.

THE LONDON "MIZPAH BANDS."

DEAR SIR,—The deep interest taken by your readers in the formation of these bands has prompted me to crave a small portion of your space to tell how the good work has gone on among them since the departure of our esteemed brethren, Messrs. Moody and Sankey, for America.

At the close of the New Cross Mission several of the more influential brethren, who took a deep interest in its success, were applied to, to aid in the formation of a Mizpah Band; but this was found inconvenient for them, as their hands were so full of work already, and few of them resided in the immediate locality. A warm-hearted friend of Gospel Temperance in the neighbourhood kindly offered the use of the schoolroom belonging to his chapel. A meeting was called, when some six or seven working men came together, some of whom had suffered severely from the curse of strong drink. On hearing the nature and object of the organisation explained to them, they manifested deep interest and earnest desire for its success.

The few friends desirous of planting their standard where it was most needed, and where the greatest amount of good might be done, suggested that Deptford was in the immediate locality, and appeared to be a more necessitous field than New Cross. A sub-committee was appointed, to try and find a hall for a weekly meeting. They returned with the intelligence that all the halls were already occupied, and that the only place they could find was an empty shop and a dwelling-house, the rent of which was about £40 a year. To the handful of working men this seemed an insurmountable difficulty. An effort was made, and the first quarter's rent was raised and paid in advance. This was all well so far, but there were no seats of any kind in the building, for the use of the congregation that might be gathered together. As some of the friends were joiners or carpenters by trade, they suggested, if we bought the wood, they would gladly make the forms themselves. This was speedily done, and the new Mission Hall was opened on the first Saturday evening. Three meetings were held in it on the following Sabbath. The following, received a few days ago, relates how the good work goes on at Mizpah Hall, Wellington-street, Deptford.

Yours faithfully, R. Simpson.

Glasgow.

Deptford.—I am pleased to state that God has blessed us; we have taken, since the hall first opened, about 200 pledges, and about fifty have found peace. This is very encouraging to us as a band of workers. We found that our hall was not large enough on a Sunday evening to hold our congregations. We have altered it to accommodate about fifty more, and have renovated the inside so as to make it more comfortable for the people. On Wednesday last we had the senior and junior tea meeting; it was a great success. The hall was overcrowded. Several, we believe, were convicted of sin, and we trust it may lead to their conversion.

We have formed a Mothers' Meeting, held every Monday afternoon, which is well attended. We have also formed a Band of Hope, which we call the Junior Mizpah Band, and which meets every Tuesday; in this we have about 100 children. During the summer months we have had three services a week in the open air, and at these we have had large gatherings of listeners.

We find that our alterations have somewhat embarrassed us in our money matters. We have had to pay for these alterations, and, of course, spent some of the money we had for our rent, so shall have to fall back upon a few friends to assist us. We trust by the goodness of God we shall go on all right. The hall itself is now self-supporting.—Yours in Christ,

Caleb S. Pellatt, Secretary.

A THANK-OFFERING.—A lady writes the following:—"Will the Secretary of the Railway Mission accept the enclosed donation of 10s. towards its funds, as a thank-offering to God for many safe journeys granted to dear ones during the past six months?" The office of the Mission is at 186, Aldersgate-street, E.C.

CONFERENCE ON PROPHECY,

AVENUE-ROAD CHURCH, SHEPHERD'S BUSH,

October 7, 8, and 9.

YEAR by year this Conference grows in numbers and importance, giving clear evidence of the growing interest of Christians in the great hope of the Church—the return of her Lord.

TUESDAY.

After singing, and prayer by Pastor FRANK H. WHITE, at the opening meeting, October 7, three o'clock, Mr. GRAHAM, the pastor, said: It affords us much pleasure to meet our friends in this our third Conference, for the study of the prophetic Word. In asking you together for prayer and meditation on those Scriptures which speak of the advent in glory of our blessed Lord, and the subjects connected with it, we are convinced that we are in sympathy with the purposes of God. Our blessed Lord has shown us that the testimony which will awake the slumbering virgins, both wise and foolish, and will lead the wise to trim their lamps, and recruit them with oil, is the midnight cry, "Behold the Bridegroom cometh, go ye forth to meet Him."

All truth has its ministry; for "all Scripture is given by inspiration of God;" but to emphasise the great truth of the Lord's advent becomes more and more important as the day approaches. If the words of the apostle Peter were needful for the warning and instruction of the Church in his day, how much more needful is it in ours? "For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of his majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased." This vision and voice, the Apostle tells us, has made to us "the word of prophecy more sure; whereunto," he says, "ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Pet. i. 16-19.)

The sanctifying power of this blessed hope is forcibly expressed by the apostle John: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure" (1 John iii. 2, 3). Our desire is, that through the unfolding in this Conference of the exceeding great and precious promises given us, we may "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Mr. PEMBER: The object of these Conferences is to obtain spiritual power to grow and work for God. The advent of the Lord may be near, and the greatness of its glory we may see from what was required to purchase it. Hence the importance of seeking to increase present usefulness, to work hard, preach, walk seemly, and deny ourselves. The slothful servant shall be shut out. To five of the virgins the door was not opened. Paul gave unceasing thanks to God on behalf of the Thessalonians, because of "their work of faith and labour of love and patience of hope." We see what that hope was: "They turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." From Acts xvii. we see their Church was founded in suffering. The consolation for that suffering was the coming glory, concerning which Paul had taught them.

This truth, when first received by the Thessalonians, was not fully understood. They expected the day of the Lord without the resurrection of the dead, and were, therefore, troubled by the thought that their friends who slept in Jesus should not be with them in the glory of the Kingdom. Every great event in the life of Christ has its counterpart in its members. We, like Him, emerge out of death into resurrection life and glory. Our union with Christ is now mystical, but will soon be visible. That shout with which the Lord will descend is the word of command which, like the voice that awoke Lazarus, will raise all who sleep in Jesus.

Rev. W. FULLER GOOCH: Unlike many Christian teachers in the present day, Paul would not have the Thessalonians to be ignorant of the great subject of prophecy. Peter told the scattered strangers to whom he wrote that they did well to take heed to the prophetic Word, made more sure by the vision on the mount, and the voice from the excellent glory (2 Peter ii.). Paul's prophetic teachings to the Thessalonians were designed to give them special comfort under bereavement, a comfort which the Divine Spirit intends also for us. The first advent was once, as the second advent now is, a prophetic study. The resurrection of the saints, and their coming with Christ, is a certainty. "If we believe that Jesus died and rose again, then them also that sleep in Jesus will God bring with Him." Seven things are affirmed of Christ in relation to his people: (1) He died for our sins; (2) He rose again from the dead; (3) He is now at the right hand of God, our life and joy; (4) He is coming again; (5) At his coming He will raise his sleeping saints; (6) He will change all believers then alive; (7) All shall then be caught up in the clouds to meet the Lord in the air, and so shall ever be with the Lord. It is at this period that all believers shall appear before the judgment-seat of Christ to receive according to the deeds done in the body.

Evening meeting, seven o'clock. Subject, 2 Thess. ii. After some important words on the character of the times, and the coming personal anti-Christ, from Rev. John Reeves Purcell,

Dr. ANDERSON said: As we look for a personal Christ, so we look for a personal anti-Christ. To deny what God affirms is more than irreverent. When Paul beseeches the Thessalonians by the coming of Christ, and our gathering together unto Him, it is clear they were well acquainted with these subjects. The mystery of lawlessness, which was to culminate in the man of sin, was then working. That coming (or presence) by which the Lord will destroy him, includes the whole subject of Christ's manifestations. The terrible character of "the day of the Lord" we have in Joel i. 15; Isa. xviii. 6; Zeph. i. 14. No wonder that the Thessalonians should be troubled, if they thought that day had come. Under the sixth seal the great day of wrath is at hand, and the seventh seal ushers it in. The coming of the man of sin, the lawless one, will be after the working of Satan, with all power, and signs, and lying wonders—wonders to establish his lie, that he is God. The dragon will give him his throne, and great authority. He will be the travesty of the incarnation and resurrection of Christ (Rev. xiii).

Rev. JAMES STEPHEN, having given a summary of the argument, dealt with its practical lessons. The Apostle exhorts us not to be troubled, for the coming of Christ will take us out of all troubles. The man of sin comes in "the energy of Satan, with all power, and signs, and lying wonders." These are the terms applied to the works of Christ. The progress of the world is progress toward apostacy. The reason why men will receive the anti-Christ is "because they received not the love of the truth that they might be saved." The Jews would not receive the true Christ, but they will receive the false one. Our safety is in holding fast the Word of God. Satan is strong; Christ is stronger. The greatest power of Satan precedes the mighty power of Jesus when He shall become King over all the earth.

WEDNESDAY.

The Rev. JOHN WILKINSON observed that the true way to understand the prophetic Scriptures is to take them always literally when the literal sense is not absurd. It was prophesied that our blessed Lord was to ride into Jerusalem upon an ass, and there to be sold for thirty pieces of silver. The literal, though unlikely sense, in these instances was the true one. Mr. Wilkinson's observations on the genealogies of our Lord, in Matthew and Luke, in connection with "the rod out of the stem of Jesse" (Isa. xi.) were very instructive. It is to be hoped they will be published in an amplified form. That the Jews will be restored to their own land, we have the following evidences: Isa. xi 1: "The Lord shall set his hand the second time to recover the remnant of his people that shall be left." One restoration has taken place; the second is to come. (2) They are to be gathered from the four quarters of the earth. (3) Once gathered they are never again to be scattered. (4) They have never yet possessed all the land promised to them, equal to 300,000 square miles. (5) From the end of Ezekiel's prophecy we see that, when restored, the division of the land to the tribes will be quite different from that made by Joshua.

In the evening the Rev. JOHN BENNETT, Chelsea, remarked that, however Christians may differ on some points of prophecy, all look to meet Christ in person, and when they see Him hope to be like Him. It is by this prospect, the Apostle exhorts us, "Stablish your hearts." Seven times, in Rev. xx. 2—7, to give emphasis to the fact, the period of the Lord's reign with his people over the earth is stated to be a thousand years. The Book of Revelation is a supplement to the prophetic Scriptures. It assumes that we are already familiar with what is written in the Psalms, Isaiah, Daniel, &c. It is in Old Testament prophecy that we have the fullest description of the earthly aspect of the Millennium. That the first resurrection precedes the thousand years of earthly blessedness is not only the teaching of Rev. xx., but of many other Scriptures—1 Thess. iv., 1 Cor. xv., &c.

The Rev. F. H. WHITE read the clear and forcible remarks of Dean Alford, on the first resurrection as preceding the Millennium (Rev. xx. 4). The prophecies, as scattered over the Scriptures, are like a dissected map; we may have difficulty in rightly putting all the pieces together, but those large pieces, which we can put in their place, let us hold to and stand on. Satan, who is here presented to us under four descriptive titles, is soon to be bruised under our feet; but in Rev. xx. we see him more than bruised; we see him bound, and shut up for a thousand years in the abyss. At the end of the thousand years we see him loosed for man's last trial, and after his vain attempted attack on the camp of the saints and the beloved city, cast for ever into the lake of fire. Awful words! Into that lake of fire all whose names are not written in the Book of Life are cast. This is that punishment from which there is no release, and of which there is no end.

THURSDAY.

Mr. J. E. MATHIESON, presiding in the afternoon, read Rev. xxi., and remarked that the title of Christ, the Lamb, which occurs in this chapter seven times, points to that Atonement on which our hope rests. This is a doctrine to which we should give prominence at the present hour; for "the enemies of the Cross of Christ" are many.

The Rev. W. Fuller Gooch and Mr. Russell Hurditch followed with two solemn and instructive addresses on the subject for consideration, Rev. xxi.

The evening meeting was devoted to the consideration of "Practical Lessons," when the Rev. J. E. Linnell and Mr. R. C. Morgan dealt solemnly and searchingly with the consciences of both saints and sinners, in view of the Lord's advent and of the things which are coming on the earth. After Mr. Pember had spoken some appropriate and instructive words, this Conference, marked throughout by a spirit of harmony and devotion, was closed by Mr. Graham with a hymn of thanksgiving and prayer.

A SABBATH SCHOOL CONVENTION was held last week at Kirkcaldy, N.B., when valuable addresses were given by Mr. Munro-Ferguson, M.P., Rev. J. Stalker, Professor Drummond, and others. We hope to give some details in our next.

A DOOMED INSTITUTION.

IF anyone who is familiar with the course of events in Europe for the last decade and a half were to be asked, What is its greatest plague spot? he would, without hesitation, answer "Monte Carlo." For that period or more the public gaming-tables of Monaco have been the source and centre of a moral malaria that has turned one of the fairest spots on earth's surface into a hissing and a reproach throughout the civilised world. Viewed as it came from the hands of its Creator, it is "a veritable paradise." Through the perverted ingenuity of bad men it has become a devil's sanctuary—"a golden hell," as a recent Italian writer tersely and truthfully describes it. Mr. Spurgeon, in an article in *The Sword and Trowel*, calls it "the serpent in Paradise."

Last year upwards of 400,000 railway tickets to Monaco were sold. Apart from its charming situation by the sea, and its natural beauties, now enhanced by art, the human propensity for gambling at Monte Carlo is increased by the fact that public gaming tables have been suppressed in all other parts of Europe. This liliputian state is thus enriched by the plunder of foreigners, some of whom, resorting thither for the restoration of their health, too often end by sacrificing their lives and fortunes. Nowhere does suicide leave such sanguinary traces, both publicly and privately, as at Monte Carlo. As many as five suicides of ruined gamblers have occurred in one week. During last season forty-two cases were recorded.

We hope we are not over-sanguine in describing Monte Carlo as "a doomed institution." The wonder is that the collective moral sense of Europe has not long ere now taken some form or other that would have consigned it to condign destruction, as the Alpine avalanche wipes out of existence the remote mountain village that lies in its course. The history of Monte Carlo, comparatively short though it be, has been written in dissipated fortunes, in tears and anguish, in broken hearts and worse than wasted lives, exceeding all human computation. The marvel is, we repeat, that such a baleful upas tree should have flourished, and claimed its yearly holocaust of victims, so long. We rejoice to believe that ere many more months go by, the death-warrant of this unspeakable institution will have been signed and sealed—perhaps put into execution. There will be joy in many hearts and homes—without presumption we may say there will be joy in the presence of the angels of God—when that auspicious moment arrives.

How, it may be asked, has this consummation, so devoutly to be desired, been brought about? We direct the attention of all such inquirers to a most timely volume that has just issued from the press.* We call it timely because at this season many English families may be preparing to spend the inclement winter months on the sunny slopes of the Riviera. They will proceed thither with a lighter heart after they have mastered the contents of this book and gathered from it the comforting assurance which we have ventured to express. The volume is timely, too, because it may—we trust it will—largely supply the stimulus that may yet be needed, before the consentient opinion of respectable Europe finds its due fruition in the mandate that must proceed from the French Executive, for the abolition of this "golden hell" within its borders. Nothing can be clearer, from an impartial view of the facts, than that Monaco is under the jurisdiction of France. That nation, to its credit be it said, was the first to suppress public gambling in Europe, some half-century ago. It remains for it now to crown the work by doing for Monte Carlo what Germany did some years since for Wiesbaden and Homburg and Ems, greatly to the real prosperity of these popular health resorts.

The limits of our space will not permit us to reproduce in detail the striking descriptions and denunciations of Monte Carlo that are to be found in this volume, culled with a skilful and careful hand from the public journals of Italy, France, Germany, England, and America. The writers of these articles condemn the place and its ways with one consent. They seem almost to have exhausted the entire vocabulary of strong and expressive epithets, in passing indignant sentence upon this gilded charnel-house. One calls it "a den of thieves and doubtful women." There are graphic portrayals of the play, and its strangely fascinating hold upon those who once put themselves under its magic spell. One striking extract we may make, from one of a series of articles by the gifted French writer Gabriel Charmes, that appeared last February in the *Journal des Debats*:—

"Often women are seen rushing out of the casino, inflamed with the passion of gambling, to their hotels, to cast into the hands of the usurers the ornaments with which they are bedecked. They would play away their hats, their dresses, all their clothes, if the rigid police of Monte Carlo allowed it. Men give up their watches, their studs, and their scarf pins. In a sale at Monte Carlo 1560 scarf pins were offered, which had been taken from the necks of ruined men, who thus were enabled to try their luck once more."

The annual income of the gaming establishment is stated on the best authority to be somewhere about *thirty millions of francs!* But of this, large sums are, of course, disbursed for expenses, including bribes to such of the French, and some few papers in other countries, as are amenable to that species of argument, and who pay for this complicity by observing a discreet silence with respect to the numerous suicides and other scandals of the place. It is an open secret that the Paris *Figaro*, the broadsheet of the boulevards, accepts from Monte Carlo, as the price of its guilt, an annual subvention of 150,000 francs.

It will be understood that it has been no easy task to fight such a powerful and moneyed establishment, and to bring to bear upon it the united condemnation of Europe. This result has, however, at great cost, been achieved by the International Association for the Suppression of the Gaming Tables, to whose efforts we have at various times referred. For five years this body of earnest-minded Christian gentlemen have been struggling to put at end to the legalised iniquity of Monte Carlo; now, happily, success seems within reach. To create and sustain the requisite public opinion papers and pamphlets containing the true state of the case have been strewn over Europe to the number of hundreds of thousands. A very large expenditure has been incurred in the prosecution of this stiff crusade, and the burden has mainly fallen on very few shoulders. We trust no effort will be spared that may yet be required to crown this movement with complete success. For this purpose immediate support is now needed.

It seems to us that England should specially bestir herself in the matter, and come to the help of the International Association. It makes us blush for shame to read that, though this country has been foremost in promoting the agitation for removing the plague spot, *half the gamblers at Monaco are English*. Let England make haste to clear her skirts from such a reproach. It was through the public spirit and ample generosity of a well-known English Christian gentleman—Mr. Henry Thompson, of London—that this movement of suppression was commenced. We may add that Mr. Alexander, the editor of the book to which we have referred, has himself been a most active worker in the cause; he is, therefore, fully conversant with the difficulties that have been encountered. Mr. Thompson is Treasurer of the International Association, and his address is 38, Mincing-lane, E.C.

SEVEN DIALS MISSION, SHORT'S GARDENS.—This Mission is in a prosperous state. The Sunday congregations are large, and on Wednesday evenings the attendance is particularly gratifying. In connection with the Mission is a mothers' meeting on Tuesday afternoons, at which the average attendance is 100 women of the poorest sort. The other branches of the work include a Saturday evening men's meeting, and house-to-house visitation. Help is much needed for the continuance of the work, which is under the superintendence of Rev. F. S. Swindell, 32, Broad-street, Seven Dials, W.C.

NOTES FROM NEW YORK.

AS the autumn days come on many who have been away from home are returning and entering their usual fields of Christian work. This increasing custom of using the summer months for travel and visits to the mountains or the seashore, necessarily affects the amount of work done in the ordinary channels of Christian activity.

Scarcely had the workers entered upon their fields, before our hearts were saddened by the news of the death of two representative men in widely separated lines of work in the Lord's vineyard—William Earle Dodge and Jerry McAuley. The one was but a young man of twenty-six, cultured, educated, from a family well-known in all the land for its consecration of wealth and time and influence to Christian work; the other was an illustration of the power of grace to save one from among the vilest, and use him in a few short years to lead multitudes, similarly fallen, to Christ. Mr. Dodge was Chairman of the Executive Committee of the Young Men's Christian Association, and was especially interested in the erection of the new building for the Bowery Branch of that Association, as well as in many other forms of Christian work. Jerry McAuley, under God, was the founder of the Water-street and Cremorne-garden Missions, and by his influence hundreds have been led to Christ. It will be hard to find one to take his place.

We are now in the midst of the quadrennial political excitement in our nation, yet the prospects of a vigorous and aggressive winter's work for the Master are very encouraging.

The Lord's-day afternoon services at the Academy of Music, Brooklyn, conducted by Dr. Pentecost, are to be opened by Mr. Moody on October 12. On the 15th Mr. Moody is to conduct a Christian Convention in Buffalo, continuing two or three days. Many of our States will hold, during October, their annual State Convention, and Mr. Moody has promised to attend the one for Massachusetts, October 3—5. These gatherings are usually seasons of great spiritual refreshing. In six or eight of the leading cities of New York the pastors and Young Men's Christian Associations have united in an invitation to Mr. Moody to hold Christian Conventions among them. He has replied, giving them encouragement to expect his presence.

These things, with the fact that in our Y.M.C.A.'s, we have more aggressive young men's meetings and more Bible-classes this year than ever, encourage us to look for a rich blessing upon our State in the near future.

The Brooklyn Association are to have Mr. Moody with them October 11, to give the address at the laying of their corner-stone, while at Auburn, Syracuse, and Bowery Branches new buildings are in process of erection. May I urge your readers to remember our work in prayer, and ask for us gracious outpourings of the Divine Spirit upon us this year.

New York, Oct. 1. G. A. Hall.

VILLAGE LIBRARIES.—I would call the attention of your readers to the subject of free libraries for villages. I have now nearly 200 books that I lend free to all who will read. I call around and change the books, frequently sitting down and lifting up Christ to attentive and willing listeners. Much good might be done, I think, this way. I started with a few books, and they are gradually increasing. I have a young lady who assists me in two or three villages in distributing. People take to them better than tracts.

Camelford, Cornwall. G. E. Pearce.

MR. REGINALD RADCLIFFE gave a most spirit-stirring address at Park Church, Highbury, on Sunday evening last. In addition to engagements on Monday and Tuesday evening this week, he speaks at the Home of Industry Workers' Meeting on Wednesday evening, and at a meeting for conference and prayer at the Young Men's Christian Association, 186, Aldersgate-street, on Thursday evening at half-past seven o'clock, to which both ladies and gentlemen are heartily invited. Mr. Radcliffe also gives the address on Sunday morning next, at eleven o'clock, at Camden-road Chapel (Rev. F. Tucker's).

* Monte Carlo and Public Opinion. Edited by a Visitor to the Riviera. 3s. 6d. *Rivingtons.*

THE LATE MRS. JAMES SOMERVILLE.

By Rev. JAMES STALKER, Kirkcaldy.

WIDESPREAD sorrow has been caused by the death of Mrs. Somerville, of Broughty Ferry. In the circles of those who love the Evangel she had a very extensive connection, both through her father, the late Mr. James White, of Overtoun, one of the most princely of philanthropists, and her father-in-law, the Rev. Dr. Somerville, the evangelist of the English-speaking populations in foreign countries. She has been taken away at the age of thirty-five, in the very height of her activity and influence. The news of her death, which, owing to the shortness of her illness, came as a great shock to most of her friends, must to many have sensibly diminished the interest of the world, for few who knew her, however wide their circle of acquaintance, can have known a spirit more bright.

Her life was an instance of rare gifts of nature heightened and consecrated by grace. As a child she was remarkable for the sweetness of her disposition, but it was not till she was thirteen that she made her own decision for Christ. The death of a favourite sister was blessed to her, and she owed much to her minister, Rev. John Tait, of Dumbarton. Her first attempts at Christian work, made when she was eighteen, were of a very modest kind. She began to read to one old woman; after a few weeks some neighbours asked leave to listen too; one day she made an effort to pray with them; at last she ventured to speak a few words. It was a humble beginning, but it grew to great issues. So diffident was she at first that she only spoke after long and careful preparation. These early studies were afterwards of the utmost use, and they formed habits of thoroughness which she never lost. Her Bible became so filled with marks that in some parts, especially the Psalms, nearly every verse had some note appended to it, and the leaves were worn like bank-notes.

About this time she was led to take up strong views in regard to dancing, and abandoned the practice altogether. This step was to her, as it has been to many others, the entrance into perfect freedom and joy in the Lord's work. Hundreds of young ladies afterwards consulted her on this delicate point, and she was able to enter into their difficulties with sympathy. She had a singular power over this class; her hearty manner won them, and many leaned upon her as their heroine.

Her marriage in 1874 to Rev. J. E. Somerville, one thoroughly like-minded with herself, opened up to her a sphere in which her tastes received the amplest scope, and she exhausted its capabilities to the uttermost—first at Langholm, and afterwards at Broughty Ferry. Not having children, she was free to devote her time and energy entirely to the work of winning souls, which had become her absorbing passion. The ardour of her spirit never chilled, for she was sustained by the constant sense of the presence of the living Saviour. In order to attain the one object which she had in view, she grasped at every means within her reach—singing, reading, speaking, letter-writing. One New Year she wrote with her own hand different letters to half the patients in Dundee Infirmary, and got friends to write to the rest.

In Broughty Ferry she may be said to have lived many lives, for the variety of her work was almost incredible; she had special work among shoemakers, among railway porters, among fishermen, among cabmen; for servant girls, for young ladies in the Convalescent Home, for those in the Rescue Institution: even these do not exhaust the list. But hers was never the mere professional activity of the energetic minister's wife. Her drift was ever towards the one aim of the salvation of individuals; and her beautiful home, on the hill overlooking the sunny waters of the Firth of Tay, may be looked upon as a sort of sanctuary, for nearly every room of it is sacred to the memory of scenes of awakening and conversion, which she and her husband had the privilege of witnessing. It was in her home that she was seen at her best, surrounded with the elegance, which amidst the busiest work outside she never neglected, full of strength and gaiety in ordinary talk, but happiest when the conversation deepened to the subjects which lay nearest her heart, kindling everyone with enthusiasm as, seated at the organ, she played her favourite pieces, or led her guests with her fine voice in the words of a hymn. No one went away from that spot without being cheered, lifted, and purified.

It was a severe trial when, a few months ago, she had to leave this home on account of her husband's illness. Then came the heavy blow of her father's death. And then, six weeks before her end, she began to see death approaching herself. But amidst these thickening clouds her spirit only exhibited a rarer sweetness and spirituality; and to the very last she was pursuing incessantly her old loved work of letter-writing and speaking for Jesus.

There is something very mysterious in the sudden arrest of so much energy, and the removal of an influence so much needed; but in the early death of the bright and good there is this consolation, that their life remains in the memory complete and ever beautiful, unsullied by any weakness or failure such as prolonged years may bring; it is a possession lifted above the chances of time, and will continue to be a lifelong joy and inspiration. "She, being made perfect in a short time, fulfilled a long time."

Requests for Prayer.

FOR blessing on Gospel services at Frampton, by Rev. J. H. Scott, commencing October 26.——For a five days' Gospel Mission at Acton Hall, commencing October 19, by Mr. C. Ashton and others.——For blessing on evangelistic meetings at Teddington.——For services at Newport, Mon., conducted by Mr. Opie Rodway, to commence on October 18.——For blessing on the Thursday evening evangelistic service for young women at Cross Keys-square, Little Britain.——For Gospel services being held in the Rosslyn Mission Hall, Hornsey.——For blessing upon services in Bridlington, by Mr. Joseph Cleworth.——For a fortnight's Gospel services at Cage-lane Mission Hall, Plumstead.——For Gospel services at Erith, Kent, commencing 25th inst.——For a family who are passing through great sorrow, that God may sustain them and never suffer the innocent to be moved.——That a wife who is dangerously ill may trust in the Saviour.——For Gospel services at Maryport this week, conducted by Rev. J. E. Linnell.——For blessing upon three weeks' Gospel services in the Friars Mission Hall, Newcastle.——For a young men's Bible-class commenced at Plumstead.——For a mothers' meeting begun under very adverse circumstances.

THE McALL MISSION IN FRANCE.—There is great need of workers in this Mission for Paris and for the provincial towns. Ladies especially are required to play the harmonium, visit among the people, attend the meetings for adults, help in the Sunday-schools, and to conduct mothers' meetings and Bible-classes for young women. In fact, there are branches of work to suit all capabilities and tastes. Any communication addressed to the Secretary of the Ladies' Committee, McAll Mission, 102, Avenue des Ternes, Paris, will receive prompt attention. Members of the Committee are to be found every Friday from 4.30 till 7 p.m. at 404, Rue St. Honoré.

HOMELESS INFANTS, BRISTOL.—A Thanksgiving meeting was held at the Nursery, Manor House, Old Park, near St. Michael's Church, on Saturday, September 20, the second anniversary of the opening. In this short period a large Institution has been founded, and brought into good working order. The household consists at the present time of head and assistant matrons, nurse, cook, and laundress, twelve mothers, and thirty-eight children, twenty of these being infants under one year. Many mothers have been restored from a position of disgrace and sorrow to a good place of service. Many sickly infants have become healthy, and are under good and loving training for a life of respectability and usefulness. Funds are urgently needed to carry on the work. Gifts of clothing for mothers or children, fruit, vegetables, furniture, bedding, &c., are most acceptable; any sort of articles can be turned to good account. Help will be thankfully received by Miss Marriott, Oldbury House, St. Michael's Hill, Bristol.

REV. W. HAY AITKEN IN CHESTER.

A DEEPLY interesting Mission has just been concluded in All Saints' Church here, conducted by Rev. W. Hay M. H. Aitken, assisted by Rev. James Stephens, Rev. W. E. Cleworth, and Mrs. Crouch. The Mission was continued for sixteen days. From the first there were evidences of very solemn impressions being made; as the Mission proceeded, the interest deepened, and the congregations largely increased. The solemn stillness and breathless attention of the large congregations to the earnest, powerful pleading of the Mission preacher gave to many a very real and encouraging evidence that the power of the Spirit of God was present. Night after night men and women under deep anxiety of soul found their way to the inquiry-room, and there were led to trust and rejoice in a Saviour's love. A marked feature in connection with the work in the inquiry-room and among the congregation, was the number of men—and especially young men—who thus openly confessed their decision for Christ.

Every morning addresses on the Christian Life were given by Rev. W. Hay Aitken. These quiet morning services were times of deep heart searching and building up to many of the Lord's people, who will thank God for the clearer light and spiritual refreshment, which came to them through these services as cold waters to thirsty souls.

The afternoons during the Mission were devoted to services for children, young people, and domestic servants; they were conducted by Rev. James Stephens, and addresses, to women only, were given by Mrs. Crouch. At each and all of these there were manifest tokens of blessing. Addresses were also given at the general railway station and other places of business in the city. Services for men only on Sunday afternoons were largely attended, and a deep and lasting impression was made on many.

The Mission closed on Monday, the 6th of October, with solemn thanksgiving services, followed by the Holy Communion. It was very evident that the glad hymns of praise in which the large congregation so heartily joined were but the outward expression of the joy of heart of those whom Jesus had made glad. There were 208 communicants after the evening service. The thank-offerings of the day were given to the Parochial Mission Society, and amounted to £25. It would be well if this valuable Society, which is doing such great spiritual work throughout the country, was more widely known and supported both by the means and the prayers of Christian people.

On Tuesday evening a Temperance meeting was held in the Town Hall, at which addresses were given by Mr. Aitken and Mr. Stephens. There was a crowded attendance, and a number of pledges were taken at the close of the meeting.

PENARTH STREET MISSION.—A harvest festival was held last week at the Hall of this Mission. On Monday a tea and public meeting was held, when addresses were delivered by various evangelistic brethren. On Tuesday evening the aged people of the neighbourhood were invited: after tea, the fruit, vegetables, flowers, and bread that had been exhibited were distributed to the most needy ones present.

OTLEY AND WHARFEDALE MISSION.—The origin of this Mission is told in a little report lately issued:—In 1873 a few young men started cottage prayer-meetings in a neglected part of the town; then followed preaching services, which resulted in some striking instances of conversion. The present new hall was erected by Mr. William Brown, of Otley. With the exception of Mr. John McAuliffe, whose whole time is devoted to the work, all the remaining workers are employed in business, mills, factories, and tanneries. The people have much appreciated the Gospel services, which on Sundays have sometimes been filled to overflowing, the open-air preaching has been much blessed, and many have been saved. Every Sunday afternoon some 500 children are taught. Temperance is kept well to the front. Tent work and colporteur work are also in contemplation: this will be undertaken when funds permit, so that a suitable additional worker can be obtained.

CLIFTON CONFERENCE.

THE annual meetings of the Clifton Conference took place last week, from Tuesday to Thursday, at the Victoria Rooms, under the presidency of Rev. James Ormiston. The Chairman, in opening the Conference, alluded to the loss they had had during the past year in the removal of God's honoured servant, the Rev. Thomas Curme, who had presided over the afternoon Bible-readings with almost uninterrupted regularity, from the time of the formation of the Conference by the late Rev. Samuel Walker. After some wise and loving remarks on the spiritual blessing which he prayed they all might receive at this Conference, he called on

Rev. Talbot Greaves, vicar of Clifton, to give the first address. The subject was "The prophetical signs of the last days of this dispensation viewed in relation to the characteristics of the present perilous times." Mr. Greaves confined himself very much to an able and lucid exposition of the expressions "last times," "last days," "last day," as they occur in Scripture. He showed, by a careful examination of the passages where they occur, that whilst they are generally used with great latitude to denote the time intervening between the first and second advents, they are sometimes used with more special reference to the closing days of the dispensation, when the various independent lines of prophecy are converging to a point, and when the characteristics of the last days are becoming thereby intensified. In dwelling upon the visible fulfilment going on around us of the signs of the perilous, or "difficult" times of the end, as given in 2 Tim. iii., he remarked that few can have any idea how infidelity is working under the surface of mediæval superstition.

Rev. W. T. Austin, rector of Castlecomer, Ireland, dwelt on the second Psalm as characteristic of the dispensation. It is quoted by the Apostle Peter (Acts iv. 25) as applicable to the commencement, and we have reason to expect it will apply specially to the close. This shows that the conversion of the nations is not to be effected in this dispensation, it is rather a visitation of the nations "to take out of them a people for his name." He alluded to Ireland as a nation early called to a knowledge of Christ, but one whose history has shown her to be anything but a converted nation.

Rev. J. Hastings Kelk (Christ Church, Jerusalem) spoke of the signs in relation to the Jewish people, and said that the numbers of Jews had of late increased in Palestine, that they were now about 42,000, just the number of the congregation that returned under Ezra. He spoke, too, of late events having shown that the probable cause of their return to their land will be persecution from the nations among whom they are scattered. He mentioned as illustrating the false Christs that shall arise, that at present large numbers of an American sect called Second Adventists, or Overcomers, are arriving at Jerusalem. They say that Christ is come again to them and is in them, and on this ground refuse the Lord's Supper, as that was only to be observed "till He come."

In the evening Mr. George Muller gave a stirring address on the practical aspect of the consideration of "the last days." He dwelt specially and solemnly on the question, "Are we prepared for his coming?" and affectionately urged any present who had not yet come to Christ no longer to delay. He avowed himself a believer in the futurist view of Antichrist as a coming King over the ten kingdoms of the Roman world, and introduced a slight element of controversy which gave rise to some opposition the next day by denying that Popery was the Antichrist. However, lest this should be misunderstood as showing him to be indifferent to the evils of Romanism, he denounced the abominable evils of that system in the most scathing language, and specially urged all present to get and read a book which he had lately read with the greatest interest—"The Secret History of Romanism," by the Rev. Dawson Massy, published by Messrs. Hamilton and Adams. He repeated the title of the book, hoping that it might be taken down by all present, so important did he consider it that it should be extensively read.

A few earnest words by Mr. Inskip, followed by Mr. Benjamin Thomas, brought the first day's meeting to a close.

On Wednesday the opening speaker—after a few practical words from the Rev. J. Ormiston—was the Earl of Cavan, who gave an interesting exposition of 1 Thess. v., full of practical exhortation to the Church of God as to its responsibility in being in the light whilst the world was in darkness.

He was followed by Rev. W. Frith (of Gunnersbury), who pointed out the perfect fidelity of the coming Bridegroom of the Church as a motive to stir up his bride to fidelity to Him. He gave some strong and pertinent exhortations to Christians as to greater separation from the world, if they would be faithful to Christ.

The morning meeting was closed by some faithful words from Rev. H. Barne (late of Faringdon).

The evening addresses were by Rev. J. Martin, of Portsmouth, and Mr. George Müller and Mr. Wright (his son-in-law). The first speaker was very practical and experimental. He spoke much of responsibility, and how to bear it; urged on young Christians especially the attainment of assurance, not by looking within self, but into the Word of God. The sailor does not cast his anchor inside but outside the ship. The Word of God, not experience, is the true ground of assurance.

Mr. George Muller followed in the same vein, urging that the attitude of Christians should be, first, that of those who know the Lord themselves; secondly, feel constrained by this knowledge to urge on others the truth of the Lord's coming, and seek "till He come" to win souls to Christ; thirdly, bear their testimony in an opposite spirit to that spoken of in 1 Tim. iv. and 2 Tim. iii.

Mr. Wright spoke of the fitting posture of the Church of God, sitting, as the Apostles did, at the Lord's feet to learn of Him. Do we do this daily? He alluded to spiritualism and Anglo-Israelism and geological speculation as forms of error all tending "to puff us up," and to neglect the constant exhortation "to watch."

A few words from the Rev. J. Wilkinson closed the meeting.

On Friday morning the opening speaker was Rev. H. E. Brooke, who gave an exposition of 1 John iii. 1-3, taken in connection with the last two verses of the last chapter. The main point was that we are led by the context (ii. 28, 29) to consider Christ as the subject of the whole passage, and the words, "If ye know that He is righteous, ye know that everyone that doeth righteousness is born of Him" should be interpreted of Him likewise. Though "born of God" is the usual expression, there is special reason why attention should here be directed to Him in the aspect of the second Adam—the Head of the new family—from whom we inherit the new nature, which is the subject of the next chapter. This aspect of Christ is found in Romans v., as well as in Hebrews ii., "Behold, I and the children which God hath given Me." It is a view supported by Bengel, and lately advocated by Professor Westcott. It is the key to understand aright the "Behold, what manner of love the Father hath bestowed on us (which points back to the gift of his Son) *in order that* we should be called the sons of God." We then go on to the manifestation of these sons—"When He shall appear we shall be like Him, for we shall see Him as He is." To be like Him is the Christian's hope, possessed now but in measure, but then perfectly. "Every man that hath this hope (grounded on) Him purifieth himself, even as He is pure."

The Conference closed with some very loving and earnest words by Mr. Barne, giving a very practical and hearty word of affectionate exhortation to all who attended the Conference to seek to walk in the spirit of the truths of which they had heard so much.

WALKING IN DARKNESS.

THOU seest, knowest, Lord, [our hearts.
The strange dark doubts that throng about
We turn away from all—from all the strife of
To Thee alone, [thought,
And at thy feet would fall. We are thine own.
Easily understood! [sad,—
O Lord! on every hand are problems dark and
Griefs past all words,
That mind and faith would reel,
Could not Thy children feel
That Thou art good.

There are who say they see thy face
Without a cloud or fear.
Thy ways they love to trace;
Thy dealings all seem clear;
And yet their thoughts are so unlike to thine,
Who on th' unthankful bid'st thy sun to shine.
And others live so very near to Thee,
That they have caught thy tenderness and
Whose eyes are dim with tears, [grace,—
Who cannot see what most they long for—
Thy unveilèd face.

In the dark city's lane
The little children cry,
Like old men bowed with pain,
Wearily dragging by;
Nothing but sin and crime on every breath of air.
These little ones of thine, born early to despair,
Better that they should die!
Yet in each tiny breast, [and scorn,
Each aged and haggard form covered with filth
Throbs a heart that could love—
Souls that could joy in God,
If not downtrod.

Sorrow! and Sin! and Shame!—
From all we turn to Thee. [canst see.
We cannot understand, but Thou the whole
We only see a part—in that perhaps see wrong;
And we are weak of heart,
And Thou, O Lord, art strong.
Help us to fix our gaze unswervingly on Thee,
To do the nearest work, contented not to see,
Helping the dark or sad
To come to Thee in rest,
Waiting thy own good time,
To show that it was best.

—*Blanche A. F. Pigott, in "Eastward Ho."*

MARYLAND POINT MISSION.—A good work continues to be done in this Eastern suburb by the various agencies of the Mission. It takes special care of the poor in the district, of whom there are many. By visitation, school-work, Temperance meetings, &c., as well as by temporal help, every effort is made to brighten their lives and impart to them the consolations of the Gospel. Help in sustaining the operations will be welcomed by Mr. John Stabb, 6, Norcott-road, Stoke Newington, N.

A CRYING EVIL.—Dear Sir,—A boy of one of our great public schools who attended my services at Scarborough writes to me:—"Here I might just mention that awful temptation at school, namely, impurity. Of course you know it exists, but do you think anyone ever realises to what extent it is practised? Oh, if by your Mission at Scarborough you have induced anyone to warn their sons, your labour has not been in vain. I have mentioned this subject, distasteful as it is to me, that you might have the witness of another public schoolboy to the great evil of the day."—Yours sincerely, E. Arrowsmith.

Arabin House, Loughton, Essex.

WASTED MONEY.—Tobacco is one of the most costly absurdities the world ever saw. In the city of New York alone ten millions of dollars are burned up every year in cigars! Thousands of young men who can ill afford it spend from fifty to two hundred dollars, or even more, every year for tobacco. A pastor states that while his whole society expended in a year only eight hundred and forty-one dollars for the support of the gospel at home and abroad, sixty-seven of his Church members expended eight hundred and forty-five dollars for tobacco. Scores of men spend fifty times as much for tobacco as they do for missions; and yet they profess to be servants of the Lord Jesus Christ, and to love Him more than all else.—*Holiness Conservator.*

Notices of Books, &c.

MANY friends will be glad to possess themselves of the eloquent discourse preached at Preston by Rev. Charles Garrett on the occasion of the late Joseph Livesey's funeral. It is published by *Mr. Elliot Stock;* price 2d.

Recollections of a Paris Evangelist. Part XXVI. *Partridge & Co.* 2d. This booklet is well worth reading, both for the interesting account it contains of Gospel work in Paris, and the Christ-like spirit in which it is written.

Ivy Leaves. By F. R. Havergal. 1s. *Nisbet & Co.* A treasure-house of beauty. Selections from Miss Havergal's poems are arranged for the morning and evening of the month, and the letterpress on each page is charmingly bordered with ivy leaves most artistically reproduced.

The Christian Birthday Souvenir (*J. S. Virtue & Co.*) is one of the choicest of its class. The daily motto texts are well selected, and so are the verses culled from the best known Christian poets. The get-up of the little volume is of a superior kind, and it would prove a very acceptable gift-book.

The Cottage and Artisan. Vol. 1884. 1s. 6d. *Religious Tract Society.* This beautifully illustrated volume is quite abreast of the best works of its kind, and will be found a valuable addition to the home circle or reading-room. The articles are written in an entertaining style, and convey excellent instruction alike for old and young.

Three Chief Errors in Romish Doctrine. In this neat little book the author makes short work of Popish teaching with regard to "the Immaculate Conception," Papal infallibility, and Transubstantiation. Copies may be had from the author, John R. Palmer, 36, Park-street, Brierley-hill, Staffs.

The Congregationalist for October (1s. *Hodder & Stoughton*) contains the address on "The Harmony of Science and Revelation," delivered at the Copenhagen Conference by Rev. Eustace Conder, of Leeds. The portrait this month is that of Mr. Rushton, the recently elected M.P. for Lincoln. The contents of the number are up to the usual high standard for variety and ability.

Drift Leaves. By Margaret Scott MacRitchie (1s. 6d. *Nisbet & Co.*) Mrs. Haycraft (better known, perhaps, to our readers as Miss MacRitchie) is one of the choicest poetic spirits of the time. This collection of little poems is full of beautiful, fresh, and suggestive thoughts, expressed with an unusual wealth of glowing language. It will be a very elevating and comforting companion for a quiet hour.

Doctor Johnson: His Life and Works and Table Talk. Centenary Edition. 2s. *T. Fisher Unwin.* One of the posthumous penalties of greatness in these latter days is a "centenary" or a "commemoration," or something of the kind. Dr. Macaulay, of the *Leisure Hour*, has signalised the centenary of the great lexicographer's death by preparing a small and most interesting memorial volume, which appears in parchment dress.

"Where was the Protestant Church before Luther's time?" This question is one that Romanists are very fond of asking. Those who know not how to answer it may be referred to a little tract published by *Messrs. Shaw & Co.*, Paternoster-row, entitled, "Who is He?" showing that the Protestant Church existed in the lives of hundreds of thousands in Rome's proudest days. Every Protestant should know how to answer the question historically.

The report of the National Temperance Congress held in Liverpool last June has been published in a neat volume by the *Temperance Publication Depot*, 337, Strand, W.C. As a treasury of reference for facts and figures relating to the present state of the movement, we doubt if it has been surpassed. All the varied aspects of the question are ably handled by specialists, and the result is a body of evidence from which the Temperance advocate will be able to replenish his stock of arguments for many a day to come.

Although Mr. Thayer's admirable sketch of the life of the late lamented President Garfield—From Log Cabin to White House—has already had a wonderful run, the very elegant edition lately published by *Messrs. Hodder & Stoughton* ought to give it a fresh start. There are splendid portraits engraved on steel of the late President and his venerable mother, besides twenty finely executed illustrations of various scenes in his life. Altogether, it is a singularly attractive contribution to the biographical literature of the time.

The Religious Tract Society has published some very fine pictorial cards for Christmas, the New Year, birthdays, Sunday-school rewards, &c. The colourings are exquisite, and the mottoes are mainly taken from Scripture.

The Young Trawler: A Story of Life and Death and Rescue on the North Sea. By R. M. Ballantyne. 5s. *Nisbet & Co.* Mr. Ballantyne's graphic and flowing pen has never produced a book more worthy of his literary skill, or more likely to do a real public service than this. The tale is written with a purpose, and that a most praiseworthy one—to depict the perils encountered by the fishermen of the North Sea, and the earnest efforts of the Thames Church Mission to evangelise and otherwise benefit these brave toilers on the stormy deep. Added to the dangers of wind and wave, these fishermen have to run the gauntlet of the "coopers," or floating grog-shops, which prove as serious a temptation to North Sea Jack afloat as the public-house does to Jack ashore. As special attention is just now being directed to this crying evil, Mr. Ballantyne's stirring story, written from personal observation, comes in the right nick of time. Many will read it for the graphic portraiture of life at sea; many more, we trust, will welcome it as a faithful record of well-done work for the highest good of a deserving class of the community.

Books received:—

Nisbet & Co.:
Further Recollections of an Indian Missionary, by Rev. C. B. Leupolt, 7s. 6d.
Sick-room Meditations and Studies, by Rev. Dr. J. Cross, 5s.
Like Christ: Thoughts on the Blessed Life of Conformity to the Son of God, by Rev. Andrew Murray, 2s. 6d.
Foursquare—Poems, 2s. 6d.
Up High, by Rev. Geo. Everard, 1s. 6d.
Balaam's Parables, by Rev. F. Whitfield, 1s.
Life in Hospital, by a Sister, 1s.

Hodder & Stoughton:
Our Blue Jackets: Miss Weston's Life and Work among Sailors, by Sophia G. Wintz, 1s.
First Principles of Faith, by Marshall Randles, 6s.
Martin Luther: Student, Monk, Reformer, by John Rae, LL.D., 7s. 6d.
Biblical Thesaurus, by Dr. Hellmuth (Part III., completing Genesis, 5s.

Perkin & Co., Bideford, Devon:
Poems by Claude Vincent, with a Prefatory Notice by the author of "Freaks of Fancy," 1s. 6d.

Henry Froude:
The Church of England Sunday Service Book for the Year 1885, 2s.

T. Woolmer:
Isaac Marsden, of Doncaster, compiled by Wm. B. Carter.

S. W. Partridge & Co.:
All of Blue—Ezekiel's Last Vision—Christ in the Tabernacle, by Frank H. White. New editions.
Annual volumes:—British Workman—Band of Hope Review—Family Friend—Friendly Visitor—Children's Friend—Infants' Magazine.
Story Books:—Mark Desborough's Vow—The Better Part—The Gypsy Queen—Clovie and Madge—Marion and Augusta—Jemmy Lawson—That Boy Bob—The Silver Cup—Albert Maurice—Polly's Victory—Maud's Visit—Dick and his Donkey—Dora Maitland—Stella's Nosegay.

CONTINENTAL AND FOREIGN NOTES.

The Bible in Japan.—In the course of last year the three Bible Societies at work in Japan circulated 85,818 copies or parts of Scripture; of these 43,275 copies were issued by the Scottish Society.

The Swiss Temperance Society was founded at Geneva seven years ago by four persons. Now it reckons nearly 4000 persons. In the single canton of Vaud 200 drunkards have been set free from their slavery to strong drink, and many of them have been won to Christ.—*Journal Religieux.*

German Evangelical Home Mission.—An Occasional Paper shows how widespread and varied is the work it undertakes. Like all similar Christian effort, it makes manifest by what is done how much yet remains to be accomplished. The Paper pleads for large additional personal help from among the young and strong in the case of the poor, the sick, the fallen, the orphan and neglected, idiots, prisoners, &c.

The French Minister of Marine has shown graceful tact in sending to the Amsterdam International Agricultural Exhibition a corvette called the *Coligny*. The name of the illustrious victim to Roman Catholic persecution is greatly venerated in Holland, and it will be remembered that William of Orange, the Stadtholder of the Seven United Provinces, married the daughter of Admiral Coligny.—*Le Christianisme.*

The Government of Schleswig has forbidden dances and balls for the Public School children, on account of the serious abuses often attending them. There are many clergymen and teachers who have not a word to say against these demoralising balls, and yet do all they can to prevent the establishing of Sunday-schools.—*Der Evangelist.*

The Crown Prince of Germany visited the Kaiserswerth Deaconesses' Establishment on Sunday, September 21. He first attended the church service, which was conducted by Pastors Disselhoff and Fliedner. After breakfasting in the school-room, he went over the establishment, giving a friendly word to the orphans and invalids.

Y.M.C.A. NOTES.

KENDAL.

AT the recent annual business meeting of this branch a good report for the past year was presented by Mr. R. Whitwell, one of the hon. secretaries. The Association has a membership of 150.

KIDDERMINSTER.

A new branch of the Association has been formed here as the result of a visit of Mr. H. Thorne. A most successful inaugural meeting was held. More than 150 young men were enrolled before the opening of the rooms, and an effort is now being made to employ a general secretary. Mr. Thorne has arranged to conduct a Gospel Mission here in the early part of next year.

NORWICH.

For some years this branch has been feeble. On Wednesday, October 8, a Conference of influential Norwich ministers and representative men was called to hear and discuss suggestions offered by Mr. Hind Smith for the purpose of resuscitating the work. The committee of the Association and Conference, presided over by Mr. J. Coleman, M.P., adopted the suggestions. A guarantee fund to cover the new expenses was raised, and the deputation was instructed to find a missionary secretary to devote his whole time to the interests of the young men of Norwich.

LINCOLN.

The fourteenth annual meeting of this branch was held on the 6th inst. The chair was occupied by the President, Mr. J. Rushton, M.P. Addresses were delivered by Rev. C. L. Wilson, subject, "Young Men: their special opportunities for working 'the works of God;'" and by Mr. Hind Smith, subject, "The special field of service occupied by the Y.M.C.A." The report, read by Mr. Johnson, the secretary, showed a large increase in the membership and general work of the Association. The newly-occupied premises are well-furnished and well-adapted to the purpose.

IPSWICH.

This Association held its eleventh annual meeting on 7th inst., and was more numerously attended than on any previous occasion. The Rev. Canon Garrett occupied the chair. The report was most encouraging, showing that the Association has had a year of real prosperity, were delivered by Messrs. Berry and Jeffreys, spiritually, numerically, and financially. Addresses also by Mr. Hind Smith. New branches have been formed through the evangelistic work of this Association at Needham Market, Hemingstone, and Framsden. An excellent male choir has also been formed.

EAST GREENWICH.

On Thursday week the campaign for the winter session was opened here. Colonel R. Wilmot Brooke presided. Mr. Currey, secretary, laid before the meeting the programme of winter work, and it was sufficiently interesting to suit every taste. There are Bible-classes, public lectures, devotional meetings, debates, and a singing-class, with the special aim of being well prepared in that department for the open-air meetings next summer. Earnest practical addresses were given by Mr. Blow, treasurer, Messrs. Saberton and Fiddes, City Missionaries, and others. We are glad to know that the prospects of this branch are most promising.

Letters to the Editor.

EVIL LITERATURE.

A CORNISH correspondent writes:—"I am glad to see you again calling attention to polluting literature openly sold in England. Could you not call attention to the fact that, whether by oversight or no, even *The Spectator* of October 4 (supplement) admits the advertisement of a novel by M. Zola, with a seductive commendation from Mr. Henry James; and this after denouncing M. Zola and all his works in no measured terms, in reviewing the novels of Alphonse Daudet three or four weeks previously. *Punch*, I am glad to see, has set its face against even expurgated readings from Rabelais. Your advocacy of the enforcement of Lord Campbell's Acts, and other practical steps towards public honesty and morality, will command the respect and sympathy of many.

VILLAGE LIFE AND VILLAGE NEEDS.

Dear Sir,—Referring to the letter in your last issue signed "A. Roxburgh," on "Village Life:" there may be districts where facts like those alluded to in the article he criticises are not to be met with. Malvern Wells may be one of them. But the articles in the *Daily News*, to which your leader of the 25th ult. referred, and also many corroborative testimonies given in the same journal, amply prove the general truth of the statements made. Any one well acquainted with the eastern and southern counties will have no difficulty in recognising the substratum of truth upon which the statement of physical and spiritual destitution contained in your columns rests. There may be many exceptions to the rule, and farmers as a class, we know, are under a heavy cloud, but agricultural labourers are very far as yet from the halcyon days your correspondent seems to think they have entered on. G.

SALVATION ARMY IN FRANCE.

Sir,—The journal *En Avant* of August 30, 1884, has borrowed a letter from Mrs. Jos. Butler in The Christian upon the Salvation Army in Marseilles, *apropos* of which I take the liberty of addressing to you some remarks.

Mrs. Butler writes: "Whilst the majority of men speak of and lament the afflictions of Toulon and Marseilles, the Captains of the Salvation Army have gone there full of joy to carry the news of salvation to *all* the despairing creatures in the hospitals and in the streets, and to console those who had lost their friends. If they only knew this, I believe that other devoted Christians would follow their example."

It is not correct that "the majority of men" are contented to "talk of" and "lament" the afflicted people of Toulon and Marseilles. They have, on the contrary, sent on all sides varied and plentiful help into those towns; and, more, many devoted persons have gone there at the most critical period, long before the members of the Salvation Army, who only arrived at the decline of the epidemic. It is also untrue that "the Captains of the Army have gone to carry the news of salvation to all the despairing creatures of the hospitals and the streets." "The Captains" resolve themselves into two lieutenants, whose whole activity consisted in selling the journal *En Avant* in the streets, and in holding some small meetings in the house of a brave Christian, whom they have detached from his church. Moreover, they have never entered any hospital where devoted persons were not wanting, and where several have even died at their post.

The numbers of *En Avant* for the month of August contained triumphant predictions concerning Marseilles; that of August 30 announced that they had sold 800 copies. But since—no more news of Marseilles. Indeed, this post would appear to be abandoned, in spite of the loud promises that they have published.

Do not think that I have always been an opponent of the attitude taken by the Salvation Army, or that I have ever approved the deplorable polemics that a great portion of the religious Press has too often directed against it. I have, on the contrary, aided and sustained it in many circumstances, and have even publicly defended it. But certain of its proceedings have compelled me to break with it; especially the manner in which it condemns other Christians, and this habit of publishing systematically exaggerated victories, that it takes care not to correct, even when it knows perfectly that it has been completely deceived. I have been able to prove with my own eyes the fruits of this system in Paris, where the work, far from advancing, goes from bad to worse. Alfred Bauer.

17, *Rue Tournefort, Paris, October 8.*

CHOIR v. PULPIT.

Sir,—With your other readers I have been much interested in the correspondence on music in public worship. Allow me to call attention to another aspect of the subject—viz., the selection of hymns. By leaving the choice of hymns to an organist, unless the hymnal in use is really free from the well-nigh all-prevailing taint of ritualism, a faithful minister in the Church of England may find the Gospel teaching of his pulpit counteracted, if not overthrown, by doctrines promulgated in the hymns.

As an instance, I may mention that, under an evangelical ministry, the congregation were recently invited to join in singing "We love the place, O Lord," &c., a hymn doubtless known to most of your readers as a sample of extreme High Church hymnology, and therefore need not be quoted at length. The first verse dogmatically asserts that a building other than the Temple at Jerusalem, which was the dwelling-place of the Most High, is the "abode" of God. The third expresses, not a hope or prayer, but the positive statement that a blessing is always conferred in the outward rite of baptism, and the fourth, describing the communion table as an "altar" teaches the doctrine that necessarily accompanies that most unscriptural designation.

I need scarcely allude to the painful incongruity of asking our Lord—the Bridegroom of our souls—for grace to love Him (the only worthy object of his people's love) more, while boastfully proclaiming affection bestowed on buildings, fonts and tables, surely very "wood, hay, and stubble."

C. S. R.

THE IDOLATRY OF MUSIC.

Dear Sir,—Under this heading, in your issue of October 2, a letter appears from "Organist," whose experience of choirs seems to have been very unfortunate. The charge he makes against choirs in general is very terrible, if true. He finishes his letter by asking to be informed of a choir that has no dissensions in it.

Well, doubtless this latter would not be an easy task, because, sad to say, it would be difficult to find any society, Christian or otherwise, where dissension in some form or other does not sometimes exist. Although it is our duty and privilege to put our shoulders to the wheel, and endeavour to be peacemakers in this world of sin and strife, "Organist" will probably have to wait for millennial days for what he asks. In the meantime, it is wisdom not to be hasty in our judgment, but attend to our Master's words, "Let both grow together until the harvest." It would indeed be a cause for rejoicing if all members of our choirs were truly Christian, but would it be right to exclude those who, as far as we can discern, are not so? Who knows the blessing which may result from their regular attendance in the house of God?

My experience is not quite so bad as "Organist's." Our choir numbers fifty men and boys. Amongst the adults we have communicants and Sunday-school teachers. Our vicar's rule is to admit no salaried adult unless he has been a communicant previously. Our boys are, like most boys, full of spirit, and need a firm, kind oversight; but all (except one—a very delicate lad) belong to our Sunday-schools or Bible-class.

If "Organist" can suggest anything within our power to adopt for improvement, we shall be obliged to him.—Yours truly,

A Choirmaster.

A HIGHLY FAVOURED TOWN.

Dear Sir,—I shall be glad if you can find space to emphasise, from a visitor's point of view, the remarks of your correspondent in last week's issue, on the great unity existing amongst the Christians of Sandown, Isle of Wight. My object is not to glorify them (which they would be the first to deprecate); I write in the earnest hope that a further description of what real communion is possible, among saints on earth, may lead Christians in other places to ask themselves why this is not as common as it ought to be.

I was at Sandown for the first time last May, spending a week or two for rest and change of air. I had no introduction, nor was I known, even by name, to any Christian in the place, yet before the end of a fortnight I had made many friends among those who were journeying to Zion. The first evening I was there I remarked in the porch of the Parish Church a notice to the effect that the united prayer-meeting of all denominations was held on Mondays at twelve, and this appealed to me at once; I shall never forget the deeply spiritual tone that prevailed at those meetings, and also at the church prayer-meeting. Ministers and people of every denomination were represented at each. The vicars and curates of both Episcopal churches seem to know nothing of self, having only one aim—the salvation of souls.

I cannot venture to enter into details of the work being carried on at Sandown by the different churches mentioned by your correspondent, but I must refer to the Bible-class conducted by the curate of St. John's (himself a native of the place), at which I had the pleasure of seeing a large number of "brands snatched from the burning," not the least interesting being a family of converted gipsies and the conductor himself.

During my visit the Isle of Wight Militia were stationed there. It is scarcely necessary to say that the spiritual welfare of the men was much in the hearts and prayers of these most united Christians, and all readily joined in an effort to take the Gospel to them, the result being, as I heard afterwards, that twenty men confessed Christ before leaving the town. F. H. P.

86, *Loftus-road, W.*

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 11, 1884.

	£	s.	d.
Mr. Fegan's Boys' Home—J. W. and K. A. £3; F. S. T. £2; Mrs. B. 5s.	10	5	0
Drinking Fountains for Men and Cattle—J. W. and K. A.	4	0	0
Old Beckenham Mission—J. W. and K. A.	3	0	0
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Home and Colonial Schools—J. W. and K. A.	4	0	0
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Soldiers' Institute, Winchester—J. W. and K. A.	3	0	0
Soldiers' Institute, Gibraltar (Mr. Tilson Blake)—J. W. and K. A.	3	0	0
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Sailors' Rest, Constantinople—J. W. and K. A.	4	0	0
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Medical Mission, Nazareth—J. W. and K. A.	4	0	0
Dr. Cranage's Work—J. W. and K. A.	4	0	0
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Miss Leigh's Home, Paris—L. E. S. £2; Mrs. B. £1	3	0	0
Friendless and Fallen—L. E. S. £2; F. S. T. £2; Mrs. B. 5s.; G. A. C. 10s.; M. A. G. £1	5	15	0
Miss Mittendorff's Homes—L. E. S. £2; M. P. 5s.	2	5	0
Scripture Readers' Society for Ireland—F. S. T. £2; G. A. C. 10s.	2	10	0
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Penarth-street Mission—J. W. and K. A.	3	0	0
Miss Perks' Evangelistic Work, Winchester—J. W. and K. A.	3	0	0
Mr. H. Cook's Work, Gosport (Repairs of Boat)—J. W. and K. A.	2	0	0
Theatrical Mission—M. and S. £2 2s.; M. £2 2s.	4	4	0
Richard Weaver—J. B.	0	10	0
Mrs Parson's Girls' Home—J. B.	0	10	0
Maryland Point Mission—J. B.	0	10	0
Cage-lane Mission—J. B.	0	10	0
Hoxton Hall Blue Ribbon Mission—J. B. 10s.; Mrs. B. 5s.	0	15	0
Rev. McAll's Work, Paris—Mrs. B. 10s.; G. A. C. £1	1	10	0
Miss de Broen's Work. Paris—Mrs. B.	0	10	0
George-yard Ragged Schools—Mrs. B.	0	5	0
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Mrs. Vicars' Work in Brighton—Mrs. B.	0	5	0
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Mildmay Mission to the Jews—Mrs. B.	0	5	0
Gratuitous Circulation of The Christian—Mrs. B.	0	5	0
Mr. Toye's Orphanage—W. F. G.	1	0	0
Barbican Mission to Jews (Second Hall)—E. R.	1	0	0
London City Mission—B. M. W.	1	0	0
Bird's Nest Mission—M. O.	0	5	0
Mr. Pascoe's Work in Mexico—G. A. C.	1	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—G. A. C.	1	0	0
Home of Industry—J. S. 10s.; M. A. G. £1	1	10	0
Poor Jews in Jerusalem (Mr. Friedlander)—M. A. G.	1	0	0
Mission Hall, Pevensey Sluice—E. T.	1	0	0
	£209	14	0

[Advertisements]

Railway Mission—Anon. 10s.

Evangelistic Mission—Per C. R. H.: Anon., for Oxford Music Hall, 1s.

Sadler's Wells Theatre Services (Mr. Catlin)—Miss E. P. £3 3s.: A Neighbour, £4 4s.

Warangesdu Aboriginal Training College—An unknown friend, per Rev. J. B. Gribble, £16; W. Purves, Esq., Edinburgh, £1

A CONVENTION

For the Exposition and Promotion of

CHRISTIAN HOLINESS,

Will (D.V.) be held in

THE FREE ASSEMBLY HALL, EDINBORO',

From Tuesday, October 28, to Thursday, 30th, inclusive, at 9.30 and 11 a.m., 3 and 7.30 p.m. each day.

The Meeting at 9.30 a.m. will be devoted to Prayer and Bible Exposition of the subject of the Convention, and will continue for one hour only.

Rev. E. W. Moore.
Rev. Hubert Brooke.
Rev. A. C. D. Ryder.
Mrs. Somerton.
Rev. E. L. Hamilton.
Miss E. M. Booth.
Col. and Mrs Pepper.
Mr. S. Horatio Hodges.
Dr. Woods Smyth.
Mr. Charles Hoe.
Major Edmonds, will take part.

For Lists of Subjects or other information as to the Convention, communicate by letter, enclosing stamped envelope, with the Secretary of the Convention, Regent Hotel, Waterloo-place, Edinboro'.

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. Jas. Kearney White, or by the Proprietors of this paper.

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society.'

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Hebrews vi. 19.

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FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

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These are, the planting of vines, the erection of walls for their protection, and the making of roads. It is most desirable, if not essential, that these works be completed at once, before the setting in of the rainy season next month.

God has prospered the work so far. Will Christian friends and lovers of Israel come forward to help the Committee?

Office of the Society, 96, Newgate-street, E.C. Cheques to be made payable to the *Hon. Treasurer*—SAMUEL FIELD, Esq., 10, Angel-court, E.C.

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Superintendent—G. W. LINNECAR, *the Sailor Preacher,*

89, BELLENDEN ROAD, PECKHAM, LONDON, S.E.

MISSION WORK IN SOUTH-EAST LONDON.

Urgent Appeal for Funds.

Will every Reader of The Christian kindly send One Shilling to help our work? Our Mission is to the poor of South-East London, and we cannot pay our way without help. Over eighty new Members have joined this year; twenty-six have been baptized. God's rich blessing rests on the Services. Come and pay us a visit if you can, my friend; you will then help me. If you can, at least do as I ask, and send One Shilling. Read what the nearest Baptist Minister, the Rev. S. H. Akehurst, says of the work.

The Rev. S. H. AKEHURST, of Arthur-street, Camberwell Gate (one of our nearest neighbours), writes thus of our work:—"Of all the mission work in this densely populated part of London, none commends itself more to my judgment and sympathy than this of Mr. Linnecar's. He gets the people into his chapel without any kind of 'clap-trap;' he preaches the Gospel in his own rough and ready way, with much power—souls are saved—are added to the Church in accordance with the Word, and continue in fellowship. He not only helps them—temporarily and spiritually—but, better still, he teaches them to help themselves and others. An honest, upright, self-denying working man, helping the poor around him. I am always glad to assist him myself, and can safely ask my friends, and all Christians everywhere, to do the same. May God bless him more and more."

OUR FOURTH ANNIVERSARY

Will take place on Sunday and Monday, October 26 and 27. After that date a full Report and Balance Sheet will appear in The Christian.

£470 will enable us to close the year free of debt. I have, promised and in hand, over **£50**. Who will kindly help us in this great uphill fight? Four years ago this old Chapel was a wreck, no one belonging to it; now we have 128 members, large congregations, good Prayer Meetings, six Visiting Ladies. But to reach the poor we need help. The Lord will provide.

OLD CLOTHING

For the poor will be very heartily received, as the winter is coming, and many of our friends are in need. Please look out your left-off clothing and send us.

COLLECTING CARDS.

Seventy-one friends have taken a card, and promised to collect, by October, 5s.; two have promised 21s. Will others write for a card and do the same? This will make our fourth Anniversary a great success. Full report will appear in this paper after Anniversary in October.

Extract from *Christian Chronicle*, June 5, 1884.—"Such men and such missions have our warmest commendation, and we wish Mr. Linnecar every blessing in his arduous post. He is eminently fitted for his work. For twelve years a sailor, and having worked on land for 18s. a week he knows something of 'How the poor live.' To this class he especially addresses himself, and to them he preaches Christ crucified: man a great sinner, Christ a great Saviour. We have referred to Mr. Spurgeon's help in this mission; we cannot better close our notice than by quoting his opinion of the evangelist."

Mr. SPURGEON says:—"In Gordon-road, Peckham, our student, Mr. Linnecar, an earnest evangelist fresh from the sea, has gathered a people together, fitted up an arc with his own hands, and formed a church. Here is the nucleus of a hopeful community, which may the Lord multiply exceedingly. We confess that our joy is great when we see the working-people drawn to attend the means of grace, and to take an interest in extending the Redeemer's kingdom. Men like Mr. Linnecar seem to gather a congregation better than some of those who are more refined, but have less energy. A railway arch is a poor makeshift, but if the Lord will give His blessing, though the beginning be small, the latter end will greatly increase. Mr. Linnecar does a great deal of open-air work."

Who will kindly help us? P.O.O. to Victoria-road, Peckham.

Yours gratefully,

G. W. LINNECAR,

The Sailor Preacher,

89, BELLENDEN-RD., PECKHAM, LONDON, S.E.

[747]

EVANGELISTIC NOTES.

Magherafelt, Ireland.—A most encouraging work of conversion has been experienced here in connection with two weeks' services in a tent, conducted by Messrs. Montgomery and Irvine.

Notting Hill, W.—A Gospel Male Choir is being formed in this western district. Any friends who can give their services are asked to communicate with Mr. Walters, 99, High-street, Notting Hill-gate, W.

Essex.—Services have been held and addressed by Mr. John Harris in the new Mission-room, Marks Tey, near Colchester. The room has been full each evening, especially on Sunday, when it was crowded to excess, some not being able to obtain admittance, and the people were much blessed.

Croydon.—A correspondent of the Bible Society writes: "A young man called upon me last night for a collecting box for the Society. He brought me 8s. 6d. for the Society, instead of spending it on a day's outing, for which he had been saving it up. He told me: 'This is owing to my having heard Mr. Moody.'"

A Gospel Male Choir has been formed at King's-cross, as one outcome of the recent meetings by Messrs. Moody and Sankey. Sir Henry Pitman has consented to be President, and various other local friends are interested in the effort. The Choir will freely give its help to any special evangelistic work in the neighbourhood.

Railway Men in London.—The sending of monthly Gospel packets to our railway men has been greatly owned of the Master. A platelayer in one of our London hospitals lately, when visited, said that the packets opened up the way for the Christian men to speak to their companions about the Saviour. Miss Jackson, 21, Stanley-gardens, London, W., will gladly send the names of men to any Christian who would help in the work.

Norwich.—A series of evangelistic services have lately been held for a fortnight by Mr. Spencer Walton, in the parish of St. Clement Without, Norwich. The numbers assembling every evening were quite as large as the schoolroom could hold, and the interest manifested was great. We believe that good was done, especially in bringing Christians to consecrate themselves wholly to their Master's service.

Mr. Henry Thorne in Birmingham. — For several weeks a large united committee, consisting of leading ministers and laymen of all evangelical denominations, have been preparing the way for a Mission which was commenced by Mr. Henry Thorne in Curzon Hall. A letter to young men, prepared by Mr. Thorne, has been sent round to most of the houses of business, and the members of the Association have been most earnest and active in distributing notices of the meetings in various parts of the town. As a result, thousands of people have gathered together to hear the Word of Life; and in the after meetings very many have been led into conscious peace with God. On the 8th inst., Mr. Thorne delivered an address on "Temptation," to young people of both sexes. These meetings will be continued till the 19th inst.

Agricultural Hall Services.—Sunday week was the sixteenth anniversary of the Lord's Day preaching at the Agricultural Hall, and, as usual, there was a very large congregation. Upon the platform were Dr. J. Thain Davidson, Revs. Mr. Haigh (Cloudesley-square), J. Ellis (Barnsbury Chapel), R. Berry (Islington Chapel), Mr. Norris (Baptist Chapel, St. John-street), Mr. Elvin, Mr. Layard, and others. Dr. Davidson said many instances of blessing received at those services had been forwarded from all parts of the world. From time to time additions were made to the Christian churches of various denominations in the district and elsewhere; through all those years the services had maintained their undenominational character. His acknowledgments were fervently given to his brethren in the ministry who had so willingly and worthily helped at the services without a farthing of remuneration. Especial thanks were also due to Mr. Elvin, who had come a considerable distance every Sunday in order to conduct the evening services. Mr. Haigh, Mr. Norris, and Mr. Elvin also spoke.

SAILORS IN PLYMOUTH.—We are endeavouring to supply all sailors and fishermen leaving our port with bags of books for their voyage. Tracts, magazines, Bibles and hymn-books will be most acceptable. I have made and filled 400 bags this year. I shall be glad to pay carriage to my address, and to send a Report, so that our friends may read a little of the work we are doing.

5, *Bedford-terrace, Plymouth.* Alice Pearse.

Forthcoming Meetings.

COMING CONFERENCES.

Glasgow Half-yearly Meetings of Christians.—October 23, Queen's Rooms, Clifton-street, 11 a.m. and 5.30 p.m. Friday, 24th, 4 till 6 p.m., in Christian Institute, Bothwell-street. Questions to be answered should be sent in in writing the day before. 7 p.m., reports and conference.

Edinboro', Free Assembly Hall.—Convention for the Exposition and Promotion of Christian Holiness, October 28–30, at 11 a.m., 3 and 7.30 p.m. each day.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Children's Evangelistic Mission. — Messrs. T. Eyres and Jeynes conduct Missions for children in any chapel, hall, or school of any Evangelical denomination in London. Apply Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Rev. W. Haslam.—October 25, Ryde (I. of W.).

Mr. J. M. Scroggie.—October, Bristol; November 2, Elgin, N.B. November 16, Inverness; December, Paisley.

Mr. Henry Thorne.—October 21, Derby; November 1–10; Doncaster; 15–24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13–22, Duffield.

Messrs. Mateer and Parker.—October 27 to November 9, Trowbridge; 10 to 23, London (West-end); 24 to December 7, Margate; 8 to 21, Ramsgate.

Rev. W. Hay Aitken. — November 16 to 30, St. John's, Bethnal Green, E.; November 30 to December 15 (or longer), All Saints, South Lambeth.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Sadler's Wells Theatre, Clerkenwell. — Mr. Gawin Kirkham next Sunday evening, at 7.

Clapton Hall, Upper Clapton. — Mr. Shuldham Henry during October. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

Acton Hall, Church-road, Acton, W.—Opening services, Saturday, 18th inst. Prayer, praise, and testimony, 3 and 7. Friends invited.

St. George's Hall, Langham-place, W.—Mr. Herbert Taylor during October. Sunday, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8.

Open Air Mission. — Quarterly meeting, October 27, Y.M.C.A., 186, Aldersgate-street. "Summer Trips." Chairman, Lieut.-Colonel R. Wilmot Brooke. Tea at six. Conference at 7.

Conference Hall, Mildmay-park, N.—Sunday, October 19, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Stanley P. Smith. Mr. Wilkinson's Bible-readings in ladies' waiting-room, every Wednesday, 7.30 p.m.

Conference Hall, Eccleston-street, S.W. (near Victoria Station). — Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Children's Special Service Mission. — Meeting at Exeter Hall, for reports of sea-side services, S. D. Waddy, Q.C., M.P., presiding, October 16, at 6.30 p.m. Mr. Lidstone, Hornsey, October 27–30; Mr. W. L. Seyler, Landseer-street, Battersea, October 20–24; Mr. Spiers, Swansea; Mr. G. Bannister, Leeds, October 20–31. A suburban general meeting at Ealing, Rev. J. Summerhayes, M.A., presiding, October 20, at 7.30 p.m.

Evangelistic Mission. — Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 139, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m. Annual meeting of the Mission, Conference Hall, Eccleston-street, S.W., Tuesday October 21, 7.30 p.m. Tickets from 164, Alexandra-road, St. John's Wood, N.W. A preliminary meeting for prayer, &c., will be held in the upper hall at 4.30 p.m., to which Christian workers are specially invited.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields, City. Rev. Henry Allon, D.D., every Tuesday, at 12 noon, during October.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, October 17, subject, "Promises and Conditions," 7 p.m. Tea at 6.

The Salvation Army.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, October 29, November 5, 12, and 26.

Bethshan, 10, Drayton-park, Highbury, N.—Opening of the new hall will take place on Thursday, October 23. Public meetings at 3 and 7 p.m.

186, Aldersgate-street.—Prayer meeting, first Friday in every month, 11.15 a.m., for women, for Gospel Temperance and other Christian work.

China Inland Mission.—Lady missionaries leaving for China will be present at 185, Aldersgate-street, noon prayer meeting, Tuesday, October 21.

Medical Prayer Union.—Annual meeting, Exeter Hall, Friday, October 17, 7.30 p.m. Addresses by Rev. Evan Hopkins and Captain Baring. All medical men and students cordially invited.

Moderate Drinking. — Public meeting, Large Room, Exeter Hall, Friday, October 17, to direct attention to the evils and dangers of "Moderate Drinking." Lord Bishop of Exeter will preside. Addresses by Dr. Alfred Carpenter, Dr. B. W. Richardson, Rev. Colmer B. Symes, &c. Chair taken at 7 p.m. Admission free.

Messrs. Moody and Sankey's Choirs.—Service of Praise, Conference Hall, Mildmay-park, Thursday, October 23, by choirs who assisted our American brethren during the late London mission. Tickets and programmes by enclosing stamped addressed envelope to the Conference Hall, Mildmay-park, N., or the Secretary, 9, The Crescent, Leighton-grove, N.W.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings each Tuesday, 6.15 p.m. Monthly meeting of members, at Conference Hall, Mildmay-park, Saturday, October 18. Tea at 5 p.m. Addresses by Messrs. J. E. Mathieson, A. C. P. Coote, and Stanley Smith, B.A. Male choir will lead the singing.

Exeter Hall.—Mid-day meeting every day (Saturday excepted) from 1 to 2. Meeting for Strangers, Monday night, at 8. Gospel meeting, Tuesday, Wednesday, Thursday, at 8. Bible study, Friday and Saturday, at 8. Bible class, Sunday, at 3.30. Service, Sunday, at 7. Address to workers, by Rev. J. Wilkinson, Thursday, October 16, at 8 p.m. Rev. Dr. Bennett, Chelsea, will commence a series of Bible lectures, Friday, October 24, at 8 p.m.

186, Aldersgate-street, E.C. — Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Sunday, Bible-class, 3.15 p.m.; evangelistic meeting, 7 p.m. Monday, 7 p.m., reception meeting for young men commencing business life in London; 8 p.m., lecture by Rev. Dr. Wainwright. Tuesday, teachers' preparatory Bible-classes, 8 p.m. (ladies also invited). Thursday, foreign Mission prayer-meeting, 7 p.m.; devotional meeting and address, 8 p.m. Friday, Gospel meeting, 8 p.m. (ladies also invited). Workers' praise and prayer meeting, 7.30 p.m.

Hampstead Branch.—Annual meeting, Thursday, 16th inst., 8 p.m., Vestry Hall, Haverstock-hill, Mr. H. M. Matheson in the chair. Speakers: Revs W. Brock, G. S. Kurney, Henry Le Pla, Dr. H. Sinclair Paterson, and Mr. C. Russell Hurditch.

The Priory, 198, Upper-street, Islington, N.—Thursday, October 16, at 8.30 p.m., address by Rev. R. Berry. Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Notices.

Mr. T. Rawlinson has removed from Kenmont-gardens, Harrow-road, to 41, Earl-street, Northampton.

If the lady who wrote from Congleton to Lady Sebright, and whose letter has been lost, will kindly communicate with her at Fakenham, Norfolk, she will be obliged, as she is going into that neighbourhood shortly.

Communications Received with Thanks.—H.J.L. I.S. E.B. M.C. J.C.C. L.D.W. H.A.N. F.S.S. J.C. Maud. J.B. W.H.C. E.G. G.G. E. W. G. J.B.C. I.M. A.P. G.M. R.R. H.J. G.K. F.H. J.P. A.M.B. E.L. E.A. T.E.K. D.S. R.M. E.D. C.S.R. G.H. W.S.W. J.S. W.H.R. V.M.S. B.B. G.E.S. A.C. T.M. H.R. H.T. W.H.S. G.F. W.H.L. E.W. E.R. F.H.P. D.L. G.P.H. W.B. C.C. E.T. D McL. H.E.B. F.A.W. J.H.G C.R.H. J.A. N.B.H. B.A. J.T.D. G.K. M.A.C. C.M. W.D. G.G.A. A.M.

Applicants for Tracts.—G. E. Pearce, Camelford, Cornwall; Miss Stront, district visitor, Sea View Cottage, Port Isaac, Cornwall; Miss E. Nanjullan, district visitor, Chapel-street, Camelford; D. Huggins, tract distributor, Launceston; J. Sleeman, local preacher, Pengelly, Camelford; W. Rowe, fishmonger, Medrose, Camelford; Edith Keast, Mount Charles, St. Austell, Cornwall; J. Doherty, 56, Silvergrove-street, Belfast; J. Simcox, 18, Ebury-street, Attercliffe, Sheffield; Mrs. Abbott, 107, Forest-road, Dalston, N.; Miss Dunsin, Thanet Nursery, Margate; Mrs. Pullar, Belgrave-villas, 202, Romford-road, Stratford, Essex; F. M. Whybrow, 15, Middle-row, New Town, Bishop's Stortford; Mrs. G. Turner, Cemetery-road, Peterboro'; Miss Mole, 15, The Crescent, Taunton; S. Stocks, 5, Sydney-cottages, Plumstead-common, Kent; D. Wright, 23, St. Mary's-vale, Chatham, Kent; F. W. Lloyd-Jones, 13, James-terrace, Wallsend-on-Tyne.

READING FOR SOLDIERS.—Mrs. Evered Poole, Enfield House, Southampton, sends to us extracts of a letter from a soldier stationed abroad, in which he expresses thankfully his indebtedness to this journal as a help to his spiritual life. Mrs. Poole will gladly furnish the addresses of soldiers abroad to any friends who may be disposed to forward to them copies of The Christian.

MR. WAKEFIELD MacGILL.—A gathering of friends, in connection with the Bromley Mission, to bid farewell to Mr. MacGill, was held on Monday week at the Gospel tent. Mr. Harry Guinness, who succeeds Mr. MacGill in the superintendence of the work, was in the chair. Various friends gave expression to the high esteem in which he is held, and the valuable services he has rendered during his term of labour in the East-end. As our readers were lately informed, Mr. MacGill goes to take charge of the Manchester City Mission.

TRACTS, &c., for NAVVIES.—Dear Sir,—From 3000 to 4000 navvies are at work on the new works for the East and West India Dock Company at Tilbury. These men are very accessible, and among others, labouring as missionaries among them, is one of our members, Charles Smith. He wants tracts, little books, and specially periodicals. Will any of the readers of The Christian help in supplying this need? If so, let them send to me, at my office, 14, Duke-street, Adelphi, London, W.C., and they shall have grateful thanks.

Gawin Kirkham, Sec. Open-air Mission.

THE BIBLE FOR INDIA.—My wife and myself are sailing for India on the 15th inst. in connection with work for the British and Foreign Bible Society. Will your readers pray that God will make our way prosperous, and give us the joy of seeing that his work is being made known through the length and breadth of India. We hope that at the noon-day prayer-meetings at Aldersgate-street, India and our work there will not be forgotten. We hope eventually to establish a chain of native public Bible-readers across India—*i.e.*, the line of railway from Calcutta to Peshawur.

Lewis D. Wozencroft.

Continued from page 3.

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Miscellaneous.

CHRISTIANS are earnestly requested to pray for those anxious ones who may be induced to write to
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A GENTLEMAN studying for Holy Orders, wishes a Loan of £40, to assist in his university expenses. Amply secured on good property.
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WILL ANY FRIEND send the *Graphic* or *Illustrated News* regularly each week for the use of a boys' night-school?
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HOSPITAL FOR INCURABLES.—Will any Lady or Ladies, having time and means, kindly undertake the case of an afflicted Christian sister, who is applying for a pension?
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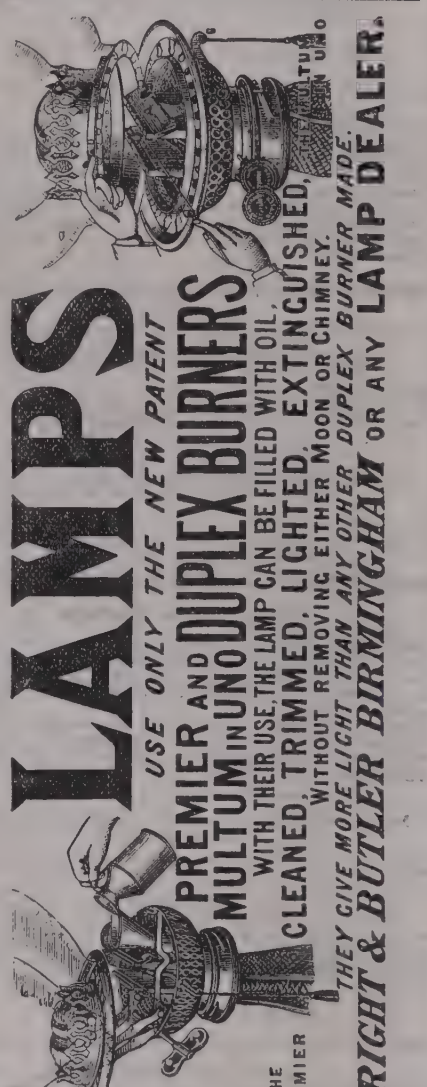
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No. 769.] THURSDAY, OCTOBER 23, 1884. [ONE PENNY, POST FREE, 1½d.

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ST. GILES' CHRISTIAN MISSION.

£500 URGENTLY NEEDED.

The present state of the finances of our Mission is most serious, caused partly by my enforced absence from home through ill-health, and partly from the slack season of the year: consequently, we are much perplexed as to our future movements; but should be intensely grieved to have to *close the doors of any of our Mission Stations, or in any wise curtail our Prison Gate Work, but we dare not contract further liabilities.*

Who will help us, among the Readers of "**The Christian,**" to clear off this Debt of £500, that we may carry on our Daily Rescue Work without let or hindrance?

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This volume will be found suited to all, acceptable as a present, and calculated to do good wherever it goes. It contains Telling Articles, Addresses, Extracts, Poetry, Children's Pages, &c., &c., and abounds in Illustrations.

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£100 WANTED IMMEDIATELY, to enable the Committee to carry on the following branches of work of the East London Tract Society and Christian Mission. An additional expense has been incurred by taking another and larger hall, close to docks:—Dock Labourers' Mission, Railway Employés Mission, Public House Mission, Missio to Policemen, Mission to Sailors, Home to Home Visitation, &c., &c. The work is strongly recommended by Samuel Morley, Esq., M.P., Sir A. Cotton, K.C.S., Lady Hope, Miss McPherson, and others. Funds, which are urgently needed, and tracts, may be sent to the Office, 47, Dee-street, Poplar, E.

Geo. Fuller, Supt.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from a Coachman, 5s. Anonymous clothing, books, &c.

The Infant Day Nursery. Free Ragged Day Schools. Special work amongst Little Girls. Sunday Schools. Tey Classes. Mutual Industrial Classes for Big Rough Boys. (Mondays and Thursdays, at 8.30 p.m., will be the best times for seeing this branch of work in operation.) Classes and Meetings for Elder Girls and Young Women. Mothers' Meetings. Mission to Inebriate Women. Rations of food to Hungry Children. Common Lodging House Services. Clothing lent to Destitute Children. Room to Room Visitation. Evangelistic Services and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANC UNION.—Annual Meeting and Conference at Barnsley, November 4 and 5.—For information, apply to

Miss Pumphrey, 17 Priory-street, York.

EARNEST APPEAL.—A Piano is much needed to assist in mission work amongst mill girls. Young Women's Help Society, Bachelor's Walk, Lisburn, Ireland.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—The season for these dinners will commence on the 1st of November. During the past winter 53 dining-rooms were opened, and 188,384 dinners given to poor children attending schools. Subscriptions received by the Treasurers, Lord Kinnaird, 1, Pall Mall East, and Wm. Fuller, Esq., 111, Piccadilly; or the Secretary, Colonel Alston, 86, St. George's-road, S.W.

RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.—The Rt. Hon. the Lord Mayor, M.P., Treasurer; J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary. For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 200 Christian men and women. Subscriptions and letters for Convalescent Homes are urgently needed. The Banking account is considerably overdrawn. The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C. E. H. Gerrans, Secretary.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, Barclay & Co., 54, Lombard-street; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Hon. Secretary, Rudgley, 82, Wood-street, Cheapside.

SEVEN DIALS MISSION.—The Mission Hall, Short's-gardens, having just undergone needful repairs at a cost of about Forty Pounds (a heavy addition to the ordinary expenses), contributions in aid of the work are urgently needed, and will be thankfully acknowledged by Rev. F. S. Swinnell, 32, Broad street, Seven Dials, W.C.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road, E.C.—Established 1872.—Funds are greatly needed at the present time to carry on the Lord's work among this class of poor. Also parcels of left-off clothing will be thankfully received for the little costers this coming winter.—Walter Penrose, Supt. W. Owen, Treasurer, 22, St. George's-road, Tufnell-park, N.

FAITH-HEALING Meetings, conducted by the Rev. John Allen, Trinity Church, Triangle, Hackney, London, E. Sundays, 3 p.m. Mondays, 7 p.m., addresses and testimonies; Tuesdays, 11.30 a.m., anointing service.

ZENANA MISSION. — Christmas Cards sold for above, made of dried flowers from Jerusalem, 6d. and 3d. each.—M. G., Bryansford, Castlewellan, Co. Down, Ireland.

BETHSHAN.—Faith Healing Home, 161, Islington, Liverpool. For particulars apply to Miss Gibbs.

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To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."

Donations and clothing (new and old) thankfully received. Reports sent on application.

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Funds are urgently needed.

THE DEEPENING OF SPIRITUAL LIFE.—A preliminary Meeting for confession humiliation, and prayer will be held, the Lord willing, at Stafford Rooms, Titchborne-street, Edgware road, on Friday, October 31, at 3.30 p.m. All Christians invited.

Educational.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

TUNBRIDGE WELLS, Belgrave-place Principals, Mrs and Miss Wilkin.—High-class education for Girls. Pupils prepared for the Royal Academy (Music) and University Examinations. Healthy situation. Home comforts.—Prospectus and references on application.

ROTHESAY HOUSE, Alum Chine, Bournemouth.—Miss Cole (certificated in London University Examinations for Women), having for some years successfully conducted a large school for girls, now receives a few Pupils in her own home. Healthy position near sea. Thorough education, combined with comforts of refined Christian home. Lady boarder received.

ALBURY HEATH, near Guildford.—Miss Baker receives six Young Ladies. Home comforts. Excellent education. Certificated governesses. Visiting professors. Healthy and beautiful situation. Indian children received. Highest testimonials. Pupil Teacher required, Premium £20.

HASTINGS.—Wellington College for Ladies, 4, Wellington-square. Head Mistress, Miss De la Mare. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. Leaver.

HOLLAND HOUSE, Clarence-parade, Southsea.—School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

MARLBOROUGH COLLEGE for Young Ladies, Parkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours).

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and wise training while pursuing their studies under first-class professors; their health, individual character, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

FOR DISPOSAL, a first-class Ladies' School. Only those with capital and some experience of scholastic life need apply. Principal retiring on account of failing health. No agents.—T. R. S., 45, Dyke road, Brighton.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian Lady. Prospectus on application. Terms moderate.

A THEOLOGICAL STUDENT, Spanish, who can teach French and German, wishes to find a situation as Tutor in a family. References, Messrs. Porret & Gautier, Professors of Theology, and Mr. Montandon, Minister, Lausanne, Switzerland.

AS GOVERNESS.—Situation wanted after Christmas, in school or family, in or near London, for young Lady experienced in teaching. Has high recommendations. Certificates from Cambridge, College of Preceptors, Academy of Music, &c. Is decided Christian, kind, earnest, helpful, extremely lady-like, and most capable. Salary, resident £30 to £70; non-resident, £90.—Apply, stating particulars, to N. B., 53, Hilldrop-road, Camden-road, London.

EXPERIENCED NURSERY GOVERNESS wanted, in a gentleman's family residing about 50 miles from London, to take entire charge of three children, under 13. Capable of teaching thorough English, French, Latin, music, singing, and drawing. Only a Christian Lady of experience and a good disciplinarian need apply. Age 25 to 30.

Beta, 14, Moray-road, Finsbury-park, London, N.

A MISTRESS wanted immediately, for a mixed school in the neighbourhood of Birmingham.

Woodville, Handsworth, Birmingham.

CHRISTIAN GOVERNESS wanted, or Mother's Help. Five children, eldest (girl) seven years. Two servants.—State qualifications, age, salary, references, &c., to Box 3, Hartlepool.

NURSERY GOVERNESS wanted, for two little girls, 4 and 7 years, and assist in light household duties. Comfortable Christian home.—Apply personally to Mrs. Fisher, 10, High-road, Kilburn, London, N.W.

SOUTHSEA.—A Clergyman is anxious to recommend a first-class School for a few girls, exclusively Gentlemen's daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum.—Rev. J. Johnson, Bitteell Rectory, Watlington, Oxon.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE,

Principal: Dr. Cranage.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brightholmston, Birkdale, Southport.

Appointments, Situations, &c., Wanted.

ESTATE AGENCY, Resident Factorship, or position of trust.—A Solicitor, in good practice in Scotland, desires such in dry and bracing part of England, on account of health. Highest references.—Apply, with particulars, to Solicitor, 9, Bank-street, Edinburgh

EVANGELIST.—A Gentleman of considerable experience in preaching, visiting the sick, conducting Bible Classes and Prayer meetings, desires to meet with a suitable sphere of labour. A moderate stipend would suffice. Reference may be made to Rev. W. G. Lewis, St. Albans; or Rev. G. Twentyman, New Barnet, to whom the applicant is well known.

SCRIPTURE READER desires a sphere of town work, under an earnest clergyman. Nine years' experience. Accustomed to services in mission, chapel, Sunday, and night schools, Bible classes, &c.—Reader, care of Rev. W. Thompson, M.A., Guidrey Lodge, Sedbergh, Yorks.

VILLA RONVENELA, MONTREUX, LAKE OF GENEVA.

Monsieur and Madame Renkewitz, having directed a Boarding School for Young Gentlemen for many years, receive a limited number of Pupils desiring to study foreign languages. Every attention is paid to the health, comfort, and progress of the Pupils, who are under the immediate care of the Principal, assisted by competent teachers. Montreux being noted for its healthy and mild climate, youths of delicate constitution are offered a plentiful English diet and special care. In order to give pupils the opportunity of perfecting themselves in French and German, those languages are habitually spoken. Branches of Instruction are: French, German, History, Geography, Arithmetic, Mathematics, Writing, and Drawing. Latin, Music, and Painting are extra. The English of the Junior Pupils, and of all those who require it, is carefully kept up, that they may not forget to write their own language correctly. Pupils remaining during the Midsummer holidays, are expected to contribute £8 to enable them to make excursions with the Principal. Terms £80 per annum, including washing and repairing linen, use of bed and table-linen, books, and stationery, drawing materials, and baths. Pupils remaining less than a year, pay £24 per quarter. Payments are expected quarterly in advance. A quarter's notice before removal. An excellent Gospel ministry, both Scotch and Swiss, is within easy reach. The house is situated in a pleasant garden, commanding beautiful views. Mrs. Renkewitz is an English lady, and she and a friend residing with her, take every care of the comfort of the pupils. References: Miss Whately, care of Archdeacon Whately, 21, Belmont Park, Lee, S.E. and Mrs. Wale, Pavelle, Clarens, Switzerland.

Th. Renkewitz, *Director.*

EARNEST YOUNG CHRISTIAN Carpenter and Joiner (life-abstainer), wishes for situation in Institution to teach boys his trade. Gospel Temperance worker. Strongly recommended by

Miss Fraser, The Hope, Merton, Surrey.

SCRIPTURE OR LAY READER, or any sphere of Missionary Work. A zealous Christian (26). Evangelical, experienced in mission and other work. Recommended by Evangelical clergy.

Studiosus, 27, Park street, Hereford.

A GENTLEMAN, member of the Society of Friends, desires to meet with responsible appointment as Manager or Secretary to a bonâ fide concern, where first-class references as to character would be valued.

M., 11, Ampton-road, Birmingham.

A SCRIPTURE READER, or similar engagement, earnestly desired by young man. Highest references. Salary not so important as obtaining engagement.

Williams, Temple News Rooms, Fleet-street, E.C.

AS WAITER OR CARVER, or any place of trust, wanted, by Christian man, age 42. Twelve years' good personal character. No Sunday work.

S. F., Victoria House, Newcastle street, Strand.

A MIDDLE-AGED COUPLE want employment, care of mission hall, or office, or as Gatekeeper. Well recommended by their minister and others. Total abstainers.—J. H., 19, Fulney-street, Barnsbury-road, Islington.

AS INDOOR SERVANT, in or out of livery.—Thoroughly understands his duties. Good reference. Age 25; height 5 ft. 6 in.—A. B., 8, Moorend-street, Leckhampton, Cheltenham.

AS BUTLER, experienced; or House Steward to institution, school or business house. Earnest believer, testifying in the name of Jesus. Married. Age 38.

M. M., Stoke Holy Cross, Norwich.

GARDENER, Head or Single-handed. Well experienced. Age 45. Married. No children. Can be well recommended. Total abstainer. Schools or Institutes not objected to.

Gardener, Manor House, Sidcup, Kent.

EMPLOYMENT WANTED, by a Christian young man, as Lay Reader, Caretaker, or in any kind of Mission work. Well recommended.

J. D., 110, Beaufort-street, Chelsea, London, S.W.

A CHRISTIAN WIDOW wishes to place her son (13), a bright, nice looking boy, in a Christian family, abstainers, as Page. Wages no object.—M., 50, Station-road, Anerley, S.E.

A THOROUGH INDOOR SERVANT who has been on jobs, would be glad to meet with a permanent situation. Forty. Married. No family. Christian and total abstainer.

C. P., 61, Grove-place, Brompton-road, S.W.

AS COMPANION, travelling or otherwise, by a young Lady, member of Church of England. Understands dressmaking, housekeeping, &c.; good needlewoman, musical.—Address stating salary to, Catharine, 19, Kenton-road, Hackney, London.

Mrs. ROBERT BURN, 196, Green Lanes, N., is anxious to recommend a most trustworthy Widow, who would undertake to do the domestic work for an elderly couple, or be capable of nursing and managing for an invalid. 352, St. James'-road, Old Kent-road, Bermondsey.

AS ATTENDANT, or in any capacity requiring strict integrity and willing usefulness.—A Lady can recommend Christian man, known to Advertiser for 15 years.

R., 14, Elm-place, Fulham road.

A LADY in Tunbridge Wells would be glad to hear of occupation as Companion to a Lady, invalid or not. To be engaged for a short time or permanently. Good references and excellent testimonials can be given.

Y. Y., 25, Grosvenor-road, Tunbridge Wells.

AS THOROUGH WORKING LADY HOUSEKEEPER. Servant kept. Possessing superior qualifications. Unusual supervision and industry. A Christian. Conscientiously recommended. State salary and particulars.—H. E., Mr. Scotney's Library, Weston-super-Mare.

A CLERGYMAN'S DAUGHTER (30) wishing to winter in a warm climate, would be glad to make herself useful in a family in return for board and lodging; or would pay a moderate sum in addition to giving services. Brilliant pianist. Cheerful companion.

Miss Brooke, Post office, Rochester.

AS HOUSEKEEPER where servant is kept; or Working Housekeeper in small family. Advertiser trustworthy, with good reference. Age 29.—C. M., 6, Clarence-square, Brighton.

A LADY WISHES to recommend a respectable young person as Useful Maid, or Attendant to an invalid Lady. Good plain needlewoman. Two years' reference. South preferred.—L. J. Ody, New-road, Chatteris, Cambs.

A LADY seeks a situation as Under Housemaid for a young woman, aged 20, disengaged early next month. Christian privileges valued.

E. A., 4, South View, Whitton-road, Hounslow.

A LADY IS ANXIOUS to find a situation in a Christian family of abstainers for a good servant of respectable family. Housemaid, or House and Parlourmaid.

Mrs. Boyle, Wallington Vicarage, Surrey.

AS GENERAL SERVANT in a small quiet family near London, where another is kept; or would go as Housemaid. Age 25.
Mrs. K., Christchurch Vicarage, Hoxton, N.

A LADY, highly recommended, is desirous of some post of trust, in a family or institution, as Lady Housekeeper or as Travelling Companion. Highest references.
A. C., 20, York-street, Portman-square.

GIRL, as Under-maid in kitchen and house, near London. Age 16. Good character from training home. Kind, thorough teaching desired.—Miss M., 31, Kensington-gardens-square, Bayswater, London.

A LADY can thoroughly recommend a Lady (30) with 2½ years' reference, for a position of trust, where reliable principle and ability would be appreciated. A clever worker. Practically domesticated, and conscientiously competent to take superior charge of house and young family.—C. T., 47 Abbey-road, N.W.

Appointments, Situations, &c., Vacant.

BIBLE-WOMAN wanted for Charles Parish, Plymouth. She must know something of a Nurse's work among the poor, and be a total abstainer. Salary £18 a year.—Apply by letter to Rev. G. F. Head, 15, Woodland-terrace, Plymouth.

IN CONSEQUENCE of promotion, wanted, a Church of England Missionary for seamen in Gibraltar Bay. Earnest and experienced. Total abstainer preferred. Stipend £100 and furnished room. £6 for voyage.—Address, with testimonials and photo, Archdeacon, Gibraltar. Postage 5½d. per oz.

SCRIPTURE READERS WANTED.—The Church of England Scripture Readers' Association have one or two vacancies in London for active, energetic, and truly converted men, desirous of devoting their whole time to work for Christ. Age between 25 and 45. Commencing stipend £77. Must be communicant members of the Church. Candidates resident in London and the neighbourhood preferred. Unsuitable applications not replied to.—Forms of application and all particulars on applying to the Lay Secretary, at the Offices, 56, Haymarket, S.W.

YOUTH WANTED, as Apprentice to Chemist and Druggist for three years. Son of Christian parents preferred, who would appreciate Christian home. Premium £55.
Andrew, Chemist, Rainham, Kent.

CHRISTIAN WOMAN wanted, in a Young Ladies' School, who thoroughly understands household work and domestic arrangements generally, to superintend and take part in both, as well as to act as Maid. Must be total abstainer, early riser, good needlewoman. Those only need apply who are competent, and prepared to undertake and fulfil the duties faithfully.—Apply any evening, between 6 and 8, 12, Melbury-road, Kensington, W.

TWO ACTIVE, energetic women wanted (mother and daughter or sisters), Churchwomen, with thoroughly good references, for the care of mission house, soup kitchen to cut out plain under-clothing, and act as saleswomen; also to take charge of maternal boxes. Salary £1 weekly. Rent free.—Apply by letter to Miss Bowman Bowman, Park-hill, Clapham.

WANTED, in a North Devon farmhouse, a conscientious girl, to take charge of two little boys, under five years, and do nursery work. Very light duties. Small wages. Also trustworthy **GENERAL SERVANT**, able to cook.—Mrs. Lee, Holwell, Crediton, Devon.

TO PARENTS AND GUARDIANS.—Wanted, two young Lady apprentices for fancy drapery. Premium required. A comfortable Christian home, and good business. Close at five o'clock on Saturdays.—Apply to Charles Fisher, 10 & 10a, High road, and Greville road, Kilburn, London, N.W.

COFFEE TAVERN.—Wanted, a Christian man and wife, without children, accustomed to the business. Must be interested in mission work.—C. T., 186, Aldersgate street.

RAMSGATE.—Will some Ladies offer themselves as workers in a poor parish, where the ministry is Evangelical? They are invited to reside on moderate terms in St Luke's Invalid and Convalescent Home.—Miss Rosalind Hosking, Finsbury House, Ramsgate.

LAUNDRESS wanted, to work daily in a Gentleman's family near London. An abstainer, and of very respectable character. State wages, with or without a house.—Address, by letter only, Mrs. A., May's Advertising Offices, 159, Piccadilly, London, W

CAN ANY LADY recommend an experienced Nurse for first baby, in the country? Christian and abstainer. Required 1st November.
E. C., 1, Norfolk-crescent, Hyde-park.

PLAIN COOK, to attend daily, wanted. Cottage provided. Other members of the family might be employed in or out of the house. An abstainer preferred.—Address, by letter only, H. A., May's Advertising Offices, 159, Piccadilly, London, W.

GOOD PLAIN COOK wanted.—Wages £16 to £18, all found except beer. Two in family. Two servants. Must be thoroughly trustworthy and steady. Good character indispensable. One trained under good cook preferred.
Mrs. Herbert Padwick, Seafield, Emsworth.

HOUSE AND PARLOUR-MAID wanted. Must be willing, strong, early riser, good needlewoman. Churchwoman. Three in family.
Miss Sophia Fryer, Chatteris, Cambs.

GOOD PLAIN COOK, to assist in housework, where another is kept; valuing quiet home. No cooking on Sunday. Early dinners. Abstainer. Trustworthy person. Excellent character.
L., 14, Woodlands terrace, Blackheath.

WANTED, in a small family, by a clergyman's widow, in the country, a good plain cook, or good general servant who can cook. Wages £18 all found. Good character essential. Age from 20 to 30.
Mrs. Postlethwaite, Kenley, Surrey.

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Continued on page 23.

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THE ideal of Christian work is that all agencies, however varied as to sphere and method, so long as they are actuated by the spirit of Christ, and true in their aim to exalt Him, should be *one*. Division, envy, or strife, should be far removed from the arena where the servants of the one Lord and Master engage in his service. Nor ought this ideal to be difficult of realisation. It is by no means impracticable, nor is it beyond the reach of those who are content to sink all minor considerations in the supreme desire to make known in every place the savour of Christ. The spirit of the great Apostle as displayed in Phil. i. 18, would suffice to unite all workers and concentrate all energies on the one object: "Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice."

That this state of feeling is not so completely attained as the interests of Christian truth require, is evidenced by many facts and circumstances transpiring around us, and amongst others by the recent debate of the Congregational Union on the subject of Mission-halls and their relation to the churches. Dr. Bevan considers Mission-hall work outside church supervision, as "a distinct hindrance to the real work of Christ in London, and everywhere else." Work like that carried on by Messrs. Moody and Sankey he characterises as "religious dissipation," and boldly declares that "in the face of the great evangelical movements of our time," he feels bound "to protest against the modern Mission spirit." Dr. Bevan does not want "Mission-halls built by individual philanthropists;" only as they are built, sustained, and linked with denominationalism and churches has he any sympathy with them or anything to say in their favour. No doubt these sentiments are endorsed by a considerable section of the ministers and members of the various religious bodies, and a spirit of coldness, if not hostility, prevails in reference to Mission work of an independent and unsectarian kind.

But what are the facts in relation to modern revivals and evangelical Missions to the outcast and depraved? If we go so far back as the times of Whitefield, we shall see the churches cold and lifeless, devoid of concern for souls, and barren of spiritual results. Missions on which the churches frowned, and which knew nothing of sectarian strife or prejudice, gave rise to all the fervour and zeal which since those days have been expended on the cause of evangelisation. In proportion as sectarianism regained its hold, the fervour of much of the work done declined, and the churches relapsed into indifference. Within the last twenty years the fresh impetus given has not come from the churches, but from men who like Messrs. Moody and Sankey from abroad, Mr. Duncan Matheson, Mr. Brownlow North, and a host of others at home, have cast aside the trammels of sect, and solely for Christ's sake laboured to reach those whom the churches failed to impress.

If the churches threw half the fervour and earnestness into directly spiritual work that they at their Conferences, and other places, throw into political and extraneous subjects, and if fidelity to orthodox truth were as popular among them as new theologies are, possibly Mission halls and Mission work, as undertaken by them, would be more proportioned to the deep and growing need there is for such agencies. But as it is, the Rev. W. Tritton, of Yarmouth, in his address at the Congregational Union meeting, aptly expressed the truth when he said, "There are a good many people in our churches who would be astonished if they heard the sort of evangelistic addresses that are needful to reach the people outside. The gentlemen that read neat little sermons, about thirty minutes long, that sound something like an essay from *The Saturday Review*, but in another spirit, and tending in another direction, have a great deal to answer for in corrupting the simplicity of Christian teaching, in drawing the masses of ministers away from downright outspokenness and power and passion in preaching the Word of God."

Such essayings are, alas! only too often to be met with, and account largely for the alienation of the masses from the churches.

If the common people cannot find Gospel teaching adapted to their needs in the churches, and of a large number (notwithstanding bright exceptions), it is certainly true that they cannot, then in the name of all that is holy and true, and for the sake of perishing souls, let us have as many outside agencies as it is possible to command, suited to their case.

Denominationalism, as such, has been weighed in the balance and found wanting. If it can be infused with new life, and be directed successfully against the powers of ignorance, vice, and unbelief which exist, we have no wish to withstand or hinder its progress: but, as it is, it fails to do the work the Lord requires to be done. On all sides the spirit and action of modern evangelistic Missions, animated by pure and single-eyed devotion to Christ, as the Saviour of men, are essential, and must be increasingly developed.

The churches which have prayerfully sympathised with such efforts as Dr. Bevan condemns with so much severity, and so cordially dislikes, have no reason to be jealous of their influence, or to depreciate their worth. They reap the fruit of labours that Dr. Bevan brands as "a hindrance to the real work of Christ." The real work of Christ is to save souls, and wheresoever and by whomsoever this is done, whether in the churches or out of them, God is glorified, and the Redeemer sees of the travail of his soul. That the work of Mission-halls needs to be supplemented by the Christian culture of the converts, is a fact to be dealt with later on.

G.

SABBATH SCHOOLS AND FOREIGN MISSIONS.

By Professor HENRY DRUMMOND.

[The following trenchant and original address was delivered by Professor Drummond, of the Free Church College, Glasgow, at the recent Conference of Sunday-school Teachers held at Kirkcaldy. It is specially worthy of attention for its unconventional and happy method of dealing with a pre-eminently important subject. We quote the report of a Kirkcaldy contemporary.]

IT is not easy to interest in foreign missions men in middle life, with their sum of interests already made up and the romantic driven out of them long ago by the prose of business. But with children this problem scarcely exists. They are not yet rooted in the environment of any country. It is really only as we grow up that we become provincial. The child is the true cosmopolitan, has the universal mind, and India and Malabar are as real to it as the next parish. The Sabbath-school teacher will do well to mark this characteristic, and take advantage of it. Anything which makes foreign countries real is a contribution to the missionary cause.

Picture-books of wild animals, missionary adventures and travels, descriptions of the manners and customs of savage races—these have a most important function in preparing the mind to realise missions. Moreover, these are the most tempting of all themes to a boy or a girl—for there are no more voracious readers of boys' books than girls—so that this preliminary missionary education can be carried on without the possibility of prejudicing the scholar by the dryness of his task. A Sunday-school superintendent might do much worse occasionally than take his whole school to a menagerie, and a good paper might be written for next conference on the missionary function of Noah's arks.

No man, in fact, has a finer chance in any department of Christian work than the teacher who would interest the young in missions. While every other class of work is handicapped by difficulties of the most hopeless kind, this stands out as an almost solitary exception—an exception which would become the rule if men grew into the higher aspects of religion in childhood, instead of striving to force themselves into them in maturer years.

But, wholly apart from the religious nature, there is an appeal in missions to the instincts of the young, which affords an enormous leverage to those who would interest children in the missionary's work. Between the wondering adventurous spirit of the boy and the heroic career of the missionary there is a natural sympathy; and the question reduces itself mainly to this: Grant the preparation of the boy, grant the surpassing interest and fascination of the facts, how are we to bring the one in contact with the other? This is really the whole problem. The facts will make all the impression, create all the interest, enlist all the scholars, if they are only known. The teacher should know them. But the majority of teachers are simply ignorant of missions. I have lately returned from a visit to one of the best known missions in the world, an ideal mission, which

has been before the public in many ways, and whose romantic story, one would think, must have given it a place in the hearts and interests of many. I have been moving among the people most likely to have shown that interest, and yet I have not found more than three persons who could ask an intelligent question about it.

I have been asked by intelligent people if I went to Lake Nyassa by the Congo, and a dozen times I have had to change the conversation in despair on being asked if I had seen anything of General Gordon. It is a teacher's duty to qualify himself for his work by a knowledge of foreign missions. With regard to the information to be brought under the notice of the Sunday-school, the main thing is definiteness. The ordinary appeal for collections for India, or China, or Lebanon, or the New Hebrides, is comparatively useless. The box goes round as a matter of mere routine, and, as a rule, the child sees no further than the hole into which it vacantly drops the reluctant copper. In many schools there is no more unintelligent part of service than the missionary collection, whereas, if wisely managed, it might become one of the brightest interests of the school.

The proper method consists in singling out some specific object, person, or place, and fixing it in the mind as a living interest. When a new steamboat is wanted for a missionary, half the schools in the country should be asked to put a plate in it. One large school should be asked to supply the funnel, another the compass, a third the screw, a fourth the anchor, others between them should pay the captain's salary, and there should be a competition open to all the mission schools in the country for the post of cabin boy. If a medicine-chest is wanted for the South Sea Islands, a hundred schools should furnish a bottle each for it; and in many such ways the fact that missions do not only exist on paper will be driven into the mind.

Another application of this principle consists in the singling out by a school of a certain person in the foreign field—a certain heathen to be taught, a certain native catechist to be maintained, a certain orphan to be educated in some missionary institution. Acting upon this principle, the United Presbyterian Church, after the Indian famine, had four or five hundred orphans distributed over the schools of this country. In many cases, the better to interest the home school in their welfare, these orphans received the name of their superintendent, or of the minister, or of the minister's wife, or of some leading teacher. This, by the way, I think a mistake, as well as an error in taste—Siamuka and Chipitula are much more picturesque than Norman McLeod or John Cairns.

In a similarly lively vein Mr. Drummond advised that every school should be equipped with a good set of maps. When a band of missionaries start for the foreign field the fact should be announced in every school, and their route traced with the pointer. With regard to collections, the traditional box might be laid on the shelf for a month or two, say at Christmas time, and a neat card for home use put in its place. The senior girls might make the cards themselves, illuminating them nicely with a text and the collector's name. The wide circulation of good missionary records and lives of missionaries, can scarcely be too much insisted upon. The chief duty here is to see that the literature is really of first-class quality, and especially that the narratives given are all rigidly true. One of the most efficient ways also of exciting missionary interest is the frequent exhibition of curiosities from missionary lands. These can now be had almost for the trouble of collecting, and few things are more stimulating to the mind of the child. Equally if not more valuable, are magic-lantern exhibitions with missionary slides. The churches might do worse than have one or two lanterns, with competent professional lecturers, in steady circulation, and a desideratum for the future to supply might be a carefully-projected, first-class, well painted missionary panorama.

Only one influence remains to be noted, but that the most important of all—the living voice of the living missionary. There is such a thing as a dead missionary—and when one thinks of where they spend their lives, and the few privileges they enjoy, the wonder is there are not more. I would never let a dead missionary speak to a living child. No one feels the touch of death like a child, and its instincts will not be deceived. There are also weak missionaries, dyspeptic missionaries, soured and discouraged missionaries, unsympathetic, scolding missionaries. I would not have their voices heard in any Sunday-school. But when you can get the real man, at any cost bring him. The tale of self-denial, quietly told, will make its mark; long after the day is past and the story of his life forgotten, his personality will abide in the hearts of the best in the school as an ever-living power. If they cannot be got, let some one go where they are and catch their fire, and bring back their words, for a single echo from a living voice is eloquence.

Interesting scholars to become missionaries is the highest department of our work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late—it has to bear too much strain to be of hasty growth. Its seed must be in the virgin soil of the heart, and it must mature from the beginning of active growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact gives a new impulse to all the missionary work of the Sabbath-school.

UNITED KINGDOM BENEFICENT ASSOCIATION.—This Society was founded in 1863 to provide annuities up to £25 for persons of the upper and middle classes in reduced circumstances who are above 40 years of age, and unable, from bodily infirmities, to earn their own livelihood. Also to afford temporary help to candidates in urgent distress. Miss Bullar, Basset-wood, Southampton, has written a pamphlet entitled, "Friends," in which the objects, advantages, and claims of the Society are fully detailed. She will be happy to answer any inquiries. Little books and papers on the subject can also be had gratis from the Secretary, 4, Berners-street, Oxford-street.

LATYMER-ROAD MISSION.—The twenty-first annual report of this Mission recently issued (3d.) announces steady progress during the past year, and increased effort. A large hall and three class-rooms have been added to the building; the attendance at the Sunday-schools is larger; and the general behaviour of the scholars decidedly improved. Gospel Temperance principles are still bringing forth good fruit; some persons who a year ago appeared to be hopeless drunkards are now leading consistent Christian lives. The Committee have decided to open a separate Home in the neighbourhood of Ramsgate for boys, finding it unadvisable to mix boys and girls. This project will be carried out when sufficient funds are obtained. A Christian Working Men's Club has been formed, and the salutary influence of the Temperance work is felt by the people of the locality.

NOTES ON SCRIPTURE.—15.

"YE ARE *MY* WITNESSES."

As Christians we are not primarily professors of doctrinal truths, however important; we are Christ's witnesses, as the Old Testament saints were Jehovah's witnesses. Indeed, Isaiah wonderfully combines Jehovah and Jesus, the Old Testament and the New, when he says:

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God" (Isaiah xliii. 10-12.)

The Old Testament saints were witnesses that Jehovah is God; the New Testament saints are witnesses that Jesus, risen from the dead, is the Christ (Acts i. 8; ii. 32; iii. 15; iv. 33; v. 32; x. 39; x. 41; xiii. 31; xxii. 15; xxvi. 16).

The first and last test of our Christianity is that we love HIM because He first loved us. Not a profession, but a Person; not a creed, but Christ; not a system, but the Saviour; not the Gospel, but God—is the actual object of a saved sinner's faith. It is all summed up in one word—HIM. "As many as received HIM to them gave He power to become sons of God:" "who by HIM do believe in God, that raised HIM up from the dead, and gave HIM glory, that your faith and hope might be in GOD."

Here we are all at one, and our testimony agrees together. "Here am I, send me," every believer may say, for by faith we have seen the Lord. We are competent and credible witnesses, for we know for ourselves that this is indeed the Christ, the Saviour of the world.

But God was not enough for us. We have set up creeds and systems, and have become divided into sects and cliques, and thus have lost the unity which makes testimony irresistible. And so the world asks, "Where is their GOD?" instead of taking hold of our skirts, as of those who are Jews inwardly, and saying, "We will go with you, for we have heard that GOD is with you."

Is it not time for us to come together and stand on the bare Rock of Ages, and be witnesses of HIM? Amidst our Conferences and Congresses, and Conventions, can there not be one at which we may dig through all our isms and individualism, through the chalk, and shale, and clay, and sand, of views and creeds, down to the Rock, which is Christ, until we all stand side by side upon that Foundation-stone? Might we not assuredly hope that there, walking by the same rule, minding the same thing, wherein we were otherwise minded God would reveal even that unto us?

All who love the Lord Jesus Christ in sincerity, love his appearing. They differ widely as to when He will come; and post-millennialists and pre-millennialists seldom meet on the same platform to encourage one another in that blessed hope. Even pre-millennialists are divided into two great camps, of presentists and futurists, and some smaller ones; and rarely do they come together to bear witness to their common hope. Or if they do, the differences of detail have a painful tendency to emphasize themselves, rather than the agreement in their hope on Him.

Might there not be a Conference of those who love his appearing, to meditate on his glory and to speak of HIM? Would it not be an edifying thing to seek out and to define

how much we are agreed upon? Doing so, would not God reveal the truth whereon we were otherwise minded; and so lead us to one mind and one judgment, and consequently to an united testimony as to his appearing? Is it not probable that such a revelation as God would make to his people so waiting on Him, would show that the visions of the Apocalypse, for example, cover a larger area than any private interpretation, and would harmonise views which seem to be in conflict, because we only see one aspect at a time?

There is no controversy between brethren so long as we are simply seekers after truth. It is when we claim as our own the truths we find, or the errors that we take for truths, that the controversy begins; only then we fight for our own discoveries, or for our own opinions about other men's discoveries. Then, like the carnal and childish Corinthians, there must be schisms and sects among us, that those who are approved among us may be made manifest, and then we say we are of Paul, or Apollos, or Cephas, or Christ. And so we have eaten each before other his *own* supper and not the Lord's, and one has been hungry and another surfeited; yea, we have eaten and drunk unworthily, not discerning *the Lord's* body, and have been guilty of the body and blood of the Lord.

But we are wearying of this Corinthian carnival, and are discovering that those things in which we agree are much more, and much more important, than those on which we differ; and we are perceiving that the Lord Himself is saying to us, in the words of his ambassador, who spake in Christ's stead to our disorderly brethren in the infant Church at Corinth: "Wherefore, my brethren, when ye come together to eat, tarry one for another. . . . And the rest will I set in order when I come" (1 Cor. xi.)

And so, eating his flesh and drinking his blood, He leads us on to know (xii.) that all our gifts are his; that each is necessary to the rest, as an essential member of the one body; that He clothes the uncomely the more abundantly with his own comeliness; that for the health and welfare of the body He has given special gifts, which He bids us covet earnestly. But before apostles, prophets, and teachers, before miracles and gifts of healing, before helps, and governments, and diversities of tongues, He shows us a super-excellent way. And, joining hand in hand in holy fellowship, those of the host who have passed the flood, and those who are passing now, are seen to be one long line of witnesses, whose only life-work it was, and is, to show forth his death until He come. And down the ages there thrills through every heart the ever present prayer: "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own Name those whom Thou hast given Me, that they may be one as we are. . . . And I have declared unto them thy name, and will declare it, that the LOVE wherewith Thou hast loved Me may be in them, and I in them."

"And now abideth faith, hope, love—these three; but the greatest of these is love." "Little children, love one another." That we may be of one accord in one place, of one heart and of one soul, having all things common, and with great power give witness of the resurrection of the Lord Jesus, and great grace be upon us all, "that the world may believe that THOU hast sent ME." M.

SOLDIERS' HOME, ALDERSHOT.—We have received an interesting report of the twenty-first anniversary of the opening of Miss Daniel's Mission Hall at this military station; through the pressure on our space we are obliged to defer its insertion.

THEATRICAL EMPLOYES.

THE unwearied energies of scarcely less than 60,000 souls are spent in amusing the public. Men, women, and children alike are immolated on the altar of worldly gratification. Four years' daily association with actresses, ballet and chorus girls, and children, have only tended further to convince the representatives of the Theatrical Mission that the service of God and Mammon is incompatible. The kindly and Christian influence brought to bear upon about 6000 theatrical employés in the central Christian club-rooms provided for them, have with God's blessing been the means of leading many into the light and liberty there are in Christ. By the supply of bodily needs the hearts of others have been softened, so that between two and three hundred have voluntarily sought and found more congenial employment.

That this is the natural outcome of a true spiritual work is evidenced by the two following extracts of letters, the one being from a talented operatic artiste, the other from a dancer and music-hall comedienne:—

"I do indeed try to think seriously. Then comes the thought of how one can lead a heavenly life on the stage. I have no business to fall back upon but my voice. I was brought up for a governess, but I could not take to that now." This young lady, when she first came under the notice of the mission workers, was one of the least hopeful—apparently hardened and indifferent to spiritual things.

Mademoiselle L—— writes: "I long with all my heart to follow Jesus in spirit and in truth, but the question comes again, 'Can I do it while I am on the stage? Is it not for my own glory I am striving to please others instead of my God?' You would not believe how I long to follow Jesus, but then how could I live? I know no other trade. If only I had money enough to help mother and myself to live; but as I have not, I pray the Lord with all my heart to show me what to do."

This conviction is the outcome of some six years' efforts put forth in her behalf; amongst these the first was the monthly letter she regularly received from a Christian lady. Visits to her home, and advice to attend some local evangelistic service, deepened the conviction. Such instances are gleams of sunlight much needed, and graciously granted from time to time.

Touching appeals from parents, beseeching Mr. and Mrs. Todd to trace their missing daughters, greeted them on their return from eight weeks' deputation work in the summer. Seven young girls, fifteen years old or under, had been induced by the male members of one theatrical company to quit their homes, and from stage life had sunk to that on the streets. Four have been induced to return; of the others the youngest is friendless, and refuses to enter a refuge, being so captivated with the unrealities and sins of the theatre. One is motherless, has a drunken father—a scene-shifter—and a wretched home; the third is so sadly fallen that her relatives refuse to take her back.

For such cases we have no hope but in the Gospel of our Lord Jesus Christ. They form a special branch of this important work; for thoughtful readers will well understand that girls known to be fallen could not be allowed the use of the Institute lest they should lead astray those who are striving to keep themselves respectable.

The Council of the Mission would be cheered if they could see their way to rent the remainder of the house in King-street, Covent-garden, two floors only of which constitute the present Institute. It has become a necessity to provide extra class-rooms and more adequate office accommodation. Sleeping apartments have also become absolutely needful for foreign and country girls. Fascinated by the glitter and attractions of the stage, with its liberal salary, they think their fortune is made; while, alas, it is too often found that being alone in London, and without respectable apartments, they readily drift into paths of sin. This might, to some extent, be obviated by the establishment of such a Home; its occupants would probably be induced to return at the end of the first season to the parental roof. £100 additional per annum is required for the rental of eight rooms which could be added. The total expense could hardly be less than £300, including partial board, which in many cases would have to be given.

Money, however, is not all that is needed. Voluntary but regular lady visitors for about 15,000 homes of theatrical employés in London and suburbs are required at once. The one lady at present officially engaged is completely overtaxed, and appeals for helpers to work with her. The constant removals, changes of name, and even appearance, render this work different from ordinary district visiting, much tact and patience being indispensable. Surely some readers could devote three or four hours twice a week to this excellently organised scheme. Others, hindered from more active service, might become associated as lady correspondents with some of the numerous unallotted members.

Within the last week several have decided for Christ, and have been added to those ex-employés of the stage who meet as a class on Saturdays for instruction in the spiritual life. A programme of classes and meetings will be gladly lent on application to Mr. Courthope Todd, 21, King-street, Covent-garden, W.C.

A WORKER IN THE AUSTRALIAN BUSH.

THERE is a good work to be done for the Lord in the Bush, but in this colony there is no Society to take the Word of Life into the interior. I have given up my employment, provided myself with a waggonette and horse, and by the sale of religious books seek to support myself whilst I tell "the sweet story of old."

A few incidents may not be out of place. Whilst delivering the Gospel message in a little inland town, I was told of a place a few miles distant where they had no service. I made my way thither, but found there was no place to meet in; there were nothing but bark huts or tents, except the store and the public-house. Of course we could hold a meeting in the open-air in the afternoon, but it being winter it was too cold to meet in the evening without a shelter. In the afternoon we had a good time; the men came round and, sitting, drank in the word of life. I was very anxious to have a meeting in some place at night, so I went to the publican (with little faith). He gave us the use of his billiard room to hold service in, and a most glorious time we had. Before the meeting commenced the place was filled, some coming miles. They put the people on the tables, brought in stools, chairs, &c., and as a last resource, sacks of chaff. Those who could not find sitting room stood either in or out.

Again I found that the arm of the Lord was not shortened nor his ear heavy. When the meeting was over the publican made me promise that should I ever go that way again I would call. They would remove a partition and so make more accommodation.

In many places I have gone to they never had seen a tract, and as a rule received them well. In the silent bush the men and women are open to the truth, and in many cases very gladly receive it when put simply and plainly before them. I am not in a position to purchase tracts, as I find it almost more than I can do to keep my horse and pay my way. Of course it's rough camping out in the Bush, week after week, where you have to be your own cook, tailor, washerwoman, groom, &c. I shall be grateful if you will make an appeal for me to enable me to take the glad tidings into the Bush, where they so very seldom hear the Gospel message. Should any one be disposed to respond they may communicate with my brother, Hermon Hulbert, 101, Old Ford-road, London, E.; who will forward anything to me.—Yours faithfully,

JOEL HULBERT.

Care of S. Savage,
Grant-street, Ballarat, Victoria, Australia.

For the Young.

AN OLD-FASHIONED REVIVAL.

IT was about the year 1830 that a young girl, Elizabeth H——, left her home to go to the village of Great Falls, U.S., to work in a cotton mill, which had been recently erected there. She had become discontented in school, having seen her young friends who had worked in the factory come home with their fine dresses and gold necklaces and shell combs, and she wanted to go away from home and work and procure such things, which seemed so very pleasing to her childish eyes. Her judicious mother urged her to remain, and obtain an education; but she was anxious to go, and her father, who worked in the mill, consented, and came home one time, and said that he had found her a place to work. Her mother wept as she parted with her, but she said:

"Well, Elizabeth, you will go, and your father is willing, and I can only give you into God's hands, and pray for you."

She went to the factory, and entered a boarding-house, where there were one hundred and ten girls, with hardly a Christian among them. They were giddy, wild, and gay, and she heard there what she never had before, oaths and curses from the lips of women.

Elizabeth was a great reader, and having exhausted her stock of novels and romances, she one night went into the adjacent room, occupied by a Methodist girl, to get something to read. The girl loaned her a tract, "Serious Thoughts on Eternity." She read it through in a few minutes, and went to bed. It fastened on her mind, and she got up again and read it over. There was no slumber for her that night, and from that time for three weeks she could hardly eat or sleep. She felt herself the chief of sinners, and knew not the way of escape. She had as a room-mate a backslider, and she once asked her if *she* would pray with her, if she would kneel down by her side. She reluctantly promised that she would; but before she reached their room the room-mate was in bed, and she was left to struggle with her convictions alone.

Elizabeth was in great distress, and thought that she must have salvation or die. She waited in agony until ten o'clock, when they came to take the lights away from the rooms; she still sat trembling in her chair, in agony of soul, and at length fell on her knees in the darkness and prayed:

"Oh, God, if there *is* a God, either take me out of the world, or give me what the Christian has, to take away the fear of death!"

While on her knees, there came to her mind a revelation of the justice of God, and the depth of her own guilt, and Christ was manifested to her as the Saviour of sinners, of whom she was chief. She trusted Him to save her, and sprang to her feet, and in the darkness confessed her faith in Christ, praising the Lord for his love and his salvation. Her Methodist friend in the next room was aroused, and hurried into the room, hushing her and saying:

"You will wake them all up!"

"I want to wake *the whole world up!*" was the reply.

Her voice rang through the house; the girls came crowding in and filled the room, packing themselves closely about her, weeping with a consciousness of their sins; and the night was spent in praising the Lord for his mercy, and pointing weary, burdened sinners to "the Lamb of God, that taketh away the sin of the world."

She went into the mill the next day, and it seemed on the way as if she wanted to kiss every blade of grass that grew, because her God had made it. The day was one of joy and gladness, and rest and peace, and on returning to her room at night she found two or three girls already there, kneeling and crying to God. Others came in and filled the room. Night after night they prayed and wept together, until between thirty and forty souls found peace in that room, without any of them attending a single meeting.

The place had been terribly hard and cold. It was a newly-built village, and the religious interest was low. A feeble Methodist Church struggled along under the guidance of a formal preacher, and such a thing as a revival had not occurred there since the village was built.

About this time a minister in New Hampshire, who knew nothing of these circumstances, had an impression upon his mind, "You must go to Great Falls." He sought in prayer to be released from this impression, but it continued. He was unwilling to go there; wickedness abounded, there was little to attract him, it was a hard and Godless field; and he prayed the Lord to excuse him from this service. But all was in vain; he must go to Great Falls and preach the Gospel. Shortly after he attended the annual Conference, when the Bishop assigned the preachers their stations for the year. As the Bishop was calling the roll, and announcing the appointments, he mentioned George S——, naming the place to which he was assigned. Instantly he arose and said:

"Not so, Bishop; the Lord says *I must go to Great Falls this year!*"

"What God has made known to you I dare not contradict," said the Bishop; "Go."

And so he was assigned to that station. He came there, a tall, spare, vigorous, athletic man, in the prime of life, and, with great power, bore witness to the Gospel of Christ, preaching righteousness, temperance, and judgment to come. His great plainness of speech offended many, but their complaints made little impression upon him, and to those who desired him to soften his words and smooth his tongue, he replied:

"I was not sent here by the Bishop, but by the Lord; and I shall preach to please the Lord, if I preach to bare walls."

There was little likelihood of his preaching to bare walls. The congregation filled the church and crowded it. The young converts from the boarding-house came to hear and rejoice in the good Word of Life. The house of prayer became a Bochim—a place of weeping—sobs and cries were heard throughout the congregation. Scores were converted. The place was too strait for the people, and an overflow meeting was held in the vestry, which was also crowded. The next year two ministers were sent instead of one, converts were multiplied, and the field of labour grew large, other churches were organised, and houses of worship erected, and, though many years have passed since then, the memories of those wonderful meetings do not fade from the minds of those who participated in them. Seed was sown for an immortal harvest, and much people were added to the Lord.

A few days since we saw Elizabeth, now a grey-haired grandmother, and heard her tell this story of her conversion, and the great revival which followed. And we remembered a day, in the summer of 1879, when we stood by the dying bed of that preacher, an old man of four-score and three years, who had lived through a long life of struggle, conflict, and testimony, by no means free from errors and mistakes, but who had ever held steadfastly the faith of Christ, and who came to his grave in peace and hope, like a shock of corn fully ripe, waiting for the harvest of immortality. And we are glad to record this story as a memorial of the grace of God, and the powerful early ministrations of the late George Storrs, of Brooklyn, New York.—*The Common People.*

A PUZZLE FOR OUR BOYS.

If you divide the number of camels which Job had before their capture by the Chaldeans by the number of men sent to take Jeremiah from the dungeon; add to the quotient the number of lords entertained at the feast of Belshazzar; from the amount subtract the number of righteous persons who could have saved Sodom; multiply by the age when David began to reign; divide by the number in Gideon's band; add the number of Philistines whom Samson slew with a jaw-bone; subtract the number of Solomon's Songs; multiply by the number of days Job's friend's tarried without saying a word; subtract the number of fishes caught in the draught of the miracle of fishes; and the remainder will be the number of sheep in my flock. What is the answer to this puzzle?—*Central Presbyterian.*

BIBLE ACROSTIC.

The initial letters form the name of a good man on whom the Spirit of the Lord fell during the reign of a good king.

(1) A royal personage of Israel who was a murderess.
(2) A powerful noble spoken of by Ezra.
(3) An exclamation of praise.
(4) A grandchild of Noah.
(5) An Ethiopian defeated in battle by a king of Judah.
(6) A seer who spoke against a wicked king.
(7) One who went to sleep during a long sermon, and paid dearly for it.
(8) A city of refuge in Judah given to the children of Aaron.

J. H. G.

ANSWER TO LAST ACROSTIC.

D orcas.....Acts ix. 36.
A gate or Amethyst .....Exodus xxviii. 19.
M alchus .....Luke xxii. 51.
A bimelech .....Judges viii. 31.
S osthenes .....Acts xviii. 17.
C laudia .....2 Tim. iv. 21.
U lai.....Daniel viii. 2.
S ackbut .....Daniel iii. 5.

We have received answers similar to the above from A. F. Holford (Hull), John Mackeith (Glasgow), Annie Chisholm (Clapham), Winifred Orchard (Hampstead), Ernest A. Savage, and Evelyn L. Toulmin (Westbourne-park).

MR. A. G. MARMENT, of Newcastle, Staffs., has been conducting a ten days' Gospel Temperance Mission at the Friends' Adult Schools, Hartshead, Sheffield, with great success. He possesses the singular power of moving vast audiences to tears or laughter. He delivered eighteen addresses, which were characterised by fervent zeal, Christ and his power to save being always the central thought. Some very abandoned characters have been reclaimed. The result of the Mission shows that 534 pledges have been taken, 1082 blue ribbons put on, and 482 anti-narcotic ribbons donned.

LITTLE GIRLS.—A new and valuable agency for training little girls to habits of usefulness and domestic economy, is carried on by Miss Headdon, in "The English Girls' Garden," at the Villa, Bullo, Newnham-on-Severn. Work is there combined with recreation in such a way, that what is often regarded as menial, and spoken of as drudgery, becomes a pleasure, and habits of industry and care are acquired, which benefit and influence the whole future life. An Association has been formed for training teachers, with the idea of perpetuating the system and widening the sphere of its application. It is proposed to receive girls under twelve years old at a charge of 7s. 6d. per week; above that age, 10s. Miss Headdon is making no slight sacrifices in order to secure the success of her enterprise. She proposes to sell Christmas cards to add to the funds at her disposal.

DUBLIN CHRISTIAN CONVENTION,

OCTOBER 13—16.

THIS annual gathering is a great and potential fact in the religious history of Ireland. It is one of the many blessed legacies left to the British people by the evangelistic campaigns of our American friends, Mr. Moody and Mr. Sankey. As autumn after autumn comes round many of the godly, earnest workers for Christ in the green isle, gather in their capital city from west and north and south, for a three days' spiritual feast of reason and flow of soul. It seems to grow in popularity year by year. With the large-heartedness and generosity that so prominently mark the Irish character, many of the Christians in the city extend a cordial hospitality to their provincial friends, and to the visitors from "the adjacent island" of Great Britain. Added to the holy stimulus derived from the meetings, these visitors form many pleasant and profitable friendships, which are to them a source of sustenance and cheer in their remote and it may be difficult fields of Christian work.

As usual, the Conference began this year with a social gathering in the Christian Union Buildings on Monday evening, October 13. After opportunity had been given for individual greetings and conversation, some valuable words of counsel and of exhortation were given by the Chairman (Viscount Bangor), and Revs. Dr. Duncan Craig and James Robertson. The meeting was felt to be a good preparation for the more formal assemblies of the succeeding days.

TUESDAY, OCTOBER 14.

Lord James W. Butler, who presided this morning, in a few opening words gratefully acknowledged God's goodness in connection with the re-assembling of the Conference. After a cheerful song of praise

> "To Him who hath loved us,
> And washed us from sin,"

and the reading of the Scriptures, Rev. J. Hudson Taylor led us into the presence of the King, and in the name of Jesus implored his rich blessing on the engagements of the week.

GOD THE FATHER,

in various aspects of his relation to men, was the supreme topic of the morning's meditation. In the absence of Dr. Morgan, of Swansea, Mr. James Barton, Dundalk, spoke on God the Father "as the author of the plan of Salvation." Recognising the transcendent height and mystery of the subject, and the difficulty of grasping it by any human thought or speech, he said that in "the plan of Salvation" we have the crowning revelation of the love of God. Salvation came not as the mere result of the failure of man; "before the foundation of the world" God devised this wondrous scheme, and determined to manifest this purpose of his love. In dealing with the fallen angels in a byegone eternity, God doubtless exhibited his righteousness, but only in the Cross of Christ do we see this righteousness fully blended with his mercy and grace. Mr. Barton rightly emphasised the great and practical truth of the unity of the family of God, as one of the glorious purposes of God in our salvation. It is a fundamental part of the Gospel message, but it is one which the professing church seems slow to learn. These Conferences, where human names and sects are neither recognised nor known, are doing much, it may be hoped, to bring about and manifest this unity to the world.

From Mark xii. 1—12 (the parable of the husbandmen who killed the heir of the vineyard), as a starting point, Rev. H. J. Bergner, of London, directed attention to God the Father "as giving up his Son." How, he asked, could God carry out his purposes of grace, seeing that fallen man hated Him, and the righteousness of the law had to be vindicated? In a strain of elevated feeling, and with choice and fervid speech, Mr. Berguer unfolded the "one method" of meeting the case—by the Son of God Himself coming as the representative of that Godhead, to bear the penalty of human transgression, and to restore mankind to acceptance and communion with God. Our Father is the great *Giver*, not the *Exactor*. Many hearts must have thrilled in joyous response as the speaker told out once again, with graphic and impressive detail, "the old, old story of Jesus and his love"—Jesus, the gift of the Father, as the Saviour of a rebel race. A solemn closing word came, as to the exceeding sinfulness of sin, which caused the Saviour thus to suffer, and which ought to be hated by every saved one with a perfect hatred.

The feelings of the meeting, pent up by the glowing and rapturous words of Mr. Berguer, found a fitting relief in the child-like, heart-felt petitions of Rev. James Robertson, who led in holy thanksgiving and ardent desire, that the wondrous, unspeakable love of God might be re-echoed and reproduced in the lives of all who had experienced its transforming power.

"The collection" is an institution at the Dublin Conference; while it was being gathered, not only at this, but every succeeding session, Mr. J. Fowler made an earnest appeal for the support of the united Gospel services held at the Christian Union Buildings, the free breakfasts, the Y.M.C.A., and the other good works sustained and directed from this common centre.

Dr. Brookes, St. Louis, was expected to be present, and to speak on the third division of the subject: "God the Father as satisfied with the Son's atonement." In his unavoidable absence Rev. Joseph Rainsford, Dundalk, proved an acceptable "stop-gap." He contented himself with citing, and briefly expounding in an evangelical sense, such texts as Genesis xxii. (the offering up of Isaac by Abraham); Isa. liii., xlii. 21; Matt. iii. 17; John x. 17; Heb. ii. 9; Phil. ii. 9; Eph. v. 2. Once a sufferer, the Son is now raised from the dead, and is crowned with glory and honour. On his head are many crowns. As a pendant to the address, and at the request of the speaker, the congregation softly sang—

> "Oh, Christ, what burdens bowed thy head!"

An aged brother prayed that not one of those who had heard the truths uttered that morning might remain in ignorance of "the glorious Gospel of the blessed God."

EVANGELISTIC WORK IN IRELAND.

The afternoons were devoted to the consideration of reports of work done or needed. They came as a relief to the weightier subjects of the morning and evening. On Tuesday afternoon the topic was one of vast and peculiar importance—the evangelisation of Ireland.

Rev. J. F. Bickerdike, of Dublin, spoke of the need for work among Roman Catholics, who number four out of the five millions of the Irish population. He thought people were looking too much to what the various "societies" are doing, and too little to what can and ought to be done by every individual Christian up and down the land. He proceeded to enforce this responsibility. There can be no question as to the need. Anyone reading the inscription on Rathmines' Chapel—"To Mary, the refuge of sinners"—may see that the Romanists are an earnest, but a misguided people. They may be living up to their light, but that light is a very false and misleading one. Many Christians recognise their duty to seek the salvation of others, but they think they are not called to work among Roman Catholics. Where is the authority for drawing any such distinction? People suggest many excuses, but the thing for us to consider is: "Does our Lord command it?" If He does, and we refuse, for whatever reason, we shall be slothful and wicked servants, whom at the last He will disown.

As a visitor, Rev. H. J. Berguer (London) bore personal testimony to the value of the work of the Irish Church Missions, as carried on in Dublin. At the close of his remarks, Mr. Fowler said they wished rather to hear of evangelistic effort generally than of the work of specific agencies. They wanted to take counsel together and see if they could not do more to spread the knowledge of Christ throughout the land.

Mr. Corker exhorted his friends not to be disheartened in work among Romanists, by the difficulties in the way. It is possible to yield too much to a desire for peace, and a fear of exciting the prejudices of others. Christianity has never flourished so much as in times of persecution and difficulty. Let us be willing to make sacrifices and even to incur the obloquy of opposers if so the kingdom of Christ be advanced.

Another speaker said real and permanent work could be done among Roman Catholics by the simple distribution of the Word of God, or portions of it. This can be done by all. Keep copies of the Douay Testament in the house and give them to any who manifest a desire to possess one.

Mr. Hewson, missionary among the blind in various parts of Ireland, and himself blind, said the Lord had greatly blessed the efforts put forth among this class. He found from experience that the singing of Gospel solos was powerful in reaching the hearts of the people. He strongly felt that the declaration of the truth in love was far better than any controversial method.

Rev. Hamilton Magee had something to say about the discouragements that are met with, and which make the problem of Irish evangelisation so difficult. In fact, said he, there are some who seem practically to believe that Ireland is outside the pale of evangelisation. The following were some of the discouragements he enumerated:—

The religion of many Roman Catholics is more a matter of patriotism than of religion. They have also been taught to believe that Protestantism in Ireland is the symbol of oppression. The Irish people are peculiarly open to the influences of designing men, who call themselves "patriots." He did not think disaffection so prevalent as some would say; still it is widespread. Drunkenness, too, is a great obstacle. Mr. A. M. Sullivan, whom he considered a true patriot [and whose death, since these words were spoken, is deeply regretted by many not attached to his own church], lately admitted that the public-house is too strong for the Church, and the drink interest is likely soon to be the acknowledged king of the country. Then the people are preoccupied with political and other matters, which is a great hindrance. In the south and west of the country Protestantism is very low; in some places it is almost on the point of extinction.

Coming to the *encouragements*, Mr. Magee hoped the people were getting tired of agitation. He considered that the condition of the country was not so bad as in former days. The power of the priest has received a great blow. It is a literal fact that the Pope made Mr. Parnell's fortune, by placing his ban on the National Testimonial Fund. The Bible is being spread about on every side. Even the Roman Catholic newspapers are awakening the thought of the people. Would that the Protestants were as loyal to one another as they are to the Queen. They are sometimes divided by paltry and contemptible differences. More of the union that arises out of communion with the Master is needed; so is more prayer. There should be a Prayer Union for Ireland which all should join, irrespective of denominational peculiarities. Elijah's prayer on Carmel turned the current of the nation's history; any humble believer can do the same for beloved Ireland.

Mr. Barton said the burden of souls ought to lie much more heavily upon Christians. How few there are whose hearts are strenuously and constantly bent on this work of winning souls. If anyone thinks he does not know how to set about it, let him get on his knees before the Lord and ask for wisdom. Much can be done by united prayer, and by united special effort. These special evangelistic efforts should be sustained as long as the Lord gives indications of blessing.

Rev. Mr. Healy considered there was a great field for evangelistic effort in the workhouses of the country. He advocated the formation of ladies' committees to further this matter.

Rev. J. Dryden Smylie said the number of those present at such a meeting was a cause of thankfulness and encouragement. In order to success in Christ's cause, we must all have

a fuller and stronger confidence in the adaptability of the Gospel to the needs of men. The difficulties within ourselves are much greater than any that are without. The simple Gospel is as able to save a Catholic as a Protestant.

Rev. John Elliott, Armagh, emphasised the need for the presence and power of the Holy Ghost. That will always be given in answer to believing prayer. The trouble is that we do not believe in our own prayers, and we do not expect the answers.

Before the very interesting proceedings were terminated, Mr. J. R. Fowler referred to the united evangelistic work carried on last year in the south of Ireland by Messrs. Moody and Sankey, followed by Messrs. Whittle and McGranahan. It was estimated that at least 2000 persons had been spiritually blessed through these special efforts.

Mr. Fishe wished to remark that there was already a Prayer Union in connection with the Church of Ireland. If all the churches of Christ would unite in this matter, it would be a great blessing to the land.

EVENING MEETING.

To a noble audience which crowded the spacious hall, ante-room and all, the Gospel of the grace of God was proclaimed, first by Mr. Hudson Taylor. The key-note on the programme was "God the Father, as welcoming repentant sinners," and the passage chosen by Mr. Taylor as illustrating it was the parable of the prodigal son in Luke xv. In all these human relationships, he said, we have a type, though a faint one, of the character of God Himself. The Fatherhood of God shines out, though feebly, from the solicitude that earthly parents show toward their dear children. Another thought that comes home to us is this: we prize results according to the sacrifice that we make. If any parents have given a son or a daughter to work among the heathen, how much more interested they are in the records of work in that particular field than those who may have merely contributed of their worldly substance. How dear to God is the salvation accomplished at the cost of the human life of his only begotten and well-beloved Son! How He longs that his prodigal children on the earth should come back to his heart and home.

An address followed from the Rev. E. Smith, Fairfield, Manchester. It was chiefly made up of autobiographic experiences and striking incidents of Gospel triumphs, and was heard with deep attention. Mr. Smith has wonderful vitality, freshness, and resource in his utterance, and if he could rid himself of an apparent self-consciousness of style, he would be a sharp instrument in the hand of the Captain of Salvation, in breaking down the opposition or reluctance of the human heart to the reception of the Gospel message.

There was a considerable after-meeting, conducted by Rev. Henry Dening, and the personal dealing with many of those who remained, gave hope that the Lord had been really at work in the hearts of the people.

WEDNESDAY, OCTOBER 15.

GOD THE SON.

There was a large gathering this morning, Mr. George Chambers presiding. The first address was by Rev. H. J. Bergner, London, who considered the subject of the Son "as revealed in the Scripture." Surveying the gracious dealings of God with his people, he traced the symbolic teachings of the Mosaic dispensation, shadowing forth the One who was yet to come. The first books of the Bible, he said, were beautifully descriptive and suggestive of the spiritual life—Genesis: man's failure; Exodus: Redemption and deliverance; Leviticus: the method of the redemption, and the means of the deliverance; Numbers: the conduct of the people as they journeyed through the wilderness to the Canaan land; Deuteronomy: the laws that were to regulate that conduct; Joshua: the story of faith, conflict, and victory. Though the Levitical types were only types, yet they were clear and telling pictures, revealing the glories and the achievements of the Great High Priest, who appeared in the fulness of time. All through the Old Testament page Christ is revealed, though the eye of the world may not discern it. He is the one central thought and figure of the whole Book. By beautiful and expressive metaphor, and with ample illustration, Mr. Berguer set forth this blessed truth, and the threefold aspect in which He is presented as Prophet, Priest, and King.

Taking up another branch of the same great subject, Dr. Marshall Lang, Glasgow, viewed the Son of God "as revealed in the flesh." Space fails us, otherwise we should like to have reproduced at length, for the benefit of our readers, Dr. Lang's clear, weighty, and emphatic presentation of this blessed truth. We must content ourselves with some of the outstanding points. "We know that the Son of God is come." This is the assertion of St. John, and he will allow no challenge, no dissent. It is to him the naked rock of truth, the Christian postulate, the absolute certainty. His utterance is most emphatic. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." From Genesis to Revelation one mysterious word is spelt out—Immanuel, Christ's personality, as it looks upon us through the Gospel narratives, is a personality confessedly unique. Even Strauss must admit that to account for it we must look beyond Judea. The notion of a mere glorification of a person by enthusiastic followers is now scouted by all candid criticism. "It is no use," exclaims John Stuart Mill, "to say that the Christ of the Gospel is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. Who amongst them was capable of inventing the sayings ascribed to Jesus, or imagining the life and character that have been revealed in the Gospel"? John's testimony is more explicit still. He speaks of the Son of God as having come *in the flesh*. Lest we might be tempted to make for ourselves—and the temptation has often been yielded to in the past ages of the Church—a Christ whose feet should only touch the earth, we are reminded in the New Testament that He is come, not *into* our nature, or into "humanity." "The Word *was made flesh*." John is careful to remind us of the human nature of our Lord. He tells us of the weary traveller who sat on the stone at Jacob's well and discoursed to the woman of Samaria. He tells us of Him as the friend who wept at the grave of the friend; as the sufferer who in his last hours cared for his mother.

What is the significance, then, of the Incarnation—its true and proper meaning? Again we quote John in his first epistle, v. 20: "This is the true God and eternal life." The incarnation of the eternal Word says to me: "This is the true God." The story of his three years' ministry explicitly and distinctly says, "This is the true God." It is not a mere divinity that we ascribe to Jesus. The old Arian was quite frank in acknowledging the divinity of the Lord Jesus. The Socinian and the Unitarian of to-day will in a fashion admit that too. But it is a divinity parted from the Divine essence by a fathomless chasm. The Christian verity is the essential deity of Jesus Christ. In the light of this position we read and study these four great witnesses, so independent and yet so united. We are told that the whole world could not contain the books that might have been written recording the sayings of our Lord and the facts of his life. My belief is that the Spirit of God guided the sacred writers so that they might give to us glimpses forming the various manifestations, as it were, of the self, the heart, the will, the very deity of God. Therefore, there is nothing small; there is an infinite greatness attached to every saying and every incident recorded by those four witnesses. When I read that Jesus took the little children in his arms and blessed them, I say: "This is the true God." When I read that He turned to the poor, weeping penitent, who was bathing his feet with her tears, and said, "Thy sins be forgiven thee," I say: "This is the true God." When I read that He received sinners, and ate with them, I say: "This is the true God." When I find Him looking in wrath at human perversity, I say: "This is the true God." When I behold Him healing the sick, curing the lame, feeding the hungry, walking on the sea, and breathing, "Peace, be still," I say: "This is the true God." When I see Him hanging on the Cross, his lips parched, his head bowed, his heart breaking, as He cries, "It is finished," I say: "This is the true God." Oh, it is the mightiest, the sweetest of mysteries—"God manifest in the flesh!"

The closing address was by Rev. H. Dening on Christ as "Priest and Victim on the Cross," full of apposite and helpful reflections on this marvellous theme.

DEEPENING OF SPIRITUAL LIFE.

This topic, so prominent at conventions in these latter days, drew together a large company on Wednesday afternoon. Colonel Noble presided, and briefly spoke of the importance of "rest in God" as a factor in the spiritual life. There was much solemn and earnest prayer in the course of the meeting. A sobered and tender tone pervaded the singing. Miss Havergal's consecration hymn was, of course, sung to the well-known and beautiful snatch of music from Mozart's Twelfth Mass, and this did not meet with the approval of Mr. Crawford Johnson, one of the speakers, who mildly protested that such a glorious song ought to be wedded to far more jubilant notes.

Rev. Thomas Hackett, Bray, took for his theme "Heart cleansing," specifying that God's intention is that it should be inward, thorough, and immediate. The fulfilment of the promise, however, depends on the faith of the recipient. He quoted various well-known passages bearing on the point.

Rev. E. Smith dwelt on the subject in its relation to the love of saints for those who are unsaved. An intense love to sinners, he said, ought to be the normal condition of the saved soul. A young man on the Staffordshire hills lived twenty weeks after he was converted; in that time he was the means of saving twenty others. He who is nearest to God is nearest the inner world of self. Alone with God, alone with self, alone with sinners—these things go all together. We see the peril of souls, the awfulness of sin when we look out on it through the eye of God. If we cannot wash sinners from sin by our tears, we know that He can wash them by his precious blood. We shall not only look, but work. The sweat of service will many a time save us from the fever of sin. There is a danger of putting the work of God in the place that ought to be taken by the God of the work. Our tones will become hollow, and professional, and metallic, if we do not take care of our own religious life. Let us read the Bible for ourselves, and we shall be able to make use of the truth for the saving of others. These were some of the epigrammatic sentences flung out by the speaker, with great fervour and in great profusion. He has a large store of incident. As a sample of those related in the course of this address, we may give this one:—

We have in our neighbourhood, said he, a poor working woman. The Lord blessed her, and she thought there were reasons for her getting plenty of religion—the more the better. Having plenty of it, and feeling its power, she tried to win her neighbours. She brought them by twos and threes to the House of God. Now, in a district where two years ago the sound of family prayer was never heard, through this quiet, holy woman I believe there are at least twenty-five working-class houses in which is erected an altar to the Lord God of Hosts.

We shall have disappointments. There is nothing so hard in this world as the bringing of souls to Christ, except the keeping of these souls close to Christ. We shall sometimes be weary and sick in soul, and heart, and brain, at the sin and the worldliness about us. But if we are much in communion with God, the weariness will pass away. The deepening of piety, love to souls: these two are practically one. What God hath joined together let no man put asunder.

Some last words came from Rev. R. Crawford Johnson, Dublin, on "Joy," as one element of the spiritual life. Speaking of the fact that the world looks more at the lives of professing Christians than at the Word of God, he put this question, which he said he could not answer: Whether does an unconverted or an inconsistent parent do the greater injury to his family? He told of a young lady whom he knew, who was moved to resolve that she would "seek the religion that made mother so lovely."

Among the many requests presented this morning there was one desiring thanks to God for the freedom of access among the people throughout the country granted to the agents of the Scripture Readers' Society for Ireland. Prayer was asked for a rich blessing on the intended evangelistic tour of Dr. Somerville in the ancient kingdom of Greece. Earnest petition was also put up for the conversion of Ireland, and for the entire abatement of the many evils that afflict her national and social life.

WEDNESDAY EVENING.

The hall was very densely crowded this evening. The first address was from Rev. James Lewett, Worcester, on "Christ's Mediatorial Reign." This reign may be said to have begun when the first sinner was brought back to God. But it was only fully made known and realised when Christ had suffered and died and risen again, and taken his place at the right hand of the Father. He learned to rule because He first learned to obey. God has exalted Him because He humbled Himself to the death. The principles of his administration are eminent wisdom, perfect equity, boundless sympathy, and moral suasion. The issues of his reign are not uncertain. There is no failure with Him who is the King of Kings and Lord of Lords.

In an address that enchained the attention of the crowded congregation, Mr. Smith, of Manchester, gave an account of his personal experiences in witnessing the saving power of "Evangelical Doctrines" upon a working-class population. As he well said, nothing but such doctrines applied by the Spirit of God could have produced such wonderful transformations in life and character as those he related.

[A report of the third day's proceedings will be given in our next issue.]

EVANGELICAL ALLIANCE.

WE have just received a proof-programme of the approaching Annual Conference of the British Evangelical Alliance, the arrangements for which have been delayed owing to the pressure of work in connection with the recent great gathering at Copenhagen. The subjects chosen for consideration at the Conference to be held in Brighton are:—The Last Words of the Lord Jesus Christ: (1) The Resurrection Message to his Church (John xx. 17); The Family Oneness; (2) The Parting Command (Matt. xxviii. 18, 19, 20); Union for Conflict and Service; (3) The Voice from the Glory (Rev. i. 11); Call to Holiness and Victory. The meetings are to be held morning, afternoon, and evening, in the Pavilion at Brighton, on Tuesday and Wednesday, Oct. 28 and 29.

BOOKS FOR SHIPPING AND FISHING VESSELS.—Sir,—The wintry gales will soon be upon us and they will probably destroy many thousands oft he Bibles, Prayer-books, and other books, magazines, and pictorial papers which the sixty-seven Missions to Seamen placed in libraries and bags on board upwards of 7000 merchant and fishing vessels at forty-nine different seaports last year. The injured libraries will need replenishing, and as our stock is very low, may I venture to solicit by your favour the privilege of again appealing to your readers for fresh supplies of disused literature for seamen and fishermen, which may be sent prepaid, in boxes, hampers, sacks or parcels, &c., to any of our chaplains, or to me.

W. Dawson, Commander, R.N.

11, *Buckingham-street, Strand, W.C.*

CHILDREN'S SPECIAL SERVICE MISSION.

A MEETING was held in Exeter (Lower) Hall on Thursday evening last, to give account of seaside services held during the past season. Mr. S. D. Waddy, M.P., presided. The honorary secretary, Mr. Bishop, presented a statement of the work, showing that meetings had been held in Scotland, Yorkshire, and many parts of the east, south, and west coast, including altogether forty-one places. They had every reason to be thankful to God for the success which had attended their efforts, and were increasingly convinced of the deep importance of the Mission. Work had been done in eighty-five places, in addition to those already enumerated, by persons not definitely attached to the organisation. At Eastbourne meetings had been continued after the Mission closed. Mr. Rogers, at Bournemouth, had been a most valuable helper, such an one as was wanted at every station. The report urged the necessity for extended operations, and suggested, as suitable means, better organisation, more mutual knowledge among the workers, an addition of at least 2000 lady-workers, and the practice of more direct personal dealing with the children.

The assembly, which nearly filled the hall, was further addressed by several gentlemen connected with the Mission, including Messrs. Innes B. Wane, J. C. Farthing, E. Dennes, W. F. Seagrove, E. Arrowsmith, and E. J. Kennedy, who told of the services conducted by them respectively at Eastbourne, Bournemouth, Weymouth, St. Leonards, Scarborough, and Bridlington Quay. The similarity of the reports was quite forgotten amid the details of special interest connected with the several Missions, while each speaker bore testimony to the importance of the work, the growing sympathy of local friends, the great blessing they had gained themselves, and the evident promise of unlimited extension. There were many instances to record of awakening and decision for Christ among the young, through the seaside meetings. Not only the children, but their parents had been reached, as well as visitors and others who gather outside the children's circle on the seashore.

Mr. Wane remarked on the importance of securing the decision of children ere they leave school, and pleaded the exceeding brevity of life as a motive for haste. Mr. Farthing encouraged workers to persevere, saying that what he had considered the poorest address he gave in Bournemouth was used by God to the saving of a dear child. Mr. Dennes maintained the interest of the meeting by narrating many instances of blessing at Weymouth, one occurring at their farewell service on the last evening. Mr. Kennedy appealed for practical and pecuniary help, and said that a remarkable feature in the work done at Bridlington Quay was the number of elderly persons who were awakened. Mr. Arrowsmith urged all unsaved friends present to decide at once, and all Christian workers to be more zealous. "Let all sign the pledge, and when Christmas comes have drawing-room meetings for the boys then home from school." Mr. Seagrove recommended all holiday-makers to devote their seaside visits to this blessed work. One of the speakers said a whole family at Ramsgate had been saved through services held by Mr. Spiers seven or eight years ago.

As a fitting conclusion to the whole, the Chairman delivered a brief address to the missioners, founded upon our Lord's words to the seventy whom He sent forth to preach.

AN IMPOSTOR.—A lady writes that in answer to an advertisement for a servant she was visited by "a middle-aged, middle-sized woman, dressed in shabby-genteel black," who obtained money of her, gave a false name and address, and a reference at 25, Finsbury-square. We would remark that if persons answering such advertisements ask for money on any pretence, it may be taken for granted that there are suspicious circumstances in the case.

SOUTH AFRICA.

MR. KRÜGER, the French missionary, who has just gone to Kabylia, gives in the *Journal des Missions Evangéliques* a very instructive account of a journey made through the Lessonto country. To show the feeling of the natives towards white men generally he describes a meeting with a chief, who was accompanied by sixty armed men. On ascertaining who Mr. Krüger was, the chief turned to his followers, saying, "Let them pass, these are not whites" (equal to "niggers" in the mouth of some United States people), "these are missionaries;" ordinary "whites" being regarded as enemies of the natives. In confirmation of this, another missionary gives an account of a journey across the Boer country from the Diamond Fields. After showing the French pastor and his companion the customary hospitality, Théron the Boer said, "Why don't these English stay at home, instead of running about the world monopolising land and commerce?"

As to the coloured people, Théron represents the old regime: "The Boers are, like the Israelites, charged by God to destroy the Pagans of Canaan; a black man, in their eyes, has no right to possess the land of his fathers; the more he kills the better it is."

The missionary referred to an accident, from which a large number of blacks narrowly escaped death. "It is a pity," said the old man, "that they had time to escape. If fifty of them had been killed there would have been so many caffres the less."

With all this, the Boers of the old school are very religious. They have excellent traditions, family worship, hospitality, tenacious attachment to their church. They find some way of reconciling their piety with these barbarous theories regarding the Aborigines. But this spirit is yielding to larger and more generous ideas. The Boer pastors are seeking to enlighten the people, but their efforts are not yet crowned with much success.

In the evening's talk with another Boer the travelling missionary said: "To whom much is given, of him much will be required." "No doubt, sir; no doubt. My opinion is this: God has given me some capital. He demands, let us say, six per cent.—that is the ordinary rate of this country. Well, I ought to give God six per cent. By being honest in my business I give Him say half; in bringing up my children well I reckon I give God one per cent. By my piety, prayers, &c., I make, perhaps, another half per cent. And if I do not succeed in making the six, well, I count upon the mercy of God to let me pass all the same, because He says we are saved by grace." Are there not many amongst so-called English Christians who make some such calculations as these?

LADIES' NEGRO'S FRIEND SOCIETY.—Mrs. Sturge, President of this Society, has lately issued the 49th. Report. The sum of £178, collected by friends, has been voted in grants to various workers in the field of foreign Missions. Readers are specially referred to the general literature published by the Peace Society, 47, New Broad-street, E.C.; also to the *Anti-Slavery Reporter*, containing a letter contributed by the Right Hon. W. E. Forster on the proposed Home for Liberated Slave Women in Cairo. Funds for the first year's expenses have been secured, including a donation of £100 from the Queen. The Committee record with satisfaction "that the Senor Joaquim Nabuco, the advocate of freedom in Brazil, announces that seventeen municipalities in the province of Ceard have voluntarily liberated all their slaves." Also that emancipation is progressing in Cuba, where slaves are now receiving wages, and can appeal to the Courts of Law for justice. The proposal for a new school in Jamaica for coloured girls is now an accomplished fact, the teacher being a great-granddaughter of William Knibb. The work progresses on the Gold Coast, "where for the most part polygamy and slavery, with social and moral misery, abound." The contrast visible between the Christian native families and their heathen neighbours is very striking, the wife and mother being restored to her proper place, and exercising good influence on all around her.

Notes and Comments.

An excellent series of addresses by Dr. Robert Martin, of Manchester, is now appearing in the *Band of Hope Chronicle*. One on the Importance of the Nervous System lies before us, and its references to the effects of tobacco smoking form a striking testimony to the evil results of that habit, especially on the young. As Dr. Martin says, the younger the smoker the worse are the results. Tobacco blunts or weakens the nerves of taste, impairs digestion, exerts a very prejudicial influence on the organs of vision, induces tremulousness of the hands, injuriously affects the nerves which preside over the heart's action, and so often leads to palpitation, and undoubtedly in the case of boys reduces the intellectual power by its action on the brain. Dr. Martin cites *The Lancet*, and other highest medical authorities, in support of his own conclusions. Too much cannot be said against this growing practice, injurious as it is alike morally and physically.

If about 2400 years ago, two separate messages from Ahasuerus, King of the Medes and Persians, could be translated into various languages, written and delivered, at different times, in 127 provinces, and both messages delivered in less than one year (see the Book of Esther), how long ought it to take Christians *now* to obey the command of their King, our Lord and Saviour Jesus Christ, the King of kings and Lord of lords, to translate, print, and deliver to every creature in all the world his one message?

Speaking at a meeting at Bethnal-green the other day, Mr. S. Morley, M.P., called attention to the large amount of social suffering among the poor which is self-inflicted. Thousands of people would immediately elevate their condition in every respect if they would do what he had done for twenty-eight years, abstain altogether from drink. The fearful influence of overcrowding was seen in the large number of unfortunate women in the streets. Mr. Morley's contention, that more sympathy with the condition of the people is essential on the part of Christian workers if they are to be induced to accept the higher ministrations of Gospel truth, has in it a most important element of truth. The poor and the outcast are very amenable to kindness, a fact our Lord and Master fully recognised and acted upon in his own holy ministry.

Mr. Titus Salt, M.P., read a thoroughly practical paper at the Church Congress at Carlisle on Active Self-denying Charity as an aid to personal holiness. He described the one aim of all true charity to be doing good; hence great care is required on the part of workers to ensure that they work on right lines and in the spirit of true faith and prayer. Nothing is more likely to destroy the spirit of selfishness, or to elevate, strengthen, and purify, the whole life, thought, and character, than patient, self-denying regard to the miseries of others. How deep is the need for such toil was aptly set forth by Mr. Salt in the following quotation:—

"In this vast room, each place by habit fixed,
Are sexes, families, and ages mixed.
To union forced by crime, by fear, by need,
And all in morals and in modes agreed;
Some ruined men, who from mankind remove;
Some ruined females, who yet talk of love;
And some grown old in idleness—the prey
To vicious spleen, still railing through the day;
And need and misery, vice and danger, bind
In sad alliance each degraded mind."

A gentleman in Washington, convinced that the sin of slander is on the increase all round, has offered a prize of fifty dollars for the best sermon on the subject. It is a lack in relation to modern pulpit preaching that sins of this class are not more frequently dealt with. The Word of God is full and clear in its rebuke of all evil speaking, but sins of the tongue are seldom alluded to by ministers of the Gospel, although even among professors of religion they are sadly indulged in. The moral aspects of the Gospel need enforcement in these days of disregard to Divine law and precept.

The London Missionary Society is soon to lose the services of its Home Secretary, the Rev. Robert Robinson, who has held that post for nearly twenty years. Feeling that in view of the increasing efforts of the Society, a greater amount of strength and energy is required on the part of a Secretary than he can command, Mr. Robinson has retired to make way for a younger man. He carries with him in his retirement the warm affection and high esteem of all who have known him in connection with Mission work, and we hope he will be yet spared to aid the cause he has so nobly served, although not in an official capacity.

The war against clerical attire is being carried into Church of England ranks as well as those of the Nonconformists. The Rev. E. Husband, incumbent of St. Michael's, Folkestone, in a recent sermon expressed his wish that the clergy were more at one with the people than they are, and his belief that one of the hindrances to ministerial influence is the adoption of a clerical garb and tone, as though it were "the cowl that makes the monk." He admitted that there are some whose only credential for the office of the ministry was their clothes. A new era would soon dawn in reference to Gospel work among the poor if ministers generally abandoned officialism and made themselves the friends as well as teachers of the poor.

We continue to receive communications testifying to the great spiritual destitution which prevails in many of our villages. In numbers of cases no place of worship is available but the church, where often Popish practices and errors are adopted and taught. The bigotry of landlords is often so pronounced that cottagers dare not lend their rooms for any evangelistic work such as might be done if a place could be secured, and so souls are left in this Christian (?) land literally to perish for lack of knowledge. We fear these are by no means isolated or exceptional cases, but such as may be met with in all parts of the land. Liberty of conscience is not the birthright of all Englishmen.

Under the title of "A Right Way to capture Thieves," the *Salford Chronicle* has a leading article upon the work carried on by Mr. Alfred Alsop, of the Manchester and Salford Street-Children's Mission. The writer's impressions on visiting this excellent institution were most favourable, as, in addition to the children's branch, there are also reading-rooms, gymnasium, mission-hall, &c., for adults; and some very rough, notorious characters have been thus brought in. We cannot, however, but reprehend the writer's idea that foreign missionary effort should be restrained until the heathen at home are reclaimed. On the contrary, we believe that obedience to the Lord's entreaty and command, "Go ye into all the world," would be followed by a tenfold sending forth of labourers at home.

Miss Maria A. West has left England on her return to Constantinople. Letters may be sent to her addressed to Stranger's Rest, as before.

The forthcoming Presidential election in the United States is eliciting some very plain speech concerning the personal character of public men. It is not a whit beyond the necessities of the case, and we only hope that in England the same demand for a clean record may be made with regard to all who seek or who hold places of eminence, whether in the Court, the Upper and Lower Houses of Parliament, the Judicial Bench, or elsewhere. The Cincinnati Methodist Conference at its recent session adopted the following, reported by a committee of eleven ministers:—

"The alarming doctrine is boldly taught that 'the chastity or unchastity of public men of national repute and nominated for office before the people of the whole country is not a proper subject of discussion,' and that private character does not affect one's fitness for high public position, and should not influence the suffrages of conscientious patriots. We shudder at the consequences of having such principles invade our homes. When distinguished men—both the living and the dead—are, in the same sentence, stigmatised as profligate and lauded as patriots and statesmen, the inevitable effect is to lead our young men to regard a pure character and a spotless life as matters of secondary consideration. That such 'evil fruit' from this 'corrupt tree' has already appeared, we are too well assured to doubt. By the public teaching of such sentiments the sanctity of the family is invaded, the virtue of our children is imperilled, the purity of our public men is endangered, the morals of every community are poisoned, the honour of the whole American people is assailed, the very safety and perpetuity of the nation are involved. In view of these perils, therefore,

"*Resolved*, 1. That it is the solemn judgment of this conference of Christian ministers that such moral and political teaching is an intellectual and moral disgrace—a disgrace to our age and civilisation—and that, unrebuked, it must necessarily work a demoralisation of the public conscience to the youth of this generation and to our great Republic, which no language can describe and no mind fully conceive.

Resolved, 2. That we respectfully urge the religious and political press, the various religious bodies, of whatever denomination, and all lovers of pure morals, without respect to party affiliations, to unite in honest Christian effort to defend the homes and to guard the morals of our land by discountenancing all immorality and personal impurity, whether of private or public character, in high or low station, within or without the political party of their choice."

Is it too much to expect that the churches in Great Britain and Ireland, and in our colonies, will follow this outspoken and fearless example of wholesome truth telling; and that the Press will give it publicity?

The Times has had some correspondence in its columns of late concerning gambling in railway carriages, and in a leader on the subject deprecates any attempt to deal with it by legal enactments. It is impossible not to wish something could be done to prevent the evil influence of such a practice, especially on the young. There is much sound sense, however, in the reasoning that "all these matters are for moral agency to deal with. If parents, preachers, tutors, and friends, cannot bring young people to confine themselves within the limits of prudence and honesty, no laws will do it for them. There is always a way of escape out of any legal restriction, and it only gives a new zest to any forbidden pleasure. Our moral reformers must begin at the root of the thing, which is imprudence in all forms." At the same time legal restraint cannot be entirely ignored, and ought to be employed on the side of virtue, and in the repression of vice.

St. Mark's Hospital for Fistula, City-road, E.C., is one of the most useful, although least known of our public institutions. Those who profit most by its benefits are of the labouring and industrial classes, and it is a most desirable thing that its capacity for usefulness should be maintained. At present its needs are greater than the supply, and earnest appeal is made for additional funds. There is a devoted band of Christian workers at this institution, and the staff is now increased by the addition of Mr. D. W. Jones, who has been long known in the East of London as a "toiler of the sea," in connection with the "Welcome Home." Mrs. Palmer, the matron, and Mr. Jones, will be grateful for parcels of tracts or books suitable for distribution among the patients, which can be addressed to the hospital.

The sad distress which prevails in Sunderland calls for hearty and practical sympathy. The statement issued by Dr. Harris, the Medical Officer of Health, shows that the mortality of the town, especially among children, has been seriously affected by the semi-starvation, and worse, that exists. Homes bare of furniture, scanty clothing, starving families, and fireless hearths, are indeed facts to move the most callous. Prompt and systematic liberality is requisite under the circumstances reported, and we shall be glad to receive and remit any contributions to aid in an emergency all true Englishmen must view with deep sorrow.

The Primitive Methodist has a good article in its last issue on the difference between ecclesiastical and spiritual religion, a subject requiring constant elucidation and enforcement. They are often confounded one with the other, and as a consequence many souls are self-deceived. Our contemporary is none too practical, and is strictly correct in saying—

"There are men to-day who are scrupulously religious, who are sound in creed, attentive to ecclesiastical arrangements, and zealous to win converts, but who will take advantage of their brother for their own interest, who will take usury from the poor, and leave the helpless to perish. There are men who would not miss a Mass or attendance at church or chapel on Sunday; who would not miss a meeting or neglect their contribution to the church funds; who would not read a doubtful book or be seen in the company of a person suspected of heresy; who would not put themselves in circumstances where they could be misunderstood, or go further than the regulation journey on a Sabbath; who fast twice in the week and give tithes of all they possess; who are the very pink of propriety and free from every suspicion; but in whom there is not to be found one drop of human kindness; who are cold, hard, and selfish, and never knew what it was to be moved by the enthusiasm of humanity."

The work of God in Spain under the Spanish Evangelisation Society, whose headquarters are in Edinburgh, is making encouraging progress. A new opening has presented itself in Pentevedra, through the efforts of a Christian couple who have gone there to labour on their own account. Gospels and tracts have been freely distributed, and some cottage meetings held, much desire being shown by the people to know the truth. A remarkable movement is taking place also among the children of the schools in Seville. They have formed themselves into a Children's Missionary Society, for the purpose of attracting to Christ the uncared for children of the city. They have a weekly collection for the purpose of defraying the expenses of their work, and have already distributed some thousands of tracts and Gospels among the outcast poor, beside being instrumental in bringing in not a few children and adults to the Gospel meetings.

The latest addition to the sketches in *The Pall Mall Gazette* on "Centres of Spiritual Activity" appeared last Monday, and is on the Young Men's Christian Association. It is brief, and would be very much to the point if the words "Aldersgate-street" were added to the title. To the outside world, who do not know the exact position of the London Associations, it will, we fear, prove most misleading.

It is not often that stage managers have such support from ministers of religion as that given by the Rev. J. Lindsey, Rector of St. Clement Danes. In a letter to the author of a play now being performed at a London theatre, that clergyman strongly expressed his admiration of the new play, and urged ministers, church officers, and members of religious congregations to go and see it performed, at the same time wishing the manager success in his endeavour "to preach such powerful sermons from the stage." It is pitiful that those whose work it is to uphold the teachings of Christ should lend themselves, both by example and precept, to the maintenance and defence of carnal vanities, so utterly opposed to His spirit and Word.

In connection with the departure of Mr. Henry Varley, with his wife and daughter, for work in the United States, a special meeting for prayer will be held at the Metropolitan Tabernacle on Monday next, at 7 p.m. On Tuesday, the 28th inst., Mr. Varley gives a farewell address, to *men only*, in the large Exeter Hall; doors open at 7.30, address at 8 p.m. Our friends leave in the *Britannic* on the 30th, and will be followed by many prayers for the Divine blessing to attend their Mission.

Many of our readers have been deeply interested in the colonisation of the Holy Land under the auspices of the Jewish Refugees' Aid Society. It will be seen (p. 21) that they have already a settlement at Artuf, near Jerusalem. From the first the Committee appealed for £7500 to enable them to do their work thoroughly, and render the refugees independent and self-supporting. They have barely received two-thirds of that sum. Yet even with the limited means at their disposal, much has been done. A property of 2500 acres has been bought, and nearly 200 Jews have been maintained thereon under Christian teaching and supervision, and are really showing some aptitude for agricultural work. The first crops went mainly to the fellahin who had planted them, and a good deal of labour and expense will be necessary before the work will be thoroughly remunerative. £7500 is not a large amount to spend on an experiment so deeply interesting. We trust that £1000, for which a special appeal is now made, will quickly be forthcoming from those who obey the injunction to, and believe the promise, "Pray for the peace of Jerusalem; they shall prosper that love thee."

Y.W.C.A., GROSVENOR HOUSE, GREENWICH.—This institution, of which Miss Stone is the honorary manager, is progressing in a most satisfactory way. A large meeting of friends—chiefly ladies—gathered together last Thursday to celebrate the close of the second year, to hear the annual report, and to confer on the work of the future. The addresses given by Dr. Saphir, Mr. W. T. Paton, Mr. C. B. Ker, and Dr. McKillian, were of a most earnest and practical character. The absence of Mr. Stone was very feelingly alluded to, he having had to undertake an extended voyage to recruit his health.

BLANDINA.

(SECOND CENTURY A.D.)

WITH news of Christ the Lord Pothinus came,
And with him Irenæus, o'er the Sea
Called Great, bringing with joy along the Rhone
The story of the Cross.
Seven years, by day,
By night, in lonely village and in town,
Following the winding stream, the mountain path,
Up to Savoy and to the rugged Alps,
The young disciple preached in Celtic tongue,
And men were brought from darkness into light
To find the peace the world can never give
Or take away.
Then came the day of fire,
Of scourgings in the market-place, the stake,
The wild beasts' den, the vile arena mob,
When all the brutal crowd arose in wrath
And shrieked for blood.
A few, and but a few,
Afraid of sword and flame, in fear of death,
Denied their Lord, and offered to the gods.
One man, a Roman, claimed appeal to Rome.
So messengers were sent to learn the will
Of him who ruled at Rome, Aurelius:
And he who wept upon a sophist's words
Bade all the Vienne colony uprise,
With that at Lyons, too, to drag to death
Those who had dared to speak of Christ
And of a risen Lord.
Pothinus died in jail,
The aged frame racked out of shape. The streets,
The baths, the forum, were but hunting-grounds,
The tribune urging on the mob.
One girl,
Blandina, brought before the Judge, stood firm,
A bondmaid only, yet of Christ beloved,
Heroic in her faith.
No creaking rack,
No flame, no dungeon gloom or yelping crowd,
Could fright her soul; for in her pangs she saw
One with her in the furnace fire, whose form
Was like unto the Son of God.
A feast
Was given to the mob, and in the ring
Maturas, Sanctus, and Blandina stood.
"I am a Christian," Sanctus calmly said;
Maturas smiled, and simply whispered, "Christ,"
Lingering upon the Master's name. The girl,
"We are the Lord's, we do no wrong."
The crowd
Shrieked out, and glowing pincers, fire, and rack,
Were plied, till death, sick of the cruel sight,
Brought surcease to the youths.
Tied to a stake,
Blandina stood in prayer. Forth rushed the beasts,
But, as at Babylon, the lions' mouths
Were shut of God; they hurt her not, but slow
Crept to their dens across the blood-stained dust,
More human than the yelling men.
Once more
The girl was dragged to jail, and day by day
Brought to the ring to see her brethren die,
Until no more of them remained; and then,
Beaten with many stripes, burned in the fire,
Tied in a net, they threw her to a bull;
And so at length she died—"I do no wrong,
I am the Lord's," upon her paling lips.
For six long nights the bodies of the slain [guards,
Mangled, and charred, and torn, were watched by
And then thrown to the flames, their whitened dust
Cast to the eddying waters of the Rhone,
Like that tossed to the rippling, sedge-lined Swift,
Winding away through dewy English fields,
Besprent with buttercups and daisy flowers,
Unto the widening Avon and the sea;
When, at a foreign conclave's proud command,
The peaceful grave at Lutterworth was spoiled,
And grand old Wicliffe's mouldering bones dragged
forth,
After their rest of forty years, and burned.

JAMES BOWKER.

CHILDREN'S HOSPITAL, JERUSALEM.—This institution, superintended by Dr. Sandreczki, continues to be highly appreciated and to be a medium of much blessing to the afflicted children in the Holy Land. It is a work that well deserves the unremitting sympathy and support of Christians in England. Miss A. L. Beales, Osborne House, Bolton-gardens South, S.W., has acted as hon. treasurer since the death of her father.

THE REMARKABLE MOVEMENT
AMONGST THE
JEWS IN BESSARABIA, S. RUSSIA.

DEAR SIR,—Since Bishop Titcomb's letter respecting this movement appeared in *The Times*, in August last, reference to which has been made subsequently in various papers and periodicals, there has been much inquiry amongst Christians as to the reality and probable issue of this shaking amongst the dry bones of the House of Israel.

This movement had been brought under my notice some two or three months before, and I made reference to it in my lecture to Jews in the Conference Hall given in the middle of July last. I was then waiting for further light. Early in September I wrote directly to the leader of the movement, Mr. Joseph Rabinowitch, at Kischeneff, enclosing a cutting from *The Times* of the letter referred to, and asking for information as to the origin, development, and probable issue of this movement.

On the 16th of September I received a long letter in beautiful Hebrew, in reply to mine, and confirming our hope that it was a genuine work of God. This letter was accompanied by a pamphlet, in printed Hebrew, setting forth the articles of faith subscribed to by the members of the New Covenant. The letter, in full, will (D.V.) appear in an English translation in the November number of *Service for the King*, and the letter in Hebrew and English, together with the pamphlet in English, will shortly appear in pamphlet form for the general reader. Mr. Mathieson, Mrs. Pennefather, and other Mildmay friends have seen the letter, and are greatly interested in the movement.

It was thought desirable, if possible, to get Mr. Rabinowitch over to London, and let him speak to Jews and Christians in the Conference Hall. This, by the Divine blessing, might stir the Jews in London and throughout the country, and, indeed, might influence the Jewish mind throughout the world. It might also increase interest in the Jews amongst Christians. I wrote a second brotherly letter to Mr. Rabinowitch, in which I mentioned this proposed visit to London, and on October 13 I received in Hebrew the following reply:—

"*Kischeneff, October* 8.

"Beloved of the Lord, and brother in Christ, highly honoured John Wilkinson,—You have ravished my heart, dear friend; you have ravished my heart with your letter and pamphlets, which I received yesterday. Who am I, that I should find so much grace in your eyes and in the eyes of the other brethren? The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art trusting. Amen.

"Now I will hasten to the reply. In my first letter I put before you a faithful and complete picture of the work to which the Lord inclined my heart to devote my best energies. By the grace of God, which is given to me, I am like a builder, digging in the depths of the hearts of our Jewish brethren in Russia, with the view of laying there the foundation, which is Jesus Christ, and to build in them a temple for the Holy God; to make it known to them that they are Christ's, and that Christ is God's.

"To give you the statistics of the number of listeners to the Gospel of Christ, and to describe to you the manner of their services, and their liturgy, is beyond my power just now. For many obstacles, which I cannot name here, are still surrounding us on every side, and these holy stones are strewn over every street. But by the grace of God and his Messiah, I daily gain the favour of the high officials of our Government towards my work, and I trust that He who promised us 'the sons of strangers shall build up thy walls, and their kings shall minister unto thee,' and 'thou shalt call thy walls salvation,' will shortly permit me to see the erection of a temple of God among my brethren in Russia. To this I also hinted in my former letter.

"As regards my coming to London, I write to tell you that, if you find it desirable for the furtherance of the Gospel among our Jewish brethren, that I should come to you and receive some spiritual aid from you, and to be comforted together by our mutual faith, if it be the Lord's will, I am ready to come to you as soon as I shall receive a letter from you, together with your kind contribution towards my necessary travelling expenses for that long journey, and for the maintenance of my family for three months, which will amount to about £100. When I am in London we shall take counsel together as to how we should walk to the house of God in company, and then I shall reveal to you my whole heart. And now I close with the words of St. Paul (2 Cor. ix. 10): 'And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness.'—Your friend, who is glorying in the crucified Jesus Christ, "Joseph Rabinowitch.

"P.S.—Give my kind salutations to all those who are seeking the prosperity and the uplifting of the horn of Israel, and the consolation of Zion and Jerusalem. The grace of our Lord Jesus Christ be with you all. Amen."

Mr. Mathieson has seen this letter this morning, and Mr. Reginald Radcliffe called on me this morning, and we spent an hour in reading together these letters, and parts of the translated pamphlet, and in prayer for the Lord's guidance. It is suggested that I should go over and see the work on the spot, and if desirable bring Mr. Rabinowitch back with me. In this case I should take our beloved missionary, Mr. Adler, with me, and make our visit a missionary tour, as Mr. Adler speaks Hebrew, Russian, and German.

I do not feel at liberty to take the expenses out of our Mission Fund, and I have no private means, so we put the matter before thLe ord and his people. We shall need at least £200. Should this amount be sent in to me or to Mr. Mathieson at the Conference Hall for this special Mission we shall regard it as a token from the Lord; and though for many reasons we would much rather stay at home, we will cheerfully say, "Here am I, send me."

John Wilkinson.

79, *Mildmay-road, N., Oct.* 15.

MR. JOHN B. GOUGH ON PROHIBITION.

AT a great Temperance meeting recently held in Tremont Temple, Boston, one of the speakers was John B. Gough. The following is the Boston *Herald's* report of his remarks:—

"Fellow-Citizens,—I am no politician, and I am not going to make a political speech. For forty-two years I have been fighting this liquor-trade—against the trade that robbed me of seven of the best years of my life. I have long voted the Republican ticket, hoping always for help in my contest from the Republican party. But we have been expecting something from that party in vain, and now, when they have treated the most respectable appeal from the most respectable men in this country with silent contempt, I say it is time for us to leave off trusting, and to express our opinion of the party. I do not believe in compromises of any sort, nor have I believed in them at any time in my career. I have fought the drink-traffic right straight through, and I want Prohibitionists to show an uncompromising front to that traffic. We are fighting a tremendous evil, and we must make sacrifices if they become necessary. But there must be no compromise with the enemy. You must stand to your principles.

"They talk about Protection, but Temperance people have no protection whatever. We want protection from the liquor-traffic for the widow and the orphan and the children. That is why I changed my politics, and if I live until the first Tuesday in November I shall give my vote for a prohibitory candidate. With political parties and with demagogic methods of argument and abuse we have nothing to do. I believe that free whiskey in the United States and Benjamin Butler's teachings would bring a bloody revolution in this country in less than five years, and I pray God to give us good men to rule over us. I have defined my position, and with God's help I will stick to it the remainder of my life."

THE HOUSE OF REST, KILBURN.

AFTER being closed for two months during repairs, the re-opening of this Institution was celebrated on Friday, the 10th inst., by an All-day Meeting. Praise, prayer, and testimony were the subjects announced on the circular of invitation. To this call a goodly number from all parts of the Metropolis responded, and the character of the meeting was sustained throughout. Miss Mason gave a short account of the way in which the Lord had shown her very clearly that the time had come when the repairs of the house could no longer be postponed, and the wonderful manner in which she had been enabled to meet the demands as they came in. The whole of the two houses have been renovated, and very much of the furniture, having stood the wear and tear of eighteen years, has had to be replaced. Altogether the cost will be considerably over £200.

The needs of the present and future were then spread before the Lord in very earnest prayer, many present offering notes of praise for the great blessing the House of Rest at Kilburn and Eastbourne had been to them personally. A large number of Missions were represented, and prayer was offered on their behalf. It is impossible to give any idea of the blessed and soul-stirring atmosphere which prevailed throughout the day in the meetings. Many an earnest word of exhortation and encouragement was given by the brothers and sisters present.

Mr. Russell Hurditch said he had only that very morning received a letter from a friend, a very earnest Christian worker, who mentioned that the House of Rest at Eastbourne had proved an immense blessing to her this summer. He spoke of the great need that exists of Christians drawing together in loving sympathy one with another, and added that the signs of the times plainly indicated that we should soon be driven together by the deadly opposition to the pure Gospel of Jesus Christ, and how much better it is to be drawn by the mutual attraction of love to Christ and one another for his sake.

In the afternoon, the subject that seemed specially laid on the hearts of many was an earnest desire for increased power for service through the fulness of the Holy Spirit.

The Rev. E. W. Moore gave a very helpful word on the request of Elisha for a double portion of the spirit of Elijah. The "double" portion was the birthright of the firstborn under the Mosaic Economy, in order that the one thus endowed should be the representative of his father. So for this purpose we are endowed with power from on high that we may be Christ's representatives.

In the evening the certainty of the return of the Lord Jesus Christ as King of kings and Lord of lords formed the special subject of exhortation, and an earnest entreaty was given by Miss Mason to hasten his return by seeking to win the wanderers to the fold of the Good Shepherd.

Rev. vi. 9 was referred to as showing the estimate in which those who devote themselves with a self-sacrificing, fearless spirit to their Lord's service are looked upon by Him. They may be despised by the world, but God sees them in the place of sacrifice, their life yielded up as an offering complete and well-pleasing to Him.

We closed with an earnest prayer that the House of Rest might be used more than ever for sending out into the world labourers filled with the Holy Spirit, thoroughly consecrated to the Lord.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Oct. 26, Acts xxiii. 12—22; Oct. 27, Acts xxiii. 23—35; Oct. 28, Acts xxiv. 1—16; Oct. 29, Acts xxiv. 17—27; Oct. 30, Acts xxv. 1—12; Oct. 31, Acts xxv. 13—27; Nov. 1 Acts xxvi. 1—18.

"OLD SCHOLARS' MEETING,"

MOUNT HERMON ORPHANAGE, KILBURN.

THIS annual meeting was recently held, when a good many of the former inmates of the Home were present, some of whom, having become "settled in life," brought their little ones with them.

After a cheerful tea, prayer was offered by Mr. Russell Hurditch, and a short address was given by the Rev. Meynell Whittemore, D.D., on the motto "Keep Cool." There were occasions when we should "keep cool," and others when we should do the reverse. If we witnessed a case of cruelty to animals, or a fellow-servant doing a wrong act, or were cognisant of anything being against the honour and glory of Jesus Christ, in such cases we should do well *not* to keep cool, but bravely and warmly to stand up for the right. But when we had to bear with injust treatment, and contend with bad tempers, when we were misunderstood by those around us, and were worried with half a dozen things at once, and there was great danger of irritation, then was the time to "keep cool." As the Psalmist said, "I refrain my soul, and keep it low." It was sometimes very difficult to do this, but at such times it was helpful to remember Him who endured such contradiction of sinners against Himself, and who was always "meek and lowly."

A new opening in life might present itself—a delightful situation, with many privileges, where early rising was of no importance, great liberty given about "going out," and high wages; at such a time it was very necessary to "keep cool." No doubt behind such attractions there would be some drawbacks, and perhaps it might prove to be a most undesirable position to occupy. He gave this advice because if we did not at such times keep cool, evidence would be failing to convince those around us of our Christianity. "If any man among you seem to be religious, and bridleth not his tongue, . . . this man's religion is vain." These were strong words, but they were Bible words, so certainly true.

How were we to "keep cool"? *By keeping close to Jesus.* Then, indeed, should we find perfect peace and perfect rest. In the hot deserts of our earthly pilgrimage, when heated and weary, there was a shelter where each and all could "keep cool," the shelter as of "the shadow of a great rock in a weary land." He hoped it would be the happy experience of each one present, that day by day they might realise His tranquillising presence calming their hearts, and that they might dwell "under his shadow with great delight."

Then, as the Apostle, they would be able to say to all the worries and anxieties of this life: "None of these things move me." They would then have that "peace which the world cannot give nor take away," possessing the joy of the Lord, looking constantly unto Jesus. He prayed the Lord abundantly to bless them, and that from the meeting Miss Cole might take fresh courage for her "work of faith and labour of love."

Addresses followed from Mr. Russell Hurditch and Mr. Menzies, of the United Kingdom Band of Hope Union. Then Miss Cole, for a few minutes, spoke to her "old scholars" on "Time is short." How necessary it was, because of the shortness of the time, to "apply our hearts unto wisdom." Nothing would be successful without application, and the highest object of all application was true "wisdom," which "excelleth folly as the light the darkness." There was a time for everything, but none to spare. There were no such things as "spare hours and leisure moments." She reminded them of the duty of daily Bible reading; it was through the neglect of this that so many Christians became cold and careless, and were a hindrance instead of a help to the cause of Christ.

After a few extracts from letters received, and messages from those who had been prevented from attending, the meeting was concluded with praise and prayer; and in a short time the "old scholars" were again widely distributed, returning to their different situations, we trust the better for the good advice given, and the pleasant time spent together.

Will the friends who may have read the above account, do all in their power to aid and uphold Miss Cole in her arduous undertaking, the continuance of the Homes, in which 114 destitute orphans are cared for and trained as domestic servants? "Inasmuch as ye did it unto one of these my brethren, *even these least*, ye did it *unto Me*" (R.V.). M. P. P.

WORKING LADS' INSTITUTE, WHITECHAPEL.

MR. HENRY HILL, founder and Hon. Sec. of this work, has every reason to be satisfied with the success which crowned the long-looked-for event of Wednesday, the 15th inst. Eight memorial stones were laid for the new building, which, when completed, will be a fine tructure, in the Whitechapel-road, immediately opposite the London Hospital. The estimated cost of the freehold land, and the building which is now being erected, is £10,500, which will provide for the varied requirements of London working lads, including reading-room and library, refreshment and class rooms, mechanical workshop, gymnasium, dormitories, swimming-bath, and lecture-hall, with accommodation for about 1000 members. Toward the required sum £5000 has been raised; the contributions of the opening day realised £565, thus leaving about £5000 to be obtained.

A large pavilion was erected on the site for the opening ceremony on Wednesday, and a considerable audience was present to witness it. With the Lord Mayor in the chair, Mr. Hill read a brief statement recounting the origin of the work: how he had been stirred nine years ago to write a letter which was published in THE CHRISTIAN, and through which a public interest was excited; this formed the germ of the movement that had culminated in the present undertaking. The first and principal stone was then laid by the Lord Mayor. Beneath it was placed a bottle containing copies of *The Times*, *Daily News*, *City Press*, and THE CHRISTIAN, with coins of the realm. Rev. Wm. Tyler presented a silver trowel to the Lord Mayor, who congratulated the Committee on having secured so good a site; he believed the addition of dormitories to be a capital plan, as it would keep the boys from lodging in dens of iniquity. The remaining seven stones were laid by Sir Robert Carden, Mrs. Horace B. Marshall, Miss Hill, Mr. Edwin Arrowsmith, Mr. Franklin Smith, Mr. F. A. Bevan, and Mr. Hill. The trowels were all presented by Rev. W. Tyler, and each stone pronounced to be duly laid by Mr. Cooke Baines.

Brief addresses of much interest were given at intervals during the afternoon, the various speakers each commending the institute to public support, as meeting a pressing need of the day. Alderman Whitehead remarked specially on this feature, observing that every lad will either develop into a good or into a bad citizen; he thought nothing equal to the institute could be devised for securing the former. Sir W. Carden wished there were many more such institutions. Mr. Marshall (speaking for Mrs. Marshall) said his family have now in their possession fifty-eight trowels. Miss Hill expressed her father's deep regret at being prevented through illness from being present; it was on his behalf she had laid the memorial stone. He had already subscribed £250 to the new building, and now sent £50 more. She could assure them that his interest in the work was unabated, while, for her own part, she was never so much impressed as now with the immense importance of preserving the lads.

A largely-attended meeting was held in the evening. The Earl of Shaftesbury was prevented being present through illness, and Mr. F. A. Bevan presided. The proceedings were enlivened by selections of music rendered by the Alpine Choir. The spacious and handsomely-decorated marquee was well filled, and addresses were given by several gentlemen present.

Rev. DONALD FRASER said the town people were in danger of being swamped by the vast inflow of population from the country. There was also a danger of a dwindling process going on among the poor of London physically. This arose from insufficient food, and from the want of suitable house accommodation. The Arabs were a fine race, but they drink only water, and live much in the open air.

Rev. W. BARKER, Rector of Marylebone, commended the Institute, because of the incompleteness of the education of boys when leaving school. This would now be supplemented by the Institute, which would help to fit them to use aright the political power which is fast falling into their hands. The philanthropists of London should concentrate their efforts on benefitting working boys. He had found that pupil teachers go to the music-halls, &c., as well as the boys, and he feared the endeavour to draw the young people away from such places by providing innocent attractions would not be successful. What they must do was to begin early in life. In an eloquent address the rev. gentleman suggested that more good may often be done by indirect than direct influence, and that the general good atmosphere of a place or home is often more salutary in its effect on the young than the definite religious acts in which they are required to join.

A handsome testimonial, in the form of an address, written and framed, was presented during the evening to Mr. ARROWSMITH, in recognition of the interest he had taken in collecting for the institution the noble sum of £1200, from his friends, and among the children at Mission services. This was followed by a racy and telling speech from Rev. CHARLES SPURGEON, jun., who found a text in the eight stones just laid. Practical remarks were made on the loadstone, stepping-stone, foundation-stone, whet-stone, living-stone, corner-stone, top-stone, and memorial-stone. It was an ingenious and humorous address, and though it made the eighteenth meeting he had attended during the week, there was no lack of energy, either physical or mental. Mr. JOHN HILTON, in the course of a brief address, said he did not know what or where London would be morally but for its schools and institutes. Most of the speakers dwelt on the advantage of having a dormitory and swimming bath, and hoped the present building might be followed by others all over London and the country.

Mr. HILL thought he could say this was the proudest moment of his life. His heart had been set on raising this new building for years, and he could not express to anyone the pleasure he felt in seeing the work begun. As he looked on the stone he laid during the afternoon he could but say "Ebenezer." All the obstacles had been removed, by the help of God. Many boys once in the Institute are now doing well; several belong to Y.M.C. Associations, and one or two are preachers. Commercial men send to us, said Mr. Hill, for the boys, and then want more. When complete the Institute would be carried on at a minimum cost; no regular salaries would be required but for manager and housekeeper; and indeed it would almost be self-supporting. The great thing before them now was the remaining £5500. This must somehow be obtained during the next twelve months. A bazaar would be held next January, when he hoped to realise £500.

MISSION HALL, CHISWICK.—On Sunday week the harvest thanksgiving services were held, and on the following day thirty of the children from Mrs Ginever's Orphan Homes spent an evening at the Hall. On their arrival they were provided with tea, during the intervals of singing with refreshments, and on leaving took with them the various gifts received. The railway expenses were defrayed by pence taken at the door—one penny from each person; and in addition to what was taken home by the thirty children, what remained was sent on the following day, together with a small sum of 8s. 3d., which had been contributed. Could not this example be followed by other friends? At least we trust the Orphan Homes will be borne in mind. On Sunday last, Mr. Norman preached, and at the close there were eighteen inquirers, many of whom professed to find peace through believing.

"WHO WILL GO FOR US?"

STIRRED to the heart by the gross spiritual darkness of millions in the great Russian Empire, many of whom are longing for the Gospel message, and there is none to tell it them, Mr. Reginald Radcliffe is endeavouring to awaken amongst the Lord's people at home a sense of the blessedness of going forth at his call, and for his Name's sake to make known the story of redeeming love. With such a view the veteran evangelist has visited Scotland, and is now spending a season in London, speaking in various churches and chapels and other assemblies of Christians as he finds entrance. On Tuesday week, at the Central Noon Prayer Meeting, Aldersgate-street, after praise and prayer,

MR. RADCLIFFE

gave some little account of his recent visit to Russia, of the eager longing everywhere manifested to hear the Gospel, and of the persecution which has arisen and driven forth the company of believers from St. Petersburg, scattering abroad in all parts of the Empire its witnesses to the truth. Reverting in his own simple and unconventional style to the primitive precedent recorded in Acts viii. 4 and xi. 19, our brother proceeded as follows:—

When the ten thousand of believing men and women were scattered and felt their responsibility to declare the word of life, the Lord was greatly pleased and began to work mightily. We read "the hand of the Lord was with them, and a great number believed, and turned to the Lord." Christ tells us the Father is greatly gratified by the return of the prodigal son, and much more is He gratified when He sees his children bringing back many prodigals.

Now a great many, both in England and America, are like Peter, in Acts x., asleep on the house-top. The voice comes, "Rise, kill, and eat," and they begin to make objections. Peter thought the Gospel was only to be preached to his fellow-countrymen. Some of the disciples, in Acts xi., thought the same; and from Acts xxii. 17—21, we find that even Paul made at one time such a mistake. The Lord, in mercy, scattered the disciples by persecution; they went abroad everywhere, and the hand of the Lord was with them of a truth. Although that book is called the Acts of the Apostles, I believe that thousands of souls were added to the Lord through the word of the ten thousand scattered disciples. The normal state of the Church is to be "scattered abroad, preaching the Word;" but it wants the very power of God to make us do it.

A pastor on the Continent said lately to me, "The people of my native land cannot give as the Christians of England and America can." "Why not?" "Because they have not been exercised in giving. Everything has been found for them—churches, ministers, everything, and they have not learned to give." So one reason we are not ready to go abroad is that we have not been exercised in so going forth, we have lost the sense of responsibility, and with it lost a rich and blessed privilege. And strange to say, we have been more asleep with regard to the Continent than any other part of the earth. We say "The Lord's Prayer," as it is called, "Thy will be done on earth," but we seem to think that means England, or India, or China only, and forget it means what it says—the whole earth. We have been asleep with respect to the millions in the vast Empire of Russia in grossest darkness. The Lord says "Go," and we prefer to remain, and invent all sorts of excuses for our disobedience. If God says to one man "Go," he may support ten missionaries, but that will not atone for his lack of obedience. Read Haggai i. 7—9, and find how all is profitless. Why? because, "I did blow upon it." They had been disobedient and God gave no prosperity. So it is to-day; London is crowded with clergymen, ministers, missionaries, and volunteers, and there is but little blessing, because we will not "Go and preach the Gospel to every creature."

May God stir the Church in America and England to begin to do the Lord's work in his own way, to scatter abroad and preach his word amongst his poor persecuted Jews, amongst the heathen, and amongst the perishing millions on the continent in Russia. Then shall there be blessing, and with rejoicing will we bring home our sheaves!

REV. JAMES H. BROOKES, D.D.,

of St. Louis, U.S.A., said: The last thought of Jesus, just before the ascension scene, is contained in Luke xxiv. 46—49. Read these words, then turn to Acts viii. 4, and see how the disciples obeyed. "They were scattered abroad." Doing what? Many of us have fallen into the mistake that it is only those who are formally set apart who may preach the word, but this passage is conclusive. Men and women were scattered abroad preaching the word. Suppose a man or woman had a sovereign remedy for the cholera, would they not go at once and tell it to the people of Naples or Marseilles? Now we have a remedy for sin; let us go and tell it those who know it not. I have heard of a sermon preached in London fifty years ago by Edward Irving, in which he took the ground that Christians need not wait for any formal call from church or society, but were under personal individual obligation to go and preach the Gospel to every creature. I am sure we all of us feel the reproof of the words spoken to-day. We in America particularly so, for so far as I know there are none who have gone forth from America, as many have done from this country, simply at the Lord's call and without leaning on any society or church.

Now the question for us is, Can we personally do anything of this kind? Are we called so to do? Would the Lord have us go? God grant that many may hear his voice. Of this I am sure, that when the name of Jesus is made known to the ends of the earth, that is equal to the birthday of the coming of the Lord; humanly speaking, that is what He is waiting for. When his Gospel is preached for a witness to all peoples, then shall the end come. We are not responsible for his coming, but we are responsible for personal obedience to his command—"*Go ye.*"

CARING FOR THE SERVANTS.

IT was my privilege recently to be present at a large gathering in connection with the Servants' Mission and Homes for Men and Women Servants, 14, Sloane-terrace, Chelsea, and 186, Buckingham Palace-road, S.W. The meeting was held in the Mission Hall, at Sloane-terrace. Much was said to call forth a spirit of deep thankfulness to God for all He has wrought amongst that noble class, to whom we are so indebted when faithful service is rendered, "not with eye-service, as men-pleasers, but as the servants of Christ."

Mr. Goodchild, head of the Mission, now nearly eighteen years old, held in his hand a large packet of letters from those who could not be present, but desired to send in notes of praise for answered prayer, and blessing in various ways. A letter was read from a butler, who with his wife were made the means of the conversion of his mistress, who now treats her servants as friends. A housekeeper asked prayer for a blessing on a Bible-class just begun in the house. One in the room asked praise for the recent conversion of a laundry-maid.

Mr. T. C., now an evangelist, but formerly butler to a noble lady for many years, spoke words of exhortation to tried ones, having himself had to pass through the fire, not only from ungodly servants but ungodly masters and mistresses, who, by their conversation and demeanour, had often pierced his heart as with a sword. Notwithstanding many such trials, it was most gratifying to hear from some of these dear servants of the warm appreciation of godly employers, and their hold on the affections and willing service of their dependents. God stir us up to more prayer for the conversion of this important class. A. Malpas.

P.S.—Should anyone like to know more of this work, application should be made to Mr. Goodchild, 14, Sloane-terrace, Chelsea.

KNOCKING.*

By Dr. J. R. MACDUFF.

THE SAVIOUR'S CALL.

THERE is no rest, oh weary soul,
Except thou rise and let Me in:
A sadder bell than funeral toll
Rings o'er the heart debased by sin.

If thou would'st have thy pulses stilled,
Life's fever-heat exchanged for calm:
Come forth, and have thy casket filled
With my own choicest Gilead-balm.

What wealth of gladness would there be,
If thou wilt only hear my voice;
Angels would hold high jubilee,
And with the Church on earth rejoice!

. . . . . .

THE SOUL'S RESPONSE.

Come in! Thou Blessed of the Lord!
Oh! wherefore standest thou without?
Long have I heard thy pleading word,
Yet long the prey of darkening doubt.

Come in, come in! I mourn the thought
Of this thine unrequited love,
The days and years which Thou has sought
In vain this closed heart to move.

. . . . . .

Oh let my love no longer wane,
Tempted no more from Thee to roam;
Calm waiting, till Thou come again,
And with thy promise call me home.

High festival, without alloy,
Above this world of sight and sense;
With me would be the central joy,
All heaven its glad circumference.

TEMPERANCE NOTES.

Cornwall.—Mr. Richard Brown, the eminent Negro evangelist and melodist, has held successful Gospel Temperance meetings during the week at Saltash, Truro, and St. Columb. The meetings were enthusiastic, and a large number of blue ribbons were distributed. He is assisted by Mr. Taylor, of Manchester. Mr. Brown's recital of scenes in slave life was warmly appreciated.

Drunkenness in Silesia.—In Upper Silesia brandy-drinking is greatly on the increase. It is not uncommon on pay-day to meet troops of drunken men and women in the streets. To prevent, if possible, such a state of things, a Communal Insurance Society refuses to give the weekly allowance in all cases of illness that can be distinctly traced to intemperance or dissoluteness.—*Der Evangelist.*

Enfield.—A seven days' Gospel Temperance Mission has lately been conducted by Mr. W. Forbes, who spoke every night under the presidency of the following gentlemen on successive evenings:—Dr. J. J. Ridge, Rev. E. Morgan Morgan (Wesleyan), Rev. G. W. White (Baptist), Mr. J. Downing, Rev. A. F. Cotton (Baptist), Rev. R. J. Sargent, and Rev. H. S. Toms (Congregational). The weather was very unfavourable, but good audiences were obtained, especially at the closing meetings on the Sunday night. Besides the evening meetings there was an afternoon meeting for domestic servants (by special invitation), addressed by Mrs. Frampton; two special afternoon meetings for women; a Saturday afternoon meeting for children, and a drawing-room meeting for ladies, addressed by Mr. Forbes or various friends. The town had been previously canvassed by a large number of ladies, under the direction of the honorary secretaries of the ladies' sub-committee, Mrs. Downing and Miss Toms, and a Gospel and Temperance tract with a bill left at every house.

* From a dainty little volume, just published by *Messrs. Nisbet & Co.*, entitled "Knocking." The author says in his preface it is "an attempt to set forth in verse the passionate, importunate, reiterated pleadings of the Saviour at the door of the human heart." The idea is well carried out, in most musical stanzas, full of rich imagery and striking metaphor. The verses are so arranged that they can be utilised as morning and evening meditations for a month. The "Soul's Response" is added in some thirty stanzas more, and the whole is a poetic gem of great literary beauty and spiritual power.

YOUNG MEN IN IRELAND.

FOLLOWING hard on the heels of the Dublin Christian Convention, there was held in the same city, and in the same building, a Conference of Irish Y.M.C.A.'s. Delegates were present from most of the leading towns in the island, north and south. The National Council sent as its representative Mr. W. Hind Smith, who is as nearly ubiquitous as any man can well be, in his earnest and efficient efforts to carry the blazing torch of a revived spiritual life up and down among the Y.M.C. Associations of the country. Mr. George Williams, who seems to be as highly revered and loved across the Irish Channel as he is on this side, sent, by letter, his hearty greetings and the assurance of his fervent prayers; he would have added his personal presence if he could. The attendance of the Christian public was by no means overflowing. Presumably, the said Christian public had exhausted its energies or its opportunities during the days of the Annual Convention. We must conclude that Irish Christians are as yet scarcely awake to the value of the Y.M.C.A. movement. Still there was no small ground for encouragement in connection with this little Conference, and one may fairly hope, without being unduly sanguine, for brighter days in the immediate future.

A number of papers were read by delegates dealing with the various aspects of Y.M.C.A. work. All were marked by much earnestness, and by an understanding of the special needs of the present time. At the opening session, Rev. D. Mullan treated on "The Relations of the Associations to the Churches." There ought, he said, to be a feeling of mutual responsibility. On the side of the churches there should be a due recognition of the varied wants of young men, many of which could not well be met by any existing denominational machinery. Pastors and senior members of all evangelical bodies might justly be expected, by personal sympathy and by pecuniary support, to help on a movement that is proving so beneficial to the young men of all the churches. On the other hand, the Associations ought to do all in their power to strengthen the hands of the churches, by eschewing sectarian proclivities, and by acting as feeders to the various churches, of course leaving young men perfectly free to follow their personal convictions in the matter of church fellowship. Mr. Mullan's paper was an excellent contribution to a very important subject, and will have helped, we trust, to dissipate in Ireland, for ever, the foolish idea that there is any sort of antagonism between the Association and the Church.

Mr. Hind Smith read a paper, setting forth the value of "District Organisation." It will be enough to say that Mr. Smith so ably represented this subject in all its bearings, that the Conference resolved on the immediate appointment of a Travelling National Secretary. His duty will be to visit the associations throughout Ireland, starting new branches, reviving the interest where it appears in danger of languishing, promoting fraternal practical union among the branches, and seeking generally to bring young men within the pale of Association influence. This proposal was received and adopted with much heartiness, and a considerable advance made in securing the necessary financial guarantee. It was stated that £350 a year would be needed to meet the expenses of the new office. Irish Protestants are surely rich enough and liberal enough to furnish that trifling sum for such a worthy object. The crucial thing will be to fix upon the right man for the post. We doubt not the man will be forthcoming, and we augur much good to the young men of the sister isle, as the result of this new and auspicious project.

At the second sitting of the Conference a suggestive paper was read by Mr. S. S. McCurry, on "The best means of reaching young men." Briefly stated, his points were these: Let the pastors of churches be asked to co-operate; have a periodical visitation of all large houses of business; get hold of strangers as soon as they come to reside in the city; have free social gatherings, the cost of which may be defrayed by moneyed merchants and other employers; let each member of the Association constitute himself a missionary and not leave all the aggressive work to the overtaxed officials; let the Y.M.C.A. restaurants be the best and cheapest in the place; let the educational classes be *ditto;* encourage the forming of personal friendships between young men: to sum up, let the members place themselves without reserve in Christ's hands, and "the best means" will suggest themselves.

During the conversation that followed the reading of this paper, Mr. Hind Smith urged that representatives of the Association in large business houses should be delegated to get hold of strangers as soon as they arrive, and introduce them to the Association. Mr. Mullan, adverting to the tremendous influence exercised over young minds by music, strenuously insisted on the cultivation of this element, as an attraction. Young men should not be reduced to the necessity of going to music halls and operatic performances in order to hear glorious and inspiring music. Let every Y.M.C.A. member develop his musical gifts, whether vocal or instrumental, to the fullest possible extent. Mr. McCann told of a place in the North where "Gospel soirees" had been found a fruitful instrument of blessing.

Another paper was read by Mr. Frank Fitt, Limerick, on "The work in smaller towns." As he well remarked, this is a very important subject, because the small towns provide the supplies of young men for the cities and larger towns. It is, however, attended with difficulty, especially in the south of Ireland, where the Protestant populations are comparatively small. Speaking generally, Mr. Fitt recommended co-operation between the various smaller towns in a particular district, so that they might be mutually helpful, by periodical reunions, by uniting to secure a supply of good books for the respective libraries, &c. In the after conversation it was agreed that the northern Protestant districts of Ireland offer the best field for the establishment of branches in the small towns, and such a result may be expected to follow the appointment of a travelling missionary secretary.

At other meetings of the Conference valuable papers were read on the deeply important subjects of "The Prayer-meeting," "The Bible-class," and "Youths' Associations." These are universally recognised to be of primary importance, and it is gratifying to find them brought well to the front by our Irish brethren. At the two evening gatherings evangelistic addresses were given by different friends, and reports of progress were submitted. Altogether, as we have said, the proceedings of the Conference augur well for the future of the movement in our fair sister isle.

Requests for Praise and Prayer.

PRAISE.—For blessing on open-air services.

PRAYER.—For a Gospel Mission at Newport, Mon., from Oct. 25 to Nov. 4, to be conducted by Rev. W. Hay Aitken.——For blessing upon the efforts of a Christian lady to place a missionary in a district where the people are in gross neglect, and what teaching there is is calculated to mislead.——For blessing on a special Mission at the Strangers' Rest, Park-lane, Liverpool, concluding on Sunday next.——That God would bless a week's special Gospel services to be held at Potterne, near Devizes, from Oct. 19.——That a spirit of unity and prayer among believers in Broadwater may precede the coming Mission.——For the manifested presence of the Saviour during the new commission of H.M. troopship *Tamar*.——For a blessing on a Mission to be held in St. Paul's parish, Northampton, by Mr. James Manning.——For special evangelistic services now being held in Durham Town hall, till Oct. 26.——For a Convention for the Promotion of Holiness, to be held in Edinburgh from Oct. 28 to 30, that a blessing from on high may be abundantly vouchsafed.

MALOGA ABORIGINAL MISSION.

ANOTHER report of his work among the aborigines of Australia comes to us from Mr. Daniel Matthews, of Maloga. It is entirely made up of extracts from his diary, and, as such, forms a record of work for God altogether unique. An insight into the general character, customs, and mode of living peculiar to this downtrodden race is here graphically presented. As a specimen of the nature and results of this interesting Mission work conducted by Mr. Matthews and his wife, we select the following memoranda:—

"*Sunday, December* 23.—After the service, the people congregated around to shake hands, as is their custom at night. Bagot Morgan came forward among the rest, and said, 'Mr. Matthews I want to see you, please.' 'All right,' I replied, 'wait a bit.' As I was displeased with him, I kept him till the last, and thinking perhaps he wanted a piece of tobacco, or was going to deceive me again, I inquired what he wanted, not having the least idea what he had stayed behind for. 'I feel I am a sinner, sir, and am going to hell, and I *must* give my heart to Jesus to-night.' I could not have been more glad if an angel had spoken from heaven. 'Thank the Lord, Bagot,' I exclaimed, 'the Spirit of God is teaching you; it is not I but God's voice; listen to it to-night.' Said he, 'When you were preaching this evening it seemed as if you were saying it all to me; I have been a long time hindering you in this Mission, and stopping others from being saved, and I must give my heart to Jesus *now*.' 'The Lord is leading you, Bagot,' I said; 'kneel down, and give up your heart to Him now, and He will save you.' I knelt beside him at the sofa, and feeling that much depended on the issues of the moment, I poured out my soul to God in prayers and tears. Bagot wept and pleaded too, and in a few moments rose rejoicing and happy.

"I took him by the hand, and said, 'Thank God for saving your soul. Now, come along and see Lizzie.' It was a late hour. Most of the people had gone to bed, and Lizzie was waiting for her husband. When I told her the glad news of her husband's conversion, she looked delighted. My own heart was so full of joy that I went round to several of the huts to tell the people. In a few minutes about a dozen congregated in Bagot's hut, where we spent an hour in praising God. Everyone was in tears, and all raised their voices in thanksgiving for what God had wrought. As we stood looking at one another, and shook hands with Bagot and Lizzie, we burst out into the Doxology, and it was sung with extraordinary power and sweetness. Lizzie had been praying for two years that God would convert her husband, and now her joy was full."

The report says:—"After ten years' labour we feel that scarcely anything has yet been done toward evangelising the scattered tribes of this unfortunate people. The few whom we have instructed are as nothing to the great mass who still remain uncared for, and under Satan's bondage. A plenteous harvest of precious souls lies before us. Upwards of 8000 blacks in this colony alone are perishing for lack of knowledge. The work is of no ordinary nature. Unlike the regular routine of home or foreign missions, we are called upon to find 'a home' for every member of our Mission. In fact, our position is more paternal than missionary. We are always among them, and day by day they look to us for help, instruction, counsel, and teaching. The past year, more than any, has been rich in trials as well as in mercies. Will all who read this report please to pray that God would give us special wisdom and grace in the multifarious duties that fall upon us daily."

OVER-PRESSURE IN ELEMENTARY SCHOOLS.—The Metropolitan Board Teachers' Association, numbering 2078 members, adult teachers in the employ of the London School Board, agreed at their annual meeting to the following resolution:—"The Metropolitan Board Teachers' Association endorses generally the report of Dr. Crichton Browne, on the over-pressure and worry in schools, and thanks him for the report."

THE SMYRNA REST.

DEAR SIR,—Some friend has sent me the last report of the Smyrna Rest. It revives very pleasant memories of a visit in the spring of the present year, and I am sure your readers will be interested in getting a glimpse of that work through the story of one who saw it on the spot.

Smyrna has a large population of 200,000 or thereabout, made up of Turks, Greeks, Armenians, and Jews mainly, but all the nationalities of the East are also represented there. It is the most thriving of all the Turkish ports, and a great many English ships are constantly loading and unloading in the harbour.

There is a broad, magnificent quay stretching along the sea-front two or three miles, and it is lined for the most part with cafés. There is no home-life proper among Easterns; the café is substituted for it. Here is the café for the Greeks, for the Turks, for the Jews, &c. Professions and trades, and labourers also have their café. The Liverpool café is there also to represent our English drinking dens and to ruin our English sailors. These places are wide open to the street; many of them offer the attractions of German bands and dancing girls, and they are crowded in the evenings with men. Our English ships lie stern on to this quay, and are anchored ten or twenty yards off the shore.

The Smyrna Rest stands up quite conspicuously in this long row of Pandemoniums. The outside is imposing, and the inside is cosy and clean, and homelike exceedingly. The walls are hung with texts of Scripture in Greek, Armenian, Hebrew, &c. &c. A stand for newspapers is in the centre of the floor, and little tables with chairs are placed here and there for reading, writing, or refreshments. The one corner of the café is fitted up with the usual arrangements for supplying coffee, &c., and the opposite one is curtained off for prayer and praise meetings, and is a very sacred place to me.

If I felt grateful to find such an agency there, my gratitude was quickened a thousandfold when I became better acquainted with the work and the worker. The work was originated by Miss West, who is now carrying on a similar work at Constantinople, but it is now entirely under the management of three English ladies, Miss Grimston, Miss Armitage, and Miss Hayward. These ladies have a boat for their work, and they retain an English sailor—a true-hearted Christian, who is thoroughly interested in the work. Whenever a ship arrives they can at once reach the officers and the crew, and they distribute the Gospel messages and invite the men to the Rest when on shore. One ship lay in Smyrna over two Sundays, and these ladies used their influence in bringing a number of the sailors in the harbour to our forenoon service. The large saloon was quite filled, and they supplied us with Mr. Sankey's hymn books, and led the service of praise. I believe many will never forget these blessed Sabbath mornings.

They had nightly meetings in what I might call the sanctum of the café. There was a beautiful English yacht anchored not far from our ship, with a crew of seventeen hands; eleven of these professed to find the Lord in that place. It was a most refreshing testimony to his grace to see these men rise up, one after another, in a meeting crowded with sailors, and tell how they had come into port utterly ignorant of God, and now they had found the dear Saviour, and He was very precious to them. The yacht passed on to Constantinople, and the men took with them an introduction to friends engaged in similar work there, and before long a letter came telling of their arrival, and of their zeal in visiting the English ships in the harbour to show forth the Redeemer's praise.

The Lord is thus using the ladies to save and preserve our English sailors from the frightful temptations and ruin which destroy them in such a port as Smyrna. This is not all. They have a large hall adjoining, and Dr. Constantine, an able and earnest Greek evangelist, works in conjunction with them. He gathers his own countrymen together, and preaches Christ to them. The place is generally quite full of his own countrymen, and a great and growing interest in the Gospel is being awakened amongst them.

These ladies, I believe, support themselves from their own private means, and I see the appeal for help to carry on the work is expressly modest; but I can assure any of your Christian readers who would consider it a privilege to help forward the kingdom of our Lord in the East, that here is an open door and a work which the Lord is blessing. I would be greatly gratified personally if some of God's wealthier servants would furnish me with the means to send out a magic lantern and some good slides. This would be a great aid to Dr. Constantine in his winter work. My own immediate funds have pretty liberally assisted me to help other departments of work in the East which excited my interest, or I should not have to make the suggestion here, which I do entirely on my own responsibility.

I enclose my card, and beg to subscribe myself, A Presbyterian Minister.

CONTINENTAL AND FOREIGN NOTES.

M. Réveillaud, in connection with the Paris *Mission Intérieure*, has been holding some very successful meetings in various towns of France. At Troissy there is a church composed entirely of those who have come out from Romanism.

Corea.—Dr. Mackay, of the Episcopal Methodist Mission in Japan is opening Christian Mission work in Corea under favourable auspices. A high Government official and the American ambassador promise to make a clear way, so far as they are able. The Methodists seem to be the first in the field as Christ's witnesses.

Pastors in Russia.—The Russian secular clergy, mostly pastors in the villages, are not generally well instructed, consequently the higher posts in the church fall to the monastic clergy. The former are so poorly paid that they can scarcely bring up their children without begging. A petition is about to be sent to the Emperor Alexander, praying for some amelioration of their condition.—*Le Christianisme.*

Gaubert, France.—Pastor and Mrs. Kruger, of the Free Church of Gaubert, France, desire that all the kind friends in England and Scotland who so generously helped them in the building of their new church, should know that it is to be opened for special services on October 26; and as they expect large gatherings of Roman Catholics as well as Protestants, they wish their friends to join in asking the Lord that many precious souls may be saved on that day.

Destitute Children.—The General Council of the Department of the Seine now takes charge of abandoned children. Since January 1, 1881, 2,900 children have been received. They are first admitted to a hospital, whence they go to a Sanatorium. They are then apprenticed, the Council having two large schools of industry, one for cabinet-making, and the other for horticulture; one for printing is soon to be added. The director estimates that in 1885 it will be necessary to provide for 3400 children of both sexes. The annual cost for each child is only 120 francs, less than £5.—*Le Christianisme.*

The Jewish Sabbath.—Rabbi Gottheil, of New York, has sent round to the heads of synagogues a communication calling their attention to the small attendance at Divine worship on Saturday. He proposes, in consideration of those who are prevented by business from going to the synagogue, that the services should be conducted on Sunday. As many agree with him, a committee is to be formed to consider the proposition. It is thought a change in the Ritual is also contemplated. Some Jews may thus be induced to inquire into the Christian's reason for making the Lord's Day his Sabbath.—*Wahrheitszeugen.*

Jews in China.—There exists in China a colony of Jews who emigrated there 200 years before the Christian era. A Jesuit, who discovered them in the eighteenth century, says they told him their ancestors came from a kingdom in the West, called Judah, which was conquered by Joshua; that the Jews who came out of Egypt numbered 600,000. Their alphabet contained 26 letters, but they used only 22. When they read the Bible in their synagogues, they cover their faces with a thin veil, in remembrance of Moses. When spoken to of the Messiah they manifested great surprise, and when informed that his name was Jesus, they replied that the Bible made mention of Jesus, the son of Sirach, but they knew no other.—*Le Christianisme.*

Harvest Praise.—The children and brethren of the *Johannesstift*, near Berlin, have celebrated the Harvest Festival very prettily. Many friends were invited, before whom a procession of girls and boys passed, each carrying flowers, fruit, or corn. They then formed in order, and sang verses of praise to God, and others embodying lessons to be learned from the flowers and birds, the whole interspersed with passages of Scripture recited by the boys, such as, "Behold the fowls of the air," "Consider the lilies of the field," &c. After this a sermon was preached, when the children again came forward, and went through a series of healthful gymnastics, accompanied by their own band. An exhortation was then given from "The harvest is great, but the labourers are few." The chorale, "Let everything that hath breath praise the Lord," concluded the heart-stirring and happy day.—*Evan. Auzeiger.*

HOME OF INDUSTRY.

THE monthly workers' meeting was characterised by that heartiness which is always felt on these occasions. Friends from near or far alike received a warm welcome from the most indefatigable of workers, Miss Macpherson herself.

In the interval between tea and the public meeting, Miss Macpherson read letters she had received from some of her "old boys" now settled in Canada. One of these has been used of God in preaching the Gospel and leading many souls to the Saviour. This is but one example of many more. A little band of the "fruit of the work" was also present as a living testimony to what the Lord has strengthened his honoured servant to do.

A young man who had been in Canada three years was in the room, and was immediately spied out by the lady-chief, who promptly held up his "manly pair of hands" to show what kind of men Canada work can produce, adding, "Do not imagine that he is going to stay in this country, though. Our lads always stick to the land of their adoption."

The chair was taken by Mr. Sharp, of Redhill, who, in a few telling comments upon Ezek. xv., showed two chief characteristics of the vine-clinging and fruit-bearing.

Mr. Reginald Radcliffe spoke in loving terms of Henry Moorhouse, whose beloved widow was present. "D. L. Moody," he said, "was a comparatively unused man until he came under his influence." He hoped that Miss Macpherson's Home would produce more than one Henry Moorhouse. In committing to the Lord and to the prayers of his people the nine ladies about to leave for China, he lamented the reluctance with which Christians generally fulfil the command to scatter abroad. "Let us ask the Lord to scatter the Christians. Trade is being blasted and emigration work is going on. Pray for this emigration scheme more than ever, and for the conversion of the children, that they may be sent forth as missionaries, and then what a blessing will come from this old warehouse."

Mr. Broomhall then introduced the ladies who are going out to China on the 22nd inst. Each spoke a few words, telling how the Lord had led them, and asking prayer for their work. Of the nine who are going, six are from Glasgow.

During the meeting twenty Scandinavian sailors sang a hymn in their own language, and the work of the "Strangers' Rest," "Welcome Home," and "Scandinavian Temperance Home" was commended to the Lord in prayer.

Miss Steer, from the "Bridge of Hope," also asked prayer for a new room, to be opened on the 30th inst., for the preaching of the Gospel among the women and children at Ratcliff Highway, in connection with the work at the "Bridge of Hope." The room is the dancing-saloon of an old public-house, which will hold about 200.

The meeting closed with prayer and praise, and we trust some were stirred to pray more earnestly than ever for the poor perishing heathen and the missionaries who go out to tell the glad tidings; and, as one said during the meeting, while we are talking of scattering, let us see that we are clear of the blood of the souls at our own door.

Letters to the Editor.

ONFERENCE HALL, ECCLESTON STREET.

Dear Sir,—May I, through The Christian, all the attention of those of the Lord's people who, whilst on a visit to London, are deprived of the privilege of attending the meetings for prayer in connection with their own churches, to the gatherings held at the above hall, on Tuesdays at 1.30 a.m., and Fridays at 8 p.m? The hall is but a few minutes' walk from Victoria Station.

These meetings are for prayer, and for mutual edification and help through meditation on the Word of God. Not a few have written from their distant homes, testifying to help or comfort received at these gatherings. All are most heartily welcome.—Yours faithfully, H. Baring.

OUR PUBLIC SCHOOLS.

Sir,—The public schools of England claim to give boys between the ages of thirteen and nineteen the education of a Christian gentleman. But those who have been through a public school will bear me out when I assert that the ignorance of the vast majority of public school boys of the way of salvation is as universal as it is deplorable. Their religious ideas, scanty as they are, are more or less what their parents have told them in childhood, or such as are natural to the ordinary English mind. God is a far-off Being, to worship whom always seems dull and irksome; the name of Jesus, so sweet to a believer's ear, is surrounded with a haze of mystical theology; and as for God the Holy Ghost, he only exists in the creeds of the Prayer-book and in the second chapter of Acts.

Who is responsible for this state of things? I do not wish to throw any stigma upon schoolmasters; but they are mostly of the Broad Church school, and whatever spiritual life they may themselves possess, except in a few rare cases, they utterly fail to communicate the secret of their correspondence to their pupils. "I never understand the sermons," said a thoughtful boy to me on one occasion, "but I listen to them as lessons in English." Whenever religion crops up in the course of conversation, it is treated in an off-hand manner, for to express oneself strongly on this subject is considered professional and hypocritical, and there is nothing which a boy resents so much as being called or thought a hypocrite.

And yet boys at a public school are surrounded by all the temptations which are "common to man." Not one in twenty schoolboys has never sworn an oath or refused to join in a half witty, half impure conversation. Boys are not criminals; but what can you expect? It is a marvel that they are not worse. It is only a strong *esprit de corps*, the natural instinct of those who are gentlemen, the prevalence of manly games, and the dread of severe punishment, which prevent so many from becoming reckless.

But though at a public school the general moral tone may appear to the outward observer to be tolerable, it is nevertheless a fact that poisonous germs find their way into many an innocent young heart, which only need a little freedom from restraint in order to develop into diseases of an alarming nature. And yet so much might be done to counteract the evil by enabling the chosen few to find their way to the Rock, where they might stand as beacons of warning and of light to the mass of their schoolfellows. One of the most influential Christians living used, when a boy at Eton, to hold a Bible-class of some thirty or forty of his companions, and the result has been that a religious tone has ever since existed in the house to which he belonged. But, alas, this is a rare exception.

It was a step in the right direction when Mr. Moody started the idea of having something of the nature of a Club for Christian young men of the upper classes. It is not unreasonable to suppose that from this might have emanated a mission to public schools. But this idea of a Club has already been knocked on the head, and a committee is now considering the best steps to be taken to form some new organisation. But I hope that, whatever scheme is adopted, the necessity of getting at the rising generation of England's governing classes will not be lost sight of, and I commend this important matter to the consideration of all Christian parents, trusting that they will take it to the Lord in prayer, and then we can rest assured that something will be done.—Yours truly,

Arthur MacGregor.

OPEN AIR MEETINGS IN HYDE PARK.

Sir,—In your issue for October 9, Mr. Charles Cook writes that "open revolution and socialism are promulgated on the Sunday, whilst Christadelphians and infidels are also seen, with their select admirers round." It might be supposed that Christadelphians are connected in some way with infidels and socialists; I beg to deny most emphatically that there is the slightest ground for such a supposition. They are as widely separated as the poles.—Yours faithfully,

Herbert H. Horsman.

THE McALL MISSION, PARIS.

Dear Sir,—The McAll Mission is much pressed at the present time for want of funds, and yet never was a winter campaign more promising, with regard to spiritual blessings. The meetings are large, well attended, and fruit is daily coming to our knowledge. But the rent of the halls and the workers have to be paid, and we do not know whence the help will come.

Our Committee think it my duty to go to England, to plead our cause and raise some interest on our behalf. I shall be glad to accept any invitation to public or private meetings, in London or vicinity, from Oct. 28 to Nov. 7. We shall be most thankful to the friends who will be led to organise such meetings for us, or in any other way contribute to the success of this Mission, which, notwithstanding all drawbacks, will make its way, and reach, I believe, in the end, the great masses of our people.—Believe me, dear Sir, very truly yours, R. Saillens.

Avenue du Maine, 177, *Paris*.

Mission and other Appeals.

To Friends of the Boys.—Last year many kind friends sent hampers of apples to the Boys' Homes at 22, Dorchester-place, Blandford-square, London, N.W. Please not to forget them this year. Hampers to be addressed as above to Mr. Payne. Other Homes of all kinds might be benefited in the same way.

Dear Sir,—I thank you for your kind note of yesterday enclosing cheque for £5 in aid of our Liverpool Strangers' Rest. Our exchequer is quite empty, there being at the present time a deficit of over £80. I shall be glad if you can spare a corner in your valuable paper to bring the matter before the Christian public.—Yours faithfully, Thos. A. Leigh.

Alexandra-buildings, 19, *James-street*,
Liverpool, Oct. 16

Dear Sir,—May I ask if anyone will lend or give a disused tricycle (in good working order) to a Christian ex-police-constable, who has many opportunities of service for the Lord in a country district by visiting, lending books, &c.? This work has been much owned and blessed, but failing health renders it difficult for him to walk the distance, which he is often called to travel.—Yours truly, C. Gurney,
Hon. Sec. of Christian Policemen's Association.
11, *Ladbroke-terrace, W.*

Mr. R. Bodker (jun.), who has been for some time past labouring amongst fallen women in Brixton, wishes to furnish a house for those who have *not yet fallen*, but who are exposed to great temptation. He is well-known in the locality, and can show good references, including Rev. Jos. Rhodes, 135, Blenheim-crescent, Notting hill; Rev. W. Mellor, Woodford, Essex; Rev. Z. B. Woffendale, 10, Gainsford-street, Camden-town; Rev. G. Savage, Spring-green, Isleworth; Mr. R. Gosling, Belmont-road, Clapham, to any of whom donations may be sent.

WORKING GIRLS' INSTITUTE, KINGSLAND.—A meeting for workers was held here on Monday, 13th inst. Rev. E. A. Stuart, of Holloway, delivered a practical address from Psa. cxxvi. 6, dwelling upon the going forth, coming again, and the rejoicing of the worker. This was followed by a conversational meeting, at which arrangements were made for future operations, and hopes expressed that monthly meetings of the same kind might be established. Miss Robarts says:—"Our present need for increased and immediate help is very great, and we also want more workers, who will give one evening a week to come to the Institute, and in various ways influence the poor girls for good." An additional nurse will be secured when the funds permit; also the provision of "free teas" for Sunday afternoons. More visitors are also wanted in the locality. All departments of the work are well managed, and might be considerably extended were the workers numerically adequate. "But," says Miss Robarts, "we are crippled for want of workers." The Institute is situated in Ridley-road, and is three minutes' walk from Dalston Junction. We warmly commend this admirable institution to the support it so well deserves.

AN EARNEST WORKER IN EGYPT.

Dear Sir,—One of the most devoted, single-minded Christian workers I have ever known is Herr Peter Rudolph, whom I met a few months since in Alexandria. He is a converted Jew, a German by birth, of good family. At a very early age he embraced Christianity, and after enduring long home persecution, was renounced and disinherited. Speaking fluently several Eastern and most of the European languages, our own amongst them, and possessing also much quiet argumentative power, Herr Rudolph is specially fitted for the work of his special devotion, that of bringing to his Jewish brethren of every nationality the knowledge of Gospel truth.

His missionary exertions, with this object, have been varied and extensive. He laboured for some time in Palestine, but for the past few years his efforts have centred in Alexandria, where there is a considerable Jewish population, whose entire confidence and respect he possesses, as he does the high esteem of all the authorities. The amount of work got through by this unassuming, ardent missionary is something amazing. A few words of his own, from letters received by me, since my return home, may, better than any words of mine, place his views and the man himself before your readers.

"On my arrival in Alexandria I set to work to organise a night-school, for the propagation of Gospel truths and the teaching of the English language, among the Jews more particularly.

"Owing to unfavourable circumstances I have been constantly thwarted from the time I began the work. The preaching of the Gospel became very difficult. I had a hard battle to fight, not only against the unbelief of the Jews, but against the prejudice, superstition, and fanaticism of the Greeks. I began to work by having conversations in houses, coffee-shops, &c. In two years I had my night-school, which was well attended. During the four years and a half that I have been in Alexandria I have distributed some 3500 Gospel messages, Bibles, and New Testaments, among all classes and nationalities. You know well, my dear friend, that I am alone here in this kind of work, and it occupies all my time.

"On August 4 I reopened the adult night-school, and it has since been regularly attended. The number of pupils varies from fifty to seventy nightly. Rev. Mr. Ewing, an American missionary, was so generous as to let me have his day-school rooms for the present. I never expected to get so many pupils, for before the bombardment the number never exceeded twenty-five or thirty; now there are sometimes eighty. May the Lord send me some Christian heart to assist me in carrying on the work."

A letter that I received a few days since from a lady in Alexandria, who highly esteems Rudolph and his work, tells me that he is now in sad straits, with no remaining funds, and with increasing responsibilities. I shall be glad to reply to any communication respecting himself or his work.—Faithfully yours,

S. Gillespie Prout.

Northfield, Ilfracombe.

CHILDREN'S MEDICAL MISSIONARY SOCIETY.—The objects of this society are to extend among children a knowledge and love of Medical Missions; also to help forward Medical Mission work at home and abroad. During the year about £150 has been received, and disbursed to various Medical Missions in India, China, Africa, Syria, Italy, France, London, and New Zealand. The greater part of this sum has been raised by the various branches of the Association existing in London and the country, composed of children who collect money by cards, and who are formed into meetings under the direction of local secretaries, for the making of garments, toys, &c., the proceeds of which form the reliable portion of the Society's income. One lad, who is blind, worked day and night to finish his toys for the Mission, saying, "it was a good thing he did not want to see, for *he* could work when he lay awake at night." Friends wishing to collect may obtain cards from Miss Butler, 47, Endell-street, W.C.; also "Missionary Readings," or "Missionary Sundays," as preferred.

Notices of Books, &c.

The Orient Boys: A Tale of School Life. *Hodder & Stoughton.* 3s. 6d. A healthy story, of American origin, well told, and pointing some good morals that boys will do well to learn.

Child's Companion. 1s. 6d. *Religious Tract Society.* The volume for the current year is full of cleverly told stories and well-designed illustrations, the pictures of animal life being particularly good. It will make a pretty and very welcome gift.

Sermons in Sentences. Edited by Rev. A. A. Toms, M.A. *Field & Tuer, Leadenhall Press, E.C.* 2s. 6d. Extracts from Bishop Brownrigg's Sermons, carefully selected, and often deeply suggestive. The book is printed in Early English style, and similarly bound.

Messrs. Nisbet & Co. have issued Bible Pictures and Stories, by James Weston (1s.); and Pretty Pictures for Our Little Ones, by same Author (1s.) These are beautifully illustrated, and form admirable gifts for little children. They are marvels of cheapness and value combined.

From the same firm comes John Harris, The Cornish Poet: The Story of His Life, written by his Son (1s.) The subject of this sketch was a genuine, simple-hearted, and noble-spirited disciple of Christ, one who was naturally gifted with poetic talent, which was sanctified to the Master's use. The story is well written, full of interest, and calculated for much usefulness.

The Church of England Sunday Service Book. *H. Frowde & Co.* 2s. A very convenient arrangement for Church of England worshippers, obviating the constant need of turning over pages to different parts of the Book of Common Prayer, and simplifying for all the otherwise complicated order of service.

Illustrated Temperance Tracts. By J. W. Kirton, LL.D. *Jarrold & Sons.* 1s. This new series, by the author of "Buy Your Own Cherries," consists of twelve striking narratives, which cannot be too widely circulated. They are calculated to be highly useful, and well sustain the good repute the writer has acquired as a Temperance advocate.

True Tales of Adventure, Valour, and Virtue. By James Macaulay, M.A. 5s. *Hodder & Stoughton.* This is a collection of thrilling stories suitable for boys, and those who admire daring and courage. It contains numerous illustrations, which serve to make it a useful and attractive volume.

From "The Beginning" to "The Glory." By Lady Beaujolais Dent. *Nisbet & Co.* 3s. 6d. A series of Scripture lessons for Bible-classes, chiefly taken from the books of Genesis and Exodus, and interwoven with New Testament passages, so as to show the harmony between the Old and the New, as forming one inspired whole. They are thoroughly evangelical, skilfully arranged, and full of expository teaching and light.

Our Blue Jackets. By Sophia G. Wintz. *Hodder & Stoughton.* 1s. A history of Miss Weston's life and work among our sailors, containing a photograph of that devoted worker in the Lord's vineyard, and full information as to the noble work she has been instrumental in accomplishing. Every one who cares for the hardy mariners and brave "tars" of England should read this fascinating record of loving labour for their welfare.

Church Ordinances: From the Layman's Standpoint. By Captain Seton Churchill. *Nisbet & Co.* 2s. 6d. Members of the Established Church will find this volume replete with matter bearing upon Church Ordinances. Their abuses, arising from exaggerated or superstitious views, are ably pointed out; and the advantages of obedience are urged with commendable warmth and candour, while free from the least charge of bigotry or sacramentarianism.

The Gospel in Great Britain. By Rev. S. Macnaughton, M.A. *Nisbet & Co.* 3s. 6d. The author traces the history of evangelical truth as to its introduction and development in our own land and the sister isles. Beginning with the work of Succat, known as St. Patrick, he continues his researches through the centuries up to the time of Wesley, and proves the fallacy of the popular belief that England owes its possession of Christianity to Roman Catholic zeal. Soundly Protestant in its bias, the book all through holds up the fundamental doctrines of the Gospel, and the pre-eminent value of spiritual truth as opposed to all mere clericalism and ceremonial observance. It is a most useful and reliable compendium of valuable information, such as most people are but too little acquainted with.

The King's Daughter; or, The Life and Work of Mary Tappin. By G. T. Seymour. 66, *Paternoster-row.* 1s. A most remarkable woman; her sole ambition was to be entirely consecrated to Christ, that He might use her in the salvation of others. Well known in the East of London, she was beloved by all, and those who read her memoir will be astonished at her courage, devotedness, and striking originality. Those who desire consecration to the Saviour should buy the book.

Joseph Livesey: The Story of his Life. Edited by James Weston. *Partridge & Co.* 1s. The present sketch is founded chiefly on the "Autobiography" published by Mr. Livesey in his "Staunch Teetotaler," during 1868. The publishers have done good service in presenting in this handy form the memoir of a great social and political reformer. Specially will it be helpful as affording a stimulus to young readers in the example set them of successful self-help.

From *Messrs. S. W. Partridge & Co.* we have received a parcel of Annuals, comprising The Friendly Visitor, The Family Friend, The Children's Friend, The Infants' Magazine, The British Workman, The Band of Hope Review, and Sheet Almanacks for 1885. All these are of real merit as to their contents, while the binding and general get-up of the volumes are unusually good and attractive. The Sheet Almanacks are quite equal to former years, and contain many features of fresh interest.

Simon Peter: His Life, Times, and Friends. By Edwin Hodder. *Cassell & Co.* 5s. The design of this volume is to set forth the life "of a real man, and to bring to light his character, motives, and feelings." This laudable aim is unquestionably realised. The life of *Simon Peter*, rather than St. Peter the Apostle, is here depicted. All his known characteristics appear vividly, while others less familiar are brought out. It affords profitable reading for the Sabbath, or the quiet of the sick chamber. As an exposition, too, the volume will be helpful to preachers.

Memoir of Rev. Christian Theophilus Hoernle. By his son, Rev. J. F. D. Hoernle. *Simpkin & Marshall.* A record of forty-nine years' labour in Persia and North India respectively. Will have a value far beyond the circle of the deceased's acquaintances, both for the character pourtrayed and the work delineated. In the former is illustrated the persistent toil of a faithful servant of the Lord; and the latter may be truly said to deserve a place in the annals of modern Missions. Sir W. Muir, and the Bishop of Lahore, in Preface and Introduction, warmly commend the volume.

Letters to a Cambridge Freshman. By Robert Somervell, B.A. *Cassell & Co.* 1s. The author has undertaken a difficult task in proffering advice to University freshmen. Such counsel is sorely needed, but these twelve letters, while dealing with some important points, omit many of equal moment. With smaller type and double the material the work would have been of much greater value. We heartily commend it as far as it goes, and hope that the author will soon issue a more complete edition. Having been himself so recently at the University, he is fully competent to judge of the present-day freshman's needs.

From *Messrs. Nisbet & Co.* come three neat and original little volumes, each of which may be highly commended. The Way of Peace, by Anna B. Warner (1s.), should in these busy times be in the hands of every Christian as a guide to restful as well as active service.—The Christian's Jewels, by Rev. T. H. Leary, D.C.L. (1s. 6d.), consists of extracts compiled from many authors, illustrative of the graces, Faith, Hope, and Charity.—Gates and Doors, by Mrs. A. Russell Simpson (1s.), is a really refreshing as well as instructive series of chapters on Bible themes. It is full of Gospel teaching, presented in a striking and original form. form.

Just in Time. By Mrs. G. S. Reaney. *Hodder & Stoughton.* 5s. Mrs. Reaney is already popular as an authoress, and this, her latest production, will enhance her reputation. The hero of the story, Howard Clarion, was the victim of neglect and indifference, as well as evil influences, in his early home training; the story recounts his sad career in consequence. Rescued at last by loving and persistent efforts to reclaim him from the paths of vice, he is used as an illustration of the motto, that "when all else fails, love saves," and as an evidence that the Divine compassion is boundless and tender in its regard to the erring and lost. As a Gospel Temperance story it will be likely to do good service, as well as in other directions.

Books received:—

S. W. Partridge & Co.:
- Cloister and Closet: A Plea for Private Meditation. By Rev. C. E. Stone. 1s.
- From Forecastle to Pulpit. 5s.

Hodder & Stoughton:
- Autocrat of the Nursery. 5s.

Cassell and Co.:
- Stories of the Tower. By Mary Wilson.
- Land of the Pyramids. By J. Chesney.

Oliphant, Anderson, and Ferrier:
- Carlowrie: Among Lothian Folk. Ursula Vivian. By Annie S. Swan.

Drummond's Tract Depot, Stirling:
- About Jesus: One Hundred Poems. By Wm. Luff. Cloth, gilt, 1s. 6d.
- One Hundred Gospel Leaves, Illustrated. By Cheyne Brady. 6d.

Sunday School Union:
- Pictures, Prose, and Rhymes, 3s. 6d.—Young England Volume, 5s.—Child's Own Volume, 1s., 1s. 6d.—On the Shore, 3s. 6d.—I, Benjamin Holbeck, 3s.—The Schooner on the Beach, 2s 6d.—The Starry Cross, 2s. 6d.—Con's Acre, 1s. 6d.—Daring Tom, 1s.—Long Marly, 1s.—Boys Worth Noting, 1s.—Bible Pictures (Old Testament), 1s. 6d., 2s.—Tim, the Newsboy, 6d.—Johnny's Search, 6d.—Anecdotes on Romans, 1s.
- Fairy's Rainbow: A New Year's Address to Senior Scholars. 6s. 100.
- "Now! Now!" A New Year's Address to Elder Scholars. 8s. 100.
- A Word in Season: A New Year's Address to Sunday-school Teachers 8s. 100.
- Uncle Ned's New Year's Address to Parents. 6s. per 100
- New Year's Motto Card, "Trust in the Lord with all Thine Heart." 6d. pkt.
- The Sunday-school Almanack for 1885. 8s 100.
- The International Daily Text Book for 1885. 4d. and 8d.
- The Teacher's Pocket-book and Diary, 1885. 2s.

Pamphlets received: Women's Suffrage, 1d. (Bale & Sons 87, Gt. Titchfield-street, W.)—Save the Children, 2d (Reformatory and Refuge Union, 32, Charing-cross, S.W.)—Anti-Narcotic Monthly Letter—Open-Air Preachers, a Sermon, by Rev. John Edmond, D.D., 1d. (Open-Air Mission, Duke-street, Adelphi)—Tavern Missions, 4d. (Nisbet & Co.)—Sermon, by Rev. Dr. Paton (Braithwaite, Kirkby Stephen)—General Literature, by Rev. Chas. Bullock ("Home Words" Office, 7, Paternoster-square).

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 18, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£ s. d.
Mission Hall, Pevensey Sluice—G. B. F. £2 2s.; Mrs. R. G. £5; J. R. 1s. 6d.; A. C. £5; A Coastguard's Son, 10s.; J. H. £2	14 13 6
Mr. Fegan's Boys' Home—Miss D. £1; H. H. S. £1; Collected by a Nurse at Mildmay, 14s. 6d.; R. J. £1	3 14 6
Poor Jews in Jerusalem (Mr. Friedlander)—J. W. and K. A.	4 0 0
Sailors' Missionary, Malta—J. W. and K. A.	4 0 0
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Bristol Orphan Houses—Miriam, £5; H. H. S. £1.	6 0 0
Dr. Barnardo's Homes—T. B. W. 5s.; C. D. 5s.; R. J. £2	2 10 0
Costermongers' Mission (Mr. Pimrose)—J.	0 10 0
Miss Mittendorff's Home—J. 10s.; S. B. M. £2; Thankoffering, £2	4 10
Gratuitous Circulation of The Christian—A. C. 10s.; T. N. J. 6d.	0 10 6
Mission to Hop-pickers (Mr. Chinn)—A. C.	0 10 0
Evangelisation Society—H. H. S.	1 0 0
London City Mission—H. H. S.	1 0 0
East London Training Institute—H. H. S.	1 0 0
Rest for London Shop Girls (Miss Kate Reynolds)—T. N. J.	0 10 0
Soldiers' Institute, Portsmouth—T. N. J. 10s.; R. J. £7	7 10 0
Jewish Refugees' Aid Society—A. M. C.	0 10 6
Distress in Sunderland—R. B.	2 0 0
Mission to Basutoland (M. Coillard)—S. K. L.	0 7 6
Sufferers from Hailstorm in France—E. H.	2 2 0
Rev. McAll's Work, Paris—R. J.	2 10 0
Miss Leigh's Work, Paris—H. M.	1 0 0
Miss Weston's Work in Royal Navy—R. J.	2 10 0
Miss Best's Letters to Seamen—R. J.	1 0 0
Free Italian Church—R. J.	5 0 0
Ragged School Union R. J.	1 0 0
Mansion House Mission (Mr. Linnecar)—E. V.	1 0 0
St. Giles' Christian Mission—D. M. £1; *(Prison Mission)* D. M. £1	2 0 0
Miss Whately's Work, Egypt—D. M.	3 0 0
	£80 18 6

[Advertisement.]

East London Tract Society and Christian Mission—A. F. H. £5.

Applicants for Tracts.—T. Guest, Woodsetton, near Dudley, Staffordshire: Mr. Smith, 7, Sutton-court-terrace, Chiswick; Miss K. Lanyon, Woodpark, near Truro; T. Church, 37, Otley-road, Baildon Wood Bottom, Shipley, Yorks; Mr G. Waight, Station-road, Earley, Reading; Miss M. Pick, 178, Brunswick-street, Chorlton-on-Medlock, Manchester; Mr. D. Taylor, 62, Waddell-street, South Side, Glasgow; A. F. Solloway, 32, Long-row, Nottingham; G. Hart, 46, Tenning, Lowestoft; Mrs. J. Bullen, 118, Sherlock-street, Birmingham; J. Harris, 42, Neath-road, Hafod, Swansea; Mr. Smith, Ohilcombe, Bournemouth: J. Taylor, 28, Oressy-place, Stepney-green, E.; Mr. Crooks, Paradise-square, Abingdon, Berks.

SALVATION FOR THE CHILDREN!

THE CHILDREN'S EVANGELISTIC MISSION
AND
PRAYER AND WORK UNION.

We send Evangelists to any part of Great Britain to conduct Missions for Children and Young People in any School, Church, or Hall, of any Evangelical Denomination. Apply to T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

From the commencement this has been a work of faith. We desire to testify that we have never made known our wants, yet God has supplied all our funds in answer to prayer.

A CONVENTION

For the Exposition and Promotion of

CHRISTIAN HOLINESS,

Will (D.V.) be held in

THE FREE ASSEMBLY HALL, EDINBORO',

From Tuesday, October 28, to Thursday, 30th, inclusive, at 9.30 and 11 a.m., 3 and 7.30 p.m. each day.

The Meeting at 9.30 a.m. will be devoted to Prayer and Bible Exposition of the subject of the Convention, and will continue for one hour only.

Rev. E. W. Moore. — Miss E. M. Booth.
Rev. Hubert Brooke. — C. J. and Mrs Pepper.
Rev. A. C. D Ryan. — Mr. S. Horatio Hodges.
Mrs. Somerton. — Dr. Woods Smyth.
Rev. R. L. Hamilton. — Mr. Charles Hoe.
Major Edmonds, will take part.

For Lists Subjects or other information as to the Convention, communicate by letter, enclosing stamped envelope, with the Secretary of the Convention, Regent Hotel, Waterloo-place, Edinboro'.

THE SALVATION ARMY.

Miss BOOTH, Principal of the Women's Training Home, will (D.V.) conduct two Meetings on behalf of the Homes, in the Queen-street Hall, Edinboro', on Friday Afternoon and Evening, October 31, at 3 and 7.30 o'clock. Admission by Ticket, price One Shilling. A few back seats free. Tickets may be had of Messrs. Macniven & Wallace, Booksellers, Prince's-street; or at the Regent's Hotel, Waterloo-place, Edinboro'.

THE SALVATION ARMY.

Mrs. Booth

Will deliver a series of Lectures on

"POPULAR CHRISTIANITY."

1. Its imaginary Christ *v.* The Christ of God
2. Its mock Salvation *v.* A Real Deliverance from Sin.
3. Its Cowardly Service *v.* The Real Warfare.
4. Its Sham Judgment *v.* The Great White Throne.

AT

Princes' Hall, Piccadilly, London, W.,

On WEDNESDAY AFTERNOONS, October 29, November 5, 12, 26, at Three o'clock.

Admission by Tickets Only. Reserved Seats, One Shilling, to each meeting. Apply personally or by letter to 101, Queen Victoria-street, London, E.C.

The Anchorage.

Hebrews vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosalyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

JEWISH REFUGEES' AID SOCIETY.

Settlement of Artuf, near Jerusalem.

APPEAL FOR ONE THOUSAND POUNDS

Immediately Required for Special Purposes.

These are, the planting of vines, the erection of walls for their protection, and the making of roads. It is most desirable, if not essential, that these works be completed at once, before the setting in of the rainy season next month.

God has prospered the work so far. Will Christian friends and lovers of Israel come forward to help the Committee?

Office of the Society, 94, Newgate-street, E.C. Cheques to be made payable to the *Hon. Treasurer*—SAMUEL FIELD, Esq., 10, Angel-court, E.C.

SCRIPTURE READERS' SOCIETY FOR IRELAND,

Established 1822.

President, The Rt. Hon. the Earl of Shaftesbury, K.G.

OFFICES:
27, Lower Pembroke-street, Dublin;
and 9, Paternoster-row, London.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. Jas. Kearney White, *or by the Proprietors of this paper.*

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 220 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Bankers.
Messrs. Smith, Payne, & Smiths, 1, Lombard Street, E.C.
Offices: Ludgate Circus. A. O. CHARLES.

"Bridge of Hope" Mission,

26 & 27, PRINCE'S SQUARE, ST. GEORGE'S, E.

THE NEW RATCLIFF HIGHWAY

REFUGE & MISSION HALL

Will be Opened (D.V.)
On THURSDAY, OCTOBER 30, 1884.

There will be

A PUBLIC MEETING

In the Afternoon. The Chair to be taken at 5.30 precisely, by

SAMUEL MORLEY, Esq., M.P.,

Supported by the Rev. Prebendary Jones, Rev. C. H. Turner, R. C. Morgan, Esq., Miss Macpherson, Rev. J. W. Hoesley, Geo. Holland, Esq, Rev. J. Odian Davies, F. N. Charrington, Esq., Joseph Howard, Esq., T. G. Wollaccott, Esq., Rev. A. Mearns, G. Lewis, Esq., Jas. Fraser, Esq., Rev. W. Tyler, H. Hill, Jun., Esq., Rev. J. Steer, and other friends.

TEA AND COFFEE AT 4.30.

Mary H. Steer Hon. Superintendent.

Prince's-square is five minutes' walk from Shadwell Station. There are trains every nine minutes from Liverpool-street, or the newly opened Metropolitan line from the City and West End.

WOMAN'S MISSION TO WOMEN.

LONDON MISSION, 1884-5.

The Committee of the Female Mission to the Fallen are considerably increasing the accommodation at their Mission Houses, in view of the extra efforts that will be put forth to reclaim our Fallen Sisters during the Church Missions to be held during November and February in the Metropolis.

The Committee appeal for liberal Christian sympathy and support. About 800 cases are aided annually, at an expenditure of £4000. The annual subscriptions amount to only £1436.

Full particulars of the work are contained in the Annual Report, which will be forwarded on application to Arthur J. S. Maddison, Secretary, 32, Charing-cross, S.W.

"Moon's" Society for Embossing the Scriptures and other Books for the Blind.

Dr. Moon's simplified type, suitable for all ages and capacities of the blind, is of universal application. It has been adapted by him to 250 languages and dialects. More than 150,000 volumes of the Word of God, and other books, have been supplied to the blind of numerous countries.

Subscriptions and donations are urgently needed to carry on this daily increasing work, and will be gratefully received by Dr. W. Moon, 104, Queen's-road, Brighton (Acting Trustee); also by the Editors of The Christian.

HOMES OF HOPE, Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

Special efforts are made on behalf of mothers with their first infants, who are really the most hopeful class of the fallen, and are generally greatly to be pitied.

A Home has been opened for the reception of such young women, before they become mothers, as are unfitted, from their previous good character and position, to mix with others.

The applications are most distressing, and the funds are quite exhausted.

HENRY THOMPSON, *Treasurer*, 38, Mincing-lane.

DOCK LABOURERS'

NEW HOME FOR SICK WOMEN AND CHILDREN,

VICTORIA DOCKS.

FUNDS are needed to re-open Men's Free Lodgings, London Docks.—C. Coleman, 32, Chamber-street, E.

To Sunday School Teachers and Tract Distributors.—"The Herald of Mercy," Profusely Illustrated (Published Monthly at One Halfpenny), will be found eminently adapted for Distribution amongst the young, and for House-to-House Visitation. Twelve Copies will be sent, post free, monthly, for One Year, for Six Shillings. Specimen Copy, post free, on application to the Publishers, Morgan & Scott, 12, Paternoster-buildings. [765]

EVANGELISTIC NOTES.

Mr. W. Spencer Walton has commenced an evangelistic mission at Bath.

Mr. James S. Parker, formerly missionary to the City taverns, has been appointed lay-evangelist in connection with Trinity Church, Hampstead.

Baptist Salvation Mission.—In a dark spot in Kennington, a few constrained by the love of Christ have stepped on the scene, taking the light of the world with them, and God has used them to turn many from darkness to light. With "Holiness unto the Lord" for their motto, and experience, they hope to accomplish great things with weapons which are not carnal, but mighty through God to the pulling down of strongholds, and the casting down of everything that exalted itself above the name of Jesus.

Glasgow.—Some time ago I asked special prayer on behalf of the Mission to be conducted by Messrs. Mateer and Parker in this city, and now I should like friends who prayed to join in *praising* God for blessing bestowed during the meetings. The Mission extended from Sept. 29 to Oct 12. On week nights the meetings were held in Frederick-street Baptist Church, and on Sabbath evenings in the National Hall on the south side of the river. The meetings throughout were accompanied by signs of Divine blessing and especially was this so on Sabbath evenings, when goodly numbers waited to the inquiry-meetings and professed to receive the best of all blessings. A. Y.

Mr. Aitken at Plymouth. — The grand old church of St. Andrew's, Plymouth, is again being crowded night by night, on the occasion of Mr. Aitken's second visit to this town. Addresses have been given by Mr. Aitken daily to "busy men," which have been largely attended. On Wednesday evening, after an earnest appeal from the evangelist, a large number of inquirers retired to a side chapel seeking personal help. Each night there is reason to believe that many have obtained the help they sought. The attendance at all the meetings—for servants, and for children, conducted by Rev. J. Stephens, and for women by Mrs. Crouch—proves that a real interest is awakened, and that the Spirit of God is working mightily in the town.

Kirkby Stephen.—The annual gatherings at the Congregational Church here (the scene of so grand a work of grace last spring) took place last week. Dr. Paton, of Nottingham College, delivered an address to Christians on Saturday evening, and on the Sunday to large congregations he discoursed on "The Body of Christ" and "The simplicity of Christ." These addresses were marked by great power, and one of them has been published by Mr. J. W. Braithwaite. On the Tuesday evening a public meeting was held in the chapel (preceded by a tea-meeting), when Mr. Young, the veteran minister from Annan, Mr. J. N. Carr, from Carlisle, and Mr. Byers, the pastor, addressed the meeting. So marked was the presence of the Spirit at this meeting that it was continued for three hours. Other Christians in the town united to help in the praise portion of the proceedings, and altogether a more profitable and helpful time has not been experienced here for years.

Camberwell-green Congregational Church —A fortnight's Special Mission Services have recently been held in the lecture-hall of the above church, conducted by Mr. Oscar Owers, of the Evangelisation Society. They commenced on Saturday evening, September 13, with a Prayer-meeting, at which the Rev. W. Tubb, of Camberwell New-road Chapel, and Dr. Clemance, the pastor of the church, were present. The addresses of the evangelist were marked by fervour, directness, point, and power, and the impression made by them deepened as the services proceeded. At times the feeling of the meetings was very deep and intense. Very few remained behind for religious conversation, but yet it is certain that a blessing was received by many at the meetings, for which they will long be thankful to God. In the week following special services were conducted at the Hall at Waterloo-street (a Mission station of the Camberwell-green Church), by Mr. Pugsley, a working man, also from the Evangelisation Society.

Communications Received with Thanks.—L.W.P. D.E. J.B. C.H. J.E. C.E. A.M. J.E.H. S.C. E.R. W.G.S. W.S. S.T.F. A.B.H. H.C. F.W. A.Y. E.S. E.J.P. H.H.H. R.N. J.B.G. A. H.E. W.D. W.G. H.W.F. E.A. A.F.H. A.M.B. C.S.L. M.G. A.J.B. W.M. E.T. E.P. E.F.B. G.F. H.C.H. C.S.T. E.P.L. T.H.S. F.T.H. A.J.J. J.T. E.P.T. H.H. A.R. J.G. L.G. G.F.S.D. C.C. R.A.H. I.M. J.B.F. W.C. R.C. J.M. S.F.S. E.C.P.

Y.M.C.A. NOTES.

WIMBLEDON.

The annual members' meeting was held on the 1st inst., when an encouraging report of the year's work was read. The winter sessions has opened with an attractive programme. In addition to the Bible-readings and devotional meetings, educational classes have been commenced in various subjects, and a course of lectures, debates, &c., have been arranged. An evangelistic service is held on Saturday evenings. The reading-room is open every night.

GIRVAN, N.B.

The Y.M.C.A. here has been visited by Mr. R. Henderson Smith, the Travelling Secretary of the United Y.M.C.A.'s of Scotland. On Sunday, the 12th inst., he addressed the usual morning meeting and encouraged every heart with words of wisdom and loving sympathy which God the Holy Spirit enabled him to utter. In the evening he gave an address in the United Presbyterian Church (Rev. Mr. Stillies) on the "Field, Mission, and Methods of the Young Men's Christian Association," to a very considerable audience.

SOUTHAMPTON.

The third annual meeting of members was held on October 13; Mr. R. C. Hankinson, J.P., occupied the chair. There was a very large attendance. The secretary, Mr. Bridie, read the report, which showed the strength of the Association to be 330; £17 at credit in bank, and over 100 services conducted by the members during the past three months. The public annual meeting is fixed for October 30, when the Right Hon. the Earl of Shaftesbury hopes to preside. Lord Mount Temple, Canon Wilberforce, and others are expected to address the meeting.

TENT WORK IN FULHAM.

"WHAT are you going to put up there, governor?" was the question asked by a rough man, who was standing outside watching the erection of the tent.

"We are going to open it as a tent to preach the Gospel in, my friend."

"Well, you want some preaching the Gospel here so as to convert some of these fellers in this 'Half-way House,'"

Well, we thank God that some of these "fellers," as our rough friend calls them, have come out for Christ.

A man who had been a drunkard, said to me one night, as I was coming out of the tent: "You see that room, sir (pointing to the bar-parlour of a publichouse), you see it is all dark?"

"Yes, I do."

"Well, before you came and opened this tent we used to be sitting round pots of beer singing till the house was closed; but, thank God, we are now singing for Jesus." He then mentioned the names of the men in the tent who are now serving the Lord Jesus, who were to be seen with him drunk in that parlour. These men have now taken a shop, and turned it into a Mission-hall, that they might have a place to call their home, and so meet, to get hold of their drunken companions.

After they had done their work in the day, they came to this hall till 12 o'clock at night, making the platform, whitewashing, painting, and others laying on the gas, so that they have a very nice clean Mission-hall of their own.

The converts then met in the tent for the last time to hear an address from the Rev. D. Carr, of Munster Park. It was a sight to see the large number listening to the words of exhortation from the minister's lips.

We have been asked by the men to open a working men's club and reading room, to counteract the influence of the publichouse. Any newspapers or books for the reading room will be thankfully received by Mr. C. Elgar, 12, Pellant-road, Lillie-road, Fulham. F.

The sale of work, books, &c., on behalf of St. John the Evangelist District, Caledonian-road, October 28, 29, at Worthing House, 1, Mountfort-terrace, Barnsbury-square. Addresses by Rev. Prebendary Wilson, M.A., vicar of Islington. Friends earnestly invited to attend.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct Missions for children and young people Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Rev. W. Hay Aitken.—November 16 to 30, St. John's, Bethnal Green, E.; November 30 to December 15 (or longer), All Saints, South Lambeth.

Rev. W. Haslam.—October 25, Ryde (I. of W.).

Mr. J. M. Soroggie.—November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

Mr. Henry Thorne.—November 1—10, Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

Messrs Mateer and Parker.—October 27 to November 9, Trowbridge; 10 to 23, London (West-end); 24 to December 7, Margate; 8 to 21, Ramsgate.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Finsbury Park Hall, Y.M.C.A.—Dr. Kirton, author of "Buy Your Own Cherries," with Finsbury Park Evangelistic Choir and soloists, on Sunday, October 26, at 7 p.m.

Agricultural Hall, Islington, N.—Sunday, October 26, at 3.30 p.m., great annual gathering of children. Dr. Thain Davidson will give the address. Mr. Spurgeon's evangelists at 7 p.m.

Open Air Mission. — Quarterly meeting, October 27, Y.M.C.A., 185, Aldersgate-street. "Summer Trips." Chairman, Lieut.-Colonel R. Wilmot Brooke. Tea at six. Conference at 7.

Conference Hall, Eccleston-street, S.W. (near Victoria Station). — Evangelistic meetings, by Captain Baring and others. Sundays at 3.45 and 7 p.m.; Thursdays at 8 p.m. Meetings of Christians for prayer and instruction, Tuesdays at 11.30 a.m.; Fridays at 8 p.m.

Children's Special Service Mission.—Mr. Lidstone, Hornsey, October 27—30; Mr. W. L. Seyler, Landseer-street, Battersea, October 20—24; Mr. Spiers, Swansea; Mr. G. Banaster, Leeds. October 20—31; Mr. W. F. Seagrove, Nelson-street, Camberwell, October 21—24, at 7 o'clock.

Evangelistic Mission. — Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill;—all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m.

MISCELLANEOUS.

Highbury-hill Chapel.—Dr. Culross, Sunday next, 26th inst, 11 a.m. and 6.30 p.m. Collection in aid of Bristol College.

Merchants' Lecture, Finsbury Chapel, Moorfields, City. Rev. Henry Allon, D.D., every Tuesday, at 12 noon, during October.

The Salvation Army.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, October 29, November 5, 12, and 26.

Upper Norwood, Stafford House, Tudor-road.—Drawing room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 1 p.m.

Edinboro', Free Assembly Hall —Convention for the Exposition and Promotion of Christian Holiness, October 28—30, at 11 a.m., 3 and 7.30 p.m. each day.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. —Friday, October 24, 7 p.m., Mr. Wigstone will give an account of twelve years' missionary work in Spain. Tea at 6.

Rev. Dr. Saphir has resumed his ministry at Belgrave Presbyterian Church, Halkin-street West, Belgrave-square. He will preach a special sermon to children and young people on Sunday, 26th inst.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road, every Friday, 3.30 p.m. These meetings will be resumed November 1. Rev. Webb Peploe. Preliminary meeting for confession and prayer, October 31. All Christians welcomed.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings each Tuesday, 6.15 p.m. Banks Prayer Union, second Tuesday in month, at 5.30 p.m.

Exeter Hall.—Mid-day meeting every day (Saturday excepted) from 1 to 2. Meeting for Strangers, Monday night, at 8. Rev. Dr. Bennett, Chelsea, will commence a series of Bible lectures, Friday, October 24, at 8 p.m.

186, Aldersgate-street, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Monday, 7 p.m., reception meeting for young men commencing business life in London; 8 p.m., lecture by Rev. Dr Wainwright. Thursday, October 30, address on "Morocco," by Rev. E. F. Baldwin. Chair taken at 8 by Mr. R. C. Morgan. Ladies heartily invited. General F. T. Haig will also speak. Prayer meeting, first Friday in every month, 11.15 a.m., for women, for Gospel Temperance and other Christian work.

The Priory, 198, Upper-street, Islington, N.—Thursday, October 23, at 8.30 p.m., address by Rev. Joseph Bush; Wednesday, 6 to 10 p.m., anxious inquirers and strangers.

Finsbury Park Branch.—Sunday, prayer meeting in Finsbury Park Hall, 9.30 to 10.30 a.m. Bible class for young men at 3.15 p.m., conducted by Mr. Henry Holme. Open-air services 6 to 7 p.m. Evangelistic service with large choir and soloists at 7 p.m. At the rooms of the Association, 14, Coleridge-road, Finsbury Park: Devotional meeting, 8 p.m., Tuesday; preparatory Bible-class for Sunday-school teachers, Fridays, 8.30 p.m.; prayer meeting and conference of workers, 7 p.m., Saturday; choir practice, 8.15 p.m.; open-air services, 3.30 p.m.

Continued from page 3.

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CASE FOR THIS WEEK.

CONSUMPTION.

CASE of Mr. W. PRIOR.

This case was introduced to my notice in April of last year by the patient's brother, residing at Thatcham, Berks. Consumption had been in the family. Had commenced in this instance in the very frequent way—by cold, failure of appetite and strength; then cough, spitting, expectoration with blood, perspirations, hectic; then rapid loss of flesh. Dr. P——'s report: "Right lung diseased."

My treatment was commenced at once. In one month there was a perceptible change for the better. The brother writes: "Cough less; as regards pain and breathing the Liniment gave quick relief. The patient has got out a little. *We have great hope he will be about with us again.*"

Continued improvement through May. In the latter end of June a slight relapse through cold. From July to September progressive improvement, and to the end of the year.

At the commencement of the present year the patient went to business. July 1 Mr. W. Prior writes:—

"My brother's recovery is complete. He has been five months in his situation. You are aware that in April last he was given up by his doctor, *who said no more could be done for him*, and we at once sent to you. From that time we carried out your instructions to the full, and had no advice but yours. You cannot think how thankful we are that we did so, for otherwise he must (humanly speaking) have been numbered with those that are no more. When we first wrote you he could hardly walk upstairs. An egg beaten up with milk was all that he could take. Now he says he never was so well in his life. *There could not have been a more wonderful* cure than his, and people say it is miraculous. You are at liberty to publish this. Yours faithfully,—W. Prior, Prospect Cottage, Thatcham."

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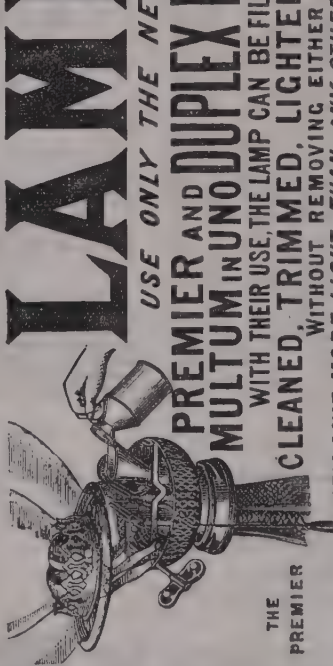

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THE DEEPENING OF SPIRITUAL LIFE.—These devotional Meetings will be resumed, the Lord willing, on Friday, November 7, at 3.30 p.m., at Stafford Rooms, Titchborne-street, Edgeware-road. All Christians are invited. The opening address will be given by the Rev. H. Webb Peploe.

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MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and CLARENDON HOUSE, Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours).

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under private professors; their health, individual temperament, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.—Delta, Boddington's Library, Notting-hill-gate, W.

A THEOLOGICAL STUDENT, Spanish, who can teach French and German, wishes to find a situation as Tutor in a family. References—Messrs. Pobjoy & Gautier, Professors of Theology, and Mr. Montandon, Minister, Lausanne, Switzerland.

SCHOOL WANTED.—Can any Lady or Gentleman recommend a Boarding School for a young Lady of 15 who has had a good elementary education? Advertiser would prefer a Church of England School (Evangelical), where there is a refined tone, conducted by a Lady of decided piety, eminently qualified as a teacher. Terms must not exceed 60 guineas inclusive.—Omega, care of Mr. Roebuck, Bookseller, Wolverhampton.

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WANTED, after Christmas, in a Ladies' School, two decided Christian Ladies. One to teach advanced arithmetic and English, algebra and Latin; the other to teach English (including arithmetic), French, music, needlework, and calisthenics. Certificated and experienced in teaching.—A. H. M., Mr. Cross, Stationer, High-street, Weston-super-Mare.

A LADY SEEKS a re-engagement as Governess. English, French, music, drawing, needlework. Please state salary.—Miss Davis, 11, Carlton-crescent, Southampton, Hants.

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Monsieur and Madame Renkewitz, having directed a Boarding School for Young Gentlemen for many years, receive a limited number of Pupils desiring to study foreign languages. Every attention is paid to the health, comfort, and progress of the Pupils, who are under the immediate care of the Principal, assisted by competent teachers. Montreux being noted for its healthy and mild climate, youths of delicate constitution are offered a plentiful English diet and special care. In order to give pupils the opportunity of perfecting themselves in French and German, those languages are habitually spoken. Branches of instruction are: French, German, History, Geography, Arithmetic, Mathematics, Writing, and Drawing. Latin, Music, and Painting are extra. The English of the Junior Pupils, and of all those who require it, is carefully kept up, that they may not forget to write their own language correctly. Pupils remaining during the Midsummer holidays, are expected to contribute £8 to enable them to make excursions with the Principal. Terms £80 per annum, including washing and repairing linen, use of bed and table-linen, books, and stationery, drawing materials, and baths. Pupils remaining less than a year, pay £24 per quarter. Payments are expected quarterly in advance. A quarter's notice before removal. An excellent Gospel ministry, both Scotch and Swiss, is within easy reach. The house is situated in a pleasant garden, commanding beautiful views. Mrs. Renkewitz is an English lady, and she and a friend residing with her, take every care of the comfort of the pupils. References: Miss Whately, care of Archdeacon Whately, 21, Belmont Park, Lee, S.E. and Mrs. Wale, Pavelle, Clarens, Switzerland.

Th. Renkewitz, *Director.*

A YOUNG LADY TEACHER would give £15 and instruction in English and and drawing, for a year's board, and good French and German lessons, in a Christian family or school in Switzerland or Germany.—Principal, Kingsholme School, Weston-super-Mare.

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Fri. M., Hampton Court.

WANTED, BY DECEMBER, a Christian girl as Nursery Governess to one boy, 5½ years. Also a Christian Nurse, over 30.—Mrs. Grove Annesley, Anne's-grove, Castletown Roche, Mallow, Cork, Ireland.

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Appointments, Situations, &c., Wanted.

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Alpha, 34, Perth-road, Stroud Green-road, N.

CHRISTIAN YOUNG MAN (20) seeks employment in any light capacity. Highest reference.
H. B., 66, Campana-road, Fulham, S.W.

A CHRISTIAN MAN seeks employment as Warehouseman, or any place of trust. Would like to devote himself in Mission work. Fourteen years' experience in and out doors
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A CLERGYMAN'S DAUGHTER, thoroughly educated, and experienced in household management, desires the charge of motherless children, or any position of trust. Much experience with boys. Good references.
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LADY-HOUSEKEEPER, Governess-Housekeeper, or useful Companion.—A thorough domesticated Lady, experienced in the teaching and training of children, desires an engagement. Careful economical manager, excellent needlewoman, and competent to fill a position of responsibility and trust. Highest references.
M. C., Villa de Roos, Upperton, Eastbourne.

AS MATRON in an Orphan Home (boys preferred), or Needlewoman in a Gentleman's family. Middle aged. Good references.
M. D., 66, Elm-grove, Brighton.

AS BIBLE-WOMAN, Mission Woman, or Sick Visitor, in Portsmouth or Southsea.—Mrs Castle, care of Miss Weston, Sailors' Rest, Portsmouth.

GOUVERNANTE ou utile Compagnon pour Invalide, Suissesse, Française, Protestante, expérimentée enfant audessus de Sept. (Certificat). Parisien accent, Anglais. Recommandations de Miss Havergal et de Pasteurs.
Hope, The Cottage, Larkfield, Richmond.

A LADY WISHES to recommend a respectable, steady boy, aged 13, as Page or Foot-boy, under a butler. Has not been out before.
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A CHRISTIAN YOUNG MAN seeks employment. He is eighteen years old, and has been for some time assistant in a large draper's. He hopes to be a missionary. References to
Rev. B. F. Buxton, 17, Neville street, S.W.

REV. C. J. GOODHART can recommend a Christian man, aged 39, married, with family; nearly six years his groom and gardener. A good milker.
Rectory, Wetherden, Haughley, Suffolk.

A LADY DESIRES to recommend an energetic, useful, and strictly sober man, as Attendant, handy-man, night watchman, hall porter. Wife very good laundress. Has excellent reference to last employer.—Mrs. W., Netherfield, Cranston-road, Forest-hill, S.E.

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AS COMPANION.—Wanted, an engagement as such, by a Christian Lady, who is cheerful, good reader, and musical.
P., 36, Station-road, Willesden Junction, N.W.

A LADY, IN TUNBRIDGE WELLS, would be glad to hear of occupation as Companion to a Lady (invalid or not). To be engaged for a short time or permanently. Good references and excellent testimonials can be given.
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A LADY IS DESIROUS to obtain a situation for an active, tidy girl, aged 18, as Under-Housemaid or General Servant. Has been out before. Careful oversight necessary. Full particulars given.—Miss Tuke, Hitchin.

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AS KITCHEN-MAID, or to assist in house and kitchen.—Wanted, a situation for a steady girl of 16. Trained, but not been in service.—Miss Onslow, Alresford, Hants.

Appointments, Situations, &c., Vacant.

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YOUNG MEN WANTED, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply, by letter only, to the Rev. C. J. Campden-hill-terrace, Kensington, W.

A BLIND SCRIPTURE READER wanted by The Indigent Blind Visiting Society. Candidates must be intelligent and of undoubted piety.—Applications, with testimonials, to be sent to the office, 27, Red Lion square, W.C.
W. C. Lester, Secretary.

A MARRIED MAN wanted, as working Head Gardener for a flower garden, (chiefly herbaceous), kitchen garden, and greenhouse. No vinery. Good cottage found, and full help supplied in garden. Character must be unexceptionable as to capability and in all other respects. Apply, stating wages required, to
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AN ENQUIRY is made after a Church. Willing to hold Gospel Services on Sunday evenings, with seats quite free and the opportunity made invitingly known. Please address, ALEXANDER CARSON, M.A., minister, 83, Finsbury-park-road, London. Occasional Pulpit, vacancies supplied. Reference, Rev. J. Dunlop 96, Great Russell-street.

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HOW TO STUDY PROPHECY.

THE study of prophecy is a duty that believers in the Divine authority of God's Word may not neglect, inasmuch as "all Scripture is given by inspiration of God, and is profitable," so that nothing God has chosen to reveal may be regarded with indifference or neglect. The spirit and method in which Christians approach prophetic truth, and investigate the realm of unfulfilled prophecy, is of deep importance. A speaker at the recent Conference, held at Shepherd's Bush, suggested that a contemplation of the character and example of those mentioned in the New Testament as anticipating the first advent of Christ might be very serviceable in directing us as to how we should deal with the subject of his second appearing. The idea when worked out answers admirably to the suggestion made. Seven representative examples may be employed, each one furnishing its own lessons and illustrating its own truth.

(1) We may begin with the cases of Zacharias and Elisabeth, the honoured parents of John the Baptist. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Their minds had evidently turned to the nearing time for the coming of Israel's Messiah. Such an expectation was then prevalent in the world, signs and tokens were beheld, inducing the belief that some great One would ere long appear in connection with Jewish history, and not a few were looking for redemption in Israel. The words of the angel to Zacharias as he ministered in the temple would indicate the strength and earnestness of desire with which this man of God had looked forward to some such interposition of Divine Providence. "Fear not, Zacharias: *thy prayer is heard*" (Luke i. 13). A prayer, not so much for a son (for verse 18 shows his hope had ceased), as for Him of whom every pious Israelite longed to be the progenitor, that seed in which all the nations of the earth were to be blessed.

Prayer for the return of the Lord, based on earnest longing for that grand consummation of the Christian's hope, becomes us all. "Thy kingdom come," "Even so, come, Lord Jesus," are petitions taught us by Divine authority, and if we "love his appearing," we cannot fail to present them often before the throne. Zacharias receives the Divine response, affording new light upon the fact he contemplated, with mingled astonishment and doubt. Elisabeth is full of faith and joy when she is made acquainted with what has transpired, and realises the Divine intent. Zacharias soon recovers from his unbelief, and, on his tongue being unloosed, breaks forth into sublime adoration and glowing testimony. His mind has become awakened to the reality and nearness of the advent of the Lord, and, led by the Spirit of Truth, he follows readily and with child-like trust the guidance of the inspired records he had long studied, and now beholds in clearest light.

(2) The second typical case may well be, Mary, the Mother of our Lord. Graciously accepted of God, and living in faith on the word of his testimony, she too waited for its fulfilment. Her acquaintance with the prophecies of the Old Testament is evidenced by the words of her song: "He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever." Surrendering herself to the purpose of God, in the wondrous mystery of the incarnation, Mary sets aside all other considerations, and is rapt in holy joy at the thought of the great things God hath done, and is about to do, by means of the Saviour so soon to appear. Never were maiden's faith, courage, and devotion put to so severe a test as when the prophetic intimation reached her ears, and dawned upon her soul, that the Christ was through her, as the chosen one of God, about to be born.

(3) The next figure upon the scene, as we survey the days just prior to the incarnation, is Simeon; he of whom it is said, "The same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." The sorrows and the sins of his race were ever present to his mind; heir only remedy was in the coming of the promised Deliverer,—that long-looked for Redeemer of men. All his hopes centred in the sure prophetic Word, and with eager eyes he had, through long years of holy service, looked for the salvation of God. No marvel, when at last he saw the infant Jesus, and knew that He was indeed the Christ, Simeon was ready to depart, all his deepest aspirations and holiest desires finding in that sight their fullest satisfaction. For him to live had long been Christ, and now to die was gain.

(4) In John the Baptist we may see another type. Assured that the coming One was at hand, he boldly testifies, and seeks by faithful ministry to prepare men for his approach. Moral and social evils are by him sternly rebuked, the Godless formalism of his age is unhesitatingly denounced, and the need for repentance and speedy turning to the Lord, in order to escape from wrath, and secure the blessings of the kingdom, is solemnly enforced.

(5) Joseph of Arimathea may furnish us with a fifth illustration. "An honourable counsellor," he belonged to a class of whom it is said, "Not many mighty, not many noble are called." He, too, had studied well the prophetic page; he knew things could not long continue as they were, and, convinced that God could not long delay the fulfilment of his word, he waited for the kingdom of God. Quietly, unostentatiously, but with deep and fervent longing, he sought to discern the signs of the times, and to make sure that the true Messiah was indeed at hand. Withholding decision until conviction was deep and clear, and evidence unmistakable, he held himself ready to grasp the truth as soon as its foundations were ascertained to be strong.

(6) Nathanael was clearly another of the students of unfulfilled prophecy at the time of the Saviour's advent. Accustomed to secret meditation and private study of the Scriptures, he sought to trace the steps by which the hope of his nation and the desire of his own heart should be accomplished. Cautious and accurate in his researches, frank and genuine in his spirit, and withal docile and teachable, he was one to whom the earliest rays of the bright prophetic morn were communicated: "An Israelite indeed, in whom was no guile."

(7) And then, lastly, we would refer to the Magi, those men of faith who, prompted by the Spirit of God, came from far to prove the authenticity and learn the certainty of prophecies treasured among the relics of centuries past, when a Daniel and an Ezekiel dwelt in their land, or some who had heard their predictions made them known in their midst. "Where is He that is born King of the Jews?" was their ardent inquiry; and when they had found Him, to bow before Him and lay their gifts and offerings at his feet, was their supreme delight.

Holiness of life, surrender of self, patience of hope, faithful testimony, thirst for the kingdom of God to prevail, prayerful investigation, and diligent inquiry, with a view to fullest consecration—these are the several essentials to wise and Scriptural study of prophetic truth. The angel of light shall visit all who, like Zacharias and Elisabeth, walk humbly with God, waiting upon Him in his appointed way. A magnificat, jubilant as that of Mary, shall be awakened in the heart of all who place themselves, as she did, at the disposal of God, to advance his purpose in the advent of his Christ. A revelation as clear, and a satisfaction as deep as that of good old Simeon, shall be given to those who wait as patiently and untiringly as he did for the Son of God from heaven. For them the light and the glory will assuredly appear. A confirmation of their faith, and a declaration as sure and convincing as that the Baptist had when he saw the Spirit of God resting upon the head of the Incarnate One, shall be granted to those who as faithfully, and with similar self abnegation, serve unto the kingdom of God's dear Son. An issue, brighter than that which succeeded Joseph's secret discipleship, when he laid the Saviour in his newly-prepared tomb, shall follow the quiet waiting of all who Joseph-like hide in their hearts the counsels of God, and yearn for the coming day. And for those who with willing feet go forth to meet their Lord, a star, brighter than that the Magi saw and followed, shall arise and shine; for to all who diligently inquire for Him, and hasten to greet the glory of his presence, it shall be granted to find that "the day dawns and the day-star arises in their hearts." And sooner than perhaps they think they shall be led to the spot where indeed He Himself shall appear to their joy. Not more sure, even though it be longer delayed, was his first coming to them than is his second advent to ourselves On all hands the signs of the times betoken a crisis such as that which shall precede his coming, and we may remember that in addition to these, and far more certain in its tone and teaching, "we have more sure the prophetic word, whereunto we do well that we take heed, as unto a light that shineth in a dark place." G.

NOTES ON SCRIPTURE.—16.

Zechariah iii.

JOSHUA, the high-priest of Jehovah, stands before the angel clothed in filthy garments, and Satan at his right-hand to resist him. But the Lord rebukes the adversary, and tells Joshua, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The prophet interposes with the plea, "Let them set a fair mitre upon his head" (the high-priest's crown, with "Holiness to the Lord" engraven upon its golden plate, which was bound with a blue, a heaven-coloured, thread upon the fore-front of the crown or mitre). "So they set a fair mitre upon his head and clothed him with garments," that is, with the high-priestly garments of glory and beauty, of which the fair mitre, with its engraven golden plate, was the crown and consummation.

Joshua and his fellows were men of sign; like Isaiah and his children, they were for signs and for wonders in Israel, from Jehovah of hosts, who dwelleth in Mount Zion.

The prophetic vision pointed onward to Jehovah's elect Servant, the Branch, the Dayspring from on high (Luke i. 78), for the Lord tells Joshua, "I will bring forth my Servant, the Branch . . . and I will remove the iniquity of that land in one day."

The high-priest was the representative of Israel. He was clothed in filthy garments because Israel had so deeply revolted and become a rebellious house. Satan, the accuser of the brethren, was there to lay his charge against God's elect, and to keep their iniquity always in view. But the Lord rebukes and overcomes Satan by causing Joshua's iniquity to pass away, and, in spite of the accuser, clothes Joshua in the glorious and beautiful garments surmounted with the holy crown.

But all this was effected not by power, but by righteousness: "I will remove the iniquity of that land in one day"—the day of Calvary, the day of which that other day of that other Joshua was a sign. "There was no day like that before it, or after it, that the Lord hearkened to the voice of a man; for the Lord fought for Israel" (Jos. x. 14)—that day not preternaturally lightened, but preternaturally darkened, when Jehovah hearkened to the voice of the Man Christ Jesus when He cried: "Father, forgive them, for they know not what they do! . . . This day shalt thou be with Me in paradise! . . . Woman, behold thy son! . . . I thirst! . . . My God, my God, why hast Thou forsaken me? . . . It is finished! . . . Father, into thy hands I commend my spirit!"

"For the Lord fought for Israel"—and for all mankind—against the tempter and accuser, against the enemy and the avenger, against all the powers of darkness and of death. He fought for Israel when He cast the great hailstones of judgment on the Man He loved; when He bade his sword awake against his Shepherd and against the Man that was, and is, his fellow—fought for Israel when He made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him.

In that one day when the iniquity of that land was removed by Him who was the propitiation for our sins, and not for ours only, but for the whole world, the accuser's occupation was gone; then was the judgment of this world, then was the Prince of this world, cast out.

"Thro' suffering and defeat,
He won the meed and crown;
Trod all his foes beneath his feet
By being trodden down."

And when He ascended—when the Man Child (the *υἱὸν ἄρσεν*, the Male Son), who is to rule all nations with a rod of iron—was caught up to God and to his throne—then the accuser of the brethren, who had accused them before God day and night, was cast out, and his angels were cast out with him.

The elders, who obtained a good report through faith—the saints of the Old Testament—overcame him because of the blood of the Lamb, and because of the word of their testimony, loving not their lives even unto death; but Jehovah-Jesus finally rebuked and silenced him as the accuser by taking upon Himself the filthy garments, and removing, by His own blood, the iniquity of that land and of the whole world in that one day of Calvary and the Cross, when He made one sacrifice for sins for ever, and brought in everlasting righteousness. Then the Resurrection-day, when Jehovah greeted Him with "Thou art my Son, this day have I begotten Thee!" Then the Ascension, when our Great High Priest, Jesus the Son of God, passed through the heavens, clothed in his garments of glory and beauty, and sat down on the right hand of God.

"THESE FORTY YEARS."

"THESE fifty years" is the cry of the London City Mission celebrating its Jubilee. "These forty years!" is the exclamation of the Ragged School Union in commencing its annual report. And forty eventful years they have been to thousands of destitute children, rescued by self-denying men and women, the rescued filling honourable positions, and the rescuers either rejoicing in the success of their work, or among the blessed who "rest from their labours, and their works do follow them." The report computes the children thus reclaimed at between 300,000 and 400,000.

It is abundantly evident that there is still an urgent need for this Union, and it is cheering to know that, in addition to the 193 paid teachers and monitors, there is a voluntary army of 3278 teachers, who labour in the 180 schools and institutions now under the fostering care of the Union.

The report dwells first upon the religious agencies, giving statistics which show that more than 39,000 children attend the Sunday Ragged Schools. There are also 73 Bible-classes for elder scholars, with 3000 in attendance. The number of young people who have become communicants during the year is 406.

Passing on to the educational department, it stated that there are 35 day-schools with 4252 children on the books, and 4696 on the books of the night-schools. The benevolent operations include infant nurseries, maternity societies, Dorcas meetings, soup kitchens, Christmas dinners, Bands of Hope, penny banks, boot and shoe clubs, and other agencies which all who labour among the poor are familiar with.

The body of the report is commendably brief, but 49 pages are taken up in describing various centres of work in town and country. The whole is deeply interesting. Copies may be had by sending to Mr. John Kirk, the secretary, Exeter Hall, London.

MEDICAL PRAYER UNION.—The annual meeting of this Union was held on Thursday week, at Exeter Hall, and was presided over by Dr. Heywood Smith. The report showed fluctuating results for the past year at the different hospitals where branches are formed. Some had steadily progressed, both in numbers and influence, while others had somewhat declined; in one or two instances there had been a sad falling away from steadfastness. The Chairman delivered a brief address, containing excellent counsel to those present. The meeting was also addressed by Rev. Evan Hopkins, who spoke an "Walking with God," Dr. Le Gros Clark, Captain Baring, Dr. Ziemann, and Dr. Saunders, all of whom urged the students to decision and consecration.

CHRIST-LIKENESS.

OH, to be more like Christ!
My Saviour and my King;
So far as possible to man,
Like Him in everything!

Oh, to be more like Him
Who once for sinners died!
Ready for suffering, or for work,
So God be glorified!

Oh, to be pure like Christ!
Holy in heart and mind;
That Satan, tempting me, like Him,
No vantage-ground might find.

Oh, to be meek like Christ!
Long-suffering, slow to ire;
Willing offenders to forgive
As oft as they desire.

Oh, for the mind of Christ,
On schemes of love intent;
Oh, for more heavenly-mindedness—
Thoughts oft'ner God-ward sent!

Oh, for the faith of Christ!
Faith in the Father's love;
Trust that, in every time of need,
He'll succour from above.

Oh, for the zeal of Christ—
Untiring, burning zeal!
Zeal for God's glory, and man's good,
The sinner's endless weal!

Oh, for the love of Christ—
Love that is always kind;
Ever new objects and new spheres,
Seeking on earth to find.

Oh, for the joy of Christ,
Joy over sinners saved,
Who in the fountain of his blood—
Sin's antidote—have laved.

Oh, for the peace of Christ,
Which He alone bestows:
Peace like a river, deep and broad,
Increasing as it flows.

Oh, to be more resigned
To all our Father's will;
Like Christ to say, "Thy will—not mine,
Father, in me fulfil!"

Oh, for his patient spirit;
Never a murmur heard;
Falsely accused, reviled and mocked—
Answered He ne'er a word!

Oh, for a sight of Christ!
Then shall we like Him be—
Like Him in holiness and bliss—
When we his face shall see.

Oh, for his Advent, then,
According to his word;
To bring—or raise—his saints, to be
For ever with their Lord!

On earth a thousand years,
With Christ we then shall spend;
And share his glory evermore,
When we to heav'n ascend.

Limehouse. George Small.

A CHRISTIAN SOLDIER.—M. Edward Revel, Service de Santé, du 19, Corps de Armée, Algiers, Africa, writes to us that he would be most grateful to any reader who would forward to him their copy of The Christian after perusal. The postage is 1d.

PREVENTIVE WORK IN GREAT YARMOUTH.—The Rampart House Working Girls' Home, though small, is doing a good work amongst our toiling sisters, providing them with food and shelter at a nominal cost. Free classes are held in the evenings, at which reading, writing, and arithmetic are taught. Last winter over a hundred girls availed themselves of the privileges of these classes, the Bible-class and sewing-meetings attracting the largest numbers. There is in this Home a room set apart for tired workers, a bed and sitting-room combined, where a weary Bible woman may obtain rest and change at a very low price.

For the Young.

A FAITHFUL WORKER.

IN Anna Shipton's "Waiting Hours," Chapter IV., are some records of singular nterest of Mrs. Janet Webster, a school-istress at Aberdeen, whose method of ducation may interest our young readers. he has very recently been called to her rest bove, and as she was in life, so was she to he end, a bright example of faith and prayer nd praise—"not slothful in business, fer-ent in spirit, serving the Lord."

To my question, "How do you teach such oung children, who cannot even read?" she eplied—

"By prayer. I welcome them with prayer, aving already been to our Master's feet for ıy message, and for light and blessing on ıy teaching. When I dismiss them I give anks for any good they may have received. Iy desire is to bring God before them as *seen* ı Jesus Christ, God's Son, and in the Holy pirit's power. All I teach them I teach iem in prayer. And when the day's duties re over, and I must go to rest to be fitted for nother day's work, I go over my labour and ray God to seal it with a blessing.

"When the children are round about me, o make them understand the nature of rayer in daily needs, I ask for a cup of ater when a little weary and thirsty, and put up a brief petition for the Lord to less the water. There is profound silence ithout my bidding. At another time, cover-ıg my face with my hands, I have asked for ght and sunshine in a dark, cloudy day. nd so many times has He answered, that ie children, in low, glad voice will say, God has answered already.' Then I hold p my hand, saying, 'Hush, while we thank im,' and all is silence. The children do not rget this, and often in their prayerless omes they repeat to their ungodly parents ie lessons they have learned of faith in God. Iany a mother has told me that she was us led to pray; and others have had their ith strengthened by the account of these mple prayers answered.

"Many a night, while their eyes are closed slumber, I am praying the Master for iem; and when I awake in the morning, y first prayer is to thank the God of all ercies that I am still on the earth to labour vhile for Him, and I lay all my day's duties efore Him once more."

A slight sketch of one of her lessons will ve some idea of what seemed a fascinating pplication of the truths of God, to be en-raven (as it has very often proved to be) on ie minds of the little ones.

There are two or three books on her table. ie takes the two largest in her hands.

"See, children, here are two books." very little head is turned at once. "You e, God writes all your bad deeds in *this* ook. Shall we say what these leaves tell? he lie, the disobedience, the bad words . . . l are written here.

"But Jesus calls you to go to Him. He as suffered and died for your sins. Child, ill you go to this dear Saviour?

"Now God reads your name written in e white book. See what He does. He kes the napkin [suiting the action to the ord], He dips it in the blood of his dear on, the Lamb of God, and wipes it all away. e washes all the evil deeds clean out, and ys, 'Though your sins be as scarlet, they all be as white as snow; though they be d like crimson, they shall be as wool.'

"Now, children, look at me."

Every eye follows her hand, as she gathers her books and working implements together, and makes with them a covered passage across the table.

"Now see. Here walk the lambs of Christ with Him. Jesus is a wall of fire round about his people, and his wings cover them, and He gives light to the end of the road.

"'He shall cover thee with his feathers, and under his wings shalt thou trust.'

Then waving the napkin—"See this napkin. Who could lean against it? There is no strength in it. *But* if I lean on Jesus, He will never fail me, He is so strong. He is my strong Rock and house of defence."

One of her addresses—all of which have an earnestness and tenderness which may well win her the love and reverence of her little pupils—closed thus:—

"My lammies, I like ye to learn weel; for I shall sune be awa. Sune the great white angel will come for me; and he will say to me, 'Come awa; ye have no more work to do. No more shall ye walk in weariness. No more shall ye speak to the little lammies. No more shall ye weep. No more shall ye be sick. No more shall ye be sorrowful. Come awa with me; your work is done!' Then the gates of that bright place where Jesus is will fly open wide, and Jesus Himself will say to me, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"Pray, pray on, God's dear children! You may not see the answer to some of your prayers here, but Jesus sees them. Every one is a letter written to Him, and laid on the table in heaven to be answered when the time is come." [Then lifting up a letter from the table]—"Jesus will say, 'My Father, here is a prayer of one of mine; it is still unanswered, it is needed *now*.' Perhaps you may be in *heaven* when He says *that*. No matter, it is *your* letter, and your prayer, and it *must* be answered. 'Answer this, my Father, for Thy name's sake, and for Thy glory! *Bless* such an one *now!*' and it is done!"

One day a friend, while waiting for admittance to the schoolroom, was attracted by a pretty child in the street. The lady called her, and spoke to her of Jesus. The child did not reply. She listened with the deepest attention, her head bent on her breast, and her brown hands clasped in the attitude of attention. As the lady proceeded, she nodded assent in the most intelligent manner, as if perfectly understanding and entering into all she told her, of the tender care of the Good Shepherd over his own lambs; and when she added that "not only old people and rich people die, but children; there are many little graves in the churchyard," the child lifted hands and eyes to heaven, and, with a smile that told how well she had comprehended, replied—

"Yes; there *is* little graves in the churchyard; but the big trumpet will sound, and *we* shall all rise up again and meet Jesus."

There was no difficulty in tracing the school where the wee lammie had learned her lesson.

"As to prayer," said the schoolmistress, "I am not taken up with this petition or another, until I have had a look at our lovely Jesus. Then He sends the Spirit in full measure, and the words of persuasion come to my mouth. Often I cannot continue in silent prayer. I speak aloud to Him in the night season. One midnight a man passing the house heard some one speaking, and stopped at my casement to listen to my prayer. Up to that hour no word of prayer had ever passed his lips. Two years afterwards he returned to this place. He told me the blessing that had fallen on his soul that night, when curiosity had led him to my window, and for the first time he understood that a sinner can approach the mercy-seat with assurance when washed in the blood of the Saviour, and anointed by the Spirit of grace."

Praise was the element of the schoolmistress's life. It was the music of her tongue; it was her sowing song and her reaping song. She never said, "We ought to praise;" but she did it; and so taught others that prayer brings forth praise. She literally did nothing without this acknowledgment of the goodness and grace of her blessed Master. She accepted nothing without praise. She went to her work praising for the privilege, and she ended it with praise for the blessing she was sure would seal it; for she had asked for it.

BIBLE ACROSTIC.

The initials form an exhortation, which every person ought to obey.

(1) A treasurer to one of the Kings of Judah.
(2) One who first embraced the Gospel in Achaia.
(3) A female disciple in the Church of Philippi.
(4) A wife of one of the Patriarchs.
(5) A New Testament evangelist.
(6) A wicked son of a godly prophet.
(7) One of Solomon's wisest men.
(8) One distinguished for faith.
(9) A place famous for gold.
(10) A plant, of which the Pharisees gave tithes.
(11) A noted handicraftsman.

H. A. N.

ANSWER TO LAST ACROSTIC.

JAHAZIEL, 2 Chron. xx. 14.

Jezebel ..... 1 Kings xxi. 7.
Asnapper ..... Ezra iv. 10.
Hosannah ..... St. Matt. xxi. 9.
Asshur ..... Gen. x. 22.
Zerah ..... 2 Chron. xiv. 9.
Isaiah ..... 2 Kings xix. 20.
Eutychus ..... Acts xx. 9.
Libnah ..... 1 Chron. vi. 57.

Correct answers received from Anna E. Jackson, J. Carment, Maud and J. H., Edith Morgan, Anne Chisholm, S. W. McNab, M. S., J. Lamont, M. Fox, A. Yule, M. Budge, E. Toulmin.

We have received additional answers to the acrostic the answer to which was "Damascus," from F. E. V. Higgins, Maud and J. H., James Walker, Kate Ewing, Jeanie Ewing, Winifred Worthington, J. A. Hawking, Helen C. Couper, Jessie Smith, S. W. McNab, Mabel Carter, Harold Geikie, Jessie Gurnell, Gwen, Joseph N. Morse, Clara Macandrew, E. G. Brooks.

MY DEAR SIR,—I write to thank you for the Bible Acrostics which have lately been in THE CHRISTIAN. I hope you will continue to put them in, as my friends and myself do so enjoy finding the passages. Although we do not send our answers up, we have as yet had them all right.

Do you answer questions in THE CHRISTIAN? If you do, will you please tell me whether, after taking the pledge and blue ribbon, it is right and necessary to wear the ribbon. We have had some talk about the matter, and cannot decide. —Yours truly, R. C.

[By all means wear it. You can never tell the good it may do, and the restraining influence it may have on those who see it. Pin your colours to your coat, and never be ashamed of them. Besides the good it may do to others, it will save yourself from many a temptation to break your pledge.—EDITOR.]

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 2, Acts xxvi. 19–32; Nov. 3, Acts xxvii. 1—17; Nov. 4, Acts xxvii 18—29; Nov. 5, Acts xxvii. 30—44; Nov. 6, Acts xxviii. 1—16; Nov. 7, Acts xxviii. 17—31; Nov. 8, 1 Peter, i. 1—12.

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DUBLIN CHRISTIAN CONVENTION.

THURSDAY, OCTOBER 16.

GOD THE HOLY GHOST.

A GOODLY company came together again this morning to hear the messages of the appointed speakers on this all-profound and important topic. Dr. Elder Cumming, of Glasgow, exhibited the doctrine of the Spirit with regard to his "personality." The Old Testament opens with an unveiling of the personality of the Spirit. He took part in the great work of creation. He it is who gives the spirit of sorrow for sin, of repentance and faith. He inspired the prophets of old time. He moves the people of God. Turning to the New Testament, we find that the Spirit rested on the Saviour at his baptismal dedication to the great work of his life. He led the Saviour up into the wilderness to be tempted. Christ plainly taught the personality of the Spirit in his fuller manifestation at the close of his own Mission and his departure from the world as a visible presence. Throughout the Book of books the one voice that speaks through the varied human voices is that of the third person of the Godhead. He it was who endued the Apostles with power from on high; what a mighty change came over them then! He is the distributor of gifts in the first days of the Church. What does He do now? Every saved soul is a monument to the grace and power of the Holy Ghost. He is the great Teacher. If we are ignorant of God, it is because we have not gone to Him for enlightenment and knowledge. He dwells in the surrendered heart. He does not speak *from* Himself; He comes with a message from the Father concerning Christ, whom it is his work to glorify. We must feel with Him and deal with Him, therefore, *as a person*, not as a mere influence. Let it be ours to trust Him, obey Him, and yield to Him, as He moves in our hearts.

To the next speaker, Dr. Marshall Lang, was assigned the duty of setting forth the Spirit "as the giver of light and life." This was, in the judgment of some at least, the most important and notable utterance of the Convention. Rather than rob it of its effect by condensation, we prefer to wait till we can give it with adequate fulness in a subsequent issue. When Dr. Lang ceased to speak to the people, there followed much speaking to the Lord by various brethren, beseeching Him for the bestowment of that Spirit whose offices and work had been the theme of consideration.

UNITED COMMUNION.

For the first time in the history of the Dublin Convention, a place was made in the programme this year for the united observance of the Lord's Supper The hour from 3 to 4 of the third day, was set apart for this purpose. A large number availed themselves of the opportunity of remembering in this way the dying love of the One Lord and Saviour. Ministers of various denominations led the solemn engagements of the hour; although those belonging to the Irish Episcopal Church did not feel at liberty, from the circumstances of their ecclesiastical position, to join with their brethren of other churches in taking any official part. We feel sure they would gladly have done so if conscientious scruples had not forbidden. It is greatly to be lamented that in these enlightened days the Eucharistic Feast, which ought to be the visible badge of union among Christians, should, instead, be a symbol or occasion of division. In Scotland, at such Conferences, the ministers of the Established Church freely unite with their brethren of other communions in the common Supper. Why it should not be so in England and Ireland we are sorely at a loss to know or understand. In Ireland there is even less excuse than in England, because since the disestablishment of the Episcopal Church there, all denominations are on a perfect equality, and the stigma of "dissent" has, at any rate, no legal existence. We hope that in future years this obstacle may be removed, and the Irish Protestant Christians, in Conference assembled, may manifest to the world, in the most available and telling way, that in Christ Jesus they are *one*, whatever be their denominational differences and proclivities.

FOREIGN MISSIONS.

Immediately after the Communion Service, a large meeting was held to consider the important subject of Foreign Missions; Mr. J. Fowler presided.

First to speak was Rev. S. King, Dublin, who directed special attention to Alaska, in the north-western part of the United States territory, embracing one-sixth part of the area of the Republic, though the population only amounted to 34,000. Comparatively little has yet been done there in aggressive Mission work, though some beginnings are being made. It is land that is yet "to be possessed" for God.

Professor Henry Drummond next gave, in his charmingly easy and artless descriptive vein, some impressions of missionary work as gathered during his recent visit for scientific purposes, to Central Africa. He told of a little communion service where he sat down at the Lord's Table on the shores of Lake Nyassa, with "three or four white men, their faces blanched with fever, four black men, and three black women." These dusky brethren and sisters were the first fruits of the Free Church of Scotland Mission there. But a few years ago they were little better than savages or wild animals; their presence at that communion table was a signal proof of the reality and power of Christian Missions. The Professor described, in language somewhat similar to that used by him at the last Mildmay Conference, the work of the African Lakes Company, the deserted Livingtonia station on the shores of Nyassa, and the faithful Christian simplicity of the native who accompanied him on his exploring tour. In closing his address he spoke of the stealing of the young for slaves as one of the difficulties to be encountered in the African mission fields. Two little girls had been carried off, just as rabbits would be carried off, from the school at Livingstonia. He inquired who had taken them, and found it was a powerful chief who had a large village upon the shores of the lake. He went to him, and found him seated in a large hut, and round about the hut were forty poles, upon each of which was a human head transfixed. That was the home to which these two Mission children were taken. Some two months afterwards he heard that a great storm had swept over the lake, and that two of the chief's slave dhows had gone down in it—he hoped these two Mission children were in that ship. It had been his lot to have been in four quarters of the earth, and he had seen a little of Missions. He had seen some of them not worthy of support, but he had seen some of them that were worth all a man's money, all his work, and all his prayers.

Third, and last, came Rev. J. Hudson Taylor, who, in the few minutes at his disposal, could not be expected to speak of the great land of China, with its teeming population of 250 millions of souls. He only desired to emphasise the fact that God's command to every believer is to take the Gospel to each unit in these millions. Would that we were all ready to obey the command at any cost. The state of the Church, he said, in regard to Foreign Missions, is one of the most solemn and awful things I know. We are willing to have Christ to die for our salvation, but we virtually say, "We will not have this man to reign over us." We are shocked when we hear a wicked man saying, "Damn you;" yet that is virtually what we are saying to these perishing millions. Even if we do little good to the heathen by going out to them, we have no idea of the good we ourselves may receive. In seeking to win souls for Christ we win Christ for ourselves. It is blessed work. Would that fathers and mothers coveted it for their children and friends. There are wealth and talent enough in the country to evangelise the heathen world within ten years. These lands are now at our very doors. Who will say, "Here am I; send me?"

CLOSING MEETING.

It fared ill this last evening with those who arrived late. When the hall had been packed to the utmost limits of a pressure little short of hydraulic, still there were many claimants for admission. These were accommodated in the Presbyterian church opposite. In the great hall the galleries were reserved for men; and a splendid spectacle they presented as they covered the benches in close array.

The two addresses of the evening were specially addressed to the occupants of the gallery, though they were equally suitable for all. Rev. Henry Montgomery, Belfast, tersely and effectively expounded and applied the sayings of the penitent thief on the cross, "Dost not thou fear God?" How many young people seek to escape even from the thought, much more from the fear, of God. Yet we are told by the wise man that this fear is the beginning of wisdom. "We are condemned justly." This must be the verdict of every honest human heart. It is well to know exactly where we are. As some one has said, "The first step on the way to heaven is to know that by nature we are on the way to hell." "This man"—"Lord, remember me." The thief had formulated a good theology, wherever he got it. He had learned to believe both in the humanity and the divinity of the Saviour. Christ's reply was instantaneous: "To-day shalt thou be with Me in paradise." "To-day!" What power He must have who could so soon transform a crucified thief. "With Me." That was to be his company—better far even than the good fellowship of prophets, apostles, and martyrs. "In paradise;" wherever Jesus is, that is paradise, no matter about the locality. Mr. Montgomery closed with a very affectionate and pathetic appeal to his young brothers to enter the service of Christ without delay. "You will want to become Christians some day, and it is not manly, after giving the cream of your life to the devil, to come and give the bruised and battered fragments of a wasted life to the Saviour."

Professor Drummond gave the final address. He asked his young friends in the gallery to look at "Temptation" in the face for a few minutes, before the Convention closed. Proceeding to detail, he said that temptation was a universal experience; it was a personal thing. Every man has his own temptation. It was a lonely thing — a thing that must be met, borne, and dealt with single-handed, as far as human help is concerned. It was a subtle thing and a pitiless thing. On the last point, Mr. Drummond told this incident:—

I knew of a man who was a Temperance lecturer. In his early years he had been a great drunkard; but he was reformed, and had got considerable notoriety as a platform speaker in one of our large cities. By trade he was a glass cutter. One day, many years after he had been a confirmed Christian, as every one thought, a servant girl brought into his place of business a decanter, with a broken neck, and asked him to cut it smooth. He took up the bottle to see what was wrong; the fumes of brandy came out of the neck and went into his brain. He turned the decanter upside down and got a drop of the liquid upon his finger. He put it to his lips. It set his blood on fire. He went to the nearest public-house and got drunk. That was the beginning of a very bitter and disgraceful end.

Turning to the bright side of the shield, the Professor showed that temptation, though it may be the child of sin, and the parent of more sin, is not itself sin. It is only when we dally with it, entertain it, and enjoy it, that it becomes sin to us. It is, moreover, a useful, advisable, magnificent, nay, an indispensable thing to every man. Resistance to it is the practice of the soul, without which the soul could not attain to anything great. So the Apostle James has that astounding passage: "Count it all joy," not sorrow, "when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience." How, then, are we to deal with it practically? When it comes we must resist and suffer till it has passed. We must work—have the mind and body con-

tinually occupied with some good, useful study or occupation, especially at those seasons when we know temptation is strongest. But above all—and without this all else is vain—we must have one who is able to keep us, and that is Jesus Christ. We must be able to say with Paul, who knew his own heart well, and who confessed that he was the chief of sinners, "I am persuaded that He is able to keep that which I have committed to Him"—the custody of our life—not until next week or until next Conference, but "until that day."

A short after-meeting for young men brought the happy and profitable Convention to a fitting close.

THE LATE JERRY McAULEY, NEW YORK.

IT is only once or twice in a century that God gives the world an evangelist of the first magnitude. But among such burning and shining lights as a Moody and a M'Cheyne, He sets many a lesser star to draw the wandering eye and direct the sinner on the road to Bethlehem. Scarcely a city or town in any Christian country but has raised up in it at intervals one who speaks the whole counsel of God with a power that comes only of the baptism of the Holy Ghost. Such as these are lights of the world, the salt of the earth, the centre of waves of influence whose sweep is ever widening.

For years past the great work accomplished here by Jerry McAuley has been spreading, till indeed Jerry's name has became a household word in evangelistic circles. The good man, a converted pugilist, passed to his rest on September 18. Some particulars regarding Jerry's career and character may not be without interest to our readers. They were chiefly gathered from a recent conversation between the writer and Mr. McBurney, Secretary of the New York Y.M.C.A.

The secret of Jerry's power was that he spoke that which he did know and had experienced. He was frankness itself as to the unutterable depths from which the Gospel of Christ had saved him. At one of the last meetings which he addressed, for instance, this was his testimony: "I was a brute; I was one of the worst devils ever let loose on society, but the glorious Gospel contained in that blessed Bible civilised me. There is no power like it. It made me a man and a Christian, and a good citizen."

Jerry was brought up indeed amid the lowest and most degraded surroundings. Born in Ireland, his family emigrated to America when he was thirteen years of age. His father was a counterfeiter, and he himself unfortunately followed in his footsteps. He was a river thief, a prize-fighter, and, in fact, a marked man in the police books for his connection with all kinds of criminality. Finally he was arrested, convicted of highway robbery, and sent to prison for fifteen years. During this long imprisonment he heard the testimony of Orville Gardiner, who, himself a prisoner of the worst class, had been converted during his sentence. Gardiner, it may be noted, nobly redeemed the late years of his life by devoting himself with the greatest success to Mission work after his release. He absolutely used himself up in his rescue mission on the New York streets.

The light which Gardiner was instrumental in kindling in Jerry's soul did not burn brightly for some time after his leaving the prison. He had more than one relapse into evil courses, but at last he took a decided stand for Christ. His first honest employment was given him by Mr. A. S. Hatch, one of the bankers of New York. Jerry went to him, and told him that he was in want of something to do. Mr. Hatch had just got a new yacht, and, prior to selling his old one, wanted some one on board to take care of it. "Jerry," said he, "I want some one to take care of my yacht." "Are you in earnest?" said Jerry; "will you trust me?" Mr. Hatch did trust him; and Jerry was so full of the new sense of responsibility that he hardly allowed himself to sleep during his care-taking. This beginning of an honest career was the firstfruit of Jerry's Christianity. He developed rapidly into a ripe Christian character, and his work for Christ kept pace with his development. In Water-street, one of the worst districts of the city, he began on a humble scale a mission which soon proved its usefulness by the results accomplished. "The Helping Hand for Men," as Jerry named his mission, had the field all to itself among the vilest dregs of sin and vice. To his meetings he managed to attract profligates and prostitutes, thieves, burglars, drunken sailors, land-sharks of all kinds, and, says Mr. McBurney, "The Helping Hand" became a Bethel and a birthplace to hundreds. Then new work thrust itself in upon him. Another mission was opened at 106, East Thirty-second-street. Jerry raised 6000 dollars to fit up the building, and, among a low population, he carried on his work there with extraordinary success. Up till his death he was the central figure of the work both at the Water-street and the Cremorne missions; and thousands looked with tearful eyes on his coffin who traced the dawn of their spiritual life to the lamp lighted by Jerry McAuley in these dark places.

He was only forty-five years of age when he died. He had long been in the grip of consumption, but his death came at last with a startling suddenness. In his life, however, he had done more for the evangelising of the slums of New York than any other man.

He had no external advantages to assist him, nothing but an indomitable will and a double portion of the Holy Spirit upon him. His face was rather repelling than otherwise; of a low phrenological type, with small eyes, very receding forehead, and with hardly any top to his head. But he was all on fire with Christian energy. He was outspoken and honest in his utterances, hating shams, and denouncing them with uncommon vigour. He was a good judge of character, and could see through "a fraud" as quickly as any man in New York. In his Water-street Mission he instituted a "penitent form," where he would encourage the converts to pray their first petitions; "teaching his chickens to chirp," the rowdies called it; but Jerry was never afraid of a sarcasm. The prayers offered at that penitent form were models of all that prayer should be—straight from the heart to God, and dealing with real wants.

Jerry was quick to detect merely conventional phrasing, and was equally quick at condemning it. One night, for instance, a convert began in a drawling way, "Lord, we thank thee for thy goodness and mercies." Jerry instantly called out at the top of his voice, "Pray to the Lord to forgive your sins; tell Him you're a sinner."

Though appearing in many things rough as a bear, he was yet as tender-hearted as a woman. A notorious character who kept a bad house close to Cremorne Mission, annoyed him very much by making noises during the services. Jerry went to him and remonstrated. The man only insulted him. The old Adam got the better of Jerry, and he lost his temper. But he got an official to return with him almost immediately afterwards and apologised. That apology won the day. The man could make nothing of this new method of treatment, and his interruptions were discontinued.

His meetings were conducted with great vigour and "go," so as to be thoroughly attractive to the rough people whom he aimed at. He had always excellent singing, "no better singing in town," said Mr. McBurney. In his talks there was a mixture of the melodramatic, the pathetic, and the mimic, that irresistibly caught the attention. He could not expound a text; but out of the depths of his own experience and the fulness of the Gospel salvation, he preached such sermons as few ministers could have done.

His funeral was a unique event in the history of evangelism in New York. The coffin was placed in the Broadway Tabernacle, and a deeply-affecting service was conducted by Dr. Irenæus Prime and others. Never have I witnessed a more remarkable spectacle than that burial presented. T. S.

THE FISK JUBILEE SINGERS

NOTHING could exceed the greatness and grandeur of the reception given to the Jubilee Singers by the Earl and Countess of Tankerville on Saturday and Sunday week. Their coming to Chillingham had been looked forward to with great interest by the regular attenders at the weekly evangelistic meetings, but the invitation "all free and free to all" spread, and many who had no other opportunity readily embraced the invitation. Everything was arranged so as to make the sable vocalists feel at home, and the visit to themselves was a most enjoyable one. In such a spirit they met every engagement.

Special invitations were issued for Saturday afternoon, and at three p.m. a large company of resident gentry and farmers assembled in the Dining Room to meet Lord and Lady Tankerville and listen to the songs of the Jubilee Singers. At this gathering Mr. Stevenson Blackwood delivered a most appropriate address. The spacious apartment was fitted up for the occasion. Tea was afterwards served to the company who had come from a distance. At seven o'clock the workpeople and families on the estate, with the parishioners, were invited to see and hear these famed minstrels sing the songs of their captivity. The room was beautifully lighted up, and the company saw to great advantage the magnificent paintings that adorn its walls. Behind and over the platform where the Jubilee Singers were seated hung the grand painting by Landseer of the Wild Cattle. The following programme of music was gone through:—"Steal away to Jesus" and "The Lord's Prayer," "Don't grieve for me," "Brothers, are you getting ready?" "Judgment Day," "March on," "Good Lord," "Wait a little longer," and "We'll sing a new song." After the concert Rev. Hudson Taylor addressed the meeting on China. The company frequently testified unmistakably their high appreciation of the rich treat so richly and kindly provided for them.

For Sunday's services, in which the Jubilee Singers were to take the choral parts, every preparation was made to ensure safety and comfort. In the castle court yard a large and commodious covered platform was substantially erected, on which the harmonium, singers, and speakers were accommodated. The area was closely seated. After every seat and standing room was densely packed, Earl Tankerville handsomely threw open the rooms of the castle, from the windows of which (a double tier four square) a good view was had. The balconies and roof of the castle all round were crowded by an attentive and most orderly company. The sight now presented was one of impressive grandeur, and will long be remembered. Parties were there from the slopes of the Cheviots to the fishing villages on the coast, from Alnwick and Rothbury, to Lowick, Belford, and Wooler, brought in every description of conveyance.

Considerably over two thousand were assembled when the proceedings began by the singing of two of Mr. Sankey's well known hymns, led by Mr. Blackwood, accompanied on the harmonium by Lady Hilda Beauchamp. The Jubilee Singers then began by sweetly rendering "Steal away to Jesus," and the Lord's Prayer. Rev. Hudson Taylor conducted devotional exercises, and afterwards came the hymns by the Jubilee Singers, "Sinner, don't stay away," "I've read of a world of beauty." Mr. Blackwood addressed the multitude in an earnest and telling address from Rev. v. 9, which was listened to with rapt attention. After this the Jubilee Singers sang, "I've been redeemed," and the Benediction, "The Lord bless thee," &c. In response to a request by Lord Tankerville, they afterwards gave "The bridegroom came." All the pieces were as distinctly heard in their softest and sweetest parts as in a room. The large company slowly dispersed, some to wander through the flower garden, while others remained to an after prayer-meeting; all seemed grateful and gratified.—*Berwick Advertiser.*

THE EVANGELISTIC MISSION.

THIS year Mr. Russell Hurditch summoned his friends to meet for the anniversary of this Mission, in the new Conference Hall, Eccleston-street, in the South-west of London. A number of workers and other well-wishers gathered in the afternoon of Tuesday week for prayer. This was followed by tea and a season of social converse.

In the evening the large hall was tolerably well filled, and there was a strong muster of sympathising friends on the platform. Lord Shaftesbury had pledged himself to preside if the state of his health permitted. At the commencement of the proceedings, however, a letter from his lordship was read by Mr. Hurditch, regretting his inability to carry out this purpose. The venerable Earl said: "I am so terribly oppressed by pain and lassitude that I can hardly write this letter. I am not sure that I shall be able to come to town for the opening of Parliament." The increasing burden of years is beginning to tell on the good old man, and it pains us to think that his noble and eminently useful life may be drawing near its earthly close. Failing his presence on this occasion, Dr. Eccles, a tried friend of the Mission, took the chair at the request of Mr. Hurditch. After a song of praise, earnest prayer was offered by Mr. E. H. Glenny and Mr. C. Stuart Thorpe.

THE DIRECTOR'S STATEMENT.

Mr. Hurditch, having referred to letters, regretting their absence, from Mr. Samuel Morley, Mr. Denham Smith, Mr. Stevenson Blackwood, the Lord Mayor, Dr. Donald Fraser, and others, made his customary statement of the work for the past year. In all its departments, he said, it has been signally owned of God, and there is abundant cause to praise Him for the spiritual blessing conferred. At *Kilburn Hall* the numbers attending the services have been larger than ever, and souls have been saved. The various branches of the work there seem to be in the most encouraging and prosperous condition. It was there that the Mission was started some nineteen years ago, in a tent, in which Mr. Moody gave the first address he ever delivered in England. The friends working at *Malden Hall* have also found the cup of blessing to run over; they have never had so much blessing as of late. Last Sunday they witnessed a renewal of God's grace both morning and evening. A variety of methods is employed, and these are sustained at the expense of the friends who have been associated there—for the most part, the converts of the work in past years. A little while since Mr. Colman undertook the care of the Mission, and we hoped to be released in future from any responsibility. Our brother has, however, been called home, and this has necessitated the work returning to the care of the Evangelistic Mission. We are looking to the Lord to raise up others to assume the oversight of it. The work continues to prosper at *Bignold Hall*, Forest Gate. Mr. A. Wallis, through whom I was induced to take it up a few years back, will say something to us about its progress. At *Mornington Hall*, Hampstead-road, we have not been so successful as elsewhere. We have therefore disposed of it to friends who have taken charge of the work, and will shepherd those who have been gathered there as a congregation. The lease of *Dalston Hall* having expired, the site was purchased for a church in connection with the parish. We had to look for another building, which we found just opposite Dalston Junction. God has greatly blessed the work there. The place is now too strait for us, and a larger building is very much required. This, I may say, is also the case at Malden Hall. There are signs of a revived work of grace at *Hammersmith*, but we have not yet, for lack of funds, renewed the Sunday services at the Theatre of Varieties. The same has to be said of *The Oxford* Music Hall, where in former years we have witnessed great blessing. I had a letter only the other day from a young man now at the Antipodes, who wrote that he was converted at the Oxford. Ever since he has been serving the Lord, both in this country and on the other side of the globe. He has now formed a band of workers, who have linked themselves with the Salvation Army, and over whom he is "Captain." I have just had another letter from a young man who had heard that the building was not likely to be opened for Gospel services this winter. He writes in a very encouraging strain, and encloses a donation from himself, besides one from a fellow-servant; both these were converted in connection with the Mission, one of them at the Oxford. We know of hundreds of cases of conversion there.

During the past summer ten or eleven Gospel *Tents*, belonging to the Mission, have been erected in different parts of the country, several of them being stationed in London. Great blessing has followed the preaching of the word, and in some cases the accommodation has been much too small. The work has been somewhat trying in the tent erected at *West Kensington*, almost adjoining the site of the hall where Messrs. Moody and Sankey's services were held. Notwithstanding the blessed work then carried on there, it is amazing to find the indifference and even opposition that have been shown in connection with the tent services. The tent at *Fulham* was placed under the care of the local missionary, who reports that sixty or seventy persons have united themselves to various churches as a fruit of the work. There has also been large blessing in the tent at *Walthamstow*. A meeting of converts was held in Mr. McAll's grounds on Bank Holiday, when close on 200 persons were present, and there was an uninterrupted stream of blessing. In the country there has been still more encouragement in connection with the tent work. At *Stretham*, in Cambridgeshire, the work has been so prospered in past years that friends have defrayed the cost of a hall, which is now opened, and is crowded for Gospel meetings on the Lord's Day. In connection with it there are a reading-room, library, coffee stall, &c., and it is just such a place as the writer of the recent letters in *The Daily News* about village needs ought to have seen.

At *Swindon* there has been a constant stream of blessing through the services held by the friends of the Mission. Many railway men have been brought to a knowledge of Christ. All the churches have received accessions, and there are about 300 associated in fellowship at the Mission hall. These go out into the villages round about with the message of life. A baker in the town has arranged his business premises so that he can divide part of them off for a hall. Our friends have started a Mission at *Chippenham*, and one of the largest chapels in the town is filled every night; and many are now rejoicing with the joy of a new-found salvation. Several evangelists have been at work at *Margate* during the past summer at tent meetings and on the sands, with decided spiritual blessing. The Missionary says there is not a house that has not been visited, and on the walls of every lodging-house there have been placed copies of our sheet Almanack, which sets forth the Gospel message. This *Distribution of Literature* is another important part of our work. At all the stations on the London and North-western Railway between Euston and Watford, framed copies of the almanack have been placed, giving announcements of the Mission rooms along the line, while many hundreds of thousands of Mission Gospel papers have been circulated. At *Bushey* we sadly need a resident evangelist. Mr. C. S. Thorpe, who formerly had charge of the work, is making a special appeal for it, and there is the promise of much encouragement. *The Bible Carriage* has visited, during the season, Brighton, Eastbourne, Margate, Ramsgate, Canterbury Fair, and all the towns and villages between. The Scriptures are sold, tracts distributed, and the Gospel preached. Other branches of the Mission work are free teas, home visitation, relief of the distressed, the circulation of Gospel papers, &c.

Mr. Hurditch closed his interesting statement by saying that the balance-sheet showed a total income of £4552 15s. 2d., with an expenditure of £4740 19s. 9d. The deficit had been met out of the purchase-money of Mornington Hall. The exchequer of the Mission is now virtually empty, and besides the ordinary claims of the work, special help is needed for the enlargement of Bignold Hall, and for the expense of the Oxford Music Hall services. He asked for continued prayer and support, and looked forward to greater manifestations of blessing than ever they had seen in the past.

THE CHAIRMAN'S ADDRESS.

Having read from Romans xi. and xii. about the duty of "distributing to the necessities of the saints," Dr. Eccles said that the necessities of the Mission, both in rent of buildings and the support of workers, ought to be freely met. We are passing through a time of commercial depression, and this should really nerve us more to see that we supply that which is lacking. Referring to the Director's statement, he said that he felt very much grieved at hearing of the non-use this season of the Oxford for want of means to meet the expense. During the week it is one of the devil's great places for dragging down men and women to hell, and many will go to it on the Sundays to hear the Gospel preached who will not be persuaded to go elsewhere. It is greatly to be desired that the friends may be able to open it throughout the winter.* As to tent work, he believed it came as near in character as we could go, in this climate, to the public ministrations of our Lord. It deserved the heartiest support. Dr. Eccles said he was greatly interested in hearing of the Mission hall at Stretham (Cambs.), where the building was used on week-days for various purposes. He only wished that every church and chapel in the country were so built that they could be used every day in the week for some good object. It is something fearful to see the sums of money spent in church buildings that are so little used. Many thousands of pounds are expended on a building that is not in use more than four or five hours a week! Speaking of the need of supervising the converts, he said that many of these were domestic servants, and he would be strongly in favour of the appointment of "women bishops" for the visitation and spiritual oversight of these young believers.

Mr. Abraham Wallis, of Forest-gate, E., gave some details of the work in that locality. He supposed many of those present did not even know where Forest-gate was. Thirteen years ago it was a mere name; two trains a day stopped at the station. Now there are 132 trains per day passing the station, carrying 10,000 people. Four years ago there was a little Mission hall in the place, holding some eighty people. They had to build a larger place, and it was very shortly filled. The Lord gave wonderful blessing, and now the hall had to be enlarged again. The new building would be opened in the first week of November. Mr. Wallis told of several in-

* Since this report was written, we have been informed by Mr. Hurditch that a sufficient sum has been provided to meet the expenses of the Sunday services at the Oxford for at least two months. These services will, therefore, be commenced on Sunday next, Nov. 2, at 7 p.m. Christian friends are invited to help.

teresting cases of conversion through the Gospel meetings at Bignold Hall, and closed by asking the prayers of Christian friends, "and some of your money, too; for we have not quite finished yet."

DR. SINCLAIR PATERSON ON GIVING.

I count it a privilege to attend a meeting like this, to express my cordial and entire sympathy with the work, and to acknowledge my personal esteem for Mr. Hurditch. I have been surprised, while listening to his lucid statement, at the extent and variety of the operations. I was more surprised than ever on learning from the balance-sheet that it is all done for about £5000 a year. I know some churches that have a much larger income, and do no work at all in comparison with this Mission. Indeed, considering the work and the income, I think it will compare favourably with almost any work I know. Those who invest in the stock of this Mission will be laying up treasure in heaven. Giving to Christian work is often esteemed a grief; in Scripture it is spoken of as a grace. In the olden time they used to bleed people in the spring, that they might have good health all the year! I do not recommend that, but I think bleeding of the kind that this and similar good works seek to do, is good for the Christian. Covetousness is a greater and more prevalent sin than many people think. There is no better preventive, and no better remedy for it, than giving of our silver and gold largely and freely to the service of God. We must, of course, give wisely—to the work that is best and most effectively done, and where the largest returns are to be expected. I remember, when visiting Denmark some twenty years ago, I learned a little incident in the history of a great Danish admiral. On one occasion, when commanding a little sloop—it was before he was admiral—he had the audacity to engage an English frigate in battle. They both fired away, but after a little time the captain of the frigate noticed that the firing from the sloop ceased. A flag of truce was hoisted; a boat was lowered, and the Danish captain came alongside. Addressing his opponent, he said, "Sir, our powder is all done, and we have come to borrow some from you!" The devil has been using money against the cause of God for many years; let us take it from him, and turn his guns against himself. The love of money is the root of all evil, but the right giving of money is the root of a great deal of good. God has blessed it over and over again. We are to give our prayers and our labours, but we must give something more. Dr. Norman MacLeod and another minister were visiting an island on the west coast of Scotland, and they were overtaken on one occasion by a very violent storm. They were in danger of being swamped, and some one in the boat proposed that one of the ministers should pray. Dr. MacLeod was a strong, large man, and the other was of small stature. Said the boatman, "The little one may pray, but the big one must take an oar." There must be work as well as prayer. In the passage of Scripture read by the chairman (Rom. xii.) we are exhorted to give "with simplicity"—that is, honestly, frankly, freely. Some one was asked, "When are you going to cease giving to the cause of God?" The reply was, "When God ceases giving to me."

As to the spiritual part of the work, I think we are waking up a little. I remember the time when nobody was expected to work except the minister, and perhaps a few elders and deacons. Now we are beginning to find out that the duty and privilege of working for the salvation of others belong to every individual Christian. At the same time, desultory work does not accomplish much—it must be disciplined, and hearty, and thorough. And let us be assured that there is not a weakling in the Church if the Divine strength belongs to him. We need not fear any duty, however vast, or any difficulty, however great. Let us begin at home, where work for Christ is most difficult; then we shall find all other work easy. Nothing is impossible to faith. If we have experienced the power of God in our own hearts we may be certain that God can save the worst. Only in proportion as we ourselves grow in the knowledge of Christ, are we able to do anything to win others to the like precious knowledge.

MR. R. C. MORGAN ON UNITY.

Nothing in the proceedings of the evening has gratified me more than the large-heartedness of the prayer with which our brother opened the meeting, and the equal large-heartedness that ran through Mr. Hurditch's report. I was glad he made that reference to the Salvation Army. I think it is a good thing for us to speak kindly about things on which we may differ. The Apostle says we are to love "without dissimulation," and to be "kindly affectioned one to another." One thing in the report that took hold of me was the statement as to the increased spirit of hearing among the people. I am sure if there is an increased spirit of hearing among sinners, it is because there is a greater spirit of love among saints. This unity was expressly mentioned by our Lord as a sign to the world. He prayed that his disciples might be one, "that the world may believe that Thou hast sent Me."

We have all read the story of Uzzah—how he was punished by God for putting his hand to the ark when the oxen stumbled. Perhaps we have thought it was rather hard on Uzzah. But one cannot help feeling that God would not have done it if He had not meant to teach his people an important lesson. Very often we act like Uzzah; we think the Lord is not able to take care of his own cause. Some worker has stumbled, or we think he has, and we put forth our hands to save the ark. In the case of Uzzah the oxen *did* stumble; and in our own day they stumble frequently. But we too often forget what we are. We are not so much keepers of the ark as witnesses for God. "Ye are MY witnesses" A body of witnesses in court are sometimes a very odd-looking lot of people—as unlike each other as possible. But if they can all practically testify to the same thing, each giving his own little bit of evidence in his own way, their united testimony will be good and useful. The great thing for us to see is that we bear our own witness well, rather than be over-anxious to set others right. Then, I think, we would not have to say much about money. "With great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, neither was there any among them that lacked." We say the Lord is coming, but we can only prepare for his coming in proportion as we are of one accord, of one mind. It has been said, with regard to prophetic truth, that it would be a good thing if we were to come together and speak about what we are agreed on, rather than that on which we differ. The same thing is also true, I think, with respect to Gospel doctrine. There would not be a great deal left on which we did not agree. What we agreed about would be like the dinner, and the things we disagreed about would be like the nuts we sometimes crack after dinner. We make a great deal more noise in cracking the nuts than in eating the dinner. Let us try to love one another, and bear with one another. There are those who, we think, are in great error, and make great mistakes; and yet, somehow, the Lord uses them. I know a man who, in my opinion, is not half so sound in doctrine as I am, but he gets people to come to Christ and be saved. If the ten men take hold of the skirts of him that is a Christian, and say, "We will go with you, for we have heard that God is with you," they will bring their purses with them. God help us to love one another, and be faithful witnesses to Him, and we shall silence the taunt of those who ask, "Where is their God?"

MR. RADCLIFFE'S MISSIONARY APPEAL.

What the Lord sent me to London about specially at this time, was the heathen, and the people living in darkness on the Continent: with them I include the Jews. Wherever I have been I have felt constrained to speak on this one subject. If I speak about it to you to-night, you will find it is quite to the point. The Lord's dying command was, Go, and carry the Gospel to every creature. That is what we have not done in London. We have not even carried it to our own immediate neighbours. I suppose if we brought up Atheists to this platform to-night, they would point to us professing Christians—to us true Christians, who are really converted, and say: "You cannot be Christians, because you are not fulfilling the dying request of your Lord and Master." You know that for 200 years after we had the great Reformation we refused to carry the Gospel to anybody but our native Englishmen. It is only recently that we have *begun* to obey our Lord's command. Therefore the infidels would be right in saying that we cannot be the true followers of Jesus Christ, because we are not obeying the most important of his commands. Let us take one of the countries almost close to us — Russia, with its 100,000,000 of people. They are hungering and thirsting for the Gospel, but we are not sending it to them. It is much easier for Englishmen to do it than for their own countrymen, because the police would at once pounce upon a Russian if he were found proclaiming the good news of salvation. What has this to do with your special work to-night? I believe the Lord will raise up a great army from among you to go to these needy places of the earth. We met nine of them this morning—all young women—who are going to China. Lord Radstock, as you know, is going out soon to India. Yesterday I was seeing a colonel in the army who is going out to Russia, and another friend, a Stockholm man, is going at his own expense. Presently there will be such a cry for men and women to go out to all the lands and speak of Christ. In the Western States of America they cannot supply the demand for ministers. Much prayer is going up for the dark places of the world—far darker than London. I have written to a pastor in St. Petersburg, asking if he can find me room for six railway men accustomed to make locomotives. We want converted workmen who can support themselves to go forth and tell of Christ. In Glasgow they told me lately that they had been sending out a good number of such men. Now we shall have to go for these men and women to where they have been well tried and educated, in your university. There is no college for such training that I know of in Great Britain, that I would rather go to, than this blessed Gospel Mission which has been going for these eighteen years or more. Some of the workers are necessarily paid, but there are many others who have been giving their spare hours and days free of any cost, and hanging upon God by faith. These are the people we want for China and Africa, and the dark places of the Continent. By and by we shall come down to you asking if you can spare fifty such working men and women to go abroad as the servants of Christ. You have been giving to the people at home the simple Gospel, but we will want you for the darker places. At first Mr. Hurditch will be staggered, it may be, but presently he will see the places of those who go filled up with many more of those at home. You will find there will be such a spirit of prayer going up, that a mighty blessing will fall upon those who go and those who stay. Glasgow is the richer to-day for all those young men and young women that have gone forth. If God will pour out his Spirit upon the Christian pastors and the people, we may have an awakening amongst us this winter such as shall spread from London to the uttermost places of the earth, where the heathen are groping in thick darkness. Oh, that we would join in prayer, and cry to God for such a mighty awakening. We have proposed that there should be a three days' fast in Scotland from one end of the country to the other. Might we not have a day's fasting and prayer throughout London and England, that we may get on our faces before the Lord, and ask Him to forgive us because we have not been obeying Christ's command?

It was subsequently stated by Mr. Hurditch that several of the converts were much exercised about giving themselves to work in the foreign mission field, and were waiting on God for guidance in the matter.

After some brief but earnest words of exhortation, Dr. MacKilliam led in prayer, and, having sung the Doxology, the large gathering dispersed.

Notes and Comments.

WE have heard with deep regret that there has been a visitation of serious illness among the children under Miss Sharman's care at the Orphan Home, West-square, Southwark. It would cheer the heart of our devoted sister if she were to receive some practical expression of sympathy from our readers in this time of trial.

We request special notice to the report of the anniversary of the Evangelistic Mission, in our present issue. So extensive and valuable a work ought to be well sustained. Especially it is to be hoped that funds will come in for the continuance of the Gospel services on Sunday evenings at the Oxford Music Hall.

With reference to our brief comment last week on the article in *The Pall Mall Gazette*, describing the work of the Y.M.C.A. Association, Mr. Robert Burn, Secretary of the Aldersgate-street branch, writes to say that in the "copy" sent to that paper, the words "186, Aldersgate-street," formed part of the title. The omission of these words, therefore, to which we referred, was the act of the conductors of our evening contemporary, and not of the friends at Aldersgate-street.

Among the later attractions of the International Health Exhibition has been the instruction of a deaf and dumb class in the art of speaking. The Ealing Society for training teachers of the deaf, and for the diffusion of the German system throughout the United Kingdom, has given daily illustrations of the possibility of this heavily afflicted portion of the community being taught to speak, and so saved from the entire isolation which the silent system of signs involves. By a process of imitation, analogous to that employed by the mother and the nurse, the teacher of a deaf child utters again and again the same sound, the pupil imitates, and gradually acquires the power to utter similar sounds, and so to take part in social intercourse. The result, as seen in the class examined at the Exhibition, is certainly remarkably convincing as to the possibilities and advantages of this system over finger speech.

There are already eight classes established on this system in connection with the London School Board; and in the interests of the numerous deaf pupils to be found in our population, we may hope their number will increase. The prevalence of the plan on the Continent, and its successful working there, make it eminently desirable to extend its operations in our own land, where it is comparatively little known.

Professor Tyndall, in his address at the opening of the new session of the Birkbeck Institution, on Wednesday evening last week, gave a very practical *résumé* of his past experiences in the battle of life. Referring to the fact that there was a time when his salary was under twenty shillings a week, he said that he has often wondered since at the amount of genuine happiness a young man of regular habits, not caring for either pipe or mug, may extract even from pay like that. He eloquently enforced the importance of loyalty to principle and duty, representing this as vastly superior to mere glory or renown as a motive force in life.

Remembering the materialistic theories connected with Professor Tyndall's name and labours, it is not a little striking to find him speaking of God as the personal source of blessing in any direction. He said: "We bless God for our able journalists, our orderly Parliament, and our free press; but we bless Him still more for the 'hardy English root' from which these things spring." Notwithstanding all their independence of theological and spiritual truths, modern scientists and philosophers cannot help sometimes going beyond the limits of their own reasonings, and recognising the Supreme power. Mr. Froude tells us, in the closing volumes of his "Life of Carlyle," how that celebrated writer cried out, in one of his seasons of trouble, "Oh that I had faith; oh, that I had! Then were nothing too hard or too heavy for me."

By the kind permission of the Lady Mayoress, Mrs. Fisher, of Cross Keys-square, will give an account at the Mansion House of the work in which she and her fellow-labourers are engaged among young working women in the city. The meeting will be held in the Long room of the Mayoral residence to-morrow (Friday), at 3 p.m. The attendance of employers and ladies interested in this class is earnestly invited.

Dr. B. W. Richardson, in the course of his address at the St. Pancras Hall last week, as president of the Temperance Association assembled there, said that temperance advocates should not only abstain from drink, but should also display moderation as regards eating. It was the popular notion that those who did not take alcoholic liquors must make up for their abstinence by eating more than the rest of mankind; but nothing could be more contrary to truth. The laws of health, and those of morality also, demand that the body shall be preserved from abuse of all kinds. Abstinence in one direction is neutralised physically and morally by excess in another. The apostolic precept puts the subject tersely and fully, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Dr. Monro Gibson will commence, at the Young Men's Christian Association, 186, Aldersgate-street, on Monday evening next, November 3, a course of lectures, entitled "Truth for the Times, in a Book 3000 years old." The great success with which Dr. Gibson lectured last season on "Rock and Sand," will doubtless secure good audiences for the present series.

French movements in China have resulted in grave danger to foreigners and native Christians resident in that Empire. An official proclamation offering rewards for the heads of Frenchmen, varying from two thousand pounds for the head of an admiral to twenty-five pounds for that of a common soldier, has so excited the cupidity of the common people that the life of all foreigners is endangered. Native Christians are looked upon as siding with the foreign element, and so are hated by their countrymen. Mandarins refuse protection to those who appear before them under circumstances of persecution and wrongs, saying that all Christians deserve to be killed. The present aspect of affairs calls for much prayerful sympathy with all in China who espouse the cause of Christ, as also for earnest prayer that our various missionary societies may have wisdom and grace to guide aright their several organisations.

Letters are reaching this country from missionaries in China which tell sad tidings of excitement and danger, owing to the hostilities with the French. The native Christians are, in some cases, having a hard time. The conduct of the French authorities is described as being unspeakably bad. The following opinion of the recent warlike exploits of our neighbours is from an American contemporary; it expresses the views of many observant persons at the present time:—

"The late exploits of France, in the murder and pillage of the defenceless in Madagascar, Tonquin, and in China, are simply astounding. It would seem as if, in mortification at its consciousness of being but the weak shadow of its former self in the arena of nations, the ghost of the last great Papal power, it had decided to raise the pirate flag, and ruin the nascent civilisations which it cannot rule. With such nations Providence never fails to have a reckoning day."

Last Friday, amid the rejoicings of his fellow-townsmen at Ramsgate, and multitudes of his co-religionists elsewhere, the veteran Sir Moses Montefiore completed his hundredth year. Philanthropy has had no more ardent and practical exponent than this worthy son of Abraham, during the whole century of his existence. His labours and sacrifices in the cause of Jewish liberty, and on behalf of the general welfare of his race, have been incessant and nobly self-denying, and his memory will be handed down to posterity with undying gratitude and affection. His great desire has been the restoration of Israel to its ancient polity as a nation. His words on this subject as coming from a Jew of Sir Moses Montefiore's standing and culture are worthy of special note:—

"I do not expect that all Israelites will quit the lands in which they are happy, even as there are Englishmen in all parts of the world; but that Jerusalem is destined to become the seat of a Jewish Empire is the dream of my life, which will be fulfilled when I am no more."

A very firm and decided stand was taken at the annual meeting of the United Kingdom Alliance, held at Manchester last week, in reference to the political aspects of Temperance reform. A general feeling was expressed that Government had not dealt fairly with this question, and Mr. Benjamin Whitworth, M.P., declared his readiness to join any number of members of Parliament in refusing to support the Premier unless he changed his attitude on the subject of Temperance legislation. A resolution was moved by Sir Wilfrid Lawson, and seconded by Canon Wilberforce, protesting against the continuance of laws sanctioning the injustice, folly, and cruelty of thrusting into or maintaining within any locality, contrary to the will of the inhabitants, a system essentially evil. Anything like truce or quarter is evidently far from the minds of "Alliance" men in relation to the drink traffic.

Mr. Charles Hill, writing in the interests of the "Lord's Day Rest Association," calls attention to a subject which involves many other points beside that for which he contends. He urges the importance of Christian ratepayers using all the influence they have at command to secure the return of safe men as members of the town councils. The cause of religion, temperance, and public morality, is greatly concerned in this matter. Irreligious men holding such positions have power to seriously hinder the advancement of purity and righteousness. A vote, whether at municipal or parliamentary elections, ought always to be regarded as a stewardship which involves moral responsibility as to the way in which it is employed.

November 20 will be observed as a day of special prayer at Mildmay Conference Hall.

Mr. Ruskin, in his first lecture as Slade Professor, before the University of Oxford, on "The Pleasures of Learning," gave a good hint to those who desire to study the history of religion in its influence upon the world, when he said that every fairly educated European boy or girl ought to learn the history of five cities—Athens, Rome, Venice, Florence, and London; this would teach all that need be known of Greek religion and arts, of the victory of Christianity over Paganism, of some of the essential facts respecting the Christian arts of painting, sculpture, and music, and the development of Christian chivalry and philosophy, with their exponent art of Gothic architecture. Many of our young readers who want a guide to useful historical reading during the long winter evenings now at hand, would find no little profit and pleasure from following Professor Ruskin's suggested course.

A Bible-class is held for German young women on Sunday afternoons at 3.30, at the Foreign Women Servants' Institute, 36, Hart-street, Bloomsbury, W.C. The young friends who attend are welcomed to tea after the meeting. Germans residing in London would do well to mention this to their friends.

Captain Key, honorary superintendent of Bethesda Town Mission, Portsmouth, writes to us to the effect that he is compelled, as far as he can see, to leave Southsea very shortly, owing to the severe and continued agricultural depression. He is extremely desirous that some Christian friend of independent means should come to reside in Southsea or Portsmouth, to take over the work and fill his post. The superintendent should be one who is established in the deeper truths of God's sovereign grace, and has also a loving zeal for the conversions of souls. The sphere is very important and extensive, and to one who loves the Master and desires to live for Him is full of bright prospect and encouragement. Captain Key's address is Downham, St. Edwards-road, Southsea.

A conference has been held at Manchester, in connection with the Evangelical Protestant Union, which consists of the Episcopal bodies in England and Ireland. Earnest witness was borne in defence of Reformation Doctrine, and the Romanising tendencies of certain teachings and practices in the State church were vigorously condemned. In these days of Popish activity, it is more than ever needful to maintain the testimony for which many of our forefathers suffered and died. At the same time we do well to remember that the truth is most effectual when spoken in a spirit of love and forbearance towards those who oppose it.

Dr. Barnardo is now on his return voyage from Canada. With such a work as that he carries on at his "Homes," there can be no funds laid up in store, but a continual dependence on God to lead his people to liberality in their support. It would be a kindly thing to let him find on his arrival a replenished exchequer. It would greatly cheer his heart in resuming the arduous labours to which his life has been devoted. The finances have suffered from his absence, and we heartily commend the need of this invaluable institution to the generous sympathies of the Lord's stewards.

We would direct attention to the important and satisfactory letter of Pastor Vernier, respecting the Salvation Army in France, page 19.

A fresh effort has been made to overcome the great difficulty of bringing together employers and employed in the needlework industries of England. A Needlework Registry has been opened in Westminster, where workers of all classes may enter their names and terms as seeking employment on payment of 3d. (by post 4d.). Employers can apply and take their choice of books of classified workers, which are kept at the office, 8, Great Queen-street, Westminster, S.W.; Louisa Gordon, Secretary.

At a meeting recently held in Edinburgh, to form a Society for the Prevention of Cruelty to Children, Mrs. Duncan McLaren rose in the body of the hall, and called attention to an important feature of the general question of improving the condition of gutter children and street Arabs. She asserted that no real improvement could be made until laws had been obtained to force men to do their duty to their wives and families. The Lord Provost, in reply, stated that one object of the new Association would be to obtain a change in the laws in this respect. This is a subject to which all social reformers would do well to turn their attention and concentrate their efforts. For lack of legislation in the matter, shameful neglect and injury are inflicted on thousands of helpless ones.

In his letter to the Bishop of St. Asaph on the Disestablishment question, the Premier puts in a strong plea for unity among representatives of varying schools of thought within the Church. He asks if each one should not remember that his antagonist has something to say, and urges that "the great charity which is a bounden duty everywhere in these matters, should here be accompanied and upheld by two ever-striving handmaidens of a great reverence and a great patience." Instead of the bitterness, almost savagery, which have too often characterised church controversies, Mr. Gladstone contends they ought, on every ground of reason and history, to be marked by moderation, mildness, and reserve, by thinking no evil, by hoping all things, and by kindly and favourable interpretations.

So far as these words could be construed into an advocacy of tolerating or sanctioning positive error, we should have no sympathy with them, but in application to all matters upon which lawful differences of opinion may exist, they are worthy of the highest praise. Binding on us at all times, and under all circumstances, Christian charity, as Mr. Gladstone says, "is eminently rational at a time when the deepest and widest questions of belief in a Saviour, in a Deity, and in a moral law, are everywhere coming to issue on a scale hitherto without example."

We learn with much pleasure that Mr. Robert McCann, the highly-esteemed and efficient Secretary of the Belfast Y.M.C.A., has been chosen as the Travelling Secretary for the Irish Associations. During his three years' term of office in Belfast he has done splendid service in the cause, and we feel sure that by God's blessing the new appointment will prove most beneficial to the Association throughout Ireland. Mr. McCann enters on his duties as Travelling Secretary on the 1st January next.

Mildmay illuminations, Dutch pottery, and various articles, ornamental and useful, will be sold at a stall in Soho Bazaar, which has been engaged, from Monday next, by the Countess of Tankerville, for the benefit of the Mildmay Missions. The stall is on the left-hand side, close to the Soho-square entrance.

Mr. Stanley made some revelations as to the slave trade in Africa, at the Jubilee Meeting held in the Manchester Free Trade Hall last week, which ought to be widely known and considered. The Portuguese proceed on the principle that the best thing possible for the negro is to catch him, sell him to severe taskmasters, and force him to work; the Mohammedans of Africa also adopt the same idea. The consequence is that slavery of the most abhorrent type is common. The following statement made by Mr. Stanley speaks for itself:—

"A slave trade was a great blight which clung to Africa like an aggravated pest, destroying men faster than children could be born. He overtook a party of Arab marauders on the Congo in November of last year, over 1200 miles from the sea. They had utterly desolated a number of villages, massacred the adult males who had not at once fled, and carried off the women and children. He never saw such a sight before. In a small camp 300 fighting men kept in manacles and fetters, 2300 naked women and children, their poor bodies encrusted with dirt, all emaciated and weary through much misery. It was like ravening human kennels—a sight to make angels weep, cruel enough to make strong men curse and cry 'vengeance on the murderers.' Here was the net result of the burning of 118 villages and the devastation of 43 districts to glut the avaricious soul of a man who had constituted himself chief of a district some 200 miles higher up Though over seventy-five years old, here he was prosecuting his murderous business, having shed so much human blood in three months that, if collected into a tank, it might have sufficed to drown him and all his thirty wives and concubines. Those 2300 slaves would have to be transported over 200 miles in canoes, and such as could not be fed would die, and perhaps 800—perhaps 900—of all the number would ever reach their destination. This was the latest story of the slave trade in Africa."

Mr. Stanley says that after seeing some millions of natives and talking with thousands of them, he is convinced of their readiness to engage in honest toil if it be put before them. For fair money he invariably found that he could get fair work. It was true that for some years no native went to the station and offered to work, but now nearly 1000 natives voluntarily marched many miles seeking for work from the International Association every month. So long as the Portuguese rule fills the land with terror and dread, cruelty and injustice, the development of the finer features of the negro character must be repressed.

Mission stations formed the subject of a vigorous discussion at the quarterly meeting of the London Baptist Association, held recently at Hackney. It was introduced by Dr. Underhill, who appealed earnestly for an extension of such work in connection with the churches. Out of the 153 churches belonging to the Association, only 34 had any outside mission work, a very small proportion, and surely revealing a lack of concern for the outcast, which ought to be remedied. His plea that the mission hall should be preeminently set apart for Gospel teaching, and not used for political or polemical discussions, is a wise one, and worthy of serious attention. So, also, was the Doctor's further contention that such stations should be the centre of practical work, such as feeding the little ones, helping to good employment, bringing fallen women to Homes, Gospel Temperance work, and the establishment in poor districts of Crêches and Training Schools for ragged children.

THE BIBLE FOR IRELAND.

At the recent Christian Convention in Dublin Mr. Hamilton Magee stated, as an encouraging feature in the present aspect of Irish affairs, that the Scriptures are being more and more distributed and read through the country. It is one of the most deplorable characteristics of the Romish system, which prevails so extensively in the sister island, that the masses of the people are absolutely forbidden by the priests to study the Bible for themselves. Little wonder that in most cases the peasantry, and the humble classes generally, are in such dense spiritual darkness. Popery has much to answer for in having thus kept the people in ignorance of the saving truths of Christianity. The Irish are naturally reverent and religiously disposed, and if they had a fair chance of gaining a practical knowledge of these truths, they would readily respond to the claims of the Gospel, and would receive it as God's message to sinful men.

Such, at least, is the experience of the good and earnest Christian men who are scattered through the island as agents of the Scripture Readers' Society for Ireland. During a recent visit to Dublin it was the good fortune of the writer to meet some of these Scripture Readers, around the hospitable board of Captain James Kearney White, the worthy Secretary of the Society. Captain White is gifted with an unusual share of the enthusiasm and fervour peculiar to his countrymen, and he has succeeded in imbuing his fellow-workers with the same spirit. It is a circumstance worthy of note that two of the men who served under Captain White, when he was on coastguard duty in the West of Ireland, are serving under him still, but in a different capacity.

On the occasion of the little gathering to which we refer, there was also present a very estimable Irish clergyman, Rev. W. D. Austin, rector of Castlecomer, co. Kilkenny. He had just returned from the Clifton Conference, which he had attended as a deputation on behalf of the Scripture Readers' Society, and where he had very effectually pleaded its claims to the hearty support of the English people. Before the Readers gave their testimony, Mr. Austin addressed to the little company some very practical and helpful exhortations, dwelling mainly on the comfort and strength that are to be derived, in daily Christian life and work, from the hope of the glorious appearing of our Lord and Saviour. Mr. Austin was able from ample personal knowledge to say that Romanists throughout Ireland—even the priests themselves—are perfectly accessible and ready to converse on spiritual matters, if they are kindly and properly approached.

This was also the burden of the testimony given by the Scripture Readers. Several of them said that they could not do much good, if any, when the people were gathered in groups, as controversy was almost sure to arise. When they could talk to the people singly and alone there was great willingness to hear the truth and to welcome it. One reader declared that he had travelled over all parts of Ireland, and he found that the Roman Catholics listened to the reading of the Scriptures and the simple declaration of the way of salvation as attentively as any Protestant could. In the wild and remote regions of Galway he entered houses which he had visited twelve months before. The people welcomed him again very cordially, and he had proofs that his former efforts had not been in vain. In one house he visited he noticed a very old lady standing at the door of an inner room while he read the Scriptures and exhorted the other inmates of the house. She spoke to him before he left, and declared that though she was 95 years of age, that was the first time she had heard anyone telling the sweet story of Jesus and his love. It was touching to hear some of the incidents related by these good men, showing the deep reverential love that the Irishwomen express for *Jaysus*, as, in their vernacular, they pronounce the Saviour's name.

Mr. Quarrier, another friend who was present, and who has had a long experience of evangelistic work in all parts of Ireland, had the same story to tell. He related one incident in his experience which is so striking as to be well worth preservation. He was then stationed in co. Kerry, and was going to his home from Bantry by way of Glengariff. He was driving, and was accompanied by a friend. When he was about a quarter of a mile past a certain place where there were cross-roads, something seemed to tell him that he ought to have gone by the other road. He accordingly turned about, and did so. By and by he stopped to feed his pony. While walking up and down the road with his friend, as the pony was feeding, he saw an old man, with long grey hair, approaching. As soon as he saw the man he knew that God had sent him to him. When the man came up he addressed him in Irish. After some general conversation, Mr. Quarrier said to him, "You have been a long time in the world now." "Over eighty years." "Have you made any preparation for leaving it?" "Not a bit, sir. My soul has been a trouble to me for years. I went down to Killarney to see if the holy fathers could help me, and I gave them a lot of money. When I came home it was not a bit of good—no use at all. I went to the priest and gave him money again and again, but I have not got this burden off my soul yet." I began to tell the old man simply what the Lord had done for him. He dropped down on the road on his knees and said, "Tell me these words again, for God's sake." I told him again as simply as I could; then I knelt down and prayed for him. "Glory be to God!" he exclaimed, "now I know why I was sent out of the house to-day. I was sitting by the fireside, and all the rest were away off on the hill. I have not been so far as this for two years. As I sat by the fire I heard a voice in the room below: 'John, go out and go up the road.' There was no one in the house and I felt nervous at hearing the voice, but I sat down again. Once more the voice sounded, 'John, go out and go up the road.' I started and got more nervous still, but again I sat down. The third time I heard the voice, 'John, go out and go up the road.' So I came out and walked thus far, and as sure as you are here God sent me to you and you to me." He grasped my hand, and his eyes filled with tears as he said, "Now I will die easy; I have lost that burden. But there is one thing I want to speak to you about. I have laid by £200 for a sacred purpose — to have masses said for my soul after I die. What will I do with it?" I told him to give it to God in some way or other; were there no poor people in the neighbourhood? "No; they are all comfortable farmers like myself. Will I give it to the priest?" I said: "Do not give him a penny of it. The Lord will direct you what to do with it." We said good-bye, and he went away. I never saw or heard of him again, and I do not know what he did with the money. I could give ever so many instances of that sort. My dear men (addressing the Scripture Readers), go on sowing the seed; but avoid controversy as you would avoid a serpent. If you get Christ into the hearts of the people, everything else will go out.

"Let me give you another bit of my experience," said Mr. Quarrier, "with a priest. I was in a car, and the priest wished to get up. There was only one empty seat, and that was beside me. I looked at him, and offered him my hand. He turned round and went to the other side of the car. He could not get up there, so he came back and got up beside me. 'Are you a missionary?' he said. 'I am a minister of the Gospel.' 'Because,' said he, if you are, you are one of the most civil I ever met. Do you know why I objected to come up beside you at first?' 'No, but I thought there must be some reason for it. I never saw an Irishman act as you acted.' 'Well,' said he, the reason was this: when I have got up beside these church missionaries, they have bothered the life out of me with controversy, and exposed me before the people, when I could not reply to them." We talked about various things, and I took the opportunity of speaking to him about his soul. When we parted he told me where he lived, and asked me to call on him any time I was that way.

Captain Kearney White followed up this narrative with a case from his experience when travelling by rail. He went past his station in order to prolong the conversation, and when they bade each other good-bye the priest said, "We have had a most profitable conversation, and I trust in God we shall meet in heaven."

We were sorry to hear that though there is no lack of openings for this blessed Scripture reading in Ireland, there is a lack of capable, devoted, judicious workers. We trust this need may soon be supplied. Any friends who can in any way help on the good cause, should communicate with Captain Kearney White, 27, Lower Pembroke-street, Dublin.

ALDERSHOT MISSION.

Just twenty-one years ago, on Saturday, 10th October, 1863, in faith and prayer and thanksgiving, the first opening service was held beneath the roof of the Aldershot Mission Hall and Soldiers' Home—a place whose memory is sacred in hundreds of hearts all the world over, and amongst the ransomed blood-washed throng in the upper sanctuary. Twenty-one years afterwards, on Friday, 10th October, 1884, in adoring gratitude and praise, its majority was celebrated by the first of a series of special services.

It is delightful to look back over the twenty-two years since, "in weakness and fear and much trembling," God's honoured servant, Mrs. Daniell, first came to the camp, where at that time not a reading room, recreation room, or any other place was provided for the troops, except the canteen, public-house, and dancing saloon. When Mrs. Daniell first designed the Soldiers' Home, some considered her scheme to be on too extensive a scale, but events have more than justified her wisdom, for within a few years of its opening, the attendance at the nightly meeting had become so large that a beautiful classroom had to be added. Since then one improvement after another has become necessary. The Home, which has only now attained its majority, is already the mother of the large and flourishing Homes at Colchester, Chatham, and Portsmouth, besides one on a small scale at Manchester; it has also been the precursor of the numerous Soldiers' Homes and Institutes originated and maintained by other workers in England, Scotland, Ireland, Gibraltar, Barbadoes, the Cape, Egypt, and indeed in some form or other wherever the flag of England waves.

On the anniversary of the opening day, by Miss Daniell's invitation, the large hall, the coffee-room, and the boys' room were crowded by a series of brilliant tea parties. Scarlet coats and Highlanders' white jackets, the blue and gold of the Royal Artillery and the Hussar regiments, the sombre green of the "sweeps" (the *soubriquet* by which the distinguished Rifle Brigade is familiarly known in the service) the small Geneva red cross of the Army Hospital Corps, and the little-loved and much-abused "kharkee" of one or two unfortunate regiments, were mingled together in satisfactory confusion. Every corps in camp was well represented, and the bright faces and perfect behaviour made it a sight worth seeing. After the tables had been taken away, the hall was filled to listen to Rev. Nevile Sherbrooke, who, himself once in the army, was well fitted to speak to an audience of soldiers. Many earnest talks were held that night and on the succeeding evenings. Indeed, at times, in addition to those who were spoken to in the hall, in every room in the house where it was possible to be alone quiet, some awakened soul was being helped to understand the way of God more perfectly. None but those who are familiar with such work can enter into its value and necessity, or realise how slowly and with how many explanations, illustrations, and references to texts, some souls unlearn their false views of God and of themselves, and become willing to receive as sinners the unspeakable gift. The blessing seemed so manifest that Mrs. Daniell arranged with Major Graves, 20th Hussars, who together with his wife found Christ in the Home several years ago, to carry on the services for another week.

FROM THE FAR WEST.

DEAR SIR,—Ten years ago (in the summer of 1874) I sent you a letter. At that time I was pastor of the Macon Circuit, Memphis Conference, Methodist Episcopal Church, South. Now I am pastor of the Hernando-street Church, in the city of Memphis. For the sake of some of your readers who may not know, let me say that Memphis is on the Mississippi River, in the south-western corner of the State of Tennessee. It is an enterprising, prosperous city, having a population of about 60,000. We have had several yellow-fever epidemics, the last two, in 1878-9, having almost depopulated the city. But we have had no fever for five years, public confidence is being restored, and evidences of prosperity are all around us. The presence of yellow fever was due to the very unsatisfactory sanitary condition of the city. But now we have got so near perfection, from a sanitary point of view, that the President of the National Board of Health recently pronounced Memphis to be "one of the healthiest cities in the Union."

As regards the spiritual aspect of affairs, I will say that last winter we had a Union series of evangelistic services, in which all the Protestant churches took part. The preaching was done by Rev. Sam. P. Jones, of Georgia, a most remarkable man, and specially fitted for evangelistic work. There were 500 professed conversions, besides large numbers of Christians in all the churches whose spiritual life was greatly revived. Since then we had arranged for Rev. Thomas Harrison, a Northern evangelist, to hold services in our city; but as his other engagements prevented him coming till June, and as large numbers leave the city at that time for health resorts, it was deemed advisable to postpone his visit. But we expect him some time in the near future.

You have had a long loan of Mr. Moody. Now, however, we hope that he will be divinely directed to come down here and visit us. I believe he would receive an enthusiastic welcome from tens of thousands of Christians in all the cities of the Southern Sates. We would be glad to see an extensive work of grace, begun and carried on through his instrumentality and that of Mr. Sankey.

I have, for five weeks past, preached every day at protracted meetings; I have engagements for five weeks to come. Country brethren draw largely on the city pastors for help. At these meetings the Holy Spirit is present in convincing and converting power, and great good is done.

It wants a good deal of physical strength to preach every day for ten weeks during the hottest season of the year, but my health is good. This has been our hottest month. Occasionally the heat registers 100° in the shade. But we never have any cases of sunstroke, although New York city, with far less heat than we, had fourteen deaths in one day this season from this cause.

I wish some of my English or Scotch friends (I am a Scotsman) would send me a copy of THE CHRISTIAN. I have not had one for several years.—Yours fraternally, DAVID LEITH.

Memphis, Tennessee, U.S.

MR. J. RENNIE, the indefatigable agent for the Hitchin District Colportage Association, has sold during the past year nearly £800 worth of Bibles, Testaments, Prayer-books, tracts, and other good literature. Since the close of his report he has also sold 1000 copies of the new penny Testament. Some thousands of tracts have been gratuitously distributed.

THE RAGGED SCHOOL MISSION, PONTYMOIL.—The report of this good work contains encouraging accounts of the year's labours. The efforts connected with the various departments have all been attended with God's blessing. The work among the factory girls is described as an arduous one. Few know the temptations which beset them. Many of them serve in tinworks, brickyards, blast-furnaces, &c., and are surrounded by unprincipled men. Evangelistic labour at the Mission-hall has been greatly blessed. The Temperance meetings are crowded, and hundreds have signed the pledge. The superintendent, Mr. Wintle, thanks God and takes courage.

JOHN HAMBLETON at the ANTIPODES.

DOUBTLESS you have been long and patiently waiting to hear of our welfare in this far-off land, and I have also been anxious to write, but thought fit to let the Lord lead, and things develop, so that it might be seen that his hand was guiding and controlling all and every incident and experience, for his own glory and my instruction for future work.

From Naples I wrote to several friends, showing the Lord's leading through storm and calm so far, but the preaching Christ on board that ship, after leaving Naples, taught me to hold my life at little cost, for during the thirty-three years' service in the Gospel, where enemies on land have raged and persecuted, I never knew what it was to be so hemmed in by a circle of demons possessing men, and to suffer in fellowship with a rejected and hated Lord. Out of five hundred on board, at least half were bigoted Papists, led to mass every Sunday morning by three Christ-hating priests officiating in Romish robes. Nuns were going out with them as a band organised to plant Popery all over these colonies. Then there were about a hundred blaspheming infidels, who attacked me for preaching and confessing Christ.

It seems to have been agreed before crossing the line to have a victim, and one leading infidel announced that there would be a death on board when crossing the line. They intended it to be the old preacher who denounced sin and preached Christ. The whole crowd of God's enemies seemed to express delight at the anticipation, but God, who knew their purpose, gave them a victim, and delivered me. A sick man, who had seen God's way of salvation, was taken in soul to heaven while crossing the line, and his body thrown overboard the next day. The Lord had given to my wife—the only companion and sufferer with me on board—the third chapter of Mark, where the chief priests and Herodians sought to catch Him in his words that they might accuse Him. And "Jesus withdrew Himself." "Come," said the Spirit, "let us read together the third chapter of Mark." When she drew my attention to this, I saw it was the Lord's mind to withdraw from preaching while crossing the line, for they had agreed together to seize me while preaching, and play death and destruction to my body. My wife and myself locked ourselves in our cabin, and were all night in prayer. Crossing the line that night the sick man died, and on the morrow the body was thrown overboard; and I told them they had a victim—a death on board, as the infidel had publicly announced—like the ram caught in the thicket. Isaac was delivered from the knife, but my wife and myself were boycotted till we reached Adelaide, where God sent an unknown man to take us ashore, leaving the ship to go on to Melbourne.

There the Lord gave us a fortnight of blessed Christian fellowship and power in the Gospel, so that souls were saved and God's people built up in the faith. The next ship of the Orient line took us on to Melbourne, our destination, to wait for the ships bringing the books and Bible carriage. There we did not find much rest for the soles of our feet, for carnal strife had been going on for over twelve months, and after a month's stay the *Fort George* arrived from Liverpool, bringing the books and furniture.

The Lord opened the door for the Gospel at Geelong, where in my unconverted days I had a theatre built, and even then, though unconverted, battled with an infidel who preached Tom Paine and ran down the Bible, I having from a child been taught the letter of the Word. Now after thirty-seven years the door opened to preach Christ.

Ballarat is an inland town, the finest in all the colonies, and a great centre for the mining districts, a hundred miles up to Sandhurst. Here the Lord had ready a cottage with one large room, where, while I am writing, the boxes are being opened. Round the walls there is a very large garden full of splendid fruit trees and vegetables. A large hall is opened for me to preach the Gospel, and souls have already been saved. There is a Chinese camp within a quarter of a mile, and my wife and myself are sitting at a fine fire, with every comfort in the present rainy season that this life can give. Christian friends come in to buy tracts for distribution. Bibles and Testaments, and some of Mrs. Shipton's books have already been disposed of. The ship, *Thyatira*, from London, has arrived, and brought out the Bible-carriage, which is to be sent by steamer to Geelong, forty-five miles from Melbourne, and opened out for Gospel work and the sale of Bibles and books. Frank Brewster and a dear brother at Geelong will work it for a month there and in the surrounding small towns. Then we bring it on to Ballarat, where there is the widest street I ever saw, with great crowds on Saturdays shopping, who will carry Bibles and books away to their various homes. And this is the beginning of that great work which has pressed upon my heart since the time God brought me to Himself, giving me the first intimation, after, in my ignorant unconverted days, I fought with the infidel for the scriptures of truth, and the Lord spoke to me in the night season in Geelong in the year 1847.

The democratic element is rampant here, and to keep down Popery and sham Christianity the Government have prohibited the Bible in all the State schools. We have Bibles, Testaments, and Scripture texts which will get into the houses of thousands from the Bible-carriage. Truly the Lord is good, to give such a field for work, and so much precious seed to scatter broadcast on this extraordinary new world, for the town of Melbourne of itself, a city sprung into existence since I saw its infancy, is now as busy as London, growing in size and commerce. There is a lifetime's work for true labourers here alone, but we hope to work the up-country districts first, and, as the Lord shall prosper and increase the depôt, so Sydney, Adelaide, Queensland, Tasmania, and other places will yet feel the running streams of living water which shall flow out until rivers among the rocks shall refresh the barren wastes, and these uttermost parts of the earth shall blossom and bear fruit to the praise of his glory who saves first and sends his redeemed ones to sow by all waters. JOHN HAMBLETON.

Irwell Cottage, Bradshaw-street,
Ballarat East, Victoria, Australia.

THE CHURCH ARMY.

AN influential gathering assembled at the Mansion House on Tuesday afternoon, last week, by invitation of the Lord Mayor, to hear brief accounts as to the work of the Church Army. Rev. J. F. Andrews, vicar of Roxeth, said that if General Booth had made provision for some kind of association with local churches where their converts could be trained and established in the faith, there would have been no need for the Church Army. At Roxeth it had worked well, and was self-supporting. Rev. W. Carlile made a stirring appeal for sympathy and help. There are now fifty-seven Army stations, at which 30,000 meetings are annually held. There are about 4000 converts, and about the same number of regular communicant members. The annual income of the Society is £6000. Two converts were introduced and spoke well, one who is a chimney-sweeper, saying that whenever he sweeps a chimney now he always speaks to the people of salvation.

Mr. T. A. Denny, in the course of a lively speech, said only the Holy Ghost could produce the change he had seen wrought through such an agency. Foreign Missions have native agents, and the Salvation and Church Armies are simply going on the same principles. A brief address from Mr. Robert Barclay was followed by words of cordial sympathy from the Lord Mayor; he believed the Army was doing God's work, and heartily wished it Godspeed.

MRS. REANEY has lately issued the first report of her Convalescent Home at Folkestone. Altogether about 250 persons enjoyed a fortnight at the Home during the year, of whom eighty-seven were free patients. Applications for admission, or for collecting cards, &c., are to be addressed to Mrs. G. S. Reaney, Stepney House, East India-road, Stepney, by whom help will be gratefully received.

Messrs. MOODY and SANKEY in BROOKLYN.

IN its issue of Monday, October 13, the *New York Tribune* has the following account of "a crowded revival meeting":—

"Hundreds of people were refused admittance to the Brooklyn Academy of Music last evening for the reason that the building was crowded to its utmost capacity. One man, accompanied by three little children, said that he had come twenty-five miles to hear Messrs. Moody and Sankey. He waited for an hour or more, and then went home unsatisfied. Services were held during the afternoon and evening under the auspices of the Young Men's Christian Association. The large audience of the afternoon was discounted by that of the evening. In the galleries the people stood twenty deep. On the main floor the aisles were packed. Over 500 people sat on the stage. The singing, led by Mr. Sankey, was of the most fervid character. The vast audience sang from its heart. Mr. Moody told his congregation that the Brooklyn Young Men's Christian Association wanted $150,000 before January for building and other purposes. He asked each one present to give his mite with all his might. The collection-basket was then sent around. The subject of Mr. Moody's sermon was Christ's first meeting with his disciples. The latter were actuated by curiosity, just as some people are to-day, the speaker said. To illustrate this, he said one man attended one of their meetings in London because he wanted to see the crowd and be hustled by it. He liked that sort of thing. He came again, and was converted. Mr. Moody made a powerful appeal in his earnest way to his hearers to grasp eternal life while it was within reach."

The *New York Independent* says:—"Messrs. Moody and Sankey have been holding meetings in Brooklyn for two or three days, in Dr. Cuyler's church, and have given many Christian workers an inspiration and new ideas." We hope to give some details in our next.

MR. J. M. SCROGGIE IN BRISTOL.

A FIFTEEN-DAYS' Mission in this city has been held by Mr. J. M. Scroggie, under the auspices of the Y.M.C.A. The meetings were held in the large and well-appointed new hall, erected mainly as the outcome of Mr. Moody's Mission, in which Mr. Scroggie so acceptably took part two years ago. The spacious building was well filled each evening, as the Gospel of Christ was faithfully and fervently declared and listened to by the people with great interest.

For some time previously much prayer had been offered for the outpouring of the Holy Spirit, and his seal has been most manifest. The still moments of the after-meetings were felt to be very solemn times; many remained behind each evening, and not a few went away rejoicing in conscious acceptance of the Saviour. During the three Sunday afternoons the meetings were chiefly for men. The addresses were stimulating, elevating, and full of point; the joy of the people was exceeding great as the riches of Christ were brought out. On Sunday morning Mr. Scroggie gave an earnest address to Christian workers; his subject, "Love," was beautifully dealt with.

The last meeting on Sunday night, for non-church-goers, was one long to be remembered. The hall was crowded to excess. As the Prodigal was depicted, and the Lord's redeeming love proclaimed, we had the joy of seeing many return that evening to the Father's heart and home.

At the close of one of the meetings, a Christian lady had the unspeakable joy of seeing her husband, a son, and a daughter, all sitting in deep contrition, and willing to be instructed in the ways of the Lord. This seemed to be God's time for answering the prayers of many years. We were favoured with a large staff of well-instructed workers, most of whom found something to do "every night." The Sacred Song Association heartily led the singing. The Mission will be followed with Saturday evening Evangelistic Meetings weekly.

Thomas Jameson, Secretary.

LADY MISSIONARIES TO THE FRONT.

FIVE FOR INDIA.

AT Mildmay Conference Hall, on Monday week, five lady missionaries going to India under the auspices of the Zenana Bible and Medical Mission were commended to God. Miss Abraham goes to Patna; Miss Cole to Nassau; Miss Dickinson (formerly an artist) to Benares; Miss Kimmins to assist in the schools at Allahabad; the fifth is Miss Scott. Mr. W. T. Paton said the Committee had great joy in announcing a recent donation of £1000, but they still needed help, as they had been compelled to purchase the Mission premises at Allahabad at a cost of £1200.

Rev. John Bennett addressed the missionaries, forewarning them of the difficulties they would have to encounter from the circulation of Popish and atheistical literature among the natives. Rev. W. Budden, of the London Missionary Society, said that as the Syrophœnecian woman pleaded with the Saviour on behalf of her daughter, so the missionaries must cry to God for India. He thought they might gain help from the British residents, whose wives and daughters could be brought much more into service if rightly approached. Deep and earnest feeling pervaded both addresses, which were supplemented by a few words from Sir W. Muir and Mr. J. E. Matheson. Mr. Paton stated that a sale of work would shortly be held to raise more funds for the Society.

NINE FOR CHINA.

Another band of sisters has gone forth to swell the ranks of the quickly growing army of workers in China, in connection with the Inland Mission. Their names are—Miss McFarlane, Miss A. Drake, Miss A. Gibson, Miss McIntosh, Miss Jeannie Gray, Miss C. K. Murray, Miss M. Murray, Miss E. Webb, and Miss E. Marston. Their last "valedictory" was given at the Central Noon Prayer Meeting, Aldersgate-street, on Tuesday week, when there was a large gathering of friends. Each of the outgoing party told in brief but pathetic words how the Lord had led them in the past, and what confidence for the future they had in his love and his power to use and keep them in distant China. Said one, and her language may be taken as an expression of the feelings of all, "How good the Lord has been to me during the past years. My heart is full of joy and thankfulness at the prospect of going to China. If all the world were offered me to stay in England, I would not accept it."

Mr. Hudson Taylor said he had a letter that morning from his daughter, dated Colombo, on the voyage out. She and those who went with her were due in China on Friday last. She said in her letter that the journey had been a real treat, and they had felt the presence of the Master with them. The night before he had received a letter from Miss Gertrude Broomhall, who said she could not conceive of a happier party than they were. Even when they were so sick that they could do nothing, they had experienced much joy deep down in the heart. A letter from the friends who were commended to God a fortnight ago told the same story.

Mr. Morgan prayed that the work might be carried on rather by multiplication than by addition, and other friends commended the departing sisters to God, during the voyage, and in their far-off field of labour.

SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—We have commenced an issue of our "Scripture Truths" in India, translated into the native Hindu language. Besides our usual spheres of usefulness, we have other fresh fields among the fishing fleets of Labrador and Newfoundland, and in the gaols and hospitals of the Cape Settlement, South Africa. May the Lord vouchsafe a rich increase.—Yours very faithfully,

F. Woodhouse, Superintendent.

47, *Pevensey-road, Eastbourne.*

THE "MOODY and SANKEY" CHOIRS.

IT was a happy thought to arrange for a Service of Praise to be rendered by the united choirs who assisted at Messrs. Moody and Sankey's London meetings. It was equally fitting that the Mildmay Conference Hall, declared by Mr. Moody to represent the grandest institution in all London, should have been selected as the place. This spacious hall was filled on Thursday evening with an eager and expectant audience, whose presence in such large numbers not only showed that sacred "music hath charms," but was designed as a hearty expression of their grateful appreciation of the disinterested service rendered by those who sang for Jesus in the late Mission.

No less cordial a welcome to the choirs was given by Mr. J. E. Matheson, who assured them of the pleasure it gave the Mildmay friends to place the hall at their disposal. He announced that a collection would be made at the close, to help in the purchase of books for Mr. Moody's Northfield Libraries, and for the Young Men's Christian Association of Mr. Sankey's native town (Newcastle, Pa.). The idea that each member of the choirs should subscribe a shilling toward this fund originated, we believe, with a working man, who suggested it to Mr. Farley, who is well known at Mildmay. He mentioned it to others, and the suggestion was heartily approved.

The musical programme for the evening included selections from *Sacred Songs and Solos*, *The Christian Choir*, and *The Gospel Male Chorus Book*. It is not our purpose to criticise the arrangements as a musical performance; the meeting was designed to be "a service of praise," and as such it was an unmistakable success.

The addresses, too, were in perfect harmony with the spirit and intent of the meeting, Mr. Marcus Rainsford, jun., and Rev. Dr. Paterson being the selected speakers. Nothing could be more timely than the words of counsel and of caution that were submitted to the choirs by both these gentlemen. The danger of gliding into Christian service without having first become recipients of spiritual life was pointed out. The subject of "Praise" was fittingly chosen as an appropriate theme in each of the addresses, thus adding greatly to the value of the meeting. Mr. Rainsford showed how fascinating a thing is Christian joy, and how it wins worldly men to view religion with favour.

Dr. Paterson said: The revival of solo-singing seems to be in harmony with the practice of the early Church, and was common two hundred years ago. There is a danger, however, lest our love of music should overbear spiritual life and worship. We need as much to be in communion with God when we sing as when we pray or preach. I do not believe in unconverted persons singing the Gospel any more than preaching it. Not only conversion but consecration, whole-hearted and entire, is necessary for effective service in singing.

A statement by Mr. Godfrey showed that representatives of all the London choirs were present, and that the choir-work was likely to be the most permanent, visible sign of the late London Mission. They were holding together in unity, and intended to do so for evangelistic work. They had only one aim, viz., to sing the Gospel. They had never before met all together. So long as these musical friends continue to keep in view the excellent words of counsel and caution uttered by Dr. Paterson and Mr. Rainsford they will not fail to be used of God, as they have hitherto been, in alluring many to the Saviour by means of sacred song.

ZENANA MISSIONS.—A sale of work is to be held on December 2-4, at Kensington Town Hall, in aid of the Indian Female Normal School and Instruction Society. During the past four years the Society has sent out 25 lady missionaries. During the same period it has taken up the important stations of Allahabad, Fyzabad, and Ferozepore, and is now making arrangements to occupy Patna. Contributions of goods should be sent to the office, 2, Adelphi-terrace, W.C.

THE RAILWAY MISSION.

DEAR SIR,—We are daily obliged to refuse invitations to hold Gospel Missions for railway-men, in different parts of England, for lack of means to meet the few necessary expenses. One lady, being told of this, has recently sent £5. We should be thankful if others will follow her example. This sum would enable us to go to two places for a week's Mission at each. That these Missions are blessed of God we have abundant proof. A letter just received from Doncaster, where a three days' Mission was lately held, says: "The work has indeed been glorious; all the Christians seem to have been quickened, and large numbers have been led to Jesus, of whom we did not know during the meetings."

Will your readers kindly enable us to respond to the urgent calls in this direction that we constantly receive? £10 will pay for three different Missions of a week each.—Yours in the work,

GEORGE CLARKE,
186, *Aldersgate-street, E.C.* Gen. Secretary.

TEMPERANCE NOTES.

MR. GEORGE BLAIKLOCK has conducted a nine days' Gospel Temperance Mission at Brecon. This week he is in Chesterfield.

GREENWICH.—A weekly meeting is held for adults in a poor part of this suburb. There is a Band of Hope, consisting of 400 members, and one connected with the Ragged-school of 120 members. The library for the latter requires strengthening, and Temperance literature is needed for the older people. Help may be sent to Rev. F. S Clark, St. Peter's Vicarage, The Circus, Greenwich.

DRUNKEN WIVES.—Several letters from the husbands of drunken wives have appeared in the *Daily Chronicle*. One writes: "I am a man, and can bear and endure it personally; but oh, my heart aches, and I mourn and grieve for my dear children; and all I can do is to plead to the great God of all to overrule the evil training of six days, and so bless the cheering and godly teaching which I try to give them on the seventh, that they may yet grow up sober, honest, God-fearing men and women."

MR. NOBLE IN BIRMINGHAM.—The series of meetings which commenced on Sunday week in the Town Hall were continued throughout the week with great success. On Tuesday evening Rev. C. G. Baskerville gave a short address. Mr. Noble followed with a stirring appeal to working men, using arguments based on his own experience and that of many others with whom he had come in contact throughout the country. His address created much enthusiasm, and nearly 300 pledges were taken at the close, making a total of more than 1000 since Saturday night. The Blue Ribbon choir of 300 voices led the singing at each meeting.

MODERATE DRINKING.—The National Temperance League recently invited medical men of known authority to lay before an Exeter Hall audience their views on Moderate Drinking. Dr Alfred Carpenter, Dr. B. W. Richardson, and Mr. J. J. Ritchie, M.R.C.S., did so at considerable length. Other medical men were on the platform. The Bishop of Exeter, who presided, was very emphatic on the duty of weighing the matter. Dr. A. Carpenter, in an able argument, contended for the entire disuse of alcoholic stimulants in ordinary life. He asked the meeting to stand by those professional men who had the courage to be honest on the subject, and who set their face against the so-called "moderate drinking" of the day. Mr. J. J. Ritchie gave a powerful testimony as a medical man who for over forty years had been identified with total abstinence. Dr. B. W. Richardson sketched the *pros* and *cons.* in reference to alcohol. Some people speak of it, he said, as a good friend, whom they receive into their house, welcome at their table, but who, nevertheless, sometimes turns round and knocks them down in return. The addresses were well considered, weighty, valuable. They were reported in full in *The Temperance Record* of last week.

THE MILLWALL JUVENILE MISSION is situated in the heart of a very populous and poor district, and is, we understand, doing a good work. The need is greatly felt for the help of one or more Christian women. We hope the lack may soon be supplied. The secretary of the Mission is Mr. H. White, 14, Pierhead, Millwall Docks, E.

THE AMERICAN PRESIDENTIAL STRUGGLE.

WE have received the following communications from experienced and much esteemed Christian friends in the United States, with respect to the present position of affairs political in that country. One writes:—"You good British Christians misapprehend the political position over here, to some degree at least. The word 'Republican' in America seems to have the reverse application of the same party word in Europe. The Republican party here is the reform party. It contains the elements of the anti-slavery power. It struggled many years for victory over the Slaveocracy, and victoriously, in God's providence, overthrew that power. Nine-tenths of the ministers and live Christians of the United States are in the Republican party. Rum and ruin characterise the Democratic party. It is a common saying that 'not all Democrats are bad men; but bad men seek the Democratic party.'

"British politicians must know this line of facts. They favour to some extent the Democratic party, because that party *professes* to favour the removal of the tariffs. Why didn't it do that when it was in power? It has no new principles to advocate in defence of such removal. Whoever trusts the Democratic party to look after his money interests, trusts a hungry dog with his dinner. The Democrats bait their hidden hook with 'Free Trade,' and catch foreign sympathy, before the emigrant reaches our shores. Sounding brass.

"Of course all political parties advocate some correct principles, and some in common with other parties. So does the Democratic party. But it is the party which holds the drinking men and whiskey interests in its ranks, and has a record which is as sure to kill it as are our common schools to educate our youth in morality and virtue."

Another friend says:—"The ex-slaveholders, the Mormons, and the whiskey and gambling ring of the country, are united and unanimous in endeavouring to elect a notoriously corrupt and licentious man to the presidency. The only hope of defeating them is to unite upon Mr. Blaine, the candidate of the party who supported Lincoln, Grant, and Garfield. He is a professed Christian man, a member of an Independent Church, and the head of a Christian household, and in private life respected as a pure and upright man. His public life has been as consistent and free from wrong as that of the better class of our public men, as much as Garfield for instance. The overwhelming majority of ministers and Christian men of the north have confidence in and heartily support him. There is every prospect that he will be elected, and elected by this support given him by the Christian people of the country."

ROTHERHITHE.—Mr. S. Trevor Francis, who has long been freely labouring in the Gospel at Rotherhithe, and who is surrounded by an earnest band of Christian workers, is making an effort to build a new chapel, the cost of which, including everything, will be £1000. Mr. Samuel Morley has subscribed £200, and other contributions raise the sum in hand or promised to nearly £500. The neighbourhood is very poor, and this has proved during nine years past to be a work which God has blessed to the salvation of many. We heartily commend this, and hope soon to hear that the needful accommodation has been obtained.

THE BATTERSBY MEMORIAL COFFEE ROOM.—The late Miss Eleanor Dundas Harford Battersby, of Lilleshall, Salop, knowing well the wants of the adjoining mining parish of Wrockwardine Wood, generously bequeathed the sum of £20 to aid in providing a coffee and reading-room. Wrockwardine Wood Parish has a working-class population of over 3000, and although there are nineteen public and beer-houses, it is yet without a public room in which workmen can meet together for social and mutual improvement. An appeal is made to those outside of our district who knew her work, for help to erect a Memorial Room. Such help will be gratefully received by Rev. Gilbert Todd, Wrockwardine Wood Rectory, Wellington, Salop.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

BRIGHTON.

A WEEK'S Mission in the Royal Pavilion has concluded here. Many have been greatly strengthened in their spiritual life, and several have been brought out of darkness into light. Mrs. Legg's earnest, simple declaration of the Gospel message went home to many a heart. The meetings of the new Institute, Victoria House, 51, Old Steine, were also crowded.

YOUNG WOMEN IN IRELAND.

A deeply interesting and successful Conference of the Y.W.C.A. was held in Dublin on Friday, October 17. It was largely attended by branch secretaries and friends from all parts of Ireland. At 10 a.m. the Conference opened by a few words from Mrs. W. Hatt Noble, President, and Mrs. E. W. Moore (London) took the subject of the anointing oil as a type of the Holy Spirit from Ps. xcii. 10, and spoke of its consecrating, strengthening, gladdening, fragrant properties, and of God's willingness to anoint with fresh power all who were willing to receive it. Much prayer was offered for blessing upon the Association and the proceedings of the day.

The President gave an address of welcome to the delegates, telling of the rapid growth and progress of the Association, the openings for work in connection with it—that there are 105 branches and nearly 5000 members in Ireland. The reports which followed from the various secretaries fully endorsed these encouragements, and hearts were filled with thankfulness as we heard of the work amongst young women in Queenstown, Cahir, Kingstown, Waterford, Limerick, Clontary, Portstewart, Dundalk, Drogheda, Tramore, Dunmore East, Sandford, Belfast (where there are five branches. Much interest was awakened by addresses from Mrs. R. Stewart, lately returned from Foochow, China, and Miss Simpson, from Rome, as they told of members of the Association brought from darkness into light. There are twenty-four native Bible-women now being trained in Foochow, and more than thirty have passed out to tell the glad tidings in their own land. Mrs. Elliott reported of the work and blessing of the Monthly Packet department, and the morning Conference broke up.

The afternoon meeting was still more crowded, and the interesting subjects were as follows:—"New Department for Evangelistic Work," "Finance," "Missionary Character of the Y.W.C.A.," Consecration of Time and Talent," and "Our Sisters who Need our Help, and How to Reach Them." The addresses were given by Mrs. Noble, Mrs. Menzies (Liverpool), Mrs. Moon (London), Miss Reynolds, Miss O'Hara, Mrs. M. Eustace, Mrs. Smyly, and Miss Ewart. Miss Marrable read a paper kindly contributed by Miss Alcock.

At the evening meeting Colonel Hatt Noble, R.E., presided. After prayer from Rev. Dr. Marrable, earnest and practical addresses were given by Mr. Hind Smith (London), Mrs. Menzies, and Rev. H. Dening. Many young women joined the Association afterwards.

OFF TO CHINA.—DEAR SIR,—I am expecting to sail from London in the P. and O. Co.'s steamer *Nepaul*, on November 5, for China. May I ask the prayers of the Lord's people that He may give a safe and prosperous voyage, and spiritual power and much blessing in the work while I am in China, and that the dear wife and children remaining in England may also receive special blessing from the Lord. There is an urgent call at this time for earnest, believing prayer on behalf of all Missions and Mission workers in China. I would take this opportunity of thanking many kind friends throughout the country who have so cheerfully promoted the writer's efforts to make known to the Lord's people at home the spiritual needs and claims of the great China Empire. May the Lord abundantly reward them for their efforts to help forward his work.—Yours faithfully,

J. MCCARTHY.
China Inland Mission, 2, *Pyeland-road, N.*

EVANGELISTIC NOTES.

Sudbury.—At Friars-street Chapel a week's Mission has been conducted by the Rev. J. Calvert, of Beccles. The services deepened in interest and impressiveness throughout.

Mr Charles Inglis has been holding services at Brinscombe. Numbers have remained to the after-meetings, to be spoken with about their souls, and some have professed conversion.

Plymouth.—A report has reached us of Mr. Aitken's Mission here, referred to in our last. We regret we have not space for it. At the thanksgiving meeting nearly 600 joined in the observance of the Lord's Supper. Mr. Aitken is now holding a Mission at Newport (Mon.).

Mr. Henry Thorne conducted Mission services from October 5 to 19 at Birmingham. Of the many hundreds who came, a large proportion received a blessing. Many have given testimony to having found the Saviour. On the two Saturday nights services of song were held, which were attended by about 5000 people each. The Bible readings were increasingly attended and highly appreciated.

Brierley Hill.—I have taken a large malt-room in Brierley-hill, and have fitted it up with seats and platform, to be used for Gospel and Temperance meetings. I have taken the responsibility of the expenses, and would appeal to the Lord's stewards to help me in this work. Thos. Whitehouse, Minister.

Amblecote-bank, Brierley-hill.

Westcott.—The open-air services on Westcott-green on Sunday afternoons in connection with the Wescott Gospel and Open-air Mission has been much blessed, both in the faithful preaching of the Gospel by Mr. William Ansell, of Dorking, and the distribution of tracts. The meetings are now held on Sunday-afternoons in our cottage during the winter.

E. S. Millett.

Cow Cross Mission.—On Sunday evening, the 19th inst., Mr. G. Kirkham preached in Sadler's Wells Theatre, which Mr. Catlin has taken for the winter for Sunday-evening Gospel services. At the close some anxious souls were dealt with. On the following Sunday the Lord Mayor and Captain Seton Churchill were the preachers. Prior to the service in the theatre was a "march out" for an hour, led by the Milton Temperance brass band. Some of the streets passed through were narrow and crowded, but there was no disturbance, nor was a policeman once required during the entire route.

Mr. Josiah Spiers at Swansea.—At the close of the Summer Seaside Mission at Langland Bay, Mr. Spiers accepted an invitation to Swansea. Services were held for a fortnight, commencing Oct. 6, in the Presbyterian Church, St. Helen's-road. Night after night from 400 to 700 children gathered, listening with ever-deepening interest to the words of eternal life. At the after-meeting 100 often remained. Large gatherings of teachers and parents were held on two Sunday evenings, when all were vividly and earnestly shown the importance of leading the very little ones to the Lord Jesus.

Bucks Evangelistic Mission.—We have had great blessing again this summer in our tent work in this county. Several fresh places have been visited where we have no Mission halls. "The Gipsy Family" have been with us all the summer, going from place to place with the tent, singing and preaching the Gospel. Large numbers of people have thus been brought together, and great blessing has been the result. Many other preachers also took part. We are now beginning our winter work, and will be holding special services most nights all through the season. We have two good colporteurs and missionaries, working the whole neighbourhood and doing a splendid work among the people; they visit every house, giving away books and tracts, speaking to all about salvation, and selling Bibles and Christian books, visiting all the sick, &c. We should like to place many more in the field. We would ask prayer for the various efforts we are now making. A report of the Mission for the past year will be sent to any friends who wish for it.

Aylesbury. J. E. Taylor, Hon. Manager.

Mr. J. Grinnell has removed to 7, Denbigh-street, Bordesley-green, Small-heath, Birmingham. He is now helping Rev. C. Joseph in various pastoral duties in connection with Small-heath Baptist Church, but chiefly in visitation. Mr. Grinnell will be glad to receive tracts, books, or magazines, suitable for visitation.

Mr. Price Hughes at Norwich.—This earnest and gifted preacher has been taking a leading part in a united Mission in St. Andrew's Hall, Norwich. The *Eastern Daily Press* of Monday week, describing the first service conducted by Mr. Hughes, says:—"There is little doubt, from the circumstance of this, the first assembly, that the success of the Mission is assured. In the evening another very successful meeting was held. The Mission will last ten days, during which time meetings for the young and other gatherings of a special character will take place."

Y.M.C.A. NOTES.

LYNN.

THE Association here has been reorganised. At the inaugural meeting Mr. Hind Smith gave an address and offered suggestions for further work.

NORTH MIDLAND CONFERENCE.

This Conference was held last week at Derby, and was well attended by the delegates from the associations of the district. The report of progress read by Mr. H. Thorne were of a most encouraging kind, and showed a large increase of membership during the year Papers on various aspects of the work were read.

EXETER HALL.

At a meeting held in the gymnasium on Friday week, under the presidency of Mr. E. J. Kennedy, a football club was formed, with the title of the Exeter Hall Football Club (Rugby Union rules). It is open to members and associates of the Y.M.C.A. Mr. Jas Hill was appointed hon. secretary.

DUNMURRY.

This town is one of four others in the Northern Irish District, where a branch has been recently formed. Mr. Hind Smith paid a visit to this place on Wednesday, 22nd instant, met the Committee, and addressed two meetings. We should be glad if every town of its size had such a real, living Association.

SHEFFIELD.

Excellent progress is being made in this revived branch of the Association. An interesting and largely attended social evening was lately held, when an inaugural address was delivered by Mr. Emerson Bainbridge, the president. Early in the year it is proposed to have a special Mission to young men in the town.

THE GRACECHURCH-STREET BRANCH.

By a wise and happy arrangement this branch has been enabled on several recent occasions to hold its monthly meetings in the homes of Christian friends in and around London. Not the least enjoyable was that held at the Conference Hall, Mildmay, on Saturday week, when nearly one hundred Christian young men met at the kind invitation of Mr. Sydney Bevan, and of Mr. James E. Mathieson, who presided.

In his opening remarks Mr. Mathieson spoke of his twenty-five years' experience of City life. It should be our prayer that by faithfulness to God England's prosperity might be restored and increased. Dr. Ziemann, in words which must have thrilled every heart, spoke of the joy of the new life lived through faith in the Son of God. Mr. A. A. Head bore testimony to the blessing received at these meetings, and how he was led to Christ at the first Mission held in London by Mr. Moody. Mr. Montague Beauchamp spoke earnestly against lukewarmness in the Master's service. After some remarks on consecration by Mr. H. Hutchinson, the Secretary (Mr. N. R. Hughman) announced the names of sixteen new members who would receive their cards at the close of the meeting. The concluding remarks by Mr. Stanley were very impressive. He urged his young brethren to wait on the Lord with the prayer, "What wilt thou have me to do?"

BERLIN.

The Association here is taking a deep interest in the spiritual well-being of the waiters in the city, whose occupation precludes them from attending the usual religious services. Meetings are held for them shortly after midnight, when Gospel addresses are delivered and other means employed to lead them to a knowledge of the Saviour. This is a movement which our English Associations might well imitate.

READING.

The annual report of this Association shows progress in all departments. Sixty-eight new members have joined during the year, and two have devoted their whole time to Christian work. Increased room became necessary, and has been secured. The evangelistic work has considerably developed, and has been greatly blessed. Many letters testify to salvation received in the various meetings, including cottage services to the number of 118.

LISBURN.

A meeting for Conference was held in this town on Tuesday, 21st instant, to discuss the formation of a branch of the Y.M.C.A., Mr. John Stephens in the chair. There was a very representative gathering, no fewer than seven ministers of the Gospel being present. Mr. Hind Smith spoke at length on the purpose and work of the Association, and was followed by Messrs. Anderson and McCann, of Belfast. A resolution was passed to form a Branch at the Association.

BALLYMENA.

An Association has recently been formed in this important Irish town, in which much blessing was experienced during the revival of 1859. On Monday, 20th instant, a meeting was held in the Protestant Hall, presided over by Mr. J. Simpson, when addresses were delivered by Messrs. Hind Smith, London, and R. McCann, Belfast. The members of this Association sustain no fewer than eighteen cottage meetings—a good example for our English Y.M.C.A.'s

CONVERSAZIONE AT THE MANSION HOUSE.

On Monday evening, October 20, the Lord Mayor kindly received a large number of friends of the London Young Men's Christian Association at the Mansion House. Owing to circumstances which could hardly have been foreseen by any one, the attendance was larger than the appointed accommodation. In the course of the proceedings Mr. Robert Buen, Secretary of the Aldersgate-street Branch, gave a succinct account of the organisation of the Association in its individual, national, and international relations. He cited some illustrations of its usefulness in the salvation of young men, and in training them for home and foreign service, and concluded with an appeal for hearty support.

The chief address of the evening was delivered by Rev. H. W. Webb-Peploe, who spoke on "Christian Manliness." He warmly commended the work of the Association to the sympathy of all the churches. Mr. Richard Searle, President of the Adelaide Association, South Australia, spoke very earnestly about the work of the Association in the Colonies. He was succeeded by Mr. Richard Cory, of Cardiff, who, with his brother, is a warm supporter of the work. Sir William Charley, the Common Serjeant, as representing the Church of England Young Men's Society, uttered words of hearty sympathy with the sister society; after which Mr. George Williams spoke with his characteristic enthusiasm.

OBITUARY.

COLONEL BROCKMAN.

AN aged disciple, a good soldier of Jesus Christ, Lieut.-Colonel H. J. Brockman, was called home on Monday, October 20, after a pilgrimage of 76 years. He was buried at Brompton, on Friday last. A short service, conducted by his friend and pastor, Mr. Frank White, was held in the Talbot Tabernacle, where our honoured friend had so long worshipped. Col. Brockman must have been known to many of our readers as an unflinching witness to the faith of the Gospel for more than a half century. Of a gentle and affectionate spirit, he was nevertheless bold and uncompromising in his defence of Protestant doctrine and practice.

Letters to the Editor.

NAPOLEON ROUSSEL'S TRACTS.

Dear Sir,—In reply to the letter of "T." in a recent issue, I beg to say that I believe the late Napoleon Roussel's tracts can still be had at his publisher's, Grassart, 2, Rue de la Paix, Paris. I was looking over some of those tracts, now in my possession, a few days ago, and thinking how suited they were to the French tone of thought. If your correspondent has any wish to promote their circulation, I shall be most happy to assist in the work.—Faithfully yours, Unit.

[If the friend who made the inquiry will communicate with us, we shall forward the address of the writer of the above.]

THE SALVATION ARMY IN FRANCE.

Dear Sir,—As a disciple of the Saviour, I deeply regret to find in a recent number of your excellent paper a letter misrepresenting the work of the Salvation Army in France. Allow me to give faithfully, in the presence of God, my experience as to the Army. I have been thoroughly acquainted with it ever since it came to France, and can bear testimony to the immense spiritual good which our friends have done in bringing hundreds of sinners to Christ, and hundreds of Christians to a closer fellowship with Him. I may state, without the least hesitation, that almost every true revival which has occurred within the past few years in France was produced directly or indirectly by the instrumentality of the Salvation Army. Dear M. Sainton, whom God has used for the salvation of many souls in several of our Protestant churches, had been immediately before that an officer of the Salvation Army. May I humbly state that in the course of a ministry of twenty-seven years, I never was enabled by the Lord to bring so many souls to Him as since I attended an all-night prayer-meeting in the Clapton Congress Hall. I may also mention that my own son, a divinity student, went out quite transformed from a similar meeting in Geneva. Shortly after, in those meetings at home, he brought to Christ over thirty souls, who have persevered ever since. A schoolmaster, simply by attending a meeting of the Army at Valence (Drôme), returned to his mountains so filled with the Holy Spirit that he has been there a powerful instrument in the hands of God. A Christian, who like many others had fallen asleep, similarly awakened, commenced holding meetings which have aroused all his village. A grocer, who had always kept his shop open on the Lord's day, shut it ever since he met the Salvation Army, and is greatly blessed in his neighbourhood.

I could fill several numbers of The Christian with such blessed facts. Travelling constantly throughout France to work for Christ, in accord with Christians of all denominations, I am able to testify to the great work accomplished by that handful of faithful and courageous disciples of Christ who are indeed a Salvation Army. These last days, in the Cevennes (Gard) I visited some villages where I met several souls recently awakened by the same agency. They told me of several conversions, namely, those of two shoemakers who formerly were swearers and blasphemers, never attending any place of worship, and who are now faithful soldiers of the Cross.

I can also testify of many souls brought to the Lord by the reading of the paper *En Avant*, whose weekly circulation is now 11,000. My firm belief is that the Salvation Army is going to spread the glad tidings of great joy everywhere in France.

I have no time to criticise what has been called their eccentricities, their enthusiasm, their optimist views. I find it far more blessed to me and to others, to pray for them, to encourage them, to love them, to help them in their noble enterprise. I know their work in Paris is specially hard, being accomplished in the worst part of the city, with too little help from the Christians; but I know of many converted there who have returned to the provinces and remained faithful to Christ. Their Paris Training Home has already produced blessed fruits. Two officers, well known to me, have just come out in the field, and brought to Jesus a large number of sinners in the North-east of France.

Though two lieutenants felt bound personally to go to Marseilles during the cholera epidemic, the head-quarters did not intend to establish a corps there. The earnest desire of the two young officers had been to help in the hospitals, but they were not allowed to come in. The town of Crest (Drome) has been very favourably impressed by the fact of two officers saving a choleric from death by using friction for hours and hours, asking God to bring him to life again, for his glory. A sister of mine received recently letters from Marseilles Christians. In one I read this: "The stay of our Salvation friends has been blessed to us. All those who were able to meet them do now love them, and earnestly desire to see a station open in our city."

May all the true disciples of Christ love each other more than ever, and go at once to the help of the Lord against the mighty.—I am very truly, yours in Him, Elie Vernier,
Anduze, Gard, France. Itinerating Pastor.

THE MODERN BETHESDA.

WHATEVER may be said for or against the "faith-healing" doctrine, no one can deny that it is making progress. It may seem strange and mysterious to some that such a precious boon to humanity should have lain dormant and undiscovered all these centuries, like the diamond in Golconda's mines. Anyhow, it is rapidly developing now, as all those who last Thursday visited No. 10, Drayton Park, Highbury, better known as "Bethshan," must have confessed. It was on that day that a new place of meeting was formally opened, by an afternoon and an evening assembly. This new hall has been built in the garden at the rear of the house, the ground being excavated somewhat in order to conserve the daylight for the house and its neighbours. The hall is a cosy structure, with gallery and sloping platform.

Our reporter was not present at the afternoon meeting, but he gathered from various sources that it was a deeply interesting one, and that some remarkable testimonies were given of personal healing, through simple faith in God. This was certainly true of the evening assembly, over which Rev. W. E. Boardman presided. After devotional exercises, Mrs. Michael Baxter, who, as many of our readers know, is the chief prophetess of the movement, read Mark xvi. 15—18, wherein it is recorded that the risen Christ commanded his disciples to preach the Gospel to every creature, and told them of certain signs which should follow them that believe We may remark, parenthetically, that these verses, with some of those preceding, according to modern Biblical critics (see Revised Version N. T.) do not appear in the earliest Greek MSS., and have been interpolated in the apostolic autographs. If that be so, Mrs. Baxter's exposition was like a house with no foundation; this, however, is only "by the way." Having shown that it is the same Divine power that raised up Jesus from the dead which now works in them that believe, she referred to the "signs" mentioned in the passage. The first is, "In my name shall they cast out devils." This sign she passed by with a mere repetition of it: why, we could not tell. Probably, because no Christian disputes that this is being done every day—that the demons of passion, hatred, avarice, cruelty, uncleanness, and so forth, are continually being exorcised by the mighty power of God, through the agency of them that believe. "They shall speak with new tongues." "People ask," said the speaker, "if we believe in healing, why we do not believe in the gift of tongues. Thank God, I do. I believe we shall have missionaries speaking with new tongues—in a year's time, I was going to say. I see signs of it." At a later stage of the meeting Mrs. Baxter told how some time since on the Continent the Lord enabled herself to preach the Gospel in the German language, though she had only acquired a few words and phrases of it. Trusting to God, she uttered the sounds that came to her, without knowing anything of their meaning, and was able to declare the message of the Gospel, not only in correct German, but in good grammar. This was the substance of her truly remarkable narrative. "They shall take up serpents." Many are afraid of these venomous creatures, but the Lord is able to deliver from them. There have been glorious instances of this in missionary journals, and there shall be more. Paul did it, and we have the same power as he had. "If they drink any deadly thing it shall nowise hurt them." Mrs. Baxter said, with respect to this sign, that until Miss Sisson mentioned it in the afternoon meeting, her eyes had been blinded to it. Yet she knew a dear friend of her own who once drank poison by mistake, and received no harm from it. Missionaries would drink in the deadly fever atmosphere of heathen lands, and it should not hurt them. "They shall lay hands on the sick and they shall recover." We see a little of this. As we are linked by faith to God's almightiness, we shall be above, not beneath, the things which would overcome and crush us. When we fully realise this, then the era of pentecostal power will begin, and will sweep thousands of heathen into the fold.

Next to speak was Dr. McKilliam, who was introduced by Rev. W. E. Boardman as "one who loves to pray his patients well." He said the conviction had been growing upon him for some years that we have come to a very special crisis in the history of the Church. As we see more and more that we are to be witnesses for God, He is showing us more and more the marvellous resources we have in Him. If we will but obey his command to go forth with the Gospel to every creature, He will so increase our faith as to make us grasp these resources. Then we shall see marvellous things which at present we have not the slightest idea of. Even this wonderful doctrine of healing by faith is only touching the very hem of Christ's garment. Incidentally Dr. McKilliam remarked that he was sure even Mr. Boardman, though seventy-four years of age, would be ready at God's call to go to China, or Africa, or India. "With all my heart!" exclaimed Mr. Boardman.

In the course of an energetic address, Captain Denis, of Barnet, propounded the somewhat remarkable doctrine that when any one has prayed to God for healing, he must believe that he is healed, whatever may be the evidence of all his senses to the contrary. Christ was the Lamb slain before the foundation of the world, though He was not manifested as the Redeemer for centuries after that. So the sick and suppliant believer must not doubt that he *is* healed, though for some cause he may have to wait indefinitely for its manifestation.

After a few words from Mrs. Boardman about the necessity of honouring the Holy Spirit, Mr. Boardman said he saw around him in the room instances of the power of Christ in doing the very things contained in every one of those Pentecostal gifts—one dispossessed of a devil and brought out of an asylum, another cured of cancer, another of lameness, and so on. He saw there in its cradle one of the greatest works that God has ever done in the world. Then, in response to his request, testimonies were given. Miss Bailey, of the Liverpool "Bethshan," told how the Lord had wondrously cured her of consumption and paralysis, and also of wonderful cures wrought upon other persons in Liverpool—one who was lame and now walks, another who was deaf and dumb and now hears and speaks. Mrs. Fooks spoke of somewhat similar things that had happened at Worthing. Last of all, and most striking of all, was the witness of Miss Hopwood, who detailed with much circumstantiality how she had been healed of lung disease, of a terrible spinal infirmity, and how, later on, her power of sight had been marvellously increased, all in response to simple trust in the power of God.

SOLDIERS AND SEAMEN IN GOSPORT.—The reopening of the Soldiers' Home, reading and coffee rooms, connected with the Gosport Seamen's Mission, took place on October 23. A goodly number of military men, with other friends, partook of tea, after which Colonel Urmston and other friends addressed the meeting. It was, indeed, a very happy occasion. The Home has been almost entirely rebuilt for the use of the military of the garrison in the town and forts surrounding. The Gospel ketch *Annie* is now at Trouville, in France. We have news that much blessing has been the result of her visit. The schooner *Mystery* is being much used for Gospel work in the various ports at home. A very blessed two weeks' Mission has just closed at Fareham. Seamen's book-bags 8 in. by 7 in., will be gratefully received.
Bellevue-place, Stoke, Gosport. Henry Cook.

WHEN THE GLOOM IS FALLING.

WHEN the clouds of trouble gather
O'er the clear and sunny sky,
When the golden light is darkened,
When no human help is nigh:
Saviour, when the gloom is falling,
Hear my cry.

When depressions cold and dreary
Fill my heart with needless fear,
Oh forgive my foolish terror,
Let me still thy whisper hear:
Saviour, when the gloom is falling,
Be Thou near.

When temptation's awful shadow
Falls upon my trembling soul,
Thou, who bidst Egyptian midnight
Back to its deep caverns roll,
Show the mighty Prince of Darkness
Thy control.

When the evening shades are closing,
Heralds of approaching night;
When the sun of life is setting,
Let the eventide be bright:
Saviour, when the gloom is falling,
Give me light.

Thou, who in the densest darkness,
Hanging on the cursèd tree,
With a word didst rend the heavens,
Let me thy bright glory see:
Saviour, when the gloom is falling,
Come for me.

WILLIAM LUFF.

Notices.

MISS VON MIELECKA (late of Isle of Wight) is requested to send her present address to Miss S. Heywood, 12, Caledonia-place, Clifton, Bristol.

COMMUNICATIONS RECEIVED WITH THANKS.—R.C.P. G.T. H.O.C. J.S. E.T. S.W.McN. Organist. H.G. D.D. M.C. J.D. S.P. T.G.A. E.J. Miss F. J.N.M. C.A.McA. E.G.B. J.A.H. A.S. G.E. J.H. Mrs S. W.J. J.R.P. R.C. P.S. G.G. S.L.B. O.A.W. G.H. A.D. H.P. M.P.S. F.J.L. C.F.J. H.T.W. A.A.M. E.H.C. N.A. R.A. E.P. W.D.C. P.W. A.M.C. H.C. F.H.W. G.H.M. F.A.M. E.C.D. R.C. J.A.V. W.H.S. E.E. E.S.M. E.G.W. T.J. J.J.C. J.R. I.F.B. C.S. A.H.C. J.C.A. R.B. H.N. A.R.F. G.H.G. E.J.W. C.H. G.E.S. J.McC. R.E.M. E.L.R. J.W.S. G.B. F.W.B. N.R.H. J.V.S. H.C.W. W.C. H.W. E.M.H. W.S. M.A.C. C.M.I. J.M.

APPLICANTS FOR TRACTS.—W. McGowan, 40, Fevershamstreet, Middlesbrough; Mrs E. E. Jopling, Tillingham, Maldon, Essex; G. B. Taylor, 51, Sandringham-buildings, Soho, W.C.; M. R. Woolley, 27, Hempstead-street, Ashford, Kent; G. J. Absolom, 43 Smith's-terrace, Smith-street, King's-road, Chelsea, S.W.; W. Crocker, 84, Wellington-road, Bow, E.; H. Hill, care of Mr Hill, farmer, Ambaston, Derby; W. D. Cullen, 35, Lynton-road, Union-road, Leytonstone, Essex; T. C. Smith, Ashington, via Morpeth, Northumberland; C. Gull, 4, Stafford-place, Grove-road, Stamfordhill, N.; W. H. Lewis, Ivor House, Clydach, Swansea Valley; G. Russell, 23, Bilhay-lane, West Bromwich; A. Wilson 144, Cromwell-road, Peterborough; T. Church, 37, Otley-road, Baildon Wood Bottom, Shipley, Yorkshire; D. Abba, 98 Spyvee-street, Lime-street, Hull; J. Ashbridge, 6, Simons-buildings, Michael-street, Hull.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Requests for Praise and Prayer.

PRAISE.—For eighteen weeks of fruitful services by J. Vicary in seven Gospel tents during the past summer.——For much blessing on services at Newport by Mr. Opie Rodway.——For the conversion of one of two prayed for in THE CHRISTIAN nine years ago. Prayer is asked that the other may soon be brought to Christ.——For blessing on Gospel Temperance Missions held by Mrs. Bradley at Morpeth, Ulverston, and Lindal-in-Furness.

PRAYER.—For much blessing on a district in one of the Southern counties, on the appointment of a new vicar.——For a blessing on services at Heybridge, from Oct. 26 to Nov. 9.——For blessing on Gospel Mission in Elgin, N.B., by J. M. Scroggie, Nov. 2 to 14.——For blessing on six days' Mission by J. Vicary in Nottingham, Nov. 2 to 7.——For blessing on Gospel meetings at Godmanchester, Nov. 1 to 16.——For services by Mr. Opie Rodway at Aston Somerville, Worcestershire, Oct. 29 to Nov. 3.——For God's blessing on a Mission to Young Women in Kendal.——For blessing on Mr. Henry Thorne's Mission in Doncaster, Nov. 1 to 10.——For blessing upon a Mission at Tring during November, by Mr. D. Beresford Gahan.——For blessing on Christian Women's Conference at Glasgow, second week in November.——For blessing upon meetings at the "Strangers' and Sailors' Rest," Madeira, for men of the Channel Squadron.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec, 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

REV. W. HAY AITKEN.—October 26 to November 4, St. Paul's, Newport (Mon.); November 16 to 30, St. John's, Cambridge-road, Bethnal Green, E.

REV. W. HASLAM.—St. James, Ryde (I. of W.), to November 6; St. Barnabas, Holloway, November 16; Christ Church, Worthing, November 29; the Parish Church, Poole, Dorsetshire, December 11.

MR. J. M. SCROGGIE.—November 2, Elgin, N.B.; November 15, Inverness; December, Paisley.

MR HENRY THORNE.—November 1—10, Doncaster; 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

MESSRS MATEER AND PARKER.—October 27 to November 9, Trowbridge; 10 to 23, London (West-end); 24 to December 7, Margate; 8 to 21, Ramsgate.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL Islington. N.—Sunday, November 2, Rev. Alfred Verran, 3.30 p.m.; Mr. Spurgeon's evangelists, 7 p.m.

CONFERENCE HALL, Mildmay-park. N.—Sunday, November 2, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Thos. Graham.

OXFORD MUSIC HALL, Oxford-street, W.—Sunday evening services resumed, November 2, 7 p.m. Mr. C. V. T. Onslow during November.

ST. GEORGE'S HALL, Langham-place, W.—Mr Shuldham Henry during November. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall Savile-row, at 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. Lidstone, Hornsey, October 27—30; Mr Spiers, Swansea; Mr G. Banaster, Leeds, to October 31; Mr. E. Arrowsmith, Guildford, to October 31; Mr. C. F. Jones, Burton-on-Trent, to November 1.

MISCELLANEOUS.

BIGNOLD HALL, Station-road, Forest Gate, will be opened Tuesday, November 4. Meetings at 4 and 7 p.m.; tea, 5.30

SHACKLEWELL GOSPEL MISSION, Winchester-place, High-street, Kingsland.—Annual meeting, Monday, November 10, 7.30 p.m.

THE SALVATION ARMY.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, October 29, November 5, 12, and 26.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 1 p.m.

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station).—Friday, November 7, 8 p.m., Mr. Wigstone will speak of the Lord's work in Spain.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, October 31, 7 p.m., subject, "Messages and Messengers." Christian workers invited to tea at 6.

MRS BOARDMAN'S BIBLE CLASS FOR LADIES, 3, Highbury-place, N., will be changed from Wednesday to Thursday, November 6, at 11. It will hereafter be on Thursday.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, November 6, at 8 p.m., subject, "Spiritual Illumination"

MONTHLY MEETING OF CHRISTIAN WORKERS, 36, Baker-street, Tuesday, November 4, 7 p.m. Subject, "God's Testimony to Jewish Missions in Answered Prayer," by Rev. J. Wilkinson.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—Prayer meeting, Wednesday, November 5, Committee-room No. 4 Memorial Hall, Farringdon-street, E.C., 10.30 and 11.30 a.m. Open to all women

UNION HALL, Carlisle-street, Edgware-road.—Address by Dr. R. McKilliam (of Blackheath), Tuesday, November 4, 7.30 p.m., 'Our Lord's Attitude towards the World, and his Leadings as to Work in the Present Day."

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road. These meetings will be resumed to-morrow (Friday), 3 p.m., by a preliminary gathering for confession, humiliation, and prayer. November 7, Rev. H. Webb Peploe.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible-readings each Tuesday. 6.15 p.m. Banks Prayer Union, second Tuesday in month, at 5.30 p.m. Meeting for soldiers (only), conducted by Mr. John Trotter, each Friday, 7 p.m.

EXETER HALL.—Mid-day meeting every day (Saturday excepted) from 1 to 2. Meeting for Strangers, Monday night, at 8.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock Monday, 7 p.m., reception meeting for young men commencing business life in London. Prayer meeting, first Friday in every month 11.15 a.m., for women, for Gospel Temperance and other Christian work.

BURLINGTON HALL, 23, Savile-row, W.—Thursday, October 30, public lecture, by Rev. Ossian Davies, on "President Garfield." Sunday, November 2, 3.15 p.m., address to young men, by Captain J. Thorn. Prayer meetings and classes as usual

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, October 30, at 8.30 p.m., lecture by Dr. Thain Davidson, subject, "A Voyage to the Stars." Chair taken by Mr. W. Haig Miller. Sunday, November 2, at 3.15 p.m., special address by Rev. E. A. Stuart, M.A. Wednesday, 6 to 10, anxious inquirers and strangers.

FINSBURY PARK BRANCH.—Sunday, prayer meeting in Finsbury Park Hall, 9.30 to 10.30 a.m. Bible class for young men at 3.15 p.m., conducted by Mr. Henry Holme. Open-air services 6 to 7 p.m. Evangelistic service with large choir and soloists at 7 p.m. At the rooms of the Association, 1A, Coleridge-road, Finsbury Park: Devotional meeting, 8 p.m., Tuesday; preparatory Bible-class for Sunday-school teachers, Fridays, 8.30 p.m.; prayer meeting and conference of workers, 7 p.m., Saturday; choir practice 8.15 p.m.; open-air services, 8.30 p.m.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, October 25, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s	d
Bristol Orphan Houses—(Foreign Missions) F. M. W.	2	0	0
China Inland Mission—F. M. W. £2; H. R. £3 18s. 10d.	5	18	10
St. Giles' Christian Mission—F. M. W. £2; J. M. £2; J. C. P. 5s.; W. Y. 10s.	4	15	0
Dublin Protestant Deaf and Dumb Association—M.	1	1	0
Dock Labourers' Mission—(Free Meals) Miss B.	0	5	0
Dr. Barnardo's Homes—M. A. K. 10s.; J. C. P. 5s.; C. W £1	1	15	0
Syrian Colonisation Fund—C. A. J.	10	0	0
Anglo-Indian Evangelisation Society—G. E. and W. H. N.	1	0	0
Mr. Pascoe's Work in Mexico—G. E and W. H. N.	1	0	0
Midnight Meeting Movement—G. E. and W. H. N.	1	0	0
Medical Mission, Damascus—G. E. and W. H. N.	1	0	0
Medical Mission, Nazareth—G. E. and W. H. N.	1	0	0
Box of Shells—Mrs. Sprigg.			
Partridge-green Mission-room—Z.	0	5	0
Miss Mittendorff's Home—Two Sisters, 5s.; J. M. £2	2	5	0
Jewish Refugees Aid Society—A. E. B. 2s. 6d.; G. E. £1	1	2	6
Miss Whately's Work, Cairo—J. M. £2; T. N. J. 15s.; E. G. 10s.	3	0	0
East London Training Institute (Rev. H. Guinness)—J. C. P. 10s.; H. R. £2	2	10	0
Poor Jews in Jerusalem (Rev. H. Friedlander)—L. A. £3; Mrs. J. £1; *(Books, Bibles, &c.)* Old Hall School, 9s.	4	9	0
Mrs. Hilton's Creche and Orphan Home—J. C. P.	0	5	0
Miss Sharman's Orphans' Home—J. C. P.	0	5	0
Mr. Fegan's Boys' Home—C. H. W.	0	10	0
Rescue Work, Whitechapel (Mrs. Bramwell Booth)—C. H. W.	0	10	0
Mission Hall, Pevensey Sluice—T. N. J. 10s.; S. H. F. £1	1	10	0
Distress in Sunderland—A. R. 10s.; G. E. £1; K. V £1	2	10	0
Bible Stand, Crystal Palace—J. G.	1	0	0
Rev. J. Wilkinson's Journey to Bessarabia—W. Y.	1	1	0
Friendless and Fallen—W. Y.	1	0	0
Dublin Y.M.C.A.—M. and S.	2	2	0
Y.M.C.A., Gracechurch-street—M. and S.	2	2	0
Repeal of C. D. Acts—M. and S.	3	3	0
Working Lads' Institute (Mr. H. Hill)—M. and S.	10	10	0
Rev. R. W. McAll's Work, Paris—J. N. C.	10	0	0
Mansion House Mission (Mr. Lanneaux)—G. J.	0	2	0
London City Mission—"Help"	0	14	0
	£81	10	4

[ADVERTISEMENTS]

Anchorage Mission—E. W. £5.

Sailors' Rest at Naples—H. F. £5.

Sadler's Wells Theatre Services (Mr. Catlin)—M. S. £5; Miss E. 5s.

THE MEDICAL AID SOCIETY.—This Society is designed to provide necessitous gentlewomen with medical and surgical aid, and medicines, gratuitously, during illness. Its headquarters are at No. 2, East India-avenue, Leadenhall-street. The surgeon in ordinary, Mr. Ford, has during the past year consented to forego a portion of his salary. For the same reason—the lack of funds—Captain Hamilton, the secretary, has consented to act in an honorary capacity. While the sufferings of the lower classes force themselves upon the public notice at every turn, the trials of poor gentlewomen are borne in silence and obscurity until they are dragged to light, when they are often found to have been ten times more terrible than those of the poorer classes. The society has had 500 patients since its foundation.

A DISGUSTED SMOKER.—A well-known revenue agent, late of Chicago, where millions of cigarettes are manufactured, was spoken to on the subject of cigarettes. "I used to be a confirmed cigarette smoker, but now you could not induce me to touch one of them," he said. "Why, how's that?" "Well, it's because I went into a large manufacturing place in Chicago, and what I saw there sickened me of the imitation smokers. How are they made, and of what? Of all that is vile, and injurious, and mean. Cigar butts, picked up from the streets, barks of cer ain kinds, tobacco stems and refuse, are heaped together in one filthy pile, and then saturated with opium, which gives the cigarette that soothing effect desirable to all smokers. I tell you, sir, if all cigarette smokers could see as I have seen, how one of the greatest firms in Chicago manufacture cigarettes, the trade in the same would soon fall off or cease entirely."

SAVE THE LADS.

Dear Friends,

We are entering upon our Winter's Work with our London Branches quite full. We have 240 Boys depending upon us (under God) for everything they need in life. We had not a vacant bed yesterday when we admitted several boys from Manchester, Brighton, Lincoln, and San Francisco, &c., simply because if we turned them from our doors, they would have had no shelter at all, and perhaps be driven into crime by sheer want. We packed them in here and there rather than they should shiver and starve upon the streets.

At our Ramsgate Branch we have room for 60 Beds, and I propose to draft thither some of our smaller boys from Greenwich to make room for new cases, as funds received will allow me to gather them in. Several kind friends, who have for many years sympathised and co-operated with me in these efforts, have nobly strengthened my hands since my return from Canada, and I must not increase my liabilities without first enlisting fresh support.

Will you kindly consider the following list and subjoined notices, and see if you can, in some of the ways indicated, help us in rescuing this Winter from London streets and dens those who are ready to perish?

2/6 will give 10 Boys Dinner.
5/ will give 30 Boys Breakfast.
10/ will buy a New Iron Bedstead.
£1 will buy a Suit of Clothes, Shirts, &c.
£2 will give all the Boys Breakfast.
£5 will give a homeless lad shelter and training for the Winter.
£10 will cover the cost of Outfitting and Emigrating a Boy to Canada.
£20 An Old Friend (W.C.) offers £20, in the hope 24 others will do likewise.

I am, Dear Friends,

Yours faithfully,

J. W. C. Fegan

Post Office Orders should be made payable at General Post Office, and Cheques crossed London and County Bank, Southwark Branch.

PRINTING.

ORDERS FOR SMALL KINDS OF PRINTING DONE BY THE LADS ON THE PREMISES.

Reports, Pamphlets, Hymns for Special Occasions, Posters, Handbills, Cards, Circulars, &c., in newest artistic style, at moderate prices.

Estimates sent Gratis.

Send for Price List and compare with your present Prices.

Please Address

Mr. FEGAN,
The Boys' Home,
95, Southwark Street, London, S.E.

BAZAAR.

Mr. FEGAN'S HOMES.

A Sale of Useful and Fancy Articles will (D.V.) be held in the Schoolroom of The Southwark Home, 95, Southwark Street, Borough, in aid of these Institutions, on Tuesday and Wednesday, December 16th and 17th, from 2 p.m. till 8 p.m. Admission One Shilling. Children Sixpence.

In addition to the articles usually found at such Bazaars, there will be a Christmas Tree, and a stall furnished entirely with the handiwork of the Boys—Christmas Cards, Ornamental Wall Te Scripture-headed Note Paper, Leafle &c., &c.

An excellent opportunity will be afforded to visitors to inspect the Home and see the Boys at work, &c.

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4. Its Sham Judgment *v.* The Great White Throne.

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Admission by Tickets Only. Reserved Seats, One Shilling, to each meeting. Apply personally or by letter to 101, Queen Victoria-street, London, E.C.

JERUSALEM.

For several years past the Mildmay Mission to the Jews has helped the poor of Jerusalem, Jews and Proselytes, by purchasing Olive Wood Goods, Mother-of-Pearl Work, Pressed Flowers, Photographs, &c., &c., and disposing of these articles by Public Sales in this Country.

The EIGHTH PUBLIC SALE of such Articles direct from Jerusalem, will (D.V.) be held in the POWIS HALL, behind the Tabernacle, Talbot Road, Bayswater, W., on Tuesday and Wednesday, November 11th and 12th, 1884. The Sale will be held from 2 p.m to 9 p.m. each day.

The Rev. Frank H. White, Pastor of the Tabernacle, will (D.V.) give the Opening Address on the Tuesday, and the Rev. Dr. Sinclair Paterson on the Wednesday. All goods marked in Plain Figures. No alteration in Prices, and no raffling.

Powis Hall is about 10 minutes' walk from the Westbourne Park Station.

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IN AID OF

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President, The Rt. Hon. the Earl of Shaftesbury, K.G.

OFFICES:

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Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. Jas. Kearney White, *or by the Proprietors of this paper.*

Note.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "The Christian."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

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SYRIAN COLONISATION FUND.

President.—Right Hon. the Earl of Shaftesbury.

The prohibition against Jews settling in Syria is now revoked. FUNDS NOW NEEDED for settlement in Holy Land of some of the Cyprus Colonists, and of Roumanian, Russian, and other Jews deprived of livelihood by present Persecution and Repressive Laws in Europe. *Hon. Treasurer.*—R. C. L. Bevan, Esq.

Donations received by the Bankers:—Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland. *Secretary.*—Mrs. Finn. *Office.*—41, Parliament-st., Westminster, S.W.

WOMAN'S MISSION TO WOMEN.

LONDON MISSION, 1884-5.

The Committee of the Female Mission to the Fallen are considerably increasing the accommodation at their Mission Houses, in view of the extra efforts that will be put forth to reclaim our Fallen Sisters during the Church Missions to be held during November and February in the Metropolis.

The Committee appeal for liberal Christian sympathy and support. About 900 cases are aided annually, at an expenditure of £4000. The annual subscriptions amount to only £1436.

Full particulars of the work are contained in the Annual Report, which will be forwarded on application to Arthur J. S. Maddison, Secretary, 32, Charing-cross, S.W.

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HOMES OF HOPE, Nos. 4, 5 & 6, Regent-square, Gray's-inn-road, London, W.C.

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The applications are most distressing, and the funds are quite exhausted.

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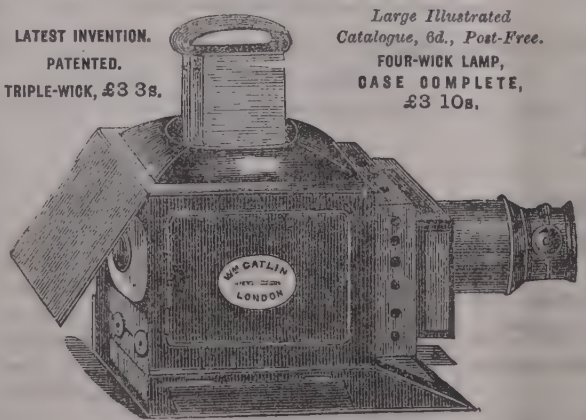

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LIST OF THE TEXTS

1. "Choose you this day whom ye will serve."
2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
"The Lord is nigh unto all them that call upon Him; to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. "Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me; and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted."
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

The eight following are in Extra Large Type.

25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

"DISEASED RIGHT LUNG."—CASE of Mrs. GRIFFITHS, Kinsham, near Tewkesbury.

The first communication from this patient was by letter dated December 10, 1883. The symptoms were: "Severe pains in the right lung, great difficulty of breathing, hacking cough, palpitation, weakness and loss of flesh, utterly unable to attend to any household duties. Doctor reported 'upper half of righ. lung diseased.'" Medicine and advice were sent, and the patient continued under my treatment till May.

In three weeks from commencement the patient wrote: "I am thankful I am much better; pains and breathing easier (I use your Liniment well); the heart is quieter, and the cough relieved."

A slight relapse took place in January, through a cold taken in the severe weather: but there was soon amendment again. In April she wrote: "*Better in every way. I feel your medicine has saved my life, by God's will.*"

The last communication was in July, when Mrs. Griffiths writes: "I shall require no more medicine; nothing the matter with my chest now, except occasional indigestion. I am better than I have been for years. I can do my household duties with pleasure and can walk for miles. I have had my chest examined. The doctor says, '*The lung is quite healed, and nothing the matter with it now.*' There is not a doubt that your treatment has saved my life. Use this as you please."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

Gold Medal, Calcutta Exhibition, 1884.

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A WEEKLY RECORD OF CHRISTIAN LIFE, CHRISTIAN TESTIMONY, AND CHRISTIAN WORK.

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No. 771.] THURSDAY, NOVEMBER 6, 1884. [ONE PENNY, POST FREE, 1½d.

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The present state of the finances of our Mission is most serious, caused partly by my enforced absence from home through ill-health, and partly from the slack season of the year: consequently, we are much perplexed as to our future movements; but should be intensely grieved to have to *close the doors of any of our Mission Stations, or in any wise curtail our Prison Gate Work, but we dare not contract further liabilities.*

Who will help us, among the Readers of "**The Christian,**" to clear off this Debt of £500, that we may carry on our Daily Rescue Work without let or hindrance?

GEORGE HATTON,

12, *Ampton-place, Regent's-square, W.C.* *Superintendent of the St. Giles' Christian Mission.*

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

WITH GREAT THANKFULNESS the Committee of the Girls' Convalescent Home, Broadwater, Worthing, report having, in answer to their late advertisement in these columns, received the vehicle they so much needed, and would be glad to hear from any friends who would like to provide a quiet home of 16 hands, with harness.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill, W.

INVALID CHILDREN. — The Committee of the Children's Convalescent Homes, Broadwater, near Worthing, and Ramsgate, appeal for funds to carry on their work. During the summer months numbers of invalid children have benefited by visits to these Homes, and applications are now constantly coming in; but the poor children cannot be received unless additional help is forthcoming.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill.

THE BENEVOLENT Or STRANGERS' FRIEND SOCIETY.

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GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, BARCLAY & Co., 54, Lombard street; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; Hon. Secretary, RUDGLEY, 82, Wood-street, Cheapside.

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RESCUE WORK IN POPLAR. — Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, HENRY GREEN, Esq., Blackwall, E. Miss COOKE, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee.

SEVEN DIALS MISSION.—The Mission Hall, Short's-gardens, having just undergone needful repairs at a cost of about Forty Pounds (a heavy addition to the ordinary expenses), contributions in aid of the work are urgently needed, and will be thankfully acknowledged by Rev. F. S. SWINDELL, 32, Broad-street, Seven Dials, W.C.

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FAIR VIEW, 89, Cazenove-road, N.—A SALE of Useful and Fancy Articles, and of Clothing for the Poor (the work of the Pupils), will be held on Friday, November 14th, 2 to 7 p.m., in aid of the Zenana Bible and Medical Mission. The attendance of friends interested in Mission Work is earnestly solicited.

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The Christian.

CALL TO A SLUMBERING CHURCH.

By Dr. MURRAY MITCHELL.

[The following is the conclusion of the address ven by Dr. Mitchell at the recent Copenhagen nference; in a previous issue we gave an outline the first portion of it.]

VE have been taking a brief review of the position of some of the greatest Mission lds of the world. In the light of all that s been said, how loud is the call for an mense enlargement of missionary effort! Surely the goodness of God in so graciously knowledging our feeble efforts ought to en-ge our hearts with a holy gratitude and ve. He might have withdrawn Himself to e uttermost part of heaven, and there vered Himself with a cloud that our prayer ould not pass through, until the Church gan to put forth an effort corresponding to e solemnity of her position and the magni-le of her resources. But He most lovingly wards even our initial efforts; surely it in order that henceforth we may be ani-ted with fresh zeal, and be sweetly im-lled to run the way of his commandments. that holy warfare, then, in which we are riliaries of heaven, let our spirits be alted to the sublimity of the occasion, and "the people who know their God be ong and do exploits" in his cause!

How wonderfully is the Lord opening up way for Mission work! Japan, Corea, ina, the women of India, Africa: each of se names reminds us of changes on which e might dilate for hours. Doors closed, barred, from the beginning; they are w flying open on every hand. Are we nply to look on, and coldly chronicle the nge? No; we hear the same words ad-ssed to us as were spoken to the people of d of old, "Be strong, all ye people of the d, and work; for I am with you, saith the rd of Hosts." Yes, God is working, and calls for fellow-workers.

I fear we often speak of the extension of ssion work, and the number of our con-rts, until a feeling of self-complacency als in. But, alas! alas! look at what is done, not attempted, not thought of! en if there were nothing critical in the sent condition of the world, the duty of king a vast and speedy enlargement of ssionary zeal is imperative and pressing. India we always felt there was a great nger of acquiring a dreadful familiarity h idolatry, so that the horror which illed the whole frame when we first saw a ther-man bow down to a red-painted stone tained a gradual abatement, until it faded ost into indifference. Against this danger n the holiest men in India had to strive pray with tears. Ah! is there not the e danger to the whole Church? She has ome accustomed to the thought that there hundreds of millions of idolaters. She epts it as a fact; it seems the natural, the mal state of things; and the keen edge of horror which it ought to awaken is all worn off. The soul of the Church does not feel it to be a crushing load of grief, that Jehovah is mocked, and that countless souls are perishing—and this, humanly speaking, through her neglect.

A thousand millions of the human race are still ignorant of the work of Christ! Let us pause for a moment and try to realise the fearful truth. How does it affect us? The Shepherd who had ninety and nine sheep secure within the fold, went sorrowfully in quest of the straying *one:* how would his heart have been wrung if more than seventy of the flock had been wandering in the paths of the destroyer!

"Give me thy heart, O Christ, thy love untold,
That I like Thee may pity, like Thee preach!"

And the great sorrow is that not only the professing Church, but even converted men and women in all our congregations, pray so little and give so little, and care so little, for the propagation of the Gospel in heathen lands. The duty of helping Missions is probably admitted; but it is done coldly—the heart responds not to the appeal. It is startling to remember what a depth of darkness may rest on the mind even of a true Christian, in reference to the evangelisation of the world. We all remember the answer of Dr. Ryland to Carey, when he pleaded on behalf of Missions—"Young man, God will convert the heathen in his own time; it is not for you or me to do it." Yet that good man read his Bible and thought he understood and obeyed it. Read the commentary even of John Calvin on the Great Commission given in the end of St. Matthew's Gospel, and see how deplorably even his mind failed to penetrate to the meaning, or feel the inspiration of the glorious words: "Go into all the world; preach the Gospel to every creature;" and, "Lo, I am with you alway, even to the end of the world." And the great Luther was on this point as ill-instructed as the great Calvin. "Put not your trust in princes."

But how deplorable are the consequences of this apathy, not only to the perishing heathen, but to the Church herself! Can an individual live in daily disregard of any one commandment of God and not reap the bitter fruit of disobedience? Surely no. Can the collective Church do so? Surely no. Deadness, divisions, disputes among Christians;—are not these the natural consequences? Is not the Holy Spirit grieved? and, though we cannot still the beatings of Christ's loving heart, do we not arrest the movements even of his wonder-working arm?

Would it not be the noblest apologetic—the most cogent of arguments in defence of the Gospel, in these days of much scepticism, if the Church were to march forth, as, in the might of her Living Head, she easily might do, for the evangelisation of the world? *Et vera incessu patuit dea*, says the Roman poet; "the true divinity stood revealed by her majestic walk." I lately saw in London a placard headed, "The Dying Creed." I thought I knew of a good many dying creeds in heathendom, and wondered which of them this might be. As I read on I saw that the dying creed was affirmed to be Christianity. Even so, a well known sceptical writer in England has been saying of late that religion itself is dead, and that we have only its ghost still lingering among us. Some men have a peculiar faculty for seeing ghosts. But let us show that if religion can in any sense be called a ghost, it is only because we may apply to it the words used in reference to the spirit of Hamlet's father:—

"We do it wrong, being so majestical
To offer it the show of violence,
For it is like the air, invulnerable,
And your vain blows malicious mockery."

Let, then, the Church of Christ go forth, strong in immortal youth, strong in the strength of her risen Lord; let her go forth on her high mission of mercy to the world; let her fixed aim be to obey the command of Jesus, "Preach the Gospel to every creature;" and then those signal triumphs which have been already granted in the Sandwich Islands, the Society Islands, the Feejee Islands, in Madagascar, at Ongole, in South India and elsewhere, will be repeated all over the world. And then if the gainsayer be not utterly shamed into silence, his paltry cavils will be drowned amid the shout of regenerated and rejoicing millions, when as Cowper says—

"One song employs all nations and all cry,
'Worthy the Lamb, for He was slain for us,'
Till nation after nation caught the strain,
Earth rolls the rapturous hosanna round."

The grand necessity, then, is that the slumbering mind of the Church be aroused to a far higher state both of thought and emotion in reference to the evangelisation of the heathen. Conversion is the work of God; but that of evangelisation is ours, even that of evangelising "every creature." *Can* this be done? and *how* can it be done? I earnestly wish this great Evangelical Alliance Conference had time fully to consider that practical question, for no matter that comes before it is of greater or of equal importance. The heathen perish, and the whole Church languishes, because we do not lay it to heart. For the sake of God and Christ; for the sake of heathendom; for the sake of Christendom;—let us solemnly ponder our duy and the means of fully performing it.

All that I have now said would hold good, even if the times were not critical. But the times *are* critical. The whole Mohammedan world—nearly 180 millions of men—is in a ferment, and a revival of the fiery fanaticism of the victorious Arabs of the seventh century seems far from improbable. We must meet it by the proclamation of a new and true crusade. Of Japan and China and India we have already spoken. Africa is shaken to her centre. No period in history will bear a comparison with the present in respect of affecting appeals to our Christian sympathies and magnificent openings for Christian work. Has the Church a mind to discern—has she a heart to feel the morally sublime? For the state of the world is, beyond expression, wonderful; beyond example, significant and arousing:—

"In such a cause 'tis impious to be calm;
Passion is reason—transport temper here."

Of old, when the Lord was shaking the heavens and the earth and all nations, it was for "the removal of the things that were shaken," that "the things that could not be shaken might remain," and in preparation for the advent of the Son of God. It is surely, then, a most solemn, yet most animating thought, that we are now in the midst of convulsions, overturnings grander even than those which ushered in the first coming of the Lord Jesus. The Lord is shaking all nations now, to an extent that seems without a parallel in history, in order that the fleeting and the false may be shaken to pieces, and that the true and the eternal may have room to grow; yea, are we not justified in cherishing the blessed hope that this world-wide commotion is being overruled now—even as it was of old—in order that "the Desire of all nations" may come, and that the Lord of Hosts may "fill his house with glory"?

"The Christian" Pulpit.

CHRIST AND MIRACLES.*

By Rev. J. B. FIGGIS, Brighton.

"His name shall be called Wonderful."
Is. ix. 6.

A NAME is often a synonyom for the nature of any object, or of any being. It may be so with some at least of the names of Jesus Christ. Should it prove to be so, they will amply repay examination. We might in this way meditate on the "Bright and Morning Star," the "Faithful Witness," or "The Christ" itself. But let us look at five of these names, gathered for us in one garland, and make the basis of our thoughts that marvellous burst of eloquence in which the master spirit among the master minds of Israel—the Jewish prophets—cast his thoughts of the King, the Christ, who was to come.

I have called this the utterance of a master spirit, the spirit of the great Isaiah; but surely, however great he may be, a greater than Isaiah is here. Surely it must have been a greater than man who could describe the Lord Jesus with such accuracy of delineation that the picture is true to the very life; moreover, who could do this hundreds of years before He came. I ask you at the outset to ponder this fact. We know for a certainty that these words were written before Christ's coming, many centuries before, for people who rejected Him are the keepers of the records. We know with equal certainty that their description tallies to the least letter, with the description of the Son of God as He really was when He came—for we have both in our hands and can compare the two. And we know, or we might know, a third thing which ought to be known, I think—that the Jews themselves supposed that these words were intended for the Messiah, till they saw that Jesus of Nazareth so exactly answered to them that they set about searching for some other way to explain them. And a most clumsy way it was;—to apply all the expressions but the last to God in heaven, while this last was reserved for some deliverer on earth. Hezekiah was the favourite with them, and so he has been with many so-called Christian expositors. But Hezekiah does not answer the description. Much the same may be said of any other person proposed to be substituted for the Lord Jesus Christ. But it is no wonder such expositors are at fault, for the fact is, the words contain a paradox of majesty and lowliness such as was found but once in history, that once being "when Jesus was here among men."

THE WORKER.

Prophecy,—God's finger-mark on the leaves of the book—prepares us for miracles—God's footprints on the life of the world. But before we think of these it is most important that we should think of Him who wrought them; of Him of whom it was said, "His name shall be called Wonderful."

For was He not worthy of the name? *Was not his* Teaching *wonderful?* Whether you think of his pathos or of his piety; of the God He manifested, or of the men with whom He so kindly dealt. You have but to recall his first visit to the astonished temple magnates to learn it; his first visit to Nazareth, where He was brought up; his first sermon, or his first parable. Have you heard Him preach? Have you heard Him pray? But it is when He does neither, does nothing formal, but simply stands and talks, that He seems to me most to be admired. It is little to say there was no carpenter ever like Him. There was no *man*, I care not from what class you take him, no scholar, philosopher, or sage, who ever taught like Jesus Christ.

Was not his Character *wonderful?* I know not whether most to wonder at its sweetness or its strength, at the goodness of it or the beauty of it, each and all are so truly admirable. But perhaps the greatest wonder of all is, that, being so good, his goodness was yet so unlike all other goodness of all other men. His saintliness took a different character from all other saintliness. Jesus was never converted. Jesus was never penitent, never gave sign that he had anything to repent of. This is an anomaly, an enigma, a moral marvel.

Was not his Life *wonderful?* Wonderful in its purpose, and no less wonderful in its plan, and perhaps most wonderful of all in the self-suppression which kept that purpose secret, and that plan in abeyance, for the greater part of it? No, not most wonderful of all—for it was most wonderful in *this*, —*its success;* most wonderful, I say, in its wonderful success. For a man to dare to be a Reformer, still more a Legislator, most of all a Saviour, was, to say the least of it, a most daring thing. But this the Man of Nazareth has dared without adventitious aid; and He has succeeded in it. Not, I grant you, to the extent one could wish; not so as to rescue all men, and to cover the earth with a mantle white and new as the winter's snow; but yet He has exercised over the human mind an influence to which that of Buddha is infinitesmially small and that of Mahomet is incomparably weak, and which is as beneficent and benignant as heart can wish or mind can think.

THE WORKS.

After this rapid glance at the Worker, we may proceed to look at the works; we should hardly be able satisfactorily to look at them otherwise.

Some seem to deal with miracles in this way: suppose anybody were to come in any day, and tell you he had seen a lame man walk, and this without any surgical process; would you believe him? Or one who had been dead appear alive; would you believe him? They expect the answer, "No;" and further mean to convey that such cases would be like the miracles of Christ. My friends, hardly anything could be more unlike. The question is not whether these things could have been done at *any time*, by *anybody;* but whether they could have been done at such a time and by such a Person as the inauguration of a new religion by its founder. The founding of Christianity was such a time, and the Lord Jesus Christ was that very Person. That every trivial tale, told of or by any ordinary person, is to be greedily accepted, is *not* our allegation at all. Our allegation is this, that such a Person as Jesus Christ has in *other* ways shown Himself to be, appearing at such a crisis of human history, and for such a purpose in human life, was not so unlikely to be a worker of miracles as that we should doubt that miracles were wrought in Him, and by Him, if we have good evidence substantiating the assertion that they were so wrought.

There is, I grant, an antecedent improbability against the miraculous. It is not to be expected that every day will witness miracles, or even every age. That nature will be uniform is what experience teaches us to expect. But there is nothing violently improbable in an occasional suspension of some laws of nature in obedience to higher laws, the laws of grace. If God be a Creator, Father, Saviour, it is not unlikely that He will deign to communicate with his creatures, his children; and if so, neither is it unlikely that He will give some sign that the communication is from Him. Now a miracle is just such a sign. The evidence of an extraordinary communication,—and a revelation from God surely is that—cannot be an ordinary event; *e.g.*, the idea of the Atonement might be communicated to some mind but this would be no proof that it was true. If Jesus came, declaring Himself the Son and Lamb of God, *without miracles*, the natural conclusion would be that his was a disordered mind.*

Again, if Jesus be the Friend and Benefactor of the race, as we all know He is, to say nothing of his being its Saviour; if He has contact with God, to say nothing of being his Son, then what more likely, more suitable, more appropriate every way, than that He should show the interest He has with heaven by exercising some of its powers upon earth?

The angel who appeared to Manoah said his name was "Secret;" the Hebrew is "Wonderful," and he showed it to be so, by putting forth his staff and bringing fire from heaven. Manoah knew that the angel was wonderful when he "did wondrously;" and so we know of Jesus. The word that Jesus preached was deliverance from evil; the deeds which he did effected this deliverance and did but prove Him to be the Deliverer indeed. So natural were they, that we may even say with Maurice, that it would have been more wonderful if Jesus, being what He evidently was, had done no miracle.

THE EVIDENCE.

Passing in the rapid way I must here from the antecedent probability or improbability of miracles, to the strength or weakness of the evidence for them, I can use no better argument than that of Dr. Newman, written, of course, before he entered the Church of Rome (but republished since) when speaking of Roman Catholic miracles—he says, "It has generally been observed that they were performed in Popish countries where they are least wanted; whereas, if real, they would be invaluable among Protestants;" and that, observe, was what must have been the case to make the parallel with the miracles of Christ. They were done in the enemy's country. Do you say we have them from the disciples? The men had to be made disciples first; naturally they were as hostile as anybody else. They had to be won over, and won over they were and (this is noteworthy) partly by the miracles. He "manifested forth his glory and his disciples believed on Him." That was the effect of them, showing that the previous state was unfavourable. This makes their evidence doubly valuable. Indeed, it even seems as though the miracles of Christ and the apostles were sometimes made the occasion of judicial investigation. John ix. and Acts iii. supply such examples. So that it does seem as though all means were used to test the truth of the statements.

But granting that our witnesses are not friends and not enemies; remember even so that they are friends in an enemy's country. They were surrounded, not only by scrutinising, but by persecuting foes. They give their evidence, so to speak, at the point

* From "Emmanuel: Leaves from the Life and Notes on the Work of Jesus Christ." (*S. W. Partridge & Co.*) In the press.

* Canon Morley on "Miracles."

ie sword. Yet still they gave it, gave it rmly, gave it constantly, without one sign f flinching, and without one witness ever ecanting. Such is no common evidence irely.

I want you to observe how quietly and et how grandly they gave it; *how much* nd yet *how little* they made of miracles; *ow much*, so that every history and almost very long letter refers to miracles, and verything shows that Christianity constantly cknowledges them: and yet, *how little*:— ohn makes Nicodemus say to Jesus, "No nan can do these miracles that Thou doest xcept God be with him," but he does not ell us what these miracles were. Again, in ohn ii. 23 we read that "many believed in is name when they saw the miracles which He did," but he does not take the trouble to ecount them; and again in chapter iv. 2, ve find a "multitude followed Jesus into Galilee; seeing the miracles which He did." So little show, so small desire to make a lisplay of miraculous power is there; no vord painting; no trying to charm or enlarge; nothing but the barest, baldest statement.

Two things more. They never gave any other account of the founding of Christianity; they never had any other account to give. It is just the opposite with other miracles, notably those of Loyola and Xavier.* No other account would be natural; imagine, if you can, a Gospel in which no miracles should appear; a life of Christ from which from first to last the miraculous was banished. He would be another Jesus. Certainly He would not be He whose Name is "Wonderful."

* See a most valuable note in Trench's Introductory Essay on "The Miracles."

NOTES ON SCRIPTURE.—17.

Mark xvi. 9—20.

WITH respect to the very questionable preference given to the two or three oldest Greek MSS., to the disregard of still older versions and other evidence for the genuineness of this passage, we quote the following remarks by Canon Cook in his book on the Revised Version:—"It is of the utmost importance, both as regards the teaching of Scripture and the evidence for its central fact, and also as regards the principles of Biblical criticism. I refer to the close of St. Mark's Gospel. For its genuineness we have the express and most decisive testimony of Irenæus, the highest authority on such a question, not to speak of Justin Martyr and other early Fathers, the testimony, in other words, of Christendom in its earliest representatives, supported by every ancient version, even those in which this Gospel is most incompletely preserved, and, with three exceptions, by the absolute totality of MSS., uncial and cursive. Against it the margin tells us that the passage is omitted by the two oldest MSS., a statement which ought to have been modified by the fact that one only obliterates all trace of its existence, while the other, B, that which the Revisers hold to be by far the more trustworthy, leaves a blank, contrary to its invariable use—a circumstance which proves beyond all question the existence of such a close in the original document."

DURHAM.—A series of Gospel services by Mr. Maxwell Wright was held in Durham, from October 12 to 28. They were very well attended, and have been blessed to the souls of many. By the kind invitation of Canon Tristram, Mr. Wright addressed a number of students, about fifty being present.

THE DISTRESS IN THE NORTH.

A SPECIAL Commissioner of the *Pall Mall Gazette*, in a sketch of what he calls "Starving Jarrow," gives a harrowing account of the state of things, owing to the stagnation in the shipping trade. Messrs. Palmer, of Jarrow, shipbuilders, employ, in good times, 12,000 men, and pay to artizans alone some £10,000 a week in wages. At present only 4,000 men are at work, and this at a dead loss to their employers. The consequence is a distress and misery heartrending to contemplate. According to the writer of the sketch in the *Pall Mall*, the tradesmen are being ruined, the resources of charity are strained, and unless the tide soon turns the town must be forsaken.

The worst of it is that this is not the only centre of industry thus distressed. The same article speaks of 60,000 starving workmen in Glasgow, and of similar distress in other great centres. The great want is, not charity, but work.

There is one aspect of the case to which the article calls attention, and which ought to be seriously considered. Much of the existing destitution, the writer asserts, is the fault of the people themselves, and can be directly traced to inordinate consumption of strong drink. In Jarrow alone five typical public-houses are referred to, where, when work was plentiful, the takings averaged from £65 to £70 a week. Out of the £10,000 per week paid by Messrs. Palmer in wages, not less than £4,000 was spent in drink. Many of their men, on every pay-day, had to wipe off a score of £1 10s. or £2. The awful improvidence of this, to say nothing else, calls for plain and outspoken condemnation. The misfortune is that the suffering is not confined to the men; wives and children suffer bitterly through this public-house infatuation.

Another source of mischief connected with the existing distress, is the slight causes for which strikes are often made. In Sunderland the present state of things is said to have begun about twelve months ago by a strike on the part of the engineers, not for wages, but on the ground that boys were receiving too much, and ought to be dismissed, so that their places could be filled by men. The masters refused to yield to this. The engineers have consequently been out on strike for a year, thereby causing calamity to all other branches of the trade.

Another evening contemporary says in reference to Sunderland what the *Pall Mall Gazette* has said of Jarrow: "It is astonishing to learn that some of the men now in receipt of relief have earned as much as £5 a week, in some cases ranging to £10. Yet now, when distress seizes upon them, they have nothing to rely upon. Betting and drinking are the two characteristics of the place, and while good wages lasted and work was plentiful the workmen never thought of the future." It is in the direction of remedying such evils philanthropy requires to put forward ever increasing energy and zeal.

AGED CHRISTIAN BLIND WOMEN.—A meeting for praise and thankegiving was held in connection with the North London Home in Hanley-road, to celebrate the extinction of a debt of £833, the cost of the new wing. This happy result was mainly due to a sale of useful and fancy work by the blind, which took place on Tuesday and Wednesday, October 28 and 29. The Superintendent, Rev. H. Bright, took as the subject of his address the word "Ebenezer," the word so fitly chosen as an inscription on the memorial-stone of the building. There are now twenty-six inmates, and other aged sufferers may be brought under the care of the institution.

EVENTS IN MADAGASCAR.

THE latest news from Madagascar shows that the spirit of true Christian patriotism glows in the hearts of the ill-used Malagasy race. At a great convention of the people held in the capital last July, the Queen attended, and addressed the multitude on the state of things in relation to France. After saying that she had done all in her power to bring the war to an end, it being extremely repugnant and grievous to her that blood should be shed, she thus nobly expressed her determination:—

"My duties as Sovereign in this affair I have hitherto fulfilled, and mean not to do otherwise in the future; for though I am a woman I have the heart of a man, and am ready to rise and lead you against those who come to steal our country from us; for it is 'God forbid' if we are required to be under foreigners. Is it not so, O soldiers? . . . I also inform you that there are no French among us now, and foreigners here are those only with whom we are on terms of friendship, so let every one take care not to injure either their property or their persons. Yet, O people, whatever be our strength, or however great our numbers, all will be in vain without the aid of God; so let each one of us ask Him to help and save us in this our just cause."

To these stirring words a reply was given by the Prime Minister, who said:—

"With regard to our friends, the foreigners who are now in the country, be confident, O Lady, for we shall duly respect them according to the law; for even though you had not said a word about them, we know very well they are friends. . . . O Lady, truth is like a single hair that can pull down a bull. When we think of it, how can Madagascar stand against France? Nevertheless, those who have justice on their side have God on their side. We know that God has blessed us and been merciful to us hitherto; therefore be confident, O Lady, for this war we have committed to God. . . ."

The correspondent who reports the proceedings states that although an immense concourse of people assembled, most of whom carried either gun or spear, not one single expression of disrespect or ill-nature was to be heard from any one. It is impossible not to sympathise warmly with a nation thus comporting itself under circumstances so unjust and provocation so great.

A GOOD WORK IN PERIL.

DEAR SIR,—As a worker in connection with the Refuge in Great Coram-street, for Deserted Mothers and their Infants, may I call the attention of the readers of The Christian to the urgent need that exists for funds? The work is a most useful and important one, and is of the greatest benefit to the numberless sad cases which claim admittance to the Institution.

"Nearly eighteen hundred women (I quote from the Report) have been placed out in service, of whom by far the greater number have done well, while many have become highly valued by their employers. . . . . The object is to lift them up, out of and away from the past, and all useless dwelling upon it—to encourage them to forget the things that are behind, and to press forward toward the prize set before them—the earthly prize of recovered independence and self-respect, as well as the heavenly prize of which this is the earnest and the type."

It may be seen from the above how necessary it is not to allow this good work to languish for lack of funds; but it must be given up, unless the exchequer, which is almost empty, is replenished. I lay the matter before your readers, praying them to send the needed help to Mrs. Andrew, at the Home, 35, Great Coram-street, Russell-square, W.C. Yours truly,

29, *Pembridge-crescent, W.* J. Tylor.

[We sincerely trust this appeal will meet with a ready and hearty response. This is certainly not the time to relax one fibre of effort for the rescue and help of our unhappy sisters, who are too often more sinned against than sinning.—Ed.]

For the Young.

TO THE BOYS AND GIRLS
WHO THINK ABOUT FRANCE.

My Dear Young Friends,—I have been thinking about you lately, as I have read week by week in The Christian of the seaside services for children, and of the magic-lantern meetings, and so many ways of interesting the young. Certainly it seems to me as if by and by there ought not to be any English children left unconverted! How I wish French Protestant children could have a quarter of your privileges! Have you thought much of the French children and prayed for them? If this letter induces some of you to pray more for us in France, it will indeed have been worth while writing.

Perhaps some of you were interested in the account of the terrible hail that fell here, and may like to hear a little about what is going on here now. There have been no long days in the harvest field, for there was no harvest. Here, at least, there will be no long evenings spent in cracking and sorting the walnuts for making oil, because there are none. And now everyone is longing for rain, for if the rain do not come soon the wheat for next year will be spoiled. I never understood before what a *Séchésesse* was. Here, for long, long weeks, not a drop of rain has fallen. The torrent beds have been long dry, and the Gerrone, at Beaufort, is utterly dry too. The ground is so hard that ploughing is almost impossible. The miller fears his mill must stop for want of water. All the time we see the clouds hang above the southern mountains as if they longed to empty themselves upon the parched fields. Then the wind sweeps down from the northern mountains and chases away the clouds, and we have bright cloudless days again, and day by day there is less and less water.

At Montclar the fountain is dry, the deep well is nearly empty, and what water is left in it is unfit to drink. The fountain below the village does little more than drop, and men go at two in the morning, because then it runs a little faster. There is a great pool of dark-brown, bad-smelling water, which is never dry. The mules drink it and the oxen, but it would be death to human beings, I think. As I passed the other day it seemed to me like a great sad parable of the world. There was the great fountain empty; and almost side by side was the stagnant pool full, and beside it was a fig-tree laden with fruit, unfit to eat, they say. The fig-tree was hanging over the dark-brown water, and two children were there, one a tall boy of ten or twelve, bending over the dangerous pool, and risking his life for the worthless fruit, and near him his tiny brother eager for the fruit which his brother was reaching him. I think you can understand the lesson without explanation.

How thankful we are that beside our cottage there is a spring which never fails. It makes no noise, it is only a small spring, but we can depend on it. People often ask us, "Is not your fountain diminishing?" and how glad we are to say, "No, we see no difference; it is always clear and cold and unfailing." How glad the people of Montclar would be if they had an unfailing spring! Have you ever thanked God for a supply of good water—if not, won't you begin to-day? Will you at the same time pray that God will send the rain, so that the hopes of the next harvest may not be destroyed?

It is curious to remark here how beautiful the flowers are when all is so dry around. I don't understand the reason, but I think the flowers are more brilliant than usual at this time of the year. Great bunches of harebells and blue scabions abound on banks so bare and dry that their beauty seems a marvel.

The children here are busy taking care of the sheep and goats. Did you ever wonder why God's people are compared to sheep and the wicked to goats? I think you would understand it if you watched them together, as they are almost always here. One day I asked why a little shepherdess did not take her knitting with her. "Oh," said some one, "it is the goats that wander. The sheep keep near the shepherd; the goats are never quiet, always wandering off somewhere." One morning I saw our little neighbour, Charlotte, sitting under a walnut-tree with the sheep feeding round her. Suddenly she started up, for her two goats had crossed the road and were climbing a rocky bank to reach a bramble. There were plenty of brambles on the level ground, but, as Charlotte said, "the goats like always to seek their pasture in bad places." Then they always want something they have not got. I have held out two handfuls of salt to two goats, and each one after tasting its own handful left it to take that of its neighbour. I am leaving you still to find out the moral of all this.

One day a man explained the habits of the goat, by saying, "It all depends on the position of their eyes; their eyes are placed so high they always see something above or beyond them." If you saw them leave a clover field, to climb some rock in search of a thorn bush, or leap a wall and stand on their hind legs to reach some branch of mulberry or fig tree, you would understand how like they are to those of whom the prophet says, "they cannot rest." I think I know why David says, "my eyes are not lofty."

I saw a young shepherd one day on the high road. There were no goats in his flock. He was walking backwards and holding out his hand towards his little flock of sheep. One group pressed close to him, but another group followed at a distance, stopping every now and then, as if they had not made up their minds to follow wherever he should lead. Then he gave a call, which I cannot write; they followed a little while and then stopped. Then one of the groups close to the shepherd left the rest and went back to the doubtful followers. This time the shepherd stopped gave a loud shrill call; the runaway hesitated a moment, and then ran back at full speed to her old place, and the rest followed her. When last I saw them it was a compact little flock, pressing closely in the shepherd's footsteps; still he was going before them, holding out his hand, and repeating his low call of invitation.

I fear my letter is too long already, but as I said before, you must find out the moral of all this yourselves.—Your sincere friend,

Sarah R. Geldard.

BIBLE ACROSTIC.

The initials and finals read the same woman's name, and the answer forms a square word.

(1) The mother of a prophet.
(2) An aged widow.
(3) The father of a Jewish leader.
(4) A small town mentioned in Gospel history.
(5) The father of a race of giants.
(6) A woman who was misjudged by a priest.

Answers to the acrostic in The Christian of October 23 (Jahaziel) have been received from R. W. Hughman, John Mackeith, Florence Higgins, E. A. Chapman, M. J. Bolmer, Helen Couper, Maggie Maskery, Maggie Bastow, Emmeline Bearsden, Agnes Walker, W. Riddell, Jessie Gurnnell, Gertrude Richards, B.M.M., R.D., S.A.P., Winnie, Eva, Gwen, Walter Mitchel, Elsie, J. A. Hawking, James Foster, A Stranger, Ella Bankes, J. N. Morse, H. C. B.

[Several call attention to the fact that Libnah was not a city of refuge, though it is mentioned in the same verse with Hebron. One expresses the view that Asnapper was not a noble, but a king.]

SOLUTION OF BOYS' PUZZLE.

Number of Job's camels (Job. i 3) ..	3000
Divide by 30 men sent to release Jeremiah (Jer. xxxviii. 8)	100
Add Belshazzar's 1000 lords (Dan. v. 1)	1100
Subtract 10 righteous men who would have saved Sodom (Gen. xviii. 32) ..	1090
Multiply by David's age when he became King (2 Samuel v. 4), 30 ..	32,700
Divide by number of Gideon's band (Judges vii. 19), 300	109
Add 1000 Philistines whom Samson slew (Judges xv. 15)	1109
Subtract 1005 songs written by Solomon (1 Kings iv. 32)	104
Multiply by 7 days Job's friends tarried in silence (Job ii. 13)	728
Subtract 153 fishes caught (John xxi. 11), which leaves the number of sheep in the fold	575

Correct solutions received from Willie Miller, George E. Smith, T. R., A. D. Smith, L. Jordan, John Howison, Percy Hoyle, Willie Scott, Stephen Bastow, James Walker, W. Riddell, Gertrude Richards, James Ewing, T. Mackeith, May Mackinlay, A. Cunningham, S. A. P., G. H. Casley, Edith Davison, Maude Alan and S., C. G. Morgan, and John H. Morgan.

[Several other young friends who sent solutions have erred in stating the number of the songs that Solomon wrote as 8, instead of 1005.]

ANSWER TO LAST ACROSTIC.

Seek the Lord, Psalm cv. 4.

Shebnah	2 Kings xviii. 18.
Epenetus	Rom. xvi. 5.
Euodias	Phil. iv. 2.
Keturah	Gen. xxv. 1.
Timothy	Acts xvi. 1.
Hophni	1 Sam. i. 3.
Ethan	1 Kings iv. 31.
Lois	2 Tim. i. 5.
Ophir	1 Kings ix. 28.
Rue	Luke xi. 42.
Demetrius	Acts xix. 24.

Answers received from Mrs. S., Edith Morgan, W. B. McNab, John Mackeith, Julia Bacon.

MANSION HOUSE MISSION.

The fourth anniversary of Mr. Linnecar's settlement as pastor of this church and Mission was held on Sunday, October 26. On the following day a tea and public meeting took place. Rev. T. Ray, D.D., presided. Mr. Linnecar, known as the sailor evangelist, stated that eighty-eight new members had been added during the past year, which had been one of greater blessing that ever before. Great success has attended the regular preaching services on Sundays and other occasions. The total amount raised for all purposes during the year was about £550, of which sum £165 was raised by collections at the Sunday services. There appears to be also a very encouraging state of things in the Sabbath-school, where a good work is being done.

The Chairman delivered an excellent address, rejoicing in the success of the cause, and wishing both pastor and people continued blessing. The meeting was further addressed by Revs. W. K. Rowe, Dr. Wickson, and S. H. Akehurst. A strong feeling of unity appears to prevail among the people, and great attachment towards the pastor, who certainly has accomplished great things during the four years of his ministry at Camberwell. The meeting was a cheerful one, and the anniversary generally very satisfactory. Larger collections were taken, and more persons present, than on any former occasion.

A TOUR IN THE SOUTH OF IRELAND.

THE following account of a short tour through the south of Ireland, undertaken for the purpose of distributing books, Testaments, &c., amongst the poor Romanists, may perhaps interest the readers of The Christian, and excite the increased sympathy and prayers of God's people on behalf of these poor priest-ridden people in the sister island.

Having collected together a goodly number of books and Testaments, we set out one fine day in September for the purpose of scattering them wherever the Lord might see fit to direct us. Our first halt was at a small village in the county of Kilkenny. Here a drive to the beautiful woods of Iustioge and Woodstock gave us an opportunity of a long talk with our car driver. While seeking to place before him the simple plan of salvation through Christ, as revealed to us in the Word of God, he said, "But what about those who never read the Bible?" My friend told him it was a plain command of God to search the Scriptures, and that for herself she could not risk her soul on the word of another. I added that the Bible was God's letter to us, that in it He had revealed his will, and that therefore He would hold us responsible for not knowing that will, and that at the judgment-day it would not be asked what this one had told us, or that one, but whether we had read his own word, and believed in the name of his Son. On parting we gave him a story* exposing some of the errors of Romanism, and a little Testament which he seemed willing to accept. Having scattered books and leaflets in the village and its vicinity, and also visited the chapel, for the purpose of leaving some there, we left, and journeyed southward.

Our next stopping-place was in one of the large cities, where abundant opportunity was afforded for distribution. After visiting one of the watering-places on the south coast—here, I may just say, we met with the first refusal to accept a book—we turned and went westward. Chapels, cottages, &c., were visited, books were placed in the very "confessional box" itself, and occasionally, when opportunity offered, a word was spoken for the Master.

On one occasion we interrupted a poor woman at her devotions. I asked her if she did not get tired of saying so many prayers. She replied, "Oh! I don't say half enough." I continued talking to her, and every now and then she responded to me by saying, "It's all true what you say, it's all true what you say." At length I was ordered out of the place by some unknown individual. I found my friend busy in conversation with a recent worshipper outside the building. A casual inquiry made by the latter, respecting the death of some father of the Church, for whom "High Mass" had just been said, had opened the way for my friend to unfold to her God's plan of salvation. When she spoke of the comfort of being ready for death, and the consciousness of forgiven sin, her companion grasping her by the shoulder exclaimed, looking up into her face with eager, longing eyes, "But how did you get to know that?" My friend replied, "By simply believing God's Word."

This happened one Sunday morning. In the evening, very glad to escape for a short time at least from the weary ritual of mere outward observances, we betook ourselves to a church where we believed we would hear the Gospel preached. Nor were we disappointed. And never in my life did I so much enjoy a plain and simple service. Great indeed was the relief after all the mummery and show we had lately witnessed in Roman Catholic chapels.

One of the sights which touched us most was that of little children coming into the chapels to say their prayers. On one occasion three little ones—the youngest might be about four years old—entered a chapel where we were, and after sprinkling, or rather dashing themselves with "holy water," an elder one performing this function for the youngest who was too small to reach the font herself, they proceeded up the aisle, and kneeling by one of the forms began their gesticulations, imitating their elders as they best could. We went up to them and spoke to them. I told them the incident of the little girl of six, whose face beamed with happiness, and when an old lady enquired of her—"Kitty, what makes you so happy?" replied, "Because Jesus has taken away all my sins, and I can't help being happy." The movements of a man in the gallery, who I felt had his eye on me, and who, I believed, might be a priest, prevented me speaking as freely and fully to the children as I should like to have done. Poor little misguided things! How forcibly it brought the well-known saying of the priest to my mind, "Give me a child till he is seven years old, and you may have him after that."

As we entered one chapel after another and gazed on the numerous pictures and crucifixes, the latter, in so many instances surmounted by a flaming sun, reminding one of the Babylonian worship of the sun-god: as we gazed on these, and then on the poor deluded devotees of Romanism, some apparently wrapt in devotion, others again mechanically telling their prayers upon their beads, one was irresistibly reminded of an expression applied by an able exponent of its errors to one of its principal doctrines, "Purely Pagan." Never indeed has the profoundly idolatrous nature of the Romish religion been so strikingly manifest to us as it has during the last few weeks.

Many of our books were given to working men. In a very few instances we were refused, and on just one occasion two men muttered curses on my friend as she offered them books, one of them saying he "had something else to do than to read those." For the most part, however, they were willingly, and in some cases, eagerly received. Twice or three times the inquiry was made, "Are these Catholic or Protestant books?" One man said, "If I read this shall I go to heaven?" On one occasion a book was taken, but when opened and looked at, was handed back again. However, on second thoughts, just as I was leaving the group of men, this one stepped up to me saying he would take one. A few kind words spoken seemed to have the effect of somewhat disarming him and lessening his prejudice.

Addressing one poor careworn-looking woman in one of the chapels, engaged as usual at the weary and endless task of "saying prayers," I told her how unhappy I had noticed many of the faces were. She replied by reminding me of their varied cares and troubles. "Oh, but cares and troubles," I said, "in themselves don't make us unhappy; it is sin only that can do that, the burden of unforgiven sin." Again and again was that well-known passage of Holy Scripture quoted to these poor dark souls: "The blood of Jesus Christ cleanseth us from all sin."

We visited a monastery, or at least that part of it which they called the "lodge," for into the monastery itself ladies were not admitted; and were courteously received by one of the monks, who invited us to remain for dinner. Many of the monks there, we learnt, were under a vow of "perpetual silence." We left behind us some books, and a Testament. We also made our way to one of the convents, and were graciously escorted by the "Mother Abbess" over the place. There, too, we left a copy of the Word of God, &c.

Time and space will not allow me to speak of the squalor and wretchedness witnessed by us on all hands. At one railway-station we were obliged to get into the train without our tickets, owing to the intoxication and the rough noisy character of the applicants for tickets. They shouted, and jostled one another until at length the train moved away from the platform, leaving some behind. One man in particular might be heard swearing at the officials, and raving like a madman at being left.

As we gazed upon the groups of idle men standing at all hours in the streets of the towns and cities as we passed through them, unable, as they told us, to obtain anything to do, we could not refrain from asking ourselves the question, "Is this what Romanism does for her children?" Why is it that, whether here or on the Continent, we so often find her worshippers an idle and degraded people? Statesmen may debate, and politicians may discuss, as to the probable nature and character of the best remedy for poor Ireland's woes, but give her an open Bible, let the pure, unadulterated Gospel find its way alike into the noble's mansion and the peasant's hut, and we confidently predict that disloyalty and bloodshed, will, comparatively speaking, cease, and the Ireland of to-day be hardly recognised in the Ireland of a few years hence.

Thus we journeyed onward, scattering the precious seed in the cottage and the convent, the chapel and the monastery, in the railway-carriage and by the wayside, whenever and wherever the Master gave us opportunity. May He who alone can "give the increase," bless this effort for his glory. And may the time be not far distant when a blaze of Gospel light shall flood the hearts and homes of these poor votaries of a mind-enthralling and soul-destroying system.

I may just add that we think it probable that ere long the Lord may bid us return, and in the same cities and towns, perhaps, that we have already visited, carry the truth to the people in the form of Gospel meetings. Our souls are fired with the longing to see them released from a bondage engendered by ignorance and superstitution, and the desire is intense that the light of the glorious Gospel of Jesus Christ may shine into hearts accustomed to a darkness which must ever accompany a closed Bible and an enslaved will. Earnestly would we ask the prayers of all who may read the above little sketch that the Lord will bestow upon us all needed wisdom and guidance, thereby making us successful soul-winners for Him in this part of his vineyard.

A. M. B.
Co. Kilkenny, Ireland. E. L. S.

* One of the series entitled "Stories of Irish Life." Capital books for putting into the hands of Romanists.

A GOOD WORK IN WEST LONDON.

DEAR SIR,—I desire to make known the needs of a Mission work in a poor West London neighbourhood—Kensal New Town, near Westbourne-park Station. A lady has for some years devoted herself to labours of love for the people there, latterly living entirely among them, which means a great deal.

The work has increased so rapidly that it now includes Gospel meetings, Mothers' meetings, Crèche, night school, evenings for girls, men's Bible-class, children's meetings, laundry visiting, Gospel Temperance, and open-air work, &c.; also (in prospect) a soup-kitchen, and penny dinners for children. To carry on these agencies, money, clothes old or new, material, books for the library, and above all, whole-hearted workers are needed.

If any possible helpers would like to hear more of the work, or to see it for themselves, I should be very glad to give particulars, believing that it would, on further acquaintance, gain the fullest sympathy of others, as it has mine.—Faithfully yours, Florence E. Jameson.
44, *Clanricarde-gardens, W.*

P.S.—Letters for St. Mary's and Queen Charlotte's Hospitals would be very acceptable; also gifts of rice, sugar, lentils, &c. All parcels should be sent to Miss Thompson, 11, Adair-road, Kensal New Town, W.

BATH Y.W.C.A.—A fortnight's Mission, conducted by Mr. W. Spencer Walton, of the Church Parochial Mission Society, has just been held here. The meetings were well attended, and much blessed. The full Gospel of Christ was faithfully and fervently declared, and listened to by the people with deep interest. Great spirituality and originality of thought characterised the Bible-readings, while the power of the Spirit was manifestly blessing the deep and earnest appeals made to Christians to consecration and holiness of life. Morning, afternoon, and evening meetings were held. On the last day the concluding service of praise took place in the Guildhall. About 500 were present. Many were touched at the sight of numbers rising to testify that they had received blessing. J. Spence, Hon. Sec.

RESCUE WORK IN RATCLIFF.

LAST Thursday was a red-letter day with those who are seeking the good of the poor in Ratcliff-highway. Miss Steer had invited her friends and helpers to rejoice with her in the extension of her work of love among fallen and falling girls and children, by the addition of three houses in Betts-street, which two years ago was one of the worst in the East of London. In the morning the Bishop of Bedford addressed a company of workers and friends who had gathered in St. George's Church. He afterwards spoke to the inmates. In the evening a public meeting was held in what was formerly the dancing saloon, while the room set apart for prayer was the tap of a low and vicious public-house.

Mr. SAMUEL MORLEY, M.P., who presided, and who arrived in time to make an inspection of the premises, called upon the Rev. Mr. STEER, who read Psalm lxvii. and offered prayer and thanksgiving.

Miss STEER said: Five years ago Miss Macpherson used to come into the Highway and invite some of the women to tea, and then speak to them. A work grew out of this, too much for Miss Macpherson to attend to, and I took a small house and fitted up six beds. People said it was impossible to keep girls in this neighbourhood, close to a street in which there were then thirty-five bad houses. But through prayer and work these houses have all been shut up. They have been empty for three years, and three of them form these Mission premises. Other ladies came and helped us in visiting the bad houses, and inviting the girls to meetings. Rescue work necessarily led to preventive work. Last winter our sewing-class averaged forty to fifty, while our children's meetings filled the Bethel, which was kindly lent us. Lady Ashburton kindly lent a house for a Preventive Home in Mile End. Many have been emigrated, some have gone back to their homes, situations have been found for others; children got hold of four years ago have continued under our influence. We watch for the girls from 13 to 16 leaving the Board schools, and get influence over them. Mothers' meetings are a valuable preventive agency. One poor fallen one brought her lovely child of six, that she might not grow up in the same life of shame. Nearly 800 cases have passed through our hands. We have many disappointments and failures, but also much encouragement. We shall now have accommodation for thirty-two girls. Miss Steer concluded by inviting ladies to come to the East-end for three or four months; it would be a valuable experience for them. She had one room set apart for visitors. She and her helpers were a very loving and happy band indeed.

Mr. LEWIS, accountant, read the financial statement. The alterations (Mr. Whittaker, architect) cost about £1000, of which £200 was still required. The transformation of the place from what it was a few weeks ago must have delighted any one.

Mr. MORLEY said he was most thankful as an Englishman and as a Christian to see, not only what was being done, but also what was thus being suggested to others. Our great want is personal devotion to the good of others. So many living in luxury is an absolute danger. As one of the Parliamentary Committee for considering the Housing of the Poor, he had gained recently some important and terrible information. But at the bottom of the enormous misery was drink. Everyone who came in contact with the people to help them found they must themselves abstain. A grievous proportion of the people are never found in a place of worship. We must go to them, and we must multiply Mission halls, to which they will more readily come than to more imposing places. The moral effect of overcrowding—a whole family, of all ages, living and sleeping in one room—is awful to contemplate. Yet some of these people might be out of those lodgings in a fortnight were it not for drink. It might not seem a very attractive thing to come from a nice home to spend three or four months with Miss Steer, but the people must be visited more, and this would tell on the happiness and well-being of England. Mr. Morley would be glad to contribute £50 (in addition, as Miss Steer explained, to a previous £100). He hoped more houses would be added out of Betts-street, and he should be happy to be called upon again.

Rev. J. W. HORSLEY, chaplain of Clerkenwell Prison, liked this work, for there was in it no cant and no gush, both of which he hated. No one who is not an optimist at heart could possibly work amidst the awful condition of things around us. He had been saying at a Temperance meeting at Rev. Thain Davidson's that the apprehensions for drunkenness in the streets had increased in four years from 172,000 to 190,000. Mr. Davidson said hopefully, "But what would it have been if there had been no Temperance work?" When prowling about and seeing the music saloons, the street violence, the family quarrels, the many and terrible forms of sin, he asked himself what would it be but for the beneficent Christian work which is being done? Considering as one of the causes the force of heredity, the wonder is not that so few, but that any at all are rescued. If you inquire concerning the reformatories, you find that those who go home from them go wrong, and those who have no home do well in far greater proportion — the home influences are so bad. The tone of ordinary conversation among the depraved classes is unspeakably shocking. He had that day seen in prison a girl of seventeen, and the things she said in giving an account of herself were such as he could not repeat in that, or, indeed, in any company. Yet she thought nothing of it, and would probably say it openly in court without hesitation. Of six women who had just attempted suicide the ages of four were 14, 15, 16, 17. What can be expected when the commonest endearment of the mother to a child who offends in some little thing is, "I'll break every bone in your body"? We are preparing trouble for ourselves—a great upheaval, if things go on as they are. These poor lost women don't die; one could almost wish they did. It is a mistake to suppose they die off after six or seven years. They don't drink themselves to death. The drunkards are kept alive by frequent imprisonments. A magistrate told one she had been in prison 400 times; she corrected him—Only 350. They become living corpses putrefying others.

Our women are getting worse in everything except violence. There used to be seven men imprisoned to one woman, now only three to one. You here may at least congratulate yourselves that the women are not so bad as on the south side of the river. If in Middlesex we have fallen humanity, in Surrey we have degraded animalism; if we have beasts at the East-end, we have devils at the West. In dealing with them we must lay great emphasis on following up, and after care. Classify, classify, classify.

As a practical business man, I observe that only one-tenth of the income of this work goes in salaries; in contrast with one-sixth in a similar institution, and one well accredited. We go upon the great scientific principle—the preservation of force. When we see a jet of gas, and know it comes from a black lump of coal, in which the sunlight was stored ages ago, is it not a still grander thing to draw out the light of love from these dark lumps of humanity? God wastes nothing. Every dead leaf is utilised in producing other forms of life. It is a noble work to utilise these wasted lives, these wasted affections and wills. Physical science must not be allowed to claim all the field. Any money and effort given to work like this will yield far richer results. Do not only pray. The Saviour bid the disciples pray the Lord of the harvest for more labourers, but his feet had scarcely touched the sands again before he said, "Go ye." Do not merely pray that others may do something, but ask, "Lord, what wilt Thou have *me* to do?"

Rev. Mr. TURNER, rector of the parish, was glad that there would be room in this house for sick cases. He hoped visitors would come from the West-end. No place was so dear as East London to those who were working there. But let them come not merely to look on. The classes of society must be brought together, and the wealthier show kindness and sympathy and be neighbourly to their poorer neighbours.

Mr. MORLEY called attention to the report of a meeting of Relieving Officers presided over by Mr. Arthur Pease, M.P., at which it was agreed by all that drink causes three-fourths of the pauperism.

Miss MACPHERSON said this house was much needed. She had come there when every board was covered with an inmate. Only men and women of power could do such work—power which came from God—power of the Holy Ghost. For a mile or more around this locality these poor girls understood what was meant when asked if they would not go to 26, Princes-square. Besides heredity, one of the chief feeders of the street is dire poverty. One bright gleam shone thus. A white-haired old man and his daughter of 17 went out to sing on the street. A sailor saw the girl and told me of her. She must be saved from evil. He supported her and her father while away on his voyage, and when he came back he married her. Said one of these sailors to whom we were telling the good news, "Why don't you do something for these poor girls?" Said one of the girls themselves, "If you talked to us as you do to the sailors, we should be converted and saved as well as they. Six of us have died this week." They can't live without the drink. They throw themselves over the Suicide Bridge when they are driven to despair and madness. One girl came here who had three times attempted to poison herself. Nine out of twelve come to the streets from domestic service —many from over-work. One servant, up early and late, several lodgers, never out to a place of worship—anything is better than such slavery as that, they say.

Mr. R. C. MORGAN knew an architect who made his own house a preventive home by building it so that the servants' entrance was visible from the parlour window. He knew of one milkman who led astray three young servants at different houses. Mistresses could do much, and ought to do more, in watching over their young servants. Besides the causes that had been mentioned, the streets were furnished by girls who came from the country to service being allowed a monthly holiday, without any supervision. One such he had just heard of. She fell in with another girl. After spending some time together, she was persuaded to go home for an hour or two with her new friend; taken to Ship Alley, drugged, ruined, ashamed to return, has never sent word to mistress or parents—had got into this, and would stop in it; has now dropped out of sight altogether. In the East we find vice in its coarseness and hideousness; but for refined devilism, for vice elevated or reduced to a fine art, you must go to the West. Light must be let in upon it. The presidential election in America has elicited a loud demand for purity of morals in those who rule. We must raise that cry in England. We must demand domestic purity from our Houses of Parliament, and higher up than them. We must let the light of publicity on dark deeds in high places; for it is by those above that the tone of morals is given. If the West were not what it is, the East would be also different.

Rev. Mr. MUNRO, working in connection with the Congregational Union, had become acquainted with yet other awful ways in which the streets were supplied with victims. He had met with one poor girl of fourteen whose father was determined she should go upon the streets to keep him in laziness—a father sweeping his child into the vortex of infamy and shame. But she had been got into a Preventive Home and had learned to love Jesus. Besides this hideous wickedness of some parents, if you watch the railway stations you will find girls, who have themselves become depraved, on the look-out for others coming up from the country. A girl who has never seen London before, comes to seek employment. She is accosted, got into conversation, told of lodgings for ninepence a night; takes it with her newly-found friend, and her first few days in London seal her doom. Another cause is the one-room life. Think of father and mother, son of seventeen, girl of sixteen, and other children all sleeping upon one mat of straw. Then the factories supply their

quota. They must have their evenings; they go to the music-halls; they stand or play about the streets; and their liberty leads them to sin and shame. I could take you to streets where there are not three moral families from end to end. Last Friday, eighty poor fallen ones were gathered in, and after supper they sang, "There is a fountain filled with blood." In Parker-street, Drury-lane, we had such a meeting, and I said many of these girls will remember at the Sunday-school singing, "There is a happy land, far, far away." They began to sing, but there was a general break-down, and the missionary and I sang the second verse by ourselves. Three gave in their names, and were rescued that night.

Mr. GEORGE HOLLAND testified to the great difference in the neighbourhood since Miss Steer's work began. He liked to begin with the very youngest children; he liked to gain influence over them from the cradle. He knew a servant-girl having twelve rooms to attend to, and in twelve weeks only getting one opportunity to go to the house of God. What wonder if then she did not go, and that the next time he met her was on Oxford-street? Some factory-girls are miserably paid, and go at night to Ratcliff-highway. Poor little children, suffering from disease, when taken to the doctor he asks about the parents, and says it is caused by sin. It is the greatest delusion that the people cannot be reached with God's good news. We have Mission-rooms which are too small for those who come, and they have to go away fifty at a time.

Rev. Mr. STEER said he opened the meeting with prayer, and he felt God had been in the midst. A lady had wondered at himself and Mrs Steer permitting their daughter to take up this work. He replied, "I did not say Yes, but I dared not say No."

Mr. Holland concluded this most interesting meeting with prayer and the benediction.

OPEN-AIR MISSION.

NEARLY 150 members and friends of the Open-air Mission assembled at the Y.M.C.A. Rooms in Aldersgate-street, at the last quarterly meeting on the 27th ult. to talk over their "Summer Trips."

Colonel Robert Wilmot Brooke, who presided, told of his visit to Copenhagen during the recent Conference of the Evangelical Alliance. That gathering had done much to cement Christians in brotherly love. He also went to Stockholm, where he had spoken at several meetings by interpretation. The work was so deeply interesting that he had accepted an invitation to visit Finland and other places, starting on this journey on the following day, commending himself to the brethren and entreating their prayers.

Mr. Graham Brooke, the chairman's son, charmed his audience by his beautifully simple and concise narrative of a recent visit to Algeria, having spent some days in the great Sahara Desert and among the Kabyles.

Mr. Richard Turner and Mr. Gawin Kirkham added their recollections of Sweden and Denmark, both having taken part in preaching by interpretation in the open-air with the Court-yard Mission in Copenhagen.

Mr. John Girling detailed a visit to Holland. Then three of the brethren told of work in the hop-gardens; and others spoke of work by the sea and in county towns and hamlets. The holidays of these brethren had mostly been spent in work for the Master.

Not the least interesting item was a statement by the secretary of the departure for America of Mr. John Moore Pamment, who for nearly five years had acted as office assistant to the Mission. Responding, as he believed, to a Divine call, he sailed for Baltimore on the 23rd September to offer himself to the American Home Missionary Society; and in his latest communication stated that he was being sent by that Society to Fargo, in Dakota. Prior to his departure from England, the members and friends of the Mission had given him £58 as a token of their esteem.

EVANGELISING IN NATAL.

DEAR SIR,—We had our usual annual gathering in June, at the breaking-up of the school for the harvesting. The attendance and enthusiasm were quite equal to that of last year. A few days previous, while some European friends were with us, we had an examination of the school. The pupils showed very creditable progress in the various subjects taught. Our white friends were agreeably surprised to see what can be done amongst heathen children who have no home influence to help or encourage them in the right way, only a few hours daily in the school.

The New Testaments we give as prizes are always carried home with great delight, and in this way God's Word is circulated and read to the heathen at their own kraals by their own children. It is deeply interesting to go to a native village and find one of our children sitting on the sheltered side of the hut, or cattle kraal, men and women gathered round, snuffing or decorating their woolly heads, listening to the third chapter of John's Gospel, the Parable of the Prodigal Son, or some other portion. The greatest hindrance to the circulation of the Scriptures in these parts is the ignorance of the people—so few can read. But if our day-schools can only go on and increase, in a few years, we have reason to believe, that with God's blessing this evil will be visibly lessened.

In the early morning of the day of the "meeting" the Christians came together for prayer. The earnest petitions offered, showed the intelligent grasp most of them had of the object of this fête day. We had had an ox killed, and about 9 a.m. several women assembled with their pots to cook the meat and help to prepare the coffee. Our meeting this year was remarkable for the larger number of old men present, some of whom gave short speeches, saying what they thought of the work, and mentioning two other places where schools are much desired.

A man from a kraal where we have been holding service once a month for some time past, said, "I am not Boswan (a petty chief), but I am his brother, and the words that are in his heart are in mine also, and in my mouth to-day. You have done well in sending and coming to tell us about God at our place, but you must not stop and think no more is wanted, for we want you to open a school, and send a teacher to teach our children, so that they may be able to read for themselves. My brother is sick and could not come here to-day, so asked me to come and tell you what was in his heart." At this kraal we always find a hut prepared for us, and an attentive congregation. If the Gospel of the Kingdom is not preached, it is surely not for want of open doors, and we are often made sad to hear so many cries for help, while we have not the means to give it

If there is one thing more than another that gives us joy in a people only just learning the first principles of the doctrine of Christ, it is their deep anxiety to carry the message of salvation to others who know it not. They are not content to stay at home and "eat the fat and drink the sweet," without taking a portion to those less favoured. A number go out every Saturday to take services at different kraals. At the prayer-meeting, on the Monday morning following, we hear accounts of where they were, and what they have been doing. A few weeks ago they went to a kraal where the head man is noted for his stout opposition to the Gospel. On their arrival they found him repairing his hut. As it was a cold day, he said, he must have it finished, and could not listen; but they entered into conversation with him, and the work was stopped. Others gradually gathered round and listened to a short address, prayer, and some hymns. Since then one of his wives has died (he had four), and he sent for two of the Christians to go to the burial, and to have prayer with him and his people, for he said that "None can speak to us in sorrow like these Christians; the great and unseen God listens to them."

I will not attempt to describe this annual gathering to Christian friends at home. But I only wish many of them had seen and felt what we have experienced during the six or seven years we have been amongst these people. In the four schools now in operation, in connection with this Mission, we have about 75 heathen children, besides 20 half-caste (Griqua) children. Each of these schools can be maintained with a native teacher for £40 a year. The last two schools are being held in huts belonging to the chief of each tribe, as we have not yet been able to put up suitable schoolrooms. If some of the Lord's stewards interested in Missions would feel it laid upon their hearts to send us £40 a year for each of the schools, it would relieve us from much anxiety, and lighten our work greatly. Besides the teaching there are Gospel services held at each of these branches every Lord's Day.

To give us the joy of carrying on the Lord's work as it is at present, we require about £500 this year. We ask for continual prayer that all the needs of the work will be supplied, and that we may be made wise to win souls.—Yours sincerely, S. AITCHISON.

Ikwezi Lamaci, Harding, Alfred Co., Natal.

SCHOOLS AND ORPHANAGES AT URUMIAH, PERSIA.

A LARGE audience gathered at the Conference Hall, Mildmay Park, last Thursday evening to hear an address from our Nestorian brother, Deacon Abraham, concerning those Eastern countries around which clustered the early history of our race, and the great events with which we have been familiarised by Bible narrative. The address was intensified in interest by the lecturer and his son, Simon, appearing in their Oriental dresses; twelve other volunteers were arrayed in Eastern garb in order further to illustrate the manners and customs of the various races referred to by the lecturer. A Koordish chief, an Arab Sheik, an Israelite, a Persian merchant, a Persian scholar or preacher, ladies in bridal and ordinary attire, imparted vividness and reality to the descriptions of domestic life and religious peculiarities which characterise the Koords, Persian, Arab, and Jewish tribes, who surround, or we might say *hem in* the Nestorian Christians in the mountains of Persia.

The Chairman (Mr. J. E. Mathieson), in introducing the lecturer, referred to the analogy between these steadfast people, surrounded by the Mohammedan hordes of that part of Asia, and the Waldensians in the valleys of Piedmont, encircled by the power of Popery and its intolerant oppression, yet never vanquished, nor the light of truth extinguished which God had given them to keep burning.

Towards the close of the address many remained to witness Deacon Abraham's practical illustrations of Eastern shepherd life: the sheep following the shepherd, recognising his voice; his seeking the lost sheep; the return of the prodigal son, and the father meeting him. This part of the evening's instruction was intensely real, and the children present and the grown-up people alike evinced the deepest interest, and seemed unwilling to go at a late hour in the evening. We heartily recommend pastors to secure our friend for an evening this winter, and to deepen thus in the minds of young and old some of the most touching lessons of Bible story.

Deacon Abraham desires to raise a sum of money for the support of his orphanage (commenced in the sore famine time in Persia a few years ago). We trust London Christians will help—in the manner indicated—to complete the amount required; that our brother may be enabled to return to Urumiah and resume his labours there among the children. His present address is 36, Gloucester-street, Queen-square, W.C. Mrs. Francis, Stoke Newington-green, N., receives donations for the orphanage and schools.

"AN EARNEST WORKER IN EGYPT."—In the notice of the work of Herr Peter Rudolph, Alexandria, that recently appeared in THE CHRISTIAN, it should have been stated that the writer of the article, Mr. S. Gillespie Prout, Northfield, Ilfracombe, will be glad to receive and forward to Herr Rudolph any help our readers may be moved to render him. He is a man of extraordinary self-denial and devotedness.

CHRISTIAN WORK IN CHICAGO.—I.

SOME details of the Christian work which is being carried on in this great city may interest your readers.

Chicago lies about 900 miles west of New York; this distance takes the fastest train which runs on this Continent twenty-six hours to accomplish, and it conveys some idea of the magnitude of North America when you are told on arrival here that you are not yet nearly half way across the land which divides the Atlantic from the Pacific Ocean! To a visitor from England there is much that is new here, and life and its surroundings differ greatly from that in the Old Country, but the Christian man will soon discover that distance has not changed human nature. Sin is everywhere the same, and the misery and suffering it entails are just as appalling and heartrending in the New World as in the Old.

Chicago is a striking example of this truth. Only fifty years have passed since the time when it consisted of but some half-dozen wooden houses, with prairie all around. In 1871 a fire destroyed more than three-fourths of the city, yet to-day it has a population of over 600,000 souls, increasing at the average rate of 30,000 each year! It is the home of men of vast wealth, for fortunes have been made here in a single year which in England it would take a lifetime to achieve. These and thousands of others live in luxury in beautiful houses in the best quarters of the city, but it is also the home of thousands of men and women who live in poverty and vice and misery as great as any that this world can show.

If sin and its consequences are still the same, the love and grace of God our Father remain unchanged also, and Christian men and women are to be found here telling out this good news in all parts of Chicago. Many centres of work and usefulness are the result of the self-denying efforts of such as these, and one of the foremost is the

CHICAGO EVANGELISTIC COMMITTEE,

of which the Hon J. V. Farwell, of this city, is president, Mr. T. W. Harvey treasurer, and Mr. J. S. Smithson, late of Dublin, the secretary. This committee was organised, and controls the State-street Mission and the Adelphi Theatre Mission. The State-street Mission has for its district a central part of Chicago, which includes some 150,000 people with only one organised church in its limits. This district may be termed a vast hotel, where the guests stay for the day, the week, or the month. If longer, they shift from house to house. Of 100 converts or workers in this part, 50 may stay in the neighbourhood for a week or less, twenty-five for a month, and ten or fifteen for a year. A room capable of containing some 200 people, situate at 377, State-street, forms the headquarters of the Mission. Here Mr. John Morrison voluntarily superintends the labours of a paid evangelist who visits in the worst neighbourhoods from house to house during the day, and gives an evangelistic address at the Mission-room each night. During the year 1883-4 the average attendance at these week-evening services has been thirty-five, and on Sunday evenings eighty. A band of some fifty or sixty converts has been formed; these meet for Christian fellowship on Sundays, at 10.30 a.m. and 2.30 p.m. The following extracts from the annual report will give some idea of the class of people whom these meetings attract, and to whom the Gospel is being preached.

The Adelphi Mission has a district composed of about 150 blocks (each block measures about 170 yards square). It is situated in the most desperate part of the west side of the city. In it there are at least 150 saloons, 15 pawn-shops, 3 theatres, and houses of prostitution (open and disguised), pool rooms, gambling hells, and opium "joints" without number! Into one of these saloons (for drinking) a worker, delegated for the purpose, counted 416 persons entering between 9.30 and 10.30 a.m., and again, between 7.30 and 8.30 p.m., 365 persons. There is not a single Gospel service conducted in this district, if you exclude those under the auspices of the Evangelistic Committee! The old Adelphi Theatre (as the name indicates) is the site of the headquarters of this work. It was for many years the vilest resort in the whole city, every description of evil being encouraged within its precincts, but the President of the Committee has leased the premises in the name of another "Master," and the "Prince of this World" has given place to the "Prince of Peace."

I must not dwell upon the numerous meetings held in connection with this centre. There is a Gospel service every night of the week, preceded by an open-air meeting whenever the weather permits, the attendance, almost entirely of men, averaging 100 on week-day evenings and 200 on Sundays. Converts meet at three on Tuesday afternoons. A women's meeting is held on Thursdays at three o'clock, and a band of ladies from Dr. Kittridge's Church, after spending some time in prayer, go forth into the houses of ill-fame to tell the inmates that Jesus loves them. The Bible is read and prayer offered when permitted, and then the inmates are invited to the meeting to be held.

On Sundays a free breakfast and Gospel service begin the day, and at 2.30 p.m. a waggon, bearing an organ and band of workers, starts from the Mission-hall to minister to thousands who never see the inside of a church, and the "good tidings" are sung and preached to them. In all about twenty meetings are conducted each week by the Rev. A. H. Kirkland, the zealous evangelist who manages this Mission for the Committee. Only ten months has this most difficult but greatly blessed work been going on, yet much fruit has already been gathered. Four hundred men have professed conversion, and there are from three to twenty inquirers every night. Three women have abandoned lives of deepest sin, and scores of persons have given up the use of intoxicating liquors. A few illustrations of results may here be given.

About two months ago a man was brought to the Saviour at one of these meetings in the Mission-hall, whose

HISTORY IS SO REMARKABLE

that I feel compelled to narrate it at length. His name is McGuinness, and though only about twenty-five years of age, he was a noted criminal. He belonged to a band of desperate thieves and burglars, who had their headquarters at St. Louis, about 250 miles south-west of Chicago. They went by the name of the "Forty Thieves" as the gang, well organised and drilled, while seldom below that number, was never allowed to exceed it. They were, and still are, the terror of the neighbourhood in which they live. This man, who had never earned an honest "cent" in his life, was chosen as one of a delegation from the band to visit and "work" Chicago during a political convention, and, on the day when the Adelphi Theatre first saw him, had completed arrangements for a series of burglaries at one end of the city. While strolling about waiting for the hour which would bring all together at a given rendezvous, he was arrested by the singing at one of the open-air meetings, and followed the crowd into the hall. Here he sat till the end, and on leaving was spoken to by a worker at the door. In response, shaking his fist in the worker's face, he declared that he believed in neither God, devil, or man, and quickly took his departure. His stay at the "Adelphi" had, however, been too long, for he found he had delayed past the time appointed. The burglaries were put off that night in consequence. All his ready cash had gone in the hire of a "hack car," from which he had inspected the premises to be broken into, so he slept in a goods waggon of one of the railroad companies.

But the hours which the devil had intended to monopolise were used by the mighty Spirit of the Living God, and remorse and guilty fear filled the man's soul. Rising next day, he went straight to the other members of his band, and told them he dared not and would not commit the intended burglaries, and that same evening saw him again at the theatre. Here he was utterly broken down under a sense of sin, and in deep repentance sought and found Him who came to save the lost. Since that day, and up to the present time, he has been a changed man, a new creature in Christ Jesus. He has worked steadily for his living, first in one of the great coal wharves of the city, and latterly in the goods yards of a railway company.

But the hard manual labour is telling on him, and just now he is suffering from hæmorrhage of the lung resulting from a bullet-wound received some years ago in one of his marauding expeditions. His conversion has broken up the "Chicago Delegation," as the forty thieves call it; and only the other day he produced at the Sunday breakfast meeting an unusually heavy bored revolver which he had taken from one of his old "pals," whom he had accosted and found in a semi-drunken condition. On Sunday evening last I saw this man sitting with his mother and his wife (who had left him for three years on account of his vicious ways) at the Gospel meeting, and heard him testify to the power of "Jesus, the Son of God," and implore the prayers of Christians present that he might be "kept from falling."

I cannot conclude my notes of this interesting Mission without mentioning the fact that the Mission premises are

ABOVE A DRINKING SALOON,

and opposite to the entrance to both is a Gospel lamp; one side tells of the blessing, the other of the curse. John iii. 16 is written on one glass, and strongly illuminated by gas, while the other bears the words, "The wicked shall be turned into hell." These texts were a sad trouble to the man who owned the saloon when the Mission was commenced, and often did he beg Mr. Kirkland to remove them; but the answer was always, "You are dragging souls to hell, its *your business*. It is *ours* to try and keep them from it." His persistency was owned of God in the saloon-keeper's conversion. A new owner came. Still the objectionable lamp shone on all the visitors of the saloon, and still remonstrances were uttered in vain. One day this man's barkeeper came to him, and gave him notice to leave. All the reason he would give was that he "could not stay in that house." He left, but has since given his heart to the Lord, and now the second owner finds that it is his best policy to close his saloon during all night meetings, which he invariably does. Christians there are praying that a *closed saloon* may be followed by an *opened heart*.

CHINESE SUNDAY-SCHOOL.

There are in Chicago about 600 Chinese. These men are the chief operators at the various laundries of the city, which are almost exclusively in their hands. There are now three meetings on Sunday afternoons for the benefit of Chinese solely. They are termed Sunday-schools, for though the scholars are of all ages, from eighteen or nineteen years and upwards, yet the first object of the teachers is to impart a knowledge of the English language, that they may be able to tell their pupils of their own God. I recently attended one of these schools. It was held in the church of the Methodist Episcopal body in Wabash Avenue. Rather before half-past two o'clock the superintendent, Mr. J. S. Smithson, entered the building, where a congregation of fifty-five Chinese, fifty-six teachers, and some fourteen visitors were assembled. For the first half-hour hymns were sung, then prayer was offered, and the teaching commenced. Each pupil had a teacher to himself, and while some could already understand and speak our language, many were learning their A B C, invariably stopping long at the letter R, which seems almost impossible to Chinese mouths. Never had I seen more earnest work. The "boys," as they call themselves, were all anxious to learn, and looked for their teachers with longing faces, which brightened into a glad smile as each sat down beside the worker whom he was accustomed to meet from Sunday to Sunday.

"School" went on for half an hour or more. Then Mr. Smithson gave a short address on the doctrine of "the Trinity," making it his object to convey this Divine truth as simply and clearly as possible to his listeners. He made much use

of illustration, and spoke with great earnestness. At the close of his address, a Chinese merchant of the city, a zealous and active Christian, reproduced the discourse in his native language, and having been furnished with notes the day before, threw as much vigour into his translation as there was in its original. He was followed with closest attention, and the ease and fluency of his delivery evidently attracted his listeners and rivetted their thoughts on the important matter he was so faithfully explaining. A prayer in the Chinese tongue brought this most interesting service to a conclusion.

I was informed that, in more instances than one, the truths thus taught had fallen as good seed into good ground, and brought forth fruit to the glory of God. As most of these men soon save a little money and return to China, who can tell what the results of these three Chinese Sunday-schools may be in spreading the Gospel tidings in this far-off land?

Yours faithfully, T. Farmer Hall.

THE THAMES CHURCH MISSION.

DEAR SIR,—The season of storms, shipwreck, and loss of life has commenced. The missionaries, who are in daily contact with seamen, have been distressed to hear of one and another (whose face was familiar, and whose hand had often been grasped at the close of a service) having found a grave in the ocean; and we know that before the winter closes the sea will have claimed fresh victims, and many a dependent relative will be left to mourn the loss of the bread-winner.

The year 1884 has been one of marked blessing. From the various stations on the Thames have come most cheering reports of the conversion to God of those who hitherto lived carelessly or disreputably. The Chaplain at Gravesend, in particular, has repeatedly met on board homeward bound vessels men who are seeking by their amended lives and personal testimony to prove the reality of the work of the Holy Spirit in their hearts.

The Medical Mission to Deep Sea Fishermen has borne abundant fruit. The evidence of hundreds of smacksmen, and of their employers fills our hearts with thankfulness to God for his great mercy in this matter.

But there are many thousands of seamen, of emigrants, of fishermen, who are not on the Lord's side, and to every one who is brought within the sphere of this Mission we desire to present the Gospel. Will all who have the means help us to do this?

It is very desirable—indeed essential—that additional help be speedily forthcoming, and the committee trust there may not only be a liberal response from those who are already subscribers, but that all who are acquainted with this valuable work will bring its needs under the notice of their friends, and induce them also to contribute. Ladies may render great assistance by making woollen cuffs and mufflers for the smacksmen, and all can help by sending parcels of books, magazines, and illustrated papers.

Yours most faithfully,
R. N. Fowler, Lord Mayor, President.
Cholmondeley, Vice-President.
Francis Maude, Captain R.N., Chairman.
E. J. Mather, Secretary.

31, *New Bridge-street, Ludgate-circus, E.C.*

CAMBRIDGE.—Says the Cambridge correspondent of *The Record*:—We are just on the eve of a "University Mission Week," to be conducted by Captain Baring; soon after is expected a visit, sure to excite much attention, from some of the leaders of the Salvation Army. And room is to be found also for a week's visit from the leader of the China Inland Mission. A member of the Mission, Mr. Stanley Smith, of Trinity, well known as "stroke oar" of the University boat, has just left, after a few days' stay, which has been spent mainly in indefatigable efforts to stir up missionary devotion in the colleges; and I hear there is promise of result already.

YOUNG WORKWOMEN IN THE CITY.

ON Friday afternoon, by the kind permission of the Lady Mayoress, Mrs. Fisher and other friends gave an account, at the Mansion House, of the work being done among the young women of the City employed in manufacturing establishments. Mr. George Williams presided.

Mrs. Fisher announced that she desired, in calling the meeting, to give glory to God and to testify to his goodness vouchsafed to her in the work she had undertaken. With the origin of this work most of our readers are acquainted, how about ten years ago, in Albion Hall, prayer was first offered by a few Christian women that some provision might be made for young working women who were sorely in need of accommodation for the dinner-hour and for evenings. In answer to much and fervent prayer one obstacle after another was removed, a restaurant was provided in Cross Keys-square, Little Britain, and since then another, situated in Jewin-street, each known as "The Welcome." The completeness with which the felt need has been thus met is shown in a little book entitled "Fresh Glimpses of saving and reaping in the great city harvest field," obtainable at either of the Restaurants. Mrs. Fisher proceeded to tell of the warm reception she and her co-workers had met with among many of the heads of firms from whom permission was obtained to visit the girls in the workrooms, and hold meetings. Three Bible-women were now regularly engaged in this work, and were selling large numbers of copies of the Scriptures and other wholesome literature. In many of the warehouses addresses were given every day. These had been greatly blessed; in one case resulting in the conversion of a young person who had been quite the leader in worldliness. The girls thus interested gladly availed themselves of the provision made for them at the two Welcomes, where not less than 1000 dine and tea daily. Here also are held mid-day prayer-meetings, and almost daily instances of blessing and conversion are taking place. In answer to prayer, funds had been sent which met the demand up to the present. As the result of the Mission not less than 200 young women were banded together for mutual help and effort.

Two brief testimonies were then given by Miss Clark and Miss Knight, both speaking to the value of the institution, and the great benefit they had derived through the daily meeting.

Mr. Hodder said a great work was being accomplished at the restaurants, and it was one of the joys of his life to meet the young friends once a week and give them a word of counsel. They were exposed to fearful temptation—sometimes only two or three Christian girls among 250 others. The daily meeting was a great refreshment to them, and one or two cases of unusual interest had recently been witnessed among the attendants.

A valuable testimony to the good being done by the institution, in the workrooms of the City warehouses, was borne by Mr. Simpson, a member of a large bookbinding firm, who personally thanked Mrs. Fisher and her co-workers for the interest they were taking in the young people. "The whole tone of my warehouse has been improved," said Mr. Simpson, "since the meetings have been held in the workrooms." He regretted that the poor girls were badly paid, and that their earnings did not average more than 12s. per week, but said that the present value of labour made it impossible to pay more.

Miss Seton Karr hoped the result of this meeting might be a large increase of workers in response to the many requests coming from workrooms. The Chairman said there were 20,000 young women in the City needing, more or less, our protection, and if such institutions were needed for young men, how much more for young women.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 9, 1 Peter i. 13—25; Nov. 10, 1 Peter ii. 1—12; Nov. 11, 1 Peter ii 13—25; Nov. 12, 1 Peter iii. 1—12; Nov. 13, 1 Peter iii. 13—22; Nov. 14, 1 Peter iv. 1—11; Nov. 15, 1 Peter iv. 12—19.

CHRISTIAN CONSCIOUSNESS.

SING we one of the songs of Zion!
Sing we it right gratefully!
Each one of us on Christ relying,
May say, "God's Son! He died for me!"

Sing we one of the songs of Zion!
Sing we it right joyfully!
Each on the throne his Lord descrying,
Can say, "God's Son! He lives for me!"

Sing we one of the songs of Zion!
Sing we it heart-consciously!
Each thro' his Spirit's inward crying,
Can say, "God's Son! He lives in me!"

Sing we one of the songs of Zion!
Sing we it right truthfully!
Each one of us—sin, self-denying—
Must say, "God's Son! I live for Thee!"

Sing we one of the songs of Zion!
Sing we it triumphantly!
Each one His prayer, "I will" applying,
Can say, "God's Son! I'll live with Thee!"

B. C.

OBITUARY.

REV. JOHN THOMAS.

A NOTABLE minister of the Congregational body has just passed away, the Rev. John Thomas, of Mile End. He was the pastor of Sion Chapel, Whitechapel. He was for thirty years a member of the Congregational Board of Education, and Dr. Reynolds, recording the sense of the loss felt in his removal by the Committee of Cheshunt College, speaks of his utter unselfishness, his love to the poor, and his ungrudging consecration of all that he had to the comfort of sorrow, for Christ's sake.

MR. HENRY HILL, SEN.

This earnest Christian gentleman died on Sunday, October 26, at South Norwood, at the advanced age of 74. A friend says concerning him:—"He had been actively and earnestly engaged in philanthropic Christian work for about 60 years. He was especially interested in Sunday Schools, and all that concerns the moral and spiritual welfare of the young. His last utterance was, 'We must do our duty faithfully.' He was identified with the Whitechapel Working Lads' Institute, and contributed largely to its support. The other day when the memorial stones were laid he was almost dying, but he deputed his daughter to attend on his behalf, and sent a further donation. He died as he had lived, trusting in Christ." As our readers know, his son is following in the footsteps of his honoured father.

GOVERNESSES IN PARIS.

DEAR SIR,—In passing through Paris on my way to Italy I was glad to become acquainted with the work carried on there among governesses by Miss Pryde. I had the pleasure of giving several Bible-readings at her Governesses' Home, at 23, Avenue du Bois de Boulogne. This Home has grown so that she now occupies five flats, in a pleasantly situated part, where health must be imparted by the freshness of the air. I found it one of the best managed institutions I have ever visited; the presence of God seems to prevail in all its departments. It was full of governesses out of situation. English, German, Russian, &c., were there—these poor unprotected ladies find it a great privilege to be admitted to this very desirable refuge, exposed as they are to every trap and temptation which the enemy of souls has been able to invent and put into effective operation. Paris seems to me a city ripe for destruction, and I can hardly conceive it possible for a person not upheld by the power of God to be able to resist the current of sin so rampant.

In visiting Miss Pryde's Home I felt grateful to God, who had used her in sheltering over 300 of these ladies since she commenced, and caring for them while giving them instruction both in temporal and in spiritual things. May God ever bless Miss Pryde's efforts.

E. C. Newbery, Italian Evangelist.
Poste Restante, Naples.

Notes and Comments.

OUR readers will observe that our present issue consists of 32 pages. We propose to provide this additional space each week, without extra charge, up to the end of the year.

Mr. Denham Smith, who has been labouring during the past two months in the South and West of England, will preach the whole of this month in the New Hall, Upper Clapton. He will begin his winter's work at the West-end (St. George's Hall), on the first Sunday in December.

Parents in search of books of a useful and Biblical character for their boys will be glad to know of a recently-issued little manual entitled Daily Thoughts for Schoolboys. It contains a selection of texts made by a schoolboy, and has a series of meditations appended, written by the Rev. A. Sewell. It is just the sort of thing to place in the hands of a schoolboy. Would that such efforts to reach them were greatly multiplied! It may be had of Mr. W. H. Smith, 56, The Parade, Leamington, 13 copies for 4s. 6d., or 6d. each.

A letter recently appeared in the *Liverpool Courier* on what is termed "Mischievous Mural Literature," tracing to the glaring placards on the walls and hoardings of our cities and large towns much of the vice and crime which prevail. The idea is by no means a forced one; every observer must see with regret the sensational representations of murder and outrage which appeal to the eyes of passers-by in many of our principal thoroughfares. Surely the authorities have some jurisdiction in such matters; if not, they ought to have.

Honesty is a virtue inseparable from a true profession of faith, although too often alienated from it. A good and quaint illustration of this has been given to the following effect. It will need no comment, but point its own moral:—

"A brother was praying with much noise for faith, soul-saving faith, sin-killing faith, devil-driving faith. There was a quiet friend near to him to whom the noisy brother owed a large bill. 'Amen,' said the quiet friend; 'Amen, and give us *debt-paying faith* too.' My friends, we need that faith nowadays. People don't believe in religion that doesn't do that. And they might well not believe in it, for he that doesn't do his duty to his brother, whom he has seen, how will he do his duty to his God, whom he has not seen?"

The bitter hostility of the Moslem to the Christian faith is becoming more and more developed, insomuch that fresh laws are being enacted by the Ottoman Government for the obstruction of Mission work on Mohammedan territory. In Palestine strenuous efforts are being made to remove Moslem children from the Mission schools, and a rule has been made that no Moslem shall be considered master of himself until he is twenty years of age, and is certified to be of sound mind, and able to judge for himself. The purpose of such an enactment may be inferred from a statement made by a Government official to the special correspondent of *The Record* at Jerusalem. "Every religion," he said, "must take care of its own interests, and no efforts will be wanting to obstruct the designs of the missionaries." Yet for all this, the good work prospers even in such unpromising soil.

The address read by Rev. B. Waugh at the opening of the Harpur-street "Shelter," the other day, in connection with the "Society for the Prevention of Cruelty to Children," showed unmistakably the need and value of the Society's operations, as also the earnestness of its intentions. Young as it is, the Secretary was able to state that—

"Since the formation of the Society, its attention has been called to thirty-six cases of starvation resulting in fearful suffering and emaciation, and in eight instances ending in death; to fifty-one charges of desertion; to fourteen of infliction of wanton pain; and to fifty-one other offences of various kinds, some of which they cannot so much as name. On this last class of cases they quote with great delight the stern words of Mr. Justice Day, in giving judgment against a dreadful offender. 'The children of the poor,' said the learned judge, 'cannot be provided by their parents with that protection which the rich can afford. To the poor the law is often the only protection; and I will take care that in this case the law shall not fail.' This shall be your committee's care, and as far as possible in every case; and they wish it to be known far and wide by the poorest and most helpless girl in London that its law officers and funds are hers, and without cost, and the society will consider it not trouble, but honour, to secure punishment to her offender."

The establishment of such an institution is to be hailed with intensest satisfaction, and merits generous support.

The Bishop of Liverpool, in his recent charge to the clergy of his diocese, made a powerful plea on behalf of house-to-house visitation, in order to reaching those who are beyond the pale of present religious efforts. He revealed what is really the one great necessity of our times in reference to the masses of people who are living in utter disregard of God, when he said the true remedy lies in a multiplication of living agents who would "go to work as the Apostle St. Paul used to do, and visit house after house and room after room with the simple message of the Gospel, telling the story of the Cross, and approaching every one with love, sympathy, and sanctified common sense."

The same truth holds good in relation to ministerial usefulness, too little attention is paid to personal dealing with individual souls and to pastoral visitation. The incessant multiplication of public duties, to the neglect of pastoral work, is a serious mistake. The Bishop is right in his conclusions when he says:—

"It is my settled and deliberate conviction that a clergyman of comparatively moderate gifts, who preaches the Gospel and gives a large quantity of his time to pastoral visitation and personal dealing with souls, will be found at the last day to have done more for the cause of Christ than a clergyman of far superior gifts, who, although he preaches the same Gospel most faithfully, is only seen in the pulpit, and in the lecture room, and on the platform, but is never seen in the houses of his people."

The despatches which have just been made public from General Gordon show that, during all his weary and trying season of isolation at Khartoum, his mind has been resting in its tenacity of purpose and simplicity of faith on God. Referring to the exigencies of his position, he says, under date July 30: "I have great trust that God will bring us out triumphantly, and with no great loss on either side." And again: "If blessed by God we shall succeed, if not his will so be it." "I am still sanguine that by some means not clear, God will give us an issue" Such passages are novel occurrences in documents such as those in which they are found. Some may think they savour more of the Old Testament than the New, but at any rate they are the utterances of a genuine believer in the God of truth and righteousness.

Dr. Barnardo telegraphed to us from Liverpool on Monday last: "Through God's goodness I have arrived safely this morning by the *Peruvian*, after four months in Canada."

Miss A. R. Butler sends us an urgent communication from Florence, Italy, with the view of dissipating "the cholera scare," which is preventing many from paying their usual winter visit to the sunny south. She says:—

"The cholera, satiated with its spoils, is dying away. Genoa has had lately no case to record. A paper writes of Naples on October 24 that the epidemic is looked upon as at an end."

Our correspondent says that the approaching winter is likely to prove a very hard one for the Italian poor, and she pleads that English Christians should, through all possible channels, do what they can to relieve the condition of these suffering people.

In a note received from Rev. Dr. Murray Mitchell, dated Nice, October 27, he says: "All this part of the Riviera—Nice, Mentone, Cannes, and the surrounding country—is exceedingly pleasant and perfectly healthy at present. It will be a pity if English invalids shun the Riviera for fear of cholera; there is not a trace of it here."

We draw special attention to a circular that is being issued from Mildmay, inviting Christian workers to a season of praise, confession of sin and shortcoming, and of united prayer, in the Conference Hall, on Thursday, November 20, at 3 and 7 p.m. In this invitation there is quoted the subjoined extract from a stirring appeal on behalf of Missions to the heathen, just put forth by Major-General Haig, himself no untried hand in work amongst the heathen:—

"A most perplexing feature of the revived Christianity of the present day is the comparatively feeble impulse it has given to the work of foreign Missions."

In our next issue we hope to make some further extract from General Haig's appeal. Meantime, we trust this brief reference to the comparative apathy that exists in the Churches with regard to foreign Missions, coupled with the rousing call of Dr. Murray Mitchell, which occupies our first literary page, will awaken many to prayer and reflection on this deeply-important matter. Mr. Reginald Radcliffe, who is now visiting London, with the view of fanning the flame of missionary zeal in the hearts of his fellow-Christians, will give an address next Sunday morning at the church of Rev. James Stephens, Highgate.

"A Quaker gentleman, for many years a beneficent supporter of hospitals, has," says *The Philanthropist*, "devised a scheme by which he intends to permanently benefit the poor patients who leave those institutions, needing food, clothing, or a rest at the seaside. A very large sum of railway stock has been set aside for division, on a certain plan, among all the chief London hospitals, to be invested for Samaritan purposes only. The trust deeds are now in preparation, and both the plan of distribution, and the purposes for which the gift is to be employed, prove that the donor not only gives with princely munificence, but with a wisdom which a long study of the science of philanthropy alone can teach."

A church has just been built and opened at Northampton expressly for the shoe operatives of the town, and mainly through their exertions. It is dedicated to St. Crispin, and is intended as a protest against the idea that the working classes of the town are rampantly in favour of Freethought. Northampton politically is such a stronghold of infidelity that it is gratifying to find such a special testimony lifted up against it. The hope may be encouraged that St. Crispin's Church and its adjacent hall will prove a centre of usefulness sufficiently strong to confound the infidel and win many to the faith of Christ.

The idea of the mediation of England between France and China at this crisis in the affairs of those two countries is one to be joyfully welcomed by us all. The settlement of the unhappy dispute between the two Powers is of vast importance to the world, involving as it does so many complicated interests. Moreover, the prevention of bloodshed, such as must result from the prosecution of the war, is worthy of the utmost endeavour. It is impossible to have watched the growth of a strong anti-English party in France, and the blustering spirit of response in some quarters among ourselves, without deep regret. Anything calculated to allay this and to re-unite England and France in neighbourly and pacific relations, is to be devoutly hailed and promoted. Let prayer be fervent among all true believers, that God may give our nation the honour and privilege of successfully arbitrating between the two empires, and that He may mercifully preserve peace between France and our own land.

In our recent notice of the work of the Jewish Refugees' Aid Society, it was stated that a property of 2500 acres had been bought for cultivation. The figures should be 1250. The Hon. Secretary of the Society (94, Newgate-street, E.C.) writes:—"We need all our resources for the 1250 acres, and we should need much more for the 2500 if we had them."

A very instructive and useful series of tracts, entitled "Letters to the Jews," is being issued by Rev. A. Ben-Oliel, missionary at Rome, in connection with the British Society for the Propagation of the Gospel among the Jews. They are intended to furnish evidences of the truth of Christianity in a way specially adapted to Jewish minds. One, "The Tri-unity of God proved from the Old Testament Scriptures" (Part I.), is of peculiar interest, and all the numbers we have seen strike us as having an original merit likely to be of great service both to Jews and Gentiles. They may be had at the office of the Society, 96, Great Russell-street, W.C.

Modern philanthropy has given birth to few more useful ideas than that of providing Shelters for Cabmen, where they may have protection from wind and weather, and the means of obtaining refreshment while on the ranks. A letter which recently appeared in *The Daily Chronicle*, from one signing himself "A Protesting Cab Driver," asserted that the movement was needless, and sought to discredit it in the eyes of the public. The public-house interest, naturally enough, is opposed to such efforts, but those who desire the promotion of sobriety and morality cannot do better than heartily support such work as the Committee of the Cabmen's Shelter Fund has undertaken, on behalf of a class much needing special effort for their welfare.

A noble and exemplary instance of devotion to one's profession, and of self-sacrifice for others' good, is afforded by the lamented death of Dr. Samuel Rabbett, senior medical officer of the Royal Free Hospital, London. Finding that, in order to save the life of a child under his care, it was necessary to perform the operation of tracheotomy, he resorted to that expedient. But in order to its successful result it was further necessary to remove the diphtheric matter by sucking it through a tube. Dr. Rabbett, rather than abandon the case, risked his own life by performing this act, and to the regret of all fell a victim to his self-renouncing deed by taking the disease, and dying from its effects. He was only 28 years of age.

With a view to increasing the interest of children and young people in Missions, the Free Church of Scotland has arranged for a series of meetings to be held in Glasgow from November 30 to December 15. The city has been divided into thirteen districts, all the schools in each district are to be convened in a central church for the purpose of receiving information and incitement to effort from missionaries representing various foreign fields. Such an attempt to stimulate youthful zeal in the evangelisation of the world must have rich results, and is worthy of universal imitation.

Rev. James Knaggs, of Stratford, writes to last week's *Nonconformist and Independent*, with reference to Dr. Bevan's recent strictures on Messrs. Moody and Sankey's Mission. While admitting that his criticism was undoubtedly severe, he hesitates to believe that the Doctor intended it to be so sweeping as some have understood it to be. In the absence of any disclaimer from Dr. Bevan himself, many will still feel that his attitude to that work, as described by his remarks, is unfriendly, to say the least. Mr. Knaggs thus concludes his short letter:—"*Without going into particulars at present, I can say that Mr. Moody's Mission has been a great and glorious blessing to thousands in this district.*"

A thoroughly representative and hearty expression of esteem and affection has just been shown to Rev. William Tyler, of Mile-end New Town, on the attainment of his jubilee year of ministry. Among those who assembled to congratulate Mr. Tyler as a veteran worker for Christ, and who spoke on the occasion, were Revs. Dr. Parker, R. C. Billing, Paxton Hood, Dr. Bevan, G. S. Reaney, and Henry Mason, vicar of All Saints. All who know Mr. Tyler will concur in the hope expressed that he may long be spared to continue his honourable and useful work in the Lord's vineyard.

At the annual session of the Scottish Baptist Union just held in Glasgow, Rev. Dr. Robert Macnair, as president, spoke on "The Medical Aspect of the Gospel." His practical conclusions, after considering the Gospel as a medical agency curative of soul-sickness and every form of moral and spiritual evil, are very suggestive and good:—

"(1) The encouragement it gives as to the ultimate moral and spiritual well-being of those to whom the Gospel comes, seeing that it is a remedy for what we would otherwise consider the most hopeless cases of spiritual disease; (2) the necessity for watchfulness, especially on the part of young converts, in view of the prevalence of evil, and the diseased constitution, the naturally depraved heart of the children of men; (3) the desirability of making the best hygienic provision for the soul, having it placed in the best spiritual surroundings and supplied with the most nourishing spiritual food."

Rev. Dr. Adolph Saphir will commence on Sunday next, November 9, in Belgrave Presbyterian Church, Halkin-street, S.W., a series of lectures on the Epistle to the Philippians. Service at 11 a.m.

A correspondent asks us to draw attention to the fact that no paper sent to India is charged less than three-halfpence postage. If papers are understamped there is delay, and an extra charge is also made on delivery. Our correspondent states that several missionaries in India have requested that this fact should be brought under the notice of those kind and unknown friends who forward to them copies of English papers.

We hear with sincere regret that our friend, Mr. William Noble, has not been in good health for some time past; happily he has recovered, to some extent, at least. He will, in future, devote a portion of his time to the meetings held under the auspices of the permanent Mission at Hoxton Hall, giving the remainder to outside Missions. This week he is conducting a Mission at Croydon, in addition to holding meetings at Hoxton.

Mr. S. Morley, in concluding the meeting at the opening of Miss Steer's Home, urged friends to become yearly subscribers; this, he said, was the real strength financially of an institution. We emphatically endorse this principle. The modern practice of desultory giving, under a seeming spirituality, is, we are convinced, not the more spiritual way. If our faithful Creator followed the same method, and instead of giving us an annual summer and winter, seedtime and harvest, gave them to us in the desultory and irregular fashion in which many of us contribute to his works of mercy, what would be the consequence?

Christian England continues to send forth her ambassadors to the distant places of the earth to lift up the Standard of the Cross. Lord Radstock and his son, having been commended to the care and blessing of God, left for India by the P. and O. ss. *Peshawur* on the 29th ult. This day (Thursday) Mr. J. McCarthy leaves for China, in the *Ganges*. Affairs in China, owing to the hostilities with the French, are in a critical state, and the presence at the foreign head-quarters of the Inland Mission of one so experienced in the work as Mr. McCarthy, will be of great service to the workers in the field. We trust in God that by the time he reaches Shanghai the clouds on the political horizon may have largely passed away.

The tendency of great cities to absorb the population of the country, and so to increase the social dangers and ills against which we have to contend, is not confined to our own land. France complains of the same difficulty, and groans under the complicated evils it produces. Agricultural labourers are so scarce that farmers are in some instances unable to gather in their crops. On the other hand, in the cities and large towns numbers are unemployed, and misery and want abound. As a sign of the times these are facts of deep significance, and are fraught with serious issues to the world. The old adage that "God made the country, but man made the town," has in it a philosophy that many in these days might study with advantage.

CHRISTIAN WORK IN CAPE TOWN.

(FROM A CORRESPONDENT.)

SPECIAL evangelistic meetings have been held here by Rev. Andrew Murray, author of "Abide in Christ." His addresses and Bible-readings have been blessed and used especially in stirring Christians to desire to live more devotedly to Christ, and to be more active in his service. The time seemed a most suitable one for bringing about what had for long been laid on more than one heart—the banding together of the Lord's people for prayer and work.

An association for woman's work was proposed at a large gathering of Christians at the Soldiers' Home, and there has been a ready response. I have received the names of fifty who wish to be members of the Union. A Christian Workers' Union is also to be formed, embracing *all* workers, its special object being evangelistic work. I would earnestly beg the prayers of Christians in England for God's blessing on our association, that He may be pleased to use it for His glory.

There is much work before us; by that I mean aggressive Gospel work, everything almost outside the churches. Few Christians here have the means to carry on this outside work to any extent. Will Christians in England help? A crying need is a Refuge; rescue work cannot be begun until we have it, and there are many I believe at the present moment longing to be helped to an honest life. Some of these came to the late meetings. One of them, in tears and apparently under deep conviction, when urged to accept Christ, replied, "Where can I go, where can I go? I dare not give myself to my Saviour, and then go out from this, back to my life of sin." A cry for help came from another, fleeing into the darkness from an evil den, only to be silenced by a stern "Go back, go back," from a policeman. The one existing Home, under the charge of a sisterhood, cannot receive all who apply for admission; it is crowded. The state of the town with regard to morality is deplorable; "Worse than any I know," were the words of a sailor.

The need of a centre for work among working men is urgent. Nothing of the sort exists here. Coffee-tavern we have none, not even a coffee-room. A low boarding-house is all the town offers the English working man; that, and plenty of cheap drink—no counteracting influence—and his ruin is begun. A rule exists with which I believe all boarding-house keepers have to comply, that a dance shall be given in each boarding-house once a month, when drink is largely supplied. A teetotaler arriving in the town entered an hotel for refreshment—public-houses here bear the respectable name of hotel, and have nothing of the gin-palace exterior; the visit cost him £4 and his pledge.

Friends at home who have prayed for, and in other ways helped in, the work among soldiers here, will be glad to hear that although most of the troops have been away at Natal for some time, the Soldiers' Home has been of the greatest service to a large draft of recruits who came direct from England. Poor lads, they would have been adrift in the wretched town but for this one door open to them, and their surprise seemed great to find real friends ready to care for them. "We like to come here," said one, "it is so bright and home-like." The Christian soldiers constantly express their gratitude for the Home.

The "Rest" at the docks is equally valued by the sailors. Men of all nationalities visit it; we cannot do more than provide them with Testaments and tracts, as I have no worker who can deal with any but those who understand English. Many ship apprentices are drawn to the "Rest," boys with bright faces and gentle manners; God help them in their rough sea life. We want to befriend such, and win them for Christ. In watching over these, and the soldier lads, we are carrying forward work begun in English homes and Sunday-schools and Bible-classes, and it seems but natural that English Christians should help us. Miss A. Gurney, 2, Camden Hill-road, Gipsy Hill, S.E., kindly receives and forwards donations. Any information regarding our work may be obtained from Miss C. M. S. Lowe, 6, Maberly-road, Upper Norwood; and from Mr. W. S. Eccles, Upper Norwood.

The Soldiers' Home, Cape Town.

MESSRS. MOODY AND SANKEY.

THESE friends are again in the thick of the work among their own people, stirring up the Christians by means of the now familiar and popular "Conventions." In our last issue we briefly noted the fact that a series of profitable meetings had been held in Dr. Cuyler's Church, Brooklyn.

The evangelist next proceeded to Boston, where a three days' Convention was held. The topics usual to such gatherings were brought forward and discussed by Mr. Moody and various local friends. We note that on the last day Dr. Barnardo was present, and addressed the assembly on his London rescue work. Mr. Sankey made some very valuable remarks upon the question: "How can we improve the singing in our churches?" He said that solo singing ought to be used sparingly. The greatest need, however, in this department of the Church's work is competent leaders who are in full sympathy with Gospel effort, and who will not subordinate the sense to the sound.

At one of the sessions Mr. Moody referred in a very touching manner to the forthcoming visit of Rev. E. P. Hammond to this country.

THE NEWPORT MISSION.

"WHAT a glorious week we have had!" is the joyous greeting of Christian friends here, as they meet one another in the street. And, of a truth, it has indeed been a "glorious week." Last Saturday, our brother, Mr. Aitken, came to us from Plymouth. He found it not a little difficult to tear himself away from our brethren down there; for God had vouchsafed a time of great blessing, and he would fain have remained amongst them longer. But, having promised to come, he duly arrived; and we were not slow to cheer him by telling him we fully expected God would do great things for us here, through his loving ministry.

The preliminary meeting for united prayer in the hall of the Y.M.C.A. on Saturday evening was well attended, and the spirit pervading the assembly was of the Lord. Next day the Mission services commenced in St. Paul's Church. One's thoughts went back, unbidden, to that season of great blessing in 1871, when the missioner's venerated father preached in this pulpit with such marvellous demonstration of the power of the Holy Ghost; and the prayer went up to God for a renewal of his "former mercies." We felt assured a blessing was, so to speak, already on its way to us from God. Ere long it arrived. That night, and every night since, while Mr. Aitken has preached "the faithful Word," with impassioned tendency, God has stretched forth his hand to save. It really was like unto the old days! There the anxious ones knelt at the Communion rails during the after-meeting, as in 1871; and throughout the deeply-interested assembly there was manifested the all-dominant desire for the salvation of precious souls.

The mid-day meetings, in the hall of the Y.M.C.A., have been greatly blessed to believers. We have, indeed, found it good to be there. Mr. Aitken has been led to set before us some of God's most precious rules for the guidance of his people, and has faithfully declared to us causes of imperfection and failure common amongst Christians.

The meetings for women, in the Parochial Hall, conducted by Mrs. Crouch, have also been remembered by God. Altogether, we are praisefully glad! Three days of the Mission still remain. God has not withdrawn his hand, we are sure. There will be more to praise Him for! We shall yet raise a fuller and louder "Allelulia!"

J. T. W.

Newport, Nov. 1.

A WAVE OF BLESSING IN NORWICH.

A WONDERFUL wave of blessing has come over Norwich (the old city of churches and gardens) during the past weeks. All the Nonconformists, sinking minor differences, for the time being at any rate, banded together for a united Mission to the unconverted; the conduct of the Mission was in the hands of Rev. Hugh Price Hughes. St. Andrew's Hall was the base of operations. Here night after night between 3000 and 4000 people crowded in to hear the word of life, and hundreds, nay, possibly thousands, under the working of God's Holy Spirit, have accepted Christ as their Saviour. The grand old hall, fitted up as for the recent Norwich Musical Festival, with huge galleries all round, and bright with scarlet cloth, packed to the fullest extent with a sea of anxious faces, has been a sight to gladden the hearts of all Christians. An unmistakable evidence was accorded of what God will do for his people when a desire is manifested to exalt his name and extend his kingdom.

One incident will be of deep interest to your readers. Rev. J. H. Shakespeare, who has acted as secretary to the Mission, on his ascending the pulpit on Sunday week gave out his text. He then expressed the wish of his soul that many of his hearers might be led to decision for Christ there and then; the power of the Lord came down in the midst of the stilled assembly; the preacher made several attempts to proceed with his address, but utterly broke down, and in a voice trembling with deep emotion, said: "I came here to preach to you. God Himself is doing it." Mr. Shakespeare then invited any who were anxious about their souls' salvation to come out into the vestry, and fifty responded to the invitation. The ordinary service was broken up, and such a blessed time ensued as words would fail to describe.

G. M. C.

WORKERS IN NEW YORK.

DEAR SIR,—I have just returned from New York after visiting Canada with the British Association. On Sunday, September 28, I attended Rev. Dr. Talmage's Church at Brooklyn, in the morning, at which there was a large attendance (1800) at the Lord's Supper; during the service Dr. Talmage gave an admirable address on the Communion of Saints in Earth and Heaven, after a sermon on the subject of Pilate's washing his hands as a formal salve for conscience; he applied it forcibly and with great eloquence to his hearers.

I afterwards spent the day with the Rev. Dr. Pentecost, at whose house I met Captain Bedford Pim, R.N. Captain Pim and I accompanied Dr. Pentecost to two of his Sunday-schools, both filled with several hundred children—not, as in our Sunday-schools, being the children of the poor, but of the upper classes. Both Captain Pim and I had the privilege of addressing them. Dr. Pentecost's manner, full of genuine sympathy and cheerfulness, whilst simply expounding "the truth as it is in Jesus," was evidently most attractive to his audience, with whom he was evidently in perfect accord. Dr. Pentecost appears to be, whether at home or in public, a striking proof of the affirmation, "The joy of the Lord is your strength."

I don't know when I have spent a more pleasant and profitable day. I attended his church in the evening, when he preached with great power from Romans viii. 4—6. The church, which is in the form of an amphitheatre, and accommodates from 1500 to 1700 persons, was full to repletion. Mr. Sankey and Mr. and Mrs. Stebbins were present, and sung several telling hymns. Mr. Sankey is looking, and, as he informed me, feeling very well, and his voice was sweet and powerful. He gave a short Gospel address before the singing. Mr. Moody was in the country, so I did not see him.

Prothero Smith.

42, Park-street, Grosvenor-square, W.

MR. DRYSDALE AT THE LIVERPOOL CIRCUS.

"D. M. DRYSDALE will preach the Gospel at Hengler's Circus every Sunday evening" is the simple intimation to the public respecting an extraordinary evangelistic scheme which has no parallel in Liverpool. While bishops and clergy of all denominations have been insisting upon the difficulties of reaching, and preaching to, the masses, and while church congresses and kindred assemblies have given up much valuable time to the discussion of the best means of solving the apparently difficult problem, Mr. Drysdale has, during a period of about eight years, shown that the great body of the working classes of this city can be spiritually reached by very simple and evidently effective means. With an earnestness which is the outcome of sincere conviction, he has actually, single-handed, inaugurated and carried into active operation each year a series of Sunday evangelistic services which must have been fraught with immense good to those who would not otherwise have had the Gospel brought within their reach. It is true that in the arrangement and practical operations of his evangelistic scheme he enjoys the help of about 100 active and earnest workers, but the heaviest portion of the good work rests upon his shoulders. The assistance given to him by the men and women who, from sincere motives, join with him in his pure and self-sacrificing labour of love, is of a valuable nature, consisting principally of house-to-house visitation, in no fewer than twenty districts in various parts of the city, extending from Kirkdale on the north to Prince's-park on the south; the circulation of Gospel booklets, accompanied by cordial invitations to the Circus Sunday gatherings; aid in the musical portion of the impressive services; and help in connection with the inquiry meeting which takes place at the close of each service. No fewer than about 50,000 of these little Gospel publications have been left at houses through the instrumentality of Mr. Drysdale's co-workers; it is estimated that by this means more than half of the church-going and the non-church-going families in the city have been the recipients of this mode of religious instruction.

These services are continued during the six winter and spring months of the year, and it may be stated that the actual expenses in connection with these amount to something like £350, only £100 of which is realised from the collections in the building. The balance of the expense is met by Mr. Drysdale himself, assisted by several friends who have shown a very warm interest in his indefatigable labours to secure the religious instruction of the bulk of the working classes. A voluntary choir of about thirty or forty young men and women has been formed, and the prominent part which these zealous and willing helpers take in the Circus services is much appreciated by the leader of the movement. A body of thirty or forty stewards also does valuable duty in the seating of the crowds who attend.

The Gospel preaching service last Sunday evening, which may be taken as a sample of those usually held, was in every respect one of remarkable impressiveness. While the audience continued to gather, several hymns were sung by the choir, and ere the expiry of the half-hour allowed for the assembling of the people, the vast building was crowded to its utmost extent, even standing room being fully occupied. There could not have been fewer than about 5000 persons present on this occasion; and it may be observed, as an evidence of the public interest in the services, that in more than one instance after this great congregation had secured admission, thousands have had to go away disappointed. Mr. Drysdale's homely exhortations to a Christian life were listened to with marked attention, and while his arguments in favour of a living faith leading to daily work for the Master were enunciated with marked emphasis, they were relieved and strengthened by a series of striking stories which evidently had much weight with his attentive congregation. An inquiry meeting was held subsequently to the public service, and a considerable number waited for this additional opportunity for spiritual guidance and instruction. Mr. Drysdale's eight years' religious winter work at the Circus, and also his summer months' open-air preaching in the Wavertree-park, are worthy of the highest commendation and general imitation.—*Liverpool Mercury.*

MR. VON SCHLUEMBACH IN BERLIN.

FROM this city much cheering news may be told. I find it so much changed from years ago. People begin to vie with each other to enrol themselves in some Christian work or other. If the whole nation is only once alive for Christian work, so that every believer is found at work either with the children or the young men or young women societies, or Flower Mission, or among the poor and aged, this empire will be fairly aglow with victories for the Lord.

What a field this city offers for Gospel work! I am now among the poorest of the city in the east, and nightly the Lord blesses us, not only with good gatherings but with hopeful signs of the power of his mighty Word. How hungry these dear souls are after the plain truth; it is really enjoyable. One could work in a dozen meetings a day and find always plenty of people thirsting after righteousness. One of the pastors in this city is doing a grand work among the thousands who never would see any religious papers except for this arrangement. He circulates the religious press free of charge by regular system. Pastor Huelle has found a system that works well indeed; I do hope his work will increase a hundredfold. Then the sale of sermons by Pastor Stöcker, which brings 10,000 sermons weekly into the hands of city hackmen and suchlike for less than a halfpenny, is a work the influence of which is found everywhere in this city.

Give the people Christian literature, and very soon they will inquire after the whole truth. The distribution of tracts by the Berlin Tract Society is one of those means of getting people to stop short in their mad career to eternal destruction.

The darkness is really great, and the masses are absolutely blind towards the light; they imagine that the Gospel is really finished by the council of the learned, and although some of them might know better by hearing occasionally, at least, excellent evangelical sermons in the pulpits of Berlin, yet they listen as they would to a fine essay; in most cases, they neglect to apply the lesson to themselves. It is wonderful how ignorant I find the masses at large in regard to plain Biblical truths. The days of the Reformation must be brought back, and the Bible must be searched again in every fireside as to the plain meaning of the Word and will of God. I hope that the revision now going on may produce such an interest in the Book that hundreds of thousands who, for years have not opened it, will become practical Bible students. One of the chief features of the work of evangelisation in Germany must be to get the people to read their Bible aright. It is true a great many dear pastors have excellent weekly Bible readings, but still even then but few of the participants take the trouble to bring their Bibles along; much less are they eager inquirers, according to the Berean precept.

Pray for me, beloved friends, that the winter's campaign here and elsewhere in my beloved fatherland may be blessed to many souls, and may redound to the honour and glory of our Lord and Saviour, Jesus Christ.—Gratefully yours,

F. VON SCHLUEMBACH.

Hohenzollern-st. No. 1, *Berlin, W.*

NEW SURREY CHAPEL AND SCHOOLS.—At a meeting held on Monday week, Mr. George Williams promised a hundred guineas towards the new Surrey Chapel and Schools. This brought the total amount promised up to £2500.

ITINERATING IN WESTERN EUROPE.

I HAVE just arrived here, on my way to South Russia, after having visited several places *en route*. I spent some days at Munich, in Bavaria, proclaiming God's way of salvation to many eager listeners. Then, passing on to Buda Pesth, in Hungary, I had the joy of fellowship in the Gospel with the few single-handed labourers in that beautiful country.

Hungary may be called a *hungry land*, even though the people are scarcely awake to their real needs. The faithful proclamation of the glorious Gospel attracts the people, who indeed are like sheep without a shepherd. A dear Baptist brother has been labouring in Buda Pesth and in several places in Hungary for about ten years. Through evil report and good report he has been able to hold up the banner of Christ, and the Lord of the harvest has given him precious sheaves. He and some of his fellow-labourers have been brutally assaulted by the mob on several occasions, yet he holds his ground, and the Lord knows his labour. He has a room in the very centre of the city, at the corner of a noisy thoroughfare, and separated from a low drinking saloon only by a partition wall, so that the roaring noises of beer drinkers often drown the voices of hymn-singers. Yet for all that, this brother carries on the Lord's work in season and out of season. He is indeed a lonely standard-bearer in the midst of the enemy's camp.

From early morning to night on the Lord's Day his room is open and the Gospel is preached, and many passers-by are attracted by the lively singing of hymns. Also every evening throughout the week there is some meeting in this room. I count it a great privilege to have had some small share in this work. Beginning at 9 o'clock on Lord's Day morning, and ending about 10 o'clock p.m., with short intervals, we had precious opportunities for preaching the Gospel to ever-varying assemblies of people of all classes, amongst whom are generally a number of Jews, so that one might roughly estimate the people brought under the sound of the Gospel on one Sunday to number from 600 to 800 in that one room.

Now our brother is labouring beyond his strength, and his helpers are chiefly his own converts, who have little time for studying the Word, as they all are of the working-class, and poor. They freely spend, and are being spent, in this happy work; and surely the Lord will be mindful of them. This work might be indefinitely multiplied by other rooms being hired in other parts of that great city, and by some timely pecuniary support to aid some willing labourers to take up this work. Strange to say there is about as much liberty in Hungary for the Gospel as in England, although it is under the rule of the Emperor of Austria, whose dominions are noted for the want of religious liberty.

May I remind the Lord's stewards of this opportunity for "considering the poor and needy?" The dear brother at Buda Pesth has no means of his own; his fellow-labourers are the poor of the land. Surely they have a just claim to share the abundant provision which our Father has bestowed upon his children. His address is, Herr Henry Meyer, 28, Tabacks Gasse, Buda Pesth, Hungary.

I find many open doors for the Gospel even where religious liberty is limited, and where the clerical influence would be a hindrance. Applying to the civil authorities for permission to hold public addresses on some stated subject, liberty is given even in Russia and Austria and also in Bavaria, on condition that the so-called "Public Worship Act" is not infringed upon; that is, the usual singing of a hymn and prayer at the opening of the meeting must be omitted. Under these restrictions I have had very happy work in the Gospel in countries and places which otherwise would have been closed. Many are drawn by mere curiosity to listen to what may prove to them the entrance into life. Many come to mock, and remain to pray.—Yours, in Gospel bonds,

F. W. BAEDEKER.

Bucharest, Roumania.

AN ERRAND OF MERCY TO THE HOMELESS.

A WALK, judiciously selected, through the streets of London after midnight, will afford revelations both strange and sad of the condition of the homeless poor. It is in the very earliest hours of a Sunday morning in October that we find ourselves attracted to such an unusual enterprise. Our destination is the Mission Hall at Colliers'-rents, Southwark, where the London Congregational Union has for nearly a year been carrying on a valuable Mission, to both the souls and bodies of "our poor neighbours." Our object is to invite as many of the homeless as the modest dimensions of the hall will accommodate to a Sunday morning breakfast at six o'clock.

We turn our dark lantern on a mass of humanity huddled together asleep. There are fourteen or fifteen men, two women, and several lads. That bundle of rags in the corner is a woman. It stirs as we give it a gentle shake. "There, don't be alarmed," we say; "would you like some breakfast?" "Breakfast?" she ejaculates, hardly venturing to believe the good news; but the ticket reassures her, and leads to a perfect scramble for a share in the invitation on the part of all the rest of the aroused sleepers.

The Thames Embankment is the resort of many of the homeless ones. Seat after seat is occupied by those we desire to befriend. Perhaps the worst cases are on the bridges, more particularly London Bridge, where we discover not dozens, but scores of dejected, hopeless people slumbering in the recesses; but they come out, dazed by the light, perhaps hardly more so than by the offer of a free breakfast. Here is a woman with a girl fourteen years old, and one younger child clasped in her arms. Would that our readers could have heard this half-perishing woman's cry of gratitude as she accepts her tickets. She bursts into tears, and passes on.

Long-lane, Bermondsey, is not at any time a salubrious locality. It always savours strongly of those noxious odours which abound in neighbourhoods whose characteristics are "reeking courts, crowded public-houses, low lodging-houses, and numerous brothels." Even at night it appears terribly stricken with the leprosy of impurity. The very atmosphere seems tainted as you walk down its narrow, badly-paved roadway. Colliers'-rents, too, is dismal and forlorn-looking enough. That it should own a hall of charity for outcast men, women, and children is the redeeming feature in it, and an honour to those who sustain it.

A strange sight meets us as we enter the hall. Upwards of 150 people are sitting in patient expectation of receiving something more satisfying than an address, or even than the sweet songs which are being sung by friends who have found their way thither at that early hour, constrained by the love of Christ. The bright gaslight and the Scriptural mottos on the wall help to make the building attractive to eye and heart. Watch the faces of the people as the preparations for the meal are being completed. Some are wet with tears, others have a wistful expression on them, as though they were longing for the return of happy days forfeited by misconduct, but which even yet may be renewed. But misery is clearly the common lot of all. Their attire is so tattered and unwholesome, their personal condition so uncleanly, their countenances so stained by privation, drink, and sin, that there is much to repel the spectator; but as we gaze pity and sadness take the place of aversion, as we think of them as among the lost ones whom Christ came to save.

The "grace" is given out and sung by stammering voices, suggesting that with some it was long ago, if ever, they had joined in that old tune. The scene that follows can be left to the imagination. The demand for hot coffee and thick meat sandwiches seems almost unlimited, but is equalled by the supply, and at last the famished ones are satisfied. How much happier they look now, though some of them are so worn out by fatigue that they drop asleep. A new light has come into these faces, like the daylight which meanwhile has been stealing into the building. One more duet is sung by the self-denying Christian ladies, a prayer is offered, and then a brief but impressive address is delivered by the Chairman. But the interest evidently taken proves that the practical sympathy shown for their material wants has prepared a way for the message of deliverance from evils more urgent, though often far less felt, which it is the highest object of the London Congregational Union to bring to London's outcast poor.

Among those who have been gathered into such early Sunday breakfasts none are deserving of greater compassion than the homeless boys who have been spending the night in the streets. Most of these have either lost their parents or have been abandoned by them. Necessity has driven them on to the streets; the instinct of self-preservation impels them to crime. Perfect honesty would be well-nigh a miracle of grace. The following are a few of the cases that have been investigated. The first is a boy of fifteen, who has not been in bed for four months. His father, who was a tinker, died four years ago. His mother lived a dissipated life, and finally ran away with a hawker, leaving her child to "fettle for himself," or, in other words, to get a living somehow. When this happened he was working as a pot-boy at a public-house, for which he was paid 2s. 6d. a week. Going home one day he found the house empty, the heartless woman having stripped it of everything, even taking with her her son's clothes. That night he had to walk the streets alone, homeless, friendless. Through want of clothes he lost his situation, and from that hour had to wander about, picking up scraps of food here and there, and so destitute as that, he declared, he had not had a good wash all those four months.

Another lad of the same age, an only child, has been deserted by both parents. He went out one day to look for work, and on returning found that his father and mother had decamped. Left to his own resources, he has roamed about the streets in the day-time and slept on the bridges at night, only occasionally sharing a bed with a companion.

The third is an orphan, fourteen years old. His father, a soldier, was killed in Egypt two years ago. The news, delayed through a mistake in the Post Office, broke the mother's heart. At her death the furniture was sold, and the proceeds taken for rent. The poor boy left his old home at Seaford, and walked to London, a distance of 52 miles. He followed the line of the railway, and slept under the hedges at night. On the way some of the porters and navvies had pity on him, and gave him food; others only "a clout on the head." His first experience of London was a night on London Bridge. As might be expected, he picked up companions among the crowd of outcasts who sleep in Covent Garden and on the bridges, a misfortune that has blighted the prospects of many a boy whom destitution has driven into their ranks.

Another lad of fifteen is also an orphan. Since his mother's death, more than two years ago, he has earned money by carrying parcels, &c., but can get little employment. He has been wearing the same clothes about two years and a-half, patching them to the best of his ability. He has not been in a bed for more than two months, but has slept in the Great Northern sheds. He has picked up food as best he could, chiefly at the coffee shops at Billingsgate, where the stale bread is given to those boys who care to go for it. He is not only an orphan, but without relatives or friends.

One more case: a boy 17 years of age, whose father died last year and whose mother ran away at her husband's death, taking with her the lad's clothing, leaving behind her only a mattress and a dirty shirt. He has only slept in a bed three out of six months.

Sad as is the condition of such homeless ones, adults and children, as have been brought before our readers, the approach of winter makes their prospects gloomy indeed. There is grave reason for fearing that the coming winter will be a time of extreme hardship, through lack of work, to many of the most provident, as well as to the thriftless and intemperate poor. All the help which thoughtful and loving Christian hearts can supply will be needed. In this work of practical sympathy, as well as that of evangelisation, the London Congregational Union desires to take its share. But this can only be done if those who have the power will aid them by liberal gifts, personal service, and fervent prayers.

MISSION COLLEGE IN LUCKNOW.

By Rev. B. H. BADLEY.

AMONG the last utterances of the brave Sir Henry Lawrence, as he lay dying on the 4th of July, 1857, amidst the fierce storm of shot and shell poured upon the Residency and other buildings, were the words, "Let a Christian Mission be established in Lucknow." Rev. Dr. W. Butler, who landed in India in September, 1856, had already attempted this great work, but as he could not find an unoccupied house in which to live, he was obliged, much against his own wishes, to leave Lucknow for a time. He passed on to Bareilly, where he narrowly escaped being massacred in 1857. As soon as the Mutiny was ended, he returned with other missionaries and began work in Lucknow.

God's blessing has rested upon these missionary labours, and there are to-day not less than 600 Protestant native Christians in Lucknow, while the number is increasing every year. The Mission schools contain at least 2000 students, nearly all of whom are Hindoo and Mohamedan children. Most of those heathen children also attend Sunday-school, and are thus brought under especially helpful Christian influences.

The leading school of the Methodist Mission is the "Centennial School," located just outside the grounds of the famous Residency. In 1867 a board of trustees was appointed, and steps were taken to secure an endowment fund. Major-Gen. Gowan, who, during the past twenty-five years, has given liberally to the Mission, gave £300 to the new college, and this amount was soon increased by the gifts of missionaries and others to £1000, the nucleus of an endowment fund. Evangelical work demanded the attention of all the missionaries, and no one could be spared for this educational work. At last, in February, 1877, the school was opened. The attendance has increased from forty during the first year to upwards of 300, and it is expected that this number will soon be doubled.

The sum of £6 per annum supports a native youth in this school, and pays all his expenses. The sum of £100 establishes a perpetual scholarship. When one student graduates another takes his place, and so on, year after year. These students go out to preach, to teach, to serve as colporteurs, and to engage in business; wherever they go they will exert an influence in favour of Christianity. An army of well-trained native preachers is greatly needed. It is proposed to establish a perpetual scholarship, to be known as the "Residency Memorial Scholarship." It is thought that there are many in England, survivors of the famous siege, and relatives and friends of those who took part in that memorable defence, who would gladly contribute to this object. If the sum of £100 can be secured, the scholarship will be an accomplished fact. Contributions may be sent to Major-Gen. Gowan, Woodlands, Wimbledon, S.E.

CABMEN AT SUPPER.—The Clapham Conference Hall was well filled on Thursday night by a party of cabmen. At 9 p.m. 600 sat down to a well-laid table; 300 replaced them, and several small parties dropped in, all of whom had their share of the provision going, which was good and plentiful. Nearly one thousand men were gathered in when the chair was taken by Rev. Canon Hussey. A number of the cabmen gave their testimony to the power of Divine grace and the value of the Temperance pledge. Hymns were sung, prayer was offered, and some earnest words spoken. Mr. Kennedy gave an address, which told with power on the hearers. At the close a few remained to speak about their souls, and many took the pledge.

A LIVING CREED.

THAT a living dog is better than a dead lion is both scripturally and literally true. With the first there would be protection to life and property; with the latter there could be but a defunct and decaying majesty. Living in a neighbourhood where religious life is very active, I wish, without making invidious comparisons, to give your many readers some idea of Christian work as I find it to-day in my own district.

First of all, I will select St. Pancras Church, of which Canon Spence is the popular Rector. For some months he has been preaching God's Word to crowded congregations, consisting of persons of all ages, of every rank, and of both sexes, and I can bear my hearty testimony that God has been in the midst of the worshippers. Rev. John Thompson, pastor of the Grace Methodist Episcopal Church, Brooklyn, New York, wrote a few weeks ago to a contemporary in the following terms: "The sermon by Canon Spence was in every way remarkable. I have not heard it equalled since coming to England—so earnest, so scholarly, so clear, so convincing, so persuasive, so rich in genuine spiritual eloquence—the eloquence of a great soul in daily communion with our Lord Jesus Christ. I shall carry home with me many bright memories of my visit to England, but I doubt if in after years I shall recall any scene or experience with more pleasure and profit than the evening of my worship at St. Pancras. May God continue to bless and make fruitful this noble church. It seems to me to be a genuine apostolic association of Christian men and women, really aiming to do Christ's work in the world without a superior in England." The Canon has certainly deserved the encomiastic letter of this Christian brother.

In the Sunday-schools of St. Pancras there are over 3000 children receiving Christian care and instruction, and the ordinary day scholars reach the splendid total of 1700. Canon Spence is ably assisted by Dr. Oliver, and the other earnest curates, in his Christian and Temperance work; and I venture to affirm that no church can show more living earnest work or better results as the outcome of it. How to reach the masses has ever been the Church's most perplexing problem; but at King's-cross, instead of waiting for the people to come in, zealous and strong men and women go out and fetch them in, their *modus operandi* being to sing a number of Sankey's solos; and thus, after an expenditure of lung force, large numbers are attracted, and enter the house of God.

Rev. Z. B. Woffendale (Presbyterian) preaches with considerable power. He is also a stern champion of Christian truth, as was evinced by his able and scholarly debate with the well-known infidel lecturer, Mr. Foote, of recent notoriety. Every Sunday evening in the Euston-road, Mr. Woffendale preaches the Gospel in fervent language, hundreds listening to his Christian and manly utterances. Neither biting winds nor hot sultry days ever deter him and his good friends from working, for they are ever ready to "tell it out." For many years past they have helped to brighten the lives of the poor by commendable concerts and song services in King's-cross Theatre, which the good friends of Dr. Dyke's church secured for them from the hands of the worldlings. Our friend and brother, Rev. Henry Montgomery, from Belfast, has recently held a ten days' Mission there, and spoken to large audiences.

Tonbridge Chapel, Euston-road (Congregational), has lately received an impetus from the accession of a young and spirited pastor (the Rev. Bevill Allen), who has been preaching faithfully, and has managed to secure the co-operation of a number of good men and true as lecturers, for the very prudent purpose of trying to extinguish a very old and troublesome debt which still exists on the chapel, and which has occasioned much anxiety.

Dr. R. Paramore, a young and promising physician, has for years helped the friends in many ways, and it is not inopportune to mention that a religious contemporary last week made some kindly references to his work in this direction. The Rev. W. G. Beardmore lately gave a very excellent lecture on "Noblemen without titles," and it is hoped by this, and other kindly efforts, that this chapel, placed as it is in an advantageous position, may be able to deliver itself from the financial distress which at present hampers its movements in useful work for God and the world.

The Wesleyan Chapel in Liverpool-street has a weekly increasing congregation, and with such an earnest preacher and able lecturer as the Rev. W. G. Beardmore, nothing less could be anticipated. The laymen attached to this chapel have adopted a very successful plan of operations in regard to street preaching. With a large, well-lighted lamp they sally forth and take up their position, and with some good singing and a carefully thought-out manuscript containing some interesting Bible stories, enlist the sympathies of the passers-by, and hundreds are induced to listen. The preparation of a few good notes might suggest itself to some other districts in which the speaking power is but latent and not very effective. Notes are very helpful to wandering or thoughtless speakers, who are wanting in concentration. There are always to be met with captious people and infidel auditors at our open-air services, and the stronger our position is made the better will it be for us when an assault is made upon it. M. Renan, Herbert Spencer, and others in the sceptical world, may flood the literary emporiums with their most polished essays; Colonel Ingersoll may dip his pen in gall and rack his brain in diatribes against the Son of God and "the dying creed;" Atheism may rant in obscure Halls of Science so-called; but never will they dethrone Him whose right it is to reign, and Christianity will spread and be triumphant if only men and women professing to be his followers live and act in the present making their faith by their works and actions a living creed. J. C. A.

MISSIONS IN NORTHAMPTON.

IN a recent number of THE CHRISTIAN I observe a request for prayer for blessing upon a Mission in this parish. May I ask your readers to join with me in praising God for the "fruits that remain" of a former Mission conducted by myself in St. Paul's parish and at Kingsthorpe near two years ago?

A working man who dates his conversion to one of our open-air meetings, has been ill nearly ever since, suffering most acutely from a disease of the heart, liver, and kidneys. He preaches to all who go to see him, and has been the means of the conversion of two of his sons, his wife, and others. He is a terrible sufferer, but he is filled with the Spirit. His lips are full of the praises of God. Not a murmur or a complaint of any kind escapes his lips. His knowledge of Scripture is wonderful, although he could scarcely read when first converted.

This is one case; others of equal interest might be cited. The blessing received at that time by Christians also remains.

As to my present Mission, our Sunday afternoon meetings for men only have been well attended, and about three times as many come to our daily Bible-readings as attended on the former occasion, while our evening meetings are more than double as compared with last Mission. Thank God, many have received blessing, and many more are, I believe, seeking the Saviour.

If the Lord will, I leave Northampton Nov. 3, for work in Great Yarmouth and Gorleston. Will you ask your readers to pray for those places? The former, as stated by your correspondent Mr. C. Cook some time since, is in great need of a mighty shaking. As I am now open to conduct special services anywhere, will your readers pray for open doors for increased spiritual power and much blessing for me? My address in Great Yarmouth is 26, Wellington-road. JAMES MANNING.

THRONES OF JESUS.

BY the well of Jacob,
Scorched by noonday sun,
Sits the patient Shepherd
Till his prize was won.
From his lips forgiving,
Like a fountain pour
Words that, sinners drinking,
Feel athirst no more.

Lo! the prophet seated
On a mountain lone;
Mountain buds his jewels,
Mossy rocks his throne.
While the listening hundreds
Gaze upon his face,
Still his throne is glory,
Still his words are grace.

Rocked on blue Gennesaret,
Mark yon fisher's boat;
Soft across the waters
Words of wonder float.
"Follow me, ye lost ones,
Doubting or distrest,
Come, ye heavy laden,
Find in Me your rest."

Well, and lake, and mountain,
Far beneath his feet,
See, the world's Redeemer
On his Father's seat:
Angels bow before Him,
Saints his glories sing,
Hell is robbed of captives,
Death has lost its sting.

Does the Son eternal
Scorn his humble birth;
Will the Lord of Glory
Spurn the sons of earth?
Hark! his intercession
Rises loud and free:
"Father, in my kingdom,
Let my servants be."

Let our loins be girded,
Let our lamps be bright.
Surely breaks the morning,
Swiftly fades the night.
Sow beside all waters
Till the reapers come,
Then a crown with Jesus,
There a sinless home.

Framsden. A. J. B.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE Quarterly Conference of the friends and workers of this Mission was held on Tuesday, October 28, at the institution, St. George-street, London Docks. Colonel Handyside, in presiding, made a very feeling reference to the loss the Society had sustained by the death of Colonel Brockman, who for more than twenty years had taken a deep interest in the Society's work. About twenty of the workers presented brief reports of the varied branches of the London work, and these were almost, without an exception, of a very encouraging character.

An address to the workers was given by Mr. M. H. Hodder, who said that having been spending some time abroad this summer, he had met with so many cases of good resulting from the influence of seamen who had been brought to the Lord either in England or America, that he felt more than ever the importance of the work done by this and kindred Missions. He adverted to the fact that more missionaries were required by this Society, and expressed his belief that when the need became known the funds would be found. It always rejoiced his heart to meet the friends engaged in this work, for there was such a spirit of love and unity amongst them; and as their efforts had been blessed in the past, he felt sure they would be increasingly so in the future. Other friends took part in the meeting, and, after praise and prayer, the proceedings closed.

This Mission has felt the prevailing commercial depression, and needs help for two additional missionaries.

Notices of Books, &c.

Up High. By Rev. George Everard. *Nisbet & Co.* 1s. 6d. Ten chapters on experimental topics; thoroughly practical, and brimful of Christ.

The Adviser. *Houlston & Sons.* Annual Vol., 1s. An excellent publication by the Scottish Temperance League, inculcating on our young folks whatsoever things are just, pure, virtuous, and lovely.

Aidan: the Apostle of the North. By Alfred C. Fryer. *Partridge & Co.* This volume presents us not only with a sketch of the noble life of the first Bishop of Lindisfarne, but depicts the character of the heathenism which he and his brave followers had to confront. It is well that the pioneer work of these heroes should be kept in view.

My Experience as a Moderate Drinker, a Drunkard, and a Total Abstainer. By Charles Meadows. To which is added, "A Rill from the Town Pump," by Nathaniel Hawthorne. 1s. 337, *Strand, W.C.* Many poor victims of the drink might be rescued if some kind friend were to forward them a copy of this veritable narrative.

Arnold's Resolve. By Mrs. Lucas Shadwell. *National Temperance League.* The story of a noble son, whose convictions of the dread results of the drink traffic induced him to decline a lucrative offer of partnership in a brewer's firm. Driven from home, he steadily rose to an equally good social position, and was otherwise fortunate in matters which readers must discover for themselves. A splendid book for young men, and for young maidens too.

Stories of the Tower. By Mary Wilson. *Cassell & Co.* Here we have in compact and attractive form the most noteworthy historical events connected with the Tower of London. Considerable care seems to have been taken to obtain the most reliable information; abounding as it does in illustrations, we fully endorse the author's hope "that her little work will prove a useful companion to the more serious study of the annals of this country."

The Wreckers of Lavernock. By Sarah Jenkins. *T. Fisher Unwin.* 5s. A sensational story of love and blood, of cruelty and devotedness; not always true to nature or probability, but holding the reader fascinated to the end. Together with the wreckers of a bygone day, there are somewhat anachronistically introduced workers among the poor of the East-end, apparently sketched from characters much nearer to the present time. The author has skill and power, but lacks the mellowness which comes only by experience.

To the Light Through the Cross. By Clement Clemance, B.A., D.D. 5s. *R. D. Dickinson.* Dr. Clemance here presents us with a series of expositions of the fifty-third chapter of Isaiah, and other Scriptures bearing on the redemptive work of Christ. For thoroughness, fulness of suggestive thought, logical clearness, and devoutness of style, the volume is of rare excellence. The plan of the author is well conceived and carefully worked out, the result being a demonstration at once of the Divine fulness and sureness of both the Personal and the written Word. We have turned with pleasure from one chapter to another, and found food for reflection and spiritual refreshing at every point.

St. Paul the Author of the Acts of the Apostles and of the Third Gospel. By Howard Hebbe Evans, B.A., Vicar of Mapperley. *Wyman & Sons.* This is an attempt to prove that both the Acts of the Apostles, and what is commonly called Luke's Gospel, are from the pen of the Apostle Paul. When we say that a considerable amount of probability is shown for its being so, it is, perhaps, all that can be safely said. Direct positive proof is wanting, and tradition is in favour of Luke being the author. Nevertheless, the number of words and phrases which the author has collected common to Paul and these two writings is certainly remarkable, and is not wholly accounted for by the commonly-received view that Luke wrote under the influence of Paul. Without being able to go the whole length that our author does in saying "there is no doubt whatever that Paul himself was the real author of the Acts of the Apostles, and therefore of the third Gospel," we think he has at least shown that there is more to be said for it than is commonly thought; but, perhaps, the coincidences in style and language between the Epistles of Paul and the third Gospel and the Acts may be equally as well explained by supposing Luke to have been habitually the amanuensis of the great Apostle.

The Night of Glory: a Sacred Cantata for Christmas. By W. Howard Doane. 6d. *J. Curwen & Sons.* Both words and music are good: some of the choruses very fine. An excellent service of song for Christmastide.

Look to the End. An Address, by J. Forbes Moncrieff, to Young Men and Women. *Glass & Co., Glasgow.* Well written, and sure to stir up the reader to consider his last end. "Freely Give," and several other tracts on Giving, are by same auther.

Open-air Preachers, Divine and Human. By Rev. John Edmond, D.D. 1*d*, *Duke-street, Adelphi, W.C.* In this Annual Sermon of the Open-air Mission the nobility and grandeur of the work is well portrayed, and the preacher encouraged in language befitting the theme.

Grateful Reminiscences of God's gracious dealings in hearing and answering prayer. By J. R. T. *J. A. Thompson,* 24, *Elliot-street, Liverpool.* The writer, engaged in Mission work, pens this story of fifty years' life in Liverpool, hoping it may encourage and stimulate others to greater fervency and faith in prayer.

Commemorative Lutheran Lays, and Wycliffite Warblings; or, Protective Protestant Poems for the Perilous Puseyite Period. Part I. By Palaios Evangelos. 1s. 28, *Paternoster-row.* The language is strong, and the style severely sarcastic in the portrayal of mass in masquerade; but lovers of Protestantism, who view with just alarm the rapid growth of Popish teaching in our midst, will thank the writer for his bold protest.

The Magazine of Art for this month (1s. *Cassell & Co.*) is a marvellous production at the price. The views of "The New Forest" give charming peeps at nature in its fairest aspects, and Mrs. Fawcett's letterpress is worthy of the theme. The page produced in colour is a welcome novelty, and opens up an unexpected vista into the region of the beautiful. There are also other attractions of a high order. As this number commences a fresh volume, it will be a good opportunity for new subscribers.

HODDER & STOUGHTON.

Biblical Thesaurus. By Right Rev. J. Hellmuth. Part III. 5s. *Hodder & Stoughton.* Having already spoken of this work, we need but say that this is the third part, which brings it down to the end of Genesis. It contains in the preface the following commendatory notice from the pen of the well-known Hebrew scholar Delitzsch, whose good opinion will go far to commend it to many: "The plan of the Biblical Thesaurus is a good one. It is very instructive for the beginner of Hebrew studies to have under his eye text, translation, grammatical analysis, together with the most necessary explanations. The proof-sheets submitted to me by you during your stay in Leipzig showed to me that the arrangement is practical and conformable to the purpose, and the typographical execution excellent. Nor do I doubt that this work will be welcome to many in their pursuance of Hebrew studies, and will prove very useful."

Martin Luther: Student, Monk, Reformer. By James Roe, LL.D., F.S.A. Illustrations by J. A. Vinter. 7s. 6d. *Hodder & Stoughton.* A new life of Luther may seem a needless addition to the promiscuous library that has been written by German, English, and French Protestants about the "Monk who shook the world." We venture to think, however, that this work has peculiar merits, and will fill a gap before unfilled. It is a happy medium between the popular lives of Luther, some so brief as to be little more than a catalogue of incidents, and others biographies that leave on ordinary minds many scenes of mediæval German history, but a very hazy outline of the chief character they profess to describe. In this goodly volume we never once lose sight of Luther himself. Like the Wartburg on the cover, he "cannot be hid." The comprehensive title—"Student, Monk, Reformer," gives at a glance three phases or stories of his career. The six illustrations, entitled Separation, Tribulation, Resolution, The Capture, Decision, Supplication, correctly summarise Luther's life and character—though from an artistic point of view they are not all that could be desired. The Reformer's chief friends and foes are vividly described, but in every scene he himself towers like a giant. Luther's inner life and social habits are sympathetically described. Mr. Roe's style is crisp and vigorous throughout. Quotations from other authors are aptly, but not too copiously used, while all such debts are justly acknowledged in the preface. The paper and type are exceptionably good. The book is dedicated in simple words to Lord Shaftesbury, a fact which will not lessen its value to all lovers of God's truth and its defenders.

The Autocrat of the Nursery. By L. T. Mead. 5s. *Hodder & Stoughton.* This is a very amusing book, and the incidents and characteristics portrayed are both natural and clever. Mr. T. Pym has materially added to its value by forty appropriate sketches.

The First Principles of Faith. By Marshall Randles. 6s. *Hodder & Stoughton.* An able book on the defence of Theism against the anti-theistic attacks which so abound in the present day. "Apologists (says the author) have sometimes appeared too ready to surrender the sanction and prestige of reason to infidelity, and to retreat behind the bulwarks of conscious advantage and sacred emotion. Being firmly of opinion that the approval of reason belongs to Theism and not to anti-Theism, and that the more thoroughly the question is investigated the more reasonable will belief in God appear, I propose to show by the Atheists' acknowledged standard, that natural theology and intelligence are not enemies, but inseparable allies, or rather that Theism is essentially founded on reason." This proposed end has been well attained, and we can promise the reader not only much interesting light on the philosophical struggles of the present day to obliterate the knowledge of God, but also much calmly reasoned refutation of these attacks by one who evidently has a thorough grasp of the whole subject.

J. NISBET & CO.

A Gleam of Light. By A. M. H. 1s. *Nisbet & Co.* Brief meditations on Scripture truths, which shine forth brightly with a radiance all their own. Each subject compactly dealt with, and proof texts are noted in margin.

Life in Hospital. By A Sister. 1s. *Nisbet & Co.* The good that the writer was enabled to do in her capacity as a nurse, the intense delight she took in her work, and the excellent counsel she gives to other workers in the same field, constitute this a timely and valuable little production.

Seven Sons. By Darley Dale. 5s. *Nisbet & Co.* A clever tale, recounting the wonderful experiences, exploits, and adventures of seven brothers. It will be read with avidity, and with much profit too, by other boys, though the French phrases that are so frequent will be hard nuts for some of them to crack.

Balaam's Parables, and their bearing on The Second Coming of the Lord Jesus Christ. By Rev. Frederick Whitfield. 1s. *Nisbet & Co.* The lessons drawn from Balaam's career are exceedingly striking, instructive, and solemn. The author sees in these four distinct parables, separation to God, justification, sanctification, and future glory. And he makes the reader see them too. Those who have not perused this little volume have a rich treat in store.

Like Christ: Thoughts on the Blessed Life of Conformity to the Son of God. By Andrew Murray. *Nisbet & Co.* 2s. 6d. Those who know the beautiful volume "Abide in Christ," to which this is a sequel, will need no persuasion to become possessed of this companion work. It is pervaded by the same spirit of devotion and faith, and richly anointed with the same unction and power. Its portraiture of our blessed Lord is at once reverent and tender, majestic and attractive, while imitation of Christ as our great example is made practicable and plain, and not viewed from a mystical or transcendental standpoint. The marrow and fatness of spiritual experience are in the book, every chapter of which is redolent of sacred and divine fragrance.

RELIGIOUS TRACT SOCIETY.

Friendly Greetings: Illustrated Readings for the People. *Religious Tract Society.* A handsomely bound volume, containing more than a hundred engravings; some coloured. Good religious reading, with anecdotes and incidents *ad infinitum.*

My Coloured Picture Story Book. *Religious Tract Society.* The profusion of richly and beautifully-coloured pictures in this book will greatly please the children, while the stories are well suited to convey instruction to their dawning intellects.

The Adaptation of Bible Religion to the Needs and Nature of Man. By Rev. W. G. Blaikie, D.D. 4d. *Religious Tract Society.* In a scholarly and convincing way, Dr. Blaikie here applies the Design Argument to the religion of the Bible, showing that the provisions of grace are adapted to meet and remedy all the evils introduced by sin. He contends that the Bible shows a due regard for man's bodily, intellectual, and social nature. To those who are troubled with "honest doubt," this ably written treatise may be strongly commended. Preachers and others who are called to contend with Agnosticism and Scepticism will also find it extremely helpful. It is the latest issue of the series of "Present Day Tracts."

Mahomet and Islam. By Sir William Muir. *Religious Tract Society.* This is a book of gold, and the Religious Tract Society deserves universal thanks for their choice of its writer, and for issuing it at the present moment. When Mahommedan fanaticism is strongly reviving, while at the same time the Gospel is receiving in many Mahommedan centres an unparalleled hearing, and when all eyes are turned to British operations in Mahommedan Egypt and the Soudan, it is important that all should know what Mahommedanism really is. From one so well known as a ripe Oriental scholar, an extensive traveller, a distinguished Indian administrator, above all as a decided man of God, we naturally expect great things; but the fulfilment exceeds our highest expectations. Although, as the sub-title states, the book is but "a sketch of Mahomet's life, a brief outline of his religion," all that is worth knowing about the man or the system is clearly set before us. Mahomet is neither denounced as a conscious impostor nor deified as a marvel of genius and goodness. The contrast between his early sincerity and later worldly ambition is emphasised by stern facts. While ample justice is done to his finer qualities, his vices are neither veiled nor justified. But while Sir W. Muir is as generous to Mahomet as truth permits, he fearlessly points out the hopeless corruption of Islam and its radical antagonism to the teachings of Jesus Christ. Specially valuable is the appendix, giving, in a few pages, an intelligent summary of Mahommedan doctrine, and comparing it with that of our Lord. The value of the book is increased by a capital map of Arabia, marginal headings, dates, and diagrams. Together with Hughes' "Notes on Mahommedanism," and Freeman's "Saracen History," this book ought effectually to correct such one-sided pictures of Mahomet as that by T. Carlyle, and to refute such fallacious paneygyrics of Islam as that of Mr. Bosworth Smith.

SUNDAY SCHOOL UNION.

Anecdotes on Bible Texts. By J. L. Nye. *Sunday School Union.* Incidents illustrative of almost every verse in the Epistle to the Romans, arranged in consecutive order. Spurgeon, Moody, Haslam, Muller, and a host of other celebrities, are made to contribute.

On the Shore. By Madame de Witt. *Sunday School Union.* This is admirably translated from the French by Mrs. H. N. Goodhart, who has reproduced all the vitality of the original. There is a pleasing touch of humour in both story and illustration, which makes the incidents of family life interesting and amusing. It serves to show the great influence a prudent mother may have over children who would prove an annoyance to those who could neither understand nor manage them. (3s. 6d.)

The Schooner on the Beach. By Rev. E. A. Rand. (2s. 6d.) A capital book for boys, full of life, pluck, and true manliness.—The Starry Cross. By James Crowther. (2s. 6d.) This remarkable "Story of Dreamland" describes the progress of Christianity from its daybreak to its sunset. In a dream the author gains his information from the leaves of the tree under which he lies, and in this conversational form introduces them to the reader. The conception is somewhat original, while the instruction is important and the style very attractive. Many illustrations add to the excellence of the book.—I, Benjamin Holbeck. By M. A. Paul. (3s.) A graphic account of the siege of Plymouth in the great civil war. Written in the form of a personal narrative, it enables the reader to realise the situation, and enter into the circumstances connected therewith. Careful study has been made to secure historical accuracy, and the result is a useful and entertaining volume.—Long Marly; or, Heart Within and God O'erhead. By Emily Larter. 1s. Designed to illustrate the truth of Paul's words in Rom. viii. 28. The story is full of interest, but has in it much more of romance than is necessary to the ostensible design.—Boys Worth Noting (1s.), by J. L. Nye, shows how, by industry and perseverance, boys in all ranks of life became honoured and renowned.—Daring Tom, by E. C. Kenyon (1s.), relates the adventures of Tom Melville, and the wisdom he ultimately learned, though at great cost.—Johnny's Search. By Mrs. C. M. Clarke. 6d. The search of a dear boy after heaven, with the reward that followed, after many affecting episodes in his checkered history.—Tim, the News-Boy. 6d. The story of a telegraph lad, whose father was a drunkard and his mother a Catholic. Poor Tim was the means of leading both to the Saviour whom he loved.—Bible Pictures for Little People. By Uncle Harry. 1s. 6d. Old Testament scenes and incidents are detailed in brief, and each one is illustrated. Excellent Sabbath reading for children.

S. W. PARTRIDGE & CO.

Cloister and Closet: A Plea for Meditation. By Rev. C. E. Stone. (1s.) *Partridge & Co.* A timely plea for a much-forgotten privilege. Never perhaps was it more needed than now.

From the Forecastle to the Pulpit. By Dr. Chas J. Jones. (5s.) *Partridge & Co.* The venerable author has under this title given a most interesting account of his career among sailors ashore and afloat for a period of fifty years. Having devoted his life for the salvation of "those in peril on the sea," his unceasing labours have been amply rewarded, and not until the great day of reward will the fruit be known. Incidents of a thrilling as well as edifying character are used to illustrate important truths, and these unite in producing a most useful, helpful, and entertaining book. (5s.)

Christ in the Tabernacle. By Frank H. White. *S. W. Partridge & Co.* 3s. 6d. & 5s. This fifth edition of a well-known and valuable expository work on the Tabernacle types is worthy of warmest commendation. Fresh matter will be found in the chapter headed "The High Priest of Israel," and also in those chapters which treat of the "Offerings." As the author says, the need for the study of the Old Testament is greater than ever; many of the false doctrines which prevail may be traced to ignorance of the writings of Moses and the prophets. The twelve beautiful chromos by which the volume is adorned are in themselves a great help in elucidating the truth.

Messrs. S. W. Partridge & Co. send an early instalment of bright and pretty books for the coming season. The sixpenny series includes some old favourites, such as "Dick and his Donkey," "Maude's Visit." "The Silver Cup," "Dora Maitland," "Polly's Victory," "Albert Maurice," and "Stella's Nosegay" are collections of short tales for the little ones. "That Boy Bob" is the story of a city waif, who, sheltered and cared for by kind friends, first found his Father in heaven; then an earthly father appeared to claim him and carry him to a new life in Canada. This will be a new favourite. *Marion and Augusta* (1s. 6d.), by Emma Leslie, contrasts love and selfishness in the characters of a Sunday-school class, and shows how those who are not rich may find a pleasant way of helping the very poor. *The Gipsy Queen* (2s. 6d.), by the same writer, is a beautiful story. We should guess that the facts were furnished by that indefatigable friend of gipsy children, Mr. George Smith, of Coalville. *Jemmy Lawson* (1s. 6d.), by E. C. Kenyon, gives the history of a village boy who tried to help his widowed mother by earning money in an unlawful way, that led him into bad company, concealment, and trouble. Although a sad story, as tales of sin always are, it ends in Jemmy finding a refuge, a place of repentance, and finally a new start in life. A very suitable book for village libraries. *Clovie and Madge*, by Mrs. G. S. Reaney (2s. 6d.), is a very attractive Temperance story, which has for its motto, "To-morrow is the reaping of to-day," and shows how strong drink is the same foe to happiness in the homes of the rich as of the poor. *The Better Part*, and *Mark Desborough's Vow* (3s. 6d. each), by Annie S. Swan, are religious love stories, partaking very much of the character of those castles in the air in which many young folks are apt to indulge; the good people, after passing through certain trials and hindrances, are duly rewarded with all the pleasant things of this life, and the bad people get converted in a remarkably easy manner. For books of this class these are extremely well written, the first named being decidedly the best.

*** Messrs. Cassell & Co. have made arrangements with the Rev. Cunningham Geikie for the issue in serial form of his "Life and Words of Christ." The work will be illustrated with a series of full-page frontispieces.

We have also received the following books:—

Nisbet & Co.:

Things which must Shortly Come to Pass; or, Outlines of the Books of Daniel and Revelation, with Explanatory Maps and Diagrams. By R. E. Matheson.
The Complete Poetical Works of Frances Ridley Havergal. Two vols. 12s.
Twice Bought: A Tale of the Oregon Gold Fields. By R. M. Ballantyne. 3s. 6d.
The Gospel and the Child. By Andrew Simon Lamb. 3s. 6d.

Messrs. Hatchards:

Weapons of Christian Warfare. Sermons by the late Rev. W. Thornton.

Scottish Temperance League, 108, Hope-street, Glasgow

Queensford. By Bruce Edwards.

Chas. Cheyse, 1, Ivy-lane, E.C.:

God's Love Story and Love's Chastening. By G. Barnes. 1s. 6d.;

Passmore & Alabaster:

My Sermon Notes. By Mr. C. H. Spurgeon. 2s. 6d.

Marcus Ward & Co.:

Nursery Numbers: A New Book of Old Rhymes.
Play: A Picture Book of Boys and Girls and Babies. Drawn by Edith Scannell.

Sampson Low & Co.:

Food for the Million: A Plan for Starting Public Kitchens. By Captain Wolff.

Kingsley, Mallon & Co., 49, Bedford-street, W.C.:

The School of Life: Life Pictures from the Book of Jonah. Translated from the German of Pastor Funcke.

J. F. Shaw & Co.:

Emblems of the Holy Spirit. By F. E. Marsh. 1s. 6d.

T. Fisher Unwin:

Life and Work in Benares and Kumaon. By Rev. Jas. Kennedy. Prefaced by Sir W. Muir. 6s.

Hodder & Stoughton:

The Story of the Life of Jesus. 3s. 6d.
Story after Story of Land and Sea, Man and Beast.
Children's Pastime: Pictures and Stories. By Lisbeth G. Seguin.
Cheerful Sundays: Stories, Parables, and Poems for Children.
There's a Friend for Little Children. By Jessie F. Armstrong. 2s. 6d.
Scarlet Anemones. The Two Sisters. By L. T. Meade. 1s. 6d. Each.

Religious Tract Society:

The Honey Bee: Its Nature, Homes, and Products. By W. H. Harris.
The Sweet Story of Old: A Sunday Book for the Little Ones. By Hesba Stretton.
Story Land. By Sydney Grey. With 32 Illustrations by Robt. Barnes.
Canadian Pictures. By the Marquis of Lorne. With Numerous Illustrations. 7s. 6d.
The Doctor's Experiment. By the Author of "Under Fire," &c.
Babylonian Life and History. By E. A. W. Budge.
Lenore Annandale's Story. By Evelyn Everett Green.
Boy's Own Annual. 7s. 6d.
Girl's Own Annual. 7s. 6d.

*** We omitted to state in our recent notice of a little book on "Errors in Romish Doctrine," by Mr. John R. Palmer, 35, Park-street, Brierley-hill, South Staffordshire, that the price is 6d. per copy, or 5s. per dozen.

Requests for Praise and Prayer.

PRAISE.—For blessing received at Edinburgh during the recent holiness meetings.——For rich blessing vouchsafed to the Ipswich Y.M.C.A. during the past year.

PRAYER.—For services from Nov. 7 to 12, by Mr. Opie Rodway, at Churchdown, near Cheltenham.——For a rich blessing on an evangelistic Mission to be held at Doncaster, by Mr. Henry Thorne, under the auspices of the Y.M.C.A.——For blessing on a three weeks' Mission at Sedgley, by Mr. John Elliott.——For blessing on a Mission at Thetford, Norfolk, by Mr. John Wood.——For success on an effort to reach the working men in a large town.——For a rich blessing on the labours of Dr. A. N. Somerville in Greece.——For blessing on Gospel meetings for working people, held by Mr. W. Benson, in Westminster.——For the conversion of a lady who is a slave to drink.——For blessing on a Mission to be held at Episcopal Jews' Chapel, South Hackney, on Nov. 15—24, by Rev. C. Dunlop Smith.——For blessing on meetings at Portswood, Southampton, conducted by Mr. and Mrs. Somerset Gardner.

LONDON SOLDIERS' HOME.—The Committee of the London Soldiers' Home, 170, Buckingham Palace-road, S.W., have reluctantly come to the conclusion that the Home must very shortly be closed, unless considerably increased subscriptions are forthcoming. It is found that it is impossible to carry on the work without this, and considering how signally Soldiers' Homes have been blessed in the British Army, the Committee are unwilling to believe that the Christian community would permit London to be the only large garrison unprovided with a Home.

CHRISTIAN EVIDENCES.—At the close of a sketch of the open-air work of the Christian Evidence Society, a writer in *The Rock* says:—"The more I have seen of this work the more I have become convinced of the great importance that, in places specially where the advocates of unbelief are at work, there should be such able defenders of the faith, men trained in the evidences of Christianity, and apt in meeting and overcoming the sneers and objections of Atheists. In addition to the direct results in convincing Secularists of their delusion, there is to a still wider extent the indirect result of establishing the faith of those in danger of entrapment. Dazzled by the superficial show of reason in the arguments of the sceptics, hundreds of such, unable to controvert the statements, are hurried into the vortex of Atheism. To many such the clear and cogent reason of the Christian Evidence lecturer has come as a ray of light on a path that seemed destined to end in gloom."

Letters to the Editor.

CHOIR v. PULPIT.

Dear Sir,—I should like to supplement the excellent remarks of your correspondent, "C. S. K," by the suggestion that greater care might be taken in selecting hymn-books for use in Evangelical churches. Erroneous doctrine may be inculcated by means of hymns perhaps as effectually as by utterances from the pulpit. It was boasted some time ago by the organ of the party which regards the Reformation as a crime, and seeks to bring back upon England the superstitious darkness of the middle ages, that the too popular hymn-book, known as "Hymns, Ancient and Modern," had been one of the most successful agencies in effecting the Catholic Revival.

The employment of unconverted persons in choirs to lead the devotions of the Lord's people is fast becoming a grave scandal. The practice is defended by your correspondent, "A Choirmaster," apparently on the pernicious principle of "doing evil that good may come." The text, "Let both grow together until the harvest," most certainly does not warrant participation in known evil in the Christian Church. I was lately shocked at discovering that an infidel whose delight it seemed to be to deride the word of God, and pour contempt upon the miracles of our Lord, was choirmaster of a Christian church. The first chapter of Isaiah contains a solemn warning against bringing a vain oblation before the Lord, and unreality in our Church Services is, I am convinced from personal observation, doing much to promote the cause of godlessness and infidelity.—Yours faithfully,

Bexley Heath. W. Jeffery.

THE JEWISH BESSARABIAN MOVEMENT.

Sir,—Will you allow me to write a few words upon the interesting information conveyed by Mr. Wilkinson's letter, under date of October 23, upon the Jewish Bessarabian movement in South Russia. What I have to say will briefly divide itself into two parts, viz., (1) Persuasion, and (2) Dissuasion. Touching the first I venture to express, not only my thankfulness that Mr. Wilkinson seems to possess time at his disposal for a visit to the scene of M. Rabinowitz's remarkable work, but to urge that journey upon him as a matter of conscientious duty. In order to form our judgment correctly upon the real state of things, it will be necessary to have the *bonâ fide* report of one who will personally inspect these "Jewish New Testamental Congregations," and who can be trusted to tell us how far the movement seems to be a genuine work of the Holy Spirit. I both hope and believe it to be so, and, most assuredly, if it be not it will not abide long. I trust, therefore, that the friends of Mr. Wilkinson will come forward with the offerings, which may be needful to defray the expenses of his journey, and towards which (as soon as a subscription list is set on foot) I will myself contribute.

In regard to the second point, I would speak with no less earnestness. But it must now be with the voice of dissuasiveness rather than of persuasion. To be brief, I submit that the proposed bringing of M. Rabinowitz into this country would be highly inexpedient. I am quite aware of the arguments that may be urged in favour of such a visit, some of which are alluded to in Mr. Wilkinson's letter to you of last week, but to my own mind they are all outweighed by considerations of greater importance.

I will mention only two. If this work be really of God, and has hitherto been so signally blessed, why run the risk of injuring it by removing its chief agent from its superintendence and guidance? The absence of a leader from his followers before they are properly and fully established often brings about division or dissension. Again, if M. Rabinowitz has thus far been divinely taught without the aid of man, why run the risk of spoiling his character by introducing him into a country where he would be sure to receive attention, if not adulation, by well-meaning, but not overwise Christians, calculated to take away his simplicity, and to puff him up with a sense of self-importance?

I speak on both these dangers from an experience of other cases; and having done so, I leave it to you and your readers, above all to Mr. Wilkinson himself, to decide whether the visit of M. Rabinowitz, in order to become a lion of the London season in May next, would be good either for himself or his cause.—Your obedient servant,

J. H Titcomb.

12, *Holland-park Gardens, W.*

MR. TINLING ON FAITH-HEALING.

Dear Sir,—In three August numbers of The Christian, Rev. J. F. B. Tinling wrote an able and most temperate article on Faith-Healing, endeavouring to upset the theory that there is salvation from disease in the atonement of Christ to moderate general expectation of physical recovery by faith, and to account for certain wonderful works in our day by ascribing them to gifts of healing. It occurred to me on reading this, that Mr. Tinling had by accident or on purpose left out strong passages that favoured faith-healers, and honoured with but a bare mention the text to which this theory looks for most support. The readers of Mr. Tinling's paper are kindly asked to note the following points:—

(1) Mr. Tinling has not treated of James v. 14, 15, where there is not the slightest hint that the elders who pray and anoint are men blessed with gifts of healing. They are only ordinary elders. St. James expected this healing would generally (not to say universally) follow the prayerful anointing. If any were sick, the elders were to be sent for, and "the prayer of faith shall save the sick, and the Lord shall raise him up." John Wesley says (on good authority, we presume) that this was the only medicine known in the Christian Church for three centuries. Strange that Mr. Tinling should never mention this passage.

(2) Mr. Tinling does tell us why in 2 Chron. xvi. 12, Asa is evidently blamed, because in his disease "he sought not to the Lord, but to the physicians."

(3) Mr. Tinling seems to have forgotten that God said to ancient Israel, "I will take all sickness out of the midst of thee" (conditionally, of course). This promise repeated more than once is, we suppose, the property also of modern Israel, for all the promises are ours, since we are Christ's. So large a promise of bodily blessing for the many ought, I think, not to have been overlooked.

(4) Mr. Tinling is weakest in merely mentioning Matt. viii. 17: "Himself took our infirmities, and bare our sicknesses." Instead of treating it he fancies he has exploded the faith-healing view of this passage by simply pointing to four cases of good men who for longer or shorter season were afflicted. Strange that Mr. Tinling should not have told us the exact meaning of this strongest faith-healing passage, but passed it by with not even the shadow of an exposition. How was it that, by faith in this very Scripture or in its similars, John Wesley threw off fever and many a lesser disease, making no profession of a special healing gift? How is it that in many of the well-vouched-for cases of cure inside and outside of homes of healing, the truth contained in this passage has been the one to make the wounded whole? Some of these sufferers, to our knowledge, had no one to pray over or anoint them—no one at hand with a faith-healing fight, and yet by the venture of faith on Jesus as a Saviour from disease, lo and behold, now they are well. I am bound to say that Mr. Tinling's theory of "gifts of healing" will not account for a large number of the facts wherein personal faith, without human intervention, has been the instrument of physical salvation.

(5) What of the four cases which Mr. Tinling has made the strength of his article? They only prove that these were exceptions to the rule. The rule most clearly was, that the sick who sought to the Lord were made whole; the exception—and it was a rare one—that sickness continued. Christians to-day are not likely to have Paul's abundance of revelation; why, then, should they have his thorn in the flesh? It has been suggested that Timothy had injured himself by over-asceticism, and that Paul's recommendation to him amounted to no more than his "ceasing to do evil and learning to do well." A Christian is bound to obey physical laws as well as other men, or pay the penalty. Epaphroditus seems to have allowed his zeal in preaching to outrun his knowledge, and to have suffered in consequence. There is scarcely a doubt that George Whitfield and some other earnest evangelists, by not doing justice to the body, shortened their lives. The key to the illness of Trophimus the Ephesian is not given us, but it most certainly was not, as Mr. Tinling supposes, to save him from the Jerusalem mob; for not on a journey to Jerusalem but on a voyage to Rome he is left at Miletus sick (see Langé on 2 Tim. iv. 20). For some moral reason Christ's own hands were tied in the days of his flesh; what wonder, then, that his servant Paul, for some moral reason, could not take away the sickness of Trophimus? There were exceptions to the rule in New Testament times, and we are not, therefore, surprised if such occur in later times; to wit, Mr. Tinling's case of Oliver Cromwell, the Protector.

Thus, then, we sum the matter up—for the many salvation from disease in Christ, for the few where, as in Paul's case, sickness is allowed to remain, abounding compensation and the promise, "My grace is sufficient for thee." Mr. Tinling's remarks on raising the dead are quite out of place, seeing that no such thing is promised to ordinary believers either in Mark xv. 17, 18, or anywhere else that we know of in Scripture.

A Searcher after Truth.

SPIRITUAL DESTITUTION IN CANADA.

Dear Sir,—The letter of "S. M." in your issue of September 25 is too sweeping in its assertions as to the "deplorable condition" of the Church of England in Canada. I have no right to question your correspondent's statements as to Halifax and Ottawa, not having personal knowledge of the Episcopal ministers of those cities, but he is greatly astray in stating that "Montreal is very much in a similar condition," and by including the whole of the ministers of the Episcopal Church in Canada in his charge that "the Gospel is absolutely ignored." Such rash and hasty utterances on the part of a comparative stranger, whose experience is limited to two small places, does a great injustice to a Church whose evangelistic work in this Dominion is to me most gratifying. I speak the more freely, not being identified with the Episcopal Church. While there is much in it that I would gladly see altered, I am delighted at the rapidly increasing number of earnest evangelical men in its pulpits.

In your editorial note you justly refer to Bishop Baldwin's name as "a synonym for evangelical truth and evangelistic faithfulness." I do not know in any denomination in this Dominion, of a minister more devoted to Christ, or one who sets forth with greater plainness or fervour the glorious Gospel of our Lord Jesus. The Bishop of Montreal is decidedly evangelical, as is a majority of his clergy in this city—there are about twenty. The Bishop of Algoma is a faithful minister of Christ. In the rural districts of this diocese (Montreal) there are a number of evangelical men, some of whom have made themselves noted for their zealous and self-denying labours in preaching the Gospel, holding special evangelistic services, forming Bible-classes, and establishing prayer-meetings. One held meetings for six weeks, and as a result it is hoped that over two hundred were converted. I spent several days with this dear servant of Christ, and rejoiced at what I saw of the grace of God in some of the converts.

Last summer Rev. F. H. Du Vernet, brought to Christ through Bishop Baldwin's ministry, devoted himself to the Lord as a Mission preacher. He has held a number of Missions in different parts of the diocese. His preaching is simple, scriptural, and fervid, and the results have been very blessed.

In Toronto diocese there are a number of lay members of the Episcopal Church—men of means and influence—who are the leaders in Christian work, not only in their own church, but also in general evangelistic work; men whose money and time, and every other talent, are used for the Master. In that city there is Wycliffe College for training "converted" men for the ministry of this church; and part of the training is to send them out to do evangelistic work. The success attending this college, which was established in opposition to an existing college, shows the activity, liberality, and zeal of the evangelical portion of the church.

In the diocese of Huron the election of Dean Baldwin to the Episcopate by a large majority is proof of the influence of the evangelical element in that section of Ontario.

There are, I doubt not, unconverted men in the ministry in Canada. There are Ritualists, more concerned about a garment or a posture than about Christ or the salvation of souls. The awful guilt of such men is something fearful to contemplate. Then again there are some "churchy" men, who nevertheless preach Christ. There are others still more evangelical, who yet lack power, and whose love to saints as saints is limited to their own communion. Thank God, there is still another class which is evangelistic as well as evangelical. They are men who feed upon the Word for their own spiritual upbuilding, and who from that Word bring out things new and old for the edifying of the body of Christ. They yearn for souls, and their hearts breathe out a spirit of love towards all who love our Lord Jesus Christ in sincerity.

This much by way of removing the wrong impressions made by your correspondent from Nova Scotia, respecting his own denomination. As to other bodies of Christians, they are pretty much as they are in England, and when this is said English readers will understand the state of things. One

can but wish that every pulpit might be occupied by a preacher in living union with Christ. One who sets forth the Gospel in its fulness; who seeks to build up believers, and in whose life and preaching is manifested the power of the Holy Spirit. Should we not pray for this?

Before closing, allow me to call attention to Bishop Baldwin's excellent little work, "Life in a Look," lately reprinted by Messrs. Hodder & Stoughton, and which received a very favourable notice from Mr. Spurgeon in his *Sword and Trowel*.

Montreal, October 7. PHILADELPHIA.

Another Montreal correspondent sends a letter on this subject, making special reference to the present action of the rector of Christ Church Cathedral (the successor of Bishop Baldwin), in giving great importance to matters of ritual, to the exclusion of the weightier considerations of practical effort for the salvation of the people. The writer thus concludes his letter:—

"The strictures of your Halifax correspondent, however lamentable, are an honest reflex of Montreal's Episcopacy; and with three or four exceptions will apply to the other denominations. Outside of the Y.M.C.A., which is purely undenominational, there is no fruit-bearing whatever. Still I am satisfied of the existence of great spiritual longings which are dormant for want of food, and I know of no field so promising where an enlightened evangelist would be more "gladly heard." Since Henry Varley's visit, some seven or eight years ago, we have had no awakening, and the good result of his preaching in many families ought to stimulate others to like effort. The city churches are so divided that they have never yet been able to give even Mr. Moody the united call which he requires, and so the hungering hunger on. God's cause languishes into a deadening formalism, and souls are not saved. Mr. George Soltau has just come amongst us, and the interest he attracts bears out my assertion, though I fear his stay will be too short to do much good."

CITY OF LONDON TOTAL ABSTAINERS' UNION.—Last Monday evening Mr. Samuel Morley, M.P., presided over a meeting of the officers of Her Majesty's Post-office and their friends, at the City Temple Lecture Hall. Addresses were given by Mr. Arthur Pease, M.P., Rev. George Wilson McCree, and Mr. S. A. Blackwood.

WORCESTER.—An eight days' Gospel Temperance Mission has been held in the Public Hall, Worcester, and was brought to a conclusion on Thursday, Oct. 23. Mrs. J. Lucas, of Sunderland, spoke each evening. By her earnest and eloquent appeals, she fairly rivetted the attention of the crowded meetings. During the Mission 662 new pledges were taken; in addition, a powerful influence was exerted on abstainers, in encouraging them to fresh action in the cause.

Y.M.C. ASSOCIATIONS.—Notes of progress and of various interesting gatherings held, have reached us from the Associations at Southampton, Henley-on-Thames, Reading, Worthing, Brighton, Exeter Hall, Burlington Hall, Ludlow, Kidderminster, and Birmingham. We regret that the pressure on our space this week will not allow of our giving details. A new branch has been opened at King's-cross, as a result of the recent meetings by Messrs. Moody and Sankey at St. Pancras.

AGED PILGRIMS' FRIEND SOCIETY.—The service on behalf of this institution, at St. Mary Woolnoth, on Wednesday evening week, when the Rev. Dr. Doudney preached the sermon, was very largely attended, many being unable to obtain admittance. The collection amounted to £61 0s. 6d., and this sum it is earnestly desired to make up to £100. A gentleman, long a friend of the Society, has kindly offered the last £5 of the balance required. Contributions will be thankfully received by the Secretary at the Society's office, 83, Finsbury-pavement, E.C.

AMERICAN MISSION, LAHORE.—The native Christian congregation connected with this society are making an earnest appeal for funds toward the erection of a new church, the old one having become too small for the growing demand for accommodation. Their plea for seeking extraneous help is based on their priority as a church at Lahore; on their educational institute at Lodiana, through which generations have passed; and on the fact that their well-known printing press has been flooding the land with sacred literature for half a century. Major Conran, Hopton, East Harling, Norfolk, who is much interested in the project, will answer inquiries with respect to it.

CHRISTMAS LETTER MISSION.

BEGUN in 1871 by the distribution of a few packets of homely letters in one or two hospitals in Brighton and London, it is estimated that on Christmas Day in 1883 above 500,000 letters of this Mission, rich in illustrations, were scattered in ten languages, and in different parts of the world. Through England and America, on the Continent and in the Colonies, in India and Burmah, in Bermuda and St. Helena, they had their welcome. We furnish our readers with two extracts from the Report, referring them to its pages for further details:—

"From a Naval Hospital we read: 'The Christmas Letters have given great satisfaction this year, as usual; they were very eagerly sought after. Even a month before the time nurses and patients were inquiring about them, and begging me to remember them. In every ward I have entered since some reference or other has been made by the patients and others who were recipients, to the great pleasure it gave them to find such a beautiful little packet awaiting them on Christmas morning. Some of the cards are treasured up by the men, and by others sent home to their friends. And I do trust and pray that our gracious Father for Christ's sake may grant the desired blessing.'

"A characteristic letter has been received, through Mr. Rouse, Secretary for India, from the Scripture-reader at Umballa. An extract is given:—

'The letters so kindly sent came safely to hand, though rather late, and welcome indeed they were! The patients in hospital who had received some last year were asking if I was not going to give the same this year. The poor fellows began to doubt whether they would come or no, but I told them not to fear; I was sure that some of the kind ladies at home would think of us in this far-off land. You should have seen the faces of many when they saw me come in with a large handful of letters. One who had received one last year said, 'Here they come! I shall send mine home to my mother after I have read it. She was so pleased with the last.' Many of the men send theirs home, so that they become a double blessing. 'Well,' says one poor fellow, 'I've not had a letter from home for six years; I am glad to get this, but is it really for me?' 'Yes,' I said, 'it is sent purposely for you, my friend, by kind ladies at home.' 'May I open it?' he asked. 'Oh, yes!' I said; 'it is all your own. Open it and read it.' 'But is there nothing to pay for postage or nothing?' 'No, nothing to pay—it is free, my boy,' I said, 'without money and without price!' So he opened it, and was not a little pleased when he saw the Christmas card. 'Well,' he said, 'this is nice, and how good of ladies at home to think of us out here in India.' I cast an eye back to see if the men were reading the letters, and I saw nearly all were busily engaged. I was glad and rejoiced. I did pray earnestly that the Lord would bless them, and so He will, and soon the sower and reaper shall rejoice together.'"

By means of the "G.U." or "General Use" Letters, adapted for general, parochial, and district distribution, for miners, factory-hands, soldiers, sailors, B ble-classes, servants, young persons in business, &c. &c., departmental distribution to policemen, fire brigades, postmen, tram and omnibus-drivers, and young women in business, were last Christmas organised in London and in other large towns. For such organisations additional workers are earnestly invited.

If those desiring to utilise the Christmas and New Year season for spreading the Christmas Message, with the added pleasure of a personal greeting, would in and around their own homes scatter some of the letters ready to their hands, they would find it in their power to touch many a case of loneliness and ignorance, and to kindle the responsive "Some one cares for me!" which has in so many cases preceded the deeper gratitude to One "who gave Himself for me," of whom each missive speaks in simplest language. These servants, these tradesmen: with their Christmas boxes, those cabmen on the stand, the workmen whom we have sought to reach, the women toiling in the adjacent laundry, that lodging-house servant to whom we spoke for Christ in the summer, the railway porters at the station, the tenantry on the home estate, the "hands" in the large business house for whose souls we have longed, the people in that lonely hamlet, the sick, not only in hospitals, but in their own chambers—these, and many more, would welcome the kindly greeting of "A Christmas letter for you," each letter being sent forth as a "King's messenger."

A line to the printers, Messrs. Hazell, Watson, & Viney, 6, Kirby-street, Hatton-garden, E.C., will procure a catalogue and paper of "Hints to Workers," by return of post, and the Central Secretary, Miss F. Jameson, 44, Clanricarde-gardens, W., will gladly furnish full particulars as to hospitals, workhouses, and departmental distributions for which co-operation is specially needed.

Help with means is earnestly solicited. The increase of openings and calls for the Christmas distributions involves a far larger outlay than formerly. While grateful thanks are rendered to past and present kind helpers, may we remind our non-subscribing readers that even a few shillings will go far towards the purchase of a packet of letters, furthering the addition of this hospital, of that distant station, to the Secretary's list? Collecting cards may be obtained from the Treasurer, Miss Helen Bewes, 67, Ladbroke-grove, W. The general organising Secretary of the Mission is Miss E. Steele Elliot, 66, Mild-may-park, N.

LATYMER-ROAD MISSION.

DEAR SIR,—Our week's work at this Mission begins with the Sunday morning school. A special service for the children is afterwards held, and this is repeated in the evening. There is also afternoon school, attended by some 330 boys, girls, and infants. A special service for adults is held in the evening.

On Monday evenings we hold Gospel Temperance meetings, out of which a Christian Working Men's Club has been formed. The Boys' Evening Shelter is open every night. As many as 300 different boys visit the rooms during the winter season. We would gladly welcome any friend who would occasionally visit these lads in their shelter, give them a short Gospel address, or sing a few hymns to them and with them. We open a shelter for the girls every evening but Saturday, and as many as fifty will often be found in the room. A new hall was opened last May, and one of its class-rooms is set apart for the girls. Visitors will find the girls busily engaged in sewing, and they are trained, as far as possible, in habits of cleanliness and kindness. The nursery is very popular among the mothers of the neighbourhood, many of whom work in the laundries with which Latymer-road abounds. As many as twenty or thirty infants will be found toddling about, swinging in the baby chairs, sleeping in the comfortable cribs, or playing on the floor. Our Mothers' Meeting is conducted on Monday afternoons.

Besides these there are our Farthing Bank, Bands of Hope, Soup Kitchen, Invalid Children's Dinner Table, Library, and other agencies for good, which are carried on regularly as funds and opportunity permit. The Children's Convalescent Homes, Broadwater, Worthing (Girls) and Ramsgate (Boys), are an outcome of our Mission, but are conducted by a separate committee.

Gifts of left-off wearing apparel for adults and children are always useful, as many of our poor children are prevented attending the Mission through lack of garments.

Latymer-road Mission, AULAY MACAULAY.
Blechynden-street, Notting-hill, W.

MR. W. FORBES, who has lately been giving addresses at the Edinburgh Castle, Bow and Bromley Institute, Harley-street Chapel, and Tolmer's-square Church, began a Gospel Temperance Mission on Sunday night at Tufnell-park Congregational Church.

Notices.

W.—Apply to the Secretary of the Evangelisation Society, 21, Surrey-street, Strand, W.C.; and to the Secretary of the Country Towns Mission, 18, New Bridge-street, E.C.

Communications Received with Thanks.—T.H.S. Eva. Winnie. S.K. W.S. A.R.B. A.J.B. M.C. I.M. A.E.C. H.J.P. E.J.C. K.H. P.T. C.C.U. A.H.C. H.A.B. E.H.G. G.F. M.P. A.M. J.D.H. E.L. J.B.B. E.N.E. B.S. A.S. E.J. H.T. W.A. J.M.B. W.L. B.F.H. M.H. J.M.M. J.E. E.G.F. A.C.E.K. W.O.B. W.M.D. W.H.R. J.H.L. H.E.B. S.S. W.E.M. A.E.C. H.B. A.J.B. R.S.A. J.E.C. C.L.R. T.J. L.S. H.W. J.T. G.K. M.G. W.H.S. W.H.A. A. de L. W.R. G.M.C. J.N. W.O.R. J.McO. J.T.W. A.L.S. E.J.M. R.H.H. M.A.B. M.H.S. S.R. E.T. R.P. W.D.S. D.H.H. L.M.B. A.M.B. T.B.R. H.T. H.A.N. W.K.

Applicants for Tracts.—T. C. Smith, 11, First-row, Ashinton, near Morpeth, Northumberland; J. J. Browne, City missionary, 15, Clifton-terrace, South Norwood, S.E.; J. N. Waite, Scotland-green, Ponder's End Middlesex; F. W. Gwinnell, 4, West-cottage, West Town, Dewsbury; W. H. Doggett, Cherryhinton, Cambs; E. Strout, Sea View Cottage, Port Isaac, Cornwall; F. Parrott, 9, Colwell-road, Wellingborough; Miss Bold, 40, Geisbach-road, Upper Holloway, N.; G. Haldbeck, care of Mrs. Pye, 324, Fulham-road; A. Richards, Back-grove-buildings, Dorchester, Dorset; E. Peters, High-street, Stevenage, Herts; Miss Emma Noel, Frampton Cotterell, Bristol; J. J. Moore. 33, George-street East, New Herrington, Fence Houses, Durham; G. N. Yerbury, Museum-street. Bloomsbury, W.C.; T. W. Fowler. City Missionary, 120. Wolseley-buildings, Dockhead, Bermondsey, S.E.; C. Jackson, Fern Cottage, Garden-street, Groves, York; Elizabeth Perry, Grosmont, Pontrilas, Mon.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 1, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Distress in Sunderland—Young Men's Bible Class, per Mr. Button, 10s.; E. H. 2s. 6d.; Alphs, 12s. 6d.; London City Missionary, 10s.; M. S. R. £1; Mrs. M. £4; W. W. £1; Constant Reader, 2s. 6d.; S.A.B. £1; T. N. J. £1; H. R. W. £1 1s.; Hope, £5; Miss L. £2 10s.	18	8	6
Syrian Colonisation Fund—Friend	0	5	0
Rev. McAll's Work, Paris—M. M. B. 5s.; M. H. K. 10s.; Misses C. £1	1	15	0
Miss Cole's Orphan Home—M. H. K.	0	10	0
Jewish Refugees Aid Society—M. S. R.	1	0	0
Children's Hospital in Jerusalem—M. S. R.	1	0	0
Smyrna Rest—M. S. R. £1; T. N. J. 10s.; Hope, £5	6	10	0
Mission to Seamen (Books for Vessels)—M. S. R.	1	0	0
Mildmay Mission to the Jews—Anon. 4s.; M. L. C. 5s.	0	9	0
Miss Whately's Work, Egypt—A. P. S. B. £10; S. A. S. £2; Haggai ii. 8, 5s.	12	5	0
Miss Mittendorff's Orphan Home—A. P. S. B. £10; Hope, £25	35	0	0
Home of Industry—A. P. S. B. £10; (*Girls*) Misses C. £1	11	0	0
Dr. Barnardo's Homes—Anon.	0	3	0
Mr. Rudolph's Work in Alexandria—T. N. J. 10s.; M. E. O. 5s.; Haggai ii. 8, 2s. 6d.	0	17	6
Gratuitous Circulation of The Christian—T. N. J. 6d.; Bellshill Y.M.C.A. 3s. 6d.	0	4	0
Free Distribution of the Scriptures—O.	5	0	0
China Inland Mission—Hope, £50; E. M. D. £1	51	0	0
Mrs. Grinever's Orphan Home—Hope	25	0	0
Maloga Aboriginal Mission—Hope	5	0	0
Mrs. Fisher's Work among Young Women—Hope	10	0	0
Pastor Rodriguez' Mission in North Spain—Hope, £5; Haggai ii. 8, 5s.	5	5	0
Rescue of Little Girls (Miss Johnstone)—Hope	5	0	0
Sadler's Wells Theatre Services (Mr. Catlin)—Hope, £5; Haggai ii. 8, 2s 6d.	5	2	6
Thames Church Mission—Misses C.	1	0	0
Evangelistic Mission—I. R. C. 10s.; Haggai ii. 8, 2s. 6d.; M. £10	10	12	6
Leper Home, Jerusalem—I. R. C.	1	0	0
Rescue Work (Mrs. B. Booth)—E. H. C.	0	10	0
Woman's Mission to Women—E. H. C.	0	10	0
Homes for Aged Poor—E. H. C.	0	10	0
Irish Evangelisation Society—E. H. C.	0	10	0
Theatrical Mission—F. V. M.	1	10	0
St. Giles' Christian Mission—B. M.	0	5	0
Scriptures for the Blind (Dr. Moon)—Misses C.	1	0	0
Mission Hall, Pevensey Sluice—Miss L.	2	10	0
Mr. H. Tove's Orphanage—Haggai ii. 8.	0	5	0
British Syrian Schools—Haggai ii. 8	0	2	6
	£221	19	6

[Advertisements.]

Theatrical Mission—E. M. K. (Penge), £1.
St. Giles' Christian Mission—E. M. H. £1.
Homes of Hope, Regent-square—J. T. M. 10s.

REST FOR THE WEARY AND THE SICK.—Miss Rosalind Hosking, of the St. Luke's Invalid and Convalescent Home, Finsbury House, Ramsgate, makes a strong appeal for increased support. Owing to the growing demands of the Home a new wing has been added. It has also been found desirable to purchase a piece of land at the back to prevent its being built on. Miss Hosking states that she continues to receive many expressions of thankfulness both for physical and spiritual good received, and she appeals for special help at this time.

CONTINENTAL AND FOREIGN NOTES.

Neuchatel.—From *En Avant* we learn that the Salvation Army is carrying on its work with some success, notwithstanding the expulsion of its leaders and the continued persecution.

Russian Intolerance.—A subscriber to *Der Evangelist*, Bremen, lately received his copy in South Russia with a column officially blackened over, so that not a letter could be read. Any remarks upon Russia must be very cautiously made, or the entrance of the paper into the empire will be altogether stopped.

Berne.—The population of this canton, formerly so vigorous, is continually decreasing. Two-thirds of the recruits are declared physically incapable of military service. What is the cause of this degeneracy? It is very evident that it may very largely be attributed to the increased consumption of brandy, which is taking the place of milk.—*Journal Rélégieux.*

The Prussian Bible Society celebrated its seventieth anniversary in Berlin October 15. The report states that 69,659 Bibles and 15,754 New Testaments were issued last year; and since its foundation in October, 1814, 1,283,254 Bibles and 223,597 Testaments have been distributed. In addition to this, Major Westphal has supplied the Prussian army with the Holy Scriptures, the British and Foreign Bible Society having placed at his disposal for this purpose 135,000 Bibles and 670,000 Testaments since 1831.—*Der Evangelist.*

Chicago.—Major Whittle is conducting evangelistic services at Avenue Church, Chicago. Mr. and Mrs. Guinness spent a week in the city and proceeded thence to Colorado. Their meetings were well attended and their words have stimulated missionary interest. Their report of the work of the East London Missionary Training Institute has greatly aided in the carrying out of Mr. Moody's plan for the establishing of a similar school in Chicago. There is now a prospect of its being in operation this autumn. Professors in the various theological seminaries and ministers of all denominations are in hearty sympathy with the enterprise. The object will be to train missionaries, not pastors.

An Eager Learner.—Christian women in India work in the dispensary as well as in the zenana, and many a touching incident shows

> "The untaught heathen waits to know
> The joy the Gospel will bestow."

From the last report of the Religious Tract Society we learn that a lady was dispensing medicine, when a woman presented herself holding in her hand a crumpled bit of paper on which were printed the words, "God is love." "These are good words," she said. "Do you think that your God would love me?" She had walked twenty miles to ask the question. There are hundreds of thousands of hearts that would welcome these glad tidings. Ought they not forthwith to be made known in all the world to every creature?—*The Freeman.*

Spanish Evangelisation Society.—At the late Clifton Conference, a well-attended meeting was held on behalf of this Society. Mr. Donald Matheson, after a glance at the history of Spain and the difficulties connected with religious work in that part, said that those now at work in that country were face to face with some very hard facts, a prominent one being the extreme fanaticism of the lower classes. At the same time, there could be no question that the preaching of the Gospel was attracting large numbers of people who, having heard it for the first time, had been so impressed by it as to flock in crowds to hear it again. The Spanish Evangelisation Society was founded for the purpose of carrying on religious efforts in carefully selected centres, from which Evangelists might be sent forth to itinerate. The first step taken—that of circulating tracts in connection with the work of the Bible Society—had proved to be the right one. Tracts have been circulated instead of the Bible because of the difficulty of introducing the Bible itself among so priest-ridden a people. By degrees, however, the desire to get the Bible became so strong that when they heard that copies were to be obtained on certain ships which had come in they flocked thither in crowds. Christian effort, wisely directed, would prove of great advantage to the spiritual welfare of the country. Mr. W. W. Greene, who had recently returned from Spain, fully endorsed the remarks of Mr. Matheson. He told of good work being done in Seville, Cadiz, Villafranca, and other parts of Spain in which for many years there had been a lack of workers. There was an immense work to be done, and he asked for the liberal and prayerful co-operation of friends at Clifton to enable the Society vigorously to proceed with it.

Savoy Mission.—At a meeting in the house of Pastor Clement de Faye, now residing at rue Malagnou, near Geneva, Switzerland, it was agreed formally to constitute a Mission to Savoy for the propagation of the Gospel. The meeting unanimously appointed Pastor de Faye the future director of the Mission, and Pastor Goty the sub-director.

Denmark.—The British and Foreign Bible Society is very active in Denmark. Over 40,000 portions of Holy Scripture has been distributed, 10,500 Bibles, and 16,500 New Testaments. The colporteurs have sold 15,500 copies. The demand increases so rapidly that the printers find it difficult to meet the supply. 9500 Bibles and portions were also sent last year to London for the use of Danish sailors and emigrants.

Lithuania.—The Baptists here are meeting with great persecution. They are beaten, their fields and meadows trampled down, their woods destroyed, their houses broken into, &c. The authorities when appealed to say they have no jurisdiction over Baptists; if they will return to the orthodox church all shall be restored with interest. Their German brethren are doing some little to help them in their great need.

Seamen in Spain.—The Bishop of Gibraltar has placed £100 a year at the disposal of the Missions to Seamen for the support of a Scripture reader for the exclusive service of the 62,000 British seamen who annually visit Bilbao. The chaplain at that port has long been urgently desirous of additional aid for which funds were not forthcoming. A reader who has acquired eighteen months' experience at Cardiff has been selected for the post.

A Baptist Evangelist has been going from island to island on the coast of Esthonia, one of the Baltic provinces, where he has had good meetings in barns and private houses. He found many believers there, of whom he baptized more than 120. Many others heard the Word with readiness. In some places the most riotous and determined opposition was shown. There is a great lack of Christian literature among the Esthonians. They possess only a very poorly translated Bible and hymn-book. The inhabitants are extremely poor.

Sailors' Rest at St. Malo.—Not long since a Sailors' Rest and Reading-room was opened at St. Malo for the use of sailors visiting that port and St. Servan. We are informed that some 7000 English and American seamen do so in the course of the year; and when the harbours are complete the numbers will, no doubt, increase. In the first half-year of its existence the Rest was used by nearly 2000 sailors. Help is needed in the shape of money contributions and gifts of illustrated and other papers. These may be sent to Mr. J. Amy, agent, South Western Co., St. Malo, France.

Spain.—Mr. Armstrong, in his last circular-letter on the Evangelisation of Spain, thinks the light of the Gospel has been brought to Spain, but the people have refused it. "They know that the Gospel is true, and that the Church of Rome is false," but they choose the latter because it permits them to live in their sins, provided they conform to certain ceremonies. Mr. A. believes more attention should be given to the villages than to the towns; from his own experience he can testify that where the Gospel is faithfully preached, some conversions do follow. Spain needs two married foreign missionaries in each of its forty-nine provinces. In the present state of Spanish society woman is an indispensable aid to the missionary. Mdlle. R. Matthey has just begun a Y.W.C.A. in Valladolid, which seems likely greatly to help our isolated young.

Central Africa.—Letters have just come from my son, F. S. Arnot, dated Bihe It was only after much persuasion on the part of a Portuguese trader, and sundry mysterious "hints" from the Headman of the Barotsi people, that he was induced to leave for the Portuguese territory. After he left a civil war broke out, which resulted in his old friend, the King, being killed. This shows the gracious hand of God in taking him away from danger. On getting to Bihe, in company with the trader, he heard of the sore distress of the American missionaries in Bailandu, so he pushed on, and only arrived to witness the destruction of the property of the missionaries. The people got alarmed, and fancied he had dropped from the skies, so we took advantage of their confusion, and called a "court of inquiry" of the chiefs, which resulted in their sending a letter after the missionaries to bring them back. He waited twelve days at Bailandu and returned to Bihe, but intends to go to Benguella, on the west coast, and after getting supplies he intends again to return to the interior, but much to the north of his old station, where the climate is healthier, and where no missionary has been.

54, *York-street, Glasgow.* Wm. Arnot.

(*For Forthcoming Meetings, &c., see page* 28.)

MIDNIGHT MEETING MOVEMENT.

ENGLISH AND FOREIGN OUTCAST WOMEN. THIS WINTER'S MISSION.

The Committee have decided to Mission the **WHOLE OF THE METROPOLIS AGAIN THIS WINTER** by means of a general distribution of one of the Gospels, and to hold Midnight and Afternoon Meetings in every available district.

MEETINGS WILL BE SPECIALLY ARRANGED in order to seek the salvation of **FOREIGN OUTCAST WOMEN**, now so numerous in certain parts of the metropolis.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 24 FRIENDS KINDLY CONTRIBUTE £5 EACH, as was so generously done last year.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. Christien, Organising Secretary, at the Office. Donations may be sent to Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

G. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

JERUSALEM.

For several years past the Mildmay Mission to the Jews has helped the poor of Jerusalem—Jews and Proselytes—by purchasing Olive Wood Goods, Mother-of-Pear Work, Pressed Flowers, Photographs, &c., &c., and disposing of these Articles by Public Sales in this Country.

THE EIGHTH PUBLIC SALE

Of such Articles, direct from Jerusalem, will (D.V.) be held in the

POWIS HALL

(Behind the Tabernacle),

TALBOT ROAD, BAYSWATER,

ON

TUESDAY & WEDNESDAY, NOVEMBER 11 & 12.

The SALE will be held from 2 p.m. to 9 p.m. each day.

The Rev. Frank H. White, Pastor of the Tabernacle, will (D.V.) give the Opening Address on the Tuesday; and the Rev. Dr. Sinclair Paterson, on the Wednesday.

All Goods marked in Plain Figures; No Alteration in Prices; and NO RAFFLING.

Powis Hall, Powis Gardens, is about five minutes' walk from the Westbourne Park Station. Victoria omnibuses (red) pass the doors From all "Royal Oak" 'buses, alight at Colville Road.

The Anchorage.

Hebrews vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Ancherage Mission, and for trained servants, apply (by letter only) to Mrs. H. Stuart-Wortley, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

AMIE; or, Heavenly Wisdom. By Eliza Richardson. Tinted Covers, 6d.; cloth, 1s.

London: Morgan & Scott, 12, Paternoster-buildings; *And may be ordered of any Bookseller.*

The Bitter Cry of Outcast London.

In connection with the Mission work of the London Congregational Union, recent visits to some of the Board Schools and the homes of the children attending them, reveal the very urgent necessity of providing additional clothing, and more especially Boots and Shoes, for the coming winter. Contributions of Children's left-off boots of all sizes, or of money to purchase them, will be most gladly welcomed. Parcels of clothing will be thankfully received by Mrs. Mearns, 25, Oakley-street, Chelsea.

"Outcast London," "The Bitter Cry," and other pamphlets illustrative of the work being done, will be forwarded on application to the Rev. Andrew Mearns, Memorial Hall, Farringdon-street, E.C., to whom all communications and remittances should be sent.

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President.—Right Hon. the Earl of Shaftesbury.

The prohibition against Jews settling in Syria is now revoked. FUNDS NOW NEEDED for settlement in Holy Land of some of the Cyprus Colonists, and of Roumanian, Russian, and other Jews deprived of livelihood by present Persecution and Repressive Laws in Europe. *Hon. Treasurer.*—R. C. L. Bevan, Esq.

Donations received by the Bankers:—Messrs. Drummond & Co., Charing-cross, S.W.; Messrs. Barclay, Bevan, Tritton & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland. *Secretary.*—Mrs. Finn.

Office.—41, Parliament-st., Westminster, S.W.

NOW READY, THE NEW VOLUME OF

"OUR DARLINGS" FOR 1884.

Edited by DR. BARNARDO.

One of the most attractive books for children, containing in addition to a BEAUTIFUL COLOURED FRONTISPIECE and SEVERAL CHARMING PHOTO-LITHOGRAPHS, not less than 500 ENGRAVINGS; also interesting and instructive stories, and earnest Gospel teaching. This volume is especially suitable as a gift book to children and young people, or as A CHRISTMAS PRESENT. Bound in delicately tinted boards with three choice pictures on the front cover, only 3s.; or in cloth, gilt edges, 5s.; to be obtained of the publishers, Messrs. John F. Shaw & Co., 48, Paternoster-row, E.C.; and of all Booksellers and Newsagents.

DAYBREAK IN MOROCCO.

ONE of the most interesting missionary meetings we have attended for some time was that held in the Lecture Hall, 186, Aldersgate-street, last Thursday evening. It was in connection with the Kabyle Mission; the main object was to hear a statement from Rev. E. F. Baldwin, who goes out to labour in Morocco, and to commend him, with his family, to the grace of God in his new sphere of work. We could not but feel a special and thankful interest in the occasion when we heard Mr. Baldwin say that it was through reading in our columns accounts of the work of the Kabyle Mission that his heart was first stirred up to devote himself to the evangelisation of North Africa. The American Foreign Mission Board sent him to Algiers last spring to spy out the land, and a short stay there enabled him to take back a good report. Failing to get his American friends to take up the work permanently, he, in the providence of God, opened correspondence with Mr. Glenny, of Barking, with the result that he is now going to Tangier as the representative of the Kabyle Mission. Mr. Baldwin is accompanied by his wife and seven children, all of whom, he says, have been dedicated to missionary work from their birth. His eldest daughter, Carrie, was present at the meeting and sang very sweetly the most appropriate hymn—

> I know not what awaits me,
> God kindly veils mine eyes;
>
> Where He leads I will follow,
> I will follow all the way."

Mrs. Baldwin also spoke some earnest words of trust in God as to the future, and of desire for the consecration of her children to the service of God. She is evidently a true helpmeet to her husband in the work of his life. They go forth trusting that all their needs will be met, as they have been in the past. Mr. Baldwin had some remarkable experiences to tell on this point, as to the faithfulness of God in answering prayer. It was intensely touching, too, to listen to his story of the conversion of his boy, eight years old, through the father's reading to him of the incident told by Mr. Hudson Taylor at the last Mildmay Conference, about his little girl (eight years old) in China.

A greatly added interest was given to the proceedings by Mr. Glenny's running description of the Berber races, and the efforts that have been made to Christianise them. Major-General Haig, who presided, was also able to tell from personal observation of the wonderful readiness that exists among these South African peoples to receive the Gospel message. In the face of all the facts, it seems a most remarkable thing that so few Gospel messengers, both men and women, have gone from Christian England to a land very desirable in all respects as a healthful place of residence, and less than a week's distance. Christ's last command was to witness for Him in Judea, in Samaria, and in the uttermost parts of the earth. English Christians are doing a good deal to witness for Him in Judea (at home), and they are beginning to awake to the claims of "the uttermost parts of the earth." The near lands, such as Continental Europe and North Africa, which may stand for our Samaria, we have well-nigh overlooked. We trust Mr. Baldwin and his family may be but the pioneers of many more.

THE KILBURN HOUSE OF REST.—The weekly Friday evening meetings at Miss Mason's headquarters for the weary workers are now fairly re-opened for the winter season. Last week Mr. J. P. Wigstone gave an account of missionary work in North-west Spain. He reports, to the praise of God, that whole families have been converted; priests, publicans, with some of the lowest and vilest of the people, have become "new creatures in Christ Jesus." We ask prayer for Mr. Wigstone and his wife, who hope soon to return to their important sphere of labour. Miss Mason cordially invites any missionaries passing through London to find their way to 8, Cambridge-gardens, Kilburn Park, on these Friday evenings. Tea at six; meeting at seven.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people. Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

REV. W. HAY AITKEN.—November 16 to 23, St. John's, Cambridge-road, Bethnal Green, E. Mid-day services at St. Andrew's Undershaft, E.C. November 30 to December 15, All Saints', Lambeth.

REV. W. HASLAM.—St. Barnabas, Holloway, November 16; Christ Church, Worthing, November 29; the Parish Church, Poole, Dorsetshire, December 11.

MR. J. M. SCROGGIE.—November 15, Inverness; December, Paisley.

MR. JAS. J. SCROGGIE.—November 2—9, Bushey; 14—27, Upper Norwood; 29—December 8, Southgate.

MR. HENRY THORNE.—November 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

MR. GAWIN KIRKHAM.—November 6, Epsom; 8—10, Norwich; 13, Verulam Mission, Kennington; 14, Old Ford Mission Hall; 16, King's Cross Theatre; 17—26, East London Church Mission; 27, Mildmay park; 30, Arthur-street, Gray's-inn-road.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, at St. Thomas, near Swansea; at Newport (Mon.), November 16—30.

CONFERENCE HALL, Mildmay-park, N.—Sunday, November 9, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Edward Brewer, of St. Thomas', Islington.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry during November. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall Savile-row, at 8 p.m.

W. SPENCER WALTON, Horbury Room, Kensington-park-road (near Notting-hill-gate Station), every day (Saturday afternoon and Sunday excepted), from November 3 to 11, inclusive, at 3.30 and 8.30. The Notting-hill Male Choir have promised to sing at some of the meetings.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate: Malden Hall, Queen's-crescent, Haverstock-hill; Oxford Music Hall, 6, Oxford-street, W.; —all, Sunday, 7 p.m. Prayer meeting for workers, at 10, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m.

MISCELLANEOUS.

BRIDGE OF HOPE MISSION, 26, Prince's-square, St. George's, E.—Monthly prayer meeting, Friday, November 7, 3.30 p.m.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. John Kennedy, D.D., every Tuesday, at 12 noon, during November.

THE SALVATION ARMY.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, November 5, 12, and 26.

OUR BRITISH BLUE-JACKETS: An Account of Work Afloat and Ashore.—Miss Weston, Friday, November 7, 8 p.m., Town Hall, Kilburn.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, November 9, at 6.30 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 1 p.m.

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station).—Friday, November 7, 8 p.m., Mr. Wigstone will speak of the Lord's work in Spain.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, November 7, all-day meeting, from 10.30 a.m. to 8 p.m. Intervals at 1 o'clock and 5 for refreshments. Miss Weston and other friends will take part.

MRS. BOARDMAN'S BIBLE CLASS FOR LADIES, 3, Highbury-place, N., will be changed from Wednesday to Thursday, November 6, at 11. It will hereafter be on Thursday.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, November 6 at 8 p.m., subject, "Spiritual Illumination;" 13th, "The Great Chamber of the House of God."

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road. November 7, Rev. H. Webb Peploe.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, November 19. Tea at 6; meeting at 7. Addresses by members of the Y.M.C.A. on "Work amongst Young Men in London."

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Seventh annual meeting, Friday, November 21. Enlarged hall will be opened. Tea and coffee at 5.30; meeting at 6.30. Messrs. J. E. Mathieson, T. A. Denny, Reginald Radcliffe, R. C. Morgan, Robert Paton, and other friends. Lord's Supper at 8.30.

Y.M.C.A. ASSOCIATIONS.

61, GRACECHURCH-STREET.—Week of prayer for young men, November 9. Special addresses each day, 1.15 to 2 p.m. (Saturday excepted), and as follows: Monday, November 10, 6.30 p.m., Mr. Edward Trotter. Tuesday, 11th, 5.30 p.m., Major Roberts, R.A., to those in banks only; 6.15 p.m., Mr. Robert Farie; 7.30 p.m., meeting of Christian workers. Wednesday, 12th, 6 p.m., Messrs. Reynolds and Hutchinson, for youths only. Friday, 14th, 6.30 p.m., Mr. John Trotter, for soldiers only.

EXETER HALL.—Mid-day meeting every day (Saturday excepted) from 1 to 2. Meeting for Strangers, Monday night, at 8. Bible lecture, Friday, 8 p.m., by Rev. J. Bennett, D.D. (Park Chapel, Chelsea). Bible study, Saturday, at 8. Rev. J. Wilkinson (of Mildmay) will give a special address, Thursday, November 13, at 8. Evangelistic meeting, Tuesday, Wednesday, and Thursday, at 8.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Monday, 7 p.m., reception meeting for young men commencing business life in London. Prayer meeting, first Friday in every month, 11.15 a.m., for women, for Gospel Temperance and other Christian work.

17, CAMDEN-ROAD, N.W.—Mr. Shuldham Henry every Thursday evening in November, at 8.45. Subject next Thursday, November 6, "Holiness."

FINSBURY PARK BRANCH.—Sunday, prayer meeting in Finsbury Park Hall, 9.30 to 10.30 a.m. Bible class for young men at 3.15 p.m., conducted by Mr. Henry Holme. Open-air services 6 to 7 p.m. Evangelistic service with large choir and soloists at 7 p.m. At the rooms of the Association, 1A, Coleridge-road, Finsbury Park: Devotional meeting, 8 p.m., Tuesday; preparatory Bible-class for Sunday-school teachers, Fridays, 8.30 p.m.; prayer meeting and conference of workers, 7 p.m., Saturday; choir practice 8.15 p.m.; open-air services, 8.30 p.m.

EVANGELISTIC NOTES.

HOCKLEY, ESSEX.—Mr. Harris, of the Evangelisation Society, has closed a fortnight's services in the Wesleyan Chapel, which have been well attended and greatly blessed. E. H. JOLLY.

THE CHURCH ARMY.—The Bishop of Oxford has kindly contributed £10 to the Church Army, whose beneficial working he has seen in his diocese. The winter campaign is now commencing, and funds are urgently needed.

SOUTH NORWOOD.—Mr. J. J. Brown, the City missionary in this district, is doing an excellent work according to accounts that we have received. A new Mission hall was lately opened, and we are glad to learn that it has already been the birthplace of some souls.

STANWELL.—A good work is being done here by Mr. Scoones, notwithstanding many difficulties. The room is used for the purposes of a club during the week, and great need is felt of a room where services can be held in the week and a Sabbath-school on the Sunday. The men who attend are of the agricultural class, who are unable to support the work. Mr. Scoones would greatly appreciate the co-operation of Christian friends, and is worthy of assistance. His address is 3, Edward-terrace, Wood's-road, Burchell-road, Peckham, S.E.

DOVER.—Major Selby, of Dover, writes:—"We feel thankful to God for the visit to Dover of Mr. and Mrs. Somerset Gardner, who, during an eight days' Gospel Mission in October, have been mightily used of the Lord to the building up of the Saints, the reclaiming of backsliders, and the bringing into the kingdom of sinners. Mr. Somerset Gardner's addresses from the texts, 'Let us not sleep' (1 Thess. v. 6) and from that in Heb. xii. 2, 'Looking unto Jesus,' were most powerful." Mr. and Mrs. Somerset Gardner are now evangelising at Southampton.

VILLAGE WORK.—Mr. and Mrs. Diprose, a year ago, took a house and began Gospel work at Michael Church, Ross. They are now enabled to thank the Lord for sending them there, seeing his guiding hand through the success given to their efforts. People walk six or seven miles to and from the services. A cheerful, comfortable iron building has been put up to seat over two hundred. An anniversary meeting was lately held; many thanked the Lord for the work. The workers freely give their services, without money and without price. Under these circumstances some readers may be stirred up to help in paying off the debt that remains on the building, as most of those who attend are working people. H. TURNER.
Retreat, Bodenham, Leominster.

THE COMING LONDON MISSION.—A glance at the arrangements, says *The Rock*, so far as they have yet been completed, for the approaching Mission in the City and East London will hardly reassure those who do not look forward to the undertaking with high anticipations. The feature that strikes us most forcibly in the list of missioners is that comparatively few of them are at all well-known men. We notice, of course, Canon Body and Mr. Aitken, and two or three others almost equally familiar in connection with Mission work, but it is no injustice to the greater number of the preachers included to say that, whatever their gifts may be, they are not, as yet, generally acknowledged. The work requires special gifts, of which personal holiness and zeal, though the chief, are by no means the only ones, and we are more than doubtful whether the Church of England possesses suitable ministers enough for the work that is proposed to be carried on from November 16 to 23.

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CASE FOR THIS WEEK.

DECLINE.—CASE at Ashby (Linc.).

On April 12 I received (on my printed form of questions and answers) a full statement of this patient's case (Sarah Hannah Stow).

[Let me here observe that such a statement will suffice if the Question Sheet (to be obtained from me) is properly filled up. There is no real necessity for any patient to come to see me, and advice and medicine is sent to any part of the kingdom immediately upon the case being thus placed before me.]

Consumption had been in the family. Complaint commenced with pains in the side, with other usual symptoms, which gradually got worse. For two months the flesh and strength had rapidly declined.

On August 4 I received a letter from the patient's father, in which he says: "Many thanks for the restoration of my daughter, by the blessing of God upon your medicine. She is quite well, and has taken a situation. I should have written before, but waited to see how she might be when she resumed work. I am happy to say there has no symptom returned.—E. Stow, Ashby, Brigg, Lincolnshire."

I may add that I reduced the charge for medicine, the case being recommended to me as worthy of such consideration by Rev. J. Jackson, Wesleyan Preacher, of the Brigg Circuit.

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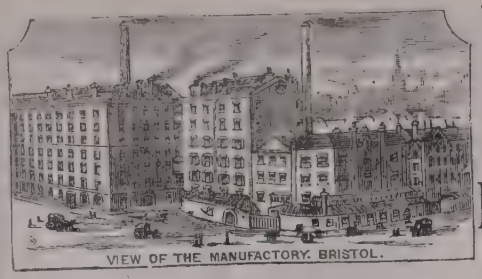
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£500 WANTED by the Monthly Tract Society to enable the Committee to respond to appeals for free grants of Tracts in aid of Christian Mission at home and abroad. God has so blessed the tracts issued that they are eagerly desired. Christian workers, will you help us to scatter these silent messengers broadcast?—Cheques and postal orders to be made payable to J. R. MACKENZIE, General Secretary, 8, New Bridge-street, London, E.C. Bankers, Barclay, Bevan, Tritton & Co., Lombard-street.

INVALID CHILDREN. — The Committee of the Children's Convalescent Homes, Broadwater, near Worthing, send Bamsgate, appeal for funds to carry on their work. During the summer months numbers of invalid children have benefited by visits to these Homes, and applications are now constantly coming in; but the poor children cannot be received unless additional help is forthcoming.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill.

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B. H. GERRANS, Secretary.

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In the Afternoon the Chair will be taken by

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And in the Evening by

T. A. DENNY, Esq., at 7 o'clock.

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SEVEN DIALS MISSION.—The Mission Hall, Short's-gardens, having just undergone needful repairs at a cost of about Forty Pounds (a heavy addition to the ordinary expenses), contributions in aid of the work are urgently needed, and will be thankfully acknowledged by Rev. F. S. SWINDELL, 32, Broad-street, Seven Dials, W.C.

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FAIR VIEW, 89, Cazenove-road, N.—A SALE of Useful and Fancy Articles, and of Clothing for the Poor (the work of the Pupils), will be held on Friday, November 14th, 2 to 7 p.m., in aid of the Zenana Bible and Medical Mission. The attendance of friends interested in Mission Work is earnestly solicited.

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EXPERIENCED GOVERNESS wanted, after Christmas, in a Clergyman's house, Isle of Man. A Christian lady who can teach thorough English, French, German, music, drawing.

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YOUNG LADY seeks re-engagement, after Christmas as Governess or Travelling Companion. Thorough English, French, German, Dutch (acquired abroad), music, drawing. High testimonials.

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MANY Christian men are satisfied that in dealing with the poor we must act in accordance with the laws or the science of Political Economy. For example: it is of no use to interfere with the prices of labour; these must and will regulate themselves by a necessary and inevitable law. But what is the law but this—

"The good old plan—
That they may take who have the power,
And they may keep who can"?

What is it but the law of fallen nature, the law of human selfishness? It is certainly not the law of God, for He says, by his Apostle James: "Behold, the hire of the labourers who have reaped your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth." Evidently the Holy One recognises a rate of wages other than that which is the result of an excessive and grinding competition.

And James does but echo Isaiah, who asks: "What mean ye that ye beat my people to pieces, and grind the faces of the poor?" And of Amos, who denounces "the kine of Bashan, which oppress the poor, which crush the needy, which say to their masters, 'Bring, and let us drink.'" And of Jeremiah, who tells the son of Josiah, "Thy father judged the cause of the poor and needy; then it was well with him. Was not this to know Me? saith the Lord. But thine eyes and thy heart are but for thy covetousness, for to shed innocent blood, and for oppression, and for violence to do it. Therefore, thus saith the Lord, they shall not lament for him. Ah, my brother! Ah, sister! Ah, Lord! or ah, his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

Does the righteousness or the philanthropy of God our Saviour sanction any law which turns the screw upon the worker to the last limit of endurance? Is the attainment of this limit the sign of the end of the day of grace? It would seem that some think so; perhaps they are not far wrong. A friend of ours was buying some material for the clothing of her little children, when the foreman of the department said: "The end must be drawing near; things cannot go on much longer as they are." "What do you mean?" asked the lady; "I never heard you talk like that before." "Well, it has come to this: our firm cannot get another penny out of our hands; we cannot get them to work for a farthing less than they are doing now." The screw could not be given another turn. If such a scale of wages be regulated by a law, is it not the law concerning which the Psalmist inquires of Almighty God, the Judge of all the earth: "Shall the throne of iniquity have fellowship with Thee, that frameth mischief by a law?"

Political Economy, if it be a science, appears to be one of those which in the eyes of the only wise God are "falsely so called." As in the case of other sciences, from the positions taken a few years ago it retrogrades to-day. *The Daily News*, speaking of the Socialist Democracy of Germany, and of its spread in England, says:—

"It is impossible to deny that in this country a great reaction has set in since the days when Lord Macaulay denounced paternal government as odious, and Manchester Reformers held that the postal system ought to be left in the hands of private enterprise and competition. . . . The theory that everything can be left to individual philanthropy, private enterprise, and free competition, has had to be qualified by many grave considerations. Mr. Gladstone put the case admirably. . . . You cannot deal with the people around you as you might recommend somebody else to deal with the inhabitants of Jupiter and Saturn. It cannot be done, and there is an end of the matter. . . .

"The mistake of the political economist—and we are speaking now rather of the pedantic and commonplace amongst them—was to put out of consideration altogether the hard, substantial fact that there are human feelings. Political economy professed to teach nations how they might become wealthy. Assuming that the teachings were in themselves correct (and the teachings of political economists were sometimes very incorrect), it would still have to be said of many political economists that they failed to take due account of human nature. There are times when men will go out of their way to help or to relieve or to save in defiance of any dogma. The physician is surely right who tells that a plunge into a winter sea in one's clothes would be likely to bring on a severe cold. But a man who sees a child fall off the deck of a steamer will plunge into the winter sea all the same, in the hope of saving the child; and we all applaud him for his disregard of the doctor. England is at present engaged in an effort to deal with a subject which some time ago would have been held to be entirely outside the sphere of a State's business. Legislation will undoubtedly be called upon soon to do something for the housing of the poor.

"Of course, whatever is done must be done with full recognition of the rules of a true political economy, and must keep in view that the object of the State is only to help certain persons or certain classes in order that they may be afterwards able to help themselves. But it is certain that even in going thus far we are departing widely from the principles which seemed most to be coming into favour in this country some twenty years ago."

Yes, it is a hard and substantial fact that our faithful Creator made us with human feelings. It is very hard perhaps, but political economists must "take account of human nature," otherwise human nature will take account of them. Yes, the hard and substantial fact that there are human feelings, and the fact that even trodden worms will turn, cannot safely be forgotten as a factor in any true political economy. The Worm of the twenty-second Psalm, now at the right hand of the Majesty on high, is coming again with power and great glory, and the Psalmist says to the living God that "He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence, and precious shall their blood be in his sight." Political economists must take account of HIM.

Is it not time to have done with the cruel cant that declares that we must work iniquity by a law, that we must put our poor workers on the rack? Our forefathers and mothers were racked and burned because, as Christ's witnesses they tormented those who dwelt upon the earth. By an inevitable law they gnashed upon them with their teeth, and hated them, and killed them. But was it the law of God or the law of sin? And is the law which political economists appeal to as ruling wages and fixing the prices of commodities, and putting the poor on the rack, and breaking the needy on the wheel of so-called Progress, a law of God or a law of sin?

Is it impossible for Christian manufacturers, Christian merchants, Christian retailers, Christian purchasers, to pray and to consult together, until the God who made and loveth all reveals some way by which the gold and garments of the well-to-do may not be rusted and cankered with the bloody sweat and tears of blood of broken-spirited and broken-hearted workers? nor children and girls be driven by the law of sin to become (in the words of no inexperienced authority) beasts at the East-end and devils in the West, the prey of men, young and older, who ought to have been brothers and fathers to them, but who employ fiendish men and women to provide victims for their unholy and cruel appetite?

Woe unto you, royal and noble and gentle hypocrites! for ye compass sea and land to make one proselyte (God pity her!), and when she is made ye make her twofold more the child of hell than yourselves. Woe unto you! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. Woe unto you! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness.

But to return to the labourers. Thousands of our girls and women cannot live upon the wages they receive; and Christian employers say, "We cannot swim against the current of trade; we should be glad to pay more, but competition is so severe, the demand for cheapness is so exacting, that if we attempted to increase wages we should be swept into bankruptcy." Are we really delivered to do all these abominations? Does God see us not? Has the Lord forsaken the earth? Are we driven to say, "There is no hope—no, for I have loved strangers, and after them will I go. There is no hope; but we will walk after our own devices, and we will do every one the imagination of his evil heart"? It was the consummation of Israel's iniquity, when they took this ground, that there was no hope for righteousness; that they must work iniquity. "Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city of perverseness; for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity; but I will recompense their way upon their head."

Is there no cause to apprehend the same recompense upon ourselves, if we adopt the same God-dishonouring pleas? Are not our cities full of the blood of souls? Are not the Lamentations of Jeremiah the prosaic and sober truth about ourselves? Do not the luxury and the hunger, the oppression and the lawlessness, the violence and the suffering, the fraud and the shame, all appeal to the people of God: "Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thy hand toward Him for the life of thy young children that faint for hunger in the top of every street"?

There is to be a day for prayer and humiliation at Mildmay, on Thursday next; there is abundant cause. Those who cannot be there may none the less wait on God, in despair of man, but in faith and hope in Him; and let men pray everywhere, lifting up holy hands, without wrath or doubting, that God may set his people free from complicity with any form of evil, and deliver the nation from the judgments that hang over us.

REMEMBER.

By Rev. H. E. FAURE, D.D, Doesborgh, Netherlands.

THERE are still many believers who have not yet realised their glorious privilege of being made to sit in heavenly places in Christ Jesus; they reckon not with changeless eternity, but with changing times and seasons, frames and feelings. They live, more or less, satisfied with their spiritual state, but now and then, on solemn occasions, the ask themselves: What is our condition before the Son of God who bought us with his precious blood?

To them, He, who is the same yesterday, to-day, and for ever, says, as He did to the church of Ephesus, "Remember, therefore, from whence thou art fallen; and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The Lord had a most serious complaint against this once elect church: she had left her first love. That love had burnt brightly and cheerily, and had spread its light and warmth far and wide. Paul had heard of it, and ceased not to give thanks for them, making mention of them in his prayers. Most remarkable were the spiritual heights so speedily attained by the church of Ephesus. When Paul arrived at that capital he found a small number of believers, about a dozen, who only knew of John's baptism; they only had been brought to repentance and remission of sins by beholding the Lamb of God that taketh away the sin of the world. Paul's gospel consisted in the glad tidings of much more glorious heights of salvation attainable to believers in this life already; this was the meat which he lamented not to be able to impart to the Corinthians, because they were still only babes in Christ, and through their envying, and strife, and divisions, pretty well satisfied thus to remain.

This solid food the little flock at Ephesus received with avidity. When they heard that there was more to be had for them than they already possessed, they would gladly obtain it. And obtain it they did. By the laying on of Paul's hands the Holy Ghost came on them. No wonder that the Word of God grew mightily and prevailed, and that the Church attained to such a height that Paul, having heard of their faith in the Lord Jesus and love to all the saints, ceased not to give thanks for them: they were to the praise of the glory of his grace, and after they believed were sealed with the Holy Spirit of promise: they were partakers of Christ's resurrection life, and made to sit with Him in heavenly places; formerly they were darkness, but now light in the Lord. All this, and ever so much more, was their glorious condition when in their first love.

But in that love they had not persevered. What had once been such a bright, shining flame was now a mere flickering glimmer. Paul wrote, "If I have not love, I am become as sounding brass or a tinkling cymbal." And thus it had become at Ephesus. They still hated the deeds of the Nicolaitanes, and could not bear them which were evil; they still could distinguish between real and feigned apostles; so deep they were not sunk that they could not distinguish between truth and falsehood; they did not try to obtrude upon themselves that they had assumed a position all too high, which could not possibly be maintained in this life. They were not like the sow that was washed, returned to the mire; yet retaining the form of godliness they lacked the power thereof. Clinging to the doctrine, they wanted the life. It was not well with them. They had fallen from the lofty place they had formerly occupied Their Church had shined like a brilliant star in the dark night of heathenism, and now of that Church could be said, "How art thou fallen, O morning star!"

Whence this sad collapse? Undoubtedly because they had not paid sufficient attention to the warnings and exhortations of their father in Christ. Paul had verily not preached to them that they were no more susceptible of being led astray, that the work of grace, once begun, would unavoidably, under all circumstances, be carried on and accomplished; hence that there was no occasion for them to watch, as their Keeper slept not nor slumbered. Quite the reverse; they had to awake out of sleep, and arise from the dead, and Christ should give them light. They had to walk circumspectly, not as fools, but as wise, redeeming the time, because the days were evil. They had to give thanks alway for all things to God, and to submit themselves to one another in the fear of God. They had to put on the whole armour of God, in order to be able to withstand in the evil day; and, having done all, to stand—for their conflict was not with flesh and blood, but with principalities, powers, rulers of the darkness of this world, spiritual wickedness in high places. To these earnest exhortations they had not given heed; and gradually, but surely, the crafty enemy had entangled them in the cares of this world, and instead of going from strength to strength and from glory to glory, they began to live upon the remembrance of what they had formerly possessed, and not obtaining fresh supplies daily. First they came to a standstill, and then to a falling from their first love.

And what now does the Good Shepherd? Does He leave these sheep, that have been straying so wantonly, to their lot, to become a prey to the wolf? Nay, nay! He comes to look after them, to bring them back to the fold, again to make them lie down in green pastures, and gently to lead them by the quiet waters. He calls to his faithless wanderers, "Remember." This is the first step He advises them to take in order to get to the second, "repent," and finally to the last, in order to come again where they ought to be—"do the first works."

Remember! That is, make use of your memory. By means of your mental powers call to mind what your condition was when with boldness you had access through faith in Christ, when He dwelt in your hearts by faith, and ye were rooted and grounded in love, when the Lord wrought in you without let or hindrance above what ye were able to ask or think; compare that condition with your present one of backsliding from grace, and losing your first love; ask yourselves if it ought to remain as it is; if you do not prefer your former joy and gladness to your present dead and barren state; especially, if you would continue to crucify the Lord, that bought you with his blood? The Lord thus prescribes what is altogether within our ability, of course not there to remain, but as the first step to further progress. *Remember.* When Peter at the crowing of the cock "called to mind" the words spoken by Jesus, he wept. When the prodigal remembered the abundance of bread in his father's house, he could no longer be satisfied with swine's husks, but arose and came to his father.

Beloved in Christ, we who these last few years, through God's mighty love, and the grace of our Lord Jesus Christ, and the fellowship and sealing of the Holy Spirit, have enjoyed such glorious blessings, how is it with us at present? Have we grown in grace and in conformity to Christ's image, and are we distinctly conscious o yet greater spiritual blessings since we accepted the boon of our sanctification by faith? Let us earnestly and solemnly place ourselves with this question before the Lord.

If, to our shame, and to the grief of God's Spirit, we have receded, let us remember whence we are fallen, and repent, and do the first works. Especially remember how we originally became possessed of full salvation—to wit, by faith, by simply accepting what Christ was for us. As we received Christ Jesus the Lord, so let us walk in Him. In the same manner we must return to Him; believe, and *confess*. We may make no room at all, even for the least semblance of doubt in our hearts; that the tender Shepherd, who bled and died in our stead, certainly did not merit at our hands. But as little may there be room in our lives for that soul-cancer—fear of man. Let us, under all circumstances, confess our Lord before men, and He shall also confess us before his Father in heaven; and the Holy Ghost, proceeding from the Father and the Son, will convey *this* impression to our hearts, and again, as before, shall we have boldness, whilst looking upwards, to utter: "Abba, Father, our Father."

Thus confessing with the mouth, we shall experience that it is unto salvation practically realised.

RELIGIOUS SERVICES FOR THE PEOPLE.

THE following circular letter has been issued by the Committee for arranging these services. It is signed by Lord Shaftesbury, as Chairman, and the Lord Mayor, as Hon. Secretary of the Committee. Any help that our readers are able to give to this invaluable effort should be sent to Mr. C. M. Sawell, 3, Bridewell-place, New Bridge-street, E.C.:—

"For twenty-five winters, without public disturbance of any kind, the Committee have had preached, quietly and reverently, the Gospel of Christ to the masses in this great and ever-increasing city, in such buildings as they are in the habit of frequenting during the week. In every section of the Church of Christ the conviction has taken hold of all earnest minds, that such is the force of habit, of ignorance, with the fear of shame and ridicule prevalent among this class of our population, that if the masses are ever to be rescued from their present state of alienation to religious worship they must be thus sought out and encountered on their own ground."

"The sum of this Committee's experience, for a quarter of a century, has been that the common people hunger for the words of Life, and will come to any place, however humble, when these are preached with sympathetic earnestness, and in all their blessed grandeur and simplicity.

"If, as a recent French writer has said, the greatness of England is due not nearly so much to her institutions as to the character of her people, how deeply interested is all Great Britain in the social and religious life of the five millions of people (one seventh of our entire population) constituting this metropolis, and increasing at the enormous rate of 100,000 annually. The Committee, owing to the large number of buildings kept open throughout the last course of services, and the various London City Mission Stations aided by grants of money, unhappily commence their new course without any funds in hand. This must necessarily for a time stop the assistance hitherto rendered to the opening of new Mission-rooms, a branch of the work they consider most important, as every city missionary needs such a centre for gathering up the fruits of his domiciliary visitations. We simply wish to supplement the work of the churches."

For the Young.

JENNIE'S INFLUENCE.

THIS story is true, and I have tried as nearly as possible to tell every word and incident just as they occurred.

Mary and Jennie sat in Jennie's room in their night-dresses, toasting their toes by the fire. They had undressed and put up their hair, which was to fluff out into frizzes and crimps at school the next day, and now Mary was wondering why in the world Jennie didn't put out the light, so they could go to bed.

The girls had not been acquainted very long, but they had "taken to" each other at first sight, and the liking had increased with their intimacy. They were both away from home at school, and Mary was staying with Jennie that night.

But Jennie did not put out the light just then, as Mary was thinking she would, but reached over to the table and got her Bible.

"Shall I read for both?" she said, and Mary nodded assent.

Mary was a church member, but had not thought of her Bible till she saw Jennie take hers.

When Jennie had read her chapter, she said—

"Shall we pray together, Mary?"

Mary nodded again, thinking they would kneel in silent prayer. But when Jennie added—

"And will you lead, dear?" she only stammered—

"Oh, no-o, no-o; you do, please."

And they knelt, and Jennie prayed just as she had been used to do with her home friends, and they went to bed.

It did not occur to her that she had done an odd or unusual thing. She had come from a sweet, Christian home, where the heavenly Father was daily called upon in simple and unaffected fashion. When father and mother went away, then brothers and sisters knelt in family prayer. And if by any chance there were only two left together at prayer-time, they two read the chapter and one of them prayed.

Long after Jennie had gone to sleep Mary lay awake, thinking more seriously than she had ever done before in all her light, careless life.

The friendship of the girls continued after the fashion of schoolgirls. They walked to their classes together, got out their German at the same hour, and practised duets on the same piano.

Before many days Jennie got permission to stay with Mary over night. After they were in bed they chatted a while on one thing or another, and then fell into a short silence. Presently Jennie heard a little moan. Mary had complained of her tooth during the evening, and she thought she was suffering again.

"Does your tooth ache so badly, dearie? Just you lie still a minute, and I'll have a hot flannel ready in half a jiffy."

"No, no, Jennie," putting out her hand to stop her, "it's not my tooth, it's my heart that's aching;" and with that Mary put her arms around her neck and cried as if her heart was breaking indeed. Jennie, awe-struck and wondering, could not say a word, but presently Mary found voice to say—

"It all comes of that time I stayed all night with you. You know I belong to the church, and go to communion and all that, but I never realised that I wasn't a Christian at all, but a poor miserable fraud, till then. You know you read your Bible, and then you asked me to pray, and I couldn't. I never had anything make me feel so ill in all my life. I thought, How dreadful it is for me to pretend to be a Christian, when I don't even know how to pray when Jennie asked me. It cut me like a knife, and I've felt it ever since. I couldn't stand it any longer without talking to you about it. That is why I wanted you to come and stay with me to-night. Oh, Jennie dear, I am so unhappy!"

"Have you prayed?" said Jennie.

"Oh, yes, over and over again, but I don't seem to get any comfort. Do you think I've been so wicked that God can't take me?"

"No, no, no," cried Jennie. "Don't you remember what Jesus said, 'I came not to call the righteous, but sinners, to repentance'? Don't you want to be a Christian?"

"Oh," groaned Mary, "I'd give my right hand to know that my sins were forgiven."

"Let's pray." And with her arms around her, Jennie asked God for Christ's sake to help Mary to trust in Him, and to forgive her sins. Then she said, "Don't you remember that verse, Mary, 'For God so loved the world that He gave his only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life'? Just think, *whosoever*."

There was a little silence; during which Jennie was earnestly praying in her heart. Presently Mary's arms tightened about her neck, and she felt the tears dropping on her shoulder.

"Oh, Jennie," she sobbed, "I'm crying for joy now; I see it all as clear as day. He died for me, even me. I know my sins are all forgiven for his sake. Oh, I am so happy!"

"So am I," crying herself for pure joy and sympathy. "But isn't it sweet and simple when you come to it? Just believe, and let Jesus save you."

"Oh, I could die for Him, couldn't you?"

"Yes; but He wants us to live for Him," said Jennie, softly.

The girls, as they lay talking and rejoicing, did not think that even then there was a new jubilee in heaven over another sinner brought back; but so it was.

It was a new lesson to Jennie, the experience of that night. It taught her the solemn weight of influence which we carry, and which is no less solemn because we often bear it unconsciously. It was the simple force of the home habit which made her ask Mary to pray with her, and the outcome was a soul born to God, an earthly friend sealed for the heavenly companionships. How hang the solemn hours about us, freighted with their load of everlasting bliss or woe!—*American Messenger.*

BIBLE ACROSTIC.

The initials form the name of one who accused a faithful servant of God.

(1) A teacher in Asia Minor.
(2) One of the judges of Israel.
(3) A heathen god whom the Israelites worshipped.
(4) A heathen queen.
(5) An idolatrous priest.
(6) A Roman chief captain.
(7) A precious stone.
(8) A person addressed by a Prophet.
(9) A fragrant plant. H. A. N.

ANSWER TO LAST BIBLE ACROSTIC.

H A N N A H	1 Sam. i. 1.
A N N A	Luke ii. 36.
N U N	Josh. i. 1.
N A I N	Luke vii. 11.
A R B A	Josh. xxi. 11.
H A N N A H	1 Sam. i.

Correct answers received from Maggie Stoughton, E. Lewelyn, Rhoda May, R. W. Hughman, Ernest A. Savage, John Mackeith, Agnes Mitchell, Edith Morgan, J. A. Hawking, Frank Dredge, M. W. P., Charlotte Maud Lottie, S. W. McNab, W. B. McNab, Helen Couper, V. Chambers, Percy Hoyle, Ulla Sharp, C. Smith, Maude and J. Hinde, Charlie S. Mason, Effie Palmer, Alice E. Homes, Emily Morris, Winifred Worthington, Nellie St. John, Edith F. Bound, Jessie Smith, E. L. Toulmin, M. E. Fox, T. Kiky.

We have received additional answers to the Acrostic in THE CHRISTIAN of Oct. 30 (SEEK THE LORD), from C. Smith, C. H. F., Mary Walker, Minnie Budge, A. and M. Porter, R. S. Edwards, J. A. Hawking, E. and W. H. Gaussen, G. G., H. M. W., E. Steer, J. Carment, Clara and Bertha Macandrew, Winnifred E. White, Edith Porter, F. Foster, R. D., Maud and J. Hinde.

NOTES ON SCRIPTURE.—18.

IT will be found profitable to consider the particular terms which the Holy Spirit employs to exhibit the different aspects of sin and unrighteousness before God. The terms are as follows:—

1. Ἁμάρτια,—the general term for *sin;* it means missing the mark, that is, deviation from God's standard. Therefore St. John says that "all unrighteousness is sin."

2. Ἁμάρτημα,—the same, but carried out in deeds.—1 Cor. vi. 18; Hos. x. 13.

3. Παραβάσις,—transgression, *i.e.*, passing the line, viz., as of law.—Rom. ii. 23, v. 14; Ps. ci. 3.

4. Παρακοή,—disobedience, refusing to hear, or hearing amiss.—2 Cor. x. 6; Heb. ii. 2; Esth. iv. 14.

5. Παράπτωμα,—misdeed, failure in duty.—Gal. vi. 1; Mark xi. 25, 26; Ezek. xiv. 13 and xviii. 24.

6. Ἀνομία,—Iniquity, lawlessness.—1 John iii. 4; see 2 Thess. ii. 8; Job xxxi. 3; Ps. v. 5.

7. Παρανομία,—renunciation of law and Divine authority.—2 Pet. ii. 16; Jude. xix. 22; Prov. xxi. 24.

8. Ἧττημα,—worsted in conflict, coming short in duty.—1 Cor. vi. 7; Isa. xxxi. 8.

9. Ἀγνόημα,—error, or sin in relation to ignorance.—Heb. ix. 7; Gen. xliii. 12; Lev. v. 18.

10. Ἀσέβεια,—impiety, ungodliness.—2 Tim. ii. 16; Tit. ii. 12; Jude 15; Prov. xi. 5; Ezek. xvi. 58.

11. Πονηρία,—an outworking of evil.—Rom. i. 29; Eph. vi. 12; Isa. i. 16; Dan. xi. 27.

12. Ἀδικια,—malice prepense, evil premeditated.—Rom. i. 18; 1 Cor. xiii. 6; Isa. lix. 12.

13. Κακία,—pravity, viciousness in morals.—Acts viii. 22; Rom. i. 2; Prov. xiv. 18.

14. Κακοηθεία,—came carried into habit and custom.—Rom. i. 29; Matt. iii. 22.

15. Πλημμέλεια,—out of harmony, not in tune, discord; translated *Trespass* in Old Testament—so that if one is not in harmony with God in all life's ways they come under this heading,

The reader can readily see the many things which God regards as contamination and infection proceeding from an evil nature. But God "giveth grace to the humble." "For not he that commendeth himself is approved, but whom the Lord commendeth," and "he that glorieth, let him glory in the Lord."—2 Cor. x. 17, 18.

From the above, however, two things are evident—(1) How little we know of sin as it is in the sight of God. (2) How much less we know of the force of the Scripture, "He who knew no sin was made sin for us, that we might be made righteousness of God in him!" Consequently, outward reformation and self-assertion are so often taken for a second Pentecost.—*Irish Ecclesiastical Gazette.*

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 16, 1 Peter v. 1—14; Nov. 17, 2 Peter i. 1—11; Nov. 18, 2 Peter i. 12—21; Nov. 19, 2 Peter iii. 1—9; Nov. 20, 2 Peter iii. 10—18; Nov. 21, Esther i. 1—12; Nov. 22, Esther ii. 1—11.

RESCUE WORK IN MANCHESTER.

A CONFERENCE was lately held in the Roby Schools, Piccadilly, Manchester, of those interested in the rescue of the fallen. Mr. MacGill, Superintendent of the City Mission, who presided, said he believed nothing would reach the depths of moral depravity to which those poor creatures had sunk but the story of a Saviour's love. He gave them some most interesting illustrations from his experience in Glasgow, of the transforming power of the Gospel on the characters of the most abandoned wretches who trafficked in female degradation.

Mr. Langley, one of the Superintendents of the City Mission, who has carried on midnight meetings for the last seven or eight years in the midst of many discouragements, reported that though these meetings had only been on a small scale they had resulted in the restoration to morality of upwards of a hundred women every year.

Miss Wright, Hon. Superintendent of the Police Court Mission, told how their agents attended the police courts every morning and conversed specially with those who were convicted for the first time. They visited them while in prison, and endeavoured to restore them to their homes on the expiry of the sentence. Mrs. Rawlinson, a lady who has devoted herself to the institution of homes for the outcast said that she and those associated with her would undertake to find homes for the girls who were induced by the midnight Gospel meetings to leave a life of sin.

A most interesting and touching address was next given by Mr. Eadson, who acts for the Social Purity Society. He told how that during the past year he had brought under the notice of the magistrates of Manchester nearly ninety houses devoted to infamous purposes, and the magistrates had convicted in every case. He described the Satanic wiles of those who annually betray hundreds of the innocent and pure girls who arrive in Manchester in search of employment. He claimed the co-operation of the City missionaries in his efforts to hunt out these traffickers in sin, and uproot their nests of licentiousness. Miss Watson, of the Prisongate Mission, after telling of her homes for female prisoners, said they had added a new branch to their work, and now received little babies, who, but for them would be trained up to professional vice.

The special object of the Conference was to ascertain the exact class of work undertaken by each Mission, so as to promote mutual co-operation in the reclamation of the vicious or criminal population.

At the close of the Conference a prayer-meeting was held, and at ten o'clock about forty of the workers, missionaries, and gentlemen, issued forth to distribute in the streets and infamous houses of the neighbourhood cards of invitation to tea. This went on for about two hours, the workers bringing in their detachments of unfortunates, who were received by ladies and conversed with, and various ladies sang sacred solos, which seemed to touch their hearts. By midnight nearly seventy had been gathered in, and a mournful audience they made, from the feathered daughter of folly, with her painted cheeks, to the lowest drunken creature, with face all cut and bruised. At the door demanding admittance were men of the foot-pad type, who could not get on with their night's work for want of their female decoys. At twelve o'clock all sat down to tea, waited on by Christian ladies and gentlemen. From one till two o'clock Mr. Langley conducted a Gospel meeting. Several of the ladies addressed their poor fallen sisters, pleading with them in tears to permit them to help them to a better life, and pointing them to the Saviour as their only hope.

The result of the meeting was that nearly thirty remained professing themselves ready to leave their life of sin. When they were told they would be sent to reformatories, about half refused, and left the hall. Sixteen were removed to a temporary lodging which had been provided for them, and were invited to return to the hall at ten o'clock, to breakfast, the following morning. Only six came, ten having gone back to their life of sin, having been seduced by one of their number showing six sovereigns, which she had obtained the previous night on the street.

The great difficulty of the work is to lodge the girls separate from one another on the night of the meeting, and for this purpose a temporary home must be provided, if the work is to be effectual. Subscriptions for this purpose will be received by the treasurer, Mr. Railton. The City Mission propose to continue these meetings every Thursday in different parts of the city, and to hold a Conference on the work on the last Thursday of each month, for which earnest prayer is asked.

MESSRS. FULLERTON AND SMITH IN BELFAST.

MORE than three weeks ago these brethren began their work in this town, under the auspices of the Y.M.C.A., and they have continued to preach to large audiences with manifest signs of blessing.

They have been obliged to move from one building to another for their evening meetings, while their afternoon Bible-readings have been held in the Y.M.C.A. Hall. Notwithstanding the disadvantage of holding the meetings in the different buildings the attendance has been encouraging, and spiritual results have been graciously given, so far as man can judge, from the very beginning of the work.

These brethren are simply indefatigable. They preach and sing four times on Sundays, and on several days of the week they hold afternoon Bible-readings. Their Saturday night song services have been exceedingly popular, and the building always crowded. The main interest has of course centred round their evening evangelistic gatherings. Into these the evangelists have poured their full strength. The "Old, old Story" has been sweetly sung by Mr. Smith, and ably told by Mr. Fullerton. His message is clear and crisp, and every word to the point in hand. Belfast friends take a deep interest in Mr. Fullerton's work, as in Belfast he was born, and here he learned the story of redeeming love, of which he is now so faithful an expounder.

A word about their after-meetings. There has been no such thing as pressure brought to bear on anyone to wait, but many have waited and been helped by the friendly words of the workers. Last night a very pleasant sight met my eyes. It was the bright and happy faces of ten young women who profess to have been converted to God through the meetings, and all of them engaged in one wareroom. I spoke to four members of one family, who date their happy change to the visit of these brethren. A backslider told me of his restoration, thanked God for it, and asked for some work to do for Him.

Next week the efforts of the evangelists (in harmony with the programme of the Y.M.C.A.'s for the world) are to be specially directed to the young men of Belfast. We hope a great many may be reached and blessed.

Will Christians please pray that the short time yet remaining to these evangelists among us may be very fruitful?

Belfast, Nov. 7. Henry Montgomery.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the last monthly meeting of Western Directors, held in Glasgow, Monsieur Bossi, a deputy from the Evangelical Society of Geneva, was present, and thanked the Society for the £1238 contributed this year in aid of the Geneva Society's colportage in France. It was agreed to assist the Evangelical Society of France in circulating the Scriptures by means of teachers and evangelists employed by it; and to supply two native colporteurs to work under the direction of a missionary at Seetapore, N.W.P., India. The war with France is seriously interfering with Bible work in the interior of China, but Mr. Murray, of Pekin, has just returned from a three months' tour in Mongolia, during which he circulated 7596 portions of Scripture. The Committee agreed to assist a movement for presenting a portion of the Bible to 400 blind persons in Glasgow and the West of Scotland.

224, *West George-street, Glasgow.*

THE NEWPORT MISSION.

IN the evening of the second Sunday of Mr. Aitken's Mission, the spacious St. Paul's Church was literally packed. God was in our midst in great power. In the after-meeting, the blessed work of helping anxious souls went on until past ten o'clock. The day's experiences convinced Mr. Aitken that the Mission should not be closed at the end of the "ten days," but continued throughout the week. The way to a prolonged stay at Newport having been unexpectedly opened, he decided to remain over another Sunday. Now we have reached the closing day of this second week, and our hearts are overflowing with praise to God.

The mid-day meetings had to be removed from the hall of the Y.M.C.A. to the church, for the adequate accommodation of those attending them. The afternoon gatherings of women in the Parochial Hall have gone on day after day with blessing from God, and the evangelical services at the church have all along, and without a single break, been seasons of the manifestation of the mighty power of God. In every way, and by all kinds of graceful arguments and tender persuasions, the people were besought to yield to God. Many of them did. The after-meetings were full of precious work, which did not cease until between ten and eleven o'clock. Middle walls of separation between Christians were found to be removed, and Christian ministers and laymen, with loving and united hearts, joined in the blessed employ of speaking the Lord's own "comfortable words" to the anxious ones.

It was indeed good to see how completely the Lord made us to be of one mind in this the supreme business of all, and that merely ecclesiastical differences are, after all, but small matters compared with the grand unity of his people in Himself and his love.

One very happy incident of the Mission must not escape remark. Newport is a garrison town, and St. Paul's is the garrison church, the vicar being local chaplain to the forces. Many a prayer went up to God that the soldiers might share largely in the Mission blessing. As a class they seem always hard to reach, spiritually, but we knew the Lord's arm was quite long enough for the purpose, so we cried to him to touch the soldiers' hearts. Mr. Aitken gave an address in the Military Schoolroom on the first Thursday morning in the Mission, and repeated his visit to the barracks last Thursday. Praise God, the hearts of some have been reached, and there is not a little blessing now in the barrack-rooms. The sergeant who has charge of the boys' quarters, voluntarily stated, a day or two ago, that whatever else may result from the Mission, this has come to pass, "the bad language has altogether ceased in the boys' rooms."

To-night there is to be a service for inquirers. To-morrow (Sunday) will, we trust, be a great day. Then on Monday, our thanksgiving. But we will thank Him after Monday! Many souls will, I feel sure, go on thanking Him throughout eternity.

Newport, November 8. J. T. W.

MATTHIAS-ROAD MISSION, STOKE NEWINGTON.—God is still owning and blessing the labours of the friends in this neighbourhood in the reclamation and salvation of men and women belonging to the working classes. One recent case is especially encouraging. It is that of a man who fell under the influence of drink and was imprisoned. He was visited in prison by one of our lady workers and induced to sign the pledge. He was met at the prison gates on his release by this lady and her husband, accompanied also by the man's wife; now both the man and his wife are rejoicing in the assurance of God's pardoning love. Great good is done by visiting the people at their homes, but some very necessitous cases are found; if any friends have cast-off clothing for men, women, or children, such articles will be heartily appreciated and well bestowed, especially as the winter is now close upon us. Parcels for this purpose will be received by Mr. B. Dumville, 16, Oldfield-road, Stoke Newington, N.

THE SEAMEN'S BETHEL, GLASGOW.

THANKSGIVING Meeting is always one of special interest and blessing, and the one ld at the Seamen's Bethel in Glasgow on the t inst. was no exception to the rule.

The meeting was convened by the Glasgow amen's Friend Society, and was presided over Mr. Alexander Allan, of the "Allan" line steamers, who, as chairman of the society, xes the deepest interest in the spiritual and mporal welfare of seamen and their families.

This society has carried on work in Glasgow r upwards of sixty-two years, chiefly on the rth side of the river, and has had much essing. But as the harbour and shipping in-eased, it was felt necessary to extend the work ong the sailors, and nine years ago a small om was opened on the south side of the river, the immediate neighbourhood of the present thel. It soon became too small. A larger as taken and it likewise proved too small. But w, large and commodious premises, which are t surpassed by anything of the kind in the gdom, have been erected at a cost of over 000, and the present meeting was held to give anks to God for his guidance in the various ps leading up to the present, and for the bless-r which has attended the work.

The large Bethel was crowded, and after tea e CHAIRMAN, in a few pithy remarks, referred the central site, and to the fact that the ilding—which was in every way most suitable had been opened free of debt, as a reason for anksgiving. He said the end and aim of the sgow Seamen's Friend Society was the nversion of sailors, and many of them had en blessed. He spoke of the untiring perse-rance of the workers, who no doubt felt their atest reward in doing the Master's work. ork for Christ satisfies our highest aspira-ns as nothing else can, and he urged that all things we should imitate Christ, and so come imbued with his spirit.

He was followed by Mr. MORRISON, the worthy d zealous missionaary in charge of the work at Bethel, who gave an interesting account of progress of the work on the South side. The t meeting in 1876 was composed of eight sons, and now the attendance on the Sabbath ning was over 600. Three services are held Sundays, besides a Sunday-school, and three ring the week, the Saturday evening one ng a free tea and testimony meeting, and is that warm and lively character which makes thoroughly appreciated by the sailors. Were re of these gatherings held on Saturday nings it would help largely to draw people m the public-houses and do much to lead them Christ. The reading and recreation rooms n a very important part of the work at the hel; they are open every day from 10 a.m. to p.m., and the average attendance is about seamen each day. A good and quiet work tone among them, and as they go to sea they supplied with books, &c. Mr. Morrison gave numbers of those who professed to find ist at the meetings. We do not state figures e, but from what we have seen and heard we ture to say there is not a Mission in Glasgow ere greater results are being manifested. Morrison concluded by asking prayer for a h baptism of the Holy Spirit.

Rev. Dr. FERGUS FERGUSON said he was much pressed with the thought of the dangers that sailors had to face. Intemperance was at bottom of many distressing accidents at sea, the total abstinence pledge was very im-tant for sailors. He urged that there should a prayer-meeting in the cabin of every ship ore sailing. Our souls, he said, are like a p; faith is the helm, the Holy Spirit the d that fills the sails. Man is the captain, Jesus the Pilot, and we should take all our ers from Jesus as the captain does from the pilot. sing down the Rapids of the St. Lawrence he worst part a special pilot has to come on rd and take the ship past the danger, and if trust in Jesus as our Pilot, He will take us ly past every peril.

Mr. M'KENZIE, the recently-appointed mis-sionary to the Seamen's Chapel on the north side of the river, gave an earnest word upon the necessity of progress, and keeping the unity of the Spirit in Christian work; and he was fol-lowed by Mr. ANDERSON, of Ardrossan (editor of the *Reaper*), who gave a stirring address to Christian workers. He said there was great need of thorough, whole-hearted work for God, to de-stroy the works of the devil, and to spread the knowledge of the Lord. When like to be cast down we should remember whose we are, and whom we serve. We should ever recognise that we live for our Master. We should take our call from Him, and go forth from his presence to our work. We should wait in the presence of God till He becomes a reality to us, and then we will hold on for him, let the consequences be what they may. Like Nehemiah, go at the king's bidding, realising that the work is the Lord's, and that all the charges and sufficiency will come from Him. We must have meekness, but we must also have courage. We should also have enthusiasm, and there is nothing that calls for enthusiasm so much as the work of winning souls. We should seek to be thorough in the work, and do the work that will stand the test of fire. Our great weapon is the Word of God, and it should be used in the power of the Holy Spirit. Nothing can be compared for giving inward satisfaction to work done for Christ. If ever we get discouraged we should look at the coming glory, and go forward as seeing Him who is invisible.

Captain M'LEAN concluded the meeting by urging seamen, whatever their rank, to witness for Jesus on board ship. If we wait until all obstacles are taken away we will never do any-thing. Every captain should see that all his men had Bibles, hymn-books, &c., the same as he saw that other stores were on board. They should have service every Sabbath. Get the officers to ring the bell—it will bring back old memories. Nothing helps discipline like having service on board.

Mr. R. H. Hunter, the Hon. Sec. of the Society, and Rev. John Riddell, who were to have addressed the meeting, were prevented from being present through illness.

In concluding this notice of a very happy and profitable meeting, we may state that the Glasgow Seamen's Friend Society employs seven agents in the harbour besides a large band of voluntary workers. The ships are visited, also the families of seamen, the Sailors' Home, and boarding-houses. Libraries and bags of books are supplied to outgoing vessels. The widows and orphans of seamen are looked after and helped. Work carried on with such vigour and earnestness is sure to be blessed. Anyone wishing to know more of it or to help it forward should communicate with Mr. R. H. Hunter, 27, Jamaica-street, Glasgow.

KILBURN HOME FOR BLIND CHILDREN.—The fourteenth annual report of this Home, the issue of which has been delayed through the decease of Miss Breay, is now published. The lady superin-tendent, Miss Emma F. Newbery, 127, Portsdown-road, Maida-vale, W., says that the Home is now rent free for the remainder of the lease of sixty years, thus removing a great pecuniary burden. Two of the children have entered the Normal Col-lege for the Blind at Sydenham, one having earned a free scholarship. Several appear likely to be-come promising pupils. The report is brief, and contains but few facts, but is the evident product of one whose tender and loving spirit gleams on every page.

SOUTHAMPTON WATERSIDE MISSION.—During the quarter ending September 30 the missionaries held 87 services on board ships, 28 services at the Mission Hall, conducted 145 Bible-readings, paid 1085 visits to ships, and 70 visits to lodging-houses, besides meeting the families of seamen and those who were sick; distributed over 11,000 tracts, in addition to Bibles and portions of Scripture. They require for the immediate needs of the work 20,000 old magazines, 50,000 tracts, and 20,000 New Testaments (1d. edition, B. and F. Bible Society). There is also a great need of books for the Sailors' Reading-room, including volumes of the *Illustrated London News*, &c. Should any of our readers feel their hearts moved to aid in supplying these needs, parcels of literature (carriage paid) will be gratefully received and sent to the Mission-hall by Mrs. Evered Poole, Enfield House, Southampton.

LESSONS LEARNED IN ITALY.

CHRISTIAN minds are now sorely exercised on the difficulty of drawing our poor to places of worship, and are anxious to remove every hindrance in their way. For the last year I have been travelling in Italy, and am struck at the contrast; for here they certainly do set us an example on that score. Many a hard-working person will rise at four or five a.m. on cold winter mornings rather than be absent from mass. One of the many reasons that suggests itself to my mind for this contrast is that every man, woman, or child who here enters a church knows he or she has the right of possession: "God's house is for me, I have the right to enter and take any seat I please." No one is repulsed by an exclusive pew system or by an ungracious pew-opener, or repelled by being thrust into a corner or draughty back seat; all are welcome in the House of God.

Here I see the poor enter with their baskets of provisions from the market and bundles of work, and laying them on the floor kneel down to their devotions, feeling perfectly at home as if in their own private houses. Habit with them has be-come a second nature. From their earliest child-hood they were made to frequent their churches, and this habit, fostered and encouraged, con-tinues with them through life.

Not only is our exclusive pew system a hin-drance with us, but, alas! the upper and middle classes too frequently make the House of God the place to display their fine clothes, velvets, silks and satins, and poor creatures have been seen to shrink away rather than encounter such grandeur in their poverty. Here in Italy the beggar in his rags will often kneel side by side with the prince, marquis, and count, utterly unabashed and unconcerned, oblivious of rank, riches, and dignity, for are not all equal in the House of the Father of us all?

Another hindrance is our long services. Here the low mass lasts half an hour; all can easily be spared from their homes for so short a time. Had we shorter, brighter services, interspersed freely with popular hymns, many more would be in-duced to attend. Little children have been so wearied by being made to keep quiet during long and to them unintelligible services, that when they become their own masters they shun church and chapel altogether.

Then our poor do not like to go to places of worship alone. If some Christian person would only seek them out and bring them there, and continue so doing till they had become habi-tuated to the place and mode of worship, this would draw many to become regular attendants. Lastly, I know full well the poor need a hearty welcome. They have frequently to endure the scorn and rebuff of their neighbours when they first venture to set foot in the House of God. Let one or two bright sunny Christians be chosen by their clergy and ministers to receive such as they enter with a pleasant greeting. Let a hymn-book be placed in the new-comer's hand, and a comfortable seat offered. Then as they leave the church or chapel let them hear a kind word of sympathy and encouragement to come again; all this would, I believe, greatly tend to draw them to follow the now sadly-neglected command in Hebrews, "not forsaking the assembling of ourselves together—and so much the more as ye see the day approaching." I. M.

Hôtel Milano, Florence, Italy.

THE LONDON FEMALE PENITENTIARY.—We removed in June last to our new premises, Stamford House, Abney-park, Stoke Newington. We are still carrying on the work of receiving and train-ing the fallen, and have sixty-four adult inmates under our care. Our new freehold Home has been nearly paid for, but at the expense of our invest-ments received from benefactors in years past, so that our work is now no longer sustained by dividends from this source. It is entirely de-pendent upon the earnings of the inmates and the free-will offerings of the charitable. We have a nice pile of buildings which have cost about £10,000, including a modernly constructed and fitted steam laundry.—Yours very faithfully,

E. GREENFIELD, Secretary.

THE SALVATION ARMY.

FRANCE.

SIR,—Our hearts are full of praise to God for his constantly increasing blessing upon our work. We have now stations in six Departments of France. In the Doubs a glorious work of salvation has been going on, chiefly in the villages of Roches and Montecheroux. In the latter place the meetings have been held in a barn lent us by a man who was formerly a notorious drunkard and *boxeur*, but who was saved in one of the first meetings held by our officers in the district. Ever since the opening the barn has been crowded to excess, and meetings of 400 and 500 people held in the open air.

There have been, we believe, solid conversions from 100 to 150. Most of the converts testify in the meetings, and work and pray with great devotion, seeking the salvation of the whole village of 1,500 inhabitants. Thirty of the most notorious drunkards of the place have been saved, and the official returns show that the sale of intoxicating liquors has decreased by 1,400 francs a month since the Salvation Army entered the village.

Several Roman Catholics of middle age have found salvation and have all been excommunicated by the priests. They hold steadily on their way, and testify beautifully in the meetings. Three men of upwards of 70 years of age were broken down, and came forward in the meetings to seek salvation, after they had seen their children and grandchildren rejoicing in the Redeemer's love. The three generations can now be heard all testifying in the same meeting.

Largely instrumental in this work are two French officers, girls under seventeen years of age, who give promise of lives of extraordinary usefulness. The work goes on steadily, and souls are added to the Lord every week. It has been marked by some of those mysterious and terrible events which sometimes accompany remarkable out-pourings of the Holy Spirit. The three most violent opposers of the work all met with awfully sudden deaths. One of them had just been leading a mock meeting in the open air, and had been solemnly warned by one of our soldiers, who said to him: "Do you not fear that God may smite you?" . . . He persisted in his profanity, was suddenly seized with frightful agonies and died in three hours. A young man of eighteen, who had several times beaten his mother for having testified in the meetings, told her one Sunday morning that if she testified that day he would beat her and break everything in the house. She went calmly to the meeting as usual, and while she was testifying someone rushed to the door of the barn to call her, saying that her son had fallen in the street. Shortly afterwards the Captain was called to pray with him, and found him dying in a condition too awful to describe. I mention these terribly sad events without comment: what is behind the veil belongs alone to Him who has said, "My Spirit shall not always strive with man."

The work has been much crippled for want of a proper place of meeting; the barn not being capable of holding more than two hundred people, many have to return from the doors each night. We have felt sad in not having the funds to provide a suitable place of meeting, especially as it is very cold in the winter in that part of France, and the snow lies long. Already two of our officers have been ill from exposure.

In a recent tour in the south of France I had the joy of seeing audiences of 400 to 800 people—Catholics, infidels, and Protestants, all mixed—listening with remarkable attention for upwards of an hour to the straightest and simplest truths about sin and salvation, and of hearing at Nîmes a platform full of earnest soldiers testifying to the power of Jesus to save. There is a wonderful opening for the pure Gospel of salvation, and it is a fact full of promise that some of our most devoted soldiers in France are converted Roman Catholics.

In Paris our hall is well filled every Sunday night, and has been throughout the sultry summer months, though it is situated in one of the most degraded parts of the city, and upon a lonely quay of which people have often said to us that they are afraid to come there at night. But God's light continues to flash amid the surrounding darkness, and we continue to be cheered by solid conversions. We also continue to receive beautiful letters from Paris converts, not only from the provinces, but from Switzerland, Holland, England, and from the French army in China. It seems at times here as if we were working at the very mouth of hell, and the souls snatched from our fold now and then by the overwhelming forces in ceaseless activity all around us, and dragged back again into the fearful vortex, make us only the more grateful to see the band who stand firm, and, like the early Christians, are really openly compromised for Christ. There is little inducement to hypocrisy, as the converts as well as the audience give in the collections to help the work and pay for their hymn-books and journals. The collections in the Paris meetings this year have amounted to 2,340 francs, 23 centimes (£93 odd). Our weekly paper *En Avant!* is now selling at the rate of 50,000 copies a year to worldly people upon the boulevards of Paris alone. We have also published this year 30,000 hymn-books and 30,000 of Mrs. and Miss Booth's pamphlets, which are having a wide circulation. We aim at making the work as largely self-supporting as possible, and we do not hesitate to urge upon all the necessity of giving to help forward the Lord's work.

SWITZERLAND.

In Switzerland seven stations are in active work. In the Canton of Neûchatel where there has been the most severe persecution, there are two flourishing corps, numbering together upwards of 300 soldiers. One of these has already thrown an outpost into a neighbouring canton, and when it got upon its feet and became a corps this same band of devoted young men, led by a Swiss officer, turned in another direction, and have just opened another place within marching distance with blessed results. We look forward to the most glorious scenes of salvation in Switzerland.

You may recollect my having mentioned in your columns in spring the remarkable conversion of a notorious drunkard and poacher in the Canton of Vaud, and how after he was saved he went to his worst enemy and confessed to being the man who had burned down his hay-rick, some time before, and how he offered himself for prison or to restore the value by working in his fields. You will be glad to hear that this "enemy" is now saved and his wife also, and that these two men, who were formerly the very worst in the country, and living in hatred and continued revenge, are now fast friends, and walking in the light of a Saviour's love. A year of living testimony on the part of C had worked mightily upon the heart of R, who at last followed him one day to a meeting, and there fell at the feet of the Redeemer. When these two left the house of salvation they were stoned through the town by a fierce mob—their sole crime—salvation!

Yours in the King's service,

187, *Quai de Valmy, Paris.* A. S. Clibborn.

THE CLAPTON TRAINING HOMES.

A four days' "Council of War" was held in London last week, in connection with the work of the Training Homes. There were various meetings at the Clapton Congress Hall, all of which were largely attended, and marked as usual by overflowing enthusiasm.

On Tuesday evening there was a great gathering in Exeter Hall. In opening the proceedings, General Booth said the business of the Clapton Homes was to prepare and equip men and women for the great work of evangelisation carried on by the Army. Briefly sketching the history of the Homes, he said they were now becoming too small; he expected soon they would have to give up the building to the women, and send the men cadets to another Training Home in some distant part of London. At Clapton there is accommodation for 300 cadets, men and women, including the staff. As to the latter, Mr. Booth remarked that not one of them on either side of the house received a salary. They were found a little food and raiment, and a little money to put into the collection. Since the Training Homes were started 1640 cadets have gone forth; most of them are now working in different parts of the world. During the past year 438 have been sent out into the field. Of these 49 have gone abroad. There are now about 240 in the Homes.

The General, having called for testimonies from cadets, one young woman said she rejoiced in being a Training Home girl, for there they were taught to be wise winners of souls. A male cadet said though he had only been a fortnight in the Home, it had done him so much good that if he had stayed six months he knew not what sort of a fellow he would have been. Another officer said she thought she was very good when she went to Clapton—very good indeed; but they took a lot of pride and starch out of her. She spoke with affectionate cordiality of those in charge, especially the "Mother" (Miss Emma Booth). A young fellow from Yorkshire said his dear mother was in heaven, but when he came to Clapton he got another good "mother."

The Mother herself then spoke. The object she ever had in view was to make the cadets feel their responsibility before God for the salvation of their lost brethren and sisters. From 6 in the morning to 10.30 at night they were ever contriving how they could better bring this about. The cadets go out and see the people lying in their terrible condition, and they are more than ever convinced that what the people need to raise them up is the power of a loving, living Christ. God does use these cadets as instruments to win the people. Many of them did not receive much sympathy from those in their own homes—indeed many of the homes from which they came were not worthy of the name. How precious it is to such to know that when they go forth to the battle field at home and abroad, they can have continued sympathy and help from the Clapton Training Homes. They are taught to be so strong in the Lord that they can go into the most evil places to tell of Jesus and his love. Miss Booth made an impassioned appeal to those who could not give themselves to the work, to help the many who are waiting to throw themselves into the thick of the fight.

After an appeal from Mr. Herbert Booth, as the "father" of the Homes, for liberal contributions towards the £150 a week which it takes to keep them going, Mr. John Cory, of Cardiff, spoke some words of hearty encouragement to the Army friends. He wished everybody would see for themselves what the Army are doing; if they had then any fault to find, let them help in setting the matter right. He had sometimes seen that which he could not approve, and he always found the General most willing to mend matters as far as possible.

Mrs. Booth said that even if she were altogether outside the Army, she could not but rejoice at the wonderful results brought about by such comparatively feeble instrumentality. If the perishing masses had to wait till they were reached by highly-trained preachers and workers, they would never be touched at all. Seeing there are many thousands in the flower of their youth who are longing to enter this work in connection with the Army, there is an element of hope for the future, notwithstanding the lamentable condition of the people. Within recent weeks only she had received many proofs from impartial sources of the wonderful trophies of grace rescued by the efforts of those who had been trained in the Homes at Clapton. Even those who do not approve of all the Army measures, could not but recognise the success of the movement. What mattered it how novel or unconventional the measures were if they were owned of God to the salvation of the people?

Up to the close of the proceedings at Exeter Hall, over £800 had been subscribed towards the £1000 desired for replenishing the Training Home exchequer. The "Council" was closed with an "all-night of prayer" at Clapton on Wednesday night.

A new monthly publication, entitled "All the World," has been issued from the Book Store of the Army. It is designed to be "a monthly record of the operations of the Salvation Army in all lands," price 1d.

CONVERTS AT COLAR.

DEAR SIR,—Will you kindly insert in The Christian the following extract from a letter I have just received from Charles Cumine, superintendent of the Colar Orphanage and Farms? Nazareth Farm was divided amongst six newly-married families a month or so before I left India. I ask the prayers of the Lord's people that these young native Christian families may not be too much discouraged. I feel for them very deeply, for I love them very greatly. I know the dangers and temptations to which they are exposed from the enemies of the Gospel, who would take advantage of their lonely and depressed circumstances to invite them for worldly advantages to give up the spiritual privileges they enjoy by their residence near Christian friends, who watch over them in the Lord.

Colar is a country town, with no European Christian residents, eleven miles away from the nearest railway station. We dwell amid the haters of the Lord's truth, and are surrounded by fanatical Mohammedans and bigoted Hindus. These independent farmers labour hard for their daily subsistence, and do not eat the bread of idleness. I shall be very glad to be the medium of conveying to them any practical token of sympathy which may encourage them under very discouraging circumstances, viz., the prospect of being deprived of the fruit of hard manual labour and toil by the loss of their crops.

Yours very truly, Louisa H. Anstey.

Portland Villa, Crosshill, Glasgow, Nov. 3.

EXTRACT.

"*Kolar, September* 30.

"The crops have suffered much for want of rain. There was a cry of famine because most of the neighbouring fields have been totally scorched from the effects of the sun, which was very severe. This time last year it was so very cold, but this year it is just like the hot season. There was not a drop of water in the tank up to last Sunday evening, but since two days we have had good showers, which will likely save half crops for this year. The mango field at Nazareth was done up so well this time that the ryots (village farmers) expected at least sixty candies, *i.e.*, 10,800 measures of fodder from it; but owing to the late rains I do not think we shall get even thirty candies, because most of the plants were totally dry. The other field also is scorched by the sun, and I do not think we can get anything from that. The Ragi fields at Bethany and Elim are not so bad; we may realise a fair crop, but still it is doubtful. It is all in the hands of God. He can do as He pleases, and we will say, Amen.

"Cholera also broke out in different parts of the Tolney, in Madras, and other places; it was severe, many were victims to it, but we do praise the Lord for his loving kindness towards us.

"Charles Cumine."

THE EVANGELICAL ALLIANCE. — General Field, Secretary of the Alliance, lately visited Derbyshire with a view to promoting the interests of Christian union. A drawing-room meeting was held in the town of Derby, at which several new members were enrolled. General Field also addressed a meeting of Rev. W. Sandford's congregation at Ashbourn.

CHEER FOR PRAYING MOTHERS.—A soldier stationed at Secunderabad, Madras, lately wrote to Mr. Bottomley, of the Soldiers' Institute, Sandgate: "Bless the Lord that He brought me to that happy little 'Home.' Little did I think, the first time I went, of giving my heart to Jesus; but, Sir, when you took me by the hand, and told me of things to come which I was not prepared to meet, I thought of the many times my dear old mother had tried to lead me to Christ, but in vain. The dear old mother's prayers have not been in vain after all; and the loving words which you told me of the Saviour's love, who bought us with his precious blood, have led me to find peace in Christ. I am pleased to tell you the Lord is working among us, and blessing his precious Word to the salvation of souls; but there is a great number yet in darkness who are running careless on the downward road to destruction. May there be an outpouring of the Holy Spirit that they may be convinced of their wretched life, and turn to Christ and live."

CANADIAN EVANGELISATION SOCIETY.

LEAVING Liverpool on Sept. 18 we reached New York on Sunday, Sept. 28, after a somewhat uncomfortable voyage. We were most kindly received by Rev. C. Cuthbert Hall and his wife. Mr. Hall is minister of the First Presbyterian Church, Brooklyn. In the evening we attended Dr. Pentecost's Church, where we had the joy of greeting our dear friends I. D. Sankey and G. Stebbins, who were conducting the Song Service that evening. Arriving in a strange country and in altogether new surroundings, the familiar and sweet strains of "Abundantly able to save," and "Let the Master in," were like a message from home, carrying us back in spirit to those blessed meetings in London where those words were first heard.

A fortnight passed rapidly by, well filled with work. Bible readings were held in Mr. Hall's church, evangelistic meetings in the Mission Church attached to it, which is placed in a needy part of Brooklyn. A series of drawing-room meetings to consider the truths in connection with the second coming of the Lord were arranged, also Bible readings at the New York Y.M.C.A.

We had the privilege of meeting many of the ministers in Brooklyn, and of speaking to a large meeting composed of the superintendents and assistant superintendents, with their wives, of the Brooklyn Sunday-schools. Mrs. Soltau met several of the earnest lady workers of New York and Brooklyn, and was specially interested in the perfect organisation of the New York Y.W.C.A., which is as complete as it well can be for accomplishing its work. Our time was all too short amongst the many devoted and diligent men of God whose acquaintance we were privileged to make.

On October 11 we went to Montreal, being pressed to hold a Mission in Emmanuel Church for a week. There is great need in this city for a thorough revival of spirituality and power in the churches. A pall of self-satisfied indifference seems to hang over the city, throwing into bright relief the earnest, hearty work of the Y.M.C.A. under its indefatigable secretary, Mr. Budge. On our way to Toronto, we made a short halt at Peterboro' to have a glimpse at Hazel Brae and a shake of the hand with Dr. Barnardo in his Canadian "Home," a truly bright and happy spot. It was to us a pleasant reminder of happy years of labour at the Village Home, Ilford.

We had not been four hours in Toronto before we were met by a large gathering of old friends in the hall of the Toronto Mission Union, for an hour's Bible reading, followed by a special committee meeting of the Canadian Evangelisation Society, augmented by the presence of several ministers, to plan out the next few weeks' work in this city. It was a matter of deep thankfulness to God to see how much fruit had been borne to his glory, resulting from our visit here in the spring. Will the readers of The Christian bear Canada on their hearts before the Lord this winter? George Soltau.

Y.M.C.A., Toronto, Oct. 24.

Y.M.C.A., SOUTHEND.—This Association have taken larger premises, situated in Alexandra-street. In his sermon on a recent Sunday night at Trinity Church, Bishop Gregg expressed his hope that God would soon raise up some one to organise a branch of the Y W.C.A., much needed in this town. The Secretaries of the Y.M C.A. are Mr. Kemp, 4, Essex-terrace, and Mr. F. Webb, Eton Villa, Southend, Essex.

REDRUTH TOWN MISSION.—We have recently taken a four-roomed cottage adjoining our Mission-hall, and fitted it up as a working men's reading-rooms. It is open from 9.30 a.m. to 9.30 p.m., and numbers of men and boys who loitered about the streets and were exposed to the temptation of the public-house may now be found sitting in the room reading the papers, &c. We are also fitting up one room with desks to teach writing. We should be glad of any assistance in the way of subscriptions, or back numbers of *Illustrated News, Graphic*, or any other magazine. Books suitable for the table or library, periodicals, weekly or monthly, if sent to me, will be most thankfully received.

Redruth. J. W. Wilson, Town Missionary.

THE BELLEVILLE MISSION, PARIS.

FOR four years the inhabitants of Aubervilliers, a village at a short distance from Paris, have requested Miss de Broen to have meetings there, such as those in the iron-room at Belleville, which is too distant for them to attend at night, although many come in the mornings for the Medical Mission, the service at which has awakened the desire for evening meetings in their own village. Dr. Macrae, also, has for long been deeply impressed with the desirability of setting to work there, his contact with the sick from thence showing both the necessity for it and the ready access to the people.

It was with no little joy that Miss de Broen at length found it practicable, and accordingly last week the first service was held, the room hired for the purpose being crowded as soon as opened, and the street also. It is easy in this country to attract a crowd by anything new, but there is every token that the desire expressed is too real to be ephemeral, and if Christians pray for the blessing, no doubt many will receive more than they ever thought or asked. Already one young man, who at first would only stand outside declaring that his mind was made up, he had his own convictions, and was not going to hear anything about God, has been found sitting in the *salle*, listening quietly with the rest.

No other evangelistic effort is made in the place, and it is a very touching as well as a responsible thing to find a number of men and women throwing themselves on you to receive instruction.

Fifty-four of the inhabitants have signed a paper drawn up by themselves, begging Miss de Broen to "add to the good she does to humanity, this, of establishing meetings in Aubervilliers, for which the greater part of the inhabitants, they are sure, will be grateful."

The commune of Aubervilliers numbers twenty-two thousand souls. The only church is Roman Catholic, the scene of many imaginary miracles during a series of centuries, attested by numerous tablets on the walls. One of the Kings of France was a pilgrim to the shrine of the Virgin there; but the people seem longing for different food, and what they find in their mornings in the iron-room, with such visits to their homes as the workers were able to make, has made them *wish* for meetings that they can always attend. What is needed is more workers for the ever-extending field—workers who can bear their own expenses; and there are many such if only they would come, and not think that all England must be converted before they work abroad.

Already, without this recent addition, there are so many new people to attend to daily, and what is a Mission without visits in the homes of the people? The Medical Mission alone, with the average attendance of over *a hundred and eighty in the day*, absorbs many helpers for dispensing, and for conversing with the patients, while the doctor works all the day long, and does not fail to give "a word in season" as occasion offers. Surely some who can will come where there are so few among so many. The people buy large numbers of Testaments. Selling these, giving tracts—much coveted here—teaching in the night-schools and on Sundays, besides many other things: all requires a larger staff than there is; but when Christ appears there will be a reward for all the toil.

A. Ker.

3, *Rue Clavel, Belleville, Paris, Oct.* 29.

THE CARDIFF WELCOME HOME.—Mr. George Lawrence (179, Bute-road, Cardiff) writes:—"We have now obtained some bedrooms in the Strangers' Rest at additional rent of £10, and we need help to furnish. We continue to have much blessing among sailors. At present a gracious work is going on among Norwegians; several have been brought to Christ." We commend the valuable work carried on by Mr. Lawrence to the best sympathies of our readers. We are glad to notice, in his lately-issued report, a strong testimony to the benefits of Sunday closing. On week-nights he says the streets surge with drunken and other immoralities. On Sundays the town is like a well-ordered country village.

TEMPERANCE REFORM IN AMERICA.

OUR American cousins have had a sharp experience of the Temperance question, and the results are full of lessons to British reformers. The Bishop of Rochester has lately returned from a 15,000 miles tour in that land of magnificent distances, which he traversed with the special purpose of studying the liquor question; and a brief statement of his impressions, as conveyed in personal interview with the writer on his voyage home, may not be uninteresting to readers of The Christian.

To begin with, his lordship has noted the same difficulty as exists in this country from the over impetuosity of reformers. He comments unfavourably on the divisions which he found existing in the Temperance party. "The Temperance advocates of America have," he said "been trying to get all they want at a single spring, instead of taking public opinion along with them in a step by step advance."

Coming to details, the Bishop found that the direction of restrictive Temperance effort on the other side of the ocean is towards gradually raising the rate of spirit licences. In Chicago alone, for instance, this method has reduced the number of liquor-houses from 13,000 to 9000, and has increased the city revenue from 700,000 to 4,500,000 dollars. On this policy, however, abstainers are divided in sentiment. Enthusiasts for prohibition last year resisted the efforts of the Church Temperance Society to raise the rate of licence in New York State, on the ground that it was conniving at the evil of drink in any way to compromise with the liquor trade, as it was a pernicious thing *per se*. In all the younger States Prohibition has won the day, and an extremely powerful social force would be required to repeal it. In the older States, reformers must be content for the present with a gradual advance in the direction of what these younger States have already achieved. This can only be done, in the Bishop's opinion, by total abstainers and temperate drinkers combining their forces, presenting a united front, and so making further legislation practicable and possible. "If we in England, however," his lordship continued, "had the legislation which already exists in many of the States in America on this matter, but which is not carried out, we should have as much as we want for the next fifty years. In most of the States liquor cannot be sold to minors; the sale is prohibited on Sundays; the adulteration of it is a legal offence; and it cannot be sold to persons already intoxicated. Until these laws are properly put in force in America, and until citizens will combine, as they have done already in Buffalo and Chicago, to see the law enforced, it is premature, and can only lead to a dangerous reaction, to try to obtain more legislation on the subject.

Bishop Thorold's actual experiences were singularly varied, so that he may fairly claim to speak with authority and not as an untravelled scribe. He attended, for instance, a great meeting at Boston, when there were 3000 persons present, under the auspices of the Church of England Temperance Society. An ex-Governor of the State took part in the proceedings, and among the audience were Judge Aneux, of New York, and Rev. Phillips Brooks, of Trinity Church. The Bishop made a point by reminding his audience that some years before they had wasted a little tea in their harbour! The quick-witted citizens of "the Hub" caught the allusion to the revolutionary war at once, and cheered the speaker to the echo when he proceeded to urge "a better way" for these modern days by establishing coffee and tea houses in competition with public-houses, and so protecting the thirsty public from the temptation of alcohol.

The C.E.T.S. set up its banner wherever the Bishop presented himself. He addressed crowded gatherings at Toronto, Buffalo, Farabault, Minneapolis, St. Paul, Detroit, Salt Lake City, and New York. He finds that public opinion has steadily grown into a conviction of the necessity of united Temperance action.

The legislature of Maine has during the present year passed by a large majority an Act to make Prohibition a law of the Constitution. This the Bishop rightly considers a most emphatic proof of the value of prohibitory legislation. Maine has thoroughly tried it, and, in spite of all that detraction can say, it has not been found wanting. Iowa, too, has just adopted prohibition, but the law is not yet thoroughly applied, for a bar is still to be found open at the Davenport railway-station within the Iowa State.

In all classes of society, and frequently in most unexpected quarters, there is a growing recognition of the power of the Temperance principle; for instance, on the passenger "liners" to America there is to be noted a discouragement to the sale of liquors. The head steward on one of the boats of the Allan line testifies that there is a most marked diminution in the sale of liquors on board as compared with the sale several years ago. "Of course," said the Bishop, in reply to a query, "some smuggling goes on in America, but that is only the abuse of a very good law; and, as a rule, the men who evade prohibitory legislation have to pay for their liquor; for instance, on the Canadian Pacific Railway, in the North-west, as much as two dollars is charged by the smugglers for a very small flask of beer."

It is thus that his lordship sums up his principles: "My threefold rule is, Prevention is better than cure; Restriction is wiser than prohibition; and Sacrifice is better than liberty. I have travelled ten thousand miles on behalf of Temperance—from Minnesota to Virginia, and from Massachusetts to Utah. American bishops, I find, are taking up Temperance with the greatest readiness, and the foremost men of the Episcopal Church are those who feel the paramount importance of dealing nationally with a great national evil."

T. S.

AFRICA'S MILLIONS.

LAST Friday there was present at the Central-noon prayer-meeting Dr. W. K. Summers, who is about to go to Central Africa for evangelistic work, under the auspices of Bishop Taylor. Some time since, in a letter from Dr. Dowkontt, of New York, our readers were furnished with some details of the scheme formulated by Bishop Taylor, but we may here recapitulate them.

(1) That a line of Mission stations be established in Central Africa, extending from Loanda on the west to Lake Tanganyika in the east central region.

(2) That to this end two parties enter the "Dark Continent," one under the personal superintendence of Bishop Taylor, to start from Loanda, and the other under Dr. Summers, to enter from the Zambesi river; each party to consist of about twenty missionaries.

(3) The parties to establish stations along the way, leaving two Missionaries in each station, and so on until the pioneers meet in the interior.

(4) The Missionaries to be heart-consecrated men, willing to give their lives, if necessary, in the work of Christ for Africa.

(5) The Bishop's party to enter Loanda about Februnry, and the doctor's party to enter the Zambesi about April.

The Mission is to be on the self-supporting principle, as laid down in the "Great Commission," no man receeiving a salary, but depending upon God to supply all needs from the indigenous resources of the country. The only fund is an "outfit and transit" fund. The Lord has sent along about thirty of the men, and the fund will not be behind hand. Hasten the day, O Lord, when the knowledge of Thee and of thy blessed Son, Jesus, shall cover the earth as the waters cover the sea, for Christ's sake. Let the reader say, Amen!

WOOLWICH SOLDIERS' HOME.—The annual sale in aid of the funds of this Home will be held on December 4 and 5 in the hall attached to the Home. Contributions of all kinds will be thankfully received by Mrs. Digby Dent, the Woolwich Soldiers' Home.

LIFE IN GOD.

TOO often we seek our happiness
In flowers that all decay,
In gold that sears the heart,
In love that turns to clay,
In joys that all depart.

Forgetting that in God alone we find
The bliss of love complete,
The rest which ends in peace,
The troubled heart's retreat,
The sinner's full release.

And then we murmur and mourn that
Life is a broken lyre,
A shattered temple's spoil,
An altar without fire,
A weary day of toil.

Until we realise that God is Love incarnate in Christ Jesus, and then we sing:
Thou art my love, my light,
Thou art my way, my end;
Thou art my soul's delight,
My God, my Christ, my Friend!

A. T. J.

ROME AND THE BIBLE.

WE gather the following statements concerning the Bible from the utterances of some of the Popes since the Reformation. Innocent XI. commanded, in the year 1687, that "everyone should deliver up his Bible to the clergy of the place, who should burn them." Clement XI., in a Bull of 1713, condemned the affirmation of Quesnel the Jansenist, that "it is useful and necessary at every time and in every place that every man should study the Holy Scriptures." Clement XIII. threatened every lay reader of an Italian translation of the Bible with the galleys.

Pius VII., in a Bull of 1816, said "he trembled at the spread of the Holy Scriptures. This distribution is the most artful crime, through which the true foundations of religion will be undermined; it is a pestilence which must be healed and extirpated; a most corrupting pollution to the faith of any soul. It has been proved by experience that the distribution of the Holy Scriptures in the Mother-tongue has done more mischief than good." The same Pope in 1819 issued a Bull concerning the distribution of the Scriptures in the Irish schools, which states that this is sowing weeds, giving corrupt teaching, whereby the children in early years are inoculated with a most injurious poison.

In the year 1824, in an Encyclical, Leo XII. speaks of "a certain Society, generally known as the Bible Society, which is spreading over the world the Protestant Bible, which is the Gospel of the Devil." Gregory XVI. issued a Bull in 1844 against the Bible Society, in which he says, "We have decided to condemn with Apostolic authority every Bible Society." At the same time he commands the clergy "to tear the Bible in the Mother-tongue from the hands of the faithful." Pope Pius IX., in January 1850, says, "The Bible Society ventures to spread abroad the Scriptures in the Mother-tongue without any ecclesiastical notes or warning. Under false deception it invites the faithful to read the same. You, reverend brethren, will see with what watchful wisdom you must bestir yourselves to awaken in the faithful a holy horror of such poisonous reading."

According to these extracts, therefore, the world can receive no more dangerous book than the Bible, nothing from which it should shrink with more hatred.—*Evang. Anzeiger.*

THE NIGHT SCHOOL FOR MEN, at the Conference Hall, Mildmay, has again commenced with a large attendance.

MRS. J. W. BRADLEY, of Ealing, delivered an address on Social Purity, on Friday evening, to an intensely interested audience of men and women, in the Wesleyan Chapel, Denham, Bucks, under the auspices of the Uxbridge and District Social Purity Society.

THE STEWARDSHIP OF £1000.

EVERY word of the following anecdote is within my own personal knowledge. I only relate it because of the good which is communicated to our spirit when the loving ways of the Lord are distinctly traceable.

My surviving aunt, then about seventy, had a thousand pounds left to her. She had long lived on a very small income in very modest surroundings. When she received the legacy she paid it in to a banker's, and then asked me to meet her. I expect she had always been a giver according to her means, perhaps of food and clothes, if not of money. She told me she wished to give away this thousand pounds, having never had the opportunity of giving largely before. But her name was not to appear, and everything was to go through me.

As a beginning she wished to have a London City missionary in a new district, the place where she was living. This I arranged, and I think it continued for three years. There was an amusing feature about this matter, namely, that the City missionary whose salary she was paying, though he knew nothing of that, finding this respectable gentlewoman of the old school in his district, visited her!

Time rolled on—five years I think—during which she gave me directions from time to time. She liked variety, and sometimes the gift was for the blind, sometimes for a magic lantern to interest working-men in the evening, in natural, or scientific, or religious subjects, and so on. She was the moving spirit, and I her servant in this matter.

One Sunday morning (I was living about twenty miles from London) I received a letter to the effect that feeling faint she would ask me to travel up, though it was Sunday. I complied, and found her very much changed, much more so than the interval of a few months would have led me to expect. But she was ever a cheerful Christian, and this brightness remained. She said her time might be short, and she would like to complete the gifts of the balance of the thousand pounds. She named three or four objects. There was £157 left. She wished me to draw cheques, keep them till she was gone, and then deliver them. But I did not like this position. So she then decided to part with the money in her lifetime, and asked me to come up to London again the following day, and go round and deliver the cheques. This I did, returning home I think somewhat late on Monday. I reported to her by post on Tuesday.

On Thursday the post brought me two letters—one in my aunt's writing, and the other in a stranger's writing with a black border. The first was a brief expression of thanks and satisfaction, adding "I feel very faint." The other was from her landlady and friend, to say that shortly after my aunt had written to me she calmly fell asleep in Jesus.

It was a happy stewardship by her to her Lord and by me to her; and it was all so kindly arranged and controlled by our gracious Lord that I think the record of it will be profitable to his people.

THE CHANNEL.

AFRICAN EXPLORATION.—In his paper on Central African exploration, lately read before the Geographical Society by Mr. Joseph Thomson, he said he had accomplished his long and perilous journey without the loss of a single man by violence, and the necessity of shooting a single native.

YORKSHIRE WOMEN'S CHRISTIAN TEMPERANCE UNION.—The Annual Meeting and Conference was held at Barnsley on November 4 and 5, when delegates were present from eighteen of the branches; these gave many interesting details of the very varied Temperance work that has been done in the country during the year. The subject of bringing Temperance principles before the teachers of elementary and other schools was earnestly impressed on the Conference. Dr. Howie, of Liverpool, gave an able address on "Dipsomania, its causes and cure;" at the evening meeting for women he showed in a convincing way that alcohol is powerless to give strength for work.

A PLEA FOR NEWFOUNDLAND.

MISSIONARY work is carried on here amid privation and difficulty of which we who sit quietly at home little dream. In a letter lately received from a clergyman at Heart's Content, he says that the coming winter bids fair to be one of universal hardship and distress, as the fishery has been worse than has been known for years. Many men have come home without having earned the price of a barrel of flour to support themselves and their families through a Newfoundland winter.

At Heart's Content there is no school, the building being too old and leaky for use, but Mr. Smith hopes to get a schoolroom built in the winter, as the men when home from the fisheries will give their labour for this purpose. Indeed, he says, that he has known them work for this end expecting and receiving no payment, even when without food in their houses or money to buy it. Will any help these poor people by gifts, either of money to buy food, or warm clothing to ward off the bitter cold of winter, needed both by the missionaries and by the poor among whom they labour, striving to win them to Jesus? Should anyone wish for more detailed information I will be happy to communicate what I know.

MARY WILKINS.

Alstone Lodge, Cheltenham.

MIDNIGHT MEETING MOVEMENT.

THE Committee of this movement commenced a Conference at the Home of Hope, Regent-square, on the evening of Monday week, to open the winter season of work, and to implore the divine blessing upon it. Mr. Christien, the organising secretary, gave some interesting particulars, showing how the Lord is owning the efforts of his servants in this important and much-needed sphere of Christian labour. A plan was submitted and discussed by which every important locality in London would be placed under Christian visitation during the coming winter, and copies of the New Testament distributed among the fallen.

The gathering was very numerously attended and a spirit of devout prayerfulness—as well as gratitude for past mercies, was very markedly manifested by all those who took part in the conference. Mr. McCree, financial secretary, 8A, Red Lion Square, W.C., will be glad to hear from any friends desiring to assist this work.

On Friday, November 7, a meeting of foreign women, principally German, was convened in St. George's Mission Hall, Radcliffe-highway. A large number of invitations were distributed in the neighbourhood, and in some of the dancing saloons it is said that out of forty women thirty would be foreign. The invitations were kindly received, but there seemed to be a feeling of hopelessness in the minds of many, which is not surprising when many could, without doubt, tell a similar story to the following, which was listened to by one of the visitors. Two comely German women told of their being invited by an agent in Hamburg to go to London to situations certain to be obtained. They paid the agent's fees and their expenses, but on arrival were greatly distressed to find they were unfit for the work. They knew not what to do. They knew only their own language, and while waiting they were accosted by an elderly woman who appeared to sympathise with them very much, and told them she could take them to a home where they would be kindly cared for. Believing her, they went. She took them to a brothel in the neighbourhood of Wellclose-square, and got her fee for introducing them to a life of ruin. If English girls are decoyed by fiends in human forms to a career too horrible even to think about, in other lands, foreign women are entrapped in a similar way to their destruction here.

The meeting was a very quiet and encouraging one. Addresses in German were given by Rev. J. Sommer, German minister, and Mr. Botzer. Mrs. Sommer and other German ladies were present. Some of the company were English and Irish. All behaved exceedingly well. No cases of possible rescue will be overlooked by those engaged in this most important work.

GOSPEL WORK IN SPAIN.

THROUGH the Lord's goodness we are enabled still to go forward with the work of the Chamberi Mission, Madrid, and have much cause both to praise and to pray. We praise because we are put in trust with the Gospel in the centre of one of the most populous districts of the Capital of Spain; to sow, pretty much without let or hindrance, the pure Word of God among many thousands of people, by public preaching of the Gospel, at which there are always some new hearers; by the distribution of portions of the Scripture—thousands have been carefully and prayerfully given away, by scattering still more widely Gospel tracts and books; and by instructing the young, some three thousands boys and girls having been taught by believing teachers, with the Bible in their own hands, "What saith the Scripture?" on the vital questions of the soul, sin, and salvation. Those who realise the duty of evangelising all nations will rejoice, apart from results, that the pure unfailing Word of God has during so many years been sent forth so freely in this part of the land of the Inquisition; and, indeed, Chamberi was its Smithfield.

But for fruit we can also praise. A goodly number of faithful men and women have been saved, and are now contending for the faith once delivered to the saints, every one of them an abundant reward of all the prayers and efforts made by Christians in England.

Yet we have cause to pray. Here opposition in public has given way; but indifference is on the increase. Infidelity, the child of Popery, practically reigns everywhere. To see thousands and millions utterly dead to all the claims of God would make us despair did we not ever recall to mind his declaration that his Word shall accomplish that whereunto He sends it.

In September I got away from Madrid for a few days and visited the Missions of Vigo, Main, Coruna, Betanzos, &c. &c. There also I found bands of earnest disciples of Christ, bright, happy believers, but made to suffer no small tribulation for their adhesion to Christ. Still in the provinces, as in Madrid, in many parts, opposition is giving place to utter indifference. Let the prayer now be that the sown fields may receive the dew of heaven and spring forth and yield a harvest in quality and quantity so good and abundant that it may be to the praise of the glory of his grace.

During the fifteen years we have laboured in Spain, as eight years previously in England, our personal needs and those of our work have been met by persons sympathising with us and our service sending to us voluntary offerings as the Lord has put it into their hearts to do so. The one exception is the five schools under our direction which are generously sustained by Messrs. Müller and Wright, of Bristol. Now that I am speaking on this subject, I may answer a not unfrequent question, "How can we send money to Spain?" By the ordinary cheque, to order, and crossed, is the easiest and safest way. Postage stamps and postal orders have to be sent back to England. Bank of England notes are liable to be lost, but the cheque is safe, and if, in addition to the twopencehalfpenny postage, twopence more is paid for registering there is no risk.

ALBERT R. FENN.

Cardenal Cisneros 55, Madrid.

SOUTHAMPTON.—A Conference of ladies was held in the Philharmonic-rooms last week, with a view of increasing the usefulness of the Young Women's Christian Association, and hearing reports of the work from leading secretaries. After an address at the opening meeting by Mrs. Evered Poole, Mrs. Sanders (Southampton) reported that the branch there had 300 members. Miss L. Moor (Clifton) spoke of the work generally, stating that there were 400 branches in England and Wales. It is calculated that the total membership throughout the world amounts to 42,000. At a subsequent meeting, Mrs. Menzies (Liverpool) described the work in that city. In the evening she gave an evangelistic address to young women.

Notes and Comments.

WE would draw the special attention of young men in the West Central districts of London to a series of addresses at Exeter Hall Y.M.C.A., by Rev. Evan Hopkins, Richmond, commencing next Thursday evening, Nov. 20, at 8 p.m.

The town of Gateshead is feeling the pinch of the present distress as much as its neighbours Newcastle and Sunderland. A writer in a local paper gives a harrowing description of the destitute cases to be met with, and says:—

"The poverty and hunger, indeed, amongst the working classes, are as intense as elsewhere. The cases are not so numerous as they are in Newcastle, but worse cases cannot certainly be found elsewhere, and the bare fact that some hundreds are starving, calls for aid with a voice that should not be unnoticed. In the face of so much genuine distress the committee are powerless to act effectually, and the subscriptions that have come in are barely sufficient to meet the want for a single week. I appeal for support for the suffering poor, and most sincerely and urgently recommend the work of the Gateshead committee to the consideration of those who enjoy the luxury of doing good, and to all who feel for men, women, and children, in hundreds of cases without any fault of their own, who have been dragged by bad times to all the pangs of a slow starvation."

The Hon. Secretary of the Relief Committee is Mr. T. Lumsden, West-street, Gateshead.

In acknowledging the kind donations recently sent to us by our readers for the orphan home at Epsom, Miss Mittendorff writes:—

"Dear Brother in Christ,—So many thanks for sending me the cheque of £35. Now I can make up my accounts and pay all I owe. The Lord be praised for this new token of his love and care. May He bless the kind givers."

It is intended to present a testimonial of an entirely non-political character to Mr. R. N. Fowler, M.P., on his retirement from the office of Lord Mayor of London. The admirable way in which he has discharged the duties of that position will be recognised and admitted by all classes. His regard to the interests of various religious institutions, and his readiness to place the Mansion House as often as possible at their service, has earned for him the grateful and hearty regard of all sections of the Christian Church.

The Rev. Morlais Jones, of Lewisham, has been appointed Merchants' Lecturer, in place of the late Dr. Aveling. A better appointment could scarcely have been made. Mr. Jones will bring great ability and vivacity into a service which requires the exercise of these qualities, in order to its utility and practical influence.

The depression in trade continues to increase, and the prospects for the winter appear to be anything but bright. All the great centres of industry are sending forth the notes of complaint and perplexity. At a conference of working men, held last week at the Memorial Hall, Farringdon-street, various causes were suggested as operating to produce the existing state of things; foreign competition and piracies of English inventions were specially dwelt upon. A resolution was passed urging Government to take steps to inquire into the present stagnation in trade. Such an inquiry seems to be eminently desirable on every ground.

In his Oxford lecture on "The Pleasures of Faith," Mr. Ruskin uttered a truism when he said, "We continually hear of the trials, and sometimes of the victories of faith, but scarcely ever of its pleasures." And yet true faith, so far from being joyless or sad, is of all elements in life the most inspiring and cheering to the heart, bringing Christ to the soul, strengthening the spirit, and lighting up the future with radiant hope; no principle more contributes to solid and substantial joy than Christian faith. It would be well for the Church itself, as well as for the world, if all the followers of Christ exhibited more of the joy that springs from a holy faith in Him.

Mr. Ruskin expressed the truth none too strongly when he thus pointed out the reason of failure:—

"In all we now do we expose ourselves to countless miseries, because we depend only on our own power, and choose only our own gratification, with no thought of working except for ourselves or others in whose welfare we are equally selfishly interested, until the idea of acting with any other object has come to be like the precentor's invitation to a company of little voice and less practice 'to sing to the praise and glory of God.'"

His advice was good when he added: "Begin each day with Alfred's prayer, '*Fiat voluntas tua*,' and set to work with no thought of ambition, gain, or pleasure more than is appointed you, but with a steady determination to do something for the help or honour of your country, resolving not to join in the world's iniquities, nor to turn away from its miseries. Live thus, and believe that with a swiftness of answer proportionate to the truth of your endeavour, the God of hope will fill you with joy and peace in believing."

Dr. Thain Davidson, in a charge delivered to a minister lately settled in London, gave advice that many preachers would find it beneficial to follow. Those whose great aim is to shine in the matter of oratorical display and to discuss "modern thought," would do well to adopt such counsels as these:—

"Aim at directness and point; they are simply invaluable. Preach straight, sending the word straight to the heart and conscience. As M'Cheyne said, 'Let the conscience of the audience feel the hand of the preacher searching it.' Do not forget that the pulpit is still the mightiest weapon in proclaiming the Word. Feed the most intellectual of your congregation with things which little children may understand. Give the thoughts of the few in the words of the many. One does not need to aim at appearing learned in order to impart instruction. You must seek for the power to stimulate your hearers. A dull manner and such a message as we have are incompatible. The preacher's heart must be in sympathy with the subject. It is in proportion as we feel the reality of the Word that we can press it home to the hearers. But there is a mistake some make which please avoid. Do not suppose that perspiration is inspiration."

Among the speakers at a recent meeting of the Church of England Temperance Society was Lord Napier of Magdala. His Lordship referred to the interest with which he regarded the progress of Temperance in the army, and described the movement as one of great national importance. His testimony as given in the following words is worthy of careful attention:—

"During his experience as commander of the armies in India he had found that the Temperance societies were the greatest supporters of military discipline and good conduct. Whilst holding that position he had a return prepared relating to 18,000 men, and found that amongst the total abstainers there was no crime, amongst the partial abstainers practically none, for the whole body of crime was amongst the non-abstainers."

Rev. E. P. Hammond sails from the United States for this country on the 12th instant, per ss. *Oregon*. We trust the friends of evangelistic work throughout the kingdom, and especially those who labour for the conversion of the young, will do what they can to ensure the success of Mr. Hammond's visit to our shores. Letters for him may be addressed to our care.

In the current number of *Africa* (6d., *S. W. Partridge & Co.*), Mr. R. Cust raises a strong protest against "the scramble for Africa" that is going on among the European Powers. Why, he pertinently asks, should not Europeans leave Africa alone, restricting themselves to legitimate commerce and the peaceful settlement of missionaries? We know not what righteous reply could be made to the question. Mr. Cust further says:—

"It appears therefore to me that the great States of Europe, England, France, and Germany, ought to be ashamed of their conduct towards defenceless Africa; they would not dare to act in this way to the smallest State in Europe. All public law is set aside, all the conventional decencies of warfare, all idea of *meum* and *tuum*, is put out of sight. A German agent and a German vessel drop along the coast, and hoist up a pocket-handkerchief in token that that particular town, whether part of Damaraland or Namaqualand, or the Cameroons, or the Gold Coast, has ceased to belong to the tribe, which has inhabited it for centuries, and is transferred to the German Empire. A form of treaty is signed, but in a few days the treaty will be violated; then will come lofty notions of violated treaties, insulted flags, and national honour. Surely it is the fable of the Wolf and the Lamb again. It is the saddest sight, but the deadly climate will prove the infallible avenger of the Negro on the white man, who has abolished the Slave Trade, and substituted Earth-greed."

We would strongly commend to all who are interested in the Dark Continent the perusal of *Africa*. We regret to see, from an editorial note in the present issue, that it is likely to be discontinued soon, unless increased support is forthcoming.

The almost sudden death of Mr. Fawcett, the late Postmaster-General, has filled the whole country with a sense of heavy loss and deep regret. It has been the lot of but few statesmen to make so many friends and so few enemies. His large heart, ready tact, and incessant efforts to benefit the community by reforms in the department he conducted won for him universal esteem, while the way in which he not only bore but triumphed over the affliction which he endured in the deprivation of sight filled all who knew him with admiration. The country owes the deceased statesman a great debt of gratitude, and will long cherish the remembrance of his name with affectionate respect.

The records of the Society for the Prevention of Cruelty to Animals show that a very large amount of inhumanity and cruelty is perpetrated in our land, and that the young are very deficient in knowledge of what is right in this respect. There is urgent need that teachers of every class should enforce the duty of kindness to the animal creation on pupils entrusted to their care. An immense amount of education on the other side is being given, as for instance when children are allowed, as is the case in many places, to gather round the doors of slaughter-houses, and witness the butchery within; and also in public cattle markets, where drovers and others continually set bad examples in relation to the treatment of animals. In every school and in every family lessons of mercy and kindness to the brute creation should be inculcated.

Mr. Reginald Radcliffe will give an account of his evangelistic work in Russia, at Burlington Hall, Savile-row, Regent-street, W., on Wednesday evening, November 19, at 8

The annual gatherings of the American Board of Missions have just been held in Columbus, Ohio. The basis of this institution is unsectarian, and great blessing appears to rest upon its operations in various parts of the world. Through its 429 missionaries and its 504 native pastors and catechists it is preaching the Gospel in twenty-five different languages and dialects in more than 800 towns and cities every Lord's Day. Its colleges and high schools have more than 4000 young men and women under training, while more than 30,000 children are being taught in its common schools, where direct Christian instruction is constantly given. The report for the year past, specially in reference to the work in Japan and Turkey, is most encouraging.

The work of the Board in West Central Africa has lately received a most violent and unexpected shock, through an order given by Kwikwi, the king of Bailunda, to the missionaries to vacate that district at once. The order was of a most stern and peremptory kind, so that there was no appeal from it. The king was instigated to the act by the false representations of a Portuguese trader, who had shown his enmity to the Mission on several previous occasions, but had been unable to disturb their work or the peaceful relations between them and the natives where they dwelt. At the risk of life, and with the loss of all their personal possessions, as well as of the Mission property, the missionaries had to fly from their homes and to take refuge in Benguela, where they are at present waiting to see what steps are taken for their redress and reinstatement.

A petition has been put into the hands of the Governor of Benguela, and he has inquired the amount of loss, and promised redress and restitution. The resumption of the work must largely depend on the action of the Portuguese Government, of whom an article in the current number of *Africa* justly says:—

"The eyes of all Christendom will be upon Portugal in this matter, and it will be to her everlasting shame if she fail to deal justly, vigorously, and speedily. She has a grand opportunity to assert her alleged authority over these rude peoples in the interior who have so injured men and women that were under her protection, to commend her justice and energy in the sight of the European nations, and to prove her magnanimity and chivalry in the judgment of the civilised world. She walks and acts in the eye of the world, and it is much to be hoped that she will prove herself fully equal to the occasion."

The struggle for the Presidency of the United States is over, and Mr. Cleveland, the Democratic candidate, has been elected. The office is one sufficient to gratify the ambition of any politician who aims at power, placing its possessor, as it does, at the head of the largest and wealthiest Republic in the world. Twenty-two Presidents in all have been elected, seven of them having held the post twice in succession. Let us hope the result of the fierce light which has been thrown upon the moral aspects of the election will be that the new President will prove a more ardent reformer of every kind of abuse than those opposed to him would lead us to expect. He has the opportunity of vindicating his position in a very practical way.

Remarking on the fearful massacre of 400 persons lately perpetrated by King Theebaw of Rangoon, *The Bombay Guardian* asks whether European Powers have no responsibility in connection with these brutal slaughters.

We are sure all our readers, and especially the old friends of our dear brother Richard Weaver, will read the following letter from his physician with sorrow and sympathy, and will warmly respond to the request for prayer:—

Dear Sir,—I exceedingly regret to inform you that Mr. Richard Weaver has had an attack of Angina Pectoris. I fear he will not be able to undertake any duty for some time to come. I shall be glad to answer any questions. I feel sure that you and all the London friends will unite with me in prayer to God, that he may yet be spared a little longer in his career of usefulness.

I am, yours faithfully,
Israel J. E. Renshaw, M.R.C.S., L.R.C.P.

The Rev. Edward White has been lecturing to artisans on the English Peasantry, their present and future condition. He urged that, in view of the existing state of things, it is the duty of the religious instructors of the people to awaken the public mind to the fact that one of two things must come soon, reform or violent revolution, and to persuade all honest public-spirited men to aid in the choice of the former while it is possible. The importance of laying increasing stress just now on personal character, both moral and religious, cannot be over-estimated. Political elevation can do little for a people who are drunkards and indolent spendthrifts. Mr. White gave it as his opinion that if the workmen of England would abandon their drinking habits, in five years they would carry all the great reforms they desired.

The proposal of the Charity Commissioners to alienate the Newcomen Charity from its original purpose is to be viewed with censure, as well as regret. By this trust 225 children of the Borough of Southwark have for more than 200 years past been educated and clothed. The Commissioners now propose to put a stop to the clothing, and establish scholarships and exhibitions instead. At the 279th anniversary of the birth of the founder, held last week, the Lord Mayor and others protested against this interference with what was the unquestionable right of the children coming under the terms of the bequest. "The suite of lynnen and woollen once a yeare for the cloathing of poore boyes and girles," which was devised by the founder, is no small consideration to those for whose benefit it was intended. Such encroachments on the rights of the poor are too common already; we are glad that one of the last acts of the Lord Mayor has been to oppose this one.

The rescue and emigration work carried on by Mrs. Birt and her helpers among the waifs and strays of Liverpool is a very important one, and perhaps it scarcely receives the share of public attention that it deserves. In a recent letter to the Liverpool daily papers, Mrs. Birt describes the various branches of the mission, and pleads for co-operation in a sale of work that is to be held in St. George's Hall in December. The proceeds of the sale are to be devoted to the provision of large and better accommodation for the children while under training before being sent to Canada. We doubt not many of our readers will be glad to have a share in this good work. Mrs. Birt's address is 1, Sugnall-street, Liverpool.

The Chicago *Advance* says that among many American pastors and churches there is the most cordial feeling towards the evangelistic work of Messrs. Moody and Sankey, and there is the expectancy of a general revival of religion this winter.

Another subscriber cautions our readers against the wiles of "a respectable looking woman about fifty," who in person answers advertisements in our columns, and endeavours to extract money for the payment of her travelling expenses. As we lately remarked, all such cases, when money is asked for, are to be treated with suspicion, and friends who are sought to be imposed upon have the remedy in their own hands.

Mr. James Pascoe, the solitary missionary in the Mexican mountains, holds the fort bravely, despite a succession of mishaps and difficulties that would long ago have daunted any ordinary mortal. It is refreshing to read in his little "Occasional Paper," entitled *Mexico*, how by dint of courage, perseverance, and sanctified ingenuity, he manages to circumvent the enemies of the work. The Lord has so blessed his evangelistic labours on the mountains that there are now four congregations in the municipality.

Mr. Pascoe himself officiates in the congregation at San Telmo. Of the others he writes:—

"There is more of real triumph in these three outlying congregations than our generous supporters in England imagine. Not only are they witnessing for Jesus at the constant risk of their lives; but they set a healthy example to other Protestants. In each congregation the preachers are all unpaid, and there are two such leaders to each flock. All the Bibles, tracts, or other books they require we give to them freely. Of expenses they have none, neither for rents nor for lights."

This is a kind of missionary work that deserves encouragement. Some of our readers would not only be helping a noble worker but would get a blessing to themselves, if they would send an occasional word of cheer and expression of sympathy to Mr. Pascoe, whose complete postal address is, Sr. Santiago Pascoe, Ixtapan, del Oro, Estº. de Mexico.

The motto discovered by Mr. Ruskin on the church of St. Giacomo di Rialto, at Venice, gives good counsel for the guidance of men engaged in commercial pursuits. When translated it reads, "Around this temple let the merchant's law be just, his weights true, and his covenants faithful." A more general regard to the grand truth inscribed on the portico of our own Royal Exchange would also tend to purify the world from the dishonesty and trickery which so extensively prevail. Men too often forget that "the earth is the Lord's and the fulness thereof;" absorbed in their own selfish schemes, they ignore the God whose laws they were created to obey.

English Presbyterians are decidedly awake, and are advancing steadily as a religious organisation. The London Presbytery has resolved to proceed with the erection of churches at Oxford and Cambridge, thus establishing their principles in the two great centres of the nation's intellectual life. Such advances can be regarded with no feeling other than that of fraternal congratulation. No section of the Church has had a more honourable history in the past, or makes a more faithful stand for orthodox truth in the present.

AN EX-CONVICT'S STORY.

A NARRATIVE unusually interesting in character has just been issued by the St. Giles' Christian Mission to discharged prisoners, illustrating the spiritual results of the labours of that Mission amongst criminals.

Convict B—— wrote to *The Standard* a letter which appeared on the 26th of September, and awakened considerable interest and attention. Therein he described his experiences during seven years' penal servitude, and told how his efforts after reformation had been furthered by prison and police officials. So successful had he been that he had reached the position of overseer in the printing house of a large London firm. The present story begins where the ex-convict's ended. He was laid on a dying-bed by consumption; he wrote to Scotland-yard, and Inspector Neame not only sent help, but placed the case in the hands of Mr. Wheatley, of the St. Giles' Christian Mission.

On his first visit Mr. Wheatley found F—— an avowed sceptic, bluntly declaring he believed in none of these things. He was not, however, to be shaken off, and set plainly before the sick man the love of God in Christ. On his next visit he took with him a copy of Mr. Moody's 'Way to God," which the man promised to read. In the course of conversation it seemed that the one thing that staggered him was that the Son of God should die for sinners. He had never understood this before; if that were true it upset all his previous thoughts of God. Time after time Mr. Wheatley was at his bedside; gradually the light dawned, and at length he laid hold of salvation with a firm grasp, that no after-thoughts could shake or loosen.

It is now a great privilege to sit by him and hear how he talks of God. Here are a few fragments of his conversation as given in the book referred to:—

"How is it with you to-day?" "Well, nothing but well—it's all well, now."

"Haven't you pain as you had?" "Pain, oh yes," and a fit of coughing stopped his utterance for a time—"pain, yes; but I wasn't thinking of that. 'Twas dark, and now 'tis light."

"Can you read much?" "No, my head won't let me, but I can think."

"And what do you think of?" "I was a thinking this morning how that I've fought against God all my days, and He's saved me like this. Why! He loved me—what for I don't know, but He did and He has delivered me. But what a deliverance. Who knows the thoughts I had of Him at times! Who knows how I hated the name of religion! But God knows: He knew it all the time. 'Seems to me first thing I'll do when He shuts my eyes here, is go straight to his feet, and tell Him I've never deserved it."

"Like the father with his prodigal boy, He may shut your mouth."

"But it'll be in my heart all the same. And the curiousest thing about it is I don't know how He's done it. He conquered me, I don't know how. The arguments I'd picked up seem like as good as ever, if 'twere matter of argument; but it aint, it's fact, and there's an end to it. Seems like blind eyes opened. I'd been arguing as there were no sun shining, but my eyes were opened and there it was bright and clear. I tell you what, argument is no good, an unbelieving man don't know what you're talking about. He thinks of things just as he sees them, and don't understand what it's all about. I never did."

"No: the carnal heart is at enmity with God, and knoweth not the things of the Spirit."

"How can he? I've been thinking, it's like this, sir. I'm a driving a horse; I've had it a long time, and love it. Well, I may try to, but I can't understand its mind, or spirit, or instinct, whatever you call it. I'd like to, but I can't. And the horse loves me and knows me, but it can't understand my spirit, though likely enough it wants to. We can't get to know one another's thoughts, but there's one thing that horse does know, and that's when you touch the rein. Now, sir, 'twas just like that with me. I did not understand these things, but when God touched me, I had to yield whether or no. I could not help myself. Then when I yielded, He put life in me, and I began to understand. That baby has got the life of a man and the spirit of a man; it can understand something, though not much yet. That's me, sir. I've got life now, and I begin to understand. Seems as if I had learned a new language. I don't know much, but when you talk of these things, I know what you mean."

"As you didn't before?"

"That's it; and now I want to say, for the sake of other men, there are hundreds, there's thousands, who read the papers, and know plenty about the world, but they don't know that God loves them. I tell you they don't know it. They know there's something called religion, but they don't know that there's pardon for them. They don't know Christ died for sinners. Oh! sir, don't forget they don't know it. Nobody ever told them in words they could understand."

After a long pause, the wearied frame demanding rest, he burst out—

"Oh! to think He should have saved *me* after the life I've led. I can't serve Him as I've served the devil—there's but one thing I must do, and that is what I can do to undo the evil I've done here (pointing towards the next room where his wife and family sat). God give me strength to undo that. Strange don't it seem to think I'll never leave this room, never go down the stairs till I'm carried in the coffin. But there's one thing I know; not all the grave-diggers in London could dig a grave deep enough to hold my spirit, no coffin can hold it. God will have it. Seems to me I've been like a great cake of wax, not all the knocking and argument in the world can get it to run through a hole; but light a candle and how soon it runs. That's it; logic couldn't break me, but the love of God melted me right away. I couldn't stand that, and I'm sure God taught you what to say."

Long we sat in this room, learning lessons of simple trust by the bedside of him who so long had resisted God, but who now, vanquished by his grace, was entuned with the grand theme of the love of God. After a sweet time of prayer around his bed, we left, with the music of the angels ringing in our hearts, for "There is joy in the presence of the angels of God over one sinner that repenteth."

The indefatigable secretary had another case in his note book, imperatively demanding a visit, and he kindly invited me to accompany him on a first interview with a liberated convict. What manner of man we were to meet neither of us knew; only that on the preceding day he had been discharged from Wormwood Scrubs on special licence, which to the initiated means sickness unto death. The address noted led us to a most respectable suburb and a quiet, genteel street. Then we knew it must be one of those sad cases where sin has entered and blighted a respectable home. Yes, so it was; the discharged convict we found lying in a well-furnished room, nursed by a sorrowing mother, who had only received her erring one from prison to die. No money was wanted here, only the ministry of the Christian messenger. So ere long an opening was found for the story of redeeming love, but how cheered we were to hear the sick man respond—

"Yes, that is my only hope, I KNOW" (and *such* emphasis he threw into the words I KNOW), "He died for me."

"Where did you learn it?"

"In prison from my Bible. In my cell the sins of my life rose up before me, I was broken in pieces till the Gospel I'd heard many a time before came to my mind, and I said: Is it for me? I turned to the Bible and found it was."

The remainder of the interview was very satisfactory so far as the sick man was concerned. I introduce it here briefly to show how Mr. Wheatley went with the definite purpose of pointing the man to Christ. The work had in this case been already done, but that he knew not. He went as he had previously gone to F——, and as he goes continually to others, in his incessant labours, with the message of mercy, the story of the Cross.

Such are two instances, gleaned from many, of the manner in which God is blessing the work of this Mission. As to its social and reforming results, prison, police, and legal officials unite in declaring these to be widespread and beneficial. We learn that this valuable Mission is greatly in need of funds; the wide extension of the work, from the pressing claims made by many willing to be guided to better paths, renders it essential the workers should be liberally and heartily supported. While the hand of the Lord is with them so manifestly they dare not draw back, yet without large-handed helping it seems impossible to go forward.

The superintendent of the Mission is Mr. George Hatton, 12, Ampton-place, Regent-square, W.C., of whom the book referred to, "What Fruit?" may be obtained.

HOLINESS CONVENTION, EDINBURGH.

THE Free Church Assembly Hall was the scene of four animated meetings a day for three days, beginning Tuesday, Oct. 28. At the 9.30 prayer meeting each morning the Bible Exposition was given by Rev. E. W. Moore. One morning will not easily be forgotten. We were urged in fervent words and with fervid manner to follow our Master as Elisha followed Elijah in the last stages of his life. The places passed were typical of our Christian life; Gilgal, Bethel, Jericho, Jordan. Then follows the enduement with the power of the Master, that we may do his works, nay "greater works than these."

Major Edmonds had the conduct of the meetings. His songs and solos, together with Mrs. Somerton's, accompanied by harp and harmonium, helped many in their devotion of their hearts, their lips, and their lives to the service of God. Others on the platform who took part were Lieut.-Colonel Sladen, R.A., Colonel and Mrs. Pepper, Miss E. M. Booth, Rev. E. L. Hamilton, Rev. A. C. D. Ryder, Dr. Woods Smyth Messrs. S. H. Hodges, Chas. Hoe, Govan, &c.

The object of the Convention being the promotion of Scriptural and Christian holiness, the general subject for the three days was "Pentecostal Christianity." On the first day its privileges were stated thus: Cleansed from all Unrighteousness (Acts xv. 8-9; 2 Cor. vii. 1; 1 John i. 9); Filled with the Spirit (Acts iv. 31; Eph. v. 18); Kept by the power of God (Phil. iv. 6-7; 1 Peter i. 5). On the second day: Its Conditions: Presentation of the body or surrender of the will to God (Rom. xii. 1, 2.) Abiding by faith in Christ (John xv. 4); Obedience to the Spirit (Numbers xiv. 24; Rom. viii. 14).

On the third day the subject was to have been Its Results: (1) Unity in the Churches; Love to the Brethren. (2) Self-sacrifice for the world; Love to Souls. (3) Growth in grace and in the knowledge of the Lord Jesus Christ. But at the earnest request of some students the subject was changed to the Baptism of the Holy Ghost. It was set forth by more than one speaker that the baptism of the Lord Jesus was promised to be with the Holy Ghost and with fire, and that this was claimed in the early Church, as at Samaria and Ephesus in the history of the Acts. The Church of the present day is too apt to be content with a baptism somewhat corresponding with the baptism of John the Baptist.

Many showed their earnest desire to claim this filling with the Holy Spirit by standing on their feet. At the closing meeting many professed to have received definite blessing at the Convention. In private as well as in public numbers who had come from distances far south and far north testified to the mighty power of God. R.

SOUTHEND.—A Freehold site has been purchased here by the "Unpledged Abstainers' Union," and has been conveyed to trustees for the erection of the Union Hall, for which there is great need in this place. The Union, at an expense of over £100, have already erected here a granite drinking fountain, and a granite drinking trough for horses, dogs, &c. The treasurer is Bishop Gregg, Southend, Essex.

A HOME WITHIN A HOSPITAL.

THE funds for the establishment of Bolingbroke House were provided by those who wished to give to sick persons the advantages of hospital treatment and nursing, with home surroundings, upon paying such a reasonable fee as their means allowed, and so relieve the great free hospitals. Hitherto six gentlemen have acted as a medical staff, and treated all cases, but as this was believed to limit the usefulness of the Institution, they very considerately withdrew, to enable any qualified medical practitioner to send in a patient under his own special care and treatment.

Trained nursing, with proper sanitary surroundings and hospital treatment, generally in the best air within the four-mile radius, are such obvious advantages to patient and doctor alike, that now that Bolingbroke House is available to any qualified practitioner, we may expect all its beds to be constantly occupied.

It meets the special need of those who fall sick in lonely lodgings. It is a home within a hospital, and it gives a helping hand to those who in time of sickness are willing to help themselves.

The Honorary Secretary, Mr. J. S. Wood, Woodville, Upper Tooting, S.W., will send a prospectus to anyone writing for it.

I am, Sir, your obedient servant,
J. Erskine Clarke, Trustee.

Bolingbroke House Pay Hospital,
Wandsworth Common, S.W., Nov. 8.

THE CHURCH AND FOREIGN MISSIONS.

IN our last issue we mentioned an appeal issued by Major-General Haig: it refers primarily to the evangelisation of Southern Arabia and the Somali tribes on the opposite coast of Africa. We subjoin the complete passage from which we quoted, and which applies to foreign missions anywhere:—

"A most perplexing feature of the revived Christianity of the present day is the comparatively feeble impulse it has given to the work of foreign missions. To many this statement will seem the reverse of the truth, because so many have actually gone forth into the heathen field where a century ago there was hardly a single labourer. But does the number of these bear a fair proportion either to the vast increase of Christian workers as compared with former times, or with the vastness of the foreign field? The contrary is the fact. Although communications with every part of the world have been so wonderfully extended, and the fact of the existence of nearly 1,000,000,000 of heathen and Mahomedans is being daily more and more forced upon our attention by information pouring in from every quarter, it seems as if nothing can rouse English Christians to anything like an adequate comprehension of the true state of the case.

"Almost all our sympathies are absorbed by the work at home; few seem to be capable of looking beyond the narrow seas that surround our little island, and taking in the thought that, whatever the need of labourers here, it is infinitely greater abroad. It is pleasant to live in our comfortable homes, and to have some nice handy little sphere of labour which, while it keeps us interested, and furnishes occupation to our energies, calls for just as little self-sacrifice as suffices to flatter our self-esteem. It is quite another thing to go abroad, to suffer physically, mentally, spiritually, not to know what home or comfort mean, to have no fixed income it may be, but to look to the Lord for support, to labour without sympathy from those around us, unknown and unheard of, and with the heart often sick with long-deferred hope of fruit. But which is nearest to the Apostolic life? which most resembles the life of the Lord Himself? Yet there are some—a few—who would, if they could, choose this life. May this appeal reach them!"

DR. OSWALD DYKES is giving a course of lectures on "David" in Regent-square Church, on Sabbath mornings.

GERMAN EVANGELISTIC SOCIETY.

DEAR SIR,—May I convey, through you, my warm regards to the kind friends who entrusted me with gifts to the amount of £500 when I visited England last spring? That visit was memorable in more ways than one. I learned personally to know and love dear Mr. Moody, as well as other brethren of different sections of Christ's Church, whom I had long desired to see face to face—Dr. Saphir and Mr. Spurgeon among them.

It is due to those English friends who have manifested so much sympathy in our work here—a sympathy which I trust and hope will continue and increase—that I should give from time to time a few details of our progress. Soon after my return home last April we invited a North German named Papké, who had been trained and prepared in Switzerland, to join us in our "Johanneum," at Bonn. This is the name we have given to our evangelistic centre. We found Papké so ripe for active service, that we sent him on after a short interval to our friends at Berlin, where he has been, since June, very busily engaged in the much-neglected northern district of that capital. He works in connection with two valued members of our staff, Count Pückler, and Count Bernstorff, giving addresses in a hall which seats about 500, holding Bible-classes and prayer meetings for young and older men, and helping in Sunday-schools also. His wife is similarly engaged amongst women. The special gifts, and the steady, faithful service of this good man, are much valued by us, and blessed by God. He holds every Sunday morning an early meeting for the outcast and homeless, to whom a free breakfast is given.

In the large hall of the City Mission-house, which seats some 1500, our gifted and zealous friend, the Rev. F. von Schluembach, is now carrying on his evangelistic work. This "German Moody," as the Americans style him, worked with us two years ago in several districts with marked success, and the fruits of his labours are very apparent, especially in the Christian Men's Association, which he formed. He will from time to time give valuable help to various Y.M.C.A.'s in some of our northern towns, though his chief labours will be in Berlin itself, where we hope that God will again own his efforts with very blessed results, as he graciously did in 1882-3.

In August last the Evangelical Society in Bern agreed to give us for some months the help of their much blessed evangelist, Rev. E. Schrenk (formerly missionary of the Basle Society in West Africa). He is now holding daily evangelistic services in Bremen, a very hard soil, where he is so valued that he will have to remain there for the whole of his leave of absence. In the great awakening at Basle two years ago, when hundreds were brought to Christ, Schrenk's penetrating preaching was the chief instrument.

I must also mention, that in connection with another of our friends, Herr von Oertzen, in Hamburg, eight evangelists are now working in the province of Schleswig-Holstein, where encouragements are not wanting.

A medical doctor from Westphalia, named Buescher, who studied in Philadelphia, and was for a time private tutor in a Christian family at Southampton, has resolved to devote his life to evangelistic work, and has taken up his residence in our Johanneum for about a year to prepare himself thoroughly.

My friends will remember that I purchased the house, chapel, schoolroom, students' rooms, and extensive garden ground for £4000. Nearly £600 of this sum has now been paid, and current expenses have been met as well as the cost of expensive repairs. The premises now present a very inviting appearance, and foreign friends are heartily welcomed. Will our English friends continue to strengthen our hands by prayer and sympathy?

Theodor Christlieb.
Bonn, Germany.

MISSION TO LEPERS IN INDIA.

A SMALL, but deeply-interesting pamphlet, under the title "Lepers in India" (J. F. Shaw), fell into the hands of a lady in Brighton just two years since, and the harrowing facts therein related stirred her up to make an effort on their behalf. By circulating the facts of the case among her friends, so lively an interest was excited on behalf of the poor sufferers (of whom 135,000 exist in India) that it was determined to establish an Auxiliary Society in Brighton, the head-quarters of the Parent Society being in Dublin. During the first year the sum of £147 14s. 4d. was transmitted to the Parent Society, and this has led to the establishment of a new Asylum at Lohar-daggar, Chota Nagpore.

It is confidently believed that many would gladly help if they would but read the above-mentioned little book. They would then see for themselves the magnitude of the evil with which, by God's help, the Society is dealing. It is a cause of the utmost thankfulness that those poor creatures, destitute as regards this world, are very graciously dealt with by our heavenly Father. Many of them have been brought to the knowledge of the truth as it is in Jesus. The missionary in charge of the new Asylum mentions that the six inmates already received are rejoicing in their new home, and that the spiritual part of his work is most satisfactory. Lepers can be supported in the Asylums at the small cost of £6 per head per annum. The hon. secretaries in Brighton are Miss Hornbuckle, 3, Alexandra-villas, and Miss Mohun, Talbot House, Clarendon-place.

"EPHPHATHA, THAT IS, BE OPENED."

SUCH is the "motto" of the Dublin Protestant Deaf and Dumb Association, for the propagation of the Gospel among the adult deaf and dumb. The claims and liabilities of this Society are not large. The expenses of the past year were not more than £250, but as the receipts from all quarters amounted only to £200, it is evident that more support is needed. The attainment of this object ought not to be difficult, seeing that among the patrons of the Association are the Archbishop of Dublin, also the Bishops of Cork and Down.

The objects of the Association are to secure or the deaf and dumb the privilege of Divine worship conducted in a language they can understand; to promote their intellectual culture by courses of lectures on week-day evenings; to assist the deaf and dumb of all religious denominations in obtaining suitable employment; to provide an interpreter in case of dispute between them and their employers and others; to visit the sick at their homes and in hospitals, and grant pecuniary relief in deserving cases. The annual report shows "that the only effectual means of imparting to them scriptural teaching is by conducting services in the finger-and-sign language, and that such public services are an absolute necessity if they are to receive edifying religious instruction in a place of worship." The Bishop of Meath says, "Mr. Maurice Hewson, one who is afflicted like themselves, discharges the duties of Bible-reader and teacher among his afflicted brethren. His work includes Sunday and week-evening services, which are well attended by a most attentive congregation. This indefatigable worker has been set apart for his duties by the Archbishop of Dublin, whose heart would be greatly cheered if an increased interest in his labours was shown." Any help towards this deserving work may be sent to Mr. Hewson, 21, Christian Union-buildings, Dublin.

CHRISTIAN MISSIONS IN CHINA.—The Franco-Chinese War is doing serious injury to Mission work. The general superintendent of the Wesleyan Missions in the Canton district, states that the work of preaching the Gospel there is practically put a stop to for the present, and that at Fatshan both the Wesleyan and the London Missionary Chapels have been dismantled and partly destroyed. In the province of Quan Tung many chapels have been destroyed. The native Christians are suffering great persecution.—*Christian Commonwealth.*

EASTERN KABYLIA.

PASSING the night on the deck of the steamer from Algiers to Bougie, we saw the coast ablaze in various places, from incendiary fires of forests, showing that a good deal remains to be done to conciliate the former occupiers of the soil. The road from Bougie to Setif passes through the romantic Chabet-el-Akhira (the Gorge of Agony), sublime and terrible, running for six miles and a half in a narrow pass, the mountains rising perpendicularly on each side over our heads to the height of about six thousand feet. It emerges at the French village of Kerrata, which has a Thursday market; this, of course, means a large gathering of the people from neighbouring tribes. Our object is to penetrate the Kabyle-speaking country as marked on General Hannoteau's language map. This region is about eight times as extensive as the Kabylia of Jur-Jura. The diligence puts us down at the little village of Tizi-n-Bechar, and we mount to Takitount, where there are a fort and a few houses. The fort sustained a siege in 1871, but all is perfectly tranquil now. A little one-roomed cottage has been placed at our disposal, and we have to live a gipsy kind of life, doing our cooking in the open air. Sundry visitors approach us—a wild cat, a toad, immense African spiders, dogs, magpies, &c.

We are 3500 feet above the sea, with a panorama of mountains all round us. The eye is satiated with the weird and uncommon scenery. We drink in the health-giving breezes of these heights, and we get the waters of a ferruginous aerated spring, about two miles off which we find good for my wife's weak throat.

We have had pleasant, and I hope profitable, intercourse with some respectable Mohamedans, who speak French, and can read our Arabic Scriptures—indeed, I may say, have formed friendships with them, entered their houses, seen their women, which is no small concession. But, oh! the desolate condition of an Arab woman. One said recently to my wife, "We are here in a dungeon." Oh, what room for Zenana work! A missionary is useless for one-half the people. Arabic is soon picked up. But it has been a great disappointment to find so wide a divergence between the Kabyle spoken here and that with which I am somewhat acquainted. It has been an impediment to our intercourse. It may be that my imperfect pronunciation has added to the difficulty; but they are the same people, wear the bournous, having the same habitudes. To-day there is a universal celebration of the "Fête de Moutons," a feasting day. Still, with the assistance of a friendly Kabyle from Tizi-Ouzon, they have understood my reading of some selected passages of Scripture. When one looks into the faces of these dear people one regrets being hindered from making known to them the glorious tidings of redeeming love. On asking two young men in the neighbouring Wednesday's market what language they spoke in the villages around, they said it was the Chaonia, but it seems to be a mixture of Chaonia, Kabyle, and Arabic, and all seem to understand the latter, so that a missionary will need to learn Arabic to make his way.

Another disappointment has been to find that in this wide range of country there are no picturesque villages crowning the tops of the mountains, as in Kabylia proper, but two or three thatched houses on the slopes. The people are widely and sparsely scattered, although the tribes are occasionally numerous; for instance, the Beni Sloman have a population of 5600; the Beni Smail, under whose rugged summits we pass, 2260. The district at the foot of the great Babor, nearly 6500 feet high just before our window, 12,360; Tabafort, the feminine of Babor, to whom the natives assign a wife, 4800 inhabitants; Dehemcha, 5300; Beni Idder, 7000; Beni Ahmet, 7050; Beni Foughal, 6650; no inconsiderable number of immortal beings, besides many other tribes less numerous. The mountain-tops of most of these tribes are visible from hence, but this spot would scarcely be a good centre to reach them. About an hour from here there is the village of Amoucha, a French colony and market on Sundays; about two hours Ain Rouah, also French, and a market on Sundays. At two hours and a half Ain Habessa. To characterise the French villages one need simply to say they are without God and are perhaps more difficult to reach than the Mohamedans.

There is a considerable Arab population scattered amongst the Kabyles, but they are gradually becoming more sedentary, living in huts on the mountains in winter, and spreading abroad in their black tents in the summer.

We must give up our exclusive attention to those we have been accustomed to call Kabyles, as well as to their language, and take in to our wide Christian sympathies the so-called Arabs; they are here so mingled together they can be scarcely distinguished. The souls of both are equally precious, and there is no one to care for their eternal well-being. What a call there is here for returned Indians, Christian men who have come from Arab-speaking districts, with the love of Christ in their hearts. Oh, "come over and help us."—Yours affectionately in Christ,

Geo. Pearse.

Takitount, L'Agha, Algiers.

BROKEN FETTERS.

A RECORD of the Prison Gate Mission at Manchester lately published, tells of the work done during the past two years. The results have abundantly justified the undertaking, and warrant its continuance. Many a woman, sin-stained and weary, not daring to think of the past, has heard the story of Jesus, and of his power to deliver from sin. Many of these come again and again, still led captive by Satan, but they cannot forget what they heard. The establishment of a Home for rescued babies is contemplated before another year.

A register of events connected with the Mission shows how empty the exchequer sometimes is, and how generously God meets the need at the time. "Last night there was an empty purse, but we had the most restful certainty that provision would come. To-day's answer was a beautiful 'Yes.' A postal-order came for 5*s*, and so our dinner was secured to us. Indeed, for months back it has been not only the daily but the hourly provision."

The number accommodated in the Mission House is fourteen. The aim is to convey them from the prison gate to the Mission, keep them there if necessary for a short time, and to find them employment, or keep them out of temptation. A branch work has sprung up during the year in the form of a Mission among the children of criminals and little girls growing up in bad houses. Among the rescued women two are now holding positions of trust; several are steadily working in laundries, and one is a nurse.

"Cases" are selected, that the reader may know something of the Godlessness, impurity, drink, idleness, and lawlessness, out of which the prisoners come. One is represented as a very ignorant, degraded woman, constantly in and out of prison. Another is cursed with a most ungovernable temper. Of another the pamphlet says, "She was born and bred in crime, had been trained from a child to thieve, had her first term of imprisonment when quite young, got five years' penal servitude when sixteen, and has spent eighteen Christmas days in prison." Surely no one can deny that here is a field of Christian effort worthy of the most consecrated servants of the great King. We cannot but thank Him that He has prompted some to take it up. The address of the Superintendent is Mrs. Macalpine, 39, Higher Cambridge-street, Manchester.

MEDICAL ASPECTS OF ALCOHOL.—Under the auspices of the Women's Union C.E.T.S., for lectures to ladies upon the Medical Aspect of Alcohol in relation to health, will be given on Saturday afternoons, November 15, 22, and 29, at 3.30 p.m. The first one by Mr. C. Symes Thompson, M.D., F.R.C.P., by the kindness of the Lady Brabazon, at 83, Lancaster Gate, W. The last two by Dr. Oliver Leeson, at the Vestry Hall, Kensington High-street. Admission will be by subscription tickets, which, with syllabus, may be obtained from Miss Haslam, Palace Chambers, Bridge-street, Westminster.

AN AUSTRALIAN BIBLE-CARRIAGE.

By JOHN HAMBLETON.

[The following is a portion of a long letter received from Mr. Hambleton; in our next issue we hope to give the remainder.]

THE crowd admired the well-built and beautifully finished piece of workmanship with letters of gold upon a white ground, made by Mr. Singleton, of Ipswich, Suffolk. But the Word preached from its platform, and the Bibles and Testaments with Gospel books distributed and carried to the homes of many that evening, will be recorded in heaven as seed cast upon the colonial waters to be seen after many days. Truly it was a solemn time in the history of the writer. The man was still living and in the crowd, who thirty-seven years ago erected a theatre for me to furnish and rent from him, and now he was seeing the Word of God exalted and a new carriage filled with heavenly seed-corn to be sown throughout the length and breadth of the land. It was a glorious time, and the children of God rejoiced to see the eagerness with which the people bought up the cheap Bibles and books. How good of the Lord to permit us to give such a testimony to his Word and work!

The carriage was so well packed by the builder that it came out without a scratch, and although the *Fort George*, in a great storm, had men washed away from the wheel, boats lost, the saloon flooded, furniture destroyed, water down in the hold, and the ship nearly lost, yet the Bibles, Testaments, and boxes of books were all right, and not any damaged. We are now in full harness for the work, and with the firm belief that God, who has brought us here through many trials by the way, has a great work for Bible-carriages and Gospel preaching through this land where Larrikinism or lawlessness is rampant; for I can testify after the work was over that first evening, the language and ways of the boys were beyond anything I had ever seen in the darkest slums of England.

This is the result of schools where the Bible is not allowed, and the children are educated without God or the Scriptures which are able "to make wise unto salvation through faith that is in Christ Jesus." A teacher in one of the State schools told me only yesterday that it was more than his bread was worth to expound a lesson from the Scriptures, and another paid teacher also said that he dared not put a text upon the walls of the school to be read by the boys. Thus "larrikins" grow up without God or the knowledge of his Word. When an opposing scientific infidel taunted us with our inability to put down the mischief done by the larrikins, I told him that the law was made for evil-doers, and that the police and magistrates were supposed to do that; they were God's temporal ministers who should not bear the sword in vain; but we were preachers of the Gospel, to tell these boys of the love God had to them, while He hated their sins. The boys listened to something new, and came delighted to help us push the carriage into the stable-yard. There is a great field before us in this work.

A GREAT SERVICE TO PUBLIC MORALITY is being rendered by *The Times* in opening its columns to discussion of the evil resulting from the facilities afforded by the Postal Telegraph system for betting on horse races. If the existing facilities were withdrawn, a great blow would be struck at the crying evil of betting.—*Rock.*

Dr. BARNARDO'S HOMES.—A meeting was held at the Edinboro' Castle, Rhodeswell-road, E., last Monday evening, to receive from Dr. Barnardo an account of his visit to Canada and the far North-west, to promote the emigration of young children. Dr. Barnardo has returned after four months' absence, and has succeeded in opening a branch institution at Peterboro', Ontario, capable of accommodating 150 children. He has also selected 5000 acres in the far North-west for the purpose of establishing an industrial farm, upon which older lads may be trained for agricultural pursuits. He is now in communication with the Canadian Government upon the subject. We shall give details of the meeting in our next issue.

NATIONAL THRIFT.

A PUBLIC Meeting relating to Thrift and its Advantages was held in St. Giles's Mission Chapel (Mr. George Hatton's), on Thursday evening last. Mr. Samuel Morley presided. A letter received from Mr. Gladstone's Secretary stated that the Premier was in cordial sympathy with the movement, and wished for it great success.

The object of the Thrift Society is that of making Thrift a national habit, the means employed being a widespread dissemination of literature on the subject, the establishment of penny banks and provident dispensaries throughout the country, thrift lectures, conferences and meetings, the advocacy of life assurance, and the purchase of annuities, &c. The audience was composed of the right class, and appeared greatly to appreciate what was advanced.

The Chairman said: I am sure that a very large amount of the misery endured by the poor is self-inflicted, and quite believe what a friend recently said to me in reference to a certain street: "These people might be out of this wretchedness in a fortnight if they'd keep out of the public-house." This is not a crusade on the part of the rich against the poor, but a pure desire to help them. I am perfectly convinced that drink does more harm than all other evils put together, and that if it were got rid of we should scarcely know England in five years. I am able to get through an immense amount of work, and this I am sure is due in part to the total abstinence which I practise. Many poor children are but half clothed because the parents spend their money in evil indulgences. In conclusion Mr. Morley urged the people to live under their income as far as they possibly could.

Lord Byron, Chairman of the Committee, trusted the Society would one day be known and recognised as one of the leading institutions of the country, but this depended mainly on the people themselves.

Mr. J. C. Sherrard said thrift meant self-denial, a determination to waste nothing, carefulness in small things as well as great, the appropriation of all our time, our opportunities, and our money. For the attainment of these good habits there must be training. The servant who opens a parcel by cutting the string and tearing the paper has never been so trained. It was a fallacy to think it useless to try and save out of very small earnings. He knew a costermonger who was once in destitution, but now has three vans and several men working for him. There were many of other such cases. It must, however, begin in the home, and children must learn it from the example of their parents. Moreover, at the bottom of all the principles of thrift must lie the Gospel of Christ.

Dr. R. Paramore followed with an address of much interest, bearing on health. There is no greater hindrance to health, he said, than the evils flowing from improvidence. By foregoing indulgences men may become happier, healthier, and more useful. Pure food, pure drink, and pure air, are essential to health, and to these must be added the bath. Butchers' meat is not necessary. Oatmeal is one of the best articles of diet. Fish is good. There is a great amount of waste in food through ignorance. Food which is cheap can be quite as nourishing as more expensive diet.

A paper was read by Mrs. C. L. H. Wallace, upon "Thrift in Food." Vegetarian diet was strongly recommended. If the working classes could only be persuaded to adopt it systematically the amount of general distress would be largely diminished. Lentils, oatmeal, haricot beans, she urged as being cheap and good. Mr. T. A. Denny thought everybody should put something by for sickness and old age. If people *would* spend all their money on drink, he certainly could not pity them when they came to want. *It was also a great waste to smoke or chew tobacco.* Let the people learn to cook their food by boiling rather than roasting, and they would save a great deal in so doing. I instil habits of thrift into my boys, said Mr. Denny, and would urge you all to do the same.

The Chairman, in responding to a vote of thanks, said his blue ribbon was occasionally the subject of remark among members of the House of Commons, but he found it a means of bearing a quiet testimony, which he was quite sure told in the right direction.

LESSONS FROM AN OLD BOOK.

DR. MONRO GIBSON ON ECCLESIASTES.

AMONG the gentlemen who officiate as lecturers throughout the winter months to the young men at 186, Aldersgate-street, City, no one we daresay stands higher in the popular esteem than Dr. Monro Gibson. With the grit and hard-headedness that characterise his countrymen, he combines an unusual quantum of the warmth and *bonhommie* that find much favour in these southern regions. His lectures last season on "Rock and Sand" were a great success, and well they deserved to be. This winter, on Monday evenings, he is giving a series of talks on the book of Ecclesiastes in its relations to current thought and life. If one may judge from the introductory lecture delivered on Monday week, he will score another success; at any rate he will again deserve one. His audience was large and most appreciative; it would have been little to their credit if they had been otherwise.

It is no use, said the wide-awake and genial doctor, expecting to profit thinking young men, unless what we bring to them bears upon the questions of to-day. But in the Bible we can always find this. In speaking about Ecclesiastes I am not prepared to pin my faith to the "3000 years old" mentioned on the bills. I am sure at all events it is more than 2000 years old; and that is old enough for our purpose. It is a book very little read, still less understood, and very much abused and perverted. If I went through it chapter by chapter, I would keep you the whole winter, so I must select. Let us first take a look at the book as a whole; afterwards we may proceed to choose illustrative specimens bearing on the questions of to-day. As to the authorship, there is a difference of opinion among competent commentators, whether it was written by Solomon himself, or whether it was the product of some poet of later time, who threw it into the form of the confession of the Jewish King, who more than most people had experienced both the glory and the vanity of earthly things. However this may be, and it is not a matter of vital moment, the lesson of the book remains the same.

The key-note it strikes is not a very promising one. "Vanity of vanities, all is vanity." At the close, however, we have God—"The spirit shall return to God who gave it." The book is a good illustration of one of its own sayings: "Better is the end of a thing than the beginning thereof." It is described as "the words of the preacher," and many pious souls have been puzzled over its queer sermon. It is still the happy hunting-ground of infidels and those who sneer against the Bible. If I were to preach seriously from some of its texts, you would turn me out. For instance: "I know there is nothing in life, but that a man should eat and drink and enjoy all the good of his labour." That is rather startling. So is this: "A man hath no pre-eminence over a beast. All go into one place." "Be not righteous over much"—no fear of any of us being that. It is sad to find passages of that kind twisted into good, pious teaching. As there are some who wrest the Scriptures to their own destruction, there are others who wrest them to their own edification. We want a little more honesty in dealing with the Scriptures. It would be a great deal nearer the truth to call this book "the words of the sceptic," than "the words of the preacher." Not indeed as supplying the sceptic with arguments against inspiration, but as showing in a very striking way what scepticism is and what it leads to. It stands out like a lighthouse amid the dark wastes, to warn voyagers on the stormy sea of thought and life of its dangerous rocks and shoals. It is not a voice from the pulpit, but a voice from the dark waste. When we get to the end we find there is light—not indeed like the light of the sun, as in the Gospels, or even of the moon. Still there is light enough in this beacon to bring the tempest-tossed mariner into the harbour. When he gets there he will find a home, a church, a pulpit, and a preacher in it, to tell him of salvation, and of a land where there shall be no more sea.

This book is a message from the wastes, showing us how crooked and dark is the wanderer's path; a hand pointing men away from the vanities of earth to the Father of their spirits, that they may find the rest which is to be found in Him alone. It is the outcome of the sad experience of one who had the opportunity of making trial of all the pursuits and pleasures and philosophies of the earth. So it is always fresh, for the dark night is ever with us. And it does seem as if the night of unbelief were darker in this generation than it has ever been in the history of the world before. So this old book is one for the times; and many of the writings of the great thinkers and poets of our day are like unconscious echoes of its voice.

Dr. Gibson proceeded to cite passages from Ecclesiastes, which express the views of modern unbelief in its varied phases. Chap. ii. 24 might be the creed of current secularism; chap. iii. 19—22, the creed of materialism and agnosticism; chap. ix. 2, 3, of pessimism. The great lesson of the book is this: only in God can the spirit of man find peace and rest, and satisfaction and home. It is a commentary on the words of St. Augustine. "Thou hast made the human heart for thyself; therefore it is ever restless until it finds its rest in Thee."

At the close of his very interesting and profitable talk on this old book, Dr. Gibson read, with genuine feeling and much effect, some selected portions of Lord Tennyson's "In Memoriam," showing how the mental experiences of the poet, as expressed in that marvellous production, were singularly akin to those of the writer of Ecclesiastes. Both fought their way through the darkness up to light; one by the flowery pathway of worldly pleasure, the other by the rough road of bereavement and sorrow. Living in the blaze of the Gospel day, the Laureate reaches a brighter goal than the ancient sceptic preacher. The former only gets as far as remembering that God is his Creator and the ultimate end of his being. The latter (in his "Prelude," composed after the Poem) thus sings, with his foot on the solid rock of simple trust:—

> "Strong Son of God, immortal Love,
> Whom we, that have not seen thy face,
> By faith, and faith alone embrace,
> Believing where we cannot prove."

Y.M.C.A. NOTES.

Belfast.—Mr. D. A. Black has been appointed Secretary of the Association here, in place of Mr. McCann, promoted to the Travelling Secretaryship for Ireland.

Lowestoft.—At a very interesting gathering lately held in the rooms of the Association, Mr. Walter Wild was welcomed as resident permanent secretary. Mr. Wild was formerly in connection with the West London branch.

Stockton.—The Mayor lately presided over the twenty-second annual meeting of this association, and was supported by ministers of various denominations. The report showed 70 members and 200 associates, a slight decrease on the previous year. In the course of his remarks, the chairman said he had been a total abstainer for 43 years.

South Branch, 9, Fentiman-road, S.W.—At the close of a most successful and encouraging summer season of open-air preaching in the Clapham-road, the workers and friends met at the rooms on Wednesday, October 29, for praise and testimony. Rev. W. W. Cassels spoke on open-air preaching. Young men are cordially welcomed to all the meetings at this branch.

MISS ELLICE HOPKINS IN GLASGOW.

THIS earnest advocate of social purity has held a series of "White Cross" meetings in Glasgow. The first, in the Christian Institute, was attended by over 300 leading clergymen, doctors, and laymen. The City Hall was crowded on the following evening with young men. Fully 2500 were present. Before going on to the platform, the hall-keeper said, "You will have trouble to-night; there are a good many students present, and they have their sticks with them." Miss Hopkins had no sooner sounded the first word, "Brothers," than there was perfect stillness, and for fifty-five minutes she kept the large audience riveted. Often the applause was so hearty that her voice was not heard. The address appealed to the manliness and chivalry of those who were present, and deep was the impression that was produced. Before separating, the young men present were requested to write their names and addresses on the back of the hymn leaflet, signifying their willingness to join the "White Cross Army," and about 700 names were handed in.

On the following Thursday Miss Hopkins addressed a meeting for mothers in Free Church College, on Friday one for young women in Bethany Hall, on Monday, Nov. 3, for ladies, in Kelvinside Free Church, and on Tuesday a ladies' meeting at Pollockshields. These meetings were all very largely attended. Much good has resulted from this effort, and we ask God's children to pray for a rich blessing on future meetings for students, young ladies, working mothers, and two Conferences of Christian workers.

SOLDIERS IN DOVER.

DEAR SIR,—I had much pleasure in again spending a few days with my much-esteemed friend, Miss Wright, at the Soldiers' Home, Dover, for some Gospel meetings. After an absence of over two years it is delightful to see how the good work amongst the men is progressing, and how many soldiers, both at home and abroad, are able to date their spiritual birthplace at the Dover Home. I was shown most interesting letters received by Miss Wright from soldiers whose regiments are stationed in different parts of the world, who, having received blessing through the Home themselves are now earnest workers amongst their comrades abroad.

A young soldier in the East Kent Regiment, who was brought to the Lord through the Home whilst in garrison at Hong Kong, has been made a great blessing to his comrades, having led many to the Saviour. One of these writes: "Has been the means in God's hands of pointing me and two of my comrades to Jesus." After speaking of the change and joy experienced, he adds: "Will you please pray for me and my other two comrades, that God may keep us from falling, and give us strength to serve Him humbly all our days, even till the end. We pray God to bless your labours. Had he not have done so in ——, we might have been still outside the fold." This young man had been a bitter opposer of the Gospel, and had even persecuted the young soldier who had unwearingly followed him up in faith and prayer until he saw him brought to the feet of Jesus.

The Home has been an untold source of blessing to scores who have passed from "the grimy grip of Satan" (as one characteristically expresses it) into the Kingdom of God's dear Son. We had the pleasure of meeting about ninety of the men at tea, and also held some Gospel services, where several, we trust, have been brought to the Lord, and were anxious to bring others to share in the blessing. It is delightful to witness the zeal of the new converts, and to hear the first breathings of prayer on behalf of their fellows. None but soldiers can realise the difficulties of a soldier's life, and the besetments held out to allure them to ruin in their leisure moments. The well-disposed are so thankful for their little haven of refuge and kind welcome from the Lady Superintendent, who is indefatigable in her efforts for their good. With Bible and singing classes, &c, her wise counsel and private conversations have been the means of rescuing from a life of drunkenness and evil several who were walking in the wrong way. She had also been much used to the soldiers' wives, holding mothers meetings, and visiting the women in their own homes, many of whom are in a state of great misery, because their husbands, who have married without leave, having gone to other parts, leaving these mostly to shift for themselves.

There are upwards of 4000 soldiers garrisoned in Dover, not including the artillerymen at the Castle. The Home is carried on amidst many difficulties and pecuniary pressure just now, owing to the deaths or removal of several subscribers. Should any of the Lord's stewards feel disposed to contribute to this excellent work, communications or money sent to Miss Wright, Lady Superintendent of the Soldier's Home, 22, Castle-street, Dover, would be most thankfully received.—Yours most truly,

M. E. Bonnycastle.

UNION HALL MISSION.

ON Tuesday, November 4, a large number of Christian workers assembled together at Union Hall, Carlisle-street. After tea, a good time was spent together in prayer and praise. Mr. Bilke mentioned how much cause they had for praise to God for the manifest blessing to souls through the past summer in the tent work. Since these had been taken down, God had been most graciously working in the Union Hall, the Gospel Hall, and the Queen's Park Hall. They had abundant cause for thanksgiving, and looked forward to the winter work with expectation of still further blessing upon all departments of the work in the five halls of the Mission.

Dr. Robert McKilliam (of Blackheath) then gave a most practical address on "The Lord's attitude towards the world, and his leadings as to work in the present day." He expressed the opinion that God is about to give great blessing upon all his work in this great metropolis during the coming winter.

A special week of prayer was arranged for at Union Hall, from November 9 to 16. It is hoped to follow this by similar meetings in each of the other halls. Mr. Bilke's address is 18, Greenhill Park-villas, Harlesden, N.W.

Requests for Praise and Prayer.

PRAISE.—For a continued and wonderful deliverance from complicated troubles.——For an awakening at Brading, Isle of Wight, during a recent Mission.——For the £10 from "Hope" in The Christian last week, a direct answer to prayer for that sum, if it pleased God to send it, through The Christian.

PRAYER.—For blessing on the Thursday evening services for young women in warehouses, at Cross Key-square, Little Britain.——For blessing on meetings being held at Godmanchester, by Mr. Henry Lakin.——For a minister in great distress of soul; he fears that he has never been saved himself, though he has for years preached to others. ——For a husband, who with an earnest desire to see the Light, is still struggling in doubt and darkness.——Our dear and faithful brother, Mr. George Fuller, of Sermon-lane, asks the prayers of our readers to almighty God for his recovery to health and strength, from a serious illness. He is a worker who if taken away would be very greatly missed.——That clear guidance may be granted to a worker who has a call to go abroad and also to stay at home.——For blessing on Gospel services at Barrhead, N.B.

GIRL'S TEMPERANCE CLUB, BELFAST.—In 1880 twenty young ladies in Belfast banded themselves together to promote the principles and practice of Temperance among those in their own class. They have been very successful in their efforts. The annual Conversazione was lately held in the Hall of the Botanic Gardens, when Lieut.-Col. Craig presided over a large and influential assemblage. The Chairman gave an earnest address, setting forth the prolific evils that flow from the drink, and the benefits of abstinence. Rev. Dr. Magill also spoke. We learn from the report of the Chairman's address that the Club has now over 260 members and associates. The idea seems an excellent one, and we shall be glad to hear of its adoption in other large towns.

WORKERS TOGETHER.

"I do not frustrate the grace of God."—Gal. ii. 21.

NOT in the little things
Of daily life?
I may accept the sword, but not
The pruning-knife.
Does my heart daily hear
The still small voice?
The "ifs" and "buts" within his Word,
Are they my choice?

Within the tiny threads
So closely wove,
Do I discern the golden light
Of tender love?
Do I refuse the grace
That telleth me,
Through microscopic mercies, all
His heart to see?

Do I accept the specks
Of gold, and use
Them as I would a mine of wealth?—
Do I refuse
The little chastenings,
The look, the call,
The gentle touch that would restrain—
Do I accept them all?

Dear Father, help thy child
To work *with* Thee,
In all thy plans and purposes,
And thus to be
No hindrance, but a help;
That no "would not"
May cross thy great "I will," and thus
Thy life-work blot.

A. S.

APOSTOLIC METHODS.

DEAR SIR,—Upwards of a year ago you inserted an extract from a letter from Dr. Nevius, American missionary at Cheefoo, indicating his inexpensive and Apostolic methods of spreading the Gospel in the part of China where he has long and successfully laboured. I now send extract of a letter from a lady missionary from another region of China, whose testimony to the value of Dr. Nevius' plans, may interest your readers. As we need to learn from one another what are the best means of reaching "the ignorant, and them that are out of the way" at home, so, too, in heathen lands, brethren may have much to learn from one another. Yours sincerely, M.

EXTRACT.

"We are all getting much valuable information from Dr. Nevius. I am so glad to find that he thinks with me that preaching in our sense of the word is of little avail yet; that teaching and questioning are the methods for conveying the truth to our young Churches. He has a most elaborate method of managing the country stations; his great idea is to teach the people and make everyone of them teach, a plan I always advocated at home among the young women and in the Sunday-school, and I try to do it here; I always press it upon every woman in hospital who learns a text or a hymn or some Christian doctrine, that she must teach that to others.

Dr. Nevius has a great deal of unpaid work; this also commends itself to me as good for this covetous people. I feel more determined to try to follow out these things: what has been done can be done; and though Dr. N. says he has had years of pushing, insisting, and much hard work, I am sure it is worth while, if we can only get the people taught and really interested in the Bible. I believe the reason of much decay in old stations is just here: there is no food, no interest, no occupation for the body of the people. I hope our visit will be of real profit, not only to us, but to the work."

A YOUNG WOMEN'S INSTITUTE has been opened in Pyrland-road, in connection with the Mildmay Branch of the Y.W.C.A. Many young women are already associated with it.

CONTINENTAL AND FOREIGN NOTES.

THE CANTON OF ZURICH has re-introduced the penalty of death for murder.

ROUEN.—The Sailors' Reading Room here is changed to 36, Quay de Paris, instead of 8, Grand Port.

BALTIMORE.—The pastor of one of the churches here is projecting the establishment of a "Bethany Home" for orphans on the plan of Mr. Spurgeon's institution.

NEW GRANADA.—Bogota, the capital, has a population of 96,000. According to the last census all are Romanists, with the exception of 112 who are Protestants. Only one-third of these can read and write; the rest are absolutely illiterate.

SUNDAY, October 26, was observed in the State of New York by many Churches and ministers as "Prisoners' Sunday;" sermons were preached intended to awaken a wider and more intelligent interest in the welfare of prisoners.

LUCKNOW.—*The Indian Witness* reports a very marked manifestation of the power of the Holy Spirit in connection with some recent conference meetings at Lucknow. Many professing Christians entered into a deeper and more real experience of the spiritual life.

A LARGE BEQUEST.—Miss Carrie Welton, a young lady who lately perished in a snowstorm on Long's Peak, in Colorado, bequeathed her property, amounting to about 200,000 dollars, to the New York Society for the Prevention of Cruelty to Animals.

WELLINGTON, CAPE COLONY.—There has been a revival of religion at Wellington, in South Africa, by the instrumentality of Dr. Andrew Murray, so well known as a leader in the Dutch Cape Church. It is hoped that the seed thus sown of a deeper piety may also take root in Stellenbosch, where, as is well known, there is a truly earnest Dutch Christian community.

VICTOR HUGO.—A correspondent of the *Journal de Genève* speaks of an interview with Victor Hugo. Referring to his age (83), M. Hugo said he was waiting his death with calmness and confidence. His faith in God was unshaken, and he looked forward with certainty to a reunion with the dear ones he had lost. In these days of materialism and negation it is refreshing to find the greatest literary Frenchman boldly affirming his spiritual beliefs.

MR. MOODY.—The correspondent of an American contemporary thus refers to the evangelist as he appeared at a recent Convention in Boston: "We have heard him preach frequently since he first entered into public service, but never has he seemed to us so peculiarly impressive and tender as since his recent return from Europe. There is a loving tenderness betrayed in each sermon, and an appeal so earnest for immediate decision, which is almost irresistible."

SWITZERLAND.—The International Society for the Protection of Girls is widening its sphere, by having correspondents in all the countries in which young Swiss women go to gain a living. "Never," says the *Journal du Bien Public*, "was this protection more necessary." Paris, England, Holland, Russia, and Italy are held up as a sort of "El Dorado" before the eyes of the victims, and the uncertainty of information has launched hundreds of the unsuspecting into an ocean of troubles, amid which the most frequent result is shipwreck for time and eternity.

GAUBERT, FRANCE.—About three hours by rail from Paris the station of Orgères is reached, near which is the village of Gaubert, where a new church has been opened; the only Protestant church for many miles round. It tells of the precious days of religious liberty that France now enjoys. On Sunday, October 26, a large party of friends from Orleans, and some from Paris, were present at the opening service, which was largely attended. The Mayor and many Roman Catholics and other strangers were present, and at the evangelistic services afterwards at least 400 persons listened to earnest Gospel appeals. Mr. Kruger is urgently in need of an evangelist for the wide district around, but the means are lacking. Prayer is asked that the new church may continue to be a shining light amidst the surrounding darkness.

CENTRAL AFRICA.—At a meeting o fthe Church Missionary Society Committee, Bishop Hannington and two helpers, about to proceed to Central Africa, were taken leave of and commended to God. In his recent address to the Geographical Society, Mr. Joseph Thomson describes the Masai tribe as very fierce and powerful. The missionary, he says, in that region has his work cut out for him, and will have to exercise much patience.

TEMPERANCE NOTES.

MR. J. B. GOUGH began in Boston, on October 13, his forty-third season of public lecturing.

ONTARIO.—In this Canadian province the tide of Temperance opinion continues to gather strength and volume.

JERSEY CITY, U.S., is said to be infested with gangs of young idle roughs who, under the influence of strong drink, lie in wait for passers-by with thievous and even murderous intent.

MAJOR POOLE recently revisited Stroud, the scene of his successful Mission this spring, to deliver a Gospel Temperance Address; the Subscription Rooms were crowded to their utmost capacity.

MELBOURNE.—*The Southern Cross* says that in the first pitched battle between the Victorian Alliance and the dram-sellers, the latter have scored a victory. The right, however, is bound to win.

MADRAS.—In this presidency the Temperance movement is spreading. The wearing of the blue ribbon has increased its popularity, and exercised a strong influence on public opinion.

REV. PHILLIPS BROOKS, of Boston, said at a recent Temperance meeting there that nothing was more disgusting, or more disheartening to the cause of humanity, than the selfish, luxurious man denouncing Temperance "fanaticism."

THE CURSE OF SOUTH AFRICA.—Rev. Wardlaw Thompson, who has lately revisited the country, says brandy is the greatest curse of the natives in South Africa. Half the chiefs in Basutoland are dipsomaniacs through strong drink.

THE Municipal Elections just held will affect local restrictions of the drink traffic according to the state of Temperance sentiment in each place. Four out of the five candidates at Leeds connected with the liquor trade were defeated.

UNITED STATES.—A correspondent of the New York *Weekly Witness* says that the liquor traffic is carrying the country to ruin at a rapid rate. If the people do not rise and rid the country of this curse, God will surely punish the nation by a greater curse than the Civil War.

A BLUE RIBBON RAILWAY.—At the opening ceremony of an Australian railway in September last, a bottle of water was substituted for the bottle of spirituous liquor that is usually broken on the engine on such occasions. The driver of the engine wore the blue.

THE SATURDAY EVENING CONCERTS at Exeter Hall, under the auspices of the National Temperance League, have commenced for the winter season: they deserve the support of all who are interested in providing wholesome recreation for the people.

"A BREWER'S EXHIBITION."—Such is an announcement which comes to hand, and we are fascinated with it as with something horribly grotesque. Have we not just given a characteristic exhibition of the brewer's work—a stabbed wife, a drunkard's suicide, a father slain by his son's hands, and a child starved by a drunken mother? Here are indeed exhibits to be gazed on with advantage. But at the Agricultural Hall, a corpse mangled with the knife, or a dead child of starved proportions, are voted too unhandsome. The exhibition is not of results; these are carefully kept out of sight. It is one of causes. It is an exhibition of brewing and distilling, with samples of malt, hops, and the like perilous stuff. The death's head and cross-bones are not there, but the visitor who fails to see the grinning skull and the ominous shanks starting from the decorous trade machinery and appliances must be of poor imagination.—*National Philanthropist.*

PLUMSTEAD.—Mr. R. H. M. Jackman, of the London Stock Exchange, delivered an address at the Mission Hall, Plumstead, on Thursday last, to a large and attentive audience. Notwithstanding there are well-attended revival meetings being held in the immediate neighbourhood, God is working mightily in this place.

RAILWAY SERVANTS IN INDIA.

SIR,—At this time, when the subject of extension of the railway system in India is attracting public attention, it seems opportune to consider what means can be used, and efforts put forth for meeting a great want, viz., that of a due provision for the religious needs of the large number of railway employés. Their duties require them to live in isolated places along the various lines, and they are consequently deprived of the privileges of worship, &c., enjoyed by those who reside in central stations. The latest official return shows that there are employed on the several lines of railway in India close on 8000 Europeans and East Indians. I shall, I think, be within the mark in saying that at least one half of these, with their wives and families, are permanently located at small stations, where there is no stated ministry, and where opportunities for public worship, afforded by the periodical visits of a minister of the Gospel, are comparatively few. Unless there happens to be some earnest officer or subordinate at one of these small stations, able and willing to conduct Divine service on Sundays, and to interest himself in the well-being of the community, it usually results in the people becoming careless in the matter of religious observances, unmindful of the Lord's day; and the spiritual life, if any ever existed, falls to a low ebb.

I do not for one moment ignore the agencies which are at present in India, such as the Additional Clergy Society, Anglo-Indian Evangelisation Society, and others. Railway employés benefit, to a certain extent, by the faithful services of the agents of these societies, clerical and lay, but "the labourers are few," and they have, besides, other fields to occupy, and the large Missionary Societies rightly confine their work chiefly to the natives of India.

What seems to me to be needed is the employment of railway Scripture readers, who would, under competent direction, go about on the line visiting among the scattered families, and especially the sick, hold services and meetings as occasion offered, and assist, generally, in ministerial and parochial work. Such a body of men, if earnest and zealous, well instructed in the Word of God, understanding the circumstances, and in sympathy with the class of people among whom they laboured, would be a power for good in the land, and exercise great influence. I feel sure that most of the railway authorities would countenance and support any scheme of this kind for the well-being of the "out-stations" staff, if carefully considered and matured. I would appeal to those of your readers who are interested in the highest welfare of the railway employés, to prayerfully consider the question, and to give their views thereon.

If in Christian England it has been found necessary to supplement the work of the Church by establishing a Mission, especially for work among railway men "on the line," how far greater is the call for some such agency as I have suggested out in this country, where ministers of the Gospel are so few, and distances so great?

That there would be difficulties met with in forming a Railway Scripture Readers' Society, or Railway Mission, I am fully aware, but that there is real need for something of the sort must be generally acknowledged, and will, I am convinced, be endorsed by those who have worked for the Master among railway employés, and know something of their peculiar circumstances and difficulties. Any communications or suggestions may be sent to me, care of my brother-in-law, Dr. Kirkpatrick Picard, 59, Abbey-road, St. John's-wood, N.W.

J. B. BRADDON,
Examiner State Railway Accounts.
Sukkur Scinde, India.

POTTERNE, WILTS.—An eight days' Gospel Mission has been held in this village by Mr. H. Murch. Many who were never known to enter a church or chapel have attended the meetings. A children's service on Sunday afternoon was a particularly pleasing feature of the Mission. The promoters of this special effort feel they have abundant cause for thanksgiving.

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Letters to the Editor.

A NECESSARY PROTEST.

DEAR SIR,—Will you allow me most earnestly to disclaim all participation in the Costume Bazaar and Exhibition of Giants and famous "Illusionists," held last week in the Brighton Dome and Corn Exchange for the benefit of the "Albion Hill Home for Female Penitents," but extensively advertised for the occasion under the name of a Home for Friendless Girls, whereby our Brighton Association for the care of Friendless Girls, and many similar associations throughout England, have been hopelessly implicated in proceedings of which we entirely disapprove.

Alas! alas! that it should have come to women dressing up over the unspeakable degradation of their own womanhood, and fancy costumes in aid of the restoration of the temple of the Holy Ghost, and an exhibition of giants and conjuring tricks for the same sacred purpose, and that this should be sanctioned by the names of some of the highest in the land.

Surely this is the world within the Church with a will. Surely if it is necessary to resort to such means, to raise money for work so sad, so sacred, and by every consideration of modesty and right feeling, so silent and hidden within the veil of the temple, as Rescue work, there must be some terrible unreality somewhere in our Christianity.

But of this I am sure, that unless the Church will protest against this increasing substitution of the methods of the world for the methods of Christ, this disastrous superficiality will sap out the very heart of a movement on which, more than on any other, the sanctity of the family, the purity of the home, and the life of the nation depends.—Very faithfully yours, ELLICE HOPKINS.

Glasgow, Nov. 9.

THE JEWS IN BESSARABIA.

DEAR SIR,—A few lines from me, in reply to Bishop Titcomb's letter in THE CHRISTIAN of last week, may not be amiss.

I am grateful for the sympathetic tone of the letter, evinced equally in the dissuasive part as in the persuasive. First, then, as to my going to Kischeneff. Personally, I have no wish to go, as the work of the Mildmay Mission at home grows so rapidly, and I seem to be needed here, but I remember the work is the Lord's, and He will look after it. Much prayer is also being presented to the Lord for his guidance, and I shall not go unless He make the way plain.

Now a word as to Mr. Rabinowitch coming over here. I have received many letters from Christian friends mostly in full sympathy both with my going out to see the work, and with the proposalto bring Mr. Rabinowitch over here. Two or three have suggested that either my going or his coming might possibly compromise him with the Jews, or in some way injure him personally, as suggested so considerately by Bishop Titcomb. Under these circumstances, I thought it might be well to consult Mr. Rabinowitch himself; so I wrote a few days ago, asking a variety of questions, such as whether our coming out there, or his coming over here, would in any way compromise him with the Jews, or injure his work; whether now or in the spring would be preferable as to time; and what language he would prefer in publicly addressing Jews or Christians, &c. When I receive an answer to these questions, I will communicate it to you.

It would be highly injudicious to lionise Mr. Rabinowitch at the May Meetings, or indeed anywhere else. We have not thought of doing any such thing. We regard it as undesirable that he should identify himself with any society or church, but that in private life he should be associated with the most spiritually minded of all denominations; and that his public addresses, whether given to Jews or to Christians, should be given in halls, such as the Conference Hall, Mildmay Park, Exeter Hall, Strand, and the Conference Hall at the West End.

I have now only to thank the Lord and also the readers of THE CHRISTIAN for contributions already given and promised to the extent of about half our needs. We have received a post-card from Warsaw, asking us, if we go, to take that city on our way, where there are 130,000 Jews.

Faithfully yours, JOHN WILKINSON.

79, *Mildmay-road, N., Nov.* 6.

[We have received letters from Mr. Frederic Yeats Edwards, Treasurer of the British Society for the Propagation of the Gospel among the Jews, and from Mr. A. J. Lev, expressing the same views as those of Bishop Titcomb.]

THE GOSPEL IN FRANCE.

DEAR SIR,—To pass in silence the letter of M. le Pasteur Vernier in your issue of October 30, would be to accept the astonishing assertion that "almost every revival which has occurred in France within the last few years has been produced directly or indirectly by the instrumentality of the Salvation Army." It is true that the word "almost" seems a saving clause, but, even with this qualification, it is supremely unjust (I may say so for our Pasteurs who are more directly engaged in the Lord's work, either to their churches or in Mission services, and who will not probably reply for themselves), to put forward the comparatively recent work of foreign missionaries, before the unceasing earnest efforts of Christian men, who have borne the heat and burden of the day, not to speak of the labours of such men as MM. Armand de Lille, Théodore Monod, Saillens, R. W. McAll, and others.

M. Sainton's name having been mentioned, it is only just to say that he was greatly blessed in his ministry before joining the Army, which after a short time he left, in order to return to the Mission Intérieure, in whose service he continues to work with blessing. If the revival at Mazamet, Vabre, Pierreségode, and several villages in the department of the Tarn (in one of these villages all the inhabitants save one being converted, for whom prayer continued to be made day and night) is due to the indirect influence of the Army, what shall we say but that we are thankful? But private letters in our possession attest to the longings, the ardent prayers, the "travailing in birth" of the pasteurs and Christian men in these different places, of prolonged meetings, one and another seeking pardon and peace in Christ, praying for themselves or their neighbours, the peasantry in patois or broken French, resulting in the conversion of hundreds, 200 having joined the Eglises Libres du Tarn, and that before the arrival of the Salvation Army in their midst. I simply give the facts without comment. It does seem strange, however, and I may say, not very seemly, that the devotion, labours, and spiritual life of those who have the greater right, if right there be, for recognition, should be so entirely overlooked.

Yours very truly, M. A. P.

SUFFER THE LITTLE CHILDREN TO COME.

DEAR SIR,—The interesting account of Mrs. Webster in THE CHRISTIAN of October 30 has stirred me up to ask my Christian sisters if they cannot do a somewhat similar work among children of their own class. Those who have not tried it little know the eagerness of ladies' children to learn about Jesus. It is such an easy and delightful work, and is done in one's own home, so that those who are not very strong are saved the necessity of going out. Even those who are weak in body can speak a little word for the Master, or rather do a glorious work for Him on Sunday afternoons in their own drawing-rooms

Our house is very small, but it is wonderful the little space children can squeeze into. I often have forty children. The tiny mites sit on little camp stools (which are shut up and easily put out of sight in the week) all round me, and the bigger ones sit at the back, often two sitting on one chair. Nearly every available chair is brought in, and not a corner is left unoccupied. Ladies will find that with a few kind words to their servants they will feel that the arranging of the room is *their* part of the Mission work, and as acceptable in God's sight as the mistress's part in taking the class.

From three to half-past the children are generally arriving, as the dinner hour in some houses makes it late before they can start; during this time the very little ones stand round the piano while I teach them by heart a baby hymn. At half-past three we begin with two, or perhaps three, hymns for all, the little ones joining in the choruses. Some of the elder ones take it in turn to play the hymns, and this they consider quite an honour.

I have a short extempore prayer which the children repeat after me. Then I tell them a Bible story illustrated by a large picture pinned on the wall, and which I find helps wonderfully to keep the attention of the little ones; the coloured pictures can be bought at the Religious Tract Society or Sunday-school Union. I never speak longer than twenty minutes, and then close with another hymn and short prayer.

Twenty children in the class belong to the "Children's Scripture Union," and more than that number take in *Our Own Magazine*, which I give out the first Sunday in the month. I am just beginning to take that Sunday for a special address about the Scripture Union, as the members need a good deal of reminding. On other Sundays I give them a children's picture leaflet, and sometimes a tract or little book each to take to the grown-up people at home; father and mother will seldom refuse to read what the little ones take home with such delight to them.

I would gladly answer any questions or do anything I could to help any ladies in starting these classes. I am sure they will experience much joy and happiness in leading the little ones (who as a rule are rather a neglected class) to a saving knowledge of the truth. Yours in Him,

(Miss) ALICE MAY BARBER.

31, *Sibella-road, Clapham, S.W.*

FAITH HEALING.

DEAR SIR,—It seems to be my duty to reply briefly to the remarks on my papers on "Faith Healing," by "A Searcher after Truth" in the last number of THE CHRISTIAN. First, let me observe that the difference between us is less than the writer seems to think. I admit the occurrence of cases of faith healing, but object to the conclusion drawn from them that all persons may now be healed by faith. He believes that the rule of Christian experience, with regard to bodily infirmity, should be faith healing, but admits that there were exceptions in the Apostles' time, and that, therefore, there will be exceptions now.

I am not prepared to deny that faith healing was the rule in the early Church, but I think that the number and character of the cases which your correspondent treats as exceptions point to an opposite conclusion. Paul, Timothy, Trophimus, and Epaphroditus, as physical sufferers, discovered to us, not formally as the representatives of a suffering class, but incidentally, in the course of a few epistles, cannot reasonably be regarded as "four cases" of exceptional infirmity, to be ingeniously accounted for, or put on one side as unimportant by reason of their paucity.

It seems to me that few things could be more painfully suggestive of pride and fanaticism than the opinion, which is sometimes expressed by Christians of very ordinary character and experience, that the bodily infirmities of these apostolic men were the proof and consequence of some sins or follies, if only of ignorant asceticism or contempt of the laws of nature. The suggestion of your correspondent, that as we are not likely to have Paul's abundance of revelations we should have nothing to do with his thorn in the flesh, is less objectionable but hardly more reasonable, for it is instantly neutralised by the consideration how small a measure of revelation, or supposed revelation, is sufficient to "exalt" many a modern Christian. The apostle's experience illustrates the Divine method of discipline, and therefore something akin to it may be expected in every spiritual life.

If then God had and has two purposes in dealing with the bodies of his people, viz., to give evidence of Christ's power and to perfect through suffering, we can only leave it to Him to determine the particular cases in which these objects shall be severally effected; but I submit that the probability is that the evidence (which it is God's way to make sufficient for faith, but not overwhelming) will require the few cases, and the perfecting by suffering the many.

I regret one or two of the omissions from my papers noticed by your correspondent. None of these was, as he inclines to think, an intentional avoiding of a difficulty, but the limitation of space made it impossible to deal particularly with many texts, and I preferred to consider the matter broadly in connection with God's method and purpose in human suffering. My attention, however, being called to the omission of the constantly quoted verses in James, I immediately added to the reprint of the articles now published, at the request of many readers,* two pages of exposition of that passage, which I will not occupy space by repeating here.

If your correspondent will re-read what I wrote on Matt. viii. 17, he will see that I did not pass over what he calls the "strongest faith-healing passage, with not even the shadow of an exposition." I showed that while Christ demonstrated by the miracles recorded, his power over the body and his purpose to deliver man from all diseases, it is not for us, according to the teaching of Scripture, to claim immediately and fully all the blessing that his presence on earth is bringing to man. These miracles were the "signs" which illustrated and explained to faith the grace, which it would know how to receive at once or to wait for until "the day of redemption." The writer of the epistle to the Hebrews (iv. 15) seems to have referred to these words of Isaiah and of Matthew, and to

* *Morgan & Scott.* 1*d.*

have understood them, in their present application, to mean sympathy and support of Christ, rather than the removal of infirmities.

Your correspondent asks why, in 2 Chron. xvi. 12, Asa is blamed for seeking "not to the Lord, but to the physicians." I answer, because every one who worthily believes in the Lord will in sickness, as in any other trouble, go to Him first and to the physicians only as his agents, while all unbelievers will, like Asa, make the physicians the object of their faith. If faith in God required men to despise remedial agencies, how was it that good King Hezekiah, going to God first, was told to lay a lump of figs (means now recommended as a most powerful curative) on the boil from which he was suffering? and how is it that Luke was known to the early Church as "the beloved physician"?

I had not, as your correspondent supposes, forgotten the promises of physical health made to ancient Israel. I see in them a necessary provision for the extraordinary wilderness experience of the wandering nation, but also the Divine ideal of physical blessing for the earthly people whose whole experience was to be typical of spiritual things. That ideal was never realised. Disobedience forfeited the promises, and the loss was shared by the righteous, who suffer not only with but for the unrighteous. If it were otherwise, what place could there be for the Old Testament promise of Ps. xli. 3: "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." That sickness may even be the consequence of Divine favour (Dan. viii. 27). The original promises to earthly Israel are not, I submit "the property also of modern Israel," any more than is the promise of the land of Canaan to Abraham, but types of far greater spiritual realities, and the foretastes of ultimate physical realities which will together make up our eternal inheritance.

Let me say, in conclusion, that I believe nothing is more needed by the Church in this age of manifold activity, than a knowledge of the dignity and power of suffering in fellowship with Christ. "Wherefore let them *who suffer according to the will of God* commit the keeping of their souls to Him in well-doing, as unto a faithful creator."

Yours faithfully in Christ,

Eastbourne. J. T. B. Tinling.

EVANGELISTIC NOTES.

Mr. W. Spencer Walton writes: "We have had a season of great blessing at Notting-hill, and much fruit."

Rev. Walter Bradbury has concluded a month's Mission at Ore, near Hastings. He also assisted Rev. W. Haslam at the Silverdale Mission, Sussex.

Luton, Beds.—William Catlin has been here on a three days' visit, for special services, in Ashton-street Iron Church. The Bible-readings on Sunday, and dissolving views on Monday, were much appreciated.

The Church Army.—At the recent Diocesan Conference at Truro various speakers expressed a strong sense of the value of the work of the Church Army, some of them giving personal testimony to the results of its operations.

Stranraer, N.B.—Evangelistic services, conducted by Mr. F. E. Marsh, were held in this town, commencing on Sabbath, October 19, and continuing every evening for two weeks. The interest in the meetings grew and deepened, with much blessing, night after night. This was especially evident during the second week's meetings in the Free Church, not an evening passing without manifest tokens of the Lord's presence. Many believers have received a quickening through these special services, and it is hoped this will prove the beginning of a good work in the town this winter.

Cambridge.—The "University Mission," conducted by Captain Baring, began on Sunday week with an evangelistic meeting in the large Guildhall. There was held at the same time a service in St. Michael's Church, in connection with the University Society for Promoting Purity of Life, at which Canon H. S. Holland, of Oxford, preached a powerful sermon to a crowded congregation. But a large number of men met in the Guildhall, and certainly not in vain. Without any skilled "wisdom of words," Captain Baring spoke with the power of the truest spiritual directness and earnestness, and commanded steadily increasing attention as he went on. Many men stayed for a quiet after-meeting. Daily last week a "Bible-reading" was held at the C.M.U. room in the afternoon, and an evangelistic meeting at the Guildhall in the evening.—*Record.*

Notices of Books, &c.

Goodwill to Men, and other Christmas Cheer. 6d. 7, *Paternoster-square.* One paper, by Rev. P. B. Power, is worth the money; and the same may be said of others. They are all good and useful, and we cordially commend this Christmas Number of "The Fireside."

A good little book to place in the hands of youth is found in Public Notices and Cautions. 9d. *J. Gadsby*, 17, *Bouverie-street.* It is full of wise counsel, Scriptural teaching, and valuable hints for the conduct of life. Each chapter has a quaint and expressive illustration at its head, attracting attention to its theme.

Pictures, Prose, and Rhymes for Children of all Climes. 3s. 6d. *Sunday School Union.* A capital collection of children's pieces, with numerous illustrations of animal life and other subjects that the young delight in. The language is of the simplest kind, and the book, being strongly bound, is suitable for all.

Further Recollections of an Indian Missionary. 7s. 6d. *Nisbet & Co.* Rev. C. B. Leupolt has here furnished a continuation of his experiences in the Mission field. Like the former volume it is full of intensely interesting material, and gives a realistic description of the habits and customs of the natives. No one could read it without profit.

Lectures on the Tabernacle. By J. E. Hawkins. 1s. Strength and Comfort for the Children of God. By Mrs. Yapp. 1s. *James E. Hawkins.* The first of these little volumes sets forth the sacrificial and priestly work of the Lord Jesus with much force and clearness. The second is composed of jottings from Bible Readings, and will be found to contain profitable food for thought.

Twice Bought. By R. M. Ballantyne. 3s. 6d. *Nisbet & Co.* A thrilling story of adventure in the Oregon goldfields. A thirst for gold, in this case, leads to drinking, gambling, and stealing. The hero's life was bought on one occasion by the gold of his fellows, and he lives to learn that the Saviour also had bought him by blood; hence the title. It is a capital book for boys and young men.

The Annual Volume of The Welcome (7s. 6d. *S. W. Partridge & Co.*) forms a very elegant and entertaining book. It will ornament the drawing-room table during the day, and in the long winter evenings be a cheerful and profitable companion. The literary contents are so varied that differing tastes will be met, while everybody will admire the finely-executed engravings that are scattered so profusely over its pages.

The Offices of the Holy Spirit. By Dougan Clark, M.D. 1s. 6d. *Partridge & Co.* This is the fourth edition of a work which has had a considerable circulation on both sides of the Atlantic. The work of the Holy Spirit is discussed in relation to the unconverted world, to the individual believer, and to the visible Church. The reader will find much that is helpful to devout and earnest inquiry into the teaching of Scripture on the vital questions involved in the subject treated on.

Play: A Picture-book of Boys, Girls, and Babies. Pictures by Edith Scannell. Verses by Samuel R. Cowan, M.A. *Messrs. Marcus Ward & Co.* This is indeed a book of play, pure and simple. No lurking moral, like a bitter kernel coated over with sugar. Its bright pictures and merry verses will give the little ones of "Babydom" unmixed pleasure. Wherever the School Board penetrates to make nursery *literati*, we trust Marcus Ward will follow; he will be at least as welcome.

The Gospel and the Child. By Andrew Simon Lamb. 3s. 6d. *James Nisbet & Co.* A book which deserves to be carefully and prayerfully read by parents and teachers. The writer insists strongly on the necessity of putting the Gospel before children as "the power of God unto salvation to every one that believeth," and leading them to Christ both for justification and sanctification. He attributes the want of success attending much that is called religious education to the fact that even those who are Christians themselves give their children only moral and not evangelical training. The author also brings out with great logical clearness the true meaning of the word "belief," not simply the assent to certain facts as acknowledging them to be true, but the acceptance of them in a way which must entirely remodel the life. This book will be welcomed as a help by many who are craving for a higher standard of family religion.

"Four-square;" or, The City of our King. *Nisbet & Co.* A little book of Christian verse. The main topic is the future abode of the redeemed. Hence the title. The writer employs various metres, the shorter ones with most harmony. Though in parts involved, the book may be of comfort and use to many. A spirit of true devotion and deep love to the Saviour prevails throughout. (2s. 6d.)

Weapons of Christian Warfare. Sermons by the late Rev. William Thornton, M.A. *Hatchards.* In a preface written by Rev. B. F. Smith, Chaplain to the Archbishop of Canterbury, these sermons are described as directly aimed at the humblest intelligence, and yet marked by an accuracy of thought and a felicity of language which invest them with a charm for the most fastidious. This witness is true. The volume abounds in clear and striking exposition of Divine truth.

Annie S. Swan is rapidly becoming one of the most prolific and able religious tale writers of the time. Considering the quantity of matter that comes from her pen it is a marvel how she keeps up the high standard of excellence. Two of her stories lately published by *Messrs. Oliphant, Anderson, & Ferrier*, of Edinburgh, are very superior specimens of high-class fiction. Carlowrie (5s.) is a delightful sketch of country life in the Scottish lowlands, with glimpses of the more artificial life in high circles in London. The interest of the reader is enchained from first to last, and the *dénoument* is thoroughly satisfactory. In Ursula Vivian (3s. 6d.) we have the life history of four young ladies, who are introduced to us on the point of leaving boarding-school to begin the serious business of life. The heroine of the tale as depicted by Miss Swan, is, we fear, more an ideal than a real character. We do not look upon this as a fault in the book. There is plenty in life, as it is, to hamper the development of noble purposes and aspirations. It is well that our tale-writers should lure us onward and upward by representing what life might and ought to be, in spite of adverse circumstances.

MESSRS. CASSELL & CO.

Land of the Pyramids. By J. Chesney. 2s. 6d. *Cassell & Co.* In the form of a personal narrative, a capital description of Egypt is here given. It is well adapted for young readers, and being freely illustrated will prove an attractive and acceptable volume.

Jingles and Joys, for Wee Girls and Boys. By Mary D. Brine. 5s. *Cassell & Co.* Who would not be a child again if he might hope to become the happy possessor of such a splendid book as this? The "jingling" rhymes embrace almost every conceivable theme that is dear to the youthful mind; many of them are most amusing, but we have not met with a stupid or nonsensical stanza in the whole book. Every page sparkles with pictorial gems, and the book will certainly give "joy" to all the wee boys and girls into whose hands it may fall.

Among the books for children lately issued by *Messrs. Cassell & Co.* there is an attractive and instructive series, dealing with varied aspects of the natural world, and of young life. Some Farm Friends will awake the envy of town children by its alluring accounts of the pet and other animals to be found in rural districts. The contents of Creatures Wild and Creatures Tame are sufficiently indicated by their suggestive titles. Those Golden Sands set forth the many charms of the seashore. Indoor and Out, and Schoolday Hours, tell of happy seasons both of work and play. Little Mothers and their Children may be described as a complete guide to the treatment and training of dolls. Our Pretty Pets treats of domesticated animals. The books are profusely illustrated, and only cost 1s. each.

MESSRS. HODDER & STOUGHTON.

Story after Story. *Hodder & Stoughton.* Very interesting and instructive, and beautifully illustrated. Our boys and girls will give this book a hearty welcome. A suitable book for a prize or Christmas present. (3s. 6d.)

The Children's Pastime. By Lisbeth G. Seguin. *Hodder & Stoughton.* Quite a nursery treasure. Clear print, good pictures, by Millais and other artists, and a marvellous variety of entertaining stories—some merry, some pathetic, but all teaching good lessons. (3s. 6d.)

The Story of the Life of Jesus. Told in words easy to read and understand. By the Author of "The Story of the Bible." With 40 full-page illustrations. *Hodder & Stoughton.* The Gospel story, with occasional brief explanatory remarks, is here told in language intelligible to the young. It is profusely and in some cases ably illustrated,

but the representations of the Lord Jesus are not to our taste; Christ Jesus in the Wilderness, unseen by any human eyes, is too sacred a subject for illustration, and the picture so described might stand for Abraham just as well. (3s. 6d.)

SCARLET ANEMONES. By L. T. MEADE. *Hodder & Stoughton.* A very pretty story for children, telling how a child was lost and found again through his love for the bright flowers. Some useful lessons on the power of simple faith and believing prayer run through the tale, and the danger is shown of departing from strict truthfulness. Altogether a charming little book. (1s. 6d.)

THE TWO SISTERS. By L. T. MEADE. *Hodder & Stoughton.* A rather romantic love story, in which a devoted sister plans an act of self-sacrifice, and is rewarded by finding it needless. The heroine seems to have thought she might treat the gift of a good man's true love much as she might a Christmas card—rub off her own name, and pass it on to some one else! (1s 6d.)

CHEERFUL SUNDAYS. *Hodder & Stoughton.* A good book, with a good name, full of beautiful stories, poems, and pictures, covering a wide range of subjects, but all of the healthiest tone. Any mother will do well to put this book into her children's hands; or, better still, to gather them round her and read it to them herself. She will have her own heart stirred to a fresh love of things pure and true. (3s. 6d.)

THERE'S A FRIEND FOR LITTLE CHILDREN. By JESSIE F. ARMSTRONG. *Hodder & Stoughton.* A sweet, simple, natural story. The sketch of quiet Christian home-life in the country, as contrasted with the life of the London poor, is very touching. One lays the book down, feeling that the earnest clergyman, the poor, tempted, struggling father, and the little child who has found the Friend, and leads her father to Him, and through Him to temperance and happiness, are living human souls with whom it has been good to spend an hour. (2s. 6d.)

RELIGIOUS TRACT SOCIETY.

LENORE ANNANDALE'S STORY. By E. E. GREEN. *Religious Tract Society.* The intention of the writer of this tale is good, and considerable interest is created in the telling of it. Like many others, however, it is marred by a profusion of improbabilities. A judicious revision of the book would have improved it. (5s.)

STORY LAND. By SYDNEY GREY. With 32 illustrations by Robert Barnes. *Religious Tract Society.* There will be no lack of Christmas presents and New Year's gifts and school prizes of a very dainty kind this season. This is a very pretty story book, with good morals, and clever coloured pictures. (6s.)

THE SWEET STORY OF OLD. By HESBA STRETTON. *Religious Tract Society.* The families where Hesba Stretton's "Wonderful Life" has been read by the elder children will welcome this book for the little ones. The Sweet Story is told chiefly in the very words of Scripture, linked together by words of explanation and comment adapted to the youngest minds. The chapter on the beatitudes will make some hard sayings clear to the little readers. The brilliant pictures add to the attractiveness of the volume. (3s. 6d.)

THE DOCTOR'S EXPERIMENT. By the Author of "Boys of Highfield." *Religious Tract Society.* A capital book for boys, full of incident, but not unreal or sensational. The writer enters thoroughly into boylife, its dangers, delights, and difficulties. The "Doctor," be it understood, is a schoolmaster, the "experiment" is performed, not on a quivering quadruped, but a strangely unmanageable boy. How it succeeded, we leave the book to tell. We would heartily recommend it to parents and prize-givers. (5s.)

PRESENT DAY TRACTS. Vol. V. *Religious Tract Society.* These tracts are arrows from the hands of spiritual giants. We fervently hope they may be sharp in the hearts of the King's enemies. Tracts 26, 27, and 28 are defensive, proving with holy logic that only God could be the author of the Hebrew Scriptures; only John, son of Zebedee, the inspired author of the fourth Gospel; and that all prophecy points ultimately to a Divine Redeemer reigning on this earth. Tracts 29, 30, are vigorously aggressive, and deal heavy blows at the agnosticism of Herbert Spencer, and the fatalism of another school. Tract 25 is an admirable analysis of the Parsee religion. The brief marginal notes are no small help in following the lines of argument. (2s. 6d.)

ALMANACKS AND ANNUALS.

ALMANACKS.—*John Ploughman's Almanack*, compiled by Mr. Spurgeon, is still our first favourite. For real originality and the condensed essence of witty wisdom, there is nothing like it, so far as we know, in the whole category of calendars. *Spurgeon's Illustrated Almanack*, in small book form, is also good. The daily texts are chosen after a novel plan. Mr. Spurgeon gives us a portrait of his mother, and lauds her in a right filial way. Both these almanacks are published by Messrs. Passmore & Alabaster, 1d. each. *Cassell's Illustrated Almanack* (6d.) is much more than a mere calendar; it comprises a poetical and pictorial record of the seasons, and other genuine attractions of a varied kind. *The People's Almanack* (1d. Religious Tract Society) is a capital pennyworth, well illustrated, and packed full of tit-bits of valuable information. The great feature of the *Sunday School Illustrated Almanack* (1d., Sunday School Union) is a fine engraving, showing scenes in the life of John Wicklife. The *Friend of Missions Almanack* (1d., S. W. Partridge & Co.) has a number of fine illustrations, representing Africans, Albanians, Hindus, Egyptians, and Turcomans. The daily memoranda furnish a valuable list of the leading events in the annals of missionary effort. The newest thing in this department of literature is *The Bible Searching Almanack* (1d., *J. F. Shaw & Co.*). A well-chosen text for each day is given, but the reference is left blank, with the view of the passage being "searched" out day by day. The idea is a capital one. We hope every Sunday-school teacher in the land will present each of his or her pupils with a copy.

ANNUALS.—*Little Snow Flakes* is the children's Christmas number of the "Sunday Magazine." The stories, poems, and papers are sensible, and seasonable, and the numerous pictures are marvellously fine. *Good Cheer*, the Christmas number of "Good Words," consists of a complete story, by Mrs. Oliphant, which, judging from a cursory perusal of it, is neither better nor worse than the average fiction of the day. It is choicely illustrated by Robert Barnes (6d. each, *Isbister & Co.*).

CHRISTMAS CARDS.

MR. J. E. HAWKINS has for some years past taken a foremost place in the production of these reminders of the sacred season. Each year marks an advance in the quality, and those just issued certainly seem superior to all that have gone before. There may be selections that aim at more elaboration and variety of scope and design, but we have found none to excel those of Mr. Hawkins in a combination of artistic grace and beauty, with the setting forth, in fitting framework, of the glorious truths of the Word of God. Many of the Christmas cards of the present day are works of art and nothing more. These are also artistic gems, but they invariably cluster around the one great central event of the world's history. Where all are so good it is well nigh impossible to particularise. Amongst the most attractive and highest priced are *Loving Kindness and Tender Mercies*, a very choice packet of text cards, printed in 14 colours and gold, artistically ornamented with groupings of flowers. *The Peace of God*, rich landscapes set in flowers (3s. per packet of 6), *Sevenfold Blessings* (3s. 6d. per packet of 7), *Looking unto Jesus*, beautifully printed in colours and gold, with choicely illuminated texts (2s. per packet of 6); *The Lord our Shield* (2s. per packet of 4); *Messages for the Children*, &c., &c.

Another attractive packet comes from Mr. J. G. Wheeler, 88 Mildmay Park, N. They are cheaper, and not quite so highly finished as those of Mr. Hawkins. There are some very pretty reward cards for children; the combination of blue and gold and of blue and silver are welcome novelties. The neat and pretty packet entitled *The Blue* (6d. for 12) ought to be in high favour at temperance gatherings. Mr. Wheeler announces that he has now adopted the distinctive title of "The Ruby Series" for all his cards.

We have also received the following books:—

Cassell and Co.:

Bungan's Pilgrim's Progress; with Notes by Rev. Dr. Maguire, and Illustrations by H. C. Selous and M. Paolo Priolo

Little Folks Out-and-About Book. By Chatty Cheerful. Profusely Illustrated. 5s

Jack o' Lantern, and other rhymes. By Eleanor W. Talbot With coloured pictures. 3s. 6d.

Sixpenny Story Books: Little Content—The Smugglers' Cave—Little Lizzie—Life and Adventures of a Little Bird—The Boot on the Wrong Foot—Luke Barnicott—Little Pickles.

Seventeen Cats. Illustrated. 1s.

Systematic Bible-Teaching Mission:

Christian Example for the Young. 6s.

Messrs. Hatchards:

Birdie's Bonnet, and other stories. By M. E. Townsend.

The Unique Grandeur of the Bible. By Prebendary Anderson, Bath.

Edward Nangle, the Apostle of Achill. By Rev. H. Leddall. With introduction by the Bishop of Meath.

Hodder & Stoughton:

The Story of the Jubilee Singers, with their Songs. By J. B. T. Marsh. New edition. 3s. 6d.

The Spitalfields Genius. By J. Fayle. 4s. 6d.

Life's Battles in Temperance. Answers by Thos. Whittaker. 7s. 6d.

Charity Moore: The Story of a Stray. By Lina Ormancooper. 1s. 6d.

The Children's Portion. By Dr. Alex Macleod. 5s.

The Englishman's Bible. Part I., Genesis to Deuteronomy. By Thos. Newberry. New edition. 8s. 6d.

Biblical Thesaurus: Genesis. By Rev. Dr. Hellmuth. 15s.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 8, 1884.

	£	s.	d.
Whitefield Mission—T. T. £3; J. B. 10s.	3	10	
Spitalfields Gospel Mission—T. T.	3	0	0
Golden-lane Mission—T. T.	3	0	0
Friendless and Fallen—T. T. £3; Perth, 5s.; J. B. 10s.; W. H. R. £1 1s.	4	16	0
Mr. H. Toye's Orphanage—T. T.	3	0	0
Leper Home, Jerusalem—T. T.	3	0	0
Hospital for Paralysed and Epileptic—T. T.	3	0	0
Royal Association for Deaf and Dumb, 419, Oxford-street—T. T.	3	0	0
Cripples' Home, 17A, Marylebone-road—T. T.	3	0	0
British Society for Propagating the Gospel among the Jews—T. T.	3	0	0
Homerton Mission—J. B. 10s.; (*Convalescent Home*) T. T. £3	3	10	0
Miss Weston's Work in Royal Navy—T. T.	2	0	0
Evangelisation Society—T. T.	2	0	0
Army Scripture Readers' Society—T. T.	2	0	0
Society for Preventing Cruelty to Animals—T. T.	1	0	0
Mildmay Mission to the Jews—R. B. H. 2s. 6d.; T. G. £1	1	2	6
East London Training Institute—R. B. H.	0	2	6
Dr. Barnardo's Homes—M. V. 5s.; Perth, 5s.; S. M. 10s.; S. R. S. £1	2	0	0
Whitecross-street Christian Mission—J. B. 10s.; (*Medical Mission*) M. C. £2	2	10	0
China Inland Mission—V. W. 10s.; Misses M. £2; H. M. H. 5s.; G. A. C. £1; S. R. S. £1	4	15	0
Mission to Kabyles—V. W.	0	10	0
Mr. Fegan's Boys' Home—Perth, 5s.; H. L. B. 10s.; Mrs. S. L. 10s.	1	5	0
Tower Hamlets Mission—Perth, 5s.; C. C. F. A. 10s.	0	15	0
Mansion House Mission (*Mr. Linnecar*)—W. C.	0	2	0
City of London Abstainers' Union—M. and S.	1	1	0
Railway Mission (*Mr. G. Clarke*)—C. C. F. A.	0	10	0
Distress in Sunderland—L. M. 10s.; T. M. 10s.	1	0	0
Y.M.C.A., Exeter Hall—J. W. and K. A.	3	0	0
Y.M.C.A., Islington—J. W. and K.	3	0	0
Y.M.C.A., Stafford Rooms—J. W. and K. A.	3	0	0
Dock Labourers' Mission—J. W. and K. A. £4; (*Free Meals*) H. R. 10s.	4	10	0
Miss Cole's Orphan Home—J. W. and K. A.	3	0	0
Lock Hospital, Soho—(*Out-patients*) J. W. and K. A.	3	0	0
Zenana and Medical Institute (*Dr. Griffiths*)—J. W. and K. A.	3	0	0
Destitute Children's Dinner Society—J. W. and K. A.	4	0	0
Mr. and Mrs. Coillard's Work—J. W. and K. A.	5	0	0
Orphans of Mr. and Mrs. Skuse—J. W. and J. A.	4	0	0
St. Giles' Christian Mission—J. B. 10s.; T. B. W. 5s.; (*Prison Mission*) J. W. and K. A. £4	4	15	0
Mr. J. Hulber's Work, Australia—J. W. and K. A.	3	0	0
Soldiers' and Sailors' Institute, Alexandria (*Miss Robinson*)—J. W. and K. A.	4	0	0
Gratuitous Circulation of THE CHRISTIAN—R. F. H.	0	2	2
George-yard Ragged School—J. B.	1	0	0
Home of Industry—J. B.	1	0	0
Mrs. Meredith's Nine Elms Mission—J. B.	1	0	0
Bloomsbury Refuges—J. B. 10s.; W. H. R. £1 1s.	1	11	0
Rev. McAll's Work, Paris—J. B. 10s.; S. R. S. £1	1	10	0
Miss Leigh's Work, Paris—J. B.	0	10	0
Blackdown Hills Mission—J. B.	0	10	0
Joshua Poole—J. B.	0	10	0
Gray's-yard Ragged Schools—J. B.	0	10	0
Home for Worn-out Governesses—J. B.	0	10	0
Indigent Blind Visiting Society—J. B.	0	10	0
Home for Blind Children, Hackney—J. B.	0	10	0
Ladies' Samaritan Society for Paralysed and Epileptic—J. B.	0	10	0
Woman's Mission to Women—J. B. 10s.; G. A. C. £1	1	10	0
Midnight Meeting Movement—J. B.	0	10	0
Homes of Hope, Regent-square—J. B.	0	10	0
Aged Pilgrims' Asylum—J. B.	0	10	0
Ragged School Union—J. B.	0	10	0
Bridge of Hope, Ratcliff—J. B. 10s.; T. G. £1	1	10	0
Jewish Refugees Aid Society—S. D. £1; S. R. S. £1	2	0	0
Special Religious Services in Theatres, &c.—W. H. R.	1	1	0
Society for the Suppression of Vice—W. H. R.	1	1	0
Evangelistic Mission—W. H. R.	1	1	0
London Bible Women and Domestic Female Mission—Miss U.	0	10	0
Thames Church Mission—T. G.	1	0	0
Miss Whately's Work, Egypt—T. G.	1	0	0
Scripture Readers' Society for Ireland—T. G.	1	0	0
Working Lads' Institute (*Mr. H. Hill*)—T. G.	1	1	0
London City Mission—Effie	0	2	6
Pastor Rodriguez' Work in North Spain—G. A. C.	1	0	0
Poor Jews in Jerusalem (*Rev. H. Friedlander*)—S. R. S.	1	0	0
Syrian Colonisation Fund—S. R. S.	1	0	0
Colar Mission (*Miss Anstey*)—Second subscription for one child, S. R. S.	2	0	0
Naples Harbour Mission—S. R. S.	1	0	0
Smyrna Rest—S. R. S.	1	0	0
Homes for Working Girls (*Mr. Shrimpton*)—M. and S.	5	5	0
Thanksgiving Fund (*Aldershot Mission Hall, &c.*)—M. and S.	3	3	0
Miss Gough's Work among Young Girls at Restaurants, &c.—M. and S.	1	1	0
	£147	2	8

[ADVERTISEMENTS.]

Thames Church Mission—Thankoffering, 5s.

Friendless and Fallen—A Friend, Hayward's Heath, £1.

Ragged School Mission, Pontymoil—(*Extension Fund*) Miss H. £5; B. £25.

MIDNIGHT MEETING MOVEMENT.

ENGLISH AND FOREIGN
OUTCAST WOMEN.
THIS WINTER'S MISSION.

The Committee have decided to MISSION the **WHOLE OF THE METROPOLIS AGAIN THIS WINTER** by means of a general Distribution of one of the Gospels, and to hold Midnight and Afternoon Meetings in every available district.

MEETINGS WILL BE SPECIALLY ARRANGED in order to seek the salvation of **FOREIGN OUTCAST WOMEN**, now so numerous in certain parts of the metropolis.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.
WILL 24 FRIENDS KINDLY CONTRIBUTE £5 EACH, as was so generously done last year.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls,

WILL (D.V.) BE HELD

THE SECOND WEEK OF DECEMBER, 1884.

A few Articles have already been received, but much more will be needed, and the aid of all is earnestly needed.

We would remind those friends whose busy fingers are at work on our behalf, that shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing are particularly valuable additions to the clothing room of our Bazaar, being much asked for and readily sold. Of course besides these we shall be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of *vertu*, books, drawings, *bric-a-brac*, and other examples of the thousand and one tasteful ornaments which are required to furnish bazaar stalls.

It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

All gifts should reach us AS SOON AS POSSIBLE, but in any case *not later than Saturday, 1st December*, and should contain inside the parcel, a complete list, with the *name and address of the donor*, so as to ensure acknowledgment. Carriage should be prepaid, and *a separate advice of the despatch of the parcel* should be posted to us two days beforehand. All articles and communications should be plainly addressed to 18 to 26, Stepney-causeway, London, E.

The Anchorage.

HEBREWS vi. 19.

To shelter respectable Young Women in Trouble.

FOR rules of admission to the Anchorage House, and full particulars of the work of the Anchorage Mission, and for trained servants, apply (by letter only) to Mrs. H. STUART-WORTLEY, Rosslyn House, Grove End-road, N.W., London.

Many of the young women admitted being mothers or about to become so, the extra care they require, and (when friendless) the help that the Mission must give towards paying for their infants at nurse during the first few months of the mother's return to service or other occupation, causes the work to be unusually costly, and subscriptions are much required, sent either to Mrs. H. Stuart-Wortley (President of the Ladies' Committee) at her private address as above, or to Messrs. Morgan & Scott.

AMIE; or, Heavenly Wisdom. By ELIZA RICHARDSON. Tinted Covers, 6d.; cloth, 1s.

London: MORGAN & SCOTT, 12, Paternoster-buildings; *And may be ordered of any Bookseller.*

OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

Bankers.

Messrs. SMITH, PAYNE, & SMITHS, 1, Lombard Street, E.C.

Offices: Ludgate Circus. **A. O. CHARLES.**

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President.—RIGHT HON. THE EARL OF SHAFTESBURY.

The prohibition against Jews settling in Syria is now revoked. FUNDS NOW NEEDED for settlement in Holy Land of some of the Cyprus Colonists, and of Roumanian, Russian, and other Jews deprived of livelihood by present Persecution and Repressive Laws in Europe. *Hon. Treasurer.*—R. C. L. BEVAN, ESQ.

Donations received by the Bankers:—Messrs. DRUMMOND & Co., Charing-cross, S.W.; Messrs. BARCLAY, BEVAN, TRITTON & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland. *Secretary.*—Mrs. FINN. *Office.*—41, Parliament-st., Westminster, S.W.

ROTHERHITHE EVANGELISTIC MISSION.

We have commenced our permanent Hall, the cost of which, including everything, will be about £1000. Mr. Samuel Morley has promised £200, other contributions raise the sum to £500.

The District is very poor, and can help but little. During the past nine years, this work has been blessed to the salvation of many.

WILL THE LORD'S PEOPLE HELP?

Donations may be sent to the Office of THE CHRISTIAN; or will be gratefully acknowledged by S. TREVOR-FRANCIS, Hon. Superintendent, 36, Tressillian-road, St. John's, S.E.

PASTOR COILLARD ON THE ZAMBESI.

THE following letter receeived by Mrs. Malan, and kindly forwarded to us for publication, will be read with deep interest:—

Dear Madame Malan,—You will remember the place where I date this letter. It is where we camped for four months, six years ago, and where our dear Khosana died. The only inhabitants of this dense forest were lions, which troubled us not a little, and swarms of the Tsetse fly, which compelled us to send back our bullocks the very night we arrived. No human beings, save the few natives attached to a very humble trading establishment, consisting of a tent and a hut. We are here again, not on the same spot, but four good miles nearer the river Zambesi. During the last six years the Tsetse fly has moved a little further.

You may well imagine with what feelings we made our pilgrimage of affection to the old Leshoma. We had difficulty in finding the spot where we had camped. The place was overgrown with grass and brushwood; of the hut which we had built, and of the strong palisade, which we had made to fortify ourselves against the attacks of the wild beasts, nothing remained but the charcoal which strewed the ground. But the large mahogany tree is still there, a few yards distant, to testify that we lived and suffered there. It bears on its trunk deeply engraved this simple epitaph:

"KHOSANA,

DIED

13—9—78."

We arrived here the day before yesterday, but it was yesterday evening only that we found a suitable place to camp. It is lovely: a sandy plateau beautifully wooded, from which the eye rests upon the valley winding below, the densely wooded hills around, and eagerly gazes at the blue hills on the horizon beyond the Zambesi river. That is the land of duty to which we are called, and towards which our hearts tend. Tears and hopes, conflicting emotions, fill our hearts in gazing at them. What is awaiting us there? God knows. If there are hardships, privations, trials, afflictions, and bereavements, in store for us there, there is also *grace* to bear them, and blessing. Meantime we raise here our Ebenezer: "Hitherto God has helped us." We will consecrate ourselves anew to his service, bodies and souls, living and dying, and, girded with his strength, we shall fearlessly go forth.

Our journey from Mangwato has been a long, tedious, wearisome, and fatiguing one. It has lasted over two months. Two months in the wilderness! It is hard to travel in this land with clumsy, heavy, loaded waggons, and tired oxen, but still harder to lead an exhausted caravan. The people whom we brought from Basutoland got so weary that every time we stopped I dreaded the moment we had to make a new start. Every morning, when I awoke my men at three, I had spent already half an hour in communion with my God. But even then at the door of my waggon I found in the unwillingness and dilly-dallying of my men much to try my patience and my temper. Fortunately, I found in our evangelist Aaron who joined us at Seleka, an assistant full of energy. Our two artisans, Middleton and Waddell specially—one English the other Scotch—vied with each other in activity and zeal. They took upon themselves all they could, and certainly more than I expected, of the burden of the journey. With them and my colleague Mons. Jeaumairet we are a happy family. Pray the Lord that He may be pleased to keep each of us in health and strength for the sake of his work.

On the whole we have had a journey (from Mangwato) remarkably free from accidents and adventures. We only lost four of our bullocks, which is certainly a small proportion compared with our heavy loss at the Marico in March. We saw the footprints of elephants, giraffes, zebras, and quantities of antelopes, but saw nothing of the first and little of the others. The roaring of the lion was heard only once in the dead of the night by those who have a light sleep. We had more mishaps with our donkeys, several of which died, or were devoured by hyenas. But since we left Mangwato none of us have been ill. We had not plenty, but the very day the food of our people failed we arrived here, and we had hardly unyoked our oxen when natives arrived from the river and brought corn, beans, and nuts to sell.

As soon as our temporary installation here is completed, I intend to start for the Barotsi Valley with Mon. Jeaumairet and some of our natives. We have no time to lose, if I must come back and bring our party beyond the Zambesi, and settle down before the rainy season begins. We half expect M. Arnot to come down, but of course shall not wait unless we hear of his coming.

I am obliged to stop abruptly, in order not to miss the opportunity for the post. We may not have another one for many months to come. I will write on my return from the Barotsi Valley, please God. Yours in the Lord,

Leshoma, July 26. F. Coillard.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand. W.C.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct Missions for children and young people. Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

Rev. W. Hay Aitken.—November 16 to 23, St. John's, Cambridge-road, Bethnal Green, E. Mid-day services at St. Andrew's Undershaft, E.C. November 30 to December 15, All Saints', Lambeth.

Rev. W. Haslam.—St. Barnabas, Holloway, November 16; Christ Church, Worthing, November 29; the Parish Church, Poole, Dorsetshire, December 11.

Mr. J. M. Scroggie.—November 15, Inverness; December, Paisley.

Mr. W. Spencer Walton at Weston-super-Mare, November 15—29.

Major Evered Poole.—November 13, 14, and 15, Brighton, 16, 17, Reading; 18, 19, Ealing.

Mr. Jas. J. Scroggie.—November 14—27, Upper Norwood; 29—December 8, Southgate.

Mr. Henry Thorne.—November 15—24, Shrewsbury; 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

Mr Gawin Kirkham.—November 13, Verulam Mission, Kennington; 14, Old Ford Mission Hall; 16, King's Cross Theatre; 17—26, East London Church Mission; 27, Mildmay-park; 30, Arthur-street, Gray's-inn-road.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Clapton Hall, Upper Clapton.—Mr. J. Denham Smith during November. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

St. George's Hall, Langham-place, W.—Mr. Shuldham Henry during November. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall Savile-row, at 8 p.m.

Children's Special Service Mission.—Mr. J. Spiers, at St. Thomas, near Swansea; at Newport (Mon.), November 16—30; Mr. W. F. Seagrove, Powis Hall, Bayswater, November 17—19, Vernon Chapel, King's Cross, December 1—5; Mr. W. L. Seyler, Barking, November 25—28; Mr. J. S. Tyler, St. Michael's, Stockwell, December 1—5.

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction: Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (not Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill; Oxford Music Hall 6, Oxford-street, W.; —all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10.30 a.m.

MISCELLANEOUS.

Mrs. Boardman's Bible-class for Young Ladies will hereafter be held every Thursday, at 11 a.m., at 3, Highbury-place, N.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. John Kennedy, D.D., every Tuesday, at 12 noon, during November.

The Salvation Army.—Addresses by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday afternoons, November 12, and 25.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, November 14, at 7 p.m., subject, "A Living Spring," by Rev. A. C. D. Ryder.

Meetings for the Deepening of Spiritual Life: Stafford Rooms, Titchborne street, Edgware-road. November 14, Rev. W. Haslam, on "Joy, Peace, Hope."

102, Regent's Park-road.—Prayer meeting, Thursday November 12, 3 p.m., to ask for a blessing on the Bible-readings to be held during this winter, commencing November 21, at 7 p.m.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, November 13, at 8 p.m., subject, "The Great Chamber of the House of God;" 20th, "A Day of Salvation: Offered—Accepted—Neglected."

Home of Industry, 60, Commercial-street, Spitalfields.—Monthly meeting for Christian workers, Wednesday, November 19. Tea at 6; meeting at 7. Addresses by members of the Y.M.C.A. on "Work amongst Young Men in London."

Strangers' Rest, 163, St. George-street, Ratcliff-highway, E.—Seventh annual meeting, Friday, November 21. Enlarged hall will be opened. Tea and coffee at 5.30; meeting at 6.30. Messrs. J. E. Mathieson, T. A. Denny, Reginald Radcliffe, R. C. Morgan, Robert Paton, and other friends. Lord's Supper at 8.30.

Service of Sacred Song.—Selection of sacred choruses by the United Gospel Male Choirs, and solos and quartettes, at Exeter Hall, Strand, Friday, November 21, at 7.30 p.m. Pastor Charles Spurgeon, of Greenwich, has promised to give the connective addresses. Admission Free, by tickets to be obtained at the Y.M.C.A., Exeter Hall; 186, Aldersgate-street; 61, Gracechurch-street, &c.

Christian Evidence Society.—Clerkenwell Martyrs' Memorial Church room, November 17, 8.30; Lambeth-road, Upton Chapel Y.M.A., 18th, at 8; Dalston, St. Mark's Church, 14th, at 8, 16th, at 11 and 7 17th to 22nd, at 8, 23rd, at 11 and 7; Gresham-street St Anne and St. Agnes, 17th to 21st, at 1.15 to 1.45; Bromley Church, Middlesex, 16th at 7, 17th, 19th, and 21st, at 8, 23rd, at 7; Folkestone Y.M.C.A., 18th, at 8; Hollington, St. John's Parish room, 19th, at 7.45.

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street.—Week of prayer for young men, November 9. Special addresses each day, 1.15 to 2 p.m. (Saturday excepted) and as follows: Wednesday, November 12, 6 p.m., Messrs. Reynolds and Hutchinson (youths only); Thursday, 13th, members' meeting, tea at 6 p.m.; Friday, 14th, 6.30 p.m., Mr. John Trotter (soldiers only). Bible study each Tuesday at 6.15 p.m.

Exeter Hall.—Mid-day meeting every day (Saturday excepted) from 1 to 2. Meeting for Strangers, Monday night, at 8. Rev. J. Wilkinson (of Mildmay) will give a special address, Thursday, November 13, at 8. Evangelistic meeting, Tuesday, Wednesday, and Friday, at 8. Rev. Evan Hopkins (of Richmond) will commence a series of Bible lectures November 20, to be continued each Thursday night till December 18.

186, Aldersgate-street, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Monday, 7 p.m., reception meeting for young men commencing business life in London. Prayer meeting, first Friday in every month, 11.15 a.m., for women, for Gospel Temperance and other Christian work.

17, Camden-road, N.W.—Mr. Shuldham Henry every Thursday evening in Noveuber, at 8.45. Subject next Thursday, November 6, "Holiness."

The Priory, 198, Upper-street, Islington, N.—Sunday, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class; 8.15 p.m., public evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers. Thursday, November 13, at 7.30 p.m., members' social meeting. Saturday, at 8 p.m., Bible study.

Finsbury Park Branch.—Sunday, prayer meeting in Finsbury Park Hall, 9.30 to 10.30 a.m. Bible class for young men at 3.15 p.m., conducted by Mr. Henry Holme. Open-air services 6 to 7 p.m. Evangelistic service with large choir and soloists at 7 p.m. At the rooms of the Association, 14, Coleridge-road, Finsbury Park: Devotional meeting, 8 p.m., Tuesday; preparatory Bible-class for Sunday-school teachers, Fridays, 8.30 p.m.; prayer meeting and conference of workers, 7 p.m., Saturday; choir practice 8.15 p.m.; open-air services, 8.30 p.m.

Notices.

Communications Received with Thanks.—J.A.O. E.R. J.W.McG. T.W. C.K. M.A.C. H.A.B. J.T.D. W.W.D. M. E.B. I.B.M. G.S. J.D.C. C.T.P. S.S.M. W.W. C.S.K. J.G. S.E.H.M. J.B. H.P. L.H.A. M.B. E.L.V. H.S.C. J.R. G.W. M.J. J.J. H.R. E.H. J.W.W. S.P.D. W.B. A.J.B. A.M.G. A.H.B. M.S.Jr. A.K. D.W.I. E.H. Mrs. H. T.S. A.E.C.S. S.B. R.H.H. W.D. A.T. Miss V. T.C. A.R. A.T. C.M. J.W. A.S.C. C.S. E.R. G.N.W. J.F.B.T. N.O. R.S. R.B. T.Y.E. M.T.W. L.B. M.C.P. J.W. M.F. G.H.S. M.S. G.H. R.B.W. H.M. M.G. A.E. K.Y. M.C. W.L. D.S. E.N. C.S. J.M.S. J.S. A.R.H. G.R.S. F.C.A.L. W.M.O. J.W.H. R.S.B. H.A.N. J.H.C. J.T.W. A.B. W.S. S.J.S. H.T. C.M. J.S.L. A.M. H.R.J.O.

Applicants for Tracts.—J. Newman, Wesleyan missionary, Kibworth, Leicester; Miss E. Waskett, 6, Queen's-road-villas, Battersea Park, S.E.; Miss Cherriere, Market House, St. Philip's-street, Battersea, S.E.; D. G. Wright, 23, St. Mary's-vale, Chatham, Kent; A. Clarke, 1, Richardson's-place, Church-street, Greenwich, S.E.; A. Anderson, Wines Farm, Mendelsham, Stonham, Suffolk; S. Vernon, 11, Seal's-terrace, Lees-road, Mossley, near Manchester; G. Absolom, 43, Smith-terrace, Smith-street, Kings-road, Chelsea; Mrs. Sayer, 46, Hereford-street, Marylebone-road, N.W.; Miss Sealy, Gosberton Vicarage, Spalding; G. H. Weekes, Cheapside, Lancaster; C. Willis, Church-walk, Chiswick, London; H. J. Abel, 61, Winslow-street, County-road, Walton, Liverpool; T. Newton, 5, Bradshaw-street, Derby; Mrs. Cattle, 254, Petre-street, Sheffield; W. Burgess, High-street, Sutton, Surrey; G. Greenway, Vine Cottage, Brasted, near Sevenoaks.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Limehouse Ragged School.—This school was established in 1856, under the auspices of the Ragged School Union. We are doing a good and useful work among the poorest of the inhabitants of the East-end. We have various agencies at work, auxiliaries to the Sunday Night School, which all require supporting. Donations will be thankfully received by Mr. T. Dalton, 642, Commercial-road, Limehouse, E.

Rescue Work in Dublin.—The Rescue Home (3, Cowley-place, Dublin) was founded shortly after Mr. Moody's first visit to Dub in, and has since then been able to give a shelter to many who were willing to leave a life of sin. Owing to the Christian teaching and help they have found there, many of those poor fallen ones have received Christ as their Saviour, and are now leading different lives. We have lost friends by death, and the pressure of the times renders it still more difficult to keep up subscriptions once willingly given. We earnestly appeal for help in this undertaking.

Margaret Fleming, Hon. Secretary.

31, *Moyne-road, Dublin.*

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CASE FOR THIS WEEK.

CASE of Miss M. L. FAIRS, of Margery Hall Farm, REIGATE HILL.

The correspondent in this case was Mrs. E. Smith, of Hazel-bank, Reigate, who, taking very kind interest in this young woman, recommended my treatment to her, and wrote me on her behalf.

She came to Coombe Lodge March 20. She had then bad "cough for two years, spitting of blood had commenced nine weeks ago, greenish expectoration, pains in the side and shoulders, breathing short, appetite failing, losing flesh." Report on examination: "Lungs and heart weak, but case hopeful with care." A sister had died of consumption.

The patient followed the advice given her to the letter, and improvement was soon reported. In the middle of April Mrs. Smith writes me:—"You will be glad to hear that M. L. Fairs is very much better," and in May she writes:—"The girl is wonderfully improved. I trust she will continue the medicine till you pronounce her perfectly well." She also adds, alluding to another case, "the poor wife and mother for whom you sent medicine is already decidedly better." Mrs. S. is connected with mission work, and greatly interested in the welfare of the poor.

The patient continued till well. On September 22 Mrs. Smith writes:—"You will be pleased to hear that M. L. Fairs is now quite well, and comfortably settled in service."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

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We desire to enlist the sympathy of the readers of THE CHRISTIAN for the work of our Mission among Railway Employés.

This Mission is so evidently of God that we have considered it a great privilege to support it to a large extent; but the progress has been so rapid, and the claims are now becoming so numerous and urgent, that we feel it to be only right that we should invite others to become partners with us in this extensive and growing work.

There are about 370,000 employés on the Railways of Great Britain and Ireland, and there are only about eighty different places where Missions are established for the men and their families.

Numerous testimonies as to the readiness with which the Mission is received by the men could be given, but we select one or two amongst many which are constantly being received at the office.

A lady in Swansea recently wrote: "We cannot measure how far the good done has stretched. I heard yesterday that all the porters but one at one station seem to have decided for the Lord; they are so happy together, it does not seem like the same place. I could praise God all day long for two cases—most dear to my heart—but there are numbers."

A foreman at Westbourne-park writes: "I thank God 'The Railway Mission' ever came here, not only for myself, wife, and children, but for my mates, many of whom, a short time ago, were with me going the downward road, but are now on the 'up line' for glory."

From T. C., Doncaster, October 27, 1884: "I do praise God for the great blessing we all received throughout the Mission. It was a grand sight on Sunday night; but especially to know that among those that came to the Saviour was the wife and son of ——. We pray that you may soon come down again."

It is also necessary that a hall like the one erected at Westbourne-park, which has proved very successful, should be erected at West Brompton. The Railway men are collecting money amongst themselves for this purpose, and two ladies who know and have watched the work there, have given £300 towards it. One of these ladies, Miss B. L. E——, Cromwell-road, S.W., writes: "I have been deeply interested in the Railway men living at West Brompton for the last seven years, and have seen several turn from darkness to light, especially during the last eighteen months; many who *were* lukewarm Christians, are *now* burning with love to Christ, and desire to make that love known to others. May our dear Master turn many hearts to help us!"

From many parts of the country letters are received, asking the Secretaries to come and help; but they cannot do so for lack of the necessary means.

In all, we need at this time more than £1000, and pray earnestly for immediate help. We shall be glad to send our last Report, and *The Railway Signal*, to any applicant, both of which give some idea of the magnitude of the work, the need for it, and its claims upon the Christian public. Cheques should be made payable to the Treasurer, and sent to the Office of the Mission, 186, Aldersgate-street, E.C.; or to the Bankers, Messrs. Ransom, Bouverie & Co., 1, Pall Mall East.

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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel garments are much needed.

£1000 URGENTLY WANTED at once for the purchase of a large Mission Hall in the midst of a poor and populous parish in Birmingham, containing 28,000 souls. There is a very promising opening here for the preaching of the Gospel if the necessary funds are forthcoming.—Contributions will be thankfully received by the Rev. P. E. WILSON, All Saints' Rectory, Birmingham.

INVALID CHILDREN. — The Committee of the Children's Convalescent Homes, Broadwater, near Worthing, and Ramsgate, appeal for funds to carry on their work. During the summer months numbers of invalid children have benefited by visits to these Homes, and applications are now constantly coming in; but the poor children cannot be received unless additional help is forthcoming.—AULAY MACAULAY, Hon. Secretary, Latymer-road Mission, Blechynden-street, Notting-hill.

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MARLBOROUGH COLLEGE for Young Ladies, Larkbeare, Exeter, Devon, and **CLARENDON HOUSE,** Topsham (for delicate girls requiring sea-air). Education of the highest order. Professors, English and foreign certificated governesses. Pupils successfully passed Edinburgh, Oxford, Trinity College, College of Preceptors. Honours, and special certificates. The Principal's aim is to secure a training that will ensure spiritual well-being; she engages as teachers ladies of decided piety only. Numerous references to parents in England, Scotland, Ireland, Wales, and abroad. Pupils accompanied to and from London (journey of four hours).

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

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MONTREUX, Switzerland.—MADAME DOLMATOFF. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

SEASIDE and High-class education for Girls. Limited number of boarders. Resident foreign and English governesses. Professors for art, piano, harp, violin, singing, gymnastics, calisthenics, drilling, mathematics. Referee, Miss Havergal. The Mumbles. — PRINCIPALS, Russell House, The Mumbles, S. Wales.

CAPTAIN MORETON has much pleasure in recommending Mr. GEO. FOSTER as an educator.
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A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust. Excellent references.
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HOME SCHOOL.—A happy home offered, in the country, to children, where their spiritual welfare will be studied. A healthy locality. Referees: Eneas Dawson, Esq.; Rev. J. B. Figgis, Brighton.—Mrs. CHARLES SNELL, The Manse, Mayfield, Sussex.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

SUPERIOR EDUCATION for Ladies, Duffield House, Roupell-park, Norwood-road, S.E.—Principal, Mrs. ANDERSON.—Christian parents desiring for their daughters decided religious influence, with advanced order of mental culture, will find their requirements fully met in this school. Dancing not taught, but daily gymnastic exercises given on the new principle. Prospectuses, with references, on application.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

WANTED, AFTER CHRISTMAS, an efficient French, Swiss, or English Christian Governess, for four pupils (girls), from 8 years to 14. Thorough English, good music and drawing, fluent French, rudiments of German and singing. —Apply by letter, stating salary, age, and experience, to Mrs. C., Highfield, Upper Beulah-hill, Upper Norwood, S.E.

PARTNERSHIP in a Ladies' School desired by a Lady, experienced in the routine and direction of English and Continental schools. References permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, E.C.
D. B. K., Avonleigh, Stoke Bishop, Bristol.

TWO DAUGHTERS of a clergyman desire situations as Governesses in Evangelical families. One 21, Senior Cambridge, distinguished in French. College Preceptors, 1st class. French and German abroad. Two years' experience in teaching. The other nearly 19. Good music, singing, drawing.
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TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. THORN, Paddington, London.

THE PRINCIPAL of a Ladies' School, south of England, wishes to place a nephew (14) in a good boarding school, taking in return a young lady to board and educate.—OMEGA, T. H. Barnet, Music Publisher, 40, Poland-street, W.

A CONVERTED PRIEST, of good education, seeks a situation as Teacher in a College. Speaks English, Italian, French, and Latin, and is very musical.—C. P., care of Dr. Laseron, Training Hospital, Tottenham, E.

A GERMAN LADY, speaking perfectly French and a little English, would be happy to find employment in any kind of the Lord's work.
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AS GOVERNESS in a Gentleman's family.—A Lady (29) seeks situation as above, after Christmas. English, French, music, drawing, painting (oils and water colours). State salary. Recommended by Rev. George Everard.
F. E. T., Merridale-road, Wolverhampton.

AN EXPERIENCED Parisian Protestant Lady Teacher, whose sight is nearly lost, would like to find some Christians willing to take conversation lessons.
D. V., 4, Victoria-place, Brighton.

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E. J., MacRaith, Hillhead, Glasgow.

MISS BROWN recommends a Clergyman's daughter as Junior Governess in a school. Certificated (Cambridge Senior). Teaches English, Latin, French, German.
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LAUSANNE, Switzerland.—A Lady highly recommends a small select School for Girls, conducted by a Swiss lady, who is a thorough teacher of her own language, has a most comfortable home, and bestows the greatest kindness and attention on those entrusted to her care. A lady is returning to Switzerland after Christmas, and would undertake the charge of pupils. Personal references.—Apply, in first instance, by writing, to F. A., care of Messrs. Street & Co., 30, Cornhill.

Appointments, Situations, &c., Wanted.

A GENTLEMAN, aged 46, seeks a re-engagement as Managing and Confidential Clerk, in a merchant's, manufacturer's, or accountant's office. Has had many years' experience, seven with a well-known firm of accountants. Unexceptionable references to past and present employers.
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EVANGELIST, many years' experience, seeks re-engagement. Fond of visiting, can conduct meetings, small chapels, or mission-hall. Wife conduct mothers' meetings. Good references.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

SECRETARY.—An energetic Christian Gentleman, of great experience, and possessing the highest qualifications, desires an appointment as above. Good accountant, and shorthand writer.
BETA, 191, High-street, Stoke Newington, N.

BIBLE-READER, or Home Missionary.—An earnest Christian, of six years' experience in preaching and dealing with the anxious, desires work for the Lord. Abstainer.
C. W., Finches, Lindfield, Sussex.

ASSISTANT SECRETARYSHIP in any Christian work Wanted, by a young man, age 30. Member of the Y.M.C.A. Experience in office duties.—A. B., Mr. Harwood, 40, Delancey-street, Regent's-park, N.W.

HOME MISSIONARY, of many years' experience, is open to an engagement in Mission work. Good references.
F. B., 73, Clifton-street, Finsbury, E.C.

A CHRISTIAN LADY, experienced nurse and housekeeper, wishing to devote her own means to mission and other good work, offers her services, with or without salary, to invalids or other, requiring kind care and attention.—BETA, Mrs. Walker's, Bible and Tract Depôt, Bedford-street, Plymouth.

AS WAITER, Carver, or any place of Trust, wanted by Christian man, age 42. Abstainer. Twelve years' good personal character. No Sunday work.
S. F., Victoria House, Newcastle-street, Strand.

A LADY SEEKS an engagement after Christmas as Companion to an elderly Lady, or Governess in a family to children under 12. English, fluent French acquired abroad, and music. Accustomed to mission-work.
C. M., 4, Garston-terrace, Hornsey-rise.

RE-ENGAGEMENT wanted, as Ladies' Maid. Plain dressmaker; good needlewoman. Would assist in housekeeping, or travel. Age 32. Three years' good reference. Meeting with Brethren.
E. A., 38, Garnier-street, Fratton, Portsmouth.

AS WORKING HOUSEKEEPER, or Plain Cook in small family. Can have first-class references. Age 38.
J. H., Glenview House, Crayford, Kent.

AN EVANGELICAL Clergyman can recommend a Farmer's Daughter, age 23:—(1) She can give a fair English education; (2) she can play the organ, often doing so in her parish church; (3) a bright and decided Christian; (4) willing to spend and be spent in her Master's service. She would prove useful in many a parish. She is wanting some settled work, with some salary, and in a decided Christian family. Full particulars will be given.—Rev. W. L. HOLLAND, Wadingham Rectory, Kirton Lindsey.

AN EARNEST CHRISTIAN desires an engagement in a Home or Orphanage, where she would be able to assist in Mission work. Good needlewoman.—E. F. T., care of Mrs. Pearce, Post-office, Addlestone, Surrey.

A LADY of many years' experience seeks a re-engagement as Housekeeper, Matron, or Companion, Nurse to Invalid Lady or Gentleman. Highest references. Abstainer.—ETA, Clergy Daughters' School, Casterton, Kirkby Lonsdale.

A YOUNG LADY desires an engagement at Christmas as Companion, travelling or otherwise, to a Christian Lady.—Address, stating salary, &c., Miss HEMING, care of Isaac King, Esq., The Elms, South Stoke, Wallingford, Berks.

AS YOUNG LADIES' or Sewing-maid: not been out before, aged 20. Has served her time as dressmaker. Can be well recommended.—A. B., Stoke Lyne, Exmouth.

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AS USEFUL MAID to elderly Lady, needlewoman, or other light place. Experienced. Would go to New Zealand. Three years in last situation.—W., 31, Stanley-road, Ball's Pond-road, London, N.

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Mrs. K. YEOLAND, recommended by Mr. C. H. Spurgeon, is open to engagements in town or country, to hold Evangelistic Services, after the order of Messrs. Moody and Sankey.
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COMPANION. — No salary. A Gentlewoman, mature age, Church of England, Evangelical, offers herself as above, in exchange for comfortable home, with Christian privileges.
HOME, Directory Office, Bournemouth.

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AS NURSE to children, or to wait on a Lady, by a person of long experience. Good needlewoman.—S. L., Dorking.

Appointments, Situations, &c., Vacant.

YOUNG MEN WANTED, with burning love for perishing souls, and ready to sacrifice a good situation for the work.—Apply, by letter only, to the Rev. C., 4, Campden-hill-terrace, Kensington, W.

A SCRIPTURE READER wanted, for the parish of All Souls', St. Marylebone. Must be a communicant of the Church of England. A total abstainer preferred. Salary, £80 a year.—Rev. SHOLTO D. C. DOUGLAS, 23, Hanover-square, W.

WANTED, a Christian Man and his Wife, to take the charge of a Home for working boys. Total abstainers, and without incumbrance. Salary, £80 per annum, with gas, coal, and unfurnished apartments. None but those who have had previous experience of work among boys need apply.—Address, in first instance, with copies of testimonials, to A. B. C., 41, Hanley-road, Crouch-hill, N.

JUNIOR CLERK.—Wanted, a decided Christian youth, about 18, for the "Christian Progress" Scripture Union Office, at Exeter Hall. Salary £40. Office hours, 9:30 to 5. Shorthand a recommendation. — Apply, with references, to Rev. E. Boys, Sidcup, Kent.

CHRISTIAN MAN and **WIFE** wanted, for small Coffee Tavern near London.—M., care of Mr. Alderton, 152, Fleet-street, London.

A CHRISTIAN YOUTH wanted, age 17, to learn Mechanical Dentistry; the son of a respectable tradesman or orphan not objected to. Could board in the house.—Address, by letter, for particulars, to ODONS, Mr. Cooks, Stationer, Weybridge, Surrey.

INDOOR SERVANT wanted, in gentleman's family, 10 miles from London. Coachman cleans boots, and sometimes assists. Wages £45, inclusive. —Apply, by letter only, W., 35, Lincoln's Inn Fields.

SUB-MATRON wanted, in a Home for fallen women. Must be a Christian, total abstainer, and a good needlewoman.
Miss C. A. PARKER, North Hill House, Plymouth.

A GOOD LAUNDRESS (abstainer) wanted immediately, for the Salop Home, Shrewsbury. Wages £18.—Rev. C. E. L. WIGHTMAN, St. Aikmond's Vicarage, Shrewsbury.

A RESPECTABLE Young Woman wanted, age 30 to 40, to wait on an Invalid Lady, suffering from acute neuralgia in the face. Must be kind, patient, and thoughtful, and had experience in nursing. Would be required to read aloud, also to live in the country. Personal character desired. Wages £20 to £25, all found.—B. B., Howard's Library, High-street, Sydenham, S.E.

GOOD PLAIN COOK, about 30 years of age, for large, quiet family. Total abstainer preferred. Must be strong and active.—Apply, by letter, stating capabilities, wages, HERBERT TAYLOR, Esq., Barnet.

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H., Post office, Woodlands, Isleworth.

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GOOD PLAIN COOK. Small Christian family. Three other servants kept. Wages, £30. Personal character indispensable.
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This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

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For prospectus, apply to the SECRETARY.

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HOME.—A Lady living alone in best part of Bayswater, keeping two servants, seeks another Lady to share expenses. A quiet Gentlewoman requiring Christian companionship and home comforts would find this desirable. Large bed-room, well furnished.—B. G., Mr. Coles, House Agent, Queen's-road, Bayswater.

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A VICAR and his wife, living in a comfortable vicarage close to the sea-side, and within an hour's distance by rail from the Cumberland Lakes, are anxious to meet with a Christian Lady, to board and live with them. Two servants and a good table are kept. The vicarage is pleasantly situated; the town, a small one, is clean and healthy; the climate is bracing, and milder in winter than London. Terms, for one lady, £100 a year, or £9 per month; for two sisters, £80 a year for each, or £8 per month for each.—For particulars, apply to F. F., Esq., 11, Kingstreet, Chester

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CHEERFUL HOME is offered in a private family. Every home comfort. House pleasantly situated, with garden, &c. Near church and station. Terms moderate. References exchanged.
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THE HOME OF REST, 26, Adelaide-gardens, Ramsgate, provides a comfortable home for women and girls over 15 years of age, where they can have rest and sea-air. Charge 8s. per week.
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PAU.—To Let, small Apartment in private house in the country, quiet, comfortable, and excellently situated. Accommodation for two or three persons. Board if desired.—Mons. EUGÈNE MALAN, Bezing par Nay, Basses Pyrénées.

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A FAMILY, residing near sea, desire to Let a Sitting and Bed-room. Moderate terms. Bracing air; sheltered; good bathing and market. Excellent ministry.—Address, care of KUSHKA, Esq., Branscombe-terrace, Ilfracombe.

WANTED, NEXT SESSION, a home in a family for a young man, in the neighbourhood of St. Mary's Hospital, Paddington. Terms moderate.—A. B. C., care of A. Newbold, 73, High-street, Cheltenham.

A MARRIED LADY, residing in a healthy country place, near a town, and central railway stations, would be glad to receive a homely Lady to board and lodge, or a young girl. Mrs. F. FRENCH, March Villa, Leonard Stanley, near Stonehouse, Gloucestershire.

CAN ANYONE recommend a Home, or Institution (in or near London), where an aged and infirm lady, in poor circumstances, could be received on small payment, and treated with kindness?—S. W., 43, Paternoster-row, E.C.

PLEASANT CHRISTIAN HOME offered by a Gentlewoman (widow) to Ladies, City Gentleman, or married couple. Highest references. Terms two guineas.
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A LADY SEEKS a quiet, refined, Christian Home (permanent), with a family (private). Bayswater, Hampstead, or Kilburn-bridge. Open situation. Good-sized bed-room essential.
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A CHRISTIAN LADY, the daughter and widow of Indian Officers, wishes to meet with one or two Ladies of similar feelings to live with her. Terms moderate.—E. G., Messrs. Murley Brothers, Stationers, 8, Norland-terrace, Notting hill, W.

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Miscellaneous.

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CHRISTIAN GENTLEMAN wanted, with capital at command, to join another in opening up a splendid Granite hill on his estate in South of Scotland.—Particulars, &c., on application to A. H. D., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

FOR SALE.—The Iron Building in Willoughby-road, Hampstead, formerly used by the Congregational Church. Seats for between 400 and 500. fittings, &c., complete.—Mr. C. B. KING, Builder, High-street, Hampstead, N.W.

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The Christian.

THE CHURCH IN THE WOOD.

[The following touching epistle was lately written by a country pastor to a friend in London.]

OUR own life is one of continual need, and has been for the fifteen years we have been here, but it has afforded our gracious Father many opportunities of showing us that our help cometh from Him. I am thankful to say we have had a few very encouraging instances of the reception of Christ by the very poor and needy.

It is a great happiness to visit lonesome cottages where the bereaved and orphan are, and spend an evening with them, just as a visitor, not hurriedly, but hearing them out, and, with a few of Sankey's hymn-books, get the young ones together in the chimney corner, and sing and talk with them. Some of these scenes have been worthy of both painter and poet. How I wish my memory could retain the words of the children and poor people, when perfectly at their ease they talked of heavenly things.

I read "Mother's Last Words" to an afflicted little group of orphans down deep in a wood, at a cottage called the Furnace House—the only remains of an iron industry of past centuries. The dear woman had passed through a furnace of affliction, but the Holy Spirit had graciously refined her. Many happy times I had with her and her little ones in her illness. When she lay dying on her poor bed in the tiny room close under the roof, the little window was open to the wood, all loveliness, with its wealth of pine, and beech, and oak, and poplar, and hazel—a prophecy of the Paradise to which she was going. The soft summer air waved the little blind stretched across the open pane, and reached the faded cheek and cooled the heated brow. One could hear the sound of the murmuring brook hard by, that had rippled on when the iron-works were in their glory, and the furnaces roared as they separated the metal from the dross. The furnaces had gone, the sound of the hammer, and the din of work. Now, amid paradise restored, the stream sang on a restitution song of "No more curse, no more sighing, no more pain, for the former things are passed away."

Our dying sister passed from the furnace-house of affliction to the paradise of God. "Speak a word to my children when I am gone! They will need a word of counsel, for they are all so young."

I thought of this scene when one dark night recently I made my way down into the wood; the trees overhead cast their dark shadows: the scene was in keeping with my spirit. I stood still to listen to the utter stillness of the air, only broken by the sound of falling drops of dew from the trees upon the leaves below.

When I reached the lonely cottage I found the three little orphans alone. Their father, poor man, a carter, was still far from home with his horses, and the little orphans, about the ages of six, ten, and eleven, were keeping the house all alone. At first, no answer to my knock. I said, "It's Mr. S——." I hear a little voice saying, "Winnie, open the door. It's Mr. S——." I am soon admitted, and an explanation is given why they had been so still. "Father said we were not to open the door to anyone, unless Mr. S—— came down."

Poor little dears, how glad they were of company. Soon seated round the little fire in the large chimney-corner, with the little one on my knee, and the little boy opposite, and his sister by his side, we settled ourselves for a pleasant evening.

"What shall we sing?"

"Safe in the arms of Jesus!" said the girl. This we sang.

"What shall we read?" "Read the story of the Raising of Lazarus," said the boy. The story led naturally to a talk about the dear departed mother. "Perhaps she's with us to-night." Oh for a painter's brush to catch and retain the animation that lighted up their worn faces! Now I found that the mother's counsel and prayers were bearing fruit. Rarely among the children of the poor have I seen such a clear perception of spiritual truths. How the sentences were finished for me!

The time passed on and warned us we must go, but a quarter to ten was a late hour to leave little children in such a dilapidated cottage and such a lonesome wood; but their poverty would protect them. Nay, their Father on high has them under his wing. Returning through the wood I hear an approaching footstep. "Is that you, K——? Oh, it is Mr. S——. I'm very thankful to you for coming down to see the children. I'm sorry to have to leave them alone, but had nobody to go and stay with them. I do sit at home when I can, and read to them. I should be thankful for you to come down when I'm at home."

The following night I went again by appointment. He was reading the Gospel to his little ones. He told me a year ago he could not read at all, but his wife and children had been his teachers. On this occasion it was most interesting to see the anxiety that his little girl evinced that the father should understand all that was said. Anything that struck the child she repeated to the father, and often did her eyes turn from me to him to see whether he shared in her own interest. I felt the truth of the words, "a little child shall lead them."

How much we lose by hurried visits, both in understanding the sorrows of the poor and in making ourselves understood by them.

We do love the country work. It differs very much from London work. The town methods cannot be adopted here. Our congregations are small, and it costs much to get evangelists, and they do not care to speak as a rule to the few, and we have no evangelical gentry to aid in bearing the expense of lectures or Temperance movements. But in our smaller gatherings, prayer-meetings, and sewing meetings, and, I ought not to forget, our open-air meetings on Sunday evenings, we have very much that is exceedingly interesting.

Where have I wandered to? and you such a busy man. Forgive my long note; and, while I am writing, let me ask an interest in your prayers.

IDOLS IN THE PULPIT.*

WHY is preaching often followed by such poor results? Who is to blame? Perhaps everybody.

Remember, the preacher has before him a very mixed audience. A select number of his hearers, perhaps, do not go with the multitude, but the rest are afflicted with avarice and pride, with envy and jealousy; many are slanderers, some are intemperate, lustful, or indifferent, and then there are the merely orthodox people, further off from the kingdom of God than all the rest. With such a congregation is it to be wondered at if sermons are followed by small results?

On the other hand, the non-success of the pulpit may be the fault of the minister. Instead of attaching the blame to his people, he should perhaps turn to himself, and there see the reason why his harangues fall powerless on the great mass of indifferent hearers. Has he not often got Rachel's box of idols with him in the pulpit? If so, how can his ministry be blessed? What power can he have over souls when he urges on them a faith he does not possess, a self-denial he does not practise, Christian virtues which he fails to illustrate? He may even grow vehement, but he will not convince, even though he be the most orthodox of the orthodox. The Word of Life falling from his lips will be like Elisha's staff in the hands of Gehazi. The staff was laid on the face of the dead child, "but there was neither voice nor hearing."

Idols! where is the pulpit in which they are not to be found? Theophilus has a crowded church, being possessed of exceptional gifts. But when he casts forth his net over his hearers, does he draw it back full of great and small fish? No, it is empty. As he descends from the pulpit he hopes to hear it said that he never preached better in his life. Praise is his favourite idol.

Oh, brethren! we have the hardest of all tasks to fulfil. Our opponent is sin—that weapon of hell; but we may wield another that is mightier—grace. God will only furnish us with this, however, on condition of our leaving all our idols, even the smallest, behind us, as we ascend the pulpit. Oh, then we shall not fight an unequal fight with sin; then we shall know how churches are revived, and deserts turned into a fruitful field.

Having reached the last stage in my career, with what bitter regret I look back, and see that too often I have made my pulpit like Rachel's box. Those accursed idols have paralysed my strength. But I know also that when I have shaken myself free of them my ministry has been abundantly blessed; and this is my consolation in my old age. Let me tell you of one instance.

Some years since a pastor wrote and said that a movement was beginning in his church, and he wanted me to go and preach there—a fresh voice would do good. I started, but when at some distance from his parish my conscience suddenly awoke. "Wretched man," it said, "what are you going to do in that church? Preach to others, when you ought rather to preach to yourself? Have you given your own heart to God? No, for you have not given Him an idol that you love better than Himself; go back." I was about to do this, when suddenly, making a violent effort, I said, "Lord, here is my idol, I sacrifice it to Thee."

* An old Minister's Reflections and Confessions. Taken from a speech by Pastor F. Piraux père, delivered at Lausanne.

Immediately deliverance came. Profound joy filled my soul. I was a different man. I ascended the pulpit, and for a week proclaimed the counsel of God. A great revival resulted, and that church became one of the most flourishing, through the Christian life of its members.

SPURGEONIC THOUGHT GEMS.

BRICK WORSHIP.

WHEN you have displayed all your skill in architecture, can you secure any more of the Divine presence than the disciples had in the upper room? Can you get as much of it? A tasteful building may be a way of showing your pious regard for the Lord, and so far it may be justifiable and acceptable; but take care that you do not regard it as essential, or even important, or you will make an idol of it. If the church or chapel be esteemed for its form or tastefulness, it will become a mere exhibition of skill and industry, and so be no more sacred than the house of a greedy merchant, or the palace of a profligate prince. No chisel of mason or hammer of carpenter can build a holy place. Without either of these a spot may be none other than the house of God and the gate of heaven.

EVIL INFLUENCE.

Every ungodly man ought to reflect upon the mischief which he has caused to others by his evil life: his wife has been hindered from good things, his children have grown up without the fear of God, his companions with whom he has worked and traded are hardened in their wickedness by a sight of his wickedness, youthful minds have been seduced from virtue by his vice, simple hearts have been led into infidelity by his unbelief. O men, you know not what you do. You let fly sparks, but what the conflagration may have already been none of you can tell. Carelessly, O man, hast thou cast the thistledown to the wind; but what harvests of the ill weed have come and may yet come from thy single handful, who can tell? Are there not some in hell through thine influence? Are not others going there through thine unhallowed teaching? O thou whose hair is snow-white with sixty or seventy winters, how much of ruin hast thou wrought already? How much more is still to come?

THE TERROR OF THE LORD.

Conviction of sin wrought by the Spirit of God is more powerful than argument. I had religiousness, but I never drew near to God in spirit and in truth till I had seen and almost felt that drawn sword. To feel that God must punish sin, that God will by no means clear the guilty, is the best thing to drive a man Godward. To feel that sword as it were with its point at your own breast, its edge ready to descend upon your own being, this it is that makes the guilty plead for pardon in real earnest. Men cry not "Lord save," till they are forced to add, "or I perish." I could wish for certain preachers that I hear of, that they were made more vividly to realise the terror of the Lord in their own souls. He who has felt the hot drops of despair scald his throat, has had it cleared for the utterance of free grace doctrine. If some men had more fully felt that they were sinners, they would have made better saints.

IMPOSSIBLE SPIRITUALITY.

I frequently meet with impossibly spiritual people who hate the mention of money in connection with the worship of God. The clatter of a collection jars upon their sublime feelings. The mention of money in connection with the worship of God is more dreadful to them than it is to God Himself; for He saith, "Thou hast bought Me no sweet cane with money;" and again, "None shall appear before Me empty." To these pious persons money saved and hoarded is abundantly pleasant; their only objection is to giving it. In this they somewhat differ from David, who paid to Ornan for the threshing-floor on which to build a temple of God six hundred shekels of gold by weight. It is a very curious thing, is it not, that one man should show his spirituality by his liberality, and another should pretend to do it by the reverse method?—*Metropolitan Tabernacle Pulpit*, No. 1808.

THE SECRET OF VICTORY.

MANY who have to combat with adverse circumstances and strong temptations will perhaps be encouraged and stimulated to stronger faith by perusing the following extracts from an address given recently to a large gathering of University students at Cambridge, by Rev. H. C. Moule:—

"There is in college life, for many reasons, a special risk of manifold self-indulgence; waste of time and means; indifference to the claims of dependents; laxity in little duties. There is the risk, in the field of emulation, of great growths of self-consciousness and self-seeking. And then the even darker temptations—the sin of dark streets and lanes; and not that only, but the invasion of at least the imagination by secret impurity; not begun here, indeed, but liable here to terrible development. How shall we overcome? We shall not overcome by intellectual force or refinements, good gifts as these things are. Literary perception, logical precision: these things are dust in the wind against the power of sin at the springs of thought and will. And as to modern substitutes for Christianity, however gravely meant and reasoned, whatever else lies against them this surely lies, that they have no inmost secret for purification of thought and will at the springs. What can I say? I can say—Jesus Christ. With absolute certainty I say this, that our Lord Jesus Christ is able to deal, and to deal thoroughly, with the worst temptations you can bring Him."

In reference to the links between the power of Christ and the individual soul in its personal conflicts, the same speaker thus strikingly sets forth the truth:—

"There are conditions to his action. You must in a very real way come to Him; you must take Him at his own terms; you must submit and commit in strong reality. You must in no figure of speech yield yourself to be his slave; that harsh, degrading, glorious word; once deeply repugnant to my own will, now, I trust, as dear to me as word can be. Yes, to be king in temptation you must be slave to Christ; realising that you are indeed his chattel, the chattel of the crucified, atoning, risen Redeemer. But be this, do this, and I venture to affirm you shall be astonished at the work within you which your Master will do. You will adore his mysterious power to break habits at the root. Kindness will have displaced selffulness, patience impatience, purity pollution; your aims will be merged in his. Call in this Divine Keeper of the soul with a full remembrance that He is indeed 'not yourselves;' a Personality infinitely real, One who knows you, and can handle you with a divine personal influence throughout."

"The Christian" Pulpit.

PAINFUL, BUT NEEDFUL.

By Pastor FRANK H. WHITE.

"And lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."—2 Cor. xii. 7—9.

PAINFUL, but needful. "Painful," for it was a thorn in the flesh (*i.e.*, in the body, for "flesh" cannot here mean man's corrupt nature). Needful, "for it was given me," says the Apostle, "lest I should be exalted beyond measure." What this thorn was we are not told.* All sorts of conjectures have been hazarded, some of which are in the highest degree improbable; others, simply ridiculous. Luther, Calvin, &c., understood it to relate to the "fiery darts," or wicked suggestions of Satan. Dr. Doddridge supposes that the view which Paul had of the glories of heavenly objects "so affected his nerves as to produce a paralytic disorder, and particularly a stammering in his speech, and perhaps also a ridiculous distortion of the countenance." Chrysostom thinks it must have been a headache, Tertullian the earache. Others, with more probability, judge it to have been "a painful affection of the eye" (Gal. iv. 14, 15), "the trial which was in my flesh."—*Canon Farrar.*

But it is impossible, in the very nature of the case, to speak with any certainty on the point, and these mere guesses at the truth serve no good purpose. The exact nature of the Apostle's affliction has been wisely withheld from us, one reason for which may be that it should not be possible for us to compare our trials with his, and so, on the one hand (supposing we found we were afflicted in the same way), become puffed up, or, on the other, be unduly cast down. Whatever it was, it must have been the cause of considerable suffering—doubtless some painful *bodily* affection, which could only be likened to the pain caused by a rankling thorn, piercing and tearing the flesh.

Paul tells us that his thorn was "given" him. "There was given me," as any other good thing; so meekly and uncomplainingly does he speak of his sore trial. He could only regard it as of Divine appointment, and not less so because it was at the same time "a messenger of Satan, to buffet me."

He tells us, also, why it was given him: "Lest I should be exalted above measure" (literally, overmuch uplifted) "through the abundance of the revelations." It follows, therefore, that this holy and devoted apostle (who we have no reason to believe was any more subject to this sin than another) was in real danger of falling into the condemnation of the devil, by indulging in pride of heart. And this, not in spite of his attainments, but on account of them. It was *because* of "the abundance of the revelations that the thorn in the flesh was given him. Here, indeed, was Satan's opportunity. Thus,

* The word rendered "thorn," and which occurs nowhere else in the New Testament, means a sharpened piece of wood, a stake, a thorn, or prickle. Alford well says, "It seems quite necessary to infer that the Apostle alludes to some painful and tedious bodily malady, which at the same time put him to shame before those among whom he exercised his ministry.'

as old Trapp says, "No sooner was Christ out of the waters of baptism than He was in the fires of temptation; no sooner were the Israelites out of Egypt, than Pharaoh pursued them."

What a solemn lesson for present-day Christians! How far must the best of us be from a state in which there is no need to watch and pray, lest we enter into temptation, when not even the sight of the glories of heaven sufficed to slay the pride of the "chiefest of apostles." ("Lord, who can understand his errors? cleanse thou me from secret faults!") Far from high and heavenly experiences giving us any immunity in this respect, the contrary is the truth. Here, too, we have a proof that painful bodily and other afflictions are in themselves no mark of Divine displeasure, sent as a chastisement for *past* sins. The most favoured members of the family of God—those who are privileged to enjoy the highest tokens of their Heavenly Father's grace and love, and to see most of his glory while here below, are often grievously afflicted in body. This was evidently the case with John's friend Gaius, else the Apostle would not have said, "Beloved, I wish above all things thou mayest prosper, and be in health, *even as thy soul prospereth*" (1 John iii. 1).

Have we any just ground for thinking that God has left off to deal with his servants as He dealt with the great Apostle to the Gentiles? May not the reason given for his affliction account for the afflictions which many are enduring in this present time? It surely is not necessary that our trials should be of the exact nature as his. Every thorn is not just the same shape, though all thorns cause pain when they enter into our flesh.

Our "thorn" may be bodily sickness, some wearing pain, or wearying infirmity, or wasting disease. It may be blindness, or lameness, or deafness; perhaps poverty or some peculiar domestic trial; or a sick child; or, what is more painful still, a wayward, disobedient child, a drunken husband, or idle wife; or it may be some one who has risen up to blacken our character, and take away our fair name. No thorn rankles and causes the flesh to smart and fester more than the sharp poisoned thorn of calumny. In a minister of the Gospel, or Sunday-school teacher, it may be want of apparent success, a withholding of the blessing, a failure in some undertaking from which we expected great things to issue. Or, it may be, that God has permitted Satan to obtain some temporary victory over us, that we may be lowered in our own eyes and in the eyes of others, lest we should be overmuch uplifted.

The occasion, too, of the Apostle's thorn in the flesh is instructive. We may learn at least one lesson from it: not to be too ready to speak of our spiritual attainments or experiences; our seasons of near communion with God, &c. It is, to say the least, dangerous. Where is the true child of God who has not proved this? Favoured, perhaps, with some special, it may be extraordinary, manifestation of the Divine presence, the same has been made the immediate subject of talk and self-glorification, and the sense thereof has straightway departed.

"Let no one pride himself on anything he has received from God, for as sure as he does so all enjoyment will be taken away by some keen thorn, which Satan knows how to sharpen so ingeniously, that he will be compelled to feel it, whether he is willing or unwilling."—*Hedinger.*

Fourteen years had passed away since the Apostle, caught up to the third heavens, heard unspeakable things which it was not lawful to utter (a man may know more than he can speak), yet the matter never seems to have escaped him, until he writes this letter to the Church at Corinth. It is remarkable, also, how little any of the Apostles allude in their Epistles to the many "signs and wonders" which attended their ministry. What a contrast to the false apostles who have risen since, who have made their supposed miracles their chief boast. Contrast, too, Paul's dignified silence, and subsequent modest mention of his rapture, with the inflated style of all mere pretenders to heavenly revelations, such as Mahomet, Joseph Smith, Swedenborg, &c.*

How did the Apostle deal with the "thorn" in his flesh? He did not deal with it at all. He could not remove it. No doubt he wished he could. But any attempt at self-extraction would have made matters worse. What, then, does he do? *He prays for its removal.* He did not ignore its presence, or try to steel himself against the suffering it caused him. The true Christian is not a Stoic. He is not, neither does he affect to be, without feeling. To him, as to another, pain is pain, sorrow is sorrow. He feels as keenly as does the worldling, perhaps more so, bereavement, poverty, scorn of enemies, neglect, or treachery of friends. It cannot be wrong to feel the suffering of suffering; neither can it be wrong to desire its removal. Paul desired with all his heart to part company with his trial. "For this thing," he says, "I besought the Lord," not once nor twice only, but "thrice, that it might depart from me." Then he ceased. His importunities had a limit. The moment he learned it was the will of God that the thorn should remain he submitted.

His prayer was answered, though not in the way he had hoped. The thorn remained, but something else was added. "And He said unto me, My grace is sufficient for thee;" "*my grace,*" not your strength; "my grace," not your powers of endurance; "my grace," not your determination to brave it out. "My grace," and my grace alone "is sufficient." Dr. Hodge renders it, "My love is sufficient."

Payson, in his last days, said, "Christians might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend were to die, or such-and-such blessings were to be removed, they would be miserable. Whereas God can make them a thousand times happier without them. To mention my own case; God has been depriving me of one blessing after another, but as every one was removed, He has come in, and filled up its place, and now when I am a cripple, and not able to move, I am happier than I ever was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety."

Not content with telling his servant that, instead of removing his trial, He would give him all-sufficient grace to bear it, the Lord throws in an additional argument for his procedure, and adds, "for my strength (power) is made perfect in weakness." "*My* power." Who is this speaking? It is Christ Himself, all the way through. It is to Christ the Apostle prays. It is Christ who answers from heaven, saying, "My grace is sufficient for thee, for my power is perfected in weakness." "My power," who was "crucified in weakness, yet raised in power"—raised, also, to the place of power, or authority, whence I can send forth my supporting grace to my weak and struggling disciples below." "My power," the fruit of my purchase. "My power," that power which I myself wrought by when on earth, and by which I overcame the enemy; the same dread foe whose messenger is now buffeting you; that power by which I endured the cross, and finally overcame death and the grave; the power of my resurrection, the power of the Holy Spirit of God; divine power perfected (completely manifested) in human weakness. Here is one sphere of its operations. Here it "rests," "tabernacles," as the Shechinah cloud dwelt in the frail tent in the wilderness.

As Luther says, "Christ cannot make known his full strength in us until we are weak and suffering. Our weakness need never trouble us. The weaker we are in ourselves the stronger in Christ. It is God's way to manifest his power and majesty by means of nothingness and feebleness. If we have much grace we shall have much suffering, if much suffering much power, and if much power much victory."

To sum up what I have written in few words:—

(1) The choicest believers are often the sorest sufferers.

(2) Such suffering, far from being sent as a mark of the Divine displeasure, or as a chastening for *past* sin, are quite as often, as in the case of Paul's thorn, intended to preserve us from falling into sin. They are preventive rather than curative.

(3) Self-exaltation is a sin to which the people of God are peculiarly liable, more especially after seasons of high communion, &c., the sin which, of all others, God hates, and is most calculated to hinder blessing, and so must be kept down at all costs.

(4) The prayer of faith must needs be answered, but not always in the manner looked for. The love of God is often more conspicuous in sustaining a suffering saint under affliction than in its removal.

(5) Times of great confessed weakness are not infrequently times of great strength. True spiritual power is associated, not with splendid abilities, not with abundant revelations, not with excessive labours, not with extraordinary experiences, not with ecstatic feelings, not with that something which we all like to have, and which seems to make preaching and praying so easy, often to be attributed to a natural buoyancy of spirit or robust bodily health, making hard work a delight. Not with any of these; but with some painful, wearing, rankling thorn in the flesh, which tears into ribbons all our comfortable feelings, and reduces us to a heap of disjointed nothingness, out of the ruins of which we can only cry, "Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest in Thee." Oh for this true Pauline power, to wait and witness as well as work; power to endure, to bear shock after shock, and not be moved from our hope in the Gospel; power to "cleave to the Lord with full purpose of heart;" or, if too weak for this, power to cling to his feet, in a word, power to be weak. "I have nothing to do," said Alice Bickersteth, when dying, "but to keep clinging to Jesus till I see Him." Dear suffering child of God, let us cling to Jesus till we see Him, then no more thorns in the flesh.

"There shall we bathe our weary souls
In seas of heavenly rest,
And not a wave of trouble roll
Across our peaceful breast."

* The latter has filled books with what he either pretended or fancied he saw and heard in heaven; while the former declares in the Koran that he had been translated to heaven on a white ass; that he had been conveyed from the temple of "Mecca" to Jerusalem, then to heaven itself, where he was commanded of God to *pray fifty times* a day, but, at the intercession of Moses, it was reduced to three. He then returned to Jerusalem, after having performed a journey of 1000 years in the tenth part of a night."

NATHANAEL.

IT may help us in obtaining light as to our attitude towards the second coming of Christ, if we look at those who were expecting his first coming.

In Isa. lxii. 6, 7, Jehovah declares:—

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

We know, therefore, that for the following 700 years there was a succession of watchers on the walls of Zion, and of the Lord's remembrancers seeking the blessing of Jerusalem.

When we come to the end of the period, we find Simeon waiting for the consolation of Israel; Anna serving God with fastings and prayers night and day; and many looking for the redemption of Jerusalem.

John the Baptist comes preaching to a people who had been taught by the watchers that Messiah was soon to come, and saying, "The time is fulfilled, the kingdom of God is at hand; repent and believe the glad tidings."

Nathanael, and Nicodemus, and Joseph of Arimathea, were all looking for the coming kingdom, and when Jesus drew nigh to Jerusalem for the last time, the people generally thought that the kingdom of God should immediately appear.

Now the object of all study of prophecy should be to produce men like Simeon, who was righteous and devout, and the Spirit of God was upon him; women like Anna, who served God with fastings and prayers night and day; watchers upon the walls of Zion, servants waiting for their Lord; a bride expecting her betrothed.

We cannot but be struck with this, that the saints of the Old Testament had no scheme of fulfilment. They did not regard prophecy as a dissected puzzle. Their whole soul was concentrated upon looking for Him who should be the consolation of Israel; their minds were not disturbed by a variety of theories as to how Messianic prophecy was to be fulfilled. The minutest particulars were given as to the Messiah, his forerunner, his birth, his life, his death, his resurrection, his second coming, and his kingdom; but we can see that without inspiration they could not have put them together nor anticipated the order of their fulfilment. They knew that the 22nd Psalm must mean suffering even unto death; but they could not know the meaning even of its central and most significant particular, "They pierced my hands and my feet."

There were no Preterist, Presentist, and Futurist Schools of the prophets; there were no hot discussions, no contemptuous judgments of each other, no bitter animosities between them.

There were some, indeed, who professed to know the how and the whence of his coming. But they were mostly wrong in their conclusions. "And there was a *division* among them." (See John vii. 40—43, ix. 16, x. 19.) This has an oft-repeated lesson for ourselves.

To those who waited there came revelations. It was revealed to Simeon that he should not see death until he had seen the Lord's Anointed. When Anna entered it was revealed to her that this was He. And she went and told it to all in Jerusalem who were waiting for redemption. The twelve Apostles were probably all men who, like John, and Andrew, and Peter, were waiting, some for the king, one at least, Judas, for the setting up of a kingdom in which he might aggrandise himself.

Jesus reveals Himself to John and Andrew; Andrew goes and tells his brother Simon that he had found the promised Messiah; Jesus finds and calls Philip, and Philip hastens to find and tell Nathanael, "We have found Him of whom Moses in the Law and the Prophets did write."

Can we doubt that John, and Andrew, and Peter, Philip and Nathanael, were some of the latest links in that long line of the Lord's remembrancers, whom He had set on the walls of Zion, and who were waiting for Jerusalem to be made a praise in the earth?

Let us take a glance at one of them—Nathanael. Philip findeth Nathanael as Andrew had found his brother Simon. But then they had sought them out. Why? Because they knew they were interested in the subject.

Nathanael was familiar with Moses and the Prophets, and he knew that the central object of the types and shadows of the Law, and of the visions and revelations of the Prophets, was the Messiah, the Anointed Son of God and King of Israel.

He had been meditating under his own fig-tree of the long past days when Solomon, in all his glory, reigned over a united people, and every man sat under his own vine and fig-tree (1 Kings iv. 25). He had mourned over the condition of his people in the days of Hezekiah, which rendered possible the contemptuous message of the King of Assyria: "Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree. . . until I take you away to a land like your own land" (Isaiah xxxvi. 16, 17).

But he had also rejoiced in the far-off promises of God by Micah, that "in the last days the mountain of the Lord's house shall be established in the top of the mountains . . . . and He shall judge among many peoples, and they shall beat their swords into plowshares, and learn war no more; but shall sit every man under his vine and under his fig-tree, and none make them afraid."

And he had learned from Zechariah that that day, when they should not only sit safely themselves, but should call every man his neighbour under the vine and under the fig-tree, should be brought about by Jehovah's Servant the Branch, when the great adversary should be rebuked and silenced, the iniquity of the land removed in one day by the Lord of Hosts Himself, and Joshua the high priest, the representative of Israel, have his filthy garments replaced by the garments of glory and beauty, with the fair mitre and its golden plate engraven with "Holiness to the Lord."

Then, led by the Spirit to Isaiah lii., Nathanael of Galilee, under his fig-tree, may have stood up and shouted, as in spirit an inhabitant of Zion, "Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean."

Such was the man whom Philip sought and told that he had found the long-looked-for Anointed One in Jesus of Nazareth, the Son of Joseph. What a collapse of all Nathanael's high and holy reveries! "Can *any* good thing come out of Nazareth, that low-lived and vicious town?" Oh, wise Philip! No argument, but "Come and see."

He came, and coming, heard the Man of Nazareth say, "Behold an Israelite indeed, in whom there is no guile!" Had Nathanael under his fig-tree been reading in Zephaniah, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid?" Was this promise fresh in the heart of Nathanael that day? Had he been seeking grace to be one of this guileless remnant? Surely Jesus spoke to the thought that was in his heart, so that Nathanael felt at once that he was in the presence of one who saw his inmost thought. "Whence knowest thou me?" for I feel that Thou dost know me through and through. "Before that Philip called thee, when thou wast under the fig-tree I saw thee"—saw into thy soul—thy mournings over Israel's faded glories, thy hopes of a coming time of peace and power because of righteousness: I saw THEE. And the words of the Anointed sink down into Nathanael's ears, and enter into the depths of his heart, and his inmost soul leaps out to welcome and "receive Him" (ver. 12).—"Rabbi, Thou art the Son of God, Thou art the King of Israel." For immediately after Zephaniah had spoken about the guileless remnant of Israel, he adds, "The King of Israel, even the Lord, is in the midst of thee." This is the only place in all prophecy where the Messiah had been foretold in these exact words. And so Nathanael, collating this with the second Psalm, acknowledges Him as "the Son of God, the King of Israel."

This was all that Nathanael as yet had apprehended—Son of God—King of Israel. He did not remember the promise to Abraham, "In thee shall all the nations of the earth be blessed." But, Nathanael, thou shalt see greater things than these: shalt see in Jacob's vision more than Jacob saw, shalt see the heavens opened, and the angels of God ascending and descending, not on a nameless wanderer, nor on the patriarch of Israel, but on the Son of Man, whose relationship is to the entire race; the propitiation not for Israel only, but for the whole world.

When the Jewish priests and Gentile rulers are gathered together against the Lord and against his Anointed, thou and the guileless remnant of Israel, above the cross on which the Son of Man shall have been lifted up, and through the darkness of that sudden night at noon, shall by faith see the angels of God ascending and descending upon the Son of Man. Through all the coming years ye shall see them ministering to Him in the persons of those who are about to inherit salvation. And when He comes again in the glory of the Father, ye shall see with open vision all the holy angels with Him, ascending and descending upon Him, to do his bidding in heaven and on earth.

Simeon and Anna, and they that were looking for the redemption of Jerusalem, John and Andrew, Simon and Nathanael, and their followers, had set their hope upon Him; therefore they knew Him as soon as they saw Him, and received Him, and with Him power to become children of God. Had they been occupied with systematising the prophecies concerning Israel, would they have been as well prepared to receive and welcome Him?

Oh, brethren, when we think of the more sure word of prophecy in such a light as this, how small, how contemptible appear all our carvings of it to fit our notions of what its fulfilment may or ought to be.

Think a moment of that glorious prophecy which is the crown and glory of all Scripture, that transparent veil whereon are embroidered cherubim and palm trees and open flowers. How we have dishonoured it! How we have made others to shun it, lest every lovely leaf should only be the covering of a thorn!

Shall we not give up our controversies, our childish wrangles in which we make most

ado about the things that are least important? Shall we not at least begin to mark out that on which we are agreed, and strengthen one another's hands in God by feasting together on these fat things full of marrow before we begin to crack our dry nuts for dessert?

Only let us be guileless, docile, and teachable souls like Nathanael, and we have the Master's word that we shall see the heavens opened, and the angels of God ascending and descending upon the Son of Man. M.

WORKERS FOR JESUS WANTED.—6.

By Rev. E. BALLEY.

REMEMBER THE REWARD.

"He that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." "Let him know that he which converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." Jesus is the best and most glorious Master. His is the best and most honourable work; and He gives the best and most satisfactory wages. He gives a reward now, in a happy and blessed state of Christian experience, and has promised a crown of life hereafter.

We sometimes hear of Christian people complaining, "How hard my heart is; how chill and cold my affections are; how dead and powerless I feel." But who ever heard such complaints as these from one whose heart was all aglow with the love of Christ, and burning with an intense desire for the salvation of men? The best way to silence the voice that is ever complaining, "My leanness! my leanness!" to warm the cold heart, to revive the drooping spirit, and to make the soul fat and flourishing in the ways of the Lord, is to set to work, and do something for Jesus. This will give a tongue to speak, a voice to sing, an arm to work, a shoulder to bear burdens, feet to travel, and a mind skilful to manage difficult undertakings.

It is an honour to be employed in the work of the Lord; to be a means of saving souls from death, and hiding a multitude of sins. To do this would be worth a lifetime of labour and toil. A life spent for the spiritual good of men is far more valuable than one spent in seeking to be rich and wise in secular knowledge. The labour of one will cease, but the result of the other will sparkle for ever as a gem in the Saviour's crown. Oh, how great, glorious, and honourable will be the reward that will be given to the man who is the means of leading one soul to Christ, to heaven, and to everlasting life.

If you heartily work with Christ and for Him, He will take you up into His chariot of truth, in which He is passing through the world, which is made of grace, lined with love, covered with mercy, whose wheels are earnest endeavour, and which is drawn by the winged steeds of burning and glowing zeal for the honour and glory of God. With Him you will ride through the storms of life, having all afflictions and foes beneath your feet. As you approach your happy and peaceful home, and your work is done, the pearly gates of the Holy City will fly open, and you will enter amidst the shouts of angels and the welcome of Jesus, who will say, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Before the gates close you will look back upon the scene of your past life, and bid a last adieu to all you are leaving behind. "Farewell sins, sorrows, temptations, doubts, and fears; farewell flattering and deceitful world; farewell all my foes, ye can trouble me no more; farewell Christian friends. till we meet before the throne in our Father's home." When the gates shall close, the music of your song will fall fainter and fainter on the ears of those you leave behind, till it dies away in the distance, and many are led to say, "Let me die the death of the righteous, and let my last end be like his." "God is not unrighteous to forget your work of faith and labour of love. Let us not be weary in well-doing, for in due season we shall reap if we faint not."

If you fail to work for Jesus, remember the curse pronounced against idlers of old, "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord against the mighty." In the last day will there not be a curse against those who have done nothing for Jesus? When life is past, the day of account is come, and nothing has been done for the saving of men, will not Jesus say, "I gave my life a ransom for you, I pardoned all your sins and saved you, I called you to work in my vineyard, but what have you done for Me? Have you brought one beam for my house? Have you placed one living stone in my church? Is there one orphan or fatherless child whom you have comforted? Is there a widow whose heart you have made sing for joy? Is there a home into which you have brought peace and hope? Is there a poor outcast wanderer whom you have reclaimed? Is there one soul in all the glorious company before the throne in heaven, who will bless you for ever as the means of his salvation? You have had the poor, the hungry, the naked, and the destitute with you, and you might have fed, clothed, and helped them. You have had the sorrowing and distressed with you, you might have comforted them. But you have left these things undone." How will you meet these charges? Will you not remain silent with shame while Jesus will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Do not be idle. To be idle is to bring the curse of God upon you. To be idle is to be cruel to the souls of men, as cruel as it would be to leave a wounded man to perish by the wayside when he might be saved. To be idle is to neglect to glorify God, "Herein is my Father glorified, that ye bear much fruit." To be idle is to be unlike Christ, who said, "I must work the work of Him that sent me while it is day; the night cometh when no man can work." Listen to the solemn admonition which says, "Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Dear reader! if you are a child of God, can you look round and see the multitudes in the road that leadeth to destruction and put forth no hand to arrest them, never utter a word of affectionate remonstrance or entreaty? Have you no bowels of compassion, no heart to pity the perishing? You may wonder when told that Nero was fiddling while Rome was burning; but your inconsistency is far more sinful, because it is of more serious consequence. Humble yourself before the Lord with your face in the dust. Cry to Him that your sins of omission may be pardoned. Let the past suffice. Turn aside all hindrances; go forth in the name of the Lord. Like Paul on Mars' Hill, rebuke the wickedness of men; and by prayer seek to bring down the blessing of God upon those who are dead in trespasses and sins. Every day look to the Lord for guidance and help; do something for Him; something for the benefit of your fellow-men, and never lose an opportunity when you might do some good; so shall you escape in the last day the condemnation of those who do nothing for Jesus.

Tunbridge Wells.

NOTES ON SCRIPTURE.—19.

THE MAN-CHILD.

QUESTIONS.

SIR,—I feel very great difficulty in accepting the interpretation of Rev. xii. given at page 6 of your issue of the 30th ult., that the "Man-child" represents our Lord, for the following reasons:—

(1) The scope of the book appears (i. 19) to be limited in time, to things present (when the Apostle wrote), and future, and not past.

(2) The scene of the birth, and of the rapture of the child, is "heaven," not earth.

(3) If the child be our Lord, how avoid the natural sequence that "the woman" is the Blessed Virgin?

(4) If Satan, on, or immediately after, the Lord's Ascension was debarred from appearing with the "sons of God" in heaven, and consequently has come down to earth, "having great wrath," and (as the "woe" of ver. 12 clearly intimates) equally great power to harm God's creatures here, and especially the saints, how is it that his ability to afflict men seems now to be less than when Christ was on earth?

(5) Are we to believe that Satan knew the time of the Second Advent at, or shortly after, our Lord's Ascension, and so calculated that he had "but a short time," if the more than 1800 years that have since elapsed can be so termed by any created being?

(6) I should be glad if the brother who wrote the article would kindly explain his view of the vision. C. S. King.

REPLIES.

(1) In Rev. i. 1, things are to be revealed which must shortly come to pass, in consequence of what has already taken place—the incarnation, death, resurrection, and ascension of Jesus, and the consequent expulsion of the accuser. In chapter xii. the Revealer, in foreshowing the overthrow of Satan, shows retrospectively his enmity against Jesus, out of which grew his enmity to his people—as Haman's enmity to Mordecai produced his enmity to his people. Had the persecution of the woman and her seed by the serpent been told without showing the previous enmity to Jesus out of which it grew, a very important element would have been wanting. Prophecy does not merely foretel events, but shows the causes which produced them and the principles which underlie them.

(2) According to the flesh, Jesus was born of the Jewish nation, and they say, "Unto us a child is born." He was also the outcome of the Church of God, not merely the Jewish but the patriarchal and primeval Church, the Church of all time, which is symbolised by the woman, and whose place is heaven and not earth. "They that dwell upon the earth" throughout the book, are the men of the world, who have their portion in this life.

(3) The woman, as shown above, is evidently and necessarily symbolic, and not the individual mother of Jesus.

(4) I do not think Satan's ability to afflict man is less now than when Christ was on earth. The history of this dispensation shows his awful wrath and malignity; witness the savagery of Pagan Rome, and the demonic cruelties of the Inquisition. We are living in a time of quiet, but we know not how soon the rage of Satan may burst forth again in violence; meanwhile our comfortable classes know nothing of the

agonies of poverty in civilised countries, especially our own, and religious people are ignorant of the devilish infamies perpetrated all around them.

(5) The measure of the time is not according to man's estimate, but Satan's; "He knoweth that he hath but a short time." His creation may have been ages before that of Adam. To him 2000 years would be a short time. A man of fifty who knew that he must die at seventy would know his time was short. It is 1800 years since Jesus said, "I come quickly," and since the Apostle said, "Yet a little while and He that shall come will come." In comparison with eternity all time is short.

(6) See The Christian, July 17, page 5.

☞ Our quotation last week was from the *Irish Church Advocate*, not the *Irish Ecclesiastical Gazette*, as stated.

THRIFT IN FOOD.

AN ADDRESS

By Mrs. C. H. L. WALLACE.

NATURE'S object for the first twenty-five years of a man's life is to construct an edifice that should last in health and activity for at least a century. To do this, she requires bricks that she can appropriate for life purposes. There must be nothing rotten in them. There must be no shoddy. There must be nothing tainted, and there must be nothing infectious. One of any of such bricks means ruin, decay, or early death. Food, to be properly understood, must be viewed as the bricks and mortar of the human structure. As the house-builders of the age are erecting tumble-down buildings from a false economy, so are we, as a nation, building tumble-down organisms, through our ignorance and prejudices concerning the philosophy of food. The result is that our hospitals and infirmaries are crowded to overflowing, and instead of going back to Nature for new bricks of the right sort, we fly to the doctors, who gives us stuffs that are not foods and can never be appropriated for sustaining vitality or building-up purposes.

Fortunately for our consideration of thrift in food, it is a fact that we can build up our organisms most healthfully and lastingly upon those foods which are the cheapest in the market. The most despised foods (despised often on account of their money cheapness) are the very and only foods which nature asks as materials for building up and supporting the human organism. That physical element known as *force*, required by man to enable him to earn his bread by the sweat of his brow, is only to be obtained in a lasting and enduring manner by keeping the organism well nourished. During the growth of the organism, a great deal of this force is undoubtedly appropriated for building-up purposes, hence it is that young people require more food and more sleep than those somewhat older. Still, their food and the food of the adult must contain a due proportion of those constituents known as bone-formers, heat-producers, and flesh-formers. The young and growing require these for building-up the adult, for repairing waste tissue, and supplying force. Now if these are the three principal elements which comprise man's organism, it is most essential to know from what sources it is best to derive them.

The osseous tissue, or bones, of the animal kingdom are built up from the mineral and saline elements derived from the vegetable kingdom. The vegetables themselves derive these direct from the earth, and prepare them, as in a chemical laboratory, in a form easily appropriated by man for life purposes. This is the only way that Nature has provided for man to enable him to take minerals into his organism with benefit. All attempts to take them in a direct form are the result of fallacious theories. Now we find that the largest amount of mineral or bone-forming matter is contained in that very portion of wheat which the nation in its improvidence and unthriftiness casts away as waste—I mean the bran. Bread, which is called the staff of life, when made of white flour is but a rotten reed. It is a delusion; it is undermining the physical force and longevity of the nation, and is the basis of a large number of diseases. The mineral matter contained in flesh and fish are not appropriable by any but the purely carnivorous animal, to which category man does not belong.

The flesh-forming materials can be most economically obtained from what is known as pulse, which consists of lentils, haricot beans, and pease. Lentils contain 24 per cent. of flesh-forming element, haricots 23, and pease over 22 per cent., while it is well known (independent of chemical demonstration) that those who try to live upon flesh alone, instead of gaining weight and making flesh, rapidly lose it. Thus it is that those who subsist entirely upon grains, pulse, vegetables, animal products, fruits, and nuts, regain lost health, sustain strength, and in time enjoy a condition of physical regeneration. With regard to pecuniary considerations, of course the non-flesh-eaters can live far less expensively than those who patronise the roast beef of old England.

Those who wish to understand true thrift in food must study the literature of the vegetarian. Meanwhile, they might pay a visit to one of our numerous vegetarian restaurants in London. One gentleman, Mr. Reid, of Jewin-street, E.C., is able to say that he has at his restaurant, known as "The Garden," already supplied over one million vegetarian dinners. In High Holborn, close to Great Turnstile, is a new restaurant, known as the "Porridge Bowl," where the manager undertakes to provide a substantial dinner of three courses, with bread, for the small sum of sixpence.

True thrift in food means to provide ourselves with the greatest amount of nutriment with the least possible quantity of labour to organism, and at the smallest monetary cost, not forgetting to endeavour to choose such things as require but little trouble and expense in their preparation. True thrift in food would enormously decrease both illness and poverty, and this blessing may extend over the whole nation. I will quote one appropriate sentence from "Sir Richard Phillips' Million of Facts," which clearly demonstrates this.

"There are twenty-nine millions of cultivated or capable acres in England and Wales, five and a-half in Scotland, and thirteen in Ireland—in all forty-seven millions five hundred thousand. Every acre will support a family on vegetable diet; but in flesh and vegetables three acres are required to live in plenty. The United Kingdom might therefore support 250 millions of inhabitants on vegetables, or 80 millions on fish and vegetables, without resorting to the 30 million acres of uncultivated soil."

In a little tract entitled, "Is the Land Overpeopled?" Professor Newman, remarking upon this statement, says that it is "certain that under wiser dietary and improved land tenure, we could as easily feed 60 millions in the three kingdoms from the soil itself as we now feed 30 millions by the aid of excessive importation," while Mr. W. R. Greig affirms that "the amount of human life sustained on a given area may be almost indefinitely increased by the substitution of vegetable for animal food."

MR. MOODY'S BOYS.

DEAR SIR,—Your readers will, I know, like to hear something of Mr. Moody's home and institutions here. It was too late to see anything the night I arrived, but Mr. Moody came into my room just before sunrise the next morning, threw the blinds open, and showed me in a moment the beauties of Northfield in their autumn dress. All round it are hills, wooded to the very tops, the foliage varying through the different tints of scarlet, green, orange, crimson and gold. Just below the house flows the Connecticut river, and meadows and orchards, laden with fruit, are on every hand, for the soil at Northfield is some of the most fertile in Massachusetts.

Mr. Moody's house, though rich in home comforts, is quiet and unpretending, but as I sit at my bedroom window, I see on all hands large and handsome buildings which have sprung up during the last five years. A lecture hall is nearly opposite, two large mansions and two more buildings (owning 250 acres of land) are on my left. Mr. Moody's own house is often pressed into the service also. Here are being trained for Christian work about 150 young ladies, many of them without means. I should like to write of their bright, happy faces, their careful and excellent education, and the tone of cheerful piety which pervades the institutions, but my subject is the work done at another and more distant group of buildings. Shortly after the early breakfast, Mr. Moody drove me over to see the boys' school, situated across the river on "Mount Hermon."

His feeling is that every Christian man should have his own work in the vineyard clearly defined, and that he should during his lifetime make all possible provision for the gap that will be caused by his own death to be well filled up. To this end he is planting a colony for training promising lads into capable evangelists. Five homes have already sprung up, besides a lecture hall and a house devoted to culinary purposes; and another large educational hall is half finished. One of these houses has been built with funds given by two English gentlemen; another by an American lady; others by the trustees of funds devoted to Christian work. Several American gentleman have also helped largely.

We drove to the lecture hall, and found a company of lads and young men there, whose ages varied from 10 to 24. Every face grew brighter as Mr. and Mrs. Moody appeared, and one of the pleasantest things was to see them; and afterwards, as we went about the houses, how the lads would linger about with some excuse to exchange a smile, a word, and a laugh, with their friend. The freedom and joyfulness with which nearly every face turned to him was delightful.

Mr. Moody took the Scripture lesson. He asked questions on the characteristics of each of the first eight chapters of St. John's Gospel. "The first thing is for a Christian to know how to lead a soul to Christ. So give me your favourite Gospel text out of each chapter. What incidents does it contain? What is its principal lesson?" The answers were promptly and excellently given. After this I went to a black board, and said, "Let the first boy who knows what I am drawing speak." I began by drawing a single curved line, when a number of voices at once called out, "The Holy Land." I found it almost impossible to puzzle them with city, river, or mountain.

"Let the English boys stand up," said Mr. Moody; and quite a large number of smiling boys stood up, rescued from our

crowded slums in London, Manchester, and Liverpool. I saw also North American Indian, Greek, Irish, Scotch, Armenian, and Russian boys.

"These boys are happy all the year round," said Mr. Moody, "skating and snowballing are coming on now, then comes the pleasure of maple sugar, then come baseball, football and cricket. They have just got a splendid new cricket set from Mr. E. K. Studd."

"Do these boys pay anything?"

"Very few of them. Most are orphans, and those who have father or mother living are sometimes worse off than those who have none."

"And how do you get these lads?"

"In all sorts of ways. They are all more or less *picked* boys, who seem to have some special gift that will turn to God's service. You can *polish* a diamond, but you cannot *make* one. It has to be found. If a boy proves himself bad and idle, he has to leave Mount Hermon. We have been obliged to send away two or three."

"Do you take only converted boys?"

"Oh, dear, no. Some of them come as Unitarians and some as Roman Catholics. But it is not generally long before a boy gets converted in this home. Professor Sawyer is the head of it, and under him are the teachers—nearly all ladies. For they cost less money and have more influence and patience with the lads than men would have."

"How do you teach them to preach?"

"Religious instruction is given in *the first place*, and they have a professor for elocution. Some of the elder ones are already at work in the villages around."

"Do they do lessons all day?"

"No; only in the morning. In the afternoon they do farming, and play. I am glad to have my own boy brought up here with the rest. It is the kind of education I believe in. We have some very choice boys indeed here."

"How well they sang!"

"Yes; we make a great point of that."

"Where do you need help most?"

"I want to pick out promising boys wherever I can--strong, intelligent, well-behaved lads of about fifteen years old. Try and get me some more from England. Here they are kept away from town temptations, and have every chance. I will take boys without means, or boys whose parents and friends will pay for them. Each boy costs about thirty pounds a year. I want to find Christian people, too, who will undertake to support special lads; and I want funds to enlarge and extend the work. My heart is in it, and God's blessing is upon it."

I could write much more about the Mount Hermon School, but I must not take up more space.

I feel sure that you will be glad to receive contributions from your readers for so blessed a work—dearer than almost any other work to the man to whom we all owe, under God, so great a debt.

I am, dear Sir, truly yours,

EDWARD CLIFFORD.

Northfield, Massachusetts, U.S.A.

CHRISTIAN EDUCATION IN NAPLES.—The work of the Mackean-Bentinck Evangelical High School for ladies, Naples, is very warmly commended by many friends who are acquainted with it. It is conducted by Mdlles. Beck, one of whom is now in this country soliciting help for the completion of a new school building. When that has been freed from encumbrance the institution will be self-supporting. Any friends of Christian education in Italy who are disposed to help in this matter may send their contributions to Mr. Donald Matheson, 120, Queen's-gate, S.W.

AMONG THE ROMAN POOR.

THE Seventh Report of Christian Work among the Poor at Rome, by Mrs. J. Wall, has reached us. Steady increase in the regular work of the Mission has marked the past year, and much gracious blessing has attended the sowing of the good seed. The Report is mainly made up of facts and incidents gathered from personal visitation, and from the Medical Mission. A new hall has been opened in Trastevere, in every way adapted for the purpose. "The aged and infirm are most regular in their attendance; those who are able to work come when not employed, but a regular and continual stream of attendants is provided in the persons of those who come to Rome hoping to find work, and who, having no settled home, find their way into our meetings. These are welcomed. We teach them portions of God's truth, and Gospel hymns at every service, and our hearts are often cheered by finding how they are remembered."

The Medical Mission department has done great service. Mrs. Wall says: "The number of attendances for aid and relief numbered last year 3000, of which number 1000 are new patients; and this may be taken to represent influence over 10,000 of the poorest and most needy in that part of Rome. Our avowed object is to give advice and medicine to the poor, gratis, at our dispensary; to visit sick cases at their homes, and provide what they need; to provide a home and attendance for the sick when needed; and to instruct all who will accept our services to look to Jesus as the Great Physician. A second Dispensary has been opened in another part of Rome by Mr. Wall, where Gospel preaching is also carried on."

One or two cases of blessing taken from the Report will be interesting to our readers: "A poor contadino was brought nearly to the grave through fever. He had formerly attended our Gospel services. He refused the ministrations of the priest, and exclaimed, 'My God, I have heard thy Gospel; therefore if the Protestant religion be false, here I am, forgive me; but if it be true, give me grace to heal me.' After four days he was cured. He firmly believed that the Lord healed him, and he set out at once for Rome in order to testify to the goodness of God."

"M. C. and her husband gave up going to the Romish Church, and came to our meetings. During the husband's last illness the priest got admission to his room and pressed him to confess, but in vain; he was firm, having put his whole trust in the Saviour. One thing he said was, 'I have taken the crown from the head of Madonna, and put it on the head of Christ.' His wife was so impressed with the peace and joy which he manifested in prospect of death, that she also resolved to become a follower of Jesus."

"L., an old man of eighty, came to our dispensary for medicine, then to our meetings, where he heard of Christ. His heart was touched with the story of Divine love, he believed in Jesus, was baptized in his Name, became a member of our church, and is walking in the light of God."

In this way, continues the Report, God is graciously working in the hearts of these poor people, many of whom have trusted in Jesus in their last moments. The Mission also includes a shop, where the work done at the Mothers' Meeting is sold. Many are thus helped toward an honest living, while waiting for a situation. Mrs. Wall will be thankful for any materials for the shop, including calico, print, flannel, dress material, and haberdashery. Parcels may be sent to the Baptist Mission House, 19, Castle-street, Holborn, from whence they will be forwarded to Rome. In another part of the city the poor are entreating that a third Mission hall may be opened, which will be done, says Mrs. Wall, when the means are provided.

Mrs. Wall's address in Rome is 35, Piazza in Lucina.

SO TIRED!

SO tired, so tired of the world,
Sick of its babel and noise;
Its mirth dies in madness,
Its songs end in sadness,
And false are its friendships and joys.

So tired, so weary of sin,
Galled by its bondage and chain;
With conscience tormenting,
For ever repenting,
Yet sinning again and again.

So tired, so tired of myself,
Longing for rest and release;
Lord Jesus, receive me!
I truly believe Thee,
That Thou canst give pardon and peace.

So tired—so tired of this strife,
Struggling 'twixt doubt and belief;
Too near for endurance,
Too far for assurance,—
Come nearer, Lord, give me relief!

. . . . . .

Christ is close to thee, weary one,
Dearly He bought thee,
Long hath He sought thee,—
Decide, ere the day is done!

EVANGELA.

PIONEERING IN DAKOTA.

WRITING from Glendive, Montana, U.S.A., on October 25, Mr. J. M. Pamment, late of the Open-air Mission, says:—The American Home Missionary Society, in connection with which I now labour, has been in operation for fifty-eight years, doing good work all over the continent in establishing churches and supporting the pastors partially or entirely. The year just closing has been the most notable year in the history of the Society. During that period 192 men have been sent into different States, in addition to those already in commission, making a total of 1342. These 192 men report, as a result of their first year's work, 123 new churches established, more than that number of Sunday-schools organised, besides many out-stations and congregations supplied for the first time with the stated preaching of the Gospel.

In the North-west the need for such an organisation will be seen from the following facts:—

The wonderful migration into Northern and Southern Dakota in the spring and summer of 1883 will never be forgotten. From 3000 to 6000 people arrived every day for successive weeks. There were ten long freight trains every twenty-four hours crowded with household goods. Three million acres of land were occupied in one season. Towns sprung up like magic. One hundred and eighty new post-offices were opened in a single year. This was again repeated in the present year.

This hurrying tide of humanity has been followed as far as men and means would allow, but a larger supply of both is required to keep pace with the ever-increasing need, to supply these people with the means of grace.

Glendive, where I am stationed, is a small city of 1000 inhabitants, surrounded by hills, with the Yellowstone river flowing past it. There are only Methodists and Independents here, and I anticipate cordial sympathy with the young minister just lately arrived to take charge of the Methodist church. May I ask for an interest in the prayers of your readers? A line from those to whom I am personally known, or any Christian literature, would be welcome here.

TORQUAY Y.M.C.A.—At the recent Annual Social Meeting in connection with this Association, Mr. Thomas Henry, secretary, reported a membership of 255; about 9000 persons had attended the Sunday evening evangelistic services. Warm words of counsel and encouragement were spoken to the assembled friends by Mr. T. Viccars, chairman, and several ministers.

For the Young.

SNUFFERS.

A SERMON FOR THE CHILDREN.

(1 Kings vii. 50.)

YOU smile at such a text, and no wonder! But snuffers were very useful in the Temple; they kept the lights trim and bright. Therefore they are spoken about again and again in the Bible. We don't see snuffers very often now in the city, where we burn gas. But every boy or girl has seen them in the country, at all events, where candles are used. They look like a pair of scissors carrying a box on one leg and a lid on the other. The lid "snaps" the wick, and shuts it into the box and extinguishes it—just as charitable people keep unpleasant things to themselves, and so quietly put an end to their offensive odour.

Now you see what snuffers are for; they are for making a dull light shine brighter. When the candle has been burning for some time it seems to get dull and drowsy; then "snap" go the snuffers, and the light gets bright! There are snuffers which do that for boys and girls, and men and women, too, for that matter. There was that sum you worked out on your slate. It was all wrong. What did the master do? Rub it all out! That was the "snap" of the snuffers; it made you brighter; you took more care over your sums next time. It was the same when you were "taken down" in the class over that half-learnt lesson. That humbling was the "snap" of the snuffers; it made you master your lessons better next time.

You see these men lopping the trees? Why do they do that? To make them bear more fruit; the trees are the better for the sharp snuffers—and so are you. Never be discouraged. When anything happens you don't like, think of the snuffers, and let your light shine out all the better. When mother chides you, don't think she wants to find fault. It isn't that, but she sees your light needs the snuffers; and so she is using them kindly, gently, to make you a brighter, better boy or girl.

Sometimes you are the snuffers. That's funny, but it's true! There's your little brother, for instance; he is not half so wise as you, and sometimes he makes mistakes. Put him right; but take care how you use the snuffers. If you use them carelessly, you may put out the light altogether. What I mean is this—you may so discourage him that he won't have any heart to try to do better. Therefore use the snuffers gently. Don't call him "stupid" or ridicule him. Trim the light kindly and neatly—don't be rough and put it out.

Remember, God wants your light to shine that others may get blessing by it, so you must expect Him now and again to trim it. Look at that candle: it has been burning for hours. What a long, burnt wick it has got hanging over. It doesn't give any light—and—pah!—what an offensive smoke comes from it. But it is quite content. It says, "Why should I part with any of my wick? It's mine, and I mean to stick to it, whether I give light to others or not."

That's the selfish candle, and the selfish boy or girl is just like it. Come, quick, the snuffers! We must teach that candle that it was not made to please itself, but to give light to others. And that is what God does with every one He loves. By one way or other He tries to trim their light that it may shine the brighter. Think of this when any trouble comes; God wants to make use of it to make you braver, better, purer, more faithful and more loving; so, whenever you fail, don't be discouraged; just take it like the "snap" of the snuffers, and resolve to do better next time.—*J. R. Howatt.*

HOW NICE THAT WILL BE.

"Please, ma'am, there is a poor woman at the door, who wants to see you," said a servant, entering the sitting-room one evening. The lady addressed rose up at once, and went out into the hall, where she saw one of her poorer sisters in Christ, whom from time to time she had assisted in various ways.

"Well, Mrs. Harper, I hope nothing is the matter?"

Mrs. Harper was a bright Christian who usually was full of joy and praise, but this evening she looked very sad, and presently the tears began to flow, and at first she could hardly speak. At last the trouble came out, and, indeed, it was a relief to her to talk it over with someone.

"I have lost my little Jack, ma'am," she said, weeping; "he was only taken ill with croup on Monday, and died last Wednesday; and though I know it is well with him, and that he is far better off now than in my poor home, I cannot help grieving for him and missing him *so* much."

Then she sat down, and told the lady all about her little Jack, how he died, though not without many tears, for her heart was as yet very sore over her loss. He was only eight years old, and such a good, bright little fellow, she said. His brother, who was rather older than he, looked up to him in all things, and the two were very good friends. Jack used to be ever on the alert to help someone, and though such a little boy, would often get up early in the morning, without being told, before anyone else was down, and light the fire and set the breakfast. Then he would say, "Can't I do something else to help you, mother?" and never seemed so happy as when he thought he was saving her trouble. Think of that, you little boys, who grumble at posting a letter, and who don't like running upstairs to fetch father's slippers or mother's work-basket!

But Jack took cold, and became very ill. Croup, that terrible enemy of childhood, seized him, and he struggled in vain for life. "Mother," he said, on the Tuesday after he was taken ill, "I think I shall die to-morrow, God has called me, just as he called little Samuel." His mother asked him if he was afraid to die, but he said, "Oh, no." Then she told him how he would be for ever with the Lord Jesus.

"Ah, yes," said the little fellow, "and how nice that will be!"

He died the next day, and how glad his father and mother were, to think that their little Jack had not feared to die, but was safe with Jesus. I wonder how many of those who read these words could say, if they thought they were going to die to-morrow—"How nice that will be!"

Emily M. Fox.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 23, Esther ii. 17—23; Nov. 24, Esther iii. 1—15; Nov 25, Esther iv. 1—17; Nov. 26, Esther v. 1—14; Nov. 27, Esther vi. 1—14; Nov. 28, Esther vii. 1—10; Nov. 29, Esther viii. 1—17.

BIBLE ACROSTIC.

The initials give the name of the mother of a man who was guilty of blasphemy.

(1) The grandfather of one who was raised to great honour.
(2) The mother of a wicked king.
(3) One who befriended a prophet.
(4) A king who had a godly mother.
(5) One who offered a gift that was refused.
(6) A king's son who sent a present to another king.
(7) One who reigned two years over Israel.
(8) A king who sent his son with presents to another king.
(9) The name of a city which is also the name of a man.

ANSWER TO LAST ACROSTIC.

Tertullus.—Acts xxiv. 1, 2.

Tyrannus.....Acts xix. 9.
Elon.....Judges xii. 11.
Remphan.....Acts vii. 43.
Taphenes.....1 Kings xi. 19.
Urijah.....2 Kings xvi. 10, 16.
Lysias.....Acts xxi. 31.
Ligure.....Exod. xxviii. 19.
Ucal.....Prov. xxx. 1.
Spikenard.....Song of Sol. i. 12.

Correct answers received from Percy J. Gleazer, Harriet Kinns, J. A. Hawking, Annie Chisholm, Gertrude Richards, S. W. and W. B. McNab, Mrs. S., Florence Howes, Helen Couper.

Additional correct answers to the acrostic Hannah, have reached us from Eustace Moffat, Clara Macandrew, Alice Duffey, Winnie Jefferies, J. T., Minnie Venables, James Walker, Henry Edwards, Annie Carter, George Crichton, jun., Andrew Crichton, Minnie Budge, Annie Yule, Gwen, Eva, Evelyn Owen, Hannah Porter, Edith Porter, J. S. Hull, May Mackinlay, Clementina Young, Edith Briggs, Gertrude Porter, Jessie Gwinnell, R. A. Aitken, Joseph Morse, Winnie Mather, Florence Higgins, Gertrude Casley, Leonard Crawshaw, Herbert Marshall, Eveline Luce, Katie Ewing, Jeanie Ewing, K. R. Sanderson, John Campbell, Ella Bankes, M. N. Ruttledge.

Several of these young friends have given Nathan as "the father of a Jewish leader." One of his sons was "a principal officer" in Solomon's court, and the answer may therefore be accepted. The more strictly correct answer (as given last week) is Nun, the father of Joshua.

REV. J. AND MRS. MOUNTAIN.

THESE friends have been in Cape Colony upwards of two years, going from place to place evangelising. The work has been difficult and severe, the roads are so rough, and conveyances so uncomfortable. Mr. and Mrs. Mountain have settled down in each place they have visited to earnest Christian and Temperance work. No such thorough evangelistic work has been done here since the remarkable visit of Rev. William (now Bishop) Taylor, of the Methodist Episcopal Church of America. Many of the ministers acknowledge the benefits received to their churches. Great prominence has been given to Temperance work. Mr. Mountain was the first to introduce the Blue Ribbon movement into the Colony. What is specially admired in these evangelists is that they go to many of the small places, which others pass by. Hundreds will bless the day they met these servants of God.

They have just finished a series of successful meetings in King William's Town and East London; they are now in Natal, from which they go to New Zealand. The work in this Colony has told considerably on their health; several times Mr. Mountain has been prostrated, and Mrs. Mountain has also suffered much. Your paper is a very welcome visitor in these parts.

Yours faithfully, R. Workhouse.

Mol'eno, Cape Colony.

THE AUSTRALIAN BIBLE-CARRIAGE.

By JOHN HAMBLETON.

GEELONG.

AFTER waiting patiently for the arrival of the sailing ships from England bringing out the books and Bible-carriage, yet occupying the time in Gospel meetings, we are now in full harness to commence the work which for many years has pressed upon my heart. Geelong is some 45 miles from Melbourne, a quiet town compared with the busy capital of Victoria, yet a far more beautiful place; when the *bar* is removed, should the world go on a little longer, it will be the finest harbour for shipping in all Victoria. It was at this town, in the year 1847, that the writer, as an unconverted young man, planted the first theatre, being then in the service of Satan; and yet, strange to think about, when the young men of his company who had imbibed the infidel principles of Tom Paine, mocked and blasphemed the Scriptures, he at that time in ignorance and sin fought for the Book which in childhood he had read at his mother's knee. It was then the Lord first spoke to him (in a night vision) in December 1847. Now, in August 1884, the first Bible-carriage from which the Gospel shall be preached through the land, is opened in Geelong.

At the opening of the "World's Fair," in Hyde Park, London, May 1, 1851, amongst the millioned multitudes of humanity congregated together to the opening of that great exhibition, were representatives of all nations, then under the strong delusion of the time having arrived when peace—peace and safety, should be inaugurated, and war amongst nations should cease. One poor sinner, unknown by all, and knowing none, stood groaning and trembling in soul for that peace which this world cannot give. He was under deep conviction of sin, having been only six weeks before in theatres and gambling-hells of California. Yet he had in his pocket the manuscript of an essay which he had written purporting to show the people of England how the Chinese nation might be evangelised from Australia. Before conversion, he had seen and spoken to many who had found their way to the diggings at California, and the labour markets of Australia were beginning, previous to the gold discovery there, to speak of advocating a Chinese labour emigration to Australia. The thoughts penned in that manuscript were to this effect: Let depôts for boys be established in the great seaports of England and Scotland, bring all the Arabs of the streets and pauper boys from the workhouses into these emigration depôts, send out batches with a sufficient number of mechanics to teach them trades, and catechists to teach them the Scriptures. Begin a school first at Geelong (where he had a small theatre built). Give them some acres of land. In a few years the produce sent back to England would first empty the workhouses of the old country; second, return all expenses of emigration; third, give the boys a home for the future, and, fourth, teach them the Word of God, so that the Chinese, coming in contact with them, would in time themselves receive by the Spirit the Word of Life and become missionaries to their own land and nation.

BALLARAT.

We waited at Melbourne for a whole month to know from the Lord if it were the place to begin work. But the Melbourne door was shut. The Lord directed us first to preach the Gospel at Geelong, brother Brewster and his wife being received by brother Manders, an evangelist from Dublin, who has settled down here, and who has laboured with us also in the Gospel while waiting for the arrival of the ships. When the books arrived, we were directed to Ballarat, a city of magnificence, which has sprung into existence since the gold discovery, 1851. There the Lord found a cottage for myself and wife, with a garden full of splendid fruit trees and vegetables, and containing rooms for the furniture, and a large room for the boxes of books, at 10s. per week. We took it for six months, seeing clearly that this city is the great centre of a large mining population, with townships on to Sandhurst. Here Christian brethren received us gladly, and gave us a large Mechanics' hall, in which we have had already large meetings, and some souls for Christ.

There is also, ten minutes' walk from my house, a Chinese camp, for there are great numbers of Chinese scattered in all the mining towns. I was yesterday in conversation with two young Chinamen I met on the road. One of them could speak pretty well in English, and read a portion of the New Testament when shown to him. He knew Jesus as his Saviour, and had been baptized recently by a missionary who has been labouring amongst the Chinese located here; the other, an intelligent little fellow, could read a text card in the Chinese characters, but could not read English. I told the other one to tell him how he was converted, and we separated in the road with a hearty shake of the hand, and I wished them God-speed.

On Friday next I go on to Geelong, about sixty miles from Ballarat, where the two brethren, Manders and Brewster, have put the Bible-carriage together, it having been brought by a lighter from the ship *Thyatira*, up Hobson's Bay to Geelong. We have some Christians coming together for a cup of tea, and to wait on God for his blessing upon the work of our hands, which he has given us to begin. Although on the 4th July last my sixty-fourth year was passed, my spirit is now as willing to begin this new work for Christ as when in Liverpool 1854, with Reginald Radcliffe and others, the Lord gave us a glorious revival, and a soul-saving work which has not ceased ever since.

Frank Brewster, the young man who has come out with me, has been six years at Bible carriage work. When Henry Moorhouse bought the first large carriage, he took it in hand to work it, and the Lord blessed and prospered his labours.

But this Bible-carriage work, on a small scale, the Lord gave me to commence, after the Liverpool revival in 1855. We began it at Manchester, and from that time it was deeply impressed upon my heart that it would be the very work for the Australian Colonies; but the Lord's time had not yet come. He had a thirty three years' work for myself and my two sisters to do in England, witnessing for his truth there.

Then the heathen lands of China, Japan, Burmah, are for his inheritance, and the uttermost parts of the earth (Australia, Tasmania, New Zealand, New Caledonia, New Hebrides, New Guinea, and all the new Islands of the Pacific Ocean) for his possession.

THE PURPOSES OF GOD IN MODERN GOLD DISCOVERIES.

When God would lead an earthly people from Egypt to Canaan, He told them of the land flowing with milk and honey, and out of whose hill they might dig brass, &c. So when the time drew near for the winding-up of the present dispensation in Christendom, and making preparation for the millennial reign of Christ, this part of the world, unknown in the centuries of European apostacy during the dark ages, but now discovered, and, in the purposes of Him who knows the end from the beginning, receiving the nucleus of its population from Europe, holds up to the natural heart of man the commodity at the head of Christendom's traffic—GOLD. (Rev. xviii. 12.) This magnet draws thousands of unconverted to the spot, while it fills the coffers of the rich ones, who in the death, mourning, and famine judgments, soon coming upon and already at the doors of Christendom, will see their rusty gold heaps which they have heaped up for the last days (James v. 1, 2, 3) to be a witness against the covetousnes and idolatry of Christendom. *Gold*, but no bread. Death, mourning, and famine (Rev. xviii. 8) are the three things exchanged for *gold* in the coming crisis. The executioners will burn her with fire, and will then, joining the last Infidel Anti-Christ, make war with the Lamb; but the Lamb shall overcome them, for He is the King of kings, and Lord of lords.

Already the Bible is prohibited in State schools. God commanded the Israelites to teach their children and children's children the letter of the Word. It was to be as frontlets between their eyes. Rising up, lying down, going out, coming in, on the door-posts the laws of Jehovah were to be seen. But in modern lawlessness, to please popish priests and infidel blasphemers, God's orders have been ignored,—this written Word, which Jehovah has given for the rule and guidance of mankind, and to be the only code of laws under the reign and rule of the Lord Jesus Christ, by which the millennial nations will be governed. But now, philosophy, infidelity, and democracy are becoming so learned and wise in their own conceit, that the Bible is to them a thing of the past; nevertheless we know it to be a thing for the future. And although Popery, as one of the unclean spirits struggling to live and rule, has organised a system to establish, in sending out by almost all steamers their creed-priests, nuns, and Papists, in all the agricultural districts of this New World; more than the mining districts, yet the democratic element out here is too strong for them, and the thorns under the pot of Christendom in Europe must and will crackle in Australia, but the democratic executioners will themselves be judged by the mighty angels in flaming fire, when the Lord Jesus comes to the great battle of Armageddon, which will follow the judgment of the woman, or Christendom, after the Church has been taken (the Marriage of the Lamb, Rev. xix. 17; Matt. xxv. 10), which will be between the judgment of Christendom (Rev. xviii.) and the judgment of the beast and false prophet (Rev. xix. 20).

THE BIBLE CARRIAGE

will preserve the incorruptible seed of the written word. As the Word of God contained in the Book must be preserved, and this new and rising Empire is destined to survive the judgments of Christendom, when England's Bibles will no longer be sent here, the universal conflagation on earth being the burning of the tares in their own bundles,—then it will be found that a famine, not only of bread, will be felt in Europe, but also a famine of the Word, or Bread of Life. So this work of the Bible-carriage is not only to evangelise the Colonies by preaching the Gospel, but to preserve the seed-baskets, which will be found very precious when the writer and present labourers will be in the presence of Him in the glory, by whom they have been called to work and suffer for his name's sake, while spreading the good seed of his coming kingdom and glory.

Yes, dear brother, do not think me either theoretical or fanatical. Political or ecclesiastical creeds of men, philosophy or man's wisdom may invent codes and laws of their own for the government of fallen man, but they only labour in the fires of vanity.

The Scriptures, given by inspiration of God, are the destined laws and rules of Government during the reign of Christ, when God will put his laws in their hearts, and write them in their minds. Then will come the universal happiness of the human family, with the Lord Jesus at the head; for He will have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

BARBICAN MISSION TO THE JEWS.—On Monday evening, the 10th inst., the Annual Social Tea was given by Mr. and Mrs. Warschawski, at Albion Hall, to a large company of Jews, with their wives and children, representing various nationalities. Over a hundred were present, exclusive of believing Israelites and other Christian friends. This was to inaugurate the new Reading-rooms above the Hall, which are now open daily (Sundays excepted) for the benefit of Jews in that locality. The tables are furnished with Bibles, Christian literature, and newspapers in English, Hebrew, and German, also with writing materials. Classes are held twice a week for instruction in English; and a Sewing-class for Jewesses, under the supervision of Christian ladies, assisted by a converted young Jewess. The meeting was presided over by Mr. Rivolta, Blackheath. Dr. McKilliam, Messrs. Jordan, Warschawski, and Ashkenyi, addressed the attentive listeners in English and German respectively.

Notes and Comments.

AFTER the distressing rumours of General Gordon's capture and death, it is very gratifying to have certain news of his safety. Now that he is in communication with the relieving force, we trust the warlike disposition of the Soudanese may be abated, and the removal of the Egyptian garrisons effected in a peaceful way.

Among other things mentioned by Dr. Barnardo at his Welcome Home Meeting at the "Edinburgh Castle," was the statement that he had been compelled to return from Canada much sooner than he would otherwise have done by the repeated tidings which reached him of the low condition of the finances at home. We are sorry also to hear that the funds have not yet improved very much. We have no doubt, however, that Dr. Barnardo's return will serve to remind many friends of the poor children, of the channel into which their benefactions may very suitably flow. All communications should be addressed to Dr. Barnardo, 18, Stepney Causeway, London, E.

We have frequently been asked of late for details as to the movement for providing penny dinners for destitute children. A pamphlet on the subject has reached us, the perusal of which we would earnestly commend to all who take a practical interest in this question. It contains much reliable information, as to what has been done and can be done in the preparation of nutritious and satisfying meals for children at a penny per head. Rev. W. Moore Ede, The Rectory, Gateshead, whose letter to a Newcastle paper is given in the pamphlet, says:—

"During the week 479 dinners were provided at a cost of 396½ pence, thus leaving a balance of 6s. 10½d. as profit. The profit is quite sufficient to pay for the cost of fuel and for the labour of cooking, for some of the girls in the school assist in the preparation of the dinner and in the washing up afterwards, and thus get a good practical lesson in domestic economy. This financial result has not been obtained by placing the children on short allowance. They have had each day as much as they could eat; for, like Oliver Twist, they have been allowed to ask for more as often as they pleased."

The pamphlet may be procured from Messrs. Joseph Causton and Sons, 47, Eastcheap, E.C., price 9d. per dozen, no smaller quantity sold. Another very interesting and valuable pamphlet, "Cheap Food and Cheap Cooking," written by Mr. Moore Ede, is published by *Mr. Walter Scott*, 14, Paternoster-square, price 1d., or 6s. per 100.

Among the most cheering features of the Christian work of to-day is the number of volunteers offering themselves for missionary enterprise in various parts of the world. A five day's mission, relative to work in foreign lands, has just been held in Cambridge, in which twelve University men, who are about to go forth in connection with the Church Missionary Society, and several others who are soon to embark for China, in connection with the Inland Mission, took part. Among these we may mention the names of Messrs. M. Beauchamp, Stanley P. Smith, C. T. Studd, C. F. H. Battersby, E. S. Carr, and E. F. E. Wigram; some of these were greatly stirred up through the recent labours of Mr. Moody. The meetings held were for members of the University only, and must have tended greatly to awaken a fervent missionary spirit in the hearts of many undergraduates who attended.

Referring to the late Mr. W. E. Dodge, the Rev. Newman Hall quotes the following lines as having formed the favourite motto of that eminent philanthropist. They may serve to guide others to firmer and simpler faith in God as the daily Guide and Helper of his people:—

"Build a full, firm fence of faith all about to-day;
Fill it in with useful works, and within it stay.
Look not through the sheltering bars, anxious for to-morrow,
God will help whatever comes, be it joy or sorrow."

We regret to learn that the church of St. Crispin, which has just been built at Northampton, mainly by the operatives of that town, is to be the centre of Ritualistic teaching and practices quite opposed to the Gospel of Christ. Books are circulated by the vicar and his curates advocating prayers for the dead, auricular confession, and the Real Presence. Such teaching can only further the cause of scepticism instead of lifting up a standard against it.

We are glad to know that the movement initiated in the same town by the Rev. H. Bradford, and commended at the time in our columns, is prospering. Independent testimony reaches us to the value of the work being done in connection with it. Mr. Bradford and his friends have already received in answer to the appeal made upwards of £900 towards building a new Gospel Hall on unsectarian principles, where all are welcome, and where the Word of Christ will be faithfully proclaimed. Those who desire to support the cause of Christianity *versus* infidelity in Northampton cannot do better therefore than help this deserving effort.

The current number of *The Jewish Herald* contains a letter from the Rev. A. Sternberg, one of the agents of the British Society for the Propagation of the Gospel among the Jews, in which he details the results of his missionary tour through Jewish centres in Russia. He testifies to the remarkable thirst for the Word of Life which exists among the more than four hundred thousand despised children of Abraham who people the districts through which he has passed. The fields are white unto the harvest, if only the means are forthcoming for scattering broadcast the seed of the Word. A large and unlimited circulation of the Old and New Testaments is urgently called for. This, combined with an oral proclamation of a loving Saviour's Gospel, in Mr. Sternberg's opinion could not but turn the hearts of many unto the Messiah, the Deliverer whom they daily expect to come. Thousands are craving for Bibles and Testaments, which, as yet, are not provided for distribution.

Mr. Sternberg's own words may well be quoted, and most powerfully appeal to the hearts of our readers:—

"Who will present a few waggon-loads of Bibles and Testaments for Russia? I would gladly undertake to go about from town to town, and from village to village, getting, of course, first the permission of the Russian authorities (which I could obtain, certainly in this district), and distribute the Word of Life among the thirsty souls. God grant that some Jesus-loving hearts may be inclined to respond to this call, and to furnish the Word of Life for the masses of the Russian Jews. Such a work would also tend greatly to arrest the repeated and sudden outbreaks upon the Jews, for it would teach Jew and Gentile that we all have one common Father and one common Saviour, through whom all, both Jew and Gentile, have access to the Father, and once this truth were well promulgated, and thoroughly understood by the people, a great change would come over the whole population, and peace and good-will would be the result."

A correspondent calls attention to the widespread efforts which are being made by clergymen and others connected with the Christian Church to popularise the drama, and to feed the thirst for sensationalism. In one small town of about 5000 inhabitants, quoted as an illustration, two public halls are licensed for theatrical performances, and that with the open sanction and encouragement of some professing Christians. A considerable movement is evidently on foot throughout the country to sustain in connection with religious systems a course of pandering to carnal tastes in the form of amusements of an entirely worldly type. Rome has always adopted such accessories for gaining hold on the popular element, sacrificing spirituality to the one idea of ecclesiastical power and numerical strength. But Protestantism professes to aim at maintaining the spiritual aspect of the religion of Christ, and if it fails to do this is of little worth.

Our correspondent queries how far periodicals, published by religious societies, and specially catering for Christian circles, are culpable for giving prominence in their pages to fictitious and sensational tales. These, interspersed with articles of higher character, written by able and leading Christian men, foster the taste for mental excitement of a harmful kind. That fiction has its place and its practical value few would deny, but great care is required in its adoption by Christian authors, and in connection with Christian literature. The proper limits are doubtless overstepped nowadays in the case of many serials claiming a Christian character.

Among the many signs of an awakening vitality among the Jews is the fact stated by the *Jewish Chronicle*, that a Conference, attended by Jewish delegates from many of the most important towns in Russia, Poland, Germany, and Austria, has just been held at Kattowitz (Upper Silesia) to deliberate upon the question of promoting the Jewish colonisation of Palestine. The fund in aid of the movement is said to exceed £10,000. Spiritual and temporal indications abound leading to the conviction that "the time, yea, the set time to favour Zion" is close at hand. In view of all that is transpiring we cannot but remember the words of the prophet, "Ye that are the Lord's remembrancers keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

In a recent issue of *The Citizen*, under the heading of "Famous Londoners," a column and a half was devoted to Dr. Barnardo and his work. We are glad to see frank and hearty recognition on the part of the secular press of the immense value to be attached to the efforts made in connection with the "Homes" and the "Edinburgh Castle." The writer says:—

"All this work costs money. Dr. Barnardo's expenses are a hundred pounds a day, and for this he has to rely upon the exertions of the benevolent public, who certainly get full value for their money. It is cheaper to teach a pauper how to earn an honest living than to live on the parish. It is cheaper to prevent crime than reform it, and there is no finer transformation scene in London than that which Dr. Barnardo shows as he points you to the ragged lad or girl growing up in savage ignorance in the slums and dens of the East, and then shows you the same lad or girl in the pleasant cottage home at Ilford or in the boys' home refuges, bright and happy, preparing for a useful career, training to be a blessing rather than a curse to society. It is impossible to realise the good thus done."

A Conference will be held at Mildmay Conference Hall, by the Christian Evidence Society, on Thursday, December 4, at 7.30, on "Unbelief, and the best way to deal with it." Mr. Samuel Morley will preside. Dr. Sinclair Paterson, Mr. Barnard, one of the Society's open-air lecturers, and other friends will speak.

An excellent plan of helping to ameliorate the woes which the "Bitter Cry" of destitute thousands all over the country proves to exist, is suggested by a correspondent who has proved its efficiency. It is for Christian bands to be formed in separate districts, without regard to sect or party, having for their object to visit and assist the poor, under the guidance of city missionaries, where such are at work, and that with a view to cheering and strengthening the hearts and hands of these good men in their arduous task, as well as mitigating the sorrows of the poor. Such methods tend to unite Christians in Christ-like sympathy, and unobtrusively but effectively testify to the practical worth and influence of the religion inculcated by the Gospel of the grace of God.

As a sample of the work done by such means, our correspondent gives the following account of the little society she worked with last winter:—"Our amount for distribution was only about £30, and yet with that sum we were able to make and distribute nearly 200 warm garments; to give two tea-meetings, by which some who had never entered the 'Mission Room' were induced to attend; to help the poor, the sick and aged ones especially, with coal, bread, and grocery, besides rendering special aid to other cases in times of sore need. Not only has relief been thus afforded to the needy, but the hard-working and faithful missionary, with whom it has been our pleasure to work, has been much encouraged, while by his advice mis-application of charity has been prevented."

Miss C. Gough, of 5, Theberton-street, N., by the help of kind friends, continues her most praiseworthy endeavours to interest and help young women employed at refreshment bars and restaurants. A pleasant and profitable evening was recently spent by a number of these friends, at the hospitable residence of Mrs. E. Trotter, Montague-square. Any ladies who would be willing to give their houses for a like purpose during the winter, are desired to communicate with Miss Gough. We learn with pleasure that, by the kindness of Lady Brabazon, Sunday afternoon meetings are about to be held in her residence at Lancaster Gate.

The Bishop of Manchester has lately said some good things anent music in places of worship. Preaching at the opening of a new organ in a church at Prestwich, he said:—

"He recognised, as fully as anyone, the importance of the musical element, but he wanted it to be devotional. There should be nothing in the shape of claptrap attraction. They were getting too much of these things. On great occasions—harvest festivals, dedication anniversaries, and the like—a great display was made; but was the result to edification? Were the people more Christ-like, did they go away more full of love of their neighbours and with a more earnest resolve to purify and ennoble their own lives? He did not feel sure of this, for he had been to services of the sort which he had felt were not 'unto edifying.' They ought to seek first and foremost of all the edification, not merely of themselves, who might be cultured musicians, but of the humblest, the poorest, the most unlearned, who might be drawn into God's house, and whose souls were just as dear to Him as the souls of the highest and most cultured."

In a book just published by Messrs. Chapman & Hall, entitled, "For Their Sakes," and written on behalf of the deaf and dumb, the author, Mr. John St. Ackers, calls attention to the fact that although needing instruction even more than those who hear, they are not included in our national system of education. There are probably some 30,000 deaf and dumb persons in our land, of whom at least 5000 are of school age. Of these 2700 are literally without any education at all. On this point Mr. St. Ackers thus justly writes:—

"Even in England, the education of children, with all their senses, is enforced by the State, and very particular is the Educational Department about the inspection, examination, and help given to schools for such children and to the training colleges, where the teachers of such children must be educated. Yet it takes no notice whatever of the deaf and the blind, of children with one faculty lost, who want and ought to receive increased care and education, although the Act of 1870 includes all children alike. Deep and earnest remonstrances have been repeatedly addressed to the Educational Department, but as yet to no avail The deaf and the blind are in a minority, happily, but minorities now receive scant attention. If only the majority, who can hear and see, would but take compassion on their less fortunate brothers and sisters, or would consider the grave evil to the State from the present neglected education of these classes, a better state of things would soon prevail."

The force of these remarks in relation to the blind as well as the deaf and dumb is obvious. They form a still larger portion of the population, and merit fullest sympathy and aid. Dr. Campbell, the indefatigable president of the Royal Normal College at Upper Norwood, is taking advantage of the lamented death of Professor Fawcett to call public attention to the need for greater efforts on their behalf. At a meeting held in the Hawkstone Hall last week, the Doctor propounded plans for raising a National Fund for enlarging and perfecting the education of the blind in connection with that event. The Rev. Newman Hall volunteered to preach a sermon on the subject and take up an offertory on its behalf forthwith. An example this which it is hoped ministers of every denomination far and wide will imitate. A great obligation lies upon society at large to care for these and other afflicted members of the community.

The heroic and self-sacrificing devotion of professional duty shown by the late Dr. Rabbeth is to be fittingly commemorated by the establishment of medals bearing his name in connection with the London University and King's College. By this means the noble example set by the deceased will be constantly kept before students of the same profession, and prove an incentive to many to emulate its spirit. The Archbishop of Canterbury heads a thoroughly representative Committee for the carrying out of this project.

Another of those grievous calamities which so often befal miners, who toil at the constant risk of life for the comfort of others, has occurred at Tredegar. A reporter, writing from the scene of the disaster, refers to the piety which exists among the working-classes of the district. The colliers, as a rule, are among the most sympathetic and generous class of working men. When a casualty of this kind occurs work is suspended at all the collieries for miles round, and the men with their wives come to render all the assistance they can, and to minister consolation to the bereaved. It is a providential fact that the explosion took place on a Saturday night; had it been in the day, or on any other night, the loss of life must have been terrible indeed.

We would remind our London readers of the meetings at Mildmay Conference Hall this day (Thursday), at 3 and 7 p.m., for confession and prayer.

Mr. and Mrs. Guinness reached Liverpool, on their return journey from America, on Thursday last, the 13th inst., by the steamship *Servia*. The Lord gave them good success in America in all respects. The Congo Mission is now fully transferred to the American Baptist Union.

The following lines, written by Frances Ridley Havergal, and addressed to a Welsh choir, are worth frequent reproduction:—

"It *might* be as well if the whole congregation
Could join in the Canticles' grand adoration,
But the few that try at your speed you will find
Are speedily distanced and left behind.
It *might* be as well for the 'Kyrie' to bear
Some slight resemblance to penitent prayer;
Not tripping it off in cheerful repeat
To a pretty tune with a lively beat.
It *might* be as well in the hymns if we could
Take breath where the writers intended we should,
Not hunting and racing the sense to death
By aiming at singing a verse in a breath."

There are very many choirs not Welsh, the members of which ought to lay these hints seriously to heart. Sometimes singing at evangelistic services is sadly spoiled and degraded by the system of "hunting and racing" which Miss Havergal puts into the pillory. At the same time, slow funereal singing is unsuited to the cheerfulness and joy of the Gospel.

A gathering of some three hundred officials connected with Birmingham Methodists has just been held in that great town, at which the Rev. F. W. Macdonald gave a most catholic and heart-stirring address. He referred to Birmingham as presenting one of the most interesting and inviting centres of Christian life and work, and as claiming special concern. Its wonderful freedom from ecclesiasticism, its spirit of almost defiant liberty, the absence of the artificial social hindrances which embarras other places, were spoken of as affording peculiar facilities for Christian workers. It is gratifying to find a representative man like Mr. Macdonald characterising exclusiveness as one of the great dangers of modern times, and repudiating it. He wittily illustrated the absurdity of mere sectional effort, by the story of a man who sat unmoved under a powerful discourse, while everybody else was in tears, and explained his position by "Sir, I don't belong to the parish!" We need hearts large enough for the common work which this immense population furnishes. We are one only of the working corps in the great army; we are not competitors, but co-operators.

READING FOR RAILWAY MEN.—Dear Sir,—My sister and I are reluctantly obliged to discontinue our work among the railway men; but a friend who is deeply interested in it will continue it in the same way. Since commencing this work in 1877, we have been rejoiced by many warmly taking up the cause of these men. We earnestly ask if there are not others who could help in this important but quiet work for the Master. We would say to those to whom it may be new, that it is only the sending a little packet of books, monthly, costing about 2s. to 3s. a year for each man. The addresses in future will be gladly supplied by our friend, Miss T. Christie, Maiville, St. George's-road, Wimbledon, Surrey. (Miss) M. A. Lowe.

Tower Lodge, Weybridge.

THE MODEL TEACHER IN THE SUNDAY-SCHOOL.

By JAMES CROIL, Montreal.*

IT may seem trite to say that the teacher ought to be a Christian, but the question has not yet been settled whether, under any circumstances, it is expedient to employ unconverted teachers in the Sunday-school. There are such—men and women of good report who from praiseworthy motives have offered their services, but who would hesitate to call themselves converted persons. They have not made a distinct profession of their faith. They have not yet reached the decisive point in religious experience which enables them to say, "I *know* in whom I have believed."

Perhaps it is enough to say here that each case of this kind that arises should be judged on its own merits, rather than that a cast-iron rule should be laid down. At the same time, it is claimed that such persons do not properly come under the category of our ideal Sunday-school teacher. The traveller, in selecting a competent guide, must be satisfied that the person who offers his services not only knows a great deal *about* the country whither he is going, he must know it from personal observation and experience. He must have been there himself. The mariner employs a pilot who is supposed to know every reef, and shoal, and devious current, that lies between him and his desired haven. So he who would instruct others in the knowledge of saving truth ought to be one who has himself been taught of God, and is fully persuaded in his own mind as to the verities of revealed religion. Observation leads me to say that unconverted teachers, however well qualified in other respects, are not to be depended upon for any great length of time. They usually fail precisely at the point where endurance is most needed—when confronted with some of the difficulties and discouragements which every now and then beset the teacher's path.

THE MODEL TEACHER

has a thorough knowledge of the Bible and a profound respect for it. He accepts it as something more than authentic history—a revelation from God—the only rule to direct us how we may glorify and enjoy Him. He believes that all Scripture is given by inspiration of God, and is profitable for instruction in righteousness. He takes it for his text-book and is thoroughly loyal to it. He does not seize upon isolated passages and *twist* them so as to square with his own fancies. He does not come before the class to ride any of his own hobbies. Upon every subject he is called upon to investigate and discuss, He compares Scripture with Scripture. He is not carried about by "every wind of doctrine." He does not vex himself nor distract his class, by speculations on deep mysteries which he cannot explain; instead of "darkening counsel," he aims at a simple presentation of *Truth*, so far as he knows it.

The model teacher is "a workman, that needeth not to be ashamed"—a skilled workman. He has the best tools he can procure, and knows how to use them. He has a perfect knowledge of the material he is to work upon. As the sculptor, looking at the rough block of marble, "sees an angel in it;" as the artist culls from some broken heap of rubbish bits of broken glass and converts them into an exquisite stained-glass window to adorn a cathedral, so the skilled teacher, out of the common quarry, rears magnificent temples—temples for the Holy Ghost to dwell in. He himself is a pattern of regularity and punctuality, of faith, patience, and perseverance. He sets about his task with a definite aim. He never loses sight of it. Everything he says or does is with a view to a predetermined result, and every word tells. Recognised fitness for his work is that which alone entitles him to the distinction of a skilled workman.

The teacher has a right appreciation of what the Sunday-school is, and the purpose it is intended to serve. He does not regard it as *a substitute*, in any sense, for anything else. It is not an institution attached to the church, like a dining-car which is coupled on to a passenger train at one station and switched off at another.

IT IS A PART AND PARCEL OF THE CHURCH,

as necessary to its satisfactory progress as is the tender to the locomotive. The church cannot do without it. Certainly it is not to be regarded as a substitute for family instruction. It is the complement of it. The Sunday-school has proved itself to be an educational power, a civilising power, and a saving power. No longer a feeble band of unappreciated if not despised workers, it has become a great army—a million and a half of teachers, with thirteen millions of scholars. "Their line has gone out through all the earth, and their words to the end of the world." It is the right arm of missionary enterprise throughout the whole world.

Nor is the power of numbers to be underrated. It is well calculated to inspire the teacher with courage and devotion. As he looks along the line, he feels that he is not an isolated sentry. He belongs to the army of "the invincibles." If there be failure at any given point to-day, he does not despair of success to-morrow. He knows that the battle is the Lord's, and that, sooner or later, he will be "more than conqueror."

We come now to the crucial test of the skilled teacher. He has prepared himself by careful study for analysing the lesson. Remembering that other and wiser men have looked into these things before him, he will not despise their assistance. Mr. Spurgeon says: "Usually we have found the despisers of commentaries to be men who have no sort of acquaintance with them. A respectable acquaintance with the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences." My advice to the teacher is to make judicious use of all the helps he can lay his hands upon; but, when he comes before his class, he should avoid trying to personate anyone else.

Free to accept or reject the opinions of others, he should pin his faith to no man's interpretation, endeavouring as much as in him lies to be guided by the example of

THE GREAT TEACHER.

Although the term teacher, applied to Christ, occurs only once in the English version of the New Testament, it is worthy of notice that in sixteen out of the twenty-two instances in the Gospels in which Christ is called "Master" the proper translation is "Teacher." In each of these sixteen instances, in the original Greek, the word used is *didaskalos*, a teacher.

It throws a fresh light on the Saviour's character, and imparts a new dignity to the office of Sunday-school teacher to adopt this reading in such passages as these: "Teacher, I will follow thee whithersoever thou goest;" "Teacher, we know that thou art true;" "Good Teacher, what shall I do that I may inherit eternal life?" "The disciple is not above his Teacher;" &c.

What, then, may we ask, were the distinguishing features of Christ's teaching? Simplicity, earnestness, sympathy, brevity, adaptation, and a never-failing store of illustration. These are precisely the qualifications most needed by the Sunday-school teacher to-day. By the use of homely similes and instructive emblems, our model teacher always made the truth clear to those who wished to understand it. The commonest incidents of life were seized upon and used with wonderful dexterity to illustrate the weightiest truths. On the other hand, we are not to suppose that a mere string of stories, even if they are good stories, will be accepted by intelligent scholars in lieu of a thoughtful and systematic exposition of the lesson.

Let the teacher be sure that he understands what he undertakes to teach. Nothing is more embarrassing to the teacher than ignorance in regard to the things which he ought to know; especially in regard to Bible knowledge. The habit of writing out the exposition of the lesson, or at least a full outline of it, cannot be too strongly commended. It ensures methodical arrangement and exactness of statement which cannot be easily attained otherwise. But the teacher who reads an essay, or preaches a sermon, to his class will soon discover that he has mistaken his vocation. Let me name one other attribute of the successful teacher, enthusiasm—rather let me call it magnetism—combining qualities which cannot be adequately described, though we are quite familiar with their results—that mysterious influence by which one body is drawn towards another. "Canst thou bind the sweet influences of Pleiades?" No more can you assign limits to the influence which an earnest, enthusiastic, and skilled teacher may exert upon his class.

AS TO METHODS OF TEACHING.

I believe in expository teaching, in the pulpit, and in the Sunday-school. It is as old at least as the days of Ezra and Nehemiah, when, as we read in Nehemiah viii. 8, "The people stood in their places, and they read in the book of the law of God, and gave the sense, and caused them to understand the reading." The lesson should be read by the class, responsively, or verse in turn, as may seem best, without comment, further than to make sure that the meaning of every word is clearly understood. If you happen to read in the Acts, "After those days we took up our carriages and went up to Jerusalem," it will be proper to explain what is meant by "carriages." Or, if you read in 1 Thess., "We which are alive and remain unto the coming of the Lord, shall not *prevent* them which are asleep;" or in Romans, how that Paul purposed to go to Rome, but was *let* hitherto; it may be mentioned that these and other words have changed their meaning since the authorised version was published. The term "God's propriety in us," in the Shorter Catechism, is unintelligible without referring to the original meaning of the word "propriety," which is very different from that which it now has. The connection in which the lesson stands to the context will not be overlooked.

It will be interesting, often indeed necessary, to

LOOK UP THE PARALLEL PASSAGES,

if there are such, in order that the "sense" may be clearly given. You cannot have a biography of Christ without a close comparison of the four Gospels, written by different authors, at different times, and from different standpoints. The books of Kings and Samuel are the complements of each other; you must read both to get a consecutive history of the times they cover. In the former, fourteen chapters are devoted to the lives of Elijah and Elisha, in the other their names are scarcely mentioned.

The exposition of the lesson will depend upon the skill of the teacher and the capacity of the scholars. Rather, the teacher will show his skill in adapting his treatment of the lesson to his audience. This is vital. It has been said that a teacher ought to study the character and capacity of each of his scholars as minutely as the naturalist who subjects an object to the scrutiny of the microscope. How many teachers do that? Some American Sunday-school men have a convenient way of dissecting a lesson. It is expressed in five easily remembered words—

WHO, WHERE, WHEN, WHAT, WHY,

and comprehends the biography, the geography, the chronology, the history, and the application of the lesson; and these are, in the majority of cases, the most important points. A passing reference may suffice for some of them. The teacher must exercise his discretion as to which shall receive the greatest share of attention. The Old Testament is largely made up of biography—all history is—hence the importance of that branch. By a judicious use of it, abundant materials will be found for example and warning.

The second is scarcely less important. True, the Bible was not written to teach geography; but geography teaches the Bible. There is no way

* Read before the Conference of the Evangelical Alliance at Copenhagen, September 4, 1884.

in which one can better impress upon the mind of young people, or old people, the reality of Bible scenes than by the use of map and pointing-stick. Every discovery that is made in Bible-lands helps to prove that the Bible is true; every site that is identified is a fresh evidence of Christianity. Maps are indispensable in the Sunday-school. If you doubt it, read the account of Elijah's movements as you find them recorded in 1 Kings xvii., xviii., and xix.; without reference to the map it is a perfect labyrinth, but traced on the map it becomes not only intelligible, but intensely interesting.

In the primary class the blackboard can be used to advantage, but it requires more than ordinary skill to manage it. The teacher who, after exercising his utmost skill in drawing what he thought was a good picture of an eye on the blackboard, to illustrate the text, "Thou God seest me," was taken aback when, on asking the class what that was, he received for reply from one of the youngsters, "Please, sir, that is a bird's nest."

Without necessarily going into minute details, some notice ought to be taken of the chronology. Time, as well as place, is an important element in history. To say that an event happened "once upon a time" is the language of fiction. To give the exact date goes far to establish the truth of it. This simple outline, at least, may easily be fixed in the memory of the youngest scholar. From Adam until Enoch was translated, 1000 years; from Enoch until the birth of Abram, 1000 years; from Abraham until the dedication of Solomon's Temple, 1000 years; from Solomon till Christ was born, 1000 years. Halfway betwixt Enoch and Abram, mark the deluge; betwixt Abram and Solomon the exodus; betwixt Solomon and Christ, the Babylonish captivity. On this skeleton chart may be indicated with tolerable accuracy the chronology of any given lesson in the Old Testament.

Under the fourth division, *What*, the skilled teacher has unlimited scope for his descriptive powers. He fills up the outline, often a very faint one, with references to the customs of the people where the scene is laid, or to contemporaneous events in a way to throw additional light on the sacred page, and to interest while he instructs the class. To know how much may be done in that way, one has only to read "Geikie's Life and Words of Christ," a book of 1200 pages, full of interest to every student of the New Testament, and yet only an amplification of a narrative to which each of the evangelists devotes some twenty pages.

This brings us to the last division—*Why*—the most important and difficult of all. It is here that the inexperienced and unskilful often fail. To seize upon the salient points of the lesson, to review them in a condensed and connected form, in the fewest possible words to press home the practical application of the whole matter, should be now the teacher's aim. Why was this passage of Scripture penned? It may have some repulsive features about it which worldly policy would have passed over in silence, yet there always will be found in it some seed-thought to plant in the scholar's mind.

What does the Golden Text say? Is it this—"His sons made themselves vile, and he restrained them not"? Then here is a very sharp two-edged sword. (1) How did Hophni and Phinehas come to grief? Bad company, bad habits, loss of self-respect, selfishness, avarice, superstition, breach of trust, debauchery. The way of transgressors *is* hard. (2) What was the immediate cause of their ruin? "He restrained them not." The half-hearted parental rebuke came too late. Sin should be nipped in the bud.

Do teacher, parents, pastors, realise the full extent of their influence? Cast a pebble into a mill-pond, and see how the concentric rings chase each other to every point of the compass. How far do they go? On and on till they break upon the embankment. But the Sunday-school teacher's influence extends to the shoreless eternity. We call the medical profession a noble one, and so it is; but, compared with the Sunday-school teacher, what does the physician try to accomplish? At best to patch up a fragile tenement of clay, that it may hold together for a few weeks or months longer. That is all. The teacher seeks to bring new life and light into a soul that is to live *for ever*.

The last words of a teacher before his class are his golden opportunity. Let them be as few as they may, they should be well considered and go warm from the heart to the heart.

A WORKING GIRLS' ANNIVERSARY.

SEVEN years ago Mr. John Shrimpton founded the Homes for Working Girls in London, with one small institution, and in not a little fear and trembling as to the issues of the movement. To-day the Homes are eight in number, scattered east, west, north and south over the metropolis, and the inmates number 345. The 250,000 working girls of London are yet poorly provided for by the Christian public, which, without doubt, owes them a debt. They are the victims of such a competitive scramble as was never before seen in the history of civilisation, and they have to toil early and late for what is only the barest pittance.

But Mr. Shrimpton has shown how to attack the problem, and he only wants larger opportunity in order to solve it. His Homes give to the girls, without sacrificing an atom of their independence, all the advantages of a middle-class home, as against the dangerous poverty of ill-furnished lodgings; while, at the same time, the home life is so cultivated that the girls are brought anew under most of the influences which they lost when they drifted away from their father's hearth.

On Tuesday week we saw a bit of his system in action. The genial glow of little festivals and parties is never absent from the yearly round of life at the Home, and an established institution with them is the annual tea-party, which is usually furnished by some friend of the movement. The anonymous friend who invited the girls of the Home to meet for tea at Burlington Hall, Savile-row, would have felt in his heart that his outlay had brought a return in happy faces and cheerful enjoyment that was far more than adequate.

"There is no place like home" is one of Mr. Shrimpton's first mottoes, and it was felt as a drawback that Morley or Gordon House was not, as in former years, the scene of this little festival. But an institution has to pay certain penalties for growing bigger, and one of them is that it finds it difficult to accommodate its own children. So it came to pass that Burlington Hall was invaded by 300 damsels last Tuesday, in lieu of its customary audience of young men.

As we mounted the stairs from the cold and misty street, the buzz of youthful voices easily guided us to the scene of the party—a cosy hall, as bright as gas could make it, and gaily bedecked with flags, one of which, bearing a monster "Welcome," waved over the platform. One of the young women was singing, with piano accompaniment, while the others were ranging themselves in due order along the line of tables, plentifully furnished with all the outward and visible signs of a comfortable tea, to which the next hour was devoted.

In due time the tables were cleared, and the girls faced round with smiling countenances ready for the "social meeting," which is part of this their annual event. The evening then resolved itself into a couple of informal talks, interspersed with solos by Miss Alice Grey. The Rev. F. A. C. Lillingston, vicar of St. Barnabas, Islington, was the first speaker. After dwelling on the advantages which unquestionably resulted from the mixing together of the inmates of all the Homes, he took up the old question of "How to be happy," and in a pleasing style sketched one or two recipes for the attainment of this object. In the first place, always have an object in life: the doing of duty in the sphere in which they found themselves; cultivate cheerfulness; do a kindness every day to somebody. The conclusion of an excellent fireside chat was set in a deeper key, for the roots of human happiness were touched when the speaker dealt with prayer and the bearing of the present life on that which is to come. The girls listened with the closest attention.

Mr. Seth Smith, in a thoughtful little speech, followed with a few remarks on the interesting topics of fashion and taste, pleading, not unnecessarily, for a greater infusion of taste into the fashions which young ladies followed.

Then Dr. Monro Gibson wound up the speechifying with an able address on a line of thought suggested by an expression of the previous speaker about "the love of change." Such a sentiment was not a thing to be blamed, but to be guided and directed. Young ladies and other folks too often look for the effect of change in mere novelty of surrounding circumstances. It was in the heart that the real interest of novelty lay. "The trivial round, the common task," might be monotonous in its appearance,—but the perennial source of interest in the midst of it all lay in the freshness of the heart. It was within, and not without, that life found its keenest relish. Perpetual faith attended those who lived as it were within. He hoped none of those before him would ever grow old, but that with a young heart, and with an ever brighter outlook, their lives would grow in love and peace.

In a few hearty and earnest words Mr. Shrimpton expressed thoughts of thankfulness suggested by the gathering. How privileged he was, for instance, to have such good co-workers in this effort. And here the superintendents behind him were cheered vociferously by the girls. Then he was so glad to think that they were all one in Christ Jesus. That, after all, was the mainspring of the Homes. What would they be, despite their comforts and enjoyments, without the bond of Christian fellowship? Out of this naturally came the pointed question, Are you all children of the Heavenly King? If not, why not? And with this key-note Mr. Shrimpton drew to a close. A few words of prayer appropriately terminated our happy gathering.

MISSION SCHOOLS ON MOUNT LEBANON.

FOUNDED some thirty years ago, these schools are planted in fifteen villages on the north-western slopes of "the goodly mountain." Their headquarters are at Shweir, about twenty miles north-east of Beyrout. In addition to the ordinary day-schools there is in this village a boarding and training school for boys, superintended by the Rev. Dr. Carslaw, and a similar one for girls, under the charge of Miss Mary Dobbie, both institutions having been built by funds supplied by friends in Scotland. About 800 children in all are usually under instruction. They belong to the various religious sects of the country—viz., Druse, Maronite, Mohammedan, and Greek Christian. Of late years considerable difficulty has been experienced in obtaining the requisite funds. Unless the revenue is largely increased the committee will be under the painful necessity of closing some of the schools, a step which Dr. Carslaw, in a recent letter, strongly deprecates, as all of them are accomplishing much good.

The Society is undenominational. Its work is in thorough harmony with that of the American Missions in Syria. The Word of God is the principal text-book in all the schools. Most of the teachers were at one time pupils in the schools, and are, generally speaking, intelligent, pious, and devoted men and women. As another outcome of the schools a congregation has been formed in Shweir, in connection with the Syrian Evangelical Church.

I shall be happy to furnish any more particular information that may be desired; and meantime commend the Society's work to the liberality of Christian friends.

Yours faithfully,

Robert Young, Secretary.

15, *North Bank-street, Edinburgh.*

SHELTERING HOMES, LIVERPOOL.—Articles prepared by London friends for the forthcoming bazaar, to be held in Liverpool on the 18th, 19th, and 20th December, if sent to Mrs. Hayne, 17, Cornwall-gardens, London, S.W., before the 25th November, will be forwarded to Liverpool free of expense.

"JAIL-BIRDS." *

"How shall I go up to my Father, and the lad be not with me?"—Gen. xliv. 34.

OFT in yon city streets at night
I see unchildlike children far from fair,
Squalid with want and dirt, but in the light,
Full of the pathos born of care.

With footsteps weary, lingering, and lost,
They creep along among the bustling crowd,
Their little feet are blistered in the frost
Gleaming beneath the sable cloud.

With eager eyes on which there sleeps a haze
Of coming death, with all its blissful gains,
Sad longing eyes, they stop in deep amaze
And look upon the lighted panes.

Poor little "jail-birds," in dark courts to sleep,
With heavy hearts, yet glad of gloomy night,
Famished, with plenty round, away they creep
To hide their misery out of sight.

Born, some in jails, unknown to them the bliss
Of mother's love, of mother's daily care,
For them no lingering, happy good-night kiss,
No clasping of the hands in prayer.

With stunted bodies, warped, and bent, and worn,
Thirsting and hungering even when at play;
No pleasure find they in the dawning morn,
No beauty in the dying day.

But little children, though they long for death,
Bearing a load of grief in infant breasts,
Almost afraid to draw their feverish breath,
Yet people call them "city pests!"

. . . . . .

"Only a pest" of the city street,
A waif, a beggar, or worse,
An unsightly thing, with chilblained feet,
And with hunger for its nurse.

Only a child in the pouring rain,
A child coiled up on the flags,
And ye pass, nor think to look again
At the heap of mud-stained rags.

Only a child in its nightly rest,
A child asleep in the cold;
And ye look not at its rain-splashed breast.
Or its pallid face, so cold.

"Only the pest!" O ye brethren mine,
Who go to your homes of light,
Do ye read how housed were the ninety-nine,
And one left out in the night?

"Only the pest?" Yet in your hushed breath
Ye speak Christ's words of charity,
The sweet speech of Him of Nazareth,
"Let the children come unto Me."

"Only the pest?" but its precious soul
Is dear to the angel throng,
And in heaven, when sweeping anthems roll,
If its voice swells not the song,

Hearing the cry of the Master there,
Shame will be ours for the good undone:
"Here are the ninety-nine in the fold, but where
Is the outcast little one?"

James Bowker.

* Written for the Children's Aid Branch of the Dublin Prison Gate Mission. Of the unhappy little ones needing help and care it is the fact that their prison life begins by sharing their convicted mothers' cells until they reach the age of two years; when past that age they are sent to the workhouse during their mother's term of service, and they are sent from the workhouse on her discharge to leave with her the prison gate. "Surplus population" they may be, if looked at from the political economist's point of view, but God will require our nation to render an account of them. J. B.

CARDIFF STRANGERS' REST.—In the second annual report of this Rest several instances of marked blessing are recorded. Over 761 meetings were held during the past year. The attendance has gone on increasing, and a large Hall is now being built to accommodate the numbers of men who gather at the Rest on Sunday evenings. Gifts of books and magazines for the library would be much appreciated, and may be sent to the Hon. Superintendent, Miss Tilly, Strangers' Rest, Cardiff.

NOTES FROM NORWICH.

A LAMP MISSION.

ARRIVING at Norwich on Saturday evening, after an interval of nearly six years, I wondered whether the Saturday Lamp Mission was still in existence. My host, Robert Adcock, in driving through the city, called my attention to a crowd at a street corner, near an inn, and, on alighting, there was a dual lamp, and on the upper half in white letters on red ground the words, "Victoria Hall Mission." It was very refreshing to see this goodly band of Christian men and women singing for Jesus, and speaking to the people, chiefly reciting passages of Scripture. Their faces were an index of the happiness they possessed, and each face preached its own sermon to the passers-by. Among this group of helpers was a fine, tall figure pointed out as one who had found peace during the recent Mission conducted by the Rev. Hugh Price Hughes. It was good to see him thus early in his Christian career, taking up his cross and following Jesus by sharing in this street work.

THE RECENT UNITED MISSION.

Mr. Hughes's Mission alluded to above must have been a wonderful time of blessing from all accounts. I seemed to be living under its shadow during the whole of my two days' stay. One church had received applications for membership from more than seventy converts. If the other churches have had anything like the same number, what a proof it affords of the power by which the Word was accompanied.

A BRACING SERMON.

On Sunday morning I heard the Rev. W. A. McAllan, the Presbyterian minister, preach in his church on 1 Peter i. 6. If I were giving a title to the sermon it would be, "The causes of sorrow, and the sources of joy." The doctrines of grace were dealt with by a master hand, and the effect was like a refreshing breeze on a sultry day, bracing up the hearers for the conflicts of life, and enabling them to feel their feet more firmly upon the Rock of Ages. To listen to such discourses must tend to make strong and stable Christians.

THE VICTORIA HALL.

My recollections of Victoria Hall had become somewhat dim during the afore-named interval of nearly six years, and I confess to a sense of astonishment on facing an afternoon congregation of 1000 people or more. The evening congregation was larger, every corner being filled; and on Monday evening the place was again crowded, while I discoursed on "the broad and the narrow way," illustrated by my Dutch picture. Prior to the Sunday evening service I requested a few of the helpers to join me in an open-air meeting on the Plain, near the Agricultural Hall, and was much gratified to find so large a number so cheerfully respond. There must be a vast amount of spiritual life in such a company of people, and for the sake of my friends Robert Adcock, Dr. Roche, and others, their helpers, I was heartily glad, as it will lead them to expect yet greater things than these.

A SUBURBAN PARISH.

When at Lowestoft in the summer I visited the Rev. C. W. Claridge, who informed me of his appointment to St. Thomas, Heigham, a district on the suburbs of Norwich. This district I now went over with Mr. Claridge. It has been taken from two other parishes, and is yet in an embryo state. There is not even a schoolroom where he can meet his people, but the erection of one will be commenced soon. The few words this "vicar-designate" spoke while presiding at my lecture proved him to be thoroughly evangelical, and I cannot doubt but he will be "a good minister of Jesus Christ" and used in winning souls in this new sphere.

A BREAKFAST DISCOURSE.

The meeting I most enjoyed during my brief visit was one in the Messrs. Colman's Carrow Works, during the breakfast half-hour. Those who wish for a religious service during breakfast-time have a room allotted them by the firm, and the fifty men who were present on this particular morning appeared to enjoy their meal a great deal more by this wholesome addition. First prayer is offered, then the discourse, and then a hymn from *Sacred Songs and Solos*. After this dual feast labour is sweeter, and a wholesome influence exercised upon the employés (nearly 2000) engaged on these works.

Gawin Kirkham.

YOUNG WORKWOMEN IN THE CITY.

WE have received from Miss L. Backler a copy of some verses that were suggested to her by attending the recent meeting at the Mansion House on behalf of Mrs. Fisher's Work among City Young Women. We give the following selected stanzas:—

Think, O think of these your sisters,
Oft-times under paid, ill fed;
Toiling from the early morning
Till the stars come out o'erhead.
Going weary from their labour,—
Whither? Ah, our hearts grow sore,
For the tempter and the spoiler
Wait them almost at the door.

Shall they drift to shame and sorrow
While you sit at home, and say,
"I will help them, I will cheer them"?
Yes, but when?—Another day?
Workrooms now are open for you,
Toilers long for you to come;
While they plead Christ pleadeth for them,
And will you alone be dumb?

Give them help for soul and body,
Give them counsel, comfort, care,
As you see them blessed, ennobled,
You their happiness will share.
Sacred service, blessèd labour!
Oh the gladness by and by,
When you meet those toiling sisters
In God's bright eternity.

OBITUARY.

REV. F. WAGSTAFF.

WE regret to record the somewhat sudden death of this minister, at Binfield, near Bracknell, Berks. He held pastorates at Dawlish, Wednesbury, and Epping, but was at length compelled to retire by reason of his prolonged ill-health. It was hoped that relief from the charge of a church would extend his life, and to that end he retired to Binfield with the view of engaging in quiet literary work.

REV. DR. LEASK.

This well-known and honoured minister lately died from congestion of the lungs, at his residence in Dalston. He was pastor of Maberly Congregational Church, Balls-Pond-road, Kingsland, and was well known as an able theologian and Biblical scholar. A testimonial in recognition of his services was started some few months ago, but like his neighbour, Dr. Aveling, he passed away before he could receive it. The funeral took place at Abney-park Cemetery.

CHILDREN'S BOOKS.—We confess to a serious doubt whether the average child's book of the present day does not foster a love for fiction pure and simple. A glance even at a Sunday-school library in too many cases shows an enormous proportion of books in which the story, with its more or less romantic and exciting incidents, is all in all. A thin veneer of religious sentiment is made to cover the lack of literary beauty, and the young reader gains absolutely nothing beyond the passing gratification derived from fiction.—*Literary World.*

THE GOSPEL IN SPAIN.

DEAR SIR,—In The Christian of October 23, it was stated that "A new opening has presented itself in Pontevedra, through the efforts of a Christian couple who have gone there to labour on their own account." We began the work in Pontevedra some four and a half years ago, and it is now two and a half years since we left it in charge of a converted Spanish Romish priest, who was brought to Christ during our stay in that town. Our friend is still there, and no one besides has ever gone to labour in that capital, as stated in the above quotation. We have thought it well to make this correction, as we have been written to about the matter, and also in case that any of our friends who have kindly helped in that work should have been misled by the error. Yours in Christ Jesus,

Calle del Sol, Marin, Thomas Blamire.
Pontevedra, Spain, Nov. 4.

THE NEWPORT MISSION.

THE crowning service of the Mission was the gathering of men on Sunday afternoon, November 9. The very large church was crowded to its utmost capacity with men only—perhaps there may have been nearly 2000 present. The Lord gave the word, and it was a sight to do one's heart good to see the men flocking up to the communion rails afterwards.

The evening service was a season of blessing never to be forgotten by those who witnessed it. Long before service time the church was crowded to excess, and hundreds had to go away without being able to find admission. The after-meeting which followed crowded the floor of the church and overflowed into the gallery. After an earnest address upon the importance of immediate decision, the anxious were invited together round the communion rails. In a few moments they were filled, to be re-filled afterwards over and over again, until perhaps a hundred persons may have been spoken with and pointed to the Saviour, most of whom seemed to go on their way rejoicing.

On Monday the closing services were held. There was a large attendance in the morning, and in the afternoon a goodly number gathered together for a "quiet hour"—a season of meditation, of confession, and fresh consecration to God. Many felt this to be a very useful and searching time.

The church was crowded again to its utmost capacity at the closing service, when after listening to words of practical counsel from Mr. Aitken's lips, and to a last stirring appeal to those who were "left behind," still unsaved, nearly 600 communicants gathered round the Lord's table. Thus an ever-memorable season of blessing came to an end, leaving the Lord's servants at Newport very full of joy at the many victories that Divine grace has won. The offerings throughout the closing day were on behalf of the Church Parochial Mission Society, and amounted to £33.

On the Sunday the Vicar (Rev. J. T. Wrenford) offered a very touching tribute to the work of the Mission preacher's father in that town thirteen years ago, and invited the congregation to join in the personal testimonial now being raised to that venerable servant of God in the endowment of his old parish of Pendeen, a suggestion that was very liberally responded to.

Mr. Aitken has arranged to postpone his visit to All Saints', South Lambeth, as it is hoped that additional premises shortly to be erected there will render the work much more effective in a twelvemonth's time.

HOSPITAL AT CAIRO.—This hospital, founded in 1881 by English, American, German, and Swiss colonists in Cairo, is expected soon to be opened. The German and Swiss nationalities have done their full share toward furnishing the necessary funds for payment of the building; and the Committee now make a further appeal to their English and American friends to supply the lack. After being established, it is expected to be self-supporting. Help may be sent to the Imperial Ottoman Bank, 26, Throgmorton-street, E.C.

FRIENDLESS AND FALLEN.

AN Autumnal Conference of Workers connected with the London Female Preventive and Reformatory Institution was held at Exeter Hall, on Tuesday week. The objects contemplated were the promotion of friendly intercourse between voluntary workers engaged in the various branches of this work; to confer as to the best means of extending its usefulness.

The Council-room was well filled at the afternoon meeting by ladies, the only gentlemen present being members of the Committee and of the Press. Mrs. F. A. Bevan, who presided, said the great secret of success and blessing was to recognise the constant presence of Christ with them. Mr. Thomas made a brief statement, showing that there are 112 voluntary workers, and that 140 services and classes are held every month. The special need at the present time was workers.

Mrs. Percy Bunting read an excellent paper, in which she touched on the disadvantages under which many girls are reared, and thrust at an early age into circumstances of overwhelming temptation. The great majority of fallen girls are friendless or orphans. They have often been driven to evil by a process of hardship. Harsh and unkind treatment by mistresses has often done it. Many girls are driven from home through unfeeling parents. "We are glad we have got no mothers," said two poor girls once, "we shall get on better now." We must visit the girls at their homes; also provide for them week-evening classes, and counsel and encourage them to a better life. Many of them stand about the streets in the evening, not because they want to go to the bad, but because they have nothing particular to do, and nowhere to go. Kind treatment, after they have once strayed, will often restore them.

The meeting having been thrown open for discussion, an interesting hour was spent. Miss Varney urged more looking after servants, better provision and oversight relative to their Sunday afternoons. A lady strongly recommended in cases of young mothers the adoption of every possible means to keep up the mother's love to the babe as the best preventive of further evil. In one case she met for prayer with the poor mother every week to pray that the dear child might be saved. Several ladies present who had themselves taken such poor girls into service spoke favourably of their behaviour. One lady had received five, of whom four were brought to Christ.

Mr. Thomas said: When the restraints of the Home are removed, there is sometimes a strange rebound, but when again they return to the Home after the relapse, there is a large amount of sobriety, and many are thoroughly reclaimed. Much supervision is required after they leave us, as very few of them have homes in London. Most fallen girls have been either orphans, or neglected ones, or have been placed in extraordinary temptation.

Mrs. Bevan, remarking on the character of the Homes, said she thought many of them were too tight-laced. Some were more like prisons than homes. One or two had refused to enter because of the excessive and intolerable dullness; and some had even expressed their preference for a prison.

Mrs. Bunting asked for volunteer ladies who would come and conduct meetings, readings—Bible and educational—in the Homes. Much damage was done to the poor girls by mistresses telling others where they took them from. On this point Mr. Thomas said he would certainly not think it right to deceive respectable householders on this matter. At the same time there was no need to inform a second mistress that the girl was formerly in a Home, unless circumstances demanded it.

At the evening Conference, presided over by Mr. R. Scott, Mr. A. W. Ireton read an able and instructive paper on the necessity of presenting Christ as the only Saviour from this evil. He very aptly illustrated the subject by reference to the action of our Lord in cases that came before Him. The conversation that followed was sustained with marked vigour. The question of Temperance was urged by many as lying at the root of progress in the work of rescue and prevention. The need of more female lodging-houses was referred to. One lady said the poor women often came to her, when she gave them supper and enough money to pay for a night's lodging. During the present year she had taken 107 pledges. Rev. J. W. Horsley said that Home was doomed to failure where total abstinence did not prevail. The work of rescue must extend to the young *men* if it is to succeed. They must be taught to *be* men, and to cultivate a manhood that will rise against the degradation of womanhood. It was contended by some of the speakers that much more might be done in the suppression of places of evil resort. The law was clear, and only needed enforcement.

Before the Conference dispersed Mr. Thomas reminded the friends of the pressing needs of the Institution which he so zealously and effectually superintends. £1500 he said would be needed to cover the expenses of the work up to Christmas.

SERMON-LANE MISSION.

THE sixteenth anniversary of this Mission was held on Tuesday evening, November 4, at the Hall in Liverpool-road, N. The chair was occupied by the esteemed President of the Mission, Mr. W. D. Lewis, and addresses were given by several well-known friends of the work.

Owing to the enforced absence of the worthy superintendent, Mr. G. Fuller, through serious illness, no official report was presented, but an outline of the general work of the Mission was given. From this it appears that under the blessing of God every department of the good work is in a healthy and flourishing condition. During the past year the congregations have been as large as ever. The Hall on Sunday evenings is packed to its utmost capacity. The great interest manifested in the services gives good hope of much blessing. Indeed this is already evidenced in the fact that during the year many have been converted to God. A Christian band of working men and women numbering over thirty meet once a week, and arrange to visit the homes of the people in the neighbourhood, preaching to them the Gospel, helping the needy, and reclaiming the wanderers. During the year they have given away about 9000 tracts and religious publications.

The winter is always an anxious and trying time for the conductors of this and all other Missions established in the midst of the poor, whose earnings are at all times uncertain, but especially so in the winter. The friends feel called upon to do their utmost to meet the wants of those around them. They give a free breakfast every Sunday morning, and soup twice a week. To carry these Christ-like efforts to a successful issue, the prayers and helpful sympathy of God's children are earnestly asked for. Mr. Fuller, 54 Liverpool-road, Islington, will thankfully acknowledge such assistance.

Y.W.C.A.—The Conference lately held was at Southampton, and not at Bournemouth, as stated in a portion of our last issue.

POOR CHILDREN IN CLERKENWELL.—I have been a worker for God in my humble way for thirty years in the centre of the Metropolis, but I think I never heard of such deep and wide-spread distress among little children as at present. The report of the medical officer of health for Clerkenwell, just issued, states that "30 per cent. of the parents of this parish are out of work, and that 40 per cent. of the children are sent to school without breakfast or dinner." We have recommenced our "Halfpenny dinners to poor children." 350 crowded into our Mission premises on the first day, and quite 150 had to be sent empty away. The scene will not soon be forgotten by me. Do send us help to continue these dinners to the little ones, we pray you in the name of Him who said, "Give ye them to eat."—Yours in the Lord Jesus,

William Catlin.

17, *Claremont-square, Pentonville, N.*

DR. BARNARDO'S WELCOME HOME.

THE large new Hall of the "Edinburgh Castle" was densely crowded in every part on Monday, Nov. 10, to give a welcome home to Dr. Barnardo, after an absence of four months in Canada and the States.

The meeting was presided over by Mr. Samuel Gurney Sheppard, the chairman of the "Homes." After a few hearty words of welcome, he made way for Dr. Barnardo, who spoke for nearly two hours. The audience showed the deepest and most sustained interest. It is impossible for us to devote sufficient space to the address, which would fill several pages. We can only furnish a very brief *résumé* of the principal points. Beginning with his departure, on July 17, from Liverpool, on board the *Parisian*, Dr. Barnardo took occasion to refer to the quality of emigrants likely to be successful in Canada, by describing some of those whose acquaintance he made in the steerage of that vessel. Again and again he forcibly reminded his hearers that emigrants, to succeed, should be "picked" men, industrious, temperate, frugal. The lazy, the idle, the dissolute, or spendthrift, would only come to starvation and misery, whilst those accustomed only to the counting-house would fare but little better. He paid a tribute of hearty commendation to some emigrants sent out by Lady Hobart's Committee (Sydney-street, Mile-end, E.), and said among them he found as good specimens of the would-be emigrant as could be desired. He was also specially hearty in approval of fifty boys brought over by Mr. Fegan, who was on board the same ship.

Naturally the speaker dwelt for the most part upon the Canadian aspect of his own work, but glimpses were also given of Canadian life generally, of the people, their habits and customs, their prejudices and mode of government. In the North-west, as well as in Ontario, Dr. Barnardo said he had been brought in contact with many of the Indians, and he greatly interested his audience by some description of their mode of life, their personal appearance, their religious views and feelings, and the most striking features of their character. Articles of dress, trophies, and photographs obtained when in the North-west were exhibited.

Returning to his own work, he described his new home at Peterborough, Ontario, a charming house accommodating 150 children, in six acres of land, the whole the gift of generous Christian friends, Mr. and Mrs. George A. Cox, of Peterborough. This house had been for the most part furnished through the liberality of kind friends in the district. A very hearty goodwill and a kind, generous spirit have been evinced from the first by all denominations and persons in every rank in life in the town.

A very large part of Dr. Barnardo's time in Canada was spent in visiting from house to house children who had been placed out with farmers, ministers of the Gospel, private people and others, either as servants or to be adopted as members of the families into which they had entered. It was impossible, while he spoke and gave illustration after illustration, not to appreciate the immense advantages which such a mode of emigration presents to children of the poorest and most destitute class, if only they have been carefully trained into habits of obedience, industry, and morality before being sent out. The widespread adoption of total abstinence principles throughout Canada was set forth in colours which only one who had lived and worked in East London, amid the evils produced by intemperance, could depict. The exquisite climate on the one hand, and the deep-toned piety and prevalence of family religion on the other, were also fully referred to.

Then came an account of the Doctor's journey to the far North-west, right into British Columbia, through the Rocky Mountains, in search of a location where the future industrial farm for older youths is to be placed. Though we were told a great deal about the North-west, about the quality of the land in some places, and the requirements for a successful farmer, it was observable that the speaker preserved a discreet silence as to the exact locality upon which he had himself fixed. No doubt there were good reasons for this, especially as we learned that the negotiations were not yet fully concluded. It transpired, however, in the course of the evening that about 4800 acres had been chosen in a very favourable position, and that it was hoped Dr. Barnardo would shortly be in a position to make a fuller statement on the subject.

The address was varied by the recital of incidents, many of them of thrilling interest, illustrating different points; so that when the hand of the clock pointed to ten the speaker found he had not really done much more than touch the fringe of his subject! Nevertheless, he thought it prudent to stop then, and to promise that on an early occasion he would resume where he left off. A hymn of praise, words of prayer, and the benediction closed a meeting which seemed to possess very great attractions for the auditors.

TRANSFORMATIONS AT HOXTON HALL.

AN article on "Tea and Testimony at Hoxton Hall" appeared not long since in our columns. The results of the meeting, says the *Gospel Temperance Monthly*, will enhance the interest in an assembly which was unique in its character. A slip was given to each invited to the festival, with the view of eliciting the following information: When was the pledge signed; how much, previous to signing, they had spent on drink; what comforts had followed the signing of the pledge. The results are here recorded:—

In a poor locality the average expenditure on drink is seen to be about 10s. per week. And how easily is 10s. spent on drink! Some, however, have spent very little, and their motive in signing the pledge seems to have been to rescue others. For example, a woman writes, 1d. per week, *but an uncle saved!* But much more than a penny a week is spent; 10s., 12s., 20s., and even more. One harmonious note reaches us from the papers, "Home!" what an unspeakable difference! *No* Home—to Home! One speaks of moving from a "back" room to a "front." Another of £5 saved and "happiness at home." Another: "Landlord gets his rent," a note of independence! Many others in allusion to the benefit say, "everything." "When I came to Hoxton Hall," says another, "I had been for nineteen years a backslider. Thank God, I am now restored." Many have joined the Phœnix Order, which makes provision in case of sickness or death. "Comforts at home too numerous to mention." So goes forward this gladsome chronicle. An infinite pathos, a morning of joy, darkness past. Hope, health, home, happiness. Surely Hoxton Hall has not existed in vain!

STANSTEAD ABBOTS, HERTS.—Four addresses, two to women and two to men, were delivered on the subject of Social Purity, in the above village on November 10 and 11, by Mrs. Bradley, of Ealing. These meetings have been the means of drawing the attention of a number of persons, especially young people, to this most important subject. The addresses were eminently fitted to give true views on the matter. A feeling of deep solemnity pervaded all the meetings, and it is believed real good has been done.

RESCUE WORK AT PLYMOUTH—In connection with the Midnight Meeting Movement, the Central Hall at Plymouth was occupied on Tuesday week by a large number of those whom the movement is specially designed to benefit. The following morning between fifty and sixty women came to a breakfast prepared for them. Many were deeply impressed by the earnest addresses they listened to; some were restored to their friends, and others removed to the refuge. Every means were used at the night meeting and that of the morning to induce those attending to return to a life of propriety and virtue. The Mission is to be extended to Devonport.

MESSRS. MOODY AND SANKEY.

THESE evangelists are now busy holding Christian Conventions in various places, with the view of stirring up the zeal of the churches to special effort during the winter. A newspaper report has reached us of the last of three days' meetings at Worcester, Mass. In discussing the question of "Revivals," one pastor said the presence of so many at the meetings indicated that a revival was already in progress. Mr. Moody said there was no place for conversions in many of the morning services. He believed they were on the eve of one of the greatest revivals ever known.

In the same paper we observe it is noted that the Worcester Y.M.C.A. was actively co-operating in the work of the Convention. Over one hundred members had joined the Association during the previous ten days.

A correspondent of *The Central Presbyterian*, writing from Boston, with respect to Messrs. Moody and Sankey's recent Convention in that city, says that to see the great throng of people that begged for admission to Tremont Temple, and had to be turned away for want of room, showed that nothing stirs the heart of the public more profoundly than the religious sentiment. The writer quotes some of Mr. Moody's closing exhortations to active effort. "He wanted everyone present to take a child out of the gutter and care for him. It would only cost seventy dollars a year to save one of these little outcasts; a good deal better to spend the money in that way than in keeping poodle dogs."

Conventions are announced to be held during this month at Troy, Albany, Utica, Rome, Syracuse, Rochester, Buffalo, Elmira, all in the State of New York, and Detroit, Michigan.

AN AWAKENING IN LYONS.

DEAR SIR,—I intended giving some interesting particulars of a fortnight's evangelistic work shared in during the second half of September, among the hills and vineyards round Lausanne. These, however, must give way to what is more recent, and of vital interest, viz., the fact that we are in the midst of a spiritual awakening in Lyons. In the Cevennes there is also at present a work of revival, the result of the living faith and untiring energy of one man, now, alas, in broken health, and removed to another locality. But that work goes on, and will now broaden and deepen through the instrumentality and ministration of those much-loved friends, Monsieur and Madame De Watteville.

The movement in Lyons seemed to commence in very remarkable circumstances, just a month ago, and there have been conversions ever since. These belong to various classes. The evidences of the work of the Holy Spirit are increasingly multiplied. A few days ago a single meeting was held at Villefranche, and at once evidences were given of the presence of converting power. It is the old story of the great things the Lord is waiting to do for his people from the moment that even "two or three" are of "one mind and one accord." We have hardly got one of the largest and finest *salles* in France opened when it is filled to overflowing, and is quite too small for the people who will come.

We have now the firstfruits of the blessing. Never before on the Plains of Burgundy have such things been seen as are now passing, by God's grace, around us.—Yours faithfully,

A. S. D. Colquhoun.

172, *Cours Lafayette, Lyons,*
November 10.

MRS. YEOLAND.—This earnest lady evangelist, who has met with much success in her labours in different parts of the country, is at present desiring a field of service, either in preaching or visitation. In a recent letter, Mr. C. H. Spurgeon says of her: "I have known and esteemed Mrs. Yeoland for many years, and I can bear witness that she is thoroughly earnest in her work for winning souls, and has been successful in her endeavours. I only wish that many ministers were half as earnest as she is." Mrs. Yeoland's address is Mornington House, Clapham-road, S.W.

SHOP GIRLS IN PARIS.

IN a recent issue of the *New York Observer* there appears an excellent account of Christian work in Paris, from the pen of a correspondent in that city. We extract the following particulars in reference to an effort that is not so familiar to our readers as it deserves to be:—

"One of the most unique of the Missions of Christian women is one which has been inaugurated by the faith and devotion of Miss Atterbury, of New York. It has a field all its own, and one which promises a rich harvest.

"The beautiful stores and shops in Paris are full of women who are working for two or three francs a day at the best, who have poor homes, or none, and who, when left to themselves, are without any place where they can have comfort or quiet. In the winter season many of them, nearly all, must go to desolate rooms without a fire, and must brave the desolateness within, or must seek the life with the influences, temptations, and snares without. If they are lost, they alone are not lost. If they may be saved, there is no arithmetic with rules enough to compute what is involved in their salvation.

"With these conditions before us we may be prepared to meet on the side of sympathy this work among the shop girls of Paris. The Home for Shop Girls and Mesdemoiselles is in Rue Jean Jacques Rousseau, and is under the constant care of a devoted and experienced matron. It is open every day and evening. It has a reading-room and a pleasant fireplace in winter, with the attractions of simple comfort. It has its classes in English for those who wish to learn it, and mental and moral stimulants, in various forms, to self-exertion. It has services on Sunday, and classes in singing. It provides Christian entertainments in the way of concerts and the like, which are furnished by those who are willing to contribute with their attainments.

"The responsible originator of this good work, which has had a very successful and hopeful trial of a year, has so far raised nearly all of the funds for this personally, and chiefly from New York. She is nobly and ably supported by devoted and gifted Christian women in Paris, both Parisian and American, who are doing a work of great blessedness. In this they have the counsel and sympathy of a committee of French pastors and laymen. I have had occasion frequently to look into this Home and to observe this work, and have been deeply gratified with the fact that an evident want is being met, and with a grateful appreciation on the part of those for whom this Gospel Mission is organised. The religious services are well attended, the classes are diligent, and the Christian women, who began in fear and trembling, are encouraged in their earnestness. We cannot say whereunto this charity may grow. It may be the beginning of many which shall in the future days become a kind of Young Women's Christian Association in Paris.

"Miss Atterbury should have ample help from those who would do good service among their less favoured sisters, where religious influences are so few, and religious education has been so poor, and dangers are so thick, and hopeful reward seems so fully assured."

BIBLE CLASSES AND THE SPUR OF EXAMINATION.—The Bible-class for young men conducted by Dr. Whyte, of Free St. George's, Edinburgh, was opened on Sunday week, when the area of the church was all but filled. In indicating the line of study, Dr. Whyte said the habits of fidelity, punctuality, and study, created and developed by such work as theirs, there was simply no human way of measuring. It had fruits that were incalculable. He was anxious that his class should enter upon their study with a view to the competition, because when they knew they would not be examined they were apt, unless they felt a passion for study in their own bosoms, to fold their hands and take it easy. By means of class honours the idle man in them was stirred up by the ambitious man in them; and one advantage of examination was that it imparted exactitude to study. He had himself found in student days the benefit of the spur of examination.—*Christian Leader.*

THEATRE MISSION, CAMBRIDGE.

SELDOM, perhaps, has a nest of corruption been more completely broken into than when the Theatre Royal, Barnwell, was converted into a Mission building. Situated on the main Newmarket-road, on the outskirts of the town, and surrounded by a labyrinth of smaller streets and alleys, the opportunities afforded for evil were simply unlimited. But in the midst of the darkness a bright light suddenly shone, and in a short time the character of the place was entirely changed. Week by week large gatherings have listened to the glad sound of the Gospel, to the salvation of their souls; and the workers and friends have met every year to thank God and take courage for another season of work.

The sixth of these annual gatherings was held on Tuesday, the 11th inst., when a large number partook of a hearty tea. This was followed by a public meeting, attended to overflowing.

The chair was taken by Rev. J. Delme-Radcliffe, who is the successor of Rev. Henry Trotter to the vicarage of the parish in which the work is carried on.

The Secretary, Mr. W. K. Vawser, who has laboured unceasingly for the Mission since its commencement, made some encouraging statements, showing that the interest had been undiminished, and they were able to commence the new year free of debt. He spoke very warmly of the help which the Evangelisation Society had given in providing preachers during the University vacations, and a special collection was made on its behalf. In conclusion, he offered a hearty welcome to the Vicar, and thanked him for his promise to take one of the services at an early date. Those who know the suspicion with which all work outside the control of the Church is regarded at University centres will rejoice when any attempt is made to break down such an unreasonable barrier. Letters were read from Mr. Charrington and several local ministers, expressing their regret at being unavoidably absent.

The Chairman said he was very glad of this opportunity to express his gratitude for the welcome accorded to him. Shortly after entering upon his duties he had received a letter from Mr. Vawser, assuring him of the good feeling of those who attended the theatre services. It is always pleasant, he said, in coming from an old sphere into a new, to have such cordial greetings. Though I am working at Christ Church, and you here, yet we are all on the same journey, and labouring for the same Master; and, therefore, I trust we shall be able to work together. What a change has come over Barnwell since I was here fourteen years ago. Instead of nonsense being talked on these boards, people are happy to listen to the Gospel of Christ. There has been a change in many hearts, too, since then. I do not go about my parish without hearing people say, "I go to the theatre because I got blessing there." The Gospel has a glorious transforming power, and by it all these changes have been brought about.

Rev. J. P. Campbell, Baptist minister, said he had known Mr. Radcliffe's three predecessors, and had loved them all. He had laboured fraternally and gladly with them, and was sure that such unity would greatly further the cause of Christ. He, too, had seen the fruit of the Mission in various parts of the town where he constantly visited, and heartily wished the labourers God-speed.

After prayer by Rev. M. Munro, Mr. G. E. Morgan, in a few words specially to young men, said that in his three years' work amongst public-houses, he had seen boys growing up into young men, and youths developing into manhood, who had at the end of that period acquired a taste for drink which they had not known at the beginning. There were some of them present, and he besought them to yield the best years of their lives to their Redeemer who had bought them. These anniversaries remind us of the rapidity with which year after year passes by; hence the importance of serving the Lord in the days of our youth.

Mr. J. A. Brown, of Norwich, in a racy and telling speech, urged that cheerfulness and brightness should always accompany earnestness. He believed the influence of tea-meetings was good, because they were always conducive to happiness and good temper. He had seen a good deal of Christianity as a reforming as well as a transforming power. It made a man improve his home, and tidily dress his wife and children, and this always tended to happiness. He believed that "Rejoice in the Lord alway" was as much a command as "Thou shalt love the Lord thy God with all thine heart." We should let the world see that at all times, in trial or comfort, we have a Divine Helper in whom we can rejoice.

Rev. W. R. Mowll (Church of England), London, who is always heartily received on these occasions, said he recognised many whom he had known in the devil's service. He gave a touching account of how he took the pledge eight years ago. He was endeavouring to persuade a navvy to abstain, but received the reply, "It's all very well for you to come and talk to me, but how do I know that you don't enjoy yourself with your wine when you are in college?" He at once decided to remove such a stumbling-block from his brother's way. His address bristled with striking incidents which he had met with in his work. He urged working men not to let go their Day of Rest. "Watch over it," he said. "See that it is not snatched away from you. It is your birthright, and if you allow it to slip through your fingers you will never get it back. Keep on the alert for every opportunity of making its security the more certain."

It was ten o'clock when the meeting terminated, which was characterised as the "best Anniversary the Mission had seen."

CARING FOR THE CHILDREN.

A PUBLIC meeting on behalf of the Cottage Home for little Children, Kingstown, Co. Dublin, was held on November 8, in Monkstown Schoolhouse, presided over by the Recorder of Dublin. Prayer was offered by the Rev. G. Mahaffy. Professor Barrett explained the objects of this almost unique charity, which, by admitting children from ten days old to six years, enables many mothers to earn their living honourably. The children of married parents only are admitted, and when either one or both parents are living, help is given by them towards the support of their children. Thus, on the death or sickness of a mother, the little children are taken care of while the father is at work; or the mother, on the death of her husband, is enabled to go to service, and to support herself, whilst helping to support her children.

Canon Staveley, Rev. W. E. Burroughs, Rev. J. S. Bird, Dr. MacDowel Cosgrave, Dr. W. G. Smith and others, spoke in support of the Home. The testimonies of the medical men were especially valuable, in showing the need of such a home to prevent the terribly high infant mortality that prevails in towns, largely owing to the neglect of young children put out to nurse. The hon. secretary of the Home is Miss Barrett, 6, De Vesci-terrace, Kingstown, co. Dublin, who will gladly give reports or further information.

UNITED PRESBYTERIAN MISSION IN EGYPT—The Report of this Mission for the past year says:—"The disturbed political state of the country has not seriously hindered its progress; indeed, in some departments a great revival was working simultaneously with the depression of commerce, and many conversions were the result. Among the Moslems there is an onward movement, and a number of them have embraced Christianity. In the Congregational schools there is a great falling-off through inability of the Mission to pay adequate salaries to teachers. On this account, all the schools in Upper Thebaid are now closed. But the boarding and training schools progress and increase. The house-visitation, or zenana work, only pines for lack of more labourers."

EVENINGS AT THE Y.M.C.A.

186, ALDERSGATE-STREET, E.C.

DR. MONRO GIBSON LECTURES.

THE second lecture of the series was certainly not a whit behind the first in interest and worth. The audience was not quite so large. It was the evening of Lord Mayor's day, and that fearful and wonderful institution, the Lord Mayor's Show, seems for the nonce to turn the City world upside down. If there were any young men who preferred the glamour and gruesome humours of the streets to Dr. Gibson's lecture, one can only pity them, and pray they may have given to them a better mind.

The lesson of the lecture was the misery of a self-contained and selfish life. Towards the close of it, Dr. Gibson rather posed his audience by asking if they knew what were the recorded words repeated by our Saviour oftener than any others. Without pausing for a reply—which most probably he would not have got—he told us. They are given in the Gospels in varied phraseology; perhaps the version in John's Gospel is as striking as any: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." Such was the experience of the man who speaks in Ecclesiastes. Having recapitulated a little, and referred to the pessimistic and materialistic views of "the sceptic preacher" in the earlier stages of his life, the lecturer said it would be well to notice how he had been living before he reached these conclusions. "I gave my heart to know wisdom. . . . I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure. . . . I sought in mine heart to give myself unto wine, . . . and to lay hold on folly." Was that a likely course to take in order to find out the truth? "Yet acquainting mine heart with wisdom." Oh, of course! So it is with every poor drunkard. They all begin in a very wise and moderate way, as they think. How they end is a different question. Let me advise every young man not to give himself to wine, if he would acquaint his heart with wisdom. When you give yourself to wine you have to leave wisdom behind you. This man goes on to say that he got to himself houses, and vineyards, and gardens, and orchards, and fruit trees, and servants, and maidens, and cattle, and silver, and gold, and singers and musical instruments of all sorts. In fact, he got as much magnificence about him as we have seen in the streets of London to-day. He indulged in everything that could minister to self-gratification—some of them innocent enough, and some of them perhaps not all innocent; but it was all for self. Happy man! surely. Nay, verily. He is honest enough to tell us he was not happy. *It is not possible for a man who lives a selfish life to be happy.* (This sentiment was greeted with a hearty cheer, which the lecturer said he was glad to hear.)

Having developed this point, he passed on to enquire how the man had been living in the days immediately before the close of the book. There is evidence of a growing disposition to think less of himself and more of others. "I returned and considered all the oppressions that are done under the sun." He finds no comfort in that, but he goes on to works of active beneficence, as the only kind of life that has any real satisfaction in it. In chapter xi. we find him saying, "Cast thy bread upon the waters." A wonderful difference! Before, it was: "I made me this and that and the other; I got me all delights;" it was all gathering and getting. Now it is not *gather*, but *cast*. Ah, yes! Casting bread, even though it be upon the waters, is far better than the gathering of silver and gold. Now it is not *get*, but *give*. He began with Number One; unfortunately a good many are inclined to end there. But by-and-by he gets to number two, and presently he advances to numbers seven and eight. "Give a portion to seven and also to eight." These figures mean more than we might think. I do not think they are used for purposes of restriction. "Seven" is the number of perfection. "Eight" is put in to show that it is better to err by excess than by defect. He seems to get wider and wider in his views. He actually suggests that it is a good thing to keep on sowing the seed, in all kinds of places, even though there be no certain prospect of return. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper this or that, or whether they both shall be alike good." In former times he would have said they would be alike bad; now it is the very opposite. He is done with vain agnostic speculations; he begins to act. There is much in that. Many are in difficulty and despondency because of such speculations. If they would do the first duty required of them—fear God and keep his commandments—the darkness would soon disappear.

In the closing portion of the lecture, which was a further development of the theme, Dr. Gibson quoted some very striking and appropriate stanzas from Mr. Robert Browning's poems. At the close he read selections from Tennyson's "Palace of Art," the teaching of which is remarkably parallel with the drift of the lecture. It all comes to this, said the Doctor, if you live a low life, you will have a low creed. If you live to eat, all of life that is worth talking about will be done when you are done eating. If you live to love, then life will never be done. Live to spend and be spent in the service of God and your generation, and your life will only be blossoming into eternal loveliness. On the other hand, the man who lives a sensuous and selfish life is only passing into the outer darkness. God help us to lose our life—the life of doubt and darkness—and to find the life of love, and faith, and glorious hope.

DR. R. ANDERSON ON DANIEL.

What bids fair to be a most instructive series of prophetic studies on the Book of Daniel, by Dr. Robert Anderson, began last Thursday evening. The goodly attendance of young men was an encouraging token of the interest now felt in the subject of prophecy. The address on this occasion was introductory, consisting of a brief but masterly outline of the events in the history of the chosen people up to the time of Nebuchadnezzar's vision. The circumstances of Daniel's position at the Babylonish court were recited, and the lessons to be learned from his faithful adherence to the law of God pressed home.

We have not space for a detailed report, but would counsel young men to attend these Thursday evening lectures. The real subject of the course will be entered on at the second lecture, this evening, so that those who were not present last week may still join in the study, without any serious disadvantage.

Requests for Praise and Prayer.

PRAISE.—For souls saved in connection with a Gospel service.——For partial recovery to health of a sister in Christ, for whom prayer was asked.——For family blessings received in the conversion of children of the writer.——For blessing given with the re-opened Oxford Music Hall services on Sunday evenings this month. Young men in West-end houses of business and others have been brought to God.——For three children restored to health.—For blessing received through Gospel services held by Mr. J. A. Vicary at Nottingham and Sunderland.

PRAYER.—For services to be conducted by J. P. Gibbens, at Hazelbury Plucknett.——For the conversion of a father and brother.——For one who has a desire to devote his life to the service of Christ, that the Lord will open out the way before him.——For blessing on a Mission to Women in connection with the Y.W.C.A., to be held in some North of Ireland parishes, from Nov. 20 to 26.——For Gospel services being held at Stapleton-road Congregational Church, Bristol, by Mr. Opie Rodway and others.——For blessing on a Gospel Mission by J. A. Vicary at Reading.——For one in great anxiety of mind.——For Gospel meetings at Frodsham.

THE CHOLERA IN ITALY.

DEAR SIR,—The cholera here has gone, and there are only three patients to-day (Oct. 9) in the Lazaretto. The runaways are pouring in. It is said that 18,000 left the city the first two days of outbreak, and nearly 25,000 left before the troops were sent to surround the city; after that, up to a week ago, no one could leave, but anyone could come in. The number of dead up till now is 752.

The citizens of Spezia have behaved nobly. The Mayor was away when the plague broke out. He came back and personally attended to the sick, hand to hand with the two evangelical ministers. The Mayor, Sig. Raffaello de Nobile, was a staunch Catholic, but in that hour of calamity religious walls fell down. He took the cholera and died in a few hours. One of the aldermen was at once elected in his place, and he has worked with the same zeal as his predecessor. He has favoured our cause very much.

The authorities here are quite different in their treatment of Protestants to those in any other city. In Genoa, where I was a week, and visited the afflicted families of evangelicals, I found they were excluded from the help of the city, as no one could apply for food or relief without a written certificate, signed by the priest of the parish in which they lived. They had to be totally relieved by the evangelicals, who have behaved well and with much self-denial. In Genoa I was warmly welcomed by Waldensian, Baptist, Chiesa Libera, and by Methodist ministers. The bulk of the well-to-do people have not yet returned from the country seats. The cholera seems to have awakened a spirit of inquiry into Gospel truth. I found it quite easy to broach the subject of religion to anyone, and no difficulty in the way of conversation with private individuals in Genoa, where I gave away a number of Testaments, after having had a talk and called attention to some of the chief verses.

Spezia is blessed with two great workers, Mr. Philipini and Mr. Clarke. Each has about 600 children in their day schools. These have been closed up to this by the authorities, on account of cholera, but re-open next week. The present Mayor has handed over any orphans of Catholic parents that Mr. Clarke and Mr. Philipini would adopt. Mr. Clarke has taken twelve, and has placed them among the families of believers. Mr. Philipini, who has a wife and two children, has taken six into his own house. The priests in the place are rampant, but now helpless. Mr. Philipini has daily to refuse more scholars, for want of room and means. He has taken the six orphans on his own responsibility, and is going to trust to Jesus for means to support them, having only his small pay.

With 1200 in evangelical schools, Spezia's future looks brighter than that of any other Italian city. I prefer, however, to work in the more barren and difficult soil of the South of Italy, where there are much more opposition, ignorance, and superstition. I am leaving for Naples to-night. I ask the prayers of all friends of Italy, for us in foreign fields. Poste Restante, Naples, will be my future address.

Yours in Christian bonds,

E. C. NEWBERY.

DOCK LABOURERS' MISSION.—The first Free Tea for this winter season was lately given at the new branch of the Mission near the Victoria Docks. Some faithful Gospel addresses were given, and great attention prevailed. In the after-meeting four were brought to see their need of salvation, and left the Mission-room professedly rejoicing in Jesus. One poor man before tea had arranged with his wife to take her home some gin, but during the service he was so convinced that drink was ruining him and his wife, that he drew the bottle from his pocket and placed it under the seat. He returned to his home, declaring to his wife that he was a new man. The wife made great sport of him, and declared that he was mad.

Letters to the Editor.

THE WORLD IN THE CHURCH.

Dear Sir,—You have often called attention to unchristian methods of raising funds for religious purposes. Oh, that God's people would witness faithfully against this increasing evil! Surely theatrical entertainments are only promoted by the clergy when the spirit is well-nigh "quenched." But what shall we say to such entertainments, when they can be described as "A Grand Burlesque! 'Blue Beard; or, The Hazard of a Die!'" Now, the story of Blue Beard is a savage story of lust, murder, and revenge, and closes with the death of the impenitent sinner. Will it be believed, that the rector, curate, and communicants of a small country parish are inviting friends to witness their impersonation of Blue Beard, and his godless crew, before scenery painted by the curate, and in dresses supplied by a London theatrical costumier? Is modesty dead, that Christian men and women meet together to burlesque adultery and murder? and fear, that they *pun* upon sin's doom, here and hereafter, describing it as "the hazard of a die?"

The poor little children who are to bear their part in this exhibition may not, indeed, understand its coarser features; but will not the seeds of vanity, display, craving for excitement, be sown that night, to ripen for the harvest of the judgment? Do such clergy believe in a holy God? Do they dread sin? Do they credit the Bible utterances about eternal punishment?

If anything could throw a still more lurid light upon the "Entertainment," placarded in large letters, it would be the fact that twice during the current year children have been rendered motherless by parental unfaithfulness within the parish. The last scandal was not a month old when this "Grand Burlesque" was announced.

"O God, the heathen are come into thine inheritance!" "Help us, O God of our salvation, for the glory of thy Name, and deliver us, and purge away our sins, for thy Name's sake!"

I remain, yours truly, "Sorrow."

A NORWEGIAN PASTOR ON HIS DEFENCE.

Dear Sir,—A Norwegian Dissenter has in The Christian of October 2 mentioned me in a way which is as little according to Christian charity as to the truth. He says: "It seemed to be a strange coincidence that the one clergyman from Norway, who spoke about Christian courage and consistency in Christian life, should be the very one who, a few years ago, for conscience sake, left the Established Church, and, after a very short time, joined her again."

The truth is this: Nine years ago I, for conscience sake, resigned as minister in our State Church, not being able to confirm all children, to absolve all communicants, and to consecrate all marriages. Not until two years later I left the said Church, not for conscience sake, but from not being allowed to preach in the churches (although I never preached churchism, and although I kept close to the Lutheran Creed), and expecting to get more freedom outside the State Church. But I was mistaken, finding little concord among the Dissenters, and being myself, after my separation from the State Church, in every way hindered from working for Christ, and excluded from preaching in public halls, &c. So I was made to understand, that either I had to emigrate or to rejoin the Established Church, if I would continue to preach the Gospel (the Lutheran) at large, not trusting the Free Churchmen, and the Dissenter-law being rather narrow.

Two years later (not a very short while) I, after a hard struggle, rejoined the Church, in which I since then have worked, not as a minister, but as a free evangelist, and, as I hope, not without the blessing of God, preaching every Sabbath in the largest hall in Christiania to about 2000 hearers. Having had trouble both from State Churchmen and from Dissenters, I very often have felt my lonely position so difficult that I have been near to being overwhelmed and to giving it up, but the Lord has strengthened me, and has given me some "courage and consistency."

Being requested by the British Committee to give an address about the said Christian quality, I could not decline, although I fully felt my weakness. If the Norwegian Dissenter had known my trials, I am willing to believe that he would not have tried to hold me up to ridicule. I am sure that the British Dissenters do not agree with him, they having a regard for the Christian pioneer's life. In Copenhagen, for example, I had a conversation with Principal Cairns, who fully approved my position. I never, since my separation, have sued for an office in the State Church, but just as little have I been able to join the dissenting congregations—and that "for conscience sake." The Christian life inside those small societies is not in the least better than in the Established Lutheran Church. In Norway we now hope for a future deliverance of the National Church from bondage, as in Scotland; but not so much in the dissenting churches, which in our poor country, with its scattered population, seem to have very little prospects. J. H. Munch.

Christiania, Norway.

DESTITUTE BOYS IN VENICE.

Sir,—When unexpectedly detained in Venice during the winter of 1880-81 I was deeply impressed by the necessity for some effort to rescue, from idleness and vice, some of the many poor boys to be met with in the streets, and to train them to industry, and above all to instruct them in the Word of God.

I applied to Rev. S. Bernatto, one of the pastors of the Evangelical Church in Venice, and with his able assistance I was enabled to commence the work in March, 1881. We began it as a day-school only, with twelve boys, mostly orphans, and utterly neglected and ignorant. We had no means of giving them night accomodation, and although from the first we gave them plenty of wholesome food, we found we could not do any permanent good unless we could provide a dwelling for them. In October, 1881, when Signor Bernatto was looking for such dwelling he found a large disused Roman Catholic Church, with an adjoining house, in which two flats were to be let which were adapted for our purpose. We hired these flats, and the treasurer of the Italian Free Church was enabled to collect the money to buy the church, which was repaired, and opened for the preaching of the Gospel in June, 1882. I mention this as one of the many ways in which it appears that the Lord has made the work of evangelisation and that of the Industrial Home to go on hand in hand; but the need for brevity compels me not to enlarge on this topic.

The Home has been maintained through the Lord's goodness manifested in the kind of contributions of his servants, so that we have now thirty boys who are brought up in "the nurture and admonition of the Lord." They are taught some work whereby they may gain an honest livelihood. We have masters and workshops for shoemaking, carpentering, wood-carving, and printing. Moreover, three boys who are very promising, both as regards Christian character and abilities, are being educated as Protestant schoolmasters. We are now earnestly desirous to buy a house, as the present habitation has some very unhealthy surroundings, and though there have, so far, been in Venice only a few recent cases of cholera, these form a warning that the disease may return at an earlier season next year.

There is now for sale a house peculiarly suitable for our Home, as it is very airy and healthy, and stands in a good-sized garden. This house, which is in good repair, is to be sold (with necessary furniture and garden, and a good well) for £920. Mr. R. C. L. Bevan has most kindly promised £100 as soon as the remainder may be raised, and £50 has been received as the profits of the sale of the Memoir of Captain M. M. Hammond, so that £770 remain to be collected. We are fervently praying that the Lord may dispose the hearts of his people to bestow this sum, if it be according to his will and for his glory. Letters may be addressed to me, care of General Sir Arthur Lawrence, Fox Hills, Chertsey.

Your obedient servant,

Anne Rosa Hammond.

THE LONDON EPISCOPAL MISSION.

As we go to press, the meetings of the Church of England London Mission are being held in the centre and East of London in no less than 164 parishes. Among the missioners are the well-known names of Rev. W. Hay Aitken, Rev. W. Haslam, Canon Hoare, Rev. Gordon Calthrop, Canon Cadman, Rev H. Webb-Peploe, and others. Mid-day addresses are also to be given at St. Andrew's Undershaft, Leadenhall-street, by Mr. Aitken, and at St. Paul's Cathedral, by Canon Furse.

Upwards of 150 clergymen are engaged as missioners, and a constant series of services will be held all the week, from seven o'clock in the morning until eight at night. In addition to many volunteers and the usual lay helpers of the various parishes, the London Diocesan Lay Helpers' Association, the Church of England Working Men's Society, and the Church Penitentiary Society, are supplying quite an army of church workers, and most strenuous efforts will be made to reach and interest the many thousands who are living in the metropolis unattached to any religious body. A house-to-house visitation, from Temple Bar to the East India Docks one way, and from London Bridge to Hackney Downs on the other, is being most energetically carried out; and while the Christian Evidence Society have arranged for a series of lectures at various centres, the Society for the Propagation of the Gospel have contributed no fewer than nine millions of tracts, leaflets, hymns, &c., for gratuitous distribution.

On Saturday, the Bishop of Bedford, at the close of the afternoon service at St. Paul's Cathedral, addressed a few words of counsel and advice to the missioners engaged in the Mission. His lordship reminded them that the great multitude of their hearers would be ignorant of the simplest truths of Christianity, and they must not forget that thousands of the London poor were surrounded by circumstances, produced by poverty and overcrowding, which made even an endeavour to lead pure and Christian lives very difficult. They must teach the people that religion was a thing that should affect their daily lives, and that it was an advantage from a social point of view, as well as hereafter, because it would make their lives brighter, and purer, and happier. There would be many sick persons in the different parishes, and they must be sought out and visited. The Bishop also urged the missioners to devote themselves to Temperance work wherever they could, and he was still more anxious that they should do their utmost to promote purity and to rescue the fallen. One great object of their work should be to leave behind them amongst the men with whom they came into contact a chivalric respect towards the weaker sex, and an earnest desire to lead pure and stainless lives.

ROTHERHITHE.—Mr. T. Eyres, Hon. Secretary of the Children's Evangelistic Mission, completed, on the 7th inst., a ten days' service in connection with the Sunday-school of the Maynard-road Congregational Church, Rotherhithe. About one hundred children and youths professed to yield their hearts to the Lord Jesus. Some of them have been well instructed in the Sunday-school, but there are others who have belonged to no Sunday-school at all.

EAST LONDON TABERNACLE.—On Sunday evening last, Rev. Archibald G. Brown preached his annual sermon to "women only." The Tabernacle was densely crowded with the sisterhood. In order to secure the attendance of the right class, 12,000 tickets had been distributed in the various factories and in the poorest districts. Over 3000 accepted the invitation, and were present. After the first service an after-meeting was held, to which 1200 remained. Long after the crowd had dispersed there were groups of anxious inquirers being pointed to the Saviour. It was the largest gathering of women yet seen at these annual attempts to reach this class. Prayer is asked that many may be truly converted.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—F.T.S. W.P. J.M.P. A.J.B. J.B. G.T.G J.A. A.L.W. H.W. J.O.F. E.J.A. E.G. R.Y. A.C.C. E.E.J. R.N. B.B. D.N. W.H.A. C.M.G. L.W.P. L.J. M.C.W. G.W.B. J.G.G. G.K. A.McP. F.H.B. A.M.G. D.M.L. M.E.H. J.C. J.E. A.S.D.C. F.C. B.H.M.A. R.M.B F.T. C.M. J.G T.S Major L. H.B.B. P.W. L.M. L.H. G.S.M. J.H.S. J.P.H. V.M.S. M.F. S.J.A. T.T.W. G.P. A.M.G. H.F. J.V.S. W.P. M.L. H.J.Y. J.S. P.J.G. J.B.F. J.G.H. Constant Reader. A Minister's Daughter. M.B.G A.S.W. H.B. F.T. H.Y. H.W. E.M.W. G.S. W.T. G.B. T.H.G W.C. N.W. S.H. M.L J.M. M.M. L.M.B L.B. C.R M. C.B. T.J.B. W.M.S. J.T. J.H. L.K.S. S.S.S. H.F. M.R.M. E.S.A. E.H. S.H.W. A.G.B. C.A.G. A.M.B.H. J.H.C. R.R. J.R. G.S.B. T.R. J.T.W. M.A.L.

APPLICANTS FOR TRACTS.—G. Hill, 2, St. Mark's-road, Salisbury; Mrs. T. Loveday, Boreham, Chelmsford, Essex; E. H Lander, 7, Milton-street, Liverpool-road, Patricroft, Manchester; L. Lightbown, Coniston Villa, West High-street, Salford; Mrs. Bishop, 9, Homesdale-road, Archway-road, N.; Mrs. Williams, 5, Prospero road, St. John's road, N.; J. Taylor, 28, Cressy-place, Stepney-green, E.; Mr. Cravells, Paradise-square, Abingdon, Berks; J. Irving, Newbottle, Fence Houses, Durham; J. Hanson, 3, Quarry-hill, Fall-lane, Dewsbury; Mrs. Knowler, Church-street, Chase Town, near Walsall; G. Yerbury, 42, Museum-street, Bloomsbury, W.C.; F. Davey, Jervis-court, Bishops Waltham, Hants; Miss M. Sharp, The Laurels, Paxford, Moreton-in-Marsh; J. Battensly St. Thomas-terrace. Blaydon-on-Tyne; J. Harrogate, 43, Comwell-street, Newcastle-on-Tyne: R Veitch, Lemington-on-Tyne; H J. Hawley, 9, Moat-row, Smithfield, Birmingham; G. H. Lister, North road, Ravensthorpe, near Mirfield, Yorkshire; Miss Hayward, care of Captain Goodfellow, West View, London-road, Newcastle, North Staffordshire; A. Bendall, care of Mr W. Davis, 61, Galway-street, Bath-street, City-road; J. Hall, Armitage-street, Ravensthorpe; T. G. Birch, Seville-square, New Scarboro. Mirfield; T. C. Smith, 11, First-row, Ashington; Miss J. Ashford, 51, Silver-street, Salisbury.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 15, 1884.

*** Donations should be sent by Cheque or P.O Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dock Labourers' Mission—(*Free Meals*) W. W. 5s.; G. W. 5s.; (*Free Lodgings*) J. A. 10s.	1	0	0
Mrs. Ginever's Orphanage—J. R. W.	1	0	0
Jewish Refugees Aid Society—M. J.	0	2	6
Deserted Mothers' Refuge, Great Coram-street—C. R. G. 5s.; Anon. 5s.; O'C. £2; J. W. W. 10s..	3	0	0
Dr. Barnardo's Homes—Cipher, India, £5; Anon. 5s.; O'C. £3; M. J. M. 10s.; R. C. £10 10s.	19	5	0
Mildmay Mission to the Jews—Cipher, India	2	10	0
Friendless and Fallen—Cipher, India	2	10	0
Poor Jews in Jerusalem (*Mr. H. Friedlander*)—H. J. B.	3	11	6
Bristol Orphan Houses—C. L. M. T. £1; (*Missions*) C. L. M. T. £1.	2	0	0
Miss Weston's Work in Royal Navy—C. L. M. T.	1	0	0
Deacon Abraham's Work, Urumiah—T. S.	0	2	6
Ikwezi Lamaci Mission (*Mr. S. Aitchison*)—T. S.	0	2	6
Miss Sharman's Orphans' Home—T. S.	0	5	0
Kensal New Town Mission, 1d. *Dinners*—Gratitude	0	3	0
"*The Bitter Cry*"—(*Children's Boots*) Gratitude	0	3	0
Mr. Archibald Brown's Mission Work—M. O.	0	5	0
George-yard Ragged Schools—M. O. 5s.; G. E. 10s.	0	15	0
Bridge of Hope, Ratcliff—M. O. 5s.; M. R. 5s.; E. F. 5s.	0	15	0
Theatrical Mission—J. B. B.	0	10	0
Midnight Meeting Movement—W. H. £2 16s. 3d.; E. V. £5; A. B. £2	9	16	3
St. Giles' Christian Mission—Anon. 10s.; A. B. £1.	1	10	0
Mr. Fegan's Boys' Homes—O'C.	3	0	0
Distress in Sunderland—O'C. £2; E. T. £1.	3	0	0
Soldiers' Home, 170, *Buckingham Palace-road*—A. S. S.	0	2	0
Home of Industry—G. K.	2	0	0
Cripples' Home, Marylebone—G. K.	0	10	0
China Inland Mission—A Worker, 12s. 6d.; R. C. £10 10s.	11	2	6
Mission Hall, Collier's-rents—S. A. S.	0	5	0
British Society for Propagating the Gospel among the Jews—Children in Aberdeen	0	7	6
London City Mission—R.C.	10	10	0
East London Training Institute—R. C.	10	10	0
Mrs. Fisher's Work among Young Women—T. N. J.	0	10	0
Christmas Letter Mission—T. N. J.	0	10	0
Gratuitous Circulation of THE CHRISTIAN—T. N. J.	0	0	6
	£92	13	9

[ADVERTISEMENTS.]

Thames Church Mission—Friend to Seamen, £5.

Sadler's Wells Theatre Services (*Mr. Catlin*)—H. M. £1.

Cow Cross Mission—Mrs. R. £5; Haig Miller, £1; Dr. S. 10s.; Anon. £5 bank note.

Distress in Sunderland—Mr. J. G. Campbell, Sunderland, acknowledges £20 for the "Lord's Poor" fund, from Anonymous, Edinburgh.

THE widow of the Rev. Edward Nangle is endeavouring under many difficulties to carry on a work among some of the aged poor and young children in the island of Achill. The funds for doing so are more than exhausted. Will friends kindly help? A few knitted or other warm jackets would be gratefully accepted by her poor pensioners. A short statement of her work would be sent to any one desiring it, on application to Mrs. NANGLE, 23, Morehampton-road, Dublin.

Notices of Books, &c.

FAITHFUL WORDS FOR OLD AND YOUNG. *A. Holness.* The annual volume will do good service in the homes of the poor.

THE WELCOME HOUR. *S. W. Partridge & Co.* The annual volume has plenty of engravings, and will prove welcome to all lovers of plain religious reading.

THE PILGRIM'S REST. 1s. *J. E. Hawkins.* The verses clustered together serve as morning and evening texts for each day of the month. Lady Hope furnishes a preface, and coloured illustrations greatly add to the beauty of the little book.

THE WHITE BEAR'S DEN. By A. L. O. E. *Gall & Inglis.* In the guise of a tale, largely founded on fact, Miss Tucker here gives a vivid account of missionary work among the everlasting snows of Labrador, as carried on by the Moravians. It is a story of earnest and self-denying consecration that all young people, especially all young ladies, should read.

THE POETICAL WORKS OF FRANCES RIDLEY HAVERGAL. 2 vols., 12s. *J. Nisbet & Co.* Now that we have in these two goodly books the complete offspring of Miss Havergal's prolific poetic muse, we understand to some extent what a priceless gift of God she was to her generation. Aye, and to many generations yet to come, for we believe the songs she has set agoing will echo and re-echo from human lips and hearts to the end of time. Those who are acquainted only with the strictly religious or evangelistic productions of Miss Havergal's pen will be surprised at the wide scope of her gracious "ministry of song." The commonest object in nature, or the most trivial event in daily life, seems to be transfigured into beauty under the spell of her sacred genius. These outpourings of a loving heart and a gifted intellect may well find an abiding place in the memory and meditation and song service of all who love the Lord she loved so well and served so faithfully.

THE ENGLISH VIA DOLOROSA; or, Glimpses of the History of the Agricultural Labourer. By RICHARD HEATH. 1s. *Marlborough & Co.* This remarkable Tract for the Times deserves a much better setting than it has received, but we hope no one will be deterred from its perusal by the rather unattractive guise in which it appears. As its title indicates, it is an outline sketch of the long and weary path of bondage and oppression that has been trodden during the past few centuries by the tillers of the soil in this "Christian" England of ours. At last the dawn is breaking, and the masses are learning to know and feel their power. The long denied rights of citizenship are almost within their grasp. We can only pray that the power they are soon to wield may be wisely and righteously directed, and that they may be delivered from the temptation to reprisals against the selfishness and tyranny that have so long kept them in shameful servitude. Mr. Heath has been at much pains to set forth in a striking and sympathetic way the sad story of the past. May he be rewarded by finding a great audience that will not only ponder and pray over his sermon, but purpose in their hearts to do something that will hasten the fulness of the coming day.

THINGS WHICH MUST SHORTLY COME TO PASS. By ROBERT E. MATHESON, Barrister-at-Law. *Nisbet & Co.* This book is described as presenting outlines of the Book of Daniel and the Revelation, with explanatory maps and diagrams. It has been the work of years, and has evidently been a study pursued *con amore* by the author. We doubt not that he, like every one else who reads and keeps the things revealed in the Apocalypse, has proved the blessing promised at the beginning of the book; but we believe that the blessing lies in perceiving and being influenced by the principles upon which God governs, and Jesus saves, and the Spirit comforts, rather than in constructing a scheme of fulfilment. It is one of the objections which this school of interpreters makes to the historical system, that the latter requires a knowledge of history which uneducated persons do not possess. But it is certain that it requires a very special kind of education to apprehend the teaching of a book like this; and the study has this disadvantage, that it differs in many points from other schemes, as they do from each other; and all alike have this further disadvantage, that the suggested schemes can only after all be speculation. There are, however, many items of information which cannot but be valuable to every intelligent reader of Daniel and the Revelation.

ALMANACKS. *Life of Faith Almanack*, by Rev. Evan Hopkins (Marshall Brothers, 1d.), contains outline of Bible-readings, in addition to the usual daily texts. *The Believers' Almanack* (Alfred Holness, 1d.) has several instructive brief articles, designed to establish young Christians. *King's Messenger Almanack* (Crouch-end-hill, N.), and *Faithful Words Almanack* (Alfred Holness), are attractive sheet almanacks, 1d. each.

THE UNIQUE GRANDEUR OF THE BIBLE. By Rev. WILLIAM ANDERSON, M.A. *Hatchards.* This work is described as a new plea for an old book, in six chapters, and will be found worthy of careful perusal. It deals effectively with modern destructive criticism, and shows conclusively how firmly the old Book withstands all efforts to shake its truthfulness, or undermine its foundations. For young men who are in danger from sceptical influences and adverse critical studies, the volume will be found very suitable, and, indeed, is admirably adapted for general usefulness.

MESSRS. CASSELL & Co. have commenced the re-issue in monthly parts of *Old and New Edinburgh.* Nothing is more interesting to the student of history than the record of the rise and development of our leading cities, and we trust many new and young readers will be found for this very complete and attractive work.

Among the "Illustrated Volumes for Children and Young People," recently published by *Messrs. Cassell & Co.*, we warmly commend their excellent edition of BUNYAN'S PILGRIM'S PROGRESS (cloth gilt, 3s. 6d.). The type is large and comely; the illustrations are very many and very good; the notes, by Rev. Robert Maguire, are profuse, pointed, and pithy. Altogether it makes a very desirable gift-book for a thoughtful boy or girl.

A very different book is THE LITTLE FOLKS' OUT AND ABOUT BOOK (5s.), but in its way equally attractive. All the fine pictures that have ever been drawn to illustrate the sunshine, the rain, the wind, the snow, the fields, the streets, the lanes, the sea, the river, and the wood seem to be collected into one art gallery. "Chatty Cheerful," who is responsible for the running literary descriptions, amply justifies his title, and all the little folks who make up his "out and about" party will vote him a highly instructive and entertaining companion.

*** The author of the book "Martin Luther: Student, Monk, Reformer," reviewed in a recent issue, is Mr. John Rae—not James Roe, as stated.

A selection from the works of Jeremy Taylor, with an introduction by Archdeacon Farrar, is about to be published by Messrs. Marcus Ward and Co., Limited.

We have also received the following books:—

Salvation Army Book Stores:
Training of Children. By Rev. W. Booth.

Cassell and Co.:
Guide to Female Employment in Government Offices.
Annual Volumes:—Cassell's Saturday Journal—Little Folks—Little Folks' Annual.

J. F. Shaw & Co.:
Around the Cross. Sermons, by Rev. W. H. Aitken. 3s.
Shaw's Home Series:—Nothing to Nobody, by Brenda—Winifred, by L. E. Guernsey—Three Chums, by M. L. Ridley—Marcella of Rome, by F. Eastwood. 6d. each.
Our Darlings, annual volume. 3s.
The Lord Mayor: a Tale of London in 1384. By Emily S. Holt. 5s.
Graham McAll's Victory: a Tale of the Covenanters. By Grace Stebbing. 5s.
Estella; or, Who is my Neighbour. By Lady Hope. 5s.
Just as it Ought to Be; or, The Story of Miss Prudence. By J. M. Conklin. 5s.
Loveday's History: a Story of Many Changes. By L. E. Guernsey. 5s.
The Lord of the Marches: the Story of Roger de Mortimer. By E. S. Holt. 3s. 6d.
Fathoms Deep. By Catherine Shaw. 3s. 6d.
Norman and Elsie; or, Two Little Prisoners. By E. Brodie. 3s. 6d.
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The Healer-Preacher. Incidents of Medical Mission Work. By George Saunders, M.D., C.B. Crown 8vo., with Illustrations. 3s. 6d.
His Chosen Work; or, Was it a Failure? By H. Macsorley. 2s. 6d.
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Christie's Gift. By the Author of "Chick." 9d.
Manly and Brave; or, Holidays at Ephton Park. 9d.

MIDNIGHT MEETING MOVEMENT.

ENGLISH AND FOREIGN
OUTCAST WOMEN.
THIS WINTER'S MISSION.

The Committee have decided to MISSION the **WHOLE OF THE METROPOLIS AGAIN THIS WINTER** by means of a general Distribution of one of the Gospels, and to hold Midnight and Afternoon Meetings in every available district.

MEETINGS WILL BE SPECIALLY ARRANGED in order to seek the salvation of **FOREIGN OUTCAST WOMEN**, now so numerous in certain parts of the metropolis.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 24 FRIENDS KINDLY CONTRIBUTE £5 EACH, as was so generously done last year. **£30 RECEIVED. GRATEFUL THANKS.**

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls,

WILL (D.V.) BE HELD

THE SECOND WEEK OF DECEMBER, 1884.

A few Articles have already been received, but much more will be needed, and the aid of all is earnestly needed.

We would remind those friends whose busy fingers are at work on our behalf, that shirts for boys and men, suits for little boys, aprons and pinafores for girls, and sets of baby clothing are particularly valuable additions to the clothing room of our Bazaar, being much asked for and readily sold. Of course besides these we shall be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of *vertu*, books, drawings, *bric-a-brac*, and other examples of the thousand and one tasteful ornaments which are required to furnish bazaar stalls.

It is not necessary, we hope, again to remind our friends that, as in former years, the Sale will be conducted in strict harmony with the objects in view—no *raffling* or *other doubtful measures* being adopted to ensure success or to bring in money.

All gifts should reach us AS SOON AS POSSIBLE, but in any case *not later than Saturday, 1st December*, and should contain inside the parcel, a complete list, with the *name and address of the donor*, so as to ensure acknowledgment. Carriage should be prepaid, and *a separate advice of the despatch of the parcel* should be posted to us two days beforehand. All articles and communications should be plainly addressed to 18 to 26, Stepney-causeway, London, E.

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OUR LITTLE LADS.

HOMES FOR LITTLE BOYS,

FARNINGHAM and SWANLEY.

FUNDS are still URGENTLY NEEDED to feed, clothe, and educate 320 homeless little ones in the Cottage Homes at Farningham, and to complete the new Homes for Orphans at Swanley.

Will each reader of this do something?

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RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President.—RIGHT HON. THE EARL OF SHAFTESBURY.

The prohibition against Jews settling in Syria is now revoked. FUNDS NOW NEEDED for settlement in Holy Land of some of the Cyprus Colonists, and of Roumanian, Russian, and other Jews deprived of livelihood by present Persecution and Repressive Laws in Europe. *Hon. Treasurer.*—R. C. L. BEVAN, ESQ.

Donations received by the Bankers:—Messrs. DRUMMOND & Co., Charing-cross, S.W.; Messrs. BARCLAY, BEVAN, TRITTON & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland. *Secretary.*—Mrs. FINN.

Office.—41, Parliament-st., Westminster, S.W.

HOME FOR AGED CHRISTIAN BLIND WOMEN,

MANSION HOUSE, HANLEY ROAD, FINSBURY PARK, LONDON, N.

(*Late of 90, Junction Road*).

A very URGENT and PRESSING APPEAL is made for the maintenance of the Home. Winter is on us, and our resources are heavily taxed. Age and its infirmities, as well as blindness, needing much care and warmth. There are twenty-eight inmates; accommodation for six more, as funds permit. Reports and forms of application sent, and Contributions thankfully received, by the Rev. J. F. OSBORNE, Hon. Sec., and Mr. and Mrs. BRIGHT, Hon. Superintendents. Offices at the Home.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people. Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

REV. W. HAY AITKEN.—To November 23, St. John's, Cambridge-road, Bethnal Green, E. Mid-day services at St. Andrew's Undershaft, E.C.

REV. W. HASLAM.—Christ Church, Worthing, November 29; Poole, Dorsetshire, December 11.

MR. J. M. SCROGGIE.—November, Inverness; December, Paisley.

MR. JAS. J. SCROGGIE.—November 29 to December 8, Southgate.

MR. HENRY THORNE.—November 29 to December 8, Halifax; 12, Derby; 13—22, Duffield.

MR. GAWIN KIRKHAM.—November 17—26, East London Church Mission; 27, Mildmay-park; 30, Arthur-street, Gray's-inn-road.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CLAPTON HALL, Upper Clapton.—Mr. J. Denham Smith during November. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Shuldham Henry during November. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, at Newport (Mon.), November 16—30; Mr. W. F. Seagrove, Powis Hall, Bayswater, November 17—19, Vernon Chapel, King's Cross, December 1—5; Mr. W. L. Seyler, Barking, November 25—28; Mr. J. S. Tyler, St. Michael's, Stockwell, December 1—5; Mr. Arrowsmith, Presbyterian Church, Hampstead, November 22 and 23, at 3 p.m.; Mr. G. Banaster, Sheffield, from November 24; Mr. H. G. Harris, B.A., South London Conference Hall, November 22 and following Saturdays, at 3 p.m.; Mr. W. L. Seyler, the Old Chapel, Willesden, December 10—12, at 7 p.m.

EVANGELISTIC MISSION.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate; Malden Hall, Queen's-crescent, Haverstock-hill; Oxford Music Hall, 6, Oxford-street, W.; —all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10 a.m.

MISCELLANEOUS.

MRS. BOARDMAN'S Bible-class for Young Ladies will hereafter be held every Thursday, at 11 a.m., at 3, Highbury-place, N.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. John Kennedy, D.D., every Tuesday, at 12 noon, during November.

THE SALVATION ARMY.—Address by Mrs. Booth, Prince's Hall, Piccadilly, Wednesday, November 26, 3 p.m.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

SOUTH LONDON CHOIR (S.W. Division).—Special meeting, November 24th, at 7.30 p.m., Y.M.C.A. anniversary, Conference Hall, Clapham-road.

MR. REGINALD RADCLIFFE will address Christians at Powis Hall, Powis-gardens, Westbourne-park, Monday, November 24, 7.30 p.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, November 21, at 7 p.m., subject, "The Helper." Christian workers invited to tea at 6.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—November 21, Rev. E. W. Moore.

CHINA INLAND MISSION.—Valedictory meeting, Conference Hall, Eccleston-street, S.W., Friday, November 28, 7.30 p.m. Addresses by Rev. J. Hudson Taylor and Mr. Stanley Smith.

102, REGENT'S PARK-ROAD.—Weekly Bible-readings during this winter, commencing Thursday, November 21, at 7 p.m.

CHRISTIAN EVIDENCE SOCIETY.—Dalston, St. Mark's Church, November 20—22 at 8, 23rd at 11 and 7; Gresham-street St. Anne and St. Agnes, November 20, 21, at 1.15 to 1.45; Lambeth Baths, November 26, at 8.30.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, November 20, at 8 p.m, subject, "A Day of Salvation: Offered—Accepted—Neglected;" 27th, "The Throne, The Table, and the Lamp."

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station).—Evangelistic services, by Mr. J. Cleworth, November 30 to December 21. Sundays, 3.45 and 7 p.m.; week days (except Saturdays), 8 p.m. Bible-readings by Rev. T. Whitfield (Hastings) and other ministers, Tuesdays and Fridays during the Mission, 11.30 a.m.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway, E.—Seventh annual meeting, Friday, November 21. Enlarged hall will be opened. Tea and coffee at 5.30; meeting at 6.30. Messrs. J. E. Mathieson, T. A. Denny, Reginald Radcliffe, R. C. Morgan, Robert Paton, and other friends. Lord's Supper at 8.30.

SERVICE OF SACRED SONG.—Selection of sacred choruses by the United Gospel Male Choirs, and solos and quartettes, at Exeter Hall, Strand, Friday, November 21, at 7.30 p.m. Pastor Charles Spurgeon, of Greenwich, has promised to give the connective addresses. Admission Free, by tickets to be obtained at the Y.M.C.A., Exeter Hall; 186, Aldersgate-street; 61, Gracechurch-street, &c.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible study (Isaiah) each Tuesday, 6.15 p.m. Social meeting of members and associates, Exeter Hall, Tuesday, 25th inst., 6.30 p.m. Addresses on "Faith, Hope, and Love," 19th, 20th 21st, 1.15 p.m., by Rev. T. B. Robertson. Soldiers each Friday, 7 p.m.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible lectures by Rev. Evan Hopkins: Thursday, November 20, Pardon; 27th, Peace; December 4, Purity; 11th, Power; 18th, Progress, 8 p.m.

186, ALDERSGATE-STREET, E.C.—Central Noon Prayer Meeting, daily, 12 to 1 o'clock. Monday, 7 p.m., reception meeting for young men commencing business life in London. Prayer meeting, first Friday in every month, 11.15 a.m., for women, for Gospel Temperance and other Christian work.

17, CAMDEN-ROAD, N.W.—Mr. Shuldham Henry every Thursday evening in November, at 8.45. November 20, Bible study on "Consecration."

THE PRIORY, 198, Upper-street, Islington, N.—Sunday, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, subject, "Gal. vi. 6—10"; 8.15 p.m., public evangelistic meeting. Wednesday, 6 to 10, anxious inquirers and strangers. Thursday, 7.30 p.m., devotional meeting. Saturday, 8 p.m., Bible study.

BURLINGTON HALL, 23, Savile-row, W.—Thursday evening, November 20, young men's meeting, 8.30 p.m.; Friday, 21st, 8.30 p.m., lecture, by Rev. R. P. Downes, on "The Mind and its Culture:" Sunday, 23rd, young men's Bible class, 3.15 p.m. Classes and prayer meetings as usual.

EVANGELISTIC NOTES.

FRENCH SAILORS IN CARDIFF.—Mr. John Sanders, a Christian teacher of the French language in this port, has lately opened a Mission-room for French Sailors at 166, Bute-road. During the few weeks since it was opened a large number of this class have visited the rooms, and a good work is being carried on by Mr. Sanders and his helpers.

CHIPPENHAM.—Messrs. Hurditch and Spurr have finished a successful evangelistic Mission in this town. For a fortnight they laboured in the Station Hill Baptist Chapel. The meetings grew daily in interest and numbers. The services during the third week were conducted in the Temperance Hall, and were helped on by all the ministers of the town and their congregations.

TUNBRIDGE, WILTS.—Messrs. Mateer and Parker have been with us, holding an Evangelistic Mission. The services increased in interest as they proceeded, and on the last day great numbers attended each service. As far as we could see, much spiritual good will be the result, and many brought to Christ.

Bethesda Chapel. THE PASTOR.

PECKHAM.—A good work has been commenced at the new Public Hall, in the densely populated district of Rye-lane. Several ministers have secured the hall for holding evangelistic services on Sunday afternoons and evenings. The opening services were conducted on Sunday week by Rev. C. Marsack Day and Rev. J. T. Briscoe. In the evening an overflow service was held in the lower hall. Prayer is earnestly desired for this work.

REV. W. HASLAM AT RYDE.—St. James' Church, Ryde, has again been visited by Mr. Haslam, who conducted twelve days' special services, morning and evening. His second visit has been marked even by a more real awakening and deeper spiritual blessing than the previous Mission some months ago. Mrs. Haslam has been doing good work among the women. It has been a time of refreshing from the Lord—a time to be long remembered.

MR. JOHN CHAPMAN, of Plymouth, has lately completed a twelve weeks' evangelistic tour in the midland and northern counties, including a longer or shorter stay at Birmingham, Wolverhampton, Derby, Nottingham, Manchester, Darlington, Stockton-on-Tees, Middlesboro', and Sunderland. Much of the work was done in the open air; everywhere the Gospel message met with a courteous hearing, and in not a few cases there were evident results. Mr. Chapman thinks that this itinerant work is of great value and ought to be far more largely engaged in.

PORTSWOOD, SOUTHAMPTON.—Mr. and Mrs. Somerset Gardner have concluded ten days' Gospel meetings at the Brunswick Rooms in this neighbourhood, and the Lord has richly blessed their labours. One evening Mr. Gardner related his personal experience of Anglican Catholicism, and his conversion; at the same time, showed the spread of Catholicism, both Roman and Anglican, in this country, and the evils arising from the Confessional, with solemn warning to parents against sending their children to Roman Catholic schools, &c. Mr. Gardner had also two successful meetings for children. Bible readings for women were held on three afternoons; they were truly times of refreshing from the presence of the Lord.

E. M. W.

HAWICK, N.B.—The Home Mission of this town opened a handsome new Mission hall on Friday week. It is capable of holding over 1000 persons. The total cost of the site and alterations is fully £1100, of which £400 has been subscribed. A Christian Conference was held on the following day. Mr. Dunn, evangelist, commenced a series of meetings in the hall on Sunday evening.

CHURCHDOWN.—In this Gloucestershire village of 700 souls, last March a young farmer gave the use of his barn. George Tuffen, of the London Evangelisation Society, for a fortnight strove to awaken the people, and sowed much precious seed. Again, in June, he and John Dyer conducted a fourteen days' Mission. Since then services have been held every Sunday night, but the results have not been marked. On Friday week Mr. Opie Rodway commenced a five days' Mission, which has resulted in a wonderful awakening. Mr. Rodway's stay was unfortunately limited, but the Mission will be continued by others. Prayer is earnestly asked that the work of the Spirit may be carried on without hindrance.

BURTON-ON-TRENT.—A week's Gospel services for children have been held in this town. The meetings were conducted by Mr. F. D. Jones, of the Children's Special Service Mission, assisted occasionally by ministers of the town. A number of children and young people gathered together from evening to evening, and much interest was taken in the services by teachers and friends. At the close of each meeting a goodly number of young folks stayed to have converse with Mr. Jones or some of the teachers present. The Sunday following the days of special effort, Mr. Jones met many of the teachers of the town, and earnestly exhorted them to sustain their important work among the lambs of the flock.

BLACKDOWN HILLS MISSION.—After an unusually fine summer of tent work on the hills and the villages of Devon, Somerset, and Dorset, with much to encourage the various labourers in the work of the Lord, I have spent eight weeks in Gloucestershire, Norwich and neighbourhood, Eastbourne, Hastings, and Brighton. There has been blessing in every place to souls. I send this note that those who have been helpers by prayer may unite in thanksgiving to God for fruit seen, and yet to be seen in due time, of the fellowship of saints in prayer and testimony. I have just returned to the Hills for the winter work, and the many needs of the poor and sick. I would ask the fellowship of your readers in prayer for much blessing to be brought out of the many trials in this day of needs. GEO. BEALEY.

Clayhidon, Wellington, Somerset.

Mission and other Appeals.

MISS GERTRUDE W. BALL, Maidstone House, Blackheath Hill, S.E., asks for 1000 old Christmas Cards to distribute amongst the inmates of the workhouse on Christmas Day.

DOCK LABOURERS' MISSION.—Great distress prevails among the unemployed labourers, so that many of them are unfit for work for want of food. Funds are much needed, and also clothing to assist them through the coming winter. Mr. C. H. COLEMAN, 26, Chamber-street, London Docks, E. will thankfully acknowledge any help given for these poor men.

ROCKFIELD MODEL FARM.—This farm in Ireland, 300 acres in extent, has been given for the purposes of the Irish Church Mission in their work among the young. £2500 is needed to stock the farm, provide the requisite implements and machinery, and pay the first year's working expenses. Miss DAVIES, 35, Upper Fitzwilliam-street, Dublin.

CONVALESCENT HOME, JEVINGTON, POLEGATE, SUSSEX.—This institution receives surgical and other cases which could not be admitted into most convalescent homes. Over 400 patients have passed through it with beneficial results. Help is much needed at present, especially to provide a supply of coals for the winter. Subscriptions are received by Rev. E. W. FOLEY, Jevington Rectory, Polegate.

BIRMINGHAM.—£1000 is urgently wanted for the purchase of a large Mission hall in All Saints' Parish. The hall, which consists of two large rooms, each capable of holding 400 persons, and two small rooms, suitable for classes, mothers' meetings, &c., is situated in the poorest and most populous part of the parish. Contributions will be thankfully received and acknowledged by Rev. PERCIVAL E. WILSON, All Saints' Rectory, Birmingham.

EAST LONDON TRACT SOCIETY.—During the past ten months the seventy workers have judiciously distributed upwards of 220,000 Gospel tracts, Bibles, portions of Scripture, &c., to emigrants, sailors, railway men, potmen, dock labourers, in lodging-houses, cemeteries, parks, docks, &c. We have also a large Gospel hall for meetings of dock labourers, &c., close to East India Docks, and for those unable to attend other places of worship. £50 are needed to clear off debt, to carry on the many branches of work during the winter, and for our dock labourers' free meals. GEORGE FULLER, 47, Dee-street, Poplar, London, E., is Superintendent.

CONFERENCE OF CHRISTIAN WORKERS

IN

MANCHESTER.

THE FOURTH ANNUAL CONFERENCE OF CHRISTIAN AND PHILANTHROPIC WORKERS

Will be held in

THE NEW HALL of THE BOYS' AND GIRLS' REFUGE, STRANGEWAYS, MANCHESTER, on SATURDAY, NOVEMBER 29, at 1 o'clock.

Chair to be taken by ISAAC HOYLE, Esq., J.P.

1st Subject.—"PERSONAL CONSECRATION TO THE LORD: ITS NEED AND ITS BLESSING." Opened by Ven. Archdeacon BARDSLEY, M.A.

Followed by Rev. THOMAS CHAMPNESS, Rev. Prebendary MACDONALD, M.A., Mrs. W. HIND-SMITH, Rev. BENJAMIN BELL, Mr. WALTER BROWN, and others.

2nd Subject.—WM. J. CROSSLEY, Esq., presiding. "CONSECRATION OF TIME AND MEANS TO THE LORD AND HIS SERVICE, A NECESSITY OF THE AGE." Opened by Mr. WM. QUARRIER, of Glasgow.

Followed by Rev. J. J. SARGEANT, Mr. F. W. CROSSLEY, J.P., Mr. W. HIND-SMITH, Mr. J. WAKEFIELD MACGILL, Councillor MCDOUGALL, and others.

AFTER INTERVAL.

3rd Subject.—The MAYOR OF MANCHESTER presiding. "JUVENILE EMIGRATION, IN ITS RELATION TO PAUPERISM AND CRIME." Opened by SAMUEL SMITH, Esq., M.P.

Followed by Mr. W. H. NEWETT, Mrs. BIET, Mr. QUARRIER, and others.

Admission by Ticket (free). An early application requested. Refreshments provided during the intervals.

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SALE OF WORK.

THE

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In aid of the Bethnal Green and Mildmay Park Hospitals, in connection with the Deaconess House,
Will (God willing) take place on

TUESDAY, WEDNESDAY, and THURSDAY,

NOVEMBER 25th, 26th, and 27th,
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IN THE

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CAPTAIN MORETON has much

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A LADY, who has taught in the

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Lady highly recommends a small select School for Girls, conducted by a Swiss lady, who is a thorough teacher of her own language, has a most comfortable home, and bestows the greatest kindness and attention on those entrusted to her care. A lady is returning to Switzerland after Christmas, and would undertake the charge of pupils. Personal references.—Apply, in first instance, by writing, to F. A., care of Messrs. Street & Co., 30, Cornhill.

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family.—A Lady (29) seeks situation as above, after Christmas. English, French, music, drawing, painting (oils and water colours). State salary. Recommended by Rev. George Everard.

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A LADY, several years head

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G., 255, Branstone road, Burton-on-Trent.

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ALPHA, 17, Old Cavendish-street, London, W.

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OMICRON, Post-office, Gt. Bentley, Colchester.

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GOVERNESS wanted, for three children. One who has had experience in an elementary school, or an Ex P. T. preferred. Age 22. Churchwoman, evangelical. Comfortable home. Salary £18.—Address, stating accomplishments and qualifications,
Mrs. DALZELL, Huyton, nr. Liverpool.

GOVERNESS WANTED, in Clergyman's family. Must be a decided Christian and abstainer. Would be treated as one of the family Two children. Only small salary.
E. W., Wotton Vicarage, Aylesbury.

A FRENCH PROTESTANT Lady desires an engagement for the Christmas holidays.
A., Eversley, Torquay.

COMPANION GOVERNESS desires re-engagement after Christmas. Christian family (Brethren). C. P. and T. C. L. certificates. English, music, French, Latin, mathematics, elementary German, drawing, and Kindergarten.—EXPERIENCE, care of Mrs. Newton, West Shrubbery, Redland, Bristol.

Appointments, Situations, &c., Wanted.

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STEADY MAN AND WIFE want charge of Coffee House, or like position. Two children. Man thoroughly business-like; wife formerly a cook. Total abstainers.
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AS GROOM AND GARDENER, or Gardener, single-handed. Willing to be useful. Wanted by a Christian. Good character.—H. L., 12, Queen's-road, Crown-hill, Upper Norwood.

MATRON, in School, Institution, or any position of trust, by a Widow (38), experienced in school work. Kind and attentive in illness. Excellent needlewoman. Good references.—L. S., 220, Marylebone-road, N.W.

A LADY recommends a superior person, 34 (Scotch), as Attendant on an Invalid, or Nurse to children out of arms. Experienced, kind, trustworthy. Comfortable home chief requirement.—J. L., Mrs. Graham, 34, Buckingham-palace-road, S.W.

AS MOTHER'S HELP in family in or near London; by girl from Scotland, aged 17 (Church of England). Domesticated, and would make herself generally useful.
ALEX STEPHEN, 56, Leonfield-road, Highbury, N

A LADY recommends a strong young woman, age 26. A good cleaner and scrubber; intellect rather weak. Suitable to work in an Institution, or with kind motherly woman. Small wages. London preferred.
Miss ROBARTS, The Old Town Hall, Hackney.

A CHRISTIAN LADY, experienced nurse and housekeeper, wishing to devote her own means to mission and other good work, offers her services, with or without salary, to invalids or other, requiring kind care and attention.—BETA, Mrs Walker's, Bible and Tract Depôt, Bedford-street, Plymouth.

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AN EX-COLLEGE MASTER and Secretary, of great experience and with the highest references, seeks a position of trust as Secretary, Manager, or any similar appointment.—BETA, 27, Manor-road, Brockley, S.E.

AS MATRON, Housekeeper, or any position of trust, by a young lady who has had experience, both in institution and home life. A comfortable home more essential than large salary.
L. A., 13, Archway-road, Highgate, N.

LADY DESIRES a re-engagement as Useful Companion, or Governess to young children. No accomplishments. Good needlewoman, and willing to make herself generally useful. Five years in last situation.
H. E. S., 65, St. Owens-street, Hereford.

COMPANION.—A young Scotch Lady, well connected, and highly recommended, desires situation as above. Cheerful, active, of artistic tastes, yet thoroughly domesticated.
Apply first, A. B., Granville Mansions, Torquay.

LADY'S MAID, or Useful Maid-to Young Ladies.—Wanted, a situation as above Age 23. Has filled similar position. Dress. making and hair-dressing.
K., 24, Cambridge-street, Brighton.

AN ENGAGEMENT wanted, by an experienced Christian worker, in Evangelical mission work. The East of London preferred. Good references.—E. G., Brown-lane House, Hanbury-street, Spitalfields.

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A GERMAN LADY (23; good French and music), wants an engagement as Companion to a Lady.
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A. G., 146, Beckenham-road, Penge.

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Miss RYE, 9, Westbury-road, Paddington.

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AS HOUSEMAID, in a small private family. Good character, age 21.—M. E., care of Mr. Fowler, Hope Farm, Heathfield, Sussex.

A YOUNG GIRL, aged 19, requires a situation as Mother's Help, or to serve in a shop. Trustworthy and domesticated.
F. J., 12, Kingslade-road, Wood-green, N.

WANTED, a re-engagement as Under-Matron in a large Home, or Matron in a small Home. Experience in Y.W.C.A. work—K. D., 27, Somerset-street, Portman-square, London, W.

A YOUNG ENGINEER, a Christian, member of a Christian church, educated and regularly trained to his profession, is very desirous of employing his talents and knowledge of his business in the service of God. He takes this means of inquiring if any of God's people know of any field in which he can, while gaining a livelihood, be actively employed in the service of God. Highest references.
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Appointments, Situations, &c., Vacant.

A CURATE WANTED, Evangelical, whose heart is in the work. Stiped £130 to £160.—Rev. F. STORR, Brenchley, Staplehurst.

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WOULD SOME LADY kindly recommend, for house of a doctor, two Christian women? One as Nurse to four young children, and one as good General Servant.—Mrs. CRAWSHAW, Barwood-mount, Ramsbottom, Lancashire.

A CHRISTIAN LADY, about 35, educated, useful in domestic and needlework, and of careful and orderly habits, wanted by a Widower, to manage his home, with small family and one servant. Genteel, kind, and affable, musical, and Church of England, evangelical.—Please address full particulars to A. C., care of Mr. Thane, 42, Anerley-road, Upper Norwood.

CAN ANY CLERGYMAN recommend a useful indoor Servant; besides usual duties, to assist in household work, draw Bath chair, and attend to tiny flower garden. Age 30 to 40. Evangelical member of Church of England. Also **COOK HOUSEMAID**, or superior general servant. Age 28 to 30. Wages £18.—Apply 4 to 5 p.m. 10, St. Leonards-terrace, Chelsea-gardens, London.

MATRON of Children's Infirmary.—Wanted, to manage a small Infirmary, containing 30 beds, a competent person who has had experience in all practical details of such work. As only one nurse is kept, applicant must be herself able and willing to assist in the care of the children. A warm-hearted Christian and total abstainer desired.—Apply, with testimonials as to Christian character and ability, to MATRON, care of Messrs. J. F. Shaw & Co., 48, Paternoster-row.

CHRISTIAN LADY wanted, to assist in a small Orphanage for children of the middle classes. Must be a good needlewoman, and domesticated.—Miss M. GREEN, Sibton Abbey, Yoxford, Suffolk.

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COOK, Housemaid, Nurse, and Children's Maid required, for a family in Cheshire, at once. All must be abstainers. Liberal wages given. Best of references required.—Address, in first instance, Mrs. B., care of Mr. Heasman, 15, Ashfield, Wavertree, Liverpool.

NURSEMAID.—Wanted at once, a respectable young girl as nursemaid where nurse is kept.—Mrs. O., Albert Villa, Granville-road, Southfields, Wandsworth, S.W.

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A TRUSTWORTHY young woman as General Servant, wanted in a Christian family, where a housemaid is kept. Must be able to do plain cooking. Good wages and a comfortable home. Address prepaid.
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GOOD GENERAL SERVANT wanted, in a small family. Not young. Must be a good cook. A Christian much desired. A young waiting-maid kept.—Mrs. WILLETS, St. Mary's-terrace, London-road, Worcester.

GENERAL SERVANTS, able to do Plain Cooking, wanted. Family of four. No children. Quiet Christian household. No beer. Mrs. BAGSTER, 3, Newington-green, London, N.

GENERAL SERVANT in Christian family. Four children. Nurse kept. Country girl preferred. Total abstainer, and good character indispensable. Liberal wages.
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The Christian.

AN OLD MANUSCRIPT.

[The following is a copy of a manuscript, dated "Ye 30th of ye 6th Mo. 1759."]

I Christopher Wilson, of Greysouthen, in the county of Cumberland, have been through Divine goodness mercifully favoured with the blessed visitations of Divine truth, not only to myself for my own reconciliation to Almighty God, but He hath opened my heart at times, largely to preach the glad tidings of the Gospel to others. I had a sufficiency to live comfortably upon from my father, with a prudent industry; yet I have been by little and little drawn into trading to foreign parts, and the Lord hath (I have seen) blasted my endeavours. Yet in hopes to regain what I had lost, I ventured out again, with a prospect, as I thought, to regain it, and still have been baffled in all my designs, until I am distressed in body and mind.

I wish it may be a warning to all friends for the future, not to launch out in such a manner—those in the ministry especially. Food and raiment are enough; a peaceful mind is more than all the world. If we could gain ever so much, to live in a cottage and have an easy mind, and eat bread and drink water, is much preferable to large dealings in trade. Oh, that you ministers of truth may take warning, and be content with what you have. A low station best suits a living minister of Christ; to eat sparingly and clothe just decently; to have the mind free from cumber, and open to receive every impression of truth, and free to run when He draws. He can bless beyond your expectation; He can open a way for you unseen, or blast all your endeavours if you extend beyond what is prudent, or be bad examples to others.

I now see my mistake, though I acted with no bad design. Having at first lost a little, I then promised if I could get as much as to leave off where I began, I would be happy and content; with a full purpose and resolution to drop there, and to live quietly. But one misfortune hath followed another; one loss added to another hath brought me to this distress of mind. And now I conclude it will break my heart that anybody should lose by me, or that great Name I have endeavoured to promote by experience of body, substance, and all I was capable, should be evil spoken of on my account. Ah, this comes near to me, and rends my very soul, and weighs me to the very grave. Would the mighty Lord, whom I desire to serve, if I am stripped like Job, but throw something in my way, but to leave me food and raiment, a cottage of the meanest, and water to drink, it would content me, provided that excellent Name might not pass unstained.

I condemn to the world (whoever may see this), and utterly detest my own proceedings herein, and testify to all people that I have missed my way. And yet I have some faith that good providence will not leave me destitute of the comforts of his Holy Spirit, which I value more than all. And if I go to the grave with anxiety and distress of mind, I have comfortable hope that God will forgive me. Can I but pay everybody their own, and leave me neither bed nor bread, I shall go down to the grave in peace, and have a confidence that the Lord will provide for my offspring. Oh, my poor wife and tender babes, may God be with you and bless you, but with increase of goodness. Let food and raiment content you. A cottage and an easy mind is a king's palace to a virtuous heart. If my friends condemn me, I submit to it, if it may but wipe off the reproach from truth.

I conclude with this unfeigned prayer; "Good Lord, bear up my drooping spirit; be with me in the night season; keep me from despair. I have no trust but in Thee; I have no pleasure but in thy heavenly presence. A cloud is come over every enjoyment; thick darkness covers all visible enjoyments; pain, anxiety, and the gloomiest prospects appear in every part of this visible creation. Lord deliver me, Lord save me, Lord appear now for my help. It is now the needful time. Thou deliveredst Daniel from the den of lions, and the three children from the fiery furnace, and caused thy Son to walk with them in the midst of the flames that they escaped unhurt. Is thy arm shortened, or hath space and time worn out the omnipotence of Thee, thou Deliverer out of all distresses?"

"Ah, put hooks in the jaws of the great leviathan that plays on the troubled sea, and disdains all superiority, and, Lord, I will submit to thy work; I'll follow Thee what way thou leadest. But oh let thy own Name be preserved by me and not stained on my account. Open a way for me through the great deep to get clear on firm land, that no deceit, no counsel, but honesty and uprightness, may ever be my guide; that whether it be to remove to America or what way to turn, make way—make way. Thou art as strong as ever; omnipotence stands at thy right hand and unconquerable strength and majesty at thy left, that I may yet say by experience, Thou rulest in the kingdom of men. Lord, keep me in patience, in love, in divine meekness, to conquer all my enemies. Thine is the kingdom, power, and glory, for ever and ever. Amen, amen."

SOLDIERS' INSTITUTE, LIMERICK.—This is a most important garrison town, as there are always infantry, cavalry, and artillery stationed here. For some years past a quiet, but most real work has been carried on amongst the soldiers here by Miss Wilkinson. There is no refreshment-bar at this Institute, but night after night the reading-room is filled with men anxious to hear the simple story of God's love. Better than all, many souls have been won for our Lord and Saviour. The writer speaks from intimate acquaintance with the work. This Institute is entirely supported by voluntary contributions, and is now in much need of help, which may be sent to Miss Wilkinson, 2, Pery-street, Limerick.—Yours faithfully,

Geo. C. Grubb.

Cahir Abbey, Cahir, co. Tipperary.

IMPOSSIBLE!

"Impossible for God to lie."—Heb. vi. 18.

Truth amongst men of the world is certainly very far from being the sacred thing it is with God. The winked at falsities in business life, the deception which is of such common occurrence; the prevarication and exaggeration, even in ordinary conversation, are some of many proofs which might be mentioned. The importance of strict adherence to truth cannot be too strongly impressed upon the minds of the young. The solemn fact should be brought before them that God classes falsehood amongst the worst and most glaring of sins. (Rev. xxi. 8, and xxii. 15.) In his description of the heavenly Jerusalem, He declares "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie" (Rev. xxi. 27).

Very many passages in God's Word clearly show that "lying lips are an abomination to the Lord," and the swift and startling punishment of Ananias and Sapphira is an awful illustration of the words, "A lying tongue is but for a moment." Our God is pre-eminently a God of truth, and alike faithful to his promises and to his threatenings. The Scriptures teem with examples which might easily be given, but we wish to dwell just now upon the way in which this grand declaration, "Impossible for God to lie," may strengthen and build up his people.

First, then, a word to those doubting, trembling ones who have been seeking the Lord, it may be, for a long time, but who fear they have not yet found Him. To such (if they are really in earnest, and are not indulging in any known sin) we would say, take that verse in John vi. 37: "Him that cometh to Me I will in no wise cast out," and write underneath it, asking that his Spirit may show you its truth, "Impossible for God to lie." Therefore, impossible to cast you out; impossible to do anything but to receive you as his pardoned and adopted child. Now take the comfort of this, and doubt no more; and should the adversary suggest suppositions to the contrary, turn round upon him, and bid him remember that it is "*impossible* for God to lie," and that you are determined henceforth, by his grace, to trust your God and Saviour's word, and to lay hold of this strong consolation as an anchor of the soul.

Then there are others who realise their pardon through Christ, and know themselves "accepted in the Beloved," but they are longing for more unbroken communion, and to abide continually in Christ. They want, in fact, deliverance from the power of sin; and it is to be had in Christ, "who is, of God, made unto us wisdom, and righteousness, and sanctification, and redemption." Is it not written, "Sin shall *not* have dominion over you"? And "it is impossible for God to lie." Remind Him of this, dear child of God, and trust Him to keep you dead indeed unto sin, but alive unto Him through Jesus Christ.

And some whose eyes fall upon these words may be in trouble, difficulty, or per-

plexity, and almost every way they turn things seem against them, and faith in a heavenly Father's pitifulness and care is at a low ebb in their hearts. Take this word, poor, troubled souls, "He careth for you" (1 Peter v. 7), and write underneath it, "Impossible for God to lie," asking Him at the same time to let his Spirit breathe it home to you with power. Oh what a sweet solace! the God of the whole earth cares for *you!* He is not unmindful of you, though unbelief whisper that He is. Remember, He ever takes note of the fall of a sparrow, and He has said you are of more value than many sparrows. Yea, such is his deep interest in you that the very hairs of your head are numbered. Cast all your care upon Him who careth for you, as He invites you to do. Spread the trouble, whatever it may be, before Him, and help or deliverance will sooner or later surely come. Has he not said, "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me" (Ps. l. 15), and "it is *impossible* for God to lie." "Hath He said and shall He not do it, or hath He spoken and shall he not make it good?"

"Impossible for God to lie!" What a powerful tonic for the weak faith that feels itself so feeble in grasping the grand promises which are all Yea and Amen in Jesus Christ, and yet which we fail to appropriate because we secretly think they will never be ours. "Impossible for God to lie!" What a rock whereon to take our stand! What a sweet pillow of hope, yea, more than hope, a pillow of certainty upon which to rest the weary head! Dear fellow-believer, ponder this glorious declaration from our God; repeat it over and over to yourself until it sinks deeply into your heart, and by his Spirit's power it will lift you grandly up, and will reinvigorate your whole spiritual being.

L. W. P.

HUMAN SUFFERING AND HEAVENLY COMFORT.

By PASTOR FUNCKE, Bremen.

THERE is a great deal of interest to be seen in the Tower—the old gloomy citadel of London. But I am not going to vex or gratify my readers by showing them the immense dead capital represented by the Crown jewels, nor to frighten them by exhibiting the collection of weapons and instruments of torture, the product of several centuries. No; I shall only take them to the spot where tears and groanings have been most abundant. We will cross the yard to the left, and ascend the "Beauchamp Tower," which was used as a prison to those transgressors of the law who were of noble blood—to men of quality who had become real or supposed criminals. Within those dark arches of blackened stone, with damp, icy walls, and dreadfully small windows, I spent an hour of great edification. But I was thus edified because I perceived how a good many of those who had suffered in this place, through their sufferings had been brought into the way of eternal glory.

Of this, the walls give evidence. When your eyes have grown accustomed to the dim twilight of the prison, you will see that the stone walls are covered with rough sculptures. And those sculptures were executed by the noble prisoners who had been imprisoned here as traitors to their country, as rebellious subjects, as perpetrators of shameful crimes, or even for the sake of their faith. While those men were cut off from wife and children, friend and brother, from their estates and pleasures, nay, from the whole outer world, still they were left free to do one thing, viz., to cut out something in the wall by way of expressing the thoughts of their hearts, and they made an extensive use of this liberty. The ninety-one inscriptions and pictures seem to show, as far as they can be interpreted, that those noble sinners had been taught by affliction how to pray, that the new man of the heart had been quickened by earthly sufferings, and that the world above became a bright reality to them as the world of sense vanished from their sight.

Look what one captive lord has written: "It is better to go to the house of mourning than to go to the house of feasting." In the dark and desolate prison that man must have found something which the banquets, hunting parties, and tournaments of former years had failed to give him.

Close by this another has cut out "Rejoicing in hope, patient in tribulation, continuing instant in prayer." We perceive that the apostolic word has become a heavenly ladder, by which the prisoner has ascended into the atmosphere of true life. Here is a roughly carved cross, and beneath the cross a hand carrying a bleeding heart as a sacrifice, and above is the family crest; this is so touching and impressive that I will not spoil it by any remark. Another has written, "The more we suffer with Christ in this world, the greater will be our glory in the world to come;" even this inscription needs no explanation.

It is evident that the aristocracy of that time were truly familiar with the Bible; whether this is so in the present age I cannot tell. No doubt the prisoners in the Tower were, in a great measure, in spite of their rank, men of but little culture (judging from the life and customs of the nobility in former centuries), but they must have possessed an inward fund of religion, which worked itself to the surface in times of trial. A proof of this is the following artless work of art: another plain cross, placed on a rock, and a man kneeling in prayer beneath it; a simple and most affecting autobiography. Without words the imprisoned man is thereby saying: "In the prison I have once more learnt to pray; I recovered my soul as I buried it in the Cross of Calvary."

How rich were those men in the midst of their poverty! In this place of shame, want, and gloom, they learnt to accuse, not the bad world, nor the bad men, but their own hearts. And then they attained by degrees to a holy calmness and resignation, nay eventually to a state of praise and rejoicing through faith in Christ, the Great Deliverer.

Happy the man who takes the seed of God's holy Word with him into the paths of the wilderness, into the dark chambers of suffering. He shall neither want nor perish, even if everything else should fail. He will acknowledge God's justice, accept his chastisement, and joyfully prove the truth of what is written: "The Lord will make the wilderness like Eden, and the desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

But, alas! though it is a terrible thing to say, yet it is but too true that even in Christian countries we find only a few who really know what the Gospel is, and what God means by sending us tribulation. He whose work takes him a great deal among the suffering and miserable, will every day have occasion to learn that out of ten there are always nine who understand nothing either of the blessed effects of God's discipline, or of his gracious purposes towards them on the whole. When overtaken by grief and affliction, they either become disconsolate, or, as it were, petrified, or they ask, in the spirit of the Pharisee, "How is it that God makes all this happen unto me, who have never harmed anyone?" Or they rebel against Almighty God, saying, in a cold and bitter tone of voice, "Are we still to believe that God is love?"

Now, he who, in imitation of Christ, wants to become "a fisher of men," will seek out his heart-sick and afflicted fellow-men who are longing for comfort and not knowing where to get it. In times of trouble the Gospel will find a ready acceptance by such as have not wilfully destroyed the love of the truth in their hearts. Now the iron is hot and fit to be struck; but there must be a smith to do it. Those men in the Tower have, no doubt, mutually comforted each other, and thus set a bright example to the community of saints, even in the midst of the prison. But most people know neither the word of God that breaks the rocks, nor the word that is as balm and honey. The more reason for you to draw near unto your suffering brethren. However great their distress, however weak your power, if you do but know on whom you believe, and are happy through your faith, you shall do something great, God helping you, and even here be permitted to see his glory. For such work as this is our vocation *when* we are the disciples of Christ, and *because* we are his disciples. A brother in the ministry once told me that he had not the faculty of speaking to the sorrowful and broken-hearted, hence he never attempted it. But this seemed to me a strange confession for a servant of Christ to make. No doubt one man more than another may have a natural gift of sympathy with his fellow-men, especially with the suffering ones.

But in some measure every one who has obtained mercy will be possessed of this gift, or he has not really obtained mercy himself. Wherever there is a light there will be a reflection of it. And to be a true comforter you need only feel for the sufferers, carry their burdens in the spirit, or "have compassion," as it is said of our Lord. Then the rest will follow; a compassionate tear, a warm shake of the hand, a word in season, and some effectual help whenever it is possible. But if so be that you have not "compassion," then there is nothing for you to do, and then you need not exert yourself to talk nor trouble yourself to pay visits of condolence. But neither must you fancy yourself a Christian. To be merciful, in the truest sense of the word, has always been a test of the Christian character, and will continue so to be till there is no more call to show mercy; then all we have to do is to praise *God's* mercy through endless ages.

Woe unto suffering humanity, bleeding from a thousand wounds, if only the regular ministers should come forth as comforters! What are they among so many? What would they be among so many, even if they all were indeed "sons of consolation," which they are not? No, every disciple of Christ is called to the sacred and blessed work of finding out the sorrowing and afflicted, as the sportsman tracks out the game. What good work may not, for instance, a physician do when he not only gives to the sick medicine for the body, but even the Word of everlasting healing! Alas, that so terribly many of our physicians should be bound with the chains of materialism and naturalism! The comfort they have to bestow on the hopelessly ill is but too often to deceive them by raising false hopes, that soon prove to be phantoms, giving place to despair as they vanish. On the other hand, I have more than once had occasion to notice the wonderful power of the plain, simple message of God's love through the suffering, when delivered by a believing physician who had

gained the confidence of his patients. Truly we ought to pray diligently for the conversion of our physicians. They might, even though speaking but a few words, become the most effective of evangelists.

I am thinking of every Christian brother, be he ever so humble and uncultivated, as a comforter. Whoever rejoices in his salvation through Christ, ought to testify thereof, but chiefly to those groaning beneath God's chastening hand. He is to explain to them how it is that God, who is love, yet apparently treats them so cruelly. We are not to feel shy about giving this testimony, not to put it forth nervously, as if it were contraband wares, but freely and firmly declare, "Such is his purpose, my brother; this is how He means it." Do not let us lose courage if we are not at once understood, or even if we are repulsed. Experience teaches us that those who at first refuse the Gospel most passionately, later on may come to the truest knowledge of it and accept it the more eagerly.

But also to those who already know and love the Gospel we are to draw near, that they may know the blessing of Christian fellowship. Oh, in Death's dark valley even the believer will sorely need a warm hand to be put into his cold one! How refreshing to the fainting soul are the tears of pity and sympathy; how much easier do they make the belief in God's compassionate love. How many might have been saved from despair if this warm hand, these quiet tears, had been given to them in the decisive hour. The sense of being lonely, forgotten, and forsaken, may put even the true Christian in a perilous position, whereas it makes the unconverted man a thousand times a misanthrope, and—what is not far removed—a criminal.

Christianity did once overcome the world because it brought balm for the wounds from which the world was bleeding. The suffering members of the human race were the first to stretch forth their trembling hands towards the Gospel. Not many mighty according to the flesh, not many who were rich in gold, honour, power, and wisdom, but poor slaves, oppressed women, exiles. The weary and heavily-laden, and the sick—those furnished the stones for the temple of Christianity in the world. And men whose hearts were filled with divine love and pity were the builders. And in this present day, in the nineteenth century, it is still the same. Not that the Gospel, as some scoffers say, is only fit for the poor and miserable; on the contrary, no man will be renewed to life without it.

The poor and miserable have the advantage of the proud and self-willed spirits of our race in this, that their eyes are more opened to see the poverty and misery which to the others is still pasted over with gold paper. The sufferers have less difficulty in apprehending the emptiness of all worldly possessions and enjoyments, and the necessity of gaining something that is independent of the flux and reflux of this world's tide; in one word, the Saviour, the Gospel. Let him who has not yet learnt that faith is the victory that overcomes the world, enter the cottages of those children of God whose lot would seem to be the most wretched on earth, and who yet would not change it for that of the most favoured of the children of fortune, if such be destitute of heavenly comfort.

Some time ago I had flowers sent me from a lady friend in Sweden. To be sure, they were only painted flowers; and yet my heart was refreshed by them, not, in the first instance, because they were beautifully and cleverly done, nor because they were a message of love from that far-off country. Those little flowers were painted from plants which the famous Professor Nordenskjold had brought to his countrywomen from the regions of everlasting snow and ice.

What moved me so deeply was only this, that the blessed sun is coaxing forth flowers on that arctic soil, which is covered by the "everlasting snow," except for a few days, when the sun succeeds in removing it, that he may call forth those tiny, but very lovely, flowers. And when I saw them, though only in their painted state, they seemed to sing to me a song of praise about the power of the eternal Sun of Grace, about the miraculous love of Christ, which is able to call forth the heavenly flowers of hope and love in the most cold and frozen heart, and make every lovely virtue to bloom in places where there used to be nothing but death and despair.

In the book of Jesus Sirach it is written: "His mercy is sweet in times of trial, like unto clouds with rain in a dry season." If you are trying to the best of your ability to bring about the fulfilment of this Apocryphal text, then you will find what Professor Nordenskjold found, viz., "flowers in the snow," and those will be unfading and fragrant, even on the last great day.

NOTES ON SCRIPTURE.—20.

THE MAMMON OF UNRIGHTEOUSNESS.

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."—Luke xvi. 9.

THE Revised Version gives an improved reading of this verse, which helps to set it in a much clearer light. We quote the new version; and put in italics those words which tend to make the meaning more clear. "And I say unto you, make to yourselves friends *by means* of the mammon of unrighteousness; that when *it* shall fail, they may receive you into the eternal tabernacles."

The word "mammon" is a foreign one (Syriac). Its precise derivation cannot be determined with certainty. It is used as meaning riches. It is also used to signify an idol. Here there can be no doubt that it is used in the former sense.

"Mammon *of unrighteousness*," or "unrighteous mammon," as in the eleventh verse. The word "unrighteous" stands opposed to "the true riches," which immediately follows. It means deceitful, false, and not to be trusted. The same meaning is given in 1 Timothy vi. 17. It does not of necessity mean riches acquired dishonestly; but rather that riches are deceitful and not to be trusted; "*uncertain* riches"—riches of uncertainty. Riches that are treacherous and precarious. It may also be termed the "mammon of unrighteousness," because of the manner wherein it is commonly either procured or employed.

"Make to yourselves friends;" in other words, *make friends by means of* these uncertain, precarious riches. Learn of the steward, and turn them to your own advantage. Use them, so as to make friends by means of them.

"That when it shall fail" (it is uncertain, *and will fail*), "they may receive you into," &c. This is a form of expression denoting merely "that you may be received." The one direction of this verse is, therefore, so to use our worldly riches that we may be received into heaven when we die.*

We cannot properly study this verse without looking at the parable of which it is a part. Our purpose now is only to show that this ninth verse, as well as the whole parable, together with the parable of the rich man and Lazarus, go to teach us the right use of money, and the value it may be made to us when prudently and wisely used.

The steward in the parable, when turned out of one house, secured another, by reason of his own cunning and prudence. But we doing better than the steward, may secure a heavenly for an earthly, an everlasting for a temporary habitation. Money may be so used as to be made friendly and helpful. Rightly used, it may be to us a means of blessing; wrongly used, it becomes our greatest possible curse. We *may* make, to ourselves friends with it — this we are bidden to do. Read Matthew xxv. 34—40, and there see in what way friends can be made with it. On earth we can make our riches subservient to our ministrations of mercy; in the last great reckoning these same acts of mercy shall secure their eternal reward. Then shall those we have relieved and blessed rise up as witnesses for us. Have a reference, then, in the use of your money, to the future. Employ your money in works of mercy and benevolence, aiding the poor, and contributing to the spread of the Gospel; and doing this in such a manner that God will approve the deed, and will bless you for it. Then, instead of riches being a hindrance to your piety, which they too often are, they will contribute to your spiritual well-being.

Do not think that this text teaches that money can be made the key to heaven. It is here rather shown as the test of character. No man shall be saved by the merit of his good works. Good deeds shall be rewarded, it is true, but salvation is not *by them*.

"The lord commended the unjust steward." The Revised Version has it better: "*his* lord," &c. It was *the prudence* of the unjust steward that his lord commended. The want of fidelity shown by the steward is loudly condemned by our Lord in this same parable. The steward's one object was, when cast out of one home to secure another. For the foresight and skilful adaptation of means to the end, in that he was so prudent, cunning, and anxious, *in turning all his opportunities to good account;* it was for this only that "his lord commended him." This is the key to the parable, on which there have been so many differing views. Our Lord does not commend the actions of the unjust steward; who stands before us as one of the "children of this world" (verse 8). He only shows us what lessons the "children of light" may learn from him. It is that Christians often fail to *use* their opportunities, that the Lord said, "the children of this world are in their generation wiser than the children of light."

In conclusion, learn from this text:—

(1) That while money is not to be idolised, it should not be despised. "Make to yourselves friends of (or with) it,"—use it for God's glory.

(2) Be good stewards of the lowest talents entrusted to you.

Geo. Norris Willomatt.

* We think Stier gives good reason for preferring the A. V. "ye fail." And we think the text means more than "that ye may be received." St. Augustine beautifully says, "Heaven is, as it were, the estate of the poor, out of which they can bequeath legacies to their benefactors."—Ed.

TRINITY MISSION HALL, BATTERSEA.—The seventh anniversary meetings of this Mission have lately been held. Dr. MacEwan presided at a Social Meeting, when interesting and encouraging reports of the various branches of Christian work carried on here were given by Messrs. Miller, Darling, and Gould. Gospel Temperance and Band of Hope meetings are being vigorously carried on, as well as tract distribution and house-to-house visitation. Words of encouragement were spoken by the Chairman, Rev. Mr. Alexander, of Bermondsey, Mr. Goodman, Mr. D. M. Cameron, and others.

WORK AMONGST NEGLECTED YOUTH.

Reminiscences

By A PRESBYTERIAN ELDER.

THE vast importance of earnest, systematic Christian exertion on behalf of the neglected youth of our large centres of commercial enterprise and activity, does not seem to have been always sufficiently recognised by those who have been most devotedly engaged in Home Mission operations. Yet, if we take into consideration the magnitude of the work, and its singularly hopeful character; the large number of workers to whom it appeals and for whom it can find high and useful occupation; the variety of gifts it calls into exercise, and which it is so well fitted to develop, it must surely be conceded that it is entitled to a place in the very front rank of our aggressive Christian agencies.

It is generally known that for a considerable number of years the State, acting—although at the outset somewhat reluctantly and tardily—on the principle that prevention is better than cure, has, by means of its excellently conducted Training Ships and Industrial Schools, done much on behalf of that uneducated and uncared-for class from which our criminal population is mainly recruited. Voluntary institutions, such as Miss Macpherson's, Dr. Barnardo's, Dr. Stephenson's, Mr. Fegan's, and Mr. Quarrier's, by their excellent home life training and well-considered schemes of emigration, have also done, during these past years, a work amongst destitute children worthy of the highest praise. Nor can we hardly overestimate the immense value of the widely-extended and systematic efforts that are being constantly put forth, on behalf of the class referred to, by institutes, societies, congregations, and other Christian agencies.

Still, it must be admitted by every competent observer, that invaluable and indispensable as these institutions and agencies are, there continues to grow up a countless number of children in our large communities, who are almost destitute of any religious or even secular education. The migratory habits of their parents enable them to elude the vigilance of the School Board officer, and their utter incapacity and indifference prove a sufficient barrier to the children receiving any moral or religious training.

That such a state of matters should continue to exist without strenuous efforts being made to remedy and remove it, is surely not creditable to our common Christianity. And it is obviously the duty of the Church of Christ at large to regard this widespread and deep-rooted evil as one with which it is specially and emphatically called upon to deal.

The scheme proposed and carried out by Dr. Chalmers, when minister of St. John's parish, Glasgow, with certain modifications consequent on altered denominational circumstances, has, judging from results, much to commend it. Were every evangelical congregation in our large cities, in pursuance of Dr. Chalmers' plan, to adopt a special mission district, and, instead of relegating the working of it entirely to a missionary or Bible-woman, to bring the best of the talent, experience, and spiritual life of the congregation to bear on it, with the view of its evangelisation, might we not reasonably expect that, with God's blessing, the entire aspect of things would be changed, and that these moral wastes might soon become as gardens of the Lord?

The following reminiscences refer to work carried on in an extensive and spiritually necessitous district in a large commercial town, by a congregation which possessed neither wealth, high social position, nor great numerical strength. It was favoured, however, with the services of a minister of exceptional zeal and high executive ability, who had also, in an eminent degree, the somewhat rare faculty of inspiring others with his own enthusiasm and spirit of self-denial. The office-bearers were for the most part, as the fruit of revivals, men thoroughly in sympathy with home mission enterprise and evangelistic work.

Two halls, separated a considerable distance from each other, and as suitable as the district contained, were secured, and superintendents regarded as having a special fitness for the work were appointed. Intimations were made from the pulpit, inviting those who had the qualifications and time to volunteer their services as teachers. To these a hearty response was given, and the work was hopefully and enthusiastically commenced.

(*To be continued.*)

ROME AND THE BIBLE.

By Dr. GOERGENS.

DURING the past summer holidays I met with several English families staying in a little village high up in the mountains of Valais. The solitude of the place, the isolation of its inhabitants, and their absorption in daily work, naturally left the strangers much together. So it came about that I heard much conversation among the English, as they wondered at the firm rule of superstition, and the prevailing darkness in all matters of religion that possessed the villagers. They were amazed to hear that not only in the village itself, with its 800 inhabitants, but even in the whole valley, no single household was possessed of a Bible. As some of my English friends, accustomed at home to see the Gospel well nigh in every house, thought this a scarcely credible fact, I promised, on the first convenient opportunity, to compile a few statements on the Romish view of the Bible, and to have them published. In fulfilment of my promise I send you the following facts and dates:—

Every one knows that the early Church commended to the laity on every opportunity the reading of the Bible. Bishops and teachers like Cyprian, Chrysostom, Athanasius, Jerome, Augustine, and Gregory I., ceaselessly urge men to search the Holy Scriptures as the pure and infallible fountain of faith. With the Popes Nicholas I. and Gregory VII., however, the condition of affairs suddenly changed. Monkish novelties had gradually increased the distance between the Church and the Bible, till it seemed a proceeding of doubtful wisdom to put a book into the hands of the faithful, which as a matter of fact carried within it a universal condemnation of this church. These two popes, therefore forbade the Slavonic races to read the Bible in their own tongue. Innocent III. would have all inquisitive Bible readers stoned to death.

As early as the year 1229 the Council of Toulouse strictly prohibited the possession of either Old or New Testament Scriptures by the laity. The Council of Trent decreed likewise that the reading of the Bible was in general more harmful than useful; it was only to be authorised with a written permission, and in a translation approved by the ecclesiastical powers. Bishop, inquisitor, and priest should grant that permission only to such of the laity as they were well assured would suffer no harm to their souls from this reading. Yet even this privilege was withdrawn by Clement VIII., who affixed condemnation to the galleys as the penalty for reading the Bible in the vernacular.

The successive occupants of the papal chair in the present century have rivalled one another in passing damnatory judgments on the Bible societies. Thus Pius VII. in a missive dated June 26, 1816, calls the dissemination of the Bible by these societies a most crafty device, and a plague to be stamped out by all possible means. In a circular-letter to all his bishops, Leo XII. described the Bible Societies as "destructive pitfalls," and declared that the translation of the Bible into the vernacular was a falsification of Scripture, "whereby the Gospel of Christ becomes changed into a Gospel of the Devil."

Pius VIII. called the Bible issued by the societies "the most dangerous of all infectious pests." Gregory XVI. delivered on May 8, 1844, a special bull against the Bible Societies, and commanded the priests to tear the Bible out of the hands of the faithful. Pius IX. took frequent occasion to condemn those crafty Bible Societies, which "forced upon the ignorant people Bibles brought out to foster their own views."

A long list of practices in Roman Catholic countries is in harmony with this theory of the papal chair. In order to oppose the British Bible Society, founded in 1805, a Roman Catholic Society was started in Regensburg. However, twelve years later it was dissolved, and the Roman Catholic priest who founded it was dismissed the country. In 1851 twelve Bible colporteurs were transported to Cayenne by Napoleon III., at the instigation of a French bishop. The Tyrolese inhabitants of the Zillerthal were driven from their homes as incorrigible Bible readers, and had to seek refuge in the domain of a Protestant prince in Germany. The rage of Rome fell not only upon purely Protestant translations, but raged quite as fiercely against those produced by Romanist priests. The London Bible Society has disseminated various Roman Catholic translations: that of De Sacey in France, of Scio in Spain, of Leander von Ess in Germany, of Martini in Italy.

The views of the Papal Government upon this matter may be known by its sentence of banishment upon Count Guicciardini and his six friends for reading the Scriptures; whilst for the same crime the Madiai were brought to judgment, the husband Francesco condemned to four years and eight months' imprisonment at Vollero, and the wife Rosa to three years and nine months at Lucca. As late as 1870 every Bible which was being passed as a harmless package over the frontier of the Papal States was mercilessly confiscated, the officials therein acting under the orders of the highest authorities. Such is the direct result of the Papal principle. Rome would thrust the Bible, by all imaginable means, into the corner and undert he bushel, and hence its rage against the Bible Societies of this century and the Bibles they issue.

When the Vatican Council was meeting in St. Peter's, in 1870, in the midst of a population of 300,000, there were not two hundred Bibles to be found, proof sufficient of the regard in which the Gospel is held in the Capital of the Romish Church. Whilst the Vatican Council was sitting, and differences of opinion began to show themselves, the French Bishop Dupanloup made long search for a Bible, to bring its evidence to bear upon his side of the argument. None could be found. The booksellers in Rome dared not obtain one for him, lest they should incur severe censure. No other resource was left him but to apply to the Prussian Embassy, and there to borrow a New Testament, from the Protestant chaplain residing there. That was the only possible way of obtaining a Bible in Rome, and that Bible is a charge against the Bishop to this day.

It is perfectly plain that the ceaseless aim of Rome is to substitute tradition—*i.e.*, man's word—for the Word of God, in order thus to spread and to defend its own teaching and directions, which are in flagrant contradiction to the Scriptures. The Romish hierarchy feels only too strongly that it is not in accord with the New Testament, and therefore the Word of God must be thrust aside to make room for man's word. Look closely at the still imposing appearance of this church, and you will straightway find her like a tree whose sap and vigour have long since dried up and corrupted within, being supported only by an outer shell. The despotic hierarchy is the support of the fabric; but they too will prove for themselves, ere long, that man's building is but for a time. Only God's building stands for ever.

Lausanne.

For the Young.

BIBLE ACROSTIC.

THE initials give the name of one who was a subordinate ruler in Jerusalem.

(1) A city in Cyprus.
(2) One related to the Apostle Paul.
(3) A judge of Israel.
(4) A city that was the scene of great slaughter.
(5) A race of giants.
(6) An adversary of a king of Israel.
(7) A precious stone.
(8) The grandfather of a Jewish governor.

ANSWER TO LAST ACROSTIC.

SHELOMITH.—LEV. xxiv. 11.

Shimei	Esther ii. 5.
Hephzi-bah	2 Kings xxi. 1.
Ebed-melech	Jer. xxxviii. 7.
Lemuel	Prov. xxxi. 1.
Ornan	1 Chron. xxi. 23.
Merodach-baladan	Isa. xxxix. 1.
Ishbosheth	2 Sam. ii. 10.
Tou	1 Chron. xviii. 10.
Haran	Gen. ii. 26, 31.

Correct answers received from Alice Howes, M. Shand, P. H., Fanny Edwards, J. A. Hawking, Maud and J. H., Annie Chisholm, C. Smith, Gertie Wood, Helen Couper, Millicent Fox, Minnie Budge, Annie Low, Annie Yule, Henry Carter, M. M. B., Etta Cameron.

Additional correct answers to acrostic TERTULLUS received from S. E. W., M. E. Harris, R. M. B, Jeannie Ewing, Bessie Bone, Clementina Young, Bell, Joseph Morse.

A BOY'S HYMN.

[Rev. Morlais Jones "wished he could write expressly for boys another version of Charlotte Elliott's hymn 'Just as I am,' full of bright dreams and happy anticipations."]

"Just as I am," Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

"Just as I am," young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

With many dreams of fame and gold
Success and joy to make me bold;
But dearer still my faith to hold,
For my whole life, I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
O Master, Lord, I come.

—*Marianne Farningham.*

A BIRD'S SONG.*

BY REV. ALEXANDER MACLEOD, D.D.

It is only a little story I am to tell you to-day. It is a story I found in a ballad. But whether it is a parable story, or something that really happened, I must not say. It is a good story either way, and it is true at the heart.

It is the story of Peter Forschegrund, a holy man, who lived with other holy men in a house at the edge of a forest hundreds of years ago. Although Peter was a man in years, and, as you will see, a holy man, he was only a child in understanding. He had the thoughts of a child. And especially he had one thought, which almost every child at some time or other has. It was the thought of eternity. As he walked among the trees in the forest he kept thinking to himself, how long eternity must be. And he would say: "A hundred years is nothing to it, nor a hundred to that. It is hundreds, and hundreds, and hundreds of years."

Now this was not an idle thought. Peter knew that eternity and heaven were joined together, and his idea of heaven was that it was endless praising of God. And what troubled him was this—and it was only about himself he was troubled—that in the long flow of the years that never end, he might become weary of praising God.

"I am not so holy as the others beside me are," he thought. "There will be no danger of them tiring in their songs; but for me, so weak as I am, there will be danger. For eternity is long—so long; and to be ever, ever praising God might at last tire out my spirit."

Thinking this thought one day, and indeed being very much burdened in spirit about it, he went out to walk among the trees of the forest. It was spring time; the new buds and little leaves were twinkling on the branches. The sun was shining overhead, and the air was fresh and warm. Peter's heart rose up in thanks to God. "What a beautiful world it is," he said; "how kind of the good God to give us a world so fair! Those trees are pictures of Himself, they stand up so strong, so straight, so beautiful; and the birds make their home among the branches, just as we should make our home in his love. And here is spring once more on the earth; winter is gone, and the time of the singing of birds has come." Even as he was saying these things to himself, the birds were singing their joyous songs as they flew hither and thither building their nests. "If earth be so beautiful," he said, "how much more beautiful heaven must be!"

But just then, along with this thought, came in that other which troubled him, and he felt himself once more wondering whether in heaven it would not, by and by, after a long while perhaps, but too certainly during the eternal years, become a weariness to feeble spirits like his, to be always, always singing to God.

While this thought was passing through his mind he heard a sound such as he had never heard before; it filled the woods, and sent its echoes far and near. It was a little bird that God had sent to him from heaven. Such a song never was sung by bird before; so soft, so clear, and low and loud by turns. It was as if an angel sang. It was as if everything in heaven and earth had begun to sing; or as if the resurrection morning were come, and risen souls were singing for joy that they had left their graves. Peter could not listen enough; eyes, and ears, and heart, and body were ravished by the little bird and its song. He felt as he had never felt in his life before; he seemed not to be walking in the woods at all, but on the clouds, and the whole place seemed to him to be bathed in the light of the presence of God.

However, at last the sun began to set, and the shadows of evening were gathering; he remembered that it would be time for evensong, so he forced himself away from the music, and hurried back to the house.

As he approached, he saw that everything was changed a little. It was the same house, and yet not the same. At the gate he met a young man dressed in the same kind of dress he himself had, but his face he had never seen. As Peter was about to open the gate, the young man said to him, "Who are you? You act like one at home here, and yet you are a stranger." "I!" said Peter, in great astonishment, "I am Peter Forschegrund; this has been my house for years." "Forschegrund! Peter Forschegrund!" answered the young man, trying to remember a name he had heard, "that is the name of the holy man who went out from this house more than a thousand years ago to meditate and pray in the forest, and never came back again."

Awhile good Peter stood amazed,
Then eyes and hands to heaven he raised:
"O God, how plain is now revealed
The folly in this heart concealed!
Thy sinful servant dared to deem
Eternity too long might seem
Spent in the sunshine of thy face
In showing forth thy endless praise.
And yet when Thou didst condescend
One heavenly messenger to send,
Only a bird from Paradise
Singing of resurrection bliss,
While hearing that enchanted lay,
As if but half a summer day,
A thousand years had passed away!"

If the thought which troubled Peter Forschegrund troubles any child who reads this, the years will come when God will help you to put it away. There will be no weariness in heaven. God has other ways of employing his children besides singing his praise. But whatever our employment may be, neither in praise nor in service shall we grow faint or weary. Pleasant though it is to be young and on earth, it will be more pleasant in heaven. And the happiest hours you have ever had here will seem less happy than the joyful times which await you there. For the heart there will be filled with the sense of God's love to us, and with love to Christ who opened the gate of heaven to us. And to have those two loves in the heart is to have the life of heaven.

* From THE CHILDREN'S PORTION. 5s. *Hodder & Stoughton.*

THE NATIONAL THRIFT SOCIETY has lately become the possessor of the copyright of a book calculated to be a real boon to the working classes. It consists of a series of tables which show, at a moment's glance, the exact amount to a farthing (and for every weight and price) which should be paid by anyone making a purchase at butchers, provision dealers, &c. It has been compiled with great care. Help is needed from the public to enable the Society to publish this work. The office is at 1, Finsbury-circus, E.C.

MR. PASCOE IN MEXICO.—DEAR SIR,—I have the names and addresses of some 300 friends in England to whom I send copies of our *Record*, but I fear that perhaps not one-half of them reach their destination. Several of the addresses I find very difficult to decipher, others appear to be insufficient, and, probably, not a few friends have changed residences. May I ask of you the favour to give these lines a corner in THE CHRISTIAN, with the hope that they may catch the eye of those friends who have got beyond our reach, and who, perhaps, will kindly send me their present addresses?—Yours very faithfully,

JAMES PASCOE.

San Telmo, Ixtapan del Oro, Estado de Mexico, Oct. 24.

SALVATION IN A STATE PRISON.

LEARNING of the location of the prison at C——, and being kindly invited by the gentlemanly warden to visit it, with our hearts full of faith and love for 125 unfortunates within these walls, we held a service in the dining-room, which will never be forgotten. We had asked for great things, but this was so great that we were all overcome by the power of God. Brother N——, and another brother, were allowed to go into the large dining-room, where the prisoners sat, all clean, and waiting for the services. The rest of us were put into a little iron cage with large grates so we could plainly see all the prisoners. Here also a few friends and officers gathered, and a little organ was ready for us.

But, oh, what a sight! Boys! mere boys! from seventeen and upward, with old men. How our hearts ached as we saw what Satan is doing all over the land. Fine-looking, educated, talented young men. As we entered they looked as if they had very little confidence in us. How hard the faces of many looked. Hatred stamped upon some, utter despair on others, and on many a reckless "don't care" expression. We sang softly "Home, sweet Home," with words from a book which we use in our work. Gradually the hard faces began to soften, the eyes that first shot out gleams of bitter hatred now filled with tears. One could almost read their hearts as thoughts of "home," and "mother," and of their God went through their minds. One head after another was bowed on the table; others tried to be brave, and turned their heads to hide their emotion, while many a rough shirt-sleeve was drawn hastily across the eyes of rough-looking faces. The Saviour, tender, loving, forgiving, was there; his Divine presence filled the room. The very atmosphere seemed "filled with glory and with God."

As the precious truth that "the blood of Jesus Christ cleanseth from all sin" dawned upon their minds, gleams of hope began to shine where despair was written. Even the officers looked on in utter astonishment at these strange proceedings. Our hearts fairly burned as the fire descended. Brother N—— asked for those to rise, who, by the help of God, would turn from sin and receive Christ as their Saviour, and from henceforth live Christian lives. He then explained what it would involve, &c., and as he finished, over sixty men sprang eagerly to their feet. How our hearts leaped with praise to God! Our voices were immediately raised in a loud doxology to God, the prisoners joining with us. We then asked God's blessing to rest upon the place, convicting and saving prisoners and officers.

Before leaving we promised that if we were in C—— we would come again. So yesterday we went and there was another outpouring of the Holy Ghost in the State prison. The faces lit up as we entered; much difference in the countenances of many. As we poured the truth on them, one could see the struggle going on in their hearts. One man who had killed his friend in a fit of drunkenness, was in agony of soul, and cried like a child. At the close Brother N—— asked how many had felt peace in their souls since the previous Sabbath, and nearly all who had arisen the Sabbath before arose on their feet, and at the close, the whole number, including others, came and gave us their hand, promising that they would live for God and meet us in glory. *Glory to God in the highest!* Eternity alone will tell what good was done in two Sabbaths' work at the Nevada State Prison. —*The Christian Woman.*

DR. LEONE LEVI ON RAGGED SCHOOLS.—Many friends will doubtless be glad to read what Professor Levi has written on "Missions of Benevolence," as he terms ragged schools. In the little pamphlet which the Committee of the Union have just issued, an earnest plea is urged why these Missions should be as vigorously supported as ever. We trust that the wide circulation of this tract will be the means of enlisting many new teachers to engage in the work, especially during the winter season. (Ragged School Union, Exeter Hall, W.C.)

CAMPBELTOWN, ARGYLLSHIRE.

FOR some ten weeks special evangelistic work has been prosecuted here by Messrs. Smith and McNab, and with marked success. Every night during all that time a meeting has been held, first, generally in the open air at the Town Cross, the most crowded thoroughfare, then in the Burnside Chapel. Many have attended these meetings who have hitherto persistently kept from all religious services. The Gospel, as preached by the evangelists, has been listened to with earnest attention. After-meetings have also been held, at which numbers have professed to be anxious about their salvation, and in a good many cases there is reason to believe true conversion has taken place.

Last week a tea meeting was held in the hall in connection with the work, attended by between 400 and 500, and a large number present held up their hands to indicate that they had received spiritual good in connection with the meetings. The work is still being prosecuted with great vigour.

PERSECUTION OF CHRISTIANS IN CHINA.

THE Canton correspondent of the *Daily News*, writing on October 13, says that the Chinese people generally, though still in a very sullen mood, show no disposition to interfere with foreigners:—

"The anti-foreign rage which in the country districts around Canton has for several weeks, in the absence of the foreigner himself, vented itself against Mission buildings and native Christians, has also somewhat abated; but scores of chapels and schools have been already dismantled or destroyed, and hundreds of families have been rendered homeless. The Roman Catholic Church has suffered most severely, owing partly to the fact that its adherents are so numerous, and partly to the unfortunate circumstance that this Church has been commonly designated "the Church of France." In one district, referred to in my last letter, known as the "Ninety-six Villages," and situated about twelve miles to the south-west of Canton, the Roman Catholic converts were sufficiently numerous, after appealing in vain for protection to the Mandarins, to undertake their own defence. They fortified their villages, and kept their enemies at bay with cannon and musketry until the Government, fearing that the affair might develop into a dangerous insurrection, tardily sent to the aid of the persecuted Christians a band of the imperial troops. In other districts the Roman Catholics have been compelled to forsake their homes and their employments, and they have fled for refuge, to the number of several thousands, to Hong Kong and Macao, or have scattered themselves about in parts of the province where they are not known. As the result of this, there are not a few villages and hamlets in the neighbourhood of Canton entirely without inhabitants.

"The English and American Protestant Missions have sustained serious losses, and their converts have been bitterly persecuted. No lives have been sacrificed; but homes have been broken up, men have been brutally beaten, and women stripped of their clothing, and with the sword above their heads have been required to renounce their faith. We have been accustomed to think dubiously of the conversion of Chinese to the Christian faith; but however ignorant the native Christians may be of the higher duties and responsibilities of their religion, the firmness which they have displayed in the midst of these trying persecutions can only be regarded as strong evidence of their sincerity."

A SISTERS' UNION FOR PRAYER has just been started. The Secretaries will be glad to welcome any sisters who may like to join it, so that a great wave of intercession may be ascending weekly for brothers and sisters, both converted and unconverted. The secretaries are Miss Synge, 4, Vanbrugh Park-road, Blackheath, S.E., and Miss Bradshaw, The Rectory, Clontarf, Dublin.

A MOONLIGHT MEDITATION.

I SIT alone. Above me God's sweet stars
Shine calmly from their home beneath his feet,
And, crowning yonder dimly distant hill,
And lighting up the secrets of the vale,
The saintly moonlight, pure and pale and fair,
Illumines night with dreams of coming day.

Oh welcome night! In thee the heart of man
Holds sacred converse with the heart of God,
Which, universal, is more truly known
And deeply felt in thy most holy calm
And veiled mystery, and hush sublime,
Than in the light and sound of busy day.

Here, as my spirit speaks with the Unseen,
I recognise its origin Divine.
An emanation from the Deity,
Undying, because uncreated, part
Of the Infinite and Everlasting,—
Its truest consciousness and deepest hopes
Rise far above their low environment
To where Perfection and Infinity
Find concentration and repose in God,
Its source eternal and its only home.

Oh sacred night, draw closer round my soul
Thy veil of darkened silence, so that I,
Still nearer to the Great Invisible,
And nearer perfect truth and perfect love,
And perfect wisdom and a perfect God,
May ever come!

Before me fir-trees rise.
Through the transparent silver darkly clear
Their outlined branches swing athwart the blue;
Low hills in shadowy blackness stretch beyond,
And, flowing dreamily in liquid light
Beneath the quivering moonray's tender glance,
And flashing into joyous ecstasy
At the sweet smiling of the far-off stars,
The river murmurs low its hopes and fears,
While to my right a grove of gloomy pines
Throws shadows weird across the moonlit way,
And silver silence reigns supreme around.
Silence so still, so deep, that I can hear
Stream through the hush of evening's rapt repose
Most fair and holy spirit-harmonies
That thrill to higher life the listening soul.

The night is solemn with a sense of God,
And sweet with all the peace his presence brings,
And holy with the reverent communing
My spirit holds with Him.

What joy to live
Each day in such calm consciousness of God
That, e'en as now, the things of sense and sight
Were unrealities and passing dreams,
And only things eternal and unseen
Were true and real and present to the soul!

E. F.

WORK IN BRAZIL.

WRITING from Rio Grande, Brazil, Oct. 6, Rev. E. Vanorden says:—Last evening we commemorated the Lord's death, when three persons, two ladies and one gentleman made a public profession of their faith, in the presence of an interesting congregation.

There are other cases of special interest, and before the end of the year we expect, under the Lord's blessing, to see others anxious to own the Master. Our Sunday-school is filled with children, and several begin to take an interest in the teaching.

I am very anxious to resume colportage, which has been a means in God's hand of calling several to the light, and will do so as soon as friends will enable me to do it. This province is emancipating her 60,000 slaves quietly and voluntarily, and this increases our opportunities for doing good. The railroad to Bagé will be opened on December 2, and this will facilitate travel. Captain Pompilio, of the garrison here, is doing excellent work for the Master. Any help that English friends can render may be sent to Mr. Matthew H. Hodder, 27, Paternoster-row, London.

CITY DEPOT, BIBLE FLOWER MISSION.—There are new openings for work on every side; new Missions are applying; old Missions are wishing to have an increase in their numbers; workhouses, infirmaries, and hospitals are filling up earlier than usual. There is a great cry going up from all these places. Gifts intended for the Christmas week should arrive in time to be given out the previous week. The Depot is closed, which will most probably be from Monday, December 22, to Monday, December 29. Written holders are much needed; we have only one day's supply. Funds we have none. ANNIE DOVE, Hon. Sup.

110, *Cannon-street, E.C.*

A MISSION IN ST. LUKE'S.

BY OUR SPECIAL COMMISSIONER.

SITUATED in one of the poorest of all the London districts, and surrounded by a mass of human beings who are too familiar with poverty and even with crime, the Whitecross-street Mission presents a splendid field for the Christian worker who is willing to go forth in the footsteps of the Saviour "to seek and save that which was lost." Commenced twenty years ago, the work was taken up by Miss Hastings on the death of the founder (George Vigeon); it has from that time gone on increasing and developing. Some impressions received on a recent visit to the district, in company with Miss Hastings, may be of interest to your readers. Everything pertaining to the completeness of a Mission among the poor is in evident working order. There are Sunday-schools, Gospel services, temperance meetings, a nursery, penny bank, industrial class for girls, mothers' meetings, clothing club, a lending library, a British Workman, and medical mission.

As in almost every good work, so here, the chief hindrance met with is the curse of drink. One poor woman, whom we saw, affirmed her belief that almost all the misery in St. Luke's was ascribable to drink; without it such Missions as these would scarcely be needed. Even those who escape from it for a time are too often again entangled, and their latter end becomes worse than before. A man and his wife were persistently followed by their own family, after becoming abstainers, and were ultimately almost persecuted into the breaking of their pledge, from which sad relapse they have never returned.

As an antidote, however, to the public-house stands the "British Workman" in Whitecross-street, open early and late. Every day at the dinner hour the place is filled by hungry people who for a small sum are provided with a good meal and a quiet rest. Following out the old motto, "Waste not, want not," all available scraps are gathered up and made into a pudding which furnishes a good part of a meal for one half-penny. One poor, half-starved child always looks forward to her "Saturday morning treat," when some friend provides her with one of these puddings and a cup of hot coffee. Recently, however, the heart of the good matron was touched at hearing her say one Saturday morning to another more sickly child, "*You* shall have my treat this time, dear, and I will go without."

A valuable auxiliary to the work is the Medical Mission, open twice a week in the afternoons, at which advice is given and medicines dispensed without money and without price. By a judicious arrangement a Gospel service is held on the same afternoons, which has been blessed to the patients. A motley group of men, women, and children were gathered in the preaching-room when we called last week, when a brief, hearty service was held. The medical attendant sees about one hundred patients at the close; this is as many as the funds of the Mission can pay for twice a week at present. On almost every occasion many poor sick ones are necessarily excluded to whom the same aid would gladly be extended were the number of subscribers increased.

Space would fail us to speak of all the good influences exerted by the various departments of the Mission. At the top of the house we find a number of children being taken care of by a nurse for threepence a day. This is the nursery, and contains little ones from six months old and upwards. The Sunday-school brings Miss Hastings walking all the way from the West End, because she will not ride on Sundays. At the Gospel service that follows in the evening Christ is preached as the Saviour from the power as well as from the penalty of sin, and sorely is it needed.

Our visit to some of the homes of the poor opened up to us scenes that will not easily fade from the memory. One-roomed life is the rule. Dirt and poverty are the main features of the picture. Where sickness exists as well, it is simply appalling. Here are four children, in a dirty room. Interrogated by our friend concerning the mother, they state that she has gone out to work, though suffering from a large tumour; and they have scarcely anything to eat. Promise of help is given, at which the poor children are glad. At another place is a young husband, dying of consumption; the poor wife has nothing to depend on but five shillings weekly from the parish. Out of this three shillings and sixpence goes for rent, and the remainder is supposed to meet the need of husband, wife, and eight children. Elsewhere we found that an aged woman had fallen downstairs and broken her wrist, which had never been properly set. Her greatest anguish, however, was the thought of a poor son in an asylum. Thus we went on, but only to hear multiplied tales of distress. The only relief these people appear to have comes from the sympathy and aid rendered by the Mission, and the kind visits of Miss Hastings.

"Hitherto hath the Lord helped us" is the motto and the testimony of the lady at the head of the Mission. "But the work might be so greatly extended," she adds, "if our funds permitted. A great many poor creatures were turned away from our dispensary to-day, although the usual number (100) were admitted. We should gladly open the dispensary three afternoons a week instead of two if we could. And in other ways, too, much greater good might be accomplished.

THE LA FORCE ASYLUMS.

THE Report of these noble institutions is again before us. It is always interesting; not because of any aim on the part of its compilers to insert sensational matter. M. Rayroux, the energetic director, tells us this in so many words in this Report. The gratification arises from the cheering nature of the work done, and the great self-sacrifice of the *personnel* in doing it. Few persons except those who have visited this vast agglomeration of beneficent asylums can conceive what must be the abnegation of those who will, year in and year out, stand by their post amid the most terrible afflictions it is possible for our poor human nature to undergo, and which are represented around them day and night! And this in a place far away from any town, with no outlook for sympathy but upward. Happily, that band of ministering spirits learned how to hold this cross before they took it up.

But these reflections aside, the Report itself tells us that all goes well. Sixteen of the children have gone out to the battle of life, and some of the afflicted and aged *pensionnaires* have closed with the life terrestrial, and "gone up higher." The Lord has not forgotten either orphans or afflicted ones; the hearts of his people have been moved to so fill the treasury that the year has ended better than it began. The Report itself should be perused by those who can read French, for the veriest details are full of interest and instruction too. Pasteur Rayroux takes his readers mentally through the various houses of the Asiles, and exhibits the daily doings in each, not veiling the sorrows and troubles in order to present a bright picture. The whole bears the stamp of honesty. Even the doctor's report, grim as are some of its facts, contributes to the interest, for he has set himself to attempt some amelioration of the sufferings of the large number of epileptics. He gives to the readers his prescription and an elaborate table of encouraging results.

Pasteur Rayroux again emphasises the fact that six chambers are placed at the disposal of any friends who may be disposed to pay the institutions a visit. They are on a slight eminence overlooking the charming valley of the Dordogne, a short run from Bordeaux on a branch of the Orleans line of rail, the postal address being Les Asiles John Bost, La Force, Dordogne, France. W. L. LANG.

Bilham, S.W.

A SONG SERVICE AT EXETER HALL.

THE announcement that a happy evening might be spent at Exeter Hall on Friday last brought together an audience that nearly filled the hall. The occasion was the rendering of a selection of Sacred Choruses by the United Gospel Male Choirs, with solos and quartettes by select voices. The chair was occupied by Mr. GEORGE WILLIAMS, and the connective addresses were given by Pastor C. SPURGEON, of Greenwich.

In a brief address the Chairman called to remembrance that on the last occasion of his being on that platform Mr. Moody was presiding. If any asked what good the late Mission had done in preaching and singing the Gospel, he would point to Wandsworth Hall, at the opening of which he was present on the previous day. Inquiries had shown that no less than 35,000 persons had given their names as having received blessing; and that was a glorious army. Among the choir to-night were found members of the Mizpah Band.

The programme for the evening included solos, quartettes, and choruses; with four selections in which the audience joined. Where everything was so good it is difficult as well as invidious to compare, but the enthusiasm of the assembly was perhaps most roused by the rendering of the pieces "Arm for the Conflict," and "Song of the Soldier," both of which were encored. The same demand was made for the quartette "I am the Resurrection and the Life," which was responded to by "Along the River of Time we glide." As no rendering of Mr. McGranahan's music would be complete without the well-known "Him that Cometh," this was, of course, included, and never have we heard it sung with greater effect.

The interludes by Pastor C. SPURGEON were exactly to the point—brief, terse, lively, and entertaining. At the same time they were all most practical in their aim, either urging the unsaved to faith in Christ, or the believer to more diligence in work and holiness of life.

One could but think what an excellent service had thus been rendered by the choirs in providing such a pleasant and profitable evening. We can only hope it may soon be followed by another.

FOREIGN GOVERNESSES.—Please inform your readers that we shall be glad to receive applications from families requiring foreign governesses for the approaching holidays.—C. F. RYFFEL, Directress

16, *Powis-terrace, Westbourne Park, W.*

CHRISTMAS LETTER MISSION IN SWEDEN.—Four years ago we began the printing of some thousands of letters to distribute in hospitals and poor houses, according to what we heard they did in England. They were highly appreciated by the recipients. Sailors are very happy to get those letters when coming into foreign ports. We hope by and by to be able to provide one or two letters in Danish (which serve also for Norway, the written language of those two countries being almost the same). We may also remark that Swedish is spoken in Finland, and understood all over Scandinavia.

E. DE RAMSAY.

Wilhelmsro, Jonkoping, Nov., 1884.

FORTY THOUSAND BIRDS FOR LADIES' BONNETS.—The Pittsburg *Advocate* says:—"The Goddess of Fashion is a powerful and heartless tyrant. She respects no sex, age, or condition; and, like death, she has all seasons for her own. She makes miserable the condition of many, many poor mortals. She maims and murders human beings. We need not, therefore, be surprised to hear that she slaughters harmless birds by the thousand to satisfy her whims. Tender-hearted women, who would grow faint at the sight of blood, give such orders to the milliners as lead to the destruction of multitudes of the innocent songsters of the groves. We see it stated that an enterprising woman of New York has contracted with a Paris millinery establishment to furnish forty thousand, or more, skins of birds this summer. The result of this demand is, that in some places nearly all the birds have been destroyed. Some of the islands off the Atlantic coast are almost birdless. And the craze is on the increase. What a shame to a civilised people! But Queen Fashion makes her demands, and she must be obeyed."

HOME OF INDUSTRY.

IN her recently published "Occasional Paper" Miss Macpherson says:—

Our counsellors, men of faith and good report, continue to meet monthly, to assist us by counsel and prayer for the various missions connected with our Home of Industry, that each one may be more and more marked by spiritual life and power. We have received sufficient money for our work during the past year, which has filled our hearts with gladness, and enabled us to work on in all simplicity and trust, as royal children of the King of kings.

EMIGRATION OF CHILDREN.

With a note of praise we record that three more interesting families of "even these least" have been rescued, and, after examination, have been admitted into the Training Home at Hackney, for probation and training. From thence they were sent in parties of sixty boys last April, eighty boys and little girls in May, and thirty boys and girls in August, whilst young men and several families have been aided with clothing and passage money, making, in all, about two hundred whom we have personally influenced this year to a start in life in Canada. Mr. and Mrs. Merry received them at our Canadian Home, Stratford, Ontario, and placed them out, one by one, with the farmers with whom they had been corresponding the previous winter, where they are now sharing the wholesome family life such as they have never known in England, and will be growing up (as hundreds of our boys and girls before them) among honest, God-fearing men and women. This year we have had an additional visitor out amongst the farmers, reporting to us the progress of each child, and making arrangements for return to the Home where necessary.

THE AGED WIDOWS

are still our peculiar care. Our lady visitors, in going from house to house, make us well acquainted with their little rooms, and the trials which these dear saints of God endure. They continue to come on Monday afternoons to work for the sixpence, mending the clothing, making up any material sent to us, to fill the many boxes and bags of outfits which will be required in the coming spring and summer. Truly they are our armour-bearers, and present many a petition sent up from friends to the Throne from their little garret-rooms, and we have been refreshed by the answers to their cries. During the summer we have had the joy of sending some of them for three weeks change and rest to the "Fresh Air Home" at Redhill, where a loving, Christian heart has endowed a bed specially for their benefit.

EAST-END FACTORY GIRLS.

The Home of Industry has become during the past few years the evening resort of young women from the surrounding factories. In the summer months they meet for recreation, and are taught to play games of an instructive character, and knitting, crochet, &c., while one evening is set apart for Bible-reading and prayer. In the winter they cut out and make their own garments, purchasing the materials of us at wholesale price, and one evening weekly is spent in learning to read and to write a letter. We are greatly encouraged by the subdued behaviour of the girls; they have been softened through the influence of their teachers, and many of them are giving evidence of a change of heart. One of our most diligent helpers at the sewing-class is a young girl, who two years ago came to one of the meetings in order to mock the words spoken; but her heart was touched, and soon after she sought and found salvation.

THE LODGING-HOUSES

are still visited on Sunday and Wednesday evenings. The blessed work of bringing the goodnews of free salvation to this wandering Arab class has deepened in interest, and many, we believe, in that day, will be found to be the Lord's jewels, though unknown now to us. After the meetings in the houses are over, an open-air service is held in summer, and all the year round a meeting in our Gospel hall, where many have been savingly converted, and are now living in other parts of London, paying us a visit occasionally, and cheering our hearts amid the continuous toil.

THE WORK IN BIRD FAIR

during the past year has been one of our heaviest burdens, and yet a source of great joy. Two services have been held on Sunday mornings, from eleven to one o'clock, and hundreds, from the terrible scene of profanity and desecration of the Lord's day, have stood quietly listening to the story of the Cross, and the sweet Gospel songs. We ask the prayers of our friends that we may be upheld in this testimony, and that blessing may follow the distribution of the 200,000 Scripture and other leaflets; also that many a young evangelist may be prepared through this work for fields of service all over the world. One such called lately at the home, after nine years, to behold again the place which he designated his "old college and grounds," where he first told out a Saviour's love. Since then he has preached the Gospel continually in the open-air and in music halls, and has spiritual children all over the world with whom he corresponds.

BIBLE FLOWER MISSION.

This sweet mission continues to spread all around an aroma of love, ever since its birth here in 1875, in the meeting of our poor widows. We hear that even ladies in China are pleased to carry out the flowers and texts. The last touch of its practical loveliness of which we have heard, is that a young lady, while presenting a bouquet in a neighbouring workhouse, discovered a lonely widow, without a friend on earth, and now this widow is a most valued domestic helper among our children.

RAILWAY GATE-KEEPERS' MISSION.

This little Mission is also doing its work of quiet ministry amongst those lonely cottagers. Not only are there many hundreds of packets of pure Gospel literature being scattered monthly throughout the United Kingdom, but much correspondence is carried on, and our kind helpers are cheered and encouraged by the grateful acknowledgments received. In many instances the men speak freely of their spiritual condition, and are kindly counselled and helped. We trust as this little work continues we shall have the joy of recording the conversion of many precious souls.

MISSIONARY PROBATIONERS.

We have been asked by several Missionary Societies to receive for a few weeks or months, those hoping to go to China and India, that the young ladies might gain increased freedom in conducting mothers' meetings, Bible-classes, visiting among the very poor, and teaching the young. It has been a reflex benefit, and as a band of workers we are thankful to give forth our experience, that the far-distant heathen may share in the blessing. Some of these are already at their posts, while some are now on the sea, on the way to the far-off lands, and others still at work here.

DISTRIBUTION OF THE SCRIPTURES.

We are greatly indebted to Mrs. Robertson for enabling us more freely to distribute Gospels in the hospitals and workhouses, and to send Testaments to the French Canadians.

The Religious Tract Society this year has been most liberal towards our children, and the Bible Society also in again presenting each emigrant with a copy of the Scriptures, while Earl Carrick's gift of 100,000 Scripture leaflets for Bird Fair, has called forth our grateful praise.

In conclusion we ask your prayers for the children now being gathered in the Hackney Home for the winter's training. We hope to start for Canada in the ensuing spring our forty-fourth band, which represents the need of many sums of money, for outfits, passage money, and the General Fund.

ANNIE MACPHERSON.

60, Commercial-street, E.

WORKERS' MEETING.

Our hearts were cheered last week by the visit of our brethren from Aldersgate-street. The result is that we now can pray more intelligently for the outgoings of the Lord's work in their hands. Those who spoke were men of Issachar, keeping rank, understanding the need of the time, many of them young men, brimming over with the Holy Spirit's power. Mr. Burn is truly a father in Israel, and shining for the Master.

The workers from many a Mission were refreshed by listening to the way in which the Lord had drawn to himself and sustained these young men amid many temptations in this great city.

The Home of Industry family of boys and girls sang their bright new hymns, and were the burden of many petitions to our Father's throne. Many a sewing party, we trust, is spending happy evenings in making garments to be worn in the bright summer-time, when, in answer to many a prayer, we shall have dried many a tear for his dear name's sake. Mr. and Mrs. Merry write good tidings from our immense family on the other side of the ocean, encouraging us all in the needed daily patient toil. Our hearts are filled with praise as we look back these twenty years' of God's faithful love to us and the little ones in the East of London.

A. McP.

A YEAR'S RESCUE WORK.

THE decease of the late esteemed Secretary of this Society, Mr. Daniel Cooper, delayed by several months the publication of the annual report, which is now before us. It is briefer than usual, but not the less interesting. The "representative cases" given, present the reader with a clear view of the dire need for such institutions. In one case it is the master's son who ruins the unprotected and motherless girl, and then heartlessly flees to New Zealand. The poor creature falls in with a sympathising Christian lady, who brings her to the Home in a half-starved, heart-broken, friendless, and destitute condition. Here her needs are met, her health restored, her heart cheered, and her character regained. After a time a situation is obtained for her, where she continues to do well. Another case is very sad, both the guilty parties being members of a Christian church, and the man married.

The compilers of these annual reports have a difficult task to accomplish in hiding from the reader's eye that which would offend delicacy, while nevertheless constrained to reveal and even portray as much of the deadly evil as is necessary to awaken public interest, and to secure practical aid. Says the writer: "In trying to describe our home-work for the past year, such a mass of material presents itself that it is difficult to put it in any shapely form, bringing to the front, as it does, man's baseness and woman's weakness and fall. Women they are not; many of them are mere children, who should have been protected, but have been made the victims of the foulest wrong. These young girls are more difficult to deal with than women, because they have been made so familiar with sin while young, that the modesty that is natural to a woman they never seem to attain."

During the year 347 persons were received into the several Homes, of whom nearly half have been domestic servants. During the same period nearly 300 have been satisfactorily disposed of in situations, restored to parents, &c. We learn with the sincerest sorrow that the funds have greatly fallen short of the required sum of late, and the matter is causing the Committee grave anxiety. The secretary, Mr. C. Stuart Thorpe, will thankfully acknowledge donations sent to him at 85, Queen-street, Cheapside, E.C.

BRISTOL.—Meetings for holiness and faith-healing are to be held on December 4 and 5, Thursday and Friday, at the Y.M.C.A. Hall, St. James's-square, Bristol.

CHRISTIAN WORK IN COPENHAGEN.

DURING our brief visit to Copenhagen in September, we were specially interested in the Magdalens' Home superintended by Miss Thora Esche, and the Court Mission by Mr. Wright.

The Home affords accommodation for about thirty women; the lady who superintends it looks delicate and fragile, but is a true and devoted Christian, absorbed in her work, and consumed with love for her unfortunate sisters. Many of these under her care have been respectably married, and some, as the report says, won not only to society but to the kingdom of God. It is, we believe, the only home of the kind in Copenhagen, was commenced only six years ago, and has now accommodation for thirty inmates, of whom there have been about a hundred in all. It would greatly cheer our dear sister's heart if some of the ladies engaged in similar work in England would write her an occasional letter.

The Court Mission was originated by Mr. Wilhelm Wright, a young man, born in Denmark of English parents, who spent three or four years in an English counting-house, saw something of Christian work, and after his return to Copenhagen, where he had an appointment in the Civil Service, found in the children of the streets a sphere for his love and energy. The Report of the Inland Mission gives the following particulars:—

OPEN-AIR PREACHING IN COPENHAGEN.

The population of the suburbs is so rapidly increasing that, though the metropolitan churches are overcrowded, tens of thousands are becoming strangers to God and to his places of worship. Amongst these people the Court Mission is trying to give the ministers of the Metropolitan churches a helping hand.

In May, 1881, Mr. Wilhelm Wright happened to pass through a court, and gave to a number of children whom he found there a little paper, taught them a Psalm, and promised to return another time. On the way home it struck him that the Lord had given him a mighty work to undertake here, amongst the poor and sick, in the courts and alleys, where he could tell them of Jesus and his love. From that time, almost every evening, he visited the courts of Westerbro', the West-end of Copenhagen. His work was soon blessed, and numbers of children and adults gathered around him. He was at this time generally alone.

When the winter began he had to give up the open-air meetings, but he continued his former visits to the sick in their homes. In April, 1882, he started again, and in May he found a true helper in Mr. Clausen. At the familiar spots in Westerbro' they were kindly received, but elsewhere they met with some scorn and ill-treatment. Water, glass, and wood were often thrown at them, but God kept his mighty hand over them, and blessed their work.

From May to October 150 meetings were held, and several ministers and theological students took part in them. The Inland Mission now put a room at their disposal, and during the winter meetings were held twice a week. In the spring, Mr. Wright and his companions started to visit the public-houses. This was a difficult task, but God was with them, and sometimes as many as twenty places were visited in one night. Tracts were distributed, and the guests were cordially invited to the Gospel meetings. One evening, in a noted lodging-house, they met about forty people on whose faces vice and drink had left their marks. The landlord allowed them to enter, and the meeting went off without many interruptions. A big, strong-built labourer put his arm round the neck of one of the missionaries, and said, "If I squeezed you—what then?" "Then I should go home to my Saviour," was the reply. The man took his hand away, and listened in silence.

From May to October 270 meetings were held all over the city. In Westerbro' the opposition has decreased, but even here, where the work first started, a meeting seldom passed off without some small disturbance. The visitors here were mostly children, and amongst these little ones many touching incidents occurred. In Nörrebro' the opposition was strong, but the audiences have increased. In one court, next to a public-house there, some beer was thrown at them. In another there were a number of atheists, who made fun of God's Word, and received them with wrath and scorn. One of them wanted to fight them, but the children who stood around took each others' hands, and said, "Keep fast; don't let him get through!" and the raving man did not attempt to break the chain. In Osterbro' were the largest meetings, sometimes numbering three or four hundred people, and the opposition was strong. In Kristianshavn the opposition gradually ceased with the scornful laughter and direct attacks on preachers. In the old town the meetings were held twice a week, and a number of poor persons said they were glad to join the meetings, as it was so difficult for them to get to church, while here they could come dressed as they were and with their babies in their arms.

In October, the Interior Mission placed two more rooms in the suburbs at the disposal of the Mission, besides those already mentioned, and one in the old town. In the public-houses some of the landlords received them with kindness, some with indifference, and others with contempt and anger, forbidding them admittance. It was a hard work, but God blessed it, so that customers often came from the "pubs" to the Gospel meetings. One landlord, who had always received the missionaries badly, asked them one evening, "What do you want here?" "Just to invite you and your friends to our meeting," was the kind answer. "Do you think that I will stand quietly and look at you drawing away my customers? and do you know that when they become holy they won't drink any more?" replied the publican, furiously.

Mr. Wright has also distributed more than 300 Bibles, about 12,000 Sunday magazines, 20,000 tracts, 2000 Gospels, and 20,000 illustrated papers for children.

This Mission has also spoken to those poor creatures who are making a livelihood out of their own shame. It is horrible that such things are admitted in a Christian country, and we have heard several of these pitiable women say, "We would like to get out of it, but we cannot!"

CHARLES CARTER IN AUSTRALIA.

MANY of our readers who have taken an interest in Charles Carter (formerly of the Evangelisation Society) will rejoice to hear that with his family he has safely reached Melbourne, and already received a hearty welcome from the friends of the "Victoria Evangelical Society," with whom he is to work.

In a letter just received he says: "On the whole we had a pleasant voyage, the worse part being in the Red Sea. The heat there was intense. We could scarcely breathe. I was in a fainting fit for six hours, and four doctors were doing their utmost to bring me round. Just as I recovered another passenger was stricken down, and in *two hours was a corpse by my side!* Many were alarmingly ill, and five died. The captain had to turn the ship about, and run back for a time to give us a little air.

"The last part of the journey was very pleasant, and we all landed well, and very grateful to the Lord, and to many friends on both sides, for many mercies received. The new Society here is doing well, and God is blessing the Word to many. Will our friends in England praise God with us, and ask for strength and faithfulness that the work here may be greatly furthered and prospered?"

BRIXTON Y.M.C.A.—In connection with the Young Men's Foreign Mission Society a very hearty meeting was held at this branch, 2, Wynne-road, Brixton, on Thursday, November 13. Addresses were delivered by various friends. There was much power in the meeting, and stirring appeals were made to young men to devote themselves to the glorious work of taking the Gospel to those that sit in darkness, the great needs of China especially being brought to the front.

JEWS IN PALESTINE.

A WEEK ago I returned from Artauf, the Jewish Refugees' Aid Society's settlement on which the 24th October was kept as the first anniversary of taking possession of that property. The manager and the colonists had done their utmost to give the place a festive appearance, and all who had come for the occasion from Jerusalem and Jaffa enjoyed the sight very much.

The proceedings of the day began with Divine Service, 45 persons partaking of the Lord's Supper, and afterwards an out-of-doors meeting was held, presided over by Dr. Merrill, the U.S. Consul of Jerusalem.

We hope this little festivity, indicative as it was of sympathy on the part of those who had come some five hours' journey to be present, will have somewhat encouraged the poor colonists who live in Artauf under very trying circumstances. The original plan of giving to each colonist a house and cattle, implements, &c., to enable him to earn his living, has not yet been carried out, partly because the "Jewish Refugees' Aid Society" has not yet received the sum of money estimated to be required at the very outset, and partly because the Turkish Government has tried to put obstacles in the way.

The latter hindrance is, however, now disappearing, and if the Jewish Refugees' Aid Society meet only with the support it requires, the little colony of Artauf will be a wonderful auxiliary to the Jewish Mission in Palestine, bidding fair to become, within a few years, a self-supporting Jewish Christian community.—Yours faithfully,

A Hebrew Christian.

Jerusalem, Nov. 1.

THE GOSPEL IN BELGIUM.

SIR,—I am desirous to make known through your columns to the Christians of Great Britain some particulars regarding the operations of "La Société Evangélique Missionaire Belge," about which I fear comparatively little is known. Its distinctive object is to proclaim the Gospel in a country given up to the darkness of Romish superstition or of infidelity. It was formed in 1837. Its work has steadily progressed until now. At the close of 47 years, there are 6200 adults and children connected with its Missions. All of these, with very few exceptions, have been rescued from Popish thraldom.

It has twenty-six churches and stations, fifteen pastors, five evangelists, ten Bible readers, and four colporteurs. By the help of about sixty lay preachers, the Gospel has been preached regularly this year in seventy localities, and occasionally in seventy or eighty others. About 6000 Gospel meetings have been held. There are fifty-one Sunday schools. Bible readers and colporteurs have distributed many Scripture tracts, &c. The Society has under its direction the only evangelical library in Belgium. There is an orphanage for thirty-six children, a fund for the widows of pastors, and it is hoped that there will soon be an asylum for the aged.

The members of the churches formed by the Society consist chiefly of the working classes, who make considerable efforts among themselves to defray the expenses connected with their own congregations. The sum annually required for the entire Mission is about £4500. I feel sure that Christian people will feel it a privilege to lend a helping hand in this good work now going on in the land where Tyndale and others suffered martyrdom for the truth's sake, and whence our forefathers received the Word of Life in their own tongue.—Yours faithfully, C. A. Gamble.

Normount, Torquay.

P.S.—I may add that contributions in aid of the Society's Missions will be gladly received by M. Le Pasteur R. Meyhoffer, 85, Rue Mercelles, Brussels; or by the Rev. R. H. Lundie, 6, Beech-street, Liverpool. Mr. Lundie, who is intimately acquainted with the working of the Society, will gladly give any further information that may be desired. C. A. G.

Notes and Comments.

ONE of the most rapid and most genuine successes of recent times, in connection with evangelistic effort, is the Railway Mission. In a comparatively brief period it has brought within the sound of the Gospel large numbers of those engaged in railway work, not only at important centres in London, but throughout the country. We are informed that the scope for the extension of the work is almost unlimited, as far as the readiness of the people is concerned. The energetic friends who conduct the mission are anxious to launch out into the deep, if the Christian public will furnish the wherewithal for needful expenses. We trust this hindrance may be speedily removed.

In an article written for the *New York Evangelist*, Rev. Theodore Cuyler discusses the questions which, under the new presidency, ought to come at once to the front of American statesmanship. They are most of them as vital to the interest of our own nation as to that of America. Mormonism, the drink traffic, the civil service, divorce laws, and home rule for great cities, are specified by Dr. Cuyler. As illustrative of the duty of Christians in reference to them he says:—

"All these are practical and pressing questions that not only can engage the conscience, but are in the province of legislation. Into them a patriot and a Christian can go with a clean conscience, and work as he prays, and vote as he prays. The pulpit, the school, and the prayer-meeting, might all be invoked to strengthen men's hands for such issues as these. May our country's God give us grace to carry his laws to the ballot-box, and write them on our statute books!"

The apathy shown by many professors of Christianity in relation to the moral evils of our times contrasts painfully with the zeal they frequently evince about other things. Referring to the indifference of multitudes in the churches to the drink question and other crying evils, Dr. Cuyler says:—

"The dram-shop ought to be undermined by moral influences, and barricaded by legal restraints. But neither will be undertaken with thorough efficiency so long as good people and God's people blink their duty, and allow defunct party questions to monopolise their politics. The other night I saw scores of Christians march through the rain with torches, who count it a hardship to attend even a meeting to pray and labour for the salvation of our young men from the bottle."

What is needed is a revival of the work of grace in the hearts of all believers, such a one as shall cause them to count it their privilege, as well as duty, to place "the kingdom of God and his righteousness" in the forefront of all their desires and endeavours.

By this time Lord Radstock, with his son, the Hon. G. G. Waldegrave, will probably have arrived at Bombay, to begin his campaign for Christ on Indian soil. A letter in *The Bombay Guardian*, from the Rev. Dr. Murray Mitchell, of Edinburgh, bespeaks widespread and prayerful sympathy with the tour this devoted and distinguished evangelist hopes to make through Madras, Calcutta, the North-west Provinces, and Central India. We in England must not forget to pray that Lord Radstock's visit to India may be a source of refreshment to himself and of rich blessing to all the English-speaking residents of that vast Empire who listen to his voice.

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According to the statements of Rev. J. M. Thompson, who writes from Callao, the condition of the Republic of Peru is extremely pitiable from the moral and spiritual standpoint. Romanism is the State religion, and, having had exclusive possession of the field for three hundred years past, is responsible for the state of things thus described:—

"There are, of course, worthy exceptions, yet from the testimony of Romanists and Protestants alike, as from evidence otherwise gathered, I am certainly not slanderous when I say that the great body of the natives—from priest to beggar—are dishonest, untruthful, indolent, intriguing, outwardly unclean, and inwardly corrupt. A Roman Catholic lady, who has lived here for nineteen years, said to me the other day, 'There is no redemption for this country, for there is no fear of God. The priests are all corrupt; this is the great evil, and what can you expect of the people? I heard a padre say to his people in church, "You may lie, steal, come to the holy communion, and take the wafer and trample it under your feet; you may do anything, and it will be forgiven if you come to confession." "No," said she, "there is no redemption for this people, unless some other nation should take possession of the country, and the girls should be educated to purity of character and the fear of God."'"

The same writer says it is saddening beyond description to see the squalor of the lower classes in their hovels throughout Callao and Lima. There is not in all Peru any special effort toward the moral elevation of the hundreds of thousands of wretched souls to be found there. There are many English speaking Protestants in Lima and Callao, as elsewhere along the coast, many of them men of wealth and liberality, with families growing up around them. They have not even had churches and schools regularly for the supply of their own needs; it is not surprising, therefore, that they seem never to have thought of any organised aggressive work for the saving of the natives. Alas! that a country so prolific in material wealth, and so resplendent in natural beauty, should be thus morally destitute and repulsive.

The Rev. Holman Bentley, of the Congo Mission, writes to *The Freeman*, urging special prayer, in public and private, that the Berlin Conference may be so guided and controlled that the decisions arrived at may be for the advancement of the kingdom of righteousness and peace, and for the spread of the Gospel of Christ. Having regard to the far-reaching import of the Conference as to the future of Africa, the suggestion demands general and earnest regard.

The right to preach on public commons ought to be respected, especially when other uses of such open spaces are unchallenged. The case just decided at the Hammersmith Police Court seems to be one of great injustice and hardship. John Jones, having been prosecuted for preaching on Shepherd's Bush Common, appealed to the Home Secretary for protection in his right to do so, the case being adjourned pending the reply. This came to the effect that the Home Secretary had written to the Metropolitan Board, but could not interfere while the case was undecided before the Court. The presiding magistrate, on Mr. Jones refusing to promise that he would not preach again, inflicted a fine and costs, in default of payment of which the defendant has been sent to prison for fourteen days. It is surely a case in which action should be taken to redress what appears to be an infringement of the rights of conscience and the liberty of the subject.

We would draw special attention to a Conference of Christian workers in Manchester on Saturday next, as announced in our last and current issues. The subjects to be considered are of present and pressing importance. We trust the course of these discussions may be so ordered that abiding good may result to all classes of the community.

A fine example of Christian catholicity, fervent zeal, and genuine faith, is furnished by the latest report of the work presided over at Bangalore, South India, by the Rev. E. Marsden. The Christian community over which he presides originated in the labours of the late Rev. T. C. Page, but has been under the pastoral care of Mr. Marsden for some twenty-eight years. Unconnected with any society, receiving no salary, but depending entirely upon voluntary contributions, Mr. Marsden writes:—

"I love all who love Jesus, and am quite prepared to show my love in every possible way—in every way a good conscience will permit. It is indescribably agreeable, therefore, to me, to receive, from time to time, such convincing and substantial evidence, as I am doing, of the affectionate interest taken in me and my work by my fellow-Christians. During the whole period of my visitation more than 14,200 souls have been dealt with by me. According to my computation, and I have taken great pains to be accurate, the exact number may be set down at 14,205. There were times, it is true, when faith and patience were not a little tried, but these were never tried in vain. Always, after they had been sufficiently tested, the great and kind Provider came to our relief. The whole amount received in the course of twenty-eight years' service, has been about 50,537 rupees (£4500). Every rupee came unsolicited. I never beg; I never do more, and that but rarely, than represent. May I not say I serve a good Master?"

General Scratchley having been appointed Special Commissioner in New Guinea, a deputation, headed by Sir Wm. McArthur, M.P., waited upon him last week from the Aborigines Society. Their object was to assure him of their hearty co-operation in any possible way with his efforts to make the British protectorate of New Guinea a lasting benefit to the natives of that country, to the colonies, and to the empire. It appears that at present an infamous traffic in what is really slave labour prevails on some parts of the coast. Labour vessels visit certain ports for the purpose of removing kidnapped natives and placing them under restraint. It is satisfactory to know that General Scratchley goes out determined to deal firmly with this evil, stating in reply to the deputation that we were bound in taking over the country to protect the people, and to secure to them all their rights and privileges, and that this in fact formed part of his instructions.

A deputation from the Anti-Slavery Society, introduced by Mr. Arthur Pease, M.P., has waited on Lord Granville at the Foreign Office, to lay before his lordship their views with respect to bringing the question of slavery and the slave trade before the Berlin Conference. Mr. Allen, the secretary of the Society, pointed out that the slave trade was mainly carried on on land, and that something should be done toward punishing the slave traders caught on shore, as well as those captured in vessels. The English law was very defective in its provisions concerning the slave trade, and required to be revised and improved. Earl Granville expressed himself in close sympathy with the objects raised by the deputation, and promised to bear them in mind; but said there was difficulty in reference to the Conference at Berlin, as a resolution had been passed that perfect secrecy should be observed as to its proceedings.

Rev. E. Payson Hammond will preach on Sunday morning next at Trinity Presbyterian Church (Dr. Paterson's), Kensington Park-road, W.

After some days' quarantine in the Bay of Salamis, Rev. Dr. Somerville and his son, Rev. James Somerville, reached Athens on November 6. The Doctor delivered his first address on November 15, to Greeks, through an interpreter. He has also preached in English on Sundays, the only service held in that tongue in Athens for more than than six months.

A friend makes the excellent suggestion that those who have in their libraries narrative books, published last year, or previous to that, should weed out all that are not likely to be re-read and send them to Homes, Hospitals, or Missions among the poor. No more appropriate season could be chosen than the present for doing such acts of kindness. While there would be no loss to the givers, those who receive the books would be cheered and profited. We hope many young people especially will take the hint.

The propensity for gambling is early fostered and engendered by pernicious baits now very commonly provided. Almost every sweet-shop has its lucky bags and prize packets, which tempt the cupidity of the youthful mind by holding out the hope of obtaining more than fair value for money. Sweets having a threepenny-piece in them are also mixed with others by some vendors, and thus children are initiated into the evils of speculation and greed of gain. A parent writing to one of the newspapers anent the practice says:—

"It will be evident to all thoughtful people what will be the class of mind our youth will develop if such trading is allowed, in addition to the danger of children being choked by swallowing the coin."

A terrible facility for cultivating all kinds of moral evil exists in these days; counteracting agencies cannot be too numerously or too vigilantly applied. Christian tradesfolk may help to counteract such evils as these by refusing to place such baits in their windows.

An article in the *Evening News* of the 20th inst. sketches the various scenes to be beheld in Ratcliff Highway. Among other features it refers to the "Strangers' Rest," which it rightly describes as a place where an unsectarian mission is carried on. It also says, "To strange sailors this place must be of real value, for in it they may sit and write their letters, or read and rest, free of all charge." Only those who have seen the working of this really invaluable institution can tell how truly blessed and helpful in every way it proves to thousands. An interesting anniversary gathering held at the Rest on Friday evening is reported on another page.

The scramble which is taking place for African territory has been illustrated in *The Pall Mall Gazette* by a map of the coast line from Morocco to Cape Colony. Out of 7000 miles of littoral (the extent of the West Coast) Europe has already appropriated 4450 miles, besides other tracts claimed twice over by Germany and the Cape Colony. Of these Britain claims 1940 miles, France 1155, Germany 730, Portugal 800, and Spain 85, while 2590 miles at present remain independent, or are under international auspices. Clearly, if disastrous complications are to be averted, such a mutual understanding as the Conference now sitting at Berlin is endeavouring to arrive at, is a pressing necessity.

The call for closer union between all true believers becomes louder and stronger as the conflict between the Church of Christ and the hostile spirit of the world becomes more stern. As an American writer of note has puts it:—

. . . "Evil masses its forces against us, but millions, who are practically one as to fundamental principles of Christian society, are impotent to make their mighty energies felt in national morals and in behalf of social order because a persistent individualism resolves them into a rope of sand."

This "persistent individualism" is what in these days we need all to guard against and abjure, except where the dictates of an enlightened conscience may compel its adoption. But even then it need not prevent co-operation and sympathy with others who, "holding the Head," desire the glory of Christ. In view of the awful mass of wickedness and heathenism which confronts us at home and abroad, concentration of spiritual force becomes an essential duty and necessity.

Amongst the many striking proofs of the increased zeal and interest in our day in foreign Missions, we are glad to learn that the following gentlemen commence a united campaign in Scotland on Sunday next:—Major-General Haig, Mr. Reginald Radcliffe, Mr. James E. Mathieson, of Mildmay; Rev. A. J. Landale, of the China Inland Mission; Mr. Stanley Smith, and Mr. C. T. Studd. The two last named are soon leaving England for Gospel work in China. This campaign is in the interest of no special missionary society, but with the sole desire, by God's blessing, to stimulate interest in the churches and amongst the students and young people of Scotland on this subject. The following is the proposed programme:—

Glasgow	Nov. 30—Dec. 2.
Greenock	Dec. 3.
Dundee	Dec. 4, 5.
Aberdeen	Dec. 6—8.
Edinburgh	Dec. 8—10.

Mr. Phillips, of the West Ham Bench of Magistrates, has recently advised the School Boards to take proceedings against fathers who through drunkenness neglect their families, and prevent their children from attending school by failing to provide them with clothes. It is right, he contended, that people should know that such cases are an offence punishable by law. One could see a large number of children about the streets who appeared to be utterly neglected, and it could not be believed that all their parents were without fault. For the sake of the children themselves, Mr. Phillips said he hoped some proceedings would be taken, and then the eyes of the public would be opened to the fact of the existence of a penalty for the offence.

In an article contributed to the current number of *The British and Foreign Evangelical Review*, Dr. Blaikie discusses our Lord's principles of philanthropy and social reform. The notion secularists endeavour to propagate, that according to the teaching of Christ the present life should be treated with indifference and contempt, is shown to be groundless and untrue. Christ sought to alleviate the sorrows of humanity, and his precepts as to the use of wealth, and the general conduct of human life, all aimed at the regulation and improvement of its social condition, not its destruction. His philanthropy consisted in wise and thoughtful regard to the true and abiding welfare of its objects; not mere kind-heartedness, but wise and practical consideration of results, entered into all our Lord's deeds of mercy. They never promoted improvidence, or the habit of weak dependence on others. Their principal objects were persons whose ailments disqualified them for work, and as soon as restored He set them to work for their own or others' benefit. The great lesson of it all is that to put a man right you must begin by putting him right Godwards.

Our Lord's principles of social reform are also ably dealt with by Dr. Blaikie, who meets the objection that his teaching took so little notice of the social corruptions of his time, by pointing out that direct attack on specific forms of evil was not his method of procedure. Christ gendered a spirit in connection with which social evils and abuses could not live, a spirit that could not endure slavery, nor the fashionable amusements of the theatre and the circus, nor the prevalent debaucheries of family life, nor the intrigues and plots of fashionable ambition. The exercise of this spirit was to take place within the community of his Church, the members of which, as a separate guild gathered out of a hostile world, go forth influencing and guiding social life in all directions for good. The loss of the spirit of Christ by the Church, and its failure, through corruption, to answer its appointed end, lie at the root of much of the terrible social evil which now exists. The article is one of great value as a contribution to the social science of our times.

The following high tribute to Professor Stuart, of Cambridge, nowa representative, in the House of Commons, of the borough of Hackney, is paid by the *Pall Mall Gazette*. We want many more such men on both sides of the House:—

"The House of Commons is to be sincerely congratulated on its newest member. Prof. Stuart is the very opposite of 'the common-sense politician,' the adroit, but unenthusiastic, and withal somewhat shallow, opportunist, who is regarded in some quarters as the *beau idéal* of British statesmanship. A devotee, an enthusiast—his depreciators would say a fanatic—in the cause of social improvement, an intense believer in a high morality as the only guiding principle in political as in private life, he unities to his intellectual gifts an uncompromising sturdiness of opinion and an absolute contempt for unpopularity, and—what is more—even for ridicule when advocating what he believes to be right. His ardent zeal for the cause of national education and of social purity, the directness, single-mindedness, and heartiness of his whole character, mark him out as a democratic statesman of the best type. It is not too much to say that he is personally beloved by thousands of the working classes in the great centres of population, especially in the north."

Advocates of Sunday rest for postmen and other toilers on the Lord's Day have observed with regret that Mr. John Bright has spoken strongly against any efforts to obtain an extension to the country of London restrictions. He considers that to close the post-offices on Sundays would be not only "an intolerable inconvenience, but a great evil." The main argument relied on to support this position is that thousands of letters, containing wise and loving counsel, are written by parents to absent children, which reach them on Sundays, and so are read under circumstances specially favourable to impression, because of the quiet and leisure they enjoy on that day. Mr. Bright contends that there is not a word in the New Testament favouring the views of those who contend for stopping Sunday postal service, and he quotes the words of our Lord: "The Sabbath was made for man, not man for the Sabbath." The postmen, however, might quote the same language, and fairly argue that the Sabbath was made for them, and so they are entitled to the rest at present denied them.

REV. E. PAYSON HAMMOND.

THIS eminent evangelist, with Mrs. Hammond, arrived in London last Friday, from the United States. It will be in the recollection of many of our readers that some sixteen years ago Mr. Hammond spent two and a half years on this side of the Atlantic, conducting Gospel and other meetings at various places in this country and on the Continent. Since his return to America he has continued his evangelistic labours in different parts of the Western hemisphere, penetrating as far as the territory of Alaska, two thousand miles north of San Francisco.

As we have already announced, Mr. Hammond returns to our shores with the view of entering on another evangelistic campaign as the Lord may direct. A few years ago he held a ten days' united Mission in the city of St. Louis, Missouri, in which nearly all the churches and pastors of the place actively and sympathetically joined. God was pleased to bless in a very manifest way the endeavours of these friends, under the leadership of Mr. Hammond, and the results of the special effort were highly encouraging. In scanning the records of the time we find that at a meeting of the General Assembly of the Presbyterian Church, held two months after Mr. Hammond's Mission, it was officially reported that up to that time carefully gathered statistics, furnished by the different churches, revealed the fact that no less than *five thousand persons* had been received into Christian fellowship as the direct outcome of the meetings. We know not whether the records of modern evangelism can show in the same period of time a parallel instance of widespread and effectual religious awakening.

A farewell meeting was held at the close of the St. Louis Mission, which was attended by about 4000 people. The proceedings were reported in a St. Louis daily paper at great length, and the public interest caused by the visit of the evangelist was evidently deep and extensive. At this valedictory gathering a letter addressed to Mr. Hammond was read, and signed by all the ministers present, to the number of forty or more. This letter was written and read on the occasion by Rev. Dr. James H. Brookes, of St. Louis, whose recent visit to England is fresh in the memory of our readers, and whose addresses at various Conferences last summer met with so much acceptance. He is well known on the other side of the Atlantic as a Presbyterian minister of high standing, and pastor of one of the leading churches in the city. We think it well to reproduce Dr. Brookes' letter; it will serve in some degree to introduce Mr. Hammond to British Christians, and will show the spirit in which he carries on his remarkable evangelistic work. We quote from the St. Louis daily:—

"Dr. Brookes read the following paper:—The Rev. E. Hammond, who has been labouring as an evangelist in this city for ten weeks, is now taking leave of his brethren with whom he has been so intimately and so pleasantly associated, that he may enter upon other fields of toil for his Master. We regard it as due to him, as due to those among whom he goes proclaiming the Word of Life, and as due to our common Lord, to present him with this testimonial of his fidelity, as an united expression of our confidence and love. Some of the evangelical ministers, knowing nothing of Brother Hammond, or hearing vague and conflicting rumours concerning his preaching and its results, dared not assume the responsibility of inviting him to visit us. Others, with a better knowledge of the man, or with bolder faith in God, sent to him the Macedonian cry, 'Come over and help us.' All of us to day part from him with sincere regret, and utter the word 'Farewell' with a sadness brightened only by the thought that, 'Yet a little while, and we shall meet him again,'

'Where the assembly ne'er breaks up,
And Sabbaths have no end.'

"Truly we may say, 'The Lord hath done great things for us, whereof we are glad.' Backsliders in scores have been reclaimed from their wanderings, children have sung the praises of Him who still lives to take the little ones in his arms and bless them, the fallen and the friendless have found a home in our Father's house, and are now clothed with the best robe, and men and women of the highest culture and refinement, no longer going about to establish their own righteousness, have submitted themselves unto the righteousness of God.

"The methods pursued in conducting the meetings have been those in use for many years in Great Britain, and are very similar to the mode adopted by Messrs. Moody and Sankey, which has met with the cordial approval of such men as Dr. Blaikie, Dr. Calderwood, Dr. Duff, Dr. Hanna, Dr. Bonar, and Dr. Andrew Thompson. Besides the meetings for children, for whom Brother Hammond obviously cherishes the warmest affection and interest, so that they are instantly and pleasantly drawn to him, there have been union prayer-meetings in the morning and sermons delivered in the evening. At the close of each of these services there has been a second or inquiry meeting, in which all the ministers and all other Christians present are invited and urged to speak a word for Jesus to impenitent or anxious souls; and it is in these second meetings, carried on *without confusion or excitement*, save the excitement of silent weeping or the sob of grief, the power of the Eternal Spirit is chiefly witnessed.

"The singing of sweet Gospel hymns, setting forth the truth as it is in Jesus, has been prominent in all the services, and abundantly owned of the Lord to the awakening and conversion of many. Add to this that the Cross has been held up with unfaltering hand, and with unswerving devotion, and our brethren abroad are at once made familiar with all the 'machinery employed in this precious revival. No new doctrines have been taught, but the ruin of man by sin, and redemption through the blood of Christ, have been the unvarying themes. With singular tact, Brother Hammond has kept himself aloof from points of controversy between the followers of our Saviour, and for weeks and weeks we have been together without thinking of our minor differences. After all, there is the unity of the spirit which God has established, and which man cannot destroy; and this has been beautifully exhibited during all our happy meetings.

"The result is that the bond of union between us as ministers of the Gospel, leading distinct divisions of the one great army, has been stronger and more tender, as the bond between us and our people has not been relaxed, but made sweeter and more sacred by the efforts of our brother, and we can show to the world that if many like the waves, we are one like the sea. With adoring gratitude to God for his mercies, and with our best wishes and prayers attending his servant, who has toiled so faithfully and so successfully in this city, we subscribe our names."

Having only just arrived in our midst, and having some other important business on hand, the plan of Mr. Hammond's campaign is not yet developed. There will doubtless be many calls for his service from different parts of the kingdom, and he will, as we have said, follow the distinct leadings of God's hand. We have not infrequently heard it stated that Mr. Hammond's forte lies in preaching to children. It is true that when in England before he was led to devote a considerable space to that department of Christian work, but it was altogether an unusual thing in his evangelistic career, and there were special reasons for it at the time. Generally speaking, his invariable plan is to begin a Mission with adults. In the course of the services he may hold meetings for children in the daytime, but in the evenings he always preaches to a promiscuous audience. During his present period of service amongst us we earnestly hope that all classes and all ages may be reached, and that the slain and the saved of the Lord may be very many.

For the present Mr. Hammond's address will be Salisbury Hotel, Salisbury-square, Fleet-street, London, E.C.

UNDERGRADUATES AND FOREIGN MISSIONS.

WITH respect to the meeting for undergraduates in Cambridge, to which we referred last week, the correspondent of *The Record* writes:—

"The meetings are now over, one having been held each night in the Alexandra Hall, and one besides (an open meeting, largely attended) in the great room in the Guildhall, on Sunday afternoon. Rev. J. Hudson Taylor, leader of the China Inland Mission, was present, and spoke at most of the meetings. The chief workers otherwise were two well-known old Trinity men, both to go out to China in Mr. Taylor's Mission, Mr. S. P. Smith and Mr. C. T. Studd. It is remarkable that both were conspicuous athletic men, in very recent days. The evening meetings varied in attendance between fifty or sixty and a hundred and fifty or more. Though mainly conducted by members of the "Inland Mission," they were announced, and honestly carried out, on a perfectly general basis; the effort being always to awaken a spirit of entire personal consecration to the will and work of God as the preliminary to all true action for Him, at home or abroad. On this clear understanding several local representatives of the C.M.S. took part in the meetings. On the first occasion of all, and once later, Mr. Moule, of Ridley, who is President of the C.M. Union, took the chair, and spoke with cordial sympathy of the effort. As regards results, I learn from many sources that quite fifty men are known to have been led to a very definite willingness to go to the foreign field; many of these, with consent of parents, dedicating themselves without reserve. A weekly prayer-meeting has been started for those who look forward to go out, and this was attended last night by twenty-five men, though held at a time when many could not be present."

Rev. J. B. Whiting writes to *The Rock* on the same subject:—

"After the last meeting held on Tuesday evening the men who had made up their minds to be willing to go forth to China, Africa, or India, as God might call them, were invited to remain for prayer. No less than forty remained. It surely may be taken as the dawning of a new era of missionary zeal. Remembering that these men come from many families, it is impossible not to be deeply moved. The heart lifts itself up in grateful thanksgiving that, at a time when infidelity is making such advances, a spirit of holy sacrifice should thus be manifested. Many of these men are well-known in the University both for the promise of academical success and for excellence in athletic exercises. They appear to be the healthy result of evangelistic efforts in the University itself, and several of the leading men owe their personal salvation and their convictions of duty to the work of Messrs. Moody and Sankey. At the last two meetings of the Cambridge Church Missionary Union (held weekly on Mondays at half-past six) there have been large gatherings of from fifty to sixty men. Oh, that this missionary impulse may spread through the land!"

DEVONPORT WORKING LAD'S INSTITUTE.—The third year of this Institute has been the most successful of all. No less than 700 lads have become members, while former members have in many instances gone on board the training ships of the navy. The religious element is kept well to the front. Since its commencement the Temperance Brigade have taken over 1000 pledges. The special need now is £2000 for new buildings. For this sum an urgent appeal is made by the Hon. Secretary, Rev. Melville R. Moore, in the little book from which these items are gathered.

SECRETARYSHIP OF THE BIBLE SOCIETY.—We understand that the vacancy in the secretariat of the British and Foreign Bible Society, caused by the death, through accident, of Rev. C. E. B. Reed, will be filled by the appointment of the Rev. W. Major Paull, who for thirteen years has been on the Society's staff, first in the Midland District, and afterwards in the South-eastern District. Mr. Paull has long been one of the most valued and efficient members of the staff, and carries with him to his new duties the good wishes of a large circle of the Society's friends.—*Record.*

ORPHAN HOMES OF SCOTLAND.

THE thirteenth annual meeting in connection with the Orphan Homes of Scotland and Destitute Children's Homes and Mission, was held last week in the City Home Hall, James Morison-street, Glasgow. There was a large attendance of the public, and a number of the children from the Homes were present. Provost Binnie, of Gourock, occupied the chair.

The annual report stated that during the year they had permanently helped 775 children. In the same time temporary assistance had been given to 272 casuals (that is, those who had been in the Homes for a day, a month, or a year, as the case might be, and had been returned to friends or left it because of ill-doing), giving a total of 1047 who had passed through the Homes. The numbers who came to the City Home for advice and assistance were continually increasing; 4000 was a good deal under the mark for this year, so that while the 597 new children admitted might seem a large number, it gave no adequate or even approximate idea of the multitude of cases from which they were selected, nor of the spiritual results of faithful loving words in season, as well as temporal good accomplished in dealing with them. During the year 510 weary, destitute ones who could not be taken in had felt thankful for the tickets given to "model" lodging-houses. The amount received during the year, for all purposes, was £15,207 9s. 0½d., besides large quantities of clothing and provisions. This amount, large as it was, had all been needed for the increased work of the year just closed. Over and above the money for the maintenance, which was at present about £30 a day, or £850 a month, they were looking to the Lord to send £7000 to build the church and class-room, superintendent's house, &c., at Bridge-of-Weir, and also for money to build more cottages.

The Chairman said it was gratifying to find that as the years rolled on the great and good work in which Mr. Quarrier was engaged grew apace. There really appeared to be victory all along the line, and to none but the Lord of Hosts, who had been Mr. Quarrier's stay from the beginning, could this victory be ascribed. It would naturally be asked what had been done with the £15,207 received during the past year. The answer was to be found in the most interesting report, which he had read with very great pleasure indeed, and which he recommended Christians not only to buy and read for themselves, but to send to their friends in all parts of the world. Putting aside the religious aspect of the work, from even a secular point of view the city of Glasgow must be greatly indebted to the Institution. Everyone in Glasgow, was more or less under an obligation to Mr. Quarrier in promoting and carrying on his great work.

Mr. R. H. Hunter, having submitted the abstract of cash transactions for the year, Mr. J. C. White moved the adoption of the reports. On some occasions, he said, Mr. Quarrier had been obliged to tell them of a deficit, but that was not the case this year. It was matter for thankfulness that on each account there was a favourable balance so that Mr. Quarrier was enabled to begin the work of another year without any anxiety.

Mr. Alexander Allan, in seconding the motion, said he did not think it was possible for anyone to read the narrative of facts which had been placed in their hands without being deeply impressed with the importance of the great work carried on there and at Bridge-of-Weir. His heart had often failed him when he heard from time to time of new cottages being opened, and when he thought of the large additional expense that would follow upon their erection; but the result of the past year's experience showed distinctly that there had been a want of faith on his part, and that the needed money had come in in answer to prayer, and in response to Mr. Quarrier's faith in God.

Mr. Quarrier said he was very grateful for another opportunity of testifying to God's goodness in the year that had closed with October. Twelve years ago only 100 children were dealt with, while last year the number exceeded 1000. When the cases sent across the Atlantic were looked at, it would be seen that among the 1500 children in Canada trained in the Homes there had been no deaths. A marvellous fact in connection with the children sent away there was that 95 per cent. of the number were doing well. People were always asking how the work would get on when he was gone. His reply to that was that the Lord could bury his servants and carry on his own work. Others wanted to know whether his agents worked for salaries. As to that he had to say that none came for salaries but for love of the work. They came because they desired to serve the Lord. They all stood together as beggars dependent upon the Lord for the daily bread that He sent. Two years had passed since he had been able to say to the world "I shall trust God for everything for myself," and though he had been a beggar all that time on the bounty of God, like the children for whom he worked, he could say that there was nothing he really needed with which he had not been supplied. The other workers had not lacked either, all having sufficient for their daily needs. Referring afterwards in grateful terms to the agents or instruments whom God caused to give of their substance to the good cause, he said they were not confined to the wealthy, but included the poor and little children. As to the future, he believed that God would double the work. He had first asked £20,000 to build, trusting in the Lord, and had received £40,000; and surely the Lord was able again to give him more than he asked. At that moment they were so crushed in the school-room, that when he was down there the other day he had pitied the schoolmaster and schoolmistress. There were difficulties to be got over, but he never despaired. They were in want also of larger store-rooms, and these he trusted likewise to see erected. In the coming year he looked forward to taking in 150 more children, and he hoped to be able to send 300 to Canada. In conclusion, he expressed a hope that the people of Glasgow would build the school-room and the church, and show to the world that they were really alive to their obligations as men and women whom the Lord had blessed.

Rev. Principal Douglas made some interesting observations on the value of the work carried on under Mr. Quarrier's guidance, and described the bright and promising future open for the children in Canada under the maternal care and counsel of Miss Bilbrough.

In a leading article on the work, in the same issue as that from which we extract the preceding report, *The North British Daily Mail* says:—

"The remarkable success which has attended Mr. Quarrier will not fail him now, for the better his work becomes known the greater must be the assistance he will receive. This rescue of the perishing appeals to human sympathy on its own account. Besides, it appeals especially to the community in which it is lessening pauperism and crime. The benefit is not to the children alone, but to every ratepayer. That, of course, is the lowest ground on which the claims of the Homes can be based, but it is one which must be recognised by practical people. There are higher grounds, which no one can overlook, on which the most generous support should be given to this noble enterprise. Mr. Quarrier's work in Glasgow is being conducted with rare earnestness, wisdom, and unselfishness; and we trust that it will be attended with increasing success."

ARDWICK.—Mr. Richard Coad has held a fourteen days' Blue-ribbon Mission in Ardwick. His labours have been crowned with much success. The Prayer-meeting at the close of each meeting has been abundantly fruitful; many were found crying for mercy, and, thank God, they found it.

Y.W.C.A., GOSPORT.—The winter session of this branch was opened on Tuesday, November 11, by a tea in the Congregational schoolroom. A public meeting was afterwards held. On Friday, Nov. 14, Miss Nesbitt, of Clifton, held two meetings at the Rooms of the Associations, which were well attended. Prayer is earnestly asked on behalf of the work.

THE SECRET OF JOY.

AROUND thee plant a hedgerow firm and bright
Of loving trust and gladness for to-day;
There hoping, striving, working with thy might,
Wait, watch and pray.
Thine eyes upon thy loving Saviour's face,
Thou shalt not feel the burden of a care;
For He on whom thou gazest, giveth grace
Each cross to bear.

And if thy heart with loneliness be sore,
Another, still more lonely, do thou seek—
Renewing it from out thy larger store,
Till it can speak
Of empty vessels filled with love Divine,
And weary ones made stronger for the fray;
So, self-forgetting, more and more thou'lt shine
To perfect day.

The Lord hath need of thee, let this suffice
For busy hours, or moments dark and still,
Where, hidden half by unbelief's device,
Is writ his will.
Life is not dark, though brief. The light
Of God is shed about its feet, and love
All o'er its head is lit in semblance bright,
Like to a dove.

Margaret Butler Gerds.

PIONEERING IN BOLIVIA.

DEAR SIR,—In The Christian for June 13, of last year, under the title "Pioneering in Bolivia," you made reference to an effort we were making to circulate the Scriptures in that land, and asked the prayers of your readers on our behalf. The manifest intervention of God in removing obstacles placed in our way by the civil authorities, at the request of the Archbishop, which to others had been insuperable, the protection from personal violence more than once threatened, and the success that attended our Mission all through, we ever regarded as intimately related with the prayers that were being made on our behalf.

From Buenos Ayres, the centre of our operations, to Tupiza, the first town in Bolivia, there is a journey of 1360 miles. Of this distance our books, close upon a ton weight, had to be carried 546 miles in carts and on mules. From Tupiza to La Paz, by the way we travelled, the distance is 632 miles, over roads where vehicles are unknown.

The following are the names of the places visited by us in Bolivia: Tupiza, Caysa, Potosi, Sucre, Oeuri, Colquechaca, Poopo, Oruro, Cochabamba, Caracara, and La Paz. From La Paz we came to Tacna, in Peru (now in possession of Chili), where we had a consignment of books awaiting us, more or less the same as that we had disposed of in Bolivia. These we sold in Tacna, Arica, Pisagua, Iquique, and La Nona. The entire distribution was 53 copies by donation and 5485 by sale, for which was received £291 15s.

During twenty years' experience in Bible distribution in South America, never have I seen so much honest desire to know the Gospel. The earnestness with which some of the Indians practised their heathenish rites under the name of Christianity, in the streets of La Paz, so moved our feelings that we could not refrain from tears.

Senor Penzatti, who accompanied the Mission last year, has recently started for Sucre, the capital of Bolivia, in hope that God may open up his way, and a permanent evangelising centre be established. He goes as a missionary of the Methodist Episcopal Church, and is accompanied by two colporteurs, in the employ of the American Bible Society. Their path is surrounded by danger and difficulty, as they very well know; but they trust that God will not only protect them from all ill, but will also crown their undertaking with abundant means.

As a partaker of blessing in answer to prayer in the past, I desire to return thanks for myself and those who accompanied me, and to ask that this new effort to evangelise Bolivia may be blessed still more abundantly.—Yours most truly,

Andrew M. Milne.

Villa Encarnacion, Paraguay, Sept. 22.

LONDON MEDICAL MISSION.

THE patients among whom we labour being generally in extreme want and destitute of the commonest necessaries, it will be at once conceded that the demands upon our resources are great and urgent. The applications for admission into the Convalescent Home at Folkestone, and our Holiday House for children situated at Thursley Common, near Godalming, have been more numerous this year than usual. The benefits conferred upon the inmates have been marked by physical and spiritual blessings.

Ladies have from time to time most kindly taken part in the important work of visiting in the homes of the sick, whose services have been much appreciated. There is still, however, a great lack of such valuable workers, and I would be most thankful if ladies, for the Lord's sake, who have the ability and the time, would come to help us. Mrs. Bell, Woodland Lodge, Shooter's Hill-road, Blackheath, will be happy to communicate with any lady who may be disposed to share in this branch of the Mission.

It is interesting to note that five medical students connected with the Medical Prayer Union of London are teachers in our Sunday-school and also help from time to time at the Gospel Meetings on Thursday and Sunday.

"HE IS MY KEEPER."

Visiting Mrs. J——, an old patient, the other day, I inquired how she was getting on. She responded with a happy expression of face, "The Lord has been very gracious and merciful to me." The husband was by her side at the time, and with an equally happy face said, "He is my *Keeper*. Since my conversion, now just three years ago, I have had no desire whatever for the beer. When I was converted, I there and then asked God to keep me, and He has. Good Friday, Whitsuntide, and Christmas used to be my hard drinking bouts; I did not care what I spent so long as I could get the beer. I thought nothing then of neglecting my poor, sick wife. Now such times are my happiest, and I keep at home. My old chums say to me, 'You must be miserable with such a wife that is always sick.' I tell them, 'No, I prefer staying at home to attend to her.' I now take pleasure in scrubbing the floor."

I well remember the time when the home of this man was one of the most wretched and neglected in St. Giles, whereas now it is bright, clean and comfortable, and he and his wife are living happily together.

"NOT YET, MOTHER."

We are continually reminded as to the uncertainty of this life, and that unless a man is safe for eternity, whether he be rich or poor, learned or ignorant, he is in the most dreadful position that it is possible for any human being to be.

The case of the young man which I am about to relate tells of one who was not rich, but poor as regards this world, yet truly rich and happy because he had eternal life through faith in Christ. His mother is a consistent Christian, and one always feels when in her presence that she carries about with her much of the savour of her Lord and Master. It was, however, a sad trial to her to part with her dear boy, who had been ill for a long time with heart disease and rheumatism, from which he died in April last. A few days before he passed away to his home above, it was evident to all that he had only a short time to live, for very grave symptoms had set in. Seeing his mother weeping by his bed-side, he said, "Mother, don't cry, it is not yet, not yet mother—at least I don't think so, but it will not be long when I am called to go home." He then spoke to his father, and said to him in a low whisper, "Father, meet me in heaven." He then spoke to each of his brothers and sisters in turn, and begged of them to give their hearts to God, particularly the youngest, and made her promise that she would give her heart to Jesus while she was *young*, and meet him in heaven, to which, he said, he was going. He longed to be for ever with Jesus. His end was full of "peace and joy."

47, *Endell-street, St. Giles.* GEO. SAUNDERS.

YOUNG ENGLISHWOMEN IN PARIS.

WE have long been wanting to let our friends, the readers of THE CHRISTIAN, hear how we have fared since we were turned out of our Home, 77, Avenue Wagram, on April 28, for the very heavy repairs which we were obliged then to undertake. All has now been successfully carried out. Many of our old friends will scarcely recognise the new face of our old Home. Our repairs are estimated at £1520, of which, so far, we have only received some £600. We hope that many of the early friends of our work, who so graciously responded to the purchase of our Home ten years ago, will lift this burden off us, and not allow our heavy winter's work—now, alas! greatly intensified by the outbreak of cholera—to be clogged with this deficit.

During the time of our repairs we struggled on with our work in four separate apartments, which has entailed much extra expenditure; but whilst making this effort, God has not left us without the consciousness of his blessing. During the hottest of the summer months we had a severe case of typhoid, which not only detained us in Paris, but prevented meetings being held in aid of our work, the result now being that beside the fund needed for our repairs we are heavily overdrawn for the daily need of our Homes. Added to this, we had much distress to deal with in the summer from those of our country people who are dependent upon the Paris season. In little over one month we distributed over £40 to those whom we knew to be in real want, although hid under a refined exterior. Now schools have been broken up at a day's notice; engagements, which meant home and daily bread to many of our young country women, severed at a moment's warning; apartments, supposed to be let for the winter, left vacant, all revealing a sum of human wants with which we look in faith for God to deal. Mr. F. A. Bevan, our Treasurer, 54, Lombard-street, London, E.C., will gladly receive help.

ADA M. LEIGH.

77, *Avenue Wagram, Paris.*

SOCIAL PURITY AT MAIDSTONE.

MR. Alfred S. Dyer, editor of *The Sentinel*, lectured on Social Purity on Monday of last week to over a thousand men in the Corn Exchange, Maidstone, under the auspices of the Maidstone Social Purity Association. Dr. Monckton, J.P., presided, supported by a large number of local clergy, ministers, and gentlemen. On this occasion Mr. Dyer dealt more with the moral and spiritual than with the physical evils of impurity, in illustration of the Scripture that "he that ruleth his spirit is better than he that taketh a city." Commenting on the shams of conventional greatness, and contrasting them with the true nobility born of self-mastery, he said that not long since a faithful councillor was remonstrating with one in high social position on his profligate courses, when he replied, "It is no use talking to me; I am a lost man." Although surrounded by everything that rank, wealth, and influence could command, indulged passion had brought him to the degradation of feeling that his body was the master instead of the servant of his spirit. "Yet even for such a case," said the lecturer, "there is One now exalted 'far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come,' who is able to save 'to the uttermost' all who come unto God by Him."

Having alluded, among other things, to the awful inner condition of a man who has brought upon himself the state of having "eyes full of adultery, and that cannot cease from sin," Mr. Dyer concluded by declaring that one of the inevitable results of the onward march of the Social Purity movement must be to require a higher standard of morality among our public men. Recognising the importance of self-control in their own characters, the people will recognise its importance also in the characters of those whom they are asked to exalt to places of power and authority, and will say in practice, if not in word, that he is not the man to rule others who has failed to rule himself.

THE LONDON CHURCH MISSION.

IT would not be possible for us to give anything like an adequate report of the extensive proceedings of this special effort, sustained during the last week throughout the Episcopal community, in central, north, and east London. In a future issue we hope to give some glimpses into the interior of the work. Meantime we can only cull from various public sources some of the more striking and outstanding features of the Mission. There seems no doubt that in some of the churches at any rate the work has not been carried on upon Evangelical lines. Indeed, one of the missioners plainly told his auditors that he took it for granted they were all baptized persons, and therefore Christians; the object of the Mission was not to make them Christians, but to induce them to live up to the height of the privileged position they occupied. The disastrous effect of such fundamentally erroneous doctrine cannot well be imagined. We are fain to believe, however, that the vast proportion of the clergy who are actively engaged in this work have held forth the word of life without addition or subtraction, to the large congregations gathered to hear them. The result may on the whole be of a mixed character, but there must be a solid and abiding blessing to many, as the fruit of all the prayers that have been made and effort that has been put forth.

The midday addresses in St. Paul's Cathedral, by Canon Knox Little, have been attentively listened to by immense gatherings under the Dome every day throughout the week. The Canon is credited with highly sacerdotal and ritualistic opinions, but his earnest words on these occasions, so far as we have ascertained or heard, have not been open to much objection. His scathing exposures of the prevailing sins and fashionable follies of the day, have been accompanied by the proclamation of deliverance through the atoning and mediatorial work of Jesus Christ. At the church of St. Andrews Undershaft, Leadenhall-street, Rev. W. H. Aitken has, day by day, before great companies, chiefly of men, been asking and answering questions as to the kind of life that is worth living, and the power by which men can live such a life. These great problems, the presence and importance of which no man can escape from, have been powerfully and faithfully presented, and we may confidently look for much fruit by the blessing of God.

On Monday night, says *The Pall Mall Gazette*, Shoreditch parish church presented a remarkable sight. At a few minutes to eight the church was empty. Owing to the zealous efforts of a number of working men, under Mr. C. Powell's leadership, who, having been specially commissioned for the work by the vicar, scoured the parish in courts and alleys, and gave telling practical addresses to their mates at the corners of streets, the spacious church by half-past eight was crowded mainly by men, who listened attentively to the chief missioner, the Rev. J. Cullin. The open-air services have been very effective. At a church in this neighbourhood the parish clergy, one night, welcomed at least twenty notorious thieves, brought direct from a thieves' kitchen, mainly by the exertions of a well-known banker, who often plays a game of cards with them at a club they frequent, hoping thereby to humanise them, and who could pass in safety, with any amount of money, through their worst haunts. These addresses of laymen to their fellows in some of the common lodging-houses in Whitechapel and Shoreditch have been most telling, and in one thieves' kitchen some fifty notorious breakers of the law listened attentively to a member of the Church of England Working Men's Society; when asked to repeat the Lord's Prayer and Creed, the familiar words they had known in their childhood brought tears to many eyes, and one of their number who mocked received anything but gentle treatment from his "pals."

It is too early yet to speak of the rescue work being carried on under the auspices of the

Church Penitentiary Association in St. George's-in-the-East, Christ Church, Spitalfields, and other parishes, but midnight services have been held in specially selected parishes for the unfortunate women who abound in the district; in one parish where Lady William Seymour, Mrs. Goodenough, and many other well-known ladies took part in the work, some fourteen girls were on one occasion taken to Homes.

A noteworthy feature in this Mission is a series of lectures upon Christian Evidences, arranged by the Christian Evidence Society to be given at three churches—viz., St. Ann's, Aldersgate; St. Mark's, Dalston; and St. Leonard's, Stepney.

We have been favoured with the following reports:—

ST. BARNABAS, HOLLOWAY.

The Mission here has been conducted by the well-known Mission preacher, Rev. W. Haslam, whose power to draw large congregations, and to deeply impress them with the truth, was never seen more forcibly than on this occasion. Night after night the church has been filled. The numbers who have attended the after-meetings, and have stayed afterwards, seeking help from the missioner, or some of the band of Christian workers, testified to the power of the Word as spoken by God's servant. His plain, downright teaching had God's blessing on it, leading many to decide that they would now accept Jesus as their Saviour.

Not less effective have been the solemn addresses every morning on the Christian life, which have been listened to by congregations of many hundreds. Here the preacher has, by the illustration of God's dealings with his people Israel, shown what is his power to help, and deliver, and make more than conquerors, those who give themselves wholly to Him and accept all He is willing to give.

One feature of the Mission in this parish has been the untiring energy of a noble band of workers, who, meeting each evening for prayer at half-past six, have then gone out in pairs to all the poorest parts of the parish, to every room and house, and by invitation and persuasion have brought in large numbers to hear the Word of Life. In many cases the reward of their loving labours has come very soon, in the sight of men and women rejoicing in a Saviour found, and the bright hope of eternal life.

ST. MARK'S, DALSTON, E.

The intention of the Christian Evidence Lectures here was to meet the doubts of anxious inquirers, not in this parish only, but in the surrounding parishes. The services have been very largely attended, and we have already had evidence of the benefit they have been to the class of persons for whom they were intended. We have likewise had some working men of the secularist type, who came in a contentious spirit to carp and cavil at the statements of Scripture. Though not "anxious inquirers," we have been as patient as possible with these, though they have come to seek interviews night after night.

THE RATCLIFF WELCOME HOME.

OUR hearts have been aching much lately in consequence of the many seafaring men and families around our Home being destitute through the dulness of trade. They are out of work, have no means for support, and naturally look to us to help them. Will friends please enable us to meet this special need? Sad, sad are the tales of some of these dear men and women. The cry here seems "No bread!" One poor woman, a dock-labourer's wife, says: "My husband, children, and myself have not tasted bread for two days; we are starving." A man tells us of his going about in the street with his two children; no lodging, no bread.

The sailors' wages have been lowered, and many men are out of employment, as ships are being laid up. May the cry of "No bread" soon be arrested, or sad, sad indeed, will be the results. R. CHILD.

Welcome Home, St. George's-street, E.

THANKSGIVING, CONFESSION, AND PRAYER.

MILDMAY CONFERENCE HALL.

THOSE who can look back to the revival which touched London in 1859-60, and wrought wondrously in the following years, will remember the frequent meetings for prayer and conference, sometimes in the rooms of the Y.M.C.A., Great Marlborough-street, or Titchborne-street, at Freemason's, or St. Martin's Hall, in the West; sometimes at Crosby, or Sussex Hall, or Wentworth-street, in the east. Some of our present readers will never forget a meeting at Sussex Hall on the evening of January 23, 1861, convened by Reginald Radcliffe, and addressed by himself and the truly reverend Baptist Noel, when the latter said, "We shall see some unknown Luthers and Whitefields excavated out of this dark mine, to spread the Gospel farther and wider than we have any idea; and if working men begin to preach the Gospel, I believe we are on the eve of a greater work than England ever saw; and the East-end of London is the right place to begin." To which Mr. Radcliffe added an entreaty to Christians, "where they had sat in their pews, there to begin to work, labouring to get a circle of blessing round that spot."

The London of to-day bears witness to God's abundant answer to the prayers offered in those years; and one of our greatest present needs is the more frequent opportunity for Christian workers to pray and take counsel together. The very answers to the prayers of twenty and five-and-twenty years ago have given them so much to do in their own circles that it has been difficult to find time for united meetings, at which all such works should be represented.

It was, therefore, with great satisfaction that the following invitation was received and responded to:—

THANKSGIVING, CONFESSION, AND PRAYER.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning and thy faithfulness every night."—Ps. xcii. 1, 2.

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones."—Is. lvii. 15.

"The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest."—MATT. ix. 37, 38.

To Christian Workers in London.

BELOVED FELLOW-LABOURERS,—It may be in your recollection that four years ago (at the close of November, 1880), many of us gathered for a season of humiliation and prayer, and poured out our hearts before God in confession and supplication, assured that He would pardon our neglects and answer our desires with a shower of blessing. Two years later (in November, 1882) we met again to tell of his grace and recognise his faithfulness, and to seek for further manifestations of his power and love.

What wonders God has wrought in these recent years! What an impulse has been given to home Mission work in our great city, and in many parts of the land; what increased longing for holiness in many of the Lord's people; what earnestness in seeking out the lost by means both customary and extraordinary, "if by all means to save some;" and what readiness to listen to the Gospel message in open air and crowded halls, as well as in churches and chapels where the truth is clearly and faithfully proclaimed. God has given blessed encouragement to all true-hearted workers.

But when all this has been said, and we look around calmly on the state of London, of England, of the World, may we not fear that were one of Satan's emissaries to send forth a circular, recounting the triumphs of the old deceiver, he could point to pernicious activities and fresh developments of evil; to "deceivableness of unrighteousness in them that perish;" to the ready ear given to the enemies of Christ, and to many woeful signs of latter-day backsliding? Let us not hide from our eyes the power and malignity of our great foe, but rather try to realise how little we have yet believed, how little attempted, how little achieved in the name of our gracious Master. As a beloved brother writes, in a statement which has just been issued: "A most perplexing feature of the revived Christianity of the present day is the comparatively feeble impulse it has given to the work of Foreign Missions."

In response to this circular about 250 representatives of Christian work in various parts of London assembled; many more were occupied in the Church of England Mission, and others who would have been present were engaged in the opening of the new hall at Wandsworth, the outcome of Messrs. Moody and Sankey's Mission there. Prayer was made for both of these.

Mr. JAMES E. MATHIESON presided in the afternoon, and after silent and audible prayer Rev. F. C. Lillingston read Eph. iii.

Mr. J. DENHAM SMITH said that recently he had been thrown among 120 men, all preachers of Christ, and for a whole day such confession was made as he had never heard from human lips. It seemed as though the accumulations of years upon the conscience were all emptied out. If all believers were to be thus emptied and then anointed with fresh oil, what unheard-of power would go forth from them to all the world.

Mr. RADCLIFFE, expressing his thankfulness for what had been said as to confession, went on to speak of the need of sending the Gospel to the ends of the earth. The yearly increasing population makes the odds more and more against us. We have been hiding our talents; we are but half awake. The command to go into all the world and preach the Gospel is as imperative as any other. We put away drunkards and dishonest persons from the Lord's table, but ought we not to judge ourselves for disobedience to this command? Let us hide our faces in the dust because of the past, but let us bring our tithes into the store-house and prove our Lord; and see if He will not do a new thing in the earth, and pour us out a blessing that we shall not be able to receive.

Deacon ABRAHAM added a few words in reference to Daniel's confession and prayer (chap. ix.), and the rich answer that was given him.

In the evening Dr. LASERON, who had not been present in the afternoon, read part of the same chapter (Eph. iii.) as had been read previously.

Mr. BROOMHALL reviewed the past five-and-twenty years, speaking of the greatly-increased desire for holiness, and the enlarged place which Missions have obtained in the minds of Christians. But we must not separate the work at home from the work abroad. Greater London would soon contain more people than Ireland. It has been said that the morality of Holland affects Holland; that of Belgium affects Belgium; but the morality of England affects the world. No greater work can be done anywhere in the world than in London.

Mr. Radcliffe urged, from Num. xiv., that we should go up and possess the land.

The greater part of the time, however, was spent according to the invitation, in waiting on God rather than in speaking to one another. Such meetings, held periodically in different parts of London, would be very acceptable to Christian workers, and very helpful to their work.

OBITUARY.

REV. J. THOMAS, SWANSEA.

WE regret to record the death of this highly-esteemed pastor. Although he held the pastorate of several chapels during forty years of his active life, some ten or twelve years ago he gave up his connection with any special church in order to entirely devote himself to evangelistic work. "John Thomas," as he liked to be called, was an evangelist of the right sort. On all hands and in every circle there are expressions of regret at the loss which the whole town has sustained in the removal of this exemplary Christian labourer. His funeral was one of the most impressive which has been witnessed in the town for many years. Mr. Thomas will be long missed in the town; the poor especially have lost one who, in season and out of season, laboured for their temporal and spiritual welfare.

REV. R. H. SMITH.

This well-known pastor of the Congregational body has gone to his rest and his reward. He did not live much in the popular eye, preferring to exercise his pastoral gifts in pioneering work in needy districts. There are many to whom he faithfully and lovingly ministered at Surbiton, Hanley, Gospel Oak, and elsewhere, in whose memory and affection he will long abide. He was gifted as a poet and a painter, and these gifts were ever devoted to the highest and noblest ends.

CONTINENTAL AND FOREIGN NOTES.

Stockholm.—A large and handsome building, says *En Avant*, was opened on September 28, by the Salvation Army in this city.

The French Bible Society announces a third edition of the new revised Ostervald Bible. In three years 17,000 copies of this Bible have been distributed.

Mr. McAll has opened an evangelical popular meeting at Cognac, where so many facilities for brandy-drinking exist. The hall has been well attended, and there is every appearance of success.

Brisbane.—The Christian ladies of this place are energetically promoting the cause of social purity. The movement has been frowned upon by one of the leading secular journals, but this has only resulted in evoking greater public sympathy.

Pastor Chiniquy, while lecturing at Montreal on various subjects relating to Popery, has been subjected to much trouble and even danger to life, from disorderly persons who attend the meetings. The Montreal *Witness* remarks that the action of the mob will help on rather than hinder the spread of the truth.

Toronto.—The *Globe* of this Canadian city is reported lately to have sent a representative, disguised as a respectable tramp, on a tour among the fashionable churches. At many of them he was looked on with aversion, and generally shown the poorest seat. Altogether, he met with scant courtesy.

Monte Carlo.—It is well known that the Committee of the French Senate appointed to consider the question of the closing of Monte Carlo have unanimously reported in favour thereof, and this matter will be discussed by the Senators ere many weeks are over; in point of fact, the first days in December will probably see the topic debated.

Paris.—Mr. Dwight Norton and his wife, for many years engaged in missionary work in Chicago and Cincinnatti, have spent the last two years in Italy, and are now in Paris for the winter, testifying for God as they have opportunity. During the absence of Miss Pryde in Scotland, they have the oversight of her institute at 22, Rue des Acacias.

Popish Persecution.—The following facts are from the *Courrier de l'Ouest*:—"The clergy have found means to reduce Mr. Grégoire and his wife to a state of famine. Mr. G. is a lay teacher in the Loire-Inférieure, and for this sin butchers, bakers, grocers, &c., have been forbidden to supply their goods to him. At St. Philibert a barber was unfortunate enough to send his son to a lay school, although he himself went to mass. As soon as the clericals knew this, his shop was interdicted, and he is ruined."

Allier, Central France. — About 1867, M. Scilte came to Montluçon as evangelist and schoolmaster. His work was at first very laborious, extending in a short time, and including Commentry and Bezenet. These three centres have now each their Protestant free primary school with altogether 200 scholars; Roman Catholic children as well as Protestant attend them. M. Scilte and his coadjutors visit at intervals also many surrounding places, and hold interesting meetings. There are now six Sunday-schools in Allier under their charge.

Italy.—A special meeting of the General Assembly of the Italian Free Church met in Florence on October 29 and following day, under the presidency of Signor Gavazzi, to consider the proposed union and confederation among the churches. The proposed union between the Church and that of the Waldenses received the unanimous approval of the Assembly. It was referred to their Committee to carry on the negotiations, and to report to a future meeting. The subject of confederation between all Protestant churches received the warmest approval also. Matters are thus making satisfactory progress.

Philadelphia Medical Mission.—In the story of the fifth year of this Mission, we are told:—"In no part of our work have we had so much encouragement as in the personal dealing with those who have come to us at the Dispensary. All nationalities meet for this bodily healing, and listen to the Gospel, many of them Jews and Roman Catholics, who, in no other way could be induced to attend a Gospel service." Practical work has been done in each department of the Mission, including the instruction of the young, the mother's meetings, and the Gospel services. The Mission is situated in 519 South Sixth-street, at which address the worthy Doctor will be pleased to see any visitors from the old country.

Belgium.—*Le Chrétien Belge* gives some encouraging details of evangelistic work by the Christian Missionary Church in Belgium. Evangelists and colporteurs find, for the most part, a ready entrance and hearing in the towns and villages visited. Roman Catholics are much more ready than formerly to read the Bible and to listen to preaching, the preachers often being requested to visit them again.

Berlin. — The Court preacher, Herr Stöcker, began in 1882 to send forth sermons to the many who, through official or other work, or through sickness, are unable to hear any preaching. This work has now become a society, and is grown so much that 33,000 sermons are given away every Sunday. Policemen, cab-drivers, firemen, &c., constantly show their appreciation of the kind thought, and it is believed that the kingdom of God is spreading widely in Berlin by this means.

Iceland. — Some members of the German Lutheran Church being in Iceland in the summer, visited a small island in close proximity. Grimö, in the Polar regions, is about three-quarters of a mile long and a quarter broad. Its population numbers eighty-eight souls, who are under the care of an evangelical pastor. No vegetation grows to more than an inch high; the people are very poor, living upon their flocks, fish and seabirds. They appear to be a contented, God-fearing people.

Evangelising Work among Scandinavians in the United States is engaging public interest. To the Sunday-school of the Presbyterian Church in New Rochelle a missionary of the Sunday-school Union in Minnesota writes of the new village of Starback, where all are Scandinavians save four families, and among whom he held the first religious service in English, and organised a Sunday-school not long since. Thence he went to another village, settled entirely by Scandinavians, and found a Norwegian lady, a Lutheran, who speaks English, ready to work in a Sunday-school. She is the head of a society of sixty members in the Women's Temperance Union. They are doing a grand work, despite opposition.—*New York Evangelist.*

Repression in Russia.—Some specimens of the vexatious persecutions that Christians, not of the Orthodox Church, meet with in Russia, are given on authority by *Le Christianisme au XIX. Siècle.* In St. Petersburg public meetings of more than twenty persons are forbidden, and although family worship is tolerated, yet the police often intrude on some pretext or other. A case is given where a large family thus met in their own house for domestic worship. The agents of the police entered at that moment, and informed them that an action would be entered against them. The mistress of the house courageously said, "Gentlemen, my sons were formerly drunken and quarrelsome, they tormented me in a thousand ways, and even beat me occasionally; you never entered then to maintain order. Now that they are steady and quiet, and we can together read the Word of God, why do you intrude and treat us as if we were dangerous subjects?"

Mission and other Appeals.

Mr. C. Wickerson, evangelist in connection with the Metropolitan Tabernacle Country Mission, desires help in the erection of a Mission hall at Southgate. The treasurer is Mr. R. J. Fremlin, Rustic Cottage, Southgate, N.

Tracts Wanted.—Two thousand tracts are required to enable earnest Christian workers, who are too poor to purchase, to work a house to house visitation in the poorest localities. John Line, Mission Secretary, Broad-street, Reading.

German Text Cards.—Miss A. von Mielecka, Shugborough, Stafford, would be very grateful for any number of Mrs. Grimke's German text cards, for distribution in Germany. They are highly valued and gladly received by all.

Victoria Hospital, Netley.—Rev. G. N. Godwin, Chaplain to the Forces at this hospital (near Southampton), appeals for spare clothing, suitable for the wives and children of invalid soldiers. He would also be grateful for gifts of books, magazines, illustrated papers, &c., for the soldiers. Parcels should be carriage paid.

MR. FRANCIS MURPHY has concluded a season of Gospel Temperance effort at St. Paul's, Minnesota. His fervent and touching appeals on behalf of total abstinence from the mocking cup have been largely responded to, and the good cause has received a strong impetus. One of the speakers on the closing day expressed the earnest wish that Mr. Murphy should make the city of St. Paul his headquarters, that from it as a centre the Temperance movement might cover the entire State.

Requests for Praise and Prayer.

PRAISE.—For gracious answer to prayer asked in this paper six years ago, on behalf of a friend who had left her first love and wandered far away. The Lord in his great mercy restored her. ——For grave sickness wonderfully arrested in a child.

PRAYER.—For blessing on services at Paulton, Gloucestershire, from Nov. 29 to Dec. 2, by Mr. Opie Rodway.—For blessing on a series of children's services by Mr. W. F. Seagrove, at Vernon Chapel, King's Cross, from Dec. 1 to 5.——For Gospel meetings at Studley, Warwickshire, Nov. 23 to Dec. 7, by F. E. Marsh.——For a faithful worker in the Lord's vineyard now suffering from a complaint causing great spiritual depression.——For blessing on the Mission in Broadwater commencing Nov. 30.——For blessing on Gospel Temperance Missions by Mrs. Bradley, at Haydon Bridge, Alnwick and Bridlington, Nov. 24 to Dec. 18.—— A minister in Scotland writes: "In The Christian prayer was asked for a minister, who though he had preached for years, was in anxiety about himself. He is not alone in his experience. I have been suffering for more than twelve months from a severe shock, and during the whole of that time more or less I have had much concern as to my true state before God. I ask the prayers of God's people that I may come out of this state of doubt and uncertainty. I have preached for more than twelve years. You can imagine my perplexity as to my duty now."——For the restoration of Rev. A. W. M. Christopher, of St. Aldates, Oxford, who is suffering greatly from want of sleep.

EVANGELISTIC NOTES.

Mr. Opie Rodway writes that there has been much ground for thankfulness in connection with Gospel Mission at Stapleton-road Church, Bristol. During four nights' meetings there have been over a hundred inquirers after salvation.

Stanmore, Middlesex.—A Mission is being held here in the Mission room. Mrs. Brightman has spoken the simple Gospel every Sunday evening, and more than forty souls have professed to have found peace since June last, when the room was opened.

Mr. Charles Inglis has concluded a five days' Mission at Brockenhurst. The place has been greatly stirred. The after-meetings have been seasons not soon to be forgotten; many have been spoken with personally about salvation, and not a few have been brought to a saving knowledge of the truth.

Deptford.—Mr. T. Eyres, of the Children's Evangelistic Mission, has conducted a week's service at the Napier-street Mission Hall Sunday-school, in connection with the Lewisham High-road Congregational Church. Nearly one hundred and twenty children professed to have accepted the Lord Jesus Christ as their Saviour.

The Salvation Army.—Writing recently from Paris Miss Booth says:—Sunday night last at Quai Valmy I was much rejoiced, the hall was well filled and a powerful meeting in every way. At the commencement we had a disturbance caused by an infuriated woman entering and claiming her son. The dear young fellow was saved a few months back, and as he was then in a situation where he was forced by the "patron" to act dishonestly, he decidedly refused and lost his place. This enraged his parents, who are unconverted, and on Sunday evening, knowing that he was at our hall, they came and began swearing and beating him until he was obliged to leave. God alone can keep these poor people faithful in the midst of ceaseless persecution.

Saltley is a populous suburb of Birmingham. The population is 7000, chiefly consisting of the middle and lower classes. Within its limits are two large railway carriage works, employing 1700 workmen; there are also large gas works, paper mills, bicycle works, small arms factory, rolling mills, and the repairing works of the Midland Company, employing altogether 3400 men and women. We have just concluded a Mission, with midday addresses at each of the works, and I have promised to continue these addresses once a week for the future. For this and general visiting work throughout the parish, I greatly need the valuable aid of my Scripture reader, who is much liked in the parish, but whose services I am about to lose, owing to the lack of funds for his maintenance. The salary is £80 per annum, and if only this could be provided for one year, I shall feel deeply grateful.—Yours faithfully, J. Longley.

Saltley Vicarage, Birmingham.

THE MOUNTAINS OF AURES.

TRULY, as an English traveller observes, "this Algeria is the most beautiful, the most fertile, the most marvellous country in the world," and not the least interesting is this province of Constantine through which we journey. In a short time all this part of Northern Africa will be opened by railway communication from Tlemcen, on the west, near Morocco, to Tunis on the east.

Following up our inquiries as to facilities for missionary effort, the languages spoken, and character of the native population, we left our temporary mountain home and friends we had made at the Col de Takitount, and made our way to Setif. Passing through rather a desolate-looking country, which was relieved by the great Babor towering up in the distance, we had a good opportunity of distributing our tracts at several poor-looking French villages on the high-road, and observed many Arab villages on the slopes of the mountains. The dress of the men showed no difference to the more strictly-speaking Kabyle districts, and the women were all unveiled, some gaudily dressed. One woman in particular attracted our attention, painted, jewelled, tattooed, with a babe at the breast and a little two-year old girl clinging to her dress with that peculiar trip children have, a diminutive little woman, jewelled on breast and arms, painted under the eyes, very conscious of her importance.

Setif is a very healthy town 3600 feet above sea level, with a very large market, resorted to by numbers from the Sahara. Its public gardens contain many Roman remains. We obtained information here which induced us to proceed to the military town of Batna, the nearest approach to the Aures country. Batna is surrounded by walls and has large barracks. We came by railway, but we found that rough roads by trap and long journeys on mule back would be almost too much for my wife's strength. Happily, we found that Colonel Playfair and two ladies had made some years before the journey which we proposed to undertake, and he gives a most graphic and interesting narrative respecting it in "Travels in the Footsteps of Bruce. London, 1877." Through the courtesy of the Chief of the Bureau Arabe I obtained, by means of a native cavalier, a translation of part of John iii. in the Chaonia dialect, in order to compare it with the same in Zaonia, Riff, and Shalleh.

The Aures mountains rise from a little below Batna, skirting Kantara, run down close to Biskra, and stretch far to the east and form the northern boundary of the Sahara; they extend seventy-five miles in length and forty-four in breadth. They consist mainly of ranges of mountains running roughly parallel to each other from N.E. to S.W., shutting in a considerable number of valleys, through which flow various rivers. The valley of the Oned Abdi nearest to the route to Biskra presents most splendid scenery.

On their northern slopes large Roman cities existed, the ruins of which excite the wonder and admiration of modern travellers; proceeding from west to east are found those of Lambæsis, Verecunda, Thamugas, Mascula, Baghaia, and Theveste, besides many others. These, together with the vast ruins of Lambessa, on the way from Batna to the Aures, where the Third Augustan Legion was quartered—nearly 60,000 men, for about three centuries—show how extensive the Roman occupation was.

Several of the cities were inhabited by Christians, and their bishops were present at the Councils of Carthage. Timegad (Thamugas) was a Christian city at the time of the Arab invasion, 646; the ruins and inscription of its church still remain. The Donalist Bishop Optatus here revolted against the Emperor Honorius, in fact the city was the focus of agitation in the fourth century. "One finds amongst them," says Mons. Emile Musqueray, "souvenirs borrowed from Judaism, and they have preserved the use of Christian feasts, and in some cases are tattooed with the cross."

For evangelising Mohammedans one can begin here under most favourable circumstances, so much in contrast with Turkey, where the difficulties are enormous, and becoming in its decadence increasingly so; here, in a country ruled by France with its equitable laws, we can surely count not only on toleration but protection. The persecutions which young men of the Beni Fraoucen have had to endure, fines and imprisonment for kindness shown to Protestant missionaries, has been in violation of those laws, and is explained by the well-known infidel bias of one of the authorities, acting on his exclusive personal authority; but this flagrant abuse of authority has become too notorious to be permitted any longer in this nineteenth century.

Mr. J. E. Mathieson not long since advocated Medical Missions to Mohammedans, and this kind of agency would be admirably suited. He says: "Medical Missions offer to missionaries the most powerful weapon they can wield—the Gospel associated with the healing art." This benevolent application of remedies without fee or reward cannot be hindered in Algeria, as it would be were it practised for payment. How happy it will be to recall the inhabitants of these mountains to a purer Christianity than that the reminiscences of which they have nearly though not altogether lost. Their present Mohammedism is only skin-deep, and their own proper legislation is by no means Mussulman, but consists of very short Kanouns. The French have most mistakenly imposed on them Mussulman law, which they are much opposed to, and introduced Arabic also, much against their desire, as they cling to their native tongue. An eminent French writer observes: "The French have islamised the Aures."

The tribes were formerly in constant warfare with one another, and this continued down to May, 1845, when General Bedeau defeated the Outed Abdi at Aidoussa, and brought about the submission of the whole country. The French military stronghold is at Khenchla, to the north, four thousand feet above the sea, and enjoys a beautiful climate. In the vicinity are large forests, great mineral wealth, and an abundant supply of water. It promises soon to become a great centre of commercial and industrial enterprise. They are also contemplating the establishment of another centre on the plain of Medina, near Bordy Tizougarine, the north-east corner of the Outed Daoud, which presents many advantages for colonisation, and has also an abundant supply of water.

Colonel Playfair and his friends were much struck with the singular beauty of some young girls returning to the village of El Arbaa in the evening with their flocks from pasture. During four-fifths of the year many of these tribes leave their arid mountain homes, and live under the tent; their flocks constitute their wealth, and their large villages are mainly used for storing their goods, under the protection of a fort, somewhat like the Mozabites, with whom are found other similarities, for in the middle ages the inhabitants of the Aures were Ibadites, or Puritan Mussulmans, like them. The people are very hospitable, and overwhelmed the travellers with kindness. Colonel Playfair says: "Our hosts were as perfect specimens of Berber nobility as it is possible to imagine, and looked, indeed, as if they had been thawed out of marble statues of Roman Emperors in the British Museum." He speaks also of the valley of Tizougarine as a most charming spot, and of Ain Mimoun "the traveller might fancy himself in one of the finest parts of Switzerland."

Their language, the Chaonia (from Semetic cha, a sheep), or rather the Tamzira, is a Berber dialect, extremely soft, differing considerably from the Kabyle of the Jur-Jura. To the east, however, they speak the Zenatia, and on the south-eastern angle, from Chechar, the Arabic.

Both as to the country and its people it is an inviting field, a virgin soil, waiting to be cultivated by the servants of Christ.

Yours faithfully,

GEO. PEARSE.

DOWNE LODGE HALL, WANDSWORTH. — A report of the opening of this Hall, last Thursday, is in type, but we are obliged to hold it over for a week.

FRENCH IN LONDON.

AT the invitation of Monsieur Barbier, a few friends met on Thursday last to consecrate, by prayer and praise, the new reading-room attached to the Salle Evangélique in Portland-street. On entering we found two small, but comfortable rooms, on the ground floor, furnished in a plain simple manner, with a well-stocked book-case, the contents of which will give pleasure and profitable employment to our poor French-speaking neighbours on many a night during the ensuing winter. On the tables were placed the daily papers and writing materials for their use, forming, with the beautiful wall-texts in neat frames and a good light, no inconsiderable antagonist to the low cafés with which this neighbourhood abounds.

Mr. Joseph Weatherley presided over the meeting, and offered a few words of congratulation. Short addresses were given by Rev. R. Berry, of Islington Chapel, and Mr. W. Harrison, of St. Giles' Mission. Then some most touching testimony was given to the value of Monsieur Barbier's work in the Salle Evangélique by several men of different nationalities. One poor fellow stated that he came there for temporal benefits, but had found the pearl of great price, adding, that now instead of spending his evenings in the public-house, he intended to come to the reading-room.

The advantages of the Institution can be obtained by a subscription of sixpence per month. Several new members were enrolled on this the opening night. It was announced in the course of the evening that, in addition to the reading and writing facilities, there would be a systematic free distribution of the Scriptures in French; also that a registry would be opened for foreign men-servants, upon the principle so long carried on for women-servants and nursery governesses by Madame Barbier, at 10, Charlotte-street, Portland-place, W. In connection with this part of the work, several young Swiss entered their names as seekers after situations, and Monsieur Barbier will be most thankful to hear from any Christian family requiring such. Any help in this interesting effort will be thankfully received by Monsieur Barbier or Mr. Joseph Weatherley, 51, Gordon-square, W.C.

KING'S LYNN, NORFOLK.—Mr. W. Forbes closed a seven days' Gospel Temperance Mission in the Athenæum Music Hall on Sunday last. Arrangements had been made for five days only, but the friends invited Mr. Forbes to remain two days longer. Some well-known drunkards signed the pledge.

PEACE AND ARBITRATION.—Mr. Samuel James Capper, author of "Wanderings in War Time," delivered an intensely interesting and instructive lecture at Uxbridge on Friday evening, under the auspices of the London Council for Promoting International Arbitration, on "What I saw of the Bombardment of Strasburg." Mr. Capper was one of the noble band who distributed the War Victims' Fund raised in Great Britain for the relief of the suffering non-combatants living in the districts devastated by the Franco-German War.

CHURCHES v. PUBLIC-HOUSES.—Under the direction of Tolmer's-square, Hampstead-road, Help-Myself Society, a census was lately taken of the number of persons attending places of worship on a Sunday morning and evening, and those entering public-houses and beershops on a Saturday night between the hours of nine and twelve. The number of churches and public-houses were confined to twelve each, and the census was taken by members of the above society. The district included Euston and Hampstead-roads. The number entering the public-houses was 10,037, of which 5684 were men, 2769 women, and 664 children. The churches include several denominations, and the worshippers numbered 8700.

"A GOOD WORK IN PERIL."—I wish to thank those kind friends who have so generously responded to my appeal for funds for the Home in Great Coram-street. Receipts have been forwarded to those who have given their names, but may I ask all those who have not yet done so, to send them to Mrs. Andrew, at the Home, 35, Great Coram-street, W.C., that she may acknowledge their kind donation. We have indeed reason to thank God for the timely support, and to ask that He would send yet further help.—Yours truly, J. TYLOR, 29, *Pembridge-crescent, W.*

Notices of Books, &c.

A Light in a Dark Place. This is a sketch by a teacher, of the early history, struggles, and triumphs of the Deptford Ragged Schools. Can be obtained from the Secretary of the Institution. Price 3d.

Drink, What it Costs. By Bishop T. H. Gregg, D.D. 5l. *Old Bailey.* 1d. This tract ate appeals to reliable statistics in proof of the fearful costliness of the drink system. The facts quoted are appalling in the extreme.

Queensford. By Bruce Edwards. *National Temperance League.* This is a Temperance tale, no doubt, but it is overloaded with romance, and contains much that is altogether irrelevant to the Temperance question.

Little Robert: the story of a good boy, who died in his eighth year. Obedient, truthful, loving, and kind, he was a bright example while he lived, and ready for death when the summons came. It may be obtained of Mrs. Cunningham, North-West Castle, Stranraer, Scotland.

Mr. J. E. Hawkins has issued the three little floral text books, "Bible Lilies," "Daisies from the Psalms," and "Pilgrim's Rest," bound in leather and enclosed in a neat leather case. It forms a very handsome Christmas or birthday present. (6s.)

A Shipful of Children. The Little Folks' Annual for 1885. *Cassell & Co.* Anything that comes from "Little Folks" is always welcomed by little folks. Wholesome, hearty merriment abounds in these pages. Before 1885 dawns many a shipful and many a houseful of children will have read and re-read this Annual.

Spirit Footprints. By Mrs. John Foster. *Nisbet & Co.* This is a casket of poetic gems, and those who become its possessors will find that the treasures are for daily wear. They breathe a devout and gentle spirit, and bear the impress of originality. "Songs of the Inner Life" remind one of the gifted singer, F. R. Havergal. At a time when so many write and so few really read (books are *devoured* nowadays), it is refreshing to meet with this thought-compelling book of poems for quiet or busy hours. (1s. 6d.)

The Story of the Jubilee Singers, with their Songs. By J. B. T. Marsh. 3s. 6d. *Hodder & Stoughton.* Those who have heard the famous Fisk Jubilee Singers and do not possess this interesting and edifying work should procure a copy of the new edition just issued. The story that Mr. Marsh has to tell, and tells so well, is more wonderful and fascinating than many a romance. The chequered experiences of these dusky warblers in their own land, and the cordial reception they have ever met with in this country, form a curious chapter in the history of the negro race. The collection given here of the melodies that have charmed so many musical ears and thrilled so many Christian hearts, is worthy of an honourable place in the popular hymnology of the age; to be thoroughly appreciated, however, they must be heard as the Jubilees alone can sing them. A very excellent portrait group of the Fisk Jubilee Company now in England serves as a frontispiece to the book.

The Spitalfields Genius. By T. Fayle, B.A. 4s. 6d. *Hodder & Stoughton.* The life of an English chemist, who was the esteemed friend of Alexander I. of Russia and the Duke of Wellington, cannot fail to be interesting. William Allen's life-work is less generally known than those of his co-religionists George Fox in the seventeenth century and J. J. Gurney in the nineteenth. He has, however, this advantage over them, that an undecaying monument of it may be seen by anyone who visits "America"—not the continent, but the Sussex colony bearing that name. His biographer aims at brevity, an example that all biographers would do well to follow. Sometimes, however, this well-meant brevity leads to indistinctness. The interesting chapter on Quakers dispels not a few popular errors about that worthy community. Mr. Fayle's decided likes and dislikes are, for a biographer, rather too strongly expressed, and we do not understand a phrase on p. 179. W. Allen, he says, "grasped at the anti-slavery question more than St. Paul." It would be truer to say that Allen applied to modern slavery the principles laid down by God through St. Paul in reference to all slavery, especially that practised by the heathen of old. With the exception of such minor flaws the book is well written, and will interest many classes. The book has three neat illustrations, and a clear chronological table showing in parallel lines the chief events of Allen's day, and the leading incidents in his own life.

The Minister's Pocket Diary and Clerical Vade Mecum, for 1885. 2s. *Hodder and Stoughton.* Complete in all respects, and most convenient for the ministerial pocket.

Victoria Hall Addresses. By Heyman Wrefford 1d. Good sermons, full of Christ and his finished work. The publisher is *A. Goodere, Little Queen-street, Exeter.*

Con's Acre: a Tale of Gillcourt Farm. By Mrs. C. M. Clarke. *Sunday School Union.* The beneficial influence of a pious woman on a young lady fresh from boarding school is here set forth. A hasty temper, with unforgiving spirit, subdued, and a contented mind in place of peevishness and discontent, are among the victories achieved and recorded. (1s. 6d.)

Sick-Room Meditations and Studies; or, Alone with God. By Rev. Joseph Cross. *Nisbet & Co.* The beautifully chastened spirit of the accomplished author of this volume gleams on every page, and is doubtless largely the product of being "alone with God, on a sick bed." The thoughtful and spiritual reader will here find much food for quiet and profitable meditation.

Little Folks. *Cassell & Co.* 3s. 6d. A thoroughly cheering volume inside and out. Attractively bound, and full of good stories and beautiful pictures. The little folks of the present generation are, indeed, a highly favoured race. The series of papers called the "Editor's Pocket-book," and "Stories of Westminster Abbey," are especially interesting and instructive.

Daisy Snowflake's Secret. By Mrs. G. S. Reaney. 3s. 6d. *Hodder & Stoughton.* This is a popular edition of a book that has met with considerable acceptance from the story-loving public. Mrs. Reaney knows well how to point the moral, while at the same time she adorns the tale, and all who would speed the Temperance cause will wish that yet another edition of this book may be called for.

The Christmas Number of The Graphic, an early copy of which has reached us, is a wonderful combination of artistic and other attractions. The extra plate "Quite Ready," is a triumph of the art of colour printing, and is claimed to be the largest picture of its kind ever issued in connection with a newspaper. The price of this special issue is only 1s., and it will be in the hands of the public on December 1.

About Jesus: One hundred poems by William Luff. *Drummond Tract Depôt.* Mr. Luff is no stranger in our pages, and in these strong, helpful verses he certainly becomes our friend. Truly, his one theme is *Jesus*, and in "The 'Comes' of Jesus," "All can do something for Jesus," and "Walk on for your Master Jesus," he is at his best. It is a book to keep and to give away. We shall recommend it to all our friends for its hearty freshness and its life-like reality.

Alpine Souvenirs. We have received specimens of these beautiful souvenirs in the form of cards, note-paper, and books for Christmas use. They are adorned with real Alpine flowers and leaves, and are worthy of the highest praise for neatness, elegance, and adaptation to the purposes of Christian friendships. They should have a large sale, as the proceeds are devoted to charitable objects, the primary one this year being the supply of water-pillows to the Derby Nurses' Training Institute for loan to the sick. (M. S. S., Rozel, Torquay.)

The Honey Bee: Its Nature, Homes, and Products. By W. H. Harris, B.A., B.Sc. *Religious Tract Society.* Seeing that we import so large a quantity of honey from other lands, it seems strange that we should be so little careful of our own. The manual before us affords such varied information up to the latest date that any one may in a little while know all about the bee, and turn that theoretical knowledge to practical advantage by the very instructive amusements and profitable employment of bee-keeping. (5s.)

The Children's Portion. By Dr. Alexander Macleod. 5s. *Hodder & Stoughton.* As a preacher to children, Dr. Macleod has, perhaps, no living equal. In these delightful chapters he seems to us to be at his best. With due admixture of the doctrinal, historical, and allegorical, there is, of course, a large infusion of the narrative element. It is specially the case with regard to children, that "truth, embodied in a tale, will enter in at lowly doors." These stories are, for the most part, bits of real experience, and the lessons they convey will be sure to stick in the youthful mind and heart. We hope not only that many children will read this beautiful volume, but that many preachers will take note of the preface, and its message to them. The publishers deserve a word of praise for the very pretty binding.

The Seven-roomed House of Salvation. By Rev. Charles A. Fox. *Partridge & Co.* 2d. Mr. Fox's New Year Addresses are always good; but none of its predecessors is calculated to be more generally useful than this. It shows that four-square and deep foundation which God's free grace has laid for our justification, and the glorious building which He has reared upon it. To be justified by faith is to be safe within the Door, but there are rooms within of ever-increasing communion, into which we have free access by the same faith in the same Lord Jesus Christ. We hope this little book will be widely circulated.

Birdie's Bonnet, and other Stories. By M. E Townsend. *Hatchards.* Four useful and natural stories. They are evidently intended specially for young women, but others will find in them valuable teaching agreeably imparted. One story shows what shame and sorrow may result from love of finery. Another well describes a fine instance of Christian self-denial. The discontented swan reiterates the old proverb "There's no place like home." Mrs. Townsend has always used her pen with ability in behalf of high morals. We are glad to observe in this little book plain allusions to the doctrines of grace and the work of the Holy Spirit. The class she writes for require "no uncertain note."

I've Been a Gypsying. By George Smith, of Coalville. Popular Edition, illustrated. 3s. 6d. *T. Fisher Unwin.* Sir Stafford Northcote spoke truly when he said that the good deeds of Mr. George Smith would live after him. They are his best memorial, and one that will keep his life and labours fresh in the hearts of coming generations. We are glad to welcome a new and popular edition of Mr. Smith's deeply interesting book, in which he describes with a realistic pen the varied aspects of gipsy life. He is now beginning to see some of the fruits of his earnest efforts for the social and moral elevation of these pariahs of society. We hope the widespread perusal of these able sketches may help on the objects he has in view.

Babylonian Life and History. By E. A. W. Bridge. *Religious Tract Society.* Mr. Bridge's little volume is a very valuable contribution to the evidences which sustain the claims of Scripture. It brings out to a remarkable extent the correspondence between history as transmitted by inspired and uninspired men. It places the denier of the historical truth of the Book of Daniel under the unwelcome necessity of ignoring a great variety of coincident records, the veracity of which is in no wise open to suspicion. In a day of widespread scepticism, the historical proofs of the veracity of Scripture are increasingly important. We recommend this volume, therefore, to educated readers with great confidence as meeting a present necessity. (3s.)

MESSRS. J. F. SHAW & CO.

Another goodly parcel of books comes to us from this firm, every one of them handsomely and tastefully got up. Estella; or, Who is My Neighbour? By Lady Hope. 5s. Life and love are the spirit and soul of this beautiful, thrilling story, which would be spoilt by any attempt at description. Graced with common-sense culture, and burning with an enthusiasm which is ever on the side of God and the right, the authoress deals in a delicate, truthful manner with the second great evil of our civilisation. Around the elegant tracery of her story she has fixed her strong points, and she touches them with a deft hand, so that evils are uncompromisingly met, and the remedy found.

The Lord Mayor. A Tale of London in 1384. By Emily Sarah Holt. One of our autumnal enjoyments is supplied by Miss Holt in her annual historical story of England in the long ago. The volume before us is dedicated to the late Lord Mayor, Alderman R. N. Fowler, M.P., whose year of office has been marked by more practical sympathy with Christian and beneficent work perhaps than that of any of his predecessors. Five hundred years ago John de Northampton was Lord Mayor and John de Wiclif died. Young men and women loved, and old ones suffered then as now. From these records of the past our author has woven a story full of stirring incident graphically told, while the tone and tenor of the book indicate the highest Christian life. (5s.)

The Guest Chamber. By Lady Hope. Parchment, 1s. The simple eloquence of this delightful little book will touch many hearts with more earnest desire to keep the Guest Chamber consecrated to the Heavenly Guest, and to let Him rule the whole being and brighten the whole life with his presence and love. Being a pocket size, it will make a good travelling companion.

Fathoms Deep. By Catherine Shaw. 3s. 6d. Mrs. Shaw always more than satisfies her readers, and in this sweet story of practical Christianity she has even surpassed herself. We have made the acquaintance of some of the characters in "Alick's Hero," of which this appears to be the sequel. It is a story of patient, heroic waiting and trust, of faith rewarded, and truth triumphant. The characters have their trials, and young people will be helped in reading how they overcame them. The book has a gloriously healthy and uplifting tone, and leaves a pleasant echo in the breast. We recommend it to those who want to enlarge the hopes and aims of their young friends during the coming season.

King's Scholars; or, Work and Play at Easthaven. By M. L. Ridley. 3s. 6d. From cover to cover this is one of the best boy's books of the season. Fun in plenty, and *such* fun! Work and play, honour and humility, bright Christianity, and not a bit of "preachiness" from first to last. The story, too, is a good one, and will help many a fellow to keep straight at school, and to think in a manly way of the things that made little Cartwright's life so beautiful. Norman and Elsie; or, Two Little Prisoners. By Emily Brodie. 3s. 6d. Surely there never was such a time for boys and girls! Here is a book presenting so true and delightful a picture of them, that we instinctively wish ourselves back to the days of childhood, that we might enjoy the fun and frolic here depicted. It shows us three months of life among the young folks, and we can hardly believe we have only *read* about it—it all seems so real, and has done us so much good. Two London Homes; or, Marjorie and Muriel. By Evelyn Everett-Green. 2s. 6d. The story of a rich and a poor child drawn together by circumstances born of love to the Master; how they met, how they were helped, how each triumphed in her way, and how all turns out happily in the end, we must leave our young friends to find out for themselves. The teaching of the book is of the right sort, and in its handling of a growing error, it is wise and true. His Chosen Work; or, Was it a Failure? By C. M. McSorley, 2s. 6d. A real and heart-stirring story of a life with a noble purpose in it, showing how almost insurmountable difficulties may be overcome by unselfishness and perseverance. It is a pity, however, that the hero's motive—emanating as it must have done from the Source of all strength—is not more clearly defined.

Other Lives than Ours. By Mrs. Stanley Leathes. (3s. 6d.) A very good book to put into children's hands, teaching, in an amusing way, lessons of kindness and consideration towards animals. As the creatures tell their own tales, the little readers will be moved to sympathy. The illustrations, by M. Irwin, are very good.

The Sefton Boys. By C. E. Irvine. A capital story for boys, written by one who understands their trials and temptations, and rejoices in their victories. The boys sketched in this book are real boys, not saints, philosophers, or martyrs, but with the possibilities of all these in them. The hero of the tale is a type of a young Englishman and a Christian—one who has not yet attained perfection, but is pressing forward. (1s. 6d.)

Lost on the Moor; or, The Story of our Geordie. By Anne Brown. The being lost on the moor is only one episode in the tale of a life simply and well told, and showing how an early sorrow and a life-long trial need be no hindrance to a useful and happy career. (1s. 6d.)

Tom Tit, his Sayings and Doings. By Ismay Thorne. 3s. 6d. Tom Tit, like most of his age (five years) and race, said little but nonsense and did little but mischief. Still, the magic of love turns these sayings and doings into wonder and beauty. One might fear lest the little ones who read this book should be tempted to imitate Tom Tit, if one did not remember that all small boys, and girls too, can originate plenty of mischief without the necessity of copying others.

Our Darlings. Edited by Dr. Barnardo. 3s. 6d. Really the editor of this volume must be more careful, or we shall have to bring an action against him to recover damages. When we take up his book we find the pictures so full of life, and the tales so full of interest, that we cannot lay it down again, and meantime what is to become of our work? Well, we forgive him this time (though he is sure to be as guilty again), and trust that this bewitching book may find its way far and wide, not only delighting the children, but touching the hearts of the parents, so that substantial help may come to the useful institutions over which the editor presides.

Words of Life. Packet A. Selections from Pilgrim's Progress, with pictures and appropriate passages of Scripture. Our old friend Christian must always have a welcome, but we have certainly met him in many a more attractive guise. (1s.)

Four most useful productions from the graceful pen and gifted mind of Mrs. Shaw are included in this parcel: Echoes from the Bible, being a third series of "Something for Sunday," is a set of ruled papers with a suggestive picture to each and a question with Scripture references. It will give pleasurable and profitable employment for Sunday hours, and may prove the basis of interesting Bible lessons. Alphabetical Texts, for pricking or painting, being a fourth series of "Something for Sundays." Can be worked in coloured wools after they are pricked, and will give great pleasure to the little workers. The sacred words will thus be imprinted on the memory, and the texts make a pretty and useful decoration for nursery walls; or the children may be encouraged to paint or work them as gifts for the poor. Something for Wet Days. Wet days will not be dreary days to the little people who are fortunate enough to get these pretty, suggestive pictures, on which to write short essays or descriptive sketches. Who Will get a Prize? The outline pictures are by Mr. T. Pym. Every child who paints these outlines will gain something still better than a prize—education of eye and taste. The pictures are pretty and good, and the short sketch or tale with each helps to keep up the interest of the young artist. We hope many will enter the list of competitors for the prizes. (1s. each.)

"Rich in Faith" (2d. *Shaw & Co.*) is a very touchingly written account of a young woman, who has been for years a great sufferer from a painful disease. The writer of the little book has had the privilege of ministering comfort to the spirit of this sorely-tried one, and desires also to do something towards her bodily support. Readers of the narrative will doubtless be moved to help in this mission of mercy.

Christmas Cards, &c. A packet of these seasonable souvenirs, of very varied character but of general excellence, comes to us from *Mr. Bernhard Ollendorff*, 4, *Jewin-street, E.C.* He excels in the juvenile department, and those looking for children's cards that combine sentiment and humour will find here an ample choice. The raised cards, representing satin fabrics in brilliant colours, are novel and pretty. Clever verses are contributed by Lewis Novra and R. P. Scott to the children's series. Among the verse writers for the cards for general use, our poet friend Miss Charlotte Murray holds a prominent place, some of her telling stanzas being reproduced in *fac simile* of her fine, familiar handwriting. Mrs. Haycraft and other able verse writers are impressed into the service, while the artistic combinations of flowers, animals, landscapes, &c., sustain the high reputation of the firm. Mr. Ollendorff has also published a profusion of very pretty and cheap text, birthday, and other cards, reward tickets, book-marks, &c. For some of the birthday cards Miss Macritchie contributes exquisite verses.

One publisher seems to have almost exhausted the resources of the beautiful in art, until we see the productions of another; then we begin to find that there is apparently no limit to the supply. Those cards sent out by *Messrs. Phillip Brothers*, 4, *Silk-street, E.C.*, are remarkable for elegance of style and delicacy of colouring, while the seasonable mottoes and verses are of a choice and high order. Miss F. R. Havergal and others have to pay tribute in this department, and in each case the setting is worthy of the song.

We have also received the following books:—

National Temperance Publication Depot:
Boons and Blessings: Stories and Sketches to Illustrate the Advantages of Temperance. By Mrs. S. C. Hall.
National Temperance Mirror, Annual Vol.
Kirton's Temperance Tales.
Pamphlets:—Dr. S. Johnson as a Temperance Witness and Moralist—Moderate Drinking—The Scripture Foothold of Abstinence—Who Fetches your Beer?

J. F. Shaw & Co.:
Memoir of Lord Congleton.
Bible Light, Annual Vol.

Elliot Stock:
The Work of the Holy Spirit in the Present Dispensation. By Rev. John Hawker.

Hodder & Stoughton:
John Knox. By Dr. W. M. Taylor. 2s. 6d.
The Prayer that Teaches to Pray. By Dr. Marcus Dods. 2s. 6d.
The Mysteries of God. By P. H. Gosse. 3s. 6d.

W. H and L. Collingridge:
Old Jonathan, Annual Vol.

George Stoneman:
Sunshine, Annual Vol.

London Literary Society, 376, Strand, W.C.:
Wealth, Work, and Want. By Edwin Adams.

E. Wilmshurst, 10, Paternoster-square, E.C.
The Sack and its Treasure; or, Precepts in Parables. By E. Wilmshurst. 1s.

T. & T. Clark, Edinburgh:
Clark's Theological Library:—Vol 19, Revelation: Its Nature and Record, by Heinrich Ewald, translated by Rev T. Goadby. Vol. 20, Encyclopædia of Theology, by Dr. Rabiger, Vol. 1, translated by Rev. John Macpherson, Findhorn.

Home Words Office:
Annual Vols. of The Fireside, Home Words, and Day of Days.

Although more than a million copies of "Cassell's Popular Educator" have been sold, this remarkable work is still as largely in demand as ever, and the publishers have made arrangements for re-issuing it in serial form during the present month. The secret of its ever-growing popularity seems to be that it is so framed as to meet the requirements of every class of learners.

Letters to the Editor.

A SUGGESTION.

Dear Sir,—Might I suggest that Scripture texts be placed on the walls of work-rooms? I have been an employé in a work-room of a Christian master, and have thought how beneficial these reminders would be in strengthening the serious and warning the careless.—Yours, respectfully,

A Work Girl.

TREATMENT OF HABITUAL CRIMINALS.

Dear Sir,—I hope it is not too late to say a word in expression of my interest in the article on the treatment of habitual criminals which appeared in your paper of September 25. The problem there touched upon is a most serious one, to use no stronger expression, and the writer has the merit of making a serious attempt to grapple with it.

Could not a beginning be made in Manchester or London to deal with it? Could not a few of our more practical philanthropists be invited to meet the writer of the article, to consider the best form of meeting the great want before us?

I will not add to the length of this communication further than the expression of my hearty approval of the spirit in which the writer has approached the subject, and my earnest desire to see the matter take shape, if not in the precise form there indicated, at any rate in such other form as the experience and judgment of earnest men might approve.—Your faithful servant,

R. Bailey Walker, F.S.S.

Ribblesdale, Fallowfield, Manchester.

"AFRICA'S MILLIONS."

Dear Sir,—With reference to the project mentioned in last week's Christian under the above heading, I think it only right, without commenting upon the proposal, to send you the thoughts of Mr. Fred. S. Arnot on the subject of self-supporting missions in Africa.

His letter was written in August last from Bihé, which he had reached from Zambezi, and his conclusions are in effect as follows:—

(1) Trading would of course be quite legitimate, but much capital would be required, also great tact and experience, and losses might be very heavy.

(2) Labouring to raise crops would not be very suitable work for whites in such a climate. If the natives were employed for this, their charges would be very high, though they sell the produce of their own labour for very little. They think nothing of taking their goods sixty miles for sale and make no charge for the journey, but if asked to take purchased goods a few miles they would expect to by well paid. Any crops that might be raised would also very probably be stolen.

(3) He therefore does not advise "self-support" at present in Central Africa, highly as he approves of it. On the other hand, he says that if anyone is prepared to forego European comforts and live like the natives, his expenses would be easily met by very moderate supplies of cloth, and his health might be well maintained if he took care to have his food well cooked.

Though very desirous of a fellow labourer, he thinks that for pioneering work he is better alone, as a single white man is not suspected, but two would be. The opposition and danger to a party of twenty would therefore be very considerable. That there is ground for this is seen in the fact that the American missionaries have had to flee from Bailunda, though within the Portuguese territory.

Nov. 17. Faithfully yours, M.

PERSONAL AND SOCIAL PURITY.

THE following are some notes of an address given recently at a meeting "for men only."

The speaker said he desired to address young men as a father, older men as a brother, and all as a man of like passions with themselves. Is General Gordon at Khartoum the only man who is surrounded by enemies? There had been a rebellion in heaven and an invasion on earth. Spiritual foes have surrounded our spirit from early days for many evil purposes, and one is to prevent our living a life of purity and self-control. The Word of God not only teaches us how to be saved and to reach heaven hereafter, but how to live on earth, what to avoid, and how to act in all the relations of life.

In passing under review the particular form of uncleanness denoted by the word "effeminate," a statement by Mr. A. S. Dyer ("Safeguards against Immorality") was quoted, showing it to be one of the greatest causes of insanity. "He that hath an ear, let him hear!"

Gal. vi. 8 was dwelt upon at greater length. While a repenting sinner believing in the Lord Jesus Christ will be saved, yet he that has sown unto his own flesh shall of the flesh reap corruption. He will suffer injury in his condition as an organic structure. There are certain laws or arrangements so that a cause is followed by an inevitable result. Saved or unsaved, there is no difference in this respect. Certain sins bring about injuries to mind, character, and body, so that, besides what remains in a future state, a transgressor reaps already a deteriorated physical life, which more or less accompanies him, Christian or no Christian, to his dying hour. Beware of wilful sin. There is no device possible for the prevention of an effect from a cause. If it does not come in one way, it bursts out in another. God cannot be set aside, and (Num. xxxii. 23) "Be sure your sin will find you out."

On the other hand, there is nothing essentially impure, if it is rightly used—(Titus i. 15): "To the pure all things are pure." And God's special approval of purity is shown in part of the history of Joseph: "The Lord was with Joseph." Blessing, beyond all the pleasures of sin for a season.

There are certain safeguards. Yet the speaker desired not to present that as the primary aspect. Rather, good things become safeguards incidentally. Right with God involves good to man. A few definite exhortations were given: Cultivate friendship with good persons, male and female. Let mind and body be well occupied. We learnt once, "For Satan finds some mischief still for idle hands to do." Perhaps we have proved it. Take plenty of bodily exercise, occasioning real fatigue, though short of exhaustion—that leads on to drink.

There are things to be avoided. Keep aloof from trifling companions. Shun vicious persons. Abstain from indelicate conversation. Cost what it may, and the Lord will be on your side, let it be known if necessary that you will tolerate nothing of the kind in your hearing. Even otherwise respectable newspapers sometimes transgress in this matter.

Upon the effect of bad reading and bad pictures, Mr. Dyer's pamphlet was again quoted. He says:—

"Having incidentally alluded to the pollution of the mind by a certain kind of conversation, I cannot omit a few words on the far-reaching influence of impure reading. Such reading would be bad enough if its effect upon the passions and imagination were confined to the time of its perusal. But it does not end there. John Angell James, one of the most eminent preachers who have adorned the Congregational denomination, once said in his pulpit, 'Twenty-five years ago, when I was a boy, a schoolfellow gave me an infamous book, which he lent to me for fifteen minutes. At the end of that time I was to return it to him; but that book has haunted me like an evil spirit ever since. I have asked God to obliterate that book from my mind, but I believe that I shall carry down the damage of those fifteen minutes to my grave.' Dr. R. G. Bulkeley, in a sermon preached in Lincoln Cathedral, mentioned a similar incident. He said, 'A lad once showed to another a book full of words and pictures of impurity. He only had it in his hands for a few moments. Later on in life he held high office in our Church, and years and years afterwards told a friend that he would have given half he possessed had he never seen it, for its impure images, at the most holy times, would sometimes arise unbidden to his mind.'"

May God, through his Word and by his holy Spirit, reveal, as necessary, the secrets of each one to himself. Forgetfulness is not forgiveness; and even though forgiven there is a wound and a dishonour; and old men turn pale, and public speakers may prove dumb on this subject—and why?

The past is beyond recall. What of the present? What shall the future be? If tempted to these, or to any sins, get before your soul the crucifixion of the Lord Jesus Christ; when he endured, not only suffering from man and from Satan, but the wrath of the Holy Righteous God for sin; and look up to Him, the risen, loving, living Saviour, mighty to deliver, and He will snap the chain.

But besides that, cultivate purity, pure imaginations, pure affections. Be thoroughly pure in conduct. Even the redemption is not all. The Lord Jesus gave himself for us that He might both redeem and also purify. He who would be purified must be redeemed; and he who is redeemed must be purified.

Lastly, the speaker advocated early engagements. He would not quite say early marriages, for they ought to be affected by fitness for its responsibilities. A man ought to see his way in some degree to provide what is needful. Still, the time of moderation in means may with God's blessing prove the happiest part of life. But as to early engagements, to have an affection for, and to win the affections of, a girl worthy to be loved, is in the highest degree beneficial and ennobling.

MESSRS. FULLERTON AND SMITH IN BELFAST.

THESE hard-working brethren have been continuing their labours during the past week in the Ulster Hall. It is called the largest public building in the north of Ireland. It was taxed to its utmost last Saturday evening to hear the evangelists give their song service, "The Cross of Christ." This service, as one might expect, is simply packed full of the Gospel. Right well was the message given by the brethren, and very attentive was the hearing accorded by the large congregation of people. Sunday found the Y.M.C.A. hall full at eight o'clock for the prayer-meeting, and the Ulster Hall was also well filled at the afternoon and evening meetings.

God has continued to bless both the song and speech of the evangelists. In the wareroom I spoke of a fortnight ago, the number of young converts has increased from ten to twenty. The girls are going on happily, and have already been useful in leading some of their companions to decision.

During the week the meetings were well attended, and every night there were those who waited behind for conversation and prayer. A very special interest attached to the Wednesday night meeting, because on that evening Mr. Smith told the story of his own life. It is a tale worth telling from every standpoint, and right well did our brother magnify the grace of God in reciting how he was led to decision for Christ, and how he was brought to consecrate himself to the Master's service. The record of such a life should prove a blessing to many.

Belfast, Nov. 22. Henry Montgomery.

THE RETURN OF LOST PROPERTY.—We have received the prospectus of "The Eureka Company" (122, Pall Mall, S.W.), which professes to secure to its subscribers, as far as possible, the recovery and return of lost or stolen property. With agents in different parts of the world, and adopting a very simple plan of action, the Society ought to prove a great boon, especially to the travelling public. The annual subscription is only two shillings.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 22, 1884.

**** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

**** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Mr. Fegan's Boys' Homes—O. P. T. 10s.; P. W. £30; F. G. 2s. 6d.; M. 10s.; T. A. P. £1; A. B. L. £4	35	2	6
Dr. Barnardo's Homes—A. M. R. 5s.; J. U. £1; M. 10s.; T. A. P. £1; E. G. 10s.; Keturah, 10s.; A. B. L. £4	7	15	0
British and Foreign Bible Society—P. W.	50	0	0
Midnight Meeting Movement—P. W. £20; A. B. L. £2	22	0	0
Distress in Sunderland—B. G. 5s.; J. B. 10s.; Two Sisters, 6s.	1	1	0
Miss De Broen's Work, Paris—Joy	0	2	6
Mr. A. Broon's Mission Work—T. B.	10	0	0
Bridge of Hope, Ratcliff—Dowager Lady S. £10; A. B. L. £2 10	12	10	0
Dock Labourers' Mission—Signalman, 5s.; (*Free Meals*) Two Little Girls, 2s.; R. G. 5s.; (*Free Lodgings*) Miss C. £1 1s.	1	13	0
Rescue Society—J. G.	1	0	0
Miss Cole's Orphan Home—M.	0	15	0
Miss Mittendorff's Home—M. 15s.; Keturah, £1 1s.	1	16	0
Mrs. Meredith's Prison Mission—M. 10s.; (*Washing Charity*) Keturah, 15s.	1	5	0
"*Chichester*" *Training Ship*—M.	0	10	0
London Medical Mission—M. 10s.; Keturah, £1 1s.	1	11	0
St. Giles' Christian Mission—M. 5s.; E. M., 10s.; C. P., Bristol, 10s.; A. B. L. £2; (*Prison Mission*) M. 5s.; G. W. 10s.	4	0	0
George-yard Ragged Schools—M. 10s.; Signalman, 5s.	0	15	0
Mission to the Kabyles—D. F.	1	0	0
Rev. McAll's Work, Paris—Mrs. R. £1; (*France*) P. W. £10.	11	0	0
Scripture Readers' Society for Ireland—Mrs. R. £1 10s.; E. C. H. 10s.	2	0	0
Mr. Pascoe's Work in Mexico—Mrs. R. £1; L. 10s.	1	10	0
Irish Church Missions—E. C. H.	0	10	0
Distress in Gateshead—B. G.	0	5	0
Miss Whately's Schools, Cairo—Keturah, £1 1s.; (*Medical Mission*) J. A. £3; M. D. A. £3.	7	1	0
China Inland Mission—J. A.	5	0	0
Soldiers' Home, Dover (*Miss Wright*)—G. W.	0	10	0
Special Religious Services in Theatres, &c.—C. P., Bristol	0	10	0
Cow-cross Mission—(*Dinners to Poor Children*) Signalman, 5s.; Mrs. P. 10s.; A. E. D. 10s.	1	5	0
Mission Work in Newfoundland—L.	0	10	0
Moravian Mission—Keturah	1	1	0
Rotherhithe Evangelistic Mission—A. B. L.	1	0	0
Homes of Hope, Regent-square—Keturah	1	1	0
Dublin Prison-gate Mission—Keturah	2	2	0
National Industrial Schools for Crippled Boys—Keturah	1	1	0
Destitute Children's Refuges (*Mr. W. Williams*)—Keturah	1	1	0
Friendless and Fallen—A. B. L.	2	10	0
Woman's Mission to Women—A. B. L.	1	0	0
Evangelistic Mission—A. B. L.	1	0	0
The Anchorage—A. B. L.	1	0	0
Home for Little Boys, Farningham—A. B. L.	1	0	0
	£197	13	0

[Advertisements.]

Mr. Fegan's Homes—An Old Servant, £1.

Cow-cross Mission—Mrs. B. £5; Mrs. R. 1s.; Miss S. 2s.; Anon. 5s.; Anon. 10s.; Anon. 3s.; Mr. F. 5s.; Mrs. D. 5s.; W. P. C.; 5s. 6d.; Anon. 2s.; Miss H. £2; H. C. 5s.; Miss D. (Oporto), £5.

A CHRISTIAN POLICEMEN'S ASSOCIATION has been established in Nottingham. The Committee includes the Mayor, the ex-Mayor, the Town Clerk, the Chief Constable, and other gentlemen.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Nov. 30, Psalm ii. 1—12; Dec. 1, Rev. i. 1—8; Dec. 2, Rev. i. 9—20; Dec. 3, Rev. ii. 1—17; Dec. 4, Rev. ii. 18—29; Dec. 5, Rev. iii. 1—13; Dec. 6, Rev iii. 14—22.

MR. WILLIAM NOBLE lately addressed a large assembly in Preston on the Temperance question. The meeting, presided over by the vicar, was convened to commemorate the Gospel Temperance Mission held there about a year ago. Mr. Noble gave one of his earnest, rousing addresses. Speaking of the ruinous results of the drink, he said there were men in London, who had formerly been ministers of the Gospel, who were now glad to receive the price of a night's lodging.

A VILLAGE LIBRARY.—There is a village in Surrey where a pastor and his wife are faithfully and diligently working. During the winter months they endeavour to supply the members of their congregation with books. They say that many husbands and sons have been kept from public houses by this means. If any Christian people possess interesting magazines and books, and will spare them, they will be doing good service by devoting them to this village library. Mrs. Clemance, Brunel House, Denmark-hill, S.E., will be happy to receive and forward any parcels entrusted to her.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls.

Dr. BARNARDO *will be very grateful if all who are preparing gifts for the Annual Sale on behalf of the Homes*

WILL KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received. He would also remind those whose busy fingers are at work for the Sale, that **shirts** *for boys and men,* **suits** *for little boys,* **aprons** *and* **pinafores** *for girls, and sets of* **baby clothing** *are particularly valuable additions, being much asked for and readily sold. Of course, besides these, he will be glad to receive pictures, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of* **vertu**, *books, drawings,* **bric-a-brac**, *and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers.*

The **SALE** *will this year be of the* **SAME CHARACTER** *as* **LAST YEAR,** *that is to say,*

Instead of holding a Public Bazaar at the West End during the month of December, as formerly, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies ordering these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End of London.

Many kind-hearted sympathisers have already expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the New Hall of the "Edinboro' Castle."

Dr. Barnardo earnestly invites all who love poor children, to co-operate with him in this new plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed, will be ready for transmission on the 10th December, and can be despatched on receipt of order to any railway station in the Kingdom. Applications (PREPAID), *with full instructions as to conveyance, etc., should be sent in as soon as possible, addressed to*

The TRADE MANAGER,
18, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo now desires to offer the expression of his very grateful acknowledgments.

18 to 26, STEPNEY CAUSEWAY, LONDON, E. [869]

THE RATCLIFF STRANGERS' REST.

A SPECIAL interest attached to the seventh anniversary, last Friday evening, of this well-known place of refuge and resort for the seamen of all nations. The enlarged room, which is to be used chiefly for the Scandinavian sailors, was opened. Considering the limited space at command of the architect (Mr. R. Hill), it must be confessed that he has achieved a decided success. In his opening remarks as chairman, Mr. J. E. MATHIESON said it almost seemed a dream to look back seven years, and think of what had been accomplished since the work began. He gave a due meed of praise to Mr. T. A. Denny, who suggested and largely provided for the alterations that had given them such a beautiful room. Mr. Mathieson referred to the widespread depression in the shipping trade, and the consequent distress among seamen, as additional reasons for the energetic carrying on of the work. He had some weighty words to say, also, about the guilt of the professing church in its comparative disobedience to the divine command to evangelize the world.

In his secretarial statement, Mr. ISAACS briefly described the different branches of the work, which is all voluntary, the only paid official being the very efficient caretaker of the house. The nightly meetings for English, French, Italian, and Scandinavian sailors are well attended, with most encouraging results. A new departure had been made during the past year in the Sunday afternoon meetings for children. There have also been instituted week-evening classes for boys and girls. Last winter some free teas were given to the men residing in one of the large lodging-houses, when the Gospel was preached. It is proposed to repeat these this winter, if the needed means are furnished. Among other "wants" mentioned by Mr. Isaacs were a Christmas tree, and articles such as cuffs, comforters, handkerchiefs, books, &c., for presentation to 100 sailors, besides articles to replenish the tree for the children's Christmas party. To sum up, he wanted about £100 to wipe off the cost of alterations and for general current expenses. Presuming that many of our readers will be glad to respond to some or all of these needs, we may append the address of the Rest, 163, St. George's-street (Ratcliff-highway), E.

After some hearty words from Mr. HILL, the architect (whose services have been freely rendered), Mr. T. A. DENNY spoke, with a characteristic mixture of grave and gay. Alluding to some of the Chairman's remarks, he said that most people would like to do exploits, but we need to remember that no service done for God is little in his sight. There is something for all to do. He thought there had been too much of the one man sort of ministry; but it was now played out. He rejoiced in the unsectarian and catholic nature of the work. He had been brought up in one particular Church, but now he hardly knew where he was, in a denominational sense. Mr. ROBERT PATON dwelt on the importance, for successful Christian service, of conferring not with flesh and blood, but looking to God for the enduement of power. When one sees the abounding iniquity, he is ready to say, "Who is sufficient for these things?" Only the power of the Holy Ghost will enable the worker to succeed.

Mr. NOBLE, one of the workers, gave a cheering testimony to the progress he had witnessed, and to the joy he experienced in the work. He appealed for regular helpers in the Sunday afternoon services for children. Then came Miss HEDENSTROM, who devotes her energies to the Scandinavian sailors—her "dear boys," as she calls them. She said that as she sat there in the meeting she could not but cry for very joy. She was a stranger in a strange land, and everybody had been so kind to her and her fellow-countrymen. Her great trouble just now was the want of sufficient room in the Scandinavian Temperance Hotel, in Leman-street; at Christmas about 200 seamen would be wanting to find accommodation, and there was only room for 75. What was she to do? If some lady friend would come down to the evening meetings at the Rest, to play the harmonium and help her in the singing, she would be so grateful. She, too, wanted to give Christmas gifts to her "dear boys;" would not some friends come and help to trim the tree, and bring something with them?

Last of all came Mr. REGINALD RADCLIFFE, whose heart and lips were full of praise for all that God had wrought these past seven years at the Strangers' Rest, the Welcome Home, and the Bridge of Hope. He besought the workers to take hold on God and to allow Him to take hold on them for yet further service, not only among the seamen of all nations that come to the port of London, but for the dwellers in those nations that are still lying in heathen darkness and the shadow of death. He spoke of the awakening interest among the railway men, and called for a return to the methods of the early church, when the believers went forth in all directions and to the remotest lands then known, telling out the message of salvation. According to custom, the meeting was brought to a close with the observance of the commemorative feast, at which brief words of exhortation were spoken by Mr. George Holland and Rev. J. Topping. Prayer was offered at intervals during the evening for the Christian workers and work generally, in the East-end, as well as for workers abroad.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people. Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

REV. W. HASLAM.—Christ Church, Worthing, November 29; Poole, Dorsetshire, December 11.

MR. J. M. SCROGGIE. — December, Paisley; January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

MR. JAS. J. SCROGGIE.—November 29 to December 8, Southgate.

MR. HENRY THORNE.—November 29 to December 8, Halifax 12, Derby; 13—22, Duffield.

MR. O. OWERS.—Aberdeen, November 23 to December 7; Woodside, December 8 to 21.

MR. GAWIN KIRKHAM. — November 27, Mildmay park; 30, Arthur-street, Gray's-inn-road.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—November 30 to December 21, Mere, Wilts; January 4 to 9, Chippenham; January 11 to 25, Melksham.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, November 30, Rev. Ossian Davies, 3.30 p.m.; Mr. Elvin and a soloist, 7 p.m.

EVANGELISTIC MISSION. — Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall-(not Town Hall), Kilburn-gate: Malden Hall, Queen's-crescent, Haverstock-hill; Oxford Music Hall, 6, Oxford-street, W.; —all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10 a.m.

MISCELLANEOUS.

MRS. BOARDMAN'S Bible-class for Young Ladies will hereafter be held every Thursday, at 11 a.m., at 3, Highbury-place, N.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Every Tuesday, at 12 noon.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, November 30, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Townsend Storrs.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W.—Friday, November 28, at 7 p.m., subject, "Regeneration and Resurrection." Sunday, at 3.30, "The Gospel."

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—November 28, Mr. W. S. Walton.

CHINA INLAND MISSION.—Valedictory meeting, Conference Hall, Eccleston-street, S.W., Friday, November 28, 7.30 p.m. Addresses by Rev. J. Hudson Taylor and Mr. Stanley Smith.

102, REGENT'S PARK-ROAD.—Weekly Bible-readings during this winter, Thursdays, at 7 p.m.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, November 27, at 8 p.m., subject, "The Throne, The Table, and the Lamp;" December 4, "The Best Thing to Say."

CHRISTIAN EVIDENCE SOCIETY.—Kingsland Congregational Chapel Schoolroom, November 28, 7.30 p.m.; Bethnal Green, St. Matthias Mission Hall, November 29, 8 p.m.; Mildmay Hall, meeting for conference, December 4, 7.30 p.m.; Bow, "Morley Arms" coffee palace, December 5, 8 p.m.

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station). — Evangelistic services, by Mr. J. Cleworth, November 30 to December 21. Sundays, 3.45 and 7 p.m.; week days (except Saturdays), 8 p.m. Bible-readings by Rev. T. Whitfield (Hastings) and other ministers, Tuesdays and Fridays during the Mission, 11.30 a.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, at Newport (Mon.), November 16—30; Mr. W. F. Seagrove, Vernon Chapel, King's Cross, December 1—5; Mr. W. L. Seyler, Barking, November 25—28; Mr. J. S. Tyler, St. Michael's, Stockwell, December 1—5; Mr. G. Banaster, Sheffield, from November 30 to December 7; Mr. H. G. Harris, B.A., South London Conference Hall, November 22 and following Saturdays, at 3 p.m.; Mr. W. L. Seyler, the Old Chapel, Willesden, December 10—12, at 7 p.m.; Mr. J. H. Jones, Tynemouth, from November 25.

CONFERENCE OF CHRISTIAN WORKERS, Manchester, Boys' and Girls' Refuge, Strangeways, Saturday, November 29, 1 p.m., Mr. Isaac Hoyle presiding. Addresses by Archdeacon Bardsley, Rev. Thomas Champness, Rev. Prebendary Macdonald, Mrs. W. Hind-Smith, Rev. Benjamin Bell, Mr. Walter Brown, Mr. Wm. J. Crossley, Mr. Wm. Quarrier (Glasgow), Rev. J. J. Sargeant, Mr. F. W. Crossley, J.P., Mr. W. Hind-Smith, Mr. J. Wakefield MacGill, Councillor McDougall, the Mayor of Manchester, Mr. Samuel Smith, M.P., Mr. W. H. Newett, Mrs Birt, and others.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible study (Isaiah) each Tuesday, 6.15 p.m. Soldiers' meeting each Friday, 7 p.m.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible lectures by Rev. Evan Hopkins: Thursday, November 27, Peace; December 4, Purity; 11th, Power; 18th, Progress, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8.

186, ALDERSGATE-STREET, E.C.—Next Sunday, 9.45 a.m., Prayer meeting; 3.15 p.m., conversational Bible class (Eph vi. 10—20); 7 p.m, evangelistic meeting, open to all. Monday, 7 p.m., young men's reception meeting; 8 p.m., musical meeting of Total Abstainers' Union. Tuesday, 8 p.m., Christian workers' meeting. Wednesday, 8 p.m., Sunday-school lesson (Prov. viii. 1—17). Thursday, 8 p.m., Bible lecture, by Dr. R. Anderson (Dan. xii.). Friday, 8 p.m., Gospel meeting (open to all), Mr. Shuldham Henry. Saturday, 7.30 p.m., praise and prayer meeting.

17, CAMDEN-ROAD, N.W.—Mr. Shuldham Henry, Thursday, November 27, at 8.30 p.m., "Final Perseverance;" Mr. S. D. Waddy, M.P., next Sunday, 3.15 p.m.; Lecture by Rev. J. Jackson Wray next Tuesday, 8.30 p.m., on "George Whitefield," tickets 6d.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, November 27, 8.30 p.m., address, Rev. Ossian Davies; Saturday, 29th, 8 p.m, Bible study; Sunday, 30th, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, subject, "Gal. vi. 11 to end"; 8.15 p.m., public evangelistic meeting; Tuesday, December 2, literary class, impromptu speeches; Wednesday, 6 to 10, anxious inquirers and strangers.

BURLINGTON HALL, 23, Savile-row, W.—Thursday evening, November 27, at 8.30, a public farewell missionary service. Mr. Stanley P. Smith, leaving shortly for China, will give an address. Chairman, Mr. G. Williams; Mr. E. J. Kennedy and Mr. B. Broomhall will take part. Sunday, 30th, Bible class for young men, 3.15 p.m., subject, "God's Rest" Heb. iv. 1—11.

Notices.

H. J. P.—Severs' volumes of the sermons delivered by Mr. Moody during the past mission are published, and can be had from this office: "The Way to God," "Prevailing Prayer," "Sovereign Grace," and "To the Work!" 1s. each.

COMMUNICATIONS RECEIVED WITH THANKS.—A.B. C.W. H.C. E.S. L.M.S. J.L.M. F.H. A.J.B. F.H.G. O.O. E.A. R.W. R.M.J. J.D. M.E.B. G.B. G.C.G. Joy. J.T. M.G. J.B. A.M.M. F.S. E.R. F.C.S. A.M. J.T. A.T.S. J.W.W. E.L.C. D.M. J.L. T.B. G.A.G. E.F.R. E.O.W. J.H.W. J.G. G.F. J.P. G.F.H. E.R. E.M.W. R.C. G.P. C.M.G. T.R.C. C.G. F.A.H. G.S. J.W. H.W. M.W. R.J.M. A.McP. F.O.R. J.T.W. T.L. W.S. A.L.D. E.E.S. J.T.M. S.A.D. M.K. Mrs. M. J.I. S.G. M.B.G. C.S. Miss R. F.W. M.J.D. R.W.B. L.B. J.T.S. A.M.L. A.J.B. J.T.W. F.H.W. H.S.D. W.S.W. F.J.T. J.A. J.G.F. E.S. A.D. A.P. H.M. F.A.C.L. S.F. C.I. S.C. W.S.J.

APPLICANTS FOR TRACTS.—H. J. Stratton, 36, Pembroke-street, Islington, N.; J. Waddell, Freehold-terrace, Choppington Guide Post, Morpeth, Northumberland; T. Lockyear, 3, Spring-place, Endless-street, Salisbury; Mrs. Cocks, Fern Cottage, Blackheath-hill, Greenwich, S.E.; A. Clarke, 1 Richardson's-place, Church-street, Greenwich, S.E.; Miss E. Skillicorn, Port St. Mary, Isle of Man; H. Wilson, 150, Thistle-street, South Side, Glasgow; W. Dennis, Methwold, near Brandon; W. Sherwood, 85, Donnington gardens, Reading, Berks; T. Davey, 124, Britton-street, New Brompton, Kent; T. A. Knight, 124, Britton-street New, Brompton, Kent; Rev. E. O. Williams, Burmantofts, Leeds; Eben. Stevens, The Manse, Haverhill, Suffolk; J. C. Andrews, Putney-vale, Surrey; C. Robbins, Salisbury-road, Walthamstow, E.; T. Grose, 84, Dalzell-road, Brixton, S.W.; Sophia Faulkner, 3, Golder's-hill-terrace, North End, Hampstead, N.W.; J. W. Downing, "Linda," Belvedere, Kent; J. S. Hicks, 36, 37, Church-street, Falmouth; W. Parker, Brunswick-place, High-road, Lower Tottenham, N.; C. Jeffs, 3, Midland-street, Long Eaton, Derbyshire; Miss G. Chaplin, Fulbourn, Cambridge.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

LONDON CITY MISSION.—Mr. Weylland, the author of "These Fifty Years," has made a tour in Scotland disseminating information as to the work of this Mission, and successfully pleading the cause of the Jubilee Fund for increasing the number of agents.

MIDNIGHT MEETING MOVEMENT.

ENGLISH AND FOREIGN
OUTCAST WOMEN.
THIS WINTER'S MISSION.

The Committee have decided to MISSION the **WHOLE OF THE METROPOLIS AGAIN THIS WINTER** by means of a general Distribution of one of the Gospels, and to hold Midnight and Afternoon Meetings in every available district.

MEETINGS WILL BE SPECIALLY ARRANGED in order to seek the salvation of **FOREIGN OUTCAST WOMEN**, now so numerous in certain parts of the metropolis.

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Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

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Office—41, Parliament-st., Westminster, S.W.

By arrangement of the
CHRISTIAN EVIDENCE SOCIETY,

A Meeting for CONFERENCE will be held at the Conference Hall, MILDMAY PARK, on Thursday, December 4, at 7.30 p.m. Subject—"UNBELIEF, AND HOW TO MEET IT." Chairman—SAMUEL MORLEY, ESQ., M.P. Speakers—Rev. SINCLAIR PATERSON, M.D.; W. BARNARD ESQ., one of the Lecturers of the Society; C. F. DOWSETT, Esq., of Wimbledon; and others. A Collection will be made towards the funds of the Society. Offices—13, Buckingham-street, Strand, W.C.

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SOCIETY FOR THE RELIEF of Distressed Widows (applying within the first month of their widowhood). — President. The Marquis of CHOLMONDELEY. Funds are solicited to enable this Society (which has been in operation for sixty years) to meet the continually increasing demands on its resources. Every case recommended by a subscriber is investigated by one of the Committee or the Official Visitor, and relieved according to the character and claim of the individual. £10 10s. donation, and £1 1s. annually, each gives the privilege of recommending one widow yearly. Bankers, WILLIAMS, DEACON & Co.; WILLIAM ROSE, K.C.B., Chairman; SAMUEL RAYSON, Secretary. Offices, 32, Sackville-street, W.

OUR BLUE-JACKETS' CHRISTMAS TREES.—Will any kind friends, the readers of THE CHRISTIAN, send me useful and pretty articles, suitable for the men, their wives and children; also for Fishermen and Merchant Seamen. Plain work, clothing for children, comforters, muffetees, socks, pen-wipers dolls, toys, Christmas cards, &c., &c. All is useful. 1,000 little presents wanted for three Christmas trees. Any help to be sent to Miss WESTON, Sailors' Rest, either Portsmouth or Devonport, as the sender may prefer. Articles may be sent up to December 20.

THE GIFFORD HALL MISSION, Caledonian-road, is greatly in need of funds. It is situated in one of the most crowded and poorest parts of London. It has a Sunday-school of over 800 scholars, a Mission church of about 150 members, and more than 30 agencies for the branches of religion, temperance, and thrift. It provides penny dinners for the Board School and other children four days a week. It provides well-cooked dinners for the poor at their own homes on Christmas Day. It urgently needs help. Parcels of old clothes, which may be sent to the Hall, and donations of money will be gratefully acknowledged by Mr. BENJAMIN CLARKE, Superintendent, Hampden House, Crouch-end, N.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel garments are much needed.

£1000 URGENTLY WANTED at once for the purchase of a large Mission Hall in the midst of a poor and populous parish in Birmingham, containing 28,000 souls. There is a very promising opening here for the preaching of the Gospel if the necessary funds are forthcoming.—Contributions will be thankfully received by the Rev. P. E. WILSON, All Saints' Rectory, Birmingham.

PHOENIX HOME for Blind Women, 44, Alma-square, St. John's-wood, London.—Two vacancies at the above Home for two Blind Women, from 20 to 50 years of age, at the moderate charge of £20 per annum, inclusive of laundress, doctor, and everything but dress.

Miss GILL, at the Home.

BETHSHAN.—Faith Healing Home, 161, Islington, Liverpool. For particulars apply to Miss GIBBS.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, BARCLAY & Co., 54, Lombard street; Treasurer, ROBERT BAXTER, Esq., 6, Victoria-street, Westminster; Hon. Secretary, RUDGLEY, 82, Wood-street, Cheapside.

LONDON MEDICAL MISSION.

To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."

Donations and clothing (new and old) thankfully received. Reports sent on application.

Hon. Director—Dr. G. SAUNDERS, C.B. Hon. Treasurer—Dr. W. B. BELL. 47, Endell-st., St. Giles'.

FIVE SCHOLARSHIPS.

CAMDEN SCHOOL, BRIGHTON.

Principal:

MR. WILLIAM OLDING.

MILDMAY ILLUMINATIONS, Dutch Pottery, Water-colour Drawings, and various other useful articles, will be sold at a stall in Soho Bazaar, which has been engaged by the Countess of Tankerville for the benefit of the Mildmay Missions. N.B.—The stall is on the left-hand side, close to the Soho-square entrance.

RESCUE WORK IN POPLAR. — Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, HENRY GREEN, Esq., Blackwall, E. Miss COOKE, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

THE SPECIAL CHRISTMAS SALE OF WORK from Industrial Institutions in connection with the Society for Promoting Female Welfare (President, Lady GERTRUDE FOLJAMBE), will be held (D.V.) at the Society's Rooms, 47, Weymouth-street, Harley-street, on Wednesday, Thursday, and Friday, December 10, 11, and 12, from 12 to 5 o'clock.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville.

PRIVATE HOME-HOSPITAL, 9, Lupus-street, St. George's-square, South Belgravia, for Ladies and Children (medical, surgical, and obstetrical cases). Situation most healthful. —For terms, apply to the LADY SUPERINTENDENT at the Hospital, enclosing stamped envelope.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John ALLEN or his helpers. Sundays, 3 p.m., and Mondays, 7 p.m., Trinity Church, Triangle, Hackney, London, E. Tuesdays, 7 p.m., the Hall, Horsley-street, Camberwell (near the Gate and Walworth-road station). Thursdays, 7 p.m., the Hall, 110, High-street, Shoreditch. Addresses, Testimony, and Anointing. Special: Trinity Church, Triangle, Hackney. Fridays, 7 p.m., Baptism of the Holy Ghost and Power for Service.

Educational.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA. — A Clergyman is anxious to recommend a first-class School for a few girls, exclusively Gentlemen's daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum. —Rev. J. JOHNSON, Britwell Rectory, Watlington, Oxon.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE,

Principal: Dr. CRANAGE.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. WALLIS, Brighthelmston, Birkdale, Southport.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — DELTA, Boddington's Library, Notting-hill-gate, W.

EDUCATION.—A Lady of great experience wishes to meet with an engagement in a small select school for the daughters of gentlemen, with a view to future proprietorship.

P. H., Smith's Library, Torquay.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust. Excellent references.

B. A., 30, York-street, Baker-street, W

HASTINGS.—Wellington College for Ladies, 4, Wellington-square. Head Mistress, Miss DE LA MARE. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. LEAVER.

HOLLAND HOUSE, Clarence-parade, Southsea. School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the PRINCIPAL.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—Mrs. SILVESTER, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training.—References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

EDUCATIONAL HOME for the Daughters of Gentlemen. Fair View, 89, Cazenove-road, Stamford-hill, London, N.—Miss BROWN and Miss GOOD (who for ten years conducted Mrs. Pennefather's Educational Institute at Clapton House) receive about 20 Resident Pupils. First-class education, with careful Christian training, and home comforts. Preparation for the University Local Examinations. Children from India and the Colonies received, and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq., and others. Prospectuses on application.

SEASIDE, Southport. — Superior School for young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss POOLE, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

PARK HOUSE, Belmont-park, Lee, Blackheath, S.E. Principal, Miss BARLOW. High-class education for girls. Pupils have been successful in passing the Local Examinations, and in gaining honours at the Trinity College of Music.

PREPARATION for the Public Schools.—A Christian Gentlemen has a vacancy for a little boy, to study with one other. Every comfort and care. Terms 60 guineas. TUTOR, care of Mr. Howard, Stationer, Bedford.

ROSEBANK SCHOOL, Alton, Hants.—Miss OSBORN, assisted by a resident certificated Governess, receives a small number of Boarders, who enjoy a comfortable home, with Christian training. Terms moderate. Teaching conducted on modern principles, but examinations optional.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

SUPERIOR EDUCATION for Ladies, Duffield House, Roupell-park, Norwood-road, S.E.—Principal, Mrs. ANNERSON.—Christian parents desiring for their daughters decided religious influence, with advanced order of mental culture, will find their requirements fully met in this school. Dancing not taught, but daily gymnastic exercises given on the new principle. Prospectuses, with references, on application.

LAUSANNE, Switzerland.—A Lady highly recommends a small select School for Girls, conducted by a Swiss lady, who is a thorough teacher of her own language, has a most comfortable home, and bestows the greatest kindness and attention on those entrusted to her care. A lady is returning to Switzerland after Christmas, and would undertake the charge of pupils. Personal references.—Apply, in first instance, by writing, to P. A., care of Messrs. Street & Co., 30, Cornhill.

A WIDOW LADY, who can give the highest references, desires the charge of one or two Indian or other children to educate with her only child, a girl of 12 years. Resident governess. The pupils would have the advantage, while pursuing their studies, of safe training in a happy, Christian home. Thorough English, languages, and accomplishments.

B. C., 26, Grand Parade, Brighton.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

BEDFORD.—HOWARD COLLEGE. Principal, Mrs. J. COMPTON BURNETT. A Boarding School for Girls. Modern methods. Very superior education, and careful Christian training. Report, and full particulars, sent by return of post. Vacancy for GOVERNESS-STUDENT after Christmas.

EDUCATION.—FRAULEIN VON GRIESHEIM, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

MONTREUX, Switzerland.—MADAME DOLMATOFF. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

BATH.—Grosvenor College.—(Ladies.) Healthy suburban situation. English and foreign Governesses. Ten masters. Since 1879 two hundred and forty-five certificates gained. All candidates passed Cambridge Local, 1883. Four in Honours. Moderate inclusive terms. Vacancy for Governess-Student.

LADIES' COLLEGE, Goudhurst, near Tunbridge Wells.—Conducted by the Misses KENDON, daughters of the Rev. J. J. Kendon.—A happy home and School for Girls. The situation is exceedingly healthy and beautiful, being on the range of hills near Tunbridge Wells, and about four hundred feet above sea level. Pupils prepared for the College of Preceptors' and the Cambridge Local Examinations.—For prospectus, with references, apply to Miss R. KENDON, M.C.P. Terms, 27 guineas per annum.

A LADY, several years head governess in high-class preparatory boys' school desires re-engagement at Christmas. Thorough English and Latin, French, good arithmetic, elementary music.

G., 255, Branstone-road, Burton-on-Trent.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to REV. P. PRESCOTT, Coronation-road, Bristol.

DAILY GOVERNESS wanted, after Christmas.—Apply by letter.—Mrs. HOUGHTON, Lancaster House, Porchester-gate.

WANTED AFTER CHRISTMAS, in a small Ladies' School, a Christian Gentlewoman as English Governess. Must be certificated, and accustomed to speak French.—Mrs. NASH, Hanworth House, Weston-super-Mare.

COMPANION-PUPIL wanted, in a high-class Girls' School. The usual advantages offered for reduced terms.—G. O. P., Robinson's Library, Queen-street, Margate.

NURSERY GOVERNESS (useful) wanted, about 25. Three girls, 7, 9, 10; teach two youngest English and music. Good needlewoman, willing to assist with light house duties. Salary moderate.

Mrs. W., 13, Oxford-gardens, Notting-hill.

LADY OFFERS Christian home, combining educational advantages, to girls under 16, as Companion-Pupils. Healthy situation. Personal supervision.—For particulars apply, PRINCIPAL, care of Miss Jefferies, 135, White Ladies-road, Clifton.

RE-ENGAGEMENT required, by a German governess. Diplomée in France; 11 years' residence there. Thoroughly German and French. Knowledge of school routine. Highest testimonials.—R. K. Z., 79, Fairfax-road, N.W.

USEFUL GOVERNESS or Mother's Help.—A thoroughly domesticated, educated young woman desires re-engagement. Successful teacher; loves children; fond of domestic duties; quite experienced. Good reference. Advertiser would make present of half-sovereign to anyone assisting her in obtaining desired post by Christmas.

AGNES, Mr. Bachhoffner, Bookseller, Clapham.

REQUIRED after the Christmas vacation, in a Ladies' School, a certificated Governess, a decided Christian, to teach English, music, drawing and French.

Miss KNIGHT, Penarth House, Cleveden.

A YOUNG LADY, member of the Church of England (abstainer), wishes an engagement as Governess to children under 12 years of age.—15, Leicester-street, Southport.

A GERMAN LADY desires a holiday engagement. She is very musical, and can be highly recommended by Mrs. NASH, Hanworth House, Weston-super-Mare.

COMPANION-GOVERNESS desires re-engagement in Christian family (Brethren). Certificated. English, French, music, drawing, mathematics, elementary Latin, singing, and painting. Good references.—AGUSTA, care of Miss Fryer, 7, Byron-place, Clifton, Bristol.

AN ENGAGEMENT wanted, by a young French Lady, during the Christmas Holidays. No salary asked.
PRINCIPAL, Cornwall House, Wanstead.

A LADY not requiring her Swiss Bonne during the Christmas holidays, wishes to hear of a Christian home for her during that time. Laundress and travelling expenses to be paid.—Mrs. CAVE, Spring-grove, Isleworth.

JUNIOR GOVERNESS. — The Principal of a first-class school seeks an engagement for her Junior Governess (certificated, Cambridge), whom she can confidently recommend. Also, a holiday engagement for her French Governess.—C. D., Mr. Sharp, Stationer, Victoria-road, Brighton.

AS GOVERNESS or Companion. —Re-engagement required by young Lady. Thorough English, music, French, and German, acquired abroad. Good references.
Miss WESTGATE, Liddington Manor, Swindon.

AS GOVERNESS in a Gentleman's family, or good school.—A Lady (27) requires re-engagement after Christmas. English, music, drawing, Kindergarten. First-class certificate. Trained. Experienced. Excellent testimonials. State salary.—E., 4, South Vale, Blackheath.

GOVERNESS. — Wanted, by a Swiss Lady (Protestant), an engagement in a Christian family. Acquirements: French, music, and drawing.
M. W., Norbury House, Enys-road, Eastbourne.

YOUNG LADY, under 30, of refinement and education wanted, in a professional office. Salary commencing at £5 per month, inclusive.—Apply, letter only, to E., 39, Upper Brook-street West.

HOLIDAY ENGAGEMENT required by a very superior German Lady, who can be highly recommended.—FRÄULEIN, 26, Stanley-gardens, Kensington-park, W.

GERMAN YOUNG LADY (Protestant), just arrived in England, speaks little English, would be glad to teach German to family of children, and make herself generally useful in a Christian home.—PROF. ANDRÉ, Earlswood House, South Hackney, London.

Appointments, Situations, &c., Wanted.

SECRETARY.—An energetic Christian Gentleman, of great experience, and possessing the highest qualifications, desires an appointment as above. Good accountant, and shorthand writer.
BETA, 191, High-street, Stoke Newington, N.

THE MANAGEMENT of a Coffee Tavern or Temperance Hotel wanted, by man and wife and daughter. Many years' experience. Total abstainers. Good testimonials.—MANAGER, Eagle Coffee Tavern, Gipsy-road, Lower Norwood.

LADY-HOUSEKEEPER.—A Lady of cheerful and agreeable manners, domesticated competent, and careful manager, seeks above engagement to invalid Lady, or in widower's family.—ZETA, 2, Park-avenue, Southport.

A WIDOW (middle-aged), daughter of a Clergyman, Evangelical, seeks a situation as Lady-Housekeeper. Companion to a lady or invalid. Reads well. Can act as amanuensis.—ZETA, Haverfordwest, Pembrokeshire.

A LADY WISHES to give her services for part of the day in return for a temporary home in the south of France or England. Fond of children. Experienced. Good references.—B., 115, Dyer-street, Cirencester.

MISSIONARY seeks re-engagement. Anxious for Master's glory. Can conduct meetings. Visitor. Apt with anxious ones. Can come at once. Wife conduct mothers' meetings. References.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

WILL SOME CHRISTIAN Cabinet Maker or Carpenter take a nice, bright lad of 13 (an orphan) as Indoor Apprentice? Adequate time offered in lieu of premium, the widow being in reduced circumstances. Highest references given. —Mr. W. LEWIS, 27, Red Lion-square, London, W.C.

LADY EVANGELIST is open to take Mission Services anywhere near London. Unsectarian and Evangelical.
C., 34, Moreton-place, Pimlico, S.W.

A LADY IS ANXIOUS to recommend a certificated Ladies' Nurse, who is experienced, kind, attentive, and obliging.—Mrs. A. D. C., 8, Sheffield-gardens, Campden-hill, London, W.

YORK RESCUE SOCIETY.—Will any Lady take a girl as Servant who has for two years been trying to redeem her character?—All particulars from Miss CHILD, 1, Aldwark, York.

WILL ANY CHRISTIAN Lady take a poor boy of 13, to train for garden or other work, from a bad home?
A. F., Luff, Stationer, Slough.

COMPANION.—A Lady (30) seeks situation as above after Christmas. Sings and reads aloud in either French and English. Some little knowledge of nursing. Salary, £25 to £30, and laundry.
Miss PROSY, 4, Rosslyn-terrace, Hampstead.

ARMY PENSIONER, Christian, total abstainer, as Invalid Attendant which has been, porter, watchman, house servant, colporteur, collector (giving security).
Surgeon-General IRVING, 27, Longridge-road, S.W.

MANAGEMENT of British Workman, small Coffee Tavern, or similar place of trust wanted, by Christian widow. Experienced. Has own furniture. Nine years' reference.—Mrs. JAMES, 36, Wrotham-road, Camden Town, N.W.

AS INDOOR SERVANT, or any place of trust, by a respectable Christian man, where he could make himself useful. Town or country. Age 43. Not tall. Total abstainer. Good English and foreign references.
CHARLES BISSCHOP, Claydon Camp, Winslow.

RE-ENGAGEMENT wanted, as Superintendent-Housekeeper, or care of invalid. Middle-aged person. Experienced. Excellent character.
ZOE, Stanley House, Bath-road, Hounslow.

TO GARDENERS.—A youth, age 15, desires to learn the art of Gardening. Testimonials for excellent conduct at school.
H., 39, Great Russell-street, London, W.C.

A CLERGYMAN'S WIFE can recommend a young girl for kitchen work; willing, clean, and hardworking.—Mrs. EVANS, Mapperly Vicarage, Derby.

A LADY wishes to recommend a steady, superior, trustworthy man, as Butler in a Christian family. Excellent personal character of some years.
T. P., 7, Herbert-road, South Wimbledon.

A LADY recommends a young Woman of 24, as Schoolroom Maid. Eight years' reference in former situation.
Mrs. BARCLAY, Leyton, Essex.

WANTED TO PLACE a young Woman as Laundress in a family or small institution, or as Assistant Laundress in a large one. Considerable experience.
Miss KEELING, 267, Glossop-road, Sheffield.

WILL ANY LADY recommend a strong girl of 18 or 20, as Scullery-maid in a large family? Kitchen-maid kept.
Mrs. HANKEY, The Mount, Upton, Bexley.

AS COACHMAN, in a quiet country family, wanted, by a sober, steady man. Ten years' excellent character; left through breaking up of establishment. Married, no family.
H. T., Cockfosters, New Barnet, Herts.

Appointments, Situations, &c., Vacant.

HEAD COACHMAN wanted, able to make a team. Good horseman. Abstainer. Churchman or Dissenter. Undeniable references as to character and qualifications essential. Country, near London.—Letters only, to H. C., 846, Deacon's Advertising Offices, Leadenhall-street, London, E.C.

A MATRON wanted, for a small Convalescent Home at Folkestone. Number of inmates about 20. One who has an active interest in Mission Work preferred. Required in January.—Apply, by letter only, to
Miss CATLIN, Bedford Institute, Spitalfields, E.

A GOOD MATRON wanted, for a School.—K., Chas. Walter, Newsagent, 4, Bell-yard, Temple Bar.

UNDER-MATRON wanted, for a small Home for Girls in Clifton.—Apply, stating all particulars, to Mrs. M. WHITWILL, jun., Blagdon House, Stoke Bishop, near Bristol.

BIBLE-NURSE wanted, for the Hastings Branch of the London Bible and Domestic Female Mission. Must be trained, and in all respects fitted for the work. Salary 16s. weekly.
Mrs. SELF LEMAN, 2, Adelphi-terrace, Strand, W.C.

STEWARD AND HOUSEKEEPER wanted (man and wife preferred), for an Institution.—A. B. C., Chas. Walter, Newsagent, 4, Bell-yard, Temple Bar.

NURSERY GOVERNESS and Mother's Help.—Wanted, a Christian Lady who has filled similar capacity very successfully. A comfortable home. Nurse kept. Salary £18 or more.—Write, with full particulars, to Mrs. A., care of Mr. Hadden, Bromley-road, Beckenham, Kent.

THOROUGHLY EXPERIENCED GARDENER in all branches wanted. Head over ten men. Abstainer. Churchman or Dissenter. Country near London. Undeniable references required as to character and qualifications.—E. G., care Davies & Co., Advertising Agents, Finch-lane, Cornhill.

CHRISTIAN YOUNG PERSON wanted immediately, in a large family, as Mother's Help. Some knowledge of dressmaking. —Mrs. VELLACOTT, Tunnel House, West Thurrock, Essex.

TO HAIRDRESSERS' Assistants. —Wanted at once, a decided Christian, used to good trade.—Address, with terms, &c., to W. PURKISS, 16, High-street, Rotherham, Yorks.

ROOMS RENT FREE.—A City Gentleman, whose house is 15 minutes' ride from the City, return fare 6d., will give rooms rent free with gas, to a Christian man and wife (no children), for the wife to keep his rooms clean and tidy, and prepare his meals morning and evening.—Apply by letter M. Boscon, 17, Paternoster-row, E.C.

A GOOD HOUSE and Parlour-Maid wanted. Under-housemaid kept. Wages £18.—Miss TIGHE, Christchurch, Hants.

PARLOURMAID wanted, in a small family of two. Good needlewoman. Must be a total abstainer. Personal character.—Apply by letter, to M. M., Fairwood, Sydenham-hill.

TRUSTWORTHY NURSE wanted, with some education and experience, for two children, aged ten and seven. Must be a good needlewoman. — Address, stating wages and references, to Mrs. E. PRIESTMAN, Moorfield, Bradford, Yorks.

CAN ANY LADY recommend a strong, active, Christian girl as Nurse to two young children, in a clergyman's family? Must be thoroughly trustworthy.
Mrs. CAMERON WILSON, Haldon Villa, Torquay.

A CHRISTIAN PERSON wanted, as Mother's Help or Nursery Governess. To take entire charge of three children and their wardrobes, eldest nine. English, French, music, needlework. Not under 20. Salary £20.—Mrs. S., care of Finn & Elliott, Grocers, Eastbourne.

KITCHEN-MAID wanted. Must be strong, and understand her duties. Salary £16, all found. Must have a good personal character.
MATRON, Lock Hospital, Harrow-road.

AS GOOD PLAIN COOK in a family of three.—Wanted, a thoroughly respectable person, not under 35. Must be an abstainer. Member of the Church of England preferred. Highest references required.—Apply by letter only, to
Mrs. MAYNARD, St. Aubyn's, Wimbledon.

A PLAIN COOK, in a Christian family.—Mrs. ROBT. ASHBY, Springfield, Staines.

AN EXPERIENCED BATH-WOMAN wanted, for C. F. CARPENTER'S Health Resort, Bishops-Teignton, South Devon.

A GOOD GENERAL SERVANT wanted, who can cook, for Leamington. Total abstainer. Age from 25 to 30.
Mrs. S., 79, Rugby-road, Milverton, Leamington.

THOROUGH HOUSEMAID wanted, in a small family near London. Footman kept. Must be an abstainer. Age over 30 preferred.
T. T., 10, Moorgate-street, E.C.

A STRONG, ACTIVE, trustworthy General Servant; two others kept. An early riser. Must be a good plain cook. Age not under 25. From Cornwall or Yorkshire preferred. Abstainer.—Mrs. W., 57, Manor-park, Lee, S.E.

CAN ANY LADY recommend a good General Servant? Not too young. Christian preferred. Comfortable home. Two ladies. No beer.—Mrs. PASLEY, 31, Cromwell-grove, West Kensington-park, W.

£6 MONTHLY may be added to income by selling our celebrated Teas in packets, French Coffees, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 332, Southgate-road, London.

AGENTS (male and female) required throughout England, Scotland, and Ireland to sell our pure Teas on commission varying from 7d. per lb. Our terms are the most liberal in the trade, enabling Agents to earn £2 weekly. Payment only required after sale. Special terms for cash. Free delivery. Write for samples (gratis) to the United Tea Growers' Association 114, UNION court, E.C.

WANTED, in connection with a Congregational Church in an eastern suburb of London, about nine miles from the City, an earnest Christian man, who, being engaged in the City, say from ten to four, is prepared to give his evenings and Sundays to visiting and other work at a branch mission. Apply, stating salary required, to
S. A., care of Messrs Street & Co., 30, Cornhill, E.C.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.

40, Bedford-place, Bloomsbury-sq., W.C.

This First-class Private Hotel is highly recommended by readers of THE CHRISTIAN from all parts of the world. The Bishop of Algoma writes: "The comfort, perfect order, and attendance at PERCY'S Hotel, render it all that can be desired as a central place of sojourn in this great city." Beds from 1s. 6d. Tea, 1s. 3d. Tariff on application.

LONDON. — Insull's Temperance Hotel, 20, 21, Burton-crescent, Tavistock-square, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN.

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STARVATION WAGES.

In reply to our first article, November 13, entitled "Law, Labour, and Prayer," "A Manufacturer" writes a letter from which we make the following extract:—

"We have come to the conclusion that Political Economy is not a false science, but an honest endeavour to formulate some of the laws by which God rules the world, and that we must work in accordance with its laws. You, Sir, seem to have come to an opposite conclusion. A heavy responsibility lies upon both, for assuredly one or other is fighting against God." *

We have no wish to dispute over words, or to discuss mere abstract principles of Political Economy, but we may mention two or three accepted principles and ask whether they be the laws of God, and if so, whether their action should be overcome by higher laws:—

Prices are regulated according to supply and demand.

If commodities or labour be scarce, prices are high; if they be in abundance, prices are low.

Buy in the cheapest market, and sell in the dearest.

An article is worth what it will fetch.

Within certain limits these are true and healthy principles, on which commercial transactions may be conducted with the greatest advantage to the greatest number. But when, on the one hand, commodities are very high, and, on the other hand, wages are very low, the result is the greatest suffering to the greatest number.

The law of gravitation is a sound and healthy principle, essential to the existence of the world as it is, but like every other law it may work ruin on a very extensive scale, and we are continually on the alert to prevent the mischief which might arise from it. Thus the Law of Moses required that when a man built a house he should insure against accidents by putting a battlement round the roof. It was a good thing to have a house, and that the house should have a roof, but it was a bad thing to leave it unprotected.

It does not therefore follow, because a principle is sound, or a law good, that it will act beneficially under all circumstances.

The principles we have named above as to buying and selling, as to work and wages, are sound and good, but human selfishness takes advantage of them, and when excess of labour brings the workers into competition, wages are reduced to starvation point. But starvation means mental and physical suffering in its acutest and most terrible form.

* Our correspondent further says that we severely censure him and those whom he represents. This is far from our intention. The subject is too difficult, too complicated, and we are all too much implicated in it, to admit of recrimination. We doubt not that our friend feels with us the evil of starvation wages, and is as anxious as ourselves to find out a remedy.

And just as we interfere with the operation of other laws to prevent their doing hurt, or to rescue our fellow-creatures from injury, so we contend that the higher law of doing to others as we would that they should do to us, necessitates our interfering with the laws which govern trade when they tend to injure and destroy our fellow-men. The law of machinery worked by steam is to go on inexorably, whether it be tearing cotton fibre or mangling an operative who has become entangled in it. But everything gives place to the endeavour to rescue the sufferer, and the machinery is stopped in order to release him. In like manner, we contend that when the machinery of trade is in motion according to given and acknowledged laws and principles, it must be stopped rather than be allowed to crush and grind to powder men and women affected by it.

The Daily News, which might have been expected to stand by the principles of Political Economy, showed in the article from which we quoted, that they must be influenced and modified by the higher law of humanity.

We repeat our question: Is there no hope, no help? Must the machinery of trade go on, no matter who is entangled and mangled in it? Must it, like the car of Juggernaut, carry its idol on ruthlessly and unstayed, no matter how many are crushed beneath its wheels?

God's great remedy is to spread abroad and replenish the earth, to scatter these toiling thousands, to cultivate the mother earth, out of which must come our food and clothing, and the supply of every physical necessity.

"A Returned Colonist" urges this view of the case in the following letter:—

"Permit me to offer some remarks on work and wages from what may be considered a Scriptural and business standpoint. An employer is not entitled, nor could he continue to give such wages as would extinguish his capital. To obviate that result he should retire from the business. When there is a surplus of labour, those who have the opportunity or the means should emigrate, and they would thus benefit both themselves and their fellow-workmen. We have been multiplying, without duly replenishing the earth. Those who come to poverty and want cannot emigrate, nor should our waifs and strays be imposed on other countries. Many of the working-class save enough to enable them to emigrate. More than 20,000 have been assisted by Mr. Vere Foster, of Belfast, by a London association, and by others to emigrate, the average cost being 30s. per head. It is the best policy to aid the thrifty, and this can be done safely by an order towards the passage, which is presented for payment by the shipowner.

"If the vast sums that are spent on strikes were applied towards the emigration of surplus labour, the result would be ten times better. Employers would probably join in this work.

"It may be stated, in conclusion, that while the population of England and Wales has increased 155 per cent. (say one and a-half times) in seventy years, that of Australasia has increased 250 times, or from 12,000 to 3,000,000. If the State were to assist emigration as above, and as the Colonies have done, by the expenditure of millions sterling, the surplus rural population could be sent to our Colonies, instead of drifting into large towns."

Another correspondent has an entirely different conception of the cause of the evil and its remedy. He says:—

"Legislation has turned aside the natural operation of the laws referred to, and produces the disorder which is so bewildering to thinkers on the subject. The statutes which uphold 'credit' in trading transactions are the source of the mischief, and have the effect of making the well-to-do richer, while effectually hindering the rise of the poor. . . . One aspect of the subject may be seen by those who can spare time to spend half a day in a county court. Committals to prison of those who evidently have no means to pay, and orders to pay to those in poverty, are sufficiently suggestive that judicial support to credit must work evil all round from what is there seen of it. Were this legal prop taken from it the system would fall, leaving the abundant earnings of the country to flow in sufficient measure into every household. . . ."

The causes which produce the present distress are many and complicated, and the remedies must be so also. Beyond question, drink and improvidence are supreme factors in the case. But the experience of the past few years has shown that the barrier against these must be erected by the people of God, and must descend from the higher strata of society to the lower. And while God thunders in the heavens, "What mean ye that ye beat my people to pieces and grind the faces of the poor?" it is surely the province of those who are the light of the world and the salt of the earth, to seek from the Father of lights wisdom to set up such a standard of righteousness and beneficence before the conscience of the nation as to compel the recognition of the law of kindness as superior to the law of trade.

DENOMINATIONALISM.

An Old Missionary (page 8) complains justly, of the undue multiplication of churches and chapels in small places. One very simple step towards the remedy of this evil would be to abstain from denominational names. For example: A ——ist chapel is established, let us suppose, in Northburn. There is not another chapel within a mile. But it is called Northburn ——ist Chapel. It therefore confessedly represents only one section of the Church, and by its very title invites others to come and complete the circle. If, on the other hand, it had been simply called Northburn Chapel, or any undenominational name—Rehoboth or Elim, or Ebenezer or Salem—so long as its worship was conducted without any unnecessary obtrusion of denominational distinction, yet without any suppression of truth, there would be no appearance of challenge to any other body, and no excuse for the entry of any other, until the increase of population demanded it.

One thing is certain—that the old barriers are broken down. The people care less and less about denominational distinction. They go to the place of worship which suits them best, to the preacher who edifies them most, to the circle in which they feel most at home, but in an increasing number of cases they scarcely ask themselves to what denomination it belongs. And this is also true, that the leading ministers of every sect bring less and less of their own distinctive colour into their preaching, so that a stranger would not know from the discourse whether he were hearing an Evangelical Churchman, a Baptist, Presbyterian, Methodist, or Congregational minister. Where, then, lies the difficulty of getting rid of the sectarianism which "An Old Missionary" declares presents so great a hindrance to home and foreign evangelisation?

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THE CHURCH AND THE WORLD.

WE read in God's Word with admiration and joy the devotion and separation of the early Christian Church at Thessalonica. In the midst of great opposition and persecution she stood "holy and without blame," a living testimony, "an epistle known and read of all men," a light shining in a dark place. How the heart of the Lord must have rejoiced over her devotion as his betrothed bride, and how truly St. Paul must have entered into the joy of his Lord and Master when he wrote, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God *from idols*, to serve the true and living God; and to wait for his Son from heaven."

In the three weeks St. Paul had been with them, they seemed to grasp the glorious purposes of the Lord Jesus Christ concerning them—not merely what He was *for them*, but that *they* were to be *for Him* down here; a separated people, separated from the world to Himself, and, like Moses, "esteeming the reproach of Christ greater riches than the treasures in Eygpt." What a contrast to the state of things now existing, when the world is wooed and courted to help on the work of Christ. Just as if He had failed, and his exceeding great and precious promises were like so many counterfeit bank-notes!

Angels might well wonder and weep at the following extract from a daily paper. But what must his heart feel when He sees his bride playing the harlot with the world!

"Foremost amongst the pleasantest sights of the season are the numerous fancy fairs and bazaars which have been and continue to be held in various parts of the metropolis and i's suburbs. . . . One of these *al fresco* entertainments was held during the summer in the grounds of ——. The object of the show is to raise £1,000 for the permanent building fund of St. —— Church, B——. Apart from the natural surroundings, &c., &c., there were beautifully attired gipsies, youthful and middle-aged, on all hands begging to have their palms crossed with silver; and there was a real Indian princess who told fortunes, the majority of whose prophecies it is to be hoped may come true.

"Then there were Italian and Spanish banditti, who did not look at all terrifying in their assumption of the character, but played good-naturedly, and quite as naturally as English youths are seen to do, at lawn tennis with young ladies dressed in pink and other tints of the fashion. But evidently the sensational attractions of the various shows were the performances of certain leading actors, who cordially lent their aid to the good cause for which the fair had been got up. Amongst them were Mr. ——, in his famous 'monopolylogue' ——; Mr. ——, who gave a dramatic recital; Miss ——, Mr. ——, and other public performers whose fame is established."

One high up in the Church writes: "Alas! alas! what shall we say of that portentous change which is passing over many hitherto evangelical churches and their ministers? What shall be said when it is those 'without' who are exclaiming: 'These Christians are just as gay, as sumptuous and convivial, with their feasts and wines, as fond of mingling in doubtful companies, as we are?' The fiction is exploded that Christian believers are 'new creatures in Christ Jesus.' Their religious soirées and bazaars are places for the same acting, laughter, and buffoonery as the paid caterers of the world provide."

The heads of the faithful may well be bowed in sorrow. What a scene! Children of light going to worldlings to make them happy, and help them build their churches. What a farce the Confirmation promise has become! The devil and his works, the vain pomp and glory of the world renounced! Are they not rather embraced, and these very acts advocated by many who are looked up to as spiritual advisers. Is the Master's voice lost in the world's din? Is his loving call, "Follow thou Me," spurned and despised?

Christians — fellow-Christians — awake! awake! This sleep, this carelessness, is deadly. Cannot you hear above the charmer's voice the piteous cry of the perishing multitudes? Awful thought—perhaps their souls may rise up in judgment against you some day.

Let me close with St. James's definition of true religion: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

W. Spencer Walton.

4, *Alderbrook-road, Clapham-common, S.W.*

The CHURCHES and FOREIGN MISSIONS.

By an Old Missionary.

THE attention of the Church of Christ is being more and more directed to the evangelisation of heathendom; and surely there can be no more hopeful sign of the spread of Christian truth and principle at home than an increased effort for the diffusion of true religion abroad. The more Christians learn to value Christ's Gospel, the more will they seek to make it known to others.

But the age of romance and sentiment in Missions is now over. Pioneering heroes have done their work, and we have now to face calmly, and with full information at our disposal, the hard stubborn facts of the millions sunk in gross heathenism. The number of Christian agents is yet very small. The fringe only of heathendom has been touched. The results achieved (greater, perhaps, though they be than we had any right to expect) are insignificant when looked at side by side with the masses of heathen. In the presence of such facts as these, and we must not forget these facts and think we are doing well, ought we not to review our forces and consider our position as Christian churches?

It has come to be accepted now as almost a truism that Missions are the great end of the Church, and every body of Christians feels itself bound to help on the Mission cause. This indicates much advance in point of view during the last 50 years; but notwithstanding all this, may we not test ourselves with such a question as this: Is the Christian Church prepared to be a missionary church? Let us not be startled by the question; let us rather press it home to our consciences. Are we ready to evangelise the heathen?

We may consider this question briefly under two heads: first as to union, and secondly as to doctrine.

First, then, as to union. Is the Church sufficiently united to undertake foreign Missions in any adequate manner? There has been, undoubtedly, much progress in this matter of union during the last twenty years, but the rivalry of denominations resulting in the undue multiplication of churches and chapels in small places, the unnecessary retention of a fixed number of them in places where population has decreased, is a great evil, causing waste of money, waste of men, not to mention other and worse consequences. Is it not time that the true unity of the Church of Christ be demonstrated to the world by persistent efforts to adjust the supply of ordinances to the demand, and not to the glorification of sect? Redistribution is the political question of the hour; could not something be done ecclesiastically in this direction too? A reduction of churches in certain places, resulting from a recognition that there is an adequate supply of means of grace by an evangelical body there, would be an unmixed blessing.

This matter of union affects not only home Missions but also foreign Missions. We know of prejudicial results in the fields of heathendom. Missionaries do endeavour to sink differences before the great enemy, but there is wasted energy even there. Greater union at home would oblige the missionary societies to co-operate more largely abroad, so that districts might be chosen and worked by only one society, instead of by a dozen. This would result in thoroughness of work, and prevent many difficulties about payment of agents, discipline, and methods, so constantly rising abroad.

What we would urge, then, is that the churches should aim at practical union in home work, and should bring a great force to bear on missionary societies to lead them to practical union abroad. Only in this way can the Church grapple with Missions manfully, *i.e.*, as a United *Christian Church*.

A briefer consideration may be given to the second question, which concerns doctrine, or that which we have to teach the heathen. No doubt the two matters of organisation and doctrine are closely bound up together, but they can be viewed separately. The question is, Are we sufficiently agreed on what we are to teach the heathen? Have we learnt to sink all differences of minor importance, and go forth with the Gospel of Christ *pur et simple?* Is there sufficient preparedness on the part of the Christians of our country to enable them to rise above questions of attitudes, and vestments, and strictly denominational differences? If the Church at home could reach by consecration and true unsectarianism this higher Christian life, then missionary societies could better instruct their representatives as to their duties in heathen lands. The great danger now is that our sectarianism is spreading abroad, and this can only be stayed by action at home. Missions are the reflex of the home church life—they cannot rise higher.

Take, for example, the matter of church government, and the clear unadvisability of taking to India any form of church government. New Testament scholars show us how no distinct form of church government is laid down by Christ and his Apostles, and how Episcopacy, Presbyterianism, and Congregationalism are all forms which grew up according to national genius, or local necessities. They are not, then, matter of Divine legislation. Why should missionaries be bound to establish their own forms of church government in India? It could be arranged that all the converts of a certain district could meet and form one Christian Church—they being left to themselves to develop that form of church government best adapted to Indian customs. A united Christian church could then be built up in the presence of heathendom, and with what blessed results! Mis-

sionaries would thus have one great work on their hands—viz., the conversion of the heathen, and truly converted men, free from the confusion and jealousies engendered by sects, would be a great power for India and China's regeneration.

We long for a greater ingathering into the Christian Church; but we often fail to notice the great condition as set before us in Isaiah, "Arise, shine, for thy light is come." "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Success abroad will be in proportion to success at home. Greater union and greater agreement on essential truths are needed above all. So long as these are wanting, we have still to ask the question with which we set out, Are we prepared to be a Missionary Church?

For the Young.

BIBLE ACROSTIC.

THE initials form the name of a high priest of Judah.

(1) The names of two men who withstood Moses.
(2) The name of a man whose threshing floor David bought.
(3) The father of a governor of Judah.
(4) A Queen who pleaded for her people.
(5) A prophetess.
(6) The son of a murderer.
(7) The sign of a ship in which Paul sailed.
(8) A king of Tyre.

ANSWER TO LAST ACROSTIC.

PHINEHAS.—1 CHRON. ix. 20.

Paphos .....Acts xiii. 6.
Herodion .....Rom. xvi. 11.
Ibzan .....Judges xii. 8.
Nob .....1 Sam. xxii. 19.
Emims.....Deut. ii. 11.
Hadad .....1 Kings xi. 14.
Agate .....Ex. xxviii. 19.
Shaphan .....Jer. xl. 5.

Answers have been received from M. E. Fox, J. T., Jennie Wood.

Additional answers to the Acrostic SHELOMITH have been received from Katherine Pratt, R. B. H. and S. W. McNab, T. G. Davison, Albert Grey-Simpson, W. Harris, Julia Maddison, M. R. and M. K. B., H. J., S. C. W., J. and M. L., E. Llewelyn, S. G. Dawe, W. P. Howe, Florence Higgins, Emily Hastings, Irishman, Mary Lee, Jeanie Ewing, F. A. N., Beatrix, Lettie Moore.

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BY REV. HORATIUS BONAR, D.D.

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Looking up in life's sweet morning,
Looking up to Thee!
We begin our children's days,
Lord of glory, with thy praise.

Early asking, early getting,
Happy, happy we!
We would daily, blessed Jesus,
Find our all in Thee.
In thy fulness is the store
Of the life for evermore.

Early knocking, early opening,
Happy, happy we!
By the holy gate we enter,
Lord, to dwell with Thee.
In the city of the blest—
In the home of heavenly rest.

Early loving, early trusting,
Happy, happy we!
Looking upward, pressing onward,
Day by day, to Thee;
Leaving this poor world behind,
All in Thee, O Christ, to find.

[The preceding new hymn has been specially written by Dr. Bonar for the Edinburgh Working Boys' and Girls' Religious Society, and will appear in its Text Book for 1885.]—*Christian Leader.*

LITTLE SHIPS.

Looking out upon the blue sparkling sea from the windows of an old house where I was staying, I saw a fleet of fishing boats put out, one after the other, with different names painted in various colours to suit the taste of their owners. Their big brown sails were hoisted to catch the breeze, as they passed silently down the narrow creek that lay between two dangerous reefs of rock, and they were anxiously watched by those left on shore.

Evening after evening the boats went out and the fishermen toiled all night catching the fish which would bring the daily bread. This evening the sky was cloudless, and far, far across the sea, with its lovely, ever-varying lights and shadows, could be seen the great vessels, bound for all parts of the world, and in comparison with which the little boats looked like little brown specks on the water. Thus I watched, and wondered what were the thoughts and motives of the weather-beaten sailors, till they all passed out of sight, and the evening sun sank beneath the waves, and only the steady glow of the lighthouse marked the entrance to the harbour.

Waking in the night I heard the wind moan and sigh in angry gusts round the house, with the rain dashing against the windows, and the shrill voices of the women, as they watched from the cliff for any sign of a boat's return. Next morning the sky was heavy with clouds; the rain was driven past by the wind in sheets; the waves were breaking with dull, sullen roars against the rocks. Beaten back, they raised themselves in huge masses of white crested water, and were thrown back splashing and foaming, only to return again and again, and again and again, to be foiled in their attempts to conquer the stern cliffs that kept their force in check. Anxious faces are gazing out to sea, to catch the first sight of the returning boats, and anxious hearts beat faster as far out are seen the boats tossed up and down, now rising triumphant on the crest of a wave, now sinking and seemingly engulphed in the trough of the next.

Will all return? is the question; and have all outlived the storm? and can they make the narrow creek in safety? Hopes and fears strive for the mastery. Nearer and nearer they come, some steady and straight for the shore, others tossed and buffeted; further out it was the same with the larger vessels, the huge hulk tossed about like a plaything. At last one boat nears the shore, and smiles are bright on every face as the men help to pull the boat to land, and the women take the fish that have been caught to market.

And then, that excitement over, the mothers, wives, and sisters still wait for the other boats. Though one has gained safe shelter others may not, and the boat now coming seems scarcely able to live through the storm. Still it does, and the men have only to tell of damage done and desperate efforts to make for home. Hope is high for the rest now nearing the cove. The wife knows her husband's boat, and prays he may be kept, when a sudden gust strikes the boat, and it staggers and reels over to one side. A wave breaks over, angrier than the rest, as if greedy of its prey, and before help can be rendered every vestige of boat and men is gone. Only the cries of the women tell of the desolation that comes when the husband and father are snatched away, and a harder fight with poverty begins.

It seems to me that you boys and girls, just setting out over life's sea, are like the fleet of pretty fishing boats. The men and women who are teaching you, helping and guiding you how to do right, are like the big vessels. All are bound on the same voyage, and all *hope* to make the same harbour. To you life is sunny and bright, and, as you gather the flowers, with birds singing, and the soft wind touching your cheek, you cannot think there will ever be a stormy day again, but all will be smooth for you.

We watch you as you set sail, and know you mean to steer clear of the rocks and shoals—treacherous rocks of lying and swearing and evil thoughts, that don't *seem* to make any difference. Perhaps, outwardly your bark is still fair to see, and you are sailing as steady as ever. But these things are the little leaks that by and by will let the waters of vice and sin in, and loving hearts will be wrung as they see you swamped and tossed to pieces, and sunk out of sight. Others keep on bravely, and, though waves of trouble may come, they ride above the storm. They may have sore struggles in life, but they fight it out, and are welcomed by those who watch us from the further shore.

Life is our voyage, and heaven is our harbour. If we want to live through storms that would shatter our frail barks on the rocks that lie below—evil, and sin of every imaginable kind; not drink alone, though drink drags down into its whirlpool thousands who sail out with every prospect of safety and peace—we must make sure that Christ is our Captain, for unless He is on board terrible shipwreck shall we make. If we trust in Him we need not fear, for He has put one grand shining lighthouse for us to steer our course by, and that is the Bible. It tells us how to guide our barks, and sheds its brilliant light over the darkest night of toil and sorrow. And how, when we have touched the eternal shore, shall we praise the Captain of our Salvation for that beacon light.

"Pull for the shore, sailor, pull for the shore;
Heed not the rolling waves, but bend to the oar;
Safe in the lifeboat, sailor, cling to self no more,
Leave the poor old stranded wreck, and pull for the shore."

W. L.

MESSRS. MURPHY IN MINNESOTA, U.S.

IN addition to the brief notice in our last issue, we cull the following from the *Union Signal*:

"The W.C.T.U. owe a debt to Mr. Murphy and his son they can never repay; they have opened the doors in this great city, and let into every corner a bright hope for Temperance work; they have not only made homes happy by healing the wounds of the drunkard, but they have made a pathway for those who have so long wandered through the city trying to find some path to lead them to successful work in the cause so dear to our hearts. St. Paul has passed out of the darkness into light. We find in our efforts many ready to help us where in days past we could find not even hope.

"The daily papers of this city have been most kind and we have been so gratified to find at each meeting the courteous reporters prompt at their places. It is impossible to mention all our good friends that have come to us during these meetings, but I must tell you that for four Sundays the Grand Opera House was given us free of charge by W. F. Davidson, one of St. Paul's noble business men, and a grand temperance worker as well; to him is due much of our success. Mr. Murphy and his son have left us, but not until their friends were numbered by thousands. Many men who have been drunkards for years have signed the pledge and are sober to-day. Wives and husbands long separated are united and made happy. Nothing has ever awakened such good feelings in the community as these Gospel Temperance meetings. I trust they may be kept up in this state until every town and county has felt their softening influence."

REV. E. PAYSON HAMMOND.

THE return of Mr. Hammond to British shores after an absence of sixteen years, will justify some notice of his work in Scotland in 1861, and of his labours in London in the same year; and again in the years 1868-69. A generation has sprung up since our friend was last among us; and to most of these his name and work must be largely unfamiliar.

The year 1861 was a time of spiritual activity in these islands. In the spring of that year, Mr. Hammond, then spoken of as "a young American," and who had a short time previously been a divinity student in a Scottish University, was holding revival services in Northern Britain. In each instance these meetings appear to have been attended by a powerful wave of Divine blessing. We first hear of him at Annan (a town, the name of which has become familiar by its association with the story of the lives of Edward Irving and Thomas Carlyle), in January and February of 1861, although Mr. Hammond had been at work elsewhere before this time. *The Revival* of that date thus records some particulars of this movement of nearly a quarter of a century ago:—

"The effect has been such as no words can describe. No place of worship has been found large enough to accommodate the people; and even at the enquiry-meeting there have been as many as five or six hundred. . . . That hundreds have been saved there is no room for doubting. . . . The number of young men and women who are savingly changed is very large. The work among the children is noteworthy. Most remarkable, too, have been the answers to prayer."

From Annan Mr. Hammond went to Dumfries, where also it was said at the time, "the Lord was working wondrously." On the second Sabbath, when Mr. Hammond was present in Dumfries, there was a remarkable manifestation of the Spirit's presence and power. One church was filled to overflowing. Then a second church was opened. In short, there were five churches opened that evening, and about a thousand people remained to the inquiry meetings. A minister wrote thus at the time: "The work that evening was delightful. A considerable number were brought to the knowledge of the Gospel. We had a meeting in my church last week, and we thought no fewer than thirty or forty people were brought to the Saviour."

After the lapse of well-nigh a quarter of a century the work of Edward Payson Hammond in Dumfries has its living witnesses. There are, it is confidently believed, men and women in Scotland who are now serving God in their day and generation, who can look back to those days as the time of their first illumination; there are Scotchmen in London who, if speaking of Dumfries, would testify that this was the time, and this the place, of their spiritual birth; there are more than one evangelist now working on the other side of the Atlantic, who would refer to the Dumfries meetings of 1861 as the occasion of conversion and of entrance upon the new life of faith, love, and service.

Some recollections of the Glasgow and London meetings of that time will follow in another number. J. R. C.

CHRISTMAS HYMN.—Rev. W. H. Aitken has written a Christmas Hymn, to which music has been composed. The profits arising from the sale will be devoted to the emigration of young men to Canada. Price, 4d. with music; 1d. without music. Postage extra. Apply to Miss Armitage, Farnley House, Chelsea.

DR. DYKES ON RAGGED SCHOOLS.

THE announcement that Dr. Oswald Dykes would preach a sermon at Regent-square, to Ragged School Teachers, on Sunday morning week, attracted a large congregation. The chosen text was, "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matthew xviii. 14). Premising that the flowing tide of evil in this country received a powerful check at the beginning of the last century through the influence and labours of Wesley and Whitfield, and later on through the inauguration of Sabbath-schools by Robert Raikes, Dr. Dykes said it was nevertheless a fact that at the present time we are compelled to admit the existence of a condition of things among the poor so appalling as almost to paralyse all hope. Although there might be less brutality and less ignorance than formerly, yet the misery and suffering resulting from improvidence, overcrowding, sickness, and the precarious struggle for livelihood, joined with a growing feeling of discontent, was so widespread and so intense, that all the efforts of philanthropy had been able to do little more than to mitigate and relieve, while the underlying causes had scarcely been touched.

If this fact is sad to contemplate, as representing the life of thousands of our fellow-men, how much greater does the evil appear when viewing the subject in relation to children. With much graphic power the preacher asked his hearers to try and picture to themselves, if they could, the surroundings of a poor infant child brought into the world under such conditions. Largely the offspring of criminals, the unemployed, or of those whose daily living is uncertain and precarious, if anywhere on earth there was a sight to be witnessed that might move us to pity, surely it was here. These "little ones" were brought into our midst with the almost certain prospect of a life of suffering, poverty, and vice. It is here, continued the Doctor, that our text comes in. It is not God's will that even one of *these* little ones should perish. Some are disposed to say there is no remedy, and that a cure is impossible. But Jesus denies that perdition for them is a necessity. We, therefore, ought not to acquiesce in such a view, but should feel ourselves bound to find out the existing obstacles to their rescue, and seek to remove them by every means in our power. For the evils that surround these little ones there is a remedy provided, and that remedy is the Gospel.

Doubtless much might be done by the State, which will never have reached its goal in legislation until every means at its disposal has been brought to bear upon the removal of every preventible cause. Still, the Church is not to wait for that. We are not at liberty to sit still until the State intervenes; neither must we be deterred from the discharge of our personal obligations and responsibilities in the matter of saving these little ones from perishing. If only in units, we must rescue all we can, for it is not our Father's will that one of them should perish. Ragged-school teachers have been fishing in these streams for a period of forty years. The necessity for commencing the schools was a reproach to us, while the necessity for their continuance is a yet greater reproach.

Dr. Dykes proceeded to show that the need was not met by Board-schools, since many of the class reached by the ragged-schools elude the inspector, notwithstanding the compulsory clause. Moreover, the ragged-schools have become much more Sunday and night-schools for religious instruction than formerly. They have gradually developed into a great Christian organisation for the training of these little ones, and in addition have become centres of operation for almost every good work. The requisite teachers are not to be found in any other kind of school. It is only the Christian man and woman who can "show them the Father," and how unlike their earthly father He is.

After reading extracts from a letter written to him on the subject by Lord Shaftesbury, the preacher addressed words of stimulus to every teacher hearing him: "Be it yours to go on working, if only to win one of these little ones, each of whom is sent into the world possessing capabilities of almost unlimited development. Discouraged you may sometimes be because more notice is not taken of your work by the State or the public; but One eye rests upon you, who is now owning you as a servant, and will one day crown you with a reward. In prosecuting this work you are treading in the very footprints of Jesus. Conscious of this, you can with uplifted voice call down upon your labours the blessing of the great Father in heaven."

After observing that the object of the discourse was to bring the claims of the Ragged School Union more fully before the Church and congregation, the preacher fervently appealed for its continued and increased support.

LONDON CITY MISSIONS.

THE opening of a new room for Gospel meetings, at 63, Webber-street, Blackfriars, on Thursday evening last, Nov. 27, was a most interesting occasion. Mr. Frank Bevan, one of the Committee of the L. C. M., presided, and gave an account of some of the operations of the Mission, informing us that it now employs some 460 missionaries, whose special work consists in that most arduous task of house to house visitation in their respective districts.

Mr. Lysence, the missionary for this district, gave a short but very encouraging account of his labours during seven years here, detailing a few of the many cases of conversion in which the Lord honoured him as the instrument. This newly-opened room has been badly needed, as it is the only place in his district where he can gather the people to hear the Gospel, there being no church, chapel, nor schoolroom. How important it is that every district so situated should have a room for a similar use.

Mr. Dawson and Mr. Pearson, the two Secretaries of the L. C. M., were also present, and gave further accounts of the working of this, one of the most important agencies for God's work in this great city. Other Christian friends from the West-end and suburbs briefly addressed the meeting. There was a very good attendance, the room being full. Never was I more convinced that all those who have the interest of the masses at heart should encourage and help on these 460 worthy labourers, whose work in the main is most trying and arduous. Many living in the West-end and suburbs might render more personal help to the missionaries of the poorer districts; ladies by coming down to visit, and hold mothers' meetings, and Bible-classes; and gentlemen, by helping to proclaim the Gospel. If this were done, there would be far fewer cases of soul dyspepsia, the result of ever feeding themselves, and neglecting to take proper soul exercise necessary for the maintenance of a healthy tone and vigour. H. Perry.

THE SOCIAL PROBLEM IN LONDON.—The congregations that crowd our churches, and the large incomes obtained by societies formed for charitable purposes, might lead us to think that the religion which has been fighting for nineteen centuries against the world, the flesh, and the devil, had its firmest stronghold and widest sway in the Capital of the British Isles. It may be so; but no one can walk through our West-end streets, or witness the vice and degradation which seem in possession of the East of London, without feeling how little, after all, has been done by Christian men and women in comparison with what remains for them to do. It may be asked whether much of the failure we deplore is not due to causes over which we have a distinct control. We waste our strength in futile controversies; we object to join with men who do not wear our badges and utter our shibboleths, instead of remembering "the one touch of nature." We divide class from class, not by law, indeed, but by custom; and thus it comes to pass that there exist in London at this day some of the worst vices of heathendom, and the desperate social miseries of a civilisation which, despite much that is noble and of good report, has not yet learnt how to humanise the great mass of the people.—John Dennis, in *Good Words* for December.

MR. RADCLIFFE AND RAILWAY MEN.

OUR indefatigable brother lingers in our midst, endeavouring, in season—we will not say, and out of season—to awaken and foster among different classes of the community a sense of responsibility for the evangelisation of the wide, wide world. One evening, the week before last, he addressed some 200 railway employés at the Railway Mission Hall, Kensal Green-road, and, judging from the results, made a deep impression on these faithful servants of the travelling public. In the course of his rousing exhortations he referred to the remarkable development of the railroad system since the opening of the first line for passenger traffic between Liverpool and Manchester, of which he was an eye-witness. Basing his remarks mainly on the Lord's Prayer, he emphasised the paramount importance of Christian men and women seeking, in the first place, to know and to do the will of God: that being attended to, God would see that all personal needs are supplied. He urged, in his own fervid and striking way, a great scattering to the ends of the earth of the believers who are cooped up in this small island. Christ has not suffered and died, and risen and ascended, merely for the sake of a few millions of Englishmen. The whole round world is embraced in his atoning work, and in the arms of his love. Why should Christians in this favoured land tie the hands of the blessed Lord, that are so full of blessing and of saving power, instead of dispersing hither and thither, and going chiefly to the dark, and dry, and thirsty lands, where the hundreds of millions are waiting to be refreshed and regenerated by the Gospel news?

Such was the burden of his theme, and he applied it specially to his auditors—engineers, stokers, pointsmen, porters, and what not. In the early days of the Christian era, the believers—ay, even the soldiers in the Roman armies, went forth to lands that to them were distant, carrying the message of salvation, without waiting to be sent by any church organisation, and without extraneous support. Why should not these railway fellows do the same, supporting themselves by their craft, and shining as lights in a dark place? We must correct the mistake of leaving this blessed privilege merely to some select ministers and missionaries; let the rank and file of the Christian army march out, taking their orders from the Great Captain, and leaning on Him for success in the warfare.

In order the more to put his hearers on their mettle, Mr. Radcliffe told of various recent instances in which consecrated souls had been roused to an appreciation of the needs of the heathen fields, and had either gone or were going forth to China and other places. We must take possession of the railways of the world in the name of Jesus, and make them the means of spreading the Gospel.

At the close of his address he asked those who were moved with a desire to give themselves for this service to hold up their hands. In response fourteen hands went up, and earnest prayer was made that the compact might be sealed and brought to its complete issue. Since the meeting about half the number we have mentioned have expressed a strong wish to start at once for some distant field, some of them paying their journeying expenses. Surely the Lord, having put this desire into their hearts, will make the way plain before them.

PREVENTION v. CURE.—Mrs. Culkis, of Boston, has apparently a large stock of common sense, as well as a vigorous faith. She tells of a young man who had been healed by faith, but did not think it worth while to keep God's laws of health, and next day prostrated himself by eating imprudently of "baked beans." Faith-healing is good enough in its way, but we should have fewer Christians needing healing if God's simplest laws were more sacredly respected. Many people think that a law recorded in the Bible is more sacred than one written in the book of nature. *All* God's laws are sacred, and no amount of healing power will keep men and women who defy the laws of health from suffering the natural consequences of transgression.—*Indian Witness.*

A MISSION HALL FOR WANDSWORTH.

THE practical wisdom and foresight for which Mr. D. L. Moody is so famous are never more conspicuously shown than in his desire to leave behind him some tangible and permanent outcome of his labours. It would be difficult to say how many Mission-halls, as centres of aggressive, unsectarian effort among the masses, have been erected in this country as the result of the various evangelistic campaigns that Messrs. Moody and Sankey have carried on amongst us. The great London Mission of last winter will be memorable for the planting of at least two of these halls—at Wandsworth and Stratford. The former has just been completed, and devoted to its high purpose of uniting evangelical Christians in the common work of preaching the Gospel to the poor.

On November 20, last year, in Down Lodge Hall, Messrs. Moody and Sankey commenced their Wandsworth Mission. On November 20, this year, Down Lodge Mission Hall, erected on the same spot, was publicly opened in the presence of a large and interested assembly. Our readers will doubtless remember, that not only was the site for the building given freely by Dr. Watney, but that he generously undertook the cost of its erection. He has done the thing handsomely. Mission Halls are not often remarkable for architectural elegance. Dr. Watney has given to the Wandsworth community a hall that will be at once an ornament to the neighbourhood and, we feel sure, a centre of blessed spiritual influence through many coming years.

At the afternoon meeting on Thursday week there was a full assembly (the hall is seated, we believe, for some 700 persons), a full choir, and a full platform. Mr. GEORGE WILLIAMS presided. After a song of praise, and the reading of an appropriate Scripture by Mr. D. CAMERON, earnest prayer was offered by Dr. WATNEY that a rich and continuous blessing from on high might attend the efforts that would be made in the new building. He was followed by Rev. N. BUCKMASTER, who entreated the Lord that it might be the scene of many triumphs of faith, and miracles of grace.

In the name of the Committee Mr. SEAMAN recounted the steps that had been taken, at the close of the special Mission last year, for the erection of the building as a centre of undenominational effort. Speaking of the uses to which it would be devoted, he said there would be Gospel services in which all sections of the Church would be invited to help, occasional special Missions, Bible-classes, meetings for united prayer, and for the advocacy of foreign Missions. The hall would also be available for addresses and lectures of an educational character, but not for purely secular or political objects. He hoped that in all these endeavours for the good of the people, personal help would be freely given by the Christians in the neighbourhood.

The addresses that followed were full of interest, and marked by a gratifying spirit of unity and zeal in the common cause. The CHAIRMAN gave appropriate utterance to the feelings of gratitude that all cherished to Dr. Watney for his generous and valued gift. He went on to say that he hoped the work carried on there would help to transform "horrible London" into "delightful London." He only wished that Mr. Moody and Mr. Sankey could have been present; God be praised for such men and for the work they have done. He trusted that a Sabbath School and Band of Hope would in due time be added to the other agencies in operation. Rev. MARCUS RAINSFORD thanked God for the blessed impetus that was given to Christian life and work in Wandsworth through the Mission last year. He was right glad to see such a hall erected to carry on the blessed work of seed sowing. The work done there would not hinder the usefulness of any of the churches, but would help all. He did not believe that more than five out of every hundred of the dense population round about attended any stated place of worship, so that there was a great field for such undenominational and united effort. Mr. M. H. HODDER urged that some special provision should be made for bringing the Gospel home in saving power to the children. Rev. J. PARK was very hearty in his commendation of the projects connected with the new hall, and in his promises of co-operation. Rev. DONALD MATHESON sounded the praises of Christian unity, and rejoiced that it would be advanced by the work carried on at Down Lodge Hall.

A collection was made towards the expense of seating, lighting, &c. It was announced that a Gospel Mission would be begun on the Sabbath, with Mr. E. J. Mitchell for the evangelist. Mr. Robert Paton led in a closing prayer, and with the benediction the happy gathering was dismissed. Another meeting was held in the evening, over which Mr. T. A. Denny presided.

BANDS OF HOPE IN SOUTH AFRICA.

SIR,—I am collecting books for the use of the various Bands of Hope in Natal, South Africa. I have been living there for the last thirty years, and you will be pleased to learn that Bands of Hope are being set on foot in all directions. Durban is the principal seaport town, and around it there are some eight or ten Bands well attended, and the numbers will increase.

But the young people are greatly in want of books to form libraries in their various places of meeting, and they cannot be purchased in the Colony for love or money. I think it very likely that many of your readers have young people around them who have read books that are now laid on one side. I shall be very glad to take charge of any such, and they can be forwarded to me, care of Messrs. Perrott and Perrott, 24, Tentor-street, Moor-lane, London; I shall be pleased to pay the carriage. If books are not at hand I am sure the Editor of this paper would take charge of a small subscription for so good a cause.—Yours truly, W. COWEY.

DESTITUTE CHILDREN'S DINNERS SOCIETY.

SIR,—The attention of the public in general has of late been thoroughly roused to the importance of taking steps to secure the improvement of the food of the thousands of poor children attending schools, whether voluntary or Board schools; and the fact that ill-nourished children are really incapable of the efforts necessary to gain proper instruction is growing to be an established axiom in the minds of all engaged in teaching.

We therefore beg to remind our friends and the public that the Destitute Children's Dinners Society, which provided 188,384 substantial meat dinners during the five winter months of last year, for the poorest of such school children (who themselves paid £425 0s. 6d., in pence and halfpence, for their dinners), is now entering on the nineteenth year of its useful work. Some fifty dining-rooms are now open in various districts where the need of such aid is most felt, at an expenditure of about £350 a month.

Our funds are at present nearly exhausted, and we appeal with confidence to the liberality of those who have the means to enable us not only to continue our work as at present, but to extend it to other districts equally in want, but without the necessary means to defray the expenses of a dining-room. Subscriptions and donations will be thankfully received by the Treasurer, Lord Kinnaird, 1, Pall Mall, S.W. Any gentleman willing to assist in visiting the dining-rooms, or in the work of the society, may obtain all information by writing to the secretary, Colonel Alston, 86, St. George's-road, S.W.—Your obedient servants,

SHAFTESBURY, President.

EBURY, ABRAN,
MOUNT-TEMPLE, KINNAIRD,
WM. WALSHAM, BEDFORD, WILLIAM FULLER,
G. E. BRADLEY Dean of Westminster.

THE LONDON CHURCH MISSION.

THE large number of places at which this special effort was simultaneously carried on precluded the idea of our attempting to give any fair estimate of the work through our own staff. We therefore addressed a note to all the clergymen of the churches in which the services were held, asking their kind co-operation. Only in this way could we hope to present our readers with the interior aspects and outcome of the Mission. As will be seen from the appended reports, many of these friends have responded, either themselves or through some of their workers. We are sure our readers will scan the statements with the deepest interest, and rejoice in the blessed results that have followed this extensive effort:—

ST. PAUL'S, CLERKENWELL.

The preachers in this parish were the Rev. Walter Bradbury and Mr. H. L. Monte. A deep impression was made, and many expressed their gratitude for the week's Mission.

EMMANUEL MISSION DISTRICT, HOLLOWAY.

The Mission here was conducted by Rev. A. C. Downer, vicar of Ilkley, assisted by others. The interest awakened was very great; the many services were a great blessing to the district. The after-meetings were very solemn times. Some seemed quite broken down under a sense of their sin. The Bible-readings each afternoon, conducted by Major Hedley, were much appreciated. The services for children and for men only formed quite a feature in the work. It has been a time never to be forgotten by those who took part in it.

At the close of the services on Sunday, November 23, all who had received blessing during the Mission stayed to bid farewell to the Mission preacher. The services were continued until November 25 by others.

ST. JOHN'S, UPPER HOLLOWAY.

Rev. C. B. Wilcox, who commenced the work, was called away by domestic bereavement, so that the Mission had to be taken up without notice by Rev. M. Reed, of Leicester. But the work was greatly prospered under both. Upwards of 800 adults attended daily, and more than 3000 adults on both Sundays. The Children's Services grew from 400 to 700. At the afternoon service on the last Sunday nearly 500 men were present, and grand was the song of "All hail the power of Jesu's name." Only three left before the second address, so deep was the impression. Many stayed each night to be spoken to by the missioner and clergy, aided by loving Christian workers. The daily requests for prayer were numerous, and most touching. Addresses were given three times in the tin-foil factory and in the 'bus yard. During the week 15,000 tracts were distributed.

The influence of the Mission pervaded the daily life of the whole district, every church in Holloway having a Mission, so that careless people remarked on the quietness of this busy quarter, and asked what was the cause. On the last evening 250 stayed to Holy Communion.

ST. JAMES THE LESS, VICTORIA PARK.

The Mission in this parish has been conducted by Rev. Dr. Harrison, vicar of St. Silas, Liverpool, and Rev. H. Stephens, vicar of Christ Church, Finchley. They were assisted by Rev. George Moore, vicar, and Rev. A. A. O'Neill, curate, and a body of earnest workers. The work commenced on Saturday evening, November 15, when Mr. Stephens gave an excellent and useful address to the workers. He also preached three sermons the following day (Sunday). On Monday Dr. Harrison took up the Mission, and preached each evening during the week. He also gave special addresses to believers, women only and men only, and held a service for children each afternoon, in which they took considerable interest.

Through the earnest efforts of all the workers the attendance during the week was sustained, and on the closing Sunday evening nearly all the congregation remained for the after-meeting. There is every reason to believe that lasting blessings were received by many of those present. The Holy Communion was administered on both Sundays of the Mission and on the Thursday morning, and workers' meetings for prayer were held every evening. Some thousands of tracts, handbills, and notices both before and during the Mission were distributed. A thanksgiving service for praise was held on Monday night, after which nearly a hundred memorial cards were given.

ST. ANDREW'S, THORNHILL-SQUARE.

The Mission services were conducted here by Rev. G. Noel Storrs, vicar of St. Stephen's, Tonbridge. The Mission has been preceded by many weeks of earnest prayer that God would pour out his Spirit upon the church, congregation, and district; and the inhabitants of the parish have received personal invitation to attend the services. Special addresses have been given to men, urging them to make religion a matter not for the future only, but for the present life.

A very bright gleam also has been diffused over the work of the week in the children's services, which were largely attended. Beginning with the illustration of the "Wordless Book," with its leaves of black and red and white and gold, Mr. Storrs brought home to many a young heart the true course of the saved soul's progress from sin, through the cleansing blood, to holiness and to glory.

The evening services have been well attended. The course of subjects has been principally on the well-known incidents of the Gospel story, "The three Crosses," "The Samaritan Woman," "Blind Bartimeus," "The Almost Persuaded," "The Question that must be settled—What shall I do with Jesus which is called Christ?" These topics were successively brought before the congregation with an earnestness solemn and resistless. In the after-meetings Mr. Storrs dealt very faithfully with the inquirers who remained behind, more than fifty of whom, on different evenings, expressed their anxiety to "take the sinner's place" and find the sinner's Saviour, while a still larger number confessed their confidence in Christ. Some who, at the opening services, were quite broken down, have been led through flowing tears to behold the brightness of the Sun of Righteousness, and the heart clouded with doubt and fear has been spanned by the rainbow of hope. A very efficient band of singers assisted at each service. Altogether, the season has been greatly blessed of God.

ST. THOMAS'S, STEPNEY.

The hearts of all who have been engaged in the work here are filled with gratitude and praise for the blessing which has rested upon the efforts made in dependence on God's Holy Spirit. Rev. Arthur W. Cribb had secured the services of Rev. H. W. Webb-Peploe, Vicar of St. Paul's, Onslow-square, who was assisted by Rev. Charles Courtney, Vicar of Upper Armley, Leeds. Much prayer had been made for many weeks previously, in the parish itself, and by the congregation of St. Paul's, and it was deeply felt by both missioners and workers, that all their labours would be in vain unless God gave the increase.

Mr. Cribb had organised every detail most carefully, and in a very practical manner, and there was a remarkable spirit of union amongst all who took any part in the Mission. A large body of workers came down every day from South Kensington to join with those on the spot in canvassing the parish from house to house, and singing and speaking in the open-air to attract the people to the services.

The attendance steadily increased, night after night, until by the Thursday the church was filled with a congregation of attentive and deeply interested hearers, listening to the grand old Gospel truths powerfully and earnestly set forth by the missioner. Mr. Webb-Peploe carried his audience from point to point until the whole scheme of salvation had been plainly and forcibly stated. The subjects of his discourses were Sin, Justification, the Love of God, Decision, Faith, and Only One Way, finishing with the Sunday evening's sermon on The Cross of Christ, when the church was thronged to its utmost capacity. A goodly number testified to the blessing they had received, and gathered round the missioner before dispersing to bid him an affectionate farewell. At the close of each stirring appeal, inquirers were invited to remain for conversation with Mr. Webb-Peploe and his band of workers, and a large number responded to the invitation.

The Great Day will show what all the results have been, but it is confidently believed that many careless ones were aroused to deep concern about their souls, many hesitating ones brought to decision, and last, but not least, many lukewarm Christians revived and strengthened.

The arrangements were most complete, and all classes were contemplated in the Mission. There were services for boys and girls, for the sick and aged, for a body of police, for women only, and one solemn address on Saturday evening for men only. Moreover, there was a series of three afternoon addresses to Christians, which were greatly appreciated, and very refreshing. In these Mr. Webb-Peploe, while strongly maintaining the impossibility of perfection here below, unfolded the high standard held out by the Word of God, and the blessed rest of a life of simple trust.

Nor were the poor outcasts forgotten, for Mr. Cribb gathered in about forty of our fallen sisters to tea one evening at eleven o'clock; the clergy and a few Christian ladies received them, sang hymns, and spoke words of warning and help. Three were provided with a shelter that night, and several others gave their names and were conversed with by the ladies present.

The Mission was concluded by a thanksgiving service on Tuesday evening, Nov. 25. To the vicar of the parish and his band of helpers will remain the blessed task of gathering in the fruits, and watching over the souls newly brought into the fold.

ST. LUKE'S, WEST HOLLOWAY.

The missioner at this church was Rev. W. F. Cobb, M.A., rector of Nettlestead, Kent. The many services were well attended, though those on the week-day mornings and evenings not so largely as was hoped. They were all marked by solemnity and earnestness, the singing being especially hearty. Mr. Cobb's sermons and addresses were characterised by a quiet intensity and unction that made them unusually impressive. He is essentially a Scriptural preacher, and you hear in it much more of the Word of God than the word of man. His "doctrine distils as the dew." It both gains the ear and touches the heart. There has been little of the excitement occasionally attendant on revivals, but that a powerful spiritual influence has been at work there can be no doubt. A prayer-meeting preceded each service, but there were no "after meetings."

One interesting feature connected with this Mission was the work in the factories in the parish. During the dinner hour the vicar and the missioner visited both Hill's organ factory and the Star brush factory, and gave addresses. The operatives at the latter were so much interested that they spontaneously expressed a wish for a second visit, which was gladly complied with. Another pleasing incident of this Mission was that at the close on Sunday evening a considerable number of leading gentlemen of the congregation went into the vestry to express personal thanks to Mr. Cobb for his faithful and earnest labours.

As the church is situated at a distance from the poorer part of the parish, the working classes did not attend the services as numerously as was hoped, notwithstanding the invitations with which they were canvassed. The vicar has therefore resolved to carry the Gospel into their quarter by holding a special Mission in the Mission Hall in their midst. And thinking that perhaps a lay missioner would be more effective with them, he has arranged with Mr. W. Creese, of Teddington, Worcestershire, to hold a week's Mission there, commencing on December 1, the vicar himself opening it on Sunday evening, the 30th instant.

SPITALFIELDS' PARISH CHURCH.

There is, perhaps, no parish in London to compare with this for poverty, immorality, and crime. The church, of which Rev. R. C. Billing is vicar, here is the centre of constant evangelistic effort and of direct rescue work. We have seen during the Mission week the outcast and homeless gathered in for a free breakfast, and the miserable fallen women assembling every afternoon at one centre or another, allured by an invitation to tea. God has wonderfully blessed these efforts. A temporary "Refuge" has been provided, in which the poor, lost women could be at once received, when moved by God's Spirit to seek to turn from their evil ways. Some Christian ladies not only went among them seeking them in their homes, and receiving them when they came to the meetings, but living for the time in the "Refuge" and encouraging those who sought shelter there to turn unto their merciful Saviour and to cleave to Him. They have been richly rewarded.

The great church has been thronged by crowds of the very poorest and the most degraded, and God has been in the midst of them. It was a solemn sight to see how hundreds remained to the after-meeting, and to witness the anxious seekers with the Christian workers kneeling by their side. It was late each night before the church was gradually emptied. Many left in tears, and the tears were often tears of joy and gladness. If there was no excitement there was deep emotion, and a solemn spirit seemed to pervade the whole congregation.

A remarkable feature was the number of young lads and girls who were to be seen at every gathering, and we learn that not a few have been brought to Christ, and some received into Homes, to be afterwards cared and provided for. We can assuredly say that here "the poor had the Gospel preached to them," and that they heard it gladly. Some most touching and encouraging cases of conversion are reported, and the greatest care has been taken to provide for the further instruction and edification of those who have confessed Christ.

In the earlier part of the day the services were often attended by business men and others whose occupation is in these parts, but who do not reside here. Among these, as among the poor, the Spirit of God has borne witness to the Word of his grace. The blessing has been great, and it has been widely diffused.

It has been most encouraging to behold the harmony that prevails here among Christians, and how Nonconformists have been as much interested in the Mission as Churchmen.

The Mission to Gentiles is succeeded by a special Mission to the Jews, and this is now being carried on with much promise of success. Rev. B. A. Schleicher, one of the clergy of the parish, Dr. N. Bewley, Mr. Oppenheim, and Dr. M. Laseron, are engaged in this work.

ST. SILAS', PENTON-STREET.

The services here were very well attended. There were special services for men, and for young men and young women. Contrary to expectation, there was a large attendance at the mid-day service, many who work at the factories in the parish coming to the church during the dinner-hour. There was a very large gathering of children each day, nearly 1000, coming entirely from the Board schools in the parish, and to each service the Board school teachers came with great willingness to help to keep order.

The singing was very hearty, and the choir sang outside the door of the church just before service began, and visited other parts of the parish. A body of about forty workers had been actively preparing for some weeks for the Mission.

ALL SAINTS', STEPNEY, E.

The Mission services here have been greatly blessed; Rev. Percy Waller, of Birmingham, was Missioner, assisted by eight other clergymen, and a large staff of workers. The work was very varied. There were open-air services, parochial visiting, services for men only, women only, young men, young women, open-air and Mission services to Jews, and special daily services for children, all of which have been well attended. To use figures, from November 16 to 24, 121 services and meetings have taken place, 58,000 tracts, &c., were distributed. We rejoice to say that the work of the church in this wonderful corner of Christ's vineyard has been signally owned and blessed by God.

WEST HACKNEY.

The work was carried on here from three centres, viz., the Parish Church, the Mission Hall in Clevedon-street, and the Mission-room in Hindle-street. The services were of a different character in the different places. The object aimed at in church was rather to build up the faith of those already following Christ, whilst at the Mission-rooms the need of conversion was more largely dealt with and the comfort of religion for the poor and down-trodden set forth.

The Missioner was the Dean of Salisbury, whose words of Christian sympathy woke an echo in many hearts. He was especially happy in the addresses on the "Devout Life," which he delivered at the parish church daily, and also in the words of gentle counsel and warning which he spoke to the working people at the two Mission centres. The Dean was assisted at the beginning of the week by Rev. J. L. Stackhouse, Vicar of Berkeley, who has a powerful and effective delivery. On Sunday, November 23, Canon Scott Holland preached to a vast congregation in the parish church. He displayed his usual eloquence and learning, but it may be doubted whether a more direct mode of dealing with his subject—"The special temptations incident to men of business"—might not have been more advantageous.

The parochial clergy took their share in the work and the Rector of the parish (Rev. Charles J. Robinson) addressed a large gathering of young women on Thursday evening upon their value and their duties as Christian helpers, and upon certain faults which impaired their usefulness. The congregations throughout the Mission week were at all the centres very good, and many were present who before had been strangers to the faith. The lay-helpers worked most diligently—visiting every house and even every room in the poorer quarters, and almost "compelling" the people "to come in."

ST. STEPHEN'S CHURCH, NORTH BOW.

A matter of experience known to the clergy of this parish may be useful to others in preparation for a Mission. For five weeks previous to the commencement of the London Mission, a special band of visitors went in pairs to all the families of the parish each week with a special notice. The notices began with the letter of the Bishop, and was succeeded by a leaflet explaining the Mission. Then came the Mission preacher's letter, followed by a lithographed letter of the clergy. Lastly, came a Gospel leaflet, with a touching story, illustrating Frances Ridley Havergal's hymn, "I gave my life for thee."

The numerical result of all this painstaking and expense was a very small percentage. However, the good effect on the visitors was very marked. Many came forward who were quite fresh to this kind of work, or, indeed, any other work for God, and many followed up their visits during the Mission week with repeated calls upon the people to urge them to come. Many of the old seat-holders readily came forward and gave their help in church and out. One lady was so successful in visiting that she established a weekly Mission among the young women at a silk factory.

A very zealous band of young men, belonging to the Bow Branch of the Young Men's Christian Association, went out every night to sing in the streets and give invitations. More people were brought into church by this work at the moment than by all the previous visitation. Those who came early were happy in singing with the choir for about half an hour before each service. The church choir was supplemented by a Mission choir, and sang very heartily. The congregation increased as time went on, but scarcely ever exceeded 500 on the week-day evenings. On the second Sunday of the Mission the evening congregation could not have been far short of 1500, and at the special service for children, on the previous Friday, there were nearly 1000.

The Mission preacher was Rev. W. E. Burroughs, vicar of Mariners' Church, Kingstown, Ireland, who is accustomed to conduct two Missions yearly. He is one of the clearest of Gospel preachers. His sermons on Isaiah liii. 6, and on the subject, "The greatness of man's sin is the very reason why God must pardon it," were so clear and so much blessed to the congregation that some said "they had no need to stay to the after-meeting, because salvation had been made so clear to them in the sermon."

Many individual cases of blessing were deeply interesting. In at least two cases it was known that young married people had together become converted. One Sunday-school teacher had the joy of bringing two lads (his firstfruits) to the feet of Jesus, and then asked himself the questions, "Where had hitherto been his faith?" "Why had he not, before this, spoken individually to his boys?"

Some people were converted who had not attended a place of worship for years. One such, who amongst many others had been attracted by the singing outside the church, which was conducted by the Vicar's wife, having entered the church, was so moved that he confessed that "through the misery of a sinful life he had that day seriously meditated committing suicide." Some, who had been communicants for years, discovered that they were not true Christians, but now accepted the offer of salvation.

At the service of praise on Tuesday evening the Missioner invited those who had been blessed during the Mission to partake of the Holy Communion. This was responded to by 180 persons. Some had never been at the Lord's table before. Mr. Burroughs was the first recipient, and he then slipped away from the church and the parish, leaving the souls that he had won kneeling in prayer. Immediately after the supper the Vicar spoke a few words of encouragement and thankfulness, and said "he believed that there were still some in the church who had not partaken of the Communion, and who although thankful for a present salvation, feared to come forward." Very slowly one after another rose and came to the Lord's table, until eight more were seen kneeling there for the first time. The congregation were deeply touched at the sight.

EPISCOPAL JEWS' CHAPEL.

For nearly two months beforehand we had a special weekly prayer-meeting, attended, on the average, by sixty or seventy members of my congregation, for asking God's guidance and blessing on the effort. This meeting became a daily one as the time drew nearer. We made great use of the printing press, and some thirty or forty Christian workers visited about 120 streets around us from house to house, while others sang the Gospel in the street or invited the passers-by. The gates of the Bethnal-green Museum and the Cambridge-heath Railway-station were not forgotten. At all the Gospel services there were a few Hebrew Christians and inquirers; but we have arranged for special meetings for Jews in Stepney, Whitechapel, and elsewhere.

"Compassion for souls" and "Cleansing by the Blood" were the subjects at the workers' meetings; while at the services for believers the subjects were "Whole-heartedness," "Fellowship with Christ," "The Word of God," "Consecration," "Service," and "The Lord's Coming." At the Mission services in the evening, earnest, loving, and pointed appeals were made to the unconverted, and at the after-meetings the soul's "excuses" and "difficulties" were dwelt upon. To these after-meetings the greater part of the congregation remained.

It is too early to speak much of results, but many believers testify that they have been helped. Several cases of deep impression at least have come under my notice. At our thanksgiving service on Monday evening, sixteen sent in a request that they might be allowed to thank God because they had found peace in Jesus during the Mission.

BOW PARISH CHURCH.

The services held have been conducted by Rev. J. H. Haslam, of Birmingham, who is already well known in the Mission field at home. As is his custom, he had plenty of services, the average being five or six addresses daily, including some to believers, some to men, women and children respectively. Every evening there was the usual mission service for all, followed by an after-meeting. At most of these, except in the evenings, the Missioner had a regular course of subjects printed and distributed beforehand, and this gave an additional encouragement to attend.

Special mention should be made of the numbers of men and children who attended their respective services, the latter taking a great interest, which was encouraged by the offer of prizes for those who wrote out the best *résumé* of each day's sermon. On the Saturday afternoon there was a service for Jews, of whom there are a good many in the neighbourhood. This was conducted by Rev. J. H. Brühl.

The evening addresses of the Missioner were very solemn and affecting, and one cannot but feel that much fruit will in the future result from the services held each night.

Undoubtedly the parish is a difficult one, but the efforts now begun and carried on by the little band of faithful workers, who have greatly helped the Rector and Missioner in their labours for the spiritual good of those around, cannot be in vain.

ST. JOHN THE EVANGELIST, GROVE-STREET, COMMERCIAL-ROAD, E.

Some time before, the parish was mapped out into districts which were assigned to the workers who from various West-end parishes made house-to-house visitation. The Missioners were Rev. Cyril Bickersteth, and Hon. and Rev. R. Adderley. The real work began on Sunday, the 16th; there were services all day long, from 7 in the morning till 9.30 p.m. The Mission service proper at 7 was very largely attended, many persons, "bonnetless women" (as the *Pall Mall Gazette* described them) and even with clothes more or less dilapidated, attended, who probably had not been inside a church since their childhood,

A large body of gentlemen from the West-end, under the direction of Mr. Bevan and Mr. G. Wilkinson (son of the Bishop of Truro), did great service by inviting the working-men whom they met in the streets to accompany them to the house of God. They were everywhere listened to with deep respect, and in most cases the men responded to the call made upon them. The Missioners have been untiring in their exertions, and their earnestness and loving zeal to souls will not easily be forgotten by those with whom they came in contact. The crowning service was on Wednesday evening, when praise and thanksgiving were rendered for mercies vouchsafed. The Church of England working men were in full force, and there was an immense congregation. A very powerful and impressive sermon was delivered by Rev. Cyril Bickersteth.

To strengthen and further the work of the Mission, a series of sermons will be preached during the coming Advent season, on Sunday mornings by the Rev. E. T. Lewis, and the Vicar will preach every Sunday evening at 7 o'clock; Wednesday evenings the Rev. H. J. Frye will occupy the pulpit, and the Rev. R. B. Hill will give an address every Monday at eight o'clock in the Mission Hall in Cannon-street-road.

ST. BENET'S, STEPNEY.

The Mission services here were very well attended, and the names of those receiving blessing show that it has been a time of gathering up the fruits of the various efforts regularly carried on in the parish. Rev. Thomas Richardson writes to say that there is much blessing upon the Sunday-schools, the weekly tract visitation, and the Church Army work, so that very few strangers have been brought in at this time. This is an encouragement to all those who are doing plodding work day by day all the year through. If all our London congregations were as earnest in this steady, continuous work as Mr. Richardson's band of workers, there would be little call for special efforts.

By GAWIN KIRKHAM.

I divided my time during the ten days' Mission just closed between St. Matthias, Poplar, St. John's, Islington, and St. Stephen's, Spitalfields.

ST. MATTHIAS, POPLAR.

The vicar is Rev. Charles Neil, well known as a writer and editor of homiletical works, and a good parochial organiser. The preacher was Rev. G. F. T. Prendergast, of St. Thomas', West Ham. The Mission was conducted in the schoolrooms instead of the church, as allowing for more freedom of action, and the introduction of lay preachers. Preparatory meetings were held half an hour before the Mission service, and these prepared the mind and heart to enter more fully into the public meeting.

Immediately the chief service closed an attempt was made to separate the people. Young men were encouraged to pass into one room, and young women into another, while an after-meeting was continued in the main room. All who wished to see the Mission preacher went into another room. This plan evidently worked well, and the outcome was a gracious work of the Holy Ghost, both in the conversion of sinners and the quickening of saints. About eighteen gave thanks publicly in church the second Sunday, specifying the distinct blessing they had received; and altogether the Vicar was very much encouraged.

ST. JOHN THE EVANGELIST, ISLINGTON.

Rev. Charles Ough and his devoted wife have but recently come to labour at this church, and report a hard soil to work upon. The Missioner was Rev. Mr. Watney, whose parish is near Lincoln. By request of the Vicar, the Open-air Mission sent preachers for the open-air; but, lacking a band of workers from the church, no great impression was made upon the outside population by this means. There were not lacking cases of blessing, but in my judgment, the Mission preacher, interesting and clear as he was, committed a mistake in prolonging unduly his first meeting, and so people were not inclined to stay for the second.

ST. STEPHEN'S, SPITALFIELDS.

This parish contains more than 5000 souls, including many Jews and many poor people. The church has been erected twenty years, and Rev. J. S. Whichelow, its present vicar, has but recently come. The Mission preacher was Rev. F. W. Dodd, sent by the Church Parochial Mission, a young clergyman, fervent in spirit and anxious to win souls. The Mission was well managed. Each evening the workers met for tea in the vestry, followed by prayer. Then an hour in the streets, which deepened in interest as the days went by. The Mission preacher and the curate were out most nights. We sent helpers from the Open-air Mission; others came from All Souls', Langham-place, Mildmay, and elsewhere. A considerable number were thus brought into the church, where the Vicar waited to receive them. I was particularly struck with the number of Jewish children, and of poor women who came. The first meeting lasted about an hour, and great stress was laid upon the after-meeting, where many deeply interesting cases were dealt with. My heart was specially drawn out after a young Jew.

The elasticity of the Church of England was shown by solo-singing and by laymen praying in the church. At the thanksgiving meeting about seventy-five partook of the Lord's Supper together. I feel sure that much good was accomplished in this parish, and that fruit will abound to the glory of God.

BATTERSEA.—We had a visit of God's honoured servant, Mr. Reginald Radcliffe, last Lord's-day evening. His message was with great power. The audience was deeply moved by his earnest appeals. At the after prayer-meeting quite a number held up their hands, desiring to be guided, should the Lord open up the way for them to go to the Mission-field. Several young men, at the close, sought a personal interview with Mr. Radcliffe on the subject. D. M. Cameron.

Trinity Hall, Battersea, S.W., Nov. 28.

TRUST HIM TO DO IT.

By WILLIAM LUFF.

NOT only ask Him, but trust Him to do it,
Leaving thy prayer on his Fatherly breast,
Fully believing his mercy will guard it,
Nourish it, nurse it, till stalwart and blest.

Hast thou been pleading for gracious forgiveness?
Asking a pardon through Jesus thy Lord?
Not only ask Him, but trust Him to do it,
Listening keenly to catch the first word.

Hast thou an effort, a holy achievement?
Great are the issues that poise in the scale;
Not only ask Him, but trust an acceptance—
Asking and trusting thou never canst fail.

Art thou but hopeful perhaps He may bless thee,
If peradventure the deed should be right?
Not only ask Him, but trust He will do it,
Jesus thy merit, Jehovah thy might.

Oh! we too often, content with the asking,
Leave the high throne of his infinite power,
Hardly expecting one humble petition—
Oh! to be trustful in prayer's quiet hour.

Ask Him in trouble to bring thee safe through it,
Ask Him for all that thy spirit may need;
Not only ask Him, but trust Him to do it,
Knowing He honours the promise we plead.

DR. SOMERVILLE IN GREECE.

THE following is translated from the *Ephemeris*, a daily paper in Athens, of November 17:—

"There was something peculiar and original in the re-union held the other evening in the 'Parnassus' club-room. The very announcement that Dr. Somerville would deliver an address by means of an interpreter, and that during the intervals hymns would be sung, made many people wonder to what extent this dual system of lecturing would prove successful. Nevertheless, the Scotch missionary (who is sojourning here, and who is perhaps seventy years old) by means of his most skilful exordium contrived to carry away with him, so to speak, the sympathies of his audience. He was full of life upon the platform whence he spoke, and his gestures were most expressive.

"Dr. Somerville related his wanderings over the five continents where he had preached the Gospel, and as a reason for his coming here, he ingeniously set forth his unbounded admiration for Greek learning and the Greek tongue, through which alone was the Gospel spread throughout the world. The chief subject of his discourse was the worship due to Christ for all that he has endured for us. We leave others to judge of the doctrinal part of the speech, but we confess that we admired his rhetorical ability. To this was contributed also the ease with which the interpreter rendered into Greek, phrase by phrase, the discourse of the Scottish doctor.

"The opening prayer by Mr. Sakelarios was perhaps not necessary, but even this was according to the system usual in Evangelical meetings. During the intervals a choir of young ladies and men sang to the accompaniment of an instrument various hymns, which the audience heard with pleasure."

CABMEN IN BERLIN.—The Berlin Cabmen's Trade Union has started a newspaper called *Der Droschkenkutscher*, of which the first number has just been published. If the *Cabman* intends to keep the resolutions with which it starts, it will do well to begin by inquiring into the life of the Berlin 'bus conductor. This servant of one of the wealthiest German companies works eighteen hours every day seven days a week, bears the full responsibility for every coin which passes through his hands, and is heavily fined for any irregularity. For this he receives a daily pay of somewhat less than half a crown. Should the 'bus conductor ever think of going to church he pays his company for the privilege. Should he fall ill his pay is lost at once, and as for his meals, he swallows them, such as they are, while waiting for passengers at an omnibus station. The murmuring London 'busmen will do well to think of this, and complain no more.—*Pall Mall Gazette.*

MEDICAL MISSIONS IN INDIA.

ADDRESS BY DR. VALENTINE.

AT the Annual Meeting of the Edinburgh Medical Missionary Society and Livingstone Medical Missionary Training Institution, held in the Royal Hotel, Edinburgh, on November 20, Rev. Dr. Valentine, Principal of the Agra Medical Missionary Training Institution, speaking on the subject of training natives of India for Mission work, said:—

The subject of the training of a native agency for all departments of Mission work in India, was one that occupied a large amount of the time and attention of the members of the Decennial Missionary Conference, held at Calcutta, in the beginning of 1883. The speakers, one and all, dwelt not only upon its importance but absolute necessity. In point of fact, colleges and institutions for the training of native pastors, catechists, colporteurs, and teachers, exist in connection with all of our missionary societies in India. One of the most hopeful and encouraging forms of progress that has been made in the Mission field in India has been the increase of native pastors and native agents for all departments of Mission work. The native ordained agents in the year 1871 numbered 381; in 1881 they had increased to 574.

The necessity for a native agency is apparent when we remember the extent of the field to be covered, and the small number of foreign missionaries in the field. It is estimated that there are about 300 millions of inhabitants in India, and for these 300 millions of people—a population equal to the whole of Russia, Turkey, Germany, France, Austria, Hungary, Denmark, Norway, Sweden, the United States of America, and the United Kingdoms of Great Britain and Ireland—there are only 689 foreign missionaries; or, in other words, if all the missionaries in India were equally distributed over the country, there would only be about six missionaries to a population equal to the whole of Scotland.

Then there is the great difficulty of getting men and women to come forward to engage in Mission work, and there is this other difficulty of getting many to support them.

There is another consideration—the knowledge of the language. Many of our missionaries not only speak the languages of India well, but are accomplished linguists. Still even the best of us speak the language as foreigners, and very imperfectly, while there are shades of meaning which even the best cannot express. The native agent speaks to his own people in his and their own language.

The habits, thoughts, ways of life, and general access to the Hindu and Mahomedan mind are incomparably better known and appreciated by the Hindu or Mahomedan himself than by any foreigner, however learned and experienced he may be. I would also remind you of the climatic difficulty. How often is it the case that the most hopeful missionary course on account of sickness is speedily brought to a close, and the missionary compelled to return home, and doomed to spend the remainder of his life in exile in his native land!

In this connection, too, I would remark that the Church in India can never have a consistent policy, or uninterrupted growth, until it has a native ministry, and is self-supporting and self-governing. An old missionary, after twenty or thirty years in India, is compelled, on account of failing health, to leave his station, and is succeeded by a much younger and less experienced man, whose first act oftentimes is, when he comes into power, to upset the arrangements and work which for years the older missionary has been building up. There are many other considerations that will occur to yourselves, that render it absolutely necessary that a native agency should be raised as speedily as possible.

Now, if these reasons are applicable to the necessity of training an evangelistic agency, there are even stronger reasons for the training of native medical missionaries. I have already said that at the close of 1881 there were 689 foreign missionaries in India, and of these only 28 were fully qualified medical men; and yet until three years ago nothing was done in the way of training fully-qualified medical missionaries. In the year 1881 the Agra Medical Missionary Training Institution was established to supply this want. We opened in that year with ten students, sent to us by all the Missionary Societies labouring in the Punjab, Rajputana, and the North-West Provinces of India; viz., the Church Missionary Society, the Society for the Propogation of the Gospel, the London, Baptist, American and Scottish Presbyterian, and Episcopal Missionary Societies. Several of the students have already graduated at the Agra Medical College, and are now working in connection with the missionary societies by whom they were supported.

Agra was selected on account of its central position to the Punjaub, North-West Provinces, Rajputana, and the Central Provinces of India. The question of language had also much to do in making us fix on Agra. As you may be aware, there are no less than 123 languages spoken by the people of India. This one difficulty is itself of much greater importance than can well be imagined in this country. In some instances it has been proposed to get over the difficulty by ignoring the native languages altogether, and teaching the native agents in English and in the presidency towns.

This question, too, was brought up at the Calcutta Missionary Conference and the Ladies' Missionary Conference at Lahore, and the conclusions unanimously arrived at were: First, "that a native agent should be taught in the language of the people among whom he is to spend his life;" secondly, "that during the whole course of his student life he should as much as possible live amongst his own people." The Urdu and Hindi languages are those in use in Agra, and by means of these we are able to speak to at least 95 millions of people.

Another and a most important reason that induced us to open the institution at Agra was that there is at that place a Government Medical College. By the great kindness of Sir William Muir, our students receive the whole of their medical education free of all expense; and not only so, but they are allowed to compete for scholarships, and I am very thankful to say that some of our students have taken such scholarships as enable them to be self-supporting. The students are Christian young men, not merely nominally so, but as far as man can judge they give ample evidence that they are so in reality. They live and board in the institution, and, as I have already said, attend medical classes—a four years' course—and graduate as first-class native doctors at the Agra Medical College.

During the whole of their course we have systematic reading of the Word of God. They also engage in Sabbath-school teaching, are taken to preach in the Bazaar and at Melas by experienced missionaries; as they advance in their studies they preach to native Christian congregations.

Our desire is that our students shall not only be thoroughly trained medical men, but thoroughly equipped medical *missionaries*. Our principle is and ever has been that the success of a medical missionary does not consist in the number of limbs he may cut off—or, better, cure without cutting off—nor upon the number of blind eyes he may open, or deaf ears unstop; not upon the number of patients that he may register in his dispensary or hospital book; but upon the number of poor sinners he leads to the Lord Jesus Christ.

I have spoken about the matter of expense, and this is another powerful argument for the employment of native agents. To educate a European missionary and land him on the shores of India the sum of £600 would be required. If you add to that the time that would be required before he is able fairly to commence work, £400 more would be necessary, or in all £1000. For the training of a fully-qualified native medical missionary—one who is ready to commence work from the day he leaves the institution—is only £80. Or, in other words, we feed, clothe, house, educate, and supply with books a student on £16 a year. The salary of a European medical missionary is £325 a year; the salary of a native medical missionary is £50.

We are desirous of opening a department for native Christian young women, and the present time is most opportune for us doing so, inasmuch as female classes have during the last year been opened in the Agra College. These classes are attended by Hindoo and Mahomedan women, who will practise their profession in the Zenanas, and close the doors against our native female medical missionaries. We could purchase a house well adapted for a home in which young Christian women could reside while attending the class, for the sum of £600. Who will assist in this matter?

OPEN AIR MISSION.

A SUGGESTIVE address, entitled "A Sevenfold View of the Christian Worker," was given by Mr. Gawin Kirkham, at the quarterly meeting of the West London Auxiliary of the Open Air Mission, held on the 24th ult. in Stafford Rooms. The titles were all taken from one chapter—2 Timothy ii., and were thus treated: The son (v. 1) suggested Affection; the soldier, (v. 3) Endurance; the wrestler, (v. 5) Skill; the husbandman, (v. 6) Patience; the workman, (v. 15) Thoroughness; the vessel, (v. 21) Fitness; and the servant, (v. 24) Subjection. These points were all dwelt upon in succession and were illustrated by other passages, and by incidents gathered from experience. It was noted that all these figures implied activity save the vessel, and that it was found in most people's experience much easier to be active than passive. The list began with sonship and ended with service, showing that there must first be a heart to love before the Lord would accept a hand to serve.

Mr. William Miller presided over the meeting, and encouraging accounts of summer work were given by Mr. C. J. Brooks, Mr. Charles Cook, Mr. William Davis, Mr. William Taylor, and others.

GREENOCK Y.M.C.A.

IN connection with the annual week of prayer and effort for young men, there has just been concluded a twelve-days' mission in Greenock, by Mr. Oscar Owers, of the London Evangelisation Society. Notwithstanding the unfavourable weather during a part of the time, and the excitement consequent on a Parliamentary election, the meetings, on the whole, have been well attended. Bible readings were held every afternoon, and evangelistic meetings in the evening. Mr. Owers made a deep impression on many by his very effective addresses. The Christians were greatly edified, and considerable blessing was likewise received by the unsaved, and also by many who, while professing to be believers, had no assurance of sins forgiven.

Very few evangelists have made so many friends in Greenock in such a short time as Mr. Owers, and that only by reason of his valuable teaching, and unsparing efforts to build up believers and win the unsaved for Christ. Unfortunately the ministers of the town were conspicuous by their absence from the meetings. But we cordially commend Mr. Owers, and men such as he, to ministers and congregations in Scotland for evangelistic effort and Bible teaching.

W. L.

WYCLIF, THE PIONEER OF THE REFORMATION.—His doctrine was condemned at the Council of Constance, and his bones were ordered to be burned. The ashes were collected with care, and cast into the brook that they might no more pollute God's earth. That brook, as Fuller has quaintly said, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean. And thus the ashes of Wyclif became an emblem of his doctrine, which is now dispersed all the world over." This country had no Luther in the sixteenth century, because it had its Wyclif in the fourteenth, and its Reformation was cast so much into the mould he had shaped for it that no name can yet be named which has a right to eclipse his.—*Good Words* for December.

Notes and Comments.

OUR readers will observe that with this issue we give a gratis copy of *The Christian Almanack* for 1885. We hope it may so meet with their approval that they will further its distribution.

The prison authorities have, we understand, resolved to remove the inmates of Coldbath-fields, Pentonville, and Milbank prisons, so as to utilise those well-known sites for open spaces and workmen's dwellings. Such a change would in many ways be conducive to public interest and advantage.

Dr. Campbell's scheme for raising a national Fawcett Memorial Fund, and devoting it to the higher education of the blind, seems likely to become an accomplished fact. A committee is being formed, with the Duke of Westminster as its president, and Lord John Manners as vice-president, having this end in view. It may be expected that something worthy of the deceased statesman, and of the important object aimed at, will be the result.

A special Fawcett Memorial Fund in connection with the Rowland Hill Benevolent Fund is also formed, with a view to assisting any blind persons connected with Post-office employés, who number over 53,000 persons. There is peculiar fitness in associating the late Postmaster-General's name with relief provided for these afflicted ones, and the Rowland Hill Fund trustees have done well to set apart a limited portion of it as a nucleus for this object. The Lord Mayor has opened a fund at the Mansion House on behalf of the project.

It is a bright ray in the midst of deep gloom to find the Mayor of Newcastle and other gentlemen of large practical experience and acquaintance with facts, speaking hopefully of the outlook as to the destitution which prevails in the north of England. In Newcastle alone more than 1500 families are destitute, while the number of unemployed is at least double that. Generous relief is being given, and such statements as the following, made at a public dinner in Newcastle the other night, should be widely known, as tending to cheer the public mind and lead to courage among the struggling masses who suffer from the depression:—

"The Mayor said he did not take a gloomy view of the position. There were some very pleasing signs in the present of a better state of things to come in the coal trade. There never was such a large output as at the present moment, but the prices were depressed in the iron trade. There were also evidences of a better demand setting in. Another gratifying fact was that whereas a short time ago there were no fewer than 104 steamers in the Tyne, which, taken at £20,000 each, represented a capital of more than two millions sterling absolutely valueless and bringing in no return, that number was being week by week reduced, the number now being fifty, showing that the trade of the world had become more active. He was told by a shipbuilder on Friday that he had got an order for two large ships, a thing which he had not had for months before. The increased demand for money, as shown by the higher Bank rate, indicated a very healthy condition of things. It showed that the channels of trade were opening out, and that there was more demand for proper and legitimate investments."

The amount of patience, fortitude, and endurance shown by many of the industrial classes under circumstances of a trying and distressing kind is greatly to their credit, and furnishes a strong claim on public sympathy and aid. Mr. Benjamin C. Brown, of the firm of Messrs. R. and W. Hawthorn, engine manufacturers, speaking at the same time and place in Newcastle, said, in reference to the unemployed workmen in that town:—

"From personal observation he was assured that the present distress was real. He had visited many of the homes. If they wanted to see the Newcastle working men and women at their best they should see them in adversity, for it was then they showed how great was their unselfishness and their independence in the best sense of the word."

The same statement applies to thousands in similar circumstances in other great centres of industry.

The advance of the Gospel in Japan is one of the most remarkable facts in the missionary records of modern times. Striking testimony to this is borne by Dr. Hepburn, of the Presbyterian Mission, who is translating the Old Testament into Japanese, and who, during the ten years of his residence in the country, has built up a self-supporting native church which has just elected a pastor of its own, relieving him of the work of preaching. He says:—

"Fifteen or twenty years hence I doubt whether a foreign missionary will be needed in this country. We have already a synod, three presbyteries, twenty-nine ardent native ministers, one hundred and seventeen young men in our colleges, and a thousand church members and Sabbath-scholars. And I have lived to see all this! Japan is merging rapidly from heathenism; it can never go back. If all the foreign missionaries were expelled to-morrow, the work would be carried on by natives."

The Shah of Persia and his Court have determined, it appears, to resist and prevent the spread of European influences in their land. Persian youths are no longer to be sent to Europe for training, as has frequently been the case hitherto. A College has been started at Teheran, where all branches of education are to be taught, for the express purpose of preventing the resort of Persian students to Western Universities. The construction of railways is also forbidden, not one existing in the country, and that simply to prevent the spread of Western civilisation. It is not to be wondered at that most recent accounts of the country speak of the general mismanagement of public affairs, and of the corruption of official systems. Reforms must come, and, for the sake of the people, the sooner the better.

The corruption of municipal officials is so general a grievance, and one so prolific of evil, that it demands every possible endeavour to provide a remedy. A correspondent of the *Pall Mall Gazette* contributes some useful information upon the subject in a recent issue. He says:—

"Bad masters make bad servants. It is the corruption among the municipal bodies themselves that creates the mischief. Few taxpayers realise the fact that an honest and zealous official is often necessarily an unpopular one. His tenure of office is very fragile, and sooner or later, unless personally very powerful, he is removed. His position is much more difficult than that of a cook or butler, buyer or clerk. Their employers profit by their honesty, but the nominal employers of the official in many cases profit by his corruption. Officials determined to be honest and to make others act honestly always have enemies, and often fail to do the good they would. 'Why should we be dictated to by an official?' say the independent members. If he would follow his board, and not try to control the pettiness, corruption, and ignorance which display themselves in the conduct of a majority or a powerful minority of the members, if he would be satisfied with being too conscientious to accept a 'tip' himself and not meddle with those who do not see as he sees—in short, if he would float with the stream, and not be always trying to obstruct it, certain members of his board, and those the most noisy, and perhaps the most popular, would vie with each other in sounding his praises."

The reform of municipal bodies themselves is essential to that of their official representatives and agents. A simplification of the system of local government, and an impartial and determined action on the part of ratepayers in reference to the election of local authorities, is a necessity. Political proclivities of one kind or another ought not to rule in these spheres, nor should too rigid ideas of economy be entertained: what is best for all parties, most tending to righteous dealing with local affairs, should be the one object kept in view. The writer quoted above speaks truly when he says:—

"House agents, house jobbers, house farmers and builders, are always well represented on London boards, as well as provincial ones, and they know that as a rule the less an officer is paid the less he is likely to do, and the so-called 'economists' are in sympathy with this class of representative, so that in many a case the medical officer of health, the house jobber, and the 'economist' are alike contented, and the misery and poverty of those who cannot help themselves are perpetuated. Corrupt representatives are most agreeably served by corrupt or incompetent officials, or officials whose time is otherwise engaged. Such officials appear to cost the ratepayers less money, and any man may easily be elected to a seat on a public board upon a cry of non-expenditure."

The Early Closing Association is already astir to promote the securing of four days' holiday to all shop assistants at Christmas. The secretary writes to the various daily journals, urging that as only a few hours on the Saturday morning stand between closing on Christmas Eve (Wednesday) until Monday, it might easily be arranged. This was done on a large scale in 1879, when Christmas Day also fell on a Thursday, and many large employers have already signified their intention to do it this year. To a large number of deserving and hard-worked assistants such a holiday would prove a great boon, and it is to be hoped employers generally may see their way clear to arrange for it.

Rev. Archibald G. Brown, 22, Bow-road, E., writes to us as follows:—

"The distress amongst the people now is terrible. One of my missionaries has just come in to say that the bread tickets for the week have all gone in one day. My heart aches enough to break at the misery I see. I do trust your readers will not forget us in this time of want. Tea, bread, coals, and blankets are our great need."

Frequent reports have lately appeared in the daily papers of prize-fights in various places. One is described by the *Daily Chronicle* as "the best organised and gamely contested prize-fight which has been brought off for some time." After twenty-four rounds one of the combatants "seemed quite exhausted;" but after "seven more rounds, making thirty-one in all, a draw was agreed to," and the stakes "increased to £25 a-side, the men to fight again in three weeks." In another case, one of the combatants "would have been in better form, but had only just been released from a term of imprisonment." In almost every case we read, "there was no interruption by the police." Surely if the representatives of the Press can become acquainted with these events the police ought to be able to prevent them. It is humiliating enough to know that such barbarism still exists in a Christian land, but it is disgraceful that respectable journals should give it encouragement by inserting favourable reports of such proceedings, and making heroes of men who are defiantly breaking the law. It is high time, too, that the police should make earnest endeavours to stop these acts of brutality, and bring the offenders to justice.

We would remind London readers that Rev. Dr. Monro Gibson resumes his interesting lectures on "Ecclesiastes," at 186, Aldersgate-street, City, next Monday evening, at 8 p.m. All are heartily welcome.

Rev. E. Payson Hammond will give a brief address at the Central Noon Prayer-meeting, 186, Aldersgate-street, every day this week up to and including Friday.

The singleness of eye, and high-toned moral principle which characterised the late Mr. Edward Miall, M.P., secured for him the respect and esteem even of those who differed entirely from his political and ecclesiastical views. The public will therefore receive with satisfaction the memoir of him written by his son Mr. Arthur Miall, and just published by Messrs. Macmillan. He was so long and so prominently connected with a particular school of politicians that the history of the five decades from 1831 to 1881 must necessarily make frequent mention of his name. Many lessons of practical value may be learned from a consideration of Mr. Miall's honourable and honoured career.

As a further mark of the wide-spread increase of interest in the work of evangelisation at home and abroad, it may be noted that a course of lectures on Missions has been arranged to be delivered during the weeks of Advent in Westminster Abbey. On four successive Mondays, from December 1, addresses will be given, on East London Missions, by the Bishop of Bedford; on church work among soldiers, by the Rev. J. C. Edghill, chaplain to the forces at Portsmouth; on a public school Mission, by the Rev. E. Noel Smith; and Central African Missions, by the Rev. Chauncey Maples, of the Universities Mission. It is both timely and wise thus to employ the season which reminds men of the approach of the Lord Jesus Christ. Second Advent truth is never more scripturally dealt with than when it is employed to quicken zeal and stimulate holiness.

The subject to be treated on by the Rev. E. Noel Smith is of deep and vital interest. Our public schools furnish a field for Mission work of a suitable kind, of vast importance, and great promise as to good results. Boys of school age, and placed at school, are too little remembered in relation to the things of Christ. It is supposed by many that they are out of the reach of Christian influence such as is exerted over adults, or children of tender years. But the frankness and eagerness of spirit which characterise the youthful mind form a valuable vantage ground for efforts put forth in the Saviour's name, with a view to winning them over to his side.

One of the strongest and most successful points in the system of church government inaugurated by that prince of organisers, John Wesley, was his employment of individual talents, great or small, in the work of Christ. His ruling principle was that every convert should seek to promote the conversion of others. In addressing a large assembly at Nottingham last week, Mr. S. Morley, M.P., said that he knew of no better method of reaching the careless and neglected multitudes outside the churches than to increase, on the part of church members, the feeling of responsibility in this respect; and urged the necessity for following Wesley's example in giving to every convert some special work to do, by which he should give practical evidence of the change that had taken place in his life.

The sense of personal responsibility greatly needs to be quickened among those who form the membership of the churches; until that is done the work of God at home cannot prosper as we desire it should. The greatest obstacle to progress is found not so much in the indifference and apathy of the masses as the lukewarmness and unconcern of the great bulk of religious professors. How is this to be remedied? The Word of Truth, which is sharper than any two-edged sword, deals trenchantly and closely with this evil. Pastors of churches do wisely to call special attention to such teaching as is found in the Epistles of Christ to the Churches of Asia. For laggard and loitering souls no better teaching can be found than that given in those solemn and practical appeals.

In a recent letter Mr. Moody writes:—

"I am now trying to stir up the Church to active work by holding a Convention of three days in a place. Remember me to all my old friends, and tell them I think of them often, and often long to see them. I am in hopes I will see them at Northfield in good numbers next August, if all is well."

A step in advance in reference to unity of action between Church and Dissent has been taken by the Bishop of Manchester. He has adopted the view that a chapel built on unconsecrated ground in cemeteries is available for use by both parties, and so has just consecrated the Church of England portion of two new cemeteries, where one chapel only exists for use by all denominations. Anything that tends to prevent division of feeling in relation to death and the grave is to be hailed with satisfaction, and tends to bring about closer harmony in life. The enlightened policy of Dr. Fraser will, it is to be hoped, spread widely, and lead to the solution of what is, in many places, a vexed and difficult question.

Mr. Justice Hawkins has just rendered good service to the cause of humanity by his outspoken words in reference to the conduct of certain magistrates in Sussex. The Society for the Prevention of Cruelty to Animals prosecuted a man for trapping a number of sparrows and sending them in a bag to Pulborough, where they were to be used for the purpose of a starling and sparrow match. The magistrates dismissed the case, on the ground that after the birds were caught they were no longer wild birds coming under the Act, but tame. The Society properly carried the case to a higher court, and Her Majesty's Judges have directed the magistrates to re-try the case, and see that a sentence is passed worthy of the barbarity practised. Country gentlemen who uphold habits of cruelty to animals for the sake of sport are worthy of severest censure and rebuke.

A Prize Competition in Bible study has been started by the Young Women's Christian Association. Particulars may be learned from the pages of *Our Own Gazette* (*S. W. Partridge & Co.*). Prizes are offered by Lord Shaftesbury, Lord Kinnaird, Lord Polwarth, and others, for the best selection of passages bearing upon prophetic subjects. The competition will be open to all lady Bible students, and members of Bible classes in town or country. Specially prepared charts are to be used, on which the texts are to be inscribed, the leading topics being the return and restoration of the Jews, and the millennial reign of Christ. Mr. S. Morley, M.P., and Mr. George Williams, have offered special prizes to Young Women's Bible Classes in London, with a view to their special encouragement. It cannot but be productive of good for the minds of the young to be thus turned to these momentous themes.

We commend the article on George Smith, the philanthropist, to the sympathetic attention of our readers. It is better to do justly by a good man while he lives, than to build a monument to him when he is dead.

The Law Journal comments with satisfaction upon the fact that Prince Albert Victor, the eldest son of the Prince of Wales, is about to enter the Middle Temple as a student-at-law. It is a rare occurrence for a royal prince to occupy such a position, and it will doubtless tend to popularise the Inns of Courts as educational institutions. It is also suggested that it may help on the establishment of a Legal University, a step the Lord Chancellor has long desired to see taken.

In view of a possible visitation of cholera in our own land, precautions are being, and ought to be generally, taken, with a view to check and lessen its course. The Ragged School Union has sent out a circular urging the adoption of preventive and precautionary means in connection with its affiliated schools and mission premises. Sanitary rules are furnished, and pecuniary aid offered where means are not adequate to carry out the necessary arrangements. The importance of greater attention to cleanliness and fresh air cannot be too earnestly impressed on the many occupants of dwellings in crowded areas, who come under the influence of district visitors, teachers, or other workers.

The Temperance cause in New Zealand, according to the testimony of Mr. Thomas Spurgeon, is in a very progressive and flourishing condition. In a lecture given at the Metropolitan Tabernacle last week he said:—

"Notwithstanding much drunkenness in Auckland, there is strong reason, looking below the surface, as ministers are often able to do, to believe that temperance principles are making great progress in that distant land. I am glad to say that at picnics, which are very numerous, and on all festive occasions, the Christian people of that place adhere strictly to temperance and teetotal principles. The rising generation take kindly to water as a beverage. Most ministers and Church officers in Auckland are total abstainers. They are privileged with local option and Sunday closing, and at the last election every ward in the city, save one, returned temperance candidates."

Referring to the Maoris, Mr. Spurgeon testified to the great hold total abstinence principles have upon them, large numbers of them being teetotalers. A shameful fact, and one calling for serious condemnation is, that English visitors, who employ the natives in various ways, persistently offer them strong drink, and so hinder a work which is of the greatest value to native interests. Mr. Spurgeon leaves England in about a fortnight for the scene of his labours in Auckland, where we trust he may find great success awaiting him in the Saviour's service, in connection with his new tabernacle.

PENPONDS MISSION ROOM.—For years I entreated the Lord that the children of Penponds might never be educated without Bible teaching. There seemed no way out of the difficulty, as I had no place large enough to hold a school in to meet the Government requirements. Just at the right time the Lord answered my cry by giving me this Mission-room, which many of your readers helped me to build. This room I have used in the evenings for evangelistic meetings, and during the day for a school, teaching in it myself all day for several years, that the children might be brought up in the fear and love of the Lord. It has been wonderfully blessed and prospered, and has become self-supporting, and is now so large that I am compelled to build an additional room at the expense of over £150. Towards this sum £30 has already been given. Any donations to this good work will be thankfully received by me.

Camborne, Cornwall. Julia Frances Butlin.

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THE CRY OF THE CHILDREN.

By T. J. BARNARDO, F.R.C.S.E.

Extracts from a recent Address reported in "Night and Day," for November.

WHO has not heard of "The Bitter Cry of the Outcast Poor"? Doubtless many here have read and been deeply touched by that book. Indeed, I pity the man who calls himself a Christian who can read that little pamphlet without feeling his heart moved almost to breaking with tenderest sympathy for the classes described there.

But there is a deeper depth still. Do you ask, how can that be? I will make my meaning clear; the houses and alleys and rookeries, where the wretched people who are depicted in its graphic story live, can be visited and described, even by the author of that book; but those to whom I refer are beyond the reach of any visitor, for they are the vast multitudes of poor children who with their parents have no home, and who have never known one, who either find a shelter for a night or two in a lodging-house or casual ward, or have to lie down for the night in the parks, in the street, or in the doorways of fetid, pestiferous house, in the lowest courts and alleys. Only imagine the sufferings, the degradation of those unfortunate men, women and children who have passed *years* of such a life.

Come with me to our own Home where in Stepney we receive and shelter homeless children, who every day and night seek our doors. Stand by me for a moment. I am writing in an inner room, and there comes a tap at the door, and one of my helpers calls me earnestly: "You must come out." I go out, and there I see in the large receiving-room a woman standing with three children. The woman—it does not require many words to describe who and what she is—her life appears to be that of a tramp. Her whole appearance is wretched in the extreme. Look at the three children—all girls. They are clothed in rags; neither shoes nor stockings on their feet; the head of one only is covered, the other two are not. But the worst of it is that it is intolerable even to stand near them; the dreadful odour arising from their neglected condition makes it hardly possible to maintain conversation with them.

But I have a few brief words with the mother. What is their story? That woman and her husband for fourteen years lived together as man and wife, and *never for one week had they had a roof of their own over their heads.* That is the absolute *truth.* The father is now dead. The children were all born in the workhouse, which the mother left as soon after their birth as she was able to continue the same wretched wandering life. Thus they had never known what "home" was, even of the poorest or most squalid sort. These are the "outcast" poor, if you will.

Now, look again at these girls. I am glad to see so many ladies present, and I would earnestly beseech them to think over the probable future which lies before these girls if not rescued at once. One of the children is, I should judge, thirteen years of age; another is seven, and a third is five. What have they been doing recently? They have wandered about without a home; they have slept at night in the parks, except on one or two occasions, when people had pitied and given them pence, and then they have gone into common lodging-houses, and rested their weary bodies till morning came. Thus these girls have, with their parents, not only been exposed to the cruelest deprivations when in the streets, but even in the shelter they sought ran greater risks, being brought into contact with men and women of the vilest life, and of the worst character. The very last lodging-house they were in, an awful den, was under the shadow of a church, the minister of which is a man of God whose voice you have often heard in this place. But now their case had become desperate. The woman said the children were half-starved; she herself was footsore; they had no place to rest in of late, and had spent last night walking about.

What was to be done? Her desperate question was: "Will you take them in or not?" Well, we consented; yes, we took them in at once, and we inquired into their case afterwards, feeling that if we let them go, even for an hour, these three poor waifs might slip through our hands and be lost to us. And, let me add, that it very frequently will not do to inquire first, and to keep cases out while we inquire, and visit, and question. All that process is of course urgently needful and must be done, and in the majority of cases should be done, *before* the reception of the applicants, but there are exceptional cases of peculiar urgency when prompt, immediate measures will alone save a life, and this seemed such an one.

Language fails me to describe the experiences through which we found these poor children had passed. Talk about the heathen! Could their condition be worse? What did they know? They had never read one word—they could not read one word of the Bible; they had never even heard its words read; they had never sung a hymn; they had never knelt in prayer—absolutely never bowed their heads in prayer. But they had learnt much else, fatal knowledge, that if not quickly plucked out by the roots, would produce an awful harvest. I ask any of you here to tell me what hope on God's earth was there of saving such children from the most terrible fate if they continued in that condition.

I put it to you, and I hope you will continue to put it to yourselves, as one of the mysterious problems of our complex life which demands a solution at our hands, What crime or fault had these poor children committed that they should have been for so long abandoned thus by society and by Christ's Church? Can you think on their misery unmoved? Yet what had these children done? They were guilty of no fault worthy of such a fate; yet they had been so utterly neglected, so certainly left to perish, or to grow up viciously, that it might be said of them, "No man careth for their soul." They doubtless reaped in bitterness the results of their parents' faults; but surely they ought to have been laid hold of before.

Well, through God's grace we were able to take them in without delay; and they were sent right away down to our sweet Village Home in the country, and there, under influence of what I cannot help calling a Christian Home Mission in the highest sense of the term, under the power, too, of teaching conveyed not in words only, but illustrated by the lives of those who love Christ, and for Christ's sake are prepared to love his little ones,—there they felt, for the first time, the gentle influences of a pure and a peaceful home. That such work is not without trial or disappointment I need hardly say; but it has also its blessed and cheering side. See what has come of this one case so far. If some of you had been down last Sunday in the Village Home, where my dear friend who presides over that institution was ministering to his young flock, and had looked out for these three children, where would they have been found, and what doing? See if you can recognise their once gaunt, famished faces, and their wolfish, hungry eyes, in any members of that childish congregation. See if you can even pick them out of that group of neat-looking, happy little girls, standing with a company of others in the children's service, and singing some such sweet hymn as this:

"Around the throne of God in heaven
Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band."

Ah, no indeed you cannot, for already the dear home life has worked mighty changes, so much so, indeed, that if even the three were pointed out to you, you would hardly believe *they* could ever have been such as I have here described.

Go out to the heathen with Christ's love in your hearts, and speak his Word there. Yes, go forth to China and live and speak for Jesus there; and may the Divine blessing be on all his servants thus going forth! But let none of us for one moment forget that at our door—not 1000 miles away, but at our very door—are the heathen also; those poor perishing neglected little ones for whom Christ died, and whom He has given as a sacred charge to his Church. Yes, thousands of neglected children in this great city lie at our very doors, and their sad voices go up in a piteous and "exceeding bitter cry" to our God and Father. Shall we not heed that cry, and shall not our arms be swift to deliver and strong to save?

"But these others—children small,
Spilt like blots about the City,
Quay, and street, and palace wall—
Take them up into your pity!"

18, *Stepney Causeway, London, E.*

MISSION WORK IN CAPE TOWN.

DEAR SIR,—Soon after my last letter was written, telling you of the needs of English working-men and others in this town, a building came into our hands which will meet all the requirements of the work we wish to extend. The situation could not be better, in a crowded neighbourhood of English-speaking working people. Last Sunday evening many were drawn to the Gospel meeting. They seemed loth to go away; wistful, earnest faces, ebony and brown negresses, with neat white handkerchiefs pinned round their heads, barefooted Malay lads, English mechanics, and our own contingent of red-coats from the Soldiers' Home.

There are numbers of souls to be gathered in, and we must prepare for the blessing. Who will come to the help of the Lord? Who will share in the precious spoil? The Mission building is for sale; we can secure it for something under £500. As much again would put another storey on it, and provide reading and coffee rooms for our poor working men who are being ruined by the public-houses and gambling places in the town. We know not how to reach them, as there is not a single coffee-room in the town to which to invite them. We preach the Gospel and Temperance to them, and are forced to leave them in the midst of their temptations and wretched surroundings. Think of the pain and the shame of passing in the street a young man, the face plainly saying "not very long from home," bare-headed, bare-footed, on the verge of delirium tremens—sport for a black crowd—not much of a crowd, for the sight, alas! is common. Can we not save them?

We have been cheered and helped by a short visit from Mr. Henry Maynard, of Wimbledon, and his addresses at the Soldiers' Home, at the afternoon gatherings of ladies chiefly, were much enjoyed. He also addressed some of the soldiers on their return from the Natal frontier at a tea, to which a large number came. Mr. Maynard will kindly give any information which may be desired regarding the work. Any help towards the purchase of the mission building, or towards the current expenses of the present home, and of the Sailors' Rest, should be sent to Miss. A. Gurney, 12, Camden-hill-road, Gipsy-hill, S.E., Hon. Sec.

Yours very truly,
M. S. Osborne.

The Soldiers' Home, Cape Town, Oct. 29.

WEST-END WORKERS IN THE EAST-END.—Now that the East London Church Mission is over many of the workers may wish they could keep some link between themselves and the districts where they have worked, and yet are unable to spare time or travelling expenses for constant intercourse. Could not the Temperance Societies in the East-end supply this link? Our children's Bands of Hope would only take one afternoon weekly or fortnightly, and are much needing workers. In some parishes there is no such organisation commenced because no one has offered to commence it, and in others where the work is already established the numbers in attendance would be doubled if the staff of good workers were enlarged. The Parent Society would gladly aid any fresh work contemplated in this direction.—Yours faithfully,

S. Ursula Gardner,
Org. Sec. Juvenile Work C.E.T.S.

17, *Addison-gardens, Kensington, W.*

YOUNG WOMEN AT KING'S CROSS.

THE friends and members of the King's Cross Branch of the Y.W.C.A. met, by invitation of Miss Morley and the Committee, to celebrate their eighth anniversary on Wednesday afternoon, Nov. 19. Mr. SAMUEL MORLEY, M.P., took the chair.

An interesting sketch of the work carried on at the institute was given by Miss MALDEN, the resident superintendent. During the two years it has been open nearly 200 members have been gathered in. Many have left this locality, but a correspondence is maintained with most of them. The various Gospel and prayer-meetings have been well attended. Many strangers have been brought in and have heard the good news of salvation, and a large number have told of blessed results. There is also regular and systematic visitation of the sick and absent members.

Mr. MORLEY referred to the Royal Commission on the Dwellings of the Poor, of which he was a member, as bringing out the appalling need of the poor of London; and especially of the girls brought up in such homes and turned adrift in London to earn their livelihood. These were, he supposed, invited to take advantage of such institutes as this. We men must stand by such work. It is a disgrace to the Christian public that such a valuable work as that carried on here should ever languish for want of funds. It is absolutely frightful to hear of the manner in which so many people live now, and this renders it necessary that such true Homes as these should be provided in every district. My heart is very full of the subject. I am persuaded that this Institute is doing a noble work, and those who labour in it should not be allowed to suffer pecuniary anxiety.

Mr. T. A. DENNY said that perhaps one of the most appalling problems of the present day is the low wages paid for female labour. He knew cases where a woman working at home and providing her own needle and thread could only make two shillings for sixteen hours' labour.

Rev. W. SMITH warmly commended the work of the Association, as also did Rev. C. B. SAWDAY. The latter said he had watched the work of the Percy Institute for the last two years. Only last Sunday evening groups of workers went out and asked permission to hold short services in some of the rooms whose inmates never attend a place of worship. In five houses a short meeting was held, and some of the hearers were moved to tears made by the earnest appeals of these Y.W.C.A. members.

Hon. A. KINNAIRD specially referred to the need of funds. The Percy Institute, costing only £200 a year, was dependent on the central fund, and they greatly desired to see friends in the neighbourhood supporting it.

Rev. Dr. DYKES spoke of the vast increase of female labour, which had come on the public so rapidly that little or nothing had been done to protect the thousands of girls who flock to town to seek employment. It was a disgrace to the Church that while so much had been done for young men the young women had been so neglected.

The CHAIRMAN promised to give £150 towards extending the premises, and he urgently pressed on the workers to go forward without delay.

Some of the friends remained for the evening meeting, which was extremely interesting; the room was filled with eager, happy faces, the young women hurrying in after their day's toil was over, to celebrate the happy anniversary. Addresses were given by various ladies during the evening. One of the special features of the work carried on at the Percy Institute is the quiet, continuous flow of spiritual blessing that has followed the classes and meetings held within its walls.

CRIPPLED BOYS' HOME, KENSINGTON.—The sum of two hundred guineas has been voted as a donation to this institution by the Court of Common Council of the City of London.

CLAPTON PARK THEATRE.—Professor André's Alpine Choir gave a Service of Sacred Song at this Theatre on Sunday last, on which occasion the building was crowded to its utmost capacity.

THE GOSPEL IN CONVICT PRISONS.

SIR,—Will you allow me the opportunity of calling the attention of the public to the very serious neglect of prisoners in the convict establishments of this country, in respect of matters affecting the salvation of the soul? I was unfortunately an inmate of one of these large prisons for some years, and although a large and expensive religious and educational staff is kept up at the expense of the nation, I can testify that, for a period of at least five years, no good was effected, and no religious influences roused. On the contrary, the very mode of executing the ministerial office was so repulsive to the prison inmates, that the very entrance of the Chaplain into the chapel to commence the service, or into a hospital ward to read the prayers to the sick, was the signal for oaths and imprecations and obscene expressions, and these, of course, quite unfitted the minds of the seriously inclined minority for the reception of the Word preached.

On several occasions I expostulated with a Scripture reader on the haste, the indecent haste, and irreverent manner of conducting the various services of the Church, and he told me distinctly that he believed that the discipline authorities would be quite satisfied not to have any religious service whatever. Certain it is that ten minutes is the strictly limited time every day, and three-quarters of an hour every Sunday, for Divine service.

A prison is, or should be, a reformatory. Why not begin to interest the men with matters affecting their immortal souls? Why is it that the reading of one of Mr. Moody's sermons in the hospital, or the singing of one or two of Mr. Sankey's hymns, should do more good than all the regulation lumber? I have seen men in tears while singing Sankey's hymns in prison.

There are hundreds of men capable and desirous to receive Christ and to welcome Him, and to be his now and for evermore; but the mode of service and the style of men selected as chaplains is all against this. They may be gentlemen—perhaps graduates—but in one important instance I know the Chaplain is only what is called a *literati*, and his theology is so bad that he makes himself laughed at by his attempts to explain the deep mysteries of Daniel and Revelation, instead of preaching as Mr. Moody does, to the heart.

Oh, pray help these poor wanderers; do try to procure for them an evangelist who will teach them of the love of a Father, of the blood of a Mediator, and the sanctifying influence of a Holy Spirit, to guide them into all truth.

I trust you will not refuse to insert this appeal from one of themselves, but help them by ventilating the subject.—Yours respectfully,

AN EX-PRISONER.

[Evidently our correspondent's description must not be taken to have a universal application. There are chaplains who are devoted servants of Christ and wise winners of souls; we fear there are also those who answer to the description given above.—ED.]

MR. S. MORLEY ON "REACHING THE MASSES."—Mr. S. Morley, M.P., addressed a gathering at Nottingham last week, and threw out suggestions for reaching the masses of the people by the religious bodies. It has been his privilege to be a member of the Commission to inquire into the housing of the poor, and the extent of the information which had reached that Commission as to the physical and moral conditions under which thousands of people in London were living would appal this meeting. Those people must be reached somehow, and he knew of no better method than increasing in their churches a strong impression of the necessity of following to some extent the example of John Wesley, who gave to every convert to Methodism some special work to do, by which he or she should give practical evidence of the change that had taken place in his or her life. He did not believe in dogmatism, but in kindly, gentle advice and practical sympathy. He could not help alluding to the drinking habits of the people as one of the greatest hindrances to the spread of religion, and he hoped the day would soon come when every one of their ministers would be a total abstainer.

THE CRY FOR CHRIST.

A CRY goes up 'neath the stars of God
From a multitude treading the downward road,
Night by night as the gin palace fills,
Where thousands dream they can drown their ills;
Night by night as the ghastly throng
Of young immortals, all sold to wrong,
Sold to misery, shame and sin,
Pass in and out, pass out and in.
What is the outcast's bitter cry?
What is the sound that ascends on high?
'Tis a wail of lost souls, to hell's brink enticed,
'Tis a cry for the Gospel, a cry for Christ.

Brothers in Christ, who wait and pray
For the golden dawn of millennial day,
Work for it! Forth to the war with sin!
Go seek to gather those outcasts in.
Sisters in Christ, will *ye* shrink from the touch
Of the sin-degraded, or care for such,
As Christ the Lord? Ah! their shame and pain
On your womanhood is a deadly stain.
Help to remove it by love, by prayer,
Oh! make the outcast your *special* care. [bands
Seek his strength, who commanded to loose the
From the grave-bound Lazarus' feet and hands.

Do you answer, "These sinners will not hear,
They are dead to hope, or shame, or fear;
Vain 'tis to seek them, to strive, or plead,
Within their breasts is no sense of need;
The ribald oath, and the brutal jest,
Will meet our efforts the most and best"?
Oh! brothers, sisters, the heart's dumb ache,
The thirst that no draughts of sin can slake,
Are theirs. Believe, 'tis a bitter cry [high.
For the Water of Life, for the Light from on
Their need is urgent, 'tis unsufficed, [Christ.
Go, give them the Gospel, go, point them to

LAURA L. MCL. BACKLER.

MRS. AMANDA SMITH.

A LETTER, dated Oct. 21, has been received from Mrs. Amanda Smith by Mrs. Davies Foxrock, co. Dublin; the following extracts will be read with interest:—

"I am thankful to say that I have been tolerably well now for the last three months, only slight attacks of chills and fever. At times I have been working very hard. We have just closed a very successful camp meeting, commencing Sep. 3, and continuing ten days. The Lord was with his people in the tented forest of palm-trees, a beautiful spot. The power of the Lord was mightily displayed, and many dear souls were brought out of darkness into light. The Lord answered prayer in a most wonderful manner. 'Praise God from whom all blessings flow.'

"I feel that the appointment of Bishop Wm. Taylor to Africa is of God, and there are signs of a better day dawning for dark Africa—for this republic, at least. Bishop Taylor refuses any salary from the American Mission Board, and supports himself; that of itself will be a blessing to the people of this country. His whole heart is filled with love for the poor natives, and he is willing to make every sacrifice for their help and salvation.

"I shall be careful to use the money you sent me in the fear of God, and with a single eye to his glory. I am staying with a very kind family. God is so good and faithful; it is wonderful how my little needs are supplied. Please thank all the dear friends who gave the £20. May God give them of his richest blessing, and multiply their seed sown.

"*Greenville, Sinoe co., Liberia.*"

Mrs. Davies is still willing to take charge of further subscriptions, or of useful articles, books, &c., to fill a large box for Mrs. Amanda Smith.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 7, Rev. iv. 1—11; Dec. 8, Rev. v. 1—14; Dec. 9, Rev. vi. 1—17; Dec. 10, Rev. vii. 9—17; Dec. 11, Rev. xix. 6—16; Dec. 12, Rev. xx. 1—15; Dec. 13, Rev. xxi. 1—14.

CONTINENTAL AND FOREIGN NOTES.

Cannes.—A Home for female servants out of place has been opened here.

The new President of the American Bible Society is the Secretary of State, Mr. Frelinghuysen. His uncle, the Hon. Theodore Frelinghuysen, held it for many years.

Working Class Thrift in New South Wales.—During 1883, the number of deposits in the Post-office Savings Banks was 147,627, representing £922,803. This is exclusive of the large sums deposited in other Savings Banks, or invested in Land or Building Societies.

Hamburg.—A good Christian work going on in this city. Fourteen Y.M.C.A.'s are under the care of the City Mission. Baron Von Oertzen has a prayer-meeting in his house weekly for the outpouring of Divine power upon all the churches and people, and Missions everywhere.

The Boston Pastors, says the *New York Evangelist*, are settling down to hard and persistent work with a zeal quickened by the recent associational meetings and the Moody gatherings. The same result will doubtless follow the meetings now under way in New York State, and to be held as far west as Detroit, by Messrs. Moody and Sankey.

Berlin.—Christian work in this city, says a visitor, is steadily progressing. There are meetings at the Y.M.C.A. every night, and the Gospel preached in many parts of the city. A new Y.M.C.A. is in course of formation at Hamburg. Mr. F. Schlümbeck and Baron Von Roth Risch are there. There are two training institutes for missionaries in the city.

Recent letters received from a seaman on H.M. ship *Opal*, on the West Coast of Africa, speak of a work of grace having sprung up amongst the men. There are about 250 on board the vessel, which is on a four years' station duty. The writer says: "We have one man in the ship who was one of the worst of characters, but now he will stand up bravely for Christ. We often have to make a stand on the forecastle. We have our little Bible-class. Most of the mariners are total abstainers."

Japan.—At the close of last year a young Japanese Christian was imprisoned at Tokio, for having too freely expressed his liberal opinions. In the prison he explained the Gospel, especially to one man, who became a Christian and was most eager for further instruction. Other prisoners gradually gathered round him until the young Hara had a congregation of 300, to whom he preached salvation through Jesus Christ. On being liberated Hara brought to the knowledge of the authorities the miserable condition of the prisoners, which ended by his being appointed Governor of a new prison with full liberty to teach and practise the principles of Christianity.—*Le Chrétien Belge.*

South Africa.—In the unsettled state of affairs in South Africa, it is pleasant to read of a peaceful and joyous holiday fête. A Y.M.C.A. has been formed in Lessonto, at Thaba-Bossion, and at Maboulela. About fifty have joined, the rules requiring a promise to abstain from every bad word and wicked action. August 9 being the 70th anniversary of the birth of M. Keck, one of the missionaries, it was decided that the two branches should meet at Maboulela. In the evening the Christians met around the Lord's table. Next day a meeting was again held, when several of the young men spoke, and many of the heathen desired the prayers of the congregation. Early the next morning they separated, promising each other a similar meeting at Thaba-Bossion next year.—*Journal des Missions.*

The Gibraltar Purity Crusade.—The ten days' purity crusade, conducted by Mr. J. B. Wookey, was brought to a close on November 14, when a crowded audience, principally soldiers, listened attentively to an address on "Immoral Men." Many striking incidents were related, in order to show that those who sow to the flesh reap even in this life a terrible harvest of corruption. A letter of earnest pleading was read from Mrs. Josephine Butler, on behalf of the women of England, and we trust was not read in vain. The Bishop, who presided, said he fully agreed with what the lecturer said about vice being "a necessity," and denounced in no measured terms such a mistaken idea. He expressed his great pleasure at being present, and also his hearty sympathy with the purity work. We are looking prayerfully forward, says a Gibraltar correspondent, to the Temperance Mission of the Rev. J. W. Horsley, M.A., of Clerkenwell, which is to take place here, early in December. A number of purity pledges were taken by soldiers during Mr. Wookey's Mission.—*The Sentinel.*

Tonkin.—The British and Foreigh Bible Society has given 1300 portions of Holy Scripture to the French troops.

Scripture Readers for Highlanders in Egypt.—It is proposed, says the *Inverness Courier*, to send two Army Scripture readers to join the Highland Brigade under Lord Wolseley. As the troops highly appreciate the services of the readers, who, as is well known in the army, devote themselves energetically to their work both in the camp, the field, and in hospital, it is to be hoped that the public will help in meeting the expenses of sending them out. The Army Scripture Readers' Society have no funds applicable to this special purpose, but appeal to all those who take an interest in the comfort of the Highland soldier when employed on a most arduous service. Any subscriptions, large or small, will be gratefully received by Captain Roderick Mackenzie, secretary of the Society, 5, St. Andrew-square Edinburgh.

EVANGELISTIC NOTES.

Sandown, Isle of Wight.—Mrs. W. E. Legg has held a ten days' Mission here in connection with the Y.W.C.A. There has been much to praise God for, in souls brought out of darkness into light, and in the leading of Christians to fuller consecration. A free tea was given one evening in the Town Hall to those who never attend any place of worship. Mrs. Legg gave an evangelistic address after the tea.

Brierley Hill.—I have engaged a large room in the principal street of Brierley-hill for Gospel and Temperance addresses. It is situate in the Black Country, amongst iron workers, miners, and fire-brick makers. George King is conducting evangelistic services, and the Lord is blessing his efforts. We should like him to continue his labours if the Lord's stewards would send us help.

Thomas Whitehouse, Minister.

Hanwell.—Messrs. Mateer and Parker have completed a fortnight's Mission here. The meetings have been well attended, and the power and presence of the Holy Spirit have been felt. Many have turned to the Lord, and the good work continues; a few Christians have re-consecrated themselves to the service of the Lord. The children's services were evidently much blessed of God. Truly it has been a time of refreshing from the presence of the Lord.

Bridlington.—Mr. J. Cleworth, of the Evangelisation Society, commenced a Mission here on Sunday, Nov. 2, and it lasted for three weeks. This is the third that has been held in Bridlington by Mr. Cleworth during the past four years, and each one has been most successful. Two halls were engaged, one in the old town for the first two weeks, and the other on the Quay for the last week. Night after night the people came well. Many were the requests for prayer and praise. The word was with great power, and many souls were blessed and saved. Mr. Cleworth is an able and winning speaker, and his labour will not be in vain. The clergy and ministers took part in the services, and it was a time of refreshing to all.—F. C. B.

Y.M.C.A., Shrewsbury.—A special Gospel Mission for ten days has been conducted here in the Music-hall, by Mr. Henry Thorne. It has been attended with great blessing. We believe scores of young people have turned to the Lord. Some seasons will, we think, never be forgotten for power and solemnity, especially the one when young women were addressed, the subject being "The Perils of a Young Woman." Many hearts were melted, and tears shed and souls saved. One pleasing result of the Mission was seen the day after the Mission closed. The employés in the largest drapery establishment (employing about one hundred hands) invited Mr. Thorne to give them an address in one of their show-rooms, which was very heartily placed at their disposal by the principals.

A WORKING MEN'S CLUB AND INSTITUTE is now being formed in connection with the Royal Victoria Hall and Coffee Tavern. The object of the Club is social and educational recreation, genial intercourse, and pleasant companionship; also to form a centre for Friendly and Building Societies and kindred Institutions, whose good work is too often marred by their connection with the public-house. Gifts of books would be gladly received. I shall be glad to answer any inquiries, and to receive names for membership.

R. W. Bower.

69, *Blackfriars-road, S. E.*

MR. SPENCER WALTON AT WESTON.

A MOST happy mission, conducted by Mr. Spencer Walton, has just closed in the parish of Christchurch, Weston-super-Mare. By the lips of his servant the Lord has fed us day by day with "the finest of the wheat," as we assembled in our Mission-room for Bible readings on "Things Touching the King." Each evening the room has been crowded for an evangelistic service, at which deeply earnest pleadings with those who were unsaved, won many souls for Christ. Several addresses were also given to young people, with blessed results.

Our hearts are very full of praise for what the Lord has done in our midst. Will your readers praise Him with us, and pray for the young converts, and for the Christians who have been led more fully to consecrate themselves and their all to the Lord?

Colin Campbell, Vicar of Christ Church.

OBITUARY.

REV. J. A. ASTON, DEPTFORD.

WE deeply regret to announce the death of Rev. J. A. Aston, the beloved pastor of St. John's Church, Deptford, and formerly of St. Luke's, Cheltenham, which occurred at the Vicarage on Wednesday evening last. The cause of his death was nervous prostration, brought about by excessive devotion to his work. The rev. gentleman had just entered on his fifty-eighth year, and had been nearly thirty years in the ministry. The funeral took place on Monday afternoon at the Brockley Cemetery.

DEAN LAW, GLOUCESTER.

The Dean of Gloucester died on the morning of Tuesday, 25th ult., at the Deanery, Gloucester, in his 87th year. He passed away very quietly, having been unconscious some hours before his death. Dr. Law was appointed to the deanery by Lord Palmerston in 1862. He was very decidedly Evangelical, and his counsel, like that of the late Dean Close, was much sought by members of his party. Of late years the Dean had resided a great deal at Bournemouth. Dean Law's earnest preaching led many to the Cross. But probably his most effective service in the cause of Christ lay in the production of the striking series of tracts, "Christ is All;" in which the Gospel is traced in the narratives and journeyings of the Pentateuch. The short, telling, epigrammatic rendering touched the hearts of many of those into whose hands the tractates fell.

REV. HENRY DOWSON.

The death, in his seventy-third year, is announced, of Rev. Henry Dowson, for many years one of the leading ministers of the Baptist denomination in Yorkshire. He was pastor of the Westgate Church, Bradford, from 1836 to 1866, when he was called to undertake the office of President of the Baptist Theological Institution, founded in the latter year at Bury, Lancashire. This institution was in 1874 removed to a new building in Rusholme, Manchester. Mr. Dowson retired from the presidency in 1878, and has since resided in the north of London. In 1881 he filled the office of President of the Baptist Union of Great Britain and Ireland. He was an eloquent preacher and a sound scholar, and widely esteemed throughout the Baptist Churches of the North of England. His later years were employed in ministering to a congregation gathered under his labours at Crouch Hill, N. Three weeks ago he was knocked down and his ankle injured by a parcel van as he was alighting from an omnibus at King's-cross Station, and the shock he then sustained brought on an illness which terminated fatally.

CONVALESCENT HOME, ST. LEONARD'S-ON-SEA.—Dear Sir,—May I say a few words on behalf of the Home which Miss Heath has tried to form at 2, Springfield-terrace. I have visited her for some time, and can speak most highly of the kind care which she has given to the children placed under her supervision. The house is situated in a healthy part of St. Leonard's. Miss Heath does everything in her power to promote the comfort and happiness of those placed under her care.

A. W. L. Hinton.

26, *Westhill, St. Leonard's-on-Sea.*

GEORGE SMITH, PHILANTHROPIST.

THE world has an odd way of rewarding its benefactors. From the beginning it has been thus. It poisoned Socrates, burned Huss, blinded Galileo, and threw him into the dungeons of the Inquisition; while Columbus was placed in irons, and died a beggar. To-day we do not deal quite so vigorously with our worthies. They are neither expatriated nor put to death, excepting in the case of John Brown and a few too heroic heroes of that stamp. Instead of martyring them, our fashion is to starve them. Every one remembers Carlyle's famous outburst, "Fair day's wages for a fair day's work! Alas! in what corner of this planet, since Adam first awoke on it, was that ever realised?" Carlyle used as illustrations the wages allotted to Milton and Cromwell, but Mr. Froude's fascinating account of the Chelsea sage supplies a more modern instance. Until the appearance of his "Frederick the Great," Mr. Carlyle never received more for his literary labours than £150 per annum, a sum which the London Champion Comique realises without difficulty in a single fortnight. More recent still, and even more to the point, is this case of George Smith, of Coalville. Thirty thousand children, living in the worse than Egyptian bondage of the brickyards, owed their exodus to this modern Moses, twice that number have been rescued from the miserable life on board the canal boats, and as a reward for his unwearying labour and heroic self-sacrifice, George Smith has been left to suffer such absolute privation as to render it necessary to grant him £300 from the Royal Bounty Fund in order to save him from immediate destitution.

The story of the life of this remarkable philanthropist is simple, but inspiring. Himself the son of a poor bricklayer, George Smith was in 1838, at the age of seven, earning his living as one of the little serfs of the brickyard, whose cause he afterwards pleaded with a force which could only come from one who knew by personal experience what a child's life in a brickyard really meant. The work allotted to the children—mere babes, some of four or five years—was to carry the lumps of clay from the heap on the table to where the bricks are made. It was no rare thing to see a little child toiling under the weight of forty pounds of clay, and this was done for thirteen or fourteen hours a day, with occasional night work, by which might be realised the sum of sixpence. As year after year the boy toiled on he earned many a sixpence by walking fourteen miles and carrying a total load of some five tons of clay every night of extra work. These sixpences were spent in books, which were in his rare leisure moments the boy's one great source of amusement and instruction.

The knowledge thus gained, fragmentary though it was, enabled George Smith later on to become the manager of a brickyard in one of the Midland counties. Here he had still daily before his eyes the slaving children, stunted in body and mind, and here it was where his philanthropic work was first begun. The immediate result of his efforts to lighten the load weighing down the young shoulders was that his situation was taken from him. But undaunted by adverse circumstances, he worked on with unswerving persistency and undaunted enthusiasm, trusting to Providence for his bread—which, to do Providence justice, never absolutely failed him; poor, lonely, friendless, only half educated, the penniless enthusiast made his voice ring throughout the country, and, marvel of marvels, succeeded at last in compelling an overworked Legislature to pass no fewer than three Acts of Parliament.

Long years of hard, patient toil—and too often of bitter disappointment—went by before at last, in 1871, the Brickyards Act was passed, and some thirty thousand children were rescued from their cruel drudgery and sent to school. This achievement, however, did not satisfy him; it rather stimulated him to fresh exertions. The nomad children of the canal, many of whom came under George Smith's daily notice, knew of no friend until he took up their cause. This he did with a will, and worked with might and main to relieve them from the atmosphere of brutality and ignorance which fills the 6ft. square cabin of the canal boat. Of the difficulties and obstacles which had to be overcome, few can have any adequate idea. Had George Smith spent his years in the pursuit of some selfish end, he could not have met with greater indifference or a more chilling apathy from many of those who pride themselves on their philanthropy. He found many friends, however, and by dint of persistently writing to the papers, interviewing members, and worrying round everywhere, he succeeded at last, in 1877, in getting the Canal Boats Act passed.

By this measure Parliament afforded to 60,000 canal boat children the opportunity of acquiring an education hitherto entirely out of their reach. It was, however, inadequate, and for another seven years he set to work secure its amendment. The task seemed impossible, especially last year; but, at the close of last session, as the result of another seven years' work, the Canal Boat Act was amended, and the two Acts of Parliament, in reality the Acts of George Smith, are now in force. Meanwhile, in the midst of his exertions for others, the philanthropist had taken no heed for himself and his own family, and their condition was often very distressing. When the amending Act was passed it was hoped that the inspectorship it created might have been conferred on the man who was practically its author, who knew every clause and every word of it by heart, and was better acquainted with the canal population than perhaps any other man in the kingdom. The inspectorship would not only have been some reward for a whole life's work, but it would simply have been giving a suitable post to a most competent man.

But George Smith had no electioneering claims, and in his stead the inspectorship was assigned to another who was at one time the agent of a canal boat owner. This case of appointing the cat to watch the cream, into the obscurity of which proceeding we will not now seek to inquire, was a blow to Mr. Smith, the harder because his third great work of philanthropy, the rescue of the gipsy children, had to be abandoned until again some means of subsistence had been found. George Smith is now a white-haired man; of the £300 granted from the Royal Bounty not much will be left after his debts are paid and his "bits of things" once more brought back to his home. There is no sign that he will obtain suitable employment by which to gain a livelihood; he is too advanced in years, and by his mode of life altogether unfitted to return to manual labour; how, then, is George Smith to be provided for?

Some years ago efforts were made to procure a grant for him from the Civil List, but, sad to say, efforts in George Smith's favour have hitherto been wanting in energy, and the grant was not made. The £300 now granted will be a very godsend, but it will not go far. The question now arises whether a public subscription should not be raised not only to place this remarkable man beyond the reach of monetary anxiety for the rest of his days, but to leave him free to carry out the work no one but himself seems willing to take in hand. The reward of philanthropy such as his should certainly not be literal starvation, and men of his disinterested enthusiasm and capacity for philanthropic work should at least be allowed their rations. Even convicts have as much as that.—*Pall Mall Gazette.*

THE BOARD MEN AT THE CATTLE SHOW.—We are purposing again to give (free of charge) a pint of good, hot soup and one pound of bread each to the advertising board-men and match sellers, &c., who parade our neighbourhood by hundreds during Cattle Show week. Last year, at Sermon-lane Mission Hall, over 1800 pints of soup and 1800 pounds of bread during the week were given to these half-starved creatures. We are quite without funds for the dinners, but we feel we shall not appeal in vain to a Christian public.

GEORGE FULLER, Superintendent.

54, *Liverpool-road, N.*

Requests for Praise and Prayer.

PRAISE.—For blessing on a third Mission held at Bridlington by Mr. Joseph Cleworth, of the Evangelisation Society.

PRAYER.—For blessing on Gospel services in villages near Norwich, by Mr. John Elliott.——That a Sister engaged in Zenana work in India may be a great blessing there.——For the mentally afflicted wife of an aged clergyman, that she may be restored to health and home.——One asks for prayer that he may be entirely delivered from the bondage of sin, and enabled to tell of the love of Jesus.——For a fortnight's Gospel services in Manchester, by Mr. Henry Lakin.——For blessing upon a Y.M.C.A. Mission to be conducted by Mr. Henry Thorne, at Duffield, Derbyshire, Dec. 13 to 22.——That God would keep a young clergyman from being led astray through worldly companionship.——For the conversion of an officer sadly given to drink.——For Gospel services by Mr. Opie Rodway, at Littledean, Gloucestershire.——For a revival of the Lord's work in the island of Alderney.——For the conversion of a brother in a terribly despondent state of mind.

GOSPEL WORK ON THE CONTINENT.

AT the invitation of the Hon. Mr. and Mrs. ARTHUR KINNAIRD, a number of friends assembled at their residence, South Audley-street, on Friday afternoon, to meet a deputation from the Evangelical Society of Geneva, composed of Professor Barde, Mons. Bossi, and Mons. F. Necker. The meeting was presided over by Mr. Kinnaird. After cordially welcoming the friends present, he said he thought it right that while much evangelistic work was being done at home, we should extend our sympathy and help to those on the Continent, who so greatly need it. Spiritual blessing in our own souls is intimately connected with the propagation of truth to others, and those who restrain it are themselves the losers.

The first address was given in French by Mons. F. NICKER. Mons. BOSSI followed, with a statement concerning the Colportage work, which he said is mainly done in France. Their work in France was of great importance, because the selling of their religious books paved the way for the sale of God's Word. Mons. Bossi showed in a lucid manner that the special claims of the Society rested on the fact that Geneva was the head-quarters of Protestant speaking countries on the Continent; that is why it is the object of much hostility from Rome.

The Theological College department was represented by Professor ED. BARDE, who compared their Society to a tree having three branches, viz., the Evangelistic, the Colportage, and the Theological. Confining his remarks to the latter branch, he said the College was necessary for the training of pastors, many of whom become located in France and Belgium, as well as Geneva. The converts produced by Missions like Mr. MacAll's have need of pastors to teach and instruct them. True there are training colleges for ministers in Geneva, but their preaching is cold, and lacking in evangelical fervour. We want to continue and to perpetuate the school of divinity, which was founded by Merle D'Aubigné. We want ministers who are born again, and who can say, "I know in whom I have believed." We have now fifty-two students in our College, but could send out a great many more if we had funds sufficient for training.

Rev. L. B. WHITE, of the Religious Tract Society, urged the claims of the Society, having seen its working when on the Continent. Mr. D. Matheson also hoped the friends present would do all in their power to help on the work.

MISSIONARY TRAINING.—A paper read by Miss Mason, of Kilburn, on "The Preparation and Training of Women for Medical and other Missions," appears at length in the December number of *The House of Rest Monthly.* Copies can be had for a penny each, post free, from Miss Mason, of Cambridge-gardens, Kilburn-park, N.W.

[800]

SIR ANDREW CLARK ON HEALTH, KNOWLEDGE & RELIGION.

THE enterprise of the friends who hold the reins of office at 186, Aldersgate-street, cannot be questioned. If the young men who congregate there are not fully equipped for the great business walks of life, and cheered on as they tread its devious pathways, the fault will not lie with the Secretary and his counsellors. What do we find? We find that for instruction in the leading branches of secular knowledge, capable and earnest-minded men are at the head of the classes. No less capable and earnest evangelists are on hand to exhort and persuade to a personal and practical acceptance of Him who is "the Way, the Truth, and the Life." Of learned doctors there is no lack. Is not a Doctor of Divinity expounding the ancient writings of the converted "sceptic preacher," as recorded in Ecclesiastes? Is not a Doctor of Laws unfolding the teachings of the life and visions of the prophet Daniel? Now, to crown all, we have a Doctor of Medicine, who is a Court Physician, and a Baronet to boot (besides being a student of divinity and law), expatiating in a wonderful way on the threefold constitution of man, and its bearings on the questions of health, knowledge, and religion. If matters go on much farther at this rate, we shall have to change the name of the Aldersgate-street institution to "The City Christian University;" only such a big-souled affair as that will need to find or make for itself a much bigger and handsomer body.

But our main business just now is with Sir Andrew Clark and his views of men and things. Lord Aberdeen, who gracefully presided over the meeting on Monday week, praised the wisdom and courage of the Committee in going to the top of the tree and getting a man so eminent in his profession to address them. Sir Andrew proceeded to justify the eulogium of the noble Earl. Our space would be well occupied with a complete report of the lecture, were it not for the many other demands upon it. We trust, however, that our brief notice may induce many to give a careful perusal to the entire address, as it will be published by the Aldersgate-street Y.M.C.A., and revised, we may add, by the lecturer himself.*

I have chosen this subject, said Sir Andrew, because I hope through the medium of it to convey to you some scraps of useful knowledge, to suggest some fragments of counsel for your guidance in life, to awaken some fresh trains of thought on an important subject, and to furnish you with some arguments for the position of the Christian, that are not in my judgment surpassed in any other natural field of inquiry. Having remarked on the fourfold classification of things known to us—physical, vital, mental, and spiritual, Sir Andrew showed how all these, while related to each other, are yet totally distinct. *Matter* cannot, of itself, grow into *life*—Professor Tyndall himself admits that there is no such thing as spontaneous generation. Neither can life beget *mind*, nor can mind merge itself in *spirit*. The power that joins any two of these primal elements must come from above, not from below. Man alone of all created things possesses all these qualities—life in common with plants, mind in common with animals, and spirit in common with God.

Passing on to detail, Dr. Clark laid down the axioms that the great concern of the body must be health; that of the mind must be knowledge; that of the spirit must be holiness. Health may be defined as a state in which existence in itself is a joy. The conditions of health are obedience to the laws of health. These laws are few and simple. He doubted, however, whether many people really believe that such laws exist, because most of the chronic disorders of the race arise from the flagrant violation of them. He would be charitable enough to believe that in this matter men sinned from ignorance rather than from folly.

First of all, the body, like a fire, must be fed; but there must be temperance in food. Too many coals will smother the fire; excess in food will damage health. Let the food be fresh—no "preserved" foods; they are an abomination. (Rather a discouraging remark, by the way, for some extensive modern industries). Then there must be fluid as well as food, and that also in moderate quantity. Further, the dust and ashes of the fire must be stirred out; for this, nature has provided the functions of the skin, the kidneys, and the bowels. Another essential condition of health is labour, on which point the lecturer said some good things, including the witty remark that when a man retires from active life to take his *ease*, as he imagines, he invariably gets *dis-ease!*

Before quitting the health department of his subject, Sir Andrew dealt very plainly and courageously with two other considerations—the use of alcohol, and personal purity. His remarks on the first will certainly not satisfy everybody, if they satisfy anybody. What he said was, briefly, this: Alcohol is not necessary to health; neither is it, in my opinion, a helper of work physical or intellectual. But there are many weak, ailing folks in this world who think that a little stimulant ministers to their bodily comfort. Others think it *is* an assistance to them in their work. Therefore, while I earnestly advocate Temperance, it has not yet been proved, as I think, that alcohol, taken in "the physiological quantity"—a little with dinner and supper—interferes with the physical, mental, or the spiritual development of man. It may, of course, be argued that even such persons ought to abstain for the sake of example; I leave others to argue that point. At any rate, the less we have to do with alcohol the better. Without a doubt it takes the bloom off the spirit and joy and brightness of life.

We have one difficulty in accepting fully Sir Andrew's teaching on this subject. If he could only assure us that his weak, ailing patients, or his working friends, who think they need the help of a little alcohol, will never overstep the limits of "the physiological quantity," we should not have much occasion to quarrel with him, except that we think as a Christian man he might have made more of the argument from "example." As it is, we fear his words will be twisted into a defence of that which he himself would not defend; but he warned us of that danger, and we cannot fairly hold him responsible for misrepresentation.

On the question of personal purity he uttered a much more certain sound. He strongly condemned secret vice and social immorality. To say, he warmly declared, that these things in any shape or form are a necessity to health, as some have dared to advise, is not only a lie, but a mistaken lie. Then he gave utterance to some weighty words about the vast importance of cultivating self-control in youth, as a priceless factor in the future development and value of life. We trust this part of the lecture will be seriously pondered by all young men, and young women as well.

We must pass over the most interesting considerations of Sir Andrew, with respect to the functions of the mind, as the medium by which the spirit uses the body for the highest and noblest purposes. The argument by which he sought to show that a man can know as really and as much, if not more, about God, as he does about matter, is worthy of special attention. Last of all he came to the question of the spirit, the sole and supreme ruler of the complex man. He strongly contended for the freedom of the will (which is the organ of the spirit), as being an inherent element in the doctrine of human responsibility. It is true that, in a sense, our wills are not free, but that is because of the lack of exercise, by which they become strong, and for the want of which we become the sport of circumstances. Just in proportion as we are loyal to the capacities and powers with which God has endowed us, shall we rise above circumstances, and prove that there is a free will in man, and that it comes from God.

The time had passed so swiftly by, and there had been so much to say that the lecturer had to curtail his story; his peroration, nevertheless, was most impressive:—

"I am not here to tell you that there are no difficulties surrounding the subject; there are many. But we do not walk by sight alone. We walk by faith and sight—sight sufficient for faith. We are spiritual men. Difficulties! Where would be our strength of spirit if there were no difficulties? Never mind the difficulties. They are things we ought to long for. Our antagonists are our helpers in this sense. From the considerations I have mentioned, we may be sure that around us are the Everlasting Arms; above us is the Eternal God; here now with us is He who was like ourselves yet without sin; and He who is the Supreme Ruler of the universe is also the loving Father of men."

* "Health, Knowledge, and Religion." By Sir Andrew [Clark, Bart., M.D. 3d. *Hodder & Stoughton.*

FEEDING THE HUNGRY.

DEAR SIR,—We are again confronted by most distressing scenes by reason of the added misery of bitter wintry weather to the already serious difficulty of enforced idleness amongst hundreds who would gladly work if employment were to be had.

Each morning sees a crowd of hungry and despairing men turned away from the docks after the requisite number of daily labourers has been engaged. It is terribly hard for the agents of this Mission to be compelled to refuse that practical help which we know would go so far towards convincing these poor fellows of the reality of Christianity, and of the tender care and love of the great Father in heaven for his suffering creatures.

Will your readers enable the committee to feed, at least twice a week, some of the starving sailors and dock labourers who are daily encountered by the missionaries?

A poor fellow at Poplar exclaimed this morning, "Your Mission was very kind in giving warm mufflers—can't they give us a slice of dry bread? I've left a wife and four children at home to-day without food, and now, with the dock gates shut in my face, there's no chance of getting any."

The free breakfasts given in the Tilbury Mission Hall during the recent distress there, were followed by brief Gospel Temperance addresses, and very many who had been "warmed and filled" were made in the truest sense to "depart in peace." May we not now be privileged to gladden some more hearts by similar means?—Yours faithfully,

E. J. Mather, Secretary.

Thames Church Mission, 31, New Bridge-street, E.C.

Mission and other Appeals.

Shacklewell Gospel Mission.—We are in need of about £20 to help us out of pressing difficulties before the end of the year. Our exchequer is quite empty, while opportunities offer themselves for greatly extending our Mission work in this neighbourhood. Our Treasurer is Mr. C. W. Mutton, 56, Farleigh-road, Stoke Newington; Charles Gull, Hon. Superintendent.

Latymer-road Mission.—Mr. Aulay Macaulay, Hon. Secretary of this Mission, appeals for help in carrying on the Children's Convalescent Homes at Broadwater, near Worthing, and at Ramsgate. The Committee of the Mission will be compelled to close the Homes unless immediate aid is forthcoming. Contributions may be sent to Mr. E. Blain, 29, York-place, Portman-square, W.

Work among Soldiers.—The winter being at hand, it is of the utmost importance that this much needed work should be carried on with increased zeal. The present state of the funds, however, forbids our making any special effort, and not only so, but will, unless liberal support be speedily forthcoming, demand that the expenses should in some way be curtailed. This could only be effected by dispensing with the valuable services of our missionary, which would indeed be a great loss.—Robert J. Masters, Soldiers' Mission Hall, 327, Vauxhall Bridge-road, S.W.

Allier Mission, France.—At Montluçon there is a hall for workmen's meetings, which are well attended on Sunday evenings. At present an adapted coach-house serves as church; but M. Scilte has purchased a site, on which he is most anxious to erect a more suitable though unpretending building for the worship of God, and a small amount has already been collected towards this object. English Protestants are earnestly invited to help. Subscriptions will be thankfully received on behalf of Pastor Scilte by the Rev. G. B. Hamilton, Springfield Meadows Chelmsford, Essex.

LITTLE BOYS AT FARNINGHAM.

THE great event of the year at Farningham was the opening of the new Homes at Swanley by the Prince and Princess of Wales. In the recently-issued Report this is referred to with deepest satisfaction. A new feature in the administration is the receiving into the Homes of orphans of sailors, through a recent Act of Parliament, which provides for their maintenance. The Committee have, during the past year, appointed a travelling secretary to organise meetings in various parts of the country, at which the work of the Homes shall be explained and illustrated. The monthly periodical, "Our Little Lads," gives accounts of the Homes.

The conduct of the lads, with few exceptions, has been satisfactory, allowance being made for their peculiar circumstances. A good trade has been done in the printing department, through the kind patronage of friends outside. Repairs of the Homes have also been done by the boys. Indeed, plenty of useful work seems to have been executed in all the trades, including painting, carpentering, baking, tailoring, building, &c. The winter evenings are enlivened by the delivery of lectures. Several volumes have been presented to the library during the year, and the lads will be pleased to have more, especially small books, containing tales, anecdotes, travels, &c.

The Sunday services have been, for the most part, conducted by students from various colleges, and occasionally by ministers. On one occasion an earnest address was given in the chapel by "an old boy," to the great pleasure of all present. It must also be noted that recently a great need has been met in the purchase and erection of a large iron building for two thousand people. This will be used for drill and playground in wet weather, and for annual festivals. Eight of the lads have been sent to Canada, from whom favourable reports have been received.

Statistics show that 70 boys were admitted into the Homes during the year; 50 left for situations, &c.; and the present number is 317. The total sum received by all sources for the year amounted to about £12,000. The good and efficient singing by the boys has been highly complimented by Her Majesty's Assistant-Inspector of Music. He says: "In my time I have heard school choirs on the Continent and in Great Britain, but more beautiful singing than that of the Swanley Choir I have never heard." All friends of the Homes are requested to unite in prayer for the little lads every Monday morning. The London office of the Homes is at Ludgate-circus, E.C.

Letters to the Editor.

"SHE DRINKS."

SIR,—The now, painfully, too common expression "She drinks," as applied to so many women, educated and otherwise, should be a matter of serious concern for the churches of our land. I do not hesitate to affirm that the numerous grocers' spirit licenses at almost every street corner is one conducive cause of the increase of drinking habits among women and girls. Perhaps another cause is the facilities which women get for acquiring a taste for spirits during their confinements, when gin, brandy, &c. are prescribed by medical men. Many women and young girls now go as boldly into taverns and tap-rooms as their husbands or sweethearts.

The moral results of this in our large towns is fearful to contemplate. Women—in most cases—having weak will-powers, and suffering from nervous exhaustion through family trials, trouble, or monotony of household duties, often fly to the gin bottle through physical debility. Once a woman of weak will-power drinks or falls into open shame the case is, in most instances, hopeless of moral restoration. I wish the religious press and the Christian ministry would speak out strongly on this question, as it concerns the home's happiness and social well-being of modern society. A nation of drunken mothers is too awful a thing to be treated as a tap-room joke.—Faithfully yours,

JOHN T. MARKLEY.

28, *Longstone-road, Eastbourne.*

POLITICAL PARTIES IN AMERICA.

DEAR SIR,—I don't believe you would willingly slander a great number of good people of the United States, and yet that is what THE CHRISTIAN of October 30 has done in the article or letter entitled "The American Presidential Struggle." To an American the statements made in these communications of "Most esteemed Christian friends in the United States," need no refutation, for the falsity of them is readily recognised; but as your readers are largely persons who know little or nothing of the parties in the United States, in justice to the truth, some reply should be made. I will not attempt to enter into details, but will simply answer a few of the most glaring misstatements. The statement that "Nine-tenths of the ministers and live Christians of the United States are in the Republican party" is untrue. Probably a majority of the ministers in the Northern States belong to the Republican party, but the entire clergy of the South (except some of the negro preachers and a few northern whites) are in the Democratic party. Nine-tenths of the Christians of the South, and fully one-third of the Christians in the North are members of the Democratic party. It is a well-known fact that some of the most earnest Christians and Bible students of this country vote the Democratic ticket. We could name them, but they are not politicians, and we do not wish to drag their names before the public in a political connection.

"Rum and ruin characterise the Democratic party" is another statement made by one of your correspondents, and is equally false. That there are many drinking men in the Democratic party no one denies. The recent election has just shown that a great majority of the white people of this country are in favour of Democratic rule, and is it reasonable to believe that the majority of the people of the United States are rum-drinkers? It is a fact admitted by the Republican press that the great state of Ohio is carried for the Republican candidates by the saloon-keepers of the city of Cincinnati, and the beer-drinking Germans of the State. In this country to-day two-thirds of the State Governments are in the hands of the Democratic party, entrusted to that party by the people of the several States. A Democratic President and a Democratic Congress has just been elected. If what your "esteemed Christian friends" say is true, then the moral condition of this people is terrible, to say the least.

The charge that Mr. Cleveland, the Democratic candidate for President, is "a notoriously corrupt and licentious man" is absolutely false, and has been proven so. That he sinned some ten years ago he freely admits, but according to all thorough investigations, his life since then has been correct. If this charge is true, why was it that after going through three hotly-contested campaigns he should be invited by the Buffalo (N.Y.) Y.M.C.A. to lay the corner-stone of its new building, and by the New York City Association to deliver its anniversary address? The address he delivered on the former occasion was a most noble one, and was widely circulated by the Associations of this country.

If the opponent of Mr. Cleveland is "respected as a pure and upright man" why was it that in the recent campaign he was opposed by such life-long Republicans as Rev. Dr. Theodore Cuyler, Bishop of Huntington, Rev. Dr. Ward, Rev. Dr. Bacon, Rev. Dr. Herrick Johnson, Rev. Washington Gladden, Rev. James Freeman Clarke, Rev. Henry Ward Beecher, Rev. Dr. Thwing, Rev. Dr. Howard Crosby, President Elliott of Harvard College, George William Curtis, and hundreds of like men? These men opposed Mr. Blaine on the ground of his dishonesty in public life.

We will not enter into a discussion of the policies of the two different parties. Both are about evenly divided on the question of civil service reform. There are bad men in both parties, but I verily believe that the majority of each is composed of honest and loyal citizens, and that such constitutes a majority of the people of the United States. As a rule I don't believe in political discussions in religious newspapers, but since you have permitted one side of the question to be stated, it will be no more than fair and right that this letter should appear. It may be well to remark that I am a young man of Republican and strong Union antecedents, and my only desire in this letter is to "tell the truth."

St. Louis, U.S. P. A. WILTING.

[We regret the insertion of the letters here replied to; they would not have been given but for the high esteem we have for the writers. Having inserted this rejoinder, no good end would be gained by any further discussion.—ED].

CHINA INLAND MISSION.

A PUBLIC meeting in connection with this Mission was held at the Conference Hall, Eccleston-street, on Friday evening. The spacious hall was well filled.

Rev. J. HUDSON TAYLOR, who expects shortly to return to China, in addressing the meeting, said: It is a great privilege to have fellowship with Christ in his sufferings, and a wide field is offered for this in missionary work. The papers speak of the sufferings endured at the present time by missionaries in China. But I speak from past experience, when I say it is a blessed thing to be counted worthy to suffer for his Name. How many here are following Him fully? Often the hindrance to this is simply a fear lest it should entail suffering in some form. But we would not shrink from it if we knew its blessedness. After recounting the remarkable history of the Mission during the past three years, with which our readers are tolerably familiar, Mr. Taylor said he believed there would be unspeakable regrets in the world to come through holding back from self-denial. The moment we stop in the obedient following of Jesus, that moment the flow of blessing into our souls is restrained. God wants to flood us with blessing, and will do it for anyone who is ready to surrender all for Him.

The meeting was then addressed by three young friends who will shortly proceed to China. Mr. C. T. STUDD said he felt that, until recently, when the claims of God upon him became clear, he had never been truly converted. How can we be the disciples of Christ if we are refusing to obey his commands, whatever our professions may be? Mr. STANLEY SMITH said that the message of God to him was, "Leave all, and follow Me." He had been led to consecrate himself to God in connection with the China Inland Mission. Mr. BEAUCHAMP said he had intended to work in London, but God was directing him to China; after deciding to go he had experienced unspeakable joy in his soul. All might have the same if they would be honest with themselves, and get down low before God. Rev. WM. CASSEL also spoke some earnest words, and this most excellent meeting was closed with prayer by Rev. Nevile Sherbrooke.

BRUTON, SOMERSET.—Rev. D. J. Gass, pastor of the Congregational Church, having completed thirteen years of ministerial life in Bruton, a commemoration tea-meeting, followed by a meeting of the congregation, was held in the class-room on Wednesday, Nov. 12, Mr. W. Bord presiding. The fact that a considerable number of the young people in the senior classes in the Sunday-school have recently become decided Christians is a source of gratitude and encouragement to Mr. Gass and his friends, and was thankfully referred to by several of the speakers.

BIBLE AND PRAYER UNION.—In his *Monthly Notes* for December, Rev. T. Richardson says: "Our Union by November 1 had enrolled 208,700 members. Since our last issue we have added 135 new members from foreign parts, including South Africa, South America, and West Australia. We would again remind our subscribers for *Monthly Notes* that the subscriptions terminate with this number. It will greatly facilitate our arrangements if those who have not already sent, but intend to do so, will send in their orders for 1885 (January to December) as soon as possible, on the forms supplied, which give all information. Amounts of two shillings and upwards will be acknowledged at once, and the new cards for 1885, which will contain the daily chapters, will be forwarded with the January Notes by January 1. Foreign postage for Australia, China, India, New Zealand, &c., extra. Where several members of the same family take the *Monthly Notes*, it would greatly reduce the labour if all were sent to one person, whose name and number should be filled in on the form. Managers of mothers' meetings and parochial or congregational branches, Sunday-school teachers and secretaries should see that each member has the new card for 1885. For every card of renewal required, the name and old card number must be correctly stated. For each Member's Card required, whether for a new or old member, one penny should be sent. All communications to be addressed (members to quote card number): Rev. Thomas Richardson, vicar of St. Benet's, Mile-end-road, London, E.

EVANGELISING BY INTERPRETATION.

A REMINISCENCE

REV. E. P. HAMMOND.

AT the Central Noon Prayer-meeting, Aldersgate-street, one day last week, Rev. E. Payson Hammond, being present, was desired to speak. He began by remarking that it was his privilege to be in London when this noon prayer-meeting was inaugurated, and to do what he could in assisting Mr. Moody and others at the time. He rejoiced that it had continued to do good work all those years, and he had always read with interest the brief notices of its proceedings in the religious papers.

Mr. Hammond proceeded to say that the sight of his old friend, Mr. Reginald Radcliffe, reminded him of some facts with respect to evangelistic work on the continent of Europe, in which so much interest was now felt. A number of years ago Mr. Radcliffe, accompanied by Mr. Shuldham Henry, went to Paris, intending to hold Gospel services for the English residents there. The French came to the meetings in such large numbers that Mr. Radcliffe was compelled to speak through the interpretation of Pastor Theodore Monod to the audiences that flocked together. A rich blessing followed the labours of these friends, not only in Paris, but in Lyons, Geneva, and other places on the Continent. Shortly afterwards Mr. Albert Woodruff, a wealthy gentleman in Brooklyn, with his wife and family, came across the Atlantic, intending to spend some months in foreign travel. Mr. Woodruff's heart was greatly moved at the sight of the spiritual destitution among the children in the great continental cities, there being then no Sunday-schools in any of them. He abandoned his plans of enjoyment in travel, and went to work with such perseverance that he was able to plant Sunday-schools in the leading cities of Germany, France, Italy, and elsewhere.

"When Mr. Woodruff returned to the United States (Mr. Hammond continued), he found that I was about to start for a visit to Europe and Palestine. He came to Newark, N.J., to see me, and strongly urged that I should endeavour to do for the children on the Continent, through an interpreter, what Mr. Radcliffe had done so successfully for the adults. He gave me letters of introduction to various friends on the Continent. I accordingly held meetings in various cities—Paris, Florence, Naples, Beyrout, Jerusalem, &c. I found that with a good interpreter—a man with a warm heart, as well as a quick brain; in other words, one who was a channel through whom the Holy Spirit could work—the people were reached as readily as they could be by a direct mode of address. We found a striking instance of this in one of the Italian cities I visited. Meetings were held on two sides of the city. On the one side the interpreter was a gentleman of learning and ability, but he merely expressed the truths of the Gospel mechanically, and without feeling. The children looked and listened; but when any who were specially interested were invited to remain, instead of doing so they went away. As far as could be ascertained, not one of them was converted. On the other side of the city the children were very much the same in point of intelligence. The man who stood between me and the children seemed, however, to feel deeply every word that he uttered. As I sought to describe the great doctrines of the Atonement, and to set forth the love of God in Christ, he stood there with tears in his eyes, evidently feeling in his very heart the truth of what he conveyed to the children. And they felt it too. I do not think there would be any exaggeration in saying that in those meetings on that particular side of the city, and in a few days, over 200 young people were regenerated by the Spirit of God through faith in the Lord Jesus Christ."

This reminiscence by Mr. Hammond suggests some important reflections. How wonderful is the chain of events! Mr. Radcliffe goes to Paris to address his own countrymen, but the hand of the Lord leads him among those speaking an unknown tongue. Mr. Woodruff comes from America and catches the flame of holy zeal, so that he labours for the good of the children, who perhaps had not been at all in Mr. Radcliffe's plans. Mr. Hammond takes up the apostolic succession, by the instigation of Mr. Woodruff, and finds access to many youthful hearts through the medium of another voice. What an encouragement for workers to sow the seed beside all waters; they know not what the far-off harvest may be. Is there not, also, a great deal more to be done in evangelising the world by means of interpretation? By taking pains to find out sympathetic translators, why should not Christian men or women travel "from China to Peru," preaching the Gospel all the way?

YOUNG MEN IN AMERICAN CITIES.

LAST Sunday, says *The New York Evangelist*, was devoted in many of our city churches to special services for young men. If in all there was as much earnest and pungent truth as it was our privilege to hear from the pulpit in Madison-square, the day will not have passed without leaving a permanent impression and doing permanent good. Dr. Parkhurst dwelt with great plainness and fidelity on the temptations and dangers of city life—the temptations to intemperance and impurity, and to those vices engendered by the greed for money; as well as on the safeguards in the home, in domestic restraint, in the love of father and mother, in their prayers, and above all, in the Almighty arm, which might hold up young men when they were ready to fall.

Among the favouring influences, he dwelt with just emphasis on the good wrought by Young Men's Christian Associations, which he commended to the sympathy and support of the Christian public. These have saved many a young man exposed to the dangers of City life, who would otherwise have been overcome by temptation, to his temporal and eternal ruin. But with all this, it may be doubted whether young men in our cities have as many safeguards as fifty years ago, from *the different home-life* which they then enjoyed, and which is the best of all safeguards against temptation. Those who have heard the late William E. Dodge speak of New York as it was when he first came to it, will remember how very different was the relation of clerks to their employers from what it is now. Then merchants often lived in the same buildings with their stores, and took their clerks into their own families. Thus when he came here, a boy fresh from his new England home, he was not thrown into a boarding-house among strangers, amid new and perhaps evil companions, but was taken into the family of that grand old man, Anson G. Phelps. He was not only a clerk in his store, but like a son in his own father's house, who came into the family prayers and enjoyed the best domestic life. It was under such influences that he grew up to be what he was—one of the noblest specimens of Christian manhood in his generation.

But now young men come to the city, and enter a store, and their relations to their employers cease with the hours of service. When the clerks leave their stores at night, they go to their city homes, often dreary and desolate enough; they have no father or mother, no brother or sister, or friend to go to. Their hearts are sick, and often it is from mere loneliness that they are led by their associates to places of amusement which prove places of temptation and sin. Next to the grace of God, there is nothing to save a young man like a home, warm with a mother's and a sister's love. The highest merit of the Young Men's Christian Association is that in some degree it supplies the need of a home. It offers a place of meeting; it brings young men together; it gives them society; and so it keeps the feet of many in the paths of purity and peace.

A New York correspondent sends us the following:—

The week of prayer for young men, commencing Sunday the 9th, was observed at the various Y.M.C.A's. here with vigour, but I only propose to speak of what I observed and took part in at the Central and Parent Association of New York. There was a spirit of earnestness from the beginning, and great blessing resulted. All ages were there, youths just entering into business, young men, and those advanced in years.

The evening meetings, which commenced at 9, were conducted by Mr. Webster, who pursued the same plan throughout, which was first to have a meeting of Christian workers for half an hour before the other, for prayer and study of the Scriptures selected for that evening's lesson. The general meeting was held in the large parlour, and near the close of it the leader earnestly invited those who were anxious, in any degree, to come to Christ, and in token of their wish to hold up their hand. Then the meeting was dismissed with the singing of a hymn, those who had held up their hands retaining their seats. All such were then spoken and prayed with. It was my happiness to guide two—one a youth of sixteen, the other a man of fifty—to the Lord Jesus; both professed to have found salvation through faith in his Name ere they left. Their changed and happy faces testified to this.

I should say that more than twenty souls were brought to God during that happy week. Helping others, my own soul was revived, warmed, and quickened; watering others, I was watered myself.

I cannot speak too highly of the way in which Mr. McBurney, the secretary, and his assistant secretaries and helpers carry on the work of this central Y.M.C.A. Ever ready to hear the tale of woe, and to assist the needy, they are still more ready to point all to the Lamb of God, who taketh away the sin of the world, and many who come for temporal assistance find a Saviour. "Men, too, of all nationalities are represented in this Association."

The new converts were all gathered to a special meeting on their behalf, at which each was asked (1) what had induced him to attend those meetings, and how he had heard of them? (2) what led him to give his heart to God? Then he was required to enrol his name on the Sunday morning or Thursday evening Bible-class list, where he would be fed with the milk of the Word; lastly he was affectionately advised as to what Church to join and what work to take up for Christ. All this is most important, and cannot be rated too highly, for the definite taking-up of some branch of Christian work suited to each convert, and the feeding them in well-taught Bible-classes, and the impressing on them the necessity of joining themselves outwardly to some section of Christ's Church on earth, are the means of keeping these babes in Christ from falling away, and losing their first love.

EVANGELISATION IN NORMANDY.

LAST week M. Monchatre delivered an address at the Union Chapel, Manchester, upon the Protestant Mission work which he is conducting in Normandy. M. Monchatre has found it necessary this year to choose between the resignation of the pastorate at Elbeuf and the abandonment of the work of evangelisation in the surrounding district. He has accordingly sacrificed the assured income and position of pastor of Elbeuf, and will in future devote himself to missionary effort in a part of the country where he is well known and appreciated. The work will be conducted amongst a poor working population, and it is considered most desirable that at least £300 of the sum required for the coming year should be provided by friends in England. To assist in this undertaking a Manchester Committee has been formed with Rev. Dr. M'Laren as president. There was a considerable audience to listen to the address of M. Monchatre, who described his work amongst the people of Normandy and the difficulties and encouragements with which he met. Mdme. Monchatre also addressed the meeting, and urged that there was plenty of work to be done in the manufacturing towns of the North of France, but that funds were urgently needed in order to accomplish it. Rev. Gordon Calthrop, St. Augustine's Church, Highbury, N., will receive help from any friends in London.

MR. AND MRS. McGRANAHAN have been at work at Grand Rapids, Mich. It is probable they will join Mr. Moody and Mr. Sankey in the conventions that are being held.

MIDNIGHT MEETING MOVEMENT.

ENGLISH AND FOREIGN
OUTCAST WOMEN.
THIS WINTER'S MISSION.

The Committee have decided to MISSION the **WHOLE OF THE METROPOLIS AGAIN THIS WINTER** by means of a general Distribution of one of the Gospels, and to hold Midnight and Afternoon Meetings in every available district.

MEETINGS WILL BE SPECIALLY ARRANGED in order to seek the salvation of **FOREIGN OUTCAST WOMEN**, now so numerous in certain parts of the metropolis.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 24 FRIENDS KINDLY CONTRIBUTE £5 EACH, as was so generously done last year. Received during the week ending November 29, **£33.**

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.
ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

RELIEF OF PERSECUTED JEWS.

SYRIAN COLONISATION FUND.

President.—RIGHT HON. THE EARL OF SHAFTESBURY.

The prohibition against Jews settling in Syria is REVOKED. FUNDS NOW NEEDED for employment in Holy Land and elsewhere of Jews deprived of livelihood and home by present Persecution and Repressive Laws in Russia, Roumania, &c. &c.

Hon. Treasurer—R. C. L. BEVAN, ESQ.

Donations received by the Bankers:—Messrs. DRUMMOND & Co., Charing-cross, S.W.; Messrs. BARCLAY, BEVAN, TRITTON & Co., 54, Lombard-street, E.C.; The Bank of England; The Royal Bank of Scotland; The Provincial Bank of Ireland. *Secretary*—Mrs. FINN.

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For Truth Seekers & Christian Workers.

"Thy word is a lamp unto my feet and a light unto my path" Ps. cxix. 105.

"The entrance of thy words giveth light."—Ps. cxix. 130.

THE OBJECT of "BIBLE LIGHT" is to interest its readers in the written Word, and to lead them through the latter to the Living Word, for the salvation of the unsaved, and the strengthening of the believer's faith. Monthly, One Penny. Strongly recommended by the Press. The Vol. for 1883, price 1s. 6d.

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Superintendent—G. W. LINNECAR (*the Sailor Preacher*),

89, BELLENDEN ROAD, PECKHAM, LONDON, S.E.

Mission Work amongst the Poor of S.E. London.

REPORT NOW READY FOR 1883-4.

Extracts from the Life of the Sailor Preacher.

£450 will enable us to close the year 1884 free from debt.

45,000 persons will read this appeal: how many will kindly send a donation to help us? Our report for year ending October 23, 1884, with short account of the Sailor's Life, will be sent to all who send us a donation, however small. The account contains full detail of our work to the poor of S.E. London. We hear much about the Bitter Cry, but, thank God, we reach some.

STATEMENT OF ACCOUNTS FOR THE YEAR ENDING OCTOBER 23, 1884.

EXPENDITURE.	£	s.	d.
To Mortgage Interest and on Account of Principal	44	2	6
,, Rent, Rates, Taxes, Gas, Water, and Insurance	49	19	3
,, Books, Stationery, Stamps, Printing and Advertising	137	0	6
,, Harmonium	10	0	0
,, Cleaning, Fuel, Repairs, Communion Wine, Organist, and Sundries	68	17	5
,, Charities	18	11	1
,, The Pastor	152	9	0
Total for the Year	480	19	9
,, Balance in Hand, October 23, 1884	45	12	9
	£526	12	6

INCOME.	£	s.	d.
By Collections at Services	165	15	5
,, Donations and Collecting Cards	268	9	11
,, Bazaars, Tea Meetings, and Services of Song (net)	56	3	1
,, Lantern Fund (net)	4	6	7
,, Collections for Harmonium	10	0	0
Total for the Year	504	15	0
,, Balance in Hand, October, 1883	21	17	6
	£526	12	6

J. T. WATKINS, *Accountant.*

I have examined the above accounts with the cash book, and find them to agree, the principal items of expenditure being vouched in the usual way.

November 12, 1884. THOMAS GREENWOOD.

GOODS FOR OUR FANCY SALE AND THE SAILORS' PRIZE SHIP will be gladly received at 89, Bellenden-road, up to December 12, 1884. Dolls or Toys (cheap ones) will be of great service to us.

OUR FREE TEA FUND.

6d. will enable us to give a good tea to each person. We desire to entertain between 300 and 400 poor people this Christmas. Who will help us?

LEFT-OFF CLOTHING

much wanted for the poor. Blankets, or, in fact, anything to make glad the poor people. Many of our friends are in much poverty just now; no work for father means little bread for the children.

I thank the kind ladies who sent the wool goods. I had the pleasure of giving the cuffs and scarfs to many who needed them. You should have seen their faces; it would have been good payment.

COLLECTING CARDS.

Please send them in by Christmas. I shall be glad to send to any person who will collect for our Mission one of these cards, with report of our work. If you can come or send to the Mission, and judge of its merits, I shall be glad. Monday, Tuesday, Friday, Saturday, at 8 p.m.; Sunday, 11 a.m. and 6.30 p.m.

God bless all our kind supporters; and I very earnestly ask for help at this time. I want to give a little help to some at Christmas if funds will permit. The Lord will provide.

Yours gratefully,

G. W. LINNECAR,

89, BELLENDEN-RD., PECKHAM, LONDON, S.E.

The Sailor Preacher is open for week-night engagements, to Preach or Lecture, in January or February, 1885. All full for 1884.

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What are we to do?

A CALL FOR HELP FROM THE WEST!

Very earnestly do the Committee of the LATYMER ROAD MISSION appeal for Help from each Reader.

The lowness of their Funds is causing them great anxiety.

Fully £700 are needed before the end of the year.

The Lord has marvellously blessed the Gospel Temperance work since the opening of the New Hall.

Hundreds of Ragged Girls and Boys are gathered in each evening.

The Mission work consists of Sunday Schools, with an average attendance of 323 children; Children's Gospel Services; Evangelistic Meetings; Bands of Hope; Ragged Boys' Evening Shelters; Ragged Girls' Evening Shelters; Mothers' Meeting; Night School; Sick Children's Dinner Table; Soup Kitchen; Farthing Bank; Industrial Exhibitions; Christian Workmen's Club; Infant Day Nursery; Convalescent Homes (Worthing and Ramsgate); and other agencies for good.

Messrs. MORGAN & SCOTT will be happy to take charge of Contributions, which may also be sent to EDWARD BLAIR, Esq., Fretherne House, 29, York-place; or to

AULAY MACAULAY, *Hon. Sec.*
Latymer-road Mission, Blechynden-street, Notting-hill, W.

VISITORS ARE ALWAYS WELCOME.

The Book Society's Announcements.

DECEMBER, 1884.

28, PATERNOSTER ROW, LONDON.

Loving Messages. A Book of Addresses for Mothers' Meetings. Price 2s. 6d. By LOUISA CLAYTON.
These messages are exactly what poor ignorant women would understand, for the words are simple and the matter is homely.—*Sword and Trowel.*

Will and Work; or, Encouragement for Young Christians. By EMILY P. LEAKEY, Author of "Clear Shining Light." Price 2s.

The Mother's Treasury. Volume for 1884. Containing Hints and Help for Mothers, Pages for the Young, &c. 1s. in paper covers; 2s. cloth extra.

The Little Welsh Girl, Mary Jones, and how she got her Bible. By Rev. DAVID DAVIES, of Regent's Park Chapel, London. 24 pp. Illustrated. Price One Penny.

Our Shield. An Address to Young Women. Price One Penny.

MOTTO CARDS FOR THE NEW YEAR.

New Floral Design, Printed in 7 colours and gold. Size 6½ by 4½. Price One Penny Each.

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No. 3.—"Cause me to know the way wherein I should walk."
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Clergymen, Ministers, and Superintendents of Sunday Schools should write to the BOOK SOCIETY for samples of Motto Cards for the New Year. Special Text and name of Church printed without extra charge.

List of Packets of Christmas and New Year's Cards sent on application.

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58 Illustrations. Cloth, 6s.
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[888]

British Society for the Propagation of the Gospel among the Jews.

This Society undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support from Christians of all denominations. Its Committee and Agents belong to several Christian bodies, and its Honorary Secretaries are A. SAPHIR, D.D., and J. H. RIGG, D.D.

The Society has upwards of 100 who carry the Gospel to their brethren in England, Italy, Germany, Switzerland, Austria, Russia, Turkey, and North Africa. Their labours are supplemented by the work of schoolmasters and colporteurs. Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the Missionaries, by the "House of Call," and by the Mission House, 26, Church-street, Spitalfields.

Increased Funds are urgently needed, and will be thankfully received by the Secretary, REV. J. DUNLOP, at the Office, 96, Great Russell-street, Bloomsbury, London.

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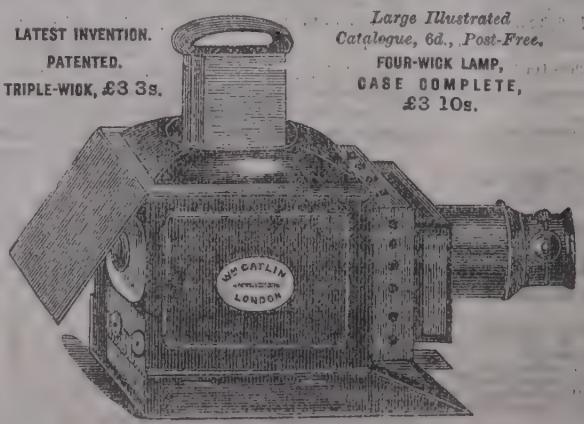

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A LITTLE DISCIPLE. By T. D. 2, *Castle-street, E.C.* The story of a child who died in his seventh year. A pattern of meekness and docility, and an encouraging illustration of the benefit of pious maternal training, he not only became a true disciple of Jesus, but was instrumental during his illness in converting the nurse who attended him.

COMFORT: A BOOK FOR THE COTTAGE. By JANE BESEMERES. *Nisbet & Co.* 1s. Sorrowing ones, whether in cottage or mansion, will find in these pages much to console and strengthen their hearts. The precious truths and promises of God's Word are presented and applied both in prose and in song, so as to lift up and cheer the drooping heart and mind.

VANISHED FACES. By JANE BESEMERES. *Nisbet & Co.* 1s. The same authoress gives us in this little volume a number of short poems in which thoughts of a varied but always scriptural and evangelical kind are tenderly and forcibly expressed.

EMBLEMS OF THE HOLY SPIRIT. By F. E. MARSH. *John F. Shaw & Co.* A series of articles reprinted from *Footsteps of Truth*. A commendatory preface, from the pen of Mr. C. Russell Hurditch, speaks of the book as specially serviceable for young Christians. It contains seven chapters, each abounding in sound exposition and spiritual teaching on essential themes. (1s. 6d.)

NEWSPAPER STORIES: A New Year's Address to the Young. By J. FORBES MONCRIEFF. *C. Glass & Co., Glasgow.* The author has made a selection of facts and incidents recorded in the daily and other papers; and on these he has dilated in the way of inference, of counsel, and of caution. Written specially for the young, this pamphlet would also be found of value by teachers and others for purposes of illustration.

OUR LORD'S METHOD OF HANDLING THE WORD OF GOD: A Model for Workers among Young Men. By HENRY THORNE. 1d. The distinctive features that marked our Lord's use of the written Word have been carefully sought out, and are here presented as a model for those who would be mighty in the Scriptures. This pamphlet contains suggestions that would be helpful to all preachers. Copies may be had of the author, 2, Highland-villas, Mill-hill-road, Derby. (8s. per hundred copies.)

SANCTIFICATION; or, The Highway of Holiness. By Rev. W. MARSHALL. *Nisbet & Co.* 1s. A reprint of the well-known work, first published in 1692, and known as Marshall's Gospel Mystery of Sanctification. The volume before us is an abridgment, in the author's own words, and furnishes an excellent help to the study of the important truth on which it treats. It presents a standard work in a modern and readable form; and should have a wide circulation in the churches of Christ just now.

THE BOOK OF DANIEL. By Dr. MURPHY. *Nisbet & Co.* We cannot pronounce Dr. Murphy's exposition of Daniel's prophecies superior to Professor Birks', which appeared forty years ago. Nor can we regard it as throwing so clear a light on the future as Mr. Guinness's recent volume. It seems to us, nevertheless, a work of great merit, and it contains a large amount of information on matters of detail which is both new and valuable. His exposition of the eleventh chapter of the prophecy is especially interesting, and far more satisfactory than almost any attempt to elucidate it with which we are acquainted.

From the Drummond Tract Depot, Stirling, we have received the following: WORDS OF LIFE Seventy-five illustrated four-page assorted tracts for 6d. Every tract contains the Gospel message, and would seldom be declined even by those who object to tracts of the ordinary size and form.—WITH OUR CARDS. By WILLIAM LUFF. 6d. Forty-two poem leaflets for enclosure with New Year cards. No recommendation of Mr. Luff's productions is needed. These are as beautiful as everything else which he writes.—ACORN SERIES. By Rev. A. AVERELL RAMSEY. SALEM SERIES. By H. K. WOOD. ST. MARK'S SERIES. By Rev. G. EVERARD. These are packets, fifty copies assorted, of illustrated little books for enclosure in letters. All are equally good, affording means of communicating truth and light through our daily correspondence. (6d. per packet.)

MORNING DEW DROPS. By JANIE WOOD. *Partridge & Co.* A text and verse for each day of he year. The memoir of the late author enhances he value of the little text-book.

GOOD WORDS. Among the announcements for the year 1885 are a series of papers, "Among my Specimens," by Professor Henry Drummond, and "Reminiscences of my Life," by Mary Howitt.

HISTORICAL RECORDS OF THE Y.M.C.A. By GEO. JOHN STEVENSON. *Christian Commonwealth Office, 73, Ludgate-hill.* This is a reprint of the series of papers that have lately appeared in the *Commonwealth*, with a preface by Mr. W. Hind Smith, and an appendix, containing a list of Associations throughout the world. A portrait engraving of Mr. George Williams is given as a frontispiece. As a handbook of the rise and progress of the Y.M.C.A., the little volume is quite unique; it ought to be in every reference library.

ANDREW MARVEL AND HIS FRIENDS: A Story of the Siege of Hull. By MARIE HALL. 5s. *Hodder & Stoughton.* We are glad to see this worthy book in its fourth edition. It is a fitting tribute to the memory of one whose life is too little known by the people. Mrs. Hall brings out the character of the anti-popery hero so well that at the end of the story we thoroughly know the man who, when the King sent to inquire how he might serve him, replied, "It was not in his Majesty's power to serve him." It will make an entertaining and instructive gift-book.

A LIFE OF ST. PAUL. By the Rev. JAMES STALKER, M.A. *T. & T. Clark.* No higher praise could be given to this than to say that in devoutness, in knowledge, in the freshness of its ideas, in the interest of its method, and in the eloquence of its language, it is a fit companion to the "Life of Christ" from the same pen. Even to those who know by heart the details of the great Apostle's life, this glowing sketch will be a revelation. Written with the fullest acquaintance with the vast modern literature on the subject, with a fine sympathy for the more tender and personal aspects of his theme, Mr. Stalker has portrayed the outer and the inner life of Paul with a mingled power and beauty which is as rare as it is needed in evangelical writing. (1s. 6d.)

LAWS OF CHRIST FOR COMMON LIFE. By R. W. DALE, D.D. *Hodder & Stoughton.* It is sufficient merely to mention that Dr. Dale has published another book. No preacher of our time is more respected for honest work, for commonsense speaking, for his admirable reduction of lofty spiritual teaching to the plane of ordinary life, and for the strong moral energy with which he appeals to the conscience of Christian manhood. In these papers (which have already appeared in various periodicals), these and other qualities are preserved in all their vigour and freshness. We are glad to welcome each new volume as an application of powers so great, and useful to an ever-widening circle of practical truth. The titles of some of the chapters will suggest their importance: "Everyday business a divine calling;" "The sacredness of property;" "Family Life;" "Political and municipal duty;" "Christian Worldliness." (6s.)

CANADIAN PICTURES. Drawn with Pen and Pencil. By the MARQUIS of LORNE, K.T. *Religious Tract Society.* 8s. None of the issues of the Society are more attractive than the series of illustrated books of travel—"Pictures," as they are happily entitled—from Bible lands, from Scotland, from the German Fatherland, from Egypt, India, America, &c. Dr. Manning, who projected them, was also the author of several of these exquisite volumes, which are all profusely illustrated with wood engravings of the highest type. But in some respects this latest of the series will command the widest interest. These Canadian Pictures by the late Governor-General deal with the past history and present status of the Dominion; its relations with the mother country, its climate, its Indians, its eastern and western provinces and its new territories, its social and religious life, its lakes and rivers, its mountains and plains, its present inhabitants and the prospects it affords for colonists. The Homes of Miss Rye and Miss Macpherson are mentioned with warm appreciation. There is scarcely a subject left undescribed by an observant and discriminative pen, or unsketched by a skilful and realistic pencil. A more attractive present or a more useful prize-book it is difficult to imagine.

Messrs. Cassell & Co. have issued the first part of Dr. Cunningham Geikie's "Life and Words of Christ" (7d.). To say anything in praise of this standard work, which has passed through thirty library editions, would be almost like gilding refined gold. A large and handsome coloured map of Palestine, in the time of our Saviour, is given in this part.

An excellent assortment of leaflets in sixpenny packets is sent out by *Mr. J. G. Wheeler, of 88, Mildmay-park, N.* There are "Coloured Tracts" by Mr. Moody, Miss Havergal, and others; a "Havergal Packet" of Gospel books; a "Court Envelope" packet, and others. All are well suited for enclosing in letters to unconverted friends, or for general distribution. Mr. Wheeler also issues the "Ruby Illustrated Almanac," in various editions; the one in imitation leather, interleaved for notes, will be found extremely handy for pocket use.

GRACIOUS WORDS ALMANACK. 1d. and 6d. *J. E. Hawkins.* A marvellous pennyworth, containing so much precious truth that it is just the thing for general distribution.

THE GOLDEN GRAIN ALMANACK, Pocket Book, and Diary, for 1885 (*J. E. Hawkins*), is published as usual in six different styles, from 1d. to 1s. 6d. The writer has used this almanack daily for nine years, and found its contents to be indeed "Golden Grain."

Some specimens of Christmas cards have reached us which are unique; quite unlike anything we have before seen. They are Japanese in style, light, elegant, and artistic. They can be had, at various prices, from J. S. T., 51, Tachbrook-road, Leamington.

Messrs. Marcus Ward & Co., Oriel House, Farringdon-street, have sent us specimens of their Christmas cards. For those qualities of grace, and beauty in design, form, and colouring, which are best expressed, perhaps, by the term "æsthetic," it would be difficult to surpass Messrs. Ward's selection. We have the authority of Sir Andrew Clark for giving a due place to the exercise and gratification of the æsthetic functions. We may, therefore, conclude that these "things of beauty" will be "a joy for ever," or, at any rate, as long as they last, which will be far beyond the coming Christmastide.

Messrs. Partridge & Co. publish the following four New Year's addresses:—

THE HUSBANDRY OF THE SOUL. By Rev. P. B. POWER, M.A. 2d. Most useful and timely. Many of us are so occupied in keeping the vineyards of others, while neglecting our own, that the little foxes spoil the vines unheeded. The field is the world and the vineyard is the Lord's Israel, but if our own soul's husbandry be overlooked, we shall be unprofitable labourers in field or vineyard. Worthy of wide distribution.

"HE SHALL LIVE." By SOPHIA M. NUGENT. 1d. An exquisite exposition and individual application of the seventy-second Psalm. "He shall live" is the key-note to a delightful hymn of that inward kingdom which is righteousness and peace and joy in the Holy Ghost.

RUNNING. 1d. By Mrs. CRONYN. Thoughtful words from one who always has something helpful and true to say. It will be a welcome enclosure in letters to friends.

OUT OF PRISON. By Rev. E. W. MOORE. 1d. The sad condition of a soul imprisoned in sin, and the way of release, are aptly and forcibly illustrated. Well suited for an evangelistic tract.

ANNUALS.

EARLY DAYS. 2, *Castle-street, E.C.* Another of the pretty annuals for the young people, with plenty of engravings. Here are puzzles, poetry, pictures, &c., as well as little Bible readings and music. 1s. 6d.

THE MOTHERS' FRIEND (Annual Volume), (1s. 6d. *Hodder & Stoughton*), forms a treasury in which mothers will delight, while the young folks are well provided for in its sparkling pages. It is well illustrated.

THE NATIONAL TEMPERANCE MIRROR. Annual Volume. 337, *Strand.* Attractive to the eye, and brimful of information, instruction, anecdotes, and quite a store of good things. This excellent publication will be a suitable Christmas present to the friend of Temperance.

THE FIRESIDE ANNUAL. 7s. 6d. "*Home Words*" *Office.* What so welcome at Christmas as "the fireside?" This ably-conducted magazine makes a handsome volume, and the editor leads us through its pleasant pages from the Queen on her throne to "the brother of low degree." With its high tone and good illustrations it is a book for all.

THE HERALD OF MERCY. 1884. *Morgan & Scott.* 1s. The volume for the current year is full of rich and varied Gospel teaching suited for old and young. It purports to be adapted for "Humble Homes," but will be found of value for homes of every description. It merits high commendation as a Christ-

exalting and soul-convincing messenger of divine mercy and truth. Those who have known it in past years will find its pages this year in every way worthy of its previous repute.

We have also received the following books:—

Hodder & Stoughton:—
The Nation's Vice. By the late Dr. Grindrod. 5s.

Kegan Paul, Trench & Co.:—
Darkness and Dawn: the Peaceful Birth of a New Age.

Children's Special Service Mission:—
Our Own Magazine: Annual Volume.

Jarrold & Sons:—
A Star in the Crown: a Story of Schoolboy Life. By Daniel Darlinghurst. 1s.

David Douglas, Castle-street, Edinburgh:—
Love Revealed: Meditations on John xiii. to xvii. By Rev. George Bowen, Bombay.

*** "Queensford," a Temperance tale noticed in our last issue, is published by the *Scottish*, not the *National* Temperance League.

Forthcoming Meetings.

EVANGELISTIC.

The Evangelisation Society will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

The Children's Evangelistic Mission will send evangelists to any part of Great Britain to conduct Missions for children and young people. Apply to T. Eyres, Hon. Secretary, 253, Southampton-street, Camberwell, S.E.

The Evangelistic Village Mission (established 1876) sends evangelists and missionaries to country towns and villages throughout the kingdom to conduct special Missions or to take charge of chapels during illness or change of pastor. Present sphere, Chipping and Read, near Royston. Address Mr. W. D. Shipley, The Manse, Brenchwood-green, Welwyn, Herts.

Mr. O. Owers.—Woodside, Aberdeen, December 8 to 21.

Rev. W. Haslam.—Poole, Dorsetshire, December 11.

Mr. Henry Thorne.—December 12, Derby; 13—22, Duffield.

Mr. J. M. Scroggie.—December, Paisley; January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

Messrs. Edward Hurditch and F. C. Spurr.—To December 21, Mere, Wilts; January 4 to 9, Chippenham; January 11 to 25, Melksham.

Mr. Jas. J. Scroggie.—December 14—21, Acton; December 28, Potter's Bar; January 4—9, Watford; 11—16, Bushey; Sunday, 18, Drill Hall, South Norwood.

Stepney Meeting House.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

Agricultural Hall, Islington, N.—Sunday, December 7, Rev. W. E. Haigh, M.A., at 3.30 p.m. (to be held in Holy Trinity Church, on account of Cattle Show). No evening service.

St. George's Hall, Langham-place, W.—Mr. J. Denham Smith during December. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8 p.m.

Evangelistic Mission.—Bignold Hall, Forest-gate; Dalston Hall, opposite Dalston Junction; Hammersmith—Upper Mission Room, 130, King-street; Kilburn Hall (*not* Town Hall), Kilburn-gate: Malden Hall, Queen's-crescent, Haverstock-hill; Oxford Music Hall, 6, Oxford-street, W.; —all, Sunday, 7 p.m. Prayer meeting for workers, at 190, Alexandra-road, St. John's Wood, Wednesday, at 10 a.m.

MISCELLANEOUS.

Merchants' Lecture, Finsbury Chapel, Moorfields, City.—Rev. Edward White every Tuesday in December, at 12 noon. Subject of the series, "The Scripture Doctrine on Regeneration and its Evidences."

Dr. Adolph Saphir.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

Upper Norwood, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, December 3, All-day meetings, from 10.30 a.m. to 9 p.m. Refreshments at 1 and 5. Prayer for Missions and their needs, Home and Foreign.

Meetings for the Deepening of Spiritual Life, Stafford Rooms, Titchborne-street, Edgware-road.—December 5, Rev. E. H. Hopkins.

Brixton and Clapham Christian Union.—Address by Mr. J. G. Watson, Thursday (to-day), 4, The Lawn, Brixton-rise, 7.30 p.m.

China Inland Mission.—Meeting at Clapham Conference Hall, Wandsworth-road, Dec. 12, 8 p.m. Address by Rev. J. Hudson Taylor, Rev. R. J. Landale, Rev. W. Cassels, Messrs. Stanley Smith, D. E. Hoote, and C. T. Studd.

Open-air Mission (Tottenham Auxiliary).—Conference, on Tuesday, December 9, Brook-street Chapel (close to Brucegrove Station, G.E.R.). Address by Dr. M'Killiam, of Blackheath, and open conference. Tea at 6 p.m.; conference, 7.30 p.m.

Children's Special Service Mission.—Mr. J. Spiers, at Chepstow; Mr. W. F. Seagrove, Vernon Chapel, King's Cross, December 1—5; Mr. J. S. Tyler, St. Michael's, Stockwell, December 1—5; Mr. G. Banaster, Sheffield, from November 30 to December 7; Mr. H. G. Harris, B.A., South London Conference Hall, December 6 and following Saturdays, at 3 p.m.; Mr. W. L. Seyler, the Old Chapel, Willesden, December 10—12, at 7 p.m.; Mr. J. H. Jones, Tynemouth, from November 26; Mr. H. G. Harris, B.A., and Mr. Hutchinson at St. John's Iron Room, Highbury, December 7—14; Mr. E. Salisbury, B.A., Emmanuel Church, Putney, December 8—12.

Christian Evidence Society.—Mildmay Hall, meeting for conference, December 4, 7.30 p.m.; Bow, "Morley Arms" coffee palace. December 5, 8 p.m.

Shortlands House, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.B., Thursday, December 4, at 8 p.m., subject, "The Best Thing to Say;" 11th, "A Song of Our Pilgrimage."

Y.M.C. ASSOCIATIONS.

61, Gracechurch-street, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Requests for prayer may be sent to the Secretary. Bible study (Isaiah) each Tuesday, 6.15 p.m. Fortnightly meeting of youths, Wednesday, 3rd inst, 6.30 p.m. Testimony meeting each Monday, 1.15 p.m.

Exeter Hall.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible lectures by Rev. Evan Hopkins: Thursday, December 4, Purity; 11th, Power; 18th, Progress, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8.

186, Aldersgate-street, E.C.—Daily, Central noon Prayer meeting, 12 to 1 o'clock. Thursday, December 4, 7 p.m., missionary prayer meeting; 8 p.m., Bible lecture, by Dr. R. Anderson (Dan. ix.). Friday, 8 p.m., Gospel meeting (open to all). Rev. Mr. Walker, curate of St. James's, Holloway. Saturday, 7.30 p.m., praise and prayer meeting. Sunday, 9.45 a.m., praise and prayer meeting; 3.15 p.m., young men's meeting, address by Mr. Edward Trotter; 7 p.m., Gospel meeting (open to all). Monday, December 8, 7 p.m., young men's reception meeting, address by Mr. John Trotter; 8 p.m., lecture by Rev. Dr. Mouro Gibson, "Truth for the Times." Tuesday, 8 p.m., Christian workers' meeting. Wednesday, 8 p.m., teachers' preparation Bible class.

The Priory, 198, Upper-street, Islington, N.—Thursday, December 4, 8.30 p.m., Rev. J. R. Wood; Saturday, 6th, 8 p.m., Bible study; Sunday, 7th, 9.30 a.m., fellowship meeting; 3.15 p.m., special address, Rev. J. Edmond, D.D.; 8.15 p.m., public evangelistic meeting; Wednesday, 6 to 10, anxious inquirers and strangers.

Burlington Hall, 23, Savile-row, W.—Thursday evening, December 4, at 8.30, address by Rev. David Davies, subject, "Youthful Hopes and late Realisations." Sunday, 7th, evangelistic services for young men, address by Mr. Alfred C. Furse. Mission service, 7.30 p.m. Prayer meeting and educational classes as usual.

Notices.

W. W.—Dr. Pentecost's narrative, "I gets Sulky when I am Spoke to," is published at this office as a little book, letter size. 1d.

Goulburn, New South Wales.—"E. R." asks whether there are any thoroughly Christian schools in New South Wales, especially in Goulburn or its neighbourhood, for the purpose of training boys and girls for the Lord's service, by combining an intellectual with domestic or manual labour, a healthful education for body, mind, and soul.

Communications Received with Thanks.—H.M. M.R. W.P.H. M.H. S.H.H. R.F. R.J.H. W.I.J. R.J.M. L.B. I.M. M.E.L. W.C. W.S. S.G.P. A.W. T.B. C.J.F. G.S. A.W.C. H.W.D. D.E.H. H.A.S. R.H. E.W.M. T.W. M.S.O. Miss A. B.B. M.D. A.H. Mrs. P. D.M. R.G. M.J. R.C.M. D.A. W.B. W.R.S. C.V. E.T. F.C.B. W.L. W.T. L.A.B. A.C. J.W.L. S.U.G. E.C. E.K. D.M.L. G.T.B. G.K. E.P. J.F.B. G.E.G. J.B.B. M.S. A.H.S. A.W. E.C.B. H.N. J.G. G.J. H.B. L.M. J.J.Y. C.C. N.F.D. W.S.W. E.R. D.M.C. W.S.F. W.F. M.A.W. J.R. O.R. H.R. C.G. W. F.G.W. H.A.B. M.B.G. J.H. H.P. K.R. Lover of Old Paths. E.B. E.R. G.F. A.M. G.H. A.B. M.H.S. N.J.D. H. M.A.M. T.R. W.L.L. L.C. R.A. S.T.F. E.J.M. F.J. A.C. H.H. H.W. T.H.W. T.E.L. J.D.S. F.O.R. J.M. J.A. T.H.S. W.D. J.D.S. A.T.J. S.J.M. H.B. H.W. R.F. E.H. G.J.H. T.W.F. W.E.H. H.R.

Applicants for Tracts.—J. Bain, 279, Crookston-street, Glasgow; T. H. Franklin, 12, Brent View-road, Hyde, Hendon, Middlesex, N.W.; T. Hickling, 235, Petre-street, Sheffield; E. Peters, High-street, Stevenage, Herts.; Mrs. Evans, Llewelyn Arms Coffee Tavern, Neath; G. E. Lambeth, 31, Green-street, New Brompton; Miss Schlarb, 13, Willesroad, N.W.; Rev. C. P. Way, Presbyterian Chaplain, Alderney; W. White, 71, Edwin-street, Gravesend; Mary Gill, Free Church Chapel Keeper, Wadebridge; J. D. Hill, 29 Hamilton-street, Old Trafford, near Manchester; Mr. Leatherbarrow, Lorn-street, Chester-road, Manchester; D. Abba (for Scandinavian sailors), 98, Spyvee-street, Hull; W. Goward, Hackney College, Well-street, E.; W. A. Derby, Scripture Reader, 8, Canova-street, Edge-hill, Liverpool; P. Turnbull, 9, Chapel Row, Philadelphia, Fence Houses, Durham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

LADY HOPE entertained a large number of her friends, and assistants from several West-end establishments, at her residence, Great Cumberland-place, W., last week. Professor André's Alpine Choir sang several pieces, and appropriate addresses were delivered.

MORMON MISCREANTS.—The rescue, last week, of a young English girl from the clutches of a band of Mormon missionaries (we had almost written miscreants) who were taking a number of "converts" to Utah, is a hint of what might be done in saving many ignorant and innocent immigrants abroad. This young girl learned on ship-board what a nest of licentiousness Mormondom is, and gladly embraced an opportunity to escape from it. No woman ought to be allowed to leave this port for Salt Lake without knowing what she is going to.—*New York Independent.*

Window Gardening.—Mrs. E. L. Congdon, 304, E. 15th-street, New York City, U.S., writes: "Notice was made at one time in the pages of The Christian of an association in London for promoting window gardening amongst the poor. I would be much obliged if a Report of this association could be sent me, as we are about to introduce the work amongst the poor of this city, and would be glad of suggestions from those who have had experience in it."

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, November 29, 1884.

*** Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Distress in Sunderland—Boys, Old Hall School, 6s.; A. H. 10s.; E. S. 2s.; A. H., Maidenhead, £1 2s.; E. C. 10s.	2	10	0
Mr. D. L. Moody's Boys' Homes, Northfield—J. W. L.	1	0	0
Mr. Fegan's Homes—C. J. O. £1; M. A. J. 2s. 6d.; J. C. 10s.	1	12	6
St. Giles' Christian Mission—G. E. and W. H. N. £1; (*Prison Mission*) M. S. R. £1: J. C. 10s.; E. W. £3	5	10	0
Distress in Gateshead—M. S. R.	1	0	0
Soldiers' Home, Dover—M. S. R.	1	0	
Railway Mission, 186, Aldersgate-street—M. S. R. £2: E. L. £1	3	0	0
Mr. Pascoe's Work in Mexico—M. L. W. J.	1	1	3
Mr. A. Sternberg's Work—(*Bibles for Jews in Russia*) M. L. W. J. £1 1s. 3d.; E. C. £1; (*Testaments*) E. W. £1	3	1	3
China Inland Mission—C. D. 2s. 6d.; E. C. £1; E. L. £1	2	2	6
Midnight Meeting Movement—C. D. 2s. 6d.; G. E. and W. H. N. 10s.; S. H. C. £5; E. L. £1	6	12	6
Dr. Barnardo's Homes—Kent, £5; T. H. 2s. 6d.; M. A. J. 2s. 6d.; E. L. £2; G. £1; J. C. 10s.; Miss L. 10s.	9	5	0
Hospital for Women, Soho-square—Elitta	0	5	0
Friendless and Fallen—Elitta, 5s.; J. D. £5; G. E. and W. H. N. £1; E. L. £1; J. C. 10s.; W. W. £5	12	15	0
Leper Home, Jerusalem—G. E. and W. H. N.	1	0	0
Miss Weston's Work in Royal Navy—G. E. and W. H. N.	1	0	0
British Society for Propagating the Gospel among the Jews—G. E. and W. H. N.	0	10	0
Limehouse Ragged School—T. H.	0	2	6
Cow-cross Mission—M. A. J. 2s. 6d.; E. H. £1; (*Children's Halfpenny Dinners*) T. H. 5s.; E. C. 10s.; A. 2s. 6d.; S. A. B. 11s.; F. V. M. 5s.; Hastings, 3s.	2	19	0
Mildmay Mission (Christmas Cheer)—E. L.	2	0	0
Theatrical Mission—E. L.	2	0	0
Special Religious Services in Theatres—E. L.	2	0	0
Thames Church Mission—E. L. £1; J. C. 10s.	1	10	0
Bridge of Hope, Ratcliff—E. L. £1; J. C. 10s.; E. W. £3	4	10	0
Destitute Children's Dinner Society—E. L.	1	0	0
Marylebone Medical Mission—E. C.	0	5	0
H. I. M.—Please send full address.			
Dock Labourers' Mission—E. H. £2; (*Free Breakfasts*) E. C. 5s.	2	5	0
Bristol Orphan Houses—J. C.	0	10	0
Mr. E. Wright's Work—J. C.	0	10	0
London City Mission—J. C.	0	10	0
Church Missionary Society—E. W.	10	0	0
George-yard Ragged Schools—E. W.	5	0	0
Mrs. Bramwell's Home for Young Women—E. W.	1	0	0
Christian Evidence Society—E. W.	2	0	0
Homes for Working Girls—E. W.	2	0	0
Homerton Mission—M. S. W. and M. H. W.	1	0	0
Homes of Hope, Regent-square—M. S. W. & M. H. W.	0	10	0
Rescue Work, Poplar (Mrs. Wilkes)—E. H.	1	0	0
Rescue Society—E. H.	1	0	0
Miss Whately's Schools, Cairo—Miss L. 10s.; (*Medical Mission*) Miss L. 10s.	1	0	0
	£97	16	6

[Advertisements.]

Mr. Rudolph's Work, Alexandria—Anonymous, £1.

Mrs. Parsons gratefully acknowledges two boxes from Brockley-road, and one from Tunbridge Wells, for December Sale.

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A NEW EFFORT to extend the kingdom of Christ is being carried on in Liverpool—that of "Mural Evangelisation." Gospel placards of good size are posted in the crowded thoroughfares. Could not other great centres of our population act upon this plan? So far, our intention is to renew the posters each month, and by and by we hope to render them specially attractive to the passers-by. Edmund Cleaton.

3, *Romford-place, Liverpool, Nov.* 26.

CHRISTIAN HOME FOR EMIGRANTS, BLACKWALL.—A great need is felt for tract and book bags to give to the emigrants passing through this Home. Any friends who are willing to make them and send them to Mr. Wilké, the manager, will be doing useful work. Earnest prayer is asked for the large numbers going this winter, and much praise is due to our Heavenly Father for the many souls who have lately been blessed.

5, *Montagu-square, W.* E. Trotter.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

Dr. Barnardo's Homes for Destitute Children,

Now Sheltering, Educating, and Training over 1,300 Poor Boys and Girls.

Will all who are preparing gifts for the Annual Sale on behalf of the Homes

KINDLY SEND THEM IN AT ONCE,

for as yet but very little has been received? Will those whose busy fingers are at work for the Sale, remember that **shirts** *for boys and men,* **suits** *for little boys,* **aprons** *and* **pinafores** *for girls, and sets of* **baby clothing** *are particularly valuable additions, being much asked for and readily sold. Of course, besides these, jewellery, old coins, old china, curios, musical instruments, and fancy work, trinkets, articles of* **vertu**, *books, drawings,* **bric-a-brac**, *and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged.*

The **SALE** *will this year be of the* **SAME CHARACTER** *as* **LAST YEAR**, *that is to say,*

Instead of holding a Public Bazaar at the West End during the month of December, as formerly, all the Goods received will be made up into

£5 *and* **£10** *Boxes. These Boxes will each contain a very excellent selection of at least the value of* **£6** *and* **£12** *respectively, and will be sent on receipt of P.O. Order or Cheque to any part of the country.*

Ladies ordering these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End of London.

Many kind-hearted sympathisers have already expressed warm approval of this plan, and promised to purchase boxes, with the contents of which they propose to hold

SMALL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the present season.

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Dr. Barnardo earnestly invites all who love poor children, to co-operate with him in this new plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed, will be ready for transmission on the 10th December, and can be despatched on receipt of order to any railway station in the Kingdom. Applications (PREPAID), *with full instructions as to conveyance, etc., should be sent in as soon as possible, addressed to*

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CASE FOR THIS WEEK.

PHTHISIS.—CASE of Miss ANNIE DOLBY, of PETERBOROUGH.

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No. 776.] THURSDAY, DECEMBER 11, 1884. [ONE PENNY, POST FREE, 1½d.

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FRIENDLESS AND FALLEN.

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The Infant Day Nursery. Week Evening Classes for Boys and Girls. Free Day Ragged Schools. Mutual Industrial Classes for Big Boys Toy Classes for Cheerless little ones. Rations of food for Hungry Children. Clothing for the Ragged. Evening Meetings and Classes for Elder Girls and Young Women. Evangelistic and Lodging House Services. Mission to Inebriate Women. Mothers' Meetings, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to George Holland, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

ZENANA AND MEDICAL MISSION, School and Home, 58, St. George's-road, S.W., is undenominational. Christian ladies trained for Foreign Medical Mission Work, by two years' curriculum. Ladies so desireus may attend midwifery course and cases alone. For terms, apply to Dr. Griffith, Hon. Sec. Treasurer, G. J. Green, Esq., London and County Bank, 3, Victoria-street, S.W.

Funds urgently needed.

DOCK LABOURERS' MISSION.—We are sorry to find the number of poor men out of employment is now double it was in 1870, and for need of funds we are compelled to keep ten men's beds empty, and relief is curtailed Likewise will the Lord's people help the poor at the Dockgates?—C. Coleman, Children's Home, Boleyn-road, West Ham.

CIRCUS-STREET MISSION, Marylebone. Late of Shouldham-street.—Funds urgently required to carry on the work, and to provide a Free Dinner for poor people at Christmas.—W. T. Russell, 27, Cambridge-street, Edgware-road, W.

ST. BARNABAS, Edgware-road.—Funds greatly needed for soup kitchen, and warm clothing, and help for Christmas treats. 8,000 poor, and few to assist. The smallest contribution most thankfully received and acknowledged by Mrs. Bickley-Rogers, 57, Clevelandsquare, W.

COW CROSS MISSION.—Gospel Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—William Catlin, General Superintendent, 17, Claremont-square, Pentonville.

THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel is much needed.

MILDMAY ILLUMINATIONS, Dutch Pottery, Water-colour Drawings, and various other useful articles, will be sold at a stall in Soho Bazaar, which has been engaged by the Countess of Tankerville for the benefit of the Mildmay Missions. N.B.—The stall is on the left-hand side, close to the Soho-square entrance.

RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, Henry Green, Esq., Blackwall, E. Miss Cooke, 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. Wilkes at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

GEE-STREET Christian Mission and Ragged School, Goswell-road, earnestly solicits donations to continue the good work of preaching, teaching the Gospel, temperance, and relieving deserving poor.—Bankers, Barclay & Co., 54, Lombard-street; Treasurer, Robert Baxter, Esq., 6, Victoria-street, Westminster; Hon. Secretary, Rudgley, 62, Wood-street, Cheapside.

BETHSHAN.—Faith Healing Home, 161, Islington, Liverpool. For particulars apply to Miss Gibbs.

FAITH-HEALING and Power for Service.—Meetings conducted by the Rev. John Allen or his helpers. Sundays, 3 p.m., and Mondays, 7 p.m., Trinity Church, Triangle, Hackney, London, E. Tuesdays, 7 p.m., the Hall, Horsley-street, Camberwell (near the Gate and Walworth-road station). Thursdays, 7 p.m., the Hall, 116, High-street, Shoreditch. Addresses, Testimony, and Anointing. Special: Trinity Church, Triangle, Hackney. Fridays, 7 p.m., Baptism of the Holy Ghost and Power for Service.

UNDER THE PATRONAGE OF

H.R.H. THE PRINCESS CHRISTIAN.

MRS. HILTON'S CRECHE,

Infant Infirmary & Orphan's Home,

12, 14 & 16, STEPNEY CAUSEWAY,

Commercial Road, E.,

AND

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.

Dear Friends,

The present is a time of extreme need. I therefore most earnestly solicit contributions, feeling sure that I have only to make our position known, to enlist your aid and sympathy; especially as I plead for the helpless little ones who fill our homes, and who but for the shelter afforded would be in circumstances too sad to contemplate. May He to whom the silver and the gold belong, incline your hearts to send speedy and liberal aid, so that we may, as in former times, realise that the Lord is our help in time of trouble.

Yours in the Master's service,

MARIE HILTON.

Clothing and Toys for Christmas will be gladly received, and may be sent to the above address.

Cheques and postal orders may be sent, addressed to

Mrs. MARIE HILTON,

Langveld House, 234, Burdett-road,

Limehouse, E.

LONDON MEDICAL MISSION.

To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing."

Donations and clothing (new and old) thankfully received. Reports sent on application.

Hon. Director—Dr. G. Saunders, C.B. Hon. Treasurer—Dr. W. R. Bell. 47, Endell-st., St. Giles'.

THE BENEVOLENT OR STRANGER'S FRIEND SOCIETY, for visiting and relieving the Sick Poor at their own homes by an unpaid agency, consisting of over 250 Christian visitors.—Ald. R. N. Fowler, M.P., Ex-Lord Mayor, Treasurer; J. H. Anderson, Esq., Chairman; Clarence Smith, Esq. Ex-Sheriff, Hon. Secretary.—The NINETY-NINTH ANNUAL MEETING will be held at the MANSION HOUSE, on Monday, Dec. 15, at 3 o'clock in the afternoon. The Rt. Hon. the Lord Mayor will preside. Speakers—Alderman and Sheriff Whitehead, Mr. Sheriff Phillips, Rev. Canon Fleming, B.D., Rev. Hugh Price Hughes, M.A., J. H. Fuleston, Esq., M.P., T. A. Denny, Esq., Horace B. Marshall, Esq., C.C., and others. Free admission by tickets to be obtained at the office, 52, Finsbury-pavement, E.C.

SOCIETY FOR THE RELIEF of Distressed Widows (applying within the first month of their widowhood).—President, The Marquis of Cholmondeley. Funds are solicited to enable this Society (which has been in operation for sixty years) to meet the continually increasing demands on its resources. Every case recommended by a subscriber is investigated by one of the Committee or the Official Visitor, and relieved according to the character and claim of the individual. £10 10s. donation, and £1 1s. annually, each gives the privilege of recommending one widow yearly. Bankers, Williams, Deacon & Co.; William Rose, K.C.B., Chairman; Samuel Rayson, Secretary. Offices, 32, Sackville-street, W.

OUR BLUE-JACKETS' CHRISTMAS TREES.—Will any kind friends, the readers of The Christian, send me useful and pretty articles, suitable for the men, their wives and children; also for Fishermen and Merchant Seamen. Plain work, clothing for children, comforters, muffetees, socks, pen-wipers dolls, toys, Christmas cards, &c., &c. All is useful. 1,000 little presents wanted for three Christmas trees. Any help to be sent to Miss Weston, Sailors' Rest, either Portsmouth or Devonport, as the sender may prefer. Articles may be sent up to December 20.

Educational.

BELLE VUE, Ambleside.—Good School for Girls.—Having increased accommodation, Mrs Fleming can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA.—A Clergyman is anxious to recommend a first-class School for a few girls, exclusively Gentlemen's daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum. —Rev. J. Johnson, Britwell Rectory, Watlington, Oxon.

HOLLAND HOUSE, Clarence-parade, Southsea. School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the Principal.

LONDON.—First-class Education for the daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. — Delta, Boddington's Library, Notting-hill-gate, W.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE,

Principal: Dr. Cranage.

SOUTHPORT.—First-class Girls' School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—Mrs. Wallis, Brighthelmston, Birkdale, Southport.

HASTINGS.—Wellington College for Ladies, 4, Wellington-square. Head Mistress, Miss De la Mare. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. Leaver.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—Mrs. Silvester, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training.—References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

SEASIDE, Southport. — Superior School for young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss Poole, Eagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

PARK HOUSE, Belmont-park, Lee, Blackheath, S.E. Principal, Miss Barlow. High-class education for girls. Pupils have been successful in passing the Local Examinations, and in gaining honours at the Trinity College of Music.

PREPARATION for the Public Schools.—A Christian Gentlemen has a vacancy for a little boy, to study with one other. Every comfort and care. Terms 60 guineas. Tutor, care of Mr. Howard, Stationer, Bedford.

EDUCATION.—Fraulein von Griesheim, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

TO GODLY PARENTS.—The under-mentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to Dr. Thorn, Paddington, London.

BEDFORD.—HOWARD COLLEGE. Principal, Mrs. J. Compton Burnett. A Boarding School for Girls. Modern methods. Very superior education, and careful Christian training. Report, and full particulars, sent by return of post. Vacancy for GOVERNESS-STUDENT after Christmas.

MONTREUX, Switzerland.— Madame Dolmatoff. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 38, York-terrace, Regent's-park, London.

BATH.—Grosvenor College.— (Ladies.) Healthy suburban situation. English and foreign Governesses. Ten masters. Since 1879 two hundred and forty-five certificates gained. All candidates passed Cambridge Local, 1883. Four in Honours. Moderate inclusive terms. Vacancy for Governess-Student.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir George Jessel, address, Rev. J. J. Kendon.

BEDFORD. — Melrose House. — Principals, the Misses Ray, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

SUPERIOR EDUCATION for Ladies, Duffield House, Roupell-park, Norwood-road, S.E.—Principal, Mrs. Anderson.—Christian parents desiring for their daughters decided religious influence, with advanced order of mental culture, will find their requirements fully met in this school. Dancing not taught, but daily gymnastic exercises given on the new principle. Prospectuses, with references, on application.

LAUSANNE, Switzerland.—A Lady highly recommends a small select School for Girls, conducted by a Swiss lady, who is a thorough teacher of her own language, has a most comfortable home, and bestows the greatest kindness and attention on those entrusted to her care. A lady is returning to Switzerland after Christmas, and would undertake the charge of pupils. Personal references.—Apply, in first instance, by writing, to F. A., care of Messrs. Street & Co., 30, Cornhill.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to Rev. P. Prescott, Coronation-road, Bristol.

HOLIDAY ENGAGEMENT required by a very superior German Lady, who can be highly recommended.—Fräulein, 26, Stanley-gardens, Kensington-park, W.

WATERLOO HOUSE SCHOOL, Leamington. — Principal, the Rev. Arthur Sewell, M.A. (author of "Daily Thoughts for Schoolboys"). Preparatory for public schools. Terms moderate.

CLAPHAM COMMON.—A Lady of much educational experience receives a limited number of young Ladies as Resident Pupils. Christian and refined influences, with careful mental culture. Special advantages for modern languages and accomplishments. High-class professors attend. Prospectus on application.—Alpha, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

A LADY, conducting a good Ladies' School in the Midlands, and wishing to extend her connection on account of removal to spacious buildings, will be glad to treat with another Lady for transfer of Boarders, or to receive a few pupils to form an addition to the Cambridge class, on the inclusive terms of thirty guineas per annum Special advantages offered to Governess Students. Large grounds, and every modern arrangement.—Full particulars on application to A. B., Ashdown & Parry, Hanover-square, London.

A LADY, residing near Torquay, is about to open a School for Young Ladies. She will be assisted by a certificated governess, and Masters. Pupils will be prepared for the College of Preceptors' and other examinations. Any who are backward will receive special attention. The education offered will embrace English in all its branches, Latin, French, German, Italian, music, singing, drawing, painting, natural history, drilling, and Calisthenic exercises. The object of the school will be to afford the advantages of the High School System, with Christian training and home comforts. For prospectus, apply to

Principal, Treasure, Brixham, South Devon.

OAK HOUSE SCHOOL, Bexley-heath, Kent (12 miles from London). Principal—GEORGE E. OXLEY, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

41, LEWISHAM HIGH-ROAD, S.E.—Mrs. and the Misses WILLMOT receive Day-Pupils and six Boarders. Thorough English, usual accomplishments. Masters. Motherly care and Christian training. GOVERNESS-PUPIL required.

EDUCATION.—A Lady in South Hampstead (whose Daughters have a Preparatory School for Little Boys) will after Christmas have vacancies for two in the house, boarders or weekly, numbers being limited. Watchful care and home comforts are assured. Term commences January 26th.—T., 166, Belsize-road, N.W.

TO BE DISPOSED OF, at Christmas, a select Ladies' Boarding and Day School. An excellent opportunity for a Widow Lady with daughters or sisters. Good references given and required. Only those need apply who have capital and school experience. No agents.—T. B., Mr. Browne, Chemist, Guildford-road, Brighton.

FINISHING GOVERNESS.—Wanted, after Christmas, a highly educated Christian Lady as Resident, or to take rooms in a pleasant country town near London, and receive as Daily Pupils from four to six Young Ladies, at about 30 guineas a year each. Music not necessary.—Apply by letter, giving age and full particulars, to A. F., care of Messrs. Hathway, News Agents, Royal Exchange, London.

GOVERNESS WANTED after Christmas, to teach four girls between the ages of 5 and 11. Thorough English, French, and music.—Address, stating salary, &c., required, Mrs. PEDDAR, Wetherden, Stowmarket, Suffolk.

WANTED, FOR A GIRLS' SCHOOL, a Sewing Mistress, able to teach needlework well. Must be a good disciplinarian. Salary £25 per annum, and all found.—LADY SUPERINTENDENT, Heathfield House, East Heath-road, Hampstead-heath.

TUTOR.—Mr. HERBERT TAYLOR is anxious to hear of a Gentleman interesting with boys, good tempered, and cheerful, for the instruction of his son (nearly twelve), and four or five others being educated with him.
Hadley-grove, Barnet.

AN ASSISTANT TEACHER wanted, immediately after Christmas, in an Orphan School of 70 girls. Age between 20 and 30. Thorough efficiency and good needlework required. Board and lodging in institution.
Miss ONSLOW, Upton, Alresford, Hants.

A LADY, with limited School for young Gentlemen, requires an active Assistant, capable of giving music and singing lessons. Excellent opportunity for experience and self-improvement. No salary, but most comfortable Christian Home, travelling and laundry expenses, with room to herself. Daughter of Clergyman preferred.—LLOYD, care of Hardy, Bookseller, High-street, Cheltenham.

WANTED, AFTER VACATION, experienced energetic Matron for Boys' College. Christian lady interested in boy-life. Thorough knowledge of domestic matters. A Lady Help also required.—Apply, with testimonials and references, and stating salary expected, Mr. VICCARS, Public College, Torquay.

A YOUNG FRENCH Lady, of distinguished manners, desires to find in Ireland, in preference, a situation as French Governess into a pious family of good society. No salary will be required. References unexceptionable.—Madame HIRSCHLER, 21, Avenue de Messine; or Rev. Wood, 4, Rue Roquépine, Paris.

REQUIRED, by a French Lady, an engagement as Governess. Acquirements, French, English, German, music. References, Sieur Cerisier, Sauveterre de Béarn.—H., care Mr. Keay, Imperial Library, Eastbourne.

A GERMAN LADY wishes to board with an English family, to learn the language. She would give German conversational lessons, and teach junior music.—FRÄULEIN O., Crauford House, Maidenhead, Berks.

WANTED BY A LADY, a daily or resident engagement, in or near London, as Governess to children under twelve. Acquirements, English, music, and very fluent French, acquired abroad.
A. B., 4, Garston-terrace, Hornsey-rise.

FRENCH GOVERNESS.—A Lady seeks a situation for a converted French Protestant. An able person, but no music. Children up to 12.—FRANÇAISE, Lansdown Pharmacy, Belvedere, Bath.

GOVERNESS.—A Lady, teaching English, French, German, music, and drawing, desires re-engagement after Christmas. Near London preferred. Good references.—A. A., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A LADY (27), certificated, wishes to enter a good School after the Christmas vacation, as Teacher of Music. Excellent references. Seaside preferred.—Z., Mr. Cooper, Publisher, High-street, Hounslow, Middlesex.

LADY OFFERS Christian home, combining educational advantages, to girls under 16, as Companion Pupils. Healthy situation. Personal supervision. For particulars address, PRINCIPAL, care of Miss Jefferies, 135, White Ladies-road, Clifton.

GOVERNESS. — A comfortable Home, with board and washing, and good opportunities for self-improvement in study, are offered to an earnest Christian young Lady able and willing to devote her evenings to Home Mission work. She must be of good health and education, and of active habits.—Address, stating qualifications and experience, and enclosing copies of testimonials and carte, to Mrs. G., 51, Bow-road, E.

A CLERGYMAN'S WIFE recommends her Governess, who is a decided Christian. Teaches children under 12. English, French, music, drawing, elementary Latin. £30 and laundress.
Mrs. ROWDEN, 1, Widcombe-terrace, Bath.

Appointments, Situations, &c., Wanted.

MISSIONARY seeks re-engagement. Anxious Master's glory. Able conduct meetings. Visitor. Apt with anxious ones. Can come at once. Wife conduct mothers' meetings. Good references.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

CHRISTIAN YOUNG MAN desires employment in any light capacity; is willing, energetic, and a good correspondent. The highest testimonials. Reference, Rev. W. G. Daniell, Dulwich College.
HOWARD BOWEN, 324, Crystal Palace-road, S.E.

AS COACHMAN (thorough).—Age 39 years. Total abstainer and decided Christian. Married, one son age 14. Leaving through death. Four years' good character present place, twelve previous place.
C. W., Finches Lodge, Lindfield, Sussex.

AS WAITER, Carver, or place of trust wanted, by a Christian man, age 42. Disengaged new year. Twelve years' good personal character. No Sunday work.—ABSTAINER, Victoria House, Newcastle-street, Strand.

PAGE.—Aged 15. Been out before. Can wait nicely. Good character.
Miss W., Raffe's, Stationer, Bexley, Kent.

INEBRIATE. — Wanted, retreat where restraint from intoxicants absolute. A young gentleman (mild and courteous) can give work as clerk, or on farm or garden. Partial money payment. Christian influence desired.—CLERICUS, 120, Bedford-road, Rock Ferry, Birkenhead.

MATRON in a Convalescent Home, School; or Housekeeper.—Wanted, a situation as above, by a respectable person. Accustomed to children. Good references.—MATRON, Ashberry House, Hadley-green, High Barnet.

COMPANION Attendant to Elderly or Invalid Lady.—Re-engagement wanted, by thoroughly reliable, middle-aged person. Long experience. Distance no object.—X., Mrs. Francis, 132, Hill-street, Toxteth-park, Liverpool.

AS BIBLEWOMAN.—Ten years' experience in Mission work. An earnest worker of Evangelical views. Could commence a work, working alone or under a leader.—A. B., Church House, Warwick-gardens, Kensington, London.

BIBLE-WOMAN or Helper in Mission work.—A Christian young woman (north of Ireland) anxious to devote her life to God's work, would be glad to hear of an opening as above.—G. M., care of Rev. W. Crawford, 52, Clifton Park avenue, Belfast.

MARRIED COUPLE, age about 30, no children, desire engagement in a quiet family, as Cook or General, and man useful indoors; understands gardening or pony and carriage. Moderate wages.—S. M., care of Mr. Connor, Edgmond, Newport, Salop.

LADY HELP, Assistant Housekeeper, or otherwise, in decided Christian home. Near London preferred. Would be invaluable where mother is delicate, or motherless children. Excellent references.
Miss F., 28, Oxford-street, Totterdown, Bristol.

AS HEAD NURSE in a Christian family. Wanted by experienced person. Good needlewoman. Good references. Wages £24.
B. R., 15, Elderton-road, Lower Sydenham, S.E.

A MIDDLE-AGED Christian Woman, who has had experience in working a Female Strangers' Lodging House, desires Rescue work. Only leaving her present situation from lack of education sufficient for it. Good references from members of Committees.
Mrs. GRIFFIN, 124, Victoria-street, Bristol.

AS MATRON.—Wanted, in January, by an experienced Matron, the charge of a Home for Fallen Women.—Mrs. S. H., North Parade House, Winchcombe-street, Cheltenham.

LADY (Scotch) desires situation as Useful Companion or Maid to elderly Lady or Invalid. Experienced. Age 35. Good references.
B. S., 17, Richmond-road, Shepherd's Bush, W.

A WIDOW LADY in reduced circumstances is anxious for a situation of trust, either as Housekeeper, Companion to invalid lady, or charge of children.
M., 29, London-road, Stranraer.

DAILY EMPLOYMENT, in a Coffee Palace or otherwise, wanted, by a Christian woman. Has been a cook; would not object to a job.—R., 6, Sale-street, Paddington.

WILL ANY LADY take a girl into her service, who is anxious to get away from a bad home? She is fourteen years of age, bright, intelligent, and likely to do well.—Free Registry Office, Parliament-street, Gloucester.

NO SALARY.—A middle-aged Lady offers her services, where servant is kept, in return for a comfortable home. Domesticated, and careful manager. Excellent references.—Mrs. K., 23, King-street, Portman-square, London, W.

A LADY IS ANXIOUS to highly recommend a young Hungarian Lady, who speaks German fluently. She is thoroughly domesticated in every branch, and a first-class needlewoman. Would make a most invaluable companion or mother's help. Highest references can be given.—Mrs. EVANS, St. Mildred's Medical Hotel, Christopher-street, Finsbury-square.

A YOUNG PERSON is anxious to obtain a situation as Housemaid in a Christian family; or, House and Parlour-maid in a small family. She is desirous of having fellowship with God's children in the breaking of bread.
J. WEEKS, Lindford, Headley, Petersfield.

A LADY, who has a class of working girls, is anxious to place several of them in domestic service, with families where they will have careful training, and be saved from evil associations. Ages 13 to 15.
X. Y. Z., Pelton's Library, Tunbridge Wells.

WANTED, for a respectable, useful girl of twelve, a situation where she would be trained, clothed, and fed, without wages, for six months.—Rev. R. E. JOHNSON, Eastbourne.

RE-ENGAGEMENT wanted, as Superintendent-Housekeeper, or care of invalid. Middle-aged person. Experienced. Excellent character.
ZOE, Stanley House, Bath-road, Hounslow.

Appointments, Situations, &c., Vacant.

CLERK, &c.—Mr. FEGAN wishes to meet with a decided Christian of good business habits, proficient in shorthand, and able to transcribe neatly, to help in correspondence, and general management of his Homes. Must have had previous experience in Christian work. Evangelistic meetings, Sunday-school, Y.M.C.A., &c.—Address, by letter, with copies of testimonials, and photo (if possible), Mr. FEGAN, The Boys' Home, 95, Southwark-street, London, S.E.

WANTED, at the Women's Medical Mission House, 2, Mecklenburgh-street, S.W. (in connection with), Women's Missionary Institute, Clapham-road, S.W., a Lady, licentiate in medicine and midwifery, or a married man as Resident Teacher of practical midwifery at the above institution.—Apply, by letter, for an appointment with Mrs. MEREDITH, for further particulars, salary, &c.

SECRETARY wanted, for a Y.M.C.A., in a Lancashire town. Should possess good organising abilities, and be able to conduct religious services and meetings.—Address, stating age, experience, salary expected, and other particulars, with copies of testimonials, to W. G. WOOD, 16 and 18, Haymarket-street, Bury.

FOOTMAN.—Wanted, in a Gentleman's small family, a steady and respectable youth, 18 to 20, as above. He must thoroughly understand his work, and have unexceptionable references.—L. T., care of Mr. Medley, Stationer, Ventnor, Isle of Wight.

EAST LONDON. — Scripture Reader wanted. £1 per week. Must be godly. Preference to a handy man.—Apply for particulars to R. H., Messrs. Dawson & Sons, Cannon-street, E.C.

WORKING HOUSEKEEPER wanted, in plain comfortable Home. Family small.—Application, with salary required, references, &c., to X. Y. Z., Basingstoke, Hants.

REQUIRED in small private family, a trustworthy Woman as General Servant. Must be able to do plain cooking. Age from 20 to 30. Housemaid kept.
Mrs. GOULD, East-street, Petworth.

A CHRISTIAN LADY wanted, who will work for the Lord among the poor of a City parish. £20 per annum can be given towards her expenses.—Apply to the Rev. Dr. WHITTEMORE, St. Katherine Cree, London.

CAN ANY CLERGYMAN or Lady recommend a superior, experienced Christian person, Lady Help or otherwise, as useful Maid Attendant to a Lady (delicate) and child of 6; to assist in supervising small household, writing, or anything she may require. Good plain dressmaking and needlework. At meals to head servants' table, other association optional. Evangelical Churchwoman. Communicant. Remuneration, including allowance, £30.—P. M. G. C., 10, St. Leonard's-terrace, Chelsea-gardens, London, S.W.

CAN ANY LADY recommend a superior person as Nurse to an infant and child of three? It is not essential that she should be experienced, but possess qualities suitable for training, with reliability of character, fond of children, and good tempered.
Mrs. H. GROSHIE, Dantzic villas, Southsea, Hants.

CAN ANY LADY recommend a Christian young woman as General Servant? Quiet family. Country.—Mrs. NICHOLLS, Kingston road, Didsbury, near Manchester.

GENERAL SERVANT wanted at once. Able to do plain cooking. Four in family. Quiet Christian household.—Mrs. BAGSTER, 3, Stoke Newington-green, London, N.

ORGANIST.—Wanted, for St. James' Church, Forest-gate, a gentleman (interested in Christian work) as organist.—Rev. W. H. DENOVAN, St. James' Vicarage, Forest-gate.

REQUIRED, for a large school, a Lady Superintendent, who will take entire domestic charge, including practical supervision of the kitchen, &c. State experience and terms. T. T., care of Mr. Walter, Newsagent, 4, Belliyard, Temple-bar, London.

GENERAL SERVANT wanted.—Can any Lady recommend a good, steady girl (from the country preferred), for a small family? Nurse kept.—Mrs. JOHNSON, 16, Orlando-road, Clapham-common, London, S.W.

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The Peacocks—Fine Feathers.

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The Cuckoo—Singing in Spring-Time.

CHAPTER V.
The Sparrows—"Five for Two Farthings."

CHAPTER VI.
The Pelican—"For those I Love."

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In thanking the readers of THE CHRISTIAN for the help kindly given of late, both for Missionary purposes, and also for the "Holiday Cottage," may we plead for help again for

1. BOW COMMON.

An earnest band of voluntary Christian workers in Devon's Road having cast their lot amongst us, we have taken on lease, with option of purchasing the freehold, a large warehouse of three floors. The ground floor, with few alterations, and roof over yard, will furnish a Hall for 800 souls.

Having obtained possession last week, we quickly made the first floor wind and water tight, and, helped with a large quantity of old seats from a tent, we opened this floor for the Gospel Lord's Day last, and three souls were the precious first fruits.

We are now waiting upon the Lord for about **£300** for the necessary alterations. The accommodation this would furnish for the various activities of love's best service encourages us to look for a speedy assistance.

2. FOR TEMPORAL DISTRESS.

The destitution at Cubitt Town (on the banks of the Thames) and around other of our Mission Halls is very severe.

Our Evangelist in the neighbourhood of the Docks writes this week to say he cannot withhold giving bread, and asking if he can commence soup-making; but our hands are empty. May some to whom He has given of His rich store hear His voice in this: "*Give ye them to eat.*" We will gladly be your almoners.

3. FOR GENERAL PURPOSES.

Friends will see by the Cash Statement that for general purposes we were over a hundred pounds behind on the date of our annual audit, and this has rather increased since. We are, however, not discouraged, though it is not consoling to see the figures gradually growing bigger on the wrong side, as they have done these past two years.

It rejoices us, nevertheless, to ask praise for the continued spiritual prosperity enjoyed, and the souls that are being given us in our labour from week to week.

We will gladly send our little Report for three stamps to any friend requiring.

Yours in the Lord's work,

2, MARQUESS GROVE, CANONBURY, N. **WILLIAM CHORLEY.**

Drafts should be crossed "Barclay, Bevan & Co.," to whom Contributions may also be sent, or the Editor of THE CHRISTIAN

SUMMARY OF CASH ACCOUNTS, 1883-84.

	Received.	Expended.
Balances from last year	£103 4 5½	£109 8 7
General Purposes	696 11 11½	826 18 6
„ „ transferred to other Accounts		6 13 4
Building Account (New Mission Halls)	569 3 4½	749 11 2½
Holiday Cottage Account	306 17 10	165 5 4½
Poor and Benevolent Fund	61 12 7	49 17 4½
Sunday Schools' Excursion Fund	38 11 2	39 2 0
Mothers' Meeting Clothing Clubs	97 4 9	106 0 4½
„ „ „ „ transferred from General Account	6 13 4	
	£1,879 19 5½	£2,052 16 9
Balances due, £334 2s. 10½d., less balances in hand, £161 5s. 7d.	172 17 3½	
	£2,052 16 9	£2,052 16 9

We have examined the above Accounts, with the Vouchers relating thereto, and find them correct.

, Finsbury Circus, E.C., 17*th Nov.*, 1884. THEODORE JONES, HILL & VELLACOTT, Chartered Accountants.

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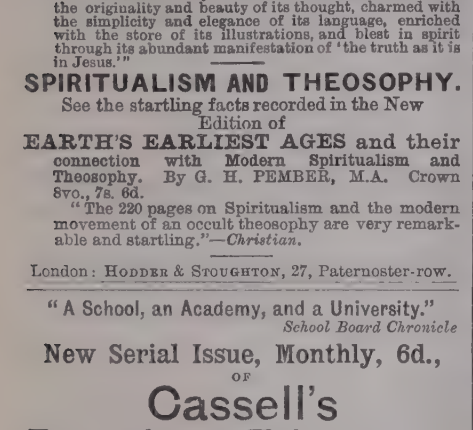

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The Christian.

CHEAPNESS AND COMPETITION.

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians."—2 Chron. xvi. 12.

THE Poet Laureate tells us in "Locksley Hall" that he

"Dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales. . .
Till the war-drum throbbed no longer, and the battle-flags were furled,
In the Parliament of man, the federation of the world."

Very different from this is the view presented to the Seer of Patmos. His vision of the future took in the utter and disastrous collapse of a commercial system which was then only in its infancy. He heard a mighty angel, with whose glory the earth was lightened, cry with a loud voice, "Babylon the great is fallen! is fallen!" There is a religious Babylon, of which Rome is the centre; but this is commercial Babylon, of which we may say that London is the centre. Just as religious Babylon represents a system, so commercial Babylon represents a system, over the ruin of which "the merchants of the earth shall weep and mourn; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron and marble, and cinnamon, and odours, and ointments and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, AND SLAVES, AND SOULS OF MEN."

That commercial system which is the pride and boast of modern Christendom is doomed. All who trade by sea will weep and wail saying, "Alas, alas, that great city, wherein were made rich all that had ships on the sea by reason of her costliness! for in one hour is she made desolate. Her merchants were the great men of the earth; by her sorceries were all nations deceived." She is the same in essence and in spirit as religious Babylon, for "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

How graphically and how truly does the Divine Artist conclude the catalogue of her merchandise with "the bodies and souls of men,"—of men (and the generic term includes women and children) for whom the Son who is in the bosom of the Father came into the world and died.

Let us look for a moment at two of the leading principles of Commerce—Cheapness and Competition.

Speaking to the constituency whose suffrages he was seeking, a popular candidate recently said that he should like to see literature much cheaper, that the people might read at less cost than they can do now. About the same time a paper, representing the same school of politics, applauded the "trade union," which maintains a certain scale of prices, and censured those who employ men at a lower scale. Now these two ideas of the same school are irreconcilable. The cheapening of any product of labour necessitates the reduction of wages. Which, we ask, is right, the candidate who advocates cheapness, or the editor who advocates a high rate of wages? * This is certain, cheapness gives an increased value to the money of the non-workers. If commodities are cheap, their gold will buy the more; therefore cheapness is the reverse of a benefit to the working part of the population. Increased cheapness means for them more to do and less for doing it.

Cheapness is like a mill, which not only takes in and tears apart the raw material, and dresses it, and weaves it into the manufactured article, but takes in also, and tears to pieces or grinds to powder, the sprightliness of childhood, the grace of girlhood, the modesty of womanhood, the nobleness of manhood, and weaves into the pattern of the goods the record of the wrongs of the oppressed. As George Holland said, a few nights ago, "On the shelves of warehouses in the City are goods which have been wet with the tears of those who made them."

And into the same mill goes also much of what is done by way of charity. If the benevolent were to send so much money into destitute London that every poor family of workers could be given half a crown a-week, this would soon be swallowed up by the inveterate sweater, Cheapness. The middleman would turn the screw; for it is evident that if their wages were reduced by eighteenpence, the toilers would still be a shilling better off than before, and the twin demon of Competition, taking advantage of the crowded labour market, would speedily give the screw still another turn, so that the remaining shilling would follow the eighteenpence.

Cheapness and Competition keep down the wages of those who are at work, and adopt every contrivance that ingenuity and experience can invent to employ as few as possible, though non-employment means, especially to the weaker sex, temptation, sin, and ruin of the most terrible kind.

The body politic, like King Asa, is diseased in its feet—the working part of the population. The disease, like that of Asa, has become exceedingly great. Asa knew it, recognised it, and sought not to the Lord, but to the physicians. In the case of the body politic, the physicians are the political economists. But they have worked no cure, and confessedly are able to work none. They say that this exceeding great disease is the result of natural and inevitable law, and "what can't be cured must be endured." But a body diseased in its feet must fall; and to know oneself diseased is half the cure. We, therefore, press the above facts upon our Christian readers, that we may carry them to the Lord, the Healer, who is able to heal us of this exceeding great and dangerous disease.

There is no more radical cause for the indisposition of the toiling classes to hear the Gospel than their want of confidence in the righteousness, as well as sympathy, of Christians toward themselves. When the pulpit resounds with rebuke of all advantage taken of the poor, shows up the evil, and calls the people of God to continued and fervent prayer for his deliverance, the people will believe in them, which is an essential preliminary to their believing the Gospel which they preach.

* We do not now discuss the question of trades unions. Workmen and employers have each a right to combine; but trades unionism sometimes becomes a cruel and unreasoning tyranny.

CHILDHOOD IN THE CITY.

("Surplus Population!")

WITH pallid faces, worn with toil and care,
They slowly tramp through dim, damp streets [at morn;
Wan little faces, sad and sweetly fair,
As opening flow'rets when the day is born.

With weary footsteps, lingering and slow, [loud,
They haste to where the wheels whirl sharp and
Tired little footsteps, halting through the snow
Which dimly gleams below the smoky cloud.

With tiny hands full early cramped by toil,
They pass to work when factory bells do ring;
Poor, hardened hands, which never from the soil
Pluck daisies paling with the kiss of spring.

With eyelids heavy with a weight of sleep
They turn from daily toil at set of sun,
Rejoicing as to distant courts they creep,
"Thank God, another weary day is done!"

No ocean gleaming in the sun see they;
The slums their fields, the black canals their streams;
Their hopeless life is but a dull, drear day,
A night dark with the wings of dismal dreams.

One faithful Friend have they who lingers nigh,
And from our streets He leads them far away;
But o'er their early death let no one sigh,
In Paradise on them breaks perfect day.

These "surplus" little ones are they who fill
The shortest graves beneath the pauper's sod;
For tired of hunger, pain, and noisy mill,
They go to spend eternity with God.

James Bowker.

INTERCESSION FOR MISSIONS.—Tuesday last week was observed as a day of prayer for Foreign Missions in connection with the Episcopalian Church. The Oxford correspondent of *The Record* says that little interest seemed to be felt in the subject there.

"FOR MY SAKE."—In a recent letter to a friend, Mrs. Meuricoffe, of Naples, gives some of her experiences of the recent cholera visitation in that city. She says:—"I became very much attached to those devoted 'Sisters' at the Hospital della Maddalena. As I was the only lady there, I was thrown entirely with them, and learnt many a precious lesson from them. I went at first to see the English sailors at the 'Salle,' which was engaged as an annex to our International Hospital, as of course cholerics were not allowed to be taken to ordinary hospitals. The first time I felt so frightened that my tongue clave to the roof of my mouth; but I took for my watchword the text: 'Whoso will save his life shall lose it; but whoso will lose his life *for my sake*, shall save it,' and I was not afraid again, and spent many an hour there quite happily, separated from all the world."

THE BOOK OF PSALMS.

[The following paper, read by a young lady before a Mutual Improvement Society, will interest and instruct the elder and more thoughtful of our young readers, and perhaps incite some of them to prepare similar papers on other books, or on individuals mentioned in the Bible.]

THE title "Book of Psalms" is not derived from the Hebrew (which simply means "Praises"), but our authority for adopting it is of the highest character. It is the Septuagint title. We find (Luke xx. 42) that our Lord used it when addressing Jews, and hence may justly conclude that even then in Palestine "The Book of Psalms" was a current designation. In Acts i. 20, the Apostle Peter is recorded to have referred to it under the same name, and St. Paul, in the synagogue of Antioch in Pisidia, calls one of the 150 poems of which it is composed a "Psalm." This sacred collection displays the two most characteristic styles of Hebrew poetry, viz., the Lyrical and Didactic; in other words, (1) poetry composed under the inspiration of, or expressly to be set to, music, and (2) poetry used as a "medium for the communication of wise maxims and moral instructions." Without doubt the book was largely composed and expressly compiled for liturgical use. So as "Psalm" is a Greek word, meaning a song with a musical accompaniment, the title "Book of Psalms" is on the whole satisfactory. "Praises," on the other hand, is not equally suggestive of the contents; indeed, in the actual superscriptions only one poem (Psalm cxlv.) is called "Praise," whereas the Hebrew equivalent of "Psalm" occurs in many of the inscriptions prefixed to David's pieces. Another name for the Book, which also "refers to the form, rather than the spirit or religious character, of the compositions," is "the Psalter." This we have received through the Vulgate from the LXX.

If, as is generally admitted by critics, Psalm xc. was written by Moses near the end of the wilderness wanderings (1489 B.C.), and some pieces of the collection were not added until the time of Ezra the Scribe (444 B.C.), the authorship of this book extends over a period of about 1000 years.

In the Hebrew and Septuagint the Psalter is divided into five books. These may be traced in our Authorised Version by the Doxologies with which they terminate. Thus the books with their Doxologies are as follows:—

Book I., Psalms i.—xli. "Blessed be the Lord God of Israel from everlasting and to everlasting. Amen and Amen."

Book II., Psalms xlii.—lxxii. "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen and Amen."

Book III., Psalms lxxiii.—lxxxix. "Blessed be the Lord for evermore. Amen and Amen."

Book IV., Psalms xc.—cvi. "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say Amen."

Book V. consists of forty-four Psalms, of which the last, Psalm cl., is itself a prolonged Doxology.

Some people entertain the fanciful notion that this fivefold division of the Psalter was made in imitation of the Pentateuch; but, carefully examined, these books may be seen to be collections compiled at different dates, each having its own distinctive characteristics.

Of the forty-one Psalms composing the first Book, thirty-seven are in the superscriptions ascribed to David, and the internal evidence mostly supports this authority. Psalms i., ii., x., and xxxiii. are the only ones of the Collection which are anonymous. Psalm i. is supposed to have been prefaced to the Psalter by the final editor, possibly Ezra.

Psalm ii. is strikingly similar in tone to cx., and is stated by the Apostles to be David's. Psalm x., as in the Septuagint, probably forms with ix. one *acrostic* psalm. The inclusion of Psalm xxxiii., which is the only other anonymous poem in this Book, may be accounted for by its first verse being a recapitulation of the last verse of xxxii., "Rejoice in the Lord ye righteous."

Of the thirty-seven psalms attributed herein to David, critics assert that Psalms vii. and xi. are the earliest, because of the archaisms in the style. The word we have translated "temple" in Psalm xi. 4 means "palace." It is otherwise rendered "house" in Joshua vi. 24, and 2 Samuel xii. 20, and is distinctly used for the tabernacle in 1 Samuel i. 9. It is interesting to know that Psalms xv. and xxiv. are believed "to have been composed by David for the great festival when he brought the ark into the tabernacle at Zion."

Psalm xix. (that exquisite poem which sets forth the glories of God's two first revelations of Himself to the world, first, by his works, and, second, by his Word) is attributed, as also the well-beloved 23rd Psalm, to the second period of the "Sweet Psalmist of Israel's" compositions between his accession to the throne and his fall.

(To be continued.)

NOTES ON SCRIPTURE.—21.

"Who, being in the form of God, thought it not robbery to be equal with God."—Phil. ii. 6.

THE revised translation of this important verse is a manifest improvement on the authorised one. Few passages in the New Testament, if any, more needed a new and truer rendering. There is a palpable difference between the "thought it not robbery to be equal with God" of the former, and "counted it not a prize to be on an equality with God" of the Revised Version.

The former makes St. Paul inform us what the Redeemer thought of his own greatness and glory, while the latter declares his willingness to lay aside what of right was his as being co-equal with the Father. The latter rendering, which represents the Apostle rather as informing us that the Son of God was prepared to forego for a season what belonged to Him for our salvation's sake, than as revealing his thoughts concerning Himself, adds greatly to the force of his exhortation to humility; whereas the former contributes no such force to it. It seems, moreover, somewhat out of harmony with the fitness of things, so to speak, for even an inspired writer to touch on such a topic as the Son of God's idea of his own rightful claims. The Revised Version relieves us of this difficulty without taking aught from the passage as one of the many which prove the Saviour's proper Deity.

The wording of this new rendering of the sense of the passage would perhaps be improved by substituting for "counted it not *a prize*" the expression "counted it not *dear*." But as it stands in the Revised Version the passage correctly conveys the Apostle's meaning, which was to intimate what Christ was willing to do, and actually did, for the purpose of our redemption.

W. S.

THE LONDON SCHOOL BOARD AND OVER-PRESSURE.

THE London School Board, after a wearisome discussion, has at length resolved, by a majority of four votes, to appoint a Special Committee to enquire into the allegations of over-pressure in the Board's schools. The decision so tardily taken will be welcomed by all who take an interest in this vitally-important question; for, without doubt, a fear had taken hold of the public mind that the Board regarded the children placed in its charge too much in the light of grant-earning machines, and were indifferent to the cry heard on all sides, that these poor children were being cruelly over-pressed.

Notwithstanding reiterated statements of teachers, parents, and medical men, that health, and even life, were being ground out of many of the pupils in elementary schools, in order to meet the excessive requirements of an exacting Education Code, the Education Department, school inspectors, and School Board members, either pooh-poohed the whole thing, or characterised the assertions as gross exaggerations, put forward by persons who were opposed to the spread of education among the children of the poor. In these circumstances it became absolutely necessary that a full and searching inquiry into the matter should be undertaken by either the Educational Department or some other constituted authority.

It would undoubtedly have given more satisfaction if the Educational Department had consented to the appointment of an independent committee to carry on the investigation in connection with the whole of the public elementary schools of the country, whether Board or Voluntary. As it is, the present inquiry will be necessarily limited to the Board Schools of the Metropolis. A glance at the names of the fifteen members constituting the Board's Committee will inspire a considerable amount of confidence, but it is a very regrettable circumstance that a motion, brought forward by Sir E. H. Currie for obtaining the services of eminent members of the medical profession, was lost. The subject of inquiry seems to be peculiarly one in which the evidence of medical experts would be of the greatest possible value. The relations between food and work, the necessity of supplying nutriment to the brain as well as to other organs of the body, the causes and symptoms of brain disorders—these are matters on which much light could be thrown by those who have made them their special study, and it is difficult to see how they can ultimately be excluded from the scope of the Committee's inquiry.

The attitude of the Press and the public should now be one of patient watchfulness; and it is highly desirable on many grounds that the Committee should get through their labours with as much expedition as is consistent with a full and searching investigation. It is impossible to forecast the result; it would be a serious misfortune if it should be found necessary to limit the education, which is the birthright of every child in the land; it would be a still greater calamity if the physical and mental well-being of any section of the rising generation should be sacrificed to the requirements of any system of admininistering the grant for education in this country.

One thing can scarcely be doubted; if the inquiry be thorough, it cannot fail to reveal an amount of poverty and wretchedness and misery in this vast Metropolis that will open the eyes of the thoughtful among us, and tax all the efforts of all our philanthropists to ameliorate.

"I WAS AN HUNGERED."

By GEO. LITTLEMORE.

"EVERY man is wanted," says Emerson, "and no man is wanted very much." One of the speakers at a six o'clock breakfast told the hopeless-looking men before him, as an argument against despair, that the fact of their being in God's world was a proof that they were *wanted*. But, looking upon these poor folk, one had "to make believe very much" before he could receive the first part of the Emersonian dictum, "Every man is wanted." If these two hundred persons had been found dead in the streets instead of asleep, there would have been an agonising paragraph in the next morning's paper, and a little uplifting of hands in horror, and then the streets would have been clear to accommodate another two hundred.

"There is no help for it," says the philosophic reader; "these are the chips which necessarily fall about the stately figure of civilisation as it is being shaped into beauty." Those who can believe that there is no help for it cannot at the same time believe that the Son of Man will judge the world, saying, "I was an hungered, and ye gave Me no meat; a stranger, and ye took Me not in."

It is indeed a comfort to fall back upon philosophic reflections when, after one has done his utmost to mitigate the misery of Christ's poor, the sum of it seems almost as great as it was before he began; but to

> "sit still in easy chairs,
> And damn the general world for standing up,"

comforting ourselves meanwhile with philosophic reflections, is a course of action attended by quite fatal consequences.

It was with a sad heart that one went homeward to his own breakfast-table, and with mingled feelings that one looked round upon the children, fresh from their sleep and rosy from their bath. In the forty winks that one snatched in the train homewards, the scene which had been left behind arose once more and troubled the sleeper; and for a second time he mounted the platform and addressed the congregation of God's poor somewhat in this fashion:—

"Poor, hungry guests, who stagger in the rear of our beautiful civilisation—you, the 'hindermost,' whom our pitiless philosophy has abandoned to the fate which awaits the 'hindermost,'—perhaps if some of us could see the thing aright, your misery and pain are sacrificial; and you, in other worlds and in other lives, may come to see of the travail of your souls and be satisfied. Your sacrifice is not in vain, for the cross on which ye are lifted up is so fearful a sight to some of us, that we go to and fro in the city beating upon our breasts. Already we are beginning to be ashamed of our 'comfortable Christianity.' We cannot sit at our feasts except blindfolded to shut out the offensive vision of Lazarus and his sores. We wear our purple and fine linen apologetically.

> "'Ye have great allies;
> Your friends are exultations, agonies,
> And love, and man's unconquerable mind.'

"Some of us are beginning to be ashamed of putting you off with alms, when we should give you healing; with charity, when your right is justice. And some of us who do not love you are beginning at least to be afraid of you—to fear that you may come in upon us like a flood and sweep all our pleasant things away, or blow us into the heavens by the explosive force of your righteous discontent, and the assertion of your injured manhood. But there are more of us who love you, injured friends, than you will readily believe—noble, tender hearts, which bleed inwardly in pity for you, and who are asking how to help you best; who would give you not breakfasts only, but their own souls also; who are groping their way out of theories which their consciences feel to be inhuman, and out of falsehoods of every kind, towards the actual truth, which is the basis of all right human relationship; and who are awaiting that one word of direction which shall be the signal of all effective benevolent operation, and the beginning of the blessed work of judgment and of mercy."—*The Congregationalist.*

AN APPEAL FROM THE LAND OF SINIM.

OUR hearts are burdened with a sense of the spiritual need and destitution of the peoples in this land. We have in this province of Yunnan a population probably not less than 5,000,000 souls, including several races. The Chinese portion mostly inhabit the cities and plains; the Lo-lo, Mias-tzi, Pa-i, Ming-Kia, and other tribes, inhabit the mountainous districts.

The work of regular evangelisation of this province was really commenced three years ago, when Mr. and Mrs. George Clarke rented a house at Ta-li Fu, amidst great opposition.

Previously, journeys had been taken in the province, long intervals of time intervening, by Messrs. McCarthy, Cameron, Broumton, and Trench, and by Messrs. Stevenson and Henry Soltau, of this Mission, also by Mr. Wilson, of the National Bible Society of Scotland; about half the towns of the province in all were visited. But what is a single passing visit of a missionary, perhaps only staying a day?

The Lo-lo, Miao-tzi, Pa-i, Ming-Kia, and other aboriginal tribes are as yet, in this province, totally untouched. Their languages have not yet been acquired, and have to be reduced to writing; most of them have no written language. Of others the art of writing has become extinct, or nearly so. These people only imperfectly understand Chinese.

Two years ago the Lord enabled us to rent a small house in this city, the capital of the province, about 250 miles from Ta-li Fu, thus making the second Mission station for an area of twice that of England and Wales. Mr. Andrew and myself made several tours in the more central districts. Then Mr. and Mrs. Clarke left the Ta-li Fu station in charge of Mr. Andrew for nine months, and came here; and thus this city had the advantage of their testimony. Then they returned to Ta-li Fu, and the Lord has since called Mrs. Clarke to his own immediate presence.

In January of this year I was enabled to come here accompanied by Mrs. Eason. The Lord has given us favour with the people, and many have heard of the Saviour of the world. But we are tied on every hand from extending our work for want of more labourers. Doors are open, but we cannot enter. This year we have been gladdened by the addition of two brethren, one for Ta-li Fu, and the other here. But they have not yet acquired the language sufficiently to take a real share of the work for some time yet.

There are towns not far from here that could be taken up as out-stations, and I have visited a few lately, but we must have more labourers before we can commence regular work in these places.

The people everywhere in Yunnan are very friendly, notwithstanding the war just over the border with the French—not more than 250 miles south of this place. The events in Tonkin may open a door for us to enter there, and commence work for the Lord, and may also open up a quicker and better route to these parts and enable us to enter among the Eastern Laos. Parts of this province have a lovely climate—very mild and dry, and not excessively hot in summer. For the greater portion of the year we have most glorious sunshine. Climate need not be made an objection for anyone desiring to come out here to work for Christ.

I want to plead with brethren and sisters in Christ to consider if the Lord Jesus has not a claim on some of them for the evangelisation of these multitudes of perishing souls. Perishing they certainly are: where is the heathen that acts up to the light of nature? A few there may be attempting it in some measure, but very, very few. The masses are sunk in awful degradation and sin. Unless the direct power of God, through the Gospel, is brought to them they must perish from the very state they are in. Christians nowadays seem to overlook these facts. "Without holiness no man shall see the Lord."

We cannot throw the responsibility upon God. God hath committed to his people the Gospel of reconciliation. It is written, "God will have all men to be saved, and to come to a knowledge of the truth." The responsibility rests with the Church of God—with every individual member of his body. It is urgent, awfully urgent, upon us to consider our calling

How many believers there are who are entirely taken up with feeding their own spiritual life, forgetting the danger of others! How utterly contrary to the love of Jesus such a character is. He came not to be ministered unto, but to minister. What fatalists many of us are in practice! It is promised to the Son of God, "He shall have the heathen for his inheritance." Eighteen hundred years have gone by since He Himself gave command to "Go into all the world and preach the Gospel to every creature." And yet to-day it is computed there are 800,000,000 without the light of the Gospel.

How many Christian young men, because they have business ability, and God has given them success in their business, consider that an evidence that God has not called them to give themselves entirely for the spreading of the knowledge of the Gospel. These successful ones are the very men God requires for such service. If you were not successful in your temporal affairs, how could you consider God had entrusted you with his greater riches? (Luke xvi. 12). It needs all the ability of the best quality for this highest of all earthly service.

Who will come and join us? God is faithful, what shall we fear? I shall eternally praise God for calling me here. We have put our trust in the Lord Jehovah, and He has never failed us, and we know He never will. We do not look to the Mission treasury for the supply of our need; the Lord himself is our treasurer. Are you afraid to trust Him who sendeth none on a warfare at his own charges? He will care for you.

And are there not some to whom the Lord has entrusted wealth, or at least sufficient means to maintain themselves, who might easily come? Why did the Lord give you these means? It does not require £100 a year for one to live comfortably here.

Many say they have no call to go. May I suggest a question? Is your occupying the position you fill an absolute necessity? Are you sure God has called you to remain at home? Have you thoroughly considered the question? Or, may you not be resisting God? Are you obeying Him? I entreat you consider this. ARTHUR EASON.

China Inland Mission, Yunnan Fu, South Western China.

SELF-SUPPORTING MISSIONS.

A book by Bishop Taylor, entitled, "Ten Years of Self-supporting Missions in India," abounds in valuable information, and is suggestive of important ideas in relation to modern evangelistic enterprise. It should be widely circulated just now.* Facts such as he adduces and arguments he employs require to be generally known and considered, the facilities for Gospel work all over the world being far greater than many suppose. The commercial fleets of England and America have deposited, and are depositing, vast numbers of men speaking our language, and bearing the Christian name, along the coasts of all heathen and semi-heathen lands. Multitudes of these settle down in heathen countries, and furnish resources and agencies for the establishment of self-supporting Missions that the Church is strangely slow to take advantage of. To reach these should be one of the great aims of missionary work, so as to utilise them in the service of Christ, just as Paul laid hold of the fact of Jewish dispersion among the nations, and the wide diffusion of the Greek language for furthering the Gospel in the first stages of Christian effort.

Dr. Taylor asserts that the greatest drawback at the present hour is the superficial character of church work in Christian countries. He says: "If any manufacturer of any sort should have as much bogus, shoddy and sham on the market bearing his trade-mark as may be found in the popular churches of to-day, it would smash his business in six months. The fact that the Church lives and advances, in spite of such disabilities, demonstrates the marvellous conservative power of the true Gospel salt contained in it." It is "the remnant who keep the commandments of God and have the testimony of Jesus," that God uses to hold the Church together, and make the grand conquests she is making. What would be done if only all our church membership was sanctified and meet for the Master's use?

The principles advocated in Dr. Taylor's book are certainly revolutionary, so far as the received idea of Mission work through organised societies is concerned, but their scripturalness is evident to those who read his argument. He avers that God's original Pauline way of planting Missions does not come legitimately within the province of the charity principle on which all missionary societies are founded, and that with all the wisdom and piety possible they are as poorly adapted to founding self-supporting Missions, and to the nurture of native churches, as the grand charity institutions of our country are adapted to the construction and running of railroads. Fully recognising and appreciating what has been done by existing societies, the Bishop argues, and it must be admitted soundly, "that what God requires now is a railroad company, with right of way, to bear at least its proportion of responsibility in carrying the Gospel to the uttermost parts of the earth on Paul's original business principles." Without in any way interfering with useful and time-honoured agencies now at work, very much more may, and ought to be done in this latter direction.

* A few copies are on sale at the office of this paper, price 5s.

MESSRS. MOODY AND SANKEY have closed a series of two days' Conventions, held in several of the larger cities in the State of New York. These Conventions have been most abundantly owned of the Lord, in the reviving and consecration of his people and the conversion of many of the unsaved. In response to a very earnest invitation from Christians in Toronto, the evangelists were to hold a three days' Convention in that city on Dec. 2—4.

For the Young.

THE SPARROWS.*

"FIVE FOR TWO FARTHINGS."

A LITTLE while ago I was at an exhibition of paintings. The walls of the large room were quite covered with beautiful landscapes and portraits, and flower and fruit pieces; but one small picture in a corner attracted more attention than many much larger ones with very celebrated names signed to them, though it was only a simple little work. It had a story to tell, and it spoke of something with which almost every person present was familiar: for it represented a sheet of snow beneath a hedgerow from which a poor frozen, tiny bird had fallen to die, the feathers rime-bound, and the claws twisted, and the eyes glazed in death.

"Poor little thing!" said several who looked at the picture, "poor little thing!" And as I listened to them, and remembered what a common thing a dead bird is in severe winters—when day after day the frozen snow lies thick upon the ground, the ponds and streams are covered with ice, the branches seem like frosted silver, and in the copses, robins, wrens, thrushes, and chaffinches, vainly hunt for a seed or a morsel of food—I could not help feeling sad for the little singers dying thus in the snow.

But when we see a dead bird it need not be all sadness; for we can call to mind the sweet words of Jesus, that lift the small birds, "the fowls of the air," into a higher place than most people who do not think are inclined to give them, a place within the wonderful all-circling love and daily care of God. "Are not five sparrows sold for two farthings?" Jesus said; "and not one of them is forgotten before God" (Luke xii. 6); or as it is given by St. Matthew (x. 29), "And one of them shall not fall on the ground without your Father." The Bible has a word of comfort for every human sorrow, no matter how great or how small.

I daresay as our Lord and Master was speaking to the little crowd about Him, the sparrows were twittering and chirping in the roadway, for Palestine swarms with sparrows of the same kind as our field-sparrow. There are countless numbers of them on the plains of Gennesaret, and on the slopes of the Mount of Olives, the trees and shrubs being literally stuffed with their nests. Our house-sparrow is not found in the Holy Land; but there is one so like it that you could scarcely find out what the difference is, and it builds in the window-openings and beneath the roofs, and hops about with a cheery chirp all the day long. And if one has lost his mate, he sits mourning alone on the house-top, just as the Psalmist describes him in Ps. cii.† Travellers in Palestine say that they have seen flocks of thousands upon thousands of field and house-sparrows feeding upon the wild oats growing upon the sand-hills, and myriads of them hopping about; yet Jesus said that "not one is forgotten before God."

What a comfort in our loneliness, if ever we are lonely, to remember this wonderful love of God! Do you ever think of that pitiful tenderness of God, and how it encircles not only nations and tribes, but you and me, and the little birds, and the tiny things far beneath the birds? Looking through my microscope I often see mites, only the two-thousandth part of an inch in size: can you comprehend that? And not one of them "is forgotten before God."

I wonder if you ever, just before you fall asleep, think for a moment that unless God were to keep your heart beating about eighty times a minute, and your lungs inspiring and expiring air, all through the night—marvellous movements going on steadily without your consciousness—your eyes would not again open upon the beautiful sunlight.

That very awaking from sleep is a daily miracle requiring the power of God for its performance. And yet how few of us ever thank God for our awaking. We become so accustomed to all our daily mercies that we are apt to look upon them as ours by right; and, in many cases, it is only when they are withdrawn for awhile that we recognise that they are a gift.

The words of Jesus, "Ye are of more value than many sparrows," whisper to me the comforting assurance that my falling asleep and my awaking are matters of interest to God, because everything which concerns me and my well-being is of moment to my Heavenly Father; and, with all my experience of his wondrous love, the thought fills me with peaceful trust, and the thankfulness of an overflowing heart, a thankfulness that ought to break forth into singing.

There are times in the life of the sparrow when his usual little chirp is quite insufficient for him, and he must needs sing a low and sweet song. I do not suppose you ever heard him—for the chirp is for the crowd, and the song is sung before only very few; and not many hear it; perhaps because only few people take any notice of wild birds. But sing he does, simply because he is so happy he cannot help singing, just as a spring runs over when it is full.

I wish we all did likewise. What a cheery world it would be if, instead of the almost mechanical chirp of contentment most of us give over our daily mercies and blessings, we were to burst out now and again into songs of thanksgiving and grateful praise! Many of us have the gratitude in our hearts; but we do not allow it to well up in music to our lips. The other day, as we were coming down the slope of a great mountain in Wales, we heard the melody of a rippling stream: but we were a long time before we found the little rivulet, singing merrily on its way to the sea; hidden as it was, deep down in the heather and the giant bracken. It was not singing for people to hear it, but simply because it could not help it; and that is the sweetest music after all.

> "The wondrous story of the Lamb,
> Tell with that voice of thine,
> Till others, with the glad new song,
> Go singing all the time."

Sometimes when I have been in the woods, there has been almost a dead silence for awhile, and then a sweet little note would come from a leafy corner; and in a few moments the whole solitude would be ringing with bird music. One bird began it. And whenever there is a great burst of praise to God some one commences it, and the others follow.

Day by day our songs ought to rise to heaven, as we think of all that God gives us. Life, health, food, raiment, loving relatives and friends, sweet sunshine, and numberless enjoyments and blessings. Let us not forget "the duty of delight." We take our largest vessels to God's fountain of love, and when the cup is full and would overflow, He deepens its hollow and widens its brim, and adds to all our blessings a greater one than all the rest—that of eternal life in Christ. "For God so loved the world that He gave his only-begotten Son, that whosoever be-

* From BIRDS OF THE BIBLE, by Mr. JAMES BOWKER (*2s., Morgan & Scott*), a delightful book by a delightful writer for the children; finely illustrated.

† "I watch, and am as a sparrow alone upon the house-top" (Ps. cii. 7).

lieveth in Him should not perish, but have everlasting life" (John iii. 16).

That "whosoever" is just as wide and deep as God's great Divine love; and not one of us, however small, need be outside it. If in the Father's heart there is room for care about the sparrows, surely there is room for you and for me—not merely because we are "of more value than many sparrows," but because Jesus loved us and gave Himself for us. And we can come to the Father in the Name and through the finished work of the Son.

And coming thus, the peace and the rest will be everlasting; for our coming will be covered by that other grand promise, that whosoever cometh He will "in no wise cast out."

BIBLE ACROSTIC.

The initials give a place which was the scene of a combat in the time of David.

(1) A city to which Israel was carried captive.
(2) One with whom the Lord was angry because he spoke not the thing that was right.
(3) The husband of a prophetess.
(4) The burial-place of Miriam.
(5) One who took a city, and sowed it with salt.
(6) A skilled workman in brass.
(7) A king of Zobah.
(8) A city of refuge.
(9) A man mighty in the Scriptures.
(10) A place near which the castings were made for the Temple.
(11) A priest who helped to carry the Ark.
(12) A city built by a woman.
(13) A woman saved by a sign.
(14) One of David's captains.
(15) A priest of Baal.

A NUMERICAL PUZZLE.

Multiply the number of people on the roof of the house in which Samson made sport, by the number of measures of barley Boaz gave to Ruth. Add the number of footmen slain by the Philistines after the ark was brought into the camp of Israel. Divide by the number of men slain by Jonathan and his armour-bearer while Saul was at Migron. Divide again by the number of men who joined David in the cave of Adullam. Multiply by the number of times Naaman dipped in Jordan. Subtract the number of camels carrying burdens that Benhadad sent to Elisha. Multiply by the number of Haman's sons. Divide by the number of young men who refused to touch Nebuchadnezzar's wine and meat. Subtract the number of disciples sent by Jesus to prepare the last passover. The remainder will be the number of people mentioned in the Old Testament as having been punished for their sins with leprosy, and whose names must be given. W. S. E.

ANSWER TO LAST ACROSTIC.

JOSEDECK.—HAGGAI i. 1.

Jannes and Jambres	2 Timothy iii. 8.
Ornan the Jebusite	1 Chron. xxi. 24.
Shealtiel	Haggai i. 14.
Esther	Esther vii. 3.
Deborah	Judges iv. 4.
Enoch	Genesis iv. 17.
Castor and Pollux	Acts xxviii. 11.
Hiram	1 Kings v. 1.

Correct answers have been received from P. J. Gleazer, S. C. W., Elen Llewelyn, C. K. H., Frank Dredge, R. W. Hughman, Mary E. Lee, P. M., M. Shand, Gertrude Howes, Etta Cameron, Lousia Frost, Agnes Frost, T. Riky, Gertrude J. Hinde, Millicent Fox, Georgie Mason, Lucy Turner, Katie Kirwan, Marcella Vaughan, A. E. Pinnell, P. S. Hoyte, Annie Lamont, Dorothy G., Willie Macleod, Eva W., Dora, Evelyn Toulmin.

Answer to acrostic PHINEHAS received from M. K. Brown.

FOREIGNERS IN LONDON.—1.

IT will be felt by every earnest Christian that England has a solemn duty to discharge, not only to the foreigners who dwell in our midst, but also to those who visit our shores from distant parts of the world and who sojourn amongst us from time to time.

To evangelise such foreigners a special agency is manifestly necessary, for the vast majority of regular clergy and ministers are unable to speak the divers languages of those who come to us. Few people are aware, perhaps, of the many thousands of French, Germans, Norwegians, Swedes, Russians, Spaniards, Italians, Asiatics, and Central Africans who are to be found in London every year.

The Committee of the London City Mission have long felt the necessity of doing something for the spiritual welfare of these strangers within our gates, and for many years nine of the society's missionaries have devoted their whole time to Christian effort amongst them. Nearly every religious error is represented by this foreign element in our midst. There are numerous Roman Catholics from Spain, Brazil, and the Manillas; Mahomedans from the banks of the Nile and Indus; Buddhists and idol worshippers from China and the banks of the Ganges; Materialists, Communists, Nihilists, from France, Russia, and Germany, all are met with by the missionaries, and instructed in the truths of Christianity.

This branch of the society's work is one of growing importance, but at the present time it is in need of pecuniary help. Our late beloved brother and member of the Foreigners' Committee, Mr. T. B. Smithies, was deeply interested in this work, and often encouraged the missionaries by his wise counsel and practical sympathy. When occupying the position of chairman at meetings he had called together on behalf of this Mission, his favourite portion of Scripture for reading was taken from the last chapter of the gospels of Mark and Luke, dwelling with much emphasis on the words "Go ye into all the world and preach the Gospel to every creature," "beginning at Jerusalem." Since his departure to be with the Lord, this work has lost one of its most earnest and active supporters, and our prayer now is that others, like-minded, may be led to aid this Mission in its glorious work of making known the gospel of the Lord Jesus Christ to the various classes of foreigners to be met with in the metropolis.

The large number of Christians who visited Denmark this year to attend the meetings of the Evangelical Alliance will be pleased to know that one of our missionaries has for many years been evangelising among Danes, Swedes, and Norwegians on board their respective vessels in the docks. His services have been greatly appreciated at the Christian Emigrants' Home, Blackwall, where he has been an active worker since its opening day, February 26, 1883. Of his work among foreigners at this Home, which is in every sense of the word a Christian Home, and admirably fitted up with every convenience for a large number of emigrants, we give a few notes.

"About 1032 Scandinavians, 44 Russians, 42 Dutch, 27 Italians, 89 Germans, and 3068 British Emigrants passed through the Home last year, staying from one to ten days. All of these were visited, and heard in their own tongue "the wonderful words of life." The Russians were a most interesting company of young men, and right gladly did they enjoy the reading of tracts and copies of *The British Workman* translated into their own language. This was a pleasure they little expected to meet with. Whilst reading to them one afternoon from John iii., two of the daughters of Count Bobrinskoy and one of the Hon. Misses Waldegrave entered the room. Having brought Russian hymns they sang to them, and afterwards exhorted them in a most affectionate manner to accept the Lord Jesus Christ and Him alone as their Saviour. They were most attentive and seemed deeply impressed.

The Dutch emigrants thankfully received the Word, and were visited by our Dutch missionary. The Italians, for the most part, received the copies of Scripture presented to them, and listened attentively to the Gospel. The Germans came directly under the personal teaching of the Superintendent of the Home, who is a warm-hearted evangelist, and himself of that nation.

Large numbers of Scandinavians were frequently at the Home, and it was indeed a great privilege to go in and out among them, speaking for the Master. Having had in their own land some religious training, their hearts were open to listen to the Word, and, praise the Lord, many received it and left the Home rejoicing.

In addition to personal visitation, as many as forty-four evangelistic services were held by the missionary in the Norwegian tongue, at some of which Lady Hobart, Lady Beauchamp, Lady Radstock, the Hon. Mr. Waldegrave, Mr. Trotter, Dr. Ziemann, Mr. Wilkie (the Superintendent), and others spoke by interpretation, and a translation of Messrs. Moody and Sankey's hymns was used.

At many of the meetings great blessing accompanied the preached Word. On one occasion there were about 100 present, who listened most attentively. The power of the Holy Ghost was very manifestly at work, for there were many in tears. At the close of the meeting there was much gratitude manifested in the simple shake of the hand, and "tak for iaften" (thanks for this evening's service). The people hung round the speaker and did not care to go to their quarters. More words were then spoken, and the meeting was turned into one for inquirers. Some soon found peace through trusting in the finished work of Christ.

The hour was getting late, and the missionary was just leaving, when a servant touched him on the shoulder, saying, "Don't go yet, sir, a young woman wishes to speak to you." He turned back, and found it was one in whose heart the Holy Spirit was evidently working. She could not leave without having another word. "Oh!" said she, "is there salvation for me? I have been such a wicked person; my sins are of the deepest dye, they are like mountains before me. Is there salvation for me?" The words of Jesus himself were then put before her, and the simple plan of salvation explained. She was then asked to kneel in prayer, at the close of which she arose, clapped her hands, and in a most joyous manner, said, "Jeg har det, jeg har det!" (I have it, I have it). The missionary asked, "What is it you have? "Fred med Gud" (peace with God), was her reply. "And how do you know that?" To which she replied, "Fordi Hans blod har renset mig fra al synd" (because his blood has cleansed me from all sin).

The missionary rejoiced with her in her newly-found joy, shook her most heartily by the hand, bid her stand fast in the Lord, and promised to call at the Home again on his first opportunity. The next day he called, and found this young convert and some of her companions rejoicing in Christ as their Saviour, and anxious to know more of the love of God.

Other happy meetings were held, and when the time came for their departure, the missionary accompanied them to the steamer, saw them comfortably settled in their berths, and then commended them in prayer to the God of all Grace, after which the shepherd and his flock parted, probably not to meet again until they are united with the Lord in glory.

GEO. R. COLE, Assistant District Secretary.
3, *Bridewell-place, Ludgate-circus, E.C.*

(To be continued.)

OUR POLICEMEN.—The Christmas number of *On and Off Duty* (2d. Marshall Brothers) is an unusually attractive one, containing, besides several illustrations, a Christmas Carol with music, a large sheet almanack, with original picture, and much useful information. Miss Catherine Gurney, Hon. Sec. Christian Policemen's Association, 11, Ladbroke-terrace, W., writes:—"We are most anxious to have this paper put into the hands of every policeman in the country; friends could greatly further this object by ordering the number, and giving a copy to each man at some station not yet supplied."

THE LONDON CHURCH MISSION.

WE have received a number of reports, in addition to those given in our last issue. We have only space in this number for the following:—

ST. THOMAS, BETHNAL GREEN.

The missioners here were Rev. George Godsell, vicar of St. Andrew's, Plaistow, and Rev. Halsall Segar, vicar of South Hincksey, Oxford. The preaching was very earnest and practical, and the instructions which followed were very plain and definite. The congregations were very good throughout, and many who were present, and listened most attentively till past ten o'clock, had never been inside a church for years.

The Church of England Working Men's Society, which had announced at their meeting at King's College that they would work in this parish, failed at the last moment, and the Vicar had to arrange for the out-door preaching without them. Some of the workers of the parish came forward, and went with the clergy and one of the missioners to different points in the parish, where addresses were given to most attentive audiences.

Perhaps the most important part of the Mission work here was the personal dealing with the people, many of whom sought the help of the missioners.

ST. JAMES'S, CLAPTON.

In this parish the Mission has been, so far as human eye can see, a very great success. The Vicar, Rev. H. D. Pearson, and his many helpers, may well be thankful that their work was a good preparation for the influence of the missioners. Every service has been well attended. The Children's Service at 4.45 every day was crowded, 1000 children being present. Rev. W. E. Cleworth, a well-known conductor of such services, gave some admirable addresses.

The services for men, mothers, servants, and deaf and dumb, were most beneficial. These were conducted by Rev. G. R. Thornton, of St. Barnabas, Kensington.

ALL SAINTS', CLAPTON.

Canon Bullock and Rev. H. Morris were the missioners here. The addresses to men by the former, at the men's services, were most fervid and eloquent. Over 300 memorial cards were taken at the close of the Mission.

The vicar of this parish is the Rev. B. M. Kitson, and during his short incumbency over £10,000 has been spent in church extensions in the parish. The needs here are great and increasing.

ST. THOMAS'S CHURCH, ISLINGTON.

The Mission here was conducted by Rev. H. C. Sturdy, of Dorking. The services were all well attended, and very great blessing has resulted from them. Believers have been very materially helped and strengthened. The afternoon Bible Lectures were especially blessed to this end. There has also been a great ingathering of souls to the fold of Jesus. Some anxious souls remained behind at every evening service, and on each occasion some found peace. A cheering work has been going on among young men, several of whom have yielded their hearts to Jesus.

One of the most encouraging features of this Mission has been the work among the children. After the children's services, considerable numbers remained to the after meetings, some in great anxiety of soul. A little girl, after one of these services, waited outside the church, and exclaimed, "Oh, Mr. Sturdy, I do so want to love Jesus." Especial prayer had been offered for the children, and what we have seen is only, we hope, the beginning of a much more cheering work. Mr. Sturdy's addresses to the young people were beautifully simple and attractive.

Lady Hope held two very largely attended meetings for women in St. Thomas's Schoolrooms, and one very nearly as large for men on the Saturday evening. Much blessing resulted from these, and at the after meetings several were led to the Saviour.

HOLY TRINITY, STEPNEY.

In this parish, which is one of the largest in the East-end, great efforts were made to bring the Gospel to every creature, both by services in the church and in the mission buildings, of which there are three already at work. The services were adapted to the young, the mothers and daughters, the fathers and sons, and the general mass of the people, and were held at every hour nearly through the day, from early morning till about ten at night. Special work was also done in the workshops, among the fallen, and among the sons and daughters of Israel.

A really earnest and strong battle was fought against sin in every way, by the earnest preaching of the Gospel in a manly way, by the earnest talk to the people in their own homes, and by the distribution of tracts, of which some thousands were given away from door to door and in the street, and at the places where men do congregate. The work was quiet, but left a deep impression, and will be, like the bread cast upon the waters, found after many days.

Many of the West-end workers were surprised at the kindness and courtesy of the poor, and at the absence of anything approaching to open hostility among the people.

ST. PAUL'S, CANONBURY.

The deep interest felt here in the special effort was manifest in a variety of ways. It is not too much to say that not for very many years has St. Paul's Church witnessed such a revival of spiritual life, such crowded and hearty gatherings, such a spirit of unity among the members, and such earnestness of purpose.

The mission preacher was the Rev. Nevile Sherbrooke, whose exceedingly earnest and clear addresses made a deep impression on the large congregations. On the Wednesday evening of the Mission the preacher narrated the circumstances of a most sudden death, information of which had just been brought to him. On Monday night a young man attended the church, having been invited by another living in the neighbourhood. He had for a long time given way to habits of intemperance, and had often been warned that the drink was killing him. At the pressing invitation of his young friend, though at first he made light of it, he promised to come to the Mission. Being deeply impressed by what he heard, after returning home he continued in prayer pleading for forgiveness for his sins till 12 o'clock, and then, having (as he told his friends next morning) found peace, he went to bed. On awaking he became conscious he was dying, and having called his friends, told them so. Almost his last words were to send a message to the young man who had invited him to attend the Mission service, to the effect that it was through him he had been saved. He died in the course of the morning, having no doubt whatever of his salvation. It might be well said of him, he was a brand plucked from the burning.

The thanksgiving service was well fitted to call out the warmest feelings of hearts already attuned for praise.

SHOREDITCH PARISH CHURCH.

We had a full church every night, and the other seven or eight daily services were all fairly well attended. An address on "Vipers" on Sunday afternoon, to "men only," delivered by Rev. J. Cullin, one of the missioners, to a large audience of men, created a deep impression, and will be followed up by the formation of a society of men pledged, as God may help them, to a pure and godly life. The evils dealt with were gambling, intemperance, and impurity.

On two nights of the Mission week the parish was aroused by processions of the Church of England Working Men's Society, who, starting with a service in the church, marched through the streets now singing hymns, now stopping to address the crowds who gathered round them, and finally returning to the church for the 8.15 service, bringing with them a miscellaneous following gathered from far and near. A band of workers from Battersea on another evening did the like kind office for the parish; thus the evening congregations, never small, were materially increased, and on these evenings the large church was nearly full. Mr. Cullin's powerful addresses were listened to with the deepest attention, and many stayed till a late hour at the after-meetings for instruction and prayer. How many of the masses have in some way or other come within the influence of the Mission? In some cases we know they have been wonderfully brought into the light; there has been a great deal more work done of which we know nothing. But what we do see and know is, above all this, that the regular congregations, the church workers, have been touched and stirred, and are ready to see their duties more clearly and do them more thoroughly, ready for permanent missionary work, ready to go forth as "living epistles, known and read of all men." God grant that this Mission may be only the beginning of a grand series of missionary enterprises in East London!

ST GEORGE'S-IN-THE-EAST.

St. George's Church was not, strictly speaking, included in the general Mission in East London, as it had been determined, after much anxious deliberation, to defer the holding of a Mission in this parish. But not to be out of sympathy with the movement, special services were held throughout the week At the evening service, earnest and striking addresses were given by Rev. W. M. Sinclair, vicar of St. Stephen's, Westminster, and were attentively listened to by large congregations, many persons being evidently greatly moved by what they heard.

During the week, in many parts of East London, a great effort was made to rescue young girls who had fallen into sin. In this parish, where there is peculiar need for this work, such an effort formed a special feature of the Mission. The bad houses and the public-houses were all visited by the workers, the parish Mission-hall was thrown open during the week, and the young women were invited to tea every day. Earnest Gospel addresses were delivered on the several evenings by the Rector (Rev. C. H. Turner), Rev. F. J. Ponsonby, Rev. W. Panckridge, and other friends. The listeners were truly outcasts, but their conduct was almost always quiet and reverent. The new Mission-hall belonging to the Ratcliff-highway Refuge was used as a temporary dormitory, twenty-five extra beds being made up; the workers at the Refuge only too gladly gave their help. Girls are still coming to this Refuge, and although they are passed out of the neighbourhood as quickly as possible, from eight to ten of the extra beds are still nightly occupied by fresh cases, some of them saying "they could not rest after the words they heard last week." The workers in Ratcliff-highway feel that the Mission is but the beginning of work, and ask for prayer that those who stay to labour on may be strengthened to gather up the fragments that remain, that nothing may be lost.

CHRIST CHURCH, STEPNEY.

A very encouraging work was carried on in this poor parish of 8000 souls during the Mission. For several weeks previously, tracts had been left at every house by the district visitors and tract distributors. Special meetings for prayer had been held. When the time came for beginning the Mission, many non-church-goers were brought to the House of God, and regularly attended the services. The Mission preacher was Rev. John Cullen, Vicar of Radcliffe-on-Trent.

Services were held daily for men, women, and children, besides the usual Mission service at 8 p.m., and were all well attended. It was pleasing to see about 100 women, many with their babies in their arms, sitting listening most attentively to the Mission preacher, and equally gratifying to observe the children running to church of their own free will to take their part in daily worship. A Temperance sermon to men was preached on Saturday night by Rev. W. Laycock, Vicar of Hurdsfield.

Mr. Cullen's earnest and affectionate preaching was greatly blessed: first of all to believers; then to the undecided and lukewarm. As a result of the Mission, a Bible-class for women, and evangelistic services on Sundays, Mondays,

and Tuesdays, will be held in the schoolroom. It was proposed to discontinue these meetings, but a strong feeling has been aroused in favour of carrying them on. A Bible-reading and Prayer Union and Communicants' Union have also been commenced.

CHRIST CHURCH, WATNEY-STREET, E.

The Mission here has been a great success in many respects. The missioner, Rev. W. S. Lach-Szyrma, came to his work with evident seriousness of purpose and spiritual power—a power making itself increasingly felt. A band of enthusiastic workers rallied around the Vicar, Rev. P. W. Jay, and the assistant clergy. Not content with house to house calls, the streets were paraded by these workers with singing and banners, by means of which the evening meetings were filled with the right sort of people for an East London Mission.

There were meetings for men only on Sunday afternoons, for women on other afternoons of the week, and for children on alternate evenings. In addition to about seven services daily, most laudable efforts were made at later hours by devoted West-end ladies and others to rescue our fallen sisters, unhappily abounding in these parts. At a special midnight meeting held in the church, from 12 o'clock to 3, as many as eighty such persons were gathered together, while five of their number we induced to place themselves under reformatory protection with good prospects of restoration to virtue and happiness.

Anxious to secure durable results from the Mission, it has been resolved to continue special services till Christmas.

On Wednesday evening last week, Rev. Mr. Rust, of St. Peter's, Regent-square, delivered a discourse from Ex. iii. 7, 8, dwelling in eloquent, striking, and pathetic strains on God's knowledge of the sorrows of the oppressed in relation to the Israelites in Egypt, the nations under the dominion of Satan at our Lord's incarnation, and the afflicted and sorrow-stricken in this great metropolis. This Mission service, preceded by an earlier one for children, as the outcome of the ten days' Mission, could not fail to further the good work now going on in this parish.

ST. AUGUSTINE, HAGGERSTON.

The missioners were the Revs. Mr. Ives, of Roath, Mr. Ommanney, of Sheffield, and Mr. De Romestin, of Freeland. Mr. Ommanney took the Bible-classes and children's services, his genial manner at once installing him as a favourite. Mr. De Romestin preached on Sunday mornings, and delivered the addresses at the early services. He also did very useful and difficult work amongst the rough girls who earn a precarious living by making match-boxes, for whom a small coffee-house has been recently opened, which is already overcrowded. Mr. Ives took the sermons and instructions at the Mission service proper. His preaching attracted large congregations every evening, who listened intently to his earnest exhortations on conversion, repentance, the nature of sin, the love of the Saviour, the joys of heaven, &c. His sermons were deeply spiritual, and his style clear and forcible.

Before and after the Mission service a band of earnest laymen went through the streets singing well-known hymns, and delivering short addresses inviting listeners to come into the church. The danger of a Mission is, of course, that people will simply come and sing hymns and listen to sermons, and vanish when the special evangelising effort comes to an end. To guard against this, every effort was made to bring individuals into personal contact with the workers, and not without success, some 200 people having been seen in this way. Mere numbers are of course no absolute test, but it is thought that sober and solid work has been done.

ST. GEORGE'S CHURCH, TUFNELL-PARK, N.

The Mission held here has been marked with much blessing, both among the unconverted and those already on the Lord's side. The Mission preacher was Rev. J. H. Shaw, Vicar of St. John's, Harborne, near Birmingham. Very many have given clear and intelligent testimony that his earnest labours in the parish have not been in vain. Five services were held each day of the Mission, one of these being an evangelistic address in an iron hall belonging to St. George's parish, and situated in the poorest part.

The morning addresses on "The Christian Life" were very specially valued, and were marked with much beauty and freshness of thought. Many have been enabled to realise their risen life with Christ, and many too are awakened to their responsibilities as members of his body. The two afternoon services were for women and for children; these two were largely attended every day, and opportunity was always given at the close for conversation with the clergy or lay workers, if any were feeling personally concerned about their souls' welfare.

A great many stayed to the evening after-meetings, and at their close there were always some still left in the church anxious to be personally spoken to. The Thanksgiving Service on Wednesday evening, November 26, was deeply solemn and interesting, and over 230 remained to partake of the Lord's Supper.

Since the Mission closed, the Vicar, Rev. Marmaduke Washington, has encouraged testimonies being given of blessing received. At a meeting for prayer and praise held in the church-room, on Monday, December 1, many, by letter or word of mouth, spoke of the great things which the Lord had done for them.

There is now a great demand for Christian men and women to teach the various classes that have been formed as a result of the Mission; any who can help in this matter are desired to apply to Mr. C. M. Westfield, 44, King William-street, E.C.

THE CHRISTIAN COMMUNITY.

OPEN-AIR WORK.

AN interesting and well-attended meeting of the members of this Society was held recently in the Memorial Hall, Bethnal Green, for the purpose of hearing the statements of the open-air preachers, during the past summer.

The Secretary, Mr. James Atkinson, made the usual report, which was of a most satisfactory character. Twelve stations had been occupied, many of them in very prominent positions, others in some of the back and secluded districts, swarming with the lowest class of the "outcast." About 400 services had been held during the season, and the total estimated number of hearers was over 100,000. The audience had given close attention to the addresses; many had been deeply convinced of sin, and several conversions had been reported; many had signed the total abstinence pledge, including some confirmed drunkards, and many had been induced to attend places of worship.

After the report nearly twenty preachers, one after the other, testified to the good done, by the most convincing evidence it was possible to have. Many interesting and striking incidents were related as having occurred during the season. One worker added his own testimony that he had been converted at one of the stations a few years back, where he was now engaged as one of the workers. At one station the interest created had been so great, that a room for indoor services had been opened, with very great encouragement. At several stations, great cordiality had been secured amongst the different churches contiguous to the stations, who have united with the Christian Community in conducting the work.

A most interesting and profitable meeting was closed with the usual devotions, the Chairman adding some practical remarks, addressed to the workers, for improving themselves, and preparing during the winter for increased usefulness, if spared till another summer.

LONDON HOSPITAL.—Any old periodicals or books would be much valued and gratefully received by the patients of the London Hospital, Whitechapel, E.

GLASGOW UNITED EVANGELISTIC ASSOCIATION.

THE Report of the tenth year's work of this Society contains on its first page a capital drawing of the Evangelistic Hall situated in James Morrison-street; and beneath it is the following statement:—"About 1000 persons receive breakfast every Sabbath morning; 800 children receive dinner; 300 children get daily bread in the Refuges; 70 are cared for in the Home at Saltcoats; thousands are helped in many other ways, and the poor have the Gospel preached to them." These were among the last sentences ever penned by the late esteemed and valued Secretary, Rev. James Scott, who ere completing this report was called away to the better land, to the deep regret of all.

"The past year," says the report, "though not to be compared with the previous one, during which our American brethren were among us, was nevertheless above the average in fruitfulness. The direct evangelistic work has been prosecuted with vigour; the tent-meetings on the Green during the summer were very large, and also the Sabbath evening services in the Hall during winter."

The various district meetings report satisfactory progress. Those held in Cowcaddens Free Church at the beginning of the year were blessed to large numbers of the right class, the Rev. Wm. Ross testifying that 128 persons joined his church; many others have joined various churches. The leaflet workers have given away 210,000 leaflets in the streets; the Temperance workers have taken 4350 pledges; the number of 1030 poor children have been in various ways cared for; and a second Refuge has been secured for little waifs from the street, which is now comfortably filled by forty more children.

The report adds, that "the greatest obstacle to our work is strong drink, and we constantly meet with drunken men and women whose lives have been blighted and cursed by it. But we praise God for having saved some who came to the meetings drunkards, but are now seeking to lead others to the Saviour." The children's evangelistic meetings appear to have been blessed greatly. One writes: "As regards the quality of the teaching, the interest awakened, and the spiritual results achieved, we have seen nothing so satisfactory. In addition to the direct spiritual results, we have to notice that the Sabbath-school teachers and other religious workers of the congregations, have been drawn out into personal dealing with the young regarding the great matters of sin and salvation, and the effect on themselves in quickening and training has been most beneficial. Many of the parents, also, have been blessed. Converted children are the best missionaries in the homes of their own parents."

A lengthy and interesting account of Dr. Somerville's late Mission to Africa is introduced toward the close, but with this our readers are familiar. Toward all this good work constant help is needed, and will be thankfully received by the honorary treasurer, Mr. J. H. N. Graham, 57, Cathedral-street, Glasgow.

POEMS FOR THE PEOPLE.—Some time since we inserted a homely, but vigorously expressed, Temperance tale in verse, entitled "The Repentant Mother." It is now published in sheet form, as well as other poems by the same author. They are well worth distribution among those who are in danger of becoming victims to the drink curse, and may be had of Mr. E. Evans, 101, Cambridge-road, Kilburn, N.W., 2s. 6d. per 100, or 4d. per dozen.

FIELD-LANE REFUGES.—Owing to the great distress now prevailing, the applications for relief are most urgent and numerous, and unfortunately we cannot adequately meet them. Our operations are not confined to any creed, district, or nationality, want being the only qualification. The deserving poor never are refused assistance. Upwards of 2000 persons are benefited weekly. The Treasurer, Mr. Wilfrid A. Bevan, 54, Lombard-street, will thankfully receive help, or it may be forwarded to Mr. Peregrine Platt, Secretary, Vine-street, Clerkenwell-road, E.C.

AN EVENING WITH LONDON NOMADS.

THE dictionary definition of a Nomad is "one who leads a wandering life." In this mighty metropolis their name is legion. The greatness of London favours such a method of life. You may wander up and down its streets day after day, week after week, perhaps month after month, and yet scarcely be obliged to retrace your own footsteps. But wherever business or begging may take them during the day, these nomadic citizens gravitate at nightfall towards the common lodging-houses; that is, if they have secured the necessary coppers wherewith to pay for shelter and sleeping accommodation. If they cannot pay—well, they must wander on, night as well as day, and snatch such repose as they may, in such queer corners as they can. We have heard of some strange expedients that are resorted to by these wandering tribes of the city: but that is not the immediate subject in hand.

Like other haunts of the East-end poor, Spitalfields has its quota of nomads, who patronise the common lodging-house. Among these Miss Macpherson and her band of helpers find a ready field for Christian effort. What good service these devoted servants of God, and soldiers of Christ, have done in diffusing the savour of the Gospel among the Spitalfields slums, can only be known to the recording angel. But last week our ingenious friends made a new departure. They invited nearly 200 of these nomad lodgers to a supper party at the Home of Industry. And they came: boys, scarcely in their teens, most of them in premature middle life, some getting near the foot of the hill; black skins and white skins, or skins that should have been white, but were not. We fear that soap and water and towels are not too plentiful in the "places of abode" from which they came. Perhaps they think that an excess of one kind of skin covering makes up for the defect in another. At any rate they came, dirt and all, tatters and all. And they received a right royal welcome. We have seen many an interesting assembly in the upper room of 60, Commercial-street. We never saw one that interested us more than this.

What did they get for coming? First of all they got supper; and no trumpery *menu* it was, but something substantial, toothsome, and satisfying. Miss Macpherson "deals her bread to the hungry" in no niggard fashion.

What next? We must tell as briefly as we can. Miss Macpherson gave them a motto which we are fain to believe they will not forget in a hurry. The supper was almost over, and all were in good humour; so they were ready to receive her lesson in social economy. "Listen to me while I tell you something: 'Six gallons of beer have only as much nourishment in them as one penny loaf.' It has been tested and found to be correct. Will you remember that? Now, then, will you all repeat it after me. Who will stand up and say it alone?" Hands go up, and amid much serious merriment, several come forward, some to say it correctly, some to break down in the middle, and one, at least, to give a revised and improved edition, whether by accident or intent we wot not: "Six gallons of beer have no nourishment at all——" the rest of it drowned in laughter and applause. No, we do not think they will soon forget this economic axiom, especially after the very original and daring recipe that Miss Macpherson gave them, by which to remember it. But we will not reveal her secret.

What next—and best? A feast of Gospel song, with a stream of Gospel testimony and exhortation sandwiched in between. The singers and the preachers were some score or thereabouts of the "Stratford Mizpah Band." How the hearts of Mr. Moody and Mr. Sankey would have burned within them for joy if they could have been sitting where we were, and heard the thrilling songs they sang and the stories of salvation that some of these fine fellows had to tell. The first to speak was one who ten months ago was an infidel, a drunkard, and on the verge of destitution. He was induced by a working comrade to go to West Ham-lane Hall, "more to hear Mr. Sankey sing than anything else." The Lord met him, and the upshot of the matter was that on the evening that Mr. Moody preached to atheists—an evening we remember well—this young man was one who shouted "I will!" when the preacher asked who would give up the sandy foothold of the sceptic and step on to the Rock of Ages. After him came the comrade who invited him to the meetings, and who was converted some few years before, in answer to a mother's prayers. So, with intervals, the testimony flowed on, while the nomads looked and listened and cheered. One of the Band said he had been brought to the Lord through the instrumentality of Miss Murray, when he was in the Eye Hospital through an accident. The last witness of all was a white-haired man, who excited much interest as he described his struggles before he finally succeeded in giving up the drink, and how he surprised his wife one day when she discovered a drawerful of coppers,—so heavy he could hardly move it—representing the beer-money he had laid by. Then when Mr. Moody came to Stratford he, too, went to the hall, was wounded to the quick by Mr. Moody's sermon on "Sowing and Reaping," and was induced to give his heart to the Lord. There he is now, a venerable brother, singing for Jesus with the rest.

The Stratford Band are favoured with a good leader, and they sang out the Gospel songs with fine effect. The audience were not slow to show their appreciation of the music, and they could not help being touched in their hearts by the truths so sweetly conveyed to their ears. Mr. Boardman, of Stratford, one of the Secretaries of the late Mission there, came with the Band. He presided at this meeting with a skill that was beyond all praise; we do not think Mr. Moody himself could have done it much better. His little interludes, and his summing up at the close, were models of straight and deeply sympathetic Gospel pleadings with his brothers, for whose salvation he yearned and longed. The men themselves sang some hymns in such a way as to prove that they had had many previous lessons in the lodging-house, thanks to the tuition of Miss Macpherson's workers.

What the net outcome of this singular supper party will be it is not for us to say. Quite a number of them signed the pledge on the spot, and we are fain to believe that some pledged themselves also to receive into their heart of hearts the Gospel message they heard. They have many special difficulties, no doubt, but Miss Macpherson told them, with a plainness of speech that fairly startled them, that it was their abominable pride more than anything else that kept them from following Christ. Pride of rags and poverty! And yet we doubt not she was perfectly right. We left the upper room, convinced of two things: First, that there are not a few rough human gems to be found among these lodging-house nomads; and second, that disinterested kindness and practical sympathy, coupled with the faithful proclamation of Divine love, are equal to any emergency in the evangelisation of the masses. It only needs that these qualities be brought into play for God to give his abundant blessing.

CHISWICK MISSION HALL.—A tea and public meeting was recently held to celebrate the fourth anniversary of the evangelist. Over 100 partook of tea, and there was a large gathering at the meeting, which was presided over by Mr. D. Tweddle. Rev. Nevison Loraine, Vicar of Grove Park, gave an address full of seasonable advice to those who had commenced to live a new life. He said that in the new year their evangelist purposed devoting one day a week to similar work at Strand-on-the-Green, in connection with himself, and he asked their kind co-operation in this matter. Mr. Smith, the evangelist, gave some interesting particulars regarding the work. Mrs. Ginever also addressed the meeting, giving particulars of her work among the orphans, numbering now over 100. The Chairman, in bringing the meeting to a close, said that one branch of usefulness about to be started was a soup kitchen, which would, no doubt, prove a boon to many in distress at the present time through slackness of work.

THE GLORY OF YOUNG MEN.

AN address on "The Glory of Young Men" was given by Mr. S. A. Blackwood, Secretary to the Post-office, on December 2, at the house of Mr. George Williams, Russell-square, who had kindly invited a large number of young men to meet Mr. Blackwood. The meeting was opened with prayer by the Rev. F. F. Goe, Rector of St. George's, Bloomsbury.

Mr. Blackwood said he did not think that the words, "The glory of young men is their strength," were intended to apply only to spiritual strength. They referred also to bodily strength and to intellectual strength. Bodily strength is glorious. Many terms are now often misapplied; not so long ago to take another man's life was called "an affair of honour;" and the wretched woman who walks the streets has been called "a woman of pleasure." The man who has ruined her is called "a gay man," and his wickedness "an act of gallantry." But God is the Creator of the wonderful human body—which is, perhaps, unrivalled in its powers of endurance—and it is right to be proud of its strength. "Rejoice, O young man, in thy youth."

There is, too, intellectual glory. Most men have some longing for fame. The glory of the intellect is far greater than the glory of the body. We need manual labour, but the poets and the philosophers, the physicians and the statesmen, are those who shape the world's history. We must be careful that we seek fame in a right direction, and in a right spirit. Look at the young men of the Bible—that revered Book which has stood unharmed all the attacks that have been levelled against it, and which will last to all eternity. Look at Joseph, taken away to a strange land when only seventeen, and exposed to great temptation. But he overcame temptation, and was he not rewarded, even in this life? Look at Moses, brought up in the luxury of Pharaoh's palace; he was "the servant of the Lord," and God buried him. He and one other were with Christ at the transfiguration, and his name is coupled with Christ's in the "Song of Moses and the Lamb." Is not that glory? Look at David, at Daniel, at the Apostles, at Paul, the greatest of Christian heroes; have they not glory?

It is an undoubted fact that the world does not take due account of the religion of a young man. It is often said that he is all very well, but that he is weak, or narrow-minded, and so on. But he need not be any of these. There is nothing more beautiful than a Christian young man. We are beset with trials. There is in London, surrounding us on all sides, a state of sin and crime like that which brought down destruction upon the cities of the Plain; a condition of things of which it is to be hoped many have no conception. How, then, are we to obtain spiritual glory? Only by being one with Christ. Of course it is a mystery, but is not our life a mystery? And God has promised that He will give us strength.

Then, how are we to preserve this spiritual strength? We must take plenty of nourishment. We must put aside the books that are hurtful or useless; we must diligently study the Bible, and we must "inwardly digest it." We must seek fresh air; the atmosphere we breathe must be as wholesome as possible. Our bodily strength requires for its continuance rest, and a visit to sea or mountain, that our lungs may be invigorated. It is the same if we wish to preserve our spiritual strength. We must take all the opportunities we have of communing with God. And we must take plenty of exercise. We ought to do something for Christ every day. It is impossible to tell what effect for good a word or a look may have at a critical moment.

Mr. Blackwood's address lasted about an hour, and was followed by prayer. Many of those present heartily thanked the speaker for the admirable words he had spoken, and Mr. Williams for his kind hospitality.

SOCIAL ISHMAELITES AT SUPPER.

IF good old Dr. Guthrie could have been present at Mr. George Hatton's Mission Hall in Little Wild-street on Tuesday evening last week, he would have found a text for a new volume on "The City: its Sins and Sorrows." He would have seen some 250 men and youths who by their very presence there admitted that they were enrolled in the criminal class. It may be possible that some stragglers declared themselves to be worse than they really were, for the sake of getting a good supper; but the probabilities are against it. Social "sinners" they therefore were; and certainly many of them looked "sorrowful" enough in their ragged attire, with their unwashed faces and unkempt hair. They appeared one and all to have proved by bitter personal experience that "the way of the transgressor is hard."

The object of those who invited them, however, was not so much to dwell on the past, black though that may have been, as to bring about a better and brighter future. This is the keynote of the great reformatory work carried on by Mr. Hatton and Mr. Wheatley among discharged prisoners; this was the pleasant keynote of the evening's proceedings last week.

Of course the claims of the body were first met by the substantial—almost sumptuous—supper that was spread for the guests. These guests showed their appreciation of this bountiful provision, in the most approved fashion. Then they filed into the hall—a melancholy-looking procession—and everybody settled down for the meeting, with Sir Ford North, one of the Judges of the Supreme Court, as President. He was supported right and left by many persons interested in the welfare of discharged male prisoners. Among them was Lord Mayor Nottage, who received a vociferous welcome, and who bids fair to follow closely in the footsteps of his philanthropic predecessor.

Mr. Hatton's statement of the year's work was the first item on the intellectual bill of fare. As usual, it was clear, manly, and hopeful. Over 16,000 men had been discharged from Government prisons during the past twelve months. Of these more than 12,000 had accepted the invitation of the Mission to breakfast; 4234 had signed the Temperance pledge; 3325 had been further assisted in various ways. To the colonies 100 odd had been sent, with the view of their making a fresh start in life; 291 were sent back to their friends; situations on land were procured for 253; 31 were sent to sea; while as many as 2647 were assisted with money, stock, tools, clothing, &c., in order to help them into some path of honest industry. These figures are easily told, but they seem to us to represent a tale of good work done, of which any society may feel glad and proud. Mr. Hatton paid a tribute of grateful praise to various police and prison officials, who had heartily seconded their efforts; and a great cheer went up from the audience when he remarked on the self-denying labours of his trusty secretary (Mr. Wheatley), whose success in securing situations for the men had been truly astounding. The climax was reached when Mr. Hatton, on behalf of some of the men whom Mr. Wheatley had thus befriended, presented him with a gold watch, as a token of their gratitude and good wishes.

It was now Mr. Wheatley's turn to speak; but he is more a man of actions than of talk. In a few words, more eloquent, however, than any well-rounded periods could have been, he thanked the donors for their gift, and then read some letters he had received from those who had been helped through the Mission. One letter was from a thankful mother, whose erring son had been befriended. Mr. Wheatley referred, in closing, to the remarkable fact, given to him by the foreman of large works, that out of one hundred men whom the Mission had sent there, only one had betrayed his trust, as far as could be ascertained. This gratifying statement bore good fruit, as will be seen a little later on in our report.

We have said that the keynote of the meeting was sympathy and cheer, rather than reproaches and rebukes. The learned Judge addressed his novel jury at some length, and administered a good deal of sound advice to them, but it was offered in a very kindly spirit, and received in the same way. He told them that temptation, or even the demands of hunger, was no excuse for launching into a course of crime. Since they had fallen from the paths of rectitude, they would find it by no means easy to rise again, especially in these times of commercial and industrial depression. Still, there are many willing to help them; and they must be willing to help themselves, as far as they could. His lordship was very emphatic in commending to his hearers the practice of total abstinence from intoxicants, and of thrift. He also urged them, in the hour of difficulty or temptation, to ask the help of God, without which they would surely relapse into evil ways.

For geniality, heart, and practical worth, the speech of the Lord Mayor was *the* speech of the evening. He began by suggesting a plan which he thought might do much towards securing the £1000 desired by the Mission for a much-needed enlargement of the premises in Brooke-street, Holborn. He was sure, he said, that if such a fact as that stated by Mr. Wheatley with respect to the hundred men employed by one firm were properly brought to the notice of the wealthy City Companies, they would be glad to contribute to the good work. Any influence he could personally use with one or two of these Companies would be gladly exercised in that direction. We have not come here, said his lordship, addressing the social Ishmaelites in front of him, in any patronising spirit; we have only come to give you a good push forward if we can. If we had had the same surroundings and temptations as you, probably we would not have stood the test. As an indication of the growing sympathy that exists between those in high position and their less fortunate neighbours, he said that the Lord Chancellor and Lord Salisbury had within the preceding twenty-four hours expressed to him their deep interest in this work of rescue and regeneration. His lordship concluded by reciting in really first-rate style some verses by Eliza Cook on the well-known story of King Robert Bruce and the spider; illustrating the importance in any good undertaking of not yielding to despair, but of persevering to the end. Probably long after they have forgotten the more didactic parts of the speeches, these tried and tempted brethren will remember the injunction so eloquently expressed by the Chief Magistrate to

> "Try bravely again,
> And think of the Spider and King."

Before the assembly dispersed, Captain Harvey, Governor of Wormwood Scrubbs Prison, and a tried friend of the Mission, made a strong plea for extended public support in its operations. Sir Henry Holland, M.P., said he had long wished to know something of this work. He was much better pleased to be at the meeting than in the House of Commons. In that assembly there was too often much needless talk and little work; here there was no great pretension to talk, but there was plenty of real work done. That, we may add, will be the honest verdict of all who are acquainted with Mr. Hatton and Mr. Wheatley. These good men, indeed, seem to be wearing out their very lives in the endeavour to lift up their fallen brothers and put them on the straight road again. If they do not receive large and hearty help it will not be greatly to the credit of the British Christian public.

ORPHAN GIRLS AT WALTHAMSTOW.—A small pamphlet has been published by Mrs. Parsons telling of the progress of her Orphan Home. The Servants' Home has been reluctantly given up through insufficient support. Articles of clothing are solicited, suitable for the orphans. Applications for their services come in abundance, and for the most part a good report is given concerning them by the ladies into whose service they go. "To feed, clothe, teach, train, nurse, and love them is the aim of our institution, ever keeping to the front as our primary object the salvation of their souls." Mrs. Parsons' address is Cumberland House, Walthamstow, Essex.

BIBLE STUDENTS AT TEA.

ON Thursday last a social tea and meeting was held at Malden Hall, Haverstock-hill. The occasion was the annual gathering of members forming the Bible-reading class held on Sunday afternoons. Under the able conduct of Mr. Frederick Twinch the class has gradually increased, so that now no less than 100 men assemble regularly for the study of God's Word. As each member was supposed to invite two friends, there were about 300 gathered to tea; all appeared greatly to enjoy the opportunity afforded for mutual converse and social friendship.

At the meeting that followed, Mr. Twinch presided, and gave a brief address, showing the origin and gradual development of the class. His object was to establish the men in the truth, so that their spiritual life might be fed. But this was not the only work done; many unconverted ones had been awakened and saved.

The meeting was also addressed by Messrs. G. Huckleby and J. Ashton. Both the addresses were in harmony with the character of the audience, and, while deeply solemn and intensely practical, as to the message, were enlivened and illustrated by fact and anecdote, admirably fitted to arrest attention and awaken interest. Many earnest prayers were offered by converts, who told out their gratitude to God as only such men can. The members of the North West London Choir, led by Mr. Elgan, did good service by singing the Gospel.

HOMES FOR THE AGED POOR.

WINTER with its keen winds and hoar-frost is upon us. The young folk with warm blood coursing in their veins hail it with delight. The middle-aged welcome its return more soberly, but with no dread. To the aged it comes as an unwelcome visitor, likely to increase existing ills, perhaps to produce fresh ones, even where luxurious homes and easy circumstances lessen every evil that it brings. But age is not a privilege of the rich. In our great cities and our country villages many a toiler in life's battle-field reaches the fourscore years spoken of by the psalmist, and even adds an additional ten in the present generation.

For some such aged ones would we plead. In the Homes for the Aged Poor, at Anerley, we have at present 110 inmates. The largest portion of this number have already passed the threescore years and ten. A room, rent-free, is the boon conferred by the Charity, earnestly sought for, and thankfully received; but we wish some other grains of comfort to fall to the lot of our aged friends, and are at present anxious for the public to supply them with those "black diamonds" which can best allay their sufferings in the winter season, and make the dark days bright.

The incomes of the inmates, varying from 4s. to 6s. per week, are either derived from their own savings, supplied by former employers, or given from the small earnings of daughters in service, or sons struggling to support large families of their own. These little incomes, enough for their need in summer time, are insufficient to provide them with firing in the cold months. Are there not some who would enjoy their bright Yule logs and blazing hearths better if they felt they had provided some of these old folks with a cheery fire? Many of those in the Homes belong to the household of faith, and have thus a double claim on our care. For the others, special efforts are made to lead them to the Saviour, so that "light at eventide" may be their portion. Funds for supplying coal in the eight Homes, as well as for the general purposes of the Charity, will be thankfully received by the Hon. Sec., Miss S. A. Harrison, 5, Grand-acre-terrace, Anerley, S.E.

FOREIGN GOVERNESSES.—Miss M. Friedlander, of the French and German College, Saville-house, Denbigh-road, Pembridge-crescent, Bayswater, W., writes to the papers requesting holiday engagements for these ladies, most of whom are friendless and homeless in this great city.

Notes and Comments.

MANY workers among the London masses desire, as in former years, to give their poor neighbours a substantial meal on Christmas day, at the same time breaking to them the bread of life. We have not space for the insertion of the appeals which reach us, but we hope, through the thoughtful generosity of our readers, to assist the workers very materially in this praiseworthy effort. More than a hundred Missions need such help.

An excellent project has been started, to provide invalid kitchens situated in close proximity to hospitals, for the purpose of supplying out-patients with necessary food. It is often found by physicians that many of these applicants require food rather than medicine, and are absolutely without means to obtain it. One of these important adjuncts to hospital practice is already in course of arrangement near the Victoria Park Chest Hospital. An influential committee has been formed to carry out the idea. The plan is so philanthropic and practical that it is to be hoped the needed help will soon be forthcoming, so as to ensure speedy action on as wide a scale as may be found necessary. Miss Nicholson, 15, William-street, Albert-gate, S.W., is Hon. Sec.

We understand that 34 churches during the Mission now concluded in the North and East of London were supplied through the agency of the Church Parochial Aid Society, whose object it is to promote Missions throughout England. The Committee is prepared to give similar aid to incumbents during the coming Mission in the West-End of London in February.

We are glad to state that the Editor of *The Pall Mall Gazette* has opened a "George Smith Fund." We trust there will be a becoming response on the part of the community. No public man deserves better of his countrymen than this lifelong friend of the poor and downtrodden children.

The Free Presbytery of Aberdeen, last week, passed a resolution severely censuring balls and dancing parties, characterising them as promiscuous assemblies of people of both sexes for indulging in what was highly unbecoming a Christian profession and purpose. The Committee on Religion and Morals was instructed to take steps to put down all such practices, as unworthy of Church life. Betting and Sunday trawling were also strongly condemned. Outspoken speech and action are both required on the part of those who take the Lord's side on such matters; the lack of it threatens grave peril to the interests of truth and godliness.

The *Daily News*, in one of its leaders, sneeringly criticises the action of the Presbytery in this respect, referring to Rev. Mr. Bannatyne, the mover of the resolution, as the most moral member of the Committee on Morals, and expressing the hope that "Aberdonians all live up to Mr. Bannatyne's standard of holiness." Consecrated hearts will rejoice in every effort made within any of the churches to uplift the banner of "Holiness to the Lord," and to increase the separation between the Church and the world. In such a crusade it is not to be expected that secular journals or popular acclaim will enlist on its side.

The New York Independent announces that the Rev. Phillips Brooks, of New York, is to be the select preacher for the University of Cambridge, England, in June next. This is the second time that honour has been conferred on an American clergyman.

Lord Mayor Nottage has announced his intention not only to follow in his predecessor's footsteps as to Sunday observance, but to go beyond them. In reply to the Vicar of Cripplegate, who had asked him to attend his church on some Sunday morning, his lordship declares his intention not only to avoid State attendances at church on the Lord's Day, but also to abandon the practice of "State luncheons" on that day at the Mansion House. For the sake of the precept and example it furnishes, we append the following extract from the letter referred to: "I cannot see why a Lord Mayor, who is admittedly one of the hardest worked men in London, should be deprived of a day of rest, and I shall certainly secure it throughout my year of office, both for my servants and myself. I am glad, further, to think that a determination of this kind will set free on Sundays a number of others beside my own servants, to whom these observances used to entail enforced attendance and considerable work."

The attack upon M. Morin in the Palais de Justice, Paris, by Madame Clovis Hugues, wife of the Deputy for Marseilles, reveals a lack of moral sensibility, and the existence of popular sympathy with vengeance, savouring more of barbarism than civilisation. However reprehensible the conduct of M. Morin may have been, assassination cannot be a justifiable retribution. The fact that such an act could be spoken of by the public Press as noble and worthy of commendation, speaks volumes as to the spirit which is abroad. On this the *Gazette des Tribunaux*, a prominent legal journal, writes bitterly lamenting the degeneration of French manners, which it declares are rapidly tending towards barbarism. "Men's lives are taken for some real or imaginary wrong. Authority is no longer respected. Juries hesitate to perform their duties, and their weakness is a reflection on the moral condition of the nation. This is a sign of rapid decay."

We have received reports of the opening of the new premises of the Newcastle Y.M.C.A. on Friday last, and of an interesting Conference at Mildmay on "Unbelief, and how to meet it." We are obliged, through pressure on our space, to hold over these and other articles till our next issue.

It is proposed to connect the large and important island of Achill with the mainland of Ireland, by a swivel bridge across the Sound. The island contains 6,000 inhabitants, and is separated from the mainland by an arm of the sea only 310 feet wide at the point where the bridge is to be made. The cost will be £6,000, of which £3,550 has been raised, leaving a balance of £2,450. Well-known friends of Ireland have given their sanction and subscriptions to the proposed bridge. When this great undertaking is completed, it will add more than 35,000 acres to Ireland. It will raise 6,000 people from poverty by the development of their fisheries and other resources; and it will encourage tourists to visit this romantic island, with its marine cliffs, its grand mountains, and its many other rare attractions. The aid of all friends of Ireland is earnestly solicited. Mr. O'Connor Power, M.P., 5, King's Bench Walk, Temple, E.C., will receive subscriptions.

Mr. Spencer Walton, who has for over two years been working as lay missioner in the Church Parochial Mission Society, is leaving that society at Christmas. Among other reasons, he desires not to confine himself to one branch of Christ's Church, but to take up general and undenominational Mission work. We doubt not Mr. Walton will have the sympathy and prayers of our readers. Any communications concerning Mission and other work may be addressed to him at 4, Alderbrook-road, Clapham-common, S.W.

Among recent noteworthy events in Ireland is the resignation of his office by Archbishop Trench, after filling it with exemplary wisdom, diligence, and catholicity for a period of twenty-one years. Dr. Trench has gained high repute in Christian circles as an author, and as a devoted minister of the Gospel of Christ. His works on the miracles and parables of our Lord are standard volumes among all theologians, while his other varied contributions to the literature of our day are prized for their learning and practical value. The munificence of the retiring Archbishop in voluntarily surrendering the whole of the income derivable from the see, although legally entitled to hold it until his death, is in keeping with the well-known character of the man. He will be followed into his retirement by the esteem and best wishes of all by whom he is known.

The popularity of Lord Ripon among the natives of India, as a Viceroy, appears to be of unrivalled character. At a demonstration in Calcutta last week, over a hundred thousand people, together with five hundred of the principal Maharajahs, and other notables, assembled to bid him farewell on his retirement from office. In the viceregal procession thousands of students, with flags and banners, took part, while native bands played along the route, which was spanned with numerous triumphal arches, and strewn all along with flowers. Such a demonstration, it is said, was never before seen. The native Press also loudly sounds the praises of the retiring Viceroy, and says, if his successors follow his example, the loyalty of natives to England is ensured. As a mark of gratitude to an English ruler who showed sympathy with them, this is to be viewed with satisfaction.

We regret much to learn that in her excellent work among the poor children in the East-end, Mrs. Hilton has been caused much anxiety and expense through an outbreak of scarlatina in the Home at Feltham. Happily all the children have been spared. At this season of the year there are special and constant demands to be met in this work; we hope Mrs. Hilton's Crêche and Home, Stepney-causeway, E., will be remembered by many friends in the disposal of their Christmas offerings.

BOOKS FOR MEN IN LIGHTSHIPS.—Miss M. C. Turner, Denby Pottery, Derby, takes a special interest in providing good and interesting reading for the men engaged in the lightships on the Mersey, and those under the Liverpool Docks' Company. She says: "The crews sorely feel the want of books in their lonely lives. Those they have are read and re-read and remembered. If your readers have any suitable books to spare, would they kindly think of these poor fellows, and give me a little help in the effort to brighten their Christmas, and, above all, to send them a loving invitation from Him who knows so well the difficulties, trials, and dangers of seafaring men?"

SUNDAY SCHOOL UNION.

ON Friday evening, November 28, the Twenty-third Anniversary of the meeting for daily prayer held in the Lecture Hall (kindly lent by the Committee of the Sunday School Union) was held. The chair was taken by Mr. Brain, who said this was a gathering of the friends accustomed to meet for united prayer on behalf of London and its many workers in the shops and warehouses around. He hoped a free interchange of opinion would be given, and many proofs afforded of the spiritual good derived from meeting together day by day.

Interesting statements were then made—very encouraging to the friends who statedly attend. The attendance was about thirty to forty daily. This should be, and ought to be, considerably increased. It was earnestly requested that all present would make it known in the Sunday-schools, and in their various places of worship.

Mr. Jackson strongly urged more publicity, and recommended united action and co-operation with the leaders of the City prayer-meetings in general.

The daily meeting is held from 1 to 2 o'clock. All are welcome, if only for a short time.

THE FRIENDLESS AND FALLEN.

A FEW days ago we spent some time in listening to Mr. Edward W. Thomas, as he told of some of the more recent cases that had come under his notice at 200, Euston-road. One could not but hear with pain that there had been 1260 applications registered during the year, and some of those on whose behalf ministers and other friends wrote were not older than thirteen or fourteen years. The preventive cases of which we heard painfully illustrated the dangers that beset young girls who come to London from the country in answer to advertisements, or who, without knowing it for awhile, become the friends and companions of fallen girls of their own age in factories and workshops. The homes for the reception of the friendless of pure and unblemished character have proved a great boon to many of this class; they have been equally valuable to many young "servants out of place." It is the utter friendlessness and loneliness of many young women in a great city like ours that has again and again been found to be the reason of their going astray.

With regard to the rescue of the fallen, Mr. Thomas could, happily, tell of a good year's work. It was cheering to hear from one of his large experience that, notwithstanding the number of sad cases from time to time brought under his notice, he does not think that the evil fought against is greater than formerly. "We hear more of it," was his explanation, "because of the number of workers who are engaged in seeking and saving the lost." It would be hardly possible to conceive of sadder cases than some of those who were brought into the institution during the year. More than one was saved when at the period of despair they were contemplating suicide. In a great many cases, too, lost daughters had been restored to their homes, and to parents who had long sought them sorrowing, or had given them up either as dead or as irretrievably lost to them.

The Open All Night Refuge is of very great assistance, and during the year 670 poor wanderers have been received beneath its roof. It would seem, indeed, that in every department there has been very great activity and very fair success. It is to be hoped that the whole work will be liberally and prayerfully sustained.

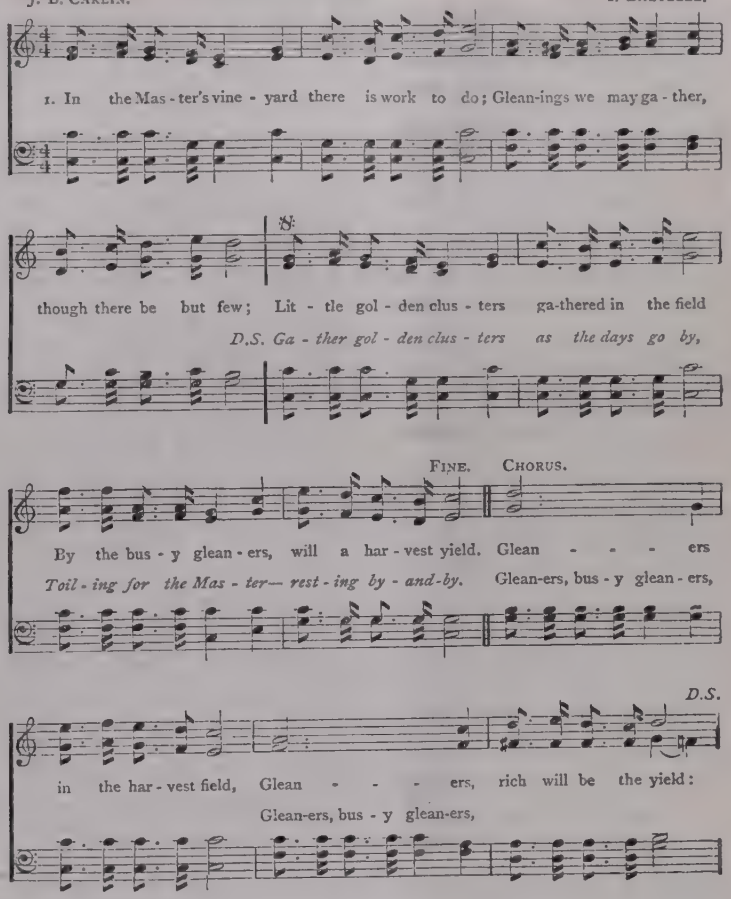
D. J. E.

CHESTERFIELD.—A successful Gospel Temperance Mission, extending over more than fourteen days, has recently been held in the town. The speaking at the whole of the meetings was exceptionally earnest and good, and the effect will not soon be forgotten. Mr. George Blaiklock, from Hoxton Hall, spoke at every meeting for a week, and proved himself a very intelligent and successful missionary. The programme also included a "Sunday-closing" meeting and a "local option" meeting. About 270 pledges and 500 blue ribbons were taken during the Mission.

Gleaners in the Harvest Field.

"She gleaned in the field until even."—Ruth ii. 17.

J. B. Carlin. I. Baltzell.


1. In the Mas-ter's vine-yard there is work to do; Glean-ings we may ga-ther,
though there be but few; Lit-tle gol-den clus-ters ga-thered in the field
D.S. Ga-ther gol-den clus-ters as the days go by,
Fine. Chorus.
By the bus-y glean-ers, will a har-vest yield. Glean - - - ers
Toil-ing for the Mas-ter— rest-ing by-and-by. Glean-ers, bus-y glean-ers,
D.S.
in the har-vest field, Glean - - - ers, rich will be the yield:
Glean-ers, bus-y glean-ers,

2. Toiling in the morning, toiling through the day,
Using ev'ry moment, ere it pass away:
Gath'ring, gladly gath'ring, as the moments fly;
Toiling for the Master—resting by-and-by.

3. Oh, our heavenly Master, may we ever be
Busy in the vineyard, working, Lord, for Thee!
When the day is ended, and our toil is o'er,
Bring us to our mansions on the golden shore.

[The above piece of music is from Gems of Praise, a new Hymn and Tune Book compiled by Rev. E. Payson Hammond, containing a large number of choice selections hitherto unpublished in this country.]

THE AUSTRALIAN BIBLE-CARRIAGE.

DEAR SIR,—Many readers of The Christian will have been interested in the account recently given of Mr. John Hambleton's voyage and the opening up of Bible-carriage work in Australia. By the last advices every Bible had gone: to use Mr. Hambleton's own words, "Swallowed up by the hungry crowd" around the diggings.

Bibles and Testaments, it appears, are sadly needed, and a fresh supply is about to be sent out from London. There must be many friends who would be pleased to know of this opportunity, and like to add a small parcel of Bibles or penny Testaments, which the Bible Society has offered to supply at special rates; a friend has offered to pay the freight. I am sure, with your usual kindness, you would be willing to take charge of any funds or parcels of Scriptures for the work. Faithfully yours,

10, *Croxteth-road, Princes-park, Liverpool.* Stephen J. Menzies.

SCHOOLS IN EGYPT.

DEAR SIR,—Those of your readers who take an interest in my sister's work in Egypt will be pleased to learn that since I came to join her here we have had additional proof that the good seed sown by her is "taking root downward, and bearing fruit upward."

One of her old pupils, a station-master on one of the railways in this neighbourhood, has opened of his own accord, and at his own risk, a small school, where his neighbours are glad to send their boys; it is nearly self-supporting. He devotes himself to this work without any remuneration, and has written to ask for copies of the Scriptures, and a suitable teacher to conduct it.

There are many other places where country schools (and town ones also) could be opened at no very heavy cost, but the funds of the Mission are just now so low that it is a matter of painful embarrassment to find means of meeting the absolute requirements without which the school here and the Medical Mission cannot go on.

Yours faithfully,

Cairo, Nov. 24. E Jane Whately.

REV. E. PAYSON HAMMOND.

THE NOON PRAYER-MEETINGS.

DURING last week the noon-meeting at 186, Aldersgate-street, at the request of the Committee, was addressed each day by Rev. E. Payson Hammond. The attendance increased day by day to the close of the week.

The addresses on Prayer were most helpful and encouraging, and were spontaneously enforced by many touching records from the experience of those present. Miss Macpherson, who was generally there, on the first day prayed and praised with great fervency; five of her young relatives were saved during Mr. Hammond's former visit, and are now zealous workers for the Lord.

A young man said that he was converted through the instrumentality of Mr. Hammond at Greenwich sixteen years ago, with twelve other of his schoolmates; they are all now useful Christians, visiting lodging-houses, and doing other service for Christ.

DRAWING-ROOM MEETING.

A drawing-room meeting of representative ladies and gentlemen was held on Thursday last, by the invitation of Dr. and Mrs. Sinclair Paterson, to welcome and take counsel with Rev. E. Payson Hammond on his present visit to our shores, after an absence of sixteen years.

Dr. Paterson said his recollections of Mr. Hammond went back twenty-three years, when for weeks and months he had the joy of working with him for their common Master. He had known a thousand people in each of three or four churches waiting to hear a few words from Mr. Hammond, who drove from one to the other, and there was not a night when there were not souls saved. He was not so well known in England, but in America his work in the years since then had been attended with extraordinary blessing.

Mr. Cowan spoke of Mr. Hammond's visit to Scotland sixteen years ago. He was rather taken aback by his free and easy American style, but he found that many children were being converted; soon there was quite a revival, and many grown-up people were also saved. He noticed that those who entered into the work got a blessing themselves and in their families.

Mr. Gibbard Hughes said that sixteen years ago he was a little fellow, taken to Mr. Hammond's meeting at Mr. Baptist Noel's chapel. He went into the inquiry-room, and came out not quite sure whether he was saved or not. As he was going out Mr. Hammond, who stood at the door, stooped down and gave him a warm, fatherly kiss, and said, "Well, my dear little boy, do you love Jesus?" He was enabled by God's grace to reply that he did, and thus to confess Christ. With this confession came the assurance of his acceptance (see Rom. x. 10); and from that day he had been a Christian, and for years a worker among children, of whose salvation he gave some striking instances.

Mr. Bartlett, of the Metropolitan Tabernacle, said he had every reason to praise and bless God for Mr. Hammond. He had never attended meetings of such marvellous power before or since. The Tabernacle would seat 6000 adults, and there were from 7000 to 8000 children, and on some occasions 2000 or 3000 unable to get in. A young lady, his most efficient helper in his meeting of lads, was the fruit of Mr. Hammond's visit to London. Hundreds of thousands of children, not in England only, but in all parts of the world, were hearing and reading the Gospel through the Children's Special Service Mission, which was the outcome of Mr. Hammond's work.

Rev. C. B. Sawday had been with Mr. Hammond a great deal during his meetings at Mr. Baptist Noel's chapel, where he had talked night after night with the anxious ones. He had constantly seen him at Mr. Sands' house, and was assured that he was a man of one idea—the winning of souls, and that he diligently sought guidance and blessing from God in prayer.

Mr. Westall gave a most interesting account of Mr. Spiers taking his children from Islington to John-street Chapel, the conversion of many, the consultation of Mr. Spiers, Mr. Hughes, and himself as to keeping the children together, out of which grew the Children's Special Service Mission, which a year after was joined by Mr. Bishop, their able and active secretary; and of its marvellous growth and usefulness.

Mr. Morgan said: "Once a man twice a child." As he grew older he felt more and more interested in children. None of us, perhaps, fully realise that the work of Mr. Hammond has given such an initiation and impetus to the conversion of children, that during the past twenty years thousands and thousands of them have been brought to Jesus. One child, so far as service is concerned, is worth half a dozen adults. Not only on account of the years before him; if an old person is converted he very likely keeps it to himself, but if a child is saved he goes home and puts his arms round his father's and mother's neck, and asks, "Do you love Jesus?" or says, "Jesus loves you." A child's hand will go into a narrow place, where a man's can find no entry, and a child can reach hearts which those who are older cannot touch. There are thousands of children who if they had their rights would be in the fellowship of the Church; but if left out in the cold, they may go back, and their wise elders say, "I told you so. We ought to be very careful how we receive children." But had they been received and nursed, as the Lord's little ones, they would probably have been the most creditable and useful members in the Church. It is to be hoped that the faith of Christians in the conversion of children will be revived as the result of Mr. Hammond's visit, even though his ministry should be more largely addressed to adults than to the very young.

Mr. Hammond had been reminded by the various speakers of one circumstance after another, which he recounted in a way which touched the hearts of all present. Sixteen years ago, dear Dr. Andrew Bonar said on each night of the meetings to the audience, "If any of you have doubt as to this work being of God, I wish you would stop and talk with these people who are asking what they must do to be saved, and point them to Christ. At the end of the first week he said he had had a meeting of his elders, all of whom had done as he desired, and had all been assured the work was God's; and nearly all of them, as well as Dr. Bonar himself, had had members of their own families saved.

Mr. Bartlett's words had reminded him (Mr. Hammond) of the first great meeting of children at the Metropolitan Tabernacle. Before a word had been said he observed Mr. Sands moved to tears. When they got home at night he asked what had so affected him, and he replied it was the thought that that afternoon so many of that great audience would either accept or reject the Lord Jesus who had died for them. Now Mr. Sands was gone, and the Hon. and Rev. Baptist Noel was gone, and he felt on reaching England as if he should have liked, if there had been another *Oregon*, to have straightway gone back again to America. But now he was cheered to hear so many friends speak of the blessing in the years gone by.

Mr. Hammond remarked upon the wondrous links in the providence of God. Years ago he was staying on the top of the Catskill mountains. A gentleman accosted him and asked him his way. They spent the morning together. He was one of the Editors of the *New York Observer*, and author of "The Power of Prayer," and was then compiling the sequel to it—"Five Years of Prayer." Mr. Hammond, at his request, contributed some incidents, which being read by Mr. Noel, led to his saying to Mr. Sands, "Why cannot we have answers to prayer like this?" and to the work which followed. How truly someone has said that we are treading on chords that will vibrate through eternity.

Robert M'Cowan asked me to go and see his mother in Cumnock. When there the minister asked me to preach. I said I was only a student, and couldn't preach. But he said, "You can talk." So we had a meeting and I talked. When I went back to Glasgow next day, I felt as if it had been something of a failure. Seven years after a young man called on him, who had been in the gallery, and got the impression that the speaker had a religion that made him happy, whereas he had only thought of religion as a gloomy thing. He wanted now to go to Canada, and asked for introductions. Shortly after news came of a great revival in Galt, through this young man, Douglas Russell.

Another of his reminiscences was of Brooklyn. After the first meeting the wife of the gentleman he was staying with remarked to her husband that she had not seen him speaking to any of the little ones who were anxious. He replied, No; he did not intend to: he did not believe in it. So it went on day after day, until one evening he was going up the aisle, and Mr. Hammond behind him. Two little girls were kneeling down, and one showing the other the way to Jesus, and telling her that she was in just the same difficulty herself on Sunday; but she had taken Jesus for her Saviour, and was at peace. The gentleman stood looking, then leaned down and listened, and the tears began to fall. "Oh, Mr. Hammond," he said, "this is my own little girl; and I have been doubting and standing aloof all the week! God forgive me!" "Yes, papa," said his child, "I was saved on Sunday, but I didn't like to tell you, because I heard you say you did not believe in it." "We all knelt down together," said Mr. Hammond, "and the rest of my stay at that house was much pleasanter than the first few days had been."

Mr. Hammond further explained that his work was by no means confined to children; he began with them, and that led on to meetings for adults. He concluded by saying that he had received invitations from various places, and asked the friends present to help him with their prayers.

Miss Macpherson cordially and, indeed, enthusiastically endorsed all that had been said, and spoke of her own happy experience among children.

Mr. R. Paton added a few words of hearty sympathy and counsel, and Mr. Hammond concluded a very delightful meeting with prayer.

BOURNEMOUTH.

The inability of the writer to fulfil an engagement on Sunday evening, in connection with the week's Blue-ribbon Mission at Bournemouth, led to his asking Mr. Hammond to take his place. In the morning, afternoon, and evening Mr. Hammond preached at Westbourne Chapel, and the power of touching the hearts of adults as well as children, by which he is so well remembered, was abundantly evident on these occasions. Many were in tears, and we do not doubt that the salvation of many souls will be the result of this day's service for the Lord Jesus.

Mr. Hammond has come to London to see his hymn-book and a few other books through the press, and to visit old friends. He will shortly commence his work, probably in Liverpool or Dublin. It will be remembered by those who knew his work three-and-twenty years ago, that Mr. Hammond introduced the kind of hymns into Scotland which have since been so much used and blessed. He has since written many hymns himself, and finds the use of his own book indispensable to the success of his meetings, in which there is a great deal of singing.

THE INDIGENT BLIND.—On a recent evening some two hundred and fifty poor blind persons, with their guides, were entertained to tea in the lecture room of the Archway Wesleyan Chapel, Upper Holloway. Addresses were given by Rev. J. Pearson, Rev. J. R. Wood, Mr. H. Bright, Rev. J. H. Shaw, and Dr. Armitage.

PUBLICANS AND BARMAIDS.—Friends of the Temperance cause might with advantage circulate at Christmas in the places where they live Miss Skinner's "Friendly Letter addressed to Licensed Victuallers," and one addressed to Barmaids (price ½d. each), published by Jarrold, London and Norwich. They were sent with Christmas cards to all the publicans in Bath last Christmas, and since then twenty-five of them have given up the business.

AN EARNEST WORKER IN BOHEMIA.

DEAR SIR,—I occasionally receive THE CHRISTIAN from Mrs. E. A. Robertson, of Hampstead, and though I can read English only a little, I read the paper with Christian interest, and feel myself in spiritual connection with the different servants of God of whom I read. When I see how in different places the Word of the Lord has free course and is glorified, I feel a deep desire to see the same more and more also here. Therefore, I ask you, dear brethren, pray for us here; pray for me, a feeble worker in the vineyard of our Lord and Saviour Jesus Christ here in Bohemia.

It was a wonderful and merciful guidance of the Lord that I came in connection with Mrs. Robertson, of Hampstead. It is now five years ago since I was asked to write somewhat about my evangelistic work here for a German Christian paper, *Der Glaubensbote*. Without my knowledge, a reader of that paper translated it into English, and it was published in THE CHRISTIAN. In this way the attention of Mrs. Robertson was directed to my work and to me, and from that time she sends me kindly every year a gift of £5, for the free distribution of the Holy Scriptures. This is for me an important help, when I can give to every poor man a copy of the Word of God. I have many opportunities of meeting such people, who possess not the Word of God. Many are not able to buy it, and when they receive it, they do read it with desire.

Yesterday my wife met a poor woman in Prague, and gave her a Bohemian tract (published by the Society for the Children's Services in London). After she had received the tract with much pleasure, my wife told her how good it would be if she had a Bible or a New Testament. She answered that she would like to possess one, but that she could not buy it for herself. Then my wife promised to give her freely a copy of the Word of God, and I will during this week give her one.

It is not long ago since my wife met a young sick Roman Catholic widow. She had just come from Vienna, where her husband had died. My wife gave her a New Testament, and invited her into a prayer-meeting for women and girls, which is conducted twice a week. She came once, but soon after that she was obliged to go into a hospital in Prague, because her sickness had increased. There, in the hospital, she read diligently in the New Testament. My wife visited her occasionally, and it was a joyful experience with her; she soon found forgiveness and peace through the blood of Jesus Christ, and she had then much desire to be with her Lord and Saviour.

It was an opportunity for my wife to meet other sick persons in the hospital. Once when she was there, and had read from the New Testament to the sick and believing wife, another sick wife said, "Please read loud that I can also hear somewhat of it." The passage was Luke xv. 11-24, and she had heard this story with great desire. She had such a desire after the Word of God that my wife gave her a New Testament, and she read in it with blessing. Both these women died within a few days of each other, and we could see in them both the fulfilment of the promise (Isa. lv., 10, 11): "For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto Me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

When I preach in a meeting I feel it is most important to make it plain that Christ is present, and that He is ready to write in the Book of Life the names of those who will be his. I fear lest the people may remain in such a condition as only to know this or that about the Gospel, and yet not to belong to Jesus. In this way a few souls came to the Lord, and they are connected as a congregation of Christians. According to the grace of God, and to their wish, I am their preacher. I can say that I experience much love from these my hearers and members. I have not a salary, but my members provide enough for me and for my family. What is more important they help me to bring souls to Christ as much as they can. So I can say that though I am poor, and my congregation is not rich, yet my position is a happy one. If the Lord should give me more means I could very easily and with a little help enlarge my work, not only in Prague, but also in the country. This is my prayer; please pray with me in this thing.

Dr. Bædeker, who is now in Odessa, in Russia, knows me and also my congregation; he has promised to come to us in December. As it is so blessed that through THE CHRISTIAN the attention of Mrs. Robertson was directed to my work, so would it be blessed if other friends should reach their hands out, and help us in the work of our dear Lord and Saviour Jesus Christ.

With best wishes of blessing in your work, I remain, yours truly,

(Rev.) HENRY MOWOTNY.

Worsohowitz Ay Prague, Bohemia, No. 19f, Nov. 26.

CHILDREN'S SERVICES IN NEWPORT.

THE fortnight of special services for children and young people is over. Mr. Spiers has left, but the results remain. Many children are rejoicing in the knowledge of sins forgiven; many teachers are made glad by scholars led to Jesus; and parents are rejoicing over their children—for one pleasant feature of this work is that when the first meeting is concluded, and the Christians present speak to the thoughtful children who have remained, parents, teachers, friends, can speak to their own children, and have the gladness of leading them to the Saviour.

Mr. Spiers insists on silence and attention. Any deviation from this at first caused him to stop in the middle of anything he was saying. Soon the young people knew this, and so still, so quiet, were they while Mr. Spiers was telling of Jesus and his love, that a child sitting in the front row imagined that all behind were "fast asleep." But attention was not tried too long. The addresses were interspersed with bright hymns, with whispered refrains. Occasionally the portfolios were held aloft and admired.

Perhaps to this stillness may be somewhat attributed the real success of these meetings. Many found Christ during the meeting, some on their return to their homes. A little girl said, "Oh, dada, I did want to stay, but brother would not stay, so I had to come home."

"Why did you wish to stay?"

"Mr. Spiers said Jesus wanted us to trust Him, and I should have liked to remain because I wanted to be saved to-night." "But Jesus is here, darling, and as ready to save you here as in the meeting." An hour later that child was rejoicing in sins forgiven, glad in the love of her Saviour. Who can tell the joy that filled the father's heart?

H. E. M.

Newport, Mon.

SHOREDITCH AND BETHNAL GREEN.—A good work is being carried on in these districts by the House to House Visiting Society, formed in June, 1833, in connection with Shoreditch Tabernacle. About 1200 families are visited every Lord's-day. Our forty-five visitors thus get many opportunities of speaking a word in season for the Master. They find with few exceptions that the poor and needy are willing and anxious to hear the Gospel, and in many instances to attend the services. Our books get much worn, and constantly need replenishing. The Committee would welcome help in money (as pecuniary relief is given to deserving cases of illness, death, or great want), and especially for left-off clothes, boots, &c.

J. MURPHY, Sec.

Shoreditch Tabernacle, Hackney-road, E.

SUNSHINE AND SHADOW.

BY REV. J. G. SMALL.

Author of "I've found a Friend, oh such a Friend!" &c.

WHEN the glad sun is shining brightly o'er us,
Bathed in his light the rugged mountain gleams;
Each crag and cliff stands out transformed before us
From sternness into beauty by his beams.

But when that sun, at eventide declining,
Behind the hill he had illumed, goes down,
The towering heights that intercept his shining
Themselves are blackened by the wrathful frown.

So when the Lord, our light, and our salvation,
Sheds on our souls the radiance of his face,
Sorrow and sickness, trouble and privation,
Take in the lustre of his glorious grace.

Ev'n death itself is of its gloom divested
When on it shines the sun of righteousness:
We welcome the great herald, once detested,
And what was once a curse now comes to bless.

But if such threatening ills our prospect bounding,
Reflect not, but shut out, the light of heaven,
Ev'n from the glory still God's throne surrounding,
No ray of hope shall to our souls be given.

For while God's grace revives the meek and humble,
The proud and perverse—they who hate the light—
On the dark mountains fatally shall stumble,
Amid the deepening gloom of endless night.

Renfrew, Nov. 22.

FROM THE NILE VALLEY.

A FRIEND in Cairo sends to us a letter, received from an English non-commissioned officer with the relieving force in Egypt, dated Kench, on the Nile, Nov. 18. Some extracts will be gratifying to our readers, as showing how some of these British soldiers are seeking to testify for Christ among their comrades in arms:—

"DEAR MRS. B——,—We often think and talk of you, knowing that you remember us in your prayers. We have had some happy times since we started, and we have felt that God has been with us. We had a meeting on shore on the night of the 13th. Before we had finished singing the first hymn we had quite a small crowd around us. Although there was a laugh at first, it soon subsided. As it was dark we could not read, so we prayed, sung, and spoke. It was a splendid meeting, and each of us felt that God was really with us in our feeble endeavour to do something for Him. We often meet on board the barge, and read aloud out of the Bible. We have not had anything like what I could call persecution.

"On the 15th we stopped at a place called Sohag, and we saw some young Arabs who professed to be Christians. Upon questioning them, we found them to be Christians indeed, and brothers in Christ Jesus. Amidst a crowd of soldiers, we got them to read out of the Bible, and also sing one or two hymns. We got leave from the Colonel to go into the village, from 5 p.m. to 8 p.m., and we had a meeting in their schoolroom—a glorious little meeting it was. Two of the Arabs understood English fairly well, so we got them to interpret the words which were spoken to the others. It was quite a pleasant surprise to meet with them, and to know that it is the work of the American Mission. It is a Dr. Hogg who is working there but we did not see him, as he had gone to some place up the Nile. It made one quite happy to hear those Arabs speak of Jesus as their Redeemer, and heaven as their home. May God bless such a work, wherever it is carried on.

"We have some real happy times on these barges, in reading the Word of God and commenting upon it. Of a truth we can say that Jesus is very precious to us that believe.

"Your brother in Christ Jesus, F. F."

MR. W. FORBES gave two Gospel Temperance addresses in Newcastle-on-Tyne last week. He is now in Edinburgh, and on Sunday next begins a Mission in Stirling.

WORKERS IN NEW YORK.

By SAMUEL HOPKINS HADLEY.

THE BOWERY MISSION.

AN occasion of much interest to many Christian workers in the city of New York was the recent fourth anniversary of the Bowery Mission. The Bowery is a wide thoroughfare over one mile in length. Four lines of horse cars traverse its entire length, and two lines of elevated railroad thunder by third-story windows, with from one to two minutes' headway. The street is lined with saloons, dime museums, dance halls, and dives of every description. Small tradesmen, mock auctions, cheap clothing stores, and lodging houses make up the sum total of its business population. Fakirs line the side walk, and on its wide pavement pours a ceaseless throng of the most cosmopolitan crowd that ever assembled in the new world. Every nation, kindred, and tongue pass through the Bowery. Every drunkard, every fallen woman, every "crook" in the city, find their way to the Bowery. All day and all night this ceaseless mass of souls move along to their ruin.

More than four years ago a few godly men met in a vacant room which they had rented, and, kneeling down on the floor in God's name, they started what has since been known far and near as the Bowery Mission. One of their number advanced the money to fit it up and the work began. Since then they have taken the whole house, and use the upper part of the building for young men. The place is fitted up in splendid style, with comfortable rooms and beds, also a reading room with a small but select library. They have a resident missionary, who devotes the whole of his time to the work, and in the four years the doors have been opened every night.

The Mission-room is large, bright, and cheery, and is located on the street floor. As soon as the sound of the glorious Gospel hymns begin, the doors are thrown open, and as the melody rolls out in the street the crowd pours in. After a half-hour spent in singing, the Scriptures are read, and then a chance is given for those who have found Jesus to testify to God's power to save from ruin, and stealing, and every other sin. The work is supported by voluntary contributions, and the rental of its rooms, while its affairs are looked after by a committee of heavy business men. The work is unsectarian in its character.

At the anniversary no one who loved the Lord could help exclaiming, "What hath God wrought?" Among those to testify were men who had been of all grades in criminal life. Ex-convicts, while going idly by, had been attracted by the singing, and when once in, the arrow of conviction went home to their souls, and they knelt down and cried for mercy, and found pardon before leaving the room. The writer heard one splendid-looking young man testify who had served two terms in prison; and on the day he was liberated he wandered into this Mission, and gave his heart to Christ. This was three years ago. Now he is superintendent of one of the most beautiful Missions in the city. At the gathering last Sabbath the house was packed with converts, and men and women noted for Christian work in New York.

Fanny Crosby, the blind poetess, was a very conspicuous figure on the platform, and composed two hymns for the occasion. After one of the most soul-stirring testimony meetings we ever attended, the invitation was given, and some two-score souls came forward in the inquiry-room adjoining, and asked to be shown the way of life.

THE JERRY McAULEY MISSION.

Sabbath, November 17, was a notable day in the Old Fourth Ward of this city. Twelve years ago the late Jerry McAuley started the first independent Mission work in New York, which has since assumed such immense proportions. Three years ago Jerry opened another work up town in 32nd Street, and a convert was chosen to fill his place named John O'Neil. His health failing, the present superintendent, Mr. J. F. Shorey, was chosen.

When some eight years ago Messrs. Moody and Sankey held their memorable meetings in the Hippodrome in this city, Mr. Shorey, who was about fifty years of age, and had been for some time a slave to the drink, wandered in there, more to get warm than anything else. Mr. Sankey sang "What shall the harvest be?" and Mr. Moody preached God's love even for the drunkard. A brother, who had been redeemed from a drunkard's life, came and grasped his hand, and told him how glad he was to see him. The Spirit of God convicted him of sin, and he there and then sought and found peace in believing on the Lord Jesus. From that time till now Mr. Shorey has gone steadily onward and upward, and has been one of the most reliable workers in the Gospel Temperance field. A year and a half ago he was called by the trustees of the Water-street or McAuley Mission to take charge of its interests, assisted by a consecrated missionary lady, Mrs. Sherwood. He has held aloft the banner of the Saviour down in that dark region day and night.

But I must hasten to describe the twelfth anniversary. The Mission is located near the water front, and over a hundred feet above it hangs the majestic bridge which spans the East River, thus uniting New York and Brooklyn.

Long before the hour for the services to begin, the beautiful room was crowded with one of the most distinguished audiences which it has been our privilege to see. Silks and furs mingled freely with cotton worsted, and men who were known all over the financial world shook hands with the "horny-handed son of toil," who had found his birth-place at that Mission.

The meeting was opened by Mr. R. Fulton Cutting, who aided Mr. Shorey in conducting the service. The meeting was also addressed by Messrs. Morris K. Jessup, John Crosby Brown, Rev. Dr. Day, and Rev. Dr. Lindsy Parker. After this followed testimonies from converts; these embraced all ages, creeds and nations. There were the boy not yet out of his teens and the tough old sailor of 73, who had heard Mr. Shorey tell of God's wonderful salvation, and knelt at the Mercy-seat. To recount all these testimonies would nearly fill your paper, so I will merely say the meeting was one glorious ascription of praise to God, and the liberal collection that followed from rich and poor showed how strongly this is intrenched in the hearts of the people.

Mr. Shorey is very successful in holding men, and he has already become a power in the work of saving drunkards. A short time since he was left a fortune of upwards of $100,000, but it is all the same. He still tells with wonderful power how the dear Saviour picked him out of the gutter a poor, homeless, hopeless, drunkard. He has the prayers and aid of the best people in this city, and the Lord is richly blessing his labours in Water-street.

TIPPLING.—The Lancet says that if casual social drinking, tippling, public-house drinking, and other careless social uses of alcohol were abolished, nine-tenths of the disease which now desolates family life would be cut off.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—A conference of delegates from Young Men's Christian Associations and others interested in religious work among young men in Reading and neighbouring towns, took place in the Abbey Hall, Reading, on Tuesday week. The afternoon meeting was opened uner the presidency of Mr. Martin Hope Sutton, whose place was afterwards taken by Mr. R. Y. Bazett. There was a good attendance, representatives being present from Reading, Oxford, Henley, Maidenhead, Windsor, Slough, High Wycombe, Marlow, Aylesbury, Guildford, Aldershot, Wokingham, Basingstoke, Newbury, Marlborough, Hungerford, Abbingdon, Wallingford, and Swindon. The principal object of the gathering was to bring the members of Young Men's Associations already in existence, or about to be formed in Reading and the surrounding towns, into closer sympathy, and to render them mutually helpful in Christian work by the formation of a District Union. The programme included the reading and discussion of papers bearing on the subject in hand. An evening meeting was also held, presided over by Mr. George Williams.

EVANGELISTIC NOTES.

Stratford, E.—During the summer months there has been an Open-air Mission carried on by a band of working men in Stratford. They still hold an open-air meeting each Sunday morning. They have taken a building for their meetings to be held each Sunday and Monday evening.

Mr. and Mrs. Henry Wiggan have held a fourteen days' Gospel Mission Services in Chestergate Chapel, Stockport. The Society in connection therewith has been greatly blessed of God. During their visit to Stockport over thirty persons professed to find the Saviour.

Cornelius Smith, "converted gipsy" (of Cobbold-road, Leytonstone, Essex), with his wife, has been holding some successful Gospel services at Hanley, where his son, Gipsy Smith, labours. Any friends wishing to invite Mr. and Mrs. Smith for evangelistic work may communicate with them at the foregoing address.

Hawick, N.B.—The Hawick Home Mission has lately erected a large hall capable of accommodating over 1000 people, with a lesser hall to seat over 150. It was opened in November with a soirée and conference. Mr. W Dunn afterwards held a series of evangelistic services, which were continued until November 30. His addresses were listened to with the deepest interest throughout, and a large number have professed to decide for Christ. Mr. Dunn was helped by a number of the ministers of the town.

Dockhead, S.E.—On Sunday, November 30, the Gedling-street Mission was re-opened for services, after renovation. This place, three years ago, was a stable, but by repeated improvement it is now a comfortable and convenient Mission-room. We have now 200 of the poorest children, and carry on eighteen meetings per week for adults and children. We want, if we can, to provide dinners for the poor during the cold weather.—Thomas W. Fowler, City Missionary, Gelding-street Mission Hall, Dockhead, Bermondsey, S.E.

Mr. Thomas Houston, the blind evangelist of Bessbrook, Ireland, has visited Luton for the second time this year, and held a series of meetings at the public baths, which have been times of great spiritual awakening. The last meeting was held in a small Mission-room on Monday, the 24th ult.; it was for those who had experienced blessing on the occasion of Mr. Houston's previous visit, nine months ago, and during the present Mission, and also for those anxious about their souls. A few testified to the blessing they had received, and a considerable number signified, by rising, their acceptance of the Saviour.

Lafford, North Devon.—In connection with the Temperance Society, Mr. Mark Rutley, of Cullompton, conducted a Mission in this village from 22nd to 24th November. On Sunday, after special sermons upon Temperance had been preached in the Church and Congregational Chapel, Mr. Rutley held a short service in the open-air, at which the rector, Rev. C. W. Wilson, assisted. In the evening a band of workers, with the Rector and Congregational Minister, sang through the village to the schoolroom. The preaching of Mr. Rutley was most direct and incisive, and there was such an evident working of God the Holy Spirit, that much blessing is prayed for and expected.

Bawdsey and Alderton.—A very successful Mission opened here by the Hon. Hamilton Tollemache on Saturday and Sunday, November 8 and 9, and carried on by Mr. F. Monk, of the Evangelisation Society, terminated on Sunday, November 30. The services were held generally in the Alderton Congregational Chapel, which is capable of holding 500 people or more. It was most refreshing to see how the poor people, and many who had not been in the habit of attending any place of worship, came up night after night to hear the Gospel. Christians of all denominations united heartily in giving life to the work. Three-quarters of the congregation, on an average, remained for the after-meetings, which were very helpful. The Mission was first arranged to last for one week, but the poor people were so anxious to have the service continued, that it was kept on for more than three weeks. There is every reason to be most thankful to God for bringing such numbers to hear his word, and for the blessings that have followed.

LORD SHAFTESBURY.—The following paragraph appeared in the morning papers of Monday:—"The Central News regrets to learn that Lord Shaftesbury was much worse last evening, and that, considering the great age of the venerable Earl, his condition is such as to cause some apprehension to his family and friends."

TROUBLES IN MEXICO.

DEAR SIR,—More blood has been shed in Mexico for the Name of Jesus, and this time the blow has come very near to us. My father-in-law, Nicanor Gomez, has fallen under the knives of Catholic assassins. As I am unable just now to print the sad story on our Mission Press, may I beg of you the favour to give this letter a corner in THE CHRISTIAN, in order that it may meet the eye of our friends, to whom I hope to send further particulars when I have leisure to issue another number of *Mexico*.

In the town of Almoloya del Rio, in the valley of Toluca, my wife's father, Nicanor Gomez, had sown the Gospel seed, and several converts were the result. On October 26 last they intended to establish public worship, and having given the usual notice to the authorities, Don Nicanor, with three of his sons, a preacher from Mexico City belonging to the American Presbyterian Mission, other brethren from Capulhuac, and the Almoloya converts, called on the municipal alcalde of that town, asking for protection.

That worthy declined to perform his duty, and went away to mass, leaving the Protestants standing in the law-court, undecided what to do. Fearing that without protection from the authorities mischief might ensue, they resolved not to begin the service, and were moving towards their horses in order to leave the town, when the alcalde issued from the church at the head of a furious mob, which at once launched like an avalanche upon the little group of believers. Don Nicanor was in the act of mounting his horse, but seeing the Mexican preacher in danger he ran to his assistance, and defended him from the furious mob, whilst he mounted and galloped off, leaving the noble-hearted Indian to fall under the blows of the bloodthirsty Catholics. One of his sons, Nestor Gomez, the only one of the brave man's boys who gained the saddle, rode to his father's assistance, but seeing him on the ground, and to all appearance dead, was riding away when he saw a crowd of Catholics like savage dogs struggling with someone. Brave Nestor plunged his horse through the mob, emptied the six chambers of his pistol, and found it was one of his own brothers they were assaulting. To mount the boy behind him on the horse, and struggle out of that raging whirlpool of devils, was a task the hero accomplished, but he brought away a terrible sword-cut over the forehead, and many a bruise from the stones hurled at him.

I must leave further details for another occasion. The good Lord alone kept Don Nicanor from being altogether murdered there and then. His poor wife raised him from the streets, watched over and shielded him for hours, until help came. He died at his home in Capulhuac the Sunday following.

We received news of the affair on Saturday, November 2, here at San Telmo. I saw it was necessary to take my wife to see her wounded father and brothers, but we were in a corner. Not a penny was available. How to obtain a few shillings wherewith to travel, and how to arrange for the protection of my children in my absence, was just then a problem of no little anxiety. The Lord opened a way in our extremity.

On Monday, the 3rd, we started for Toluca: reached there next day, to hear that my wife's father was dead, and was being interred that same day. On Wednesday we rode to Capulhuac. I gathered details from the wounded, of whom some will probably die; preached that night to the congregation and family so cruelly deprived of their pastor and head. Next day I returned to Toluca, leaving my poor wife with her widowed mother for a few days. In Toluca I wrote out the details of the crime, got up steam, and printed off several thousand copies, to be sent to all parts of the Republic. I also wrote to the President of the Republic, because the local authorities are acting shamefully. Not a single step has been taken to punish the criminals, but one poor Protestant who sent a telephonic message of the trouble from an adjoining town to the nearest Prefect, was put in prison, and kept there "incommunicated," for seven days.

Anxious to be back with my family, I should have left Toluca on Friday, November 7, but was penniless, and wasted all that day hoping to receive a letter and a remittance from England. None came, although overdue; but a kind "raven" lent me a few dollars, and I got on the road again, and reached here on Sunday last.

Nicanor Gomez was an Aztec Indian of pure blood: a brave, noble-hearted Mexican, whose life and work for the Master I purpose writing. He was indeed "faithful unto death," not only unto the Lord, in whose service he gave his life, but even unto men whose ingratitude could not swerve him an inch from what he thought was his duty. Eleven years ago his little flock in Capulhuac were almost exterminated by the Catholic wolves. I rode over to help them in that terrible trial, and helped them to stand firm. Mr. Hutchinson, superintendent of the American Presbyterian Mission, convinced that Nicanor Gomez was one of the King's own men, begged to assist him with a small stipend; not to buy him, nor to make a Presbyterian of him, but purely for the Master's sake. Years passed, a new superintendent came—"a new king, who knew not Joseph." Nicanor Gomez was at first treated with kindness, his son Nestor put as preacher in a new field, where he built up a congregation of several hundreds.

But both father and son refusing to be ordained, as they esteemed the Spirit's ordination as the best, and resisting frequent offers of larger allowances if they would become sectarians, both were treated with contempt and slight, even to being ordered to refrain from baptizing or celebrating the Lord's Supper. A few months ago the son, Nestor Gomez, was turned out of the Mission, although he was probably one of the best workers that Mission ever had. Nicanor Gomez, the father, daily expected the same ungrateful treatment, but "faithful unto death," he bore all in silence, unswerved by bribes or by slights from the contract he made eleven years ago; and his life was sacrificed in saving an ordained minister of that same Mission from which he received such insults.

He has left a family of eleven children. His eldest child is my wife. His eldest son is our preacher in Toluca, and is married. Nestor Gomez is also married. Should the Lord restore him from his wounds, it is my intention to let him take his martyred father's place over the Capulhuac congregation. Being an "outcast" from the Presbyterian Mission, he will receive no salary from them. But he is one of the few in Sardis whom the Lord counts worthy to walk with Him, and I earnestly hope God's people in England will generously send me some substantial help for this bereaved family and flock.

There are still eight unmarried children, with their widowed mother. Up to the day I saw them in Capulhuac, twelve days after Nicanor received his death wounds, not a line or word of sympathy or condolence had the family received from the Mission heads in Mexico, one day's journey only from Capulhuac.

Will not English Christians give these bereaved Mexican brethren some token of hearty sympathy in their labours and sufferings for the name of Jesus? Yours very faithfully,

San Telmo, Ixtapan del Oro, JAMES PASCOE.
Estado de Mexico, Nov. 11.

MISSIONARIES' HOME AT PLYMOUTH.—An Occasional Paper, issued by Mrs. Chapman, deeply regrets the necessity which has arisen for closing this Home. It also appeals to the Christian public for a sum of £60 to clear off the outstanding debts. Lack of funds, it appears, has been the hindrance to the greater success of this laudable effort. It is, however, encouraging to read that "since our Home was started, two other similar institutions have been opened, springing as it were out of ours, and to these I wish every success." Toward the sum needed two friends have promised £5 each; and further help will be gratefully received by Mrs. E. M. A. Chapman, 11, Radnor-place, Plymouth.

MISSION SERVICES AT OPENSHAW.

A SERIES of Mission Services has been held at Lees-street Congregational Church, during the three weeks ending Sunday, Nov. 30. Under God's favour they have been the means of winning many souls to Christ. The services were opened on Saturday, November 8, by Mr. James N. Carr, of Carlisle, who preached each evening, till the Wednesday following. The services from that time were conducted by Mr. Wm. Hall, evangelist, of Annan. The Gospel was preached by both these servants of God, with great power, and not the least part of the work was the great blessing received by the Christians.

More than a hundred persons have professed to take Jesus as their Lord and Saviour. Of this number, many show by their lives how real to them the change is. Some trace their conversion directly to the reading of the Gospel books which have been distributed liberally over the neighbourhood through the kindness of Mr. Carr. Others have been under deep impression for some time, and have by these services been brought to a point of decision. Others have been aroused from absolute indifference to a knowledge of their condition, and thus led to Christ. The arrangements were made by a Mission Service Committee under the direction of the pastor, Rev. R. Sutton.

CONTINENTAL AND FOREIGN NOTES.

A SUNDAY SCHOOL CONFERENCE was held at the Paarl, Cape Colony, at the close of October. About 250 preachers were present, and many valuable addresses were delivered on subjects closely affecting the work of the Sunday-school.

SAINT ETIENNE, LOIRE.—Dr. Hastings Burroughs, under the auspices of the McAll Mission, has established a promising Medical Mission at St. Etienne, a town of 120,000 souls. During the past year 7000 patients have been seen, to all of whom the good news has been imparted. He pleads in the *Journal Religieux* for help to set up a soup kitchen, the distress being very great.

GREECE.—Mr. BROWN, of the Turkish Missions Aid Society, has received a letter from Dr. Kalopothakes, of the American Mission in Athens, in which he refers to the Mission of Dr. Somerville. He says: "There has been no hindrance to his preaching here, and large audiences have gathered to listen. It will probably deepen the growing feeling among the Greeks in favour of preaching in their own churches, of which there is very little, and the want is deplored by thoughtful people. We have been glad to notice a few priests in the audience. Our own work goes on quietly as usual, with an encouraging degree of interest shown in the various publications. The introduction of the New Testament in the original as a text-book for study in the higher schools is of marked importance.

OPIUM IN BRITISH BURMA.—In the report on criminal justice in British Burma for 1883, Mr. Hodgkinson, Commissioner of the large and populous division of Irawady, says that opium, drink, and gambling are the three curses of the country, and to cope with these evils the present machinery is utterly inadequate. The terrible growth of opium eating and smoking, and the evil effects which have made themselves felt wherever the drug permeates, have been dwelt upon again and again, yet nothing has been done which really tends to check the evil, except in the Kyaukpyu district of the Arakan division, where opium shops have been entirely abolished with the most beneficial result. A large revenue is secured to Government by the present system, but it is secured by sapping the very heart's blood of the people, the better classes of whom most bitterly reproach us, for our apathy and misgovernment in this matter.

TEMPERANCE WORK AMONG SEAMEN.—Several nights recently the Seamen's Christian Friend Society's Chapel in Ratcliff-highway was crowded with seamen and others to hear Gospel Temperance addresses from Mr. and Mrs. Fred Wilson, and other friends. Thirty-six seamen signed the pledge, and many were spiritually blessed. On Sunday week a sermon was preached in the same place to a good company of sailors, by Mr. W. Forbes; many hearts were touched by the preacher's earnest appeals.

Notices of Books, &c.

DWELL DEEP: A Word for the New Year. *Y. W. C. A. Institute*, 51, *Old Steine, Brighton.* 1d.; 7s. 6d. per 100. Here is deep and experimental teaching, showing how to dwell in God—in his love, power, and grace. Preachers may find suggestions for an excellent new year's sermon.

A sample packet is sent to us by *Messrs. Hazell, Watson & Viney, Kirby-street, Hatton-garden*, of the cards, Christmas letters, and other suitable literature distributed at this season by the Christmas Letter Mission. There is great variety and attractiveness about these friendly missives, and their free circulation among the occupants of hospitals and among other invalids must be productive of much good.

A STAR IN THE CROWN. By DANIEL DARLINGHURST. 1s. *Jarrold & Son.* A story of schoolboy life and of the influence of a Christian lad upon his fellows. After Canon Farrar's "St. Winifreds," it is but a faint outline of life at school—its tricks and shams, with its opportunities for noble courage and truth. Still, as a true picture of this phase of boy-life, this short story should make parents careful as to where they send their boys. In the same volume is "Bessemer Bob," a short story of how a poor lad overcame his besetting sin.

GERALD ROBINSON. The Story of a Boy who was Educated at Home. *Dean & Son.* This book, which will amuse some, if it serve no better end, reads like a huge joke. Either Gerald is a myth, or he is one of those disagreeably precocious boys of whom other boys wish to know very little. The "Letters" purport to be written by a son to his father, but, from their didactic tone, they might have emanated from a crude mentor to some juvenile Telemachus. If Gerald is a specimen of home-educated boys, he will not inspire parents who love natural boyhood, with a wish to try Mrs. Robinson's method.

WILL AND WORK; OR, ENCOURAGEMENT FOR YOUNG CHRISTIANS. By EMILY P. LEAKEY. 1s. *W. Mack.* In this precious little record there is much to help, to cheer, and to guide the young Christian. The chapters on "District Visiting," and "Altars," are especially good and fresh; while "Something to do for Jesus" will, for many, solve the problem, "What shall we give our juveniles to do?" The authoress's words, "Be hot for the Lord," and "A tepid Christian is worse than a worldling," express the spirit of her zeal. Altogether, we can recommend this little book for its simple and abiding testimony to the power of a sanctifying Saviour in both will and work.

A YEAR'S MINISTRY. First Series. *Christian Commonwealth.* These twenty-six Sermons of Dr. Maclaren's display the same brilliancy as their predecessors. They are evidently the offspring of a richly-gifted mind. Imagination, logic, force of language, and wealth of information, both sacred and secular, contribute to their attractiveness. Some of them carry the reader up to heights of thought to which but few present-day discourses soar; and yet we cannot honestly speak of them as being quite the sermons which the spiritual wants of a congregation most need. Possibly their having been prepared with the foresight of publication has imparted to them the quality which, as it seems to us, detracts from their power to edify. There is great "excellency of speech" in them all, and intellectual and critical hearers could hardly fail to be gratified in the hearing of them. But we must confess our doubt whether a less elaborate and philosophical "handling of the Word of God" is not what our congregations, generally speaking, demand of their ministers. (3s. 6d.)

BOONS AND BLESSINGS. By Mrs. S. C. HALL. *National Temperance Publication Depôt.* This should be *the* Temperance giftbook of the season. It comprises fifteen tales or sketches, of which some have already had a world-wide circulation, while others appear for the first time. "Building a home with a teacup," and "Digging a grave with a wineglass," are among the best known of the former class. In the new pieces we find some delightful delineations of Irish life and character. "Pepper and her Foes" is a capital story of this sort, and also introduces us to a large circle of Mrs. Hall's canine friends. The real beauty of these sketches lies in their fidelity to truth. They are simple tales of everyday life told with deep pathos and intense sympathy for the victims of drink, appealing to the heart and conscience in a way peculiarly their own. Artists, printers, and binders have united in their endeavour to make a fitting memorial of the gifted lady who used her pen so devotedly for the cause of Temperance in its first feeble, struggling days.

SEVENTEEN CATS. 1s. *Cassell & Co.* A perfectly true and charmingly natural history of the adventures of a family of seventeen cats and their child companions. Told in simple language, printed in large type, adorned with a number of pictures, and brilliantly bound, it makes a capital shillingsworth for the nursery.

THE SACK AND ITS TREASURES. 1s. *E. Wilmshurst.* Words of counsel and caution to the young, by the Author of "The Morté Stone," in the guise of pleasant allegory, full of interest and incident, and abounding with Gospel teaching. Just the book to put into the hand of a lad in his early teens, and so attractive that it is sure to be read.

More novelties in Christmas and New Year's Cards. *Messrs. Charles Lee & Co.*, 78, *Milton-street, E.C.*, issue cards with perforated edges, so that the senders may enhance their worth by the introduction of personal work. Some beautiful cards, with flowers hand-painted on gelatine, are sent to us by *Mr. J. L. Dixon*, 111, *Stephen's Green Park, Dublin.*

In THE SUNDAY MAGAZINE for December there is an appeal on behalf of the London Society for the Prevention of Cruelty to Children, by Hesba Stretton. She describes what the promoters call "cruelty," and everybody will agree with her that the acts specified come under that designation. The Central Shelter is at 7, Harper-street, Theobald's-road, Holborn, W.C., and the Secretary is Dr. David Buxton, whose office is at the Shelter. The Society is urgently in need of funds to carry on its good work.

AROUND THE CROSS. Mission Sermons. By Rev. W. H. AITKEN. 3s. *J. F. Shaw & Co.* In these rousing pages we seem to hear the pleading tones of the preacher's voice. We sometimes fear Mr. Aitken's great rapidity of utterance is a hindrance to the hearers of his message. In their printed form, though of course the personality of the speaker is lost, the sermons have fair play. The style is so intense and direct, and the phraseology so graphic, that it is impossible to read them without being powerfully moved. These sixteen discourses are eminently "Mission" utterances, dealing with such subjects as conviction, repentance, justification, assurance, &c. Young preachers may gather much inspiration and guidance from their perusal. To those who are undecided, or halting, or in doubt, they ought to prove as veritable angels sent straight from the throne of God. We prayerfully speed the volume on its gladsome mission of leading sinners to the Cross of Christ.

Some interesting Temperance literature comes from the *National Temperance Publication Depôt.* DR. SAMUEL JOHNSON AS A TEMPERANCE WITNESS AND MORALIST (4d.) is a contribution to the Johnson Centenary Commemoration, by Dr. DAWSON BURNS. A handy little book, full of material which no doubt Temperance speakers will be glad to use now that it is to be had in so convenient a form. WHO FETCHES YOUR BEER? (1d.) is a capital tract, with a striking frontispiece. It is to be hoped that not a few of its readers will come to the conclusion of the leading character that it is best for "nobody" to fetch it. MODERATE DRINKING (2d.) is a collection of capital speeches delivered at a recent meeting at Exeter Hall, by the Bishop of Exeter, Dr. Richardson, and other noted speakers. THE SCRIPTURE FOOTHOLD OF ABSTINENCE (1d., by THOMAS DICK) is a useful contribution to the consideration of right grounds for Gospel Temperance.

THE SCHOOL OF LIFE. By Pastor OTTO FUNCKE. *Kingsley, Mallon, & Co.*, 49, *Bedford-street, W.C.* Pastor Funcke has been termed the Spurgeon of Germany, and he presents us in this volume with a series of life pictures from the Book of Jonah, quite worthy of England's great preacher. The work has had a very extensive circulation in Germany, and this English translation ought to have an equally large sale. The author is one of the thoroughly evangelical school, and writes in a vivacious, suggestive and telling style. The volume does not profess to be a "scholarly exposition" of the Book of Jonah, but only a series of experimental and practical lessons drawn from its historical parts, and applied to everyday life. Read from this standpoint it will be found to be a helpful and original book, well worthy of careful reading and prayerful consideration. Some of its chapters may seem to take a wide range, but they are all full of sound truth, and cannot be read without interest and profit. The translator asks us to say that arrangements have been made by which, for a time, any minister of the Gospel or earnest Christian worker can have the book at half-price (2s.) on application to the publishers; we trust many will avail themselves of the opportunity.

ANNUAL VOLUMES.

SUNSHINE. Vol. for 1884. *G. Stoneman*, 67, *Paternoster-row.* A storehouse of stories, illustrations, enigmas, brief articles, &c. Among the most useful contributions are the questions on the Book of Jonah.

BIBLE LIGHT: for Truth-seekers and Christian Workers. Vol. IV. *Shaw & Co.* Here are outlines of sermons, notes of Bible readings, brief discourses, and good expositions. All is refreshing, illuminating, spiritual, and sound.

OLD JONATHAN; the District and Parish Helper. Annual Vol. 1s. 6d. *W. H. Collingridge.* Here are pleasant and instructive readings for old and young, with sixty illustrations. The series of papers entitled "The Start in Life," are of exceptional interest, and are designed to stimulate to personal industry.

OUR OWN MAGAZINE. Annual Volume, 2s. *Children's Special Service Mission*, 48, *Paternoster-row.* The publishers of this volume seem to understand the value of first impressions; they have made it so attractive outwardly that many will purchase it if only to possess such a pretty book. They will find, however, that the contents are equally good. Young people like stories, and the numberless narratives here are vouched for as being true—something wonderful in these days of fiction. Parents and friends of youth who desire not merely their entertainment, but their conversion and sanctification, could not find a better book to put into their hands. It is amazingly cheap.

Rev. J. Jackson Wray will edit a new twopenny magazine, entitled "Good Company," to be published by Nisbet & Co., 21, Berners-street, W.

The Bishop of Durham will contribute an article on "Recent Results of the New Testament Research" to the January number of "The Expositor."

In January, the two organs of the movement for the Repeal of Legalised Vice and the Advancement of Morals, "The National League Journal" and "The Sentinel," will be merged into one periodical.

"The Congregationalist," edited by Rev. J. Guinness Rogers, will next year be reduced in price to 6d. The portrait will be discontinued. Arrangements are being made for giving more fully the news of Christian work both at home and abroad.

After the New Year, Mrs. Guinness' serial, "The Regions Beyond," will be issued quarterly. "The Illustrated Missionary News," which was some time since amalgamated with it, will in future be published separately each month, by Messrs. Partridge & Co.

The list of contributors to the new volume of "The Quiver" includes the following eminent Nonconformists:—Rev. Dr. Henry Allon, Rev. Professor Blaikie, Rev. Dr. Llewelyn D. Bevan, Rev. Dr. Horatius Bonar, Rev. George Hill, Rev. Dr. J. Hiles Hitchens, Rev. Dr. Hugh Macmillan, Rev. T. M. Morris, Rev. Mark Guy Pearse, Rev. Professor Roberts (of St. Andrew's), Rev. W. M. Statham, Rev. Dr. John Stoughton, Rev. Dr. W. M. Taylor (of New York), Rev. Dr. Frederick Trestrail; forming altogether the largest and most important list of Nonconformist contributors ever attached to this well-known magazine. Among the Episcopalian contributors are several bishops and other Church dignitaries.

We have also received the following books:—

Elliot Stock:

St. Paul's Epistles in Modern English. By Farrar Fenton.

The Expected Rapture of the Church. By G. Warrand Houghton. 6s.

"Christian Commonwealth" Office:

A Year's Ministry. Second Series. By Dr. Alex. Maclaren.

Hodder & Stoughton:

Clerical Library: Expository Sermons and Outlines on the Old Text. 6s.

The Expositor. Vol. 8. 7s. 6d.

The World of Proverb and Parable. By Rev. E. Paxton Hood. 12s.

The Conquest of Canaan. By Rev. A. B. Mackay, Montreal. 7s. 6d.

The Joy of the Ministry. By Rev. F. R. Wynne, Dublin. 3s. 6d.

The Children of China. Illustrated. 5s.

John Wycliffe and his English Precursors. Translated from the German of Professor Lechler, Leipzig, by the late Prof. Lorriner. New Edition. 3s.

Robert Walker, Aberdeen:

Thoughts on the Canticles. By M. E. H.

J. Nisbet & Co.:

Consecrated Recreation. By Rev. E. Boys. 1s.

The Man with the Knapsack. By Rev. J. Jackson Wray. 1s.

"Every Eye." By Rev. Geo. Everard. 2s.

Chosen, Chastened, Crowned: Memorials of Mary Shakleton. By her Sister. 3s. 6d.

Samuel Gobat, Bishop of Jerusalem. By Mrs. Pereira; with Preface by Lord Shaftesbury. 7s. 6d.

S. W. Partridge & Co.:

Through Egypt, Palestine, and Syria. By Rev. J. K. Campbell.

Right about Face. By Captain Bryant.

F. E. Longley:

Loving Words: Short Talks with the Young Folks.

R. M. Williamson, 339, Leith-walk, Edinburgh:

Peaceable Fruits: poems, by Effie. 1s. 6d.

Seeley & Co., Essex-street, Strand:

England's Training. By the Author of "Essays on the Church."

MIDNIGHT MEETING MOVEMENT. Progress!!!

The Committee desire to express their **VERY GRATEFUL THANKS** for the practical expressions of sympathy recently received to carry out the proposed **MIDNIGHT** and **AFTERNOON MISSION** to the Fallen, both in London and the Provinces.

10,000 Portions of **HOLY SCRIPTURE** and **GOSPEL TRACTS** have been **DISTRIBUTED** amongst the Fallen Women of London. **MEETINGS** are being **HELD** in **PLYMOUTH, PORTSMOUTH,** &c., and recently a Meeting was held near the Docks for the benefit of German Women.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 12 FRIENDS NOW KINDLY CONTRIBUTE £5 EACH, 12 having promptly done so.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

THE DUBLIN TRACT REPOSITORY.

W. B. HORNER & SON, Evangelical Publishers,

27, PATERNOSTER SQUARE, LONDON, E.C.

HAVE pleasure in announcing that they have become the Proprietors of the above well-known Evangelical Institution, and that henceforth the business at 10, D'OLIER-STREET, DUBLIN, will be carried on under their direction, and that their Publishing House, 27, Paternoster-square, will be the London Branch of the DUBLIN TRACT REPOSITORY.

The world-wide reputation of these Publications, of which at one time not fewer than a million were sent out every week, renders it needless to speak of their purely Gospel character. Probably the Publications of no similar Institution have been more blessed to the conversion of souls in all parts of the world than the English, Welsh, French, Spanish, Italian, and German Tracts issued from 10, D'Olier-street, Dublin.

W. B. HORNER & SON will endeavour, by the help of God, to maintain this high standard of pure Gospel truth in all future issues, and for this purpose they earnestly ask the co-operation of writers of Gospel Tracts, Tract Distributors, and Labourers generally in the work of the Lord.

The Dublin Publications will still be supplied in small as well as large quantities (i.e., from Penny to Ten Shilling Packets), at the same cheap rates as formerly. A Catalogue containing full particulars of over One Thousand Books, Tracts, Leaflets, Texts, &c., will be sent free on application.

As heretofore, grants to Colporteurs, Bible carriages, and Evangelists, will be made at greatly reduced prices, as funds may be provided for that purpose.

W. B. HORNER & SON especially call attention to their own stock of Evangelical Publications, consisting of Historical, Biblical, and Expository Works, Pamphlets and Tracts; Gospel Volumes, Illustrated Books for the Young, &c., which will now be added to the Dublin Repository. A Catalogue of these will also be forwarded on application.

All Books, Tracts, Packets, &c., may be ordered as usual, through MESSRS. S. W. PARTRIDGE & CO., 9, Paternoster-row.

10, D'OLIER STREET, DUBLIN, *December*, 1884.

RESCUE SOCIETY,

FORMERLY OF 85, QUEEN ST., CHEAPSIDE.

Offices: 79, FINSBURY PAVEMENT, E.C.

SPECIAL ATTENTION is called to the CHANGE IN THE ADDRESS of the Society's Offices, which is rendered necessary by the intended destruction of the old premises for CITY IMPROVEMENTS.

For upwards of THIRTY-ONE YEARS this Society, founded by the late Mr. DANIEL COOPER, has been carrying on its blessed work of helping to reclaim the fallen and save the endangered Young Women and Girls.

In this happy yet arduous work it has been eminently successful, and more than TWELVE THOUSAND and FIVE HUNDRED young persons have passed through its various Homes. Of this large number, gathered from all parts of the United Kingdom and abroad, over EIGHTY PER CENT. have been placed in service, restored to their friends, or otherwise satisfactorily accounted for at the time of their leaving the Homes.

FUNDS ARE NOW MOST URGENTLY NEEDED, several hundred pounds being required to close the year free from debt.

CONTRIBUTIONS will be kindly received as usual by Messrs. MORGAN & SCOTT, Offices of THE CHRISTIAN, or will be thankfully acknowledged by the Secretary, Mr. C. STUART THORPE, 79, Finsbury Pavement, E.C.

Turkish Missions' Aid Society.

For the Promotion of Christian Work within the Lands of the Bible.

THE operations of this Society under its new management are not sufficiently known. It is undenominational, and distributes its funds impartially. Last year forty separate agencies were aided, mostly American, but many of British origin. Contributions are earnestly invited. With a larger revenue a vast amount of solid good might, under the Divine blessing, be accomplished.

President—THE EARL OF SHAFTESBURY, K.G.
Treasurer—THE HON. A. F. KINNAIRD.
Secretary—REV. T. W. BROWN, M.A.

OFFICES: 7, Adam-street, Strand, W.C.

Just out, Handsomely Bound in Cloth, 384 pages Crown 8vo., with 7 Diagrams, on toned paper, price 6s.

THE EXPECTED RAPTURE OF THE CHURCH:

Or, The Analogy of Prophecy and Established Fact.

BY G. WARRAND HOUGHTON.

WHILE many books have been published on the Second Advent, the want of a work dealing with the special subject of the Coming of the Lord in the air for waiting believers has been strongly felt, and is now removed. The argument is inductive throughout, and the conclusions arrived at will be found new and startling to many, the chain of evidence being strong and heavy. The parts to be played by England, Russia, and Turkey regarding Palestine, as clearly pointed out in Scripture, are explained, and a great war between the two former powers is shown must take place between 1885 and 1887 inclusive, when the rapture of the Church is indicated by several converging lines hitherto concealed in Scripture. The historical and futuristic systems are harmonised. A special chapter is devoted to Spiritualism and Theosophy, grave dangers to faith which are fast encroaching. Much new evidence of the truth of Christianity is afforded.

ELLIOT STOCK, 62 PATERNOSTER ROW, LONDON, E.C.

What are we to do?

A CALL FOR HELP FROM THE WEST!

Very earnestly do the Committee of the LATYMER ROAD MISSION appeal for Help from each Reader.

The lowness of their Funds is causing them great anxiety.

Fully £700 are needed before the end of the year.

The Lord has marvellously blessed the Gospel Temperance work since the opening of the New Hall.

Hundreds of Ragged Girls and Boys are gathered in each evening.

The Mission work consists of Sunday Schools, with an average attendance of 323 children; Children's Gospel Services Evangelistic Meetings; Bands of Hope; Ragged Boys' Evening Shelters; Ragged Girls' Evening Shelters; Mothers' Meeting; Night School; Sick Children's Dinner Table; Soup Kitchen; Farthing Bank; Industrial Exhibitions; Christian Workmen's Club; Infant Day Nursery; Convalescent Homes (Worthing and Ramsgate); and other agencies for good.

Messrs. MORGAN & SCOTT will be happy to take charge of Contributions, which may also be sent to EDWARD BLAIR, Esq., Fretherne House, 29, York-place; or to

AULAY MACAULAY, *Hon. Sec.*

VISITORS ARE ALWAYS WELCOME. *Latymer-road Mission, Blechynden-street, Notting-hill, W.*

The London Samaritan Society and Homerton Mission.

At the present time the work of the LONDON SAMARITAN SOCIETY is in great and urgent need of Funds to carry on its various efforts for the good of the Poor and Destitute in London, and for its reception of Patients in its Convalescent Home at Sandgate, Kent.

BRIEFLY STATED, OUR OBJECTS ARE—

Free Dinners, Boots and Clothing for Destitute Children.

Free Breakfasts, Dinners, Soup Suppers, Coal, Clothing, and general assistance to the really Destitute Poor in all parts of London.

Free Lodgings to deserving applicants.

Assisting Emigrants by Loans, or otherwise, as agreed.

A Sea-side and Convalescent Home at Sandgate for Men, Women, and Children from all parts of the United Kingdom.

Assistance is given to the Destitute without any Sectarian distinction whatever, and without favour or partiality. Enquiries are made by our own Agents, or by the very many Clergymen, Ministers, Secretaries of Young Men's and Young Women's Christian Associations, District Visitors, City Missionaries, Ragged School Workers, and others who take a deep interest in our work, and act as Honorary Almoners on behalf of the Society, and at whose Schoolrooms or Mission Halls Free Meals have been given by this Society. Over 100,000 Free Meals were given last winter.

DONATIONS will be most gratefully received by **Mr. JOHN JAMES JONES**; or

Mr. HENRY HICKS BOARD, Secretary, 57 & 59, Ludgate Hill, London, E.C.

Cheques and Drafts to be crossed FULLER, BANBURY & Co. P.O. Orders to be drawn on General Post Office.

Donations for the London Samaritan Society are also received by the Bankers, Messrs. FULLER, BANBURY NIX & MATHIESON, 77, Lombard-street, E.C.: and by the Auditors, Messrs. JOSIAH BEDDOW & SON, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London, E.C.

A LETTER FROM M. RABINOWITCH.

ANOTHER very interesting communication from this Jewish Leader has been received by Rev. J. Wilkinson; we append the greater part of it:—

"Beloved of the Lord, and Brother in the glorified Messiah, John Wilkinson,—Your welcome letter of the 4th inst. reached me safely. Now I praise God for his goodness and mercy to the house of Israel, in our country Russia. I am able to inform you that on the first of this month I received from the Home Secretary permission to introduce into Russia, from abroad, my writings, which have been edited in the German language by Professor Delitzsch, of Leipsig, as also in the Hebrew, בכורי תאנה 'The First-ripe Fig,' a copy of which I sent you some time ago. I have also been informed from high quarters that all my efforts among my kinsmen, in turning their hearts to the Messiah of God, their Redeemer, and their eyes to behold Him whom they pierced, are acceptable and pleasing to the princes who occupy the first seats in the Government.

"On bended knees before God the Father of our Lord Jesus Christ, blessed for ever, I say, blessed is He who has by his great love adopted us as children in Jesus Christ, according to his own will, and has revealed to us the secret of his purpose concerning his work in the fulness of the times, viz., that He will put all things in heaven and on earth, under the Messiah, and that all Israel shall then be saved with an everlasting salvation, and that Israel shall then be called by a new name, 'the holy people, the redeemed of Jehovah.' Amen.

"Last week I sent to the Censor of Odessa a request that he would permit me to publish the קול קוֹרֵא 'The voice of him that crieth,' and another request, signed by my followers, addressed to the Home Secretary, asking him to allow us to meet together for worship in some special place, apart from the place of worship frequented by our brethren of the old covenant, that we may practice, unhindered, all religious services according to the teaching of the New Testament, because the children of Israel of the new dispensation, who are united to the Lord, cannot worship together with the Jews. I hope in the God of hope that through the depth of the riches of his wisdom and boundless mercy, He will give us grace in the eyes of the princes and rulers, who by the authority of God are ordained to minister for our welfare. When my foot stands on firm ground I shall be encouraged, by the help of those who love God and Christ, to prepare a way, and to cast up a highway to proclaim to the ends of our large country: 'Say ye to the daughters of Zion, Behold thy salvation cometh' (Is. lxii. 2). In all my work I do not cease to acknowledge my indebtedness towards the authorities who are the ministers of God. According to the law of our country, it is prohibited publicly to preach or to hold meetings without the sanction of the Government, and these laws stand till now in my way, preventing me from doing my work to any large extent.

"I am unable to tell out and describe to you, beloved in Christ, how greatly your English people have helped me unconsciously, through the newspapers, especially *The Times*, and other publications, which you sent me to strengthen and refresh me in work for the name of Christ. Your warm friend, who is glorying in the crucified Jesus Christ.

"JOSEPH RABINOWITCH."

"קול קוֹרֵא" (Kol Kora).

"'The voice of him that crieth' (Is. xl. 3).

"'Who among you will give ear to this? who will hearken and hear for the time to come?' (Is. xlii. 23).

"My brethren, the children of Jacob, who is there among you to whom the memory of our holy ancestors, Abraham, Isaac and Jacob, who obtained the promise from the Most High God, that through their seed all the nations of the earth should be blessed, is still sacred? Who is there among you in whose eyes are still holy, the law, the statutes and the judgments, which God commanded to his servant Moses in Horeb, concerning all Israel? Who is there among you that has love and pity to the house of David, King of Israel, to whom God formerly spake in a vision, saying: 'He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him, my firstborn, higher than the kings of the earth. His seed shall endure for ever, and his throne as the sun before me'? Who is there among you in whom the love of money and of business has not extinguished the last spark of faith in the words of our prophets, the faithful ones, Isaiah, Jeremiah, and the like? Who is there among you truly concerned about the sad condition of our brethren, and are waiting for the consolation of Israel? Who is there among you that wishes not to see death till the appearance of the Messiah of Jehovah, whom He has ordained to be the glory of Israel in the sight of all the nations?

"Let him not keep silence, but let him lift up his voice, and say to his fellow, 'Be strong!' Let us take each other by the hand, and let us return to Jehovah! Let us unite together as one band of Israelites in whom there is no guile, to bend our knees before our Brother, Jesus of Nazareth, our Messiah, who was, who is, and who shall be for ever! Let us confess in the sight of all the people of the earth, saying: 'We are verily guilty, concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us' (Gen. xlii. 21).

"Let us rise and take upon us his yoke, under which there is rest for every living soul, as He himself said, 'My yoke is easy, and my burden is light.' Let us love in sincerity Him who said, 'I am the way, the truth, and the life;' and then you will know the truth, and the truth will make you free. Make haste, my brethren, and look to Him whom you have pierced, and then He will quickly come to us, together with his Heavenly Father, and they will take up their abode in us, and we shall answer, and say: 'Blessed is he that cometh in the name of the Lord.' Amen אמן J. R."

"*Kischeneff.*"

OUR SOLDIERS ABROAD.

DEAR SIR,—Two Scripture-readers left England on the 4th inst. to minister to the troops in the Nile and Bechuanaland expeditions. Mr. Ewing sailed in the *Indus* for the former, Mr. Scarlett in the *Spartan* for the latter. They have been sent forth in faith and prayer, believing that the Christian people of England will gladly meet all the expenses, not merely of salary but of travelling, and the many heavy unavoidable contingent expenses which must be incurred if they are to reach and to accompany the troops.

If testimony is needed to the value of such a ministry, let the soldier speak. The following letter appeared in *The Scotsman*:—

"*Fort George, Nov.* 8.

"Sir,—In a file of your paper we saw that the United Presbyterian Presbytery, at a meeting held by them, petitioned Government to increase the staff of Ministers in Egypt for the troops there. We feel grateful to them for remembering us; but if they really want to do us a benefit, let them request the directors of the Army Scripture Readers' Society to send out two or more men. They are the class of men our regiments want, and if they had their choice they would choose them in place of chaplains. It is a shame and a disgrace to a Christian country that they can only send one Reader among 15,000 men.

"A VOICE FROM THE RANKS."

I shall be very grateful for any pecuniary assistance, as will also the Committee of the Society I represent.

W. J. EVERED POOLE,
Association Secretary, Army Scripture Readers' Society.

Enfield House, Southampton, Dec. 6.

RATCLIFF WELCOME HOME.—An interesting gathering of destitute men was held here on Friday evening. After supper the Gospel was preached to them and some professed to receive the Word. Rev. A. Mearns and others took part. These meetings will be continued during the winter if the means are provided.

Requests for Praise and Prayer.

PRAISE.—For great blessing on the Mission services held at Congregational Church, Openshaw, by Mr. James N. Carr and Mr. William Hall ——For much blessing on a Y.M.C.A. Mission in three parishes in the North of Ireland.

PRAYER.—Miss Bubb writes from Grays, where she has been engaged in Gospel work: "I have had a serious illness, the effect of cold and overwork, and have been quite laid aside for some weeks past; it has left me very weak, and not likely to be fit for work for some time to come. Do ask prayer that I may be kept peaceful, leaving all in the Lord's hands. God has sent me helpers, who are carrying on the meetings. Ask prayer that the Lord will bless them."——For the Sunday evangelistic services at Bournemouth, Dec. and Jan., to be conducted by Captain Dawson.——For a week of special services in Beckenham Public hall, Dec. 9 to 15.——That success may attend the efforts being made to bring about in England the adoption of a system of Government work for the poor, as in Amsterdam.

POOR AND SUFFERING WOMEN.

SIR,—A great proportion of the patients admitted to the Chelsea Hospital for Women are those upon whom the numberless misfortunes of ill-health most heavily fall—the poor gentlewoman, the governess, the wife of the poorly-paid clerk, the artisan, and the very poor. Their homes are altogether unsuited for the performance of a critical operation, and they cannot have the special nursing and care which their condition demands. It is, therefore, obvious that the work of restoring mothers, wives, and daughters to that health upon which the comfort and well-being, and often the actual maintenance of families so frequently depend, is one of real value and importance.

The Board have had to borrow £2000 to pay off pressing liabilities, and as the hospital has no endowment of any kind, it will be impossible to keep the beds occupied, unless funds are bountifully provided by the benevolent.

Your obedient servant,
CADOGAN, President.

Chelsea House, Cadogan-place, S.W.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 14, Rev. xxi. 15–27; Dec. 15, Rev. xxii. 1–9; Dec. 16, Rev. xxii. 10–21; Dec. 17, Ps. cxli. 1–10; Dec. 18, Ps. cxliii. 1–12; Dec. 19, Ps. cxliv. 1–15; Dec. 20, Mal. i. 1–14.

THE WAIL OF THE CHILDREN.—A Christian worker of many years' standing has opened a small home for neglected and destitute children, from a few days old up to ten years of age. Ladies interested in this Christlike work are invited to co-operate. Address Miss Wilson, 7, Woodbine Cottages, Stoney-avenue, Croft's Estate, Walthamstow, E.

LEARNING-BY-HEART UNION.—Members are requested kindly to notify any change of address, and others who may wish to become members are invited to apply to the Secretary early in December. The Union is for learning by heart selected portions of Scripture bearing on a special subject. Prayer is the subject for next year. The subscription is 3d. Secretary: Mrs. May, care of Mr. E. Benthall, 30, Tregunter-road, South Kensington, S.W.

HOMES FOR WORKING-GIRLS IN LONDON.—The young women resident in the nine houses of the above Institution were invited by an unnamed friend to visit the Doré Gallery, in Bond-street. Two hundred and forty put in an appearance at 8 p.m., and for over two hours examined, under the guidance of Mr. C. Claude Birch, who acted as cicerone on the occasion, the pictures on exhibition. Mr. Birch's descriptions were listened to with great attention and interest.

YOUTHS' INSTITUTE, WESTMINSTER.—A very enjoyable anniversary meeting in connection with this excellent institution was held last week, Sir Robert Carden in the chair. Prizes were distributed for proficiency in various branches of knowledge, and an encouraging report of the year's work was read by Mr. Payne. The various speakers of the evening were loud in the praises of Mrs. Barker Harrison, who continues to take so deep and practical an interest in the work of the Institute.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE EVANGELISTIC VILLAGE MISSION (established 1876) sends evangelists and missionaries to country towns and villages throughout the kingdom to conduct special Missions or to take charge of chapels during illness or change of pastor. Present sphere, Chipping and R ed, near Royston. Address Mr. W. D. Shipley, The Manse, Brenchwood-green, Welwyn, Herts.

CORNELIUS SMITH, converted Gipsy, of Leytonstone, Essex, and his wife, are open to receive invitations to conduct Missions or special services.

MR. J. M. SCROGGIE. — December, Paisley; January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

DR. THAIN DAVIDSON'S Monthly Sermon to Young Men, Islington Presbyterian Church, Colebrooke-row, N., Sunday, December 14, at 6.30 p.m.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—To December 21, Mere, Wilts; January 4 to 9, Chippenham; January 11 to 25, Melksham.

MR. JAS. J. SCROGGIE.—December 14—21, Acton; December 28, Potter's Bar; January 4—9, Watford; 11—16, Bushey; Sunday, 18, Drill Hall, South Norwood.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

SOUTH LONDON CHOIR, Conference Hall, Clapham-road.—China Inland Mission, 12th inst., at 7.30 p.m.

CLAPTON HALL, Upper Clapton. — Mr. J. G. McVicker during December. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, December 14, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. W. H. Burton.

ST. GEORGE'S HALL, Langham-place, W.—Mr. J. Denham Smith during December. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8 p.m.

AGRICULTURAL HALL, Islington, N.—Sunday, December 14, Rev. Ed. A. Stuart, M.A., at 3.30 p.m. (in Holy Trinity Church, on account of Cattle Show). No evening service.

CONFERENCE HALL, ECCLESTON-STREET, S.W. (near Victoria Station).—Addresses by Mr. F. Oleworth, daily (except Saturdays), to Sunday, December 21. Sundays, 3.45 and 7 p.m.; week days, 8 p.m. Bible-readings, at 11.30 a.m. Tuesdays by Rev. Marcus Rainsford and Rev. J. Bennett, D.D., &c.; Fridays by Rev. F. Whitfield (of St. Mary's, Hastings).

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, at Chepstow; Mr. H. G. Harris, B.A., Conference Hall, Clapham-road, December 6 and following Saturdays, at 3 p.m.; Mr. W. L. Seyler, the Old Chapel, Willesden, December 10—12, at 7 p.m.; Mr. H. G. Harris, B.A., and Mr. Hutchinson, at St. John's Iron Room, Highbury, December 7—14; Mr. E. Salisbury, B.A., Emmanuel Church, Putney, December 8—12; Mr. G. Banaster, Sheffield, December 8—12, at Pateley Bridge, December 16—19.

MISCELLANEOUS.

DRAWING-ROOM MEETING, on Thursday, December 11, at 102, Regent's Park-road. Address by Mrs. Baxter.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

BRIXTON AND CLAPHAM CHRISTIAN UNION.—Address by Mr. J. G. Watson, Thursday (to-day), 4, The Lawn, Brixton-rise, 7.30 p.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—December 12 Rev. J. B. Figgis.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, December 12 at 7 p.m., subject, "The Subjective Power of Prayer. Tea at 6. Sunday at 3.30 p.m., Bible reading.

MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, City.—Rev. Edward White every Tuesday in December, at 12 noon. Subject of the series, "The Scripture Doctrine on Regeneration and its Evidences."

CHRISTMAS LETTER MISSION.—Annual prayer meeting, Wednesday, December 17, at 3 p.m., Conference Hall (Ladies' Waiting-room), Mildmay-park, N. Workers and friends interested in the Mission are invited.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.).—Address by Mr. S. A. Blackwood, C.E., Thursday, December 11, at 8 p.m., subject 'A Song of Our Pilgrimage;" 18th, "Alive from the Dead."

CHINA INLAND MISSION.—Meeting at Clapham-road Conference Hall, S.W., December 12, 8 p.m. Address a by Rev. J. Hudson Taylor, Rev. R. J. Landale, Rev. W. Cassels, Messrs. Stanley Smith, D. E. Hoste, and C. T. Studd.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Pillar Hall, Cannon-street Hotel, E.C., Tuesday, December 30. Devotional meeting at 4 p.m., in "K" Room, address by Rev. Hugh Price Hughes. Conversazione at 5 p.m. in the Pillar Hall.

CHRISTIAN EVIDENCE SOCIETY. — Poplar, Y.M.C.A., December 11, 8.15 p.m.; Lombard-street, St. Edmund the King and Martyr, December 11 and 18, 1.15 p.m.; Deptford, Lecture Hall, December 14, 3.30 p.m.; Westbourne-park, St. Stephen's Church, December 14 and 21, 7 p.m.

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Workers' meeting, Wednesday, December 17. Farewells of returning missionaries. Rev. J. Hudson Taylor leaving for China, with several young missionaries; Mr. Wigstone leaving for Spain; Miss Barlee leaving for Jerusalem; Miss Fletcher leaving for India; and Miss Anstey, of Colar Orphanage. Tea at 6; meeting at 7.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible study (Isaiah) each Tuesday, 6.15 p.m. Social meeting, youths, Wednesday, 17th inst., tea at 6.30 p.m., addresses by Messrs. Evered, Butlin, and others. Monthly meeting of members, Friday, 12th inst., at George-yard, Whitechapel (Mr. George Holland's), addresses by Rev. E. Payson Hammond, Mr. George Holland, &c., tea at 6.30 p.m. Soldiers' meeting each Friday, 7 p.m. Testimony meeting each Monday, 1.15 p.m.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible lectures by Rev. Evan Hopkins: Thursday, December 11, Power; 18th, Progress, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, December 11, 8.30 p.m., Rev. Preb. Stuart, M.A.; Saturday, 13th, 8 p.m., Bible study; Sunday, 14th, 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, subject, "Worship" (John iv. 24; 8.15 p.m., public evangelistic meeting; Tuesday, 16th, 8 p.m., literary class; Wednesday, 17th, 6 to 10, anxious inquirers and strangers.

Notices.

MR. G. HUCKLESBY, evangelist, has removed to 42 Twisden-road, Dartmouth-park, London, N.W.

COMMUNICATIONS RECEIVED WITH THANKS.—J.V.S. W.J. E.B. G.G. E.G. V.M.S. S.H.H. S.G. C.E.H. Miss C. S.T. H.J.P. J.S.H. M.C.T. H.P. J.S. J.K.W. J.F.K. L.J. M.W. T.C.C. F.J.H. F.C. E.K. H.D.P. W.V. F.E.L. H.H. W.J.L. S.H. R.A. A.J.B. J.D. J.M. Novice. E.J.W. H.F. B.T. S.W.D.F. S.S. H.S.D. J.P. B.J.S. R.R. S.A.T. H.S. M.J.H. W.H.T. W.S. J.H.T. R.P. W.W.W. T.W.B. G.S.N. G.B. P.A.D. L.C. H.E.M. C.G. G.A.A. W.H.W. M.B.G. H.N.M. M.C.T. W.R.L. D.J.G. G.F. S.D.W.F. G.S. J.S.E. H.B. S.W. S.M. H.G. S.F.K. E.H.K. E.P. M.T.H. G.P. W.T.R. S.B.B. D.N. J.E.L. T.F.P. N.A.S. C.L.H.H. R.S. P.P. N.E.H. T.F. M.H. A.B. C.H.B. E.C.M. G.H. F.O.R. R.C. J.W.C.F. T.L. B.E.P. C.A.M. F.E. L.M. J.T.W. Constant Reader. T.B.B. W.D.L. A.McP. J.K. W.F. M.W. W.S.W. M.L. W.T. F.T. J.T.M. E.R. Mrs. J.H. W.J.L. J.H.M.

APPLICANTS FOR TRACTS.—W. J. Payne, 1, Hubert's-grove, Tasman-road, Stockwell, S.W.; Mrs. E. Bilbey, Aylesbury-road, Aston Clinton, Bucks; T. Brown, 30, Ellesmere-terrace, Victoria-road, Peckham-rye, S.E.; W. H. Gilbert, 239, Saracen-street, Possilpark, Glasgow; J. Wilson, 118, High Craighall-road, Glasgow; T. Davis, Mount Pleasant, Mow Cop, Staffordshire; J. Peak, 12, Derby-road, South Hackney; Edith E. Gwinnell, West House Estate, West Town, Dewsbury; Miss E. J. Slaughter, 1, Avon-villas, Inholmes-park-road, Burgess-hill, Sussex; F. Parrott, 24, Russell-terrace, Cow-lane, Northampton.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most important that all books and papers received should be carefully read before being given away.]

Mission and other Appeals.

SAILORS IN MEDITERRANEAN PORTS.—It is intended to hold tea-meetings for sailors during the Christmas season at various ports on the Mediterranean, with the view of counteracting the allurements of the drink shops. Christian friends are asked to provide a supply of suitable little books for the men; they may be sent to Mr. S. BURROWES, Sailors' Missionary, 93, Via Piedigrotta, Naples.

LANGFORD, LECHDALE, BERKS.—The pastor, Rev. E. Austin, and congregation of the church at Langford, Oxon, earnestly solicit the help of Christian friends in clearing off the debt of £50 still remaining on the new chapel, which was opened in October last. The people, who are mostly poor, have been doing their utmost, and even so small a debt would be a serious drawback to the work.

CHRISTIAN COMMUNITY.—Help is very urgently needed by this society, especially in connection with the Thrawl-street Mission. The new hall recently erected has greatly increased the expenses; and now the distress arising from want of work is very great. Scores of people are homeless, and to shelter them lodgings are provided, as well as food for the starving; assistance will be gratefully received by the Secretary, Mr. JAMES ATKINSON, whose address is 10, Enfield-road, South Kingsland, N.

POPLAR, E.—There is a great deal of destitution at present among the men who casually work at the docks in this neighbourhood. The friends of the East London Tract Mission are doing what they can to provide meals for these men, and also for the children. They earnestly ask for help, which may be sent to Mr. W. H. THOMAS, 47, Dee-street, Poplar, E.

OBITUARY.—The death is announced of Canon Girdlestone, Mr. Craven, of the Congo Mission, Mr. R. B. Panton, an earnest Christian worker in Jamaica, Pastor Laplace, of the French Reformed Church, and Pastor Standt, of Kornthal, near Stuttgart.

SIR ANDREW CLARK'S LECTURE TO YOUNG MEN.—We understand that the publication by Messrs. Hodder and Stoughton of the address at the Aldersgate-street Y.M.C.A., referred to in our last issue, will be delayed some little time in order to allow of its careful revision and amplification.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 6, 1884.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

	£	s.	d.
Deserted Mothers' Refuge, Great Coram-street—G. H. H.	1	0	0
Cow-cross Mission—(*Children's Halfpenny Dinners*) E. R. 15s.; A. C. F. F. 4s; Z. Y. X. £10; M. B. O. and E. C. 10s.; Miriam, £2; E. V. 5s.; M. M. (Belfast), 5s.; Eph. vi. 7, £5: C. K. C. 10s.; Friend of Children, 2s.	19	11	0
Mrs. Fisher's Work among Young Women—G. H. H.	1	0	0
Dr. Barnardo's Homes—G. H. H. £1 10s.; P. O. N. P. £3; W. O. L. £1; M. L. 10s.; R. A. H. K. £2 10s.; B. M. 5s.; M. M. (Belfast), 5s.; Servants of Boyland Hall, 16s.; A. M. £3 3s. 5d.; (*One Child*) Mrs. H. S. £16; (*Poor Saints' Dinners*) Mrs. H. S. £2..	30	19	5
St. Giles' Christian Mission—G. H. H. £1; Z. Y. X. £10; H. H. S. £1; Eph. vi. 7, £2 10s.; W. C. 10s.; M. A. V. 10s.; (*Prison Mission*) M. L. 10s.; Eph. vi. 7, £2 10s.; A. T. £1	19	10	0
British Society for Propagating the Gospel among the Jews—G. H. H. 10s.; Eph. vi. 7, £10; Mrs. L. 5s...	10	15	0
Mission Hall, Collier's-rents—G. H. H..	1	0	0
China Inland Mission—V. W.	1	0	0
Rev. McAll's Work, Paris—A. R. S.	1	0	0
Miss Leigh's Work, Paris—A. R. S.	1	0	0
Home of Industry—A. R. S. £1; Mrs. H. S. £2; M. L. 10s; E. C. £5 (*Aged Widows*) E. M. £1; H. 10s. 6d.; In Memoriam, 9s. 6d.; Parcel of Crochet Work for Christmas Tree, Miss M.	10	10	0
Dock Labourers' Mission—(*New Home*) Miss D. £2; (*Free Meals*) B. B. £1; J. T. 2s.	3	2	0
Mr. Fegan's Boys' Homes—Z. Y. X. £10; M. L. 10s.; B. M. 5s.; Rev. S. N. D. £1; J. W. and K. A. £4; A. M. £3 3s. 4d.	18	18	4
Miss De Broen's Work, Paris—Z. Y. X. £10; Eph. vi. 7, £5	15	0	0
Mr. A. Brown's Mission Work—Z. Y. X. £10; W. C. 10s.; H. N. D. £2..	12	10	0
Miss Mittendorff's Home—Z. Y. X..	10	0	0
"*Chichester*," &c., *Training Ship*—Z. Y. X. £10; J. W. and K. A. £5 ..	15	0	0
George-yard Ragged Schools—Z. Y. X. £3; Miriam, £3..	6	0	0
Friendless and Fallen—Z. Y. X. £10; Eph. vi. 7, £5	15	0	0
Mission to the Kabyles—Z. Y. X.	10	0	0
Gratuitous Circulation of THE CHRISTIAN—Z. Y. X.	2	0	0
Dublin Prison-gate Mission—Z. Y. X..	5	0	0
Whitecross-street Mission—E. C.	5	0	0
Distress in Sunderland—F. A. R. 10s.; M. J. R. 10s.	1	0	0
Mildmay Mission to the Jews—C. H. S. W....	5	0	0
London City Mission—R. A. H. K.	2	10	0
Y.M.C.A., 186, Aldersgate-street—M. £2 2s.; Eph. vi. 7, £5	7	2	0
Woman's Mission to Women—M., Sub. £1 1s.; M., Don. £1 1s.	2	2	0
Homes for Working Boys, London—M.	3	3	0
Indian Female Normal School Society (Zenana Mission)—M., Sub. £1 1s.; M., Don. £1 1s.; A. F. J. D. 2s. 6d.	2	4	6
Union Hall Mission—M. £1 1s.; (*Mr. Bilke's Personal Expenses*) M. £1 1s.	2	2	0
Jewish Refugees Aid Society—M.	5	0	0
Distressed Jews in Jerusalem (Mrs. Finn)—F. D. ..	1	0	0
Evangelical Alliance—M.	2	2	0
Chowbert Mission Hall (Mr. Rawlinson)—M.	2	2	0
Deaconess' Institute, &c., Tottenham—M. and S.	2	2	0
Widow of late H. Moorhouse—A. H. C. and M. C. ..	1	0	0
Miss Whately's Work, Cairo—H. H. S..	1	0	0
Tower Hamlets Mission—H. H. S.	1	0	0
Evangelistic Mission (Mr. Hurditch)—H. H. S. £1; R. B. £1	2	0	0
Mr. Pascoe's Work in Mexico—Eph. vi. 7, £5; Watch, £2..	7	0	0
Soldiers' Home, Dover—Eph. vi. 7	5	0	0
Manchester Prison-gate Mission—Eph. vi. 7 ..	5	0	0
Dublin Deaf and Dumb Association—Eph. vi. 7 ..	5	0	0
Colar Mission (Miss Anstey)—Eph. vi. 7 ..	5	0	0
Spitalfields Gospel Mission—Eph. vi. 7.. ..	5	0	0
Distress in Gateshead—Eph. vi. 7 ..	10	0	0
Mrs. Birt's Sheltering Home, Liverpool—Eph. vi. 7..	10	0	0
Sailors' Welcome Home (Miss Child)—Eph. vi. 7 ..	5	0	0
Syrian Colonisation Fund—Mrs. L. 5s.; E. T. £1 ..	1	5	0
Destitute Children's Dinner Society—H. N. D. ..	2	6	0
C. K.—X.	2	0	0
Trinitarian Bible Society—F. P. W.	1	0	0
Homerton Mission (Free Meals for Destitute Poor)—F. P.	0	10	0
Mr. George Smith, of Coalville—S. V.	0	10	6
Mildmay Mission (Christmas Cheer)—H. N. D....	2	0	0
Marylebone Medical Mission—H. N. D..	2	0	0
Thames Church Mission—R. B. £1; (*Free Breakfasts*) H. N. D. £2..	3	0	0
Leper Home, Jerusalem—H. N. D.	2	0	0
Mrs. Wilkes' Rescue Work (New Laundry)—H. N. D.	2	0	0
East London Mission, 263, Cable-street—H. N. D.	2	0	0
North-East London Gospel Mission (Mr. Chorley) (Warehouses, Bow-common-lane)—H. N. D.	2	0	0
Bloomsbury Refuges (Mr. W. Williams—H. N. D..	2	0	0
Poor Jews in Jerusalem (Mr. H. Friedlander)—R. B.	1	0	0
Home for Aged Blind Christian Women—R. B..	1	6	0
Aldershot Mission Hall—R. B.	1	0	0
Free Distribution of the Scriptures—R. B.	1	0	0
Mr. Quarrier's Orphan Homes, Scotland—R. B.	1	0	0
Homes for Working Girls in London (Mr. Shrimpton)—R. B.	1	0	0
Working Lads' Institute—J. W. and K. A..	3	0	0
Poor Pious Clergyman's Society—J. W. and K. A.	6	0	0
Sailors' Home, Madeira (Mr. W. Smart)—J. W. and K. A.	2	0	0
Church Association—J. W. and K. A.	3	0	0
Army Scripture Readers' Society—J. W. and K. A.	3	0	0
Bridge of Hope, Ratcliff—J. W. and K. A.	4	0	0
Sailors' Welcome Home, Cardiff J. W. and K. A...	3	0	8
Christmas Letter Mission—J. W. and K. A.	3	0	0
Missionary College, Puerto St. Maria—J. W. and K. A.	4	0	0
Relief of London Poor—Major-Gen. G.	2	2	0
Midnight Meeting Movement—Eph. vi. 7 ..	5	0	0
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OF WEEKLY CASES.

NOTICE TO THE READERS OF "The Christian," WHO MAY BE personally or relatively INTERESTED IN THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, *NOT PUBLISHED BEFORE*, in this Journal EVERY WEEK.

CASE FOR THIS WEEK.

PHTHISIS.—CASE of a LADY, in IRELAND.

In January of the present year I received from Miss M. Simmons, of Donaghmore, County Tyrone, a statement of her case, from which the following is an extract:—

"Had had winter cough from childhood, but had been especially ailing since January, 1882. Had lost flesh from the beginning. At present suffering with cough, heavy yellow expectoration, occasionally spitting of blood, flushings, pains in the chest and side, and soreness under the right breast. Had been attended by two medical men, whose report showed her to be in an exceedingly critical state." She was fully advised by letter and medicine sent.

In less than a fortnight the pains were relieved by the Liniment I prescribed. At this time other special instructions were given in consequence of an irritable condition of her stomach.

Letters followed monthly, in which slow and steady improvement was manifest. September 22, after discontinuing her medicine a short time, she writes: "It has done me an immense good. I am quite strong now, and have got stout."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY MORNINGS ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days.

JANUARY WEEK OF UNIVERSAL PRAYER.—The Evangelical Alliance, by its representatives throughout the world, has issued an invitation and programme for the Week of Prayer, commencing January [illegible]. Papers containing the suggested subjects may be obtained of the Secretaries of the Alliance, 7, Adam-street, Strand, London. The co-operation of Ministers and others friendly to the object, in all lands, is earnestly invited.

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No. 777.] THURSDAY, DECEMBER 18, 1884. [ONE PENNY, POST FREE, 1½d.

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FRIENDLESS AND FALLEN.

GRATEFUL THANKS FOR DONATIONS RECEIVED THUS FAR!

I believe it will be a source of gratification to the Readers of THE CHRISTIAN to learn that the Appeal for **CONTRIBUTIONS** to close this year's work without the incubus of any outstanding liability, s being **RESPONDED TO MOST KINDLY.**

5,000 Meals have had to be provided every week, for the maintenance of the Inmates, and the Homes, and the Open-All-Night Refuge; and all other expenses, for Clothing, &c., have been correspondingly great. While at times during the year the contributions have fallen far short of the expenses, yet the work has been carried on irrespective of any fluctuations of income.

£700 IN CONTRIBUTIONS before the 31st December will NOW MEET ALL NECESSITIES. The Reader is asked to Contribute.

Messrs. MORGAN & SCOTT, THE CHRISTIAN Office, 12, Paternoster-buildings, E.C., will as usual, receive Donations; or they may be sent direct to

Office: 200, Euston Road, N.W.

EDWARD W. THOMAS, SEC.

THE COW CROSS MISSION

(Preaching Stations, Accommodation for over 2,000 Persons),

Gloucester Hall, and Sadler's Wells Theatre, Clerkenwell.

21st ANNUAL APPEAL.

This Mission has for its *primary* object the preaching of the Gospel in the Mission Hall, in the Great Theatre, in adjacent Factories, Hospitals, Workhouses, Prisons, Public Houses, in Open Air, by the Sale of Bibles, and reading aloud the Word of God in great thoroughfares; by Cottage Meetings and House-to-House Visitation; also Bible Readings, Mothers' Meetings, Temperance Lectures, Sunday and Week Evening Instruction to the Inhabitants of the parish of Clerkenwell, which has a population of 70,000 souls.

The efforts of the Mission are conducted under the general supervision of well-known Christian Friends, on purely undenominational principles.

The prayerful sympathy and pecuniary help of the people of God are greatly needed *at this moment*, and are earnestly appealed to, on behalf of this thoroughly Evangelistic work, that it may continue, as in past years, to be a means of spiritual blessing to perishing sinners, and that help in temporal things may not be lacking for the sick poor during the inclement season of Winter. It is sincerely to be hoped that through such help we may be enabled to continue our Halfpenny Dinners to the thousands of poor little children who will doubtless crowd in upon us from the second week in November till the second week in March.

A SPECIAL APPEAL.

"Retiring poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes; also during the first week of the New Year, to give our Sunday School and Band of Hope Children an extra dinner of Roast Beef and Plum Pudding, and some articles of Warm Winter Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster-row, E.C.; by Mr. G. KIRKHAM, 15, Beresford-road, Highbury, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently,

WILLIAM CATLIN,

December 18, 1884. *Gen. Supt.*,

17, Claremont-square, Pentonville, London, N., to whom all parcels should be addressed.

Post Office Orders to be made payable at Amwell-street Post Office, Pentonville. Cheques to be crossed "The London Joint Stock" Bank.

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Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

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(b) Wards for patients able to pay a small weekly sum.

(c) Accommodious wing for gentlewomen unable to command at home the attention they require.

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BETHESDA MISSION, Portsmouth, with which is incorporated the Portsea Island Town Mission. Established 1856.—Objects:—1. House-to-house visitation in the poorest districts for instruction in the Word of God. 2. The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. The Mission is Evangelical and Unsectarian. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

CHRISTIAN MISSION AND RAGGED SCHOOLS, Pontymoil, near Pontypool, Mon. President, R. Cory, Esq., J.P., Cardiff.—Funds are urgently needed to carry on this Mission. The operations consist of Village Missions; Evangelistic Services; Open-air Meetings; Ragged School; Night School (for men employed at collieries, ironworks, &c.); Shorthand Classes; Temperance Meetings; Bible Readings; Cottage Meetings; Children's Services; House to House Visitation; Young Men's Meeting; Relief of Food and Clothing to the well-known deserving Poor.—P.O.O. made payable at Pontypool. Cheques crossed Bristol and West of England Bank, to THOMAS M. WINTLE, Hon. Supt.

BETHSHAN.—Faith Healing Home, 161, Islington, Liverpool. For particulars apply to Miss GIBBS.

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ASHLEY MISSION, Peel-grove, Bethnal-green, E. President, the Earl of Shaftesbury.—Funds are greatly needed for the soup Kitchen, coals, bread, &c. There is much distress through want of work. The smallest donations thankfully received by Miss BONTEIN, 47, Weymouth street, W.

FEEDING THE MULTITUDE.—Christmas dinner to 1,000 poor families, or in number about 5,000 persons, at Ham Yard Soup Kitchen and Hospice. Funds much needed. Treasurer, Mr. W. ASH, Tower House, 119, Camden-road, N.W.; W. STEVENS, Secretary, Hamyard, Gt. Windmill-street, W.

THE CHURCH OF ENGLAND MISSION to the Italians in London.—The Committee earnestly request that all moneys for this Mission be sent direct to the Hon. Treasurer, Captain ST. JOHN HORNBY, R.N., 9, Chesterterrace, Eaton-square, London, S.W., and goods and clothing to Miss CICOGNANI, 21, Myddelton-square, Clerkenwell, London, E.C.

POWER FOR SERVICE.

An ALL-DAY CONVENTION will (D.V.) be held in the SCHOOL-ROOM of BISHOPSGATE CHAPEL, 77, Bishopsgate-street Without (kindly lent for the occasion), on Friday, December 26. Mrs CHAMBERS (editor of the *Holiness Advocate*), and several friends from Yorkshire and other parts, will speak.

Meetings at 11, 3, and 6.30.

Tea at 5.30.

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

CHRISTMAS DINNER and Coals for the Blind Poor.—The Committee of the Indigent Blind Visiting Society, founded 1834, for the visitation, relief, and education of the Blind, earnestly appeal for aid to give nearly 1,000 of the most needy of the Blind Poor the means of obtaining a Christmas dinner for themselves and families. Also to give coals during the winter to those whose sad condition strongly calls for sympathy and help. Contributions, however small, will be gratefully received by W. C. Lester, Secretary, Office, 27, Red Lion-square, W.C.; Bankers, Messrs. Williams, Deacon & Co., 20, Birchin-lane, E.C.

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DEAR FRIENDS,

The present is a time of extreme need. I therefore most earnestly solicit contributions, feeling sure that I have only to make our position known, to enlist your aid and sympathy; especially as I plead for the helpless little ones who fill our homes, and who but for the shelter afforded would be in circumstances too sad to contemplate. May He to whom the silver and the gold belong, incline your hearts to send speedy and liberal aid, so that we may, as in former times, realise that the Lord is our help in time of trouble. Yours in the Master's service,

MARIE HILTON.

Clothing and Toys for Christmas will be gladly received, and may be sent to the above address.

Cheques and postal orders may be sent, addressed to

MRS. MARIE HILTON,
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THE COMMITTEE of the Ladies' Samaritan Society of the National Hospital for the Paralysed and Epileptic, 25, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel is much needed.

MILDMAY ILLUMINATIONS, Dutch Pottery, Water-colour Drawings, and various other useful articles, will be sold at a stall in Soho Bazaar, which has been engaged by the Countess of Tankerville for the benefit of the Mildmay Missions. N.B.—The stall is on the left-hand side, close to the Soho-square entrance.

RESCUE WORK IN POPLAR.—Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1878. Treasurer, HENRY GREEN, Esq., Blackwall, E. Miss COOKE 68, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

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CIRCUS-STREET MISSION, Marylebone. Late of Shouldham-street.—Funds urgently required to carry on the work, and to provide a Free Dinner for poor people at Christmas.—W. T. RUSSELL, 27, Cambridge-street, Edgware-road, W.

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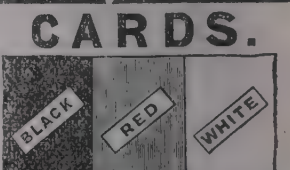

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CHRISTIANITY AND CHEAPNESS.

TWICE in our hearing within a fortnight it has been said by men of business, that they would rather work for men of the world than for Christians. It is also said that Committees have no bowels of compassion, and that this applies to those which represent Christian institutions as much as any other. These views are more widely entertained than it is pleasant to think, and though we do not by any means endorse them, we cannot deny that there are some grounds for them.

It is notorious that those who act in the name of the God of all the earth expect to pay reduced prices for work done and for goods supplied. This is true with respect to the payment of the Ministry; except in the case of specially popular men and the higher dignitaries of the Church; true of city missionaries, Scripture-readers, and Bible-women; true of work done for religious purposes—it must be done cheap.

Many Christians are anxious to give; and men and women who never refuse a shilling or half-crown for religious or charitable purposes, screw down and beat down prices in a way that makes them very disagreeable customers. But this, in plain terms, is what the Lord calls robbery for burnt-offering; and if no generous man likes to have the needy crushed in his name, how supremely offensive must it be to Him whose are the cattle upon a thousand hills, to be represented as unable or unwilling to pay a fair day's wages for a fair day's work, or the honest value of the commodities He needs. How contradictory is such a spirit to the words of Him who emptied Himself, and said, "Freely ye have received, freely give!" who gave Himself for us, and proved by giving up his life that "it is more blessed to give than to receive."

"The house of God, which is the Church of the living God, the pillar and ground of the truth," cannot afford to buy cheap and sell dear; cannot afford to crush the needy and to oppress the hireling in his wages. "Ye are the light of the world," but this niggardly spirit obscures the light. "Ye are the salt of the earth," but this habit, so contrary to that of the Lord, instead of being an antiseptic, is itself of the earth, earthy.

We are told that "it is as useless to protest against the law of supply and demand, as it would be to complain that two and two make four." But does the law of supply and demand require us to put up work for competition to the lowest bidder, which of necessity means oppressing the hireling in his wages, and driving the manufacturer to require his "hands" to do that work at less than the usual price, thus preparing the way for making the reduction permanent.

It is said that "private interference with the action of irresistible laws can only modify their action by the introduction of some other element; and when that comes to be analysed it will be found to be personal charity. . . . Consideration for the poor affects mainly the distribution of what has been earned in obedience to these great moral laws."

We reply that there can be no "irresistible laws," no "moral laws," except the laws of God. And we must express, in the strongest way, our belief that no laws of God oblige us, or even permit us, to obtain money by getting work done for wages which, even if they be "ordinary wages," do not fairly remunerate those who receive them.

The argument of the writer in the *Congregationalist*, from which we quote, amounts to a defence, and more than a defence, an assertion of the justice of gaining profit on low wages, and giving it away afterwards as charity. If an employer pays "twice the ordinary wages, the increased amount will simply be so much bounty."

Now, this notion appears to us to be one of the most mischievous of current commercial ideas, and we hope to see it exploded. Is it not more like God's righteousness that employers should pay adequate wages for work done, than that they should pay insufficient wages, and call the surplus which they give away—charity? There are brewers and distillers who give largely to rescue the fallen, but who do more mischief by their business in one night than they do good in a year. And those who are not brewers and distillers may contribute largely to good works, while those whom they employ are inadequately paid.

We do most seriously controvert the position that the laws of supply and demand are "irresistible laws," or "moral laws." Indeed, if they were, how could the writer in the *Congregationalist* denounce, as he does in the following scathing terms, those who implicitly obey these irresistible moral laws? "A more contemptible being, one who has in him less of the spirit of Christ than the money grubber, who lives on the straits and necessities of the poor, and cares not though his workpeople be huddled together in dens in which he would not allow his dogs to live and starve on the miserable pittance he flings to them, we do not know. But such men are not the real types of English capitalists. Such men there are, and if Christ's teachers have shrunk from exposing their wickedness, the sooner they begin the better."

SEAMEN AND EMIGRANTS AT PLYMOUTH.—We have lately had in this port the steamers *Trojan* and *Spartan*, with about 600 volunteers for Bechuanaland. To these we distributed papers, magazines, Testaments, Gospels, and hymn-books. The *Gulf of Venice*, with 500 emigrants for Sydney, *Ionic* and *Australasia*, for New Zealand and Sydney, with passengers and emigrants, had also been visited. We have at present, in addition to our own fishermen, some 1000 Cornish fishermen, who are here for six weeks prosecuting the herring fishery; they are always glad to get any good reading. I shall be glad to receive parcels from any additional helpers (carriage paid), addressed to me, either to 1, Hoe Park-place, Plymouth; or the Bethel, Castle-street. J. P. Norris,
Plymouth. Sailors' Missionary.

"THE EXPOSITOR."

THE change made in the editorship of *The Expositor*, which has been transferred from the hands of Rev. Dr. Cox, of Nottingham, to those of Rev. W. R. Nicoll, of Kelso, has created no little stir in the minds of some of the readers of that well-known magazine. The cause of the change is stated by Dr. Cox himself in the December number to be entirely due to theological differences between the publishers (who are also the proprietors) and himself.

Messrs. Hodder and Stoughton are so well known, both as publishers and in private life, as men of staunch adherence to Evangelical principles, that to many it is no cause of surprise that they should have ceased to publish a magazine of such decidedly broad if not rationalistic tendency as *The Expositor* had become under the management of its late editor. Their action in the matter has been in every way courteous and considerate to Dr. Cox, and they have rendered a service to the cause of truth by the position they have taken, which demands frank and hearty recognition on the part of all who value sound and Scriptural teaching.

The two points on which the change made really turns are what is known as "the larger hope," and the authority of Holy Scripture as the inspired Word of God. The vital importance of these subjects makes their method of treatment in any theological journal a subject of great moment. The vague, indefinite, and indeterminate character of what is called "the larger hope" makes it a theory dangerous in the extreme, and the responsibility of its advocacy is a burden we marvel that any religious teacher can venture to accept. Its influence over the mind and heart of those who endorse it is admitted by Dr. Cox himself to be immense. He says of it, in relation to its advocates, that it works a revolution of thought and tone which must more or less clearly reveal itself in all they say. "And," he adds, "I am not surprised that as many as regard it as a baseless dream or a dangerous delusion, should recognise its influence on my writings and be offended at it."

Among criticisms passed upon the event in the pages of a contemporary, one writer says: "The publishers cannot surely know how wide and strong is the sympathy of ministers in all the churches with 'the larger hope,' and those catholic sentiments so ably expounded by our chief expositor." It is to be feared that this is true to a great extent, but all the more need is there for firm and faithful dealing in reference to it.

Under these circumstances we are glad that such a course has been taken by Messrs. Hodder and Stoughton as they have pursued, and can only hope their new series under its new editorship will prove as firm and loyal to the interests of truth as their action leads us to expect. The programme of subjects for the new year ensures a decidedly high class of intellectual and spiritual pabulum for its readers, while the list of contributors includes some of the ablest and most thoroughly evangelical men of our day.

THE BOOK OF PSALMS.—2.

THE collection of all the poems comprised in Book I. is variously supposed to have been made by David himself, or soon after the accession of Solomon, or, again, in the time of Hezekiah. A striking characteristic of it is the prevailing use of the name Jehovah (or LORD, as we have it translated) for the Deity.

Book II. seems as if it was composed of two minor collections: the first containing Psalms xlii.—l., assigned in the superscriptions to the sons of Korah and Asaph: the second, Psalms li.—lxxii., to David. Of the latter, it is necessary to say that the allusions in many of its poems prove that they could not have been composed as early as the age in which David lived. The arrangement of Book II. is supposed by some writers to have been made with a special view to recitation in Solomon's Temple. Others assign the date of its compilation to the reign of Hezekiah; others, again, to the period of the Captivity. Its distinguishing features are (1) the historical nature of the superscriptions, and (2) the use of the name Elohim, or God, which name occurs five times as often as Jehovah.

Book III. Asaph, to whom eleven Psalms of the third collection are attributed, was a contemporary of David. Some of these poems, no doubt, are his, and the others may have been composed by "the sons of Asaph," or the members by hereditary descent of the choir Asaph founded. Thrupp believes this book was completed in the reign of Josiah. Other critics refer it to the return from Babylon. Its liturgical character is marked by the insertion of musical terms in the titles. The names Elohim and Jehovah are met with about equally.

Book IV. comprised Psalms composed up to the date of the Captivity, and collected for the service of the second temple. Most of its pieces are anonymous, the few exceptions being Moses' "prayer," Ps. xc., and David's Psalms ci., ciii.; also (according to the Septuagint) that incomparable Pastoral, Ps. civ.

The last book includes the Hallelujah Psalms, fifteen pilgrims' hymns, called Songs of Degrees, some of David's compositions, and liturgical pieces added when the five books were gathered into one. In the Alexandrine Version the prophets Haggai and Zechariah have the reputation of being the authors of Psalms cxlvi., cxlvii., and cxlviii.

Such, in epitome, is the history of the Psalter's gradual formation. By far its largest contributor, and one of its earliest, was David, whose influence pervades the whole. It is owing to this fact that the Book of Psalms in its entirety is popularly though incorrectly ascribed to him.

INSCRIPTIONS are attached to all but thirty-four of the Psalms. The antiquity and authority of these have been much questioned. It is seldom now believed that they are as old as the Psalms to which they are affixed. The fact of their insertion (though with some alteration) in the Alexandrine Version proves that they date at least as far back as 200 B.C. Some critics think they must be older still, as they were not perfectly intelligible to the Seventy, but this is otherwise explained by the translators' residence in Egypt. Probably the inscriptions are editorial notes. Their positions are three in number. To begin with the last in order:—

An instance of *sub*scription is to be seen in Ps. lxxii.: "The prayers of David the son of Jesse are ended."

Selah and Higgaion are words which are *inter*scribed. Selah occurs seventy-one times in the Book of Psalms. Occasionally it is found at the close of a poem, but more often marks off a section. It is supposed to give instruction for a pause in the music, or to mean Exalt the voice, or Exalt Jehovah, or Da Capo (repeat). Higgaion (see Ps. ix. 16) probably called for meditation on the words just sung: thus the same word in Ps. xcii. 4 is translated a "solemn sound," "Upon the harp with a solemn sound."

Varieties of *super*scriptions are more numerous. They give either (1) the author's name, (2) the historical occasion, (3) the style of poetry, (4) the liturgical use, (5) directions to the musician, (6) the instrument, or (7) the tune.

No. lx. is an instance of a Psalm with a long and full superscription. The tune to which Psalms lvii., lviii., lix., and lxxv. were to be sung is generally admitted to have been that belonging to a well-known Ode, beginning with Al-taschith, Destroy Thou not. Professor Robertson Smith says: "Of the song which gave the title Al-taschith, "Destroy not," a trace is still preserved in Isa. lxv. 8. "When the new wine is found in the cluster," says the prophet, men say "Destroy it not, for a blessing is in it." These words in the Hebrew have a distinct rhythm. They are the first line of one of the vintage songs so often alluded to in Scripture. And so we learn that the early religious melody of Israel had a popular origin, and was closely connected with the old joyous life of the nation. In the time when the last books of the Psalter were composed, the Temple music had passed into another phase, and had differentiated itself from the melodies of the people, just as we should no longer think of using as church music the popular airs to which Psalms and hymns were set in Scotland at the time of the Reformation."

We pass now to the consideration of the value of the Psalter, first, to the Jewish, and, secondly, to the Christian Church. As a *book for devotional purposes* it is unparalleled, and it was fitting that the national ballads of the Hebrew race, God's chosen race (even after its government had ceased to be a Theocracy), were sacred poems expressive of fervent love and adoration for Him to whom Israel owed all her greatness!

As a *prophetical book* the Psalter stands high. Prophecy was of progressive revelation. These Hebrew poets were men who led in part typical lives, their mention therefore of events in their own experience foretold often, though not invariably, the fuller life of their great Antitype. An illustration of this may be found in David's bearing during the vicissitudes of his early life; when exiled and persecuted because of the jealousy of Saul, he is sustained by his consciousness of innocence, his strong sense of personal dignity, and of Divine favour. "It is, in fact," says Canon Cook, "the consciousness of an election which marked David from youth onward as a type of the Messiah."

(To be concluded.)

PRAISEWORTHY EFFORT.—A friend writes:—A Sunday-school was founded in Holborough-road, Snodland, in 1854. The population having quadrupled in the interval, the teachers resolved upon the erection of a larger building with separate class-rooms. Funds were not forthcoming; so with such skilled labour as they could command, the work was commenced in the summer and completed in the autumn. After devoting their overtime to the enterprise they succeeded in providing accommodation for nearly 300 children of both sexes. A debt of more than £100 remains unpaid. Will some of the Lord's stewards send a little help to John Johnson, Superintendent and Treasurer, Providence Sunday-school, Snodland, near Rochester, Kent?

WHEN WILL THE LORD COME?

MARK xiii. 32, 35.

WILL He come in solemn midnight
When the world is wrapped in sleep?
While the Church of Christ is slumbering,
Only angels vigil keep?
Will He come when sorrow steepeth
Thousand hearts in thrilling woe?
When the power of sin is deepest,
Darkening every home below?
"Prepare your hearts, and make Him room,
At any time the Lord may come."

In the silent hour of dawning,
In the early morning watch.
Will He come with sudden splendour,
Thunder loud, and lightning flash?
Will He come while saints are watching,
All expectant for the sign,
When the clouds shall part asunder,
And reveal the Christ Divine?
"Prepare your hearts, and make Him room,
At any time the Lord may come."

Will he come when glorious morning
Floods the earth with blaze of light;
Every prospect fair adorning,
Will the Lord appear in sight?
Will He come while men ignore Him,
Asking o'er their hoarded gold,
"When the promise of his coming
All continues as of old."
"Prepare your hearts, and make Him room,
At any time the Lord may come."

Will He tarry till the evening,
When the shadows fall apace?
Will He turn their gloom to brightness
By the shining of his face?
Will He come while earth rejoices,
Gay with music, feast, and dance,
Singing with a thousand voices,
Heeding not the Lord's advance?
"Prepare your hearts, and make Him room,
At any time the Lord may come."

Will He come while war is slaying?
Will He come while mourners weep?
While ten thousand souls are praying,
Will the Lord his promise keep?
In the midnight, and the morning,
At the eventide and dawn,
Heed your Saviour's words of warning—
"Watch," he saith, "I quickly come."
"Prepare your hearts, and make Him room,
At any time the Lord may come."

R. L.

THE BEDFORD INSTITUTE.

THE annual meeting of the Bedford Institute Home Mission Association was held at Devonshire House, Bishopsgate, on Friday, December 5, when there was a large gathering of friends and supporters of the Missions. Mr. J. Gurney Barclay occupied the chair.

The report expressed gratitude to God for manifest tokens of his goodness in the liberal pecuniary aid received and in blessing upon the work itself. In all the districts where the Missions are located—viz., Spitalfields, Bethnal Green, Ratcliff, Deptford, Clerkenwell, and Bunhill Fields—good and substantial work is being done in gathering souls to Christ, as well as in the social and moral elevation of the people. The Bedford Institute has just sent out one of its most earnest workers who came under training there in his boyhood, as a missionary to Madagascar, under the Friends' Foreign Mission Association.

At the Memorial Buildings, Bunhill Fields, an adult school for men is very successful. Interesting particulars of the work in this district were given by Mr. J. Allen Baker, and of work amongst women in all the districts by Miss Catlin. Earnest addresses followed by Mrs. H. S. Newman (Leominster), Mr. F. Sessions (Gloucester), and Mr. G. Gillett. Several of the speakers urged the need of more labourers.

In Memoriam.

MRS. HORATIUS BONAR.

THE beloved wife of the Rev. Dr. Horatius Bonar (and sister of the late Mary Lundie Duncan, the Memoir of whom has been so rich a source of blessing to many) passed away to be with Jesus on December 3, at 4 o'clock, after only a few days' illness. My dear mother was conscious throughout, and very much herself, full of interest in everything, and full of love to present and absent friends. But her heart was in heaven.

We had not told her she was dying, for we could not believe it ourselves; but she did not need to be told. "Don't be frightened, L——," she said, "if I say, 'Father, into Thy hands I commit my spirit.'" And again, "I feel as if I were just slipping away. I don't think I could feel different if I were going to die." And again, "Don't cry about me."

Near the beginning of her illness, she said to her husband, "Pray with me, for I am in sore trouble." But it was the only time that she seemed greatly distressed. Another time she said, "Am I trusting too much to my religious feelings? I am afraid I don't feel my sins enough." This was the nearest approach to anything like spiritual trouble, as if the very excess of her calm and confidence perplexed her for a moment. When reminded that it was Jesus in whom she was trusting, the shade passed.

Her son told her the text he had chosen for a little meeting: "Being justified by faith, we have peace with God." She fairly started with delight, and said, "How strange, that is the only text I have been able to fix in my mind all day!"

"Like Christ! Do you think *I* could ever be like Christ? How wonderful it will be!"

"He giveth me salvation! He giveth me —giveth me, salvation, salvation!" she repeated, lingering on each word as if the thought were too great to take in.

"I wonder whether Jesus will carry me all the way, or if He'll just come and meet me at the door. My precious Saviour, whom I have dishonoured so often."

"There now, I have got relief. Do you think it was an angel that helped me?"

She did pray for recovery; and once she said, after a good sleep: "I think the Lord has taken me in hand Himself, and is healing me. How good He is." She was full of thankfulness every time she thought herself a little better, and yet just as thankful and cheerful when it was not so. Either way seemed good to her.

"L—— has been reading me a nice praising Psalm, now read me another," she said one day, when suffering very much. There could be no gloom near her; she was so glad and contented, and so full of gratitude for everything done for her. When very weary, she asked me to repeat, "Come unto me, all ye that are weary and heavy laden." And again, she asked for "Calm me, my God, and keep me calm." Many times she asked for singing. Among others, "Though troubles assail," "Peace, perfect peace," "There are angels hovering round," were sung. "Jesus, Lover of my soul," was sung to her very near the end, and even then she joined in a feeble alto.

"Drop it softly," she said, to a dear friend who was repeating holy words to her; "say that over again, *softer*," she would say. "Then drops from heaven fell," she whispered two or three different times in such a satisfied voice, as if conscious of the peace being poured into her soul.

She often fancied she had seen her mother, or her children, lost long ago. While fully aware that this was only a fancy, she yet seemed to feel herself very near them.

She asked for her little grandchildren, and kissed each, with "Be a good baby," or, "Be a good boy; love Jesus; good bye," as simply as if they had only been going out for the day.

After talking a good deal, she sank into a sort of stupor during the last few hours. Yet she could be roused when spoken to. "Do you know me?" was sometimes asked. "To be sure I do," she would say, as if surprised at the question. She seemed as if composing herself for a night's rest. "Be quiet—hush—good-night," she would say when anyone stirred. "*Very comfortable*," she said once, in answer to a question. Then the pulse died away, imperceptibly, and without ever seeing death, she saw her Saviour.

She was one who in former times had greatly feared the *act* of dying. "It is terrible to die, and be laid in the grave," she used to say, with a shudder. "The only thing that reconciles me to it is that Jesus lay there." Only a few weeks ago she said: "I think there must be something fearful in the rending asunder of soul and body." Yet when the hour came, she not only never passed through the faintest shadow of the struggle she had dreaded, but the very thought of it never crossed her mind. So the Lord keeps his word: "He that keepeth my saying shall never see death."

I cannot forbear quoting the remark made by one who knew my mother in earlier days, at Kelso—all who knew her will recognise it as so true: "There was one marked feature in her character which I very greatly admired," says this friend; "that was the sweet grace of charity; when some might be speaking of the faults or failings of others, if she could not bring a direct contradiction, she was ever ready with 'Let us hope it is not true,' or some such expression." "I never heard her speak ill of anybody," said another. And it was true.

I must conclude by thanking the many, known and unknown to us, who have been bearing us up by prayer at this time. These prayers have indeed been not in vain. It would not be too much to write over our household—

"Peace, perfect peace: death shadowing us and ours;
Jesus has vanquished death, and all his powers."

M. L. Dodds.

Palmerston-road, Edinburgh, Dec. 11.

UNITED KINGDOM BENEFICENT ASSOCIATION.—Miss Bullar, Basset Wood, Southampton, states that she intends to issue a serial in the interests of this institution three times a year, beginning in January next The title will be "*Con Amore;*" the subscription 1s. annually, post free; and the publisher, Mr. C. Caswell, 200, Broad-street, Birmingham.

SOUTHEND, ESSEX.—At a meeting held in the larger vestry-room of Trinity Church, Southend, on December 8, "The Christian Medical Mission" was duly organised for the benefit of the sick poor. A fully qualified physician and surgeon has placed his services gratuitously at the disposal of the Committee. A local chemist has been appointed, and has heartily entered into the proposed plan. A Council and Committee have also been elected. The honorary secretaries are Miss Jackson, New Milton Hall, and Mr. J. C. Ingram, 4, Marine-parade. Should the required funds be placed in the hands of the Committee, they will be glad to undertake the erection of a Cottage Hospital, so much needed in this growing neighbourhood. "The Christian Medical Mission" is entirely unsectarian, sickness and poverty being the chief recommendations which its patients can possess. Mr. T. M. Eastwood, 10, Prittlewell-square, has accepted the post of hon. treasurer.

UNBELIEF, AND HOW TO MEET IT.

ON this subject a Conference was lately held at Mildmay under the chairmanship of Mr. Samuel Morley, M.P. Great interest was shown in the proceedings. The Chairman began by expressing his conviction that mere controversy was less useful in meeting unbelief than the presentation of the truth in a positive form, and the exemplification of it in daily life. Unbelievers would be less ready to oppose Christianity if they saw that Christians acted up to their profession. Nevertheless, it was necessary that a Society like the Christian Evidence Society should be maintained in active operation, in order to meet those who do oppose the truth.

Rev. Dr. McCann thought that the best argument for Christianity was Christianity; nevertheless, there still remained a specific work to be done with reference to this matter. Secularism prevailed chiefly among the artisan classes, and was propagated among workshops. There was also a large number of persons who heard and read a good deal about agnosticism, about the supposed conflict between Physical Science and the Bible, and about the non-historic character of the Scriptures. It was most important to meet the difficulties of this class. This could be done by lectures on the positive truths of Christianity, meeting objections by the way. This had been done with considerable success.

Rev. Dr. Sinclair Paterson described the age as one of unsettledness. The advocates of unbelief made unfair statements, and presumed upon the ignorance of their readers or hearers, who did not know that ample evidence existed for the truth of what was impugned. We were lacking in our duty if fallacies and falsehoods were not exposed. As an aid to the ministry of the Gospel, the work of the Christian Evidence Society was, at the present time, absolutely necessary.

Mr. W. Barnard, one of the lecturers of the Society, expressed his conviction that while infidels of the last century rejected Atheism, to-day it was advocated at the corners of the streets in a most aggressive form. The difficulties presented by sceptics were not sufficiently dealt with. In every place where the agents of the Society had gone—in the highways and byeways—they had won the sympathies of the majority of the working men, who listened attentively for an hour or two hours, even in the rain, while the reasons for Christianity were presented, and the fallacies of Infidelity were exposed. His experience was that nothing was lost while much was gained by discussion, and that the advocacy of Christian Evidences had acted most beneficially, and not prejudicially, wherever it had been intelligently and fairly prosecuted.

Mr. C. F. Dowsett recommended private lectures in drawing and other large rooms, with admission by invitation ticket.

Rev. T. T. Waterman (the Secretary) briefly described the work of the Society, referring particularly to the formation of classes for the study of Christian Evidences, to the distribution of tracts, and to correspondence with doubters and unbelievers.

Mrs. Ashworth gave an account of what the agents of the Society had done in the immediate neighbourhood, commending their tact, ability, and devout earnestness.

SURGICAL AID SOCIETY.—The annual meeting of the supporters and subscribers of this Society, which was established in 1862, for the supply of mechanical supports to the afflicted poor, was lately held at Cannon-street Hotel, under the presidency of the Lord Mayor. His Lordship spoke in strong terms of the importance of the Society's work, and suggested that they should ask the help of the City Companies. The Secretary read the report, which stated that 6357 patients had been relieved during the year, including 1946 men, 2585 women, and 826 children. 8101 surgical appliances had been supplied during the past twelve months. The loan of air and water beds, invalid couches, &c., had received considerable attention, no less than 138 patients having been assisted in this way during the year. 487 grants had been made to urgent cases, and those requiring costly instruments.

HUMPY DICK.

By JAMES BOWKER.

IF there was one lad in Manchester better known than another, that lad was Humpy Dick. He was a mere child, it is true, but, like thousands of children in the great Cotton City, he had to begin to work for his daily bread long before the little limbs were strong enough for the morning and evening tramp over the weary pavements, and before the weak little back was strong enough to bear the burden.

His occupation had brought him into contact with the streams of business men flowing and ebbing like a sea of life through the main streets—sharp, eager men, intent upon business most of them, but with a tender heart beneath the oft rugged exterior, and with a kindly, sympathetic look in the keen eyes. He was a flower-seller in spring and summer, a match-seller in the winter, that was all. It was, perhaps, due only to his poor little hump-back, and to his pinched, pallid face, that he was not chased away from the corner of one of the busy cross streets, as a beggar and an outcast; for at times the basket he held was but poorly furnished, and the shrill voice was scarcely audible as he addressed a stray passer-by. There was something, however, in the pitiful deformity, and in the piteous glance of the sunken eyes, that appealed to the stern policemen, who generally managed to seem to ignore his presence upon the causeway as they passed by; and simple as were the contents of the basket Dick held upon his feeble arm, many and many a message they whispered to the men who, in their chase after gold, "choked with cares and riches," scarcely had time to glance at the waif who stood there, so unfitted to do battle in the struggle of life.

MATCH SELLERS.

During the early months of the year pallid primroses, gathered far away from the smoke and dim light of the city, and later on cowslips and bluebells, sent out from the lad's basket their sweet perfume, suggestive of distant hedgerows and coppices, greening under the influence of the spring. As these were nature's wildings, and cost nothing but the long walk into the country, and the trouble of gathering, Dick had a plentiful supply of them day by day, but in the late summer oftentimes a few bunches of wall-flowers were all that the child had to sell. The "gillivers," however, as the people named them, called up in many a weary man's mind a realistic picture of the old cottage garden at home, years before, with its old-fashioned hollyhocks and southern-wood and lavender, and with the vision came a sweet and softening memory of the little bed-room, with its diamond-paned window overlooking the trim paths burdened with sea-pink. The roar and bustle of the Manchester streets were stilled for a moment, and the loved sound of the dead mother's voice took its place, perhaps for a minute only, but sufficiently long to soften into tenderness men, unfortunately for themselves, unused to such moods.

One day, when the basket contained nothing more than a few bunches of "gillivers," such a message touched the heart of a burly-looking man who was hurrying to the Exchange from his train. It was only a matter of a moment, but he saw himself again a child at his mother's knee—the mother who had for so long been sleeping in the quiet country churchyard; and he felt the soft hand laid caressingly upon his head, as he whispered after her the child's prayers at bed-time, the red sun having set in the west, and the hush and the mystery of the gloaming, "th' edge o' dark," as his mother called it, over all. With unaccustomed tears in his eyes, he stopped opposite Dick, and said briefly, but in a soft voice—

"How much, little chap?"

"Nobbut a ha'-penny," Dick replied apologetically, as he looked at the simple flowers, and, lifting up a small bunch, held it out towards the purchaser.

"Nay, lad," said the man, "I don't want so many, a bit for mi' coat, that's enough;" and taking a spray of the wallflower, he placed it in a button-hole, and then added, half to the lad, and half as though in a soliloquy, "It was mi' mother's favourite flower."

"And it was my mother's too," the hunchback whispered, with a sad look in his eager eyes.

"Was it, now?" the man answered softly; and then after a pause he added, "Why does ta' say 'it was'? Is she dead?"

"Aye," said the child in a quavering voice, "two years, sir. Consumption they said it was, an' starvin' browt it on, for she was poorly a long while, an' not able to work; an' I couldn't do mich to help her, an' so she died. I mind th' day she died. There was nobody but me in th' room, an' when she'd done coughing she took me in her arms an' she kissed me, an' said, 'Dick, I'm goin' to die, an' if it wasn't for leavin' thee I should be fain, for I'm goin' where there's no hunger or thirst, an' where no candle's wantit,

for the Lord is the light thereof. Promise me to be a good lad, an' to grow up good, an' to do what's right an' honest, an' to come to me up in heaven some day, for I shall be looking out for tha' to come. An' when I promist her she went very quiet, and I thowt she was asleep, an' I didn't stir till it got dark, an' then when I cried because I couldn't waken her, th' folks came upstairs an' said she were dead, an' took me away."

"Poor little chap!" the listener said softly; "she is where there is no dying of hunger;" then he added, "And what became of thee after?"

"Him an' his wife as owned th' house where my mother an' me had a room, said I could stop with their lads if I liked till I could make mi' own living working at a mill," the little fellow answered. "'It will only be like feeding a sparrow or two,'" he said; "and his wife said, 'Feedin' or no feedin', we can't turn th' little mite adrift. When we've anything to eat, Dick can have some of it; and when there isn't it will be better for him to starve with us than by hisself.' So I've been there two years now," the child added, "and when I get any money I give it to her, and when I don't get any she always says,' Cheer up, Dick, nobody can do better than his best.' He's out of work now," he added, after a pause.

"What does he do, the lads' father?" the man asked.

"He's a stonemason," the child replied, "but he finds it hard to get work, for he's not a strong chap."

"He's a grand fellow," the man said, "and I must see if I can do anything for him." And then, after he had given the child a few coppers, he hurried on towards the Exchange.

In the hurry and excitement of 'Change Mr. Gregson quite forgot the little hunchback and his pathetic story, but in the evening, after dinner, as he was seated comfortably before his dining-room fire, the light flickering over the lovely landscapes hanging upon the walls, and upon the luxurious furniture, his thoughts went back to the pallid face and eager eyes of the mite with whom he had conversed at the street corner. A strange feeling took possession of him as he gazed round upon his rich surroundings, and thought of the poor widow dying in the lonely upper room of the cottage in one of the dingy back courts, leaving her deformed little child to the mercy of the streets. "That stonemason is a nobler man than I am," he said to himself, "for he has got the mind and spirit of Christ. 'Inasmuch as ye did it unto one of the least of these, ye did it unto Me,'" he whispered musingly. "In this huge city there are thousands like me, with rich furniture, and paintings, and books, and everything lovely and costly around us; now and again we give of our superfluity a few sovereigns to this or to that charity, but we keep back the kind and loving word, and allow the good impulses that spring up in our hearts to die down again flowerless and fruitless day by day for want of a little nurture. We well may pray to be forgiven our sins of omission when we think of the loving and noble deeds done by the poor ones of the earth, unseen save by the ministering angels of God—deeds like that of the mason Dick told me about; out of work half their time, and with not much to live upon at the best, and yet with sufficient love in their hearts to take in another one to feed and to clothe."

Musing thus, he turned to his wife, who was reading at the other side of the fireplace, and who had learned not to disturb him in what she thought were his business reveries.

"Lizzie," he said, "I heard a sad story to-day from a little chap who stands with gillivers at a corner in Market-street—a little hump-backed fellow with a pale face and eager-looking eyes—how his mother died of consumption and starvation, leaving him to the streets for anything she knew, and how some poor folks, with hardly a bite for themselves, took him in as one of their own; and I am blaming myself that I didn't go and see after them at once, for they are God's poor, that's evident. If I knew where they lived I would go now, late as it is, for I feel as if I had left a duty undone, but my business to-day took them quite out of my mind."

"Find out to-morrow where they live," Mrs. Gregson said, "and I will go and look after them on Thursday. A day will not make much difference."

Mrs. Gregson was a kind-hearted woman, but she was a little thoughtless. To the poor a day often means another twenty-four hours of starvation and sickness in lonely, cheerless garrets, another twelve hours' weary tramp in search of a few pence wherewith to purchase the dry bread for the loved wife and children dying of hunger in the midst of a nation's wealth and luxury.

Next morning, when Mr. Gregson reached

the corner where Humpy Dick usually stood to his surprise the place was vacant; so strongly had he been impressed by his meditations and reflections of the previous evening that a feeling of remorse took possession of him as he walked away, and at noon he could not resist an impulse to go and see if the lad had arrived later than was customary with him. The corner was still unoccupied, however, and in the evening, as he went back to the station at the close of the day's work, it was the same.

After dinner he could not get the little fellow's pallid face and eager eyes out of his mind; they came between him and the lovely works of art on the walls of his room, and he bitterly regretted not having taken some prompt measures immediately after he had listened to the lad's story. "If I am spared until to-morrow," he said, "I will find him if he is to be found in Manchester," and the strong resolve gave him some relief from the feeling something akin to remorse which had haunted him so many hours.

The following day again the little hunchback was not in his old place as the merchant passed along the crowded street, so at noon Mr. Gregson inquired from the police if anything was known where Dick came from. None of them knew anything more, however, than that he came along Deansgate, and that he seemed to be always alone. They had not heard of any street accident, they said, and the remark sent Mr. Gregson off to the hospitals to pursue his inquiries; but when the night fell, he had not found any trace whatever of the lad whom he both longed and half dreaded to find, and he went home to dinner very sad and disappointed.

A few days passed, and he seemed to be no nearer his object, and as he was expressing to his wife a fear that he might not succeed in finding the little hunchback, Mrs. Gregson said suddenly, "Why not advertise for him? No doubt some district visitor or minister would be able to tell something about the family he has been living with."

"That's it!" Mr. Gregson replied, heartily, "I wonder I didn't think of that before; somebody is certain to know his whereabouts. I'll go now and get an advertisement in the *Examiner*," and off he went at once, for his few days' experience had taught him not to procrastinate.

The following morning the paper had a singular advertisement, in which information was asked for as to the lad who so long had stood at a corner in Market-street, selling flowers or matches; and that evening when he reached home Mr. Gregson found a letter from a visitor who had the stonemason's family in her district.

A few hours afterwards the merchant and his wife might have been seen threading their way through the dimly-lighted and cheerless-looking streets of one of the most destitute portions of the city. The rain had been falling all day, and a clinging mist shrouded everything in its chilly folds. Only the gin-shops and drink palaces looked bright and warm, with their swing doors temptingly half open, and, perhaps for the first time in his life, Mr. Gregson comprehended the secret of at least half of the power of the drink curse; the warmth and light of the public-house, as compared with the squalor and biting cold and darkness of the garret and the cellar in the city slums.

The pair hesitated to enter a court, over which was painted "Founder's-yard," and yet it was the place they were in search of. The ministers and district visitors, the parish doctors and the police could have told them to enter without fear, for the houses in the yard were occupied not by the criminal or the vicious, but solely by the suffering poor. Much heroic endurance, and many an act of noble Christian self-sacrifice, had been witnessed there by the angels.

"This is the place, 'Founder's-yard,'" said Mr. Gregson, "and there is a light in the first house. Let us go there." It was only a dim light from a candle, but it looked cheery in comparison with the dreary surroundings, and as the visitors approached the window its faint rays enabled them to see a family group seated around the fireplace, a group evidently consisting of the stonemason and his wife and their two lads.

"Humpy Dick is not there," Mr. Gregson whispered in a trembling voice; "something has happened to him. Let us ask for him."

As they stepped into the passage, however, they both instinctively paused, for they could hear the stonemason speaking.

"It seems strange," he said, "to be without little Dick, and I cannot get him out mi' mind wi' his empty chair there before me. But he's better where he is, for he won't know what it is to be hungry or cold there, and he would have known it again here, for mi' work come to end again to-day, an' I don't know where to look for another job, things are so bad."

"He's dead!" said Mr. Gregson, grasping his wife's arm, and without waiting longer he knocked at the room door.

It was promptly opened by one of the lads, who stood on one side as, in response to his mother's invitation, the visitors entered.

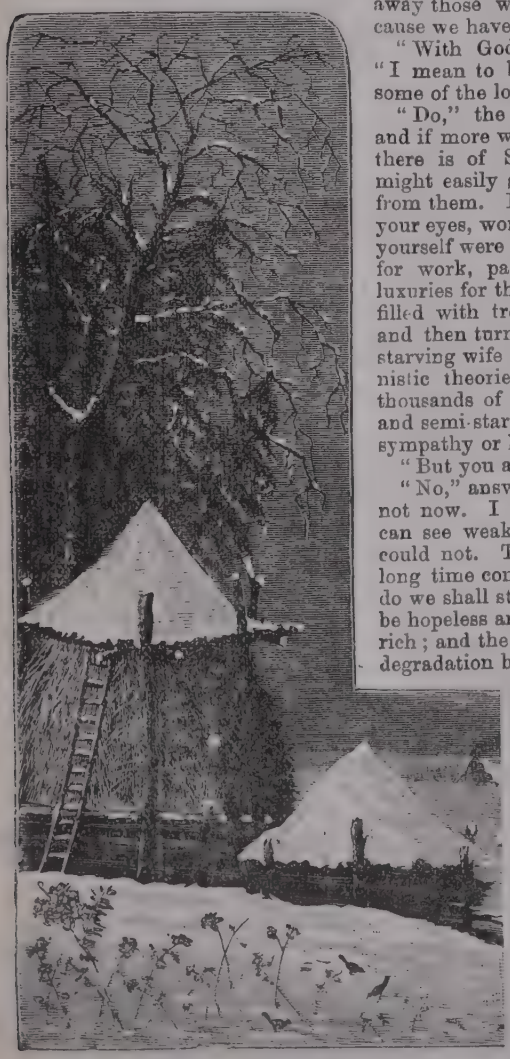
"I missed little Dick from his usual corner," Mr. Gregson explained, "and I was afraid that something had happened to him, so we found out where you lived and came to ask about him.'

"Not many folks finds this court," said the mason, a weary-looking man with a gentle-looking face; "it isn't much of a place for visitors, but a few do come—God bless them—and they leave sunshine behind them even here." And then, after a short pause, he added: "The little fellow has been taken to the children's hospital this morning, for he was in a slow fever through gettin' wet. The doctor said he would do better there, and get everything he wants; so we let him go, though we didn't like partin' with him; he's such nice ways, and he's nobody but us to look to."

"I'm glad it is not worse than that," Mr. Gregson said. "I was afraid he had met with an accident in the street; that he had been run over, or something. What hospital is he in?"

"Coniston-street," the man replied. "A fine place it is."

"We will go and see him to-morrow," Mrs. Gregson answered; "we may be able to do something for him even there."



"THE SNOW LAY IN ITS VIRGIN WHITENESS."

"You're the gentleman he had a long talk to about his mother, are you?" the woman asked, addressing Mr. Gregson. "He was telling us about your buying some gillivers off him."

"Yes," was the reply; "and he told me about your kindness in taking him into your family. It was noble of you."

"I don't know whether it was that or not," the man said, softly; "we didn't think about it that way. It was what Christ would have done. We've not much else but a cup of water to give, us working folks not always in work, but we *can* give that, and the world would be better than it is if we always did give it. A shake of the hand is not of much account, but I sometimes feel, when I go to my work through the crowded streets, that life would seem less lonely to me, and my lot lighter, if one of the folks I met, a rich man or a poor man, no matter which, said, 'Here's another man for whom my Saviour lived and died,' and then without more ado, held out his hand and shook mine. I don't envy the rich people their wealth, though sometimes a few shillings down here would mean health and strength, but I often long for a little of their kindness. They're not without their sorrows and th ir troubles, the well-to-do people, and it might bring us a little nearer to one another if they remembered sometimes that we have the same griefs and the same burdens to bear, and that if death comes into their comfortable homes and takes away their loved ones, it comes too into our lonesome garrets, and carries away those who perhaps are loved all the more because we have so few about us to love."

"With God's help," said Mr. Gregson solemnly, "I mean to bear it in mind in future, and to lighten some of the loads and burdens of the lowly."

"Do," the stonemason answered frankly. "Do; and if more would do so there would be less talk than there is of Socialism and Communism. The rich might easily give that which some day may be taken from them. If you were to see your wife dying before your eyes, worn out by watching and hunger, and you yourself were tramping day after day in a vain search for work, passing mile after mile of shops full of luxuries for the wealthy, and mile after mile of houses filled with treasures of art and with every comfort, and then turning again into the fireless room to the starving wife and little ones, some of these Communistic theories would catch you too as they catch thousands of those whose daily lives are full of toil and semi-starvation, and often without even a ray of sympathy or love."

"But you are not a Socialist?" Mr. Gregson said.

"No," answered the man, with a sad smile. "No, not now. I was when I was younger, but to-day I can see weaknesses and impossibilities where once I could not. The rule and kingdom of Christ are a long time coming, but they will come, and when they do we shall still have rich and poor, but they will not be hopeless and helpless poor, and selfish and careless rich; and the help of the rich will be accepted without degradation by the poor, because the mind and spirit of Jesus will have prompted it. Sympathising help, and not patronising charity, is what the poor want. Jesus didn't throw a penny to the leper, but touched him, and that touch not only healed the leper, but it has saved many of us from disbelieving the Christ."

There was silence for a while, and then Mr. Gregson and his wife rose to leave, and after a friendly parting, the man accompanying them to the end of the court, they started homeward.

"I begin to see why God has given us wealth," Mrs. Gregson said, as they stepped along the sloppy pavement; "not that we might spend it all on our own enjoyments, but that we might even of our superfluity help others."

"Yes," her husband replied, "to help others, 'God's poor,' as we often call them, perhaps in the same spirit as that in which Cain asked, 'Am I my brother's keeper?' 'God's poor,' not 'my poor;'" and the tears welled up into his eyes as he spoke; "and yet they are here in our midst—tramping over the same flags, loving their little ones as we love ours, and burying their dead in the same God's Acre. Kings and priests many of them, brothers and sisters of the Lord Jesus, according to the definition of Christ Himself, because they go about doing the will of his Father which is in heaven; but, because they wear only labouring folks' clothes, we can't afford to know them."

"You are blaming yourself too bitterly," said his wife; "the best way will be to make up in the future for the neglect and thoughtlessness of the past. We shall not have to go far to find a sorrow to assuage and a burden to lighten."

The next day Humpy Dick had two visitors, who found him, even in his sickness, enjoying the warmth and comfort of the hospital, and his enjoyment was a revelation to them. What a startling testimony it is to the bitterness of the life of the poor, to find big men and women, as well as little children, looking forward with dread to the return of health, because that implies a return to the cold, stony streets, or at best to the fireless cellar or garret. We have our Hospital Sunday, it is true, but do we remember on that day that, to many a poor creature in pain and sickness, the fact of being under a roof with a few meals sure, and with warmth and comfort, makes each day passed in the hospital a Sunday?

"He is not very bad," the doctor said, "and a few weeks here will set him up. He's been getting wet day after day, and not eating enough, like hundreds of children in this city, toiling for a livelihood in the streets, almost before their little bones have hardened. But fortunately for him he has been brought here, whereas hundreds of them die in the slums and courts, and never enjoy a few weeks' comfort and care, even in a hospital. 'Surplus population,' we term them in our Parliamentary debates," he added, bitterly; "but over their nettle-covered graves the words are written in flame: 'It is not the will of your Father in heaven that one of these little ones should perish.'"

When Mr. and Mrs. Gregson left the hospital, the institution was richer by a comfortable cheque, and many a sick body and weary heart participated in the benefit for long afterwards, Humpy Dick amongst the number, for his recovery was more tedious than the doctor had anticipated.

It was at Christmas time when he came out of the hospital, but he had no dread before him of the daily tramp through the streets, for Mr. Gregson had told him that he meant to have him sent to school, and to find him work when he had become a bit of a scholar; and it was not to "Founder's-yard" he had to go when the hospital door closed upon him, for Mr. Gregson had also seen the stonemason and his family removed to a cosy little cottage in the suburbs, a cottage with a tiny garden in front and the wide open fields behind, over which the sweet winds blew, and where the snow lay in its virgin whiteness, unsullied by the smoke and soot of the city.

"I can give you constant work at the mill, and you can pay me back when you are able," he had said to the stonemason, and the service was accepted as it was tendered, in the mind and spirit of the Master, both parties to it being the better for it.

A few years afterwards, if you had seen Humpy Dick, you would not have recognised him as the little weakling with the basket of gillivers, for he had grown strong and hearty,

and the hungry look had left his eyes, and he walked along like a lad with work to do, and who meant to do it as well as it could be done. In the stonemason's family, too, there was comfort, for the bread-winner had almost lost the recollection of what it was to be "out of work;" and every night, when the family gathered together in prayer, the angels carried up to the Throne a petition for a blessing upon the two who had been the Lord's stewards.

"I have more reason to be grateful to him than he has to be grateful to me," said Mr. Gregson, humbly, "for it was not until I met with him down in Founder's-yard that my faith blossomed into works."

For the Young.

BIBLE ACROSTIC.

THE initials give the name of a Scripture character, the subject of a remarkable exhibition of Divine power.

(1) A disciple of the Lord Jesus.
(2) One who saved a hundred persons from the wrath of a Queen.
(3) One afflicted with a sore disease.
(4) A fruit mentioned in Scripture.
(5) One who suffered the punishment designed for another.

[Composed by a little girl nine years old.]

ANSWER TO LAST ACROSTIC.
HELKATH-HAZZURIM.—2 SAMUEL ii. 16.

Habor ..... 2 Kings xviii. 11.
Eliphaz ..... Job xlii. 7.
Lapidoth ..... Judges iv. 4.
Kadesh ..... Numbers xx. 1.
Abimelech ..... Judges ix. 45.
Tubal Cain ..... Genesis iv. 22.
Hadarezer ..... 1 Chronicles xviii. 3.
Hebron ..... Joshua xxi. 13.
Apollos ..... Acts xviii. 24.
Zarthan ..... 1 Kings vii. 46.
Zadok ..... 2 Samuel xv. 29.
Uzzen-sherah ..... 1 Chronicles vii. 24.
Rahab ..... Joshua ii. 18.
Ittai ..... 2 Samuel xviii. 2.
Mattan ..... 2 Kings xi. 18.

Correct answers have been received from Elinor R., Ellen Llewelyn, M. Shand, J. Ellis Hawkins, Marcella Vaughan, Agnes Frost, S. C. W., R. W. Hughman, C. K. H., Jennie Lloyd, Millicent Fox, A. Mearn, Sarah A. Howes, Helen Couper, Florence Higgins, Etta Cameron, Norah Burkitt, Dora, Alice P., Jennie Wood, A. K. Quebec, Dorothy, Louisa Frost.

ANSWER TO NUMERICAL PUZZLE.

	3,000	Judges xvi. 27	3000
×	6	Ruth iii. 15	18,000
+	30,000	1 Samuel iv. 10	48,000
÷	20	1 Samuel xiv. 14.	2400
+	400	1 Samuel xxii. 1, 2.	6
×	7	2 Kings v. 14	42
—	40	2 Kings viii. 7, 9	2
×	10	Esther ix. 12	20
÷	4	Daniel i. 8, 12.	5
—	2	Luke xxii. 3.	3

The three lepers—Miriam (Numb. xii. 10), Gehazi (2 Kings v. 25—27), Uzziah (2 Chron. xxvi. 21).

Answers received from Maude Burnett, J. Ellis Hawkins, R. W. Hughman, Frank Dredge, Agnes Frost, G. W. Willcox, Florence Painter, Ellen Llewelyn, C. K. H., A. W. Blackwell, Dorothy, Eveline Luce, Mabel, Rose Bateman, Alex. Mackeith, M. A. Hearn, C. McRitchie, Arthur Smith, Gertie Wood.

Additional answers to Acrostic JOSEDECH received from Florence Bourn, Elizabeth Bennett, Helen Chester, Amy Butler, Elsie M., D. F., James Walker, Mary and Lily Ruttledge, George Gibbons, Muriel Stagg, J. McMiking, C. Balfour, Jeanie Ewing, Fanny Edwards, Herbert Andrews, E. E. C., S. G. D., Alexander Holmes, Frederick Dymock, J. McKeith, Kenneth Sanderson, Clara MacAndrew, Lettie Moore, Gwen, Winnie Gosling, Eva Shannon, Romaine Cooke, M. E. Harris, Lillie Jackson, W. W. Pratt, Nettie Smith, A. H., Minnie Budge, Robert Sanderson.

THE REJECTED GUIDE.*

BY REV. E. P. HAMMOND.

IT SEEMS STRANGE TO ME THAT WHEN CHRIST HAS DONE SO MUCH FOR US, THERE SHOULD BE ANY WHO DO NOT LOVE HIM. An anxious little girl among the enquirers in Dundee, in Scotland, where the holy Robert McCheyne was so dearly loved by the children, said in an enquiry-meeting that her heart was so wicked she could not love the Saviour. She seemed to feel her sins to be very great, but declared she could not love Jesus. As she appeared to have learned that she needed an entirely "new heart," and not a "better heart," we began to tell her more about what Christ had done for lost sinners. In a few moments she looked up with a happy smile, saying—

"I CAN'T HELP LOVING HIM. OH, I WONDER I NEVER LOVED HIM BEFORE, WHEN HE LOVED ME SO MUCH AS TO BE WILLING TO SUFFER DEATH FOR ME."

Why, if an earthly friend had done half as much for you as has this One, who so "well deserves the name of Friend," I am *sure* you would not be so ungrateful as not to love Him in return.

This reminds me of a touching story about a party who determined to climb to the top of Mount Washington, more than six thousand feet high. But they rejected THE GUIDE. Just as this party of ladies and gentlemen were leaving the hotel at the foot of Mount Washington, the proprietor urged them to take one of his guides.

"We do not wish a guide," they said. "We are determined to find our own way to the 'Tip-top House.'"

"But," said he, "I will let you have one for half price."

"No: we do not want one, even at half price. We can find our way well enough alone. We will follow the path, and so will soon find our way to the hotel at the top of the mountain, and there we shall get a good supper and all we need."

"But you may get lost," said the hotel-keeper, "without a guide; rather than have you go alone, I will send with you, all the way, a good faithful guide for nothing."

"No, we won't have him, even for nothing; we want to do something that will astonish our friends."

"But it is very dangerous."

"We are strong, and will risk it."

"Suppose you find yourselves in a snow-storm, what would the ladies do?"

One of them laughed, and said, "That would be very nice. A snowstorm in summer; I hope we *shall* see one."

"Yes, yes!" they shouted; "then we will roll up some snowballs, and see them go rushing down the mountain side till they become small avalanches."

And so, with hearts full of hope, they started off for the top of Mount Washington. On they went, gay as larks, for a few miles, till they got near the top, and they saw a white cloud above them. Up, up they went into it. They found what I have often seen in Switzerland, a snow-storm among the mountains, while the sun was pouring its warm rays upon the people in the valley below.

"Isn't this fun?" said one and another. And so it was for a short time; but after a while the snow became so deep they could not see the path. Ah! then the "fun" was at an end, and they began to think of the warning words of the proprietor of the hotel, who offered them a guide.

"Oh! how I wish we had that guide now!" said one.

"But it's too late to go back for him; we must find our way alone," said another. And so they struggled on, sometimes going quite out of the way.

Darkness came, and they were LOST! LOST in the deep snow! But they kept moving upward as well as they could. The two ladies got so tired they could not walk another step. It was dreadfully cold, and so they sank down in the deep, cold snow, and waited for daylight to come to show them the way to the "Tip-top House." In the morning the storm had all cleared away, and as the keepers of that house looked out, they saw only a little way off, not much more than a stone's throw, the half-buried party. They went to them at once, but it was too late to save the life of one beautiful young lady, who had been *frozen to death* during that awful night, and all because she, with the rest, had said, "*We don't want the guide.*"

When I was at the top of Mount Washington, a few summers ago, I saw a great pile of stones, which had been thrown together over the spot where this young lady was found, *cold in death*.

How foolish they were not to accept the guide. But suppose they had taken him, and he had lost his life just as he had got them all safe in the warm hotel, how would the party have felt toward him? Jesus, who is "the child's Guide to heaven," had to die a dreadful death on the Cross, before He could lead sinful children to heaven. Yes, my dear little friend, He died so that God might forgive *you* all your sins.

And now he is ready to take you with Him all through the journey of life, safely home to the *Golden* City.

* Extracted from THE CONVERSION OF CHILDREN. *Morgan & Scott.*

WORKING LADS' INSTITUTE, WHITECHAPEL.

THE eighth annual meeting of this institute was held on Wednesday, December 10, at the Hanbury-street Schools. The weather was unfavourable, but no lack of interest or satisfaction was discernible in those who attended.

Mr. Henry Hill, Hon. Secretary, read the Report, which was full of encouraging facts relative to the progress of the work. Allusion was made to the library, from which a thousand volumes had been issued. Many are now worn out, but funds do not permit of their being replaced at present. Many hindrances had arisen in reference to the new building, by which its progress has been delayed. Mr. Hill is enthusiastic enough, however, to believe that if the necessary funds are speedily realised, a really model Institute for Working Lads will ere long be completed, and that by about midsummer the work may be sufficiently advanced to have an opening. A sale of work is to be held in April next, toward which all kinds of articles in the way of plants, flowers, provisions, stationery, wearing apparel, books, &c., may be contributed. £5000 is the remaining sum needed for the new building.

One great event of the evening was the distribution of prizes to lads for swimming, and of certificates declaring them to be qualified to render first aid to the injured, presented by the St. John's Ambulance Association. Addresses were thereafter delivered by Rev. J. Fletcher (who presided), Mr. T. E. Minshall, Mr. A. McCreath, Dr. Hamilton, Mr. J. J. Jones, and Mr. Hill.

STRATFORD CONFERENCE HALL.—The Stratford friends are purposing formally to open the new Conference Hall and Y.M.C.A., in West Hamlane, on January 23, the anniversary of the commencement of Messrs. Moody and Sankey's Mission there. They greatly desire to inaugurate the work of the new hall free of debt; at present there is a deficit of over £2000 on the cost of building and furnishing. Mr. Burnett Tabrum, Chairman of the Committee, 40, Borough, S.E., will thankfully receive help towards this object.

LONDON CHURCH MISSION.

WHITECHAPEL PARISH CHURCH.

THE addresses delivered at the early services by Rev. J. Gurney Hoare were most helpful. They were short and pointed, and everyone could take away the thought so clearly enunciated. At one o'clock a goodly number gathered to hear addresses from the outside pulpit in the churchyard—wayfarers on life's highway, who, out of curiosity or interest, stopped to pick up some crumbs of the Bread of Life as they passed to or from their mid-day meal. It has been estimated that on the average 200 men listened each day to the message so powerfully proclaimed. Not only was the attendance good, but the behaviour of the very motley crowd was quiet and reverent.

The afternoon Bible readings were quite an experiment, but proved most successful and helpful. Many came time after time to hear the grand fundamental doctrines of Christianity quietly and clearly explained. To enable mothers to attend these special meetings their children were lodged *pro tem.* in the church room, which was converted into an impromptu *crèche*, presided over by nursing ladies, who were amply provided with all sorts and conditions of feeding and entertaining apparati for their little charges.

The services for children were addressed by Rev. H. E. Fox and Mr. H. Hutchinson. The little ones were kept interested the whole time, and the glorious Gospel showed its adaptability to children's minds.

The powerful and earnest appeals at the evening services, combining so much instruction with them, were listened to with the utmost attention. We are thankful to say that hundreds of the poorest of the poor attended. The Mission has contradicted the common notion that the very poor will not go to church. Only make them welcome; have bright services; plain, earnest Gospel sermons; and it is as true as it was 1800 years ago, the "common people" will hear "the glad tidings" gladly. The after-meetings were well attended, many were spoken to and helped in various ways, and many others who did not stay to them were impressed.

The Mission to the Jews was carried on in a different way, and at present we are not able to tabulate results. We can, however, rest in the assurance that God's Word will never return unto Him void. In this peculiar and difficult work the Rev. J. H. Brühl and the Rev. A. Bernstein took the chief part; they were assisted in the singing by several young men from Palestine-place.

STEPNEY PARISH CHURCH.

Most of the addresses in the Parish Church were given by Rev. F. J. Chavasse, the principal missioner. His wise, loving counsels, clear, simple expositions, and his earnest, eloquent appeals will not easily be forgotten. We shrink from even appearing to estimate results, but the large congregations, the quiet and solemn tone, the deep impression which seemed to be left on many hearts, will long remain in the memory of all who were present.

In addition to the services conducted by Mr. Chavasse, we had meetings for women, conducted by Mrs. Homan, at the Grosvenor Hall. We fully believe that many amongst them will be found to have resolved by God's help to lead a new life of service for Him. At the closing service for women, held in the church, there must have been more than 400 present, out of whom nearly 200 applied for memorial cards. The meetings for men, held at 9 o'clock in the schools, under the superintendence of Rev. John Shaw, were also most satisfactory. There was a large attendance every night, and the men who came were of just the sort whom we desired to reach. Nor must we omit to mention the men's services on Sunday afternoons, which were largely attended; nor the Beaumont Hall service on Sunday evenings, at which a genuine working-class congregation seems almost habitually together.

In order to give mothers, burdened with children, an opportunity of attending these meetings in peace and quiet, an adjoining room was set apart for the reception of the babies, and as many as fourteen or fifteen little ones were present at one time, under the charge of the helpers who so kindly undertook this service.

All the services were largely recruited by the efforts of the Open-air Mission, the members of which, headed by the clergy, went through most of the streets near the church and gave invitations to the services and meetings. In this department especially, and in every other part of the Mission, we were greatly aided by the Rev. Cyril Hubbard and many lay-helpers.

Special services were held by our missioner during the week in workshops and factories throughout the parish, and we believe that these efforts contributed not a little towards swelling the number of attendants at the men's meetings.

More than 500 memorial cards were distributed to persons who, by their application, testified that they desired to keep a memorial of the benefit which they had received, and more than a hundred women and eighty men gave in their names to attend classes for instruction after the Mission. It cannot but be acknowledged by the most sceptical that the Mission has produced a great influence not only upon the congregation, but upon many who have never been accustomed to attend religious services or engage in any sort of worship. We must all recognise that in the results already gained there is an urgent call for prompt and eager action, in order that the impressions now made may not be allowed to die away.

ST. PHILIP, CLERKENWELL.

The Missioner here, Rev. Cyril Grant, vicar of Aylesford, preached with great earnestness and spiritual power. The interest was well sustained throughout. There were many inquirers, and a great many requests for prayer, some of which have already been signally answered.

Some friends from the West-end did good service as workers. Every night a band of working men went out into the streets and lanes, singing to and inviting the people.

RAM'S EPISCOPAL CHAPEL, HOMERTON, E.

The services here were attended by many of the poor people in the district, and by the great majority of the congregation also. Many came forward to help in visiting the poor, in distributing tracts, and inviting the careless to the house of God; and with marked result. Many have said they derived great spiritual benefit from the Mission. Not a few profess to have found Christ, and to have given themselves to his service. The missioner, Rev. Canon Scott, of New Seaham, Sunderland, whose memory we shall cherish with gratitude and affection for his unwearied efforts, expressed himself as delighted with the admirable working of the district, and with the successful issue of the efforts made.

ST. SAVIOUR'S, POPLAR, E.

The Mission at this church was conducted by Rev. Daniel Evans, rector of Llan Maes, South Wales, and Rev. H. B. Barnes, vicar of Ilford. Addresses were given to women on six of the days at 2.40 p.m., which were always well attended. The children's services were a great feature in the Mission: they were held on week-days at a quarter to five; not only the children of the parochial schools, but those from the neighbouring Board schools, came in great numbers. The services for men only, on Sunday afternoons, attracted a large number of working men, who listened with the deepest attention to the clear and practical addresses of the head Missioner.

The chief services were held at 7 p.m. on Sunday, and 8 p.m. on other days. The congregations improved from day to day. Perhaps the two most satisfactory features of the Mission were: first, that owing to the very retired position of the church the large congregations were composed entirely of the poor of the parish itself; and next, that the work of visiting, &c., for six weeks before, and during the Mission, was carried out very thoroughly with little help from outside, by working people connected with the church. Many of these have since offered to continue the work which they have found to be so interesting. Thus there seems to be every reason to hope that the effect will not easily die out.

ALLHALLOWS, BROMLEY, E.

This Mission was very satisfactory, not so much as to numbers as effective results. The chief benefits fell upon backsliders and weak Christians, with a special "time of refreshing from the presence of the Lord" for his own people. Desperate efforts were made by a band of forty visitors to reach every family in the poor parish. Nearly 40,000 tracts and leaflets were circulated. The curate and Mr. Spall Smith went street-preaching every evening before the regular service. There were also special services for men and women, and children. Almost all the hands at the match factory of Messrs. Pau & Sons were collected in the large parish room. The services were well attended, and the congregation most attentive. The missioner, Rev. W. H. Ullmann, late of Sydney, delivered, with most intense earnestness, the message of salvation. Altogether, the Mission was a real and substantial success.

HOMES OF HOPE.

AMONG the many Christian enterprises which commend themselves to the practical sympathy of Christian philanthropists are the Homes of Hope, Regent-square. This charity, which has so long opened its doors to receive the most pitiable as well as the most hopeful class of poor betrayed girls and young women seeking to be saved from the lowest depths of moral impurity, is now, we regret to find, in very straitened circumstances for the want of funds to carry on the benevolent work. The applications for admission are very numerous, and urged with an importunity often very distressing to listen to.

The Committee have studied to relieve cases very frequently overlooked by other institutions, namely, young girls who have been betrayed into their first offence; and who, though in some cases having to support young infants, are struggling hard to keep out of the sinful and cruel vortex of an openly immoral career.

In time past many have successfully passed through the Homes of Hope whose lives are now the exemplification of gratitude and virtuous living. Here are a few instances in brief from the records of the Homes:—

W. A. was only fourteen years of age when she was forcibly violated by her employer; her life was despaired of for some time, and it was only after she *had become a mother* that her health was so far restored as to enable her to gain her own livelihood again. Happily she is now doing well.

P. W., another mere child, was only fifteen years of age when she was admitted—taken from immoral surroundings, where she had been contaminated by a bad companion. She had, unhappily, been neglected by her parents. She is now restored again.

W. E., the daughter of highly-respectable parents, was betrayed into sin by her affianced suitor; when disgraced she was deserted by him, as well as forsaken by all her friends for her sin and folly; she, too, is now again restored to the path of virtue.

The cases most conspicuous in the Homes of Hope are mostly those of young girls who come from the ranks of the better classes.

As the winter sets in the applications for admission become more numerous, and the Committee fear that unless the benevolence of Christians is exercised on behalf of these Homes many unhappy suppliants will have to be turned from the doors, as funds are now entirely exhausted. We commend, with all the earnestness that we can express, the work of the Homes of Hope to the prayers and practical sympathy of our readers.

NEWCASTLE-ON-TYNE Y.M.C.A.

THE new premises of the Young Men's Christian Association, Newcastle-on-Tyne, were opened on Friday, December 5, under the most auspicious circumstances. The Association is to be congratulated on being now in the possession of a home which, in its features of architecture, adaptability of structure, and eligibility of situation, is all that can be desired.

The inauguration day was opened by a consecration prayer-meeting at 8 a.m., conducted by Mr. T. H. Bainbridge, one of the Vice-Presidents of the North-Eastern District Union. There was a good attendance, and several members of the National Council of Y.M.C. Associations, holding its meeting in Newcastle, instead of Liverpool, on account of the inauguration, were present.

At 2 o'clock a large number of influential and distinguished friends partook of luncheon in the Assembly-rooms. The Duke of Northumberland presided, and was supported by Earl Cairns, Sir W. G. Armstrong, Mr. Geo. Williams, of London, Mr. G. M. Bainbridge, Mr. W. D. Stephens, Rev. Dr. Bruce, Alderman W. H. Stephenson (Mayor of Newcastle), the Bishop of Newcastle, Earl Ravensworth, and about 250 of the leading clergy, ministers, and laymen of the district. A feeling and generously expressed letter was read from the Earl of Shaftesbury, regretting his inability to attend; and also a telegram from Mr. Joseph Cowen, senior member for the city, expressing best wishes for the meetings.

After the luncheon, Earl Cairns, Rev. Dr. Bruce, Mr. George Williams, Sir W. Armstrong, Lord Ravensworth, and the Chairman gave brief congratulatory addresses.

The formal opening ceremony subsequently took place in the hall of the institution. The room, which was decorated with shields and bannerets, was early filled with a large gathering of influential citizens and friends. Earl CAIRNS presided. After prayer by the Bishop of Newcastle, the President of the Newcastle Association gave an interesting history of the institution, and presented the noble Chairman with a silver key, having interstices in the form of the letters Y.M.C.A., which fitted the wards of the lock.

The noble Chairman was enthusiastically cheered on receiving the key, which he said he would treasure during the whole of his life, as a reminder of his first visit to Newcastle on a most interesting occasion. It must be a great satisfaction to think that the young men of Newcastle had a place of this kind in which they could find proper occupation and recreation, and where, above all, they could find encouragement to higher and holier things. He appealed to the company for further assistance. He expressed his earnest wishes for the prosperity of the Association, and formally declared the building of the Young Men's Christian Association open. He had been requested to say that the hall in which they were assembled was proposed to be called the "Shaftesbury Hall," in connection with the illustrious man whose name is so revered throughout the whole country.

In the evening a public meeting was held in the Town Hall, where a large audience assembled. The proceedings, altogether, were of the warmest and most enthusiastic character. Indeed, the aspect of the large gathering was a most cheering and encouraging sign of the movement; everything went to show how deeply the feelings of the Christian communities of the neighbourhood had been stirred, and how the interest and sympathy of the public had been aroused.

The Mayor of Newcastle presided, and he was supported by a large gathering of friends. After prayer by the Vicar of Newcastle, the Chairman, in a hearty and eloquent address, expressed his sympathy with all such movements. He said the Association had endeavoured to keep in view the one aim of doing good to young men, and no other association had brought about such a wonderful change in the life and habits and character of young men.

Mr. Thomas Hodgkin, in a loudly cheered address, said the Association was in no sense a religious forcing-house, though they were thankful when members took a decided stand as religious men. The Vicar of Newcastle bore his testimony to the fact that the Association had been doing a great work in Newcastle, and he believed would do a greater work still.

Earl Cairns, in an able and eloquent address of some length, dwelt upon the imperative necessity for such associations, of the beneficent action of their work, and of the success that had attended such institutions.

Mr. George Williams followed in a historical and practical address. The Rev. J. B. Meharry (Trinity Presbyterian Church), as a representative of the ministers, hailed with joy and satisfaction the establishment, progress, and development of the Y.M.C.A. Mr. W. Hind Smith, in an earnest address, emphasised, among other phases of the work, the importance of the great Temperance movement, which such an institution was in an especial manner so calculated to promote.

Votes of thanks were carried with great animation. The Mayor and Lord Cairns briefly responded, and the meeting was closed with the benediction, by Dr. Bruce. About £1000 was subscribed and collected at the meetings.

MISSION TO THE JEWS IN ROME.

I DESIRE through THE CHRISTIAN to present a brief summary of work in this field, which, after Dr. Philip's demise, remained vacant fully two years, and is now in the initiatory stage.

Three intelligent young Jews are now in the Home for Inquirers, making rapid progress in the knowledge of the Gospel. The Home is only a temporary resting-place while receiving instruction, preparatory to a confession of faith in baptism.

Medical and dispensary work is now in full operation twice a week in the Ghetto. An eminent Christian doctor attends to the sick poor, and ministers medicine gratis. A small hospital for convalescent Jewish children is in course of preparation, by the liberality of the same devoted brother.

I invite gifts of books and periodical literature in Italian, French, German, Hebrew, English, Russian, &c., for the reading-room. I would like to make of the reading-room a refreshment place, so as to draw Jews away from taverns and drinking shops.

Mrs. Ben-Oliel will superintend the Mothers' and Dorcas Meetings, to be commenced so soon as the Lord sends materials and means to inaugurate those useful modes of enlisting sympathy and kindness to the poor. Cast-off clothes for men, women, and children will be acceptable. The monthly prayer-meeting is open to all believers interested in the spiritual welfare of the Jews. We are waiting on the Lord for means to commence adult night schools, sewing classes, and houses of industry for Jewish lads.

The Tract Fund is a humble effort to present the credentials of Christianity to the Jews in a popular style; it is being abundantly owned of God, and is already bearing spiritual fruit. We solicit the earnest prayers of believers for these several efforts to do good to the Jews in the Ghetto of Rome, so long oppressed and degraded under the rule of popes and priests.

(Rev.) A. BEN-OLIEL.

Via Castelfidardo, 8, *Rome*.

KILBURN HOUSE OF REST.—On Friday, December 5, a goodly company assembled here in the morning, when Revs. W. Frith, J. H. Topping, G. D. Bartlet, and A. C. D. Ryder and Miss Mason gave brief addresses. Many centres of Mission work were represented during the course of the day, and their varied needs spread before the Lord. The evening meeting was well attended, and Mr. Bartlet's searching words on Rom. v. 10, "Saved by his life," followed by a few closing remarks from Miss Mason, made a deep impression. Amongst the workers present were Deacon Abraham and his son from Persia, Mrs. Shakoor from Cairo, and Mrs. Wigstone from Vigo, Spain. We earnestly commend to the imitation of others these reunions for waiting on God with fellow-believers to seek definite blessing, temporal and spiritual.

WORK ON THE BLACKDOWN HILLS.

ANOTHER annual narrative of facts connected with the work of the Blackdown Hills Mission is sent forth by Mr. George Brealey. Copies may be purchased from the office of this paper. As a specimen of the very interesting contents we quote the following incident:—

THE INFIDEL FIDDLER'S CONVERSION.

"Will you please give a call on my husband, sir? He is wonderfully taken with what he heard at the meetings. He's been an awful fellow." So said a poor woman whom I met one day on my way to the meeting. I found the place where she had directed me, but need not stop to describe the home of this man; it was simply a type of thousands of such. But the man himself was busy mending an umbrella, his trade being that of a tinker; while he had been a kind of stump orator at political elections, and sometimes a fiddler in low pot-houses. He could "turn his hand to anything to get an honest penny," he said; but these "honest pennies" were spent in the pot-house, instead of going to the home where he had a wife and several small children, which he ought to have kept much more respectable. He looked up from his work as I entered the dirty little room, and greeted me with a "Good day, Sir; I am glad to see you come in, though the place ain't the best in the world."

I replied, "There is an old saying, 'The place in which a man lives indicates what the man is.'"

"Another hard hit," he said. "I've had ever so many of them lately; but 'tis a long lane that has no turning, and I mean to turn now; 'tis time."

I said, "There was one good thing in a bad man's life which I often read about, and that was when he came to the end of the long lane, and said, 'I will arise and go to my Father, and will say unto him, Father, I have sinned.' That was the only good thing in his life of sin; it was the end of the lane." After that he was a new man, in a new house, with new expectations and new occupations.

"You mean the prodigal son?" he said.

"Yes."

"Well, I did not believe that story was true, till I found out the other night that I was the man; that it was just my character. I've been a regular infidel for years, or tried to be; but somehow I was often shaken. But now I'm not an infidel, for I know I've come to the Father, and don't intend to go away again from Him. That word killed my enmity against God, when you read about the love of God to his enemies, which led Him to give his Son that they may be saved from the hell to which I was hastening. Somehow that night I turned my back upon the old way, and, for the first time since I can remember, I prayed for mercy. I came home from the meeting without turning into 'the Bear,' as I used to do, and I looked at my poor wife, who once was a smart lass, now broken-hearted; I looked on my children, without a bed to lie upon, or a decent garment to wear; I looked around my poor room, and said, 'All this is through me.' And I prayed God to have mercy on my soul, and to take me in hand and put me right."

Since then he has taken his stand on the Lord's side, and has removed to more respectable rooms. His wife and children are resuming their former neatness, and my last visit to the home was very different to the first. The chairs and the furniture had all been converted! And as I passed a remark on the visible change which had been brought about by the change of life,

"Yes," said the man, "I remembered your saying that the place in which a man lives indicates what the man is. So I laid that up in my memory, and passed it on to my wife. Now you see the fruit of it, bless the Lord!"

Mr. Brealey is in need of help to sustain his varied agencies, and especially to minister relief to the many poor folks on the hills during the inclement winter season. His address is Clayhidon, Wellington, Somerset.

Notes and Comments.

WITH this week's issue our readers will receive a specimen copy of *A New Year's Gift*, an illustrated paper, specially adapted for giving away at this season. Supplies for distribution may be had from the publishers. For particulars see advertisement in this number.

Many workers among the London masses desire, as in former years, to give their poor neighbours a substantial meal on Christmas Day, at the same time breaking to them the bread of life. We have not space for the insertion of the appeals which reach us, but we hope, through the thoughtful generosity of our readers, to assist the workers very materially in this praiseworthy effort. More than a hundred Missions need such help.

The foreign missionary meetings held in Scotland by Messrs. Reginald Radcliffe, J. E. Mathieson, Stanley Smith, C. T. Studd, &c., have been most encouraging. Some of them were very remarkable, especially those with University students in Glasgow, Aberdeen, and Edinburgh. Messrs. Studd, Landale, and Stanley Smith were enabled thoroughly to engage the interest of the students.

Dr. Norman Kerr contributes an article to the current number of *The National Philanthropist*, on "Care for Inebriates," in which he contrasts the special attention paid in America to this branch of Temperance work, with the apathy manifested in our own country. Here drunkenness is regarded only as a moral vice; there it is fully recognised that after inebriety has long been indulged in it becomes a disease, calling for medical and special treatment. Dr. Kerr scores a good point, and one deserving earnest consideration, when he says:—

"Is it possible to remember without shame that there is no Home licensed under the Habitual Drunkards Act in Britain, where the poor though penitent dipsomaniac can be admitted? Such is the apathy of the Temperance public in this matter, so indifferent are Temperance reformers to the despairing cry of the hapless, diseased inebriate, that less than five per cent. of the money raised to open the Dalrymple Home has been contributed by abstainers. For the honour of England we trust that this shocking neglect of an imperative duty will speedily be remedied; that the truly diseased state of not a few of our weaker brethren and sisters will be fully recognised; and that ample provision will be made, both by the establishment and generous support of abundant Homes and by the enactment of a permanent measure with power of committal by a magistrate, for the reception and loving medical care of the most helpless and the most destitute of our inebriate fellow-countrymen."

Among the prominent workers during Messrs. Moody and Sankey's last London Mission, Mr. J. K. Studd and Miss Hilda Beauchamp will be remembered by many of our readers. On Wednesday of last week they were married at Holy Trinity Church, Brompton, in the presence of a large concourse of relatives and friends, and well-known Christian workers. The officiating clergymen were Rev. H. W. Webb-Peploe and an uncle of the bride. At the invitation of Miss Beauchamp, 150 young women and elder girls, and several of the poor people in connection with the meetings and classes held at the George Yard Mission, Whitechapel, were present, and next day shared in the wedding festivities. The bouquets carried by the bride and by one of the bridesmaids, together with a large wedding cake, were kindly and considerately sent to these young people.

Can any of our readers kindly supply us with *The Revival* for 1867 and 1868, in numbers or volumes?

Mrs. Bayly, author of "Ragged Homes, and How to Mend Them," has written "An Old Mother's Letter to Young Women" (2d. *J. F. Shaw & Co.*), which we warmly commend to all ladies interested in young women, first for their own reading, and then for distribution. The "Old Mother's" purpose is lovingly to warn other mothers' daughters of the perils which beset them.

The remarkable sermon by Canon Liddon at St. Paul's Cathedral, on Sunday week, may well awaken serious thought among all who call themselves by the name of Christ. It was at once a plea for downright honesty of motive, and an arraignment of the too prevalent cowardice of professing Christians, in witness-bearing before an unbelieving or scoffing world. Near the close of the discourse there was this striking passage:—

"Every variety of blasphemy and folly has its apostles. Every negation, however audacious and desolating, has its defenders on the platform and the press. Every superstition, however grotesque or discredited, has its fanatical partisans and devotees. Moral and intellectual error stalks everywhere around us, now loudly advertising, now gently insinuating itself. Is the religion which our Lord has brought from heaven alone to be without advocates and defenders? Are Christians to be the only people who so weigh and mince their words, who are so very fearful of saying too much, and of being too enthusiastic, that they say little or say nothing in their Master's cause?"

The whole sermon, which appears in last week's *Christian World Pulpit*, deserves thoughtful study.

The Bishop of Lichfield recently uttered some faithful and timely words at Wolverhampton on the subject of social purity. He dwelt on the terrible prevalence of immorality among all classes, emphasising the fact that while East-end overcrowding led to much evil, a most discreditable state of things existed in very high society in London. In reference to school life, he said that few had any idea of the amount of impurity connected with it. His Lordship urged the clergy to endeavour to raise the tone of public opinion on the question. He advised the discouragement of the presence in Christian homes of men who were known to be living immoral lives, and, owing to the usages of society, were often welcomed there.

At present some of the clergy of the Establishment are far more outspoken on this and kindred subjects than their Nonconformist brethren. It is to be hoped that the latter will quickly wake up to the crying and desperate need of plain speaking to all classes of society—the middle as well as the highest and the lowest.

The Metropolitan Tabernacle was the scene of a large and very interesting gathering on Tuesday evening last week. Mr. C. H. Spurgeon, though still suffering from his recent attack of gout, was able to preside. It was the Pastors' College anniversary, and the work of the college was described in excellent addresses from the Chairman, Rev. J. Spurgeon, Rev. D. Gracey, and several of the students. An affectionate farewell was said to Mr. Thomas Spurgeon, who sailed from Plymouth for New Zealand on Thursday last. During his five months' stay in England Mr. Thomas Spurgeon has greatly enhanced his reputation on this side of the globe, and many prayers will follow him back to the scene of his labours at Auckland.

The following account of a recent scene in a physiological laboratory is taken from *The Lancet* of Nov. 22. It shows the need for increasing vigour in the crusade against the cruel and heartless action of some of our modern "scientists." Dr. J. H. Clarke thus describes the facts in *The Spectator*:—

"A dog has undergone a terrible experimental operation—removal of part of the bowels. The operation, though performed under anæsthetics, is one which necessarily entails very acute after-sufferings. It is the second night after this operation, and the dog is left in its pain, tied so that it cannot move. But it is not left altogether without a sympathiser. 'During the night another dog, tied up in the same room, slipped its collar, and bit through the cord which secured the subject of the experiment.' At ten o'clock the next morning it was found that 'the dressings were removed, and both dogs had been running about the room.' Let your readers picture to themselves what happened in the darkness of that awful night. One dog tied down, and unable to stir, is crying in pain. Another—awaiting the same fate—hearing the cries—struggles till it frees itself to go to the sufferer's help. Thinking the cords that bind it may be the cause of its pain, it gnaws them through. Next the dressings are torn off: and as this brings no relief, the victim rushes round the room in its agony, with its sympathising friend at its side. At last it can run no longer, and the experimenter, on his arrival, finds it lying on its side. 'The abdomen was tympanitic, and very painful to the touch.' It is a comfort to learn that the dog died at 11.45 a.m., after a dose of atropia given with that object."

At a meeting held in Oxford the other day the Bishops of that diocese, with Professor Ruskin and others, inveighed strongly against the practice of experimenting on living animals under the plea of furthering the interests of science. What is wanted is to so rouse the public mind to a sense of the cruelty and injustice it involves, that public opinion shall no longer tolerate it in our midst.

Rev. Francis Tucker, for more than twenty seven years the beloved pastor of Camden-road Chapel, London, is about to resign his pastorate. Present and former members of his congregation have already subscribed about £300 towards providing a permanent income for Mr. Tucker and his invalid wife. The committee who have this kindly work in hand express the hope that many who have known of and profited by Mr. Tucker's labours far beyond the limits of his own church, may be disposed to assist in the attempt to smooth the declining years of this honoured servant of God. Mr. W. C. Parkinson, 18, Carlton-road, Tufnell-park, London, N.W., is hon. treasurer of the fund.

The efforts of Temperance societies can scarcely be directed to a more important object just now than to secure the protection of the Congo region from the liquor traffic. A deputation from the United Kingdom Alliance, and the National Temperance League, has just had an interview with Lord Granville, for the purpose of urging him to support the proposition made by Italy at the Berlin Conference for the exclusion of alcoholic liquors from the Congo Basin. His lordship stated in reply that instructions had been sent to our representatives in accordance with the views of the deputation, and further expressed his warm sympathy with the object aimed at. The importance of saving the natives from the injurious and fatal effects of spirituous liquors cannot be over-estimated. It is simply abominable, in view of efforts for their moral and temporal welfare, to allow a traffic, which must neutralise, if not utterly destroy, every wholesome influence.

At the anniversary soirée of the United Kingdom Alliance last week, Mr. W. S. Caine, M.P., was one of the speakers, and referred, in a very practical and suggestive way, to Lord Granville's reply to the deputation mentioned above. He said:—

"Lord Granville had that day given a most favourable reply to a deputation which had waited upon him, and asked him to use his influence to prevent the sale of intoxicating liquor in the Valley of the Congo. If this were done he could only hope that the Government would soon see the advisability of giving the people in the Valley of the Thames an opportunity of doing the same thing for themselves."

It is stated that newspapers and magazines are wanted for our soldiers in Eygpt. Many of them are sick and fever-stricken in hospitals on the banks of the Nile, and need mental recreation and instruction in their weary hours of idleness and pain. A good opportunity is thus furnished for bringing to their notice words of truth and grace, such as are so plentifully provided by the religious press. Those who wish to avail themselves of such opportunity should send their packets each week to the Rev. R. Stewart Patterson, Chaplain to Her Majesty's Forces, 14, Hale-crescent, Farnham, Surrey, for despatch to Egypt.

In an address to young soldiers, written by Professor Ruskin, and found in his "Crown of Wild Olive," occur the following noble and wise counsels on what he calls the highest law of knightly truth. We commend them to all young men as worthy of fullest endorsement: "Whomsoever else you deceive, whomsoever you injure, whomsoever you leave unaided, you must not deceive, nor injure, nor leave unaided, according to your power, any woman of whatever rank. Believe me, every virtue of the higher phases of manly character begins in this—in truth and modesty before the face of all maidens; in truth and pity, or truth and reverence, to all womanhood." Words these which should reach every youthful ear, and will commend themselves to every truly honest and manly heart.

Among subjects demanding prompt action with a view to remedying existing evils, is that of the marriage of Englishwomen with French subjects. It is gratifying to learn from an answer sent by Earl Granville to a memorial addressed to the Government from a meeting held by Miss Leigh, in the Council Chamber of the Liverpool Town Hall, that "the matter is occupying the earnest attention of her Majesty's Government, and that an arrangement is nearly concluded with the French Government which will practically obviate the evils complained of." Should this be brought about, great good must result in the protection of many of our countrywomen from what has been a prolific source of vice and misery.

We note that Miss Leigh asks very special prayer for the Home attached to the Young Women's Christian Association Rooms, 26, Faubourg St. Honoré, which is designed for young women apprenticed to milliners and dressmakers, or employed in shops in Paris. As Miss Leigh remarks, there is probably no position more fraught with danger than that of young and attractive girls who are thus situated. The very nature of their work-a-day life—fingering the fashions of a day—strengthens the natural frivolity of the human heart. Both in Paris and in London, and also in all our large central towns and cities, a great work presents itself to earnest Christian workers in connection with such an appeal as this.

At a recent Conference of managers and teachers connected with the London School Board, the Right Hon. Mr. Mundella, M.P., spoke strongly on the need for legislation on behalf of children. His words ought to rouse public attention to this subject, their truthfulness being indubitable. He said, as a proof that the law required to be strengthened as to parental responsibility:—

"Everybody had rights in England but the children, and there was nothing that could be done that was bad for the children that was not excused by the law. Everything short of really starving them to death kept the parents outside the law. Men and women might drink all they could lay their hands on, and bring their children almost to death's door, but there was no punishment for it. He thought there ought to be, and he hoped they might be able to effect some changes in the direction of making the parent do his duty by the child."

With our next issue, which will, we hope, be in our readers' hands before Christmas Day, will be presented an Illustrated Letter from Dr. Barnardo to our youug readers.

CAGE LANE MISSION HALL, PLUMSTEAD.

THE second Anniversary Meeting of the opening of this hall was held on Thursday last. Mr. T. A. Denny took the chair, and there were present a good number of the friends and supporters of the Mission.

The Report enumerated the various branches of the Mission, which consist of Evangelistic Services, Sunday School (numbering over 300 children), Mothers' Meeting, Bible Classes, Band of Hope, &c. The statement of the progress of the work during the past year was very encouraging, God giving abundant proof that He owns and blesses the labours of his servants in this poor district. Grateful acknowledgment was made of the help both of local friends and also of the Evangelisation Society. The financial statement was the only shadow on the report, showing a debt of £25 5s. 4d. due to the treasurer.

Mr. John Wood (Evangelisation Society), Mr. Robert Paton, General Anderson, and Colonel Stirling, C.B., and the Chairman gave short addresses. Opportunity being given for any to testify of blessing received at the Hall, it was very cheering to hear one after another rise and tell how the Lord had met with them there.

TOWER HAMLETS MISSION.

IN the presence of a large and interested assembly, the completed portion of Mr. Charrington's new premises in Mile-end-road were formally opened last Saturday afternoon by the Earl of Aberdeen. It is a very handsome structure externally, and embraces a roomy coffee palace, a pure literature saloon, rooms for branches of the Y.M.C.A. and Y.W.C.A., for benefit clubs, offices, &c. In his brief statement Mr. Charrington said that every possible method would be adopted in order to reach and benefit the masses of people around. As to money matters, about £1000 was still needed for the cost of the present building. For the erection of the large Assembly Hall at the rear, they had in hand some £4000 towards the £14,000 that would be required. An earnest appeal was made for subscriptions in order to enable the trustees to commence the work.

Short addresses were made by Lord Aberdeen, Mr. Frank Bevan, Mr. George Williams, Mr. Joseph Weatherley, and Rev. Marcus Rainsford, jun., commending the Mission to the warmest sympathy of the Christian public. In the evening the front of the building was illuminated, when its imposing proportions could be seen to advantage.

A CHRISTMAS HYMN.

BY REV. THORNLEY SMITH.

THE bells ring out a merry peal,
The Lord of glory comes,
Our wants to meet, our woes to heal,
And sanctify our homes;—

Comes from his Father's throne on high,
To dwell with mortal man:
Oh, who can sound the mystery,
The ways of mercy scan?

Angels announce the wondrous birth
To shepherds of the plain:
"Glory to God, and peace on earth,"
The chorus of the strain.

The shepherds haste to see their King,
Laid in a manger low;
The homage of their hearts they bring,
And in his presence bow.

That holy Child, to manhood grown,
Hung on the cursèd tree,
But put the great usurper down,
And gained the victory.

The victory over death He gained,
And now, upon the throne,
He has his royal crown obtained,
His priestly honours won.

Our great High Priest, He there appears,
He pleads his precious Blood;
And guilty men, with all their fears,
He reconciles to God.

Ride on, O Saviour of mankind,
In power and majesty;
Till all the earth in Thee shall find
Eternal liberty!

LONDON BANKS PRAYER UNION.

THIS Union held its ninth anniversary at the Centenary Hall, Bishopsgate-street, on Tuesday, December 9. In his secretarial report, Mr. Henchington stated that Dr. Sinclair Paterson is to deliver a course of lectures on "Christian Evidences" during February. A slight increase has been observable in the numbers attending the monthly meetings, while more requests for prayer than ever have been sent in. The Union has suffered for want of a more suitable place of meeting.

Rev. Nevile Sherbrooke addressed the meeting, taking several familiar proverbs about the devil as the basis of his remarks. The danger of gradually gliding into scepticism was forcibly shown. The two accompaniments of scepticism, viz., dread of death and the absence of self-control, were illustrated in some striking cases which had come under the speaker's personal observation. Subjects bearing on everyday life were also dealt with. "Tell the truth and shame the devil," was the last proverbial saying on which he dilated.

Rev. Newman Hall followed with some practical remarks on prayer. The temptations of London life were adduced as furnishing an argument for the need of prayer, and the parable of the importunate widow was presented as showing the type of prevailing prayer. Communion with God could only be sustained by prayer.

LORD SHAFTESBURY has been slightly indisposed the last week or two, but there has been nothing in his state of health to justify the alarming reports which appeared a few days ago in some of the newspapers. The venerable peer is already much better, and has been able to drive out two or three times during the week.—*Rock*.

THE LATYMER-ROAD MISSION provides a shelter for hundreds of poor children who otherwise would be left to all the miseries of a street life. The committee wish also to open their soup-kitchen and invalid children's dinner-table as soon after Christmas as possible. Gifts of left-off clothing may be sent to Aulay Macaulay, hon. sec. Latymer-road Mission, Blechynden-street, Nottingbill.

The Evangelistic Field.

MESSRS. HURDITCH AND SPURR.

MANY of the members of the Congregational Church here have long been praying for special blessing. A neighbouring minister wrote to tell us of the good work that the Lord was doing in this part of our county by Messrs. Hurditch and Spurr, from the "Evangelistic Mission." They were invited here, came on November 29, and conducted services daily in the chapel and schoolroom. Afternoon Bible-readings were held in the Friends' Meeting House. All the places were well attended throughout. Very many were much moved, and a goodly number seem to have been brought to Christ. The evangelists are now conducting a five days' Mission at our branch church at Zeals.

I write that your readers may rejoice with us, and continue in prayer for the prosperity of the Lord's work in this district. Should this come under the attention of any Christian gentleman who has the gift of ministry, and who would like to live in a quiet, healthy, and pretty country district, he would find a good sphere of usefulness here. Geo. Kelsey.

Chapel House, Mere, Wilts.

DR. SOMERVILLE IN ATHENS.

ATHENS, the former centre of learning, has been seeing strange sights lately. The citizens of that City, who 1800 years ago would not listen to "this babbler," who preached Christ risen, have within the past few weeks been crowding to hear the pure Gospel preached by the Rev. Dr. Somerville. What would the "Apostle to the Gentiles" not have given to have been permitted to speak night after night to the Athenians? We should thank God that the present generation of Athenians is not so wise in its own conceit as to put aside with ridicule and contempt, what a stranger from Scotland (the land of darkness, σκώτος, as some in derision call it) has been telling them.

The way, which at first appeared full of obstacles, has opened in a wonderful manner. God has provided introductions, most attentive audiences, halls, interpreter, choir, and hymns. Besides preaching on three consecutive Lord's Days in the English Episcopal Church, Dr. Somerville had eight opportunities of publicly addressing Athenian audiences by means of an interpreter.

These assemblages were almost entirely composed of men. Several priests of the Greek Church were present on nearly every occasion. In addition to these meetings Dr. Somerville held a public service for ladies, which was well attended. A more private meeting was afterwards held for the purpose of considering what additional Christian work the ladies of Athens might be engaged in. Dr. Somerville had also an opportunity of speaking to about 300 Greek orphan boys who listened with keen interest.

Though the Mission has been generally well received, yet there has been a good deal of hidden and open opposition. Some of the priests have been urging the Divinity students and others to keep clear of the services; indeed, there was a proposal made that an address to the authorities be drawn up to put a stop to the meetings.

The mode of preaching through an interpreter is not found to be any hindrance. Dr. Somerville has tried the method now in France, Italy, Germany, Russia, Spain, Portugal, among different tribes in South Africa, and in New Zealand, with equal success. Greece proves no exception to the rule. Dr. Xenophon Moschow, having a thorough knowledge of English, and being himself a Greek, translates phrase by phrase with astonishing exactness and rapidity. The interest in the meetings is never allowed to flag, and Greek hymns, many of which are translations of Mr. Sankey's, are sung at intervals in the service, and keep all from wearying. A choir leads the praise.

After concluding his Mission at Athens, Dr. Somerville, with his two companions, will visit the Piraeus, the port of the capital, and there a few meetings will be held. Other towns will afterwards be visited. Cordial invitations from Constantinople have reached Dr. Somerville, requesting a visit to Turkey.

NED WRIGHT IN NEWCASTLE.

WE have had a visit from Ned Wright, which has resulted in much blessing. On Sunday, December 7, the circus, which holds between four and five thousand people, was well filled by a deeply attentive audience, and many remained to the after-meeting. The meetings were continued in the Town Hall, Gateshead, on the three following days, and were densely crowded by the very class we desire to reach.

The Holy Spirit was manifestly present at each meeting. Many went into the inquiry-rooms deeply convicted, and left rejoicing in a newly-found Saviour. Two, who had been living together in sin, gave their hearts to Jesus, determining to live a new life. To God alone be all the praise. Esther M. C. Clapham.

Jesmond Cottage, Newcastle-on-Tyne.

MR. J. M. SCROGGIE AT ELGIN.

THIS evangelist began a fortnight's Mission in this town on November 2 (in connection with all the churches), ending on November 14. The meetings were so well attended, and accompanied by so manifest blessing, that it was arranged to continue them a week longer. Mr. Scroggie, having an engagement in Inverness on the 15th, it was agreed to resume the Mission for one week at the close of his Mission there.

This week ended on the 4th inst., and, in looking at the result, we are grateful for the fruit borne in the quickening of many Christians, and adding of souls to the Lord. Mr. Scroggie conducted two meetings daily, a Bible-reading in the afternoon, and Gospel meeting in the evening. In these meetings he was more or less assisted by ministers, elders, and members from all the congregations in the town. Indeed, it was a time to be remembered, and he has now left us for Paisley, leaving in our midst many who will have a lasting memory of his ministry among us.

J. Melven.

Messrs. MATEER & PARKER at MARGATE.

THESE earnest evangelists have just completed a fortnight's Mission here. They entered upon the work on Monday, Nov. 24, and conducted two services every week day, except Saturday, till the close of their engagement. Mr. Parker's singing was especially liked, several of his solos being given with deep pathos and striking effect. The Gospel addresses of Mr. Mateer were very earnest and deeply evangelical, evidently producing a profound impression on many of his hearers. On Saturday afternoon Mr. Parker conducted a service for children and families. The attendance was very good, and many of the young people remained after the service to declare that they had come to Christ.

The most encouraging features of the Mission were the Sunday afternoon and evening services held in the Hall-by-the-Sea. These did not interfere with the regular morning and evening services, which were preceded by an early prayer-meeting at 7 o'clock. The Hall-by-the-Sea is much the largest public room in the town, and it was not without many fears that the organisers of the Mission resolved to secure it for the occasion, although it was kindly granted to them by Mr. G. Sanger, the proprietor, free of cost. They, however, found that their fears were groundless. Many of the most earnest Christians in the town never expected to witness the spectacle presented by these vast assemblies; made up as they evidently were of the very class of the population for whose sake the Mission was for the most part arranged.

The impression produced at the closing service was evinced by the large number who remained for the after-meeting, many of whom seemed to be deeply concerned about the salvation of their souls. J. Drew.

MESSRS. MOODY AND SANKEY.

CONVENTIONS IN NEW YORK STATE.

NEW York State has had a visit from Messrs. Moody and Sankey at eight cities outside New York, viz., Albany, Troy, Utica, Rome, Syracuse, Rochester, Buffalo, and Elmira. At each point a two days' Christian Convention has been held, with pastors and Christian workers in large numbers. In every place where any opportunity was given large numbers of inquirers were found, and many, we trust, entered upon a new life.

At Mr. Moody's request, the writer, as State Secretary Y.M.C.A., visited each city, and held a preliminary conference with the pastors; representatives of the Y.M.C.A. made all arrangements.

At Syracuse, the Convention was held in the Armoury, and from 4000 to 5000 persons filled it day and night. Added to the ordinary gathering here, by invitation and arrangement of the State Committee of the Y.M.C.A., over one hundred students from the colleges of the State came for a College Conference, in regard to work among college students. Nearly 200 inquirers were here found, who gave their names and addresses.

At the Auburn and Rochester Theological Seminaries the usual duties were suspended, and professors and students attended the sessions. From forty to 150 pastors were at each session, and the stimulus given to aggressive Christian work was very great. At Albany, Troy, Rome, Syracuse, and Buffalo, special services have followed the Conventions. Mr. Moody held sixty consecutive sessions with but one day's rest; great power rested upon him and the people. He feels God has so signally blessed these Conventions that he will probably continue them during the winter, in different sections of our country.

The evangelists go to Toronto, Canada, Dec. 2—4; Toledo, Ohio, December 5—7; then to Indianopolis, Louisville, and Cincinnati, if the Lord will. Pray the Lord of the harvest to bless these efforts to send more labourers into his harvest. George A. Hall.

New York.

Mr. Sankey, during a visit to Clifton Springs, New York, took part in Gospel meetings being held there. The people were much delighted with his thrilling solos, and with an address in which he referred to his English experiences. At one service an after-meeting was held, when Mr. Sankey took the part of an anxious inquirer, his questions being answered by Mr. George Hall.

BRIEF NOTES.

Wallingford.—Our annual ten days' mission was lately concluded with every mark of success. The Town Hall was filled every night, with all classes. Mr. Rosenzweig's earnest addresses were listened to with marked attention.—C. F.

Twyford.—Gospel services are being conducted in the Assembly Rooms here during the winter on Wednesday evenings. Mr. J. H. Millard, of Reading, preached at one of the recent meetings with much acceptance.

The Church Army.—A Conference of the clergy and lay preachers of this society has been held at Manchester. The Bishop of Manchester presided at the concluding public meeting in the Association Hall. Testimony as to the work was given by Revs. W. G. Mallett, of Exeter; Lea Wilson, of Nottingham; F. S. Webster, of Oxford; C. N. Keeling, of Manchester; and W. Carlile.

Bourne, Lincolnshire.—For a fortnight very successful evangelistic services have been conducted here, by Mr. John Harris, of the Evangelisation Society. The meetings were well attended, and the hand of the Lord was with the preacher. Many were melted into penitence, and directed into truth. About thirty persons professed to find Christ. The members of the Church have also been quickened and blessed. The evangelist was well supported, both indoors and out, by the ministers of the circuit, and by an earnest band of workers. Several other evangelists have been doing good work in other parts of the circuit.

MR. HENRY MORGAN, 24 St. Mary's-road, Oxford has a Bible-carriage drawn by a donkey, and intends calling at the towns and villages between that city and Salisbury. We commend him to the sympathy of Christians.

OUR dear friend Rev. J. T. Wrenford, Newport, Mon., has written in "The Story of Our Mission" (*S.W. Partridge & Co.* 1d.), a narrative of the recent visit of Mr. Aitken to that town. It contains some solemn incidents, and will be very useful for distribution.

MR. THOMAS WAUGH has just been holding twelve days' services in connection with the Wesleyans in Middlesboro'. The whole town has been stirred. Congregations of 2000 men and women separately, and 400 professed conversion. A very simple man, full of the Spirit.

BRISTOL.—A very successful six days' Christian Mission has just been conducted by Rev. Robert McAll, of Portishead, at the Congregational Chapel, Castle-green, Bristol. The results are most cheering. One of these has been the establishment of a weekly mid-day prayer-meeting in the congregation.

PORT GLASGOW, N.B.—Mr. Mackeith, of Glasgow, assisted by his fellow-workers, Messrs. Steel and Pratt, have given here three evangelistic services for the young. The subject was "The Pilgrim's Progress," illustrated by lime-light views. The Town Hall was densely crowded by a deeply interested audience of fully 1200, who listened with the most marked attention. A larger number remained for conversation. While Mr. Mackeith addressed the young women, Mr. Steel had a most interesting gathering of the bigger lads, and it is hoped that not a few have received lasting good.

R. B. H.

MISSION HALL, ST. GEORGE'S MARKET, S.E.—A successful Christian mission is being conducted in this hall by the Rev. G. W. McCree, of Borough-road Chapel, and Mr. J. Lane, of the Metropolitan Tabernacle, assisted by Mr. Hawkin, of the London School Board; Miss Clark, soloist; Mr. Bachelle, London City Missionary; and a zealous band of workers. A large number of the poor have been most kindly visited by Mr. McCree's people, and the result is, the hall has been filled with attentive hearers, and it is believed that much spiritual good has been done. It is computed that a thousand adults live close to this hall, who rarely, if ever, go to any place of worship.

KINGSTOWN, CO. DUBLIN.—In the end of October we invited Mr. Weaver, who works with one of the Bible-carriages, to give us an account of the Lord's work through that means. Our souls got revived by the account he gave us, and we commenced Gospel meetings for a week or a fortnight; the Lord gave us such a blessing that we have gone on for the last six weeks. We intend going on as long as the Lord sends in the people. The place we had got was too small, and we had to take another hall. Our brother has great acceptance with the people here, and every night precious souls are brought to Christ, backsliders have been restored, and the Christians have been stired up.

W. J. L.

LENZIE, N.B.—On the evenings of December 2, 3, 4, special evangelistic services for children were conducted in Lenzie Union Church (Rev. W. Miller's) by Mr. Mackeith, of Glasgow, and three of his fellow-labourers. So many came each night to the meetings that some difficulty was experienced in getting them all accommodated. Mr. Mackeith's addresses were on the "Pilgrim's Progress," and were illustrated by optical lantern and limelight views. They were listened to with deep and solemn interest. The spiritual lessons taught in this book of "the immortal dreamer" were set forth with great simplicity and impressiveness. The interest awakened in the district by these meetings was deep and widespread, and there is ground for believing that the healthful impression thereby produced will have permanently good results.

EAST GREENWICH.—For the last ten years we have been doing our best for the poor and neglected children of East Greenwich. Besides preaching to them the Gospel we have taught them to be provident, and helped them as far as possible with food and clothing during the cold weather. Last year we gave away from 700 to 800 garments, all of which were made or mended by a committee of ladies. We also gave dinners for 787 families, sufficient for a good dinner for 4000 to 5000 people. We would earnestly beg of your readers on behalf of the little ones, to aid us in the way of cast off clothing or other help.—Yours faithfully,

WM. VASEY.

YOUNG WOMEN IN BRIGHTON.

TWO meetings were lately held in Brighton, to inaugurate the opening of the new Institute, 51, Old Steine, of the Brighton branch of the Y.W.C. Association. The first was held in the Town-hall, Major-Gen. Stileman in the chair. Revs. J. G. Gregory, J. B. Figgis, and W. Fraser also took part in the proceedings. A powerful address was given by Rev. CANON WILBERFORCE, respecting the importance of training the characters and lives of the young women of England. The speaker, taking for his text, "There stood by the Cross of Jesus his mother," dwelt on the courage and heroism of women in all ages, and their ever-increasing influence in modern times, which led him to look upon the Y.W.C.A. as of national as well as local importance.

An evening meeting was held the following day in the Royal Pavilion, preceded by a conversazione, attended by about 400 members, wearing the red badge of the Association. Some choral music was given during the evening by the choir, and the whole suite of rooms being engaged, afforded an opportunity for social intercourse and conference.

At 8.45 the chair was taken by Mr. MARRIAGE WALLIS, J.P. (late Chairman of the Brighton School Board), who spoke of the continuity of this work in Brighton, giving a short sketch of how it had been begun more than twenty years ago by Miss Catherine Ricketts (now a missionary in China) and other ladies. Some 500 boarders had been admitted since the Home was opened in 1880 in North-street.

After a few words from Rev. W. FRASER, showing the increasing need for such institutions and associations, the meeting was addressed by Hon. ARTHUR KINNAIRD (whose mother, Lady Kinnaird, first originated these institutes in London some thirty years ago.) He spoke of the objects and methods employed, urging that the principal aim should ever be kept in view—to win souls for Christ; not to be content with the mere name of an association, but to look to Him as the only remedy for sin, and the knowledge of Him as their only safeguard against temptation. Each member, he thought, should feel her responsibility, for this was not a work to be done by committees only, and everyone should try to win souls for Christ.

Mr. BROWN, of the Colportage Society, spoke of the importance of retaining the home influence and the home life in these institutes, and of their sheltering power from the temptations around. He besought his hearers to beware of the pernicious literature of the present day.

Mrs. REANEY, who was very warmly received, said that the glorious power of a life well lived could only begin at the Cross of Christ. She would earnestly ask how many lives there were as "music of God's making." Life was full of glorious possibilities, but we must go back and ever bear in mind that the fulfilment of God's purpose in each one must begin at the Cross. We must ask whether we have stopped short of giving ourselves to Christ. Nothing short of this will do. Then we shall be strong in the Lord and in the power of his might and shall live continually in the presence of that Saviour who has redeemed for Himself a peculiar people. Mrs. Reaney concluded by entreating her audience to choose for friends only those who fear God and can help them forward in the Christian life.

The meeting was closed with a few words of exhortation and prayer by the Rev. J. G. Gregory.

REGENT'S PARK COLLEGE PREACHING STATION SOCIETY.—This Society has issued a report of work done during the past year. Its object is to supply village and other chapels not able to support a settled minister. During the past twelve-months sixteen churches have been supplied by students, most of whom report very favourably of the general condition of the stations. Help is earnestly desired, and also new spheres of labour, as the college is prepared to furnish yet more labourers. Communications should be addressed to the Secretary of the Preaching Station Society, Regent's Park College, N.W.

Y.M.C.A. NOTES.

NORWICH.

A MEETING was held here on December 10, for the purpose of welcoming Mr. S. E. Ormerod, of Leeds, who was introduced by Mr. W. Hind Smith. The meeting was of a thoroughly representative character.

BIRKENHEAD.

At the annual meeting of the Y.M.C. Association here, held on December 8, there was a large attendance of young men. Steady progress was reported by Mr. Forsyth, hon. sec. It is believed that the membership would increase if a more suitable building were provided.

IPSWICH.

A well attended meeting of young men only was held in the Town Hall, on the 11th instant. Mr. A. Everett took the chair. Stirring addresses were given by Mr. W. Hind Smith and Dr. Roche. The excellent "Gospel male choir," conducted by Mr. Gill, led the singing. A good work is being done by the society in this town, and the influence of the Association is widely felt, especially among the business houses.

LOWESTOFT.

On Tuesday, December 9, a public tea was held in the public hall, when about 200 were present. It was followed by a public meeting at 8 o'clock. The hall was filled principally by young men. The Chairman (Rev. T. A. Nash) said the future of our country depended upon how the young men of the present generation were trained—physically, mentally, and spiritually. Mr. E. J. Kennedy appealed to young men to live for Christ, so that sceptics, who did not read their Bible, would be able to read them. Mr. W. Hind Smith showed that an Association like the Y.M.C.A. was worthy the support of parents, employers, and others. The Gospel Male Choir (conducted by Mr. Walter Wild, Secretary) rendered several sacred selections during the course of the evening.

HAMMERSMITH.

The first anniversary of this branch was held on Wednesday, Dec. 10, in Cadby Hall. Mr. J. D. ALLCROFT presided.

Rev. Dr. FLAVEL COOK, in a very practical speech, urged the study of the Word in its simplicity as an infallible guide through life.

Rev. E. P. HAMMOND made an earnest address, in which he heartily endorsed the work of the Y.M.C.A. He said if they were conducted as they should be, there would be no need of conflict between them and the churches. They ought mutually to assist each other. He said that during his labours over the world he had done all he could to help build up these Associations. Sometimes he had known them to be the fruits of great revivals; in many cases they had emerged from debt, and had been greatly helped by Gospel Missions. He placed great value upon the work of tract distribution, and the gathering in of outsiders to evangelistic services.

Rev. G. Thompson, and several clergymen and ministers, followed. The male choir, too, added much to the enjoyment of the occasion, rendering several of Mr. MacGranahan's pieces with good effect.

HOMES FOR AGED POOR.—In the notice of these institutions in our last issue it was stated in error that they are situated at Anerley. The Homes are at Minford-gardens, West Kensington-park; St. George's-road, Notting-hill; and Walterton-road, St. Peter's-park, Paddington.

THE BLIND POOR OF LONDON.—There is always much distress among this unfortunate class, most of whom have been deprived of the power of earning their bread by a calamity over which they had no control. Something, it is true, is done for the blind by pensions and by assisting them to dispose of their work, but the aid given is quite inadequate to meet the frightful destitution suffered by great numbers, even of those who before their blindness were comparatively well off. The Indigent Blind Visiting Society appeals for special funds to be distributed at Christmas. The society's officers are intimately acquainted with the circumstances of almost all the indigent blind of London. The committee desire to grant coals for the winter months, and a small gift of money to those who most need such assistance. The secretary, is Mr. W. C. Lester, 27, Red Lion-square, W.C.—Your obedient servant,

T. R. ARMITAGE, M.D.

33, *Cambridge-square, W.*

PICTURES FOR THE HEART.

SUNDAY, 6.15 a.m.—Our guests are at breakfast, and we are quietly looking on for a few minutes. It is no small family party, for we count 169 heads. And what a variety of heads! We are almost inclined to indulge in a phrenological study, but more matter of fact and urgent considerations require our attention. Still off go our thoughts at a tangent, and we find ourselves studying the philosophy of bread and butter, and beef and coffee. Practical philosophy! Well this is, or ought to be, a practical world. Thank God that it is, to a very large extent, thoroughly practical, that "thoughts that breathe, and words that burn," do find expression in deeds of brotherly kindness and charity.

But we must explain our position. We have been out all night. We have travelled from the North of London to the centre, from the centre to the West, from the West we have walked to the East, looking into public places and bye-places, here, there, and everywhere, searching in the highways and byeways for homeless wanderers, and compelling them, by the quiet force of Christian love, to be our guests at early breakfast. Our invitation party of eight is now increased to a serving force of eighteen, and as every guest seems to be well supplied with solid food, and is being continuously supplied with liquid, we quietly retire to a vantage point and make a survey.

What a number of women this morning! One, two, three, four,—so we go on, till we have counted 37. And so many with grey hairs! not a few, too, bleached with the course of time. Dear old souls! it does seem hard that in the sun-setting of your lives there should be no silver lining or golden fringe to indicate even the brightness that has been. Where are your husbands, or children, that you are thus left to travel alone, along the remainder of the life course? We will try presently to make the journey a little brighter, and we will point to where the sun shall no more go down.

Just in the middle of the hall we recognise a number of women with whom we first became acquainted in the early hours of the morning. It was bitterly cold; only five degrees above freezing point, and yet these poor women were compelled, by their poverty, to take their rest on the cold stones, and to pillow their heads on each others shoulders. They had formed a temporary colony of their own in two or three recesses of London bridge, and in order to obtain some additional protection from the piercing wind which came up from the river, and whistled over the parapets, they had converted their tattered skirts into burnous hoods; and as they sat, thus huddled together, they formed a picture sadly in contrast with "London's greatness." As we passed the groups, our ears caught the tremulous tones of an old woman's voice, "It's cold, it's cold." Her fragile body was very keenly alive to the temperature, and her lips registered the sensitiveness of the physical thermometer. "It's cold, it's cold!" The testimony touched our hearts more than the 37 degrees recorded by Negretti & Zambra.

But what do these two little children here Pretty little things; one five years old, the other seven. How they cling to their mother! We spoke to them just now. With childish shyness they half hid themselves behind their mother, peeping out from convenient loopholes, as if endeavouring to form an estimate of us. The investigation seemed satisfactory, and the smiles of the little ones gladdened our hearts. But why are they here? That poor mother had to run from her home and from her drunken husband, soon after midnight. She had snatched up her two children, and rushed into the street to escape from his fury. And yet "he is very kind when he is sober." Oh that men should put an enemy in their mouths to steal away their *hearts*. Where could the mother go with her little ones? Happily she heard of our Mission hall, and she came and asked for shelter. We improvised a bed by the help of a few chairs, a roll of paper served for a pillow, one little one was soon tucked in, and the other nestled in his mother's arms, and so the early hours of Sunday morning were passed.

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We take another survey,—this time the men specially engage our attention. There, in the corner, is a swarthy African, whom we had mistaken for an old acquaintance. Here and there we recognise those whom we have met during the night, and our brief conversation with them then, serves as an index to their life-histories now. There is an artificial-fly maker, there a tanner, there a brass finisher, there a butcher, there a young fellow of eighteen whom we found near Blackfriars Bridge, strangely unfamiliar with all night experiences of out-door London; there—we seem to know so many of them, but we want to know more about them, and so we arrange for another meeting later in the day, for quiet conversation, and for devising ways of help. At that later meeting no less than 98 put in an appearance. We want to do our guests permanent good, and not merely to give them a meal.

These men, 129 in number, are mostly eager to work, and past experience has proved to us, most satisfactorily, that timely help has proved a high road to real prosperity. Why, only a fortnight ago, we had a penniless guest, who is now in a good position at 35s. a week, and is "passing on the kindness" of which he was then the recipient. We could tell of many cases—but we are going to tell of them by and by.

But we must stop these erratic wanderings. We are reminded that breakfast is nearly over. We are to have some singing. Sweet voices have been distilling into the ears of our guests, "comforting words and kind," during the proness of the meal, but now hosts and guests will gnite in singing the old Gospel—

"There is a fountain filled with blood."

How the words ring out the oft-told tale! And the old familiar tune accompanies the well-known words. A ten minutes address is given by an earnest Christian worker, and our early service is brought to a close by the song of thanksgiving. "Praise God from whom all blessings flow."

This work must continue. The required labour is freely and cheerfully given. All the workers present this morning have the luxury of paying their own expenses. But provisions must be paid for. What a good thing it would be if a few generous friends would just send their cheques for £100 each! How much good might be done with the money! But we know something better still. We want to enlist sympathy as well as obtain help. Better, far better, will it be if thousands of sympathisers will send smaller, very much smaller amounts, and thus cause the luxury of doing good to spread over a wider field. Rev. Andrew Mearns, of the Memorial Hall, Farringdon-street, E.C., is the judicious almoner of gifts, both small and great.

EDINBURGH.—The past week was a busy one with the Christians here. Meetings were held on behalf of the Foreign Missions of the English Presbyterian Church, Mr. Hugh M. Mathieson presiding. Various meetings were also held for the China Iuland Mission, Mr. James Mathieson, Mr. Reginald Radcliffe, and others taking part. Miss Leigh gave accounts of her work in Paris. Miss Charlesworth told of the Salvation Army work in France and Switzerland. Mr. W. Forbes gave addresses on Gospel Temperance in various parts of the city.

Y.W.C.A., BRIXTON.—This Association celebrated its fourth anniversary on Tuesday, Dec. 2, by a meeting of subscribers and friends, Rev. C. Harrison, senior curate of St. Matthew's, in the chair. The report told of work done during the year, and the need of larger premises, the rooms being often uncomfortably crowded. Miss Raymond pressed home on the hearts of all the unprotected life of many of the young girls who fill our shops and workrooms. Rev. Cumming Brown, of Wynne-road Baptist Chapel, gave instances from his own experience of the good done by the society in other parishes in which he had worked, and the Chairman closed with hearty, cheering words, urging upon all their responsibility to help in the work. The members met for tea on the following Thursday, when Rev. C. Harrison kindly spoke to them. All were pleased with a text and flowers, the gift of the Bible Flower Mission.

DESTITUTE CHILDREN IN BIRMINGHAM.

THE Homes in Bradford-street, Birmingham, are always open for the reception of really destitute boys or girls under the age of 16. While in the Homes they are educated, and when of proper age provided with a suitable situation, where a trade is taught them.

The Homes are supported by the earnings of the boys themselves, and by public subscription. The management is vested in a committee of ten well-known local gentlemen; 750 boys have been assisted in various ways during the existence of the Homes.

We greatly need help, not only for the ordinary support of the Homes, but for providing some warm winter clothing and Christmas cheer to a thousand poor children of the streets. Old clothes and boots are always very acceptable.

Your faithful servant,

ALFRED V. FORDYCE, Hon. Sec.

Home for Destitute Boys,
1, *Newhall-street, Birmingham.*

AUSTRALIAN ABORIGINES.

MANY of our readers must have followed with interest the progress of the work among the aboriginals at Maloga, in Australia, carried on by Mr. and Mrs. Matthews. They will be thankful to learn that it continues to prosper through the blessing of God, and that fruit is appearing in a considerable measure. We have received from our good brother, Mr. A. C. Rainey, Hill Side Villa, Weston-super-Mare, an autograph letter written by one of these children of nature, to a friend in Australia who has taken a deep and practical interest in the work of their evangelisation. The following extracts from this letter will show that the loving labours of those on the spot, and the gifts of friends in this country, have not been expended in vain. Mr. Rainey, we may add, will receive and forward to Mr. Matthews any help our readers may be disposed to render:—

"*Maloga Aboriginal Mission Station, Aug.* 8.

. . . . "Nearly all the little boys are saved here now. If you were to come up here you would be so pleased; even the old people are quite happy now. Do you remember speaking to old J—— and old G—— about the love of God? They seem to be so happy. . . . —— is on the Lord's side; he comes to the Lord's table. We long to see your face again. We always pray for you and Miss B——. K—— is growing a fine big girl now; we are teaching her to pray.

"The men here are not afraid to preach the Word of God to the white people. . . . These men really have the Holy Spirit with them. Several of the white men asked us to pray for them. . . . I will send you a nice text: 'Let not your heart be troubled; ye believe in God, believe also in Me.' Bertha will send you a text also: 'If any man lack wisdom let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.'

"Good-bye. Believe me ever your sister in Christ Jesus. May God bless you and keep you from all harm. Good night, dear sister."

NORWICH BIBLE FLOWER MISSION.—During the past twelve months nearly 7000 texts of Scripture (attached to bouquets of flowers and sundry woollen articles consisting of shawls, handkerchiefs, crossovers, comforters, neckties, caps, &c.) have been distributed in the various hospitals and public institutions of this city. The Hon. Sec., Mrs. Robert Adcock, Bracondale, Norwich, asks us to remind our readers that a repetition of former kindness will be specially appropriate and acceptable during the first few days of the New Year.

THRIFT AT HOXTON.—A public meeting under the auspices of the National Thrift Society was held at Hoxton Hall on Tuesday week. The chair was taken by the Hon. Conrad Dillon, who referred to the subject of thrift as one of national importance. Mr. T. Bowden Green gave a vigorous and earnest address upon the necessity of thrift principles being carried out by all who wished to improve their condition, and to succeed in what they undertook. Lord Byron said that thrift should not be looked upon as a penance, but as an agreeable duty.

PURITY AND HEALTH.

ABOUT three thousand men assembled in the Victoria Hall, Sunderland, on Friday evening, to hear a lecture by Mr. Alfred S. Dyer on "Purity and Health." Archdeacon Long presided, supported by a large number of ministers of religion and other influential gentlemen. A letter was read from the Bishop of Durham expressing his satisfaction at the visit of the lecturer to Sunderland.

The tone of Mr. Dyer's address of an hour and quarter may be gathered from one of his central propositions, that the moral and physical laws relating to the human frame are in unison, and that what is morally wrong can never be physically beneficial. Subsequent speakers spoke of the deep impression that the lecture had produced; it is hoped that the expectations cherished as to its usefulness may be fully realised.

On the previous Tuesday Mr. Dyer lectured on purity to a crowded audience at Darlington, under the presidency of the Mayor, Mr. J. B. Hodgkin.

REV. E. P. HAMMOND AT WELLINGTON, SALOP.

ON Sunday last Mr. Hammond commenced a Mission in this town, which, judging from the opening services, promises to be very successful. It was, unfortunately, the day fixed for special Temperance services in all the places of worship, but Dr. Cranage postponed his advertised address on that subject, and placed the new Hall at the disposal of the evangelist.

It was decided that the service should be specially for children, and announcements were accordingly made in all the Sunday-schools. At the appointed hour the large Hall was filled with children and adults in equal numbers, the front seats being reserved for the former. Mr. Hammond, whose power of addressing adults is quite equal to that with which he speaks to the little ones, held the attention of young and old alike throughout the meeting. His fiery energy, subdued at times into quiet earnestness, as he urges the claims which Christ, through his atoning work, has upon all, cannot fail to arrest the attention of the most indifferent listener, while numbers are led to cry out in their anxiety, "What must I do to be saved?" The speaker laid down with great force the fundamental principles of the Gospel, illustrating them in turn by incidents which have been brought before him during his long experience. In simple, though none the less forcible language, did he depict the Fall in Eden; the participation of all in the sinful nature, and consequent need of atonement; the death of our Lord, and his intercession for those who crucified Him.

The effect was seen in the after-meeting, when it was evident that a deep work of the Holy Spirit had commenced, and that the words spoken had found lodgment in many hearts. Christian workers were busily engaged with the anxious, and testified that many of all ages had professed to see these precious truths with clearer vision than ever before; and, appropriating them to themselves, had gone away rejoicing in the Lord.

After this meeting Mr. Hammond gave an address at the Y.M.C.A. Hall upon Temperance, exhorting Christians to more activity in this cause, and urging all present to abstain, if not for their own sakes, for the sake of their weaker brethren.

Many believers in Wellington are rejoicing in the hope that the Lord has great blessing in store for the town through his servant. Mr. Hammond's desire is to strengthen the hands of the existing churches, as well as to give a stimulus to the unsectarian work in which, for over twenty years, Dr. Cranage has so untiringly laboured. The hymns used were taken from Mr. Hammond's new book, "Gems of Praise." The choir had previously met for practice, the singing being conducted by Mr. G. E. Morgan, who accompanied the evangelist for that purpose.

The services are being continued, and the prayers of our readers are desired for a great outpouring of blessing, through Mr. Hammond's visit to this town.

Requests for Praise and Prayer.

PRAISE.—For blessing on services at Paulton and Little Dean during the past fortnight.——For spiritual and bodily healing.

PRAYER.—For services by Mr. Opie Rodway, at Lechlade, Gloucestershire, from Dec. 17 to 22.——By a wife for her husband, that he may be truly converted, and that the Lord would restrain his recklessness, and that provision may be made for a large family.——For blessing on a Home on the South Coast for the care of delicate, sick, and convalescent children.——For the conversion of a brother long prayed for.——For Gospel meetings by Mr. Henry Lakin, in Manchester.——For blessing on a six days' Mission to youths, at the Brighton Y.M.C.A.——For a mother, seventy-three years of age, who is blind to all real sense of sin, and ignorant of saving truth.

THE GIFFORD HALL MISSION.

DEAR SIR,—Will you allow me to appeal to your readers, who are ever so ready to assist deserving and well directed efforts. To be as brief as possible, we purpose giving at least 250 well-cooked dinners, with materials for tea, to as many of the necessitous poor, whose cases will be all well known, for consumption at their own homes; New Year's entertainments, on three evenings, to more than 800 scholars who attend the Sunday-school; soup once or twice a week to the sick and needy; blankets, on loan, to those who have little protection from the cold at night. I could make your readers' hearts bleed at the recital of the distress in our midst; but I will merely say that at the adjacent board school, on one day recently, there were nearly 100 children who had come to school without a bit of breakfast, and nearly 300 whose fathers were either dead, ill, or out of work.

We are providing penny dinners for the children four days a week—on an average more than 200 a day; but these dinners are practically self-supporting, though we are obliged to give tickets to some of the children known to be too poor to find the penny. Gifts of cast-off clothing and boots and shoes may be sent to me at Gifford Hall, Gifford-street, Caledonian-road, and of money to me as below.—Yours sincerely,

BENJAMIN CLARK, Superintendent.

Hampden House, Crouch-end, N.

THE MARQUIS OF CHOLMONDELEY, who is staying with his daughter at Houghton Hall, Norfolk, has been seriously ill for several weeks, and from the reports which reach Cholmondeley Park, Cheshire, it apperrs that his illness has taken an unfavourable turn. In many churches in the vicinity of Cholmondeley Park the prayers of the congregations have been asked on behalf of his lordship.—*Daily News.*

THE BOROUGH, S.E.—A lady who takes great interest in rescuing the fallen women of our great city thought it would be a good plan to gather in some of the girls in this part of London, for moral and religious training. The use of a large school-room was applied for and granted free of charge. During the past year there have been more than 3500 attendances of girls, from eight to eighteen years old. Friends sometimes send old clothing, which is cut into garments and given to the most deserving. Many others might be able to do the same in their respective neighbourhoods. Clothing or funds for free dinners will be thankfully received by Mrs. Ellen C. Sowerbutts, of 34, Warner-street, New Kent-road, S.E., who will also gladly give her experience and advice to any interested in promoting such work.

A NEW INDUSTRY.—It is very instructive to note the providential arrangements by which the development of human industry is so frequently provided for. The island of Ceylon has, in past years, been famed as a great coffee emporium. Climatic and other causes have lately interfered with the production of this popular beverage, and much loss has been occasioned to those engaged in that branch of the world's industry Adapting themselves to the surrounding conditions, the planters have turned their attention to the growth of the tea plant, with such success that Ceylon tea now takes an honourable, and a rapidly-increasing, place among the products of the East. As the great majority of the Ceylon planters have gone forth from the British Isles, we have special cause for thankfulness to God in this adaptation of circumstances to the necessities of man.

CONTINENTAL AND FOREIGN NOTES.

PARIS.—Thanks to a committee of ladies the Protestant prisoners in all the Paris prisons are regularly visited. A workshop for the benefit of those leaving prison has also been established.

EGYPT.—The United Presbyterian Church of North America established a Mission at Cairo, in 1855, and their work has succeeded well. A native Church has been organised, having many branches in Lower, Middle, and Upper Egypt. These Churches are under the direction of ten male and seventeen female missionaries, seven native pastors, and 145 helps of divers kinds.

SAVOY MISSION.—The work of God has taken root in Savoy. The population is at least 500,000, and during the season at the four places Aix-les-Bains, St. Gervais, Chamonix, and Eiran, there must be a vast addition. There is a vast field for Christian work, and I cannot help making an appeal for the immediate appointment of two evangelists. Help may be sent to me or Mr. Dondier, 7, rue Tabaz, au Geneva, Switzerland.

ALEX. DONALDSON.

70, *Rue la Fontaine, Auteuil, Paris.*

INDIA.—Writing from Batila, Punjab, on Nov. 14, Miss C. M. Tucker (A. L. O. E.), says: "The Christian Vernacular Education Society does not excite half the sympathy it deserves and requires. A flood of poisonous literature for the million readers of India requires an opposing stream of what is pure and healthgiving. It would be terrible to educate a nation of infidels. You may be pleased to know that THE CHRISTIAN, your valuable paper, helps to cheer our Indian homes, and when we feel discouraged by the hardness of the soil on which we labour, enables us to rejoice in the rich harvests granted to others. Not but that India has very noble converts. I visited lately the daughter of a martyr, who gave his life's blood for the Saviour.

WOMEN'S CHRISTIAN TEMPERANCE UNION.

THE fourth annual meeting of the East London Women's Christian Temperance Union was held on Monday, December 8, at the Bromley Vestry Hall, Bow. Lady Hobart, who presided, in a few earnest words strongly urged those who were trying to overcome the habit of drinking to persevere in the struggle, though defeated again and again. Any who would help in the good work would be warmly welcomed. She could bear personal testimony to being able to get through far more work without stimulants than many who were in the habit of taking them.

The report, read by Mrs. Richardson, stated that the interest in the Union was increasing. A new feature of the past year's progress has been the establishment of local secretaries, who use their efforts to excite local interest. One of the difficulties met with is the evil wrought by doctors who recommend their patients to take stimulants.

Two admirable addresses followed by Miss Macpherson and Mrs. Reaney. Both contained startling statements concerning the increase of poverty and crime through drink. Miss Macpherson beautifully portrayed the happy homes of the emigrant children in Canada, contrasting with them the misery and wretchedness of poor little waifs of East London. She was sure that more women are being ruined by drink than men. Women are more readily drawn into the delusion of the doctors. Her eyes were weary with weeping over what she had recently been told about drunken and drinking women. The address of Mrs. Reaney was of the same realistic and practical character. Mrs. Servante and Mrs. Smith added a few words, and Lady Hobart urged the tempted ones to watch and pray.

CHILDREN'S SCRIPTURE UNION.—Portions for the ensuing week:—Dec. 21, Mal. ii. 1—12; Dec. 22, Mal. iii. 1—9; Dec. 23, Mal. iii. 10—18; Dec. 24, Mal iv. 1—6; Dec. 25, Ps. lxxii. 1—20; Dec. 26, Ps. cxiv. 1—21; Dec. 27, Ps. cxlvi. 1—10.

MR. THOMAS STONE.—A telegram from Melbourne has been received from Mr. Thomas Stone, of Greenwich, who took a voyage for the sake of his health, stating that he arrived there safely, and has been well ever since he left England. He purposes returning home per *Ganges*, sailing on December 17, and may therefore be expected in England about the 25th January.

Notices of Books, &c.

CHRISTMAS GLEAMS, edited by W. E. HODGSON (1s. *David Bryce & Son, Glasgow*), is a collection of tales and poems for the season, much superior, on the whole, to many of the Christmas Annuals. In his brief contribution the editor says, "It is meant as a reminder that Christmas without Christ is a mockery that could not long remain possible."

Under the title of "Footsteps to Heaven," *Mr. Joseph Mansell, 35 and 36, Red Lion-square, W.C.*, has issued a unique and beautiful set of Sunday-school REWARD TICKETS. Each packet contains thirty-two tickets of twenty-four chromo floral designs and texts. They form a part of a Sunday-school system, which is explained on an accompanying slip.

CASSELL'S FAMILY MAGAZINE for December (7d.) begins a new volume, and contains many attractive features for general household reading. "How we founded Regent's Inn," is a fancy sketch of the institution of residential chambers for young men engaged in commercial and other pursuits in London, away from home. Something of this sort, if properly carried out, would be an undoubted boon to many a lonely young man in the metropolis.

Mr. J. E. Hawkins has added two comely little volumes to his *bijou* series. MY FRIENDS (2s.) is an "autograph album," not of the usual sort; each page reveals some scene in nature beautifully reproduced in colours, with a space for the autograph of a friend. It will make a pretty New Year's present. THE BEAUTY OF THE KING (1s.) is also ornamented in colours with texts for every day of the month. Both are of an oblong shape, and altogether very attractive.

FOOD FOR THE MILLION. By Captain M. P. WOLFF. *Sampson Low & Co.* In this brochure Captain Wolff proposes the employment of a large capital in the establishment of 150 public kitchens in the poorest parts of London, where the raw material would be purchased at wholesale prices, and the labouring classes supplied with cheap and well-cooked food. The obvious difficulties surrounding the project are fairly weighed, and the advantages in the saving of money, time, and labour, are vividly portrayed.

MY SERMON NOTES. By C. H. SPURGEON. 2s. 6d. *Passmore & Alabaster.* These are notes of some of the author's sermons, not included in the *Metropolitan Tabernacle Pulpit*, and have been published by request of many who asked, "could you not help us with some outlines of discourses?" Criticism would here be out of the question. Readers and sermonisers, however, will be glad to know that this volume, embracing texts from Genesis to Proverbs, is only the first of a series of four, which it is hoped will appear in due time and order. Mr. Spurgeon says he has prepared these frameworks, not to encourage indolence, or to enable men to preach without thought, but to help industry. Great service is rendered to pastors and lay preachers by the publication of these valuable outlines.

THE TECHNICAL JOURNAL AND INDUSTRIAL SELF-INSTRUCTOR. *Ward, Lock & Co.* The saying that "a little knowledge is a dangerous thing" bids fair to be obsolete very soon. The means of acquiring knowledge on every subject are now so great and so accessible, that anybody who wants to know anything at all need not stop at "a little." To hasten this consummation Messrs. Ward, Lock & Co. have begun to issue, in sixpenny parts, a descriptive and illustrated handbook of "the leading branches in technical science and industrial arts and processes." All who desire to guide the labour of the hand by the skill of the brain will welcome the new serial. A gratis supplement, showing different styles of domestic architecture, is given with this part. A valuable prize competition is part of the scheme.

THE GOSPEL TREASURY and Expository Harmony of the Four Evangelists. Compiled by R. MIMPRISS. 67, *Paternoster-row.* This is a re-issue, in sixpenny monthly parts, of a well-known and valued production. The present large type, quarto edition, would be found of much value for morning family readings. The complete volume can be had, if preferred, price 16s.

THE SILVER MORN AND PROPHETIC VOICE. *S. W. Partridge & Co.* 2d. A new monthly magazine, under the joint editorship of Revs. Wm. Frith and H. Lindsay Young, M.A., and designed to be an undenominational paper, for testimony in regard to the Second Advent and collateral truth. Among the contributors in the number before us, are the Revs. Charles Graham, A. R. Fausset, Dr. Elder Cumming, W. Fuller Gooch, and others.

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IN THE SUNDAY MAGAZINE for December (6d. *Isbister & Co.*), there is a striking article on "Tennyson's allusions to Christ." Few who are not familiar with the Laureate's writings would imagine how largely such allusions run through them like a golden thread.

MESSRS. HODDER & STOUGHTON.

CHARITY MOORE. By LINA ORMAN-COOPER. 1s.6d. *Hodder & Stoughton.* A tale of the brave deeds and unselfish life of a workhouse girl. It is romantic without being improbable, and altogether a very pretty story, prettily written, prettily illustrated, and prettily bound. With its covers decorated with holly and robins, it will be a welcome Christmas gift to many a little maiden. There is one experience of Charity's that we hope no young reader will be tempted to emulate. Few girls could come unscathed from a journey with a travelling show, still less succeed in doing the good our heroine is represented as doing in the same circumstances.

LIFE'S BATTLES IN TEMPERANCE ARMOUR. By THOMAS WHITTAKER. 7s. 6d. *Hodder & Stoughton.* An original and vivacious autobiography by a veteran teetotaller. The writer once lived, to use his own words, "in a hole at 1s. a week." He now is, or was lately, Mayor of Scarboro'. That fact alone speaks volumes for the worldly advantages of abstinence. Mr. Whittaker's experiences go back to 1833. In advocating Temperance, he has come in close contact with such men as Daniel O'Connell, Father Matthew, George Cruikshank, and Mr. Forster. He has travelled all over England, and once to America, in the good cause, and can tell of adventures which few modern abstainers would relish. There is a very sensible chapter on Temperance bands, halls, and processions, which all workers should read with care. Though "Temperance Armour" is the main topic of the book, Mr. Whittaker does not fail to ascribe its efficiency to the grace of God, and he is a living refutation of the groundless statement that Temperance has only of late years been based on religion. This vigorous book will stimulate all abstainers, but ought also to interest and profit numbers outside their ranks.

THE MYSTERIES OF GOD. By PHILIP HENRY GOSSE, F.R.S. 3s.6d. *Hodder & Stoughton.* A series of Expositions of Scripture, addressed wholly to believers, and peculiarly adapted to help them in the profitable study of the Sacred Word. The author bases all his arguments and conclusions on the direct statements of Revelation, the unerring verity and absolute authority of which he emphatically asserts. Hence there are more than seven hundred quotations from the Scriptures scattered throughout the volume. The subjects treated on are of deepest moment, and by no means those which lie on the surface; but though connected with the mysteries of God, the reader will search in vain for anything like speculation in their mode of treatment, excepting the reference to "Omphalos," in chap. xx. Redemption is set forth in its past, present, and future aspects, time and eternity both being regarded in the light of the revealed purposes of God. Such books are rare. There is a redundance of treatises on religious themes, embodying human systems and opinions, but of books really expository and clear of carnal reasoning there is a lack. Mr. Gosse has added another such to the Christian literature of our times, and his work is to be cordially commended, as it must be heartily welcomed, by all thoughtful readers who "delight in the law of the Lord."

MESSRS. J. NISBET & CO.

"EVERY EYE." By Rev. GEO. EVERARD. 2s. Every reader of these Addresses must be the better for their perusal; there is a devout and restful spirit in them which wins the soul and fixes its gaze upon Christ. Invitation and encouragement are here to attract "every eye" to see more clearly Him who "cometh with clouds."

MEMOIR OF SAMUEL GOBAT, Bishop of Jerusalem. 7s. 6d. Who that knows the name of good Bishop Gobat will not welcome this brief and yet exhaustive account of his life and work? The materials for the autobiography, with the later additions to it, have been arranged by Mrs. Pereira, who has completed her task with finish, grace, and care. The Bishop writes in the simplest manner possible about his life, from early childhood, all through his missionary career in the East, to 1873. As Lord Shaftesbury says, in his preface, Mons. Gobat's aims and purposes were "transparent as glass," and we see in this single-mindedness and simplicity the secret of his success. Genial, simple, and godly, what wonder that he made many friends, and that those for and amongst whom he laboured cherish his memory? His influence was felt alike by Christians, and the Jews whom he so loved, and the good that he accomplished under many difficulties will never die. Two steel portraits of M. and Mme. Gobat enhance the value of this "Memoir."

CHOSEN, CHASTENED, CROWNED. Memorials of Mary Shakleton. By HER SISTER. 3s. 6d. Mary Shakleton knew what it was to have sympathy with suffering, by reason of her own invalid life, and as secretary of "The Invalids' Prayer Union." She was one of the Lord's own "separated" ones, and her beautiful hymn, "It passeth knowledge, that dear Love of Thine" is the expression of her life in words. This memoir, without any exaggeration or laudation of its subject, is another welcome contribution to the increasing store of books recording the grace of God in his suffering and triumphant children.

CONSECRATED RECREATION; or, The Christian's Leisure Time. By Rev. ERNEST BOYS. 1s. The subject of recreation, we think, has not received from Christians the attention that it merits. By some it is approached shyly, glanced at irresolutely, and then left as a forbidden thing. Others have qualms of conscience as to its nature, but are often led into error by following the example of those who will not recognise the difference there ought to be between the Church and the world. Still others will not allow that the Christian needs recreation. Mr. Boys belongs to none of the three classes. He insists upon recreation as "a religious duty," defines its approaches and limits, and examines it under every aspect. Those who are in doubt on the subject should get this wise little book. It is clear, impartial, cheerful, and spiritual in tone, and provides a good programme of Christian entertainment. Vacillating Christian parents might with profit read the chapter on "Restraining People's Amusements."

After this year "The Postman" (Passmore & Alabaster), conducted by Mr. W. Fullerton, will be known as "The Home Evangel."

A new series of "The Sacred Melodist" (F. Pitman) will appear in January. As the number of Sol-faists is greatly on the increase, the work in future will have both notations on the same page.

Dr. Cunningham Geikie, author of "The Life and Words of Christ," expects to start on a visit to Egypt (probably Upper as well as Lower) and Palestine, at the end of the present month. During his journey through those countries he will write a series of letters to "The Christian Commonwealth" on the various localities, customs, Biblical sites, &c., &c.

We have also received the following books:—

S. W. Partridge & Co.:
Emmanuel: Leaves from the Life and Notes on the Work of Jesus Christ. By Rev. J. B. Figgis.

Cassell & Co.:
Bible Work at Home and Abroad. Vol. I. New series of the "Missing Link Magazine."

Bemrose & Sons:
The Ladies' Treasury. Vol. for 1884. Illustrated.

Drummond's Tract Depot, Stirling:
Annual Vols. — British Messenger — Gospel Trumpet — Good News: Eight books with chromo covers, suited for enclosure in letters.

Kent & Co.:
Lives Great and Simple. By Mrs. G. W. Tooley.

Macniven & Wallace:
Annals of the Disruption. By Rev. Thomas Brown.
The Home Friend. Vol. for 1884.

Hodder & Stoughton:
The Precious Promises; or, Light from Beyond. 3s. 6d.
Old Testament Characters. 6s. By Rev. Dr. Cunningham Geikie.

Dean & Son, 160A, Fleet-street:
Children's Books.—All in the Sun—Good Day Little Folks' Picture Book—Cherry Pie—The Plain Path and Sailor Jim—Embossed Painting Toy-books.

Wesleyan Methodist Book Room:
The Light of the World: Lessons from the Life of our Lord. By Rev. Richard Newton. 6s.
Good News for Children. By Rev. J. Colwell. 2s. 6d.
Punchin Nona: A Story of Village Life in Ceylon. By Rev. S. Langdon. 2s.

Sunday School Union:
The Pentateuch: Its Age and Authorship. By Dr. J. Kennedy.
The Sunday Scholar's Hymn-book, with Tunes.
Zoological Photographs. By Joseph Hassell. Illustrated.
The Blackboard in the Sunday-school. By Benjamin Clarke. Illustrations by Frank Beard.
A Primer of Bible Geography. By C. R. Conder.
The Biblical Treasury: Exodus to Deuteronomy.

Elliot Stock:
Annual Vols. — Teachers' Storehouse and Treasury—After Work—The Church.

CLERGY REST HOUSE, WEST BOURNEMOUTH.—Dear Sir,—This effort for the relief and refreshment of evangelical clergy (or any who need such a quiet resting-place) has been so much blessed and prospered by the Lord, that the field has widened far beyond the reach of the originators of it. More rooms are needed; rent must be met; at the same time many are waiting to come, to whom it seems hard to return the reply that there are not yet funds enough to receive them.—Yours faithfully, MARY E. LITCHFIELD LAYTON.

MIDNIGHT MEETING MOVEMENT. Progress!!!

The Committee desire to express their **VERY GRATEFUL THANKS** for the practical expressions of sympathy recently received to carry out the proposed **MIDNIGHT** and **AFTERNOON MISSION** to the Fallen, both in London and the Provinces.

10,000 Portions of **HOLY SCRIPTURE** and **GOSPEL TRACTS** have been **DISTRIBUTED** amongst the Fallen Women of London. **MEETINGS** are being **HELD** in **PLYMOUTH, PORTSMOUTH,** &c., and recently a Meeting was held near the Docks for the benefit of German Women.

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 8 FRIENDS NOW KINDLY CONTRIBUTE £5 EACH, 16 having promptly done so.

Christian Friends desirous of co-operating by contributing toward the expenses of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

Turkish Missions' Aid Society.

For the Promotion of Christian Work within the Lands of the Bible.

THE operations of this Society under its new management are not sufficiently known. It is undenominational, and distributes its funds impartially. Last year forty separate agencies were aided, mostly American, but many of British origin. Contributions are earnestly invited. With a larger revenue a vast amount of solid good might, under the Divine blessing, be accomplished.

President—THE EARL OF SHAFTESBURY, K.G.
Treasurer—THE HON. A. F. KINNAIRD.
Secretary—REV. T. W. BROWN, M.A.

OFFICES: 7, Adam-street, Strand, W.C.

"THE JEW."

A POEM BY THE REV. C. GODFREY ASHWIN.
NISBET & Co. Price 1s.

ARMY SCRIPTURE READERS' and SOLDIERS' FRIEND SOCIETY, 4, Trafalgar-square, Charing-cross.
Patrons—His Grace the Archbishop of Canterbury; Right Hon. Earl of Shaftesbury.
President—GENERAL SIR A. J. LAWRENCE, K.C.B.

SPECIAL APPEAL.

The friends of the soldier are earnestly appealed to for funds for the continued support of the Society. Ninety Scripture Readers are now actively employed in the Army at home and abroad.

With such unquestionable testimony on all sides to the beneficial influence of the Reader in camp, in barrack, and in hospital, we cannot come to any other conclusion than that the Lord's blessing is resting in no small degree upon this Institution; and with this conviction deeply impressed on our hearts, we lay this matter before all who can feel for a soldier's trials, a soldier's temptations, a soldier's devotion to his Queen and country, but, above all for a soldier's everlasting welfare, confident—nay, more than confident, assured—that He will cause unknown supporters to spring up upon the right hand and upon the left, and stimulate old friends to fresh exertions. Two additional Readers left England on the 4th inst.: Mr. Scarlett for Bechuanaland in the *Spartan*, and Mr. Ewing for Egypt in the *Indus*.

Contributions will be thankfully received by the Treasurer, V. G. M. Holt, Esq., 17, Whitehall-place; at the Bankers, National Provincial Bank of England, 212, Piccadilly; by the Secretary, Mr. William A. Blake; by the Hon. Secretary, Colonel J. W. F. Brandwith; or by Major Evered Poole, Enfield House, Southampton.

COLD AND HUNGRY.

FIELD LANE REFUGES AND RAGGED SCHOOLS

Works amongst the poorest and most destitute. The deserving poor never refused assistance. Applications for relief are most urgent and numerous.

UPWARDS OF 2,000 PERSONS BENEFITED WEEKLY.

FUNDS ABNORMALLY LOW.

£1,200 required before Christmas.

President.—The Right Hon. the EARL OF SHAFTESBURY.
Treasurer.—WILFRID A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary.—Mr. PEREGRINE PLATT, Vine Street, Clerkenwell Road, E.C.

Contributions received by the Treasurer, Secretary, or Editor of "THE CHRISTIAN," will be acknowledged in the following issue.

British Society for the Propagation of the Gospel among the Jews.

This Society undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support rom Christians of all denominations. Its Committee and Agents belong to several Christian bodies, and its Honorary Secretaries are A. SAPHIR, D.D., and J. H. RIGG, D.D.

The Society has upwards of 100 who carry the Gospel to their brethren in England, Italy, Germany, Switzerland, Austria, Russia, Turkey, and North Africa. Their labours are supplemented by the work of schoolmasters and colporteurs. Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the Missionaries, by the "House of Call," and by the Mission House, 26, Church-street, Spitalfields.

Increased Funds are urgently needed, and will be thankfully received by the Secretary, REV. J. DUNLOP, at the Office, 96, Great Russell-street, Bloomsbury, London.

Appeal on behalf of the Paralysed Children.

West End Hospital

FOR DISEASES OF THE

NERVOUS SYSTEM, PARALYSIS, AND EPILEPSY

73, WELBECK STREET, W.

WITH A SPECIAL WARD FOR PARALYSED CHILDREN.

Patroness—H.R.H. THE PRINCESS OF WALES.
Hon. Secretary and Treasurer—H. ALEX. DOWELL, ESQ.

TOTALLY UNENDOWED.

Annual Subscriptions and Donations are much needed Little Children are asked to make special collections.

Illuminated Collecting Cards forwarded on application.

Contributions are earnestly requested for the purposes of extension of premises, which is urgently needed.

FRANK IAGO, *Secretary.*

RESCUE SOCIETY,

FORMERLY OF 85, QUEEN. ST., CHEAPSIDE.

Offices: 79, FINSBURY PAVEMENT, E.C.

SPECIAL ATTENTION is called to the CHANGE IN THE ADDRESS of the Society's Offices, which is rendered necessary by the intended destruction of the old premises for CITY IMPROVEMENTS.

For upwards of THIRTY-ONE YEARS this Society, founded by the late Mr. DANIEL COOPER, has been carrying on its blessed work of helping to reclaim the fallen and save the endangered Young Women and Girls.

In this happy yet arduous work it has been eminently successful, and more than TWELVE THOUSAND and FIVE HUNDRED young persons have passed through its various Homes. Of this large number, gathered from all parts of the United Kingdom and abroad, over EIGHTY PER CENT. have been placed in service, restored to their friends, or otherwise satisfactorily accounted for at the time of their leaving the Homes.

FUNDS ARE NOW MOST URGENTLY NEEDED, several hundred pounds being required to close the year free from debt.

CONTRIBUTIONS will be kindly received as usual by MESSRS. MORGAN & SCOTT, Offices of THE CHRISTIAN, or will be thankfully acknowledged by the Secretary, Mr. C. STUART THORPE, 79, Finsbury Pavement, E.C. [927]

What are we to do?

A CALL FOR HELP FROM THE WEST!

Very earnestly do the Committee of the LATYMER ROAD MISSION appeal for Help from each Reader.

The lowness of their Funds is causing them great anxiety.

Fully £700 are needed before the end of the year.

The Lord has marvellously blessed the Gospel Temperance work since the opening of the New Hall.

Hundreds of Ragged Girls and Boys are gathered in each evening.

The Mission work consists of Sunday Schools, with an average attendance of 323 children; Children's Gospel Services; Evangelistic Meetings; Bands of Hope; Ragged Boys' Evening Shelters; Ragged Girls' Evening Shelters; Mothers' Meeting; Night School; Sick Children's Dinner Table; Soup Kitchen; Farthing Bank; Industrial Exhibitions; Christian Workmen's Club; Infant Day Nursery; Convalescent Homes (Worthing and Ramsgate); and other agencies for good.

Messrs. Morgan & Scott will be happy to take charge of Contributions, which may also be sent to Edward Blair, Esq., Fretherne House, 29, York-place; or to

AULAY MACAULAY, *Hon. Sec.*

VISITORS ARE ALWAYS WELCOME. *Latymer-road Mission, Blechynden-street, Notting-hill, W.*

The London Samaritan Society and Homerton Mission.

At the present time the work of the London Samaritan Society is in great and urgent need of Funds to carry on its various efforts for the good of the Poor and Destitute in London, and for its reception of Patients in its Convalescent Home at Sandgate, Kent.

BRIEFLY STATED, OUR OBJECTS ARE—

Free Dinners, Boots and Clothing for Destitute Children.

Free Breakfasts, Dinners, Soup Suppers, Coal, Clothing, and general assistance to the really Destitute Poor in all parts of London.

Free Lodgings to deserving applicants.

Assisting Emigrants by Loans, or otherwise, as agreed.

A Sea-side and Convalescent Home at Sandgate for Men, Women, and Children from all parts of the United Kingdom.

Assistance is given to the Destitute without any Sectarian distinction whatever, and without favour or partiality. Enquiries are made by our own Agents, or by the very many Clergymen, Ministers, Secretaries of Young Men's and Young Women's Christian Associations, District Visitors, City Missionaries, Ragged School Workers, and others who take a deep interest in our work, and act as Honorary Almoners on behalf of the Society, and at whose Schoolrooms or Mission Halls Free Meals have been given by this Society. Over 100,000 Free Meals were given last winter.

DONATIONS will be most gratefully received by Mr. JOHN JAMES JONES; or

Mr. HENRY HICKS BOARD, Secretary, 57 & 59, Ludgate Hill, London, E.C.

Cheques and Drafts to be crossed Fuller, Banbury & Co. P.O. Orders to be drawn on General Post Office.

Donations for the London Samaritan Society are also received by the Bankers, Messrs. Fuller, Banbury, Nix & Matheson, 77, Lombard-street, E.C.; and by the Auditors, Messrs. Josiah Beddow & Son, Chartered Accountants, 2, Gresham-buildings, Basinghall-street, London, E.C.

FEMALE MISSION TO THE FALLEN.

SIR,—May I plead for help on behalf of a work, the urgency of which all will readily recognise who are aware of the grievous state of many of our London streets, and of the sad condition into which numbers of young women, who come to this city from all parts of the country, expecting to improve their prospects, only too frequently fall.

The Female Mission to the Fallen meets this evil in, I believe, the best possible way, by sending out earnest Christian women to arrest their erring sisters, with offers of help and guidance to a better course. They meet them in hospitals, in their own lodgings, in the streets, in the workhouses, and elsewhere. Lately many have been dealt with and befriended at the meetings held in connection with the East London Mission.

The special effort made to respond to this increased demand has necessitated a heavy expenditure, and our funds are now £900 in arrears. The office of the Mission is at 32; Charing-cross, W.C.

21, *Portman-square, W.* GEORGE HANBURY.

WORK IN BELLEVILLE, PARIS.

I WISH that the readers of THE CHRISTIAN, who for so many years have helped by prayer and gifts to carry on God's work here, should know that we are in urgent need of funds to carry it on, and also of voluntary lady workers who can bear their own expenses. The outbreak of cholera prevented me from accepting drawing room meetings in different places, as it was not possible to think of leaving the people. This has, of course, shortened the Mission income very much; and now, it being our aim never to be in debt, may I ask the Lord's children to share my burden for his Name's sake, and to send contributions, however small? Not only have we all the medicines for the very numerous patients of the Medical Mission to provide, to keep up the Orphanage, give necessary relief, &c., but the regular staff requires a large outlay, salaries alone, for six married people, and nine other individuals, being requisite. But if we compare the outlay with the enormous amount of good done through God's blessing, we can only rejoice. Pray for us.—Yours in Him,

3, *Rue Clavel, Belleville, Paris.* J. DE BROEN.

GEORGE SMITH AND THE CHILDREN.

AS Mr. Smith's life has been spent in brightening the lives of poor children, it is fitting that those children who are more happily situated should seek to have a share in the testimonial that is now being raised, as a practical expression of gratitude to him for the noble service he has done. We gladly publish the following letter that has reached us, and hope it may stimulate other young folks to go and do likewise:—

DEAR SIR,—I should so like to do something to help George Smith. Father was reading about him, and I felt so sorry that after he had done so much for the brickfield and canal boat children, he should not have enough to live upon, or be able to rescue the gipsy children. I thought that if I sent you some money for him some other children might do the same. I enclose ten shillings from myself, and a pound from friends. "A LITTLE GIRL."

Several other friends have sent to us contributions to the George Smith Testimonial Fund. These and any others that may come to us will be duly forwarded to the editor of the *Pall Mall Gazette*, who has opened a public fund for the purpose.

CHRISTIAN POLICEMEN'S ASSOCIATION.—Two interesting meetings were held on Nov. 26 and 27, at Sheffield, for the purpose of inaugurating the work of the Christian Policemen's Association in that town. The members of the Force, with their wives and friends, were invited, in two parties, to a substantial tea, and attended in large numbers. The platform was occupied, each evening, by some of the principal magistrates and ministers of the town, several of whom delivered addresses. Perhaps the most interesting part of each meeting was the time occupied by the testimonies of Christian policemen.

Forthcoming Meetings.

EVANGELISTIC.

THE EVANGELISATION SOCIETY will send Evangelists to any part of England, Scotland, and Wales on due notice. Apply Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send Evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and Evangelists to any chapel or hall of any Evangelical denomination in London. Apply Hon. Sec., 30, Surrey-square, S.E.

THE CHILDREN'S EVANGELISTIC MISSION will send evangelists to any part of Great Britain to conduct Missions for children and young people No charge. Apply T. Eyres, Hon. Sec., 253, Southampton-street, Camberwell, S.E.

THE EVANGELISTIC VILLAGE MISSION sends evangelists to country towns and villages to conduct Missions or to take charge of chapels during illness or change of pastor. Address Mr. G. D. Shipley, The Manse, Breachwood-green, Welwyn, Herts.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—January 4 to 9, Chippenham; January 11 to 25, Melksham.

MR. JAS. J. SCROGGIE.—December 28, Potter's Bar; January 4—9, Watford; 11—16, Bushey, Sunday, 18, Drill Hall, South Norwood.

CORNELIUS SMITH, converted Gipsy, of Leytonstone, Essex, and his wife, are open to receive invitations to conduct Missions or special services.

MR. J. M. SCROGGIE. — December, Paisley; January, Edinburgh; February, Greenock; March, Dunfermline; April, Blackheath.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CLAPTON HALL, Upper Clapton. — Mr. J. G. McVicker during December. Sundays, 6.30 p.m.; Fridays, 7.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, December 21, at 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. A. Bax.

SOUTH LONDON EVANGELISTIC CHOIR.—A social evening for practice, Friday, December 19, Conference Hall, Clapham-road, tea and coffee at 6.30 p.m. Christian singers invited.

AGRICULTURAL HALL, Islington, N.—Sunday, December 21, Rev. C. B Sawday, 3.30 p.m. Messrs. Elvin and Chamberlain (Christmas service of song), 7 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. J. Denham Smith during December. Sundays, 11 a.m. and 7 p.m. Wednesday, at Burlington Hall, Savile-row, at 8 p.m.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. J. Spiers, at Chepstow; Mr. H. G. Harris, B.A., Conference Hall, Clapham-road, December 6 and following Saturdays, at 3 p.m.; Mr. G. Banaster, Pateley Bridge, December 16—19; Greenwich, December 29 to January 5; Mr. W. F. Seagrove, Barnsbury Chapel, January 12—26.

MISCELLANEOUS.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square, on Sundays, at 11 a.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 3 p.m., every Thursday. A young women s meeting on the same day at 8 p.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE, Stafford Rooms, Titchborne-street, Edgware-road.—December 19, Rev. C. A. FOX.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, December 19, at 7 p.m., subject, "How Does Prayer Affect God." Tea at 6. Sunday, at 3.30 p.m., Bible reading.

OPEN-AIR MISSION.—Annual prayer meeting, in Exeter Hall, on Monday, December 22, at 7 p.m.; Tea at 6 p.m. Address on "Echoes from Bethlehem-Ephrata," by Rev. William Frith.

SHORTLANDS HOUSE, Shortlands, Kent (close to Shortlands Station, L.C.&D.R.)—Address by Mr. S. A. Blackwood, C.B., Thursday, December 18, at 8 p.m., subject, 'Alive from the Dead."

THE HALL, King George-street, Greenwich.—Meeting for Christians, Bank Holiday, Friday, December 26, 3 to 5 15 p.m., subject suggested, "Separation: Its Obligations and its Blessings;" 6.30 to 9 p.m., addresses.

UNION HALL, Carlisle-street, Edgware-road. — Christmas day, meeting for Cnristians, 11 a.m.; Boxing Day, open conference, 11 a.m.; open-air service, 3.30 p.m.; addresses and testimonies, 7 p.m.; December 31, watch-night service, 8 p.m.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Pillar Hall, Cannon-street Hotel, E.C., Tuesday, December 30. Devotional meeting at 4 p.m., in "K" Room, address by Rev. Hugh Price Hughes. Conversazione at 5 p.m. in the Pillar Hall.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway E. —Monthly meeting for workers, Friday, January 2. Tea at 6; meeting at 6 45. Addresses by Messrs. R. J. Landale, Stanley P. Smith, and C. T. Studd, of the China Inland Mission. Subject, "China and its Missions."

HOME OF INDUSTRY, 60, Commercial-street, Spitalfields.—Workers' meeting, Wednesday, December 17. Farewells of returning missionaries. Rev. J. Hudson Taylor leaving for China, with several young missionaries; Mr. Wigstone leaving for Spain; Miss Barlee leaving for Jerusalem; Miss Fletcher leaving for India; and Miss Anstey, of Colar Orphanage, India. Tea at 6; meeting at 7.

Y.M.C. ASSOCIATIONS.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible study (Isaiah) each Tuesday, 6.15 p.m. Social meeting, youths, Wednesday, 17th inst., tea at 6.30 p.m., addresses by Messrs. Everett, Butlin, Jellicoe, and others. Soldiers' meeting each Friday, 7 p.m. Testimony meeting each Monday, 1.15 p.m.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Bible lectures by Rev. Evan Hopkins: Thursday, December 18, Progress, 8 p.m. Colonel Fuget gives a Bible reading every Saturday night at 8. Valedictory meeting in connection with the departure of Messrs. Stanley Smith, C. Studd, and M. Beauchamp for China, January 8, 8 p.m.

THE PRIORY, 198, Upper-street, Islington, N.—Thursday, December 18, 8 30 p.m., devotional meeting; Saturday, 20th, 8 p.m., Bible study; Sunday, 21st, 9 30 a.m., fellowship meeting; 3.15 p.m., Bible class, subject, "The Efficacy of Prayer;" 8 15 p.m., public evangelistic meeting; Wednesday, 24th, 6 to 10, anxious inquirers and strangers.

186, ALDERSGATE-STREET, E.C.—Thursday, December 11, 7 p.m., missionary prayer meeting; 8 p.m., Bible lecture, by Dr. Anderson. Friday, 7.30 p.m., prayer meeting; 8 p.m., Gospel meeting (open to all). Sunday, 2 30 p.m. tract worke s' meeting; 3.15 p.m., Bible class, leader, Mr. J. J. Hannen; 7 p.m., evangelistic meeting (open to all). Monday, 6 30 p.m., prayer meeting; 7 p.m., strangers welcomed; 8 p.m., lecture by Dr. Mouro Gibson. Tuesday, 7 30 p.m., prayer meeting; 8 p.m., workers' training class (open to all young men). Wednesday, 7.30 p.m., prayer meeting; 8 p.m., teachers' Bible class. Special Mission nightly at 8 o'clock, from December 28 to January 4. Speakers: Messrs. Ned Wright, J. Landale, Stanley Smith, C. T. Studd, &c.

Notices.

MR. H. M. BARNETT has removed from Gospel Cottage Hopton, near Harling, Norfolk, to 3, Kenilworth-terrace Queen Elizabeth's-walk, Stoke Newington, N.; he is open to evangelistic and other engagements.

COMMUNICATIONS RECEIVED WITH THANKS.—M.B.G. T.S. J.V.S. J.W.J. M.E.H. C.F. H.F. A.T.A. H.A.N. E.T.E.P. J.A.W. G.A.H. T.P.B. W.D. J.B. A.F.K. A.C. F.A.V. R.S.F.B. R.T. C.B. A.V.F. J.M. E.R. M.E. W.B. L.K. A.M. T.R.A. V.E.S. A.M.W. T.H.G. G.N.W. W.L. G.W.McC M.R.W. A.G. I.M. S.S. W.M. G.H. W.S. F.C. H.F.C. J.F. H.E.B. A.S. J.P.N. M.P. A.W. J.S.W. R.C. A.D.M. P.A.D. S.E.B. H.G.D.W. J.E.B. S.M. A.P. C.M. C.E.H. F.P. E.T.E.P. J.K. J.D.S. S.B. L.B. E.R.S. H.D. J.N. G.B. F.O.R. M.A.L. E.G. J. de B. G.S. A.E.R.B F.S.B. W.F.S. R.R. E.A.S. W.W. M.L.D. J.M. R.B. J.S. C.S.K. C.S. J.C. C.V. E.B. A.T.J. E.F. S.T.F. T.R.F. G.A.S. M.S.C. W.C. R.S.A. J.E.S. J.E.M. M.B. W.M. E.J.M. E.T.E.R. J.L. W.F. A.J.B. J.K. T.C. M.B.G. H.M.B. E.H.

APPLICANTS FOR TRACTS.—Miss A. Ashford, High-street, Tisbury, Wilts; W. Elderton, 44, Vernon-street, Northampton; W. White, 71, Elvedon-street, Gravesend, Kent; W. Willcock, 271, Deansgate, Manchester; H. J. Hawley, 9, Moatrow, Birmingham; E. A. Simkins, Cowlinge, Newmarket; H. S. Donald, Bishop Morley College, Winchester; Mrs. Medlicott, 110, Morley-avenue, Wood Green, N.; D. T. May, 33, Hounsdon-road, New-cross, S.E.; W. Clay, soup kitchen, Simon-square, Edinburgh; H. C. Moody, Fisherton-street, Salisbury.

Mission and other Appeals.

MRS. WILLIAM NOBLE appeals for funds on behalf of the women's and children's work at Hoxton Hall, Hoxton-street, London, N., the permanent Mission of the Gospel Temperance Movement.

RAGGED SCHOOL UNION.—May I solicit the kind aid of your readers in relieving the misery and destitution prevalent amongst the poor of our Ragged School Missions, and in sustaining the general operations of this work of benevolence throughout the year?—JOHN KIRK, Secretary, Exeter Hall, W.C.

SADLERS' WELLS THEATRE.—Our brother William Catlin, of the Cow Cross Mission, who for thirty years past has laboured as an evangelist in the very centre of the great metropolis, is wanting funds for Gospel services at Sadlers' Wells Theatre, and dinners to the poor children, &c., at Glo'ster Hall, Clerkenwell.

SERMON LANE MISSION.—The Committee of this Mission appeal for funds to carry on the various benevolent agencies, such as soup distribution, Christmas gifts to the needy, and free Sunday morning breakfasts, so useful at this season of the year, when labour is in little demand, and distress abound amongst the very poor. Donations will be thankfully received by Mr. G. FULLER, 54 Liverpool-road.—D. COOKSEY, Hon. Secretary.

WORK AMONG THE SICK AND THE POOR.—Mrs. W. H. Wrigley, St. John's-hill, New Wandsworth, S.W., desires the help of our readers in collecting pictures from illustrated papers, &c., to be used in making scrap rolls for sick children in hosp tals, and picture screens for the workhouse infirmary wards. She further asks for contributions of Christmas papers, cards, &c., and of books for a library for railway men. Left-off clothing, boots, &c., would also be very acceptable for distribution among the poor.

HAM YARD SOUP KITCHEN AND HOSPICE, LONDON, W. —The Committee earnestly apueal for increased support for the daily work of the institution. It is open all the year. The hospice contains twenty beds, for cases of temporary distress, poor convalescents, and others of good character, who need a helping hand to regain employments. Since the institution was founded in 1840, it has provided over five million meals of soup and bread for the poor of London; and since 1873 it has distributed 558 tons of coals.—W. STEVENS, Secretary, Ham Yard, Great Windmill-street, Haymarket, W.

THE LONDON FEMALE PENITENTIARY (191, High-street, Stoke Newington, N.).—This society has been, through the Divine blessing, instrumental in placing out in eligible service, or restoring to their friends, more than 3000 reclaimed young women, most of whom have been under training at least eighteen months; and the Committee have reason to hope that, in addition to this number, many more have received religious impressions which will yet bear fruit to eternal life. Although the institution is partly self-supporting, the receipts fall far short of the expenditure, and the Committee are compelled most earnestly to appeal for funds to enable them to carry on efficiently this *unendowed* charity, which maintains continually about seventy inmates.—WM. E. PAGE, Secretary.

Subscriptions received by Messrs. Morgan & Scott to Saturday Morning, December 13, 1884.

, Donations should be sent by Cheque or P.O Orders, not by stamps. Cheques to be drawn in favour of Morgan and Scott, and crossed City Bank; P.O.O.'s payable to Morgan and Scott, at G.P.O.

, Will donors oblige us by giving explicitly and fully the titles of the Missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday Morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

	£	s.	d.
Dr. Barnardo's Homes—L. T. 10s.; Friend, 1s.; F. M. C. £1; M. V. £2; W. E. 10s.; R. H. £1; W. A. 5s.; Crew of ss. *Picqua*, £1; G. P. D. £5; (*Ilford Homes*) Misses C. £1	12	6	0
China Inland Mission—Aged Friend, £3; K. F. C. 10s.; R. W. £1	4	10	0
Army Scripture Readers' Society—J. C. J.	0	5	0
North-west London Hospital—(*Children's Fund*) G. C. B.	5	0	0
National Hospital for Paralysed and Epileptic—Keturah	0	10	6
Ladies' Samaritan Society for Paralysed and Epileptic—Keturah	0	10	6
Mr. Arch. Brown's Visiting Work—F. M. C. £1; Leam, £1; M. and S. £10; E. B. £2; G. N. 1s.	14	1	0
Cow-cross Mission—(*Children's Halfpenny Dinners*) M. E. O. 5s.; N. Devon, £1; M. V. £1; Anon. 10s.; Marah W. 7s. 6s.	3	2	6
Bristol Orphan Houses—R. A. £1; T. G. E. silver chain	1	0	0
Latymer-road Mission—N. Devon	1	0	0
Mr. George Smith, of Coalville—J. M. £1; A little girl. 10s.; Friends, £1; A. G. 6s.; R. W. £1; G. D. C. 10s.	4	6	0
Mr. Pascoe's Work in Mexico—A. S. W. £1 1s.; C. B. £1	2	1	0
Misron Hall, Collier's-rents—M. V.	2	0	0
Woman's Mission to Women—Anon.	0	1	1
Gratuitous Circulation of THE CHRISTIAN—Miss T. £1; T. N. J. 6d.	1	0	6
Distress in Sunderland—Miss T.	1	0	0
Distress in Gateshead—T. N. J.	1	0	0
Friendless and Fallen—Miss T. £2; R. H. £1; W. A. 5s.; P. W. £20; M. and S. £10; Anon. £1.	34	5	0
Destitute Children's Dinner Society—Miss T. £2; R. H. 10s.; G. N. 2s.	2	12	0
Thames Church Mission—(*Feeding the Hungry*) Miss T. £1; A. M. J. P. 10s.; Croydon, £5.	6	10	0
Miss Anstey's Orphanage, India—Misses C.	1	0	0
Miss Arnott's Work at Jaffa—Misses C.	1	0	0
British Syrian Schools—Misses C.	1	0	0
London Samaritan Society—C. A. £1; Mrs. M. £2; G. N. 2s.; (*Free Breakfasts*) Misses C. £1	4	2	0
East-end Training Institute—Misses C.	1	0	0
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BOSTON, U.S.—Mrs. Leavitt, who has of late been actively engaged in Temperance work on the Pacific Coast, under the auspices of the National Woman's Christian Temperance Union, proposes to visit the Sandwich Islands, Australia, and perhaps India, China, and Japan, in the same interest. She will, as far as may be practicable, introduce the Woman's Christian Temperance Union methods, and provide for a helpful interchange of sympathy and work, hoping that thus the influence of the Gospel Temperance movement shall eventually belt the world.

"I CAN PUSH A BIT."

SOME years ago, on the wild rock-bound coast of Cornwall, there was intense excitement in a little scattered fishing hamlet. Through the terrible gale that was raging a barque had been driven out of its course and had struck on a reef outside the harbour. Heavy seas were washing over the ill-fated craft, threatening speedily to strew the coast with its shivered timbers. The unhappy sailors had hoisted a signal of distress, and were straining their eyes through the blinding rain anxiously expecting the launch of the life-boat to rescue them from their perilous situation.

In a trice the few fishermen on shore, who had been watching the struggles of the barque to gain the harbour, ran down to the boat-house, and prepared to go across the foam-crested billows, in the very teeth of the storm, on their errand of mercy.

In their attempt to launch the life-boat, however, zeal got the better of prudence. The wheels of the carriage upon which the boat was placed became embedded in the sand and defied every effort to push them forward. Again and again did some put their shoulders to the wheel and pull the ropes, but all their heaving-ahoy was in vain. Loud were their regrets that many of their mates were away out at sea fishing. Heart-felt was their pity for yonder poor souls, almost in despair, yet clinging for dear life to the rigging. Many a horny hand brushed away a scalding tear from a weather-beaten face, and in the crowd of women, who had thrown shawls round their heads and come down to see the wreck, there was mingled weeping and praying.

Standing close by, his cap pulled tightly down on his head, a comforter loosely rolled round his neck by the hands of a doting mother, his hands thrust into the pockets of his great-coat, with ruddy cheeks and eyes sparkling with excitement, was little Harry Blair, "our parson's boy"—as the warm-hearted villagers called him.

"Poor souls! The Lord have mercy on them. They'll soon be in another world. It's no use, we can't save them," said John Treherne, the leading man.

Then out spoke "our parson's boy"—

"Oh! men, don't give up. Have another try, and I'll help you."

"God bless you, Master Harry, your heart's good, but what could you do?" replied John, looking down with affectionate pride upon "our parson's boy," flushed with eager chivalry.

"Why, John, I'll do my best. Of course I am not big, but I can push a bit."

"Bravo!" cried all in chorus. A thrill of enthusiasm ran through the disheartened toilers.

"Our parson's boy" seized a rope; his example stirred the women to action; they lent their strength. None stood idly by—a long pull, a strong pull, and a pull altogether—slowly the wheels moved through the loose sand. The life-boat was launched; the wreck was reached just before it broke up, and the crew of thirteen hands were all saved from a watery grave.

Along that coast, when the howling wind and the sullen roar of the waves make brave deeds and hair-breadth escapes the theme at night by every fireside, for many a long year will it be told and told again how "our parson's boy" pushed his bit.

The application of this incident follows. Those perishing sailors clinging to the wreck remind me of the thousands of poor street-lads ready to perish in our Great City. Our Home is the life-boat, a big one, for it has to bear 250 rescued ones at a time across the waters of life's troubled sea; a stout one, for it has bravely weathered many a storm of adverse circumstances; best of all our Father is at the helm. John Treherne, the leading man, stands for the often perplexed writer, sometimes almost tempted to say, "It's no use; we *can't* save them." As a matter of fact, without more help we cannot go to the rescue of many still left amidst the wreckage, soon to sink helplessly battling against the wild waves of temptation and want unless we speedily save them from their doom.

Of all who read these lines, who will act the part of "our parson's boy," cheer up our despairing hearts, strengthen our failing hands, and help our struggling rescue work by coming forward and saying, "I'll do my best; I'll push my bit"? *We need £750 by Christmas morning, to speed us on our mission of mercy.* I will be pleased to send a beautiful collecting-card, printed by my rescued boys, and a copy of a new book, "Mr. Fegan's Work amongst Waifs and Strays," by a lady, to anyone who feels moved to "push a bit."

Cheques should be crossed London and County Bank, and P.O. Orders made payable at G.P.O.

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With few exceptions the labourers are voluntary.

There is at present very much need for the fellowship of the Lord's people, which we venture earnestly to solicit.

1. FOR BOW COMMON.

An earnest band of voluntary Christian workers in Devon's Road having cast their lot amongst us, we have taken on lease, with option of purchasing the freehold, a large warehouse of three floors. The ground floor, with few alterations, and roof over yard, will furnish a Hall for 800 souls.

Having obtained possession last week, we quickly made the first floor wind and water tight, and, helped with a large quantity of old seats from a tent, we opened this floor for the Gospel last Sunday week, and three souls were the precious first fruits.

We are now waiting upon the Lord for about **£300** for the necessary alterations. The accommodation this would furnish for the various activities of love's best service encourages us to look for a speedy assistance.

2. FOR TEMPORAL DISTRESS.

We give two cases met with yesterday in our ordinary visitation. They are not the victims of drink. We should like to help them, and hundreds of others in as sad a condition.

1.—6, W——— Street, ground floor front. Man paralysed, in bed several years, now has abscess forming in head; four children, wife too delicate to work; having not sufficient bread for children, parents had not broken their fast that day.

2.—36, M——— Row. Man nearly blind, earns a little when able at shoemaking; eight little children, oldest but one is a girl, 12 years old, suffering with hip disease and abscesses, having apparently but one old garment on her emaciated figure.

3. FOR GENERAL PURPOSES.

We regret to say that at our Annual Audit two months since, our General Purposes Account closed with a serious balance on the wrong side. We have now as we write several accounts before us which ought to be paid. A little company of our Voluntary Workers met together a few evenings ago to pray specially for the Lord's appearance for us in this trial.

It rejoices us, nevertheless, to ask praise for the continued spiritual prosperity enjoyed, and the souls that are being given us in our labour from week to week.

We will gladly send our little Report for three stamps to any friend requiring.

Yours in the Lord's work,

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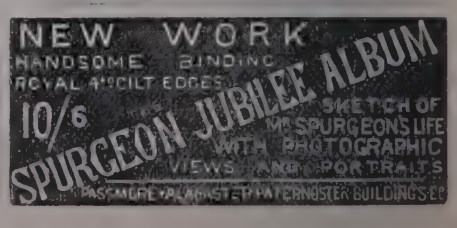

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CASE FOR THIS WEEK.
CASE of Miss FRANKLIN, of SALISBURY.
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The patient was advised not to leave off the medicine until every symptom had disappeared (a course that some unwisely take and have to go over the ground again). The hint was taken, and as a consequence she has lately written me (Sept. 20) from Hale Park, Salisbury. "I have had no return of cough or expectoration. *I believe that coming to you in time saved me from serious consequences.* I am very grateful to you."

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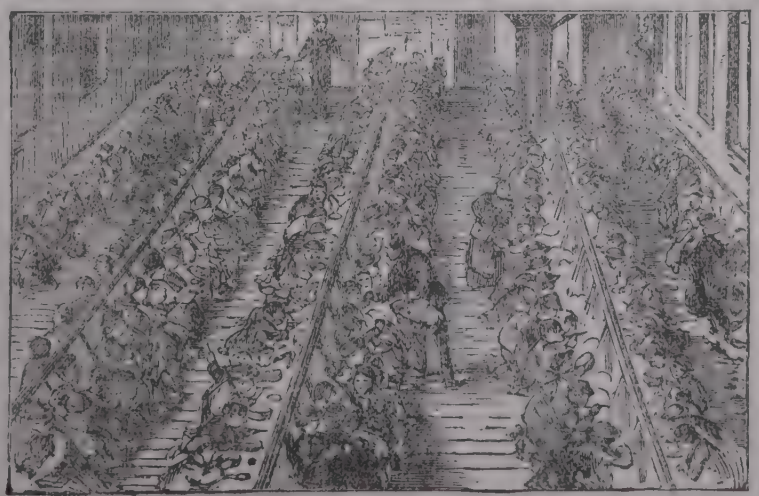

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Mutual Industrial Classes for Big Boys		8 p.m.
Gospel Temperance Meeting for Adults		8.15 p.m.
Working Men's Benefit Society	..	8.15 p.m.
Classes for Elder Girls & Young Women		8.15 p.m.

Rations of food are supplied to Hungry Children. Clothing is lent to the destitute. Houseless Girls and Boys Sheltered. There are more than 30 Missionary agencies in operation.

A Record of Work sent to friends on application.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George-yard, High-street, Whitechapel, London, E.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from L. E. W., £1; E. A. W., 10s.; G. D., £1; C. M., £1; S. M., 10s.; A parcel, from a Friend, for the Poor Boys, Clothing, Anonymous.

AGNES.—Yes. On Wednesday, 400 poor children, all known to us, will be supplied with a dinner to be eaten on Christmas Day.

J. T.—The Decorations for School Walls, Texts, and Pictures will be very acceptable.

Friends are invited to visit the Institution any day but Saturday.

Post Office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, the Ragged Schools, George Yard, High-street, Whitechapel, London, E.

POWER FOR SERVICE.

An ALL-DAY CONVENTION will (D.V.) be held in the SCHOOL-ROOM of BISHOPSGATE CHAPEL, 77, Bishopsgate-street Without (kindly lent for the occasion), on Friday, December 26. Mrs. CHAMBERS (editor of the *Holiness Advocate*), and several friends from York-hire and other parts, will speak.

MEETINGS at 11 a.m.; 3 p.m.; and 6.30. p.m.

TEA at 5.30.

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts i. 8).

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Alderman R. N. Fowler M.P. (Ex-Lord Mayor); J. H. Anderson, Esq., Chairman; Mr. Ex-Sheriff Clarence Smith, Hon. Secretary.

For ninety-nine years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 250 Christian men and women. Many sad cases have constantly to be passed over from want of funds.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.—Office of the Society, 52, Finsbury-pavement, E.C.

B. H. GERRANS, Secretary.

REDUCED GENTLEWOMEN.

To the Editor of THE CHRISTIAN.

SIR,—As Hon. Sec. to the Luther Memorial Home, I shall feel very grateful if you will allow me through your columns, which are ever advocating the claims of suffering humanity, to plead for a share of the pecuniary aid so liberally forthcoming at this season. I will not distress your readers by dwelling on the numerous cases of poverty, and consequent privation, brought before me, by those who have "seen better days." Since the above Home was proposed, a year since, two hundred pounds have been received. This sum being insufficient, I hopefully appeal for a shilling donation from each of your readers, none of whom would be poorer for the small gift. A few thousand shillings would soon realize the sum required, and cheer many a lonely heart with a ray of hope, that their last days will not be spent within the dreaded portals of a Workhouse. A little of the sympathy which was the burden and passion of our blessed Lord's existence, "I will not send them away empty, lest they faint by the way," would speedily supply the small sum needed to establish this great want.

Contributions thankfully received by the Treasurer, Miss JULIA FOX, 54, Kensington park-road, Ladbroke-square, London; or by the Hon. Sec., Miss CORKE, 120, Ledbury-road, Bayswater, London.

CHRISTMAS DINNER and Coals

or the Blind Poor.—The Committee of the Indigent Blind Visiting Society, founded 1834, for the visitation, relief, and education of the Blind, earnestly appeal for aid to give nearly 1,000 of the most needy of the Blind Poor the means of obtaining a Christmas dinner for themselves and families. Also to give coals during the winter to those whose sad condition strongly calls for sympathy and help. Contributions, however small, will be gratefully received by W. C. Lester, Secretary, Office, 27, Red Lion-square, W.C.; Bankers, Messrs. Williams, Deacon & Co., 20, Birchin-lane, E.C.

DR. PASSALENTI'S MISSION to

the Italians in London.—It is earnestly requested that all moneys in favour of the above Mission be sent to Dr. PASSALENTI, 10, Wells-street, Gray's Inn-road. Clothing for poor, or bazaar, are thankfully received by Mrs. PARKER, 10, Wells-street, Gray's Inn-road, W.C.

UNDER THE PATRONAGE OF

H.R.H. THE PRINCESS CHRISTIAN.

MRS. HILTON'S CRECHE,

Infant Infirmary & Orphan's Home,

12, 14 & 16, STEPNEY CAUSEWAY,

Commercial Road, E.,

AND

TRAINING AND CONVALESCENT HOME, THE LIMES, FELTHAM.

DEAR FRIENDS,

The present is a time of extreme need. I therefore most earnestly solicit contributions, feeling sure that I have only to make our position known, to enlist your aid and sympathy; especially as I plead for the helpless little ones who fill our homes, and who but for the shelter afforded would be in circumstances too sad to contemplate. May He to whom the silver and the gold belong, incline your hearts to send speedy and liberal aid, so that we may, as in former times, realise that the Lord is our help in time of trouble. Yours in the Master's service,

MARIE HILTON.

Clothing and Toys for Christmas will be gladly received, and may be sent to the above address.

Cheques and postal orders may be sent, addressed to

MRS. MARIE HILTON,
Langveld House, 234, Burdett-road, Limehouse, E.

LONDON MEDICAL MISSION.

To Meet the Needs of the SICK POOR. "Preaching the Gospel and Healing." Donations and clothing (new and old) thankfully received. Reports sent on application. Hon. Director—Dr. G. SAUNDERS, C.B. Hon. Treasurer—Dr. W. R. BELL. 47, Endell-st., St. Giles'.

MORLEY HOUSE,

For Worn-out, Aged, and Destitute Governesses, Needlewomen and Servants.

25, CHATHAM PLACE, HACKNEY, E.

Gratefully thanking the many friends who have so kindly remembered my work in the past, may I remind them this year also of my aged family, when so many kind gifts are being distributed? Full particulars of extended work (which has been unavoidably delayed) will appear early in the New Year.

ELIZABETH COALES.

"Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice."—PSALM lxiii. 7.

FAITH-HEALING and Power for

Service.—Meetings conducted by the Rev. John ALLEN or his helpers. Sundays, 3 p.m., and Mondays, 7 p.m., Trinity Church, Triangle, Hackney, London, E. Tuesdays, 7 p.m., the Hall, Horsley-street, Camberwell (near the Gate and Walworth-road station). Thursdays, 7 p.m., the Hall, 110, High-street, Shoreditch. Addresses, Testimony, and Anointing. Special: Trinity Church, Triangle, Hackney. Fridays, 7 p.m., Baptism of the Holy Ghost and Power for Service.

CHRISTIAN MISSION AND

RAGGED SCHOOLS, Pontymoil, near Pontypool, Mon. President, R. Cory, Esq., J.P., Cardiff.—Funds are urgently needed to carry on this Mission. The operations consist of Village Missions; Evangelistic Services; Open-air Meetings; Ragged School; Night School (for men employed at collieries, ironworks, &c.); Shorthand Classes; Temperance Meetings; Bible Readings; Cottage Meetings; Children's Services; House to House Visitation; Young Men's Meeting; Relief of Food and Clothing to the well-known deserving Poor.—P.O.O made payable at Pontypool Cheques crossed Bristol and West of England Bank, to THOMAS M. WINTLE, Hon. Supt.

FEEDING THE MULTITUDE.—

Christmas dinner to 1,000 poor families, or in number about 5,000 persons, at Ham Yard Soup Kitchen and Hospice. Funds much needed. Treasurer, Mr. W. ASH, Tower House, 119, Camden-road, N.W.; W. STEVENS, Secretary, Ham-yard, Gt. Windmill-street, W.

THE CHURCH OF ENGLAND

MISSION to the Italians in London.—The Committee earnestly request that all moneys for this Mission be sent direct to the Hon. Treasurer, Captain ST. JOHN HORNBY, R.N., 9, Chesterterrace, Eaton-square, London, S.W., and goods and clothing to Miss CICOGNANI, 21, Myddelton-square, Clerkenwell, London, E.C.

£200 URGENTLY REQUIRED to

complete the building of Mission Chapel and School, in very promising rural district near Enniskillen, Ireland. An appeal is now made to the readers of THE CHRISTIAN for assistance, local resources being exhausted. Contributions will be gratefully received and acknowledged by Mr. S. B. HUMPHREYS, Fair View, Enniskillen, Ireland.

THE COMMITTEE of the Ladies'

Samaritan Society of the National Hospital for the Paralysed and Epileptic, 23, Queen-square, Bloomsbury, earnestly plead for contributions in aid of the poorer patients and their families. The smallest gifts in money or clothing will be thankfully acknowledged by the Committee. Flannel is much needed.

HOME FOR BLIND CHILDREN,

College Avenue, Hackney, London. We shall be glad to receive Christmas gifts of money, provisions, or toys, so that our poor little blind children may have a treat. They may be sent to MISS S RYE.

BETHESDA MISSION, Ports-

mouth, with which is incorporated the Portsea Island Town Mission. Established 1856.—Objects:—1. House-to-house visitation in the poorest districts for instruction in the Word of God. 2 The distribution of the Scriptures and simple Gospel Tracts. 3. To hold Mission Services, Cottage Meetings, and Sunday Schools. 4. To assist deserving poor and sick persons. 5. To give occasional free teas to the poorest classes, as a help to the ministry of the Gospel. The Mission is Evangelical and Unsectarian. Superintendent—Commander B. H. Key, Downham, St. Edward's-road, Southsea, who will gladly receive contributions for the work.

THE HOSPITAL FOR WOMEN,

Soho-square. President, the Earl of Shaftesbury, K.G.

The Committee appeal to the benevolent for Contributions in aid of the funds of this important and useful Institution, which includes, in addition to a large Out-patient Department,—

(*a*) Free Wards.

(*b*) Wards for patients able to pay a small weekly sum.

(*c*) Acommodious wing for gentlewomen unable to command at home the attention they require.

N.B.—All the beds in each department are in use, and the current expenses are very heavy.

Bankers: Messrs. Barclay, Bevan, & Co; Messrs. Ransom, Bouverie & Co.

DAVID CANNON, Secretary.

COW CROSS MISSION.—Gospel

Services, Sadlers' Wells Theatre.—Glo'ster Hall, Clerkenwell, "Ragged London in centre." Dinners to destitute children, &c. Funds urgently needed.—WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville

CRIPPLED BOYS' HOME, Ken-

sington, W. President, the Earl of Shaftesbury.—This charity was instituted in 1865 to feed, clothe, educate on Christian principles, and teach a trade to crippled boys between 12 and 18 years of age, so that they may be able to support themselves on leaving the Home. Trades taught: Carpentering, tailoring, relief stamping, saddlery and harness work. 80 boys now in the Home; 100 boys could be accommodated, if funds allowed. 300, after three years' training, are now gaining their own livelihood. Several friendless crippled boys waiting admission. Contributions urgently needed to pay £4,500 for building expenses.

H. E. KNIFE, Hon. Sec.

THE MATRON of the Lock Hospi-

tal, Harrow-road (not Asylum), would be thankful for the gift of old Clothes, as many of the patients are perfectly destitute.

MILDMAY ILLUMINATIONS,

Dutch Pottery, Water-colour Drawings, and various other useful articles, will be sold at a stall in Soho Bazaar, which has been engaged by the Countess of Tankerville for the benefit of the Mildmay Missions. N.B.—The stall is on the left-hand side, close to the Soho-square entrance.

RESCUE WORK IN POPLAR.—

Manor Cottage, Kersey-street, Poplar, E. Founded by Mrs. Wilkes, 1873. Treasurer, HENRY GREEN, Esq., Blackwall, E. Miss COOKE 66, Mildmay-park, will also receive contributions for this work of mercy. Mrs. WILKES at home Mondays, Tuesdays, Thursdays, and Fridays, to see friends and give information respecting this effort to seek and save the lost.

ZENANA AND MEDICAL MIS-

SION, School and Home, 58, St. George's-road, S.W., is undenominational. Christian ladies trained for Female Medical Mission Work, by two years' curriculum. Ladies so desirous may attend midwifery course and cases alone. For terms, apply to Dr. GRIFFITH, Hon. Sec. Treasurer, G. J. GREEN, Esq., London and County Bank, 3, Victoria-street, S.W.

Funds urgently needed.

BETHSHAN.—Faith Healing

Home, 161, Islington, Liverpool. For particulars apply to Miss GIBBS.

Educational.

BELLE VUE, Ambleside.—Good

School for Girls.—Having increased accommodation, Mrs. FLEMING can now receive six additional Pupils. House well and healthily situated, with large rooms, garden, tennis ground. Careful Christian training, and thorough teaching. Distinguished success in Cambridge Examinations, which are optional. Resident foreign and English governesses. Visiting masters. 50 to 60 guineas.

SOUTHSEA. — A Clergyman is

anxious to recommend a first-class School for a few girls, exclusively Gentlemen's daughters, where his own daughters finished. Thorough teaching. Sound Christian training. Terms to fill one vacancy at Christmas, forty guineas per annum.—Rev. J. JOHNSON, Britwell Rectory, Watlington Oxon.

HOLLAND HOUSE, Clarence-

parade, Southsea. School for the daughters of gentlemen. Special educational advantages, with home comforts and care. Indian charges received. References kindly permitted to the parents of present and former pupils. Prospectus on application to the PRINCIPAL.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE,

Principal: DR. CRANAGE.

SOUTHPORT.—First-class Girls'

School. Conducted by members of the Society of Friends. Special educational advantages. Masters and Lecturers of acknowledged merit. Watchful care and home comforts. Situation particularly open and healthy.—MRS. WALLIS, Brightholmston, Birkdale, Southport.

HASTINGS.—Wellington College

for Ladies, 4, Wellington-square. Head Mistress, Miss DE LA MARE. Honours in the L.L.A. Examination for women. Science and other certificates. Pupils prepared for the local and higher examinations. Kindergarten department for young children. Vacancies for two boarders.—Prospectus on application to the Secretary, Rev. F. LEAVER.

CAMBRIDGE UNIVERSITY

TRAINING for Holy Orders at Theological College rates. Ayerst Hall, Cambridge, opened by the Vice-Chancellor, April 21, 1884. Principal—Rev. W. Ayerst, M.A., Hulsean and Norrisian Priseman. Chaplain—Rev. J. Maro, B.D. Assistant Tutor—W. H. Smith, B.A. Fee, £25 a term, for board, lodging (furnished), tuition, and University charges. Theological course, six terms—Address, PRINCIPAL.

KINGSHOLME SCHOOL, Weston-

super-Mare, is intended for the Daughters of Christian parents in limited circumstances. The primary object of the School is the glory of God and the conversion and consecration of the pupils to His service. A thorough English education is given, with every facility for the acquirement of foreign languages.

Address LADY SUPERINTENDENT

BOYS' BOARDING SCHOOL,

South Coast, for immediate transfer, owing to serious illness of Principal. Applicants must possess good experience. Moderate capital. No agents. — SCHOLASTIC, 13, Cranbourne-street, Leicester-square, London.

EDUCATION.—A Lady in South

Hampstead (whose Daughters have a Preparatory School for Little Boys) will after Christmas have vacancies for two in the house, boarders or weekly. Numbers being limited, watchful care and home comforts are assured. Term commences January 21st.—T., 166, Belsize-road, N.W.

TO GODLY PARENTS.—The undermentioned (who is in no way connected with the school) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, DELIGHTFULLY SITUATED FACING THE SEA on the South Coast, a short run from London, in which a thorough and first-class Education is given, based upon the teaching of the Holy Scriptures.

It is one of the few remaining schools in which the power of the Gospel of our Lord Jesus Christ influences the hearts and conduct of the pupils.

The success, happiness, and training of the Boys have been so remarkable in this school that a BOOK OF TESTIMONIALS GIVEN BY THE PARENTS, together with the papers of Examinations passed and Honours gained, should be read to appreciate results so unusual. Two Vice-Chancellors have placed their wards as pupils in the school. Reference kindly permitted to DR. THORN, Paddington, London.

MT. RADFORD SCHOOL, Exeter.—During the last ten years pupils have obtained upwards of 150 certificates in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Of these, twenty-two passed in honours, and twelve obtained prizes. The Word of God is made the sole basis of a careful Christian training. References to parents of past and present pupils

Principal, E. H. VINE.

CAPTAIN MORETON has much pleasure in recommending MR. FOSTER, as an educator, to those parents who value a judicious training for their sons.—KELVEDON SCHOOL, Essex

GOVERNESS-PUPIL required.—Ladies' School in the country. Good education. Domestic comforts. Careful Christian training. Situation healthy. Terms very moderate. H. F., 7, Yonge-park, Finsbury-park, London, N.

KINDERGARTEN.—A first-class certificated Kindergarten mistress requires re-engagement. English, music, drawing. Elementary French and German if required. Salary £50 to £60.—R., 4, South-vale, Blackheath.

UN PROFESSEUR habitant une petite ville de la Suisse au bord du lac Léman prendrait deux jeunes gens en pension. Références, Pasteurs Buscarlet, Lausanne, et Fisch, 3, Boulevard Magenta, Paris.

HIGH-CLASS SCHOOL in Highgate.—The Rev. G. D. BARTLEY, M.A. (late Head Master of Mill Hill School), receives twelve Boarded Pupils. Able assistant masters, superior home, individual attention, thorough grounding, and careful religious training. Highgate is strongly recommended by the medical profession.—Reference permitted to the Rev. W. E. BOARDMAN, 3, Highbury-park.

EXPERIENCED GOVERNESS (mornings engaged) offers teaching for a Christian Home. Group B. Honours (French and German), Higher Cambridge. Speaks both fluently (Paris, Germany), English, &c.
R., 46, Pyrland-road, Mildmay, N.

WANTED, in a select high-class School for Young Gentlemen, an Assistant Teacher. One studying for a degree not objected to.—Address, stating age, qualifications, &c., &c., Rev. A. C. TODD, The Manse, Tattenhall, Cheshire.

CLARENCE HOUSE, Pellatt-grove, Wood-green.—MRS. SILVESTER, assisted by efficient teachers and visiting professors, receives a few Boarders, to whom she offers educational advantages, with the comforts of a home and very careful training.—References kindly permitted to Mr. R. C. Morgan, 12, Paternoster-buildings, and parents of pupils.

SEASIDE, Southport. — Superior School for young Ladies. Conducted by a member of the Church of England (Evangelical), assisted by English and foreign governesses, and eminent visiting professors. Pupils prepared for Trinity College examinations. — Miss POOLE, Bagley Bank, Southport. Referees, Rev. Canon Clarke, Southport, and Rev. John Burbidge, Everton-road, Liverpool.

ROSEBANK SCHOOL, Alton, Hants.—Miss OSBORN, assisted by a resident certificated Governess, receives a small number of Boarders, who enjoy a comfortable home, with Christian training. Terms moderate. Teaching conducted on modern principles, but examinations optional.

EDUCATION IN FRANCE. — Nantilly, Saumur.—Mdlle. BONIFAS, daughter of a Clergyman (diplômée), receives a limited number of young ladies to perfect themselves in the French language. Terms moderate.

BRISTOL BIBLICAL INSTITUTE. For Young Men desirous of being trained as Candidates for the Ministry or Town Missionaries.—Send a stamped envelope to REV. P. PRESSORT, Coronation-road, Bristol.

CLAPHAM COMMON.—A Lady of much educational experience receives a limited number of young Ladies as Resident Pupils. Christian and refined influences, with careful mental culture. Special advantages for Modern Languages and accomplishments. High-class professors attend. Prospectus on application.—ALPHA, care of Mr. Bachhoffner, Bookseller, High-street, Clapham, S.W.

WATERLOO HOUSE SCHOOL, Leamington. — Principal, the Rev. ARTHUR SEWELL, M.A. (author of "Daily Thoughts for Schoolboys"). Preparatory for public schools. Terms moderate.

MONTREUX, Switzerland.—MADAME DOLMATOFF. Christian home for young Ladies. French and German taught. Other branches of education if required. Reference, Rev. Denham Smith, 33, York-terrace, Regent's-park, London.

YOUNG LADIES' WESLEYAN COLLEGE
(PENSIONNAT EVANGELIQUE),
NIMES, SOUTH OF FRANCE.

This establishment, situated in one of the finest towns of the south of France, has been in existence for forty years, and has deservedly obtained a high reputation for its scholastic efficiency. It has trained 800 pupils, 200 of whom, before leaving, obtained the Government diploma. The premises, comprising an extensive garden, are the property of the French Methodist Conference. The moral and spiritual direction of the school is entrusted by the Conference to a minister who resides on the spot.

The sanitary condition of France is now as good as ever, and the climate of Nimes is remarkably dry and healthy, the winter being always short, and the spring and autumn long and pleasant. Many delicate young ladies have found a residence at Nimes the means of invigorating their constitutions for life.

Terms: Board and tuition for the scholastic year (10 months), £40, or with a separate bed-room, £50. The next term will commence at the beginning of January, 1885. Application for admission to be made to Pastor O. PRUNIER, Principal and Chaplain, 1, Rue de Sauve, Nimes, France.

Pastor Jules Guiton, Rue Thiers, St. Pierre lés Calais, and Pastor J. P. Cook, 16, Rue Demours, Paris, would be disposed to meet the young ladies at the station in Calais and in Paris, the two only places where they have to stop, so as to relieve them from any difficulty in travelling from Calais to Nimes.

FIVE SCHOLARSHIPS.
CAMDEN SCHOOL, BRIGHTON.
Principal:
MR. WILLIAM OLDING.

BATH.—Grosvenor College.—(Ladies.) Healthy suburban situation. English and foreign Governesses. Ten masters. Since 1879 two hundred and forty-five certificates gained. All candidates passed Cambridge Local, 1883. Four in Honours. Moderate inclusive terms. Vacancy for Governess-Student.

BEDFORD. — Melrose House. — Principals, the Misses RAY, daughters of the late Rev. R. Ray. Pupils received for high-class education and board. Personal supervision, with Christian training and home comforts. Preparation for Cambridge and other Local Examinations when desired.

EDUCATION.—FRAULEIN VON GHEISHEIM, Diez a.d. Lahn, near Ems, receives a limited number of pupils. Resident French and German governesses. Music, piano, violin, singing, painting. Lawn tennis. Highest references.

SOUTHDENE, Ramsgate.—Splendidly situated Home for delicate children requiring sea and country air, combined with educational advantages. Under the personal supervision of experienced Christian lady. Prospectus on application. Terms moderate.

A LADY, who has taught in the family of Sir Joseph Fayrer for six years, is open to an engagement as Governess, Lady-Housekeeper, or Companion, or in any post of trust in a Christian family. Excellent references.—B. A., J. Rivolta, Esq., The Manor Way, Blackheath-park, S.E.

BETHANY HOUSE SCHOOL, Goudhurst, Kent, near Tunbridge Wells.—The object of the Principal is to thoroughly educate his pupils, and to carefully train them up in the love and service of Jesus. For prospectus, together with the testimony of the late Sir GEORGE JESSEL, address, Rev. J. J. KENDON.

OAK HOUSE SCHOOL, Bexley-heath, Kent (12 miles from London). Principal—GEORGE E. OXLEY, M.A., assisted by first-class Masters (Graduates). A thorough education, with every comfort and careful supervision. Five acres of meadow land for cricket, football, &c. Prospectuses on application.

Appointments, Situations, &c., Wanted.

SECRETARYSHIP, Clerkship, position of trust, or other similar employment wanted, by an ex-minister of the Gospel, aged 48. Willing to serve without remuneration until duly qualified.—H. C. L., 6, Anstey-terrace, Alkham-road, Stamford-hill, London.

A LADY, a communicant of the Church of England, desires a re-engagement as District Visitor or Deaconess. A moderate salary only required. Reference is allowed to Rev. E. P. HATHAWAY, 11, Prince's-buildings, Clifton, Bristol.

A GENTLEMAN, of very considerable business experience, a Member of the Society of Friends, and with unexceptionable references, seeks a post of trust as Manager or Secretary, or Private Secretary, where diligent and conscientious services would find scope.
O., 11, Ampton-road, Edgbaston, Birmingham.

MISSIONARY seeks re-engagement. Anxious for Master's glory. Can conduct services. Visitor. Apt with anxious ones. Can come at once. Wife can assist. Good references.
F. B. RAYMOND, 13, Chelsea-road, Southsea.

MRS. CHALMERS recommends as Companion to an invalid, or Helper in maternal duties, the daughter of valued school teachers. Age 19. Musical, well-educated.
Miss COLYER, School, Nonington, Wingham.

MISSIONARY-BIBLEWOMAN desires engagement (combined or separate). Earnest, active worker; 17 years' experience. Can fill any branch of Mission work. References or testimonials.—M. D., Mission Room, 1, Bertram-street, Broadway, Roath, Cardiff.

AS INDOOR SERVANT, or any place of trust, by a respectable Christian man, where he could make himself useful. Town or country. Age 43, not tall. Total abstainer. Good English and foreign references.
CHARLES BISSCHOP, 28, Finsbury-square, E.C.

AS HEAD NURSE in a Christian family, wanted by an experienced and educated person (28). Scotch; good needlewoman. Excellent references. Wages £25.—J. L., 42, Queensborough terrace, Kensington-gardens, W.

A LADY WISHES to place a tall, active Girl, aged 14, in a Christian family (tradesman's, &c.) Has been nursemaid. Small wages. —For particulars, apply, M., Mrs. Webb, Priory-lane, Reigate.

AS NEEDLEWOMAN, in a school, institution, or private family. A young person, who can be well recommended. Seaside preferred.
I. T., 7, Florence-street, Islington, N.

A YOUNG LADY who has gained some reputation as an actress and elocutionist, having been brought under Christian influences, feels that she ought to abandon that profession. She is desirous of obtaining employment as housekeeper, lady's companion, or any similar occupation.
J. S., Grosvenor House, 139, Greenwich-road, S.E.

RE-ENGAGEMENT wanted, as Superintendent-Housekeeper, or care of invalid. Middle-aged person. Experienced. Excellent character.
ZOE, Stanley House, Bath-road, Hounslow.

Appointments, Situations, &c., Vacant.

ENERGETIC SECRETARY, Gentleman or Lady, wanted, to manage and extend the circulation of a Christian Monthly in London. Experience in book trade desirable, energy, and organising ability indispensable. Good salary, or commission.—Full particulars to ALFRED WOODS, Esq., 68, Mount-st., London, W.

A FIRM of London Architects, with old and largely varied practice, have a vacancy for a Pupil in their office. For references and particulars, H., care of H. & C. E. GOLD, 21 & 22, Lime-street, E.C.

NURSE wanted (thorough), for four young children. Good-tempered; able to do needlework. Also a good GENERAL SERVANT, who can wash. Both not under 22.
11, St. Germain's-road, Forest hill.

WORKING HOUSEKEEPER wanted, in small family. Able to cook, keep her own accounts, and make herself useful. Age not under 30. Also young GENERAL SERVANT, about 18 years.—Letters and references to J. S., 58, Shepherd's Bush green, W.

A THOROUGHLY respectable, trustworthy person wanted, as Mother's Help or Nurse, where there are four children. Good character from former situation indispensable. Wages £12 to £14.—ALPHA, St. Albans.

GOOD PLAIN COOK, in a quiet family of three. No kitchen-maid, but three other servants kept. Good character essential.—Apply, stating age, &c., to 24, Manor-road, Folkestone.

GOOD GENERAL SERVANT wanted. Abstainer. Wages £14. Comfortable Christian home for steady, active woman.
Call at 69, Malvern-road, Dalston.

AN INVALID LADY, living alone, who has long suffered from a heavy affliction, earnestly desires to meet with a truly Christian Lady (about 35) as Companion, Friend, and Manager of her household. She needs someone experienced in illness, domesticated, in good health, amanuensis, &c. Dissenter; and one musical desired. Two servants.
W., Jarrold's Library, Norwich.

A MAN AND HIS WIFE wanted to take charge of a Home for Working Boys. Highest references as to character required.—SUPERINTENDENT, Shoeblack Society, 2, Saffron-hill, E.C.

WANTED, in a Clergyman's family, 10 miles from London, a superior young woman, as House and Parlourmaid, from 25 to 35 years of age, who thoroughly understands her duties. Must be active, neat, clean, and a member of the Church of England. Two in family; quiet situation. Wages £18, with £2 extra instead of beer. Everything found. A Lady's recommendation would be valued.
Mrs. COHEN, Heston Vicarage, Hounslow.

HOUSEMAID (thorough) wanted for country, single-handed with assistance, to wait on Lady. Good wages. Christian preferred. Age not under 25. Man-servant kept. Send photograph and full particulars.—Mrs. H. ALEXANDER, Post-office, Burgess-hill, Sussex.

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The Christian.

THE END OF THE YEAR.

By Rev. WILLIAM GUEST, F.G.S.

THE words put into our lips by the Lord—"Thy kingdom come"—are not only an instruction, but a prophecy. These passing years are assuredly bringing us nearer that blessed time when the "will of God will be done in earth, as it is in heaven." This, however, we must bear in mind,—the preparations for that kingdom come not with observation. We must watch the signs with the wisdom that comes from the silent waiting upon God. Hope, with her eagle eye, must, amid the developments of the mystery of iniquity, trace that thread of heavenly light and promise which is always moving towards the one great consummation—man's full redemption, the manifestation of the sons of God, the deliverance of creation from its bondage of corruption, and the glory of the Eternal Word which "all flesh shall see together."

On the other hand, the kingdom of Satan is one of confusion. Malign powers come not "but for to steal, and to kill, and to destroy." These potencies of evil have always worked in the direction of disbelief in Almighty God. They have made society chaotic; and amidst tumults, alienations, and impendings of destruction, faith in God often wavers.

GOD'S PROVIDENTIAL GOVERNMENT.

The object of the following paper is to indicate that on Divine Providence, as controlling all these controversies and agitations, the patient waiters may calmly stay themselves. The writer would encourage the faithful, who in many lands read this journal, so that they may fulfil their high calling to prepare in the waste desert of this world a highway for their God.*

The Christian centuries have been marked by times of faith, with its triumphs; of priestly ambition, with its withering blight upon the Christian cause; of wild barbarity, with its retributive judgments; of superstition, with its corruptions; of saintliness, with its lofty self-denials; of Reformation struggles lifting up the gates for a new era; and of Evangelical Protestantism, with its world-wide philanthropy and conquests. A Divine purpose has been pursued through these historical movements: the "firm path of God through the stream of ages." The mark of our era is an unparalleled intellectual activity. If this has brought on the world floods of rash speculations, of vain-boastings and unbelief, it has witnessed, nevertheless, a controlling and direction whereby there have proceeded wondrous confirmations of the Faith. Let me glance at one or two of these.

THE RECENTLY DISCOVERED MS.

In this connection the most remarkable event of the year has been the appearance in leading Reviews in Europe and America of translations of a manuscript which had been found in a library in Constantinople, and which, on the high authority of Dr. Lightfoot, is dated between A.D. 80—110. Now these years have hitherto been the most indistinct in Church history. This invaluable relic of Christian antiquity is about the size of the Epistle to the Galatians. It is mainly an instruction to converts to Christianity on the conduct of life; it is termed the "Teaching of Apostles;" and was discovered by a Greek Bishop, now Metropolitan of Nicomedia, and who, in the words of Professor Stokes, combines with the spirit of Eusebius the learning that is abreast with the latest European scholarship.

The value of this document is in the vindication it gives of the opinion that maintained the authenticity and genuineness of the New Testament writings. Most unexpectedly, and out of a shrouded period, there comes *the very witness that was wanted.* The manual quotes two of the Gospels, and refers to the language of three of the Epistles of Paul and one of Peter.

The fact has most important bearings, and the importance can scarcely be exaggerated. It proves that at a very early date the New Testament writings were in the hands of the Christians, and that their authority was then recognised. The rationalistic criticism that dated these writings a hundred years later is discredited. "It is a fresh nail," to quote the Bishop of Durham at the Carlisle Congress, "driven in the coffin of the Tübengen speculation."*

What was the effect of the inventive imaginations and hostile criticism that gave a mythical origin to the New Testament Scriptures, has been shown during the year by the Memoir of the Princess Alice. In 1870 this gifted lady was brought under the influence of Strauss. Not only did all her Christian hopes "crumble away like dust," but she came to an abyss, on the awful verge of which she doubted even the existence of God (v. page 385). Three years after, her palace was suddenly darkened by an acute sorrow. In that hour of anguish, through God's love to her, she cast off those false conclusions of critical speculation, and returned to the trust of happier years. Thanks be unto God! that form of unbelief cannot again shatter the peace of mortals, nor shake the foundations of our faith. Learning has never conferred a vaster blessing upon the world than when, as pre-eminently in the year now ending, it has placed on an unassailable basis the witness and revelation of the way of man's salvation.

Intellectual activity is confirming the truthfulness of the Old Testament Scriptures. The witness to the accuracy of the historical statements of the Bible may not prove its supernatural character. But we should err if we made light of the value of this evidence as removing out of the way a stone of stumbling. Let us note the hand of God in the fact that scholars and topographists were never, as now, making elucidation of the early Biblical records. Monuments, mounds, tombs, temples, bricks, mummies, and places unexplored for ages, are vindicating as never before the histories of the Old Testament; they are shown to have been written by men who were well acquainted with the scenes they describe.

THE EXPLORATIONS IN PALESTINE.

I have carefully followed the Palestine explorations, and have been filled with thankful astonishment at the number and minuteness of the confirmations which have been brought to light. Even in such points as "going up," or "going down" to an obscure position, the *exactitude* of the historical Scriptures is apparent. As to Exodus and Numbers, the "Egypticity" of the records is brought home by late explorers in that region to every candid person. The storehouses built by the Israelites are discovered; yea, the very bricks they used; some of them made with straw; some without any straw at all; some with mere Nile mud, or fragments of reed, as if they had been gathered in an expediency of distress. Oh, the wonder-working Providence of God in this age! The very groan of the children of Israel reaches our own times.

It is needful that we should remind ourselves of these things. Amid the excitement of politics, and the din of current events, they are likely to be overlooked. At a time when worldly society is more Godless than religious people can conceive, and when the holy Scriptures are made to point jests in a way inexpressibly revolting, God is giving wisdom, learning, and endurance to investigators, whereby the faithful may be assured of the certainty of that which they have believed. Yea, more; when upheavals threaten us; when events of widest import are foreshadowed; when men, having lost faith in scepticisms, resort to lying oracles, God is in mercy ordaining that we shall enter on the last fifteen years of this great century with the removal of causes of doubt, and with faith strengthened and confirmed in the rectitude of the writings of the Old and New Testaments. The all-availing sufficiency of those writings, as the very oracles of God, will be more and more recognised.

SCIENTIFIC INQUIRY.

In relation to *Scientific* inquiry, no event of the year possesses to me more interest

* May I ask,—Is not the interpretation too restricted which confines the sublime prediction in Isaiah xl. 1—5 to the *First* Coming of the Lord, and is it not better to regard the verses as embracing the whole Messianic period with the Second Advent?

* I cannot forbear quoting in a note the report given in the *Andover Review* for last month, by a gentleman in Constantinople. He received from Bishop Bryennios an account of his discovery of the Teaching manuscript. When the nature of it was discerned by the Bishop, he said: "Something seemed to strike me as lightning. I was all of a tremble. This, this, this," he exclaimed, with rising emphasis, "must be the book that so many ancient fathers quote, the book that was lost, and that the Church mourns over to this day. 'I have found it!' I shouted like Archimedes."

than a meeting, called in the spring, in the large hall of the Society of Arts by the Council of the Victoria Institute. Principal, now Sir William, Dawson had just returned from a geological exploration of the valley of the Nile and of the region of Lebanon. He was met by a large number of distinguished scientists. During twenty years I have rarely seen so many eminent geologists assembled. Principal Dawson maintained that there was nothing whatever in the ancient sites he had for some months been examining that justified the extreme views of man's antiquity that had been held. He set forth observations also as to diluvian action corresponding with "a deluge" of waters. But the chief interest was in the addresses that followed the lecture. It was manifest that the spirit, so hostile to revelation, which domineered over science a few years ago, was no longer at the front. The tone of the discussion concerning the age of man was remarkable for its freedom from dogmatism, its distrust of conclusions on inadequate grounds, its truth-seeking candour, and its air of modesty and caution.

Christian men cannot be too thankful for the unquestionable change which has passed over the scientific mind, and which I ventured to forecast in these pages a few years ago, in a paper headed "The Turn of the Tide." The new spirit was shown at this year's meeting of the British Association. There was the devotional gathering of some of the foremost members. A Canadian speaks of not a few of them to whom "personal religion was clearly a great reality." Such rash utterances as those of Dr. Tyndall at Belfast, which attributed to matter the promise and potency of all things, were repudiated. Sir William Thomson's able address went to indicate that the backward research to the "Beginning," showed that not matter, but spiritual activity originated the visible universe; and the brilliant paper of Dr. Dallenger, the great Methodist microscopist, led up to the conclusion, which is adverse to a supposed case of Professor Huxley, that the "Living only can give rise to the living." We ought surely to give thanks that between science and religion there is now approaching a grand reconcilement.

We see this even in the speculative philosophy of Mr. Herbert Spencer. He has been teaching that all sciences are united by subtle relations; that all cosmical events are under one law; that the energies of mind reveal one all-controlling energy; that the past and present are in closest connection: that, in short, there is a sublime unity in nature, and one all-pervasive and transcendent system. We ought not to be unmindful of these independent philosophical conclusions towards that which the Bible affirms. In a recent controversy Mr. Spencer used most remarkable language. Discarding materialistic phraseology, he speaks of a solution of the great enigma of Agnosticism: of an "Ultimate Reality transcending all human thought;" "of one absolute certainty, that he [the inquirer] is ever in the presence of an Infinite and Eternal Energy, from which all things proceed." Assuredly we should notice such significant admissions.

LISTEN TO GOD.

The great word which comes to us at the end of the year is that of Isaiah,—"Keep silence," or "*Listen to Me in silence, O islands; and let the people renew their strength.*" Hush for a few days this unceasing talk. Pause, as the year closes, amid this pressure of multitudinous engagements. Mark God's movements on the earth. See how He is taking the wise of this age in their own skilfulness. Note how He is controlling a learning that gloried in a designation which ignored Him, and making it a witness on his behalf. Ye thousands of preachers, be alone with God as the last fifteen years of the century hasten to begin their portentous disclosures. Let your attitude be, "*My soul is silently waiting unto God.*" Blessed silence! All true strength grows in thee! In that silence you will hear the Infinite saying, "The people are wearied, because, in interminable words, they do not find Me. Your myriad schemes, and reformations, and projects, and disputations, are abortive when they do not seek to bring men to the Fountain-Head of strength. Amidst this endless talk, mortals are despairing, and a hopelessness of effectual remedy is seizing the earth. Cease your stream of confused sound. Turn ye yourselves to Me in silent waiting, in speechless but believing expectation, as the year closes its record. Learn how I am working for man's deliverance. There is no Saviour beside Me. Let your speech articulate My thought. Listen ye to Me, and a wearied age will renew its strength."

In a paper for the New Year, I will, all being well, point out two dangers in relation to that renewal.

Ling Holme, Tunbridge Wells.

THE DISMAL SCIENCE.

By Rev. S. BORTON BROWN.

I AM reminded by a recent article in The Christian, that once upon a time, in his great horror, and in his gruff way, Carlyle called Political Economy "the dismal science;" and he was quite right. It may be a science, but it certainly is a dismal science, and one of the lower and utterly earthly sciences, which cannot even pretend to any higher and spiritual principles. In fact, it would be laughed at if it did. The sciences of Anatomy, Botany, Fortification, and Physics, these and many others, though true sciences, have nothing whatever to do with those deeper living laws relating to love. But in these social questions, which are coming up so pressingly just now, we must consider principles of spiritual life, which go far beyond any mere dismal sciences. Political economy has no doubt everything to do with the science of money-making, the laws of wealth, supply and demand, labour and wages, the material laws of social and national prosperity; but it takes no account, and can take none, as a science, of mercy and love, and that is what we do specially want in these days, even in trade and commerce.

According to this "dismal science," men may go to his satanic majesty at last, so long as these beautiful laws of supply and demand are observed. Of course, political economy does not pretend to have anything to do with the sermon on the mount, for instance, or the laws of Christ. I am truly sick of these efforts to reduce Christianity to scientific principles, as though it did not marvellously transcend all such methods. Not that I can despise science in its own particular region; and He who is the Author of scientific laws in their own special realms of materialistic symmetry and order, is the Author confessedly of spiritual and celestial forces and principles, which go far beyond any such regions. So little has political economy to do with these higher matters of social responsibility and humanity, that we could even imagine the most successful hard and fast money-grubber, with no Christian principles or spiritual qualities at all, reducing trade to pure science, with no soul whatever in it, and such a one might know that he could not succeed if he contravened one of its laws.

As much as love is beyond all law, so are the higher humanities and divinities beyond all man-made political economies. And just because Ruskin has tried to frame a political economy on Christian principles, he has been laughed at by Manchester men for his pains and fanaticism. Confessedly the law was given by legal legislators, but grace and truth came by Jesus Christ. But cannot trade and commerce be regulated by grace and truth, as well as by law? You cannot measure the immeasurable; you cannot sell love by the pint measure, or gauge compassion by the plummet-line of the builder. Go in for political economy if that can do the work, but go in for something better if it cannot. But confessedly political economy falls short. When will it be discerned that Christ came to deepen, broaden, and extend the region of our humanities, to put a new spirit into all things, to put love and greatness, to put mercy and justice, into everything?

The whole range of political economy contains no fruit of the Spirit, of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; yet confessedly against such there is no law. These go infinitely beyond the limits of any political economy. Would it be weak, however, and unscientific, to introduce a few of these fruits into trade; or are the laws of supply and demand so inexorable that the less of love and gentleness you have the better, the less of mercy the more scientific? At that rate, possibly it would be better to have cast-iron workmen and reduce the whole of trade to machinery. And carried out to its extreme limit, political economy might easily take no account of souls, or even of the stomachs of society, though that latter is impossible, as even the iron law of wages is obliged to reckon how much it will take to feed a labourer in order to reckon how cheaply goods can be produced.

I must say, without finding fault with it, that this whole science proceeds on *selfish* principles to reach its end—the material prosperity of the greatest number. But does it, or can it, take notice of the sick, the infirm, the over-worked? Is it elastic enough to deal with the labourer as a Christian? Even if it promotes emigration it is not because it regards the welfare of the man, but it is because it relieves congested districts; it gives free scope to supply and demand; it is good for trade! The veriest infidel can be a good political economist, according to the present state of its scientific formularies. And one who had the mark of the beast could adopt its laws. In fact, the merely secular principle is the exact equivalent of the scientist who rests in the threefold worldly number 666, instead of the perfect number seven, which represents the Divine as well as human.

I verily believe that in the grinding and cruel competition, in the industrial anarchies, in the feverish hurry and pressure of trade of the present day, we are coming rapidly to this *mark*, which represents the complete divorce of Christianity and commerce. Soon, I fear, we shall see an attempt made to prevent any fair buying or selling, or any manufacture, unless we consent to adopt the mark which acknowledges the purely secular principle, "buy in the cheapest and sell in the dearest market; get all you can, and with all your getting take no account of Christ." Christ came to bring into the world a much higher principle than the ordinary one of getting, and of becoming prosperous.

He came rather to introduce the principle of giving, of sacrifice, of making Himself poor that we might be rich; and his disciples, specially, should be an order of men who do renounce all selfish principles, and follow Christ. Ah! this is a horrible doctrine, which would indeed cause confusion in trade and commerce, and how could a man ever get on? Well, count the cost.

We will say this, however, to those who vaunt political economy, that it is a selfish science, and it cannot afford to take into consideration as a science either of God or of true humanity; it has rather to do with "getting on," not at all with sacrifice! But, in these days of the Christian dispensation, we must decide which we will choose. If we cannot conduct our business on Christian principles, on human sympathy, and on true sacrifice, we had better die and get out of the world altogether.

THE BOOK OF PSALMS.

(*Concluded from our last.*)

CONSIDER how comparatively little had been told of the promised Messiah before the Psalms were written! He was to be the Seed of the woman, and would bruise the serpent's head, a Descendant of Abraham, Isaac, and Jacob; of the tribe of Judah, He was to be Shiloh; a Star and Sceptre, a Prophet and a King, God's Anointed (1 Sam. ii. 10). That was all!

In addition to this the Psalms foretold that the Messiah would be the eternal, only-begotten Son of God; David's Lord at the same time as David's Son; that He would *come* and *delight* to do God's will; the Holy One, meek yet mighty; that He would be betrayed by his own familiar friend, which did eat of his bread; that all his acquaintance would forsake Him; that false witnesses would rise up, laying to his charge things He knew not.

The Psalms also prophesied of the piercing of his hands and feet; of his surroundings and anguish upon the Cross; the taunts of the bystanders; the soldiers parting his garments among them, and casting lots upon his vesture; his awful thirst when they offered Him vinegar to drink, and his cry of agony; his burial and resurrection; his ascension, viz., "God is gone up with a shout, the Lord with the sound of a trumpet." "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." "The Lord said unto my Lord, Sit Thou on my right hand until I make thine enemies thy footstool." They prophesied that, having ascended up on high, leading captivity captive, He would send his Holy Spirit—*i.e.*, give gifts unto men (compare Psalm lxviii. 18 with 1 Cor. xii. 4, 8—11, and Eph. iv.); that He Himself would be their Shepherd, their Priest for ever, after the order of Melchizedek.

Further, that He *will* come again, the second time as King of kings, to reign in peace and righteousness upon God's Holy Hill of Sion; that then "the heathen will be for his inheritance, the uttermost parts of the earth for his possession." "He shall have dominion also from sea to sea, and from the river unto the ends of the earth;" *and* "his Name shall endure for ever: his Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed."

This marvellous catalogue would be incomplete did it not include the Psalmist's eminently prophetical warning, "Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in Him."

Is it wonderful, seeing the prophetic character of the Psalter, that it is the Old Testament Book most often quoted in the New Testament? We have seventy-six direct quotations from it. Is it wonderful that our Lord silenced the Jews' murmurings against Himself by repeating its language—that in it He pointed out to his disciples the things concerning Himself, and that at the institution of his Supper one of its hymns was sung; that the Apostle Paul should exhort the Ephesian and Colossian Christians "in psalms and hymns and spiritual songs to sing and make melody in their hearts to the Lord"? Christian education in Syria began with the Book of Psalms, and in the early days of the Church this book was committed to memory that the Psalms might enliven the social intercourse of Christians and be their solace in times of trial and persecution." Dr. Benjamin Davies has said: "They employed the Psalms not only in their religious assemblies, of which use we find probable mention in 1 Cor. xiv. 26, but also at their meals and before retiring to rest."

The religious teaching contained in this inspired book is so advanced that while

> "The old order changeth, yielding place to new,
> And God fulfils Himself in many ways,"

these words abide and will abide to express the heart's desires of the Christian fully as much as they ever did those of Jews. Dare we not say that we see the Doctrine of the Trinity here in germ? Are not God the Father, the Son, and the Holy Spirit, all made mention of? and their various, yet united, work in redeeming mankind set forth? As we know the Psalms abound in references to the two first Persons of the Trinity, it will be sufficient to point attention to David's prayer, "Take not thy Holy Spirit from me." Of this the Rev. Peter Young says: "He did not indeed know the full doctrine of the Holy Ghost, and his mysterious indwelling, but he knew his need of Divine help; he knew that he had fallen because he had not rested on that help; and, therefore, he prays that he may not be deprived of it. His words are familiar and very suitable to us, who have been made temples of the Holy Ghost, but are continually grieving Him by our sins, and provoking Him to depart from us."

It has been truly said we find in the Psalms "an acknowledgment of the Gospel way of Salvation, which consists in penitential contrition, pardon, and newness of life." Nor is the doctrine of free grace lacking: we have it in Psalm xxxii. Then, again, though the Psalter was compiled for liturgical purposes, and consequently has in it many allusions to the Jewish Ritual, the Psalms which most fervently breathe love for the outward forms of worship, "contain," remarks Canon Cook, "the very strongest declaration to be found in the Bible of the absolute worthlessness of all ceremonial observances . . . though offered . . . in perfect accordance with the declared will of God, excepting so far as they are expressions of a heart purified by repentance, eschewing evil, and full of gratitude for spiritual grace."

We need never wrest the meaning of a Psalm to make it appear prophetic of the Messiah. Suffice it that the unprophetic Psalms are the utterances of men "subject to like passions as we are;" whose experience tallied with our own, whose hope, whose *only* hope, of deliverance from the power of sin was, as our own is, in God. Types can never fully represent the Antitype, any more than shadows can the substance by which they are cast. The Psalms which are not Messianic "are," as Dr. Angus writes, "models of acceptable devotion. . . . The Christian Church, therefore, takes the Psalms as her own language, or as the language of her Lord;" and even in the imprecatory Psalms she understands the writer in the spirit as speaking of the enemies of Christ and his Church.

The following is a final quotation from Canon Cook's Introduction to the Book of Psalms in the Speaker's Commentary: "The Psalter emptied of Christ would still be a collection of lyric poems of admirable beauty, breathing a pure and lofty devotion, representing in vivid colours the events and persons of the most remarkable people in the world's history. It would retain its position among the noblest and most interesting products of human genius. But to the Christian, as such, it would have no voice, no meaning; losing its highest and most distinctive characteristic, it would forfeit its claims upon his reverence and love."

In conclusion, we fervently repeat the Doxology of the 72nd Psalm, that grandly Messianic Psalm, prophetic of the Second Advent: "Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen."

Bournemouth. G. R. Lewis.

A DECEMBER CHRIST.

WHATEVER foundation there may be for placing the birth of Christ at its present generally conceded date, one thing is certain, that we have a Saviour who is a comfort and refuge in the wintry seasons of life as well as a companion and guide in the periods when the flowers bloom and the zephyr fans. Christ is no fair weather Saviour. He is a very present help when the blast is sharp, the sky clouded, the hopes blighted, and every prospect covered with ice and snow.

How our poor, suffering humanity should greet this Christ as it keeps the anniversary of His birth! He has come to the destitute, to the wandering, to the fainting, to those cold and naked, shrunken with sickness, chilled with disappointment, immersed in bereavement, and bending over open graves. He comes with a "balm for every wound, a cordial for every fear," with a robe for every penitent, a home for every wanderer, and a throne for every child. He is indeed a "December Christ." Let us bring Him our hearts and ourselves, with our gold and frankincense and myrrh, and join hand in hand as we unite in the chorus of song—

> "We love to sing around our King,
> And hail Him 'Blessed Jesus';
> For there's no word ear ever heard,
> So dear, so sweet as Jesus."

—*Pulpit Treasury.*

DERBY.—Rev. Dr. Morris, of the Church Parochial Mission Society, revisited Derby last week to hold services for believers, with the view of seeking Power from on high to deepen the work which had commenced during the Mission conducted by him in Christ Church parish last May. The honest heart-searching which attended these services was very noticeable. Many were led to a full realisation of God's gifts in Christ. The Superintendent of the Sunday-schools testified that the work in the schools had been a totally different thing since the May Mission, and an Instruction Class then started has been well attended every Sunday afternoon. The attendance at all the Bible-classes and Prayer-meetings has been sustained with marked blessing upon the whole congregation.

WORK AMONGST NEGLECTED YOUTH.—2.

REMINISCENCES

By A PRESBYTERIAN ELDER.

ORDER, usually regarded as heaven's first law, and so essential for the proper carrying on of all branches of Christian work, having, in a measure, been established, the way was open for the teachers giving undivided attention to the religious instruction and moral training of their classes. Historical subjects from the Old and New Testaments, such as "The Deluge," "David and Goliath," "Daniel in the den of lions," "Christ walking on the sea, and stilling the storm," and "The conversion of the Apostle Paul," were at once introduced, and found exceedingly useful, not only in securing attention and awakening interest, but also in giving the children a favourable impression of the Bible, as a most interesting as well as the most earnest and useful of all books.

It has been frequently stated that one great drawback to the successful carrying on of Sabbath-school work amongst destitute children has been the difficulty experienced in securing and retaining the services of well qualified teachers. Such, however, was not the case to any perceptible extent in the work with which we had the happiness of being connected. Vacancies in the ranks of our workers, unless caused by death or removal, were of infrequent occurrence, and the filling of these did not occasion much inconvenience or trouble. This may be partly due to the care taken by those in charge of the schools in the selection and appointment of teachers, only those being considered eligible who had undergone a saving change, and were prepared, in the language of Scripture, to endure hardness as good soldiers of Jesus Christ.

With regard to the state of religion in the town where our operations were commenced, it may be mentioned that in connection with special services held by the "Scottish Evangelist," a short time previously, there had been not a few tokens of the presence and power of the Spirit of God. Conversions were also more frequent in the regular services of the sanctuary than they had been for several preceding years, and Christian workers quickened and led to engage more heartily and thoroughly in various branches of active Christian service; whilst in the experience of many it seemed as if the windows of heaven had been opened and the very atmosphere, where God's work was carried on, consciously charged with the influences and powers of the world to come. It need therefore occasion no surprise when it is stated that from the very outset of our labours there were few weeks without special manifestations of the Lord's saving grace. Special opportunities were afforded anxious inquirers of having private interviews with their teachers, which were largely taken advantage of, with, we have every reason to believe, the happiest results. Many of those who had found Christ made themselves very useful by inducing their companions to attend the school, and acquainting their teachers when they knew of any of them being in an anxious or inquiring state.

In looking over my list of memorabilia, it is pleasing to observe the very considerable number of cases there are in which the scholars who received benefit in the school were made directly or indirectly a means of blessing to their friends. Take the following interesting and affecting case. One evening the teacher of a class of girls was speaking with much earnestness on the duty and privilege of prayer, when a member of the class, with evident emotion, asked if God would hear a little girl's prayer. The teacher in a very kindly manner replied that He would, and referred her to what God had Himself said about hearing the prayer of the poor and needy. A change from that evening was observable in the young inquirer. Not very long afterwards she was laid down on a bed of sickness from which she was never again to rise. During her illness she was frequently visited by her teacher, and they had many sweet seasons of communion together, in reading the Scriptures, and in talking of the love of Jesus and the glories of the better land. Her progress in the divine life was very marked.

On one occasion, not long before her end, a somewhat affecting interview took place between the young disciple and her mother, in the presence of the teacher. Her mother, who was deeply affected at the prospect of soon losing her loved one, was standing by her bedside, when she, with great solemnity, said: "Now, mother, I'm going to heaven, and I would like you to promise me that you'll give your heart to Jesus." Then, stretching out her little wasted hand, she added: "If you are to do it, mother, give me your hand; but if you are not to do it, don't give me your hand." The mother, sobbing bitterly, held out her hand, and the little one, taking hold of it, counselled her mother not to stay away from church, and to try and induce her stepfather, who was a very careless man, to go along with her.

Several years have passed since then, and the writer was credibly informed a short time ago that both her mother and stepfather had been from that time most regular in their attendance on the ordinances of the sanctuary, and my informant was hopeful they were both on the way to join the loved one who is now to them not lost, but gone before.

A REMARKABLE CONVERSION.

THE following remarkable incident is related by Dr. T. D. Carruthers, the founder of an inebriate asylum at Hartford, Connecticut. Calvin B——, a wealthy New York merchant, was walking up Broadway, New York, sadly under the influence of opium, to which he was greatly addicted. He strolled into a bookstore in a half-sleeping condition, and said to the store-keeper, "Give me a book to drive away the blue devils." The man handed him a copy of Rev. E. Payson Hammond's "Conversion of Children,"* a book written more especially to assist Christian parents and workers in leading children to the Saviour. The merchant paid for the book without knowing what it was, put it in his pocket, and found his way to his beautiful home. There he threw himself on a lounge and was soon buried in slumber.

Awaking by and by, he said to his wife, "Where is that book I brought with me?" She handed him the book. As he looked at it, and being no longer under the influence of the drug, he exclaimed, smiling, "Why, that bookseller has played a joke upon me; the idea of his giving me that book to read!" On second thoughts he added, "How can that be? He could not have known me; I must be a perfect stranger to him." Still he took the book and read it. His wife was a Christian, and doubtless she lifted up her heart in prayer that God would give his blessing.

Calvin B—— soon became deeply interested in the little book. As he came to the middle of it, where he found one of Mr. Hammond's Gospel addresses to the young, he was led to see himself as a lost, guilty sinner, and to see Christ as the only Saviour. He fell down on his knees and cried for mercy. The prayer was heard and answered; the peace of God filled his soul. He at once abandoned the use of intoxicants and of opium, which had been ruining him soul and body.

Dr. Carruthers states that from that time he has lived a consistent Christian life. He keeps in his office in New York a supply of "The Conversion of Children." When any of his old companions in sin come into the office, he urges them to read it, saying it has been the means of his salvation, temporarily and spiritually, and praying that it may be blessed to them in like manner.

* *Morgan & Scott.* 1s. 6d. and 2s. 6d.

MODERN MARTYRS.

"This Jesus hath God raised up, whereof we all are witnesses" (*Gr.* martyrs).—Acts ii. 32.

WE often hear the martyrs spoken of as a host whose number is already fulfilled, as an army whose soldiers fought their battles in the earlier ages of the Christian war, and won all the crowns prepared for those who should be "faithful unto death." In a special sense, doubtless, those who sealed their testimony with their blood were martyrs of Jesus; but by confining martyrdom within the bounds of physical suffering and death at the hands of men, do we not lose something of the zeal and power that enkindled the martyr-spirit?

The sufferings of the martyrs in the fiery furnace of persecution, were an outward and visible sign to the world of their heart-belief in the truth they proclaimed; their dying faith was living faith in the risen and ascended Son of God to whom they bore witness. By it they "endured as seeing Him who is invisible;" by it they showed the fervour of their love to Him "whom having not seen," they loved; by it they revealed the brightness of "the hope set before" them, for the joy of which they, like their Lord, "endured the Cross, despised the shame," and "resisted unto blood."

God's martyrs! they are those who, through faith, "subdue kingdoms, work righteousness, obtain promises, out of weakness are made strong," yea, all those who, in the temptations of "the world, the flesh, and the devil," are, and shall be, "more than conquerors through Him that loved" them.

There are spiritual encounters with Apollyon as terrible as any physical conflict with wild beasts; there are fires of suffering in the heart, as difficult to bear unflinchingly as the fearful, but quickly-consuming fires of the stake; and in all the tribulation, sorrows, distresses of life, we are called to be God's martyrs. The "fiery trial" is not a "strange thing," but a God-appointed martyrdom, wherein we may show forth the reality of our faith, and hope, and love, and glorify Him; the disappointments and crosses of every day are the testing of our calm confidence in "that good, acceptable, and perfect will of God."

Did we not despise our martyrdom because it is not accomplished before the eyes of the world, but in some obscure corner, we might even there win the martyr's crown; did we always suffer as God's witnesses in little things, there would arise, even now, a cloud of faithful martyrs to prove, by the infallible proof of a life of faith, that the religion of Jesus is not dying or dead, as some assert, but alive and living for evermore. The martyr-spirit is the God-inspired power that can enable men to suffer and do all things through Him, without whom they can do nothing. Oh, to know more of the exceeding greatness of his power to usward!

J. H. S.

KNOWING AND DOING.*

BY REV. GEORGE BOWEN, BOMBAY.

"If ye know these things, happy are ye if ye do them."—JOHN x. 3, 17.

WHO will show us any good thing? Where shall we find happiness? What is the secret of a happy life? These are questions that all men put to each other without being able to obtain a satisfactory and conclusive answer. Yet every one has already the information that he professes to desire. He puts into his vest pocket a scrap of paper given him by a person who is of no account in his eyes, and embarks for remote continents in a vain life-long search of what is plainly enough pointed out in that scrap of paper. Socrates and Plato, and Alcibiades discoursed together of the likelihood or unlikelihood of the advent of One from the skies to teach man what he so much needed to know—what, by himself, he never would know. Little, however, did it dawn upon upon their apprehensions that such a visitor would, unheeded, declare the secret so long and vainly sought by all mankind.

Happiness we learn from our Lord Jesus Christ (but do we learn? Are we not mocking Him in the use of this language, sitting at his feet as though to learn, yet giving our eyes and ears to some show discovered through the window?)—happiness consists, not in knowing, but in doing.

In doing! Who would have thought it? We should have thought to find happiness in exemption from work. We look with compassion upon the poor people who are obliged to work, and deplore the infelicity of our own position in being obliged occasionally to exert ourselves. Ah! I see how it is. Happiness consists in such work as that of carrying bags of pearls, caskets of diamonds, and the like to our own treasury.

No, this is not the work of which Jesus speaks. The acts which he commends are acts of self-denial for the good of others. "The good of others! You mistake me quite. I ask how I may be happy myself; my question does not relate to the happiness of my neighbour. As you can give me no information on the point which interests me, I decline your instructions."

Ah! if the poor man would only suffer Jesus to teach him! "If ye know these things, happy are ye if ye do them." You yourselves shall find your happiness in a life of self-humiliation and self-abnegation. Be content to be as your Master, and your Master will not be content without making you as He is. Wash the feet of the disciples, deny yourself for their advantage, and the Son of God will take good care that you have a peace which passeth all understanding, and a joy unspeakable. There is a woe where there is knowledge unaccompanied by obedience. It is fearful to think of the vast number who, at the present day, hear the sayings of Jesus, and keep them not.

Thou hast a very profound acquaintance with Scripture truth. A false doctrine is immediately betrayed to thee; no disguise can hide it. How well and piously canst thou discourse! People feel small in thy presence in view of thy religious knowledge. Thou couldst write a discourse on the love of God that would carry off a prize from men. If heaven could be won by knowledge, thou wouldst surely win it. But wouldst thou wash the feet of a disciple? Well, I think thou wouldst; for there is so much versatility in thee that it would be strange if thou wert not at some time found doing this. But are thine own hands clean? They art not. Even thy kindly offices are mischievous, because the truth does not sway thee. Thou knowest the truth, and servest falsehood. How canst thou be happy? The truth of God that is in thee can only make thee miserable, for thy life is not subordinated to it.

How many are deceiving themselves with regard to their true condition, simply because of their religious knowledge! They cannot understand how one should know so much without being a child of God. The truth of God is really, however, imprisoned in their mind. They receive the truth as though it were a king, and conduct it over a drawbridge and into handsome apartments, but soon it appears that the guest is a prisoner of State. When it pleases the host, the royal prisoner is brought forth and ceremoniously waited upon, but at other times it remains in seclusion. It has not the range of their being. Into the courtyard of their desires it is seldom allowed to descend, and a sentinel sometimes repels it from the terraced walk of their purposes. When they go abroad it is confined at home; and when they are about to examine the interior of their palace, instructions are given to remove the prisoner from the apartments to be visited.

"If ye know these things." We have known them long enough, wondering all the while that we found so little joy in the knowledge. David and others esteemed the Word of God more than thousands of gold and silver. Why have we no similar appreciation of the Scriptures? Why is our joy in them so dubious and imperfect? For this reason: that we sought to find pleasure in the mere contemplation of the Word, losing sight of the plain declaration of our Lord: "Happy are ye if ye do them." The knowledge that leads to action is blessed. "That ye be not barren nor unfruitful in the knowledge of our Lord Jesus Christ."

* FROM LOVE REVEALED: Meditations on the parting words of Jesus with his disciples in John xiii. to xvii. (5s. *David Douglas, Edinburgh.*) A series of fresh, suggestive, and richly-experimental expositions of one of the most precious portions of Holy Writ. Every page is laden with choice fruit of the Spiritual Canaan, for all to pluck and feed upon. The large type makes the volume a most suitable book for study by aged believers.

CHRISTMAS HOLIDAYS.

DEAR SIR,—May I suggest to Christian parents and friends the very great need that exists of making a special effort at this season for the spiritual benefit of the many boys and girls who will be at home during their Christmas holidays? The world will be making its arrangements, and children's "parties," pantomimes, &c., will be provided in abundance. Cannot we who, by God's grace, know "something better," be equally in earnest in seeking to reach these dear young friends, many of whom are longing to find true and lasting happiness?

I attended a children's "party" last year, at which a magic lantern exhibition of "Pilgrim's Progress" was given, and occupied the entire evening, the truth shown by the pictures being earnestly enforced, and three suitable hymns shown on the screen being sung. The interest evinced was most marked, and I believe there was real spiritual blessing. Why should not such methods be widely resorted to this Christmas, and who shall say where the blessing would end?

I would suggest that any friends who are led to see the importance of this should communicate with the Hon. Sec. of the Children's Special Service Mission, 48, Paternoster-row, E.C.—Yours faithfully, E. T. M. DENNES.

MISS ALICE PEARSE, 5, Bedford-terrace, Plymouth, will be glad of gifts from any friends who may have a wish to help on the work of supplying sailors in this port with good reading matter.

THE CONSTANTINOPLE REST.

THE kind Christian friends in Great Britain whose generous offerings and hearty sympathy enabled me to establish and maintain the "Strangers' Rest" in Constantinople for nearly five years, will be interested to know that it is now linked with the "Smyrna Rest," in accordance with my original plan. My own health and strength are not sufficient for the constant strain of responsibility and labour in keeping up the work single-handed, with no assured income, and I am not allowed by friends or physicians to go on with it.

I have therefore transferred the entire work with the property belonging to it, in the shape of books, furniture, and fixtures of the coffee and reading-rooms to Miss Maud Grimston, of Smyrna, who has consented to assume the general superintendence of the "Constantinople Rest," and, with the associates, conduct this work at the Capital, as well as in Smyrna.

The success which has attended the spiritual work at the "Smyrna Rest," and the harmony which the workers sustain with other Christian colours in the field, are the best guarantee of success in taking up this enterprise; while their experience of foreign work will prove no small gain to those who attempt the more difficult warfare at the enemy's headquarters. The "Smyrna Rest" may yet prove recruiting ground for fresh workers, who shall there be trained for other departments of the army. For such extension I most earnestly pray, and that abundant blessing may attend those who now undertake the "Constantinople Rest." I would also solicit the continued interest, sympathy, and prayer, as well as offerings, of God's people, in behalf of this arduous work at the very heart of the Turkish Empire. If those who have hitherto supplied valuable journals and magazines, fresh from the press, will continue the same to the "Constantinople Rest," it will be gratefully appreciated. Funds contributed should be specially designated, as Miss Grimston will hereafter direct, in her own name.

In closing my connection with this enterprise, I would tender my heartfelt thanks to all those beloved friends in England and Scotland, as also on the Continent, who not only gave of their substance to inaugurate and support this work for all the hitherto unreached—both of Orientals and of British and other—seamen but also, in many cases, most tenderly ministered to my necessities in times of weakness and suffering, from the overstrain of many years of labour in the East.

The work to which I seemed called of God, henceforth, is a very quiet one, in family visitation, holding mothers' meetings, and sowing the precious "seed of the Kingdom" in and around Constantinople. For this I ask the prayers of God's children, that there may yet be a richer season of fruit-bearing to the Master's praise, before the call comes to "enter into rest."

Ever yours for Christ,

Constantinople. MARIA A. WEST.

P.S.—All letters and papers to myself should be simply addressed, Bible House, Constantinople, Turkey.

THE HIGHLAND ORPHANAGE.—This young northern institution has had another prosperous year, thanks to the kindness of many friends of the orphan children. Of these there are 16 now cared for—eight girls and eight boys. The first child received—a girl—is now in a comfortable home in Canada. Dr. Macnee, the visiting doctor, reports very favourably on the health of the children, and adds an important testimony, showing that the institution of the Orphanage has already been the means of carrying comfort to parents who would otherwise have yielded to gloomy forebodings as to the care of their children after their decease. We sincerely hope that a growing and practical public interest in this Orphanage may allow of a corresponding extension in its beneficent operations. The hon. secretary is Mr. George Walker, 25, Ness-bank, Inverness, N.B.

"The Christian" Pulpit.

NO ROOM—YET ROOM.

BY REV. DR. MERRITT HULBURD, NEW YORK.

"There was no room at the inn."—LUKE ii. 7.
"And yet there is room."—LUKE xiv. 22.

BAZAARS for merchants, oriental hospitality for travellers, palaces for kings; but a manger for the Son of God! I have seen cities illuminated, multitudes rejoicing over the birth of a puny heir to a petty prince; but "Low lies his head with the beasts of the stall." And thus it has been to his Gospel: there has been "no room." Room for the world and its claims, for its follies and its maxims, but none for its King. His claims are met by the multitude with "I've no time; I'm too busy." They can stop for anything else, can grow serious over the latest follies or fashions, but are too much occupied to find room for Him whose they are and whom they ought to serve.

With most, everything else has taken precedence of Him whose claim is first and best. This planet is his. He made it. Why should not the owner when He comes have place? And our bodies are his temple, made for that purpose: they commit sacrilege who fill that temple with other things to his exclusion.

"Room for business, room for pleasure.
But for Christ the crucified,
Not a place that He can enter
In the heart for which he died."

In the first passage we see what reception the lost world accords its Saviour and Redeemer. We shall find in the second clause of the text the reception which He accords to the world. Sinful, alien, ungrateful world, for it there *is* room.

Room for the ingrate who had wasted his patrimony in riotous living and was returning in his rags and filth; room for the weakly wicked who denied Him, for Peter found a welcome; room for the cruel persecutor, for Saul of Tarsus saw Him "as one born out of due time;" room for the degraded outcast, for the woman that *was* a *sinner* who wept at his feet, heard Him say, "Thy sins, which were many, are all forgiven thee;" room for the world's outlaws, for the dying thief who humbly prayed, "Lord, remember me when Thou comest into Thy kingdom," heard dying lips frame themselves to the assurance "To-day thou shalt be with me in Paradise." Yes, there is room for all in that heart of Him who "so loved the world that He gave his only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life."

"Yet there is room! The Lamb's bright hall of song,
With its fair glory, beckons thee along;
Room, room, still room! Oh, enter, enter now."

O world, world! dost thou know what thou art doing, and who it is that is saying, "Behold, I stand at the door and knock"? He is the Prince of Peace: let Him in, and the wars and discords that have rent thee so long shall cease. Let Him in: He is meek and lowly, and there shall be rest for all thy turbulence and turmoil. Let Him in to the marriage-feast, and there shall be blessing on thy joy. Let Him into the homes of poverty and sadness, and He will bless the toil and the rest of the labouring man, and set a light in the darkened chambers of affliction. O sinful soul, let Him in, and thou shalt lose thy burden and find peace. Let Him now be born in thy heart, and enthrone Him in his rightful place, amid the rejoicings of this advent time. Let it not be as of old, that when He comes, the buyers and the sellers, the dancers and the players, shall have all thy heart, and no room be found for Him.

O how long are the selfishness and greed of this world to fling its hateful contrast upon that Divine love that watches and waits in the pure heroism of most unselfish devotion? How long the wide welcome of the Father's house to be met and mocked by manger cradle, and the barred heart and closed gate which has no room for its Prince and Saviour?

"Thou didst leave Thy throne, and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's homes there was found no room
For thy holy nativity.

"The foxes found rest, and the birds had their nest,
In the shade of the cedar tree;
But thy couch was the sod, O Thou Son of God,
In the deserts of Galilee.

"When Heaven's arches shall ring, and its choirs shall sing
At thy coming to victory;
Let thy voice call me home, saying Yet there is room—
There is room at my side for thee."

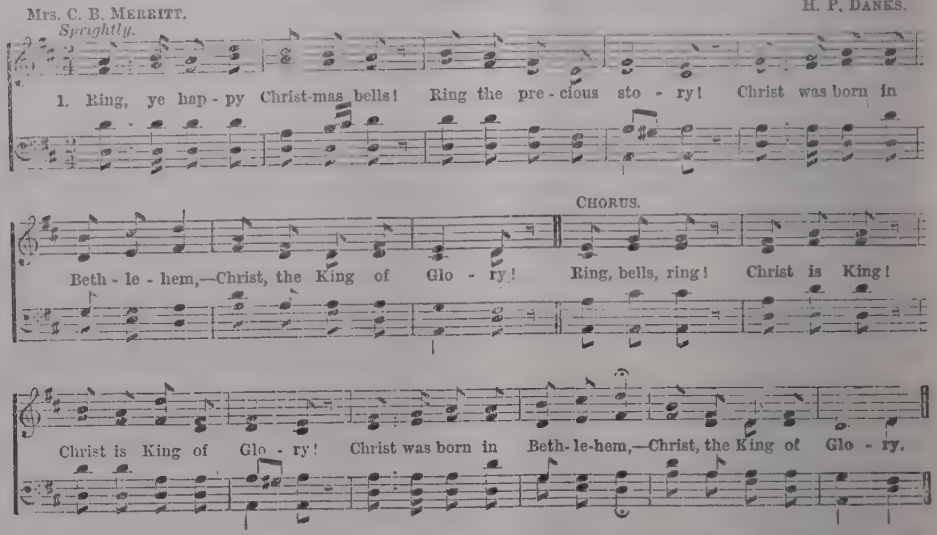
—*Pulpit Treasury.*

Ring, Ye Happy Christmas Bells!

"Lift up your heads, O ye gates! even lift them up, ye everlasting doors! and the King of Glory shall come in!" PSALM xxiv. 7.

Mrs. C. B. MERRITT. H. P. DANKS.

Sprightly.


1. Ring, ye hap - py Christ-mas bells! Ring the pre - cious sto - ry! Christ was born in
CHORUS.
Beth - le - hem,—Christ, the King of Glo - ry! Ring, bells, ring! Christ is King!
Christ is King of Glo - ry! Christ was born in Beth-le-hem,—Christ, the King of Glo - ry.

2 Little children, come and learn,
Learn the sweet old story:
Once the Christ a child like you,
Now the King of Glory!

3 Then the angels sang aloud,
"Peace on earth!" and "glory"
To the God who from above
Sent this wondrous story.

4 O ye angels, sing again!
Sing the gladsome story!
An answer to the joyous bells—
"Christ is King of Glory!"

[The above piece of music is from GEMS OF PRAISE, a new Hymn and Tune Book compiled by Rev. E. Payson Hammond, containing a large number of choice selections hitherto unpublished in this country.]

YOUNG WOMEN IN THE NORTH-WEST.

THE branch of the Y.W.C.A. and Institute, which has been carried on for ten years at Mornington-crescent, is now being removed to 19, Patshull-road, Kentish-town-road. This step has been considered necessary, and taken with much prayer and faith that it was God's leading towards a better and wider field of work among the young women of shops, houses of business, and others, especially since the successful labours of Messrs. Moody and Sankey in this largely populated district.

The reading and evening rooms will be open every night except Saturday, and will be occupied in a variety of ways, according as we shall find the best methods of laying hold and interesting the young women. We take this opportunity of thanking all who have helped us, and earnestly ask that they may continue their sympathy with us in our new premises.

J. L. M. VARNEY, Sec.

CHRISTMAS.

LEAP up, O heart, and sing!
For yonder breaks the glorious morn
On which its mighty Lord was born;
Of Peace the Prince, of Love the King;
Leap up, O heart, and sing!

Leap up, O heart, and sing!
Fling open wide thy gates of praise,
Compose thy noblest, loftiest lays;
Let all thy powers take heavenward wing;
Leap up, O heart, and sing!

Leap up, O heart, and sing!
For life is sweet, and love is bliss;
And thou hadst neither, but for this
Eternal Source from which they spring;
Leap up, O heart, and sing!

Leap up, O heart, and sing!
For thou hast wept by many graves;
But lo, the Saviour comes and saves!
And shall the loved ones round Him bring:
Leap up, O heart, and sing!

Leap up, O heart, and sing
To shattered hopes, and helpless grief,
And prisoned souls without relief!
Freedom and joy this Christ shall bring:
Leap up, O heart, and sing.

Leap up, O heart, and sing!
For thou hast seen thy God revealed
In human form—but half concealed;
Whose birthday bells this day shall ring:
Leap up, O heart, and sing.

Leap up, O heart, and sing!
Awake the minstrels of the spheres!
With music fill all mortal ears,
Till heaven and earth high praises fling
Around the birthday of their King.

A. T. J.

RAILWAY MEN'S BIBLE UNION.—About 1600 have joined this Union. The Hon. Secretary (Mrs. Probyn, Oakfield, Three Bridges) would be glad if any who are wishing to do so would apply to her for a card and the New Year's Letter. A stamp should be enclosed. She has received cheering letters from some of the members, telling her that the Union has been a help and blessing to them.

For the Young.

"GOD KNOWS ALL ABOUT IT."

A TRUE CHRISTMAS STORY.

IT was a frosty evening in December, a few days before Christmas, when two lads might have been seen wandering through the busy streets of a great city. Their day's work was done, and though the night was setting in cold and cheerless, there was no fire in their home grate to warm them. So they preferred to walk the streets till bed-time rather than sit still and shiver in their room. There was certainly some attraction in those bustling streets, with the brilliantly-lighted shops gaily decorated with Christmas presents of every imaginable shape and price.

Amongst the crowd of children who, with envious eyes, had been gazing into these tempting windows, might have been seen our two boys; the younger, named Joe, was about ten years old; the elder, Bill, about sixteen. Very hungry they looked, and shabby too, as the gaslight showed, to the worst advantage, the rags that clothed them. Joey was all eyes and ears as he stared into these shops, and listened to the praises of their contents. Bill was all ears certainly, but no "eyes," for an accident had deprived him of both some years before. They gained a poor living by going round to ash-boxes, dust-bins, &c., and collecting and sorting every scrap that was saleable, the elder carrying a bag and the younger a hook.

The two boys had stood in silence for a few minutes, each absorbed with his own thoughts, when the younger said, with a sigh, "Why can't we have something nice at Christmas, like other people?" "Where's the money to come from, Joe?" Then each relapsed into silence again.

Next morning they were early making their usual rounds. Joe had just raked out some paper from a dust-bin near the garden gate of a comfortable-looking suburban villa, when he suddenly exclaimed: "Oh, Bill, here's a funny piece of paper! Isn't it strong, and doesn't it crackle? And there's figures on it!" "Let me feel it, Joey," said the blind boy. Taking it in his fingers, he was not long in deciding that it was none other than a bank note. Before father and mother had been called away, and his sight had left him, the elder lad had known what a Bank of England note was like. "Read it, Joey," said Bill; and Joey, after a lot of trouble, made out the words "Five Pounds." "What's it worth, Bill?" "It's worth five gold sovereigns, Joey." "Oh, Bill, what a find! Now we *will* have something nice! What shall we buy? Oh, what shall we buy?" The elder lad could scarcely speak for emotion, but, making an effort, slowly said: "This isn't ours. It must have got in that bin by mistake. We must take it up to the house, Joey." Poor Joe! he could not give up such a prize. He was too young when his mother died to remember her parting words to her two boys, as, on her death-bed, she had committed them to the care of Him who had promised to be a "Father to the fatherless." But the elder lad had never forgotten her words, and though there was now blindness outwardly there was inward sight.

"Bill, it's our's as much as anybody else's. You don't know who dropped it."

"Joey, lead me up to the door."

With a slow and rebellious step he obeyed. They knocked at the door. The servant came, and, seeing their ragged clothes and hungry look, closed the door without waiting for their inquiry, saying, sharply, "Nothing to give."

Joey looked at the shut door, and then at the note, and said, "Now it *is* ours, come away."

"Joey, I'll knock again," and before the younger could check him, he had brought the knocker down heavily once more. Soon the door was opened again, and this time the master of the house appeared.

"Why don't you go away? You've been told we've nothing to give. If you knew what I've just lost, you wouldn't come here with your begging."

"What have you lost, sir," said the blind lad; "perhaps we've found it." And he produced the note without further question. The gentleman was staggered, but hastily thanking the lads, he hurried off to show the recovered note, and when he returned, the lads, not liking to wait, had gone. Poor Bill had to listen to many reproaches as they went home, but his answer was simply, "Joey, we've done right; God knows all about it, and perhaps He will yet send us something for Christmas."

Christmas Eve found the two lads at their daily business, sorting their collections from ash-box and dust-bin, and as they lay down in their one room that night there was but little in hand to tide over the coming day. Joey had tried hard to believe that his brother's words might be realised, but now fairly gave up hope, and began to compare their lot with that of others. Next morning came a tap at their room door, and a message was brought that a man with a hamper was waiting for them at the door. Down went the boys to discover their unusual visitor.

"Here! are you the boys that found a bank note a few days ago? Well, this is for you then, and a nice job I've had to find you!"

"What is it? Who's it from?"

"Never mind!" and the man was gone.

The hamper was soon carried upstairs, and you should have seen the amazement and delight of those two lads, as the younger, with excited exclamations, drew from underneath the straw, a piece of bacon, and a large fowl, and a plum pudding, all ready cooked, and some big apples to fill up the corners! Bill could scarcely speak a word for some time, but when he found his tongue he quietly said: "Joey, God knows all about it, and He has sent us something nice for Christmas."

E. R. S.

MRS. MUMFORD AND THE ORPHANS.

A few days since I received a massive envelope containing nearly a score of letters from Mrs. Mumford's pupils, congratulating me upon my seventieth birthday. Their letters were of great interest to me as they mirrored forth, although in somewhat broken English, the blessings which they have received in being educated in Philippopolis under Christian influences. I will give a few extracts:—

One writes: "How thankful we should be to God, who provided for us to be in a Christian school, in which we receive a Christian education. I am from Parzardgike. My mother prayed very much. God answered her prayers. When I was about four years old she died. My father and brother are not Christians. I like to sing this song very much: 'In some way or other the Lord will provide.'"

Another pupil writes: "I am from the village of Merichling. My parents are very poor." In one of the letters a pupil expresses a desire to become a missionary to China.

Another pupil writes: "I have been three years in Mrs. Mumford's school, and I thank God for his providence in permitting me to be educated in such a school, and to know more of Him."

I will only give one more extract, although they are all of great interest: "I love to write you a short letter and tell you a little about my circumstances. I was a poor little girl. My father died when I was only two years old, and my mother died when I was two and a-half years old."

Mrs. Mumford continues to educate and care for orphans, and poor but promising non-paying pupils, which draws heavily upon her resources. I stated some months since that she had been obliged to make a new purchase adjoining her place, which cost her £350, a part of which remains unpaid. We make this statement believing that those Christians who have contributed so willingly to this Mission will take pleasure in lifting a burden off the shoulders of this consecrated, self-sacrificing servant of God. She would thus be enabled to extend a practical Christian education to a still greater number of pupils.

MARY E. MAHAN.

27, *Ceylon-place, Eastbourne.*

BIBLE ACROSTIC.

The initials form the name of a precious stone.

(1) A place in which a prophet dwelt.
(2) A man who saw visions.
(3) A mighty man of valour.
(4) A place famed for its trees.
(5) A place where the Israelites pitched their camp in the wilderness.
(6) A grandson of a priest.
(7) One who was smitten with death by the Lord.
(8) A place where Paul performed miraculous cures.

MAUDE HINDE (nine years old).

ANSWER TO LAST BIBLE ACROSTIC.

JONAH (chap. ii. 10).

John.....Mark i. 19, 20.
Obadiah.....1 Kings xviii. 4.
Naaman.....1 Kings v. 1.
Apple.....Song of Sol., vii. 8.
Haman.....Esther vii. 10.

Correct answers have been received from J. E. Hawkins, George and Kenneth Saunderson, Winifred Worthington, Edith Bound, Jessie Smith, Margaret Shand, Jessie Gurnnell, Nettie Smith, Madelenie Parry.

Additional answers to the Acrostic HELKATH-HAZZURIM have been received from Winnie White, M. Birney, Marie Warden, Annet e Whitchurch, Edith Morgan, Joseph Morse, Eva Shannon, Gwen, Winnie Gosling, Elizabeth Bennett, S. G. D., Florence and Anna S. White, Mary Lee, Daisy and Rupert Stagg, Mrs. Moore, Mary W., M. K. Brown, Kenneth George and Robert Sanderson, M.B., H.K.S., C. Smith, J. B. March, C. Balfour, J. H., F. Graham, E. and F. Armstrong, J. N. G., C. E. G., George Crichton, jun., A. J. Crichton, Munraw, Joseph Davidson, Bessie Rone, Edith Porter, W. G. Adcock, Marcia Clarke, Mabel Carter, Herbert Andrews, Jeanie Ewing, Lewis.

Additional answers to the Numerical Puzzle received from Annette Whitchurch, Beatrix, H. Prior, Marie Warden, Florence Higgins, G. Hornsby-Wright, Agnes Walker, Marian Jenkins, Mary Holmes, H. Spencer, William Bennett, M. Riddell, S. G. D., Guy and Florence, Janet Slight, V. S. Lovell, Albinia D., Bertie and Muriel Stagg, J. W. F. G., John Campbell, A. R. Leonard, W. Stewart, Alex. Mell, H. Clark, J. B. March, Stephen Bastow, Mary Marsh, Alan Hinde, Willie Scott, P. Hoyte, Joanna Scott, W. G. Adcock, Julia Heard, Lewis Jamie Ewing, Herbert Andrews, Edith Taylor, Herbert Newell, Amanda Jones, L. Grubb, Gertrude Porter, Alice Brett, W. H. Ingram, G. V. Taylor, Gertrude Casby, A la B, Ada Marks.

A WARNING TO YOUNG MEN.

AT seventeen I ran away from home—hardened in heart and steeped in sin. I came to London. By what I called accident then, I obtained a situation. My nature was not strong—I became an easy prey to bad company. For four years I led a life of thriftlessness and dissipation. My mind, too, became saturated with infidel notions. I took a pleasure in studying to undermine the faith of Christians, by ridiculing their religion and arguing against their Saviour. I always wanted to point out the "rationalism" of a social system, where men, instead of following a phantom, should settle themselves to assiduously working out the greatest good of the greatest number. I was convinced, on secular grounds, that moderation in all things was a most wise and happy principle.

I have said that I started life in London with a weak nature—it was so weak that, although my judgment condemned my conduct, temptations overcame me, and my own rules for right guidance at length got cast aside. While deepening in dissipation, judgment seemed to leave me altogether. At length I lost my situation; got another and lost that too; got another, and through drink that, like the others, slipped away from me.

Now was I utterly cast down. Up and down the north of England I went, shifting about, trying to find a place to settle down in—ever longing for the comfort and cheerfulness of a home, but no such pleasure came to me (my own home was broken up by the hand of death). At last I found myself back in London, hungry, destitute, and in despair. I was ashamed to beg money of my friends, yet forced through sheer hunger to cast myself on the hospitality of one, who gave me a shelter. All my plans in life had been upset; nothing had gone as I anticipated. This thought ever darkened my mind.

Disappointed in all my efforts to obtain a situation, it seemed as if life were so utterly full of crosses and cares that it was not worth carrying on any longer. What was the good of living when everything had gone, situations, friends, money, and respectability? Utterly broken down in spirit, I could not form any more resolutions. What would be the use? Had I not broken every one that ever I had made? No! rather than prolong existence like this I determined there and then to cast myself into the water near to which I was walking.

Suddenly, as I was about to take this awful step, the thought entered my mind to try this "Unknown God." I did, and cried to God to have mercy on me and help me. A few hours after I was led to visit a house of business. I entered, and saw the proprietor; he was just in want of such an assistant as I explained to him I had been. The interview led to my engagement. Need I add more? God had answered my first prayer. Soon He led me to Jesus, with whom I have now peace and joy.

May God take this warning to all young men who are situated as I was in my days of dissipation and scepticism. If any are depending on good resolutions, may they seek the strength of God, not their own, to fulfil them. If any young man of a sceptical turn of mind should read this, may he solemnly inquire in his own mind why it is that he never feels as if he had done a really good or manly thing after arguing with someone against the existence of God. May the Holy Spirit use that sensation to condemn him in his conscience and bring him to the peace of Jesus.

S. M. J.

WOLVERHAMPTON.—Miss Brryman has concluded a three months' Mission at Cleveland-street Chapel. The first month's services having been attended with signal blessing, the Mission was continued for a second and eventually a third month, during which services were held every night. Numbers have been brought to the feet of Jesus, and amongst them have been some most remarkable conversions. Miss Brryman's address is 29, Westbourne Park-terrace, London, W.

PICTURE LEAFLETS FOR THE CHILDREN OF FOREIGN LANDS.

DEAR SIR,—About twelve months ago you kindly inserted a letter from Mr. Josiah Spiers, making a special appeal for £2000 for the Foreign work of the Children's Special Service Mission. We are anxious now to let our friends know the progress that has been made with the Fund, and the work that has been done.

So far about £1400 has been received. Encouraged by this, we have gone forward vigorously with the work of translating and printing the Children's Picture Leaflets in various languages. We have issued the following during the present year: French, 160,000; German, 240,000; Dutch, 40,000; Flemish, 40,000; Swedish, 40,000; Danish, 40,000; Finnish, 40,000; Bohemian, 40,000; Arabic, 60,000; Welsh, 40,000.

In a few days we hope to make up the total to 900,000 by an edition of 160,000 of a new series in Swedish; the greater part of these are to be distributed to the Sunday-schools of the Örebro and Stockholm Sunday-school Union (their districts including nearly the whole of Sweden,) early in the New Year. The Queen of Sweden, who sent Mr. Spiers £10 for the Fund, was pleased to accept 10,000 of the former series to give to the day-school children of Stockholm.

A lady at Helsingfors writes about the distribution of the Finnis series in the villages: "The grown-up people as well as the children very eagerly received them; I am sure there were many of them to whom the little tracts received were the only printed papers they possessed, except the Catechism."

During the last two or three months we have also sent out to various friends in the Mission field in India, &c., paper ready printed with the pictures, leaving the letterpress to be added at its destination, for editions of our leaflets in the following languages: Gujerati, 40,000; Marathi, 40,000; Oriya, 40,000; Telugu, 60,000; Punjabi, 8000; Hindustani, 32,000; Bulgarian, 40,000; Japanese, 40,000; Malagasy, 40,000. A few copies of the first tract in Japanese have just reached us. They have been printed at Tokio, and will no doubt be largely circulated through our Scripture Union members, of whom there are over 1000 in all parts of Japan. We continue the distribution of our Arabic series—a new leaflet each month—to all the Christian schools of Syria and Palestine. Dr. Kalopothakes, of Athens, is preparing for us a series in modern Greek, which is being printed in London. M. Mijatovich, the Serbian Ambassador in London, has very kindly translated a series in Serbian, and they are being put in type at Belgrade.

We have also editions in French, Danish, Dutch, Bohemian, and Hindustani in the press, and translations are in progress in Norwegian, Hindi, German, Magyar, and Finnish. We hope to continue the series already commenced in Spanish, Italian, Portuguese, Polish, Slavonian, &c. In January we hope to recommence the distribution of the *Feuillets Illustrés pour la Jeunesse*, at Mr. McAll's eighty Mission stations throughout France, by giving a leaflet each week to every child attending the children's services. This will require 9000 weekly. We have just sent a letter to 2000 Protestant pastors in France, Switzerland, and Italy, offering cards of the Scripture Union, and grants of our French and Italian leaflets.

These attractive Gospel leaflets are useful in so many parts of the world besides the special country they are printed for. We have sent the French series to Canada, the Portuguese to Brazil, the Spanish to Mexico and Central America, the Dutch to the Cape of Good Hope, the German to New York, St. Petersburg, and Budapesth, the Swedish to Finland, the Hindi to the Coolies in Demerara, and now a large supply of the Bohemian is asked for, for the 30,000 or 40,000 Bohemians living in Chicago. The Swedish, Danish, Dutch, and German series have also been largely used at the Sailors' Rests in different places.

It would be easy to fill columns with the testimonies which have come to us as to the way in which these tracts are appreciated by the children, and by the parents also, and as to the valuable aid they are giving to Mission workers in so many parts of the world. During a month's tour in German Switzerland last summer, with Rev. W. S. Standen, although we travelled very rapidly, we were able to scatter about 3000 of the *Frohe Botschaft für Kinder*, and they were everywhere received with eagerness and delight.

Since the special fund for the foreign work was commenced in 1875 we have received about £3000, and so far about three millions of the picture leaflets have been printed, besides editions of "Walking in the Light," and "The Value of a Child's Soul," in French, German, Dutch, Swedish, Bohemian, &c. The tracts at present in progress will make about 1,300,000 more. When these are completed, and also also an edition in Tamil, which we expect to hear is in preparation, there will be a series of the leaflets in *thirty* languages besides English.

As we have more than seventy varieties of the "Picture Leaflets" and the "Loving Messages" for the children of England, and as, when all above mentioned is accomplished, there will still be only eight varieties in most of the languages named, we feel that there is much more work to be done. We hope also to extend the work to several other languages in course of time. Russian, Chinese, Armenian, Persian, Cingalese, Malay, Kaffir, are amongst those we have thought of.

We earnestly desire now to complete the sum of £2000, and if it is received we shall certainly endeavour to find translators in these additional languages. There is a vast field for Christian effort in thus sending forth the Gospel message to the children of many lands. Not three millions, but thirty millions of such children's tracts are needed. All the work above shown has been done without any charge whatever upon the Foreign Fund for travelling expenses, or for salaries or rent, the office staff of the Children's Special Service Mission having been made use of without extra expense. Through the kindness of many friends abroad, who have translated for us gratuitously, not more than about £30 has been paid for translations.

Yours faithfully,
T. B. BISHOP.

48, *Paternoster-row, London.*

A SOCIAL EVENING.

HAD any of our readers stepped into Mr. C. Chamberlain's Mantle Warehouse, 13, 14, and 15, Staining-lane, E.C., on a recent Tuesday evening, a very pleasing scene would have met their view. The young women and others employed in the warehouse (about ninety in number) were entertained at a social tea, kindly provided by Mr. and Mrs. Chamberlain. After a substantial meal had been partaken of, Rev. J. E. Jasper, of Wallington, was asked to preside. Mr. Chamberlain offered a few hearty words of welcome to the guests, and amid much cheering, Mrs. Chamberlain, who was requested to say a few words, responded in a very graceful speech.

The remainder of the evening was devoted to singing, readings, and recitations, in which the guests themselves took part. The claims of Christ were well set forth in brief addresses by Mrs. Fisher, Mr. Turner, and the chairman. Refreshments were handed round during the evening, and the meeting closed with a vote of thanks to the kind host and hostess for liberally entertaining them. As we gazed upon the pleasing scene, and saw the employers and their friends waiting upon the employés and endeavouring to make them happy and comfortable, we could not help wishing that such gatherings were more frequently to be met with, as they tend to promote a good feeling among all parties concerned, and to destroy those antipathies which so often exist. Besides, they afford a splendid opportunity of setting forth the claims of the Gospel to those who are thus gathered.

FATALISM AND AGNOSTICISM.

DR. MONRO GIBSON'S LECTURES.

A VERY hearty cheer greeted the Doctor as he appeared at Aldersgate-street, on Monday evening, December 15, after a month's interregnum. He was prevented by indisposition from being in his place the previous Monday, and this probably enhanced the pleasure with which he was on this occasion welcomed by his auditors. After a little recapitulation of the earlier lectures, he noticed what he called one of the occasional "streaks of light" that come into the course of the reflections of the writer of Ecclesiastes. A very striking example of this is found in chap. iii. 11: "He hath made everything beautiful in his time." Even here the writer only emerges for a brief space from the "dark tunnel" of his thought. In referring to the preceding verses of the chapter, which speak of a time for this, and a time for that, and a time for the other thing, Dr. Gibson said the true application of the passage was not that of personal direction in the individual life; it was simply the statement of inexorable facts. A beautiful quotation from Dr. Hamilton was given, which concluded thus: "The great clock of human destiny moves on till a mighty hand shall grasp its heart and hush for ever its pulse of iron."

Passing on from thoughts about "the resistless tyranny of the times," the writer of Ecclesiates flashes out with this wonderful utterance: "He hath made everything beautiful in his time." All is the doing of God, after all—not the action of blind chance or of fate. Do you say that such minute details are beneath the notice of God? Away with the thought! A chain without links is no chain at all, and a general providence is no providence at all. There is nothing accidental in the universe. More than that, God not only has a time for everything—the smallest thing—but he makes everything beautiful in its time. Even that which is not beautiful in itself, is so in its relation to other things. We must not judge of the whole scheme of God's providential government by the little bit of it that we see. Looked at in itself, this present life does not seem to us the *beau ideal* of what life ought to be; but viewed as God has appointed it—a training ground for eternity—its beauty and fitness are made manifest. So with respect to the dark times in the experience of believers, the same principle applies; they are for the trial of faith—beautiful in their time, and all "bound with golden chains about the feet of God."

"Every cloud that veileth love
Itself is love."

Proceeding in his survey of the book, Dr. Gibson quoted from the same chapter, what he characterised as one of the darkest, blackest passages in the whole book, and which sharply illustrates the "Agnosticism" of the present day. "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; for all is vanity. All go into one place: so that a man hath no pre-eminence over a beast: all are of the dust, and all turn to dust again. Who knoweth the spirit of a man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore, I perceive that there is nothing better than that man should rejoice in his works; for that is his portion: for who shall bring him to see what shall be after him?"

This passage has caused special trouble to those foolish, unthinking people who look on the Bible as a collection of texts, each of which is alike, and in the same sense, a message from God. We must look at the surroundings, and the motive of the passage, and the reason for its finding a place in the sacred record. Old as this passage is, it might have been written yesterday as an exact expression of the latest scepticism of the present day. Many professed infidels have retained a belief in a future life, but in this day our great *savants* seem to have arrived at the same conclusion as the sceptic preacher who lived millenniums ago, though by a somewhat different process. They seek to teach us that man is only a "differentiated" beast, reaching this goal by the same agnostic pathway. "Who knoweth?" said the writer of Ecclesiastes; so say the "Agnostics" of to-day. We are accustomed to think that "Agnosticism" is the latest discovery of science—the inventor of the term is still alive: it is at any rate as old as Ecclesiastes. What a wonderful book is the Bible! It has an answer for every form of objection to the faith that comes up in every age. These recurring speculations are born, and die and disappear, but the teaching of the Bible lives on and on. As an example of the ephemeral character of sceptical works, Dr. Gibson referred to a popular book in Voltaire's time which had a circulation of 60,000 in the short space of two years—something marvellous for those days. Yet a generation had not elapsed before a copy could scarcely be found. So it will be with the sceptical productions of this more quickly moving age. But the old Book moves on, and its eternal truths, revealing as they do the dignity and destiny of man, are a perennial spring of blessing and comfort to succeeding generations of men.

The lecturer, in closing his deeply instructive study from the "Old Book," expatiated very eloquently on the glorious hopes and certainties of the eternal future to those to whom Christ is the ideal Man, and who take Him as the Saviour of their life.

A SCHOOL of the PROPHETS in MASSACHUSETTS.

THE land of the Puritans, especially in New England, has been, from its earliest history, peculiarly conservative. In its strongest churches not a word dared be spoken in prayer-meeting by an ordinary layman. Woe be to him who, from an overflowing heart, warmed by a true Christian enthusiasm, should dare to rise and speak from the impulse of his heart; pastor and deacons alike would speedily frown him down. Till within comparatively a few years exhortation and prayer publicly were delegated to the pastor or a few officials. The Civil War developed "the Christian Commission," where lay delegates were forced to carry on public service in camp and hospital. The advent of Mr. Moody and kindred workers has done more than anything else to break down the old barriers, and men o all professions now find a field of evangelistic work everywhere.

To meet this new state of affairs, and to equip young and old for service, who are unable to take a College course, an Institution has been planned which, if wisely carried out, will result in preparing men for mission work all along the lines of Christian service. It is proposed to begin operations in Springfield early in January, under the guidance of competent instructors. Rev. Theron H. Hawkes, D.D., formerly a successful Ohio pastor, has been secured to take the general charge. Leading men in the State have been named as instructors, among them Dr. Pentecost, Mr. Sayford, Mr. Russell Sturgis, and other prominent lay workers. It is expected that Mr. Moody will address the students occasionally.

The course is mapped out for two years, which includes Bible history, and the study of fundamental truths, and the discussion of best methods of practical work. It is expected that this will give a more intelligent direction to Mission work in cities, and in churches poorly equipped, and will lead to large results. May this grand plan become a permanent and fixed fact. S. E. B.

GOTHENBURG, SWEDEN.—At the first Church meeting held in the Baptist "Tabernaklet," it was resolved to convey the united thanks and acknowledgment of the Church, to the friends in America and England who had contributed towards its erection. Sixteen hundred people were present at the dedication service. Cordial expressions of sympathy and Christian love were evinced by brethren belonging to other denominations.

VILLAGE COLPORTAGE.

COLPORTAGE is peculiarly suited for evangelistic work amongst the villagers, being continuous, steady, and regular. There is the Christian colporteur visiting the houses of the rich and poor systematically, seeking opportunities of speaking personally to the people concerning salvation, and leaving behind him in the cottages the "Word of Life," and many godly books, not as a loan or a gift, but a purchase.

Not only in the cottages, but in the fields and gardens and by the roadside, there are continual opportunities for carrying on this blessed work. A colporteur, on his way to visit a mill some miles from his home, passed through a field, where about forty

STRAWBERRY PICKERS

were employed. He says: "Here I made my first call. Some said, 'He's a quack doctor;' others, 'He's a likeness taker;' and one or two said, 'No, he's a photographer!' With that I put down my pack, and said, 'I'll show you for nothing.' Then I took out a twopenny Testament, and said, 'This tells us of a Saviour's love, and the way from earth to heaven. The price is only twopence.' No one would buy, so I said, 'If you can't buy I'll give you something,' giving them some tracts, and talking with them. After all I sold to several of them 'Peep Behind the Scenes' and 'Christie's Old Organ,' to the amount of 2s. 3d.

"When I came to the mill I found about a hundred women in the rag-cutter's room. I spoke to all I could personally, pointing them to Jesus. Since that I have sold in this mill two hundred Bibles and Testaments, besides a large number of penny books and text cards."

Many of the Lord's stewards might confer a great blessing upon these English villages by sending a colporteur to them. Not a few already do so through the Christian Colportage Society, and the men meet with a warm welcome from people who were hungering for the Bread of Life.

Recently, the following very gratifying letter was received from a gentleman residing in a district to which one of these colporteurs had been sent:—

"It will give me great pleasure to act as Superintendent to your colporteur, and to assist him in any way in my power. I look upon his coming here as a direct answer to prayer. When I came to reside here, nearly three years ago, we found the parish a spiritual desert; and, indeed, a byword among the neighbouring parishes. Here and there individual Christians were doing a little in visiting the poor; but there was no organisation, and without it the work seemed hopeless. Things are now looking brighter; we have had two missions in the parish, one lay and the other in the church, and a few souls have received definite blessing, while others have been awakened; a great need has been felt in not having anyone to follow up the work by frequent house to house visitation, and it now seems as if your colporteur had been sent from *outside* to do the work. From what little I have seen of him I have been struck with his simplicity, humility, and earnestness, and I earnestly pray he may be a blessing to the neighbourhood."—*Stray Leaves.*

BOOKS FOR MEN IN LIGHTSHIPS.—A correspondent in Liverpool states that for many years past the seamen on board the four lightships of the Mersey have been regularly supplied with libraries by the Seamen's Friend Society, each library containing from 25 to 30 volumes; these are changed as often as the lightship men desire. An opportunity of sending the library ashore occurs once in every fortnight, when the Dock Board steamer goes out with provisions and relieves seamen for the lightships. The Seamen's Friend Society aims at being able to supply with a library every vessel leaving the port of Liverpool, including lightships, pilot-boats, steam-tugs, as well as ocean-going vessels. At the present moment the Society has nearly 1300 libraries and 39,000 volumes, besides Bibles, Testaments, hymn books, tracts and magazines, on board of vessels in every sea, if not in every port visited by British vessels.

Notes and Comments.

In order to secure the delivery of this number to our country readers before Christmas Day, we are obliged to prepare for press earlier than usual. A report of Rev. E. Payson Hammond's opening services in Liverpool on Sunday last is necessarily deferred. All communications received after Friday will be acknowledged in our next, the main portion of which will appear in new type.

Many workers among the London masses desire, as in former years, to give their poor neighbours a substantial meal on Christmas Day, at the same time breaking to them the bread of life. We have not space for the insertion of the appeals which reach us, but we hope, through the thoughtful generosity of our readers, to assist the workers very materially in this praiseworthy effect. More than a hundred Missions need such help.

A remarkable fact in the social history of our times is the formation of an association of a thousand navvies, who are engaged to drain the Campagna at Rome on strictly co-operative principles. Other works, such as railways, embankments, &c., have been already carried out under its management, a committee composed of freely-elected members of the association directing the operations. They have with them their own tradesmen, doctors, and cooks, and all necessary materials and tools. The money received for work is first employed in providing those things requisite for maintenance, then a portion is set aside for sickness and old age, the remainder being equally divided among the workers. By this means the middle-man is entirely dispensed with, and better wages obtained, even in competition with other contractors for the work done.

The success of such a scheme as this suggests its adaptation to other than Italian operatives, and furnishes important data to guide the counsels and investigations of those interested in social questions. Such combinations, where possible to be made, are far less cumbrous and costly than the "Unions," and elaborate organisations, to which the world is more accustomed. It is of first importance to the temporal interests of working men that they should co-operate on principles just to themselves and also to those whom they serve. While fairness and economy are prominent elements in the working man's programme, he will not lack the sympathy and co-operation of other classes in his endeavours to ameliorate his condition.

The soil of the Roman Campagna is being dug up by hundreds of Italian workmen, for the purpose of being turned to account in the cultivation of coffee. Experiments which have been made prove that this vast tract of land, for ages regarded as sterile and unproductive, will yield large profits to producers of this important article of diet. Who can say what a change this may portend to the city which, once the mistress of the earth, has long dwindled into comparative insignificance. This is not the only sign of the resuscitation of ancient centres of social and political life. Many events combine to indicate a return on the part of Divine Providence to former lines of working; what to men may have seemed as broken threads in the web of life are being taken up, and re-woven into the fabric of history!

A correspondent makes a timely and appropriate suggestion, which we trust will be complied with. The merciful preservation of life, and to a great extent of property, in London, in connection with the various attempts to blow up public buildings, ought, he says, to form a subject for special thanksgiving during the coming Week of Prayer, January 4—10. In our next issue we hope to give the detailed programme of the prayer-meetings in different parts of London.

A remarkable address was recently given at the large meeting of ministers held in Boston, by Dr. Merriman, of Somerville, on "Ways of the Spirit Concerning Church Revivals." He dealt most pungently with the question, what sort of preaching is demanded in order to secure Divine power and blessing? The answer given was: "Strong preaching, doctrinal preaching, not in the theoretical sense, but in the New Testament sense." What, however, asked the speaker, is the sort of preaching most sought after just now? Bright, simply practical, spicy, and highly illustrative; the result being that many high-minded, upright and respected members of our churches are confessing that, notwithstanding all these principles which they maintain, yet their secret life is strangely joyless and powerless. The fact is, nothing but the sincere milk of the Word will nourish and sustain regenerate life. Apart from this, whatever else is supplied, the soul languishes and the spirit faints

As to the ways of the Spirit in the revival of the Church, Dr. Merriman's remarks will repay closest attention:—

"What are they? (1) They are mysterious, like the wind that bloweth where it listeth. Beware of idolising even our expectations. (2) He comes without outward demonstration. He needs none of our heralding. He bids us lay aside our trumpets. He makes nought of our demonstrations. (3) It is the way of the Spirit to lead and not to be led. Even in the matter of writing our sermons He is our leader; we are not to give Him a subordinate position. So, in prayer, He leads, not is led. In conversion and throughout the Christian life He is to be the recognised leader. From the first conjunction of soul with spirit the Spirit leads. (4) Accordingly, it is not the way of the Spirit to repeat his manner of former comings. (5) It is his way to convince. And here is the point of antagonism and resistance from the human soul. We are inclined to parry the convictions He gives us. (6) To those who hold the Word He comes to freshen that Word and revivify it. Dead forms fall off. The Word becomes spirit and life. (7) The way of the Holy Spirit is to come to intercessors in behalf of others.

The question of Industrial Depression continues to force itself to the front, not only as to the pressing need for relief to distressed workmen and their families in various districts, but also in reference to the real cause, and true remedy, for the existing state of things. There is a growing feeling that the monopoly of capital, and the unfair use of land, by means of which it is kept out of the hands of small occupiers, and made to subserve the interests merely of one class, is a mistake, from a political standpoint, as well as a sin against Divine purpose and precept. The idea that self-interest ought to be the ruling law in business spheres is one that no quickened and enlightened conscience can accept. The gulf which exists between the rich and the poor, the master and the servant, is widening, and must be bridged over, if tremendous issues of trouble and sorrow are to be averted. Christian economy *versus* political economy is a cause which must be impartially tried and examined in order to the bridging that gulf, or at least to the exoneration of Christian society from blame in reference to its existence.

"What are we doing for the Sailor?" is the title of a little but pregnant *brochure* issued by the Shipwrecked Fishermen and Mariners' Society, Hibernia Chambers, London-bridge. The winter storms that are now upon us sharply emphasise the question, and we trust all who have the welfare of the sailor at heart will send for a copy of this pamphlet.

Testimonies abound to the rapidly increasing power of the Gospel over our Indian fellow-subjects. Sir Richard Temple, at a meeting of the Church Missionary Society in Kensington, recently, said that the educated native of India was quite ready to adopt Christianity, if only it was preached with sufficient dialectical power, and with zeal, fervour, and confidence. The moral effect of the Mission movement he declared to be of the most manifestly beneficial kind. One of the most blessed and important branches of the work is that connected with the women of India. By the means of female education and Zenana Missions, a change, full of promise and hope, is coming over the position and prospects of the female population. In every possible way, should Christian liberality and zeal further the work of God just now on Indian soil.

The Contemporary Review for the current month contains an article from the pen of Mr. Richard Heath, in which the character and influence of the famous Francis of Assisi is traced and delineated with great clearness and point. The spirit of all-embracing love which burned within him led to self-sacrifice and labour on behalf of the poor and suffering, which justifies his being regarded as the apostle of evangelic philanthropy and human brotherhood. His voluntary poverty is held up by Mr. Heath as a striking witness against making the pursuit of wealth and a respectable position the end of life, and as worthy of imitation in its principle because it affords abundant opportunities for the cultivation of fraternity, humility, and faith in the power of prayer. He struggled against the empire Satan has founded on the love men have for honours, pleasures, and wealth, by the endurance of poverty and shame; in a word, by the Cross. Without for a moment endorsing the idea of monastic orders of mendicant friars, and so forth, Mr. Heath's statement that the adoption by Christians generally of principles of self-denial and generous regard to the wants of others, on a far wider scale than at present prevails, would be highly salutary in its moral and social influence.

We may quote in illustration of this Mr. Heath's closing paragraph:—"If the witness of Francis in favour of a poverty exaggerated and ascetic was so fruitful of good, how infinitely more beneficial would be one in favour of a poverty modelled on the example of Jesus Christ. Our age, in many respects, repeats both those in which the Master and the disciple lived. Our civilisation is as that of Rome and the Middle Ages in a state of decay and approaching dissolution. Material prosperity blinds men now as it did then. But many of us feel that it is not drink, nor licentiousness, nor overcrowding, that is the fundamental evil, but the spirit of selfishness which drives us to make merchandise of each other, to kidnap and enslave whomsoever we can, in order that we may use their blood, their muscles, their brains, and their souls for our own advantage. In such a condition of things there is no liberty except in poverty, and he who, in the spirit of Francis, will commence a new society on the model of the Master, will find a whole world ready to follow him."

The same "Review" contains a brilliant and striking chapter, entitled, "A Faithless World," written by Miss Frances Power Cobbe, in which the state of the world without any traces of the religion of Christ remaining in it is vividly sketched. Such a state of things is, indeed, to be realised, for under the reign of him who is termed the Man of Sin, the faithlessness and apostasy which Miss Cobbe depicts will surely be manifested. Meanwhile, it is well for those who are in danger of the religious indifference which leads on to abandonment of faith, to consider to what they are drifting. The *laissez croire* which prevails so extensively in these days is one of the most perilous signs of our times. Many of those who yield to its influence have never seriously inquired whither it leads, and what must be the result of its universal acceptance. Christianity, as represented by multitudes of its professors, and as it is marred by divisions, errors, and human failure, has doubtless much to excite the rancorous criticism of its foes, but, nevertheless, it is, as Miss Cobbe declares it to be, ubiquitous in its beneficial relations to the world, and "the greatest thing with which we have to do from the cradle to the grave."

The essay before us has been called forth by the utterances of Mr. Justice Stephen, as a representative of a large and growing class of able and cultured men. Sad in the extreme is it to find one occupying such a position, and able to boast of such a lineage as the learned Justice, writing such words as these :—

"If human life is in the course of being fully described by science, I do not see what materials there are for any religion, or, indeed, what would be the use of one, or why it is wanted. We can get on very well without one, for though the view of life which science is opening to us gives us nothing to worship, it gives us an infinite number of things to enjoy. Love, friendship, ambition, science, literature, art, politics, commerce, professions, trades, and a thousand other matters, will go equally well, as far as I can see, whether there is, or is not, a God, or a future state."

Sir James Stephen, in thus expressing himself, only speaks as a prophet of that school which boasts of evolution and cold materialism as its chief doctrines and highest revelations: "The fool hath said in his heart, There is no God;" the modern scientist says, "We can very well do without one."

Amongst the obvious consequences of the removal of faith from the earth Miss Cobbe enumerates the belittling and the carnalising of life, and the rendering it more cowardly and mean in its spirit. Aspiration, repentance, and prayer, together with patience, sympathy, and charity, will also vanish. The morals of evolution, which are involved in and needful to the survival of the fittest, mean "the remorseless crushing of the unfit." The strong and the gifted shall inherit the earth, and the weak and simple go to the wall. Blessed are the merciless, for they shall obtain useful knowledge. Blessed are the self-asserting, for theirs is the kingdom of this world, and there is no world after it." There are many wrongs in the world as it is, waiting the time when they shall be righted; many miseries waiting the day when they shall be removed; many evils and excrescences which need to be and shall be ultimately conquered and cut off; but "a faithless world," instead of presenting these in the strong relief afforded by the presence of Christian influence and teaching, would show us all the curse unmixed with blessing, and plunge mankind into a darkness which might and would be felt.

The Charity Organisation Society has just held its annual meeting at Willis's Rooms, but with closed doors, a disturbance having been caused by the attempt of some to gain admission who were forcibly kept out. A great deal of dissatisfaction exists with the proceedings of this Society, Dr. Lee, who succeeded in gaining admission to the meeting, only representing the feeling of many when he asserted his belief, derived from experience, that in very many cases the society did a great deal of harm instead of good. He thought if it had a faithful name, the society should be called the Charity Abolition Society. Looking at the facts of the case, it is by no means to be regretted that the resolution adopting the annual report, and expressing confidence in the work of the organisation, met with opposition, and failed to secure unanimous support. This Society, which claims to be heard in criticism of others, itself manifestly and deservedly lacks the confidence necessary to the position of a censor.

The Right Hon. W. E. Forster, M.P., in the course of a characteristic address on the subject of education at Bradford, warned the students to whom he spoke against relying for success in life upon technical knowledge apart from moral virtues. Referring to the strain of present-day life upon those who have to take part in its contests, Mr. Forster said "if they did not keep the faculty of their uneducated fathers and mothers, if they did not keep their old Yorkshire endurance, energy, and perseverance, the knowledge gained at the elementary school, or the technical institution, would stand them in little stead in the battle of life." It is the fashion with some of the youth of modern times to sneer at the "slow coaches," as they term those of a former generation, but "slow and sure" is a proverb not to be despised even in days of electric speed. Our fathers might have been the better for our higher culture, but their sons cannot afford to lack their steadiness and faculty of plodding on in spite of difficulties.

About twenty years ago a series of articles appeared in these columns entitled "A Tour in South Wales." They were written by Dr. Elwin, whose companion was Mr. Oscar T. Snelling, who was then a young man in delicate health. The result of this tour was the re-establishment of Mr. Snelling's health and the establishment of the Swansea Gospel Mission, in the Gospel Hall, Orchard-street, where three week-night services are still regularly held. The Sunday services have been conducted for many years past in the Albert Hall (the largest in the town), where about 2000 persons are gathered every Sunday evening under the sound of the Gospel. Among the most pleasing results has been the conversion of many elderly men, a number over sixty years of age having lately been led to Christ, these being now some of the brightest and best workers.

A petition to the House of Commons, containing 11,400 Maori signatures, requesting redress of certain grievances, has been prepared for presentation next Session. All parties of the native race have joined in the movement, the spirit of which may be inferred from the words of the Chief, who says, in a letter to Sir F. D. Jervois, the Governor, "It is now known that the Maori race are orphans; therefore, they seek their first parents—viz., England." Our Government needs no little amount of wisdom and prudence to enable it to judge and act righteously in relation to its numerous Colonial dependencies.

Our Tract Fund is £23 9s. 3d. in arrear. The subscriptions since our last statement have been £4 4s. 5d., and the grants to distributors have amounted to £27 13s. 8d., accounted for at wholesale prices. Many of our readers are anxious to distribute, and could give away many thousands of Gospel invitations. We think that those who cannot become distributors themselves may be glad to enable others to do so.

The Postmaster-General has issued a request that the public will refrain from giving postmen beer or spirits at the Christmas season. This has often proved a source of danger to many, and resulted in much evil. This request ought to be received by all law-abiding citizens as a peremptory command, both for the sake of the men and the service they are engaged in. Our postmen are, as a rule, well worthy of acknowledgment, and those who desire to show them kindness may easily do so without placing temptation in their way.

The centenary of the famous lexicographer, Dr. Samuel Johnson, occurred on the 14th inst., and has given rise to many reminiscences of that familiar and noteworthy personage in English history. It is proposed to signalise the event by endowing a scholarship in his name in connection with Pembroke College, Oxford, where the learned Doctor for some time studied. He lived long enough and well enough to make a mark upon his country and race not to be effaced, and well worthy of perpetuating in such a way as has been suggested.

Christmas-tide is once more upon us; to many it will bring its usual accompaniments of family joy and social blessedness. To many others, and this year to an unusually large number of the working population, it comes attended with want and suffering. While wishing our readers who are in circumstances of comfort and prosperity all the sanctified enjoyments a bountiful Providence puts within their reach, let us remember that true joy is only realised when the heart is open and generous in its sympathies. The advent of Him who came to give his life a ransom for many, and to minister to human need, cannot be better celebrated than by adopting his principles of loving self-sacrifice, and imitating his gracious example.

An article in *The Daily News* of December 18, furnishes a description of "London at Night," of a nature very similar to "Pictures for the Heart," which appeared in our last issue, telling of the Sunday early breakfasts for the destitute now being given in connection with the Congregational Union. It is indeed gratifying to know that temporary, and frequently permanent relief is thus being given to so many sufferers. The article in our morning contemporary closes with the following instructive and suggestive paragraph :—

"Two facts have been made prominent in the course of the movement—one is the number of apparently honest *young* men who cannot find anything to do, and the other the great number who are from the provinces. From the country districts the peasantry appear to be streaming into the great towns, there to swell the numbers of the poor. Nobody wants them, nobody cares for them, and they stumble about the hard streets, day after day and night after night, with the bitterness of despair in their hearts. No remedy will be thoroughly successful until some means are devised of attracting the peasantry back to the rural districts."

A GLANCE AT MR. MOODY'S HOME.

[BY A CORRESPONDENT.]

IT is a sort of public secret that the greatest of modern evangelists is brimful of expectation regarding the rising race. He loves children, and does not limit his interested attention to his own family, although that circle is verily a blessing from heaven.

When returning the other day to England from a visit to the Rocky Mountains, I was urged by a well-known Christian worker in New York to make a détour to Quebec, for the purpose of making a call at the celebrated Northfield Home. I confess I had not a little curiosity concerning the home surroundings of one in whose remarkable work in London I had but a few months previously taken a very lively interest.

Idle would it be to dilate upon my all-night and most wearisome journey, or even upon the natural charm of the spot which attracted me. The readers of THE CHRISTIAN are, in a sense, from repeated and various visits described by enthusiastic admirers of the popular evangelist, almost as familiar with the French-looking wooden-built villa in the sweet little Massachusetts valley, as with their own centres of domestic felicity. It really is pretty, especially when surveyed in the autumnal tinting season during which my American travel was spent.

Miss Moody, who received me in the temporary absence of her father, is glad when visitors express their admiration: she feels the oppressive quietude, and she wrapped up her concentrated little protest in my cheery Irish suggestion that Northfield was a pleasant place in which to be buried!

Mr. Rankine, the schoolmaster, telephoned from the study to the boys' school, about three miles off, instructions to have horse and buggy at the door about two o'clock; and when the conveyance came he drove me round the several mansion-looking school-houses which dot the Northfield landscape. Within easy distance stand the seminaries and dormitories used by lady pupils. No wonder they and the boys compete so keenly in admiration for their benefactor. Of comfort and convenience there was enough to satisfy the most fastidious, and all as clean as a new pin, thanks to the consecrated oversight of the Lady Principal. Apart from capital cost, the maintenance expenses of these institutions runs, I gathered, to an average of some 170 dollars per scholar, towards which not more than from 50 to 100 dollars is paid by the individual thus advantaged. Mr. Marshall, who is Mr. Moody's *locum tenens*, was controlling the building operations of an additional beautiful structure, which, it is hoped, will be opened by special services early in the new year. He was particular in his descriptions to me even of the stone employed, and has succeeded in leaving the impression that the work was not a mere flash-in-the-pan, but would, by the mercy of God, go on to the very crack of doom. The new pile will accommodate some eighty girls, and there is every prospect of its being speedily filled, so numerous are the applicants. They come from all over America, while the boys, who form the responsible charge of Mr. Rankine, are gathered from almost every part of the civilised world. Manchester in particular has furnished a good complement.

Of the ultimate object of these fine educational institutions, nobody acquainted with their founder can doubt, any more than they will remain sceptical concerning its fulfilment. God's glory is their direct aim: the conversion and dedication of youthful hearts to Christian life and service. Already fruit is appearing. The missionary field is, and will be, very largely the outlet. About seventy boys are now in training, their ages ranging respectively from 11 to 20. The hundreds of acres of arable and pasture-land attaching to the schools are utilised for supply and farming instruction purposes. Boys and girls' schools are under separate bodies of trustees. Several of the Moody family are members, including the good wife and mother.

The little white-looking Congregational Church is taxed by the body of pupils who regularly worship there, the service being memorial of not far distant Plymouth Rock in its simplicity. Mr. Moody not infrequently takes the service when he is "in residence," and the pastor is in hearty sympathy.

THE BERBERS OF NORTH AFRICA.

A PLEA FOR PRAYER.

I WRITE from Tangier, Morocco, whither I have come with my family, that we may devote ourselves to spreading the sweet savour of the Name of Jesus among the Berber peoples of this region. Again and again the columns of THE CHRISTIAN have been opened to the advocacy of the claims of this noble, interesting, accessible, and yet strangely neglected people, much that has appeared being from the pen of that devoted pioneer worker among them, Mr. George Pearse. It was from its pages, read in my far-away home in North Carolina, in the United States, that I gleaned the first information of them; thus an interest was awakened that suffered me not to rest until I gave myself, and, as far as I might, my children, to missionary effort among them. I covet the prayers of English Christians. I desire that many shall take pleasure in this people, and pray and toil for their peace. Labourers are needed. The co-operation of the Lord's remembrancers is needed beyond expression. Therefore, I hope to say an occasional word on behalf of the work here.

These Berbers, or Kabyles, are not to be confounded with either the negroes of Central Africa or with the Arabs who have migrated from the East. As in colour and physique they contrast with the first, so in moral character and mental calibre they contrast with the last. They are the primæval possessors of North Africa—a superior race, of free and indomitable spirit, remarkably free from that race and religious prejudice that builds up an almost inpenetrable barrier between most other Mohammedans and the Gospel. Of all virgin missionary soils within my knowledge this is one of the greatest ripeness and promise.

I enter upon my work with much joy and large hopes. My wife and eldest daughter are co-workers with me; and I look forward to my other seven children (who have been given to the Lord from their birth for foreign Mission work, and all the oldest of whom are already the Lord's), taking their places one by one as toilers here for Christ and the Berbers.

A keen and widespread interest in this ancient race has sprung up in America. In England, too, many are awaking to the fact that the foreign Mission field, nearest of all others to their favoured isle, is, of all others, perhaps, the most wholly neglected and unevangelised. Speaking, while in London, to Mr. Spurgeon's congregation in the Metropolitan Tabernacle, I turned to the great preacher, and asked him if they were praying specially for any Mission work in North Africa, this land where once the Gospel so flourished. He replied they were not. I proposed this Mission for their ardent and constant prayers. The petition that followed from the lips of Mr. Spurgeon brought a present benediction with it, and its fragrance will linger in the halls of memory while life lasts. The proposal I made to that church I make to you, beloved Christian reader. Pray for us. Then, when you hear of blessing upon the Berbers, your spirit will be refreshed by the consciousness of answered prayer.

E. F. BALDWIN,
Missionary to the Berbers.

Tangier, Morocco.

REQUESTS FOR PRAYER.—For one who is in the depths of despair, thinks she has sinned beyond forgiveness, and says that God cannot pardon her. That she may be led to look to and trust in Jesus. ——For a son, a young missionary in South India, who is ill, that he may be kept close to the Cross of Christ. ——Five sisters and one brother in great perplexity as to their future path in life, having recently lost a blessed mother, desire prayer for guidance.

ONE OF LONDON'S SICK POOR.

[This case was mentioned in THE CHRISTIAN of Nov. 27, in a notice of the Medical Mission, 199, Whitecross-street, E.C. Further inquiry has revealed these details.]

THE STORY AS TOLD TO ME.

IT was a terrible case, sir,
A tumour had seized its prey,
And was weighing the woman downward,
While labouring day by day.

She was a poor young widow,
Who had lost her support in life:
So alone, with her five small children,
And her needle, she met the strife.

They were all of them under twelve, sir,
And so to the School Board went;
While a neighbour paid for the baby,
To our nursery daily sent.

When last we examined the woman,
So scanty her clothing seemed,
That we gave her a warm shawl wrapper,
And a moment her dim eyes beamed.

Two or three days of labour
Is all that her strength can bear:
And then in her bed she lingers,
With only the parish fare.

We talked of an operation—
She hadn't the time, she said;
For where would her children go to,
And who would provide their bread?

Yet the pain of that growing tumour,
And the want of sufficient food,
Is more than I dare to think of,
For we cannot do what we would.

What do they live on? Listen!
She isn't a beggar, sir:
There's a kind of an independence
That kindles respect for her.

I knew that she needed feeding,
So offered a meal one day:
But she said they had had a dinner,
In her modest and quiet way.

And what do you think, when questioned,
Their dinner that day had been?
A single penn'orth of herrings,
Divided six mouths between.

The other eve in the drizzle,
And just as the shadows fell,
Her six-year-old came over
For the soup that they like so well.

We gave him a large jug brimming:
But lest it should scald the boy,
We sent a young helper with him,
To share in the children's joy.

She found them alone in the darkness,
Famishing, wet, and cold.
"Have you had tea?" she asked them—
Only bread by the parish doled.

Set out the cups. Poor children!
Cups were a novelty there;
So a saucer and broken basin,
Divided to each a share.

And didn't their faces brighten
And didn't the soup get praise?
Little they studied the vessels,
As they fed in a glad amaze.

One, only two years old, sir,
They said it was good to see
The way that that youngster swallowed
The liquor they all called tea.

* * * * * *

Children, this is my story.
Now, who will their pennies give,
To help to buy health and comfort,
That mothers like these may live?

Can you not ask your parents
And friends both near and far,
To send some help to the Mission,
Where many such sick ones are?

WILLIAM LUFF.

A MISSIONARY LEVEE.

LAST week there was held in London a meeting, the echoes of which shall resound as we believe, throughout the four quarters of this round globe. Where was it convened? Not in the lordly halls of Buckingham Palace, or in any of the spacious drawing-rooms of Britain's proud aristocracy; but in a very humble, unpretending, low-roofed apartment in plebeian and busy Spitalfields. Indeed, it was no other than the gathering of Christian workers whom Miss Macpherson receives month by month at her Home of Industry. The *habitués* of that delectable spot have seen under its roof many a memorable assembly; but, with a tolerably long experience, we have seen few, even there, that would compare with the meeting of Wednesday week for intense and all-embracing interest, and for unmistakable tokens of the Divine presence and power. One friend remarked at the close, with a long-drawn sigh of satisfaction, that it had been to him a sa little glimpse of heaven upon the earth.

Passing through the familiar portals of the Home of Industry, early in the tea hour, we could see at a glance that something special was afoot. The social cup was being handed round in one of the basement rooms, instead of upstairs, asaforetime. The company was larger than we are wont to see, with an unusual proportion of young men. Presently we discovered that these were students from the Metropolitan hospitals and members of the Medical Prayer Union, who had come by special invitation from "mine hostess," Miss Macpherson. Leaving her in the midst of these young medicals, expatiating on the rescue and other work carried on under her hallowed roof, we proceed to the upper room, where a band of neatly-attired and well-favoured lads and lasses of a tender age are engaging the closest and most interested attention. They are going through their facings—sweetly singing some homely "action songs," Christmas carols, and what-not. They look so bright and bonny, and sing and gesticulate with such graceful self-possession, that no one ignorant of the place and its ways would dream of their being East-end waifs, but yesterday, or last week, or last month, plucked from the jaws of an earthly hell. They are destined for transplantation in the spring to the broad and fertile fields of Canada; that land of the setting sun, as well as these sprightly youngsters, must be congratulated on the prospect.

There is so much more to be recorded that we must pass over Miss Macpherson's inimitable description and cross-examination of two of the boys, who had been added to her growing family only the night before. The little fellows stood the test like heroes; we can but pray that they and their fortunate foster brothers and sisters will prove worthy of the love and the tender care that are now being lavished upon them.

THE MISSIONARIES' MEETING.

It is meeting time. The bairns are marched off to bed, and Mr. HUDSON TAYLOR takes the president's chair of a crowded company. After a song of praise, Mr. EUGENE STOCK offers prayer, and then in a neat little speech refers to the sympathy between work at home and work abroad that such a gathering indicates. China, he tells us, is just now under a cloud, and many of the native Christians are suffering in consequence of the hostilities between their country and France. Nevertheless the converts are standing firm, and others are turning from idols to serve the true God. Only the other day, almost within sight of the place lately occupied by the French fleet, 500 people in one village went to the missionary asking for Bibles; they have handed over an "ancestral hall" for the purposes of Christian worship. Surely that is a bright rift in the dark cloud.

Before calling on the next speaker, the Chairman interpolates the suggestion that the Throne of the Most High God should be besieged by constant and importunate prayer for a termination of this discreditable war between France and China. Speaking of the needs of France, he throws out the hint that those who have a knowledge of the French language would do well to ask themselves whether this gift has not been bestowed upon them to use for God in a country situated at our very doors.

But now Mr. STANLEY SMITH, the quondam Cambridge athlete, of boating celebrity, stands before us, and deeply stirs the meeting with the unanswerable question: Is not Jesus worthy to be served with something more than sentimental talk—with deeds of devotion worthy of the love He has manifested towards us? If we could look down on this earth from some vantage point, to find out the darkest spot that most needs the presence of Gospel torch-bearers, assuredly we would not pitch on England. Yet we act as if it were so. The Church of God in these islands is suffering from spiritual indigestion—taking in and taking in, without giving out. If there were more spiritual exercise, there would be far less jealousy and division and strife. The heart of David Livingstone was brought from Central Africa, and many followed it to its last resting-place in England's great Abbey. If that heart could speak it would have said, "Follow me not to this cathedral, but to my grave away in yonder heathen land." Young men, where are you going to spend your one life? Will you not live it so that at the last you can look Jesus straight in the face? Here was the testimony of a young man during our recent meetings at Cambridge: "Jesus said, 'If ye love me, keep my commandments.' I love him. He commands me to go and preach the Gospel, and I am going."

Another young Cambridge athlete, Mr. C. T. STUDD, of cricketing renown, follows with a most touching and impressive account of the way in which he became a candidate for missionary labours in distant China, whither he, too, is about to go. It was a simple, artless recital of the steps by which the Lord had restored his soul from coldness and unfruitfulness to unreserved consecration, and to a peace that passeth all understanding. It was at Mr. McCarthy's recent farewell, before returning to China, he was led definitely to see that the Lord would have him spend his life as an ambassador of Christ in China. There were many of his dearest earthly friends who frowned upon this resolve, but the word of the Lord had come to him, and he must obey.

The Chairman again interposed with some words of affectionate exhortation, addressed chiefly to the medical students in the meeting. What joy it would give him to see 100 of them going out as medical missionaries to China, where they could have fifteen counties apiece in which to practise the double art; if that was not enough probably the half of Thibet could be thrown into the bargain. Another hundred could find a wide and open field among the vast populations of India. What were the honours and emoluments of the profession at home, compared with the joy and the privilege of serving God and their generation in these needy and neglected lands?

It was a remarkable story that Mr. WIGSTONE had to tell of his experiences in Spain. To show the dense spiritual darkness of that land, cursed as it is with the blight of Popery, he told how a priest had gravely essayed to exorcise, by the reading of Latin prayers, some pigs supposed to be possessed with devils. The incantations were of no avail, for all the pigs died. Mr. Wigstone's narrative of the commencement of Gospel work by himself and Mr. Blamire in Corunna, the obstacles they encountered, and the marvellous success that followed their persevering efforts, constituted a chapter in the romance of Missions that ought to be preserved to posterity, but we have not now space for details. As he and his wife go back to benighted Spain, we are sure they will have the fervent prayers at least of all who heard him on this occasion.

An equally wonderful tale of direct guidance from God, of difficulties encountered and of faith rewarded, came from the lips of Miss ANSTEY, who related in outline her experiences among the famine orphans at Colar, in the territory of Mysore. This history, we do not doubt, is fresh in the memories of our regular readers, as we have given it in these pages from time to time. It is twenty years since Miss Anstey first set foot in India. In 1877 she went out for the second time, with her bodily health wondrously restored, as she believes, in answer to the prayer of faith. Now, after a brief visit to Great Britain, she goes back once more to spend and be spent for her Master among the dusky children of Southern India. The blessing of God will surely go with her and before her, and she shall lack no good thing in this devoted service.

The story of his recent evangelisings in South Russia was re-told by Dr. BAEDEKER; this we have given on another page, and therefore need not repeat it here. His words were with great power and with the demonstration of the Holy Ghost. There is a great stirring among the Jews, said he. The times of the Gentiles are fast running out, and the Jew is upon our heels. We are only playing at evangelising. Instead of the great body of Christians going forth to the dark corners of the earth, and the solitary ones remaining at home, the process is reversed. We need no special call to go, but we do need a special call to stay. If we do not speedily buy up the time that yet remains, it may be too late. The Jew may again be put in possession of his ancient inheritance, and then our day of special privilege will be gone.

After this it seemed fitting and proper that Miss BARLEE should be called on to speak. She has for some time been labouring for the conversion of foreign Jews resident in the East-end of London. Now the burden is laid upon her to go and spend the remainder of her days in carrying the Gospel of Jesus Christ to the Jews in Jerusalem. Her farewell words were few and halting, for her heart was too full for measured utterance. Indeed, as she tried to tell something of what the Lord had enabled her to do among the chosen people, 40,000 of whom are dwellers in the East-end, the memories of the past were too much for her, and she fairly broke down in the middle of her address. But it was one of the most powerful and affecting of all the thrilling words of that memorable evening, and it was a great relief when Miss Macpherson poured out her pent-up feelings in prayer for our departing sister, and for a like devotion to descend on the other workers among Jews at home.

Still there was "more to follow," though the time was flitting all too fleetly by. As the Chairman observed, the time seems to go faster at Miss Macpherson's than anywhere else. In a brief word Miss De BROEN, who happened to be present, put in a very earnest plea for poor Paris and the surrounding villages, from many of which she is receiving loud calls to take up medical mission work. Her womanly heart was swelling with emotion at what she had heard of other fields, and yet she could not but think of the claims of that in which God had so signally blessed her labours in the past.

Rev. W. CASSELL has relinquished a curacy in the South of London to go to China as a missionary. He, too, had been greatly moved by the addresses that went before, and he besought his young brethren and sisters to think of the perishing millions abroad. Let us be like the lad who brought to the Saviour the five loaves and two fishes for the feeding of the hungry multitude: let us bring to God our weakness and He will bless it abundantly.

Last of all, but certainly not least of all, came Mr. HUDSON TAYLOR, who read the angelic message that came down to earth on the first Christmas morning: "Behold, I bring you good tidings of great joy, which shall be *to all people*." Yet how many people there are who have never yet heard of these good tidings. If we Christians were all willing to do what we could, five years would not elapse before the angels' words would come true. Mr. Taylor proceeded to speak of the joys of missionary work among the heathen, and of the personal loss sustained by those who stay at home when they might go forth as ambassadors of the Cross. And with these solemn words ringing in our ears we were dismissed to our homes.

GOSPEL TEMPERANCE AT BOURNEMOUTH.

THE Blue Ribbon Temperance Union formed here during Mr. R. T. Booth's visit to this country has continued to carry on an active and aggressive work in the town. A week of special meetings has lately been held in the theatre, Albert-road, in which many prominent speakers and workers have taken part. Among the former may be mentioned Canon Wilberforce, Canon Leigh, Rev. E. Payson Hammond, Rev. H. Pelham Stokes, Mrs. Hind Smith, Miss Wingfield Digby, &c. Good service was rendered by the sacred solos of Mrs. Ward Poole, of London. The audiences were good, and upwards of 260 new abstinence pledges were recorded during the Mission.

At the first meeting Mr. Payson Hammond remarked on the growth of Temperance sentiment in this country since his previous visit; he urged that, besides signing the pledge, it was essential that the heart should be given to God, and his strength invoked, in order to keep it.

Miss Wingfield Digby, at the second meeting, spoke with much force on the power of sympathy. She said she had twice visited all the public-houses in Bournemouth, and had received the kindest treatment. What she saw determined her to work harder than ever in the Temperance cause.

In one of his eloquent and stirring speeches, Canon Wilberforce spoke of the great issues that had come from the use of humble means, as encouragement to all to take part in the work. He strenuously argued for the abolition of the baneful liquor traffic, and stoutly defended the wearing of the blue.

NOTES AND INCIDENTS BY A WORKER.

The following incidents of the Mission are sent us by a friend.

One said, "Of all Canon Wilberforce's wonderful words, one sentence has been everything to me, 'The Lord has need of you.' I live on that."

Many earnest Christian men amongst the Blue Ribbon Choir of the Mission said, "We can never forget it; we wake up and think over those soul-stirring addresses," and one man said, "Depend on't, the Canon's words can't be forgotten; they have made many think who never thought before; and when they come to my own mind at night, I am forced to get up and sing and pray."

Perhaps one of the most cheering sights of the Mission to some of the workers was a poor man, neatly dressed, quietly seated beside a tidy, worn-looking little woman, his wife, on Sunday evening, listening reverently to the Gospel speaking, and joining in the hymn-singing. That man had come in on the Thursday before to the evening meeting only half sober, but signed the pledge, and perhaps the thought was with some, "Will he keep it?" and most surely the prayer of many a worker was, "Lord keep him." Sunday night seemed the foretaste of the answer.

The principal feature of this Mission has been to strengthen the things that remain, to bring back many Christians to "the wearing of the Blue," and to rekindle the sense of the great need of continuous effort amongst the Christian workers.

Alas! one sad case occurred showing how Christians may hinder this, the Lord's work, and which should be told for warning. A poor drunkard who had nearly signed on Thursday night came back on Sunday, content to go on drinking, because at an evangelistic service he had heard, "No need to sign the pledge; no use, get Christ first!" So he said, "I wait till I get Christ." And yet, owning the power of the drink over him, and that he had tempted thousands to drink besides, he boasted. "Cut it off and cast it from thee" seems left out of some Christians' creed. To do and to be means true faith in Christ, and can alone come from a God-given power; but we are to stretch out the hand of our faith to receive it, and so surely the Lord enters in, to dwell, and to be "the hope of glory."

One more striking incident, and a solemn one, occurred. Canon Wilberforce, speaking on Wednesday evening of the changefulness of all things here, said words to this effect: "Many of us here now may be dead before this time next year; very soon, some of us, perhaps." On Thursday night the news was brought of a navvy killed that morning on the new railway who had been present at our meetings on Monday, Tuesday, and probably Wednesday night. A solemn awe and hush fell upon everyone as Rev. J. Perrin told the fact, and with all his pleading, spiritual power brought it home, with its weighty warning, from the sudden solemn call of the dead man lying with the little bit of blue upon his coat; "and that was all we knew," he said. How loudly should this speak to those about to put it on that night!

DARK BRAZIL.

A CORRESPONDENT at Berwick has sent us two letters received from persons resident in Brazil. One or two extracts may interest our readers, and stimulate prayer for those of their fellow-countrymen who have gone abroad, to lands where the lack of Gospel privileges presents a strange and painful contrast to those enjoyed at home. They are of value also as furnishing instances of personal effort in evangelistic work, persevered in amid surrounding darkness, indifference, and superstition. In one letter the writer says:—

"I address a small meeting here, in the suburbs of this city (Rio de Janeiro), at which from seven to fourteen people meet. I also spend as much time as I can selling Scriptures and other evangelical literature in the streets. Last month I sold 6 Bibles, 27 Testaments, and 38 other small books. There are, in this city of 350,000 inhabitants, one English Episcopal Church, one Evangelical Portuguese Church (begun by a Scotchman, of Edinburgh), one American Presbyterian, and one Methodist Episcopal Church. The Baptists are coming here this month. It is difficult to get the people to make religion a matter of business. Roman Catholic prejudice and unbelieving indifference are our greatest enemies. We need more labourers who are better qualified to cope with such odds. Those we have are mostly beginners, but will doubtless make their presence felt ere long by their preaching and holy living, as they are excellent men."

The second letter, dated August 6, is written from Colonia do Assunguy: "I am under great obligation to you for continually sending me the tracts, The Christian, and Mr. Spurgeon's sermons. I am sorry to tell you that here we have no outward means of grace. The Sabbath is totally disregarded, and made the principal day for going into the township to make purchases, as they say they cannot lose time on other days. As to the English and Irish and all foreign settlers the great question with them is who can make the most money. That seems the only thing they live for—in fact, for which they are destroying themselves body and soul. The American Presbyterian Society is doing a great work on the Campos, by their fortnightly publication, so that many are being led to seek after God, if haply they may find Him.

"I find it difficult to make much headway with the Brazilians, except when they are ill. As they have no doctor here, and I have been led to study homœopathy, and thus save their bodies, I have a good opportunity to try and turn them from the worship of their saints to Him who can save to the uttermost. Now that such showers of blessing are falling full and free around you in your highly-favoured land, please pray for us, that we may hold fast. It is hard work here, struggling with doubts and fears, and stemming the tide; but we take comfort, knowing there is no restraint with the Lord to save by many or by few."

RELIEF OF PERSECUTED JEWS.

SIR,—In view of the greatly increasing distress among the Jews, and of the earnest appeals addressed to us, we desire to carry out at once the work of providing work for Jews in the Land of Promise. Intolerable oppression is driving Jews out of Roumania, Russia, and other countries. They seek in the Holy Land the shelter denied them elsewhere.

In Jerusalem there are nearly 20,000 Jews, of whom not one-tenth can obtain work. There are several thousands in Galilee and elsewhere in Palestine in great need. We ask for means to enable us to give employment at Jerusalem where some land near the city is at once available, till increase of funds shall give us the means to enable them to form themselves into colonies on their own responsibility.

We desire also to help the Jewish families in Galilee, who have asked our aid, in forming a settlement there under favourable conditions; also to make final provision for the Jews in Cyprus. Donors are requested to state which of these objects they wish to assist. The agricultural season has begun. In order to secure the crops, and avoid having to wait till harvest of the year after next, we ask for speedy help.

Shaftesbury, President.
E. A. Finn, Secretary.

Syrian Colonization Fund,
41, *Parliament-street, S.W.*

STRANGERS' FRIEND SOCIETY.

THIS Society held its ninety-ninth annual meeting on Monday, December 15, at the Mansion House, under the presidency of Lord Mayor Nottage. The Report, read by Mr. Clarence Smith, stated that the income for the past year amounted to £1586, which fell short of the expenditure several hundred pounds; to meet this a loan had been necessary, as well also as the sale of invested stock. The visitation and relief of the sick poor at their own homes by an unpaid agency, consisting of 250 Christian visitors, is the definite object and unremitting work of the Society. The visitors have done their best to alleviate the sorrows of the stricken poor in all parts of the Metropolis. They are often constrained to give out of their personal resources through lack of other funds. During the year, 3774 cases have been relieved, 21,000 visits have been paid by the visitors, and £1300 have been distributed of the funds, exclusive of clothing, &c., and supplemental gifts of the visitors.

Rev. Canon Fleming, in an eloquent speech, commended the Society to public support as one that was old, tried, and blessed of God. No amount of statesmanship could remove the evils sought to be remedied by the Institution whose claims they were met to advocate, and whose agents were used by God to be the purveyors of his gifts to others.

Rev. Hugh Price Hughes called attention to the fact that the Society respected neither creed nor nationality; like the Saviour, who held pardon in one hand and a loaf in the other, they combined the spiritual and the physical.

Mr. Sheriff Faudel Phillips, in an admirable and stirring address, said the true mantle of charity will ever descend on the poor and needy around us, and should never be withheld from those who are not one with us in religious views. With considerable graphic power he pourtrayed the poor foreigner, a stranger in London, and passed a fitting eulogy on the Christian visitors whose voluntary and unpaid services were worthy of our highest commendation.

Other addresses, urging continued and increased support, were given by Dr. Harvey, Mr. J. H. Anderson, Mr. Puleston, M.P., and Mr. Alderman Whitehead. The last speaker mentioned some remarkable instances of help rendered by the visitors, which had been the means of preserving the recipients from ruin.

SAMARITAN WORK.

AMONG the agencies doing good work in this great city, the London Samaritan Society deserves an honourable place. Some brief extracts from the new report will, we trust, enlist the interest and sympathy of our readers :—

"THE BITTER CRY."

"In these days we hear not a little of the inexorable laws of social and political economy, of "the survival of the fittest," and of many other pseudo-scientific axioms that men propound as excuses for leaving the poor to languish in their poverty. We are not ambitious of graduating in that school of thought. The great law that actuates the Christian worker is the law of love for the lost, of pity for the perishing, and of self-denial, that those who are in sore straits may speedily be succoured and strengthened. From day to day we are in receipt of multiplied proofs that our many kind helpers are prompted by the same principles of action. The 'Bitter Cry' is no new one to those who, like ourselves, have for years past been straining every nerve to alleviate in some measure the misery of our destitute neighbours and fellow-citizens of this vast metropolis. We rejoice, nevertheless, in the quickened sense of responsibility and the deeper solicitude that have lately been shown on this subject, and we sincerely trust that the wave of public feeling may not recede, but may gather volume till everything is done that human wisdom can devise and sanctified effort can accomplish, for the removal of the evils that now afflict the lower strata of society in London and our large provincial towns. While God spares us, and, through his stewards, continues to supply us with the means, we shall covet a share in this 'Samaritan' work."

CLOTHING AND FEEDING THE CHILDREN.

"During the inclement winter months the suffering children are our special care. In many poor households, even when the parents are doing the best for their offspring that circumstances will allow, the clothing of the children is one of the most serious items in the family expenditure. Where the head and bread-winner of the family has been removed by death, or neglects his paternal responsibilities (which too often happens), the case of the children is indeed an evil one. No greater act of Christian kindness can be done in such instances than to relieve the widowed mother of a burden that presses so heavily upon her by timely gifts of clothing and boots for the children. The question of feeding is even more important. With plenty of wholesome and nutritious food the young life will thrive, and with adequate exercise the child will often defy the elements, in spite of the scantiest of covering. With pangs of hunger gnawing at its vitals, the feeble little bodies fall an easy prey to all the ailments that haunt those districts where the poor are congregated. With every physical advantage, the strain upon young children under the present educational system is severe enough, and there is, in many quarters, a loud cry as to the evils of over-pressure in our elementary schools. It may, in some instances, be exaggerated, but is largely borne out by facts, though these are, from obvious reasons, frequently suppressed. We are desirous of continuing our strenuous efforts to cope with the evil, by providing clothing, boots, and wholesome meals where these are seen to be really needed, and where the parents are unable to meet the need."

SUNDAY MORNING FREE BREAKFASTS.

"This is another branch of the Mission which has proved itself to be of the most incalculable value. During the past season, as far as the funds placed in our hands would permit, we supplied Christian workers in the neediest parts of East, South, and Central London, with the means of giving a warm and nourishing Sunday morning meal to those whom they gather together on these occasions to hear the Gospel. It is a matter of much doubt if many of the poor pariahs of society could be induced to enter these Mission halls, unless they expected to get some temporal relief. A starving man is not usually in a mood to sit and listen to the Gospel preacher. Besides, we have the high example of our Lord and Saviour in feeding the hungry multitude; and one of his apostles plainly teaches that such acts of charity and kindness are the most tangible proofs of the reality of our own faith. Apart, therefore, from the question of results, our duty is clear in this matter; and we feel sure from past experience that our kind and generous helpers need not argument of ours to convince them of this. But there is no lack of results, as our correspondence with the workers who superintend the breakfasts clearly shows. Nothing could be more gratifying and touching than some of the statements we receive; we trust that while the need continues for this simple, but invaluable, method of relief, we shall be enabled to furnish it to a still more adequate extent."

Other branches of the work of the Society are referred to at length in the report; we trust many of our readers will send for a copy to Mr. J. J. Jones, at the offices, 57, Ludgate-hill, E.C.

WORK AMONGST THE TRAMPS.

DEAR SIR,—Might I draw the attention of your readers to a department of religious work which in many of our large towns is sadly neglected, viz., caring for the poor visitants of the casual wards—the tramps who have not succeeded in obtaining work, or in begging enough money to pay for a night's lodging. It has been found that they are of a more deserving class than the frequenters of the low lodging-houses; professional beggars generally manage to obtain enough cash to pay for a bed.

Hearing of a man in Nottingham who was trying in a small, humble way to relieve, and, mostly, to cheer, these poor outcasts, I went to a room he has hired near the workhouse—an old malt kiln. There I saw thirty-five of them drinking eagerly some hot coffee, and eating dry biscuits, with a pitiable ravenousness. It was a cold, cheerless, wet morning. There were two women and four children, the rest being young-looking men, some with intelligent, open countenances. After the refreshments had been partaken, there was a little talk—you could not call it an address—full of personal experience, heartfelt sympathy, and practical advice; then followed a short prayer, during which many an eye was wet, and many a response uttered. Evidently some of them were following every word of the prayer.

Very often sad cases are met with of those who have been once in comfortable circumstances, but it would take too much space to record any of them. So far this work has been carried on at this gentleman's own expense, but his means are limited, and it must soon cease unless someone sends him help. If any of your readers could remit a small amount towards sustaining this work it would be thankfully received and well expended. The address is Mr. Craven, Thorneywood-lane, Nottingham.

Yours truly, A MINISTER'S WIFE.

BRISTOL MEDICAL MISSIONARY SOCIETY.—The great need for such a society in Bristol may be understood from the fact that while the infirmary, the hospital, and other medical dispensaries are fully supplied with patients, the Bristol Medical Mission has a large share of patients; no poor person is excluded whose case comes within the range of the Mission's ability to receive them. The home is small, having only eleven beds, the object being rather to maintain the family character than that of a large or more public institution. It is not endowed, and has, therefore, no fixed income. Upwards of one thousand women have had the benefit of the home since it was opened. To maintain in efficiency the two dispensaries, at 7, Redcross-street and 34, Factory-street, Barton-hill, with the Convalescent Home, a sum of not less than £700 a year will be required. In order to increase the efficiency of the Missions Mr. S. S. McFarlane, L.R.C.S., L.R.C.P., has been appointed Assistant Medical Officer, and will enter on his duties on January 1. The last annual report will be forwarded on application to the Hon. Secretary, No. 7, Redcross-street, Bristol.

"NOT OF THE WORLD"

"They are not of the world, even as I am not of the world."

HE was here a "Man of sorrows,"
Yea, of sufferers the chief;
Bearing on his sinless shoulders
All the burden of our grief.
Lonely was the path He trod,
Separated unto God.

He was here as "one that serveth,"
Not a place whereon to lay
Weary head. A perfect servant,
Seeking only to obey.
"Meat" and "drink" the Father's will,
Is not this our portion still?

He was here the One rejected,
Object of reproach and scorn,
Mocked with royalty's grim symbol,
Crowned, but with a crown of thorn;
Kissed with treachery's false kiss,
Have we, then, forgotten this?

Can we court the world's caresses?
Can we smile upon its bands?
Shall the "Nazarite's" fair tresses
Linger in "Delilah's" hands?
"Strangers," "pilgrims" on the earth,
Must we share its hollow mirth?

If our ears have caught the echo
Of the sweet angelic song,
Shall we heed the siren singing
Of the giddy Christless throng?
Shall our blood-washed robes be found
On the world's enchanted ground?

Shall we struggle for its honours?
Courting its gilded gloss?
Must we win a "reputation,"
Where our Saviour found a cross?
Must we have its "harmless" glee,
And forget Gethsemane?

Shall we loath the heavenly "manna,"
Craving Egypt's coarser fare?
(What, so soon forget the bondage,
And the cruel thraldom there?)
Will the bitter murmur fall,
"Christ, and nothing else at all"?

Can we bear no separation?
Must the waves re-lifted be,
That the blood-bought hosts of Jesus
May re-cross the boundary?
Shall we turn from Christ again,
Choosing Sodom's fated plain?

Has the "altogether lovely"
Failed to fix our eager gaze?
Must we turn for entertainment,
To the world's unhallowed ways?
Is not HE our heart's desire?
Do we aught beside require?

Let the bitter truth be spoken,
Has our ardour grown so damp,
That we do not care to follow,
When He leads "without the camp?"
Blessed with joys, no tongue can tell,
Must we have the world as well?

Will the bride of Christ be faithless
To her long "remembered" vows?*
Will she disregard the wishes
Of her Lord, her kingly spouse?
Will she really choose a place,
Where she may not see his face?

. . . . . .

Search our hearts, O blessed Jesus,
Chaste and holy may they be;
Deaf to all the world's seductions,
Fully satisfied with Thee;
Help us, e'en on earth, to prove,
All our heaven is in thy love.

LUCY A. BENNETT.

* Jer. ii. 2.

Notices of Books, &c.

"RIGHT ABOUT FACE." 1s. *S. W. Partridge.* These friendly words for Christian soldiers are written in a gracious spirit by one who well knows the trials and temptations to which they are exposed.

COMING TO CHRIST: WHAT IS IT? By Mrs. W. E. LEGG. 1d. *J. E. Hawkins.* A clear and simple utterance, by one who has herself led many young people to Jesus, and can therefore speak from experience.

BEFORE I BEGAN TO SPEAK. By A BABY. *Fleet Printing Works*, 14, *Whitefriars-street.* The author of this plea for "the innocents" certainly understands them, and every mother and nurse will be the better for reading it.

KIRTON'S TEMPERANCE TALES. *National Temperance Publication Depôt*, 337, *Strand.* 1s. 6d. A bright volume of twelve stories by this well-known author, illustrated, showing very clearly the benefits of total abstinence and the fearful evils of drink. A capital present to put into the homes of the working classes, especially at this season of the year.

"THE BONNIE JEAN," by ANNIE S. SWAN (*Scottish Temperance League, Glasgow*) is a graphically depicted illustration of the sore evils that flow from indulgence in the thrice-accursed drink. With all the doughty blows that are being aimed at "the traffic," one might soon expect to see it tottering to its fall; that it has not already fallen shows how deeply rooted it is in the social life of the nation.

The latest issue of the new Penny "Biographical Series," published by *The Religious Tract Society*, is JAMES CLERK MAXWELL, F.R.S., by Dr. Macaulay, of "The Leisure Hour." Within a brief compass and in a popular style the life and work of this eminent Christian scientist are delineated. The circulation of the tractate among intellectual young men who may be agnostically disposed, would be productive of good results.

A Service of Song has been prepared by Mr. William Moodie, the well-known conductor of psalmody in Glasgow, founded on Dr. Norman Macleod's touching story, WEE DAVIE. Five of the songs are by our poet friend, Mr. W. T. McAuslane, and all have been wedded by Mr. Moodie to tuneful and appropriate airs. Many pleasant and profitable evenings may be spent by Christian singers in rendering this delightful Song Service to their poorer neighbours.

A very opportune moment has been chosen by *Messrs. Alexander & Shepheard* for the publication, in cheap form, of a well-written Memoir of Joseph Mazzini, the great Italian patriot and reformer, to which are appended two of his essays: "Thoughts upon Democracy," and "The Duties of Man." It were well for the toiling masses of Europe if all their popular leaders were actuated by such lofty and truly Christian principles as those which underlie these productions. An excellent portrait of Mazzini is given. (Price 6d.)

HELPS TO THE STUDY OF THE BIBLE. *Henry Frowde, Oxford University Press.* 3s. 6d. A more perfect compendium of valuable aids to Biblical study can scarcely be conceived than is furnished by this portable little volume. In addition to an introduction to each of the Books of Scripture, it gives well-written articles on the Ethnology, Natural History, and Antiquities of Bible Lands. A general Index, a Dictionary of Proper Names, and a Concordance are also furnished. Indeed, it forms in itself a small but copious reference library of sacred literature. No one who can obtain it should be without a copy; just now it may be wisely chosen as an admirable gift book to young and old.

MEMOIR OF LORD CONGLETON. By Mr. HENRY GROVES. *J. F. Shaw & Co.* This neat volume, with good portrait, is a reprint from *Footsteps of Truth.* The author tells us in the opening chapter, that he undertook the task of writing this memoir "for the comfort of many who have long been in the way, for the guidance of young disciples commencing their heavenly pilgrimage, and for the warning of some who are in danger of turning aside from a self-denying course once taken up in the freshness of first love." In this we think he has well succeeded. As far as our own experience of the subject of this sketch goes, we have no hesitation in saying, that with our departed friend it was not parties but purity, not sectarianism but saintship. He lived too separated a life not to be a marked man; and was indeed a true light in the pathway of Christian experience. We hope the book will be read very extensively.

THE MONTHLY INTERPRETER. Edited by the Rev. JOS. EXELL, M.A. *Kegan Paul & Co.* 1s. monthly. The contributors to this new theological magazine are such as to ensure a high order of merit in its articles; they are men of ripe scholarship, and well known in the field of Biblical criticism and research. The aim of the publishers is set forth, as being "to guide the Biblical, theological, scientific, philosophical, and social thinking of the day." Open discussion of topics is to be permitted "within reverent and reasonable limitations."

THE WORK OF THE HOLY GHOST IN THE PRESENT DISPENSATION. By JOHN HAWKER, M.A. *Elliot Stock.* Many volumes have been written on this momentous subject, but it is long since we read one with so much pleasure and profit as this has afforded. Thoughtful, lucid, and Scriptural, are terms truly descriptive of its contents, while the dispensational aspects of the theme are so treated as to give the work peculiar value as a guide to its intelligent study. It is a valuable manual of Bible teaching, and cannot fail to be great service to the cause of truth.

THE LORD OF THE MARCHES. By EMILY S. HOLT. 3s. 6d. *J. F. Shaw & Co.* Another chapter in the history of England in the olden time, which is also a story for the present time. A good deal of it refers to Ireland and the relations of England with the sister isle; the problem that vexed our rulers more than five centuries ago is yet unsolved. We need not say that Miss Holt clothes her historical facts in a narrative dress of the most intensely interesting kind. We thank her heartily for a book that will prove a charming and instructive ingleside companion these winter evenings.

ON THE HEALTHY MANUFACTURE OF BREAD. *Bailliere, Tindall & Co.* In this neat little volume Dr. B. W. Richardson enters a powerful plea for the more general use of aërated bread. He gives in detail the various processes of bread-making, with scientific notes on the chemical changes induced by fermentation. He maintains, for Dr. Dauglish's system, that it is healthier both for baker and consumer, less wasteful and more nourishing. The book is well worth reading and thinking about, whether the reader concurs in the doctor's conclusions or not. The last chapter is a Memoir of Dr. Dauglish, and a steel portrait of that gentleman makes an appropriate frontispiece.

SOME HERETICS OF YESTERDAY. By S. E. HERRICK, D.D. *Sampson Low & Co.* This volume consists of a series of lectures on twelve notable characters who have played conspicuous parts in the religious history of the world. Commencing with Teseler and the mystics, Dr. Herrick leads his readers through five centuries down to John Wesley, and shows how the current of spiritual life and religious progress has rolled on in ever increasing force and clearness since the Reformation began. His criticisms on the life and work of the leading reformers are discriminating and just, and his review of their career is admirably condensed. A capital book for all libraries intended for the use of the young.

IN SHAW'S HOME SERIES (*J. F. Shaw & Co.*) we have a selection of well-tried favourites, produced monthly in popular form at the low price of sixpence. NOS. 10 to 13 are NOTHING TO NOBODY, by Brenda, showing acute knowledge of the real conditions of life in the crowded slums of London, and altogether a taking story; WINIFRED, by L. E. Guernsey, an historical tale of the Seventeenth Century, cheerful, romantic, and quaintly told; THE THREE CHUMS, by M. L. Ridley, a healthy tale of schoolboy life of the present day. And MARCELLA OF ROME, by F. Eastwood; a truly beautiful story of the early Christian Church. We should like to see this popular style of cheap literature replacing some of the trash on the railway bookstalls.

RABIGER'S THEOLOGICAL ENCYCLOPÆDIA. *T. & T. Clark.* This new volume of Clark's Foreign Theological Library is the first of two which are to contain the Theological Encyclopædia of Rabiger, of which the translator says that it "has been very favourably noticed in the leading theological reviews of Germany." Theology as treated by the Germans is anything but an attractive study. Instead of keeping closely to the Word of God, and making the one standard of any theology worth the name "What saith the Scripture?" German writers think it necessary to study and examine carefully all the crude theories of sceptical and semi-infidel writers, especially those (and their name is legion) with whom Germany abounds. The well equipped theological student must, according to their ideas, be as well versed in all their scientific and philosophical theories as in the Word of God itself. To those who take an interest in "scientific theology," as it is called, this work of Rabiger's may be interesting, as it is unquestionably learned, but the unsoundness of his own standpoint is well objected to by the translator, who gives a valuable note disapproving, as well he may, of such a passage as this. We quote it to show that however learned Rabiger may be, he is no safe guide as to truth, for he is opposed to the Supremacy of Holy Scripture. His words are: "After the negative criticism had demolished the principles of the orthodox theology, and had demonstrated the untenableness of its principle of Scripture; philosophy, occupying a position above and apart from theological parties, won for itself the credit of delivering theology from that dissolution and decomposition which had wrought so effectually upon its system, and of securing a foundation, after the demolition of external authorities, upon those same authorities on which science in general rests." As we do not believe that Holy Scripture as an "external authority" has been or ever will be demolished, we can only hope and pray that we may be kept from such so-called theology as this book presents to us. We would that such books were left in their native German, and not translated to do injury to English readers.

TRAINING OF CHILDREN. By THE GENERAL OF THE SALVATION ARMY. 8 *and* 9, *Paternoster-square.* The design of this book is to show "how to make the children into saints and soldiers of Jesus Christ." The style is that of question and answer, the counsel given being of an almost exclusively Salvationist character, as for instance, when the marriage of soldiers outside the "Army" is set forth as evil, and the giving children to the Lord represented as a public dedication, in which the parents should dress the children in the Army's uniform, if possible, or at the least put on them a red band of some kind. Saved children are represented as finding bodily exercise and stimulus to their natural spirits, as well as indescribable pleasure, in a good march, with or without the stirring strains of the Army band; while for recreation they are told that parading the streets and roads, to sell the *War Cry* and *Little Soldier*, is better than playing at leap-frog and other games of the kind. Interspersed with all this are a multitude of good and useful hints as to the mental, moral, and physical training of children.

CHILDREN'S BOOKS.

FRIENDS AND NEIGHBOURS: A Story for Children. 2s. *T. Woolmer.* These twenty-five chapters illustrate the ways and means by which neighbours may be made friends, having special reference to schoolfellows. Boys and girls at school may learn lessons of kindness and forbearance from these stories, which, if attended to, would add to their own happiness, and of their little neighbours too.

CHRIST AN EXAMPLE FOR THE YOUNG. By ROBERT MIMPRISS. 6s. 6d. *Paternoster-row*, E.C. Anything more to our mind for young people we have not seen. There are one hundred lessons, chronologically arranged, on the life of our Saviour, illustrated by fifty or more coloured pictorial representations. Each picture has definitions and exercises, and the whole is worked out for the use of the parent at home, or the teacher at school. A handsome present for young Bible readers.

Messrs. Dean & Son have sent an attractive packet of juvenile literature. LADY TABITHA'S MORNING CONCERT: embossed painting book. A very pretty toy-book full of spirited pictures, and teaching in sprightly verse a careful moral. It will be well for nurseries, for homes, and for nations when the lessons of love and peace taught by the truce agreed upon by the cats and the birds are carried out everywhere, and by everyone. THE LITTLE BIRDS WHO WENT OUT TO SEE THE WORLD: embossed painting-toy-book. The adventures of two pets—a bullfinch and a canary—who escaped from their cages in search of liberty and adventures; after narrow escapes and sorrowful experiences, they agreed that there was no place like home, and returned to it sadder and wiser birds. CHERRY PIE; OR, PICTURES BRIGHT FOR OUR PETS' DELIGHT. A prettily got up book of pictures and simple rhymes that will delight the little ones and help to pass away some holiday hours very pleasantly. The designs are by Claudius, and the verses by Mrs. Whitchurch. GOOD DAY. Designs by G. Penderson and others. Verses by Emma Jane Taylor. Another picture-book, full of bright colours and pleasing designs, with explanatory verses. The birdies and the bunnies in this little volume are charming indeed. THE PLAIN PATH is a book of pretty stories and pictures, showing that the plain path, though it may at first be rough and difficult, is found, by those who walk in it, even the youngest, to be the path of peace and pleasantness. In SAILOR JIM we have coloured pictures and short stories, very readable.

THE CHILDREN'S WEEKLY TEXT. *A. Stevenson, 9, North Bank-street, Edinburgh.* 1s. Here are fifty-two short and simple texts, suitable for the young.

GOOD NEWS FOR CHILDREN. By Rev. JOHN COLWELL. *T. Woolmer.* A deeply interesting book for both children and teachers. God's great love as our Father, our Sun, our Helper, and Guide, is very impressively and beautifully displayed.

LOVING WORDS: Short Talks with Young Folks. 1s. *F. E. Longley.* A tiny book full of short tales, brimming over with loving words and thoughts which cannot fail to make wiser and happier the heart of any little maiden who may happen to find it in her Christmas stocking.

THE LIGHT OF THE WORLD: Lessons from the Life of our Lord. By Rev. RICHARD NEWTON, D.D. *T. Woolmer.* The freshness and beauty of these "lessons" are wonderful. The old, old story is told with such sympathy and power, that one feels almost as if listening to it for the first time. The author writes as one who walks in the light, and reflects it on others. The book is rich in illustrations and anecdotes, and is adorned with choice engravings. It will not only arrest the attention, and awaken the interest of the children, but parents and teachers will find it a most useful handbook. They will do well to take many lessons from it to give to their children or pupils. The teaching of the book is thoroughly practical, and the beauty of holiness is shown in it from beginning to end.

WILL AND WORK, by Emily P. Leakey (W. Mack), sells at 2s., not 1s., as stated in our recent notice of it.

The article, "Painful but Needful," by Pastor Frank White, which recently appeared in our columns, has been published as a small penny book by Messrs. S. W. Partridge & Co.

NEW MEDALS FOR HEROES.—A movement is being set on foot in connection with "The Quiver" to raise a fund for the permanent provision of a number of Medals of Honour, to be awarded for special heroism in the rescue of human life. Particulars of such cases, properly authenticated, are invited by the Editor of that magazine.

We have also received the following books:—

W. Speaight & Sons, Fetter-lane:
Sermons Preached in Twickenham Congregational Chapel, by Rev. Geo. Walker. Second Edition.

Samuel Harris & Co.:
A Beloved Mother: Memoir of Hannah S. Allen. By her Daughter. 3s. 6d.

Elliot Stock:
Scientific Theology. By Thos. Walter Barber.

T. & T. Clark, Edinburgh:
Scenes from the Life of Jesus. By E. Lehmann. Translated by Sophia Taylor. 3s. 6d.
The Life of Jesus Christ. By Rev. J. Stalker. New Edition. 3s. 6d.

Oxford University Press:
Oxford Bible for Teachers, for Family Use. Quarto Edition, bound in leather.

S. W. Partridge & Co.:
Faith's Triumphs. By M. E. Berkeley-Calcott.
What I Saw in India. By Henry S. Newman. 4s.

James Gemmell, Edinburgh:
Pastor's Diary and Clerical Record. 2s.

Simpkin, Marshall & Co.:
A Popular Treatise on Medical Electricity. By Henry Woodward. With illustrations.

Hatchards:
A Diurnal for the Changes and Chances of this Mortal Life. Edited by Catherine Sturge.

Macniven & Wallace:
Fisher Folk. By J. S. Cadell.

E. W. Allen, 4, Ave Maria-lane:
The Story of a Great Delusion. By Wm. White.

Thomas C. Jack, 45, Ludgate-hill:
The Better Land. By Jeremiah Dodsworth.

THE "ROBIN" DINNERS.—The Rev. Charles Bullock, B.D., Editor of *The Fireside News* and *Home Words*, writes from 7, The Paragon, Blackheath, S.E.:—"'Robin' is starting on his winter campaign. He has this year prepared a tiny booklet which contains the story of two of last year's 'Robin dinners,' one given in London, and the other in the provinces. The booklet is called 'How Robin Did It, and How Other Birds May Do It Too,' and a copy will be sent with a receipt to every one who sends a contribution for the London dinners, which now welcome yearly more than 10,000 hungry and happy guests. But 'Robin's' special object this year is to get more into the provinces. The booklet, therefore, gives the story of an admirably-managed dinner in Nottingham, and he hopes this will be the model for 'Robin Dinners' east and west, north and south, wherever a human 'Robin' can be found. Any benevolent 'bird' wishing thus to originate a 'Robin Dinner' out of London, would find a supply of copies of 'How Robin Did It' useful in creating interest and obtaining funds. For this purpose one hundred copies can be supplied for 4s. on application to 'Robin' 7, The Paragon, Blackheath, S.E."

BRITISH SYRIAN SCHOOLS AND BIBLE MISSION.

OUR Bible women continue to go from house to house finding here and there abundant opportunity for sowing beside all waters and among many different sects. Very encouraging are some of the incidents met with, of which we may record one or two in our Bible women's own simple language:—

TYRE.

"I visited a Moslem family, and invited them to send their children to our school. The mother was thankful, adding gratefully, after hearing the Scriptures read, 'Happy are the Christians who know these things; but as for us we have had no one to care for us till now.' I visited another Moslem home, where I found the man had divorced nine wives, and was living with a tenth. I spoke to him of the sin of such conduct, adding that God would surely punish them. They said: 'We know no better, we are like animals, and besides it is our custom; we were never taught when we were children like you were.'

"Another case was that of a man who had a wife he was just going to put away. I spoke much with him, and made him promise not to put her away till I saw him again. He kept his promise, and agreed not to put her away at all, which shows they do listen to us. I was sent to go and speak to a newly-married woman who would not go with her husband to his village. I told her God commanded us to obey our husbands, and that she must try and live in peace and love with hers. His work was in his village, not in Beyrout, and where his work is there he must be. Then I read and prayed with them. The wife said: 'Well, your religion is good; I see you are right, and I will go with my husband to his village when he wishes.'"

BEYROUT.

"I visited a family of the Greek religion, found the mother anxious to become a Protestant, but has much trouble with her husband, who is very bigoted. She said she found no comfort in her religion, and asked me what comfort I found in mine. I told her my faith in Christ brought me comfort, and I also read many passages of Scripture to her. We closed with prayer that God would open the way for her to become a Protestant. She confesses to trusting in Christ alone for salvation.

"A Druze Sheik allows his mother, wife, daughter, grandmother, and grand-daughter to come to our Sunday-school, and listens in the evening while they tell him all they have learned.

"I have just returned from visiting a sick woman whom I have often seen, and as often begged her to accept Christ, knowing she could never recover. How my heart rejoiced to-day on hearing she had accepted salvation through Christ alone. Many a time had she said to me, 'I have an intercessor in the Virgin according to the teaching of my Church.' But now she says, 'None but Christ, none but Christ.' She said to her mother to-day, 'Mother, don't weep for me. I am going to my Redeemer, where I hope to see my three babes He took home some time ago. May I meet you there, my mother; may I meet you there?' The mother was quite overcome."

From these conversations some idea may be gathered of the Bible-women's deeply important work in this Mission. We ask prayer that our workers may be indeed "taught to discretion" in the many varied cases they come in contact with.

The Lord continues his blessing upon our work among the soldiers in the Lebanon. Very distinct tokens of blessing are seen in the readiness of all to receive copies of the Scriptures, and the avidity with which they read the life-giving words aloud to those unable to do so for themselves.

Madame Hiss is doing a great work at Baalbeo among the Mahomedans, but meets with much opposition and annoyance. However, some of our own Institution pupils (Maronites) have received the truth, and are now actually helping her.

THE HELPLESS AND THE OUTCAST.

THIS is the title of a brief report in pamphlet form of the North East London Gospel Missions under the superintendence of Mr. William Chorley. It speaks of the opening of the Gospel Hall near Old Ford, with a cottage attached, thus making five Halls now under the Mission. A Holiday Cottage has also been furnished and opened at Enfield, for giving rest and change to delicate children in the eight Ragged and Sunday-schools, which have altogether more than 1000 children in attendance.

Several instances are recorded of a saving change in notorious drunkards and others, some of whom are now among the most zealous workers. An earnest plea is made by Mr. Chorley, whose address is 2, Marquess-grove, Canonbury, N., for means to extend as well as sustain the various Missions. The price of the pamphlet is twopence, and copies may be had of Mr. J. G. Wheeler, 88, Mildmay-park, N.

CONTINENTAL AND FOREIGN NOTES.

La Feiulle Popdaire, edited by M. Saillens for the Committee of the McAll Mission, ceases for want of funds with this year. This is much to be regretted.

PASTOR M. L. ANET, Hon. General Secretary of the Belgian Evangelical Society, suddenly died on December 5, in his seventy-third year. His loss will be greatly felt.

YOUNG WOMEN GOING TO PARIS as governesses, upper servants, &c., may be glad to learn that an office has just been opened by a committee of ladies in the Boulevard Bonne-Nouvelle 8, whose object is to point out respectable situations.

THE BIBLE IN CHINA.—Reports received from the Scottish Bible Society's agents in China concur in deploring the arrest placed on Bible and Mission work by the present war, especially in the South. It is impossible at present to travel through the country for Mission purposes. The Society's Simplified Wun-li Version of the Gospels, however, continues to meet with general acceptance.

JEWISH REFUGEES AT ARTOUF.—A correspondent in Jerusalem states that a clear title deed to the premises of the little colony of Jewish refugees at Artouf has at length been obtained, after a year's anxiety and suspense. The trustees have now sent a petition to Constantinople, desiring permission to build houses. It is hoped that influence may be brought to bear on the Moslem authorities there so that this request may speedily be granted. A resident missionary at Artouf is also a great desideratum.

PASSAIC, U.S.A.—A lady, writing to a correspondent in London, under date December 3, says: "We have had an important revival in Temperance work here, having had with us two great advocates of the cause. This has resulted in great good, having established in our small city a Women's Christian Temperance Union, and also a Young Men's Reform Club. We are about to have a reading-room and other attractions, that will help to keep men from spending their time hanging over bars and other places that cannot possibly help them to a higher and better life. I am very much interested in the work and anxious for its success."

SAILORS IN SWEDEN.—Our labours among the sailors have been crowned with much success. Every Sunday night we have a sermon in connection with an after-meeting for anxious inquirers, and prayer-meetings are held almost every day. The Lord has greatly blessed our efforts. The sailors almost daily visit the Home for reading, writing, and personal conversation. Our Biblewoman has distributed tracts in the harbour to seamen and others. With great thankfulness we have received gifts from England and Sweden, consisting of newspapers, tracts, Bibles, and books, but help is still needed to buy Bibles and books. We have this year sent out forty-five "Bible-bags." We hope our brethren will pray that the Lord may bless our efforts still more abundantly.

Halmstad, Sweden, Dec. 4. FR. ENGELKR.

BLACKBURN.—A series of meetings has been conducted here by Mr. Richard Coad, of Cornwall. A goodly number signed the abstinence pledge.

THE HOUR OF PRAYER.

MOVEMENTS IN RUSSIA.

LAST week some of the noonday hours at Aldersgate-street were of exceptional interest. On Monday, Dr. Baedeker, who had just returned from Russia, was present, and gave some particulars of his experiences. He rejoiced to be back in London again, and to tell the friends how their prayers on his behalf had been answered. He first visited Munich, a Roman Catholic town, where very little is being done in Christian work. There is no liberty to hold Gospel meetings, but addresses on stated subjects are permitted, without prayer or any appearance of public worship. He announced some addresses, and large audiences came together. He passed on to Prague, Bucharest, and Odessa, where the same opportunities were afforded him. At the close of the addresses a number of inquirers gathered round him for conversation.

In his travels many nationalities were met with, especially on the steamers in the Black Sea. Many of these gratefully received New Testaments in their own tongue; on one occasion he was able to speak to them through the interpretation of a young Jew. He was struck with the number of young men and also of intelligent Jews who came to his meetings. He found many of those who hold the truth, but have not attached themselves to any Christian church. At Odessa they asked if he was not going to have a special address for Jews; he said he would gladly do so if the Government allowed. On a Saturday night he announced an address on the Kingdom of God in relation to Israel. Between 500 and 600 Jews came and crowded round. It was a very moving sight to see them so eager to hear the truth.

M. RABINOWITCH.

Dr. Baedeker then referred to the notable movement in Bessarabia, and told of a visit he had paid to M. Rabinowitch, at Kischiniew. We may here quote from a letter written by Dr. Baedeker before leaving Odessa:—

"M. Rabinowitch is evidently a most remarkable man. He is a lawyer by profession, and in easy circumstances. He is forty-five years of age. His eyes have been opened, and he is full of the Holy Ghost; he sees Christ everywhere, and he speaks constantly of Him. Old Testament Scripture opens to him in a wonderful way. His knowledge of Hebrew is now become a fountain of light and life to him. Everything he sees and hears seems to be full of the revelation of the Son of God. He speaks German pretty well, so that I was able to understand and to make myself understood; but I did not always find it easy to follow him in his figurative speech, full of original illustrations. He is a warm-hearted, loving brother. The interest in the movement is widespread. In Odessa, also, I have made the acquaintance of some intelligent Jews, who, in most points, go with Rabinowitch. It may lead eventually to a great awakening amongst Israel, although the greater mass of them are now out-and-out Materialists. An application is just now before the Minister of the Interior, favoured by the Governor of Bessarabia, for permission to build a hall for these Judaic Christians, and if this be granted, Rabinowitch will step out into a more public activity, but at present his influence and teaching find an entrance in many hearts.

"He told me that he had been invited to come to London, but he declined, not having any call in that direction, nor does he wish to be brought into connection with any missionary endeavours. If the Jews, who keep a watchful eye on all his movements, were to find out that he sought the protection of English or other foreign societies, or that he received any pecuniary support, they would suspect him of selfish motives, and thus his influence would at once be paralysed. This is the opinion of himself and of Pastor Faltin at Kischieniew, and also of his friends in Odessa. When asked what message he would send to the Christians in England, he said Heb. xiii. 18 described all he wished them to do.

"I believe that this movement will prove a link in the chain of developments which will finally result in the return and conversion of Israel, but at present it seems only a step in advance, and one cannot possibly say how it may affect the large Jewish population of South Russia. It is certainly unique in its character, and unlike anything that has gone before. Rabinowitch is quite the Jew in character and feeling, without sharing in the degradation of his people; he has a strong loving impulse towards them, but he is also awake to their faults. The best service that can be rendered for the present is to leave the work in his hands, bearing him up in prayer. He does not speak English, although he is able to read and understand a little. It did me good to spend some hours with him, and to hear what depths he fathoms in Old Testament Scripture, which the ordinary reader can have no conception of."

Some details as to M. Rabinowitch's conversion were given by Dr. Baedeker. He had read in the Scriptures of the fruitful land flowing with milk and honey, which God gave to his forefathers. He went to visit Palestine, and saw it was in a very different condition from that he had read about—it was a barren and unfruitful land. As he sat on the Mount of Olives he thought to himself, "How can this be? Is it possible that Jesus Christ was really the Messiah, and because we have rejected Him this desolation has come upon the land?" He took his Bible and read, and it spoke to him in life-giving words, so that now he saw Christ as the One who was foretold, and who came to bear the sins of the world. Strange to say, while the Holy Spirit was thus striving with him, his own son, while studying as a civil engineer in St. Petersburg, was passing through a similar process. He felt that the Jewish faith did not satisfy him, and as his father was searching the Scriptures in Palestine he was doing the same in St. Petersburg, and was led to accept Jesus Christ as the promised Messiah. Dr. Baedeker said he had letters in his pocket from several other Jews who had been led to the same conclusion, though they had not seen their way formally to join the Christian Church.

MISSIONS TO THE CONGO.

At the Noon Meeting on the following day three young American brethren were present, *en route* from New York to the region of the Congo. They told, in simple language, and out of full hearts, how they had been constrained to give themselves to this work. In the midst of a business life they had heard the call to go forth and preach the Gospel on the Congo. A brief time of training in one of the New York colleges was exclusively devoted to the study of the Word of God, and now they were proceeding to the West coast of Africa. A Chief favourable to Mission work had invited them to go. The port at which they hoped to land was greatly demoralised by drink, and other vicious practices. Their ultimate destination was a thousand miles up the northern bank of the Congo. They requested that much prayer should be made to God on their behalf.

Prayer having been offered, Mr. Robert Paton referred to a noted sermon by Edward Irvine on Apostolic Missions, which might be condensed into the words, "Go! Lo I am with you." He was followed by Dr. Ziemann, who had just arrived from Germany. He referred specially to Berlin, where he had happy fellowship in Gospel work with M. Von Schluembach. Doors are opening on every hand, and a deeper sense of spiritual need seems to be taking hold of the German people.

Before the close of the meeting, a young brother from Scotland, Rev. Alexander Cowe, of Berwick, came in and communicated the welcome tidings that he had just been accepted by the Baptist Missionary Society for work on the Congo. In a few earnest words he entreated all the Christian young men present to consider their duty—what they ought to do in the light of the crying need for more labourers in the dark heathen fields. He told of the great blessing he had experienced in his own soul since he had yielded to the promptings of God's spirit to enter on evangelistic work abroad. He hopes to sail in the same steamer as the three young brethren from New York.

This meeting was felt by all to be a most remarkable and memorable one, even among the many memorable seasons that are vouchsafed during these noontide hours of prayer, in the heart of the greatest city of the world.

MR. RUSKIN ON COUNTRY LIFE.

IN one of his recent Oxford lectures Mr. Ruskin referred, in his peculiar trenchant and outspoken way, to some blots of modern social life. He said:

"I need scarcely tell any of my pupils that my own art teaching has been exclusively founded on the hope of getting people to enjoy country life, and to care for its simple pleasures and modest enjoyments. But I find now that the ideal in the minds of all young people, however amiable and well meaning, is to marry as soon as possible, and then to live in the most fashionable part of the largest town they can afford to compete with the rich inhabitants of, in the largest house they can strain their incomes to the rent of, with the water laid on at the top, the gas at the bottom, huge plate-glass windows out of which they may look uninterruptedly at a brick wall, a drawing-room on the scale of Buckingham Palace, with Birmingham fixtures, and patent everythings going of themselves everywhere — with, for all intellectual aids to felicity, a few bad prints, a few dirty and foolish books, and a quantity of photographs of the people they know, or of any passing celebrities. This is the present ideal of English life, without exception, for the middle classes—and a more miserable, contemptible, or criminal one never was formed by any nation made under the wondering stars. It implies perpetual anxiety, lazy and unjustifiable pride, innumerable petty vexations, daily more poignant greed for money, and the tyrannous compulsion of the labouring poor into every form of misery; and it implies, further, total ignorance of all the real honour of human life and visible beauty of the visible world."

The lecture was mainly on "Birds," and he dwelt on the pleasure that might be derived from an artistic study of their plumage. This led him to remark as follows: "If any of you care to put your lives a little to rights, and to prime your own feathers for what flight is in them—don't go to London, nor to any other town in the spring; don't let the morning winds of May find your cheeks pale and your eyes bloodshot with sitting up all night, nor the violets bloom for you only in the salesman's bundles, nor the birds sing around, if not above the graves you have dug for yourselves before your time. Time enough you will have hereafter to be deaf to their song, and ages enough to be blind to their brightness, if you seek not the sight given now. If there be any human love in your youth, if any sacred hope, if any faithful religion, let them not be defiled and quenched among the iniquities of the multitude. Your Love is in the clefts of the Rock, when the flowers appear on the earth, and the time of the singing of birds is come, and the God of all Love calls to you 'from the top of Amana, from the top of Shenir and Hermon,' calls to every pure spirit among the children of men, as they to those they love best,—

'Arise, my love, my fair one, and come away.'"

CHILDREN'S HOME, PADDINGTON.—This Home for poor children suffering from joint diseases was opened in 1877. Out of the 278 cases which have been admitted, only ten have failed to receive benefit. During the past year about a hundred cases have been treated, most of which have been cured. Many letters of gratitude have been received from parents for the benefit their children have derived in the Home. Miss Hall Hall, the lady superintendent and founder, whose address is Witley Manor, Godalming, will be very glad of help in extending the benefits of the Home to others. Furniture also for the new branch will be gratefully received.

MIDNIGHT MEETING MOVEMENT. Progress!!!

The Committee desire to express their **VERY GRATEFUL THANKS** for the practical expressions of sympathy recently received to carry out the proposed **MIDNIGHT** and **AFTERNOON MISSION** to the Fallen, both in London and the Provinces.

10,000 Portions of **HOLY SCRIPTURE** and **GOSPEL TRACTS** have been **DISTRIBUTED** amongst the Fallen Women of London. In view of the New Year a **SERIES** of **MIDNIGHT** and **AFTERNOON MEETINGS** will be held in the **METROPOLIS**, also in **NORTHERN MANUFACTURING** and **SEAPORT TOWNS.**

£5 WILL MISSION A DISTRICT AND PROVIDE TEA FOR A MIDNIGHT MEETING.

WILL 3 FRIENDS NOW KINDLY CONTRIBUTE £5 EACH, 21 having done so.

Christian Friends desirous of **co-operating by contributing toward the expenses** of a Meeting (or helping by prayer), are invited to communicate with Mr. J. H. L. CHRISTIEN, Organising Secretary, at the Office. Donations may be sent to MESSRS. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or to

C. WILSON McCREE,
Financial Secretary.

Office—8A, *Red Lion Square, W.C.*

THE CHILDREN OF THE STREET.

The woes of the Poorest of our City Poor can never be healed until the **Children** are fully reached and raised.

The Volunteer Army of over three thousand Christian men and women, besides many paid Teachers in connection with **THE RAGGED SCHOOL UNION,** have now **50,000** of these poor Children under their care. These they educate, teach cleanliness, order, decency, train to work, and, above all, instruct in the fear of the Lord.

These Ragged Schools have taken between three and four hundred thousand Children off the Streets of London, and sent them forth as honest, industrious citizens.

Who will help this great work? Who at this Christmas season will help to give these Children—wretched, unfriended, and miserable—some treats, and feed those actually starving? Who will help to sustain in full working order these Missions of Benevolence in the poorest districts of London? The Children are there; the Teachers are at work; but

FUNDS ARE GREATLY WANTED.

Subscriptions and Donations may be sent to the Secretary, JOHN KIRK, Exeter Hall, London, W.C.

Bankers: Messrs. BARCLAY, BEVAN & Co., 54, Lombard-street, E.C.

Turkish Missions' Aid Society.

For the Promotion of Christian Work within the Lands of the Bible.

THE operations of this Society under its new management are not sufficiently known. It is undenominational, and distributes its funds impartially. Last year forty separate agencies were aided, mostly American, but many of British origin. Contributions are earnestly invited. With a larger revenue a vast amount of solid good might, under the Divine blessing, be accomplished.

President—THE EARL OF SHAFTESBURY, K.G.
Treasurer—THE HON. A. F. KINNAIRD.
Secretary—REV. T. W. BROWN, M.A.

OFFICES: 7, Adam-street, Strand, W.C.

KENSINGTON GARDENS
MISSION HALL,
BRIGHTON.

This Hall, built and put in trust in 1865, is in constant use for Services, Sunday-school, Mothers' Meetings, Temperance Meetings, &c.

It lies in a densely populated district, and is used by Conformists and Nonconformists alike. £1,000 (towards which £350 are already given or promised) are needed to secure adjoining premises, and so adapt them that this excellent work may be largely extended.

The work is well known to Rev. E. L. ROXBY and Rev. J. B. FIGGIS.

Donations will be thankfully received by F. V. HADLOW, Honorary Secretary, 8, Prince Albert-street, Brighton; or by G. CAMPBELL, Esq., Capital and Counties Bank, Brighton.

RESCUE SOCIETY,
FORMERLY OF 85, QUEEN ST., CHEAPSIDE.
Offices: 79, FINSBURY PAVEMENT, E.C.

SPECIAL ATTENTION is called to the CHANGE IN THE ADDRESS of the Society's Offices, which is rendered necessary by the intended destruction of the old premises for CITY IMPROVEMENTS.

For upwards of THIRTY-ONE YEARS this Society, founded by the late Mr. DANIEL COOPER, has been carrying on its blessed work of helping to reclaim the fallen and save the endangered Young Women and Girls.

In this happy yet arduous work it has been eminently successful, and more than TWELVE THOUSAND and FIVE HUNDRED young persons have passed through its various Homes. Of this large number, gathered from all parts of the United Kingdom and abroad, over EIGHTY PER CENT. have been placed in service, restored to their friends, or otherwise satisfactorily accounted for at the time of their leaving the Homes.

FUNDS ARE NOW MOST URGENTLY NEEDED, several hundred pounds being required to close the year free from debt.

CONTRIBUTIONS will be kindly received as usual by Messrs. MORGAN & SCOTT, Offices of THE CHRISTIAN, or will be thankfully acknowledged by the Secretary, Mr. C. STUART THORPE, 79, Finsbury Pavement, E.C. [949]

What are we to do?

A CALL FOR HELP FROM THE WEST!

Very earnestly do the Committee of the LATYMER ROAD MISSION appeal for Help from each Reader.

The lowness of their Funds is causing them great anxiety.

Fully £700 are needed before the end of the year.

The Lord has marvellously blessed the Gospel Temperance work since the opening of the New Hall.

Hundreds of Ragged Girls and Boys are gathered in each evening.

The Mission work consists of Sunday Schools, with an average attendance of 323 children; Children's Gospel Services; Evangelistic Meetings; Bands of Hope; Ragged Boys' Evening Shelters; Ragged Girls' Evening Shelters; Mothers' Meeting; Night School; Sick Children's Dinner Table; Soup Kitchen; Farthing Bank; Industrial Exhibitions; Christian Workmen's Club; Infant Day Nursery; Convalescent Homes (Worthing and Ramsgate); and other agencies for good.

Messrs. MORGAN & SCOTT will be happy to take charge of Contributions, which may also be sent to EDWARD BLAIR, Esq., Fretherne House, 29, York-place; or to

AULAY MACAULAY, *Hon. Sec.*,
Latymer-road Mission, Blechynden-street, Notting-hill, W.

VISITORS ARE ALWAYS WELCOME.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

President, The Rt. Hon. the Earl of SHAFTESBURY, K.G.

ESTABLISHED 1822.

For the purpose of employing humble Christian men well versed in the Scriptures to visit and read the Bible from house to house throughout the country. The Scripture Readers are invariably placed under carefully selected Christian Superintendents, and are also employed by the Society in the large towns and cities, such as Dublin, Belfast, Waterford, &c., as *City Missionaries*, and visit all classes and denominations, where permitted so to do. Irish-speaking Readers are sent to Irish-speaking districts when required, but are now seldom or ever asked for. *The work is carried on in a spirit of love, and not of controversy.*

The Scripture Readers also visit amongst the Sailors in seaports and hold Bethel Meetings on board Ships, at hours not to interfere with the usual Public Services. The Society is supported by voluntary contributions.

OFFICES:

27, LOWER PEMBROKE STREET, DUBLIN;
AND 9, PATERNOSTER ROW, LONDON.

Full particulars, reports, &c., can be obtained post free on application to the Secretary, Capt. JAMES KEARNEY WHITE, or by the Proprietors of this paper.

NOTE.—Subscriptions or Donations may be sent to the above addresses, or will be received by the Proprietors of "THE CHRISTIAN."

Friends will please notice the *exact title* "Scripture Readers' Society for Ireland," and *not* "Irish Scripture Readers' Society."

Great Holiness Convention

AT THE

SALVATION ARMY BARRACKS, Queen's Road, Battersea.

BOXING DAY.—Great Meetings at 11 a.m. and 2.30 p.m. **Miss BOOTH**, Principal of Women's Training Home; Major Edmonds; Staff-Capts. C. Musgrave Brown, and Ernest Fry, A.D.C.'s; Major and Mrs. Cooksey; and other officers will speak. Admission Free.

GREAT EVENING MEETING at the Barracks, George-street, Camberwell. Address by **Mrs. BOOTH**. Reserved Seats, 6d. Tickets may be had at the Hall on Evening of Meeting, or Headquarters, 101, Queen Victoria-street, E.C.

THE SALVATION ARMY.

MRS. BOOTH will speak at the Barracks, George-street, Camberwell-green, on BOXING DAY, at 7.30 p.m. Reserved Seats, 6d.

COLD AND HUNGRY.

FIELD LANE REFUGES AND RAGGED SCHOOLS

Works amongst the poorest and most destitute. The deserving poor never refused assistance. Applications for relief are most urgent and numerous.

UPWARDS OF 2,000 PERSONS BENEFITED WEEKLY.

FUNDS ABNORMALLY LOW.

£1,200 required before Christmas.

President.—The Right Hon. the EARL OF SHAFTESBURY.
Treasurer.—WILFRID A. BEVAN, Esq., 54, Lombard Street, E.C.
Secretary.—Mr. PEREGRINE PLATT, Vine Street, Clerkenwell Road, E.C.

Contributions received by the Treasurer, Secretary, or Editor of "THE CHRISTIAN," will be acknowledged in the following issue.

British Society for the Propagation of the Gospel among the Jews.

This Society undertakes a work beyond the aim and capability of ordinary Missionary Societies. It is founded on an unsectarian basis, and receives its support from Christians of all denominations. Its Committee and Agents belong to several Christian bodies, and its Honorary Secretaries are A. SAPHIR, D.D., and J. H. RIGG, D.D.

The Society has upwards of 100 who carry the Gospel to their brethren in England, Italy, Germany, Switzerland, Austria, Russia, Turkey, and North Africa. Their labours are supplemented by the work of schoolmasters and colporteurs. Tracts and copies of the Scriptures are circulated. Many Jews have by this Society been led to believe that "Jesus is the Christ." Much good has been done among the thousands of Jews in London by the Missionaries, by the "House of Call," and by the Mission House, 25, Church-street, Spitalfields.

Increased Funds are urgently needed, and will be thankfully received by the Secretary, REV. J. DUNLOP, at the Office, 96, Great Russell-street, Bloomsbury, London.

Appeal on behalf of the Paralysed Children.

West End Hospital

FOR DISEASES OF THE

NERVOUS SYSTEM, PARALYSIS, AND EPILEPSY

73, WELBECK STREET, W.

WITH A SPECIAL WARD FOR PARALYSED CHILDREN.

Patroness—H.R.H. THE PRINCESS OF WALES.
Hon. Secretary and Treasurer—H. ALEX. DOWELL, Esq.

TOTALLY UNENDOWED.

Annual Subscriptions and Donations are much needed. Little Children are asked to make special collections.

Illuminated Collecting Cards forwarded on application.

Contributions are earnestly requested for the purposes of extension of premises, which is urgently needed.

FRANK LAGO, *Secretary.*

Letters to the Editor.

CHAPLAINS AND PRISONERS.

SIR,—In answer to the letter of your correspondent "Ex-Prisoner," I wish to say that my experience of prison life is very different to that which he states. I was an inmate of Holloway Prison for three months, and I thank God it was the means of bringing me to Jesus. Instead of neglecting the prisoners, I don't think anyone could have taken more trouble about their salvation than the chaplain there. Instead of "indecent haste," I have never seen a service conducted in a more reverent manner in every shape and form.

I know nearly all the prisoners give the chaplain a bad name because he preaches the Word of God so faithfully to them. I was at work, out of my cell, among some of them, and because they knew the chaplain visited me, the language they used was so bad that I asked the Governor to move me into a different part of the prison. This he did, and I was very thankful. I can now praise God that, being there, it was the means of bringing me to see the love of a Saviour, and I pray the chaplain may be the means of bringing many more prisoners to seek peace in Jesus.

Might I add a word in praise of St. Giles's Christian Mission? If it had not been for Mr. Wheatley I do not know how I should have got work, or what I should have done. I have reason to be very thankful for the help the Mission afforded me in every way.—Yours respectfully,

ANOTHER EX-PRISONER.

POPERY IN THE ENGLISH CHURCH.

DEAR SIR,—Will you permit me a space in your valuable paper, as I wish to make public a matter which has just come under my notice—viz., the circulation of a most pernicious, I may truthfully say, blasphemous little book entitled "The English Catholic's Vade Mecum"? Though a member of the Church of England, I had no idea that any of her clergy were allowed to use such a book; now, as there may be others as ignorant as myself upon this point, I feel impelled to do all in my power to make it known.

I live unfortunately in a High Church parish, and find that the vicar circulates this book both amongst the rich and poor of his flock.

I am sure in these days it is the duty of all Bible-taught Christians to protest against such false doctrines contained in this book as contrary to the Word of God, and to contend earnestly for the faith which was once delivered to the saints.

I quote one or two sentences from the Preface, bound up with the book of Common Prayer. "The English Catholic's Vade Mecum will supply, in one volume of convenient size, all the prayers necessary to enable Christians to perform their ordinary morning, mid-day, and evening devotions; to assist at the sacrifice; to confess and communicate devoutly; to commemorate the sacred seasons and Saints' Days; to assist the dying; to pray for the dead."

Here are directions for family worship: "If there be no oratory in the house, let some devotional picture or representation (*e.g.*, a picture or figure of the Crucifixion, Christ in his mother's arms) be placed in a conspicuous part of the room used for the prayers. Before the prayers begin, let all be seated, and let the master of the family read a portion of the sacred Scriptures . . . then let the office of prime (in the morning), or compline (at night) be said, all kneeling or standing with their faces turned towards the sacred object mentioned."

The following are quotations from the Work itself:—On page 2, with respect to "common forms of prayer," I find the following on "Confession:"

I confess to Almighty God, to blessed Mary, and to all saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my own fault, by my own grievous fault (here strike your breast three times), wherefore I beg the blessed Mary and all saints may pray to the Lord our God for me. . . ." Page 7, Morning Prayer, Act of Oblation: "I offer unto Thee, in union with the prayers, intercessions and good works of the blessed Virgin Mary, and all saints in heaven, and of all thy faithful here upon earth."

In the Communion Service, which in this book is called "The Mass," we find the doctrine of Transubstantiation (on page 24) fully developed in the following sentence. "It is as yet only bread and wine, but by a miracle of thy power and grace will mortly become the body and blood of thy beloved Son. . . . Let those saints, whose memory we celebrate on earth, remember us before thy throne in heaven, and obtain mercy for us."

On Confession (page 35) we have, "I confess to Almighty God, to Blessed Mary, to all Saints, and to thee, my ghostly Father, that I have sinned exceedingly, in thought, word, and deed, by my own fault, by my own grievous fault (here strike your breast thrice). Since the time of my last confession, when I received absolution, and which was —— ago, I accuse myself. . . . Wherefore I beg Blessed Mary, all Saints, and thee my ghostly Father, to pray to the Lord our God for me (here the Priest will give any needful instruction or direction, and will assign a penance)." We find on page 77, "A Litany for the Faithful Departed," full of the Popish error of "Prayers for the Dead."

One or two headings to other subjects in this book will suffice to point out the hurtful doctrines contained therein. On page 80, "The Rosary of the most Holy name of Jesus."

Page 86, "Prayers for the Stations of the Cross."

Page 90, "Prayers on the five wounds of Jesus Christ our Lord."

Page 94, "Prayers for the Departed."

Page 127, "Hymns to the Holy Mother of God."

Page 46, Hymn, "The blessed Sacrament," from which I quote one verse:—

> "Oh see! within a creature's hand
> The vast Creator deigns to be,
> Reposing infant-like, as though,
> On Joseph's arm or Mary's knee.
> Sweet Sacrament, we Thee adore!
> Oh, make us love Thee more and more."

The foregoing extracts will show the poisonous teaching inculcated into the minds of all who use such a *Vade Mecum*, but especially the young. Is it possible that our Bishops are ignorant that such a book, bound up with the Book of Common Prayer, is circulated by the clergy of our Church? or do they know it, and yet make no effort to stop such unsound teaching?

Surely some means should be used to check the progress of such errors, which are undermining the principles of the Reformation, and thus making of none effect the blood shed by our martyrs.

Yours truly, AN ENGLISH PROTESTANT.

"SHE DRINKS."

SIR,—Your correspondent, John T. Markley, writes upon this subject as if "the religious press" had said nothing about it. It has been most freely ventilated, and, what is better, the evil has now for some years been skilfully met in many quarters. Have the various Gospel Temperance Missions done nothing? Are all the agencies so actively at work for the amelioration of the evils of society a failure? Do our ministers so far forget their ministry that they have left this first great evil in the background? I think not.

A friend of mine, an energetic Christian worker in this department, tells me that a public-house facing his residence, which used nightly to entice on an average 200 women and girls to "the tap," has in the course of two years so far gone down that he can count about forty females now to the previous 200, and this in an increasing neighbourhood. The class of women, too, he says, is lower than that of two years ago. A London missionary speaks of 300 homes he visits, and says that out of 105 which were once "drunkards' homes," there are only thirty-three now where the drink is really indulged in by the mothers. He attributes this to the literature, to the various Christian missions at work, and to the education of children, who bring new ideas of sanitation and health from school to home. The words "She drinks" are not now heard so much because of the *increase* of the habit among women, but rather because of the *decrease*, since it is regarded as more of a disgrace to be a drunkard now that abstinence is "the fashion," than it formerly was, and a woman is exposed if she yields to the temptation.

Again, it is not nearly so usual for medical men to prescribe stimulants now as formerly. The high pressure at which we live to-day is, I think, the largest factor in this matter of drink among the better classes. Above all physical weakness, or "the monotony of household duties," as a reason for this falling into the sin of intemperance, there is one which we sometimes forget. Those who forsake self-respect, the joys of home and society, and the duties of life, for drink, are "without God, and without hope in the world." The Lord Jesus Christ is Himself the remedy, and we but beat about the bush to no purpose when we seek any other lasting and effectual cure for this blot upon our civilisation. A reclaimed drunkard, after eight months' trial, said: "It is hard, and of myself I could not stand; but the blessed Lord makes it possible, even in me." She had become a Christian, and then a sober woman.—Faithfully yours,

A CHRISTIAN.

CORPUS CHRISTI.

WITHIN the tomb, that sacred ark,
A heavenly light is shining now;
The angels twain dispel the dark,
Resplendent glory crowns each brow.

Yon form, embalmed, enshrouded lies,
They kneel, and bare the covered head;
The thorn-pierced brow, the curtained eyes,
Ah, yes, the Prince of Heaven is dead!

A kingly beauty in his face,
Still marks their prostrate Sovereign there;
O what benevolence and grace
The features of the dead Christ wear!

Then came sweet memories to them,
How He had reigned with God on high,
Before the world was made by Him,
Or any knew what 'twas to die.

Remembered anthems utterance found
In Joseph's tomb that awful night,
And angels, with accordant sound,
Make their long vigils glad and light.

Ecstatic melody they make,
Sweeter than e'er was known on earth,
Before proclaiming seraphs wake
The echoes at the Saviour's birth.

It burns with love, is all aglow,
As if (direct from God to them)
Its thrilling strains, intense though low,
Would fain impart their life to Him.

Saratoga, N.Y. A. L. S.

MR. FRANCIS MURPHY, according to the latest accounts from the other side, had begun a Gospel Temperance campaign in Pittsburgh, where his labours were greatly blessed some years ago, in the early days of his career as an advocate of abstinence.

SOUTHEND, ESSEX.—A branch of the Young Women's Christian Association has been organised here during the past few days, and rooms have been taken for the same in Alexandra-street, a few doors from those of the local Y.M.C.A. The Hon. Secretary is Miss H. Baker, Rosedale-villa, Southend.

PENNY TESTAMENT MISSION.—Ned Wright has a "Gospel Tricycle," so constructed that it carries a supply of penny New Testaments. He has had great success in the sale of these, and purposes, if the funds are provided, to set other tricycles agoing. We are sure many friends have only to be informed of this novel and ingenious method of spreading broadcast the Gospel message, to bear a hand in the movement. Mr. Wright's address is Lebanon-villa, Greenhill-park, Harlesden, N.W.

A MISSION WEEK IN DUBLIN.—There has just been concluded in the Mission Church, Townsend-street, Dublin, a week of special meetings, which night after night have been well attended. A very pleasing feature in the proceedings of the week was the nightly attendance of a number of young men who had once been boys in some of the Society's schools. They had so profited by the training received that they were now in comfortable situations in Dublin. Better than that, many of them were decided Christians, and had come to their old Mission Church to render what assistance they could. It was encouraging to find many going into the inquiry-room night after night, and it is believed that not a few were brought from darkness to light.

MISSIONS TO SEAMEN.—When so much life and property are being lost at sea in the heavy gales that visit our shores at this season, it may seem a small matter that many thousands of books and magazines, &c., on board the 7000 ships which carry forecastle libraries in bags, have been destroyed. Nevertheless, the crews value these library bags greatly, and it would be a great boon to them if boxes, hampers, sacks, or parcels of disused books and magazines, &c., were sent prepaid to any of our 69 chaplains and readers, or to the Office of the Mission. If ladies would make us a number of strong "crash" bags, 18 inches wide, by 12, with 3 inch flaps, and 3 eyelet holes in the back to haul them up by, it would be a great help.

WM. DAWSON.

11, *Buckingham-street, Strand, W.C.*

BY FAITH, NOT SIGHT.

DARK though my path, I walk by faith, not sight;
My Father leads—I have no fear of ill,
His brightness pierces through the gloom of night,
And by a word He bids the storm be still.

What though life's sorrows gather o'er my head?
What though the joys I cherish most should fail?
What though with thorns and briars my way is spread?
And whispered doubts my feeble heart assail?

The storm may rage, I shall not be dismayed;
No power can snatch me from the Almighty arms;
On the Eternal Rock my feet are stayed—
Though in the world, yet free from its alarms.

Father! I thank Thee that I cannot trace
The path Thou hast in love planned out for me;
For every day I bless the wondrous grace
That keeps my soul in sweet security.

Resting in Thee there is no room for care—
I know Thy grace sufficient is, and free,
I know Thy love is with me, everywhere,
Thy strength alone supports my frailty.

Though led in devious paths, all strange, unknown,
Trusting I walk, nor fear though trials come,
Since 'tis Thy hand that guides me, Thine alone,
I know, whate'er betides, it leads me home.

ROBERT J. HOLLOWAY.

Subscriptions received by Messrs. Morgan & Scott to Friday Morning, December 19, 1884.

	£	s.	d.
Cow-cross Mission—J. K. 5s.; O. P. T. 5s.; D. £2; C. P., Clifton, 2s. 6d.; S. O. 10s.; J. B. W. £2; L. Q. 2s. 6d.; (*Children's Halfpenny Dinners*) Leo. 1s. 1d.; L. T. 10s.; Friend, 5s.; F. M. C. 10s.; Christmas, 10s.; A. J. O. 10s.; H. I. M. £2; A. J. O. 5s.; H. F. B. £1; M. D. 5s.; A Servant, 10s.; T. N. J. 10s.; A. B. 10s.	12	11	1
Christmas Letter Mission—A. Z.	0	10	0
Christmas Dinners, &c., for the Poor—A. Z. 10s.; M. E. G. 2s. 6d.; M. S. £20; Miriam, £5; A. J. O. 5s.; S. L. R. £1; Anon. 2s. 6d.	27	0	0
George-yard Ragged School—A. Z. 10s.; A. T. D. N. £2; C. £1; S. O. 10s.; Miss T. £1; (*Poor*) C. J. C. £3; (*Flower Show and Mission*) M. S. £5 5s.; (*Dinners to Poor Children*) L. T. 10s.; R. M. G 3s.	13	18	0
Friendless and Fallen—S. O. 10s.; A. Z. 10s.; A. T. D. N. £1; G. R. R. 10s.; M. M., Belfast, 2s. 6d.; J. K. 5s.; J. C. 5s.; Christmas, 10s.; W. W. £1; D. £2; A. B. £3; C. P., Clifton, 5s.; E. J. £1; M. D. 5s.	11	2	6
St. Giles's Christian Mission—S. O. 10s.; J. B. W. £1; M. S. £5; S. L. R. 10s.; (*Christmas Gift*) L. E. L. £2 2s.; (*Prison Mission*) R. G. 2s 6d.; J. C. 5s.; B. M. W. £1; H. I. M. £5; M. D. 5s.; Miriam, £5; M. S. £5..	25	14	6
Dr. Barnardo's Homes—R. G. 2s. 6d.; J. S. £1; G. G., Dublin. £5; W. W. £1; D. £2; C. J. C. £10; P. A. T. £2; R. A. C. £1; M. S. £20; E. G. C. £2; (*Free Meals*) J. K. 10s.	44	12	6
Mr. Fegan's Boys' Home—A. T. D. N. £2; J. S. £1; B. M. W. £1; C. J. C. £10; J. P. £2; Miriam, £5; L. Q. 2s. 6d.	21	2	6
Mission Hall, Collier's-rents—A. T. D. N.	1	0	0
Evangelistic Work, Brierly Hill—M. S.	1	0	0
Destitute Children's Dinner Society—A. T. D. N. £2; G. R. R. 10s.; M. M., Belfast, 2s. 6d.; R. R. 4s.; H. I. M. £3; C. P., Clifton, 2s. 6d.; E. J. £2..	7	19	0
Relief of London Poor—A. T. D. N.	1	0	0
Shoreditch Tabernacle Visiting Society—A. T. D. N.	1	0	0
Miss Leigh's Home, Paris—L. T. £2; G. R. R. 10s...	2	10	0
Miss De Broen's Work, Paris—L. T.	2	0	0
E. T.—Please send address; only 25s. enclosed.			
Miss Weston's Work in Royal Navy—L. T. £2; G. R. R. 10s.	2	10	0
Miss Whateley's Work, Cairo—L. T. £2; C. A. M. £1 1s.; R. A. C. £1; A. B. £5; C. P., Clifton, 5s.; (*Schools*) G. C. £2; Miss T. £1; T. N. J. 10s. ..	12	16	0
Gifford Hall Mission—(*Dinners to Poor*) L. T....	0	10	0
Homes for Working Girls—G. R. R..	0	10	0
Army Scripture Readers' Society—G. R. R. 10s.; P. W. £20; Miss T. £1	21	10	0
Mr. George Smith, of Coalville—Miss B. 10s.; L. E. S. £4; A. B. £2; A Worker, £2; Bis dat, £2 2s.; M. S. £3 3s.; Miss T. £1; J. W. T. 10s.	15	5	0
Mr. C. H. Spurgeon's Orphanage—J. S....	1	0	0
East London Training Institute (*Rev. H. G. Guinness*)—J. S. £1; M. S. £10..	11	0	0
Evangelisation Society—J. S.	1	0	0
Freedman's Mission Aid Society—J. S....	1	0	0
African Missions (*M. Coillard*)—J. S.	1	0	0
China Inland Mission—J. S. £1; A. B. £5; S. O. £1 1s.; M. S. £10 ..	17	1	0
Christian Colportage Association—J. S....	1	0	0
Mr. Pascoe's Work in Mexico—J. S. £1; L. E. S. £2; T. N. J. 10s.; (*Congregation at Capulhuac*) B. C. M. £1; (*Family of late Don Nicanor Gomez*) B. C. M. £1; L. E. S. £2; Denver, £1	8	10	0
Mildmay Conference Hall—J. S. £1; M. S. £10..	11	0	0
National Life-boat Institution—J. S. £1 1s.; Anon. 2s. 6d.	1	3	6
Chelsea Hospital for Poor Women—M. M., Belfast..	0	2	6
Mrs. Hilton's Crèche and Orphan Home—M. M., Belfast, 2s. 6d.; J. P. £2; Miriam, £5; L. E. L. £1 1s.	8	3	6
Australian Bible Carriage—M. R. 2s. 6d.; For the Lord's sake, 5s.; A. E. 10s.; O. £1; T. N. J. 10s...	2	7	6
Miss Pryde's Work, Paris—Friend	0	7	0
Tower Hamlets Mission—J. K. 5s.; M. S. £5 ..	5	5	0
North-East London Gospel Mission—J. K. 5s.; M. S. £5; C. P., Clifton, 5s.	5	10	0
Mr. Arch. Brown's Work—C. C.	0	2	6
Scriptures for the Blind (*Dr. Moon*)—Friend	0	1	0
Dock Labourers' Mission—Miss F. £1; J. F. 5s.; M. D. 5s.; (*Free Meals*) F. M. C. 10s..	2	0	0
Midnight Meeting Movement—J. C. 5s.; M. S. £5; R. A. C. £1; L. Q. 2s. 6d...	6	7	6
Dublin Prison-gate Mission—J. C..	0	5	0
Bird's Nest Mission, Dublin—J. C..	0	5	0
Soldiers' Institute, Woolwich—Col. C.	5	0	0
Gibraltar Soldiers' Institute—Col. C.	5	0	0
Rev. McAll's Work, Paris—L. E. S. £2; A. B. £5; (*France*) M. S. £5 ..	12	0	0
Blue Ribbon Movement—M. S. ..	5	0	0
Union Hall Mission—M. S. ..	2	0	0
Baptist Home Mission Society, Scotland—M. S....	1	1	0
Mrs. Bramwell's West Central Home—M. S. ..	5	0	0
Poor French in London (*M. Barbier*)—M. S. ..	2	0	0
Protestant Blind Pension Society—M. S. ..	1	1	0
Bloomsbury Refuges and Training Ships—M. S. ..	5	0	0
Circus-street Mission—M. S. ..	2	0	0
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Miss Cole's Orphan Home—M. S. £5; O. £1 ..	6	0	0
Colar Mission (*Miss Anstey*)—M. S. £5; J. S. £1 ..	6	0	0
Mrs. Ginever's Orphan Home—M. S. ..	5	0	0
Golden-lane Mission—M. S. ..	5	0	0
Haverstock-hill Orphanage—M. S. ..	5	5	0
Evangelistic Mission—M. S. £5; (*Special Christmas Gifts*)—L. E. L. £1 1s ..	6	1	0
Home for Little Boys, Farningham—M. S. ..	5	0	0
Homes of Hope, Regent-square—M. S. ..	5	0	0
Jewish Refugees Aid Society—M. S. £10; A. E. B. 2s 6d. ..	10	2	6
Mr. J. Knowles' Mission, Shoreditch—M. S. ..	5	0	0
Latymer-road Mission—M. S. £3; C. J. C. £3; C. P., Clifton, 5s. ..	6	5	0
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Noon-day Prayer-meeting—M. S. ..	5	0	0
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British Society for Propagating the Gospel among the Jews—P. W. £10; M. D. 5s. ..	10	5	0
London City Mission—J. B. H.. ..	0	10	0
Home for Blind Children, Hackney—D. ..	2	0	0
Homerton Mission—D. £2; O. J. C. £4; J. P. £1; Miss T. 5s.; (*Free Meals to Poor*) H. N. 10s. ..	7	15	0
Home of Industry—C. £1; J. P. £2; M. S. £10; (*Widows*) Miss T. 5s. ..	13	5	0
Miss Mittendorff's Orphan Home—C. ..	1	0	0
Field Lane Refuges—C. P., Clifton.. ..	0	5	0
Bridge of Hope, Ratcliff—E. J.. ..	2	0	0
Ragged School Union—A. B. 10s.; M. S. £3.. ..	3	10	0
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Whitecross-street Mission—S. O. 10s.; M. S. £5.. ..	5	10	0
The Jews' Temporal Relief Fund—M. D. ..	0	5	0
Ladies' Samaritan Society for Paralysed and Epileptic—M. D. ..	0	5	0
Geo-street Mission—M. D. ..	0	5	0
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Old Ford Mission (*Mr. A. Farnan*)—M. S... ..	2	2	0
Railway Mission, 186, Aldersgate-street—M. S... ..	2	2	0
Railway Mission (*Miss Campbell*)—M. S. ..	2	2	0
Bible and Colportage Work (*Mrs Gibson*)—M. S. ..	1	1	0
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Mr. Edi's Work, Port Said—M. S... ..	2	0	0
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Strangers' Rest, 163, St. George's-street—M. S. ..	5	0	0
Shaftesbury House, Margate—M. S. ..	2	2	0
Spitalfields Gospel Mission—M. S. £5; Anon. 5s. ..	6	5	0
Scripture Readers' Society, Ireland—M. S. ..	5	0	0
Miss Sharman's Orphan Homes—M. S... ..	5	0	0
Sermon-lane Mission—M. S. ..	5	0	0
Mr. Toye's Orphanage—M. S. ..	3	0	0
Welcome Home (*Miss Child*)—M. S. ..	5	0	0
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Y.M.C.A., Aldersgat-street—M. S... ..	3	3	0
Y.M.C.A., Islington—M. S... ..	2	2	0
Cloudesley Y.W.C. Institute—M. S... ..	3	3	0
Y.W.C.A., Fin-bury-square—M. S. ..	1	1	0
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Fresh Air Mission—M. S. ..	2	2	0
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Church of England Mission to Italians in London—M. D. ..	0	5	0
	£599	1	7

THE MARQUIS OF CHOLMONDELEY died last week at Houghton Hall. He was born on August 31, 1800, was educated at Eton and Christ Church, Oxford, and sat as M.P. before the first Reform Bill, for Castle Rising, and from 1852 to 1857 for South Hampshire. He married in 1825 a daughter of the Right Hon. Charles Arbuthnot, who died in 1878. Both in Norfolk and Cheshire he was an excellent landlord, and till lately took a prominent part in local affairs as a magistrate and otherwise. A Chester correspondent says: "The news of the Marquis's death has been received throughout Cheshire, where he was one of the largest and most considerate of landlords, with feelings of deep regret." The Marquis was an earnest friend of all religious movements, and held frequent services personally in the large hall at Cholmondeley Castle.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—W. B. A. H. T. E. L. J. G. S. E. L. H. S. T. S. E. S. L. W. P. A. M. L. E. H. R. L. W. W. S. F. C. S. J. H. S. J. P. H. J. B. J. E. H. G. C. S. Mrs. P. J. S. W. T. M. E. P. L. B. E. T. M. D. A. J. D. D. R. S. C. B. T. S. L. H. M. K. B. B. L. C. G. W. B. J. H. G. W. C. A. W. C. A. D. J. V. H. S. N. J. B. W. H. A. E. B. C. L. A. B. H. A. F. T. B. P. B. R. P. H. A. H. T. H. V. H. E. Y. C. J. H. Jessie M. Gurn. Ada and Mabel. J. E. H. A. W. B.

APPLICANTS FOR TRACTS.—Thomas De La Mare, Post office, Guernsey; Miss M. Vickers, 18, Balfour-road, Highbury New-park; S. Pelling, 38, Cheltenham-place, North road. Brighton, Sussex; Lizzie Stacey, Mill-road, Royston Cambs; E. Bryant, 27, Windsor-place, Crockherbtown Cardiff.

Forthcoming Meetings.

EVANGELISTIC.

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THE EVANGELISTIC VILLAGE MISSION sends evangelists to country towns and villages to conduct Missions or to take charge of chapels during illness or change of pastor Address Mr. G. D. Shipley, The Manse, Breachwood-green Welwyn, Herts.

MESSRS. EDWARD HURDITCH AND F. C. SPURR.—January 4 to 9, Chippenham; January 11 to 25, Melksham.

MR. JAS. J. SCROGGIE.—December 28, Potter's Bar; January 4—9, Watford; 11—16, Bushey, Sunday, 18, Drill Hall South Norwood.

CORNELIUS SMITH, converted Gipsy, of Leytonstone Essex, and his wife, are open to receive invitations to conduct Missions or special services.

MR. J. M. SCROGGIE.—January, Edinburgh; February Greenock; March, Dunfermline; April, Blackheath.

STEPNEY MEETING HOUSE.—Mrs. G. S. Reaney gives an address every Sunday at 3 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sunday, December 28, at 3.30 p.m., Mr. P. S. Badenoch: 7 p.m., Rev J Wilkinson. Watch-night service on Wednesday, 31st, at 10.30. Mr. James E. Mathieson will preside.

MISCELLANEOUS.

DR. ADOLPH SAPHIR.—Lectures on "Philippians," Belgrave Presbyterian Church, Halkin-street West, Belgrave-square on Sundays, at 11 a.m.

UPPER NORWOOD, Stafford House, Tudor-road.—Drawing-room meeting, at 5 p.m., every Thursday. A young women's meeting on the same day at 8 p.m.

MEETINGS FOR THE DEEPENING OF SPIRITUAL LIFE.—Stafford Rooms, Titchborne-street, Edgware-road.—December 26, Captain Baring.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn-park, N.W. Friday, December 26 at 7 p.m., subject "Promises Delayed and Fulfilled." Tea at 6. Sunday, at 3.30 p.m. Bible reading.

THE HALL, King George-street, Greenwich.—Meeting for Christians, Bank Holiday, Friday, December 26, 3 to 5 p.m., subject suggested, "Separation: Its Obligations and its Blessings;" 6.30 to 9 p.m., addresses.

UNION HALL, Carlisle-street, Edgware-road. — Christmas day, meeting for Christians, 11 a.m.; Boxing Day, open conference, 11 a.m.; open-air service, 3.30 p.m.; addresses and testimonies, 7 p.m.; December 31, watch-night service 8 p.m.

COMMERCIAL TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Pillar Hall, Cannon-street Hotel, E.C., Tuesday, December 30. Devotional meeting at 4 p.m., in "K" Room, address by Rev. Hugh Price Hughes. Conversazione at 5 p.m. in the Pillar Hall.

STRANGERS' REST, 163, St. George-street, Ratcliff-highway E. —Monthly meeting for workers, Friday, January 2. Tea at 6; meeting at 6.45. Addresses by Messrs. R. J. Landale Stanley P. Smith, and C. T. Studd, of the China Inland Mission. Subject, "China and its Missions."

Y.M.C.O. ASSOCIATIONS.

THE PRIORY, 198, Upper-street, Islington, N. — Sunday, December 28 9.30 a.m., fellowship meeting; 3.15 p.m., Bible class, subject, "Confession of Sin" (1 John i 9); 8 p.m., public evangelistic meeting. Tuesday, 30th, literary class soirée. Wednesday, 6 to 10, anxious inquirers and strangers.

61, GRACECHURCH-STREET, E.C.—Daily prayer meeting 1.15 to 2 p.m. (Sat. excepted). Bible study (Isaiah) each Tuesday, 6.15 p.m. Soldiers' meeting each Friday, 7 p.m. Testimony meeting each Monday, 1.15 p.m.

EXETER HALL.—Prayer meeting (Saturday excepted), 1 to 2 p.m. Meeting for Strangers, Monday, 8 p.m. Evangelistic meeting, Tuesday, Wednesday, and Friday, 8 p.m. Colonel Puget gives a Bible reading every Saturday night at 8. Valedictory meeting in connection with the departure of Messrs. Stanley Smith, C. Studd, and M. Beauchamp for China, January 8, 8 p.m.

[ADVERTISEMENTS.]

St. Giles's Christian Mission—Bervie. 5s.
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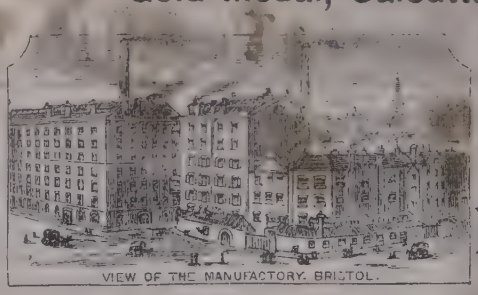

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